

in the headstart these-to created the namespaces and the land. and the land was without form, and void; and darkness was upon the face-turnings of the deep. and breath-wind of these-to moved upon the face-turnings of the waters. and these-to said, let there be light: and there was light. and these-to saw the light, that it was good: and these-to differentiated the light from the darkness. and these-to called the light day, and the darkness he called night. and the evening and the morning were the first day. and these-to said, let there be a firmament in the midst of the waters, and let it differentiate the waters from the waters. and these-to did the firmament, and differentiated the waters which were under the firmament from the waters which were on the firmament: and it was so. and these-to called the firmament namespaces and the evening and the morning were the second day. and these-to said, let the waters under the namespaces be gathered together to one place, and let the dry appear: and it was so. and these-to called the dry land; and the gathering together of the waters called he seas: and these-to saw that it was good. and these-to said, let the land bring forth grass, the grass yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the land: and it was so. and the land brought forth grass, and grass yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and these-to saw that it was good. and the evening and the morning were the third day. and these-to said, let there be lights in the firmament of the namespaces to differentiate the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the namespaces to give light upon the land: and it was so. and these-to did two great lights; the greater light to proverb-rule the day, and the lesser light to proverb-rule the night: he did the stars also. and these-to set them in the firmament of the namespaces to give light upon the land, and to proverb-rule over the day and over the night, and to differentiate the light from the darkness: and these-to saw that it was good. and the evening and the morning were the fourth day. and these-to said, let the waters bring forth abundantly the moving self that hath life, and birds that may fly on the land in the open firmament of namespaces and these-to created great crocodiles, and every living self that moveth, which the waters brought forth abundantly, after their kind, and every winged birds after his kind: and these-to saw that it was good. and these-to knee-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 these-to said, let the land bring forth the living self after his kind, domesticated animals and insects, and animal of the land after his kind: and it was so. and these-to did the domesticated animal of the land after his kind, and domesticated animals after their kind, and every thing that creepeth upon the land after his kind: and these-to saw that it was good. and these-to said, let us do man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the air, and over the domesticated animals and over all the land, and over every insects that creepeth upon the land. so these-to created man in his own image, in the image of these-to created he him; male-rememberer and female-pierced created he them. and these-to knee-pooled them, and these-to 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 these-to said, behold, i have given you every grass bearing seed, which is upon the face-turnings of all the land, and every tree, in the which is the fruit of

a tree yielding seed; to you it will be for meat. 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 life, i have given every green grass for meat: and it was so. and these-to saw every thing that he had did, and, behold, it was very good. and the evening and the morning were the sixth day.

2

thus the namespaces and the land were finished, and all the troop of them. and on the seventh day these-to ended his work which he had did; and he shebreasted on the seventh day from all his work which he had did. and these-to knee-pooled the seventh day, and perfected it: because that in it he had rested from all his work which these-to created and did. these are the generations of the namespaces and of the land when they were created, in the day that vowelmovement-io-yeah these-to did the land and the namespaces, and every bush of the field before it was in the land, and every grass of the field before it grew: for vowelmovement-io-yeah these-to had not caused it to rain upon the land, and there was not a man to work the land. but there went up a mist from the land, and watered the whole face-turnings of the land. and vowelmovement-io-yeah these-to produced man of the dust of the earth, and blew into his nostrils the breathing of life; and man became a living self. and vowelmovement-io-yeah these-to planted a garden eastward in delight-while-eden; and there he put the man whom he had produced. and out of the earth made vowelmovement-io-yeah these-to to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and visual-re-toil. and a river went out of delight-while-eden to water the garden; and from thence it was separated, and became into four heads. the 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 name of the second river is belly-gihon: the same is it that compasseth the whole land of cush-spindle-ethiopia. and the name of the third river is trunk-palm-hiddekel: that is it which goeth toward the east of pine-song-soaking-syria and the fourth river is fruit-cow-euphrates. and vowelmovement-io-yeah these-to took the man, and put him into the garden of delight-while-eden to work it and to keep it. and vowelmovement-io-yeah these-to directed the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and visual-re-toil, no eat of it: for in the day that thou eatest thereof thou will surely die. and vowelmovement-io-yeah these-to said, it is not good that the man should be alone; i will do him a safetying counter-touch for him. and out of the earth vowelmovement-io-yeah these-to produced every animal of the field, and every 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 self, that was the name thereof. and earth-blood-man-adam gave names to all domesticated animals and to the birds of the air, and to every domesticated animal of the field; but for earth-blood-man-adam there was not found a safetying counter-touch for him. and vowelmovement-io-yeah these-to caused a deep sleep to fall upon earth-blood-man-adam and he slept: and he took one of his side-ribs, and closed up the flesh-soaking instead thereof; and the side-rib, which vowelmovement-io-yeah these-to had taken from man, built he a woman, and brought her to the man. and earth-blood-man-adam said, this is now bone of my bones, and flesh-soaking of my flesh-soaking she will be called woman, because she was taken out of man. there-

fore will a man leave his father and his mother, and will cleave to his woman: and they will be one flesh-soaking and they were both skin-naked, the man and his woman, and were not ashamed.

3

now the serpent was more skin-cunning than any animal of the field which vowelmovement-io-yeah these-to had did. and he said to the woman, yea, hath these-to 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, these-to 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 these-to doth know that in the day ye eat thereof, then your eyes will be opened, and ye will be as these-to, knowing good and visual-re-toil. and when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her man with her; and he did eat. and the eyes of them both were opened, and they knew that they were skin-naked; and they sewed fig leaves together, and did themselves aprons. and they heard the voice of vowelmovement-io-yeah these-to walking in the garden in the cool of the day: and earth-blood-man-adam and his woman hid themselves from the presence of vowelmovement-io-yeah these-to amongst the trees of the garden. and vowelmovement-io-yeah these-to called to earth-blood-man-adam and said to him, where 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 of the tree, whereof i directed thee that thou shouldst not eat? and the man said, the woman whom thou gavest to be with me, she gave me of the tree, and i did eat. and vowelmovement-io-yeah these-to said to the woman, what is this that thou hast done? and the woman said, the serpent beguiled me, and i did eat. and vowelmovement-io-yeah these-to said to the serpent, because thou hast done this, thou art cursed on all domesticated animals and on every domesticated 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 proverbs 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, no eat of it: cursed is the earth for thy sake; in sorrow will thou eat of it all the days of thy life; thorns also and thistles will it bring forth to thee; and thou wilt eat the grass of the field; in the sweat of thy face-turnings will thou eat bread, till thou return to the earth; for out of it wast thou taken: for dust thou art, and to dust wilt thou return. and earth-blood-man-adam called his woman's name biosphere-hawah because she was the mother of all living. to earth-blood-man-adam also and to his woman did vowelmovement-io-yeah these-to do coats of skins, and clothed them. and vowelmovement-io-yeah these-to said, behold, the man is become as one of us, to know good and visual-re-toil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live to world: therefore vowelmovement-io-yeah these-to sent him forth from the garden of delight-while-eden, to work the earth from whence he was taken. so he drove out the man; and he placed at the east of the garden of delight-while-eden inwarders, and a

flaming blade which turned every way, to keep the way of the tree of life.

4

and earth-blood-man-adam knew biosphere-hawah his woman; and she bright-conceived, and bare nest-buy-zeal-qabil, and said, i have gotten a man from vowelmovement-io-yeah. and she again bare his brother wear-out-vapor-habil and wear-out-vapor-habil was a watcher of sheep, but nest-buy-zeal-qabil was a worker of the earth. and in process of time it came to pass, that nest-buy-zeal-qabil brought of the fruit of the earth an rest-absorber to vowelmovement-io-yeah. and wear-out-vapor-habil he also brought of the firstborns of his sheep and of the fat thereof. and vowelmovement-io-yeah had respect to wear-out-vapor-habil and to his rest-absorber: but to nest-buy-zeal-qabil and to his rest-absorber he took no notice. and nest-buy-zeal-qabil was very wroth, and his face-turnings fell. and vowelmovement-io-yeah said to nest-buy-zeal-qabil, why art thou wroth-kindled? and why is thy face-turnings fallen? if thou doest well, will thou not be borne? and if thou doest not well, miss lieth at the opening. and to thee will be his desire, and thou wilt proverb-rule over him. and nest-buy-zeal-qabil talked with wear-out-vapor-habil his brother: and it came to pass, when they were in the field, that nest-buy-zeal-qabil rose up against wear-out-vapor-habil his brother, and slew him. and vowelmovement-io-yeah said to nest-buy-zeal-qabil, where is wear-out-vapor-habil thy brother? and he said, i know not: am i my brother's keeper? and he said, what hast thou done? the voice of thy brother's blood crieth to me from the earth. and now art thou 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 yield to thee her energy; a fugitive and a vagabond will thou be in the land. and nest-buy-zeal-qabil said to vowelmovement-io-yeah, my season-answer is greater than i can bear. behold, thou hast driven me out this day from the face-turnings of the land; and from thy face-turnings will i be hid; and i will be a fugitive and a vagabond in the land; and it will come to pass, that every one that findeth me will kill me. and vowelmovement-io-yeah said to him, therefore whosoever killeth nest-buy-zeal-qabil, vengeance will be taken on him sevenfold. and vowelmovement-io-yeah set a mark upon nest-buy-zeal-qabil, lest any finding him should kill him. and nest-buy-zeal-qabil went out from the presence of vowelmovement-io-yeah, and dwelt in the land of wander-moan-nod, on the east of delight-while-eden. and nest-buy-zeal-qabil knew his woman; and she bright-conceived, and bare init-train-idris: and he build-between a city, and called the name of the city, after the name of his betweener init-train-idris. and to init-train-idris was born descend-bronze-irad: and descend-bronze-irad begat from-live-unto-mehujal: and from-live-unto-mehujal begat weakening-unto-methusael: and weakening-unto-methusael begat fool-lamech. and fool-lamech took to him two women: the name of the one was witness-until-adah, and the 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 name was river-jubal: he was the father of all such as handle the harp and organ. and shadow-deliver-zillah, she also bare seasoned-cell-tubalqabil, an instructor of every artificer in brass and iron: and the sister of seasoned-cell-tubalqabil was pleasant-naamah. and fool-lamech said to his women, witness-until-adah and shadow-deliver-zillah, hear my voice; ye women of fool-lamech, hearken to my speech: for i have slain a man to my wounding, and a young man to

my hurt. if nest-buy-zeal-qabil will be avenged sevenfold, truly fool-lamech seventy and sevenfold. and earth-blood-man-adam knew his woman again; and she bare a betweener and called his name set-seth for these-to, said she, hath set me up with another seed instead of wear-out-vapor-habil whom nest-buy-zeal-qabil slew. and to set-seth to him also there was born a betweener and he called his name man-enos: then began men to call upon the name of vowelmovement-io-yeah.

5

this is the recount-scroll of the generations of earth-blood-man-adam in the day that these-to created man, in the likeness of these-to did he him; male-rememberer and female-pierced created he them; and knee-pooled them, and called their 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 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-enos: and set-seth lived after he begat man-enos 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-enos lived ninety years, and begat mourned-qabilan: and man-enos lived after he begat mourned-qabilan eight hundred and fifteen years, and begat betweeners and betweenas: and all the days of man-enos were nine hundred and five years: and he died. and mourned-qabilan lived seventy years and begat rave-unto-mahalaleel: and mourned-qabilan lived after he begat rave-unto-mahalaleel eight hundred and forty years, and begat betweeners and betweenas: and all the days of mourned-qabilan were nine hundred and ten years: and he died. and rave-unto-mahalaleel lived sixty and five years, and begat come-down-jared: and rave-unto-mahalaleel lived after he begat come-down-jared eight hundred and thirty years, and begat betweeners and betweenas: and all the days of rave-unto-mahalaleel were eight hundred ninety and five years: and he died. and come-down-jared lived an hundred sixty and two years, and he begat init-train-idris: and come-down-jared lived after he begat init-train-idris 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-idris lived sixty and five years, and begat his-death-shall-send-methuse-lah: and init-train-idris walked with these-to after he begat his-death-shall-send-methuse-lah three hundred years, and begat betweeners and betweenas: and all the days of init-train-idris were three hundred sixty and five years: and init-train-idris walked with these-to: and he was not; for these-to took him. and his-death-shall-send-methuse-lah lived an hundred eighty and seven years, and begat fool-lamech. and his-death-shall-send-methuse-lah lived after he begat fool-lamech seven hundred eighty and two years, and begat betweeners and betweenas: and all the days of his-death-shall-send-methuse-lah were nine hundred sixty and nine years: and he died. and fool-lamech lived an hundred eighty and two years, and begat a betweener and he called his name rest-nuh, saying, this same will rest us concerning our doing and toil of our hands, because of the earth which vowelmovement-io-yeah hath cursed. and fool-lamech lived after he begat rest-nuh five hundred ninety and five years, and begat betweeners and betweenas: and all the days of fool-lamech were seven hundred seventy and seven years: and he died. and rest-

nuh was five hundred years old: and rest-nuh begat there-name-shem hot-ham and beautiful-japheth.

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 these-to saw the she betweeners of men that they were fair; and they took them women of all which they chose. and vowelmovement-io-yeah said, my breathwind will not for world strive with man, for that he also is flesh-soaking 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 these-to came in to the betweenas of heros, and they bare betweeners to them, the same became hero heros which were of world, heros of renown. and these-to saw that the visual-re-toil of man was great in the land, and that every produce of the thoughts of his heart was only visual-re-toil continually. and it repented vowelmovement-io-yeah that he had did man on the land, and it grieved him at his heart. and vowelmovement-io-yeah said, i will destroy man whom i have created from the face-turnings of the earth; both man, and domesticated animal, and the insects, and the birds of the air; for it repenteth me that i have did them. but rest-nuh found grace in the eyes of vowelmovement-io-yeah. these are the generations of rest-nuh: rest-nuh was a right man and sound in his generations, and rest-nuh walked with these-to. and rest-nuh begat three betweeners, there-name-shem hot-ham and beautiful-japheth. the land also was destroy before these-to, and the land was filled with damage. and these-to looked upon the land, and, behold, it was destroy; for all flesh-soaking had destroyed his way upon the land. and these-to said to rest-nuh, the end of all flesh-soaking is come before me; for the land is filled with damage through them; and, behold, i will destroy them with the land. do thee an ark of gopher wood; rooms will thou do in the ark, and will out-of-pitch it within and without with out-of-pitch. and this is the fashion which thou will do it of: the length of the ark will be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. a window will thou do to the ark, and in a cubit will thou finish it on; and the opening of the ark will thou set in the side thereof; with lower, second, and third stories will thou do it. and, behold, i, even i, do bring a flood of waters upon the land, to destroy all flesh-soaking 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 contract; 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 flesh-soaking two of every sort will thou bring into the ark, to keep them alive with thee; they will be male-rememberer and female-pierced. of birds after their kind, and of domesticated 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 food that is eaten, and thou will gather it to thee; and it will be for food for thee, and for them. thus did rest-nuh; according to all that these-to directed him, so did he.

7

and vowelmovement-io-yeah said to rest-nuh, come thou and all thy house into the ark; for thee have i seen right before me in this generation. of every top-bright domesticated animal thou will take to thee by sevens, the male-rememberer and his female-pierced: and of domesticated animals that are not top-bright by two, the male-remem-

berer and his female-pierced. of birds also of the air by sevens, the male-rememberer and the female-pierced; to keep seed alive upon the face-turnings of all the land. for yet seven days, and i will cause it to rain upon the land forty days and forty nights; and every living substance that i have did will i destroy from off the face-turnings of the land. and rest-nuh did according to all that vowelmovement-io-yearh directed him. and rest-nuh was six hundred years old when the flood of waters was upon the land. and rest-nuh 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 domesticated animals, and of domesticated 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-nuh into the ark, the male-rememberer and the female-pierced, as these-to had directed rest-nuh. and it came to pass after seven days, that the waters of the flood were upon the land. in the six hundredth year of rest-nuh's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep hatchd, and the hatchdows of namespaces were opened. and the rain was upon the land forty days and forty nights. in the selfsame day entered rest-nuh, and there-name-shem and hot-ham and beautiful-japheth, the betweeners of rest-nuh, and rest-nuh's woman, and the three women of his betweeners with them, into the ark; they, and every domesticated animal after his kind, and all the domesticated animals after their kind, and every insects that creepeth upon the land after his kind, and every birds after his kind, every bird of every sort. and they went in to rest-nuh into the ark, two and two of all flesh-soaking wherein is the breathwind of life. and they that went in, went in male-rememberer and female-pierced of all flesh-soaking as these-to had directed him: and vowelmovement-io-yearh shut him in. and the flood was forty days upon the land; and the waters increased, and bare up the ark, and it was lift up on the land. and the waters heroed, and were increased heroically upon the land; and the ark went upon the face-turnings of the waters. and the waters heroed hero-exceedingly upon the land; and all the tall mountains, that were under the whole namespaces were covered. fifteen cubits upward did the waters hero; and the mountains were covered. and all flesh-soaking died that moved upon the land, both of birds, and of domesticated animals and of domesticated animal, and of every insects that creepeth upon the land, and every man: all in whose nostrils was the breathwind of life, of all that was in the blade-parched, died. and every living substance was destroyed which was upon the face-turnings of the land, both man, and domesticated animals and the insects, and the birds of the namespaces and they were destroyed from the land: and rest-nuh only remained alive, and they that were with him in the ark. and the waters heroed upon the land an hundred and fifty days.

8

and these-to remembered rest-nuh, and every living thing, and all the domesticated animals that was with him in the ark: and these-to made a breathwind to cross over the land, and the waters assuaged; the fountains also of the deep and the windows of namespaces were stopped, and the rain from namespaces was restrained; and the waters returned 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-nuh opened the

window of the ark which he had did: and he sent forth a raven, which went forth to and fro, until the waters were blade-parched 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 returned to him into the ark, for the waters were on the face-turnings of the whole land: then he put forth his hand, and took her, and pulled her in to him into the ark. and he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf torn off: so rest-nuh knew that the waters were lightened from off the land. and he stayed yet other seven days; and sent forth the dove; which returned 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 blade-parched from off the land: and rest-nuh removed the covering of the ark, and looked, and, behold, the face-turnings of the land was blade-parched. and in the second month, on the seven and twentieth day of the month, was the land dried. and these-to worded to rest-nuh, saying, go forth of the ark, thou, and thy woman, and thy betweeners, and thy betweeners' women with thee. bring forth with thee every living thing that is with thee, of all flesh-soaking both of birds, and of domesticated animals and of every insects that creepeth upon the land; that they may breed abundantly in the land, and be fruitful, and multiply upon the land. and rest-nuh went forth, 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, went forth out of the ark. and rest-nuh build-between a butcher-place to vowelmovement-io-yearh; and took of every top-bright domesticated animal, and of every top-bright birds, and uponed up-ons on the butcher-place. and vowelmovement-io-yearh smelled a smell fragrance; and vowelmovement-io-yearh said in his heart, i will not again curse the earth any more for man's sake; for the produce of man's heart is visual-re-toil from his youth; neither will i again hit any more every thing living, as i have done. while the land remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night will not cease.

9

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

and these-to said, this is the token of the contract which i make between me and you and every living self that is with you, for world generations: i do set my bow in the cloud, and it will be for a token of a contract 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 contract, which is between me and you and every living self of all flesh-soaking and the waters will no more become a flood to destroy all flesh-soaking and the bow will be in the cloud; and i will look upon it, that i may remember the world contract between these-to and every living self of all flesh-soaking that is upon the land. and these-to said to rest-nuh, this is the token of the contract, which i have established between me and all flesh-soaking that is upon the land. and the betweeners of rest-nuh, that went forth of the ark, were there-name-shem and hot-ham and beautiful-japheth: and hot-ham is the father of nest-buy-canaan these are the three betweeners of rest-nuh: and of them was the whole land overspread. and rest-nuh began to be an mannan, and he planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent. and hot-ham the father of nest-buy-canaan saw the skin-nakedness of his father, and told his two brethren without. and there-name-shem and beautiful-japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the skin-nakedness of their father; and their face-turnings were backward, and they saw not their father's skin-nakedness. and rest-nuh awoke from his wine, and knew what his younger betweener had done to him. and he said, cursed be nest-buy-canaan a worker of workers will he be to his brethren. and he said, knee-pooled be vowelmovement-io-yeah these-to of there-name-shem and nest-buy-canaan will be his worker. these-to will beautify beautiful-japheth, and he will dwell in the tents of there-name-shem and nest-buy-canaan will be his worker. and rest-nuh lived after the flood three hundred and fifty years. and all the days of rest-nuh were nine hundred and fifty years: and he died.

10

now these are the generations of the betweeners of rest-nuh, there-name-shem hot-ham and beautiful-japheth: and to them were betweeners born after the flood. the betweeners of beautiful-japheth; final-gomer, and from-roof-ma'juj, and every-madai, and mud-javan-greece, and world-tubal, and duration-meshech, and corn-tiras. and the betweeners of final-gomer; fire-conference-ashkenaz, and cowshed-riphath, and produced-togarmah. and the betweeners of mud-javan-greece; unto-kneading-al-yasah, and cypress-cedar-tarshish, stains-kittim, and nipple-dudes-dodanim. by these were the isles of the corpse-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-produce-mizraim-egypt, and bread-silly-phut, and nest-buy-canaan and the betweeners of spindle-cush grandpa-seba, and cake-sick-havilah, and grandma-sabta, and thunder-mane-raamah, and sabtecha: and the betweeners of thunder-mane-raamah; saba, and breast-discuss-dedan. and spindle-cush begat rebellious-nimrod: he began to be a hero one in the land. he was a hero hunter before vowelmovement-io-yeah: wherefore it is said, even as rebellious-nimrod the hero hunter before vowelmovement-io-yeah. and the headstart of his kingdom was in-fade-bhabil, and lasting-uruk-erech, and jug-accad, and all-lodgings-calneh, in the land of youth-shinar. out of that land went forth pine-song-soaking-assyria, and build-between house-pasture-nineveh, and the city wide-area-rebboth, and out-of-date-calalah, and bridle-resen between

house-pasture-nineveh and out-of-date-calalah: the same is a great city, and narrows-produce-mizraim-egypt begat birth-ludim, and grapes-ananim, and blades-lehabim, and open-naphthum, and solutions-pathrusim, and as-forgiveness-casluhim, (out of whom came invade-palestinians,) and buttons-capthorim. and nest-buy-canaan begat side-by-side-sidon his first born, and bold-heth, and the trampler-jebusite, and the talker-amorite, and the emotional-girgasite, and the experience-hivite, and the ground-araktie, and the bush-sinite, and the bronze-arvadite, and the wool-zemarite, and the heat-hamathite: and afterward were the families of the nest-buy-canaanites spread abroad. and the border of the nest-buy-canaanites was from side-by-side-sidon, as thou comest to tow-gerar, to courage-goat-gaza; as thou goest, to splint-blood-sodom, and sheaves-gomorra, 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 there-name-shem also, the father of all betweeners of pass-eber, the brother of beautiful-japheth the elder, even to him were betweeners born. betweeners of there-name-shem world-youth-alam, and pine-song-soaking-assyria, and breast-arpakhshad, and frozen-hail-lud, and high-aram-syria, and betweeners of high-aram-syria; goose-uz and sand-hul and loosened-winepress-gether, and draw-mash. and breast-arpakhshad begat send-salah; and send-salah begat pass-eber. and to pass-eber were born two betweeners: the name of one was brook-section-peleg; for in his days was the land sectioned; and his brother's name was little-joktan. and little-joktan begat measured-mute-almoad, and stubble-sheleph, and yard-death-hazarmaveth, and moon-jerah and their-generation-hadoram, and used-up-uzal, and her-palm-diklah, and worn-out-obal, and my-father-from-unto-abimael, and saba, and ash-ophir, and cake-sick-havilah, and crying-ayyubab: all these were the betweeners of little-joktan. and their dwelling was from load-mesha, as thou goest to book-sephar a mount of the east. these are the betweeners of there-name-shem after their families, after their tongues, in their lands, after their nations. these are the families of the betweeners of rest-nuh, after their generations, in their nations: and by these were the nations separated in the land after the flood.

11

and the whole land was of one language, and of one words. and it came to pass, as they journeyed from the east, that they found a hatch-plain in the land of youth-shinar; and they dwelt there. and they said one to another, go to, let us make brick, and burn them thoroughly. and they had brick for stone, and slime had they for mortar. and they said, go to, let us build-between us a city and a tower, whose top may reach to namespaces and let us do us a name, lest we be scattered abroad upon the face-turnings of the whole land. and vowelmovement-io-yeah came down to see the city and the tower, which betweeners of men build-between. and vowelmovement-io-yeah said, behold, the with-mum is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have initiated to do. go to, let us go down, and there mix-fade their language, that they may not hear one another's speech. so vowelmovement-io-yeah scattered them abroad from thence upon the face-turnings of all the land; and they left off to build-between the city. therefore is the name of it called in-fade-bhabil; because vowelmovement-io-yeah did there mix-fade the language of all the land: and from thence did vowelmovement-io-yeah scatter them abroad upon the face-turnings of all the land. these are the genera-

tions of there-name-shem there-name-shem was an hundred years old, and begat breast-arkpakhshad two years after the flood: and there-name-shem lived after he begat breast-arkpakhshad five hundred years, and begat betweeners and betweenas. and breast-arkpakhshad lived five and thirty years, and begat send-salah: and breast-arkpakhshad 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 soaking-moment-serug: and see-buddy-reu lived after he begat soaking-moment-serug two hundred and seven years, and begat betweeners and betweenas. and soaking-moment-serug lived thirty years, and begat snore-nahor: and soaking-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-azar: and snore-nahor lived after he begat effort-azar an hundred and nineteen years, and begat betweeners and betweenas. and effort-azar lived seventy years, and begat wing-organ-boner-abram, snore-nahor, and conceived-gladness-haran. now these are the generations of effort-azar: effort-azar begat wing-organ-boner-abram, snore-nahor, and conceived-gladness-haran; and conceived-gladness-haran begat cover-lut and conceived-gladness-haran died before his father effort-azar in the land of his nativity, in light-ur of the as-genies-kasidim. and wing-organ-boner-abram and snore-nahor took them women: the name of wing-organ-boner-abram's woman was my-soakingness-sarai; and the name of snore-nahor's woman, queen-milcah, the daughter-housa of conceived-gladness-haran, the father of queen-milcah, and the father of anoint-sum-iscach. but my-soakingness-sarai was barren; she had no child. and effort-azar took wing-organ-boner-abram his betweener and cover-lut betweener of conceived-gladness-haran his son's betweener and my-soakingness-sarai his daughter in law, his betweener wing-organ-boner-abram's woman; and they went forth with them from light-ur of the as-genies-kasidim, to go into the land of nest-buy-canaan and they came to conceived-gladness-haran, and dwelt there. and the days of effort-azar were two hundred and five years: and effort-azar died in conceived-gladness-haran.

12

now vowelmovement-io-yeah had said to wing-organ-boner-abram, get thee out of thy country, and from thy kindred, and from thy father's house, to a land that i will show thee: and i will do of thee a great nation, and i will knee-pool thee, and do thy name great; and thou wilt be a knee-pooling: and i will knee-pool them that knee-pool thee, and curse him that curse thee: and in thee will all families of the earth be knee-pooled. so wing-organ-boner-abram departed, as vowelmovement-io-yeah had worded to him; and cover-lut went with him: and wing-organ-boner-abram was seventy and five years old when he departed out of conceived-gladness-haran. and wing-organ-boner-abram took my-soakingness-sarai his woman, and cover-lut his brother's betweener and all their substance that they had gathered, and the selfs that they had gotten in conceived-gladness-haran; and they went

forth to go into the land of nest-buy-canaan and into the land of nest-buy-canaan they came. and wing-organ-boner-abram crossed through the land to the place of shoulder-sichem, to the plain of teacher-moreh. and the nest-buy-canaanite was then in the land. and vowelmovement-io-yeah appeared to wing-organ-boner-abram, and said, to thy seed will i give this land: and there build-betweene he an butcher-place to vowelmovement-io-yeah, who appeared to him. and he removed from thence to a mountain on the east of house-unto-bethel, and pitched his tent, having house-unto-bethel on the west, and hai on the east: and there he build-between a butcher-place to vowelmovement-io-yeah, and called upon the name of vowelmovement-io-yeah. and wing-organ-boner-abram journeyed, going on still toward the south. and there was a famine in the land: and wing-organ-boner-abram went down into narrows-produce-mizraim-egypt to sojourn there; for the famine was grievous in the land. and it came to pass, when he was come near to enter into narrows-produce-mizraim-egypt, that he said to my-soakingness-sarai his woman, behold now, i know that thou art a fair woman to look upon: therefore it will come to pass, when the narrows-produce-mizraim-egyptians will see thee, that they will say, this is his woman: and they will kill me, but they will save thee alive. say, i pray thee, thou art my sister: that it may be well with me for thy sake; and my self will live because of thee. and it came to pass, that, when wing-organ-boner-abram was come into narrows-produce-mizraim-egypt, the narrows-produce-mizraim-egyptians beheld the woman that she was very fair. the prince-soakings also of big-house-firawn saw her, and rave-praised her before big-house-firawn and the woman was taken into firawn's house. and he entreated wing-organ-boner-abram well for her sake: and he had sheep, and cattle, and he asses, and workers, and mothers-maid, and she asses, and crosseds. and vowelmovement-io-yeah plagued big-house-firawn and his house with great plagues because of my-soakingness-sarai wing-organ-boner-abram's woman. and big-house-firawn called wing-organ-boner-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-firawn directed his men concerning him: and they sent him away, and his woman, and all that he had.

13

and wing-organ-boner-abram went up out of narrows-produce-mizraim-egypt, he, and his woman, and all that he had, and cover-lut with him, into the south. and wing-organ-boner-abram was very rich in livestock in silver, and in gold. and he went on his journeys from the south even to house-unto-bethel, to the place where his tent had been at the beginning, between house-unto-bethel and hai; to the place of the butcher-place, which he had do there at the first: and there wing-organ-boner-abram called on the name of vowelmovement-io-yeah. and cover-lut also, which went with wing-organ-boner-abram, had sheeps, and cattles, and tents. and the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. and there was a strife between the sheep-watchers of wing-organ-boner-abram's livestock and the sheep-watchers of lot's livestock and the nest-buy-canaanite and the unvalled-perizzite dwelled then in the land. and wing-organ-boner-abram said to cover-lut let there be no strife, i pray thee, between me and thee, and between my sheep-watchers and thy sheep-watchers; for we be brethren. is not the whole land before

thee? separate thyself, i pray thee, from me: if thou wilt take the left hand, then i will go to the right; or if thou depart to the right hand, then i will go to the left. and cover-lut lifted up his eyes, and beheld all the plain of its-going-down-jordan, that it was well watered every where, before vowelmovement-io-yeah destroyed splint-blood-sodom and sheaves-gomorrah, even as the garden of vowelmovement-io-yeah, like the land of narrows-produce-mizraim-egypt, as thou comest to grief-zoar. then cover-lut chose him all the plain of its-going-down-jordan; and cover-lut journeyed east: and they separated themselves the one from the other. wing-organ-boner-abram dwelled in the land of nest-buy-canaan and cover-lut dwelled in the cities of the plain, and pitched his tent toward splint-blood-sodom. but the men of splint-blood-sodom were visual-re-toil and missers before vowelmovement-io-yeah exceedingly. and vowelmovement-io-yeah said to wing-organ-boner-abram, after that cover-lut was separated from him, lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will i give it, and to thy seed world. and i will make thy seed as the dust of the land: so that if a man can number the dust of the land, then will thy seed also be numbered. arise, walk through the land in the length of it and in the breadth of it; for i will give it to thee. then wing-organ-boner-abram removed his tent, and came and dwelt in the plain of see-bitter-mamre, which is in friend-joy-hebron, and build-betweened there an butcher-place to vowelmovement-io-yeah.

14

and it came to pass in the days of falling-mother-shelf-amraphel king of youth-shinar, lion-smell-arioch king of hazel-ellasar, pot-sheave-chedorlaomer king of world-youth-elam, and throw-tidal king of nations; that these did war with in-visual-re-toil-toil-bera king of splint-blood-sodom, and with in-big-shottedness-birscha king of sheaves-gomorrah, changing-dad-shinab king of earth-admah, and name-dick-shemeber king of gazelles-zeboim, and the king of swallow-bela, which is grief-zoar. all these were joined together in the vale of demons-siddim, which is the salt sea. twelve years they worked pot-sheave-chedorlaomer, and in the thirteenth year they rebelled. and in the fourteenth year came pot-sheave-chedorlaomer, and the kings that were with him, and hit the ghosts-rephaim in you-gave-fire-ashteroth horns-karnaim, and the moves-zuzim in hot-ham and the horrors-emim in equal-shaveh cold-cities-kiriathaim, and the mountain-horites in their mount hair-style-seir, to el-paran, which is by the place-of-word-desert. and they returned, and came to eye-well-of-critic-enmishpat, which is perfect-kadesh and hit all the field of the labour-king-amalekites, and also the talker-amorites, that dwelt in gravel-date-hazezontamar. and there went out the king of splint-blood-sodom, and the king of sheaves-gomorrah, and the king of earth-admah, and the king of gazelles-zeboim, and the king of swallow-bela (the same is grief-zoar); and they joined war with them in the vale of demons-siddim; with pot-sheave-chedorlaomer the king of world-youth-elam, and with throw-tidal king of nations, and falling-mother-shelf-amraphel king of youth-shinar, and lion-smell-arioch king of hazel-ellasar; four kings with five. and the vale of demons-siddim was full of slime pits; and the kings of splint-blood-sodom and sheaves-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-lut wing-organ-boner-abram's brother's betweener who

dwelt in splint-blood-sodom, and his goods, and departed. and there crossed one that had escaped, and told wing-organ-boner-abram the cross-over-hebrew; for he dwelt in the plain of see-bitter-mamre the talker-amorite, brother of fire-all-eschol, and brother of candle-aner and these were confederate with wing-organ-boner-abram. and when wing-organ-boner-abram heard that his brother was taken captive, he armed his inted servants, born in his own house, three hundred and eighteen, and pursued them to discuss-court-dan and he parted himself against them, he and his workers, by night, and hit them, and pursued them to obligation-hobah, which is on the left hand of blood-bag-damascus. and he brought back all the goods, and also brought again his brother cover-lut and his goods, and the women also, and the with-mum. and the king of splint-blood-sodom went out to meet him after his return from the hitting of pot-sheave-chedorlaomer, and of the kings that were with him, at the valley of equal-shaveh, which is the king's dale. and right-king-melchizedek king of peace-complete-salem brought forth bread and wine: and he was the darkener of the most high these-to. and he knee-pooled him, and said, knee-pooled be wing-organ-boner-abram of the most high these-to, possessor of namespaces and land: and knee-pooled be the most high these-to, which hath delivered thee produce-narrows into thy hand. and he gave him tithes of all. and the king of splint-blood-sodom said to wing-organ-boner-abram, give me the persons, and take the goods to thyself. and wing-organ-boner-abram said to the king of splint-blood-sodom, i have lift up mine hand to vowelmovement-io-yeah, the most high these-to, the possessor of namespaces and land, that i will not take from a thread even to a shoelatchet, and that i will not take any thing that is thine, lest thou shouldst say, i have did wing-organ-boner-abram rich: safe only that which the young men have eaten, and the portion of the men which went with me, candle-aner fire-all-eschol, and see-bitter-mamre; let them take their portion.

15

after these words vowelmovement-io-yeah word came to wing-organ-boner-abram in a vision, saying, respect not, wing-organ-boner-abram: i am thy shield, and thy exceeding great reward. and wing-organ-boner-abram said, vowelmovement-io-yeah these-to, what wilt thou give me, seeing i go childless, and the steward of my house is this my-unto-helps-eliezer of blood-bag-damascus? and wing-organ-boner-abram said, behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. and, behold, vowelmovement-io-yeah word came to him, saying, this will not be thine heir; but he that will come forth out of thine own bowels will be thine heir. and he brought him forth abroad, and said, look now toward namespaces and recount the stars, if thou be able to number them: and he said to him, so will thy seed be. and he mum-stuck with vowelmovement-io-yeah; and he counted it to him for being right. and he said to him, i am vowelmovement-io-yeah that brought thee out of light-ur of the as-genies-kasidim, to give thee this land to network it. and he said, vowelmovement-io-yeah these-to, whereby will i know that i will network it? and he said to him, take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a explore-turtledove, and a young pigeon. and he took to him all these, and chopd them in the midst, and laid each chop one against another: but the birds chopd he not. and when the fowls came down upon the carcasses, wing-organ-boner-abram drove them away. and when the sun was going down, a deep sleep fell upon wing-organ-boner-abram; and, lo, an horror of great darkness fell upon him. and he

said to wing-organ-boner-abram, know of a surety that thy seed will be a stranger in a land that is not theirs, and will work for them; and they will afflict them four hundred years; and also that nation, whom they will work for will i judge: and afterward will they come out with great substance. and thou will go to thy fathers in complete; thou will be buried in a good old age. but in the fourth generation they will come hither again: for the season-answer of the talker-amorites is not yet completed. and it came to pass, that, when the sun crossed down, and it was dark, behold a smoking furnace, and a burning lamp that crossed between those cut-divides. in the same day vowelmovement-io-yeah made a contract with wing-organ-boner-abram, saying, to thy seed have i given this land, from the river of narrows-produce-mizraim-egypt to the great river, the river fruit-cow-euphrates: the nest-buynikes, and the kenizzites, and the anterior-kadmonites, and the tusk-hittites, and the unwall-d-perizzites, and the ghosts-rephaim, and the talker-amorites, and the nest-buy-canaanites, and the emotional-girgashites, and the trampler-jebusites.

16

now my-soakingness-sarai wing-organ-boner-abram's woman bare him no children: and she had an handmaid, an narrows-produce-mizraim-egyptian, whose name was migrate-hajar. and my-soakingness-sarai said to wing-organ-boner-abram, behold now, vowelmovement-io-yeah hath confined me from bearing: i pray thee, go in to my maid; it may be that i may obtain children by her. and wing-organ-boner-abram hearkened to the voice of my-soakingness-sarai. and my-soakingness-sarai wing-organ-boner-abram's woman took migrate-hajar her maid the narrows-produce-mizraim-egyptian, after wing-organ-boner-abram had dwelt ten years in the land of nest-buy-canaan and gave her to her man wing-organ-boner-abram to be his woman. and he went in to migrate-hajar, and she bright-conceived: and when she saw that she had bright-conceived, her hero-lady was despised in her eyes. and my-soakingness-sarai said to wing-organ-boner-abram, my damage be upon thee: i have given my maid into thy bosom-statute; and when she saw that she had bright-conceived, i was despised in her eyes: vowelmovement-io-yeah critic between me and thee. but wing-organ-boner-abram said to my-soakingness-sarai, behold, thy maid is in thine hand; do to her as it pleaseth thee. and when my-soakingness-sarai dealt hardly with her, she fled from her face-turnings. and the messenger of vowelmovement-io-yeah found her by a fountain of water in the place-of-word-desert, by the fountain in the way to wall-shur. and he said, migrate-hajar, my-soakingness-sarai's maid, whence camest thou? and whither wilt thou go? and she said, i flee from the face-turnings of my hero-lady my-soakingness-sarai. and the messenger of vowelmovement-io-yeah said to her, return to thy hero-lady, and submit thyself under her hands. and the messenger of vowelmovement-io-yeah said to her, i will multiply thy seed exceedingly, that it will not be numbered for multitude. and the messenger of vowelmovement-io-yeah said to her, behold, thou art with child and will bear a betweener and will call his name unto-hears-ismail; because vowelmovement-io-yeah hath heard thy affliction. and he will be a wild man; his hand will be against every man, and every man's hand against him; and he will dwell in the presence of all his brethren. and she called the name of vowelmovement-io-yeah that worded to her, thou these-to see me? for she said, have i also here looked after him that seeth me? wherefore the well was called well-cheek-see-beerlahai-ro; behold, it is between perfect-kadesh and hail-bered.

and migrate-hajar bare wing-organ-boner-abram a betweener and wing-organ-boner-abram called his son's name, which migrate-hajar bare, unto-hears-ismail. and wing-organ-boner-abram was fourscore and six years old, when migrate-hajar bare unto-hears-ismail to wing-organ-boner-abram.

17

and when wing-organ-boner-abram was ninety years old and nine, vowelmovement-io-yeah appeared to wing-organ-boner-abram, and said to him, i am the breast-field these-to; walk before me, and be thou sound. and i will make my contract between me and thee, and will multiply thee exceedingly. and wing-organ-boner-abram fell on his face-turnings: and these-to worded with him, saying, as for me, behold, my contract is with thee, and thou will be a father of many nations. neither will thy name any more be called wing-organ-boner-abram, but thy name will be their-wing-organ-ibrahim; for a father of many nations have i made thee. and i will make thee exceeding fruitful, and i will make nations of thee, and kings will come out of thee. and i will establish my contract between me and thee and thy seed after thee in their generations for a world contract, to be a these-to to thee, and to thy seed after thee. and i will give to thee, and to thy holdd after thee, the land wherein thou art a stranger, all the land of nest-buy-canaan for a world holding; and i will be their these-to. and these-to said to their-wing-organ-ibrahim, thou will keep my contract therefore, thou, and thy seed after thee in their generations. this is my contract, which ye will keep, between me and you and thy seed after thee; every man child among you will be write-circumcised. and ye will write-circumcise the flesh-soaking of your fore-skin; and it will be a token of the contract betwixt me and you. and he that is eight days old will be write-circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. he that is born in thy house, and he that is bought with thy money, must needs be write-circumcised: and my contract will be in your flesh-soaking for a world contract. and the foreskinned man child whose flesh-soaking of his foreskin is not write-circumcised, that self will be cut off from his with-mum; he hath broken my contract. and these-to said to their-wing-organ-ibrahim, as for my-soakingness-sarai thy woman, no call her name my-soakingness-sarai, but her-soakingness-sara will her name be. and i will kneepool her, and give thee a betweener also of her: yea, i will kneepool her, and she will be a mother of nations; kings of with-mums will be of her. then their-wing-organ-ibrahim fell upon his face-turnings, and laughed, and said in his heart, will a child be born to him that is an hundred years old? and will her-soakingness-sara, that is ninety years old, bear? and their-wing-organ-ibrahim said to these-to, o that unto-hears-ismail might live before thee! and these-to said, her-soakingness-sara thy woman will bear thee a betweener indeed; and thou will call his name laugh-ishaq; and i will establish my contract with him for a world contract, and with his seed after him. and as for unto-hears-ismail, i have heard thee: behold, i have kneepooled him, and will do him fruitful, and will multiply him exceedingly; twelve prince-soakings will he beget, and i will do him a great nation. but my contract will i establish with laugh-ishaq, which her-soakingness-sara will bear to thee at this set time in the next year. and he left off talking with him, and these-to went up from their-wing-organ-ibrahim. and their-wing-organ-ibrahim took unto-hears-ismail his betweener and all that were born in his house, and all that were bought with his money, every male-rememberer among the men of their-wing-organ-ibrahim's house; and write-circum-

cised the flesh-soaking of their foreskin in the selfsame day, as these-to had said to him. and their-wing-organ-ibrahim was ninety years old and nine, when he was write-circumcised in the flesh-soaking of his foreskin. and unto-hears-ismail his betweenear was thirteen years old, when he was write-circumcised in the flesh-soaking of his foreskin. in the selfsame day was their-wing-organ-ibrahim write-circumcised, and unto-hears-ismail his betweenear 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 vowelmovement-io-yeah appeared to him in the plains of see-bitter-mamre: and he sat in the tent opening in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent opening, and bowed himself toward the land, and said, my base-boss, if now i have found favor in thy eyes, cross not away, i pray thee, from thy worker: let a little water, i pray you, be fetched, and wash your feet, and rest yourselves under the tree: and i will fetch a morsel of bread, and comfort ye your hearts; after that ye will cross on for therefore are ye come to your worker. and they said, so do, as thou hast said. and their-wing-organ-ibrahim hastened into the tent to her-soak-iness-sara, and said, do ready quickly three measures of fine meal, knead it, and do cakes upon the hearth. and their-wing-organ-ibrahim ran to the cattle and fetched a calf tender and good, and gave it to a young man; and he hastened to dress it. and he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. and they said to him, where is her-soak-iness-sara thy woman? and he said, behold, in the tent. and he said, i will certainly return to thee according to the time of life; and, lo, her-soak-iness-sara thy woman will have a betweenear and her-soak-iness-sara heard it in the tent opening, which was behind him. now their-wing-organ-ibrahim and her-soak-iness-sara were old and well stricken in age; and it ceased to be with her-soak-iness-sara after the manner of women. therefore her-soak-iness-sara laughed inward herself, saying, after i am waxed old will i have pleasure, my base-boss being old also? and vowelmovement-io-yeah said to their-wing-organ-ibrahim, wherefore did her-soak-iness-sara laugh, saying, will i of a surety bear a child, which am old? is any word too hard for vowelmovement-io-yeah? at the time appointed i will return to thee, according to the time of life, and her-soak-iness-sara will have a betweenear then her-soak-iness-sara denied, saying, i laughed not; for she was afraid. and he said, nay; but thou didst laugh. and the men rose up from thence, and looked toward splint-blood-sodom: and their-wing-organ-ibrahim went with them to bring them on the way. and vowelmovement-io-yeah said, will i hide from their-wing-organ-ibrahim that thing which i do; seeing that their-wing-organ-ibrahim will surely become a great and mighty nation, and all the nations of the land will be knee-pooled in him? for i know him, that he will direct his betweeners and his household after him, and they will keep the way of vowelmovement-io-yeah, to do being right and crisis that vowelmovement-io-yeah may bring upon their-wing-organ-ibrahim that which he hath worded of him. and vowelmovement-io-yeah said, because the cry of splint-blood-sodom and sheaves-gomorra is great, and because their miss is very grievous; i will go down now, and see whether they have done altogether according to the cry of it, which is come to me; and if not, i will know. and the men turned their face-turnings from thence, and went toward splint-blood-sodom: but

their-wing-organ-ibrahim stood yet before vowelmovement-io-yeah. and their-wing-organ-ibrahim drew near, and said, wilt thou also destroy the right with the big-shot? peradventure there be fifty right in inwards the city: wilt thou also destroy and not spare the place for the fifty right that are therein? that be far from thee to do after this crisis, to void the right with the big-shot: and that the right should be as the big-shot, that be far from thee: will not the crisis of all the land do crisis? and vowelmovement-io-yeah said, if i find in splint-blood-sodom fifty right within the city, then i will spare all the place for their sakes. and their-wing-organ-ibrahim answered and said, behold now, i have taken upon me to word to vowelmovement-io-yeah, which am but dust and ashes: peradventure there will lack five of the fifty right: wilt thou destroy all the city for lack of five? and he said, if i find there forty and five, i will not destroy it. and he 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 sake. and he said to him, oh let not vowelmovement-io-yeah 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 vowelmovement-io-yeah: peradventure there will be twenty found there. and he said, i will not destroy it for twenty's sake. and he said, oh let not vowelmovement-io-yeah be angry, and i will word yet but this once: peradventure ten will be found there. and he said, i will not destroy it for ten's sake. and vowelmovement-io-yeah went his way, as soon as he had left communing with their-wing-organ-ibrahim: and their-wing-organ-ibrahim returned to his place.

19

and there came two messengers to splint-blood-sodom at even; and cover-lut sat in the gate of splint-blood-sodom: and cover-lut seeing them rose up to meet them; and he bowed himself with his face-turnings toward the land; and he said, behold now, my base-boss, turn in, i pray you, into your worker's house, and tarry all night, and wash your feet, and ye will rise up early, and go on your ways. and they said, nay; but we will abide in the street all night. and he urged greatly; and they turned in to him, and entered into his house; and he did them a feast, and did bake lit-mazat, and they did eat. but before they lay down, the men of the city, even the men of splint-blood-sodom, compassed the house round, both old and young, all the with-mum from every quarter: and they called to cover-lut and said to him, where are the men which came in to thee this night? bring them out to us, that we may know them. and cover-lut went out at the opening to them, and shut the opening after him, and said, i pray you, brethren, do not so wickedly. behold now, i have two betweenas which have not known man; let me, i pray you, bring them out to you, and do ye to them as is good in your eyes: only to these men do nothing; for therefore came they under the shadow of my roof. and they said, stand back. and they said again, this one fellow came in to sojourn, and he will needs be a critic: now will we deal worse with thee, than with them. and they urged the man, even cover-lut and came near to break the door. but the men put forth their hand, and pulled cover-lut into the house to them, and shut to the door. and they smote the men that were at the opening of the house with blindness, both small and great: so that they wearied themselves to find the opening. and the men said to cover-lut hast thou here any besides? son in law, and thy betweeners, and thy betweenas, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face-turnings of vowelmovement-io-yeah; and vowelmovement-io-yeah hath sent us to de-

stroy it. and cover-lut went out, and worded to his betweeners-in-law, which destroyried his betweenas, and said, up, get you out of this place; for vowelmovement-io-yeah will destroy this city. but he seemed as one that mocked to his betweeners-in-law. and when the black uponed, then the messengers hastened cover-lut saying, arise, take thy woman, and thy two betweenas, which are here; lest thou be consumed in the season-answer 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; vowelmovement-io-yeah being merciful to him: and they brought him forth, and set him without the city. and it came to pass, when they had brought them forth abroad, that he said, escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. and cover-lut said to them, oh, not so, my base-boss: behold now, thy worker hath found grace in thy eyes, and thou hast big thy kindness, which thou hast showed to me in saving my life; and i cannot escape to the mountain, lest some visual-retoil take me, and i die: behold now, this city is near to flee to, and it is a little one: oh, let me escape thither, (is it not a little one?) and my self will live. and he said to him, see, i have borne thee concerning this word also, that i will not overthrow this city, for the which thou hast worded. haste thee, escape thither; for i cannot do anything till thou be come thither. therefore the name of the city was called grief-zoar. the sun was risen upon the land when cover-lut entered into grief-zoar. then vowelmovement-io-yeah rained upon splint-blood-sodom and upon sheaves-gomorrah brimstone and fire from vowelmovement-io-yeah out of namespaces and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the earth. but his woman looked back from behind him, and she became a stand of salt. and their-wing-organ-ibrahim gat up early in the morning to the place where he stood before vowelmovement-io-yeah: and he looked toward splint-blood-sodom and sheaves-gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. and it came to pass, when these-to destroyed the cities of the plain, that these-to remembered their-wing-organ-ibrahim, and sent cover-lut out of the midst of the overthrow, when he overthrew the cities in the which cover-lut dwelt. and cover-lut went up out of grief-zoar, and dwelt in the mountain, and his two betweenas with him; for he respected to dwell in grief-zoar: and he dwelt 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-lut with child by their father. and the first born bare a betweener and called his 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 name betweener-with-me-ben-ammi: the same is the father of betweeners of with-ammon to this day.

20

and their-wing-organ-ibrahim journeyed from thence toward the south country, and dwelled between perfect-kadesh and wall-shur, and sojourned in tow-gerar. and their-wing-organ-ibrahim said of her-soakingness-sara his woman, she is my sister: and my-dad-king-abimelech king of tow-gerar sent, and took her-soakingness-sara. but these-to came to my-dad-king-abimelech in a dream by night, and said to him, behold, thou art but a dead husband, for the woman which thou hast taken; for she is a husband's woman. but my-dad-king-abimelech had not come near her: and he said, my base-boss, 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 these-to said to him in a dream, yea, i know that thou didst this in the integrity of thy heart; for i also withheld thee from sinning against me: therefore suffered i thee not to touch her. now therefore restore the man his woman; for he is a come-bringer, and he will pray for thee, and thou wilt live: and if thou restore her not, know thou that thou wilt surely die, thou, and all that are thine. therefore my-dad-king-abimelech rose early in the morning, and called all his workers, and told all these words in their ears: and the men were sore afraid. then my-dad-king-abimelech called their-wing-organ-ibrahim, and said to him, what hast thou done to us? and what have i offended thee, that thou hast brought on me and on my kingdom a great miss thou hast done deeds to me that ought not to be done. and my-dad-king-abimelech said to their-wing-organ-ibrahim, what savest thou, that thou hast done this word? and their-wing-organ-ibrahim said, because i thought, surely the respect of these-to is not in this place; and they will kill me for my woman's sake. and yet indeed she is my sister; she is the daughter-housa of my father, but not the daughter-housa of my mother; and she became my woman. and it came to pass, when these-to caused me to wander from my father's house, that i said to her, this is thy kindness which thou wilt show to me; at every place whither we will come, say of me, he is my brother. and my-dad-king-abimelech took sheep, and cattle, and workers, and familiars, and gave them to their-wing-organ-ibrahim, and restored him her-soakingness-sara his woman. and my-dad-king-abimelech said, behold, my land is before thee: dwell where it pleaseth thee. and to her-soakingness-sara he said, behold, i have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, to all that are with thee, and with all other: thus she was reproved. so their-wing-organ-ibrahim prayed to these-to: and these-to healed my-dad-king-abimelech, and his woman, and his mothers-maid; and they bare children. for vowelmovement-io-yeah had fast confine-closed up all the wombs of the house of my-dad-king-abimelech, because of her-soakingness-sara their-wing-organ-ibrahim's woman.

21

and vowelmovement-io-yeah visited her-soakingness-sara as he had said, and vowelmovement-io-yeah did to her-soakingness-sara as he had worded. for her-soakingness-sara bright-conceived, and bare their-wing-organ-ibrahim a betweener in his old age, at the set time of which these-to had worded to him. and their-wing-organ-ibrahim called the name of his betweener that was born to him, whom her-soakingness-sara bare to him, laugh-ishaq. and their-wing-organ-ibrahim write-circumcised his betweener laugh-ishaq being eight days old, as these-to had directed him. and their-wing-organ-ibrahim was an hundred years old, when his be-

tweener laugh-ishaq was born to him. and her-soakingness-sara said, these-to did me to laugh, so that all that hear will laugh with me. and she said, who would have said to their-wing-organ-ibrahim, that her-soakingness-sara 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-ibrahim did a great feast the same day that laugh-ishaq was weaned. and her-soakingness-sara saw betweener of migrate-hajar the narrows-produce-mizraim-egyptian, which she had born to their-wing-organ-ibrahim, mocking. wherefore she said to their-wing-organ-ibrahim, cast out this bondwoman and her betweener for betweener of this bondwoman will not be heir with my betweener even with laugh-ishaq. and the word was very grievous in their-wing-organ-ibrahim's eyes because of his betweener and these-to said to their-wing-organ-ibrahim, let it not be grievous in thy eyes because of the lad, and because of thy bondwoman; in all that her-soakingness-sara hath said to thee, hearken to her voice; for in laugh-ishaq 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-ibrahim rose up early in the morning, and took bread, and a bottle of water, and gave it to migrate-hajar, putting it on her shoulder, and child, and sent her away: and she departed, and wandered in the place-of-word-desert of well-of-satiated-seven-beersaba. and the water was spent in the bottle, and she cast child under one of the shrubs. and she went, and sat her down over against him a good way off, as it were a bow shot: for she said, let me not see the death of child. and she sat over against him, and lift up her voice, and wept. and these-to heard the voice of the lad; and the messenger of these-to called to migrate-hajar out of namespaces and said to her, what aileth thee, migrate-hajar? respect not; for these-to hath heard the voice of the lad where he is. arise, lift up the lad, and hold him in thine hand; for i will make him a great nation. and these-to opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. and these-to was with the lad; and he grew, and dwelt in the place-of-word-desert, and became an archer. and he dwelt in the place-of-word-desert of magnificence-paran: and his mother took him a woman out of the land of narrows-produce-mizraim-egypt. and it came to pass at that time, that my-dad-king-abimelech and mouth-of-all-phichol the chief captain of his troop spake to their-wing-organ-ibrahim, saying, these-to is with thee in all that thou doest: now therefore swear-seven to me here by these-to that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that i have done to thee, thou wilt do to me, and to the land wherein thou hast sojourned. and their-wing-organ-ibrahim said, i will swear-seven. and their-wing-organ-ibrahim reproved my-dad-king-abimelech because of a well of water, which my-dad-king-abimelech's workers had robbed. and my-dad-king-abimelech 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-ibrahim took sheep and cattle, and gave them to my-dad-king-abimelech; and both of them made a contract. and their-wing-organ-ibrahim set seven ewe lambs of the sheep by themselves. and my-dad-king-abimelech said to their-wing-organ-ibrahim, what mean these seven ewe lambs which thou hast set by themselves? and he said, for these seven ewe lambs will thou take of my hand, that they may be a witness to me, that i have digged this well. wherefore he called that place well-of-satiated-seven-beersaba; because there they swear-sevened both of them. thus they made a contract at well-of-satiated-seven-beersaba: then my-dad-king-abimelech rose up, and mouth-of-all-phichol

the chief captain of his troop, and they returned into the land of the invade-grieve-palestinians. and their-wing-organ-ibrahim planted a prosperity-fortuna-asherah in well-of-satiated-seven-beersaba, and called there on the name of vowmovement-io-yeah, the world these-to. and their-wing-organ-ibrahim sojourned in the invade-grieve-palestinians' land many days.

22

and it came to pass after these words, that these-to did tempt their-wing-organ-ibrahim, and said to him, their-wing-organ-ibrahim: and he said, behold, here i am. and he said, take now thy betweener thine only betweener laugh-ishaq, whom thou lovest, and get thee into the land of bitter-teacher-moriah; and up-on him there for a up-on upon one of the mountains which i will tell thee of. and their-wing-organ-ibrahim rose up early in the morning, and saddled his ass, and took two of his young men with him, and laugh-ishaq his betweener and hatched the wood for the up-on, and rose up, and went to the place of which these-to had told him. then on the third day their-wing-organ-ibrahim lifted up his eyes, and saw the place afar off. and their-wing-organ-ibrahim said to his young men, abide ye here with the ass; and i and the lad will go yonder and bow, and come again to you. and their-wing-organ-ibrahim took the wood of the up-on, and laid it upon laugh-ishaq his betweener and he took the fire in his hand, and a knife; and they went both of them together. and laugh-ishaq spake to their-wing-organ-ibrahim 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 up-on? and their-wing-organ-ibrahim said, my betweener these-to will provide himself a lamb for a up-on: so they went both of them together. and they came to the place-stand-up which these-to had told him of; and their-wing-organ-ibrahim build-betweened an butcher-place there, and laid the wood in order, and bound laugh-ishaq his betweener and laid him on the butcher-place upon the wood. and their-wing-organ-ibrahim stretched forth his hand, and took the knife to slay his betweener and the messenger of vowmovement-io-yeah called to him out of namespaces and said, their-wing-organ-ibrahim, their-wing-organ-ibrahim: and he said, here am i. and he said, lay not thine hand upon the lad, neither do thou any thing to him: for now i know that thou respectest these-to, seeing thou hast not withheld thy betweener thine only betweener from me. and their-wing-organ-ibrahim lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his ray-horns: and their-wing-organ-ibrahim went and took the ram, and up-oned for a up-on in the stead of his betweener and their-wing-organ-ibrahim called the name of that place fear-yeahoh-jireh: as it is said to this day, in the mount of vowmovement-io-yeah it will be seen. and the messenger of vowmovement-io-yeah called to their-wing-organ-ibrahim out of namespaces the second time, and said, by myself have i swear-sevened, saith vowmovement-io-yeah, for because thou hast done this word, and hast not withheld thy betweener thine only betweener that in knee-pooling i will knee-pool thee, and in multiplying i will multiply thy seed as the stars of the namespaces and as the sand which is upon the sea shore; and thy seed will network-inherit the gate of his enemies; and in thy seed will all the nations of the land be knee-pooled; because thou hast heard my voice. so their-wing-organ-ibrahim returned to his young men, and they rose up and went together to well-of-satiated-seven-beersaba; and their-wing-organ-ibrahim dwelt at well-of-satiated-seven-beersaba. and it came to pass after these words, that it was told their-wing-organ-ibrahim, saying, behold, queen-milcah, she hath also born

betweeners to thy brother snore-nahor; advice-huz his firstborn, and scorn-buz his brother, and get-up-untokemuel the father of high-aram-syria, and as-a-demonchased, and predict-hazo and fiery-iron-pildash, and leak-jidlaph, and his-house-unto-bethuel. and his-house-untobethuel begat stall-rebekah: these eight queen-milcah did bear to snore-nahor, their-wing-organ-ibrahim's brother. and his concubine, whose name was reumah, she bare also slaughter-tebah, and whim-gaham, and hurry-tahash, and squeeze-maachah.

23

and her-soakingness-sara was an hundred and seven and twenty years old: these were the years of the life of her-soakingness-sara. and her-soakingness-sara died in city-of-four-kirjatharba; the same is friend-joy-hebron in the land of nest-buy-canaan and their-wing-organ-ibrahim came to mourn for her-soakingness-sara, and to weep for her. and their-wing-organ-ibrahim stood up from before his dead, and worded to the betweeners of bold-heth, saying, i am a stranger and a sojourner with you: give me a holding of a buryingplace with you, that i may bury my dead out of my sight. and betweeners of bold-heth answered their-wing-organ-ibrahim, saying to him, hear us, my base-boss: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us will withhold from thee his sepulchre, but that thou mayest bury thy dead. and their-wing-organ-ibrahim stood up, and bowed himself to the with-mum of the land, even to betweeners of bold-heth. and he communed with them, saying, if it be your mind that i should bury my dead out of my sight; hear me, and entreat for me to pencil-ephron betweener of bleach-zohar, that he may give me the cave of copy-product-machpelah, which he hath, which is in the end of his field; for as much money as it is worth he will give it me for a holding of a buryingplace amongst you. and pencil-ephron dwelt among betweeners of bold-heth: and pencil-ephron the cut-hittite answered their-wing-organ-ibrahim in the audience of betweeners of bold-heth, even of all that went in at the gate of his city, saying, nay, my base-boss, 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-mum give i it thee: bury thy dead. and their-wing-organ-ibrahim bowed down himself before the with-mum of the land. and he worded to pencil-ephron in the audience of the with-mum 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-ephron answered their-wing-organ-ibrahim, saying to him, my base-boss, hearken to me: the land is worth four hundred light-shekels of silver; what is that betwixt me and thee? bury therefore thy dead. and their-wing-organ-ibrahim hearkened to pencil-ephron; and their-wing-organ-ibrahim weighed to pencil-ephron the silver, which he had named in the audience of the betweeners of bold-heth, four hundred light-shekels of silver, current money with the merchant. and the field of pencil-ephron which was in copy-product-machpelah, which was before 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-ibrahim for a possession in the presence of betweeners of bold-heth, before all that went in at the gate of his city. and after this, their-wing-organ-ibrahim buried her-soakingness-sara his woman in the cave of the field of copy-product-machpelah before see-bitter-mamre: the same is friend-joy-hebron in the field of nest-buy-canaan and the field, and the cave that is therein, were made sure to their-wing-organ-ibrahim for a holding of a buryingplace by the betweeners of bold-heth.

24

and their-wing-organ-ibrahim was old, and well stricken in age: and vowelmovement-io-yeah had knee-pooled their-wing-organ-ibrahim in all things. and their-wing-organ-ibrahim said to his eldest worker of his house, that proverb-ruled over all that he had, put, i pray thee, thy hand under my thigh: and i will make thee swear-seven by vowelmovement-io-yeah, the these-to of namespaces and the these-to of the land, that no take a woman to my betweener of the betweenas of the nest-buy-canaan-ites, inward whom i dwell: but thou wilt go to my country, and to my kindred, and take a woman to my betweener laugh-ishaq. and the worker said to him, per-adventure the woman will not be willing to follow me to this land: must i needs bring thy betweener again to the land from whence thou camest? and their-wing-organ-ibrahim said to him, beware thou that thou bring not my betweener thither again. vowelmovement-io-yeah these-to of namespaces which took me from my father's house, and from the land of my kindred, and which worded to me, and that swear-sevened 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 thence. and if the woman will not be willing to follow thee, then thou wilt be clear from this my oath-seven: only bring not my betweener thither again. and the worker put his hand under the thigh of their-wing-organ-ibrahim his base-boss, and swear-sevened to him concerning that matter. and the worker took ten camels of the camels of his base-boss, and departed; for all the goods of his base-boss were in his hand: and he arose, and went to high-rivers-aram-naharim, to the city of snore-nahor. and he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. and he said vowelmovement-io-yeah these-to of my base-boss their-wing-organ-ibrahim, i pray thee, send me good speed this day, and show kindness to my base-boss their-wing-organ-ibrahim. behold, i stand here by the well of water; and the betweenas of the men of the city come out to draw water: and let it come to pass, that the damsel to whom i will say, let down thy pitcher, i pray thee, that i may drink; and she will say, drink, and i will give thy camels drink also: let the same be she that thou hast appointed for thy worker laugh-ishaq; and thereby will i know that thou hast showed kindness to my base-boss. and it came to pass, before he had done wording, that, behold, stall-rebekah came out, who was born to his-house-unto-bethuel, betweener of queen-milcah, the woman of snore-nahor, their-wing-organ-ibrahim's brother, with her pitcher upon her shoulder. and the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. and the worker ran to meet her, and said, let me, i pray thee, drink a little water of thy pitcher. and she said, drink, my base-boss: and she hastened, and let down her pitcher upon her hand, and gave him drink. and when she had done giving him drink, she said, i will draw water for thy camels also, until they have done drinking. and she hastened, and emptied her pitcher into the trough, and ran again to the well to draw water, and drew for all his camels. and the man wondering at her held his peace, to wit whether vowelmovement-io-yeah had made his journey prosperous or not. and it came to pass, as the camels had done drinking, that the man took a golden earring of hatch-half a light-shekel weight, and two bracelets for her hands of ten light-shekels weight of gold; and said, whose daughter-housa art thou? tell me, i pray thee: is there room in thy father's house for us to lodge in? and she said to him, i am the daughter-housa of his-house-unto-bethuel betweener of queen-

milcah, which she bare to snore-nahor. she said more-over to him, we have both straw and provender enough, and room to lodge in. and the man bowed down his head, and bowed vowelmovement-io-yeah. and he said, knee-pooled be vowelmovement-io-yeah these-to of my base-boss their-wing-organ-ibrahim, who hath not left destitute my base-boss of his kindness and his truth: i being in the way, vowelmovement-io-yeah led me to the house of my base-boss's brethren. and the damsel ran, and told them of her mother's house these words. and stall-rebekah had a brother, and his 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-rebekah 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 knee-pooled of vowelmovement-io-yeah; wherefore standest thou without? for i have prepared the house, and room for the camels. and the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. and there was set meat before him to eat: but he said, i will not eat, until i have told mine errand. and he said, word on and he said, i am their-wing-organ-ibrahim's worker. and vowelmovement-io-yeah hath knee-pooled my base-boss greatly; and he is become great: and he hath given him sheeps, and cattles, and silver, and gold, and workers, and mothers-maid, and camels, and asses. and her-soakingness-sara my base-boss's woman bare a betweener to my base-boss when she was old: and to him hath he given all that he hath. and my base-boss made me swear-seven, saying, no take a woman to my betweener of the betweenas of the nest-buy-canaanites, 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 base-boss, peradventure the woman will not follow me. and he said to me, vowelmovement-io-yeah, before whom i walk, will send his messenger with thee, and prosper 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, vowelmovement-io-yeah these-to of my base-boss their-wing-organ-ibrahim, if now thou do prosper my way which i go: behold, i stand by the well of water; and it will come to pass, that when the virgin cometh forth to draw water, and i say to her, give me, i pray thee, a little water of thy pitcher to drink; and she say to me, both drink thou, and i will also draw for thy camels: let the same be the woman whom vowelmovement-io-yeah hath appointed out for my base-boss's betweener and before i had done wording in mine heart, behold, stall-rebekah came forth with her pitcher on her shoulder; and she went down to the well, and drew water: and i said to her, let me drink, i pray thee. and she made haste, and let down her pitcher from her shoulder, and said, drink, and i will give thy camels drink also: so i drank, and she made the camels drink also. and i asked her, and said, whose daughter-housa art thou? and she said, the daughter-housa of his-house-unto-bethuel, snore-nahor's betweener whom queen-milcah bare to him: and i put the earring upon her face-turnings, and the bracelets upon her hands. and i bowed down my head, and bowed vowelmovement-io-yeah, and knee-pooled vowelmovement-io-yeah these-to of my base-boss their-wing-organ-ibrahim, which had led me in the right way to take my base-boss's brother's daughter-housa to his betweener and now if ye will deal kindly and truly with my base-boss, 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-bethuel answered and said, the word proceedeth from vowelmovement-io-yeah: we cannot word to thee visual-re-toil or good. behold, stall-rebekah is before thee, take her, and go, and let her be thy base-boss's son's woman, as vowelmovement-io-yeah hath worded. and it came to pass, that, when their-wing-organ-ibrahim's worker heard their words, he bowed vowelmovement-io-yeah, bowing himself to the land. and the worker brought forth items of silver, and items of gold, and raiment, and gave them to stall-rebekah: he gave also to her brother and to her mother precious things. and they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, send me away to my base-boss. and her brother and her mother said, let the damsel abide with us a few days, at the least ten; after that she will go. and he said to them, hinder me not, seeing vowelmovement-io-yeah hath prospered my way; send me away that i may go to my base-boss. and they said, we will call the damsel, and inquire at her mouth. and they called stall-rebekah, and said to her, wilt thou go with this man? and she said, i will go. and they sent away stall-rebekah their sister, and her nurse, and their-wing-organ-ibrahim's worker, and his men. and they knee-pooled stall-rebekah, and said to her, thou art our sister, be thou the mother of thousands of millions, and let thy seed network-inherit the gate of those which hate them. and stall-rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the worker took stall-rebekah, and went his way. and laugh-ishaq came from the way of the well i-see-to-my-life-lahairoi; for he dwelt in the south country. and laugh-ishaq went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming, and stall-rebekah lifted up her eyes, and when she saw laugh-ishaq, 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 base-boss: therefore she took a veil, and covered herself. and the worker recounted laugh-ishaq all words that he had done. and laugh-ishaq brought her into his mother her-soakingness-sara's tent, and took stall-rebekah, and she became his woman; and he loved her: and laugh-ishaq was comforted after his mother's death.

25

then again their-wing-organ-ibrahim took a woman, and her name was complain-keturah, and she bare him their-singer-zimran, and straw-jokshan, and place-of-court-medan, and discuss-court-midian, and kiss-ishbak, and talk-shuah. and straw-jokshan begat saba, and breast-discuss-dedan. and the betweeners of breast-discuss-dedan were pine-song-soaking-assyriam, and glitter-le-tushim, and to-mums-leummim. and the betweeners of discuss-court-midian; tired-ephah, and dust-epher, and init-train-hanoch, and my-dad-knowledge-abidah, and unto-knows-eldaa. all these were betweeners of complain-keturah. and their-wing-organ-ibrahim gave all that he had to laugh-ishaq. but to the betweeners of the concubines, which their-wing-organ-ibrahim had, their-wing-organ-ibrahim gave gifts, and sent them away from laugh-ishaq his betweener while he yet lived, eastward, to the east country. and these are the days of the years of their-wing-organ-ibrahim's life which he lived, hundred years and seventy years and five years. then their-wing-organ-ibrahim gave up the breathwind, and died in a good old age, an old man, and full-seven of years; and was added to his with-mum. and his betweeners laugh-ishaq and unto-hears-ismail buried him in the cave of copy-product-machpelah, in the field of pencil-ephron betweener of bleach-zohar the cut-hittite, which is be-

fore see-bitter-mamre; the field which their-wing-organ-ibrahim purchased of the betweeners of bold-heth: there was their-wing-organ-ibrahim buried, and her-soakingness-sara his woman. and it came to pass after the death of their-wing-organ-ibrahim, that these-to knee-pooled his betweener laugh-ishaq; and laugh-ishaq dwelt by the well i-see-to-my-life-lahairoi. now these are the generations of unto-hears-ismail, their-wing-organ-ibrahim's betweener whom migrate-hajar the narrows-produce-mizraim-egyptian, her-soakingness-sara's handmaid, bare to their-wing-organ-ibrahim: and these are the names of the betweeners of unto-hears-ismail, by their names, according to their generations: the first-born of unto-hears-ismail, lets-house-nebajoth; and dark-mourning-kedar, and slander-unto, and fragrance-mibsam, and from-hearing-mishma, and similar-dumah, and load-massa, sharpen-hadad, and right-tema column-jetur, mental-naphish, and progress-kedemah: these are the betweeners of unto-hears-ismail, and these are their names, by their towns, and by their castles; twelve prince-soakings according to their nations. and these are the years of the life of unto-hears-ismail, an hundred and thirty and seven years: and he gave up the breathwind and died; and was added to his with-mum. and they dwelt from cake-sick-havilah to wall-shur, that is before narrows-produce-mizraim-egypt, as thou goest toward pine-song-soaking-syria and he died in the presence of all his brethren. and these are the generations of laugh-ishaq, their-wing-organ-ibrahim's betweener their-wing-organ-ibrahim begat laugh-ishaq: and laugh-ishaq was forty years old when he took stall-rebekah to woman, the daughter-housa of his-house-unto-bethuel the high-aram of redeemed-stack-padanaram, the sister to brick-white-laban the high-aram. and laugh-ishaq entreated vowel-movement-io-yeah for his woman, because she was barren: and vowel-movement-io-yeah was entreated of him, and stall-rebekah his woman bright-conceived. and betweeners struggled together in inwards her; and she said, if it be so, why am i thus? and she went to inquire of vowel-movement-io-yeah. and vowel-movement-io-yeah said to her, two mum-withs are in thy womb, and two manner of mum-withs will be separated from thy bowels; and the one mum-withs will be stronger than the other mum-withs; and the elder will work for the younger. and when her days to be delivered were fulfilled, behold, there were twins in her womb. and the first came out red, all over like an hairy garment; and they called his name do-esau. and after that came his brother out, and his hand took hold on do-esau's heel; and his name was called heel-topple-yakub: and laugh-ishaq was sixty years old when she bare them. and the boys grew: and do-esau was a cunning hunter, a man of the field; and heel-topple-yakub was a plain man, dwelling in tents. and laugh-ishaq loved do-esau, because he did eat of his venison: but stall-rebekah loved heel-topple-yakub. and heel-topple-yakub sod pottage: and do-esau came from the field, and he was faint: and do-esau said to heel-topple-yakub, feed me, i pray thee, with that same red pottage; for i am faint: therefore was his name called man-red-edom. and heel-topple-yakub said, sell me this day thy birthright. and do-esau said, behold, i am at the point to die: and what profit will this birthright do to me? and heel-topple-yakub said, swear-seven to me this day; and he swear-sevened to him: and he sold his birthright to heel-topple-yakub. then heel-topple-yakub gave do-esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus do-esau despised his birthright.

and there was a famine in the land, beside the first famine that was in the days of their-wing-organ-ibrahim. and laugh-ishaq went to my-dad-king-abimelech king of the invade-grieve-palestinians to tow-gerar. and vowel-movement-io-yeah appeared to him, and said, go not down into narrows-produce-mizraim-egypt; dwell in the land which i will tell thee of: sojourn in this land, and i will be with thee, and will knee-pool thee; for to thee, and to thy seed, i will give all these countries, and i will perform the oath-seven which i swear-sevened to their-wing-organ-ibrahim thy father; and i will make thy seed to multiply as the stars of namespaces and will give to thy seed all these countries; and in thy seed will all the nations of the land be knee-pooled; because that their-wing-organ-ibrahim listened to my voice, and kept my charge, my directives, my statutes, and my drops-of-teaching-torah and laugh-ishaq 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-rebekah; because she was fair to look upon. and it came to pass, when he had been there a long time, that my-dad-king-abimelech king of the invade-grieve-palestinians looked out at a window, and saw, and, behold, laugh-ishaq was sporting with stall-rebekah his woman. and my-dad-king-abimelech called laugh-ishaq, and said, behold, of a surety she is thy woman; and how saidst thou, she is my sister? and laugh-ishaq said to him, because i said, lest i die for her. and my-dad-king-abimelech said, what is this thou hast done to us? one of the with-mum might lightly have lien with thy woman, and thou shouldest have brought guiltiness upon us. and my-dad-king-abimelech charged all his with-mum, saying, he that toucheth this man or his woman will surely be put to death. then laugh-ishaq sowed in that land, and received in the same year an hundredfold: and vowel-movement-io-yeah knee-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 invade-grieve-palestinians envied him. for all the wells which his father's workers had digged in the days of their-wing-organ-ibrahim his father, the invade-grieve-palestinians had stopped them, and filled them with earth. and my-dad-king-abimelech said to laugh-ishaq, go from us; for thou art much mightier than we. and laugh-ishaq departed thence, and pitched his tent in the valley of tow-gerar, and dwelt there. and laugh-ishaq digged again the wells of water, which they had digged in the days of their-wing-organ-ibrahim his father; for the invade-grieve-palestinians had stopped them after the death of their-wing-organ-ibrahim: and he called their names after the names by which his father had called them. and laugh-ishaq's workers digged in the valley, and found there a well of springing water. and the sheep-watchers of tow-gerar did strive with laugh-ishaq's sheep-watchers, saying, the water is ours: and he called the name of the well exploit-strife-eseg; because they exploit-strove with him. and they digged another well, and strove for that also: and he called the name of it sitnah. and he removed from thence, and digged another well; and for that they strove not: and he called the name of it wide-area-rehoboth; and he said, for now vowel-movement-io-yeah did room for us, and we will be fruitful in the land. and he went up from thence to well-of-satiated-seven-beersaba. and vowel-movement-io-yeah appeared to him the same night, and said, i am the these-to of their-wing-organ-ibrahim thy father: respect not, for i am with thee, and will knee-pool thee, and multiply thy seed for my worker their-wing-organ-ibrahim's sake. and he build-between an butcher-

place there, and called upon the name of vowelmovement-io-yearh, and pitched his tent there: and there laugh-ishaq's workers digged a well. then my-dad-king-abimelech went to him from tow-gerar, and held-on-ahuzzath one of his in-sights, and mouth-of-all-phichol the chief captain of his army. and laugh-ishaq said to them, wherefore come ye to me, seeing ye hate me, and have sent me away from you? and they said, we saw certainly that vowelmovement-io-yearh was with thee: and we said, let there be now an oath betwixt us, even betwixt us and thee, and let us make a contract with thee; that thou wilt do us no visual-re-toil, as we have not touched thee, and as we have done to thee nothing but good, and have sent thee away in complete: thou art now the knee-pooled of vowelmovement-io-yearh. and he did them a feast, and they did eat and drink. and they rose up betimes in the morning, and swear-sevened one to another: and laugh-ishaq sent them away, and they departed from him in complete. and it came to pass the same day, that laugh-ishaq'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: therefore the name of the city is well-of-satiated-seven-beersaba to this day. and do-esau was forty years old when he took to woman handy-know-judith the daughter-housa of my-well-beeri the cut-hittite, and perfumery-bashemath the daughter-housa of tree-elon the cut-hittite: which were a grief of mind to laugh-ishaq and to stall-rebekah.

27

and it came to pass, that when laugh-ishaq was old, and his eyes were dim, so that he could not see, he called do-esau his eldest betweenner and said to him, my betweenner and he said to him, behold, here am i. and he said, behold now, i am old, i know not the day of my death: now therefore take, i pray thee, thy items, thy quiver and thy bow, and go out to the field, and take me some venison; and do me savory meat, such as i love, and bring it to me, that i may eat; that my self may knee-pool thee before i die. and stall-rebekah heard when laugh-ishaq worded to do-esau his betweenner and do-esau went to the field to hunt for venison, and to bring it. and stall-rebekah worded to heel-topple-yakub her betweenner saying, behold, i heard thy father word to do-esau thy brother, saying, bring me venison, and do me savory meat, that i may eat, and knee-pool thee before vowelmovement-io-yearh before my death. now therefore, my betweenner hear my voice according to that which i direct thee. go now to the sheep, and fetch me from thence two good kids of the goats; and i will do them savory meat for thy father, such as he loveth: and thou will bring it to thy father, that he may eat, and that he may knee-pool thee before his death. and heel-topple-yakub said to stall-rebekah his mother, behold, do-esau my brother is a hairy man, and i am a part-smooth man: my father peradventure will feel me, and i will seem to him as a deceiver; and i will bring a curse upon me, and not a knee-pooling. and his mother said to him, upon me be thy curse, my betweenner only hear my voice, and go fetch me them. and he went, and fetched, and brought them to his mother: and his mother did savory meat, such as his father loved. and stall-rebekah took goodly raiment of her eldest betweenner do-esau, which were with her in the house, and put them upon heel-topple-yakub her younger betweenner 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 betweenner heel-topple-yakub. and he came to his father, and said, my father: and he said, here am i; who art thou, my betweenner and heel-topple-yakub said to his father, i

am do-esau thy first born; i have done according as thou badest me: arise, i pray thee, sit and eat of my venison, that thy self may knee-pool me. and laugh-ishaq said to his betweenner how is it that thou hast found it so quickly, my betweenner and he said, because vowelmovement-io-yearh thy these-to brought it to me. and laugh-ishaq said to heel-topple-yakub, come near, i pray thee, that i may feel thee, my betweenner whether thou be my very betweenner do-esau or not. and heel-topple-yakub went near to laugh-ishaq his father; and he felt him, and said, the voice is heel-topple-yakub's voice, but the hands are the hands of do-esau. and he discerned him not, because his hands were hairy, as his brother do-esau's hands: so he knee-pooled him. and he said, art thou my very betweenner do-esau? and he said, i am. and he said, bring it near to me, and i will eat of my son's venison, that my self may knee-pool thee. and he brought it near to him, and he did eat: and he brought him wine and he drank. and his father laugh-ishaq said to him, come near now, and kiss me, my betweenner and he came near, and kissed him: and he smelled the smell of his raiment, and knee-pooled him, and said, see, the smell of my betweenner is as the smell of a field which vowelmovement-io-yearh hath knee-pooled: therefore these-to give thee of the dew of namespaces and the fatness of the land, and plenty of corn and wine: let with-mums work for thee, and mum-withs bow down to thee: be lord over thy brethren, and let thy mother's betweenners bow down to thee: cursed be every one that curseth thee, and knee-pooled be he that knee-poleeth thee. and it came to pass, as soon as laugh-ishaq had did an end of knee-pooling heel-topple-yakub, and heel-topple-yakub was yet scarce gone out from the presence of laugh-ishaq his father, that do-esau his brother came in from his hunting. and he also had did savory meat, and crossed it to his father, and said to his father, let my father arise, and eat of his son's venison, that thy self may knee-pool me. and laugh-ishaq his father said to him, who art thou? and he said, i am thy betweenner thy firstborn do-esau. and laugh-ishaq trembled very exceedingly, and said, who? where is he that hath taken venison, and brought it me, and i have eaten of all before thou camest, and have knee-pooled my? yea, and he will be knee-pooled. and when do-esau heard the words of his father, he cried with a great and exceeding bitter cry, and said to his father, knee-pool me, even me also, o my father. and he said, thy brother came with subtilty, and hath taken away thy knee-pooling. and he said, is not he rightly named heel-topple-yakub? for he hath toppled me these two times: he took away my birthright; and, behold, now he hath taken away my knee-pooling. and he said, hast thou not reserved a knee-pooling for me? and laugh-ishaq answered and said to do-esau, behold, i have did him thy lord, and all his brethren have i given to him for workers; and with corn and wine have i sustained him: and what will i do now to thee, my betweenner and do-esau said to his father, hast thou but one knee-pooling, my father? knee-pool me, even me also, o my father. and do-esau lifted up his voice, and wept. and laugh-ishaq his father answered and said to him, behold, thy dwelling will be the fatness of the land, and of the dew of namespaces from on; and by thy blade will thou live, and will work for thy brother; and it will come to pass when thou will have the dominion, that thou will break his yoke from off thy neck. and do-esau hated heel-topple-yakub because of the knee-pooling wherewith his father knee-pooled him: and do-esau said in his heart, the days of mourning for my father are at hand; then will i kill my brother heel-topple-yakub. and these words of do-esau her elder betweenner were told to stall-rebekah: and she sent and called heel-topple-yakub her younger betweenner and said to him, behold, thy brother do-esau, as touching thee, doth comfort himself, purposing to kill thee. now therefore, my

betweenear hear my voice; arise, flee thou to brick-white-laban my brother to conceived-gladness-haran; and tarry with him a few days, until thy brother's fury turn away; until thy brother's nose-anger turn away from thee, and he forget that which thou hast done to him: then i will send, and fetch thee from thence: why should i be deprived also of you both in one day? and stall-rebekah said to laugh-ishaq, i am weary of my life because of the betweenas of bold-heth: if heel-topple-yakub take a woman of the betweenas of bold-heth, such as these which are of the betweenas of the land, what good will my life do me?

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and laugh-ishaq called heel-topple-yakub, and knee-pooled him, and charged him, and said to him, no take a woman of the betweenas of nest-buy-canaan arise, go to redeemed-stack-padanaram, to the house of his-house-unto-bethuel thy mother's father; and take thee a woman from thence of the betweenas of brick-white-laban thy mother's brother. and these-to breast-field knee-pool thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of with-mums; and give thee the knee-pooling of their-wing-organ-ibrahim, to thee, and to thy seed with thee; that thou mayest network-inherit the land wherein thou art a stranger, which these-to gave to their-wing-organ-ibrahim. and laugh-ishaq sent away heel-topple-yakub: and he went to redeemed-stack-padanaram to brick-white-laban, betweenear of his-house-unto-bethuel the high-aram, the brother of stall-rebekah, heel-topple-yakub's and do-esau's mother. when do-esau saw that laugh-ishaq had knee-pooled heel-topple-yakub, and sent him away to redeemed-stack-padanaram, to take him a woman from thence; and that as he knee-pooled him he gave him a charge, saying, no take a woman of the betweenas of nest-buy-canaan and that heel-topple-yakub heard his father and his mother, and was gone to redeemed-stack-padanaram; and do-esau seeing that the betweenas of nest-buy-canaan were visual-re-toil-re-toil in the eyes of laugh-ishaq his father; then went do-esau to unto-hears-ismail, and took to the women which he had sick-harp-mahalath the daughter-housa of unto-hears-ismail their-wing-organ-ibrahim's betweenear the sister of lets-house-nebajoth, to be his woman. and heel-topple-yakub went out from well-of-satiated-seven-beersaba, and went toward conceived-gladness-haran. and he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. and he dreamed, and behold a dabble-helix set up on the land, and the top of it reached to namespaces and behold the messengers of these-to onuping and descending on it. and, behold, vowelmovement-io-yeah stood on it, and said, i am vowelmovement-io-yeah these-to of their-wing-organ-ibrahim thy father, and the these-to of laugh-ishaq: the land whereon thou liest, to thee will i give it, and to thy seed; and thy seed will be as the dust of the land, and thou wilt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed will all the families of the land be knee-pooled. and, behold, i am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this earth; for i will not leave thee, until i have done that which i have worded to thee of. and heel-topple-yakub awaked out of his sleep, and he said, surely vowelmovement-io-yeah 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 these-to, and this is the gate of namespaces and heel-topple-yakub rose up early in the morning, and took the stone that he had put for his pil-

lows, and set it up for a status-post, and poured oil upon the head of it, and he called the name of that place house-unto-bethel: but the name of that city was called hazel-luz at the first. and heel-topple-yakub vowed a vow, saying, if these-to will be with me, and will keep me in this way that i go, and will give me bread to eat, and raiment to put on so that i come again to my father's house in complete; then will vowelmovement-io-yeah be my these-to: and this stone, which i have set for a status-post, will be these-to's house: and of all that thou will give me i will surely give the tenth to thee.

29

then heel-topple-yakub went on his journey, and came into the land of the people of the east. and he looked, and behold a well in the field, and, lo, there were three sheeps of sheep lying by it; for out of that well they watered the sheeps: and a great stone was upon the well's mouth. and thither were all the sheeps added: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. and heel-topple-yakub said to them, my brethren, whence be ye? and they said, of conceived-gladness-haran are we. and he said to them, know ye brick-white-laban betweenear 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-housa cometh with the sheep. and he said, lo, it is yet high day, neither is it time that the livestock should be added together: water ye the sheep, and go and watch them. and they said, we cannot, until all the sheeps be added together, and till they roll the stone from the well's mouth; then we water the sheep. and while he yet worded with them, ewe-rachel came with her father's sheep; for she watched them. and it came to pass, when heel-topple-yakub saw ewe-rachel the daughter-housa of brick-white-laban his mother's brother, and the sheep of brick-white-laban his mother's brother, that heel-topple-yakub went near, and rolled the stone from the well's mouth, and watered the sheep of brick-white-laban his mother's brother. and heel-topple-yakub kissed ewe-rachel, and lifted up his voice, and wept. and heel-topple-yakub told ewe-rachel that he was her father's brother, and that he was stall-rebekah's betweenear and she ran and told her father. and it came to pass, when brick-white-laban heard the tidings of heel-topple-yakub his sister's betweenear 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 flesh-soaking and he abode with him the space of a month. and brick-white-laban said to heel-topple-yakub, because thou art my brother, shouldest thou therefore work for me for nought? tell me, what will thy wages be? and brick-white-laban had two betweenas: the name of the elder was tired-leah, and the name of the younger was ewe-rachel. tired-leah was tender eyed; but ewe-rachel was beautiful and well favored. and heel-topple-yakub loved ewe-rachel; and said, i will work for thee seven years for ewe-rachel thy younger daughter-housa 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-topple-yakub worked seven years for ewe-rachel; and they seemed to him but a few days, for the love he had to her. and heel-topple-yakub 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 did a feast. and it came to pass in the evening, that he took tired-leah his daughter-housa and brought her to him; and he went in to her. and brick-white-laban gave to his daughter-housa

tired-leah sprinkle-zilpah his maid for an handmaid. and it came to pass, that in the morning, behold, it was tired-leah: and he said to brick-white-laban, what is this thou hast done to me? did not i work for with thee for ewe-rachel? wherefore then hast thou beguiled me? and brick-white-laban said, it must not be so done in our country, to give the younger before the firstborn. fulfill her week-seven, and we will give thee this also for the work which thou will work for with me yet seven other years. and heel-topple-yakub did so, and fulfill-sevened her week-seven: and he gave him ewe-rachel his daughter-housa to woman also. and brick-white-laban gave to ewe-rachel his daughter-housa good-times-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 workd with him yet seven other years. and when vowelmovement-io-yeah 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 name see-child-reuben: for she said, surely vowelmovement-io-yeah hath looked upon my affliction; now therefore my man will love me. and she bright-conceived again, and bare a betweener and said, because vowelmovement-io-yeah hath heard i was hated, he hath therefore given me this betweener also: and she called his 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 name called borrow-join-levi and she bright-conceived again, and bare a betweener and she said, now will i acknowledge vowelmovement-io-yeah: therefore she called his name vowel-yeah-acknowledge-iodah; and left bearing.

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and when ewe-rachel saw that she bare heel-topple-yakub no betweeners, ewe-rachel envied her sister; and said to heel-topple-yakub, give me betweeners, or else i die. and heel-topple-yakub's nose-anger was kindled against ewe-rachel: and he said, am i in these-to's stead, who hath withheld from thee the fruit of the womb? and she said, behold my maid good-times-bilhah, go in to her; and she will bear upon my knees, that i may also have children by her. and she gave him good-times-bilhah her handmaid to woman: and heel-topple-yakub went in to her. and good-times-bilhah bright-conceived, and bare heel-topple-yakub a betweener and ewe-rachel said, these-to hath judged me, and hath also heard my voice, and hath given me a betweener therefore called she his name discuss-court-dan and good-times-bilhah ewe-rachel's maid bright-conceived again, and bare heel-topple-yakub a second betweener and ewe-rachel said, with great wrestlings have i wrestled with my sister, and i have prevailed: and she called his name cunning-twist-naphtali. when tired-leah saw that she had left bearing, she took sprinkle-zilpah her maid, and gave her heel-topple-yakub to woman. and sprinkle-zilpah tired-leah's maid bare heel-topple-yakub a betweener and tired-leah said, luck comet: and she called his name tell-luck-gad and sprinkle-zilpah tired-leah's maid bare heel-topple-yakub a second betweener and tired-leah said, happy am i, for the betweenas will call me happy: and she called his name happy-confirm-asher. and see-child-reuben went in the days of wheat harvest, and found mandrakes in the field, and brought 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 mandrakes also? and ewe-rachel said, therefore he will lie with thee to night for thy son's mandrakes. and heel-topple-yakub came out of the field in the evening, and tired-leah went out to meet

him, and said, thou must come in to me; for surely i have hired thee with my son's mandrakes. and he lay with her that night. and these-to hearkened to tired-leah, and she bright-conceived, and bare heel-topple-yakub the fifth betweener and tired-leah said, these-to hath given me my wage, because i have given my maiden to my man: and she called his name hire-wage-issachar. and tired-leah bright-conceived again, and bare heel-topple-yakub the sixth betweener and tired-leah said, these-to hath endured me with a good dowry; now will my man dwell with me, because i have born him six betweeners: and she called his name garbage-fertile-zebulun. and afterwards she bare a daughter-housa and called her name discuss-court-dinah. and these-to remembered ewe-rachel, and these-to hearkened to her, and opened her womb. and she bright-conceived, and bare a betweener and said, these-to hath taken away my reproach: and she called his name add-increase-yusif; and said, vowelmovement-io-yeah will add to me another betweener and it came to pass, when ewe-rachel had born add-increase-yusif, that heel-topple-yakub said to brick-white-laban, send me away, that i may go to mine own place, and to my country. give me my women and my children, for whom i have workd thee, and let me go: for thou knowest my work which i have done thee. and brick-white-laban said to him, i pray thee, if i have found favor in thine eyes, tarry: for i have learned by experience that vowelmovement-io-yeah hath knee-pooled me for thy sake. and he said, appoint me thy wages, and i will give it. and he said to him, thou knowest how i have workd thee, and how thy cattle was with me. for it was little which thou hadst before i came, and it is now increased to a multitude; and vowelmovement-io-yeah hath knee-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-topple-yakub said, no give me any word: if thou wilt do this word for me, i will again feed and keep thy sheep. i will cross through all thy sheep to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such will be my hire. so will my being right answer for me in the last day, when it will come for my hire before thy face-turnings: every one that is not speckled and spotted among the goats, and brown among the sheep, that will be counted stolen with me. and brick-white-laban said, behold, i would it might be according to thy word. and he removed that day the he goats that were ring-streaked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his betweeners. and he set three days' journey betwixt himself and heel-topple-yakub: and heel-topple-yakub watched the rest of brick-white-laban's sheeps. and heel-topple-yakub took him rods of green poplar, and of the hazel and chestnut tree; and piled white streaks in them, and made the white appear which was in the rods. and he set the rods which he had piled before the sheeps in the gutters in the watering troughs when the sheeps came to drink, that they should conceive when they came to drink. and the sheeps bright-conceived before the rods, and brought forth cattle ring-streaked, speckled, and spotted. and heel-topple-yakub did separate the lambs, and set the face-turnings of the sheeps toward the ring-streaked, and all the brown in the sheep of brick-white-laban; and he put his own sheeps by themselves, and put them not to brick-white-laban's cattle. and it came to pass, whensoever the stronger cattle did conceive, that heel-topple-yakub laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. but when the cattle were feeble, he put them not in: so the feebler were brick-white-laban's, and the stronger heel-topple-yakub's. and the man increased

exceedingly, and had much cattle, and mothers-maid, and workers, and camels, and asses.

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and he heard the words of brick-white-laban's betweeners, saying, heel-topple-yakub hath taken away all that was our father's; and of that which was our father's hath he gotten all this weight. and heel-topple-yakub beheld the face-turnings of brick-white-laban, and, behold, it was not toward him as before. and vowelmovement-io-yeah said to heel-topple-yakub, return to the land of thy fathers, and to thy kindred; and i will be with thee. and heel-topple-yakub 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 these-to of my father hath been with me. and ye know that with all my energy i have worked your father. and your father hath deceived me, and changed my wages ten times; but these-to suffered him not to hurt me. if he said thus, the speckled will be thy wages; then all the cattle bare speckled: and if he said thus, the ring-streaked will be thy hire; then bare all the cattle ring-streaked. thus these-to hath taken away the livestock of your father, and given them to me. and it came to pass at the time that the cattle bright-conceived, that i lifted up mine eyes, and saw in a dream, and behold, the rams which leaped upon the cattle were ring-streaked, speckled, and grizzled. and the messenger of these-to spake to me in a dream, saying, heel-topple-yakub: and i said, here am i. and he said, lift up now thine eyes, and see, all the rams which leap upon the cattle are ring-streaked, speckled, and grizzled: for i have seen all that brick-white-laban doeth to thee. i am the these-to of house-unto-bethel, where thou use-anoinedst the status-post, and where thou vowedst a vow to me: now arise, get thee out from this land, and return to the land of thy kindred. and ewe-rachel and tired-leah answered and said to him, is there yet any portion or inheritance for us in our father's house? are we not counted of him strangers? for he hath sold us, and hath quite eaten also our money. for all the riches which these-to hath taken from our father, that is ours, and our betweeners': now then, whatsoever these-to hath said to thee, do. then heel-topple-yakub rose up, and set his betweeners 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-ishaq his father in the land of nest-buy-canaan 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-topple-yakub stole away un-awares to brick-white-laban the high-aram, in that he told him not that he fled. so he fled with all that he had; and he rose up, and crossed over the river, and set his face-turnings toward the mount roll-until-gilead. and it was told brick-white-laban on the third day that heel-topple-yakub was fled. and he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount roll-until-gilead. and these-to came to brick-white-laban the high-aram in a dream by night, and said to him, take heed that thou word not to heel-topple-yakub either good or visual-re-toil then brick-white-laban overtook heel-topple-yakub. now heel-topple-yakub had pitched his tent in the mount: and brick-white-laban with his brethren pitched in the mount of roll-until-gilead. and brick-white-laban said to heel-topple-yakub, what hast thou done, that thou hast stolen away unawares to me, and carried away my betweenas, as captives taken with the blade? wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that i might have sent thee away with mirth, and with songs, with

tabret, and with harp? and hast not suffered me to kiss my betweeners and my betweenas? thou hast now done foolishly in so doing. it is in the power of my hand to do you visual-re-toil: but the these-to of your father worded to me yesternight, saying, take thou heed that thou word not to heel-topple-yakub either good or visual-re-toil and now, though thou wouldst needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my these-to? and heel-topple-yakub answered and said to brick-white-laban, because i was afraid: for i said, peradventure thou wouldst rob thy betweenas from me, with whomsoever thou findest thy these-to, let him not live: before our brethren discern thou what is thine with me, and take it to thee. for heel-topple-yakub knew not that ewe-rachel had stolen them. and brick-white-laban went into heel-topple-yakub's tent, and into tired-leah's tent, and into the two mothers-maid' tents; but he found them not. then went he out of tired-leah's tent, and entered into ewe-rachel's tent. now ewe-rachel had taken the heal-let-downs, and put 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 base-boss that i cannot rise up before thee; for the custom of women is upon me. and he searched but found not the heal-let-downs. and heel-topple-yakub was wroth, and chode with brick-white-laban: and heel-topple-yakub 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 items, what hast thou found of all thy household items? set it here before my brethren and thy brethren, that they may judge betwixt us both. this twenty years have i been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy 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 blade-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 these-to of my father, the these-to of their-wing-organ-ibrahim, and the fear of laugh-ishaq, had been with me, surely thou hadst sent me away now empty. these-to hath seen mine affliction and the labor of my hands, and reproved thee yesternight. and brick-white-laban answered and said to heel-topple-yakub, 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 a contract, i and thou; and let it be for a witness between me and thee. and heel-topple-yakub took a stone, and set it up for a status-post. and heel-topple-yakub said to his brethren, gather stones; and they took stones, and did an heap: and they did eat there upon the heap. and brick-white-laban called it awe-of-data-jegarsahadutha: but heel-topple-yakub 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 name of it called roll-until-heap-galeed; and watch-mizpah; for he said, vowelmovement-io-yeah watch between me and thee, when we are absent one from another. if thou wilt afflict my betweenas, or if thou wilt take other women beside my betweenas, no man is with us; see, these-to is witness betwixt me and thee. and brick-white-laban said to heel-topple-yakub, behold this heap, and behold this status-post, which i have cast betwixt me and thee: this heap be witness, and this status-post be witness, that i will not cross over this heap to thee, and that no cross

over this heap and this status-post to me, for harm. the these-to of their-wing-organ-ibrahim, and the these-to of snore-nahor, the these-to of their father, critic betwixt us. and heel-topple-yakub swear-sevened by the fear of his father laugh-ishaq. then heel-topple-yakub butchered butch upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. and early in the morning brick-white-laban rose up, and kissed his betweeners and his betweenas, and knee-pooled them: and brick-white-laban departed, and returned to his place.

32

and heel-topple-yakub went on his way, and the messengers of these-to met him. and when heel-topple-yakub saw them, he said, this is these-to's camp: and he called the name of that place camping-mahanaim. and heel-topple-yakub sent messengers before him to do-esau his brother to the field of hair-style-seir, the field of man-red-edom. and he directed them, saying, thus will ye speak to my base-boss do-esau; thy worker heel-topple-yakub saith thus, i have sojourned with brick-white-laban, and stayed there until now: and i have oxen, and asses, sheep, and workers, and familiars: and i have sent to tell my base-boss, that i may find grace in thy eyes. and the messengers returned to heel-topple-yakub, saying, we came to thy brother do-esau, and also he cometh to meet thee, and four hundred men with him. then heel-topple-yakub was greatly afraid and produce-troubled: and he halved the with-mum that was with him, and the sheep, and cattle, and the camels, into two camps; and said, if do-esau come to the one camp, and hit it, then the other camp which is left will escape. and heel-topple-yakub said, o these-to of my father their-wing-organ-ibrahim, and these-to of my father laugh-ishaq, vowelmovement-io-yeah which saidd to me, return to thy country, 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 showed to thy worker; for with my staff i crossed over this its-going-down-jordan; and now i am become two camps. deliver me, i pray thee, from the hand of my brother, from the hand of do-esau: for i respect him, lest he will come and hit me, and the mother with betweeners. and thou saidd, i will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude, and he lodged there that same night; and took of that which came to his hand a present for do-esau his brother; two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. and he delivered them into the hand of his workers, every drove by themselves; and said to his workers, cross over before me, and put a space betwixt drove and drove. and he directed the foremost, saying, when do-esau my brother meeteth thee, and asketh thee, saying, whose art thou? and whither goest thou? and whose are these before thee? then thou wilt say, they be thy worker heel-topple-yakub's; it is a present sent to my base-boss do-esau: and behold, also he is behind us. and so directed he the second, and the third, and all that followed the droves, saying, on this manner will ye word to do-esau, when ye find him. and say ye moreover, behold, thy worker heel-topple-yakub is behind us. for he said, i will out-of him with the present that goeth before me, and afterward i will see his face-turnings; peradventure he will accept of me. so crossed the present over before him: and himself lodged that night in the camp. and he rose up that night, and took his two women, and his two familiars, and his eleven betweeners, and crossed over the cross-over-ford wrestle-jabok. and he took them, and crossed them over the brook,

and crossed over that he had. and heel-topple-yakub was left alone; and there wrestled a man with him until the up-oning 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-topple-yakub's thigh was out of joint, as he wrestled with him. and he said, send me, for the black up-ones. and he said, i will not send thee, except thou kneepool me, and he said to him, what is thy name? and he said, heel-topple-yakub. and he said, thy name will be called no more heel-topple-yakub, but israel: for you are soaking in these-to and in men, and you can. and heel-topple-yakub asked him, and said, tell me, i pray thee, thy name. and he said, wherefore is it that thou dost ask after my name? and he kneepooled him there. and heel-topple-yakub called the name of the place face-turnings-of-unto: for i have seen these-to face-turnings to face-turnings, and my life is strip-delivered. and as he crossed over turnings-to-peneul the sun rose upon him, and he halted upon his side. therefore betweeners of soaking-to-israel 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-topple-yakub's thigh in the sinew that shrank.

33

and heel-topple-yakub lifted up his eyes, and looked, and behold, do-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 put the handmaids and their children foremost, and tired-leah and her children after, and ewe-rachel and add-increase-yusif hindermost. and he crossed over before them, and bowed himself to the land seven times, until he crossed near to his brother. and do-esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. and he lifted up his eyes, and saw the women and children; and said, who are those with thee? and he said, children which these-to hath graciously given thy worker. then the handmaidens came near, they and their children, and they bowed themselves. and tired-leah also with her children came near, and bowed themselves: and after came add-increase-yusif 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 grace in the eyes of my base-boss. and do-esau said, i have enough, my brother; keep that thou hast to thyself. and heel-topple-yakub said, nay, i pray thee, if now i have found grace in thy eyes, then receive my present at my hand: for therefore i have seen thy face-turnings, as though i had seen the face-turnings of these-to, and thou wast pleased with me. take, i pray thee, my kneepooling that is brought to thee; because these-to hath dealt graciously with me, and because i have enough. and he urged him, and he took it. and he said, let us take our journey, and let us go, and i will go before thee. and he said to him, my base-boss knoweth that children are tender, and the sheep and cattle with young are with me: and if men should overdrive them one day, all the sheep will die. let my base-boss, i pray thee, cross over before his worker: and i will lead on softly, according as the cattle that goeth before me and children be able to endure, until i come to my base-boss to hair-style-seir. and do-esau said, let me now leave with thee some of the folk that are with me. and he said, what needeth it? let me find grace in the eyes of my base-boss. so do-esau returned that day on his way to hair-style-seir. and heel-topple-yakub journeyed to booths-succoth and build-betweened him an house, and did booths for his livestock therefore the name of the place is called booths-succoth and heel-topple-yakub came to complete-shalem, a city of shoulder-shechem, which is in the land of nest-buy-canaan 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-shechem's father, for an hundred parts of money. and he erected there an butcher-place, and called it theohries-of-immersion-eleloheisrael.

34

and discuss-court-dinah the daughter-housa of tired-leah, which she bare to heel-topple-yakub, went out to see the betweenas of the land. and when shoulder-shechem betweener of donkey-serious-hamor the experience-hivite, prince of the country, saw her, he took her, and lay with her, and answered her. and his self clave to discuss-court-dinah the daughter-housa of heel-topple-yakub, and he loved the damsel, and worded kindly to the damsel. and shoulder-shechem spake to his father donkey-serious-hamor, saying, get me this damsel to woman. and heel-topple-yakub heard that he had tama discuss-court-dinah his daughter-housa now his betweeners were with his livestock in the field: and heel-topple-yakub held his peace until they were come. and donkey-serious-hamor the father of shoulder-shechem went out to heel-topple-yakub to commune with him. and the betweeners of heel-topple-yakub 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 soaking-to-israel in lying with heel-topple-yakub's daughter-housa which thing ought not to be done. and donkey-serious-hamor communed with them, saying, the self of my betweener shoulder-shechem length for your daughter-housa i pray you give her him to woman. and make 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-shechem said to her father and to her brethren, let me find grace in your eyes, and what ye will say to me i will give. ask me never so much dowry and gift, and i will give according as ye will say to me: but give me the damsel to woman. and the betweeners of heel-topple-yakub answered shoulder-shechem 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 reproach to us: but in this will we consent to you: if ye will be as we be, that every male-rememberer 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-mum. but if ye will not hearken to us, to be write-circumcised; then will we take our daughter-housa and we will be gone. and their words pleased donkey-serious-hamor, and shoulder-shechem donkey-serious-hamor's betweener and the young man deferred not to do the word, because he had delight in heel-topple-yakub's daughter-housa and he was more weighable than all the house of his father. and donkey-serious-hamor and shoulder-shechem his betweener came to the gate of their city, and communed with the men of their city, saying, these men are completeable 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 dwell with us, to be one with-mum, if every male-rememberer among us be write-circumcised, as they are write-circumcised. will not their 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-shechem his betweener hearkened

all that went out of the gate of his city; and every male-rememberer was write-circumcised, all that went out of the gate of his city. and it came to pass on the third day, when they were sore, that two of the betweeners of heel-topple-yakub, hear-home-simeon and borrow-join-levi discuss-court-dinah's brethren, took each man his blade, and came upon the city assured, and slew all the male-rememberers. and they slew donkey-serious-hamor and shoulder-shechem his betweener with the edge of the blade, and took discuss-court-dinah out of shoulder-shechem's house, and went out. the betweeners of heel-topple-yakub 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 captive, and spoiled even all that was in the house. and heel-topple-yakub said to hear-home-simeon and borrow-join-levi ye have troubled me to make me to stink among the inhabitants of the land, among the nest-buy-canaanites and the unvalled-perizzites: and i being count-few in count, they will gather themselves together against me, and slay me; and i will be destroyed, i and my house. and they said, should he deal with our sister as with an feed-harlot?

35

and these-to said to heel-topple-yakub, arise, go up to house-unto-bethel, and dwell there: and do there an butcher-place to these-to, that appeared to thee when thou fleddest from the face-turnings of do-esau thy brother. then heel-topple-yakub said to his household, and to all that were with him, put away the strange-substantial these-to that are among you, and be top-bright, and change your garments: and let us arise, and go up to house-unto-bethel; and i will do there an butcher-place to these-to, who answered me in the day of my distress, and was with me in the way which i went. and they gave to heel-topple-yakub all the strange-substantial these-to which were in their hand, and all their earrings which were in their ears; and heel-topple-yakub hid them under the oak which was by shoulder-shechem. and they journeyed: and the terror of these-to was upon the cities that were round about them, and they did not pursue after the betweeners of heel-topple-yakub. so heel-topple-yakub came to hazel-luz, which is in the land of nest-buy-canaan that is, house-unto-bethel, he and all the with-mum that were with him. and he build-betweened there an butcher-place, and called the place unto-house-elbethel: because there these-to appeared to him, when he fled from the face-turnings of his brother. but bee-word-deborah stall-rebekah's nurse died, and she was buried beneath house-unto-bethel under an oak: and the name of it was called tree-of-crying-alonbacht. and these-to appeared to heel-topple-yakub again, when he came out of redeemed-stack-padanaram, and knee-pooled him. and these-to said to him, thy name is heel-topple-yakub: thy name will not be called any more heel-topple-yakub, but soaking-to-israel will be thy name: and he called his name israel. and these-to said to him, i am these-to breast-fild: be fruitful and multiply; a nation and a company of nations will be of thee, and kings will come out of thy loins; and the land which i gave their-wing-organ-ibrahim and laugh-ishaq, to thee i will give it, and to thy seed after thee will i give the land. and these-to went up from him in the place where he worded with him. and heel-topple-yakub set 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-topple-yakub called the name of the place where these-to worded with him, house-unto-bethel. and they journeyed from house-unto-

bethel; and there was but a little way to come to gray-fruitful-ephraim: and ewe-rachel travailed, and she had hard labor. and it came to pass, when she was in hard labor, that the midwife said to her, respect not; thou wilt have this betweenner also. and it came to pass, as her self was in departing, (for she died) that she called his name child-of-my-potency-benoni: but his father called him righthand-child-benjamin. and ewe-rachel died, and was buried in the way to gray-fruitful-ephraim, which is bread-house-bethlehem. and heel-topple-yakub set a status-post upon her grave: that is the stand of ewe-rachel's grave to this day. and soaking-to-israel journeyed, and spread his tent beyond the tower of herd-edar. and it came to pass, when soaking-to-israel dwelt in that land, that see-child-reuben went and lay with good-times-bilhah his father's concubine: and soaking-to-israel heard it. now the betweenners of heel-topple-yakub were twelve: the betweenners of tired-leah; see-child-reuben, heel-topple-yakub's firstborn, and hear-home-simeon, and borrow-join-levi and vowel-year-acknowledge-iodah, and hire-wage-is-sachar, and garbage-fertile-zebulun: the betweenners of ewe-rachel; add-increase-yusuf, and righthand-child-benjamin: and the betweenners of good-times-bilhah, ewe-rachel's handmaid; discuss-court-dan and cunning-twist-naphtali: and the betweenners of sprinkle-zilpah, tired-leah's handmaid: tell-luck-gad and happy-confirm-asher: these are the betweenners of heel-topple-yakub, which were born to him in redeemed-stack-padanaram. and heel-topple-yakub came to laugh-ishaq his father to see-bitter-mamre, to the city of ambush-arba, which is friend-joy-hebron, where their-wing-organ-ibrahim and laugh-ishaq sojourned. and the days of laugh-ishaq were an hundred and fourscore years. and laugh-ishaq gave up the breathwind, and died, and was added to his with-mum, being old and full-seven of days: and his betweenners do-esau and heel-topple-yakub buried him.

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now these are the generations of do-esau, who is man-red-edom. do-esau took his women of the betweenas of nest-buy-canaan witness-until-adah the daughter-housa of tree-elon the cut-hittite, and my-tent-in-what-aholibamah the daughter-housa of answer-anah the daughter-housa of crayon-zibeeon the experience-hivite; and perfumery-bashemath unto-hears-ismail's daughter-housa sister of lets-house-nebajoth. and witness-until-adah bare to do-esau my-unto-gold-eliphaz; and perfumery-bashemath bare watch-to-reuel; and my-tent-in-what-aholibamah bare wain-moth-jeush, and disappear-jaalam, and bald-ice-korah: these are the betweenners of do-esau, which were born to him in the land of nest-buy-canaan and do-esau took his women, and his betweenners, 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-canaan and went into the country from the face-turnings of his brother heel-topple-yakub. for their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their livestock thus dwelt do-esau in mount hair-style-seir: do-esau is man-red-edom. and these are the generations of do-esau the father of the man-red-edomites in mount hair-style-seir: these are the names of do-esau's betweenners; my-unto-gold-eliphaz betweenner of witness-until-adah the woman of do-esau, watch-to-reuel betweenner of perfumery-bashemath the woman of do-esau. and the betweenners of my-unto-gold-eliphaz were south-teman, speech-omar, expect-float-zepho, and arrive-gatam, and like-a-hawkenaz. and prevent-timna was concubine to my-unto-gold-eliphaz do-esau's betweenner and she bare to my-

unto-gold-eliphaz labour-king-amalek: these were the betweenners of witness-until-adah do-esau's woman. and these are the betweenners of watch-to-reuel; landed-nahat, and shine-zerah, her-name-shamah, and from-this-mizah: these were the betweenners of perfumery-bashemath do-esau's woman. and these were the betweenners of my-tent-in-what-aholibamah, the daughter-housa of answer-anah the daughter-housa of crayon-zibeeon, do-esau's woman: and she bare to do-esau wain-moth-jeush, and disappear-jaalam, and bald-ice-korah. these were dukes of the betweenners of do-esau: the betweenners of my-unto-gold-eliphaz the firstborn betweenner of do-esau; duke south-teman, duke speech-omar, duke expect-float-zepho, duke like-a-hawkenaz, duke bald-ice-korah, duke arrive-gatam, and duke labour-king-amalek: these are the dukes that came of my-unto-gold-eliphaz in the land of man-red-edom; and these were the betweenners of witness-until-adah. and these are the betweenners of watch-to-reuel do-esau's betweenner duke landed-nahat, duke shine-zerah, duke her-name-shamah, duke from-this-mizah: these are the dukes that came of watch-to-reuel in the land of man-red-edom; these are the betweenners of perfumery-bashemath do-esau's woman. and these are the betweenners of my-tent-in-what-aholibamah do-esau's woman; duke wain-moth-jeush, duke disappear-jaalam, duke bald-ice-korah: these were the dukes that came of my-tent-in-what-aholibamah the daughter-housa of answer-anah, do-esau's woman. these are the betweenners of do-esau, who is man-red-edom, and these are their dukes. these are the betweenners of hair-style-seir the hole-horite, who inhabited the land; covering-lutan, and trail-shobal, and crayon-zibeeon, and answer-anah, and fertilize-dishon and constrained-ezer, and fertilize-dishan: these are the dukes of the mountain-horites, betweenners of hair-style-seir in the land of man-red-edom. and betweenners of covering-lutan were my-hole-hori and hemam; and covering-lutan's sister was prevent-timna and betweenners of trail-shobal were these; alvan, and absorber-manahath, and mourning-ebal, shepho, and power-onam. and these are betweenners of crayon-zibeeon; both ajah, and answer-anah: this was that answer-anah that found the mules in the place-of-word-desert, as he fed the asses of crayon-zibeeon his father. and betweenners of answer-anah were these; fertilize-dishon and my-tent-in-what-aholibamah the daughter-housa of answer-anah. and these are betweenners of fertilize-dishon hemdan, and buttocks-eshban, and look-ithran, and angercheran. betweenners of constrained-ezer are these; fade-bilhan, and zaavan, and akan. betweenners of fertilize-dishan are these; goose-uz and pine-aran. these are the dukes that came of the mountain-horites; duke covering-lutan, duke trail-shobal, duke crayon-zibeeon, duke answer-anah, duke fertilize-dishon duke constrained-ezer, duke fertilize-dishan: these are the dukes that came of my-hole-hori, among their dukes in the land of hair-style-seir. and these are the kings that kinged in the land of man-red-edom, before there kinged any king over betweenners of israel. and swallow-bela betweenner of burn-beor kinged in man-red-edom: and the name of his city was lets-discuss-dinhahab. and swallow-bela died, and crying-ayyubab betweenner of shine-zerah of in-trouble-bozrah kinged in his stead. and crying-ayyubab died, and rain-husham of the land of south-temani kinged in his stead. and rain-husham died, and thunder-hadad betweenner of alone-bedad, who smote discuss-court-midian in the field of from-father-moab, kinged in his stead: and the name of his city was convulsion-avith. and thunder-hadad died, and dress-samlah of from-her-whistle-masrekah kinged in his stead. and dress-samlah died, and ask-talut of wide-area-rehoboth by the river kinged in his stead. and ask-talut died, and owner-deals-kindly-baalhanan betweenner of mouse-ach-

bor kinged in his stead. and owner-deals-kindly-baalan betweener of mouse-achbor died, and sharpen-hadad kinged in his stead: and the name of his city was groan-pau and his woman's name was from-proper-unto, the daughter-housa of nuisance-matred, the daughter-housa of from-gold-mezahab. and these are the names of the dukes that came of do-esau, according to their families, after their places, by their names: duke prevent-timnah, duke foliage-alvah, duke give-jetheth, duke my-tent-in-what-aholibamah, duke terebinth-to-elah, duke clear-off-pinon, duke like-a-hawk-kenaz, duke south-teman, duke fortress-mibzar, duke sweetness-to-magdiel, duke their-city-iram: these be the dukes of man-red-edom, according to their habitations in the land of their holding: he is do-esau the father of the man-red-edomites.

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and heel-topple-yakub dwelt in the land wherein his father was a stranger, in the land of nest-buy-canaan these are the generations of heel-topple-yakub. add-increase-yusif, being seventeen years old, was watching the sheep with his brethren; and the lad was with the betweeners of good-times-billah, and with the betweeners of sprinkle-zilpah, his father's women: and add-increase-yusif brought to his father their visual-re-toil report. now soaking-to-israel loved add-increase-yusif more than all his betweeners, because he was betweener of his old age; and he did him a coat of technicolor-stripes. and when his brethren saw that their father loved him more than all his brethren, they hated him, and could not word completely to him. and add-increase-yusif dreamed a dream, and he told it his brethren: and they hated him yet the more. and he said to them, hear, i pray you, this dream which i have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and bowed to my sheaf. and his brethren said to him, will thou indeed proverb-rule over us? or will thou indeed have proverb-rule over us? and they hated him yet the more for his dreams, and for his words. and he dreamed yet another dream, and recounted it his brethren, and said, behold, i have dreamed a dream more; and, behold, the sun and the moon and the eleven stars bowed to me. and he recounted it to his father, and to his brethren: and his father rebuked him, and said to him, what is this dream that thou hast dreamed? will i and thy mother and thy brethren indeed come to bow down ourselves to thee to the land? and his brethren envied him; but his father kept the wording, and his brethren went to watch their father's sheep in shoulder-shechem. and soaking-to-israel said to add-increase-yusif, do not thy brethren watch the flock in shoulder-shechem? come, and i will send thee to them. and he said to him, here am i. and he said to him, go, i pray thee, see whether it be complete with thy brethren, and complete with the sheeps; and bring me word again. so he sent him out of the vale of friend-joy-hebron, and he came to shoulder-shechem. and a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, what seekest thou? and he said, i seek my brethren: tell me, i pray thee, where they watch their flocks. and the man said, they are departed hence; for i heard them say, let us go to decree-dothan. and add-increase-yusif went after his brethren, and found them in decree-dothan. and when they saw him afar off, even before he came near to them, they conspired against him to slay him. and they said one to another, behold, this dreamer cometh. come now therefore, and let us kill him, and cast him into some pit, and we will say, some visual-re-toil animal hath eaten him: and we will see what will become of his dreams. and see-child-reuben heard

it, and he delivered him out of their hands; and said, let us not kill him. and see-child-reuben said to them, shed no blood, but cast him into this pit that is in the place-of-word-desert, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. and it came to pass, when add-increase-yusif was come to his brethren, that they stripped add-increase-yusif out of his coat, his coat of many colors that was on him; and they took him, and cast him into a pit: and the pit was empty, there was no water in it. and they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of unto-hears-ismailites came from roll-until-gilead with their camels bearing spicery and balm and myrrh, going to carry it down to narrows-produce-mizraim-egypt. and vowel-yeah-knowlege-iodah said to his brethren, what profit is it if we kill our brother, and conceal his blood? come, and let us sell him to the unto-hears-ismailites, and let not our hand be upon him; for he is our brother and our flesh-soaking and his brethren were content. then there crossed by discuss-court-midianites merchantmen; and they drew and lifted up add-increase-yusif out of the pit, and sold add-increase-yusif to the unto-hears-ismailites for twenty pieces of silver: and they crossed add-increase-yusif into narrows-produce-mizraim-egypt. and see-child-reuben returned to the pit; and, behold, add-increase-yusif was not in the pit; and he rent his clothes. and he returned to his brethren, and said, child is not; and i, whither will i go? and they took add-increase-yusif's coat, and slayed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father; and said, this have we found: know now whether it be thy son's coat or no. and he knew it, and said, it is my son's coat; an visual-re-toil animal hath eaten him; add-increase-yusif is without doubt torn in tears. and heel-topple-yakub rent his clothes, and put sackcloth upon his loins, and mourned for his betweener many days. and all his betweeners and all his betweenas rose 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 unto narrows-produce-mizraim-egypt to given-by-ra-potiphar, an officer of firawn's, and captain of the cook-guard.

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and it came to pass at that time, that vowel-yeah-knowlege-iodah went down from his brethren, and turned in to a certain just-fleeing-adullamite, whose name was freedom-hirah. and vowel-yeah-knowlege-iodah saw there a daughter-housa of a certain nest-buy-canaanite, whose 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 name awake-er and she bright-conceived again, and bare a betweener and she called his name trouble-power-onan. and she yet again bright-conceived, and bare a betweener and called his name pulled-out-she-lah: and he was at in-a-lie-chezib, when she bare him. and vowel-yeah-knowlege-iodah took a woman for awake-er his firstborn, whose name was date-palm-tamar. and awake-er vowel-yeah-knowlege-iodah's firstborn, was visual-re-toil in the eyes of vowelmovement-io-yeah; and vowelmovement-io-yeah slew him. and vowel-yeah-knowlege-iodah 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 vowelmovement-io-yeah: wherefore he slew him also. then said vowel-yeah-knowlege-

iodah to date-palm-tamar his daughter in law, remain a widow at thy father's house, till pulled-out-shelah my betweneer 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-housa of talk-shuah vowel-yeah-acknowledge-iodah's woman died; and vowel-yeah-acknowledge-iodah was comforted, and went up to his sheepshearers to appointed-timnath, he and his refriend freedom-hirah the just-fleeing-adullamite. and it was told date-palm-tamar, saying, behold thy father in law goeth up to appointed-timnath to shear his sheep. and she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to appointed-timnath; for she saw that pulled-out-shelah was grown, and she was not given to him to woman. when vowel-yeah-acknowledge-iodah saw her, he thought her to be an feed-harlot; because she had covered her face-turnings. and he turned to her by the way, and said, go to, i pray thee, let me come in to thee; (for he knew not that she was his daughter in law.) and she said, what wilt thou give me, that thou mayest come in to me? and he said, i will send thee a kid from the sheep. and she said, wilt thou give me a pledge, till thou send it? and he said, what pledge will i give thee? and she said, thy signet, and thy bracelets, and thy staff that is in thine hand. and he gave it her, and came in to her, and she bright-conceived by him. and she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood. and vowel-yeah-acknowledge-iodah sent the kid by the hand of his refriend the just-fleeing-adullamite, to receive his pledge from the woman's hand: but he found her not. then he asked the men of that place, saying, where is the feed-harlot, that was openly by the way side? and they said, there was no feed-harlot in this place. and he returned to vowel-yeah-acknowledge-iodah, and said, i cannot find her; and also the men of the place said, that there was no feed-harlot in this place. and vowel-yeah-acknowledge-iodah 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-yeah-acknowledge-iodah, saying, date-palm-tamar thy daughter in law hath played the feed-harlot; and also, behold, she is with child by feed-whoredom. and vowel-yeah-acknowledge-iodah said, bring her forth, and let her be burnt. when she was brought forth, she sent to her father in law, saying, by the man, whose these are, am i with child: and she said, discern, i pray thee, whose are these, the signet, and bracelets, and staff. and vowel-yeah-acknowledge-iodah acknowledged them, and said, she hath been more right than i; because that i gave her not to pulled-out-shelah my betweneer and he knew her again no more. and it came to pass in the time of her travail, that, behold, twins were in her womb. and it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a two caterpillars thread, saying, this came out first. and it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, how hast thou broken forth? this breach be upon thee: therefore his name was called break-pharez. and afterward came out his brother, that had the two caterpillars thread upon his hand: and his name was called shine-zarah.

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

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and add-increase-yusif was brought down to narrows-produce-mizraim-egypt; and given-by-ra-potiphar, an officer of big-house-firawn captain of the cook-guard, an narrows-produce-mizraim-egyptian, bought him of the hands of the unto-hears-ismailites, which had brought

and it came to pass after these words, that the butler of the king of narrows-produce-mizraim-egypt and his baker had offended their base-boss the king of narrows-produce-mizraim-egypt. and big-house-firawn was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. and he put them in ward in the house of the captain of the cook-guard, into

the prison, the place where add-increase-yusif was bound. and the captain of the cook-guard charged add-increase-yusif with them, and he worked them: and they continued a season in ward. and they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of narrows-produce-mizraim-egypt, which were bound in the prison. and add-increase-yusif came in to them in the morning, and looked upon them, and, behold, they were sad. and he asked firawn's officers that were with him in the ward of his base-boss'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-yusif said to them, do not interpretations belong to these-to? recount me them, i pray you. and the chief butler recounted his dream to add-increase-yusif, and said to him, in my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: and firawn's cup was in my hand: and i took the grapes, and slaypressed them into firawn's cup, and i gave the cup into firawn's hand. and add-increase-yusif said to him, this is the interpretation of it: the three branches are three days: yet within three days will big-house-firawn lift up thine head, and restore thee to thy place: and thou wilt deliver firawn's cup into his hand, after the crisiser crisis when thou wast his butler. but think on me when it will be well with thee, and show kindness, i pray thee, to me, and do mention of me to big-house-firawn and bring me out of this house: for indeed i was stolen away out of the land of the cross-over-hebrews: and here also have i done nothing that they should put me into the dungeon. when the chief baker saw that the interpretation was good, he said to add-increase-yusif, i also was in my dream, and, behold, i had three white baskets on my head: and in the uppermost basket there was of all manner of bakemeats for big-house-firawn and the birds did eat them out of the basket upon my head. and add-increase-yusif answered and said, this is the interpretation thereof: the three baskets are three days: yet within three days will big-house-firawn lift up thy head from off thee, and will hang thee on a tree; and the birds will eat thy flesh-soaking from off thee. and it came to pass the third day, which was firawn's birthday, that he did a feast to all his workers: and he lifted up the head of the chief butler and of the chief baker among his workers. and he restored the chief butler to his butlership again; and he gave the cup into firawn's hand: but he hanged the chief baker: as add-increase-yusif had interpreted to them. yet did not the chief butler remember add-increase-yusif, but forgot him.

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and it came to pass at the end of two full years, that big-house-firawn dreamed: and, behold, he stood by the river. and, behold, there came up out of the river seven well favored kine and fatfleshed; and they fed in a meadow. and, behold, seven other kine came up after them out of the river, visual-re-toil-re-toil 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-firawn awoke. and he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. and, behold, seven thin ears and blasted with the east wind sprung up after them. and the seven thin ears devoured the seven rank and full-seven ears. and big-house-firawn awoke, and, behold, it was a dream. and it came to pass in the morning that his breathwind was produce-narrowsd; and he sent and called for all the engravers of narrows-

produce-mizraim-egypt, and all the wise men thereof: and big-house-firawn recounted them his dream; but there was none that could interpret them to big-house-firawn then worded the chief butler to big-house-firawn saying, i do remember my faults this day: big-house-firawn was wroth with his workers, and put 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-firawn sent and called add-increase-yusif, and they brought him hastily out of the pit: and he shaved himself, and changed his raiment, and came in to big-house-firawn and big-house-firawn said to add-increase-yusif, i have dreamed a dream, and there is none that can interpret it: and i have heard say of thee, that thou canst hear a dream to interpret it. and add-increase-yusif answered big-house-firawn saying, it is not in me: these-to will give big-house-firawn an answer of complete. and big-house-firawn said to add-increase-yusif, in my dream, behold, i stood upon the bank of the river: and, behold, there came up out of the river seven kine, fatfleshed and well favored; and they fed in a meadow: and, behold, seven other kine came up after them, poor and very ill favored and leanfleshed, such as i never saw in all the land of narrows-produce-mizraim-egypt for badness: and the lean and the ill favored kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill favored, as at the beginning. so i awoke. and i saw in my dream, and, behold, seven ears came up in one stalk, full-seven and good: and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: and the thin ears devoured the seven good ears: and i told this to the engravers; but there was none that could declare it to me. and add-increase-yusif said to big-house-firawn the dream of big-house-firawn is one: these-to hath showed big-house-firawn what he is about to do. the seven good kine are seven years; and the seven good ears are seven years: the dream is one. and the seven thin and ill favored kine that came up after them are seven years; and the seven empty ears blasted with the east wind will be seven years of famine. this is the word which i have worded to big-house-firawn what these-to is about to do he sheweth to big-house-firawn behold, there come seven years of great plenty-seven throughout all the land of narrows-produce-mizraim-egypt: and there will arise after them seven years of famine; and all the plenty-seven will be forgotten in the land of narrows-produce-mizraim-egypt; and the famine will consume the land; and the plenty-seven will not be known in the land by reason of that famine following; for it will be very grievous. and for that the dream was doubled to big-house-firawn twice; it is because the word is fixed by these-to, and these-to will shortly bring it to pass. now therefore let big-house-firawn look out a man discreet and wise, and set him over the land of narrows-produce-mizraim-egypt. let big-house-firawn do this, and let him appoint officers over the land, and take up the fifth part of the land of narrows-produce-mizraim-egypt in the seven plenteous years. and let them gather all the food of those good years that come, and lay up corn under the hand of big-house-firawn and let them keep food in the cities. and that food will be for store to the land against the seven years of famine, which will be in the land of narrows-produce-mizraim-egypt; that the land perish not through the famine. and the word was good in the

eyes of big-house-firawn and in the eyes of all his workers. and big-house-firawn said to his workers, can we find such a one as this is, a man in whom breathwind of these-to is? and big-house-firawn said to add-increase-yusif, forasmuch as these-to hath showed thee all this, there is none so discreet and wise as thou art: thou wilt be over my house, and according to thy word will all my with-mum be ruled: only in the throne will i be greater than thou. and big-house-firawn said to add-increase-yusif, see, i have set thee over all the land of narrows-produce-mizraim-egypt. and big-house-firawn took off his ring from his hand, and put it upon add-increase-yusif's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, bow the knee: and he made him ruler over all the land of narrows-produce-mizraim-egypt. and big-house-firawn said to add-increase-yusif, i am big-house-firawn and without thee will no man lift up his hand or foot in all the land of narrows-produce-mizraim-egypt. and big-house-firawn called add-increase-yusif's name; and he gave him to woman thorn-bush-asenath the daughter-housa of given-by-ra-potipherah darkener of on and add-increase-yusif went out over all the land of narrows-produce-mizraim-egypt. and add-increase-yusif was thirty years old when he stood before big-house-firawn king of narrows-produce-mizraim-egypt. and add-increase-yusif crossed out from the presence of big-house-firawn and crossed throughout all the land of narrows-produce-mizraim-egypt. and in the seven plenteous years the land brought forth by handfuls. and he gathered up all the food of the seven years, which were in the field of narrows-produce-mizraim-egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. and add-increase-yusif gathered corn as the sand of the sea, very much, until he left counting; for it was without count. and to add-increase-yusif were born two betweeners before the years of famine came, which thorn-bush-asenath the daughter-housa of given-by-ra-potipherah darkener of on bare to him. and add-increase-yusif called the name of the firstborn sleep-forget-manasseh: for these-to, said he, hath let me sleep over my toil, and all my father's house. and the name of the second called he gray-fruitful-ephraim: for these-to hath caused me to be fruitful in the land of my affliction. and the seven years of plenteousness, that was in the land of narrows-produce-mizraim-egypt, were ended, and the seven years of dearth began to come, according as add-increase-yusif had said: and the dearth was in all lands; but in all the land of narrows-produce-mizraim-egypt there was bread. and when all the land of narrows-produce-mizraim-egypt was famished, the with-mum cried to big-house-firawn for bread: and big-house-firawn said to all the narrows-produce-mizraim-egyptians, go to add-increase-yusif; what he saith to you, do. and the famine was over all the face-turnings of the land: and add-increase-yusif opened all the storehouses, and sold to the narrows-produce-mizraim-egyptians; and the famine waxed sore in the land of narrows-produce-mizraim-egypt. and all countries came into narrows-produce-mizraim-egypt to add-increase-yusif for to buy corn; because that the famine was so sore in all lands.

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now when heel-topple-yakub saw that there was corn in narrows-produce-mizraim-egypt, heel-topple-yakub said to his betweeners, why do ye look one upon another? and he said, behold, i have heard that there is corn in narrows-produce-mizraim-egypt: get you down thither, and buy for us from thence; that we may live, and not

die. and add-increase-yusif's ten brethren went down to buy corn in narrows-produce-mizraim-egypt. but right-hand-child-benjamin, add-increase-yusif's brother, heel-topple-yakub sent not with his brethren; for he said, lest peradventure mischief befall him. and the betweeners of soaking-to-israel came to buy corn among those that came: for the famine was in the land of nest-buy-canaan and add-increase-yusif was the governor over the land, and he it was that sold to all the with-mum of the land: and add-increase-yusif's brethren came, and bowed down themselves before him with their face-turnings to the land. and add-increase-yusif saw his brethren, and he knew them, but made himself strange-substantial to them, and worded roughly to them; and he said to them, whence come ye? and they said, from the land of nest-buy-canaan to buy food. and add-increase-yusif knew his brethren, but they knew not him. and add-increase-yusif remembered the dreams which he dreamed of them, and said to them, ye are spies; to see the skin-nakedness of the land ye are come. and they said to him, nay, my base-boss, but to buy 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-canaan and, behold, the youngest is this day with our father, and one is not. and add-increase-yusif said to them, that is it that i worded to you, saying, ye are spies: hereby ye will be proved: by the life of big-house-firawn ye will not go forth hence, except your youngest brother come hither. send one of you, and let him fetch your brother, and ye will be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of big-house-firawn surely ye are spies. and he put them all together into ward three days. and add-increase-yusif said to them the third day, this do, and live; for i respect these-to: if ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother to me; so will your words be verified, and ye will not die, and they did so. and they said one to another, we are verily faulty concerning our brother, in that we saw the anguish of his self, when he besought us, and we would not hear; therefore is this distress come upon us, and see-child-reuben answered them, saying, spake i not to you, saying, do not miss against child; and ye would not hear? therefore, behold, also his blood is required. and they knew not that add-increase-yusif knew them; for he spake to them by an interpreter. and he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them hear-home-simeon, and bound him before their eyes. then add-increase-yusif directed to fill their items with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he to them. and they laded their asses with the corn, and departed thence. and as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. and he said to his brethren, my money is restored; and, lo, it is in my sack: and their heart failed them, and they were afraid, saying one to another, what is this that these-to hath done to us? and they came to heel-topple-yakub their father to the land of nest-buy-canaan and told him all that befell to them; saying, the man, who is the base-boss of the land, worded roughly to us, and took us for spies of the country. 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-canaan and the man, the base-boss of the country, said to us, hereby will i know that ye are true men; leave one of your brethren here with me,

and take food for the famine of your households, and be gone: and bring your youngest brother to me: then will i know that ye are no spies, but that ye are true men: so will i deliver you your brother, and ye will traffic in the land. and it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid, and heel-topple-yakub their father said to them, me have ye bereaved of my betweeners: add-increase-yusif 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-reuben spake to his father, saying, slay 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 befall him by the way in the which ye go, then will ye bring down my gray hairs with sorrow to the asking.

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and the famine was sore in the land. and it came to pass, when they had eaten up the corn which they had brought out of narrows-produce-mizraim-egypt, their father said to them, go again, buy us a little food. and vowel-yeah-acknowledge-iodah spake to him, saying, the man did solemnly protest to us, saying, ye will not see my face-turnings, except your brother be with you. if thou wilt send our brother with us, we will go down and buy thee 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 soaking-to-israel said, wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? and they said, the man asked us straitly of our state, and of our kindred, saying, is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, bring your brother down? and vowel-yeah-acknowledge-iodah said to soaking-to-israel his father, send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. i will be surety for him; of my hand will thou require him: if i bring him not to thee, and set him before thee, then let me bear the blame forever: for except we had lingered, surely now we had returned this second time. and their father soaking-to-israel said to them, if it must be so now, do this; take of the best fruits in the land in your items, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and youth-almonds: and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: take also your brother, and arise, go again to the man: and these-to 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 present, and they took double money in their hand and righthand-child-benjamin; and rose up, and went down to narrows-produce-mizraim-egypt, and stood before add-increase-yusif. and when add-increase-yusif saw righthand-child-benjamin with them, he said to the ruler of his house, bring these men home, and slaughter, and make ready; for these men will dine with me at noon. and the man did as add-increase-yusif bade; and the man brought the men into add-increase-yusif's house. and the men were afraid, because they were brought into add-increase-yusif's house; and they said, because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for workers, and our asses. and they came near to the steward

of add-increase-yusif's house, and they communed with him at the opening of the house, and said, o base-boss, we came indeed down at the first time to buy food: and it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. and other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. and he said, complete be to you, respect not: your these-to, and the these-to of your father, hath given you treasure in your sacks: i had your money. and he brought hear-home-simeon out to them. and the man brought the men into add-increase-yusif's house, and gave them water, and they washed their feet; and he gave their asses provender. and they made ready the present against add-increase-yusif came at noon: for they heard that they should eat bread there. and when add-increase-yusif came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the land. and he asked them of their completeness, and said, is your father complete, the old man of whom ye spake? is he yet alive? and they answered, thy worker our father is in complete, he is yet alive. and they bowed down their heads, and bowed. and he lifted up his eyes, and saw his brother righthand-child-benjamin, his mother's betweener and said, is this your younger brother, of whom ye spake to me? and he said, these-to be graceful to thee, my betweener and add-increase-yusif made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. and he washed his face-turnings, and went out, and refrained himself, and said, set on bread. and they set on for him by himself, and for them by themselves, and for the narrows-produce-mizraim-egyptians, which did eat with him, by themselves: because the narrows-produce-mizraim-egyptians might not eat bread with the cross-over-hebrews; for that is an holy to the narrows-produce-mizraim-egyptians. and they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. and he took and sent messes to them from before him: but righthand-child-benjamin's mess was five times so much as any of theirs. and they drank, and were merry with him.

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and he directed the steward of his house, saying, fill the men's sacks with food, as much as they can bear, and put every man's money in his sack's mouth. and put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. and he did according to the word that add-increase-yusif had worded. as soon as the morning was light, the men were sent away, they and their asses. and when they were gone out of the city, and not yet far off, add-increase-yusif said to his steward, up, follow after the men; and when thou dost overtake them, say to them, wherefore have ye completed visual-re-toil for good? is not this it in which my base-boss drinketh, and whereby indeed he divineth? ye have done visual-re-toil in so doing, and he overtook them, and he worded to them these same words. and they said to him, wherefore saith my base-boss these words? these-to void that thy workers should do according to this word: behold, the money, which we found in our sacks' mouths, we brought again to thee out of the land of nest-buy-canaan how then should we steal out of thy base-boss's house silver or gold? with whomsoever of thy workers it be found, both let him die, and we also will be my base-boss's workers. and he said, now also let it be according to your words: he with whom it is found will be my worker; and ye will be blameless. then they speedily took down every man his sack to the land, and opened ev-

ery man his sack. and he searched, and began at the eldest, and left at the youngest: and the cup was found in right-hand-child-benjamin's sack. then they rent their clothes, and laded every man his ass, and returned to the city. and vowel-yeah-acknowledge-iodah and his brethren came to add-increase-yusif's house; for he was yet there: and they fell before him on the land. and add-increase-yusif said to them, what deed is this that ye have done? wot ye not that such a man as i can certainly divine? and vowel-yeah-acknowledge-iodah said, what will we say to my base-boss? what will we word? or how will we clear ourselves? these-to hath found out the season-answer of thy workers: behold, we are my base-boss's workers, both we, and he also with whom the cup is found. and he said, these-to 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 complete to your father. then vowel-yeah-acknowledge-iodah came near to him, and said, oh my base-boss, let thy worker, i pray thee, word a word in my base-boss's ears, and let not thine nose-anger burn against thy worker: for thou art even as big-house-firawn my base-boss asked his workers, saying, have ye a father, or a brother? and we said to my base-boss, 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 set mine eyes upon him. and we said to my base-boss, the lad cannot leave his father: for if he should leave his father, his father would die. and thou saidst to thy workers, except your youngest brother come down with you, ye will see my face-turnings no more. and it came to pass when we came up to thy worker my father, we told him the words of my base-boss. and our father said, go again, and buy us a little food. and we said, we cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face-turnings, except our youngest brother be with us. and thy worker my father said to us, ye know that my woman bare me two betweeners: and the one went out 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 visual-re-toil befall him, ye will bring down my gray hairs with sorrow to the grave. now therefore when i come to thy worker my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it will come to pass, when he seeth that the lad is not with us, that he will die: and thy workers will bring down the gray hairs of thy worker our father with sorrow to the grave. for thy worker became surety for the lad to my father, saying, if i bring him not to thee, then i will bear the blame to my father all days. now therefore, i pray thee, let thy worker abide instead of the lad a worker to my base-boss; and let the lad go up with his brethren. for how will i go up to my father, and the lad be not with me? lest peradventure i see the visual-re-toil that will come on my father.

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then add-increase-yusif could not refrain himself before all them that stood by him; and he cried, cause every man to go out from me. and there stood no man with him, while add-increase-yusif made himself known to his brethren. and he wept aloud: and the narrows-produce-mizraim-egyptians and the house of big-house-firawn heard. and add-increase-yusif said to his brethren, i am add-increase-yusif; doth my father yet live? and his brethren could not answer him; for they were troubled at his presence. and add-increase-yusif said to his brethren, come near to me, i pray you. and they came near. and he said, i am add-increase-yusif your brother, whom ye sold into narrows-produce-mizraim-egypt. now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for

these-to 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 these-to 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 these-to: and he did me a father to big-house-firawn and base-boss of all his house, and a proverb-ruler throughout all the land of narrows-produce-mizraim-egypt. haste ye, and go up to my father, and say to him, thus saith thy betweener add-increase-yusif, these-to did me base-boss of all narrows-produce-mizraim-egypt: come down to me, tarry not: and thou wilt dwell in the land of rain-goshen, and thou wilt be near to me, thou, and thy betweeners, and thy betweeners's betweeners, and thy sheeps, and thy catles, 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 weight in narrows-produce-mizraim-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 fame thereof was heard in firawn's house, saying, add-increase-yusif's brethren are come: and it was good in the eyes of big-house-firawn well, and his workers. and big-house-firawn said to add-increase-yusif, say to thy brethren, this do ye; lade your beasts, and go, get you to the land of nest-buy-canaan and take your father and your households, and come to me: and i will give you the good of the land of narrows-produce-mizraim-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-produce-mizraim-egypt for your little ones, and for your women, and bring your father, and come. also regard not your items; for the good of all the land of narrows-produce-mizraim-egypt is yours. and betweeners of soaking-to-israel did so: and add-increase-yusif gave them wagons, according to the mouth of big-house-firawn 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 laden with the good things of narrows-produce-mizraim-egypt, and ten she asses laden with corn and bread and meat for his father by the way. so he sent his brethren away, and they departed: and he said to them, see that ye fall not out by the way. and they went up out of narrows-produce-mizraim-egypt, and came into the land of nest-buy-canaan to heel-topple-yakub their father, and told him, saying, add-increase-yusif is yet alive, and he is proverb-ruler over all the land of narrows-produce-mizraim-egypt. and heel-topple-yakub's heart fainted, for he mum-stuck with them not. and they told him all the words of add-increase-yusif, which he had said to them: and when he saw the wagons which add-increase-yusif had sent to bear him, breath-wind of heel-topple-yakub their father revived: and soaking-to-israel said, it is enough; add-increase-yusif my betweener is yet alive: i will go and see him before i die.

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and soaking-to-israel took his journey with all that he had, and came to well-of-satiated-seven-beersaba, and butchered butchs to the these-to of his father laugh-ishaq, and these-to spake to soaking-to-israel in the visions of the night, and said, heel-topple-yakub, heel-topple-yakub.

and he said, here am i. and he said, i am these-to, the these-to of thy father: respect not to go down into narrows-produce-mizraim-egypt; for i will there make of thee a great nation: i will go down with thee into narrows-produce-mizraim-egypt; and i will also surely bring thee up again: and add-increase-yusif will put his hand upon thine eyes. and heel-topple-yakub rose up from well-of-satiated-seven-beersaba: and the betweeners of soaking-to-israel carried heel-topple-yakub their father, and their little ones, and their women, in the wagons which big-house-firawn had sent to bear him. and they took their livestock and their goods, which they had gotten in the land of nest-buy-canaan and came into narrows-produce-mizraim-egypt, heel-topple-yakub, 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-produce-mizraim-egypt. and these are the names of betweeners of israel, which came into narrows-produce-mizraim-egypt, heel-topple-yakub and his betweeners: see-child-reuben, heel-topple-yakub's firstborn. and the betweeners of see-child-reuben; init-train-hanoch, and his-fall-phallu, and courtyard-hezron, and my-wineyard-carmi. and the betweeners of hear-home-simeon; his-sea-unto, and righthand-jamin, and one-ohad, and prepare-jachin, and bleach-zohar, and lent-shaul between of a nest-buy-canaanish woman. and the betweeners of borrow-join-levi stranger-gershon, obedient-hope-kohath, and bitter-merari. and the betweeners of vowel-yeah-acknowledge-iodah; awake-er and trouble-power-onan, and pulled-out-shelah, and break-pharez, and shine-zarah: but awake-er and trouble-power-onan died in the land of nest-buy-canaan and the betweeners of break-pharez were courtyard-hezron and compassion-hamul. and the betweeners of hire-wage-issachar; red-worm-tola, and mouth-puah, and bring-ayyub, and name-joy-shimron. and the betweeners of garbage-fertile-zebulun; survive-sered, and tree-elon and begin-unto-jahleel. these be the betweeners of tired-leah, which she bare to heel-topple-yakub in redeemed-stack-padanaram, with his daughter-housa discuss-court-dinah: all the selfs of his betweeners and his betweenas were thirty and three. and the betweeners of tell-luck-gad north-ziphion, and my-holiday-haggi, my-difference-shuni, and finger-ezbon, cities-eri, and my-bronze-arodi, and my-light-up-onto-areli. and the betweeners of happy-confirm-asher; appoint-jimmah, and safe-ishuah, and my-safe-ishui, and grazing-beriah, and street-serah their sister: and the betweeners of grazing-beriah; friend-heber, and my-king-unto-malchiel. these are the betweeners of sprinkle-zilpah, whom brick-white-laban gave to tired-leah his daughter-housa and these she bare to heel-topple-yakub, even sixteen selfs. the betweeners of ewe-rachel heel-topple-yakub's woman; add-increase-yusif, and righthand-child-benjamin. and to add-increase-yusif in the land of narrows-produce-mizraim-egypt were born sleep-forget-manasseh and gray-fruitful-ephraim, which thorn-bush-asenath the daughter-housa of given-by-ra-potipherah darkener of on bare to him. and the betweeners of righthand-child-benjamin were swallow-belah, and young-male-camel-becher, and fire-not-ashbel, stranger-gera, and with-them-naaman, my-brother-ehi, and head-rosh, from-mouths-mupim, and innocent-shores-khupim, and descending-bronze-ard. these are the betweeners of ewe-rachel, which were born to heel-topple-yakub: all the selfs were fourteen. and the betweeners of discuss-court-dan feeling-hushim. and the betweeners of cunning-twist-naphtali; press-onto-jakhzel, and my-tint-guni, and my-produce-instinct-jezer, and peace-complete-shilem. these are the betweeners of good-times-bilbah, which brick-white-laban gave to ewe-rachel

his daughter-housa and she bare these to heel-topple-yakub: all the selfs were seven. all the selfs that came with heel-topple-yakub into narrows-produce-mizraim-egypt, which came out of his loins, besides heel-topple-yakub's betweeners' women, all the selfs were sixty and six; and the betweeners of add-increase-yusif, which were born him in narrows-produce-mizraim-egypt, were two selfs; all the selfs of the house of heel-topple-yakub, which came into narrows-produce-mizraim-egypt, were seventy. and he sent vowel-yeah-acknowledge-iodah before him to add-increase-yusif, to direct his face-turnings to rain-goshen; and they came into the land of rain-goshen. and add-increase-yusif made ready his chariot, and went up to meet soaking-to-israel his father, to rain-goshen, and presented himself to him; and he fell on his neck, and wept on his neck a good while. and soaking-to-israel said to add-increase-yusif, now let me die, since i have seen thy face-turnings, because thou art yet alive. and add-increase-yusif said to his brethren, and to his father's house, i will go up, and show big-house-firawn and say to him, my brethren, and my father's house, which were in the land of nest-buy-canaan are come to me; and the men are shepherds, for their trade hath been to watch livestock and they have brought their sheeps, and their cattles, and all that they have. and it will come to pass, when big-house-firawn 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 holy to the narrows-produce-mizraim-egyptians.

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then add-increase-yusif came and told big-house-firawn and said, my father and my brethren, and their sheeps, and their cattles, and all that they have, are come out of the land of nest-buy-canaan 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-firawn and big-house-firawn said to his brethren, what is your occupation? and they said to big-house-firawn thy workers are watchers, both we, and also our fathers. they said moreover to big-house-firawn for to sojourn in the land are we come; for thy workers have no look-after-pasture for their sheeps; for the famine is sore in the land of nest-buy-canaan now therefore, we pray thee, let thy workers dwell in the land of rain-goshen. and big-house-firawn spake to add-increase-yusif, saying, thy father and thy brethren are come to thee: the land of narrows-produce-mizraim-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-yusif brought in heel-topple-yakub his father, and set him before big-house-firawn and heel-topple-yakub knee-pooled big-house-firawn and big-house-firawn said to heel-topple-yakub, how old art thou? and heel-topple-yakub said to big-house-firawn the days of the years of my pilgrimage are an hundred and thirty years: few and visual-re-toil 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 pilgrimage. and heel-topple-yakub knee-pooled big-house-firawn and went out from before big-house-firawn and add-increase-yusif placed his father and his brethren, and gave them a holding in the land of narrows-produce-mizraim-egypt, in the best of the land, in the land of born-by-ra-ramsees, as big-house-firawn had directed. and add-increase-yusif nourished his father, and his brethren, and all his father's household, with bread, ac-

cording to their families. and there was no bread in all the land; for the famine was very sore, so that the land of narrows-produce-mizraim-egypt and all the land of nest-buy-canaan fainted by reason of the famine. and add-increase-yusif gathered up all the money that was found in the land of narrows-produce-mizraim-egypt, and in the land of nest-buy-canaan for the corn which they bought: and add-increase-yusif brought the money into firawn's house. and when money failed in the land of narrows-produce-mizraim-egypt, and in the land of nest-buy-canaan all the narrows-produce-mizraim-egyptians came to add-increase-yusif, and said, give us bread: for why should we die in thy presence? for the money faileth. and add-increase-yusif said, give your cattle; and i will give you for your cattle, if money fail. and they brought their livestock to add-increase-yusif: and add-increase-yusif gave them bread in exchange for horses, and for the sheeps, and for the livestock of the cattles, and for the asses: and he fed them with bread for all their livestock for that year. when that year was ended, they came to him the second year, and said to him, we will not extinct-hide it from my base-boss, how that our money is spent; my base-boss also hath our herds of domesticated animals there is not ought left in the sight of my base-boss, but our bodies, and our lands: wherefore will we die before thine eyes, both we and our earth? buy us and our earth for bread, and we and our earth will be workers to big-house-firawn and give us seed, that we may live, and not die, that the earth be not desolate. and add-increase-yusif bought all the field of narrows-produce-mizraim-egypt for big-house-firawn for the narrows-produce-mizraim-egyptians sold every man his field, because the famine prevailed over them: so the field became firawn's. and as for the with-mum, he removed them to cities from one end of the borders of narrows-produce-mizraim-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-firawn and did eat their portion which big-house-firawn gave them: wherefore they sold not their earths. then add-increase-yusif said to the with-mum, behold, i have bought you this day and your earth for big-house-firawn 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-firawn and four parts will be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. and they said, thou hast safed our lives: let us find grace in the eyes of my base-boss, and we will be firawn's workers. and add-increase-yusif made it a law over the land of narrows-produce-mizraim-egypt to this day, that big-house-firawn should have the fifth part, except the land of the darkener only, which became not firawn's. and soaking-to-israel dwelt in the land of narrows-produce-mizraim-egypt, in the country of rain-goshen; and they had holdings therein, and grew, and multiplied exceedingly. and heel-topple-yakub lived in the land of narrows-produce-mizraim-egypt seventeen years: so the whole age of heel-topple-yakub was an hundred forty and seven years. and the time drew nigh that soaking-to-israel must die: and he called his betweener add-increase-yusif, and said to him, if now i have found grace in thy eyes, put, i pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, i pray thee, in narrows-produce-mizraim-egypt: but i will lie with my fathers, and thou wilt bear me out of narrows-produce-mizraim-egypt, and bury me in their buryingplace. and he said, i will do as thou hast said. and he said, swear-seven to me. and he swear-sevened to him. and soaking-to-israel bowed himself upon the bed's head.

and it came to pass after these words, that one told add-increase-yusif, behold, thy father is sick: and he took with him his two betweeners, sleep-forget-manasseh and gray-fruitful-ephraim. and one told heel-topple-yakub, and said, behold, thy betweener add-increase-yusif cometh to thee: and soaking-to-israel strengthened himself, and sat upon the bed. and heel-topple-yakub said to add-increase-yusif, these-to breast-field appeared to me at hazeluz in the land of nest-buy-canaan and knee-pooled me, and said to me, behold, i will make thee fruitful, and multiply thee, and i will make of thee a multitude of with-mums; and will give this land to thy hold after thee for a world holding. and now thy two betweeners, gray-fruitful-ephraim and sleep-forget-manasseh, which were born to thee in the land of narrows-produce-mizraim-egypt before i came to thee into narrows-produce-mizraim-egypt, are mine; as see-child-reuben and hear-home-simeon, they will be mine. and thy issue, which thou begetteth after them, will be thine, and will be called after the name of their brethren in their inheritance. and as for me, when i came from padan, ewe-rachel died by me in the land of nest-buy-canaan in the way, when yet there was but a little way to come to gray-fruitful-ephraim: and i buried her there in the way of gray-fruitful-ephraim; the same is bread-house-bethlehem. and soaking-to-israel beheld add-increase-yusif's betweeners, and said, who are these? and add-increase-yusif said to his father, they are my betweeners, whom these-to hath given me in this place. and he said, bring them, i pray thee, to me, and i will kneepool them. now the eyes of soaking-to-israel were dim for age, so that he could not see. and he brought them near to him; and he kissed them, and embraced them. and soaking-to-israel said to add-increase-yusif, i had not thought to see thy face-turnings: and, lo, these-to hath showed me also thy seed. and add-increase-yusif brought them out from between his knees, and he bowed himself with his face-turnings to the land. and add-increase-yusif took them both, gray-fruitful-ephraim in his soaking hand toward israel's left hand, and sleep-forget-manasseh in his left hand toward israel's soaking hand, and brought them near to him. and soaking-to-israel stretched out his soaking hand, and laid it upon gray-fruitful-ephraim's head, who was the younger, and his left hand upon sleep-forget-manasseh's head, guiding his hands wittingly; for sleep-forget-manasseh was the firstborn. and he kneepooled add-increase-yusif, and said, these-to, before whom my fathers their-wing-organ-ibrahim and laugh-ishaq did walk, the these-to which fed me all my life long to this day, the messenger which redeemed me from all visual-re-toil, kneepool the lads; and let my name be named on them, and the name of my fathers their-wing-organ-ibrahim and laugh-ishaq; and let them grow into a multitude in the inward of the land. and when add-increase-yusif saw that his father laid his right hand upon the head of gray-fruitful-ephraim, it displeased him: and he held up his father's hand, to remove it from gray-fruitful-ephraim's head to sleep-forget-manasseh's head. and add-increase-yusif said to his father, not so, my father: for this is the firstborn; put thy right hand upon his head. and his father refused, and said, i know it, my betweener i know it: he also will become a with-mum, and he also will be great: but truly his younger brother will be greater than he, and his seed will become a multitude of nations. and he kneepooled them that day, saying, in thee will soaking-to-israel kneepool, saying, these-to make thee as gray-fruitful-ephraim and as sleep-forget-manasseh: and he set gray-fruitful-ephraim before sleep-forget-manasseh. and soaking-to-israel said to add-increase-yusif, behold, i die: but these-to 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 talker-amorite with my blade and with my bow.

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and heel-topple-yakub 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 together, and hear, ye betweeners of heel-topple-yakub; and hear-ken to soaking-to-israel your father. see-child-reuben, thou art my firstborn, my energy, and the headstart of my power, the surplus-remainder of dignity, and the surplus-remainder of goat-daring: unstable as water, no excel; because thou wentest up to thy father's bed; then ceasedst thou it: he went up to my couch. hear-homesimeon and borrow-join-levi are brethren; items of damage are in their habitations. o my self, come not thou into their secret; to their assembly, mine weigh, be not thou united: for in their nose-anger they slew a man, and in their self-will they digged down a wall. cursed be their nose-anger, for it was goat-daring; and their nose-anger, for it was cruel: i will part them in heel-topple-yakub, and scatter them in israel. vowel-yeah-acknowledge-iodah, thou art he whom thy brethren will acknowledge: thy hand will be in the neck of thine enemies; thy father's betweeners will bow down before thee. vowel-yeah-acknowledge-iodah is a gather-lion's whelp: from the tear, my betweener thou art gone up: he squatted down, he couched as a gather-lion, and as an to-bring-lion; who will rouse him up? the branch will not depart from vowel-yeah-acknowledge-iodah, nor a imitate-statutor from between his feet, until calm-send-shiloh come; and to him will the gathering of the with-mums be. binding his foal to the vine, and his ass's colt to the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes will be red with wine, and his teeth white with milk. garbage-fertile-zebulun will dwell at the haven of the sea; and he will be for an haven of ships; and his border will be 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-mum, as one of the branches of israel. 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 waited for thy safety, vowelmovement-io-yeah. tell-luckgad 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 yield royal dainties. cunning-twist-naphtali is a hind sent-loose: he giveth goodly sayings. add-increase-yusif is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty these-to of heel-topple-yakub; (from thence is the watcher, the stone of israel:) even by the these-to of thy father, who will safety thee; and by the breast-field, who will knee-pool thee with knee-poolings of namespaces on, knee-poolings of the deep that lieth under, knee-poolings of the breasts, and of the womb: the knee-poolings of thy father have heroed on the knee-poolings of my progenitors to the utmost bound of the world mountains: they will be on the head of add-increase-yusif, and on the crown of the head of him that was separate from his brethren. righthand-child-benjamin will raven as a wolf: in the morning he will devour the tear, and at night he will part the tear. all these are the twelve branches of israel: and this is it that their father worded to them, and knee-pooled them; every one

according to his knee-pooling he knee-pooled them. and he charged them, and said to them, i am to be added to my with-mum: bury me with my fathers in the cave that is in the field of pencil-ephron the cut-hittite, in the cave that is in the field of copy-product-machpelah, which is before see-bitter-mamre, in the field of nest-buy-canaan which their-wing-organ-ibrahim bought with the field of pencil-ephron the cut-hittite for a holding of a burying-place. there they buried their-wing-organ-ibrahim and her-soakingness-sara his woman; there they buried laugh-ishaq and stall-rebekah his woman; and there i buried tired-leah. the purchase of the field and of the cave that is therein was from betweeners of bold-heth. and when heel-topple-yakub had made an end of directing his betweeners, he added up his feet into the bed, and yielded up the breathwind, and was added to his with-mum.

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and add-increase-yusif fell upon his father's face-turnings, and wept upon him, and kissed him. and add-increase-yusif directed his workers the physicians to embalm his father: and the physicians embalmed israel. and forty days were fulfill-sevened for him; for so are fulfill-sevened the days of those which are embalmed: and the narrows-produce-mizraim-egyptians mourned for him seventy days. and when the days of his mourning were past, add-increase-yusif worded to the house of big-house-firawn saying, if now i have found grace in your eyes, word, i pray you, in the ears of big-house-firawn saying, my father made me swear-seven, saying, lo, i die: in my grave which i have digged for me in the land of nest-buy-canaan there will thou bury me. now therefore let me go up, i pray thee, and bury my father, and i will come again. and big-house-firawn said, go up, and bury thy father, according as he made thee swear-seven. and add-increase-yusif went up to bury his father: and with him went up all the workers of big-house-firawn the elders of his house, and all the elders of the land of narrows-produce-mizraim-egypt, and all the house of add-increase-yusif, and his brethren, and his father's house: only their little ones, and their sheeps, and their cattle, they left in the land of rain-goshen. and there went up with him both chariots and horsemen: and it was a very great camp. and they crossed to the threshingfloor of atad, which is on cross-over its-going-down-jordan, and there they mourned with a great and very sore lamentation: and he did a mourning for his father seven days. and when the inhabitants of the land, the nest-buy-canaanites, saw the mourning in the floor of atad, they said, this is a grievous mourning to the narrows-produce-mizraim-egyptians: wherefore the name of it was called habilmizraim, which is on cross-over its-going-down-jordan. and his betweeners did to him according as he directed them: for his betweeners carried him into the field of nest-buy-canaan and buried him in the cave of the field of copy-product-machpelah, which their-wing-organ-ibrahim bought with the field for a holding of a buryingplace of pencil-ephron the cut-hittite, before see-bitter-mamre. and add-increase-yusif returned into narrows-produce-mizraim-egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father. and when add-increase-yusif's brethren saw that their father was dead, they said, add-increase-yusif will peradventure hate us, and will certainly requite us all the visual-re-toil which we did to him. and they sent a messenger to add-increase-yusif, saying, thy father did direct before he died, saying, so will ye say to add-increase-yusif, forgive, i pray thee now, the go-beyond of thy brethren, and their miss for they did to thee visual-re-toil: and now, we pray thee, forgive the go-beyond of the workers of the these-to of thy father. and

add-increase-yusif wept when they worded to him. and his brethren also went and fell down before his face-turnings; and they said, behold, we be thy workers. and add-increase-yusif said to them, respect not: for am i in the place of these-to? but as for you, ye thought visual-re-toil against me; but these-to meant it to good, to bring to pass, as it is this day, to save much with-mum 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-yusif dwelt in narrows-produce-mizraim-egypt, he, and his father's house: and add-increase-yusif lived an hundred and ten years. and add-increase-yusif saw gray-fruitful-ephrain's betweeners of the third generation: betweeners also of recognize-machir betweener of sleep-forget-manasseh were brought up upon add-increase-yusif's knees. and add-increase-yusif said to his brethren, i die: and these-to will surely visit you, and bring you out of this land to the land which he swear-sevined to their-wing-organ-ibrahim, to laugh-ishaq, and to heel-topple-yakub. and add-increase-yusif took an oath-seven of betweeners of israel, saying, these-to will surely visit you, and ye will carry up my bones from hence. so add-increase-yusif died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin-box in narrows-produce-mizraim-egypt.

now these are the names of betweeners of israel, which came into narrows-produce-mizraim-egypt; every man and his household came with heel-topple-yakub. see-child-reuben, hear-home-simeon, borrow-join-levi and vowel-yeah-acknowledge-iodah, hire-wage-issachar, garbage-fertile-zebulun, and righthand-child-benjamin, discuss-court-dan and cunning-twist-naphtali, tell-luck-gad and happy-confirm-asher. and all the selfs that came out of the loins of heel-topple-yakub were seventy selfs: for add-increase-yusif was in narrows-produce-mizraim-egypt already. and add-increase-yusif died, and all his brethren, and all that generation. and betweeners of soaking-to-israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. now there arose up a new king over narrows-produce-mizraim-egypt, which knew not add-increase-yusif. and he said to his with-mum, behold, the with-mum of betweeners of soaking-to-israel are more and mightier than we: come on let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also to our enemies, and fight against us, and so get them up out of the land. therefore they did set over them taskmasters to afflict them with their burdens. and they build-betweened for big-house-firawn treasure cities, pithom and raameses. but the more they afflicted them, the more they multiplied and grew. and they were grieved because of betweeners of israel. and the narrows-produce-mizraim-egyptians made betweeners of soaking-to-israel to work for with rigor: and they made their lives bitter with hard employment, in mortar, and in brick, and in all manner of work in the field: all their work, wherein they made them work for with rigor. and the king of narrows-produce-mizraim-egypt spake to the cross-over-hebrew midwives, of which the name of the one was book-cow-shiprah, and the name of the other cry-puah: and he said, when ye do the office of a midwife to the cross-over-hebrew women, and see them upon the stools; if it be a betweener then ye will kill him: but if it be a daughter-housa then she will live. but the midwives respected these-to, and did not as the king of narrows-produce-mizraim-egypt directed them, but safed the men children alive. and the king of narrows-produce-mizraim-egypt called for the midwives, and said to them, why have ye done this word, and have safed the men children alive? and the midwives said to big-house-firawn because the cross-over-hebrew women are not as the narrows-produce-mizraim-egyptian women; for they are lively, and are delivered ere the midwives come in to them. therefore these-to dealt well with the midwives: and the with-mum multiplied, and waxed very mighty. and it came to pass, because the midwives respected these-to, that he did them houses. and big-house-firawn charged all his with-mum, saying, every betweener that is born ye will cast into the river, and every daughter-housa ye will save alive.

and there went a man of the house of borrow-join-levi and took to woman a daughter-housa of borrow-join-levi and the woman bright-conceived, and bare a betweener and when she saw him that he was a goodly child, she hid him three months. and when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put child therein; and she laid it in the flags by the river's brink. and his sister stood afar off, to wit what would be done to him. and the daughter-housa of big-house-firawn came down to wash herself at the river; and her maidens walked along by the river's

side; and when she saw the ark among the flags, she sent her maid to fetch it. and when she had opened it, she saw child: and, behold, the babe wept. and she had compassion on him, and said, this is one of the cross-over-hebrews' children. then said his sister to firawn's daughter-housa will i go and call to thee a nurse of the cross-over-hebrew women, that she may nurse child for thee? and firawn's daughter-housa said to her, go. and the maid went and called child's mother. and firawn's daughter-housa 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 child grew, and she brought him to firawn's daughter-housa and he became her betweener and she called his name draw-out-musa: and she said, because i drew him out of the water. and it crossed to cross in those days, when draw-out-musa was grown, that he crossed out to his brethren, and looked on their burdens: and he spied an narrows-produce-mizraim-egyptian smiting an cross-over-hebrew, one of his brethren. and he looked this way and that way, and when he saw that there was no man, he slew the narrows-produce-mizraim-egyptian, and hid him in the sand. and when he crossed out the second day, behold, two men of the cross-over-hebrews strove together: and he said to him that did the wrong, wherefore hist thou thy fellow? and he said, who made thee a prince-soaking and a critic over us? intendest thou to kill me, as thou killedst the narrows-produce-mizraim-egyptian? and draw-out-musa respected, and said, surely this word is known. now when big-house-firawn heard this word, he sought to kill draw-out-musa. but draw-out-musa fled from the face-turnings of big-house-firawn 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 water, and fill-sevned the troughs to water their father's sheep. and the shepherds came and drove them away: but draw-out-musa stood up and safeteyed them, and watered their sheep. and when they came to watch-to-reuel their father, he said, how is it that ye are come so soon to day? and they said, an narrows-produce-mizraim-egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered 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 draw-out-musa was content to dwell with the man: and he gave draw-out-musa bird-zipporah his daughter-housa and she bare him a betweener and he called his 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-produce-mizraim-egypt died: and betweeners of soaking-to-israel sighed by reason of the employment, and they cried, and their cry came up to these-to by reason of the employment. and these-to heard their groaning, and these-to remembered his contract with their-wing-organ-ibrahim, with laugh-ishaq, and with heel-topple-yakub. and these-to looked upon betweeners of israel, and these-to had fear to them.

now draw-out-musa watched the sheep of surplus-remainder-shoeib his father in law, the darkener of discuss-court-midian: and he led the sheep to the backside of the place-of-word-desert, and came to the mountain of these-to, even to parch-blade-horeb. and the messenger of vowel-movement-io-yeah appeared to him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not eaten. and draw-out-musa said, i will now turn aside, and see this great sight, why the bush is not burnt. and when vowel-movement-io-yeah saw that he turned aside to see, these-

to called to him out of the midst of the bush, and said, draw-out-musa, draw-out-musa. and he said, here am i. and he said, draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is perfected ground. moreover he said, i am the these-to of thy father, the these-to of their-wing-organ-ibrahim, the these-to of laugh-ishaq, and the these-to of heel-topple-yakub. and draw-out-musa hid his face-turnings; for he was afraid to look upon these-to. and vowelmovement-io-yeah said, i have surely seen the produce-narrows of my with-mum which are in narrows-produce-mizraim-egypt, and have heard their cry by reason of their taskmasters; for i know their sorrows; and i am come down to deliver them out of the hand of the narrows-produce-mizraim-egyptians, and to bring them up out of that land to a good land and a large, to a land flowing with milk and honey; to the place of the nest-buy-canaanites, and the tusk-hittites, and the talker-amorites, and the unwall-perizzites, and the experience-hivites, and the trampler-jebusites. now therefore, behold, the cry of betweeners of soaking-to-israel is come to me: and i have also seen the pressure wherewith the narrows-produce-mizraim-egyptians pressure them. come now therefore, and i will send thee to big-house-firawn that thou mayest bring forth my with-mum betweeners of soaking-to-israel out of narrows-produce-mizraim-egypt. and draw-out-musa said to these-to, who am i, that i should go to big-house-firawn and that i should bring forth betweeners of soaking-to-israel out of narrows-produce-mizraim-egypt? and he said, certainly i will be with thee; and this will be a token to thee, that i have sent thee: when thou hast brought forth the with-mum out of narrows-produce-mizraim-egypt, ye will work for these-to upon this mountain. and draw-out-musa said to these-to, behold, when i come to betweeners of israel, and will say to them, the these-to of your fathers hath sent me to you; and they will say to me, what is his name? what will i say to them? and these-to said to draw-out-musa, i am that i am: and he said, thus will thou say to betweeners of israel, i am hath sent me to you. and these-to said moreover to draw-out-musa, thus will thou say to betweeners of israel, vowelmovement-io-yeah these-to of your fathers, the these-to of their-wing-organ-ibrahim, the these-to of laugh-ishaq, and the these-to of heel-topple-yakub, hath sent me to you: this is my name to world, and this is my memorial to all generations. go, and gather the elders of soaking-to-israel together, and say to them, vowelmovement-io-yeah these-to of your fathers, the these-to of their-wing-organ-ibrahim, of laugh-ishaq, and of heel-topple-yakub, appeared to me, saying, i have surely visited you, and seen that which is done to you in narrows-produce-mizraim-egypt: and i have said, i will bring you up out of the produce-narrows of narrows-produce-mizraim-egypt to the land of the nest-buy-canaanites, and the tusk-hittites, and the talker-amorites, and the unwall-perizzites, and the experience-hivites, and the trampler-jebusites, to a land flowing with milk and honey. and they will hearken to thy voice: and thou wilt come, thou and the elders of israel, to the king of narrows-produce-mizraim-egypt, and ye will say to him, vowelmovement-io-yeah these-to of the cross-over-hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the place-of-word-desert, that we may butcher to vowelmovement-io-yeah our these-to. and i am sure that the king of narrows-produce-mizraim-egypt will not let you go, no, not by a mighty hand. and i will send my hand, and hit narrows-produce-mizraim-egypt with all my wonders which i will do in the inward thereof: and after that he will send you. and i will give this with-mum favor in the eyes of the narrows-produce-mizraim-egyptians: and it will come to pass, that, when ye go, ye will not go empty. but every

word will borrow of her neighbor, and of her that sojourneth in her house, items of silver, and items of gold, and raiment: and ye will put them upon your betweeners, and upon your betweenas; and ye will spoil the narrows-produce-mizraim-egyptians.

4

and draw-out-musa answered and said, but, behold, they will not mum-stick with me, nor hearken to my voice: for they will say, vowelmovement-io-yeah hath not appeared to thee. and vowelmovement-io-yeah said to him, what is that in thine hand? and he said, a rod. and he said, cast it on the land. and he cast it on the land, and it became a serpent; and draw-out-musa fled from before it. and vowelmovement-io-yeah said to draw-out-musa, put forth thine hand, and take it by the tail. and he put forth his hand, and caught it, and it became a rod in his hand: that they may mum-stick with that vowelmovement-io-yeah these-to of their fathers, the these-to of their-wing-organ-ibrahim, the these-to of laugh-ishaq, and the these-to of heel-topple-yakub, hath appeared to thee. and vowelmovement-io-yeah said furthermore to him, put now thine hand into thy bosom-statute. and he put his hand into his bosom-statute: and when he took it out, behold, his hand was narrow-waspish as snow. and he said, put thine hand into thy bosom-statute again. and he put his hand into his bosom-statute again; and plucked it out of his bosom-statute, and, behold, it was turned again as his other flesh-soaking and it will come to pass, if they will not mum-stick with thee, neither hearken to the voice of the first sign, that they will mum-stick with the voice of the latter sign. and it will come to pass, if they will not mum-stick with also these two signs, neither hearken to thy voice, that thou wilt take of the water of the river, and pour it upon the dry: and the water which thou takest out of the river will become blood upon the dry. and draw-out-musa said to vowelmovement-io-yeah, o my vowelmovement-io-yeah, i am not eloquent, neither heretofore, nor since thou hast worded to thy worker: but i am slow of words, and of a slow language-tongue. and vowelmovement-io-yeah said to him, who did man's mouth? or who maketh the dumb, or deaf, or the seeing, or the skin-blind? have not i vowelmovement-io-yeah? now therefore go, and i will be with thy mouth, and teach thee what thou wilt say. and he said, o my vowelmovement-io-yeah, send, i pray thee, by the hand of him whom thou wilt send. and the nose-anger of vowelmovement-io-yeah was kindled against draw-out-musa, and he said, is not gather-box-harun the borrow-join-levite thy brother? i know that he can word well. and also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. and thou wilt word to him, and put 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 be thy spokesman to the with-mum: and he will be, even he will be to thee instead of a mouth, and thou wilt be to him instead of these-to. and thou wilt take this rod in thine hand, wherewith thou wilt do signs. and draw-out-musa went and returned to surplus-remainder-shoeib his father in law, and said to him, let me go, i pray thee, and return to my brethren which are in narrows-produce-mizraim-egypt, and see whether they be yet alive. and surplus-remainder-shoeib said to draw-out-musa, go in complete. and vowelmovement-io-yeah said to draw-out-musa in discuss-court-midian, go, return into narrows-produce-mizraim-egypt: for all the men are dead which sought thy life. and draw-out-musa took his woman and his betweeners, and set them upon an ass, and he returned to the land of narrows-produce-mizraim-egypt: and draw-out-musa took the rod of these-to in his hand. and vowelmovement-io-

yeah said to draw-out-musa, when thou goest to return into narrow-produce-mizraim-egypt, hold that thou do all those wonders before big-house-firawn which i have put in thine hand: but i will strenghten his heart, that he will not send the with-mum. and thou will say to big-house-firawn thus saith vowelmovement-io-yeah, soaking-to-israel is my betweener even my firstborn: and i say to thee, send my betweener that he may work for 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 vowelmovement-io-yeah met him, and sought to kill him. then bird-zipporah took a sharp stone, and cut off the foreskin of her betweener and cast it at his feet, and said, surely a bloody man art thou to me. so he let him go: then she said, a bloody man thou art, because of the write-circumcision. and vowelmovement-io-yeah said to gather-box-harun, go into the place-of-word-desert to meet draw-out-musa. and he went, and met him in the mount of these-to, and kissed him. and draw-out-musa told gather-box-harun all the words of vowelmovement-io-yeah who had sent him, and all the signs which he had directed him. and draw-out-musa and gather-box-harun went and added together all the elders of betweeners of israel: and gather-box-harun worded all the words which vowelmovement-io-yeah had worded to draw-out-musa, and did the signs in the eyes of the with-mum. and the with-mum mum-stuck with: and when they heard that vowelmovement-io-yeah had visited betweeners of israel, and that he had looked upon their affliction, then they bowed their heads and bowed.

5

and afterward draw-out-musa and gather-box-harun went in, and told big-house-firawn thus saith vowelmovement-io-yeah these-to of israel, send my with-mum, that they may hold a feast to me in the place-of-word-desert. and big-house-firawn said, who is vowelmovement-io-yeah, that i should hear his voice to send israel? i know not vowelmovement-io-yeah, neither will i send israel. and they said, the these-to of the cross-over-hebrews hath met with us: let us go, we pray thee, three days' journey into the place-of-word-desert, and butcher to vowelmovement-io-yeah our these-to; lest he fall upon us with word-bee, or with the blade. and the king of narrow-produce-mizraim-egypt said to them, wherefore do ye, draw-out-musa and gather-box-harun, let the with-mum from their doings? get you to your burdens. and big-house-firawn said, behold, the with-mum of the land now are many, and ye make them rest from their burdens. and big-house-firawn directed the same day the taskmasters of the with-mum, and their officers, saying, ye will no more give the with-mum straw to make brick, as heretofore: let them go and gather straw for themselves. and the tale of the bricks, which they did do heretofore, ye will lay upon them; ye will not diminish ought thereof: for they be idle; therefore they cry, saying, let us go and butcher to our these-to. let there more work be laid upon the men, that they may labor therein; and let them not regard false words. and the taskmasters of the with-mum went out, and their officers, and they spake to the with-mum, saying, thus saith big-house-firawn i will not give you straw. go ye, get you straw where ye can find it: yet not ought of your work will be diminished. so the with-mum were scattered abroad throughout all the land of narrow-produce-mizraim-egypt to gather stubble instead of straw. and the taskmasters hastened them, saying, fulfil your doings, your daily tasks, as when there was straw. and the officers of betweeners of israel, which firawn's taskmasters had set over them, were beaten, and demanded, wherefore have ye not itemized-fulfilled your task in making

brick both yesterday and to day, as heretofore? then the officers of betweeners of soaking-to-israel came and cried to big-house-firawn saying, wherefore dealest thou thus with thy workers? there is no straw given to thy workers, and they say to us, do brick: and, behold, thy workers are beaten; but the fault is in thine own with-mum. but he said, ye are idle, ye are idle: therefore ye say, let us go and do butcher to vowelmovement-io-yeah. go therefore now, and work; for there will no straw be given you, yet will ye deliver the tale of bricks. and the officers of betweeners of soaking-to-israel did see that they were in visual-re-toil case, after it was said, ye will not minish ought from your bricks of your daily task. and they met draw-out-musa and gather-box-harun, who stood in the way, as they came forth from big-house-firawn and they said to them, vowelmovement-io-yeah look upon you, and critic; because ye have made our savor to be abhorred in the eyes of big-house-firawn and in the eyes of his workers, to put a blade in their hand to blade us. and draw-out-musa returned to vowelmovement-io-yeah, and said, my base-boss, wherefore hast thou so visual-re-toil entreated this with-mum? why is it that thou hast sent me? for since i came to big-house-firawn to word in thy name, he hath done visual-re-toil to this with-mum; neither hast thou delivered thy with-mum at all.

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then vowelmovement-io-yeah said to draw-out-musa, now will thou see what i will do to big-house-firawn for with a strong hand will he send them, and with a strong hand will he drive them out of his land. and these-to worded to draw-out-musa, and said to him, i am vowelmovement-io-yeah: and i appeared to their-wing-organ-ibrahim, to laugh-ishaq, and to heel-topple-yakub, by the name of these-to breast-field, but by my name vowelmovement-io-yeah was i not known to them. and i have also established my contract with them, to give them the land of nest-buy-canaan the land of their pilgrimage, wherein they were strangers. and i have also heard the groaning of betweeners of israel, whom the narrow-produce-mizraim-egyptians keep in employment; and i have remembered my contract. wherefore say to betweeners of israel, i am vowelmovement-io-yeah, and i will bring you out from under the burdens of the narrow-produce-mizraim-egyptians, and i will rid you out of their employment, and i will redeem you with a stretched out arm, and with great crisis: and i will take you to me for a with-mum, and i will be to you a these-to: and ye will know that i am vowelmovement-io-yeah your these-to, which bringeth you out from under the burdens of the narrow-produce-mizraim-egyptians. and i will bring you in to the land, concerning the which i did swear to give it to their-wing-organ-ibrahim, to laugh-ishaq, and to heel-topple-yakub; and i will give it you for an heritage: i am vowelmovement-io-yeah. and draw-out-musa worded so to betweeners of israel: but they hearkened not to draw-out-musa for anguish of breathwind, and for cruel employment. and vowelmovement-io-yeah worded to draw-out-musa, saying, go in, word to big-house-firawn king of narrow-produce-mizraim-egypt, that he send betweeners of soaking-to-israel out of his land. and draw-out-musa worded before vowelmovement-io-yeah, saying, behold, betweeners of soaking-to-israel have not hearkened to me; how then will big-house-firawn hear me, who am of foreskinned lips? and vowelmovement-io-yeah worded to draw-out-musa and to gather-box-harun, and gave them a charge to betweeners of israel, and to big-house-firawn king of narrow-produce-mizraim-egypt, to bring betweeners of soaking-to-israel out of the land of narrow-produce-mizraim-egypt. these be the heads of

their fathers' houses: the betweeners of see-child-reuben the firstborn of israel; init-train-hanoch, and wonder-pallu, courtyard-hezron, and my-wineyard-carmi: these be the families of see-child-reuben. and the betweeners of hear-home-simeon; his-sea-unto, and righthand-jamin, and one-ohad, and prepare-jachin, and bleach-zohar, and lent-shaul betweener of a nest-buy-canaanitish woman: these are the families of hear-home-simeon. and these are the names of the betweeners of borrow-join-levi according to their generations; stranger-gershon, and obedient-hope-kohath, 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 obedient-hope-kohath; people-high-imran, and produce-izhar, and friend-joy-hebron, and my-courage-unto-uzziel: and the years of the life of obedient-hope-kohath were an hundred thirty and three years. and the betweeners of bitter-merari; my-pardon-makhali and my-draw-mushi: these are the families of borrow-join-levi according to their generations. and people-high-imran took him made-weighty-jochebed his father's sister to woman; and she bare him gather-box-harun and draw-out-musa: and the years of the life of people-high-imran were an hundred and thirty and seven years. and the betweeners of produce-izhar; bald-ice-korah, and expired-nepheg, and my-male-zichri. and the betweeners of my-courage-unto-uzziel; unto-poll-mishael, and unto-cipher-elazphan, and my-secret-zithri. and gather-box-harun took him my-unto-seven-elisaba, daughter-housa of my-people-contribute-aminadab, sister of guess-snake-naashon, to woman; and she bare him generous-nadab, and he-my-pa-abihu, unto-stop-eleazar, and with-palm-itamar. and the betweeners of bald-ice-korah; prisoner-assir, and unto-buy-elkanah, and my-father-collects-abiasaph: these are the families of the bald-ice-korhites. and unto-stop-eleazar gather-box-harun's betweener took him one of the betweenas of my-open-unto-putiel 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-box-harun and draw-out-musa, to whom vowel-movement-io-yeah said, bring out betweeners of soaking-to-israel from the land of narrows-produce-mizraim-egypt according to their troops. these are they which worded to big-house-firawn king of narrows-produce-mizraim-egypt, to bring out betweeners of soaking-to-israel from narrows-produce-mizraim-egypt: these are that draw-out-musa and gather-box-harun. and it came to pass on the day when vowel-movement-io-yeah worded to draw-out-musa in the land of narrows-produce-mizraim-egypt, that vowel-movement-io-yeah worded to draw-out-musa, saying, i am vowel-movement-io-yeah: word thou to big-house-firawn king of narrows-produce-mizraim-egypt all that i say to thee. and draw-out-musa said before vowel-movement-io-yeah, behold, i am of foreskinned lips, and how will big-house-firawn hearken to me?

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and vowel-movement-io-yeah said to draw-out-musa, see, i have made thee a these-to to big-house-firawn and gather-box-harun thy brother will be thy come-bringer. thou will word all that i direct thee: and gather-box-harun thy brother will word to big-house-firawn that he send betweeners of soaking-to-israel out of his land. and i will harden firawn's heart, and multiply my signs and my wonders in the land of narrows-produce-mizraim-egypt. but big-house-firawn will not hearken to you, that i may lay my hand upon narrows-produce-mizraim-egypt, and bring forth mine troops, and my with-mum betweeners

of israel, out of the land of narrows-produce-mizraim-egypt by great crissis. and the narrows-produce-mizraim-egyptians will know that i am vowel-movement-io-yeah, when i stretch forth mine hand upon narrows-produce-mizraim-egypt, and bring out betweeners of soaking-to-israel from among them. and draw-out-musa and gather-box-harun did as vowel-movement-io-yeah directed them, so did they. and draw-out-musa was fourscore years old, and gather-box-harun fourscore and three years old, when they worded to big-house-firawn and vowel-movement-io-yeah spake to draw-out-musa and to gather-box-harun, saying, when big-house-firawn will word to you, saying, show a miracle for you: then thou will say to gather-box-harun, take thy rod, and cast it before big-house-firawn and it will become a serpent. and draw-out-musa and gather-box-harun went in to big-house-firawn and they did so as vowel-movement-io-yeah had directed: and gather-box-harun cast down his rod before big-house-firawn and before his workers, and it became a serpent. then big-house-firawn also called the wise men and the sorcerers: now the engravers of narrows-produce-mizraim-egypt, they also did in like manner with their enchantments. for they cast down every man his rod, and they became serpents: but gather-box-harun's rod swallowed up their rods. and he strenghtened firawn's heart, that he hearkened not to them; as vowel-movement-io-yeah had said. and vowel-movement-io-yeah said to draw-out-musa, firawn's heart is weightened, he refuseth to send the with-mum. get thee to big-house-firawn in the morning; lo, he goeth out to the water; and thou will stand by the river's brink against he come; and the rod which was turned to a serpent will thou take in thine hand. and thou will say to him, vowel-movement-io-yeah these-to of the cross-over-hebrews hath crossed me to thee, saying, send my with-mum, that they may work for me in the place-of-word-desert: and, behold, hitherto thou wouldst not hear. thus saith vowel-movement-io-yeah, in this thou will know that i am vowel-movement-io-yeah: behold, i will hit with the rod that is in mine hand upon the waters which are in the river, and they will be turned to blood. and the fish that is in the river will die, and the river will stink; and the narrows-produce-mizraim-egyptians will loathe to drink of the water of the river. and vowel-movement-io-yeah spake to draw-out-musa, say to gather-box-harun, take thy rod, and stretch out thine hand upon the waters of narrows-produce-mizraim-egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of narrows-produce-mizraim-egypt, both in vessels of wood, and in vessels of stone. and draw-out-musa and gather-box-harun did so, as vowel-movement-io-yeah directed; and he lifted up the rod, and hit the waters that were in the river, in the eyes of big-house-firawn 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-produce-mizraim-egyptians could not drink of the water of the river; and there was blood throughout all the land of narrows-produce-mizraim-egypt. and the engravers of narrows-produce-mizraim-egypt did so with their enchantments: and firawn's heart was strenghtened, neither did he hearken to them; as vowel-movement-io-yeah had said. and big-house-firawn turned and went into his house, neither did he set his heart to this also. and all the narrows-produce-mizraim-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 fulfill-sevened, after that vowel-movement-io-yeah had smitten the river.

and vowelmovement-io-yeah spake to draw-out-musa, go to big-house-firawn and say to him, thus saith vowelmovement-io-yeah, send my with-mum, that they may work for me. and if thou refuse to send them, behold, i will hit all thy borders with frogs: and the river will bring forth frogs abundantly, which will go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy workers, and upon thy with-mum, and into thine ovens, and into thy kneadingtroughs: and the frogs will come up both on thee, and upon thy with-mum, and upon all thy workers. and vowelmovement-io-yeah spake to draw-out-musa, say to gather-box-harun, stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of narrows-produce-mizraim-egypt. and gather-box-harun separated out his hand over the waters of narrows-produce-mizraim-egypt; and the frogs came up, and covered the land of narrows-produce-mizraim-egypt. and the engravers did so with their enchantments, and brought up frogs upon the land of narrows-produce-mizraim-egypt. then big-house-firawn called for draw-out-musa and gather-box-harun, and said, entreat vowelmovement-io-yeah, that he may take away the frogs from me, and from my with-mum; and i will send the with-mum, that they may do butcher to vowelmovement-io-yeah. and draw-out-musa said to big-house-firawn glory over me: when will i entreat for thee, and for thy workers, and for thy with-mum, to destroy the frogs from thee and thy houses, that they may remain in the river only? and he said, to morrow. and he said, be it according to thy word: that thou mayest know that there is none like to vowelmovement-io-yeah our these-to. and the frogs will depart from thee, and from thy houses, and from thy workers, and from thy with-mum; they will remain in the river only. and draw-out-musa and gather-box-harun went out from big-house-firawn and draw-out-musa cried to vowelmovement-io-yeah because of the frogs which he had brought against big-house-firawn and vowelmovement-io-yeah did according to the word of draw-out-musa; and the frogs died out of the houses, out of the villages, and out of the fields. and they gathered them together upon heaps: and the land stank. but when big-house-firawn saw that there was respite, he weightened his heart, and hearkened not to them; as vowelmovement-io-yeah had said. and vowelmovement-io-yeah said to draw-out-musa, say to gather-box-harun, stretch out thy rod, and hit the dust of the land, that it may become lice throughout all the land of narrows-produce-mizraim-egypt. and they did so; for gather-box-harun stretched out his hand with his rod, and hit the dust of the land, and it became lice in man, and in domesticated animal; all the dust of the land became lice throughout all the land of narrows-produce-mizraim-egypt. and the engravers did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon domesticated animal. then the engravers said to big-house-firawn this is the finger of these-to: and firawn's heart was strenghtened, and he hearkened not to them; as vowelmovement-io-yeah had said. and vowelmovement-io-yeah said to draw-out-musa, rise up early in the morning, and stand before big-house-firawn lo, he cometh forth to the water; and say to him, thus saith vowelmovement-io-yeah, send my with-mum, that they may work for me. else, if thou wilt not send my with-mum, behold, i will send swarms of flies upon thee, and upon thy workers, and upon thy with-mum, and into thy houses: and the houses of the narrows-produce-mizraim-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-mum

dwelt, that no swarms of flies will be there; to the end thou mayest know that i am vowelmovement-io-yeah in the inward of the land. and i will put a division between my with-mum and thy with-mum: to morrow will this sign be, and vowelmovement-io-yeah did so; and there came a grievous swarm of flies into the house of big-house-firawn and into his workers' houses, and into all the land of narrows-produce-mizraim-egypt: the land was destroyed by reason of the swarm of flies. and big-house-firawn called for draw-out-musa and for gather-box-harun, and said, go ye, butcher to your these-to in the land. and draw-out-musa said, it is not fixed so to do; for we will butcher the holy of the narrows-produce-mizraim-egyptians to vowelmovement-io-yeah our these-to: lo, will we butcher the holy of the narrows-produce-mizraim-egyptians before their eyes, and will they not stone us? we will go three days' journey into the place-of-word-desert, and butcher to vowelmovement-io-yeah our these-to, as he will say to us. and big-house-firawn said, i will send you, that ye may butcher to vowelmovement-io-yeah your these-to in the place-of-word-desert; only ye will not go very far away: entreat for me. and draw-out-musa said, behold, i go out from thee, and i will entreat vowelmovement-io-yeah that the swarms of flies may depart from big-house-firawn from his workers, and from his with-mum, to morrow: but let not big-house-firawn deal deceitfully any more in not sending the with-mum to butcher to vowelmovement-io-yeah. and draw-out-musa went out from big-house-firawn and entreated vowelmovement-io-yeah. and vowelmovement-io-yeah did according to the word of draw-out-musa; and he removed the swarms of flies from big-house-firawn from his workers, and from his with-mum; there remained not one. and big-house-firawn weightened his heart at this time also, neither would he send the with-mum.

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then vowelmovement-io-yeah said to draw-out-musa, go in to big-house-firawn and tell him, thus saith vowelmovement-io-yeah these-to of the cross-over-hebrews, send my with-mum, that they may work for me. for if thou refuse to send them, and wilt hold them still, behold, the hand of vowelmovement-io-yeah is upon thy 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 grievous murrain. and vowelmovement-io-yeah will sever between the livestock of soaking-to-israel and the livestock of narrows-produce-mizraim-egypt: and there will nothing die of all that is betweeners' of israel. and vowelmovement-io-yeah appointed a set time, saying, to morrow vowelmovement-io-yeah will do this word in the land. and vowelmovement-io-yeah did that word on the morrow, and all the livestock of narrows-produce-mizraim-egypt died: but of the livestock of betweeners of soaking-to-israel died not one. and big-house-firawn sent, and, behold, there was not one of the livestock of the soaking-to-israelites dead. and the heart of big-house-firawn was weightened, and he did not send the with-mum. and vowelmovement-io-yeah said to draw-out-musa and to gather-box-harun, take to you handfulls of ashes of the furnace, and let draw-out-musa sprinkle it toward the namespaces in the eyes of big-house-firawn and it will become small dust in all the land of narrows-produce-mizraim-egypt, and will be a boil breaking forth with blains upon man, and upon domesticated animal, throughout all the land of narrows-produce-mizraim-egypt. and they took ashes of the furnace, and stood before big-house-firawn and draw-out-musa sprinkled it up toward namespaces and it became a boil breaking forth with blains upon man,

and upon domesticated animal. and the engravers could not stand before draw-out-musa because of the boils; for the boil was upon the engravers, and upon all the narrows-produce-mizraim-egyptians. and vowelmovement-io-yeah strengthened the heart of big-house-firawn and he hearkened not to them; as vowelmovement-io-yeah had worded to draw-out-musa. and vowelmovement-io-yeah said to draw-out-musa, rise up early in the morning, and stand before big-house-firawn and say to him, thus saith vowelmovement-io-yeah these-to of the cross-over-hebrews, send my with-mum, that they may work for me. for i will at this time send all my plagues upon thine heart, and upon thy workers, and upon thy with-mum; that thou mayest know that there is none like me in all the land. for now i will stretch out my hand, that i may hit thee and thy with-mum with pestilence; and thou wilt be cut off from the land. and in very deed for this cause have i raised thee up, for to show in thee my energy; and that my name may be recounted throughout all the land. as yet exaltest thou thyself against my with-mum, that thou wilt not send them? behold, to morrow about this time i will cause it to rain a very grievous hail, such as hath not been in narrows-produce-mizraim-egypt since the foundation thereof even until now. send therefore now, and gather thy domesticated animals and all that thou hast in the field; for upon every man and domesticated animal which will be found in the field, and will not be brought home, the hail will come down upon them, and they will die. he that respected vowelmovement-io-yeah word among the workers of big-house-firawn made his workers and his livestock flee into the houses: and he that regarded not vowelmovement-io-yeah word left his workers and his livestock in the field. and vowelmovement-io-yeah said to draw-out-musa, stretch forth thine hand toward namespaces that there may be hail in all the field of narrows-produce-mizraim-egypt, upon man, and upon domesticated animal, and upon every grass of the field, throughout the field of narrows-produce-mizraim-egypt. and draw-out-musa stretched forth his rod toward namespaces and vowelmovement-io-yeah sent thunder and hail, and the fire ran along upon the land; and vowelmovement-io-yeah rained hail upon the land of narrows-produce-mizraim-egypt. so there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of narrows-produce-mizraim-egypt since it became a nation. and the hail hit throughout all the field of narrows-produce-mizraim-egypt all that was in the field, both man and domesticated animal; and the hail hit every grass of the field, and brake every tree of the field. only in the land of rain-goshen, where betweeners of soaking-to-israel were, was there no hail. and big-house-firawn sent, and called for draw-out-musa and gather-box-harun, and said to them, i have missed this time: vowelmovement-io-yeah is right, and i and my with-mum are big-shot. entreat vowelmovement-io-yeah (for it is enough) that there be no more mighty thunderings and hail; and i will send you, and ye will stay no longer. and draw-out-musa said to him, as soon as i am gone out of the city, i will spread abroad my hands to vowelmovement-io-yeah; and the thunder will be lightened, neither will there be any more hail; that thou mayest know how that the land is vowelmovement-io-yeah's. but as for thee and thy workers, i know that ye will not yet respect vowelmovement-io-yeah these-to. and the flax and the barley was smitten: for the barley was in the ear, and the flax was balled. but the wheat and the rye were not smitten: for they were not grown up. and draw-out-musa went out of the city from big-house-firawn and spread abroad his hands to vowelmovement-io-yeah: and the thunders and hail were lightened, and the rain was not poured upon the land. and when big-house-firawn saw that the rain and the hail and the thunders were ceased,

he missed yet more, and lightened his heart, he and his workers. and the heart of big-house-firawn was strenghtened, neither would he send betweeners of israel; as vowelmovement-io-yeah had worded by draw-out-musa.

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and vowelmovement-io-yeah said to draw-out-musa, go in to big-house-firawn for i have lightened 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-produce-mizraim-egypt, and my signs which i have done among them; that ye may know how that i am vowelmovement-io-yeah. and draw-out-musa and gather-box-harun crossed in to big-house-firawn and said to him, thus saith vowelmovement-io-yeah these-to of the cross-over-hebrews, how long wilt thou refuse to humble thyself before me? send my with-mum, that they may work for me. else, if thou refuse to send my with-mum, behold, to morrow will i bring the locusts into thy coast: and they will cover the face-turnings of the land, that one cannot be able to see the land: and they will eat the residue of that which is escaped, which remaineth to you from the hail, and will eat every tree which groweth for you out of the field: and they will fill thy houses, and the houses of all thy workers, and the houses of all the narrows-produce-mizraim-egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth to this day. and he turned himself, and went out from big-house-firawn and firawn's workers said to him, how long will this man be a snare to us? send the men, that they may work for vowelmovement-io-yeah their these-to: knowest thou not yet that narrows-produce-mizraim-egypt is lost? and draw-out-musa and gather-box-harun were brought again to big-house-firawn and he said to them, go, work for vowelmovement-io-yeah your these-to: but who are they that will go? and draw-out-musa 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 vowelmovement-io-yeah. and he said to them, let vowelmovement-io-yeah be so with you, as i will send you, and your little ones: look to it; for visual-re-toil is before you. not so: go now ye that are heros, and work for vowelmovement-io-yeah; for that ye did desire. and they were driven out from firawn's presence. and vowelmovement-io-yeah said to draw-out-musa, stretch out thine hand over the land of narrows-produce-mizraim-egypt for the locusts, that they may come up upon the land of narrows-produce-mizraim-egypt, and eat every grass of the land, even all that the hail hath left. and draw-out-musa stretched forth his rod over the land of narrows-produce-mizraim-egypt, and vowelmovement-io-yeah brought an east breathwind upon the land all that day, and all that night; and when it was morning, the east breathwind brought the locusts. and the locust went up over all the land of narrows-produce-mizraim-egypt, and rested in all the coasts of narrows-produce-mizraim-egypt: very grievous were they; before them there were no such locusts as they, neither after them will be such. for they covered the face-turnings of the whole land, so that the field was darkened; and they did eat every grass of the field, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the grass of the field, through all the field of narrows-produce-mizraim-egypt. then big-house-firawn called for draw-out-musa and gather-box-harun in haste; and he said, i have missed against vowelmovement-io-yeah your these-to, and against you. now therefore forgive, i pray thee, my miss only this once,

and entreat vowelmovement-io-yeah your these-to, that he may take away from me this death only. and he went out from big-house-firawn and entreated vowelmovement-io-yeah. and vowelmovement-io-yeah turned a mighty strong west breathwind, which took away the locusts, and cast them into the end sea; there remained not one locust in all the coasts of narrows-produce-mizraim-egypt. but vowelmovement-io-yeah strengthened firawn's heart, so that he would not send betweeners of israel. and vowelmovement-io-yeah said to draw-out-musa, stretch out thine hand toward namespaces that there may be darkness over the land of narrows-produce-mizraim-egypt, even darkness which may be felt. and draw-out-musa stretched forth his hand toward namespaces and there was a thick darkness in all the land of narrows-produce-mizraim-egypt three days: they saw not one another, neither rose any from his place for three days: but all betweeners of soaking-to-israel had light in their dwellings. and big-house-firawn called to draw-out-musa, and said, go ye, work for vowelmovement-io-yeah; only let your sheepes and your cattles be stayed: let your little ones also go with you. and draw-out-musa said, thou must give us also butchers and up-ons, that we may butcher to vowelmovement-io-yeah our these-to. our cattle also will go with us; there will not an split-hoof be left behind; for thereof must we take to work for vowelmovement-io-yeah our these-to; and we know not with what we must work for vowelmovement-io-yeah, until we come thither. but vowelmovement-io-yeah strengthened firawn's heart, and he would not send them. and big-house-firawn 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 wilt die. and draw-out-musa said, thou hast worded well, i will see thy face-turnings again no more.

11

and vowelmovement-io-yeah said to draw-out-musa, yet will i bring one plague more upon big-house-firawn and upon narrows-produce-mizraim-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-mum, and let every man borrow of his insight, and every woman of her in-sight, items of silver and items of gold. and vowelmovement-io-yeah gave the with-mum favor in the eyes of the narrows-produce-mizraim-egyptians. moreover the man draw-out-musa was very great in the land of narrows-produce-mizraim-egypt, in the eyes of firawn's workers, and in the eyes of the with-mum. and draw-out-musa said, thus saith vowelmovement-io-yeah, about night-half will i go out into the half of narrows-produce-mizraim-egypt: and all the firstborn in the land of narrows-produce-mizraim-egypt will die, from the first born of big-house-firawn that sitteth upon his throne, even to the firstborn of the true-mum-maid that is behind the mill; and all the firstborn of domesticated animals. and there will be a great cry throughout all the land of narrows-produce-mizraim-egypt, such as there was none like it, nor will be like it any more. but against any of betweeners of soaking-to-israel will not a dog move his tongue, against man or domesticated animal: that ye may know how that vowelmovement-io-yeah doth put a difference between the narrows-produce-mizraim-egyptians and israel. and all these thy workers will come down to me, and bow down themselves to me, saying, get thee out, and all the with-mum that follow thee; and after that i will go out. and he went out from big-house-firawn in a great nose-anger. and vowelmovement-io-yeah said to draw-out-musa, big-house-firawn will not hearken to you; that my wonders may be multiplied in the land of narrows-produce-mizraim-egypt. and draw-out-musa

and gather-box-harun did all these wonders before big-house-firawn and vowelmovement-io-yeah strengthened firawn's heart, so that he would not send betweeners of soaking-to-israel out of his land.

12

and vowelmovement-io-yeah spake to draw-out-musa and gather-box-harun in the land of narrows-produce-mizraim-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 israel, saying, in the tenth day of this month they will take to them every man a lamb, according to the house of their fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbor next to his house take it according to the number of the selfs; every man according to his eating will make your count for the lamb. your lamb will be sound, a male-rememberer 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 soaking-to-israel will slay it in the evening. and they will take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they will eat it. and they will eat the flesh-soaking in that night, roast with fire, and lit-mazat; and with bitter herbs they will eat it. eat not of it raw, nor sodden at all with water, but roast with fire; his head with his squat-legs, and with the purtenance thereof. and ye will let nothing of it remain until the morning; and that which remaineth of it until the morning ye will burn with fire. and thus will ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye will eat it in haste: it is vowelmovement-io-yeah's stopskip. for i will cross through the land of narrows-produce-mizraim-egypt this night, and will hit all the firstborn in the land of narrows-produce-mizraim-egypt, both man and domesticated animal; and against all the these-to of narrows-produce-mizraim-egypt i will do crisis: i am vowelmovement-io-yeah. and the blood will be to you for a token upon the houses where ye are: and when i see the blood, i will stopskip over you, and the plague will not be upon you to destroy you, when i hit the land of narrows-produce-mizraim-egypt. and this day will be to you for a memorial; and ye will do it a feast to vowelmovement-io-yeah throughout your generations; ye will do it a feast by an ordinance world. seven days will ye eat lit-mazat; even the first day ye will put away leaven out of your houses: for whosoever eateth leaven from the first day until the seventh day, that self will be cut off from israel. and in the first day there will be an perfected convocation, and in the seventh day there will be an perfected convocation to you; no manner of work will be done in them, safe that which every man must eat, that only may be done of you. and ye will keep the feast of lit-mazat; for in this selfsame day have i brought your troops out of the land of narrows-produce-mizraim-egypt: therefore will ye keep this day in your generations by an ordinance world. in the first month, on the fourteenth day of the month at even, ye will eat lit-mazat, until the one and twentieth day of the month at even. seven days will there be no leaven found in your houses: for whosoever eateth that which is leavened, even that self will be cut off from the meeting of israel, whether he be a stranger, or born in the land. ye will eat nothing leavened; in all your habitations will ye eat lit-mazat. then draw-out-musa called for all the elders of israel, and said to them, draw out and take you a lamb according to your families, and slay the stopskip. and ye will take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you will go out at the

opening of his house until the morning. for vowelmovement-io-yeah will stopskip through to hit the narrow-produce-mizraim-egyptians; and when he seeth the blood upon the lintel, and on the two side posts, vowelmovement-io-yeah will stopskip over the opening, and will not suffer the destroyer to come in to your houses to hit you. and ye will keep this word for an ordinance to thee and to thy betweeners world. and it will come to pass, when ye be come to the land which vowelmovement-io-yeah will give you, according as he hath promised, that ye will keep this work. and it will come to pass, when your betweeners will say to you, what mean ye by this work? that ye will say, it is the butcher of vowelmovement-io-yeah's stopskip, who stopskipped over the houses of betweeners of soaking-to-israel in narrow-produce-mizraim-egypt, when he smote the narrow-produce-mizraim-egyptians, and delivered our houses. and the with-mum bowed the head and bowed. and betweeners of soaking-to-israel went away, and did as vowelmovement-io-yeah had directed draw-out-musa and gather-box-harun, so did they. and it came to pass, that at night-half vowelmovement-io-yeah smote all the firstborn in the land of narrow-produce-mizraim-egypt, from the firstborn of big-house-firawn that sat on his throne to the firstborn of the captive that was in the pit; and all the firstborn of domesticated animals and big-house-firawn rose up in the night, he, and all his workers, and all the narrow-produce-mizraim-egyptians; and there was a great cry in narrow-produce-mizraim-egypt; for there was not a house where there was not one dead. and he called for draw-out-musa and gather-box-harun by night, and said, rise up, and get you forth from among my with-mum, both ye and betweeners of israel; and go, work for vowelmovement-io-yeah, as ye have said. also take your sheeps and your cattles, as ye have said, and be gone; and knee-pool me also. and the narrow-produce-mizraim-egyptians were urgent upon the with-mum, that they might send them out of the land in haste; for they said, we be all dead men. and the with-mum took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. and betweeners of soaking-to-israel did according to the word of draw-out-musa; and they borrowed of the narrow-produce-mizraim-egyptians items of silver, and items of gold, and raiment: and vowelmovement-io-yeah gave the with-mum favor in the eyes of the narrow-produce-mizraim-egyptians, so that they lent to them such things as they required. and they strip-delivered the narrow-produce-mizraim-egyptians. and betweeners of soaking-to-israel journeyed from born-by-ra-rames to booths-succoth about six hundred thousand on foot that were heros, beside betweeners. and a mixed multitude went up also with them; and sheeps, and cattles, even very much livestock and they baked unleavened cakes of the dough which they brought forth out of narrow-produce-mizraim-egypt, for it was not leavened; because they were thrust out of narrow-produce-mizraim-egypt, and could not tarry, neither had they prepared for themselves any victual. now the sojourning of betweeners of israel, who dwelt in narrow-produce-mizraim-egypt, was four hundred and thirty years. and it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the troops of vowelmovement-io-yeah went out from the land of narrow-produce-mizraim-egypt. it is a night to be much keepd to vowelmovement-io-yeah for bringing them out from the land of narrow-produce-mizraim-egypt: this is that night of vowelmovement-io-yeah to be keepd of all betweeners of soaking-to-israel in their generations. and vowelmovement-io-yeah said to draw-out-musa and gather-box-harun, this is the ordinance of the stopskip: there will no stranger eat thereof: but every man's worker

that is bought for money, when thou hast write-circumcised him, then will he eat thereof. a foreigner and an hired servant will not eat thereof. in one house will it be eaten; no carry forth ought of the flesh-soaking abroad out of the house; neither will ye break a bone thereof. all the meeting of soaking-to-israel will do it. and when a stranger will sojourn with thee, and will keep the stopskip to vowelmovement-io-yeah, let all his male-rememberers be write-circumcised, and then let him come near and do it; and he will be as one that is born in the land: for no foreskinned person will eat thereof. one drops-of-teaching-torah will be to him that is homeborn, and to the stranger that sojourneth among you. thus did all betweeners of israel; as vowelmovement-io-yeah directed draw-out-musa and gather-box-harun, so did they. and it came to pass the selfsame day, that vowelmovement-io-yeah did bring betweeners of soaking-to-israel out of the land of narrow-produce-mizraim-egypt by their troops.

13

and vowelmovement-io-yeah worded to draw-out-musa, saying, perfect to me all the firstborn, whatsoever openeth the womb among betweeners of israel, both of man and of domesticated animal: it is mine. and draw-out-musa said to the with-mum, remember this day, in which ye came out from narrow-produce-mizraim-egypt, out of the house of employment; for by strength of hand vowelmovement-io-yeah brought you out from this place: there will no leaven be eaten. this day came ye out in the month spring-abib. and it will be when vowelmovement-io-yeah will bring thee into the land of the nest-buy-canaanites, and the tusk-hittites, and the talker-amorites, and the experience-hivites, and the trampler-jebusites, which he swear-sevened to thy fathers to give thee, a land flowing with milk and honey, that thou will keep this work in this month. seven days thou will eat lit-mazat, and in the seventh day will be a feast to vowelmovement-io-yeah. lit-mazat will be eaten seven days; and there will no leaven be seen with thee, neither will there be rests seen with thee in all thy quarters. and thou will show thy betweener in that day, saying, this is done because of that which vowelmovement-io-yeah did to me when i crossed forth out of narrow-produce-mizraim-egypt. and it will be for a sign to thee upon thine hand, and for a memorial between thine eyes, that vowelmovement-io-yeah's drops-of-teaching-torah may be in thy mouth: for with a strong hand hath vowelmovement-io-yeah brought thee out of narrow-produce-mizraim-egypt. thou will therefore keep this ordinance in his season from year to year. and it will be when vowelmovement-io-yeah will bring thee into the land of the nest-buy-canaanites, as he swear-sevened to thee and to thy fathers, and will give it thee, that thou will set apart to vowelmovement-io-yeah all that openeth the womb, and every firstling that cometh of a domesticated animal which thou hast; the male-rememberers will be vowelmovement-io-yeah's. and every opener of an ass thou will retrieve with a lamb; and if thou wilt not retrieve it, then thou will break his neck: and all the firstborn of man among thy betweeners will thou retrieve. 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 vowelmovement-io-yeah brought us out from narrow-produce-mizraim-egypt, from the house of employment: and it came to pass, when big-house-firawn would hardly send us, that vowelmovement-io-yeah slew all the firstborn in the land of narrow-produce-mizraim-egypt, both the firstborn of man, and the firstborn of domesticated animal: therefore i butcher to vowelmovement-io-yeah all that openeth the womb, being male-rememberers; but all the firstborn of my betweeners i retrieve. and

it will be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand vowelmovement-io-yeah brought us forth out of narrows-produce-mizraim-egypt. and it came to pass, when big-house-firawn had send the with-mum, that these-to led them not through the way of the land of the invade-grieve-palestinians, although that was near; for these-to said, lest peradventure the with-mum repent when they see war, and they return to narrows-produce-mizraim-egypt: but these-to led the with-mum about, through the way of the place-of-word-desert of the end sea: and betweeners of soaking-to-israel went up harnessed out of the land of narrows-produce-mizraim-egypt. and draw-out-musa took the bones of add-increase-yusif with him: for he had straitly swear-sevened betweeners of israel, saying, these-to will surely visit you; and ye will carry up my bones away hence with you. and they took their journey from booths-succoth and encamped in you-etam, in the edge of the place-of-word-desert. and vowelmovement-io-yeah went before them by day in a stand of a cloud, to lead them the way; and by night in a stand of fire, to give them light; to go by day and night: he took not away the stand of the cloud by day, nor the stand of fire by night, from before the with-mum.

14

and vowelmovement-io-yeah worded to draw-out-musa, saying, word to betweeners of israel, that they turn and encamp before mouth-of-the-choice-pihahiro, between tower-migdol and the sea, over against owner-of-cipher-baalzephon: before it will ye encamp by the sea. for big-house-firawn will say of betweeners of israel, they are entangled in the land, the place-of-word-desert hath shut them in. and i will strengthen firawn's heart, that he will follow after them; and i will be weighed upon big-house-firawn and upon all his stratagem; that the narrows-produce-mizraim-egyptians may know that i am vowelmovement-io-yeah. and they did so. and it was told the king of narrows-produce-mizraim-egypt that the with-mum fled: and the heart of big-house-firawn and of his workers was turned against the with-mum, and they said, why have we done this, that we have send soaking-to-israel from serving us? and he made ready his chariot, and took his with-mum with him: and he took six hundred chosen chariots, and all the chariots of narrows-produce-mizraim-egypt, and captains over every one of them. and vowelmovement-io-yeah strengthened the heart of big-house-firawn king of narrows-produce-mizraim-egypt, and he pursued after betweeners of israel: and betweeners of soaking-to-israel went out with an high hand. but the narrows-produce-mizraim-egyptians pursued after them, all the horses and chariots of big-house-firawn and his horsemen, and his stratagem, and overtook them encamping by the sea, beside mouth-of-the-choice-pihahiro, before owner-of-cipher-baalzephon. and when big-house-firawn drew nigh, betweeners of soaking-to-israel lifted up their eyes, and behold, the narrows-produce-mizraim-egyptians marched after them; and they were sore afraid: and betweeners of soaking-to-israel cried out to vowelmovement-io-yeah. and they said to draw-out-musa, because there were no graves in narrows-produce-mizraim-egypt, hast thou taken us away to die in the place-of-word-desert? wherefore hast thou dealt thus with us, to carry us forth out of narrows-produce-mizraim-egypt? is not this the word that we did tell thee in narrows-produce-mizraim-egypt, saying, let us alone, that we may work for the narrows-produce-mizraim-egyptians? for it had been better for us to work for the narrows-produce-mizraim-egyptians, than that we should die in the place-of-word-desert. and draw-out-musa said to the with-mum, respect ye not, stand still, and see the safety of vowelmovement-

io-yeah, which he will show to you to day: for the narrows-produce-mizraim-egyptians whom ye have seen to day, ye will see them again no more world. vowelmovement-io-yeah will fight for you, and ye will hold your peace. and vowelmovement-io-yeah said to draw-out-musa, wherefore criest thou to me? word to betweeners of israel, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and hatch it: and betweeners of soaking-to-israel will go on dry ground through the midst of the sea. and i, behold, i will strengthen the hearts of the narrows-produce-mizraim-egyptians, and they will follow them: and i will get weighty upon big-house-firawn and upon all his stratagem, upon his chariots, and upon his horsemen. and the narrows-produce-mizraim-egyptians will know that i am vowelmovement-io-yeah, when i have gotten me weigh upon big-house-firawn upon his chariots, and upon his horsemen. and the messenger of these-to, which went before the camp of israel, removed and went behind them; and the stand of the cloud went from before their face-turnings, and stood behind them: and it came between the camp of the narrows-produce-mizraim-egyptians and the camp of israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. and draw-out-musa stretched out his hand over the sea; and vowelmovement-io-yeah caused the sea to go back by a goat-daring east breathwind all that night, and made the sea blade-parched, and the waters were hatchd. and betweeners of soaking-to-israel went into the midst of the sea upon the dry ground: and the waters were a wall to them on their soaking hand, and on their left. and the narrows-produce-mizraim-egyptians pursued, and went in after them to the midst of the sea, even all firawn's horses, his chariots, and his horsemen. and it came to pass, that in the morning watch vowelmovement-io-yeah looked to the camp of the narrows-produce-mizraim-egyptians through the stand of fire and of the cloud, and produce-narrowsd the camp of the narrows-produce-mizraim-egyptians, and took off their chariot wheels, that they drove them heavily: so that the narrows-produce-mizraim-egyptians said, let us flee from the face-turnings of israel; for vowelmovement-io-yeah fighteth for them against the narrows-produce-mizraim-egyptians. and vowelmovement-io-yeah said to draw-out-musa, stretch out thine hand over the sea, that the waters may come again upon the narrows-produce-mizraim-egyptians, upon their chariots, and upon their horsemen. and draw-out-musa stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the narrows-produce-mizraim-egyptians fled against it; and vowelmovement-io-yeah overthrew the narrows-produce-mizraim-egyptians in the midst of the sea. and the waters returned, and covered the chariots, and the horsemen, and all the stratagem of big-house-firawn that came into the sea after them; there remained not so much as one of them. but betweeners of soaking-to-israel walked upon dry in the midst of the sea; and the waters were a wall to them on their soaking hand, and on their left. thus vowelmovement-io-yeah safed soaking-to-israel that day out of the hand of the narrows-produce-mizraim-egyptians; and soaking-to-israel saw the narrows-produce-mizraim-egyptians dead upon the sea shore. and soaking-to-israel saw that great work which vowelmovement-io-yeah did upon the narrows-produce-mizraim-egyptians: and the with-mum respected vowelmovement-io-yeah, and mum-stuck with vowelmovement-io-yeah, and his worker draw-out-musa.

then sang draw-out-musa and betweeners of soaking-to-israel this song-soaking to vowelmovement-io-yeah, and spake, saying, i will sing to vowelmovement-io-yeah, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. vowelmovement-io-yeah is my goat-daring and song, and he is become my safety: he is my these-to, and i will prepare him an habitation; my father's these-to, and i will high him. vowelmovement-io-yeah is a man of war: vowelmovement-io-yeah is his name. firawn's chariots and his stratagem hath he cast into the sea: his chosen captains also are drowned in the end sea. the depths have covered them: they sank into the bottom as a stone. thy right hand, vowelmovement-io-yeah, is become glorious in energy: thy right hand, vowelmovement-io-yeah, hath dashed in pieces the enemy. and in the greatness of thine pride-swelling thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which eaten them as stubble. and with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. the enemy said, i will pursue, i will overtake, i will part the spoil; my lust will be satisfied upon them; i will draw my blade, 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, vowelmovement-io-yeah, among the these-to? who is like thee, glorious in perfection, fearful in praises, doing wonders? thou stretchedst out thy right hand, the land swallowed them. thou in thy kindness hast led forth the with-mum which thou hast redeemed: thou hast guided them in thy goat-daring to thy perfected habitation. the with-mums will hear, and be afraid: sorrow-stratagem will take hold on the inhabitants of break-into-grief-pelashet. then the dukes of man-red-edom will be amazed; the mighty men of from-father-moab, trembling will take hold upon them; all the inhabitants of nest-buy-canaan will melt away. fear and fear will fall upon them; by the greatness of thine arm they will be as still as a stone; till thy with-mum cross over, vowelmovement-io-yeah, till the with-mum cross over, which thou hast purchased. thou will bring them in, and plant them in the mountain of thine inheritance, in the place, vowelmovement-io-yeah, which thou hast achieved for thee to dwell in, in the perfected, vowelmovement-io-yeah, which thy hands have established. vowelmovement-io-yeah will king to the worlds of worlds. for the horse of big-house-firawn went in with his chariots and with his horsemen into the sea, and vowelmovement-io-yeah brought again the waters of the sea upon them; but betweeners of soaking-to-israel went on dry in the midst of the sea. and bitter-merry-miriam the come-bringeress, the sister of gather-box-harun, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. and bitter-merry-miriam answered them, sing ye to vowelmovement-io-yeah, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. so draw-out-musa brought soaking-to-israel from the end sea, and they went out into the place-of-word-desert of wall-shur; and they went three days in the place-of-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 name of it was called bitter-marah and the with-mum murmured against draw-out-musa, saying, what will we drink? and he cried to vowelmovement-io-yeah; and vowelmovement-io-yeah showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an crisis, and there he proved them, and said, if thou wilt diligently hearken to the voice of vowelmovement-io-yeah thy these-to, and

wilt do that which is soaking in his eyes, and wilt give ear to his directives, and keep all his statutes, i will put none of these diseases upon thee, which i have brought upon the narrows-produce-mizraim-egyptians: for i am vowelmovement-io-yeah that healeth thee. and they came to bind-elim where were twelve wells of water, and seventy palm trees: and they encamped there by the waters.

16

and they took their journey from bind-elim and all the meeting of betweeners of soaking-to-israel came to the place-of-word-desert of sin, which is between bind-elim and bush-sinai, on the fifteenth day of the second month after their departing out of the land of narrows-produce-mizraim-egypt. and the whole meeting of betweeners of soaking-to-israel murmured against draw-out-musa and gather-box-harun in the place-of-word-desert: and betweeners of soaking-to-israel said to them, would to these-to we had died by the hand of vowelmovement-io-yeah in the land of narrows-produce-mizraim-egypt, when we sat by the flesh-soaking pots, and when we did eat bread to the full-seven; for ye have brought us forth into this place-of-word-desert, to kill this whole assembly with hunger. then said vowelmovement-io-yeah to draw-out-musa, behold, i will rain bread from namespaces for you; and the with-mum will go out and gather a certain rate every day, that i may prove them, whether they will walk in my drops-of-teaching-torah or no. and it will come to pass, that on the sixth day they will prepare that which they bring in; and it will be twice as much as they gather daily. and draw-out-musa and gather-box-harun said to all betweeners of israel, at even, then ye will know that vowelmovement-io-yeah hath brought you out from the land of narrows-produce-mizraim-egypt: and in the morning, then ye will see the weight of vowelmovement-io-yeah; for that he heareth your murmurings against vowelmovement-io-yeah: and what are we, that ye murmur against us? and draw-out-musa said, this will be, when vowelmovement-io-yeah will give you in the evening flesh-soaking to eat, and in the morning bread to the full-seven; for that vowelmovement-io-yeah heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against vowelmovement-io-yeah. and draw-out-musa spake to gather-box-harun, say to all the meeting of betweeners of israel, come near before vowelmovement-io-yeah: for he hath heard your murmurings. and it came to pass, as gather-box-harun worded to the whole meeting of betweeners of israel, that they looked toward the place-of-word-desert, and behold, the weight of vowelmovement-io-yeah appeared in the cloud. and vowelmovement-io-yeah worded to draw-out-musa, saying, i have heard the murmurings of betweeners of israel: word to them, saying, at even ye will eat flesh-soaking and in the morning ye will be fill-sevened with bread; and ye will know that i am vowelmovement-io-yeah your these-to. and it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the camp. and when the dew that lay was gone up, behold, upon the face-turnings of the place-of-word-desert there lay a small round word, as small as the out-of-frost on the land. and when betweeners of soaking-to-israel saw it, they said one to another, it is whats-that-manna: for they wist not what it was. and draw-out-musa said to them, this is the bread which vowelmovement-io-yeah hath given you to eat. this is the word which vowelmovement-io-yeah hath directed, gather of it every man according to his eating, an say-omer forevery man, according to the count of your persons; take ye every man for them which are in his tents. and betweeners of soaking-to-israel did so, and gathered, some more,

some less. and when they did mete it with an say-omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. and draw-out-musa said, let no man leave of it till the morning. notwithstanding they hearkened not to draw-out-musa; but some of them left of it until the morning, and it bred worms, and stank: and draw-out-musa was wroth with them. and they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. and it came to pass, that on the sixth day they gathered twice as much bread, two say-omers for one man: and all the rulers of the meeting came and told draw-out-musa. and he said to them, this is that which vowelmovement-io-yeah hath said, to morrow is the rest of the perfected seventh to vowelmovement-io-yeah: bake that which ye will bake to day, and see that ye will see thee; and that which remaineth over lay up for you to be kept until the morning. and they laid it up till the morning, as draw-out-musa bade: and it did not stink, neither was there any worm therein. and draw-out-musa said, eat that to day; for to day is a seventh to vowelmovement-io-yeah: to day ye will not find it in the field. six days ye will gather it; but on the seventh day, which is the seventh, in it there will be none. and it came to pass, that there went out some of the with-mum on the seventh day for to gather, and they found none. and vowelmovement-io-yeah said to draw-out-musa, how long refuse ye to keep my directives and my drops-of-teaching-torah see, for that vowelmovement-io-yeah hath given you the seventh, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. so the with-mum rested on the seventh day. and the house of soaking-to-israel called the name thereof whats-that-manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey. and draw-out-musa said, this is the word which vowelmovement-io-yeah directs, fill an say-omer of it to be kept for your generations; that they may see the bread wherewith i have fed you in the place-of-word-desert, when i brought you forth from the land of narrows-produce-mizraim-egypt. and draw-out-musa said to gather-box-harun, take a pot, and put an say-omer full of whats-that-manna therein, and lay it up before vowelmovement-io-yeah, to be kept for your generations. as vowelmovement-io-yeah directed draw-out-musa, so gather-box-harun laid it up before the witness, to be kept. and betweeners of soaking-to-israel did eat whats-that-manna forty years, until they came to a land inhabited; they did eat whats-that-manna, until they came to the borders of the land of nest-buy-canaan now an say-omer is the tenth part of an tired-ephah.

17

and all the meeting of betweeners of soaking-to-israel journeyed from the place-of-word-desert of sin, after their journeys, according to the word of vowelmovement-io-yeah, and pitched in bed-comforts-rephidim: and there was no water for the with-mum to drink. wherefore the with-mum did chide with draw-out-musa, and said, give us water that we may drink. and draw-out-musa said to them, why chide ye with me? wherefore do ye tempt vowelmovement-io-yeah? and the with-mum thirsted there for water; and the with-mum murmured against draw-out-musa, and said, wherefore is this that thou hast brought us up out of narrows-produce-mizraim-egypt, to kill us and our betweeners and our cattle with thirst? and draw-out-musa cried to vowelmovement-io-yeah, saying, what will i do to this with-mum? they be almost ready to stone me. and vowelmovement-io-yeah said to draw-out-musa, go on before the with-mum, and take with

thee of the elders of israel; and thy rod, wherewith thou hit the river, take in thine hand, and go. behold, i will stand before thee there upon the rock in parch-blade-horeb; and thou wilt hit the rock, and there will come water out of it, that the with-mum may drink. and draw-out-musa did so in the eyes of the elders of israel. and he called the name of the place essay-massah, and jammeribah, because of the chiding of betweeners of israel, and because they tempted vowelmovement-io-yeah, saying, is vowelmovement-io-yeah inward us, or not? then came labour-king-amalek, and fought with soaking-to-israel in bed-comforts-rephidim. and draw-out-musa said to vowel-safe-yeah-iosua, choose us out men, and go out, fight with labour-king-amalek: to morrow i will stand on the top of the hill with the rod of these-to in mine hand. so vowel-safe-yeah-iosua did as draw-out-musa had said to him, and fought with labour-king-amalek: and draw-out-musa, gather-box-harun, and small-place-prince-hur went up to the top of the mountain. and it came to pass, when draw-out-musa held up his hand, that soaking-to-israel heroed: and when he let down his hand, labour-king-amalek heroed. but draw-out-musa hands were heavy; and they took a stone, and put it under him, and he sat thereon; and gather-box-harun 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 vowel-safe-yeah-iosua discomfited labour-king-amalek and his with-mum with the edge of the blade. and vowelmovement-io-yeah said to draw-out-musa, write this for a memorial in a recount-scroll, and rehearse it in the ears of vowel-safe-yeah-iosua: for i will utterly put out the remembrance of labour-king-amalek from under namespaces and draw-out-musa build-betweened an butcher-place, and called the name of it vowelmovement-io-yeah-nissi: for he said, because vowelmovement-io-yeah hath sworn that vowelmovement-io-yeah will have war with labour-king-amalek from generation to generation.

18

when surplus-remainder-shoeib, the darkener of discuss-court-midian, draw-out-musa' father in law, heard of all that these-to had done for draw-out-musa, and for soaking-to-israel his with-mum, and that vowelmovement-io-yeah had brought soaking-to-israel out of narrows-produce-mizraim-egypt; then surplus-remainder-shoeib, draw-out-musa' father in law, took bird-zipporah, draw-out-musa' woman, after he had sent her back, and her two betweeners; of which the name of the one was stranger-gershom; for he said, i have been an alien in a strange-substantial land: and the name of the other was my-unto-helps-eliezer; for the these-to of my father, said he, was mine safety, and delivered me from the blade of big-house-firawn and surplus-remainder-shoeib, draw-out-musa' father in law, came with his betweeners and his woman to draw-out-musa into the place-of-word-desert, where he encamped at the mount of these-to: and he said to draw-out-musa, i thy father in law surplus-remainder-shoeib am come to thee, and thy woman, and her two betweeners with her. and draw-out-musa went out to meet his father in law, and bowed, and kissed him; and they asked each other of their completeness; and they came into the tent. and draw-out-musa recounted his father in law all that vowelmovement-io-yeah had done to big-house-firawn and to the narrows-produce-mizraim-egyptians for israel's sake, and all the travail that had come upon them by the way, and how vowelmovement-io-yeah delivered them. and surplus-remainder-shoeib rejoiced for all the goodness which vowelmovement-io-yeah had done to israel, whom he had delivered out of the hand

of the narrows-produce-mizraim-egyptians. and surplus-remainder-shoeib said, knee-pooled be vowelmovement-io-yeah, who hath delivered you out of the hand of the narrows-produce-mizraim-egyptians, and out of the hand of big-house-firawn who hath delivered the with-mum from under the hand of the narrows-produce-mizraim-egyptians. now i know that vowelmovement-io-yeah is greater than all these-to: for in the world wherein they dealt proudly he was on them. and surplus-remainder-shoeib, draw-out-musa' father in law, took a up-on and butchers for these-to: and gather-box-harun came, and all the elders of israel, to eat bread with draw-out-musa' father in law before these-to, and it came to pass on the morrow, that draw-out-musa sat to critic the with-mum: and the with-mum stood by draw-out-musa from the morning to the evening. and when draw-out-musa' father in law saw all that he did to the with-mum, he said, what is this word that thou doest to the with-mum? why sittest thou thyself alone, and all the with-mum stand by thee from morning to even? and draw-out-musa said to his father in law, because the with-mum come to me to inquire of these-to: when they have a matter, they come to me; and i critic between one and another, and i do make them know the statutes of these-to, and his drops-of-teaching-torah and draw-out-musa' father in law said to him, the word that thou doest is not good. thou wilt surely wear away, both thou, and this with-mum 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 these-to will be with thee: be thou for the with-mum to these-to-ward, that thou mayest bring the causes to these-to: and thou wilt teach them ordinances and drops-of-teaching-torah and will show them the way wherein they must walk, and the doing that they must do. moreover thou will provide out of all the with-mum stratagem men, such as stratagem-fear these-to, 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 critic the with-mum at all seasons: and it will be, that every great matter they will bring to thee, but every small matter they will critic: so will it be easier for thyself, and they will bear the burden with thee. if thou will do this word, and these-to direct thee so, then thou will be able to endure, and all this with-mum will also go to their place in complete. so draw-out-musa hearkened to the voice of his father in law, and did all that he had said. and draw-out-musa chose stratagem men out of all israel, and did them heads over the with-mum, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. and they criticed the with-mum at all seasons: the hard causes they brought to draw-out-musa, but every small matter they criticed themselves. and draw-out-musa let his father in law depart; and he went his way into his own land.

19

in the third month, when betweeners of soaking-to-israel were gone forth out of the land of narrows-produce-mizraim-egypt, the same day came they into the place-of-word-desert of bush-sinai. for they were departed from bed-comforts-rephidim, and were come to the place-of-word-desert of bush-sinai, and had pitched in the place-of-word-desert; and there soaking-to-israel camped before the mount. and draw-out-musa went up to these-to, and vowelmovement-io-yeah called to him out of the mountain, saying, thus will thou say to the house of heel-topple-yakub, and tell betweeners of israel; ye have seen what i did to the narrows-produce-mizraim-egyptians, and how i bare you on eagles' wings, and brought you to myself. now therefore, if ye will hear my voice indeed,

and keep my contract, then ye will be a peculiar treasure to me above all with-mums: for all the land is mine: and ye will be to me a kingdom of darkener, and an perfected nation. these are the words which thou will word to betweeners of israel. and draw-out-musa came and called for the elders of the with-mum, and laid before their face-turnings all these words which vowelmovement-io-yeah directed him. and all the with-mum answered together, and said, all that vowelmovement-io-yeah hath worded we will do. and draw-out-musa returned the words of the with-mum to vowelmovement-io-yeah. and vowelmovement-io-yeah said to draw-out-musa, lo, i come to thee in a thick thick-cloud, that the with-mum may hear when i word with thee, and mum-stick with thee to world. and draw-out-musa told the words of the with-mum to vowelmovement-io-yeah. and vowelmovement-io-yeah said to draw-out-musa, go to the with-mum, and perfect them to day and to morrow, and let them wash their clothes, and be ready against the third day: for the third day vowelmovement-io-yeah will come down in the eyes of all the with-mum upon mount bush-sinai. and thou will set bounds to the with-mum round about, saying, take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount will be deadly put to death: there will not an hand touch it, but he will surely be stoned, or shot through; whether it be domesticated animal or man, it will not live: when the trumpet soundeth long, they will come up to the mount. and draw-out-musa went down from the mount to the with-mum, and perfected the with-mum; and they washed their clothes. and he said to the with-mum, be ready against the third day: come not at your women. and it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the mouthpiece-horn exceeding loud; so that all the with-mum that was in the camp trembled. and draw-out-musa brought forth the with-mum out of the camp to meet with these-to; and they stood at the nether part of the mount. and mount bush-sinai was altogether on a smoke, because vowelmovement-io-yeah descended upon it in fire: and the smoke thereof onuped as the smoke of a furnace, and the whole mount quaked greatly. and when the voice of the mouthpiece-horn sounded long, and waxed louder and louder, draw-out-musa worded, and these-to answered him by a voice. and vowelmovement-io-yeah came down upon mount bush-sinai, on the head of the mount: and vowelmovement-io-yeah called draw-out-musa up to the head of the mount; and draw-out-musa went up. and vowelmovement-io-yeah said to draw-out-musa, go down, charge the with-mum, lest they break through to vowelmovement-io-yeah to gaze, and many of them perish. and let the darkener also, which come near to vowelmovement-io-yeah, perfect themselves, lest vowelmovement-io-yeah break forth upon them. and draw-out-musa said to vowelmovement-io-yeah, the with-mum cannot come up to mount bush-sinai: for thou chargedst us, saying, set bounds about the mount, and perfect it. and vowelmovement-io-yeah said to him, away, get thee down, and thou will come up, thou, and gather-box-harun with thee: but let not the darkener and the with-mum break through to come up to vowelmovement-io-yeah, lest he break forth upon them. so draw-out-musa went down to the with-mum, and spake to them.

20

and these-to worded all these words, saying, i am vowelmovement-io-yeah thy these-to, which have brought thee out of the land of narrows-produce-mizraim-egypt, out of the house of employment. thou will have no other these-to before me. no do to thee any chiseling, or any picture

of any thing that is in namespaces on, or that is in the land beneath, or that is in the water under the land. no bow down thyself to them, nor work for them: for i vowel-movement-io-yeah thy these-to am a jealous these-to, visiting the season-answer 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. no take the name of vowel-movement-io-yeah thy these-to in vain; for vowel-movement-io-yeah will not hold him guiltless that taketh his name in vain. remember the seventh day, to keep it perfected. six days will thou labor, and do all thy work: but the seventh day is the seventh of vowel-movement-io-yeah thy these-to: in it no do any work, thou, nor thy betweener nor thy daughter-housa thy worker, nor thy true-mum-maid, nor thy cattle, nor thy stranger that is within thy gates: for in six days vowel-movement-io-yeah did namespaces and land, the sea, and all that in them is, and rested the seventh day: wherefore vowel-movement-io-yeah knee-pooled the seventh day, and perfected it. weight thy father and thy mother: that thy days may be long upon the earth which vowel-movement-io-yeah thy these-to giveth thee. no kill. no commit adultery. no steal. no bear false witness against thy in-sight. no covet thy in-sight's house, no covet thy in-sight's woman, nor his worker, nor his true-mum-maid, nor his ox, nor his ass, nor any thing that is thy in-sight's. and all the with-mum saw the thunderings, and the lightnings, and the voice of the mouthpiece-horn and the mountain smoking: and when the with-mum saw it, they removed, and stood afar off. and they said to draw-out-musa, word thou with us, and we will hear: but let not these-to word with us, lest we die. and draw-out-musa said to the with-mum, respect not: for these-to is come to prove you, and that his respect may be before your face-turnings, that ye miss not. and the with-mum stood afar off, and draw-out-musa drew near to the thick darkness where these-to was. and vowel-movement-io-yeah said to draw-out-musa, thus thou will say to betweeners of israel, ye have seen that i have worded with you from namespaces ye will not do with me these-to of silver, neither will ye do to you these-to of gold. an butcher-place of earth thou will do to me, and will butcher thereon thy up-ons, and thy completes, thy sheep, and thine cattle: in all places where i record my name i will come to thee, and i will knee-pool thee. and if thou wilt do me an butcher-place of stone, no build-between of it of hewn stone: for if thou lift up thy tool upon it, thou hast voided it. neither will thou go up by steps to mine butcher-place, that thy skin-nakedness be not discovered thereon.

21

now these are the crises which thou will set before them. if thou buy an cross-over-hebrew worker, six years he will work for and in the seventh he will go out free for nothing. if he came in by himself, he will go out by himself: if he were married, then his woman will go out with him. if his base-boss have given him a woman, and she have born him betweeners or betweenas; the woman and her betweeners will be her base-boss's, and he will go out by himself. and if the worker will plainly say, i love my base-boss, my woman, and my betweeners; i will not go out free: then his base-boss will bring him to the judges; he will also bring him to the door, or to the door post; and his base-boss will bore his ear through with an awl; and he will work for him to world. and if a man sell his daughter-housa to be a true-mum-maid, she will not go out as the workers do. if she is visual-re-toil-re-toil in the eyes of her base-boss, who hath betrothed her to himself, then will he let her be retrieved: to sell her to a strange-substantial nation he will have no proverb-rule, seeing he hath dealt deceitfully with

her. and if he have betrothed her to his betweener he will deal with her after the crisis of betweenas. if he take him another woman; her food, her raiment, and her duty of marriage, will he not diminish. and if he do not these three to her, then will she go out free without money. he that hits a man, so that he die, will be deadly put to death. and if a man lie not in wait, but these-to deliver him into his hand; then i will appoint thee a place whither 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 curseth his father, or his mother, will surely be put to death. and if men strive together, and one hit another with a stone, or with his fist, and he die not, but keepeth his bed: if he rise again, and walk abroad upon his staff, then will he that smote him be quit: only he will pay for the loss of his time, and will cause him to be thoroughly healed. and if a man hit his worker, or his maid, with a rod, and he die under his hand; he will be surely punished. notwithstanding, if he continue a day or two, he will not be punished: for he is his money. if men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he will be surely punished, according as the woman's man will lay upon him; and he will pay as the judges determine. and if any mischief follow, then thou will give life for life, eye for eye, tooth for tooth, hand for hand, foot 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 hit out his worker's tooth, or his true-mum-maid's tooth; he will send him free for his tooth's sake. if an ox gore a husband or a woman, that they die: then the ox will be surely stoned, and his flesh-soaking 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 husband or a woman; the ox will be stoned, and his owner also will be put to death. if there be laid on him a out-ofment-sum, then he will give for the retrieve of his life whatsoever is laid upon him. whether he have gored a betweener or have gored a daughter-housa according to this crisis will it be done to him. if the ox will push a worker or a true-mum-maid; he will give to their base-boss thirty light-shekels of silver, and the ox will be stoned. and if a man will open a pit, or if a man will dig a pit, and not cover it, and an ox or an ass fall therein; the owner of the pit will complete, and give money to the owner of them; and the dead beast will be his. and if one man's ox hurt another's, that he die; then they will sell the live ox, and halve the money of it; and the dead ox also they will halve. or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he will surely complete ox for ox; and the dead will be his own.

22

if a man will steal an ox, or a sheep, and slaughter it, or sell it; he will complete five cattle for an ox, and four sheep for a sheep. if a thief be found breaking up, and be smitten that he die, there will no blood be shed for him. if the sun be risen upon him, there will be blood shed for him; for he should make completed completeness; if he have nothing, then he will be sold for his theft. if the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he will complete double. if a man will cause a field or vineyard to be eaten, and will put in his beast, and will feed in another man's field; of the best of his own field, and of the best of his own vineyard, will he make com-

pletteness. if fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be eaten therewith; he that kindled the fire will surely make completeness. if a man will deliver to his in-sight money or items to keep, and it be stolen out of the man's house; if the thief be found, let him complete double. if the thief be not found, then the husband of the house will be inward to the judges, to see whether he have send his hand to his in-sight's goods. for all manner of go-beyond, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost word which another challengeth to be his, the cause of both parties will come before the judges; and whom the judges will condemn, he will complete double to his in-sight. if a man deliver to his in-sight an ass, or an ox, or a sheep, or any domesticated animal, to keep; and it die, or be hurt, or driven away, no man seeing it: then will an oath-seven of vowelmovement-io-yeah 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 torns, then let him bring it for witness, and he will not complete that which was torn. and if a husband borrow ought of his in-sight, and it be hurt, or die, the owner thereof being not with it, he will surely complete. but if the owner thereof be with it, he will not complete: if it be an hired thing, it came for his hire. and if a man entice a maid that is not betrothed, and lie with her, he will surely endow her to be his woman. if her father utterly refuse to give her to him, he will pay money according to the dowry of virgins. no suffer a spell-caster to live. whosoever lieth with a domesticated animal will surely be put to death. he that butcherth to any these-to, safe to vowelmovement-io-yeah only, he will be fishing-net-destroyed. thou will neither fraud a stranger, nor pressure him: for ye were strangers in the land of narrows-produce-mizraim-egypt. ye will not afflict any widow, or fatherless child. if thou afflict them in any wise, and they cry at all to me, i will surely hear their cry; and my nose-anger will wax hot, and i will kill you with the blade; and your women will be widows, and your betweeners fatherless. if thou lend money to any of my with-mum that is poor by thee, no be to him as an usurer, neither will thou lay upon him usury. if thou at all take thy 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 crieth to me, that i will hear; for i am gracious. no revile the these-to, nor curse the ruler of thy with-mum. no 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 perfected men to me: neither will ye eat any flesh-soaking that is torn of beasts in the field; ye will cast it to the dogs.

23

no raise a damage report: put not thine hand with the big-shot to be an damage witness. no follow a multitude to do visual-re-toil; neither will thou speak in a cause to decline after many to wrest judgment: neither will thou countenance a poor man in his cause. if thou meet thine enemy's ox or his ass going astray, thou will surely bring it back to him again. if thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to safety him, thou will surely safety with him. no wrest the crisis of thy poor in his crisis. keep thee far from a false matter; and the innocent and right kill thou not: for i will not rightify the big-shot. and thou will take no gift: for the gift

skin-blindeth the wise, and overthrows the words of the right. also no pressure a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of narrows-produce-mizraim-egypt. and six years thou will sow thy land, and will gather in the fruits thereof: but the seventh year thou will let it remainder and lie still; that the poor of thy with-mum may eat: and what they leave the animals of the field will eat. in like manner thou will deal with thy vineyard, and with thy oliveyard. six days thou will do thy doing, and on the seventh day thou will rest: that thine ox and thine ass may rest, and betweener of thy handmaid, and the stranger, may be refreshed. and in all things that i have said to you be circumspect: and make no mention of the name of other these-to, neither let it be heard out of thy mouth. three times thou will keep a feast to me in the year. thou will keep the feast of lit-mazat: (thou will eat lit-mazat seven days, as i directed thee, in the time appointed of the month spring-abib; for in it thou camest out from narrows-produce-mizraim-egypt: and none will appear before me empty:) and the feast of harvest, the firstfruits of thy labors, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast added in thy labors out of the field. three times in the year all thy male-rememberers will appear before vowelmovement-io-yeah these-to. no butcher the blood of my butcher with leaven; neither will the fat of my butcher remain until the morning. the first of the firstfruits of thy land thou will bring into the alpha-beit-house of vowelmovement-io-yeah thy these-to. no see the kid in his mother's milk. behold, i send a messenger before thee, to keep thee in the way, and to bring thee into the place-stand-up which i have prepared. beware of him, and hear his voice, provoke him not; for he will not pardon your go-beyonds: for my 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 produce-narrower to thine produce-narrower. for mine messenger will go before thee, and bring thee in to the talker-amorites, and the tusk-hittites, and the unvalled-perizzites, and the nest-buy-canaanites, the experience-hivites, and the tramplerejesubites: and i will cut them off. no bow down to their these-to, nor work for them, nor do after their doings: but thou will utterly overthrow them, and quite break down their status-posts. and ye will work for vowelmovement-io-yeah your these-to, and he will knee-pool thy bread, and thy water; and i will take sickness away from the 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 fear before thee, and will destroy all the with-mum to whom thou will come, and i will make all thine enemies turn their backs to thee. and i will send the wasp before thee, which will drive out the experience-hivite, the nest-buy-canaanite, 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 network-inherit the land. and i will set thy bounds from the end sea even to the sea of the invade-grieve-palestinians, and from the place-of-word-desert to the river: for i will deliver the inhabitants of the land into your hand; and thou will drive them out before thee. thou will make no contract with them, nor with their these-to. they will not dwell in thy land, lest they make thee miss against me: for if thou work for their these-to, it will surely be a snare to thee.

24

and he said to draw-out-musa, come up to vowelmovement-io-yeah, thou, and gather-box-harun, generous-

nadab, and he-my-pa-abihu, and seventy of the elders of israel; and bow ye afar off. and draw-out-musa alone will come near vowelmovement-io-yeah: but they will not come nigh; neither will the with-mum go up with him. and draw-out-musa came and recounted the with-mum all the words of vowelmovement-io-yeah, and all the crises: and all the with-mum answered with one voice, and said, all the words which vowelmovement-io-yeah hath said will we do. and draw-out-musa wrote all the words of vowelmovement-io-yeah, and rose up early in the morning, and build-between a butcher-place under the mountain, and twelve status-posts, according to the twelve branches of israel. and he sent young men of betweeners of israel, which uponed up-ons, and butcherd completes of oxen to vowelmovement-io-yeah. and draw-out-musa took half of the blood, and put it in basins; and half of the blood he sprinkled on the butcher-place. and he took the recount-scroll of the contract, and read in the audience of the with-mum: and they said, all that vowelmovement-io-yeah hath said will we do, and be hearing. and draw-out-musa took the blood, and sprinkled it on the with-mum, and said, behold the blood of the contract, which vowelmovement-io-yeah did with you concerning all these words. then went up draw-out-musa, and gather-box-harun, generous-nadab, and he-my-pa-abihu, and seventy of the elders of israel: and they saw these-to of israel: 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 soaking-to-israel he laid not his hand: also they saw these-to, and did eat and drink. and vowelmovement-io-yeah said to draw-out-musa, come up to me into the mount, and be there: and i will give thee tables of stone, and a drops-of-teaching-torah and directives which i have written; that thou mayest teach them. and draw-out-musa rose up, and his soak vowel-safe-yeah-iosua: and draw-out-musa went up into the mount of these-to. and he said to the elders, tarry ye here for us, until we come again to you: and, behold, gather-box-harun and small-place-prince-hur are with you: if any husband have any matters to do, let him come to them. and draw-out-musa went up into the mount, and a cloud covered the mount. and the weight of vowelmovement-io-yeah abode upon mount bush-sinai, and the cloud covered it six days: and the seventh day he called to draw-out-musa out of the midst of the cloud. and the eyes of the weight of vowelmovement-io-yeah was like devouring fire on the head of the mount in the eyes of betweeners of israel. and draw-out-musa went into the midst of the cloud, and gat him up into the mount: and draw-out-musa was in the mount forty days and forty nights.

25

and vowelmovement-io-yeah worded to draw-out-musa, saying, word to betweeners of israel, that they bring me an high: of every man that giveth it willingly with his heart ye will take my high. and this is the high which ye will take of them; gold, and silver, and brass, and blue, and purple, and two caterpillars, and fine linen, and goats' hair, and rams' skins from red, and feel-takhash skins, and acacia-float-shitim wood, oil for the light, scents for use-anointing oil, and for sweet incense, onyx stones, and stones to be set in the retriever, and in the hastener. and let them do me a perfected; that i may dwell among them. according to all that i show thee, after the pattern of the dwelling, and the pattern of all the items thereof, even so will ye do it. and they will do an gather-box of 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 height thereof. and thou will overlay it with top-bright

gold, within and without will thou overlay it, and will do upon it a frame of gold round about. and thou will cast four rings of gold for it, and put them in the four corners thereof; and two rings will be in the one side of it, and two rings in the other side of it. and thou will do canvas of acacia-float-shitim wood, and overlay them with gold. and thou will put the canvas into the rings by the sides of the gather-box, that the gather-box may be borne with them. the canvas will be in the rings of the gather-box: they will not be taken from it. and thou will put into the gather-box the witness which i will give thee. and thou will do a out-of of top-bright gold: two cubits and a half will be the length thereof, and a cubit and a half the breadth thereof. and thou will do two inwarders of gold, of beaten work will thou do them, in the two ends of the out-of. and do one inwarder on the one end, and the other inwarder on the other end: even of the out-of will ye do the inwarders on the two ends thereof. and the inwarders will stretch forth their wings on high, covering the out-of with their wings, and their face-turnings will look one to another; toward the out-of will the face-turnings of the inwarders be. and thou will put the out-of on upon the gather-box; and in the gather-box thou will put the witness that i will give thee. and there i will meet with thee, and i will commune with thee from on the out-of, from between the two inwarders which are upon the gather-box of the witness, of all words which i will give thee in word to betweeners of israel. thou will also do an 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 height thereof. and thou will overlay it with top-bright gold, and do thereto a frame of gold round about. and thou will do to it a border of an hand breadth round about, and thou will do a golden crown to the border thereof round about. and thou will do for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. over against the border will the rings be for places of the canvas to bear the ovary-send-table. and thou will do the canvas of acacia-float-shitim wood, and overlay them with gold, that the ovary-send-table may be borne with them. and thou will do the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of top-bright gold will thou do them. and thou will set upon the ovary-send-table turns-bread before me always. and thou will do a stream-candle-light of top-bright gold: of beaten work will the stream-candle-light be did: his shaft, and his branches, his bowls, his knops, and his flowers, will be of the same. and six branches will come out of the sides of it; three branches of the stream-candle-light out of the one side, and three branches of the stream-candle-light out of the other side: three bowls made like to youth-almonds, with a knop and a flower in one branch; and three bowls made like youth-almonds in the other branch, with a knop and a flower: so in the six branches that come out of the stream-candle-light. and in the stream-candle-lights will be four bowls made like to youth-almonds, with their knops and their flowers. and there will be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the stream-candle-light. their knops and their branches will be of the same: all it will be one beaten work of top-bright gold. and thou will do the seven lamps thereof: and they will light the lamps thereof, that they may give light over against it. and the tongs thereof, and the shutters thereof, will be of top-bright gold. of a talent of top-bright gold will he do it, with all these items. and look that thou do them after their pattern, which was showed thee in the mount.

moreover thou will do the dwelling with ten curtains six-linen, and blue, and purple, and two caterpillars: with inwarders of cunning doing will thou do them. the length of one curtain will be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains will have one measure. the five curtains will be coupled together one to another; and other five curtains will be coupled one to another. and thou will do loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise will thou do in the uttermost edge of another curtain, in the coupling of the second. fifty loops will thou do in the one curtain, and fifty loops will thou do in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. and thou will do fifty taches of gold, and couple the curtains together with the taches: and it will be one dwelling, and thou will do curtains of goats' hair to be a covering upon the dwelling: eleven curtains will thou do. the length of one curtain will be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains will be all of one measure. and thou will couple five curtains by themselves, and six curtains by themselves, and will double the sixth curtain in the forefront of the tent. and thou will do fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. and thou will do fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one. and the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, will hang over the backside of the dwelling. and a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it will hang over the sides of the dwelling on this side and on that side, to cover it. and thou will do a covering for the tent of rams' skins from red, and a covering on of feel-takhash skins. and thou will do 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 will thou do for all the boards of the dwelling. and thou will do the boards for the dwelling, twenty boards on the south side southward. and thou will do forty bases of silver under the twenty boards; two bases under one board for his two tenons, and two bases under another board for his two tenons. and for the second side of the dwelling on the north side there will be twenty boards: and their forty bases of silver; two bases under one board, and two bases under another board. and for the sides of the dwelling westward thou will do six boards. and two boards will thou do for the corners of the dwelling in the two sides. and they will be coupled together beneath, and they will be coupled together on the head of it to one ring: thus will it be for them both; they will be for the two corners. and they will be eight boards, and their bases of silver, sixteen bases; two bases under one board, and two bases under another board. and thou will do 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 will overlay the boards with gold, and do their rings of gold for places for the bars: and thou will overlay the bars with gold. and thou will rear up the dwelling according to the crisis thereof which was showed thee in the mount. and thou will do a breaker of blue, and purple, and two caterpillars, and fine twined linen of cunning doing: with inwarders will it be did: and thou will hang it upon four stands of

acacia-float-shitim wood overlaid with gold: their hooks will be of gold, upon the four bases of silver. and thou will hang up the breaker under the taches, that thou mayest bring in thither within the breaker the gather-box of the witness: and the breaker will differentiate to you between the perfected place and the most perfected. and thou will put the out-of upon the gather-box of the witness in the most perfected place. and thou will set the ovary-send-table without the breaker, and the stream-candle-light over against the ovary-send-table on the side of the dwelling toward the south: and thou will put the ovary-send-table on the north side. and thou will do an screen-hanging for the opening of the tent, of blue, and purple, and two caterpillars, and fine twined linen, wrought with needlework. and thou will do for the screen-hanging five stands of acacia-float-shitim wood, and overlay them with gold, and their hooks will be of gold: and thou will cast five bases of brass for them.

27

and thou will do an butcher-place of acacia-float-shitim wood, five cubits long, and five cubits broad; the butcher-place will be foursquare: and the height thereof will be three cubits. and thou will do the ray-horns of it upon the four corners thereof: his ray-horns will be of the same: and thou will overlay it with brass. and thou will do his pans to receive his ashes, and his shovels, and his basins, and his fleshhooks, and his firepans: all the items thereof thou will do of brass. and thou will do for it a grate of network of brass; and upon the net will thou do four brazen rings in the four corners thereof. and thou will put it under the compass of the butcher-place beneath, that the net may be even to the half of the butcher-place. and thou will do 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 bear it. hollow with boards will thou do it: as it was showed thee in the mount, so will they do it. and thou will do the courtyard of the dwelling: for the south side southward there will be hangings for the courtyard six-linen of an hundred cubits long for one side: and the twenty stands thereof and their twenty bases will be of brass; the hooks of the stands and their fillets will be of silver. and likewise for the north side in length there will be hangings of an hundred cubits long, and his twenty stands and their twenty bases of brass; the hooks of the stands and their fillets of silver. and for the breadth of the courtyard on the west side will be hangings of fifty cubits: their stands ten, and their bases ten. and the breadth of the courtyard on the east side eastward will be fifty cubits. the hangings of one side of the gate will be fifteen cubits: their stands three, and their bases three. and on the other side will be hangings fifteen cubits: their stands three, and their bases three. and for the gate of the courtyard will be an screen-hanging of twenty cubits, of blue, and purple, and two caterpillars, and fine twined linen, wrought with needlework: and their stands will be four, and their bases four. all the stands round about the courtyard will be filleted with silver; their hooks will be of silver, and their bases of brass. the length of the courtyard will be an hundred cubits, and the breadth fifty every where, and the height five cubits six-linen, and their bases of brass. all the items of the dwelling in all the work thereof, and all the pins thereof, and all the pins of the courtyard, will be of brass. and thou will direct betweeners of israel, that they bring thee win-pure oil olive beaten for the light, to cause the lamp to burn always. in the proto-sinaitic-script-meet-untill-due-tent without the breaker, which is before the witness, gather-box-harun and his betweeners will order it from evening to morning before vowelmove-

ment-io-yeah: it will be a statute world to their generations on the behalf of betweeners of israel.

28

and take thou to thee gather-box-harun thy brother, and his betweeners with him, from inward betweeners of israel, that he may darkener to me, even gather-box-harun, generous-nadab and he-my-pa-abihu, unto-stop-eleazar and with-palm-itamar, gather-box-harun's betweeners. and thou will do perfected garments for gather-box-harun thy brother for weight and for beauty. and thou will word to all that are wise hearted, whom i have filled with breath-wind of wisdom, that they may do gather-box-harun's garments to fill him, that he may darkener to me. and these are the garments which they will do; a hastener, and an retriever, and a robe, and a broidered coat, a branch-bonnet, and a girdle: and they will do perfected garments for gather-box-harun 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 linen. and they will do the retriever of gold, of blue, and of purple, of two caterpillars, and fine twined linen, with cunning doing. it will have the two shoulderpieces thereof joined at the two edges thereof; and so it will be joined together. and the accounting of the retriever, which is upon it, will be of the same, according to the doing thereof; even of gold, of blue, and purple, and two caterpillars, and fine twined linen. and thou will take two onyx stones, and grave on them the names of betweeners of israel: six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. with the doing of an engraver in stone, like the engravings of a signet, will thou engrave the two stones with the names of betweeners of israel: thou will do them to be set in ouches of gold. and thou will put the two stones upon the shoulders of the retriever for stones of memorial to betweeners of israel: and gather-box-harun will bear their names before vowelmovement-io-yeah upon his two shoulders for a memorial. and thou will do ouches of gold; and two chains of top-bright gold at the ends; of wreathed doing will thou do them, and fasten the wreathed chains to the ouches. and thou will do the hastener of crisis with cunning doing; after the doing of the retriever thou will do it; of gold, of blue, and of purple, and of two caterpillars, and six-linen, will thou do it. foursquare it will be being doubled; a span will be the length thereof, and a span will be the breadth thereof. and thou will set it in settings of stones, even four rows of stones: the first row will be a sardius, a topaz, and a carbuncle: this will be the first row. and the second row will be an emerald, a sapphire, and a diamond. and the third row a ligure, an agate, and an amethyst. and the fourth row a beryl, and an onyx, and a jasper: they will be set in gold in their inclosings. and the stones will be with the names of betweeners of israel, twelve, according to their names, like the engravings of a signet; every one with his name will they be according to the twelve branches. and thou will do upon the hastener chains at the ends of wreathed doing of top-bright gold. and thou will do upon the hastener two rings of gold, and will put the two rings on the two ends of the hastener. and thou will put the two wreathed chains of gold in the two rings which are on the ends of the hastener. and the other two ends of the two wreathed chains thou will fasten in the two ouches, and put them on the shoulderpieces of the retriever before it. and thou will do two rings of gold, and thou will put them upon the two ends of the hastener in the border thereof, which is in the side of the retriever inward. and two other rings of gold thou will do, and will put them on the two sides of the retriever underneath, toward the forepart thereof, over against the other coupling thereof, on the account-

ing of the retriever. and they will bind the hastener by the rings thereof to the rings of the retriever with a lace of blue, that it may be on the accounting of the retriever, and that the hastener be not loosed from the retriever. and gather-box-harun will bear the names of betweeners of soaking-to-israel in the hastener of crisis upon his heart, when he goeth in to the perfected place, for a memorial before vowelmovement-io-yeah continually. and thou will put in the hastener of crisis the fires-urim and the simple-finished-thumim; and they will be upon gather-box-harun's heart, when he goeth in before vowelmovement-io-yeah: and gather-box-harun will bear the crisis of betweeners of soaking-to-israel upon his heart before vowelmovement-io-yeah continually. and thou will do the robe of the retriever all of blue. and there will be an hole in the top of it, in the midst thereof: it will have a binding of woven doing round about the hole of it, as it were the hole of an habergeon, that it be not rent. and beneath upon the hem of it thou will do pomegranates of blue, and of purple, and of two caterpillars, round about the hem thereof; and bells of gold between them round about: a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. and it will be upon gather-box-harun to soak: and his sound will be heard when he goeth in to the perfected place before vowelmovement-io-yeah, and when he cometh out, that he die not. and thou will do a plate of top-bright gold, and grave upon it, like the engravings of a signet, perfection to vowelmovement-io-yeah. and thou will put it on a blue lace, that it may be upon the branch-bonnet; upon the forehead of the branch-bonnet it will be. and it will be upon gather-box-harun's forehead, that gather-box-harun may bear the season-answer of the perfected things, which betweeners of soaking-to-israel will perfect in all their perfected gifts; and it will be always upon his forehead, that they may be accepted before vowelmovement-io-yeah. and thou will embroider the coat of fine linen, and thou will do the branch-bonnet of fine linen, and thou will do the girdle of needlework. and for gather-box-harun's betweeners thou will do coats, and thou will do for them girdles, and bonnets will thou do for them, for weight and for beauty. and thou will put them upon gather-box-harun thy brother, and his betweeners with him; and will use-anoint them, and fill them, and perfect them, that they may darkener to me. and thou will do them linen trousers to cover their nakedness; from the loins even to the thighs they will reach: and they will be upon gather-box-harun, 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 soak in the perfected place; that they bear not season-answer, and die: it will be a statute world to him and his seed after him.

29

and this is the word that thou will do to them to perfect them, to darkener to me: take one bull child of cattle, and two rams sound, and lit-mazat, and cakes unleavened tempered with oil, and wafers unleavened use-anointed with oil: of wheaten flour will thou do them. and thou will put them into one basket, and inward them in the basket, with the bull and the two rams. and gather-box-harun and his betweeners thou will inward to the opening of the proto-sinaitic-script-meet-until-due-tent, and will wash them with water. and thou will take the garments, and put upon gather-box-harun the coat, and the robe of the retriever, and the retriever, and the hastener, and gird him with the accounting of the retriever: and thou will put the branch-bonnet upon his head, and put the perfected crown upon the branch-bonnet. then will

thou take the use-anointing oil, and pour it upon his head, and use-anoint him. and thou will inward his betweeners, and put coats upon them. and thou will gird them with girdles, gather-box-harun 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-box-harun and his betweeners. and thou will cause a bull to be inward before the proto-sinaitic-script-meet-until-due-tent: and gather-box-harun and his betweeners will put their hands upon the head of the bull. and thou will slay the bull before vowelmovement-io-yeah, by the opening of the proto-sinaitic-script-meet-until-due-tent. and thou will take of the blood of the bull, and put it upon the ray-horns of the butcher-place with thy finger, and pour all the blood beside the bottom of the butcher-place. and thou will take all the fat that covereth the inwards, and the remainder that is on the liver-weight, and the two kidneys, and the fat that is upon them, and burn them upon the butcher-place. but the flesh-soaking of the bull, and his skin, and his dung, will thou burn with fire without the camp: it is a misser. thou will also take one ram; and gather-box-harun and his betweeners will put their hands upon the head of the ram. and thou will slay the ram, and thou will take his blood, and sprinkle it round about upon the butcher-place. and thou will chunk the ram in chunks, and wash the inwards of him, and his squat-legs, and put them to his chunks, and to his head. and thou will burn the whole ram upon the butcher-place: it is a up-on to vowelmovement-io-yeah: it is a small fragrance, a fry to vowelmovement-io-yeah. and thou will take the other ram; and gather-box-harun and his betweeners will put their hands upon the head of the ram. then will thou slay the ram, and take of his blood, and put it upon the tip of the right ear of gather-box-harun, 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 use-anointing oil, and sprinkle it upon gather-box-harun, and upon his garments, and upon his betweeners, and upon the garments of his betweeners with him: and he will be perfected, and his garments, and his betweeners, and his betweeners' garments with him. also thou will take of the ram the fat and the rump, and the fat that covereth the inwards, and the remainder on the liver-weight, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of fullness: and one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the lit-mazat that is before vowelmovement-io-yeah: and thou will put all in the hands of gather-box-harun, and in the hands of his betweeners; and will sieve them for a sieve before vowelmovement-io-yeah. and thou will receive them of their hands, and burn them upon the butcher-place for a up-on, for a smell fragrance before vowelmovement-io-yeah: it is a fry to vowelmovement-io-yeah. and thou will take the breast of the ram of gather-box-harun's fullness, and sieve it for a sieve before vowelmovement-io-yeah: and it will be thy part. and thou will perfect the breast of the sieve, and the shoulder of the high, which is sieved, and which is heaved up, of the ram of the fullness, even of that which is for gather-box-harun, and of that which is for his betweeners: and it will be gather-box-harun's and his betweeners' by a statute world from betweeners of israel: for it is an high: and it will be an high from betweeners of soaking-to-israel of the butcher of their completes, even their high to vowelmovement-io-yeah. and the perfected garments of gather-box-harun will be his betweeners' after him, to be use-anointed therein, and to be filled in them. and that betweener that is darkener in his stead will put them on seven days, when he cometh into the proto-sinaitic-script-meet-until-due-

tent to soak in the perfected place. and thou will take the ram of the fullness, and seethe his flesh-soaking in the perfected place. and gather-box-harun and his betweeners will eat the flesh-soaking of the ram, and the bread that is in the basket by the opening of the proto-sinaitic-script-meet-until-due-tent. and they will eat those things where-with the out-of was made, to fill and to perfect them: but a stranger will not eat thereof, because they are perfected. and if ought of the flesh-soaking 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 perfected. and thus will thou do to gather-box-harun, 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: and thou will miss the butcher-place, when thou hast did an out-of for it, and thou will use-anoint it, to perfect it. seven days thou will out-of for the butcher-place, and perfect it; and it will be an butcher-place most perfected: whatsoever toucheth the butcher-place will be perfected. now this is that which thou will do upon the butcher-place; two lambs of the first year day by day continually. the one lamb thou will do in the morning; and the other lamb thou will do at even: and with the one lamb a tenth deal of flour 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-absorber of the morning, and according to the pouring thereof, for a smell fragrance, a fry to vowelmovement-io-yeah. this will be a continual up-on throughout your generations at the opening of the proto-sinaitic-script-meet-until-due-tent before vowelmovement-io-yeah: where i will meet you, to word there to thee. and there i will meet with betweeners of israel, and the tabernacle will be perfected by my weight. and i will perfect the proto-sinaitic-script-meet-until-due-tent, and the butcher-place: i will perfect also both gather-box-harun and his betweeners, to darkener to me. and i will dwell among betweeners of israel, and will be their these-to. and they will know that i am vowelmovement-io-yeah their these-to, that brought them forth out of the land of narrows-produce-mizraim-egypt, that i may dwell among them: i am vowelmovement-io-yeah their these-to.

30

and thou will do an butcher-place to burn incense upon: of acacia-float-shitim wood will thou do it. a cubit will be the length thereof, and a cubit the breadth thereof; foursquare will it be: and two cubits will be the height thereof: the ray-horns thereof will be of the same. and thou will overlay it with top-bright gold, the top thereof, and the sides thereof round about, and the ray-horns thereof; and thou will do to it a frame of gold round about. and two golden rings will thou do to it under the crown of it, by the two corners thereof, upon the two sides of it will thou do it; and they will be for places for the canvas to bear it withal. and thou will do the canvas of acacia-float-shitim wood, and overlay them with gold. and thou will put it before the breaker that is by the gather-box of the witness, before the out-of that is over the witness, where i will meet with thee. and gather-box-harun will burn thereon sweet incense every morning: when he dresseth the lamps, he will burn incense upon it. and when gather-box-harun lighteth the lamps at even, he will burn incense upon it, a perpetual incense before vowelmovement-io-yeah throughout your generations. ye will up-on no strange-substantial incense thereon, nor up-on, nor rest-absorber; neither will ye pour pouring thereon. and gather-box-harun will out-of upon the ray-horns of

it once in a year with the blood of the misser of out-of: once in the year will he make out-of upon it throughout your generations: it is most perfected to vowelmovement-io-yearh. and vowelmovement-io-yearh worded to draw-out-musa, saying, when thou takest the sum of betweeners of soaking-to-israel after their number, then will they give every man a out-of for his self to vowelmovement-io-yearh, when thou numberest them; that there be no obstacle-nagaf among them, when thou numberest them. this they will give, every one that crosseth among them that are numbered, half a light-shekel after the light-shekel of the perfected: (a light-shekel is twenty stranger-ger-ahs:) an half light-shekel will be the high of vowelmovement-io-yearh. every one that crosseth among them that are numbered, from twenty years old and on, will give an high to vowelmovement-io-yearh. the rich will not give more, and the poor will not give less than half a light-shekel, when they give an high to vowelmovement-io-yearh, to out-of for your selfs. and thou will take the out-of money of betweeners of israel, and will appoint it for the work of the proto-sinaitic-script-meet-until-due-tent; that it may be a memorial to betweeners of soaking-to-israel before vowelmovement-io-yearh, to out-of for your selfs. and vowelmovement-io-yearh worded to draw-out-musa, saying, thou will also do a bulging of brass, and his foot also of brass, to wash withal: and thou will put it between the proto-sinaitic-script-meet-until-due-tent and the butcher-place, and thou will put water therein. for gather-box-harun 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 soak, to burn fire to vowelmovement-io-yearh: 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 vowelmovement-io-yearh worded to draw-out-musa, saying, take thou also to thee head scents, of pure myrrh five hundred light-shekels, and of sweet cinnamon half so much, even two hundred and fifty light-shekels, and of sweet calamus two hundred and fifty light-shekels, and of cassia five hundred light-shekels, after the light-shekel of the perfected, and of oil olive an here-hin and thou will do it an oil of perfected oil, an spice compound after the doing of the spice: it will be an perfected use-anointing oil. and thou will use-anoint the proto-sinaitic-script-meet-until-due-tent therewith, and the gather-box of the witness, and the ovary-send-table and all his items, and the stream-candle-light and his items, and the butcher-place of incense, and the butcher-place of up-on with all his items, and the bulging and his base. and thou will perfect them, that they may be most perfected: whatsoever toucheth them will be perfected. and thou will use-anoint gather-box-harun and his betweeners, and fill them, that they may darkener to me. and thou will word to betweeners of israel, saying, this will be an perfected use-anointing oil to me throughout your generations. upon man's flesh-soaking will it not be poured, neither will ye do any other like it, after the composition of it: it is perfected, and it will be perfected to you. whosoever spice any like it, or whosoever putteth any of it upon a stranger, will even be cut off from his with-mum. and vowelmovement-io-yearh said to draw-out-musa, take to thee sweet spices, stacte, and thread-onycha, and galbanum; these sweet spices with win-pure white-frankincense: of each will there be a like weight: and thou will do it a smoking, a spice after the doing of the spice, tempered together, top-bright and perfected: and thou will grind some of it very small, and put 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 perfected. and as for the smoking which thou will do,

ye will not do to yourselves according to the composition thereof: it will be to thee perfected for vowelmovement-io-yearh. whosoever will do like to that, to smell thereto, will even be cut off from his with-mum.

31

and vowelmovement-io-yearh worded to draw-out-musa, saying, see, i have called by name onion-unto-bezeleel betweener of small-place-prince-hur betweener of small-place-prince-hur of the tribe of vowel-yearh-acknowledge-iodah: and i have filled him with breathwind of these-to, in wisdom, and in understand-betweening, and in knowledge, and in all manner of message-craft, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of message-craft. and i, behold, i have given with him my-tent-dad-aholiab, betweener of my-brother-support-ahisamakh, of the tribe of discuss-court-dan and in the hearts of all that are wise hearted i have put wisdom, that they may do all that i have directed thee; the proto-sinaitic-script-meet-until-due-tent, and the gather-box of the witness, and the out-of that is thereupon, and all the item of the tent, and the ovary-send-table and his item, and the top-bright stream-candle-light with all his item, and the butcher-place of incense, and the butcher-place of up-on with all his item, and the bulging and his base, and the cloths of work, and the perfected garments for gather-box-harun the darkener and the garments of his betweeners, to darkener, and the use-anointing oil, and sweet incense for the perfected place: according to all that i have directed thee will they do. and vowelmovement-io-yearh spake to draw-out-musa, saying, word thou also to betweeners of israel, saying, verily my sevenths ye will keep: for it is a sign between me and you throughout your generations; that ye may know that i am vowelmovement-io-yearh that doth perfect you. ye will keep the seventh therefore; for it is perfected to you: every one that ceaseth it will surely be put to death: for whosoever doeth any work therein, that self will be cut off from his with-mum. six days may work be done; but in the seventh is the seventh of rest, perfected to vowelmovement-io-yearh: whosoever doeth any work in the seventh day, he will surely be put to death. wherefore betweeners of soaking-to-israel will keep the seventh, to keep the seventh throughout their generations, for a world contract. it is a sign between me and betweeners of soaking-to-israel to world: for in six days vowelmovement-io-yearh did namespaces and land, and on the seventh day he rested, and was refreshed. and he gave to draw-out-musa, when he had made an end of communing with him upon mount bush-sinai, two tables of witness, tables of stone, written with the finger of these-to.

32

and when the with-mum saw that draw-out-musa delayed to come down out of the mount, the with-mum gathered themselves together to gather-box-harun, and said to him, up, do us these-to, which will go before us; for as for this draw-out-musa, the man that brought us up out of the land of narrows-produce-mizraim-egypt, we wot not what is become of him. and gather-box-harun 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-mum brake off the golden earrings which were in their ears, and brought them to gather-box-harun. and he received them at their hand, and produced it with a engrave-pen, after he had did it a screen calf: and they said, these be thy

these-to, o israel, which brought thee up out of the land of narrow-produce-mizraim-egypt. and when gather-box-harun saw it, he build-betweened an butcher-place before it; and gather-box-harun made proclamation, and said, to morrow is a feast to vowelmovement-io-yeah. and they rose up early on the morrow, and uponed up-ons, and brought completes; and the with-mum sat down to eat and to drink, and rose up to play. and vowelmovement-io-yeah said to draw-out-musa, go, get thee down; for thy with-mum, which thou broughtest out of the land of narrow-produce-mizraim-egypt, have destroyed themselves: they have turned aside quickly out of the way which i directed them: they have did them a screen calf, and have bowed it, and have butcherd thereunto, and said, these be thy these-to, o israel, which have brought thee up out of the land of narrow-produce-mizraim-egypt. and vowelmovement-io-yeah said to draw-out-musa, i have seen this with-mum, and behold, it is a stiffnecked with-mum: now therefore let me alone, that my nose-anger may wax hot against them, and that i may consume them: and i will do of thee a great nation. and draw-out-musa besought vowelmovement-io-yeah his these-to, and said, vowelmovement-io-yeah, why doth thy nose-anger wax hot against thy with-mum, which thou hast brought forth out of the land of narrow-produce-mizraim-egypt with great energy, and with a mighty hand? wherefore should the narrow-produce-mizraim-egyptians speak, and say, for visual-re-toil did he bring them out, to kill them in the mountains, and to consume them from the face-turnings of the earth? turn from thy fierce nose-anger, and repent of this visual-re-toil against thy with-mum. remember their-wing-organ-ibrahim, laugh-ishaq, and israel, thy workers, to whom thou swear-sevenedst 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 vowelmovement-io-yeah repented of the visual-re-toil which he thought to do to his with-mum. and draw-out-musa turned, and crossed down from the mount, and the two tables of the witness were in his hand: the tables were written on both their sides; on the one side and on the other were they written. and the tables were the doing of these-to, and the writing was the writing of these-to, graven upon the tables. and when vowel-safe-yeah-iosua heard the voice of the with-mum as they shouted, he said to draw-out-musa, there is a voice of war in the camp. and he said, it is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the voice of them that sing do i hear. and it came to pass, as soon as he came inward the camp, that he saw the calf, and the dancing: and draw-out-musa' nose-anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. and he took the calf which they had did, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and did betweeners of soaking-to-israel drink of it. and draw-out-musa said to gather-box-harun, what did this with-mum to thee, that thou hast brought so great a miss upon them? and gather-box-harun said, let not the nose-anger of my base-boss wax hot: thou knowest the with-mum, that they are set on visual-re-toil. for they said to me, do us these-to, which will go before us: for as for this draw-out-musa, the man that brought us up out of the land of narrow-produce-mizraim-egypt, we wot not what is become of him. and i said to them, whosoever hath any gold, let them break it off. so they gave it me: then i cast it into the fire, and there came out this calf. and when draw-out-musa saw that the with-mum were naked; (for gather-box-harun had made them naked to their shame among their enemies:) then draw-out-musa stood in the gate of the camp, and said, who is on vowelmovement-io-yeah'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 vowelmovement-io-yeah these-to of israel, put every man his blade 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 companion, and every man his in-sight. and betweeners of borrow-join-levi did according to the word of draw-out-musa: and there fell of the with-mum that day about three thousand men. for draw-out-musa had said, fill yourselves today to vowelmovement-io-yeah, even every man upon his betweener and upon his brother; that he may bestow upon you a knee-pooling this day. and it came to pass on the morrow, that draw-out-musa said to the with-mum, ye have missed a great miss and now i will go up to vowelmovement-io-yeah; peradventure i will out-of for your miss and draw-out-musa returned to vowelmovement-io-yeah, and said, oh, this with-mum have missed a great miss and have did them these-to of gold. yet now, if thou wilt forgive their miss and if not, blot me, i pray thee, out of thy recount-scroll which thou hast written. and vowelmovement-io-yeah said to draw-out-musa, whosoever hath missed against me, him will i blot out of my recount-scroll. therefore now go, lead the with-mum to the place of which i have worded to thee: behold, mine messenger will go before thee: nevertheless in the day when i visit i will visit their miss upon them. and vowelmovement-io-yeah plagued the with-mum, because they did the calf, which gather-box-harun did.

33

and vowelmovement-io-yeah said to draw-out-musa, depart, and go up hence, thou and the with-mum which thou hast brought up out of the land of narrow-produce-mizraim-egypt, to the land which i swear-sevened to their-wing-organ-ibrahim, to laugh-ishaq, and to heel-topple-yakub, saying, to thy seed will i give it: and i will send an messenger before thee; and i will drive out the nest-buy-canaanite, the talker-amorite, and the cut-hittite, and the unwallied-perizzite, the experience-hivite, and the trampler-jebusite: to a land flowing with milk and honey: for i will not go up in the inward of thee; for thou art a stiffnecked with-mum: lest i consume thee in the way. and when the with-mum heard these visual-re-toil tidings, they mourned: and no man did put on him his ornaments. for vowelmovement-io-yeah had said to draw-out-musa, say to betweeners of israel, ye are a stiffnecked with-mum: i will come up into the near-in of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that i may know what to do to thee. and betweeners of soaking-to-israel strip-deliveredp themselves of their ornaments by the mount parch-blade-horeb. and draw-out-musa took the tent, and pitched it without the camp, afar off from the camp, and called it the proto-sinaitic-script-meet-until-due-tent. and it came to pass, that every one which sought vowelmovement-io-yeah went out to the proto-sinaitic-script-meet-until-due-tent, which was without the camp. and it came to pass, when draw-out-musa went out to the tent, that all the with-mum rose up, and stood every man at his tent opening, and looked after draw-out-musa, until he was gone into the tent. and it came to pass, as draw-out-musa entered into the tent, the cloudy stand descended, and stood at the opening of the tent, and worded with draw-out-musa. and all the with-mum saw the cloudy stand stand at the tent opening: and all the with-mum rose up and bowed, every man in his tent opening. and vowelmovement-io-yeah worded to draw-out-musa face-turnings to face-turnings, as a man wordeth to his in-sight. and he turned again into the camp: but his servant vowel-safe-yeah-iosua, betweenier of fish-noon, a young man, departed not out of the tent.

and draw-out-musa said to vowelmovement-io-yeah, see, thou sayest to me, bring up this with-mum: and thou hast not let me know whom thou wilt send with me. yet thou hast said, i know thee by name, and thou hast also found grace in my eyes. now therefore, i pray thee, if i have found grace in thy eyes, show me now thy way, that i may know thee, that i may find grace in thy eyes: and consider that this nation is thy with-mum. and he said, my presence will go with thee, and i will give thee rest. and he said 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-mum have found grace in thy eyes? is it not in that thou goest with us? so will we be separated, i and thy with-mum, from all the with-mum that are upon the face-turnings of the earth. and vowelmovement-io-yeah said to draw-out-musa, i will do this word also that thou hast worded: for thou hast found grace in my eyes, and i know thee by name. and he said, i beseech thee, show me thy weight. and he said, i will make all my goodness cross before thee, and i will proclaim the name of vowelmovement-io-yeah before thee; and will be graceful to whom i will be graceful, and will show wombing on whom i will show wombing. and he said, thou canst not see my face-turnings: for there will no man see me, and live. and vowelmovement-io-yeah said, behold, there is a place by me, and thou wilt stand upon a rock: and it will come to cross, while my weight crosseth by, that i will put thee in a cleft of the rock, and will cover thee with my hand while i cross by: and i will take away mine hand, and thou will see my back parts: but my face-turnings will not be seen.

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and vowelmovement-io-yeah said to draw-out-musa, chisel thee two tables of stone like to the first: and i will write upon these tables the words that were in the first tables, which thou brakest. and be fixed in the morning, and come up in the morning to mount bush-sinai, and present thyself there to me in the head of the mount. and no man will come up with thee, neither let any man be seen throughout all the mount; neither let the sheeps nor cattles feed before that mount. and he chiseled two tables of stone like to the first; and draw-out-musa rose up early in the morning, and went up to mount bush-sinai, as vowelmovement-io-yeah had directed him, and took in his hand the two tables of stone. and vowelmovement-io-yeah descended in the cloud, and stood with him there, and called the name of vowelmovement-io-yeah. and vowelmovement-io-yeah crossed by before him, and proclaimed, vowelmovement-io-yeah, vowelmovement-io-yeah these-to, wombing and gracious, long-suffering, and abundant in kindness and truth, keeping kindness for thousands, forgiving season-answer and go-beyond and miss and that will by no means clear the guilty; visiting the season-answer of the fathers upon betweeners, and upon betweeners's betweeners, to the third and to the fourth generation. and draw-out-musa made haste, and bowed his head toward the land, and bowed. and he said, if now i have found grace in thy eyes, vowelmovement-io-yeah, let my vowelmovement-io-yeah, i pray thee, go inward us; for it is a stiffnecked with-mum; and pardon our season-answer and our miss and take us for thine inheritance. and he said, behold, i do a contract: before all thy with-mum i will do marvels, such as have not been done in all the land, nor in any nation: and all the with-mum inward which thou art will see the doing of vowelmovement-io-yeah: for it is a terrible thing that i will do with thee. keep thou that which i direct thee this day: behold, i drive out before thee the talker-amorite, and the nest-buy-canaanite, and the cut-hittite, and the unvalled-perizzite, and the experience-hivite, and the trampler-jebusite. take heed to

thyself, lest thou make a contract with the inhabitants of the land whither thou goest, lest it be for a snare in the inward of thee: but ye will destroy their butcher-places, break their status-posts, and cut down their prosperity-fortuna-asherahs: for thou will bow no other these-to: for vowelmovement-io-yeah, whose name is jealous, is a jealous these-to: lest thou make a contract with the inhabitants of the land, and they go a feeding-whoring after their these-to, and do butcher to their these-to, and one call thee, and thou eat of his butcher; and thou take of their betweenas to thy betweeners, and their betweenas go a feeding-whoring after their these-to, and make thy betweeners go a feeding-whoring after their these-to. thou will do thee no screen these-to. the feast of lit-mazat will thou keep. seven days thou will eat lit-mazat, as i directed thee, in the time of the month spring-abib: for in the month spring-abib thou camest out from narrows-produce-mizraim-egypt. all that openeth the womb is mine; and every opener among thy cattle, whether ox or sheep, that is male-rememberer. but the opener of an ass thou will retrieve with a lamb: and if thou retrieve him not, then will thou break his neck. all the firstborn of thy betweeners thou will retrieve, and none will appear before me empty. six days thou will work, but on the seventh day thou will rest: in earing time and in harvest thou will rest. and thou will observe the feast of week-sevens, of the first-fruits of wheat harvest, and the feast of ingathering at the year's end. thrice in the year will all your rememberers children appear before vowelmovement-io-yeah these-to, the these-to of israel. for i will cast out the nations before thee, and enlarge thy borders: neither will any husband desire thy land, when thou will go up to appear before vowelmovement-io-yeah thy these-to thrice in the year. no slay the blood of my butcher with leaven; neither will the butcher of the feast of the stopskip be left to the morning. the first of the firstfruits of thy land thou will bring to the alpha-beit-house of vowelmovement-io-yeah thy these-to. no see the a kid in his mother's milk. and vowelmovement-io-yeah said to draw-out-musa, write thou these words: for after the tenor of these words i have made a contract with thee and with israel. and he was there with vowelmovement-io-yeah forty days and forty nights; he did neither eat bread, nor drink water. and he wrote upon the tables the words of the contract, the ten words. and it came to pass, when draw-out-musa came down from mount bush-sinai with the two tables of witness in draw-out-musa' hand, when he came down from the mount, that draw-out-musa wist not that the skin of his face-turnings shone while he worded with him. and when gather-box-harun and all betweeners of soaking-to-israel saw draw-out-musa, behold, the skin of his face-turnings shone; and they were afraid to come nigh him. and draw-out-musa called to them; and gather-box-harun and all the rulers of the meeting returned to him: and draw-out-musa worded with them. and afterward all betweeners of soaking-to-israel came nigh: and he gave them in word all that vowelmovement-io-yeah had worded with him in mount bush-sinai. and till draw-out-musa had done wording with them, he put a vail on his face-turnings. but when draw-out-musa went in before vowelmovement-io-yeah to word with him, he took the vail off, until he came out. and he came out, and worded to betweeners of soaking-to-israel that which he was directed. and betweeners of soaking-to-israel saw the face-turnings of draw-out-musa, that the skin of draw-out-musa' face-turnings shone: and draw-out-musa put the vail upon his face-turnings again, until he went in to word with him.

and draw-out-musa gathered all the meeting of betweeners of soaking-to-israel together, and said to them, these are the words which vowelmovement-io-yeah hath directed, that ye should do them. six days will work be done, but on the seventh day there will be to you an perfected day, a seventh of rest to vowelmovement-io-yeah: whosoever doeth work therein will be put to death. ye will kindle no fire throughout your habitations upon the seventh day. and draw-out-musa worded to all the meeting of betweeners of israel, saying, this is the word which vowelmovement-io-yeah directed, saying, take ye from among you an high to vowelmovement-io-yeah: whosoever is of a generous heart, let him bring it, a highing of vowelmovement-io-yeah; gold, and silver, and brass, and blue, and purple, and two caterpillars, and fine linen, and goats' hair, and rams' skins from red, and feel-takhash skins, and acacia-float-shitim wood, and oil for the light, and scents for use-anointing oil, and for the sweet incense, and onyx stones, and stones to be set for the retriever, and for the hastener. and every wise hearted among you will come, and do all that vowelmovement-io-yeah hath directed; the dwelling, his tent, and his covering, his taches, and his boards, his bars, his stands, and his bases, the gather-box, and the canvas thereof, with the out-of, and screen-breaker, the ovary-send-table, and his canvas, and all his items, and the turns-bread, the stream-candle-light also for the light, and his item, and his lamps, with the oil for the light, and the incense butcher-place, and his canvas, and the use-anointing oil, and the sweet incense, and the screen-hanging for the opening at the entering in of the dwelling, the butcher-place of up-on, with his brazen place-of-already-mikhbar, his canvas, and all his items, the bulging and his base, the screen-hangings of the courtyard, his stands, and their bases, and the screen-hanging for the gate of the courtyard, the pins of the dwelling, and the pins of the courtyard, and their cords, the cloths of work, to do work in the perfected place, the perfected garments for gather-box-harun the darkener and the garments of his betweeners, to darkener. and all the meeting of betweeners of soaking-to-israel departed from the presence of draw-out-musa. and they came, every one whose heart inward-ed him up, and every one whom his breathwind made willing, and they brought vowelmovement-io-yeah's high to the work of the proto-sinaitic-script-meet-until-due-tent, and for all his work, and for the perfected garments. and they came, both men and women, as many as were generous hearted, and brought bracelets, and earrings, and rings, and tablets, all items of gold: and every man that offered, offered a offering of gold to vowelmovement-io-yeah. and every man, with whom was found blue, and purple, and two caterpillars, and fine linen, and goats' hair, and red skins of rams, and feel-takhash skins, brought them. every one that did high an high of silver and brass brought vowelmovement-io-yeah's high: and every man, with whom was found acacia-float-shitim wood for any work of the work, brought it. and all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of two caterpillars, and of fine linen. and all the women whose heart stirred them up in wisdom spun goats' hair. and the rulers brought onyx stones, and stones to be set, for the retriever, and for the hastener; and scent, and oil for the light, and for the use-anointing oil, and for the sweet incense. betweeners of soaking-to-israel brought a willing offering to vowelmovement-io-yeah, every man and woman, whose heart did them willing to bring for all manner of work, which vowelmovement-io-yeah had directed to be did by the hand of draw-out-musa. and draw-out-musa said to

betweeners of israel, see, vowelmovement-io-yeah hath called by name onion-unto-bezaleel betweener of small-place-prince-hur betweener of small-place-prince-hur of the tribe of vowel-yeah-knowledge-iodah; and he hath filled him with breathwind of these-to, in wisdom, in understand-betweening, and in knowledge, and in all manner of message-craft; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to do any manner of cunning work. and he hath put in his heart that he may teach, both he, and my-tent-dad-aholiab, betweener of my-brother-support-ahisamakh, of the tribe of discuss-court-dan then hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in two caterpillars, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

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then wrought onion-unto-bezaleel and my-tent-dad-aholiab, and every wise hearted man, in whom vowelmovement-io-yeah put wisdom and understand-betweening to know how to work all manner of work for the work of the perfected, according to all that vowelmovement-io-yeah had directed. and draw-out-musa called onion-unto-bezaleel and my-tent-dad-aholiab, and every wise hearted man, in whose heart vowelmovement-io-yeah had put wisdom, even every one whose heart stirred him up to come to the work to do it: and they received of draw-out-musa all the high, which betweeners of soaking-to-israel had brought for the work of the work of the perfected, to do it withal. and they brought yet to him ever volunteer every morning. and all the wise men, that wrought all the work of the perfected, came every man from his work which they did; and they spake to draw-out-musa, saying, the with-mum bring much more than enough for the work of the work, which vowelmovement-io-yeah directed to do. and draw-out-musa gave saying, and they caused it to be proclaimed throughout the camp, saying, let neither man nor woman do any more work for the highing of the perfected. so the with-mum were restrained from bringing. for the stuff they had was sufficient for all the work to do it, and too much. and every wise hearted man among them that wrought the doing of the dwelling did ten curtains six-linen, and blue, and purple, and two caterpillars: with inwarders of cunning doing did he them. the length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size. and he coupled the five curtains one to another: and the other five curtains he coupled one to another. and he did loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he did in the uttermost side of another curtain, in the coupling of the second. fifty loops did he in one curtain, and fifty loops did he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another. and he did fifty taches of gold, and coupled the curtains one to another with the taches: so it became one dwelling. and he did curtains of goats' hair for the tent over the dwelling: eleven curtains he did them. the length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size. and he coupled five curtains by themselves, and six curtains by themselves. and he did fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops did he upon the edge of the curtain which coupleth the second. and he did fifty taches of brass to couple the tent together, that it might be one. and he did a covering for the tent of rams' skins from red, and a covering of feel-takhash skins on that. and he

did 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 do for all the boards of the dwelling. and he did boards for the dwelling; twenty boards for the south side southward: and forty bases of silver he did under the twenty boards; two bases under one board for his two tenons, and two bases under another board for his two tenons. and for the other side of the dwelling, which is toward the north corner, he did twenty boards, and their forty bases of silver; two bases under one board, and two bases under another board. and for the sides of the dwelling westward he did six boards. and two boards did he for the corners of the dwelling in the two sides. and they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners. and there were eight boards; and their bases were sixteen bases of silver, under every board two bases. and he did 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 did the middle bar to shoot through the boards from the one end to the other. and he overlaid the boards with gold, and did their rings of gold to be places for the bars, and overlaid the bars with gold. and he did a breaker of blue, and purple, and two caterpillars, and fine twined linen: with inwarders did he it of cunning doing. and he did thereunto four stands of acacia-float-shitim wood, and overlaid them with gold: their hooks were of gold; and he cast for them four bases of silver. and he did an screen-hanging for the tent opening of blue, and purple, and two caterpillars, and fine twined linen, of needwork; and the five stands of it with their hooks: and he overlaid their chapters and their fillets with gold: but their five bases were of brass.

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and onion-unto-bezaleel did the gather-box 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 height of it: and he overlaid it with top-bright gold within and without, and did a crown of gold to it round about. and he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. and he did canvas of acacia-float-shitim wood, and overlaid them with gold. and he put the canvas into the rings by the sides of the gather-box, to bear the gather-box. and he did the out-of of top-bright gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. and he did two inwarders of gold, beaten out of one piece did he them, on the two ends of the out-of; one inwarder on the end on this side, and another inwarder on the other end on that side: out of the out-of did he the inwarders on the two ends thereof. and the inwarders spread out their wings on high, and covered with their wings over the out-of, with their face-turnings one to another; even to the out-ofward were the face-turnings of the inwarders. and he did 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 height thereof: and he overlaid it with top-bright gold, and did thereunto a frame of gold round about. also he did thereunto a border of an handbreadth round about; and did a crown of gold for the border thereof round about. and he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof. over against the border were the rings, the places for the canvas to bear the send-table and he did the canvas of acacia-float-shitim wood, and over-

laid them with gold, to bear the send-table and he did the items which were upon the send-table his dishes, and his spoons, and his bowls, and his covers to cover withal, of top-bright gold. and he did the stream-candle-light of top-bright gold: of beaten work did he the stream-candle-light; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same: and six branches going out of the sides thereof; three branches of the stream-candle-light out of the one side thereof, and three branches of the stream-candle-light out of the other side thereof: three bowls made after the fashion of youth-almonds in one branch, a knop and a flower; and three bowls made like youth-almonds in another branch, a knop and a flower: so throughout the six branches going out of the stream-candle-light. and in the stream-candle-light were four bowls made like youth-almonds, his knops, and his flowers: and a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. their knops and their branches were of the same: all of it was one beaten work of top-bright gold. and he did his seven lamps, and his scissors, and his shutters, of top-bright gold. of a talent of top-bright gold did he it, and all the items thereof. and he did the incense butcher-place of 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 height of it; the ray-horns thereof were of the same. and he overlaid it with top-bright gold, both the top of it, and the sides thereof round about, and the ray-horns of it: also he did to it a frame of gold round about. and he did two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the canvas to bear it withal. and he did the canvas of acacia-float-shitim wood, and overlaid them with gold. and he did the perfected use-anointing oil, and the top-bright incense of sweet spices, according to the doing of the spice.

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and he did the butcher-place of up-on of acacia-float-shitim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof. and he did the ray-horns thereof on the four corners of it; the ray-horns thereof were of the same: and he overlaid it with brass. and he did all the items of the butcher-place, the pots, and the shovels, and the basins, and the fleshhooks, and the firepans: all the items thereof did he of brass. and he did for the butcher-place a brazen place-of-already-mikhbar of network under the compass thereof beneath to the half of it. and he cast four rings for the four ends of the grate of brass, to be places for the canvas. and he did the canvas of 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 bear it withal; he did the butcher-place hollow with boards. and he did the bulging of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the opening of the proto-sinaitic-script-meet-until-due-tent. and he did the courtyard: on the south side southward the hangings of the courtyard were six-linen, an hundred cubits: their stands were twenty, and their brazen bases twenty; the hooks of the stands and their fillets were of silver. and for the north side the hangings were an hundred cubits, their stands were twenty, and their bases of brass twenty; the hooks of the stands and their fillets of silver. and for the west side were hangings of fifty cubits, their stands ten, and their bases ten; the hooks of the stands and their fillets of silver. and for the east side eastward fifty cubits. the hangings of the one side of the gate were fifteen cubits; their stands three, and their bases

three. and for the other side of the courtyard gate, on this hand and that hand, were hangings of fifteen cubits; their stands three, and their bases three. all the hangings of the courtyard round about were six-linen. and the bases for the stands were of brass; the hooks of the stands and their fillets of silver; and the overlaying of their chapters of silver; and all the stands of the courtyard were filleted with silver. and the screen-hanging for the gate of the courtyard was needlework, of blue, and purple, and two caterpillars, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the screen-hangings of the courtyard. and their stands were four, and their 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 sum of the dwelling, even of the dwelling of witness, as it was counted, according to the commandment of draw-out-musa, for the work of the borrow-join-levites, by the hand of with-palm-itamar, betweener to gather-box-harun the darkener and onion-unto-bezaleel the betweener small-place-prince-hur betweener of small-place-prince-hur of the tribe of vowel-yeah-acknowledge-iodah, did all that vowelmovement-io-yeah directed draw-out-musa. and with him was my-tent-dad-aholiab, betweener of my-brother-support-ahisamakh, of the tribe of discuss-court-dan an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in two caterpillars, and fine linen. all the gold that was occupied for the work in all the work of the perfected place, even the gold of the shaker, was twenty and nine talents, and seven hundred and thirty light-shekels, after the light-shekel of the perfected. and the silver of them that were numbered of the meeting was an hundred talents, and a thousand seven hundred and seventy-five light-shekels, after the light-shekel of the perfected: a split-bekah forevery man, that is, hatch-half a light-shekel, after the light-shekel of the perfected, forevery one that crossed to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men. and of the hundred talents of silver were cast the bases of the perfected, and the bases of the breaker; an hundred bases of the hundred talents, a talent for a base. and of the thousand seven hundred seventy and five light-shekels he did hooks for the stands, and overlaid their chapters, and fill-seveneted them. and the brass of the tnpoffering was seventy talents, and two thousand and four hundred light-shekels. and therewith he did the bases to the opening of the proto-sinaitic-script-meet-until-due-tent, and the brazen butcher-place, and the brazen place-of-already-mikhbar for it, and all the items of the butcher-place, and the bases of the courtyard round about, and the bases of the courtyard gate, and all the pins of the dwelling, and all the pins of the courtyard round about.

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and of the blue, and purple, and two caterpillars, they did cloths of work, to do work in the perfected place, and did the perfected garments for gather-box-harun; as vowel-movement-io-yeah directed draw-out-musa. and he did the retriever of gold, blue, and purple, and two caterpillars, and fine twined linen. and they did beat the gold into thin plates, and cut it into wires, to doing it in the blue, and in the purple, and in the two caterpillars, and in the fine linen, with cunning doing, they did shoulderpieces for it, to couple it together: by the two edges was it coupled together. and the accounting of his retriever, that was upon it, was of the same, according to the doing thereof; of gold, blue, and purple, and two caterpillars, and fine twined linen; as vowel-movement-io-yeah directed draw-out-musa. and they

wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of betweeners of israel. and he put them on the shoulders of the retriever, that they should be stones for a memorial to betweeners of israel; as vowelmovement-io-yeah directed draw-out-musa. and he did the hastener of cunning doing, like the doing of the retriever; of gold, blue, and purple, and two caterpillars, and fine twined linen. it was foursquare; they did the hastener double: a span was the length thereof, and a span the breadth thereof, being doubled. and they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row. and the second row, an emerald, a sapphire, and a diamond. and the third row, a ligure, an agate, and an amethyst. and the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their inclosings. and the stones were according to the names of betweeners of israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve shfttribes. and they did upon the hastener chains at the ends, of wreathed doing of top-bright gold. and they did two ouches of gold, and two gold rings; and put the two rings in the two ends of the hastener. and they put the two wreathed chains of gold in the two rings on the ends of the hastener. and the two ends of the two wreathed chains they fastened in the two ouches, and put them on the shoulderpieces of the retriever, before it. and they did two rings of gold, and put them on the two ends of the hastener, upon the border of it, which was on the side of the retriever inward. and they did two other golden rings, and put them on the two sides of the retriever underneath, toward the forepart of it, over against the other coupling thereof, on the accounting of the retriever. and they did bind the hastener by his rings to the rings of the retriever with a lace of blue, that it might be on the accounting of the retriever, and that the hastener might not be loosed from the retriever; as vowelmovement-io-yeah directed draw-out-musa. and he did the robe of the retriever of woven doing, all of blue. and there was an hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend. and they did upon the hems of the robe pomegranates of blue, and purple, and two caterpillars, and twined linen. and they did bells of top-bright gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates; a bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to soak in; as vowelmovement-io-yeah directed draw-out-musa. and they did coats of fine linen of woven doing for gather-box-harun, and for his betweeners, and six branch-bonnets, and adorned hats of fine linen, and six cloth pants, twined, and six girdles, twined, and blue, and purple, and two caterpillars, of needlework; as vowelmovement-io-yeah directed draw-out-musa. and they did the plate of the perfected crown of top-bright gold, and wrote upon it a writing, like to the engravings of a signet, perfection to vowelmovement-io-yeah. and they tied to it a lace of blue, to fasten it on high upon the branch-bonnet; as vowelmovement-io-yeah directed draw-out-musa. thus was all the work of the dwelling of the proto-sinaitic-script-meet-until-due-tent finished: and betweeners of soaking-to-israel did according to all that vowelmovement-io-yeah directed draw-out-musa, so did they. and they brought the dwelling to draw-out-musa, the tent, and all his item, his taches, his boards, his bars, and his stands, and his bases, and the covering of rams' skins from red, and the covering of feel-takhash skins, and screen-breaker, the gather-box of the witness, and the canvas thereof, and the out-of, the send-table and all the items thereof, and the turns-bread, the top-bright stream-candle-light, with the lamps thereof, even with the lamps to be set in order, and all the

items thereof, and the oil for light, and the golden butcher-place, and the use-anointing oil, and the sweet incense, and the screen-hanging for the tent opening, the brazen butcher-place, and his grate of brass, his canvas, and all his items, the bulging and his base, the screen-hangings of the courtyard, his stands, and his bases, and the screen-hanging for the courtyard gate, his cords, and his pins, and all the items of the work of the dwelling, for the proto-sinaitic-script-meet-until-due-tent, the cloths of work to do work in the perfected place, and the perfected garments for gather-box-harun the darkener and his betweeners' garments, to darkener. according to all that vowelmovement-io-yeah directed draw-out-musa, so betweeners of soaking-to-israel did all the work. and draw-out-musa did look upon all the work, and, behold, they had done it as vowelmovement-io-yeah had directed, even so had they done it: and draw-out-musa knee-pooled them.

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and vowelmovement-io-yeah worded to draw-out-musa, saying, on the first day of the first month will thou set up the dwelling of the proto-sinaitic-script-meet-until-due-tent. and thou will put therein the gather-box of the witness, and cover the gather-box with the breaker. and thou will bring in the send-table and set in order the things that are to be set in order upon it; and thou will bring in the stream-candle-light, and light the lamps thereof. and thou will set the butcher-place of gold for the incense before the gather-box of the witness, and put the screen-hanging of the opening to the dwelling. and thou will set the butcher-place of the up-on before the opening of the dwelling of the proto-sinaitic-script-meet-until-due-tent. and thou will set the bulging between the proto-sinaitic-script-meet-until-due-tent and the butcher-place, and will put water therein. and thou will set up the courtyard round about, and hang up the screen-hanging at the courtyard gate. and thou will take the use-anointing oil, and use-anoint the dwelling, and all that is therein, and will perfect it, and all the items thereof: and it will be perfected. and thou will use-anoint the butcher-place of the up-on, and all his items, and perfect the butcher-place: and it will be an butcher-place most perfected. and thou will use-anoint the bulging and his base, and perfect it. and thou will inward gather-box-harun 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-box-harun the perfected garments, and use-anoint him, and perfect him; that he may darkener to me. and thou will inward his betweeners, and clothe them with coats: and thou will use-anoint them, as thou didst use-anoint their father, that they may darkener to me: for their use-anointing will surely be a world darkener throughout their generations. thus did draw-out-musa: according to all that vowelmovement-io-yeah directed him, so did he. and it came to pass in the first month in the second year, on the first day of the month, that the dwelling was reared up. and draw-out-musa reared up the dwelling, and fastened his bases, and set up the boards thereof, and put in the bars thereof, and reared up his stands, and he spread abroad the tent over the dwelling, and put the covering of the tent on upon it; as vowelmovement-io-yeah directed draw-out-musa. and he took and put the witness into the gather-box, and set the canvas on the gather-box, and put the out-of on upon the gather-box: and he brought the gather-box into the dwelling, and set up screen-breaker, and covered the gather-box of the witness; as vowelmovement-io-yeah directed draw-out-musa. and he put the ovary-send-table in the proto-sinaitic-script-meet-until-due-tent, upon the side of the dwelling northward, without the breaker. and he set the

bread in order upon it before vowelmovement-io-yeah; as vowelmovement-io-yeah had directed draw-out-musa. and he put the stream-candle-light in the proto-sinaitic-script-meet-until-due-tent, over against the send-table on the side of the dwelling southward. and he lighted the lamps before vowelmovement-io-yeah; as vowelmovement-io-yeah directed draw-out-musa. and he put the golden butcher-place in the proto-sinaitic-script-meet-until-due-tent before the breaker: and he burnt sweet incense thereon; as vowelmovement-io-yeah directed draw-out-musa. and he set up the screen-hanging at the opening of the dwelling. and he put the butcher-place of up-on by the opening of the dwelling of the proto-sinaitic-script-meet-until-due-tent, and up-oned upon it the up-on and the rest-absorber; as vowelmovement-io-yeah directed draw-out-musa. and he set the bulging between the proto-sinaitic-script-meet-until-due-tent and the butcher-place, and put water there, to wash withal. and draw-out-musa and gather-box-harun 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 inward-ed to the butcher-place, they washed; as vowelmovement-io-yeah directed draw-out-musa. and he reared up the courtyard round about the dwelling and the butcher-place, and set up the screen-hanging of the courtyard gate. so draw-out-musa finished the work. then a cloud covered the proto-sinaitic-script-meet-until-due-tent, and the weight of vowelmovement-io-yeah filled the dwelling. and draw-out-musa was not able to enter into the proto-sinaitic-script-meet-until-due-tent, because the cloud abode thereon, and the weight of vowelmovement-io-yeah filled the dwelling. and when the cloud was taken up from over the dwelling, betweeners of soaking-to-israel went onward in all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. for the cloud of vowelmovement-io-yeah was upon the dwelling by day, and fire was on it by night, in the eyes of all the house of israel, throughout all their journeys.

and vowelmovement-io-yeah called to draw-out-musa, and worded to him out of the proto-sinaitic-script-meet-until-due-tent, saying, word to betweeners of israel, and say to them, if any man of you inward a inward to vowelmovement-io-yeah, ye will inward your inward of the domesticated animals even of the cattle and of the sheep. if his inward be a up-on of the cattle let him inward a male-rememberer sound: he will inward it of his own voluntary will at the opening of the proto-sinaitic-script-meet-until-due-tent before vowelmovement-io-yeah. and he will put his hand upon the head of the up-on; and it will be accepted for him to make out-of for him. and he will slay the bullock before vowelmovement-io-yeah: and the darkener, gather-box-harun's betweeners, will 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 up-on, and make-ready-chunk it into its make-ready-chunks. and the betweeners of gather-box-harun the darkener will put fire upon the butcher-place, and arrange the wood on the fire: and the darkener, gather-box-harun's betweeners, will lay the make-ready-chunks, the head, and the fat, on the wood on the fire on the butcher-place: but his inwards and his squat-legs will he wash in water: and the darkener will burn all on the butcher-place, to be a up-on, a ash, of a smell fragrance to vowelmovement-io-yeah. and if his inward be of the sheeps, namely, of the sheep, or of the goats, for a up-on; he will inward it a male-rememberer sound. and he will slay it on the side of the butcher-place northward before vowelmovement-io-yeah: and the darkener, gather-box-harun's betweeners, will sprinkle his blood round about upon the butcher-place. and he will make-ready-chunk it into its make-ready-chunks, with his head and his fat: and the darkener will lay them in order on the wood that is on the fire which is upon the butcher-place: but he will wash the inwards and the squat-legs with water: and the darkener will inward it all, and burn it upon the butcher-place: it is a up-on, a ash, of a smell fragrance to vowelmovement-io-yeah. and if the up-on for his inward to vowelmovement-io-yeah be of birds, then he will inward his inward of explore-turtledoves, or of betweeners of doves. and the darkener will inward it to the butcher-place, and wring off his head, and burn it on the butcher-place; and the blood thereof will be wrung out at the side of the butcher-place: and he will pluck away his crop with his feathers, and cast it beside the butcher-place on the east part, by the place of the ashes: and he will cleave it with the wings thereof, but will not differentiate it asunder: and the darkener will burn it upon the butcher-place, upon the wood that is upon the fire: it is a up-on, a ash, of a smell fragrance to vowelmovement-io-yeah.

and when any will inward a rest-absorber to vowelmovement-io-yeah, his inward will be of fine flour; and he will pour oil upon it, and put white-frankincense thereon: and he will inward it to gather-box-harun'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 smell fragrance to vowelmovement-io-yeah: and the remnant of the rest-absorber will be gather-box-harun's and his betweeners': it is a thing most perfected of the firies vowelmovement-io-yeah. and if thou inward an inward of a rest-absorber baked in the oven, it will be unleavened cakes of fine flour mix-faded with oil, or unleavened wafers use-anointed

with oil. and if thy inward be a rest-absorber baked in a pan, it will be of fine flour unleavened, mix-faded with oil. thou will part it in pieces, and pour oil thereon: it is a rest-absorber. and if thy inward be a rest-absorber baked in the frying pan, it will be did of fine flour with oil. and thou will inward the rest-absorber that is did of these things to vowelmovement-io-yeah: and when it is presented to the darkener he will inward it to the butcher-place. and the darkener will take from the rest-absorber a memorial thereof, and will burn it upon the butcher-place: it is a ash, of a smell fragrance to vowelmovement-io-yeah. and that which is left of the rest-absorber will be gather-box-harun's and his betweeners': it is a thing most perfected of the firies vowelmovement-io-yeah. no rest-absorber, which ye will inward to vowelmovement-io-yeah, will be did with leaven: for ye will burn no leaven, nor any honey, in any inward of vowelmovement-io-yeah did by fire. as for the inward of the firstfruits, ye will inward them to vowelmovement-io-yeah: but they will not be burnt on the butcher-place for a smell fragrance. and every inward of thy rest-absorber will thou season with salt; neither will thou suffer the salt of the contract of thy these-to be lacking from thy rest-absorber: with all thine inwards thou will inward salt. and if thou inward a rest-absorber of thy firstfruits to vowelmovement-io-yeah, thou will inward for the rest-absorber of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears. and thou will put oil upon it, and lay white-frankincense thereon: it is a rest-absorber. and the darkener will burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the white-frankincense thereof: it is a fiery to vowelmovement-io-yeah.

and if his inward be a butcher of complete, if he inward it of the cattle whether it be a male-rememberer or female-pierced, he will inward it sound before vowelmovement-io-yeah. and he will lay his hand upon the head of his inward, and slay it at the opening of the proto-sinaitic-script-meet-until-due-tent: and gather-box-harun's betweeners the darkener will sprinkle the blood upon the butcher-place round about. and he will inward of the butcher of the complete a fiery to vowelmovement-io-yeah; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the remainder on the liver-weight, with the kidneys, it will he take away. and gather-box-harun's betweeners will burn it on the butcher-place upon the up-on, which is upon the wood that is on the fire: it is a ash, of a smell fragrance to vowelmovement-io-yeah. and if his inward for a butcher of complete to vowelmovement-io-yeah be of the sheep, male-rememberer or female-pierced, he will inward it sound. if he inward a lamb for his inward, then will he inward it before vowelmovement-io-yeah. and he will lay his hand upon the head of his inward, and slay it before the proto-sinaitic-script-meet-until-due-tent: and gather-box-harun's betweeners will sprinkle the blood thereof round about upon the butcher-place. and he will inward of the butcher of the complete a fiery to vowelmovement-io-yeah; the fat thereof, and the sound rump, it will he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the remainder on the liver-weight, with the kidneys, it will he take away. and the darkener will burn it upon the butcher-place: it is the bread of the fiery to vowelmovement-io-yeah. and if his inward be a goat, then he will inward it before vowelmovement-io-yeah. and he will lay his hand upon the head

of it, and slay it before the proto-sinaitic-script-meet-until-due-tent: and the betweeners of gather-box-harun will sprinkle the blood thereof upon the butcher-place round about. and he will inward thereof his inward, even a fry to vowelmovement-io-yeah; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the remainder on the liver-weight, with the kidneys, it will he take away. and the darkener will burn them upon the butcher-place: it is the bread of the fry for a smell fragrance: all the fat is vowelmovement-io-yeah's. it will be a world statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

4

and vowelmovement-io-yeah worded to draw-out-musa, saying, word to betweeners of israel, saying, if a self will miss through unaware against any of the directives of vowelmovement-io-yeah concerning words which ought not to be done, and will do against any of them: if the darkener that is use-anointed do fault according to the fault of the with-mum; then let him inward for his fault which he hath missed, a bull child of cattle sound to vowelmovement-io-yeah for a misser. and he will bring the bull to the opening of the proto-sinaitic-script-meet-until-due-tent before vowelmovement-io-yeah; and will lay his hand upon the bull's head, and slay the bull before vowelmovement-io-yeah. and the darkener that is use-anointed 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 vowelmovement-io-yeah, before the breaker of the perfected. and the darkener will put some of the blood upon the ray-horns of the butcher-place of sweet incense before vowelmovement-io-yeah, which is in the proto-sinaitic-script-meet-until-due-tent; and will pour all the blood of the bull at the bottom of the butcher-place of the up-on, which is at the opening of the proto-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 inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the remainder on the liver-weight, with the kidneys, it will he take away, as it was taken off from the bullock of the butcher of completes: and the darkener will burn them upon the butcher-place of the up-on. and the skin of the bull, and all his flesh-soaking with his head, and with his squat-legs, and his inwards, and his dung, even the whole bull will he carry forth without the camp to a top-bright place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out will he be burnt. and if the whole meeting of soaking-to-israel 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 vowelmovement-io-yeah concerning words which should not be done, and are faulty; when the miss which they have missed against it, is known, then the meeting will inward a bull child of cattle for the miss and inward him before the proto-sinaitic-script-meet-until-due-tent. and the elders of the meeting will lay their hands upon the head of the bull before vowelmovement-io-yeah: and the bull will be slayed before vowelmovement-io-yeah. and the darkener that is use-anointed 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 vowelmovement-io-yeah, even before the breaker. and he will put some of the blood upon the ray-horns of the butcher-place which is before vowelmovement-io-yeah, that is in the proto-sinaitic-script-

meet-until-due-tent, and will pour out all the blood at the bottom of the butcher-place of the up-on, which is at the opening of the proto-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 for them, and it will be out-offed them. and he will carry forth the bull without the camp, and burn him as he burned the first bull: it is a misser for the meeting. when a ruler hath missed, and done somewhat through unaware against any of the directives of vowelmovement-io-yeah his these-to concerning things which should not be done, and is faulty; or if his miss wherein he hath missed, come to his knowledge; he will inward his inward, a kid of the goats, a male-rememberer sound: and he will lay his hand upon the head of the goat, and slay it in the place where they slay the up-on before vowelmovement-io-yeah: it is a misser. and the darkener will take of the blood of the misser with his finger, and put it upon the ray-horns of the butcher-place of up-on, and will pour out his blood at the bottom of the butcher-place of up-on. and he will burn all his fat upon the butcher-place, as the fat of the butcher of completes: and the darkener will out-of for him as concerning his miss and it will be forgiven him. and if any one of the upstarting with-mum fault through unaware, while he doeth somewhat against any of the directives of vowelmovement-io-yeah concerning things which ought not to be done, and be faulty; or if his miss which he hath missed, come to his knowledge: then he will inward his inward, a kid of the goats, a female-pierced sound, for his miss which he hath missed. and he will lay his hand upon the head of the misser, and slay the misser in the place of the up-on. and the darkener will take of the blood thereof with his finger, and put it upon the ray-horns of the butcher-place of up-on, and will pour out all the blood thereof at the bottom of the butcher-place. and he will take away all the fat thereof, as the fat is taken away from off the butcher of completes; and the darkener will burn it upon the butcher-place for a smell fragrance to vowelmovement-io-yeah; and the darkener will out-of for him, and it will be forgiven him. and if he inward a lamb for a misser, he will inward it a female-pierced sound. and he will lay his hand upon the head of the misser, and slay it for a misser in the place where they slay the up-on. and the darkener will take of the blood of the misser with his finger, and put it upon the ray-horns of the butcher-place of up-on, and will pour out all the blood thereof at the bottom of the butcher-place: and he will take away all the fat thereof, as the fat of the lamb is taken away from the butcher of the completes; and the darkener will burn them upon the butcher-place, according to the fires vowelmovement-io-yeah: and the darkener will out-of for his miss that he hath missed, and it will be forgiven him.

5

and if a self miss and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he will bear his season-answer. or if a self touch any stained word, whether it be a carcass of an stained domesticated animal, or a carcass of stained domesticated animals or the carcass of stained insects, and if it be hidden from him; he also will be stained, and faulty. or if he touch the stainedness of man, whatsoever stainedness it be that a man will be ceased withal, and it be hid from him; when he knoweth of it, then he will be faulty. or if a self swear-seven, pronouncing with his lips to do visual-re-toil, or to do good, whatsoever it be that a man will pronounce with an oath-seven, 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 vowelmovement-io-yeah for his fault which he hath missed, a female-pierced from the sheep, a lamb or a hairy goat, for a misser; and the darkener will out-of 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 vowelmovement-io-yeah; one for a misser, and the other for a up-on. and he will inward them to the darkener who will 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 up-on, according to the crisis: and the darkener will out-of for him for his miss which he hath missed, and it will be forgiven him. but if he be not able to inward two explore-turtledoves, or two betweeners of doves, then he that missed will inward for his inward the tenth part of an tired-ephah of fine flour for a misser; he will put no oil upon it, neither will he put any white-frankincense thereon: for it is a misser. then will he bring it to the darkener and the darkener will take his handful of it, even a memorial thereof, and burn it on the butcher-place, upon fires vowelmovement-io-yeah: it is a misser. and the darkener will out-of for him as touching his miss that he hath missed in one of these, and it will be forgiven him: and the remnant will be the priest's, as a rest-absorber. and vowelmovement-io-yeah worded to draw-out-musa, saying, if a self goes over the top, and fault through unaware, in the perfected things of vowelmovement-io-yeah; then he will bring for his fault to vowelmovement-io-yeah a ram sound out of the sheep, with thy estimation by light-shekels of silver, after the light-shekel of the perfected, for a fault. and he will peacify that which he had missed in the perfected thing, and will add the fifth part thereto, and give it to the darkener and the darkener will out-of for him with the ram of the fault, and it will be forgiven him. and if a self fault and commit any of these things which are forbidden to be done by the directives of vowelmovement-io-yeah; though he wist it not, yet is he faulty, and will bear his season-answer. and he will bring a ram sound out of the sheep, with thy estimation, for a fault, to the darkener and the darkener will out-of 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 vowelmovement-io-yeah.

6

and vowelmovement-io-yeah worded to draw-out-musa, saying, if a self miss and goes over the top against vowelmovement-io-yeah, 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 swear-seveneth falsely; in any of all these that a man 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 swear-sevened 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 bring his fault to vowelmovement-io-yeah, a ram sound out of the sheep, with thy estimation, for a fault, to the darkener and the darkener will out-of for him before vowelmovement-io-yeah: and it will be forgiven him for any thing of all that he hath done in faulting therein. and vowelmovement-

io-yeah worded to draw-out-musa, saying, direct gather-box-harun and his betweeners, saying, this is the drops-of-teaching-torah of the up-on: it is the up-on, 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 put on his linen garment, and his linen trousers will he put upon his flesh-soaking and take up the ashes which the fire hath eaten with the up-on on the butcher-place, and he will put them beside the butcher-place. and he will put off his garments, and put on other garments, and carry forth the ashes without the camp to a top-bright place. and the fire upon the butcher-place will be burning in it; it will not be put out: and the darkener will burn wood on it every morning, and lay the up-on in order upon it; and he will burn thereon the fat of the completes. the fire will ever be burning upon the butcher-place; it will never go out. and this is the drops-of-teaching-torah of the rest-absorber: the betweeners of gather-box-harun will inward it before vowelmovement-io-yeah, before the butcher-place. and he will take of it his handful, of the flour of the rest-absorber, and of the oil thereof, and all the white-frankincense which is upon the rest-absorber, and will burn it upon the butcher-place for a small fragrance, even the memorial of it, to vowelmovement-io-yeah. and the remainder thereof will gather-box-harun and his betweeners eat: with lit-mazat will it be eaten in the perfected place; in the courtyard of the proto-sinaitic-script-meet-until-due-tent they will eat it. it will not be baked with leaven. i have given it to them for their portion of my fires; it is most perfected, as is the misser, and as the fault. all the male-rememberers among betweeners of gather-box-harun will eat of it. it will be a statute world in your generations concerning the fires vowelmovement-io-yeah: every one that toucheth them will be perfected. and vowelmovement-io-yeah worded to draw-out-musa, saying, this is the inward of gather-box-harun and of his betweeners, which they will inward to vowelmovement-io-yeah in the day when he is use-anointed; the tenth half of an tired-ephah of fine flour for a rest-absorber perpetual, half of it in the morning, and half thereof at night. in a pan it will be did with oil; and when it is baked, thou will inward it in: and the baked pieces of the rest-absorber will thou inward for a small fragrance to vowelmovement-io-yeah. and the darkener of his betweeners that is use-anointed in his stead will do it: it is a statute world to vowelmovement-io-yeah; it will be wholly burnt. forever rest-absorber for the darkener will be wholly burnt: it will not be eaten. and vowelmovement-io-yeah worded to draw-out-musa, saying, word to gather-box-harun and to his betweeners, saying, this is the drops-of-teaching-torah of the misser: in the place where the up-on is slayed will the misser be slayed before vowelmovement-io-yeah: it is most perfected. the darkener that place-miss it will eat it: in the perfected place will it be eaten, in the courtyard of the proto-sinaitic-script-meet-until-due-tent. whatsoever will touch the flesh-soaking thereof will be perfected: and when there is sprinkled of the blood thereof upon any garment, thou will wash that whereon it was sprinkled in the perfected place. but the earthen item wherein it is sodden will be broken: and if it be sodden in a brazen item, it will be both scoured, and rinsed in water. all the male-rememberers among the darkener will eat thereof: it is most perfected. and no misser, whereof any of the blood is brought into the proto-sinaitic-script-meet-until-due-tent to reconcile withal in the perfected place, will be eaten: it will be burnt in the fire.

7

likewise this is the drops-of-teaching-torah of the fault: it is most perfected. in the place where they slay the up-

on will they slay the fault: and the blood thereof will he sprinkle round about upon the butcher-place, and he will inward of it all the fat thereof; the rump, and the fat that covereth the inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the remainder that is on the liver-weight, with the kidneys, it will he take away: and the darkener will burn them upon the butcher-place for a fire to vowelmovement-io-yeah: it is a fault. every male-rememberer among the darkener will eat thereof: it will be eaten in the perfected place: it is most perfected. as the misser is, so is the fault: there is one drops-of-teaching-torah for them: the darkener that maketh out-of therewith will have it. and the darkener that inwardeth any man's up-on, even the darkener will have to himself the skin of the up-on which he hath inwarded. and all the rest-absorber that is baked in the oven, and all that is dressed in the frying pan, and in the pan, will be the priest's that inwardeth it. and every rest-absorber, mix-faded with oil, and blade-parched, will all the betweeners of gather-box-harun have, one as much as another. and this is the drops-of-teaching-torah of the butcher of completes, which he will inward to vowelmovement-io-yeah. if he inward it for a thanks, then he will inward with the butcher of thanks unleavened cakes mix-faded with oil, and unleavened wafers use-anointed with oil, and cakes mix-faded with oil, of fine flour, fried. besides the cakes, he will inward for his inward leaven with the butcher of thanks of his completes. and of it he will inward one out of the complete inward for an high to vowelmovement-io-yeah, and it will be the priest's that sprinkleth the blood of the completes. and the flesh-soaking of the butcher of his completes for thanks will be eaten the same day that it is inwarded; he will not leave any of it until the morning. but if the butcher of his inward be a vow, or a voluntary inward, it will be eaten the same day that he butchers his butcher: and on the morrow also the remainder of it will be eaten: but the remainder of the flesh-soaking of the butcher on the third day will be burnt with fire. and if any of the flesh-soaking of the butcher of his completes be eaten at all on the third day, it will not be accepted, neither will it be imputed to him that butchers it: it will be an abomination, and the self that eateth of it will bear his season-answer. and the flesh-soaking that toucheth any stained thing will not be eaten; it will be burnt with fire: and as for the flesh-soaking all that be top-bright will eat thereof. but the self that eateth of the flesh-soaking of the butcher of completes, that pertain to vowelmovement-io-yeah, having his stainedness upon him, even that self will be cut off from his with-mum. moreover the self that will touch any stained thing, as the stainedness of man, or any stained domesticated animal, or any abominable stained thing, and eat of the flesh-soaking of the butcher of completes, which pertain to vowelmovement-io-yeah, even that self will be cut off from his with-mum. and vowelmovement-io-yeah worded to draw-out-musa, saying, word to betweeners of israel, saying, ye will eat no manner of fat, of ox, or of sheep, or of goat. and the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye will in no wise eat of it. for whosoever eateth the fat of the domesticated animal, of which men inward a fire to vowelmovement-io-yeah, even the self that eateth it will be cut off from his with-mum. moreover ye will eat no manner of blood, whether it be of birds or of domesticated animal, in any of your dwellings. whatsoever self it be that eateth any manner of blood, even that self will be cut off from his with-mum. and vowelmovement-io-yeah worded to draw-out-musa, saying, word to betweeners of israel, saying, he that butchers the butcher of his completes to vowelmovement-io-yeah will inward his inward to vowelmovement-io-yeah of the butcher of his completes. his own hands

will bring fires vowelmovement-io-yeah, the fat with the breast, it will he bring, that the breast may be sieved for a sieve before vowelmovement-io-yeah. and the darkener will burn the fat upon the butcher-place: but the breast will be gather-box-harun's and his betweeners'. and the right shoulder will ye give to the darkener for an high of the butchers of your completes. he inward the betweeners of gather-box-harun, that inwardeth the blood of the completes, and the fat, will have the right shoulder for his part. for the sieve breast and the high shoulder have i taken of betweeners of soaking-to-israel from off the butchers of their completes, and have given them to gather-box-harun the darkener and to his betweeners by a statute world from among betweeners of israel. this is the portion of the use-anointing of gather-box-harun, and of the use-anointing of his betweeners, out of the inwards of vowelmovement-io-yeah made by fire, in the day when he presented them to minister to vowelmovement-io-yeah in the priest's office; which vowelmovement-io-yeah directed to be given them of betweeners of israel, in the day that he use-anointed them, by a statute world throughout their generations. this is the drops-of-teaching-torah of the up-on, of the completeness-absorber, and of the misser, and of the fault, and of the fullness, and of the butcher of the completes; which vowelmovement-io-yeah directed draw-out-musa in mount bush-sinai, in the day that he directed betweeners of soaking-to-israel to inward their inwards to vowelmovement-io-yeah, in the place-of-word-desert of bush-sinai.

8

and vowelmovement-io-yeah worded to draw-out-musa, saying, take gather-box-harun and his betweeners with him, and the garments, and the use-anointing oil, and a bull for the misser, and two rams, and a basket of lit-mazat; and gather thou all the meeting together to the opening of the proto-sinaitic-script-meet-until-due-tent. and draw-out-musa did as vowelmovement-io-yeah directed him; and the assembly was gathered together to the opening of the proto-sinaitic-script-meet-until-due-tent. and draw-out-musa said to the meeting, this is the word which vowelmovement-io-yeah directed to be done. and draw-out-musa inward gather-box-harun 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 put the retriever upon him, and he girded him with the accounting of the retriever, and retrieved it to him therewith. and he put the hastener upon him: also he put in the hastener the fires-urim and the simple-finished-thumim. and he put the branch-bonnet upon his head; also upon the branch-bonnet, even upon his forefront, did he put the golden plate, the perfected crown; as vowelmovement-io-yeah directed draw-out-musa. and draw-out-musa took the use-anointing oil, and use-anointed the dwelling and all that was therein, and perfected them. and he sprinkled thereof upon the butcher-place seven times, and use-anointed the butcher-place and all his items, both the bulging and his base, to perfect them. and he poured of the use-anointing oil upon gather-box-harun's head, and use-anointed him, to perfect him. and draw-out-musa inward gather-box-harun's betweeners, and put coats upon them, and girded them with girdles, and put bonnets upon them; as vowelmovement-io-yeah directed draw-out-musa. and he brought the bull for the misser: and gather-box-harun and his betweeners laid their hands upon the head of the bull for the misser. and he slew it; and draw-out-musa took the blood, and put it upon the ray-horns of the butcher-place round about with his finger, and missed the butcher-place, and poured the blood at the bottom of the butcher-place, and perfected it, to out-of upon it. and he

took all the fat that was upon the inwards, and the remainder on the liver-weight, and the two kidneys, and their fat, and draw-out-musa burned it upon the butcher-place. but the bull, and his hide, his flesh-soaking and his dung, he burnt with fire without the camp; as vowelmovement-io-yeah directed draw-out-musa. and he inward the ram for the up-on: and gather-box-harun and his betweeners laid their hands upon the head of the ram. and he slayed it; and draw-out-musa sprinkled the blood upon the butcher-place round about. and he chunk the ram into chunks; and draw-out-musa burnt the head, and the chunks, and the fat. and he washed the inwards and the squat-legs in water; and draw-out-musa burnt the whole ram upon the butcher-place: it was a up-on for a smell fragrance, and a fiery to vowelmovement-io-yeah; as vowelmovement-io-yeah directed draw-out-musa. and he inward the other ram, the ram of fullness; and gather-box-harun and his betweeners laid their hands upon the head of the ram. and he slew it; and draw-out-musa took of the blood of it, and put it upon the tip of gather-box-harun's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. and he inward gather-box-harun's betweeners, and draw-out-musa put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and draw-out-musa sprinkled the blood upon the butcher-place round about. and he took the fat, and the rump, and all the fat that was upon the inwards, and the remainder on the liver-weight, and the two kidneys, and their fat, and the right shoulder: and out of the basket of lit-mazat, that was before vowelmovement-io-yeah, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder: and he put all upon gather-box-harun's hands, and upon his betweeners' hands, and sieved them for a sieve before vowelmovement-io-yeah. and draw-out-musa took them from off their hands, and burnt them on the butcher-place upon the up-on: they were fullness for a smell fragrance: it is a fiery to vowelmovement-io-yeah. and draw-out-musa took the breast, and sieved it for a sieve before vowelmovement-io-yeah: for of the ram of fullness it was draw-out-musa's part; as vowelmovement-io-yeah directed draw-out-musa. and draw-out-musa took of the use-anointing oil, and of the blood which was upon the butcher-place, and sprinkled it upon gather-box-harun, and upon his garments, and upon his betweeners, and upon his betweeners' garments with him; and perfected gather-box-harun, and his garments, and his betweeners, and his betweeners' garments with him. and draw-out-musa said to gather-box-harun and to his betweeners, boil the flesh-soaking 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-box-harun and his betweeners will eat it. and that which remaineth of the flesh-soaking and of the bread will ye burn with fire. and ye will not go out of the opening of the proto-sinaitic-script-meet-until-due-tent in seven days, until the days of your fullness be at an end: for seven days will he fill you. as he hath done this day, so vowelmovement-io-yeah hath directed to do, to out-of 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 charge-seven of vowelmovement-io-yeah, that ye die not: for so i am directed. so gather-box-harun and his betweeners did all words which vowelmovement-io-yeah directed by the hand of draw-out-musa.

9

and it came to pass on the eighth day, that draw-out-musa called gather-box-harun and his betweeners, and the el-

ders of israel; and he said to gather-box-harun, take thee a young calf for a misser, and a ram for a up-on, sound, and inward them before vowelmovement-io-yeah. and to betweeners of soaking-to-israel 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 up-on; also a bullock and a ram for completes, to butcher before vowelmovement-io-yeah; and a completeness-absorber mix-faded with oil: for to day vowelmovement-io-yeah will appear to you. and they inward that which draw-out-musa directed before the proto-sinaitic-script-meet-until-due-tent: and all the meeting drew near and stood before vowelmovement-io-yeah. and draw-out-musa said, this is the word which vowelmovement-io-yeah directed that ye should do: and the weight of vowelmovement-io-yeah will appear to you. and draw-out-musa said to gather-box-harun, go to the butcher-place, and inward thy misser, and thy up-on, and out-of for thyself, and for the with-mum: and inward the inward of the with-mum, and out-of for them; as vowelmovement-io-yeah directed. gather-box-harun therefore went to the butcher-place, and slew the calf of the misser, which was for himself. and the betweeners of gather-box-harun inward the blood to him: and he dipped his finger in the blood, and put it upon the ray-horns of the butcher-place, and poured out the blood at the bottom of the butcher-place: but the fat, and the kidneys, and the remainder above the liver-weight of the misser, he burnt upon the butcher-place; as vowelmovement-io-yeah directed draw-out-musa. and the flesh-soaking and the hide he burnt with fire without the camp. and he slew the up-on; and gather-box-harun's betweeners presented to him the blood, which he sprinkled round about upon the butcher-place. and they presented the up-on to him, with the chunks thereof, and the head: and he burnt them upon the butcher-place. and he did wash the inwards and the squat-legs, and burnt them upon the up-on on the butcher-place. and he inward the with-mum's inward, and took the goat, which was the misser for the with-mum, and slew it, and inwarded it for miss as the first. and he inward the up-on, and inwarded it according to the crisis. and he inward the rest-absorber, and took an handful thereof, and burnt it upon the butcher-place, beside the up-on of the morning. he slew also the bullock and the ram for a butcher of completes, which was for the with-mum: and gather-box-harun'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 ram, the rump, and that which covereth the inwards, and the kidneys, and the remainder above the liver-weight: and they put the fat upon the breasts, and he burnt the fat upon the butcher-place: and the breasts and the right shoulder gather-box-harun sieved for a sieve before vowelmovement-io-yeah; as draw-out-musa directed. and gather-box-harun lifted up his hand toward the with-mum, and knee-pooled them, and came down from doing the misser, and the up-on, and completes. and draw-out-musa and gather-box-harun went into the proto-sinaitic-script-meet-until-due-tent, and came out, and knee-pooled the with-mum: and the weight of vowelmovement-io-yeah appeared to all the with-mum. and there came a fire out from before vowelmovement-io-yeah, and eaten upon the butcher-place the up-on and the fat: which when all the with-mum saw, they shouted, and fell on their face-turnings.

10

and generous-nadab and he-my-pa-abihu, the betweeners of gather-box-harun, took either of them his censer, and put fire therein, and put incense thereon, and inwarded strange-substantial fire before vowelmovement-io-yeah,

which he directed them not. and there went out fire from vowelmovement-io-yeah, and eaten them, and they died before vowelmovement-io-yeah. then draw-out-musa said to gather-box-harun, this is it that vowelmovement-io-yeah worded, saying, i will be perfected in them that come nigh me, and before all the with-mum i will be given weight. and gather-box-harun held his peace. and draw-out-musa called unto-poll-mishael and unto-cipher-elzaphan, the betweeners of my-courage-unto-uzziel the uncle of gather-box-harun, and said to them, come near, carry your brethren from before the perfected out of the camp. so they went near, and carried them in their coats out of the camp; as draw-out-musa had said. and draw-out-musa said to gather-box-harun, and to unto-stop-eleazar and to with-palm-itamar, his betweeners, uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of israel, bewail the burning which vowelmovement-io-yeah hath kindled. and ye will not go out from the opening of the proto-sinaitic-script-meet-until-due-tent, lest ye die: for the use-anoointing oil of vowelmovement-io-yeah is upon you. and they did according to the word of draw-out-musa. and vowelmovement-io-yeah worded to gather-box-harun, 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 perfected and starting, and between stained and top-bright; and that ye may teach betweeners of soaking-io-israel all the statutes which vowelmovement-io-yeah hath worded to them by the hand of draw-out-musa. and draw-out-musa worded to gather-box-harun, and to unto-stop-eleazar and to with-palm-itamar, his betweeners that were left, take the rest-absorber that remaineth of fires vowelmovement-io-yeah, and eat it without leaven beside the butcher-place: for it is most perfected: and ye will eat it in the perfected place, because it is thy due, and thy betweeners' due, of the sacrifices of vowelmovement-io-yeah 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 completes of betweeners of israel. the high shoulder and the sieve breast will they bring with as the fires of the fat, to sieve it for a sieve before vowelmovement-io-yeah; and it will be thine, and thy betweeners' with thee, by a statute world; as vowelmovement-io-yeah hath directed. and draw-out-musa diligently sought the goat of the misser, and, behold, it was burnt: and he was angry with unto-stop-eleazar and with-palm-itamar, the betweeners of gather-box-harun which were left alive, saying, wherefore have ye not eaten the misser in the perfected place, seeing it is most perfected, and these-to hath given it out to bear the season-answer of the meeting, to make out-of for them before vowelmovement-io-yeah? behold, the blood of it was not brought in within the perfected place: ye should indeed have eaten it in the perfected place, as i directed. and gather-box-harun said to draw-out-musa, behold, this day have they inwarded their misser and their up-on before vowelmovement-io-yeah; and such words have befallen me: and if i had eaten the misser to day, should it have been accepted in the eyes of vowelmovement-io-yeah? and when draw-out-musa heard that, he was content.

11

and vowelmovement-io-yeah worded to draw-out-musa and to gather-box-harun, saying to them, word to betweeners of israel, saying, these are the domesticated ani-

mals which ye will eat among all the domesticated animals that are on the land. whatsoever splith the split-hoof, and is cloven-footed, and cheweth the cud, among the domesticated animals, that will ye eat. nevertheless these will ye not eat of them that chew the cud, or of them that split the split-hoof: as the camel, because he cheweth the cud, but split not the split-hoof; he is stained to you. and the coney, because he cheweth the cud, but split not the split-hoof; he is stained to you. and the hare, because he cheweth the cud, but split not the split-hoof; he is stained to you. and the swine, though he split the split-hoof, and be cloven-footed, yet he cheweth not the cud; he is stained to you. of their flesh-soaking will ye not eat, and their carcass will ye not touch; they are stained to you. these will ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them will ye eat. and all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they will be an abomination to you: they will be even an abomination to you; ye will not eat of their flesh-soaking but ye will have their carcasses in abomination. whatsoever hath no fins nor scales in the waters, that will be an abomination to you. and these are they which ye will have in abomination among the birds; they will not be eaten, they are an abomination: the eagle, and the vulture, and the osprey, and the vulture, and the kite after his kind; every raven after his kind; and the daughter-of-dove, and the night hawk, and the cuckoo, and the hawk after his kind, and the little owl, and the cormorant, and the great owl, and the swan, and the pelican, and the gier eagle, and the stork, the heron after her kind, and the lapwing, and the bat. all birds that creep, going upon all four, will be an abomination to you. yet these may ye eat of every flying insects 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 insects, which have four feet, will be an abomination to you. and for these ye will be stained: whosoever toucheth the carcass of them will be stained until the even. and whosoever beareth ought of the carcass of them will wash his clothes, and be stained until the even. the carcasses of every domesticated animal which split the split-hoof, and is not cloven-footed, nor cheweth the cud, are stained to you: every one that toucheth them will be stained. and whatsoever goeth upon his paws, among all manner of animals that go on all four, those are stained to you: whoso toucheth their carcass will be stained until the even. and he that beareth the carcass of them will wash his clothes, and be stained until the even: they are stained to you. these also will be stained to you among the insects that creep upon the land; the weasel, and the mouse, and the tortoise after his kind, and the ferret, and the chameleon, and the lizard, and the snail, and the mole. these are stained to you among all that creep: whosoever doth touch them, when they be dead, will be stained until the even. and upon whatsoever any of them, when they are dead, doth fall, it will be stained; whether it be any item of wood, or raiment, or skin, or sack, whatsoever item it be, wherein any work is done, it must be put into water, and it will be stained until the even; so it will be top-bright-end. and every earthen item, wherinto any of them falleth, whatsoever is in it will be stained; and ye will break it. of all meat which may be eaten, that on which such water cometh will be stained: and all drink that may be drunk in every such item will be stained. and every thing whereupon any part of their carcass falleth will be stained; whether it be oven, or ranges for pots, they will be broken down: for they are stained and will be stained to you. nevertheless a fountain or pit, wherein there is plenty of

water, will be top-bright: but that which toucheth their carcass will be stained, and if any part of their carcass fall upon any sowing seed which is to be sown, it will be top-bright: but if any water be put upon the seed, and any part of their carcass fall thereon, it will be stained to you, and if any domesticated animal, of which ye may eat, die; he that toucheth the carcass thereof will be stained until the even, and he that eateth of the carcass of it will wash his clothes, and be stained until the even: he also that beareth the carcass of it will wash his clothes, and be stained until the even, and every insects that creepeth upon the land will be an abomination; it will not be eaten. whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all insects that creep upon the land, them ye will not eat; for they are an abomination. ye will not make yourselves abominable with any insects that creepeth, neither will ye make yourselves stained with them, that ye should be ceased thereby. for i am vowelmovement-io-yeah your these-to: ye will therefore perfect yourselves, and ye will be perfected; for i am perfected: neither will ye cease yourselves with any manner of insects that creepeth upon the land. for i am vowelmovement-io-yeah that bringeth you up out of the land of narrows-produce-mizraim-egypt, to be your these-to: ye will therefore be perfected, for i am perfected. this is the drops-of-teaching-torah of the domesticated animals, and of the birds, and of every living self that moveth in the waters, and of every self that creepeth upon the land: to differentiate between the stained and the top-bright, and between the animal that may be eaten and the animal that may not be eaten.

12

and vowelmovement-io-yeah worded to draw-out-musa, saying, word to betweeners of israel, saying, if a woman have bright-conceived seed, and born a man child: then she will be stained seven days; according to the days of the separation for her infirmity will she be stained, and in the eighth day the flesh-soaking 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 perfected thing, nor come into the perfected, until the days of her top-brightening be fulfilled. but if she bear a maid child, then she will be stained two week-sevens, 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 betweener or for a daughter-housa she will bring a lamb of the first year for a up-on, 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 inward it before vowelmovement-io-yeah, and out-of for her; and she will be out-offed from the issue of her blood. this is the drops-of-teaching-torah for her that hath born a male-rememberer or a female-pierced. and if she be not able to bring a lamb, then she will bring two turtles, or two betweeners of doves; the one for the up-on, and the other for a misser: and the darkener will out-of for her, and she will be top-bright.

13

and vowelmovement-io-yeah worded to draw-out-musa and gather-box-harun, saying, when a man will have in the skin of his flesh-soaking a bear-rising, a scab, or bright spot, and it be in the skin of his flesh-soaking like the neganepalague of narrow-waspishness; then he will be brought to gather-box-harun the darkener or to one of his betweeners the darkener: and the darkener will look on

the touch in the skin of the flesh-soaking and when the hair in the touch is turned white, and the touch in sight be deeper than the skin of his flesh-soaking it is a touch of narrow-waspishness: and the darkener will look on him, and pronounce him stained. if the bright spot be white in the skin of his flesh-soaking and in sight be not deeper than the skin, and the hair thereof be not turned white; then the darkener will shut up him that hath the touch seven days: and the darkener will look on him the seventh day: and, behold, if the touch in his eyes be at a stay, and the touch spread not in the skin; then the darkener will shut him up seven days more: and the darkener will look on him again the seventh day: and, behold, if the touch be somewhat dark, and the touch spread not in the 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 skin, after that he hath been seen of the darkener for his top-brightising, he will be seen of the darkener again. and if the darkener see that, behold, the scab spreadeth in the skin, then the darkener will stained him: it is a narrow-waspishness. when the touch of narrow-waspishness is in a man, then he will be brought to the darkener and the darkener will see him: and, behold, if the bear-rising be white in the skin, and it have turned the hair white, and there be quick raw flesh-soaking in the bear-rising; it is an old narrow-waspishness in the skin of his flesh-soaking and the darkener will stained him, and will not shut him up: for he is stained. and if a narrow-waspishness break out abroad in the skin, and the narrow-waspishness cover all the skin of him that hath the touch from his head even to his foot, wheresoever the darkener looketh; then the darkener will consider: and, behold, if the narrow-waspishness have covered all his flesh-soaking he will pronounce him top-bright that hath the touch: it is all turned white: he is top-bright. but when raw flesh-soaking appeareth in him, he will be stained. and the darkener will see the raw flesh-soaking and pronounce him to be stained: for the raw flesh-soaking is stained: it is a narrow-waspishness. or if the raw flesh-soaking turn again, and be changed to white, he will come to the darkener and the darkener will see him: and, behold, if the touch be turned into white; then the darkener will pronounce him top-bright that hath the touch: he is top-bright. the flesh-soaking also, in which, in the skin thereof, was a boil, and is healed, and in the place of the boil there be a white bear-rising, or a bright spot, white, and somewhat reddish, and it be showed to the darkener and if, when the darkener seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the darkener will stained him: it is a touch of narrow-waspishness broken out of the boil. but if the darkener look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the darkener will shut him up seven days: and if it spread much abroad in the skin, then the darkener will stained him: it is a touch. but if the bright spot stay in his place, and spread not, it is a burning boil; and the darkener will pronounce him top-bright. or if there be any flesh-soaking in the skin whereof there is a hot burning, and the quick flesh-soaking that burneth have a white bright spot, somewhat reddish, or white; then the darkener will look upon it: and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a narrow-waspishness broken out of the burning: wherefore the darkener will stained him: it is the touch of narrow-waspishness. but if the darkener look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the darkener will shut him up seven days: and the darkener will look upon him the seventh day: and if it be spread much-seven abroad in the skin, then the darkener will stained him: it is the touch of narrow-waspish-

ness. and if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a bear-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 skin; and there be in it a yellow thin hair; then the darkener will stained him: it is a dry scall, even a narrow-waspishness upon the head or beard. and if the darkener look on the touch of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the darkener will shut up him that hath the touch of the scall seven days: and in the seventh day the darkener will look on the touch: and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin; he will be shaven, but the scall will he not shave; and the darkener will shut up him that hath the scall seven days more: and in the seventh day the darkener will look on the scall: and, behold, if the scall be not spread in the skin, nor be in sight deeper than the 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 skin after his top-brightening; then the darkener will look on him: and, behold, if the scall be spread in the skin, the darkener will not seek for yellow hair; he is stained. but if the scall be in his eyes at a stay, and that there is black hair 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 skin of their flesh-soaking bright spots, even white bright spots; then the darkener will look: and, behold, if the bright spots in the skin of their flesh-soaking be darkish white; it is a freckled spot that groweth in the skin; he is top-bright. and the man whose hair is fallen off his head, he is bald; yet is he top-bright. and he that hath his hair fallen off from the part of his head toward his face-turnings, he is forehead bald: yet is he top-bright. and if there be in the baldness, or thigh, a white reddish touch; it is a narrow-waspishness sprung up in his baldness, or his thigh. then the darkener will look upon it: and, behold, if the bear-rising of the touch be white reddish in his baldness, or in his thigh, as the narrow-waspishness appeareth in the skin of the flesh-soaking 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 cry, stained, stained. all the days wherein the touch will be in him he will be ceased; he is stained: he will dwell alone; without the camp will his habitation be. the garment also that the touch of narrow-waspishness is in, whether it be a woolen garment, or a linen garment; whether it be in the warp, or woof, of linen, or of woolen; whether in a skin, or in any thing made of skin; and if the touch be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any item of skin; it is a touch of narrow-waspishness, and will be showed to the darkener and the darkener will look upon the touch, and shut up it that hath the touch seven days: and he will look on the touch on the seventh day: if the touch be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is did of skin; the touch is a fretting narrow-waspishness; it is stained. he will therefore burn that garment, whether warp or woof, in woolen or in linen, or any item of skin, wherein the touch is: for it is a fretting narrow-waspishness; it will be burnt in the fire. and if the darkener will look, and, behold, the touch be not spread in the garment, either in the warp, or in the woof, or in any item of skin; then the darkener will direct that they wash the thing wherein the touch is, and he will shut it up seven days more: and the dark-

ener will look on the touch, after that it is washed: and, behold, if the touch have not changed his color, and the touch be not spread; it is stained; thou will burn it in the fire; it is fret inward, whether it be bare within or without. and if the darkener look, and, behold, the touch be somewhat dark after the washing of it; then he will rend it out of the garment, or out of the skin, or out of the warp, or out of the woof: and if it appear still in the garment, either in the warp, or in the woof, or in any item of skin; it is a spreading touch: thou will burn that wherein the touch is with fire. and the garment, either warp, or woof, or whatsoever item of skin it be, which thou will wash, if the touch be departed from them, then it will be washed the second time, and will be top-bright. this is the drops-of-teaching-torah of the touch of narrow-waspishness in a garment of woolen or linen, either in the warp, or woof, or any item of skins, to pronounce it top-bright, or to pronounce it stained.

14

and vowelmovement-io-yeah worded to draw-out-musa, saying, this will be the drops-of-teaching-torah of the narrow-waspish in the day of his top-brightening: he will be brought to the darkener and the darkener will go forth out of the camp; and the darkener will look, and, behold, if the touch of narrow-waspishness be healed in the narrow-waspish; then will the darkener direct to take for him that is to be top-brightend two birds alive and top-bright, and cedar wood, and two caterpillars, and hyssop: and the darkener will direct that one of the birds be slayed in an earthen item over living water: as for the living bird, he will take it, and the cedar wood, and the two caterpillars, and the hyssop, and will dip them and the living bird in the blood of the bird that was slayed over the living water: and he will sprinkle upon him that is to be top-brightend from the narrow-waspishness seven times, and will pronounce him top-bright, and will let the living bird loose into the open field. and he that is to be top-brightend will wash his clothes, and shave off all his hair, 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 hair off his head and his beard and his eyebrows, even all his hair he will shave off: and he will wash his clothes, also he will wash his flesh-soaking 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 deals of fine flour for a rest-absorber, mix-faded with oil, and one log of oil. and the darkener that maketh him top-bright will present the man that is to be made top-bright, and those things, before vowelmovement-io-yeah, at the opening of the proto-sinaitic-script-meet-until-due-tent: and the darkener will take one he lamb, and inward him for a faultier, and the log of oil, and sieve them for a sieve before vowelmovement-io-yeah: and he will slay the lamb in the place where he will slay the misser and the up-on, in the perfected place: for as the misser is the priest's, so is the faultier: it is most perfected: and the darkener will take some of the blood of the faultier, and the darkener will put 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 vowelmovement-io-yeah: and of the remainder of the oil that is in his hand will the darkener put 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 faulter: and the remnant of the oil that is in the priest's hand he will pour upon the head of him that is to be out-offed: and the darkener will out-of for him before vowelmovement-io-yeah. and the darkener will do the misser, and out-of for him that is to be out-offed from his stainedness; and afterward he will slay the up-on: and the darkener will up-on the up-on and the rest-absorber upon the butcher-place: and the darkener will out-of 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 for him, and one tenth deal of fine flour mix-faded with oil for a rest-absorber, 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 up-on. and he will bring them on the eighth day for his top-brightising to the darkener to the opening of the proto-sinaitic-script-meet-until-due-tent, before vowelmovement-io-yeah. 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 vowelmovement-io-yeah: and he will slay the lamb of the faulter, and the darkener will take some of the blood of the faulter, and put 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 vowelmovement-io-yeah: and the darkener will put 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 put upon the head of him that is to be out-offed, to out-of for him before vowelmovement-io-yeah. 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 up-on, with the rest-absorber: and the darkener will out-of for him that is to be out-offed before vowelmovement-io-yeah. this is the drops-of-teaching-torah of him in whom is the touch of narrow-waspishness, whose hand is not able to get that which pertaineth to his top-brightising. and vowelmovement-io-yeah worded to draw-out-musa and to gather-box-harun, saying, when ye be come into the land of nest-buy-canaan which i give to you for a holding, and i put the touch of narrow-waspishness in a house of the land of your holding; and he that owneth the house will come and tell the darkener saying, it seemeth to me there is as it were a touch in the house: then the darkener will direct that they empty the house, before the darkener go into it to see the touch, that all that is in the house be not made stained: and afterward the darkener will go in to see the house: and he will look on the touch, and, behold, if the touch be in the walls of the house with hollow streaks, greenish or reddish, which in sight are lower than the wall; then the darkener will go out of the house to the opening of the house, and shut up the house seven days: and the darkener will come again the seventh day, and will look: and, behold, if the touch be spread in the walls of the house; then the darkener will direct that they take away the stones in which the touch is, and they will cast them into an stained place without the city: and he will cause the house to be scraped within round about, and they will pour out the dust that they scrape off without the city into an stained place: and they will take other stones, and put them in the place of those stones; and he will take other mortar, and will plaster the house. and if the touch come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered; then the darkener will come and look,

and, behold, if the touch be spread in the house, it is a fretting narrow-waspishness in the house; it is stained, and he will break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he will carry them forth out of the city into an stained place. moreover he that goeth into the house all the while that it is shut up will be stained until the even. and he that lieth in the house will wash his clothes; and he that eateth in the house will wash his clothes. and if the darkener will come in, and look upon it, and, behold, the touch hath not spread in the house, after the house was plastered: then the darkener will pronounce the house top-bright, because the touch is healed. and he will take to miss-cleanse the house two birds, and cedar wood, and two caterpillars, and hyssop: and he will slay the one of the birds in an earthen item over living water: and he will take the cedar wood, and the hyssop, and the two caterpillars, and the living bird, and dip them in the blood of the slain bird, and in the living water, and sprinkle the house seven times: and he will miss-cleanse the house with the blood of the bird, and with the living water, and with the living bird, and with the cedar wood, and with the hyssop, and with the two caterpillars: but he will send the living bird out of the city into the open fields, and out-of for the house: and it will be top-bright. this is the drops-of-teaching-torah for all manner of touch of narrow-waspishness, and scall, and for the narrow-waspishness of a garment, and of a house, and for a bear-rising, and for a scab, and for a bright spot: to teach when it is stained, and when it is top-bright: this is the drops-of-teaching-torah of narrow-waspishness.

15

and vowelmovement-io-yeah worded to draw-out-musa and to gather-box-harun, saying, word to betweeners of israel, and say to them, when any man hath a running issue out of his flesh-soaking because of his issue he is stained. and this will be his stainedness in his issue: whether his flesh-soaking run with his issue, or his flesh-soaking be stopped from his issue, it is his stainedness. every bed, whereon he lieth that hath the issue, is stained: and every item, whereon he sitteth, will be stained. and whosoever toucheth his bed will wash his clothes, and aged-daughter-bathe himself in water, and be stained until the even. and he that sitteth on any item whereon he sat that hath the issue will wash his clothes, and aged-daughter-bathe himself in water, and be stained until the even. and he that toucheth the flesh-soaking of him that hath the issue will wash his clothes, and aged-daughter-bathe himself in water, and be stained until the even. and if he that hath the issue spit upon him that is top-bright; then he will wash his clothes, and aged-daughter-bathe himself in water, and be stained until the even. and what saddle soever he rideth upon that hath the issue will be stained. and whosoever toucheth any item that was under him will be stained until the even: and he that beareth any of those things will wash his clothes, and aged-daughter-bathe himself in water, and be stained until the even. and whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he will wash his clothes, and aged-daughter-bathe himself in water, and be stained until the even. and the item of earth, that he toucheth which hath the issue, will be broken: and every item of wood will be rinsed in water. and when he that hath an issue is top-brightend of his issue; then he will number to himself seven days for his top-brightising, and wash his clothes, and aged-daughter-bathe his flesh-soaking in living water, and will be top-bright. and on the eighth day he will take to him two explore-turtledoves, or two betweeners of doves, and come before vowelmovement-io-yeah 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 up-on; and the darkener will out-of for him before vowelmovement-io-yeah for his issue, and if any man's seed of copulation go out from him, then he will wash all his flesh-soaking in water, and be stained until the even. and every garment, and every skin, whereon is the seed of copulation, will be washed with water, and be stained until the even. the woman also with whom man will lie with seed of copulation, they will both aged-daughter-bathe themselves in water, and be stained until the even. and if a woman have an issue, and her issue in her flesh-soaking be blood, she will be put apart seven days: and whosoever toucheth her will be stained until the even. and every thing that she lieth upon in her separation will be stained: every thing also that she sitteth upon will be stained. and whosoever toucheth her bed will wash his clothes, and aged-daughter-bathe himself in water, and be stained until the even. and whosoever toucheth any thing that she sat upon will wash his clothes, and aged-daughter-bathe himself in water, and be stained until the even. and if it be on her bed, or on any item whereon she sitteth, when he toucheth it, he will be stained until the even. and if any man lie with her at all, and her flowers be upon him, he will be stained seven days; and all the bed whereon he lieth will be stained. and if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her stainedness will be as the days of her separation: she will be stained. every bed whereon she lieth all the days of her issue will be to her as the bed of her separation: and whatsoever item she sitteth upon will be stained, as the stainedness of her separation. and whosoever toucheth those things will be stained, and will wash his clothes, and aged-daughter-bathe himself in water, and be stained until the even. but if she be top-brightend of her issue, then she will number to herself seven days, and after that she will be top-bright. and on the eighth day she will take to her two turtles, or two 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 up-on; and the darkener will out-of for her before vowelmovement-io-yeah for the issue of her stainedness. thus will ye separate betweeners of soaking-to-israel from their stainedness; that they die not in their stainedness, when they cease my dwelling that is among them. this is the drops-of-teaching-torah of him that hath an issue, and of him whose seed goeth from him, and is ceased therewith; and of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is stained.

16

and vowelmovement-io-yeah worded to draw-out-musa after the death of the two betweeners of gather-box-harun, when they inwarded before vowelmovement-io-yeah, and died; and vowelmovement-io-yeah said to draw-out-musa, word to gather-box-harun thy brother, that he come not at all times into the perfected place within the breaker before the out-of, which is upon the gather-box; that he die not: for i will appear in the cloud upon the out-of. thus will gather-box-harun come into the perfected place: with a bull child of cattle for a misser, and a ram for a up-on. he will put on the perfected linen coat, and he will have the linen trousers upon his flesh-soaking and will be girded with a linen girdle, and with the linen branch-bonnet will he be attired: these are perfected garments; therefore will he wash his flesh-soaking in water, and so put them on and he will take of the meeting of betweeners of soaking-to-israel two kids of the goats for a misser, and one ram for a up-on. and gather-box-

harun will inward his bull of the misser, which is for himself, and out-of for himself, and for his house. and he will take the two goats, and present them before vowelmovement-io-yeah at the opening of the proto-sinaitic-script-meet-until-due-tent. and gather-box-harun will cast lots upon the two goats; one lot for vowelmovement-io-yeah, and the other lot for the scapegoat-azazel. and gather-box-harun will inward the goat upon which vowelmovement-io-yeah's lot fell, and inward him for a misser. but the goat, on which the lot fell to be the scapegoat-azazel, will be presented alive before vowelmovement-io-yeah, to out-of with him, and to send him for a scapegoat-azazel into the place-of-word-desert. and gather-box-harun will inward the bull of the misser, which is for himself, and will out-of for himself, and for his house, and will slay the bull of the misser which is for himself: and he will take a censer full of burning coals of fire from off the butcher-place before vowelmovement-io-yeah, and his hands full of sweet incense beaten small, and bring it within the breaker: and he will put the incense upon the fire before vowelmovement-io-yeah, that the cloud of the incense may cover the out-of 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 eastward; and before the out-of will he sprinkle of the blood with his finger seven times. then will he slay the goat of the misser, that is for the with-mum, and bring his blood within the breaker, and do with that blood as he did with the blood of the bull, and sprinkle it upon the out-of, and before the out-of: and he will out-of for the perfected place, because of the stainedness of betweeners of israel, 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 man in the proto-sinaitic-script-meet-until-due-tent when he goeth in to out-of in the perfected place, until he come out, and have made an out-of for himself, and for his household, and for all the meeting of israel. and he will go out to the butcher-place that is before vowelmovement-io-yeah, and out-of for it; and will take of the blood of the bull, and of the blood of the goat, and put it upon the ray-horns of the butcher-place round about. and he will sprinkle of the blood upon it with his finger seven times, and top-brighten it, and perfect it from the stainedness of betweeners of israel. and when he did an end of out-of the perfected place, and the proto-sinaitic-script-meet-until-due-tent, and the butcher-place, he will inward the live goat: and gather-box-harun will lay both his hands upon the head of the live goat, and confess over him all the season-answers of betweeners of israel, and all their go-beyonds in all their misses, putting them upon the head of the goat, and will send him away by the hand of a fit man into the place-of-word-desert: and the goat will bear upon him all their season-answers to cut-off land: and he will send the goat in the place-of-word-desert. and gather-box-harun will come into the proto-sinaitic-script-meet-until-due-tent, and will put off the linen garments, which he put on when he went into the perfected place, and will leave them there: and he will wash his flesh-soaking with water in the perfected place, and put on his garments, and come forth, and up-on his up-on, and the up-on of the with-mum, and out-of for himself, and for the with-mum. and the fat of the misser will he burn upon the butcher-place. and he that send the goat for the scapegoat-azazel will wash his clothes, and aged-daughter-bathe his flesh-soaking in water, and afterward come into the camp. and the bull for the misser, and the goat for the misser, whose blood was brought in to make out-of in the perfected place, will one carry forth without the camp; and they will burn in the fire their skins, and their flesh-soaking and their dung. and he that burneth them will wash

his clothes, and aged-daughter-bathe his flesh-soaking in water, and afterward he will come into the camp, and this will be a statute world to you: that in the seventh month, on the tenth day of the month, ye will pauper your selfs, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: for on that day will the darkener out-of for you, to top-brighten you, that ye may be top-bright from all your misses before vowelmovement-io-yeah. it will be a seventh of rest to you, and ye will pauper your selfs, by a statute world. and the darkener whom he will use-anoint, and whom he will fill to darkener in his father's stead, will make the out-of, and will put on the linen clothes, even the perfected garments: and he will out-of for the perfected perfected, and he will out-of for the proto-sinaitic-script-meet-until-due-tent, and for the butcher-place, and he will out-of for the darkener, and for all the with-mum of the meeting. and this will be a world statute to you, to out-of for betweeners of soaking-to-israel for all their misses once a year. and he did as vowelmovement-io-yeah directed draw-out-musa.

17

and vowelmovement-io-yeah worded to draw-out-musa, saying, word to gather-box-harun, and to his betweeners, and to all betweeners of israel, and say to them; this is the word which vowelmovement-io-yeah hath directed, saying, what man soever there be of the house of israel, that slayeth an ox, or lamb, or goat, in the camp, or that slayeth it out of the camp, and inwardeth it not to the opening of the proto-sinaitic-script-meet-until-due-tent, to inward a inward to vowelmovement-io-yeah before the dwelling of vowelmovement-io-yeah; blood will be imputed to that man; he hath shed blood; and that man will be cut off from his with-mum: to the end that betweeners of soaking-to-israel may bring their butchers, which thy butcher in the open field, even that they may bring them to vowelmovement-io-yeah, to the opening of the proto-sinaitic-script-meet-until-due-tent, to the darkener and butcher them for butchered complete to vowelmovement-io-yeah. and the darkener will sprinkle the blood upon the butcher-place of vowelmovement-io-yeah at the opening of the proto-sinaitic-script-meet-until-due-tent, and burn the fat for a smell fragrance to vowelmovement-io-yeah. 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 israel, or of the strangers which sojourn among you, that up-oneth a up-on or butcher, and bringeth it not to the opening of the proto-sinaitic-script-meet-until-due-tent, to do it to vowelmovement-io-yeah; even that man will be cut off from his with-mum. and whatsoever man there be of the house of israel, or of the strangers that sojourn inward you, that eateth any manner of blood; i will even set my face-turnings against that self that eateth blood, and will cut him off from inward his with-mum. for the life of the flesh-soaking is in the blood: and i have given it to you upon the butcher-place to out-of for your selfs: for it is the blood that maketh an out-of for the self. therefore i said to betweeners of israel, no self of you will eat blood, neither will any stranger that sojourneth among you eat blood. and whatsoever man there be of betweeners of israel, or of the strangers that sojourn among you, which hunteth and catcheth any animal or birds that may be eaten; he will even pour out the blood thereof, and cover it with dust. for it is the life of all flesh-soaking the blood of it is for the life thereof: therefore i said to betweeners of israel, ye will eat the blood of no manner of flesh-soaking for the life of all flesh-soaking is the blood thereof: whosoever eateth it will be cut off. and every self that eateth that which died

of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he will both wash his clothes, and aged-daughter-bathe himself in water, and be stained until the even: then will he be top-bright. but if he wash them not, nor aged-daughter-bathe his flesh-soaking then he will bear his season-answer.

18

and vowelmovement-io-yeah worded to draw-out-musa, saying, word to betweeners of israel, and say to them, i am vowelmovement-io-yeah your these-to. after the doings of the land of narrows-produce-mizraim-egypt, wherein ye dwelt, will ye not do: and after the doings of the land of nest-buy-canaan whither i bring you, will ye not do: neither will ye walk in their ordinances. ye will do my crises, and keep mine crisis, to walk therein: i am vowelmovement-io-yeah your these-to. ye will therefore keep my statutes, and my crises: which if a man do, he will live in them: i am vowelmovement-io-yeah. none of you will approach to any that is near of kin to him, to uncover their nakedness: i am vowelmovement-io-yeah. the skin-nakedness of thy father, or the skin-nakedness of thy mother, will thou not uncover: she is thy mother; no uncover her skin-nakedness. the skin-nakedness of thy father's woman will thou not uncover: it is thy father's skin-nakedness. the skin-nakedness of thy sister, the daughter-housa of thy father, or daughter-housa of thy mother, whether she be born at home, or born abroad, even their skin-nakedness no uncover. the skin-nakedness of thy son's daughter-housa or of thy daughter's daughter-housa even their skin-nakedness no uncover: for theirs is thine own skin-nakedness. the skin-nakedness of thy father's woman's daughter-housa begotten of thy father, she is thy sister, no uncover her skin-nakedness. no uncover the skin-nakedness of thy father's sister: she is thy father's near kinswoman. no uncover the skin-nakedness of thy mother's sister: for she is thy mother's near kinswoman. no uncover the skin-nakedness of thy father's brother, no approach to his woman: she is thine aunt. no uncover the skin-nakedness of thy daughter in law: she is thy son's woman; no uncover her skin-nakedness. no uncover the skin-nakedness of thy brother's woman: it is thy brother's skin-nakedness. no uncover the skin-nakedness of a woman and her daughter-housa neither will thou take her son's daughter-housa or her daughter's daughter-housa to uncover her skin-nakedness; for they are her near kinswomen: it is incest. neither will thou take a woman to her sister, to vex her, to uncover her skin-nakedness, beside the other in her life time. also no approach to a woman to uncover her skin-nakedness, as long as she is put apart for her stainedness. moreover no lie carnally with thy in-sight's woman, to cease thyself with her. and no let any of thy seed cross through the fire to king-molech, neither will thou void the name of thy these-to: i am vowelmovement-io-yeah. no lie with mankind, as with womankind: it is holy. neither will thou lie with any domesticated animal to cease thyself therewith: neither will any woman stand before a domesticated animal to lie down thereto: it is confusion. cease not ye yourselves in any of these things: for in all these the nations are ceased which i cast out before you: and the land is ceased: therefore i do visit the season-answer thereof upon it, and the land itself vomiteth out her inhabitants. ye will therefore keep my statutes and my crises, and will not commit any of these holies; neither any of your own nation, nor any stranger that sojourneth among you: (for all these holies 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

holies, even the selfs that commit them will be cut off from inward their with-mum. therefore will ye keep mine ordinance, that ye commit not any one of these holy imitate-statutes, which were committed before you, and that ye cease not yourselves therein: i am vowelmovement-io-yeah your these-to.

19

and vowelmovement-io-yeah worded to draw-out-musa, saying, word to all the meeting of betweeners of israel, and say to them, ye will be perfected: for i vowelmovement-io-yeah your these-to am perfected. ye will respect every man his mother, and his father, and keep my seventh: i am vowelmovement-io-yeah your these-to. turn ye not to ideal-idols, nor do to yourselves screen these-to: i am vowelmovement-io-yeah your these-to. and if ye butcher a butcher of completes to vowelmovement-io-yeah, ye will offer it at your own will. it will be eaten the same day ye butcher it, and on the morrow: and if ought remain until the third day, it will be burnt in the fire. and if it be eaten at all on the third day, it is abominable; it will not be accepted. therefore every one that void-eateth it will bear his season-answer, because he hath voided the perfected thing of vowelmovement-io-yeah: and that self will be cut off from his with-mum. and when ye reap the harvest of your land, no wholly reap the corners of thy field, neither will thou gather the gleanings of thy harvest. and no glean thy vineyard, neither will thou gather every grape of thy vineyard; thou wilt leave them for the poor and stranger: i am vowelmovement-io-yeah your these-to. ye will not steal, neither deal falsely, neither lie one to another. and ye will not swear-seven by my name falsely, neither will thou void the name of thy these-to: i am vowelmovement-io-yeah. no defraud thy in-sight, neither rob him: the wages of the achiever that is hired will not abide with thee all night until the morning. no curse the deaf, nor put a stumbling-block before the skin-blind, but will respect thy these-to: i am vowelmovement-io-yeah. ye will do no unrighteousness in crisis no respect the person of the poor, nor honor the person of the mighty: but in being right will thou crisis thy neighbor. no go up and down as a talebearer among thy with-mum: neither will thou stand against the blood of thy in-sight; i am vowelmovement-io-yeah. no hate thy brother in thine heart: thou wilt in any wise reprove thy neighbor, and not suffer miss upon him. no avenge, nor bear any grudge against betweeners of thy with-mum, but thou wilt love thy in-sight as thyself: i am vowelmovement-io-yeah. ye will keep my statutes. no let thy cattle gender with a diverse kind: no sow thy field with mingled seed: neither will a garment mingled of linen and woollen come upon thee. and whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an man, and not at all retrieved, nor freedom given her; she will be scourged; they will not be put to death, because she was not free. and he will bring his fault to vowelmovement-io-yeah, to the opening of the proto-sinaitic-script-meet-until-due-tent, even a ram for a faultier. and the darkener will out-of for him with the ram of the faultier before vowelmovement-io-yeah for his fault which he hath done: and the fault which he hath done will be out-offed him. and when ye will come into the land, and will have planted all manner of trees for food, then ye will count the fruit thereof as foreskinned: three years will it be as foreskinned to you: it will not be eaten of. but in the fourth year all the fruit thereof will be perfected to rave-praise vowelmovement-io-yeah withal. and in the fifth year will ye eat of the fruit thereof, that it may yield to you the increase thereof: i am vowelmovement-io-yeah your these-to. 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 destroy the corners of thy beard. ye will not make any cuttings in your flesh-soaking for the dead, nor print any marks upon you: i am vowelmovement-io-yeah. do not void thy daughter-housa 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 seventh, and reverence my perfected: i am vowelmovement-io-yeah. regard not them that have familiar breathwinds, neither seek after wizards, to be ceased by them: i am vowelmovement-io-yeah your these-to. thou wilt rise up before the hoary head, and honor the face-turnings of the old man, and respect thy these-to: i am vowelmovement-io-yeah. 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 wilt love him as thyself; for ye were strangers in the land of narrows-produce-mizraim-egypt: i am vowelmovement-io-yeah your these-to. ye will do no unrighteousness in crisis in meteyard, in weight, or in crisis-measure. right balances, right weights, a right tired-ephah, and a right here-hin will ye have: i am vowelmovement-io-yeah your these-to, which brought you out of the land of narrows-produce-mizraim-egypt. therefore will ye keep all my statutes, and all my crises, and do them: i am vowelmovement-io-yeah.

20

and vowelmovement-io-yeah worded to draw-out-musa, saying, again, thou wilt say to betweeners of israel, whosoever he be of betweeners of israel, or of the strangers that sojourn in israel, that giveth any of his seed to king-molech; he will surely be put to death: the with-mum of the land will stone him with stones. and i will set my face-turnings against that man, and will cut him off from inward his with-mum; because he hath given of his seed to king-molech, to cease my perfected, and to void my perfected name. and if the with-mum 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 set my face-turnings against that man, and against his family, and will cut him off, and all that go a feeding-whoring after him, to prostitute with king-molech, from inward their with-mum. and the self that turneth after such as have familiar breathwinds, and after wizards, to go a feeding-whoring after them, i will even set my face-turnings against that self, and will cut him off from inward his with-mum. perfect yourselves therefore, and be ye perfected: for i am vowelmovement-io-yeah your these-to. and ye will keep my statutes, and do them: i am vowelmovement-io-yeah which perfect you. forevery one that curseth his father or his mother will be deadly put to death: he hath cursed his father or his mother; his blood will be upon him. and the man that committeth adultery with another man's woman, even he that committeth adultery with his 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 holy: 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 domesticated animal, he will surely be put to death: and ye will kill the domesticated animal. and if a woman approach to any domesticated animal, and lie down thereto, thou wilt kill the woman, and the domes-

ticated 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-housa or his mother's daughter-housa 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-mum: he hath uncovered his sister's skin-nakedness; he will bear his season-answer. and if a man will lie with a woman having her sickness, and will uncover her skin-nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them will be cut off from inward their with-mum. and no uncover the skin-nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they will bear their season-answer. and if a man will lie with his uncle's woman, he hath uncovered his uncle's skin-nakedness: they will bear their miss they will die childless. and if a man will take his brother's woman, it is an stained thing: he hath uncovered his brother's skin-nakedness; they will be childless. ye will therefore keep all my statutes, and all my crises, and do them: that the land, whither i bring you to dwell therein, spue you not out. and ye will not walk in the manners of the nation, which i cast out before you: for they committed all these things, and therefore i abhorred them. but i have said to you, ye will network-inherit their land, and i will give it to you to network-inherit it, a land that floweth with milk and honey: i am vowelmovement-io-yeah your these-to, which have differentiated you from other with-mums. ye will therefore differentiate between top-bright domesticated animals and stained, and between stained birds and top-bright: and ye will not make your selfs abominable by domesticated animal, or by birds, or by any manner of living thing that creepeth on the earth, which i have differentiated from you as stained. and ye will be perfected to me: for i vowelmovement-io-yeah am perfected, and have differentiated you from other with-mums, 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 vowelmovement-io-yeah said to draw-out-musa, speak to the darkener the betweeners of gather-box-harun, and say to them, there will none be ceased for the dead among his with-mum: 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-housa 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 husband among his with-mum, to profane himself. they will not make baldness upon their head, neither will they shave off the corner of their beard, nor make any cuttings in their flesh-soaking they will be perfected to their these-to, and not void the name of their these-to: for the inwards of vowelmovement-io-yeah made by fire, and the bread of their these-to, they do inward: therefore they will be perfected. 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 perfected to his these-to. thou will perfect him therefore; for he inwardeth the bread of thy these-to: he will be perfected to thee: for i vowelmovement-io-yeah, which perfect you, am perfected. and the daughter-housa of any darkener if she void herself by playing the whore, she voidth her father: she will be burnt with fire. and he that is the high darkener among his brethren, upon whose head the use-anointing oil was poured, and that is filld to put on the garments, will not uncover his head, nor rend his clothes; neither will he go in to any dead body, nor cease himself for his father, or for his mother; neither will he go out of the perfected, nor

void the perfected of his these-to; for the crown of the use-anointing oil of his these-to is upon him: i am vowelmovement-io-yeah. and he will take a woman in her virginity. a widow, or a divorced woman, or void, or an feed-harlot, these will he not take: but he will take a virgin of his own with-mum to woman. neither will he void his seed among his with-mum: for i vowelmovement-io-yeah do perfect him. and vowelmovement-io-yeah worded to draw-out-musa, saying, word to gather-box-harun, saying, whosoever he be of thy seed in their generations that hath any blemish, let him not approach to inward the bread of his these-to. for whatsoever man he be that hath a blemish, he will not approach: a skin-blind man, or a stopskip-lame, or he that hath a flat nose, or any thing superfluous, or a man that is broken-footed, or broken-handed, or crook-backed, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken; no man that hath a blemish of the seed of gather-box-harun the darkener will come nigh to inward the inwards of vowelmovement-io-yeah made by fire: he hath a blemish; he will not come nigh to inward the bread of his these-to. he will eat the bread of his these-to, both of the most perfected, and of the perfected. 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 perfecteds: for i vowelmovement-io-yeah do perfect them. and draw-out-musa told it to gather-box-harun, and to his betweeners, and to all betweeners of israel.

22

and vowelmovement-io-yeah worded to draw-out-musa, saying, word to gather-box-harun and to his betweeners, that they separate themselves from the perfected words of betweeners of israel, and that they void not my perfected name in those words which they perfect to me: i am vowelmovement-io-yeah. say to them, whosoever he be of all your seed inward your generations, that goeth to the perfected things, which betweeners of soaking-to-israel perfect to vowelmovement-io-yeah, having his stainedness upon him, that self will be cut off from my presence: i am vowelmovement-io-yeah. what man soever of the seed of gather-box-harun is a narrow-waspish, or hath a running issue; he will not eat of the perfected things, until he be top-bright. and whoso toucheth any thing that is stained by the dead, or a man whose seed goeth from him; or whosoever toucheth any insects, whereby he may be made stained, or a man of whom he may take stainedness, whatsoever stainedness he hath; the self which hath touched any such will be stained until even, and will not eat of the perfected things, unless he wash his flesh-soaking with water. and when the sun is down, he will be top-bright, and will afterward eat of the perfected things; because it is his food. that which dieth of itself, or is torn with beasts, he will not eat to cease himself therewith; i am vowelmovement-io-yeah. they will therefore keep mine ordinance, lest they bear miss for it, and die therefore, if they void it: i vowelmovement-io-yeah do perfect them. there will no stranger eat of the perfected thing: a sojourner of the darkener or an hired servant, will not eat of the perfected thing. but if the darkener buy any self with his money, he will eat of it, and he that is born in his house: they will eat of his meat. if the priest's daughter-housa also be married to a stranger, she may not eat of an high of the perfected things. but if the priest's daughter-housa be a widow, or divorced, and have no child, and is returned 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 perfected thing unwittingly, then he will put the fifth part thereof to it, and will give it to the darkener with the perfected thing. and they will not void the perfected things of betweeners

of israel, which they high to vowelmovement-io-yeah; or suffer them to bear the season-answer of fault, when they eat their perfected things: for i vowelmovement-io-yeah do perfect them. and vowelmovement-io-yeah worded to draw-out-musa, saying, word to gather-box-harun, and to his betweeners, and to all betweeners of israel, and say to them, whatsoever he be of the house of israel, or of the strangers in israel, that will inward his inward for all his vows, and for all his volunteers, which they will inward to vowelmovement-io-yeah for a up-on; ye will at your will a male-rememberer sound, of the beeves, of the sheep, or of the goats. but whatsoever hath a blemish, that will ye not inward: for it will not be acceptable for you. and whosoever butchers a butcher of completes to vowelmovement-io-yeah to accomplish his vow, or a volunteer in beeves or sheep, it will be sound to be accepted; there will be no blemish therein. skin-blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye will not inward these to vowelmovement-io-yeah, nor make an fry of them upon the butcher-place to vowelmovement-io-yeah. either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou do for a volunteer; but for a vow it will not be accepted. ye will not inward to vowelmovement-io-yeah that which is bruised, or crushed, or broken, or cut; neither will ye do any inward thereof in your land. neither from a stranger's hand will ye inward the bread of your these-to of any of these; because their destroyion is in them, and blemishes be in them: they will not be accepted for you. and vowelmovement-io-yeah worded to draw-out-musa, saying, when a bullock, or a sheep, or a goat, is inward forth, then it will be seven days under the dam; and from the eighth day and thenceforth it will be accepted for a fry to vowelmovement-io-yeah. and whether it be cow, or ewe, ye will not slay it and her young both in one day. and when ye will butcher a butcher of thanks to vowelmovement-io-yeah, 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 vowelmovement-io-yeah. therefore will ye keep my directives, and do them: i am vowelmovement-io-yeah. neither will ye void my perfected name; but i will be perfected among betweeners of israel: i am vowelmovement-io-yeah which perfect you, that brought you out of the land of narrows-produce-mizraim-egypt, to be your these-to: i am vowelmovement-io-yeah.

23

and vowelmovement-io-yeah worded to draw-out-musa, saying, word to betweeners of israel, and say to them, concerning the feasts of vowelmovement-io-yeah, which ye will proclaim to be perfected convocations, even these are my feasts. six days will work be done; but the seventh day is the seventh of rest, an perfected convocation; ye will do no work therein: it is the seventh of vowelmovement-io-yeah in all your dwellings. these are the feasts of vowelmovement-io-yeah, even perfected convocations, which ye will proclaim in their seasons. in the fourteenth day of the first month at even is vowelmovement-io-yeah's stop-skip. and on the fifteenth day of the same month is the feast of lit-mazat to vowelmovement-io-yeah: seven days ye eat lit-mazat. in the first day ye will have an perfected convocation: ye will do no servile work therein. but ye will inward a fry to vowelmovement-io-yeah seven days: in the seventh day is an perfected convocation: ye will do no servile work therein. and vowelmovement-io-yeah worded to draw-out-musa, saying, word to betweeners of israel, 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 vowelmove-

ment-io-yeah, to be accepted for you: on the morrow after the seventh the darkener will sieve it. and ye will do that day when ye sieve the sheaf an he lamb sound of the first year for a up-on to vowelmovement-io-yeah. and the rest-absorber thereof will be two tenth deals of fine flour mix-faded with oil, a fry to vowelmovement-io-yeah for a smell fragrance: and the pouring thereof will be of wine, the fourth part of an here-hin and ye will eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have inward a inward to your these-to: it will be a statute world throughout your generations in all your dwellings. and ye will count to you from the morrow after the seventh, from the day that ye brought the sheaf of the sieve; seven sevenths will be sound: even to the morrow after the seventh seventh will ye number fifty days; and ye will inward a new rest-absorber to vowelmovement-io-yeah. ye will bring out of your habitations two sieve loaves of two tenth deals; they will be of fine flour; they will be baked with leaven; they are the firstfruits to vowelmovement-io-yeah. and ye will inward with the bread seven lambs sound of the first year, and one bull child of cattle, and two lambs: they will be for a up-on to vowelmovement-io-yeah, with their rest-absorber, and their pourings, even a ash, of smell fragrance to vowelmovement-io-yeah. then ye will butcher one kid of the goats for a misser, and two lambs of the first year for a butcher of completes. and the darkener will sieve them with the bread of the firstfruits for a sieve before vowelmovement-io-yeah, with the two lambs: they will be perfected to vowelmovement-io-yeah for the darkener and ye will proclaim on the selfsame day, that it may be an perfected convocation to you: ye will do no servile work therein: it will be a statute world in all your dwellings throughout your generations. and when ye reap the harvest of your land, no make clean riddance of the corners of thy field when thou reapest, neither will thou gather any gleanings of thy harvest: thou will leave them to the poor, and to the stranger: i am vowelmovement-io-yeah your these-to. and vowelmovement-io-yeah worded to draw-out-musa, saying, word to betweeners of israel, saying, in the seventh month, in the first day of the month, will ye have a seventh, a memorial of blowing of trumpets, an perfected convocation. ye will do no servile work therein: but ye will inward a fry to vowelmovement-io-yeah. and vowelmovement-io-yeah worded to draw-out-musa, saying, also on the tenth day of this seventh month there will be a day of out-of: it will be an perfected convocation to you; and ye will pauper your selfs, and inward a fry to vowelmovement-io-yeah. and ye will do no work in that same day: for it is a day of out-of, to out-of for you before vowelmovement-io-yeah your these-to. for whatsoever self it be that will not be afflicted in that same day, he will be cut off from his with-mum. and whatsoever self it be that doeth any work in that same day, the same self will i make lost from inward his with-mum. ye will do no manner of work: it will be a statute world throughout your generations in all your dwellings. it will be to you a seventh of rest, and ye will pauper your selfs: in the ninth day of the month at even, from even to even, will ye celebrate your seventh. and vowelmovement-io-yeah worded to draw-out-musa, saying, word to betweeners of israel, saying, the fifteenth day of this seventh month will be the feast of booths for seven days to vowelmovement-io-yeah. on the first day will be an perfected convocation: ye will do no servile work therein. seven days ye will inward a fry to vowelmovement-io-yeah: on the eighth day will be an perfected convocation to you; and ye will inward a fry to vowelmovement-io-yeah: it is a confine assembly; and ye will do no servile work therein. these are the feasts of vowelmovement-io-yeah, which ye will proclaim to be perfected convocations, to inward a fry to vowelmovement-

io-yeah, a up-on, and a rest-absorber, a butcher, and pourings, every word upon his day: beside the seventh of vowelmovement-io-yeah, and beside your gifts, and beside all your vows, and beside all your volunteers, which ye give to vowelmovement-io-yeah. also in the fifteenth day of the seventh month, when ye have added in the fruit of the land, ye will keep a feast to vowelmovement-io-yeah seven days: on the first day will be a seventh, and on the eighth day will be a seventh. and ye will take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye will cheer before vowelmovement-io-yeah your these-to seven days. and ye will do it a feast to vowelmovement-io-yeah seven days in the year. it will be a statute world in your generations: ye will celebrate it in the seventh month. ye will dwell in booths seven days; all that are soaking-to-israelites born will dwell in booths: that your generations may know that i made betweeners of soaking-to-israel to dwell in booths, when i brought them out of the land of narrows-produce-mizraim-egypt: i am vowelmovement-io-yeah your these-to. and draw-out-musa declared to betweeners of soaking-to-israel the feasts of vowelmovement-io-yeah.

24

and vowelmovement-io-yeah worded to draw-out-musa, saying, direct betweeners of israel, that they bring to thee win-pure oil olive beaten for the light, to cause the lamps to burn continually. without the breaker of the witness, in the proto-sinaitic-script-meet-until-due-tent, will gather-box-harun order it from the evening to the morning before vowelmovement-io-yeah continually: it will be a statute world in your generations. he will order the lamps upon the top-bright stream-candle-light before vowelmovement-io-yeah continually. and thou will take fine flour, and bake twelve cakes thereof: two tenth deals will be in one cake. and thou will set them in two rows, six on a row, upon the top-bright ovary-send-table before vowelmovement-io-yeah. and thou will put win-pure white-frankincense upon each row, that it may be on the bread for a memorial, and a sirt to vowelmovement-io-yeah. every seventh he will set it in order before vowelmovement-io-yeah continually, being taken from betweeners of soaking-to-israel by a world contract. and it will be gather-box-harun's and his betweeners'; and they will eat it in the perfected place: for it is most perfected to him of firies vowelmovement-io-yeah by a world statute. and betweener of an israelitish woman, whose father was an narrows-produce-mizraim-egyptian, went out among betweeners of israel: and this betweener of the israelitish woman and a man of soaking-to-israel strove together in the camp; and the israelitish woman's betweener blasphemed the name of the lord, and cursed, and they brought him to draw-out-musa: (and his mother's name was my-completion-sheolmith, the daughter-housa of dibri, of the tribe of discuss-court-dan and they put him in ward, that the mind of vowelmovement-io-yeah might be showed them. and vowelmovement-io-yeah worded to draw-out-musa, saying, bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the meeting stone him. and thou will word to betweeners of israel, saying, whosoever curseth his these-to will bear his miss and he that blasphemeth the name of vowelmovement-io-yeah, he will surely be put 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 name of the lord, will be put to death. and he that killeth any man will surely be put to death. and he that killeth a domesticated animal will complete; domesticated animal for domesticated animal.

and if a man cause a blemish in his neighbor; as he hath done, so will it be done to him; breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so will it be done to him again. and he that killeth a domesticated animal, he will complete it: and he that killeth a man, he will be put to death. ye will have one crisis of law, as well for the stranger, as for one of your own country: for i am vowelmovement-io-yeah your these-to. and draw-out-musa worded to betweeners of israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. and betweeners of soaking-to-israel did as vowelmovement-io-yeah directed draw-out-musa.

25

and vowelmovement-io-yeah worded to draw-out-musa in mount bush-sinai, saying, word to betweeners of israel, and say to them, when ye come into the land which i give you, then will the land keep a seventh to vowelmovement-io-yeah. six years thou will sow thy field, and six years thou will prune thy vineyard, and gather in the fruit thereof; but in the seventh year will be a seventh of rest to the land, a seventh for vowelmovement-io-yeah: thou will neither sow thy field, nor prune thy vineyard. that which growth of its own accord of thy harvest no reap, neither gather the grapes of thy vine undressed: for it is a year of rest to the land. and the seventh of the land will be meat for you; for thee, and for thy worker, and for thy maid, and for thy hired worker, and for thy stranger that sojourneth with thee. and for thy cattle, and for the animal that are in thy land, will all the increase thereof be meat. and thou will number seven seventh of years to thee, seven times seven years; and the space of the seven seventh 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 will ye do the mouthpiece-horn sound throughout all your land. and ye will perfect the fiftieth year, and proclaim liberty throughout all the land to all the inhabitants thereof: it will be a river-jubilee to you; and ye will return every man to his holding, and ye will return 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 perfected to you: ye will eat the increase thereof out of the field. in the year of this river-jubilee ye will return 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 these-to: for i am vowelmovement-io-yeah your these-to. wherefore ye will do my statutes, and keep my crises, and do them; and ye will dwell in the land for sure. and the land will yield her fruit, and ye will eat your fill-seven, and dwell 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 knee-pooling upon you in the sixth year, and it will bring forth fruit for three years. and ye will sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye will eat of the old store. the land will not be cold forever: for the land is mine, for ye are strangers and sojourners with me. and in all the land of your holding ye will grant a redemption for the land. if

thy brother be waxen poor, and hath sold away some of his holding, and if any of his kin come to redeem it, then will he redeem that which his brother sold. and if the man have none to redeem it, and himself be able to redeem it; then let him count the years of the sale thereof, and restore the overplus to the man to whom he sold it; that he may return to his holding. but if he be not able to restore it to him, then that which is sold will remain in the hand of him that hath bought it until the year of river-jubilee: and in the river-jubilee it will go out, and he will return to his holding. and if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it. and if it be not redeemed within the space of a full year, then the house that is in the walled city will be established forever to him that bought it throughout his generations: it will not go out in the river-jubilee. but the houses of the villages which have no wall round about them will be counted as the fields of the field: they may be redeemed, and they will go out 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 redeem at any time. and if a man purchase of the borrow-join-levites, then the house that was sold, and the city of his holding, will go out in the year of river-jubilee: for the houses of the cities of the borrow-join-levites are their holding among betweeners of israel. but the field of the plots of their cities may not be sold; for it is their world network-inherit. and if thy brother be waxen poor, and fallen in decay with thee; then thou will relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. take thou no usury of him, or increase; but respect thy these-to; that thy brother may live with thee. no give him thy money upon usury, nor lend him thy victuals for increase. i am vowelmovement-io-yeah your these-to, which brought you forth out of the land of narrows-produce-mizraim-egypt, to give you the land of nest-buy-canaan and to be your these-to. and if thy brother that dwelleth by thee be waxen poor, and be sold to thee; no compel him to work for as a bondservant: but as an hired worker, and as a sojourner, he will be with thee, and will work for thee to the year of river-jubilee. and then will he depart from thee, both he and his betweeners with him, and will return to his own family, and to the holding of his fathers will he return. for they are my workers, which i brought forth out of the land of narrows-produce-mizraim-egypt: they will not be sold as workers. no rule over him with rigor; but will respect thy these-to. both thy workers, and thy bondmaids, which thou will have, will be of the corpse-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 network-inheritance for your betweeners after you, to network-inherit them for a network-inherit; they will be your workers to world: but over your brethren betweeners of israel, ye will not rule one over another with rigor. and if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself to the stranger or sojourner by thee, or to the stock of the stranger's family: after that he is sold he may be redeemed again; one of his brethren may redeem him: either his uncle, or his uncle's betweener may redeem him, or any that is nigh of kin to him of his family may redeem him; or if he be able, he may redeem himself. and he will count with him that bought him from the year that he was sold to him to the year of river-jubilee: and the price of his sale will be according to the count of years, according to the count of the days of an hired servant will it be with him. if there be yet many years behind, according to them he will give again the price of his re-

demption out of the money that he was bought for. and if there remain but few years to the year of river-jubilee, then he will count with him, and according to his years will he give him again the price of his redemption. and as a yearly hired servant will he be with him: and the other will not rule with rigor over him in thy eyes. and if he be not redeemed in these years, then he will go out in the year of river-jubilee, both he, and his betweeners with him. for to me betweeners of soaking-to-israel are workers; they are my workers whom i brought forth out of the land of narrows-produce-mizraim-egypt: i am vowelmovement-io-yeah your these-to.

26

ye will do you no ideal-idols nor chiseling, neither rear you up a standing status-post, neither will ye set up any status-post of stone in your land, to bow down to it: for i am vowelmovement-io-yeah your these-to. ye will keep my seventh, and reverence my perfected: i am vowelmovement-io-yeah. if ye walk in my statutes, and keep my directives, and do them; then i will give you rain in due season, and the field will yield her increase, and the trees of the field will yield their fruit. and your threshing will reach to the vintage, and the vintage will reach to the sowing time: and ye will eat your bread to the full-seven, and dwell in your land for sure. and i will give complete in the land, and ye will lie down, and none will make you afraid: and i will rid visual-re-toil animals out of the land, neither will the blade go through your land. and ye will chase your enemies, and they will fall before you by the blade. and five of you will chase an hundred, and an hundred of you will put ten thousand to flight: and your enemies will fall before you by the blade. for i will have respect to you, and make you fruitful, and multiply you, and establish my contract with you. and ye will eat old store, and bring forth the old because of the new. and i set my dwelling among you: and my self will not abhor you. and i will walk among you, and will be your these-to, and ye will be my with-mum. i am vowelmovement-io-yeah your these-to, which brought you forth out of the land of narrows-produce-mizraim-egypt, that ye should not be their workers; and i have broken the bands of your yoke, and made you go upright. but if ye will not hearken to me, and will not do all these directives; and if ye will despise my statutes, or if your self abhor my crises, so that ye will not do all my directives, but that ye break my contract: i also will do this to you; i will even appoint over you terror, consumption, and the burning ague, that will consume the eyes, and cause sorrow of heart: and ye will sow your seed in vain, for your enemies will eat it. and i will set my face-turnings against you, and ye will be slain before your enemies: they that hate you will king over you; and ye will flee when none pursueth you. and if ye will not yet for all this hearken to me, then i will punish you seven times more for your misses. and i will break the pride of your goat-daring; and i will make your heaven as iron, and your land as brass: and your energy will be spent in vain: for your land will not yield her increase, neither will the trees of the land yield their fruits. and if ye walk contrary to me, and will not hearken to me; i will bring seven times more plagues upon you according to your misses. i will also send animal of the fields among you, which will rob you of your children, and destroy your cattle, and make you few in number; and your high ways will be name-desolate. and if ye will not be reformed by me by these things, but will walk contrary to me; then will i also walk contrary to you, and will punish you yet seven times for your misses. and i will bring a blade upon you, that will avenge the quarrel of my contract: and when ye are added together within your cities, i will send the pesti-

lence among you; and ye will be delivered into the hand of the enemy. and when i have broken the staff of your bread, ten women will bake your bread in one oven, and they will deliver you your bread again by weight: and ye will eat, and not be satisfy-sevned. and if ye will not for all this hearken to me, but walk contrary to me; then i will walk contrary to you also in fury; and i, even i, will chastise you seven times for your misses. and ye will eat the flesh-soaking of your betweeners, and the flesh-soaking 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 self will abhor you. and i will make your cities blade-parched, and bring your perfecteds 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 corpse-nations, and will draw out a blade after you: and your land will be name-desolate, and your cities blade-parched. then will the land enjoy her sevenths, as long as it lieth name-desolate, and ye be in your enemies' land; even then will the land rest, and enjoy her sevenths, as long as it lieth name-desolate it will rest; because it did not rest in your sevenths, when ye dwelt upon it. and upon them that are left alive of you i will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf will chase them; and they will flee, as fleeing from a blade; and they will fall when none pursueth. and they will fall one upon another, as it were before a blade, when none pursueth: and ye will have no power to stand before your enemies. and ye will become lost among the corpse-nations, and the land of your enemies will eat you up. and they that are left of you will pine away in their season-answer in your enemies' lands; and also in the season-answers of their fathers will they pine away with them. if they will confess their season-answer, and the season-answer of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary to me; and that i also have walked contrary to them, and have brought them into the land of their enemies; if then their foreskinned hearts be surrendered, and they then accept of the season-answer of their season-answer: then will i remember my contract with heel-topple-yakub, and also my contract with laugh-ishaq, and also my contract with their-wing-organ-ibrahim will i remember; and i will remember the land. the land also will be left of them, and will enjoy her sevenths, while she lieth name-desolate without them: and they will accept of the season-answer of their season-answer: because, even because they despised my crises, and because their self abhorred my statutes. and yet for all that, when they be in the land of their enemies, i will not cast them away, neither will i abhor them, to destroy them utterly, and to break my contract with them: for i am vowelmovement-io-yeah their these-to. but i will for their sakes remember the contract of their ancestors, whom i brought forth out of the land of narrows-produce-mizraim-egypt in the eyes of the corpse-nations, that i might be their these-to: i am vowelmovement-io-yeah. these are the statutes and crises and drops-of-teaching-torah which vowelmovement-io-yeah made between him and betweeners of soaking-to-israel in mount bush-sinai by the hand of draw-out-musa.

27

and vowelmovement-io-yeah worded to draw-out-musa, saying, word to betweeners of israel, and say to them, when a man will make a singular vow, the persons will be for vowelmovement-io-yeah by thy estimation. and thy estimation will be of the male-rememberer from twenty years old even to sixty years old, even thy estimation will

be fifty light-shekels of silver, after the light-shekel of the perfected. and if it be a female-pierced, then thy estimation will be thirty light-shekels. and if it be from five years old even to twenty years old, then thy estimation will be of the male-rememberer twenty light-shekels, and for the female-pierced ten light-shekels. and if it be from a month old even to five years old, then thy estimation will be of the male-rememberer five light-shekels of silver, and for the female-pierced thy estimation will be three light-shekels of silver. and if it be from sixty years old and on; if it be a male-rememberer, then thy estimation will be fifteen light-shekels, and for the female-pierced ten light-shekels. but if he be poorer than thy estimation, then he will present himself before the darkener and the darkener will value him; according to his ability that vowed will the darkener value him. and if it be a domesticated animal, whereof men inward a inward to vowelmovement-io-yeah, all that any man giveth of such to vowelmovement-io-yeah will be perfected. he will not alter it, nor change it, a good for a visual-re-toil or a visual-re-toil for a good: and if he will at all change domesticated animal for domesticated animal, then it and the exchange thereof will be perfected. and if it be any stained domesticated animal, of which they do not inward a sacrifice to vowelmovement-io-yeah, then he will present the domesticated animal before the darkener and the darkener will value it, whether it be good or visual-re-toil as thou valuest it, who art the darkener so will it be. but if he will at all redeem it, then he will add a fifth part thereof to thy estimation. and when a man will perfect his house to be perfected to vowelmovement-io-yeah, then the darkener will estimate it, whether it be good or visual-re-toil as the darkener will estimate it, so will it stand. and if he that perfected it will redeem his house, then he will add the fifth part of the money of thy estimation to it, and it will be his. and if a man will perfect to vowelmovement-io-yeah some part of a field of his holding, then thy estimation will be according to the holdd thereof: an clay-homer of barley holdd will be valued at fifty light-shekels of silver. if he perfect his field from the year of river-jubilee, according to thy estimation it will stand. but if he perfect his field after the river-jubilee, then the darkener will reckon to him the money according to the years that remain, even to the year of the river-jubilee, and it will be abated from thy estimation. and if he that perfected the field will in any wise redeem it, then he will add the fifth part of the money of thy estimation to it, and it will be assured to him. and if he will not redeem the field, or if he have sold the field to another man, it will not be redeemed any more. but the field, when it goeth out in the river-jubilee, will be perfected to vowelmovement-io-yeah, as a field devoted; the holding thereof will be the priest's. and if a man perfect to vowelmovement-io-yeah a field which he hath bought, which is not of the fields of his holding; then the darkener will reckon to him the worth of thy estimation, even to the year of the river-jubilee: and he will give thine estimation in that day, as a perfected thing to vowelmovement-io-yeah. in the year of the river-jubilee the field will return 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-shekel of the perfected: twenty stranger-gerahs will be the light-shekel. only the firstborn of the domesticated animals, which should be vowelmovement-io-yeah's firstborn, no man will perfect it; whether it be ox, or sheep: it is vowelmovement-io-yeah's. and if it be of an stained domesticated animal, then he will retrieve it according to thine estimation, and will add a fifth part of it thereto: or if it be not retrieved, then it will be sold according to thy estimation. notwithstanding no devoted thing, that a man will devote to vowelmovement-io-yeah of all that he hath, both of man and domesticated

animal, and of the field of his holding, will be sold or redeemed: every devoted thing is most perfected to vowel-movement-io-yeah. none devoted, which will be devoted of men, will be retrieveed; but will surely be put to death. and all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is vowelmovement-io-yeah's: it is perfected to vowelmovement-io-yeah. and if a man will at all redeem ought of his tithes, he will add thereto the fifth part thereof. and concerning the tithe of the cattle or of the sheep, even of whatsoever crosseth under the rod, the tenth will be perfected to vowelmovement-io-yeah. he will not search whether it be good or visual-re-toil neither will he change it: and if he change it at all, then both it and the change thereof will be perfected; it will not be redeemed. these are the directives, which vowelmovement-io-yeah directed draw-out-musa for betweeners of soaking-to-israel in mount bush-sinai.

and vowelmovement-io-yeah worded to draw-out-musa in the place-of-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 come out of the land of narrows-produce-mizraim-egypt, saying, take ye the sum of all the meeting of betweeners of israel, after their families, by the house of their fathers, with the count of their names, every male-rememberer by their polls; from twenty years old and upward, all that are able to go forth to war in israel: thou and gather-box-harun will number them by their troops. and with you there will be a man of every tribe; every one head of the house of his fathers. and these are the names of the men that will stand with you: of the tribe of see-child-reuben; my-unto-rock-elizur betweener of my-breast-light-shediur. of hear-home-simeon; my-complete-unto betweener of my-rock-breast-zurishaddai. of vowel-yeah-acknowledge-iodah; pioneer-nahshon betweener of my-people-contribute-aminadab. of hire-wage-issachar; given-untoneethanel betweener of junior-zuar. of garbage-fertile-zebulun; my-unto-dad-eliah betweener of success-sick-helon. of betweeners of add-increase-yusif: of gray-fruitful-ephraim; my-to-hear-al-yasama betweener of with-acknowledge-amihud: of sleep-forget-manasseh; my-detox-camel-unto-gamaliel betweener of cash-in-rock-pedahzur. of righthand-child-benjamin; my-father-deals-with-abidan betweener of my-cut-down-gideon. of discuss-court-dan my-brother-help-ahiezzer betweener of my-with-my-breast-amishadai. of happy-confirm-asher; my-injury-unto-pagiel betweener of disturb-ocran. of tell-luck-gad my-unto-adds-eliasaph betweener of know-unto-deuel. of cunning-twist-naphtali; my-brother-visible-ra-ahira betweener of torture-eye-enan. these were the renowned of the meeting, prince-soakings of the tribes of their fathers, heads of thousands in israel. and draw-out-musa and gather-box-harun took these men which are expressed by their names: and they assembled all the meeting together on the first day of the second month, and they recounted their pedigrees after their families, by the house of their fathers, according to the count of the names, from twenty years old and upward, by their polls. as vowelmovement-io-yeah directed draw-out-musa, so he numbered them in the place-of-word-desert of bush-sinai. and betweeners of see-child-reuben, israel's eldest betweener by their generations, after their families, by the house of their fathers, according to the count of the names, by their polls, every male-rememberer from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the tribe of see-child-reuben, 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 names, by their polls, every male-rememberer from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the tribe 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 names, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the tribe of tell-luck-gad were forty and five thousand six hundred and fifty. of betweeners of vowel-yeah-acknowledge-iodah, by their generations, after their families, by the house of their fathers, according to the count of the names, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the tribe of vowel-yeah-acknowledge-iodah, 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 names, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the tribe of hire-wage-issachar, were fifty and four thousand and four hundred. of betweeners of garbage-fertile-zebulun, by their generations, after their families, by the house of their fathers, according to the count of the names, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the tribe of garbage-fertile-zebulun, were fifty and seven thousand and four hundred. of betweeners of add-increase-yusif, namely, of betweeners of gray-fruitful-ephraim, by their generations, after their families, by the house of their fathers, according to the count of the names, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the tribe of gray-fruitful-ephraim, were forty thousand and five hundred. of betweeners of sleep-forget-manasseh, by their generations, after their families, by the house of their fathers, according to the count of the names, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the tribe of sleep-forget-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 names, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the tribe 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 names, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the tribe 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 names, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the tribe of happy-confirm-asher, were forty and one thousand and five hundred. of betweeners of cunning-twist-naphtali, throughout their generations, after their families, by the house of their fathers, according to the count of the names, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the tribe of cunning-twist-naphtali, were fifty and three thousand and four hundred. these are those that were numbered, which draw-out-musa and gather-box-harun numbered, and the prince-soakings of israel, being twelve men: each one was for the house of his fathers. so were all those that were numbered of betweeners of israel, by the house of their fathers, from twenty years old and upward, all that came out in zabas in israel; even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty. but the borrow-join-levites after the tribe of their fathers were not numbered among them. for vowelmovement-io-yeah had worded to draw-out-musa, saying, only no number the tribe of borrow-join-levi neither take the sum of them among betweeners of israel: but thou will appoint the borrow-join-levites over the dwelling of witness, and over all the items thereof, and over all things that belong to it: they will bear the dwelling, and all the items thereof; and they will soak to it, and will encamp round about the dwelling. and when the dwelling setteth forward, 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 be-

tweeners of soaking-to-israel will pitch their camps, every man by his own camp, and every man by his own standard, throughout their troops. but the borrow-join-levites will pitch round about the dwelling of witness, that there be no wrath upon the meeting of betweeners of israel: and the borrow-join-levites will keep the charge of the dwelling of witness. and betweeners of soaking-to-israel did according to all that vowelmovement-io-yeah directed draw-out-musa, so did they.

2

and vowelmovement-io-yeah worded to draw-out-musa and to gather-box-harun, saying, every man of betweeners of soaking-to-israel 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-yeah-acknowledge-iodah pitch throughout their troops: and pioneer-nahshon betweener of my-people-contribute-aminadab will be captain of betweeners of vowel-yeah-acknowledge-iodah. and his troop, and numbered of them-those that were order, were seventy-four thousand and six hundred. and those that do pitch next to him will be the tribe of hire-wage-issachar: and given-unto-nethaneel betweener of junior-zuar will be captain of betweeners of hire-wage-issachar. and his troop, and those that were numbered thereof, were fifty and four thousand and four hundred. then the tribe of garbage-fertile-zebulun: and my-unto-dad-eliah betweener of success-sick-helon will be captain of betweeners of garbage-fertile-zebulun. and his troop, and those that were numbered thereof, were fifty and seven thousand and four hundred. all that were numbered in the camp of vowel-yeah-acknowledge-iodah were an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their troops. these will first set forth. on the south side will be the standard of the camp of see-child-reuben according to their troops: and the captain of betweeners of see-child-reuben will be my-unto-rock-elizur betweener of my-breast-light-shediur. and his troop, and those that were numbered thereof, were forty and six thousand and five hundred. and those which pitch by him will be the tribe of hear-home-simeon: and the captain of betweeners of hear-home-simeon will be my-complete-unto betweener of my-rock-breast-zurishaddai. and his troop, and numbered of them-those that were order, were fifty and nine thousand and three hundred. then the tribe of tell-luck-gad and the captain of the betweeners of tell-luck-gad will be my-unto-adds-eliasaph betweener of watch-to-reuel. and his troop, and numbered of them-those that were order, were forty and five thousand and six hundred and fifty. all that were numbered in the camp of see-child-reuben were an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their troops. and they will set forth in the second rank. then the proto-sinaitic-script-meet-until-due-tent will set forward with the camp of the borrow-join-levites in the midst of the camp: as they encamp, so will they set forward, every man in his place by their standards. on the west side will be the standard of the camp of gray-fruitful-ephraim according to their troops: and the captain of the betweeners of gray-fruitful-ephraim will be my-to-hear-al-yasama betweener of with-acknowledge-amihud. and his troop, and numbered of them-those that were order, were forty thousand and five hundred. and by him will be the tribe of sleep-forget-manasseh: and the captain of betweeners of sleep-forget-manasseh will be my-detox-camel-unto-gamaliel betweener of cash-in-rock-pedahzur. and his troop, and numbered of them-those that were order, were thirty and

two thousand and two hundred. then the tribe of right-hand-child-benjamin: and the captain of the betweeners of righthand-child-benjamin will be my-father-deals-with-abidan betweener of my-cut-down-gideoni. and his troop, and numbered of them-those that were order, were thirty and five thousand and four hundred. all that were numbered of the camp of gray-fruitful-ephraim were an hundred thousand and eight thousand and an hundred, throughout their troops. and they will go forward in the third rank. the standard of the camp of discuss-court-dan will be on the north side by their troops: and the captain of betweeners of discuss-court-dan will be my-brother-help-ahiezer betweener of my-with-my-breast-amishadai. and his troop, and numbered of them-those that were order, were sixty and two thousand and seven hundred. and those that encamp by him will be the tribe of happy-confirm-asher: and the captain of betweeners of happy-confirm-asher will be my-injury-unto-pagiel betweener of disturb-ocran. and his troop, and numbered of them-those that were order, were forty and one thousand and five hundred. then the tribe of cunning-twist-naphtali: and the captain of betweeners of cunning-twist-naphtali will be my-brother-visible-ra-ahira betweener of torture-eye-enan. and his troop, and numbered of them-those that were order, were fifty and three thousand and four hundred. all they that were numbered in the camp of discuss-court-dan were an hundred thousand and fifty and seven thousand and six hundred. they will go hindmost with their standards. these are those which were numbered of betweeners of soaking-to-israel by the house of their fathers: all those that were numbered of the camps throughout their troops were six hundred thousand and three thousand and five hundred and fifty. but the borrow-join-levites were not numbered among betweeners of israel; as vowelmovement-io-yeah directed draw-out-musa. and betweeners of soaking-to-israel did according to all that vowelmovement-io-yeah directed draw-out-musa: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

3

these also are the generations of gather-box-harun and draw-out-musa in the day that vowelmovement-io-yeah worded with draw-out-musa in mount bush-sinai. and these are the names of the betweeners of gather-box-harun; generous-nadab the firstborn, and he-my-pa-abihu, unto-stop-eleazar, and with-palm-itar. these are the names of the betweeners of gather-box-harun, the darkener which were use-anointed, whom he filld to darkener. and generous-nadab and he-my-pa-abihu died before vowelmovement-io-yeah, when they inwardd strange-substantial fire before vowelmovement-io-yeah, in the place-of-word-desert of bush-sinai, and they had no betweeners: and unto-stop-eleazar and with-palm-itar ministered in the priest's office in the sight of gather-box-harun their father. and vowelmovement-io-yeah worded to draw-out-musa, saying, inward the tribe of borrow-join-levi near, and present them before gather-box-harun the darkener that they may soak to him. and they will keep his charge, and the charge of the whole meeting before the proto-sinaitic-script-meet-until-due-tent, to do the work of the dwelling. and they will keep all the items of the proto-sinaitic-script-meet-until-due-tent, and the charge of betweeners of israel, to do the work of the dwelling. and thou will give the borrow-join-levites to gather-box-harun and to his betweeners: they are wholly given to him out of betweeners of israel. and thou will appoint gather-box-harun and his betweeners, and they will wait on their priest's office: and the stranger that

cometh nigh will be put to death. and vowelmovement-io-yeah worded to draw-out-musa, saying, and i, behold, i have taken the borrow-join-levites from among betweeners of soaking-to-israel instead of all the firstborn that openeth the womb among betweeners of israel: therefore the borrow-join-levites will be mine; because all the firstborn are mine; for on the day that i smote all the firstborn in the land of narrows-produce-mizraim-egypt i perfected to me all the firstborn in israel, both man and domesticated animal: mine will they be: i am vowelmovement-io-yeah. and vowelmovement-io-yeah worded to draw-out-musa in the place-of-word-desert-of-bush-sinai, saying, number betweeners of borrow-join-levi after the house of their fathers, by their families: every male-rememberer from a month old and upward will thou number them. and draw-out-musa numbered them according to vowelmovement-io-yeah word, as he was directed. and these were the betweeners of borrow-join-levi by their names; stranger-gershon, and obedient-hope-kohath, and bitter-merari. and these are the names of the betweeners of stranger-gershon by their families; to-build-my-white-libni, and hear-shimei. and the betweeners of obedient-hope-kohath by their families; people-high-imran, and oil-produce-izehar, friend-joy-hebron, and my-courage-unto-uzziel. 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 male-rememberers, from a month old and upward, 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-untodds-eliasaph 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 screen-hanging for the opening of the proto-sinaitic-script-meet-until-due-tent, and the screen-hangings of the courtyard, and the curtain for the opening of the courtyard, which is by the dwelling, and by the butcher-place round about, and the cords of it for all the work thereof. and of obedient-hope-kohath was the family of the people-high-imranites, and the family of the oil-produce-izeharites, and the family of the friend-joy-hebronites, and the family of the my-courage-unto-uzzielites: these are the families of the obedient-hope-kohathites. in the count of all the male-rememberers, from a month old and upward, were eight thousand and six hundred, keeping the charge of the perfected. the families of the betweeners of obedient-hope-kohath will pitch on the side of the dwelling southward. and the chief of the house of the father of the families of the obedient-hope-kohathites will be to-bring-elizaphan betweener of my-courage-unto-uzziel. and their charge will be the gather-box, and the send-table and the stream-candle-light, and the butcher-places, and the items of the perfected where-with they soak, and the screen-hanging, and all the work thereof. and unto-stop-eleazar betweener of gather-box-harun the darkener will be chief over the chief of the borrow-join-levites, and have the oversight of them that keep the charge of the perfected. of bitter-merari was the family of the disease-forgive-mahlites, and the family of the my-draw-mushites: these are the families of bitter-merari. and counted of them-those that were order, according to the count of all the male-rememberers, from a month old and upward, were six thousand and two hundred. and the chief of the house of the father of the fam-

ilies of bitter-merari was rock-zurriel betweener of my-father-force-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 stands thereof, and the bases thereof, and all the items thereof, and all that worth thereto, and the stands of the courtyard round about, and their bases, and their pins, and their cords. but those that encamp before the dwelling toward the east, even before the proto-sinaitic-script-meet-until-due-tent eastward, will be draw-out-musa, and gather-box-harun and his betweeners, keeping the charge of the perfected for the charge of betweeners of israel; and the stranger that cometh nigh will be put to death. all that were numbered of the borrow-join-levites, which draw-out-musa and gather-box-harun numbered at the commandment of vowelmovement-io-yeah, throughout their families, all the male-rememberers from a month old and upward, were twenty and two thousand. and vowelmovement-io-yeah said to draw-out-musa, count all the firstborn of the male-rememberers of betweeners of soaking-to-israel from a month old and upward, and take the count of their names. and thou will take the borrow-join-levites for me (i am vowelmovement-io-yeah) instead of all the firstborn among betweeners of israel; and the cattle of the borrow-join-levites instead of all the firstborn among the cattle of betweeners of israel. and draw-out-musa numbered, as vowelmovement-io-yeah directed him, all the firstborn among betweeners of israel. and all the firstborn male-rememberers by the count of 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 vowelmovement-io-yeah worded to draw-out-musa, saying, take the borrow-join-levites instead of all the firstborn among betweeners of israel, and the cattle of the borrow-join-levites instead of their cattle; and the borrow-join-levites will be mine: i am vowelmovement-io-yeah. and for those that are to be retrieved of the two hundred and seventy-three of the firstborn of betweeners of israel, which are more than the borrow-join-levites; thou will even take five light-shekels apiece by the poll, after the light-shekel of the perfected will thou take them: (the light-shekel is twenty stranger-gerahs:) and thou will give the money, wherewith the odd number of them is to be retrieved, to gather-box-harun and to his betweeners. and draw-out-musa took the redemption money of them that were over and on them that were retrieved by the borrow-join-levites: of the firstborn of betweeners of soaking-to-israel took he the money; a thousand three hundred and sixty and five light-shekels, after the light-shekel of the perfected: and draw-out-musa gave the money of them that were retrieved to gather-box-harun and to his betweeners, according to vowelmovement-io-yeah word, as vowelmovement-io-yeah directed draw-out-musa.

4

and vowelmovement-io-yeah worded to draw-out-musa and to gather-box-harun, saying, take the sum of the betweeners of obedient-hope-kohath 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 enter into the troop, to do the work in the proto-sinaitic-script-meet-until-due-tent. this will be the work of the betweeners of obedient-hope-kohath in the proto-sinaitic-script-meet-until-due-tent, about the most perfected things: and when the camp setteth forward, gather-box-harun will come, and his betweeners, and they will take down the covering breaker, and cover the gather-box of witness with it: and will put thereon the covering of feel-takhash skins,

and will spread over it a cloth wholly of blue, and will put in the canvas thereof, and upon the ovary-send-table of turns-bread they will spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and screens to screen withal: and the continual bread will be thereon: and they will spread upon them a cloth of two caterpillars, and cover the same with a covering of feel-takhash skins, and will put in the canvas thereof, and they will take a cloth of blue, and cover the stream-candle-light of the light, and his lamps, and his tongs, and his shutters, and all the oil items thereof, wherewith they soak to it: and they will put it and all the items thereof within a covering of feel-takhash skins, and will put it upon a bar. and upon the golden butcher-place they will spread a cloth of blue, and cover it with a covering of feel-takhash skins, and will put to the canvas thereof: and they will take all the items of soak, wherewith they soak in the perfected, and put them in a cloth of blue, and cover them with a covering of feel-takhash skins, and will put them on a bar: and they will take away the ashes from the butcher-place, and spread a purple cloth thereon: and they will put upon it all the items thereof, wherewith they soak about it, even the censers, the fleshhooks, and the shovels, and the basins, all the items of the butcher-place; and they will spread upon it a covering of feel-takhash skins, and put to the canvas of it. and when gather-box-harun and his betweeners have made an end of covering the perfected, and all the items of the perfected, as the camp is to set forward; after that, the betweeners of obedient-hope-kohath will come to bear it: but they will not touch any perfected thing, lest they die. these things are the burden of the betweeners of obedient-hope-kohath in the proto-sinaitic-script-meet-until-due-tent. and to the office of unto-stop-eleazar betweener of gather-box-harun the darkener pertaineth the oil for the light, and the sweet incense, and the daily rest-absorber, and the use-anointing oil, and the oversight of all the dwelling, and of all that therein is, in the perfected, and in the items thereof. and vowelmovement-io-yearh worded to draw-out-musa and to gather-box-harun saying, cut ye not off the branch of the families of the obedient-hope-kohathites from among the borrow-join-levites: but thus do to them, that they may live, and not die, when they approach to the most perfected things: gather-box-harun and his betweeners will go in, and appoint them every one to his work and to his burden: but they will not go in to see when the perfected things are covered, lest they die. and vowelmovement-io-yearh worded to draw-out-musa, saying, take also the sum of the betweeners of stranger-gershon, throughout the houses of their fathers, by their families; from thirty years old and upward until fifty years old will thou number them; all that enter in to perform the work, to do the work in the proto-sinaitic-script-meet-until-due-tent. this is the work of the families of the stranger-gershonites, to work for and for burdens: and they will bear the 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 screen-hanging for the opening of the proto-sinaitic-script-meet-until-due-tent, and the screen-hangings of the courtyard, and the screen-hanging for the opening of the gate of the courtyard, which is by the dwelling and by the butcher-place round about, and their cords, and all the items of their work, and all that is did for them: so will they work for at the appointment of gather-box-harun and his betweeners will be all the work of the betweeners of the stranger-gershonites, in all their burdens, and in all their work: and ye will appoint to them in charge all their burdens. this is the work of the families of the betweeners of stranger-gershon in the proto-sinaitic-script-meet-until-due-tent: and their charge will be under the hand of with-palm-itamar be-

tweeners of gather-box-harun the darkener as for the betweeners of bitter-merari, thou will number them after their families, by the house of their fathers; from thirty years old and upward even to fifty years old will thou number them, every one that entereth into the work, to do the work of the proto-sinaitic-script-meet-until-due-tent. and this is the charge of their burden, according to all their work in the proto-sinaitic-script-meet-until-due-tent; the boards of the dwelling, and the bars thereof, and the stands thereof, and bases thereof, and the stands of the courtyard round about, and their bases, and their pins, and their cords, with all their items, and with all their work: and by name ye will reckon the items 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 with-palm-itamar betweener of gather-box-harun the darkener and draw-out-musa and gather-box-harun and the chief of the meeting numbered the betweeners of the obedient-hope-kohathites after their families, and after the house of their fathers, from thirty years old and upward even to fifty years old, every one that entereth into the work, for the work in the proto-sinaitic-script-meet-until-due-tent: and numbered of them-those that were order by their families were two thousand seven hundred and fifty. these were they that were numbered of the families of the obedient-hope-kohathites, all that might do work in the proto-sinaitic-script-meet-until-due-tent, which draw-out-musa and gather-box-harun did number according to the commandment of vowel-movement-io-yearh by the hand of draw-out-musa. and those that were numbered 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 entereth into the work, for the work in the proto-sinaitic-script-meet-until-due-tent, even numbered of them-those that were order, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty. these are they that were numbered of the families of the betweeners of stranger-gershon, of all that might do work in the proto-sinaitic-script-meet-until-due-tent, whom draw-out-musa and gather-box-harun did number according to the mouth of vowelmovement-io-yearh. and those that were numbered 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 entereth into the work, for the work in the proto-sinaitic-script-meet-until-due-tent, even numbered of them-those that were order after their families, were three thousand and two hundred. these be those that were numbered of the families of the betweeners of bitter-merari, whom draw-out-musa and gather-box-harun numbered according to vowelmovement-io-yearh word by the hand of draw-out-musa. all those that were numbered of the borrow-join-levites, whom draw-out-musa and gather-box-harun and the chief of soaking-to-israel numbered, after their families, and after the house of their fathers, from thirty years old and upward even to fifty years old, every one that came to do the work of the ministry, and the work of the burden in the proto-sinaitic-script-meet-until-due-tent. even numbered of them-those that were order, were eight thousand and five hundred and fourscore, according to the directment of vowelmovement-io-yearh they were numbered by the hand of draw-out-musa, every one according to his work, and according to his burden: thus were they numbered of him, as vowel-movement-io-yearh directed draw-out-musa.

and vowelmovement-io-yeah worded to draw-out-musa, saying, direct betweeners of israel, that they put out of the camp every narrow-waspish, and every one that hath an issue, and whosoever is ceased by the dead: both male-memberer and female-pierced will ye put out, without the camp will ye put them; that they cease not their camps, in the half whereof i dwell. and betweeners of soaking-to-israel did so, and put them out without the camp: as vowelmovement-io-yeah worded to draw-out-musa, so did betweeners of israel. and vowelmovement-io-yeah worded to draw-out-musa, saying, word to betweeners of israel, when a man or woman will commit any fault that men commit, to do a fault against vowelmovement-io-yeah, 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 vowelmovement-io-yeah, even to the darkener beside the ram of the out-of, whereby an out-of will be made for him. and every inward of all the perfected things of betweeners of israel, which they inward to the darkener will be his. and every man's perfected things will be his: whatsoever any man giveth the darkener it will be his. and vowelmovement-io-yeah worded to draw-out-musa, saying, word to betweeners of israel, 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 inward his woman to the darkener and he will inward her inward for her, the tenth part of an tired-ephah of barley meal; he will pour no oil upon it, nor put white-frankincense thereon; for it is an inward of jealousy, an rest-absorber of remembering, inwarding season-answer to remembrance. and the darkener will inward her near, and set her before vowelmovement-io-yeah: the darkener will take perfected water in an earthen item; and of the dust that is in the floor of the dwelling the darkener will take, and put it into the water: and the darkener will set the woman before vowelmovement-io-yeah, and uncover the woman's head, and put the rest-absorber of remembering in her hands, which is the jealousy rest-absorber: and the darkener will have in his hand the bitter water of the curse: and the darkener will charge-seven her by an oath-seven, 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 curse-seven: 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 charge-seven the woman with an oath-seven of cursing, and the darkener will say to the woman, vowelmovement-io-yeah make thee a curse-seven and an oath-seven among thy with-mum, when vowelmovement-io-yeah doth make thy thigh to rot, and thy belly to swell; and this water of the curse will go into thy bowels, to make thy belly to swell, and thy thigh to rot: and the woman will say, mum-stick-with-amen mum-stick-with-amen and the darkener will write these tops in a recount-scroll, and he will blot them out with the bitter water: and he will cause the woman to drink the bitter water of the curse: and the water of the curse will enter into her, and become bitter. then the darkener will take the jealousy rest-absorber out of the

woman's hand, and will sieve the inward before vowelmovement-io-yeah, and inward it upon the butcher-place: and the darkener will take an handful of the rest-absorber, even the memorial thereof, and burn it upon the butcher-place, and afterward will cause the woman to drink the water. and when he did her to drink the water, then it will come to pass, that, if she be ceased, and have done trespass against her man, that the water of the curse will enter into her, and become bitter, and her belly will swell, and her thigh will rot: and the woman will be an ontap inward her with-mum. and if the woman be not ceased, but be top-bright; then she will be top-brighted, and will be sown with seed. this is the drops-of-teaching-torah of jealousies, when a woman goeth aside to another instead of her man, and is ceased; or when breathwind of jealousy cometh upon him, and he be jealous over his woman, and will set the woman before vowelmovement-io-yeah, and the darkener will do upon her all this drops-of-teaching-torah then will the man be guiltless from season-answer, and this woman will bear her season-answer.

6

and vowelmovement-io-yeah worded to draw-out-musa, saying, word to betweeners of israel, and say to them, when either man or woman will separate themselves to vow a vow of a separete-nazarite, to separate themselves to vowelmovement-io-yeah: he will separate himself from wine and strong drink, and will drink no vinegar of wine, or vinegar of strong drink, neither will he drink any liquor of grapes, nor eat moist grapes, or dried. all the days of his separation will he eat nothing that is did of the vine tree, from the kernels even to the husk. all the days of the vow of his separation there will no razor come upon his head: until the days be fulfilled, in the which he separateth himself to vowelmovement-io-yeah, he will be perfected, and will let the locks of the hair of his head grow. all the days that he separateth himself to vowelmovement-io-yeah he will come at no dead body, he will not make himself stained for his father, or for his mother, for his brother, or for his sister, when they die: because the fullness of his these-to is upon his head. all the days of his separation he is perfected to vowelmovement-io-yeah. and if any man die very suddenly by him, and he hath ceased the head of his fullness; then he will shave his head in the day of his top-brighting, 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 up-on, and out-of for him, for that he missed by the dead, and will perfect his head that same day. and he will fill to vowelmovement-io-yeah 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-torah of the separete-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 inward his inward to vowelmovement-io-yeah, one he lamb of the first year sound for a up-on, and one ewe lamb of the first year sound for a misser, and one lamb sound for completes, and a basket of lit-mazat, cakes of fine flour mix-faded with oil, and wafers of lit-mazat use-anointed with oil, and their rest-absorber, and their pourings. and the darkener will inward them before vowelmovement-io-yeah, and will inward his misser, and his up-on: and he will do the ram for a butcher of completes to vowelmovement-io-yeah, with the basket of lit-mazat: the darkener will offer also his completeness-absorber, and his pouring. and the separete-nazarite will shave the head of his separation at the

opening of the proto-sinaitic-script-meet-until-due-tent, and will take the hair of the head of his separation, and put it in the fire which is under the butcher of the completes. and the darkener will take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and will put them upon the hands of the sepearate-nazarite, after the hair of his separation is shaven: and the darkener will sieve them for a sieve before vowelmovement-io-yeah: this is perfected for the darkener with the sieve breast and high shoulder: and after that the sepearate-nazarite may drink wine. this is the drops-of-teaching-torah of the sepearate-nazarite who hath vowed, and of his inward to vowelmovement-io-yeah for his separation, beside that that his hand will get: according to the vow which he vowed, so he must do after the drops-of-teaching-torah of his separation. and vowelmovement-io-yeah worded to draw-out-musa, saying, word to gather-box-harun and to his betweeners, saying, on this wise ye will knee-pool betweeners of israel, saying to them, vowelmovement-io-yeah knee-pool thee, and keep thee: vowelmovement-io-yeah make his face-turnings shine upon thee, and be graceful to thee: vowelmovement-io-yeah lift up his face-turnings upon thee, and give thee complete. and they will put my name upon betweeners of israel, and i will knee-pool them.

7

and it came to pass on the day that draw-out-musa had fully set up the dwelling, and had use-anointed it, and perfected it, and all the items thereof, both the butcher-place and all the items thereof, and had use-anointed them, and perfected them; that the prince-soakings of israel, heads of the house of their fathers, who were the prince-soakings of the tribes, and were over them that were numbered, inwarded: and they inward their inward before vowelmovement-io-yeah, six covered wagons, and twelve cattle; a wagon for two of the prince-soakings, and for each one an ox: and they inward them before the dwelling. and vowelmovement-io-yeah spake to draw-out-musa, saying, take it of them, that they may be to do the work of the proto-sinaitic-script-meet-until-due-tent; and thou will give them to the borrow-join-levites, to every man according to his work. and draw-out-musa 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 bittermerari, according to their work, under the hand of with-palm-itarer betweener of gather-box-harun the darkener but to the betweeners of obedient-hope-kohath he gave none: because the work of the perfected belonging to them was that they should bear upon their shoulders. and the princes inwarded for dedicating of the butcher-place in the day that it was use-anointed, even the princes inwarded their inward before the butcher-place. and vowelmovement-io-yeah said to draw-out-musa, they will inward their inward, each prince on his day, for the dedicating of the butcher-place. and he that inwarded his inward the first day was pioneer-nahshon betweener of my-people-contribute-aminadab, of the tribe of vowel-yeah-acknowledge-iodah: and his inward was one silver charge-seven, the weight whereof was an hundred and thirty light-shekels, one silver bowl of seventy light-shekels, after the light-shekel of the perfected; both of them full-seven of fine flour mix-faded with oil for a rest-absorber: one spoon of ten light-shekels of gold, full of incense: one bull child of cattle, one lamb, one lamb of the first year, for a up-on: one kid of the goats for a misser: and for a butcher of completes, two cattle, five lambs, five he goats, five lambs of the first year: this was the inward

of pioneer-nahshon betweener of my-people-contribute-aminadab. on the second day given-unto-nethanel betweener of junior-zuar, prince of hire-wage-issachar, did inward: he inwarded for his inward one silver charge-seven, the weight whereof was an hundred and thirty light-shekels, one silver bowl of seventy light-shekels, after the light-shekel of the perfected; both of them full-seven of fine flour mix-faded with oil for a rest-absorber: one spoon of gold of ten light-shekels, full of incense: one bull child of cattle, one lamb, one lamb of the first year, for a up-on: one kid of the goats for a misser: and for a butcher of completes, two cattle, five lambs, five he goats, five lambs of the first year: this was the inward of given-unto-nethanel betweener of junior-zuar. on the third day my-unto-dad-eliah betweener of success-sick-helon, prince of betweeners of garbage-fertile-zebulun: delete, did offer: his inward was one silver charge-seven, the weight whereof was an hundred and thirty light-shekels, one silver bowl of seventy light-shekels, after the light-shekel of the perfected; both of them full-seven of fine flour mix-faded with oil for a rest-absorber: one golden spoon of ten light-shekels, full of incense: one bull child of cattle, one lamb, one lamb of the first year, for a up-on: one kid of the goats for a misser: and for a butcher of completes, two cattle, five lambs, five he goats, five lambs of the first year: this was the inward of my-unto-rock-elizur betweener of my-breast-light-shediur, prince of betweeners of see-child-reuben: delete, did offer: his inward was one silver charge-seven of the weight of an hundred and thirty light-shekels, one silver bowl of seventy light-shekels, after the light-shekel of the perfected; both of them full-seven of fine flour mix-faded with oil for a rest-absorber: one golden spoon of ten light-shekels, full of incense: one bull child of cattle, one lamb, one lamb of the first year, for a up-on: one kid of the goats for a misser: and for a butcher of completes, two cattle, five lambs, five he goats, five lambs of the first year: this was the inward of my-unto-rock-elizur betweener of my-breast-light-shediur. on the fifth day my-complete-unto betweener of my-rock-breast-zurishaddai, prince of betweeners of hear-home-simeon: delete, did offer: his inward was one silver charge-seven, the weight whereof was an hundred and thirty light-shekels, one silver bowl of seventy light-shekels, after the light-shekel of the perfected; both of them full-seven of fine flour mix-faded with oil for a rest-absorber: one golden spoon of ten light-shekels, full of incense: one bull child of cattle, one lamb, one lamb of the first year, for a up-on: one kid of the goats for a misser: and for a butcher of completes, two cattle, five lambs, five he goats, five lambs of the first year: this was the inward of my-complete-unto betweener of my-rock-breast-zurishaddai. on the sixth day my-unto-adds-eliasaph betweener of know-unto-deuel, prince of betweeners of tell-luck-gad delete, offered: his inward was one silver charge-seven of the weight of an hundred and thirty light-shekels, a silver bowl of seventy light-shekels, after the light-shekel of the perfected; both of them full-seven of fine flour mix-faded with oil for a rest-absorber: one golden spoon of ten light-shekels, full of incense: one bull child of cattle, one lamb, one lamb of the first year, for a up-on: one kid of the goats for a misser: and for a butcher of completes, two cattle, five lambs, five he goats, five lambs of the first year: this was the inward of my-unto-adds-eliasaph betweener of know-unto-deuel. on the seventh day my-to-hear-al-yasama betweener of with-acknowledge-amihud, prince of betweeners of gray-fruitful-ephraim: delete, highed: his inward was one silver charge-seven, the weight whereof was an hundred and thirty light-shekels, one silver bowl of seventy light-shekels, after the light-shekel of the per-

fectured; both of them full-seven of fine flour mix-faded with oil for a rest-absorber: one golden spoon of ten light-shekels, full of incense: one bull child of cattle, one lamb, one lamb of the first year, for a up-on: one kid of the goats for a misser: and for a butcher of completes, two cattle, five lambs, five he goats, five lambs of the first year: this was the inward of my-to-hear-al-yasama betweener of with-acknowledge-amihud. on the eighth day my-detox-camel-unto-gamaliel betweener of cash-in-rock-pedahzur, prince of betweeners of sleep-forget-manasse: his inward was one silver charge-seven of the weight of an hundred and thirty light-shekels, one silver bowl of seventy light-shekels, after the light-shekel of the perfected; both of them full-seven of fine flour mix-faded with oil for a rest-absorber: one golden spoon of ten light-shekels, full of incense: one bull child of cattle, one lamb, one lamb of the first year, for a up-on: one kid of the goats for a misser: and for a butcher of completes, two cattle, five lambs, five he goats, five lambs of the first year: this was the inward of my-detox-camel-unto-gamaliel betweener of cash-in-rock-pedahzur. on the ninth day my-father-deals-with-abidan betweener of my-cut-down-gideoni, prince of betweeners of righthand-child-benjamin: delete, offered: his inward was one silver charge-seven, the weight whereof was an hundred and thirty light-shekels, one silver bowl of seventy light-shekels, after the light-shekel of the perfected; both of them full-seven of fine flour mix-faded with oil for a rest-absorber: one golden spoon of ten light-shekels, full of incense: one bull child of cattle, one lamb, one lamb of the first year, for a up-on: one kid of the goats for a misser: and for a butcher of completes, two cattle, five lambs, five he goats, five lambs of the first year: this was the inward of my-father-deals-with-abidan betweener of my-cut-down-gideoni. on the tenth day my-brother-help-ahiezer betweener of my-with-my-breast-amishadai, prince-soaking of betweeners of discuss-court-dan delete, offered: his inward was one silver charge-seven, the weight whereof was an hundred and thirty light-shekels, one silver bowl of seventy light-shekels, after the light-shekel of the perfected; both of them full-seven of fine flour mix-faded with oil for a rest-absorber: one golden spoon of ten light-shekels, full of incense: one bull child of cattle, one lamb, one lamb of the first year, for a up-on: one kid of the goats for a misser: and for a butcher of completes, two cattle, five lambs, five he goats, five lambs of the first year: this was the inward of my-brother-help-ahiezer betweener of my-with-my-breast-amishadai. on the eleventh day my-injury-untopagiel betweener of disturb-ocran, prince-soaking of betweeners of happy-confirm-asher: delete, offered: his inward was one silver charge-seven, the weight whereof was an hundred and thirty light-shekels, one silver bowl of seventy light-shekels, after the light-shekel of the perfected; both of them full-seven of fine flour mix-faded with oil for a rest-absorber: one golden spoon of ten light-shekels, full of incense: one bull child of cattle, one lamb, one lamb of the first year, for a up-on: one kid of the goats for a misser: and for a butcher of completes, two cattle, five lambs, five he goats, five lambs of the first year: this was the inward of my-injury-untopagiel betweener of disturb-ocran. on the twelfth day my-brother-visible-ra-ahira betweener of torture-eye-enam, prince-soaking of betweeners of cunning-twist-naphtali: delete, offered: his inward was one silver charge-seven, the weight whereof was an hundred and thirty light-shekels, one silver bowl of seventy light-shekels, after the light-shekel of the perfected; both of them full-seven of fine flour mix-faded with oil for a rest-absorber: one golden spoon of ten light-shekels, full of incense: one bull child of cattle, one lamb, one lamb of the first year, for a up-on: one kid of the goats for a misser: and for a butcher of completes,

two cattle, five lambs, five he goats, five lambs of the first year: this was the inward of my-brother-visible-ra-ahira betweener of torture-eye-enam. this was the init of the butcher-place, in the day when it was use-anointed, by the prince-soakings of israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: each charge-seven of silver weighing an hundred and thirty light-shekels, each bowl seventy: all the silver items weighed two thousand and four hundred light-shekels, after the light-shekel of the perfected: the golden spoons were twelve, full of incense, weighing ten light-shekels apiece, after the light-shekel of the perfected: all the gold of the spoons was an hundred and twenty light-shekels. all the cattle for the up-on were twelve bulls, the lambs twelve, the lambs of the first year twelve, with their rest-absorber: and the kids of the goats for misser twelve. and all the cattle for the butcher of the completes were twenty and four bulls, the lambs sixty, the he goats sixty, the lambs of the first year sixty. this was the init of the butcher-place, after that it was use-anointed, and when draw-out-musa was gone into the proto-sinaitic-script-meet-until-due-tent to word with him, then he heard the voice of one wording to him from off the out-of that was upon the gather-box of witness, from between the two inwarders: and he worded to him.

8

and vowelmovement-io-yeah worded to draw-out-musa, saying, word to gather-box-harun and say to him, when thou lightest the lamps, the seven lamps will give light over against the stream-candle-light. and gather-box-harun did so; he lighted the lamps thereof over against the stream-candle-light, as vowelmovement-io-yeah directed draw-out-musa. and this doing of the stream-candle-light was of beaten gold, to the shaft thereof, to the flowers thereof, was beaten doing: according to the pattern which vowelmovement-io-yeah had showed draw-out-musa, so he did the stream-candle-light. and vowelmovement-io-yeah worded to draw-out-musa, saying, take the borrow-join-levites from among betweeners of israel, and top-brighten them. and thus will thou do to them, to top-brighten them: sprinkle water of top-brightening upon them, and let them shave all their flesh-soaking and let them wash their clothes, and so do themselves top-bright. then let them take a bull child of cattle with his rest-absorber, even fine flour mix-faded with oil, and another bull child of cattle will thou take for a misser. and thou will inward the borrow-join-levites before the proto-sinaitic-script-meet-until-due-tent: and thou will gather the whole assembly of betweeners of soaking-to-israel together: and thou will inward the borrow-join-levites before vowelmovement-io-yeah: and betweeners of soaking-to-israel will put their hands upon the borrow-join-levites: and gather-box-harun will shake the borrow-join-levites before vowelmovement-io-yeah for an shaker of betweeners of israel, that they may execute the work of vowelmovement-io-yeah. and the borrow-join-levites will lay their hands upon the heads of the bulls: and thou will do the one for a misser, and the other for a up-on, to vowelmovement-io-yeah, to out-of for the borrow-join-levites. and thou will set the borrow-join-levites before gather-box-harun, and before his betweeners, and shake them for an shaker to vowelmovement-io-yeah. thus will thou differentiate the borrow-join-levites from among betweeners of israel: 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 an offering. for they are wholly given to me from among betweeners of israel; instead of such as

open every womb, instead of the firstborn of all betweeners of israel, have i taken them to me, for all the firstborn of betweeners of soaking-to-israel are mine, both man and domesticated animal: on the day that i smote every firstborn in the land of narrows-produce-mizraim-egypt i perfected them for myself. and i have taken the borrow-join-levites for all the firstborn of betweeners of israel. and i have given the borrow-join-levites as a gift to gather-box-harun and to his betweeners from among betweeners of israel, to do the work of betweeners of soaking-to-israel in the proto-sinaitic-script-meet-until-due-tent, and to out-of for betweeners of israel: that there be no plague among betweeners of israel, when betweeners of soaking-to-israel come nigh to the perfected. and draw-out-musa, and gather-box-harun, and all the meeting of betweeners of israel, did to the borrow-join-levites according to all that vowelmovement-io-yeah directed draw-out-musa concerning the borrow-join-levites, so did betweeners of soaking-to-israel to them. and the borrow-join-levites were purified, and they washed their clothes; and gather-box-harun shakeed them as an shaker before vowelmovement-io-yeah; and gather-box-harun made an out-of 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-box-harun, and before his betweeners: as vowelmovement-io-yeah had directed draw-out-musa concerning the borrow-join-levites, so did they to them. and vowelmovement-io-yeah worded to draw-out-musa, 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 for no more: but will soak 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 vowelmovement-io-yeah worded to draw-out-musa in the place-of-word-desert of bush-sinai, in the first month of the second year after they were come out of the land of narrows-produce-mizraim-egypt, saying, let betweeners of soaking-to-israel also keep the stopskip at his appointed season. in the fourteenth day of this month, at even, ye will do it in his appointed season: according to all the rites of it, and according to all the crises thereof, will ye keep it. and draw-out-musa worded to betweeners of israel, that they should keep the stopskip. and they kept the stopskip on the fourteenth day of the first month at in the place-of-word-desert of bush-sinai: according to all that vowelmovement-io-yeah directed draw-out-musa, so did betweeners of israel. and there were certain men, who were ceased by the dead body of a man, that they could not keep the stopskip on that day: and they came before draw-out-musa and before gather-box-harun on that day: and those men said to him, we are ceased by the dead body of a man: wherefore are we kept back, that we may not inward a inward of vowelmovement-io-yeah in his appointed season inward betweeners of israel? and draw-out-musa said to them, stand still, and i will hear what vowelmovement-io-yeah will direct concerning you. and vowelmovement-io-yeah worded to draw-out-musa, saying, word to betweeners of israel, saying, if any man of you or of your posterity will be stained by reason of a dead body, or be in a journey afar off, yet he will keep the stopskip to vowelmovement-io-yeah. the fourteenth day of the second month at even they will do it, and eat it with lit-mazat and bitter herbs. they will leave none of it to the morning,

nor break any bone of it: according to all the ordinances of the stopskip they will do it. but the man that is top-bright, and is not in a journey, and forbearth to keep the stopskip, even the same self will be cut off from his with-mum: because he inward not the inward of vowelmovement-io-yeah in his appointed season, that man will bear his miss and if a stranger will sojourn among you, and will keep the stopskip to vowelmovement-io-yeah; according to the crisis of the stopskip, and according to the crisis thereof, so will he do: ye will have one crisis, both for the stranger, and for him that was born in the land. and on the day that the dwelling was reared up the cloud covered the dwelling, namely, the tent of the witness: and at even there was upon the dwelling as it were the appearance of fire, until the morning. so it was alway: the cloud covered it by day, and the appearance of fire by night. and when the cloud was taken up from the tent, then after that betweeners of soaking-to-israel journeyed: and in the place where the cloud abode, there betweeners of soaking-to-israel pitched their tents. at the mouth of vowelmovement-io-yeah betweeners of soaking-to-israel journeyed, and at the mouth of vowelmovement-io-yeah they pitched: as long as the cloud abode upon the dwelling they rested in their tents. and when the cloud tarried long upon the dwelling many days, then betweeners of soaking-to-israel kept the charge of vowelmovement-io-yeah, and journeyed not. and so it was, when the cloud was a count-few days upon the dwelling; according to the mouth of vowelmovement-io-yeah they abode in their tents, and according to the mouth of vowelmovement-io-yeah they journeyed. and so it was, when the cloud abode from even 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 soaking-to-israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. at the mouth of vowelmovement-io-yeah they rested in the tents, and at the mouth of vowelmovement-io-yeah they journeyed: they kept the charge of vowelmovement-io-yeah, at the mouth of vowelmovement-io-yeah by the hand of draw-out-musa.

10

and vowelmovement-io-yeah worded to draw-out-musa, saying, do thee two trumpets of silver; of a whole piece will thou do them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. and when they will blow with them, all the assembly will assemble themselves to thee at the opening of the proto-sinaitic-script-meet-until-due-tent. and if they blow but with one trumpet, then the prince-soakings, which are heads of the thousands of israel, will gather themselves to thee. when ye blow an alarm, then the camps that lie on the east parts will go forward. when ye blow an alarm the second time, then the camps that lie on the south side will take their journey: they will blow an alarm for their journeys. but when the meeting is to be gathered together, ye will blow, but ye will not sound an alarm. and the betweeners of gather-box-harun, the darkener, will blow with the trumpets; and they will be to you for an ordinance world throughout your generations. and if ye go to war in your land against produce-narrower that produce-narrows you, then ye will blow an alarm with the trumpets; and ye will be remembered before vowelmovement-io-yeah your these-to, and ye will be safed from your produce-narrows. also in the day of your cheering, and in your solemn days, and in the headstarts of your months, ye will blow with the trum-

pets over your up-ons, and over the butchers of your completes; that they may be to you for a memorial before your these-to: i am vowelmovement-io-yeah your these-to. 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 soaking-to-israel took their journeys out of the place-of-word-desert of bush-sinai; and the cloud rested in the place-of-word-desert of magnificence-paran. and they first took their journey according to the mouth of vowelmovement-io-yeah by the hand of draw-out-musa. in the first place went the standard of the camp of betweeners of vowel-yeah-acknowledge-iodah according to their troops: and over his troop was pioneer-nahshon betweener of my-people-contribute-aminadab. and over the troop of the tribe of betweeners of hire-wage-issachar was given-unto-nethaneel betweener of junior-zuar. and over the troop of the tribe of betweeners of garbage-fertile-zebulun was my-unto-dad-eliah betweener of success-sick-helon. and the dwelling was taken down; and the betweeners of stranger-gershon and the betweeners of bitter-merari set forward, bearing the dwelling. and the standard of the camp of see-child-reuben set forward according to their troops: and over his troop was my-unto-rock-elizur betweener of my-breast-light-shediur. and over the troop of the tribe of betweeners of hear-homesimeon was my-complete-unto betweener of my-rock-breast-zurishaddai. and over the troop of the tribe of betweeners of tell-luck-gad was my-unto-adds-eliasaph betweener of know-unto-deuel. and the obedient-hope-kohathites set forward, bearing the perfected: and the other did set up the dwelling against they came. and the standard of the camp of betweeners of gray-fruitful-ephraim set forward according to their troops: and over his troop was my-to-hear-al-yasama betweener of with-acknowledge-amihud. and over the troop of the tribe of betweeners of sleep-forget-manasseh was my-detox-camel-untogamaliel betweener of cash-in-rock-pedahzur. and over the troop of the tribe of betweeners of righthand-child-benjamin was my-father-deals-with-abidan betweener of my-cut-down-gideon. and the standard of the camp of betweeners of discuss-court-dan set forward, which was the rearward of all the camps throughout their troops: and over his troop was my-brother-help-ahiezur betweener of my-with-my-breast-amishadai. and over the troop of the tribe of betweeners of happy-confirm-asher was my-injury-unto-pagiel betweener of disturb-ocran. and over the troop of the tribe of betweeners of cunning-twist-naphtali was my-brother-visible-ra-ahira betweener of torture-eye-enan. thus were the journeyings of betweeners of soaking-to-israel according to their troops, when they set forward. and draw-out-musa said to like-hobab, betweener of raguel the discuss-court-midianite, draw-out-musa' father in law, we are journeying to the place of which vowelmovement-io-yeah said, i will give it you: come thou with us, and we will do thee good: for vowelmovement-io-yeah hath worded good concerning israel. 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 place-of-word-desert, and thou mayest be to us instead of eyes. and it will be, if thou go with us, yea, it will be, that what goodness vowelmovement-io-yeah will do to us, the same will we do to thee. and they departed from the mount of vowelmovement-io-yeah three days' journey: and the gather-box of the contract of vowelmovement-io-yeah went before them in the three days' journey, to search out a resting place for them. and the cloud of vowelmovement-io-yeah was upon them by day, when they went out of the camp. and it came to pass, when the gather-box set forward, that draw-out-musa said, rise

up, vowelmovement-io-yeah, and let thine enemies be scattered; and let them that hate thee flee before thee. and when it rested, he said, return, vowelmovement-io-yeah, to the many thousands of israel.

11

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

hast said, i will give them flesh-soaking that they may eat a whole month. will the sheeps and the cattles be slain for them, to suffice them? or will all the fish of the sea be added together for them, to suffice them? and vowelmovement-io-yeah said to draw-out-musa, is vowelmovement-io-yeah's hand waxed short? thou will see now whether my word will come to pass to thee or not. and draw-out-musa went out, and told the with-mum the words of vowelmovement-io-yeah, and added the seventy men of the elders of the with-mum, and set them round about the tent. and vowelmovement-io-yeah came down in a cloud, and 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 name of the one was on-chest-eldad, and the name of the other from-chest-medad: and breathwind rested upon them; and they were of them that were written, but went not out to the tent: and they brought in the camp. and there ran a young man, and told draw-out-musa, and said, on-chest-eldad and from-chest-medad do bring in the camp. and vowel-safe-yeah-iosua betweeneer of fish-noon, the servant of draw-out-musa, one of his young men, answered and said, my base-boss draw-out-musa, forbid them. and draw-out-musa said to him, envi-est thou for my sake? would these-to that all vowelmovement-io-yeah's with-mum were come-bringers, and that vowelmovement-io-yeah would put his breathwind upon them! and draw-out-musa gat him into the camp, he and the elders of israel. and there went forth a breathwind from vowelmovement-io-yeah, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face-turnings of the land. and the with-mum stood up all that day, and all that night, and all the next day, and they added the quails: he that added least added ten clay-homers: and they spread them all abroad for themselves round about the camp. and while the flesh-soaking was yet between their teeth, ere it was chewed, the nose-anger of vowelmovement-io-yeah was kindled against the with-mum, and vowelmovement-io-yeah hit the with-mum with a very great plague. and he called the name of that place graveyard-of-craving-kibrot-hatavah: because there they buried the with-mum that craved. and the with-mum journeyed from graveyard-of-craving-kibrot-hatavah to gardens-hazerot; and abode at gardens-hazerot.

12

and bitter-merry-miriam and gather-box-harun worded against draw-out-musa because of the cush-spindle-ethiopian woman whom he had married: for he had married an cush-spindle-ethiopian woman. and they said, hath vowelmovement-io-yeah indeed worded only by draw-out-musa? hath he not worded also by us? and vowelmovement-io-yeah heard it. (now the man draw-out-musa was very meek, on all the men which were upon the face-turnings of the earth.) and vowelmovement-io-yeah spake suddenly to draw-out-musa, and to gather-box-harun, and to bitter-merry-miriam, come out ye three to the proto-sinaitic-script-meet-until-due-tent. and they three came out. and vowelmovement-io-yeah came down in the stand of the cloud, and stood in the opening of the tent, and called gather-box-harun and bitter-merry-miriam: and they both came forth. and he said, hear now my words: if there be a come-bringer among you, i vowelmovement-io-yeah will make myself known to him in a vision, and will word to him in a dream. my worker draw-out-musa is not so, who is mum-sticking

with all mine house. with him will i word mouth to mouth, even apparently, and not in dark speeches; and the similitude of vowelmovement-io-yeah will he behold: wherefore then were ye not afraid to word against my worker draw-out-musa? and the nose-anger of vowelmovement-io-yeah was kindled against them; and he departed. and the cloud departed from off the tent; and, behold, bitter-merry-miriam became narrow-waspish, white as snow: and gather-box-harun looked upon bitter-merry-miriam, and, behold, she was narrow-waspish. and gather-box-harun said to draw-out-musa, alas, my base-boss, i beseech thee, lay not the miss upon us, wherein we have done foolishly, and wherein we have missed. let her not be as one dead, of whom the flesh-soaking is half eaten when he cometh out of his mother's womb. and draw-out-musa cried to vowelmovement-io-yeah, saying, heal her now, o these-to, i beseech thee. and vowelmovement-io-yeah said to draw-out-musa, if her father had but spit in her face-turnings, should she not be as ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again. and bitter-merry-miriam was shut out from the camp seven days: and the with-mum journeyed not till bitter-merry-miriam was brought in again. and afterward the with-mum removed from gardens-hazerot, and pitched in the place-of-word-desert of magnificence-paran.

13

and vowelmovement-io-yeah worded to draw-out-musa, saying, send thou men, that they may search the land of nest-buy-canaan which i give to betweeners of israel: of every tribe of their fathers will ye send a man, every one a ruler among them. and draw-out-musa by the word of vowelmovement-io-yeah sent them from the place-of-word-desert of magnificence-paran: all those men were heads of betweeners of israel. and these were their names: of the tribe of see-child-reuben, hear-shamua betweeneer of remember-zakur. of the tribe of hear-home-simeon, lip-crisis-shaphat betweeneer of my-hole-hori. of the tribe of vowel-yeah-acknowledge-iodah, dog-as-heart-caleb betweeneer of turn-jephuneh. of the tribe of hire-wage-issachar, free-igal betweeneer of add-increase-yusif. of the tribe of gray-fruitful-ephraim, safe-osua betweeneer of fish-noon. of the tribe of righthand-child-benjamin, emit-palti betweeneer of medicine-raphu. of the tribe of garbage-fertile-zebulun, garden-coriander-to-gaddiel betweeneer of secret-sodi. of the tribe of add-increase-yusif, namely, of the tribe of sleep-forget-manasseh, my-coriander-garden-gaddi betweeneer of my-horse-susi. of the tribe of discuss-court-dan unto-my-with-ammiel betweeneer of my-camel-gemalli. of the tribe of happy-confirm-asher, unkempt-contradict-sethur betweeneer of who-like-to-mikail. of the tribe of cunning-twist-naph-tali, relax-owe-nahbi betweeneer of stripe-vophsi. of the tribe of tell-luck-gad rise-unto-geuel betweeneer of of-beat-machi these are the names of the men which draw-out-musa sent to spy out the land. and draw-out-musa called safe-osua betweeneer of fish-noon vowel-safe-yeah-iosua. and draw-out-musa sent them to spy out the land of nest-buy-canaan and said to them, get you up this way southward, and go up into the mountain: and see the land, what it is, and the with-mum that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or visual-re-toil and what cities they be that they dwell in, whether in camps, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. and be ye of good courage, and bring of the fruit of the land. now the time was the time of the first ripe grapes. so they went up, and searched the land from the place-

of-word-desert of briar-zin to wide-rehob as men come to gourd-vessel-hamath. and they onuped by the south, and came to friend-joy-hebron; where my-brother-from-ahiman, my-six-sheshai, and furrow-talmai, the natives of giant-anak, were. (now friend-joy-hebron was build-betweened seven years before ten-zoan in narrows-produce-mizraim-egypt.) and they came to the brook of fire-all-eschol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. the place was called the brook fire-all-eschol, because of the cluster of grapes which betweeners of soaking-to-israel cut down from thence. and they returned from searching of the land after forty days. and they went and came to draw-out-musa, and to gather-box-harun, and to all the meeting of betweeners of israel, to the place-of-word-desert of magnificence-paran, to perfect-kadesh and brought back word to them, and to all the meeting, and showed them the fruit of the land. and they recounted him, and said, we came to the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. nevertheless the with-mum be goat-daring that dwell in the land, and the cities are walled, and very great: and moreover we saw the natives of giant-anak there. the labour-king-amalekites dwell in the land of the south: and the tusk-hittites, and the trampler-jebusites, and the talker-amorites, dwell in the mountains: and the nest-buy-canaanites dwell by the sea, and by the coast of its-going-down-jordan. and dog-as-heart-caleb stilled the with-mum before draw-out-musa, and said, let us go up at once, and network-inherit it; for we are well able to overcome it. but the men that went up with him said, we be not able to go up against the with-mum; for they are stronger than we. and they crossed up an visual-re-toil report of the land which they had searched to betweeners of israel, saying, the land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the with-mum that we saw in it are men of a great stature. and there we saw the let-to-weak-giants, the betweeners of giant-anak, 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-mum wept that night. and all betweeners of soaking-to-israel murmured against draw-out-musa and against gather-box-harun: and the whole meeting said to them, would these-to that we had died in the land of narrows-produce-mizraim-egypt! or would these-to we had died in this place-of-word-desert! and wherefore hath vowel-movement-io-yeah brought us to this land, to fall by the blade, that our women and our children should be a prey? were it not better for us to return into narrows-produce-mizraim-egypt? and they said one to another, let us make a captain, and let us return into narrows-produce-mizraim-egypt. then draw-out-musa and gather-box-harun fell on their face-turnings before all the assembly of the meeting of betweeners of israel. and vowel-safe-yeah-iosua betweener of fish-noon, and dog-as-heart-caleb betweener of turn-jephuneh, which were of them that searched the land, rent their clothes: and they spake to all the company of betweeners of israel, saying, the land, which we crossed through to search it, is an exceeding good land. if vowel-movement-io-yeah delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. only rebel not ye against vowel-movement-io-yeah, neither respect ye the with-mum of the land; for they are bread for us: their image-defense is departed from them, and vowel-movement-io-yeah is

with us: respect them not. but all the meeting bade stone them with stones. and the weight of vowel-movement-io-yeah appeared in the proto-sinaitic-script-meet-until-due-tent before all betweeners of israel. and vowel-movement-io-yeah said to draw-out-musa, how long will this with-mum provoke me? and how long will it be ere they mum-stick with me, for all the signs which i have showed inward them? i will hit them with the pestilence, and disinherit them, and will do of thee a greater nation and mightier than they. and draw-out-musa said to vowel-movement-io-yeah, then the narrows-produce-mizraim-egyptians will hear it, (for thou inwardest up this with-mum in thy might from inward them;) and they will tell it to the inhabitants of this land: for they have heard that thou vowel-movement-io-yeah art inward this with-mum, that thou vowel-movement-io-yeah art seen face-turnings to face-turnings, and that thy cloud standeth over them, and that thou goest before them, by day time in a stand of a cloud, and in a stand of fire by night. now if thou will kill all this with-mum as one man, then the nations which have heard the fame of thee will speak, saying, because vowel-movement-io-yeah was not able to bring this with-mum into the land which he swear-sevened to them, therefore he hath slain them in the place-of-word-desert. and now, i beseech thee, let the energy of my base-boss be great, according as thou hast worded, saying, vowel-movement-io-yeah is long-suffering, and of great mercy, forgiving season-answer and go-beyond, and by no means clearing the guilty, visiting the season-answer of the fathers upon betweeners to the third and fourth generation. pardon, i beseech thee, the season-answer of this with-mum according to the greatness of thy mercy, and as thou hast forgiven this with-mum, from narrows-produce-mizraim-egypt even until now. and vowel-movement-io-yeah said, i have pardoned according to thy word: but as truly as i live, all the land will be filled with the weight of vowel-movement-io-yeah. because all those men which have seen my weight, and my miracles, which i did in narrows-produce-mizraim-egypt and in the place-of-word-desert, and have tempted me now these ten times, and have not hearkened to my voice; surely they will not see the land which i swear-sevened to their fathers, neither will any of them that provoked me see it: but my worker dog-as-heart-caleb, because he had another breathwind with him, and hath followed me fully, him will i bring into the land whereinto he went; and his seed will network-inherit it. (now the labour-king-amalekites and the nest-buy-canaanites dwelt in the valley.) tomorrow turn you, and get you into the place-of-word-desert by the way of the end sea. and vowel-movement-io-yeah worded to draw-out-musa and to gather-box-harun, saying, how long will i bear with this visual-re-toil meeting, which murmur against me? i have heard the murmurings of betweeners of israel, which they murmur against me. say to them, as truly as i live, saith vowel-movement-io-yeah, as ye have worded in mine ears, so will i do to you: your carcasses will fall in this place-of-word-desert; and all that were counted of you, according to your whole count, from twenty years old and upward which have murmured against me. doubtless ye will not come into the land, concerning which i sware to make you dwell therein, safe dog-as-heart-caleb betweener of turn-jephuneh, and vowel-safe-yeah-iosua betweener of fish-noon. but your little ones, which ye said should be a prey, them will i bring in, and they will know the land which ye have despised. but as for you, your carcasses, they will fall in this place-of-word-desert. and your betweeners will watch-wander in the place-of-word-desert forty years, and bear your feed-whoredoms, until your carcasses be wasted in the place-of-word-desert. after the count of the days in which ye searched the land, even forty days, each day for a year, will

ye bear your season-answers, even forty years, and ye will know my breach of promise. i vowelmovement-io-yeah have said, i will surely do it to all this visual-re-toil meeting, that are gathered together against me: in this place-of-word-desert they will be consumed, and there they will die. and the men, which draw-out-musa sent to search the land, who returned, and made all the meeting to murmur against him, by bringing up a slander upon the land, even those men that did bring up the visual-re-toil report upon the land, died by the plague before vowelmovement-io-yeah. but vowel-safe-yeah-iosua betweneer of fish-noon, and dog-as-heart-caleb betweneer of turn-jephuneh, which were of the men that went to search the land, lived still. and draw-out-musa told these wordings to all betweeners of israel: and the with-mum mourned greatly. and they rose up early in the morning, and gat them up into the head of the mountain, saying, lo, we be here, and will go up to the place-stand-up which vowelmovement-io-yeah hath promised: for we have missed. and draw-out-musa said, wherefore now do ye cross over the saying of vowelmovement-io-yeah? but it will not prosper. go not up, for vowelmovement-io-yeah is not inward you; that ye be not hit before your enemies. for the labour-king-amalekites and the nest-buy-canaanites are there before you, and ye will fall by the blade: because ye are turned away from vowelmovement-io-yeah, therefore vowelmovement-io-yeah will not be with you. but they presumed to go up to the mountain top: nevertheless the gather-box of the contract of vowelmovement-io-yeah, and draw-out-musa, departed not out of the camp. then the labour-king-amalekites came down, and the nest-buy-canaanites which dwelt in that mountain, and hit them, and discomfited them, even to fishing-net-hormah.

15

and vowelmovement-io-yeah worded to draw-out-musa, saying, word to betweeners of israel, and say to them, when ye be come into the land of your habitations, which i give to you, and will do an fry to vowelmovement-io-yeah, a up-on, or a butcher in performing a vow, or in a volunteer, or in your solemn feasts, to do a smell fragrance to vowelmovement-io-yeah, of the cattle or of the sheep: then will he that inwardeth his inward to vowelmovement-io-yeah inward a rest-absorber of a tenth deal 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 up-on or butcher, for one lamb. or for a ram, thou will prepare for a rest-absorber two tenth deals of flour mix-faded with the third part of an here-hin of oil. and for a pouring thou will inward the third part of an here-hin of wine, for a smell fragrance to vowelmovement-io-yeah. and when thou prepart a bullock for a up-on, or for a butcher in completeing a vow, or completes to vowelmovement-io-yeah: then will he inward with a bullock a rest-absorber of three tenth deals of flour mix-faded with half an here-hin of oil. and thou will inward for a pouring half an here-hin of wine, for a ash, of a smell fragrance to vowelmovement-io-yeah. thus will it be done for one bullock, or for one lamb, 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 inward a ash, of a smell fragrance to vowelmovement-io-yeah. and if a stranger sojourn with you, or whosoever be among you in your generations, and will do a ash, of a smell fragrance to vowelmovement-io-yeah; as ye do, so he will do. one ordinance will be both for you of the meeting, and also for the stranger that sojourneth with you, an ordinance world in your generations: as ye are, so will the

stranger be before vowelmovement-io-yeah. one drops-of-teaching-torah and one crisis will be for you, and for the stranger that sojourneth with you. and vowelmovement-io-yeah worded to draw-out-musa, saying, word to betweeners of israel, and say to them, when ye come into the land whither i bring you, then it will be, that, when ye eat of the bread of the land, ye will high an high to vowelmovement-io-yeah. ye will up-on a cake of the first of your dough for an high: as ye do the high of the threshingfloor, so will ye high it. of the first of your dough ye will give to vowelmovement-io-yeah an high in your generations. and if ye have erred, and not observed all these directives, which vowelmovement-io-yeah hath worded to draw-out-musa, even all that vowelmovement-io-yeah hath directed you by the hand of draw-out-musa, from the day that vowelmovement-io-yeah directed draw-out-musa, and henceforward among your generations; then it will be, if ought be committed by unaware without the knowledge of the meeting, that all the meeting will do one bull child of cattle for a up-on, for a smell fragrance to vowelmovement-io-yeah, with his rest-absorber, and his pouring, according to the crisis, and one kid of the goats for a misser. and the darkener will out-of for all the meeting of betweeners of israel, and it will be out-offed them; for it is unaware: and they will inward their inward, a sacrifice made by fire to vowelmovement-io-yeah, and their misser before vowelmovement-io-yeah, for their unaware: and it will be forgiven all the meeting of betweeners of israel, and the stranger that sojourneth among them; seeing all the with-mum were in unaware. and if any self miss through unaware, then he will inward a she goat of the first year for a misser. and the darkener will out-of for the self that misses ignorantly, when he misses by unaware before vowelmovement-io-yeah, to out-of for him; and it will be forgiven him. ye will have one drops-of-teaching-torah for him that sinneth through unaware, both for him that is born among betweeners of israel, and for the stranger that sojourneth among them. but the self that doeth ought presumptuously, whether he be born in the land, or a stranger, the same abuses vowelmovement-io-yeah; and that self will be cut off from his with-mum. because he hath despised vowelmovement-io-yeah word, and hath broken his directive, that self will utterly be cut off; his season-answer will be upon him. and while betweeners of soaking-to-israel were in the place-of-word-desert, they found a man that gathered sticks upon the seventh day. and they that found him gathering sticks inward him to draw-out-musa and gather-box-harun, and to all the meeting. and they put him in ward, because it was not declared what should be done to him. and vowelmovement-io-yeah said to draw-out-musa, the man will be deadly put to death: all the meeting will stone him with stones without the camp. and all the meeting brought him without the camp, and stoned him with stones, and he died; as vowelmovement-io-yeah directed draw-out-musa. and vowelmovement-io-yeah spake to draw-out-musa, saying, word to betweeners of israel, and bid them that they do them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it will be to you for a fringe, that ye may look upon it, and remember all the directives of vowelmovement-io-yeah, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a feeding-whoring: that ye may remember, and do all my directives, and be perfected to your these-to. i am vowelmovement-io-yeah your these-to, which brought you out of the land of narrows-produce-mizraim-egypt, to be your these-to: i am vowelmovement-io-yeah your these-to.

now bald-ice-korah, betweener of produce-izhar, betweener of obedient-hope-kohath, betweener of borrow-join-levi and their-faith-dathan and my-father-high-abiram, the betweeners of my-unto-dad-eliah, and on betweener of fallen-peleth, betweeners of see-child-reuben, took men: and they rose up before draw-out-musa, with certain of betweeners of israel, two hundred and fifty prince-soakings of the assembly, famous in the meeting, men of renown: and they gathered themselves together against draw-out-musa and against gather-box-harun, and said to them, ye take too much upon you, seeing all the meeting are perfected, every one of them, and vowelmovement-io-yeah is among them: wherefore then lift ye up yourselves on the meeting of vowelmovement-io-yeah? and when draw-out-musa heard it, he fell upon his face-turnings: and he worded to bald-ice-korah and to all his company, saying, even to morrow vowelmovement-io-yeah will show who are his, and who is perfected; and will cause him to come near to him: even him whom he hath chosen will he cause to come near to him. this do; take you censers, bald-ice-korah, and all his company; and put fire therein, and put incense in them before vowelmovement-io-yeah to morrow: and it will be that the man whom vowelmovement-io-yeah doth choose, he will be perfected: ye take too much upon you, ye betweeners of borrow-join-levi and draw-out-musa said to bald-ice-korah, hear, i pray you, ye betweeners of borrow-join-levi seemeth it but a small thing to you, that the these-to of soaking-to-israel hath differentiated you from the meeting of israel, to inward you near to himself to do the work of the dwelling of vowelmovement-io-yeah, and to stand before the meeting to soak to them? and he hath 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 vowelmovement-io-yeah: and what is gather-box-harun, that ye murmur against him? and draw-out-musa sent to call their-faith-dathan and my-father-high-abiram, the betweeners of my-unto-dad-eliah: which said, we will not come up: is it a small word that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the place-of-word-desert, except thou make thyself altogether a prince over us? moreover thou hast not brought us into a field that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up. and draw-out-musa was very wroth, and said to vowelmovement-io-yeah, respect not thou their rest-absorber: i have not taken one ass from them, neither have i hurt one of them. and draw-out-musa said to bald-ice-korah, be thou and all thy company before vowelmovement-io-yeah, thou, and they, and gather-box-harun, to morrow: and take every man his censor, and put incense in them, and inward ye before vowelmovement-io-yeah every man his censor, two hundred and fifty censers; thou also, and gather-box-harun, each of you his censor. and they took every man his censor, and put fire in them, and laid incense thereon, and stood in the opening of the proto-sinaitic-script-meet-until-due-tent with draw-out-musa and gather-box-harun. and bald-ice-korah gathered all the meeting against them to the opening of the proto-sinaitic-script-meet-until-due-tent: and the weight of vowelmovement-io-yeah appeared to all the meeting. and vowelmovement-io-yeah worded to draw-out-musa and to gather-box-harun, saying, differentiate yourselves from among this meeting, that i may consume them in a moment. and they fell upon their face-turnings, and said, o these-to, the these-to of breathwinds of all flesh-soaking will one man miss and wilt thou be

wroth with all the meeting? and vowelmovement-io-yeah worded to draw-out-musa, saying, word to the meeting, saying, get you up from about the dwelling of bald-ice-korah, their-faith-dathan, and my-father-high-abiram. and draw-out-musa rose up and went to their-faith-dathan and my-father-high-abiram; and the elders of soaking-to-israel followed him. and he worded to the meeting, saying, depart, i pray you, from the tents of these big-shot men, and touch nothing of theirs, lest ye be consumed in all their misses. so they gat up from the dwelling of bald-ice-korah, their-faith-dathan, and my-father-high-abiram, on every side: and their-faith-dathan and my-father-high-abiram came out, and stood in the opening of their tents, and their women, and their betweeners, and their little betweeners. and draw-out-musa said, hereby ye will know that vowelmovement-io-yeah hath sent me to do all these doings; for i have not done them of mine own mind. if these men die the upstarting death of all men, or if they be visited after the visitation of all men; then vowelmovement-io-yeah hath not sent me. but if vowelmovement-io-yeah make a new thing, and the earth open her mouth, and swallow them up, with all that appertain to them, and they go down quick into the pit; then ye will know that these men have provoked vowelmovement-io-yeah. 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-korah, and all their goods. they, and all that appertained to them, went down alive into the pit, and the land closed upon them: and they lost from among the meeting. and all soaking-to-israel that were round about them fled at the cry of them: for they said, lest the land swallow us up also. and there came out a fire from vowelmovement-io-yeah, and eaten the two hundred and fifty men that inwarded incense. and vowelmovement-io-yeah worded to draw-out-musa, saying, speak to unto-stop-eleazar betweener of gather-box-harun the darkener that he take up the censers out of the burning, and scatter thou the fire yonder; for they are perfected. the censers of these missers against their own selfs, let them do them broad plates for a covering of the butcher-place: for they inwarded them before vowelmovement-io-yeah, therefore they are perfected: and they will be a sign to betweeners of israel. and unto-stop-eleazar the darkener took the brazen censers, wherewith they that were burnt had inwarded; and they were made broad plates for a covering of the butcher-place: to be a memorial to betweeners of israel, that no stranger, which is not of the seed of gather-box-harun, come near to inward incense before vowelmovement-io-yeah; that he be not as bald-ice-korah, and as his company: as vowelmovement-io-yeah said to him by the hand of draw-out-musa. but on the morrow all the meeting of betweeners of soaking-to-israel murmured against draw-out-musa and against gather-box-harun, saying, ye have killed the with-mum of vowelmovement-io-yeah. and it came to pass, when the meeting was gathered against draw-out-musa and against gather-box-harun, that they looked toward the proto-sinaitic-script-meet-until-due-tent: and, behold, the cloud covered it, and the weight of vowelmovement-io-yeah appeared. and draw-out-musa and gather-box-harun came before the proto-sinaitic-script-meet-until-due-tent. and vowelmovement-io-yeah worded to draw-out-musa, saying, get you up from among this meeting, that i may consume them as in a moment. and they fell upon their face-turnings. and draw-out-musa said to gather-box-harun, take a censor, and put fire therein from off the butcher-place, and put on incense, and go quickly to the meeting, and out-of for them: for there is wrath gone out from vowelmovement-io-yeah; the plague is begun. and

gather-box-harun took as draw-out-musa directed, and ran into the midst of the meeting; and behold, the plague was begun among the with-mum: and he put on incense, and made an out-of for the with-mum. and he stood between the dead and the living; and the plague was stayed. now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of bald-ice-korah. and gather-box-harun returned to draw-out-musa to the opening of the proto-sinaitic-script-meet-until-due-tent: and the plague was stayed.

17

and vowelmovement-io-yeah worded to draw-out-musa, saying, word to betweeners of israel, and take of every one of them a rod according to the house of their fathers, of all their leaders according to the house of their fathers twelve rods: write thou every man's name upon his rod. and thou will write gather-box-harun's name upon the rod of borrow-join-levi for one rod will be for the head of the house of their fathers. and thou will lay them up 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 rod, whom i will choose, will blossom: and i will make to cease from me the murmurings of betweeners of israel, whereby they murmur against you. and draw-out-musa worded to betweeners of israel, and every one of their leaders gave him a rod apiece, for each leader one, according to their fathers' houses, even twelve rods: and the rod of gather-box-harun was among their rods. and draw-out-musa laid up the rods before vowelmovement-io-yeah in the tent of witness. and it came to pass, that on the morrow draw-out-musa went into the tent of witness; and, behold, the rod of gather-box-harun for the house of borrow-join-levi was budded, and brought forth buds, and bloomed blossoms, and yielded youth-almonds. and draw-out-musa brought out all the rods from before vowelmovement-io-yeah to all betweeners of israel: and they looked, and took every man his rod. and vowelmovement-io-yeah said to draw-out-musa, bring gather-box-harun's rod again before the witness, to be kept for a token against the rebels; and thou will quite take away their murmurings from me, that they die not. and draw-out-musa did so: as vowelmovement-io-yeah directed him, so did he. and betweeners of soaking-to-israel spake to draw-out-musa, saying, behold, we die, we become lost, we all become lost. whosoever cometh any thing near to the dwelling of vowelmovement-io-yeah will die: will we be consumed with dying?

18

and vowelmovement-io-yeah said to gather-box-harun, thou and thy betweeners and thy father's house with thee will bear the season-answer of the perfected: and thou and thy betweeners with thee will bear the season-answer of your darkener. and thy brethren also of the branch of borrow-join-levi the branch of thy father, inward thou with thee, that they may be joined to thee, and soak to thee: but thou and thy betweeners with thee will soak before the tent of witness. and they will keep thy charge, and the charge of all the tent: only they will not come nigh the items of the perfected and the butcher-place, that neither they, nor ye also, die. and they will be joined 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 perfected, and the charge of the butcher-place: that there be no wrath any more upon betweeners of israel. and i, behold, i have taken your brethren the borrow-join-levites

from among betweeners of israel: to you they are given as a gift for vowelmovement-io-yeah, 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 foreverything of the butcher-place, and within the breaker; and ye will work for i have given your priest's office to you as a work of gift: and the stranger that cometh nigh will be put to death. and vowelmovement-io-yeah worded to gather-box-harun, behold, i also have given thee the charge of mine highs of all the perfected words of betweeners of israel; to thee have i given them by reason of the use-anointing, and to thy betweeners, by an ordinance world. this will be thine of the most perfected things, reserved from the fire: every inward of theirs, every rest-absorber of theirs, and every misser of theirs, and every faultier of theirs which they will render to me, will be most perfected for thee and for thy betweeners. in the most perfected place will thou eat it; every male-rememberer will eat it: it will be perfected to thee. and this is thine; the high of their gift, with all the sieves of betweeners of israel: 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-produce, and all the best of the wine, and of the wheat, the firstfruits of them which they will give to vowelmovement-io-yeah, them have i given thee. and whatsoever is first ripe in the land, which they will bring to vowelmovement-io-yeah, will be thine; every one that is top-bright in thine house will eat of it. every thing devoted in soaking-to-israel will be thine. every thing that openeth the womb in all flesh-soaking which they inward to vowelmovement-io-yeah, whether it be of men or domesticated animals, will be thine: nevertheless the firstborn of man will thou surely retrieve, and the firstborn of stained domesticated animals will thou retrieve. and those that are to be retrieved from a month old will thou retrieve, according to thine estimation, for the money of five light-shekels, after the light-shekel of the perfected, which is twenty stranger-gerahs. but the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat, no retrieve; they are perfected: thou will sprinkle their blood upon the butcher-place, and will burn their fat for a ash, for a smell fragrance to vowelmovement-io-yeah. and the flesh-soaking of them will be thine, as the sieve breast and as the right shoulder are thine. all the highs of the perfected things, which betweeners of soaking-to-israel high to vowelmovement-io-yeah, have i given thee, and thy betweeners and thy betweenas with thee, by a statute world: it is a contract of salt world before vowelmovement-io-yeah to thee and to thy seed with thee. and vowelmovement-io-yeah spake to gather-box-harun, thou will have no inheritance in their land, neither will thou have any part among them: i am thy part and thine inheritance among betweeners of israel. and, behold, i have given betweeners of borrow-join-levi all the tenth in soaking-to-israel for an inheritance, for their work which they work for even the work of the proto-sinaitic-script-meet-until-due-tent. neither must betweeners of soaking-to-israel 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 bear their season-answer: it will be a statute world throughout your generations, that among betweeners of soaking-to-israel they have no inheritance. but the tithes of betweeners of israel, which they high as an high to vowelmovement-io-yeah, i have given to the borrow-join-levites to inherit: therefore i have said to them, among betweeners of soaking-to-israel they will have no inheritance. and vowelmovement-io-yeah worded to draw-out-musa, saying, thus word to the borrow-join-levites, and say to them, when ye take

of betweeners of soaking-to-israel the tithes which i have given you from them for your inheritance, then ye will upon an high of it for vowelmovement-io-yeah, even a tenth part of the tithes. and this your high will be reckoned to you, as though it were the corn of the threshingfloor, and as the fulness of the winepress. thus ye also will high an high to vowelmovement-io-yeah of all your tithes, which ye receive of betweeners of israel; and ye will give thereof vowelmovement-io-yeah's high to gather-box-harun the darkener out of all your gifts ye will high every high of vowelmovement-io-yeah, of all the best thereof, even the perfected part thereof out of it. therefore thou will say to them, when ye have heaved the best thereof from it, then it will be counted 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 reward for your work in the proto-sinaitic-script-meet-until-due-tent. and ye will bear no miss by reason of it, when ye have heaved from it the best of it: neither will ye void the perfected things of betweeners of israel, lest ye die.

19

and vowelmovement-io-yeah worded to draw-out-musa and to gather-box-harun, saying, this is the ordinance of the drops-of-teaching-torah which vowelmovement-io-yeah hath directed, saying, word to betweeners of israel, that they bring thee a red heifer sound, wherein is no blemish, and upon which never came yoke: and ye will give her to unto-stop-eleazar the darkener that he may bring her forth without the camp, and one will slay her before his face-turnings: and unto-stop-eleazar 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 heifer in his eyes; her skin, and her flesh-soaking and her blood, with her dung, will he burn: and the darkener will take cedar wood, and hyssop, and two caterpillars, and cast it into the midst of the burning of the heifer. then the darkener will wash his clothes, and he will aged-daughter-bathe his flesh-soaking 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 aged-daughter-bathe his flesh-soaking in water, and will be stained until the even. and a man that is top-bright will gather up the ashes of the heifer, and lay them up without the camp in a top-bright place, and it will be kept for the meeting of betweeners of soaking-to-israel for a water of separation: it is a top-brightening for miss and he that gathereth the ashes of the heifer will wash his clothes, and be stained until the even: and it will be to betweeners of israel, and to the stranger that sojourneth among them, for a statute world. he that toucheth the dead body of any man will be stained seven days. he will purify himself with it on the third day, and on the seventh day he will be 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 man that is dead, and purifieth not himself, ceaseth the dwelling of vowelmovement-io-yeah; and that self will be cut off from israel: because the water of separation was not sprinkled upon him, he will be stained; his stainedness is yet upon him. this is the drops-of-teaching-torah when a man dieth in a tent: all that come into the tent, and all that is in the tent, will be stained seven days. and every open item, which hath no covering bound upon it, is stained. and whosoever toucheth one that is bladed with a blade in the open fields, or a dead body, or a bone of a man, or a grave, will be stained seven days. and for an stained person they will take of the ashes of the burnt heifer of purification for

and living water will be put thereto in a item: and a top-bright person will take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the items, and upon the persons that were there, and upon him that touched a bone, or one 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 aged-daughter-bathe himself in water, and will be top-bright at even. but the man that will be stained, and will not purify himself, that self will be cut off from among the meeting, because he hath ceased the perfected of vowelmovement-io-yeah: the water of separation hath not been sprinkled upon him; he is stained. and it will be a world statute to them, that he that sprinkleth the water of separation will wash his clothes; and he that toucheth the water of separation will be stained until even. and whatsoever the stained person toucheth will be stained; and the self that toucheth it will be stained until even.

20

then came betweeners of israel, even the whole meeting, into the place-of-word-desert of briar-zin in the first month: and the with-mum abode in perfect-kadesh and bitter-merry-miriam died there, and was buried there. and there was no water for the meeting: and they gathered themselves together against draw-out-musa and against gather-box-harun. and the with-mum chose with draw-out-musa, and spake, saying, would these to that we had died when our brethern died before vowelmovement-io-yeah! and why have ye brought up the meeting of vowelmovement-io-yeah into this place-of-word-desert, that we and our cattle should die there? and wherefore have ye made us to come up out of narrows-produce-mizraim-egypt, to bring us in to this visual-re-toil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. and draw-out-musa and gather-box-harun went from the presence of the assembly to the opening of the proto-sinaitic-script-meet-until-due-tent, and they fell upon their face-turnings: and the weight of vowelmovement-io-yeah appeared to them. and vowelmovement-io-yeah worded to draw-out-musa, saying, take the rod, and gather thou the assembly together, thou, and gather-box-harun thy brother, and word ye to the rock before their eyes; and it will give forth his water, and thou will bring forth to them water out of the rock: so thou will give the meeting and their beasts drink. and draw-out-musa took the rod from before vowelmovement-io-yeah, as he directed him. and draw-out-musa and gather-box-harun gathered the meeting together before the rock, and he said to them, hear now, ye rebels; must we fetch you water out of this rock? and draw-out-musa lifted up his hand, and with his rod he hit the rock twice: and the water came out abundantly, and the meeting drank, and their beasts also. and vowelmovement-io-yeah spake to draw-out-musa and gather-box-harun, because ye mum-stuck with me not, to perfect me in the eyes of betweeners of israel, therefore ye will not bring this meeting into the land which i have given them. this is the water of jam-meribah; because betweeners of soaking-to-israel strove with vowelmovement-io-yeah, and he was perfected in them. and draw-out-musa sent messengers from perfect-kadesh to the king of man-red-edom, thus saith thy brother israel, thou knowest all the travail that hath befallen us: how our fathers went down into narrows-produce-mizraim-egypt, and we have dwelt in narrows-produce-mizraim-egypt a long time; and the narrows-produce-mizraim-egyptians vexed us, and our fathers: and when we cried to vowelmovement-io-yeah, he heard our voice, and sent an messenger, and hath brought

us forth out of narrows-produce-mizraim-egypt: and, behold, we are in perfect-kadesh a city in the uttermost of thy border: let us cross, i pray thee, through thy field: we will not cross through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have crossed thy borders. and man-red-edom said to him, no cross by me, lest i come out against thee with the blade. and betweeners of soaking-to-israel 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 anything else, go through on my feet. and he said, no go through. and man-red-edom crossed out against him with much with-mum, and with a strong hand. thus man-red-edom refused to give soaking-to-israel cross-over through his border: wherefore soaking-to-israel turned away from him. and betweeners of israel, even the whole meeting, journeyed from perfect-kadesh and came to mount mount-hor and vowelmovement-io-yeah spake to draw-out-musa and gather-box-harun in mount mount-hor by the coast of the land of man-red-edom, saying, gather-box-harun will be added to his with-mum: for he will not enter into the land which i have given to betweeners of israel, because ye rebelled against my word at the water of jam-meribah. take gather-box-harun and unto-stop-eleazar his betweener and bring them up to mount mount-hor and strip gather-box-harun of his garments, and put them upon unto-stop-eleazar his betweener and gather-box-harun will be added to his people, and will die there. and draw-out-musa did as vowelmovement-io-yeah directed: and they went up into mount mount-hor in the eyes of all the meeting. and draw-out-musa stripped gather-box-harun of his garments, and put them upon unto-stop-eleazar his betweener and gather-box-harun died there in the head of the mount: and draw-out-musa and unto-stop-eleazar came down from the mount. and when all the meeting saw that gather-box-harun was dead, they mourned for gather-box-harun thirty days, even all the house of israel.

21

and when king bronze-arad the nest-buy-canaanite, which dwelt in the south, heard tell that soaking-to-israel came by the way of the spies; then he fought against israel, and took some of them prisoners. and soaking-to-israel vowed a vow to vowelmovement-io-yeah, and said, if thou wilt indeed deliver this with-mum into my hand, then i will fishing-net-destroy their cities. and vowelmovement-io-yeah hearkened to the voice of israel, and delivered up the nest-buy-canaanites; and they fishing-net-destroyed them and their cities: and he called the name of the place fishing-net-hormah. and they journeyed from mount mount-hor by the way of the end sea, to compass the land of man-red-edom: and the self of the with-mum was much discouraged because of the way. and the with-mum worded against these-to, and against draw-out-musa, wherefore have ye brought us up out of narrows-produce-mizraim-egypt to die in the place-of-word-desert? for there is no bread, neither is there any water; and our self loatheth this light bread. and vowelmovement-io-yeah sent fiery serpents among the with-mum, and they bit the with-mum; and much with-mum of soaking-to-israel died. therefore the with-mum came to draw-out-musa, and said, we have missed, for we have worded to vowelmovement-io-yeah, and against thee; pray to vowelmovement-io-yeah, that he take away the serpents from us. and draw-out-musa prayed for the with-mum. and vowelmovement-io-yeah said to draw-out-musa, do thee a fiery serpent, and set it upon a pole: and it will come to pass, that every one that is bitten, when

he looketh upon it, will live. and draw-out-musa did a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. and betweeners of soaking-to-israel set forward, and pitched in thick-oboath. and they journeyed from thick-oboath, and pitched at heaps-crossings-ijeabarim, in the place-of-word-desert which is before from-father-moab, toward the sunrising. from thence they removed, and pitched in the valley of twig-zared. from thence they removed, and pitched on cross-over of pine-arnon, which is in the place-of-word-desert that cometh out of the coasts of the talker-amorites: for pine-arnon is the border of from-father-moab, between from-father-moab and the talker-amorites. wherefore it is said in the recount-scroll of the wars of vowelmovement-io-yeah, what he did in the end sea, and in the brooks of pine-arnon, and at the stream of the brooks that goeth down to the dwelling of awake-ar and lieth upon the border of from-father-moab. and from thence they went to well-beer that is the well whereof vowelmovement-io-yeah spake to draw-out-musa, gather the with-mum together, and i will give them water. then soaking-to-israel sang this song-soaking spring up, o well; sing ye to it: the generous digged the well, the generous of the with-mum digged it, by the direction of the imitate-staturer, with their canvas. and from the place-of-word-desert they went to data-gift-matenah: and from data-gift-matenah to unto-my-stream: and from unto-my-stream to death-stage-bamot: and from death-stage-bamot in the valley, that is in the field of from-father-moab, to the top of summit-pisgah, which looketh toward will-apply-jeshimon. and soaking-to-israel sent messengers to curly-sihon king of the talker-amorites, saying, let me cross through thy field: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's high way, until we be past thy borders. and curly-sihon would not suffer soaking-to-israel to cross through his border: but curly-sihon added all his with-mum together, and crossed out against soaking-to-israel into the place-of-word-desert: and he crossed to stress-jahaz, and fought against israel. and soaking-to-israel hit him with the edge of the blade, and network-inherited his land from pine-arnon to wrestle-jaboq, even to betweeners of with-ammon: for the border of betweeners of with-ammon was goat-daring. and soaking-to-israel took all these cities: and soaking-to-israel dwelt in all the cities of the talker-amorites, in score-supposition-heshbon, and in all the villages thereof. for score-supposition-heshbon was the city of curly-sihon the king of the talker-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 build-betweened and prepared: for there is a fire gone out of score-supposition-heshbon, a flame from the city of curly-sihon: it hath eaten awake-ar 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-mum of withered-chemosh: he hath given his betweeners that escaped, and his betweenas, into captivity to curly-sihon king of the talker-amorites. we have shot at them; score-supposition-heshbon is lost even to slander-dibon, and we have laid them waste even to volume-nophah, which reacheth to medeba. thus soaking-to-israel dwelt in the land of the talker-amorites. and draw-out-musa sent to spy out help-jaazer, and they captered the villages thereof, and drove out the talker-amorites that were there. and they turned and went up by the way of at-tooth-bashan and mock-og the king of at-tooth-bashan went out against them, he, and all his with-mum, to the war at live-prohibit-edrei. and vowelmovement-io-yeah

said to draw-out-musa, respect him not: for i have delivered him into thy hand, and all his with-mum, and his land; and thou wilt do to him as thou didst to curly-sihon king of the talker-amorites, which dwelt at score-supposition-heshbon. so they hit him, and his betweeners, and all his with-mum, until there was none left him alive: and they network-inherited his land.

22

and betweeners of soaking-to-israel set forward, and pitched in the plains of from-father-moab on cross-over its-going-down-jordan by moon-smell-jericho. and beat-balak betweener of bird-zipor saw all that soaking-to-israel had done to the talker-amorites. and from-father-moab was sore afraid of the with-mum, because they were many: and from-father-moab was distressed because of betweeners of israel. 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 beat-balak betweener of bird-zipor was king of the from-father-moabites at that time. he sent messengers therefore to swallow-baalam betweener of burn-bear to pethor, which is by the river of the land of betweeners of his with-mum, to call him, saying, behold, there is a with-mum come out from narrows-produce-mizraim-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-mum; for they are too mighty for me: peradventure i will prevail, that we may hit them, and that i may drive them out of the land: for i wot that he whom thou knee-poolest is knee-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 beat-balak. and he said to them, lodge here this night, and i will bring you word again, as vowelmovement-io-yeah will word to me: and the prince-soakings of from-father-moab abode with swallow-baalam. and these-to came to swallow-baalam, and said, what men are these with thee? and swallow-baalam said to these-to, beat-balak betweener of bird-zipor, king of from-father-moab, hath sent to me, saying, behold, there is a with-mum come out of narrows-produce-mizraim-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 these-to said to swallow-baalam, no go with them; no curse the with-mum: for they are knee-pooled. and swallow-baalam rose up in the morning, and said to the prince-soakings of beat-balak, get you into your land: for vowelmovement-io-yeah refuseth to give me leave to go with you. and the prince-soakings of from-father-moab rose up, and they went to beat-balak, and said, swallow-baalam refuseth to come with us. and beat-balak sent yet again prince-soakings, more, and more weighable than they. and they came to swallow-baalam, and said to him, thus saith beat-balak betweener of bird-zipor, let nothing, i pray thee, hinder thee from coming to me: for i will promote thee to very great weigh, and i will do whatsoever thou sayest to me: come therefore, i pray thee, curse me this with-mum. and swallow-baalam answered and said to the workers of beat-balak, if beat-balak would give me his house full of silver and gold, i cannot go beyond vowelmovement-io-yeah word my these-to, to do less or more. now therefore, i pray you, tarry ye also here this night, that i may know what vowelmovement-io-yeah will say to me more. and these-to came to swallow-baalam at night, and said to him, if the men come to call thee, rise up, and go with them; but yet the word which i will say to thee, that will thou do. and swallow-baalam rose up in the morning,

and saddled his ass, and went with the prince-soakings of from-father-moab. and these-to's nose-anger was kindled because he went: and the messenger of vowelmovement-io-yeah stood in the way for an adversary-shaitan against him. now he was riding upon his ass, and his two servants were with him. and the ass saw the messenger of vowelmovement-io-yeah standing in the way, and his blade 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 vowelmovement-io-yeah stood in a path of the vineyards, a wall being on this side, and a wall on that side. and when the ass saw the messenger of vowelmovement-io-yeah, she thrust herself to the wall, and crushed swallow-baalam's foot against the wall: and he smote her again. and the messenger of vowelmovement-io-yeah crossed therefore, 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 vowelmovement-io-yeah, she fell down under swallow-baalam: and swallow-baalam's nose-anger was kindled, and he hit the ass with a staff. and vowelmovement-io-yeah opened the mouth of the ass, and she said to swallow-baalam, what have i done to thee, that thou hast smitten me these three times? and swallow-baalam said to the ass, because thou hast mocked me: i would there were a blade 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 vowelmovement-io-yeah opened the eyes of swallow-baalam, and he saw the messenger of vowelmovement-io-yeah standing in the way, and his blade drawn in his hand: and he bowed down his head, and fell flat on his face-turnings. and the messenger of vowelmovement-io-yeah said to him, wherefore hast thou smitten thine ass these three times? behold, i went out to withstand-shaitan thee, because thy way is turned over before me: and the ass saw me, and turned from me these three times: unless she had turned from me, surely now also i had slain thee, and safed her alive. and swallow-baalam said to the messenger of vowelmovement-io-yeah, i have missed; for i knew not that thou stoodest in the way against me: now therefore, if it is visual-re-toil in you eyes, i will get me back again. and the messenger of vowelmovement-io-yeah said to swallow-baalam, go with the men: but only the word that i will word to thee, that thou wilt word. so swallow-baalam went with the prince-soakings of beat-balak. and when beat-balak heard that swallow-baalam was come, he went out 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 beat-balak 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 weigh? and swallow-baalam said to beat-balak, lo, i am come to thee: have i now any power at all to say any word? the word that these-to putteth in my mouth, that will i word. and swallow-baalam went with beat-balak, and they came to district-of-midnight-kirjathuzot. and beat-balak butchered cattle and sheep, and sent to swallow-baalam, and to the prince-soakings that were with him. and it came to pass on the morrow, that beat-balak took swallow-baalam, and brought him up into the in-whats of husband-owner that thence he might see the utmost part of the with-mum.

23

and swallow-baalam said to beat-balak, build-between me here seven butcher-places, and prepare me here seven bulls and seven rams. and beat-balak did as swallow-baalam had worded; and beat-balak and swallow-baalam up-oned on every butcher-place a bull and a ram. and

swallow-baalam said to beat-balak, stand by thy up-on, and i will go: peradventure vowelmovement-io-yeah will come to meet me: and whatsoever he sheweth me i will tell thee. and he went to an high place. and these-to met swallow-baalam: and he said to him, i have prepared seven butcher-places, and i have up-oned upon every butcher-place a bull and a ram. and vowelmovement-io-yeah put a word in swallow-baalam's mouth, and said, return to beat-balak, and thus thou wilt word. and he returned to him, and, lo, he stood by his up-on, he, and all the prince-soakings of from-father-moab. and he took up his proverb-rule, and said, beat-balak 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-topple-yakub, and come, defy israel. how will i curse, whom these-to hath not cursed? or how will i defy, whom vowelmovement-io-yeah hath not defied? for from the top of the rocks i see him, and from the hills i behold him: lo, the with-mum will dwell alone, and will not be reckoned among the nations. who can count the dust of heel-topple-yakub, and the count of the fourth part of israel? let me die the death of the soaking, and let my last end be like his! and beat-balak said to swallow-baalam, what hast thou done to me? i took thee to curse mine enemies, and, behold, thou hast knee-pooled them altogether. and he answered and said, must i not take heed to word that which vowelmovement-io-yeah hath put in my mouth? and beat-balak said to him, come, i pray thee, with me to another place, from whence thou mayest see them: thou wilt see but the utmost part of them, and will not see them all: and curse me them from thence. and he brought him into the field of floats-zophim, to the top of summit-pisgah, and build-betweened seven butcher-places, and up-oned a bull and a ram on every butcher-place. and he said to beat-balak, stand here by thy up-on, while i meet vowelmovement-io-yeah yonder. and vowelmovement-io-yeah met swallow-baalam, and put a word in his mouth, and said, go again to beat-balak, and say thus. and when he came to him, behold, he stood by his up-on, and the prince-soakings of from-father-moab with him. and beat-balak said to him, what hath vowelmovement-io-yeah worded? and he took up his proverb-rule, and said, rise up, beat-balak, and hear; hearken to me, thou betweener of bird-zipor: these-to 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 knee-pool: and he hath knee-pooled; and i cannot reverse it. he hath not beheld power in heel-topple-yakub, neither hath he seen labour in israel: vowelmovement-io-yeah his these-to is with him, and the shout of a king is among them. these-to brought them out of narrows-produce-mizraim-egypt; he hath as it were the strength of an unicorn. surely there is no enchantment against heel-topple-yakub, neither is there any magic against israel: according to this time it will be said of heel-topple-yakub and of israel, what hath these-to achieved! behold, the with-mum will rise 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 beat-balak said to swallow-baalam, neither curse them at all, nor knee-pool them at all. but swallow-baalam answered and said to beat-balak, told not i thee, saying, all that vowelmovement-io-yeah wordeth, that i must do? and beat-balak said to swallow-baalam, come, i pray thee, i will bring thee to another place; peradventure it will please these-to that thou mayest curse me them from thence. and beat-balak brought swallow-baalam to the top of peor, that looketh toward will-apply-jeshimon. and swallow-baalam said to beat-balak, build-between me here seven butcher-places, and prepare me here seven bulls and seven rams. and beat-balak did as

swallow-baalam had said, and up-oned a bull and a ram on every butcher-place.

24

and when swallow-baalam saw that it was good in the eyes of vowelmovement-io-yeah to knee-pool israel, he went not, as at other times, to seek for enchantments, but he set his face-turnings toward the place-of-word-desert. and swallow-baalam lifted up his eyes, and he saw soaking-to-israel abiding in his tents according to their branches; and breathwind of these-to came upon him. and he took up his proverb-rule, and said, swallow-baalam betweener of burn-beor hath said, and the hero whose eyes are open hath said: he hath said, which heard the sayings of these-to, which saw the vision of the breast-field, falling into a trance, but having his eyes open: how goodly are thy tents, o heel-topple-yakub, and thy dwellings, o israel! as the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which vowelmovement-io-yeah hath planted, and as cedar trees beside the waters. he will pour the water out of his buckets, and his seed will be in many waters, and his king will be higher than roof-agag, and his kingdom will be highed. these-to brought him forth out of narrows-produce-mizraim-egypt; he hath as it were the strength of an unicorn: he will eat up the nations his produce-narrows, and will break their bones, and half them with his arrow-halvers. he couched, he lay down as a gather-lion, and as a to-bring-lion: who will stir him up? knee-pooled is he that knee-pooleth thee, and cursed is he that curseth thee. and beat-balak's nose-anger was kindled against swallow-baalam, and he hit his hands together: and beat-balak said to swallow-baalam, i called thee to curse mine enemies, and, behold, thou hast altogether knee-pooled them these three times. therefore now flee thou to thy place: i thought to promote thee to great weigh; but, lo, vowelmovement-io-yeah hath kept thee back from weigh. and swallow-baalam said to beat-balak, worded i not also to thy messengers which thou sen-test to me, saying, if beat-balak would give me his house full of silver and gold, i cannot go beyond the word of vowelmovement-io-yeah, to do either good or visual-re-toil of mine own mind; but what vowelmovement-io-yeah saith, that will i word? and now, behold, i go to my with-mum: come therefore, and i will advertise thee what this with-mum will do to thy with-mum in the latter days. and he took up his proverb-rule, and said, swallow-baalam betweener of burn-beor hath said, and the hero whose eyes are open hath said: he hath said, which heard the sayings of these-to, and knew the knowledge of the most high, which saw the vision of the breast-field, falling into a trance, but having his eyes open: i will see him, but not now: i will behold him, but not nigh: there will come a star out of heel-topple-yakub, and a branch will rise out of israel, and will hit the corners of from-father-moab, and destroy all betweeners of drink-put-sheth and man-red-edom will be a network-inherit, hair-style-seir also will be a network-inherit for his enemies; and soaking-to-israel will do with stratagem. out of heel-topple-yakub will come he that will have dominion, and will make lost him that remaineth of the city. and when he looked on labour-king-amalek, he took up his proverb-rule, and said, labour-king-amalek was the first of the nations; but his latter end will be that he become lost forever. and he looked on the nest-buy-kenites, and took up his proverb-rule, and said, strong is thy dwelling place, and thou putteth thy nest in a rock. nevertheless the nest-buy-kenite will be wasted, until pine-song-soaking-assyria will carry thee away captive. and he took up his proverb-rule, and said, alas, who will live when these-to doeth this! and ships will come from the coast of stains-chitim, and will afflict pine-song-soaking-assyria,

and will afflict pass-eber, and he also will become lost forever. and swallow-baalam rose up, and went and returned to his place: and beat-balak also went his way.

25

and soaking-to-israel abode in acacia-float-shitim, and the with-mum began to prostitute with the betweenas of from-father-moab. and they called the with-mum to the butchers of their these-to: and the with-mum did eat, and bowed down to their these-to. and soaking-to-israel joined himself to own-wide-open-baalpeor: and the nose-anger of vowelmovement-io-yeah was kindled against israel. and vowelmovement-io-yeah said to draw-out-musa, take all the heads of the with-mum, and hang them up before vowelmovement-io-yeah against the sun, that the fierce nose-anger of vowelmovement-io-yeah may be turned away from israel. and draw-out-musa said to the critics of israel, kill ye every one his men that were joined to own-wide-open-baalpeor. and, behold, one of betweeners of soaking-to-israel came and inward-ed to his brethren a discuss-court-midianitish woman in the eyes of draw-out-musa, and in the eyes of all the meeting of betweeners of israel, who were weeping before the opening of the proto-sinaitic-script-meet-until-due-tent. and when mouth-attempt-pinehas, betweener of unto-stop-eleazar, betweener of gather-box-harun the darkener saw it, he rose up from among the meeting, and took a javelin in his hand; and he went after the man of soaking-to-israel into the tent, and thrust both of them through, the man of israel, and the woman through her belly. so the plague was stayed from betweeners of israel. and those that died in the plague were twenty and four thousand. and vowelmovement-io-yeah worded to draw-out-musa, saying, mouth-attempt-pinehas, betweener of unto-stop-eleazar, betweener of gather-box-harun the darkener hath turned my wrath away from betweeners of israel, while he was zealous for my sake among them, that i consumed not betweeners of soaking-to-israel in my jealousy. wherefore say, behold, i give to him my contract of complete: and he will have it, and his seed after him, even the contract of a world darkener; because he was zealous for his these-to, and made an out-of for betweeners of israel. now the name of the soaking-to-israelite that was slain, even that was slain with the discuss-court-midianitish woman, was my-songster-al-samiri, betweener of basket-rock-salu a leader of a chief house among the hear-home-simeonites. and the name of the discuss-court-midianitish woman that was slain was false-cozbi, the daughter-housa of rock-zur; he was head over a people, and of a chief house in discuss-court-midian. and vowelmovement-io-yeah worded to draw-out-musa, saying, vex the discuss-court-midianites, and hit them: for they vex you with their wives, where-with they have beguiled you in the matter of peor, and in the matter of false-cozbi, the daughter-housa of a prince-soaking of discuss-court-midian, their sister, which was slain in the day of the plague for peor's sake.

26

and it came to pass after the plague, that vowelmovement-io-yeah spake to draw-out-musa and to unto-stop-eleazar betweener of gather-box-harun the darkener saying, take the sum of all the meeting of betweeners of israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to troop in israel. and draw-out-musa and unto-stop-eleazar 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 vowelmovement-io-yeah directed draw-out-musa and betweeners of israel, which went forth out of the land of narrows-produce-mizraim-egypt. see-child-reuben, the eldest betweener of israel: betweeners of see-child-reuben; init-train-hanoch, of whom cometh the family of the init-train-hanochites: of wonder-pallu, the family of the wonder-palluites: of courtyard-hezron, the family of the courtyard-hezronites: of my-wineyard-carmi, the family of the my-wineyard-carmites. these are the families of the see-child-reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty. and the betweeners of wonder-pallu; my-unto-dad-eliah. and the betweeners of my-unto-dad-eliah; sleep-to-nemuel, and their-faith-dathan, and my-father-high-abiram. this is that their-faith-dathan and my-father-high-abiram, which were famous in the meeting, who strove against draw-out-musa and against gather-box-harun in the company of bald-ice-korah, when they strove against vowelmovement-io-yeah: and the land opened her mouth, and swallowed them up together with bald-ice-korah, when that company died, what time the fire eaten two hundred and fifty men: and they became a sign. notwithstanding betweeners of bald-ice-korah died not. the betweeners of hear-home-simeon after their families: of sleep-to-nemuel, the family of the sleep-to-nemuelites: of righthand-jamin, the family of the righthand-jaminites: of prepare-jachin, the family of the prepare-jachinites: of shine-zerah, the family of the shine-zarhites: of lent-shaul, the family of the lent-shaulites. these are the families of the hear-home-simeonites, twenty and two thousand and two hundred. betweeners of tell-luck-gad after their families: of expect-float-zephon, the family of the expect-float-zephonites: of my-holiday-haggi, the family of the my-holiday-haggites: of my-difference-shuni, the family of the my-difference-shunites: of my-balance-ozni, the family of the my-balance-oznites: of cities-eri, the family of the cities-erites: of bronze-arod, the family of the my-bronze-arodites: of my-light-up-unto-areli, the family of the my-light-up-unto-arelites. these are the families of betweeners of tell-luck-gad according to numbered of them-those that were order, forty thousand and five hundred. the betweeners of vowel-yeah-acknowledge-iodah were awake-er and trouble-power-onan: and awake-er and trouble-power-onan died in the land of nest-buy-canaan and the betweeners of vowel-yeah-acknowledge-iodah after their families were; of pulled-out-shelah, the family of the pulled-out-shelanites: of break-pharez, the family of the breach-pharizites: of shine-zerah, the family of the shine-zarhites. and the betweeners of break-pharez were; of courtyard-hezron, the family of the courtyard-hezronites: of compassion-hamul, the family of the compassion-hamulites. these are the families of vowel-yeah-acknowledge-iodah according to numbered 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 name-joy-shimron, the family of the name-joy-shimronites. these are the families of hire-wage-issachar according to numbered of them-those that were order, sixty and four thousand and three hundred. of the betweeners of garbage-fertile-zebulun after their families: of survive-sered, the family of the survive-sardites: of tree-elon the family of the elonites: of begin-untajaleel, the family of the begin-untajaleelites. these are the families of the garbage-fertile-zebulunites according to numbered of them-those that were order, sixty thousand and five hundred. the betweeners of add-increase-yusif after their families were sleep-forget-manasseh and gray-fruitful-ephraim. of the betweeners of sleep-forget-

manasseh: of recognize-machir, the family of the recognize-machirites: and recognize-machir begat roll-until-gilead: of roll-until-gilead come the family of the roll-until-gileadites. these are the betweeners of roll-until-gilead: of help-jeezer, the family of the help-jeezerites: of part-helek, the family of the part-helekites: and of unto-my-happy-asriel, the family of the unto-my-happy-asrielites: and of shoulder-shechem, the family of the shoulder-shechemites: and of know-my-name-shemida, the family of the know-my-name-shemidaites: and of dig-spy-hepher, the family of the dig-spy-hepherites. and whip-sharp-zelophehad betweener of dig-spy-hepher had no betweeners, but betweenas: and the names of the betweenas of whip-sharp-zelophehad were illness-malah, and rest-nuh, partridge-hoglah, queen-milcah, and want-placate-solve-tirzah. these are the families of sleep-forget-manasseh, and numbered of them-those that were order, fifty and two thousand and seven hundred. these are the betweeners of gray-fruitful-ephraim after their families: of damp-fresh-shuthelah, the family of the shuthalhites: of young-male-camel-becher, the family of the bachrites: of plead-station-tahan, the family of the plead-station-tahanites. and these are the betweeners of damp-fresh-shuthelah: of active-eran, the family of the active-eranes. these are the families of the betweeners of gray-fruitful-ephraim according to numbered of them-those that were order, thirty and two thousand and five hundred. these are the betweeners of add-increase-yusif after their families. the betweeners of righthand-child-benjamin after their families: of swallow-bela, the family of the swallow-belaïtes: of fire-not-ashbel, the family of the fire-not-ashbelites: of my-brother-visible-ra-ahiram, the family of the my-brother-visible-ra-ahiramites: of shupham, the family of the shuphamites: of hupham, the family of the huphamites, and the betweeners of swallow-bela were descending-bronze-ard and with-them-naaman: of descending-bronze-ard, the family of the descending-bronze-ardites: and of with-them-naaman, the family of the please-sing-naamites. these are the betweeners of righthand-child-benjamin after their families: and they that were numbered 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 numbered 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-beriah, the family of the grazing-berites. of the betweeners of grazing-beriah: of friend-heber, the family of the friend-heberites: of my-king-unto-malchiel, the family of the my-king-unto-malchielites. and the name of the daughter-housa of happy-confirm-asher was her-soakiness-sara. these are the families of the betweeners of happy-confirm-asher according to numbered of them-those that were order; who were fifty and three thousand and four hundred. of the betweeners of cunning-twist-naphtali after their families: of press-unto-jakhzel, the family of the press-unto-jakhzelites: of my-tint-guni, the family of the my-tint-gunites: of my-produce-instinct-jezer, the family of the my-produce-instinct-jezerites: of peace-complete-shilem, the family of the peace-complete-shilemites. these are the families of cunning-twist-naphtali according to their families: and they that were numbered of them were forty and five thousand and four hundred. these were the numbered of betweeners of israel, six hundred thousand and a thousand seven hundred and thirty. and vowelmovement-io-yeah worded to draw-out-musa, saying, to these the land

will be partd for an inheritance according to the count of names. to many thou will give the more inheritance, and to few thou will give the less inheritance: to every one will his inheritance be given according to those that were numbered of him. notwithstanding the land will be partd by lot: according to the 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 numbered of the borrow-join-levites after their families: of stranger-gershon, the family of the stranger-gershonites: of obedient-hope-kohath, the family of the obedient-hope-kohathites: of bitter-merari, the family of the bitter-merarites. these are the families of the borrow-join-levites: the family of the to-build-my-white-libnites, the family of the friend-joy-hebronites, the family of the disease-forgive-mahlites, the family of the my-draw-mushites, the family of the bald-ice-korathites, and obedient-hope-kohath begat people-high-imran. and the name of people-high-imran's woman was made-weighty-jochebed, the daughter-housa of borrow-join-levi whom her mother bare to borrow-join-levi in narrows-produce-mizraim-egypt: and she bare to people-high-imran gather-box-harun and draw-out-musa, and bitter-merry-miriam their sister. and to gather-box-harun was born generous-nadab, and he-my-pa-abihu, unto-stop-eleazar, and with-palm-itamar, and generous-nadab and he-my-pa-abihu died, when they inwarded strange-substantial fire before vowelmovement-io-yeah. and numbered of them-those that were order were twenty and three thousand, all male-rememberers from a month old and upward: for they were not numbered among betweeners of israel, because there was no inheritance given them among betweeners of israel. these are they that were numbered by draw-out-musa and unto-stop-eleazar the darkener who numbered betweeners of soaking-to-israel in the plains of from-father-moab by its-going-down-jordan near moon-smell-jericho. but among these there was not a man of them whom draw-out-musa and gather-box-harun the darkener numbered, when they numbered betweeners of soaking-to-israel in the place-of-word-desert of bush-sinai. for vowelmovement-io-yeah had said of them, they will surely die in the place-of-word-desert. and there was not left a man of them, safe dog-as-heart-caleb betweener of turn-jephuneh, and vowel-safe-yeah-iousa betweener of fish-noon.

27

then came the betweenas of whip-sharp-zelophehad, betweener of dig-spy-hepher, betweener of roll-until-gilead, betweener of recognize-machir, betweener of sleep-forget-manasseh, of the families of sleep-forget-manasseh betweener of add-increase-yusif: and these are the names of his betweenas; illness-malah, rest-nuh, and partridge-hoglah, and queen-milcah, and want-placate-solve-tirzah. and they stood before draw-out-musa, and before unto-stop-eleazar the darkener and before the princes and all the meeting, by the opening of the proto-sinaitic-script-meet-until-due-tent, saying, our father died in the place-of-word-desert, and he was not in the company of them that gathered themselves together against vowelmovement-io-yeah in the company of bald-ice-korah; but died in his own miss and had no betweeners. why should the 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 draw-out-musa inward their crisis before vowelmovement-io-yeah. and vowelmovement-io-yeah spake to draw-out-musa, saying, the betweenas of whip-sharp-zelophehad word right: thou will surely give them a holding of an inheritance among their father's brethren; and thou will

cause the inheritance of their father to cross to them. and thou will word to betweeners of israel, saying, if a man die, and have no betweener then ye will cause his inheritance to cross to his daughter-housa and if he have no daughter-housa 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 network-inheritance to his kinsman that is next to him of his family, and he will network-inherit it: and it will be to betweeners of soaking-to-israel a statute of crisis as vowelmovement-io-yeah directed draw-out-musa. and vowelmovement-io-yeah said to draw-out-musa, get thee up into this mount crossings-over-abarim, and see the land which i have given to betweeners of israel. and when thou hast seen it, thou also will be added to thy with-mum, as gather-box-harun thy brother was added. for ye rebelled against my word in the place-of-word-desert of briar-zin, in the strife of the meeting, to perfect me at the water before their eyes: that is the water of jam-meribah in perfect-kadesh in the place-of-word-desert of briar-zin. and draw-out-musa worded to vowelmovement-io-yeah, saying, let vowelmovement-io-yeah, the these-to of breathwinds of all flesh-soaking set a man over the meeting, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the meeting of vowelmovement-io-yeah be not as sheep which have no watcher. and vowelmovement-io-yeah said to draw-out-musa, take thee vowel-safe-yeah-iosua betweener of fish-noon, a man in whom is breathwind, and lay thine hand upon him; and set him before unto-stop-eleazar the darkener and before all the meeting; and give him a charge in their eyes. and thou will put some of thine honor upon him, that all the meeting of betweeners of soaking-to-israel may be hearing. and he will stand before unto-stop-eleazar the darkener who will ask counsel for him after the crisis of fires-urim before vowelmovement-io-yeah: at his word will they go out, and at his word they will come in, both he, and all betweeners of soaking-to-israel with him, even all the meeting. and draw-out-musa did as vowelmovement-io-yeah directed him: and he took vowel-safe-yeah-iosua, and set him before unto-stop-eleazar the darkener and before all the meeting: and he laid his hands upon him, and gave him a charge, as vowelmovement-io-yeah directed by the hand of draw-out-musa.

28

and vowelmovement-io-yeah worded to draw-out-musa, saying, direct betweeners of israel, and say to them, my inward, and my bread for my sacrifices made by fire, for a smell fragrance to me, will ye keep to inward to me in his meet-until. and thou will say to them, this is the fiery which ye will inward to vowelmovement-io-yeah; two lambs of the first year sound day by day, for a continual up-on. the one lamb will thou do in the morning, and the other lamb will thou do at even; and a tenth part of an tired-ephah of flour for a rest-absorber, mix-faded with the fourth part of an here-hin of beaten oil. it is a continual up-on, which was ordained in mount bush-sinai for a smell fragrance, a sacrifice did by fire to vowelmovement-io-yeah. and the pouring thereof will be the fourth part of an here-hin for the one lamb: in the perfected place will thou cause the strong wine to be poured to vowelmovement-io-yeah for a pouring. and the other lamb will thou do at even: as the rest-absorber of the morning, and as the pouring thereof, thou will do it, a sacrifice did by fire, of a smell fragrance to vowelmovement-io-yeah. and on the seventh day two lambs of the first year sound, and two tenth deals of flour for a rest-absorber, mix-faded with oil, and the pouring thereof: this is the up-on of every seventh,

beside the continual up-on, and his pouring. and in the headstarts of your months ye will inward a up-on to vowelmovement-io-yeah; two bull child of cattles, and one lamb, seven lambs of the first year sound; and three tenth deals of flour for a rest-absorber, mix-faded with oil, for one bull; and two tenth deals of flour for a rest-absorber, mix-faded with oil, for one ram; and a several tenth deal of flour mix-faded with oil for a rest-absorber to one lamb; for a up-on of a smell fragrance, a sacrifice did by fire to vowelmovement-io-yeah. and their pourings will be half an here-hin of wine to a bull, and the third half of an here-hin to a lamb, and a fourth half of an here-hin to a lamb: this is the up-on of every month throughout the months of the year. and one kid of the goats for a misser to vowelmovement-io-yeah will be done, beside the continual up-on, and his pouring. and in the fourteenth day of the first month is the stopskip of vowelmovement-io-yeah. and in the fifteenth day of this month is the feast: seven days will lit-mazat be eaten. in the first day will be an perfected convocation; ye will do no manner of servile work therein: but ye will inward a sacrifice made by fire for a up-on to vowelmovement-io-yeah; two bull child of cattles, and one lamb, and seven lambs of the first year: they will be to you sound: and their rest-absorber will be of flour mix-faded with oil: three tenth deals will ye do for a bull, and two tenth deals for a ram; a several tenth deal will thou do forevery lamb, throughout the seven lambs: and one goat for a misser, to out-of for you. ye will do these beside the up-on in the morning, which is for a continual up-on. after this manner ye will do daily, throughout the seven days, the meat of the sacrifice did by fire, of a smell fragrance to vowelmovement-io-yeah: it will be done beside the continual up-on, and his pouring. and on the seventh day ye will have an perfected convocation; ye will do no servile work. also in the day of the firstfruits, when ye inward a new rest-absorber to vowelmovement-io-yeah, after your week-sevens be out, ye will have an perfected convocation; ye will do no servile work: but ye will inward the up-on for a smell fragrance to vowelmovement-io-yeah; two bull child of cattles, one lamb, seven lambs of the first year; and their rest-absorber of flour mix-faded with oil, three tenth deals to one bull, two tenth deals to one ram, a several tenth deal to one lamb, throughout the seven lambs; and one kid of the goats, to out-of for you. ye will do them beside the continual up-on, and his rest-absorber, (they will be to you sound) and their pourings.

29

and in the seventh month, on the first day of the month, ye will have an perfected convocation; ye will do no servile work: it is a day of blowing the trumpets to you. and ye will do a up-on for a smell fragrance to vowelmovement-io-yeah; one bull child of cattle, one lamb, and seven lambs of the first year sound: and their rest-absorber will be of flour mix-faded with oil, three tenth deals for a bull, and two tenth deals for a ram, and one tenth deal for one lamb, throughout the seven lambs: and one kid of the goats for a misser, to out-of for you: beside the up-on of the month, and his rest-absorber, and the daily up-on, and his rest-absorber, and their pourings, according to their crisis, for a smell fragrance, a sacrifice made by fire to vowelmovement-io-yeah. and ye will have on the tenth day of this seventh month an perfected convocation; and ye will pauper your selfs: ye will not do any work therein: but ye will inward a up-on to vowelmovement-io-yeah for a smell fragrance; one bull child of cattle, one lamb, and seven lambs of the first year; they will be to you sound: and their rest-absorber will be of flour mix-faded with oil, three tenth deals to a bull, and two tenth deals to one ram, a several tenth deal for one lamb, throughout the seven lambs: one

kid of the goats for a misser; beside the misser of out-of, and the continual up-on, and the rest-absorber of it, and their pourings. and on the fifteenth day of the seventh month ye will have an perfected convocation; ye will do no servile work, and ye will keep a feast to vowelmovement-io-yeah seven days: and ye will inward a up-on, a sacrifice did by fire, of a smell fragrance to vowelmovement-io-yeah; thirteen bull child of cattles, two lambs, and fourteen lambs of the first year; they will be sound: and their rest-absorber will be of flour mix-faded with oil, three tenth deals to every bull of the thirteen bulls, two tenth deals to each ram of the two rams, and a several tenth deal to each lamb of the fourteen lambs: and one kid of the goats for a misser; beside the continual up-on, his rest-absorber, and his pouring, and on the second day twelve bull child of cattles, two lambs, fourteen lambs of the first year sound: and their rest-absorber and their pourings for the bulls, for the lambs, and for the lambs, will be according to their count, after the crisis: and one kid of the goats for a misser; beside the continual up-on, and the rest-absorber thereof, and their pourings. and on the third day eleven bulls, two lambs, fourteen lambs of the first year sound; and their rest-absorber and their pourings for the bulls, for the lambs, and for the lambs, will be according to their count, after the crisis: and one goat for a misser; beside the continual up-on, and his rest-absorber, and his pouring, and on the fourth day ten bulls, two lambs, and fourteen lambs of the first year sound: their rest-absorber and their pourings for the bulls, for the lambs, and for the lambs, will be according to their count, after the crisis: and one kid of the goats for a misser; beside the continual up-on, his rest-absorber, and his pouring, and on the fifth day nine bulls, two lambs, and fourteen lambs of the first year sound: and their rest-absorber and their pourings for the bulls, for the lambs, and for the lambs, will be according to their count, after the crisis: and one goat for a misser; beside the continual up-on, his rest-absorber, and his pouring, and on the sixth day eight bulls, two lambs, and fourteen lambs of the first year sound: and their rest-absorber and their pourings for the bulls, for the lambs, and for the lambs, will be according to their count, after the crisis: and one goat for a misser; beside the continual up-on, his rest-absorber, and his pouring, and on the seventh day seven bulls, two lambs, and fourteen lambs of the first year sound: and their rest-absorber and their pourings for the bulls, for the lambs, and for the lambs, will be according to their count, after the crisis: and one goat for a misser; beside the continual up-on, his rest-absorber, and his pouring, on the eighth day ye will have a confine assembly: ye will do no servile work therein: but ye will inward a up-on, a sacrifice made by fire, of a smell fragrance to vowelmovement-io-yeah: one bull, one lamb, seven lambs of the first year sound: their rest-absorber and their pourings for the bull, for the lamb, and for the lambs, will be according to their count, after the crisis: and one goat for a misser; beside the continual up-on, and his rest-absorber, and his pouring, these things ye will do to vowelmovement-io-yeah in your set feasts, beside your vows, and your volunteers, for your up-ons, and for your completeness-absorbers, and for your pourings, and for your completes. and draw-out-musa told betweeners of soaking-to-israel according to all that vowelmovement-io-yeah directed draw-out-musa.

30

and draw-out-musa worded to the heads of the tribes concerning betweeners of israel, saying, this is the word which vowelmovement-io-yeah hath directed. if a man vow a vow to vowelmovement-io-yeah, or swear-seven an oath-seven to bind his self with a bond; he will not break his word, he will do according to all that proceedeth out of

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

31

and vowelmovement-io-yeah worded to draw-out-musa, saying, avenge betweeners of soaking-to-israel of the discuss-court-midianites: afterward will thou be added to thy with-mum. and draw-out-musa worded to the with-mum, saying, arm some of yourselves to the troop, and let them go against the discuss-court-midianites, and avenge vowelmovement-io-yeah of discuss-court-midian. of every tribe a thousand, throughout all the tribes of israel, will ye send to the troop. so there were delivered out of the thousands of israel, a thousand of every tribe, twelve thousand armed for troop. and draw-out-musa sent them to the troop, a thousand of every tribe, them and mouth-attempt-pinehas betweener of unto-stop-eleazar the darkener to the troop, with the perfected items, and the trumpets to blow in his hand. and they trooped against the discuss-court-midianites, as vowelmovement-io-yeah directed draw-out-musa; and they slew all the male-rememberers. and they voided the kings of discuss-court-midian, beside the rest of them that were bladed; namely, my-desire-evi and weave-rekem, and rock-zur, and small-place-prince-hur and one-fourth-great-grandson-reba, five kings of discuss-court-midian: swallow-baalum also betweener of burn-bear they voided with the blade. and betweeners of soaking-to-israel took all the women of discuss-court-midian 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 dwelt, and all their goodly castles, with fire. and they took all the spoil, and all the prey, both of men and of domesticated animals. and they brought the captives, and the prey, and the spoil, to draw-out-musa, and unto-stop-eleazar the darkener and to the meeting of betweeners of israel, to the camp at the plains of from-father-moab, which are by its-going-down-jordan near moon-smell-jericho. and draw-out-musa, and unto-stop-eleazar the darkener and all the princes of the meeting, went forth to meet them without the camp. and draw-out-musa was wroth with the officers of the troop, with the captains over thousands, and captains over hundreds, which came from the war. and draw-out-musa said to them, have ye safed all the women alive? behold, these caused betweeners of israel, through the counsel of swallow-baalum, to commit trespass against vowelmovement-io-yeah in the matter of peor, and there was a plague among the meeting of vowelmovement-io-yeah. now therefore kill every male-rememberer among the little ones, and kill every woman that hath known man by lying with him. but all the women children, that have not known a man by lying with him, keep alive for yourselves. and do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any voided, purify both yourselves and your captives on the third day, and on the seventh day. and purify all your raiment, and all skin items, and all doing of goats' hair, and all items did of wood. and unto-stop-eleazar the darkener said to the men of troop which went to the war, this is the ordinance of the drops-of-teaching-torah which vowelmovement-io-yeah directed draw-out-musa; only the gold, and the silver, the brass, the iron, the differentiated-tin, and the lead, every word that may abide the fire, ye will make it go through the fire, and it will be top-bright: nevertheless it will be purified with the water of separation: and all that abideth not the fire ye will make go through the water. and ye will wash your clothes on the seventh day, and ye will be top-bright, and afterward ye will come into the camp. and vowelmovement-io-yeah spake to draw-out-musa, saying, take the sum of the prey that was taken, both of man and of domesticated animal, thou, and unto-stop-eleazar the darkener and the chief fathers of the meeting: and halve the prey into two halves; between them that took the war upon them, who went out to war, and between all the meeting: and levy a tribute to vowelmovement-io-yeah of the men of troop which went out to war: one self of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep: take it of their half, and give it to unto-stop-eleazar the darkener for an high of vowelmovement-io-yeah. and of betweeners of israel's half, thou will take one portion of fifty, of the beings of man, of the beeves, of the asses, and of the sheeps, of all manner of domesticated animals, and give them to the borrow-join-levites, which keep the charge of the dwelling of vowelmovement-io-yeah. and draw-out-musa and unto-stop-eleazar the darkener did as vowelmovement-io-yeah directed draw-out-musa. and the booty, being the remainder of the prey which the men of troop had caught, was six hundred thousand and seventy thousand and five thousand sheep, and seventy-two thousand beeves, and sixty and one thousand asses, and thirty and two thousand beings of man in all, of women that had not known man-remember by lying with him. and the half, which was the portion of them that went out to troop, was in count three hundred thousand and seven and thirty thousand and five hundred sheep: and vowelmovement-io-yeah's tribute of the sheep was six hundred and seventy-five. and the beeves were thirty and six thousand; of which vowelmovement-io-yeah's tribute was seventy-two. and the asses were thirty thousand and five hundred; of which

vowelmovement-io-yeah's tribute was sixty and one. and the beings of man were sixteen thousand; of which vowelmovement-io-yeah's tribute was thirty and two beings of man. and draw-out-musa gave the tribute, which was vowelmovement-io-yeah's high, to unto-stop-eleazar the darkener as vowelmovement-io-yeah directed draw-out-musa. and of betweeners of israel's half, which draw-out-musa halved from the men that trooped, (now the half that pertained to the meeting was three hundred thousand and thirty thousand and seven thousand and five hundred sheep, and thirty and six thousand beeves, and thirty thousand asses and five hundred, and sixteen thousand beings of man;) even of betweeners of israel's half, draw-out-musa took one portion of fifty, both of man and of domesticated animal, and gave them to the borrow-join-levites, which kept the charge of the dwelling of vowelmovement-io-yeah; as vowelmovement-io-yeah directed draw-out-musa. and the officers which were over thousands of the troop, the soaking-princes of thousands, and soaking-princes of hundreds, came near to draw-out-musa: and they said to draw-out-musa, thy workers have taken the sum of the men of war which are under our charge, and there lacketh not one man of us. we have therefore inward an inward for vowelmovement-io-yeah, what every man hath gotten, of items of gold, chains, and bracelets, rings, earrings, and tablets, to out-of for our selfs before vowelmovement-io-yeah. and draw-out-musa and unto-stop-eleazar the darkener took the gold of them, even all wrought items. and all the gold of the high that they highed up to vowelmovement-io-yeah, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty light-shekels. (for the men of war had taken spoil, every man for himself.) and draw-out-musa and unto-stop-eleazar the darkener took the gold of the captains of thousands and of hundreds, and brought it into the proto-sinaitic-script-meet-until-due-temple, for a memorial for betweeners of soaking-to-israel before vowelmovement-io-yeah.

32

now betweeners of see-child-reuben and betweeners of tell-luck-gad had a very great multitude of livestock and when they saw the land of help-jazer, and the land of roll-until-gilead, that, behold, the place was a place for livestock betweeners of tell-luck-gad and betweeners of see-child-reuben came and spake to draw-out-musa, and to unto-stop-eleazar the darkener and to the princes of the meeting, saying, decorate-crown-atarot, and slander-dibon, and help-jazer, and nimrah, and score-supposition-heshbon, and top-to-no-eleale, and sabam, and at-him-nebo, and beon, even the country which vowelmovement-io-yeah hit before the meeting of israel, is a land for livestock and thy workers have livestock wherefore, said they, if we have found grace in thy eyes, let this land be given to thy workers for a holding, and bring us not over its-going-down-jordan. and draw-out-musa said to betweeners of tell-luck-gad and to betweeners of see-child-reuben, will your brethern go to war, and will ye sit here? and wherefore discourage ye the heart of betweeners of soaking-to-israel from going over into the land which vowelmovement-io-yeah hath given them? thus did your fathers, when i sent them from finished-desert-staggering-kadeshbarnea to see the land. for when they went up to the valley of fire-all-eshcol, and saw the land, they discouraged the heart of betweeners of israel, that they should not go into the land which vowelmovement-io-yeah had given them. and vowelmovement-io-yeah's nose-anger was kindled the same time, and he swear-sevened, saying, surely none of the men that came up out of narrows-produce-mizraim-egypt, from twenty years old and upward,

will see the earth which i swear-sevenced to their-wing-organ-ibrahim, to laugh-ishaq, and to heel-topple-yakub; because they have not wholly followed me: safe dog-as-heart-caleb betweener of turn-jephuneh the as-hawk-kenezite, and vowel-safe-yeah-iosua betweener of fish-noon: for they have wholly followed vowelmovement-io-yeah, and vowelmovement-io-yeah's nose-anger was kindled against israel, and he did them wander in the place-of-word-desert forty years, until all the generation, that had done visual-re-toil in the eyes of vowelmovement-io-yeah, was consumed, and, behold, ye are risen up in your fathers' stead, an increase of missing men, to augment yet the fierce nose-anger of vowelmovement-io-yeah toward israel. for if ye turn away from after him, he will yet again leave them in the place-of-word-desert; and ye will destroy all this with-mum, and they came near to him, and said, we will build-between sheepfolds here for our cattle, and cities for our little ones: but we ourselves will go ready armed before betweeners of israel, until we have brought them to their place: and our little ones will dwell in the fenced cities because of the inhabitants of the land. we will not return to our houses, until betweeners of soaking-to-israel have inherited every man his inheritance. for we will not inherit with them on yonder side its-going-down-jordan, or forward; because our inheritance is fallen to us on cross-over its-going-down-jordan eastward. and draw-out-musa said to them, if ye will do this word, if ye will go armed before vowelmovement-io-yeah to war, and will go all of you pioneering over its-going-down-jordan before vowelmovement-io-yeah, until he hath driven out his enemies from before him, and lambded the land be lamb-subdued before vowelmovement-io-yeah: then afterward ye will return, and be guiltless before vowelmovement-io-yeah, and before israel; and this land will be your holding before vowelmovement-io-yeah. but if ye will not do so, behold, ye have missed against vowelmovement-io-yeah: and be sure your miss will find you out. build-between you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth. and betweeners of tell-luck-gad and betweeners of see-child-reuben spake to draw-out-musa, saying, thy workers will do as my base-boss directs. our little ones, our women, our flocks, and all our cattle, will be there in the cities of roll-until-gilead: but thy workers will cross over, every man armed for war, before the base-boss to war, as my base-boss saith. so concerning them draw-out-musa directed unto-stop-eleazar the darkener and vowel-safe-yeah-iosua betweener of fish-noon, and the chief fathers of the tribes of betweeners of israel: and draw-out-musa said to them, if betweeners of tell-luck-gad and betweeners of see-child-reuben will cross with you over its-going-down-jordan, every man armed to war, before vowelmovement-io-yeah, and the land will be lamb-subdued before you; then ye will give them the land of roll-until-gilead for a holding: but if they will not cross over with you pioneering, they will have holdings among you in the land of nest-buy-canaan and betweeners of tell-luck-gad and betweeners of see-child-reuben answered, saying, as vowelmovement-io-yeah hath said to thy workers, so will we do. we will cross over pioneering before vowelmovement-io-yeah into the land of nest-buy-canaan that the holding of our inheritance on cross-over its-going-down-jordan may be ours. and draw-out-musa gave to them, even to betweeners of tell-luck-gad and to betweeners of see-child-reuben, and to half the branch of sleep-forget-manasseh betweener of add-increase-yusif, the kingdom of curly-sihon king of the talker-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 country round about. and betweeners of tell-luck-gad build-betweened slander-dibon, and decorate-crown-atarot, and juniper-

object-aror, and decorate-crown-atrot, rabbit-shophan, and help-jaazer, and tall-jogbehah, and house-of-leopardness-betnimrah, and house-of-sing-betharan, fenced cities: and folds for sheep. and betweeners of see-child-reuben build-betweened score-supposition-heshbon, and top-to-no-eleale., and towns-kirjatim, and at-him-nebo, and proprietary-residence-baal-meon, (their names being changed,) and stage-shibmah: and gave other names to the cities which they build-between. and betweeners of recognize-machir betweener of sleep-forget-manasseh went to roll-until-gilead, and captered it, and dispossessed the talker-amorite which was in it. and draw-out-musa gave roll-until-gilead to recognize-machir betweener of sleep-forget-manasseh; and he dwelt therein. and glow-jair betweener of sleep-forget-manasseh went and captered the small towns thereof, and called them farm-of-glow-havot-jair. and bark-abuse-nobah went and captered elegy-kenat, and the villages thereof, and called it bark-abuse-nobah, after his own name.

33

these are the journeys of betweeners of israel, which went forth out of the land of narrows-produce-mizraim-egypt with their troops under the hand of draw-out-musa and gather-box-harun. and draw-out-musa wrote their goings out according to their journeys by the mouth of vowelmovement-io-yeah: and these are their journeys according to their goings out. and they departed from born-by-ra-ramses in the first month, on the fifteenth day of the first month; on the morrow after the stopskip betweeners of soaking-to-israel went out with an high hand in the eyes of all the narrows-produce-mizraim-egyptians. for the narrows-produce-mizraim-egyptians buried all their firstborn, which vowelmovement-io-yeah had smitten among them: upon their these-to also vowelmovement-io-yeah dod crissis. and betweeners of soaking-to-israel removed from born-by-ra-ramses, and pitched in booths-succoth and they departed from booths-succoth and pitched in you-etam, which is in the edge of the place-of-word-desert. and they removed from you-etam, and turned again to mouth-of-the-choice-pihahiroi, which is before owner-of-cipher-baalzephon: and they pitched before tower-migdol. and they departed from before mouth-of-the-choice-pihahiroi, and crossed through the midst of the sea into the place-of-word-desert, and crossed three days' journey in the place-of-word-desert of you-etam, and pitched in bitter-marah and they removed from bitter-marah and came to bind-elim and in bind-elim were twelve fountains of water, and seventy palm trees; and they pitched there. and they removed from bind-elim and encamped by the end sea. and they removed from the end sea, and encamped in the place-of-word-desert of sin. and they took their journey out of the place-of-word-desert of sin, and encamped in knock-dophkah. and they departed from knock-dophkah, and encamped in knead-alush. and they removed from knead-alush, and encamped at bed-comforts-rephidim, where was no water for the with-mum to drink. and they departed from bed-comforts-rephidim, and pitched in the place-of-word-desert of bush-sinai. and they removed from the place-of-word-desert of bush-sinai, and pitched at graveyard-of-craving-kibrot-hatavah. and they departed from graveyard-of-craving-kibrot-hatavah, and encamped at gardens-hazerot. and they departed from gardens-hazerot, and pitched in harness-ritmah. and they departed from harness-ritmah, and pitched at pomegranate-breach-rimonparez. and they departed from pomegranate-breach-rimonparez, and pitched in white-build-libnah. and they removed from white-build-libnah, and pitched at her-eye-lash-risah. and they journeyed from her-eyelash-risah,

and pitched in her-congregation-kelelatah. and they went from her-congregation-kelelatah, and pitched in mount boost-bull-shapher. and they removed from mount boost-bull-shapher, and encamped in anxiety-haradah. and they removed from anxiety-haradah, and pitched in of-community-makheloth. and they removed from of-community-makheloth, and encamped at under-tahat. and they departed from under-tahat, and pitched at effort-tarah. and they removed from effort-tarah, and pitched in sweetening-mitchah. and they went from sweetening-mitchah, and pitched in eight-rain-hashmonah. and they departed from eight-rain-hashmonah, and encamped at deliveries-musaroth. and they departed from deliveries-musaroth, and pitched in between-children-of-corner-benejaakan. and they removed from between-children-of-corner-benejaakan, and encamped at the-tickle. and they went from the-tickle, and pitched in her-fourth-month-jotbatah. and they removed from her-fourth-month-jotbatah, and encamped at pass-traverse-ebronah. and they departed from pass-traverse-ebronah, and encamped at wood-strong-man-eziongaber. and they removed from wood-strong-man-eziongaber, and pitched in the place-of-word-desert of briar-zin, which is perfect-kadesh and they removed from perfect-kadesh and pitched in mount mount-hor in the edge of the land of man-red-edom. and gather-box-harun the darkener went up into mount mount-hor at the mouth of vowelmovement-io-yeah, and died there, in the fortieth year after betweeners of soaking-to-israel were come out of the land of narrows-produce-mizraim-egypt, in the first day of the fifth month. and gather-box-harun was an hundred and twenty and three years old when he died in mount mount-hor and king bronze-arad the nest-buy-canaanite, which dwelt in the south in the land of nest-buy-canaan heard of the coming of betweeners of israel. and they departed from mount mount-hor and pitched in image-zalmonah. and they departed from image-zalmonah, and pitched in found-punon. and they departed from found-punon, and pitched in thick-oboht. and they departed from thick-oboht, and pitched in heaps-crossings-ijeabarim, in the border of from-father-moab. and they departed from islands-iim, and pitched in slander-dibongad. and they removed from slander-dibongad, and encamped in the-hidden-fig-cakes-almon-diblataim. and they removed from the-hidden-fig-cakes-almon-diblataim, and pitched in the mountains of crossings-over-abarim, before at-him-nebo. and they departed from the mountains of crossings-over-abarim, and pitched in the plains of from-father-moab by its-going-down-jordan near moon-smell-jericho. and they pitched by its-going-down-jordan, from desolate-house-betjesimot even to habilshittim in the plains of from-father-moab. and vowelmovement-io-yeah worded to draw-out-musa in the plains of from-father-moab by its-going-down-jordan near moon-smell-jericho, saying, word to betweeners of israel, and say to them, when ye are crossed over its-going-down-jordan into the land of nest-buy-canaan then ye will drive out all the inhabitants 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 inhabitants of the land, and dwell therein: for i have given you the land to network-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 falleth; according to the tribes of your fathers ye will inherit. but if ye will not drive out the inhabitants of the land from before you; then it will come to pass, that those which ye let remain of them will be pricks in your eyes, and thorns in your sides, and will vex you in the land wherein ye dwell. moreover it will come to pass,

that i will do to you, as i thought to do to them.

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and vowelmovement-io-yeah worded to draw-out-musa, saying, direct betweeners of israel, and say to them, when ye come into the land of nest-buy-canaan (this is the land that will fall to you for an inheritance, even the land of nest-buy-canaan with the coasts thereof;) then your south quarter will be from the place-of-word-desert of briar-zin along by the coast of man-red-edom, and your south border will be the outmost coast of the salt sea eastward: and your border will turn from the south to the ascent of scorpions-akrabim, and cross on to briar-zin: and the going forth thereof will be from the south to finished-desert-staggering-kadeshbarnea, and will go on to garden-maple-hazar-adar, and cross on to skeleton-azmon: and the border will fetch a compass from skeleton-azmon to the river of narrows-produce-mizraim-egypt, and the goings out of it will be at the sea. and as for the western border, ye will even have the great sea for a border: this will be your west border. and this will be your north border: from the great sea ye will point out for you mount mount-hor from mount mount-hor ye will point out your border to the entrance of gourd-vessel-hamath; and the goings forth of the border will be to flank-zedad: and the border will go on to sweet-smell-ziphron, and the goings out of it will be at garden-eye-hazarenan: this will be your north border. and ye will point out your east border from garden-eye-hazarenan to moustache-shepham: and the coast will go down from moustache-shepham to fight-riblah, on the east side of eye-ain; and the border will descend, and will reach to the side of the sea of like-candle-kineret eastward: and the border will go down to its-going-down-jordan, and the goings out of it will be at the salt sea: this will be your land with the coasts thereof round about. and draw-out-musa directed betweeners of israel, saying, this is the land which ye will inherit by lot, which vowelmovement-io-yeah directed to give to the nine tribes, and to the half tribe: for the tribe of betweeners of see-child-reuben according to the house of their fathers, and the tribe of betweeners of tell-luck-gad according to the house of their fathers, have received their inheritance; and half the tribe of sleep-forget-manasseh have received their inheritance: the two tribes and the half tribe have received their inheritance on cross-over its-going-down-jordan near moon-smell-jericho eastward, toward the sunrising, and vowelmovement-io-yeah worded to draw-out-musa, saying, these are the names of the men which will divide the land to you: unto-stop-eleazar the darkener and vowel-safe-yeah-iousa betweener of fish-noon. and ye will take one prince of every tribe, to divide the land by inheritance. and the names of the men are these: of the tribe of vowel-yeah-acknowledge-ioudah, dog-as-heart-caleb betweener of turn-jephuneh. and of the tribe of betweeners of hear-home-simeon, name-to-shemuel betweener of with-acknowledge-amihud. of the tribe of righthand-child-benjamin, my-unto-breast-elidat betweener of fool-basket-chilson. and the tribe of betweeners of discuss-court-dan skilled-buki betweener of my-roll-jogli. the prince of betweeners of add-increase-yusif, for the tribe of betweeners of sleep-forget-manasseh, grace-unto-haniel betweener of retriever. and the tribe of betweeners of gray-fruitful-ephraim, get-up-unto-kemuel betweener of critic-shiptan. and the tribe of betweeners of garbage-fertile-zebulun, to-bring-elizaphan betweener of bull-parnach. and the tribe of betweeners of hire-wage-issachar, emit-paltiel betweener of goat-courage-azan. and the tribe of betweeners of happy-confirm-asher, ahilud betweener of my-completion-sheolmi. and the tribe of betweeners of cunning-twist-naphtali,

redemption-unto-pedahel betweener of with-acknowledge-amihud. these are they whom vowelmovement-io-yeah directed to divide the inheritance to betweeners of soaking-to-israel in the land of nest-buy-canaan

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and vowelmovement-io-yeah worded to draw-out-musa in the plains of from-father-moab by its-going-down-jordan near moon-smell-gericho, saying, direct betweeners of israel, that they give to the borrow-join-levites of the network-inheritance of their network-inherit cities to dwell 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 dwell 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 appoint for the manslayer, that he may flee thither: and to them ye will add forty and two cities. so all the cities which ye will give to the 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 israel: from them that have many ye will give many; but from them that have few ye will give few: every one will give of his cities to the borrow-join-levites according to his inheritance which he inheriteth. and vowelmovement-io-yeah worded to draw-out-musa, saying, word to betweeners of israel, and say to them, when ye be come over its-going-down-jordan into the land of nest-buy-canaan then ye will appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. and they will be to you cities for refuge from the avenger; that the manslayer die not, until he stand before the meeting in crisis and of these cities which ye will give six cities will ye have for refuge. ye will give three cities on cross-over its-going-down-jordan, and three cities will ye give in the land of nest-buy-canaan which will be cities of refuge. these six cities will be a refuge, both for betweeners of israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither. and if he hit him with an item of iron, so that he die, he is a murderer: the murderer will surely be put to death. and if he hit him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer will surely be put to death. or if he hit him with an item of wood, wherewith he may die, and he die, he is a murderer: the murderer will surely be put to death. the revenger of blood himself will slay the murderer: when he meeteth him, he will slay him. but if he thrust him of hatred, or hurl at him by laying of wait, that he die; or in enmity hit him with his hand, that he die: that he smote him will surely be put to death; for he is a murderer: the revenger of blood will slay the murderer, when he meeteth him. but if he thrust him suddenly without enmity, or have cast upon him any item without laying of wait, or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his visual-re-toil: then the meeting will crisis between the slayer and the revenger of blood according to these crises: and the meeting will deliver the slayer out of the hand of the revenger of blood, and the meeting will restore him to the city of his refuge, whither he was fled: and

he will abide in it to the death of the high darkener which was use-anointed with the perfected oil. but if the slayer will at any time come without the border of the city of his refuge, whither he was fled; and the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he will not be guilty of blood: because he should have remained in the city of his refuge until the death of the high darkener but after the death of the high darkener the slayer will return into the land of his holding. so these things will be for a statute of crisis to you throughout your generations in all your dwellings. whoso killeth any person, the murderer will be put to death by the mouth of witnesses: but one witness will not witness against any person to cause him to die. moreover ye will take no out-ofment for the life of a murderer, which is big-shot of death: but he will be deadly put to death. and ye will take no out-ofment for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the darkener so ye will not pollute the land wherein ye are: for blood it ceaseth the land: and the land cannot be out-offed of the blood that is shed therein, but by the blood of him that shed it. cease not therefore the land which ye will inhabit, wherein i dwell: for i vowelmovement-io-yeah dwell among betweeners of israel.

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and the chief fathers of the families of betweeners of roll-until-gilead, betweener of recognize-machir, betweener of sleep-forget-manasseh, of the families of the betweeners of add-increase-yusif, came near, and worded before draw-out-musa, and before the leaders, the chief fathers of betweeners of israel: and they said, vowelmovement-io-yeah directed my base-boss to give the land for an inheritance by lot to betweeners of israel: and my base-boss was directed by vowelmovement-io-yeah to give the inheritance of whip-sharp-zelophehad our brother to his betweenas. and if they be married to any of the betweeners of the other branches of betweeners of israel, then will their inheritance be taken from the inheritance of our fathers, and will be put to the inheritance of the branch whereunto they are received: so will it be taken from the lot of our inheritance. and when the river-jubilee of betweeners of soaking-to-israel will be, then will their inheritance be put to the inheritance of the tribe whereunto they are received: so will their inheritance be taken away from the inheritance of the tribe of our fathers. and draw-out-musa directed betweeners of soaking-to-israel according to vowelmovement-io-yeah word, saying, the tribe of the betweeners of add-increase-yusif hath said well. this is the word which vowelmovement-io-yeah doth direct concerning the betweenas of whip-sharp-zelophehad, saying, let them marry to whom they think best; only to the family of the tribe of their father will they marry. so will not the inheritance of betweeners of soaking-to-israel remove from tribe to tribe: forever one of betweeners of soaking-to-israel will keep himself to the inheritance of the tribe of his fathers. and every daughter-housa that network-inheriteth an network-inheritance in any tribe of betweeners of israel, will be woman to one of the family of the tribe of her father, that betweeners of soaking-to-israel may enjoy every man the network-inheritance of his fathers. neither will the inheritance remove from one tribe to another tribe; but every one of the tribes of betweeners of soaking-to-israel will keep himself to his own inheritance. even as vowelmovement-io-yeah directed draw-out-musa, so did the betweenas of whip-sharp-zelophehad: for illness-mahlah, want-placate-solve-tirzah, and partridge-hoglah, and queen-milcah, and rest-nuh, the betweenas of whip-sharp-zelophehad, were married to their father's brothers'

betweeners: and they were married into the families of the
betweeners of sleep-forget-manasseh betweener of add-
increase-yusif, and their inheritance remained in the tribe
of the family of their father. these are the directives and
the crises, which vowelmovement-io-yeah directed by the
hand of draw-out-musa to betweeners of soaking-to-is-
rael in the plains of from-father-moab by its-going-down-
jordan near moon-smell-jericho.

these be the words which draw-out-musa worded to all soaking-to-israel on cross-over its-going-down-jordan in the place-of-word-desert, in the plain over against the end sea, between magnificence-paran, and bland-tophel, and brick-white-laban, and gardens-hazerot, and enough-gold-dizahab. (there are eleven days' journey from parch-blade-horeb by the way of mount hair-style-seir to finished-desert-staggering-kadeshbarnea.) and it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that draw-out-musa worded to betweeners of israel, according to all that vowelmovement-io-yeah had given him in word to them; after he had slain curly-sihon the king of the talker-amorites, which dwelt in score-supposition-heshbon, and mock-og the king of at-tooth-bashan which dwelt at you-gave-fire-astarot in live-prohibit-edrei: on cross-over its-going-down-jordan, in the land of from-father-moab, began draw-out-musa to declare this drops-of-teaching-torah saying, vowelmovement-io-yeah our these-to worded to us in parch-blade-horeb, saying, ye have dwelt long enough in this mount: turn you, and take your journey, and go to the mount of the talker-amorites, and 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-canaanites, 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 network-inherit the land which vowelmovement-io-yeah swear-sevened to your fathers, their-wing-organ-ibrahim, laugh-ishaq, and heel-topple-yakub, to give to them and to their seed after them. and i spake to you at that time, saying, i am not able to bear you myself alone: vowelmovement-io-yeah your these-to hath multiplied you, and, behold, ye are this day as the stars of namespaces for multitude. (vowelmovement-io-yeah these-to of your fathers make you a thousand times so many more as ye are, and knee-pool you, as he hath promised you!) how can i myself alone bear your cumbrance, and your burden, and your strife? take you wise men, and understand-betweening, and known among your branches, 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 branches, wise men, and known, and did them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your branches. and i charged your critics at that time, saying, hear the causes between your brethren, and critic rightly between every man and his brother, and the stranger that is with him. ye will not respect persons in crisis but ye will hear the small as well as the great; ye will not be afraid of the face-turnings of man; for the crisis is these-to's: and the crisis that is too hard for you, inward it to me, and i will hear it. and i directed you at that time all the words which ye should do. and when we departed from parch-blade-horeb, we went through all that great and terrible place-of-word-desert, which ye saw by the way of the mountain of the talker-amorites, as vowelmovement-io-yeah our these-to directed us; and we came to finished-desert-staggering-kadeshbarnea. and i said to you, ye are come to the mountain of the talker-amorites, which vowelmovement-io-yeah our these-to doth give to us. behold, vowelmovement-io-yeah thy these-to hath set the land before thee: go up and network-inherit it, as vowelmovement-io-yeah these-to of thy fathers hath said 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 inward us word again by what way we must go up, and into what cities we will come. and the wording pleased me well: and

i took twelve men of you, one of a branch: and they turned and went up into the mountain, and came to the valley of fire-all-eshcol, 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 vowelmovement-io-yeah our these-to doth give us. notwithstanding ye would not go up, but rebelled against the mouth of vowelmovement-io-yeah your these-to: and ye murmured in your tents, and said, because vowelmovement-io-yeah hated us, he hath brought us forth out of the land of narrows-produce-mizraim-egypt, to deliver us into the hand of the talker-amorites, to destroy us. whither will we go up? our brethren have discouraged our heart, saying, the with-mum is greater and taller than we; the cities are great and walled up to namespaces and more-over we have seen the betweeners of the giants-anakim there. then i said to you, dread not, neither be afraid of them. vowelmovement-io-yeah your these-to which goeth before you, he will fight for you, according to all that he did for you in narrows-produce-mizraim-egypt before your eyes; and in the place-of-word-desert, where thou hast seen how that vowelmovement-io-yeah thy these-to bare thee, as a man doth bear his betweener in all the way that ye went, until ye came into this place. yet in this word ye did not mum-stick with vowelmovement-io-yeah your these-to, who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day. and vowelmovement-io-yeah heard the voice of your words, and was wroth, and swear-sevened, saying, surely there will not one of these men of this visual-re-toil generation see that good land, which i swear-sevened to give to your fathers. safe dog-as-heart-caleb betweener of turn-jephuneh; he will see it, and to him will i give the land that he hath trodden upon, and to his betweeners, because he hath wholly followed vowelmovement-io-yeah. also vowelmovement-io-yeah was angry with me for your sakes, saying, thou also will not go in thither. but vowel-safe-yeah-iosua betweener of fish-noon, which standeth before thee, he will go in thither: encourage him: for he will cause soaking-to-israel 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 visual-re-toil, they will go in thither, and to them will i give it, and they will network-inherit it. but as for you, turn you, and take your journey into the place-of-word-desert by the way of the end sea. then ye answered and said to me, we have missed against vowelmovement-io-yeah, we will go up and fight, according to all that vowelmovement-io-yeah our these-to directed us. and when ye had girded on every man his items of war, ye were ready to go up into the mountain. and vowelmovement-io-yeah said to me, say to them. go not up, neither fight; for i am not inward you; lest ye be hit before your enemies. so i worded to you; and ye would not hear, but rebelled against the word of vowelmovement-io-yeah, and went presumptuously up into the mountain. and the talker-amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in hair-style-seir, even to fishing-net-hormah. and ye returned and wept before vowelmovement-io-yeah; but vowelmovement-io-yeah would not hearken to your voice, nor give ear to you. so ye abode in perfect-kadesh many days, according to the days that ye abode there.

then we turned, and took our journey into the place-of-word-desert by the way of the end sea, as vowelmovement-io-yeah worded to me: and we compassed mount hair-style-seir many days. and vowelmovement-io-yeah

spake to me, saying, ye have compassed this mountain long enough: turn you northward. and direct thou the with-mum, saying, ye are to cross through the coast of your brethern betweeners of do-esau, which dwell in hair-style-seir; and they will be hair-imagining of you: take ye good heed to yourselves therefore: meddle not with them; for i will not give you of their land, no, not so much as a foot breadth; because i have given mount hair-style-seir to do-esau for a network-inherit. ye will buy meat of them for money, that ye may eat; and ye will also buy water of them for money, that ye may drink. for vowelmovement-io-yeah thy these-to hath knee-pooled thee in all the doings of thy hand: he knoweth thy walking through this great place-of-word-desert: these forty years vowelmovement-io-yeah thy these-to hath been with thee; thou hast lacked nothing. and when we crossed by from our brethern betweeners of do-esau, which dwelt in hair-style-seir, through the way of the plain from deer-to-elath, and from wood-strong-man-eziongaber, we turned and crossed by the way of the place-of-word-desert of from-father-moab. and vowelmovement-io-yeah 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 network-inherit; because i have given awake-ar to betweeners of cover-lut for a network-inherit. the emims dwelt therein in times past, a with-mum great, and many, and tall, as the giants-anakim; which also were accounted let-to-weak-giants, as the giants-anakim; but the from-father-moabites called them emims. the my-hole-horims also dwelt in hair-style-seir beforetime; but betweeners of do-esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as soaking-to-israel did to the land of his network-inherit, which vowelmovement-io-yeah gave to them. now rise up, said i, and get you over the brook twig-zered. and we crossed over the brook twig-zered. and the space in which we crossed from finished-desert-staggering-kadeshbarnea, until we were come over the brook twig-zered, was thirty and eight years; until all the generation of the men of war were wasted out from inward the camp, as vowelmovement-io-yeah swear-sevended to them. for indeed the hand of vowelmovement-io-yeah was against them, to destroy them from inward the camp, until they were consumed. so it came to pass, when all the men of war were ended and dead from inward the with-mum, that vowelmovement-io-yeah worded to me, saying, thou art to cross over through awake-ar 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 network-inherit; because i have given it to betweeners of cover-lut for a network-inherit. (that also was accounted a land of let-to-weak-giants: let-to-weak-giants dwelt therein in old time; and the with-ammonites call them buzzers-zamzumim; a with-mum great, and many, and tall, as the giants-anakim; but vowelmovement-io-yeah destroyed them before them; and they succeeded them, and dwelt in their stead: as he did to betweeners of do-esau, which dwelt in hair-style-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-avims which dwelt in premises-hazerim, even to goat-courage-azah, the buttons-capthorims, which came forth out of button-solved-capthor, destroyed them, and dwelt in their stead.) rise ye up, take your journey, and cross over the river pine-arnon: behold, i have given into thine hand curly-sihon the talker-amorite, king of score-supposition-heshbon, and his land: begin to network-inherit it, and contend with him in war. this day will i begin to put 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 place-of-word-desert of advancement-old-days-kedemoth to curly-sihon king of score-supposition-heshbon with words of complete, saying, let me cross through thy land: i will go along by the high way, i will neither turn to the right hand nor to the left. thou wilt sell me meat for money, that i may eat; and give me water for money, that i may drink: only i will cross through on my feet; (as betweeners of do-esau which dwell in hair-style-seir, and the from-father-moabites which dwell in awake-ar did to me;) until i will cross over its-going-down-jordan into the land which vowelmovement-io-yeah our these-to giveth us. but curly-sihon king of score-supposition-heshbon would not let us cross by him: for vowelmovement-io-yeah thy these-to hardened his breathwind, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day. and vowelmovement-io-yeah said to me, behold, i have begun to give curly-sihon and his land before thee: begin to network-inherit, that thou mayest network-inherit his land. then curly-sihon came out against us, he and all his with-mum, to fight at stress-jahaz. and vowelmovement-io-yeah our these-to delivered him before us; and we smote him, and his betweeners, and all his with-mum. 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 domesticated animals we captered for a prey to ourselves, and the spoil of the cities which we captered. from juniper-object-aroer, which is by the brink of the river of pine-arnon, and from the city that is by the river, even to roll-until-gilead, there was not one city too strong for us: vowelmovement-io-yeah our these-to delivered 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 vowelmovement-io-yeah our these-to forbade us.

3

then we turned, and went up the way to at-tooth-bashan and mock-og the king of at-tooth-bashan came out against us, he and all his with-mum, to war at live-prohibit-edrei. and vowelmovement-io-yeah said to me, respect him not: for i will deliver him, and all his with-mum, and his land, into thy hand; and thou wilt do to him as thou didst to curly-sihon king of the talker-amorites, which dwelt at score-supposition-heshbon. so vowelmovement-io-yeah our these-to delivered into our hands mock-og also, the king of at-tooth-bashan and all his with-mum: and we smote him until none was left to him remaining. and we captered all his cities at that time, there was not a city which we captered not from them, sixty cities, all the region of lump-argob, the kingdom of mock-og in at-tooth-bashan all these cities were fenced with tall walls, gates, and bars; beside unwallled 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 children, of every city. but all the domesticated 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 talker-amorites the land that was on cross-over its-going-down-jordan, from the river of pine-arnon to mount fishing-net-hermon; (which fishing-net-hermon the side-by-side-sidonians call armor-plate-sirion; and the talker-amorites call it tooth-meadow-shenir;) all the cities of the plain, and all roll-until-gilead, and all at-tooth-bashan to poor-salchah and live-prohibit-edrei, 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 network-inherited at that time, from juniper-object-aror, which is by the river pine-arnon, and half mount roll-until-gilead, and the cities thereof, gave i to the see-child-reubenites and to the gadites. and the remainder of roll-until-gilead, and all at-tooth-bashan being the kingdom of mock-og, gave i to the half branch of sleep-forget-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-forget-manasseh took all the country of lump-argob to the coasts of bridge-geshuri and maachathi; and called them after his own name, at-tooth-ranches-shine-bashan-havot-jair, to this day. and i gave roll-until-gilead to recognize-machir. and to the see-child-reubenites and to the gadites i gave from roll-until-gilead 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 like-candle-kinereth even to the sea of the plain, even the salt sea, under fire-justice-peak eastward. and i directed you at that time, saying, vowelmovement-io-yeah your these-to hath given you this land to network-inherit it: ye will cross over armed before your brethren betweeners of israel, 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 vowelmovement-io-yeah have given rest to your brethren, as well as to you, and until they also network-inherit the land which vowelmovement-io-yeah your these-to hath given them on cross-over its-going-down-jordan: and then will ye return every man to his network-inherit, which i have given you. and i directed vowel-safe-yeah-iosua at that time, saying, thine eyes have seen all that vowelmovement-io-yeah your these-to hath done to these two kings: so will vowelmovement-io-yeah do to all the kingdoms whither thou crossset. ye will not respect them: for vowelmovement-io-yeah your these-to he will fight for you. and i besought vowelmovement-io-yeah at that time, saying, o base-boss these-to, thou hast begun to show thy worker thy heroiness, and thy hero hand: for what these-to is there in namespaces or in land, that can do according to thy doings, and according to thy heroness? i pray thee, let me, and see the good land that is on cross-over its-going-down-jordan, that goodly mountain, and build-white-lebanon. but vowelmovement-io-yeah was wroth with me for your sakes, and would not hear me: and vowelmovement-io-yeah said to me, let it suffice thee; word no more to me of this matter. 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 no this its-going-down-jordan. but charge vowel-safe-yeah-iosua, and encourage him, and stratagemen him: for he will before this with-mum, and he will cause them to inherit the land which thou wilt see. so we abode in the valley over against house-gaping-bet-poor.

4

now therefore hearken, o israel, to the statutes and to the crises, which i teach you, for to do them, that ye may live, and go in and network-inherit the land which vowelmovement-io-yeah these-to 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 vowelmovement-io-yeah your these-to which i direct you. your eyes have seen what vowelmovement-io-yeah did be-

cause of own-wide-open-baalpeor: for all the men that followed own-wide-open-baalpeor, vowelmovement-io-yeah thy these-to hath destroyed them from inward you. but ye that did cleave to vowelmovement-io-yeah your these-to are alive every one of you this day. behold, i have taught you statutes and crises, even as vowelmovement-io-yeah my these-to directed me, that ye should do so in the land whither ye go to network-inherit it. keep therefore and do them; for this is your wisdom and your understand-betweening in the eyes of the nations, which will hear all these statutes, and say, surely this great nation is a wise and understand-betweening with-mums. for what nation is there so great, who hath these-to so nigh to them, as vowelmovement-io-yeah our these-to is in all things that we call upon him for? and what nation is there so great, that hath statutes and crises so right as all this drops-of-teaching-torah which i set before you this day? only take heed to thyself, and keep thy self diligently, lest thou forget the words which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy betweeners, and thy betweeners' betweeners; specially the day that thou stoodest before vowelmovement-io-yeah thy these-to in parch-blade-horeb, when vowelmovement-io-yeah said to me, gather me the with-mum together, and i will make them hear my words, that they may learn to respect me all the days that they will live upon the earth, and that they may teach their betweeners. and ye came near and stood under the mountain; and the mountain burned with fire to the inward of namespaces with darkness, clouds, and thick darkness. and vowelmovement-io-yeah 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 contract, which he directed you to perform, even ten words; and he wrote them upon two tables of stone. and vowelmovement-io-yeah directed me at that time to teach you statutes and crises, that ye might do them in the land whither ye to network-inherit it. take ye therefore good heed to yourselves; for ye saw no manner of picture on the day that vowelmovement-io-yeah worded to you in parch-blade-horeb out of the midst of the fire: lest ye destroy yourselves, and do you a chiseling, the picture of any emblem, the picture of male-rememberer or female-pierced, the likeness of any domesticated animal that is on the land, the likeness of any winged birds that flieth in the air, the likeness of any thing that creepeth on the land, the likeness of any fish that is in the waters beneath the land: and lest thou lift up thine eyes to namespaces and when thou seest the sun, and the moon, and the stars, even all the troop of namespaces shouldst be driven to bow them, and work for them, which vowelmovement-io-yeah thy these-to hath parted to all nations under the whole namespaces but vowelmovement-io-yeah hath taken you, and brought you forth out of the iron furnace, even out of narrows-produce-mizraim-egypt, to be to him a with-mum of inheritance, as ye are this day. furthermore vowelmovement-io-yeah was angry with me for your sakes, and swear-sevened that i should not its-going-down-jordan, and that i should not go in to that good land, which vowelmovement-io-yeah thy these-to giveth thee for an inheritance: but i must die in this land, i must not its-going-down-jordan: but ye will, and network-inherit that good land. take heed to yourselves, lest ye forget the contract of vowelmovement-io-yeah your these-to, which he did with you, and do you a chiseling, or the picture of any thing, which vowelmovement-io-yeah thy these-to hath forbidden thee. for vowelmovement-io-yeah thy these-to is a consuming fire, even a jealous these-to. when thou wilt beget betweeners, and betweeners's betweeners, and ye will have remained long in the land, and will destroy yourselves, and do a chiseling, or the picture of any thing, and

will do visual-re-toil in the eyes of vowelmovement-io-yeah thy these-to, to provoke him to anger: i call namespaces and land to witness against you this day, that ye will soon utterly become lost from off the land whereunto ye its-going-down-jordan to network-inherit it; ye will not prolong your days upon it, but will utterly be lost, and vowelmovement-io-yeah will scatter you among the nations, and ye will be left count-few in count among the corpse-nations, whither vowelmovement-io-yeah will lead you. and there ye will work for these-to, the doing of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. but if from thence thou will seek vowelmovement-io-yeah thy these-to, thou will find him, if thou seek him with all thy heart and with all thy self. when thou art in tribulation, and all these words are come upon thee, in the latter days, if thou turn to vowelmovement-io-yeah thy these-to, and will be hearing to his voice; (for vowelmovement-io-yeah thy these-to is a wombng these-to;) he will not forsake thee, neither destroy thee, nor forget the contract of thy fathers which he swear-sevned to them. for ask now of the days that are past, which were before thee, since the day that these-to created man 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-mum hear the voice of these-to wording out of the midst of the fire, as thou hast heard, and live? or hath these-to assayed to go and take him a nation from the inward of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to that vowelmovement-io-yeah your these-to did for you in narrows-produce-mizraim-egypt before your eyes? to thee it was showed, that thou mightest know that vowelmovement-io-yeah he is these-to; there is none else beside him. out of namespaces he made thee to hear his voice, that he might instruct thee: and upon land he showed thee his great fire; and thou heardest his words out of the midst of the fire. and because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty energy out of narrows-produce-mizraim-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 network-inheritance, as it is this day. know therefore this day, and consider it in thine heart, that vowelmovement-io-yeah he is these-to 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 vowelmovement-io-yeah thy these-to giveth thee, forever. then draw-out-musa differentiated three cities on cross-over its-going-down-jordan toward the sunrise; that the slayer might flee thither, which should kill his in-sight un-awares, and hated him not in times past; and that fleeing to one of these cities he might live: namely, ore-bezer in the place-of-word-desert, in the plain country, of the see-child-reubenites; and highs-ramoth in roll-until-gilead, of the gadites; and wave-reveal-golan in at-tooth-bashan of the place-of-sleep-manassites. and this is the drops-of-teaching-torah which draw-out-musa set before betweeners of israel: these are the testimonies, and the statutes, and the crises, which draw-out-musa worded to betweeners of israel, after they came forth out of narrows-produce-mizraim-egypt. on cross-over its-going-down-jordan, in the valley over against house-gaping-betpeor, in the land of curly-sihon king of the talker-amorites, who dwelt at score-supposition-heshbon, whom draw-out-musa and betweeners of soaking-to-israel smote, after they were come forth out of narrows-produce-mizraim-egypt: and they network-inherited his land, and the land of mock-og

king of at-tooth-bashan two kings of the talker-amorites, which were on cross-over its-going-down-jordan toward the sunrise; from juniper-object-aroe, which is by the bank of the river pine-armon, even to mount zenith-sion, which is fishing-net-hermon, and all the plain on cross-over its-going-down-jordan eastward, even to the sea of the plain, under the springs of summit-pisgah.

5

and draw-out-musa called all israel, and said to them, hear, o israel, the statutes and crises which i word in your ears this day, that ye may learn them, and keep, and do them. vowelmovement-io-yeah our these-to made a contract with us in parch-blade-horeb. vowelmovement-io-yeah made not this contract with our fathers, but with us, even us, who are all of us here alive this day. vowelmovement-io-yeah worded with you face-turnings to face-turnings in the mount out of the midst of the fire, (i stood between vowelmovement-io-yeah and you at that time, to show you vowelmovement-io-yeah word: for ye were afraid by reason of the fire, and went not up into the mount;) saying, i am vowelmovement-io-yeah thy these-to, which brought thee out of the land of narrows-produce-mizraim-egypt, from the house of employment. thou will have none other these-to before me. no do thee any chiseling, or any picture of any thing that is in namespaces on, or that is in the land beneath, or that is in the waters beneath the land: no bow down thyself to them, nor work for them: for i vowelmovement-io-yeah thy these-to am a jealous these-to, visiting the season-answer 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. no take the name of vowelmovement-io-yeah thy these-to in vain: for vowelmovement-io-yeah will not hold him guiltless that taketh his name in vain. keep the seventh day to perfect it, as vowelmovement-io-yeah thy these-to hath directed thee. six days thou will labor, and do all thy work: but the seventh day is the seventh of vowelmovement-io-yeah thy these-to: in it no do any work, thou, nor thy betweener nor thy daughter-housa 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 rest as well as thou. and remember that thou wast a worker in the land of narrows-produce-mizraim-egypt, and that vowelmovement-io-yeah thy these-to brought thee out thence through a mighty hand and by a stretched out arm: therefore vowelmovement-io-yeah thy these-to directed thee to keep the seventh day. weight thy father and thy mother, as vowelmovement-io-yeah thy these-to hath directed thee; that thy days may be prolonged, and that it may go well with thee, in the earth which vowelmovement-io-yeah thy these-to giveth thee. no kill. neither will thou commit adultery. neither will thou steal. neither will thou bear false witness against thy in-sight. neither will thou desire thy in-sight's woman, neither will thou covet thy in-sight's house, his field, or his worker, or his true-mum-maid, his ox, or his ass, or any thing that is thy in-sight's: these words vowelmovement-io-yeah worded to all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. and he wrote them in two tables of stone, and delivered them to me. and it came to pass, when ye heard the voice out of the inward of the darkness, (for the mountain did burn with fire,) that ye came near to me, even all the heads of your branches, and your elders; and ye said, behold, vowelmovement-io-yeah our these-to hath showed us his weight and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that

these-to doth talk with man, and he liveth. now therefore why should we die? for this great fire will consume us: if we hear the voice of vowelmovement-io-yeah our these-to any more, then we will die. for who is there of all flesh-soaking that hath heard the voice of the living these-to wording out of the midst of the fire, as we have, and lived? go thou near, and hear all that vowelmovement-io-yeah our these-to will say: and word thou to us all that vowelmovement-io-yeah our these-to will word to thee; and we will hear it, and do it. and vowelmovement-io-yeah heard the voice of your words, when ye worded to me; and vowelmovement-io-yeah said to me, i have heard the voice of the words of this with-mum, 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 crises, which thou will teach them, that they may do them in the land which i give them to network-inherit it. ye will keep to do therefore as vowelmovement-io-yeah your these-to hath directed you: ye will not turn aside to the right hand or to the left. ye will walk in all the ways which vowelmovement-io-yeah your these-to 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 network-inherit.

6

now these are the directives, the statutes, and the crises, which vowelmovement-io-yeah your these-to directed to teach you, that ye might do them in the land whither ye go to network-inherit it: that thou mightest respect vowelmovement-io-yeah thy these-to, 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 israel, and keep to do it; that it may be well with thee, and that ye may increase mightily, as vowelmovement-io-yeah these-to of thy fathers hath promised thee, in the land that floweth with milk and honey. hear, o israel: vowelmovement-io-yeah our these-to is one vowelmovement-io-yeah: and thou will love vowelmovement-io-yeah thy these-to with all thine heart, and with all thy self, and with all thy might. and these words, which i direct thee this day, will be in thine heart: and thou will teach them diligently to thy betweeners, and will talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, and thou 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 vowelmovement-io-yeah thy these-to will have brought thee into the land which he swear-sevened to thy fathers, to their-wing-organ-ibrahim, to laugh-ishaq, and to heel-topple-yakub, to give thee great and goodly cities, which thou build-betweenest not, and houses full-seven of all good things, which thou fill-sevened not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou will have eaten and be full-seven; then beware lest thou forget vowelmovement-io-yeah, which brought thee forth out of the land of narrows-produce-mizraim-egypt, from the house of employment. thou will respect vowelmovement-io-yeah thy these-to, and work for him, and will swear-seven by his name. ye will not go after other these-to, of the these-to of the with-mums which are round about you; (for vowelmovement-io-yeah thy these-to is a jealous these-to inward you) lest the nose-anger of vowelmovement-io-yeah

thy these-to be kindled against thee, and destroy thee from off the face-turnings of the earth. ye will not tempt vowelmovement-io-yeah your these-to, as ye tempted him in essay-massah. ye will diligently keep the directives of vowelmovement-io-yeah your these-to, and his testimonies, and his statutes, which he hath directed thee. and thou will do that which is soaking and good in the eyes of vowelmovement-io-yeah: that it may be well with thee, and that thou mayest go in and network-inherit the good land which vowelmovement-io-yeah swear-sevened to thy fathers. to cast out all thine enemies from before thee, as vowelmovement-io-yeah hath worded. and when thy betweener asketh thee in the last day, saying, what mean the testimonies, and the statutes, and the crises, which vowelmovement-io-yeah our these-to hath directed you? then thou will say to thy betweener we were firawn's workers in narrows-produce-mizraim-egypt; and vowelmovement-io-yeah brought us out of narrows-produce-mizraim-egypt with a mighty hand: and vowelmovement-io-yeah showed signs and wonders, great and sore, upon narrows-produce-mizraim-egypt, upon big-house-firawn and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he swear-sevened to our fathers. and vowelmovement-io-yeah directed us to do all these statutes, to respect vowelmovement-io-yeah our these-to, for our good always, that he might preserve us alive, as it is at this day. and it will be our being right, if we keep to do all these directives before vowelmovement-io-yeah our these-to, as he hath directed us.

7

when vowelmovement-io-yeah thy these-to will bring thee into the land whither thou goest to network-inherit it, and hath cast out many nations before thee, the tusk-hittites, and the emotional-girgashites, and the talker-amorites, and the nest-buy-canaanites, and the unwall-perizzites, and the experience-hivites, and the trampler-jebusites, seven nations greater and mightier than thou; and when vowelmovement-io-yeah thy these-to will deliver them before thee; thou will hit them, and fishing-net-destroy them; thou will make no contract with them, nor show mercy to them: neither will thou make marriages with them; thy daughter-housa no give to his betweener nor his daughter-housa will thou take to thy betweener for they will turn away thy betweener from following me, that they may work for other these-to: so will the nose-anger of vowelmovement-io-yeah be kindled against you, and destroy thee suddenly. but thus will ye deal with them; ye will destroy their butcher-places, and break down their status-posts, and cut down their prosperity-fortuna-asherahs, and burn their chisellings with fire. for thou art an perfected with-mums to vowelmovement-io-yeah thy these-to: vowelmovement-io-yeah thy these-to hath chosen thee to be a special with-mums to himself, on all with-mums that are upon the face-turnings of the earth. vowelmovement-io-yeah did not set his love upon you, nor choose you, because ye were more in number than any with-mums; for ye were the fewest of all with-mums: but because vowelmovement-io-yeah loved you, and because he would keep the oath-seven which he had swear-sevened to your fathers, hath vowelmovement-io-yeah brought you out with a mighty hand, and retrieved you out of the house of workers, from the hand of big-house-firawn king of narrows-produce-mizraim-egypt. know therefore that vowelmovement-io-yeah thy these-to, he is these-to, the mum-sticking-withful these-to, which keepeth contract and kindness with them that love him and keep his directives to a thousand generations; and repayeth them that hate him

to their face-turnings, to make lost them: he will not be slack to him that hateth him, he will repay him to his face-turnings. thou wilt therefore keep the directives, and the statutes, and the crises, which i direct thee this day, to do them. wherefore it will come to pass, if ye hearken to these crises, and keep, and do them, that vowelmovement-io-yeah thy these-to will keep to thee the contract and the kindness which he swear-sevened to thy fathers: and he will love thee, and knee-pool thee, and multiply thee: he will also knee-pool the fruit of thy womb, and the fruit of thy earth, thy corn, and thy wine, and thine oil-produce, the increase of thy kine, and the sheeps of thy sheep, in the earth which he swear-sevened to thy fathers to give thee. thou wilt be knee-pooled above all with-mums: there will not be male-rememberer or female-pierced barren among you, or among your cattle. and vowelmovement-io-yeah will take away from thee all sickness, and will put none of the visual-re-toil diseases of narrows-produce-mizraim-egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee. and thou wilt consume all the with-mums which vowelmovement-io-yeah thy these-to will deliver thee; thine eye will have no pity upon them: neither will thou work for their these-to; for that will be a snare to thee. if thou wilt say in thine heart, these nations are more than i; how can i dispossess them? no be afraid of them: but will well remember what vowelmovement-io-yeah thy these-to did to big-house-firawn and to all narrows-produce-mizraim-egypt; the great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby vowelmovement-io-yeah thy these-to brought thee out: so will vowelmovement-io-yeah thy these-to do to all the with-mums of whom thou art afraid. moreover vowelmovement-io-yeah thy these-to will send the wasp among them, until they that are left, and hide themselves from thee, be lost. no be affrighted at them: for vowelmovement-io-yeah thy these-to is inward you, a mighty these-to and terrible. and vowelmovement-io-yeah thy these-to will put out those nations before thee by little and little: thou mayest not consume them at once, lest the animals of the field increase upon thee. but vowelmovement-io-yeah thy these-to will deliver them to thee, and will destroy them with a mighty destruction, until they be destroyed. and he will deliver their kings into thine hand, and thou wilt make lost their name from under namespaces there will no man be able to stand before thee, until thou have lost them. the chiselings of their these-to will ye burn with fire: no desire the silver or gold that is on them, nor take it to thee, lest thou be snared therein: for it is an holy to vowelmovement-io-yeah thy these-to. neither will thou bring an holy into thine house, lest thou be a fishing-net-destroy like it: but thou wilt utterly detest it, and thou wilt 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 network-inherit the land which vowelmovement-io-yeah swear-sevened to your fathers. and thou wilt remember all the way which vowelmovement-io-yeah thy these-to led thee these forty years in the place-of-word-desert, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his directives, or no. and he humbled thee, and suffered thee to hunger, and fed thee with whats-that-manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of vowelmovement-io-yeah doth man live. thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. thou wilt also

consider in thine heart, that, as a man chasteneth his betweneer so vowelmovement-io-yeah thy these-to chasteneth thee. therefore thou wilt keep the directives of vowelmovement-io-yeah thy these-to, to walk in his ways, and to respect him. for vowelmovement-io-yeah thy these-to bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of hatches-plain and mountains; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou wilt eat bread without scarceness, no lack any thing in it; a land whose stones are iron, and out of whose mountains thou mayest dig brass. when thou hast eaten and art full-seven, then thou wilt knee-pool vowelmovement-io-yeah thy these-to for the good land which he hath given thee. beware that thou forget not vowelmovement-io-yeah thy these-to, in not keeping his directives, and his crises, and his statutes, which i direct thee this day: lest when thou hast eaten and art full-seven, and hast build-betweened goodly houses, and dwelt 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 vowelmovement-io-yeah thy these-to, which brought thee forth out of the land of narrows-produce-mizraim-egypt, from the house of employment; who led thee through that great and terrible place-of-word-desert, wherein were fiery serpents, and scorpions, and drought, where there was no water; who inward thee forth water out of the rock of flint; who fed thee in the place-of-word-desert with whats-that-manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; and thou say in thine heart, my energy and the might of mine hand hath gotten me this stratagem. but thou wilt remember vowelmovement-io-yeah thy these-to: for it is he that giveth thee energy to get stratagem, that he may establish his contract which he swear-sevened to thy fathers, as it is this day. and it will be, if thou do at all forget vowelmovement-io-yeah thy these-to, and walk after other these-to, and work for them, and bow them, i witness against you this day that ye will surely become lost. as the nations which vowelmovement-io-yeah make losteth before your face-turnings, so will ye become lost; because ye would not be hearing to the voice of vowelmovement-io-yeah your these-to.

9

hear, o israel: thou art to cross over its-going-down-jordan this day, to go in to network-inherit nations greater and mightier than thyself, cities great and fenced up to namespaces a with-mum great and tall, betweeners of the giants-anakim, whom thou knowest, and of whom thou hast heard say, who can stand before betweeners of giant-anak! know therefore this day, that vowelmovement-io-yeah thy these-to is he which goeth over before thee; as a consuming fire he will make lost them, and he will surrender them down before thy face-turnings: so will thou drive them out, and make lost them quickly, as vowelmovement-io-yeah hath said to thee. speak not thou in thine heart, after that vowelmovement-io-yeah thy these-to hath cast them out from before thee, saying, for my being right vowelmovement-io-yeah hath brought me in to network-inherit this land: but for the big-shotness of these nations vowelmovement-io-yeah doth drive them out from before thee. not for thy being right, or for the soakingness of thine heart, dost thou go to network-inherit their land: but for the big-shotness of these nations vowelmovement-io-yeah thy these-to doth drive them out from before thee, and that he may perform the word which vowelmovement-io-yeah swear-sevened to thy fathers, their-wing-organ-ibrahim, laugh-ishaq, and heel-topple-

yakub. know therefore, that vowelmovement-io-yeah thy these-to giveth thee not this good land to network-inherit it for thy being right; for thou art a stiffnecked with-mum. remember, and forget not, how thou provokedst vowelmovement-io-yeah thy these-to to wrath in the place-of-word-desert: from the day that thou didst depart out of the land of narrow-produce-mizraim-egypt, until ye came to this place, ye have been bitter against vowelmovement-io-yeah. also in parch-blade-horeb ye provoked vowelmovement-io-yeah to wrath, so that vowelmovement-io-yeah was angry with you to have blade-parched you. when i was gone up into the mount to receive the tables of stone, even the tables of the contract which vowelmovement-io-yeah made with you, then i abode in the mount forty days and forty nights, i neither did eat bread nor drink water: and vowelmovement-io-yeah delivered to me two tables of stone written with the finger of these-to; and on them was written according to all the words, which vowelmovement-io-yeah worded with you in the mount out of the midst of the fire in the day of the assembly. and it came to pass at the end of forty days and forty nights, that vowelmovement-io-yeah gave me the two tables of stone, even the tables of the contract. and vowelmovement-io-yeah said to me, arise, get thee down quickly from hence; for thy with-mum which thou hast brought forth out of narrow-produce-mizraim-egypt have destroyed themselves; they are quickly turned aside out of the way which i directed them; they have did them a screen. furthermore vowelmovement-io-yeah spake to me, saying, i have seen this with-mum, and, behold, it is a stiffnecked with-mum: let me alone, that i may destroy them, and blot out their name from under namespaces and i will do of thee a nation mightier and greater than they. so i turned and came down from the mount, and the mount burned with fire: and the two tables of the contract were in my two hands. and i looked, and, behold, ye had missed against vowelmovement-io-yeah your these-to, and had did you a screen calf: ye had turned aside quickly out of the way which vowelmovement-io-yeah had directed you. and i took the two tables, and cast them out of my two hands, and brake them before your eyes. and i fell down before vowelmovement-io-yeah, as at the first, forty days and forty nights: i did neither eat bread, nor drink water, because of all your misses which ye missed, in doing wickedly in the eyes of vowelmovement-io-yeah, to provoke him to anger. for i was afraid of the nose-anger and hot displeasure, wherewith vowelmovement-io-yeah was wroth against you to destroy you. but vowelmovement-io-yeah hearkened to me at that time also. and vowelmovement-io-yeah was very angry with gather-box-harun to have destroyed him: and i prayed for gather-box-harun also the same time. and i took your miss the calf which ye had did, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and i cast the dust thereof into the brook that descended out of the mount. and at conflagration-taberah, and at essay-massah, and at graveyard-of-craving-kibrot-hatavah, ye provoked vowelmovement-io-yeah to wrath. likewise when vowelmovement-io-yeah sent you from finished-desert-staggering-kadeshbarnea, saying, go up and network-inherit the land which i have given you; then ye rebelled against the saying of vowelmovement-io-yeah your these-to, and ye mum-stuck with him not, nor hearkened to his voice. ye have been bitter against vowelmovement-io-yeah from the day that i knew you. thus i fell down before vowelmovement-io-yeah forty days and forty nights, as i fell down at the first; because vowelmovement-io-yeah had said he would destroy you. i prayed therefore to vowelmovement-io-yeah, and said, o baseboss these-to, destroy not thy with-mum and thine inheritance, which thou hast retrieved through thy great-

ness, which thou hast brought forth out of narrow-produce-mizraim-egypt with a mighty hand. remember thy workers, their-wing-organ-ibrahim, laugh-ishaq, and heel-topple-yakub; look not to the stubbornness of this with-mum, nor to their big-shottedness, nor to their miss lest the land whence thou broughtest us out say, because vowelmovement-io-yeah was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the place-of-word-desert. yet they are thy with-mum and thine inheritance, which thou broughtest out by thy mighty enery and by thy stretched out arm.

10

at that time vowelmovement-io-yeah said to me, chisel thee two tables of stone like to the first, and come up to me into the mount, and do thee an gather-box of wood. and i will write on the tables the words that were in the first tables which thou brakest, and thou wilt put them in the gather-box. and i did an gather-box of acacia-float-shitim wood, and chiseled two tables of stone like to the first, and went up into the mount, having the two tables in mine hand. and he wrote on the tables, according to the first writing, the ten words, which vowelmovement-io-yeah worded to you in the mount out of the midst of the fire in the day of the assembly: and vowelmovement-io-yeah gave them to me. and i turned myself and came down from the mount, and put the tables in the gather-box which i had did; and there they be, as vowelmovement-io-yeah directed me. and betweeners of soaking-to-israel took their journey from wells-beeroth of betweeners of jaakan to musara: there gather-box-harun died, and there he was buried; and unto-stop-eleazar his betweener was soaking in the priest's office in his stead. from thence they journeyed to tickling-gudalohimah; and from tickling-gudalohimah to good-daughter-jotbat, a land of rivers of waters. at that time vowelmovement-io-yeah differentiated the branch of borrow-join-levi to bear the gather-box of the contract of vowelmovement-io-yeah, to stand before vowelmovement-io-yeah to soak to him, and to knee-pool in his name, to this day. wherefore borrow-join-levi hath no part nor inheritance with his brethren; vowelmovement-io-yeah is his inheritance, according as vowelmovement-io-yeah thy these-to-promised him. and i stayed in the mount, according to the first time, forty days and forty nights; and vowelmovement-io-yeah hearkened to me at that time also, and vowelmovement-io-yeah would not destroy thee. and vowelmovement-io-yeah said to me, arise, take thy journey before the with-mum, that they may go in and network-inherit the land, which i swear-sevenced to their fathers to give to them. and now, israel, what doth vowelmovement-io-yeah thy these-to-require of thee, but to respect vowelmovement-io-yeah thy these-to, to walk in all his ways, and to love him, and to work for vowelmovement-io-yeah thy these-to with all thy heart and with all thy self, to keep the directives of vowelmovement-io-yeah, and his statutes, which i direct thee this day for thy good? behold, the namespaces and the namespaces of namespaces is vowelmovement-io-yeah's thy these-to, the land also, with all that therein is. only vowelmovement-io-yeah had a delight in thy fathers to love them, and he chose their seed after them, even you above all with-mums, as it is this day. write-circumcise therefore the foreskin of your heart, and be no more stiffnecked. for vowelmovement-io-yeah your these-to is these-to of these-to, and baseboss of base-bosss, a heroic these-to, a hero, and a terrible, which regardeth not persons, nor taketh reward: he doth do the crisis of the fatherless and widow, and loveth the stranger, in giving him food and raiment. love ye therefore the stranger: for ye were strangers in the land of narrow-

produce-mizraim-egypt. thou will respect vowelmovement-io-yeah thy these-to; him will thou work for and to him will thou cleave, and swear-seven by his name. he is thy praise, and he is thy these-to, that hath done for thee these great and terrible things, which thine eyes have seen. thy fathers went down into narrows-produce-mizraim-egypt with seventy persons; and now vowelmovement-io-yeah thy these-to did thee as the stars of namespaces for multitude.

11

therefore thou will love vowelmovement-io-yeah thy these-to, and keep his charge, and his statutes, and his crises, and his directives, alway, and know ye this day: for i speak not with your betweeners which have not known, and which have not seen the chastisement of vowelmovement-io-yeah your these-to, his greatness, his mighty hand, and his stretched out arm, and his miracles, and his acts, which he did in the midst of narrows-produce-mizraim-egypt to big-house-firawn the king of narrows-produce-mizraim-egypt, and to all his land; and what he did to the stratagem of narrows-produce-mizraim-egypt, to their horses, and to their chariots; how he did the water of the end sea to overflow them as they pursued after you, and how vowelmovement-io-yeah hath lost them to this day; and what he did to you in the place-of-word-desert, until ye came into this place; and what he did to their-faith-dathan and my-father-high-abiram, the betweeners of my-unto-dad-eliah, betweener of see-child-reuben: 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 inward of all israel: but your eyes have seen all the great acts of vowelmovement-io-yeah which he did. therefore will ye keep all the directives which i direct you this day, that ye may be strong, and go in and network-inherit the land, whither ye go to network-inherit it; and that ye may prolong your days in the earth, which vowelmovement-io-yeah swear-sevened to your fathers to give to them and to their seed, a earth that floweth with milk and honey. for the land, whither thou goest in to network-inherit it, is not as the land of narrows-produce-mizraim-egypt, from whence ye came out, where thou sowdest thy seed, and wateredst it with thy foot, as a garden of herbs; but the land, whither ye go to network-inherit it, is a land of mountains and hatches-plain, and drinketh water of the rain of namespaces a land which vowelmovement-io-yeah thy these-to careth for: the eyes of vowelmovement-io-yeah thy these-to are always upon it, from the beginning of the year even for ever of the year. and it will come to pass, if ye will hearken diligently to my directives which i direct you this day, to love vowelmovement-io-yeah your these-to, and to work for him with all your heart and with all your self, that i will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil-produce. and i will send grass in thy fields for thy cattle, that thou mayest eat and be full-seven. take heed to yourselves, that your heart be not deceived, and ye turn aside, and work for other these-to, and bow them; and then vowelmovement-io-yeah's nose-anger be kindled against you, and he shut up the namespaces that there be no rain, and that the earth yield not her fruit; and lest ye become lost quickly from off the good earth which vowelmovement-io-yeah giveth you. therefore will ye lay up these my words in your heart and in your self, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. and ye will teach them your betweeners, wording of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. and thou

will write them upon the 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 vowelmovement-io-yeah swear-sevened 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 vowelmovement-io-yeah your these-to, to walk in all his ways, and to cleave to him; then will vowelmovement-io-yeah drive out all these nations from before you, and ye will network-inherit greater nations and mightier than yourselves. every place whereon the soles of your feet will tread will be yours: from the place-of-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 vowelmovement-io-yeah your these-to will lay the fear of you and the fear of you upon all the land that ye will tread upon, as he hath said to you. behold, i set before you this day a knee-pooling and a curse; a knee-pooling, if ye hear the directives of vowelmovement-io-yeah your these-to, which i direct you this day: and a curse, if ye will not hear the directives of vowelmovement-io-yeah your these-to, but turn aside out of the way which i direct you this day, to go after other these-to, which ye have not known. and it will come to pass, when vowelmovement-io-yeah thy these-to hath brought thee in to the land whither thou goest to network-inherit it, that thou will put the knee-pooling upon mount grasses-gerizim, and the curse upon mount mourning-ebal. are they not on cross-over its-going-down-jordan, by the way where the sun goeth down, in the land of the nest-buy-canaanites, which dwell in the champagne over against roll-gilgal, beside the plains of teacher-moreh? for ye will cross over its-going-down-jordan to go in to network-inherit the land which vowelmovement-io-yeah your these-to giveth you, and ye will network-inherit it, and dwell therein. and ye will keep to do all the statutes and crises which i set before you this day.

12

these are the statutes and crises, which ye will keep to do in the earth, which vowelmovement-io-yeah these-to of thy fathers giveth thee to network-inherit it, all the days that ye live upon the land. ye will loose lost all the places, wherein the nations which ye will network-inherit worked their these-to, upon the high mountains, and upon the mountains, and under every green tree: and ye will overthrow their butcher-places, and break their status-posts, and burn their prosperity-fortuna-asherahs with fire; and ye will chisel down the chiselings of their these-to, and make lost the names of them out of that place. ye will not do so to vowelmovement-io-yeah your these-to. but to the place-stand-up which vowelmovement-io-yeah your these-to will choose out of all your branches to put his name there, even to his habitation will ye seek, and thither thou will come: and thither ye will inward your up-ons, and your butchers, and your tithes, and highs of your hand, and your vows, and your volunteers, and the firstborns of your cattles and of your sheeps: and there ye will eat before vowelmovement-io-yeah your these-to, and ye will cheer in all that ye put your hand to, ye and your households, wherein vowelmovement-io-yeah thy these-to hath knee-pooled thee. ye will not do after all the things that we do here this day, every man whatsoever is soaking in his own eyes. for ye are not as yet come to the rest and to the inheritance, which vowelmovement-io-yeah your these-to giveth you. but when ye its-going-down-jordan, and dwell in the land which vowelmovement-io-yeah your these-to giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell for

sure; then there will be a place which vowelmovement-io-yeah your these-to will choose to cause his name to dwell there; thither will ye bring all that i direct you; your up-ons, and your butchers, your tithes, and the high of your hand, and all your choice vows which ye vow to vowelmovement-io-yeah: and ye will cheer before vowelmovement-io-yeah your these-to, 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 up-on not thy up-ons in every place that thou seest: but in the place-stand-up which vowelmovement-io-yeah will choose in one of thy branches, there thou will up-on thy up-ons, and there thou will do all that i direct thee. notwithstanding thou mayest kill and eat flesh-soaking in all thy gates, whatsoever thy self lusteth after, according to the knee-pooling of vowelmovement-io-yeah thy these-to which he hath given thee: the stained and the top-bright may eat thereof, as of the roebuck, and as of the hart. only ye will not eat the blood; ye will pour it upon the land as water. thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil-produce, or the firstborns of thy cattles or of thy sheep, nor any of thy vows which thou vowest, nor thy volunteers, or high of thine hand: but thou must eat them before vowelmovement-io-yeah thy these-to in the place-stand-up which vowelmovement-io-yeah thy these-to will choose, thou, and thy betweener and thy daughter-housa and thy worker, and thy true-mum-maid, and the borrow-join-levite that is within thy gates: and thou will cheer before vowelmovement-io-yeah thy these-to in all that thou putteth thine hands to. take heed to thyself that thou forsake not the borrow-join-levite as long as thou livest upon the earth. when vowelmovement-io-yeah thy these-to will enlarge thy border, as he hath promised thee, and thou will say, i will eat flesh-soaking because thy self longeth to eat flesh-soaking thou mayest eat flesh-soaking whatsoever thy self lusteth after. if the place-stand-up which vowelmovement-io-yeah thy these-to hath chosen to put his name there be too far from thee, then thou will kill of thy cattle and of thy sheep, which vowelmovement-io-yeah hath given thee, as i have directed thee, and thou will eat in thy gates whatsoever thy self lusteth after. even as the roebuck and the hart is eaten, so thou will eat them: the stained and the top-bright will eat of them alike. only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh-soaking no eat it; thou will pour it upon the land as water. no eat it; that it may go well with thee, and with thy betweeners after thee, when thou will do that which is soaking in the eyes of vowelmovement-io-yeah. only thy perfected things which thou hast, and thy vows, thou will take, and go to the place-stand-up which vowelmovement-io-yeah will choose: and thou will do thy up-ons, the flesh-soaking and the blood, upon the butcher-place of vowelmovement-io-yeah thy these-to: and the blood of thy butchers will be poured out upon the butcher-place of vowelmovement-io-yeah thy these-to, and thou will eat the flesh-soaking 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 soaking in the eyes of vowelmovement-io-yeah thy these-to. when vowelmovement-io-yeah thy these-to will cut off the nations from before thee, whether thou goest to network-inherit them, and thou succeedest them, and dwellest in their land; take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their these-to, saying, how did these nations work for their these-to? even so will i do likewise. no do so to vowelmovement-io-yeah thy these-to: forevery holy to

vowelmovement-io-yeah, which he hateth, have they done to their these-to; for even their betweeners and their betweenas they have burnt in the fire to their these-to. what word soever i direct you, keep to do it: no add thereto, nor diminish from it.

13

if there arise 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 these-to, which thou hast not known, and let us work for them; no hearken to the words of that come-bringer, or that dreamer of dreams: for vowelmovement-io-yeah your these-to to proveth you, to know whether ye love vowelmovement-io-yeah your these-to with all your heart and with all your self. ye will walk after vowelmovement-io-yeah your these-to, and respect him, and keep his directives, and hear his voice, and ye will work for him, and cleave to him. and that come-bringer, or that dreamer of dreams, will be put to death; because he hath worded to turn you away from vowelmovement-io-yeah your these-to, which inward you out of the land of narrows-produce-mizraim-egypt, and retrieved you out of the house of employment, to thrust thee out of the way which vowelmovement-io-yeah thy these-to directed thee to walk in. so will thou put the visual-re-toil away from the inward of thee. if thy brother, betweener of thy mother, or thy betweener or thy daughter-housa or the woman of thy bosom-statute, or thy insight, which is as thine own self, entice thee secretly, saying, let us go and work for other these-to, which thou hast not known, thou, nor thy fathers; namely, of the these-to of the with-mums which are round about you, nigh to thee, or far off from thee, from the one end of the land even to the other end of the land; no consent to him, nor hearken to him; neither will thine eye pity him, neither will thou spare, neither will thou conceal him: but thou will surely kill him; thine hand will be first upon him to put him to death, and afterwards the hand of all the with-mum. and thou will stone him with stones, that he die; because he hath sought to thrust thee away from vowelmovement-io-yeah thy these-to, which brought thee out of the land of narrows-produce-mizraim-egypt, from the house of employment. and all soaking-to-israel will hear, and respect, and will do no more any such power as this is inward you. if thou will hear say in one of thy cities, which vowelmovement-io-yeah thy these-to hath given thee to dwell there, saying, certain men, betweeners of in-good-time-fade-belial, are gone out from inward you, and have withdrawn the inhabitants of their city, saying, let us go and work for other these-to, which ye have not known; then will thou inquire, and do search, and ask diligently; and, behold, if it be truth, and the word fix, that such holy is wrought inward you; thou will surely hit the inhabitants of that city with the edge of the blade, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the blade. and thou will gather all the spoil of it into the midst of the street thereof, and will burn with fire the city, and all the spoil thereof every whit, for vowelmovement-io-yeah thy these-to: and it will be an heap world; it will not be build-betweened again. and there will cleave nought of the fishing-net-destroy to thine hand: that vowelmovement-io-yeah may turn from the fierceness of his nose-anger, and show thee wombng, and have wombng upon thee, and multiply thee, as he hath swear-sevenced to thy fathers; when thou will hearken to the voice of vowelmovement-io-yeah thy these-to, to keep all his directives which i direct thee this day, to do that which is soaking in the eyes of vowelmovement-io-yeah thy these-to.

ye are betweeners of vowelmovement-io-yeah your these-to: ye will not cut yourselves, nor make any baldness between your eyes for the dead. for thou art an perfected with-mums to vowelmovement-io-yeah thy these-to, and vowelmovement-io-yeah hath chosen thee to be a peculiar with-mums to himself, on all the nations that are upon the earth. no eat any holy thing. these are the domesticated animals which ye will eat: the ox, the sheep, and the goat, the hart, and the roebuck, and the donkey, and the wild goat, and the pygarg, and the wild ox, and the chamois. and every domesticated animal that spliteth the split-hoof, and cleaveth the cleft into two splits, and cheweth the cud among the domesticated animals, that ye will eat. nevertheless these ye will not eat of them that chew the cud, or of them that split the cloven split-hoof; as the camel, and the hare, and the coney: for they chew the cud, but split not the split-hoof; therefore they are stained to you. and the swine, because it split the split-hoof, yet cheweth not the cud, it is stained to you: ye will not eat of their flesh-soaking nor touch their dead carcass. these ye will eat of all that are in the waters: all that have fins and scales will ye eat: and whatsoever hath not fins and scales ye may not eat; it is stained to you. of all top-bright birds ye will eat. but these are they of which ye will not eat: the eagle, and the vulture, and the ospray, and the glade, and the kite, and the vulture after his kind, and every raven after his kind, and the daughter-of-dove, and the night hawk, and the cuckoo, and the hawk after his kind, the little owl, and the great owl, and the swan, and the pelican, and the gier eagle, and the cormorant, and the stork, and the heron after her kind, and the lapwing, and the bat. and every insects 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 perfected with-mum to vowelmovement-io-yeah thy these-to. no see the kid in his mother's milk. thou wilt truly tithe all the increase of thy seed, that the field bringeth forth year by year. and thou wilt eat before vowelmovement-io-yeah thy these-to, in the place-stand-up which he will choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil-produce, and the firstborns of thy cattle and of thy sheeps; that thou mayest learn to respect vowelmovement-io-yeah thy these-to always. and if the way be too long for thee, so that thou art not able to bear it; or if the place be too far from thee, which vowelmovement-io-yeah thy these-to will choose to set his name there, when vowelmovement-io-yeah thy these-to hath knee-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 vowelmovement-io-yeah thy these-to will choose: and thou wilt bestow that money for whatsoever thy self lusteth after, for cattle, or for sheep, or for wine, or for strong drink, or for whatsoever thy self asketh: and thou wilt eat there before vowelmovement-io-yeah thy these-to, and thou wilt cheer, thou, and thine household, and the borrow-join-levite that is within thy gates; no forsake him; for he hath no part nor inheritance with thee. at the end of three years thou wilt bring forth all the tithe of thine increase the same year, and will lay it up 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 satisfy-sevenced; that vowelmovement-io-yeah thy these-to may knee-pool thee in all the doing of thine hand which thou doest.

at the end of every seven years thou wilt do a release. and this is the husbandner 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 vowelmovement-io-yeah's release. of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand will release; safe when there will be no poor among you; for vowelmovement-io-yeah will greatly knee-pool thee in the land which vowelmovement-io-yeah thy these-to giveth thee for an network-inheritance to network-inherit it: only if thou carefully hearken to the voice of vowelmovement-io-yeah thy these-to, to keep to do all these directives which i direct thee this day. for vowelmovement-io-yeah thy these-to knee-poolet thee, as he promised thee: and thou wilt lend to many nations, but no borrow; and thou wilt proverb-rule over many nations, but they will not proverb-rule over thee. if there be among you a poor man of one of thy brethren within any of thy gates in thy land which vowelmovement-io-yeah thy these-to giveth thee, no harden thine heart, nor shut thine hand from thy poor brother: but thou wilt open thine hand wide to him, and wilt surely lend him sufficient for his lack, in that which he lacketh. beware that there be not a thought in thy wicked heart, saying, the seventh year, the year of release, is at hand; and thine eye be visual-re-toil against thy poor brother, and thou givest him nought; and he cry to vowelmovement-io-yeah 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 vowelmovement-io-yeah thy these-to will knee-pool thee in all thy doings, and in all that thou putteth thine hand to. for the poor will never cease out of the land: therefore i direct thee, saying, thou wilt open thine hand wide to thy brother, to thy poor, and to thy needy, in thy land. and if thy brother, an cross-over-hebrew man, or an cross-over-hebrew woman, be sold to thee, and work for thee six years; then in the seventh year thou wilt let him send from thee. and when thou sendest him out free from thee, no let him go away empty: thou wilt furnish him liberally out of thy sheep, and out of thy floor, and out of thy winepress: of that wherewith vowelmovement-io-yeah thy these-to hath knee-pooled thee thou wilt give to him. and thou wilt remember that thou wast a worker in the land of narrow-produce-mizraim-egypt, and vowelmovement-io-yeah thy these-to retrieved thee: therefore i direct thee this word to day. and it will be, if he say to thee, i will not go away from thee; because he loveth thee and thine house, because he is well with thee; then thou wilt take an awl, and thrust it through his ear to the door, and he will be thy worker world. and also to thy true-mum-maid thou wilt do likewise. it will not seem hard to thee, when thou sendest him away free from thee; for he hath been worth a double hired worker to thee, in serving thee six years: and vowelmovement-io-yeah thy these-to will knee-pool thee in all that thou doest. all the firstborn male-rememberers that come of thy cattle and of thy sheep thou wilt perfect to vowelmovement-io-yeah thy these-to: thou wilt do no work with the firstborn of thy bullock, nor shear the firstborn of thy sheep. thou wilt eat it before vowelmovement-io-yeah thy these-to year by year in the place-stand-up which vowelmovement-io-yeah 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 visual-re-toil blemish, no butcher it to vowelmovement-io-yeah thy these-to. thou wilt eat it within thy gates: the stained and the top-bright person will eat it alike, as the roebuck, and as the hart. only no eat the blood thereof; thou wilt pour it upon the land as water.

keep the month of spring-abib, and keep the stopskip to vowelmovement-io-yeah thy these-to: for in the month of spring-abib vowelmovement-io-yeah thy these-to brought thee forth out of narrow-produce-mizraim-egypt by night. thou wilt therefore butcher the stopskip to vowelmovement-io-yeah thy these-to, of the sheep and the cattle in the place-stand-up which vowelmovement-io-yeah will choose to place his name there. thou wilt eat no leaven with it; seven days will thou eat lit-mazat therewith, even the bread of produce-narrow; for thou camest forth out of the land of narrow-produce-mizraim-egypt in haste: that thou mayest remember the day when thou camest forth out of the land of narrow-produce-mizraim-egypt all the days of thy life. and there will be no leaven seen with thee in all thy coast seven days; neither will there any thing of the flesh-soaking which thou butcherdst the first day at even, remain all night until the morning. thou mayest not butcher the stopskip within any of thy gates, which vowelmovement-io-yeah thy these-to giveth thee: but at the place-stand-up which vowelmovement-io-yeah thy these-to will choose to place his name in, there thou wilt butcher the stopskip at even, at the going down of the sun, at the season that thou camest forth out of narrow-produce-mizraim-egypt. and thou wilt roast and eat it in the place-stand-up which vowelmovement-io-yeah thy these-to will choose: and thou wilt turn in the morning, and go to thy tents. six days thou wilt eat lit-mazat: and on the seventh day will be a confine assembly to vowelmovement-io-yeah thy these-to: thou wilt do no work therein. seven week-sevens will thou number to thee: begin to number the seven week-sevens from such time as thou beginnest to put the sickle to the corn. and thou wilt keep the feast of week-sevens to vowelmovement-io-yeah thy these-to with a tribute of a volunteer of thine hand, which thou wilt give to vowelmovement-io-yeah thy these-to, according as vowelmovement-io-yeah thy these-to hath knee-pooled thee: and thou wilt cheer before vowelmovement-io-yeah thy these-to, thou, and thy betweenner and thy daughter-housa and thy worker, and thy true-mum-maid, and the borrow-join-levite that is in inwards thy gates, and the stranger, and the fatherless, and the widow, that are inward you, in the place-stand-up which vowelmovement-io-yeah thy these-to hath chosen to place his name there. and thou wilt remember that thou wast a worker in narrow-produce-mizraim-egypt: and thou wilt keep and do these statutes. thou wilt observe the feast of booths seven days, after that thou hast added in thy corn and thy wine: and thou wilt cheer in thy feast, thou, and thy betweenner and thy daughter-housa 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 vowelmovement-io-yeah thy these-to in the place-stand-up which vowelmovement-io-yeah thy these-to will choose: because vowelmovement-io-yeah thy these-to will knee-pool thee in all thine increase, and in all the doings of thine hands, therefore thou wilt surely cheer. three times in a year will all thy male-rememberers appear before vowelmovement-io-yeah thy these-to in the place-stand-up which he will choose; in the feast of lit-mazat, and in the feast of week-sevens, and in the feast of booths: and they will not appear before vowelmovement-io-yeah empty: every man will give as he is able, according to the knee-pooling of vowelmovement-io-yeah thy these-to which he hath given thee. crisis and officers will thou make thee in all thy gates, which vowelmovement-io-yeah thy these-to giveth thee, throughout thy branches: and they will crisis the with-mum with right crisis no wrest crisis no respect persons, neither take a gift:

for a gift doth skin-blind the eyes of the wise, and overthrow the words of the right. that which is altogether right will thou follow, that thou mayest live, and network-inherit the land which vowelmovement-io-yeah thy these-to giveth thee. no plant thee a prosperity-fortuna-asherah of any trees near to the butcher-place of vowelmovement-io-yeah thy these-to, which thou wilt do thee. neither will thou set thee up any status-post; which vowelmovement-io-yeah thy these-to hateth.

17

no butcher to vowelmovement-io-yeah thy these-to any bullock, or sheep, wherein is blemish, or any visual-re-toil: for that is an holy to vowelmovement-io-yeah thy these-to. if there be found inward you, in inwards any of thy gates which vowelmovement-io-yeah thy these-to giveth thee, man or woman, that hath wrought visual-re-toil in the eyes of vowelmovement-io-yeah thy these-to, in cross overing his contract, and hath gone and workd other these-to, and bowed them, either the sun, or moon, or any of the troop of namespaces which i have not directed; and it be told thee, and thou hast heard of it, and inquired diligently, and behold, it be true, and the word fix, that such holy is wrought in israel: then will thou bring forth that man or that woman, which have committed that wicked word, to thy gates, even that man or that woman, and will stone them with stones, till they die. at the mouth of two witnesses, or three witnesses, will he that is stratagem of death be put to death; but at the mouth of one witness he will not be put to death. the hands of the witnesses will be first upon him to put him to death, and afterward the hands of all the with-mum. so thou will put the visual-re-toil away from inward you. if there arise a matter too hard for thee in crisis between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then will thou arise, and get thee up into the place-stand-up which vowelmovement-io-yeah thy these-to will choose; and thou will come to the darkener the borrow-join-levites, and to the crisis that will be in those days, and inquire; and they will show thee the crisis of crisis and thou wilt do according to the sentence, which they of that place which vowelmovement-io-yeah will choose will show thee; and thou will keep to do according to all that they inform thee: according to the crisis of the drops-of-teaching-torah which they will teach thee, and according to the crisis which they will tell thee, thou wilt do: no decline from the crisis which they will show thee, to the crisis hand, nor to the left. and the man that will do presumptuously, and will not hearken to the darkener that standeth to soak thee before vowelmovement-io-yeah thy these-to, or to the critic, even that man will die: and thou will put away the visual-re-toil from israel. and all the with-mum will hear, and respect, and do no more presumptuously. when thou art come to the land which vowelmovement-io-yeah thy these-to giveth thee, and will network-inherit it, and will dwell therein, and will say, i will set a king over me, like as all the nations that are about me; thou wilt in any wise set him king over thee, whom vowelmovement-io-yeah thy these-to will choose: one from inward thy brethren will thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. but he will not multiply horses to himself, nor cause the with-mum to return to narrow-produce-mizraim-egypt, to the end that he should multiply horses: forasmuch as vowelmovement-io-yeah hath said to you, ye will henceforth return no more that way. neither will he multiply women to himself, that his heart turn not away: neither will he greatly multiply to himself silver and gold. and it will be, when he sitteth upon the throne of his kingdom, that he will write him a copy

of this drops-of-teaching-torah 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 therein all the days of his life: that he may learn to respect vowelmovement-io-yeah his these-to, to keep all the words of this drops-of-teaching-torah and these statutes, to do them: that his heart be not lifted up on his brethren, and that he turn not aside from the directive, to the soaking hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his betweeners, in the inward of israel.

18

the darkener the borrow-join-levites, and all the branch of borrow-join-levi will have no part nor inheritance with israel: they will eat furies vowelmovement-io-yeah, and his inheritance. therefore will they have no inheritance inward their brethren: vowelmovement-io-yeah is their inheritance, as he hath said to them. and this will be the priest's crisis-due from the with-mum, 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-produce, and the first of the fleece of thy sheep, will thou give him. for vowelmovement-io-yeah thy these-to hath chosen him out of all thy branches, to stand to soak in the name of vowelmovement-io-yeah, him and his betweeners all days. and if a borrow-join-levite come from any of thy gates out of all israel, where he sojourned, and come with all the desire of his mind to the place-stand-up which vowelmovement-io-yeah will choose; then he will soak in the name of vowelmovement-io-yeah his these-to, as all his brethren the borrow-join-levites do, which stand there before vowelmovement-io-yeah. they will have like portions to eat, beside that which cometh of the sale of his patrimony. when thou art come into the land which vowelmovement-io-yeah thy these-to giveth thee, no learn to do after the holies of those nations. there will not be found among you any one that maketh his betweener or his daughter-housa to cross through the fire, or that useth magic, or a thick-cloud-whisperer, or sneaker, or a spell-caster. or a charmer, or a consultant with familiar spirits, or a necromancer. for all that do these things are an holy to vowelmovement-io-yeah: and because of these holies vowelmovement-io-yeah thy these-to doth drive them out from before thee. thou will be sound with vowelmovement-io-yeah thy these-to. for these nations, which thou will network-inherit, hearkened to observers of times, and to magicians: but as for thee, vowelmovement-io-yeah thy these-to hath not suffered thee so to do. vowelmovement-io-yeah thy these-to will raise up to thee a come-bringer from the inward of thee, of thy brethren, like to me; to him ye will hearken; according to all that thou askingdst of vowelmovement-io-yeah thy these-to in parch-blade-horeb in the day of the assembly, saying, let me not hear again the voice of vowelmovement-io-yeah my these-to, neither let me see this great fire any more, that i die not. and vowelmovement-io-yeah said to me, they have well spoken that which they have worded. i will raise them up a come-bringer from inward their brethren, like to thee, and will put my words in his mouth; and he will word to them all that i will direct him. and it will come to pass, that whosoever will not hearken to my words which he will word in my name, i will require it of him. but the come-bringer, which will presume to word a word in my name, which i have not directed him to word, or that will word in the name of other these-to, even that come-bringer will die. and if thou say in thine heart, how will we know the word which vowelmovement-io-yeah hath not worded? when a come-bringer wordeth in the name of vowelmovement-io-yeah, if the word follow not, nor come to pass,

that is the word which vowelmovement-io-yeah hath not worded, but the come-bringer hath worded it presumptuously: no be afraid of him.

19

when vowelmovement-io-yeah thy these-to hath cut off the nations, whose land vowelmovement-io-yeah thy these-to giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses; thou will differentiate three cities for thee in the midst of thy land, which vowelmovement-io-yeah thy these-to giveth thee to network-inherit it. thou will prepare thee a way, and divide the coasts of thy land, which vowelmovement-io-yeah thy these-to giveth thee to inherit, into three parts, that every slayer may flee thither. and this is the case of the slayer, which will flee thither, that he may live: whoso killeth his in-sight ignorantly, whom he hated not in time past; as when a man goeth into the wood with his in-sight to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his in-sight, that he die; he will flee to one of those cities, and live: lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not crisis-worthy 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 vowelmovement-io-yeah thy these-to enlarge thy coast, as he hath swear-sevenced to thy fathers, and give thee all the land which he promised to give to thy fathers; if thou will keep all these directives to do them, which i direct thee this day, to love vowelmovement-io-yeah thy these-to, and to walk ever in his ways; then will thou add three cities more for thee, beside these three: that innocent blood be not shed in thy land, which vowelmovement-io-yeah thy these-to giveth thee for an inheritance, and so blood be upon thee. but if any man hate his in-sight, and lie in wait for him, and rise 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 thence, and deliver him into the hand of the avenger of blood, that he may die. thine eye will not pity him, but thou will put away the guilt of innocent blood from israel, that it may go well with thee. no remove thy in-sight's landmark, which they of old time have set in thine network-inheritance, which thou will network-inherit in the land that vowelmovement-io-yeah thy these-to giveth thee to network-inherit it. one witness will not rise up against a man for any season-answer, or for any miss in any miss that he misses: at the mouth of two witnesses, or at the mouth of three witnesses, will the matter be established. if a damage witness rise up against any man to witness against him that which is damage; then both the men, between whom the controversy is, will stand before vowelmovement-io-yeah, before the darkener and the critics, which will be in those days; and the critics will make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; then will ye do to him, as he had thought to have done to his brother: so will thou put the visual-re-toil away from inward you. and those which remain will hear, and respect, and will henceforth commit no more any such visual-re-toil inward you. and thine eye will not pity; but life will go for life, 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-mum more than

thou, be not afraid of them: for vowelmovement-io-yeah thy these-to is with thee, which brought thee up out of the land of narrows-produce-mizraim-egypt. and it will be, when ye are come nigh to the war, that the darkener will approach and word to the with-mum, and will say to them, hear, o israel, 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 vowelmovement-io-yeah your these-to is he that goeth with you, to fight for you against your enemies, to save you. and the officers will word to the with-mum, saying, what man is there that hath build-betweened a new house, and hath not init it? let him go and return 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 return 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 return to his house, lest he die in the war, and another man take her. and the officers will word further to the with-mum, and they will say, what man is there that is respectful and fainthearted? let him go and return 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-mum that they will make captains of the troops to lead the with-mum. when thou comest nigh to a city to fight against it, then proclaim complete to it. and it will be, if it make thee answer of complete, and open to thee, then it will be, that all the with-mum that is found therein will be tributaries to thee, and they will work for thee. and if it will do no complete with thee, but will do war against thee, then thou wilt besiege it: and when vowelmovement-io-yeah thy these-to hath delivered it into thine hands, thou wilt hit every male-rememberer thereof with the edge of the blade: but the women, and the little ones, and the domesticated animals and all that is in the city, even all the spoil thereof, will thou take to thyself; and thou wilt eat the spoil of thine enemies, which vowelmovement-io-yeah thy these-to 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 with-mums, which vowelmovement-io-yeah thy these-to doth give thee for an inheritance, thou wilt save alive nothing that breatheth: but thou wilt fishing-net-destroy them; namely, the tusk-hittites, and the talker-amorites, the nest-buy-canaanites, and the unwallad-perizzites, the experience-hivites, and the trampler-jebusites; as vowelmovement-io-yeah thy these-to hath directed thee: that they teach you not to do after all their holies, which they have done to their these-to; so should ye miss against vowelmovement-io-yeah your these-to. when thou wilt besiege a city a long time, in making war against it to take it, no destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and no cut them down (for the tree of the field is man's life) to employ them in the siege: only the trees which thou knowest that they be not trees for meat, thou wilt destroy and cut them down; and thou wilt build-between bulwarks against the city that doth war with thee, until it be going down.

21

if one be found voided in the earth which vowelmovement-io-yeah thy these-to giveth thee to network-inherit it, lying in the field, and it be not known who hath voided him: then thy elders and thy critics will come forth, 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 husband, even the elders of that city will take an heifer, which hath not been wrought with, and which hath not drawn in the yoke; and the elders of that city will bring

down the heifer 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 vowelmovement-io-yeah thy these-to hath chosen to soak to him, and to knee-pool in the name of vowelmovement-io-yeah; and by their word will every controversy and every stroke 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 shed this blood, neither have our eyes seen it. out-of, vowelmovement-io-yeah, to thy with-mum israel, whom thou hast retrieved, and lay not innocent blood to thy with-mum of israel's charge. and the blood will be out-offed them. so will thou put away the guilt of innocent blood from inward you, when thou wilt do that which is soaking in the eyes of vowelmovement-io-yeah. when thou goest forth to war against thine enemies, and vowelmovement-io-yeah thy these-to hath delivered them into thine hands, and thou hast taken them captive, and seest among the captives a beautiful woman, and hast a desire to her, that thou wouldest have her to thy woman; then thou wilt bring her home to thine house, and she will shave her head, and pare her nails; and she will put the raiment of her captivity from off her, and will remain in thine house, and bewail her father and her mother a full month: and after that thou wilt go in to her, and be her man, and she will be thy woman. and it will be, if thou have no delight in her, then thou wilt send her whither she will; but no sell her at all for money, no make merchandise of her, because thou hast humbled her. if a man have two women, one beloved, and another hated, and they have born him 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 headstart of his strength; the crisis of the firstborn is his. if a man have a stubborn 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 bring him out to the elders of his city, and to the gate of his place; and they will say to the elders of his city, this our betweener is stubborn and bitter, he will not hear our voice; he is a glutton, and a drunkard. and all the men of his city will stone him with stones, that he die: so will thou put visual-re-toil away from inward you; and all soaking-to-israel will hear, and respect. and if a man have missed a miss crisis-worthy of death, and he be to be put to death, and thou hang him on a tree: his body will not remain all night upon the tree, but thou wilt in any wise bury him that day; (for he that is hanged is accursed of these-to); that thy land be not ceased, which vowelmovement-io-yeah thy these-to giveth thee for an inheritance.

22

no see thy brother's ox or his sheep go astray, and hide thyself from them: thou wilt 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 wilt inward it to thine own house, and it will be with thee until thy brother seek after it, and thou wilt restore it to him again. in like manner will thou do with his ass; and so will thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, will thou do likewise: thou mayest not hide thyself. no see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou wilt surely

safety him to lift them up again. items of hero-might are not for the woman, neither will a hero put on a woman's garment: for all that do so are holy to vowelmovement-io-yeah thy these-to. if a bird's nest chance to be before thee in the way in any tree, or on the land, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, no take the dam with the young: but thou wilt sendy send the mum, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days. when thou build-betweenest a new house, then thou will do a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence. no sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be ceased. no plow with an ox and an ass together. no wear a garment of divers sorts, as of woolen and linen together. thou wilt do these 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 inward up an visual-re-toil 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 damsel, and her mother, take and bring forth the tokens of the damsel's virginity to the elders of the city in the gate: and the damsel's father will say to the elders, i gave my daughter-housa to this man to woman, and he hatheth her; and, lo, he hath given occasions of words against her, saying, i found not thy daughter-housa a maid; and yet these are the tokens of my daughter's virginity. and they will spread the cloth before the elders of the city. and the elders of that city will take that man and chastise him; and they will amerce him in an hundred light-shekels of silver, and give them to the father of the damsel, because he hath brought up an visual-re-toil name upon a virgin of israel: and she will be his woman; he may not put her away all his days. but if this word be true, and the tokens of virginity be not found for the damsel: then they will inward out the damsel to the opening of her father's house, and the men of her city will stone her with stones that she die: because she hath wrought folly in israel, to play the whore in her father's house: so will thou put visual-re-toil away from inward you. if a husband be found lying with a woman married to an man, then they will both of them die, both the husband that lay with the woman, and the woman: so will thou put away visual-re-toil from israel. if a damsel that is a virgin be betrothed to an man, and a man find her in the city, and lie with her; then ye will inward them both out to the gate of that city, and ye will stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his in-sight's woman: so thou will put away visual-re-toil from inward you. but if a man find a betrothed damsel in the field, and the man strong her, and lie with her: then the man only that lay with her will die. but to the damsel thou will do nothing: there is in the damsel no miss stratagem of death: for as when a man riseth against his in-sight, and slayeth him, even so is this matter: for he found her in the field, and the betrothed damsel cried, and there was none to save her. if a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; then the man that lay with her will give to the damsel's father fifty light-shekels of silver, and she will be his woman; because he hath humbled her, he may not put her away all his days. a man will not take his father's woman, nor discover his father's skirt.

meeting of vowelmovement-io-yeah; even to his tenth generation will he not enter into the meeting of vowelmovement-io-yeah. an with-ammonite or from-father-moabite will not enter into the meeting of vowelmovement-io-yeah; even to their tenth generation will they not enter into the meeting of vowelmovement-io-yeah world: because they met you not with bread and with water in the way, when ye came forth out of narrow-produce-mizraim-egypt; and because they hired against thee swallow-baalam betweener of burn-beor of pethor of high-rivers-arammaharim, to curse thee. nevertheless vowelmovement-io-yeah thy these-to would not hear-ken to swallow-baalam; but vowelmovement-io-yeah thy these-to turned the curse into a knee-pooling to thee, because vowelmovement-io-yeah thy these-to loved thee. no seek their complete nor their completeness all thy days to world. no crave-abor an man-red-edomite; for he is thy brother: no crave-abor an narrow-produce-mizraim-egyptian; because thou wast a stranger in his land. betweeners that are begotten of them will enter into the meeting of vowelmovement-io-yeah in their third generation. when the camp goeth forth against thine enemies, then keep thee from every visual-re-toil word. if there be among you any man, that is not top-bright by reason of stainedness that chanceth him by night, then will he go abroad out of the camp, he will not come within the camp: but it will be, when evening cometh on he will wash himself with water: and when the sun is down, he will come into the camp again. thou will have a place also without the camp, whither thou will go forth abroad: and thou will have a paddle upon thy weapon; and it will be, when thou wilt ease thyself abroad, thou will dig therewith, and will turn back and cover that which cometh from thee: for vowelmovement-io-yeah thy these-to walketh in the inward of thy camp, to deliver thee, and to give up thine enemies before thee; therefore will thy camp be perfected: that he see no stained word in thee, and turn away from thee. no strip-deliver to his base-boss the worker which is escaped from his base-boss to thee: he will dwell with thee, even inward you, in that place which he will choose in one of thy gates, where it liketh him best: no fraud him. there will be no whore of the betweenas of israel, nor a splint-blood-sodomite of the betweeners of israel. no bring the hire of a whore, or the price of a dog, into the alpha-beit-house of vowelmovement-io-yeah thy these-to for any vow: for even both these are holy to vowelmovement-io-yeah thy these-to. no lend upon usury to thy brother; usury of money, usury of victuals, usury of any word that is lent upon usury: to a stranger thou mayest lend upon usury; but to thy brother no lend upon usury: that vowelmovement-io-yeah thy these-to may knee-pool thee in all that thou sendst thine hand to in the land whither thou goest to network-inherit it. when thou will vow a vow to vowelmovement-io-yeah thy these-to, no slack to complete it: for vowelmovement-io-yeah thy these-to 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 gone out of thy lips thou will keep and perform; even a volunteer, according as thou hast vowed to vowelmovement-io-yeah thy these-to, which thou hast promised with thy mouth. when thou comest into thy in-sight's vineyard, then thou mayest eat grapes thy fill-seven at thine own pleasure; but no put any in thy item. when thou comest into the standing corn of thy in-sight, then thou mayest pluck the ears with thine hand; but no move a sickle to thy in-sight's standing corn.

23

he that is wounded in the stones, or hath his privy member cut off, will not enter into the meeting of vowelmovement-io-yeah. a bastard will not enter into the

24

when a husband hath taken a woman, and married her, and it come to pass that she find no favor in his eyes, be-

cause he hath found some stainedness in her: then let him write her a recount-scroll of divorcement, and give it in her hand, and send her out of his house. and when she is departed out of his house, she may go and be another man's woman. and if the latter man hate her, and write her a recount-scroll of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter man die, which took her to be his woman; her former man, which sent her away, may not take her again to be his woman, after that she is ceased; for that is holy before vowelmovement-io-yeah: and no cause the land to miss which vowelmovement-io-yeah thy these-to giveth thee for an inheritance. when a man hath taken a new woman, he will not go out to war, neither will he be charged with any business: but he will be free at home one year, and will cheer up his woman which he hath taken. no man will take the nether or the upper millstone to pledge: for he taketh a man's life to pledge. if a man be found stealing any of his brethren of betweeners of israel, and maketh merchandise of him, or selleth him; then that thief will die; and thou will put visual-re-toil away from inward you. take heed in the plague of narrow-waspishness, that thou keep diligently, and do according to all that the darkener the borrow-join-lewives will teach you: as i directed them, so ye will keep to do. remember what vowelmovement-io-yeah thy these-to did to bitter-merry-miriam by the way, after that ye were come forth out of narrows-produce-mizraim-egypt. when thou dost lend thy brother any thing, no go into his house to fetch his pledge. thou will stand abroad, and the man to whom thou dost lend will bring out the pledge abroad to thee. and if the man be poor, no sleep with his pledge: in any case thou will deliver him the pledge again when the sun goeth down, that he may sleep in his own complete-garment, and knee-pool thee: and it will be being right to thee before vowelmovement-io-yeah thy these-to. no exploit an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: at his day thou will give him his hire, neither will the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee to vowelmovement-io-yeah, 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 no pervert the crisis of the stranger, nor of the fatherless; nor take a widow's raiment to pledge: but thou will remember that thou wast a worker in narrows-produce-mizraim-egypt, and vowelmovement-io-yeah thy these-to retrieved thee thence: therefore i direct thee to do this word. when thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, no go again to fetch it: it will be for the stranger, for the fatherless, and for the widow: that vowelmovement-io-yeah thy these-to may knee-pool thee in all the doing of thine hands. when thou beatest thine olive tree, no the boughs again: it will be for the stranger, for the fatherless, and for the widow. when thou gatherest the grapes of thy vineyard, no glean it afterward: it will be for the stranger, for the fatherless, and for the widow. and thou will remember that thou wast a worker in the land of narrows-produce-mizraim-egypt: therefore i direct thee to do this word.

25

if there be a controversy between men, and they come to crisis that the crisis may crisis them; then they will rightify the right, and condemn the big-shot. and it will be, if the big-shot man be stratagem to be beaten, that the critic will cause him to lie down, and to be beaten before his face-turnings, according to his big-shot, by a certain count. forty stripes he may give him, and not ex-

ceed: lest, if he should exceed, and beat him on these with many stripes, then thy brother should seem vile to thee. no muzzle the ox when he treadeth out the corn. if brethren dwell together, and one of them die, and have no child, the woman of the dead will not marry without to a stranger: her man's brother will go in to her, and take her to him to woman, and perform the duty of an man's brother to her. and it will be, that the firstborn which she beareth will succeed in the name of his brother which is dead, that his name be not put out of israel. and if the man like not to take his brother's woman, then let his brother's woman go up to the gate to the elders, and say, my man's brother refuseth to raise up to his brother a name in israel, he will not perform the duty of my man's brother. then the elders of his city will call him, and word to him: and if he stand to it, and say, i like not to take her; then will his brother's woman come to him in the presence of the elders, and loose his shoe from off his foot, and spit in his face-turnings, and will answer and say, so will it be done to that man that will not build-between up his brother's house. and his name will be called in israel, the house of him that hath his shoe loosed. when men strive together one with another, and the woman of the one draweth near for to deliver her man out of the hand of him that hits him, and putteth forth her hand, and taketh him by the secrets: then thou will cut off her hand, thine eye will not pity her. no have in thy bag divers weights, a great and a small. no have in thine house divers measures, a great and a small. but thou will have a complete and right weight, a complete and right measure will thou have: that thy days may be lengthened in the earth which vowelmovement-io-yeah thy these-to giveth thee. for all that do such things, and all that do unrighteously, are an holy to vowelmovement-io-yeah thy these-to. remember what labour-king-amalek did to thee by the way, when ye were come forth out of narrows-produce-mizraim-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 these-to. therefore it will be, when vowelmovement-io-yeah thy these-to hath given thee rest from all thine enemies round about, in the land which vowelmovement-io-yeah thy these-to giveth thee for an network-inheritance to network-inherit it, that thou will blot out the remembrance of labour-king-amalek from under namespaces no forget it.

26

and it will be, when thou art come in to the land which vowelmovement-io-yeah thy these-to giveth thee for an network-inheritance, and network-inheritest it, and dwellest therein; that thou will take of the first of all the fruit of the land, which thou will bring of thy earth that vowelmovement-io-yeah thy these-to giveth thee, and will put it in a basket, and will go to the place-stand-up which vowelmovement-io-yeah thy these-to will choose to place his name there. and thou will go to the darkener that will be in those days, and say to him, i profess this day to vowelmovement-io-yeah thy these-to, that i am come to the country which vowelmovement-io-yeah swear-sevned to our fathers for to give us. and the darkener will take the basket out of thine hand, and set it down before the butcher-place of vowelmovement-io-yeah thy these-to. and thou will speak and say before vowelmovement-io-yeah thy these-to, a high-aram ready to become lost was my father, and he went down into narrows-produce-mizraim-egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: and the narrows-produce-mizraim-egyptians visual-re-toil entreated us, and afflicted us, and laid upon us hard employment: and when we cried to vowelmove-

ment-io-yeah these-to of our fathers, vowelmovement-io-yeah heard our voice, and looked on our pressure, and our labor, and our pressure: and vowelmovement-io-yeah brought us forth out of narrow-produce-mizraim-egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: and he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. and now, behold, i have brought the firstfruits of the earth, which thou, vowelmovement-io-yeah, hast given me. and thou wilt set it before vowelmovement-io-yeah thy these-to, and bow before vowelmovement-io-yeah thy these-to: and thou wilt cheer in every good thing which vowelmovement-io-yeah thy these-to hath given to thee, and to thine house, thou, and the borrow-join-levite, and the stranger that is inward you. when thou hast did an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it to the borrow-join-levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be fill-sevended; then thou wilt say before vowelmovement-io-yeah thy these-to, i have crossed away the perfected 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 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 vowelmovement-io-yeah my these-to, and have done according to all that thou hast directed me. look down from thy perfected habitation, from namespaces and knee-pool thy with-mum israel, and the earth which thou hast given us, as thou swear-sevendedst to our fathers, a earth that floweth with milk and honey. this day vowelmovement-io-yeah thy these-to hath directed thee to do these statutes and crises: thou wilt therefore keep and do them with all thine heart, and with all thy self. thou hast avouched vowelmovement-io-yeah this day to be thy these-to, and to walk in his ways, and to keep his statutes, and his directives, and his crises, and to hearken to his voice: and vowelmovement-io-yeah hath avouched thee this day to be his peculiar with-mum, as he hath promised thee, and that thou shouldst keep all his directives; and to do thee high on all nations which he did, in praise, and in name, and in honor; and that thou mayest be an perfected with-mum to vowelmovement-io-yeah thy these-to, as he hath worded.

27

and draw-out-musa with the elders of soaking-to-israel directed the with-mum, saying, keep all the directives which i direct you this day. and it will be on the day when ye will cross over its-going-down-jordan to the land which vowelmovement-io-yeah thy these-to giveth thee, that thou wilt set thee up great stones, and plaster them with plaster: and thou wilt write upon them all the words of this drops-of-teaching-torah when thou art crossed over, that thou mayest go in to the land which vowelmovement-io-yeah thy these-to giveth thee, a land that floweth with milk and honey; as vowelmovement-io-yeah these-to of thy fathers hath promised thee. therefore it will be when ye be crossed over its-going-down-jordan, that ye will set up these stones, which i direct you this day, in mount mourning-ebal, and thou wilt plaster them with plaster. and there will thou build-between an butcher-place to vowelmovement-io-yeah thy these-to, an butcher-place of stones: no lift up any iron tool upon them. thou wilt build-between the butcher-place of vowelmovement-io-yeah thy these-to of complete stones: and thou wilt upon

up-ons thereon to vowelmovement-io-yeah thy these-to: and thou wilt butcher completes, and will eat there, and cheer before vowelmovement-io-yeah thy these-to. and thou wilt write upon the stones all the words of this drops-of-teaching-torah very plainly. and draw-out-musa and the darkener the borrow-join-levites worded to all israel, saying, take heed, and hearken, o israel; this day thou art become the with-mum of vowelmovement-io-yeah thy these-to. thou wilt therefore hear the voice of vowelmovement-io-yeah thy these-to, and do his directives and his statutes, which i direct thee this day. and draw-out-musa charged the with-mum the same day, saying, these will stand upon mount grasses-gerizim to kneepool the with-mum, when ye are come over its-going-down-jordan; hear-home-simeon, and borrow-join-levi and vowel-yeah-acknowledge-iodah, and hire-wage-is-sachar, and add-increase-yusif, and righthand-child-ben-jamin: and these will stand upon mount mourning-ebal to curse; see-child-reuben, tell-luck-gad and happy-confirm-asher, and garbage-fertile-zebulun, discuss-court-dan and cunning-twist-naphtali. and the borrow-join-levites will speak, and say to all the men of soaking-to-israel with a loud voice, cursed be the man that doth any chiseling or screen, an holy to vowelmovement-io-yeah, the doing of the hands of the craftsman, and putteth it in a secret place. and all the with-mum will answer and say, mum-stick-with-amen cursed be he that setteth light by his father or his mother. and all the with-mum will say, mum-stick-with-amen cursed be he that removeth his insight's landmark. and all the with-mum will say, mum-stick-with-amen cursed be he that maketh the skin-blind to wander out of the way. and all the with-mum will say, mum-stick-with-amen cursed be he that perverteth the crisis of the stranger, fatherless, and widow. and all the with-mum will say, mum-stick-with-amen cursed be he that lieth with his father's woman; because he uncovereth his father's skirt. and all the with-mum will say, mum-stick-with-amen cursed be he that lieth with any manner of domesticated animal. and all the with-mum will say, mum-stick-with-amen cursed be he that lieth with his sister, the daughter-housa of his father, or the daughter-housa of his mother. and all the with-mum will say, mum-stick-with-amen cursed be he that lieth with his mother in law. and all the with-mum will say, mum-stick-with-amen cursed be he that hits his in-sight secretly. and all the with-mum will say, mum-stick-with-amen cursed be he that taketh reward to slay an innocent person. and all the with-mum will say, mum-stick-with-amen cursed be he that confirmeth not all the words of this drops-of-teaching-torah to do them. and all the with-mum will say, mum-stick-with-amen

28

and it will come to pass, if thou wilt hearken diligently to the voice of vowelmovement-io-yeah thy these-to, to keep and to do all his directives which i direct thee this day, that vowelmovement-io-yeah thy these-to will set thee on high on all nations of the land: and all these knee-poolings will come on thee, and overtake thee, if thou wilt hearken to the voice of vowelmovement-io-yeah thy these-to. kneepooled will thou be in the city, and kneepooled will thou be in the field. kneepooled will be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the sheeps of thy sheep. kneepooled will be thy basket and thy store. kneepooled will thou be when thou comest in, and kneepooled will thou be when thou goest out. vowelmovement-io-yeah will cause thine enemies that rise up against thee to be hit before thy face-turnings: they will come out against thee one way, and flee before thee seven ways. vowelmovement-io-

yeah will direct the knee-pooling upon thee in thy storehouses, and in all that thou settest thine hand to; and he will knee-pool thee in the land which vowelmovement-io-yeah thy these-to giveth thee. vowelmovement-io-yeah will establish thee an perfected with-mum to himself, as he hath swear-sevened to thee, if thou will keep the directives of vowelmovement-io-yeah thy these-to, and walk in his ways. and all with-mum of the land will see that thou art called by the name of vowelmovement-io-yeah; and they will be afraid of thee. and vowelmovement-io-yeah will make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy earth, in the earth which vowelmovement-io-yeah swear-sevened to thy fathers to give thee. vowelmovement-io-yeah will open to thee his good treasure, the namespaces to give the rain to thy land in his season, and to knee-pool all the doing of thine hand: and thou will lend to many nations, and no borrow. and vowelmovement-io-yeah will do thee the head, and not the tail; and thou will be on only, and no be beneath; if that thou hearken to the directives of vowelmovement-io-yeah thy these-to, which i direct thee this day, to keep and to do them: and no go aside from any of the words which i direct thee this day, to the right hand, or to the left, to go after other these-to to work for them. but it will come to pass, if thou wilt not hearken to the voice of vowelmovement-io-yeah thy these-to, to keep to do all his directives and his statutes which i direct thee this day; that all these curses will come upon thee, and overtake thee: cursed will thou be in the city, and cursed will thou be in the field. cursed will be thy basket and thy store. cursed will be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the sheep of thy sheep. cursed will thou be when thou comest in, and cursed will thou be when thou goest out. vowelmovement-io-yeah will send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand to for to do, until thou be lost, and until thou become lost quickly; because of the visual-re-toil of thy doings, whereby thou hast forsaken me. vowelmovement-io-yeah will make the pestilence cleave to thee, until he have consumed thee from off the earth, whither thou goest to network-inherit it. vowelmovement-io-yeah will hit thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the blade, and with blasting, and with mildew; and they will pursue thee until thou become lost. and thy heaven that is over thy head will be brass, and the land that is under thee will be iron. vowelmovement-io-yeah will make the rain of thy land powder and dust: from namespaces will it come down upon thee, until thou be destroyed. vowelmovement-io-yeah will cause thee to be hit before thine enemies: thou will go out one way against them, and flee seven ways before them: and will be removed into all the kingdoms of the land. and thy carcass will be meat to all birds of the air, and to the beasts of the land, and no man will fray them away. vowelmovement-io-yeah will hit thee with the botch of narrows-produce-mizraim-egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. vowelmovement-io-yeah will hit thee with madness, and skin-blindness, and astonishment of heart: and thou will grope at noonday, as the skin-blind gropeth in darkness, and no prosper in thy ways: and thou will be only exploited and robbed evermore, and no man will save thee. thou will betroth a woman, and another man will lie with her: thou will build-between an house, and no dwell therein: thou will plant a vineyard, and will not void it. thine ox will be slain before thine eyes, and no eat thereof: thine ass will be robbed from before thy face-turnings, and will not be restored to thee: thy sheep will be given to thine enemies, and thou will have none to rescue them. thy betweeners and thy betweenas will be given to another with-mum, and thine

eyes will look, and fail with longing for them all the day long; and there will be no might in thine hand. the fruit of thy land, and all thy labors, will a nation which thou knowest not eat up; and thou will be only exploited and crushed away: so that thou will be mad for the eyes of thine eyes which thou will see. vowelmovement-io-yeah will hit thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot to the top of thy head. vowelmovement-io-yeah will bring thee, and thy king which thou will set over thee, to a nation which neither thou nor thy fathers have known; and there will thou work for other these-to, wood and stone. and thou will become an astonishment, a proverb-rule, and a proverb-rule, among all nations whither vowelmovement-io-yeah will lead thee. thou will carry much seed out into the field, and will gather but little in; for the locust will consume it. thou will plant vineyards, and work them, but will neither drink of the wine, nor gather the grapes; for the worms will eat them. thou will have olive trees throughout all thy coasts, but no use-anoint thyself with the oil; for thine olive will cast his fruit. thou will beget betweeners and betweenas, but no enjoy them; for they will go into captivity. all thy trees and fruit of thy land will the locust consume. the stranger that is in inwards thee will get up on thee very high; and thou will come down very low. he will lend to thee, and no lend to him: he will be the head, and thou will be the tail. moreover all these curses will come upon thee, and will pursue thee, and overtake thee, till thou be destroyed; because thou hearkenest not to the voice of vowelmovement-io-yeah thy these-to, to keep his directives and his statutes which he directed thee: and they will be upon thee for a sign and for a wonder, and upon thy seed world. because thou workdst not vowelmovement-io-yeah thy these-to with cheerfulness, and with cheering of heart, for the abundance of all things; therefore will thou work for thine enemies which vowelmovement-io-yeah will send against thee, in hunger, and in thirst, and in skin-nakedness, and in lack of all things: and he will put a yoke of iron upon thy neck, until he have destroyed thee. vowelmovement-io-yeah will bring a nation against thee from far, from the end of the land, as swift as the eagle flieth; a nation whose tongue no hear; a nation of goat-daring face-turnings, which will not regard the person of the old, nor show favor to the young; and he will eat the fruit of thy cattle, and the fruit of thy land, until thou be lost: which also will not leave thee either corn, wine, or oil-produce, or the increase of thy kine, or sheeps of thy sheep, until he have lost thee. and he will besiege thee in all thy gates, until thy tall and fenced walls come down, wherein thou be suredst, throughout all thy land: and he will besiege thee in all thy gates throughout all thy land, which vowelmovement-io-yeah thy these-to hath given thee. and thou will eat the fruit of thine own body, the flesh-soaking of thy betweeners and of thy betweenas, which vowelmovement-io-yeah thy these-to hath given thee, in the siege, and in the straitness, wherewith thine enemies will distress thee: so that the man that is tender among you, and very delicate, his eye will be visual-re-toil toward his brother, and toward the woman of his bosom-statute, and toward the remnant of his betweeners which he will leave: so that he will not give to any of them of the flesh-soaking of his betweeners whom he will eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies will distress thee in all thy gates. the tender and delicate woman among you, which would not adventure to set the sole of her foot upon the land for delicateness and tenderness, her eye will be visual-re-toil toward the man of her bosom-statute, and toward her betweener and toward her daughter-housa 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 secretly in the siege and straitness, wherewith thine enemy will distress thee in thy gates. if thou wilt not keep to do all the words of this drops-of-teaching-torah that are written in this recount-scroll, that thou mayest respect this weight and respectful name, vowelmovement-io-yeah thy these-to; then vowelmovement-io-yeah will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and visual-re-toil sicknesses, and of long continuance. moreover he will bring upon thee all the diseases of narrow-produce-mizraim-egypt, which thou wast afraid of; and they will cleave to thee. also every sickness, and every plague, which is not written in the recount-scroll of this drops-of-teaching-torah them will vowelmovement-io-yeah bring upon thee, until thou be destroyed. and ye will be left few in number, whereas ye were as the stars of namespaces for multitude; because thou wouldst not hear the voice of vowelmovement-io-yeah thy these-to. and it will come to pass, that as vowelmovement-io-yeah rejoiced over you to do you good, and to multiply you; so vowelmovement-io-yeah will rejoice over you to make lost you, and to bring you to nought; and ye will be plucked from off the earth whither thou goest to network-inherit it. and vowelmovement-io-yeah will scatter thee among all with-mums, from the one end of the land even to the other; and there thou wilt work for other these-to, 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 vowelmovement-io-yeah will give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life will hang in doubt before thee; and thou wilt fear day and night, and will have none assurance of thy life: in the morning thou wilt say, would these-to it were even! and at even thou wilt say, would these-to it were morning! for the fear of thine heart wherewith thou wilt fear, and for the eyes of thine eyes which thou wilt see. and vowelmovement-io-yeah will bring thee into narrow-produce-mizraim-egypt again with ships, by the way whereof i spake to thee, thou wilt 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 contract, which vowelmovement-io-yeah directed draw-out-musa to make with betweeners of soaking-to-israel in the land of from-father-moab, beside the contract which he made with them in parch-blade-horeb. and draw-out-musa called to all israel, and said to them, ye have seen all that vowelmovement-io-yeah did before your eyes in the land of narrow-produce-mizraim-egypt to big-house-firawn 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 vowelmovement-io-yeah 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 place-of-word-desert: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that i am vowelmovement-io-yeah your these-to. and when ye came to this place, curly-sihon the king of score-supposition-heshbon, and mock-og the king of at-tooth-bashan came out against us to war, and we smote them: and we took their land, and gave it for an inheritance to the see-child-reubenites, and to the gadites, and to the half branch of sleep-forget-manasseh. keep therefore the words of this contract, and do them, that ye may prosper in all that ye do. ye stand this day all of you before vowelmovement-io-yeah your these-to; your cap-

tains of your branches, your elders, and your officers, with all the men of israel, your little ones, your women, and thy stranger that is in thy camp, from the hewer of thy wood to the drawer of thy water: that thou shouldest enter into contract with vowelmovement-io-yeah thy these-to, and into his oath, which vowelmovement-io-yeah thy these-to maketh with thee this day: that he may establish thee to day for a with-mum to himself, and that he may be to thee a these-to, as he hath said to thee, and as he hath swear-sevned to thy fathers, to their-wing-organ-ibrahim, to laugh-ishaq, and to heel-topple-yakub. neither with you only do i make this contract and this oath; but with him that standeth here with us this day before vowelmovement-io-yeah our these-to, and also with him that is not here with us this day: (for ye know how we have dwelt in the land of narrow-produce-mizraim-egypt; and how we crossed through the nations which ye crossed by; and ye have seen their abominations, and their bullshits, wood and stone, silver and gold, which were among them:) lest there should be among you man, or woman, or family, or branch, whose heart turneth away this day from vowelmovement-io-yeah our these-to, to go and work for the these-to of these nations; lest there should be among you a root that beareth gall and wormwood; and it come to pass, when he heareth the words of this curse, that he knee-pool himself in his heart, saying, i will have complete, though i walk in the exist-imagination of mine heart, to add drunkenness to thirst: vowelmovement-io-yeah will not spare him, but then the nose-anger of vowelmovement-io-yeah and his jealousy will smoke against that man, and all the curses that are written in this recount-scroll will lie upon him, and vowelmovement-io-yeah will blot out his name from under namespaces and vowelmovement-io-yeah will differentiate him to visual-re-toil out of all the branches of israel, according to all the curses of the contract that are written in this recount-scroll of the drops-of-teaching-torah so that the generation to come of your betweeners that will rise up after you, and the stranger that will come from a far land, will say, when they see the plagues of that land, and the sicknesses which vowelmovement-io-yeah hath laid upon it; and that the whole earth thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of splint-blood-sodom, and sheaves-gomorrah, earth-admah, and swollen-zeboim, which vowelmovement-io-yeah overthrew in his nose-anger, and in his nose-anger: even all nations will say, wherefore hath vowelmovement-io-yeah done thus to this land? what meaneth the heat of this great nose-anger? then men will say, because they have forsaken the contract of vowelmovement-io-yeah these-to of their fathers, which he made with them when he brought them forth out of the land of narrow-produce-mizraim-egypt: for they went and workd other these-to, and bowed them, these-to whom they knew not, and whom he had not given to them: and the nose-anger of vowelmovement-io-yeah was kindled against this land, to bring upon it all the curses that are written in this recount-scroll: and vowelmovement-io-yeah rooted them out of their land in nose-anger, and in nose-anger, and in great wall-wrath, and cast them into another land, as it is this day. the secret words belong to vowelmovement-io-yeah our these-to: 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-torah

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and it will come to pass, when all these words are come upon thee, the knee-pooling and the curse, which i have set before thee, and thou wilt call them to mind among all

the nations, whither vowelmovement-io-yeah thy these-to hath driven thee, and will return to vowelmovement-io-yeah thy these-to, 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 self; that then vowelmovement-io-yeah thy these-to will turn thy captivity, and have wombing upon thee, and will return and gather thee from all the nations, whither vowelmovement-io-yeah thy these-to hath scattered thee. if any of thine be driven out to the outmost parts of namespaces from thence will vowelmovement-io-yeah thy these-to gather thee, and from thence will he fetch thee: and vowelmovement-io-yeah thy these-to will bring thee into the land which thy fathers network-inherited, and thou will network-inherit it; and he will do thee good, and multiply thee above thy fathers. and vowelmovement-io-yeah thy these-to will write-circumcise thine heart, and the heart of thy seed, to love vowelmovement-io-yeah thy these-to with all thine heart, and with all thy self, that thou mayest live. and vowelmovement-io-yeah thy these-to will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. and thou will return and hear the voice of vowelmovement-io-yeah, and do all his directives which i direct thee this day. and vowelmovement-io-yeah thy these-to will do thee pleoteous in every doing of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for vowelmovement-io-yeah will again rejoice over thee for good, as he rejoiced over thy fathers: if thou wilt hearken to the voice of vowelmovement-io-yeah thy these-to, to keep his directives and his statutes which are written in this recount-scroll of the drops-of-teaching-torah and if thou turn to vowelmovement-io-yeah thy these-to with all thine heart, and with all thy self. for this directive which i direct thee this day, it is not hidden from thee, neither is it far off. it is not in namespaces that thou shouldst say, who will go up for us to namespaces and bring it to us, that we may hear it, and do it? neither is it beyond the sea, that thou shouldst say, who will 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 visual-re-toil; in that i direct thee this day to love vowelmovement-io-yeah thy these-to, to walk in his ways, and to keep his directives and his statutes and his crises, that thou mayest live and multiply: and vowelmovement-io-yeah thy these-to will kneepool thee in the land whither thou goest to network-inherit it. but if thine heart turn away, so that thou wilt not hear, but will be drawn away, and bow other these-to, and work for them; i denounce to you this day, that ye will surely become lost, and that ye will not prolong your days upon the earth, whither thou crossest over its-going-down-jordan to go to network-inherit it. i call namespaces and land to record this day against you, that i have set before you life and death, kneepooling and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love vowelmovement-io-yeah thy these-to, and that thou mayest hear his voice, and that thou mayest cleave to him: for he is thy life, and the length of thy days: that thou mayest dwell in the earth which vowelmovement-io-yeah swear-sevened to thy fathers, to their-wing-organ-ibrahim, to laugh-ishaq, and to heel-topple-yakub, to give them.

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and draw-out-musa went and worded these words to all israel. and he said to them, i am an hundred and twenty years old this day; i can no more go out and come in: also vowelmovement-io-yeah hath said to me, no this its-

going-down-jordan. vowelmovement-io-yeah thy these-to, he will before thee, and he will destroy these nations from before thee, and thou will network-inherit them: and vowel-safe-yeah-iosua, he will before thee, as vowelmovement-io-yeah hath said. and vowelmovement-io-yeah will do to them as he did to curly-sihon and to mockog, kings of the talker-amorites, and to the land of them, whom he destroyed. and vowelmovement-io-yeah will give them up before your face-turnings, that ye may do to them according to all the directives which i have directed you. be strong and of a good courage, respect not, nor be afraid of them: for vowelmovement-io-yeah thy these-to, he it is that doth go with thee; he will not fail thee, nor forsake thee. and draw-out-musa called to vowel-safe-yeah-iosua, and said to him in the eyes of all israel, be strong and of a good courage: for thou must go with this with-mum to the land which vowelmovement-io-yeah hath swear-sevened to their fathers to give them; and thou will cause them to inherit it. and vowelmovement-io-yeah, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: respect not, neither be dismayed. and draw-out-musa wrote this drops-of-teaching-torah and delivered it to the darkener the betweeners of borrow-join-levi which bare the gather-box of the contract of vowelmovement-io-yeah, and to all the elders of israel. and draw-out-musa directed them, saying, at the end of every seven years, in the solemnity of the year of release, in the feast of booths, when all soaking-to-israel is come to appear before vowelmovement-io-yeah thy these-to in the place-stand-up which he will choose, thou will read this drops-of-teaching-torah before all soaking-to-israel in their hearing. gather the with-mum together, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and respect vowelmovement-io-yeah your these-to, and keep to do all the words of this drops-of-teaching-torah and that their betweeners, which have not known any thing, may hear, and learn to respect vowelmovement-io-yeah your these-to, as long as ye live in the earth whither ye its-going-down-jordan to network-inherit it. and vowelmovement-io-yeah said to draw-out-musa, behold, thy days approach that thou must die: call vowel-safe-yeah-iosua, and present yourselves in the proto-sinaitic-script-meet-until-due-tent, that i may give him a charge. and draw-out-musa and vowel-safe-yeah-iosua went, and presented themselves in the proto-sinaitic-script-meet-until-due-tent. and vowelmovement-io-yeah appeared in the tent in a stand of a cloud: and the stand of the cloud stood over the opening of the tent. and vowelmovement-io-yeah said to draw-out-musa, behold, thou will sleep with thy fathers; and this with-mum will rise up, and go a feeding-whoring after the these-to of the strangers of the land, whither they go to be inward them, and will forsake me, and break my contract which i have made with them. then my nose-anger will be kindled against them in that day, and i will forsake them, and i will hide my face-turnings from them, and they will be eaten, and many visual-re-toils and produce-narrowss will befall them; so that they will say in that day, are not these visual-re-toils come upon us, because our these-to is not inward us? and i will surely hide my face-turnings in that day for all the visual-re-toils which they will have wrought, in that they are turned to other these-to. now therefore write ye this song-soaking for you, and teach it betweeners of israel: put it in their mouths, that this song-soaking may be a witness for me against betweeners of israel. for when i will have brought them into the earth which i swear-sevened to their fathers, that floweth with milk and honey; and they will have eaten and fill-sevened themselves, and waxen fat; then will they turn to other these-to, and work for them, and pro-

voke me, and break my contract. and it will come to pass, when many visual-re-toils and produce-narrowers are befallen them, that this song-soaking will witness against them as a witness; for it will not be forgotten out of the mouths of their seed: for i know their produce which they go about, even now, before i have brought them into the land which i swear-sevened. draw-out-musa therefore wrote this song-soaking the same day, and taught it betweeners of israel. and he gave vowel-safe-yeah-io-sua betweener of fish-noon a charge-seven, and said, be strong and of a good courage: for thou wilt bring betweeners of soaking-to-israel into the land which i swear-sevened to them: and i will be with thee. and it came to pass, when draw-out-musa had made an end of writing the words of this drops-of-teaching-torah in a recount-scroll, until they were finished, that draw-out-musa directed the borrow-join-levites, which bare the gather-box of the contract of vowelmovement-io-yeah, saying, take this recount-scroll of the drops-of-teaching-torah and put it in the side of the gather-box of the contract of vowelmovement-io-yeah your these-to, 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 vowelmovement-io-yeah; and how much more after my death? gather to me all the elders of your branches, 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 destroy yourselves, and turn aside from the way which i have directed you; and visual-re-toil will befall you in the latter days; because ye will do visual-re-toil in the eyes of vowelmovement-io-yeah, to provoke him to anger through the doing of your hands. and draw-out-musa worded in the ears of all the meeting of soaking-to-israel the words of this song-soaking until they were ended.

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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 name of vowelmovement-io-yeah: ascribe ye greatness to our these-to. he is the rock, his achievement is sound: for all his ways are crisis a these-to of truth and without injustice, right and soaking is he. they have destroyed themselves, their spot is not the spot of his betweeners: they are a adamant and adamant generation. do ye thus requite vowelmovement-io-yeah, o foolish with-mum and unwise? is not he thy father that hath bought thee? hath he not did thee, and established thee? remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee. when the most high separated to the nations their inheritance, when he separated the betweeners of earth-blood-man-adam he set the bounds of the with-mums according to the count of betweeners of israel. for vowelmovement-io-yeah's portion is his with-mum; heel-topple-yakub is the lot of his inheritance. he found him in a place-of-word-desert land, and in the waste howling place-of-word-desert; he led him about, he instructed him, he kept him as the apple of his eye. as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so vowelmovement-io-yeah alone did lead him, and there was no strange-substantial these-to 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 soaked-jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook these-to which did him, and lightly esteemed the rock of his safety. they provoked him to jealousy with strange-substantial these-to, with holies provoked they him to anger. they butchered to breast-devils, not to these-to; to these-to whom they knew not, to new these-to that came newly up, whom your fathers feared not. of the rock that begat thee thou art unmindful, and hast forgotten these-to that void-brought-forth thee. and when vowelmovement-io-yeah saw it, he abhorred 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 mum-sticking-with. they have moved me to jealousy with that which is not these-to; they have provoked me to anger with their vanity-fades: and i will move them to jealousy with those which are not a with-mum; i will provoke them to anger with a foolish nation. for a fire is kindled in mine nose-anger, and will burn to the lowest asking, and will consume the land with her increase, and set on fire the foundations of the mountains. i will heap visual-re-toils 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 domesticated animals upon them, with the poison of serpents of the dust. the blade without, and terror within, will destroy both the young man and the virgin, the suckling also with the man of gray hairs. i said, i would scatter them into corners, i would make the remembrance of them to cease from among men: were it not that i feared the wrath of the enemy, lest their produce-narrower should behave themselves strangely, and lest they should say, our hand is high, and vowelmovement-io-yeah hath not achieved all this. for they are a nation lost of counsel, neither is there any understand-betweening in them. o that they were wise, that they understood this, that they would consider their latter end! how should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, and vowelmovement-io-yeah had shut them up? for their rock is not as our rock, even our enemies themselves being judges. for their vine is of the vine of 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 venom of asps. is not this laid up in store with me, and 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 vowelmovement-io-yeah will judge his with-mum, and repent himself for his workers, when he seeth that their goat-daring is gone, and there is none shut up, or left. and he will say, where are their these-to, their rock in whom they trusted, which did eat the fat of their butchers, and drank the wine of their pourings? let them rise up and safety you, and be your protection. see now that i, even i, am he, and there is no these-to with me: i kill, and i make alive; i wound, and i heal: neither is there any that can deliver out of my hand. for i lift up my hand to namespaces and say, i live to world. if i whet my glittering blade, and mine hand take hold on crisis i will complete vengeance to mine enemies, and will complete them that hate me. i will make mine arrow-halvers drunk with blood, and my blade will devour flesh-soaking and that with the blood of the bladed and of the captives, from the headstart of revenges upon the enemy. rejoice, o ye nations, with his with-mum: for he will avenge the blood of his workers,

and will render vengeance to his produce-narrower, and will out-of to his land, and to his with-mum. and draw-out-musa came and worded all the words of this song-soaking in the ears of the with-mum, he, and vowel-safe-yeah-issua betweener of fish-noon. and draw-out-musa made an end of wording all these words to all israel: and he said to them, set 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-torah 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, whither ye its-going-down-jordan to network-inherit it. and vowelmovement-io-yeah worded to draw-out-musa that selfsame day, saying, get thee up into this mountain crossings-over-abarim, to mount at-him-nebo, which is in the land of from-father-moab, that is over against moon-smell-jericho; and behold the land of nest-buy-canaan which i give to betweeners of soaking-to-israel for a holding; and die in the mount whither thou goest up, and be added to thy with-mum; as gather-box-harun thy brother died in mount mount-hor and was added to his with-mum: because ye trespassed against me among betweeners of soaking-to-israel at the waters of jam-meribahkadesh, in the place-of-word-desert of briar-zin; because ye perfected me not in the midst of betweeners of israel. yet thou will see the land before thee; but no go thither to the land which i give betweeners of israel.

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and this is the knee-pooling, wherewith draw-out-musa the man of these-to knee-pooled betweeners of soaking-to-israel before his death. and he said, vowelmovement-io-yeah came from bush-sinai, and rose up from hair-style-seir to them; he shined forth from mount magnificence-paran, and he came with ten thousands of perfects: from his right hand went a fiery law for them. yea, he loved the with-mums; all his perfects are in thy hand: and they sat down at thy feet; every one will receive of thy words. draw-out-musa directed us a drops-of-teaching-torah even the network-inheritance of the meeting of heel-topple-yakub. and he was king in soaked-jeshurun, when the heads of the with-mum and the branches of soaking-to-israel were added together. let see-child-reuben live, and not die; and let not his men be counted few. and this is the blessing of vowel-yeah-acknowledge-iodah: and he said, hear, vowelmovement-io-yeah, the voice of vowel-yeah-acknowledge-iodah, and bring him to his with-mum: let his hands be sufficient for him; and be thou an safety to him from his enemies. and of borrow-join-levi he said, let thy simple-finished-thumim and thy fires-urim be with thy holy one, whom thou didst prove at essay-massah, and with whom thou didst strive at the waters of jam-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 contract. they will teach heel-topple-yakub thy crises, and soaking-to-israel thy drops-of-teaching-torah they will put incense before thee, and whole up-on upon thine butcher-place. kneepool, vowelmovement-io-yeah, his stratagem, and accept the achievement of his hands; hit through the loins of them that rise against him, and of them that hate him, that they rise not again. and of righthand-child-benjamin he said, the beloved of vowelmovement-io-yeah 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-yusif he said, knee-pooled of vowelmovement-io-yeah be his land, for the precious things of namespaces for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious

things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting mountains, and for the precious things of the land and fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of add-increase-yusif, and upon the top of the head of him that was separated from his brethren. his splendor is like the first-born of his bull, and his ray-horns are like the ray-horns of unicorns: with them he will push the with-mums together to the ends of the land: and they are the ten thousands of gray-fruitful-ephraim, and they are the thousands of sleep-forget-manasseh. and of garbage-fertile-zebulun he said, cheer, garbage-fertile-zebulun, in thy going out; and, hire-wage-issachar, in thy tents. they will call the with-mums 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, knee-pooled be he that enlargeth 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 portion of the imitate-statute, was he seated; and he came with the heads of the with-mum, he dod the being right of vowelmovement-io-yeah, and his crises with israel. 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-naphtali he said, o cunning-twist-naphtali, satisfy-sevended with favor, and full-seven with the knee-pooling of vowelmovement-io-yeah: network-inherit thou the west and the south. and of happy-confirm-asher he said, let happy-confirm-asher be knee-pooled with betweeners; let him be acceptable to his brethren, and let him dip his foot in oil. thy shoes will be iron and brass; and as thy days, so will thy strength be. there is none like to the these-to of soaked-jeshurun, who rideth upon the namespaces in thy safety, and in his swelling-pride on the grind-skies. the eternal these-to is thy refuge, and underneath are the world arms: and he will thrust out the enemy from before thee; and will say, destroy them. soaking-to-israel then will dwell for sure alone: the fountain of heel-topple-yakub will be upon a land of corn and wine; also his heavens will drop down dew. happy art thou, o israel: who is like to thee, o with-mum safed by vowelmovement-io-yeah, the shield of thy safety, and who is the blade of thy swelling-pride! and thine enemies will be found liars to thee; and thou will tread upon their in-whats.

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and draw-out-musa went up 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-jericho. and vowelmovement-io-yeah showed him all the land of roll-until-gilead, to discuss-court-dan and all cunning-twist-naphtali, and the land of gray-fruitful-ephraim, and sleep-forget-manasseh, and all the land of vowel-yeah-acknowledge-iodah, to the utmost sea, and the south, and the hatch-plain of the hatch-plain of moon-smell-jericho, the city of palm trees, to grief-zoar. and vowelmovement-io-yeah said to him, this is the land which i swear-sevended to their-wing-organ-ibrahim, to laugh-ishaq, and to heel-topple-yakub, saying, i will give it to thy seed: i have caused thee to see it with thine eyes, but no thither. so draw-out-musa the worker of vowelmovement-io-yeah died there in the land of from-father-moab, according to vowelmovement-io-yeah word. and he buried him in a valley in the land of from-father-moab, over against house-gaping-betpeor: but no man knoweth of his sepulchre to this day. and draw-out-musa was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. and betweeners of soaking-to-is-

rael wept for draw-out-musa in the plains of from-father-moab thirty days: so the days of weeping and mourning for draw-out-musa were ended. and vowel-safe-yeah-io-sua betweeners of fish-noon was full of breathwind of wisdom; for draw-out-musa had laid his hands upon him: and betweeners of soaking-to-israel hearkened to him, and did as vowelmovement-io-yeah directed draw-out-musa. and there arose not a come-bringer since in soaking-to-israel like to draw-out-musa, whom vowelmovement-io-yeah knew face-turnings to face-turnings, in all the signs and the wonders, which vowelmovement-io-yeah sent him to do in the land of narrows-produce-mizraim-egypt to big-house-firawn and to all his workers, and to all his land, and in all that mighty hand, and in all the great terror which draw-out-musa showed in the eyes of all israel.

now after the death of draw-out-musa the worker of vowel-movement-io-yeah it came to pass, that vowel-movement-io-yeah spake to vowel-safe-yeah-iosua betweener of fish-noon, draw-out-musa' soak, saying, draw-out-musa my worker is dead; now therefore arise, this its-going-down-jordan, thou, and all this with-mum, to the land which i do give to them, even to betweeners of israel. every place that the sole of your foot will tread upon, that have i given to you, as i said to draw-out-musa. from the place-of-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 draw-out-musa, so i will be with thee: i will not fail thee, nor forsake thee. be strong and of a good courage: for to this with-mum will thou divide for an inheritance the land, which i swear-sevened to their fathers to give them. only be thou strong and very courageous, that thou mayest keep to do according to all the drops-of-teaching-torah which draw-out-musa my worker directed thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. this recount-scroll of the drops-of-teaching-torah will not depart out of thy mouth; but thou wilt meditate therein day and night, that thou mayest keep to do according to all that is written therein: for then thou wilt do thy way prosperous, and then thou wilt have good success. have not i directed thee? be strong and of a good courage; be not afraid, neither be thou dismayed: for vowel-movement-io-yeah thy these-to is with thee whithersoever thou goest. then vowel-safe-yeah-iosua directed the officers of the with-mum, saying, cross through the camp, and direct the with-mum, saying, prepare you provisions; for in inwards three days ye will cross over this its-going-down-jordan, to go in to network-inherit the land, which vowel-movement-io-yeah your these-to giveth you to network-inherit it. and to the see-child-reubenites, and to the gadites, and to half the branch of sleep-forget-manasseh, spake vowel-safe-yeah-iosua, saying, remember the word which draw-out-musa the worker of vowel-movement-io-yeah directed you, saying, vowel-movement-io-yeah your these-to hath given you rest, and hath given you this land. your women, your little ones, and your cattle, will remain in the land which draw-out-musa gave you on cross-over its-going-down-jordan; but ye will cross before your brethren armed, all the hero heros of stratagem, and safety them; until vowel-movement-io-yeah have given your brethren rest, as he hath given you, and they also have network-inherited the land which vowel-movement-io-yeah your these-to giveth them: then ye will return to the land of your network-inherit, and enjoy it, which draw-out-musa vowel-movement-io-yeah's worker gave you on cross-over its-going-down-jordan toward the sunrising. and they answered vowel-safe-yeah-iosua, saying, all that thou directest us we will do, and whithersoever thou sendest us, we will go. according as we hearkened to draw-out-musa in all things, so will we hearken to thee: only vowel-movement-io-yeah thy these-to be with thee, as he was with draw-out-musa. whosoever he be that doth bitter against thy mouth, and will not hearken to thy words in all that thou directest him, he will be put to death: only be strong and of a good courage.

and vowel-safe-yeah-iosua betweener of fish-noon 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 feed-harlot's house, 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 soaking-to-israel to search out the country. and the king of moon-smell-jericho sent to wide-rahah, saying, bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country. and the woman took the two men, and hid them, and said thus, there came men to me, but i wist not whence they were: and it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went i wot not: pursue after them quickly; for ye will overtake them. but she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. and the men pursued after them the way to its-going-down-jordan to the cross-over-fords: and as soon as they which pursued after them were gone out, they shut the gate. and before they were laid down, she came up to them upon the roof; and she said to the men, i know that vowel-movement-io-yeah hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. for we have heard how vowel-movement-io-yeah blade-parched the water of the end sea for you, when ye crossed out of narrows-produce-mizraim-egypt; and what ye did to the two kings of the talker-amorites, that were on 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 vowel-movement-io-yeah your these-to, he is these-to in namespaces on, and in land beneath. now therefore, i pray you, swear-seven to me by vowel-movement-io-yeah, since i have showed you kindness, that ye will also show kindness to my father's house, and give me a true token: and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. and the men answered her, our life for yours, if ye utter not this our business. and it will be, when vowel-movement-io-yeah hath given us the land, that we will deal kindly and truly with thee. then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. and she said to them, get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way. and the men said to her, we will be blameless of this thine oath-seven which thou hast made us swear-seven. behold, when we come into the land, thou wilt bind this line of two caterpillars thread in the window which thou didst let us down by: and thou wilt bring thy father, and thy mother, and thy brethren, and all thy father's household, home to thee. and it will be, that whosoever will go out of the doors of thy house into the street, his blood will be upon his head, and we will be guiltless: and whosoever will be with thee in the house, his blood will be on our head, if any hand be upon him. and if thou utter this our business, then we will be quit of thine oath-seven which thou hast made us to swear-seven. and she said, according to your words, so be it. and she sent them away, and they departed: and she bound the two caterpillars line in the window. and they went, and came to the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not. so the two men returned, and descended from the mountain, and crossed over, and crossed to vowel-safe-yeah-iosua betweener of fish-noon, and recounted him all things that befell them: and they said to vowel-safe-yeah-iosua, truly vowel-movement-io-yeah hath made safeed into our hands all the land; for even all the inhabitants of the coun-

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and vowel-safe-yeah-iosua rose early in the morning; and they removed from acacia-float-shitim, and crossed to its-going-down-jordan, he and all betweeners of israel, and lodged there before they crossed over. and it crossed to cross after three days, that the officers crossed through the camp; and they directed the with-mum, saying, when ye see the gather-box of the contract of vowelmovement-io-yeah your these-to, and the darkener the borrow-join-levites bearing it, then ye will remove from your place, and go after it. yet there will be a space between you and it, about two thousand cubits by measure: come not near to it, that ye may know the way by which ye must go: for ye have not crossed this way heretofore. and vowel-safe-yeah-iosua said to the with-mum, perfect yourselves: for to morrow vowelmovement-io-yeah will do wonders inward you. and vowel-safe-yeah-iosua spake to the darkener, saying, take up the gather-box of the contract, and cross over before the with-mum. and they took up the gather-box of the contract, and crossed before the with-mum. and vowelmovement-io-yeah said to vowel-safe-yeah-iosua, this day will i begin to magnify thee in the eyes of all israel, that they may know that, as i was with draw-out-musa, so i will be with thee. and thou wilt direct the darkener that bear the gather-box of the contract, 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 vowel-safe-yeah-iosua said to betweeners of israel, come hither, and hear the words of vowelmovement-io-yeah your these-to. and vowel-safe-yeah-iosua said, hereby ye will know that the living these-to is inward you, and that he will without fail drive out from before you the nest-buy-canaanites, and the tusk-hittites, and the experience-hivites, and the unwallied-perizzites, and the emotional-girgashites, and the talker-amorites, and the trampler-jebusites. behold, the gather-box of the contract of vowelmovement-io-yeah of all the land crosseth over before you into its-going-down-jordan. now therefore take you twelve men out of the branches of israel, out of every branch a man. and it will come to pass, as soon as the soles of the feet of the darkener that bear the gather-box of vowelmovement-io-yeah, vowelmovement-io-yeah 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 crossed to cross, when the with-mum removed from their tents, to cross over its-going-down-jordan, and the darkener bearing the gather-box of the contract before the with-mum; and as they that bare the gather-box were come to its-going-down-jordan, and the feet of the darkener that bare the gather-box 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 crossed down from on stood and rose up upon an heap very far from the city earth-blood-man-adam that is beside zaretan: and those that crossed down toward the sea of the plain, even the salt sea, failed, and were cut off: and the with-mum crossed over right against moon-smell-jericho. and the darkener that bare the gather-box of the contract of vowelmovement-io-yeah stood firm on blade-parched ground in the midst of its-going-down-jordan, and all the soaking-to-israelites crossed over on blade-parched ground, until all the with-mum were crossed corn-clean over its-going-down-jordan.

and it crossed to cross, when all the people were corn-clean crossed over its-going-down-jordan, that vowelmovement-io-yeah spake to vowel-safe-yeah-iosua, saying, take you twelve men out of the with-mum, out of every branch a man, and direct ye them, saying, take you hence out of the midst of its-going-down-jordan, out of the place where the darkener' feet stood firm, twelve stones, and ye will cross over them over with you, and leave them in the lodging place, where ye will lodge this night. then vowel-safe-yeah-iosua called the twelve men, whom he had prepared of betweeners of israel, out of every branch a man: and vowel-safe-yeah-iosua said to them, cross over before the gather-box of vowelmovement-io-yeah your these-to 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 branches of betweeners of israel: that this may be a sign 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-box of the contract of vowelmovement-io-yeah; when it 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 soaking-to-israel world. and betweeners of soaking-to-israel did so as vowel-safe-yeah-iosua directed, and took up twelve stones out of the midst of its-going-down-jordan, as vowelmovement-io-yeah worded to vowel-safe-yeah-iosua, according to the count of the branches of betweeners of israel, and crossed them over with them to the place where they lodged, and laid them down there. and vowel-safe-yeah-iosua set up twelve stones in the midst of its-going-down-jordan, in the place where the feet of the darkener which bare the gather-box of the contract stood: and they are there to this day. for the darkener which bare the gather-box stood in the midst of its-going-down-jordan, until everything was finished that vowelmovement-io-yeah directed vowel-safe-yeah-iosua to word to the with-mum, according to all that draw-out-musa directed vowel-safe-yeah-iosua: and the with-mum hastened and crossed over. and it crossed to cross, when all the with-mum were corn-clean crossed over, that the gather-box of vowelmovement-io-yeah crossed over, and the darkener, in the presence of the with-mum. and betweeners of see-child-reuben, and betweeners of tell-luck-gad and half the branch of sleep-forget-manasseh, crossed over armed before betweeners of israel, as draw-out-musa worded to them: about forty thousand prepared for war crossed over before vowelmovement-io-yeah to war, to the plains of moon-smell-jericho. on that day vowelmovement-io-yeah big vowel-safe-yeah-iosua in the eyes of all israel; and they respected him, as they respected draw-out-musa, all the days of his life. and vowelmovement-io-yeah spake to vowel-safe-yeah-iosua, saying, direct the darkener that bear the gather-box of the witness, that they come up out of its-going-down-jordan. vowel-safe-yeah-iosua therefore directed the darkener, saying, come ye up out of its-going-down-jordan. and it came to pass, when the darkener that bare the gather-box of the contract of vowelmovement-io-yeah were come up out of the midst of its-going-down-jordan, and the soles of the darkener' feet were lifted up to the blade-parched, that the waters of its-going-down-jordan returned to their place, and flowed over all his banks, as they did before. and the with-mum came up out of its-going-down-jordan on the tenth day of the first month, and encamped in roll-gilgal, in the east border of moon-smell-jericho. and those twelve stones, which they took out of its-going-down-jordan, did vowel-safe-yeah-iosua pitch in roll-gilgal. and he

spake to betweeners of israel, 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, soaking-to-israel crossed over this its-going-down-jordan on dry, for vowelmovement-io-yeah your these-to blade-parched the waters of its-going-down-jordan from before you, until ye were crossed over, as vowelmovement-io-yeah your these-to did to the end sea, which he blade-parched from before us, until we were crossed over: that all the with-mum of the land might know the hand of vowelmovement-io-yeah, that it is mighty: that ye might respect vowelmovement-io-yeah your these-to all days.

5

and it crossed to cross, when all the kings of the talker-amorites, which were on the side of its-going-down-jordan westward, and all the kings of the nest-buy-canaanites, which were by the sea, heard that vowelmovement-io-yeah had blade-parched the waters of its-going-down-jordan from before betweeners of israel, until we were crossed over, that their heart melted, neither was there breathwind in them any more, because of betweeners of israel. at that time vowelmovement-io-yeah said to vowel-safe-yeah-iosua, do thee sharp blade, and write-circumcise again betweeners of soaking-to-israel the second time. and vowel-safe-yeah-iosua did him sharp blade, and write-circumcised betweeners of soaking-to-israel at the hill of the foreskins. and this is the cause why vowel-safe-yeah-iosua did write-circumcise: all the with-mum that came out of narrows-produce-mizraim-egypt, that were male-rememberers, even all the men of war, died in the place-of-word-desert by the way, after they came out of narrows-produce-mizraim-egypt. now all the with-mum that came out were write-circumcised: but all the with-mum that were born in the place-of-word-desert by the way as they came forth out of narrows-produce-mizraim-egypt, them they had not write-circumcised. for betweeners of soaking-to-israel walked forty years in the place-of-word-desert, till all the with-mum that were men of war, which came out of narrows-produce-mizraim-egypt, were consumed, because they heard not the voice of vowelmovement-io-yeah: to whom vowelmovement-io-yeah swear-sevened that he would not show them the land, which vowelmovement-io-yeah swear-sevened to their fathers that he would give us, a land that floweth with milk and honey. and their betweeners, whom he raised up in their stead, them vowel-safe-yeah-iosua write-circumcised: for they were foreskinned, because they had not write-circumcised them by the way. and it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole. and vowelmovement-io-yeah said to vowel-safe-yeah-iosua, this day have i rolled away the reproach of narrows-produce-mizraim-egypt from off you. wherefore the name of the place is called roll-gilgal to this day. and betweeners of soaking-to-israel 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 old corn of the land on the morrow after the stopskip, unleavened cakes, and parched corn in the selfsame day. and the whats-that-manna ceased on the morrow after they had eaten of the old corn of the land; neither had betweeners of soaking-to-israel whats-that-manna any more; but they did eat of the fruit of the land of nest-buy-canaan that year. and it came to pass, when vowel-safe-yeah-iosua was by moon-smell-jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his blade drawn in his hand: and vowel-safe-yeah-iosua went to him, and said to him, art thou for us, or for our produce-narrower? and he said, nay; but as captain

of the troop of vowelmovement-io-yeah am i now come. and vowel-safe-yeah-iosua fell on his face-turnings to the land, and did bow, and said to him, what saith my baseboss to his worker? and the captain of vowelmovement-io-yeah's troop said to vowel-safe-yeah-iosua, loose thy shoe from off thy foot; for the place whereon thou standest is perfected. and vowel-safe-yeah-iosua did so.

6

now moon-smell-jericho was straitly shut up because of betweeners of israel: none went out, and none came in. and vowelmovement-io-yeah said to vowel-safe-yeah-iosua, see, i have given into thine hand moon-smell-jericho, and the king thereof, and the hero heros of stratagem. and ye will compass the city, all ye men of war, and go round about the city once. thus will thou do six days. and seven darkener will bear before the gather-box seven trumpets of rams' ray-horns: and the seventh day ye will compass the city seven times, and the darkener will blow with the trumpets. and it will come to pass, that when they make a long blast with the ram's ray-horn, and when ye hear the sound of the mouthpiece-horn all the with-mum will shout with a great shout; and the wall of the city will fall down flat, and the with-mum will onup up every man straight before him. and vowel-safe-yeah-iosua betweener of fish-noon called the darkener, and said to them, take up the gather-box of the contract, and let seven darkener bear seven trumpets of rams' ray-horns before the gather-box of vowelmovement-io-yeah. and he said to the with-mum, cross on and compass the city, and let him that is armed cross on before the gather-box of vowelmovement-io-yeah. and it crossed to cross, when vowel-safe-yeah-iosua had spoken to the with-mum, that the seven darkener bearing the seven trumpets of rams' ray-horns crossed on before vowelmovement-io-yeah, and blew with the trumpets: and the gather-box of the contract of vowelmovement-io-yeah followed them. and the armed men went before the darkener that blew with the trumpets, and the rearward came after the gather-box, the darkener going on and blowing with the trumpets. and vowel-safe-yeah-iosua had directed the with-mum, saying, ye will not shout, nor make any voice with your voice, neither will any word proceed out of your mouth, until the day i bid you shout; then will ye shout. so the gather-box of vowelmovement-io-yeah compassed the city, going about it once: and they came into the camp, and lodged in the camp. and vowel-safe-yeah-iosua rose early in the morning, and the darkener took up the gather-box of vowelmovement-io-yeah. and seven darkener bearing seven trumpets of rams' ray-horns before the gather-box of vowelmovement-io-yeah went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the gather-box of vowelmovement-io-yeah, the darkener going on and blowing with the trumpets. and the second day they compassed the city once, and returned into the camp: so they did six days. and it came to pass on the seventh day, that they rose blackearly about the uponing of the black, and compassed the city after the same crisis seven times: only on that day they compassed the city seven times. and it came to pass at the seventh time, when the darkener blew with the trumpets, vowel-safe-yeah-iosua said to the with-mum, shout; for vowelmovement-io-yeah hath given you the city. and the city will be accursed, even it, and all that are therein, to vowelmovement-io-yeah: only wide-rahah the feed-harlot will live, she and all that are with her in the house, because she hid the messengers that we sent. and ye, in any wise keep yourselves from the fishing-net-destroy, lest ye make yourselves accursed, when ye take of the fishing-net-destroy, and make the camp of soaking-to-israel a curse,

and trouble it. but all the silver, and gold, and items of brass and iron, are fill to vowelmovement-io-yeah: they will come into the treasury of vowelmovement-io-yeah. so the with-mum shouted when the darkener blew with the trumpets: and it came to pass, when the with-mum heard the sound of the mouthpiece-horn and the with-mum shouted with a great shout, that the wall fell down flat, so that the with-mum went up into the city, every man straight before him, and they 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 edge of the blade. but vowel-safe-yeah-iosua had said to the two men that had spied out the country, go into the feed-harlot's house, and bring out thence the woman, and all that she hath, as ye swear-sevended to her. and the young men that were spies went in, and brought out wide-rahah, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of israel. and they burnt the city with fire, and all that was therein: only the silver, and the gold, and the items of brass and of iron, they put into the treasury of the alpha-beit-house of vowelmovement-io-yeah. and vowel-safe-yeah-iosua safed wide-rahah the feed-harlot alive, and her father's household, and all that she had; and she dwelleth in soaking-to-israel even to this day; because she hid the messengers, which vowel-safe-yeah-iosua sent to spy out moon-smell-jericho. and vowel-safe-yeah-iosua adjure-sevended them at that time, saying, curse-sevended be the man before vowelmovement-io-yeah, that riseth up and build-betweeneth this city moon-smell-jericho: he will lay the foundation thereof in his firstborn, and in his youngest betweener will he set up the gates of it. so vowelmovement-io-yeah was with vowel-safe-yeah-iosua; and his fame was noised throughout all the country.

7

but betweeners of soaking-to-israel committed a trespass in the fishing-net-destroy: for serpent-achan, betweener of my-wineyard-carmi, betweener of zabdi, betweener of shine-zerah, of the tribe of vowel-yeah-acknowledge-iodah, took of the fishing-net-destroy: and the nose-anger of vowelmovement-io-yeah was kindled against betweeners of israel. and vowel-safe-yeah-iosua sent men from moon-smell-jericho to island-ai which is beside house-of-power-beth-aven, on the east of house-unto-bethel, and spake to them, saying, go up and view the country. and the men went up and viewed island-ai and they returned to vowel-safe-yeah-iosua, and said to him, let not all the with-mum go up; but let about two or three thousand men go up and hit island-ai and make not all the with-mum to labor thither; for they are but few. so there went up thither of the with-mum about three thousand men: and they fled before the men of island-ai and the men of island-ai hit of them about thirty and six men: for they chased them from before the gate even to sabarim, and hit them in the going down: wherefore the hearts of the with-mum melted, and became as water. and vowel-safe-yeah-iosua rent his clothes, and fell to the land upon his face-turnings before the gather-box of vowelmovement-io-yeah until the eventide, he and the elders of israel, and put dust upon their heads. and vowel-safe-yeah-iosua said, alas, vowelmovement-io-yeah these-to, wherefore hast thou at all crossed this with-mum over its-going-down-jordan, to make safe us into the hand of the talker-amorites, to make lost us? would to these-to we had been content, and dwelt on cross-over its-going-down-jordan! vowelmovement-io-yeah, what will i say, when soaking-to-israel turneth their backs before their enemies! for the nest-buy-canaanites and all the inhabitants of the land

will hear of it, and will environ us round, and cut off our name from the land: and what wilt thou do to thy great name? and vowelmovement-io-yeah said to vowel-safe-yeah-iosua, get thee up; wherefore liest thou thus upon thy face-turnings? soaking-to-israel hath missed, and they have also crossed over my contract which i directed them: for they have even taken of the fishing-net-destroy, and have also stolen, and dissembled also, and they have put it even among their own items. therefore betweeners of soaking-to-israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will i be with you any more, except ye destroy the accursed from inward you. up, perfect the with-mum, and say, perfect yourselves against to morrow: for thus saith vowelmovement-io-yeah these-to of israel, there is an fishing-net-destroy in the inward of thee, o israel: thou canst not stand before thine enemies, until ye take away the fishing-net-destroy from inward you. in the morning therefore ye will be inward according to your branches: and it will be, that the branch which vowelmovement-io-yeah captureth will come according to the families thereof; and the family which vowelmovement-io-yeah will capture will come by households; and the household which vowelmovement-io-yeah will capture will come hero by hero. and it will be, that he that is captured with the fishing-net-destroy will be burnt with fire, he and all that he hath: because he hath crossed over the contract of vowelmovement-io-yeah, and because he hath wrought folly in israel. so vowel-safe-yeah-iosua rose up early in the morning, and inward soaking-to-israel by their branches; and the branch of vowel-yeah-acknowledge-iodah was captured: and he inward the family of vowel-yeah-acknowledge-iodah; and he captered the family of the shine-zarhites: and he inward the family of the shine-zarhites hero by hero; and zabdi was captured: and he inward his household hero by hero; and serpent-achan, betweener of my-wineyard-carmi, betweener of zabdi, betweener of shine-zerah, of the tribe of vowel-yeah-acknowledge-iodah, was captured. and vowel-safe-yeah-iosua said to serpent-achan, my betweener give, i pray thee, weight to vowelmovement-io-yeah these-to of israel, and do confession to him; and tell me now what thou hast done; hide it not from me. and serpent-achan answered vowel-safe-yeah-iosua, and said, indeed i have missed against vowelmovement-io-yeah these-to of israel, and thus and thus have i done: when i saw among the spoils a goodly in-fade-babylonish garment, and two hundred light-shekels of silver, and a wedge of gold of fifty light-shekels weight, then i coveted them, and took them; and, behold, they are hid in the land in the midst of my tent, and the silver under it. so vowel-safe-yeah-iosua 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 vowel-safe-yeah-iosua, and to all betweeners of israel, and laid them out before vowelmovement-io-yeah. and vowel-safe-yeah-iosua, and all soaking-to-israel with him, took serpent-achan betweener of shine-zerah, 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 brought them to the valley of muddy-cloudy-achor. and vowel-safe-yeah-iosua said, why hast thou troubled us? vowelmovement-io-yeah will trouble thee this day. and all soaking-to-israel stoned him with stones, and burned them with fire, after they had stoned them with stones. and they raised over him a great heap of stones to this day. so vowelmovement-io-yeah turned from the fierceness of his nose-anger. wherefore the name of that place was called, the valley of muddy-cloudy-achor, to this day.

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

that the smoke of the city onuped, then they turned again, and slew the men of island-ai and the other issued out of the city against them; so they were in the midst of israel, some on this side, and some on that side: and they hit them, so that they let none of them remain or escape. and the king of island-ai they took alive, and inward him to vowel-safe-yeah-iousua. and it came to pass, when soaking-to-israel had made an end of blading all the inhabitants of island-ai in the field, in the place-of-word-desert wherein they chased them, and when they were all fallen on the edge of the blade, until they were consumed, that all the soaking-to-israelites returned to island-ai and hit it with the edge of the blade. and so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of island-ai for vowel-safe-yeah-iousua drew not his hand back, wherewith he stretched out the spear, until he had fishing-net-destroyed all the inhabitants of island-ai only the domesticated animals and the spoil of that city soaking-to-israel took for a prey to themselves, according to vowelmovement-io-yeah word which he directed vowel-safe-yeah-iousua. and vowel-safe-yeah-iousua burnt island-ai and made it an heap world, even a name-desolation to this day. and the king of island-ai he hanged on a tree until eventide: and as soon as the sun was down, vowel-safe-yeah-iousua directed that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth to this day. then vowel-safe-yeah-iousua build-betweened an butcher-place to vowelmovement-io-yeah these-to of soaking-to-israel in mount mourning-ebal, as draw-out-musa the worker of vowelmovement-io-yeah directed betweeners of israel, as it is written in the recount-scroll of the drops-of-teaching-torah of draw-out-musa, an butcher-place of complete stones, over which no man hath lift up any iron: and they uponed thereon up-ons to vowelmovement-io-yeah, and butchered completes. and he wrote there upon the stones a copy of the drops-of-teaching-torah of draw-out-musa, which he wrote in the presence of betweeners of israel. and all israel, and their elders, and officers, and their critics, stood on this side the gather-box and on that side before the darkener the borrow-join-levites, which bare the gather-box of the contract of vowelmovement-io-yeah, as well the stranger, as he that was born among them; half of them over against mount grasses-gerizim, and half of them over against mount mourning-ebal; as draw-out-musa the worker of vowelmovement-io-yeah had directed before, that they should knee-pool the with-mum of israel. and afterward he read all the words of the drops-of-teaching-torah the knee-poolings and cursings, according to all that is written in the recount-scroll of the drops-of-teaching-torah there was not a word of all that draw-out-musa directed, which vowel-safe-yeah-iousua read not before all the meeting of israel, with the women, and the little ones, and the strangers that were conversant inward them.

9

and it crossed to cross, when all the kings which were on 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 talker-amorite, the nest-buy-canaanite, the unwall-perizzite, the experience-hivite, and the trampler-jebusite, heard thereof; that they gathered themselves together, to fight with vowel-safe-yeah-iousua and with israel, with one accord. and when the inhabitants of small-hill-gibeon heard what vowel-safe-yeah-iousua had done to moon-smell-gericho and to island-ai they did work wilyly, and went and did as if they had been ambassadors, and took old sacks upon their asses, and hatche bottles, old, and

hatched, and bound up; and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy. and they went to vowel-safe-yeah-iosua to the camp at roll-gilgal, and said to him, and to the men of israel, we be come from a far country: now therefore make ye a league with us. and the men of soaking-to-israel said to the experience-hivites, peradventure ye dwell inward us; and how will we make a league with you? and they said to vowel-safe-yeah-iosua, we are thy workers. and vowel-safe-yeah-iosua said to them, who are ye? and from whence come ye? and they said to him, from a very far country thy workers are come because of the name of vowelmovement-io-yeah thy these-to: for we have heard the fame of him, and all that he did in narrows-produce-mizraim-egypt, and all that he did to the two kings of the talker-amorites, that were on 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-ahstaroth. wherefore our elders and all the inhabitants of our country spake to us, saying, take provisions with you for the journey, and go to meet them, and say to them, we are your workers: therefore now make ye a league with us. this our bread we took hot for our provision out of our houses on the day we came forth to go to you; but now, behold, it is dry, and it is mouldy: and these bottles of hatche, which we filled, were new; and, behold, they be hatched: and these our garments and our shoes are become old by reason of the very long journey. and the men took of their victuals, and asked not counsel at the mouth of vowelmovement-io-yeah. and vowel-safe-yeah-iosua did complete with them, and did a league with them, to let them live: and the princes of the meeting swear-sevened to them. and it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbors, and that they dwelt inward them. and betweeners of soaking-to-israel journeyed, and came to their cities on the third day. now their cities were small-hill-gibeon, and heresy-chephirah, and wells-beeroth, and forests-city-kirjath-jearim. and betweeners of soaking-to-israel smote them not, because the prince-soakings of the meeting had swear-sevened to them by vowelmovement-io-yeah these-to of israel. and all the meeting murmured against the prince-soakings. but all the prince-soakings said to all the meeting, we have swear-sevened to them by vowelmovement-io-yeah these-to of israel: now therefore we may not touch them. this we will do to them; we will even let them live, lest wrath be upon us, because of the oath-seven which we swear-sevened to them. and the prince-soakings said to them, let them live; but let them be hewers of wood and drawers of water to all the meeting; as the prince-soakings had promised them. and vowel-safe-yeah-iosua called for them, and he worded to them, saying, wherefore have ye beguiled us, saying, we are very far from you; when ye dwell inward us? now therefore ye are cursed, and there will none of us be freed from being workers, and hewers of wood and drawers of water for the house of my these-to. and they answered vowel-safe-yeah-iosua, and said, because it was certainly told thy workers, how that vowelmovement-io-yeah thy these-to directed his worker draw-out-musa to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this word. and now, behold, we are in thine hand: as it seemeth good and soaking to thee to do to us, do. and so did he to them, and delivered them out of the hand of betweeners of israel, that they slew them not. and vowel-safe-yeah-iosua made them that day hewers of wood and drawers of water for the meeting, and for the butcher-place of vowelmovement-io-yeah, even to this day, in the place-stand-up which he should choose.

now it came to pass, when my-base-right-adonizedec king of cast-complete-jerusalem had heard how vowel-safe-yeah-iosua had captured island-ai and had fishing-net-destroyed it; as he had done to moon-smell-jericho and her king, so he had done to island-ai and her king; and how the inhabitants of small-hill-gibeon had did complete with israel, and were inward them; that they respected heroically, because small-hill-gibeon was a heroic city, as one of the royal cities, and because it was heroicer than island-ai and all the heros thereof were hero. wherefore my-base-right-adonizedec king of cast-complete-jerusalem, sent to hoham king of friend-joy-hebron, and to savage-piram king of high-death-jarmuth, and to fie-japhia king of strike-lachish, and to word-holy-of-holies-debir king of driver-eglon, saying, come up to me, and make safe me, that we may hit small-hill-gibeon: for it did complete with vowel-safe-yeah-iosua and with betweeners of israel. therefore the five kings of the talker-amorites, the king of cast-complete-jerusalem, the king of friend-joy-hebron, the king of high-death-jarmuth, the king of strike-lachish, the king of driver-eglon, added themselves together, and went up, 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 vowel-safe-yeah-iosua to the camp to roll-gilgal, saying, let not down thy hand from thy workers; come up to us quickly, and safe us, and make safe us: for all the kings of the talker-amorites that dwell in the mountains are gathered together against us. so vowel-safe-yeah-iosua onuped from roll-gilgal, he, and all the with-mum of war with him, and all the hero heros of stratagem. and vowelmovement-io-yeah said to vowel-safe-yeah-iosua, respect them not: for i have make safed them into thine hand; there will not a man of them stand before thee. vowel-safe-yeah-iosua therefore came to them suddenly, and went up from roll-gilgal all night. and vowelmovement-io-yeah discomfited them before israel, and slew them with a great hitting at small-hill-gibeon, and chased them along the way that goeth up to house-of-wrath-bethoron, and hit them to azeakah, and to target-makkedah. and it came to pass, as they fled from before israel, and were in the going down to house-of-wrath-bethoron, that vowelmovement-io-yeah cast down great stones from namespaces upon them to azeakah, and they died: they were more which died with hailstones than thy whom betweeners of soaking-to-israel slew with the blade. then worded vowel-safe-yeah-iosua to vowelmovement-io-yeah in the day when vowelmovement-io-yeah make safed up the talker-amorites before betweeners of israel, and he said in the eyes of israel, sun, stand thou still upon small-hill-gibeon; and thou, moon, in the valley of ram-chief. and the sun stood still, and the moon stayed, until the with-mum had avenged themselves upon their enemies. is not this written in the recount-scroll of the straight hajasher? so the sun stood still in the half of namespaces and hasted not to go down about a sound day. and there was no day like that before it or after it, that vowelmovement-io-yeah hearkened to the voice of a man: for vowelmovement-io-yeah fought for israel. and vowel-safe-yeah-iosua returned, and all soaking-to-israel with him, to the camp to roll-gilgal. but these five kings fled, and hid themselves in a cave at target-makkedah. and it was told vowel-safe-yeah-iosua, saying, the five kings are found hid in a cave at target-makkedah. and vowel-safe-yeah-iosua said, roll great stones upon the mouth of the cave, and set men by it for to keep them: and stay ye not, but pursue after your enemies, and hit the hind-most of them; suffer them not to enter into their cities: for vowelmovement-io-yeah your these-to hath delivered them into your hand. and it came to pass, when vowel-

safe-yeah-iosua and betweeners of soaking-to-israel had made an end of slaying them with a very great hitting, till they were consumed, that the rest which remained of them entered into fenced cities. and all the with-mum returned to the camp to vowel-safe-yeah-iosua at target-makkedah in complete: none moved his tongue against any of betweeners of israel. then said vowel-safe-yeah-iosua, open the mouth of the cave, and bring out those five kings to me out of the cave. and they did so, and brought forth those five kings to him out of the cave, the king of cast-complete-jerusalem, the king of friend-joy-hebron, the king of high-death-jarmuth, the king of strike-lachish, and the king of driver-eglon. and it came to pass, when they inward out those kings to vowel-safe-yeah-iosua, that vowel-safe-yeah-iosua called for all the men of israel, and said to the captains of the men of war which went with him, come near, put your feet upon the necks of these kings. and they came near, and put their feet upon the necks of them. and vowel-safe-yeah-iosua said to them, respect not, nor be dismayed, be strong and of good courage: for thus will vowel-movement-io-yeah do to all your enemies against whom ye fight. and afterward vowel-safe-yeah-iosua hit them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening. and it came to pass at the time of the going down of the sun, that vowel-safe-yeah-iosua directed, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day. and that day vowel-safe-yeah-iosua captered target-makkedah, and hit it with the edge of the blade, and the king thereof he fishing-net-destroyed, them, and all the selfs that were therein; he let none remain: and he did to the king of target-makkedah as he did to the king of moon-smell-jericho. then vowel-safe-yeah-iosua crossed from target-makkedah, and all soaking-to-israel with him, to white-build-libnah, and fought against white-build-libnah: and vowel-movement-io-yeah delivered it also, and the king thereof, into the hand of israel; and he hit it with the edge of the blade, and all the selfs that were therein; he let none remain in it; but did to the king thereof as he did to the king of moon-smell-jericho. and vowel-safe-yeah-iosua crossed from white-build-libnah, and all soaking-to-israel with him, to strike-lachish, and encamped against it, and fought against it: and vowel-movement-io-yeah delivered strike-lachish into the hand of israel, which captered it on the second day, and hit it with the edge of the blade, and all the selfs that were therein, according to all that he had done to white-build-libnah. then horam king of cut-carrot-gezer came up to make safe strike-lachish; and vowel-safe-yeah-iosua hit him and his with-mum, until he had left him none remaining. and from strike-lachish vowel-safe-yeah-iosua crossed to driver-eglon, and all soaking-to-israel with him; and they encamped against it, and fought against it: and they captered it on that day, and hit it with the edge of the blade, and all the selfs that were therein he fishing-net-destroyed that day, according to all that he had done to strike-lachish. and vowel-safe-yeah-iosua went up from driver-eglon, and all soaking-to-israel with him, to friend-joy-hebron; and they fought against it: and they captered it, and hit it with the edge of the blade, and the king thereof, and all the cities thereof, and all the selfs that were therein; he left none remaining, according to all that he had done to driver-eglon; but blade-parched it utterly, and all the selfs that were therein. and vowel-safe-yeah-iosua returned, and all soaking-to-israel with him, to word-holy-of-holies-debir; and fought against it: and he captered it, and the king thereof, and all the cities thereof; and they hit them with the edge of the blade, and fishing-net-destroyed all the selfs that were therein; he

left none remaining; as he had done to friend-joy-hebron, so he did to word-holy-of-holies-debir, and to the king thereof; as he had done also to white-build-libnah, and to her king. so vowel-safe-yeah-iosua hit all the country 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 vowel-movement-io-yeah these-to of soaking-to-israel directed. and vowel-safe-yeah-iosua hit them from finished-desert-staggering-kadeshbarnea even to courage-goat-gaza, and all the country of rain-goshen, even to small-hill-gibeon. and all these kings and their land did vowel-safe-yeah-iosua capture at one time, because vowel-movement-io-yeah these-to of soaking-to-israel fought for israel. and vowel-safe-yeah-iosua returned, and all soaking-to-israel 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-ayyubab king of strife-madon, and to the king of name-joy-shimron, and to the king of enchant-achshaph, and to the kings that were on the north of the mountains, and of the low-lands south of fiddler-candles-chineroth, and in the low-land, and in the borders of generation-whorl-dor on the west, and to the nest-buy-canaanite on the east and on the west, and to the talker-amorite, and the cut-hittite, and the unvalled-perizzite, 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 went out, they and all their camps with them, much with-mum, even as the sand that is upon the sea shore in multitude, with horses and chariots very many. and when all these kings were met together, they came and pitched together at the waters of height-merom, to fight against israel. and vowel-movement-io-yeah said to vowel-safe-yeah-iosua, be not afraid because of them: for to-morrow about this time will i make safe them up all voided before israel: thou wilt hough their horses, and burn their chariots with fire. so vowel-safe-yeah-iosua came, and all the with-mum of war with him, against them by the waters of height-merom suddenly; and they fell upon them. and vowel-movement-io-yeah delivered them into the hand of israel, who hit them, and chased them to great side-by-side-zidon, and to from-fires-waters-misrephothaim, and to the hatch-plain of expect-cover-mizpeh eastward; and they hit them, until they left them none remaining. and vowel-safe-yeah-iosua did to them as vowel-movement-io-yeah bade him: he houghed their horses, and burnt their chariots with fire. and vowel-safe-yeah-iosua at that time turned back, and captered yard-hazor, and smote the king thereof with the blade: for yard-hazor beforetime was the head of all those kingdoms. and they hit all the selfs that were therein with the edge of the blade, 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 vowel-safe-yeah-iosua capture, and hit them with the edge of the blade, and he fishing-net-destroyed them, as draw-out-musa the worker of vowel-movement-io-yeah directed. but as for the cities that stood still in their rock, soaking-to-israel burned none of them, safe yard-hazor only; that did vowel-safe-yeah-iosua burn. and all the spoil of these cities, and the domesticated animals betweeners of soaking-to-israel took for a prey to themselves; but every man they smote with the edge of the blade, until they had blade-parched them, neither left they any to breathing. as vowel-movement-io-yeah directed draw-out-musa his worker, so did draw-out-musa direct vowel-safe-yeah-iosua, and so did vowel-safe-yeah-iosua;

he left nothing undone of all that vowelmovement-io-yeah directed draw-out-musa. so vowel-safe-yeah-iosua took all that land, the mountains, and all the south country, and all the land of rain-goshen, and the low-land, and the low-land, and the mountain of israel, and the low-land of the same; even from the mount part-halak, that goeth up to hair-style-seir, even to fortune-own-baalgad in the hatch-plain of build-white-lebanon under mount fishing-net-hermon: and all their kings he captered, and hit them, and slew them. vowel-safe-yeah-iosua did war a long time with all those kings. there was not a city that made complete with betweeners of israel, save the experience-hivites the inhabitants of small-hill-gibeon: all other they took in war. for it was of vowelmovement-io-yeah to strengthen their hearts, that they should come against soaking-to-israel in war, that he might destroy them utterly, and that they might have no favor, but that he might destroy them, as vowelmovement-io-yeah directed draw-out-musa. and at that time came vowel-safe-yeah-iosua, and cut off the giants-anakim from the mountains, from friend-joy-hebron, from word-holy-of-holies-debir, from grape-anab, and from all the mountains of vowel-yeah-acknowledge-iodah, and from all the mountains of israel: vowel-safe-yeah-iosua destroyed them-fishnet with their cities. there was none of the giants-anakim left in the land of betweeners of israel: only in courage-goat-gaza, in wine-press-gath and in fire-plunder-ashdod, there remained. so vowel-safe-yeah-iosua took the whole land, according to all that vowelmovement-io-yeah said to draw-out-musa; and vowel-safe-yeah-iosua gave it for an inheritance to soaking-to-israel according to their parts by their branches. and the land rested from war.

12

now these are the kings of the land, which betweeners of soaking-to-israel smote, and network-inherited their land on cross-over its-going-down-jordan toward the rising of the sun, from the river pine-arnon to mount fishing-net-hermon, and all the plain on the east: curly-sihon king of the talker-amorites, who dwelt in score-supposition-heshbon, and proverb-ruled from juniper-object-aroer, which is upon the bank of the river pine-arnon, and from the middle of the river, and from half roll-until-gilead, 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-chinneroth on the east, and to the sea of the plain, even the salt sea on the east, the way to house-of-names-bethjeshimoth; and from the south, under fire-justice-peak: 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-ahstaroth and at live-prohibit-edrei, and proverb-ruled in mount fishing-net-hermon, and in poor-salcah, and in all at-tooth-bashan to the border of the bridge-geshurites and the crush-squeeze-maachathites, and half roll-until-gilead, the border of curly-sihon king of score-supposition-heshbon. them did draw-out-musa the worker of vowelmovement-io-yeah and betweeners of soaking-to-israel hit: and draw-out-musa the worker of vowelmovement-io-yeah gave it for a network-inherit to the see-child-reubenites, and the gadites, and the half branch of sleep-forget-manasseh. and these are the kings of the country which vowel-safe-yeah-iosua and betweeners of soaking-to-israel smote on cross-over its-going-down-jordan on the west, from fortune-own-baalgad in the hatch-plain of build-white-lebanon even to the mount part-halak, that goeth up to hair-style-seir; which vowel-safe-yeah-iosua gave to the branches of soaking-to-israel for a network-inherit according to their parts; in the mountains, and in the low-lands, and in the low-lands, and in the springs, and in the place-

of-word-desert, and in the south country; the tusk-hit-tites, the talker-amorites, and the nest-buy-canaanites, the unwall-perizzites, the experience-hivites, and the trampler-jebusites: the king of moon-smell-jericho, one; the king of island-ai which is beside house-unto-bethel, one; the king of cast-complete-jerusalem, one; the king of friend-joy-hebron, one; the king of high-death-jarmuth, one; the king of strike-lachish, one; the king of driver-eglon, one; the king of cut-carrot-gezer, one; the king of word-holy-of-holies-debir, one; the king of wall-compound-geder, one; the king of fishing-net-hormah, one; the king of bronze-arad, one; the king of white-build-libnah, one; the king of until-why-adullam, one; the king of target-makkeah, one; the king of house-unto-bethel, one; the king of apple-tappuah, one; the king of dig-spy-hepher, one; the king of horizon-aphek, one; the king of watch-lasharon, one; the king of strife-madon, one; the king of yard-hazor, one; the king of name-joy-shimronmeron, one; the king of enchant-achshaph, one; the king of cloud-taanach, one; the king of precious-thing-megiddo, one; the king of dedicate-kadesh, one; the king of envy-jokneam of damp-unripe-grain-carmel, one; the king of generation-whorl-dor in the coast of generation-whorl-dor one; the king of the nations of roll-gilgal, one; the king of want-placate-solve-tirzah, one: all the kings thirty and one.

13

now vowel-safe-yeah-iosua was old and stricken in years; and vowelmovement-io-yeah said to him, thou art old and stricken in years, and there remaineth yet very much land to be network-inherited. this is the land that yet remaineth: all the borders of the invade-grieve-palestinians, and all bridge-geshuri, from black-see-sihor, which is before narrows-produce-mizraim-egypt, even to the borders of essence-futile-ekron northward, which is counted to the nest-buy-canaanite: five lords of the invade-grieve-palestinians; the courage-goat-gazathites, and the ash-dothites, the fire-easy-eshkalonites, the wine-press-git-tites, and the essence-futile-ekronites; also the twist-distort-avites: from the south, all the land of the nest-buy-canaanites, and cave-involved-in-mearah that is beside the side-by-side-sidonians to horizon-aphek, to the borders of the talker-amorites: and the land of the border-giblites, and all build-white-lebanon, toward the sunrise, from fortune-own-baalgad under mount fishing-net-hermon to the entering into gourd-vessel-hamath. all the inhabitants of the mountain country from build-white-lebanon to from-fires-waters-misrephothaim, and all the side-by-side-sidonians, them will i drive out from before betweeners of israel: only divide thou it by lot to the soaking-to-israelites for an network-inheritance, as i have directed thee. now therefore part this land for an inheritance to the nine branches, and the half branch of sleep-forget-manasseh, with whom the see-child-reubenites and the gadites have received their inheritance, which draw-out-musa gave them, on cross-over its-going-down-jordan eastward, even as draw-out-musa the worker of vowelmovement-io-yeah gave them; from juniper-object-aroer, 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 medeba to slander-dibon; and all the cities of curly-sihon king of the talker-amorites, which kinged in score-supposition-heshbon, to the border of betweeners of with-ammon; and roll-until-gilead, and the border of the bridge-geshurites and crush-squeeze-maachathites, and all mount fishing-net-hermon, and all at-tooth-bashan to poor-salcah; all the kingdom of mock-og in at-tooth-bashan which kinged in star-sex'n'war-ahstaroth and in live-prohibit-edrei, who remained of the

remnant of the let-to-weak-giants: for these did draw-out-musa hit, and cast them out. nevertheless betweeners of soaking-to-israel expelled not the bridge-geshurites, nor the crush-squeeze-machathites: but the bridge-geshurites and the crush-squeeze-machathites dwell inward the soaking-to-israelites until this day. only to the branches of borrow-join-levi he gave none inheritance; the sacrifices of vowelmovement-io-yeah these-to of soaking-to-israel made by fire are their inheritance, as he said to them. and draw-out-musa gave to the tribe of betweeners of see-child-reuben inheritance according to their families. and their coast was from juniper-object-aroe, 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 medeba; score-supposition-heshbon, and all her cities that are in the plain; slander-dibon, and death-stage-bamothaal, and residence-ownership-house-beth-baal-meon, and stress-jahaza, and advancement-old-days-kedemoth, and from-the-mouth-mephaath, and towns-kirjath, and stage-sibmah, and narrow-the-black-zareth-hashahar in the mount of the valley, and house-gaping-betpeor, and fire-justice-peak, and house-of-names-betheshimoth, and all the cities of the plain, and all the kingdom of curly-sihon king of the talker-amorites, which kinged in score-supposition-heshbon, whom draw-out-musa hit with the prince-soakings of discuss-court-midian, my-desire-evi and weave-rekem, and rock-zur, and small-place-prince-hur and one-fourth-great-grandson-reba, which were dukes of curly-sihon, dwelling in the country. swallow-baalam also betweener of burn-beor, the , did betweeners of soaking-to-israel blade with the blade among them that were bladed by them. and the border of betweeners of see-child-reuben was its-going-down-jordan, and the border thereof. this was the inheritance of betweeners of see-child-reuben after their families, the cities and the villages thereof. and draw-out-musa gave inheritance to the tribe of tell-luck-gad even to betweeners of tell-luck-gad according to their families. and their coast was help-jazer, and all the cities of roll-until-gilead, and half the land of betweeners of with-ammon, to juniper-object-aroe that is before much-rabbah; and from score-supposition-heshbon to high-region-ramahthimzep, and abdomen-betonim; and from camping-mahanaim to the border of word-holy-of-holies-debir; and in the valley, lift-house-betharam, and house-of-leopardess-betnimrah, and booths-succoth and north-hidden-zaphon, 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 like-candle-kineret on 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 draw-out-musa gave inheritance to the half branch of sleep-forget-manasseh: and this was the pressureure of the half branch of betweeners of sleep-forget-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-gilead, and star-sex'n-war-ahstaroth, and live-prohibit-edrei, cities of the kingdom of mock-og in at-tooth-bashan were pertaining to betweeners of recognize-machir betweener of sleep-forget-manasseh, even to the one half of betweeners of recognize-machir by their families. these are the countries which draw-out-musa did distribute for inheritance in the plains of from-father-moab, on cross-over its-going-down-jordan, by moon-smell-jericho, eastward. but to the branch of borrow-join-levi draw-out-musa gave not any inheritance: vowelmovement-io-yeah these-to of soaking-to-israel was their inheritance, as he said to them.

14

and these are the countries which betweeners of soaking-to-israel inherited in the land of nest-buy-canaan which unto-stop-elazar the darkener and vowel-safe-yeah-iosua betweener of fish-noon, and the heads of the fathers of the tribes of betweeners of israel, distributed for inheritance to them. by lot was their inheritance, as vowelmovement-io-yeah directed by the hand of draw-out-musa, for the nine tribes, and for the half tribe. for draw-out-musa had given the inheritance of two tribes and an half tribe on cross-over its-going-down-jordan: but to the borrow-join-levites he gave none inheritance among them. for betweeners of add-increase-yusif were two tribes, sleep-forget-manasseh and gray-fruitful-ephraim: therefore they gave no part to the borrow-join-levites in the land, safe cities to dwell in, with their plots for their livestock and for their substance. as vowelmovement-io-yeah directed draw-out-musa, so betweeners of soaking-to-israel did, and they parted the land. then betweeners of vowel-yeah-acknowledge-iodah came to vowel-safe-yeah-iosua in roll-gilgal: and dog-as-heart-caleb betweener of turn-jephuneh the as-hawk-kenezite said to him, thou knowest the word that vowelmovement-io-yeah said to draw-out-musa the man of these-to concerning me and thee in finished-desert-staggering-kadeshbarnea. forty years old was i when draw-out-musa the worker of vowelmovement-io-yeah sent me from finished-desert-staggering-kadeshbarnea to spy out the land; and i brought him word again as it was in mine heart. nevertheless my brethren that went up with me made the heart of the with-mum melt: but i wholly followed vowelmovement-io-yeah my these-to. and draw-out-musa swear-sevened on that day, saying, surely the land whereon thy feet have trodden will be thine inheritance, and thy betweeners's world, because thou hast wholly followed vowelmovement-io-yeah my these-to. and now, behold, vowelmovement-io-yeah hath kept me alive, as he said, these forty and five years, even since vowelmovement-io-yeah worded this word to draw-out-musa, while children of soaking-to-israel wandered in the place-of-word-desert: and now, lo, i am this day fourscore and five years old. as yet i am as strong this day as i was in the day that draw-out-musa sent me: as my energy was then, even so is my energy now, for war, both to go out, and to come in. now therefore give me this mountain, whereof vowelmovement-io-yeah worded in that day; for thou heardest in that day how the giants-anakim were there, and that the cities were great and fenced: if so be vowelmovement-io-yeah will be with me, then i will be able to drive them out, as vowelmovement-io-yeah said. and vowel-safe-yeah-iosua knee-pooled him, and gave to dog-as-heart-caleb betweener of turn-jephuneh friend-joy-hebron for an inheritance. friend-joy-hebron therefore became the inheritance of dog-as-heart-caleb betweener of turn-jephuneh the as-hawk-kenezite to this day, because that he wholly followed vowelmovement-io-yeah these-to of israel. and the name of friend-joy-hebron before was city-of-four-kirjatharba; which ambush-arba was a great man among the giants-anakim. and the land had rest from war.

15

this then was the lot of the tribe of betweeners of vowel-yeah-acknowledge-iodah by their families; even to the border of man-red-edom the place-of-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 crossed out to the south side to from-up-scorpion-maalehcrab-bim, and crossed along to briar-zin, and onuped up on the

south side to finished-desert-staggering-kadeshbarnea, and crossed along to courtyard-hezron, and crossed up to maple-promise-adar, and fetched a compass to earth-ground-karkaa: from thence it crossed toward skeleton-azmon, and crossed out to the river of narrows-produce-mizraim-egypt; and the goings out of that coast were at the sea: this will be your south coast. and the east border was the salt sea, even for ever of 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 crossed up to house-wave-ripple-bethhogla, and crossed along by the north of house-willow-pleasant-betharabah; and the border crossed up to the stone of big-toe-bohan betweener of see-child-reuben: and the border crossed up toward word-holy-of-holies-debir from the valley of muddy-cloudy-achor, and so northward, looking toward roll-gilgal, that is before the going up to men-adummim, which is on the south side of the river: and the border crossed toward the waters of eye-well-sun-beadle-enshemesh, and the goings out thereof were at eye-well-foot-spy-enrogel: and the border went up by the valley of betweener of doze-hinnom to the south side of the trampler-jebusite; the same is cast-complete-jerusalem: and the border went up 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 drawn from the top of the mountain to the fountain of the water of open-up-nephtoa, and went out to the cities of mount pencil-ephron; and the border was drawn to ownership-her-husband-baalah, which is forests-city-kirjath-jearim: and the border compassed from ownership-her-husband-baalah westward to mount hair-style-seir, and crossed along to the side of mount cities-awake-jearim, which is chair-overnight-stay-chesalon, on the north side, and crossed down to house-sun-beadle-bethshemesh, and crossed on to prevent-tinnah: and the border crossed out to the side of essence-futile-ekron northward: and the border was drawn to hire-shicron, and crossed along to mount ownership-her-husband-baalah, and crossed out to build-child-to-jabneel; and the goings out of the border were at the sea. and the west border was to the great sea, and the coast thereof. this is the coast of betweeners of vowel-yeah-acknowledge-iodah round about according to their families. and to dog-as-heart-caleb betweener of turn-jephuneh he gave a part among betweeners of vowel-yeah-acknowledge-iodah, according to the mouth of vowel-movement-io-yeah to vowel-safe-yeah-iosua, even the city of ambush-arba the father of giant-anak, which city is friend-joy-hebron. and dog-as-heart-caleb drove thence the three betweeners of giant-anak, my-six-sheshai, and my-brother-from-ahiman, and furrow-talmal, betweeners of giant-anak. and he went up thence to the inhabitants of word-holy-of-holies-debir: and the name of word-holy-of-holies-debir before was sepher-city-book-kirjath. and dog-as-heart-caleb said, he that hits sepher-city-book-kirjath, and captureth it, to him will i give attitude-achsah my daughter-housa to woman. and contemporary-to-othniel betweener of like-a-hawk-kenaz, the brother of dog-as-heart-caleb, captered it: and he gave him attitude-achsah his daughter-housa 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-caleb said to her, what wouldest thou? who answered, give me a knee-pooling; for thou hast given me a south land; give me also springs of water. and he gave her the upper springs, and the nether springs. this is the inheritance of the tribe of betweeners of vowel-yeah-acknowledge-iodah according to their families. and the uttermost cities of the tribe of betweeners of vowel-yeah-acknowledge-iodah toward the coast of man-

red-edom southward were group-to-kabzeel, and herder, and dwell-fear-jagur, and lament-nest-kinah, and imagine-dung-dimonah, and witness-until-adadah, and dedicate-kadesh, and yard-hazor, and give-allow-ithnan, bristle-ziph, and furrow-hang-telem, and ownership-up-bealoth, and yard-hazor, sharpened-hadattah, and towns-kerioth, and courtyard-hezron, which is yard-hazor, mother-if-amam, and hear-shema and born-moladah, and yard-bank-rim-hazargaddah, and feel-rain-heshmon, and emit-bethpalet, and yard-fox-hazarshual, and well-of-satiated-seven-beersaba, and in-her-hallucinations-bizjothjah, ownership-her-husband-baalah, and islands-iim, and chased-azem, and to-born-eltolad, and orion-like-a-fool-clesil, and fishing-net-hormah, and sketch-ziklag, and bloodshed-madmannah, and base-of-palm-frond-sansannah, and to-come-lebaoth, and sendings-shilhim, and eye-ain, and pomegranate-rimmon: all the cities are twenty and nine, with their villages: and in the low-land, woman-of-burden-eshtaol, and wasp-zoreah, and fire-change-ashnah, and abandoned-zanub, and eye-gardens-engannim, apple-tappuah, and their-eye-enam, high-death-jarmuth, and until-why-adullam, hut-socoh, and azekah, and gates-sharaim, and witnesses-adithaim, and wall-compound-gederah, and fences-gederothaim; fourteen gates with their villages: briar-zenan, and new-hadashah, and tower-great-tell-migdalga, and host-load-dilean, and expect-cover-mizpeh, and handle-to-joktheel, strike-lachish, and pour-bokzath, and driver-eglon, and intent-cabbon, and bread-melt-lahmas, and as-thorn-kithlish, and wall-compound-gederoth, house-of-grain-bethdagon, and pleasant-naamah, and target-makkedah; sixteen cities with their villages: white-build-libnah, and petition-ether, and smoke-ashan, and open-nurture-jiphtah, and fire-change-ashnah, and place-pillar-nezib, and community-keilah, and disappoint-achzib, and from-her-head-mareshah; nine cities with their villages: essence-futile-ekron, with her towns and her villages: from essence-futile-ekron even to the sea, all that lay near fire-plunder-ashdod, with their villages: fire-plunder-ashdod with her towns and her villages, courage-goat-gaza with her towns and her villages, to the river of narrows-produce-mizraim-egypt, and the great sea, and the border thereof: and in the mountains, dill-emery-shamir, and surplus-remainder-jattir, and hut-socoh, and discuss-judge-dannah, and city-bush-kirjathsannah, which is word-holy-of-holies-debir, and grape-anab, and fire-honesty-eshtemoh, and answer-anim and rain-goshen, and apply-holon, and discovered-giloh; eleven cities with their villages: ambush-arab and similar-dumah, and wash-eshean, and wines-janum, and house-apple-beth-tappuah, and horizon-aphekah, and hot-rod-humtah, and city-of-four-kirjatharba, which is friend-joy-hebron, and sorrow-zior; nine cities with their villages: residence-maon, damp-unripe-grain-carmel, and bristle-ziph, and divert-juttah, and sow-to-jezreel, and nod-together-jokdeam, and abandoned-zanub, nest-buy-zeal-qabil, hill-gibeah, and prevent-tinnah; ten cities with their villages: trickling-halhu, house-rock-create-bethzur, and fenced-restrain-gedor, and cave-maarath, and house-answer-suffering-bethanoth, and repair-el-tekon; six cities with their villages: city-of-ownership-kirjathbaal, which is forests-city-kirjath-jearim, and much-rabbah; two cities with their villages: in the place-of-word-desert, house-willow-pleasant-betharabah, place-of-court-middin, and shed-secacah, and the-bearer-nibshan, and the city of salt, and eye-well-of-my-garden-engedi; six cities with their villages. as for the trampler-jebusites the inhabitants of cast-complete-jerusalem, betweeners of vowel-yeah-acknowledge-iodah could not drive them out; but the trampler-jebusites dwell with betweeners of vowel-yeah-acknowledge-iodah at cast-com-

plete-jerusalem to this day.

16

and the lot of betweeners of add-increase-yusif fell from its-going-down-jordan by moon-smell-jericho, to the water of moon-smell-jericho on the east, to the place-of-word-desert that goeth up from moon-smell-jericho throughout mount house-unto-bethel, and goeth out from house-unto-bethel to hazel-luz, and crosseth along to the borders of long-archi to decorate-crown-atarot, and goeth down westward to the coast of emit-japhleti, to the coast of house-of-wrath-bethhoron the nether, and to cut-carrot-gezer; and the goings out thereof are at the sea. so betweeners of add-increase-yusif, sleep-forget-manasseh and gray-fruitful-ephraim, took their inheritance. and the border of betweeners of gray-fruitful-ephraim according to their families was thus: even the border of their inheritance on the east side was decorate-crown-atarotaddar, to house-of-wrath-bethhoron the upper; and the border crossed out toward the sea to quantifier-michmethah on the north side; and the border crossed about eastward to shiloh-fig-pull-out-taanath, and crossed by it on the east to relax-janohah; and it went down from relax-janohah to decorate-crown-atarot, and to her-girl-naarath, and came to moon-smell-jericho, and went out at its-going-down-jordan. the border went out from apple-tappuah westward to the river barrel-buy-kanah; and the goings out thereof were at the sea. this is the inheritance of the tribe of betweeners of gray-fruitful-ephraim by their families. and the differentiate cities for betweeners of gray-fruitful-ephraim were among the inheritance of betweeners of sleep-forget-manasseh, all the cities with their villages. and they drave not out the nest-buy-canaanites that dwelt in cut-carrot-gezer: but the nest-buy-canaanites dwell inward the gray-fruitful-ephraimites to this day, and work for under tribute.

17

there was also a lot for the tribe of sleep-forget-manasseh; for he was the firstborn of add-increase-yusif; to wit, for recognize-machir the firstborn of sleep-forget-manasseh, the father of roll-until-gilead: because he was a man of war, therefore he had roll-until-gilead and at-tooth-bashan there was also a lot for the rest of betweeners of sleep-forget-manasseh by their families; for betweeners of my-father-help-abiezer, and for betweeners of part-helek, and for betweeners of unto-my-happy-asriel, and for betweeners of shoulder-shechem, and for betweeners of dig-spy-hepher, and for betweeners of know-my-name-shemida: these were the male-rememberer betweeners of sleep-forget-manasseh betweeners of add-increase-yusif by their families. but whip-sharp-zelophehad, betweeners of dig-spy-hepher, betweeners of roll-until-gilead, betweeners of recognize-machir, betweeners of sleep-forget-manasseh, had no betweeners, but betweenas: and these are the names of his betweenas, illness-malah, and rest-nuh, partridge-hoglah, queen-milchah, and want-placate-solve-tirzah. and they came near before unto-stop-eleazar the darkener and before vowel-safe-yeah-iosua betweeners of fish-noon, and before the princes, saying, vowelmovement-io-yeah directed draw-out-musa to give us an inheritance inward our brethren. therefore according to the saying of vowelmovement-io-yeah he gave them an inheritance inward the brethren of their father. and there fell ten portions to sleep-forget-manasseh, beside the land of roll-until-gilead and at-tooth-bashan which were on cross-over its-going-down-jordan; because the betweenas of sleep-forget-manasseh had an inheritance

among his betweeners: and the rest of sleep-forget-manasseh's betweeners had the land of roll-until-gilead. and the coast of sleep-forget-manasseh was from happy-confirm-asher to quantifier-michmethah, that lieth before shoulder-shechem; and the border went along on the right hand to the inhabitants of eye-apple-entappuah. now sleep-forget-manasseh had the land of apple-tappuah: but apple-tappuah on the border of sleep-forget-manasseh belonged to betweeners of gray-fruitful-ephraim; and the coast descended to the river barrel-buy-kanah, southward of the river: these cities of gray-fruitful-ephraim are among the cities of sleep-forget-manasseh: the coast of sleep-forget-manasseh also was on the north side of the river, and the outgoings of it were at the sea: southward it was gray-fruitful-ephraim's, and northward it was sleep-forget-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-forget-manasseh had in hire-wage-issachar and in happy-confirm-asher house-where-to-bethsean and her towns, and mouthful-eblean and her towns, and the inhabitants of generation-whorl-dor and her towns, and the inhabitants of eye-well-generation-en-dor and her towns, and the inhabitants of cloud-taanach and her towns, and the inhabitants of precious-thing-megiddo and her towns, even three countries. yet betweeners of sleep-forget-manasseh could not drive out the inhabitants of those cities; but the nest-buy-canaanites would dwell in that land. yet it came to pass, when betweeners of soaking-to-israel were waxen strong, that they put the nest-buy-canaanites to tribute, but did not utterly drive them out. and betweeners of add-increase-yusif worded to vowel-safe-yeah-iosua, saying, why hast thou given me but one lot and one portion to inherit, seeing i am a great with-mum, forasmuch as vowelmovement-io-yeah hath knee-pooled me hitherto? and vowel-safe-yeah-iosua answered them, if thou be a great with-mum, then get thee up to the wood country, and cut down for thyself there in the land of the unvalled-perizzites and of the let-to-weak-giants, if mount gray-fruitful-ephraim be too narrow for thee. and betweeners of add-increase-yusif said, the mountain is not enough for us: and all the nest-buy-canaanites that dwell in the land of the valley have chariots of iron, both they who are of house-where-to-bethsean and her towns, and they who are of the valley of sow-to-jezreel. and vowel-safe-yeah-iosua spake to the house of add-increase-yusif, even to gray-fruitful-ephraim and to sleep-forget-manasseh, saying, thou art a great with-mum, and hast great energy: no have one lot only: but the mountain will be thine; for it is a wood, and thou wilt cut it down: and the outgoings of it will be thine: for thou wilt drive out the nest-buy-canaanites, though they have iron chariots, and though they be strong.

18

and the whole meeting of betweeners of soaking-to-israel assembled together at calm-send-shiloh, and set up the proto-sinaitic-script-meet-until-due-tent there. and the land was lamb-subdued before them. and there remained among betweeners of soaking-to-israel seven branches, which had not yet part-received their inheritance. and vowel-safe-yeah-iosua said to betweeners of israel, how long are ye slack to go to network-inherit the land, which vowelmovement-io-yeah these-to of your fathers hath given you? give out from among you three men for each branch: and i will send them, and they will rise, and go through the land, and describe it according to the inheritance of them; and they will come again to me. and they will part it into seven parts: vowel-yeah-acknowledge-iodah will abide in their coast on the south, and the

house of add-increase-yusif will abide in their coasts on the north. ye will therefore describe the land into seven parts, and bring the description hither to me, that i may cast lots for you here before vowelmovement-io-yeah our these-to. but the borrow-join-levites have no part inward you; for the darkener of vowelmovement-io-yeah is their inheritance: and tell-luck-gad and see-child-reuben, and half the branch of sleep-forget-manasseh, have part-received their inheritance beyond its-going-down-jordan on the east, which draw-out-musa the worker of vowel-movement-io-yeah gave them. and the men arose, and went away: and vowel-safe-yeah-iosua charged them that went to describe the land, saying, go and walk through the land, and describe it, and come again to me, that i may here cast lots for you before vowelmovement-io-yeah in calm-send-shiloh. and the men crossed and crossed through the land, and described it by cities into seven parts in a recount-scroll, and crossed again to vowel-safe-yeah-iosua to the camp at calm-send-shiloh. and vowel-safe-yeah-iosua cast lots for them in calm-send-shiloh before vowelmovement-io-yeah: and there vowel-safe-yeah-iosua parted the land to betweeners of soaking-to-israel according to their parts. and the lot of the tribe of betweeners of righthand-child-benjamin came up according to their families: and the coast of their lot came forth between betweeners of vowel-yeah-acknowledge-iodah and betweeners of add-increase-yusif. and their border on the north side was from its-going-down-jordan; and the border went up to the side of moon-smell-jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the place-of-word-desert of house-of-power-beth-aven. and the border crossed over from thence toward hazel-luz, to the side of hazel-luz, which is house-unto-bethel, southward; and the border descended to decorate-crown-atarotad, near the mountain that lieth on the south side of the nether house-of-wrath-bethhoron. and the border was drawn thence, and compassed the corner of the sea southward, from the mountain that lieth before house-of-wrath-bethhoron southward; and the goings out thereof were at city-of-ownership-kirjathbaal, which is forests-city-kirjath-jearim, a city of betweeners of vowel-yeah-acknowledge-iodah: this was the west quarter. and the south quarter was from the end of forests-city-kirjath-jearim, and the border went out on the west, and went out to the well of waters of open-up-nephtoah: 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-spy-enrogel, and was drawn from the north, and went forth to eye-well-sun-beadle-enshemesh, and went forth toward rollings-geliloth, which is over against the going up of men-adummim, and descended to the stone of big-toe-bohan betweener of see-child-reuben, and crossed along toward the side over against evening-pleasant-arabah northward, and crossed down to evening-pleasant-arabah: and the border crossed along to the side of house-wave-ripple-bethhoglah northward: and the outgoings 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 tribe of betweeners of righthand-child-benjamin according to their families were moon-smell-jericho, and house-wave-ripple-bethhoglah, and the valley of keziz, and house-willow-pleasant-betharabah, and wool-zemairam, and house-unto-bethel, and distortions-avim, and break-cow-fertilize-

pharah, and ash-ore-ophrah, and village-people-chephar-haammonai, and open-ophni, and small-hill-gaba; twelve cities with their village-out-ofs: small-hill-gibeon, and high-region-ramah, and wells-beeroth, and expect-cover-mizpeh, and heresy-chephirah, and strife-mozah, and weave-rekem, and feeble-to-irpeel, and explore-to-taralah, and side-zelah, alef-eleph, and defeated-jebusi which is cast-complete-jerusalem, hill-gibeath, and city-kirjath fourteen cities with their villages. this is the network-inheritance of betweeners of righthand-child-benjamin according to their families.

19

and the second lot came forth to hear-home-simeon, even for the tribe of betweeners of hear-home-simeon according to their families: and their inheritance was within the inheritance of betweeners of vowel-yeah-acknowledge-iodah. and they had in their inheritance well-of-satiated-seven-beersaba, and seven-satiated, and born-moladah, and yard-fox-hazarshual, and ownership-balah, and closed-azem, and to-born-eltolad, and virgin-bethul, and fishing-net-hormah, and sketch-ziklag, and house-carriage-made-up-of-beth-marcaboth, and courtyard-mare-hazar-susah, and house-for-the-coming-beth-lebaoth, and ten-sharuhen; thirteen cities and their villages: eye-ain, pomegranate-high-remmon, and petition-ether, and smoke-ashan; four cities and their villages: and all the villages that were round about these cities to beer-owner-well-baalath, see-ramath of the south. this is the inheritance of the tribe of betweeners of hear-home-simeon according to their families. out of the portion of betweeners of vowel-yeah-acknowledge-iodah was the inheritance of betweeners of hear-home-simeon: for the part of betweeners of vowel-yeah-acknowledge-iodah was too much for them: therefore betweeners of hear-home-simeon had their inheritance within the inheritance of them. and the third lot came up for betweeners of garbage-fertile-zebulun according to their families: and the border of their inheritance was to survivor-remnant-sarid: and their border went up toward the sea, and poison-maralah, and reached to camp-onump-honeylotus-dabbasheth, and reached to the river that is before envy-jokneam; and turned from survivor-remnant-sarid eastward toward the unspringing to the border of fail-tell-chisloth-tabor, and then goeth out to say-daberath, and goeth up to fie-japhia, and from thence crosseth on along on the east to winepress-dug-gittah-hepher, to now-leader-itah-kazin, and goeth out to pomegranate-outline-remmon-methoar to moving-neah; and the border compasseth it on the north side to grace-placed-hannathon: and the outgoings thereof are in the valley of el-open-to-jiphthah: and faction-kattath, and exalt-nahallah, and name-joy-shimron, and poor-idalah, and bread-house-bethlehem: twelve cities with their villages. this is the inheritance of betweeners of garbage-fertile-zebulun according to their families, these cities with their villages. and the fourth lot came out to hire-wage-issachar, for betweeners of hire-wage-issachar according to their families. and their border was toward sow-to-jezreel, and waste-chesulloth, and different-shunem, and diggers-haphraim, and peak-shihon, and another-anaharath, and interest-rabbith, and cation-kishion, and zinc-abez, and high-loud-remeth, and eye-gardens-enggannim, and haddah-eye-sharp-en, and house-spread-beth-pazzez; and the coast reacheth to tell-tabor, and cut-shahazimah, and house-sun-beadle-bethshemesh; and the outgoings of their border were at its-going-down-jordan: sixteen cities with their villages. this is the inheritance of the tribe of betweeners of hire-wage-issachar according to their families, the cities and their villages. and the

fifth lot came out for the tribe of betweeners of happy-confirm-asher according to their families. and their border was smooth-part-helkath, and disease-secular-week-day-hali and belly-peanut-beten, and enchant-achshaph, and to-king-alammelech, and with-until-amad, and referendum-misheal; and reacheth to damp-unripe-grain-carmel westward, and to blackening-whitening-shihor-libnath; and turneth toward the sunrising to house-of-grain-bethdagon, and reacheth to garbage-fertile-zebulun, and to the valley of el-open-to-jiphthah toward the north side of house-valley-beth-emek, and moving-neiel, and goeth out to bound-cabul on the left hand, and friend-joy-hebron, and wide-rehob and hot-hammon, and barrel-buy-kanah, even to great side-by-side-zidon; and then the coast turneth to high-region-ramah, and to the strong city rock-narrow-produce-tyre; and the coast turneth to lettuce-hosah; and the outgoings thereof are at the sea from the coast to disappoint-achzib: with-her-ummah also, and horizon-aphek, and wide-rehob twenty and two cities with their villages. this is the inheritance of the tribe of betweeners of happy-confirm-asher according to their families, these cities with their villages. the sixth lot came out to betweeners of cunning-twist-naphthali, even for betweeners of cunning-twist-naphthali according to their families. and their coast was from interchange-heleph, from oak-allon to the cold-zaanan-nim, and adami, hole-puncture-female-nekeb, and build-child-to-jabneel, to getting-up-lakum; and the outgoings thereof were at its-going-down-jordan: and then the coast turneth westward to tabor-listening-tell-aznoth, and goeth out from thence to enact-engrave-hukkuk, and reacheth to garbage-fertile-zebulun on the south side, and reacheth to happy-confirm-asher on the west side, and to vowel-yeah-acknowledge-iodah upon its-going-down-jordan toward the sunrising. and the fenced cities are hunters-zidim, narrow-besiege-zer and gourd-vesel-hamath, temple-rakkath, and like-candle-kineret, and adamah, and high-region-ramah, and yard-hazor, and dedicate-kadesh, and live-prohibit-edrei, and eye-court-yard-enhazor, and see-iron, and tower-to-migdalel, emargo-horem, and house-of-reply-beth-anath, and house-sun-beadle-bethshemesh; nineteen cities with their villages. this is the inheritance of the tribe of betweeners of cunning-twist-naphthali according to their families, the cities and their villages. and the seventh lot came out for the tribe of betweeners of discuss-court-dan according to their families, and the coast of their inheritance was wasp-zorah, and woman-of-burden-eshtaol, and city-of-sun-irshemesh, and ask-between-shaalabbin, and ram-chief, and hung-up-jethlah, and tree-elon and appointed-thim-nathah, and essence-futile-ekron, and to-hit-eltekeh, and bunting-gibethon, and ownership-baalath, and throw-jehud and between-boys-lightening-salvia-beneberak, and high-winepress-gath-rimon, and greenfinch-water-mejarkon, and bent-rakkon, with the border before beautify-japho. and the coast of betweeners of discuss-court-dan went out too little for them: therefore betweeners of discuss-court-dan went up to fight against opal-knead-name-leshem, and captured it, and hit it with the edge of the blade, and network-inherited it, and dwelt therein, and called opal-knead-name-leshem, discuss-court-dan after the name of discuss-court-dan their father. this is the inheritance of the tribe of betweeners of discuss-court-dan according to their families, these cities with their villages. when they had made an end of dividing the land for inheritance by their coasts, betweeners of soaking-to-israel gave an inheritance to vowel-safe-yeah-iosua betweener of fish-noon among them: according to vowelmovement-io-yeah word they gave him the city which he asked, even serah-promise-excess-timnath in mount gray-fruitful-ephraim: and he build-betweened the city,

and dwelt therein. these are the inheritances, which unto-stop-eleazar the darkener and vowel-safe-yeah-iosua betweener of fish-noon, and the heads of the fathers of the tribes of betweeners of israel, parted for an inheritance by lot in calm-send-shiloh before vowelmovement-io-yeah, at the opening of the proto-sinaitic-script-meet-until-due-tent. so they made an end of dividing the country.

20

vowelmovement-io-yeah also worded to vowel-safe-yeah-iosua, saying, word to betweeners of israel, saying, appoint out for you cities of refuge, whereof i worded to you by the hand of draw-out-musa: that the slayer that killeth any person unawares and unwittingly may flee thither: and they will be your refuge from the avenger of blood. and when he that doth flee to one of those cities will stand at the entering of the gate of the city, and will declare his cause in the ears of the elders of that city, they will take him into the city to them, and give him a place, that he may dwell among them. and if the avenger of blood pursue after him, then they will not deliver the slayer up into his hand; because he smote his in-sight unwittingly, and hated him not beforetime. and he will dwell in that city, until he stand before the meeting for crisis and until the death of the high darkener that will be in those days: then will the slayer return, and come to his own city, and to his own house, to the city from whence he fled. and they appointed dedicate-kadesh in rolling-galilee in mount cunning-twist-naphthali, and shoulder-shechem in mount gray-fruitful-ephraim, and city-of-four-kirjatharba, which is friend-joy-hebron, in the mountain of vowel-yeah-acknowledge-iodah. and on cross-over its-going-down-jordan by moon-smell-jericho eastward, they assigned ore-bezer in the place-of-word-desert upon the plain out of the tribe of see-child-reuben, and highs-ramoth in roll-until-gilead out of the tribe of tell-luck-gad and wave-reveal-golan in at-tooth-bashan out of the tribe of sleep-forget-manasseh. these were the cities appointed for all betweeners of israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the meeting.

21

then came near the heads of the fathers of the borrow-join-levites to unto-stop-eleazar the darkener and to vowel-safe-yeah-iosua betweener of fish-noon, and to the heads of the fathers of the tribes of betweeners of israel; and they worded to them at calm-send-shiloh in the land of nest-buy-canaan saying, vowelmovement-io-yeah directed by the hand of draw-out-musa to give us cities to dwell in, with the plots thereof for our cattle. and betweeners of soaking-to-israel gave to the borrow-join-levites out of their network-inheritance, at the mouth of vowelmovement-io-yeah, these cities and their plots. and the lot came out for the families of the obedient-hope-kohathites: and betweeners of gather-box-harun the darkener which were of the borrow-join-levites, had by lot out of the tribe of vowel-yeah-acknowledge-iodah, and out of the tribe of hear-home-simeon, and out of the tribe of righthand-child-benjamin, thirteen cities. and the rest of betweeners of obedient-hope-kohath had by lot out of the families of the tribe of gray-fruitful-ephraim, and out of the tribe of discuss-court-dan and out of the half tribe of sleep-forget-manasseh, ten cities. and betweeners of stranger-gershon had by lot out of the families of the tribe

of hire-wage-issachar, and out of the tribe of happy-confirm-asher, and out of the tribe of cunning-twist-naphthali, and out of the half tribe of sleep-forget-manasseh in at-tooth-bashan thirteen cities. betweeners of bitter-merari by their families had out of the tribe of see-child-reuben, and out of the tribe of tell-luck-gad and out of the tribe of garbage-fertile-zebulun, twelve cities. and betweeners of soaking-to-israel gave by lot to the borrow-join-levites these cities with their plots, as vowelmovement-io-yeah directed by the hand of draw-out-musa. and they gave out of the tribe of betweeners of vowel-yeah-acknowledge-iodah, and out of the tribe of betweeners of hear-home-simeon, these cities which are here mentioned by name. which betweeners of gather-box-harun, being of the families of the obedient-hope-kohathites, who were of betweeners of borrow-join-levi had: for theirs was the first lot. and they gave them the city of ambush-arba the father of giant-anak, which city is friend-joy-hebron, in the mountain country of vowel-yeah-acknowledge-iodah, with the plots thereof round about it. but the fields of the city, and the villages thereof, gave they to dog-as-heart-caleb betweener of turn-jephuneh for his holding. thus they gave to betweeners of gather-box-harun the darkener friend-joy-hebron with her plots, to be a city of refuge for the slayer; and white-build-libnah with her plots, and surplus-remainder-jattir with her plots, and i-will-listen-eshtemoa with her plots, and apply-holon with her plots, and word-holy-of-holies-debir with her plots, and eye-ain with her plots, and divert-juttah with her plots, and house-sun-beadle-bethshemesh with her plots; nine cities out of those two branches. and out of the tribe of righthand-child-benjamin, small-hill-gibeon with her plots, small-hill-geba with her plots, replies-anathoth with her plots, and youth-almon with her plots; four cities. all the cities of betweeners of gather-box-harun, the darkener, were thirteen cities with their plots. and the families of betweeners of obedient-hope-kohath, the borrow-join-levites which remained of betweeners of obedient-hope-kohath, even they had the cities of their lot out of the tribe of gray-fruitful-ephraim. for they gave them shoulder-shechem with her plots in mount gray-fruitful-ephraim, to be a city of refuge for the slayer; and cut-carrot-gezer with her plots, and collection-kibzaim with her plots, and house-of-wrath-bethhoron with her plots; four cities. and out of the tribe of discuss-court-dan to-hit-elitekeh with her plots, bunting-gibethon with her plots, ram-male-sheep-ajjalon with her plots, high-winepress-gath-rimon with her plots; four cities. and out of the half tribe of sleep-forget-manasseh, thank-you-tanach with her plots, and high-winepress-gath-rimon with her plots; two cities. all the cities were ten with their plots for the families of betweeners of obedient-hope-kohath that remained. and to betweeners of stranger-gershon, of the families of the borrow-join-levites, out of the other half tribe of sleep-forget-manasseh they gave wave-reveal-golan in at-tooth-bashan with her plots, to be a city of refuge for the slayer; and beesahazur with her plots; two cities. and out of the tribe of hire-wage-issachar, rigid-ity-kishon with her plots, speak-bee-dabareh with her plots, high-death-jarmuth with her plots, eye-gardens-engannim with her plots; four cities. and out of the tribe of happy-confirm-asher, mishal with her plots, worked-them-abdon with her plots, smooth-part-helkath with her plots, and wide-rehob with her plots; four cities. and out of the tribe of cunning-twist-naphthali, dedicate-kadesh in rolling-galilee with her plots, to be a city of refuge for the slayer; and hot-mail-hammothdor with her plots, and creator-kartan 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 bor-

row-join-levites, out of the tribe of garbage-fertile-zebulun, envy-jokeam with her plots, and kartah with her plots, excrement-dimnah with her plots, praise-nahalal with her plots; four cities. and out of the tribe of see-child-reuben, ore-bezer with her plots, and stress-jahazah with her plots, advancement-old-days-kedemoth with her plots, and from-the-mouth-mephaath with her plots; four cities. and out of the tribe of tell-luck-gad highs-ramoth in roll-until-gilead with her plots, to be a city of refuge for the slayer; and camping-mahanaim with her plots, score-supposition-heshbon with her plots, help-jazer 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 network-inherit of betweeners of soaking-to-israel were forty and eight cities with their plots. these cities were every one with their plots round about them: thus were all these cities. and vowelmovement-io-yeah gave to soaking-to-israel all the land which he swear-sev-ened to give to their fathers; and they network-inherited it, and dwelt therein. and vowelmovement-io-yeah gave them rest round about, according to all that he swear-sev-ened to their fathers: and there stood not a man of all their enemies before them; vowelmovement-io-yeah delivered all their enemies into their hand. there failed not ought of any good word which vowelmovement-io-yeah had worded to the house of israel; all came to pass.

22

then vowel-safe-yeah-iosua called the see-child-reubenites, and the gadites, and the half tribe of sleep-forget-manasseh, and said to them, ye have kept all that draw-out-musa the worker of vowelmovement-io-yeah directed you, and have heared my voice in all that i directed you: ye have not left your brethren these many days to this day, but have kept the charge of the directive of vowelmovement-io-yeah your these-to, and now vowelmovement-io-yeah your these-to hath given rest to your brethren, as he promised them: therefore now return ye, and get you to your tents, and to the land of your holding, which draw-out-musa the worker of vowelmovement-io-yeah gave you on cross-over its-going-down-jordan. but take diligent heed to do the directive and the drops-of-teaching-torah which draw-out-musa the worker of vowelmovement-io-yeah charged you, to love vowelmovement-io-yeah your these-to, and to walk in all his ways, and to keep his directives, and to cleave to him, and to work for him with all your heart and with all your self. so vowel-safe-yeah-iosua knee-pooled them, and sent them away: and they went to their tents. now to the one half of the branch of sleep-forget-manasseh draw-out-musa had given pressureion in at-tooth-bashan but to the other half thereof gave vowel-safe-yeah-iosua among their brethren on cross-over its-going-down-jordan westward. and when vowel-safe-yeah-iosua crossed them away also to their tents, then he knee-pooled them, and he spake to them, saying, return 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-reuben and betweeners of tell-luck-gad and the half branch of sleep-forget-manasseh returned, and departed from betweeners of soaking-to-israel out of calm-send-shiloh, which is in the land of nest-buy-canaan to go to the country of roll-until-gilead, to the land of their holding, whereof they were holded, according to vowelmovement-io-yeah word by the hand of draw-out-musa. and when they came to the borders of its-going-down-jordan, that are in the land

of nest-buy-canaan betweeners of see-child-reuben and betweeners of tell-luck-gad and the half branch of sleep-forget-manasseh build-betweened there an butcher-place by its-going-down-jordan, a great butcher-place to see to. and betweeners of soaking-to-israel heard say, behold, betweeners of see-child-reuben and betweeners of tell-luck-gad and the half branch of sleep-forget-manasseh have build-betweened an butcher-place over against the land of nest-buy-canaan in the borders of its-going-down-jordan, at the cross-over of betweeners of israel. and when betweeners of soaking-to-israel heard of it, the whole meeting of betweeners of soaking-to-israel gathered themselves together at calm-send-shiloh, to go up to war against them. and betweeners of soaking-to-israel sent to betweeners of see-child-reuben, and to betweeners of tell-luck-gad and to the half branch of sleep-forget-manasseh, into the land of roll-until-gilead, mouth-attempt-pinehas betweeners of unto-stop-eleazar the darkener and with him ten prince-soakings, of each chief house a prince-soaking throughout all the tribes of israel; and each one was an head of the house of their fathers among the thousands of israel. and they came to betweeners of see-child-reuben, and to betweeners of tell-luck-gad and to the half branch of sleep-forget-manasseh, to the land of roll-until-gilead, and they worded with them, saying, thus saith the whole meeting of vowelmovement-io-yeah, what trespass is this that ye have committed against the these-to of israel, to turn away this day from following vowelmovement-io-yeah, in that ye have build-between you an butcher-place, that ye might rebel this day against vowelmovement-io-yeah? is the season-answer 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 vowelmovement-io-yeah, but that ye must turn away this day from following vowelmovement-io-yeah? and it will be, seeing ye rebel to day against vowelmovement-io-yeah, that to morrow he will be wrath with the whole meeting of israel. notwithstanding, if the land of your holding be stained, then cross ye over to the land of the holding of vowelmovement-io-yeah, wherein vowelmovement-io-yeah's dwelling dwelleth, and take holding among us: but rebel not against vowelmovement-io-yeah, nor rebel against us, in build-betweening you an butcher-place beside the butcher-place of vowelmovement-io-yeah our these-to. did not serpent-achan betweeners of shine-zerah goes over the top in the fishing-net-destroy, and wrath fell on all the meeting of israel? and that man perished not alone in his season-answer. then betweeners of see-child-reuben and betweeners of tell-luck-gad and the half branch of sleep-forget-manasseh answered, and said to the heads of the thousands of israel, vowelmovement-io-yeah these-to of these-to, vowelmovement-io-yeah these-to of these-to, he knoweth, and soaking-to-israel he will know; if it be in bitterness, or if in going over the top against vowelmovement-io-yeah, (safe us not this day,) that we have build-betweened us an butcher-place to turn from following vowelmovement-io-yeah, or if to upon thereon up-on or completeness-absorber, or if to upon completes thereon, let vowelmovement-io-yeah himself require it; and if we have not rather done it for fear of this word, saying, in the last day your betweeners might word to our betweeners, saying, what have ye to do with vowelmovement-io-yeah these-to of israel? for vowelmovement-io-yeah did its-going-down-jordan a border between us and you, ye betweeners of see-child-reuben and betweeners of tell-luck-gad ye have no part in vowelmovement-io-yeah: so will your betweeners make our betweeners cease from respecting vowelmovement-io-yeah. therefore we said, let us now prepare to build-between us an butcher-place, not for up-on, nor for butcher: but that it may be a witness between us, and you,

and our generations after us, that we might do the work of vowelmovement-io-yeah before him with our up-ons, and with our butchers, and with our completes; that your betweeners may not say to our betweeners in the last day, ye have no part in vowelmovement-io-yeah. therefore said we, that it will be, when they should so say to us or to our generations in the last day, that we may say again, behold the pattern of the butcher-place of vowelmovement-io-yeah, which our fathers did, not for up-ons, nor for butchers; but it is a witness between us and you. these-to void that we should rebel against vowelmovement-io-yeah, and turn this day from following vowelmovement-io-yeah, to build-between an butcher-place for up-ons, for rest-absorbers, or for butchers, beside the butcher-place of vowelmovement-io-yeah our these-to that is before his dwelling. and when mouth-attempt-pinehas the darkener and the prince-soakings of the meeting and heads of the thousands of soaking-to-israel which were with him, heard the words that betweeners of see-child-reuben and betweeners of tell-luck-gad and betweeners of sleep-forget-manasseh worded, it was good in the eyes of them. and mouth-attempt-pinehas betweeners of unto-stop-eleazar the darkener said to betweeners of see-child-reuben, and to betweeners of tell-luck-gad and to betweeners of sleep-forget-manasseh, this day we perceive that vowelmovement-io-yeah is among us, because ye have not committed this trespass against vowelmovement-io-yeah: now ye have delivered betweeners of soaking-to-israel out of the hand of vowelmovement-io-yeah. and mouth-attempt-pinehas betweeners of unto-stop-eleazar the darkener and the prince-soakings, returned from betweeners of see-child-reuben, and from betweeners of tell-luck-gad out of the land of roll-until-gilead, to the land of nest-buy-canaan to betweeners of israel, and brought them word again. and the word pleased betweeners of israel; and betweeners of soaking-to-israel knee-pooled these-to, and did not intend to go up against them in battle, to destroy the land wherein betweeners of see-child-reuben and tell-luck-gad dwelt. and betweeners of see-child-reuben and betweeners of tell-luck-gad called the butcher-place ed: for it will be a witness between us that vowelmovement-io-yeah is these-to.

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and it came to pass a long time after that vowelmovement-io-yeah had given rest to soaking-to-israel from all their enemies round about, that vowel-safe-yeah-iosua waxed old and stricken in age. and vowel-safe-yeah-iosua called for all israel, and for their elders, and for their heads, and for their critics, and for their officers, and said to them, i am old and stricken in age: and ye have seen all that vowelmovement-io-yeah your these-to hath done to all these nations because of you; for vowelmovement-io-yeah your these-to 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 branches, from its-going-down-jordan, with all the nations that i have cut off, even to the great sea westward. and vowelmovement-io-yeah your these-to, he will expel them from before you, and drive them from out of your sight; and ye will network-inherit their land, as vowelmovement-io-yeah your these-to hath promised to you. be ye therefore very courageous to keep and to do all that is written in the recount-scroll of the drops-of-teaching-torah of draw-out-musa, that ye turn not aside therefrom to the right hand or to the left; that ye come not among these nations, these that remain among you; neither make mention of the name of their these-to, nor cause to swear-seven by them, neither work for them, nor bow yourselves to them: but cleave to vowelmovement-io-yeah your these-to, as ye have done to this day.

for vowelmovement-io-yeah hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you to this day. one man of you will chase a thousand: for vowelmovement-io-yeah your these-to, he it is that fighteth for you, as he hath promised you. take good heed therefore to yourselves, that ye love vowelmovement-io-yeah your these-to. else if ye do in any wise go back, and cleave to the remnant of these nations, even these that remain among you, and will make marriages with them, and go in to them, and they to you: know for a certainty that vowelmovement-io-yeah your these-to 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 become lost from off this good earth which vowelmovement-io-yeah your these-to hath given you. and, behold, this day i am going the way of all the land: and ye know in all your hearts and in all your selfs, that not one word hath failed of all the good words which vowelmovement-io-yeah your these-to 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 vowelmovement-io-yeah your these-to promised you; so will vowelmovement-io-yeah bring upon you all visual-re-toil words, until he have destroyed you from off this good earth which vowelmovement-io-yeah your these-to hath given you. when ye have crossed over the contract of vowelmovement-io-yeah your these-to, which he directed you, and have gone and worked other these-to, and bowed yourselves to them; then will the nose-anger of vowelmovement-io-yeah be kindled against you, and ye will become lost quickly from off the good land which he hath given to you.

24

and vowel-safe-yeah-iosua added all the branches of soaking-to-israel to shoulder-shechem, and called for the elders of israel, and for their heads, and for their critics, and for their officers; and they presented themselves before these-to. and vowel-safe-yeah-iosua said to all the with-mum, thus saith vowelmovement-io-yeah these-to of israel, your fathers dwelt on cross-over of the river in old time, even effort-azar, the father of their-wing-organ-ibrahim, and the father of snoring-nachor: and they workd other these-to. and i took your father their-wing-organ-ibrahim from the other side of the river, and led him throughout all the land of nest-buy-canaan and multiplied his seed, and gave him laugh-ishaq. and i gave to laugh-ishaq heel-topple-yakub and do-esau: and i gave to do-esau mount hair-style-seir, to network-inherit it; but heel-topple-yakub and his betweeners went down into narrows-produce-mizraim-egypt. i sent draw-out-musa also and gather-box-harun, and i plagued narrows-produce-mizraim-egypt, according to that which i did inward them: and afterward i inward you out. and i brought your fathers out of narrows-produce-mizraim-egypt: and ye came to the sea; and the narrows-produce-mizraim-egyptians pursued after your fathers with chariots and horsemen for ever sea. and when they cried to vowelmovement-io-yeah, he put darkness between you and the narrows-produce-mizraim-egyptians, and brought the sea upon them, and covered them; and your eyes have seen what i have done in narrows-produce-mizraim-egypt: and ye dwelt in the place-of-word-desert a long season. and i crossed you into the land of the talker-amorites, which dwelt on cross-over its-going-down-jordan; and they fought with you: and i gave them into your hand, that ye might network-inherit their land; and i destroyed them from before you. then beat-balak betweener of bird-zipor, king of from-father-moab, arose and warred against

israel, and sent and called swallow-baalum betweener of burn-beor to curse you: but i would not hearken to swallow-baalum; therefore he knee-pooled you still: so i delivered you out of his hand. and you crossed over its-going-down-jordan, and crossed to moon-smell-gericho: and the men of moon-smell-gericho fought against you, the talker-amorites, and the unvalled-perizzites, and the nest-buy-canaanites, and the tusk-hittites, and the emotional-girgashites, the experience-hivites, and the trampler-jebusites; and i delivered them into your hand. and i sent the wasp before you, which drave them out from before you, even the two kings of the talker-amorites; but not with thy blade, nor with thy bow. and i have given you a land for which ye did not labor, and cities which ye build-betweened not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. now therefore respect vowelmovement-io-yeah, and work for him in sincerity and in truth: and put away the these-to which your fathers workd on cross-over of the river, and in narrows-produce-mizraim-egypt; and work for ye vowelmovement-io-yeah. and if it seem visual-re-toil to you to work for vowelmovement-io-yeah, choose you this day whom ye will work for whether the these-to which your fathers workd that were on cross-over of the river, or the these-to of the talker-amorites, in whose land ye dwell: but as for me and my house, we will work for vowelmovement-io-yeah. and the with-mum answered and said, these-to void that we should forsake vowelmovement-io-yeah, to work for other these-to; for vowelmovement-io-yeah our these-to, he it is that inward us up and our fathers out of the land of narrows-produce-mizraim-egypt, from the house of employment, and which did those great signs in our eyes, and preserved us in all the way wherein we crossed, and inward all the with-mums through whom we crossed: and vowelmovement-io-yeah drave out from before us all the with-mums, even the talker-amorites which dwelt in the land: therefore will we also work for vowelmovement-io-yeah; for he is our these-to. and vowel-safe-yeah-iosua said to the with-mum, ye cannot work for vowelmovement-io-yeah: for he is an perfected these-to; he is a jealous these-to; he will not forgive your go-beyonds nor your misses. if ye forsake vowelmovement-io-yeah, and work for strange-substantial these-to, then he will turn and do you hurt, and consume you, after that he hath done you good. and the with-mum said to vowel-safe-yeah-iosua, nay; but we will work for vowelmovement-io-yeah. and vowel-safe-yeah-iosua said to the with-mum, ye are witnesses against yourselves that ye have chosen you vowelmovement-io-yeah, to work for him. and they said, we are witnesses. now therefore put away, said he, the strange-substantial these-to which are inward you, and incline your heart to vowelmovement-io-yeah these-to of israel. and the with-mum said to vowel-safe-yeah-iosua, vowelmovement-io-yeah our these-to will we work for and his voice will we hear. so vowel-safe-yeah-iosua made a contract with the with-mum that day, and set them a statute and an crisis in shoulder-shechem. and vowel-safe-yeah-iosua wrote these words in the recount-scroll of the drops-of-teaching-torah of these-to, and took a great stone, and set it up there under an oak, that was by the perfected of vowelmovement-io-yeah. and vowel-safe-yeah-iosua said to all the with-mum, behold, this stone will be a witness to us; for it hath heard all the sayings of vowelmovement-io-yeah which he worded to us: it will be therefore a witness to you, lest ye deny your these-to. so vowel-safe-yeah-iosua let the with-mum depart, every man to his inheritance. and it came to pass after these words, that vowel-safe-yeah-iosua betweener of fish-noon, the worker of vowelmovement-io-yeah, died, being an hundred and ten years old. and they buried

him in the border of his inheritance in serah-promise-excess-timnath, which is in mount gray-fruitful-ephraim, on the north side of the mountain of stormy-gaash. and soaking-to-israel workd vowelmovement-io-yeah all the days of vowel-safe-yeah-iosua, and all the days of the elders that overlived vowel-safe-yeah-iosua, and which had known all the doings of vowelmovement-io-yeah, that he had done for israel. and the bones of add-increase-yusif, which betweeners of soaking-to-israel brought up out of narrows-produce-mizraim-egypt, buried they in shoulder-shechem, in a part of field which heel-topple-yakub bought of the betweeners of donkey-serious-hamor the father of shoulder-shechem for an hundred parts of silver: and it became the inheritance of betweeners of add-increase-yusif. and unto-stop-eleazar betweener of gather-box-harun died; and they buried him in a mountain that pertained to mouth-attempt-pinehas his betweener which was given him in mount gray-fruitful-ephraim.

now after the death of vowel-safe-yeah-iosua it came to pass, that betweeners of soaking-to-israel asked vowel-movement-io-yeah, saying, who will go up for us against the nest-buy-canaanites first, to fight against them? and vowelmovement-io-yeah said, vowel-yeah-acknowledge-iodah will go up: behold, i have delivered the land into his hand. and vowel-yeah-acknowledge-iodah said to hear-home-simeon his brother, come up with me into my lot, that we may fight against the nest-buy-canaanites; and i likewise will go with thee into thy lot. so hear-home-simeon went with him. and vowel-yeah-acknowledge-iodah went up; and vowelmovement-io-yeah delivered the nest-buy-canaanites and the unvalled-perizzites into their hand: and they slew of them in sprinkle-lightening-bezek ten thousand men. and they found my-base-sprinkle-lightening-adonibezek in sprinkle-lightening-bezek: and they fought against him, and they slew the nest-buy-canaanites and the unvalled-perizzites. but my-base-sprinkle-lightening-adonibezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. and my-base-sprinkle-lightening-adonibezek said, seventy kings, having their thumbs and their great toes cut off, gathered their meat under my send-table as i have done, so these-to hath requite-completed me. and they brought him to cast-complete-jerusalem, and there he died. now betweeners of vowel-yeah-acknowledge-iodah had fought against cast-complete-jerusalem, and had captured it, and hit it with the edge of the blade, and set the city on fire. and afterward betweeners of vowel-yeah-acknowledge-iodah went down to fight against the nest-buy-canaanites, that dwelt in the mountain, and in the south, and in the low-land. and vowel-yeah-acknowledge-iodah went against the nest-buy-canaanites that dwelt in friend-joy-hebron: (now the name of friend-joy-hebron before was city-of-four-kirjatharba:) and they slew my-six-sheshai, and my-brother-from-ahiman, and furrow-talmi. and from thence he went against the inhabitants of word-holy-of-holies-debir: and the name of word-holy-of-holies-debir before was sepher-city-book-kirjath: and dog-as-heart-caleb said, he that hits sepher-city-book-kirjath, and captureth it, to him will i give attitude-achshah my daughter-housa to woman. and contemporary-to-othniel betweener of like-a-hawk-kenaz, dog-as-heart-caleb's younger brother, captered it: and he gave him attitude-achshah his daughter-housa to woman. and it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and dog-as-heart-caleb said to her, what wilt thou? and she said to him, give me a knee-pooling: for thou hast given me a south land; give me also springs of water. and dog-as-heart-caleb gave her the upper springs and the nether springs. and betweeners of the nest-buy-kenite draw-out-musa' father in law, went up out of the city of palm trees with betweeners of vowel-yeah-acknowledge-iodah into the place-of-word-desert of vowel-yeah-acknowledge-iodah, which lieth in the south of bronze-arad; and they went and dwelt among the with-mum. and vowel-yeah-acknowledge-iodah went with hear-home-simeon his brother, and they slew the nest-buy-canaanites that inhabited zephath, and fishing-net-destroyed it. and the name of the city was called fishing-net-hormah. also vowel-yeah-acknowledge-iodah captered courage-goat-gaza with the coast thereof, and fire-shame-askelon with the coast thereof, and essence-futile-ekron with the coast thereof. and vowelmovement-io-yeah was with vowel-yeah-acknowledge-iodah; and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron. and they gave friend-joy-hebron to dog-as-heart-

caleb, as draw-out-musa said: and he expelled thence the three betweeners of giant-anak. and betweeners of right-hand-child-benjamin did not drive out the trampler-jebusites that inhabited 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-yusif, they also went up against house-unto-bethel: and vowelmovement-io-yeah was with them. and the house of add-increase-yusif sent to descry house-unto-bethel. (now the name of the city before was hazel-luz.) and the spies saw a man come forth out of the city, and they said to him, show us, we pray thee, the entrance into the city, and we will show thee kindness. and when he showed them the entrance into the city, they hit the city with the edge of the blade; but they send the man and all his family. and the man went into the land of the tusk-hittites, and build-betweened a city, and called the name thereof hazel-luz: which is the name thereof to this day. neither did sleep-forget-manasseh drive out the inhabitants of house-where-to-bethsahn and her towns, nor cloud-taanach and her towns, nor the inhabitants of generation-whorl-dor and her towns, nor the inhabitants of mouthful-beleam and her towns, nor the inhabitants of precious-thing-megiddo and her towns: but the nest-buy-canaanites would dwell in that land. and it came to pass, when soaking-to-israel was strong, that they put the nest-buy-canaanites to tribute, and did not utterly drive them out. neither did gray-fruitful-ephraim drive out the nest-buy-canaanites that dwelt in cut-carrot-gezer; but the nest-buy-canaanites dwelt in cut-carrot-gezer inward them. neither did garbage-fertile-zebulun drive out the inhabitants of smoke-kitron, nor the inhabitants of praise-nahalol; but the nest-buy-canaanites dwelt inward them, and became tributaries. neither did happy-confirm-asher drive out the inhabitants of acre-accho, nor the inhabitants of side-by-side-zidon, nor of milk-ahlah, nor of disappoint-achzib, nor of animalfat-milk-helbah, nor of river-bed-aphik, nor of wide-rehob but the happy-confirm-asherites dwelt inward the nest-buy-canaanites, the inhabitants of the land: for they did not drive them out. neither did cunning-twist-naphtali drive out the inhabitants of house-sun-beadle-bethshemesh, nor the inhabitants of house-of-reply-beth-anath; but he dwelt inward the nest-buy-canaanites, the inhabitants of the land: nevertheless the inhabitants of house-sun-beadle-bethshemesh and of house-of-reply-beth-anath became tributaries to them. and the talker-amorites pressured betweeners of discuss-court-dan into the mountain: for they would not suffer them to come down to the valley: but the talker-amorites would dwell in mount heres in ram-male-sheep-ajalon, and in leaves-shaalbin: yet the hand of the house of add-increase-yusif prevailed, so that they became tributaries. and the coast of the talker-amorites was from the going up to scorpions-akrabim, from the rock, and upward.

2

and an messenger of vowelmovement-io-yeah came up from roll-gilgal to crying-bochim, and said, i made you to go up out of narrows-produce-mizraim-egypt, and have brought you to the land which i swear-sevemed to your fathers; and i said, i will to world not break my contract with you. and ye will do no league with the inhabitants of this land; ye will throw down their butcher-places: but ye have not 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 these-to will be a snare to you. and it came to pass, when the messenger of vowelmovement-io-yeah worded these words to all betweeners of israel, that the with-mum

lifted up their voice, and wept. and they called the name of that place crying-bochim: and they butcherd there to vowelmovement-io-yeah. and when vowel-safe-yeah-iosua had send the with-mum, betweeners of soaking-to-israel went every man to his network-inheritance to network-inherit the land. and the with-mum workd vowelmovement-io-yeah all the days of vowel-safe-yeah-iosua, and all the days of the elders that outlived vowel-safe-yeah-iosua, who had seen all the great doings of vowelmovement-io-yeah, that he did for israel. and vowel-safe-yeah-iosua betweener of fish-noon, the worker of vowelmovement-io-yeah, died, being an hundred and ten years old. and they buried him in the border of his inheritance in promise-clay-timnath-heres, in the mount of gray-fruitful-ephraim, on the north side of the mountain stormy-gaash. and also all that generation were added to their fathers: and there arose another generation after them, which knew not vowelmovement-io-yeah, nor yet the doings which he had done for israel. and betweeners of soaking-to-israel did visual-re-toil in the eyes of vowelmovement-io-yeah, and workd proprietary-baalim: and they forsook vowelmovement-io-yeah these-to of their fathers, which brought them out of the land of narrow-produce-mizraim-egypt, and followed other these-to, of the these-to of the with-mums that were round about them, and bowed themselves to them, and provoked vowelmovement-io-yeah to anger. and they forsook vowelmovement-io-yeah, and workd husband-owner and star-sex'n'war-abstaroth. and the nose-anger of vowelmovement-io-yeah was hot against israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. whithersoever they went out, the hand of vowelmovement-io-yeah was against them for visual-re-toil, as vowelmovement-io-yeah had said, and as vowelmovement-io-yeah had swear-sevened to them: and they were greatly produce-troubled. nevertheless vowelmovement-io-yeah raised up critics, which make safeed them out of the hand of those that spoiled them. and yet they would not hearken to their critics, but they went a feeding-whoring after other these-to, and bowed themselves to them: they turned quickly out of the way which their fathers walked in, hearing the directives of vowelmovement-io-yeah; but they did not so. and when vowelmovement-io-yeah raised them up critics, then vowelmovement-io-yeah was with the critic, and make safeed them out of the hand of their enemies all the days of the critic: for it repented vowelmovement-io-yeah because of their groanings by reason of them that pressured them and hard-uped them. and it came to pass, when the critic was dead, that they returned, and destroyed themselves more than their fathers, in following other these-to to work for them, and to bow down to them; they ceased not from their own doings, nor from their hard-stubborn way. and the nose-anger of vowelmovement-io-yeah was hot against israel; and he said, because that this people hath crossed over my contract 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 vowel-safe-yeah-iosua left when he died: that through them i may prove israel, whether they will keep the way of vowelmovement-io-yeah to walk therein, as their fathers did keep it, or not. therefore vowelmovement-io-yeah left those nations, without driving them out hastily; neither make safeed he them into the hand of vowel-safe-yeah-iosua.

3

now these are the nations which vowelmovement-io-yeah left, to prove soaking-to-israel by them, even as many

of soaking-to-israel as had not known all the wars of nest-buy-canaan only that the generations of betweeners of soaking-to-israel might know, to teach them war, at the least such as before knew nothing thereof; namely, five lords of the invade-grieve-palestinians, and all the nest-buy-canaanites, and the side-by-side-sidonians, and the experience-hivites that dwelt in mount build-white-lebanon, from mount proprietary-fishing-net-baal-hermon to the entering in of gourd-vessel-hamath. and they were to prove soaking-to-israel by them, to know whether they would hearken to the directives of vowelmovement-io-yeah, which he directed their fathers by the hand of draw-out-musa. and betweeners of soaking-to-israel dwelt inward the nest-buy-canaanites, tusk-hittites, and talker-amorites, and unwall-d-perizzites, and experience-hivites, and trampler-jebusites: and they took their betweenas to be their women, and gave their betweenas to their betweeners, and workd their these-to. and betweeners of soaking-to-israel did visual-re-toil in the eyes of vowelmovement-io-yeah, and forgat vowelmovement-io-yeah their these-to, and workd proprietary-baalim and the prosperity-fortuna-asherahs. therefore the nose-anger of vowelmovement-io-yeah was hot against israel, and he sold them into the hand of asleep-big-head-chushan-rishathaim king of high-rivers-aramnaharim: and betweeners of soaking-to-israel workd asleep-big-head-chushan-rishathaim eight years. and when betweeners of soaking-to-israel cried to vowelmovement-io-yeah, vowelmovement-io-yeah raised up a make safeer to betweeners of israel, who make safeed them, even contemporary-to-othniel betweener of like-a-hawk-kenaz, dog-as-heart-caleb's younger brother. and breathwind of vowelmovement-io-yeah came upon him, and he critid israel, and went out to war: and vowelmovement-io-yeah make safeed asleep-big-head-chushan-rishathaim king of high-rivers-aramnaharim into his hand; and his hand prevailed against asleep-big-head-chushan-rishathaim. and the land had rest forty years. and contemporary-to-othniel betweener of like-a-hawk-kenaz died. and betweeners of soaking-to-israel did visual-re-toil again in the eyes of vowelmovement-io-yeah: and vowelmovement-io-yeah strengthened driver-eglon the king of from-father-moab against israel, because they had done visual-re-toil in the eyes of vowelmovement-io-yeah. and he added to him betweeners of with-ammon and labour-king-amalek, and went and hit israel, and network-inherited the city of palm trees. so betweeners of soaking-to-israel workd driver-eglon the king of from-father-moab eighteen years. but when betweeners of soaking-to-israel cried to vowelmovement-io-yeah, vowelmovement-io-yeah raised them up a make safeer, cherished-ehud betweener of stranger-gera, a righthand-child-benjamite, a man lefthanded: and by him betweeners of soaking-to-israel sent a present to driver-eglon the king of from-father-moab. but cherished-ehud did him a blade which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh. and he inward the 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 inward the present, he sent away the with-mum that bare the present. but he himself turned again from the chisel-quarries that were by roll-gilgal, and said, i have a secret errand to thee, o king: who said, keep silence. and all that stood by him went out from him. and cherished-ehud came to him; and he was sitting in a summer parlor, which he had for himself alone. and cherished-ehud said, i have a message from these-to to thee. and he arose out of his seat. and cherished-ehud put forth his left hand, and took the blade 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 blade out of his

belly; and the dirt came out. then cherished-ehud went forth through the porch, and shut the doors of the parlor upon him, and locked them. when he was gone out, his workers came; and when they saw that, behold, the doors of the parlor were locked, they said, surely he screen-covers his feet in his summer chamber. and they tarried till they were ashamed; and, behold, he opened not the openings of the parlor; therefore they took a key, and opened them: and, behold, their base-boss was fallen down dead on the land. and cherished-ehud escaped while they tarried, and crossed beyond the chisel-quarries, and escaped to hair-style-seirath. and it came to pass, when he was come, that he blew a mouthpiece-horn in the mountain of gray-fruitful-ephraim, and betweeners of soaking-to-israel went down with him from the mount, and he before them. and he said to them, follow after me: for vowel-movement-io-yeah hath delivered your enemies the from-father-moabites into your hand. and they crossed down after him, and captered the cross-over-fords of its-going-down-jordan toward from-father-moab, and suffered not a man to cross over. and they slew 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 israel. and the land had rest fourscore years. and after him was name-dweller-shangar betweener of answer-anath which slew of the invade-grieve-palestinians six hundred men with an ox goad: and he also make safeed israel.

4

and betweeners of soaking-to-israel again did visual-recoil in the eyes of vowel-movement-io-yeah, when cherished-ehud was dead. and vowel-movement-io-yeah sold them into the hand of understand-between-jabin king of nest-buy-canaan that kinged in yard-hazor; the captain of whose troop was kaiser-sisera, which dwelt in deafness-harosheth of the corpse-nations. and betweeners of soaking-to-israel cried to vowel-movement-io-yeah: for he had nine hundred chariots of iron; and twenty years he mightily pressured betweeners of israel. and bee-word-deborah, a come-bringeress, the woman of trouble-torches-lapidoth, she criticed soaking-to-israel at that time, and she dwelt under the palm tree of bee-word-deborah between high-region-ramah and house-unto-bethel in mount gray-fruitful-ephraim: and betweeners of soaking-to-israel came up to her for crisis and she sent and called lightning-sparkle-barak betweener of my-pleasant-dad-abinoam out of dedicate-kadeshnaphtali, and said to him, hath not vowel-movement-io-yeah these-to of soaking-to-israel directed, saying, go and draw toward mount tell-tabor, and take with thee ten thousand men of betweeners of cunning-twist-naphtali and of betweeners of garbage-fertile-zebulun? and i will draw to thee to the river rigidity-kishon kaiser-sisera, the captain of understand-between-jabin's army, with his chariots and his multitude; and i will deliver him into thine hand. and lightning-sparkle-barak said to her, if thou wilt go with me, then i will go: but if thou wilt not go with me, then i will not go. and she said, i will surely go with thee: notwithstanding the journey that thou takest will not be for thine honor; for vowel-movement-io-yeah will sell kaiser-sisera into the hand of a woman. and bee-word-deborah arose, and went with lightning-sparkle-barak to dedicate-kadesh. and lightning-sparkle-barak called garbage-fertile-zebulun and cunning-twist-naphtali to dedicate-kadesh; and he went up with ten thousand men at his feet: and bee-word-deborah went up with him. now friend-heber the nest-buy-kenite which was of betweeners of like-hobab the father in law of draw-out-musa, had separated himself from the nest-buy-kenites,

and pitched his tent to the plain of cold-zaanaim, which is by dedicate-kadesh. and they showed kaiser-sisera that lightning-sparkle-barak betweener of my-pleasant-dad-abinoam was gone up to mount tell-tabor. and kaiser-sisera gathered together all his chariots, even nine hundred chariots of iron, and all the with-mum that were with him, from deafness-harosheth of the corpse-nations to the river of rigidity-kishon. and bee-word-deborah said to lightning-sparkle-barak, up; for this is the day in which vowel-movement-io-yeah hath delivered kaiser-sisera into thine hand: is not vowel-movement-io-yeah gone out before thee? so lightning-sparkle-barak went down from mount tell-tabor, and ten thousand men after him. and vowel-movement-io-yeah discomfited kaiser-sisera, and all his chariots, and all his camp, with the edge of the blade before lightning-sparkle-barak; so that kaiser-sisera lighted down off his chariot, and fled away on his feet. but lightning-sparkle-barak pursued after the chariots, and after the camp, to deafness-harosheth of the corpse-nations: and all the camp of kaiser-sisera fell upon the edge of the blade; 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-kenite for there was complete between understand-between-jabin the king of yard-hazor and the house of friend-heber the nest-buy-kenite and efficient-jael went out to meet kaiser-sisera, and said to him, turn in, my base-boss, turn in to me; respect not. and when he had turned in to her into the tent, she covered him with a mantle. and he said to her, give me, i pray thee, a little water to drink; for i am thirsty. and she opened a bottle of milk, and gave him drink, and covered him. again he said to her, stand in the opening of the tent, and it will be, when any man doth come and inquire of thee, and say, is there any man here? that thou wilt say, no. then efficient-jael friend-heber's woman took a nail of the tent, and took an hot-hammer in her hand, and went softly to him, and smote the nail into his possibility-halls, and fastened it into the land: for he was fast asleep and weary. so he died. and, behold, as lightning-sparkle-barak pursued kaiser-sisera, efficient-jael came out to meet him, and said 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 possibility-halls. so these-to surrendered on that day understand-between-jabin the king of nest-buy-canaan before betweeners of israel. and the hand of betweeners of soaking-to-israel prospered, and prevailed against understand-between-jabin the king of nest-buy-canaan until they had destroyed understand-between-jabin king of nest-buy-canaan

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then sang bee-word-deborah and lightning-sparkle-barak betweener of my-pleasant-dad-abinoam on that day, saying, praise ye vowel-movement-io-yeah for the avenging of israel, when the with-mum volunteered themselves. hear, o ye kings; give ear, o ye prince-soakings; i, even i, will sing-cut to vowel-movement-io-yeah; i will sing-cut praise to vowel-movement-io-yeah these-to of israel. vowel-movement-io-yeah, when thou wentest out of hair-style-seir, when thou marchedst out of the field of man-red-edom, the land trembled, and the namespaces dropped, the thick-clouds also dropped water. the mountains melted from before vowel-movement-io-yeah, even that bush-sinai from before vowel-movement-io-yeah these-to of israel. in the days of name-dweller-shamgar betweener of answer-anath in the days of efficient-jael, the highways were unoccupied, and the travellers walked through meandering ways. the inhabitants of the villages ceased, they ceased in israel, until that i bee-word-deborah arose, that i

arose a mother in israel. they chose new these-to; then was war in the gates: was there a shield or spear seen among forty thousand in israel? my heart is toward the governors of israel, that offered themselves willingly among the with-mum. knee-pool ye vowelmovement-io-yeah. bush-talk, ye that ride on white asses, ye that sit in judgment, and bush-talk by the way. they that are make safeed from the voice of archers in the places of drawing water, there will they rehearse the right acts of vowelmovement-io-yeah, even the right acts toward the inhabitants of his villages in israel: then will the with-mum of vowelmovement-io-yeah go down to the gates. awake, awake, bee-word-deborah: awake, awake, utter a song-soaking arise, lightning-sparkle-barak, and lead thy captivity captive, thou betweener of my-pleasant-dad-abinoam. then he made him that remaineth have dominion over the nobles among the with-mum: vowelmovement-io-yeah made me have dominion over the hero. out of gray-fruitful-ephrain was there a root of them against labour-king-amalek; after thee, righthand-child-benjamin, among thy with-mum; out of recognize-machir came down governors, and out of garbage-fertile-zebulun they that handle the pen of the scroll-recounter. and the prince-soakings of hire-wage-issachar were with bee-word-deborah; even hire-wage-issachar, and also lightning-sparkle-barak: he was sent on foot into the valley. for the divisions of see-child-reuben there were great thoughts of heart. why abodest thou among the sheepfolds, to hear the bleatings of the flocks? for the divisions of see-child-reuben there were great searchings of heart. roll-until-gilead abode on 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-zebulun and cunning-twist-naphtali were a with-mum that jeopardized their lives to the death in the in-whats of the field. the kings came and fought, then fought the kings of nest-buy-canaan in cloud-taanach by the waters of precious-time-megiddo; they took no gain of money. they fought from namespaces the stars in their courses fought against kaiser-sisera. the river of rigidity-kishon swept them away, that ancient river, the river rigidity-kishon. o my self, thou hast trodden down goat-daring. then were the horsehoofs broken by the means of the pransings, the pransings of their mighty ones. curse ye vigor-meroz, said the messenger of vowelmovement-io-yeah, curse ye bitterly the inhabitants thereof; because they came not to the safety of vowelmovement-io-yeah, to the safety of vowelmovement-io-yeah against the hero. knee-pooled on women will efficient-jael the woman of friend-heber the nest-buy-kenite be, knee-pooled will she be on women in the tent. he asked water, and she gave him milk; she inward forth butter in a lordly dish. she put her hand to the nail, and her right hand to the workmen's hot-hammer; and with the hot-hammer she smote kaiser-sisera, she smote off his head, when she had pierced and stricken through his possibility-halls. at her feet he bowed, he squatted, he lay down: at her feet he bowed, he squatted: where he bowed, there he squatted down dead. the mother of kaiser-sisera looked out at a window, and cried through the lattice, why is his chariot so long in coming? why tarry the wheels of his chariots? her wise ladies answered her, yea, she returned answer to herself, have they not sped? have they not partd the prey; to every hero a damsel or two; to kaiser-sisera a prey of divers colors, a prey of divers colors of needlework, of divers colors of needlework on both sides, meet for the necks of them that take the spoil? so let all thine enemies become lost, vowelmovement-io-yeah: but let them that love him be as the sun when he goeth forth in his heroness. and the land had rest forty years.

and betweeners of soaking-to-israel did visual-re-toil in the eyes of vowelmovement-io-yeah: and vowelmovement-io-yeah delivered them into the hand of discuss-court-midian seven years. and the hand of discuss-court-midian prevailed against israel: and because of the discuss-court-midianites betweeners of soaking-to-israel did them the dens which are in the mountains, and caves, and goat-daring holds. and so it was, when soaking-to-israel had sown, that the discuss-court-midianites came up, and the labour-king-amalekites, and betweeners of the east, even they came up against them; and they encamped against them, and destroyed the increase of the land, till thou come to courage-goat-gaza, and left no sustenance for israel, neither sheep, nor ox, nor ass. for they came up with their livestock and their tents, and they came as grasshoppers for multitude; for both they and their camels were without count; and they entered into the land to destroy it. and soaking-to-israel was greatly impoverished because of the discuss-court-midianites; and betweeners of soaking-to-israel cried to vowelmovement-io-yeah. and it came to pass, when betweeners of soaking-to-israel cried to vowelmovement-io-yeah because of the discuss-court-midianites, that vowelmovement-io-yeah sent a come-bringer to betweeners of israel, which said to them, thus saith vowelmovement-io-yeah these-to of israel, i brought you up from narrows-produce-mizraim-egypt, and brought you forth out of the house of employment; and i delivered you out of the hand of the narrows-produce-mizraim-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 vowelmovement-io-yeah your these-to; respect not the these-to of the talker-amorites, in whose land ye dwell: but ye have not heard my voice. and there came an messenger of vowelmovement-io-yeah, and sat under an oak which was in ash-ore-ophrah, that pertained to give-up-joash the ezrite-my-father-the-aid-abi; and his betweener cut-off-gideon threshed wheat by the winepress, to hide it from the discuss-court-midianites. and the messenger of vowelmovement-io-yeah appeared to him, and said to him, vowelmovement-io-yeah is with thee, thou hero of stratagem. and cut-off-gideon said to him, oh my base-boss, if vowelmovement-io-yeah 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 vowelmovement-io-yeah bring us up from narrows-produce-mizraim-egypt? but now vowelmovement-io-yeah hath forsaken us, and delivered us into the hands of the discuss-court-midianites. and vowelmovement-io-yeah looked upon him, and said, go in this thy might, and thou wilt safe soaking-to-israel from the hand of the discuss-court-midianites: have not i sent thee? and he said to him, oh my base-boss, wherewith will i safe israel? behold, my family is poor in sleep-forget-manasseh, and i am the least in my father's house. and vowelmovement-io-yeah 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 grace in thy eyes, then show me a sign that thou talkest with me. depart not hence, i pray thee, until i come to thee, and bring forth my present, and set it before thee. and he said, i will tarry until thou come again. and cut-off-gideon went in, and did ready a kid, and unleavened cakes of an tired-ephah of flour: the flesh-soaking he put in a basket, and he put the broth in a pot, and brought it out to him under the oak, and presented it. and the messenger of these-to said to him, take the flesh-soaking and the unleavened cakes, and lay them upon this rock, and pour out the broth. and he did so. then the messenger of vowelmovement-io-yeah put forth the end of the

staff that was in his hand, and touched the flesh-soaking and the unleavened cakes; and there rose up fire out of the rock, and eaten the flesh-soaking and the unleavened cakes. then the messenger of vowelmovement-io-yeah departed out of his eyes. and when cut-off-gideon perceived that he was an messenger of vowelmovement-io-yeah, cut-off-gideon said, alas, vowelmovement-io-yeah these-to! for because i have seen an messenger of vowelmovement-io-yeah face-turnings to face-turnings. and vowelmovement-io-yeah said to him, complete be to thee; respect not: no die. then cut-off-gideon build-betweened an butcher-place there to vowelmovement-io-yeah, and called it vowelmovement-io-yeahshalom: to this day it is yet in ash-ore-oprah of the ezrite-my-father-the-aidabis. and it came to pass the same night, that vowelmovement-io-yeah said to him, take thy father's bull child of cattle, even the second bull of seven years old, and throw down the butcher-place of husband-owner that thy father hath, and cut down the prosperity-fortuna-asherah that is by it: and build-between a butcher-place to vowelmovement-io-yeah thy these-to upon the top of this rock, in the ordered place, and take the second bull, and up-on a up-on with the wood of the prosperity-fortuna-asherah which thou will cut down. then cut-off-gideon took ten men of his workers, and did as vowelmovement-io-yeah had said 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 husband-owner was cast down, and the prosperity-fortuna-asherah was cut down that was by it, and the second bull was up-oned upon the butcher-place that was build-betweened. and they said one to another, who hath done this word? and when they inquired and asked, they said, cut-off-gideon betweened of give-up-joash hath done this word. then the men of the city said to give-up-joash, bring out thy betweener that he may die: because he hath cast down the butcher-place of husband-owner 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 plead for husband-owner will ye safe him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a these-to, let him plead for himself, because one hath cast down his butcher-place. therefore on that day he called him cut-down-owner-jerub-baal, saying, let husband-owner plead against him, because he hath thrown down his butcher-place. then all the discuss-court-midianites and the labour-king-amalekites and betweeners of the east were added together, and crossed over, and pitched in the valley of sow-to-jezreel. but breathwind of vowelmovement-io-yeah came upon cut-off-gideon, and he blew a mouthpiece-horn and my-father-help-abiezer was gathered after him. and he sent messengers throughout all sleep-forget-manasseh; who also was gathered after him: and he sent messengers to happy-confirm-asher, and to garbage-fertile-zebulun, and to cunning-twist-naphthali; and they came up to meet them. and cut-off-gideon said to these-to, if thou wilt safe soaking-to-israel by mine hand, as thou hast said, behold, i will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be blade-parched upon all the land beside, then will i know that thou wilt safe soaking-to-israel by mine hand, as thou hast said. and it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. and cut-off-gideon said to these-to, let not thine nose-anger be hot against me, and i will word but this once: let me prove, i pray thee, but this once with the fleece; let it now be blade-parched only upon the fleece, and upon all the land let there be dew. and these-to did so that night: for it was blade-parched upon

the fleece only, and there was dew on all the land.

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then cut-down-owner-jerub-baal, who is cut-off-gideon, and all the with-mum 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 vowelmovement-io-yeah said to cut-off-gideon, the with-mum that are with thee are too many for me to give the discuss-court-midianites into their hands, lest soaking-to-israel vaunt themselves against me, saying, mine own hand hath safed me. now therefore go to, proclaim in the ears of the with-mum, saying, whosoever is respectful and afraid, let him return and depart early from mount roll-until-gilead. and there returned of the with-mum twenty and two thousand; and there remained ten thousand. and vowelmovement-io-yeah said to cut-off-gideon, the with-mum 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-mum to the water: and vowelmovement-io-yeah said to cut-off-gideon, every one that lappedh of the water with his language-tongue, as a dog lappedh, him will thou set by himself; likewise every one that boweth down upon his knees to drink. and the count of them that lapped, putting their hand to their mouth, were three hundred men: but all the remainder of the with-mum bowed down upon their knees to drink water. and vowelmovement-io-yeah said to cut-off-gideon, by the three hundred men that lapped will i safe you, and make safe the discuss-court-midianites into thine hand: and let all the other with-mum go every man to his place. so the with-mum took victuals in their hand, and their trumpets: and he sent all the rest of soaking-to-israel every man to his camp, and retained 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 vowelmovement-io-yeah said to him, arise, get thee down to the camp; for i have delivered it into thine hand. but if thou respect to go down, go thou with cow-phurah thy servant down to the camp: and thou wilt hear what they say; and afterward will thine hands be strengthened to go down to the camp. then went he down with cow-phurah his servant to the outside of the armed men that were in the camp. and the discuss-court-midianites and the labour-king-amalekites 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 cut-off-gideon was come, behold, there was a man that recounted a dream to his fellow, 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 fellow answered and said, this is nothing else safe the blade of cut-off-gideon betweened of give-up-joash, a man of israel: for into his hand hath these-to delivered discuss-court-midian, and all the camp. and it was so, when cut-off-gideon heard the recounting of the dream, and the interpretation thereof, that he bowed, and returned into the camp of israel, and said, arise; for vowelmovement-io-yeah hath delivered into your hand the camp of discuss-court-midian. and he halved the three hundred men into three companies, and he put a mouthpiece-horn in every man's hand, with empty pitchers, and lamps within the pitchers. and he said to them, look on me, and do likewise: and, behold, when i come to the outside of the camp, it will be that, as i do, so will ye do. when i blow with a mouth-

piece-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 vowelmovement-io-yeah, and of cut-off-gideon. so cut-off-gideon, and the hundred men that were with him, came to the outside of the camp in the headstart of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands. and the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, the blade of vowelmovement-io-yeah, and of cut-off-gideon. and they stood every man in his place round about the camp; and all the camp ran, and cried, and fled. and the three hundred blew the trumpets, and vowelmovement-io-yeah set every man's blade against his fellow, even throughout all the camp: and the camp fled to house-floating-beth-shittah in bundle-hostile-zererath, and to the border of mourning-sick-dance-habilmeholah, to fourth-month-tabbath. and the men of soaking-to-israel gathered themselves together out of cunning-twist-naphtali, and out of happy-confirm-asher, and out of all sleep-forget-manasseh, and pursued after the discuss-court-midianites. and cut-off-gideon sent messengers throughout all mount gray-fruitful-ephraim, saying, come down against the discuss-court-midianites, and capture before them the waters to house-eat-beth-barah and its-going-down-jordan. then all the men of gray-fruitful-ephraim gathered themselves together, and captered the waters to house-eat-beth-barah and its-going-down-jordan. and they captered two prince-soakings of the discuss-court-midianites, crow-oreb and wolf-zeeb; and they slew crow-oreb upon the rock crow-oreb, and wolf-zeeb they slew at the winepress of wolf-zeeb, and pursued discuss-court-midian, and crossed the heads of crow-oreb and wolf-zeeb to cut-off-gideon on cross-over its-going-down-jordan.

8

and the men of gray-fruitful-ephraim said to him, why hast thou workd us thus, that thou calledst us not, when thou wentest to fight with the discuss-court-midianites? and they did chide with him sharply. and he said to them, what have i done now in comparison of you? is not the gleaning of the grapes of gray-fruitful-ephraim better than the vintage of my-father-help-abiezer? these-to hath delivered into your hands the prince-soakings of discuss-court-midian, crow-oreb and wolf-zeeb: and what was i able to do in comparison of you? then their anger was abated toward him, when he had said that. and cut-off-gideon crossed to its-going-down-jordan, and crossed over, he, and the three hundred men that were with him, faint, yet pursuing them. and he said to the men of booths-succoth give, i pray you, loaves of bread to the with-mum that follow me; for they be faint, and i am pursuing after kill-zebah and image-zalmunna, kings of discuss-court-midian. and the prince-soakings of booths-succoth said, are the hands of kill-zebah and image-zalmunna now in thine hand, that we should give bread to thine army? and cut-off-gideon said, therefore when vowelmovement-io-yeah hath delivered kill-zebah and image-zalmunna into mine hand, then i will tear your flesh-soaking with the thorns of the place-of-word-desert and with briars. and he went up thence to turnings-to-penuel, and worded to them likewise: and the men of turnings-to-penuel answered him as the men of booths-succoth had answered him. and he spake also to the men of turnings-to-penuel, saying, when i come again in complete, i will break down this tower. now kill-zebah and image-zalmunna were in cold-cold-karkor, and their camps with them, about fifteen thousand men, all that were left of all the camps of be-

tweeners of the east: for there fell an hundred and twenty thousand men that drew blade, and cut-off-gideon went up 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-zebah and image-zalmunna fled, he pursued after them, and captered the two kings of discuss-court-midian, kill-zebah and image-zalmunna, and discomfited all the camp. and cut-off-gideon betweener of give-up-joash returned from war before the sun was up, and captured a young man of the men of booths-succoth and inquired of him: and he described to him the prince-soakings of booths-succoth and the elders thereof, even seventy-seven men. and he came to the men of booths-succoth and said, behold kill-zebah and image-zalmunna, with whom ye did upbraid me, saying, are the hands of kill-zebah and image-zalmunna now in thine hand, that we should give bread to thy men that are weary? and he took the elders of the city, and thorns of the place-of-word-desert and briars, and with them he taught the men of booths-succoth and he beat down the tower of turnings-to-penuel, and slew the men of the city. then said he to kill-zebah and image-zalmunna, what manner of men were they whom ye slew 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 brethern, even the betweeners of my mother: as vowelmovement-io-yeah liveth, if ye had safed them alive, i would not kill you. and he said to surplus-remainder-jether his firstborn, up, and kill them. but the youth drew not his blade: for he respected, because he was yet a youth. then kill-zebah and image-zalmunna said, rise thou, and fall upon us: for as the hero is, so is his strength. and cut-off-gideon arose, and slew kill-zebah and image-zalmunna, and took away the ornaments that were on their camels' necks. then the men of soaking-to-israel said to cut-off-gideon, proverb-rule thou over us, both thou, and thy betweener and thy son's betweener also: for thou hast make safed us from the hand of discuss-court-midian. and cut-off-gideon said to them, i will not proverb-rule over you, neither will my betweener proverb-rule over you: vowelmovement-io-yeah will proverb-rule over you. and cut-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 unto-hears-ismaelites.) and they answered, we will willingly give them. and they spread a garment, and did cast therein every man the earrings of his prey. and the weight of the golden earrings that he requested was a thousand and seven hundred light-shekels of gold; beside ornaments, and collars, and purple raiment that was on the kings of discuss-court-midian, and beside the chains that were about their camels' necks. and cut-off-gideon did an retriever thereof, and put it in his city, in ash-ore-oprah: and all soaking-to-israel went thither a feeding-whoring after it: which thing became a snare to cut-off-gideon, and to his house. thus was discuss-court-midian surrendered before betweeners of israel, so that they lifted up their heads no more. and the country was in quietness forty years in the days of cut-off-gideon. and cut-down-owner-erub-baal betweener of give-up-joash went and dwelt in his own house. and cut-off-gideon had seventy betweeners of his body begotten: for he had many women. and his concubine that was in shoulder-shechem, she also bare him a betweener whose name he called my-dad-king-abimelech. and cut-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-oprah of the ezrite-my-father-the-aid-abis. and it came to pass, as soon as cut-off-gideon was dead, that betweeners of soaking-to-israel turned again, and went a feeding-whoring after proprietary-baalim, and made own-aliance-baalberith their

these-to. and betweeners of soaking-to-israel remembered not vowelmovement-io-yeah their these-to, who had delivered them out of the hands of all their enemies on every side: neither showed they kindness to the house of cut-down-owner-jerub-baal, namely, cut-off-gideon, according to all the kindness which he had showed to israel.

9

and my-dad-king-abimelech betweener of cut-down-owner-jerub-baal went to shoulder-shechem 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-shechem, whether is better for you, either that all the betweeners of cut-down-owner-jerub-baal, which are seventy persons, proverb-rule over you, or that one king over you? remember also that i am your bone and your flesh-soaking and his mother's brethren worded of him in the ears of all the men of shoulder-shechem all these words: and their hearts inclined to follow my-dad-king-abimelech; for they said, he is our brother. and they gave him seventy pieces of silver out of the house of own-aliance-baalberith, wherewith my-dad-king-abimelech hired vain and light persons, which followed him. and he went to his father's house at ash-ore-opphrah, and slew his brethren the betweeners of cut-down-owner-jerub-baal, being seventy persons, upon one stone: notwithstanding yet yeah-perfect-jotham the youngest betweener of cut-down-owner-jerub-baal was left; for he hid himself. and all the men of shoulder-shechem added together, and all the house of full-millo, and went, and made my-dad-king-abimelech king, by the plain of the status-post that was in shoulder-shechem. and when they told it to yeah-perfect-jotham, he went and stood in the top of mount grasses-gerizim, and lifted up his voice, and cried, and said to them, hearken to me, ye men of shoulder-shechem, that these-to may hearken to you. the trees went forth on a time to use-anoint 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 weigh these-to and man, and go to be promoted over the trees? and the trees said to the fig tree, come thou, and king over us. but the fig tree said to them, should i forsake my sweetness, and my good fruit, and go to be promoted over the trees? then said the trees to the vine, come thou, and king over us. and the vine said to them, should i leave my wine, which cheereth these-to and man, and go to be promoted over the trees? then said all the trees to the bramble, come thou, and king over us. and the bramble said to the trees, if in truth ye use-anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of build-white-lebanon. now therefore, if ye have done truly and sincerely, in that ye have did my-dad-king-abimelech king, and if ye have dealt well with cut-down-owner-jerub-baal and his house, and have done to him according to the deserving of his hands; (for my father fought for you, and adventured his life far, and delivered you out of the hand of discuss-court-midian: and ye are risen up against my father's house this day, and have slain his betweeners, seventy persons, upon one stone, and have made my-dad-king-abimelech, betweener of his true-mum-maid, king over the men of shoulder-shechem, because he is your brother;) if ye then have dealt truly and sincerely with cut-down-owner-jerub-baal and with his house this day, then cheer ye in my-dad-king-abimelech, and let him also cheer in you: but if not, let fire come out from my-dad-king-abimelech, and devour the men of shoulder-shechem, and the house of full-millo; and let fire come out from the men of shoulder-shechem,

and from the house of full-millo, and devour my-dad-king-abimelech. and yeah-perfect-jotham ran away, and fled, and went to well-beer and dwelt there, for fear of my-dad-king-abimelech his brother. when my-dad-king-abimelech had kinged three years over israel, then these-to sent an visual-re-toil breathwind between my-dad-king-abimelech and the men of shoulder-shechem; and the men of shoulder-shechem dealt treacherously with my-dad-king-abimelech: that the damage done to the seventy betweeners of cut-down-owner-jerub-baal might come, and their blood be laid upon my-dad-king-abimelech their brother, which slew them; and upon the men of shoulder-shechem, which aided him in the killing of his brethren. and the men of shoulder-shechem set liers in wait for him in the head of the mountains, and they robbed all that crossed along that way by them: and it was told my-dad-king-abimelech. and yellow-gaal betweener of worker-ebed crossed with his brethren, and crossed over to shoulder-shechem: and the men of shoulder-shechem were sure of him. and they went out into the fields, and gathered their vineyards, and trode the grapes, and did merry, and went into the house of their these-to, and did eat and drink, and cursed my-dad-king-abimelech. and yellow-gaal betweener of worker-ebed said, who is my-dad-king-abimelech, and who is shoulder-shechem, that we should work for him? is not he betweener of cut-down-owner-jerub-baal? and garbage-zebul his officer? work for the men of donkey-serious-hamor the father of shoulder-shechem: for why should we work for him? and would to these-to this with-mum were under my hand! then would i remove my-dad-king-abimelech. and he said to my-dad-king-abimelech, increase thine army, and come out. and when garbage-zebul the ruler of the city heard the words of yellow-gaal betweener of worker-ebed his nose-anger was kindled. and he sent messengers to my-dad-king-abimelech privily, saying, behold, yellow-gaal betweener of worker-ebed and his brethren be come to shoulder-shechem; and, behold, they fortify the city against thee. now therefore up by night, thou and the with-mum that is with thee, and lie in wait in the field: and it will be, that in the morning, as soon as the sun is up, thou will rise early, and set upon the city: and, behold, when he and the with-mum that is with him come out against thee, then mayest thou do to them as thou will find occasion. and my-dad-king-abimelech rose up, and all the with-mum that were with him, by night, and they laid wait against shoulder-shechem in four companies. and yellow-gaal betweener of worker-ebed went out, and stood in the entering of the gate of the city: and my-dad-king-abimelech rose up, and the with-mum that were with him, from lying in wait. and when yellow-gaal saw the with-mum, he said to garbage-zebul behold, there come with-mum down from the head of the mountains. and garbage-zebul said to him, thou seest the shadow of the mountains as if they were men. and yellow-gaal worded again, and said, see there come with-mum down by the middle of the land, and another company come along by the plain of cloudy-meenonim. then said garbage-zebul to him, where is now thy mouth, wherewith thou saidst, who is my-dad-king-abimelech, that we should work for him? is not this the with-mum that thou hast despised? go out, i pray thou, and fight with them. and yellow-gaal went out before the men of shoulder-shechem, and fought with my-dad-king-abimelech. and my-dad-king-abimelech chased him, and he fled before him, and many were overthrown and voided, even to the entering of the gate. and my-dad-king-abimelech dwelt at be-deceived-arumah: and garbage-zebul thrust out yellow-gaal and his brethren, that they should not dwell in shoulder-shechem. and it came to pass on the morrow, that the with-mum went

out into the field; and they told my-dad-king-abimelech. and he took the with-mum, and halved them into three companies, and laid wait in the field, and looked, and, behold, the with-mum were come forth out of the city; and he rose up against them, and hit them. and my-dad-king-abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city: and the two other companies ran upon all the with-mum that were in the fields, and slew them. and my-dad-king-abimelech fought against the city all that day; and he captered the city, and slew the with-mum that was therein, and beat down the city, and sowed it with salt. and when all the men of the tower of shoulder-shechem heard that, they entered into an hold of the house of the these-to eat-clear-berith. and it was told my-dad-king-abimelech, that all the men of the tower of shoulder-shechem were gathered together. and my-dad-king-abimelech gat him up to mount image-zalmon, he and all the with-mum that were with him; and my-dad-king-abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said to the with-mum that were with him, what ye have seen me do, do haste, and do as i have done. and all the with-mum likewise cut down every man his bough, and followed my-dad-king-abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of shoulder-shechem died also, about a thousand men and women. then went my-dad-king-abimelech to emerge-thebez, and encamped against emerge-thebez, and captered it. but there was a goat-daring tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower. and my-dad-king-abimelech came to the tower, and fought against it, and went hard to the opening of the tower to burn it with fire. and a certain woman cast a piece of a millstone upon my-dad-king-abimelech's head, and all to brake his skull. then he called hastily to the young man his itembearer, and said to him, draw thy blade, and blade me, that men say not of me, a women slew him. and his young man thrust him through, and he died. and when the men of soaking-to-israel saw that my-dad-king-abimelech was dead, they departed every man to his place. thus these-to rendered the visual-re-toil of my-dad-king-abimelech, which he did to his father, in killing his seventy brethren: and all the visual-re-toil of the men of shoulder-shechem did these-to render upon their heads: and upon them came the curse of yeah-perfect-jotham betweener of cut-down-owner-erub-baal.

10

and after my-dad-king-abimelech there arose to defend soaking-to-israel 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 mount gar-fruif-ephraim. and he criticed soaking-to-israel twenty and three years, and died, and was buried in dill-emery-shamir. and after him arose glow-jair, a roll-until-gileadite, and criticed soaking-to-israel 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-havotjair to this day, which are in the land of roll-until-gilead. and glow-jair died, and was buried in camon. and betweeners of soaking-to-israel did visual-re-toil again in the eyes of vowelmovement-io-yeah, and workd proprietary-baalim, and star-sex'n'war-ahstaroth, and the these-to of high-aram-syria and the these-to of side-by-side-zidon, and the these-to of from-father-moab, and the these-to of betweeners of with-ammon, and the these-to of the invade-grieve-palestinians, and forsook vowelmove-

ment-io-yeah, and workd not him. and the nose-anger of vowelmovement-io-yeah was hot against israel, and he sold them into the hands of the invade-grieve-palestinians, and into the hands of betweeners of with-ammon. and that year they crushed and shattered betweeners of israel: eighteen years, all betweeners of soaking-to-israel that were on cross-over its-going-down-jordan in the land of the talker-amorites, which is in roll-until-gilead. moreover betweeners of with-ammon crossed over its-going-down-jordan to fight also against vowel-yeah-acknowledge-iodah, and against righthand-child-benjamin, and against the house of gray-fruif-ephraim; so that soaking-to-israel was sore distressed. and betweeners of soaking-to-israel cried to vowelmovement-io-yeah, saying, we have missed against thee, both because we have forsaken our these-to, and also workd proprietary-baalim. and vowelmovement-io-yeah said to betweeners of israel, did not i deliver you from the narrows-produce-mizraim-egyptians, and from the talker-amorites, from betweeners of with-ammon, and from the invade-grieve-palestinians? the side-by-side-zidonians also, and the labour-king-amalekites, and the residence-maonites, did pressure you; and ye cried to me, and i make safeed you out of their hand. yet ye have forsaken me, and workd other these-to: wherefore i will make safe you no more. go and cry to the these-to which ye have chosen; let them make safe you in the time of your tribulation. and betweeners of soaking-to-israel said to vowelmovement-io-yeah, we have missed: do thou to us whatsoever seemeth good to thee; deliver us only, we pray thee, this day. and they put away the strange-substantial these-to from inward them, and workd vowelmovement-io-yeah: and his self was grieved for the labour of israel. then betweeners of with-ammon were added together, and encamped in roll-until-gilead. and betweeners of soaking-to-israel assembled themselves together, and encamped in expect-cover-mizpeh. and the with-mum and prince-soakings of roll-until-gilead said one to another, what man is he that will begin to fight against betweeners of with-ammon? he will be head over all the inhabitants of roll-until-gilead.

11

now open-jephthah the roll-until-gileadite was a hero of stratagem, and he was betweener of an feed-harlot: and roll-until-gilead begat open-jephthah. and roll-until-gilead's woman bare him betweeners; and his woman's betweeners grew up, and they thrust out open-jephthah, and said to him, no network-inherit in our father's house; for thou art betweener of another woman. then open-jephthah fled from his brethren, and dwelt in the land of good-tob: and there were gathered vain men to open-jephthah, and went out with him. and it came to pass in process of time, that betweeners of with-ammon made war against israel. and it was so, that when betweeners of with-ammon made war against israel, the elders of roll-until-gilead went to fetch open-jephthah out of the land of good-tob: and they said to open-jephthah, come, and be our captain, that we may fight with betweeners of with-ammon. and open-jephthah said to the elders of roll-until-gilead, 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-gilead said to open-jephthah, 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 inhabitants of roll-until-gilead. and open-jephthah said to the elders of roll-until-gilead, if ye bring me home again to fight against betweeners of with-ammon, and vowelmovement-io-yeah deliver them before me, will i be your head? and the elders of roll-until-gilead said to open-jephthah, vowelmovement-io-yeah

be witness between us, if we do not so according to thy words. then open-jephthah went with the elders of roll-until-gilead, and the with-mum made him head and captain over them: and open-jephthah uttered all his words before vowelmovement-io-yeah in expect-cover-mizpeh. and open-jephthah 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-jephthah, because soaking-to-israel took away my land, when they came up out of narrows-produce-mizraim-egypt, from pine-arnon even to wrestle-jabog, and to its-going-down-jordan: now therefore complete those lands again completely. and open-jephthah sent messengers again to the king of betweeners of with-ammon: and said to him, thus saith open-jephthah, soaking-to-israel took not away the land of from-father-moab, nor the land of betweeners of with-ammon: but when soaking-to-israel came up from narrows-produce-mizraim-egypt, and walked through the place-of-word-desert for ever sea, and came to perfect-kadesh then soaking-to-israel crossed messengers to the king of man-red-edom, saying, let me, i pray thee, cross through thy land: but the king of man-red-edom would not hearken thereto. and in like manner they crossed to the king of from-father-moab: but he would not consent: and soaking-to-israel abode in perfect-kadesh then they crossed along through the place-of-word-desert, and compassed the land of man-red-edom, and the land of from-father-moab, and crossed by the east side of the land of from-father-moab, and pitched on cross-over of pine-arnon, but crossed not within the border of from-father-moab: for pine-arnon was the border of from-father-moab. and soaking-to-israel crossed messengers to curly-sihon king of the talker-amorites, the king of score-supposition-heshbon; and soaking-to-israel said to him, let us cross, we pray thee, through thy land into my place. but curly-sihon trusted not soaking-to-israel to cross through his coast: but curly-sihon added all his with-mum together, and pitched in stress-jahaz, and fought against israel. and vowelmovement-io-yeah these-to of soaking-to-israel delivered curly-sihon and all his with-mum into the hand of israel, and they hit them: so soaking-to-israel network-inherited all the land of the talker-amorites, the inhabitants of that country. and they network-inherited all the coasts of the talker-amorites, from pine-arnon even to wrestle-jabog, and from the place-of-word-desert even to its-going-down-jordan. so now vowelmovement-io-yeah these-to of soaking-to-israel hath dispossessed the talker-amorites from before his with-mum israel, and shouldest thou network-inherit it? wilt not thou network-inherit that which withered-chemosh thy these-to giveth thee to network-inherit? so whomsoever vowelmovement-io-yeah our these-to will drive out from before us, them will we network-inherit. and now art thou any thing better than beat-balak betweener of bird-zipor, king of from-father-moab? did he ever strive against israel, or did he ever fight against them, while soaking-to-israel dwelt in score-supposition-heshbon and her towns, and in juniper-object-aroe and her towns, and in all the cities that be along by the coasts of pine-arnon, three hundred years? why therefore did ye not recover them within that time? wherefore i have not missed against thee, but thou doest me wrong to war against me: vowelmovement-io-yeah the critic be critic this day between betweeners of soaking-to-israel and betweeners of with-ammon. howbeit the king of betweeners of with-ammon hearkened not to the words of open-jephthah which he sent him. then breathwind of vowelmovement-io-yeah crossed upon open-jephthah, and he crossed over roll-until-gilead, and sleep-forget-manasseh, and crossed over

expect-cover-mizpeh of roll-until-gilead, and from expect-cover-mizpeh of roll-until-gilead he crossed over to betweeners of with-ammon. and open-jephthah vowed a vow to vowelmovement-io-yeah, and said, if thou wilt without fail deliver betweeners of with-ammon into mine hands, then it will be, that whatsoever cometh forth of the doors of my house to meet me, when i return in complete from betweeners of with-ammon, will surely be vowelmovement-io-yeah's, and i will up-on it up for a up-on. so open-jephthah crossed over to betweeners of with-ammon to fight against them; and vowelmovement-io-yeah delivered them into his hands. and he hit them from juniper-object-aroe, even till thou come to count-minnith, 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 israel. and open-jephthah came to expect-cover-mizpeh to his house, and, behold, his daughter-housa came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither betweener nor daughter-housa and it came to pass, when he saw her, that he rent his clothes, and said, alas, my daughter-housa thou hast brought me very low, and thou art one of them that trouble me: for i have opened my mouth to vowelmovement-io-yeah, and i cannot go back. and she said to him, my father, if thou hast opened thy mouth to vowelmovement-io-yeah, do to me according to that which hath proceeded out of thy mouth; forasmuch as vowelmovement-io-yeah hath taken vengeance for thee of thine enemies, even of 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 go up and down upon the mountains, and bewail my virginity, i and my fellows. and he said, go. and he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains. and it came to pass at the end of two months, that she returned 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 israel, that the betweenas of soaking-to-israel went yearly to lament the daughter-housa of open-jephthah the roll-until-gileadite four days in a year.

12

and the men of gray-fruitful-ephraim gathered themselves together, and crossed northward, and said to open-jephthah, wherefore 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-jephthah said to them, i and my with-mum were at great strife with betweeners of with-ammon; and when i called you, ye make safeed me not out of their hands. and when i saw that ye make safeed me not, i put my life in my hands, and crossed over against betweeners of with-ammon, and vowelmovement-io-yeah make safeed them into my hand: wherefore then are ye come up to me this day, to fight against me? then open-jephthah gathered together all the men of roll-until-gilead, and fought with gray-fruitful-ephraim: and the men of roll-until-gilead hit gray-fruitful-ephraim, because they said, ye roll-until-gileadites are fugitives of gray-fruitful-ephraim among the gray-fruitful-ephraimites, and among the place-of-sleep-manassites. and the roll-until-gileadites captered the cross-overs of its-going-down-jordan before the gray-fruitful-ephraimites: and it was so, that when those gray-fruitful-ephraimites which were escaped said, let me ; that the men of roll-until-gilead said to him, art thou an gray-fruitful-ephraimite? if he said, nay; then said they to him, say now ear-of-corn-shibboleth: and he said stamina-sibboleth: for he could not frame to pronounce it right. then they took him, and slew him at the cross-overs of its-go-

ing-down-jordan: and there fell at that time of the gray-fruitful-ephraimites forty and two thousand. and open-jephthah criticed soaking-to-israel six years. then died open-jephthah the roll-until-gileadite, and was buried in one of the cities of roll-until-gilead. and after him father-briar-ibzan of bread-house-bethlehem criticed israel. and he had thirty betweeners, and thirty betweenas, whom he sent abroad, and took in thirty betweenas from abroad for his betweeners. and he criticed soaking-to-israel seven years. then died father-briar-ibzan, and was buried at bread-house-bethlehem. and after him tree-elon a zebulonite, criticed israel; and he criticed soaking-to-israel ten years. and tree-elon the zebulonite died, and was buried in ram-male-sheep-ajalon in the country of garbage-fertile-zebulun. and after him worked-them-abdon betweener of rave-hillel, a pay-off-pirathonite, criticed israel. and he had forty betweeners and thirty nephews, that rode on seventy ass colts: and he criticed soaking-to-israel eight years. and worked-them-abdon betweener of rave-hillel the pay-off-pirathonite died, and was buried in pay-off-pirathon in the land of gray-fruitful-ephraim, in the mount of the labour-king-amalekites.

13

and betweeners of soaking-to-israel did visual-re-toil again in the eyes of vowelmovement-io-yeah; and vowelmovement-io-yeah delivered them into the hand of the invade-grieve-palestinians forty years. and there was a certain man of wasp-zorah, of the family of the discuss-judge-danites, whose name was from-rest-manuh; and his woman was barren, and bare not. and the messenger of vowelmovement-io-yeah appeared to the woman, and said to her, behold now, thou art barren, and bearest not: but thou will conceive, and bear a betweener now therefore beware, i pray thee, and drink not wine nor strong drink, and eat not any stained item: for, lo, thou will conceive, and bear a betweener and no razor will come on his head: for child will be a separate-nazarite to these-to from the womb: and he will begin to make safe soaking-to-israel out of the hand of the invade-grieve-palestinians. then the woman came and told her man, saying, a man of these-to came to me, and his countenance was like the countenance of an messenger of these-to, very terrible: but i asked him not whence he was, neither told he me his name: but he said to me, behold, thou will conceive, and bear a betweener and now drink no wine nor strong drink, neither eat any stained thing: for child will be a separate-nazarite to these-to from the womb to the day of his death. then from-rest-manuh intreated vowelmovement-io-yeah, and said, o my base-boss, let the man of these-to which thou didst send come again to us, and teach us what we will do to child that will be born. and these-to hearkened to the voice of from-rest-manuh; and the messenger of these-to came again to the woman as she sat in the field: but from-rest-manuh her man was not with her. and the woman made haste, and ran, and showed her man, and said to him, behold, the man hath appeared to me, that came to me the other day. and from-rest-manuh arose, and went after his woman, and came to the man, and said to him, art thou the man that wordedst to the woman? and he said, i am. and from-rest-manuh said, now let thy words come to pass. how will we crisis child, and how will we do to him? and the messenger of vowelmovement-io-yeah said to from-rest-manuh, of all that i said to the woman let her beware, she may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any stained thing: all that i directed her let her keep. and from-rest-manuh said to the messenger of vowelmovement-io-yeah, i pray thee, let us detain thee, until we will have did ready a kid for thee. and the messen-

ger of vowelmovement-io-yeah said to from-rest-manuh, though thou detain me, i will not eat of thy bread: and if thou wilt do a up-on, thou must up-on it to vowelmovement-io-yeah. for from-rest-manuh knew not that he was an messenger of vowelmovement-io-yeah. and from-rest-manuh said to the messenger of vowelmovement-io-yeah, what is thy name, that when thy wordings come to pass we may do these weigh? and the messenger of vowelmovement-io-yeah said to him, why askest thou thus after my name, seeing it is secret? so from-rest-manuh took a kid with a rest-absorber, and up-oned it upon a rock to vowelmovement-io-yeah: and the messenger did wonderously; and from-rest-manuh and his woman looked on for it came to pass, when the flame went up toward namespaces from off the butcher-place, that the messenger of vowelmovement-io-yeah onuped in the flame of the butcher-place. and from-rest-manuh and his woman looked on it, and fell on their face-turnings to the land. but the messenger of vowelmovement-io-yeah did no more appear to from-rest-manuh and to his woman. then from-rest-manuh knew that he was an messenger of vowelmovement-io-yeah. and from-rest-manuh said to his woman, we will surely die, because we have seen these-to. but his woman said to him, if vowelmovement-io-yeah were pleased to kill us, he would not have received a up-on and a rest-absorber at our hands, neither would he have showed us all these things, nor would as at this time have told us such things as these. and the woman bare a betweener and called his name sunny-boy-samson: and child grew, and vowelmovement-io-yeah knee-pooled him. and breathwind of vowelmovement-io-yeah began to move him at times in the camp of discuss-court-dan between wasp-zorah and woman-of-burden-eshtaol.

14

and sunny-boy-samson went down to appointed-timnath, and saw a woman in appointed-timnath of the betweenas of the invade-grieve-palestinians. and he came up, and told his father and his mother, and said, i have seen a woman in appointed-timnath of the betweenas of the invade-grieve-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-mum, that thou goest to take a woman of the foreskinned invade-grieve-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 vowelmovement-io-yeah, that he sought an occasion against the invade-grieve-palestinians: for at that time the invade-grieve-palestinians had proverb-rule over israel. then went sunny-boy-samson down, and his father and his mother, to appointed-timnath, and came to the vineyards of appointed-timnath: and, behold, a young gather-lion roared against him. and breathwind of vowelmovement-io-yeah came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done. and he went down, and worded with the woman; and she pleased sunny-boy-samson well. and after a time he returned to take her, and he turned aside to see the carcass of the gather-lion: and, behold, there was a swarm of bees and honey in the carcass of the gather-lion. and he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: 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 did there a feast; for so used the young men to do. and it came to pass, when they saw him, that they brought thirty companions to be with him. and sunny-

boy-samson said to them, i will now put 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, put forth thy riddle, that we may hear it. and he said to them, out of the eater came forth meat, and out of the goat-daring came forth sweetness. and they could not in three days expound the riddle. and it came to pass on the seventh day, that they said to 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 put forth a riddle to betweeners of my with-mum, and hast not told it me. and he said to her, behold, i have not told it my father nor my mother, and will i tell it thee? and she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to betweeners of her with-mum. 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 goat-daringer 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 vowelmovement-io-yeah came upon him, and he went down to fire-light-ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments to them which expounded the riddle. and his nose-anger was kindled, and he went up to his father's house. but sunny-boy-samson's woman was given to his companion, 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 visited his woman with a kid; and he said, i will go in to my woman into the chamber. but her father would not suffer him to go in. and her father said, i verily thought that thou hadst utterly hated her; therefore i gave her to thy companion: is not her younger sister fairer than she? take her, i pray thee, instead of her. and sunny-boy-samson said concerning them, now will i be more blameless than the invade-grieve-palestinians, though i do them a displeasure. and sunny-boy-samson went and captured three hundred foxes, and cattered firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. and when he had set the brands on fire, he send them into the standing corn of the invade-grieve-palestinians, and burnt up both the shocks, and also the standing corn, with the vineyards and olives. then the invade-grieve-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 companion. and the invade-grieve-palestinians came up, and burnt her and her father with fire. and sunny-boy-samson said to them, though ye have done this, yet will i be avenged 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-etam. then the invade-grieve-palestinians went up, and pitched in vowel-yeah-acknowledge-iodah, and spread themselves in cheek-lehi. and the men of vowel-yeah-acknowledge-iodah said, why are ye come up against us? and they answered, to bind sunny-boy-samson are we come up, to do to him as he hath done to us. then three thousand men of vowel-yeah-acknowledge-iodah went to the top of the rock sea-eagle-etam, and said to sunny-boy-samson, knowest thou not that the invade-grieve-palestinians are proverb-rulers over us? what is

this that thou hast done to us? and he said to them, as they did to me, so have i done to them. and they said to him, we are come down to bind thee, that we may deliver thee into the hand of the invade-grieve-palestinians. and sunny-boy-samson said to them, swear-seven to me, that ye will not fall upon me yourselves. and they spake to him, saying, no; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. and they bound him with two new cords, and brought him up from the rock. and when he came to cheek-lehi, the invade-grieve-palestinians shouted against him: and breathwind of vowelmovement-io-yeah came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his hands loosed from off his hands. and he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. and sunny-boy-samson said, with the jawbone of an ass, heaps upon heaps, with the jaw of an ass have i slain a thousand men. and it came to pass, when he had made an end of wording, that he cast away the jawbone out of his hand, and called that place high-region-ramahthlehi. and he was sore athirst, and called on vowelmovement-io-yeah, and said, thou hast given this great make safeance into the hand of thy worker: and now will i die for thirst, and fall into the hand of the foreskinned? but these-to hatched an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his breathwind came again, and he revived: wherefore he called the name thereof well-of-the-reader-en-hakore, which is in cheek-lehi to this day. and he criticed soaking-to-israel in the days of the invade-grieve-palestinians twenty years.

16

then went sunny-boy-samson to courage-goat-gaza, and saw there an feed-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 laid wait for him all night in the gate of the city, and were quiet all the night, saying, in the morning, when it is day, we will kill him. and sunny-boy-samson lay till night-half, and arose at night-half, and took the gates of the gate of the city, and the two posts, and went away with them, bar and all, and put 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-sorek, whose name was diluted-delilah. and the lords of the invade-grieve-palestinians came up to her, and said to her, entice him, and see wherein his great energy lieth, and by what means we may prevail against him, that we may bind him to afflict him; and we will give thee every one of us eleven hundred pieces of silver. and diluted-delilah said to sunny-boy-samson, tell me, i pray thee, wherein thy great energy lieth, and wherewith thou mightest be bound to afflict thee. and sunny-boy-samson said to her, if they bind me with seven green withes that were never blade-parched, then will i be weak, and be as another man. then the lords of the invade-grieve-palestinians brought up to her seven green withes which had not been blade-parched, and she bound him with them. now there were men lying in wait, abiding with her in the chamber. and she said to him, the invade-grieve-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 told me lies: now tell me, i pray thee, wherewith thou mightest be bound. and he said to her, if they bind me fast with new ropes that never were occupied, then will i be weak, and be as another man. diluted-delilah therefore took new ropes, and bound him therewith, and said to him, the invade-grieve-pales-

tinians be upon thee, sunny-boy-samson. and there were liars in wait 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 told me lies: tell me wherewith thou mightest be bound. and he said to her, if thou weavest the seven locks of my head with the web. and she fastened it with the pin, and said to him, the invade-grieve-palestinians be upon thee, sunny-boy-samson. and he awaked out of his sleep, and went away with the pin of the beam, and with the web. and she said to him, how canst thou say, i love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great energy lieth. and it came to pass, when she pressed him daily with her words, and urged him, so that his self was vexed to death; that he told her all his heart, and said to her, there hath not come a razor upon mine head; for i have been a separte-nazarite to these-to from my mother's womb: if i be shaven, then my energy will go from me, and i will become weak, and be like any other man. and when diluted-delilah saw that he had told her all his heart, she sent and called for the lords of the invade-grieve-palestinians, saying, come up this once, for he hath showed me all his heart. then the lords of the invade-grieve-palestinians came up to her, and brought money in their hand. and she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his energy went from him. and she said, the invade-grieve-palestinians be upon thee, sunny-boy-samson. and he awoke out of his sleep, and said, i will go out as at other times before, and shake myself. and he wist not that vowelmovement-io-yeah was departed from him. but the invade-grieve-palestinians took him, and put out his eyes, and brought him down to courage-goat-gaza, and bound him with fetters of brass; and he did grind in the prison house. howbeit the hair of his head began to grow again after he was shaven. then the lords of the invade-grieve-palestinians added them together for to butcher a great butcher to fish-dagon their these-to, and to cheer: for they said, our these-to hath delivered sunny-boy-samson our enemy into our hand. and when the with-mum saw him, they rave-praised their these-to: for they said, our these-to hath delivered into our hands our enemy, and the destroyer of our country, which voided many of us. and it came to pass, when their hearts were play, 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 set him between the stands. and sunny-boy-samson said to the lad that held him by the hand, suffer me that i may feel the stands 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 invade-grieve-palestinians were there; and there were upon the roof about three thousand men and women, that beheld while sunny-boy-samson made play-grinder. and sunny-boy-samson called to vowelmovement-io-yeah, and said, o base-boss these-to, remember me, i pray thee, and strengthen me, i pray thee, only this once, o these-to, that i may be at once avenged of the invade-grieve-palestinians for my two eyes. and sunny-boy-samson took hold of the two middle stands upon which the house was fixed, and on which it was borne up, of the one with his right hand, and of the other with his left. and sunny-boy-samson said, let me die with the invade-grieve-palestinians. and he bowed himself with all his might; and the house fell upon the lords, and upon all the with-mum that were therein. so the dead which he slew at his death were more than they which he slew in his life. then his brethren and all the house of his father came down, and took him, and brought him up, and buried

him between wasp-zorah and woman-of-burden-eshtaol in the buryingplace of from-rest-manuh his father. and he criticed soaking-to-israel twenty years.

17

and there was a man of mount gray-fruitful-ephraim, whose name was who's-coward-micah. and he said to his mother, the eleven hundred light-shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; i took it. and his mother said, knee-pooled be thou of vowelmovement-io-yeah, my betweener and when he had restored the eleven hundred light-shekels of silver to his mother, his mother said, i had wholly dedicated the silver to vowelmovement-io-yeah from my hand for my betweener to do a chiseling and a screen: now therefore i will restore it to thee. yet he restored the money to his mother; and his mother took two hundred light-shekels of silver, and gave them to the founder, who did thereof a chiseling and a screen: and they were in the house of who's-coward-micah. and the man who's-coward-micah had an alpha-beit-house of these-to, and did an retriever, and heal-let-down, and filld one of his betweeners, who became his darkener in those days there was no king in israel, but every man did that which was soaking in his own eyes. and there was a young man out of bethlehem judah of the family of vowel-yeah-acknowledge-iodah, who was a borrow-join-levite, and he sojourned there. and the man departed out of the city from bethlehem judah to sojourn where he could find a place: and he came to mount gray-fruitful-ephraim to the house of who's-coward-micah, as he journeyed. and who's-coward-micah 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-micah said to him, dwell with me, and be to me a father and a darkener and i will give thee ten light-shekels 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 dwell with the man; and the young man was to him as one of his betweeners. and who's-coward-micah filld the borrow-join-levite; and the young man became his darkener and was in the house of who's-coward-micah. then said who's-coward-micah, now know i that vowelmovement-io-yeah will do me good, seeing i have a borrow-join-levite to my darkener

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in those days there was no king in israel: and in those days the branch of the discuss-judge-danites sought them an inheritance to dwell in; for to that day all their inheritance had not fallen to them among the branches of israel. and betweeners of discuss-court-dan sent of their family five men from their coasts, betweeners of stratagem, from wasp-zorah, and from woman-of-burden-eshtaol, to spy out the land, and to search it; and they said to them, go, search the land: who when they came to mount gray-fruitful-ephraim, to the house of who's-coward-micah, they lodged there. when they were by the house of who's-coward-micah, they knew the voice of the young man the borrow-join-levite: and they turned in thither, and said to him, who brought thee hither? and what dost thou in this place? and what hast thou here? and he said to them, thus and thus dealeth who's-coward-micah with me, and hath hired me, and i am his darkener and they said to him, ask counsel, we pray thee, of these-to, that we may know whether our way which we go will be prosperous. and the darkener said to them, go in complete: before vowelmove-

ment-io-yeah is your way wherein ye go. then the five men departed, and came to kneading-lai-sh, and saw the with-mum that were therein, how they dwelt sure, after the crisis of the side-by-side-zidonians, quiet and sure; and there was no magistrate in the land, that might confine them in any word; and they were far from the side-by-side-zidonians, and had no business with any man. and they came to their brethren to wasp-zorah and woman-of-burden-eshtaol: and their brethren said to them, what say ye? and they said, arise, that we may go up against them: for we have seen the land, and, behold, it is very good: and are ye still? be not slothful to go, and to enter to network-inherit the land. when ye go, ye will come to a with-mum sure, and to a large land: for these-to hath given it into your hands; a place where there is no lack of any word that is in the land. and there went from thence of the family of the discuss-judge-danites, out of wasp-zorah and out of woman-of-burden-eshtaol, six hundred men appointed with items of war. and they went up, and pitched in forests-city-kirjath-jearim, in vowel-yeah-acknowledge-iodah: wherefore they called that place camp-court-mahaneh-dan to this day: behold, it is behind forests-city-kirjath-jearim. and they crossed thence to mount gray-fruitful-ephraim, and crossed to the house of who's-coward-micah. then answered the five men that went to spy out the country of kneading-lai-sh, and said to their brethren, do ye know that there is in these houses an retriever, and heal-let-down, and a chiseling, and a screen? now therefore consider what ye have to do. and they turned thitherward, and came to the house of the young man the borrow-join-levite, even to the house of who's-coward-micah, and saluted him. and the six hundred men appointed with their items 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 went up, and came in thither, and took the chiseling, and the retriever, and the heal-let-down, and the screen: and the darkener stood in the entering of the gate with the six hundred men that were appointed with weapons of war. and these went into who's-coward-micah's house, and fetched the chiseling, the retriever, and the heal-let-down, and the screen. then said the darkener to them, what do ye? and they said to him, hold thy peace, lay 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 israel? and the priest's heart was glad, and he took the retriever, and the heal-let-down, and the chiseling, and went in the inward of the with-mum. so they turned and departed, and put the little ones and the livestock and the carriage before them. and when they were a good way from the house of who's-coward-micah, the men that were in the houses near to who's-coward-micah's house were gathered together, and overtook betweeners of discuss-court-dan and they cried to betweeners of discuss-court-dan and they turned their face-turnings, and said to who's-coward-micah, what ailth thee, that thou comest with such a company? and he said, ye have taken away my these-to which i did, and the darkener and ye are gone away: and what have i more? and what is this that ye say to me, what ailth 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 life, with the lives of thy household. and betweeners of discuss-court-dan went their way: and when who's-coward-micah saw that they were too strong for him, he turned and went back to his house. and they took the things which who's-coward-micah had did, and the darkener which he had, and came to kneading-lai-sh, to a with-mum that were at quiet and sure: and they hit them with the edge of the blade, and burnt the city with fire. and there was no deliverer, because it was far from side-

by-side-zidon, and they had no business with any man; and it was in the valley that lieth by house-street-beth-rehob. and they build-betweened a city, and dwelt therein. and they called the name of the city discuss-court-dan after the name of discuss-court-dan their father, who was born to israel: howbeit the name of the city was kneading-lai-sh at the first. and betweeners of discuss-court-dan set up the chiseling: and vowel-yeah-given-ionathan, betweener of stranger-gershom, betweener of sleep-forget-manasseh, he and his betweeners were darker to the branch of discuss-court-dan until the day of the captivity of the land. and they set them up who's-coward-micah's chiseling, which he did, all the time that the alpha-beit-house of these-to was in calm-send-shiloh.

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and it came to pass in those days, when there was no king in israel, that there was a certain borrow-join-levite sojourning on the side of mount gray-fruitful-ephraim, who took to him a concubine out of bethlehem judah. and his concubine played the whore against him, and went away from him to her father's house to bethlehem judah, and was there four whole months. and her man arose, and went after her, to word friendly to her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he cheered to meet him. and his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there. and it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said to his son in law, nurture thine heart with a morsel of bread, and afterward go your way. and they sat down, and did eat and drink both of them together: for the damsel's father had said to the man, be content, i pray thee, and tarry all night, and let thine heart be merry. and when the man rose up to depart, his father in law urged him: therefore he lodged there again. and he arose early in the morning on the fifth day to depart; and the damsel's father said, nurture thine heart, i pray thee. and they tarried until afternoon, and they did eat both of them. and when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said to him, behold, now the day draweth toward evening, i pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go home. but the man would not tarry that night, but he rose up and departed, and came over against 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 servant said to his base-boss, come, i pray thee, and let us turn in into this city of the tramplere-jebusites, and lodge in it. and his base-boss said to him, we will not turn aside hither into the city of a stranger, that is not of betweeners of israel; we will cross over to hill-gibeah. and he said to his servant, 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 crossed on and crossed their way; and the sun crossed down upon them when they were by hill-gibeah, which belongeth to right-hand-child-benjamin. and they turned aside thither, to go in and to lodge in hill-gibeah: and when he went in, he sat him down in a street of the city: for there was no man that took them into his house to lodging. and, behold, there came an old man from his doing out of the field at even, which was also of mount gray-fruitful-ephraim; 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 crossing from bethlehem judah toward the side of mount gray-fruithful-ephraim; from thence am i: and i crossed to bethlehem judah, but i am now going to the alpha-beit-house of vowel-movement-io-yeah; and there is no man that receiveth me to house. yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy workers: there is no lack of any word. and the old man said, complete be with thee; howsoever let all thy lacks lie upon me; only lodge not in the street. so he brought him into his house, and gave provender to the asses; and they washed their feet, and did eat and drink. now as they were making their hearts merry, behold, the men of the city, certain betweeners of in-good-time-fade-belial, beset the house round about, and beat at the door, and spake to the husband of the house, the old husband, saying, bring forth the husband that came into thine house, that we may know him. and the husband, the husband of the house, went out to them, and said to them, nay, my brethren, nay, i pray you, do not so wickedly; seeing that this husband is come into mine house, do not this folly. behold, here is my daughter-housa a maiden, and his concubine; them i will bring out now, and humble ye them, and do with them what seemeth good to you: but to this man do not so vile a word. but the men would not hearken to him: so the husband stronged his concubine, and brought her forth to them; and they knew her, and abused her all the night until the morning-black: and when the black began to upon, they send her. then came the woman in the uponing of the black, and fell down at the opening of the man's house where her base-boss was, till it was light. and her base-boss rose up in the morning, and opened the openings of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the opening of the house, and her hands were upon the threshold. and he said to her, up, and let us be going. but none answered. then the man took her up upon an ass, and the man rose up, and gat him 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 israel. and it was so, that all that saw it said, there was no such deed done nor seen from the day that betweeners of soaking-to-israel came up out of the land of narrows-produce-mizraim-egypt to this day: consider of it, take advice, and word your minds.

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then all betweeners of soaking-to-israel went out, and the meeting was gathered together as one man, from discuss-court-dan even to well-of-satiated-seven-beersaba, with the land of roll-until-gilead, to vowel-movement-io-yeah in expect-cover-mizpeh. and the chief of all the with-mum, even of all the branches of israel, presented themselves in the assembly of the with-mum of these-to, four hundred thousand footmen that drew blade. (now betweeners of righthand-child-benjamin heard that betweeners of soaking-to-israel were gone up to expect-cover-mizpeh.) then said betweeners of israel, tell us, how was this visual-re-toil? and the borrow-join-levite, the man of the woman that was slain, 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 rose against me, and beset the house round about upon me by night, and thought to have slain me: and my concubine have they forced, that she is dead. and i took my concubine, and chunk her in chunks, and sent her throughout all the field of the inheritance of israel:

for they have committed lewdness and folly in israel. behold, ye are all betweeners of israel; give here your advice and counsel. and all the with-mum arose as one man, saying, we will not any of us go to his tent, neither will we any of us turn into his house. but now this will be the word which we will do to hill-gibeah; we will go up by lot against it; and we will take ten men of an hundred throughout all the branches of israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the with-mum, that they may do, when they come to hill-gibeah of righthand-child-benjamin, according to all the folly that they have wrought in israel. so all the men of soaking-to-israel were added against the city, knit together as one man. and the branches of soaking-to-israel sent men through all the branch of righthand-child-benjamin, saying, what visual-re-toil is this that is done among you? now therefore deliver us the men, betweeners of in-good-time-fade-belial, which are in hill-gibeah, that we may put them to death, and put away visual-re-toil from israel. but betweeners of righthand-child-benjamin would not hearken to the voice of their brethren betweeners of israel. but betweeners of righthand-child-benjamin added themselves together out of the cities to hill-gibeah, to go out to war against betweeners of israel. and betweeners of righthand-child-benjamin were numbered at that time out of the cities twenty and six thousand men that drew blade, beside the inhabitants of hill-gibeah, which were numbered seven hundred chosen men. among all this with-mum there were seven hundred chosen men lefthanded; every one could sling stones at an hair breadth, and not miss. and the men of israel, beside righthand-child-benjamin, were numbered four hundred thousand men that drew blade: all these were men of war. and betweeners of soaking-to-israel arose, and went up to the alpha-beit-house of these-to, and asked counsel of these-to, and said, which of us will go up first to the war against betweeners of righthand-child-benjamin? and vowel-movement-io-yeah said, vowel-yeah-acknowledge-iodah will go up first. and betweeners of soaking-to-israel rose up in the morning, and encamped against hill-gibeah. and the men of soaking-to-israel went out to war against righthand-child-benjamin; and the men of soaking-to-israel put themselves in array to fight against them at hill-gibeah. and betweeners of righthand-child-benjamin came forth out of hill-gibeah, and destroyed down to the land of the soaking-to-israelites that day twenty and two thousand men. and the with-mum the men of soaking-to-israel encouraged themselves, and set their war again in array in the place where they put themselves in array the first day. (and betweeners of soaking-to-israel went up and wept before vowel-movement-io-yeah until even, and asked counsel of vowel-movement-io-yeah, saying, will i go up again to war against betweeners of righthand-child-benjamin my brother? and vowel-movement-io-yeah said, go up against him.) and betweeners of soaking-to-israel came near against betweeners of righthand-child-benjamin the second day. and righthand-child-benjamin went forth against them out of hill-gibeah the second day, and destroyed down to the land of betweeners of soaking-to-israel again eighteen thousand men; all these drew the blade. then all betweeners of israel, and all the with-mum, went up, and came to the alpha-beit-house of these-to, and wept, and sat there before vowel-movement-io-yeah, and fasted that day until even, and uponed up-ons and completes before vowel-movement-io-yeah. and betweeners of soaking-to-israel inquired of vowel-movement-io-yeah, (for the gather-box of the contract of these-to was there in those days, and mouth-attempt-pinehas, betweeners of unto-stop-eleazar, betweeners of gather-box-harun, stood before it in those days,) saying, will i yet again go out to war against betweeners of righthand-child-benjamin

my brother, or will i cease? and vowelmovement-io-yeah said, go up; for to-morrow i will deliver them into thine hand. and soaking-to-israel set liars in wait round about hill-gibeah. and betweeners of soaking-to-israel went up against betweeners of righthand-child-benjamin on the third day, and put themselves in array against hill-gibeah, as at other times. and betweeners of righthand-child-benjamin went out against the with-mum, and were drawn away from the city; and they began to hit of the with-mum, and void, as at other times, in the highways, of which one goeth up to the alpha-beit-house of these-to, and the other to hill-gibeah in the field, about thirty men of israel. and betweeners of righthand-child-benjamin said, they are smitten down before us, as at the first. but betweeners of soaking-to-israel said, let us flee, and draw them from the city to the highways. and all the men of soaking-to-israel rose up out of their place, and put themselves in array at own-palm-baaltamar: and the liars in wait of soaking-to-israel came forth out of their places, even out of the meadows of hill-gibeah. and there came against hill-gibeah ten thousand chosen men out of all israel, and the war was touch: but they knew not that visual-re-toil was near them. and vowelmovement-io-yeah smote righthand-child-benjamin before israel: and betweeners of soaking-to-israel destroyed of the righthand-child-benjamites that day twenty and five thousand and an hundred men: all these drew the blade. so betweeners of righthand-child-benjamin saw that they were smitten: for the men of soaking-to-israel gave place to the righthand-child-benjamites, because they be sured to the liars in wait which they had set beside hill-gibeah. and the liars in wait hastened, and rushed upon hill-gibeah; and the liars in wait drew themselves along, and hit all the city with the edge of the blade. now there was an appointed sign between the men of soaking-to-israel and the liars in wait, that they should do a great flame with smoke rise up out of the city. and when the men of soaking-to-israel retired in the war, righthand-child-benjamin began to hit and void of the men of soaking-to-israel about thirty persons: for they said, surely they are smitten down before us, as in the first war. but when the flame began to arise up out of the city with a stand of smoke, the righthand-child-benjamites looked behind them, and, behold, the flame of the city onuped up to namespaces and when the men of soaking-to-israel turned again, the men of righthand-child-benjamin were amazed: for they saw that visual-re-toil was come upon them. therefore they turned their backs before the men of soaking-to-israel to the way of the place-of-word-desert; but the war overtook them; and them which came out of the cities they destroyed in the midst of them. thus they inclosed the righthand-child-benjamites round about, and chased them, and trode them down with ease over against hill-gibeah toward the sun-rising. and there fell of righthand-child-benjamin eighteen thousand men; all these were men of stratagem. and they turned and fled toward the place-of-word-desert to the rock of pomegranate-rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them to gidom, and slew two thousand men of them. so that all which fell that day of righthand-child-benjamin were twenty and five thousand men that drew the blade; all these were men of stratagem. but six hundred men turned and fled to the place-of-word-desert to the rock pomegranate-rimmon, and abode in the rock pomegranate-rimmon four months. and the men of soaking-to-israel turned again upon betweeners of righthand-child-benjamin, and hit them with the edge of the blade, as well the men of every city, as the domesticated animal, and all that came to hand: also they set on fire all the cities that they came to.

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

to us to complain, that we will say to them, be favorable 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 took them women, according to their count, of them that void-danced, whom they robbed: and they went and returned to their inheritance, and repaired the cities, and dwelt in them. and betweeners of soaking-to-israel departed thence at that time, every man to his branch and to his family, and they went out from thence every man to his inheritance. in those days there was no king in israel: every man did that which was soaking in his own eyes.

now there was a certain man of high-region-ramahthaim-zophim, of mount gray-fruitful-ephraim, and his name was unto-buy-elkanah, betweener of mercy-womb-jeroham, betweener of to-vowel-yeah-elihu, betweener of tohu, betweener of nectar-zuph, an gray-fruitful-ephrahithe: and he had two women; the name of the one was gift-hannah, and the name of the other turnings-penninah: and turnings-penninah had children, but gift-hannah had no children. and this man went up out of his city yearly to bow and to butcher to vowelmovement-io-yeah of troops in calm-send-shiloh. and the two betweeners of my-to-eli handful-shore-hophni and mouth-attempt-pinehas, the darkener of vowelmovement-io-yeah, were there. and when the time was that unto-buy-elkanah 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 vowelmovement-io-yeah had shut up her womb. and her produce-narrower also provoked her sore, for to make her fret, because vowelmovement-io-yeah had shut up her womb. and as he did so year by year, when she went up to the alpha-beit-house of vowelmovement-io-yeah, so she provoked her; therefore she wept, and did not eat. then said unto-buy-elkanah her man to her, gift-hannah, why weepst thou? and why eatest thou not? and why is thy heart grieved? am not i better to thee than ten betweeners? so gift-hannah rose up after they had eaten in calm-send-shiloh, and after they had drunk. now my-to-eli the darkener sat upon a seat by a post of the possibility-hall of vowelmovement-io-yeah. and she was in bitterness of self, and prayed to vowelmovement-io-yeah, and wept sore. and she vowed a vow, and said, vowelmovement-io-yeah of troops, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give to thine handmaid a man child, then i will give him to vowelmovement-io-yeah all the days of his life, and there will no razor come upon his head. and it came to pass, as she continued praying before vowelmovement-io-yeah, that my-to-eli marked her mouth. now gift-hannah, she worded in her heart; only her lips moved, but her voice was not heard: therefore my-to-eli thought she had been drunken. and my-to-eli said to her, how long wilt thou be drunken? put away thy wine from thee. and gift-hannah answered and said, no, my base-boss, i am a woman of a sorrowful breathwind: i have drunk neither wine nor strong drink, but have poured out my self before vowelmovement-io-yeah. count not thine handmaid for a daughter-housa of in-good-time-fade-belial: for out of the abundance of my bush-talk and grief have i worded hitherto. then my-to-eli answered and said, go in complete: and the these-to of soaking-to-israel grant thee thy petition that thou hast asked of him. and she said, let thine handmaid find grace 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 vowelmovement-io-yeah, and returned, and came to their house to high-region-ramah: and unto-buy-elkanah knew gift-hannah his woman; and vowelmovement-io-yeah remembered her. wherefore it came to pass, when the time was come about after gift-hannah had bright-conceived, that she bare a betweener and called his name to-hearing-samuel, saying, because i have asked him of vowelmovement-io-yeah. and the man unto-buy-elkanah, and all his house, went up to butcher to vowelmovement-io-yeah the yearly butcher, and his vow. but gift-hannah went not up; for she said to her man, i will not go up until child be weaned, and then i will bring him, that he may

appear before vowelmovement-io-yeah, and there abide world. and unto-buy-elkanah her man said to her, do what seemeth thee good; tarry until thou have weaned him; only vowelmovement-io-yeah 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-ephah of flour, and a bottle of wine, and brought him to the alpha-beit-house of vowelmovement-io-yeah in calm-send-shiloh: and child was young, and they slew a bull, and brought child to my-to-eli and she said, oh my base-boss, as thy self liveth, my base-boss, i am the woman that stood by thee here, praying to vowelmovement-io-yeah. for this child i prayed; and vowelmovement-io-yeah hath given me my petition which i asked of him: therefore also i have lent him to vowelmovement-io-yeah; as long as he liveth he will be lent to vowelmovement-io-yeah. and he bowed vowelmovement-io-yeah there.

2

and gift-hannah prayed, and said, my heart cheerth in vowelmovement-io-yeah, mine ray-horn is highed in vowelmovement-io-yeah: my mouth is enlarged over mine enemies; because i cheer in thy safety, there is none perfected as vowelmovement-io-yeah: for there is none beside thee: neither is there any rock like our these-to. talk no more so exceeding tallly; let not arrogance come out of your mouth: for vowelmovement-io-yeah is a these-to of knowledge, and by him actions are weighed. the bows of the hero heros are broken, and they that stumbled are girded with stratagem. they that were full-seven have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many betweeners is waxed feeble. vowel-movement-io-yeah killeth, and maketh alive: he bringeth down to the asking, and bringeth up. vowelmovement-io-yeah doth poor, and doth rich: he bringeth low-tide and lifeth up. he raiseth up the poor out of the dust, and lifeth up the beggar from the dunghill, to set them among generous, and to make them inherit the throne of weight: for the pillars of the land are vowelmovement-io-yeah's, and he hath set the world upon them. he will keep the feet of his kind ones, and the big-shot will be silent in darkness; for by energy will no hero hero. produce-narrower of vowelmovement-io-yeah will be broken to pieces; out of namespaces will he thunder upon them: vowelmovement-io-yeah will judge the ends of the land; and he will give goat-daring to his king, and high the ray-horn of his use-anointed. and unto-buy-elkanah went to high-region-ramah to his house. and child did sook to vowelmovement-io-yeah before my-to-eli the darkener now the betweeners of my-to-eli were betweeners of in-good-time-fade-belial; they knew not vowelmovement-io-yeah. and the priest's crisis-custom with the with-mum was, that, when any man butchered butch, the priest's servant came, while the flesh-soaking was in seething, with a fleshhook of three teeth in his hand; and he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the darkener took for himself. so they did in calm-send-shiloh to all the soaking-to-israelites that came thither. also before they burnt the fat, the priest's servant came, and said to the man that butcherd, give flesh-soaking to roast for the darkener for he will not have sodden flesh-soaking of thee, but raw. and if any man said to him, let them not fail to burn the fat presently, and then take as much as thy self desireth; 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 vowelmovement-io-yeah: for men abhorred the highing of vowelmovement-io-yeah. but to-hearing-

samuel was soaking before vowelmovement-io-yeah, being a child, girded with a linen retriever. moreover his mother did him a little coat, and brought it to him from year to year, when she came up with her man to butcher the yearly butcher. and my-to-eli knee-pooled unto-buy-elkanah and his woman, and said, vowelmovement-io-yeah give thee seed of this woman for the loan which is lent to vowelmovement-io-yeah. and they went to their own home. and vowelmovement-io-yeah visited gift-hannah, so that she bright-conceived, and bare three betweeners and two betweenas. and child to-hearing-samuel grew before vowelmovement-io-yeah. now my-to-eli was very old, and heard all that his betweeners did to all israel; and how they lay 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 visual-re-toil dealings by all this with-mum. nay, my betweeners; for it is no good report that i hear: ye make vowelmovement-io-yeah's with-mum to cross over. if one man miss against another, the judge will judge him: but if a man miss against vowelmovement-io-yeah, who will entreat for him? notwithstanding they hearkened not to the voice of their father, because vowelmovement-io-yeah would slay them. and child to-hearing-samuel grew on and was in favor both with vowelmovement-io-yeah, and also with men. and there came a man of these-to to my-to-eli and said to him, thus saith vowelmovement-io-yeah, did i plainly appear to the house of thy father, when they were in narrows-produce-mizraim-egypt in firawn's house? and did i choose him out of all the branches of soaking-to-israel to be my darkener to up-on mine butcher-place, to burn incense, to wear an retriever before me? and did i give to the house of thy father all the fires of betweeners of israel? wherefore kick ye at my butcher and at mine butchering, which i have directed in my habitation; and weighest thy betweeners on me, to make yourselves fat with the chiefest of all the rest-absorbers of soaking-to-israel my with-mum? wherefore vowelmovement-io-yeah these-to of soaking-to-israel saith, i said indeed that thy house, and the house of thy father, should walk before me world: but now vowelmovement-io-yeah saith, be it void-far from me; for them that weigh me i will weigh, and they that despise me will be lightly esteemed. behold, the days come, that i will cut off thine arm, and the arm of thy father's house, that there will not be an old man in thine house. and thou wilt see an produce-narrower in my habitation, in all the wealth which these-to will give israel: and there will not be an old man in thine house all days. and the man of thine, whom i will not cut off from mine butcher-place, will be to consume thine eyes, and to grieve thine heart: and all the increase of thine house will die in the flower of their age. and this will be a sign to thee, that will come upon thy two betweeners, on handful-shore-hophni and mouth-attempt-pinehas; in one day they will die both of them. and i will raise me up a mum-sticking-withful darkener that will do according to that which is in mine heart and in my mind: and i will build-between him a sure house; and he will bush-talk before mine use-anointed all days. and it will come to pass, that every one that is left in thine house will come and bow to him for a piece of silver and a morsel of bread, and will say, put me, i pray thee, into one of the darkener' offices, that i may eat a piece of bread.

3

and child to-hearing-samuel was soaking to vowelmovement-io-yeah before my-to-eli and vowelmovement-io-yeah word was precious in those days; there was no open vision. and it came to pass at that time, when my-to-eli was laid down in his place, and his eyes began to wax

dim, that he could not see; and ere the lamp of these-to went out in the possibility-hall of vowelmovement-io-yeah, where the gather-box of these-to was, and to-hearing-samuel was laid down to sleep; that vowelmovement-io-yeah called to-hearing-samuel: and he answered, here am i. and he ran to my-to-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 vowelmovement-io-yeah called yet again, to-hearing-samuel. and to-hearing-samuel arose and went to my-to-eli and said, here am i; for thou didst call me. and he answered, i called not, my betweener lie down again. now to-hearing-samuel did not yet know vowelmovement-io-yeah, neither was vowelmovement-io-yeah word yet revealed to him. and vowelmovement-io-yeah called to-hearing-samuel again the third time. and he arose and went to my-to-eli and said, here am i; for thou didst call me. and my-to-eli perceived that vowelmovement-io-yeah had called child. therefore my-to-eli said to to-hearing-samuel, go, lie down: and it will be, if he call thee, that thou will say, word, vowelmovement-io-yeah; for thy worker heareth. so to-hearing-samuel went and lay down in his place. and vowelmovement-io-yeah came, and stood, and called as at other times, to-hearing-samuel, to-hearing-samuel. then to-hearing-samuel answered, word; for thy worker heareth. and vowelmovement-io-yeah said to to-hearing-samuel, behold, i will do a word in israel, at which both the ears of every one that heareth it will tingle. in that day i will perform against my-to-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 critic his house world for the season-answer which he knoweth; because his betweeners made themselves vile, and he restrained them not. and therefore i have swear-sevenced to the house of my-to-eli that the season-answer of eli's house will not be out-ofed with butcher nor rest-absorber world. and to-hearing-samuel lay until the morning, and opened the openings of the alpha-beit-house of vowelmovement-io-yeah. and to-hearing-samuel respected to show my-to-eli the vision. then my-to-eli called to-hearing-samuel, and said, to-hearing-samuel, my betweener and he answered, here am i. and he said, what is the word that vowelmovement-io-yeah hath said to thee? i pray thee hide it not from me: these-to 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-hearing-samuel told him every whit, and hid nothing from him. and he said, it is vowelmovement-io-yeah: let him do what seemeth him good. and to-hearing-samuel grew, and vowelmovement-io-yeah was with him, and did let none of his words fall to the land. and all soaking-to-israel from discuss-court-dan even to well-of-satiated-seven-beersaba knew that to-hearing-samuel was established to be a come-bringer of vowelmovement-io-yeah. and vowelmovement-io-yeah appeared again in calm-send-shiloh: for vowelmovement-io-yeah revealed himself to to-hearing-samuel in calm-send-shiloh by vowelmovement-io-yeah word.

4

and the word of to-hearing-samuel came to all israel. now soaking-to-israel went out against the invade-grieve-palestinians to war, and pitched beside the father-child-stone-help-eben-ezer: and the invade-grieve-palestinians pitched in horizon-aphek. and the invade-grieve-palestinians put themselves in array against israel: and when they joined war, soaking-to-israel was hit before the invade-grieve-palestinians: and they slew of the army in the field about four thousand men. and when the with-mum were come into the camp, the elders of soaking-to-israel said, wherefore hath vowelmovement-io-yeah smitten us

to day before the invade-grieve-palestinians? let us fetch the gather-box of the contract of vowelmovement-io-yeah out of calm-send-shiloh to us, that, when it cometh inward us, it may safe us out of the hand of our enemies. so the with-mum sent us to calm-send-shiloh, that they might bring from thence the gather-box of the contract of vowelmovement-io-yeah of troops, which dwelleth between the inwarders: and the two betweeners of my-to-eli handfull-shore-hophni and mouth-attempt-pinehas, were there with the gather-box of the contract of these-to. and when the gather-box of the contract of vowelmovement-io-yeah came into the camp, all soaking-to-israel shouted with a great shout, so that the land rang again. and when the invade-grieve-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-box of vowelmovement-io-yeah was come into the camp. and the invade-grieve-palestinians were afraid, for they said, these-to 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 these-to? these are the these-to that smote the narrows-produce-mizraim-egyptians with all the plagues in the place-of-word-desert. be strong and quit yourselves like men, o ye invade-grieve-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 invade-grieve-palestinians fought, and soaking-to-israel was smitten, and they fled every man into his tent: and there was a very great hitting; for there fell of soaking-to-israel thirty thousand footmen. and the gather-box of these-to was taken; and the two betweeners of my-to-eli handfull-shore-hophni and mouth-attempt-pinehas, were slain. and there ran a man of righthand-child-benjamin out of the army, and came to calm-send-shiloh the same day with his clothes rent, and with earth upon his head. and when he came, lo, my-to-eli sat upon a seat by the wayside watching: for his heart trembled for the gather-box of these-to. and when the man came into the city, and told it, all the city cried out. and when my-to-eli heard the voice of the crying, he said, what meaneth the voice of this tumult? and the man came in hastily, and told my-to-eli now my-to-eli was ninety and eight years old; and his eyes were dim, that he could not see. and the man said to my-to-eli i am he that came out of the army, and i fled to day out of the army. and he said, what is there done, my betweener and the messenger answered and said, soaking-to-israel is fled before the invade-grieve-palestinians, and there hath been also a great plague among the with-mum, and thy two betweeners also, handfull-shore-hophni and mouth-attempt-pinehas, are dead, and the gather-box of these-to is taken. and it came to pass, when he made mention of the gather-box of these-to, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. and he had criticed soaking-to-israel 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-box of these-to was taken, and that her father in law and her man were dead, she bowed herself and travailed; for her pains came upon her. and about the time of her death the women that stood by her said to her, respect not; for thou hast born a betweener but she answered not, neither did she regard it. and she named child island-of-respect-ichabod, saying, the weight is departed from israel: because the gather-box of these-to was taken, and because of her father in law and her man. and she said, the weight is departed from israel: for the gather-box of these-to is taken.

5

and the invade-grieve-palestinians took the gather-box of these-to, and brought it from the father-child-stone-help-eben-ezer to fire-plunder-ashdod. when the invade-grieve-palestinians took the gather-box of these-to, 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-box of vowelmovement-io-yeah. 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-box of vowelmovement-io-yeah; 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, tread on the threshold of fish-dagon in fire-plunder-ashdod to this day. but the hand of vowelmovement-io-yeah 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-box of the these-to of soaking-to-israel will not abide with us: for his hand is sore upon us, and upon fish-dagon our these-to. they sent therefore and added all the lords of the invade-grieve-palestinians to them, and said, what will we do with the gather-box of the these-to of israel? and they answered, let the gather-box of the these-to of soaking-to-israel be carried about to winepress-gath and they carried the gather-box of the these-to of soaking-to-israel about thither. and it was so, that, after they had carried it about, the hand of vowelmovement-io-yeah was against the city with a very great destruction: and he hit the men of the city, both small and great, and they had emerods in their secret parts. therefore they sent the gather-box of these-to to essence-futile-ekron. and it came to pass, as the gather-box of these-to came to essence-futile-ekron, that the essence-futile-ekronites cried out, saying, they have brought about the gather-box of the these-to of soaking-to-israel to us, to slay us and our with-mum. so they sent and added together all the lords of the invade-grieve-palestinians, and said, send away the gather-box of the these-to of israel, and let it go again to his own place, that it slay us not, and our with-mum: for there was a deadly destruction throughout all the city; the hand of these-to was very heavy there. and the men that died not were smitten with the emerods: and the cry of the city went up to namespaces

6

and the gather-box of vowelmovement-io-yeah was in the field of the invade-grieve-palestinians seven months. and the invade-grieve-palestinians called for the darkener and the magicians, saying, what will we do to the gather-box of vowelmovement-io-yeah? tell us wherewith we will send it to his place. and they said, if ye send away the gather-box of the these-to of israel, send it not empty; but in any wise return him a fault: then ye will be healed, and it will be known to you why his hand is not removed from you. then said they, what will be the fault which we will return to him? they answered, five golden emerods, and five golden mice, according to the count of the lords of the invade-grieve-palestinians: for one plague was on you all, and on your lords. wherefore ye will do images of your emerods, and images of your mice that destroy the land; and ye will give weight to the these-to of israel: peradventure he will lighten his hand from off you, and from off your these-to, and from off your land.

wherefore then do ye lighten your hearts, as the narrows-produce-mizraim-egyptians and big-house-firawn weightened their hearts? when he had wrought wonderfully among them, did they not send the people, and they departed? now therefore do a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: and take the gather-box of vowelmovement-io-yeah, and lay it upon the cart; and put the items of gold, which ye return him for a faultier, in a coffer by the side thereof; and send it away, that it may go. and see, if it goeth up by the way of his own coast to house-sun-beadle-bethshemesh, then he hath done us this great visual-re-toil: but if not, then we will know that it is not his hand that smote us: it was a chance that happened to us. and the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home: and they laid the gather-box of vowelmovement-io-yeah upon the cart, and the coffer with the mice of gold and the images of their emerods. and the kine took the straight way to the way of house-sun-beadle-bethshemesh, and went along the highway, lowing as they went, and turned not aside to the soaking hand or to the left; and the lords of the invade-grieve-palestinians went after them to the border of house-sun-beadle-bethshemesh. and they of house-sun-beadle-bethshemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the gather-box, and cheered to see it. and the cart came into the field of vowel-safe-yeah-iosua, a house-of-sun-bethshemite, and stood there, where there was a great stone: and they hatched the wood of the cart, and up-oned the kine a up-on to vowelmovement-io-yeah. and the borrow-join-levites took down the gather-box of vowelmovement-io-yeah, and the coffer that was with it, wherein the items of gold were, and put them on the great stone: and the men of house-sun-beadle-bethshemesh uponed up-ons and butcherd butchers the same day to vowelmovement-io-yeah. and when the five lords of the invade-grieve-palestinians had seen it, they returned to essence-futile-ekron the same day. and these are the golden emerods which the invade-grieve-palestinians returned for a faultier to vowelmovement-io-yeah; for fire-plunder-ashdod one, for courage-goat-gaza one, for fire-shame-askelon one, for winepress-gath one, for essence-futile-ekron one; and the golden mice, according to the count of all the cities of the invade-grieve-palestinians belonging to the five lords, both of fenced cities, and of field village-out-ofs, even to the great stone of wear-out-vapor-habil whereon they set down the gather-box of vowelmovement-io-yeah: which stone remaineth to this day in the field of vowel-safe-yeah-iosua, the house-of-sun-bethshemite. and he hit the men of house-sun-beadle-bethshemesh, because they had looked into the gather-box of vowelmovement-io-yeah, even he hit of the with-mum fifty thousand and seventy men: and the with-mum lamented, because vowelmovement-io-yeah had hit many of the with-mum with a great hitting. and the men of house-sun-beadle-bethshemesh said, who is able to stand before this perfected vowelmovement-io-yeah these-to? and to whom will he go up from us? and they sent messengers to the inhabitants of forests-city-kirjath-jearim, saying, the invade-grieve-palestinians have brought again the gather-box of vowelmovement-io-yeah; come ye down, and fetch it up to you.

7

and the men of forests-city-kirjath-jearim came, and fetched up the gather-box of vowelmovement-io-yeah, and brought it into the house of my-dad-contribute-abinadab in the hill, and perfected unto-stop-eleazar his betweener to keep the gather-box of vowelmovement-io-

yeah. and it came to pass, while the gather-box abode in forests-city-kirjath-jearim, that the time was long; for it was twenty years: and all the house of soaking-to-israel lamented after vowelmovement-io-yeah. and to-hearing-samuel spake to all the house of israel, saying, if ye do return to vowelmovement-io-yeah with all your hearts, then put away the strange-substantial these-to and star-sex'n'war-ahstaroth from among you, and prepare your hearts to vowelmovement-io-yeah, and work for him only: and he will deliver you out of the hand of the invade-grieve-palestinians. then betweeners of soaking-to-israel did put away proprietary-baalim and star-sex'n'war-ahstaroth, and workd vowelmovement-io-yeah only. and to-hearing-samuel said, gather all soaking-to-israel to expect-cover-mizpeh, and i will pray for you to vowelmovement-io-yeah. and they gathered together to expect-cover-mizpeh, and drew water, and poured it out before vowelmovement-io-yeah, and fasted on that day, and said there, we have missed against vowelmovement-io-yeah. and to-hearing-samuel critid betweeners of soaking-to-israel in expect-cover-mizpeh. and when the invade-grieve-palestinians heard that betweeners of soaking-to-israel were gathered together to expect-cover-mizpeh, the lords of the invade-grieve-palestinians went up against israel. and when betweeners of soaking-to-israel heard it, they were afraid of the invade-grieve-palestinians. and betweeners of soaking-to-israel said to to-hearing-samuel, cease not to cry to vowelmovement-io-yeah our these-to for us, that he will safe us out of the hand of the invade-grieve-palestinians. and to-hearing-samuel took a sucking lamb, and up-oned it for a up-on wholly to vowelmovement-io-yeah: and to-hearing-samuel cried to vowelmovement-io-yeah for israel; and vowelmovement-io-yeah heard him. and as to-hearing-samuel was uponing the up-on, the invade-grieve-palestinians drew near to war against israel: but vowelmovement-io-yeah thundered with a great thunder on that day upon the invade-grieve-palestinians, and discomfited them; and they were smitten before israel. and the men of soaking-to-israel went out of expect-cover-mizpeh, and pursued the invade-grieve-palestinians, and hit them, until they came under house-of-pillow-bethcar. then to-hearing-samuel took a stone, and set it between expect-cover-mizpeh and tooth-shen, and called the name of it the-father-child-stone-help-eben-ezer, saying, hitherto hath vowelmovement-io-yeah safetied us. so the invade-grieve-palestinians were surrendered, and they came no more into the coast of israel: and the hand of vowelmovement-io-yeah was against the invade-grieve-palestinians all the days of to-hearing-samuel. and the cities which the invade-grieve-palestinians had taken from soaking-to-israel were completed to israel, from essence-futile-ekron even to winepress-gath and the coasts thereof did soaking-to-israel deliver out of the hands of the invade-grieve-palestinians. and there was complete between soaking-to-israel and the talker-amorites. and to-hearing-samuel critid soaking-to-israel all the days of his life. and he went from year to year in circuit to house-unto-bethel, and roll-gilgal, and expect-cover-mizpeh, and critid soaking-to-israel in all those places. and his return was to high-region-ramah; for there was his house; and there he critid israel; and there he build-betweened a butcher-place to vowelmovement-io-yeah.

8

and it came to pass, when to-hearing-samuel was old, that he made his betweeners critics over israel. now the name of his firstborn was yo-to-joel; and the name of his second, my-dad-yeah-abiah: they were critics in well-of-satiated-seven-beersaba. and his betweeners walked not in

his ways, but turned aside after lucre, and took bribes, and perverted crisis then all the elders of soaking-to-israel gathered themselves together, and came to to-hearing-samuel to high-region-ramah, and said to him, behold, thou art old, and thy betweeners walk not in thy ways: now make us a king to critic us like all the nations. but the word displeased to-hearing-samuel, when they said, give us a king to critic us. and to-hearing-samuel prayed to vowelmovement-io-yeah. and vowelmovement-io-yeah said to to-hearing-samuel, hearken to the voice of the with-mum in all that they say to thee: for they have not rejected thee, but they have rejected me, that i should not king over them. according to all the doings which they have done since the day that i brought them up out of narrow-produce-mizraim-egypt even to this day, wherewith they have forsaken me, and workd other these-to, so do they also to thee. now therefore hearken to their voice: howbeit yet protest solemnly to them, and show them the crisis of the king that will king over them. and to-hearing-samuel told all the words of vowelmovement-io-yeah to the with-mum that asked of him a king. and he said, this will be the crisis of the king that will king over you: he will take your betweeners, and appoint them for himself, for his chariots, and to be his horsemen; and some will run before his chariots. and he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to do his items of war, and items of his chariots. and he will take your 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 vowelmovement-io-yeah will not hear you in that day. nevertheless the with-mum refused to hear the voice of to-hearing-samuel; 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 critic us, and go out before us, and fight our wars. and to-hearing-samuel heard all the words of the with-mum, and he rehearsed them in the ears of vowelmovement-io-yeah. and vowelmovement-io-yeah said to to-hearing-samuel, hearken to their voice, and make them a king. and to-hearing-samuel said to the men of israel, go ye every man to his city.

9

now there was a hero of righthand-child-benjamin, whose name was ring-tinkle-kish, betweener of my-father-to-abi-el, betweener of bundle-zeror, betweener of firstborn-bechorath, betweener of bake-aphiah, a righthand-child-benjamin, a hero of stratagem. and he had a betweener whose name was ask-talut, a choice young man, and a goodly: and there was not among betweeners of soaking-to-israel a goodlier person than he: from his shoulders and tall-upward he was taller than any of the with-mum. and the asses of ring-tinkle-kish ask-talut's father were lost. and ring-tinkle-kish said to ask-talut his betweener take now one of the servants with thee, and arise, go seek the asses. and he crossed through mount gray-fruitful-ephraim, and crossed through the land of trio-shal-isha, but they found them not: then they crossed through the land of leaves-shalim, and there they were not: and he crossed through the land of the righthand-child-benjamites, but they found them not. and when they were come to the land of nectar-zuph, ask-talut said to his ser-

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

out both of them, he and to-hearing-samuel, abroad, and as they were going down to the end of the city, to-hearing-samuel said to ask-talut, bid the servant cross on before us, (and he crossed on but stand thou still a while, that i may show thee the word of these-to.

10

then to-hearing-samuel took a vial of oil, and poured it upon his head, and kissed him, and said, is it not because vowelmovement-io-yeah hath use-anointed thee to be captain over his inheritance? when thou art departed from me to day, then thou wilt find two men by 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 care of the asses, and sorroweth for you, saying, what will i do for my betweneer then will thou go on forward from thence, and thou will come to the plain of tell-tabor, and there will meet thee three men going up to these-to to house-unto-bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: and they will salute thee, and give thee two loaves of bread; which thou wilt receive of their hands. after that thou will come to the hill of these-to, where is the garrison of the invade-grieve-palestinians: and it will come to pass, when thou art come thither to the city, that thou wilt meet a company of come-bringers coming down from the high place with a psaltery, and a tabret, and a void-pipe, and a harp, before them; and they will bring: and breathwind of vowelmovement-io-yeah will come upon thee, and thou wilt bring with them, and will be turned into another man. and let it be, when these signs are come to thee, that thou do as occasion work for thee; for these-to is with thee. and thou wilt go down before me to roll-gilgal; and, behold, i will come down to thee, to upon up-ons, and to butcher butchers of completes: seven days will thou tarry, till i come to thee, and show thee what thou wilt do. and it was so, that when he had turned his back to go from to-hearing-samuel, these-to gave him another heart: and all those signs came to pass that day. and when they came thither to the hill, behold, a company of come-bringers met him; and breathwind of these-to came upon him, and he brought among them. and it came to pass, when all that knew him beforetime saw that, behold, he brought among the come-bringers, then the with-mum said one to another, what is this that is come to betweneer of ring-tinkle-kish? is ask-talut also among the come-bringers? and one of the same place answered and said, but who is their father? therefore it became a proverb-rule, is ask-talut also among the come-bringers? and when he had made an end of bringing, he came to the high place. and ask-talut's uncle said to him and to his servant, whither went ye? and he said, to seek the asses: and when we saw that they were no where, we came to to-hearing-samuel. and ask-talut's uncle said, tell me, i pray thee, what to-hearing-samuel said to you. and ask-talut said to his uncle, he told us plainly that the asses were found. but of the matter of the kingdom, whereof to-hearing-samuel worded, he told him not. and to-hearing-samuel called the with-mum together to vowelmovement-io-yeah to expect-cover-mizpeh; and said to betweneers of israel, thus saith vowelmovement-io-yeah these-to of israel, i brought up soaking-to-israel out of narrows-produce-mizraim-egypt, and delivered you out of the hand of the narrows-produce-mizraim-egyptians, and out of the hand of all kingdoms, and of them that pressured you: and ye have this day rejected your these-to, who himself safed you out of all your adversities and your tribulations; and ye have said to him, nay, but set a king over us. now therefore present yourselves before vowelmovement-io-

yeah by your branches, and by your thousands. and when to-hearing-samuel had caused all the branches of soaking-to-israel to come near, the branch of righthand-child-benjamin was captured. when he had caused the branch of righthand-child-benjamin to come near by their families, the family of matri was captured, and ask-talut betweneer of ring-tinkle-kish was captured: and when they sought him, he could not be found. therefore they inquired of vowelmovement-io-yeah further, if the man should yet come thither. and vowelmovement-io-yeah answered, behold he hath hid himself among the items. and they ran and fetched him thence: and when he stood among the with-mum, he was taller than any of the with-mum from his shoulders and tall-upward. and to-hearing-samuel said to all the with-mum, see ye him whom vowelmovement-io-yeah hath chosen, that there is none like him among all the with-mum? and all the with-mum shouted, and said, these-to safe the king. then to-hearing-samuel recounted the with-mum the crisis of the kingdom, and wrote it in a recount-scroll, and laid it up before vowelmovement-io-yeah. and to-hearing-samuel sent all the with-mum away, every man to his house. and ask-talut also went home to hill-gibeah; and there went with him a band of men, whose hearts these-to had touched. but betweneers of in-good-time-fade-belial said, how will this man save us? and they despised him, and brought no presents. but he held his peace.

11

then serpent-guess-nahash the with-ammonite came up, and encamped against dry-roll-ever-jabeshgilead: and all the men of dry-jabesh said to serpent-guess-nahash, make a contract with us, and we will work for 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 soaking eyes, and lay it for a reproach upon all israel. and the elders of dry-jabesh said to him, give us seven days' respite, that we may send messengers to all the coasts of israel: and then, if there be no man to safe us, we will come out to thee. then came the messengers to hill-gibeah of ask-talut, and told the tidings in the ears of the with-mum: and all the with-mum lifted up their voices, and wept. and, behold, ask-talut came after the cattle out of the field; and ask-talut said, what aileth the with-mum that they weep? and they recounted him the tidings of the men of dry-jabesh and breathwind of these-to came upon ask-talut when he heard those tidings, and his nose-anger was kindled greatly. and he took a yoke of cattle, and chunked them in chunks, and sent them throughout all the coasts of soaking-to-israel by the hands of messengers, saying, whosoever cometh not forth after ask-talut and after to-hearing-samuel, so will it be done to his cattle. and the fear of vowelmovement-io-yeah fell on the with-mum, and they came out with one consent. and when he numbered them in sprinkle-lightening-bezek, betweneers of soaking-to-israel were three hundred thousand, and the men of vowel-yeah-acknowledge-iodah thirty thousand. and they said to the messengers that came, thus will ye say to the men of dry-roll-ever-jabeshgilead, to morrow, by that time the sun be hot, ye will have safety. 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 come out to you, and ye will do with us all that seemeth good to you. and it was so on the morrow, that ask-talut put the with-mum in three companies; and they came into the midst of the camp in the morning watch, and slew the with-ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together. and the with-mum said to to-hearing-samuel, who is he that

said, will ask-talut king over us? bring the men, that we may put them to death. and ask-talut said, there will not a man be put to death this day: for to day vowelmovement-io-yeah hath wrought safety in israel. then said to-hearing-samuel to the with-mum, come, and let us go to roll-gilgal, and renew the kingdom there. and all the with-mum went to roll-gilgal; and there they made ask-talut king before vowelmovement-io-yeah in roll-gilgal; and there they butcherd butchers of completes before vowelmovement-io-yeah; and there ask-talut and all the men of soaking-to-israel cheerd greatly.

12

and to-hearing-samuel said to all israel, 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 childhood to this day. behold, here i am: witness against me before vowelmovement-io-yeah, and before his use-anointed: whose ox have i taken? or whose ass have i taken? or whom have i exploited? whom have i exploited? or of whose hand have i received any out-of-bribe to blind mine eyes therewith? and i will restore it you. and they said, thou hast not exploited us, nor exploited us, neither hast thou taken ought of any man's hand. and he said to them, vowelmovement-io-yeah is witness against you, and his use-anointed is witness this day, that ye have not found ought in my hand. and they answered, he is witness. and to-hearing-samuel said to the with-mum, it is vowelmovement-io-yeah that advanced draw-out-musa and gather-box-harun, and that brought your fathers up out of the land of narrows-produce-mizraim-egypt. now therefore stand still, that i may reason with you before vowelmovement-io-yeah of all the right acts of vowelmovement-io-yeah, which he did to you and to your fathers. when heel-tipple-yakub was come into narrows-produce-mizraim-egypt, and your fathers cried to vowelmovement-io-yeah, then vowelmovement-io-yeah sent draw-out-musa and gather-box-harun, which brought forth your fathers out of narrows-produce-mizraim-egypt, and made them dwell in this place. and when they forgat vowelmovement-io-yeah their these-to, he sold them into the hand of kaiser-sisera, captain of the troop of yard-hazor, and into the hand of the invade-grieve-palestinians, and into the hand of the king of from-father-moab, and they fought against them. and they cried to vowelmovement-io-yeah, and said, we have missed, because we have forsaken vowelmovement-io-yeah, and have workd proprietary-baalim and star-sex'n'war-ahstaroth: but now deliver us out of the hand of our enemies, and we will work for thee. and vowelmovement-io-yeah sent cut-down-owner-gerub-baal, and in-discuss-bedan, and open-jephthah, and to-hearing-samuel, 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-ammun came against you, ye said to me, nay; but a king will king over us: when vowelmovement-io-yeah your these-to was your king. now therefore behold the king whom ye have chosen, and whom ye have asking! and, behold, vowelmovement-io-yeah hath set a king over you. if ye will respect vowelmovement-io-yeah, and work for him, and hear his voice, and not rebel against the mouth of vowelmovement-io-yeah, then will both ye and also the king that kingeth over you continue following vowelmovement-io-yeah your these-to: but if ye will not hear the voice of vowelmovement-io-yeah, but rebel against the mouth of vowelmovement-io-yeah, then will the hand of vowelmovement-io-yeah be against you,

as it was against your fathers. now therefore stand and see this great word, which vowelmovement-io-yeah will do before your eyes. is it not wheat harvest to day? i will call to vowelmovement-io-yeah, and he will send thunder and rain; that ye may perceive and see that your visual-re-toil is great, which ye have done in the eyes of vowelmovement-io-yeah, in asking you a king. so to-hearing-samuel called to vowelmovement-io-yeah; and vowelmovement-io-yeah sent thunder and rain that day: and all the with-mum greatly respected vowelmovement-io-yeah and to-hearing-samuel. and all the with-mum said to to-hearing-samuel, pray for thy workers to vowelmovement-io-yeah thy these-to, that we die not: for we have added to all our misses this visual-re-toil, to ask us a king. and to-hearing-samuel said to the with-mum, respect not: ye have done all this visual-re-toil: yet turn not aside from following vowelmovement-io-yeah, but work for vowelmovement-io-yeah with all your heart; and turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain. for vowelmovement-io-yeah will not forsake his with-mum for his great name's sake: because it hath pleased vowelmovement-io-yeah to do you his with-mum. moreover as for me, these-to void that i should miss against vowelmovement-io-yeah in ceasing to pray for you: but i will teach you the good and the soaking way: only respect vowelmovement-io-yeah, and work for him in truth with all your heart: for consider how great things he hath done for you. but if ye will still do wickedly, ye will be consumed, both ye and your king.

13

ask-talut kinged one year; and when he had kinged two years over israel, ask-talut chose him three thousand men of israel; whereof two thousand were with ask-talut in withered-michmash and in mount house-unto-bethel, and a thousand were with vowel-yeah-given-ionathan in hill-gibeah of righthand-child-benjamin: and the remainder of the with-mum he sent every man to his tent. and vowel-yeah-given-ionathan hit the garrison of the invade-grieve-palestinians that was in small-hill-geba, and the invade-grieve-palestinians heard of it. and ask-talut blew the mouthpiece-horn throughout all the land, saying, let the cross-over-hebrews hear. and all soaking-to-israel heard say that ask-talut had smitten a garrison of the invade-grieve-palestinians, and that soaking-to-israel also was had in abomination with the invade-grieve-palestinians. and the with-mum were called together after ask-talut to roll-gilgal. and the invade-grieve-palestinians added themselves together to fight with israel, thirty thousand chariots, and six thousand horsemen, and with-mum as the sand which is on the sea shore in multitude: and they came up, and pitched in withered-michmash, eastward from house-of-power-beth-aven. when the men of soaking-to-israel saw that they were in a strait, (for the with-mum were distressed,) then the with-mum did hide themselves in caves, and in thickets, and in rocks, and in in-whats, and in pits. and some of the cross-over-hebrews crossed over its-going-down-jordan to the land of tell-luck-gad and roll-until-gilead. as for ask-talut, he was yet in roll-gilgal, and all the with-mum followed him trembling. and he tarried seven days, according to the set time that to-hearing-samuel had appointed: but to-hearing-samuel came not to roll-gilgal; and the with-mum were scattered from him. and ask-talut said, bring hither a up-on to me, and completes. and he uponed the up-on. and it came to pass, that as soon as he had made an end of up-oning the up-on, behold, to-hearing-samuel came; and ask-talut went out to meet him, that he might salute him. and to-hearing-samuel said, what hast thou done? and ask-talut said, be-

cause i saw that the with-mum were scattered from me, and that thou camest not within the days appointed, and that the invade-grieve-palestinians added themselves together at withered-michmash; therefore said i, the invade-grieve-palestinians will come down now upon me to roll-gilgal, and i have not made supplication to vowel-movement-io-yeah: i forced myself therefore, and uponed a up-on. and to-hearing-samuel said to ask-talut, thou hast done foolishly: thou hast not kept the directive of vowel-movement-io-yeah thy these-to, which he directed thee: for now would vowel-movement-io-yeah have established thy kingdom upon soaking-to-israel world. but now thy kingdom will not continue: vowel-movement-io-yeah hath sought him a man after his own heart, and vowel-movement-io-yeah hath directed him to be captain over his with-mum, because thou hast not kept that which vowel-movement-io-yeah directed thee. and to-hearing-samuel arose, and gat him up from roll-gilgal to hill-gibeah of righthand-child-benjamin. and ask-talut numbered the with-mum that were present with him, about six hundred men. and ask-talut, and vowel-yeah-given-ionathan his betweener and the with-mum that were present with them, abode in hill-gibeah of righthand-child-benjamin: but the invade-grieve-palestinians encamped in withered-michmash. and the destroyers came out of the camp of the invade-grieve-palestinians in three companies: one camp turned to the way that leadeth to ash-ore-ophrah, to the land of fox-shual: and another company turned the way to house-of-wrath-bethoron; and another company turned to the way of the border that looketh to the valley of swollen-zeboim toward the place-of-word-desert. now there was no smith found throughout all the land of israel: for the invade-grieve-palestinians said, lest the cross-over-hebrews do them blades or spears: but all the soaking-to-israelites went down to the invade-grieve-palestinians, to sharpen every man his share, and his coulter, and his axe, and his mattock. yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads. so it came to pass in the day of war, that there was neither blade nor spear found in the hand of any of the with-mum that were with ask-talut and vowel-yeah-given-ionathan: but with ask-talut and with vowel-yeah-given-ionathan his betweener was there found. and the post of the invade-grieve-palestinians crossed out to the cross-over of withered-michmash.

14

now it crossed to cross upon a day, that vowel-yeah-given-ionathan betweener of ask-talut said to the young man that bare his items, come, and let us to the invade-grieve-palestinians' post, that is on cross-over. but he told not his father. and ask-talut tarried in the uttermost part of hill-gibeah under a pomegranate tree which is in throat-mignon: and the with-mum that were with him were about six hundred men; and my-bro-vowel-yeah-ahiah, betweener of my-bro-good-ahitub, island-of-respect-ich-abod's brother, betweener of mouth-attempt-pinehas, betweener of my-to-eli vowel-movement-io-yeah's darkener in calm-send-shiloh, wearing an retriever. and the with-mum knew not that vowel-yeah-given-ionathan was gone. and between the cross-overs, by which vowel-yeah-given-ionathan sought to to the invade-grieve-palestinians' post, there was a sharp rock on the one side, and a sharp rock on the cross-over: and the name of the one was mud-fineline-bozez, and the name of the other bush-seneh. the forefront of the one was situate northward over against withered-michmash, and the other southward over against hill-gibeah. and vowel-yeah-given-ionathan said to the young man that bare his items, come, and let us to the post of these foreskinned: it may be that

vowel-movement-io-yeah will work for us: for there is no restraint to vowel-movement-io-yeah to safe by many or by few. and his itembearer said to him, do all that is in thine heart: turn thee; behold, i am with thee according to thy heart. then said vowel-yeah-given-ionathan, behold, we will cross over to these men, and we will discover ourselves to them. if they say thus to us, tarry until we come to you; then we will stand still in our place, and will not go up to them. but if they say thus, come up to us; then we will go up: for vowel-movement-io-yeah hath delivered them into our hand: and this will be a sign to us. and both of them discovered themselves to the post of the invade-grieve-palestinians: and the invade-grieve-palestinians said, behold, the cross-over-hebrews come forth out of the holes where they had hid themselves. and the men of the post answered vowel-yeah-given-ionathan and his itembearer, and said, come up to us, and we will show you a word. and vowel-yeah-given-ionathan said to his itembearer, come up after me: for vowel-movement-io-yeah hath delivered them into the hand of israel. and vowel-yeah-given-ionathan climbed up upon his hands and upon his feet, and his itembearer after him: and they fell before vowel-yeah-given-ionathan; and his itembearer slew after him. and that first hitting, which vowel-yeah-given-ionathan and his itembearer did, was about twenty men, within as it were an half acre of field, which a yoke of oxen might plow. and there was trembling in the camp, in the field, and among all the with-mum: the post, and the destroyers, they also trembled, and the land quaked: so it was a very great trembling. and the watchmen of ask-talut in hill-gibeah of righthand-child-benjamin looked; and, behold, the multitude melted away, and they went on beating down one another. then said ask-talut to the with-mum that were with him, number now, and see who is gone from us. and when they had numbered, behold, vowel-yeah-given-ionathan and his itembearer were not there. and ask-talut said to my-bro-vowel-yeah-ahiah, bring hither the gather-box of these-to. for the gather-box of these-to was at that time with betweeners of israel. and it came to pass, while ask-talut worded to the darkener that the noise that was in the camp of the invade-grieve-palestinians went on and increased: and ask-talut said to the darkener withdraw thine hand. and ask-talut and all the with-mum that were with him assembled themselves, and they came to the war: and, behold, every man's blade was against his fellow, and there was a very great discomfiture. moreover the cross-over-hebrews that were with the invade-grieve-palestinians before that time, which crossed up with them into the camp from the country round about, even they also turned to be with the soaking-to-israelites that were with ask-talut and vowel-yeah-given-ionathan. likewise all the men of soaking-to-israel which had hid themselves in mount gray-fruitful-ephraim, when they heard that the invade-grieve-palestinians fled, even they also followed hard after them in the war. so vowel-movement-io-yeah safed soaking-to-israel that day: and the war crossed over to house-of-power-beth-aven. and the men of soaking-to-israel were distressed that day: for ask-talut had adjured the with-mum, saying, cursed be the man that eateth any food until evening, that i may be avenged on mine enemies. so none of the with-mum tasted any food. and all they of the field came to a wood; and there was honey upon the land. and when the with-mum were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the with-mum respected the oath-seven. but vowel-yeah-given-ionathan heard not when his father charge-sevend the with-mum with the oath-seven: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened. then answered one of the

with-mum, and said, thy father straitly charge-sevend the with-mum with an oath-seven, saying, curse-sevend be the man that eateth any food this day. and the with-mum were faint. then said vowel-yeah-given-ionathan, my father hath troubled the land: see, i pray you, how mine eyes have been enlightened, because i tasted a little of this honey. how much more, if haply the with-mum had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater hitting among the invade-grieve-palestinians? and they hit the invade-grieve-palestinians that day from withered-michmash to ram-male-sheep-ajalon: and the with-mum were very faint, and the with-mum flew upon the spoil, and took sheep, and cattle, and calves, and slew them on the land: and the with-mum did eat them with the blood. then they told ask-talut, saying, behold, the with-mum miss against vowelmovement-io-yeah, in that they eat with the blood. and he said, ye have transgressed: roll a great stone to me this day. and ask-talut said, disperse yourselves among the with-mum, 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 vowel-movement-io-yeah in eating with the blood. and all the with-mum brought every man his ox with him that night, and slew them there. and ask-talut build-betweened an butcher-place to vowelmovement-io-yeah: the same was the first butcher-place that he build-betweened to vowel-movement-io-yeah. and ask-talut said, let us go down after the invade-grieve-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 these-to. and ask-talut asked counsel of these-to, will i go down after the invade-grieve-palestinians? wilt thou deliver them into the hand of israel? but he answered him not that day. and ask-talut said, draw ye near hither, all the chief of the with-mum: and know and see wherein this miss hath been this day. for, as vowelmovement-io-yeah liveth, which safeth israel, though it be in vowel-yeah-given-ionathan my betweener he will surely die. but there was not a man among all the with-mum that answered him. then said he to all israel, be ye on one side, and i and vowel-yeah-given-ionathan my betweener will be on cross-over. and the with-mum said to ask-talut, do what seemeth good to thee. therefore ask-talut said to vowelmovement-io-yeah these-to of israel, give a sound lot. and ask-talut and vowel-yeah-given-ionathan were captured: but the with-mum escaped. and ask-talut said, cast lots between me and vowel-yeah-given-ionathan my betweener and vowel-yeah-given-ionathan was captured. then ask-talut said to vowel-yeah-given-ionathan, tell me what thou hast done. and vowel-yeah-given-ionathan told him, and said, i did but taste a little honey with the end of the rod that was in mine hand, and lo, i must die. and ask-talut answered, these-to do so and more also: for thou wilt surely die, vowel-yeah-given-ionathan. and the with-mum said to ask-talut, will vowel-yeah-given-ionathan die, who hath wrought this great safety in israel? these-to void: as vowelmovement-io-yeah liveth, there will not one hair of his head fall to the land; for he hath wrought with these-to this day. so the with-mum rescued vowel-yeah-given-ionathan, that he died not. then ask-talut went up from following the invade-grieve-palestinians: and the invade-grieve-palestinians went to their own place. so ask-talut captered the kingdom over israel, and fought against all his enemies on every side, against from-father-moab, and against betweeners of with-ammon, and against man-red-edom, and against the kings of engorged-zobah, and against the invade-grieve-palestinians: and whithersoever he turned himself, he vexed them. and he gathered an stratagem, and

hit the labour-king-amalekites, and delivered soaking-to israel out of the hands of them that spoiled them. now the betweeners of ask-talut were vowel-yeah-given-ionathan, and safe-ishui, and my-noble-moloch-king-melchishua: and the names of his two betweenas were these; the name of the firstborn maximum-merab, and the name of the younger who-can-michal: and the name of ask-talut's woman was my-brother-pleasant-ahinoam, the daughter-housa of my-brother-of-wood-ahimaaz: and the name of the captain of his troop was my-dad-candle-abner, betweener of candle-ner ask-talut's uncle. and ring-tinkle-kish was the father of ask-talut; and candle-ner the father of my-dad-candle-abner was betweener of my-father-to-abel. and there was strong war against the invade-grieve-palestinians all the days of ask-talut: and when ask-talut saw any strong hero, or any betweener of stratagem, he took him to him.

15

to-hearing-samuel also said to ask-talut, vowelmovement-io-yeah sent me to use-anoint thee to be king over his with-mum, over israel: now therefore hearken thou to the voice of the words of vowelmovement-io-yeah. thus saith vowelmovement-io-yeah of troops, i remember that which labour-king-amalek did to israel, how he laid wait for him in the way, when he came up from narrows-produce-mizraim-egypt. now go and hit labour-king-amalek, and fishing-net-destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. and ask-talut gathered the with-mum together, and numbered them in patches-lamb-telaim, two hundred thousand footmen, and ten thousand men of vowel-yeah-acknowledge-iodah. and ask-talut came to a city of labour-king-amalek, and laid wait in the valley. and ask-talut said to the nest-buy-kenites, go, depart, get you down from among the labour-king-amalekites, lest i destroy you with them: for ye showed kindness to all betweeners of israel, when they came up out of narrows-produce-mizraim-egypt. so the nest-buy-kenites departed from among the labour-king-amalekites. and ask-talut hit the labour-king-amalekites from cake-sick-havilah until thou comest to wall-shur, that is over against narrows-produce-mizraim-egypt. and he took roof-agag the king of the labour-king-amalekites alive, and fishing-net-destroyed all the with-mum with the edge of the blade. but ask-talut and the with-mum spared 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 vowelmovement-io-yeah word to to-hearing-samuel, saying, i repenteth me that i have set up ask-talut to be king: for he is turned back from following me, and hath not performed my words. and it grieved to-hearing-samuel; and he cried to vowelmovement-io-yeah all night. and when to-hearing-samuel rose early to meet ask-talut in the morning, it was told to-hearing-samuel, saying, ask-talut crossed to damp-unripe-grain-carmel, and, behold, he set him up a place, and is gone about, and crossed on and gone down to roll-gilgal. and to-hearing-samuel came to ask-talut: and ask-talut said to him, knee-pooled be thou of vowelmovement-io-yeah: i have performed the saying of vowelmovement-io-yeah. and to-hearing-samuel said, what meaneth then this bleating of the sheep in mine ears, and the lowing of the cattle which i hear? and ask-talut said, they have brought them from the labour-king-amalekites: for the with-mum spared the best of the sheep and of the cattle, to butcher to vowelmovement-io-yeah thy these-to; and the remainder we have fishing-net-destroyed. then to-hearing-samuel said to ask-talut, stay,

and i will tell thee what vowelmovement-io-yeah hath said to me this night. and he said to him, say on and to-hearing-samuel said, when thou wast little in thine own eyes, wast thou not made the head of the branches of israel, and vowelmovement-io-yeah use-anointed thee king over israel? and vowelmovement-io-yeah sent thee on a journey, and said, go and fishing-net-destroy the missers the labour-king-amalekites, and fight against them until they be consumed. wherefore then didst thou not hear the voice of vowelmovement-io-yeah, but didst fly upon the spoil, and didst visual-re-toil in the eyes of vowelmovement-io-yeah? and ask-talut said to to-hearing-samuel, yea, i have heard the voice of vowelmovement-io-yeah, and have gone the way which vowelmovement-io-yeah sent me, and have brought roof-agag the king of labour-king-amalek, and have fishing-net-destroyed the labour-king-amalekites. but the with-mum took of the spoil, sheep and cattle, the chief of the things which should have been fishing-net-destroyed, to butcher to vowelmovement-io-yeah thy these-to in roll-gilgal. and to-hearing-samuel said, hath vowelmovement-io-yeah as great delight in up-sons and butchers, as in hearing the voice of vowelmovement-io-yeah? 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 hast rejected vowelmovement-io-yeah word, he hath also rejected thee from being king. and ask-talut said to to-hearing-samuel, i have missed: for i have crossed over the saying of vowelmovement-io-yeah, and thy words: because i respected the with-mum, and heard their voice. now therefore, i pray thee, pardon my miss and turn again with me, that i may bow vowelmovement-io-yeah. and to-hearing-samuel said to ask-talut, i will not return with thee: for thou hast rejected vowelmovement-io-yeah word, and vowelmovement-io-yeah hath rejected thee from being king over israel. and as to-hearing-samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. and to-hearing-samuel said to him, vowelmovement-io-yeah hath rent the kingdom of soaking-to-israel from thee this day, and hath given it to a in-sight of thine, that is good from thou. and also the strength of soaking-to-israel will not lie nor repent: for he is not a man, that he should repent. then he said, i have missed: yet weigh me now, i pray thee, before the elders of my with-mum, and before israel, and turn again with me, that i may bow vowelmovement-io-yeah thy these-to. so to-hearing-samuel turned again after ask-talut; and ask-talut bowed vowelmovement-io-yeah. then said to-hearing-samuel, bring ye hither to me roof-agag the king of the labour-king-amalekites. and roof-agag came to him delicately. and roof-agag said, surely the bitterness of death is past. and to-hearing-samuel said, as the blade did women childless, so will thy mother be childless among women. and to-hearing-samuel hewed roof-agag in pieces before vowelmovement-io-yeah in roll-gilgal. then to-hearing-samuel went to high-region-ramah; and ask-talut went up to his house to hill-gibeah of ask-talut. and to-hearing-samuel came no more to see ask-talut until the day of his death: nevertheless to-hearing-samuel mourned for ask-talut: and vowelmovement-io-yeah repented that he had made ask-talut king over israel.

16

and vowelmovement-io-yeah said to to-hearing-samuel, how long wilt thou mourn for ask-talut, seeing i have rejected him from kinging over israel? fill thine ray-horn with oil, and go, i will send thee to safe-jesse the bread-house-bethlehemite: for i have provided me a king among his betweeners. and to-hearing-samuel said, how can i go? if ask-talut hear it, he will kill me. and vowelmovement-

io-yeah said, take an heifer with thee, and say, i am come to butcher to vowelmovement-io-yeah. and call safe-jesse to the butcher, and i will show thee what thou wilt do: and thou wilt use-anoint to me him whom i name to thee. and to-hearing-samuel did that which vowelmovement-io-yeah worded, and came to bread-house-bethlehem. and the elders of the town trembled at his coming, and said, comest thou completely? and he said, completely: i am come to butcher to vowelmovement-io-yeah: perfect yourselves, and come with me to the butcher. and he perfected safe-jesse and his betweeners, and called them to the butcher. and it came to pass, when they were come, that he looked on my-unto-dad-eliah, and said, surely vowelmovement-io-yeah's use-anointed is before him. but vowelmovement-io-yeah said to to-hearing-samuel, look not on his countenance, or on the tallness of his stature; because i have refused him: for vowelmovement-io-yeah seeth not as man seeth; for man looketh on the outward appearance, but vowelmovement-io-yeah looketh on the heart. then safe-jesse called my-dad-contribute-abinadab, and made him cross before to-hearing-samuel. and he said, neither hath vowelmovement-io-yeah chosen this. then safe-jesse made her-name-shamah to cross by. and he said, neither hath vowelmovement-io-yeah chosen this. again, safe-jesse made seven of his betweeners to cross before to-hearing-samuel. and to-hearing-samuel said to safe-jesse, vowelmovement-io-yeah hath not chosen these. and to-hearing-samuel 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-hearing-samuel 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 goodly to look to. and vowelmovement-io-yeah said, arise, use-anoint him: for this is he. then to-hearing-samuel took the ray-horn of oil, and use-anointed him in the inward of his brethren: and breathwind of vowelmovement-io-yeah came upon dude-dawud from that day forward. so to-hearing-samuel rose up, and went to high-region-ramah. but breathwind of vowelmovement-io-yeah departed from ask-talut, and an visual-re-toil breathwind from vowelmovement-io-yeah troubled him. and ask-talut's workers said to him, behold now, an visual-re-toil breathwind from these-to troubleth thee. let our base-boss now say to thy workers, which are before thee, to seek out a man, who is a cunning player on an harp: and it will come to pass, when the visual-re-toil breathwind from these-to is upon thee, that he will play with his hand, and thou wilt be well. and ask-talut said to his workers, provide me now a man that can play well, and bring him to me. then answered one of the servants, and said, behold, i have seen a betweener of safe-jesse the bread-house-bethlehemite, that is cunning in playing, and a hero of stratagem, and a man of war, and skin-cunning in matters, and a comely person, and vowelmovement-io-yeah is with him. wherefore ask-talut sent messengers to safe-jesse, and said, send me dude-dawud 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-dawud his betweener to ask-talut. and dude-dawud came to ask-talut, and stood before him: and he loved him greatly; and he became his itembearer. and ask-talut sent to safe-jesse, saying, let dude-dawud, i pray thee, stand before me; for he hath found favor in my eyes. and it came to pass, when the visual-re-toil breathwind from these-to was upon ask-talut, that dude-dawud took an harp, and played with his hand: so ask-talut was refreshed, and was well, and the visual-re-toil breathwind departed from him.

now the invade-grieve-palestinians added together their camps to war, and were added together at in-this-way-shochoh, which belongeth to vowel-yeah-acknowledge-iodah, and pitched between in-this-way-shochoh and azekah, in nothing-bloods-ephedammim. and ask-talut and the men of soaking-to-israel were added together, and pitched by the valley of terebinth-to-elah, and set the war in array against the invade-grieve-palestinians. and the invade-grieve-palestinians stood on a mountain on the one side, and soaking-to-israel stood on a mountain on the other side: and there was a valley between them. and there went out a champion out of the camp of the invade-grieve-palestinians, named wave-reveal-jalut, of winepress-gath whose tallness was six cubits and a span. and he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand light-shekels of brass. and he had greaves of brass upon his foots, and a target of brass between his shoulders. and the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred light-shekels of iron: and one bearing a shield went before him. and he stood and cried to the armies of israel, and said to them, why are ye come out to set your war in array? am not i a invade-grieve-palestinian, and ye workers to ask-talut? choose you a man for you, and let him come down to me. if he be able to fight with me, and to kill me, then will we be your workers: but if i prevail against him, and kill him, then will ye be our workers, and work for us. and the invade-grieve-palestinian said, i defy the armies of soaking-to-israel this day; give me a man, that we may fight together. when ask-talut and all soaking-to-israel heard those words of the invade-grieve-palestinian, they were dismayed, and greatly afraid. now dude-dawud was betweenner of that gray-fruitful-ephraim of bethlehem judah, whose name was safe-jesse; and he had eight betweenners: and the man went among men for an old man in the days of ask-talut. and the three eldest betweenners of safe-jesse went and followed ask-talut to the war: and the names of his three betweenners that went to the war were my-unto-dad-eliah the firstborn, and next to him my-dad-contribute-abinadab, and the third her-name-shamah. and dude-dawud was the youngest: and the three eldest followed ask-talut. but dude-dawud went and returned from ask-talut to feed his father's sheep at bread-house-bethlehem. and the invade-grieve-palestinian drew near morning and evening, and presented himself forty days. and safe-jesse said to dude-dawud his betweenner take now for thy brethren an tired-ephah of this parched corn, and these ten loaves, and run to the camp of thy brethren; and carry these ten cheeses to the captain of their thousand, and look how thy brethren fare, and take their pledge. now ask-talut, and they, and all the men of israel, were in the valley of terebinth-to-elah, fighting with the invade-grieve-palestinians. and dude-dawud rose up early in the morning, and left the sheep with a keeper, and took, and went, as safe-jesse had directed him; and he came to the trench, as the stratagem was going forth to the fight, and shouted for the war. for soaking-to-israel and the invade-grieve-palestinians had put the battle in array, army against army. and dude-dawud left his items in the hand of the keeper of the items, and ran into the army, and came and saluted his brethren. and as he worded with them, behold, there came up the champion, the invade-grieve-palestinian of winepress-gath wave-reveal-jalut by name, out of the armies of the invade-grieve-palestinians, and worded according to the same words: and dude-dawud heard them. and all the men of israel, when they saw the man, fled from him, and were sore afraid. and the men of soaking-to-israel said, have ye seen this man that is come up? surely to defy soak-

ing-to-israel is he come up: and it will be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter-housa and do his father's house free in israel. and dude-dawud spake to the men that stood by him, saying, what will be done to the man that killeth this invade-grieve-palestinian, and taketh away the reproach from israel? for who is this foreskinned invade-grieve-palestinian, that he should defy the armies of the living these-to? and the with-mum answered him after this manner, saying, so will it be done to the man that killeth him. and my-unto-dad-eliah his eldest brother heard when he worded to the men; and my-unto-dad-eliah's nose-anger was kindled against dude-dawud, and he said, why camest thou down hither? and with whom hast thou left those few sheep in the place-of-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-dawud said, what have i now done? is there not a cause? and he turned from him toward another, and worded after the same manner: and the with-mum answered him again after the former manner. and when the words were heard which dude-dawud worded, they rehearsed them before ask-talut: and he sent for him. and dude-dawud said to ask-talut, let no man's heart fail because of him; thy worker will go and fight with this invade-grieve-palestinian. and ask-talut said to dude-dawud, thou art not able to go against this invade-grieve-palestinian to fight with him: for thou art but a youth, and he a man of war from his youth. and dude-dawud said to ask-talut, thy worker watched his father's sheep, and there came a gather-lion, and a bear, and took a lamb out of the sheep: and i went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, i caught him by his beard, and smote him, and slew him. thy worker slew both the gather-lion and the bear: and this foreskinned invade-grieve-palestinian will be as one of them, seeing he hath defied the armies of the living these-to. dude-dawud said moreover, vowelmovement-io-yeah that delivered me out of the paw of the gather-lion, and out of the paw of the bear, he will deliver me out of the hand of this invade-grieve-palestinian. and ask-talut said to dude-dawud, go, and vowelmovement-io-yeah be with thee. and ask-talut armed dude-dawud with his armor, and he put an helmet of brass upon his head; also he armed him with a coat of mail. and dude-dawud girded his blade upon his armor, and he assayed to go; for he had not proved it. and dude-dawud said to ask-talut, i cannot go with these; for i have not proved them. and dude-dawud put them off him. and he took his staff in his hand, and chose him five part-smooth stones out of the brook, and put them in a shepherd's item-bag which he had, in a scrip; and his sling was in his hand: and he drew near to the invade-grieve-palestinian. and the invade-grieve-palestinian came on and drew near to dude-dawud; and the man that bare the shield went before him. and when the invade-grieve-palestinian looked about, and saw dude-dawud, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. and the invade-grieve-palestinian said to dude-dawud, am i a dog, that thou comest to me with canvas? and the invade-grieve-palestinian cursed dude-dawud by his these-to. and the invade-grieve-palestinian said to dude-dawud, come to me, and i will give thy flesh-soaking to the birds of the air, and to the beasts of the field. then said dude-dawud to the invade-grieve-palestinian, thou comest to me with a blade, and with a spear, and with a shield: but i come to thee in the name of vowelmovement-io-yeah of troops, the these-to of the troops of israel, whom thou hast defied. this day will vowelmovement-io-yeah deliver thee into mine hand; and i will hit thee, and take thine head from thee; and i will give the carcasses of the camp of the invade-grieve-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 these-to in israel. and all this assembly will know that vowelmovement-io-yeah safeht not with blade and spear: for the war is vowel-movement-io-yeah's, and he will give you into our hands. and it came to pass, when the invade-grieve-palestinian arose, and came, and drew nigh to meet dude-dawud, that dude-dawud hastened, and ran toward the army to meet the invade-grieve-palestinian. and dude-dawud put his hand in his item-bag, and took thence a stone, and slang it, and hit the invade-grieve-palestinian in his forehead, that the stone sunk into his forehead; and he fell upon his face-turnings to the land. so dude-dawud prevailed over the invade-grieve-palestinian with a sling and with a stone, and hit the invade-grieve-palestinian, and slew him; but there was no blade in the hand of dude-dawud. therefore dude-dawud ran, and stood upon the invade-grieve-palestinian, and took his blade, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. and when the invade-grieve-palestinians saw their champion was dead, they fled. and the men of soaking-to-israel and of vowel-yeah-acknowledge-iodah arose, and shouted, and pursued the invade-grieve-palestinians, until thou come to the valley, and to the gates of essence-futile-ekron. and the voided of the invade-grieve-palestinians fell down by the way to gates-shaaraim, even to winepress-gath and to essence-futile-ekron. and betweeners of soaking-to-israel returned from chasing after the invade-grieve-palestinians, and they spoiled their camps. and dude-dawud took the head of the invade-grieve-palestinian, and brought it to cast-complete-jerusalem; but he put his items in his tent. and when ask-talut saw dude-dawud go forth against the invade-grieve-palestinian, he said to my-dad-candle-abner, the captain of the troop, my-dad-candle-abner, whose betweener is this youth? and my-dad-candle-abner said, as thy self liveth, o king, i cannot tell. and the king said, inquire thou whose betweener the stripling is. and as dude-dawud returned from the hitting of the invade-grieve-palestinian, my-dad-candle-abner took him, and brought him before ask-talut with the head of the invade-grieve-palestinian in his hand. and ask-talut said to him, whose betweener art thou, thou young man? and dude-dawud answered, i am betweener of thy worker safe-jesse the bread-house-bethlehemite.

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and it came to pass, when he had made an end of wording to ask-talut, that the self of vowel-yeah-given-ionathan was knit with the self of dude-dawud, and vowel-yeah-given-ionathan loved him as his own self. and ask-talut took him that day, and would let him go no more home to his father's house. then vowel-yeah-given-ionathan and dude-dawud made a contract, because he loved him as his own self. and vowel-yeah-given-ionathan stripped himself of the robe that was upon him, and gave it to dude-dawud, and his garments, even to his blade, and to his bow, and to his girdle. and dude-dawud went out whithersoever ask-talut sent him, and behaved himself wisely: and ask-talut set him over the men of war, and he was accepted in the eyes of all the with-mum, and also in the eyes of ask-talut's workers. and it came to pass as they came, when dude-dawud was returned from the hitting of the invade-grieve-palestinian, that the women came out of all cities of israel, singing and dancing, to meet king ask-talut, with tabrets, with cheer, and with instruments of music. and the women answered one another as they played, and said, ask-talut hath slain his thousands, and dude-dawud his ten thousands. and ask-talut was very wroth, and the wording displeased him; and he said, they have ascribed to dude-dawud ten thousands, and to me

they have ascribed but thousands: and what can he have more but the kingdom? and ask-talut eyed dude-dawud from that day and forward. and it came to pass on the morrow, that the visual-re-toil breathwind from these-to came upon ask-talut, and he brought in the midst of the house: and dude-dawud played with his hand, as at other times: and there was a javelin in ask-talut's hand. and ask-talut cast the javelin; for he said, i will hit dude-dawud even to the wall with it. and dude-dawud avoided out of his presence twice. and ask-talut was afraid of dude-dawud, because vowelmovement-io-yeah was with him, and was departed from ask-talut. therefore ask-talut removed him from him, and made him his captain over a thousand; and he went out and came in before the with-mum. and dude-dawud behaved himself wisely in all his ways; and vowelmovement-io-yeah was with him. wherefore when ask-talut saw that he behaved himself very wisely, he was afraid of him. but all soaking-to-israel and vowel-yeah-acknowledge-iodah loved dude-dawud, because he went out and came in before them. and ask-talut said to dude-dawud, behold my elder daughter-housa maximum-merab, her will i give thee to woman: only be thou of stratagem for me, and fight vowelmovement-io-yeah's wars. for ask-talut said, let not mine hand be upon him, but let the hand of the invade-grieve-palestinians be upon him. and dude-dawud said to ask-talut, who am i? and what is my life, or my father's family in israel, that i should be son in law to the king? but it came to pass at the time when maximum-merab ask-talut's daughter-housa should have been given to dude-dawud, that she was given to my-herd-to-adriel the disease-meholathite to woman. and who-can-michal ask-talut's daughter-housa loved dude-dawud: and they told ask-talut, and the word pleased him. and ask-talut said, i will give him her, that she may be a snare to him, and that the hand of the invade-grieve-palestinians may be against him. wherefore ask-talut said to dude-dawud, thou wilt this day be my son in law in the one of the twain. and ask-talut directed his workers, saying, commune with dude-dawud secretly, and say, behold, the king hath delight in thee, and all his workers love thee: now therefore be the king's son in law. and ask-talut's workers worded those words in the ears of dude-dawud. and dude-dawud said, seemeth it to you a light word to be a king's son in law, seeing that i am a poor man, and lightly esteemed? and the workers of ask-talut told him, saying, on this manner worded dude-dawud. and ask-talut said, thus will ye say to dude-dawud, the king askingth not any dowry, but an hundred foreskins of the invade-grieve-palestinians, to be avenged of the king's enemies. but ask-talut thought to make dude-dawud fall by the hand of the invade-grieve-palestinians. and when his workers told dude-dawud these words, it was good in the eyes of dude-dawud well to be the king's son in law: and the days were not expired. wherefore dude-dawud arose and went, he and his men, and slew of the invade-grieve-palestinians two hundred men; and dude-dawud brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. and ask-talut gave him who-can-michal his daughter-housa to woman. and ask-talut saw and knew that vowelmovement-io-yeah was with dude-dawud, and that who-can-michal ask-talut's daughter-housa loved him. and ask-talut was yet the more afraid of dude-dawud; and ask-talut became dude-dawud's enemy continually. then the prince-soakings of the invade-grieve-palestinians went forth: and it came to pass, after they went forth, that dude-dawud behaved himself more wisely than all the workers of ask-talut; so that his name was much set by.

and ask-talut worded to vowel-yeah-given-ionathan his betweener and to all his workers, that they should kill dude-dawud. but vowel-yeah-given-ionathan ask-talut's son delighted much in dude-dawud: and vowel-yeah-given-ionathan told dude-dawud, saying, ask-talut my father seeketh to kill thee: now therefore, i pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself: and i will go out and stand beside my father in the field where thou art, and i will commune with my father of thee; and what i see, that i will tell thee. and vowel-yeah-given-ionathan worded good of dude-dawud to ask-talut his father, and said to him, let not the king miss against his worker, against dude-dawud; because he hath not missed against thee, and because his doings have been to thee-ward very good: for he did put his life in his hand, and slew the invade-grieve-palestinian, and vowelmovement-io-yeah wrought a great safety for all israel: thou sawest it, and didst cheer: wherefore then wilt thou miss against innocent blood, to slay dude-dawud without a cause? and ask-talut hearkened to the voice of vowel-yeah-given-ionathan: and ask-talut swear-sevened, as vowelmovement-io-yeah liveth, he will not be slain. and vowel-yeah-given-ionathan called dude-dawud, and vowel-yeah-given-ionathan showed him all those words. and vowel-yeah-given-ionathan brought dude-dawud to ask-talut, and he was in his presence, as in times past. and there was war again: and dude-dawud went out, and fought with the invade-grieve-palestinians, and slew them with a great hitting; and they fled from him. and the visual-re-toil breathwind from vowelmovement-io-yeah was upon ask-talut, as he sat in his house with his javelin in his hand: and dude-dawud played with his hand. and ask-talut sought to hit dude-dawud even to the wall with the javelin: but he slipped away out of ask-talut's presence, and he hit the javelin into the wall: and dude-dawud fled, and escaped that night. ask-talut also sent messengers to dude-dawud's house, to watch him, and to slay him in the morning: and who-can-michal dude-dawud's woman told him, saying, if thou safe not thy life to night, to morrow thou will be slain. so who-can-michal let dude-dawud 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 bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth. and when ask-talut sent messengers to take dude-dawud, she said, he is sick. and ask-talut sent the messengers again to see dude-dawud, saying, bring him up to me in the bed, that i may slay him. and when the messengers were come in, behold, there was an heal-let-down in the bed, with a pillow of goats' hair for his bolster. and ask-talut 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-talut, he said to me, send me; why should i kill thee? so dude-dawud fled, and escaped, and came to to-hearing-samuel to high-region-ramah, and told him all that ask-talut had done to him. and he and to-hearing-samuel went and dwelt in ornamental-naioth. and it was told ask-talut, saying, behold, dude-dawud is at ornamental-naioth in high-region-ramah. and ask-talut sent messengers to take dude-dawud: and when they saw the company of the come-bringers bringing, and to-hearing-samuel standing as appointed over them, breathwind of these-to was upon the messengers of ask-talut, and they also brought. and when it was told ask-talut, he sent other messengers, and they brought likewise. and ask-talut sent messengers again the third time, and they brought also. then went he also to high-region-ramah, and came to a great well that is in his-pocket-sechu: and he asked and said, where are to-hearing-samuel and dude-dawud? and

one said, behold, they be at ornamental-naioth in high-region-ramah. and he went thither to ornamental-naioth in high-region-ramah: and breathwind of these-to was upon him also, and he went on and brought, until he came to ornamental-naioth in high-region-ramah. and he stripped off his clothes also, and brought before to-hearing-samuel in like manner, and lay down skin-naked all that day and all that night. wherefore they say, is ask-talut also among the come-bringers?

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and dude-dawud fled from ornamental-naioth in high-region-ramah, and came and said before vowel-yeah-given-ionathan, what have i done? what is mine season-answer? and what is my miss before thy father, that he seeketh my life? and he said to him, these-to void; no die: behold, my father will do nothing either great or small, but that he will show it me: and why should my father hide this word from me? it is not so. and dude-dawud swear-sevened more-over, and said, thy father certainly knoweth that i have found grace in thine eyes; and he saith, let not vowel-yeah-given-ionathan know this, lest he be grieved: but truly as vowelmovement-io-yeah liveth, and as thy self liveth, there is but a go-beyond between me and death. then said vowel-yeah-given-ionathan to dude-dawud, whatsoever thy self desireth, i will even do it for thee. and dude-dawud said to vowel-yeah-given-ionathan, behold, to morrow is the new moon, and i should not fail to sit with the king at meat: but send me, that i may hide myself in the field to the third day at even. if thy father at all miss me, then say, dude-dawud earnestly asked leave of me that he might run to bread-house-bethlehem his city: for there is a yearly butcher there for all the family. if he say thus, it is complete; thy worker will have complete: but if he be very wroth-kindled, then be sure that visual-re-toil is determined by him. therefore thou will deal kindly with thy worker; for thou hast brought thy worker into a contract of vowelmovement-io-yeah with thee: notwithstanding, if there be in me season-answer, slay me thyself; for why shouldst thou bring me to thy father? and vowel-yeah-given-ionathan said, void-far be it from thee: for if i knew certainly that visual-re-toil were determined by my father to come upon thee, then would not i tell it thee? then said dude-dawud to vowel-yeah-given-ionathan, who will tell me? or what if thy father answer thee roughly? and vowel-yeah-given-ionathan said to dude-dawud, come, and let us go out into the field. and they went out both of them into the field. and vowel-yeah-given-ionathan said to dude-dawud, vowelmovement-io-yeah these-to of israel, when i have sounded my father about to morrow any time, or the third day, and, behold, if there be good toward dude-dawud, and i then send not to thee, and show it thee; vowelmovement-io-yeah do so and much more to vowel-yeah-given-ionathan: but if it please my father to do thee visual-re-toil, then i will show it thee, and send thee away, that thou mayest go in complete: and vowelmovement-io-yeah be with thee, as he hath been with my father. and no only while yet i live show me the kindness of vowelmovement-io-yeah, that i die not: but also no cut off thy kindness from my house world: no, not when vowelmovement-io-yeah hath cut off the enemies of dude-dawud every one from the face-turnings of the earth. so vowel-yeah-given-ionathan made a covenant with the house of dude-dawud, saying, let vowelmovement-io-yeah even require it at the hand of dude-dawud's enemies. and vowel-yeah-given-ionathan caused dude-dawud to swear-seven again, because he loved him: for he loved him as he loved his own self. then vowel-yeah-given-ionathan said to dude-dawud, to morrow is the new moon: and thou will be missed, because thy seat will be empty. and when thou

hast stayed three days, then thou will go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and will remain by the stone ezel. and i will shoot three arrow-halvers on the side thereof, as though i shot at a mark. and, behold, i will send a lad, wording, go, find out the arrow-halvers. if i expressly say to the lad, behold, the arrow-halvers are on this side of thee, take them; then come thou: for there is complete to thee, and no hurt; as vowelmovement-io-yeah liveth. but if i say thus to the young man, behold, the arrow-halvers are beyond thee; go thy way: for vowelmovement-io-yeah hath sent thee away. and as touching the matter which thou and i have worded of, behold, vowelmovement-io-yeah be between thee and me world. so dude-dawud hid himself in the field: and when the new moon was come, the king sat him down to eat meat. and the king sat upon his seat, as at other times, even upon a seat by the wall: and vowel-yeah-given-ionathan arose, and my-dad-candle-abner sat by ask-talut's side, and dude-dawud's place was empty. nevertheless ask-talut worded not any word that day: for he thought, something hath befallen him, he is not top-bright; surely he is not top-bright. and it came to pass on the morrow, which was the second day of the month, that dude-dawud's place was empty: and ask-talut said to vowel-yeah-given-ionathan his betweenner wherefore cometh not betweenner of safe-jesse to meat, neither yesterday, nor to day? and vowel-yeah-given-ionathan answered ask-talut, dude-dawud earnestly asked leave of me to go to bread-house-bethlehem: and he said, send me, i pray thee; for our family hath a butcher in the city; and my brother, he hath directed me to be there: and now, if i have found favor in thine eyes, let me get away, i pray thee, and see my brethren. therefore he cometh not to the king's send-table then ask-talut's nose-anger was kindled against vowel-yeah-given-ionathan, and he said to him, thou betweenner of the distorted bitter woman, do not i know that thou hast chosen betweenner of safe-jesse to thine own confusion, and to the confusion of thy mother's skin-nakedness? for as long as betweenner of safe-jesse liveth upon the earth, no be established, nor thy kingdom. wherefore now send and fetch him to me, for he will surely die. and vowel-yeah-given-ionathan answered ask-talut his father, and said to him, wherefore will he be slain? what hath he done? and ask-talut cast a javelin at him to hit him: whereby vowel-yeah-given-ionathan knew that it was determined of his father to slay dude-dawud. so vowel-yeah-given-ionathan 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-dawud, because his father had done him shame. and it came to pass in the morning, that vowel-yeah-given-ionathan went out into the field at the time appointed with dude-dawud, and a little lad with him. and he said to his lad, run, find out now the arrow-halvers which i shoot. and as the lad ran, he shot an arrow-half beyond him. and when the lad was come to the place of the arrow-half which vowel-yeah-given-ionathan had shot, vowel-yeah-given-ionathan cried after the lad, and said, is not the arrow-half beyond thee? and vowel-yeah-given-ionathan cried after the lad, make speed, haste, stay not. and vowel-yeah-given-ionathan's lad gathered up the arrow-halvers, and came to his base-boss. but the lad knew not any word: only vowel-yeah-given-ionathan and dude-dawud knew the matter. and vowel-yeah-given-ionathan gave his items to his lad, and said to him, go, carry them to the city. and as soon as the lad was gone, dude-dawud arose out of a place toward the south, and fell on his face-turnings to the land, and bowed himself three times: and they kissed one another, and wept one with another, until dude-dawud exceeded. and vowel-yeah-given-ionathan said to dude-dawud, go in complete, forasmuch as we have swear-sevened both of

us in the name of vowelmovement-io-yeah, saying, vowel-movement-io-yeah be between me and thee, and between my seed and thy seed world.

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and he arose and departed: and vowel-yeah-given-ionathan went into the city. then came dude-dawud to grow-nob to my-bro-moloch-king-ahimelech the darkener and my-bro-moloch-king-ahimelech was afraid at the meeting of dude-dawud, and said to him, why art thou alone, and no man with thee? and dude-dawud said to my-bro-moloch-king-ahimelech the darkener the king hath directed me a business, and hath said to me, let no man know any word of the business whereabout i send thee, and what i have directed thee: and i have appointed my servants to such and such a place. now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present. and the darkener answered dude-dawud, and said, there is no upstarting bread under mine hand, but there is perfected bread; if the young men have kept themselves at least from women. and dude-dawud answered the darkener and said to him, of a truth women have been kept from us about these three days, since i came out, and the items of the young men are perfected, and the bread is in a manner upstarting, yea, though it were perfected this day in the item. so the darkener gave him perfected bread: for there was no bread there but the turns-bread, that was taken from before vowelmovement-io-yeah, to put hot bread in the day when it was taken away. now a certain man of the workers of ask-talut was there that day, detained before vowelmovement-io-yeah; and his name was worried-doeq, an man-red-edomite, the chiefest of the sheep-watchers that belonged to ask-talut. and dude-dawud said to my-bro-moloch-king-ahimelech, and is there not here under thine hand spear or blade? for i have neither brought my blade nor my items with me, because the king's business required haste. and the darkener said, the blade of wave-reveal-jalut the invader-grieve-palestinian, whom thou slewest in the valley of terebith-to-elah, behold, it is here wrapped in a cloth behind the retriever: if thou wilt take that, take it: for there is no other safe that here. and dude-dawud said, there is none like that; give it me. and dude-dawud arose and fled that day for fear of ask-talut, and went to when-achish the king of winepress-gath and the workers of when-achish said to him, is not this dude-dawud the king of the land? did they not sing one to another of him in dances, saying, ask-talut hath slain his thousands, and dude-dawud his ten thousands? and dude-dawud laid up these words in his heart, and was sore afraid of when-achish the king of winepress-gath 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-achish 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-dawud therefore departed thence, and escaped to the cave until-why-adiullam: and when his brethren and all his father's house heard it, they went down thither to him. and every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves to him; and he became a captain over them: and there were with him about four hundred men. and dude-dawud went thence 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, come forth, and be with you, till i know what these-to 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-dawud was in the hold. and the come-bringer tell-luck-gad said to dude-dawud, abide not in the hold; depart, and get thee into the land of vowel-yeah-acknowledge-iodah. then dude-dawud departed, and came into the forest of hareth. when ask-talut heard that dude-dawud was discovered, and the men that were with him, (now ask-talut 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-talut said to his workers that stood about him, hear now, ye righthand-child-ben-jamites; will betweener of safe-jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; that all of you have conspired against me, and there is none that showeth me that my betweener did a league with betweener of safe-jesse, and there is none of you that is sorry for me, or showeth to me that my betweener hath stirred up my worker against me, to lie in wait, as at this day? then answered worried-doe the man-red-edomite, which was set over the workers of ask-talut, and said, i saw betweener of safe-jesse coming to grow-nob to my-bro-moloch-king-ahimelech betweener of my-bro-good-ahitub. and he inquired of vowelmovement-io-yeah for him, and gave him provisions, and gave him the blade of wave-reveal-jalut the invade-grieve-palestinian. then the king sent to call my-bro-moloch-king-ahimelech 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-talut said, hear now, thou betweener of my-bro-good-ahitub. and he answered, here i am, my base-boss. and ask-talut said to him, why have ye conspired against me, thou and betweener of safe-jesse, in that thou hast given him bread, and a blade, and hast inquired of these-to for him, that he should rise against me, to lie in wait, as at this day? then my-bro-moloch-king-ahimelech answered the king, and said, and who is so mum-sticking-withful among all thy workers as dude-dawud, which is the king's son in law, and goeth at thy bidding, and is weighable in thine house? did i then begin to inquire of these-to 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 nothing of all this, less or more. and the king said, thou will surely die, my-bro-moloch-king-ahimelech, thou, and all thy father's house. and the king said to the footmen that stood about him, turn, and slay the darkener of vowelmovement-io-yeah: because their hand also is with dude-dawud, and because they knew when he fled, and did not show it to me. but the workers of the king would not put forth their hand to fall upon the darkener of vowelmovement-io-yeah. and the king said to worried-doe, turn thou, and fall upon the darkener. and worried-doe the man-red-edomite turned, and he fell upon the darkener, and slew on that day fourscore and five persons that did wear a linen retriever. and grow-nob the city of the darkener, smote he with the edge of the blade, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the blade. and one of the betweeners of my-bro-moloch-king-ahimelech betweener of my-bro-good-ahitub, named father-remainder-abiathar, escaped, and fled after dude-dawud. and father-remainder-abiathar showed dude-dawud that ask-talut had slain vowelmovement-io-yeah's darkener. and dude-dawud said to father-remainder-abiathar, i knew it that day, when worried-doe the man-red-edomite was there, that he would surely tell ask-talut: 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 life seeketh thy life: but with me thou will be in safeguard.

23

then they told dude-dawud, saying, behold, the invade-grieve-palestinians fight against community-keilah, and they rob the threshingfloors. therefore dude-dawud inquired of vowelmovement-io-yeah, saying, will i go and hit these invade-grieve-palestinians? and vowelmovement-io-yeah said to dude-dawud, go, and hit the invade-grieve-palestinians, and safe community-keilah. and dude-dawud's men said to him, behold, we be afraid here in vowel-yeah-acknowledge-iodah: how much more then if we come to community-keilah against the armies of the invade-grieve-palestinians? then dude-dawud inquired of vowelmovement-io-yeah yet again. and vowelmovement-io-yeah answered him and said, arise, go down to community-keilah; for i will deliver the invade-grieve-palestinians into thine hand. so dude-dawud and his men went to community-keilah, and fought with the invade-grieve-palestinians, and brought away their livestock and hit them with a great hitting. so dude-dawud safed the inhabitants of community-keilah. and it came to pass, when father-remainder-abiathar betweener of my-bro-moloch-king-ahimelech fled to dude-dawud to community-keilah, that he came down with an retriever in his hand. and it was told ask-talut that dude-dawud was come to community-keilah. and ask-talut said, these-to hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars. and ask-talut called all the with-mum together to war, to go down to community-keilah, to besiege dude-dawud and his men. and dude-dawud knew that ask-talut secretly practiced visual-re-toil against him; and he said to father-remainder-abiathar the darkener bring hither the retriever. then said dude-dawud, vowelmovement-io-yeah these-to of israel, thy worker hath certainly heard that ask-talut seeketh to come to community-keilah, to destroy the city for my sake. will the men of community-keilah deliver me up into his hand? will ask-talut come down, as thy worker hath heard? vowelmovement-io-yeah these-to of israel, i beseech thee, tell thy worker. and vowelmovement-io-yeah said, he will come down. then said dude-dawud, will the men of community-keilah deliver me and my men into the hand of ask-talut? and vowelmovement-io-yeah said, they will deliver thee up. then dude-dawud and his men, which were about six hundred, arose and departed out of community-keilah, and went whithersoever they could go. and it was told ask-talut that dude-dawud was escaped from community-keilah; and he forbore to go forth. and dude-dawud abode in the place-of-word-desert in strong holds, and remained in a mountain in the place-of-word-desert of bristle-ziph. and ask-talut sought him every day, but these-to delivered him not into his hand. and dude-dawud saw that ask-talut was come out to seek his life: and dude-dawud was in the place-of-word-desert of bristle-ziph in a wood. and vowel-yeah-given-ionathan ask-talut's betweener arose, and went to dude-dawud into the wood, and strengthened his hand in these-to. and he said to him, respect not: for the hand of ask-talut my father will not find thee; and thou wilt be king over israel, and i will be next to thee; and that also ask-talut my father knoweth. and they two made a contract before vowelmovement-io-yeah: and dude-dawud abode in the wood, and vowel-yeah-given-ionathan went to his house. then came up the bristle-ziphites to ask-talut to hill-gibeah, saying, doth not dude-dawud hide himself with us in strong holds in the wood, in the hill of blue-hachilah, which is on the south of will-apply-jeshimon? now therefore, o king, come down ac-

cording to all the desire of thy self to come down; and our part will be to deliver him into the king's hand. and ask-talut said, knee-pooled be ye of vowelmovement-io-yeah; for ye have compassion on me. go, i pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealeth very skin-cunningly. see therefore, and take knowledge of all the lurking places where he hideth himself, and come 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-yeah-acknowledge-iodah. and they arose, and went to bristle-ziph before ask-talut: but dude-dawud and his men were in the place-of-word-desert of residence-maon, in the plain on the south of will-apply-jeshimon. ask-talut also and his men went to seek him. and they told dude-dawud; wherefore he came down into a rock, and abode in the place-of-word-desert of residence-maon. and ask-talut went on this side of the mountain, and dude-dawud and his men on that side of the mountain: and dude-dawud made haste to get away for fear of ask-talut; for ask-talut and his men compassed dude-dawud and his men round about to take them. but there came a messenger to ask-talut, saying, haste thee, and come; for the invade-grieve-palestinians have invaded the land. wherefore ask-talut returned from pursuing after dude-dawud, and went against the invade-grieve-palestinians: therefore they called that place rock-departments-selahammalekoth. and dude-dawud went up from thence, and dwelt in strong holds at eye-well-of-my-garden-engedi.

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and it came to pass, when ask-talut was returned from following the invade-grieve-palestinians, that it was told him, saying, behold, dude-dawud is in the place-of-word-desert of eye-well-of-my-garden-engedi. then ask-talut took three thousand chosen men out of all israel, and went to seek dude-dawud 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-talut went in to cover his feet: and dude-dawud and his men remained in the sides of the cave. and the men of dude-dawud said to him, behold the day of which vowelmovement-io-yeah said to thee, behold, i will deliver thine enemy into thine hand, that thou mayest do to him as it will seem good to thee. then dude-dawud arose, and cut off the skirt of ask-talut's robe privily. and it came to pass afterward, that dude-dawud's heart hit him, because he had cut off ask-talut's skirt, and he said to his men, vowelmovement-io-yeah void that i should do this word to my base-boss, vowelmovement-io-yeah's use-anointed, to stretch forth mine hand against him, seeing he is the use-anointed of vowelmovement-io-yeah. so dude-dawud stayed his servants with these words, and suffered them not to rise against ask-talut. but ask-talut rose up out of the cave, and went on his way. dude-dawud also arose afterward, and went out of the cave, and cried after ask-talut, saying, my base-boss the king. and when ask-talut looked behind him, dude-dawud stooped with his face-turnings to the land, and bowed himself. and dude-dawud said to ask-talut, wherefore hearest thou men's words, saying, behold, dude-dawud seeketh thy visual-re-toil? behold, this day thine eyes have seen how that vowelmovement-io-yeah had delivered thee to day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and i said, i will not put forth mine hand against my base-boss; for he is vowelmovement-io-yeah's use-anointed. moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that i

cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither visual-re-toil nor going over the top in mine hand, and i have not missed against thee; yet thou huntest my self to take it. vowelmovement-io-yeah critic between me and thee, and vowelmovement-io-yeah avenge me of thee: but mine hand will not be upon thee. as saith the proverb-rule of the ancients, big-shottedness proceedeth from the big-shot: but mine hand will not be upon thee. after whom is the king of soaking-to-israel come out? after whom dost thou pursue? after a dead dog, after a flea. vowelmovement-io-yeah therefore be critic, and critic between me and thee, and see, and plead-critic my cause, and deliver me out of thine hand. and it came to pass, when dude-dawud had made an end of wording these words to ask-talut, that ask-talut said, is this thy voice, my betweener dude-dawud? and ask-talut lifted up his voice, and wept. and he said to dude-dawud, thou art more right than i: for thou hast rewarded me good, whereas i have rewarded thee visual-re-toil. and thou hast showed this day how that thou hast dealt well with me: forasmuch as when vowelmovement-io-yeah had delivered me into thine hand, thou killedst me not. for if a man find his enemy, will he send him complete away? wherefore vowelmovement-io-yeah 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 soaking-to-israel will be established in thine hand. swear-seven now therefore to me by vowelmovement-io-yeah, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. and dude-dawud swear-sevened to ask-talut. and ask-talut went home; but dude-dawud and his men gat them up to the hold.

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and to-hearing-samuel died; and all the soaking-to-israelites were gathered together, and lamented him, and buried him in his house at high-region-ramah. and dude-dawud arose, and went down to the place-of-word-desert of magnificence-paran. and there was a man in residence-maon, whose possessions were in damp-unripe-grain-carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in damp-unripe-grain-carmel. now the name of the man was black-sheep-nabal; and the name of his woman father-age-joy-abigail: and she was a woman of good skill, and of a beautiful countenance: but the man was churlish and visual-re-toil in his doings; and he was of the house of dog-as-heart-caleb. and dude-dawud heard in the place-of-word-desert that black-sheep-nabal did shear his sheep. and dude-dawud sent out ten young men, and dude-dawud said to the young men, get you up to damp-unripe-grain-carmel, and go to black-sheep-nabal, and greet him in my name: and thus will ye say to him that liveth in completeness, complete be both to thee, and complete be to thine house, and complete be to all that thou hast. and now i have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing to them, all the while they were in damp-unripe-grain-carmel. ask thy young men, and they will show thee. wherefore let the young men find favor in thine eyes: for we come in a good day: give, i pray thee, whatsoever cometh to thine hand to thy workers, and to thy betweener dude-dawud. and when dude-dawud's young men came, they worded to black-sheep-nabal according to all those words in the name of dude-dawud, and ceased. and black-sheep-nabal answered dude-dawud's workers, and said, who is dude-dawud? and who is betweener of safe-jesse? there be many workers now a days that break away every man from his

base-boss. will i then take my bread, and my water, and my flesh-soaking that i have slaughtered for my shearers, and give it to men, whom i know not whence they be? so dude-dawud's young men turned their way, and went again, and came and told him all those wordings. and dude-dawud said to his men, gird ye on every man his blade. and they girded on every man his blade; and dude-dawud also girded on his blade: and there went up after dude-dawud about four hundred men; and two hundred abode by the items. but one of the young men told father-age-joy-abigail, black-sheep-nabal's woman, saying, behold, dude-dawud sent messengers out of the place-of-word-desert to salute our base-boss; and he railed on them. but the men were very good to us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields: they were a wall to us both by night and day, all the while we were with them rekeeping the sheep. now therefore know and consider what thou wilt do; for visual-re-toil is determined against our base-boss, and against all his household: for he is such a betweener of in-good-time-fade-belial, that a man cannot word to him. then father-age-joy-abigail did haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. and she said to her servants, go on before me; behold, i come after you. but she told not her man black-sheep-nabal. and it was so, as she rode on the ass, that she came down by the covert on the mountain, and, behold, dude-dawud and his men came down against her; and she met them. now dude-dawud had said, surely in false have i kept all that this fellow hath in the place-of-word-desert, so that nothing was missed of all that pertained to him: and he hath requited me visual-re-toil for good. so more also do these-to to the enemies of dude-dawud, 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-dawud, she hastened, and lighted off the ass, and fell before dude-dawud on her face-turnings, and bowed herself to the land, and fell at his feet, and said, upon me, my base-boss, upon me let this season-answer be: and let thine handmaid, i pray thee, word in thine audience, and hear the words of thine handmaid. let not my base-boss, i pray thee, regard this man of in-good-time-fade-belial, even black-sheep-nabal: for as his name is, so is he; black-sheep-nabal is his name, and folly is with him: but i thine handmaid saw not the young men of my base-boss, whom thou didst send. now therefore, my base-boss, as vowelmovement-io-yeah liveth, and as thy self liveth, seeing vowelmovement-io-yeah hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek visual-re-toil to my base-boss, be as black-sheep-nabal. and now this knee-pooling which thine handmaid hath brought to my base-boss, let it even be given to the young men that follow my base-boss. i pray thee, forgive the go-beyond of thine handmaid: for vowelmovement-io-yeah will certainly do my base-boss a sure house; because my base-boss fighteth the wars of vowelmovement-io-yeah, and visual-re-toil hath not been found in thee all thy days. yet a man is risen to pursue thee, and to seek thy self: but the self of my base-boss will be bound in the bundle of life with vowelmovement-io-yeah thy these-to; and the selfs of thine produce-narrowers, them will he sling out, as out of the middle of a sling. and it will come to pass, when vowelmovement-io-yeah will have done to my base-boss according to all the good that he hath worded concerning thee, and will have appointed thee governor over israel; that this will be no grief to thee, nor offense of heart to my base-boss, either that thou hast shed blood causeless, or that my base-boss

hath avenged himself: but when vowelmovement-io-yeah will have dealt well with my base-boss, then remember thine handmaid. and dude-dawud said to father-age-joy-abigail, knee-pooled be vowelmovement-io-yeah these-to of israel, which sent thee this day to meet me: and knee-pooled be thy advice, and knee-pooled be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. for in very deed, as vowelmovement-io-yeah these-to of soaking-to-israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left to black-sheep-nabal by the morning light any that pisseth against the wall. so dude-dawud received of her hand that which she had brought him, and said to her, go up in complete to thine house; see, i have hearkened to thy voice, and have accepted thy person. and father-age-joy-abigail came to black-sheep-nabal; and, behold, he held a feast in his house, like the feast of a king; and black-sheep-nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light. but it came to pass in the morning, when the wine was gone out of black-sheep-nabal, and his woman had told him these words, that his heart died in inwards him, and he became as a stone. and it came to pass about ten days after, that vowelmovement-io-yeah smote black-sheep-nabal, that he died. and when dude-dawud heard that black-sheep-nabal was dead, he said, knee-pooled be vowelmovement-io-yeah, that hath pleaded the cause of my reproach from the hand of black-sheep-nabal, and hath kept his worker from visual-re-toil: for vowelmovement-io-yeah hath returned the visual-re-toil of black-sheep-nabal upon his own head. and dude-dawud sent and communed with father-age-joy-abigail, to take her to him to woman. and when the workers of dude-dawud were come to father-age-joy-abigail to damp-unripe-grain-carmel, they worded to her, saying, dude-dawud sent us to thee, to take thee to him to woman. and she arose, and bowed herself on her face-turnings to the land, and said, behold, let thine handmaid be a worker to wash the feet of the workers of my base-boss. and father-age-joy-abigail hastened, and arose and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of dude-dawud, and became his woman. dude-dawud also took my-brother-pleasant-ahinoam of sow-to-jezreel; and they were also both of them his women. but ask-talut had given who-can-michal his daughter-housa dude-dawud's woman, to my-outphalti betweener of kneading-laish, which was of waves-roll-gallim.

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and the bristle-ziphites came to ask-talut to hill-gibeah, saying, doth not dude-dawud hide himself in the hill of blue-hachilah, which is before will-apply-jeshimon? then ask-talut arose, and went down to the place-of-word-desert of bristle-ziph, having three thousand chosen men of soaking-to-israel with him, to seek dude-dawud in the place-of-word-desert of bristle-ziph. and ask-talut pitched in the hill of blue-hachilah, which is before will-apply-jeshimon, by the way. but dude-dawud abode in the place-of-word-desert, and he saw that ask-talut came after him into the place-of-word-desert. dude-dawud therefore sent out spies, and knew that ask-talut was come in very fixed. and dude-dawud arose, and came to the place where ask-talut had pitched: and dude-dawud beheld the place where ask-talut lay, and my-dad-candle-abner betweener of candle-ner the captain of his troop: and ask-talut lay in the trench, and the with-mum pitched round about him. then answered dude-dawud and said to my-bro-moloch-king-ahimelech the cut-hittite, and

to dad-safe-abishai between of his-shape-yeah-zeruiah, brother to yo-dad-joab, saying, who will go down with me to ask-talut to the camp? and dad-safe-abishai said, i will go down with thee. so dude-dawud and dad-safe-abishai came to the with-mum by night: and, behold, ask-talut lay sleeping within the trench, and his spear stuck in the land at his bolster: but my-dad-candle-abner and the with-mum lay round about him. then said dad-safe-abishai to dude-dawud, these-to hath delivered thine enemy into thine hand this day: now therefore let me hit him, i pray thee, with the spear even to the land at once, and i will not hit him the second time. and dude-dawud said to dad-safe-abishai, destroy him not: for who can send his hand against vowelmovement-io-yeah's use-anointed, and be guiltless? dude-dawud said furthermore, as vowelmovement-io-yeah liveth, vowelmovement-io-yeah will hit him; or his day will come to die; or he will descend into war, and perish. vowelmovement-io-yeah void that i should send mine hand against vowelmovement-io-yeah's use-anointed: 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-dawud took the spear and the cruse of water from ask-talut's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from vowelmovement-io-yeah was fallen upon them. then dude-dawud crossed over to the cross-over, and stood on the top of an mountain afar off; a great space being between them: and dude-dawud cried to the with-mum, and to my-dad-candle-abner between of candle-ner saying, answerest thou not, my-dad-candle-abner? then my-dad-candle-abner answered and said, who art thou that criest to the king? and dude-dawud said to my-dad-candle-abner, art not thou a valiant man? and who is like to thee in israel? wherefore then hast thou not kept thy base-boss the king? for there came one of the with-mum in to destroy the king thy base-boss. this word is not good that thou hast done. as vowelmovement-io-yeah liveth, ye are stratagem to die, because ye have not kept your base-boss, vowelmovement-io-yeah's use-anointed. and now see where the king's spear is, and the cruse of water that was at his bolster. and ask-talut knew dude-dawud's voice, and said, is this thy voice, my betweener dude-dawud? and dude-dawud said, it is my voice, my base-boss, o king. and he said, wherefore doth my base-boss thus pursue after his worker? for what have i done? or what visual-re-toil is in mine hand? now therefore, i pray thee, let my base-boss the king hear the words of his worker. if vowelmovement-io-yeah have stirred thee up against me, let him accept a highing: but if they be betweeners of men, cursed be they before vowelmovement-io-yeah; for they have driven me out this day from abiding in the network-inheritance of vowelmovement-io-yeah, saying, go, work for other these-to. now therefore, let not my blood fall to the land before the face-turnings of vowelmovement-io-yeah: for the king of soaking-to-israel is come out to seek a flea, as when one doth hunt a partridge in the mountains. then said ask-talut, i have missed: return, my betweener dude-dawud: for i will no more do thee harm, because my self was precious in thine eyes this day: behold, i have played the fool, and have erred exceedingly. and dude-dawud answered and said, behold the king's spear! and let one of the young men come over and fetch it. vowelmovement-io-yeah render to every man his being right and his mum-sticking-withfulness; for vowelmovement-io-yeah delivered thee into my hand to day, but i would not stretch forth mine hand against vowelmovement-io-yeah's use-anointed. and, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of vowelmovement-io-yeah, and let him deliver me out of all tribulation. then ask-talut said to dude-dawud, knee-pooled be thou, my

betweener dude-dawud: thou wilt both do great things, and also will still prevail. so dude-dawud went on his way, and ask-talut returned to his place.

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and dude-dawud said in his heart, i will now perish one day by the hand of ask-talut: there is nothing better for me than that i should speedily escape into the land of the invade-grieve-palestinians; and ask-talut will despair of me, to seek me any more in any coast of israel: so will i escape out of his hand. and dude-dawud arose, and he crossed over with the six hundred men that were with him to when-achish, betweener of maach, king of winepress-gath and dude-dawud dwelt with when-achish at winepress-gath he and his men, every man with his household, even dude-dawud with his two women, my-brother-pleasant-ahinoam the sow-to-jezreelitess, and father-age-joy-abigail the damp-unripe-grain-carmelitess, black-sheep-nabal's woman. and it was told ask-talut that dude-dawud was fled to winepress-gath and he sought no more again for him. and dude-dawud said to when-achish, if i have now found grace 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-achish gave him sketch-ziklag that day: wherefore sketch-ziklag pertaineth to the kings of vowel-yeah-acknowledge-iodah to this day. and the count of the days that dude-dawud dwelt in the field of the invade-grieve-palestinians was a full year and four months. and dude-dawud and his men went up, and invaded the bridge-shurites, and the cuttings-gezrites, and the labour-king-amalekites: for those nations were of old the inhabitants of the land, as thou goest to wall-shur, even to the land of narrows-produce-mizraim-egypt. and dude-dawud smote the land, and left neither man nor woman alive, and took away the sheep, and the cattle, and the asses, and the camels, and the apparel, and returned, and came to when-achish. and when-achish said, whither have ye made a road to day? and dude-dawud said, against the south of vowel-yeah-acknowledge-iodah, and against the south of the moon-mercy-to-jerahmeelites, and against the south of the nest-by-kenites. and dude-dawud safed neither man nor woman alive, to bring tidings to winepress-gath saying, lest they should tell on us, saying, so did dude-dawud, and so will be his crisis all the while he dwelleth in the field of the invade-grieve-palestinians. and when-achish mum-stuck with dude-dawud, saying, he did his with-mum soaking-to-israel utterly to abhor him; therefore he will be my worker world.

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and it came to pass in those days, that the invade-grieve-palestinians gathered their troops together for warfare, to fight with israel. and when-achish said to dude-dawud, know thou assuredly, that thou wilt go out with me to battle, thou and thy men. and dude-dawud said to when-achish, surely thou wilt know what thy worker can do. and when-achish said to dude-dawud, therefore will i do thee keeper of mine head all days. now to-hearing-samuel was dead, and all soaking-to-israel had lamented him, and buried him in high-region-ramah, in his own city. and ask-talut had put away those that had familiar breathwinds, and the wizards, out of the land. and the invade-grieve-palestinians gathered themselves together, and came and pitched in different-shunem: and ask-talut gathered all soaking-to-israel together, and they pitched in quarter-gilboa. and when ask-talut saw the camp of the invade-grieve-palestinians, he was afraid, and his heart

greatly trembled. and when ask-talut inquired of vowelmovement-io-yeah, vowelmovement-io-yeah answered him not, neither by dreams, nor by fires-urim, nor by come-bringers. then said ask-talut to his workers, seek me a woman that hath a familiar breathwind, that i may go to her, and inquire of her. and his workers said to him, behold, there is a woman that hath a familiar breathwind at eye-well-generation-en-dor. and ask-talut disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, i pray thee, do magic to me by the familiar breathwind, and bring me him up, whom i will name to thee. and the woman said to him, behold, thou knowest what ask-talut hath done, how he hath cut off those that have familiar breathwinds, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? and ask-talut swear-sevened to her by vowelmovement-io-yeah, saying, as vowelmovement-io-yeah liveth, there will no season-answer happen to thee for this word. then said the woman, whom will i bring up to thee? and he said, bring me up to-hearing-samuel. and when the woman saw to-hearing-samuel, she cried with a loud voice: and the woman spake to ask-talut, saying, why hast thou deceived me? for thou art ask-talut. and the king said to her, be not afraid: for what sawest thou? and the woman said to ask-talut, i saw these to onuping out of the land. and he said to her, what form is he of? and she said, an old man cometh up; and he is covered with a mantle. and ask-talut perceived that it was to-hearing-samuel, and he stooped with his face-turnings to the land, and bowed himself. and to-hearing-samuel said to ask-talut, why hast thou disquieted me, to bring me up? and ask-talut answered, i am sore distressed; for the invade-grieve-palestinians do war against me, and these-to is departed from me, and answereth me no more, neither by come-bringers, nor by dreams: therefore i have called thee, that thou mayest do known to me what i will do. then said to-hearing-samuel, wherefore then dost thou ask of me, seeing vowelmovement-io-yeah is departed from thee, and is become thine enemy? and vowelmovement-io-yeah hath done to him, as he worded by me: for vowelmovement-io-yeah hath rent the kingdom out of thine hand, and given it to thy in-sight, even to dude-dawud: because thou hearest not the voice of vowelmovement-io-yeah, nor dost his fierce nose-anger upon labour-king-amalek, therefore hath vowelmovement-io-yeah done this word to thee this day. moreover vowelmovement-io-yeah will also deliver soaking-to-israel with thee into the hand of the invade-grieve-palestinians: and to morrow will thou and thy betweeners be with me, as vowelmovement-io-yeah also will deliver the camp of soaking-to-israel into the hand of the invade-grieve-palestinians. then ask-talut fell straightway all along on the land, and was sore afraid, because of the words of to-hearing-samuel: 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-talut, and saw that he was sore troubled, and said to him, behold, thine handmaid hath heard thy voice, and i have put my life in my hand, and have hearkened to thy words which thou wordedst to me. now therefore, i pray thee, hearken thou also to the voice of thine handmaid, and let me set 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 bed. and the woman had a fat calf in the house; and she hastened, and killed it, and took flour, and kneaded it, and did bake lit-mazat thereof: and she brought it before ask-talut, and before his workers; and they did eat. then they rose up, and went away that night.

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now the invade-grieve-palestinians gathered together all their camps to horizon-aphek: and the soaking-to-israelites pitched by a fountain which is in sow-to-jezreel. and the lords of the invade-grieve-palestinians crossed on by hundreds, and by thousands: but dude-dawud and his men crossed on in the rearward with when-achish. then said the prince-soakings of the invade-grieve-palestinians, what do these cross-over-hebrews here? and when-achish said to the prince-soakings of the invade-grieve-palestinians, is not this dude-dawud, the worker of ask-talut the king of israel, which hath been with me these days, or these years, and i have found no fault in him since he fell to me to this day? and the prince-soakings of the invade-grieve-palestinians were wroth with him; and the prince-soakings of the invade-grieve-palestinians said to him, make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to war, lest in the war he be an adversary to us: for wherewith should he reconcile himself to his base-boss? should it not be with the heads of these men? is not this dude-dawud, of whom they sang one to another in dances, saying, ask-talut slew his thousands, and dude-dawud his ten thousands? then when-achish called dude-dawud, and said to him, surely, as vowelmovement-io-yeah liveth, thou hast been soaking, and thy going out and thy coming in with me in the camp is good in my eyes: for i have not found visual-re-toil in thee since the day of thy coming to me to this day: nevertheless the lords favor thee not. wherefore now return, and go in complete, that thou do not do visual-re-toil-re-toil in the eyes of the invade-grieve-palestinians. and dude-dawud said to when-achish, 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 base-boss the king? and when-achish answered and said to dude-dawud, i know that thou art good in my eyes, as an messenger of these-to: notwithstanding the prince-soakings of the invade-grieve-palestinians have said, he will not go up with us to the war. wherefore now rise up early in the morning with thy base-boss's workers that are come with thee: and as soon as ye be up early in the morning, and have light, depart. so dude-dawud and his men rose up early to depart in the morning, to return into the land of the invade-grieve-palestinians. and the invade-grieve-palestinians went up to sow-to-jezreel.

30

and it came to pass, when dude-dawud and his men were come to sketch-ziklag on the third day, that the labour-king-amalekites had invaded the south, and sketch-ziklag, and hit sketch-ziklag, and burned it with fire; and had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way. so dude-dawud 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 captives. then dude-dawud and the with-mum that were with him lifted up their voice and wept, until they had no more energy to weep. and dude-dawud's two women were taken captives, my-brother-pleasantinoam the sow-to-jezreelitess, and father-age-joy-abigail the woman of black-sheep-nabal the damp-unripe-grain-carmelite. and dude-dawud was greatly distressed; for the with-mum spake of stoning him, because the self of all the with-mum was grieved, every man for his betweeners and for his betweenas: but dude-dawud encouraged himself in vowelmovement-io-yeah his these-to. and dude-dawud said to father-remainder-abiathar the dark-

ener my-bro-moloch-king-ahimelech's betweenier i pray thee, bring me hither the retriever. and father-remainder-abiathar brought thither the retriever to dude-dawud. and dude-dawud inquired at vowelmovement-io-yeah, saying, will i pursue after this troop? will i overtake them? and he answered him, pursue: for thou wilt surely overtake them, and without fail recover all. so dude-dawud went, he and the six hundred men that were with him, and came to the brook bull-besor, where those that were left behind stayed. but dude-dawud pursued, he and four hundred men: to two hundred abode behind, which were so faint that they could not the brook bull-besor. and they found an narrows-produce-mizraim-egyptian in the field, and brought him to dude-dawud, and gave him bread, and he did eat; and they made him drink water; and they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his breathwind came again to him: for he had eaten no bread, nor drunk any water, three days and three nights. and dude-dawud said to him, to whom belongeth thou? and whence art thou? and he said, i am a young man of narrows-produce-mizraim-egypt, worker to an labour-king-amalekite; and my base-boss left me, because three days ago i fell sick. we made an invasion upon the south of the conscious-cherethites, and upon the coast which belongeth to vowel-yeah-acknowledge-iodah, and upon the south of dog-as-heart-caleb; and we burned sketch-ziklag with fire. and dude-dawud said to him, canst thou bring me down to this company? and he said, swear-seven to me by these-to, that thou wilt neither kill me, nor deliver me into the hands of my base-boss, and i will bring thee down to this company. and when he had brought him down, behold, they were spread abroad upon all the land, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the invade-grieve-palestinians, and out of the land of vowel-yeah-acknowledge-iodah. and dude-dawud hit him 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-dawud recovered all that the labour-king-amalekites had carried away: and dude-dawud rescued 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-dawud recovered all. and dude-dawud took all the sheeps and the cattles, which they drave before those other livestock and said, this is dude-dawud's spoil. and dude-dawud came to the two hundred men, which were so faint that they could not follow dude-dawud, whom they had made also to abide at the brook bull-besor: and they went forth to meet dude-dawud, and to meet the with-mum that were with him: and when dude-dawud came near to the with-mum, he saluted them. then answered all the visual-re-toil men and men of in-good-time-fade-belial, of those that went with dude-dawud, and said, because they went not with us, we will not give them ought of the spoil that we have recovered, safe to every man his woman and his betweeners, that they may lead them away, and depart. then said dude-dawud, ye will not do so, my brethren, with that which vowelmovement-io-yeah hath given us, who hath preserved us, and delivered the company that came against us into our hand. for who will hearken to you in this matter? but as his part is that goeth down to the war, so will his part be that tarrieth by the items: they will part alike. and it was so from that day forward, that he made it a statute and an crisis for soaking-to-israel to this day. and when dude-dawud came to sketch-ziklag, he sent of the spoil to the elders of vowel-yeah-acknowledge-iodah, even to his in-sights, saying, behold a present for you of the spoil of the enemies of vowel-movement-io-yeah; to them which were in house-unto-

bethel, and to them which were in south highs-ramoth and to them which were in surplus-remainder-jattir, and to them which were in juniper-object-aroer, and to them which were in mustaches-siphmoth, and to them which were in i-will-listen-eshtemoa, and to them which were in gossip-rachal, and to them which were in the cities of the moon-mercy-to-jerahmeelites, and to them which were in the cities of the nest-buy-kenites, and to them which were in fishing-net-hormah, and to them which were in pit-smoke-chorashan, and to them which were in your-time-athach, and to them which were in friend-joy-hebron, and to all the places where dude-dawud himself and his men were wont to haunt.

31

now the invade-grieve-palestinians fought against israel: and the men of soaking-to-israel fled from before the invade-grieve-palestinians, and fell down voided in mount quarter-gilboa. and the invade-grieve-palestinians followed hard upon ask-talut and upon his betweeners; and the invade-grieve-palestinians slew vowel-yeah-given-ionathan, and my-dad-contribute-abinadab, and my-noble-moloch-king-melchishua, ask-talut's betweeners. and the war went sore against ask-talut, and the archers hit him; and he was sore wounded of the archers. then said ask-talut to his itembearer, draw thy blade, and thrust me through therewith; lest these foreskinned come and thrust me through, and abuse me. but his itembearer would not; for he was sore afraid. therefore ask-talut took a blade, and fell upon it. and when his itembearer saw that ask-talut was dead, he fell likewise upon his blade, and died with him. so ask-talut died, and his three betweeners, and his itembearer, and all his men, that same day together. and when the men of soaking-to-israel that were on the other side of the valley, and they that were on cross-over its-going-down-jordan, saw that the men of soaking-to-israel fled, and that ask-talut and his betweeners were dead, they forsook the cities, and fled; and the invade-grieve-palestinians crossed and dwelt in them. and it came to pass on the morrow, when the invade-grieve-palestinians came to strip the voided, that they found ask-talut and his three betweeners fallen in mount quarter-gilboa. and they cut off his head, and stripped off his items, and sent into the land of the invade-grieve-palestinians round about, to publish it in the house of their fashions, and among the with-mum. and they put his items in the house of star-sex'n'war-ahstaroth: and they fastened his body to the wall of house-of-tooth-bethshan. and when the inhabitants of dry-roll-ever-jabeshgilead heard of that which the invade-grieve-palestinians had done to ask-talut; all the of stratagem men arose, and went all night, and took the body of ask-talut and the bodies of his betweeners from the wall of house-of-tooth-bethshan, 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.

now it came to pass after the death of ask-talut, when dude-dawud was returned from the hitting of the labouring-amalekites, and dude-dawud had abode two days in sketch-ziklag; it came even to pass on the third day, that, behold, a man came out of the camp from ask-talut with his clothes rent, and land upon his head: and so it was, when he came to dude-dawud, that he fell to the land, and bowed. and dude-dawud said to him, from whence comest thou? and he said to him, out of the camp of soaking-to-israel am i escaped. and dude-dawud said to him, how went the matter? i pray thee, tell me. and he answered, that the with-mum are fled from the war, and many of the with-mum also are fallen and dead; and ask-talut and vowel-yeah-given-ionathan his betweenner are dead also. and dude-dawud said to the young man that told him, how knowest thou that ask-talut and vowel-yeah-given-ionathan his betweenner be dead? and the young husband that told him said, as i happened by chance upon mount quarter-gilboa, behold, ask-talut leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. and when he looked behind him, he saw me, and called to me. and i answered, here am i. and he said to me, who art thou? and i answered him, i am an labour-king-amalekite. he said to me again, stand, i pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. so i stood upon him, and slew him, because i was sure that he could not live after that he was fallen: and i took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither to my base-boss. then dude-dawud stronged on his clothes, and rent them; and likewise all the men that were with him: and they mourned, and wept, and fasted until even, for ask-talut, and for vowel-yeah-given-ionathan his betweenner and for the with-mum of vowelmovement-io-yeah, and for the house of israel; because they were fallen by the blade. and dude-dawud said to the young man that told him, whence art thou? and he answered, i am betweenner of a stranger, an labour-king-amalekite. and dude-dawud said to him, how wast thou not afraid to stretch forth thine hand to destroy vowelmovement-io-yeah's use-anointed? and dude-dawud called one of the young men, and said, go near, and fall upon him. and he hit him that he died. and dude-dawud said to him, thy blood be upon thy head; for thy mouth hath testified against thee, saying, i have slain vowelmovement-io-yeah's use-anointed. and dude-dawud lamented with this lamentation over ask-talut and over vowel-yeah-given-ionathan his betweenner (also he bade them teach betweenners of vowel-yeah-acknowledge-iodah the use of the bow: behold, it is written in the recount-scroll of the straight ha-jasher.) the beauty of soaking-to-israel is voided upon thy in-whats: how are the hero fallen! tell it not in winepress-gath publish it not in the streets of fire-shame-askelon; lest the betweennas of the invade-grieve-palestinians cheer, lest the betweennas of the foreskinned triumph. ye mountains of quarter-gilboa, let there be no dew, neither let there be rain, upon you, nor fields of highings: for there the shield of the hero is vilely cast away, the shield of ask-talut, as though he had not been use-anointed with oil. from the blood of the bladed, from the fat of the hero, the bow of vowel-yeah-given-ionathan turned not back, and the blade of ask-talut returned not empty. ask-talut and vowel-yeah-given-ionathan were lovely and pleasant in their lives, and in their death they were not separated: they were swift-lighter than eagles, they were more heroic than gather-lions. ye betweennas of israel, weep over ask-talut, who clothed you in two caterpillars, with other delights, who put on ornaments of gold upon your apparel. how are the hero fallen in the midst of the war! o vowel-

yeah-given-ionathan, thou wast voided in thine in-whats. i am distressed for thee, my brother vowel-yeah-given-ionathan: very pleasant hast thou been to me: thy love to me was wonderful, passing the love of women. how are the hero fallen, and the items of war lost!

2

and it came to pass after this, that dude-dawud inquired of vowelmovement-io-yeah, saying, will i go up into any of the cities of vowel-yeah-acknowledge-iodah? and vowelmovement-io-yeah said to him, go up. and dude-dawud said, whither will i go up? and he said, to friend-joy-hebron. so dude-dawud went up thither, and his two women also, my-brother-pleasant-ahinoam the sow-to-jezzeelness, and father-age-joy-abigail black-sheep-nabal's woman the damp-unripe-grain-carmelite. and his men that were with him did dude-dawud bring up, every man with his household: and they dwelt in the cities of friend-joy-hebron. and the men of vowel-yeah-acknowledge-iodah came, and there they use-anointed dude-dawud king over the house of vowel-yeah-acknowledge-iodah. and they told dude-dawud, saying, that the men of dry-roll-ever-jabeshgilead were they that buried ask-talut. and dude-dawud sent messengers to the men of dry-roll-ever-jabeshgilead, and said to them, knee-pooled be ye of vowelmovement-io-yeah, that ye have showed this kindness to your base-boss, even to ask-talut, and have buried him. and now vowelmovement-io-yeah show kindness and truth to you: and i also will requite you this kindness, because ye have done this word. therefore now let your hands be stratagemened, and be ye of stratagem: for your base-boss ask-talut is dead, and also the house of vowel-yeah-acknowledge-iodah have use-anointed me king over them. but my-dad-candle-abner betweenner of candle-ner captain of ask-talut's troop, took man-in-the-urine-ishbosheth betweenner of ask-talut, and crossed him over to camping-mahanaim; and made him king over roll-until-gilead, and over the okay-asurites, and over sow-to-jezzeel, and over gray-fruitful-ephraim, and over right-hand-child-benjamin, and over all israel. man-in-the-urine-ishbosheth ask-talut's betweenner was forty years old when he began to king over israel, and kinged two years. but the house of vowel-yeah-acknowledge-iodah followed dude-dawud. and the count of the days that dude-dawud was king in friend-joy-hebron over the house of vowel-yeah-acknowledge-iodah was seven years and six months. and my-dad-candle-abner betweenner of candle-ner and the workers of man-in-the-urine-ishbosheth betweenner of ask-talut, went out from camping-mahanaim to small-hill-gibeon. and yo-dad-joab betweenner of his-shape-yeah-zeruiah, and the workers of dude-dawud, went out, and met together by the pool of small-hill-gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool. and my-dad-candle-abner said to yo-dad-joab, let the young men now arise, and play before us. and yo-dad-joab said, let them arise. then there arose and crossed over by count twelve of righthand-child-benjamin, which pertained to man-in-the-urine-ishbosheth betweenner of ask-talut, and twelve of the workers of dude-dawud. and they caught every one his fellow by the head, and thrust his blade in his fellow's side; so they fell down together: wherefore that place was called smooth-part-helkathhazzurim, which is in small-hill-gibeon. and there was a very sore war that day; and my-dad-candle-abner was beaten, and the men of israel, before the workers of dude-dawud. and there were three betweenners of his-shape-yeah-zeruiah there, yo-dad-joab, and dad-safe-abishai, and do-to-asahel: and do-to-asahel was as light of foot as a wild roe. and do-to-asahel pursued after my-dad-candle-abner; and in going he turned

not to the right hand nor to the left from following my-dad-candle-abner. then my-dad-candle-abner looked behind him, and said, art thou do-to-asahel? and he answered, i am. and my-dad-candle-abner said to him, turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armor. but do-to-asahel would not turn aside from following of him. and my-dad-candle-abner said again to do-to-asahel, turn thee aside from following me: wherefore should i hit thee to the land? how then should i hold up my face-turnings to yo-dad-joab thy brother? howbeit he refused to turn aside: wherefore my-dad-candle-abner with the hinder end of the spear hit him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where do-to-asahel fell down and died stood still. yo-dad-joab also and dad-safe-abishai pursued after my-dad-candle-abner: and the sun went down when they were come to the hill of maid-ammah, that lieth before emerged-giah by the way of the place-of-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 blade devour forever? knowest thou not that it will be bitterness in the latter end? how long will it be then, ere thou bid the with-mum return from following their brethren? and yo-dad-joab said, as these-to liveth, unless thou hadst worded, surely then in the morning the with-mum had gone up every one from following his brother. so yo-dad-joab blew a mouthpiece-horn and all the with-mum stood still, and pursued after soaking-to-israel no more, neither fought they any more. and my-dad-candle-abner and his men walked all that night through the plain, and crossed over its-going-down-jordan, and crossed through all bithron, and they crossed to camping-mahanaim. and yo-dad-joab returned from following my-dad-candle-abner: and when he had gathered all the with-mum together, there lacked of dude-dawud's workers nineteen men and do-to-asahel. but the workers of dude-dawud had smitten of righthand-child-benjamin, and of my-dad-candle-abner's men, so that three hundred and sixty men died. and they took up do-to-asahel, and buried him in the sepulchre of his father, which was in bread-house-bethlehem. and yo-dad-joab and his men went all night, and they came to friend-joy-hebron at break of day.

3

now there was long war between the house of ask-talut and the house of dude-dawud: but dude-dawud waxed stronger and stronger, and the house of ask-talut waxed weaker and weaker. and to dude-dawud were betweeners born in friend-joy-hebron: and his first-born was amen-artist-amnon, of my-brother-pleasant-ahinoam the sow-to-jezreelites; and his second, all-calibrate-father-chileab, of father-age-joy-abigail the woman of black-sheep-nabal the damp-unripe-grain-carmelite; and the third, father-complete-absalom betweener of acre-maacah the daughter-housa of furrow-talmai king of bridge-geshur; and the fourth, my-base-vowel-yeah-adonijah betweener of my-holiday-haggith; and the fifth, critic-yeah-shephatiah betweener of father-dew-abital; and the sixth, angry-ithream, by carriage-eglah dude-dawud's woman. these were born to dude-dawud in friend-joy-hebron. and it came to pass, while there was war between the house of ask-talut and the house of dude-dawud, that my-dad-candle-abner made himself strong for the house of ask-talut. and ask-talut had a concubine, whose name was floor-rizpah, the daughter-housa of buz-

zard-aiiah: and man-in-the-urine-ishbosheth 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 man-in-the-urine-ishbosheth, and said, am i a dog's head, which against vowel-yeah-acknowledge-iodah do show kindness this day to the house of ask-talut thy father, to his brethren, and to his in-sights, and have not delivered thee into the hand of dude-dawud, that thou chargest me to day with a season-answer concerning this woman? so do these-to to my-dad-candle-abner, and more also, except, as vowelmovement-io-yeah hath swear-sevened to dude-dawud, even so i do to him; to translate the kingdom from the house of ask-talut, and to set up the throne of dude-dawud over soaking-to-israel and over vowel-yeah-acknowledge-iodah, from discuss-court-dan even to well-of-satiated-seven-beersaba. 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-dawud on his behalf, saying, whose is the land? saying also, make thy league with me, and behold, my hand will be with thee, to bring about all soaking-to-israel to thee. and he said, well; i will make a league with thee: but one word i require of thee, that is, no see my face-turnings, except thou first bring who-can-michal ask-talut's daughter-housa when thou comest to see my face-turnings. and dude-dawud sent messengers to man-in-the-urine-ishbosheth ask-talut's betweener saying, deliver me my woman who-can-michal, which i espoused to me for an hundred foreskins of the invade-grieve-palestinians. and man-in-the-urine-ishbosheth sent, and took her from her man, even from my-output-phaltiel 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, return. and he returned. and my-dad-candle-abner had communication with the elders of israel, saying, ye sought for dude-dawud in times past to be king over you: now then do it: for vowelmovement-io-yeah hath spoken of dude-dawud, saying, by the hand of my worker dude-dawud i will safe my with-mum soaking-to-israel out of the hand of the invade-grieve-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-dawud in friend-joy-hebron all that seemed good to israel, and that seemed good to the whole house of righthand-child-benjamin. so my-dad-candle-abner came to dude-dawud to friend-joy-hebron, and twenty men with him. and dude-dawud did my-dad-candle-abner and the men that were with him a feast. and my-dad-candle-abner said to dude-dawud, i will arise and go, and will gather all soaking-to-israel to my base-boss the king, that they may make a league with thee, and that thou mayest king over all that thine heart desireth. and dude-dawud sent my-dad-candle-abner away; and he went in complete. and, behold, the workers of dude-dawud and yo-dad-joab came from pursuing a troop, and brought in a great spoil with them: but my-dad-candle-abner was not with dude-dawud in friend-joy-hebron; for he had sent him away, and he was gone in complete. when yo-dad-joab and all the troop 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 complete. 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 going out and thy coming in, and to know all that thou doest. and when yo-dad-joab was come out from dude-dawud, he sent messengers after my-dad-candle-abner, which brought him

again from the well of removal-sirah: but dude-dawud knew it not. and when my-dad-candle-abner was returned 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 do-to-asahel his brother. and afterward when dude-dawud heard it, he said, i and my kingdom are guiltless before vowel-movement-io-yeah world from the blood of my-dad-candle-abner betweenner 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 hath an issue, or that is a narrow-waspish, or that leaneth on a staff, or that falleth on the blade, or that lacketh bread. so yo-dad-joab, and dad-safe-abishai his brother slew my-dad-candle-abner, because he had slain their brother do-to-asahel at small-hill-gibeon in the war. and dude-dawud said to yo-dad-joab, and to all the with-mum that were with him, rend your clothes, and gird you with sackcloth, and mourn before my-dad-candle-abner. and king dude-dawud himself followed the 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-mum 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 bound, nor thy feet put into fetters: as a man falleth before wicked men, so fellest thou. and all the with-mum wept again over him. and when all the with-mum came to cause dude-dawud to eat meat while it was yet day, dude-dawud swear-sev-ened, saying, so do these-to to me, and more also, if i taste bread, or ought else, till the sun be down. and all the with-mum took notice of it, and it was good in the eyes of them: as whatsoever the king did pleased all the with-mum. for all the with-mum and all soaking-to-israel knew that day that it was not of the king to slay my-dad-candle-abner betweenner of candle-ner and the king said to his workers, know ye not that there is a prince-soaking and a great man fallen this day in israel? and i am this day weak, though use-anointed king; and these men the betweenners of his-shape-yeah-zeruiah be too hard for me: vowel-movement-io-yeah will complete the doer of visual-re-toil according to his visual-re-toil.

4

and when ask-talut's betweenner heard that my-dad-candle-abner was dead in friend-joy-hebron, his hands were feeble, and all the soaking-to-israelites were troubled. and ask-talut's betweenner had two men that were captains of bands: the name of the one was in-anwser-baanah, and the name of the other vehicle-rechab, the betweenners of pomegranate-rimmon a wells-beerothite, of betweenners of righthand-child-benjamin: (for wells-beeroth also was reckoned to righthand-child-benjamin. and the wells-beerothites fled to gagging-gittaim, and were sojourners there until this day.) and vowel-yeah-given-ionathan, ask-talut's betweenner had a betweenner that was stopskip-lame of his feet. he was five years old when the tidings came of ask-talut and vowel-yeah-given-ionathan out of sow-to-jezreel, and his nurse took him up, and fled: and it came to stopskip, as she made haste to flee, that he fell, and became stopskip-lame. and his name was from-mouth-in-urine-mephobosheth. and the betweenners of pomegranate-rimmon the wells-beerothite, vehicle-rechab and in-anwser-baanah, went, and came about the heat of the day to the house of man-in-the-urine-ishbosheth, who lay on a bed at noon. and they came thither into the midst of the house, as though they would have fetched wheat; and they hit him under the fifth rib: and vehicle-rechab and in-anwser-baanah his brother escaped. for when they came into the house, he lay on his bed in his bedchamber, and they

hit him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night. and they brought the head of man-in-the-urine-ishbosheth to dude-dawud to friend-joy-hebron, and said to the king, behold the head of man-in-the-urine-ishbosheth betweenner of ask-talut thine enemy, which sought thy life; and vowel-movement-io-yeah hath avenged my base-boss the king this day of ask-talut, and of his seed. and dude-dawud answered vehicle-rechab and in-anwser-baanah his brother, the betweenners of pomegranate-rimmon the wells-beerothite, and said to them, as vowel-movement-io-yeah liveth, who hath retrieveed my self out of all adversity, when one told me, saying, behold, ask-talut is dead, thinking to have brought good tidings, i took hold of him, and slew him in sketch-ziklag, who thought that i would have given him a reward for his tidings: how much more, when big-shot men have slain a right person in his own house upon his bed? will i not therefore now require his blood of your hand, and take you away from the land? and dude-dawud directed his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in friend-joy-hebron. but they took the head of man-in-the-urine-ishbosheth, and buried it in the sepulchre of my-dad-candle-abner in friend-joy-hebron.

5

then came all the branches of soaking-to-israel to dude-dawud to friend-joy-hebron, and spake, saying, behold, we are thy bone and thy flesh-soaking also in time past, when ask-talut was king over us, thou wast he that leddest out and broughtest in israel: and vowel-movement-io-yeah said to thee, thou will feed my with-mum israel, and thou will be a captain over israel. so all the elders of soaking-to-israel came to the king to friend-joy-hebron; and king dude-dawud made a league with them in friend-joy-hebron before vowel-movement-io-yeah: and they use-anointed dude-dawud king over israel. dude-dawud was thirty years old when he began to king, and he kinged forty years. in friend-joy-hebron he kinged over vowel-yeah-acknowledge-iodah seven years and six months: and in cast-complete-jerusalem he kinged thirty and three years over all soaking-to-israel and vowel-yeah-acknowledge-iodah. and the king and his men went to cast-complete-jerusalem to the trampler-jebusites, the inhabitants of the land: which spake to dude-dawud, saying, except thou take away the skin-blind and the stopskip-lame, no come in hither: thinking, dude-dawud cannot come in hither. nevertheless dude-dawud captered the strong hold of mark-zion: the same is the city of dude-dawud. and dude-dawud 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-dawud's self, he will be chief and captain. wherefore they said, the skin-blind and the stopskip-lame will not come into the house. so dude-dawud dwelt in the fort, and called it the city of dude-dawud. and dude-dawud build-betweenner round about from full-millo and inward. and dude-dawud went on and grew great, and vowel-movement-io-yeah these-to of troops was with him. and fishing-net-boycott-hiram king of rock-narrow-produce-tyre sent messengers to dude-dawud, and cedar trees, and carpenters, and masons: and they build-betweenner dude-dawud an house. and dude-dawud perceived that vowel-movement-io-yeah had established him king over israel, and that he had exalted his kingdom for his with-mum israel's sake. and dude-dawud took him more concubines and women out of cast-complete-jerusalem, after he was come from friend-joy-hebron: and there were yet betweenners and betweenas born to dude-dawud. and these be the names of those that were born to him in cast-complete-jerusalem; hear-

shamuah, and naughty-mischief-shobab, and given-natan, and complete-sulayman, choose-ibhar also, and my-to-cry-out-safe-elishua, and expired-nepheg, and fie-japhia, and my-to-hear-al-yasama, and to-know-eladia, and to-me-emits-eliphalet. but when the invade-grieve-palestinians heard that they had use-anointed dude-dawud king over israel, all the invade-grieve-palestinians came up to seek dude-dawud; and dude-dawud heard of it, and went down to the hold. the invade-grieve-palestinians also came and spread themselves in the valley of ghosts-rephaim. and dude-dawud inquired of vowelmovement-io-yeah, saying, will i go up to the invade-grieve-palestinians? wilt thou deliver them into mine hand? and vowelmovement-io-yeah said to dude-dawud, go up: for i will doubtless deliver the invade-grieve-palestinians into thine hand. and dude-dawud came to proprietary-breaks-baalperazim, and dude-dawud hit them there, and said, vowelmovement-io-yeah hath broken forth upon mine enemies before me, as the breach of waters. therefore he called the name of that place proprietary-breaks-baalperazim. and there they left their images, and dude-dawud and his men burned them. and the invade-grieve-palestinians came up yet again, and spread themselves in the valley of ghosts-rephaim. and when dude-dawud inquired of vowelmovement-io-yeah, he said, no go up; but fetch a compass behind them, and come upon them over against the mulberry trees. and let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou wilt bestir thyself: for then will vowelmovement-io-yeah go out before thee, to hit the camp of the invade-grieve-palestinians. and dude-dawud did so, as vowelmovement-io-yeah had directed him; and hit the invade-grieve-palestinians from small-hill-geba until thou come to cut-gazer.

6

again, dude-dawud gathered together all the chosen men of israel, thirty thousand. and dude-dawud arose, and went with all the with-mum that were with him from my-husband-own-baale of vowel-yeah-acknowledge-io-dah, to bring up from thence the gather-box of these-to, whose name is called by the name of vowelmovement-io-yeah of troops that dwelleth between the inwarders. and they set the gather-box of these-to upon a new cart, and brought it out of the house of my-dad-contribute-abinadab that was in hill-gibeah: and goat-uzzah and his-brother-ahio, the betweeners of my-dad-contribute-abinadab, drave the new cart. and they brought it out of the house of my-dad-contribute-abinadab which was at hill-gibeah, accompanying the gather-box of these-to: and his-brother-ahio went before the gather-box. and dude-dawud and all the house of soaking-to-israel played before vowelmovement-io-yeah on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. and when they came to correct-nachon's threshingfloor, goat-uzzah put forth his hand to the gather-box of these-to, and took hold of it; for the cattle shook it. and the nose-anger of vowelmovement-io-yeah was kindled against goat-uzzah; and these-to hit him there for his error; and there he died by the gather-box of these-to. and dude-dawud was displeased, because vowelmovement-io-yeah had made a breach upon goat-uzzah: and he called the name of the place goat-breach-perezuzzah to this day. and dude-dawud was afraid of vowelmovement-io-yeah that day, and said, how will the gather-box of vowelmovement-io-yeah come to me? so dude-dawud would not remove the gather-box of vowelmovement-io-yeah to him into the city of dude-dawud: but dude-dawud carried it aside into the house of red-worker-obed-edom the wine-

press-gittite. and the gather-box of vowelmovement-io-yeah continued in the house of red-worker-obed-edom the winepress-gittite three months: and vowelmovement-io-yeah knee-pooled red-worker-obed-edom, and all his household. and it was told king dude-dawud, saying, vowelmovement-io-yeah hath knee-pooled the house of red-worker-obed-edom, and all that pertaineth to him, because of the gather-box of these-to. so dude-dawud crossed and crossed up the gather-box of these-to from the house of red-worker-obed-edom into the city of dude-dawud with cheering. and it was so, that when they that bare the gather-box of vowelmovement-io-yeah had gone six paces, he butcherd oxen and fatlings. and dude-dawud danced before vowelmovement-io-yeah with all his goat-daring; and dude-dawud was girded with a linen retriever. so dude-dawud and all the house of soaking-to-israel brought up the gather-box of vowelmovement-io-yeah with shouting, and with the sound of the mouth-piece-horn and as the gather-box of vowelmovement-io-yeah came into the city of dude-dawud, who-can-michal ask-talut's daughter-housa looked through a window, and saw king dude-dawud leaping and dancing before vowelmovement-io-yeah; and she despised him in her heart. and they brought in the gather-box of vowelmovement-io-yeah, and set it in his place, in the midst of the tent that dude-dawud had pitched for it: and dude-dawud up-poned up-ons and completes before vowelmovement-io-yeah. and as soon as dude-dawud had made an end of uponing up-ons and completes, he knee-pooled the with-mum in the name of vowelmovement-io-yeah of troops. and he dealt among all the with-mum, even among the whole multitude of israel, as well to the women as men, to every one a cake of bread, and a good part of flesh-soaking and a flagon of wine. so all the with-mum departed every one to his house. then dude-dawud returned to knee-pool his household. and who-can-michal the daughter-housa of ask-talut came out to meet dude-dawud, and said, how weight was the king of soaking-to-israel to day, who uncovered himself to day in the eyes of the handmaids of his workers, as one of the vain fellows shamelessly uncovereth himself! and dude-dawud said to who-can-michal, it was before vowelmovement-io-yeah, which chose me before thy father, and before all his house, to appoint me governor over the with-mum of vowelmovement-io-yeah, over israel: therefore will i play before vowelmovement-io-yeah. 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 weigh. therefore who-can-michal the daughter-housa of ask-talut had no child to the day of her death.

7

and it came to pass, when the king sat in his house, and vowelmovement-io-yeah had given him rest round about from all his enemies; that the king said to given-natan the come-bringer, see now, i dwell in an house of cedar, but the gather-box of these-to dwelleth within curtains. and given-natan said to the king, go, do all that is in thine heart; for vowelmovement-io-yeah is with thee. and it came to pass that night, that vowelmovement-io-yeah word came to given-natan, saying, go and tell my worker dude-dawud, thus saith vowelmovement-io-yeah, will thou build-between me an house for me to dwell in? whereas i have not dwelt in any house since the time that i brought up betweeners of soaking-to-israel out of narrow-produce-mizraim-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 soaking-to-israel worded i a word with any of the branches of israel, whom i directed to feed my with-mum israel, saying, why build-

between ye not me an house of cedar? now therefore so will thou say to my worker dude-dawud, thus saith vowel-movement-io-yeah of troops, i took thee from the sheep-cote, from following the sheep, to be governor over my with-mum, over israel: and i was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have did thee a great name, like to the name of the great men that are in the land. moreover i will appoint a place for my with-mum israel, and will plant them, that they may dwell in a place of their own, and move no more; neither will betweeners of injustice afflict them any more, as beforetime, and as since the time that i directed critics to be over my with-mum israel, and have caused thee to rest from all thine enemies. also vowel-movement-io-yeah telleth thee that he will do thee an house. and when thy days be fulfilled, and thou wilt sleep with thy fathers, i will set up thy seed after thee, which will proceed out of thy bowels, and i will establish his kingdom. he will build-between an house for my name, and i will stablish the throne of his kingdom world. i will be his father, and he will be my betweener if he commit iniquity, i will chasten him with the rod of men, and with the stripes of betweeners of men: but my kindness will not depart away from him, as i took it from ask-talut, whom i put away before thee. and thine house and thy kingdom will be fixed world before thee: thy throne will be fixed world. according to all these words, and according to all this vision, so did given-natan word to dude-dawud. then went king dude-dawud in, and sat before vowel-movement-io-yeah, and he said, who am i, o base-boss these-to? and what is my house, that thou hast brought me hitherto? and this was yet a small word in thy eyes, o base-boss these-to; but thou hast worded also of thy worker's house for a great while to come. and is this the manner of man, o base-boss these-to? and what can dude-dawud say more to thee? for thou, base-boss these-to, knowest thy worker. for thy word's sake, and according to thine own heart, hast thou done all these great words, to do thy worker know them. wherefore thou art great, vowel-movement-io-yeah these-to: for there is none like thee, neither is there any these-to beside thee, according to all that we have heard with our ears. and what one nation in the land is like thy with-mum, even like israel, whom these-to went to retrieve for a with-mum to himself, and to do him a name, and to do for you great things and terrible, for thy land, before thy with-mum, which thou retrievedst to thee from narrows-produce-mizraim-egypt, from the nations and their these-to? for thou hast confirmed to thyself thy with-mum soaking-to-israel to be a with-mum to thee world: and thou, vowel-movement-io-yeah, art become their these-to. and now, vowel-movement-io-yeah these-to, 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 name be big world, saying, vowel-movement-io-yeah of troops is the these-to over israel: and let the house of thy worker dude-dawud be fixed before thee. for thou, vowel-movement-io-yeah of troops, these-to of israel, hast revealed to thy worker, saying, i will build-between thee an house: therefore hath thy worker found in his heart to pray this prayer to thee. and now, o base-boss these-to, thou art that these-to, and thy words be true, and thou hast promised this goodness to thy worker: therefore now let it please thee to knee-pool the house of thy worker, that it may continue to world before thee: for thou, o base-boss these-to, hast worded it: and with thy knee-pooling let the house of thy worker be knee-pooled to world.

8

and after this it came to pass that dude-dawud hit the invade-grieve-palestinians, and surrendered them: and

dude-dawud took switch-maid-methegammah out of the hand of the invade-grieve-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-dawud's workers, and brought gifts. dude-dawud hit also thunder-helps-hadadezer, betweener of wide-rehob king of engorged-zobah, as he went to recover his border at the river fruit-cow-euphrates. and dude-dawud captered from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: and dude-dawud houghed all the chariot horses, but reserved of them for an hundred chariots. and when the high-arams of blood-bag-damascus came to succor thunder-helps-hadadezer king of engorged-zobah, dude-dawud slew of the high-arams two and twenty thousand men. then dude-dawud put garrisons in high-aram-syria of blood-bag-damascus: and the high-arams became workers to dude-dawud, and brought gifts. and vowel-movement-io-yeah preserved dude-dawud whithersoever he went. and dude-dawud took the shields of gold that were on the workers of thunder-helps-hadadezer, and brought them to cast-complete-jerusalem. and from sure-betah, and from break-berothai, cities of thunder-helps-hadadezer, king dude-dawud took exceeding much brass. when get-lost-toi king of gourd-vessel-hamath heard that dude-dawud had smitten all the stratagem of thunder-helps-hadadezer, then get-lost-toi sent yo-high-joram his betweener to king dude-dawud, to salute him, and to knee-pool him, because he had fought against thunder-helps-hadadezer, and hit him: for thunder-helps-hadadezer had wars with get-lost-toi and yo-high-joram brought with him items of silver, and items of gold, and items of brass: which also king dude-dawud did dedicate to vowel-movement-io-yeah, 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 betweeners of with-ammun, and of the invade-grieve-palestinians, and of labour-king-amalek, and of the spoil of thunder-helps-hadadezer, betweener of wide-rehob king of engorged-zobah. and dude-dawud gat him a name when he returned from smiting of the high-arams in the valley of salt, being eighteen thousand men. and he put garrisons in man-red-edom; throughout all man-red-edom put he garrisons, and all they of man-red-edom became dude-dawud's workers. and vowel-movement-io-yeah preserved dude-dawud whithersoever he went. and dude-dawud kinged over all israel; and dude-dawud dod crisis and being right to all his with-mum. and yodad-joab betweener of his-shape-yeah-zeroiah was over the troop; and vowel-yeah-critic-jehoshaphat betweener of newborn-bro-ahilud was recorder; and right-zadok betweener of my-bro-good-ahitub, and my-bro-moloch-king-ahimelech betweener of father-remainder-abiathar, were the darkener; and minister-soaking-yeah-seraiah was the scroll-recounters; and betweener-vowel-yeah-benaiah betweener of vowel-yeah-knows-jehoiaad was over both the conscious-cherethites and the fallen-pelethites; and dude-dawud's betweeners were chief rulers.

9

and dude-dawud said, is there yet any that is left of the house of ask-talut, that i may show him kindness for vowel-yeah-given-ionathan's sake? and there was of the house of ask-talut a worker whose name was troop-ziba. and when they had called him to dude-dawud, 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-talut, that i may show the kindness of these-to to him? and troop-ziba said to the king, vowel-yeah-

given-ionathan hath yet a betweener 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-machir, betweener of unto-my-with-ammiel, in speak-to-him-lodebar. then king dude-dawud sent, and fetched him out of the house of recognize-machir, betweener of unto-my-with-ammiel, from speak-to-him-lodebar. now when from-mouth-in-urine-mephibosheth, betweener of vowel-yeah-given-ionathan, betweener of ask-talut, was come to dude-dawud, he fell on his face-turnings, and bowed. and dude-dawud said, from-mouth-in-urine-mephibosheth. and he answered, behold thy worker! and dude-dawud said to him, respect not: for i will surely show thee kindness for vowel-yeah-given-ionathan thy father's sake, and will restore thee all the field of ask-talut thy father; and thou wilt eat bread at my send-table continually. and he bowed himself, and said, what is thy worker, that thou shouldest look upon such a dead dog as i am? then the king called to troop-ziba, ask-talut's servant, and said to him, i have given to thy base-boss's betweener all that pertained to ask-talut and to all his house. thou therefore, and thy betweeners, and thy workers, will work the earth for him, and thou wilt bring in the fruits, that thy base-boss's betweener may have food to eat: but from-mouth-in-urine-mephibosheth thy base-boss's betweener will eat bread alway at my send-table now troop-ziba had fifteen betweeners and twenty workers. then said troop-ziba to the king, according to all that my base-boss the king hath directed his worker, so will thy worker do. as for from-mouth-in-urine-mephibosheth, said the king, he will eat at my send-table as one of the king's betweeners. and from-mouth-in-urine-mephibosheth had a young betweener whose name was who-here-micha and all that dwelt in the house of troop-ziba were workers to from-mouth-in-urine-mephibosheth. so from-mouth-in-urine-mephibosheth 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 betweeners of with-ammon died, and compassionate-hanun his betweener kinged in his stead. then said dude-dawud, i will show kindness to compassionate-hanun betweener of serpent-guess-nahash, as his father showed kindness to me. and dude-dawud sent to comfort him by the hand of his workers for his father. and dude-dawud's workers came into the land of betweeners of with-ammon. and the prince-soakings of betweeners of with-ammon said to compassionate-hanun their base-boss, thinkest thou that dude-dawud doth weigh thy father, that he hath crossed comforters to thee? hath not dude-dawud rather crossed his workers to thee, to search the city, and to spy it out, and to overthrow it? wherefore compassionate-hanun took dude-dawud's workers, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away. when they told it to dude-dawud, he sent to meet them, because the men were greatly ashamed: and the king said, tarry at moon-smell-jericho until your beards be grown, and then return. and when betweeners of with-ammon saw that they stank before dude-dawud, betweeners of with-ammon sent and hired the high-arams of house-street-beth-rehob and the high-arams of army-zoba twenty thousand footmen, and of king acre-maacah a thousand men, and of man-good-ishtob twelve thousand men. and when dude-dawud heard of it, he sent yo-dad-joab, and all the troop of the hero heros. and betweeners of with-ammon came out, and put the war in array at the entering in of the gate: and the high-arams of army-zoba and of wide-rehob and

man-good-ishtob, and acre-maacah, 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 israel, and put them in array against the high-arams: and the remainder of the with-mum he delivered into the hand of dad-safe-abishai his brother, that he might put them in array against betweeners of with-ammon. and he said, if the high-arams be too strong for me, then thou wilt make safe me: but if betweeners of with-ammon be too strong for thee, then i will come and make safe thee. be of good courage, and let us play the men for our with-mum, and for the cities of our these-to: and movelmentment-io-yeah do that which seemeth him good. and yo-dad-joab drew nigh, and the with-mum that were with him, to the war against the high-arams: and they fled before him. and when betweeners of with-ammon saw that the high-arams were fled, then fled they also before dad-safe-abishai, and entered into the city. so yo-dad-joab returned from betweeners of with-ammon, and came to cast-complete-jerusalem. and when the high-arams saw that they were smitten before israel, they added themselves together. and sharpen-hadadezer crossed, and crossed out the high-arams that were beyond the river: and they crossed to their-force-helam; and dove-cote-shobach the captain of the troop of sharpen-hadadezer crossed before them. and when it was told dude-dawud, he added all soaking-to-israel together, and crossed over its-going-down-jordan, and crossed to their-force-helam. and the high-arams set themselves in array against dude-dawud, and fought with him. and the high-arams fled before israel; and dude-dawud slew the men of seven hundred chariots of the high-arams, and forty thousand horsemen, and smote dove-cote-shobach the captain of their troop, who died there. and when all the kings that were workers to sharpen-hadadezer saw that they were smitten before israel, they made complete with israel, and workd them. so the high-arams respected to make safe betweeners of with-ammon any more.

11

and it came to pass, after the year was expired, at the time when kings go forth to battle, that dude-dawud sent yo-dad-joab, and his workers with him, and all israel; and they destroyed betweeners of with-ammon, and produce-troubled much-rabbah. but dude-dawud tarried still at cast-complete-jerusalem. and it came to pass in an eveningtide, that dude-dawud arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. and dude-dawud sent and inquired after the woman. and one said, is not this daughter-of-seven-bat-saba, the daughter-housa of eliam, the woman of fire-blaze-yeah-uriah the cut-hittite? and dude-dawud sent messengers, and took her; and she came in to him, and he lay with her; for she was purified from her stainedness: and she returned to her house. and the woman bright-conceived, and sent and told dude-dawud, and said, i am with child. and dude-dawud sent to yo-dad-joab, saying, send me fire-blaze-yeah-uriah the cut-hittite. and yo-dad-joab sent fire-blaze-yeah-uriah to dude-dawud. and when fire-blaze-yeah-uriah was come to him, dude-dawud demanded of him how yo-dad-joab did, and how the with-mum did, and how the war completed. and dude-dawud said to fire-blaze-yeah-uriah, go down to thy house, and wash thy feet. and fire-blaze-yeah-uriah departed out of the king's house, and there followed him a mess of meat from the king. but fire-blaze-yeah-uriah slept at the opening of the king's house with all the workers of his base-boss, and went not down to his house. and when they had told dude-dawud, saying, fire-blaze-yeah-uriah went not

down to his house, dude-dawud said to fire-blaze-yeah-uriah, camest thou not from thy journey? why then didst thou not go down to thine house? and fire-blaze-yeah-uriah said to dude-dawud, the gather-box, and israel, and vowel-yeah-acknowledge-iodah, abide in tents; and my base-boss yo-dad-joab, and the workers of my base-boss, are encamped in the open fields; will i then go into mine house, to eat and to drink, and to lie with my woman? as thou livest, and as thy self liveth, i will not do this word. and dude-dawud said to fire-blaze-yeah-uriah, tarry here to day also, and to morrow i will let thee depart. so fire-blaze-yeah-uriah abode in cast-complete-jerusalem that day, and the morrow. and when dude-dawud had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the workers of his base-boss, but went not down to his house. and it came to pass in the morning, that dude-dawud wrote a recount-scroll to yo-dad-joab, and sent it by the hand of fire-blaze-yeah-uriah. and he wrote in the recount-scroll, saying, set ye fire-blaze-yeah-uriah in the forefront of the hottest war, and retire 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 fire-blaze-yeah-uriah to a place where he knew that of stratagem men were. and the men of the city went out, and fought with yo-dad-joab: and there fell some of the with-mum of the workers of dude-dawud; and fire-blaze-yeah-uriah the cut-hittite died also. then yo-dad-joab sent and told dude-dawud all the words concerning the war; and charged the messenger, saying, when thou hast made an end of telling the matters 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-abimelech between of shot-in-urine-erubesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in emerge-thebez? why went ye nigh the wall? then say thou, thy worker fire-blaze-yeah-uriah the cut-hittite is dead also. so the messenger went, and came and showed dude-dawud all that yo-dad-joab had sent him for. and the messenger said to dude-dawud, surely the heroes heroed against us, and came out to us into the field, and we were upon them even to the entering of the gate. and the shooters shot from off the wall upon thy workers; and some of the king's workers be dead, and thy worker fire-blaze-yeah-uriah the cut-hittite is dead also. then dude-dawud said to the messenger, thus will thou say to yo-dad-joab, let not this word displease thee, for the blade devoureth one as well as another: make thy war more strong against the city, and overthrow it: and encourage thou him. and when the woman of fire-blaze-yeah-uriah heard that fire-blaze-yeah-uriah her man was dead, she mourned for her man. and when the mourning was past, dude-dawud crossed and fetched her to his house, and she became his woman, and bare him a betweener but the word that dude-dawud had done displeased vowelmovement-io-yeah.

12

and vowelmovement-io-yeah sent given-natan to dude-dawud. and he came to him, and said to him, there were two men in one city; the one rich, and the other poor. the rich man had exceeding many sheeps and cattles: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his betweeners; it did eat of his own meat, and drank of his own cup, and lay in his bosom-statute, and was to him as a daughter-housa and there came a traveler to the rich man, and he spared to take of his own sheep and of his own cattle to dress for the way-faring 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-dawud's nose-anger was greatly kindled against the man; and he said to given-natan, as vowelmovement-io-yeah 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-dawud, thou art the man. thus saith vowelmovement-io-yeah these-to of israel, i use-anointed thee king over israel, and i delivered thee out of the hand of ask-talut; and i gave thee thy base-boss's house, and thy base-boss's women into thy bosom-statute, and gave thee the house of soaking-to-israel and of vowel-yeah-acknowledge-iodah; 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 vowelmovement-io-yeah, to do visual-re-toil in his eyes? thou hast killed fire-blaze-yeah-uriah the cut-hittite with the blade, and hast taken his woman to be thy woman, and hast bladed him with the blade of betweeners of with-ammon. now therefore the blade will never depart from thine house; because thou hast despised me, and hast taken the woman of fire-blaze-yeah-uriah the cut-hittite to be thy woman. thus saith vowelmovement-io-yeah, behold, i will raise up visual-re-toil 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 secretly: but i will do this word before all israel, and before the sun. and dude-dawud said to given-natan, i have missed against vowelmovement-io-yeah. and given-natan said to dude-dawud, vowelmovement-io-yeah also hath put away thy miss no die. howbeit, because by this deed thou hast given great occasion to the enemies of vowelmovement-io-yeah to blaspheme, child also that is born to thee will surely die. and given-natan departed to his house. and vowelmovement-io-yeah struck child that fire-blaze-yeah-uriah's woman bare to dude-dawud, and it was very sick. dude-dawud therefore besought these-to for child; and dude-dawud fasted, and went in, and lay all night upon the land. and the elders of his house arose, and went to him, to raise him up from the land: but he would not, neither did he eat bread with them. and it came to pass on the seventh day, that child died. and the workers of dude-dawud respected to tell him that child was dead: for they said, behold, while child was yet alive, we worded to him, and he would not hearken to our voice: how will he then vex himself, if we tell him that child is dead? but when dude-dawud saw that his workers whispered, dude-dawud perceived that child was dead: therefore dude-dawud said to his workers, is child dead? and they said, he is dead. then dude-dawud arose from the land, and washed, and use-anointed himself, and changed his apparel, and came into the alpha-beit-house of vowelmovement-io-yeah, and bowed: then he came to his own house; and when he required, they set 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 rise and eat bread. and he said, while child was yet alive, i fasted and wept: for i said, who can tell whether these-to will be graceful to me, that child may live? but now he is dead, wherefore should i fast? can i bring him back again? i will go to him, but he will not return to me. and dude-dawud comforted daughter-of-seven-bat-saba his woman, and went in to her, and lay with her: and she bare a betweener and he called his name complete-sulayman: and vowelmovement-io-yeah loved him. and he crossed by the hand of given-natan the come-bringer; and he called his name friend-yeah-jedidiah, because of vowelmovement-io-yeah. 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-dawud, and said, i have fought against much-rabbah, and have captured the city of waters. now therefore gather the remainder of the with-mum together, and encamp against the city, and capture it: lest i capture the city, and it be called after my name, and dude-dawud added all the with-mum together, and went to much-rabbah, and fought against it, and captured 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-dawud's head. and he brought forth the spoil of the city in great abundance. and he crossed forth the with-mum that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and did them cross through the brick-kiln: and thus did he to all the cities of betweeners of with-ammon. so dude-dawud and all the with-mum returned to cast-complete-jerusalem.

13

and it came to pass after this, that father-complete-absalom betweener of dude-dawud had a fair sister, whose name was date-palm-tamar; and amen-artist-amnon betweener of dude-dawud loved her. and amen-artist-amnon was so produce-troubled, that he fell sick for his sister date-palm-tamar; for she was a virgin; and amen-artist-amnon thought it hard for him to do anything to her. but amen-artist-amnon had a in-sight, whose name was yo-contribute-jonadab, betweener of hear-shimeah dude-dawud's brother: and yo-contribute-jonadab 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 amen-artist-amnon said to him, i love date-palm-tamar, my brother father-complete-absalom's sister. and yo-contribute-jonadab said to him, lay thee down on thy bed, and do thyself sick: and when thy father cometh to see thee, say to him, i pray thee, let my sister 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 amen-artist-amnon lay down, and made himself sick: and when the king was come to see him, amen-artist-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-dawud sent home to date-palm-tamar, saying, go now to thy brother amen-artist-amnon's house, and dress him meat. so date-palm-tamar went to her brother amen-artist-amnon's house; and he was laid down. and she took flour, and kneaded it, and made 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 amen-artist-amnon said, have out all men from me. and they went out every man from him. and amen-artist-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 did, and brought them into the chamber to amen-artist-amnon her brother. and when she had brought them to him to eat, he stronged her, and said to her, come lie with me, my sister. and she answered him, nay, my brother, do not force me; for no such thing ought to be done in israel: do not thou this folly. and i, whither will i cause my shame to go? and as for thee, thou wilt be as one of the fools in israel. now therefore, i pray thee, word to the king: for he will not withhold me from thee. howbeit he would not hearken to her voice: but, being stronger than she, stronged her, and lay with her. then amen-artist-amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. and amen-artist-amnon said to her, arise, be gone. and she said to him, there is no cause: this visual-re-toil in sending me away is greater than the other that thou didst to me. but

he would not hearken to her. then he called his servant that was soaking to him, and said, put now this woman out from me, and bolt the door after her. and she had a garment of divers colors upon her: for with such robes were the king's betweenas that were virgins apparelled. then his servant brought her out, and bolted the door after her. and date-palm-tamar put ashes on her head, and rent her garment of divers colors that was on her, and laid her hand on her head, and went on crying. and father-complete-absalom her brother said to her, hath amen-artist-amnon thy brother been with thee? but hold now thy complete, 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-dawud heard of all these words, he was very wroth. and father-complete-absalom worded to his brother amen-artist-amnon neither good nor visual-re-toil for father-complete-absalom hated amen-artist-amnon, because he had forced his sister date-palm-tamar. and it came to pass after two completed years, that father-complete-absalom had sheepshearers in ownership-garden-yard-baalhazor, which is beside gray-fruifull-ephraim: and father-complete-absalom invited 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 chargeable to thee. and he pressed him: howbeit he would not go, but knee-pooled him. then said father-complete-absalom, if not, i pray thee, let my brother amen-artist-amnon go with us. and the king said to him, why should he go with thee? but father-complete-absalom pressed him, that he let amen-artist-amnon and all the king's betweeners go with him. now father-complete-absalom had directed his servants, saying, mark ye now when amen-artist-amnon's heart is merry with wine, and when i say to you, hit amen-artist-amnon; then kill him, stratagem-fear not: have not i directed you? be courageous, and be of stratagem. and the servants of father-complete-absalom did to amen-artist-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-dawud, saying, father-complete-absalom hath slain 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 yo-contribute-jonadab, betweener of hear-shimeah dude-dawud's brother, answered and said, let not my base-boss suppose that they have slain all the young men the king's betweeners; for amen-artist-amnon only is dead: for by the appointment of father-complete-absalom this hath been determined from the day that he forced his sister date-palm-tamar. now therefore let not my base-boss the king take the word to his heart, to think that all the king's betweeners are dead: for amen-artist-amnon only is dead, but father-complete-absalom fled. and the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much with-mum by the way of the mountain side behind him. and yo-contribute-jonadab said to the king, behold, the king's betweeners come: as thy worker said, 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-talmai, betweener of with-acknowledge-amihud, king of bridge-geshur. and dude-dawud 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-dawud longed to go forth to father-complete-absalom: for he was comforted concerning amen-artist-amnon, seeing he was dead.

14

now yo-dad-joab betweener of his-shape-yeah-zeruiah perceived that the king's heart was toward father-complete-absalom. and yo-dad-joab sent to embedded-stuck-tekoah, and fetched thence a wise woman, and said to her, i pray thee, feign thyself to be a mourner, and put on now mourning apparel, and use-anoint not thyself with oil, but be as a woman that had a long time mourned for the dead: and come to the king, and word on this manner to him. so yo-dad-joab put the words in her mouth. and when the woman of embedded-stuck-tekoah spake to the king, she fell on her face-turnings to the land, and bowed, and said, make safe, o king. and the king said to her, what aileth thee? and she answered, i am indeed a widow woman, and mine man is dead. and thy handmaid had two betweeners, and they two strove together in the field, and there was none to part them, but the one hit the other, and slew him. and, behold, the whole family is risen against thine handmaid, and they said, deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they will quench my coal which is left, and will not leave to my man neither name nor remainder upon the earth. and the king said to the woman, go to thine house, and i will give charge concerning thee. and the woman of embedded-stuck-tekoah said to the king, my base-boss, o king, the season-answer be on me, and on my father's house: and the king and his throne be guiltless. and the king said, whoever saith 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 vowelmovement-io-yeah thy these-to, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my betweener and he said, as vowelmovement-io-yeah liveth, there will not one hair of thy betweener fall to the land. then the woman said, let thine handmaid, i pray thee, word one word to my base-boss the king. and he said, say on and the woman said, wherefore then hast thou thought such a word against the with-mum of these-to? for the king doth word this word as one which is faulty, in that the king doth not fetch home again his between-me-banished. for we must needs die, and are as water spilt on the land, which cannot be added up again; neither doth these-to respect any person: yet doth he devise means, that his between-me-banished be not expelled from him. now therefore that i am come to word of this word to my base-boss the king, it is because the with-mum have did me afraid: and thy handmaid said, i will now word to the king: it may be that the king will perform the request of his handmaid. for the king will hear, to deliver his handmaid out of the hand of the man that would destroy me and my betweener together out of the inheritance of these-to. then thine handmaid said, the word of my base-boss the king will now be comfortable: for as an messenger of these-to, so is my base-boss the king to discern good and visual-re-to therefore vowelmovement-io-yeah thy these-to 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 base-boss 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 self liveth, my base-boss the king, none can turn to the right hand or to the left from ought that my base-boss the king hath worded: for thy worker yo-dad-joab, he bade me, and he put 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 base-boss is wise, according to the wisdom of an messenger of these-to, 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 grace in thy eyes, my base-boss, o king, in that the king hath fulfilled the request 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 soaking-to-israel there was none to be so much rave-praised as father-complete-absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. and when he polled his head, (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred light-shekels after the king's weight. and to father-complete-absalom there were born three betweeners, and one daughter-housa whose name was date-palm-tamar: she was a woman of a fair 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 set it on fire. and father-complete-absalom's workers set 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 season-answer 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 controversy came to the king for crisis then father-complete-absalom called to him, and said, of what city art thou? and he said, thy worker is of one of the branches of israel. and father-complete-absalom said to him, see, thy matters 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 crisis in the land, that every man which hath any suit or crisis might come to me, and i would do him being right! and it was so, that when any man came nigh to him to do him bowing, he put forth his hand, and stronged him, and kissed him. and on this crisis did father-complete-absalom to all soaking-to-israel that came to the king for crisis so father-complete-absalom stole the hearts of the men of israel. and it came to pass after forty years, that father-complete-absalom said to the king, i pray thee, let me go and complete my vow, which i have vowed to vowelmovement-io-yeah, in friend-joy-hebron. for thy worker vowed a vow

while i abode at bridge-geshur in high-aram-syria saying, if vowelmovement-io-yeah will bring me again indeed to cast-complete-jerusalem, then i will work for vowelmovement-io-yeah. and the king said to him, go in complete. so he arose, and went to friend-joy-hebron. but father-complete-absalom sent spies throughout all the branches of israel, saying, as soon as ye hear the sound 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-ahithophel the my-age-gilonite, dude-dawud's counselor, from his city, even from discovered-giloh, while he butchered butchs. and the conspiracy was strong; for the with-mum increased continually with father-complete-absalom. and there came a messenger to dude-dawud, saying, the hearts of the men of soaking-to-israel are after father-complete-absalom. and dude-dawud said to all his workers that were with him at cast-complete-jerusalem, arise, and let us flee; for we will not else escape from father-complete-absalom: make speed to depart, lest he overtake us suddenly, and bring visual-re-toil upon us, and hit the city with the edge of the blade. and the king's workers said to the king, behold, thy workers are ready to do whatsoever my base-boss the king will appoint. and the king went forth, and all his household after him. and the king left ten women, which were concubines, to keep the house. and the king went forth, and all the with-mum after him, and tarried in a place that was far off. and all his workers crossed on beside him; and all the conscious-cherethites, and all the fallen-pelethites, and all the wine-press-gittites, six hundred men which crossed after him from wine-press-gath crossed on before the king. then said the king to spade-ittai the winepress-gittite, wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile. whereas thou camest but yesterday, should i this day make thee go up and down with us? seeing i go whither i may, return thou, and take back thy brethren: kindness and truth be with thee. and spade-ittai answered the king, and said, as vowelmovement-io-yeah liveth, and as my base-boss the king liveth, surely in what place my base-boss the king will be, whether in death or life, even there also will thy worker be. and dude-dawud said to spade-ittai, go and cross over. and spade-ittai the winepress-gittite crossed over, and all his men, and all the little ones that were with him. and all the country wept with a loud voice, and all the with-mum crossed over: the king also himself crossed over the brook dark-mourning-kidron, and all the with-mum crossed over, toward the way of the place-of-word-desert. and io right-zadok also, and all the borrow-joinlevites were with him, bearing the gather-box of the contract of these-to: and they set down the gather-box of these-to; and father-remainder-abiathar crossed up, until all the with-mum had done crossing out of the city. and the king said to right-zadok, carry back the gather-box of these-to into the city: if i will find favor in the eyes of vowelmovement-io-yeah, he will bring me again, and show me both it, and his habitation: but if he thus say, i have no delight in thee; behold, here am i, let him do to me as seemeth good to him. the king said also to right-zadok the darkener art not thou a seer? return into the city in complete, and your two betweeners with you, my-brother-of-wood-ahimaz thy betweener and vowel-yeah-given-ionathan betweener of father-remainder-abiathar. see, i will tarry in the plain of the place-of-word-desert, until there come word from you to certify me. right-zadok therefore and father-remainder-abiathar carried the gather-box of these-to again to cast-complete-

jerusalem: and they tarried there. and dude-dawud went up by the ascent of mount olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the with-mum that was with him covered every man his head, and they went up, weeping as they went up. and one told dude-dawud, saying, my-bro-bland-fall-ahithophel is among the conspirators with father-complete-absalom. and dude-dawud said, vowelmovement-io-yeah, i pray thee, turn the counsel of my-bro-bland-fall-ahithophel into foolishness. and it came to pass, that when dude-dawud was come to the head of the mount, where he bowed these-to, behold, sensory-hushai the long-archite came to meet him with his coat rent, and earth upon his head: to whom dude-dawud said, if thou crossest on with me, then thou will be a burden to me: but if thou return 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 defeat the counsel of my-bro-bland-fall-ahithophel. and hast thou not there with thee right-zadok and father-remainder-abiathar the darkener? therefore it will be, that what word soever thou will hear out of the king's house, thou will tell it to right-zadok and father-remainder-abiathar the darkener. behold, they have there with them their two betweeners, my-brother-of-wood-ahimaz right-zadok's betweener and vowel-yeah-given-ionathan father-remainder-abiathar's betweener and by them ye will send to me every word that ye can hear. so sensory-hushai dude-dawud's in-sight came into the city, and father-complete-absalom came into cast-complete-jerusalem.

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and when dude-dawud was a little past the top of the mountain, behold, troop-ziba the servant of from-mouth-in-urine-mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine. and the 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 place-of-word-desert may drink. and the king said, and where is thy base-boss'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 soaking-to-israel complete me the kingdom of my father. then said the king to troop-ziba, behold, thine are all that pertained to from-mouth-in-urine-mephibosheth. and troop-ziba said, i humbly beseech thee that i may find grace in thy eyes, my base-boss, o king. and when king dude-dawud came to select-bahurim, behold, thence came out a man of the family of the house of ask-talut, whose name was hear-shimei, betweener of stranger-gera: he came forth, and cursed still as he came. and he cast stones at dude-dawud, and at all the workers of king dude-dawud: and all the with-mum and all the hero heros were on his right hand and on his left. and thus said hear-shimei when he cursed, come out, come out, thou bloody man, and thou man of in-good-time-fade-belial: vowelmovement-io-yeah hath returned upon thee all the blood of the house of ask-talut, in whose stead thou hast kined; and vowelmovement-io-yeah hath delivered the kingdom into the hand of father-complete-absalom thy betweener and, behold, thou art taken in thy visual-re-toil, because thou art a bloody man. then said dad-safe-abishai betweener of his-shape-yeah-zeruiah to the king, why should this dead dog curse my base-boss the king? let me, i pray thee, and take off his head. and the king said, what have i to do with you, ye betweeners of his-shape-yeah-zeruiah? so let

him curse, because vowelmovement-io-yeah hath said to him, curse dude-dawud, who will then say, wherefore hast thou done so? and dude-dawud said to dad-safe-abishai, and to all his workers, behold, my betweener which came forth of my bowels, seeketh my life: how much more now may this righthand-child-benjamite do it? let him alone, and let him curse; for vowelmovement-io-yeah hath bidden him, it may be that vowelmovement-io-yeah will look on mine affliction, and that vowelmovement-io-yeah will requite me good for his cursing this day. and as dude-dawud and his men went by the way, hear-shimei went along on the mountain's side over against him, and cursed as he went, and threw stones at him, and cast dust. and the king, and all the with-mum that were with him, came weary, and refreshed themselves there. and father-complete-absalom, and all the with-mum the men of israel, came to cast-complete-jerusalem, and my-bro-bland-fall-ahithophel with him. and it came to pass, when sensory-hushai the long-archite, dude-dawud's in-sight, was come to father-complete-absalom, that sensory-hushai said to father-complete-absalom, these-to safe the king, these-to safe the king. 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 vowelmovement-io-yeah, and this with-mum, and all the men of israel, choose, his will i be, and with him will i abide. and again, whom should i work for should i not work for in the presence of his 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-ahithophel, give counsel among you what we will do. and my-bro-bland-fall-ahithophel said to father-complete-absalom, go in to thy father's concubines, which he hath left to keep the house; and all soaking-to-israel will hear that thou art abhorred of thy father: then will the hands of all that are with thee be strong, so they spread father-complete-absalom a tent upon the top of the house; and father-complete-absalom went in to his father's concubines in the eyes of all israel. and the counsel of my-bro-bland-fall-ahithophel, which he counseled in those days, was as if a man had inquired at the oracle of these-to: so was all the counsel of my-bro-bland-fall-ahithophel both with dude-dawud and with father-complete-absalom.

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moreover my-bro-bland-fall-ahithophel said to father-complete-absalom, let me now choose out twelve thousand men, and i will arise and pursue after dude-dawud this night: and i will come upon him while he is weary and weak handed, and will make him afraid: and all the with-mum that are with him will flee; and i will hit the king only: and i will bring back all the with-mum to thee: the man whom thou seekest is as if all returned: so all the with-mum will be in complete. and the wording pleased father-complete-absalom complete, and all the elders of israel. then said father-complete-absalom, call now sensory-hushai the long-archite also, and let us hear likewise what he saith. and when sensory-hushai was come to father-complete-absalom, father-complete-absalom worded to him, saying, my-bro-bland-fall-ahithophel hath worded after this manner: 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-ahithophel hath given is not good at this time. for, said sensory-hushai, thou knowest thy father and his heros, that they be hero heros, and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father is a hero of war, and will not lodge with the with-mum. behold, he is hid now in some pit, or in some other place: and

it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, there is a plague among the with-mum that follow father-complete-absalom. and he also that is betweener of stratagem, whose heart is as the heart of a gather-lion, will utterly melt: for all soaking-to-israel knoweth that thy father is a hero, and they which be with him are betweeners of stratagem. therefore i counsel that all soaking-to-israel be generally added to thee, from discuss-court-dan even to well-of-satiated-seven-beersaba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. so will we come upon him in some place where he will be found, and we will light upon him as the dew falleth on the 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 soaking-to-israel bring 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 soaking-to-israel said, the counsel of sensory-hushai the long-archite is good from the counsel of my-bro-bland-fall-ahithophel. for vowelmovement-io-yeah had appointed to defeat the good counsel of my-bro-bland-fall-ahithophel, to the intent that vowelmovement-io-yeah might bring visual-re-toil upon father-complete-absalom. then said sensory-hushai to right-zadok and to father-remainder-abithar the darkener, thus and thus did my-bro-bland-fall-ahithophel counsel father-complete-absalom and the elders of israel; and thus and thus have i counseled. now therefore send quickly, and tell dude-dawud, saying, lodge not this night in the plains of the place-of-word-desert, but speedily cross over; lest the king be swallowed up, and all the with-mum that are with him. now vowel-yeah-given-ionathan and my-brother-of-wood-ahimaaz stayed by eye-well-foot-spy-enrogel; 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-dawud. nevertheless a lad 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; whither 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 crossed to the woman to the house, they said, where is my-brother-of-wood-ahimaaz and vowel-yeah-given-ionathan? and the woman said to them, they be crossed over the brook of water. and when they had sought and could not find them, they returned to cast-complete-jerusalem. and it crossed to cross, after they were departed, that they crossed up out of the well, and crossed and told king dude-dawud, and said to dude-dawud, arise, and cross quickly over the water: for thus hath my-bro-bland-fall-ahithophel counseled against you. then dude-dawud arose, and all the with-mum that were with him, and they crossed over its-going-down-jordan: by the morning light there lacked not one of them that was not crossed over its-going-down-jordan. and when my-bro-bland-fall-ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father. then dude-dawud crossed to camping-mahanaim. and father-complete-absalom crossed over its-going-down-jordan, he and all the men of soaking-to-israel with him. and father-complete-absalom made with-burden-amasa captain of the troop instead of yo-dad-joab: which with-burden-amasa was a man's betweener whose name was lookithra an soaking-to-israelite, that went in to father-agejoy-abigail the daughter-housa of serpent-guess-nahash, sister to his-shape-yeah-zeruiah yo-dad-joab's mother. so

soaking-to-israel and father-complete-absalom pitched in the land of roll-until-gilead. and it came to pass, when dude-dawud was come to camping-mahanaïm, that shobi betweener of serpent-guess-nahash of much-rabbah of betweeners of with-ammon, and recognize-machir betweener of unto-my-with-ammïel of speak-to-him-lode-bar, and iron-barzillai the roll-until-gileadite of legs-roge-lim, brought beds, and basins, and produce-earthen items, and wheat, and barley, and flour, and parched corn, and beans, and lentils, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for dude-dawud, and for the with-mum that were with him, to eat: for they said, the with-mum is hungry, and weary, and thirsty, in the place-of-word-desert.

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and dude-dawud numbered the with-mum that were with him, and set captains of thousands, and captains of hundreds over them. and dude-dawud sent forth a third part of the with-mum under the hand of yo-dad-joab, and a third part under the hand of dad-safe-abishai betweener of his-shape-yeah-zeruiah, 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-mum, i will surely go forth with you myself also. but the with-mum answered, no go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succor us out of the city. and the king said to them, what seemeth you best i will do. and the king stood by the gate side, and all the with-mum came out by hundreds and by thousands. and the king directed yo-dad-joab and dad-safe-abishai and spade-ittai, saying, deal gently for my sake with the young man, even with father-complete-absalom. and all the with-mum heard when the king gave all the captains charge concerning father-complete-absalom. so the with-mum went out into the field against israel: and the war was in the wood of gray-fruitful-ephraïm; where the with-mum of soaking-to-israel were slain before the workers of dude-dawud, and there was there a great plague that day of twenty thousand men. for the war was there scattered over the face-turnings of all the country: and the wood eaten more with-mum that day than the blade eaten. and father-complete-absalom met the workers of dude-dawud. and father-complete-absalom rode upon a mule, and the mule crossed under the thick boughs of a great oak, and his head strong-held on the oak, and he was taken up between the namespaces and the land; and the mule that was under him crossed away. and a certain man saw it, and told 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-shekels of silver, and a girdle. and the man said to yo-dad-joab, though i should receive a thousand light-shekels of silver in mine hand, yet would i not put forth mine hand against the king's betweener 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 life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me. then said yo-dad-joab, i may not tarry thus with thee. and he took three darts in his hand, and thrust them through the heart of father-complete-absalom, while he was yet alive in the midst of the oak. and ten young men that bare yo-dad-joab's items compassed about and hit father-complete-absalom, and slew him. and yo-dad-joab blew the mouthpiece-horn and the with-mum

returned from pursuing after israel: for yo-dad-joab held back the with-mum. and they took father-complete-absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all soaking-to-israel 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 betweener to keep my name in remembrance: and he called the status-post after his own name: and it is called to this day, father-complete-absalom's place. then said my-brother-of-wood-ahimaaz betweener of right-zadok, let me now run, and bear the king tidings, how that vowel-movement-io-yeah hath criticed him of his enemies. and yo-dad-joab said to him, no bear tidings this day, but thou wilt bear tidings another day: but this day thou wilt bear no tidings, because the king's betweener is dead. then said yo-dad-joab to spindle-cushy, go tell the king what thou hast seen. and spindle-cushy bowed himself to yo-dad-joab, and ran. then said my-brother-of-wood-ahimaaz betweener of right-zadok yet again to yo-dad-joab, but how-soever, let me, i pray thee, also run after spindle-cushy. and yo-dad-joab said, wherefore wilt thou run, my betweener seeing that thou hast no tidings ready? but how-soever, said he, let me run. and he said to him, run. then my-brother-of-wood-ahimaaz ran by the way of the plain, and overran spindle-cushy. and dude-dawud sat between the two gates: and the watchman went up to the roof over the gate to the wall, and lifted up his eyes, and looked, and beheld a man running alone, and the watchman cried, and told the king. and the king said, if he be alone, there is tidings in his mouth. and he came apace, and drew near. and the watchman saw another man running: and the watchman called to the gatekeeper, and said, behold another man running alone. and the king said, he also bringeth tidings. and the watchman said, me thinketh the running of the foremost is like the running of my-brother-of-wood-ahimaaz betweener of right-zadok. and the king said, he is a good man, and cometh with good tidings. and my-brother-of-wood-ahimaaz 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, knee-pooled be vowel-movement-io-yeah thy these-to, which hath delivered up the men that lifted up their hand against my base-boss the king. and the king said, is the young man father-complete-absalom safe-complete? and my-brother-of-wood-ahimaaz answered, when yo-dad-joab sent the king's worker, and me thy worker, i saw a great tumult, 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-cushy came; and spindle-cushy said, tidings, my base-boss the king: for vowel-movement-io-yeah hath criticed thee this day of all them that rose up against thee. and the king said to spindle-cushy, is the young man father-complete-absalom safe-complete? and spindle-cushy answered, the enemies of my base-boss the king, and all that rise against thee to do thee hurt, be as that young man is. and the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, o my betweener father-complete-absalom, my betweener my betweener father-complete-absalom! would these-to 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-mum: for the with-mum heard say that day how the king was grieved for his betweener and the with-mum gat them by stealth that day into the city, as with-mum being ashamed

steal away when they flee in war. but the king covered his face-turnings, and the king cried with a loud voice, o my 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 destroyed-shamed this day the face-turnings of all thy workers, which this day have saved thy life, and the lives of thy betweeners and of thy betweenas, and the lives of thy women, and the lives of thy concubines; in that thou lovest thine enemies, and hatest thy complete-friends, for thou hast declared this day, that thou regardest neither prince-soakings 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 arise, go forth, and word comfortably to thy workers: for i swear-seven by vowmovement-io-yeah, if thou go not forth, there will not tarry one with thee this night: and that will be worse to thee than all the visual-re-toil that befell thee from thy youth until now. then the king arose, and sat in the gate. and they told to all the with-mum, saying, behold, the king doth sit in the gate. and all the with-mum came before the king: for soaking-to-israel had fled every man to his tent. and all the with-mum were at strife throughout all the branches of israel, saying, the king saved us out of the hand of our enemies, and he delivered us out of the hand of the invade-grieve-palestinians; and now he is fled out of the land for father-complete-absalom. and father-complete-absalom, whom we use-anointed over us, is dead in war. now therefore why speak ye not a word of bringing the king back? and king dude-dawud sent to right-zadok and to father-remainder-abiathar the darkener, saying, word to the elders of vowel-yeah-acknowledge-iodah, saying, why are ye the last to bring the king back to his house? seeing the speech of all soaking-to-israel is come to the king, even to his house. ye are my brethren, ye are my bones and my flesh-soaking wherefore then are ye the last to bring back the king? and say ye to with-burden-amasa, art thou not of my bone, and of my flesh-soaking these-to do so to me, and more also, if thou be not captain of the troop before me continually in the room of yo-dad-joab. and he bowed the heart of all the men of vowel-yeah-acknowledge-iodah, even as the heart of one man; so that they sent this word to the king, return thou, and all thy workers. so the king returned, and crossed to its-going-down-jordan. and vowel-yeah-acknowledge-iodah 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-benjamite, which was of select-bahurim, hasted and came down with the men of vowel-yeah-acknowledge-iodah to meet king dude-dawud. and there were a thousand men of righthand-child-benjamin with him, and troop-ziba the worker of the house of ask-talut, and his fifteen betweeners and his twenty workers with him; and they crossed over its-going-down-jordan before the king. and there crossed over a ferry boat to cross over over the king's household, and to do what he thought good. and hear-shimei betweener of stranger-gera fell down before the king, as he was come over its-going-down-jordan; and said to the king, let not my base-boss impute season-answer to me, neither do thou remember that which thy worker did distordtely the day that my base-boss the king went out 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-yusif to go down to meet my base-boss the king. but dad-safe-abishai betweener of his-shape-yeah-zeruiah answered and said, will not hear-shimei be put to death for this, because he cursed vowmovement-io-yeah's use-anointed? and dude-dawud said, what have i

to do with you, ye betweeners of his-shape-yeah-zeruiah, that ye should this day be produce-narrower to me? will there any man be put to death this day in israel? for do not i know that i am this day king over israel? therefore the king said to hear-shimei, no die, and the king swear-sevenced to him. and from-mouth-in-urine-mephibosheth betweener of ask-talut came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in complete. and it came to pass, when he was come to cast-complete-jerusalem to meet the king, that the king said to him, wherefore wentest not thou with me, from-mouth-in-urine-mephibosheth? and he answered, my base-boss, o king, my worker deceived me: for thy worker said, i will saddle me an ass, that i may ride thereon, and go to the king; because thy worker is stopskip-lame. and he hath slandered thy worker to my base-boss the king; but my base-boss the king is as an messenger of these-to: do therefore what is good in thine eyes. for all of my father's house were but dead men before my base-boss 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 worddest thou any more of thy matters? i have said, thou and troop-ziba part the field. and from-mouth-in-urine-mephibosheth said to the king, yea, let him take all, forasmuch as my base-boss the king is come again in complete to his own house. and iron-barzillai the roll-until-gileadite crossed down from legs-rogelim, and crossed over its-going-down-jordan with the king, to conduct him over its-going-down-jordan. now iron-barzillai was a very aged man, even fourscore years old: and he had provided the king of sustenance while he lay at camping-mahanaim; for he was a very great man. and the king said to iron-barzillai, come thou over with me, and i will feed thee with me in cast-complete-jerusalem. and iron-barzillai said to the king, how long have i to live, that i should go up with the king to cast-complete-jerusalem? i am this day fourscore years old: and can i discern between good and visual-re-toil? 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 base-boss 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-chimham; let him with my base-boss the king; and do to him what will seem good to thee. and the king answered, like-them-chimham will with me, and i will do to him that which will seem good to thee: and whatsoever thou will require of me, that will i do for thee. and all the with-mum crossed over its-going-down-jordan. and when the king was come over, the king kissed iron-barzillai, and knee-pooled him; and he returned to his own place. then the king crossed on to roll-gilgal, and like-them-chimham crossed on with him: and all the with-mum of vowel-yeah-acknowledge-iodah conducted the king, and also half the with-mum of israel. and, behold, all the men of soaking-to-israel crossed to the king, and said to the king, why have our brethren the men of vowel-yeah-acknowledge-iodah stolen thee away, and have crossed the king, and his household, and all dude-dawud's men with him, over its-going-down-jordan? and all the men of vowel-yeah-acknowledge-iodah answered the men of israel, because the king is near of kin to us: wherefore then be ye wroth-kindled for this matter? have we eaten at all of the king's cost? or hath he given us any gift? and the men of soaking-to-israel answered the men of vowel-yeah-acknowledge-iodah, and said, we have ten

parts in the king, and we have also more soaking in dude-dawud than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? and the words of the men of vowel-yeah-acknowledge-iodah were fiercer than the words of the men of israel.

20

and there happened to be there a man of in-good-time-fade-belial, whose name was seven-satiated, betweener of camel-pillow-meadow-bichri, a righthand-child-ben-jamite: and he blew a mouthpiece-horn and said, we have no part in dude-dawud, neither have we inheritance in betweener of safe-jesse: every man to his tents, o israel. so every man of soaking-to-israel went up from after dude-dawud, and followed seven-satiated betweener of camel-pillow-meadow-bichri: but the men of vowel-yeah-acknowledge-iodah clave to their king, from its-going-down-jordan even to cast-complete-jerusalem, and dude-dawud came to his house at cast-complete-jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in to them. so they were shut up to the day of their death, living in widowhood. then said the king to with-burden-amasa, assemble me the men of vowel-yeah-acknowledge-iodah within three days, and be thou here present. so with-burden-amasa went to assemble the men of vowel-yeah-acknowledge-iodah: but he tarried longer than the set time which he had appointed him. and dude-dawud said to dad-safe-abishai, now will seven-satiated betweener of camel-pillow-meadow-bichri do us more harm than did father-complete-absalom: take thou thy base-boss's workers, and pursue after him, lest he get him fenced cities, and escape us. and there went out after him yo-dad-joab's heros, and the conscious-cherethites, and the fallen-pelethites, and all the hero heros: and they went out of cast-complete-jerusalem, to pursue after seven-satiated betweener of camel-pillow-meadow-bichri. when they were at the great stone which is in small-hill-gibeon, with-burden-amasa went before them. and yo-dad-joab's garment that he had put on was girded to him, and upon it a girdle with a blade fastened upon his loins in the sheath thereof; and as he went forth it fell out. and yo-dad-joab said to with-burden-amasa, art thou in complete, my brother? and yo-dad-joab took with-burden-amasa by the beard with the right hand to kiss him. but with-burden-amasa took no heed to the blade that was in yo-dad-joab's hand: so he hit him therewith in the fifth rib, and shed out his bowels to the land, and struck him not again; and he died. so yo-dad-joab and dad-safe-abishai his brother pursued after seven-satiated betweener of camel-pillow-meadow-bichri. and one of yo-dad-joab's men stood by him, and said, he that favoreth yo-dad-joab, and he that is for dude-dawud, let him go after yo-dad-joab. and with-burden-amasa wallowed in blood in the midst of the highway. and when the man saw that all the with-mum stood still, he removed with-burden-amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still. when he was removed out of the highway, all the people crossed on after yo-dad-joab, to pursue after seven-satiated betweener of camel-pillow-meadow-bichri. and he crossed through all the branches of soaking-to-israel to wear-out-vapor-habil and to house-of-squeeze-bethmaachah, and all the pure-berites: and they were gathered together, and crossed also after him. and they came and produce-troubled him in wear-out-vapor-habil of house-of-squeeze-bethmaachah, and they cast up a bank against the city, and it stood in the trench: and all the with-mum that were with yo-dad-joab destroyed 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 worded, saying, they were wont to word in old time, saying, they will surely ask counsel at wear-out-vapor-habil and so they ended the matter. i am one of them that are completable and mum-sticking with israel: thou seekest to destroy a city and a mother in israel: why wilt thou swallow up the inheritance of vowelmovement-io-yeah? and yo-dad-joab answered and said, void-far be it, void-far be it from me, that i should swallow up or destroy. the matter is not so: but a man of mount gray-fruitful-ephraim, seven-satiated betweener of camel-pillow-meadow-bichri by name, hath lifted up his hand against the king, even against dude-dawud: deliver him only, and i will depart from the city. and the woman said to yo-dad-joab, behold, his head will be thrown to thee over the wall. then the woman went to all the with-mum in her wisdom. and they cut off the head of seven-satiated betweener of camel-pillow-meadow-bichri, and cast it out to yo-dad-joab. and he blew a mouthpiece-horn and they retired from the city, every man to his tent. and yo-dad-joab returned to cast-complete-jerusalem to the king. now yo-dad-joab was over all the troop of israel: and between-vowel-yeah-benaiah betweener of vowel-yeah-knows-jehoiada was over the conscious-cherethites and over the fallen-pelethites: and vapour-high-adoram was over the tribute: and vowel-yeah-critic-jehoshaphat betweener of newborn-bro-ahilud was recorder: and sheva was scroll-recounters: and right-zadok and father-remainder-abiathar were the darkener: and town-ira also the glow-jairite was a chief ruler about dude-dawud.

21

then there was a famine in the days of dude-dawud three years, year after year; and dude-dawud inquired of vowelmovement-io-yeah. and vowelmovement-io-yeah answered, it is for ask-talut, and for his bloody house, because he slew 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 israel, but of the remnant of the talker-amorites; and betweeners of soaking-to-israel had swear-sevned to them: and ask-talut sought to slay them in his zeal to betweeners of soaking-to-israel and vowel-yeah-acknowledge-iodah.) wherefore dude-dawud said to the small-hill-gibeonites, what will i do for you? and wherewith will i do the out-of, that ye may knee-pool the inheritance of vowelmovement-io-yeah? and the small-hill-gibeonites said to him, we will have no silver nor gold of ask-talut, nor of his house; neither for us will thou kill any man in israel. and he said, what ye will say, that will i do for you. and they answered the king, the man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of israel, let seven men of his betweeners be delivered to us, and we will hang them up to vowelmovement-io-yeah in hill-gibeah of ask-talut, whom vowelmovement-io-yeah did choose. and the king said, i will give them. but the king spared from-mouth-in-urine-mephibosheth, betweener of vowel-yeah-given-ionathan betweener of ask-talut, because of vowelmovement-io-yeah's oath-seven that was between them, between dude-dawud and vowel-yeah-given-ionathan betweener of ask-talut. but the king took the two betweeners of floor-rizpah the daughter-housa of buzzard-aiah, whom she bare to ask-talut, palace-armoni and from-mouth-in-urine-mephibosheth; and the five betweeners of who-can-michal the daughter-housa of ask-talut, whom she brought up for my-herd-to-adriel

betweeneer of iron-barzillai the disease-meholathite: and he make safeed them into the hands of the small-hill-gibeonites, and they hanged them in the mountain before vowelmovement-io-yeah: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the headstart of barley harvest. and floor-rizpah the daughter-housa of buzzard-aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of namespaces and suffered neither the birds of the air to rest on them by day, nor the animals of the field by night. and it was told dude-dawud what floor-rizpah the daughter-housa of buzzard-aiah, the concubine of ask-talut, had done. and dude-dawud went and took the bones of ask-talut and the bones of vowel-yeah-given-ionathan his betweeneer from the men of dry-roll-ever-jabeshgilead, which had stolen them from the street of house-of-tooth-bethshan, where the invade-grieve-palestinians had hanged them, when the invade-grieve-palestinians had slain ask-talut in quarter-gilboa: and he brought up from thence the bones of ask-talut and the bones of vowel-yeah-given-ionathan his betweeneer and they added the bones of them that were hanged. and the bones of ask-talut and vowel-yeah-given-ionathan his betweeneer buried they in the country of righthand-child-benjamin in side-zelah, in the sepulchre of ring-tinkle-kish his father: and they performed all that the king directed. and after that these-to was intreated for the land. moreover the invade-grieve-palestinians had yet war again with israel; and dude-dawud went down, and his workers with him, and fought against the invade-grieve-palestinians: and dude-dawud waxed faint. and sat-down-in-flourishing-ishibibonob, which was of the betweeners of the let-to-weak-giant, the weight of whose spear weighed three hundred light-shekels of brass in weight, he being girded with a new sword, thought to have slain dude-dawud. but dad-safe-abishai betweeneer of his-shape-yeah-zeruiah succored him, and hit the invade-grieve-palestinian, and killed him. then the men of dude-dawud swear-sevened to him, saying, thou wilt go no more out with us to war, that thou quench not the light of israel. and it came to pass after this, that there was again a war with the invade-grieve-palestinians at den-gob: then entangle-warbler-sibbechai the feel-hushathite slew thresh-old-saph, which was of the betweeners of the let-to-weak-giant. and there was again a war in den-gob with the invade-grieve-palestinians, where to-pardon-endow-uponanan betweeneer of forest-woven-jareoregim, a bread-house-bethlehemite, slew the brother of wave-reveal-jalut the winepress-gittite, the staff of whose spear was like a weaver's beam. and there was yet a war in winepress-gath where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in count; and he also was born to the let-to-weak-giant. and when he defied israel, vowel-yeah-given-ionathan betweeneer of hear-shimeah the brother of dude-dawud slew him. these four were born to the let-to-weak-giant in winepress-gath and fell by the hand of dude-dawud, and by the hand of his workers.

22

and dude-dawud worded to vowelmovement-io-yeah the words of this song-soaking in the day that vowelmovement-io-yeah had delivered him out of the hand of all his enemies, and out of the hand of ask-talut: and he said, vowelmovement-io-yeah is my rock, and my fortress, and my deliverer; the these-to of my rock; in him will i trust: he is my shield, and the ray-horn of my safety, my high tower, and my refuge, my saviour; thou safest me from damage. i will call on vowelmovement-io-yeah, who is stratagem to be rave-praised: so will i be 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 vowelmovement-io-yeah, and cried to my these-to: and he did hear my voice out of his possibility-hall, and my cry did enter into his ears. then the land shook and trembled; the foundations of namespaces moved and shook, because he was wrath-kindled. there went up a smoke out of his nostrils, and fire out of his mouth eaten: coals were kindled by it. he bowed the namespaces also, and came down; and darkness was under his feet. and he rode upon a inwarder, and did fly: 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. vowelmovement-io-yeah thundered from namespaces and the most high uttered his voice. and he sent out arrow-halfers, and scattered them; lightning, and discomfited them. and the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of vowelmovement-io-yeah, 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 goat-daring enemy, and from them that hated me: for they were too goat-daring for me. they prevented me in the day of my calamity: but vowelmovement-io-yeah was my stay. he brought me forth also into a large place: he delivered me, because he delighted in me. vowelmovement-io-yeah rewarded me according to my being right: according to the corn-cleanness of my hands hath he recompensed me. for i have kept the ways of vowelmovement-io-yeah, and have not big-shotly departed from my these-to. for all his crises were before me: and as for his statutes, i did not depart from them. i was also sound before him, and have kept myself from mine season-answer. therefore vowelmovement-io-yeah 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 hero thou wilt show thyself sound. with the corn-clean thou wilt show thyself corn-clean; and with the adamant thou wilt show thyself unsavory. and the afflicted with-mum thou wilt safe: but thine eyes are upon the haughty, that thou mayest bring them down. for thou art my lamp, vowelmovement-io-yeah: and vowelmovement-io-yeah will lighten my darkness. for by thee i have run through a troop: by my these-to have i leaped over a wall. as for these-to, his way is sound; vowelmovement-io-yeah word is tried: he is a shield to all them that trust in him. for who is these-to, safe vowelmovement-io-yeah? and who is a rock, safe our these-to? these-to is my goat-daring and stratagem: and he maketh my way sound. he maketh my feet like hinds' feet: and setteth me upon my in-whats. he teacheth my hands to war; so that a bow of steel is broken by mine arms. thou hast also given me the shield of thy safety: and thy gentleness did me great. thou hast enlarged my steps under me; so that my feet did not slip. i have pursued mine enemies, and destroyed them; and turned not again until i had consumed them. and i have eaten them, and wounded them, that they could not arise: yea, they are fallen under my feet. for thou hast girded me with stratagem to war: them that rose 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 safe; even to vowelmovement-io-yeah, 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 hast delivered me from the strivings of my with-mum, thou hast kept me to be head of the corpse-nations: a with-mum which i knew not will work for me. strangers will submit

themselves to me: as soon as they hear, they will be hearing to me. strangers will fade away, and they will be afraid out of their close places. vowelmovement-io-yeah liveth; and knee-pooled be my rock; and highed be the these-to of the rock of my safety. it is these-to that avengeth me, and that bringeth down the with-mums under me. and that bringeth me forth from mine enemies: thou also hast lifted me up on high on them that rose up against me: thou hast delivered me from the damage man. therefore i will give thanks to thee, vowelmovement-io-yeah, among the corpse-nations, and i will sing-cut acknowledges to thy name. he is the tower of safety for his king: and sheweth kindness to his use-anointed, to dude-dawud, and to his seed worldmore.

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now these be the last words of dude-dawud. dude-dawud betweener of safe-jesse said, and the hero who was raised up on high, the use-anointed of the these-to of heel-tople-yakub, and the sweet psalmist of israel, said, breathwind of vowelmovement-io-yeah worded by me, and his word was in my language-tongue. the these-to of soaking-to-israel said, the rock of soaking-to-israel worded to me, he that proverb-ruleth over men must be right, proverb-ruling in the respect of these-to. 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 these-to; yet he did with me a world contract, ordered in all things, and sure: for this is all my safety, and all my desire, although he make it not to grow. but the betweeners of in-good-time-fade-belial will be all of them as thorns thrust away, because they cannot be taken with hands: but the man that will touch them must be fenced with iron and the staff of a spear; and they will be utterly burned with fire in the same place. these be the names of the hero heros whom dude-dawud had: the be-smart-tachmonite that sat in the seat, chief among the captains; the same was still-adino the runner-ecnite: he lift up his spear against eight hundred, whom he voided at one time. and after him was unto-stop-eleazar betweener of uncle-dodo the dude-ahohite, one of the three hero heros with dude-dawud, when they defied the invade-grieve-palestinians that were there added together to war, and the heros of soaking-to-israel were gone away: he arose, and hit the invade-grieve-palestinians until his hand was weary, and his hand clave to the blade: and vowelmovement-io-yeah wrought a great victory that day; and the with-mum returned after him only to spoil. and after him was her-name-shamah betweener of agee the mountainous-hararite. and the invade-grieve-palestinians were added together into a troop, where was a part of field full of lentils: and the with-mum fled from the invade-grieve-palestinians. but he stood in the midst of the part, and defended it, and slew the invade-grieve-palestinians: and vowelmovement-io-yeah wrought a great victory. and three of the thirty chief went down, and came to dude-dawud in the harvest time to the cave of until-why-ardullam: and the troop of the invade-grieve-palestinians pitched in the valley of ghosts-rephaim. and dude-dawud was then in an hold, and the post of the invade-grieve-palestinians was then in bread-house-bethlehem. and dude-dawud longed, and said, oh that one would give me drink of the water of the well of bread-house-bethlehem, which is by the gate! and the three hero heros hatch through the camp of the invade-grieve-palestinians, and drew water out of the well of bread-house-bethlehem, that was by the gate, and took it, and brought it to dude-dawud: nevertheless he would not drink thereof, but poured it out to vowelmovement-io-yeah. and he said,

be it void-far from me, vowelmovement-io-yeah, that i should do this: is not this the blood of the heros that went in jeopardy of their lives? therefore he would not drink it. these things did these three hero heros, and dad-safe-abishai, the brother of yo-dad-joab, betweener of his-shape-yeah-zeruiah, was chief among three. and he lifted up his spear against three hundred, and voided them, and had the name among three, was he not most weighable of three? therefore he was their captain: howbeit he attained not to the first three. and betweener-vowel-yeah-benaiah betweener of vowel-yeah-knows-jehoia, betweener of a of stratagem man, of group-to-kabzeel, who had achieved much, he slew two gather-lionlike men of from-father-moab: he went achievewn also and slew a gather-lion in the midst of a pit in time of snow: and he slew an narrows-produce-mizraim-egyptian, a goodly man: and the narrows-produce-mizraim-egyptian had a spear in his hand; but he went down to him with a staff, and robbed the spear out of the narrows-produce-mizraim-egyptian's hand, and slew him with his own spear. these things did betweener-vowel-yeah-benaiah betweener of vowel-yeah-knows-jehoia, and had the name among three hero heros. he was more weighable than the thirty, but he attained not to the first three. and dude-dawud set him over his guard. do-to-asahel the brother of yo-dad-joab was one of the thirty; to-pardon-endow-up-onanan betweener of uncle-dodo of bread-house-bethlehem, her-name-shamah the afraid-harodite, to-vomit-elika the afraid-harodite, extract-helez the emit-paltite, town-ira betweener of stubborn-ikkesh the stuck-tekoite, my-father-help-abiezer the answer-anethothite, from-boy-mebunnai the feel-hushathite, image-zalmon the dude-ahohite, hasten-maharai the dripped-netophathite, heleb betweener of in-answer-baanah, a dripped-netophathite, spade-ittai betweener of quarrel-ribai out of hill-gibeah of betweeners of righthand-child-benjamin, betweener-vowel-yeah-benaiah the pay-off-pirathonite, echo-hiddai of the brooks of stormy-gaash, my-pa-insult-abialbon the ambush-arbathite, laziness-azmaveth the mercy-womb-barhumite, to-hide-eliahba the step-my-boy-shaalbonite, of the betweeners of old-jashen, vowel-yeah-given-ionathan, her-name-shamah the mountainous-hararite, ahiam betweener of sharar the mountainous-hararite, to-emit-eliphelet betweener of ahasbai, betweener of the crush-maachathite, eliam betweener of my-bro-bland-fall-ahithophel the my-age-gilonite, huzairi the damp-unripe-grain-carmelite, paarai the arbite, free-igal betweener of given-natan of engorged-zobah, between-mebani the gadite, scar-zelek the with-ammonite, snoring-nahari the wells-beerothite, itembearer to yo-dad-joab betweener of his-shape-yeah-zeruiah, town-ira an permit-ithrite, scab-gareb an permit-ithrite, fire-blaze-yeah-uriah the cut-hittite: thirty and seven in all.

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and again the nose-anger of vowelmovement-io-yeah was kindled against israel, and he moved dude-dawud against them to say, go, number soaking-to-israel and vowel-yeah-acknowledge-iudah. for the king said to yo-dad-joab the captain of the stratagem, which was with him, go now through all the branches of israel, from discuss-court-dan even to well-of-satiated-seven-beersaba, and count ye the with-mum, that i may know the count of the with-mum. and yo-dad-joab said to the king, now vowelmovement-io-yeah thy these-to add to the with-mums, how many soever they be, an hundredfold, and that the eyes of my base-boss the king may see it: but why doth my base-boss the king delight in this word? notwithstanding the king's word prevailed against yo-dad-joab, and against the captains of the stratagem. and yo-dad-joab and the cap-

tains of the stratagem went out from the presence of the king, to number the with-mum of israel. and they crossed over its-going-down-jordan, and pitched in juniper-object-aroer, on the right side of the city that lieth in the midst of the river of tell-luck-gad and toward help-jazer: then they came to roll-until-gilead, and to the land of underpants-monthly-tahtimhodshi; and they came to discuss-because-danjaan, and about to side-by-side-zidon, and came to the strong hold of rock-narrow-produce-tyre, and to all the cities of the experience-hivites, and of the nest-buy-canaanites: and they went out to the south of vowel-yeah-acknowledge-iodah, even to well-of-satiated-seven-beersaba. 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-mum to the king: and there were in soaking-to-israel eight hundred thousand of stratagem men that drew the blade; and the men of vowel-yeah-acknowledge-iodah were five hundred thousand men. and dude-dawud's heart hit him after that he had numbered the with-mum. and dude-dawud said to vowelmovement-io-yeah, i have missed greatly in that i have done: and now, i beseech thee, vowelmovement-io-yeah, take away the season-answer of thy worker; for i have done very foolishly. for when dude-dawud was up in the morning, vowelmovement-io-yeah word came to the come-bringer tell-luck-gad dude-dawud's seer, saying, go and say to dude-dawud, thus saith vowelmovement-io-yeah, i offer thee three words; choose thee one of them, that i may do it to thee. so tell-luck-gad came to dude-dawud, and told him, and said to him, will seven years of famine come to thee in thy land? or wilt thou flee three months before thine produce-narrowers, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer i will return to him that sent me. and dude-dawud said to tell-luck-gad i am in a great strait: let us fall now into the hand of vowelmovement-io-yeah; for his mercies are great: and let me not fall into the hand of man. so vowelmovement-io-yeah sent a pestilence upon soaking-to-israel from the morning even to the time appointed: and there died of the with-mum from discuss-court-dan even to well-of-satiated-seven-beersaba seventy thousand men. and when the messenger stretched out his hand upon cast-complete-jerusalem to destroy it, vowelmovement-io-yeah repented him of the visual-re-toil, and said to the messenger that destroyed the with-mum, it is enough: stay now thine hand. and the messenger of vowelmovement-io-yeah was by the threshingplace of closet-araunah the trampler-jebusite. and dude-dawud spake to vowelmovement-io-yeah when he saw the messenger that smote the with-mum, and said, lo, i have missed, and i have done wickedly: but these sheep, what have they done? let thine hand, i pray thee, be against me, and against my father's house. and tell-luck-gad came that day to dude-dawud, and said to him, go up, rear an butcher-place to vowelmovement-io-yeah in the threshingfloor of closet-araunah the trampler-jebusite. and dude-dawud, according to the wording of tell-luck-gad went up as vowelmovement-io-yeah directed. and closet-araunah looked, and saw the king and his workers coming on toward him: and closet-araunah crossed out, and bowed himself before the king on his face-turnings upon the land. and closet-araunah said, wherefore is my base-boss the king come to his worker? and dude-dawud said, to buy the threshingfloor of thee, to build-between an butcher-place to vowelmovement-io-yeah, that the plague may be stayed from the with-mum. and closet-araunah said to dude-dawud, let my base-boss the king take and up-on what seemeth good to him: behold, here be cattle for up-on, and threshing instruments and other items of the cattle for wood. all these things did closet-

araunah, as a king, give to the king. and closet-araunah said to the king, vowelmovement-io-yeah thy these-to accept thee. and the king said to closet-araunah, nay; but i will surely buy it of thee at a price: neither will i upon up-ons to vowelmovement-io-yeah my these-to of that which doth cost me nothing. so dude-dawud bought the threshingfloor and the cattle for fifty light-shekels of silver. and dude-dawud build-betweened there an butcher-place to vowelmovement-io-yeah, and uponed up-ons and completes. so vowelmovement-io-yeah was intreated for the land, and the plague was stayed from israel.

now king dude-dawud was old and stricken in years; and they covered him with clothes, but he gat no heat. wherefore his workers said to him, let there be sought for my base-boss the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom-statute, that my base-boss the king may get heat. so they sought for a fair damsel throughout all the coasts of israel, and found father-achievement-abishag a create-shunammite, and brought her to the king, and the damsel was very fair, and cherished the king, and was soaking to him: but the king knew her not. then my-base-vowel-yeah-adonijah betweenner of my-holiday-haggith exalted himself, saying, i will be king: and he prepared him chariots and horsemen, and fifty men to run before him. and his father had not displeased him at any time in saying, why hast thou done so? and he also was a very goodly man; and his mother bare him after father-complete-ab-salom. and he conferred with yo-dad-joab betweenner of his-shape-yeah-zeruiah, and with father-remainder-abiathar the darkener and they following my-base-vowel-yeah-adonijah safetied him. but right-zadok the darkener and betweenner-vowel-yeah-benaiah betweenner of vowel-yeah-knows-jehoiada, and given-natan the come-bringer, and hear-shimei, and thought-herd-wrong-rei? and the hero heros which belonged to dude-dawud, were not with my-base-vowel-yeah-adonijah. and my-base-vowel-yeah-adonijah slew sheep and cattle and fat cattle by the stone of creep-zoheleth, which is by eye-well-foot-spy-enogel, and called all his brethren the king's betweenners, and all the men of vowel-yeah-acknowledge-iodah the king's workers: but given-natan the come-bringer, and betweenner-vowel-yeah-benaiah, and the hero heros, and complete-sulayman his brother, he called not. wherefore given-natan spake to daughter-of-seven-bat-saba the mother of complete-sulayman, saying, hast thou not heard that my-base-vowel-yeah-adonijah betweenner of my-holiday-haggith doth king, and dude-dawud our base-boss knoweth it not? now therefore come, let me, i pray thee, give thee counsel, that thou mayest safe thine own life, and the life of thy betweenner complete-sulayman. go and get thee in to king dude-dawud, and say to him, didst not thou, my base-boss, o king, swear-seven to thine handmaid, saying, assuredly complete-sulayman thy betweenner will king after me, and he will sit upon my throne? why then doth my-base-vowel-yeah-adonijah king? behold, while thou yet talkest there with the king, i also will come in after thee, and confirm thy words, and daughter-of-seven-bat-saba went in to the king into the chamber: and the king was very old; and father-achievement-abishag the create-shunammite was soaking to the king. and daughter-of-seven-bat-saba bowed, and bowed to the king. and the king said, what wouldst thou? and she said to him, my base-boss, thou swear-sevenedst by vowelmovement-io-yeah thy these-to to thine handmaid, saying, assuredly complete-sulayman thy betweenner will king after me, and he will sit upon my throne. and now, behold, my-base-vowel-yeah-adonijah kingeth; and now, my base-boss the king, thou knowest it not: and he hath slain oxen and fat cattle and sheep in abundance, and hath called all the betweenners of the king, and father-remainder-abiathar the darkener and yo-dad-joab the captain of the troop: but complete-sulayman thy worker hath he not called. and thou, my base-boss, o king, the eyes of all soaking-to-israel are upon thee, that thou shouldest tell them who will sit on the throne of my base-boss the king after him. otherwise it will come to pass, when my base-boss the king will sleep with his fathers, that i and my betweenner complete-sulayman 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 base-boss, o king, hast thou said, my-base-vowel-yeah-adonijah 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 betweenners, and the captains of the troop, and father-remainder-abiathar the darkener and, behold, they eat and drink before him, and say, these-to safe king my-base-vowel-yeah-adonijah. but me, even me thy worker, and right-zadok the darkener and betweenner-vowel-yeah-benaiah betweenner of vowel-yeah-knows-jehoiada, and thy worker complete-sulayman, hath he not called. is this word done by my base-boss the king, and thou hast not showed it to thy worker, who should sit on the throne of my base-boss the king after him? then king dude-dawud answered and said, call me daughter-of-seven-bat-saba, and she came into the king's presence, and stood before the king. and the king swear-sevened, and said, as vowelmovement-io-yeah liveth, that hath retrieved my self out of all distress, even as i swear-sevened to thee by vowelmovement-io-yeah these-to of israel, saying, assuredly complete-sulayman thy betweenner will king after me, and he will sit upon my throne in my stead; even so will i certainly do this day. then daughter-of-seven-bat-saba bowed with her face-turnings to the land, and bowed to the king, and said, let my base-boss king dude-dawud live to world. and king dude-dawud said, call me right-zadok the darkener and given-natan the come-bringer, and betweenner-vowel-yeah-benaiah betweenner of vowel-yeah-knows-jehoiada. and they came before the king, the king also said to them, take with you the workers of your base-boss, and cause complete-sulayman my betweenner to ride upon mine own mule, and bring him down to belly-gihon: and let right-zadok the darkener and given-natan the come-bringer use-anoint him there king over israel: and blow ye with the mouth-piece-horn and say, these-to safe king complete-sulayman. then ye will come up after him, that he may come and sit upon my throne; for he will be king in my stead: and i have appointed him to be governor over soaking-to-israel and over vowel-yeah-acknowledge-iodah. and betweenner-vowel-yeah-benaiah betweenner of vowel-yeah-knows-jehoiada answered the king, and said, mum-stick-with-amen vowelmovement-io-yeah these-to of my base-boss the king say so too. as vowelmovement-io-yeah hath been with my base-boss the king, even so be he with complete-sulayman, and make his throne greater than the throne of my base-boss king dude-dawud. so right-zadok the darkener and given-natan the come-bringer, and betweenner-vowel-yeah-benaiah betweenner of vowel-yeah-knows-jehoiada, and the conscious-cherethites, and the fallen-pelethites, went down, and caused complete-sulayman to ride upon king dude-dawud's mule, and brought him to belly-gihon. and right-zadok the darkener took an ray-horn of oil out of the tent, and use-anointed complete-sulayman. and they blew the mouthpiece-horn and all the with-mum said, these-to safe king complete-sulayman. and all the with-mum came up after him, and the with-mum piped with pipes, and cheered with great cheer, so that the land hatched with the sound of them. and my-base-vowel-yeah-adonijah and all the guests that were with him heard it as they had made an end of eating. and when yo-dad-joab heard the sound of the mouthpiece-horn he said, wherefore is this voice of the city being in an uproar? and while he yet worded, behold, vowel-yeah-given-ionathan betweenner of father-remainder-abiathar the darkener came; and my-base-vowel-yeah-adonijah said to him, come in; for thou art a stratagem man, and

bringest good tidings. and vowel-yeah-given-ionathan answered and said to my-base-vowel-yeah-adonijah, verily our base-boss king dude-dawud did complete-sulayman king, and the king hath sent with him right-zadok the darkener and given-natan the come-bringer, and betweener-vowel-yeah-benaiah betweener of vowel-yeah-knows-jehoiada, and the conscious-cherethites, and the fallen-pelethites, and they have caused him to ride upon the king's mule: and right-zadok the darkener and given-natan the come-bringer have use-anointed him king in belly-gihon: and they are come up from thence rejoicing, so that the city rang again. this is the voice that ye have heard. and also complete-sulayman sitteth on the throne of the kingdom. and moreover the king's workers came to knee-pool our base-boss king dude-dawud, saying, these-to make the name of complete-sulayman better than thy name, and make his throne greater than thy throne. and the king bowed himself upon the bed. and also thus said the king, knee-pooled be vowelmovement-io-yeah these-to of israel, which hath given one to sit on my throne this day, mine eyes even seeing it. and all the guests that were with my-base-vowel-yeah-adonijah were afraid, and rose up, and went every man his way. and my-base-vowel-yeah-adonijah respected because of complete-sulayman, and arose, and went, and caught hold on the ray-horns of the butcher-place. and it was told complete-sulayman, saying, behold, my-base-vowel-yeah-adonijah respecteth king complete-sulayman: for, lo, he hath caught hold on the ray-horns of the butcher-place, saying, let king complete-sulayman swear-seven to me today that he will not blade his worker with the blade. and complete-sulayman said, if he will show himself a stratagem man, there will not an hair of him fall to the land: but if visual-re-toil will be found in him, he will die. so king complete-sulayman sent, and they brought him down from the butcher-place. and he came and bowed himself to king complete-sulayman: and complete-sulayman said to him, go to thine house.

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now the days of dude-dawud drew nigh that he should die; and he charged complete-sulayman his betweener saying, i go the way of all the land: be thou strong therefore, and show thyself a man; and keep the charge of vowelmovement-io-yeah thy these-to, to walk in his ways, to keep his statutes, and his directives, and his crises, and his testimonies, as it is written in the drops-of-teaching-torah of draw-out-musa, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: that vowelmovement-io-yeah may continue his word which he worded concerning me, saying, if thy betweeners take heed to their way, to walk before me in truth with all their heart and with all their self, there will not fail thee (said he) a man on the throne of israel. moreover thou knowest also what yo-dad-joab betweener of his-shape-yeah-zeruiah did to me, and what he did to the two captains of the troops of israel, to my-dad-candle-abner betweener of candle-ner and to with-burden-amasa betweener of surplus-remainder-jether, whom he slew, and shed the blood of war in complete, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet. do therefore according to thy wisdom, and let not his hoar head go down to the grave in complete, but show kindness to the betweeners of iron-barzillai the roll-until-gileadite, and let them be of those that eat at thy send-table for so they came to me when i fled because of father-complete-absalom thy brother. and, behold, thou hast with thee hear-shimei betweener of stranger-gera, a righthand-child-benjamite of select-bahurim, which curse-sevend me with a grievous curse-seven in the day when i went to camping-mahanaim: but he came down to meet me at its-

going-down-jordan, and i swear-sevend to him by vowelmovement-io-yeah, saying, i will not put thee to death with the blade. 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 bring thou down to the asking with blood. so dude-dawud slept with his fathers, and was buried in the city of dude-dawud. and the days that dude-dawud kinged over soaking-to-israel 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-sulayman upon the throne of dude-dawud his father; and his kingdom was established greatly. and my-base-vowel-yeah-adonijah betweener of my-holiday-haggith came to daughter-of-seven-bat-saba the mother of complete-sulayman. and she said, comest thou completely? and he said, completely. he said moreover, i have somewhat to say to thee. and she said, say on and he said, thou knowest that the kingdom was mine, and that all soaking-to-israel set their face-turnings on me, that i should king: howbeit the kingdom is turned about, and is become my brother's: for it was his from vowelmovement-io-yeah. and now i ask one petition of thee, deny me not. and she said to him, say on and he said, speak, i pray thee, to complete-sulayman the king, (for he will not say thee nay,) that he give me father-achievement-abishag the create-shunammite to woman. and daughter-of-seven-bat-saba said, well; i will word for thee to the king. daughter-of-seven-bat-saba therefore went to king complete-sulayman, to word to him for my-base-vowel-yeah-adonijah. and the king rose up to meet her, and bowed himself to her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand. then she said, i 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-shunammite be given to my-base-vowel-yeah-adonijah thy brother to woman. and king complete-sulayman answered and said to his mother, and why dost thou ask father-achievement-abishag the create-shunammite for my-base-vowel-yeah-adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for father-remainder-abiathar the darkener and for yo-dad-joab betweener of his-shape-yeah-zeruiah. then king complete-sulayman swear-sevend by vowelmovement-io-yeah, saying, these-to do so to me, and more also, if my-base-vowel-yeah-adonijah have not worded this word against his own life. now therefore, as vowelmovement-io-yeah liveth, which hath established me, and set me on the throne of dude-dawud my father, and who did me an house, as he promised, my-base-vowel-yeah-adonijah will be put to death this day. and king complete-sulayman sent by the hand of betweener-vowel-yeah-benaiah betweener of vowel-yeah-knows-jehoiada; and he fell upon him that he died. and to father-remainder-abiathar the darkener said the king, get thee to rephai-anathoth, to thine own fields; for thou art stratagem of death: but i will not at this time put thee to death, because thou barest the gather-box of vowelmovement-io-yeah these-to before dude-dawud my father, and because thou hast been afflicted in all wherein my father was afflicted. so complete-sulayman thrust out father-remainder-abiathar from being darkener to vowelmovement-io-yeah; that he might fulfil vowelmovement-io-yeah word, which he worded concerning the house of my-to-eli in calm-send-shiloh. then tidings came to yo-dad-joab: for yo-dad-joab had turned after my-base-vowel-yeah-adonijah, though he turned not after father-complete-absalom. and yo-dad-joab fled to the tent of vowelmovement-io-yeah, and caught hold on the ray-horns of the butcher-place. and it was told king complete-sulayman that yo-dad-joab

was fled to the tent of vowelmovement-io-yeah; and, behold, he is by the butcher-place. then complete-sulayman sent betweener-vowel-yeah-benaiah betweener of vowel-yeah-knows-jehoiada, saying, go, fall upon him. and betweener-vowel-yeah-benaiah came to the tent of vowelmovement-io-yeah, and said to him, thus saith the king, come forth. and he said, nay; but i will die here. and betweener-vowel-yeah-benaiah brought 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 said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which yo-dad-joab shed, from me, and from the house of my father. and vowelmovement-io-yeah will return his blood upon his own head, who fell upon two men more right and better than he, and slew them with the blade, my father dude-dawud not knowing thereof, to wit, my-dad-candle-abner betweener of candle-ner captain of the troop of israel, and with-burden-amasa betweener of surplus-remainder-jether, captain of the troop of vowel-yeah-acknowledge-iadah. their blood will therefore return upon the head of yo-dad-joab, and upon the head of his seed to world: but upon dude-dawud, and upon his seed, and upon his house, and upon his throne, will there be complete to world from vowelmovement-io-yeah. so betweener-vowel-yeah-benaiah betweener of vowel-yeah-knows-jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the place-of-word-desert. and the king put betweener-vowel-yeah-benaiah betweener of vowel-yeah-knows-jehoiada in his room over the troop: and right-zadok the darkener did the king put in the room of father-remainder-abiathar. and the king sent and called for hear-shimei, and said to him, build-between thee an house in cast-complete-jerusalem, and dwell there, and go not forth thence any whither. for it will be, that on the day thou goest out, and crossest 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 wording is good: as my base-boss 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-achish betweener of squeeze-maachah king of winepress-gath and they told hear-shimei, saying, behold, thy workers be in winepress-gath and hear-shimei arose, and saddled his ass, and went to winepress-gath to when-achish to seek his workers: and hear-shimei went, and brought his workers from winepress-gath and it was told complete-sulayman that hear-shimei had gone from cast-complete-jerusalem to winepress-gath and was come again. and the king sent and called for hear-shimei, and said to him, did i not make thee to swear-seven by vowelmovement-io-yeah, and protested to thee, saying, know for a certain, on the day thou goest out, and walkest abroad any whither, that thou will surely die? and thou saidst to me, the word that i have heard is good. why then hast thou not kept the oath-seven of vowelmovement-io-yeah, and the directive that i have charge-sevend thee with? the king said moreover to hear-shimei, thou knowest all the visual-re-toil which thine heart is privy to, that thou didst to dude-dawud my father: therefore vowelmovement-io-yeah will return thy visual-re-toil upon thine own head; and king complete-sulayman will be knee-pooled, and the throne of dude-dawud will be fixed before vowelmovement-io-yeah world. so the king directed betweener-vowel-yeah-benaiah betweener of vowel-yeah-knows-jehoiada; which went out, and fell upon him, that he died. and the kingdom was fixed in the hand of complete-sulayman.

and complete-sulayman made affinity with big-house-firawn king of narrows-produce-mizraim-egypt, and took firawn's daughter-housa and brought her into the city of dude-dawud, until he had made an end of build-betweening his own house, and the alpha-beit-house of vowelmovement-io-yeah, and the wall of cast-complete-jerusalem round about. only the with-mum butcherer in in-whats, because there was no house build-betweened to the name of vowelmovement-io-yeah, until those days. and complete-sulayman loved vowelmovement-io-yeah, walking in the statutes of dude-dawud his father: only he butchered 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 up-ons did complete-sulayman up-on upon that butcher-place. in small-hill-gibeon vowelmovement-io-yeah appeared to complete-sulayman in a dream by night: and these-to said, ask what i will give thee. and complete-sulayman said, thou hast showed to thy worker dude-dawud my father great kindness, according as he walked before thee in truth, and in being right, and in soakingness 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, vowelmovement-io-yeah my these-to, thou hast made thy worker king instead of dude-dawud my father: and i am but a little child: i know not how to go out or come in. and thy worker is in the midst of thy with-mum which thou hast chosen, a great with-mum, that cannot be numbered nor counted for multitude. give therefore thy worker an understand-betweening heart to critic thy with-mum, that i may discern between good and visual-re-toil for who is able to critic this thy so great a with-mum? and the speech pleased vowelmovement-io-yeah, that complete-sulayman had asked this word. and these-to said to him, because thou hast asked this word, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understand-betweening to hear crisis behold, i have done according to thy words: lo, i have given thee a wise and an understand-betweening heart; so that there was none like thee before thee, neither after thee will any arise like to thee. and i have also given thee that which thou hast not asked, both riches, and weigh: 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-dawud did walk, then i will lengthen thy days. and complete-sulayman awoke; and, behold, it was a dream. and he came to cast-complete-jerusalem, and stood before the gather-box of the contract of vowelmovement-io-yeah, and uponed up-ons, and done completes, and did a feast to all his workers, then came there two women, that were feed-harlots, to the king, and stood before him. and the one woman said, o my base-boss, i and this woman dwell in one house; and i was delivered of a child with her in the house. and it came to pass the third day after that i was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house. and this woman's child died in the night; because she overlaid it. and she arose at midnight, and took my betweener from beside me, while thine hand-maid slept, and laid it in her bosom-statute, and laid her dead child in my bosom-statute. and when i rose in the morning to give my child suck, behold, it was dead: but when i had considered it in the morning, behold, it was not my 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 blade. and they brought a blade before the king. and the king said, cut-divide the living child in two, and give half to the one, and half to the other. then spake the woman whose the living child was to the king, for her bowels yearned upon her betweener and she said, o my base-boss, give her the living child, and in no wise slay it. but the other said, let it be neither mine nor thine, but cut-divide it. then the king answered and said, give her the living child, and in no wise slay it: she is the mother thereof. and all soaking-to-israel heard of the crisis which the king had crisisd; and they respected the king: for they saw that the wisdom of these-to was in him, to do crisis

4

so king complete-sulayman was king over all israel. and these were the prince-soakings which he had; help-vowel-yeah-azariah betweener of right-zadok the darkener to in-spite-of-winter-elihoreph and my-bro-vowel-yeah-ahiah, the betweeners of shisha, scroll-recounters; vowel-yeah-critic-jehoshaphat betweener of newborn-bro-ahilud, the recorder. and betweener-vowel-yeah-benaiah betweener of vowel-yeah-knows-jehoiada was over the troop: and right-zadok and father-remainder-abithar were the darkener: and help-vowel-yeah-azariah betweener of given-natan was over the officers: and honor-zabud betweener of given-natan was principal officer, and the king's in-sight: and my-bro-prince-soaking-ahishar was over the household: and my-base-high-adoniram betweener of worker-abda was over the tribute. and complete-sulayman had twelve officers over all israel, which provided victuals for the king and his household: each man his month in a year did provision. and these are their names: betweener of small-place-prince-hur in mount gray-fruitful-ephraim: betweener of prick-dekar, in in-the-end-makaz, and in leaves-shaalbim, and house-sun-beadle-bethshemesh, and tree-house-of-mercy-elon-bethnahan: betweener of loving-kindness-hesed, in locusts-aruboth; to him pertained shoots-sochod, and all the land of dig-spy-hepher: betweener of my-dad-contribute-abinadab, in all the region of generation-whorl-dor which had drop-taphath the daughter-housa of complete-sulayman to woman: answer-baana betweener of newborn-bro-ahilud; to him pertained cloud-taanach and precious-thing-megiddo, and all house-where-to-bethshean, which is by she-was-in-need-zartanah beneath sow-to-jezreel, from house-where-to-bethshean to mourning-sick-dance-habilmeholah, even to the place that is beyond envy-jokneam: betweener of man-geber, in highs-roll-until-ramothgilead; to him pertained the towns of glow-jair betweener of sleep-forget-manasseh, which are in roll-until-gilead; to him also pertained the region of lump-argob, which is in at-tooth-bashan sixty heroic cities with walls and brazen bars: my-brother-volunteer-ahinadab betweener of up-to-iddo had camping-mahanaim: my-brother-of-wood-ahimaaz was in cunning-twist-naphtali; he also took balsam-basmath the daughter-housa of complete-sulayman to woman: in-answer-baanah betweener of sensory-hushai was in happy-confirm-asher and in ons-aloth: vowel-yeah-critic-jehoshaphat betweener of flower-paruah, in hire-wage-issachar: hear-shimei betweener of terebith-to-elah, in righthand-child-benjamin: man-geber betweener of small-place-prince-hur was in the country of roll-until-gilead, in the country of curly-sihon king of the talker-amorites, and of mock-og king of at-tooth-bashan and he was the only officer which was in the land. vowel-yeah-

acknowledge-iodah and soaking-to-israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. and complete-sulayman proverb-ruled over all kingdoms from the river to the land of the invade-grieve-palestinians, and to the border of narrows-produce-mizraim-egypt: they brought presents, and workd complete-sulayman all the days of his life. and complete-sulayman's provision for one day was thirty measures of fine flour, and sixty measures of meal, ten fat cattle, and twenty cattle out of the look-after-pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl. for he had dominion over all the region on cross-over the river, from stop-skip-tipsah even to goat-courage-azah, over all the kings on cross-over the river: and he had complete on all sides round about him. and vowel-yeah-acknowledge-iodah and soaking-to-israel dwelt for sure, every man under his vine and under his fig tree, from discuss-court-dan even to well-of-satiated-seven-beersaba, all the days of complete-sulayman. and complete-sulayman had forty thousand gather-stalls of horses for his chariots, and twelve thousand horsemen. and those officers provided victual for king complete-sulayman, and for all that came to king complete-sulayman's send-table every man in his month: they lacked nothing. barley also and straw for the horses and dromedaries brought they to the place where the officers were, every man according to his crisis-charge. and these-to gave complete-sulayman wisdom and understand-betweening-exceeding much, and largeness of heart, even as the sand that is on the sea shore. and complete-sulayman's wisdom excelled the wisdom of all betweeners of the east country, and all the wisdom of narrows-produce-mizraim-egypt. for he was wiser than all men; than strong-ethan the civil-uzairithe, and trusted-heman, and contail-chalcol, and dreaded-darda, the betweeners of dance-mahol: and his fame 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 springeth out of the wall: he worded also of domesticated animals, and of birds, and of insects, and of fishes. and there came of all with-mums to hear the wisdom of complete-sulayman, from all kings of the land, which had heard of his wisdom.

5

and fishing-net-boycott-hiram king of rock-narrow-produce-tyre sent his workers to complete-sulayman; for he had heard that they had use-anointed him king in the room of his father: for fishing-net-boycott-hiram was ever a lover of dude-dawud. and complete-sulayman sent to fishing-net-boycott-hiram, saying, thou knowest how that dude-dawud my father could not build-between an house to the name of vowelmovement-io-yeah his these-to for the wars which were about him on every side, until vowelmovement-io-yeah put them under the soles of his feet. but now vowelmovement-io-yeah my these-to hath given me rest on every side, so that there is neither adversary nor visual-re-toil occurrent. and, behold, i purpose to build-between an alpha-beit-house to the name of vowelmovement-io-yeah my these-to, as vowelmovement-io-yeah worded to dude-dawud my father, saying, thy betweener whom i will set upon thy throne in thy room, he will build-between an house to my name. now therefore direct thou that they hew me cedar trees out of build-white-lebanon; and my workers will be with thy workers: and to thee will i give hire 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-sulayman, that he cheer greatly, and said, knee-pooled be vowel-movement-io-yeah this day, which hath given to dude-dawud a wise betweener over this great with-mum. and fishing-net-boycott-hiram sent to complete-sulayman, saying, i have considered the things which thou sentest to me for: and i will do all thy desire concerning timber of cedar, and concerning timber of fir. my workers will bring them down from build-white-lebanon to the sea: and i will convey them by sea in floats to the place that thou wilt appoint me, and will cause them to be discharged there, and thou wilt receive them: and thou wilt accomplish my desire, in giving food for my household. so fishing-net-boycott-hiram gave complete-sulayman cedar trees and fir trees according to all his desire. and complete-sulayman gave fishing-net-boycott-hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave complete-sulayman to fishing-net-boycott-hiram year by year. and vowel-movement-io-yeah gave complete-sulayman wisdom, as he promised him: and there was complete between fishing-net-boycott-hiram and complete-sulayman; and they two made a league together. and king complete-sulayman raised a levy out of all israel; and the levy was thirty thousand men. and he sent them to build-white-lebanon, ten thousand a month by courses: a month they were in build-white-lebanon, and two months at home: and my-base-high-adoniram was over the levy. and complete-sulayman had seventy thousand that bare burdens, and fourscore thousand hewers in the mountains; beside the chief of complete-sulayman's officers which were over the work, three thousand and three hundred, which ruled over the with-mum that wrought in the work. and the king directed, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. and complete-sulayman's build-betweeners did chisel them, and the stonesquarers: so they prepared timber and stones to build-between the house.

6

and it came to pass in the four hundred and eightieth year after betweeners of soaking-to-israel were come out of the land of narrow-produce-mizraim-egypt, in the fourth year of complete-sulayman's king over israel, in the month brightness-zif, which is the second month, that he began to build-between the alpha-beit-house of vowel-movement-io-yeah. and the house which king complete-sulayman build-betweened for vowel-movement-io-yeah, the length thereof was sixty cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. and the porch before the possibility-hall of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house. and for the house he did windows of narrow lights. and against the wall of the house he build-betweened chambers round about, against the walls of the house round about, both of the possibility-hall and of the wording; and he did chambers round about: the nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be held in the walls of the house. and the house, when it was in build-betweening, was build-betweened of stone made ready before it was brought thither: so that there was neither hot-hammer nor axe nor any item of iron heard in the house, while it was in build-betweening. the opening for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out

of the middle into the third. so he build-betweened the house, and finished it; and covered the house with beams and boards of cedar. and then he build-betweened chambers against all the house, five cubits high: and they rested on the house with timber of cedar. and vowel-movement-io-yeah word came to complete-sulayman, saying, concerning this house which thou art in build-betweening, if thou wilt walk in my statutes, and do my crises, and keep all my directives to walk in them; then will i perform my word with thee, which i worded to dude-dawud thy father: and i will dwell among betweeners of israel, and will not forsake my with-mum israel. so complete-sulayman build-betweened the house, and finished it. and he build-betweened 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 build-betweened twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even build-betweened them for it within, even for the wording, even for the most perfected place. and the house, that is, the possibility-hall before it, was forty cubits long. and the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen. and the wording he prepared in the house within, to set there the gather-box of the contract of vowel-movement-io-yeah. and the wording in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with corn-clean gold; and so covered the butcher-place which was of cedar. so complete-sulayman overlaid the house within with corn-clean gold: and he made a partition by the chains of gold before the wording; 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 wording he overlaid with gold. and within the wording he did two inwarders of olive tree, each ten cubits high. and five cubits was the one wing of the inwarder, and five cubits the other wing of the inwarder: from the uttermost part of the one wing to the uttermost part of the other were ten cubits. and the other inwarder was ten cubits: both the inwarders were of one measure and one size. the height of the one inwarder was ten cubits, and so was it of the other inwarder. and he set the inwarders within the inner house: and they stretched forth the wings of the inwarders, so that the wing of the one touched the one wall, and the wing of the other inwarder touched the other wall; and their wings touched one another in the midst of the house. and he overlaid the inwarders with gold. and he carved all the half-walls of the house round about with carved figures of inwarders and palm trees and open flowers, within and without. and the floors of the house he overlaid with gold, within and without. and for the entering of the wording he did openings of olive tree: the lintel and side posts were a fifth part of the wall. the two doors also were of olive tree; and he carved upon them carvings of inwarders and palm trees and open flowers, and overlaid them with gold, and spread gold upon the inwarders, and upon the palm trees. so also did he for the opening of the possibility-hall posts of olive tree, a fourth part of the wall. and the two doors were of fir tree: the two leaves of the one door were folding, and the two leaves of the other door were folding. and he carved thereon inwarders and palm trees and open flowers: and covered them with gold fitted upon the carved work. and he build-betweened the inner courtyard with three rows of hewed stone, and a row of cedar beams. in the fourth year was the foundation of the alpha-beit-house of vowel-movement-io-yeah laid, in the month brightness-zif: and in the eleventh year, in the month block-bul which is the eighth month, was the house finished throughout all the

parts thereof, and according to all the crisis of it. so was he seven years in build-betweening it.

7

but complete-sulayman was build-betweening his own house thirteen years, and he finished all his house. he build-betweened 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 height thereof thirty cubits, upon four rows of cedar stands, with cedar beams upon the stands. and it was covered with cedar on upon the beams, that lay on forty five stands, fifteen in a row. and there were windows in three rows, and light was against light in three ranks. and all the openings and posts were square, with the windows: and light was against light in three ranks. and he did a porch of stands; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was before them: and the other stands and the thick beam were before them. then he did a porch for the throne where he might crisis, even the porch of crisis and it was covered with cedar from one side of the floor to the other. and his house where he dwelt had another courtyard within the porch, which was of the like doing. complete-sulayman did also an house for firawn's daughter-housa whom he had taken to woman, like to this porch. all these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation to the coping, and so on the outside toward the great courtyard. and the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits. and on were costly stones, after the measures of hewed stones, and cedars. and the great courtyard round about was with three rows of hewed stones, and a row of cedar beams, both for the inner courtyard of the alpha-beit-house of vowelmovement-io-yeah, and for the porch of the house. and king complete-sulayman sent and fetched fishing-net-boycott-hiram out of rock-narrow-produce-tyre. he was a widow's betweenner of the tribe of cunning-twist-naphtali, and his father was a man of rock-narrow-produce-tyre, a worker in brass: and he was filled with wisdom, and understand-betweening, and cunning to work all works in brass. and he came to king complete-sulayman, and wrought all his work. for he produced two stands of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about. and he did two chapters of molten brass, to set upon the tops of the stands: the height of the one chapter was five cubits, and the height of the other chapter was five cubits: and nets of checker doing, and wreaths of chain doing, for the chapters which were upon the top of the stands; seven for the one chapter, and seven for the other chapter. and he did the stands, and two rows round about upon the one network, to cover the chapters that were upon the top, with pomegranates: and so did he for the other chapter. and the chapters that were upon the top of the stands were of lily doing in the porch, four cubits. and the chapters upon the two stands had pomegranates also on, over against the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapter. and he set up the stands in the porch of the possibility-hall: and he set up the right stand, and called the name thereof prepare-jachin: and he set up the left stand, and called the name thereof in-goat-strength-boaz. and upon the top of the stands was lily doing: so was the doing of the stands finished. and he did a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about. and under the brim of it round about there were knobs compassing it, ten in a cubit, compassing the

sea round about: the knobs were cast in two rows, when it was cast. it stood upon twelve 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 aged-daughter-baths. and he did ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it. and the doing of the bases was on this manner: they had borders, and the borders were between the ledges: and on the borders that were between the ledges were gather-lions, cattle, and inwarders: and upon the ledges there was a base on: and beneath the gather-lions and cattle were certain additions did of thin doing, and every base had four brazen wheels, and plates of brass: and the four corners thereof had undersetters: under the bulging were undersetters molten, at the side of every addition. and the mouth of it within the chapter and on was a cubit: but the mouth thereof was round after the doing of the base, a cubit and an half: and also upon the mouth of it were gravings with their borders, foursquare, not round. and under the borders were four wheels; and the axletrees of the wheels were joined to the base: and the 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 molten. and there were four undersetters to the four corners of one base: and the undersetters were of the very base itself. and in the top of the base was there a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof were of the same. for on the plates of the ledges thereof, and on the borders thereof, he graved inwarders, gather-lions, and palm trees, according to the proportion of every one, and additions round about. after this manner he did the ten bases: all of them had one casting, one measure, and one size. then did he ten bulgings of brass: one bulging contained forty aged-daughter-baths: and every bulging was four cubits: and upon every one of the ten bases one bulging. and he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south. and fishing-net-boycott-hiram did the bulgings, and the shovels, and the basins. so fishing-net-boycott-hiram did an end of doing all the work that he did king complete-sulayman for the alpha-beit-house of vowelmovement-io-yeah: the two stands, and the two bowls of the chapters that were on the top of the two stands; and the two networks, to cover the two bowls of the chapters which were upon the top of the stands; and four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapters that were upon the stands; and the ten bases, and ten bulgings on the bases; and one sea, and twelve cattle under the sea; and the pots, and the shovels, and the basins: and all these items, which fishing-net-boycott-hiram did to king complete-sulayman for the alpha-beit-house of vowelmovement-io-yeah, were of bright brass. in the plain of its-going-down-jordan did the king cast them, in the clay earth between booths-succoth and narrow-zarthan. and complete-sulayman left all the items unweighed, because they were exceeding many: neither was the weight of the brass found out. and complete-sulayman did all the items that pertained to the alpha-beit-house of vowelmovement-io-yeah: the butcher-place of gold, and the ovary-send-table of gold, whereupon the bread system was, and the stream-candle-lights of corn-clean gold, five on the right side, and five on the left, before the wording, with the flowers, and

the lamps, and the tongs of gold, and the bowls, and the scissiors, and the basins, and the spoons, and the censers of pure gold; and the hinges of gold, both for the thresholds of the inner house, the most perfected place, and for the thresholds of the house, to wit, of the possibility-hall. so was completed all the work that king complete-sulayman did for the alpha-beit-house of vowelmovement-io-yeah. and complete-sulayman brought in the things which dude-dawud his father had dedicated; even the silver, and the gold, and the items, did he put among the treasures of the alpha-beit-house of vowelmovement-io-yeah.

8

then complete-sulayman assembled the elders of israel, and all the heads of the tribes, the chief of the fathers of betweeners of israel, to king complete-sulayman in cast-complete-jerusalem, that they might bring up the gather-box of the contract of vowelmovement-io-yeah out of the city of dude-dawud, which is mark-zion. and all the men of soaking-to-israel assembled themselves to king complete-sulayman at the feast in the month strong-ethanim, which is the seventh month. and all the elders of soaking-to-israel came, and the darkener took up the gather-box. and they brought up the gather-box of vowelmovement-io-yeah, and the proto-sinaitic-script-meet-until-due-tent, and all the perfected items that were in the tent, even those did the darkener and the borrow-join-levites bring up. and king complete-sulayman, and all the meeting of israel, that were assembled to him, were with him before the gather-box, sacrificing sheep and cattle, that could not be recounted nor numbered for multitude. and the darkener brought in the gather-box of the contract of vowelmovement-io-yeah to his place, into the wording of the house, to the most perfected place, even under the wings of the inwarders. for the inwarders spread forth their two wings over the place of the gather-box, and the inwarders covered the gather-box and the canvas thereof on. and they drew out the canvas, that the ends of the canvas were seen out in the perfected place before the wording, and they were not seen without: and there they are to this day. there was nothing in the gather-box save the two tables of stone, which draw-out-musa put there at parch-blade-horeb, when vowelmovement-io-yeah made a covenant with betweeners of israel, when they came out of the land of narrows-produce-mizraim-egypt. and it came to pass, when the darkener were come out of the perfected place, that the cloud filled the alpha-beit-house of vowelmovement-io-yeah, so that the darkener could not stand to soak because of the cloud: for the weight of vowelmovement-io-yeah had filled the alpha-beit-house of vowelmovement-io-yeah. then spake complete-sulayman, vowelmovement-io-yeah said that he would dwell in the thick darkness. i have surely build-betweened thee an house to dwell in, a settled place for thee to abide in world. and the king turned his face-turnings about, and knee-pooled all the meeting of israel: (and all the meeting of soaking-to-israel stood;) and he said, knee-pooled be vowelmovement-io-yeah these-to of israel, which worded with his mouth to dude-dawud my father, and hath with his hand fulfilled it, saying, since the day that i brought forth my with-mum soaking-to-israel out of narrows-produce-mizraim-egypt, i chose no city out of all the branches of soaking-to-israel to build-between an house, that my name might be therein; but i chose dude-dawud to be over my with-mum israel. and it was in the heart of dude-dawud my father to build-between an alpha-beit-house for the name vowelmovement-io-yeah these-to of israel. and vowelmovement-io-yeah said to dude-dawud my father, whereas it was in thine heart to build-between an house to my name, thou didst

well that it was in thine heart. nevertheless no build-between the house; but thy betweener that will come forth out of thy loins, he will build-between the house to my name. and vowelmovement-io-yeah hath performed his word that he worded, and i am risen up in the room of dude-dawud my father, and sit on the throne of israel, as vowelmovement-io-yeah promised, and have build-betweened an alpha-beit-house for the name vowelmovement-io-yeah these-to of israel. and i have set there a place for the gather-box, wherein is the contract of vowelmovement-io-yeah, which he made with our fathers, when he brought them out of the land of narrows-produce-mizraim-egypt. and complete-sulayman stood before the butcher-place of vowelmovement-io-yeah in the presence of all the meeting of israel, and spread forth his hands toward namespaces and he said, vowelmovement-io-yeah these-to of israel, there is no these-to like thee, in namespaces on, or on land beneath, who keepest contract and kindness with thy workers that walk before thee with all their heart: who hast kept with thy worker dude-dawud my father that thou promisedst him: thou wordedst also with thy mouth, and hast fulfilled it with thine hand, as it is this day. therefore now, vowelmovement-io-yeah these-to of israel, keep with thy worker dude-dawud my father that thou promisedst him, saying, there will not fail thee a man in my sight to sit on the throne of israel; so that thy betweeners take heed to their way, that they walk before me as thou hast walked before me. and now, o these-to of israel, let thy word, i pray thee, be verified, which thou wordedst to thy worker dude-dawud my father. but will these-to indeed dwell on the land? behold, the namespaces and namespaces of namespaces cannot contain thee; how much less this house that i have build-between? yet have thou respect to the prayer of thy worker, and to his supplication, vowelmovement-io-yeah my these-to, to hearken to the cry and to the prayer, which thy worker prayeth before thee to day: that thine eyes may be open toward this alpha-beit-house night and day, even toward the place of which thou hast said, my name will be there: that thou mayest hearken to the prayer which thy worker will make toward this place. and hearken thou to the supplication of thy worker, and of thy with-mum israel, when they will pray toward this place: and hear thou in namespaces thy dwelling place: and when thou hearest, forgive. if any man trespass against his 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 critic thy workers, condemning the big-shot, to bring his way upon his head; and rightifying the right, to give him according to his being right. when thy with-mum soaking-to-israel be hit down before the enemy, because they have missed against thee, and will turn again to thee, and confess thy name, and pray, and make supplication to thee in this house: then hear thou in namespaces and forgive the miss of thy with-mum israel, and bring 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 pray toward this place, and confess thy name, and turn from their miss when thou afflictest them: then hear thou in namespaces and forgive the miss of thy workers, and of thy with-mum israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy with-mum for an inheritance. if there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy produce-trouble them in the land of their gates; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy with-mum israel, which will know every man the plague of his own heart, and spread forth his hands toward this house: then hear

thou in namespaces thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all 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-mum israel, but cometh out of a far country for thy name's sake; (for they will hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he will come and pray toward this house; hear thou in namespaces thy dwelling place, and do according to all that the stranger calleth to thee for: that all with-mum of the land may know thy name, to respect thee, as do thy with-mum israel; and that they may know that this house, which i have build-between, is called by thy name. if thy with-mum go out to war against their enemy, whithersoever thou wilt send them, and will pray to vowelmovement-io-yeah toward the city which thou hast chosen, and toward the house that i have build-betweened for thy name: then hear thou in namespaces their prayer and their supplication, and maintain their crisis. if they miss against thee, (for there is no man that misses not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives to the land of the enemy, far or near; yet if they will bethink themselves in the land whither they were carried captives, and repent, and make supplication to thee in the land of them that carried them captives, saying, we have missed, and have season-answered, we have missed big-shottedness; and so return to thee with all their heart, and with all their self, in the land of their enemies, which led them away captive, and pray to thee toward their land, which thou gavest to their fathers, the city which thou hast chosen, and the house which i have build-betweened for thy name: then hear thou their prayer and their supplication in namespaces thy dwelling place, and maintain their crisis, and forgive thy with-mum that have missed against thee, and all their go-beyonds wherein they have went-beyond against thee, and give them wombing before them who carried them captive, that they may have wombing on them: for they be thy with-mum, and thine inheritance, which thou broughtest forth out of narrows-produce-mizraim-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-mum israel, to hearken to them in all that they call for to thee. for thou didst differentiate them from among all the with-mum of the land, to be thine inheritance, as thou wordedst by the hand of draw-out-musa thy worker, when thou broughtest our fathers out of narrows-produce-mizraim-egypt, vowelmovement-io-yeah these-to. and it was so, that when complete-sulayman had made an end of praying all this prayer and supplication to vowelmovement-io-yeah, he arose from before the butcher-place of vowelmovement-io-yeah, from kneeling on his knees with his hands spread up to namespaces and he stood, and knee-pooled all the meeting of soaking-to-israel with a loud voice, saying, knee-pooled be vowelmovement-io-yeah, that hath given rest to his with-mum israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of draw-out-musa his worker. vowelmovement-io-yeah our these-to be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts to him, to walk in all his ways, and to keep his directives, and his statutes, and his crises, which he directed our fathers. and let these my words, where-with i have did supplication before vowelmovement-io-yeah, be nigh to vowelmovement-io-yeah our these-to day and night, that he maintain the crisis of his worker, and the crisis of his with-mum soaking-to-israel at all times, as the matter will require: that all the with-mum of the land

may know that vowelmovement-io-yeah is these-to, and that there is none else. let your heart therefore be complete with vowelmovement-io-yeah our these-to, to walk in his statutes, and to keep his directives, as at this day. and the king, and all soaking-to-israel with him, butchered butch before vowelmovement-io-yeah. and complete-sulayman highed a butcher of completes, which he highed to vowelmovement-io-yeah, two and twenty thousand cattle, and an hundred and twenty thousand sheep. so the king and all betweeners of soaking-to-israel initd the alpha-beit-house of vowelmovement-io-yeah. the same day did the king perfect the middle of the courtyard that was before the alpha-beit-house of vowelmovement-io-yeah: for there he uponed up-ons, and completeness-absorbers, and the fat of the completes: because the brazen butcher-place that was before vowelmovement-io-yeah was too little to receive the up-ons, and completeness-absorbers, and the fat of the completes. and at that time complete-sulayman held a feast, and all soaking-to-israel with him, a great meeting, from the entering in of gourd-vessel-hamath to the river of narrows-produce-mizraim-egypt, before vowelmovement-io-yeah our these-to, seven days and seven days, even fourteen days. on the eighth day he sent the with-mum away: and they knee-pooled the king, and went to their tents cheerful and glad of heart for all the goodness that vowelmovement-io-yeah had done for dude-dawud his worker, and for soaking-to-israel his with-mum.

9

and it came to pass, when complete-sulayman had finished the build-betweening of the alpha-beit-house of vowelmovement-io-yeah, and the king's house, and all complete-sulayman's desire which he was pleased to do, that vowelmovement-io-yeah appeared to complete-sulayman the second time, as he had appeared to him at small-hill-gibeon. and vowelmovement-io-yeah said to him, i have heard thy prayer and thy supplication, that thou hast made before me: i have perfected this house, which thou hast build-betweened, to put my name there world; and mine eyes and mine heart will be there worldly. and if thou wilt walk before me, as dude-dawud thy father walked, in integrity of heart, and in soakingness, to do according to all that i have directed thee, and wilt keep my statutes and my crises: then i will establish the throne of thy kingdom upon soaking-to-israel to world, as i promised to dude-dawud thy father, saying, there will not fail thee a man upon the throne of israel. 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 set before you, but go and work for other these-to, and bow them: then will i cut off soaking-to-israel out of the earth which i have given them; and this house, which i have perfected for my name, will i cast out of my sight; and soaking-to-israel will be a proverb-rule and a proverb-rule among all with-mums: and at this house, which is high, every one that crosseth by it will be astonished, and will hiss; and they will say, why hath vowelmovement-io-yeah done thus to this land, and to this house? and they will answer, because they forsook vowelmovement-io-yeah their these-to, who brought forth their fathers out of the land of narrows-produce-mizraim-egypt, and have goat-daring-held upon other these-to, and have bowed them, and worldk them: therefore hath vowelmovement-io-yeah brought upon them all this visual-retoil. and it came to pass at the end of twenty years, when complete-sulayman had build-betweened the two houses, the alpha-beit-house of vowelmovement-io-yeah, and the king's house, (now fishing-net-boycott-hiram the king of rock-narrow-produce-tyre had furnished com-

plete-sulayman with cedar trees and fir trees, and with gold, according to all his desire,) that then king complete-sulayman gave fishing-net-boycott-hiram twenty cities in the land of rolling-galilee. and fishing-net-boycott-hiram came out from rock-narrow-produce-tyre to see the cities which complete-sulayman had given him; and they pleased him not. and he said, what cities are these which thou hast given me, my brother? and he called them the land of bound-cabul to this day. and fishing-net-boycott-hiram sent to the king sixscore talents of gold. and this is the reason of the levy which king complete-sulayman raised; for to build-between the alpha-beit-house of vowelmovement-io-yeah, and his own house, and full-millo, and the wall of cast-complete-jerusalem, and yard-hazor, and precious-thing-megiddo, and cut-carrot-gezer. for big-house-firawn king of narrows-produce-mizraim-egypt had gone up, and captured cut-carrot-gezer, and burnt it with fire, and slain the nest-buy-canaanites that dwelt in the city, and given it for a send to his daughter-housa complete-sulayman's woman. and complete-sulayman build-betweened cut-carrot-gezer, and house-of-wrath-bethoron the nether, and ownership-baalath, and love-tadmor in the place-of-word-desert, in the land, and all the cities of store that complete-sulayman had, and cities for his chariots, and cities for his horsemen, and that which complete-sulayman desired to build-between in cast-complete-jerusalem, and in build-white-lebanon, and in all the land of his proverb-rule. and all the with-mum that were left of the talker-amorites, tusk-hittites, unvalled-perizzites, experience-hivites, and trampler-jebusites, which were not of betweeners of israel, their betweeners that were left after them in the land, whom betweeners of soaking-to-israel also were not able utterly to destroy, upon those did complete-sulayman levy a tribute of bondservice to this day. but of betweeners of soaking-to-israel did complete-sulayman make no workers: but they were men of war, and his workers, and his prince-soakings, and his captains, and rulers of his chariots, and his horsemen. these were the chief of the officers that were over complete-sulayman's work, five hundred and fifty, which bare rule over the with-mum that wrought in the work. but firawn's daughter-housa came up out of the city of dude-dawud to her house which complete-sulayman had build-betweened for her: then did he build-between full-millo. and three times in a year did complete-sulayman upon up-ons and completes upon the butcher-place which he build-betweened to vowelmovement-io-yeah, and he burnt incense upon the butcher-place that was before vowelmovement-io-yeah. so he finished the house. and king complete-sulayman did a navy of ships in wood-hero-eziongaber, which is beside to-eloth, on the shore of the end sea, in the land of man-red-edom. and fishing-net-boycott-hiram sent in the navy his workers, shipmen that had knowledge of the sea, with the workers of complete-sulayman. and they came to ash-ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king complete-sulayman.

10

and when the queen of saba heard of the fame of complete-sulayman concerning the name of vowelmovement-io-yeah, she came to prove him with hard questions. and she came to cast-complete-jerusalem with a very great train, with camels that bare scents, and very much gold, and precious stones: and when she was come to complete-sulayman, she communed with him of all that was in her heart. and complete-sulayman told her all her questions: there was not any word hid from the king, which he told her not. and when the queen of saba had seen all complete-sulayman's wisdom, and the house that he had

build-betweened, and the meat of his send-table and the sitting of his workers, and the attendance of his soaks, and their apparel, and his cupbearers, and his ascent by which he went up to the alpha-beit-house of vowelmovement-io-yeah; 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 acts and of thy wisdom. howbeit i mum-stuck with not the words, until i came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which i heard. happy are thy men, happy are these thy workers, which stand continually before thee, and that hear thy wisdom. knee-pooled be vowelmovement-io-yeah thy these-to, which delighted in thee, to set thee on the throne of israel: because vowelmovement-io-yeah loved soaking-to-israel to world, therefore did he thee king, to do crisis and being right. and she gave the king an hundred and twenty talents of gold, and of scents very great store, and precious stones: there came no more such abundance of scents as these which the queen of saba gave to king complete-sulayman. and the navy also of fishing-net-boycott-hiram, that brought gold from ash-ophir, brought in from ash-ophir great plenty of almug trees, and precious stones. and the king did of the almug trees pillars for the alpha-beit-house of vowelmovement-io-yeah, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen to this day. and king complete-sulayman gave to the queen of saba all her asking, whatsoever she asked, beside that which complete-sulayman gave her of his royal bounty. so she turned and went to her own country, she and her workers. now the weight of gold that came to complete-sulayman in one year was six hundred sixty and six talents of gold, beside that he had of the merchantmen, and of the traffic of the spice merchants, and of all the kings of evening-pleasant-arabia, and of the governors of the country. and king complete-sulayman did two hundred targets of beaten gold: six hundred light-shekels of gold went to one target. and he made three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of build-white-lebanon. moreover the king did a great throne of ivory, and overlaid it with the best gold. the throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two gather-lions stood beside the stays. and twelve gather-lions stood there on the one side and on the other upon the six steps: there was not the like did in any kingdom. and all king complete-sulayman's drinking items were of gold, and all the items of the house of the forest of build-white-lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of complete-sulayman. for the king had at sea a navy of explore-marble-tharshish with the navy of fishing-net-boycott-hiram: once in three years came the navy of explore-marble-tharshish, bringing gold, and silver, ivory, and apes, and peacocks. so king complete-sulayman exceeded all the kings of the land for riches and for wisdom. and all the land sought to complete-sulayman, to hear his wisdom, which these-to had put in his heart. and they brought every man his present, items of silver, and items of gold, and garments, and armor, and scents, horses, and mules, a rate year by year. and complete-sulayman added together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at cast-complete-jerusalem. and the king made silver to be in cast-complete-jerusalem as stones, and cedars made he to be as the sycamore trees that are in the low-land, for abundance. and complete-sulayman had horses brought out of narrows-produce-mizraim-egypt, and linen yarn: the king's merchants received the linen yarn at a price.

and a chariot came up and went out of narrows-produce-mizraim-egypt for six hundred light-shekels of silver, and an horse for an hundred and fifty: and so for all the kings of the tusk-hittites, and for the kings of high-aram-syria did they bring them out by their means.

11

but king complete-sulayman loved many strange-substantial women, together with the daughter-housa of big-house-firawn women of the from-father-moabites, with-ammonites, man-red-edomites, side-by-side-zidonians, and tusk-hittites: of the nations concerning which vowel-movement-io-yeah said to betweeners of israel, ye will not go in to them, neither will they come in to you: for surely they will turn away your heart after their these-to: complete-sulayman clave to these in love. and he had seven hundred women, prince-soakingsses, and three hundred concubines: and his women turned away his heart. for it came to pass, when complete-sulayman was old, that his women turned away his heart after other these-to: and his heart was not complete with vowel-movement-io-yeah his these-to, as was the heart of dude-dawud his father. for complete-sulayman went after star-sex'n'war-ashtoreth the these-todess of the side-by-side-zidonians, and after king-milcom the abomination of the with-ammonites. and complete-sulayman did visual-re-toil in the eyes of vowel-movement-io-yeah, and went not completely after vowel-movement-io-yeah, as did dude-dawud his father. then did complete-sulayman build-between an high place for withered-chemosh, 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 these-to. and vowel-movement-io-yeah was angry with complete-sulayman, because his heart was turned from vowel-movement-io-yeah these-to of israel, which had appeared to him twice, and had directed him concerning this word, that he should not go after other these-to: but he kept not that which vowel-movement-io-yeah directed. wherefore vowel-movement-io-yeah said to complete-sulayman, forasmuch as this is done of thee, and thou hast not kept my contract 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-dawud 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-dawud my worker's sake, and for cast-complete-jerusalem's sake which i have chosen. and vowel-movement-io-yeah stirred up an adversary to complete-sulayman, thunder-hadad the man-red-edomite: he was of the king's seed in man-red-edom. for it came to pass, when dude-dawud was in man-red-edom, and yo-dad-joab the captain of the troop was gone up to bury the voided, after he had hit every male-rememberer in man-red-edom; (for six months did yo-dad-joab remain there with all israel, until he had cut off every male-rememberer in man-red-edom:) that thunder-hadad fled, he and certain man-red-edomites of his father's workers with him, to go into narrows-produce-mizraim-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 narrows-produce-mizraim-egypt, to big-house-firawn king of narrows-produce-mizraim-egypt; which gave him an house, and appointed him victuals, and gave him land. and thunder-hadad found heroic favor in the eyes of big-house-firawn so that he gave him to woman the sister of his own woman, the sister of catch-up-tah-

penes the queen. and the sister of catch-up-tahpenes bare him thieves-genubath his betweener whom catch-up-tahpenes weaned in firawn's house: and thieves-genubath was in firawn's household among the betweeners of big-house-firawn and when thunder-hadad heard in narrows-produce-mizraim-egypt that dude-dawud slept with his fathers, and that yo-dad-joab the captain of the troop was dead, thunder-hadad said to big-house-firawn send me, that i may go to mine own country. then big-house-firawn said to him, but what hast thou lacked with me, that, behold, thou seekest to go to thine own country? and he answered, nothing: howbeit send me in any wise. and these-to stirred him up another adversary, thinness-rezon betweener of to-knowing-eliadad, which fled from his base-boss thunder-helps-hadadezer king of engorged-zobah: and he gathered men to him, and became captain over a band, when dude-dawud slew them of engorged-zobah: and they went to blood-bag-damascus, and dwelt therein, and kinged in blood-bag-damascus. and he was an adversary to soaking-to-israel all the days of complete-sulayman, beside the visual-re-toil that thunder-hadad did: and he abhorred israel, and kinged over high-aram-syria and much-people-jeroboam betweener of germ-nebat, an gray-fruitful-ephrahtite of twig-zereda, complete-sulayman's worker, whose mother's name was wasp-zeruah, a widow woman, even he lifted up his hand against the king, and this was the cause that he lifted up his hand against the king: complete-sulayman build-betweened full-millo, and repaired the breaches of the city of dude-dawud his father. and the hero much-people-jeroboam was a hero of stratagem: and complete-sulayman seeing the young hero that he was industrious, he did him ruler over all the charge of the house of add-increase-yusuf. and it came to pass at that time when much-people-jeroboam went out of cast-complete-jerusalem, that the come-bringer my-bro-yeah-ahijah the pull-out-shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: and my-bro-yeah-ahijah caught the new garment that was on him, and rent it in twelve pieces: and he said to much-people-jeroboam, take thee ten pieces: for thus saith vowel-movement-io-yeah, the these-to of israel, behold, i will rend the kingdom out of the hand of complete-sulayman, and will give ten branches to thee: (but he will have one branch for my worker dude-dawud's sake, and for cast-complete-jerusalem's sake, the city which i have chosen out of all the branches of israel:) because that they have forsaken me, and have bowed star-sex'n'war-ashtoreth the these-todess of the side-by-side-zidonians, withered-chemosh the these-to of the from-father-moabites, and king-milcom the these-to of betweeners of with-ammon, and have not walked in my ways, to do that which is soaking in mine eyes, and to keep my statutes and my crises, as did dude-dawud his father. howbeit i will not take the whole kingdom out of his hand: but i will make him prince-soaking all the days of his life for dude-dawud my worker's sake, whom i chose, because he kept my directives and my statutes: but i will take the kingdom out of his son's hand, and will give it to thee, even ten branches. and to his betweener will i give one branch, that dude-dawud my worker may have a light always before me in cast-complete-jerusalem, the city which i have chosen me to put my name there. and i will take thee, and thou wilt king according to all that thy self desireth, and will be king over israel. and it will be, if thou wilt hearken to all that i direct thee, and wilt walk in my ways, and do that is soaking in my eyes, to keep my statutes and my directives, as dude-dawud my worker did; that i will be with thee, and build-between thee a sure house, as i build-betweened for dude-dawud, and will give soaking-to-israel to thee. and i will for this afflict the seed of dude-dawud, but not all days. complete-sulayman sought there-

fore to kill much-people-jeroboam. and much-people-jeroboam arose, and fled into narrows-produce-mizraim-egypt, to kiss-shishak king of narrows-produce-mizraim-egypt, and was in narrows-produce-mizraim-egypt until the death of complete-sulayman. and the remainder of the acts of complete-sulayman, and all that he did, and his wisdom, are they not written in the recount-scroll of the acts of complete-sulayman? and the time that complete-sulayman kinged in cast-complete-jerusalem over all soaking-to-israel was forty years. and complete-sulayman slept with his fathers, and was buried in the city of dude-dawud his father: and wide-people-rehoboam his betweener kinged in his stead.

12

and wide-people-rehoboam went to shoulder-shechem: for all soaking-to-israel were come to shoulder-shechem to make him king. and it came to pass, when much-people-jeroboam betweener of germ-nebat, who was yet in narrows-produce-mizraim-egypt, heard of it, (for he was fled from the presence of king complete-sulayman, and much-people-jeroboam dwelt in narrows-produce-mizraim-egypt;) that they sent and called him. and much-people-jeroboam and all the meeting of soaking-to-israel came, and worded to wide-people-rehoboam, saying, thy father made our yoke grievous: now therefore make thou the grievous work of thy father, and his heavy yoke which he put upon us, lighter, and we will work for thee. and he said to them, depart yet for three days, then come again to me. and the with-mum departed. and king wide-people-rehoboam consulted with the old men, that stood before complete-sulayman his father while he yet lived, and said, how do ye advise that i may answer this with-mum? and they worded to him, saying, if thou wilt be a worker to this with-mum this day, and wilt work for them, and answer them, and word good words to them, then they will be thy workers all days. but he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: and he said to them, what counsel give ye that we may answer this with-mum, who have worded to me, saying, make the yoke which thy father did put upon us lighter? and the young men that were grown up with him worded to him, saying, thus will thou word to this with-mum that worded to thee, saying, thy father made our 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 yoke, i will add to your yoke: my father hath chastised you with whips, but i will chastise you with scorpions. so much-people-jeroboam and all the with-mum came to wide-people-rehoboam the third day, as the king had appointed, saying, come to me again the third day. and the king answered the with-mum roughly, and forsook the old men's counsel that they gave him; and worded to them after the counsel of the young men, saying, my father made your yoke heavy, and i will add to your yoke: my father also chastised you with whips, but i will chastise you with scorpions. wherefore the king hearkened not to the with-mum; for the cause was from vowel-movement-io-yeah, that he might perform his wording, which vowel-movement-io-yeah worded by my-bro-yeah-ahijah the pull-out-shilonite to much-people-jeroboam betweener of germ-nebat. so when all soaking-to-israel saw that the king hearkened not to them, the with-mum answered the king, saying, what portion have we in dude-dawud? neither have we inheritance in betweener of safe-jesse: to your tents, o israel: now see to thine own house, dude-dawud. so soaking-to-israel departed to their tents. but as for betweeners of soaking-to-israel which dwelt in

the cities of vowel-yeah-acknowledge-iodah, wide-people-rehoboam kinged over them. then king wide-people-rehoboam sent vapour-high-adoram, who was over the tribute; and all soaking-to-israel stoned him with stones, that he died. therefore king wide-people-rehoboam made speed to get him up to his chariot, to flee to cast-complete-jerusalem. so soaking-to-israel go-beyonded against the house of dude-dawud to this day. and it came to pass, when all soaking-to-israel heard that much-people-jeroboam was come again, that they sent and called him to the meeting, and made him king over all israel: there was none that followed the house of dude-dawud, but the branch of vowel-yeah-acknowledge-iodah only. and when wide-people-rehoboam was come to cast-complete-jerusalem, he assembled all the house of vowel-yeah-acknowledge-iodah, with the branch of righthand-child-benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of israel, to bring the kingdom again to wide-people-rehoboam betweener of complete-sulayman. but the word of these-to came to hear-vowel-yeah-shemaiah the man of these-to, saying, speak to wide-people-rehoboam, betweener of complete-sulayman, king of vowel-yeah-acknowledge-iodah, and to all the house of vowel-yeah-acknowledge-iodah and righthand-child-benjamin, and to the remnant of the with-mum, saying, thus saith vowel-movement-io-yeah, ye will not go up, nor fight against your brethren betweeners of israel: return every man to his house; for this word is from me. they hearkened therefore to vowel-movement-io-yeah word, and returned to depart, according to vowel-movement-io-yeah word. then much-people-jeroboam build-betweened shoulder-shechem in mount gray-fruitful-ephraim, and dwelt therein; and went out from thence, and build-betweened turnings-to-penuel. and much-people-jeroboam said in his heart, now will the kingdom return to the house of dude-dawud: if this with-mum go up to do butcher in the alpha-beit-house of vowel-movement-io-yeah at cast-complete-jerusalem, then will the heart of this with-mum turn again to their base-boss, even to wide-people-rehoboam king of vowel-yeah-acknowledge-iodah, and they will kill me, and go again to wide-people-rehoboam king of vowel-yeah-acknowledge-iodah. whereupon the king took counsel, and did two calves of gold, and said to them, it is too much for you to go up to cast-complete-jerusalem: behold thy these-to, o israel, which brought thee up out of the land of narrows-produce-mizraim-egypt. and he set the one in house-unto-bethel, and the other put he in discuss-court-dan and this word became a miss for the with-mum went to worship before the one, even to discuss-court-dan and he did an house of in-whats, and did darkener of the lowest of the with-mum, which were not of the betweeners of borrow-join-levi and much-people-jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like to the feast that is in vowel-yeah-acknowledge-iodah, and he up-oned upon the butcher-place. so did he in house-unto-bethel, sacrificing to the calves that he had did: and he placed in house-unto-bethel the darkener of the in-whats which he had did. so he up-oned upon the butcher-place which he had did in house-unto-bethel 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 israel: and he up-oned upon the butcher-place, and burnt incense.

13

and, behold, there came a man of these-to out of vowel-yeah-acknowledge-iodah by vowel-movement-io-yeah word to house-unto-bethel: and much-people-jeroboam stood by the butcher-place to burn incense. and

he cried against the butcher-place in vowelmovement-io-yeah word, and said, o butcher-place, butcher-place, thus saith vowelmovement-io-yeah; behold, a child will be born to the house of dude-dawud, fire-vowel-yeah-josiah by 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 vowelmovement-io-yeah hath worded; behold, the butcher-place will be rent, and the ashes that are upon it will be poured out. and it came to pass, when king much-people-jeroboam heard the saying of the man of these-to, which had cried against the butcher-place in house-unto-bethel, that he put forth his hand from the butcher-place, saying, lay hold on him. and his hand, which he put forth against him, blade-parched, so that he could not pull it in again to him. the butcher-place also was rent, and the ashes poured out from the butcher-place, according to the sign which the man of these-to had given by vowelmovement-io-yeah word. and the king answered and said to the man of these-to, entreat now the face-turnings of vowelmovement-io-yeah thy these-to, and pray for me, that my hand may be restored me again. and the man of these-to besought vowelmovement-io-yeah, and the king's hand was restored him again, and became as it was before. and the king said to the man of these-to, come home with me, and refresh thyself, and i will give thee a reward. and the man of these-to 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 charged me by vowelmovement-io-yeah word, saying, eat no bread, nor drink water, nor turn again by the same way that thou camest. so he went another way, and returned not by the way that he came to house-unto-bethel. now there dwelt an old come-bringer in house-unto-bethel; and his betweeners came and recounted him all the doings that the man of these-to had done that day in house-unto-bethel: the words which he had worded to the king, them they recounted also to their father. and their father said to them, what way went he? for his betweeners had seen what way the man of these-to went, which came from vowel-yeah-acknowledge-iodah. 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 these-to, and found him sitting under an oak: and he said to him, art thou the man of these-to that camest from vowel-yeah-acknowledge-iodah? and he said, i am. then he said to him, come home with me, and eat bread. and he said, i may not return with thee, nor go in with thee: neither will i eat bread nor drink water with thee in this place: for it was said to me by vowelmovement-io-yeah word, thou wilt eat no bread nor drink water there, nor turn again to go by the way that thou camest. he said to him, i am a come-bringer also as thou art; and an messenger worded to me by vowelmovement-io-yeah word, saying, bring him back with thee into thine house, that he may eat bread and drink water. but he lied to him. so he went back with him, and did eat bread in his house, and drank water. and it came to pass, as they sat at the send-table that vowelmovement-io-yeah word came to the come-bringer that brought him back: and he cried to the man of these-to that came from vowel-yeah-acknowledge-iodah, saying, thus saith vowelmovement-io-yeah, forasmuch as thou hast disobeyed the mouth of vowelmovement-io-yeah, and hast not kept the directive which vowelmovement-io-yeah thy these-to directed thee, but camest back, and hast eaten bread and drunk water in the place, of the which the lord did say to thee, eat no bread, and drink no water; thy carcass will not come to the sepulchre of thy fathers. and it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the come-bringer whom

he had brought back. and when he was gone, a gather-lion met him by the way, and slew him: and his carcass was cast in the way, and the ass stood by it, the gather-lion also stood by the carcass. and, behold, men crossed by, and saw the carcass cast in the way, and the gather-lion standing by the carcass: and they crossed and told 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 these-to, who was disobedient to vowelmovement-io-yeah word: therefore vowelmovement-io-yeah hath delivered him to the gather-lion, which hath torn him, and slain him, according to vowelmovement-io-yeah word, 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 cast in the way, and the ass and the gather-lion standing by the carcass: the gather-lion had not eaten the carcass, nor torn the ass. and the come-bringer took up the carcass of the man of these-to, and laid it upon the ass, and brought it back: and the old come-bringer came to the city, to mourn and to bury him. and he laid his carcass in his own grave; and they mourned over him, saying, alas, my brother! and it came to pass, after he had buried him, that he spake to his betweeners, saying, when i am dead, then bury me in the sepulchre wherein the man of these-to is buried; lay my bones beside his bones: for the wording which he cried by vowelmovement-io-yeah word against the butcher-place in house-unto-bethel, and against all the houses of the in-whats which are in the cities of keep-guard-samaria, will surely come to pass. after this word much-people-jeroboam returned not from his visual-re-toil way, but did again of the lowest of the with-mum darkener of the in-whats: whosoever would, he filld him, and he became one of the darkener of the in-whats. and this word became miss to the house of much-people-jeroboam, even to cut it off, and to destroy it from off the face-turnings of the earth.

14

at that time father-vowel-yeah-abijah betweener of much-people-jeroboam fell sick. and much-people-jeroboam said to his woman, arise, i pray thee, and disguise thyself, that thou be not known to be the woman of much-people-jeroboam; and get thee to calm-send-shiloh: behold, there is my-bro-yeah-ahijah the come-bringer, which told me that i should be king over this with-mum. and take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he will tell thee what will become of child. and much-people-jeroboam's woman did so, and arose, and went to calm-send-shiloh, and came to the house of my-bro-yeah-ahijah. but my-bro-yeah-ahijah could not see; for his eyes were set by reason of his age. and vowelmovement-io-yeah said to my-bro-yeah-ahijah, 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 my-bro-yeah-ahijah heard the sound of her feet, as she came in at the opening, that he said, come in, thou woman of much-people-jeroboam; why feignest thou thyself to be another? for i am sent to thee with heavy tidings. go, tell much-people-jeroboam, thus saith vowelmovement-io-yeah these-to of israel, forasmuch as i highed thee from among the with-mum, and made thee prince-soaking over my with-mum israel, and rent the kingdom away from the house of dude-dawud, and gave it thee: and yet thou hast not been as my worker dude-dawud, who kept my directives, and who followed me with all his heart, to do that only which was soaking in mine eyes; but hast done visual-re-toil above all that were be-

fore thee: for thou hast gone and did thee other these-to, and screens, to provoke me to anger, and hast cast me behind thy back: therefore, behold, i will bring visual-re-toil upon the house of much-people-jeroboam, and will cut off from much-people-jeroboam him that pisseth against the wall, and him that is shut up and left in israel, and will take away the remnant of the 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 vowelmovement-io-yeah hath worded it. arise thou therefore, get thee to thine own house: and when thy feet enter into the city, child will die. and all soaking-to-israel will mourn for him, and bury him: for he only of much-people-jeroboam will come to the grave, because in him there is found some good word toward vowelmovement-io-yeah these-to of soaking-to-israel in the house of much-people-jeroboam. moreover vowelmovement-io-yeah will raise him up a king over israel, who will cut off the house of much-people-jeroboam that day: but what? even now. for vowelmovement-io-yeah will hit israel, as a reed is shaken in the water, and he will root up soaking-to-israel out of this good earth, which he gave to their fathers, and will scatter them beyond the river, because they have did their prosperity-fortuna-asherahs, provoking vowelmovement-io-yeah to anger. and he will give soaking-to-israel up because of the misses of much-people-jeroboam, who did miss and who made soaking-to-israel to miss and much-people-jeroboam's woman arose, and departed, and came to want-placate-solve-tirzah: and when she came to the threshold of the threshold, child died; and they buried him; and all soaking-to-israel mourned for him, according to vowelmovement-io-yeah word, which he worded by the hand of his worker my-bro-yeah-ahijah the come-bringer. and the remainder of the acts of much-people-jeroboam, how he warred, and how he kinged, behold, they are written in the the recount-scroll of the days of the kings of israel. and the days which much-people-jeroboam kinged were two and twenty years: and he slept with his fathers, and generous-nadab his betweenner kinged in his stead. and wide-people-rehoboam betweenner of complete-sulayman kinged in vowel-yeah-acknowledge-iodah. wide-people-rehoboam was forty and one years old when he began to king, and he kinged seventeen years in cast-complete-jerusalem, the city which vowelmovement-io-yeah did choose out of all the branches of israel, to put his name there. and his mother's name was pleasant-naamah an with-ammonitess. and vowel-yeah-acknowledge-iodah did visual-re-toil in the eyes of vowelmovement-io-yeah, and they provoked him to jealousy with their misses which they had missed, above all that their fathers had done. for they also build-betweened 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 holies of the nations which vowelmovement-io-yeah cast out before betweenners of israel. and it came to pass in the fifth year of king wide-people-rehoboam, that kiss-shishak king of narrows-produce-mizraim-egypt came up against cast-complete-jerusalem: and he took away the treasures of the alpha-beit-house of vowelmovement-io-yeah, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which complete-sulayman had did. and king wide-people-rehoboam did in their stead brazen shields, and committed them to the hands of the chief of the guard, which kept the opening of the king's house. and it was so, when the king went into the alpha-beit-house of vowelmovement-io-yeah, that the guard bare them, and brought them back into the guard chamber. now the remainder of the acts

of wide-people-rehoboam, and all that he did, are they not written in the the recount-scroll of the days of the kings of vowel-yeah-acknowledge-iodah? and there was war between wide-people-rehoboam and much-people-jeroboam all their days. and wide-people-rehoboam slept with his fathers, and was buried with his fathers in the city of dude-dawud. and his mother's name was pleasant-naamah an with-ammonitess. and father-day-abijam his betweenner kinged in his stead.

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now in the eighteenth year of king much-people-jeroboam betweenner of germ-nebat kinged father-day-abijam over vowel-yeah-acknowledge-iodah. three years kinged he in cast-complete-jerusalem. and his mother's name was squeeze-maachah, the daughter-housa 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 vowelmovement-io-yeah his these-to, as the heart of dude-dawud his father. nevertheless for dude-dawud's sake did vowelmovement-io-yeah his these-to give him a lamp in cast-complete-jerusalem, to set up his betweenner after him, and to establish cast-complete-jerusalem: because dude-dawud did that which was soaking in the eyes of vowelmovement-io-yeah, and turned not aside from any word that he directed him all the days of his life, safe only in the matter of fire-blaze-yeah-uriah the cut-hittite. and there was war between wide-people-rehoboam and much-people-jeroboam all the days of his life. now the remainder of the acts of father-day-abijam, and all that he did, are they not written in the the recount-scroll of the days of the kings of vowel-yeah-acknowledge-iodah? 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-dawud: and ride-asa his betweenner kinged in his stead. and in the twentieth year of much-people-jeroboam king of soaking-to-israel kinged ride-asa over vowel-yeah-acknowledge-iodah. and forty and one years kinged he in cast-complete-jerusalem. and his mother's name was squeeze-maachah, the daughter-housa of mydad-complete-abishalom. and ride-asa did that which was soaking in the eyes of vowelmovement-io-yeah, as did dude-dawud his father. and he took away the splint-blood-sodomites out of the land, and removed all the bull-shit that his fathers had did. and also squeeze-maachah his mother, even her he removed from being queen, because she had did 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 removed: nevertheless asa's heart was complete with vowelmovement-io-yeah all his days. and he brought in the things which his father had dedicated, and the things which himself had dedicated, into the alpha-beit-house of vowelmovement-io-yeah, silver, and gold, and items. and there was war between ride-asa and in-moth-baasha king of soaking-to-israel all their days. and in-moth-baasha king of soaking-to-israel went up against vowel-yeah-acknowledge-iodah, and build-betweened high-region-ramah, that he might not suffer any to go out or come in to ride-asa king of vowel-yeah-acknowledge-iodah. then ride-asa took all the silver and the gold that were left in the treasures of the alpha-beit-house of vowelmovement-io-yeah, and the treasures of the king's house, and delivered them into the hand of his workers: and king ride-asa sent them to child-of-echo-benhada, betweenner of good-pomegranate-tabrimon, betweenner of vision-hezion, king of high-aram-syria that dwelt at blood-bag-damascus, saying, there is a league between me and thee, and between my father and thy father: behold, i have sent to thee a

present of silver and gold; come and break thy league with in-moth-baasha king of israel, that he may depart from me. so child-of-echo-benhada heard to king ride-asa and sent the captains of the stratagems which he had against the cities of israel, and hit consideration-ijon, and discuss-court-dan and mourning-house-of-squeeze-habil-bethmaachah, and all candles-cinneroth, with all the land of cunning-twist-naphthali. and it came to pass, when in-moth-baasha heard thereof, that he left off build-betweening of high-region-ramah, and dwelt in want-placate-solve-tirzah. then king ride-asa did a proclamation throughout all vowel-yeah-acknowledge-iodah; none was exempted: and they took away the stones of high-region-ramah, and the timber thereof, wherewith in-moth-baasha had build-between; and king ride-asa build-betweened with them small-hill-geba of righthand-child-benjamin, and watch-mizpah. the remainder of all the acts of ride-asa and all his heroness, and all that he did, and the cities which he build-betweened, are they not written in the the recount-scroll of the days of the kings of vowel-yeah-acknowledge-iodah? 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-dawud his father: and vowel-yeah-critic-jehoshaphat his betweenner kinged in his stead. and generous-nadab betweenner of much-people-jeroboam began to king over soaking-to-israel in the second year of ride-asa king of vowel-yeah-acknowledge-iodah, and kinged over soaking-to-israel two years. and he did visual-re-toil in the eyes of vowelmovement-io-yeah, and walked in the way of his father, and in his miss wherewith he did soaking-to-israel to miss and in-moth-baasha betweenner of my-bro-yeah-ahijah, of the house of hire-wage-issachar, conspired against him; and in-moth-baasha hit him at bunting-gibethon, which belonged to the invade-grieve-palestinians; for generous-nadab and all soaking-to-israel laid siege to bunting-gibethon. in the third year of ride-asa king of vowel-yeah-acknowledge-iodah did in-moth-baasha slay him, and kinged in his stead. and it came to pass, when he kinged, that he smote 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 wording of vowelmovement-io-yeah, which he worded by his worker my-bro-yeah-ahijah the pull-out-shilonite: because of the misses of much-people-jeroboam which he missed, and which he made soaking-to-israel miss by his provocation wherewith he provoked vowelmovement-io-yeah these-to of soaking-to-israel to anger. now the remainder of the acts of generous-nadab, and all that he did, are they not written in the the recount-scroll of the days of the kings of israel? and there was war between ride-asa and in-moth-baasha king of soaking-to-israel all their days. in the third year of ride-asa king of vowel-yeah-acknowledge-iodah began in-moth-baasha betweenner of my-bro-yeah-ahijah to king over all soaking-to-israel in want-placate-solve-tirzah, twenty and four years. and he did visual-re-toil in the eyes of vowelmovement-io-yeah, and walked in the way of much-people-jeroboam, and in his miss wherewith he did soaking-to-israel to miss

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then vowelmovement-io-yeah word came to yeah-he-jehu betweenner of graceful-hanani against in-moth-baasha, saying, forasmuch as i highed thee out of the dust, and made thee prince-soaking over my with-mum israel; and thou hast walked in the way of much-people-jeroboam, and hast made my with-mum soaking-to-israel to miss to provoke me to anger with their misses; behold, i will take away the posterity of in-moth-baasha, and the pos-

terity of his house; and will do thy house like the house of much-people-jeroboam betweenner of germ-nebat. him that dieth of in-moth-baasha 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 acts of in-moth-baasha, and what he did, and his heroness, are they not written in the the recount-scroll of the days of the kings of israel? so in-moth-baasha slept with his fathers, and was buried in want-placate-solve-tirzah: and terebinth-to-elah his betweenner kinged in his stead. and also by the hand of the come-bringer yeah-he-jehu betweenner of graceful-hanani came vowelmovement-io-yeah word against in-moth-baasha, and against his house, even for all the visual-re-toil that he did in the eyes of vowelmovement-io-yeah, in provoking him to anger with the doing of his hands, in being like the house of much-people-jeroboam; and because he killed him. in the twenty and sixth year of ride-asa king of vowel-yeah-acknowledge-iodah began terebinth-to-elah betweenner of in-moth-baasha to king over soaking-to-israel in want-placate-solve-tirzah, two years. and his worker my-songster-al-samiri, 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-al-samiri went in and hit him, and killed him, in the twenty and seventh year of ride-asa king of vowel-yeah-acknowledge-iodah, and kinged in his stead. and it came to pass, when he began to king, as soon as he sat on his throne, that he slew all the house of in-moth-baasha: he left him not one that pisseth against a wall, neither of his kinsfolk, nor of his in-sights. thus did my-songster-al-samiri destroy all the house of in-moth-baasha, according to vowelmovement-io-yeah word, which he worded against in-moth-baasha by yeah-he-jehu the come-bringer. for all the misses of in-moth-baasha, and the misses of terebinth-to-elah his betweenner by which they missed, and by which they did soaking-to-israel to miss in provoking vowelmovement-io-yeah these-to of soaking-to-israel to anger with their vanity-fades. now the remainder of the acts of terebinth-to-elah, and all that he did, are they not written in the the recount-scroll of the days of the kings of israel? in the twenty and seventh year of ride-asa king of vowel-yeah-acknowledge-iodah did my-songster-al-samiri king seven days in want-placate-solve-tirzah. and the with-mum were encamped against bunting-gibethon, which belonged to the invade-grieve-palestinians. and the with-mum that were encamped heard say, my-songster-al-samiri hath conspired, and hath also slain the king: wherefore all soaking-to-israel made sheaf-omri, the captain of the troop, king over soaking-to-israel that day in the camp. and sheaf-omri went up from bunting-gibethon, and all soaking-to-israel with him, and they produce-troubled want-placate-solve-tirzah. and it came to pass, when my-songster-al-samiri 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 visual-re-toil in the eyes of vowelmovement-io-yeah, in walking in the way of much-people-jeroboam, and in his miss which he did, to do soaking-to-israel to miss now the remainder of the acts of my-songster-al-samiri, and his treason that he wrought, are they not written in the the recount-scroll of the days of the kings of israel? then were the with-mum of soaking-to-israel parted into two parts: half of the with-mum followed build-tibni betweenner of garden-ginath, to make him king; and half followed sheaf-omri. but the with-mum that followed sheaf-omri prevailed against the with-mum that followed build-tibni betweenner of garden-ginath: so build-tibni died, and sheaf-omri kinged. in the thirty and first year of ride-asa king of vowel-yeah-acknowledge-iodah be-

gan sheaf-omri to king over israel, twelve years: six years kinged he in want-placate-solve-tirzah, and he bought the mountain keep-guard-samaria of guard-shemer for two talents of silver, and build-betweened on the mountain, and called the name of the city which he build-betweened, after the name of guard-shemer, base-boss of the mountain, keep-guard-samaria. but sheaf-omri wrought visual-re-toil in the eyes of vowelmovement-io-yeah, and did worse than all that were before him. for he walked in all the way of much-people-jeroaboam betweener of germ-nebat, and in his miss wherewith he made soaking-to-israel to miss to provoke vowelmovement-io-yeah these-to of soaking-to-israel to anger with their vanity-fades. now the remainder of the acts of sheaf-omri which he did, and his heroness that he showed, are they not written in the the recount-scroll of the days of the kings of israel? so sheaf-omri slept with his fathers, and was buried in keep-guard-samaria: and bro-dad-ahab his betweener kinged in his stead. and in the thirty and eighth year of ride-asa king of vowel-yeah-acknowledge-iudah began bro-dad-ahab betweener of sheaf-omri to king over israel: and bro-dad-ahab betweener of sheaf-omri kinged over soaking-to-israel in keep-guard-samaria twenty and two years. and bro-dad-ahab betweener of sheaf-omri did visual-re-toil in the eyes of vowelmovement-io-yeah above all that were before him. and it came to pass, as if it had been a light thing for him to walk in the misses of much-people-jeroaboam betweener of germ-nebat, that he took to woman fade-fun-jezebel the daughter-housa of you-own-ethbaal king of the side-by-side-zidonians, and went and workd husband-owner and bowed him. and he reared up an butcher-place for husband-owner in the house of husband-owner which he had build-betweened in keep-guard-samaria. and bro-dad-ahab did a prosperity-fortuna-asherah; and bro-dad-ahab did more to provoke vowelmovement-io-yeah these-to of soaking-to-israel to anger than all the kings of soaking-to-israel that were before him. in his days did hiel the house-unto-bethelite build-between moon-smell-gericho: he laid the foundation thereof in my-father-high-abiram his firstborn, and set up the gates thereof in his youngest betweener in-error-greatness-segub, according to vowelmovement-io-yeah word, which he worded by vowel-safe-yeah-iosua betweener of fish-noun.

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and to-yeah-ilyas the sit-tishbite, who was of the inhabitants of roll-until-gilead, said to bro-dad-ahab, as vowelmovement-io-yeah these-to of soaking-to-israel liveth, before whom i stand, there will not be dew nor rain these years, but according to my word. and vowelmovement-io-yeah word came to him, saying, get thee hence, and turn thee eastward, and hide thyself by the brook sink-pillow-cherith, that is before its-going-down-jordan. and it will be, that thou wilt drink of the brook; and i have directed the ravens to feed thee there. so he went and did according to vowelmovement-io-yeah word: for he went and dwelt by the brook sink-pillow-cherith, that is before its-going-down-jordan. and the ravens brought him bread and flesh-soaking in the morning, and bread and flesh-soaking in the evening; and he drank of the brook. and it came to pass after a while, that the brook blade-parched, because there had been no rain in the land. and vowelmovement-io-yeah word came to him, saying, arise, get thee to refine-zarephath, which belongeth to side-by-side-zidon, and dwell there: behold, i have directed a widow woman there to sustain thee. so he arose and went to refine-zarephath. and when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, fetch me, i pray thee, a little

water in a item, that i may drink. and as she was going to fetch it, he called to her, and said, bring me, i pray thee, a morsel of bread in thine hand. and she said, as vowelmovement-io-yeah thy these-to 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 to-yeah-ilyas said to her, respect not; go and do as thou hast said: but do me thereof a little cake first, and bring it to me, and after do for thee and for thy betweener for thus saith vowelmovement-io-yeah these-to of israel, the barrel of meal will not waste, neither will the cruse of oil lack, until the day that vowelmovement-io-yeah sendeth rain upon the earth. and she went and did according to the wording of to-yeah-ilyas: 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 vowelmovement-io-yeah word, which he worded by to-yeah-ilyas. 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 sore, that there was no breathing left in him. and she said to to-yeah-ilyas, what have i to do with thee, o thou man of these-to? art thou come to me to call my season-answer to remembrance, and to slay my betweener and he said to her, give me thy betweener and he took him out of her bosom-statute, and carried him up into a loft, where he abode, and laid him upon his own bed. and he cried to vowelmovement-io-yeah, and said, vowelmovement-io-yeah my these-to, hast thou also brought visual-re-toil upon the widow with whom i sojourn, by slaying her betweener and he stretched himself upon child three times, and cried to vowelmovement-io-yeah, and said, vowelmovement-io-yeah my these-to, i pray thee, let this child's self come into him again. and vowelmovement-io-yeah heard the voice of to-yeah-ilyas; and the self of child came into him again, and he revived. and to-yeah-ilyas took child, and brought him down out of the chamber into the house, and delivered him to his mother: and to-yeah-ilyas said, see, thy betweener liveth. and the woman said to to-yeah-ilyas, now by this i know that thou art a man of these-to, and that vowelmovement-io-yeah word in thy mouth is truth.

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and it came to pass after many days, that vowelmovement-io-yeah word came to to-yeah-ilyas in the third year, saying, go, show thyself to bro-dad-ahab; and i will send rain upon the earth. and to-yeah-ilyas went to show himself to bro-dad-ahab. and there was a sore famine in keep-guard-samaria. and bro-dad-ahab called work-vowel-yeah-obadiah, which was the governor of his house. (now work-vowel-yeah-obadiah respected vowelmovement-io-yeah greatly: for it was so, when fade-fun-jezebel cut off the come-bringers of vowelmovement-io-yeah, that work-vowel-yeah-obadiah took an hundred come-bringers, and hid them by fifty in a cave, and fed them with bread and water.) and bro-dad-ahab said to work-vowel-yeah-obadiah, 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 domesticated animals. so they parted the land between them to cross throughout it: bro-dad-ahab crossed one way by himself, and work-vowel-yeah-obadiah crossed another way by himself. and as work-vowel-yeah-obadiah was in the way, behold, to-yeah-ilyas met him: and he knew him, and fell on his face-turnings, and said, art thou that my base-boss to-yeah-ilyas? and he answered him, i am: go, tell thy base-boss, behold, to-yeah-ilyas is here. and he said, what have i missed, that thou wouldst deliver thy worker into the hand of bro-dad-ahab, to slay me? as vow-

elmovement-io-yeah thy these-to liveth, there is no nation or kingdom, whither my base-boss hath not sent to seek thee: and when they said, he is not there; he took an oath-seven of the kingdom and nation, that they found thee not. and now thou sayest, go, tell thy base-boss, behold, to-yeah-ilyas is here. and it will come to pass, as soon as i am gone from thee, that breathwind of vowelmovement-io-yeah will carry thee whither i know not; and so when i come and tell bro-dad-ahab, and he cannot find thee, he will kill me; but i thy worker respect vowelmovement-io-yeah from my youth. was it not told my base-boss what i did when fade-fun-jezebel slew the come-bringers of vowelmovement-io-yeah, how i hid an hundred men of vowelmovement-io-yeah's come-bringers by fifty in a cave, and fed them with bread and water? and now thou sayest, go, tell thy base-boss, behold, to-yeah-ilyas is here: and he will kill me, and to-yeah-ilyas said, as vowelmovement-io-yeah of troops liveth, before whom i stand, i will surely show myself to him to day. so work-vowel-yeah-abadiah went to meet bro-dad-ahab, and told him: and bro-dad-ahab went to meet to-yeah-ilyas. and it came to pass, when bro-dad-ahab saw to-yeah-ilyas, that bro-dad-ahab said to him, art thou he that troubleth israel? and he answered, i have not troubled israel; but thou, and thy father's house, in that ye have forsaken the directives of vowelmovement-io-yeah, and thou hast followed proprietary-baalim. now therefore send, and gather to me all soaking-to-israel to mount damp-unripe-grain-carmel, and the come-bringers of husband-owner four hundred and fifty, and the come-bringers of the prosperity-fortuna-asherahs four hundred, which eat at fade-fun-jezebel's send-table so bro-dad-ahab sent to all betweeners of israel, and gathered the come-bringers together to mount damp-unripe-grain-carmel. and to-yeah-ilyas came to all the with-mum, and said, how long stopskip ie between two opinions? if vowelmovement-io-yeah be these-to, follow him: but if husband-owner then follow him. and the with-mum answered him not a word. then said to-yeah-ilyas to the with-mum, i, even i only, remain a come-bringer of vowelmovement-io-yeah; 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 lay it on wood, and put no fire under: and i will dress the other bull, and lay it on wood, and put no fire under: and call ye on the name of your these-to, and i will call on the name of vowelmovement-io-yeah: and the these-to that answereth by fire, let him be these-to. and all the with-mum answered and said, it is well worded. and to-yeah-ilyas said to the come-bringers of husband-owner choose you one bull for yourselves, and dress it first; for ye are husbandy; and call on the name of your these-to, but put no fire under. and they took the bull which was given them, and they dressed it, and called on the name of husband-owner from morning even until noon, saying, o husband-owner hear us. but there was no voice, nor any that answered. and they stopskip-leaped upon the butcher-place which was did. and it came to pass at noon, that to-yeah-ilyas mocked them, and said, cry aloud: for he is a these-to; either he is bush-talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. and they cried aloud, and cut themselves after their crisis with blade and lancets, till the blood gushed out upon them. and it crossed to cross, when midday was past, and they brought until the time of the highing of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. and to-yeah-ilyas said to all the with-mum, come near to me. and all the with-mum came near to him. and he repaired the butcher-place of vowelmovement-io-yeah that was broken down. and to-yeah-ilyas took twelve stones, according to the count of the branches

of the betweeners of heel-topple-yakub, to whom vowelmovement-io-yeah word came, saying, soaking-to-israel will be thy name: and with the stones he build-betweened an butcher-place in the name of vowelmovement-io-yeah: and he did a trench about the butcher-place, as great as would contain two measures of seed. and he put the wood in order, and chunk the bull in chunks, and laid him on the wood, and said, fill four barrels with water, and pour it on the up-on, and on the wood. and he said, do it the second time. and they did it the second time. and he said, do it the third time. and they did it the third time. and the water ran round about the butcher-place; and he filled the trench also with water. and it came to pass at the time of the highing of the evening sacrifice, that to-yeah-ilyas the come-bringer came near, and said, vowelmovement-io-yeah these-to of their-wing-organ-ibrahim, laugh-ishaq, and of israel, let it be known this day that thou art these-to in israel, and that i am thy worker, and that i have done all these words at thy word. hear me, vowelmovement-io-yeah, hear me, that this with-mum may know that thou art vowelmovement-io-yeah these-to, and that thou hast turned thy heart back again. then the fire of vowelmovement-io-yeah fell, and eaten the up-on, and the wood, and the stones, and the dust, and licked up the water that was in the trench. and when all the with-mum saw it, they fell on their face-turnings: and they said, vowelmovement-io-yeah, he is the these-to; vowelmovement-io-yeah, he is the these-to. and to-yeah-ilyas said to them, take the come-bringers of husband-owner let not one of them escape. and they took them: and to-yeah-ilyas brought them down to the brook rigidity-kishon, and slew them there. and to-yeah-ilyas said to bro-dad-ahab, get thee up, eat and drink; for there is a sound of abundance of rain. so bro-dad-ahab went up to eat and to drink. and to-yeah-ilyas went up to the top of damp-unripe-grain-carmel; and he cast himself down upon the land, and put his face-turnings between his knees, and said to his servant, go up now, look toward the sea. and he went up, and looked, and said, there is nothing. and he said, go again seven times. and it came to pass at the seventh time, that he said, behold, there ariseth a little thick-cloud out of the sea, like a man's hand. and he said, go up, say to bro-dad-ahab, prepare thy chariot, and get thee down that the rain stop thee not. and it came to pass in the mean while, that the namespaces was dark-mourning with thick-clouds and breathwind, and there was a great rain. and bro-dad-ahab rode, and went to sow-to-jezeel. and the hand of vowelmovement-io-yeah was on to-yeah-ilyas; and he girded up his loins, and ran before bro-dad-ahab to the entrance of sow-to-jezeel.

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and bro-dad-ahab told fade-fun-jezebel all that to-yeah-ilyas had done, and withal how he had bladed all the come-bringers with the blade. then fade-fun-jezebel sent a messenger to to-yeah-ilyas, saying, so let the these-to do to me, and more also, if i do not thy life as the life of one of them by to morrow about this time. and when he saw that, he arose, and went for his life, and came to well-of-satiated-seven-beersaba, which belongeth to vowel-yeah-acknowledge-iudah, and left his servant there. but he himself went a day's journey into the place-of-word-desert, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, it is enough; now, vowelmovement-io-yeah, take away my life; for i am not better than my fathers. and as he lay and slept under a juniper tree, behold, then an messenger touched him, and said to him, arise and eat. and he looked, and behold, there was a cake baked on the coals, and a cruse of water at his head. and he did eat and drink, and laid

him down again. and the messenger of vowelmovement-io-yeah came again the second time, and touched him, and said, arise and eat; because the journey is too great for thee. and he arose, and did eat and drink, and went in the energy of that meat forty days and forty nights to parch-blade-horeb the mount of these-to. and he came thither to a cave, and lodged there; and, behold, vowelmovement-io-yeah word came to him, and he said to him, what doest thou here, to-yeah-ilyas? and he said, i have been very jealous for vowelmovement-io-yeah these-to of troops: for betweeners of soaking-to-israel have forsaken thy contract, thrown down thine butcher-places, and bladed thy come-bringers with the blade; and i, even i only, am left; and they seek my life, to take it away. and he said, go forth, and stand upon the mount before vowelmovement-io-yeah. and, behold, vowelmovement-io-yeah crossed by, and a great and strong breathwind rent the mountains, and brake in pieces the rocks before vowelmovement-io-yeah; but vowelmovement-io-yeah was not in the breathwind: and after the breathwind an earthquake; but vowelmovement-io-yeah was not in the earthquake: and after the earthquake a fire; but vowelmovement-io-yeah was not in the fire: and after the fire a still small voice. and it was so, when to-yeah-ilyas heard it, that he wrapped his face-turnings in his mantle, and went out, and stood in the entering in of the cave, and, behold, there came a voice to him, and said, what doest thou here, to-yeah-ilyas? and he said, i have been very jealous for vowelmovement-io-yeah these-to of troops: because betweeners of soaking-to-israel have forsaken thy contract, thrown down thine butcher-places, and bladed thy come-bringers with the blade; and i, even i only, am left; and they seek my life, to take it away. and vowelmovement-io-yeah said to him, go, return on thy way to the place-of-word-desert of blood-bag-damascus: and when thou comest, use-anoint chest-look-at-to-hazael to be king over high-aram-syria and yeah-he-jehu betweener of freckles-nimshi will thou use-anoint to be king over israel: and unto-secures-al-yasa betweener of lip-crisis-shaphat of mourning-sick-dance-habilhemolah will thou use-anoint to be come-bringer in thy room. and it will come to pass, that him that escapeth the blade of chest-look-at-to-hazael will yeah-he-jehu blade: and him that escapeth from the blade of yeah-he-jehu will unto-secures-al-yasa blade. yet i have left me seven thousand in israel, all the knees which have not bowed to husband-owner and every mouth which hath not kissed him. so he departed thence, and found unto-secures-al-yasa betweener of lip-crisis-shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and to-yeah-ilyas crossed by him, and cast his mantle upon him. and he left the cattle, and ran after to-yeah-ilyas, 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 returned back from him, and took a yoke of cattle, and slew them, and boiled their flesh-soaking with the items of the cattle, and gave to the with-mum, and they did eat. then he arose, and went after to-yeah-ilyas, and was soaking to him.

20

and child-of-echo-benhaddad 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 went up and produce-troubled keep-guard-samaria, and warred against it. and he sent messengers to bro-dad-ahab king of soaking-to-israel into the city, and said to him, thus saith child-of-echo-benhaddad, thy silver and thy gold is mine; thy women also and thy betweeners, even the goodliest, are mine. and the king of soaking-to-is-

rael answered and said, my base-boss, o king, according to thy wording, i am thine, and all that i have. and the messengers came again, and said, thus speaketh child-of-echo-benhaddad, saying, although i have sent to thee, saying, thou wilt deliver 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 put it in their hand, and take it away. then the king of soaking-to-israel called all the elders of the land, and said, mark, i pray you, and see how this man seeketh visual-re-toil: 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-mum said to him, hearken not to him, nor consent. wherefore he said to the messengers of child-of-echo-benhaddad, tell my base-boss 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-benhaddad sent to him, and said, the these-to do so to me, and more also, if the dust of keep-guard-samaria will suffice for handfuls for all the with-mum that follow me. and the king of soaking-to-israel answered and said, tell him, let not him that girdeth on his harness rave-praising himself as he that putteth it off. and it came to pass, when benhaddad heard this message, as he was drinking, he and the kings in the pavilions, that he said to his workers, set yourselves in array. and they set themselves in array against the city. and, behold, there came a come-bringer to bro-dad-ahab king of israel, saying, thus saith vowelmovement-io-yeah, hast thou seen all this great multitude? behold, i will deliver it into thine hand this day; and thou wilt know that i am vowelmovement-io-yeah. and bro-dad-ahab said, by whom? and he said, thus saith vowelmovement-io-yeah, even by the young men of the prince-soakings of the provinces. then he said, who will order the war? and he answered, thou. then he numbered the young men of the prince-soakings of the provinces, and they were two hundred and thirty two: and after them he numbered all the with-mum, even all betweeners of israel, being seven thousand. and they went out at noon. but child-of-echo-benhaddad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that safetied him. and the young men of the prince-soakings of the provinces went out first; and child-of-echo-benhaddad sent out, and they told him, saying, there are men come out of keep-guard-samaria. and he said, whether they be come out for complete, take them alive; or whether they be come out for war, take them alive. so these young men of the prince-soakings of the provinces came out of the city, and the stratagem which followed them. and they slew every one his man: and the high-arams fled; and soaking-to-israel pursued them: and child-of-echo-benhaddad the king of high-aram-syria escaped on an horse with the horse-men. and the king of soaking-to-israel went out, and hit the horses and chariots, and slew the high-arams with a great hitting. and the come-bringer came to the king of israel, and said to him, go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of high-aram-syria will come up against thee. and the workers of the king of high-aram-syria said to him, their these-to are these-to of the mountains; therefore they were stronger than we; but let us fight against them in the plain, and surely we will be stronger than they. and do this word, take the kings away, every man out of his place, and put 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 return of the year, that child-of-echo-benhadad numbered the high-arms, and went up to horizon-aphék, to fight against israel. and betweeners of soaking-to-israel were numbered, and were all present, and went against them: and betweeners of soaking-to-israel pitched before them like two little flocks of kids; but the high-arms filled the country. and there came a man of these-to, and spake to the king of israel, and said, thus saith vowelmovement-io-yeah, because the high-arms have said, vowelmovement-io-yeah is these-to of the mountains, but he is not these-to of the valleys, therefore will i deliver all this great multitude into thine hand, and ye will know that i am vowelmovement-io-yeah. and they pitched one over against the other seven days. and so it was, that in the seventh day the war was joined: and betweeners of soaking-to-israel slew of the high-arms an hundred thousand footmen in one day. but the rest fled to horizon-aphék, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. and child-of-echo-benhadad fled, and came into the city, into an inner chamber. and his workers said to him, behold now, we have heard that the kings of the house of soaking-to-israel are kind kings: let us, i pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of israel: peradventure he will save thy life. so they girded sackcloth on their loins, and put ropes on their heads, and came to the king of israel, and said, thy worker child-of-echo-benhadad saith, i pray thee, let me live. and he said, is he yet alive? he is my brother. now the men did diligently observe whether any thing would come from him, and did hastily catch it: and they said, thy brother child-of-echo-benhadad. then he said, go ye, bring him. then child-of-echo-benhadad came forth to him; and he caused him to come up into the chariot. and ben-hadad said to him, the cities, which my father took from thy father, i will restore; and thou wilt make streets for thee in blood-bag-damascus, as my father made in keep-guard-samaria. then said bro-dad-ahab, i will send thee away with this contract. so he made a contract with him, and sent him away. and a certain man of the betweeners of the come-bringers said to his in-sight in vowelmovement-io-yeah word, 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 vowelmovement-io-yeah, behold, as soon as thou art departed from me, a gather-lion will slay thee. and as soon as he was departed from him, a gather-lion found him, and slew him. then he found another man, and said, hit me, i pray thee. and the man hit him, so that in smiting he wounded him. so the come-bringer departed, and waited for the king by the way, and disguised himself with ashes upon his face-turnings. and as the king crossed by, he cried to the king: and he said, thy worker crossed out into the inward of the war; and, behold, a man turned aside, and inward a man to me, and said, keep this man: if by any means he be missing, then will thy life be for his life, or else thou wilt pay a talent of silver. and as thy worker was busy here and there, he was gone. and the king of soaking-to-israel said to him, so will thy crisis be; thyself hast decided it. and he hasted, and took the ashes away from his face-turnings; and the king of soaking-to-israel discerned him that he was of the come-bringers. and he said to him, thus saith vowelmovement-io-yeah, because thou hast send out of thy hand a man whom i appointed to utter destruction, therefore thy life will go for his life, and thy with-mum for his with-mum. and the king of soaking-to-israel went to his house heavy and displeased, and came to keep-guard-samaria.

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and it came to pass after these words, that grow-naboth the sow-to-jezreelite had a vineyard, which was in sow-

to-jezreel, hard by the possibility-hall of bro-dad-ahab king of keep-guard-samaria. and bro-dad-ahab worded to grow-naboth, 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-naboth said to bro-dad-ahab, vowelmovement-io-yeah void it me, that i should give the inheritance of my fathers to thee. and bro-dad-ahab came into his house heavy and displeased because of the word which grow-naboth the sow-to-jezreelite had worded to him: for he had said, i will not give thee the inheritance of my fathers. and he laid him down upon his bed, and turned away his face-turnings, and would eat no bread. but fade-fun-jezebel his woman came to him, and said to him, why is thy breath-wind so sad, that thou eatest no bread? and he said to her, because i worded to grow-naboth the sow-to-jezreelite, and said to him, give me thy vineyard for money; or else, if it please thee, i will give thee another vineyard for it: and he answered, i will not give thee my vineyard. and fade-fun-jezebel his woman said to him, dost thou now govern the kingdom of israel? arise, and eat bread, and let thine heart be merry: i will give thee the vineyard of grow-naboth the sow-to-jezreelite. so she wrote recount-scrolls in bro-dad-ahab's name, and sealed them with his seal, and sent the recount-scrolls to the elders and to the nobles that were in his city, dwelling with grow-naboth. and she wrote in the recount-scrolls, saying, proclaim a count-fast, and set grow-naboth on high among the with-mum: and set two men, betweeners of in-good-time-fade-belial, before him, to bear witness against him, saying, thou didst blaspheme these-to and the king. and then carry him out, and stone him, that he may die. and the men of his city, even the elders and the nobles who were the inhabitants in his city, did as fade-fun-jezebel had sent to them, and as it was written in the recount-scrolls which she had sent to them. they proclaimed a fast, and set grow-naboth on high among the with-mum. and there came in two men, betweeners of in-good-time-fade-belial, and sat before him: and the men of in-good-time-fade-belial witnessed against him, even against grow-naboth, in the presence of the with-mum, saying, grow-naboth did blaspheme these-to and the king. then they carried him forth out of the city, and stoned him with stones, that he died. then they sent to fade-fun-jezebel, saying, grow-naboth is stoned, and is dead. and it came to pass, when fade-fun-jezebel heard that grow-naboth was stoned, and was dead, that fade-fun-jezebel said to bro-dad-ahab, arise, take network-inherit of the vineyard of grow-naboth the sow-to-jezreelite, which he refused to give thee for money: for grow-naboth is not alive, but dead. and it came to pass, when bro-dad-ahab heard that grow-naboth was dead, that bro-dad-ahab rose up to go down to the vineyard of grow-naboth the sow-to-jezreelite, to take network-inherit of it. and vowelmovement-io-yeah word came to to-yeah-ilyas the sit-tishbite, saying, arise, go down to meet bro-dad-ahab king of israel, which is in keep-guard-samaria: behold, he is in the vineyard of grow-naboth, whither he is gone down to network-inherit it. and thou wilt word to him, saying, thus saith vowelmovement-io-yeah, hast thou killed, and also taken network-inherit? and thou wilt word to him, saying, thus saith vowelmovement-io-yeah, in the place where dogs licked the blood of grow-naboth will dogs lick thy blood, even thine. and bro-dad-ahab said to to-yeah-ilyas, hast thou found me, o mine enemy? and he answered, i have found thee: because thou hast sold thyself to work visual-re-toil in the eyes of vowelmovement-io-yeah. behold, i will bring visual-re-toil upon thee, and will take away thy posterity, and will cut off from bro-dad-ahab him that pisseth against the wall, and him that is shut up and left in israel, and will do thine house like the house

of much-people-jeroboam between of germ-nebat, and like the house of in-moth-baasha between of my-bro-yeah-ahijah, for the provocation wherewith thou hast provoked me to anger, and did soaking-to-israel to miss and of fade-fun-jezebel also worded vowelmovement-io-yeah, saying, the dogs will eat fade-fun-jezebel by the wall of sow-to-jezreel, him that dieth of bro-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 bro-dad-ahab, which did sell himself to work visual-re-toil in the eyes of vowelmovement-io-yeah, whom fade-fun-jezebel his woman stirred up. and he did very abominably in following bullshit, according to all things as did the talker-amorites, whom vowelmovement-io-yeah cast out before betweeners of israel. and it came to pass, when bro-dad-ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh-soaking and fasted, and lay in sackcloth, and went softly. and vowelmovement-io-yeah word came to to-yeah-ilyas the sit-tishbite, saying, seest thou how bro-dad-ahab surrenderth himself before me? because he surrenderth himself before me, i will not bring the visual-re-toil in his days: but in his son's days will i bring the visual-re-toil upon his house.

22

and they continued three years without war between high-aram-syria and israel. and it came to pass in the third year, that vowel-yeah-critic-jehoshaphat the king of vowel-yeah-acknowledge-iodah came down to the king of israel. and the king of soaking-to-israel said to his workers, know ye that highs-ramoth in roll-until-gilead 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 vowel-yeah-critic-jehoshaphat, wilt thou go with me to war to highs-roll-until-ramothgilead? and vowel-yeah-critic-jehoshaphat said to the king of israel, i am as thou art, my with-mum as thy with-mum, my horses as thy horses. and vowel-yeah-critic-jehoshaphat said to the king of israel, enquire, i pray thee, at vowelmovement-io-yeah word to day. then the king of soaking-to-israel gathered the come-bringers together, about four hundred men, and said to them, will i go against highs-roll-until-ramothgilead to war, or will i forbear? and they said, go up; for vowelmovement-io-yeah will deliver it into the hand of the king. and vowel-yeah-critic-jehoshaphat said, is there not here a come-bringer of vowelmovement-io-yeah besides, that we might enquire of him? and the king of soaking-to-israel said to vowel-yeah-critic-jehoshaphat, there is yet one man, blow-vowel-yeah-micaiah between of word-implah, by whom we may enquire of vowelmovement-io-yeah: but i hate him; for he doth not bring good concerning me, but visual-re-toil. and vowel-yeah-critic-jehoshaphat said, let not the king say so. then the king of soaking-to-israel called an officer, and said, hasten hither blow-vowel-yeah-micaiah between of word-implah. and the king of soaking-to-israel and vowel-yeah-critic-jehoshaphat the king of vowel-yeah-acknowledge-iodah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of keep-guard-samaria; and all the come-bringers brought before them. and vowel-right-yeah-zedekiah between of merch-chenaanah did him ray-horns of iron: and he said, thus saith vowelmovement-io-yeah, with these will thou push the high-arams, until thou have consumed them. and all the come-bringers brought so, saying, go up to highs-roll-until-ramothgilead, and prosper: for vowelmovement-io-yeah will deliver it into the king's hand. and the messenger that was gone to call blow-vowel-yeah-micaiah 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 blow-vowel-yeah-micaiah said, as vowelmovement-io-yeah liveth, what vowelmovement-io-yeah saith to me, that will i word. so he came to the king. and the king said to him, blow-vowel-yeah-micaiah, will we go against highs-roll-until-ramothgilead to war, or will we forbear? and he answered him, go, and prosper: for vowelmovement-io-yeah will deliver it into the hand of the king. and the king said to him, how many times will i adjure-seven thee that thou tell me nothing but that which is true in the name of vowelmovement-io-yeah? and he said, i saw all soaking-to-israel scattered upon the mountains, as sheep that have not a watcher: and vowelmovement-io-yeah said, these have no base-boss: let them return every man to his house in complete. and the king of soaking-to-israel said to vowel-yeah-critic-jehoshaphat, did i not tell thee that he would bring no good concerning me, but visual-re-toil? and he said, hear thou therefore vowelmovement-io-yeah word: i saw vowelmovement-io-yeah sitting on his throne, and all the troop of namespaces standing by him on his right hand and on his left. and vowelmovement-io-yeah said, who will persuade bro-dad-ahab, that he may go up and fall at highs-roll-until-ramothgilead? and one said on this manner, and another said on that manner. and there came forth a breathwind, and stood before vowelmovement-io-yeah, and said, i will persuade him. and vowelmovement-io-yeah said to him, wherewith? and he said, i will go forth, and i will be a lying breathwind in the mouth of all his come-bringers. and he said, thou will persuade him, and prevail also: go forth, and do so. now therefore, behold, vowelmovement-io-yeah hath put a lying breathwind in the mouth of all these thy come-bringers, and vowelmovement-io-yeah hath worded visual-re-toil concerning thee. but vowel-right-yeah-zedekiah between of merch-chenaanah crossed near, and hit blow-vowel-yeah-micaiah on the cheek, and said, which way crossed breathwind of vowelmovement-io-yeah from me to word to thee? and blow-vowel-yeah-micaiah said, behold, thou will see in that day, when thou will go into an inner chamber to hide thyself. and the king of soaking-to-israel said, take blow-vowel-yeah-micaiah, and carry him back to mum-training-amon the governor of the city, and to give-up-joash the king's between and say, thus saith the king, put this fellow in the prison, and feed him with bread of pressure and with water of pressure, until i come in complete. and blow-vowel-yeah-micaiah said, if thou return at all in complete, vowelmovement-io-yeah hath not worded by me. and he said, hearken, o with-mums, every one of you. so the king of soaking-to-israel and vowel-yeah-critic-jehoshaphat the king of vowel-yeah-acknowledge-iodah went up to highs-roll-until-ramothgilead. and the king of soaking-to-israel said to vowel-yeah-critic-jehoshaphat, i will disguise myself, and enter into the war; but put thou on thy robes. and the king of soaking-to-israel 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, safe only with the king of israel. and it came to pass, when the captains of the chariots saw vowel-yeah-critic-jehoshaphat, that they said, surely it is the king of israel. and they turned aside to fight against him: and vowel-yeah-critic-jehoshaphat cried out. and it came to pass, when the captains of the chariots perceived that it was not the king of israel, that they turned back from pursuing him. and a certain man drew a bow at a venture, and hit the king of soaking-to-israel between the joints of the harness: wherefore he said to the driver of his chariot, turn thine hand, and carry me out of the camp; for i am wounded. and the war increased that day: and the king was stayed up in his chariot against the high-

arams, and died at even: and the blood ran out of the wound into the midst of the chariot. and there 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 country. so the king died, and was brought to keep-guard-samaria; and they buried the king in keep-guard-samaria. and one washed the chariot in the pool of keep-guard-samaria; and the dogs licked up his blood; and they washed his armor; according to vowel-movement-io-yeah word which he worded. now the remainder of the acts of bro-dad-ahab, and all that he did, and the ivory house which he did, and all the cities that he build-betweened, are they not written in the the recount-scroll of the days of the kings of israel? so bro-dad-ahab slept with his fathers; and hold-vowel-yeah-ahaziah his betweener kinged in his stead. and vowel-yeah-critic-jehoshaphat betweener of ride-asa began to king over vowel-yeah-acknowledge-iodah in the fourth year of bro-dad-ahab king of israel. vowel-yeah-critic-jehoshaphat 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 name was neglect-azubah the daughter-housa 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 soaking in the eyes of vowel-movement-io-yeah: nevertheless the in-whats were not taken away; for the with-mum highed and burnt incense yet in the in-whats. and vowel-yeah-critic-jehoshaphat made complete with the king of israel. now the remainder of the acts of vowel-yeah-critic-jehoshaphat, and his heroness that he showed, and how he warred, are they not written in the the recount-scroll of the days of the kings of vowel-yeah-acknowledge-iodah? 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-edom: a deputy was king. vowel-yeah-critic-jehoshaphat did ships of explore-marble-tharshish to go to ash-ophir for gold: but they went not; for the ships were broken at wood-hero-eziongaber. then said hold-vowel-yeah-ahaziah betweener of bro-dad-ahab to vowel-yeah-critic-jehoshaphat, let my workers go with thy workers in the ships. but vowel-yeah-critic-jehoshaphat would not. and vowel-yeah-critic-jehoshaphat slept with his fathers, and was buried with his fathers in the city of dude-dawud his father: and vowel-yeah-high-jehoram his betweener kinged in his stead. hold-vowel-yeah-ahaziah betweener of bro-dad-ahab began to king over soaking-to-israel in keep-guard-samaria the seventeenth year of vowel-yeah-critic-jehoshaphat king of vowel-yeah-acknowledge-iodah, and kinged two years over israel. and he did visual-re-toil in the eyes of vowel-movement-io-yeah, and walked in the way of his father, and in the way of his mother, and in the way of much-people-jeroboam betweener of germ-nabat, who did soaking-to-israel to miss for he workd husband-owner and bowed him, and provoked to anger vowel-movement-io-yeah these-to of israel, according to all that his father had done.

then from-father-moab go-beyonded against soaking-to-israel after the death of bro-dad-ahab. and hold-vowel-yeah-ahaziah fell down through a lattice in his upper chamber that was in keep-guard-samaria, and was sick: and he sent messengers, and said to them, go, enquire of possessor-of-the-flies-baalzebub the these-to of essence-futile-ekron whether i will recover of this disease. but the messenger of vowelmovement-io-yeah said to to-yeah-ilyas the sit-tishbite, arise, go up to meet the messengers of the king of keep-guard-samaria, and say to them, is it not because there is not a these-to in israel, that ye go to enquire of possessor-of-the-flies-baalzebub the these-to of essence-futile-ekron? now therefore thus saith vowelmovement-io-yeah, no come down from that bed on which thou art gone up, but will surely die. and to-yeah-ilyas departed. and when the messengers turned back to him, he said to them, why are ye now turned back? and they said to him, there came a husband up to meet us, and said to us, go, turn again to the king that sent you, and say to him, thus saith vowelmovement-io-yeah, is it not because there is not a these-to in israel, that thou sendest to enquire of possessor-of-the-flies-baalzebub the these-to of essence-futile-ekron? therefore no come down from that bed on which thou art gone up, but will surely die. and he said to them, what crisis of man was he which came up to meet you, and told you these words? and they answered him, he was an hairy husband, and girt with a girdle of leather about his loins. and he said, it is to-yeah-ilyas the sit-tishbite. then the king sent to him a captain of fifty with his fifty. and he went up to him: and behold, he sat on the top of an mountain. and he worded to him, thou man of these-to, the king hath said, come down. and to-yeah-ilyas answered and said to the captain of fifty, if i be a man of these-to, then let fire come down from namespaces and consume 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 said to him, o man of these-to, thus hath the king said, come down quickly. and to-yeah-ilyas answered and said to them, if i be a man of these-to, let fire come down from namespaces and consume thee and thy fifty. and the fire of these-to came down from namespaces and eaten him and his fifty. and he sent again a captain of the third fifty with his fifty. and the third captain of fifty went up, and came and squatted on his knees before to-yeah-ilyas, and besought him, and said to him, o man of these-to, i pray thee, let my life, and the life 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 life now be precious in thy eyes. and the messenger of vowelmovement-io-yeah said to to-yeah-ilyas, 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 vowelmovement-io-yeah, forasmuch as thou hast sent messengers to enquire of possessor-of-the-flies-baalzebub the these-to of essence-futile-ekron, is it not because there is no these-to in soaking-to-israel to enquire of his word? therefore no come down off that bed on which thou art gone up, but will surely die. so he died according to vowelmovement-io-yeah word which to-yeah-ilyas had worded. and vowel-yeah-high-jehoram kinged in his stead in the second year of vowel-yeah-high-jehoram between of vowel-yeah-critic-jehoshaphat king of vowel-yeah-acknowledge-iodah; because he had no betweener now the remainder of the acts of hold-vowel-yeah-ahaziah which he did, are they not written in the the recount-scroll of the days of the kings of israel?

and it came to pass, when vowelmovement-io-yeah would take up to-yeah-ilyas into namespaces by a whirlwind, that to-yeah-ilyas went with unto-secures-al-yasa from roll-gilgal. and to-yeah-ilyas said to unto-secures-al-yasa tarry here, i pray thee; for vowelmovement-io-yeah hath sent me to house-unto-bethel. and unto-secures-al-yasa said to him, as vowelmovement-io-yeah liveth, and as thy self liveth, i will not leave thee. so they went down to house-unto-bethel. and the betweeners of the come-bringers that were at house-unto-bethel came forth to unto-secures-al-yasa and said to him, knowest thou that vowelmovement-io-yeah will take away thy base-boss from thy head to day? and he said, yea, i know it; hold ye your peace. and to-yeah-ilyas said to him, unto-secures-al-yasa tarry here, i pray thee; for vowelmovement-io-yeah hath sent me to moon-smell-jericho. and he said, as vowelmovement-io-yeah liveth, and as thy self 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 unto-secures-al-yasa and said to him, knowest thou that vowelmovement-io-yeah will take away thy base-boss from thy head to day? and he answered, yea, i know it; hold ye your peace. and to-yeah-ilyas said to him, tarry, i pray thee, here; for vowelmovement-io-yeah hath sent me to its-going-down-jordan. and he said, as vowelmovement-io-yeah liveth, and as thy self liveth, i will not leave thee. and they two went on and fifty men of the betweeners of the come-bringers went, and stood to view afar off: and they two stood by its-going-down-jordan. and to-yeah-ilyas took his mantle, and wrapped it together, and hit the waters, and they were halved hither and thither, so that they two crossed over on blade-parched ground. and it crossed to cross, when they were crossed over, that to-yeah-ilyas said to unto-secures-al-yasa ask what i will do for thee, before i be taken away from thee. and unto-secures-al-yasa 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 to-yeah-ilyas went up by a whirlwind into namespaces and unto-secures-al-yasa saw it, and he cried, my father, my father, the chariot of israel, and the horsemen thereof. and he saw him no more: and he stronged his own clothes, and rent them in two pieces. he took up also the mantle of to-yeah-ilyas that fell from him, and went back, and stood by the bank of its-going-down-jordan; and he took the mantle of to-yeah-ilyas that fell from him, and hit the waters, and said, where is vowelmovement-io-yeah these-to of to-yeah-ilyas? and when he also had hit the waters, they halved hither and thither: and unto-secures-al-yasa crossed over. and when the betweeners of the come-bringers which were to view at moon-smell-jericho saw him, they said, breathwind of to-yeah-ilyas doth rest on unto-secures-al-yasa 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 base-boss: lest peradventure breathwind of vowelmovement-io-yeah hath taken him up, and cast him upon some mountain, or into some valley. and he said, ye will not send. and when they urged him till he was ashamed, he said, send. they sent therefore fifty men; and they sought three days, but found him not. and when they came again to him, (for he tarried at moon-smell-jericho,) he said to them, did i not say to you, go not? and the men of the city said to unto-secures-al-yasa behold, i pray

thee, the situation of this city is pleasant, as my base-boss seeth: but the water is naught, and the land barren. and he said, bring me a new cruse, and put salt therein. and they brought it to him. and he went forth to the spring of the waters, and cast the salt in there, and said, thus saith vowel-movement-io-yeah, i have healed these waters; there will not be from thence any more death or barren land. so the waters were healed to this day, according to the wording of unto-secures-al-yasa which he worded. and he went up from thence to house-unto-bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said to him, go up, thou baldness; go up, thou baldness. and he turned back, and looked on them, and cursed them in the name of vowel-movement-io-yeah. and there came forth two she bears out of the wood, and tare forty and two children of them. and he went from thence to mount damp-unripe-grain-carmel, and from thence he returned to keep-guard-samaria.

3

now vowel-yeah-high-jehoram betweene of bro-dad-ahab began to king over soaking-to-israel in keep-guard-samaria the eighteenth year of vowel-yeah-critic-jehoshaphat king of vowel-yeah-acknowledge-iodah, and kinged twelve years. and he wrought visual-re-toil in the eyes of vowel-movement-io-yeah; but not like his father, and like his mother: for he put away the status-post of husband-owner that his father had did. nevertheless he cleaved to the misses of much-people-jeroboam betweene of germ-nebat, which made soaking-to-israel to miss he departed not therefrom. and load-mesha king of from-father-moab was a sheepmaster, and rendered to the king of soaking-to-israel an hundred thousand lambs, and an hundred thousand rams, with the wool. but it came to pass, when bro-dad-ahab was dead, that the king of from-father-moab go-beyonded against the king of israel. and king vowel-yeah-high-jehoram went out of keep-guard-samaria the same time, and numbered all israel. and he went and sent to vowel-yeah-critic-jehoshaphat the king of vowel-yeah-acknowledge-iodah, 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 go up: i am as thou art, my with-mum as thy with-mum, and my horses as thy horses. and he said, which way will we go up? and he answered, the way through the place-of-word-desert of man-red-edom. so the king of soaking-to-israel went, and the king of vowel-yeah-acknowledge-iodah, and the king of man-red-edom: and they fetched a compass of seven days' journey: and there was no water for the camp, and for the domesticated animals that followed them. and the king of soaking-to-israel said, alas! that vowel-movement-io-yeah hath called these three kings together, to deliver them into the hand of from-father-moab! but vowel-yeah-critic-jehoshaphat said, is there not here a come-bringer of vowel-movement-io-yeah, that we may enquire of vowel-movement-io-yeah by him? and one of the king of israel's workers answered said, here is unto-secures-al-yasa betweene of lip-crisis-shaphat, which poured water on the hands of to-yeah-ilyas. and vowel-yeah-critic-jehoshaphat said, vowel-movement-io-yeah word is with him. so the king of soaking-to-israel and vowel-yeah-critic-jehoshaphat and the king of man-red-edom went down to him. and unto-secures-al-yasa said to the king of israel, 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 soaking-to-israel said to him, nay: for vowel-movement-io-yeah hath called these three kings together, to make safe them into the hand of from-father-moab. and unto-secures-al-yasa said, as vowel-movement-io-yeah of troops

liveth, before whom i stand, surely, were it not that i regard the presence of vowel-yeah-critic-jehoshaphat the king of vowel-yeah-acknowledge-iodah, i would not look toward thee, nor see thee. but now bring me a minstrel. and it came to pass, when the minstrel played, that the hand of vowel-movement-io-yeah came upon him. and he said, thus saith vowel-movement-io-yeah, do this valley full of ditches. for thus saith vowel-movement-io-yeah, 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 vowel-movement-io-yeah: he will deliver 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 rest-absorber was up-oned, that, behold, there came water by the way of man-red-edom, and the country was filled with water. and when all the from-father-moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armor, and upward, and stood in the border. and they rose up early in the morning, and the sun shone upon the water, and the from-father-moabites saw the water on the other side as red as blood: and they said, this is blood: the kings are surely bladed, and they have hit one another: now therefore, from-father-moab, to the spoil. and when they came to the camp of israel, the soaking-to-israelites rose up and hit the from-father-moabites, so that they fled before them: but they went forward smiting the from-father-moabites, in their country. and they beat down the cities, and on every good part of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in wall-deaf-plow-kirharaseth left they the stones thereof; howbeit the slingers went about it, and hit it. and when the king of from-father-moab saw that the war was too strong for him, he took with him seven hundred men that drew blades, to hatch through even to the king of man-red-edom: but they could not. then he took his eldest betweene that should have kinged in his stead, and up-oned him for a up-on upon the wall. and there was great wall-wrath against israel: and they departed from him, and returned to their own land.

4

now there cried a certain woman of the women of the betweeners of the come-bringers to unto-secures-al-yasa saying, thy worker my man is dead; and thou knowest that thy worker did respect vowel-movement-io-yeah: and the creditor is come to take to him my two betweeners to be workers. and unto-secures-al-yasa 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, save a pot of oil. then he said, go, borrow thee items abroad of all thy neighbors, even empty items; borrow not a few. and when thou art come in, thou wilt shut the door upon thee and upon thy betweeners, and will pour out into all those items, and thou wilt set aside that which is full. so she went from him, and shut the door upon her and upon her betweeners, who brought the vessels to her; and she poured out. and it came to pass, when the items were full, that she said to her betweene bring me yet a item. and he said to her, there is not a item more. and the oil staled. then she came and told the man of these-to. and he said, go, sell the oil, and complete thy debt, and live thou and thy betweeners of the completeness. and it fell on a day, that unto-secures-al-yasa crossed to different-shunem, where was a great woman; and she constrained him to eat bread. and so it was, that as oft as he crossed by, he turned in

thither to eat bread. and she said to her man, behold now, i perceive that this is an perfected man of these-to, which crosseth by us continually. let us do a little chamber, i pray thee, on the wall; and let us set for him there a bed, and a send-table and a stool, and a stream-candle-light: and it will be, when he cometh to us, that he will turn in thither. and it fell on a day, that he came thither, and he turned into the chamber, and lay there. and he said to squeeze-gehazi his servant, call this create-shunammite. 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 troop? and she answered, i dwell among mine own with-mum. and he said, what then is to be done for her? and squeeze-gehazi answered, verily she hath no child, and her man is old. and he said, call her. and when he had called her, she stood in the opening. and he said, about this season, according to the time of life, thou wilt embrace a betweener and she said, nay, my base-boss, thou man of these-to, do not lie to thine handmaid. and the woman bright-conceived, and bare a betweener at that season that unto-secures-al-yasa had said to her, according to the time of life. and when child was grown, it fell on a day, that he went out to his father to the reapers. and he said to his father, my head, my head. and he said to a lad, carry him to his mother. and when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. and she went up, and laid him on the bed of the man of these-to, and shut the door upon him, and went out. and she called to her man, and said, send me, i pray thee, one of the young men, and one of the asses, that i may run to the man of these-to, and come again. and he said, wherefore wilt thou go to him to day? it is neither new moon, nor seventh. and she said, it will be complete. then she saddled an ass, and said to her servant, drive, and go forward; slack not thy riding for me, except i bid thee. so she went and came to the man of these-to to mount damp-unripe-grain-carmel. and it came to pass, when the man of these-to saw her afar off, that he said to squeeze-gehazi his servant, behold, yonder is that create-shunammite: 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 these-to to the mountain, she caught him by the feet: but squeeze-gehazi came near to thrust her away. and the man of these-to said, let her alone; for her self is vexed within her: and vowelmovement-io-yeah hath hid it from me, and hath not told me. then she said, did i asking a betweener of my base-boss? did i not say, do not deceive me? then he said to squeeze-gehazi, gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face-turnings of child. and the mother of child said, as vowelmovement-io-yeah liveth, and as thy self liveth, i will not leave thee. and he arose, and followed her. and squeeze-gehazi crossed on before them, and laid the staff upon the face-turnings of child; but there was neither voice, nor hearing. wherefore he crossed again to meet him, and told him, saying, child is not awaked. and when unto-secures-al-yasa was come into the house, behold, child was dead, and laid upon his bed. he went in therefore, and shut the door upon them twain, and prayed to vowelmovement-io-yeah. and he went up, and lay upon child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and stretched himself upon child; and the flesh-soaking of child waxed warm. then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and child sneezed seven times, and child opened his eyes. and he called squeeze-

gehazi, and said, call this create-shunammite. so he called her. and when she was come in to him, he said, take up thy betweener then she went in, and fell at his feet, and bowed herself to the land, and took up her betweener and went out. and unto-secures-al-yasa 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 servant, set on the great pot, and seethe pottage for the betweeners of the come-bringers. and one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not. so they poured out for the men to eat. and it came to pass, as they were eating of the pottage, that they cried out, and said, o thou man of these-to, there is death in the pot. and they could not eat thereof. but he said, then bring meal. and he cast it into the pot; and he said, pour out for the with-mum, that they may eat. and there was no visual-re-toil in the pot. and there came a husband from baalshlisha, and brought the husband of these-to bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. and he said, give to the with-mum, that they may eat. and his servitor said, what, should i set this before an hundred men? he said again, give the with-mum, that they may eat: for thus saith vowelmovement-io-yeah, they will eat, and will leave thereof. so he set it before them, and they did eat, and left thereof, according to vowelmovement-io-yeah word.

5

now with-them-naaman, captain of the troop of the king of high-aram-syria was a heroic hero with his base-boss, and honorable, because by him vowelmovement-io-yeah had given make safeance to high-aram-syria he was also a hero in stratagem, but he was a narrow-waspish. and the high-arams had gone out by companies, and had brought away captive out of the land of soaking-to-israel a little maid; and she waited on with-them-naaman's woman. and she said to her hero-lady, would these-to my base-boss were with the come-bringer that is in keep-guard-samaria! for he would recover him of his narrow-waspishness. and one went in, and told his base-boss, saying, thus and thus said the maid that is of the land of israel. and the king of high-aram-syria said, go to, go, and i will send a recount-scroll to the king of israel. and he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. and he brought the recount-scroll to the king of israel, saying, now when this recount-scroll is come to thee, behold, i have therewith sent with-them-naaman my worker to thee, that thou mayest recover him of his narrow-waspishness. and it came to pass, when the king of soaking-to-israel had read the recount-scroll, that he rent his clothes, and said, am i these-to, to kill and to make alive, that this man doth send to me to recover a man of his narrow-waspishness? wherefore consider, i pray you, and see how he seeketh a quarrel against me. and it was so, when unto-secures-al-yasa the man of these-to had heard that the king of soaking-to-israel had rent his clothes, that he sent to the king, saying, wherefore hast thou rent thy clothes? let him come now to me, and he will know that there is a come-bringer in israel. so with-them-naaman came with his horses and with his chariot, and stood at the opening of the house of unto-secures-al-yasa and unto-secures-al-yasa sent a messenger to him, saying, go and wash in its-going-down-jordan seven times, and thy flesh-soaking will come again to thee, and thou wilt be top-bright. but with-them-naaman was wroth, and went away, and said, behold, i thought, he will surely come out to me, and stand, and call on the name of vowelmovement-io-yeah his these-to, and strike his hand

over the place, and recover the narrow-waspish. are not abana and pharpar, rivers of blood-bag-damascus, better than all the waters of israel? may i not wash in them, and be 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 wording of the man of these-to: and his flesh-soaking came again like to the flesh-soaking of a little child, and he was top-bright. and he returned to the man of these-to, he and all his camp, and came, and stood before him: and he said, behold, now i know that there is no these-to in all the land, but in israel: now therefore, i pray thee, take a knee-pooling of thy worker. but he said, as vowelmovement-io-yeah liveth, before whom i stand, i will receive none. and he urged him to take it; but he refused, and with-them-naaman said, will there not then, i pray thee, be given to thy worker two mules' burden of earth? for thy worker will henceforth upon neither up-on nor butcher to other these-to, but to vowelmovement-io-yeah. in this word vowelmovement-io-yeah pardon thy worker, that when my base-boss 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, vowelmovement-io-yeah pardon thy worker in this word. and he said to him, go in complete. so he departed from him a little way. but squeeze-gehazi, the servant of unto-secures-al-yasa the man of these-to, said, behold, my base-boss hath spared with-them-naaman this high-aram, in not receiving at his hands that which he brought: but, as vowelmovement-io-yeah liveth, i will run after him, and take somewhat of him. so squeeze-gehazi followed after with-them-naaman. and when with-them-naaman saw him running after him, he lighted down from the chariot to meet him, and said, is all complete? and he said, all is complete. my base-boss hath sent me, saying, behold, even now there be come to me from mount gray-fruitful-ephraim 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-naaman said, be content, take two talents. and he urged him, and produce-bound two talents of silver in two engrave-bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. and when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. but he went in, and stood before his base-boss. and unto-secures-al-yasa said to him, whence comest thou, squeeze-gehazi? 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-naaman will cleave to thee, and to thy seed to world. and he went out from his presence a narrow-waspish as white as snow.

6

and the betweeners of the come-bringers said to unto-secures-al-yasa 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 thence every man a beam, and let us do us a place there, where we may dwell. and he answered, go ye. and one said, be content, i pray thee, and go with thy workers. and he answered, i will go. so he went with them. and when they came to its-going-down-jor-

dan, they cut down wood. but as one was felling a beam, the axe head fell into the water: and he cried, and said, alas, base-boss! for it was borrowed. and the man of these-to said, where fell it? and he showed him the place. and he cut down a stick, and cast it in thither; and the iron did swim. therefore said he, take it up to thee. and he put out his hand, and took it. then the king of high-aram-syria warred against israel, and took counsel with his workers, saying, in such and such a place will be my camp. and the man of these-to crossed to the king of israel, saying, beware that thou cross not such a place; for thither the high-arams are come down. and the king of soaking-to-israel sent to the place which the man of these-to told him and warned him of, and safed 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 israel? and one of his workers said, none, my base-boss, o king: but unto-secures-al-yasa the come-bringer that is in israel, telleth the king of soaking-to-israel the words that thou wordest in thy bedchamber. and he said, go and spy where he is, that i may send and fetch him. and it was told him, saying, behold, he is in decreedothan. therefore sent he thither horses, and chariots, and a great stratagem: and they came by night, and compassed the city about. and when the servant of the man of these-to was risen early, and gone forth, behold, an stratagem compassed the city both with horses and chariots. and his servant said to him, alas, my base-boss! how will we do? and he answered, respect not: for they that be with us are more than they that be with them. and unto-secures-al-yasa prayed, and said, vowelmovement-io-yeah, i pray thee, open his eyes, that he may see. and vowelmovement-io-yeah opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about unto-secures-al-yasa and when they came down to him, unto-secures-al-yasa prayed to vowelmovement-io-yeah, and said, hit this people, i pray thee, with blindness. and he hit them with blindness according to the word of unto-secures-al-yasa and unto-secures-al-yasa 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-guard-samaria. and it came to pass, when they were come into keep-guard-samaria, that unto-secures-al-yasa said, vowelmovement-io-yeah, open the eyes of these men, that they may see. and vowelmovement-io-yeah opened their eyes, and they saw; and, behold, they were in the midst of keep-guard-samaria. and the king of soaking-to-israel said to unto-secures-al-yasa when he saw them, my father, will i hit them? will i hit them? and he answered, no hit them: wouldest thou hit those whom thou hast taken captive with thy blade and with thy bow? set bread and water before them, that they may eat and drink, and go to their base-boss. and he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their base-boss. so the bands of high-aram-syria came no more into the land of israel. and it came to pass after this, that child-of-echo-benhaddad king of high-aram-syria gathered all his camp, and went up, and produce-troubled keep-guard-samaria: and there was a great famine in keep-guard-samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver. and as the king of soaking-to-israel was crossing by upon the wall, there cried a woman to him, saying, make safe, my base-boss, o king. and he said, if vowelmovement-io-yeah do not safety thee, whence will i safety thee? out of the barn-floor, or out of the winepress? and the king said to her, what aleth 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 crossed to cross, when the king heard the words of the woman, that he rent his clothes; and he crossed by upon the wall, and the with-mum looked, and, behold, he had sackcloth within upon his flesh-soaking then he said, these-to do so and more also to me, if the head of unto-secures-al-yasa betweener of lip-crisis-shaphat will stand on him this day. but unto-secures-al-yasa 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 take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his base-boss's feet behind him? and while he yet worded with them, behold, the messenger came down to him: and he said, behold, this visual-re-toil is of vowelmovement-io-yeah; what should i wait for vowelmovement-io-yeah any longer?

7

then unto-secures-al-yasa said, hear ye vowelmovement-io-yeah word; thus saith vowelmovement-io-yeah, to morrow about this time will a measure of fine flour be sold for a light-shekel, and two measures of barley for a light-shekel, in the gate of keep-guard-samaria. then a lord on whose hand the king leaned answered the man of these-to, and said, behold, if vowelmovement-io-yeah would do 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 another, why sit we here until we die? if we say, we will enter into the city, then the famine is in the city, and we will die there: and if we sit still here, we die also. now therefore come, and let us fall to the camp of the high-arams: if they safe us alive, we will live; and if they kill us, we will but die. and they rose up in the twilight, to go to the camp of the high-arams: and when they were come to the uttermost part of the camp of high-aram-syria behold, there was no man there. for vowelmovement-io-yeah had made the camp of the high-arams to hear a voice of chariots, and a voice of horses, even the voice of a great camp: and they said one to another, lo, the king of soaking-to-israel hath hired against us the kings of the tusk-hittites, and the kings of the narrow-produce-mizraim-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 life. and when these narrow-waspish came to the uttermost part of the camp, they went into one camp, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another camp, and carried thence also, and went and hid it. then they said one to another, we do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some season-answer 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-arams, and, behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the camps as they were. and he called the gatekeepers; and they told it to the king's house within. and the king arose in the night, and said to his workers, i will now show you what the high-arams have done to us. they know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, when they come out of the city, we will catch them alive, and get into the city. and one of his workers

answered and said, let some take, i pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of soaking-to-israel that are left in it: behold, i say, they are even as all the multitude of the soaking-to-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-arams, saying, go and see, and they went after them to its-going-down-jordan: and, lo, all the way was full of garments and items, which the high-arams had cast away in their haste. and the messengers returned, and told the king. and the with-mum went out, and spoiled the camps of the high-arams. so a measure of fine flour was sold for a light-shekel, and two measures of barley for a light-shekel, according to vowelmovement-io-yeah word. and the king appointed the lord on whose hand he leaned to have the charge of the gate: and the with-mum trode upon him in the gate, and he died, as the man of these-to had said, who worded when the king came down to him. and it came to pass as the man of these-to had worded to the king, saying, two measures of barley for a light-shekel, and a measure of fine flour for a light-shekel, will be to morrow about this time in the gate of keep-guard-samaria: and that lord answered the man of these-to, and said, now, behold, if vowelmovement-io-yeah should do windows in namespaces might such a word be? and he said, behold, thou wilt see it with thine eyes, but will not eat thereof. and so it fell out to him: for the with-mum trode upon him in the gate, and he died.

8

then worded unto-secures-al-yasa to the woman, whose betweener he had restored to life, saying, arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for vowelmovement-io-yeah hath called for a famine; and it will also come upon the land seven years. and the woman arose, and did after the wording of the man of these-to: and she went with her household, and sojourned in the land of the invade-grieve-palestinians seven years. and it came to pass at the seven years' end, that the woman returned out of the field of the invade-grieve-palestinians: and she went forth to cry to the king for her house and for her field. and the king worded with squeeze-gehazi the servant of the man of these-to, saying, recount me, i pray thee, all the great words that unto-secures-al-yasa hath done. and it came to pass, as he was recounting the king how he had restored a dead body to life, that, behold, the woman, whose betweener he had restored to life, cried to the king for her house and for her field. and squeeze-gehazi said, my base-boss, o king, this is the woman, and this is her betweener whom unto-secures-al-yasa 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 unto-secures-al-yasa came to blood-bag-damascus, and child-of-echo-benhaddad the king of high-aram-syria was sick; and it was told him, saying, the man of these-to is come hither. and the king said to chest-look-at-to-hazael, take a present in thine hand, and go, meet the man of these-to, and enquire of vowelmovement-io-yeah by him, saying, will i recover of this disease? so chest-look-at-to-hazael went to meet him, and took a present with him, even of every good thing of blood-bag-damascus, forty camels' burden, and came and stood before him, and said, thy betweener child-of-echo-benhaddad king of high-aram-syria hath sent me to thee, saying, will i recover of this disease? and unto-secures-al-yasa said to him, go, say to him, thou mayest certainly recover: howbeit vowelmovement-io-yeah hath showed me that he will surely die. and he settled his

face-turnings stedfastly, until he was ashamed: and the man of these-to wept. and chest-look-at-to-hazael said, why weepeth my base-boss? and he answered, because i know the visual-re-toil that thou wilt do to betweeners of israel: their strong holds wilt thou set on fire, and their young men wilt thou blade with the blade, and wilt dash their betweeners, and hatch-rip up their women with child. and chest-look-at-to-hazael said, but what, is thy worker a dog, that he should do this great word? and unto-secures-al-yasa answered, vowelmovement-io-yeah hath showed me that thou wilt be king over high-aram-syria so he departed from unto-secures-al-yasa and came to his base-boss; who said to him, what said unto-secures-al-yasa to thee? and he answered, he told me that thou shouldest surely recover. and it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face-turnings, so that he died: and chest-look-at-to-hazael kinged in his stead. and in the fifth year of yo-high-joram betweenner of bro-dad-ahab king of israel, vowel-yeah-critic-jehoshaphat being then king of vowel-yeah-acknowledge-iodah, vowel-yeah-high-jehoram betweenner of vowel-yeah-critic-jehoshaphat king of vowel-yeah-acknowledge-iodah 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 israel, as did the house of bro-dad-ahab: for the daughter-housa of bro-dad-ahab was his woman: and he did visual-re-toil in the eyes of vowelmovement-io-yeah. yet vowelmovement-io-yeah would not destroy vowel-yeah-acknowledge-iodah for dude-dawud his worker's sake, as he promised him to give him always a light, and to his betweeners. in his days man-red-edom go-beyonded from under the hand of vowel-yeah-acknowledge-iodah, and made a king over themselves. so yo-high-joram crossed over to young-zair, and all the chariots with him: and he rose by night, and hit the man-red-edomites which compassed him about, and the captains of the chariots: and the with-mum fled into their tents. yet man-red-edom go-beyonded from under the hand of vowel-yeah-acknowledge-iodah to this day. then white-build-libnah go-beyonded at the same time. and the remainder of the acts of yo-high-joram, and all that he did, are they not written in the recount-scroll of the days of the kings of vowel-yeah-acknowledge-iodah? and yo-high-joram slept with his fathers, and was buried with his fathers in the city of dude-dawud: and hold-vowel-yeah-ahaziah his betweenner kinged in his stead. in the twelfth year of yo-high-joram betweenner of bro-dad-ahab king of soaking-to-israel did hold-vowel-yeah-ahaziah betweenner of vowel-yeah-high-jehoram king of vowel-yeah-acknowledge-iodah begin to king. two and twenty years old was hold-vowel-yeah-ahaziah when he began to king; and he kinged one year in cast-complete-jerusalem. and his mother's name was time-vowel-yeah-athaliah, the daughter-housa of sheaf-omri king of israel. and he walked in the way of the house of bro-dad-ahab, and did visual-re-toil in the eyes of vowelmovement-io-yeah, as did the house of bro-dad-ahab: for he was the son in law of the house of bro-dad-ahab. and he went with yo-high-joram betweenner of bro-dad-ahab to the war against chest-look-at-to-hazael king of high-aram-syria in highs-roll-until-ramothgilead; and the high-arams wounded yo-high-joram. and king yo-high-joram went back to be healed in sow-to-jezreel of the wounds which the high-arams had given him at high-region-ramah, when he fought against chest-look-at-to-hazael king of high-aram-syria and hold-vowel-yeah-ahaziah betweenner of vowel-yeah-high-jehoram king of vowel-yeah-acknowledge-iodah went down to hold yo-high-joram betweenner of bro-dad-ahab in sow-to-jezreel, because he was sick.

and unto-secures-al-yasa the come-bringer called one of betweenners 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-ramothgilead: and when thou comest thither, look out there yeah-he-jehu betweenner of vowel-yeah-critic-jehoshaphat betweenner of freckles-nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; then take the box of oil, and pour it on his head, and say, thus saith vowelmovement-io-yeah, i have use-anointed thee king over israel. 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-ramothgilead. and when he came, behold, the captains of the stratagem were sitting; and he said, i have an errand to thee, o captain. and yeah-he-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 vowelmovement-io-yeah these-to of israel, i have use-anointed thee king over the with-mum of vowelmovement-io-yeah, even over israel. and thou wilt hit the house of bro-dad-ahab thy base-boss, that i may avenge the blood of my workers the come-bringers, and the blood of all the workers of vowelmovement-io-yeah, at the hand of fade-fun-jezebel. for the whole house of bro-dad-ahab will become lost: and i will cut off from bro-dad-ahab him that pisseth against the wall, and him that is shut up and left in israel: and i will do the house of bro-dad-ahab like the house of much-people-jeroboam betweenner of germ-nebat, and like the house of in-moth-baasha betweenner of my-bro-yeah-ahijah: and the dogs will eat fade-fun-jezebel in the portion of sow-to-jezreel, and there will be none to bury her. and he opened the opening, and fled. then yeah-he-jehu came forth to the workers of his base-boss: and one said to him, is all complete? wherefore came this mad fellow to thee? and he said to them, ye know the man, and his bush-talk. and they said, it is false; tell us now. and he said, thus and thus spake he to me, saying, thus saith vowelmovement-io-yeah, i have use-anointed thee king over israel. then they hastened, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, yeah-he-jehu is king. so yeah-he-jehu betweenner of vowel-yeah-critic-jehoshaphat betweenner of freckles-nimshi conspired against yo-high-joram. (now yo-high-joram had kept highs-roll-until-ramothgilead, he and all israel, because of chest-look-at-to-hazael king of high-aram-syria but king yo-high-joram was returned to be healed in sow-to-jezreel of the wounds which the high-arams had given him, when he fought with chest-look-at-to-hazael king of high-aram-syria and yeah-he-jehu said, if it be your minds, then let none go forth nor escape out of the city to go to tell it in sow-to-jezreel. so yeah-he-jehu rode in a chariot, and went to sow-to-jezreel; for yo-high-joram lay there. and hold-vowel-yeah-ahaziah king of vowel-yeah-acknowledge-iodah was come down to hold yo-high-joram. and there stood a watchman on the tower in sow-to-jezreel, and he spied the company of yeah-he-jehu as he came, and said, i see a company. and yo-high-joram said, take an horseman, and send to meet them, and let him say, is it complete? so there went one on horseback to meet him, and said, thus saith the king, is it complete? and yeah-he-jehu said, what hast thou to do with complete? turn thee behind me. and the watchman told, saying, the messenger came to them, but he cometh not again. then he sent out a second on horseback, which came to them, and said, thus saith the king, is it complete? and yeah-he-jehu answered, what hast thou to do with complete? turn thee behind me. and the watchman told, saying, he came even to them, and cometh not again: and the driving is like the

driving of yeah-he-jehu betweener of freckles-nimshi; for he driveth furiously. and yo-high-joram said, make ready. and his chariot was made ready. and yo-high-joram king of soaking-to-israel and hold-vowel-yeah-ahaziah king of vowel-yeah-acknowledge-iodah went out, each in his chariot, and they went out against yeah-he-jehu and met him in the portion of grow-naboth the sow-to-jezeelite. and it came to pass, when yo-high-joram saw yeah-he-jehu that he said, is it complete, yeah-he-jehu and he answered, what complete, so long as the feed-whoredoms of thy mother fade-fun-jezebel and her spell-castercrafts are so many? and yo-high-joram turned his hands, and fled, and said to hold-vowel-yeah-ahaziah, there is treachery, o hold-vowel-yeah-ahaziah. and yeah-he-jehu drew a bow with his full strength, and hit vowel-yeah-high-jehoram between his arms, and the arrow-halfer went out at his heart, and he sunk down in his chariot. then said yeah-he-jehu to bidkar his captain, take up, and cast him in the portion of the part of grow-naboth the sow-to-jezeelite: for remember how that, when i and thou rode together after bro-dad-abah his father, vowelmovement-io-yeah laid this burden upon him; surely i have seen yesterday the blood of grow-naboth, and the blood of his betweeners, saith vowelmovement-io-yeah; and i will requite-complete thee in this part, saith vowelmovement-io-yeah. now therefore take and cast him into the part of ground, according to vowelmovement-io-yeah word. but when hold-vowel-yeah-ahaziah the king of vowel-yeah-acknowledge-iodah saw this, he fled by the way of the garden house. and yeah-he-jehu followed after him, and said, hit him also in the chariot. and they did so at the going up to cub-dwell-gur, which is by mouthful-eblean. and he fled to precious-thing-megiddo, and died there. and his workers carried him in a chariot to cast-complete-jerusalem, and buried him in his sepulchre with his fathers in the city of dude-dawud. and in the eleventh year of yo-high-joram betweener of bro-dad-abah began hold-vowel-yeah-ahaziah to king over vowel-yeah-acknowledge-iodah. and when yeah-he-jehu was come to sow-to-jezeel, fade-fun-jezebel heard of it; and she painted her face-turnings, and tired her head, and looked out at a window. and as yeah-he-jehu entered in at the gate, she said, had my-songster-al-samiri complete, who slew his base-boss? and he lifted up his face-turnings to the window, and said, who is on my side? who? and there looked out to him two or three eunuchs. and he said, throw her down. so they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. and when he was come in, he did eat and drink, and said, go, see now this cursed woman, and bury her: for she is a king's daughter-housa 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 vowelmovement-io-yeah word, which he worded by his worker to-yeah-ilyas the sit-tishbite, saying, in the portion of sow-to-jezeel will dogs eat the flesh-soaking of fade-fun-jezebel: and the carcass of fade-fun-jezebel will be as dung upon the face-turnings of the part in the portion of sow-to-jezeel; so that they will not say, this is fade-fun-jezebel.

10

and bro-dad-abah had seventy betweeners in keep-guard-samaria. and yeah-he-jehu wrote recount-scrolls, and sent to keep-guard-samaria, to the rulers of sow-to-jezeel, to the elders, and to them that brought up bro-dad-abah's betweeners, saying, now as soon as this recount-scroll cometh to you, seeing your base-boss's betweeners are with you, and there are with you chariots and horses, a fenced city also, and armor; look even out the best and

meetest of your base-boss's betweeners, and set him on his father's throne, and fight for your base-boss'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 yeah-he-jehu saying, we are thy workers, and will do all that thou wilt bid us; we will not do any king: do thou that which is good in thine eyes. then he wrote a recount-scroll the second time to them, saying, if ye be mine, and if ye will hearken to my voice, take ye the heads of the men your base-boss's betweeners, and come to me to sow-to-jezeel 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 slew seventy persons, and put their heads in baskets, and sent him them to sow-to-jezeel. and there came a messenger, and told him, saying, they have brought the heads of the king's betweeners. and he said, lay ye them in two heaps at the entering in of the gate until the morning. and it came to pass in the morning, that he went out, and stood, and said to all the with-mum, ye be right: behold, i conspired against my base-boss, and slew him: but who slew all these? know now that there will fall to the land nothing of vowelmovement-io-yeah word, which vowelmovement-io-yeah worded concerning the house of bro-dad-abah: for vowelmovement-io-yeah hath done that which he worded by his worker to-yeah-ilyas. so yeah-he-jehu slew all that remained of the house of bro-dad-abah in sow-to-jezeel, 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-guard-samaria. and as he was at the shearing house in the way, yeah-he-jehu met with the brethren of hold-vowel-yeah-ahaziah king of vowel-yeah-acknowledge-iodah, and said, who are ye? and they answered, we are the brethren of hold-vowel-yeah-ahaziah; 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 slew them at the pit of the shearing house, even two and forty men; neither left he any of them. and when he was departed thence, he lighted on vowel-yeah-generous-jehonadab betweener of vehicle-rechab coming to meet him: and he saluted him, and said to him, is thine heart soaking, as my heart is with thy heart? and vowel-yeah-generous-jehonadab answered, it is. if it be, give me thine hand. and he gave him his hand; and he took him up to him into the chariot. and he said, come with me, and see my zeal for vowelmovement-io-yeah. so they made him ride in his chariot. and when he came to keep-guard-samaria, he slew all that remained to bro-dad-abah in keep-guard-samaria, till he had destroyed him, according to the wording of vowelmovement-io-yeah, which he worded to to-yeah-ilyas. and yeah-he-jehu gathered all the with-mum together, and said to them, bro-dad-abah workd husband-owner a little; but yeah-he-jehu will work for him much. now therefore call to me all the come-bringers of husband-owner all his workers, and all his darkener; let none be wanting: for i have a great butcher to do to husband-owner whosoever will be wanting, he will not live. but yeah-he-jehu did it in subtilty, to the intent that he might make lost the worshippers of husband-owner and yeah-he-jehu said, proclaim a confine assembly for husband-owner and they proclaimed it. and yeah-he-jehu sent through all israel: and all the worshippers of husband-owner came, so that there was not a husband left that came not. and they came into the house of husband-owner and the house of husband-owner was full from one end to another. and he said to him that was over the vestry, bring forth vestments for all the worshippers of husband-owner

and he brought them forth vestments. and yeah-he-jehu went, and vowel-yeah-generous-jehonadab betweneer of vehicle-rechab, into the house of husband-owner and said to the worshippers of husband-owner search, and look that there be here with you none of the workers of vowel-movement-io-yeah, but the worshippers of husband-owner only. and when they went in to do butchers and up-ons, yeah-he-jehu appointed fourscore men without, and said, if any of the men whom i have brought into your hands escape, he that letteth him go, his life will be for the life of him. and it came to pass, as soon as he had did an end of doing the up-on, that yeah-he-jehu said to the guard and to the captains, go in, and blade them; let none come forth. and they hit them with the edge of the blade; and the guard and the captains cast them out, and went to the city of the house of husband-owner and they brought forth the status-posts out of the house of husband-owner and burned them. and they brake down the status-post of husband-owner and brake down the house of husband-owner and made it a draught house to this day. thus yeah-he-jehu destroyed husband-owner out of israel. howbeit from the misses of much-people-jeroboam betweneer of germ-nebat, who made soaking-to-israel to miss yeah-he-jehu departed not from after them, to wit, the golden calves that were in house-unto-bethel, and that were in discuss-court-dan and vowel-movement-io-yeah said to yeah-he-jehu because thou hast done well in executing that which is soaking in mine eyes, and hast done to the house of bro-dad-ahab according to all that was in mine heart, thy betweeners of the fourth generation will sit on the throne of israel. but yeah-he-jehu took no heed to walk in the drops-of-teaching-torah of vowel-movement-io-yeah these-to of soaking-to-israel with all his heart: for he departed not from the misses of much-people-jeroboam, which made soaking-to-israel to miss in those days vowel-movement-io-yeah began to cut soaking-to-israel short: and chest-look-at-to-hazael hit him in all the coasts of israel; from its-going-down-jordan eastward, all the land of roll-until-gilead, the gadites, and the see-child-reubenites, and the place-of-sleep-manassites, from juniper-object-aroer, which is by the river pine-aron, even roll-until-gilead and at-tooth-bashan now the remainder of the acts of yeah-he-jehu and all that he did, and all his heroness, are they not written in the the recount-scroll of the days of the kings of israel? and yeah-he-jehu slept with his fathers: and they buried him in keep-guard-samaria. and vowel-yeah-hold-jehoahaz his betweener kinged in his stead. and the time that yeah-he-jehu kinged over soaking-to-israel in keep-guard-samaria was twenty and eight years.

11

and when time-vowel-yeah-athaliah the mother of hold-vowel-yeah-ahaziah saw that her betweener was dead, she arose and lost all the holdld royal. but yeahoh-seven-satiated-jehosaba, the daughter-housa of king yo-high-joram, sister of hold-vowel-yeah-ahaziah, took give-up-joash betweneer of hold-vowel-yeah-ahaziah, 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 time-vowel-yeah-athaliah, so that he was not slain. and he was with her hid in the alpha-beit-house of vowel-movement-io-yeah six years. and time-vowel-yeah-athaliah did king over the land. and the seventh year vowel-yeah-knows-jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the alpha-beit-house of vowel-movement-io-yeah, and made a contract with them, and took an oath-seven of them in the alpha-beit-house of vowel-movement-io-yeah, and showed them the king's betweener and he

directed them, saying, this is the word that ye will do; a third part of you that enter in on the seventh will even be keepers of the watch of the king's house; and a third part will be at the gate of 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 go forth on the seventh, even they will keep the watch of the alpha-beit-house of vowel-movement-io-yeah about the king. and ye will compass the king round about, every man with his items in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in. and the captains over the hundreds did according to all things that vowel-yeah-knows-jehoiada the darkener directed: and they took every man his men that were to come in on the seventh, with them that should go out on the seventh, and came to vowel-yeah-knows-jehoiada the darkener and to the captains over hundreds did the darkener give king dude-dawud's spears and shields, that were in the house of vowel-movement-io-yeah. and the guard stood, every man with his items in his hand, round about the king, from the right corner of the house to the left corner of the house, along by the butcher-place and the house. and he brought forth the king's betweener and put the crown upon him, and gave him the witness; and they made him king, and use-anointed him; and they clapped their hands, and said, these-to safe the king. and when time-vowel-yeah-athaliah heard the voice of the guard and of the with-mum, she came to the with-mum into the house of vowel-movement-io-yeah. and when she looked, behold, the king stood by a stand, as the crisis was, and the prince-soakings and the trumpeters by the king, and all the with-mum of the land cheerd, and blew with trumpets: and time-vowel-yeah-athaliah rent her clothes, and cried, treason, treason. but vowel-yeah-knows-jehoiada the darkener directed the captains of the hundreds, the officers of the stratagem, and said to them, have her forth without the ranges: and him that followeth her kill with the blade. for the darkener had said, let her not be bladed in the alpha-beit-house of vowel-movement-io-yeah. and they laid hands on her; and she went by the way by which the horses came into the king's house: and there was she slain. and vowel-yeah-knows-jehoiada made a contract between vowel-movement-io-yeah and the king and the with-mum, that they should be vowel-movement-io-yeah's with-mum; between the king also and the with-mum. and all the with-mum of the land went into the house of husband-owner and brake it down; his butcher-places and his images brake they in pieces thoroughly, and slew giving-mattan the darkener of husband-owner before the butcher-places. and the darkener appointed officers over the alpha-beit-house of vowel-movement-io-yeah. and he took the rulers over hundreds, and the captains, and the guard, and all the with-mum of the land; and they brought down the king from the alpha-beit-house of vowel-movement-io-yeah, and came by the way of the gate of the guard to the king's house. and he sat on the throne of the kings. and all the with-mum of the land cheerd, and the city was in quiet: and they slew time-vowel-yeah-athaliah with the blade beside the king's house. seven years old was vowel-yeah-fire-jehoash when he began to king.

12

in the seventh year of yeah-he-jehu vowel-yeah-fire-jehoash began to king; and forty years kinged he in cast-complete-jerusalem. and his mother's name was gazelle-zibiah of well-of-satiated-seven-beersaba. and vowel-yeah-fire-jehoash did that which was soaking in the eyes of vowel-movement-io-yeah all his days wherein vowel-yeah-knows-jehoiada the darkener instructed him. but

the in-whats were not taken away: the with-mum still butcherd and burnt incense in the in-whats. and vowel-yeah-fire-jehoash said to the darkener, all the money of the dedicated things that is crossed into the alpha-beit-house of vowelmovement-io-yeah, even the money of every one that crosseth the account, the money that every man is set at, and all the money that cometh into any man's heart to bring into the alpha-beit-house of vowelmovement-io-yeah, let the darkener take it to them, every man of his acquaintance: and let them repair the breaches of the house, whersoever any breach will be found. but it was so, that in the three and twentieth year of king vowel-yeah-fire-jehoash the darkener had not repaired the breaches of the house. then king vowel-yeah-fire-jehoash called for vowel-yeah-knows-jehoiada the darkener and the other darkener, and said to them, why repair ye not the breaches of the house? now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house. and the darkener consented to receive no more money of the with-mum, neither to repair the breaches of the house. but vowel-yeah-knows-jehoiada the darkener took a box, and bored a hole in the lid of it, and set it beside the butcher-place, on the right side as one cometh into the alpha-beit-house of vowelmovement-io-yeah: and the darkener that kept the threshold put therein all the money that was brought into the alpha-beit-house of vowelmovement-io-yeah. and it was so, when they saw that there was much money in the box, that the king's scroll-recounters and the high darkener came up, and they put up in bags, and recounted the money that was found in the alpha-beit-house of vowelmovement-io-yeah. and they gave the money, being told, into the hands of them that did the work, that had the oversight of the alpha-beit-house of vowelmovement-io-yeah: and they laid it out to the carpenters and build-betweeners, that wrought upon the alpha-beit-house of vowelmovement-io-yeah, and to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the alpha-beit-house of vowelmovement-io-yeah, and for all that was laid out for the house to repair it. howbeit there were not did for the alpha-beit-house of vowelmovement-io-yeah bowls of silver, scissors, basins, trumpets, any items of gold, or items of silver, of the money that was brought into the alpha-beit-house of vowelmovement-io-yeah: but they gave that to the workmen, and repaired therewith the alpha-beit-house of vowelmovement-io-yeah. moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt mum-sticking-withfully. the fault money and fault money was not brought into the alpha-beit-house of vowelmovement-io-yeah: it was the darkener'. then chest-look-at-to-hazael king of high-aram-syria went up, and fought against winepress-gath and captered it: and chest-look-at-to-hazael set his face-turnings to go up to cast-complete-jerusalem. and vowel-yeah-fire-jehoash king of vowel-yeah-acknowledge-iodah took all the perfected things that vowel-yeah-critic-jehoshaphat, and vowel-yeah-high-jehoram, and hold-vowel-yeah-abaziaah, his fathers, kings of vowel-yeah-acknowledge-iodah, had dedicated, and his own perfected things, and all the gold that was found in the treasures of the alpha-beit-house of vowelmovement-io-yeah, and in the king's house, and sent it to chest-look-at-to-hazael king of high-aram-syria and he went away from cast-complete-jerusalem. and the remainder of the acts of give-up-joash, and all that he did, are they not written in the the recount-scroll of the days of the kings of vowel-yeah-acknowledge-iodah? and his workers arose, and made a conspiracy, and slew give-up-joash in the house of full-millo, which goeth down to basket-silla. for jozachar betweener of hear-shimeath, and drip-cloth-je-

hozabad betweener of keep-shomer, his workers, smote him, and he died; and they buried him with his fathers in the city of dude-dawud: and adopt-vowel-yeah-amaziaah his betweener kinged in his stead.

13

in the three and twentieth year of give-up-joash betweener of hold-vowel-yeah-abaziaah king of vowel-yeah-acknowledge-iodah vowel-yeah-hold-jehoahaz betweener of yeah-he-jehu began to king over soaking-to-israel in keep-guard-samaria, and kinged seventeen years. and he did that which was visual-re-toil in the eyes of vowelmovement-io-yeah, and followed the misses of much-people-jeroboam betweener of germ-nebat, which did soaking-to-israel to miss he departed not therefrom. and the nose-anger of vowelmovement-io-yeah was kindled against israel, and he delivered them into the hand of chest-look-at-to-hazael king of high-aram-syria and into the hand of child-of-echo-benhadad betweener of chest-look-at-to-hazael, all their days. and vowel-yeah-hold-jehoahaz besought vowelmovement-io-yeah, and vowelmovement-io-yeah hearkened to him: for he saw the pressure of israel, because the king of high-aram-syria pressured them. (and vowelmovement-io-yeah gave soaking-to-israel a saviour, so that they went out from under the hand of the high-arams: and betweeners of soaking-to-israel dwelt in their tents, as beforetime. nevertheless they departed not from the misses of the house of much-people-jeroboam, who made soaking-to-israel miss but walked therein: and there remained the prosperity-fortuna-asherah also in keep-guard-samaria.) neither did he leave of the with-mum to vowel-yeah-hold-jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of high-aram-syria had lost them, and had did them like the dust by threshing. now the remainder of the acts of vowel-yeah-hold-jehoahaz, and all that he did, and his heroness, are they not written in the the recount-scroll of the days of the kings of israel? and vowel-yeah-hold-jehoahaz slept with his fathers; and they buried him in keep-guard-samaria: and give-up-joash his betweener kinged in his stead. in the thirty and seventh year of give-up-joash king of vowel-yeah-acknowledge-iodah began vowel-yeah-fire-jehoash betweener of vowel-yeah-hold-jehoahaz to king over soaking-to-israel in keep-guard-samaria, and kinged sixteen years. and he did that which was visual-re-toil in the eyes of vowelmovement-io-yeah; he departed not from all the misses of much-people-jeroboam betweener of germ-nebat, who did soaking-to-israel miss but he walked therein. and the remainder of the acts of give-up-joash, and all that he did, and his heroness wherewith he fought against adopt-vowel-yeah-amaziaah king of vowel-yeah-acknowledge-iodah, are they not written in the the recount-scroll of the days of the kings of israel? and give-up-joash slept with his fathers; and much-people-jeroboam sat upon his throne: and give-up-joash was buried in keep-guard-samaria with the kings of israel. now unto-secures-al-yasa was fallen sick of his sickness wherof he died. and give-up-joash the king of soaking-to-israel came down to him, and wept over his face-turnings, and said, o my father, my father, the chariot of israel, and the horsemen thereof. and unto-secures-al-yasa said to him, take bow and arrow-halvers. and he took to him bow and arrow-halvers. and he said to the king of israel, put thine hand upon the bow. and he put his hand upon it: and unto-secures-al-yasa put his hands upon the king's hands. and he said, open the window eastward. and he opened it. then unto-secures-al-yasa said, shoot. and he shot. and he said, the arrow-halfer of vowelmovement-io-yeah's make safance, and the arrow-halfer of make safance from high-aram-syria

for thou wilt hit the high-arams in horizon-aphek, till thou have consumed them. and he said, take the arrow-halvers. and he took them. and he said to the king of israel, hit upon the land. and he hit thrice, and stayed. and the man of these-to was wroth with him, and said, thou shouldest have smitten five or six times; then hadst thou smitten high-aram-syria till thou hadst consumed it: whereas now thou wilt hit high-aram-syria but thrice. and unto-secures-al-yasa died, and they buried him. and the bands of the from-father-moabites invaded the land at the coming in of the year. and it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of unto-secures-al-yasa and when the man was let down, and touched the bones of unto-secures-al-yasa he revived, and stood up on his feet. but chest-look-at-to-hazael king of high-aram-syria pressured soaking-to-israel all the days of vowel-yeah-hold-jehoahaz. and vowelmovement-io-yeah was gracious to them, and had wombing on them, and had respect to them, because of his contract with their-wing-organ-ibrahim, laugh-ishaq, and heel-topple-yakub, and would not destroy them, neither cast he them from his presence as yet. so chest-look-at-to-hazael king of high-aram-syria died; and child-of-echo-benhaddad his betweener kinged in his stead. and vowel-yeah-fire-jehoash betweener of vowel-yeah-hold-jehoahaz took again out of the hand of child-of-echo-benhaddad betweener of chest-look-at-to-hazael the cities, which he had held out of the hand of vowel-yeah-hold-jehoahaz his father by war. three times did give-up-joash beat him, and recovered the cities of israel.

14

in the second year of give-up-joash betweener of vowel-yeah-hold-jehoahaz king of soaking-to-israel kinged adopt-vowel-yeah-amaziah betweener of give-up-joash king of vowel-yeah-acknowledge-iodah. 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 name was vowel-yeah-delight-jehoaddan of cast-complete-jerusalem. and he did that which was soaking in the eyes of vowelmovement-io-yeah, yet not like dude-dawud his father: he did according to all things as give-up-joash his father did. howbeit the in-whats were not taken away: as yet the with-mum did butcher and burnt incense on the in-whats. and it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his workers which had slain the king his father. but betweeners of the murderers he slew not: according to that which is written in the recount-scroll of the drops-of-teaching-torah of draw-out-musa, wherein vowelmovement-io-yeah directed, saying, the fathers will not be put to death for betweeners, nor betweeners be put to death for the fathers; but every man will be put to death for his own miss he slew of man-red-edom in the valley of salt ten thousand, and took basket-rock-seleh by war, and called the name of it handle-to-joktheel to this day. then adopt-vowel-yeah-amaziah sent messengers to vowel-yeah-fire-jehoash, betweener of vowel-yeah-hold-jehoahaz betweener of yeah-he-jehu king of israel, saying, come, let us look one another in the face-turnings. and vowel-yeah-fire-jehoash the king of soaking-to-israel crossed to adopt-vowel-yeah-amaziah king of vowel-yeah-acknowledge-iodah, saying, the thistle that was in build-white-lebanon crossed to the cedar that was in build-white-lebanon, saying, give thy daughter-housa to my betweener to woman: and there crossed by a animal of the field that was in build-white-lebanon, and trode down the thistle. thou hast indeed smitten man-red-edom, and thine heart hath lifted thee up: weight of this, and tarry at home: for why shouldest thou med-

dle to thy hurt, that thou shouldest fall, even thou, and vowel-yeah-acknowledge-iodah with thee? but adopt-vowel-yeah-amaziah would not hear. therefore vowel-yeah-fire-jehoash king of soaking-to-israel went up; and he and adopt-vowel-yeah-amaziah king of vowel-yeah-acknowledge-iodah looked one another in the face-turnings at house-sun-beadle-bethshemesh, which belongeth to vowel-yeah-acknowledge-iodah. and vowel-yeah-acknowledge-iodah was put to the worse before israel; and they fled every man to their tents. and vowel-yeah-fire-jehoash king of soaking-to-israel took adopt-vowel-yeah-amaziah king of vowel-yeah-acknowledge-iodah, betweener of vowel-yeah-fire-jehoash betweener of hold-vowel-yeah-ahaziah, at house-sun-beadle-bethshemesh, and came to cast-complete-jerusalem, and brake down the wall of cast-complete-jerusalem from the gate of gray-fruitful-ephraim to the corner gate, four hundred cubits. and he took all the gold and silver, and all the items that were found in the alpha-beit-house of vowelmovement-io-yeah, and in the treasures of the king's house, and hostages, and returned to keep-guard-samaria. now the remainder of the acts of vowel-yeah-fire-jehoash which he did, and his heroness, and how he fought with adopt-vowel-yeah-amaziah king of vowel-yeah-acknowledge-iodah, are they not written in the the recount-scroll of the days of the kings of israel? and vowel-yeah-fire-jehoash slept with his fathers, and was buried in keep-guard-samaria with the kings of israel; and much-people-jeroboam his betweener kinged in his stead. and adopt-vowel-yeah-amaziah betweener of give-up-joash king of vowel-yeah-acknowledge-iodah lived after the death of vowel-yeah-fire-jehoash betweener of vowel-yeah-hold-jehoahaz king of soaking-to-israel fifteen years. and the remainder of the acts of adopt-vowel-yeah-amaziah, are they not written in the the recount-scroll of the days of the kings of vowel-yeah-acknowledge-iodah? now they made a conspiracy against him in cast-complete-jerusalem: and he fled to strike-lachish; but they sent after him to strike-lachish, and slew him there. and they brought him on horses: and he was buried at cast-complete-jerusalem with his fathers in the city of dude-dawud. and all the with-mum of vowel-yeah-acknowledge-iodah took help-vowel-yeah-azariah, which was sixteen years old, and did him king instead of his father adopt-vowel-yeah-amaziah. he build-betweened deer-to-elath, and restored it to vowel-yeah-acknowledge-iodah, after that the king slept with his fathers. in the fifteenth year of adopt-vowel-yeah-amaziah betweener of give-up-joash king of vowel-yeah-acknowledge-iodah much-people-jeroboam betweener of give-up-joash king of soaking-to-israel began to king in keep-guard-samaria, and kinged forty and one years. and he did that which was visual-re-toil in the eyes of vowelmovement-io-yeah: he departed not from all the misses of much-people-jeroboam betweener of germ-nebat, who did soaking-to-israel to miss he restored the coast of soaking-to-israel from the entering of gourd-vessel-hamath to the sea of the plain, according to vowelmovement-io-yeah word these-to of israel, which he worded by the hand of his worker dove-yunas, betweener of true-amittai, the come-bringer, which was of winepress-dig-gathhepher. for vowelmovement-io-yeah saw the produce-narrows of israel, that it was very bitter: for there was not any shut up, nor any left, nor any safetyer for israel. and vowelmovement-io-yeah said not that he would blot out the name of soaking-to-israel from under namespaces but he safed them by the hand of much-people-jeroboam betweener of give-up-joash. now the remainder of the acts of much-people-jeroboam, and all that he did, and his heroness, how he warred, and how he recovered blood-bag-damascus, and gourd-vessel-hamath, which belonged to vowel-yeah-acknowledge-iodah, for

israel, are they not written in the the recount-scroll of the days of the kings of israel? and much-people-jeroboam slept with his fathers, even with the kings of israel; and remember-vowel-yeah-zachariah his betweener kinged in his stead.

15

in the twenty and seventh year of much-people-jeroboam king of soaking-to-israel began help-vowel-yeah-azariah betweener of adopt-vowel-yeah-amaziah king of vowel-yeah-acknowledge-iodah 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 name was can-vowel-yeah-jecholiah of cast-complete-jerusalem. and he did that which was soaking in the eyes of vowelmovement-io-yeah, according to all that his father adopt-vowel-yeah-amaziah had done; safe that the in-whats were not removed: the with-mum butcherd and burnt incense still on the in-whats. and vowelmovement-io-yeah smote the king, so that he was a narrow-waspish to the day of his death, and dwelt in a several house. and yeah-perfect-jotham the king's betweener was over the house, cricing the with-mum of the land. and the remainder of the acts of help-vowel-yeah-azariah, and all that he did, are they not written in the the recount-scroll of the days of the kings of vowel-yeah-acknowledge-iodah? so help-vowel-yeah-azariah slept with his fathers; and they buried him with his fathers in the city of dude-dawud: and yeah-perfect-jotham his betweener kinged in his stead. in the thirty and eighth year of help-vowel-yeah-azariah king of vowel-yeah-acknowledge-iodah did remember-vowel-yeah-zachariah betweener of much-people-jeroboam king over soaking-to-israel in keep-guard-samaria six months. and he did that which was visual-re-toil in the eyes of vowelmovement-io-yeah, as his fathers had done: he departed not from the misses of much-people-jeroboam betweener of germ-nebat, who did soaking-to-israel to miss and willum betweener of dry-jabesh conspired against him, and hit him before the with-mum, and slew him, and kinged in his stead. and the remainder of the acts of remember-vowel-yeah-zachariah, behold, they are written in the the recount-scroll of the days of the kings of israel. this was vowelmovement-io-yeah word which he worded to yeah-he-jehu saying, thy betweeners will sit on the throne of soaking-to-israel to the fourth generation. and so it came to pass. willum betweener of dry-jabesh began to king in the nine and thirtieth year of goat-vowel-yeah-uzziah king of vowel-yeah-acknowledge-iodah; and he kinged a completed month in keep-guard-samaria. for comfort-menahe betweener of gadi went up from want-placate-solve-tirzah, and came to keep-guard-samaria, and hit willum betweener of dry-jabesh in keep-guard-samaria, and slew him, and kinged in his stead. and the remainder of the acts of willum, and his conspiracy which he made, behold, they are written in the the recount-scroll of the days of the kings of israel. then comfort-menahe hit stopskip-tipsah, 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 help-vowel-yeah-azariah king of vowel-yeah-acknowledge-iodah began comfort-menahe betweener of gadi to king over israel, and kinged ten years in keep-guard-samaria. and he did that which was visual-re-toil in the eyes of vowelmovement-io-yeah: he departed not all his days from the misses of much-people-jeroboam betweener of germ-nebat, who did soaking-to-israel to miss and bean-fall-pul the king of pine-song-soaking-syria came against the land: and comfort-menahe gave

bean-fall-pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. and comfort-menahe exacted the money of israel, even of all the hero heros of stratagem, of each hero fifty light-shekels of silver, to give to the king of pine-song-soaking-syria so the king of pine-song-soaking-syria turned back, and stayed not there in the land. and the remainder of the acts of comfort-menahe, and all that he did, are they not written in the the recount-scroll of the days of the kings of israel? and comfort-menahe slept with his fathers; and open-inspect-yeah-pekahiah his betweener kinged in his stead. in the fiftieth year of help-vowel-yeah-azariah king of vowel-yeah-acknowledge-iodah open-inspect-yeah-pekahiah betweener of comfort-menahe began to king over soaking-to-israel in keep-guard-samaria, and kinged two years, and he did that which was visual-re-toil in the eyes of vowelmovement-io-yeah: he departed not from the misses of much-people-jeroboam betweener of germ-nebat, who did soaking-to-israel to miss but inspector-pekah betweener of circumcise-vowel-yeahremaliah, a captain of his, conspired against him, and hit him in keep-guard-samaria, in the palace of the king's house, with lump-argob and lion-gather-arih, and with him fifty men of the roll-until-gileadites: and he killed him, and kinged in his room. and the remainder of the acts of open-inspect-yeah-pekahiah, and all that he did, behold, they are written in the the recount-scroll of the days of the kings of israel. in the two and fiftieth year of help-vowel-yeah-azariah king of vowel-yeah-acknowledge-iodah inspector-pekah betweener of circumcise-vowel-yeahremaliah began to king over soaking-to-israel in keep-guard-samaria, and kinged twenty years. and he did that which was visual-re-toil in the eyes of vowelmovement-io-yeah: he departed not from the misses of much-people-jeroboam betweener of germ-nebat, who did soaking-to-israel to miss in the days of inspector-pekah king of soaking-to-israel came find-out-fall-baniglathpileser king of pine-song-soaking-syria and took consideration-ijon, and mourning-house-of-squeeze-halibethmaachah, and relax-januh, and dedicate-kadesh, and yard-hazor, and roll-until-gilead, and rolling-galilee, all the land of cunning-twist-naphtali, and carried them captive to pine-song-soaking-syria and vowel-safe-yeah-iosua betweener of terebinto-to-elah did a conspiracy against inspector-pekah betweener of circumcise-vowel-yeahremaliah, and hit him, and slew him, and kinged in his stead, in the twentieth year of yeah-perfect-jotham betweener of goat-vowel-yeah-uzziah. and the remainder of the acts of inspector-pekah, and all that he did, behold, they are written in the the recount-scroll of the days of the kings of israel. in the second year of inspector-pekah betweener of circumcise-vowel-yeahremaliah king of soaking-to-israel began yeah-perfect-jotham betweener of goat-vowel-yeah-uzziah king of vowel-yeah-acknowledge-iodah 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 name was inheritance-jerusha, the daughter-housa of right-zadok. and he did that which was soaking in the eyes of vowelmovement-io-yeah: he did according to all that his father goat-vowel-yeah-uzziah had done. howbeit the in-whats were not removed: the with-mum butcherd and burned incense still in the in-whats. he build-betweened the higher gate of the alpha-beit-house of vowelmovement-io-yeah. now the remainder of the acts of yeah-perfect-jotham, and all that he did, are they not written in the the recount-scroll of the days of the kings of vowel-yeah-acknowledge-iodah? in those days vowelmovement-io-yeah began to send against vowel-yeah-acknowledge-iodah run-serious-rezin the king of high-aram-syria and inspector-pekah betweener of circumcise-vowel-yeahre-

maliah. and yeah-perfect-jotham slept with his fathers, and was buried with his fathers in the city of dude-dawud his father: and hold-ahaz his betweener kinged in his stead.

16

in the seventeenth year of inspector-pekah betweener of circumcise-vowel-yeahremaliah hold-ahaz betweener of yeah-perfect-jotham king of vowel-yeah-acknowledge-iodah began to king. twenty years old was hold-ahaz when he began to king, and kinged sixteen years in cast-complete-jerusalem, and did not that which was soaking in the eyes of vowelmovement-io-yeah his these-to, like dude-dawud his father. but he walked in the way of the kings of israel, yea, and made his betweener to cross through the fire, according to the abominations of the corpse-nations, whom vowelmovement-io-yeah cast out from before betweeners of israel. and he butchered 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-pekah betweener of circumcise-vowel-yeahremaliah king of soaking-to-israel came up to cast-complete-jerusalem to war: and they produce-troubled hold-ahaz, but could not overcome him. at that time run-serious-rezin king of high-aram-syria recovered deer-to-elath to high-aram-syria and drave the vowel-yeah-acknowledge-iodim from deer-to-elath: and the high-arams came to deer-to-elath, and dwelt there to this day. so hold-ahaz sent messengers to find-out-fall-ban-tiglath-pleser king of pine-song-soaking-syria saying, i am thy worker and thy betweener come up, and safe me out of the hand of the king of high-aram-syria and out of the hand of the king of israel, which rise up against me. and hold-ahaz took the silver and gold that was found in the alpha-beit-house of vowelmovement-io-yeah, and in the treasures of the king's house, and sent it for a present to the king of pine-song-soaking-syria and the king of pine-song-soaking-syria hearkened to him: for the king of pine-song-soaking-syria went up against blood-bag-damascus, and took it, and carried the people of it captive to wall-kir and slew run-serious-rezin. and king hold-ahaz went to blood-bag-damascus to meet find-out-fall-ban-tiglathpleser king of pine-song-soaking-syria and saw an butcher-place that was at blood-bag-damascus: and king hold-ahaz sent to light-yeah-urijah the darkener the fashion of the butcher-place, and the pattern of it, according to all the message-craft thereof. and light-yeah-urijah the darkener build-betweened an butcher-place according to all that king hold-ahaz had sent from blood-bag-damascus: so light-yeah-urijah the darkener did it against king hold-ahaz came from blood-bag-damascus. and when the king was come from blood-bag-damascus, the king saw the butcher-place: and the king approached to the butcher-place, and inwarded thereon. and he burnt his up-on and his completeness-absorber, and poured his pouring, and sprinkled the blood of his completes, upon the butcher-place. and he inward also the brazen butcher-place, which was before vowelmovement-io-yeah, from the forefront of the house, from between the butcher-place and the alpha-beit-house of vowelmovement-io-yeah, and put it on the north side of the butcher-place. and king hold-ahaz directed light-yeah-urijah the darkener saying, upon the great butcher-place burn the morning up-on, and the evening rest-absorber, and the king's up-on, and his rest-absorber, with the up-on of all the with-mum of the land, and their rest-absorber, and their pourings; and sprinkle upon it all the blood of the up-on, and all the blood of the butcher: and the brazen butcher-place will be for me to enquire by. thus did light-yeah-urijah the darkener according to all that king hold-

ahaz directed. and king hold-ahaz cut off the borders of the bases, and removed the bulging from off them; and took down the sea from off the brazen cattle that were under it, and put it upon the pavement of stones. and the covert for the seventh that they had build-betweened in the house, and the king's entry without, turned he from the alpha-beit-house of vowelmovement-io-yeah for the king of pine-song-soaking-syria now the remainder of the acts of hold-ahaz which he did, are they not written in the recount-scroll of the days of the kings of vowel-yeah-acknowledge-iodah? and hold-ahaz slept with his fathers, and was buried with his fathers in the city of dude-dawud: and strong-vowel-yeah-hezekiah his betweener kinged in his stead.

17

in the twelfth year of hold-ahaz king of vowel-yeah-acknowledge-iodah began vowel-safe-yeah-iosua betweener of terebinth-to-elah to king in keep-guard-samaria over soaking-to-israel nine years. and he did that which was visual-re-toil in the eyes of vowelmovement-io-yeah, but not as the kings of soaking-to-israel that were before him. against him came up complete-arrested-shalmaneser king of pine-song-soaking-syria and vowel-safe-yeah-iosua became his worker, and gave him presents. and the king of pine-song-soaking-syria found conspiracy in vowel-safe-yeah-iosua: for he had sent messengers to so king of narrows-produce-mizraim-egypt, and brought no present to the king of pine-song-soaking-syria as he had done year by year: therefore the king of pine-song-soaking-syria shut him up, and bound him in prison. then the king of pine-song-soaking-syria came up throughout all the land, and went up to keep-guard-samaria, and produce-troubled it three years. in the ninth year of vowel-safe-yeah-iosua the king of pine-song-soaking-syria captered keep-guard-samaria, and carried soaking-to-israel away into pine-song-soaking-syria and placed them in moist-halah and in splice-habor by the river of fleece-pass-by-gozan, and in the cities of the each-and-every-medes. for so it was, that betweeners of soaking-to-israel had missed against vowelmovement-io-yeah their these-to, which had brought them up out of the land of narrows-produce-mizraim-egypt, from under the hand of big-house-firawn king of narrows-produce-mizraim-egypt, and had respected other these-to, and walked in the statutes of the corpse-nations, whom vowelmovement-io-yeah cast out from before betweeners of israel, and of the kings of israel, which they had did. and betweeners of soaking-to-israel did secretly those words that were not soaking against vowelmovement-io-yeah their these-to, and they build-betweened 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 corpse-nations whom vowelmovement-io-yeah carried away before them; and wrought visual-re-toil words to provoke vowelmovement-io-yeah to anger: for they workd bullshit, whereof vowelmovement-io-yeah had said to them, ye will not do this word. yet vowelmovement-io-yeah testified against israel, and against vowel-yeah-acknowledge-iodah, by all the come-bringers, and by all the seers, saying, turn ye from your visual-re-toil ways, and keep my directives and my statutes, according to all the drops-of-teaching-torah which i directed your fathers, and which i sent to you by my workers the come-bringers. notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not mum-stick with in

vowelmovement-io-yeah their these-to. and they rejected his statutes, and his contract that he did with their fathers, and his testimonies which he testified against them; and they followed vanity-fade, and became vain, and went after the corpse-nations that were round about them, concerning whom vowelmovement-io-yeah had charged them, that they should not do like them. and they left all the directives of vowelmovement-io-yeah their these-to, and did them screens, even two calves, and did a prosperity-fortuna-asherah, and bowed all the troop of namespaces and worked husband-owner and they caused their betweeners and their betweenas to cross through the fire, and used magic and enchantments, and sold themselves to do visual-re-toil in the eyes of vowelmovement-io-yeah, to provoke him to anger. therefore vowelmovement-io-yeah was very angry with israel, and removed them out of his sight: there was none left but the branch of vowel-yeah-acknowledge-iodah only. also vowel-yeah-acknowledge-iodah kept not the directives of vowelmovement-io-yeah their these-to, but walked in the statutes of soaking-to-israel which they did. and vowelmovement-io-yeah rejected all the seed of israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. for he rent soaking-to-israel from the house of dude-dawud; and they made much-people-jeroboam betweener of germ-nebat king: and much-people-jeroboam drave soaking-to-israel from following vowelmovement-io-yeah, and made them miss a great miss for betweeners of soaking-to-israel walked in all the misses of much-people-jeroboam which he did; they departed not from them; until vowelmovement-io-yeah removed soaking-to-israel out of his sight, as he had said by all his workers the come-bringers. so was soaking-to-israel carried away out of their own land to pine-song-soaking-syria to this day. and the king of pine-song-soaking-syria brought men from in-fade-babylon, and from beaten-cuthah, and from twist-ava, and from gourd-vessel-hamath, and from tellings-sepharvaim, and placed them in the cities of keep-guard-samaria instead of betweeners of israel: and they network-inherited keep-guard-samaria, and dwelt in the cities thereof. and so it was at the beginning of their dwelling there, that they respected not vowelmovement-io-yeah: therefore vowelmovement-io-yeah sent gatherings among them, which slew some of them. wherefore they spake to the king of pine-song-soaking-syria saying, the nations which thou hast removed, and placed in the cities of keep-guard-samaria, know not the crisis of the these-to of the land: therefore he hath sent gather-lions among them, and, behold, they slay them, because they know not the crisis of the these-to of the land. then the king of pine-song-soaking-syria directed, saying, carry thither one of the darkener whom ye brought from thence; and let them go and dwell there, and let him teach them the crisis of the these-to of the land. then one of the darkener whom they had carried away from keep-guard-samaria came and dwelt in house-unto-bethel, and taught them how they should respect vowelmovement-io-yeah. howbeit every nation did these-to of their own, and put them in the houses of the in-whats which the keep-guard-samaritans had did, every nation in their cities wherein they dwelt. and the men of in-fade-babylon did booths-daughters-succothbenoth, and the men of hatch-cuth did spy-training-nergal and the men of gourd-vessel-hamath did fire-hundred-ashima, and the twist-distort-avites did looted-nibhaz and catch-up-tartak, and the sepharvites burnt their betweeners in fire to glorify-the-king-adrammelech and answer-load-king-anammelech, the these-to of tellings-sepharvaim. so they respected vowelmovement-io-yeah, and did to themselves of the lowest of them darkener of the in-whats, which

sacrificed for them in the houses of the in-whats. they respected vowelmovement-io-yeah, and worked their own these-to, after the crisis of the nations whom they carried away from thence. to this day they do after the crisiser crisis: they respect not vowelmovement-io-yeah, neither do they after their statutes, or after their crisis, or after the drops-of-teaching-torah and directive which vowelmovement-io-yeah directed betweeners of heel-topple-yakub, whom he named israel; with whom vowelmovement-io-yeah had made a contract, and charged them, saying, ye will not respect other these-to, nor bow yourselves to them, nor work for them, nor butcher to them: but vowelmovement-io-yeah, who brought you up out of the land of narrows-produce-mizraim-egypt with great energy and a stretched out arm, him will ye respect, and him will ye bow, and to him will ye do butcher. and the statutes, and the crisis, and the drops-of-teaching-torah and the directive, which he wrote for you, ye will keep to do forevermore; and ye will not respect other these-to. and the contract that i have made with you ye will not forget; neither will ye respect other these-to. but vowelmovement-io-yeah your these-to ye will respect; and he will deliver you out of the hand of all your enemies. howbeit they did not hearken, but they did after their crisiser crisis. so these nations respected vowelmovement-io-yeah, and worked their chiselings, 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 vowel-safe-yeah-iosua betweener of terebinth-to-elah king of israel, that strong-vowel-yeah-hezekiah betweener of hold-ahaz king of vowel-yeah-acknowledge-iodah 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 name also was my-father-abi the daughter-housa of remember-vowel-yeah-zachariah. and he did that which was soaking in the eyes of vowelmovement-io-yeah, according to all that dude-dawud his father did. he removed the in-whats, and brake the status-posts, and cut down the prosperity-fortuna-asherahs, and brake in pieces the brazen serpent that draw-out-musa had did: for to those days betweeners of soaking-to-israel did burn incense to it: and he called it serpent-bronze-nehushtan. he be sured in vowelmovement-io-yeah these-to of israel; so that after him was none like him among all the kings of vowel-yeah-acknowledge-iodah, nor any that were before him. for he clave to vowelmovement-io-yeah, and departed not from following him, but kept his directives, which vowelmovement-io-yeah directed draw-out-musa. and vowelmovement-io-yeah was with him; and he prospered whithersoever he went forth: and he rebelled against the king of pine-song-soaking-syria and worked him not. he smote the invade-grieve-palestinians, even to courage-goat-gaza, 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 strong-vowel-yeah-hezekiah, which was the seventh year of vowel-safe-yeah-iosua betweener of terebinth-to-elah king of israel, that complete-arrested-shalmaneser king of pine-song-soaking-syria came up against keep-guard-samaria, and produce-troubled it. and at the end of three years they captured it: in the sixth year of strong-vowel-yeah-hezekiah, that is in the ninth year of vowel-safe-yeah-iosua king of israel, keep-guard-samaria was captured. and the king of pine-song-soaking-syria did carry away soaking-to-israel to pine-song-soaking-syria and put them in moist-halah and in splice-habor by the river of fleece-pass-by-gozan, and in the cities of the each-and-

every-medes: because they heared not the voice of vowel-movement-io-yearh these-*to*, but crossed over his contract, and all that draw-out-musa the worker of vowel-movement-io-yearh directed, and would not hear them, nor do them. now in the fourteenth year of king strong-vowel-yearh-hezekiah did scorching-sennacherib king of pine-song-soaking-syria come up against all the fenced cities of vowel-yearh-acknowledge-iodah, and took them. and strong-vowel-yearh-hezekiah king of vowel-yearh-acknowledge-iodah sent to the king of pine-song-soaking-syria to strike-lachish, saying, i have offended; return from me: that which thou putteth on me will i bear. and the king of pine-song-soaking-syria appointed to strong-vowel-yearh-hezekiah king of vowel-yearh-acknowledge-iodah three hundred talents of silver and thirty talents of gold. and strong-vowel-yearh-hezekiah gave him all the silver that was found in the alpha-beit-house of vowel-movement-io-yearh, and in the treasures of the king's house. at that time did strong-vowel-yearh-hezekiah cut off the gold from the doors of the possibility-hall of vowel-movement-io-yearh, and from the pillars which strong-vowel-yearh-hezekiah king of vowel-yearh-acknowledge-iodah had overlaid, and gave it to the king of pine-song-soaking-syria and the king of pine-song-soaking-syria sent explore-tartan and many-eunuch-rabсарis and many-silent-rabshakeh from strike-lachish to king strong-vowel-yearh-hezekiah with a great stratagem against cast-complete-jerusalem. and they went up and came to cast-complete-jerusalem. and when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the completeder's field. and when they had called to the king, there came out to them to-realization-eliakim betweener of part-vowel-yearh-hilkiah, which was over the household, and sit-build-shebna the scroll-recorders, and yo-brother-joah betweener of add-collect-asaph the recorder. and many-silent-rabshakeh said to them, speak ye now to strong-vowel-yearh-hezekiah, thus saith the great king, the king of pine-song-soaking-syria what being sure is this wherein thou be surest? thou sayest, (but they are but vain words,) i have counsel and strength for the war. now on whom dost thou be sure, that thou rebellest against me? now, behold, thou be surest upon the staff of this shattered reed, even upon narrows-produce-mizraim-egypt, on which if a man lean, it will go into his hand, and pierce it: so is big-house-firawn king of narrows-produce-mizraim-egypt to all that be sure on him. but if ye say to me, we be sure in vowel-movement-io-yearh our these-*to*: is not that he, whose in-whats and whose butcher-places strong-vowel-yearh-hezekiah hath taken away, and hath said to vowel-yearh-acknowledge-iodah and cast-complete-jerusalem, ye will bow before this butcher-place in cast-complete-jerusalem? now therefore, i pray thee, give pledges to my base-boss the king of pine-song-soaking-syria and i will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. how then wilt thou turn away the face-turnings of one captain of the least of my base-boss's workers, and put thy be sure on narrows-produce-mizraim-egypt for chariots and for horsemen? am i now come up without vowel-movement-io-yearh against this place to destroy it? vowel-movement-io-yearh said to me, go up against this land, and destroy it. then said to-realization-eliakim betweener of part-vowel-yearh-hilkiah, and sit-build-shebna, and yo-brother-joah, to many-silent-rabshakeh, word, i pray thee, to thy workers in the high-aram language; for we hear it: and talk not with us in the vowel-yearh-acknowledge-iodim language in the ears of the with-mum that are on the wall. but many-silent-rabshakeh said to them, hath my base-boss sent me to thy base-boss, and to thee, to word these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and

drink their own piss with you? then many-silent-rabshakeh stood and cried with a loud voice in the vowel-yearh-acknowledge-iodim language, and worded, worded, hear the word of the great king, the king of pine-song-soaking-syria thus saith the king, let not strong-vowel-yearh-hezekiah deceive you: for he will not be able to deliver you out of his hand: neither let strong-vowel-yearh-hezekiah make you be sure in vowel-movement-io-yearh, saying, vowel-movement-io-yearh will surely deliver us, and this city will not be delivered into the hand of the king of pine-song-soaking-syria hearken not to strong-vowel-yearh-hezekiah: for thus saith the king of pine-song-soaking-syria do an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern: until i come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-produce olive and of honey, that ye may live, and not die: and hearken not to strong-vowel-yearh-hezekiah, when he persuadeth you, saying, vowel-movement-io-yearh will deliver us. hath any of the these-*to* of the nations delivered at all his land out of the hand of the king of pine-song-soaking-syria where are the these-*to* of gourd-vessel-hamath, and of light-redeem-arpad? where are the these-*to* of tellings-sepharvaim, movement-hena, and twist-ivah? have they delivered keep-guard-samaria out of mine hand? who are they among all the these-*to* of the countries, that have delivered their country out of mine hand, that vowel-movement-io-yearh should deliver cast-complete-jerusalem out of mine hand? but the with-mum held their peace, and answered him not a word: for the king's directive was, saying, answer him not. then came to-realization-eliakim betweener of part-vowel-yearh-hilkiah, which was over the household, and sit-build-shebna the scroll-recorders, and yo-brother-joah betweener of add-collect-asaph the recorder, to strong-vowel-yearh-hezekiah with their clothes rent, and recounted him the words of many-silent-rabshakeh.

19

and it came to pass, when king strong-vowel-yearh-hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the alpha-beit-house of vowel-movement-io-yearh. and he sent to-realization-eliakim, which was over the household, and sit-build-shebna the scroll-recorders, and the elders of the darkener, covered with sackcloth, to safe-vowel-yearh-isaio the come-bringer betweener of adoption-amoz. and they said to him, thus saith strong-vowel-yearh-hezekiah, this day is a day of produce-narrows, and of reprove, and blasphemy; for betweeners are come to the birth, and there is not energy to bring forth. it may be vowel-movement-io-yearh thy these-*to* will hear all the words of many-silent-rabshakeh, whom the king of pine-song-soaking-syria his base-boss hath sent to reprove the living these-*to*; and will reprove the words which vowel-movement-io-yearh thy these-*to* hath heard: wherefore lift up thy prayer for the remnant that are left. so the workers of king strong-vowel-yearh-hezekiah came to safe-vowel-yearh-isaio. and safe-vowel-yearh-isaio said to them, thus will ye say to your base-boss, thus saith vowel-movement-io-yearh, be not afraid of the words which thou hast heard, with which the servants of the king of pine-song-soaking-syria have abused me. behold, i will send a blast upon him, and he will hear a rumor, and will return to his own land; and i will cause him to fall by the blade in his own land. so many-silent-rabshakeh returned, and found the king of pine-song-soaking-syria warring against white-build-libnah: for he had heard that he was departed from strike-

lachish. and when he heard say of stay-away-tirhakah king of cush-spindle-ethiopia, behold, he is come out to fight against thee: he sent messengers again to strong-vowel-yeah-hezekiah, saying, thus will ye speak to strong-vowel-yeah-hezekiah king of vowel-yeah-acknowledge-iodah, saying, let not thy these-to in whom thou be surest deceive thee, saying, cast-complete-jerusalem will not be delivered into the hand of the king of pine-song-soaking-syria behold, thou hast heard what the kings of pine-song-soaking-syria have done to all lands, by destroying them utterly: and will thou be strip-delivered? have the these-to of the nations delivered them which my fathers have destroyed; as fleece-pass-by-gozan, and conceived-gladness-haran, and sequence-rezeph, and betweeners of delight-while-eden which were in approve-thelasar? where is the king of gourd-vessel-hamath, and the king of light-redeem-arpad, and the king of the city of tellings-sepharvaim, of movement-hena, and twist-ivah? and strong-vowel-yeah-hezekiah received the recount-scroll of the hand of the messengers, and read it: and strong-vowel-yeah-hezekiah went up into the alpha-beit-house of vowelmovement-io-yeah, and spread it before vowelmovement-io-yeah. and strong-vowel-yeah-hezekiah prayed before vowelmovement-io-yeah, and said, vowelmovement-io-yeah these-to of israel, which dwellest between the inwards, thou art the these-to, even thou alone, of all the kingdoms of the land; thou hast did namespaces and land. vowelmovement-io-yeah, bow down thine ear, and hear: open, vowelmovement-io-yeah, thine eyes, and see: and hear the words of scorching-sennacherib, which hath sent him to reproach the living these-to. of a truth, vowelmovement-io-yeah, the kings of pine-song-soaking-syria have blade-parched the nations and their lands, and have cast their these-to into the fire: for they were no these-to, but the doing of men's hands, wood and stone: therefore they have lost them. now therefore, vowelmovement-io-yeah our these-to, i beseech thee, safe thou us out of his hand, that all the kingdoms of the land may know that thou art vowelmovement-io-yeah these-to, even thou only. then safe-vowel-yeah-isaio betweener of adoption-amoz sent to strong-vowel-yeah-hezekiah, saying, thus saith vowelmovement-io-yeah these-to of israel, that which thou hast prayed to me against scorching-sennacherib king of pine-song-soaking-syria i have heard. this is the word that vowelmovement-io-yeah hath worded concerning him; the virgin the daughter-housa of mark-zion hath despised thee, and laughed thee to scorn; the daughter-housa of cast-complete-jerusalem hath shaken her head at thee. whom hast thou reproached and abused? and against whom hast thou highed thy voice, and lifted up thine eyes on high? even against the perfected one of israel. by thy messengers thou hast reproached vowelmovement-io-yeah, and hast said, with the multitude of my chariots i am come up to the height of the mountains, to the sides of build-white-lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and i will enter into the lodgings of his borders, and into the forest of his damp-unripe-grain-carmel. i have digged and drunk strange-substantial waters, and with the sole of my feet have i blade-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 produced it? now have i brought it to pass, that thou shouldst be to lay waste fenced cities into ruinous heaps. therefore their inhabitants were of small power, they were dismayed and dry; they were as the grass of the field, and as the green grass, as the grass on the house tops, and as corn blasted before it be grown up. but i know thy abode, and thy going out, and thy coming in, and thy rage against me. because thy rage against me and thy tumult is come up into mine ears, therefore i will put my hook in thy nose, and

my bridle in thy lips, and i will turn thee back by the way by which thou camest. and this will be a sign to thee, ye will eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. and the remnant that is escaped of the house of vowel-yeah-acknowledge-iodah will yet again take root downward, and bear fruit upward. for out of cast-complete-jerusalem will go forth a remnant, and they that escape out of mount mark-zion: the zeal of vowelmovement-io-yeah of troops will do this. therefore thus saith vowelmovement-io-yeah concerning the king of pine-song-soaking-syria he will not come into this city, nor shoot an arrow-halfer there, nor come before it with shield, nor cast a bank against it. by the way that he came, by the same will he return, and will not come into this city, saith vowelmovement-io-yeah. for i will defend this city, to save it, for mine own sake, and for my worker dude-dawud's sake. and it came to pass that night, that the messenger of vowelmovement-io-yeah went out, and hit in the camp of the pine-song-soaking-syrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. so scorching-sennacherib king of pine-song-soaking-syria departed, and went and returned, and dwelt at house-pasture-nineveh. and it came to pass, as he was bowping in the house of miracle-soft-nisroch his these-to, that glorify-the-king-adramelech and soaking-prince-collect-sharezer his betweeners smote him with the blade: and they escaped into the land of appeal-armenia-ararat. and banned-sharp-esarhaddon his betweener kinged in his stead.

20

in those days was strong-vowel-yeah-hezekiah sick to death. and the come-bringer safe-vowel-yeah-isaio betweener of adoption-amoz came to him, and said to him, thus saith vowelmovement-io-yeah, set thine house in order; for thou wilt die, and not live. then he turned his face-turnings to the wall, and prayed to vowelmovement-io-yeah, saying, i beseech thee, vowelmovement-io-yeah, 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 strong-vowel-yeah-hezekiah wept sore. and it came to pass, afore safe-vowel-yeah-isaio was gone out into the middle courtyard, that vowelmovement-io-yeah word came to him, saying, turn again, and tell strong-vowel-yeah-hezekiah the captain of my withmum, thus saith vowelmovement-io-yeah, the these-to of dude-dawud thy father, i have heard thy prayer; i have seen thy tears: behold, i will heal thee: on the third day thou wilt go up to the alpha-beit-house of vowelmovement-io-yeah, 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-soaking-syria and i will defend this city for mine own sake, and for my worker dude-dawud's sake. and safe-vowel-yeah-isaio said, take a lump of figs. and they took and laid it on the boil, and he recovered. and strong-vowel-yeah-hezekiah said to safe-vowel-yeah-isaio, what will be the sign that vowelmovement-io-yeah will heal me, and that i will go up into the alpha-beit-house of vowelmovement-io-yeah the third day? and safe-vowel-yeah-isaio said, this sign will thou have of vowelmovement-io-yeah, that vowelmovement-io-yeah will do the word that he hath worded: will the shadow go forward ten degrees, or go back ten degrees? and strong-vowel-yeah-hezekiah answered, it is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. and safe-vowel-yeah-isaio the come-bringer cried to vowelmovement-io-yeah: and he brought the shadow

ten degrees backward, by which it had gone down in the dial of hold-ahaz. at that time baladan-grain-vapour-wear-out-windowsill-berodach, betweener of window-sill-fade-baladan, king of in-fade-babylon, sent recount-scrolls and a present to strong-vowel-yeah-hezekiah: for he had heard that strong-vowel-yeah-hezekiah had been sick. and strong-vowel-yeah-hezekiah hearkened to them, and showed them all the house of his precious words, the silver, and the gold, and the scents, and the precious oil, and all the house of his items, and all that was found in his treasures: there was nothing in his house, nor in all his proverb-rule, that strong-vowel-yeah-hezekiah showed them not. then came safe-vowel-yeah-isaio the come-bringer to king strong-vowel-yeah-hezekiah, and said to him, what said these men? and from whence came they to thee? and strong-vowel-yeah-hezekiah said, they are come from a far country, even from in-fade-babylon. and he said, what have they seen in thine house? and strong-vowel-yeah-hezekiah answered, all the words that are in mine house have they seen: there is nothing among my treasures that i have not showed them. and safe-vowel-yeah-isaio said to strong-vowel-yeah-hezekiah, hear vowel-movement-io-yeah word. behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store to this day, will be carried into in-fade-babylon: nothing will be left, saith vowel-movement-io-yeah. and of thy betweeners that will issue from thee, which thou wilt beget, will they take away; and they will be eunuchs in the possibility-hall of the king of in-fade-babylon. then said strong-vowel-yeah-hezekiah to safe-vowel-yeah-isaio, good is vowel-movement-io-yeah word which thou hast worded. and he said, is it not good, if complete and truth be in my days? and the remainder of the acts of strong-vowel-yeah-hezekiah, and all his heroness, and how he did a pool, and a conduit, and brought water into the city, are they not written in the the recount-scroll of the days of the kings of vowel-yeah-acknowledge-iadah? and strong-vowel-yeah-hezekiah slept with his fathers: and sleep-forget-manasseh his betweener kinged in his stead.

21

sleep-forget-manasseh was twelve years old when he began to king, and kinged fifty and five years in cast-complete-jerusalem. and his mother's name was bah-my-belongings-in-her-hephzih. and he did that which was visual-re-toil in the eyes of vowel-movement-io-yeah, after the holies of the corpse-nations, whom vowel-movement-io-yeah cast out before betweeners of israel. for he build-betweened up again the in-whats which strong-vowel-yeah-hezekiah his father had lost; and he reared up butcher-places for husband-owner and did a prosperity-fortuna-asherah, as did bro-dad-ahab king of israel; and bowed all the troop of namespaces and workd them. and he build-betweened butcher-places in the alpha-beit-house of vowel-movement-io-yeah, of which vowel-movement-io-yeah said, in cast-complete-jerusalem will i put my name. and he build-betweened butcher-places for all the troop of namespaces in the two courtyards of the alpha-beit-house of vowel-movement-io-yeah. and he did his betweener cross through the fire, and observed season-answer-times, and used enchantments, and dealt with familiar breathwinds and wizards: he wrought much visual-re-toil in the eyes of vowel-movement-io-yeah, to provoke him to anger. and he set a chiseling of the prosperity-fortuna-asherah that he had did in the house, of which vowel-movement-io-yeah said to dude-dawud, and to complete-sulayman his betweener in this house, and in cast-complete-jerusalem, which i have chosen out of all branches of israel, will i put my name to world: neither will i do

the feet of soaking-to-israel move any more out of the earth which i gave their fathers; only if they will keep to do according to all that i have directed them, and according to all the drops-of-teaching-torah that my worker draw-out-musa directed them. but they hearkened not: and sleep-forget-manasseh seduced them to do more visual-re-toil than did the nations whom vowel-movement-io-yeah destroyed before betweeners of israel. and vowel-movement-io-yeah worded by his workers the come-bringers, saying, because sleep-forget-manasseh king of vowel-yeah-acknowledge-iadah hath done these abominations, and hath done wickedly above all that the talker-amorites did, which were before him, and did vowel-yeah-acknowledge-iadah also to miss with his bullshit: therefore thus saith vowel-movement-io-yeah these-to of israel, behold, i am bringing such visual-re-toil upon cast-complete-jerusalem and vowel-yeah-acknowledge-iadah, that whosoever heareth of it, both his ears will tingle. and i will stretch over cast-complete-jerusalem the line of keep-guard-samaria, and the differentiate-stone of the house of bro-dad-ahab: and i will wipe cast-complete-jerusalem as a man wipe a dish, wiping it, and turning it upside down. and i will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they will become a prey and a spoil to all their enemies; because they have done that which was visual-re-toil in my eyes, and have provoked me to anger, since the day their fathers came forth out of narrows-produce-mizraim-egypt, even to this day. moreover sleep-forget-manasseh shed innocent blood very much, till he had filled cast-complete-jerusalem from one end to another; beside his miss wherewith he did vowel-yeah-acknowledge-iadah to miss in doing that which was visual-re-toil in the eyes of vowel-movement-io-yeah. now the remainder of the acts of sleep-forget-manasseh, and all that he did, and his miss that he missed, are they not written in the the recount-scroll of the days of the kings of vowel-yeah-acknowledge-iadah? and sleep-forget-manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of goat-uzza: and mum-training-amon his betweener kinged in his stead. mum-training-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 name was completed-meshullemeth, the daughter-housa of diligent-haruz of good-jotbah. and he did that which was visual-re-toil in the eyes of vowel-movement-io-yeah, as his father sleep-forget-manasseh did. and he walked in all the way that his father walked in, and workd the bullshit that his father workd, and bowed them: and he forsook vowel-movement-io-yeah these-to of his fathers, and walked not in the way of vowel-movement-io-yeah. and the workers of mum-training-amon conspired against him, and slew the king in his own house. and the with-mum of the land slew all them that had conspired against king mum-training-amon and the with-mum of the land made fire-vowel-yeah-josiah his betweener king in his stead. now the remainder of the acts of mum-training-amon which he did, are they not written in the the recount-scroll of the days of the kings of vowel-yeah-acknowledge-iadah? and he was buried in his sepulchre in the garden of goat-uzza: and fire-vowel-yeah-josiah his betweener kinged in his stead.

22

fire-vowel-yeah-josiah was eight years old when he began to king, and he kinged thirty and one years in cast-complete-jerusalem. and his mother's name was her-friend-jedidah, the daughter-housa of until-yeah-adaiah of pour-boscath. and he did that which was soaking in the eyes of vowel-movement-io-yeah, and walked in all the way of

dude-dawud his father, and turned not aside to the soaking-hand or to the left. and it came to pass in the eighteenth year of king fire-vowel-yeah-josiah, that the king sent cony-shaphan betweenner of yeah's-delegate-azaliah, betweenner of complete-meshullam, the scroll-recouters, to the alpha-beit-house of vowelmovement-io-yeah, saying, go up to part-vowel-yeah-hilkiah the high darkener that he may sum the silver which is brought into the alpha-beit-house of vowelmovement-io-yeah, which the keepers of the threshold have added of the with-mum: and let them deliver it into the hand of the doers of the work, that have the oversight of the alpha-beit-house of vowelmovement-io-yeah: and let them give it to the doers of the work which is in the alpha-beit-house of vowelmovement-io-yeah, to repair the breaches of the house, to carpenters, and build-betweenners, and masons, and to buy timber and hewn stone to repair the house. howbeit there was no reckoning did with them of the money that was delivered into their hand, because they dealt mum-sticking-withfully, and part-vowel-yeah-hilkiah the high darkener said to cony-shaphan the scroll-recouters, i have found the recount-scroll of the drops-of-teaching-torah in the alpha-beit-house of vowelmovement-io-yeah. and part-vowel-yeah-hilkiah gave the recount-scroll to cony-shaphan, and he read it. and cony-shaphan the scroll-recouters came to the king, and brought the king word again, and said, thy workers have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the alpha-beit-house of vowelmovement-io-yeah. and cony-shaphan the scroll-recouters showed the king, saying, part-vowel-yeah-hilkiah the darkener hath delivered me a recount-scroll. and cony-shaphan read it before the king. and it came to pass, when the king had heard the words of the recount-scroll of the drops-of-teaching-torah that he rent his clothes. and the king directed part-vowel-yeah-hilkiah the darkener and my-brother-got-up-ahikam betweenner of cony-shaphan, and mouse-achbor betweenner of who-vowel-yeah-michaiah, and cony-shaphan the scroll-recouters, and asahiah a worker of the king's, saying, go ye, enquire of vowelmovement-io-yeah for me, and for the with-mum, and for all vowel-yeah-acknowledge-iodah, concerning the words of this recount-scroll that is found: for great is the wrath of vowelmovement-io-yeah 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 part-vowel-yeah-hilkiah the darkener and my-brother-got-up-ahikam, and mouse-achbor, and cony-shaphan, and asahiah, went to universe-molehuldah the come-bringeress, the woman of willum betweenner of hope-tikvah, betweenner of after-pity-harhas, keeper of the wardrobe; (now she dwelt in cast-complete-jerusalem in the college;) and they communed with her. and she said to them, thus saith vowelmovement-io-yeah these-to of israel, tell the man that sent you to me, thus saith vowelmovement-io-yeah, behold, i will bring visual-re-toil upon this place, and upon the inhabitants thereof, even all the words of the recount-scroll which the king of vowel-yeah-acknowledge-iodah hath read: because they have forsaken me, and have burned incense to other these-to, that they might provoke me to anger with all the doings of their hands; therefore my wrath will be kindled against this place, and will not be quenched. but to the king of vowel-yeah-acknowledge-iodah which sent you to enquire of vowelmovement-io-yeah, thus will ye say to him, thus saith vowelmovement-io-yeah these-to of israel, as touching the words which thou hast heard; because thine heart was tender, and thou hast surrendered thyself before vowelmovement-io-yeah, when thou hearest what i worded against this place, and against the inhabi-

tants thereof, that they should become a name-desolation and a curse, and hast rent thy clothes, and wept before me; i also have heard thee, saith vowelmovement-io-yeah. behold therefore, i will gather thee to thy fathers, and thou wilt be added into thy grave in complete; and thine eyes will not see all the visual-re-toil 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-yeah-acknowledge-iodah and of cast-complete-jerusalem. and the king went up into the alpha-beit-house of vowelmovement-io-yeah, and all the men of vowel-yeah-acknowledge-iodah and all the inhabitants of cast-complete-jerusalem with him, and the darkener, and the come-bringers, and all the with-mum, both small and great: and he read in their ears all the words of the recount-scroll of the contract which was found in the alpha-beit-house of vowelmovement-io-yeah. and the king stood by a stand, and made a contract before vowelmovement-io-yeah, to walk after vowelmovement-io-yeah, and to keep his directives and his testimonies and his statutes with all their heart and all their self, to perform the words of this contract that were written in this recount-scroll. and all the with-mum stood to the contract. and the king directed part-vowel-yeah-hilkiah the high darkener and the darkener of the second order, and the keepers of the threshold, to bring forth out of the possibility-hall of vowelmovement-io-yeah all the items that were did for husband-owner and for the prosperity-fortuna-asherah, and for all the troop of namespaces and he burned them without cast-complete-jerusalem in the parts of dark-mourning-kidron, and carried the ashes of them to house-unto-bethel. and he put down the idolatrous darkener, whom the kings of vowel-yeah-acknowledge-iodah had ordained to burn incense in the in-whats in the cities of vowel-yeah-acknowledge-iodah, and in the places round about cast-complete-jerusalem; them also that burned incense to husband-owner to the sun, and to the moon, and to the planets, and to all the troop of namespaces and he brought out the prosperity-fortuna-asherah from the alpha-beit-house of vowelmovement-io-yeah, 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 cast the powder thereof upon the graves of betweenners of the with-mum. and he brake down the houses of the splint-blood-sodomites, that were by the alpha-beit-house of vowelmovement-io-yeah, where the women wove hangings for the prosperity-fortuna-asherah. and he brought all the darkener out of the gates of vowel-yeah-acknowledge-iodah, and ceased the in-whats where the darkener had burned incense, from small-hill-geba to well-of-satiated-seven-beersaba, and brake down the in-whats of the gates that were in the entering in of the gate of vowel-safe-yeah-iosua the governor of the city, which were on a man's left hand at the gate of the city. nevertheless the darkener of the in-whats came not up to the butcher-place of vowelmovement-io-yeah in cast-complete-jerusalem, but they did eat of the lit-mazat among their brethren. and he ceased bait-topheth, which is in the valley of betweenners of doze-hinnom, that no man might make his betweenner or his daughter-housa to cross through the fire to king-molech. and he took away the horses that the kings of vowel-yeah-acknowledge-iodah had given to the sun, at the entering in of the alpha-beit-house of vowelmovement-io-yeah, by the chamber of given-natanmelech the chamberlain, which was in the plots, and burned the chariots of the sun with fire. and the butcher-places that were on the top of the upper chamber of hold-ahaz, which the kings of vowel-yeah-acknowl-

edge-iudah had did, and the butcher-places which sleep-forget-manasseh had did in the two courtyards of the alpha-beit-house of vowelmovement-io-yeah, did the king beat down, and brake them down from thence, and cast the dust of them into the brook dark-mourning-kidron. and the in-whats that were before cast-complete-jerusalem, which were on the soaking hand of the mount of destruction, which complete-sulayman the king of soaking-to-israel had build-between for star-sex'n'war-ashtoreth the holy of the side-by-side-zidonians, and for withered-chemosh the holy of the from-father-moabites, and for king-milcom the holy of betweeners of with-ammon, did the king cease. and he brake in pieces the status-posts, and cut down the prosperity-fortuna-aserahs, and filled their places with the bones of men. moreover the butcher-place that was at house-unto-bethel, and the high place which much-people-jeroboam betweener of germ-nebat, who did soaking-to-israel to miss had did, both that butcher-place and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the prosperity-fortuna-aserah. and as fire-vowel-yeah-josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the butcher-place, and polluted it, according to vowelmovement-io-yeah word which the man of these-to proclaimed, who proclaimed 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 these-to, which came from vowel-yeah-acknowledge-iudah, and proclaimed these words that thou hast done against the butcher-place of house-unto-bethel. and he said, let him alone; let no man move his bones. so they let his bones alone, with the bones of the come-bringer that came out of keep-guard-samaria. and all the houses also of the in-whats that were in the cities of keep-guard-samaria, which the kings of soaking-to-israel had did to provoke the lord to anger, fire-vowel-yeah-josiah took away, and did to them according to all the acts that he had done in house-unto-bethel. and he slew all the darkener of the in-whats that were there upon the butcher-places, and burned men's bones upon them, and returned to cast-complete-jerusalem. and the king directed all the with-mum, saying, keep the stopskip to vowelmovement-io-yeah your these-to, as it is written in the recount-scroll of this contract. surely there was not holden such a stopskip from the days of the critics that criticed israel, nor in all the days of the kings of israel, nor of the kings of vowel-yeah-acknowledge-iudah; but in the eighteenth year of king fire-vowel-yeah-josiah, wherein this stopskip was holden to vowelmovement-io-yeah 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-yeah-acknowledge-iudah and in cast-complete-jerusalem, did fire-vowel-yeah-josiah put away, that he might complete the words of the drops-of-teaching-torah which were written in the recount-scroll that part-vowel-yeah-hilkiah the darkener found in the alpha-beit-house of vowelmovement-io-yeah. and like to him was there no king before him, that turned to vowelmovement-io-yeah with all his heart, and with all his self, and with all his might, according to all the drops-of-teaching-torah of draw-out-musa; neither after him arose there any like him. notwithstanding vowelmovement-io-yeah turned not from the fierceness of his great nose-anger, wherewith his nose-anger was kindled against vowel-yeah-acknowledge-iudah, because of all the provocations that sleep-forget-manasseh had provoked him withal. and vowelmovement-io-yeah said, i will remove vowel-yeah-acknowledge-iudah also out of my sight, as i have removed israel, and will cast off this city cast-complete-

jerusalem which i have chosen, and the house of which i said, my name will be there. now the remainder of the acts of fire-vowel-yeah-josiah, and all that he did, are they not written in the the recount-scroll of the days of the kings of vowel-yeah-acknowledge-iudah? in his days nechoh-big-house-beat-firawn king of narrows-produce-mizraim-egypt went up against the king of pine-song-soaking-syria to the river fruit-cow-euphrates: and king fire-vowel-yeah-josiah went against him; and he slew him at precious-thing-megiddo, when he had seen him. and his workers carried him in a chariot dead from precious-thing-megiddo, and brought him to cast-complete-jerusalem, and buried him in his own sepulchre. and the with-mum of the land took vowel-yeah-hold-jehoaahaz betweener of fire-vowel-yeah-josiah, and use-anoointed him, and made him king in his father's stead. vowel-yeah-hold-jehoaahaz was twenty and three years old when he began to king; and he kinged three months in cast-complete-jerusalem. and his mother's name was hot-dew-hamutal, the daughter-housa of high-vowel-yeah-jeremio of white-build-libnah. and he did that which was visual-re-toil in the eyes of vowelmovement-io-yeah, according to all that his fathers had done. and nechoh-big-house-beat-firawn put him in bands at fight-riblah in the land of gourd-vessel-hamath, that he might not king in cast-complete-jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold. and nechoh-big-house-beat-firawn made to-realization-eliakim betweener of fire-vowel-yeah-josiah king in the room of fire-vowel-yeah-josiah his father, and turned his name to vowel-yeah-get-up-jehoiakim, and took vowel-yeah-hold-jehoaahaz away; and he came to narrows-produce-mizraim-egypt, and died there. and vowel-yeah-get-up-jehoiakim gave the silver and the gold to big-house-firawn but he taxed the land to give the money according to the mouth of big-house-firawn he exacted the silver and the gold of the with-mum of the land, of every one according to his taxation, to give it to nechoh-big-house-beat-firawn. vowel-yeah-get-up-jehoiakim was twenty and five years old when he began to king; and he kinged eleven years in cast-complete-jerusalem. and his mother's name was cream-gift-zebudah, the daughter-housa of redemption-pedaiah of height-ruhah. and he did that which was visual-re-toil in the eyes of vowelmovement-io-yeah, according to all that his fathers had done.

24

in his days bring-jug-guard-nebuchadnezzar king of in-fade-babylon came up, and vowel-yeah-get-up-jehoiakim became his worker three years: then he turned and rebelled against him. and vowelmovement-io-yeah sent against him bands of the as-genies-kasidim, and bands of the high-arams, and bands of the from-father-moabites, and bands of betweeners of with-ammon, and sent them against vowel-yeah-acknowledge-iudah to make lost it, according to vowelmovement-io-yeah word, which he worded by his workers the come-bringers. surely at the mouth of vowelmovement-io-yeah came this upon vowel-yeah-acknowledge-iudah, to remove them out of his sight, for the misses of sleep-forget-manasseh, according to all that he did; and also for the innocent blood that he shed: for he filled cast-complete-jerusalem with innocent blood; which vowelmovement-io-yeah would not pardon. now the remainder of the acts of vowel-yeah-get-up-jehoiakim, and all that he did, are they not written in the the recount-scroll of the days of the kings of vowel-yeah-acknowledge-iudah? so vowel-yeah-get-up-jehoiakim slept with his fathers: and will-prepare-jehoiachin his betweener kinged in his stead. and the king of narrows-produce-mizraim-egypt came not again any

more out of his land: for the king of in-fade-babylon had taken from the river of narrows-produce-mizraim-egypt to the river fruit-cow-euphrates all that pertained to the king of narrows-produce-mizraim-egypt. will-prepare-jehoiachin was eighteen years old when he began to king, and he kinged in cast-complete-jerusalem three months. and his mother's name was bronze-nehushta, the daughter-housa of to-given-elnathan of cast-complete-jerusalem. and he did that which was visual-re-toil in the eyes of vowelmovement-io-yeah, according to all that his father had done. at that time the workers of bring-jug-guard-nebuchadnezzar king of in-fade-babylon came up against cast-complete-jerusalem, and the city was besieged. and bring-jug-guard-nebuchadnezzar king of in-fade-babylon came against the city, and his workers did besiege it. and will-prepare-jehoiachin the king of vowel-yeah-acknowledge-iodah went out to the king of in-fade-babylon, he, and his mother, and his workers, and his prince-soakings, and his officers: and the king of in-fade-babylon took him in the eighth year of his king, and he carried out thence all the treasures of the alpha-beit-house of vowelmovement-io-yeah, and the treasures of the king's house, and cut in pieces all the items of gold which complete-sulayman king of soaking-to-israel had did in the possibility-hall of vowelmovement-io-yeah, as vowelmovement-io-yeah had said. and he carried away all cast-complete-jerusalem, and all the prince-soakings, and all the hero heros of stratagem, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the with-mum of the land. and he carried away will-prepare-jehoiachin to in-fade-babylon, and the king's mother, and the king's women, and his officers, and the mighty of the land, those carried he into captivity from cast-complete-jerusalem to in-fade-babylon. and all the heros of heroness, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of in-fade-babylon brought captive to in-fade-babylon. and the king of in-fade-babylon made given-vowel-yeah-mattaniah his father's brother king in his stead, and changed his name to vowel-right-yeah-zedekiah. vowel-right-yeah-zedekiah was twenty and one years old when he began to king, and he kinged eleven years in cast-complete-jerusalem. and his mother's name was hot-dew-hamutal, the daughter-housa of high-vowel-yeah-jeremio of white-build-libnah. and he did that which was visual-re-toil in the eyes of vowelmovement-io-yeah, according to all that vowel-yeah-get-up-jehoiakim had done. for through the nose-anger of vowelmovement-io-yeah it came to pass in cast-complete-jerusalem and vowel-yeah-acknowledge-iodah, until he had cast them out from his presence, that vowel-right-yeah-zedekiah rebelled against the king of in-fade-babylon.

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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-fade-babylon came, he, and all his stratagem, against cast-complete-jerusalem, and pitched against it; and they build-betweened forts against it round about. and the city was besieged to the eleventh year of king vowel-right-yeah-zedekiah. and on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the with-mum of the land. and the city was 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-genies-kasidim were against the city round about:) and the king went the way toward the hatch-plain. and the stratagem of the as-genies-kasidim pursued after the king, and over-

took him in the plains of moon-smell-jericho: and all his stratagem were scattered from him. so they took the king, and brought him up to the king of in-fade-babylon to fight-riblah; and they gave crisis upon him. and they slew the betweeners of vowel-right-yeah-zedekiah before his eyes, and put out the eyes of vowel-right-yeah-zedekiah, and bound him with fetters of brass, and carried him to in-fade-babylon. 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-fade-babylon, came bring-foreign-base-nebuzar-adan, master of the cook-guard, a worker of the king of in-fade-babylon, to cast-complete-jerusalem: and he burnt the alpha-beit-house of vowelmovement-io-yeah, 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-genies-kasidim, that were with the master of the cook-guard, brake down the walls of cast-complete-jerusalem round about. now the remainder of the with-mum that were left in the city, and the fugitives that fell away to the king of in-fade-babylon, with the remnant of the multitude, did bring-foreign-base-nebuzar-adan the master of the cook-guard carry away. but the master of the cook-guard left of the door of the poor of the land to be vinedressers and mamen. and the stands of brass that were in the alpha-beit-house of vowelmovement-io-yeah, and the bases, and the brazen sea that was in the alpha-beit-house of vowelmovement-io-yeah, did the as-genies-kasidim break in pieces, and carried the brass of them to in-fade-babylon. and the pots, and the shovels, and the scissors, and the spoons, and all the items of brass wherewith they was soaking, took they away. and the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the master of the cook-guard took away. the two stands, one sea, and the bases which complete-sulayman had did for the alpha-beit-house of vowelmovement-io-yeah; the brass of all these items was without weight. the height of the one stand was eighteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the wreathed work, and pomegranates upon the chapter round about, all of brass: and like to these had the second stand with wreathed work. and the master of the cook-guard took minister-soaking-yeah-seraiah the chief darkener and observe-cover-vowel-yeah-zephaniah the second darkener and the three keepers of the threshold: and out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scroll-recounters of the troop, which mustered the with-mum of the land, and sixty men of the with-mum of the land that were found in the city: and bring-foreign-base-nebuzar-adan master of the cook-guard took these, and brought them to the king of in-fade-babylon to fight-riblah: and the king of in-fade-babylon hit them, and slew them at fight-riblah in the land of gourd-vesel-hamath. so vowel-yeah-acknowledge-iodah was carried away out of their land. and as for the with-mum that remained in the land of vowel-yeah-acknowledge-iodah, whom bring-jug-guard-nebuchadnezzar king of in-fade-babylon had left, even over them he made great-vowel-yeah-gedaliah betweenner of my-brother-got-up-ahikam, betweenner of cony-shaphan, ruler. and when all the captains of the armies, they and their men, heard that the king of in-fade-babylon had made great-vowel-yeah-gedaliah governor, there came to great-vowel-yeah-gedaliah to watch-mizpah, even unto-hears-ismail betweenner of given-vowel-yeah-nethaniah, and yeah-graceful-johanan betweenner of ice-bald-careah, and minister-soaking-yeah-seraiah betweenner of comforted-tanhumeth the dripped-netophathite, and ear-vowel-yeah-

jaazaniah betweener of a crush-maachathite, they and their men. and great-vowel-yeah-gedaliah swear-sevened to them, and to their men, and said to them, respect not to be the workers of the as-genies-kasidim: dwell in the land, and work for the king of in-fade-babylon; and it will be well with you. but it came to pass in the seventh month, that unto-hears-ismail betweener of given-vowel-yeah-nethaniah, betweener of my-to-hear-al-yasama, of the seed royal, came, and ten men with him, and hit great-vowel-yeah-gedaliah, that he died, and the vowel-yeah-acknowledge-iodim and the as-genies-kasidim that were with him at watch-mizpah. and all the with-mum, both small and great, and the captains of the armies, arose, and came to narrows-produce-mizraim-egypt: for they were afraid of the as-genies-kasidim. and it came to pass in the seven and thirtieth year of the captivity of will-prepare-jehoiachin king of vowel-yeah-acknowledge-iodah, in the twelfth month, on the seven and twentieth day of the month, that simple-rebellion-evil-merodach king of in-fade-babylon in the year that he began to king did lift up the head of will-prepare-jehoiachin king of vowel-yeah-acknowledge-iodah 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-fade-babylon; and changed his prison garments: and he did eat bread continually before him all the days of his life. and his allowance was a continual allowance given him of the king, a daily rate forever day, all the days of his life.

the vision of safe-vowel-yeah-isaio between of adoption-amoz, which he saw concerning vowel-yeah-acknowledge-iodah and cast-complete-jerusalem in the days of goat-vowel-yeah-uzziaah, yeah-perfect-jotham, hold-ahaz, and strong-vowel-yeah-hezekiah, kings of vowel-yeah-acknowledge-iodah. hear, o namespaces, and give ear, o land: for vowelmovement-io-yeah hath worded, i have nourished and brought up betweeners, and they have go-beyonded against me. the ox knoweth his owner, and the ass his husband's crib: but soaking-to-israel doth not know, my with-mum doth not consider-between. ah missing nation, a with-mum laden with season-answer, a seed of visual-re-toildoers, betweeners that are destroyers: they have forsaken vowelmovement-io-yeah, they have provoked the perfected one of soaking-to-israel to anger, they are gone away backward. why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. from the sole of the foot even to the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with oil. your country is name-desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is name-desolate, as overthrown by strangers. and the daughter-housa of mark-zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. except vowelmovement-io-yeah of troops had left to us a very small remnant, we should have been as splint-blood-sodom, and we should have been like to sheaves-gomorrah. hear vowelmovement-io-yeah word, ye rulers of splint-blood-sodom; give ear to the drops-of-teaching-torah of our these-to, ye with-mum of sheaves-gomorrah. to what purpose is the multitude of your butchers to me? saith vowelmovement-io-yeah: i am full-seven of the up-ones of lambs, and the fat of fed beasts; and i delight not in the blood of bulls, or of lambs, or of he goats. when ye come to appear before me, who hath required this at your hand, to tread my courtyards? bring no more vain rest-absorberoblations; incense is an holy to me; the new moons and sevenths, the calling of assemblies, i cannot away with; it is power, even the solemn meeting. your new moons and your appointed feasts my self hateth: they are a trouble to me; i am weary to bear them. and when ye spread forth your hands, i will hide mine eyes from you: yea, when ye make many prayers, i will not hear: your hands are full of blood. wash you, make you win-pure; put away the visual-re-toil of your doings from before mine eyes; cease to do visual-re-toil; learn to do well; seek crisis relieve the oppressed, crisis the fatherless, plead-critic for the widow. come now, and let us prove-reason together, saith vowelmovement-io-yeah: though your misses be as two caterpillars, they will be as white as snow; though they be red like crimson, they will be as wool. if ye be willing and obedient, ye will eat the good of the land: but if ye refuse and rebel, ye will be eaten with the blade: for the mouth of vowelmovement-io-yeah hath worded it. how is the mum-sticking-withful city become an feed-harlot! it was full of crisis being right lodged in it; but now murderers. thy silver is become dross, thy wine mixed with water: thy prince-soakings are rebellious, and companions of thieves: every one loveth gifts, and followeth after completes: they critic not the fatherless, neither doth the cause of the widow come to them. therefore saith vowelmovement-io-yeah, vowelmovement-io-yeah of troops, the mighty one of israel, ah, i will ease me of mine produce-narrower, and avenge me of mine enemies: and i will turn my hand upon thee, and corn-cleanly purge away thy dross, and take away all thy differentiated-tin: and i will restore thy critics as at the first, and thy counsellors as at

the headstart: afterward thou will be called, the city of being right, the mum-sticking-withful city. mark-zion will be retrieved with crisis and her converts with being right. and the destruction of the go-beyonders and of the missers will be together, and they that forsake vowelmovement-io-yeah will be consumed. for they will be dry of the oaks which ye have desired, and ye will be dry for the gardens that ye have chosen. for ye will be as an oak whose leaf withers, and as a garden that hath no water. and the strong will be as tow, and the pelmaker of it as a spark, and they will both burn together, and none will quench them.

2

the word that safe-vowel-yeah-isaio between of adoption-amoz saw concerning vowel-yeah-acknowledge-iodah and cast-complete-jerusalem. and it will come to pass in the last days, that the mountain of vowelmovement-io-yeah'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 with-mums will go and say, come ye, and let us go up to the mountain of vowelmovement-io-yeah, to the house of the these-to of heel-topple-yakub; and he will teach us of his ways, and we will walk in his paths: for out of mark-zion will go forth the drops-of-teaching-torah and vowelmovement-io-yeah word from cast-complete-jerusalem. and he will critic among the nations, and will reprove many with-mums: and they will beat their blades into plowshares, and their spears into pruninghooks: nation will not lift up blade against nation, neither will they learn war any more. o house of heel-topple-yakub, come ye, and let us walk in the light of vowelmovement-io-yeah. therefore thou hast forsaken thy with-mum the house of heel-topple-yakub, because they be replenished from the east, and are s like the invade-grieve-palestinians, and they please themselves in children of strangers. their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: their land also is full of ideal-idols; they bow the doing of their own hands, that which their own fingers have did: and the mean man boweth down, and the great man humbleth himself: therefore forgive them not. enter into the rock, and hide thee in the dust, for fear of vowelmovement-io-yeah, and for the splendor of his majesty. the tall looks of man will be low-tided, and the highness of men will be bowed down, and vowelmovement-io-yeah alone will be tall in that day. for the day of vowelmovement-io-yeah of troops will be upon every one that is proud and lofty, and upon every one that is lifted up; and he will be 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 man will be bowed down, and the highness of men will be made low-tide and vowelmovement-io-yeah alone will be tall 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 vowelmovement-io-yeah, and for the splendor of his pride-swelling, when he ariseth to shake terribly the land. in that day a man will cast his ideal-idols of silver, and his ideal-idols of gold, which they did each one for himself to bow, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of vowelmovement-io-yeah, and for the splendor of his pride-swelling, when he ariseth to shake terribly the land. cease ye from man, whose breathing is in his nostrils: for wherein is he to be accounted of?

for, behold, the base-boss, vowelmovement-io-yeah of troops, doth take away from cast-complete-jerusalem and from vowel-yeah-acknowledge-iodah the stay and the staff, the complete stay of bread, and the complete stay of water. the hero, and the hero of war, the critic, and the come-bringer, and the magic-prudent, and the ancient, the captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator. and i will give children to be their prince-soakings, and babes will proverb-rule over them. and the with-mum will be impelled, every one by another, and every one by his in-sight: child will behave himself proudly against the ancient, and the base against the honourable. when a man will take hold of his brother of the house of his father, saying, thou hast clothing, be thou our 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-mum. for cast-complete-jerusalem is ruined, and vowel-yeah-acknowledge-iodah is fallen: because their language-tongue and their doings are against vowelmovement-io-yeah, to provoke the eyes of his weight. 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 self! for they have rewarded visual-re-toil 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 visual-re-toil! it will be ill with him: for the reward of his hands will be given him. as for my with-mum, children are their impellers, and women proverb-rule over them. o my with-mum, they which lead thee cause thee to err, and destroy the way of thy paths. vowelmovement-io-yeah standeth up to plead, and standeth to judge the with-mums. vowelmovement-io-yeah will enter into crisis with the ancients of his with-mum, and the prince-soakings thereof: for ye have eaten up the vineyard; the rob of the poor is in your houses. what mean ye that ye beat my with-mum to pieces, and grind the face-turnings of the poor? saith the base-boss these-to of troops. moreover vowelmovement-io-yeah 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 vowelmovement-io-yeah will hit with a scab the crown of the head of the betweenas of mark-zion, and vowelmovement-io-yeah will discover their secret parts. in that day the base-boss will take away the bravery of their tinkling ornaments about their feet, and their remainders, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose 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 veils. and it will come to pass, that instead of sweet smell there will be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty. thy heros will fall by the blade, and thy hero in the war. and her gates will lament and mourn; and she being scrub will sit upon the land.

and in that day seven women will take hold of one man, saying, we will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. in that day will the branch of vowelmovement-io-yeah be beautiful and weight, and the fruit of the land will be proud-swelling and comely for them that are es-

caped of israel. 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 perfected, even every one that is written among the living in cast-complete-jerusalem: when the base-boss will have washed away the filth of the betweenas of mark-zion, and will have purged the blood of cast-complete-jerusalem from the half thereof by breath-wind of crisis and by breathwind of burning. and vowelmovement-io-yeah will create upon every dwelling place of mount mark-zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the weight will be a defence. and there will be a booth for a shadow in the day time from the parch-heat, and for a place of refuge, and for a covert from storm and from rain.

now will i sing to my wellbeloved a song-soaking 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 build-betweened a tower in the half of it, and also did a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. and now, o inhabitants of cast-complete-jerusalem, and men of vowel-yeah-acknowledge-iodah, critic, i pray you, betwixt me and my vineyard. what could have been done more to my vineyard, that i have not done in it? wherefore, when i looked that it should bring forth grapes, brought it forth wild grapes, and now go to; i will tell you what i will do to my vineyard: i will take away the hedge thereof, and it will be eaten up; and break down the wall thereof, and it will be trodden down: and i will lay it waste: it will not be pruned, nor digged; but there will come up briers and thorns: i will also direct the thick-clouds that they rain no rain upon it. for the vineyard of vowelmovement-io-yeah of troops is the house of israel, and the men of vowel-yeah-acknowledge-iodah his pleasant plant: and he looked for crisis but behold maid-slavery; for being right, but behold a cry. woe to them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the inward of the land! in mine ears said vowelmovement-io-yeah of troops, of a truth many houses will be name-desolate, even great and fair, without inhabitant. yea, ten acres of vineyard will yield one aged-daughter-bath, and the seed of an clay-homer will yield an tired-ephah. woe to them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! and the harp, and the viol, the tabret, and void-pipe, and wine, are in their feasts: but they regard not the achievement of vowelmovement-io-yeah, neither consider the operation of his hands. therefore my with-mum are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude blade-parched with thirst. therefore asking hath enlarged herself, and opened her mouth without measure: and their splendor, and their multitude, and their pomp, and he that rejoiceth, will descend into it. and the mean man will be brought down, and the man will be low-tided, and the eyes of the tall will be low-tided: but vowelmovement-io-yeah of troops will be tall in crisis and these-to that is perfected will be perfected in being right. then will the lambs feed after their manner, and the blade-parched places of the fat ones will strangers eat. woe to them that draw season-answer with cords of vanity-fade, and miss as it were with a cart rope: that say, let him do speed, and hasten his doing, that we may see it: and let the counsel of the perfected one of soaking-to-israel draw nigh and come, that we may know it! woe to them that call visual-re-toil good, and good visual-re-toil; that put darkness for

light, and light for darkness; that put bitter for sweet, and sweet for bitter! woe to them that are wise in their own eyes, and prudent in their own eyes! woe to them that are hero to drink wine, and heroes of stratagem to mingle strong drink: which rightify the big-shot for heel-reward, and take away the being right of the right from him! therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root will be as rottenness, and their blossom will go up as dust: because they have cast away the drops-of-teaching-torah of vowelmovement-io-yeah of troops, and despised the word of the perfected one of israel. therefore is the nose-anger of vowelmovement-io-yeah kindled against his with-mum, 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 stretched out still. and he will lift up an ensign to the nations from far, and will hiss to them from the end of the land: and, behold, they will come with speed swiftly: none will be weary nor stumble among them; none will slumber nor sleep; neither will the girdle of their loins be loosed, nor the latchet of their shoes be broken: whose arrow-halvers are sharp, and all their bows bent, their horses' split-hoofs will be counted like flint, and their wheels like a whirlwind: their roaring will be like a to-bring-lion, they will roar like pit-out-of-lions: yea, they will roar, and lay hold of the tear, and will carry it away safe, and none will deliver it. and in that day they will roar against them like the roaring of the sea: and if one look to the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

6

in the year that king goat-vowel-yeah-uzziah died i saw also vowelmovement-io-yeah sitting upon a throne, high and lifted up, and his train filled the possibility-hall. on it stood the burn-seraphims: each one had six wings; with twain he covered his face-turnings, and with twain he covered his feet, and with twain he did fly. and one cried to another, and said, perfected, perfected, perfected, is vowelmovement-io-yeah of troops: the whole land is full of his weight. and the posts of the threshold moved at the voice of him that cried, and the house was filled with smoke. then said i, woe is me! for i am undone; because i am a man of stained lips, and i dwell in the midst of a with-mum of stained lips: for mine eyes have seen the king, vowelmovement-io-yeah of troops. then flew one of the burn-seraphims 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 season-answer is taken away, and thy miss out-of-ed. also i heard the voice of the base-boss, saying, whom will i send, and who will go for us? then said i, here am i; send me. and he said, go, and tell this with-mum, hear ye indeed, but understand-between not; and see ye indeed, but perceive not. make the heart of this with-mum fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand-between with their heart, and convert, and be healed. then said i, base-boss, how long? and he answered, until the cities be wasted without inhabitant, and the houses without man, and the earth be utterly name-desolate, and vowelmovement-io-yeah have removed men far away, and there be a great forsaking in the inward of the land. but yet in it will be a tenth, and it will return, and will be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the perfected seed will be the substance thereof.

and it came to pass in the days of hold-ahaz between of yeah-perfect-jotham, between of goat-vowel-yeah-uzziah, king of vowel-yeah-acknowledge-iodah, that run-serious-rezin the king of high-aram-syria and inspector-pekah between of circumcise-vowel-yeahremaliah, king of israel, went up toward cast-complete-jerusalem to war against it, but could not prevail against it. and it was told the house of dude-dawud, saying, high-aram-syria is confederate with gray-fruitful-ephraim. and his heart was moved, and the heart of his with-mum, as the trees of the wood are moved with the breathwind. then said vowelmovement-io-yeah to safe-vowel-yeah-isaio, go forth now to meet hold-ahaz, thou, and jashub-rest-settlement-shear thy between at the end of the conduit of the upper pool in the highway of the fuller's field; and say to him, take heed, and be quiet; respect not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce nose-anger of run-serious-rezin with high-aram-syria and of between of circumcise-vowel-yeahremaliah. because high-aram-syria gray-fruitful-ephraim, and between of circumcise-vowel-yeahremaliah, have taken visual-re-toil counsel against thee, saying, let us go up against vowel-yeah-acknowledge-iodah, and vex it, and let us make a hatch therein for us, and set a king in the midst of it, even between of good-to-tabeal: thus saith the base-boss these-to, it will not stand, neither will it come to pass. for the head of high-aram-syria is blood-bag-damascus, and the head of blood-bag-damascus is run-serious-rezin; and within sixty and five years will gray-fruitful-ephraim be broken, that it be not a with-mum. and the head of gray-fruitful-ephraim is keep-guard-samaria, and the head of keep-guard-samaria is circumcise-vowel-yeahremaliah's between if ye will not mum-stick-with, surely ye will not be established. moreover vowelmovement-io-yeah worded again to hold-ahaz, saying, ask thee a sign of vowelmovement-io-yeah thy these-to; ask it either in the depth, or in the tallness on. but hold-ahaz said, i will not ask, neither will i tempt vowelmovement-io-yeah. and he said, hear ye now, o house of dude-dawud; is it a small thing for you to weary men, but will ye weary my these-to also? therefore the base-boss himself will give you a sign; behold, a virgin will conceive, and bear a betweener and will call his name immanuel. butter and honey will he eat, that he may know to refuse the visual-re-toil, and choose the good. for before child will know to refuse the visual-re-toil, and choose the good, the earth that thou abhorrest will be forsaken of both her kings. vowelmovement-io-yeah will bring upon thee, and upon thy with-mum, and upon thy father's house, days that have not come, from the day that gray-fruitful-ephraim departed from vowel-yeah-acknowledge-iodah; even the king of pine-song-soaking-syria and it will come to pass in that day, that vowelmovement-io-yeah will hiss for the fly that is in the uttermost part of the rivers of narrows-produce-mizraim-egypt, and for the bee that is in the land of pine-song-soaking-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 base-boss shave with a razor that is hired, namely, by them on cross-over the river, by the king of pine-song-soaking-syria the head, and the hair of the feet: and it will also consume the beard. and it will come to pass in that day, that a man will nourish a young cow, and two 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-

halfers and with bows will men come thither; because all the land will become briers and thorns. and on all mountains that will be digged with the mattock, there will not come thither 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 vowelmovement-io-yeah said to me, take thee a great roll, and write in it with a man's engrave-pen concerning fast-loot-hurry-booty-maher-shalal-hash-baz. and i took to me mum-sticking-withful witnesses to record, fire-blaze-yeah-uriah the darkener and remember-yeah-zakariyya betweener of knee-bless-i-o-jeberechiah. and i went to the come-bringeress; and she bright-conceived, and bare a betweener then said vowelmovement-io-yeah to me, call his name fast-loot-hurry-booty-maher-shalal-hash-baz. for before child will have knowledge to cry, my father, and my mother, the stratagem of blood-bag-damascus and the spoil of keep-guard-samaria will be taken away before the king of pine-song-soaking-syria vowelmovement-io-yeah worded also to me again, saying, forasmuch as this with-mum refuseth the waters of shiloah that go softly, and rejoice in run-serious-rezin and circumcise-vowel-yeahremaliah's betweener now therefore, behold, the base-boss bringeth up upon them the waters of the river, strong and many, even the king of pine-song-soaking-syria and all his weight: and he will come up over all his channels, and all his banks: and he will cross through vowel-yeah-acknowledge-iodah; he will overflow and, he will reach even to the neck; and the stretching out of his wings will fill the breadth of thy land, o immanuel. associate yourselves, o ye with-mums, and ye will be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye will be broken in pieces; gird yourselves, and ye will be broken in pieces. take counsel together, and it will come to nought; word the word, and it will not stand: for these-to is with us. for vowelmovement-io-yeah spake thus to me with a strong hand, and instructed me that i should not walk in the way of this with-mum, saying, say ye not, a confederacy, to all them to whom this with-mum will say, a confederacy; neither respect ye their respect, nor be afraid. perfect vowelmovement-io-yeah of troops himself; and let him be your fear, and let him be your dread. and he will be for a perfected; but for a stone of stumbling and for a rock of offence to both the houses of israel, for a gin and for a snare to the inhabitants of cast-complete-jerusalem. and many among them will stumble, and fall, and be broken, and be snared, and be captured. bind up the witness, seal the drops-of-teaching-torah among my disciples. and i will wait upon vowelmovement-io-yeah, that hideth his face-turnings from the house of heel-topple-yakub, and i will look for him. behold, i and children whom vowelmovement-io-yeah hath given me are for signs and for wonders in soaking-to-israel from vowelmovement-io-yeah of troops, which dwelleth in mount mark-zion. and when they will say to you, seek to them that have familiar breath-winds, and to wizards that peep, and that mutter: should not a with-mum seek to their these-to? for the living to the dead? to the drops-of-teaching-torah and to the witness: if they word not according to this word, it is because there is no black in them. and they will cross through it, hardly bestead and hungry: and it will come to cross, that when they will be hungry, they will fret themselves, and curse their king and their these-to, and look upward. and they will look to the land; and behold produce-narrows and darkness, dimness of anguish; and they will be driven to darkness.

9

nevertheless the dimness will not be such as was in her vexation, when at the first he lightly afflicted the land of garbage-fertile-zebulon and the land of cunning-twist-naphtali, and afterward did more grievously afflict her by the way of the sea, beyond its-going-down-jordan, in rolling-galilee of the nations. the with-mum 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 cheer: they cheer before thee according to the cheer in harvest, and as men cheer when they part the spoil. for thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his impelor, 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 child is born, to us a betweener is given: and the government will be upon his shoulder: and his name will be called wonderful, counsellor, the hero these-to, the everlasting father, the prince-soaking of complete. of the increase of his government and complete there will be no end, upon the throne of dude-dawud, and upon his kingdom, to crisis it, and to establish it with crisis and with being right from henceforth even world. the zeal of vowelmovement-io-yeah of troops will complete this. the base-boss sent a word into heel-topple-yakub, and it hath lighted upon israel. and all the with-mum will know, even gray-fruitful-ephraim and the inhabitant of keep-guard-samaria, that say in the pride and stoutness of heart, the bricks are fallen down, but we will build-between with hewn stones: the sycomores are cut down, but we will change them into cedars. therefore vowelmovement-io-yeah will set up produce-narrower of run-serious-rezin against him, and join his produce-narrowers together; the high-arams before, and the invade-grieve-palestinians behind; and they will devour soaking-to-israel with open mouth. for all this his nose-anger is not turned away, but his hand is stretched out still. for the with-mum turneth not to him that hits them, neither do they seek vowelmovement-io-yeah of troops. therefore vowelmovement-io-yeah will cut off from soaking-to-israel 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-mum cause them to err; and they that are led of them are destroyed. therefore vowelmovement-io-yeah will have no cheer in their young men, neither will womb their fatherless and widows: forevery one is an hypocrite and an visual-re-toildoer, and every mouth wordeth folly. for all this his nose-anger is not turned away, but his hand is stretched out still. for big-shottedness burneth as the fire: it will devour the briers and thorns, and will kindle in the thickets of the forest, and they will mount up like the swelling-pride-pride of smoke. through the crossing-over of vowelmovement-io-yeah of troops is the land darkened, and the with-mum will be as the fuel of the fire: no man will spare his brother. and he will snatch on the right hand, and be hungry; and he will eat on the left hand, and they will not be satisfy-sevended: they will eat every man the flesh-soaking of his own arm: sleep-forget-manasseh, gray-fruitful-ephraim; and gray-fruitful-ephraim, sleep-forget-manasseh: and they together will be against vowel-yeah-acknowledge-iodah. for all this his nose-anger is not turned away, but his hand is stretched out still.

10

woe to them that imitate-statute power imitate-statutes, and that write labour which they have prescribed; to turn aside the needy from crisis and to rob the crisis from the

poor of my with-mum, that widows may be their prey, and that they may rob the fatherless! and what will ye do in the day of visitation, and in the disaster which will come from far? to whom will ye flee for safety? and where will ye leave your weight? without me they will bow down under the prisoners, and they will fall under the slain. for all this his nose-anger is not turned away, but his hand is stretched out still. o pine-song-soaking-syrian, the rod of mine nose-anger, and the staff in their hand is mine indignation. i will send him against an hypocritical nation, and against the with-mum of my crossing-over will i give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. for he saith, are not my prince-soakings altogether kings? is not calno as carchemish? is not gourd-vessel-hamath as light-redeem-arpad? is not keep-guard-samaria as blood-bag-damascus? as my hand hath found the kingdoms of the ideal-idols, and whose chiselings did excel them of cast-complete-jerusalem and of keep-guard-samaria; will i not, as i have done to keep-guard-samaria and her fashions, so do to cast-complete-jerusalem and her fashions? wherefore it will come to pass, that when the base-boss hath completed his complete doing upon mount mark-zion and on cast-complete-jerusalem, i will visit the fruit of the stout heart of the king of pine-song-soaking-syria and the glory of his high looks. for he saith, by the energy of my hand i have done it, and by my wisdom; for i am prudent: and i have removed the bounds of the with-mums, and have robbed their treasures, and i have put down the inhabitants like a valiant man: and my hand hath found as a nest the stratagem of the with-mums: and as one gathereth eggs that are left, have i added all the land; and there was none that moved the wing, or opened the mouth, or peeped. will the axe boast itself against him that heweth therewith? or will the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. therefore will the base-boss, the base-boss of troops, send among his fat ones leanness; and under his weight he will kindle a burning like the burning of a fire. and the light of soaking-to-israel will be for a fire, and his perfected one for a flame: and it will burn and devour his thorns and his briers in one day; and will consume the weight of his forest, and of his fruitful field, both self and body: 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 israel, and such as are escaped of the house of heel-topple-yakub, will no more again stay upon him that smote them; but will stay upon vowelmovement-io-yeah, the perfected one of israel, in truth. the remnant will return, even the remnant of heel-topple-yakub, to the hero these-to. for though thy with-mum soaking-to-israel be as the sand of the sea, yet a remnant of them will return: the consumption decreed will overflow with being right. for the base-boss these-to of troops will do a consumption, even determined, in the inward of all the land. therefore thus saith the base-boss these-to of troops, o my with-mum that dwellest in mark-zion, be not afraid of the pine-song-soaking-syrian: he will hit thee with a rod, and will lift up his staff against thee, after the manner of narrows-produce-mizraim-egypt. for yet a very little while, and the indignation will cease, and mine nose-anger in their destruction. and vowelmovement-io-yeah of troops will stir up a scourge for him according to the hitting of discuss-court-midian at the rock of crow-oreb: and as his rod was upon the sea, so will he lift it up after the manner of narrows-produce-mizraim-egypt. and it will come to pass in that day, that his burden will be taken away from

off thy shoulder, and his yoke from off thy neck, and the yoke will be destroyed because of the use-anointing. he is come to aiath, he is crossed to throat-migrion; at withered-michmash he hath laid up his items: they are crossed over the cross-over: they have taken up their lodging at small-hill-geba; high-region-ramah is afraid; hill-gibeah of ask-talut is fled. lift up thy voice, o daughter-housa of waves-roll-gallim: cause it to be heard to kneading-laish, o poor replies-anathoth. cursed-madmenah is removed; the inhabitants of backs-gebim gather themselves to flee. as yet will he remain at grow-nob that day: he will shake his hand against the mount of the daughter-housa of mark-zion, the mountain of cast-complete-jerusalem. behold, the base-boss, vowelmovement-io-yeah of troops, will lop the bough with terror: and the tall ones of 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 come forth a rod out of the stem of safe-jesse, and a branch will grow out of his roots: and breathwind of vowelmovement-io-yeah will rest upon him, breathwind of wisdom and understand-betweening, breathwind of counsel and heroness, breathwind of knowledge and of the respect of vowelmovement-io-yeah; and will wind him in the respect of vowelmovement-io-yeah: and he will not critic after the eyes of his eyes, neither reprove after the hearing of his ears: but with being right will he critic the poor, and reprove with equity for the meek of the land: and he will hit the land: with the rod of his mouth, and with the breathwind of his lips will he slay the big-shot. and being right will be the girdle of his loins, and mum-sticking-withfulness the girdle of his reins. the wolf also will dwell with the lamb, and the leopard will lie down with the kid; and the calf and the young lion and the fatling together; and a little child will lead them. and the cow and the bear will feed; their young ones will lie down together: and the gathering will eat straw like the ox. and the sucking child will play on the hole of the asp, and the weaned child will put his hand on the cockatrice' den. they will not hurt nor destroy in all my perfected mountain: for the land will be full of the knowledge of vowelmovement-io-yeah, 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 with-mums; to it will the corpse-nations seek: and his rest will be weight. and it will come to pass in that day, that the base-boss will set his hand again the second time to recover the remnant of his with-mum, which will be left, from pine-song-soaking-syria and from narrows-produce-mizraim-egypt, and from father-pathros, and from spindle-cush and from world-youth-elam, and from youth-shinar, and from gourd-vessel-hamath, and from the islands of the sea. and he will set up an ensign for the nations, and will assemble the outcasts of israel, and gather together the dispersed of vowel-yeah-acknowledge-iodah from the four corners of the land. the envy also of gray-fruitful-ephraim will depart, and produce-narrower of vowel-yeah-acknowledge-iodah will be cut off: gray-fruitful-ephraim will not envy vowel-yeah-acknowledge-iodah, and vowel-yeah-acknowledge-iodah will not produce-trouble gray-fruitful-ephraim. but they will fly upon the shoulders of the invade-grieve-palestinians toward the west; they will spoil them of the east together: they will lay their hand upon man-red-edom and from-father-moab; and betweeners of with-ammon will hear them. and vowelmovement-io-yeah will fishing-net-destroy the language-tongue of the narrows-produce-mizraim-egyptian sea; and with his mighty breath-

wind will he shake his hand over the river, and will hit it in the seven streams, and make men dryshod. and there will be an highway for the remnant of his with-mum, which will be left, from pine-song-soaking-syria like as it was to soaking-to-israel in the day that he came up out of the land of narrows-produce-mizraim-egypt.

12

and in that day thou will say, vowelmovement-io-yeah, i will acknowledge thee: though thou wast angry with me, thine nose-anger is turned away, and thou comfortedst me. behold, these-to is my safety; i will be sure, and not be afraid: for vowelmovement-io-yeah vowelmovement-io-yeah is my goat-daring and my song; he also is become my safety, therefore with happiness will ye draw water out of the wells of safety. and in that day will ye say, praise vowel-movement-io-yeah, call upon his name, declare his doings among the with-mums, make mention that his name is exalted. sing-cut to vowelmovement-io-yeah; for he hath done swelling-pride things: this is known in all the land. cry out and shout, thou inhabitant of mark-zion: for great is the perfected one of soaking-to-israel in the inward of thee.

13

the burden of in-fade-babylon, which safe-vowel-yeah-isaio betweener of adoption-amoz did see. lift ye up a banner upon the high mountain, high the voice to them, shake the hand, that they may go into the gates of the generous. i have directed my perfected ones, i have also called my hero ones for mine nose-anger, even them that rejoice in my swelling-pride. the voice of a multitude in the mountains, like as of a great with-mum; a tumultuous voice of the kingdoms of nations added together: vowelmovement-io-yeah of troops mustereth the troop of the war. they come from a far country, from the end of namespaces even vowelmovement-io-yeah, and the items of his indignation, to destroy the whole land. howl ye; for the day of vowelmovement-io-yeah 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 amazed one at another; their face-turnings will be as flames. behold, the day of vowelmovement-io-yeah cometh, cruel both with nose-anger and fierce nose-anger, to lay the land name-desolate: and he will destroy the missers thereof out of it. for the stars of namespaces and the constellations thereof will not give their light: the sun will be darkened in his going forth, and the moon will not cause her light to shine, and i will visit the world for their visual-re-toil, and the big-shots for their season-answer; and i will cause the pride-swelling of the swelling-proud to cease, and will lay low-tide the haughtiness of the terrible. i will make a man more precious than fine gold; even a man than the golden wedge of ash-ophir. therefore i will shake the namespaces, and the land will remove out of her place, in the nose-anger of vowelmovement-io-yeah of troops, and in the day of his fierce nose-anger. and it will be as the chased roe, and as a sheep that no man taketh up: they will every man turn to his own with-mum, 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 blade. their children also will be dashed to pieces before their eyes; their houses will be spoiled, and their women ravished. behold, i will stir up the each-and-every-medes against them, which will not regard silver; and as for gold, they will not delight in it. their bows

also will dash the young men to pieces; and they will have no pity on the fruit of the womb; their eyes will not spare betweeners. and in-fade-babylon, the glory of kingdoms, the beauty of the as-genies-kasidim' pride-swelling, will be as when these-to overthrew splint-blood-sodom and sheaves-gomorrah. it will never be inhabited, neither will it be dwelt in from generation to generation: neither will the evening-pleasant-arabian pitch tent there; neither will the shepherds make their fold there. but animal of the fields of the desert will lie there; and their houses will be full of doleful creatures; and daughter-of-doves will dwell there, and satyrs will dance there. and the animal of the fields of the islands will cry in their widowed houses, and dragons in their pleasant possibility-halls: and her time is near to come, and her days will not be prolonged.

14

for vowelmovement-io-yeah will womb heel-topple-yakub, and will yet choose israel, and set them in their own land: and the strangers will be joined with them, and they will cleave to the house of heel-topple-yakub. and the with-mums will take them, and bring them to their place: and the house of soaking-to-israel will possess them in the land of vowelmovement-io-yeah for workers and hand-maids: and they will take them captives, whose captives they were; and they will rule over their impelors. and it will come to pass in the day that vowelmovement-io-yeah will give thee rest from thy sorrow, and from thy fear, and from the hard employment wherein thou wast made to work for that thou will take up this proverb-rule against the king of in-fade-babylon, and say, how hath the impelor ceased! the golden city ceased! vowelmovement-io-yeah hath broken the staff of the big-shots, and the branch of the proverb-rulers. he who smote the with-mums in nose-anger with a continual stroke, he that ruled the nations in nose-anger, is persecuted, and none hindereth. the whole land is at rest, and is quiet: they break forth into joy-singing. yea, the fir trees cheer at thee, and the cedars of build-white-lebanon, saying, since thou art laid down, no feller is come up against us. asking from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the land; it hath raised up from their thrones all the kings of the nations. all they will speak and say to thee, art thou also become weak as we? art thou become like to us? thy pride-swelling is brought down to the asking, and the noise of thy 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 cut down to the land, which didst weaken the nations! for thou hast said in thine heart, i will onup into namespaces i will high my throne on the stars of these-to: i will sit also upon the mount of the meeting, in the sides of the north: i will onup on the heights of the thick-clouds; i will be like the most high. yet thou will be brought down to asking, to the sides of the pit. they that see thee will narrowly look upon thee, and consider thee, saying, is this the man that did the land to tremble, that did shake kingdoms; that made the world as a place-of-word-desert, and destroyed the cities thereof; that opened not the house of his prisoners? all the kings of the nations, even all of them, lie in weight, every one in his own house. but thou art cast out of thy grave like an abominable branch, and as the raiment of those that are bladed, thrust through with a blade, that go down to the stones of the pit; as a carcass trodden under feet. no be joined with them in burial, because thou hast destroyed thy land, and slain thy with-mum: the seed of visual-re-toilders will to world not be renowned. prepare slaughter for his betweeners for the season-answer of their fathers; that they do not rise, nor network-inherit the land, nor fill the face-

turnings of the world with cities. for i will rise up against them, saith vowelmovement-io-yeah of troops, and cut off from in-fade-babylon the name, and remnant, and son, and nephew, saith vowelmovement-io-yeah. i will also make it a network-inherit for the bitter, and pools of water: and i will sweep it with the besom of destruction, saith vowelmovement-io-yeah of troops. vowelmovement-io-yeah of troops hath swear-sevened, saying, surely as i have thought, so will it come to pass; and as i have purposed, so will it stand: that i will break the pine-song-soaking-syrian in my land, and upon my mountains tread him under foot: then will his yoke depart from off them, and his burden depart from off their shoulders. this is the purpose that is purposed upon the whole land: and this is the hand that is stretched out upon all the nations. for vowelmovement-io-yeah of troops hath purposed, and who will disannul it? and his hand is stretched out, and who will turn it back? in the year that king hold-ahaz died was this burden. cheer not thou, whole break-into-grief-pelashet, because the rod of him that smote thee is broken: for out of the serpent's root will come forth a cockatrice, and his fruit will be a fiery flying serpent. and the firstborn of the poor will feed, and the needy will lie down for sure: and i will kill thy root with famine, and he will kill thy remnant. howl, o gate; cry, o city; thou, whole break-into-grief-pelashet, art dissolved: for there will come from the north a smoke, and none will be alone in his appointed times. what will one then answer the messengers of the nation? that vowelmovement-io-yeah hath founded mark-zion, and the poor of his with-mum will trust in it.

15

the burden of from-father-moab. because in the night awake-ar of from-father-moab is blade-parched, and brought to silence; because in the night wall-kir of from-father-moab is blade-parched, and brought to silence; he is gone up to house-bajith, and to slander-dibon, the in-whats, to weep: from-father-moab will howl over at-him-nebo, and over medeba: on all their heads will be baldness, and every beard cut off. in their streets they will gird themselves with sackcloth: on the tops of their houses, and in their streets, every one will howl, weeping abundantly. and score-supposition-heshbon will cry, and top-to-no-eleale.: their voice will be heard even to stress-jahaz: therefore the armed soldiers of from-father-moab will cry out; his life will be grievous to him. my heart will cry out for from-father-moab; his fugitives will flee to grief-zoar, an heifer of three years old: for by the mounting up of luhith with weeping will they go it up; for in the way of holes-horonaim they will raise up a cry of destruction. for the waters of leopards-nimrim will be name-desolate: for the hay is dry away, the grass faileth, there is no green thing. therefore the abundance they have gotten, and that which they have laid up, will they carry away to the brook of the willows. for the cry is gone round about the borders of from-father-moab; the howling thereof to beading-eglain, and the howling thereof to well-of-rams-beerelim. for the waters of dimon will be full of blood: for i will bring more upon dimon, gather-lions upon him that escapeth of from-father-moab, and upon the remnant of the earth.

16

send ye the lamb to the proverb-ruler of the land from sela to the place-of-word-desert, to the mount of the daughter-housa of mark-zion. for it will be, that, as a wandering bird cast out of the nest, so the betweenas of from-father-moab will be at the cross-over-fords of pine-arnon.

take counsel, do judgment; do thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth. let mine outcasts dwell with thee, from-father-moab; be thou a covert to them from the face-turnings of the plunderer: for the extortioner is at an end, the plunderer ceaseth, the trampers are ended out of the land. and in kindness will the throne be established: and he will sit upon it in truth in the tent of dude-dawud, crying, and seeking crisis and hasting 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 crossing-over: 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 city-deaf-plow-kir-hareseth will ye mourn; surely they are stricken. for the fields of score-supposition-heshbon languish, and the vine of stage-sibmah: the lords of the corpse-nations have broken down the principal plants thereof, they are come even to help-jazer, they wandered through the place-of-word-desert: her branches are crossed, they are crossed over the sea. therefore i will bewail with the weeping of help-jazer the vine of stage-sibmah: i will water thee with my tears, o score-supposition-heshbon, and top-to-no-eleale.: for the shouting for thy summer fruits and for thy harvest is fallen. and cheering is taken away, and cheer out of the plentiful field; and in the vineyards there will be no joy-singing, neither will there be shouting: the treaders will tread out no wine in their presses; i have made their vintage shouting to cease. wherefore my bowels will sound like an harp for from-father-moab, and mine inward parts for kirharesh. and it will come to pass, when it is seen that from-father-moab is weary on the high place, that he will come to his perfected to pray; but he will not prevail. this is the word that vowelmovement-io-yeah hath worded concerning from-father-moab since that time. but now vowelmovement-io-yeah hath worded, saying, within three years, as the years of an hireling, and the weight of from-father-moab will be condemned, with all that great multitude; and the remnant will be very small and feeble.

17

the burden of blood-bag-damascus. behold, blood-bag-damascus is taken away from being a city, and it will be a ruinous heap. the cities of juniper-object-aroe are forsaken: they will be for flocks, which will lie down, and none will make them afraid. the fortress also will cease from gray-fruitful-ephraim, and the kingdom from blood-bag-damascus, and the remnant of high-aram-syria they will be as the weight of betweeners of israel, saith vowelmovement-io-yeah of troops. and in that day it will come to pass, that the weight of heel-topple-yakub will be made thin, and the fatness of his flesh-soaking will wax lean. and it will be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it will be as he that gathereth ears in the valley of ghosts-rephaim. yet gleanings 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 vowelmovement-io-yeah these-to of israel. at that day will a man notice his dor, and his eyes will fear the perfected one of israel. and he will not notice the butcher-places, the doing of his hands, neither will fear that which his fingers have did, either the prosperity-fortuna-asherahs, or the conceive-sunflowers. in that day will his goat-daring cities be as a forsaken bough, and an uppermost branch, which they left because of betweeners of israel: and there will be name-desolation. because thou hast forgotten the these-to of thy safety, and hast not been mindful of the rock of thy energy, therefore will thou

plant pleasant plants, and will set it with strange-substantial slips: in the day will thou make thy plant to grow, and in the morning will thou make thy seed to flourish: but the harvest will be a heap in the day of grief and of desperate sorrow. woe to the multitude of many with-mums, which make a noise like the noise of the seas; and to the rushing of mum-withs, that make a rushing like the rushing of mighty waters! the mum-withs will rush like the rushing of many waters: but these-to will rebuke them, and they will flee far off, and will be chased as the chaff of the mountains before the breathwind, and like a rolling thing before the whirlwind. and behold at eveningtide trouble; and before the morning he is not. this is the portion of them that spoil us, and the lot of them that rob us.

18

woe to the land shadowing with wings, which is beyond the rivers of cush-spindle-ethiopia: that sendeth ambassadors by the sea, in items of bulrushes upon the waters, saying, go, ye swift messengers, to a nation scattered and peeled, to a with-mum terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! all ye inhabitants of the world, and dwellers on the land, see ye, when he lifeth up an ensign on the mountains; and when he bloweth a mouthpiece-horn hear ye. for so vowelmovement-io-yeah said to me, i will take my rest, and i will consider in my dwelling place like a clear heat upon herbs, and like a thick-cloud of dew in the heat of harvest. for afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he will both cut off the sprigs with pruning hooks, and take away and cut down the branches. they will be left together 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 vowelmovement-io-yeah of troops of a with-mum scattered and peeled, and from a with-mum terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of vowelmovement-io-yeah of troops, the mount mark-zion.

19

the burden of narrows-produce-mizraim-egypt. behold, vowelmovement-io-yeah rideth upon a swift thick-cloud, and will come into narrows-produce-mizraim-egypt: and the ideal-idols of narrows-produce-mizraim-egypt will be moved at his presence, and the heart of narrows-produce-mizraim-egypt will melt in the inward of it. and i will set the narrows-produce-mizraim-egyptians against the narrows-produce-mizraim-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-produce-mizraim-egypt will fail in the inward thereof; and i will destroy the counsel thereof: and they will seek to the ideal-idols, and to the charmers, and to them that have familiar breathwinds, and to the wizards. and the narrows-produce-mizraim-egyptians will i give over into the hand of a cruel base-boss; and a goat-daring king will proverb-rule over them, saith the base-boss, vowelmovement-io-yeah of troops. and the waters will fail from the sea, and the river will be blade-parched and blade-parched. and they will turn the rivers far away; and the brooks of defence will be emptied and blade-parched: the reeds and flags will wither. the paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, will dry, be driven away, and be no more. the fishers also will mourn, and

all they that cast angle into the brooks will lament, and they that spread nets upon the waters will languish. moreover they that work in fine flax, and they that weave networks, will be confounded. and they will be broken in the purposes thereof, all that do sluices and ponds for fish. surely the prince-soakings of ten-zoan are fools, the counsel of the wise counsellors of big-house-firawn is become brutish: how say ye to big-house-firawn i am betweneer of the wise, betweneer of ancient kings? where are they? where are thy wise men? and let them tell thee now, and let them know what vowelmovement-io-yeah of troops hath purposed upon narrows-produce-mizraim-egypt. the prince-soakings of ten-zoan are become fools, the prince-soakings of view-noph are deceived; they have also seduced narrows-produce-mizraim-egypt, even they that are the stay of the branches thereof. vowelmovement-io-yeah hath screen-mixed a crazy breathwind in the inward thereof: and they have caused narrows-produce-mizraim-egypt to err in every doing thereof, as a drunken man staggereth in his vomit. neither will there be any doing for narrows-produce-mizraim-egypt, which the head or tail, branch or rush, may do. in that day will narrows-produce-mizraim-egypt be like to women: and it will be afraid and fear because of the shaking of the hand of vowelmovement-io-yeah of troops, which he shaketh over it. and the land of vowel-yeah-acknowledge-iodah will be a terror to narrows-produce-mizraim-egypt, every one that maketh mention thereof will be afraid in himself, because of the counsel of vowelmovement-io-yeah of troops, which he hath determined against it. in that day will five cities in the land of narrows-produce-mizraim-egypt word the language of nest-buy-canaan and swear-seven to vowelmovement-io-yeah of troops; one will be called, the city of destruction. in that day will there be an butcher-place to vowelmovement-io-yeah in the midst of the land of narrows-produce-mizraim-egypt, and a status-post at the border thereof to vowelmovement-io-yeah. and it will be for a sign and for a witness to vowelmovement-io-yeah of troops in the land of narrows-produce-mizraim-egypt: for they will cry to vowelmovement-io-yeah because of the pressureurs, and he will send them a saviour, and a great one, and he will make safe them. and vowelmovement-io-yeah will be known to narrows-produce-mizraim-egypt, and the narrows-produce-mizraim-egyptians will know vowelmovement-io-yeah in that day, and will do butcher and rest-absorber; yea, they will vow a vow to vowelmovement-io-yeah, and complete it. and vowelmovement-io-yeah will hit narrows-produce-mizraim-egypt: he will hit and heal it: and they will return even to vowelmovement-io-yeah, and he will be intreated of them, and will heal them. in that day will there be a highway out of narrows-produce-mizraim-egypt to pine-song-soaking-syria and the pine-song-soaking-syrian will come into narrows-produce-mizraim-egypt, and the narrows-produce-mizraim-egyptian into pine-song-soaking-syria and the narrows-produce-mizraim-egyptians will work for with the pine-song-soaking-syrians. in that day will soaking-to-israel be the third with narrows-produce-mizraim-egypt and with pine-song-soaking-syria even a knee-pooling in the inward of the land: whom vowelmovement-io-yeah of troops will knee-pool, saying, knee-pooled be narrows-produce-mizraim-egypt my with-mum, and pine-song-soaking-syria the doing of my hands, and soaking-to-israel mine inheritance.

20

in the year that explore-tartan came to fire-plunder-ashdod, (when sargon the king of pine-song-soaking-syria sent him,) and fought against fire-plunder-ashdod, and captured it; at the same time worded vowelmovement-

io-yeah by safe-vowel-yeah-isaio between of adoption-
 amoz, saying, go and loose the sackcloth from off thy loins,
 and put off thy shoe from thy foot. and he did so, walk-
 ing skin-naked and barefoot. and vowelmovement-io-
 yeah said, like as my worker safe-vowel-yeah-isaio hath
 walked skin-naked and barefoot three years for a sign and
 wonder upon narrows-produce-mizraim-egypt and upon
 cush-spindle-ethiopia; so will the king of pine-song-soak-
 ing-syria lead away the narrows-produce-mizraim-egyp-
 tians prisoners, and the cush-spindle-ethiopians captives,
 young and old, skin-naked and barefoot, even with their
 buttocks uncovered, to the shame of narrows-produce-
 mizraim-egypt. and they will be afraid and ashamed of
 cush-spindle-ethiopia their expectation, and of narrows-
 produce-mizraim-egypt their glory. and the inhabitant of
 this isle will say in that day, behold, such is our expecta-
 tion, whither we flee for safety to be strip-delivered from
 the king of pine-song-soaking-syria and how will we es-
 cape?

21

the burden of the place-of-word-desert of the sea. as
 whirlwinds in the south pass through; so it cometh from
 the place-of-word-desert, from a terrible land. a grievous
 vision is declared to me; the treacherous dealer dealeth
 treacherously, and the plunderer plundereth. go up,
 o world-youth-elam: besiege, o media; all the sighing
 thereof have i made to cease. therefore are my loins filled
 with pain: pangs have held strong-hold upon me, as the
 pangs of a woman that travaileth: i was bowed down at
 the hearing of it; i was dismayed at the holding of it. my
 heart panted, fearfulness affrighted me: the night of my
 pleasure hath he turned into fear to me. prepare the send-
 able watch in the watchtower, eat, drink: arise, ye prince-
 soakings, and use-anoint the shield. for thus hath vowel-
 movement-io-yeah said to me, go, set a watchman, let
 him declare what he seeth. and he saw a chariot with a
 couple of horsemen, a chariot of asses, and a chariot of
 camels; and he hearkened diligently with much heed: and
 he cried, a gather-lion: my base-boss, i stand continually
 upon the watchtower in the daytime, and i am set in my
 ward whole nights: and, behold, here cometh a chariot of
 men, with a couple of horsemen. and he answered and
 said, in-fade-babylon is fallen, is fallen; and all the chis-
 elings of her these-to he hath broken to the land. o my
 threshing, and the corn of my floor: that which i have
 heard of vowelmovement-io-yeah of troops, the these-to
 of israel, have i declared to you. the burden of similar-
 dumah. he calleth to me out of hair-style-seir, watchman,
 what of the night? watchman, what of the night? the
 watchman said, the morning cometh, and also the night:
 if ye will enquire, enquire ye: return, come. the burden
 upon evening-pleasant-arabia. in the forest in evening-
 pleasant-arabia will ye lodge, o ye travelling companies
 of breast-discuss-dedanim. the inhabitants of the land of
 right-tema brought water to him that was thirsty, they
 prevented with their bread him that fled. for they fled
 from the blades, from the drawn blade, and from the bent
 bow, and from the grievousness of war. for thus hath vowel-
 movement-io-yeah said to me, within a year, according
 to the years of an hireling, and all the weight of dark-
 mourning-kedar will fail: and the residue of the count of
 archers, the hero heros of betweeners of dark-mourning-
 kedar, will be diminished: for vowelmovement-io-yeah
 these-to of soaking-to-israel hath worded it.

22

the burden of the valley of vision. what aileth thee now,
 that thou art wholly gone up to the housetops? thou that
 art full of stirs, a tumultuous city, joyous city: thy bladed
 men are not bladed with the blade, nor dead in war. all
 thy rulers are fled together, they are bound by the archers:
 all that are found in thee are bound together, which have
 fled from far. therefore said i, look away from me; i will
 weep bitterly, labour not to comfort me, because of the
 plunder of the daughter-housa of my with-mum. for it is
 a day of trouble, and of treading down, and of perplex-
 ity by the base-boss these-to of troops in the valley of vi-
 sion, breaking down the walls, and of crying to the moun-
 tains. and world-youth-elam bare the quiver with chariots
 of men and horsemen, and wall-kir uncovered the shield.
 and it will come to pass, that thy choicest valleys will be
 full of chariots, and the horsemen will set themselves in
 array at the gate. and he discovered the covering of vowel-
 yeah-acknowledge-iodah, 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-dawud, 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 broken down to fortify
 the wall. ye did also a ditch between the two walls for the
 water of the old pool: but ye have not looked to the dor
 thereof, neither had respect to him that produced it long
 ago. and in that day did the base-boss these-to of troops
 call to weeping, and to mourning, and to baldness, and to
 girding with sackcloth: and behold happiness and cheer-
 ing, killing cattle, and slaying sheep, eating flesh-soaking
 and drinking wine: let us eat and drink; for to morrow
 we will die. and it was revealed in mine ears by vowel-
 movement-io-yeah of troops, surely this season-answer
 will not be out-ofed from you till ye die, saith the base-
 boss these-to of troops. thus saith the base-boss these-to
 of troops, 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 hewed thee
 out a sepulchre here, as he that heweth him out a sepul-
 chre on high, and that graveth an habitation for himself in
 a rock? behold, vowelmovement-io-yeah will carry thee
 away with a hero captivity, and will surely cover thee. he
 will surely violently turn and toss thee like a ball into a
 large country: there will thou die, and there the chariots of
 thy weight will be the shame of thy base-boss's house. and
 i will drive thee from thy station, and from thy state will
 he pull thee down. and it will come to pass in that day, that
 i will call my worker to-realization-eliakim between of
 part-vowel-yeah-hilkiah: and i will clothe him with thy
 robe, and strengthen him with thy girdle, and i will com-
 mit thy proverb-rule into his hand: and he will be a father
 to the inhabitants of cast-complete-jerusalem, and to the
 house of vowel-yeah-acknowledge-iodah. and the key of
 the house of dude-dawud will i lay upon his shoulder; so
 he will open, and none will shut; and he will shut, and none
 will open. and i will fasten him as a nail in a sure place;
 and he will be for a weight throne to his father's house.
 and they will hang upon him all the weight of his father's
 house, the offspring and the issue, all items of small quan-
 tity, from the items of cups, even to all the items of flagons.
 in that day, saith vowelmovement-io-yeah of troops, will
 the nail that is fastened in the sure place be removed, and
 be cut down, and fall; and the burden that was upon it will
 be cut off: for vowelmovement-io-yeah hath worded it.

23

the burden of rock-narrow-produce-tyre. howl, ye ships
 of cypress-cedar-tarshish; for it is blade-parched, so that

there is no house, no entering in: from the land of stains-chitim it is revealed to them. be still, ye inhabitants of the isle; thou whom the merchants of side-by-side-zidon, that 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 goat-daring of the sea, saying, i travail not, nor bring forth children, neither do i nourish up young men, nor bring up virgins. as at the report concerning narrow-produce-mizraim-egypt, so will they be sorely stratagemed at the report of rock-narrow-produce-tyre. cross ye over to cypress-cedar-tarshish; howl, ye inhabitants 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 rock-narrow-produce-tyre, the crowning city, whose buy-guys are prince-soakings, whose traffickers are the honourable of the land? vowelmovement-io-yeah of troops hath purposed it, to stain the pride of all weight, and to bring into contempt all the honourable of the land. cross through thy land as a river, o daughter-housa of cypress-cedar-tarshish: there is no more strength. he stretched out his hand over the sea, he shook the kingdoms: vowelmovement-io-yeah hath given a directment against the buy-guy city, to destroy the goat-daring holds thereof. and he said, thou wilt no more rejoice, o thou exploited virgin, daughter-housa of side-by-side-zidon: arise, cross over to stains-chitim; there also wilt thou have no rest. behold the land of the as-genies-kasdimms; this with-mum was not, till the pine-song-soaking-syrian founded it for them that dwell in the place-of-word-desert: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin. howl, ye ships of cypress-cedar-tarshish: for your goat-daring is blade-parched. and it will come to pass in that day, that rock-narrow-produce-tyre will be forgotten seventy years, according to the days of one king: after the end of seventy years will rock-narrow-produce-tyre sing as an feed-harlot. take an harp, go about the city, thou feed-harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. and it will come to pass after the end of seventy years, that vowelmovement-io-yeah will visit rock-narrow-produce-tyre, and she will turn to her hire, and will commit fornication with all the kingdoms of the world upon the face-turnings of the land. and her merchandise and her hire will be perfection to vowelmovement-io-yeah: it will not be treasured nor laid up; for her merchandise will be for them that dwell before vowelmovement-io-yeah, to eat sufficient-swellen, and for generation-durable clothing.

24

behold, vowelmovement-io-yeah maketh the land empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. and it will be, as with the with-mum, so with the darkener as with the worker, so with his base-boss; as with the maid, so with her hero-lady; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. the land will be utterly emptied, and utterly spoiled: for vowelmovement-io-yeah hath worded this word. the land mourneth and withers away, the world languisheth and withers away, the haughty with-mum of the land do languish. the land also is ceased under the inhabitants thereof; because they have crossed over the drops-of-teaching-torah changed the imitate-statute, broken the world contract. therefore hath the curse eaten the land, and they that dwell therein are faulty: therefore the inhabitants of the land are burned,

and few men left. the new wine mourneth, the vine languisheth, all the merryhearted do sigh. the mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. they will not drink wine with a song-soaking strong drink will be bitter to them that drink it. the city of confusion is broken down: every house is shut up, that no man may come in. there is a crying for wine in the streets; all cheer 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 inward of the land inward the with-mums, there will be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. they will lift up their voice, they will sing for the pride-swelling of vowelmovement-io-yeah, they will cry aloud from the sea. wherefore weigh ye vowelmovement-io-yeah in the fires, even the name of vowelmovement-io-yeah these-to of soaking-to-israel in the isles of the sea. from the uttermost part of the land have we heard songs, even glory to the right. but i said, my leanness, my leanness, woe to me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. fear, and the pit, and the snare, are upon thee, o inhabitant of the land. and it will come to pass, that he who fleeth from the voice of the fear will fall into the pit; and he that cometh up out of the midst of the pit will be captured in the snare: for the windows from on high are open, and the foundations of the land do shake. the land is utterly broken down, the land is clean dissolved, the land is moved exceedingly. the land will reel to and fro like a drunkard, and will be removed like a cottage; and the go-beyond thereof will be heavy upon it; and it will fall, and not rise again. and it will come to pass in that day, that vowelmovement-io-yeah will visit the troop of the high ones that are on high, and the kings of the earth upon the earth. and they will be added together, as prisoners are added in the pit, and will be shut up in the prison, and after many days will they be visited. then the moon will be confounded, and the sun ashamed, when vowelmovement-io-yeah of troops will king in mount mark-zion, and in cast-complete-jerusalem, and before his ancients weightily.

25

o lord, thou art my these-to; i will high thee, i will acknowledge thy name; for thou hast done wonderful things; thy counsels of old are mum-sticking-withfulness and truth. for thou hast made of a city an heap; of a defended city a ruin: a palace of strangers to be no city; it will to world not be build-betweened. therefore will the goat-daring with-mum weigh thee, the city of the terrible nations will respect thee. for thou hast been a goat-daring to the poor, a goat-daring to the needy in his distress, a refuge from the storm, a shadow from the parch-heat, when the blast of the terrible ones is as a storm against the wall. thou wilt bring down the noise of strangers, as the parch-heat in a blade-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 vowelmovement-io-yeah of troops do to all with-mums a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. and he will destroy in this mountain the face-turnings of the screen cast over all with-mums, and the screen that is spread over all nations. he will swallow up death in victory; and the base-boss these-to will wipe away tears from off all face-turnings; and the rebuke of his with-mum will he take away from off all the land: for vowelmovement-io-yeah hath worded it. and it will be said in that day, lo, this is our these-to; we have waited for him, and he will save us: this is vowelmovement-io-yeah; we have waited for him, we will be glad and cheer in his safety. for in this

mountain will the hand of vowelmovement-io-yeah 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 inward of them, as he that swimmeth spreadeth forth his hands to swim: and he will low-tide their swelling-pride together with the spoils of their hands. and the fortress of the high fort of thy walls will he bring down, lay low-tide and bring to the land, even to the dust.

26

in that day will this song-soaking be sung in the land of vowel-yeah-acknowledge-iodah; we have a goat-daring city; safety will these-to appoint for walls and bulwarks. open ye the gates, that the right nation which keepeth the truth may enter in. thou wilt produce him in complete complete, whose mind is stayed on thee: because he be sureeth in thee. be sure ye in vowelmovement-io-yeah world: for in vowelmovement-io-yeah vowelmovement-io-yeah is worlds rock: for he bringeth down them that dwell on tall; the tall city, he layeth it low-tide he layeth it low-tide even to the land; he bringeth it even to the dust. the foot will tread it down, even the feet of the poor, and the steps of the needy. the way of the right is soakingness: thou, most soaking, dost weigh the path of the right. yea, in the way of thy crises, vowelmovement-io-yeah, have we waited for thee; the desire of our self is to thy name, and to the remembrance of thee. with my self have i desired thee in the night; yea, with my breathwind in inwards me will i seek thee black-early: for when thy crises are in the land, the inhabitants of the world will learn being right. let favour be shewed to the big-shot, yet will he not learn being right: in the land of uprightness will he deal unjustly, and will not behold the swelling-pride of vowelmovement-io-yeah. vowelmovement-io-yeah, when thy hand is lifted up, they will not see: but they will see, and be dry for their envy at the with-mum; yea, the fire of thine produce-narrows will devour them. vowelmovement-io-yeah, thou wilt ordain complete for us: for thou also hast achieved all our doings in us. vowelmovement-io-yeah our these-to, other base-bosses beside thee have had dominion over us: but by thee only will we make mention of thy name. they are dead, they will not live; they are deceased, they will not rise: therefore hast thou visited and lost them, and made all their memory to become lost. thou hast increased the nation, vowelmovement-io-yeah, thou hast increased the nation: thou art given weight: thou hadst removed it far to all the ends of the land. vowelmovement-io-yeah, in produce-narrows have they visited thee, they poured out a prayer when thy chastening was upon them. like as a woman with child, that draweth near the time of her delivery, is in stratagem, and crieth out in her stratagem; so have we been in thy sight, vowelmovement-io-yeah. we have been with child, we have been in pain, we have as it were brought forth breathwind; we have not wrought any safety in the land; neither have the inhabitants of the world fallen. thy dead men will live, together with my dead body will they arise. awake and 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-mum, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. for, behold, vowelmovement-io-yeah cometh out of his place to visit the inhabitants of the land for their season-answer: the land also will disclose her blood, and will no more cover her slain.

27

in that day vowelmovement-io-yeah with his sore and great and strong blade will visit whale the fleeing serpent, even whale that meandering serpent; and he will kill the crocodile that is in the sea. in that day sing ye to her, a vineyard of red wine. i vowelmovement-io-yeah do keep it; i will water it every moment: lest any hurt it, i will keep it night and day. wall-wrath is not in me: who would set 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 goat-daring, that he may do complete with me; and he will do complete with me. he will cause them that come of heel-topple-yakub to take root: soaking-to-israel will blossom and bud, and fill the face-turnings of the world with fruit. hath he smitten him, as he smote those that smote him? or is he killed according to the killing of them that are killed by him? in measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough breathwind in the day of the east breathwind. by this therefore will the season-answer of heel-topple-yakub be out-ofed; and this is all the fruit to take away his miss when he maketh all the stones of the butcher-place as chalkstones that are beaten in sunder, the prosperity-fortuna-asherahs and conceive-sunflowers will not stand up. yet the defenced city will be trouble, and the habitation forsaken, and left like a place-of-word-desert: there will the calf feed, and there will he lie down, and consume the branches thereof. when the boughs thereof are dry, they will be broken off: the women come, and set them on fire: for it is a with-mum of no understand-betweening: therefore he that did them will not womb them, and he that produced them will shew them no favour. and it will come to pass in that day, that vowelmovement-io-yeah will beat off from the channel of the river to the stream of narrows-produce-mizraim-egypt, and ye will be gathered one by one, o ye betweeners of israel. 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 become lost in the land of pine-song-soaking-syria and the outcasts in the land of narrows-produce-mizraim-egypt, and will bow vowelmovement-io-yeah in the perfected mount at cast-complete-jerusalem.

28

woe to the crown of swelling-pride, to the drunkards of gray-fruitful-ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! behold, the base-boss hath a courageous and strong one, which as a tempest of hail and a destroying storm, as a flood of courageous waters overflowing, will cast down to the land with the hand. the crown of swelling-pride, the drunkards of gray-fruitful-ephraim, will be trodden under feet: and the glorious beauty, which is on the head of the fat valley, will be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. in that day will vowelmovement-io-yeah of troops be for a crown of glory, and for a diadem of beauty, to the residue of his with-mum, and for a breathwind of crisis to him that sitteth in crisis and for strength to them that turn the war to the gate. but they also have erred through wine, and through strong drink are out of the way; the darkener and the come-bringer have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. for all tables are full of vomit and filthiness, so that there is no place clean. whom will he teach knowledge? and whom will he make to understand-between 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-mum. to whom he said, this is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. but vowelmovement-io-yeah word was to them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and captured. wherefore hear vowelmovement-io-yeah word, ye scornful men, that proverb-rule this with-mum which is in cast-complete-jerusalem. because ye have said, we have did a contract with death, and with asking are we at agreement; when the overflowing scourge will cross through, it will not come to us: for we have did lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the base-boss these-to, behold, i lay in mark-zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that mum-stick withth will not make haste. crisis also will i lay to the line, and being right to the differentiate-stone: and the hail will sweep away the refuge of lies, and the waters will overflow the hiding place. and your contract with death will be disannulled, and your agreement with asking will not stand; when the overflowing scourge will cross through, then ye will be trodden down by it. from the time that it goeth forth it will take you: for morning by morning will it cross over, by day and by night: and it will be a vexation only to understand-between the report. for the bed is shorter than that a man can stretch himself on it: and the screen narrower than that he can wrap himself in it. for vowelmovement-io-yeah will rise up as in mount breaks-perazim, he will be wroth as in the valley of small-hill-gibeon, that he may do his 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 base-boss these-to of troops a consumption, even determined upon the whole land. give ye ear, and hear my voice; hearken, and hear my speech. doth the plowman plow all day to sow? doth he open and break the clods of his ground? when he did plain the face-turnings thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place? for his these-to doth instruct him to crisis, and doth teach him. for the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. this also cometh forth from vowelmovement-io-yeah of troops, which is wonderful in counsel, and excellent in working.

29

woe to lion-to-ariel, to lion-to-ariel, the city where dude-dawud dwelt! add ye year to year; let them kill sacrifices. yet i will distress lion-to-ariel, and there will be heaviness and sorrow: and it will be to me as lion-to-ariel. 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 be low-tide out of the dust, and thy voice will be, as of one that hath a familiar breathwind, out of the land, and thy speech will whisper out of the dust. moreover the multitude of thy strangers will be like small dust, and the multitude of the terrible ones will be as chaff that crosseth away: yea, it will be at an instant suddenly. thou will be visited of vowelmovement-io-yeah of troops with thunder, and with earthquake, and great voice, with

storm and tempest, and the flame of devouring fire. and the multitude of all the nations that fight against lion-to-ariel, even all that fight against her and her munition, and that distress her, will be as a dream of a night vision. it will even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his self is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his self hath appetite: so will the multitude of all the nations be, that fight against mount mark-zion. stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. for vowelmovement-io-yeah hath poured out upon you breathwind of deep sleep, and hath closed your eyes: the come-bringers and your rulers, the seers hath he screened. and the vision of all is become to you as the words of a recount-scroll that is sealed, which men deliver to one that is learned, saying, read this, i pray thee: and he saith, i cannot; for it is sealed: and the recount-scroll is delivered to him that is not learned, saying, read this, i pray thee: and he saith, i am not learned. wherefore the base-boss said, forasmuch as this with-mum draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their respect toward me is taught by the precept of men: therefore, behold, i will proceed to do a wonderful work among this with-mum, even a wonderful work and a wonder: for the wisdom of their wise men will become lost, and the understand-betweening of their prudent men will be hid. woe to them that seek deep to hide their counsel from vowelmovement-io-yeah, and their doings are in the dark, and they say, who seeth us? and who knoweth us? surely your turning of things upside down will be esteemed as the producer's clay: for will the doing say of him that did it, he did me not? or will the thing produced say of him that produced it, he had no understand-betweening? is it not yet a very little while, and build-white-lebanon will be turned into a fruitful field, and the fruitful field will be esteemed as a forest? and in that day will the deaf hear the 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 cheer in vowelmovement-io-yeah, and the poor among men will cheer in the perfected one of israel. for the terrible one is brought to nought, and the scorner is consumed, and all that watch for power are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the right for a word of nought. therefore thus saith vowelmovement-io-yeah, who retrieved their-wing-organ-ibrahim, concerning the house of heel-topple-yakub, heel-topple-yakub will not now be dry, neither will his face-turnings now wax pale. but when he seeth his children, the doing of mine hands, in the inward of him, they will perfect my name, and perfect the perfected one of heel-topple-yakub, and will fear the these-to of israel. they also that erred in breathwind will come to understand-betweening, and they that murmured will learn learning.

30

woe to the rebellious betweeners, saith vowelmovement-io-yeah, that take counsel, but not of me; and that screen with a screen, but not of my breathwind, that they may add miss to miss that walk to go down into narrows-produce-mizraim-egypt, and have not asked at my mouth; to goat-dare themselves in the goat-daring of big-house-firawn and to trust in the shadow of narrows-produce-mizraim-egypt! therefore will the goat-daring of big-house-firawn be your shame, and the trust in the shadow of narrows-produce-mizraim-egypt your confusion. for his prince-soakings were at ten-zoan, and his ambassadors came to

hanes. they were all ashamed of a with-mum that could not profit them, nor be an safety nor profit, but a shame, and also a reproach. the burden of the domesticated animals of the south: into the land of produce-narrows and anguish, from whence come the bia,olysoung and old lion, the viper and fiery flying serpent, they will carry their stratagem upon the shoulders of young asses, and their treasures upon the bunches of camels, to a with-mum that will not profit them. for the narrows-produce-mizraim-egyptians will safety in vain, and to no purpose: therefore have i cried concerning this, their goat-daring 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-mum, lying betweeners, betweeners that will not hear the drops-of-teaching-torah of vowelmovement-io-yeah: which say to the seers, see not; and to the come-bringers, bring not to us right words, word to us part-smooth words, bring deceits: get you out of the way, turn aside out of the path, cause the perfected one of soaking-to-israel to cease from before us. wherefore thus saith the perfected one of israel, because ye despise this word, and be sure in exploitation and lazy-perverseness, and stay thereon: therefore this season-answer will be to you as a breach ready to fall, swelling out in a tall wall, whose breaking cometh suddenly at an instant. and he will break it as the breaking of the producers' vessel that is broken in pieces; he will not spare: so that there will not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit. for thus saith the base-boss these-to, the perfected one of israel; in returning and rest will ye be safed; in quietness and in being sure will be your strength: and ye would not. but ye said, no; for we will flee upon horses; therefore will ye flee: and, we will ride upon the swift; therefore will they that pursue you be swift. one thousand will flee at the rebuke of one; at the rebuke of five will ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an mountain. and therefore will vowelmovement-io-yeah wait, that he may be graceful to you, and therefore will he be highed, that he may have wombing upon you: for vowelmovement-io-yeah is a these-to of crisis happy are all they that wait for him. for the with-mum will dwell in mark-zion at cast-complete-jerusalem: thou wilt weep no more: he will be very gracious to thee at the voice of thy cry; when he will hear it, he will answer thee. and though the base-boss 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 chiseling of silver, and the ornament of thy screens of gold: thou wilt cast them away as a menstruous cloth; thou wilt say to it, get thee hence. then will he give the rain of thy seed, that thou wilt sow the earth withal; and bread of the increase of the earth, and it will be fat and plentiful: in that day will thy cattle 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 slaughter, when the towers fall. moreover the light of the moon will be as the light of the sun, and the light of the sun will be sevenfold, as the light of seven days, in the day that vowelmovement-io-yeah bindeth up the breach of his with-mum, and healeth the stroke of their wound. behold, the name of vowelmovement-io-yeah 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 devouring fire: and his breathwind, as an overflowing

stream, will reach to the half of the neck, to sift the nations with the sieve of vanity: and there will be a bridle in the jaws of the with-mums, causing them to err. ye will have a song-soaking as in the night when a perfected solemnity is kept; and cheering of heart, as when one goeth with a void-pipe to come into the mountain of vowelmovement-io-yeah, to the mighty one of israel. and vowelmovement-io-yeah will cause his glorious voice to be heard, and will shew the lighting down of his arm, with the indignation of his nose-anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. for through the voice of vowelmovement-io-yeah will the pine-song-soaking-syrian be beaten down, which hit with a rod. and in every place where the grounded staff will cross, which vowelmovement-io-yeah will lay upon him, it will be with tabrets and harps: and in wars of shaking will he fight with it. for bait-tophet is ordained of old; yea, for the king it is prepared; he did it deep and large: the pile thereof is fire and much wood; the breathing of vowelmovement-io-yeah, like a stream of brimstone, doth kindle it.

31

woe to them that go down to narrows-produce-mizraim-egypt for safety; and stay on horses, and be sure in chariots, because they are many; and in horsemen, because they are very goat-daring; but they look not to the perfected one of israel, neither seek vowelmovement-io-yeah! yet he also is wise, and will bring visual-re-toil, and will not call back his words: but will arise against the house of the visual-re-toildoers, and against the safety of them that achievement power. now the narrows-produce-mizraim-egyptians are men, and not these-to; and their horses flesh-soaking and not breathwind. when vowelmovement-io-yeah will stretch out his hand, both he that safetyeth will fall, and he that is holpen will fall down, and they all will fail together. for thus hath vowelmovement-io-yeah spoken to me, like as the gather-lion and the pit-out-of-lion roaring on his tear, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the voice of them: so will vowelmovement-io-yeah of troops come down to fight for mount mark-zion, and for the mountain thereof. as birds flying, so will vowelmovement-io-yeah of troops defend cast-complete-jerusalem; defending also he will deliver it; and stopskipping over he will preserve it. turn ye to him from whom betweeners of soaking-to-israel have deeply revolted. for in that day every man will cast away his ideal-idols of silver, and his ideal-idols of gold, which your own hands have did to you for a miss then will the pine-song-soaking-syrian fall with the blade, not of a man; and the blade, not of a mean man, will devour him: but he will flee from the blade, and his young men will be discomfited. and he will cross over to his strong hold for fear, and his prince-soakings will be afraid of the ensign, saith vowelmovement-io-yeah, whose fire is in mark-zion, and his furnace in cast-complete-jerusalem.

32

behold, a king will king in being right, and prince-soakings will rule in crisis and a man will be as an hiding place from the breathwind, and a covert from the tempest; as brooks of water in a dry place, as the shadow of a great rock in a weary land. and the eyes of them that see will not be dim, and the ears of them that hear will hearken. the heart also of the rash will understand-between 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 boun-

tiful. for the vile person will word villany, and his heart will work power, to practise hypocrisy, and to utter error against vowelmovement-io-yeah, to do empty the self of the hungry, and he will cause the drink of the thirsty to lack. the items also of the item-churl are visual-re-toil: he deviseth wicked devices to destroy the poor with lying sayings, even when the needy wordeth crisis. but the generous deviseth generous things; and by generous things will he stand. rise 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 produce-narrowwsd, ye sure women: for the vintage will fail, the gathering will not come. tremble, ye women that are at ease; be troubled, ye sure ones: strip you, and make you bare, and gird sackcloth upon your loins. they will lament for the teats, for the pleasant fields, for the fruitful vine. upon the land of my with-mum will come up thorns and briars; yea, upon all the houses of joy in the joyous city: because the palaces will be forsaken; the multitude of the city will be left; the forts and towers will be for dens world, a joy of wild asses, a look-after-pasture of flocks; until breathwind be poured upon us from on high, and the place-of-word-desert be a fruitful field, and the fruitful field be counted for a forest. then crisis will dwell in the place-of-word-desert, and being right remain in the fruitful field. and the doing of being right will be complete; and the effect of being right completeness and being sure world. and my with-mum will dwell in a completable habitation, and in sure dwellings, and in complete completeness places; when it will hail, coming down on the forest; and the city will be low-tide in a low-tide place. happy are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

33

woe to thee that plunderest, and thou wast not plundered; and dealest treacherously, and they dealt not treacherously with thee! when thou wilt cease to plunder, thou wilt be plundered; and when thou wilt make an end to deal treacherously, they will deal treacherously with thee. vowelmovement-io-yeah, be graceful to us; we have waited for thee: be thou their arm every morning, our safety also in the time of produce-narrowws. at the voice of the tumult the with-mums fled; at the lifting up of thyself the nations were scattered. and your spoil will be added like the gathering of the caterpillar: as the running to and fro of locusts will he run upon them. vowelmovement-io-yeah is highged; for he dwelleth on high: he hath filled mark-zion with crisis and being right. and wisdom and knowledge will be the stability of thy times, and strength of safety: the respect of vowelmovement-io-yeah is his treasure. behold, their valiant ones will cry without: the ambassadors of complete will weep bitterly. the highways lie waste, the wayfaring man ceaseth: he hath broken the contract, he hath despised the cities, he regardeth no man. the land mourneth and languisheth: build-white-lebanon is ashamed and hewn down: sing-watch-sharon is like a place-of-word-desert; and at-tooth-bashan and damp-unripe-grain-carmel shake off their fruits. now will i rise, saith vowelmovement-io-yeah; now will i be highged; now will i lift up myself. ye will conceive chaff, ye will bring forth stubble: your breathwind, as fire, will devour you. and the with-mums 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 heroness. the missers in mark-zion are afraid; fearfulness hath held the hypocrites. who among us will dwell with the devouring fire? who among us will dwell with world burnings? he that walketh rightly, and wordeth soakingly; he that despiseth the gain of exploitions, that shaketh his hands from holding of bribes,

that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing visual-re-toil; he will dwell on high: his place of defence will be the munitions of rocks: bread will be given him; his waters will be sure. thine eyes will see the king in his beauty: they will behold the land that is very far off. thine heart will meditate terror. where is the scroll-recouters? where is the receiver? where is he that counted the towers? no see a goat-daring with-mum, a with-mum of a deeper speech than thou canst perceive; of a stammering language-tongue, that thou canst not understand-between. look upon mark-zion, the city of our solemnities: thine eyes will see cast-complete-jerusalem a complete habitation, a tent that will not be taken down; not one of the stakes thereof will ever be removed, neither will any of the cords thereof be broken. but there the glorious vowelmovement-io-yeah will be to us a place of broad rivers and streams; wherein will go no galley with oars, neither will gallant ship cross thereby. for vowelmovement-io-yeah is our critic, vowelmovement-io-yeah is our imitate-staturer, vowelmovement-io-yeah is our king; he will save us. thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil partd; the stopskip-lame take the prey. and the inhabitant will not say, i am sick: the with-mum that dwell therein will be forgiven their season-answer.

34

come near, ye mum-withs, to hear; and hearken, ye mum-withs: let the land hear, and all that is therein; the world, and all things that come forth of it. for the wall-wrath of vowelmovement-io-yeah is upon all nations, and his wall-wrath upon all their troops: he hath fishing-net-destroyed them, he hath delivered them to the slaughter. their voided also will be cast out, and their stink will come up out of their carcases, and the mountains will be melted with their blood. and all the troop of namespaces will be dissolved, and the namespaces will be recount-scolled together as a scroll: and all their troop will fall down, as the leaf fall-eth off from the vine, and as a falling fig from the fig tree. for my blade will be aged-daughter-bathed in namespaces behold, it will come down upon red-idumea, and upon the with-mum of my curse, to crisis the blade of vowelmovement-io-yeah is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for vowelmovement-io-yeah hath a butcher in in-trouble-bozrah, and a great slaughter in the land of red-idumea. and the unicorns will come down with them, and the bulls with the bulls; and their land will be soaked with blood, and their dust made fat with fatness. for it is the day of vowelmovement-io-yeah's vengeance, and the year of completes for the controversy of mark-zion. and the streams thereof will be turned into pitch, and the dust thereof into brimstone, and the land thereof will become burning pitch. it will not be quenched night nor day; the smoke thereof will go up to world: from generation to generation it will lie blade-parched; none will cross through it to the worlds of worlds. but the cormorant and the bittern will network-inherit it; the owl also and the raven will dwell in it: and he will stretch out upon it the line of confusion, and the stones of emptiness. they will call the nobles thereof to the kingdom, but none will be there, and all her prince-soakings will be nothing. and thorns will come up in her palaces, nettles and brambles in the fortresses thereof: and it will be an habitation of dragons, and a 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 cry to his fellow; the screech owl also will rest there, and find for herself a place of rest. there will the great owl make her nest, and lay, and hatch,

and gather under her shadow: there will the vultures also be gathered, every one with her mate. seek ye out of the recount-scroll of vowel-movement-io-yeah, and read: no one of these will fail, none will want her mate: for my mouth it hath directed, and his breathwind it hath gathered them. and he hath cast the lot for them, and his hand hath parted it to them by line: they will network-inherit it world, from generation to generation will they dwell therein.

35

the place-of-word-desert and the solitary place will be glad for them; and the place-of-word-desert will rejoice, and blossom as the rose. it will blossom abundantly, and rejoice even with joy and joy-singing: the weight of build-white-lebanon will be given to it, the splendor of damp-unripe-grain-carmel and sing-watch-sharon, they will see the weight of vowel-movement-io-yeah, and the splendor of our these-to. strengthen ye the weak hands, and confirm the feeble knees. say to them that are of a respectful heart, be strong, respect not: behold, your these-to will come with vengeance, even these-to with a recompense; he will come and save you. then the eyes of the skin-blind will be opened, and the ears of the deaf will be unstopped. then will the stopskip-lame man leap as an hart, and the language-tongue of the dumb sing: for in the place-of-word-desert will waters hatch out, and streams in the place-of-word-desert. and the parched ground will become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, will be grass with reeds and rushes. and an highway will be there, and a way, and it will be called the way of perfection; the stained will not 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 go up thereon, it will not be found there; but the redeemed will walk there: and the retrieveed of vowel-movement-io-yeah will return, and come to mark-zion with songs and world cheer upon their heads: they will obtain cheer and cheering, and sorrow and sighing will flee away.

36

now it came to pass in the fourteenth year of king strong-vowel-yeah-hezekiah, that scorching-sennacherib king of pine-song-soaking-syria came up against all the defended cities of vowel-yeah-acknowledge-iodah, and took them. and the king of pine-song-soaking-syria sent many-silent-rabshakeh from strike-lachish to cast-complete-jerusalem to king strong-vowel-yeah-hezekiah with a great stratagem. and he stood by the conduit of the upper pool in the highway of the completer's field. then came forth to him to-realization-eliakim, part-vowel-yeah-hilkiah's betweeneer which was over the house, and sit-build-shebna the scroll-recounters, and yo-brother-joah, add-collect-asaph's betweeneer the recorder. and many-silent-rabshakeh said to them, say ye now to strong-vowel-yeah-hezekiah, thus saith the great king, the king of pine-song-soaking-syria what being sure is this wherein thou be surest? i say, sayest thou, (but they are but vain words) i have counsel and strength for war: now on whom dost thou be sure, that thou rebellest against me? lo, thou be surest in the staff of this shattered reed, on narrows-produce-mizraim-egypt; whereon if a man lean, it will go into his hand, and pierce it: so is big-house-firawn king of narrows-produce-mizraim-egypt to all that be sure in him. but if thou say to me, we be sure in vowel-movement-io-yeah our these-to: is it not he, whose in-whats and whose butcher-places strong-vowel-yeah-hezekiah hath

taken away, and said to vowel-yeah-acknowledge-iodah and to cast-complete-jerusalem, ye will bow before this butcher-place? now therefore give pledges, i pray thee, to my base-boss the king of pine-song-soaking-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 base-boss's workers, and put thy be sure on narrows-produce-mizraim-egypt for chariots and for horse-men? and am i now come up without vowel-movement-io-yeah against this land to destroy it? vowel-movement-io-yeah said to me, go up against this land, and destroy it. then said to-realization-eliakim and sit-build-shebna and yo-brother-joah to many-silent-rabshakeh, word, i pray thee, to thy workers in the high-aram language; for we understand-between it: and word not to us in the vowel-yeah-acknowledge-iodim language, in the ears of the with-mum that are on the wall. but many-silent-rabshakeh said, hath my base-boss sent me to thy base-boss and to thee to word these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you? then many-silent-rabshakeh stood, and cried with a loud voice in the vowel-yeah-acknowledge-iodim language, and said, hear ye the words of the great king, the king of pine-song-soaking-syria thus saith the king, let not strong-vowel-yeah-hezekiah deceive you: for he will not be able to deliver you. neither let strong-vowel-yeah-hezekiah make you be sure in vowel-movement-io-yeah, saying, vowel-movement-io-yeah will surely deliver us: this city will not be delivered into the hand of the king of pine-song-soaking-syria hearken not to strong-vowel-yeah-hezekiah: for thus saith the king of pine-song-soaking-syria do an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; until i come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. beware lest strong-vowel-yeah-hezekiah persuade you, saying, vowel-movement-io-yeah will deliver us. hath any of the these-to of the nations delivered his land out of the hand of the king of pine-song-soaking-syria where are the these-to of gourd-ves-sel-hamath and envelop-arphad? where are the these-to of tellings-sheparvaim? and have they delivered keep-guard-samaria out of my hand? who are they among all the these-to of these lands, that have delivered their land out of my hand, that vowel-movement-io-yeah should deliver 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 to-realization-eliakim, betweeneer of part-vowel-yeah-hilkiah, that was over the household, and sit-build-shebna the scroll-recounters, and yo-brother-joah, betweeneer of add-collect-asaph, the recorder, to strong-vowel-yeah-hezekiah with their clothes rent, and recounted him the words of many-silent-rabshakeh.

37

and it came to pass, when king strong-vowel-yeah-hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the alpha-beit-house of vowel-movement-io-yeah. and he sent to-realization-eliakim, who was over the household, and sit-build-shebna the scroll-recounters, and the elders of the darker-ener covered with sackcloth, to safe-vowel-yeah-isaio the come-bringer betweeneer of adoption-amoz. and they said to him, thus saith strong-vowel-yeah-hezekiah, this day is a day of produce-narrows, and of reprove, and of blasphemy: for betweeners are come to the birth, and there is not energy to bring forth. it may be vowel-movement-

io-yeah thy these-to will hear the words of many-silent-rabshakeh, whom the king of pine-song-soaking-syria his base-boss hath sent to reprove the living these-to, and will reprove the words which vowelmovement-io-yeah thy these-to hath heard: wherefore lift up thy prayer for the remnant that is left. so the workers of king strong-vowel-yeah-hezekiah came to safe-vowel-yeah-isaio. and safe-vowel-yeah-isaio said to them, thus will ye say to your base-boss, thus saith vowelmovement-io-yeah, be not afraid of the words that thou hast heard, wherewith the servants of the king of pine-song-soaking-syria have abused me. behold, i will send a blast upon him, and he will hear a rumour, and return to his own land; and i will cause him to fall by the blade in his own land. so many-silent-rabshakeh returned, and found the king of pine-song-soaking-syria warring against white-build-libnah: for he had heard that he was departed from strike-lachish. and he heard say concerning stay-away-tirhakah king of cush-spindle-ethiopia, he is come forth to make war with thee. and when he heard it, he sent messengers to strong-vowel-yeah-hezekiah, saying, thus will ye speak to strong-vowel-yeah-hezekiah king of vowel-yeah-acknowledge-iodah, saying, let not thy these-to, in whom thou be sureest, deceive thee, saying, cast-complete-jerusalem will not be given into the hand of the king of pine-song-soaking-syria behold, thou hast heard what the kings of pine-song-soaking-syria have done to all lands by destroying them utterly; and will thou be strip-delivered? have the these-to of the nations delivered them which my fathers have destroyed, as fleece-pass-by-gozan, and conceived-gladness-haran, and sequence-rezeph, and betweeners of delight-while-eden which were in mound-sing-minister-tel-assar? where is the king of gourd-vesel-hamath, and the king of envelop-arphad, and the king of the city of tellings-spearhaim, movement-hena, and twist-ivah? and strong-vowel-yeah-hezekiah received the recount-scroll from the hand of the messengers, and read it: and strong-vowel-yeah-hezekiah went up to the alpha-beit-house of vowelmovement-io-yeah, and spread it before vowelmovement-io-yeah. and strong-vowel-yeah-hezekiah prayed to vowelmovement-io-yeah, saying, vowelmovement-io-yeah of troops, these-to of israel, that dwellst between the inwarders, thou art the these-to, even thou alone, of all the kingdoms of the land: thou hast did namespaces and land. incline thine ear, vowelmovement-io-yeah, and hear; open thine eyes, vowelmovement-io-yeah, and see: and hear all the words of scorching-sennacherib, which hath sent to reproach the living these-to. of a truth, vowelmovement-io-yeah, the kings of pine-song-soaking-syria have blade-parched all the nations, and their countries, and have cast their these-to into the fire: for they were no these-to, but the doing of men's hands, wood and stone: therefore they have lost them. now therefore, vowelmovement-io-yeah our these-to, safe us from his hand, that all the kingdoms of the land may know that thou art vowelmovement-io-yeah, even thou only. then safe-vowel-yeah-isaio betweener of adoption-amoz sent to strong-vowel-yeah-hezekiah, saying, thus saith vowelmovement-io-yeah these-to of israel, whereas thou hast prayed to me against scorching-sennacherib king of pine-song-soaking-syria this is the word which vowelmovement-io-yeah hath worded concerning him; the virgin, the daughter-housa of mark-zion, hath despised thee, and laughed thee to scorn; the daughter-housa of cast-complete-jerusalem hath shaken her head at thee. whom hast thou reproached and abused? and against whom hast thou highed thy voice, and lifted up thine eyes on high? even against the perfected one of israel. by thy workers hast thou reproached the base-boss, and hast said, by the multitude of my chariots am i come up to the height of the mountains, to the sides of build-

white-lebanon; and i will cut down the tall cedars thereof, and the choice fir trees thereof: and i will enter into the height of his border, and the forest of his damp-unripe-grain-carmel. i have digged, and drunk water; and with the sole of my feet have i blade-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 produced it? now have i brought it to pass, that thou shouldst be to lay waste defenced cities into ruinous heaps. therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green grass, as the grass on the housetops, and as corn blasted before it be grown up. but i know thy abode, and thy going out, and thy coming in, and thy rage against me. because thy rage against me, and thy tumult, is come up into mine ears, therefore will i put my hook in thy nose, and my bridle in thy lips, and i will turn thee back by the way by which thou camest. and this will be a sign 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 escaped of the house of vowel-yeah-acknowledge-iodah will again take root downward, and bear fruit upward: for out of cast-complete-jerusalem will go forth a remnant, and they that escape out of mount mark-zion: the zeal of vowelmovement-io-yeah of troops will do this. therefore thus saith vowelmovement-io-yeah concerning the king of pine-song-soaking-syria he will not come into this city, nor shoot an arrow-halfer there, nor come before it with shields, nor cast a bank against it. by the way that he came, by the same will he return, and will not come into this city, saith vowelmovement-io-yeah. for i will defend this city to safe it for mine own sake, and for my worker dude-dawud's sake. then the messenger of vowelmovement-io-yeah went forth, and hit in the camp of the pine-song-soaking-syrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. so scorching-sennacherib king of pine-song-soaking-syria departed, and went and returned, and dwelt at house-pasture-nineveh. and it came to pass, as he was bowping in the house of miracle-soft-nisroch his these-to, that glorify-the-king-adrammelech and soaking-prince-collect-sharezer his betweeners smote him with the blade; and they escaped into the land of appeal-armenia-ararat: and banned-sharparhaddon his betweener kinged in his stead.

38

in those days was strong-vowel-yeah-hezekiah sick to death. and safe-vowel-yeah-isaio the come-bringer betweener of adoption-amoz came to him, and said to him, thus saith vowelmovement-io-yeah, set thine house in order: for thou wilt die, and not live. then strong-vowel-yeah-hezekiah turned his face-turnings toward the wall, and prayed to vowelmovement-io-yeah, and said, remember now, vowelmovement-io-yeah, 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 strong-vowel-yeah-hezekiah wept sore. then came vowelmovement-io-yeah word to safe-vowel-yeah-isaio, saying, go, and say to strong-vowel-yeah-hezekiah, thus saith vowelmovement-io-yeah, the these-to of dude-dawud thy father, i have heard thy prayer, i have seen thy tears: behold, i will add to thy days fifteen years. and i will deliver thee and this city out of the hand of the king of pine-song-soaking-syria and i will defend this city. and this will be a sign to thee from vowelmovement-io-yeah, that vowelmovement-io-yeah will do this word that he hath worded; behold, i will bring again the shadow of the de-

grees, which is gone down in the sun dial of hold-ahaz, ten degrees backward. so the sun returned ten degrees, by which degrees it was gone down. the writing of strong-vowel-yeah-hezekiah king of vowel-yeah-acknowledge-iodah, when he had been sick, and was recovered of his sickness: i said in the cutting off of my days, i will go to the gates of the asking: i am deprived of the residue of my years. i said, i will not see vowelmovement-io-yeah, even vowelmovement-io-yeah, in the land of the living: i will behold man no more with the inhabitants of the world. mine age is departed, and is removed from me as a shepherd's tent: i have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me. i reckoned till morning, that, as a gather-lion, so will he break all my bones: from day even to night wilt thou make an end of me. like a crane or a swallow, so did i chatter: i did mourn as a dove: mine eyes fail with looking upward: vowelmovement-io-yeah, i am exploited; undertake for me. what will i say? he hath both worded to me, and himself hath done it: i will go softly all my years in the bitterness of my self. vowelmovement-io-yeah, by these things men live, and in all these things is the life of my breathwind: so wilt thou recover me, and make me to live. behold, for complete i had great bitterness: but thou hast in love to my self delivered it from the pit of destruction: for thou hast cast all my misses behind thy back. for the asking cannot rave-praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth. the living, the living, he will praise thee, as i do this day: the father to betweeners will make known thy truth. vowelmovement-io-yeah was ready to safe me: therefore we will sing my songs to the stringed instruments all the days of our life in the alpha-beit-house of vowelmovement-io-yeah. for safe-vowel-yeah-isaio had said, let them take a lump of figs, and lay it for a plaiser upon the boil, and he will recover. strong-vowel-yeah-hezekiah also had said, what is the sign that i will go up to the alpha-beit-house of vowelmovement-io-yeah?

39

at that time bitter-lowly-merodachbaladan, betweener of window-sill-fade-baladan, king of in-fade-babylon, sent recount-scrolls and a present to strong-vowel-yeah-hezekiah: for he had heard that he had been sick, and was recovered. and strong-vowel-yeah-hezekiah was glad of them, and shewed them the house of his precious words, the silver, and the gold, and the scents, and the precious oil, and all the house of his kliarmour, and all that was found in his treasures: there was nothing in his house, nor in all his proverb-rule, that strong-vowel-yeah-hezekiah shewed them not. then came safe-vowel-yeah-isaio the come-bringer to king strong-vowel-yeah-hezekiah, and said to him, what said these men? and from whence came they to thee? and strong-vowel-yeah-hezekiah said, they are come from a far country to me, even from in-fade-babylon. then said he, what have they seen in thine house? and strong-vowel-yeah-hezekiah answered, all that is in mine house have they seen: there is nothing among my treasures that i have not shewed them. then said safe-vowel-yeah-isaio to strong-vowel-yeah-hezekiah, hear vowelmovement-io-yeah word of troops: behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, will be carried to in-fade-babylon: nothing will be left, saith vowelmovement-io-yeah. and of thy betweeners that will issue from thee, which thou will beget, will they take away; and they will be eunuchs in the possibility-hall of the king of in-fade-babylon. then said strong-vowel-yeah-hezekiah to safe-vowel-yeah-isaio, good is vowelmovement-io-yeah word which thou hast worded. he said moreover, for there will

be complete and truth in my days.

40

comfort ye, comfort ye my with-mum, saith your these-to. word ye comfortably to cast-complete-jerusalem, and cry to her, that her warfare is accomplished, that her season-answer is pardoned: for she hath received of vowelmovement-io-yeah's hand double for all her misses. the voice of him that crieth in the place-of-word-desert, prepare ye the way of vowelmovement-io-yeah, make straight in the place-of-word-desert a highway for our these-to. 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 weight of vowelmovement-io-yeah will be revealed, and all flesh-soaking will see it together: for the mouth of vowelmovement-io-yeah hath worded it. the voice said, cry, and he said, what will i cry? all flesh-soaking is grass, and all the kindness thereof is as the flower of the field: the grass dries, the flower withers: because breathwind of vowelmovement-io-yeah bloweth upon it: surely the with-mum is grass. the grass dries, the flower withers: but the word of our these-to will stand to world. o mark-zion, that bringest good tidings, get thee up into the tall mountain; o cast-complete-jerusalem, that bringest good tidings, lift up thy voice with energy; lift it up, be not afraid; say to the cities of vowel-yeah-acknowledge-iodah, behold your these-to! behold, the base-boss these-to will come with strong hand, and his arm will proverb-rule for him: behold, his achievement is with him, and his achievement before him. he will feed his flock like a watcher: he will gather the lambs with his arm, and carry them in his bosom-statute, and will gently lead those that are with young. who hath measured the waters in the hollow of his hand, and meted out namespaces with the span, and comprehended the dust of the land in a measure, and weighed the mountains in scales, and the mountains in a balance? who hath directed breathwind of vowelmovement-io-yeah, or being his counsellor hath taught him? with whom took he counsel, and who instructed him, and taught him in the path of crisis and taught him knowledge, and shewed to him the way of understand-betweening? behold, the nations are as a drop of a bucket, and are counted as the grind dust of the balance: behold, he taketh up the isles as a very little thing. and build-white-lebanon is not sufficient to burn, nor the animals thereof sufficient for a up-on. all nations before him are as nothing; and they are counted to him less than nothing, and vanity. to whom then will ye liken these-to? or what likeness will ye compare to him? the workman melteth a chiseling, and the goldsmith spreadeth it over with gold, and casteth silver chains. he that is so impoverished that he hath no high chooseth a tree that will not rot; he seeketh to him a cunning workman to prepare a chiseling, that will not be moved. have ye not known? have ye not heard? hath it not been told you from the headstart? have ye not understood from the foundations of the land? it is he that sitteth upon the circle of the land, and the inhabitants thereof are as grasshoppers; that stretcheth out the namespaces as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he doth the critics 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 whirlwind will take them away as stubble. to whom then will ye liken me, or will i be equal? saith the perfected one. lift up your eyes on high, and behold who hath created these things, that bringeth out their troop by count: he calleth them all by names by the greatness of his might, for that he is strong in energy; not one faileth. why

sayest thou, o heel-topple-yakub, and wordest, o israel, my way is hid from vowelmovement-io-yeah, and my crisis is crossed over from my these-to? hast thou not known? hast thou not heard, that the world these-to, vowelmovement-io-yeah, the creator of the ends of the land, fainteth not, neither is weary? there is no searching of his understand-betweening. he giveth energy to the faint; and to them that have no might he increaseth energy. even the youths will faint and be weary, and the young men will utterly fall: but they that wait upon vowelmovement-io-yeah will renew their energy; they will mount up with wings as eagles; they will run, and not be weary; and they will walk, and not faint.

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keep silence before me, o islands; and let the mum-withs renew their energy: let them come near; then let them word: let us come near together to crisis who raised up the right man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his blade, and as driven stubble to his bow. he pursued them, and crossed safe-completely; even by the way that he had not gone with his feet. who hath achieved and achieve it, calling the generations from the headstart? i vowelmovement-io-yeah, 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 safetied every one his in-sight; and every one said to his brother, be of good courage. so the carpenter encouraged the goldsmith, and he that part-smootheth with the hot-hammer him that smote the anvil, saying, it is ready for the sodering; and he fastened it with nails, that it should not be moved. but thou, israel, art my worker, heel-topple-yakub whom i have chosen, the seed of their-wing-organ-ibrahim my in-sight, thou whom i have taken from the ends of the land, and called thee from the chief men thereof, and said to thee, thou art my worker; i have chosen thee, and not cast thee away. respect thou not; for i am with thee: be not dismayed; for i am thy these-to: i will goat-dare thee; yea, i will safety thee; yea, i will uphold thee with the right hand of my being right. behold, all they that were incensed against thee will be dry and dry: they will be as nothing; and they that strive with thee will become 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 vowelmovement-io-yeah thy these-to will hold thy right hand, saying to thee, respect not; i will safety thee. respect not, thou worm heel-topple-yakub, and ye men of israel; i will safety thee, saith vowelmovement-io-yeah, and thy redeemer, the perfected one of israel. 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 whirlwind will scatter them: and thou will rejoice in vowelmovement-io-yeah, and will glory in the perfected one of israel. when the poor and needy seek water, and there is none, and their language-tongue faileth for thirst, i vowelmovement-io-yeah will hear them, i the these-to of soaking-to-israel will not forsake them. i will open rivers in in-whats, and fountains in the midst of the hatches-plain: i will make the place-of-word-desert a pool of water, and the dry land springs of water. i will plant in the place-of-word-desert the cedar, the shittah tree, and the myrtle, and the oil tree; i will set in the place-of-word-desert the fir tree, and the pine, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of vowelmovement-io-yeah hath done this, and the perfected one of soaking-to-israel hath

created it. produce your cause, saith vowelmovement-io-yeah; inward forth your strong reasons, saith the king of heel-topple-yakub. let them bring them forth, and shew us what will happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. shew the things that are to come hereafter, that we may know that ye are these-to: yea, do good, or do visual-re-toil, that we may be dismayed, and behold it together. behold, ye are of nothing, and your achievement of nought: an holy is he that chooseth you. i have raised up one from the north, and he will come: from the rising of the sun will he call upon my name: and he will come upon princes as upon mortar, and as the producer treadeth clay. who hath declared from the headstart, that we may know? and beforetime, that we may say, he is right? yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your sayings. the first will say to mark-zion, behold, behold them: and i will give to cast-complete-jerusalem one that bringeth good tidings. for i beheld, and there was no man; even among them, and there was no counsellor; that, when i asked of them, could answer a word. behold, they are all power; their doings are nothing: their screens are breathwind and confusion.

42

behold my worker, whom i uphold; mine elect, in whom my self delighteth; i have put my breathwind upon him: he will bring forth crisis to the corpse-nations. he will not cry, nor lift up, nor cause his voice to be heard in the street. a shattered reed will he not break, and the smoking flax will he not quench: he will bring forth crisis to truth. he will not fail nor be discouraged, till he have set crisis in the land: and the isles will wait for his drops-of-teaching-torah thus saith these-to vowelmovement-io-yeah, he that created the namespaces, and stretched them out; he that spread forth the land, and that which cometh out of it; he that giveth breathwind to the with-mum upon it, and breathwind to them that walk therein: i vowelmovement-io-yeah have called thee in being right, and will hold thine hand, and will keep thee, and give thee for a contract of the with-mum, for a light of the corpse-nations; to open the skin-blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. i am vowelmovement-io-yeah: that is my name: and my weight will i not give to another, neither my praise to chiselings. behold, the former things are come to pass, and new things do i declare: before they spring forth i tell you of them. sing to vowelmovement-io-yeah a new song-soaking and his praise from the end of the land, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. let the place-of-word-desert and the cities thereof lift up their voice, the villages that dark-mourning-kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the head of the mountains. let them give weight to vowelmovement-io-yeah, and declare his praise in the islands. vowelmovement-io-yeah will go forth as a hero, he will stir up jealousy like a hero of war: he will cry, yea, roar; he will hero against his enemies. i have long time holden my peace; i have been still, and refrained myself: now will i cry like a travelling woman; i will destroy and devour at once. i will do blade-parched mountains and mountains, and blade-parched up all their grass; and i will do the rivers islands, and i will blade-parched up the pools. and i will bring the skin-blind by a way that they knew not; i will lead them in paths that they have not known: i will do darkness light before them, and adamant words straight. these words will i do to them, and not forsake them. they will be turned back, they will be greatly dry, that be sure in chiselings, that say to the screens, ye

are our these-to. hear, ye deaf; and look, ye skin-blind, that ye may see. who is skin-blind, but my worker? or deaf, as my messenger that i sent? who is skin-blind as he that is complete, and skin-blind as vowelmovement-io-yeah's worker? seeing many things, but thou keepest not; opening the ears, but he heareth not. vowelmovement-io-yeah is well pleased for his being right' sake; he will magnify the drops-of-teaching-torah and make it honourable, but this is a with-mum robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, restore. who among you will give ear to this? who will hearken and hear for the time to come? who gave heel-topple-yakub for a spoil, and soaking-to-israel to the robbers? did not vowelmovement-io-yeah, he against whom we have missed? for they would not walk in his ways, neither were they obedient to his drops-of-teaching-torah therefore he hath poured upon him the wall-wrath of his nose-anger, and the goat-daring of war: and it hath set 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 vowelmovement-io-yeah that created thee, o heel-topple-yakub, and he that produced thee, o israel, respect not: for i have redeemed thee, i have called thee by thy name; thou art mine. when thou cross-est through the waters, i will be with thee; and through the rivers, they will not overflow thee: when thou walk-est through the fire, no be burned; neither will the flame kindle upon thee. for i am vowelmovement-io-yeah thy these-to, the perfected one of israel, thy saviour: i gave narrows-produce-mizraim-egypt for thy out-of, cush-spindle-ethiopia and grandpa-seba for thee. since thou wast precious in my eyes, thou hast been honourable, and i have loved thee: therefore will i give men for thee, and mum-withs for thy life. 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 name: for i have created him for my weight, i have produced him; yea, i have hid him. bring forth the skin-blind with-mum 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 vowelmovement-io-yeah, and my worker whom i have chosen: that ye may know and mum-stick with me, and understand-between that i am he: before me there was no these-to formed, neither will there be after me. i, even i, am vowelmovement-io-yeah; and beside me there is no saviour. i have declared, and have safed, and i have shewed, when there was no strange-substantial these-to among you: therefore ye are my witnesses, saith vowelmovement-io-yeah, that i am these-to. yea, before the day was i am he; and there is none that can deliver out of my hand: i will achievement, and who will let it? thus saith vowelmovement-io-yeah, your redeemer, the perfected one of israel; for your sake i have sent to in-fade-babylon, and have brought down all their nobles, and the as-genies-kasdimms, whose cry is in the ships. i am vowelmovement-io-yeah, your perfected one, the creator of israel, your king, thus saith vowelmovement-io-yeah, which maketh a way in the sea, and a path in the mighty waters; which bringeth forth the chariot and horse, the stratagem and the goat-daring; they will lie down together, they will not rise: they are extinct, they are quenched as tow. remember ye not the

former things, neither consider the things of old. behold, i will do a new word; now it will spring forth; will ye not know it? i will even do a way in the place-of-word-desert, and rivers in the place-of-word-desert. the animal of the field will honour me, the dragons and the owls: because i give waters in the place-of-word-desert, and rivers in the place-of-word-desert, to give drink to my with-mum, my chosen. this with-mum have i produced for myself; they will recount my praise. but thou hast not called upon me, o heel-topple-yakub; but thou hast been weary of me, o israel. thou hast not brought me the small cattle of thy up-ons; neither hast thou honoured me with thy butchers. i have not caused thee to work for with an rest-absorber, nor wearied thee with incense. thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy butchers: but thou hast made me to work for with thy misses, thou hast wearied me with thine season-answers. i, even i, am he that blotteth out thy go-beyonds for mine own sake, and will not remember thy misses. put me in remembrance: let us plead-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 prince-soakings of the perfected, and have given heel-topple-yakub to the curse, and soaking-to-israel to reproaches.

44

yet now hear, o heel-topple-yakub my worker; and israel, whom i have chosen: thus saith vowelmovement-io-yeah that did thee, and produced thee from the womb, which will safety thee; respect not, o heel-topple-yakub, 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 knee-pooling upon thine offspring; and they will spring up as among the grass, as willows by the water courses. one will say, i am vowelmovement-io-yeah's; and another will call himself by the name of heel-topple-yakub; and another will subscribe with his hand to vowelmovement-io-yeah, and surname himself by the name of israel. thus saith vowelmovement-io-yeah the king of israel, and his redeemer vowelmovement-io-yeah of troops; i am the first, and i am the last; and beside me there is no these-to. and who, as i, will call, and will declare it, and set it in order for me, since i appointed the ancient with-mum? and the things that are coming, and will come, let them shew 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 these-to beside me? yea, there is no these-to; i know not any, they that produce a chiseling are all of them vanity-fade; and their delectable things will not profit; and they are their own witnesses; they see not, nor know; that they may be dry. who hath produced a these-to, or molten a chiseling that is profitable for nothing? behold, all his fellows will be dry; and the workmen, they are of men: let them all be gathered together, let them stand up; yet they will fear, and they will be dry together. the smith with the tongs both achievementeth in the coals, and produceeth it with hot-hammers, and achievementeth it with the energy of his arms: yea, he is hungry, and his energy faileth: he drinketh no water, and is faint. the carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and doth it after the figure of a man, according to the beauty of a man; that it may remain in the house. he heweth him down cedars, and taketh the cypress and the oak, which he heroes for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it. then will it be for a man to burn: for he will take thereof, and warm

himself; yea, he kindleth it, and baketh bread; yea, he pelmaketh a these-to, and bows it; he doth it a chiseling, and falleth achievewn thereto. he burneth half thereof in the fire; with half thereof he eateth flesh-soaking he roasteth roast, and is satisfy-sevned: yea, he warmeth himself, and saith, aha, i am warm, i have seen the fire: and the residue thereof he doth a these-to, even his chiseling: he falleth down to it, and bows it, and prayeth to it, and saith, deliver me; for thou art my these-to. they have not known nor knew: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand-between. and none considereth in his heart, neither is there knowledge nor understand-betweening to say, i have burned half of it in the fire; yea, also i have baked bread upon the coals thereof; i have roasted flesh-soaking and eaten it: and will i do the residue thereof an holy? will i fall down to the stock of a tree? he feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his self, nor say, is there not a lie in my right hand? remember these, o heel-topple-yakub and israel; for thou art my worker: i have produced thee; thou art my worker: o israel, no be forgotten of me. i have blotted out, as a thick tick-cloud, thy go-beyonds, and, as a thick-cloud, thy misses: return to me; for i have redeemed thee. joy-sing, o ye namespaces; for vowelmovement-io-yeah hath done it: shout, ye lower parts of the land: break forth into joy-singing, ye mountains, o forest, and every tree therein: for vowelmovement-io-yeah hath redeemed heel-topple-yakub, and given weight himself in israel. thus saith vowelmovement-io-yeah, thy redeemer, and he that produced thee from the womb, i am vowelmovement-io-yeah that doth all things; that stretcheth forth the namespaces alone; that spreadeth abroad the land by myself; that frustrateth the tokens of the liars, and maketh magicians mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his worker, and completes the counsel of his messengers; that saith to cast-complete-jerusalem, thou will be inhabited; and to the cities of vowel-yeah-acknowledge-iodah, ye will be build-betweened, and i will raise up the blade-parched places thereof: that saith to the deep, be blade-parched, and i will dry up thy rivers: that saith of belly-cyrus, he is my shepherd, and will complete all my pleasure: even saying to cast-complete-jerusalem, thou will be build-betweened; and to the possibility-hall, thy foundation will be laid.

45

thus saith vowelmovement-io-yeah to his use-anointed, 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 shut; i will go before thee, and make the fleeing places straight: i will break in pieces the gates of brass, and cut in sunder the bars of iron: and i will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that i, vowelmovement-io-yeah, which call thee by thy name, am the these-to of israel. for heel-topple-yakub my worker's sake, and soaking-to-israel mine elect, i have even called thee by thy name: i have surnamed thee, though thou hast not known me. i am vowelmovement-io-yeah, and there is none else, there is no these-to beside me: i girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. i am vowelmovement-io-yeah, and there is none else. i produce the light, and create darkness: i do complete, and create visual-re-toil: i vowelmovement-io-yeah 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 safety, and let being right spring up to-

gether; i vowelmovement-io-yeah have created it. woe to him that striveth with his producer! let the potsherd strive with the potsherds of the earth. will the clay say to him that produceth it, what dost thou? or thy achievement, he hath no hands? woe to him that saith to his father, what begetteth thou? or to the woman, what hast thou brought forth? thus saith vowelmovement-io-yeah, the perfected one of israel, and his achiever, ask me of things to come concerning my betweeners, and concerning the achievement of my hands direct ye me. i have did the land, and created man upon it: i, even my hands, have stretched out the namespaces, and all their troop have i directed. i have raised him up in being right, and i will direct all his ways: he will build-between my city, and he will send my captives, not for price nor reward, saith vowelmovement-io-yeah of troops. thus saith vowelmovement-io-yeah, the labour of narrows-produce-mizraim-egypt, and merchandise of cush-spindle-ethiopia and of the grand-parents-sabeans, men of 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 make supplication to thee, saying, surely these-to is in thee; and there is none else, there is no these-to. verily thou art a these-to that hidest thyself, o these-to of israel, the saviour. they will be ashamed, and also confounded, all of them: they will go to confusion together that are makers of paint-produces. but soaking-to-israel will be safed in vowelmovement-io-yeah with a worlds safety: ye will not be ashamed nor confounded world without end. for thus saith vowelmovement-io-yeah that created the namespaces; these-to himself that produced the land and did it; he hath established it, he created it not in vain, he produced it to be inhabited: i am vowelmovement-io-yeah; and there is none else. i have not worded in secret, in a dark place of the land: i said not to the seed of heel-topple-yakub, seek ye me in vain: i vowelmovement-io-yeah word being right, i declare words that are soaking. assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their chiseling, and pray to a these-to that cannot 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 vowelmovement-io-yeah? and there is no these-to else beside me; a right these-to and a saviour; there is none beside me. look to me, and be ye safed, all the ends of the land: for i am these-to, and there is none else. i have swear-sevned by myself, the word is gone out of my mouth in being right, and will not return, that to me every knee will bow, every language-tongue will swear-seven. surely, will one say, in vowelmovement-io-yeah have i being right and goat-daring: even to him will men come; and all that are incensed against him will be dry. in vowelmovement-io-yeah will all the seed of soaking-to-israel be rightified, and will glory.

46

fun-wither-bel boweth down, at-him-nebo stoopeth, their fashions were upon the domesticated animals, and upon the domesticated animals your carriages were heavy loaden; they are a burden to the weary domesticated animal. they stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity. hearken to me, o house of heel-topple-yakub, and all the remnant of the house of israel, which are borne by me from the belly, which are carried from the womb: and even to your old age i am he; and even to hoar hairs will i carry you: i have did, and i will bear; even i will carry, and will deliver you. to whom will ye liken me, and make me equal, and proverb-compare me, that we may be like? they lav-

ish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he doth it a these-to: they fall down, yea, they bow. they bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place will he not remove: yea, one will cry to him, yet can he not answer, nor save him out of his produce-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 these-to, and there is none else; i am these-to, and there is none like me, declaring the end from the headstart, and from ancient times the things that are not yet done, saying, my counsel will stand, and i will do all my pleasure: calling a ravenous bird from the east, the man that doth my counsel from a far country: yea, i have worded it, i will also bring it to pass; i have produced it, i will also do it. hearken to me, ye stouthearted, that are far from being right: i inward near my being right; it will not be far off, and my safety will not tarry: and i will place safety in mark-zion for soaking-to-israel my glory.

47

come down, and sit in the dust, o virgin daughter-housa of in-fade-babylon, sit on the land: there is no throne, o daughter-housa of the as-genies-kasdimms: for thou wilt no more be called tender and delicate. take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, cross over the rivers. thy skin-nakedness will be uncovered, yea, thy shame will be seen: i will take vengeance, and i will not meet thee as a man. as for our redeemer, vowelmovement-io-yeah of troops is his name, the perfected one of israel. sit thou silent, and get thee into darkness, o daughter-housa of the as-genies-kasdimms: for thou wilt no more be called, the hero-lady of kingdoms. i was wroth with my with-mum, 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 yoke. and thou saidst, i will be a hero-lady to world: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. therefore hear now this, thou that art given to pleasures, that dwellest 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 sureed in thy visual-re-toil: thou hast said, none seeth me. thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, i am, and none else beside me. therefore will visual-re-toil come upon thee; no know its black: and visual-re-toil will fall upon thee; no be able to put it off: and disaster will come upon thee suddenly, which no know. stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou will be able to profit, if so be thou mayest prevail. thou art wearied in the multitude of thy counsels. let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that will come upon thee. behold, they will be as stubble; the fire will burn them; they will not deliver themselves from the power of the flame: there will not be a coal to warm at, nor fire to sit before it. thus will they be to thee with whom thou hast laboured, even thy merchants, from thy youth: they will wander every one to his quarter; none will save thee.

48

hear ye this, o house of heel-topple-yakub, which are called by the name of israel, and are come forth out of the waters of vowel-yeah-acknowledge-iodah, which swear seven by the name of vowelmovement-io-yeah, and make mention of the these-to of israel, but not in truth, nor in being right. for they call themselves of the perfected city, and stay themselves upon the these-to of israel; vowelmovement-io-yeah of troops is his name. i have declared the former things from the headstart; and they went forth out of my mouth, and i shewed them; i did them suddenly, and they came to pass. because i knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; i have even from the beginning declared it to thee; before it came to pass i shewed it thee: lest thou shouldst say, mine fashion hath done them, and my chiseling, and my screen, hath directed them. thou hast heard, see all this; and will not ye declare it? i have shewed thee new things from this time, even hidden things, and thou didst not know them. they are created now, and not from the beginning; even before the day when thou heardest them not; lest thou 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 wouldst deal very treacherously, and wast called a go-beyonder from the womb. for my name's sake will i defer mine nose-anger, and for my praise will i refrain for thee, that i cut thee not off. behold, i have refined thee, but not with silver; i have chosen thee in the furnace of produce-narrows. for mine own sake, even for mine own sake, will i do it: for how should my name be polluted? and i will not give my weight to another. hearken to me, o heel-topple-yakub and israel, my called; i am he; i am the first, i also am the last. mine hand also hath laid the foundation of the land, and my right hand hath spanned the namespaces: when i call to them, they stand up together. all ye, assemble yourselves, and hear; which among them hath declared these things? vowelmovement-io-yeah hath loved him: he will do his pleasure on in-fade-babylon, 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 prosperous. come ye near to me, hear ye this; i have not worded in secret from the headstart; from the time that it was, there am i: and now the base-boss these-to, and his breathwind, hath sent me. thus saith vowelmovement-io-yeah, thy redeemer, the perfected one of israel; i am vowelmovement-io-yeah thy these-to which teacheth thee to profit, which leadeth thee by the way that thou shouldst go. o that thou hadst hearkened to my directives! then had thy complete been as a river, and thy being right as the sieves of the sea: thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me. go ye forth of in-fade-babylon, 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, vowelmovement-io-yeah hath redeemed his worker heel-topple-yakub. and they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he hatched the rock also, and the waters gushed out. there is no complete, saith vowelmovement-io-yeah, to the big-shot.

49

listen, o isles, to me; and hearken, ye mum-withs, from far; vowelmovement-io-yeah hath called me from the womb; from the bowels of my mother hath he made mention of my name. and he did my mouth like a sharp blade; 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 israel, in whom i will be given weight. then i said, i have achievedment in vain, i have spent my energy for nought, and in vain: yet surely my crisis is with vowelmovement-io-yeah, and my achievement with my these-to. and now, saith vowelmovement-io-yeah that produced me from the womb to be his worker, to bring heel-topple-yakub again to him, though soaking-to-israel be not added, yet will i be weight in the eyes of vowelmovement-io-yeah, and my these-to will be my goat-daring. and he said, it is a light thing that thou shouldest be my worker to raise up the branches of heel-topple-yakub, and to restore the preserved of israel: i will also give thee for a light to the corpse-nations, that thou mayest be my safety for ever of the land. thus saith vowelmovement-io-yeah, the redeemer of israel, and his perfected one, to him whom man despiseth, to him whom the nation abhorreth, to a worker of proverb-rulers, kings will see and arise, prince-soakings also will bow, because of vowelmovement-io-yeah that is mum-sticking-withful, and the perfected one of israel, and he will choose thee. thus saith vowelmovement-io-yeah, in an acceptable time have i heard thee, and in a day of safety have i make safeed thee: and i will preserve thee, and give thee for a contract of the with-mum, to establish the land, to cause to inherit the name-desolate heritages; that thou mayest say to the prisoners, go forth; to them that are in darkness, shew yourselves. they will 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 hath wombing on them will lead them, even by the springs of water will he guide them. and i will make all my mountains a way, and my highways will be highed. behold, these will come from far: and, lo, these from the north and from the west; and these from the land of sinim. joy-sing, o namespaces; and be joyful, o land; and break forth into joy-singing, o mountains: for vowelmovement-io-yeah hath comforted his with-mum, and will have wombing upon his afflicted. but mark-zion said, vowelmovement-io-yeah hath forsaken me, and my base-boss hath forgotten me. can a woman forget her sucking child, that she should not have wombing on betweener of her womb? yea, they may forget, yet will i not forget thee. behold, i have graven thee upon the palms of my hands; thy walls are continually before me. thy betweeners will make haste; thy destroyers and they that made these blade-parched will go forth of thee. lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. as i live, saith vowelmovement-io-yeah, thou will surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. for thy blade-parched and thy name-desolate places, and the land of thy destruction, will even now be too narrow by reason of the inhabitants, and they that swallowed thee up will be far away. 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 removing to and fro? and who hath brought up these? behold, i was left alone; these, where had they been? thus saith the base-boss these-to, behold, i will lift up mine hand to the corpse-nations, and set up my standard to the with-mums: and they will bring thy betweeners in their arms, and thy betweenas will be carried upon their shoulders. and kings will be thy nursing fathers, and their queens thy nursing mothers: they will bow down to thee with their face-turnings toward the land, and lick up the dust of thy feet; and thou will know that i am vowelmovement-io-yeah: for they will not be dry that wait for me. will the prey be taken from the hero, or the lawful captive delivered?

but thus saith vowelmovement-io-yeah, even the captives of the hero will be taken away, and the prey of the terrible will be made safeed: for i will contend with him that contendeth with thee, and i will save thy betweeners. and i will feed them that numerate thee with their own flesh-soaking and they will be drunken with their own blood, as with sweet wine: and all flesh-soaking will know that i vowelmovement-io-yeah am thy saviour and thy redeemer, the mighty one of heel-topple-yakub.

50

thus saith vowelmovement-io-yeah, where is the recount-scroll of your mother's divorcement, whom i have put away? or which of my creditors is it to whom i have sold you? behold, for your season-answers have ye sold yourselves, and for your go-beyonds is your mother put away. wherefore, when i came, was there no man? when i called, was there none to answer? is my hand shortened at all, that it cannot retrieve? or have i no energy to deliver? behold, at my reprove i blade-parched up the sea, i make the rivers a place-of-word-desert: their fish stinketh, because there is no water, and dieth for thirst. i clothe the namespaces with dark-mourningness, and i make sackcloth their covering. the base-boss these-to 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 base-boss these-to hath opened mine ear, and i was not bitter, neither turned away back. i gave my back to the hits, and my cheeks to them that plucked off the hair: i hid not my face-turnings from shame and spitting. for the base-boss these-to will safety me; therefore will i not be confounded: therefore have i set my face-turnings like a flint, and i know that i will not be ashamed. he is near that rightifieth me; who will contend-critic with me? let us stand together: who is mine adversary? let him come near to me. behold, the base-boss these-to will safety me; who is he that will condemn me? lo, they all will wax old as a garment; the moth will eat them up. who is among you that respecteth vowelmovement-io-yeah, that heareth the voice of his worker, that walketh in darkness, and hath no light? let him be sure in the name of vowelmovement-io-yeah, and stay upon his these-to. behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. this will ye have of mine hand; ye will lie down in sorrow.

51

hearken to me, ye that follow after being right, ye that seek vowelmovement-io-yeah: look to the rock whence ye are hewn, and to the hole of the pit whence ye are digged. look to their-wing-organ-ibrahim your father, and to her-soakingness-sara that void-bare you: for i called him alone, and knee-pooled him, and increased him. for vowelmovement-io-yeah will comfort mark-zion: he will comfort all her blade-parched places; and he will make her place-of-word-desert like delight-while-eden, and her place-of-word-desert like the garden of vowelmovement-io-yeah; cheer and cheering will be found therein, thanks, and the voice of melody. hearken to me, my with-mums; and give ear to me, o my nation: for a drops-of-teaching-torah will proceed from me, and i will make my crisis to rest for a light of the with-mums. my being right is near; my safety is gone forth, and mine arms will critic the with-mums; the isles will wait upon me, and on mine arm will they trust. lift up your eyes to the namespaces, and look upon the land beneath: for the namespaces will

vanish away like smoke, and the land will wax old like a garment, and they that dwell therein will die in like manner: but my safety will be to world, and my being right will not be abolished. hearken to me, ye that know being right, the with-mum in whose heart is my drops-of-teaching-torah respect ye not the reproach of men, neither be ye afraid of their abuses, for the moth will eat them up like a garment, and the worm will eat them like wool: but my being right will be to world, and my safety from generation to generation. awake, awake, put on goat-daring, o arm of vowelmovement-io-yeah; awake, as in the ancient days, in the generations of old. art thou not it that hath cut wide-rahah, and voided the crocodile? art thou not it which hath blade-parched the sea, the waters of the great deep; that did the depths of the sea a way for the ransomed to cross over? therefore the retrieved of vowelmovement-io-yeah will return, and come with joy-singing to mark-zion; and world cheer will be upon their head: they will obtain cheering and cheer; and sorrow and mourning will flee away. i, even i, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that will die, and of betweener of man which will be made as grass; and forgettest vowelmovement-io-yeah thy dor, that hath stretched forth the namespaces, and laid the foundations of the land; and hast feared continually every day because of the fury of the botherer; as if he were ready to destroy? and where is the fury of the botherer? the captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should lack. but i am vowelmovement-io-yeah thy these-to, that divided the sea, whose sieves roared: vowelmovement-io-yeah of troops is his name. and i have put my words in thy mouth, and i have covered thee in the shadow of mine hand, that i may plant the namespaces, and lay the foundations of the land, and say to mark-zion, thou art my with-mum. awake, awake, stand up, o cast-complete-jerusalem, which hast drunk at the hand of vowelmovement-io-yeah the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. there is none to guide her among all the betweeners whom she hath brought forth; neither is there any that taketh her by the hand of all the betweeners that she hath brought up. these two things are come to thee; who will be sorry for thee? plunder, and plunder, and the famine, and the blade: 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 vowelmovement-io-yeah, the rebuke of thy these-to. therefore hear now this, thou afflicted, and drunken, but not with wine: thus saith thy base-boss vowelmovement-io-yeah, and thy these-to that pleadeth the cause of his with-mum, behold, i have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou will no more drink it again: but i will put it into the hand of them that afflict thee; which have said to thy self, bow down, that we may: and thou hast laid thy body as the land, and as the street, to them that crossed over.

52

awake, awake; put on thy goat-daring, o mark-zion; put on thy beautiful garments, o cast-complete-jerusalem, the perfected city: for henceforth there will no more come into thee the foreskinned and the stained. shake thyself from the dust; arise, and sit down, o cast-complete-jerusalem: loose thyself from the bands of thy neck, o captive daughter-housa of mark-zion. for thus saith vowelmovement-io-yeah, ye have sold yourselves for nought; and ye will be redeemed without money. for thus saith the base-boss these-to, my with-mum went down aforetime into narrows-produce-mizraim-egypt to sojourn there;

and the pine-song-soaking-syrian exploited them without cause. now therefore, what have i here, saith vowelmovement-io-yeah, that my with-mum is taken away for nought? they that proverb-rule over them make them to howl, saith vowelmovement-io-yeah; and my name continually every day is blasphemed. therefore my with-mum will know my 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 bringeth good tidings, that publisheth complete; that bringeth good tidings of good, that publisheth safety; that saith to mark-zion, thy these-to kingeth! thy watchmen will lift up the voice; with the voice together will they joy-sing: for they will see eye to eye, when vowelmovement-io-yeah will bring again mark-zion. break forth into joy, joy-sing together, ye blade-parched places of cast-complete-jerusalem: for vowelmovement-io-yeah hath comforted his with-mum, he hath redeemed cast-complete-jerusalem. vowelmovement-io-yeah did bare his perfected arm in the eyes of all the nations; and all the ends of the land will see the safety of our these-to. depart ye, depart ye, go ye out from thence, touch no stained thing; go ye out of the midst of her; be ye corn-clean, that bear the items of vowelmovement-io-yeah. for ye will not go out with haste, nor go by flight: for vowelmovement-io-yeah will go before you; and the these-to of soaking-to-israel will be your rereward. behold, my worker will deal prudently, he will be tallied and extolled, and be very tall. as many were astonished at thee; his visage was so destroyed more than any man, and his form 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 consider-between.

53

who hath mum-stuck with our report? and to whom is the arm of vowelmovement-io-yeah revealed? for he will grow up before him as a tender plant, and as a root out of a dry land: he hath no form nor comeliness; and when we will see him, there is no splendor that we should desire him. he is despised and rejected of men; a man of sorrows, and acquainted with fault: and we hid as it were our face-turnings from him; he was despised, and we esteemed him not. surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of these-to, and afflicted. but he was voided for our go-beyonds, he was bruised for our season-answers: the chastisement of our complete was upon him; and with his stripes we are healed. all we like sheep have gone astray; we have turned every one to his own way; and vowelmovement-io-yeah hath laid on him the season-answer of us all. he was impeled, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. he was taken from prison and from crisis 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-mum was he stricken. and he did his grave with the big-shots, and with the rich in his death; because he had done no damage, neither was any high-deceit in his mouth. yet it was good in the eyes of vowelmovement-io-yeah to bruise him; he hath put him to fault: when thou will make his self a offering for fault he will see his seed, he will prolong his days, and the pleasure of vowelmovement-io-yeah will prosper in his hand. he will see of the labour of his self, and will be satisfy-sevenced: by his knowledge will my right worker rightify many; for he will bear their season-answers. therefore will i part him a portion with the great, and he will part the spoil with the strong; because he hath

poured out his self to death: and he was numbered with the go-beyonders; and he bare the miss of many, and made intercession for the go-beyonders.

54

joy-sing, o barren, thou that didst not bear; break forth into joy-singing, and cry aloud, thou that didst not travail with child: for more are betweeners of the name-desolate than betweeners of the married woman, saith vowelmovement-io-yeah. enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou wilt break forth on the right hand and on the left; and thy seed will network-inherit the corpse-nations, and make the name-desolate cities to be inhabited. respect not; for no be ashamed: neither be thou confounded; for no be put to shame: for thou wilt forget the shame of thy youth, and will not remember the reprove of thy widowhood any more. for thy dor is thine man; vowelmovement-io-yeah of troops is his name; and thy redeemer the perfected one of israel; the these-to of the whole land will he be called. for vowelmovement-io-yeah hath called thee as a woman forsaken and grieved in breathwind, and a woman of youth, when thou wast refused, saith thy these-to. for a small moment have i forsaken thee; but with great mercies will i gather thee. in a little wrath i hid my face-turnings from thee for a moment; but with world kindness will i womb thee, saith vowelmovement-io-yeah thy redeemer. for this is as the waters of rest-nuh to me: for as i have swear-sevened that the waters of rest-nuh should no more the land; so have i swear-sevened that i would not be wroth with thee, nor rebuke thee. for the mountains will depart, and the mountains be removed; but my kindness will not depart from thee, neither will the contract of my complete be removed, saith vowelmovement-io-yeah that hath wombing on thee. o thou afflicted, tossed with tempest, and not comforted, behold, i will lay thy stones with fair colours, and lay thy foundations with sapphires. and i will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. and all thy betweeners will be taught of vowelmovement-io-yeah; and great will be the complete of thy betweeners. in being right will thou be established: thou wilt be far from exploitation; for no respect: and from terror; for it will not come near thee. behold, they will surely gather together, but not by me: whosoever will gather together against thee will fall for thy sake. behold, i have created the smith that bloweth the coals in the fire, and that bringeth forth an item for his doing; and i have created the destroyer to destroy. no item that is produceed against thee will prosper; and every language-tongue that will rise against thee in crisis thou wilt condemn. this is the heritage of the workers of vowelmovement-io-yeah, and their being right is of me, saith vowelmovement-io-yeah.

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 satisfy-seveneth not? hearken diligently to me, and eat ye that which is good, and let your self delight itself in fatness. incline your ear, and come to me: hear, and your self will live; and i will make a world contract with you, even the sure kindnesses of dude-dawud. behold, i have given him for a witness to the mum-withs, a leader and directer to the mum-withs. behold, thou will call a nation that thou knowest not, and na-

tions that knew not thee will run to thee because of vowelmovement-io-yeah thy these-to, and for the perfected one of israel; for he hath given weight thee. seek ye vowelmovement-io-yeah while he may be found, call ye upon him while he is near: let the big-shot forsake his way, and the power man his thoughts: and let him return to vowelmovement-io-yeah, and he will have wombing upon him; and to our these-to, for he will abundantly pardon, for my thoughts are not your thoughts, neither are your ways my ways, saith vowelmovement-io-yeah. for as the namespaces are 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 returneth not thither, but watereth the land, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so will my word be that goeth forth out of my mouth: it will not return to me void, but it will accomplish that which i please, and it will prosper in the word whereto i sent it. for ye will go out with cheer, and be led forth with complete: the mountains and the mountains will break forth before you into joy-singing, and all the trees of the field will clap their hands. instead of the thorn will come up the fir tree, and instead of the brier will come up the myrtle tree: and it will be to vowelmovement-io-yeah for a name, for a world sign that will not be cut off.

56

thus saith vowelmovement-io-yeah, keep ye crisis and do being right: for my safety is near to come, and my being right to be revealed. happy is the man that doeth this, and betweener of man that layeth hold on it; that keepeth the seventh from voiding it, and keepeth his hand from doing any visual-re-toil. neither let betweener of the stranger, that hath joined himself to vowelmovement-io-yeah, speak, saying, vowelmovement-io-yeah hath utterly differentiated me from his with-mum: neither let the eunuch say, behold, i am a dry tree. for thus saith vowelmovement-io-yeah to the eunuchs that keep my sevenths, and choose the things that please me, and take hold of my contract; even to them will i give in mine house and within my walls a place and a name better than of betweeners and of betweenas: i will give them a world name, that will not be cut off. also the betweeners of the stranger, that join themselves to vowelmovement-io-yeah, to work for him, and to love the name of vowelmovement-io-yeah, to be his workers, every one that keepeth the seventh from voiding it, and taketh hold of my contract; even them will i bring to my perfected mountain, and make them cheerful in my house of prayer: their up-ons and their butchers will be accepted upon mine butcher-place; for mine house will be called an house of prayer for all with-mums. the base-boss these-to, which gathereth the outcasts of soaking-to-israel saith, yet will i gather others to him, beside those that are gathered to him. all ye animals of the field, come to devour, 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 enough-seven, and they are shepherds that cannot understand-between: 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 become losteth, and no man layeth it to heart: and kind men are taken away, none considering that the

right is taken away from the visual-re-toil to come. he will enter into complete: they will completeness 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 make ye a wide mouth, and draw out the language-tongue? are ye not children of go-beyond, a seed of falsehood. enflaming yourselves with-to these under every green tree, slaying children in the valleys under the cliffs of the rocks? among the part-smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a pouring, thou hast up-oned a rest-absorber. should i part-receive comfort in these? upon a tall and tall mountain hast thou set thy bed: even thither wentest thou up to butcher butcher. behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst thy bed where thou sawest it. and thou wentest to the king with oil, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even to asking. thou art wearied in the greatness of thy way; yet saidst thou not, there is no hope: thou hast found the life of thine hand; therefore thou wast not grieved, and of whom hast thou been afraid or respected, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not i held my peace even of old, and thou respectest me not? i will declare thy being right, and thy doings; for they will not profit thee. when thou criest, let thy companies deliver thee; but the breathwind will carry them all away; vanity-fade will take them: but he that putteth his trust in me will network-inherit the land, and will network-inherit my perfected mountain; and will say, cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my with-mum. for thus saith the high and lofty one that inhabiteth eternity, whose name is perfected; i dwell in the high and perfected place, with him also that is of a contrite and humble breathwind, to revive breathwind of the humble, and to revive the heart of the contrite ones. for i will not contend to world, neither will i be always wroth: for breathwind should fail before me, and the souls which i have did. for the season-answer of his covetousness was i wroth, and smote him: i hid me, and was wroth, and he went on frowardly in the way of his heart. i have seen his ways, and will heal him: i will lead him also, and complete comforts to him and to his mourners. i create the fruit of the lips; complete, complete to him that is far off, and to him that is near, saith vowelmovement-io-yeah; and i will heal him. but the big-shot are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. there is no complete, saith my these-to, to the big-shot.

58

cry aloud, spare not, lift up thy voice like a mouthpiece-horn and shew my with-mum their go-beyond, and the house of heel-topple-yakub their misses. yet they seek me daily, and delight to know my ways, as a nation that did being right, and forsook not the crisis of their these-to: they ask of me the crissis of being right; they take delight in approaching to these-to. wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our self, and thou takest no knowledge? behold, in the day of your fast ye find pleasure, and exact all your labours. behold, ye fast for strife and debate, and to hit with the fist of big-shottedness: ye will not fast as ye do this day, to make your voice to be heard on high. is it such a fast that i have chosen? a day for a man to afflict his self? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an accept-

able day to vowelmovement-io-yeah? is not this the fast that i have chosen? to loose the bands of big-shottedness, to undo the heavy burdens, and to let the shattered go free, and that ye break every yoke? is it not to split thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the skin-naked, that thou cover him; and that thou hide not thyself from thine own flesh-soaking then will thy light hatch forth as the morning-black, and thine health will spring forth speedily: and thy being right will go before thee; the weight of vowelmovement-io-yeah will be thy reworded. then will thou call, and vowelmovement-io-yeah will answer; thou will cry, and he will say, here i am. if thou take away from the midst of thee the yoke, the putting forth of the finger, and wording power; and if thou draw out thy self to the hungry, and satisfy-seven the afflicted self; then will thy light rise in obscurity, and thy darkness be as the noon day: and vowelmovement-io-yeah will guide thee continually, and satisfy-seven thy self in drought, and make fat thy bones: and thou will be like a watered garden, and like a spring of water, whose waters fail not. and they that will be of thee will build-between the old blade-parched places: thou will raise up the foundations of many generations; and thou will be called, the repairer of the breach, the restorer of paths to dwell in. if thou turn away thy foot from the seventh, from doing thy pleasure on my perfected day; and call the seventh a delight, the perfected of vowelmovement-io-yeah, honourable; and will honour him, not doing thine own ways, nor finding thine own pleasure, nor wording thine own words: then will thou delight thyself in vowelmovement-io-yeah; and i will cause thee to ride upon the in-whats of the land, and feed thee with the heritage of heel-topple-yakub thy father: for the mouth of vowelmovement-io-yeah hath worded it.

59

behold, vowelmovement-io-yeah's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your season-answers have differentiated between you and your these-to, and your misses have hid his face-turnings from you, that he will not hear. for your hands are ceased with blood, and your fingers with season-answer; your lips have worded lies, your language-tongue hath muttered injustice. none callest for being right, nor any plead-criticeth for truth: they be sure in vanity, and word lies; they conceive labour, and bring forth power. they hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed hatcheth out into a viper. their webs will not become garments, neither will they cover themselves with their doings: their doings are doings of power, and the achievement of damage is in their hands. their feet run to visual-re-toil, and they make haste to shed innocent blood: their thoughts are thoughts of power; wasting and plunder are in their paths. the way of complete they know not; and there is no crisis in their goings: they have made them adamant paths: whosoever goeth therein will not know complete. therefore is crisis far from us, neither doth being right undertake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. we grope for the wall like the skin-blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in offended places as dead men. we roar all like bears, and mourn sore like doves: we look for crisis but there is none; for 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 season-answers, we know them; in go-beyonding and lying against vowelmovement-io-yeah, and departing away from our these-to, wording exploitation and go-beyond, conceiving

and uttering from the heart words of falsehood. and crisis is turned away backward, and being right standeth afar off: for truth is fallen in the street, and equity cannot enter. yea, truth faileth; and he that departeth from visual-re-toil maketh himself a prey: and vowelmovement-io-yeah saw it, and it displeased him that there was no crisis and he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought safety to him; and his being right, it sustained him. for he put on being right as a hastener, and an helmet of safety upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. according to their deeds, accordingly he will repay, wall-wrath to his produce-narrower, complete to his enemies; to the islands he will repay complete. so will they respect the name of vowelmovement-io-yeah from the west, and his weight from the rising of the sun. when produce-narrower will come in like a river, breathwind of vowelmovement-io-yeah will lift up a standard against him. and the redeemer will come to mark-zion, and to them that turn from go-beyond in heel-topple-yakub, saith vowelmovement-io-yeah. as for me, this is my contract with them, saith vowelmovement-io-yeah; my breathwind that is upon thee, and my words which i have put in thy mouth, will not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith vowelmovement-io-yeah, from henceforth and world.

60

arise, shine; for thy light is come, and the weight of vowelmovement-io-yeah is risen upon thee. for, behold, the darkness will cover the land, and gross darkness the mum-withs: but vowelmovement-io-yeah will arise upon thee, and his weight will be seen upon thee. and the corpse-nations will come to thy light, and kings to the brightness of thy rising. lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy betweeners will come from far, and thy betweenas will be nursed at thy side. then thou wilt see, and flow together, and thine heart will stratagem-fear, and be enlarged; because the abundance of the sea will be converted to thee, the stratagems of the corpse-nations will come to thee. the multitude of camels will cover thee, the dromedaries of discuss-court-midian and tired-ephah; all they from saba will come: they will bring gold and incense; and they will recount the praises of vowelmovement-io-yeah. all the sheeps of dark-mourning-kedar will be gathered together to thee, the rams of prophecies-nebaitoh will soak to thee: they will come up with acceptance on mine butcher-place, and i will weigh the house of my glory. who are these that fly as a thick-cloud, and as the doves to their windows? surely the isles will wait for me, and the ships of cypress-cedar-tarshish first, to bring thy betweeners from far, their silver and their gold with them, to the name of vowelmovement-io-yeah thy these-to, and to the perfected one of israel, because he hath given weight thee. and the betweeners of strangers will build-between up thy walls, and their kings will soak to thee: for in my wrath i hit thee, but in my favour have i had wombing on thee. therefore thy gates will be open continually; they will not be shut day nor night; that men may bring to thee the stratagems of the corpse-nations, and that their kings may be brought. for the nation and kingdom that will not work for thee will become lost; yea, those nations will be blade-parch parched. the weight of build-white-lebanon will come to thee, the fir tree, the pine tree, and the box together, to beautify the place of my perfected; and i will make the place of my feet weight. the betweeners also of them that afflicted thee will come bending to thee; and all they that despised thee will bow themselves down at the soles of

thy feet; and they will call thee; the city of vowelmovement-io-yeah, the mark-zion of the perfected one of israel. whereas thou has been forsaken and hated, so that no man crossed through thee, i will make thee an world prideswelling, a joy of many generations. thou wilt also suck the milk of the corpse-nations, and will suck the breast of kings: and thou wilt know that i vowelmovement-io-yeah am thy saviour and thy redeemer, the mighty one of heel-topple-yakub. for brass i will bring gold, and for iron i will bring silver, and for wood brass, and for stones iron: i will also make thy officers complete, and thine exactors being right. damage will no more be heard in thy land, wasting nor plunder within thy borders; but thou wilt call thy walls safety, and thy gates praise. the sun will be no more thy light by day; neither for brightness will the moon give light to thee: but vowelmovement-io-yeah will be to thee a world light, and thy these-to thy glory. thy sun will no more go down; neither will thy moon withdraw itself: for vowelmovement-io-yeah will be thine world light, and the days of thy mourning will be completed. thy with-mum also will be all right: they will network-inherit the land to world, the branch of my planting, the doing of my hands, that i may be given weight. a little one will become a thousand, and a small one a strong nation: i vowelmovement-io-yeah will hasten it in his time.

61

breathwind of the base-boss vowelmovement-io-yeah is upon me; because vowelmovement-io-yeah hath use-anointed me to preach good tidings to the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of vowelmovement-io-yeah, and the day of vengeance of our these-to; to comfort all that mourn; to appoint to them that mourn in mark-zion, to give to them beauty for ashes, the oil of happiness for mourning, the garment of praise for breathwind of heaviness; that they might be called trees of being right, the planting of vowelmovement-io-yeah, that he might be given weight. and they will build-between the old blade-parcheds, they will raise up the former namedesolations, and they will repair the blade-parched cities, the namedesolations of many generations. and strangers will stand and feed your sheeps, and the betweeners of the alien will be your plowmen and your vinedressers. but ye will be named the darkener of vowelmovement-io-yeah: men will call you the soaks of our these-to: ye will eat the stratagem of the corpse-nations, and in their weight will ye boast yourselves. for your shame ye will have double; and for confusion they will cheer in their portion: therefore in their land they will network-inherit the double: world cheer will be to them. for i vowelmovement-io-yeah love crisis i hate robbery for up-on; and i will direct their achievement in truth, and i will make a world contract with them. and their seed will be known among the corpse-nations, and their offspring among the with-mums: all that see them will acknowledge them, that they are the seed which vowelmovement-io-yeah hath kneepooled. i will greatly rejoice in vowelmovement-io-yeah, my self will be joyful in my these-to; for he hath clothed me with the garments of safety, he hath covered me with the robe of being right, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her items. for as the land bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the base-boss these-to will cause being right and praise to spring forth before all the nations.

for mark-zion's sake will i not hold my complete, and for cast-complete-jerusalem's sake i will not completeness, until the being right thereof go forth as brightness, and the safety thereof as a lamp that burneth. and the corpse-nations will see thy being right, and all kings thy weight: and thou will be called by a new name, which the mouth of vowelmovement-io-yeah will name. thou will also be a crown of glory in the hand of vowelmovement-io-yeah, and a royal diadem in the hand of thy these-to. thou will no more be termed forsaken; neither will thy land any more be termed name-desolate: but thou will be called bah-my-belongings-in-her-hephzih, and thy land owned-married-beulah: for vowelmovement-io-yeah delighteth in thee, and thy land will be married, for as a young husband marrieth a virgin, so will thy betweeners marry thee: and as the bridegroom rejoiceth over the bride, so will thy these-to rejoice over thee. i have set watchmen upon thy walls, o cast-complete-jerusalem, which will never hold their complete day nor night: ye that make mention of vowelmovement-io-yeah, keep not silence, and give him no completeness, till he establish, and till he make cast-complete-jerusalem a praise in the land. vowelmovement-io-yeah hath swear-sevemed by his right hand, and by the arm of his goat-daring, 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 rave-praise vowelmovement-io-yeah; and they that have brought it together will drink it in the courtyards of my perfection. go through, go through the gates; prepare ye the way of the with-mums; cast up, cast up the highway; gather out the stones; lift up a standard for the with-mums. behold, vowelmovement-io-yeah hath proclaimed for ever of the world, say ye to the daughter-housa of mark-zion, behold, thy safety cometh; behold, his achievement is with him, and his achievement before him. and they will call them, the perfected with-mum, the redeemed of vowelmovement-io-yeah: and thou will be called, sought out, a city not forsaken.

63

who is this that cometh from man-red-edom, with dyed garments from in-trouble-bozrah? this that is glorious in his apparel, travelling in the greatness of his energy? i that word in being right, mighty to safe, wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? i have trodden the winepress alone; and of the with-mums there was none with me: for i will tread them in mine nose-anger, and trample them in my fury; and their blood will be sprinkled upon my garments, and i will stain all my raiment. for the day of vengeance is in mine heart, and the year of my redeemed is come. and i looked, and there was none to safety; and i wondered that there was none to uphold: therefore mine own arm brought safety to me; and my fury, it upheld me. and i will tread down the with-mums in mine nose-anger, and make them drunk in my fury, and i will bring down their strength to the land. i will mention the kindnesses of vowelmovement-io-yeah, and the praises of vowelmovement-io-yeah, according to all that vowelmovement-io-yeah hath bestowed on us, and the great kindness toward the house of israel, which he hath bestowed on them according to his kindnesses, and according to the multitude of his kindnesses. for he said, surely they are my with-mum, betweeners that will not lie: so he was their saviour. in all their produce-narrows he was afflicted, and the messenger of his presence safed them: in his love and in his pity he redeemed them; and he bare them, and carried

them all the days of old. but they rebelled, and vexed his perfected breathwind: therefore he was turned to be their enemy, and he fought against them. then he remembered the days of old, draw-out-musa, and his with-mum, saying, where is he that inward them up out of the sea with the watcher of sheep of his sheep? where is he that put his perfected breathwind in inwards him? that led them by the right hand of draw-out-musa with his glorious arm, dividing the water before them, to do himself a world name? that led them through the deep, as an horse in the place-of-word-desert, that they should not stumble? as a domesticated animal goeth down into the hatch-plain, breathwind of vowelmovement-io-yeah caused him to rest: so didst thou lead thy with-mum, to do thyself a glorious name. look down from namespaces and behold from the habitation of thy perfection and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? doubtless thou art our father, though their-wing-organ-ibrahim be ignorant of us, and soaking-to-israel acknowledge us not: thou, vowelmovement-io-yeah, art our father, our redeemer; thy name is from world. vowelmovement-io-yeah, why hast thou made us to err from thy ways, and hardened our heart from thy respect? return for thy workers'sake, the branches of thine inheritance. the with-mum of thy perfection have network-inherited it but a little while: our produce-narrower have trodden down thy perfected. we are thine: thou never barest proverb-rule over them; they were not called by thy name.

64

oh that thou wouldst rend the namespaces, that thou wouldst come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine produce-narrower, that the nations may tremble at thy presence! when thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. for since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, o these-to, beside thee, what he hath prepared for him that waiteth for him. thou meetest him that rejoiceth and worketh being right, those that remember thee in thy ways: behold, thou art wroth; for we have missed: in those is continuance, and we will be safed. but we are all as an stained thing, and all our being rightes are as filthy rags; and we all do fade as a leaf; and our season-answers, like the breathwind, have taken us away. and there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face-turnings from us, and hast ended us, because of our season-answers. but now, vowelmovement-io-yeah, thou art our father; we are the clay, and thou our producer; and we all are the doing of thy hand. be not wroth very sore, vowelmovement-io-yeah, neither remember season-answer to until: behold, see, we beseech thee, we are all thy with-mum. thy perfected cities are a place-of-word-desert, mark-zion is a place-of-word-desert, cast-complete-jerusalem a name-desolation. our perfected and our beautiful house, where our fathers rave-praised thee, is burned up with fire; and all our pleasant things are blade-parched. wilt thou refrain thyself for these things, vowelmovement-io-yeah? wilt thou hold thy peace, and afflict us very sore?

65

i am sought of them that asked not for me; i am found of them that sought me not: i said, behold me, behold

me, to a nation that was not called by my name. i have spread out my hands all the day to a rebellious with-mum, which walketh in a way that was not good, after their own thoughts; a with-mum that provoketh me to anger continually to my face-turnings; that butcherh in gardens, and burneth incense upon altars of brick; which remain among the graves, and lodge in the monuments, which eat swine's flesh-soaking and broth of abominable things is in their items; which say, stand by thyself, come not near to me; for i am holier than thou. these are a smoke in my nose, a fire that burneth all the day. behold, it is written before me: i will not keep silence, but will complete, even complete into their bosom-statute, your season-answers, and the season-answers of your fathers together, saith vowelmovement-io-yeah, which have burned incense upon the mountains, and blasphemed me upon the mountains: therefore will i measure their former achievement into their bosom-statute. thus saith vowelmovement-io-yeah, as the new wine is located in the cluster, and one saith, destroy it not; for a knee-pooling is in it: so will i do for my workers' sakes, that i may not destroy them all. and i will bring forth a seed out of heel-topple-yakub, and out of vowel-yeah-acknowledge-iodah an network-inheritor of my mountains; and mine elect will network-inherit it, and my workers will dwell there. and sing-watch-sharon will be a fold of sheep, and the valley of muddy-cloudy-achor a place for the cattles to lie down in, for my with-mum that have sought me. but ye are they that forsake vowelmovement-io-yeah, that forget my perfected mountain, that prepare a send-table for that troop, and that furnish the pouring to that number. therefore will i number you to the blade, and ye will all bow down to the slaughter: because when i called, ye did not answer; when i worded, ye did not hear; but did visual-re-toil before mine eyes, and did choose that wherein i delighted not. therefore thus saith the base-boss these-to, behold, my workers will eat, but ye will be hungry: behold, my workers will drink, but ye will be thirsty: behold, my workers will cheer, but ye will be ashamed: behold, my workers will sing for joy of heart, but ye will cry for sorrow of heart, and will howl for vexation of breathwind. and ye will leave your name for a curse-seven to my chosen: for the base-boss these-to will slay them, and call his workers by another name: that he who knee-pooeth himself in the land will knee-pool himself in the these-to of truth; and he that swear-seveneth in the land will swear-seven by the these-to of truth; because the former produce-narrowss are forgotten, and because they are hid from mine eyes. for, behold, i create new namespaces and a new land: and the former will not be remembered, nor come into mind. but be ye glad and rejoice forever in that which i create: for, behold, i create cast-complete-jerusalem a rejoicing, and her with-mum a joy. and i will rejoice in cast-complete-jerusalem, and joy in my with-mum: and the voice of weeping will be no more heard in her, nor the voice of crying. there will be no more thence an infant of days, nor an old man that hath not filled his days: for child will die an hundred years old; but the misser being an hundred years old will be accursed. and they will build-between houses, and inhabit them; and they will plant vineyards, and eat the fruit of them. they will not build-between, and another inhabit; they will not plant, and another eat: for as the days of a tree are the days of my with-mum, and mine elect will long enjoy the doing of their hands. they will not labour in vain, nor bring forth for trouble; for they are the seed of the knee-pooled of vowelmovement-io-yeah, and their offspring with them. and it will come to pass, that before they call, i will answer; and while they are yet wording, i will hear. the wolf and the lamb will feed together, and the gather-lion will eat straw like the bull: and dust will be the serpent's meat. they will not hurt nor destroy in all my

perfected mountain, saith vowelmovement-io-yeah.

66

thus saith vowelmovement-io-yeah, the namespaces is my throne, and the land is my footstool: where is the house that ye build-between to me? and where is the place of my rest? for all those words hath mine hand did, and all those words have been, saith vowelmovement-io-yeah: 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 slayeth an ox is as if he slew a man; he that butcherh a lamb, as if he cut off a dog's neck; he that up-oneth an rest-absorber, as if he uponed swine's blood; he that burneth incense, as if he knee-pooled power. yea, they have chosen their own ways, and their self delighteth in their abominations. i also will choose their delusions, and will bring their fears upon them; because when i called, none did answer; when i worded, they did not hear: but they did visual-re-toil before mine eyes, and chose that in which i delighted not. hear vowelmovement-io-yeah word, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, let vowelmovement-io-yeah be given weight: but he will appear to your cheer, and they will be dry. a voice of voice from the city, a voice from the possibility-hall, a voice of vowelmovement-io-yeah that completeeth complete to his enemies. before she travailed, she brought forth; before her stratagem came, she was delivered of a man child. who hath heard such a thing? who hath seen such things? will the land be made to bring forth in one day? or will a nation be born at once? for as soon as mark-zion travailed, she brought forth her betweeners. will i bring to the birth, and not cause to bring forth? saith vowelmovement-io-yeah: will i cause to bring forth, and shut the womb? saith thy these-to. cheer ye with cast-complete-jerusalem, and be glad with her, all ye that love her: cheer for cheer with her, all ye that mourn for her: that ye may suck, and be satisfy-sevened with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her weight. for thus saith vowelmovement-io-yeah, behold, i will extend complete to her like a river, and the weight of the corpse-nations like a flowing stream: then will ye suck, ye will be borne upon her sides, and be dandled upon her knees. as one whom his mother 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 vowelmovement-io-yeah will be known toward his workers, and his indignation toward his enemies. for, behold, vowelmovement-io-yeah will come with fire, and with his chariots like a whirlwind, to render his nose-anger with wall-wrath, and his rebuke with flames of fire. for by fire and by his blade will vowelmovement-io-yeah plead-critic with all flesh-soaking and the bladed of vowelmovement-io-yeah will be many. they that perfect themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh-soaking and the abomination, and the mouse, will be eaten together, saith vowelmovement-io-yeah. for i know their doings and their thoughts: it will come, that i will gather all nations and tongues; and they will come, and see my weight. and i will set a sign among them, and i will send those that escape of them to the nations, to cypress-cedar-tarshish, bean-fall-pul and frozen-hail-lud, that draw the bow, to world-tubal, and mud-javan-greece, to the isles afar off, that have not heard my fame, neither have seen my weight; and they will declare my weight among the corpse-nations. and they will bring all your brethren for an rest-absorber to vowelmovement-io-yeah out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my perfected mountain

cast-complete-jerusalem, saith vowelmovement-io-yeah,
as betweeners of soaking-to-israel bring an rest-absorber
in a top-bright item into the alpha-beit-house of vowel-
movement-io-yeah. and i will also take of them for dark-
ener and for borrow-join-levites, saith vowelmovement-
io-yeah. for as the new namespaces and the new land,
which i will do, will remain before me, saith vowelmove-
ment-io-yeah, so will your seed and your name remain.
and it will come to pass, that from one new moon to an-
other, and from one seventh to another, will all flesh-
soaking come to bow before me, saith vowelmovement-
io-yeah. and they will go forth, and look upon the carcasses
of the men that have went-beyond against me: for their
worm will not die, neither will their fire be quenched; and
they will be an abhorring to all flesh-soaking

the words of high-vowel-yeah-jeremio between of part-vowel-yeah-hilkiah, of the darkener that were in replies-anotho in the land of righthand-child-benjamin: to whom vowelmovement-io-yeah word came in the days of fire-vowel-yeah-josiah between of mum-training-amon king of vowel-yeah-acknowledge-iodah, in the thirteenth year of his king. it came also in the days of vowel-yeah-get-up-jehoiakim between of fire-vowel-yeah-josiah king of vowel-yeah-acknowledge-iodah, for ever of the eleventh year of vowel-right-yeah-zedekiah between of fire-vowel-yeah-josiah king of vowel-yeah-acknowledge-iodah, to the carrying away of cast-complete-jerusalem captive in the fifth month. then vowelmovement-io-yeah word came to me, saying, before i formed thee in the belly i knew thee; and before thou camest forth out of the womb i perfected thee, and i ordained thee a come-bringer to the nations. then said i, ah, base-boss these-to! behold, i cannot word: for i am a child. but vowelmovement-io-yeah said to me, say not, i am a child: for thou wilt go to all that i will send thee, and whatsoever i direct thee thou wilt word. be not afraid of their face-turnings: for i am with thee to deliver thee, saith vowelmovement-io-yeah. then vowelmovement-io-yeah put forth his hand, and touched my mouth. and vowelmovement-io-yeah said to me, behold, i have put my words in thy mouth. see, i have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to make lost, and to throw down, to build-between, and to plant. moreover vowelmovement-io-yeah word came to me, saying, high-vowel-yeah-jeremio, what seest thou? and i said, i see a rod of an youth-almond tree. then said vowelmovement-io-yeah to me, thou hast well seen: for i will hasten my word to perform it. and vowelmovement-io-yeah word came to me the second time, saying, what seest thou? and i said, i see a seething pot; and the face-turnings thereof is toward the north. then vowelmovement-io-yeah said to me, out of the north an visual-re-toil will break forth upon all the inhabitants of the land. for, lo, i will call all the families of the kingdoms of the north, saith vowelmovement-io-yeah; and they will come, and they will set every one his throne at the entering of the gates of cast-complete-jerusalem, and against all the walls thereof round about, and against all the gates of vowel-yeah-acknowledge-iodah. and i will utter my crises against them touching all their visual-re-toil, who have forsaken me, and have burned incense to other these-to, and bowed the doings of their own hands. thou therefore gird up thy loins, and arise, and word to them all that i direct thee: be not dismayed at their face-turnings, lest i confound thee before them. for, behold, i have made thee this day a defended city, and an iron stand, and brasen walls against the whole land, against the kings of vowel-yeah-acknowledge-iodah, against the prince-soakings thereof, against the darkener thereof, and against the with-mum of the land. and they will fight against thee; but they will not prevail against thee; for i am with thee, saith vowelmovement-io-yeah, to deliver thee.

moreover vowelmovement-io-yeah word came to me, saying, go and cry in the ears of cast-complete-jerusalem, saying, thus saith vowelmovement-io-yeah; i remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the place-of-word-desert, in a land that was not sown. soaking-to-israel was perfection to vowelmovement-io-yeah, and the firstfruits of his increase: all that devour him will fault; visual-re-toil will come upon them, saith vowelmovement-io-yeah. hear ye

vowelmovement-io-yeah word, o house of heel-topple-yakub, and all the families of the house of israel: thus saith vowelmovement-io-yeah, what injustice have your fathers found in me, that they are gone far from me, and have walked after vanity-fade, and are become vain? neither said they, where is vowelmovement-io-yeah that crossed us up out of the land of narrows-produce-mizraim-egypt, that led us through the place-of-word-desert, through a land of place-of-word-deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man crossed through, and where no man dwelt? and i brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye ceased my land, and made mine heritage an holy. the darkener said not, where is vowelmovement-io-yeah? and they that handle the drops-of-teaching-torah knew me not: the watchers also went-beyond against me, and the come-bringers brought by husband-owner and walked after things that do not profit. wherefore i will yet plead with you, saith vowelmovement-io-yeah, and with your betweeners's betweeners will i plead. for cross over the isles of stains-chitim, and see; and send to dark-mourning-kedar, and consider-between diligently, and see if there be such a thing. hath a nation changed their these-to, which are yet no these-to? but my with-mum have changed their weight for that which doth not profit. be astonished, o ye namespaces, at this, and be horribly hair-imagining, be ye very blade-parched, saith vowelmovement-io-yeah. for my with-mum have committed two visual-re-toils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. is soaking-to-israel a worker? is he a homeborn slave? why is he spoiled? the pit-out-of-lions roared upon him, and yelled, and they made his land waste: his cities are burned without inhabitant. also betweeners of with-noph 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 vowelmovement-io-yeah thy these-to, when he led thee by the way? and now what hast thou to do in the way of narrows-produce-mizraim-egypt, to drink the waters of black-seek-sihor? or what hast thou to do in the way of pine-song-soaking-syria to drink the waters of the river? thine own visual-re-toil will reprove thee, and thy backslidings will reprove thee: know therefore and see that it is an visual-re-toil thing and bitter, that thou hast forsaken vowelmovement-io-yeah thy these-to, and that my fear is not in thee, saith the base-boss these-to of troops. for of old time i have broken thy yoke, and burst thy bands; and thou saidst, i will not cross over; when upon every tall hill and under every green tree thou wanderest, playing the feed-harlot. yet i had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange-substantial vine to me? for though thou wash thee with nitre, and take thee much soap, yet thine season-answer is marked before me, saith the base-boss these-to. how canst thou say, i am not polluted, i have not gone after proprietary-baalim? see thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways; a wild ass used to the place-of-word-desert, that snuffeth up the breath-wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they will find her. withhold thy foot from being unshod, and thy throat from thirst: 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 soaking-to-israel ashamed; they, their kings, their prince-soakings, and their darkener, and their come-bringers. saying to a stock, thou art my father; and to a stone, thou hast brought me forth: for they have turned their back to me, and not their face-turnings:

but in the time of their visual-re-toil they will say, arise, and safe us. but where are thy these-to that thou hast did thee? let them arise, if they can safe thee in the count of the days of thy trouble: for according to the count of thy cities are thy these-to, o vowel-yeah-acknowledge-iodah. wherefore will ye plead with me? ye all have went-beyond against me, saith vowelmovement-io-yeah. in vain have i hit your betweeners; they received no correction: your own blade hath eaten your come-bringers, like a destroying gather-lion. o generation, see ye vowelmovement-io-yeah word. have i been a place-of-vowel-desert to israel? a land of darkness? wherefore say my with-mum, we are lords; we will come no more to thee? can a maid forget her ornaments, or a bride her attire? yet my with-mum have forgotten me days without count. why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways. also in thy skirts is found the blood of the selfs of the poor innocents: i have not found it by secret search, but upon all these. yet thou sayest, because i am innocent, surely his nose-anger will turn from me. behold, i will plead-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 narrows-produce-mizraim-egypt, as thou wast ashamed of pine-song-soaking-syria yea, thou will go forth from him, and thine hands upon thine head: for vowelmovement-io-yeah hath rejected thy being sures, and no prosper in them.

3

they say, if a man put away his woman, and she go from him, and become another man's, will he return to her again? will not that land be greatly polluted? but thou hast played the feed-harlot with many lookers; yet return again to me, saith vowelmovement-io-yeah. lift up thine eyes 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 place-of-word-desert; and thou hast polluted the land with thy feed-whoredoms and with thy visual-re-toil. therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed. wilt thou not from this time cry to me, my father, thou art the guide of my youth? will he reserve his anger to world? will he keep it to the end? behold, thou hast worded and done visual-re-toil words as thou couldest. vowelmovement-io-yeah said also to me in the days of fire-vowel-yeah-josiah the king, hast thou seen that which tall-backsliding soaking-to-israel hath done? she is gone up upon every tall mountain and under every green tree, and there hath played the feed-harlot. and i said after she had done all these things, turn thou to me. but she returned not. and her treacherous sister vowel-yeah-acknowledge-iodah saw it. and i saw, when for all the causes whereby backsliding soaking-to-israel committed adultery i had put her away, and given her a recount-scroll of divorce; yet her treacherous sister vowel-yeah-acknowledge-iodah respected not, but went and played the feed-harlot also. and it came to pass through the lightness of her feed-whoredom, that she ceased the land, and committed adultery with stones and with stocks. and yet for all this her treacherous sister vowel-yeah-acknowledge-iodah hath not turned to me with her whole heart, but feignedly, saith vowelmovement-io-yeah. and vowelmovement-io-yeah said to me, the backsliding soaking-to-israel hath rightified herself more than treacherous vowel-yeah-acknowledge-iodah. go and proclaim these words toward the north, and say, return, thou backsliding israel, saith vowelmovement-io-yeah; and i will not cause mine nose-anger to fall upon you: for i am merciful, saith vowelmovement-

io-yeah, and i will not keep nose-anger to world. only acknowledge thine season-answer, that thou hast went-beyond against vowelmovement-io-yeah thy these-to, and hast scattered thy ways to the strangers under every green tree, and ye have not heard my voice, saith vowelmovement-io-yeah. turn, o backsliding betweeners, saith vowelmovement-io-yeah; 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 feed you with knowledge and skill. and it will come to pass, when ye be multiplied and increased in the land, in those days, saith vowelmovement-io-yeah, they will say no more, the gather-box of the contract of vowelmovement-io-yeah: neither will it come to mind: neither will they remember it; neither will they visit it; neither will that be done any more. at that time they will call cast-complete-jerusalem the throne of vowelmovement-io-yeah; and all the nations will be gathered to it, to the name of vowelmovement-io-yeah, to cast-complete-jerusalem: neither will they walk any more after the exist-imagination of their visual-re-toil heart. in those days the house of vowel-yeah-acknowledge-iodah will walk with the house of israel, 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 goodly heritage of the troops of nations? and i said, thou will call me, my father; and will not turn away from me. surely as a woman treacherously departeth from her man, so have ye dealt treacherously with me, o house of israel, saith vowelmovement-io-yeah. a voice was heard upon the in-whats, weeping and supplications of betweeners of israel: for they have perverted their way, and they have forgotten vowelmovement-io-yeah their these-to. return, ye backsliding betweeners, and i will heal your backslidings. behold, we come to thee; for thou art vowelmovement-io-yeah our these-to. truly in false is safety hoped for from the mountains, and from the multitude of mountains: truly in vowelmovement-io-yeah our these-to is the safety of israel. 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 shame, and our confusion covereth us: for we have missed against vowelmovement-io-yeah our these-to, and we our fathers, from our youth even to this day, and have not heard the voice of vowelmovement-io-yeah our these-to.

4

if thou wilt return, o israel, saith vowelmovement-io-yeah, return to me: and if thou wilt put away thine abominations out of my sight, then will thou not remove. and thou wilt swear-seven, vowelmovement-io-yeah liveth, in truth, in crisis and in being right; and the nations will kneepool themselves in him, and in him will they glory. for thus saith vowelmovement-io-yeah to the men of vowel-yeah-acknowledge-iodah and cast-complete-jerusalem, break up your fallow ground, and sow not among thorns. write-circumise yourselves to vowelmovement-io-yeah, and take away the foreskins of your heart, ye men of vowel-yeah-acknowledge-iodah and inhabitants of cast-complete-jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the visual-re-toil of your doings. declare ye in vowel-yeah-acknowledge-iodah, and publish in cast-complete-jerusalem; and say, blow ye the mouthpiece-horn in the land: cry, gather together, and say, assemble yourselves, and let us go into the defenced cities. set up the standard toward mark-zion: retire, stay not: for i will bring visual-re-toil from the north, and a great destruction. the gather-lion is come up from his thicket, and the destroyer of the corpse-na-

tions is on his way; he is gone forth from his place to make thy land name-desolate; and thy cities will be blade-parched, without an inhabitant. for this gird you with sackcloth, lament and howl: for the fierce nose-anger of vowelmovement-io-yeah is not turned back from us, and it will come to pass at that day, saith vowelmovement-io-yeah, that the heart of the king will become lost, and the heart of the prince-soakings; and the darkener will be astonished, and the come-bringers will wonder. then said i, ah, base-boss these-to! surely thou hast greatly deceived this with-mum and cast-complete-jerusalem, saying, ye will have complete; whereas the blade reacheth to the self. at that time will it be said to this with-mum and to cast-complete-jerusalem, a dry breathwind of the in-whats in the place-of-word-desert toward the daughter-housa of my with-mum, not to fan, nor to corn-cleanse, even a full breathwind from those places will come to me: now also will i give crisis against them. behold, he will come up as clouds, and his chariots will be as a whirlwind: his horses are swift-lighter than eagles. woe to us! for we are plundered. o cast-complete-jerusalem, wash thine heart from power, that thou mayest be safed. how long will thy vain thoughts lodge in inwards thee? for a voice declareth from discuss-court-dan and publisheth power from mount gray-fruitful-ephraim. make ye mention to the nations; behold, publish against cast-complete-jerusalem, that watchers come from a far country, and give out their voice against the cities of vowel-yeah-acknowledge-iodah. as keepers of a field, are they against her round about; because she hath been bitter against me, saith vowelmovement-io-yeah. thy way and thy doings have procured these things to thee; this is thy visual-re-toil, because it is bitter, because it reacheth to 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 self, the sound of the mouthpiece-horn the alarm of war. plunder upon plunder is cried; for the whole land is plundered: suddenly are my tents plundered, and my curtains in a moment. how long will i see the standard, and hear the sound of the mouthpiece-horn for my with-mum is foolish, they have not known me; they are sottish betweeners, and they have none understand-betweening: they are wise to do visual-re-toil, but to do good they have no knowledge. i beheld the land, and, lo, it was without form, and void; and the namespaces, and they had no light. i beheld the mountains, and, lo, they trembled, and all the mountains moved lightly. i beheld, and, lo, there was no man, and all the birds of the namespaces were fled. i beheld, and, lo, the fruitful place was a place-of-word-desert, and all the cities thereof were broken down at the presence of vowelmovement-io-yeah, and by his fierce nose-anger. for thus hath vowelmovement-io-yeah said, the whole land will be name-desolate; yet will i not do a full end. for this will the land mourn, and the namespaces on be dark-mourning; 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 do thyself fair; thy lovers will despise thee, they will seek thy life. for i have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter-housa of mark-zion, that bewaileth herself, that spreadeth her hands, saying, woe is me now! for my self is wearied because of murderers.

run ye to and fro through the streets of 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 crisis that seeketh the truth; and i will pardon it. and though they say, vowelmovement-io-yeah liveth; surely they swear-seven falsely. vowelmovement-io-yeah, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their face-turnings stronger than a rock; they have refused to return. therefore i said, surely these are poor; they are foolish: for they know not the way of vowelmovement-io-yeah, nor the crisis of their these-to. i will get me to the great men, and will word to them; for they have known the way of vowelmovement-io-yeah, and the crisis of their these-to: but these have altogether broken the yoke, and burst the bonds. wherefore a gather-lion out of the forest will slay them, and a wolf of the evenings will tear them, a leopard will watch over their cities: every one that goeth out thence will be torn in torn: because their go-beyonds are many, and their backslidings are increased. how will i pardon thee for this? thy betweeners have forsaken me, and swear-sevned by them that are no these-to: when i had fed them to the full-seven, they then committed adultery, and assembled themselves by troops in the feed-harlots' houses. they were as fed horses in the morning: every one neighed after his in-sight's woman. will i not visit for these things? saith vowelmovement-io-yeah: and will not my self be avenged on such a nation as this? go ye up upon her walls, and destroy; but do not a full end: take away her battlements; for they are not vowelmovement-io-yeah's. for the house of soaking-to-israel and the house of vowel-yeah-acknowledge-iodah have dealt very treacherously against me, saith vowelmovement-io-yeah. they have belied vowelmovement-io-yeah, and said, it is not he; neither will visual-re-toil come upon us; neither will we see blade 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 vowelmovement-io-yeah these-to of troops, because ye word this word, behold, i will make my words in thy mouth fire, and this with-mum wood, and it will devour them. lo, i will bring a nation upon you from far, o house of israel, saith vowelmovement-io-yeah: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither hearest what they say. their quiver is as an open sepulchre, they are all hero heros. 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 surested, with the blade. nevertheless in those days, saith vowelmovement-io-yeah, i will not do a full end with you. and it will come to pass, when ye will say, wherefore doeth vowelmovement-io-yeah our these-to all these things to us? then will thou answer them, like as ye have forsaken me, and workd strange-substantial these-to in your land, so will ye work for strangers in a land that is not your's. declare this in the house of heel-topple-yakub, and publish it in vowel-yeah-acknowledge-iodah, saying, hear now this, o foolish with-mum, and without heart; which have eyes, and see not; which have ears, and hear not: stratagem-fear ye not me? saith vowelmovement-io-yeah: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a world imitate-statute, that it cannot cross it: and though the sieves thereof toss themselves, yet can they not prevail; though they roar, yet can they not cross over it? but this with-mum hath a stubborn and a bitter heart; they are stubborn and gone. neither say they

in their heart, let us now respect vowelmovement-io-yeah our these-to, that giveth rain, both the former and the latter, in his season: he reserveth to us the appointed week-sevens of the harvest. your season-answers have turned away these things, and your misses have withholden good things from you. for among my with-mum are found big-shot men: they lay wait, as he that setteth snares; they set a destroy-trap, 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 visual-re-toil: they crisis not the crisis, the crisis of the fatherless, yet they prosper; and the crisis of the needy do they not crisis. will i not visit for these things? saith vowelmovement-io-yeah: will not my self be avenged on such a nation as this? a wonderful and hair-horrible thing is committed in the land; the come-bringers bring falsely, and the darkener bear rule by their means; and my with-mum 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 inward of cast-complete-jerusalem, and blow the mouthpiece-horn in stuck-tekoa, and set up a sign of fire in vineyard-house-beth-haccerem: for visual-re-toil appeareth out of the north, and great destruction. i have likened the daughter-housa of mark-zion to a comely and delicate woman. the shepherds with their flocks will come to her; they will pitch their tents against her round about; they will watch every one in his place. prepare ye war against her; arise, and let us go up at noon. woe to us! for the day goeth away, for the shadows of the evening are stretched out. arise, and let us go by night, and let us destroy her palaces. for thus hath vowelmovement-io-yeah of troops said, hew ye down trees, and cast a mount against cast-complete-jerusalem: this is the city to be visited; she is completely exploitation in the inward of her. as a fountain casteth out her waters, so she casteth out her visual-re-toil: damage and plunder is heard in her; before me continually is grief and wounds. be thou instructed, o cast-complete-jerusalem, lest my self depart from thee; lest i make thee name-desolate, cut-off land. thus saith vowelmovement-io-yeah of troops, they will thoroughly glean the remnant of soaking-to-israel 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, vowelmovement-io-yeah word is to them a reproach; they have no delight in it. therefore i am full of the fury of vowelmovement-io-yeah; i am weary with holding in: i will pour it out upon children abroad, and upon the assembly of young men together: for even the man with the woman will be 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 stretch out my hand upon the inhabitants of the land, saith vowelmovement-io-yeah. for from the least of them even to the greatest of them every one is given to covetousness; and from the come-bringer even to the darkener every one dealeth falsely. they have healed also the hurt of the daughter of my with-mum slightly, saying, complete, complete; when there is no complete. were they dry when they had committed holy? nay, they were not at all dry, neither could they blush: therefore they will fall among them that fall: at the time that i visit them they will be cast down, saith vowelmovement-io-yeah. thus saith vowelmovement-io-yeah, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye will find rest for your selves. but they said, we will not walk therein. also i set watchmen over

you, saying, hearken to the sound of the mouthpiece-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 visual-re-toil upon this with-mum, even the fruit of their thoughts, because they have not hearkened to my words, nor to my drops-of-teaching-torah but rejected it. to what purpose cometh there to me incense from saba, and the sweet cane from a far country? your up-ons are not acceptable, nor your butchers sweet to me. therefore thus saith vowelmovement-io-yeah, behold, i will lay stumblingblocks before this with-mum, and the fathers and the betweeners together will fall upon them; the in-sight and his in-sight will become lost. thus saith vowelmovement-io-yeah, behold, a with-mum cometh from the north country, and a great nation will be raised from the sides of the land. they will lay hold on bow and spear; they are cruel, and have no wombing; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, o daughter-housa of mark-zion. we have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, and stratagem, as of a woman in travail. go not forth into the field, nor walk by the way; for the blade of the enemy and fear is on every side. o daughter-housa of my with-mum, gird thee with sackcloth, and wallow thyself in ashes: do thee mourning, as for an only son, most bitter lamentation: for the plunderer will suddenly come upon us. i have set thee for a tower and a fortress among my with-mum, that thou mayest know and try their way. they are all grievous revolvers, walking with slanders: they are brass and iron; they are all destroyers. the bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away. reprobate silver will men call them, because vowelmovement-io-yeah hath rejected them.

7

the word that came to high-vowel-yeah-jeremio from vowelmovement-io-yeah, saying, stand in the gate of vowelmovement-io-yeah's house, and proclaim there this word, and say, hear vowelmovement-io-yeah word, all ye of vowel-yeah-acknowledge-iodah, that enter in at these gates to bow vowelmovement-io-yeah. thus saith vowelmovement-io-yeah of troops, the these-to of israel, 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 possibility-hall of vowelmovement-io-yeah, the possibility-hall of vowelmovement-io-yeah, the possibility-hall of vowelmovement-io-yeah, these are these. for if ye thoroughly amend your ways and your doings; if ye thoroughly do crisis between a man and his in-sight; if ye exploit not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other these-to to your hurt: then will i cause you to dwell in this place, in the land that i gave to your fathers, to the worlds of worlds. behold, ye be sure in lying words, that cannot profit. will ye steal, murder, and commit adultery, and swear-seven falsely, and burn incense to husband-owner and walk after other these-to whom ye know not; and come and stand before me in this house, which is called by my name, and say, we are strip-delivered to do all these holies? is this house, which is called by my name, become a den of robbers in your eyes? behold, even i have seen it, saith vowelmovement-io-yeah. but go ye now to my place which was in calm-send-shiloh, where i set my name at the first, and see what i did to it for the visual-re-toil of my with-mum israel. and now, because ye have done all these doings, saith vowelmovement-io-yeah, 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,

8

the bones of the darkener, and the bones of the come-bringers, and the bones of the inhabitants of cast-complete-jerusalem, out of their graves: and they will spread them before the sun, and the moon, and all the troop of namespaces whom they have loved, and whom they have 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 visual-re-toil family, which remain in all the places whither i have driven them, saith vowelmovement-io-yearh of troops. moreover thou wilt say to them: saith vowelmovement-io-yearh: will they fall, and not arise? will he turn away, and not return? why then is this with-mum of cast-complete-jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. i hearkened and heard, but they worded not aright: no man repented him of his visual-re-toil, saying, what have i done? every one turned to his course, as the horse rusheth into the war. yea, the stork in the namespaces knoweth her appointed times; and the turtle and the crane and the swallow keep the time of their coming; but my with-mum know not the crisis of vowelmovement-io-yearh. how do ye say, we are wise, and the drops-of-teaching-torah of vowelmovement-io-yearh is with us? lo, certainly in false did he it; the pen of the scroll-recounters is in false. the wise men are ashamed, they are dismayed and captured: lo, they have rejected vowelmovement-io-yearh word; and what wisdom is in them? therefore will i give their women to others, and their fields to them that will network-inherit them: forevery one from the least even to the greatest is given to covetousness, from the come-bringer even to the darkener every one dealeth falsely. for they have healed the hurt of the daughter-housa of my with-mum slightly, saying, complete, complete; when there is no complete. were they dry when they had committed holy? nay, they were not at all dry, neither could they blush: therefore will they fall among them that fall: in the time of their visitation they will be cast down, saith vowelmovement-io-yearh. i will surely consume them, saith vowelmovement-io-yearh: there will be no grapes on the vine, nor figs on the fig tree, and the leaf will fade; and the things that i have given them will cross away from them. why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for vowelmovement-io-yearh our these-to hath put us to silence, and given us water of gall to drink, because we have missed against vowelmovement-io-yearh. we looked for complete, but no good came; and for a time of complete, and behold trouble! the snorting of his horses was heard from discuss-court-dan the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have eaten the land, and all that is in it; the city, and those that dwell therein. for, behold, i will send serpents, cockatrices, among you, which will not be charmed, and they will bite you, saith vowelmovement-io-yearh. when i would comfort myself against sorrow, my heart is faint in me. behold the voice of the cry of the daughter-housa of my with-mum because of them that dwell in a far country: is not vowelmovement-io-yearh in mark-zion? is not her king in her? why have they provoked me to anger with their chiselings, and with strange-substantial vanity-fades? the harvest is past, the summer is ended, and we are not safed. for the hurt of the daughter-housa of my with-mum am i hurt; i am dark-mourning; astonishment hath taken hold on me. is there no balm in roll-until-gilead; is there no physician there? why then is not the health of the daughter-housa of my with-mum recovered?

oh that my head were waters, and mine eyes a fountain of tears, that i might weep day and night for the voided of the daughter-housa of my with-mum! oh that i had in the place-of-word-desert a lodging place of wayfar-ing men; that i might leave my with-mum, and go from them! for they be all adulterers, an assembly of treacher-ous men. and they bend their language-tongues like their bow for lies: but they are not hero for the truth upon the land; for they proceed from visual-re-toil to visual-re-toil, and they know not me, saith vowelmove-ment-io-yeah. take ye heed every one of his in-sight, and be sure ye not in any brother: forevery brother will ut-terly topple, and every in-sight will walk with slanders. and they will deceive every one his in-sight, and will not word the truth: they have taught their language-tongue to word lies, and weary themselves to commit iniquity. thine habitation is in the midst of high-deceit; through high-deceit they refuse to know me, saith vowelmove-ment-io-yeah. therefore thus saith vowelmovement-io-yeah of troops, behold, i will melt them, and try them; for how will i do for the daughter-housa of my with-mum? their language-tongue is as an arrow-halfer shot out; it wordeth high-deceit: one wordeth completely to his in-sight with his mouth, but in heart he layeth his wait. will i not visit them for these things? saith vowelmovement-io-yeah: will not my self be avenged on such a nation as this? for the mountains will i take up a weeping and wail-ing, and for the habitations of the place-of-word-desert a lamentation, because they are burned up, so that none can cross through them; neither can men hear the voice of the domesticated animals both the birds of the names-paces and the domesticated animal are fled; they are gone. and i will make cast-complete-jerusalem heaps, and a den of dragons; and i will make the cities of vowel-yeah-ac-knowledge-iodah name-desolate, without an inhabitant. who is the wise man, that may understand-between this? and who is he to whom the mouth of vowelmovement-io-yeah hath worded, that he may declare it, for what the land become losteth and is burned up like a place-of-word-desert, that none crosseth through? and vowel-movement-io-yeah saith, because they have forsaken my drops-of-teaching-torah which i set before them, and have not heard my voice, neither walked therein; but have walked after the exist-imagination of their own heart, and after proprietary-baalim, which their fathers taught them: therefore thus saith vowelmovement-io-yeah of troops, the these-to of israel; behold, i will feed them, even this with-mum, with wormwood, and give them water of gall to drink. i will scatter them also among the corpse-na-tions, whom neither they nor their fathers have known: and i will send a blade after them, till i have consumed them. thus saith vowelmovement-io-yeah of troops, con-sider-between 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 wail-ing 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 confounded, because we have forsaken the land, because our dwellings have cast us out. yet hear vowel-movement-io-yeah word, o ye women, and let your ear receive the word of his mouth, and teach your betweenas wailing, and every one her in-sight lamentation. for death is come up into our windows, and is entered into our palaces, to cut off children from without, and the young men from the streets. word, thus saith vowelmovement-io-yeah, even the carcasses of men will fall as dung upon the open field, and as the handful after the harvestman, and none will gather them. thus saith vowelmovement-io-

yeah, let not the wise hero glory in his wisdom, neither let the hero glory in his heroness, let not the rich hero glory in his riches: but let him that rave-praiseth rave-praise in this, that he understandeth and knoweth me, that i am vowelmovement-io-yeah which exercise kindness, crisis and being right, in the land: for in these things i delight, saith vowelmovement-io-yeah. behold, the days come, saith vowelmovement-io-yeah, that i will visit all them which are write-circumcised with the foreskinned; nar-rows-produce-mizraim-egypt, and vowel-yeah-acknowl-edge-iodah, and man-red-edom, and betweeners of with-ammon, and from-father-moab, and all that are in the ut-most corners, that dwell in the place-of-word-desert: for all these nations are foreskinned, and all the house of soak-ing-to-israel are foreskinned in the heart.

10

hear ye the word which vowelmovement-io-yeah wordeth to you, o house of israel: thus saith vowelmovement-io-yeah, learn not the way of the corpse-nations, and be not dismayed at the signs of namespaces for the corpse-na-tions are dismayed at them. for the imitate-statutes of the with-mums are vain: for one cutteth a tree out of the forest, the doing of the hands of the doingman, with the axe. they deck it with silver and with gold; they fasten it with nails and with hot-hammers, that it move 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 visual-re-toil, neither also is it in them to do good. forasmuch as there is none like to thee, vowelmovement-io-yeah; thou art heroic, and thy name is heroic in heroness. who would not respect thee, o king of nations? for to thee doth it appertain: foras-much as among all the wise men of the nations, and in all their kingdoms, there is none like to thee. but they are altogether brutish and foolish: the stock is a doctrine of vanity-fades. silver spread into plates is brought from cypress-cedar-tarshish, and gold from golden-uphaz, the doing of the doingman, and of the hands of the founder: blue and purple is their clothing: they are all the doing of cunning men. but vowelmovement-io-yeah is the true these-to, he is the living these-to, and a world king: at his wrath the land will tremble, and the nations will not be able to abide his indignation. thus will ye say to them, the these-to that have not made the heavens and the earth, even they will become lost from the earth, and from un-der these heavens. he did the land by his energy, he hath established the world by his wisdom, and hath stretched out the namespaces by his discretion. when he uttereth his voice, there is a multitude of waters in the namespaces, and he causeth the vapours to onup from the ends of the land; he doth lightnings with rain, and bringeth forth the breathwind out of his treasures. every man is brutish in his knowledge: every founder is confounded by the chisel-ing: for his screen is falsehood, and there is no breathwind in them. they are vanity-fade, and the doing of errors: in the time of their visitation they will become lost. the por-tion of heel-topple-yakub is not like them: for he is the producer of all things; and soaking-to-israel is the rod of his inheritance: vowelmovement-io-yeah of troops is his name. gather up thy wares out of the land, o inhabitant of the fortress. for thus saith vowelmovement-io-yeah, be-hold, i will sling out the inhabitants of the land at this once, and will distress them, that they may find it so. woe is me for my hurt! my wound is grievous; but i said, truly this is a grief, and i must bear it. my tent is plundered, and all my cords are broken: my betweeners are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains. for the watchers are become brutish, and have not sought vowelmovement-io-

yeah: therefore they will not prosper, and all their flocks will be scattered. behold, the voice of the bruit is come, and a great commotion out of the north country, to do the cities of vowel-yeah-acknowledge-iodah name-desolate, and a den of dragons. vowelmovement-io-yeah, i know that the way of man is not in himself: it is not in man that walketh to direct his steps. vowelmovement-io-yeah, correct me, but with crisis not in thine nose-anger, lest thou bring me to nothing. pour out thy fury upon the corpse-nations that know thee not, and upon the families that call not on thy name: for they have eaten up heel-topple-yakub, and eaten him, and eaten him, and have made his habitation name-desolate.

11

the word that came to high-vowel-yeah-jeremio from vowelmovement-io-yeah saying, hear ye the words of this contract, and word to the men of vowel-yeah-acknowledge-iodah, and to the inhabitants of cast-complete-jerusalem; and say thou to them, thus saith vowelmovement-io-yeah these-to of israel; cursed be the man that heareth not the words of this contract, which i directed your fathers in the day that i brought them forth out of the land of narrows-produce-mizraim-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-mum, and i will be your these-to: that i may perform the oath-seven which i have swear-sevened to your fathers, to give them a land flowing with milk and honey, as it is this day. then answered i, and said, so be it, vowelmovement-io-yeah. then vowelmovement-io-yeah said to me, proclaim all these words in the cities of vowel-yeah-acknowledge-iodah, and in the streets of cast-complete-jerusalem, saying, hear ye the words of this contract, and do them. for i earnestly protested to your fathers in the day that i brought them up out of the land of narrows-produce-mizraim-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 exist-imagination of their visual-re-toil heart: therefore i will bring upon them all the words of this contract, which i directed them to do: but they did them not. and vowelmovement-io-yeah said to me, a conspiracy is found among the men of vowel-yeah-acknowledge-iodah, and among the inhabitants of cast-complete-jerusalem. they are turned back to the season-answers of their forefathers, which refused to hear my words; and they went after other these-to to work for them: the house of soaking-to-israel and the house of vowel-yeah-acknowledge-iodah have broken my contract which i made with their fathers. therefore thus saith vowelmovement-io-yeah, behold, i will bring visual-re-toil 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-yeah-acknowledge-iodah and inhabitants of cast-complete-jerusalem go, and cry to the these-to to whom they high incense: but they will not save them at all in the time of their visual-re-toil. for according to the count of thy cities were thy these-to, o vowel-yeah-acknowledge-iodah; and according to the count of the streets of cast-complete-jerusalem have ye set up butcher-places to that shameful thing, even butcher-places to burn incense to husband-owner therefore pray not thou for this with-mum, neither lift up a cry or prayer for them: for i will not hear them in the time that they cry to me for their visual-re-toil. what hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the perfected flesh-soaking is crossed from thee? when thou doest visual-re-toil, then thou rejoiceest. vowelmovement-io-yeah called thy name, a green olive tree, fair, and of goodly fruit: with the voice of a great tumult he hath

kindled fire upon it, and the branches of it are broken. for vowelmovement-io-yeah of troops, that planted thee, hath pronounced visual-re-toil against thee, for the visual-re-toil of the house of soaking-to-israel and of the house of vowel-yeah-acknowledge-iodah, which they have done against themselves to provoke me to anger in smoking to husband-owner and vowelmovement-io-yeah hath given me knowledge of it, and i know it: then thou shewedst me their doings. but i was like a lamb or an ox that is brought to the slaughter; and i knew not that they had devised devices against me, saying, let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered. but, vowelmovement-io-yeah of troops, that criticst rightly, that triest the reins and the heart, let me see thy vengeance on them: for to thee have i revealed my cause. therefore thus saith vowelmovement-io-yeah of the men of replies-anathoth, that seek thy life, saying, bring not in the name of vowelmovement-io-yeah, that thou die not by our hand: therefore thus saith vowelmovement-io-yeah of troops, behold, i will visit them: the young men will die by the blade; their betweeners and their betweenas will die by famine: and there will be no remnant of them: for i will bring visual-re-toil upon the men of replies-anathoth, even the year of their visitation.

12

right art thou, vowelmovement-io-yeah, when i plead-critic with thee: yet let me talk with thee of thy crises: wherefore doth the way of the big-shots prosper? wherefore are all they happy that deal very treacherously? thou hast planted them, yea, they have taken root: they grow, yea, they inward forth fruit: thou art near in their mouth, and far from their reins. but thou, vowelmovement-io-yeah, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. how long will the field mourn, and the grasss of every field dry, for the visual-re-toil of them that dwell therein? the domesticated animals are consumed, and the birds; because they said, he will not see our last end. if thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of complete, wherein thou be suredest, they wearied thee, then how wilt thou do in the pride-swellng of its-going-down-jordan? for even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: mum-stick with them not, though they word fair words to thee. i have forsaken mine house, i have left mine heritage; i have given the dearly beloved of my self into the hand of her enemies. mine heritage is to me as a gather-lion in the forest; 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 devour. many watchers have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a name-desolate place-of-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 layeth it to heart. the plunderers are come upon all in-whats through the place-of-word-desert: for the blade of vowelmovement-io-yeah will devour from the one end of the land even to the other end of the land: no flesh-soaking will have complete. they have sown wheat, but will reap thorns: they have put themselves to pain, but will not profit: and they will be ashamed of your revenues because of the fierce nose-anger of vowelmovement-io-yeah. thus saith vowelmovement-io-yeah against all mine visual-re-toil in-sights, that touch the in-

heritance which i have caused my with-mum soaking-to-israel to inherit; behold, i will pluck them out of their land, and pluck out the house of vowel-yeah-acknowledge-iodah from among them. and it will come to pass, after that i have plucked them out i will return, 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-mum, to swear-seven by my name, vowelmovement-io-yeah liveth; as they taught my with-mum to swear-seven by husband-owner then will they be build-betweened in the midst of my with-mum. but if they will not hear, i will utterly pluck up and make lost that nation, saith vowelmovement-io-yeah.

13

thus saith vowelmovement-io-yeah to me, go and get thee a linen girdle, and put it upon thy loins, and put it not in water. so i got a girdle according to vowelmovement-io-yeah word, and put it on my loins. and vowelmovement-io-yeah word came to me the second time, saying, take the girdle that thou hast got, which is upon thy loins, and arise, 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 vowelmovement-io-yeah directed me. and it came to pass after many days, that vowelmovement-io-yeah said to me, arise, go to fruit-cow-euphrates, and take the girdle from thence, 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 destroyed, it was profitable for nothing. then vowelmovement-io-yeah word came to me, saying, thus saith vowelmovement-io-yeah, after this manner will i destroy the pride of vowel-yeah-acknowledge-iodah, and the great pride of cast-complete-jerusalem. this visual-re-toil with-mum, which refuse to hear my words, which walk in the exist-imagination of their heart, and walk after other these-to, to work for them, and to bow them, will even be as this girdle, which is good for nothing. for as the girdle cleaveth to the loins of a man, so have i caused to cleave to me the whole house of soaking-to-israel and the whole house of vowel-yeah-acknowledge-iodah, saith vowelmovement-io-yeah; that they might be to me for a with-mum, and for a name, and for a acknowledge, and for a glory: but they would not hear. therefore thou wilt word to them this word; thus saith vowelmovement-io-yeah these-to of israel, 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 wilt thou say to them, thus saith vowelmovement-io-yeah, behold, i will fill all the inhabitants of this land, even the kings that sit upon dude-dawud's throne, and the darkener, and the come-bringers, and all the inhabitants of cast-complete-jerusalem, with drunkenness. and i will dash them one against another, even the fathers and the betweeners together, saith vowelmovement-io-yeah: i will not pity, nor spare, nor have wombing, but destroy them. hear ye, and give ear; be not tall: for vowelmovement-io-yeah hath worded. give weight to vowelmovement-io-yeah your these-to, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness. but if ye will not hear it, my self will weep in secret places for your pride; and mine eye will weep sore, and run down with tears, because vowelmovement-io-yeah's flock is carried away captive. say to the king and to the queen, humble yourselves, sit down: for your principalities will come down, even the crown of your glory. the cities of the south will be shut up, and none will open them: vowel-yeah-acknowledge-iodah will be

carried away captive all of it, it will be completely carried away captive. lift up your eyes, and behold them that come from the north: where is the sheep that was given thee, thy beautiful sheep? what wilt thou say when he will visit thee? for thou hast taught them to be captains, and as chief over thee: will not sorrows take thee, as a woman in travail? and if thou say in thine heart, wherefore come these things upon me? for the greatness of thine season-answer are thy skirts discovered, and thy heels made damaged. can the cush-spindle-ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do visual-re-toil. therefore will i scatter them as the stubble that crossteth away by the breathwind of the place-of-word-desert. this is thy lot, the portion of thy measures from me, saith vowelmovement-io-yeah; 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

vowelmovement-io-yeah word that came to high-vowel-yeah-jeremio concerning the dearth. vowel-yeah-acknowledge-iodah 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 returned with their items empty; they were ashamed and confounded, and covered their heads. because the land is chapt, for there was no rain in the land, the plowmen were ashamed, they covered their heads. yea, the hind also calved in the field, and forsook it, because there was no grass. and the wild asses did stand in the in-whats, they snuffed up the breathwind like dragons; their eyes did fail, because there was no grass. vowelmovement-io-yeah, though our season-answers testify against us, do thou it for thy name's sake: for our backslidings are many; we have missed against thee. o the hope of israel, the saviour thereof in time of produce-narrows, why shouldst thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? why shouldst thou be as a hero astonished, as a hero that cannot safe? yet thou, vowelmovement-io-yeah, art in the inward of us, and we are called by thy name; leave us not. thus saith vowelmovement-io-yeah to this with-mum, thus have they loved to wander, they have not refrained their feet, therefore vowelmovement-io-yeah doth not accept them; he will now remember their season-answer, and visit their misses. then said vowelmovement-io-yeah to me, pray not for this with-mum for their good. when they fast, i will not hear their cry; and when they upon up-on and an rest-absorber, i will not accept them: but i will consume them by the blade, and by the famine, and by the pestilence. then said i, ah, base-boss these-to! behold, the come-bringers say to them, ye will not see the blade, neither will ye have famine; but i will give you assured complete in this place. then vowelmovement-io-yeah said to me, the come-bringers bring lies in my name: i sent them not, neither have i directed them, neither worded to them: they bring to you a false vision and magic, and a word of nought, and the deceit of their heart. therefore thus saith vowelmovement-io-yeah concerning the come-bringers that bring in my name, and i sent them not, yet they say, blade and famine will not be in this land; by blade and famine will those come-bringers be ended. and the with-mum to whom they bring will be cast out in the streets of cast-complete-jerusalem because of

the famine and the blade; and they will have none to bury them, them, their women, nor their betweeners, nor their betweenas: for i will pour their visual-re-toil upon them. therefore thou will say this word to them; let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter-housa of my with-mum is broken with a great breach, with a very grievous blow. if i go forth into the field, then behold the bladed with the blade! and if i enter into the city, then behold them that are sick with famine! yea, both the come-bringer and the dark-ener go about into a field that they know not. hast thou utterly rejected vowel-yeah-acknowledge-iodah? hath thy self lothed mark-zion? why hast thou smitten us, and there is no healing for us? we looked for complete, and there is no good; and for the time of healing, and behold trouble! we acknowledge, vowelmovement-io-yeah, our big-shot-tedness, and the season-answer of our fathers: for we have missed against thee. do not abhor us, for thy name's sake, do not disgrace the throne of thy weight: remember, break not thy contract with us. are there any among the vanity-fades of the corpse-nations that can cause rain? or can the namespaces give showers? art not thou he, vowelmovement-io-yeah our these-to? therefore we will wait upon thee: for thou hast did all these things.

15

then said vowelmovement-io-yeah to me, though draw-out-musa and to-hearing-samuel stood before me, yet my mind could not be toward this with-mum: send them out of my sight, and let them go forth. and it will come to pass, if they say to thee, whither will we go forth? then thou will tell them, thus saith vowelmovement-io-yeah; such as are for death, to death; and such as are for the blade, to the blade; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. and i will appoint over them four kinds, saith vowelmovement-io-yeah: the blade to blade, and the dogs to tear, and the birds of the namespaces and the animals of the land, to devour and destroy. and i will cause them to be removed into all kingdoms of the land, because of sleep-forget-manasseh betweener of strong-vowel-yeah-hezekiah king of vowel-yeah-acknowledge-iodah, 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 go aside to ask how thou doest? thou hast forsaken me, saith vowelmovement-io-yeah, thou art gone backward: therefore will i stretch out my hand against thee, and destroy thee; i am weary with repenting. and i will fan them with a fan in the gates of the land; i will bereave them of children, i will make lost my with-mum since they return 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 terrors upon the city. she that hath borne seven languisheth: she hath given up the breathwind; her sun is gone down while it was yet day: she hath been ashamed and confounded: and the residue of them will i deliver to the blade before their enemies, saith vowelmovement-io-yeah. woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole land! i have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me. vowelmovement-io-yeah said, verily it will be well with thy remnant; verily i will cause the enemy to entreat thee well in the time of visual-re-toil and in the time of produce-narrows. will iron break the northern iron and the steel? thy stratagem and thy treasures will i give to the spoil without price, and that for all thy misses, in all thy borders. and i will make thee to cross with thine enemies into a land which

thou knowest not: for a fire is kindled in mine nose-anger, which will burn upon you. vowelmovement-io-yeah, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake i have suffered rebuke, thy words were found, and i did eat them; and thy word was to me the cheer and rejoicing of mine heart: for i am called by thy name, vowelmovement-io-yeah these-to of troops. i sat not in the assembly of the play-grinders, nor playd; i sat alone because of thy hand: for thou hast filled me with indignation. why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether to me as a liar, and as waters that fail? therefore thus saith vowelmovement-io-yeah, if thou return, then will i bring thee again, and thou wilt stand before me: and if thou take forth the precious from the vile, thou wilt be as my mouth: let them return to thee; but return not thou to them. and i will make thee to this with-mum a fenced brasen wall: and they will fight against thee, but they will not prevail against thee: for i am with thee to safe thee and to make safe thee, saith vowelmovement-io-yeah. and i will deliver thee out of the hand of the visual-re-toil, and i will retrieve thee out of the hand of the despots.

16

vowelmovement-io-yeah word came also to me, saying, no take thee a woman, neither will thou have betweeners or betweenas in this place. for thus saith vowelmovement-io-yeah 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 blade, and by famine; and their carcases will be meat for the birds of namespaces and for the beasts of the land. for thus saith vowelmovement-io-yeah, enter not into the house of mourning, neither go to lament nor bemoan them: for i have taken away my complete from this with-mum, saith vowelmovement-io-yeah, even kindness and kindnesses. both the great and the small will die in this land: they will not be buried, neither will men lament for them, nor cut themselves, nor make themselves bald for them: neither will men split themselves for them in mourning, to comfort them for the dead; neither will men give them the cup of consolation to drink for their father or for their mother. no also go into the house of feasting, to sit with them to eat and to drink. for thus saith vowelmovement-io-yeah of troops, the these-to of israel; behold, i will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of cheering, the voice of the bridegroom, and the voice of the bride. and it will come to pass, when thou wilt shew this with-mum all these words, and they will say to thee, wherefore hath vowelmovement-io-yeah pronounced all this great visual-re-toil against us? or what is our season-answer? or what is our miss that we have missed against vowelmovement-io-yeah our these-to? then wilt thou say to them, because your fathers have forsaken me, saith vowelmovement-io-yeah, and have walked after other these-to, and have workd them, and have bowed them, and have forsaken me, and have not kept my drops-of-teaching-torah and ye have done worse than your fathers; for, behold, ye walk every one after the exist-imagination of his visual-re-toil heart, that they may not hearken to me: therefore will i cast you out of this land into a land that ye know not, neither ye nor your fathers; and there will ye work for other these-to day and night; where i will not shew you favour. therefore, behold, the days come, saith vow-

elmovement-io-yeah, that it will no more be said, vowel-movement-io-yeah liveth, that brought up betweeners of soaking-to-israel out of the land of narrows-produce-mizraim-egypt; but, vowel-movement-io-yeah liveth, that brought up betweeners of soaking-to-israel from the land of the north, and from all the lands whither he had driven them; and i will bring them again into their land that i gave to their fathers. behold, i will send for many fishers, saith vowel-movement-io-yeah, and they will fish them; and after will i send for many hunters, and they will hunt them from every mountain, and from every 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 season-answer hid from mine eyes. and first i will complete their season-answer and their miss double; because they have ceased my land, they have filled mine inheritance with the carcasses of their detestable and holy things. vowel-movement-io-yeah, my goat-daring, and my fortress, and my refuge in the day of produce-narrows, the corpse-nations will come to thee from the ends of the land, and will say, surely our fathers have inherited lies, vanity-fade, and things wherein there is no profit. will a man do these-to to himself, and they are no these-to? therefore, behold, i will this once cause them to know, i will cause them to know mine hand and my heroness; and they will know that my name is vowel-movement-io-yeah.

17

the miss of vowel-yeah-acknowledge-iodah 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 cause thee to work for thine enemies in the land which thou knowest not: for ye have kindled a fire in mine nose-anger, which will burn world. thus saith vowel-movement-io-yeah; cursed be the hero that be sureeth in hero, and maketh flesh-soaking his arm, and whose heart departeth from vowel-movement-io-yeah. for he will be like the heath in the place-of-word-desert, and will not see when good cometh; but will inhabit the parched places in the place-of-word-desert, in a salt land and not inhabited. knee-pooled is the hero that be sureeth in vowel-movement-io-yeah, and whose sure vowel-movement-io-yeah is. for he will be as a tree planted by the waters, and that spreadeth out her roots by the river, and will not see when heat cometh, but her leaf will be green; and will not be careful in the year of drought, neither will cease from yielding fruit. the heart is deceitful above all things, and desperately wicked: who can know it? vowel-movement-io-yeah search the heart, i try the reins, even to give every man according to his ways, and according to the fruit of his doings, as the halfbridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by crisis, will leave them in the half of his days, and at his end will be a fool. a weight high throne from the headstart is the place of our perfected. vowel-movement-io-yeah, the hope of israel, all that forsake thee will be dry, and they that depart from me will be written in the land, because they have forsaken vowel-movement-io-yeah, the fountain of living waters. heal me, vowel-movement-io-yeah, and i will be healed; safe me, and i will be safed: for thou art my praise. behold, they say to me, where is vowel-movement-io-yeah word? let it come now. as for me, i have not hastened from being a watcher to follow thee: neither

have i desired the woeful day; thou knowest: that which came out of my lips was right before thee. be not a terror to me: thou art my hope in the day of visual-re-toil. let them be dry that persecute me, but let not me be dry: let them be dismayed, but let not me be dismayed: bring upon them the day of visual-re-toil, and destroy them with double destruction. thus said vowel-movement-io-yeah to me; go and stand in the gate of betweeners of the with-mum, whereby the kings of vowel-yeah-acknowledge-iodah come in, and by the which they go out, and in all the gates of cast-complete-jerusalem; and say to them, hear ye vowel-movement-io-yeah word, ye kings of vowel-yeah-acknowledge-iodah, and all vowel-yeah-acknowledge-iodah, and all the inhabitants of cast-complete-jerusalem, that enter in by these gates: thus saith vowel-movement-io-yeah; take heed to yourselves, and bear no burden on the seventh day, nor bring it in by the gates of cast-complete-jerusalem; neither carry forth a burden out of your houses on the seventh day, neither do ye any work, but perfect ye the seventh day, as i directed your fathers. but they 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 vowel-movement-io-yeah, to bring in no burden through the gates of this city on the seventh day, but perfect the seventh day, to do no work therein; then will there enter into the gates of this city kings and prince-soakings sitting upon the throne of dude-dawud, riding in chariots and on horses, they, and their prince-soakings, the men of vowel-yeah-acknowledge-iodah, and the inhabitants of cast-complete-jerusalem: and this city will remain to world. and they will come from the cities of vowel-yeah-acknowledge-iodah, and from the places about cast-complete-jerusalem, and from the land of righthand-child-benjamin, and from the low-land, and from the mountains, and from the south, bringing up-ons, and butchers, and completeness-absorbers, and incense, and bringing butchers of acknowledge, to the alpha-beit-house of vowel-movement-io-yeah. but if ye will not hearken to me to perfect the seventh day, and not to bear a burden, even entering in at the gates of cast-complete-jerusalem on the seventh day; then will i kindle a fire in the gates thereof, and it will devour the palaces of cast-complete-jerusalem, and it will not be quenched.

18

the word which came to high-vowel-yeah-jeremio from vowel-movement-io-yeah, saying, arise, and go down to the producer's house, and there i will cause thee to hear my words. then i went down to the producer's house, and behold, he wrought a work on the wheels. and the item that he did of clay was destroyed in the hand of the producer: so he did it again another item, as seemed good to the producer to do it. then vowel-movement-io-yeah word came to me, saying, o house of israel, cannot i do with you as this producer? saith vowel-movement-io-yeah. behold, as the clay is in the producer's hand, so are ye in mine hand, o house of israel. at what instant i will word concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to make lost it; if that nation, against whom i have pronounced, turn from their visual-re-toil, i will repent of the visual-re-toil that i thought to do to them. and at what instant i will word concerning a nation, and concerning a kingdom, to build-between and to plant it; if it do visual-re-toil 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-yeah-acknowledge-iodah, and to the inhabitants of cast-complete-jerusalem, saying, thus saith vowel-movement-io-yeah; behold, i produce visual-re-toil

against you, and devise a device against you: return ye now every one from his visual-re-toil way, and produce 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 exist-imagination of his visual-re-toil heart. therefore thus saith vowelmovement-io-yeah; ask ye now among the corpse-nations, who hath heard such things: the virgin of soaking-to-israel 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 waters that come from another place be forsaken? because my with-mum hath forgotten me, they have burned incense to vanity-fade, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; to make their land name-desolate, and a world hissing; every one that crosseth thereby will be astonished, and wag his head. i will scatter them as with an east breathwind before the enemy; i will shew them the back, and not the face-turnings, in the day of their calamity. then said they, come and let us devise devices against high-vowel-yeah-jeremio; for the drops-of-teaching-torah will not become 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, vowelmovement-io-yeah, and hearken to the voice of them that contend with me. will visual-re-toil be completed for good? for they have digged a pit for my self. remember that i stood before thee to word good for them, and to turn away thy wrath from them. therefore deliver up their betweeners to the famine, and pour out their blood by the force of the blade; and let their women be bereaved of their betweeners, and be widows; and let their men be put to death; let their young men be bladed by the blade 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, vowelmovement-io-yeah, thou knowest all their counsel against me to slay me: forgive not their season-answer, neither blot out their miss from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine nose-anger.

19

thus saith vowelmovement-io-yeah, go and get a producer's produce-earthen bottle, and take of the ancients of the with-mum, and of the ancients of the darkener; and go forth to the valley of betweener of doze-hinnom, which is by the entry of the east gate, and proclaim there the words that i will tell thee, and say, hear ye vowelmovement-io-yeah word, o kings of vowel-yeah-acknowledge-iodah, and inhabitants of cast-complete-jerusalem; thus saith vowelmovement-io-yeah of troops, the these-to of israel; behold, i will bring visual-re-toil upon this place, the which whosoever heareth, his ears will tingle, because they have forsaken me, and have estranged this place, and have burned incense in it to other these-to, whom neither they nor their fathers have known, nor the kings of vowel-yeah-acknowledge-iodah, and have filled this place with the blood of innocents; they have build-betweened also the in-whats of husband-owner to burn their betweeners with fire for up-ons to husband-owner which i directed not, nor worded it, neither came it into my mind: therefore, behold, the days come, saith vowelmovement-io-yeah, that this place will no more be called bait-tophet, nor the valley of betweener of doze-hinnom, but the valley of killing, and i will make void the counsel of vowel-yeah-acknowledge-iodah and cast-complete-jerusalem in this place; and i will cause them to fall by the blade before their enemies, and by the hands of them that seek their

lives; 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 hissing; every one that crosseth thereby will be astonished and hiss because of all the plagues thereof. and i will cause them to eat the flesh-soaking of their betweeners and the flesh-soaking of their betweenas, and they will eat every one the flesh-soaking of his in-sight in the siege and straitness, wherewith their enemies, and they that seek their lives, will straiten them. then will thou break the bottle in the eyes of the men that go with thee, and will say to them, thus saith vowelmovement-io-yeah of troops; even so will i break this with-mum and this city, as one breaketh a producer's item, that cannot be produced whole again: and they will bury them in bait-tophet, till there be no place to bury. thus will i do to this place, saith vowelmovement-io-yeah, and to the inhabitants thereof, and even do this city as bait-tophet: and the houses of cast-complete-jerusalem, and the houses of the kings of vowel-yeah-acknowledge-iodah, will be ceased as the place of bait-tophet, because of all the houses upon whose roofs they have burned incense to all the troop of namespaces and have poured out pourings to other these-to. then came high-vowel-yeah-jeremio from bait-tophet, whither vowelmovement-io-yeah had sent him to bring; and he stood in the courtyard of vowelmovement-io-yeah's house; and said to all the with-mum, thus saith vowelmovement-io-yeah of troops, the these-to of israel; behold, i will bring upon this city and upon all her towns all the visual-re-toil 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-immer the darkener who was also chief governor in the alpha-beit-house of vowelmovement-io-yeah, heard that high-vowel-yeah-jeremio brought these words. then break-pashur hit high-vowel-yeah-jeremio the come-bringer, and put him in the stocks that were in the high gate of righthand-child-benjamin, which was by the alpha-beit-house of vowelmovement-io-yeah. and it came to pass on the morrow, that break-pashur brought forth high-vowel-yeah-jeremio out of the stocks. then said high-vowel-yeah-jeremio to him, vowelmovement-io-yeah hath not called thy name break-pashur, but terror-all-around-magormissabib. for thus saith vowelmovement-io-yeah, behold, i will make thee a terror to thyself, and to all thy in-sights: and they will fall by the blade of their enemies, and thine eyes will behold it: and i will give all vowel-yeah-acknowledge-iodah into the hand of the king of in-fade-babylon, and he will carry them captive into in-fade-babylon, and will blade them with the blade. moreover i will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of vowel-yeah-acknowledge-iodah will i give into the hand of their enemies, which will spoil them, and take them, and carry them to in-fade-babylon. and thou, break-pashur, and all that dwell in thine house will go into captivity: and thou will come to in-fade-babylon, and there thou wilt die, and will be buried there, thou, and all thy in-sights, to whom thou hast brought lies. vowelmovement-io-yeah, thou hast deceived me, and i was deceived; thou art stronger than i, and hast prevailed: i am in play-grind daily, every one play-grind me. for since i worded, i cried out, i cried damage and plunder; because vowelmovement-io-yeah word was made a reproach to me, and a derision, daily. then i said, i will not make mention of him, nor word any more in his 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, fear 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 vowelmovement-io-yeah is with me as a hero terrible one: therefore my persecutors will stumble, and they will not hero: they will be heroically ashamed; for they will not prosper: their world confusion will never be forgotten. but, vowelmovement-io-yeah of troops, that triest the right, and seest the reins and the heart, let me see thy vengeance on them: for to thee have i opened my cause. sing to vowelmovement-io-yeah, rave-praise ye vowelmovement-io-yeah: for he hath delivered the self of the poor from the hand of visual-re-toildoers. cursed be the day wherein i was born: let not the day wherein my mother bare me be knee-pooled. cursed be the man who brought tidings to my father, saying, a man child is born to thee; making him very glad. and let that man be as the cities which vowelmovement-io-yeah overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noon-tide; because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me. wherefore came i forth out of the womb to see labour and labour, that my days should be consumed with shame?

21

the word which came to high-vowel-yeah-jeremio from vowelmovement-io-yeah, when king vowel-right-yeah-zedekiah sent to him break-pashur betweener of melchiah, and observe-cover-vowel-yeah-zephaniah betweener of do-vowel-yeah-maseiah the darkener saying, enquire, i pray thee, of vowelmovement-io-yeah for us; for bring-jug-collect-nebuchadrezzar king of in-fade-babylon doth war against us; if so be that vowelmovement-io-yeah will deal with us according to all his wondrous works, that he may go up from us. then said high-vowel-yeah-jeremio to them, thus will ye say to vowel-right-yeah-zedekiah: thus saith vowelmovement-io-yeah these-to of israel; behold, i will turn back the items of war that are in your hands, wherewith ye fight against the king of in-fade-babylon, 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 outstretched hand and with a strong arm, in nose-anger, and in wall-wrath, and in great nose-anger. and i will hit the inhabitants of this city, both man and domesticated animal: they will die of a great pestilence. and afterward, saith vowelmovement-io-yeah, i will deliver vowel-right-yeah-zedekiah king of vowel-yeah-acknowledge-iodah, and his workers, and the with-mum, and such as are left in this city from the pestilence, from the blade, and from the famine, into the hand of bring-jug-collect-nebuchadrezzar king of in-fade-babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he will hit them with the edge of the blade; he will not spare them, neither have pity, nor have womb. and to this with-mum thou wilt say, thus saith vowelmovement-io-yeah; behold, i set before you the way of life, and the way of death. he that abideth in this city will die by the blade, and by the famine, and by the pestilence: but he that goeth out, and falleth to the as-genies-kasdimns that besiege you, he will live, and his life will be to him for a prey. for i have set my face-turnings against this city for visual-re-toil, and not for good, saith vowelmovement-io-yeah: it will be given into the hand of the king of in-fade-babylon, and he will burn it with fire. and touching the house of the king of vowel-yeah-acknowledge-iodah, say, hear ye vowelmovement-io-yeah word; o house of

dude-dawud, thus saith vowelmovement-io-yeah; do crisis in the morning, and deliver him that is robbed out of the hand of the exploitor, lest my fury go out like fire, and burn that none can quench it, because of the visual-re-toil of your doings. behold, i am against thee, o inhabitant of the valley, and rock of the plain, saith vowelmovement-io-yeah; which say, who will come down against us? or who will enter into our habitations? but i will visit you according to the fruit of your doings, saith vowelmovement-io-yeah: and i will kindle a fire in the forest thereof, and it will devour all things round about it.

22

thus saith vowelmovement-io-yeah; go down to the house of the king of vowel-yeah-acknowledge-iodah, and word there this word, and say, hear vowelmovement-io-yeah word, o king of vowel-yeah-acknowledge-iodah, that sitteth upon the throne of dude-dawud, thou, and thy workers, and thy with-mum that enter in by these gates: thus saith vowelmovement-io-yeah; do ye crisis and being right, and deliver the robbed out of the hand of the violent: and do no damage, do no exploitation to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. for if ye do this word indeed, then will there enter in by the gates of this house kings sitting upon the throne of dude-dawud, riding in chariots and on horses, he, and his workers, and his with-mum. but if ye will not hear these words, i swear-seven by myself, saith vowelmovement-io-yeah, that this house will become a blade-parching. for thus saith vowelmovement-io-yeah to the king's house of vowel-yeah-acknowledge-iodah; thou art roll-until-gilead to me, and the head of build-white-lebanon: yet surely i will make thee a place-of-word-desert, and cities which are not inhabited. and i will prepare destroyers against thee, every one with his items: and they will cut down thy choice cedars, and cast them into the fire. and many nations will cross by this city, and they will say every man to his in-sight, wherefore hath vowelmovement-io-yeah done thus to this great city? then they will answer, because they have forsaken the contract of vowelmovement-io-yeah their these-to, and bowed other these-to, and workd them. weep ye not for the dead, neither bemoan him: but weep sore for him that goeth away; for he will return no more, nor see his native country. for thus saith vowelmovement-io-yeah touching willum betweener of fire-vowel-yeah-josiah king of vowel-yeah-acknowledge-iodah, which kinged instead of fire-vowel-yeah-josiah his father, which went forth out of this place; he will not return thither any more: but he will die in the place whither they have led him captive, and will see this land no more. woe to him that build-betweeneth his house by unrighteousness, and his chambers by wrong; that useth his in-sight's work without wages, and giveth him not for his achievement; that saith, i will build-between me a wide house and large chambers, and cutteth him out breathwindows; and it is cieled with cedar, and painted with vermilion. will thou king, because thou closest thyself in cedar? did not thy father eat and drink, and do crisis and being right, and then it was well with him? he judged the cause of the poor and needy; then it was well with him: was not this to know me? saith vowelmovement-io-yeah. but thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for exploitation, and for exploitation, to do it. therefore thus saith vowelmovement-io-yeah concerning vowel-yeah-get-up-jehoiakim betweener of fire-vowel-yeah-josiah king of vowel-yeah-acknowledge-iodah; they will not lament for him, saying, ah my brother! or, ah sister! they will not lament for him, saying, ah base-

boss! or, ah his glory! he will be buried with the burial of an ass, drawn and cast forth beyond the gates of cast-complete-jerusalem. go up to build-white-lebanon, and cry; and lift up thy voice in at-tooth-bashan and cry from the cross-overs: for all thy lovers are destroyed. i worded to thee in thy prosperity; but thou saidst, i will not hear. this hath been thy manner 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 confounded for all thy visual-re-toil. o inhabitant of build-white-lebanon, that makest thy nest in the cedars, how gracious will thou be when stratagem come upon thee, the stratagem as of a woman in travail! as i live, saith vowelmovement-io-yeah, though pad-vowel-yeah-coniah betweener of vowel-yeah-get-up-jehoiakim king of vowel-yeah-acknowledge-iodah were the signet upon my right hand, yet would i pluck thee thence; and i will give thee into the hand of them that seek thy life, and into the hand of them whose face-turnings thou fearest, into the hand of bring-jug-collect-nebuchadrezzar king of in-fade-babylon, and into the hand of the as-genies-kasdimns. and i will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there will ye die. but to the land whereunto they desire to return, thither will they not return. is this man pad-vowel-yeah-coniah a despised broken fashion? is he a item wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? o land, land, land, hear vowelmovement-io-yeah word. thus saith vowelmovement-io-yeah, write ye this hero childless, a hero that will not prosper in his days: for no hero of his seed will prosper, sitting upon the throne of dude-dawud, and proverb-ruling any more in vowel-yeah-acknowledge-iodah.

23

woe be to the watchers that make lost and smash the sheep of my look-after-pasture! saith vowelmovement-io-yeah. therefore thus saith vowelmovement-io-yeah these-to of soaking-to-israel against the watchers that feed my with-mum; ye have scattered my sheep, and driven them away, and have not visited them: behold, i will visit upon you the visual-re-toil of your doings, saith vowelmovement-io-yeah. and i will gather the remnant of my sheep out of all countries whither i have driven them, and will bring them again to their folds; and they will be fruitful and increase. and i will set up shepherds over them which will feed them: and they will respect no more, nor be dismayed, neither will they be lacking, saith vowelmovement-io-yeah. behold, the days come, saith vowelmovement-io-yeah, that i will raise to dude-dawud a right branch, and a king will king and prosper, and will do crisis and being right in the land. in his days vowel-yeah-acknowledge-iodah will be safed, and soaking-to-israel will dwell for sure: and this is his name whereby he will be called, vowelmovement-io-yeah our being right. therefore, behold, the days come, saith vowelmovement-io-yeah, that they will no more say, vowelmovement-io-yeah liveth, which brought up betweeners of soaking-to-israel out of the land of narrows-produce-mizraim-egypt; but, vowelmovement-io-yeah liveth, which brought up and which led the seed of the house of soaking-to-israel out of the north country, and from all countries whither i had driven them; and they will dwell in their own land. mine heart in inwards me is broken because of the come-bringers; all my bones shake; i am like a drunken hero, and like a hero whom wine hath overcome, because of vowelmovement-io-yeah, and because of the words of his perfection. for the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the place-of-word-

desert are blade-parched, and their course is visual-re-toil, and their force is not right. for both come-bringer and darkener are profane; yea, in my house have i found their visual-re-toil, saith vowelmovement-io-yeah. 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 visual-re-toil upon them, even the year of their visitation, saith vowelmovement-io-yeah. and i have seen folly in the come-bringers of keep-guard-samaria; they brought in husband-owner and caused my with-mum soaking-to-israel to err. i have seen 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 visual-re-toildoers, that none doth return from his visual-re-toil; they are all of them to me as splint-blood-sodom, and the inhabitants thereof as sheaves-gomorra. therefore thus saith vowelmovement-io-yeah of troops concerning the come-bringers; behold, i will feed them with wormwood, and make them drink the water of gall: for from the come-bringers of cast-complete-jerusalem is profaneness gone forth into all the land. thus saith vowelmovement-io-yeah of troops, hearken not to the words of the come-bringers that bring to you: they make you vain: they word a vision of their own heart, and not out of the mouth of vowelmovement-io-yeah. they say still to them that despise me, vowelmovement-io-yeah hath said, ye will have complete; and they say to every one that walketh after the exist-imagination of his own heart, no visual-re-toil will come upon you. for who hath stood in the counsel of vowelmovement-io-yeah, and hath perceived and heard his word? who hath marked his word, and heard it? behold, a whirlwind of vowelmovement-io-yeah is gone forth in wall-wrath, even a void-grievous whirlwind: it will fall void-grievously upon the head of the big-shots. the nose-anger of vowelmovement-io-yeah will not return, until he have dod, 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 caused my with-mum to hear my words, then they should have turned them from their visual-re-toil way, and from the visual-re-toil of their doings. am i a these-to at hand, saith vowelmovement-io-yeah, and not a these-to afar off? can any hide himself in secret places that i will not see him? saith vowelmovement-io-yeah. do not i fill namespaces and land? saith vowelmovement-io-yeah. i have heard what the come-bringers said, that bring lies in my name, saying, i have dreamed, i have dreamed. how long will this be in the heart of the come-bringers that bring lies? yea, they are come-bringers of the deceit of their own heart; which think to cause my with-mum to forget my name by their dreams which they recount every husband to his in-sight, as their fathers have forgotten my name for husband-owner the come-bringer that hath a dream, let him recount a dream; and he that hath my word, let him word my word mum-sticking-withfully. what is the chaff to the corn? saith vowelmovement-io-yeah. is not my word like as a fire? saith vowelmovement-io-yeah; and like a hot-hammer that breaketh the rock in pieces? therefore, behold, i am against the come-bringers, saith vowelmovement-io-yeah, that steal my words every one from his in-sight. behold, i am against the come-bringers, saith vowelmovement-io-yeah, that use their language-tongues, and say, he saith. behold, i am against them that bring false dreams, saith vowelmovement-io-yeah, and do recount them, and cause my with-mum to err by their lies, and by their lightness; yet i sent them not, nor directed them: therefore they will not profit this with-mum at all, saith vowelmovement-io-yeah. and when this with-mum, or the come-bringer, or a darkener will ask thee, saying, what

is the burden of vowelmovement-io-yeah? thou wilt then say to them, what burden? i will even forsake you, saith vowelmovement-io-yeah. and as for the come-bringer, and the darkener and the with-mum, that will say, the burden of vowelmovement-io-yeah, i will even visit that man and his house. thus will ye say every one to his in-sight, and every one to his brother, what hath vowelmovement-io-yeah answered? and, what hath vowelmovement-io-yeah worded? and the burden of vowelmovement-io-yeah will ye mention no more: forevery man's word will be his burden; for ye have perverted the words of the living these-to, of vowelmovement-io-yeah of troops our these-to. thus will thou say to the come-bringer, what hath vowelmovement-io-yeah answered thee? and, what hath vowelmovement-io-yeah worded? but since ye say, the burden of vowelmovement-io-yeah; therefore thus saith vowelmovement-io-yeah; because ye say this word, the burden of vowelmovement-io-yeah, and i have sent to you, saying, ye will not say, the burden of vowelmovement-io-yeah; therefore, behold, i, even i, will utterly forget you, and i will forsake you, and the city that i gave you and your fathers, and cast you out of my presence: and i will bring a world reprove upon you, and a world shame, which will not be forgotten.

24

vowelmovement-io-yeah shewed me, and, behold, two baskets of figs were set before the possibility-hall of vowelmovement-io-yeah, after that bring-jug-collect-nebuchadrezzar king of in-fade-babylon had carried away captive beat-io-jeconiah between of vowel-yeah-get-up-jehoiakim king of vowel-yeah-acknowledge-iodah, and the prince-soakings of vowel-yeah-acknowledge-iodah, with the carpenters and smiths, from cast-complete-jerusalem, and had brought them to in-fade-babylon. one basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so visual-re-toil then said vowelmovement-io-yeah to me, what seest thou, high-vowel-yeah-jeremio? and i said, figs; the good figs, very good; and the visual-re-toil, very visual-re-toil, that cannot be eaten, they are so visual-re-toil. again vowelmovement-io-yeah word came to me, saying, thus saith vowelmovement-io-yeah, the these-to of israel; like these good figs, so will i acknowledge them that are carried away captive of vowel-yeah-acknowledge-iodah, whom i have sent out of this place into the land of the as-genies-kasdimns for their good. for i will set mine eyes upon them for good, and i will bring them again to this land: and i will build-between them, and not pull them down; and i will plant them, and not pluck them up. and i will give them an heart to know me, that i am vowelmovement-io-yeah: and they will be my with-mum, and i will be their these-to: for they will return to me with their whole heart. and as the visual-re-toil figs, which cannot be eaten, they are so visual-re-toil; surely thus saith vowelmovement-io-yeah, so will i give vowel-right-yeah-zedekiah the king of vowel-yeah-acknowledge-iodah, and his prince-soakings, and the residue of cast-complete-jerusalem, that remain in this land, and them that dwell in the land of narrows-produce-mizraim-egypt: and i will deliver them to be removed into all the kingdoms of the land for their hurt, to be a reproach and a proverb-rule, a taunt and a curse, in all places whither i will drive them. and i will send the blade, the famine, and the pestilence, among them, till they be consumed from off the earth that i gave to them and to their fathers.

the word that came to high-vowel-yeah-jeremio concerning all the with-mum of vowel-yeah-acknowledge-iodah in the fourth year of vowel-yeah-get-up-jehoiakim between of fire-vowel-yeah-josiah king of vowel-yeah-acknowledge-iodah, that was the first year of bring-jug-collect-nebuchadrezzar king of in-fade-babylon; the which high-vowel-yeah-jeremio the come-bringer worded to all the with-mum of vowel-yeah-acknowledge-iodah, and to all the inhabitants of cast-complete-jerusalem, saying, from the thirteenth year of fire-vowel-yeah-josiah between of mum-training-amon king of vowel-yeah-acknowledge-iodah, even to this day, that is the three and twentieth year, vowelmovement-io-yeah word hath come to me, and i have worded to you, rising early and wording; but ye have not hearkened. and vowelmovement-io-yeah 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 visual-re-toil way, and from the visual-re-toil of your doings, and dwell in the earth that vowelmovement-io-yeah hath given to you and to your fathers to the worlds of worlds: and go not after other these-to to work for them, and to bow them, and provoke me not to anger with the doings of your hands; and i will do you no hurt. yet ye have not hearkened to me, saith vowelmovement-io-yeah; that ye might provoke me to anger with the doings of your hands to your own hurt. therefore thus saith vowelmovement-io-yeah of troops; because ye have not heard my words, behold, i will send and take all the families of the north, saith vowelmovement-io-yeah, and bring-jug-collect-nebuchadrezzar the king of in-fade-babylon, my worker, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will fishing-net-destroy them, and make them an astonishment, and an hissing, and world name-desolations. moreover i will take from them the voice of mirth, and the voice of cheering, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. and this whole land will be a name-desolation, and an astonishment; and these nations will work for the king of in-fade-babylon seventy years. and it will come to pass, when seventy years are accomplished, that i will visit the king of in-fade-babylon, and that nation, saith vowelmovement-io-yeah, for their season-answer, and the land of the as-genies-kasdimns, and will make it world plunders. and i will bring upon that land all my words which i have pronounced against it, even all that is written in this recount-scroll, which high-vowel-yeah-jeremio hath brought against all the nations. for many nations and great kings will work for themselves of them also: and i will complete them according to their achievements, and according to the doings of their own hands. for thus saith vowelmovement-io-yeah these-to of soaking-to-israel 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 blade that i will send among them. then took i the cup at vowelmovement-io-yeah's hand, and made all the nations to drink, to whom vowelmovement-io-yeah had sent me: to wit, cast-complete-jerusalem, and the cities of vowel-yeah-acknowledge-iodah, and the kings thereof, and the prince-soakings thereof, to make them a name-desolation, an astonishment, an hissing, and a curse; as it is this day; big-house-firawn king of narrows-produce-mizraim-egypt, and his workers, and his prince-soakings, and all his with-mum; and all the mingled with-mum, and all the kings of the land of goose-uz and all the kings of the land of the invade-grieve-pales-

tinians, and fire-light-ashkelon, and goat-courage-azah, and essence-futile-ekron, and the remnant of fire-plunder-ashdod, man-red-edom, and from-father-moab, and 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 cross-over the sea, and breast-discuss-dedan, and right-tema and scorn-buz, and all that are in the utmost corners, and all the kings of evening-pleasant-arabia, and all the kings of the mingled with-mum that dwell in the place-of-word-desert, and all the kings of my-songster-al-samiri, 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 another, and all the kingdoms of the world, which are upon the face-turnings of the land: and the king of six-rejoice-sheshach will drink after them. therefore thou will say to them, thus saith vowelmovement-io-yeah of troops, the these-to of israel; drink ye, and be drunken, and spue, and fall, and rise no more, because of the blade which i will send among you. and it will be, if they refuse to take the cup at thine hand to drink, then will thou say to them, thus saith vowelmovement-io-yeah of troops; ye will certainly drink. for, lo, i begin to bring visual-re-toil on the city which is called by my name, and should ye be utterly unpunished? ye will not be unpunished: for i will call for a blade upon all the inhabitants of the land, saith vowelmovement-io-yeah of troops. therefore bring thou against them all these words, and say to them, vowelmovement-io-yeah will roar from on high, and utter his voice from his perfected habitation; he will mightily roar upon his habitation; he will give a shout, as they that tread the grapes, against all the inhabitants of the land. a noise will come even to the ends of the land; for vowelmovement-io-yeah hath a controversy with the nations, he will plead-critic with all flesh-soaking he will give them that are big-shot to the blade, saith vowelmovement-io-yeah. thus saith vowelmovement-io-yeah of troops, behold, visual-re-toil will go forth from nation to nation, and a great whirlwind will be raised up from the coasts of the land. and the voided of vowelmovement-io-yeah 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 shepherds, and cry; and wallow yourselves in the ashes, ye principal of the sheep: for the days of your slaughter and of your dispersions are accomplished; and ye will fall like a pleasant item. and the shepherds will have no way to flee, nor the principal of the sheep to escape. a voice of the cry of the shepherds, and an howling of the principal of the sheep, will be heard: for vowelmovement-io-yeah hath plundered their look-after-pasture. and the completeable habitations are cut down because of the fierce nose-anger of vowelmovement-io-yeah. he hath forsaken his covert, as the pit-out-of-lion: for their land is name-desolate because of the fury of the frauder, and because of his goat-daring nose-anger.

26

in the headstart of the king of vowel-yeah-get-up-jehoiakim betweener of fire-vowel-yeah-josiah king of vowel-yeah-acknowledge-iodah came this word from vowelmovement-io-yeah, saying, thus saith vowelmovement-io-yeah; stand in the courtyard of vowelmovement-io-yeah's house, and word to all the cities of vowel-yeah-acknowledge-iodah, which come to bow in vowelmovement-io-yeah'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 visual-re-toil way, that i may repent me of the visual-re-toil, which i purpose to do to them because of the visual-re-toil of their doings. and thou will say to them, thus saith vowelmovement-io-

yeah; if ye will not hearken to me, to walk in my drops-of-teaching-torah which i have set before you, to hearken to the words of my workers the come-bringers, whom i sent to you, both rising up early, and sending them, but ye have not hearkened; then will i make this house like calm-send-shiloh, and will make this city a curse to all the nations of the land. so the darkener and the come-bringers and all the with-mum heard high-vowel-yeah-jeremio wording these words in the alpha-beit-house of vowelmovement-io-yeah. now it came to pass, when high-vowel-yeah-jeremio had made an end of wording all that vowelmovement-io-yeah had directed him to word to all the with-mum, that the darkener and the come-bringers and all the with-mum took him, saying, thou will surely die. why hast thou brought in the name of vowelmovement-io-yeah, saying, this house will be like calm-send-shiloh, and this city will be blade-parched without an inhabitant? and all the with-mum were gathered against high-vowel-yeah-jeremio in the alpha-beit-house of vowelmovement-io-yeah. when the prince-soakings of vowel-yeah-acknowledge-iodah heard these words, then they came up from the king's house to the alpha-beit-house of vowelmovement-io-yeah, and sat down in the entry of the new gate of vowelmovement-io-yeah's house. then spake the darkener and the come-bringers to the prince-soakings and to all the with-mum, saying, this man is crisis-worthy to die; for he hath brought against this city, as ye have heard with your ears. then worded high-vowel-yeah-jeremio to all the prince-soakings and to all the with-mum, saying, vowelmovement-io-yeah 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 vowelmovement-io-yeah your these-to; and vowelmovement-io-yeah will repent him of the visual-re-toil that he hath pronounced against you. as for me, behold, i am in your hand: do with me as seemeth good and meet to you. but know ye for certain, that if ye put me to death, ye will surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth vowelmovement-io-yeah hath sent me to you to word all these words in your ears. then said the prince-soakings and all the with-mum to the darkener and to the come-bringers; this man is not crisis-worthy to die: for he hath worded to us in the name of vowelmovement-io-yeah our these-to. then rose up certain of the elders of the land, and spake to all the assembly of the with-mum, saying, who's-coward-micah the legacy-morasthite brought in the days of strong-vowel-yeah-hezekiah king of vowel-yeah-acknowledge-iodah, and spake to all the with-mum of vowel-yeah-acknowledge-iodah, saying, thus saith vowelmovement-io-yeah of troops; 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 strong-vowel-yeah-hezekiah king of vowel-yeah-acknowledge-iodah and all vowel-yeah-acknowledge-iodah put him at all to death? did he not respect vowelmovement-io-yeah, and besought vowelmovement-io-yeah, and vowelmovement-io-yeah repented him of the visual-re-toil which he had pronounced against them? thus might we procure great visual-re-toil against our selfs. and there was also a man that brought in the name of vowelmovement-io-yeah, light-yeah-urijah betweener of hear-vowel-yeah-shemaiah of forests-city-kirjath-jearim, who brought against this city and against this land according to all the words of high-vowel-yeah-jeremio. and when vowel-yeah-get-up-jehoiakim the king, with all his hero heros, and all the prince-soakings, heard his words, the king sought to put him to death: but when light-yeah-urijah heard it, he was afraid, and fled, and went into narrows-produce-mizraim-egypt; and vowel-yeah-get-

up-jehoiakim the king sent men into narrows-produce-mizraim-egypt, namely, to-given-elnathan betweener of mouse-achbor, and certain men with him into narrows-produce-mizraim-egypt. and they fetched forth light-yeah-urijah out of narrows-produce-mizraim-egypt, and brought him to vowel-yeah-get-up-jehoiakim the king; who slew him with the blade, and cast his dead body into the graves of the upstarting with-mum. nevertheless the hand of my-brother-got-up-ahikam betweener of cony-shaphan was with high-vowel-yeah-jeremio, that they should not give him into the hand of the with-mum to put him to death.

27

in the headstart of the king of vowel-yeah-get-up-jehoiakim betweener of fire-vowel-yeah-josiah king of vowel-yeah-acknowledge-iodah came this word to high-vowel-yeah-jeremio from vowelmovement-io-yeah, saying, thus saith vowelmovement-io-yeah to me; do these bonds and yokes, and put them upon thy neck, and send them to the king of man-red-edom, and to the king of from-father-moab, and to the king of the with-ammonites, and to the king of narrow-zur-tyrus, and to the king of side-by-side-zidon, by the hand of the messengers which come to cast-complete-jerusalem to vowel-right-yeah-zedekiah king of vowel-yeah-acknowledge-iodah; and direct them to say to their base-boss, thus saith vowelmovement-io-yeah of troops, the these-to of israel; thus will ye say to your base-boss; i have did the land, the man and the domesticated animal that are upon the land, by my great energy and by my 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-fade-babylon, my worker; and the animals of the field have i given him also to work for him. and all nations will work for him, and his betweener and his son's betweener until the very time of his land come: and then many nations and great kings will work for themselves of him. and it will come to pass, that the nation and kingdom which will not work for the same bring-jug-guard-nebuchadnezzar the king of in-fade-babylon, and that will not put their neck under the yoke of the king of in-fade-babylon, that nation will i visit, saith vowelmovement-io-yeah, with the blade, and with the famine, and with the pestilence, until i have consumed them by his hand. therefore hearken not ye to your come-bringers, nor to your magicians, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak to you, saying, ye will not work for the king of in-fade-babylon: for they bring a lie to you, to remove you far from your land; and that i should drive you out, and ye should become lost. but the nations that bring their neck under the yoke of the king of in-fade-babylon, and work for him, those will i let remain still in their own land, saith vowelmovement-io-yeah; and they will work it, and dwell therein. i worded also to vowel-right-yeah-zedekiah king of vowel-yeah-acknowledge-iodah according to all these words, saying, bring your necks under the yoke of the king of in-fade-babylon, and work for him and his with-mum, and live. why will ye die, thou and thy with-mum, by the blade, by the famine, and by the pestilence, as vowelmovement-io-yeah hath worded against the nation that will not work for the king of in-fade-babylon? therefore hearken not to the sayings of the come-bringers that word to you, saying, ye will not work for the king of in-fade-babylon: for they bring a lie to you. for i have not sent them, saith vowelmovement-io-yeah, yet they bring a lie in my name; that i might drive you out, and that ye might become lost, ye, and the come-bringers that bring to you. also i worded to the darkener and to all this with-

mum, saying, thus saith vowelmovement-io-yeah; hearken not to the words of your come-bringers that bring to you, saying, behold, the items of vowelmovement-io-yeah's house will now shortly be brought again from in-fade-babylon: for they bring a lie to you. hearken not to them; work for the king of in-fade-babylon, and live: wherefore should this city be blade-parched? but if they be come-bringers, and if vowelmovement-io-yeah word be with them, let them now make intercession to vowelmovement-io-yeah of troops, that the items which are left in the alpha-beit-house of vowelmovement-io-yeah, and in the house of the king of vowel-yeah-acknowledge-iodah, and at cast-complete-jerusalem, go not to in-fade-babylon. for thus saith vowelmovement-io-yeah of troops concerning the stands, and concerning the sea, and concerning the bases, and concerning the residue of the items that remain in this city. which bring-jug-guard-nebuchadnezzar king of in-fade-babylon took not, when he carried away captive beat-io-jeconiah betweener of vowel-yeah-get-up-jehoiakim king of vowel-yeah-acknowledge-iodah from cast-complete-jerusalem to in-fade-babylon, and all the nobles of vowel-yeah-acknowledge-iodah and cast-complete-jerusalem; yea, thus saith vowelmovement-io-yeah of troops, the these-to of israel, concerning the items that remain in the alpha-beit-house of vowelmovement-io-yeah, and in the house of the king of vowel-yeah-acknowledge-iodah and of cast-complete-jerusalem; they will be carried to in-fade-babylon, and there will they be until the day that i visit them, saith vowelmovement-io-yeah; then will i bring them up, and restore them to this place.

28

and it came to pass the same year, in the headstart of the king of vowel-right-yeah-zedekiah king of vowel-yeah-acknowledge-iodah, in the fourth year, and in the fifth month, that grace-vowel-yeah-hananiah betweener of help-azur the come-bringer, which was of small-hill-gibeon, spake to me in the alpha-beit-house of vowelmovement-io-yeah, in the presence of the darkener and of all the with-mum, saying, thus speaketh vowelmovement-io-yeah of troops, the these-to of israel, saying, i have broken the yoke of the king of in-fade-babylon. within two full years will i bring again into this place all the items of vowelmovement-io-yeah's house, that bring-jug-guard-nebuchadnezzar king of in-fade-babylon took away from this place, and carried them to in-fade-babylon: and i will bring again to this place beat-io-jeconiah betweener of vowel-yeah-get-up-jehoiakim king of vowel-yeah-acknowledge-iodah, with all the captives of vowel-yeah-acknowledge-iodah, that went into in-fade-babylon, saith vowelmovement-io-yeah: for i will break the yoke of the king of in-fade-babylon. then the come-bringer high-vowel-yeah-jeremio said to the come-bringer grace-vowel-yeah-hananiah in the presence of the darkener, and in the presence of all the with-mum that stood in the alpha-beit-house of vowelmovement-io-yeah, even the come-bringer high-vowel-yeah-jeremio said, mum-stick-with-amen vowelmovement-io-yeah do so: vowelmovement-io-yeah perform thy words which thou hast brought, to bring again the items of vowelmovement-io-yeah's house, and all that is carried away captive, from in-fade-babylon into this place. nevertheless hear thou now this word that i word in thine ears, and in the ears of all the with-mum; 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 visual-re-toil, and of pestilence. the come-bringer which prophesieth of complete, when the word of the come-bringer will come to pass, then will the come-bringer be known, that vowelmovement-io-yeah hath truly sent

him. then grace-vowel-yeah-hananiah the come-bringer took the yoke from off the come-bringer high-vowel-yeah-jeremio's neck, and brake it. and grace-vowel-yeah-hananiah spake in the presence of all the with-mum, saying, thus saith vowelmovement-io-yeah; even so will i break the yoke of bring-jug-guard-nebuchadnezzar king of in-fade-babylon from the neck of all nations within the space of two full years. and the come-bringer high-vowel-yeah-jeremio went his way. then vowelmovement-io-yeah word came to high-vowel-yeah-jeremio the come-bringer, after that grace-vowel-yeah-hananiah the come-bringer had broken the yoke from off the neck of the come-bringer high-vowel-yeah-jeremio, saying, go and tell grace-vowel-yeah-hananiah, saying, thus saith vowelmovement-io-yeah; thou hast broken the yokes of wood; but thou wilt do for them yokes of iron. for thus saith vowelmovement-io-yeah of troops, the these-to of israel; i have put a yoke of iron upon the neck of all these nations, that they may work for bring-jug-guard-nebuchadnezzar king of in-fade-babylon; and they will work for him: and i have given him the animals of the field also. then said the come-bringer high-vowel-yeah-jeremio to grace-vowel-yeah-hananiah the come-bringer, hear now, grace-vowel-yeah-hananiah; vowelmovement-io-yeah hath not sent thee; but thou makest this with-mum to be sure in a lie, therefore thus saith vowelmovement-io-yeah; behold, i will cast thee from off the face-turnings of the earth: this year thou wilt die, because thou hast worded rebellion against vowelmovement-io-yeah. so grace-vowel-yeah-hananiah the come-bringer died the same year in the seventh month.

29

now these are the words of the recount-scroll that high-vowel-yeah-jeremio 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-mum whom bring-jug-guard-nebuchadnezzar had carried away captive from cast-complete-jerusalem to in-fade-babylon; (after that beat-io-jeconiah the king, and the queen, and the eunuchs, the prince-soakings of vowel-yeah-acknowledge-iodah and cast-complete-jerusalem, and the carpenters, and the smiths, were departed from cast-complete-jerusalem;) by the hand of to-do-elasa between of cony-shaphan, and finished-yeah-gemariah between of part-vowel-yeah-hilkiah, (whom vowel-right-yeah-zedekiah king of vowel-yeah-acknowledge-iodah sent to in-fade-babylon to bring-jug-guard-nebuchadnezzar king of in-fade-babylon) saying, thus saith vowelmovement-io-yeah of troops, the these-to of israel, to all that are carried away captives, whom i have caused to be carried away from cast-complete-jerusalem to in-fade-babylon; build-between 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 mans, that they may bear betweeners and betweenas; that ye may be increased there, and not diminished. and seek the complete of the city whither i have caused you to be carried away captives, and pray to vowelmovement-io-yeah for it: for in the complete thereof will ye have complete. for thus saith vowelmovement-io-yeah of troops, the these-to of israel; let not your come-bringers and your magicians, that be in the inward of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. for they bring falsely to you in my name: i have not sent them, saith vowelmovement-io-yeah. for thus saith vowelmovement-io-yeah, that after seventy years be accomplished at in-fade-babylon i will visit you, and perform my

good word toward you, in causing you to return to this place. for i know the thoughts that i think toward you, saith vowelmovement-io-yeah, thoughts of complete, and not of visual-re-toil, to give you an expected end. then will ye call upon me, and ye will go and pray 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 vowelmovement-io-yeah: and i will turn away your captivity, and i will gather you from all the nations, and from all the places whither i have driven you, saith vowelmovement-io-yeah; and i will bring you again into the place whence i caused you to be carried away captive. because ye have said, vowelmovement-io-yeah hath raised us up come-bringers in in-fade-babylon; know that thus saith vowelmovement-io-yeah of the king that sitteth upon the throne of dude-dawud, and of all the with-mum that dwelleth in this city, and of your brethren that are not gone forth with you into captivity; thus saith vowelmovement-io-yeah of troops; behold, i will send upon them the blade, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so visual-re-toil. and i will persecute them with the blade, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the land, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither i have driven them: because they have not hearkened to my words, saith vowelmovement-io-yeah, which i sent to them by my workers the come-bringers, rising up early and sending them; but ye would not hear, saith vowelmovement-io-yeah. hear ye therefore vowelmovement-io-yeah word, all ye of the captivity, whom i have sent from cast-complete-jerusalem to in-fade-babylon: thus saith vowelmovement-io-yeah of troops, the these-to of israel, of bro-dad-ahab between of voice-yeah-kolaiah, and of vowel-right-yeah-zedekiah between of do-vowel-yeah-maaseiah, which bring a lie to you in my name; behold, i will deliver them into the hand of bring-jug-collect-nebuchadnezzar king of in-fade-babylon; and he will slay them before your eyes; and of them will be taken up a curse by all the captivity of vowel-yeah-acknowledge-iodah which are in in-fade-babylon, saying, vowelmovement-io-yeah make thee like vowel-right-yeah-zedekiah and like bro-dad-ahab, whom the king of in-fade-babylon roasted in the fire; because they have committed villany in israel, and have committed adultery with their in-sights' women, and have worded lying words in my name, which i have not directed them; even i know, and am a witness, saith vowelmovement-io-yeah. thus wilt thou also speak to hear-vowel-yeah-shemaiah the dreamer-nehelamite, saying, thus speaketh vowelmovement-io-yeah of troops, the these-to of israel, saying, because thou hast sent recount-scrolls in thy name to all the with-mum that are at cast-complete-jerusalem, and to observe-cover-vowel-yeah-zephaniah between of do-vowel-yeah-maaseiah the darkener and to all the darkener, saying, vowelmovement-io-yeah did thee darkener in the stead of vowel-yeah-knows-jehoiada the darkener that ye should be officers in the alpha-beit-house of vowelmovement-io-yeah, forever my name that is mad, and maketh himself a come-bringer, that thou shouldest put him in prison, and in the stocks. now therefore why hast thou not reproved high-vowel-yeah-jeremio of replies-anathoth, which maketh himself a come-bringer to you? for therefore he sent to us in in-fade-babylon, saying, this captivity is long: build-between ye houses, and dwell in them; and plant gardens, and eat the fruit of them. and observe-cover-vowel-yeah-zephaniah the darkener read this recount-scroll in the ears of high-vowel-yeah-jeremio the come-bringer. then came vowelmovement-io-yeah word to high-vowel-yeah-jeremio, saying, send to all them of the captivity, saying, thus saith vowelmovement-io-yeah

concerning hear-vowel-yeah-shemaiah the dreamer-nelamite; because that hear-vowel-yeah-shemaiah hath brought to you, and i sent him not, and he caused you to be sure in a lie: therefore thus saith vowelmovement-io-yeah; behold, i will visit hear-vowel-yeah-shemaiah the dreamer-nelamite, and his seed: he will not have a man to dwell among this with-mum; neither will he behold the good that i will do for my with-mum, saith vowelmovement-io-yeah; because he hath worded rebellion against vowelmovement-io-yeah.

30

the word that came to high-vowel-yeah-jeremio from vowelmovement-io-yeah, saying, thus wordeth vowelmovement-io-yeah these-to of israel, saying, write thee all the words that i have worded to thee in a recount-scroll. for, lo, the days come, saith vowelmovement-io-yeah, that i will bring again the captivity of my with-mum soaking-to-israel and vowel-yeah-acknowledge-iodah, saith vowelmovement-io-yeah: and i will cause them to return to the land that i gave to their fathers, and they will network-inherit it. and these are the words that vowelmovement-io-yeah worded concerning soaking-to-israel and concerning vowel-yeah-acknowledge-iodah. for thus saith vowelmovement-io-yeah; we have heard a voice of trembling, of fear, and not of complete. ask ye now, and see whether a hero doth travail with child? wherefore do i see every hero 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-topple-yakub's produce-narrows, but he will be safed out of it. for it will come to pass in that day, saith vowelmovement-io-yeah of troops, that i will break his yoke from off thy neck, and will burst thy bonds, and strangers will no more work for themselves of him: but they will work for vowelmovement-io-yeah their these-to, and dude-dawd their king, whom i will raise up to them. therefore respect thou not, o my worker heel-topple-yakub, saith vowelmovement-io-yeah; neither be dismayed, o israel: for, lo, i will safe thee from afar, and thy seed from the land of their captivity; and heel-topple-yakub will return, and will be in rest, and be quiet, and none will make him afraid. for i am with thee, saith vowelmovement-io-yeah, to safe thee: though i do a full end of all nations whether i have scattered thee, yet i will not do a full end of thee: but i will correct thee in crisis-measure, and will not leave thee altogether unpunished. for thus saith vowelmovement-io-yeah, thy bruise is incurable, and thy wound is grievous. there is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. all thy lovers have forgotten thee; they seek thee not; for i have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine season-answer; because thy misses were increased. why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine season-answer: because thy misses were increased, i have done these things to thee. therefore all they that devour thee will be eaten; and all thine produce-narrower, every one of them, will go into captivity; and they that spoil thee will be a spoil, and all that prey upon thee will i give for a prey. for i will restore health to thee, and i will heal thee of thy wounds, saith vowelmovement-io-yeah; because they called thee an outcast, saying, this is mark-zion, whom no man seeketh after. thus saith vowelmovement-io-yeah; behold, i will bring again the captivity of heel-topple-yakub's tents, and womb his dwellingplaces; and the city will be build-between upon her own heap, and the palace will remain after the crisis thereof. and out of them will proceed thanks and the voice of them that

make play: and i will multiply them, and they will not be few; i will also weigh 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 visit all that pressure them. and their nobles will be of themselves, and their proverb-ruler will proceed from the inward of them; and i will cause him to draw near, and he will approach to me: for who is this that engaged his heart to approach to me? saith vowelmovement-io-yeah. and ye will be my with-mum, and i will be your these-to. behold, the whirlwind of vowelmovement-io-yeah goeth forth with wall-wrath, a continuing whirlwind: it will fall with pain upon the head of the big-shots. the fierce nose-anger of vowelmovement-io-yeah will not return, until he hath done it, and until he have performed the intents of his heart: in the latter days ye will consider it.

31

at the same time, saith vowelmovement-io-yeah, will i be the these-to of all the families of israel, and they will be my with-mum. thus saith vowelmovement-io-yeah, the with-mum which were left of the blade found grace in the place-of-word-desert; even israel, when i went to cause him to rest. vowelmovement-io-yeah 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 build-between thee, and thou will be build-betweened, o virgin of israel: thou will again be adorned with thy tabrets, and will go forth in the dances of them that make play. thou will yet plant vines upon the mountains of keep-guard-samaria: the planters will plant, and will void-eat them as upstarting things. for there will be a day, that the watchmen upon the mount gray-fruitful-ephraim will cry, arise ye, and let us go up to mark-zion to vowelmovement-io-yeah our these-to. for thus saith vowelmovement-io-yeah; sing with cheering for heel-topple-yakub, and shout among the chief of the nations: publish ye, rave-praise ye, and say, vowelmovement-io-yeah, safe thy with-mum, the remnant of israel. behold, i will bring them from the north country, 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 company will return thither. they will come with weeping, and with supplications will i lead them: i will cause them to walk by the rivers of waters in a straight way, wherein they will not stumble: for i am a father to israel, and gray-fruitful-ephraim is my firstborn. hear vowelmovement-io-yeah word, o ye nations, and declare it in the isles afar off, and say, he that scattered soaking-to-israel will gather him, and keep him, as a watcher doth his flock. for vowelmovement-io-yeah hath retrieved heel-topple-yakub, and retrieved 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 vowelmovement-io-yeah, for wheat, and for wine, and for oil-produce, and for the young of the sheep and of the cattle and their self will be as a watered garden; and they will not sorrow any more at all. then will the virgin cheer in the dance, both young men and old together: for i will turn their mourning into cheer, and will comfort them, and make them cheer from their sorrow. and i will satiate-seven the self of the darkener with fatness, and my with-mum will be satisfy-sevened with my goodness, saith vowelmovement-io-yeah. thus saith vowelmovement-io-yeah; 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 vowelmovement-io-yeah; refrain thy voice from weeping, and thine eyes from tears: for thy achievement will be achieved,

saith vowelmovement-io-yeah; and they will come again from the land of the enemy. and there is hope in thine end, saith vowelmovement-io-yeah, that thy betweeners will come again to their own border. i have surely heard gray-fruitful-ephraim bemoaning himself thus; thou hast chastised me, and i was chastised, as a bull unaccustomed to the yoke: turn thou me, and i will be turned; for thou art vowelmovement-io-yeah my these-to. surely after that i was turned, i repented; and after that i was instructed, i smote upon my thigh: i was ashamed, yea, even confounded, because i did bear the reproach of my youth. is gray-fruitful-ephraim my dear betweener is he a pleasant child? for since i worded against him, i do earnestly remember him still: therefore my bowels are troubled for him; i will surely have wombing upon him, saith vowelmovement-io-yeah. set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, o virgin of israel, turn again to these thy cities. how long wilt thou go about, o thou backsliding daughter-housa for vowelmovement-io-yeah hath created a new thing in the land, a woman will compass a hero. thus saith vowelmovement-io-yeah of troops, the these-to of israel; as yet they will use this speech in the land of vowel-yeah-acknowledge-iodah and in the cities thereof, when i will bring again their captivity; vowelmovement-io-yeah knee-pool thee, o habitation of being right, and mountain of perfection. and there will dwell in vowel-yeah-acknowledge-iodah itself, and in all the cities thereof together, mannen, and they that go forth with flocks. for i have satiated the weary self, and i have replenished every sorrowful self. upon this i awaked, and beheld; and my sleep was sweet to me. behold, the days come, saith vowelmovement-io-yeah, that i will sow the house of soaking-to-israel and the house of vowel-yeah-acknowledge-iodah with the seed of man, and with the seed of domesticated animal. and it will come to pass, that like as i have watched over them, to pluck up, and to break down, and to throw down, and to make lost, and to afflict; so will i watch over them, to build-between, and to plant, saith vowelmovement-io-yeah. 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 season-answer: every man that eateth the sour grape, his teeth will be set on edge. behold, the days come, saith vowelmovement-io-yeah, that i will make a new contract with the house of israel, and with the house of vowel-yeah-acknowledge-iodah: not according to the contract that i made with their fathers in the day that i stronged them by the hand to bring them out of the land of narrows-produce-mizraim-egypt; which my contract they brake, although i was an man to them, saith vowelmovement-io-yeah: but this will be the contract that i will make with the house of israel; after those days, saith vowelmovement-io-yeah, i will put my drops-of-teaching-torah in their inward parts, and write it in their hearts; and will be their these-to, and they will be my with-mum. and they will teach no more every man his in-sight, and every man his brother, saying, know vowelmovement-io-yeah: for they will all know me, from the least of them to the greatest of them, saith vowelmovement-io-yeah: for i will forgive their season-answer, and i will remember their miss no more. thus saith vowelmovement-io-yeah, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the sieves thereof roar; vowelmovement-io-yeah of troops is his name: if those ordinances depart from before me, saith vowelmovement-io-yeah, then the seed of soaking-to-israel also will cease from being a nation before me all days. thus saith vowelmovement-io-yeah; if namespaces on can be measured, and the foundations of the land searched out beneath, i will also cast off all the

seed of soaking-to-israel for all that they have done, saith vowelmovement-io-yeah. behold, the days come, saith vowelmovement-io-yeah, that the city will be build-betweened to vowelmovement-io-yeah from the tower of to-grace-graceful-hananel to the gate of the corner. and the measuring line will yet go forth over against it upon the hill scab-gareb, and will compass about to 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 perfected to vowelmovement-io-yeah; it will not be plucked up, nor thrown down any more to world.

32

the word that came to high-vowel-yeah-jeremio from vowelmovement-io-yeah in the tenth year of vowel-right-yeah-zedekiah king of vowel-yeah-acknowledge-iodah, which was the eighteenth year of bring-jug-collect-nebuchadrezzar. for then the king of in-fade-babylon's stratagem besieged cast-complete-jerusalem: and high-vowel-yeah-jeremio the come-bringer was shut up in the courtyard of the prison, which was in the king of vowel-yeah-acknowledge-iodah's house. for vowel-right-yeah-zedekiah king of vowel-yeah-acknowledge-iodah had shut him up, saying, wherefore dost thou bring, and say, thus saith vowelmovement-io-yeah, behold, i will give this city into the hand of the king of in-fade-babylon, and he will capture it; and vowel-right-yeah-zedekiah king of vowel-yeah-acknowledge-iodah will not escape out of the hand of the as-genies-kasdimns, but will surely be delivered into the hand of the king of in-fade-babylon, and will word with him mouth to mouth, and his eyes will behold his eyes; and he will lead vowel-right-yeah-zedekiah to in-fade-babylon, and there will he be until i visit him, saith vowelmovement-io-yeah: though ye fight with the as-genies-kasdimns, ye will not prosper. and high-vowel-yeah-jeremio said, vowelmovement-io-yeah word came to me, saying, behold, gratis-to-hanameel betweener of wilum thine uncle will come to thee saying, buy thee my field that is in replies-anathoth: for the crisis of redemption is thine to buy it. so gratis-to-hanameel mine uncle's betweener came to me in the courtyard of the prison according to vowelmovement-io-yeah word, and said to me, buy my field, i pray thee, that is in replies-anathoth, which is in the fields of righthand-child-benjamin: for the crisis of network-inheritance is thine, and the redemption is thine; buy it for thyself, then i knew that this was vowelmovement-io-yeah word. and i bought the field of gratis-to-hanameel my uncle's betweener that was in replies-anathoth, and weighed him the money, even seventeen light-shekels of silver. and i subscribed the recount-scroll, and sealed it, and took witnesses, and weighed him the money in the balances. so i took the recount-scroll of the purchase, both that which was sealed according to the law and imitate-statute, and that which was open: and i gave the recount-scroll of the purchase to blessed-failure-baruch betweener of candle-yeah-neriah, betweener of do-vowel-yeah-maaseiah, in the eyes of gratis-to-hanameel mine uncle's betweener and in the presence of the witnesses that subscribed the recount-scroll of the purchase, before all the vowel-yeah-acknowledge-iodim that sat in the courtyard of the prison. and i charged blessed-failure-baruch before them, saying, thus saith vowelmovement-io-yeah of troops, the these-to of israel; take these recount-scrolls, this recount-scroll of the purchase, both which is sealed, and this recount-scroll which is open; and put them in an earthen item, that they may continue many days. for thus saith vowelmovement-io-yeah of troops, the these-to of israel; houses and fields and vineyards will be possessed again in this

land. now when i had delivered the recount-scroll of the purchase to blessed-failure-baruch betweener of candle-yeah-neriah, i prayed to vowel-movement-io-yeah, saying, ah base-boss these-to! behold, thou hast did the namespaces and the land by thy great energy and stretched out arm, and there is nothing too hard for thee: thou shewest kindness to thousands, and completest the season-answer of the fathers into the bosom-statute of their betweeners after them: the heroic, the hero these-to, vowel-movement-io-yeah of troops, is his name, great in counsel, and mighty in work: for thine eyes are open upon all the ways of the betweeners of men: to give every one according to his ways, and according to the fruit of his doings: which hast set signs and wonders in the land of narrow-produce-mizraim-egypt, even to this day, and in israel, and among other men; and hast did thee a name, as at this day; and hast brought forth thy with-mum soaking-to-israel out of the land of narrow-produce-mizraim-egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror; and hast given them this land, which thou didst swear-seven to their fathers to give them, a land flowing with milk and honey; and they came in, and network-inherited it; but they heared not thy voice, neither walked in thy drops-of-teaching-torah they have done nothing of all that thou directedst them to do: therefore thou hast caused all this visual-re-toil to come upon them: behold the mounts, they are come to the city to capture it; and the city is given into the hand of the as-genies-kasdimms, that fight against it, because of the blade, and of the famine, and of the pestilence: and what thou hast worded is come to pass; and, behold, thou seest it. and thou hast said to me, o base-boss these-to, buy thee the field for money, and take witnesses; for the city is given into the hand of the as-genies-kasdimms. then came vowel-movement-io-yeah word to high-vowel-yeah-jeremio, saying, behold, i am vowel-movement-io-yeah, the these-to of all flesh-soaking is there any word too hard for me? therefore thus saith vowel-movement-io-yeah; behold, i will give this city into the hand of the as-genies-kasdimms, and into the hand of bring-jug-collect-nebuchadrezzar king of in-fade-babylon, and he will capture it: and the as-genies-kasdimms, 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 husband-owner and poured out pourings to other these-to, to provoke me to anger. for betweeners of soaking-to-israel and betweeners of vowel-yeah-acknowledge-iodah have only done visual-re-toil before me from their youth: for betweeners of soaking-to-israel have only provoked me to anger with the doing of their hands, saith vowel-movement-io-yeah. for this city hath been to me as a provocation of mine nose-anger and of my fury from the day that they build-betweened it even to this day; that i should remove it from before my face-turnings, because of all the visual-re-toil of betweeners of soaking-to-israel and of betweeners of vowel-yeah-acknowledge-iodah, which they have done to provoke me to anger, they, their kings, their prince-soakings, their darkener, and their come-bringers, and the men of vowel-yeah-acknowledge-iodah, and the inhabitants of cast-complete-jerusalem. and they have turned to me the back, and not the face-turnings: though i taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. but they set their abominations in the house, which is called by my name, to cease it. and they build-betweened the in-whats of husband-owner which are in the valley of betweener of doze-hinnom, to cause their betweeners and their betweenas to cross through the fire to king-molech; which i directed them not, neither crossed it into my mind, that they should do this holy, to cause vowel-yeah-acknowledge-iodah to

miss and now therefore thus saith vowel-movement-io-yeah, the these-to of israel, concerning this city, whereof ye say, it will be delivered into the hand of the king of in-fade-babylon by the blade, and by the famine, and by the pestilence; behold, i will gather them out of all countries, whither i have driven them in mine nose-anger, and in my fury, and in great nose-anger; and i will bring them again to this place, and i will cause them to dwell for sure: and they will be my with-mum, and i will be their these-to: 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 contract with them, that i will not turn away from them, to do them good; but i will put my respect in their hearts, that they will not depart from me. yea, i will rejoice over them to do them good, and i will plant them in this land assuredly with my whole heart and with my whole self. for thus saith vowel-movement-io-yeah; like as i have brought all this great visual-re-toil upon this with-mum, so will i bring upon them all the good that i have promised them. and fields will be bought in this field, whereof ye say, it is hrbsolate without man or domesticated animal; it is given into the hand of the as-genies-kasdimms. men will buy fields for money, and write in recount-scroll, and 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-yeah-acknowledge-iodah, 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 captivity to return, saith vowel-movement-io-yeah.

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moreover vowel-movement-io-yeah word came to high-vowel-yeah-jeremio the second time, while he was yet shut up in the courtyard of the prison, saying, thus saith vowel-movement-io-yeah the dor thereof, vowel-movement-io-yeah that produced it, to establish it; vowel-movement-io-yeah is his name; call to me, and i will answer thee, and shew thee great and mighty things, which thou knowest not. for thus saith vowel-movement-io-yeah, the these-to of israel, concerning the houses of this city, and concerning the houses of the kings of vowel-yeah-acknowledge-iodah, which are thrown down by the mounts, and by the blade; they come to fight with the as-genies-kasdimms, 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 visual-re-toil i have hid my face-turnings from this city. behold, i will bring it complete and cure, and i will cure them, and will reveal to them the abundance of complete and truth. and i will cause the captivity of vowel-yeah-acknowledge-iodah and the captivity of soaking-to-israel to return, and will build-between them, as at the first. and i will top-brighten them from all their season-answer, whereby they have missed against me; and i will pardon all their season-answers, whereby they have missed, and whereby they have went-beyond against me. and it will be to me a name of happiness, 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 vowel-movement-io-yeah; again there will be heard in this place, which ye say will be name-desolate without man and without domesticated animal, in the cities of vowel-yeah-acknowledge-iodah, and in the streets of cast-complete-jerusalem, that are name-desolate, without man, and without inhabitant, and without domesticated animal, the voice of cheer, and the voice of cheering, the voice of the bridegroom, and the voice of the bride, the voice of them that will say, thanks

vowelmovement-io-yeah of troops: for vowelmovement-io-yeah is good; for his kindness endureth to world; and of them that will bring the sacrifice of thanks into the alpha-beit-house of vowelmovement-io-yeah. for i will cause to return the captivity of the land, as at the first, saith vowelmovement-io-yeah. thus saith vowelmovement-io-yeah of troops; again in this place, which is blade-parched without man and without domesticated animal, and in all the cities thereof, will be an habitation of shepherds 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-yeah-acknowledge-iodah, will the sheeps cross again under the hands of him that telleth them, saith vowelmovement-io-yeah. behold, the days come, saith vowelmovement-io-yeah, that i will perform that good word which i have promised to the house of soaking-to-israel and to the house of vowel-yeah-acknowledge-iodah. in those days, and at that time, will i crisis the branch of being right to grow up to dude-dawud; and he will do crisis and being right in the land. in those days will vowel-yeah-acknowledge-iodah be safed, and cast-complete-jerusalem will dwell for sure: and this is the name wherewith she will be called, vowelmovement-io-yeah our being right. for thus saith vowelmovement-io-yeah; dude-dawud will never want a man to sit upon the throne of the house of israel; neither will the darkener the borrow-join-levites want a man before me to upon up-ons, and to kindle rest-absorbers, and to do butcher continually. and vowelmovement-io-yeah word came to high-vowel-yeah-jeremio, saying, thus saith vowelmovement-io-yeah; if ye can break my contract of the day, and my contract of the night, and that there should not be day and night in their season; then may also my contract be broken with dude-dawud my worker, that he should not have a betweener to king upon his throne; and with the borrow-join-levites the darkener, my soaks. as the troop of namespaces cannot be numbered, neither the sand of the sea measured: so will i multiply the seed of dude-dawud my worker, and the borrow-join-levites that soak to me. moreover vowelmovement-io-yeah word came to high-vowel-yeah-jeremio, saying, considerest thou not what this with-mum have worded, saying, the two families which vowelmovement-io-yeah hath chosen, he hath even cast them off? thus they have despised my with-mum, that they should be no more a nation before them. thus saith vowelmovement-io-yeah; if my contract be not with day and night, and if i have not appointed the ordinances of namespaces and land; then will i cast away the seed of heel-topple-yakub and dude-dawud my worker, so that i will not take any of his seed to be proverb-rulers over the seed of their-wing-organ-ibrahim, laugh-ishaq, and heel-topple-yakub: for i will cause their captivity to return, and womb them.

34

the word which came to high-vowel-yeah-jeremio from vowelmovement-io-yeah, when bring-jug-guard-nebuchadnezzar king of in-fade-babylon, and all his stratagem, and all the kingdoms of the land of his proverb-rule, and all the with-mums, fought against cast-complete-jerusalem, and against all the cities thereof, saying, thus saith vowelmovement-io-yeah, the these-to of israel; go and speak to vowel-right-yeah-zedekiah king of vowel-yeah-acknowledge-iodah, and tell him, thus saith vowelmovement-io-yeah; behold, i will give this city into the hand of the king of in-fade-babylon, and he will burn it with fire: and no escape out of his hand, but will surely be taken, and delivered into his hand; and thine

eyes will behold the eyes of the king of in-fade-babylon, and he will word with thee mouth to mouth, and thou will go to in-fade-babylon. yet hear vowelmovement-io-yeah word, o vowel-right-yeah-zedekiah king of vowel-yeah-acknowledge-iodah; thus saith vowelmovement-io-yeah of thee, no die by the blade: but thou will die in complete: and with the burnings of thy fathers, the former kings which were before thee, so will they burn odours for thee; and they will lament thee, wording, ah base-boss! for i have pronounced the word, saith vowelmovement-io-yeah. then high-vowel-yeah-jeremio the come-bringer worded all these words to vowel-right-yeah-zedekiah king of vowel-yeah-acknowledge-iodah in cast-complete-jerusalem, when the king of in-fade-babylon's stratagem fought against cast-complete-jerusalem, and against all the cities of vowel-yeah-acknowledge-iodah that were left, against strike-lachish, and against azekah: for these defenced cities remained of the cities of vowel-yeah-acknowledge-iodah. this is the word that came to high-vowel-yeah-jeremio from vowelmovement-io-yeah, after that the king vowel-right-yeah-zedekiah had made a contract with all the with-mum which were at cast-complete-jerusalem, to proclaim liberty to them; that every man should let his worker, and every man his true-mum-maid, being an cross-over-hebrew or an cross-over-hebrewess, go free; that none should work for himself of them, to wit, of a vowel-yeah-acknowledge-iodah his brother. now when all the prince-soakings, and all the with-mum, which had entered into the contract, heard that every one should let his worker, and every one his true-mum-maid, go free, that none should work for themselves of them any more, then they heared, and let them go. but afterward they turned, and caused the workers and the handmaids, whom they had send free, to return, and lamb-subdued them for workers and for handmaids. therefore vowelmovement-io-yeah word came to high-vowel-yeah-jeremio from vowelmovement-io-yeah, saying, thus saith vowelmovement-io-yeah, the these-to of israel; i made a contract with your fathers in the day that i brought them forth out of the land of narrows-produce-mizraim-egypt, out of the house of workers, saying, at the end of seven years let ye go every man his brother an cross-over-hebrew, which hath been sold to thee; and when he hath workd thee six years, thou will let him go free from thee: but your fathers hearkened not to me, neither inclined their ear. and ye were now turned, and had done soaking in my eyes, in proclaiming liberty every man to his in-sight; and ye had did a contract before me in the house which is called by my name: but ye turned and voidd my name, and caused every man his worker, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and lamb-subdued them, to be to you for workers and for handmaids. therefore thus saith vowelmovement-io-yeah; ye have not hearkened to me, in proclaiming liberty, every one to his brother, and every man to his in-sight: behold, i proclaim a liberty for you, saith vowelmovement-io-yeah, to the blade, to the pestilence, and to the famine; and i will make you to be removed into all the kingdoms of the land. and i will give the men that have crossed over my contract, which have not performed the words of the contract which they had made before me, when they cut the calf in twain, and crossed between the chops thereof, the prince-soakings of vowel-yeah-acknowledge-iodah, and the prince-soakings of cast-complete-jerusalem, the eunuchs, and the darkener, and all the with-mum of the land, which crossed between the chops of the calf; i will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies will be for meat to the birds of the namespaces and to the beasts of the land. and vowel-right-yeah-zedekiah king of

vowel-yeah-acknowledge-iodah and his prince-soakings will i give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of in-fade-babylon's stratagem, which are gone up from you. behold, i will direct, saith vowelmovement-io-yeah, and cause them to return to this city; and they will fight against it, and capture it, and burn it with fire: and i will make the cities of vowel-yeah-acknowledge-iodah a name-desolation without an inhabitant.

35

the word which came to high-vowel-yeah-jeremio from vowelmovement-io-yeah in the days of vowel-yeah-get-up-jehoiakim betweener of fire-vowel-yeah-josiah king of vowel-yeah-acknowledge-iodah, saying, go to the house of the vehicle-rechabites, and word to them, and bring them into the alpha-beit-house of vowelmovement-io-yeah, into one of the chambers, and give them wine to drink. then i took ear-vowel-yeah-jaazaniah betweener of high-vowel-yeah-jeremio, betweener of beggar-pudding-yeah-habazaniah, and his brethren, and all his betweeners, and the whole house of the vehicle-rechabites; and i brought them into the alpha-beit-house of vowelmovement-io-yeah, into the chamber of the betweeners of grace-camp-hanan betweener of grow-up-i-o-igdaliah, a man of these-to, which was by the chamber of the prince-soakings, which was on the chamber of do-vowel-yeah-maaseiah betweener of willum, the keeper of the threshold: and i set before the betweeners of the house of the vehicle-rechabites pots full of wine, and cups, and i said to them, drink ye wine. but they said, we will drink no wine: for yo-contribute-jonadab betweener of vehicle-rechab our father directed us, saying, ye will drink no wine, neither ye, nor your betweeners world: neither will ye build-between house, nor sow seed, nor plant vineyard, nor have any: but all your days ye will dwell in tents; that ye may live many days in the earth where ye be strangers. thus have we heard the voice of yo-contribute-jonadab betweener of vehicle-rechab 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 build-between houses for us to dwell in: neither have we vineyard, nor field, nor seed: but we have dwelt in tents, and have heard, and done according to all that yo-contribute-jonadab our father directed us. but it came to pass, when bring-jug-collect-nebuchadrezzar king of in-fade-babylon came up into the land, that we said, come, and let us go to cast-complete-jerusalem for stratagem-fear of the stratagem of the as-genies-kasdimms, and for stratagem-fear of the stratagem of the high-arams: so we dwell at cast-complete-jerusalem. then came vowelmovement-io-yeah word to high-vowel-yeah-jeremio, saying, thus saith vowelmovement-io-yeah of troops, the these-to of israel; go and tell the men of vowel-yeah-acknowledge-iodah and the inhabitants of cast-complete-jerusalem, will ye not receive instruction to hearken to my words? saith vowelmovement-io-yeah. the words of yo-contribute-jonadab betweener of vehicle-rechab, 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, rising 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, return ye now every man from his visual-re-toil way, and amend your doings, and go not after other these-to to work for them, and ye will dwell in the earth which i have given to you and to your fathers: but ye have not inclined your ear, nor hearkened to me. because the betweeners of yo-contribute-jonadab betweener of vehicle-rechab have performed the directive of their

father, which he directed them; but this with-mum hath not hearkened to me: therefore thus saith vowelmovement-io-yeah these-to of troops, the these-to of israel; behold, i will bring upon vowel-yeah-acknowledge-iodah and upon all the inhabitants of cast-complete-jerusalem all the visual-re-toil 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 high-vowel-yeah-jeremio said to the house of the vehicle-rechabites, thus saith vowelmovement-io-yeah of troops, the these-to of israel; because ye have heard the directive of yo-contribute-jonadab your father, and kept all his precepts, and done according to all that he hath directed you: therefore thus saith vowelmovement-io-yeah of troops, the these-to of israel; yo-contribute-jonadab betweener of vehicle-rechab will not want a man to stand before me all days.

36

and it came to pass in the fourth year of vowel-yeah-get-up-jehoiakim betweener of fire-vowel-yeah-josiah king of vowel-yeah-acknowledge-iodah, that this word came to high-vowel-yeah-jeremio from vowelmovement-io-yeah, saying, take thee a recount-scroll of a recount-scroll, and write therein all the words that i have worded to thee against israel, and against vowel-yeah-acknowledge-iodah, and against all the nations, from the day i worded to thee, from the days of fire-vowel-yeah-josiah, even to this day. it may be that the house of vowel-yeah-acknowledge-iodah will hear all the visual-re-toil which i purpose to do to them; that they may return every man from his visual-re-toil way; that they may forgive their season-answer and their miss then high-vowel-yeah-jeremio called blessed-failure-baruch betweener of candle-yeah-neriah: and blessed-failure-baruch wrote from the mouth of high-vowel-yeah-jeremio all the words of vowelmovement-io-yeah, which he had worded to him, upon a recount-scroll of a recount-scroll. and high-vowel-yeah-jeremio directed blessed-failure-baruch, saying, i am shut up; i cannot go into the alpha-beit-house of vowelmovement-io-yeah: therefore go thou, and read in the roll, which thou hast written from my mouth, the words of vowelmovement-io-yeah in the ears of the with-mum in vowelmovement-io-yeah's house upon the fasting day: and also thou wilt read them in the ears of all vowel-yeah-acknowledge-iodah that come out of their cities. it may be they will present their supplication before vowelmovement-io-yeah, and will return every one from his visual-re-toil way: for great is the nose-anger and the wall-wrath that vowelmovement-io-yeah hath pronounced against this with-mum. and blessed-failure-baruch betweener of candle-yeah-neriah did according to all that high-vowel-yeah-jeremio the come-bringer directed him, reading in the recount-scroll the words of vowelmovement-io-yeah in vowelmovement-io-yeah's house. and it came to pass in the fifth year of vowel-yeah-get-up-jehoiakim betweener of fire-vowel-yeah-josiah king of vowel-yeah-acknowledge-iodah, in the ninth month, that they proclaimed a fast before vowelmovement-io-yeah to all the with-mum in cast-complete-jerusalem, and to all the with-mum that came from the cities of vowel-yeah-acknowledge-iodah to cast-complete-jerusalem. then read blessed-failure-baruch in the recount-scroll the words of high-vowel-yeah-jeremio in the alpha-beit-house of vowelmovement-io-yeah, in the chamber of finished-yeah-gemariah betweener of cony-shaphan the scroll-recounters, in the higher courtyard, at the entry of the new gate of vowelmovement-io-yeah's house, in the ears of all the with-mum. when who-vowel-yeah-michaiah betweener of finished-yeah-gemariah, betweener of cony-shaphan, had

heard out of the recount-scroll all the words of vowel-movement-io-yeah, then he went down into the king's house, into the scroll-recounters's chamber: and, lo, all the prince-soakings sat there, even my-to-hear-al-yasama the scroll-recounters, and weak-i-o-delaiah between of hear-vowel-yeah-shemaiah, and to-given-elnathan between of mouse-achbor, and finished-yeah-gemariah between of cony-shaphan, and vowel-right-yeah-zedekiah between of grace-vowel-yeah-hananiah, and all the prince-soakings. then who-vowel-yeah-michaiah recounted to them all the words that he had heard, when blessed-failure-baruch read the recount-scroll in the ears of the with-mum. therefore all the prince-soakings sent vowel-yeah-acknowledge-jehudi between of given-vowel-yeah-nethaniah, between of complete-yeah-shelemiah, between of my-african-spindle-stick-cushi, to blessed-failure-baruch, saying, take in thine hand the roll wherein thou hast read in the ears of the with-mum, and come. so blessed-failure-baruch between of candle-yeah-neriah took the roll in his hand, and came to them. and they said to him, sit down now, and read it in our ears. so blessed-failure-baruch read it in their ears. now it came to pass, when they had heard all the words, they were afraid both one and other, and said to blessed-failure-baruch, we will surely tell the king of all these words. and they asked blessed-failure-baruch, saying, tell us now, how didst thou write all these words at his mouth? then blessed-failure-baruch answered them, he pronounced all these words to me with his mouth, and i wrote them with ink in the recount-scroll. then said the prince-soakings to blessed-failure-baruch, go, hide thee, thou and high-vowel-yeah-jeremio; and let no man know where ye be. and they went in to the king into the courtyard, but they laid up the recount-scroll in the chamber of my-to-hear-al-yasama the scroll-recounters, and recounted all the words in the ears of the king. so the king sent vowel-yeah-acknowledge-jehudi to fetch the recount-scroll: and he took it out of my-to-hear-al-yasama the scroll-recounters's chamber. and vowel-yeah-acknowledge-jehudi read it in the ears of the king, and in the ears of all the prince-soakings which stood beside the king. now the king sat in the winter-house in the ninth month: and there was a fire on the hearth burning before him. and it came to pass, that when vowel-yeah-acknowledge-jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the 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 to-given-elnathan and weak-i-o-delaiah and finished-yeah-gemariah 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-jerahmeel between of the-king-hammelech, and minister-soaking-yeah-seraiah between of help-unto-azriel, and complete-yeah-shelemiah between of work-unto-abdeel, to take blessed-failure-baruch the scroll-recounters and high-vowel-yeah-jeremio the come-bringer: but vowel-movement-io-yeah hid them. then vowel-movement-io-yeah word came to high-vowel-yeah-jeremio, after that the king had burned the roll, and the words which blessed-failure-baruch wrote at the mouth of high-vowel-yeah-jeremio, saying, take thee again another roll, and write in it all the former words that were in the first roll, which vowel-yeah-get-up-jehoiakim the king of vowel-yeah-acknowledge-iodah hath burned. and thou wilt say to vowel-yeah-get-up-jehoiakim king of vowel-yeah-acknowledge-iodah, thus saith vowel-movement-io-yeah; thou hast burned this roll, saying, why hast thou written therein, saying, the king of in-fade-babylon will cer-

tainly come and destroy this land, and will cause to cease from thence man and domesticated animal? therefore thus saith vowel-movement-io-yeah of vowel-yeah-get-up-jehoiakim king of vowel-yeah-acknowledge-iodah; he will have none to sit upon the throne of dude-dawud: and his dead body will be cast out in the day to the parch-heat, and in the night to the frost. and i will visit him and his seed and his workers for their season-answer; and i will bring upon them, and upon the inhabitants of cast-complete-jerusalem, and upon the men of vowel-yeah-acknowledge-iodah, all the visual-re-toil that i have pronounced against them; but they hearkened not. then took high-vowel-yeah-jeremio another recount-scroll, and gave it to blessed-failure-baruch the scroll-recounters, between of candle-yeah-neriah; who wrote therein from the mouth of high-vowel-yeah-jeremio all the words of the recount-scroll which vowel-yeah-get-up-jehoiakim king of vowel-yeah-acknowledge-iodah had burned in the fire: and there were added besides to them many like words.

37

and king vowel-right-yeah-zedekiah between of fire-vowel-yeah-josiah kinged instead of pad-vowel-yeah-coniah between of vowel-yeah-get-up-jehoiakim, whom bring-jug-collect-nebuchadrezzar king of in-fade-babylon made king in the land of vowel-yeah-acknowledge-iodah. but neither he, nor his workers, nor the with-mum of the land, did hearken to the words of vowel-movement-io-yeah, which he worded by the come-bringer high-vowel-yeah-jeremio. and vowel-right-yeah-zedekiah the king sent i-o-all-jehucal between of complete-yeah-shelemiah and observe-cover-vowel-yeah-zephaniah between of do-vowel-yeah-maaseiah the darkener to the come-bringer high-vowel-yeah-jeremio, saying, pray now to vowel-movement-io-yeah our these-to for us. now high-vowel-yeah-jeremio came in and went out among the with-mum: for they had not put him into prison. then firawn's stratagem was come forth out of narrows-produce-mizraim-egypt: and when the as-genies-kasdimns that besieged cast-complete-jerusalem heard tidings of them, they departed from cast-complete-jerusalem. then came vowel-movement-io-yeah word to the come-bringer high-vowel-yeah-jeremio saying, thus saith vowel-movement-io-yeah, the these-to of israel; thus will ye say to the king of vowel-yeah-acknowledge-iodah, that sent you to me to enquire of me; behold, firawn's stratagem, which is come forth to safety you, will return to narrows-produce-mizraim-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 vowel-movement-io-yeah; deceive not yourselves, saying, the as-genies-kasdimns will surely depart from us: for they will not depart. for though ye had smitten the whole stratagem of the as-genies-kasdimns that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire. and it came to pass, that when the stratagem of the as-genies-kasdimns was hatchd from cast-complete-jerusalem for stratagem-fear of firawn's stratagem, then high-vowel-yeah-jeremio went forth out of cast-complete-jerusalem to go into the land of righthand-child-benjamin, to separate himself thence in the midst of the with-mum. and when he was in the gate of righthand-child-benjamin, a husband of the ward was there, whose name was fear-awe-yeah-irijah, between of complete-yeah-shelemiah, between of grace-vowel-yeah-hananiah; and he took high-vowel-yeah-jeremio the come-bringer, saying, thou fallest away to the as-genies-kasdimns. then said high-vowel-yeah-jeremio, it is false; i fall not away to the as-genies-kasdimns. but he hearkened not to him: so fear-awe-yeah-

irijah took high-vowel-yeah-jeremio, and brought him to the prince-soakings. wherefore the prince-soakings were wroth with high-vowel-yeah-jeremio, and smote him, and put him in prison in the house of vowel-yeah-given-ionathan the scroll-recounters: for they had did that the prison. when high-vowel-yeah-jeremio was entered into the pit, and into the cabins, and high-vowel-yeah-jeremio had remained there many days; then vowel-right-yeah-zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, is there any word from vowel-movement-io-yeah? and high-vowel-yeah-jeremio said, there is: for, said he, thou wilt be delivered into the hand of the king of in-fade-babylon. moreover high-vowel-yeah-jeremio said to king vowel-right-yeah-zedekiah, what have i offended against thee, or against thy workers, or against this with-mum, that ye have put me in prison? where are now your come-bringers which brought to you, saying, the king of in-fade-babylon will not come against you, nor against this land? therefore hear now, i pray thee, o my base-boss the king: let my supplication, i pray thee, be accepted before thee; that thou cause me not to return to the house of vowel-yeah-given-ionathan the scroll-recounters, lest i die there. then vowel-right-yeah-zedekiah the king directed that they should commit high-vowel-yeah-jeremio into the courtyard of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. thus high-vowel-yeah-jeremio remained in the courtyard of the prison.

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then critic-yeah-shephathiah betweener of giving-mattan, and great-vowel-yeah-gedaliah betweener of break-pashur, and jucal betweener of complete-yeah-shalemiah, and break-pashur betweener of my-king-moloch-malchiah, heard the words that high-vowel-yeah-jeremio had worded to all the with-mum, saying, thus saith vowel-movement-io-yeah, he that remaineth in this city will die by the blade, by the famine, and by the pestilence: but he that goeth forth to the as-genies-kasdimns will live; for he will have his life for a prey, and will live. thus saith vowel-movement-io-yeah, this city will surely be given into the hand of the king of in-fade-babylon's stratagem, which will capture it. therefore the prince-soakings 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-mum, in wording such words to them: for this man seeketh not the completeness of this with-mum, but the hurt. then vowel-right-yeah-zedekiah 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 high-vowel-yeah-jeremio, and cast him into the pit of my-king-moloch-malchiah betweener of the-king-hammelech, that was in the courtyard of the prison: and they let down high-vowel-yeah-jeremio with cords. and in the pit there was no water, but mire: so high-vowel-yeah-jeremio sunk in the mire. now when work-king-ebedmelech the cush-spindle-ethiopian, one of the eunuchs which was in the king's house, heard that they had put high-vowel-yeah-jeremio in the pit; the king then sitting in the gate of righthand-child-benjamin; work-king-ebedmelech went forth out of the king's house, and worded to the king saying, my base-boss the king, these men have done visual-re-toil in all that they have done to high-vowel-yeah-jeremio the come-bringer, whom they have cast 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-ebedmelech the cush-spindle-ethiopian, saying, take from hence thirty men with thee, and take up high-vowel-

yeah-jeremio the come-bringer out of the pit, before he die. so work-king-ebedmelech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the pit to high-vowel-yeah-jeremio. and work-king-ebedmelech the cush-spindle-ethiopian said to high-vowel-yeah-jeremio, put now these old cast clouts and rotten rags under thine armholes under the cords. and high-vowel-yeah-jeremio did so. so they drew up high-vowel-yeah-jeremio with cords, and took him up out of the pit: and high-vowel-yeah-jeremio remained in the courtyard of the prison. then vowel-right-yeah-zedekiah the king sent, and took high-vowel-yeah-jeremio the come-bringer to him into the third entry that is in the alpha-beit-house of vowel-movement-io-yeah: and the king said to high-vowel-yeah-jeremio, i will ask thee a word; hide nothing from me. then high-vowel-yeah-jeremio said to vowel-right-yeah-zedekiah, if i declare it to thee, wilt thou not surely put me to death? and if i give thee counsel, wilt thou not hearken to me? so vowel-right-yeah-zedekiah the king swear-sevened secretly to high-vowel-yeah-jeremio, saying, as vowel-movement-io-yeah liveth, that did us this self, i will not put thee to death, neither will i give thee into the hand of these men that seek thy life. then said high-vowel-yeah-jeremio to vowel-right-yeah-zedekiah, thus saith vowel-movement-io-yeah, the these-to of troops, the these-to of israel; if thou wilt assuredly go forth to the king of in-fade-babylon's prince-soakings, then thy self will live, and this city will not be burned with fire; and thou wilt live, and thine house: but if thou wilt not go forth to the king of in-fade-babylon's prince-soakings, then will this city be given into the hand of the as-genies-kasdimns, and they will burn it with fire, and no escape out of their hand. and vowel-right-yeah-zedekiah the king said to high-vowel-yeah-jeremio, i am afraid of the vowel-yeah-acknowledge-iodim that are fallen to the as-genies-kasdimns, lest they deliver me into their hand, and they mock me. but high-vowel-yeah-jeremio said, they will not deliver thee. hear, i beseech thee, the voice of vowel-movement-io-yeah, which i word to thee: so it will be well to thee, and thy self will live. but if thou refuse to go forth, this is the word that vowel-movement-io-yeah hath shewed me: and, behold, all the women that are left in the king of vowel-yeah-acknowledge-iodah's house will be brought forth to the king of in-fade-babylon's prince-soakings, and those women will say, thy in-sights have set thee on and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back. so they will bring out all thy women and thy betweeners to the as-genies-kasdimns: and no escape out of their hand, but will be taken by the hand of the king of in-fade-babylon: and thou wilt cause this city to be burned with fire. then said vowel-right-yeah-zedekiah to high-vowel-yeah-jeremio, let no man know of these words, and no die. but if the prince-soakings 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 put thee to death; also what the king said to thee: then thou wilt say to them, i presented my supplication before the king, that he would not cause me to return to vowel-yeah-given-ionathan's house, to die there. then came all the prince-soakings to high-vowel-yeah-jeremio, 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 matter was not perceived. so high-vowel-yeah-jeremio abode in the courtyard of the prison until the day that cast-complete-jerusalem was captured: and he was there when cast-complete-jerusalem was captured.

in the ninth year of vowel-right-yeah-zedekiah king of vowel-yeah-acknowledge-iodah, in the tenth month, came bring-jug-collect-nebuchadrezzar king of in-fade-babylon and all his stratagem against cast-complete-jerusalem, and they produce-troubled it. and in the eleventh year of vowel-right-yeah-zedekiah, in the fourth month, the ninth day of the month, the city was hatchd. and all the prince-soakings of the king of in-fade-babylon came in, and sat in the middle gate, even shar-ezer-spy-prince-collection-nergal, drug-live-yield-samgar-nebo, prince-soak-agreed-sar-sechim, many-eunuch-rabsaris, shar-ezer-spy-prince-collection-nergal, many-mega-rab-mag, with all the residue of the prince-soakings of the king of in-fade-babylon. and it came to pass, that when vowel-right-yeah-zedekiah the king of vowel-yeah-acknowledge-iodah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain. but the as-genies-kasdimns' stratagem pursued after them, and overtook vowel-right-yeah-zedekiah in the plains of moon-smell-jericho: and when they had taken him, they brought him up to bring-jug-guard-nebuchadnezzar king of in-fade-babylon to fight-riblah in the land of gourd-vessel-hamath, where he gave crisis upon him. then the king of in-fade-babylon slew the betweeners of vowel-right-yeah-zedekiah in fight-riblah before his eyes: also the king of in-fade-babylon slew all the nobles of vowel-yeah-acknowledge-iodah. moreover he put out vowel-right-yeah-zedekiah's eyes, and bound him with chains, to carry him to in-fade-babylon. and the as-genies-kasdimns burned the king's house, and the houses of the with-mum, with fire, and brake down the walls of cast-complete-jerusalem. then bring-foreign-base-nebuzar-adan the captain of the cook-guard carried away captive into in-fade-babylon the remnant of the with-mum that remained in the city, and those that fell away, that fell to him, with the remainder of the with-mum that remained. but bring-foreign-base-nebuzar-adan the captain of the cook-guard left of the poor of the with-mum, which had nothing, in the land of vowel-yeah-acknowledge-iodah, and gave them vineyards and fields at the same time. now bring-jug-collect-nebuchadrezzar king of in-fade-babylon gave charge concerning high-vowel-yeah-jeremio to bring-foreign-base-nebuzar-adan the captain of the cook-guard, saying, take him, and look well to him, and do him no visual-re-toil; but do to him even as he will say to thee. so bring-foreign-base-nebuzar-adan the captain of the cook-guard sent, and bring-drip-nebu-shasban, many-eunuch-rabsaris, and shar-ezer-spy-prince-collection-nergal, many-mega-rab-mag, and all the king of in-fade-babylon's prince-soakings; even they sent, and took high-vowel-yeah-jeremio out of the courtyard of the prison, and committed him to great-vowel-yeah-gedaliah betweener of my-brother-got-up-ahikam betweener of cony-shaphan, that he should carry him home: so he dwelt among the with-mum. now vowelmovement-io-yeah word came to high-vowel-yeah-jeremio, while he was shut up in the courtyard of the prison, saying, go and word to working-ebedmelech the cush-spindle-ethiopian, saying, thus saith vowelmovement-io-yeah of troops, the these-to of israel; behold, i will bring my words upon this city for visual-re-toil, and not for good; and they will be accomplished in that day before thee. but i will deliver thee in that day, saith vowelmovement-io-yeah: and no be given into the hand of the men of whom thou art afraid. for i will surely deliver thee, and no fall by the blade, but thy life will be for a prey to thee: because thou hast put

thy be sure in me, saith vowelmovement-io-yeah.

40

the word that came to high-vowel-yeah-jeremio from vowelmovement-io-yeah, after that bring-foreign-base-nebuzar-adan the captain of the cook-guard had send him from high-region-ramah, when he had taken him being bound in chains among all that were carried away captive of cast-complete-jerusalem and vowel-yeah-acknowledge-iodah, which were carried away captive to in-fade-babylon. and the captain of the cook-guard took high-vowel-yeah-jeremio, and said to him, vowelmovement-io-yeah thy these-to hath pronounced this visual-re-toil upon this place. now vowelmovement-io-yeah hath brought it, and done according as he hath said: because ye have missed against vowelmovement-io-yeah, and have not 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-fade-babylon, come; and i will look well to thee: but if it seem visual-re-toil to thee to come with me into in-fade-babylon, forbear: behold, all the land is before thee: whether it seemeth good and convenient for thee to go, thither go. now while he was not yet gone back, he said, go back also to great-vowel-yeah-gedaliah betweener of my-brother-got-up-ahikam betweener of cony-shaphan, whom the king of in-fade-babylon did governor over the cities of vowel-yeah-acknowledge-iodah, and dwell with him among the with-mum: or go wheresoever it seemeth convenient to thee to go. so the captain of the cook-guard gave him victuals and a reward, and let him go. then went high-vowel-yeah-jeremio to great-vowel-yeah-gedaliah betweener of my-brother-got-up-ahikam to watch-mizpah; and dwelt with him among the with-mum 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-fade-babylon had made great-vowel-yeah-gedaliah betweener of my-brother-got-up-ahikam governor in the field, and had committed to him men, and women, and children, and of the poor of the field, of them that were not carried away captive to in-fade-babylon; then they came to great-vowel-yeah-gedaliah to watch-mizpah, even unto-hears-ismail betweener of given-vowel-yeah-nethaniah, and yeah-graceful-johanan and vowel-yeah-given-ionathan the betweeners of bald-ice-kareah, and minister-soaking-yeah-seraiah betweener of comforted-tanhumeth, and the betweeners of ephai the dripped-nephathite, and listen-i-o-jezaniah betweener of a crush-maachathite, they and their men. and great-vowel-yeah-gedaliah betweener of my-brother-got-up-ahikam betweener of cony-shaphan swear-sevened to them and to their men, saying, respect not to work for the as-genies-kasdimns: dwell in the land, and work for the king of in-fade-babylon, and it will be well with you. as for me, behold, i will dwell at watch-mizpah, to work for the as-genies-kasdimns, which will come to us: but ye, gather ye wine, and summer fruits, and oil, and put them in your items, and dwell in your cities that ye have taken. likewise when all the vowel-yeah-acknowledge-iodim that were in from-father-moab, and among the with-ammonites, and in man-red-edom, and that were in all the countries, heard that the king of in-fade-babylon had left a remnant of vowel-yeah-acknowledge-iodah, and that he had set over them great-vowel-yeah-gedaliah betweener of my-brother-got-up-ahikam betweener of cony-shaphan; even all the vowel-yeah-acknowledge-iodim returned out of all places whither they were driven, and came to the land of vowel-yeah-acknowledge-iodah, to great-vowel-yeah-gedaliah, to watch-mizpah, and added wine and summer

fruits very much. moreover yeah-graceful-johanan betweener of bald-ice-kareah, and all the captains of the stratagems that were in the fields, came to great-vowel-yeah-gedaliah to watch-mizpah, and said to him, dost thou certainly know that owner-baal's king of the with-ammonites hath sent unto-hears-ismail betweener of given-vowel-yeah-nethaniah to slay thee? but great-vowel-yeah-gedaliah betweener of my-brother-got-up-ahikam mum-stuck with them not. then yeah-graceful-johanan betweener of bald-ice-kareah spake to great-vowel-yeah-gedaliah in watch-mizpah secretly saying, let me go, i pray thee, and i will slay unto-hears-ismail betweener of given-vowel-yeah-nethaniah, and no man will know it: wherefore should he slay thee, that all the vowel-yeah-acknowledge-iodim which are gathered to thee should be scattered, and the remnant in vowel-yeah-acknowledge-iodah become lost? but great-vowel-yeah-gedaliah betweener of my-brother-got-up-ahikam said to yeah-graceful-johanan betweener of bald-ice-kareah, no do this word: for thou wordest falsely of unto-hears-ismail.

41

now it came to pass in the seventh month, that unto-hears-ismail betweener of given-vowel-yeah-nethaniah betweener of my-to-hear-al-yasama, of the seed royal, and the prince-soakings of the king, even ten men with him, came to great-vowel-yeah-gedaliah betweener of my-brother-got-up-ahikam to watch-mizpah; and there they did eat bread together in watch-mizpah. then arose unto-hears-ismail betweener of given-vowel-yeah-nethaniah, and the ten men that were with him, and hit great-vowel-yeah-gedaliah betweener of my-brother-got-up-ahikam betweener of cony-shaphan with the blade, and slew him, whom the king of in-fade-babylon had did governor over the land. unto-hears-ismail also slew all the vowel-yeah-acknowledge-iodim that were with him, even with great-vowel-yeah-gedaliah, at watch-mizpah, and the as-genies-kasdimms that were found there, and the men of war. and it came to pass the second day after he had slain great-vowel-yeah-gedaliah, and no man knew it, that there came certain from shoulder-shechem, from calm-send-shiloh, and from keep-guard-samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with rest-absorbers and incense in their hand, to bring them to the alpha-beit-house of vowelmovement-io-yeah. and unto-hears-ismail betweener of given-vowel-yeah-nethaniah went forth from watch-mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said to them, come to great-vowel-yeah-gedaliah betweener of my-brother-got-up-ahikam. and it was so, when they came into the midst of the city, that unto-hears-ismail betweener of given-vowel-yeah-nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him. but ten men were found among them that said to unto-hears-ismail, slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. so he forbore, and slew them not among their brethren. now the pit wherein unto-hears-ismail had cast all the dead bodies of the men, whom he had voided because of great-vowel-yeah-gedaliah, was it which ride-as the king had did for fear of in-moth-basha king of israel: and unto-hears-ismail betweener of given-vowel-yeah-nethaniah filled it with them that were voided. then unto-hears-ismail crossed away captive all the residue of the with-mum that were in watch-mizpah, even the king's betweenas, and all the with-mum that remained in watch-mizpah, whom bring-foreign-base-nebuzar-adan the captain of the cook-guard had committed to great-vowel-yeah-gedaliah betweener of my-brother-got-up-ahikam:

and unto-hears-ismail betweener of given-vowel-yeah-nethaniah crossed them away captive, and departed to to the with-ammonites. but when yeah-graceful-johanan betweener of bald-ice-kareah, and all the captains of the stratagems that were with him, heard of all the visual-re-toil that unto-hears-ismail betweener of given-vowel-yeah-nethaniah had done, then they took all the men, and went to fight with unto-hears-ismail betweener of given-vowel-yeah-nethaniah, and found him by the great waters that are in small-hill-gibeon. now it came to pass, that when all the with-mum which were with unto-hears-ismail saw yeah-graceful-johanan betweener of bald-ice-kareah, and all the captains of the stratagems that were with him, then they were glad. so all the with-mum that unto-hears-ismail had carried away captive from watch-mizpah cast about and returned, and went to yeah-graceful-johanan betweener of bald-ice-kareah, but unto-hears-ismail betweener of given-vowel-yeah-nethaniah escaped from yeah-graceful-johanan with eight men, and went to the with-ammonites. then took yeah-graceful-johanan betweener of bald-ice-kareah, and all the captains of the stratagems that were with him, all the remnant of the with-mum whom he had recovered from unto-hears-ismail betweener of given-vowel-yeah-nethaniah, from watch-mizpah, after that he had slain great-vowel-yeah-gedaliah betweener of my-brother-got-up-ahikam, even hero heros of war, and the women, and children, and the eunuchs, whom he had brought again from small-hill-gibeon: and they departed, and dwelt in the habitation of like-them-chimham, which is by bread-house-bethlehem, to go to enter into narrows-produce-mizraimegypt, because of the as-genies-kasdimms: for they were afraid of them, because unto-hears-ismail betweener of given-vowel-yeah-nethaniah had slain great-vowel-yeah-gedaliah betweener of my-brother-got-up-ahikam, whom the king of in-fade-babylon made governor in the land.

42

then all the captains of the stratagems, and yeah-graceful-johanan betweener of bald-ice-kareah, and listen-io-jezaniah betweener of safe-yeah-hoshaiah, and all the with-mum from the least even to the greatest, came near, and said to high-vowel-yeah-jeremio the come-bringer, let, we beseech thee, our supplication be accepted before thee, and pray for us to vowelmovement-io-yeah thy these-to, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us:) that vowelmovement-io-yeah thy these-to may shew us the way wherein we may walk, and the word that we may do. then high-vowel-yeah-jeremio the come-bringer said to them, i have heard you; behold, i will pray to vowelmovement-io-yeah your these-to according to your words; and it will come to pass, that whatsoever word vowelmovement-io-yeah will answer you, i will declare it to you; i will keep nothing back from you. then they said to high-vowel-yeah-jeremio, vowelmovement-io-yeah be a true and mum-sticking-withful witness between us, if we do not even according to all words for the which vowelmovement-io-yeah thy these-to will send thee to us. whether it be good, or whether it be visual-re-toil, we will hear the voice of vowelmovement-io-yeah our these-to, to whom we send thee; that it may be well with us, when we hear the voice of vowelmovement-io-yeah our these-to. and it came to pass after ten days, that vowelmovement-io-yeah word came to high-vowel-yeah-jeremio. then called he yeah-graceful-johanan betweener of bald-ice-kareah, and all the captains of the stratagems which were with him, and all the with-mum from the least even to the greatest, and said to them, thus saith vowelmovement-io-yeah, the these-to of israel, to whom ye sent me to present your suppli-

cation before him; if ye will still abide in this land, then will i build-between you, and not pull you down, and i will plant you, and not pluck you up: for i repent me of the visual-re-toil that i have done to you. be not afraid of the king of in-fade-babylon, of whom ye are afraid; be not afraid of him, saith vowelmovement-io-yeah: for i am with you to safe you, and to make safe you from his hand. and i will shew mercies to you, that he may have wombing upon you, and cause you to return to your own land. but if ye say, we will not dwell in this land, neither hear the voice of vowelmovement-io-yeah your these-to, saying, no; but we will go into the land of narrows-produce-mizraim-egypt, where we will see no war, nor hear the sound of the mouthpiece-horn nor have hunger of bread; and there will we dwell: and now therefore hear vowelmovement-io-yeah word, ye remnant of vowel-yeah-acknowledge-iodah; thus saith vowelmovement-io-yeah of troops, the these-to of israel; if ye wholly set your face-turnings to enter into narrows-produce-mizraim-egypt, and go to sojourn there; then it will come to pass, that the blade, which ye respected, will overtake you there in the land of narrows-produce-mizraim-egypt, and the famine, whereof ye were afraid, will follow close after you there in narrows-produce-mizraim-egypt; and there ye will die. so will it be with all the men that set their face-turnings to go into narrows-produce-mizraim-egypt to sojourn there; they will die by the blade, by the famine, and by the pestilence: and none of them will remain or escape from the visual-re-toil that i will bring upon them. for thus saith vowelmovement-io-yeah of troops, the these-to of israel; as mine nose-anger and my fury hath been poured forth upon the inhabitants of cast-complete-jerusalem; so will my fury be poured forth upon you, when ye will enter into narrows-produce-mizraim-egypt: and ye will be an execration, and an astonishment, and a curse, and a reproach; and ye will see this place no more. vowelmovement-io-yeah hath said concerning you, o ye remnant of vowel-yeah-acknowledge-iodah; go ye not into narrows-produce-mizraim-egypt: know certainly that i have admonished you this day. for ye dissembled in your hearts, when ye sent me to vowelmovement-io-yeah your these-to, saying, pray for us to vowelmovement-io-yeah our these-to; and according to all that vowelmovement-io-yeah our these-to 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 vowelmovement-io-yeah your these-to, nor any thing for the which he hath sent me to you. now therefore know certainly that ye will die by the blade, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn.

43

and it came to pass, that when high-vowel-yeah-jeremio had made an end of wording to all the with-mum all the words of vowelmovement-io-yeah their these-to, for which vowelmovement-io-yeah their these-to had sent him to them, even all these words, then worded help-vowel-yeah-azariah betweener of safe-yeah-hoshai-ah, and yeah-graceful-johanan betweener of bald-ice-kareah, and all the proud men, saying to high-vowel-yeah-jeremio, thou worsted falsely: vowelmovement-io-yeah our these-to hath not sent thee to say, go not into narrows-produce-mizraim-egypt to sojourn there: but blessed-failure-baruch betweener of candle-yeah-neriah setteth thee on against us, for to deliver us into the hand of the as-genies-kasdimns, that they might put us to death, and carry us away captives into in-fade-babylon. so yeah-graceful-johanan betweener of bald-ice-kareah, and all the captains of the stratagems, and all the with-mum, heard not the voice of vowelmovement-io-

yeah, to dwell in the land of vowel-yeah-acknowledge-iodah. but yeah-graceful-johanan betweener of bald-ice-kareah, and all the captains of the stratagems, took all the remnant of vowel-yeah-acknowledge-iodah, that were returned from all nations, whither they had been driven, to dwell in the land of vowel-yeah-acknowledge-iodah; even heros, and women, and children, and the king's betweenas, and every person that bring-foreign-base-nebuzar-adan the captain of the cook-guard had left with great-vowel-yeah-gedaliah betweener of my-brother-got-up-ahikam betweener of cony-shaphan, and high-vowel-yeah-jeremio the come-bringer, and blessed-failure-baruch betweener of candle-yeah-neriah. so they came into the land of narrows-produce-mizraim-egypt: for they heared not the voice of vowelmovement-io-yeah: thus came they even to praise-be-to-god-tahpanhes, then came vowelmovement-io-yeah word to high-vowel-yeah-jeremio in praise-be-to-god-tahpanhes, saying, take great stones in thine hand, and hide them in the clay in the brick-kiln, which is at the entry of firawn's house in praise-be-to-god-tahpanhes, in the eyes of the men of judah; and say to them, thus saith vowelmovement-io-yeah of troops, the these-to of israel; behold, i will send and take bring-jug-collect-nebuchadrezzar the king of in-fade-babylon, my worker, and will set his throne upon these stones that i have hid; and he will spread his royal pavilion over them. and when he cometh, he will hit the land of narrows-produce-mizraim-egypt, and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the blade to the blade. and i will kindle a fire in the houses of the these-to of narrows-produce-mizraim-egypt; and he will burn them, and carry them away captives: and he will array himself with the land of narrows-produce-mizraim-egypt, as a watcher putteth on his garment; and he will go forth from thence in complete. he will break also the status-posts of house-sun-beadle-bethshemesh, that is in the land of narrows-produce-mizraim-egypt; and the houses of the these-to of the narrows-produce-mizraim-egyptians will he burn with fire.

44

the word that came to high-vowel-yeah-jeremio concerning all the vowel-yeah-acknowledge-iodim which dwell in the land of narrows-produce-mizraim-egypt, which dwell at tower-migdol, and at praise-be-to-god-tahpanhes, and at view-noph, and in the country of father-pathros, saying, thus saith vowelmovement-io-yeah of troops, the these-to of israel; ye have seen all the visual-re-toil that i have brought upon cast-complete-jerusalem, and upon all the cities of vowel-yeah-acknowledge-iodah; and, behold, this day they are a blade-parching, and no man dwelleth therein, because of their visual-re-toil which they have committed to provoke me to anger, in that they went to burn incense, and to work for other these-to, 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 visual-re-toil, to burn no incense to other these-to. wherefore my fury and mine nose-anger was poured forth, and was kindled in the cities of vowel-yeah-acknowledge-iodah and in the streets of cast-complete-jerusalem; and they are blade-parched and name-desolate, as at this day. therefore now thus saith vowelmovement-io-yeah, the these-to of troops, the these-to of israel; wherefore commit ye this great visual-re-toil against your selfs, to cut off from you man and woman, child and suckling, out of vowel-yeah-acknowledge-iodah, to leave you none to remain; in that ye provoke me to wrath with the doings of your hands, burning incense to

other these-to in the land of narrows-produce-mizraim-egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the land? have ye forgotten the visual-re-toil of your fathers, and the visual-re-toil of the kings of vowel-yeah-acknowledge-iodah, and the visual-re-toil of their women, and your own visual-re-toil, and the visual-re-toil of your women, which they have committed in the land of vowel-yeah-acknowledge-iodah, and in the streets of cast-complete-jerusalem? they are not humbled even to this day, neither have they respected, nor walked in my drops-of-teaching-torah nor in my statutes, that i set before you and before your fathers. therefore thus saith vowelmovement-io-yeah of troops, the these-to of israel; behold, i will set my face-turnings against you for visual-re-toil, and to cut off all vowel-yeah-acknowledge-iodah. and i will take the remnant of vowel-yeah-acknowledge-iodah, that have set their face-turnings to go into the land of narrows-produce-mizraim-egypt to sojourn there, and they will all be ended, and fall in the land of narrows-produce-mizraim-egypt; they will even be ended by the blade and by the famine: they will die, from the least even to the greatest, by the blade and by the famine: and they will be an execration, and an astonishment, and a curse, and a reproach. for i will visit them that dwell in the land of narrows-produce-mizraim-egypt, as i have visited cast-complete-jerusalem, by the blade, by the famine, and by the pestilence: so that none of the remnant of vowel-yeah-acknowledge-iodah, which are gone into the land of narrows-produce-mizraim-egypt to sojourn there, will escape or remain, that they should return into the land of vowel-yeah-acknowledge-iodah, to the which they have a desire to return to dwell there: for none will return but such as will escape. then all the men which knew that their women had burned incense to other these-to, and all the women that stood by, a great multitude, even all the with-mum that dwell in the land of narrows-produce-mizraim-egypt, in father-pathros, answered high-vowel-yeah-jeremio, saying, as for the word that thou hast worded to us in the name of vowelmovement-io-yeah, we will not hearken to thee. but we will certainly do whatsoever word goeth forth out of our own mouth, to burn incense to the queen of namespaces and to pour out pourings to her, as we have done, we, and our fathers, our kings, and our prince-soakings, in the cities of vowel-yeah-acknowledge-iodah, and in the streets of cast-complete-jerusalem: for then had we plenty-seven of victuals, and were complete, and saw no visual-re-toil. 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 blade and by the famine. and when we burned incense to the queen of namespaces and poured out pourings to her, did we do her cakes to worship her, and pour out pourings to her, without our men? then high-vowel-yeah-jeremio said to all the with-mum, to the heros, and to the women, and to all the with-mum which had given him that answer, saying, the incense that ye burned in the cities of vowel-yeah-acknowledge-iodah, and in the streets of cast-complete-jerusalem, ye, and your fathers, your kings, and your prince-soakings, and the with-mum of the land, did not vowelmovement-io-yeah remember them, and came it not into his mind? so that vowelmovement-io-yeah could no longer bear, because of the visual-re-toil of your doings, and because of the holies which ye have committed; therefore is your land a name-desolation, and an astonishment, and a curse, without an inhabitant, as at this day. because ye have burned incense, and because ye have missed against vowelmovement-io-yeah, and have not heard the voice of vowelmovement-io-yeah, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this

visual-re-toil is happened to you, as at this day. moreover high-vowel-yeah-jeremio said to all the with-mum, and to all the women, hear vowelmovement-io-yeah word, all vowel-yeah-acknowledge-iodah that are in the land of narrows-produce-mizraim-egypt: thus saith vowelmovement-io-yeah of troops, the these-to of israel, saying; ye and your women have both worded with your mouths, and fulfilled with your hand, saying, we will surely perform our vows that we have vowed, to burn incense to the queen of namespaces and to pour out pourings to her: ye will surely accomplish your vows, and surely perform your vows. therefore hear ye vowelmovement-io-yeah word, all vowel-yeah-acknowledge-iodah that dwell in the land of narrows-produce-mizraim-egypt; behold, i have swear-sevened by my great name, saith vowelmovement-io-yeah, that my name will no more be named in the mouth of any man of vowel-yeah-acknowledge-iodah in all the land of narrows-produce-mizraim-egypt, wording, the base-boss these-to liveth. behold, i will watch over them for visual-re-toil, and not for good: and all the men of vowel-yeah-acknowledge-iodah that are in the land of narrows-produce-mizraim-egypt will be ended by the blade and by the famine, until there be an end of them. yet a small count that escape the blade will return out of the land of narrows-produce-mizraim-egypt into the land of vowel-yeah-acknowledge-iodah, and all the remnant of vowel-yeah-acknowledge-iodah, that are gone into the land of narrows-produce-mizraim-egypt to sojourn there, will know whose words will stand, mine, or their's. and this will be a sign to you, saith vowelmovement-io-yeah, that i will visit you in this place, that ye may know that my words will surely stand against you for visual-re-toil: thus saith vowelmovement-io-yeah; behold, i will give big-house-dig-firawn-hophra king of narrows-produce-mizraim-egypt into the hand of his enemies, and into the hand of them that seek his life; as i gave vowel-right-yeah-zedekiah king of vowel-yeah-acknowledge-iodah into the hand of bring-jug-collect-nebuchadrezzar king of in-fade-babylon, his enemy, and that sought his life.

45

the word that high-vowel-yeah-jeremio the come-bringer worded to blessed-failure-baruch betweener of candle-yeah-neriah, when he had written these words in a recount-scroll at the mouth of high-vowel-yeah-jeremio, in the fourth year of vowel-yeah-get-up-jehoiakim betweener of fire-vowel-yeah-josiah king of vowel-yeah-acknowledge-iodah, saying, thus saith vowelmovement-io-yeah, the these-to of israel, to thee, o blessed-failure-baruch: thou didst say, woe is me now! for vowelmovement-io-yeah hath added grief to my sorrow; i fainted in my sighing, and i find no rest. thus will thou say to him, vowelmovement-io-yeah saith thus; behold, that which i have build-betweened will i break down, and that which i have planted i will pluck up, even this whole land. and seekest thou great things for thyself? seek them not: for, behold, i will bring visual-re-toil upon all flesh-soaking saith vowelmovement-io-yeah: but thy life will i give to thee for a prey in all places whither thou goest.

46

vowelmovement-io-yeah word which came to high-vowel-yeah-jeremio the come-bringer against the corpse-nations; against narrows-produce-mizraim-egypt, against the stratagem of firawnnecho king of narrows-produce-mizraim-egypt, which was by the river fruit-cow-euphrates in carchemish, which bring-

jug-collect-nebuchadrezzar king of in-fade-babylon smote in the fourth year of vowel-yeah-get-up-jehoiakim between of fire-vowel-yeah-josiah king of vowel-yeah-acknowledge-iodah. order ye the shield and shield, and draw near to war. harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines. wherefore have i seen them dismayed and turned away back? and their hero ones are beaten down, and are fled apace, and look not back: for fear was round about, saith vowelmovement-io-yeah. let not the swift flee away, nor the hero escape; they will stumble, and fall toward the north by the river fruit-cow-euphrates. who is this that cometh up as a river, whose waters are moved as the rivers? narrows-produce-mizraim-egypt riseth up like a river, and his waters are moved like the rivers; and he saith, i will go up, and will cover the land; i will make lost the city and the inhabitants thereof. come up, ye horses; and rage, ye chariots; and let the hero heroes come forth; the cush-spindle-ethiopians and the libya-open-putns, that handle the shield; and the hail-birth-lydians, that handle and bend the bow. for this is the day of the base-boss these-to of troops, a day of vengeance, that he may avenge him of his produce-narrower: and the blade will devour, and it will be satiate-seven and made drunk with their blood: for the base-boss these-to of troops hath a butcher in the north country by the river fruit-cow-euphrates. go up into roll-until-gilead, and take balm, o virgin, the daughter-housa of narrows-produce-mizraim-egypt: in vain will thou use many medicines; for no be cured. the nations have heard of thy shame, and thy cry hath filled the land: for the hero hath stumbled against the hero, and they are fallen both together. the word that vowelmovement-io-yeah worded to high-vowel-yeah-jeremio the come-bringer, how bring-jug-collect-nebuchadrezzar king of in-fade-babylon should come and hit the land of narrows-produce-mizraim-egypt. declare ye in narrows-produce-mizraim-egypt, and publish in tower-migdol, and publish in view-noph and in praise-be-to-god-tahpanhes: say ye, stand fast, and prepare thee; for the blade will devour round about thee. why are thy valiant men swept away? they stood not, because vowelmovement-io-yeah did drive them. he made many to fall, yea, one fell upon another: and they said, arise, and let us go again to our own with-mum, and to the land of our nativity, from the frauding blade. they did cry there, big-house-firawn king of narrows-produce-mizraim-egypt is but a noise; he hath crossed the time appointed. as i live, saith the king, whose name is vowelmovement-io-yeah of troops, surely as tell-tabor is among the mountains, and as damp-unripe-grain-carmel by the sea, so will he come. o thou daughter-housa dwelling in narrows-produce-mizraim-egypt, furnish thyself to go into captivity: for view-noph will be waste and name-desolate without an inhabitant. narrows-produce-mizraim-egypt is like a very fair heifer, but destruction cometh; it cometh out of the north. also her hired men are in the 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 visitation. the voice thereof will go like a serpent; for they will march with an stratagem, and come against her with axes, as hewers of wood. they will cut down her forest, saith vowelmovement-io-yeah, though it cannot be searched; because they are more than the grasshoppers, and are without count. the daughter-housa of narrows-produce-mizraim-egypt will be confounded; she will be delivered into the hand of the with-mum of the north. vowelmovement-io-yeah of troops, the these-to of israel, saith; behold, i will visit the multitude of no, and big-house-firawn and narrows-produce-mizraim-

egypt, with their these-to, and their kings; even big-house-firawn and all them that be sure in him: and i will deliver them into the hand of those that seek their lives, and into the hand of bring-jug-collect-nebuchadrezzar king of in-fade-babylon, and into the hand of his workers: and afterward it will be inhabited, as in the days of old, saith vowelmovement-io-yeah. but respect not thou, o my worker heel-topple-yakub, and be not dismayed, o israel: for, behold, i will save thee from afar off, and thy seed from the land of their captivity; and heel-topple-yakub will return, and be in rest and at ease, and none will make him afraid. respect thou not, o heel-topple-yakub my worker, saith vowelmovement-io-yeah: for i am with thee; for i will do a full end of all the nations whither i have driven thee: but i will not do a full end of thee, but correct thee in crisis-measure; yet will i not leave thee wholly unpunished.

47

vowelmovement-io-yeah word that came to high-vowel-yeah-jeremio the come-bringer against the invade-grieve-palestinians, before that big-house-firawn hit courage-goat-gaza. thus saith vowelmovement-io-yeah; behold, waters rise up out of the north, and will be an overflowing flood, and will overflow the land, and all that is therein; the city, and them that dwell therein: then the men will cry, and all the inhabitants of the land will howl. at the 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 invade-grieve-palestinians, and to cut off from narrow-zur-tyrus and side-by-side-zidon every saferer that remaineth: for vowelmovement-io-yeah will plunder the invade-grieve-palestinians, and the remnant of the country of button-solved-captor. baldness is come upon courage-goat-gaza; fire-light-ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself? o thou blade of vowelmovement-io-yeah, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still. how can it be quiet, seeing vowelmovement-io-yeah hath given it a charge against fire-light-ashkelon, and against the sea shore? there hath he appointed it.

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against from-father-moab thus saith vowelmovement-io-yeah of troops, the these-to of israel; woe to at-him-nebo! for it is plundered: cold-cities-kiriathaim is confounded and captured: fortress-misgab is confounded and dismayed. there will be no more praise of from-father-moab: in score-supposition-heshbon they have devised visual-re-toil against it; come, and let us cut it off from being a nation. also thou will be cut down, o madmen; the blade will pursue thee. a voice of crying will be from holes-horonaim, plunder and great plunder. from-father-moab is destroyed; her little ones have caused a cry to be heard. for in the going up of luhith continual weeping will go up; for in the going down of holes-horonaim the produce-narrowers have heard a cry of destruction. flee, save your lives, and be like the heath in the place-of-word-desert. for because thou hast be sured in thy doings and in thy treasures, thou will also be captured: and withered-chemosh will go forth into captivity with his darkener and his prince-soakings together. and the plunderer will come upon every city, and no city will escape: the valley also will become lost, and the plain will be lost, as vowelmovement-io-yeah hath spoken. give wings to from-father-moab, that it may flee and get away: for the cities thereof will

be name-desolate, without any to dwell therein. cursed be that doeth the work of vowelmovement-io-yeah high-deceitfully, and cursed be he that keepeth back his blade from blood. from-father-moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from item to item, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed. therefore, behold, the days come, saith vowelmovement-io-yeah, that i will send to him wanderers, that will cause him to wander, and will empty his items, and break their bottles. and from-father-moab will be ashamed of withered-chemosh, as the house of soaking-to-israel was ashamed of house-unto-bethel their being sure. how say ye, we are gbrmighty and stratagem heros 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 slaughter, saith the king, whose name is vowelmovement-io-yeah of troops. the calamity of from-father-moab is near to come, and his affliction hasteth fast. all ye that are about him, bemoan him; and all ye that know his name, say, how is the goat-daring staff broken, and the beautiful rod! thou daughter-housa that dost inhabit slander-dibon, come down from thy weight, and sit in thirst; for the plunderer of from-father-moab will come upon thee, and he will destroy thy strong holds. o inhabitant of juniper-object-aror, stand by the way, and espy; ask him that fleeth, and her that escapeth, and say, what is done? from-father-moab is confounded; for it is broken down: howl and cry; tell ye it in pine-arnon, that from-father-moab is plundered, and crisis is come upon the plain country; upon apply-holon, and upon stress-jahazah, and upon from-the-mouth-mephaath, and upon slander-dibon, and upon at-him-nebo, and upon house-of-dumplings-beth-diblahaim, and upon cold-cities-kiriathaim, and upon house-of-camel-reward-beth-gamul, and upon house-of-residence-beth-meon, and upon towns-kerioth, and upon in-trouble-bozrah, and upon all the cities of the land of from-father-moab, far or near. the ray-horn of from-father-moab is cut off, and his arm is broken, saith vowelmovement-io-yeah. make ye him drunken: for he big himself against vowelmovement-io-yeah: from-father-moab also will wallow in his vomit, and he also will be in play-grind. for was not soaking-to-israel 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, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth. we have heard the swelling-pride of 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 crossing-over, saith vowelmovement-io-yeah; 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 mourn for the men of town-craftsmen-kir-heres. o vine of stage-simbah, i will weep for thee with the weeping of help-jazer: thy plants are crossed over the sea, they reach even to the sea of help-jazer: the plunderer is fallen upon thy summer fruits and upon thy vintage. and cheer and cheering is taken from the plentiful field, and from the land of from-father-moab, and i have caused wine to fail from the winepresses: none will tread with shouting; their shouting will be no shouting. from the cry of score-supposition-heshbon even to top-to-no-cleale, and even to stress-jahaz, have they uttered their voice, from grief-zoar 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 cease in from-father-moab, saith vowelmovement-io-yeah, him that up-oneth in the in-whats, and him that burneth incense to his these-to. therefore mine heart will sound for from-father-moab like

void-pipes, and mine heart will sound like void-pipes for the men of town-craftsmen-kir-heres: because the riches that he hath gotten are lost. forevery head will be bald, and every beard clipped: upon all the hands will be cuttings, and upon the loins sackcloth. there will be lamentation generally upon all the housetops of from-father-moab, and in the streets thereof: for i have broken from-father-moab like a item wherein is no pleasure, saith vowelmovement-io-yeah. they will howl, saying, how is it broken down! how hath from-father-moab turned the back with shame! so will from-father-moab be a play-grind and a dismaying to all them about him. for thus saith vowelmovement-io-yeah; behold, he will fly as an eagle, and will spread his wings over from-father-moab. towns-kerioth is captured, and the strong holds are surprised, and the hero heros's hearts in from-father-moab at that day will be as the heart of a woman in her pangs. and from-father-moab will be destroyed from being a with-mum, because he hath big himself against vowelmovement-io-yeah. fear, and the pit, and the snare, will be upon thee, o inhabitant of from-father-moab, saith vowelmovement-io-yeah. he that fleeth from the fear will fall into the pit; and he that getteth up out of the pit will be captured in the snare: for i will bring upon it, even upon from-father-moab, the year of their visitation, saith vowelmovement-io-yeah. they that fled stood under the shadow of score-supposition-heshbon because of the force: but a fire will come forth out of score-supposition-heshbon, and a flame from the midst of curly-sihon, and will devour the corner of from-father-moab, and the crown of the head of the tumultuous ones. we be to thee, o from-father-moab! the with-mum of withered-chemosh become loath: for thy betweeners are taken captives, and thy betweenas captives. yet will i bring again the captivity of from-father-moab in the latter days, saith vowelmovement-io-yeah. thus far is the crisis of from-father-moab.

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concerning the with-ammonites, thus saith vowelmovement-io-yeah; hath soaking-to-israel no betweeners? hath he no heir? why then doth their king network-inherit tell-luck-gad and his with-mum dwell in his cities? therefore, behold, the days come, saith vowelmovement-io-yeah, that i will cause an alarm of war to be heard in much-rabbah of the with-ammonites; and it will be a name-desolate heap, and her betweenas will be burned with fire: then will soaking-to-israel be heir to them that were his heirs, saith vowelmovement-io-yeah. howl, o score-supposition-heshbon, for island-ai is plundered: cry, ye betweenas of much-rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king will go into captivity, and his darkener and his prince-soakings together. wherefore gloriest thou in the valleys, thy flowing valley, o backsliding daughter-housa that be sureed in her treasures, saying, who will come to me? behold, i will bring a fear upon thee, saith the base-boss these-to of troops, from all those that be about thee; and ye will be driven out every man right forth; and none will gather up him that wandereth. and afterward i will bring again the captivity of betweeners of with-ammon, saith vowelmovement-io-yeah. concerning man-red-edom, thus saith vowelmovement-io-yeah of troops; is wisdom no more in south-teman? is counsel lost from the prudent? is their wisdom vanished? flee ye, turn back, dwell deep, o inhabitants of breast-discuss-dedan; for i will bring the calamity of do-esau upon him, the time that i will visit him. if grapegatherers come to thee, would they not leave some gleanng grapes? if thieves by night, they will destroy till they have enough. but i have did do-esau bare, i have uncovered his secret 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 vowelmovement-io-yeah; behold, they whose crisis was not to drink of the cup have assuredly drunken; and art thou he that will altogether go unpunished? no go unpunished, but thou will surely drink of it. for i have swear-sevned by myself, saith vowelmovement-io-yeah, that in-trouble-bozrah will become a name-desolation, a reproach, a blade-parched, and a curse-seven; and all the cities thereof will be world blade-parcheds. i have heard a rumour from vowelmovement-io-yeah, and an ambassador is sent to the corpse-nations, saying, gather ye together, and come against her, and rise up to the war. for, lo, i will make thee small among the corpse-nations, and despised among men. thy terrible-ness 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 shouldst make thy nest as tall as the eagle, i will bring thee down from thence, saith vowelmovement-io-yeah. also man-red-edom will be a name-desolation: every one that goeth by it will be astonished, and will hiss at all the plagues thereof. as in the overthrow of splint-blood-sodom and sheaves-gomorrah and the in-sight cities thereof, saith vowelmovement-io-yeah, no man will abide there, neither will a betweener of man dwell in it. behold, he will come up like a gather-lion from the pride-swalling of its-going-down-jordan against the habitation of the strong; but i will suddenly make him run away from her: and who is a chosen man, that i may appoint over her? for who is like me? and who will appoint me the time? and who is that watcher that will stand before me? therefore hear the counsel of vowelmovement-io-yeah, that he hath taken against man-red-edom; and his purposes, that he hath purposed against the inhabitants of south-teman: surely the least of the sheep will draw them out: surely he will make their habitations name-desolate with them. the land is moved at the voice of their fall, at the cry the voice thereof was heard in the end sea. behold, he will come up and fly as the eagle, and spread his wings over in-trouble-bozrah: and at that day will the heart of the hero heros of man-red-edom be as the heart of a woman in her pangs. concerning blood-bag-damascus. gourd-vessel-hamath is confounded, and light-redeem-arpad: for they have heard visual-re-toil tidings: they are fainthearted; there is sorrow on the sea; it cannot be quiet. blood-bag-damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: anguish and sorrows have held her, as a woman in travail. how is the city of praise not left, the city of my joy! therefore her young men will fall in her streets, and all the men of war will be cut off in that day, saith vowelmovement-io-yeah of troops. and i will kindle a fire in the wall of blood-bag-damascus, and it will consume the palaces of child-of-echo-benhaddad. concerning dark-mourning-kedar, and concerning the kingdoms of yard-hazor, which bring-jug-collect-nebuchadrezzar king of in-fade-babylon will hit, thus saith vowelmovement-io-yeah; arise ye, go up to dark-mourning-kedar, and plunder the men of the east. their tents and their sheeps will they take away: they will take to themselves their curtains, and all their items, and their camels; and they will cry to them, fear is on every side. flee, get you far off, dwell deep, o ye inhabitants of yard-hazor, saith vowelmovement-io-yeah; for bring-jug-collect-nebuchadrezzar king of in-fade-babylon hath taken counsel against you, and hath bright-conceived a purpose against you. arise, get you up to the wealthy nation, that dwelleth for sure, saith vowelmovement-io-yeah, which have neither gates nor bars, which dwell alone. and their cross-edls 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 vowelmovement-io-yeah. and yard-hazor will be a residence for dragons, and a name-desolation world: there will no man abide there, nor any betweener of man dwell in it. vowelmovement-io-yeah word that came to high-vowel-yeah-jeremio the come-bringer against world-youth-elam in the headstart of the king of vowel-right-yeah-zedekiah king of vowel-yeah-acknowledge-iodah, saying, thus saith vowelmovement-io-yeah of troops; behold, i will break the bow of world-youth-elam, the chief of their heroness. and upon world-youth-elam will i bring the four breathwinds from the four quarters of namespaces and will scatter them toward all those breathwinds; and there will be no nation whither the outcasts of world-youth-elam will not come. for i will cause world-youth-elam to be dismayed before their enemies, and before them that seek their life: and i will bring visual-re-toil upon them, even my fierce nose-anger, saith vowelmovement-io-yeah; and i will send the blade after them, till i have consumed them: and i will set my throne in world-youth-elam, and will make lost from thence the king and the prince-soakings, saith vowelmovement-io-yeah. but it will come to pass in the latter days, that i will bring again the captivity of world-youth-elam, saith vowelmovement-io-yeah.

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the word that vowelmovement-io-yeah worded against in-fade-babylon and against the land of the as-genies-kasdimns by high-vowel-yeah-jeremio the come-bringer. declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, in-fade-babylon is captured, fun-wither-bel is mix-fadeed, bitter-lowly-merodach is broken in pieces; her bullshut are mix-fadeed, her images are broken in pieces. for out of the north there cometh up a nation against her, which will make her land name-desolate, and none will dwell therein: they will remove, they will depart, both man and domesticated animal. in those days, and in that time, saith vowelmovement-io-yeah, betweeners of soaking-to-israel will come, they and betweeners of vowel-yeah-acknowledge-iodah together, going and weeping: they will go, and seek vowelmovement-io-yeah their these-to. they will ask the way to mark-zion with their face-turnings thitherward, saying, come, and let us join ourselves to vowelmovement-io-yeah in a world contract that will not be forgotten. my with-mum hath been lost sheep: their watchers have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to mountain, they have forgotten their restingplace, all that found them have eaten them: and their produce-narrower said, we fault not, because they have missed against vowelmovement-io-yeah, the habitation of being right, even vowelmovement-io-yeah, the hope of their fathers. remove out of the midst of in-fade-babylon, and go forth out of the land of the as-genies-kasdimns, and be as the he goats before the sheeps. for, lo, i will raise and cause to come up against in-fade-babylon an assembly of heroic nations from the north country: and they will set themselves in array against her; from thence she will be captured: their arrow-halfers will be as of a hero expert hero; none will return in vain. and as-genies-kasdim will be a plunder: all that plunder her will be satisfy-sevned, saith vowelmovement-io-yeah. because ye were glad, because ye cheered, o ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls; your mother will be sore confounded; she that bare you will be ashamed: behold, the hindermost of the nations will be a place-of-word-desert, a dry land, and a place-of-word-desert. because of the crossing-over of vowel-

movement-io-yeah it will not be inhabited, but it will be wholly name-desolate: every one that goeth by in-fade-babylon will be astonished, and hiss at all her plagues, put yourselves in array against in-fade-babylon round about: all ye that bend the bow, shoot at her, spare no arrow-halters: for she hath missed against vowelmovement-io-yeah. shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of vowelmovement-io-yeah: take vengeance upon her; as she hath done, do to her. cut off the sower from in-fade-babylon, and him that handleth the sickle in the time of harvest: for fear of the frauding blade they will turn every one to his with-mum, and they will flee every one to his own land. soaking-to-israel is a scattered sheep; the gather-lions have driven him away: first the king of pine-song-soaking-syria hath eaten him; and last this bring-jug-collect-nebuchadrezzar king of in-fade-babylon hath broken his bones. therefore thus saith vowelmovement-io-yeah of troops, the these-to of israel; behold, i will visit the king of in-fade-babylon and his land, as i have visited the king of pine-song-soaking-syria and i will bring soaking-to-israel again to his habitation, and he will feed on damp-unripe-grain-carmel and at-tooth-bashan and his self will be satisfied upon mount gray-fruitful-ephrain and roll-until-gilead. in those days, and in that time, saith vowelmovement-io-yeah, the season-answer of soaking-to-israel will be sought for, and there will be none; and the misses of vowel-yeah-acknowledge-iodah, and they will not be found: for i will pardon them whom i reserve. go up against the land of bitter-merathaim, even against it, and against the inhabitants of pekod: blade-parched and fishing-net-destroy after them, saith vowelmovement-io-yeah, and do according to all that i have directed thee. a sound of war is in the land, and of great destruction. how is the hot-hammer of the whole land cut asunder and broken! how is in-fade-babylon become a name-desolation among the nations! i have laid a snare for thee, and thou art also captured, o in-fade-babylon, and thou wast not aware: thou art found, and also captured, because thou hast striven against vowelmovement-io-yeah. vowelmovement-io-yeah hath opened his armoury, and hath brought forth the items of his indignation: for this is the work of the base-boss these-to of troops 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. blade all her bulls; let them go down to the slaughter: woe to them! for their day is come, the time of their visitation. the voice of them that flee and escape out of the land of in-fade-babylon, to declare in mark-zion the vengeance of vowelmovement-io-yeah our these-to, the vengeance of his possibility-hall. call together the archers against in-fade-babylon: all ye that bend the bow, camp against it round about; let none thereof escape: complete her according to her achievement; according to all that she hath achieve, achieve to her: for she hath been proud against vowelmovement-io-yeah, against the perfected one of israel. therefore will her young men fall in the streets, and all her men of war will be cut off in that day, saith vowelmovement-io-yeah. behold, i am against thee, o thou most proud, saith the base-boss these-to of troops: for thy day is come, the time that i will visit thee. and the most proud will stumble and fall, and none will raise him up: and i will kindle a fire in his cities, and it will devour all round about him. thus saith vowelmovement-io-yeah of troops; betweeners of soaking-to-israel and betweeners of vowel-yeah-acknowledge-iodah were exploited together: and all that took them captives stronged them; they refused to send them. their redeemer is strong; vowelmovement-io-yeah of troops is his name: he will thoroughly plead their

cause, that he may give rest to the land, and disquiet the inhabitants of in-fade-babylon. a blade is upon the as-genies-kasdimns, saith vowelmovement-io-yeah, and upon the inhabitants of in-fade-babylon, and upon her prince-soakings, and upon her wise men. a blade is upon the liars; and they will dote: a blade is upon her hero heros; and they will be dismayed. a blade is upon their horses, and upon their chariots, and upon all the mingled with-mum that are in the midst of her; and they will become as women: a blade is upon her treasures; and they will be robbed. a blade-parching is upon her waters; and they will be blade-parched: for it is the land of chiselings, and they are mad upon their horrors. 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 inhabited forever; neither will it be dwelt in from generation to generation. as these-to overthrew splint-blood-sodom and sheaves-gomorrah and the in-sight cities thereof, saith vowelmovement-io-yeah; so will no man abide there, neither will any betweener of man dwell therein. behold, a with-mum will come from the north, and a great nation, and many kings will be raised up from the coasts of the land. they will hold the bow and the lance: they are cruel, and will not shew wombing: their voice will roar like the sea, and they will ride upon horses, every one put in array, like a man to the war, against thee, o daughter-housa of in-fade-babylon. the king of in-fade-babylon hath heard the report of them, and his hands waxed feeble: anguish stronged him, and stratagem as of a woman in travail. behold, he will come up like a gathering from the pride-swelling of its-going-down-jordan to the habitation of the strong: but i will make them suddenly run away from her: and who is a chosen man, that i may appoint over her? for who is like me? and who will appoint me the time? and who is that watcher that will stand before me? therefore hear ye the counsel of vowelmovement-io-yeah, that he hath taken against in-fade-babylon; and his purposes, that he hath purposed against the land of the as-genies-kasdimns: surely the least of the sheep will draw them out: surely he will make their habitation name-desolate with them. at the voice of the taking of in-fade-babylon the land is moved, and the cry is heard among the nations.

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thus saith vowelmovement-io-yeah; behold, i will raise up against in-fade-babylon, and against them that dwell in the midst of them that rise up against me, a destroying breathwind; and will send to in-fade-babylon fanners, that will fan her, and will empty her land: for in the day of visual-re-toil they will be against her round about. against him that bendeth let the archer bend his bow, and against him that lifeth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her troop. thus the voided will fall in the land of the as-genies-kasdimns, and they that are thrush through in her streets. for soaking-to-israel hath not been forsaken, nor vowel-yeah-acknowledge-iodah of his these-to, of vowelmovement-io-yeah of troops; though their land was filled with fault against the perfected one of israel. flee out of the midst of in-fade-babylon, and deliver every man his self: be not cut off in her season-answer; for this is the time of vowelmovement-io-yeah's vengeance; he will complete to her a complete. in-fade-babylon hath been a golden cup in vowelmovement-io-yeah's hand, that made all the land drunken: the nations have drunken of her wine; therefore the nations are mad. in-fade-babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. we would have healed in-fade-babylon, but she is not healed: forsake her, and let us go

every one into his own country: for her crisis reacheth to namespaces and is lifted up even to the grind-skies. vowelmovement-io-yeah hath brought forth our being right: come, and let us recount in mark-zion the doing of vowelmovement-io-yeah our these-to. make corn-clean the arrow-halvers; gather the shields: vowelmovement-io-yeah hath raised up breathwind of the kings of the each-and-every-medes: for his device is against in-fade-babylon, to destroy it; because it is the vengeance of vowelmovement-io-yeah, the vengeance of his possibility-hall. set up the standard upon the walls of in-fade-babylon, do the watch strong, set up the watchmen, prepare the ambushes: for vowelmovement-io-yeah hath both devised and done that which he worded against the inhabitants of in-fade-babylon. o thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness, vowelmovement-io-yeah of troops hath swear-sevened by himself, saying, surely i will fill-seven thee with men, as with caterpillers; and they will lift up a shout against thee. he did the land by his energy, he hath established the world by his wisdom, and hath stretched out the namespaces by his understand-betweening. when he uttereth his voice, there is a multitude of waters in the namespaces; and he causeth the vapours to onup from the ends of the land: he doth lightnings with rain, and bringeth forth the breathwind out of his treasures. every man is brutish by his knowledge; every founder is confounded by the chiseling: for his screen is falsehood, and there is no breathwind in them. they are vanity-fade, the doing of errors: in the time of their visitation they will become lost. the portion of heel-topple-yakub is not like them; for he is the produceur of all things: and soaking-to-israel is the rod of his inheritance: vowelmovement-io-yeah of troops is his name. thou art my smashing axe and items of war: for with thee will i break in pieces the nations, and with thee will i destroy kingdoms; and with thee will i break in pieces the horse and his rider; and with thee will i break in pieces the chariot and his rider; with thee also will i break in pieces man and woman; and with thee will i break in pieces old and young; and with thee will i break in pieces the young man and the maid; i will also break in pieces with thee the watcher and his flock; and with thee will i break in pieces the manman and his yoke of oxen; and with thee will i break in pieces captains and rulers. and i will complete to in-fade-babylon and to all the inhabitants of as-genies-kasdim all their visual-re-toil that they have done in mark-zion in your eyes, saith vowelmovement-io-yeah. behold, i am against thee, o destroying mountain, saith vowelmovement-io-yeah, which destroyest all the land: and i will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. and they will not take of thee a stone for a corner, nor a stone for foundations; but thou wilt be name-desolate world, saith vowelmovement-io-yeah. set 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-minni, and fire-as-hawk-aschenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers. 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: for every purpose of vowelmovement-io-yeah will be performed against in-fade-babylon, to do the land of in-fade-babylon a name-desolation without an inhabitant. the hero heros of in-fade-babylon have forborn to fight, they have remained in their holds: their heroness hath failed; they became as women: they have burned her dwellingplaces; her bars are broken. one post will run to meet another, and one messenger to meet another, to shew

the king of in-fade-babylon that his city is captured at one end, and that the cross-overs are stopped, and the reeds they have burned with fire, and the men of war are afrighted. for thus saith vowelmovement-io-yeah of troops, the these-to of israel; the daughter-housa of in-fade-babylon is like a threshingfloor, it is time to thresh her: yet a little while, and the time of her harvest will come. bring-jug-collect-nebuchadrezzar the king of in-fade-babylon hath eaten me, he hath crushed me, he did me an empty item, he hath swallowed me up like a crocodile, he hath filled his belly with my delicates, he hath drive me out. the damage done to me and to my flesh-soaking be upon in-fade-babylon, will the inhabitant of mark-zion say; and my blood upon the inhabitants of as-genies-kasdim, will cast-complete-jerusalem say. therefore thus saith vowelmovement-io-yeah; behold, i will plead thy cause, and take vengeance for thee; and i will blade-parched up her sea, and make her springs dry. and in-fade-babylon will become heaps, a residenceplace for dragons, an astonishment, and an hissing, without an inhabitant. they will roar together like pit-out-of-lions: they will yell as gather-lions' whelps. in their heat i will make their feasts, and i will make them drunken, that they may rejoice, and sleep a world sleep, and not wake, saith vowelmovement-io-yeah. i will bring them down like lambs to the slaughter, like rams with he goats. how is six-rejoice-sheshach captured! and how is the praise of the whole land surprised! how is in-fade-babylon become an astonishment among the nations! the sea is come up upon in-fade-babylon: she is covered with the multitude of the sieves thereof. her cities are a name-desolation, a dry land, and a place-of-word-desert, a land wherein no man dwelleth, neither doth any betweener of man cross thereby. and i will visit fun-wither-bel in in-fade-babylon, and i will bring forth out of his mouth that which he hath swallowed up: and the nations will not flow together any more to him: yea, the wall of in-fade-babylon will fall. my with-mum, go ye out of the midst of her, and deliver ye every man his self from the fierce nose-anger of vowelmovement-io-yeah. 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 another year will come a rumour, and damage in the land, proverb-ruler against proverb-ruler. therefore, behold, the days come, that i will do judgment upon the chiselings of in-fade-babylon: and her whole land will be mix-fadeed, 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-fade-babylon: for the plunderers will come to her from the north, saith vowelmovement-io-yeah. as in-fade-babylon hath caused the voided of soaking-to-israel to fall, so at in-fade-babylon will fall the voided of all the land. ye that have escaped the blade, go away, stand not still: remember vowelmovement-io-yeah afar off, and let cast-complete-jerusalem come into your mind. we are confounded, because we have heard reproach: shame hath covered our face-turnings: for strangers are come into the perfecteds of vowelmovement-io-yeah's house. wherefore, behold, the days come, saith vowelmovement-io-yeah, that i will do judgment upon her chiselings: and through all her land the voided will groan. though in-fade-babylon should mount up to namespaces and though she should fortify the height of her goat-daring, yet from me will plunderers come to her, saith vowelmovement-io-yeah. a sound of a cry cometh from in-fade-babylon, and great plunder from the land of the as-genies-kasdim: because vowelmovement-io-yeah hath plundered in-fade-babylon, and lost out of her the great voice; when her sieves do roar like great waters, a voice of their voice is uttered: because the plunderer is come upon her, even upon in-fade-babylon, and her hero heros are captured, every one of their bows

is broken: for vowelmovement-io-yeah these-to of completes will surely requite-complete, and i will make drunk her prince-soakings, and her wise heros, her captains, and her rulers, and her hero heros: and they will sleep a world sleep, and not wake, saith the king, whose name is vowel-movement-io-yeah of troops. thus saith vowelmovement-io-yeah of troops; the broad walls of in-fade-babylon will be utterly broken, and her tall gates will be burned with fire; and the with-mums will labour in vain, and the folk in the fire, and they will be weary. the word which high-vowel-yeah-jeremio the come-bringer directed minister-soaking-yeah-seraiah betweener of candle-yeah-neriah, betweener of do-vowel-yeah-maaseiah, when he went with vowel-right-yeah-zedekiah the king of vowel-yeah-acknowledge-iodah into in-fade-babylon in the fourth year of his king. and this minister-soaking-yeah-seraiah was a quiet prince-soaking. so high-vowel-yeah-jeremio wrote in a recount-scroll all the visual-re-toil that should come upon in-fade-babylon, even all these words that are written against in-fade-babylon. and high-vowel-yeah-jeremio said to minister-soaking-yeah-seraiah, when thou comest to in-fade-babylon, and will see, and will read all these words; then will thou say, vowelmovement-io-yeah, thou hast worded against this place, to cut it off, that none will remain in it, neither man nor domesticated animal, but that it will be name-desolate world. and it will be, when thou hast made an end of reading this recount-scroll, that thou will bind a stone to it, and cast it into the midst of fruit-cow-euphrates: and thou will say, thus will in-fade-babylon sink, and will not rise from the visual-re-toil that i will bring upon her: and they will be weary. thus far are the words of high-vowel-yeah-jeremio.

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vowel-right-yeah-zedekiah was one and twenty years old when he began to king, and he kinged eleven years in cast-complete-jerusalem. and his mother's name was hot-dew-hamutal the daughter-housa of high-vowel-yeah-jeremio of white-build-libnah. and he did that which was visual-re-toil in the eyes of vowelmovement-io-yeah, according to all that vowel-yeah-get-up-jehoiaim had done. for through the nose-anger of vowelmovement-io-yeah it came to pass in cast-complete-jerusalem and vowel-yeah-acknowledge-iodah, till he had cast them out from his presence, that vowel-right-yeah-zedekiah rebelled against the king of in-fade-babylon. and it came to pass in the ninth year of his king, in the tenth month, in the tenth day of the month, that bring-jug-collect-nebuchadrezzar king of in-fade-babylon came, he and all his stratagem, against cast-complete-jerusalem, and pitched against it, and build-betweened forts against it round about. so the city was besieged to the eleventh year of king vowel-right-yeah-zedekiah. and in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the with-mum of the land. then the city was hatchd, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the as-genies-kasdimms were by the city round about) and they went by the way of the hatch-plain. but the stratagem of the as-genies-kasdimms pursued after the king, and overtook vowel-right-yeah-zedekiah in the plains of moon-smell-jericho; and all his stratagem was scattered from him. then they took the king, and carried him up to the king of in-fade-babylon to fight-riblah in the land of gourd-vessel-hamath; where he gave crisis upon him. and the king of in-fade-babylon slew the betweeners of vowel-right-yeah-zedekiah before his eyes: he slew also all the prince-soakings of vowel-yeah-acknowledge-iodah in fight-riblah. then he put out the eyes of vowel-right-yeah-zedekiah;

and the king of in-fade-babylon bound him in chains, and carried him to in-fade-babylon, and put him in prison till the day of his death. now in the fifth month, in the tenth day of the month, which was the nineteenth year of bring-jug-collect-nebuchadrezzar king of in-fade-babylon, came bring-foreign-base-nebuzar-adan, captain of the cook-guard, which workd the king of in-fade-babylon, into cast-complete-jerusalem, and burned the alpha-beit-house of vowelmovement-io-yeah, 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-kasdimms, that were with the captain of the cook-guard, brake down all the walls of cast-complete-jerusalem round about. then bring-foreign-base-nebuzar-adan the captain of the cook-guard carried away captive certain of the poor of the with-mum, and the residue of the with-mum that remained in the city, and those that fell away, that fell to the king of in-fade-babylon, and the remainder of the multitude. but bring-foreign-base-nebuzar-adan the captain of the cook-guard left certain of the poor of the land for vinedressers and for man-men. also the stands of brass that were in the alpha-beit-house of vowelmovement-io-yeah, and the bases, and the brasen sea that was in the alpha-beit-house of vowelmovement-io-yeah, the as-genies-kasdimms brake, and carried all the brass of them to in-fade-babylon. the caldrons also, and the shovels, and the scissors, and the bowls, and the spoons, and all the items of brass wherewith they was soaking, took they away. and the basons, and the firepans, and the bowls, and the caldrons, and the stream-candle-lights, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the cook-guard away. the two stands, one sea, and twelve brasen bulls that were under the bases, which king complete-sulayman had did in the alpha-beit-house of vowelmovement-io-yeah: the brass of all these items was without weight. and concerning the stands, the height of one stand was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow. and a chapter of brass was upon it; and the height of one chapter was five cubits, with network and pomegranates upon the chapters round about, all of brass. the second stand also and the pomegranates were like to these. and there were ninety and six pomegranates on a side; and all the pomegranates upon the network were an hundred round about. and the captain of the cook-guard took minister-soaking-yeah-seraiah the chief dark-ener and observe-cover-vowel-yeah-zephaniah the second darkener and the three keepers of the threshold: he took also out of the city an eunuch, which had the charge-seven of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scroll-recounters of the troop, who mustered the with-mum of the land; and sixty men of the with-mum of the land, that were found in the midst of the city. so bring-foreign-base-nebuzar-adan the captain of the cook-guard took them, and brought them to the king of in-fade-babylon to fight-riblah. and the king of in-fade-babylon hit them, and put them to death in fight-riblah in the land of gourd-vessel-hamath. thus vowel-yeah-acknowledge-iodah was carried away captive out of his own land. this is the with-mum whom bring-jug-collect-nebuchadrezzar carried away captive: in the seventh year three thousand vowel-yeah-acknowledge-iodim 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-nebuzar-adan the captain of the cook-guard carried away captive of the vowel-yeah-acknowledge-iodim seven hundred forty

and five persons: all the persons were four thousand and six hundred. and it came to pass in the seven and thirtieth year of the captivity of will-prepare-jehoiachin king of vowel-yeah-acknowledge-iodah, in the twelfth month, in the five and twentieth day of the month, that simple-rebellion-evil-merodach king of in-fade-babylon in the first year of his king lifted up the head of will-prepare-jehoiachin king of vowel-yeah-acknowledge-iodah, and brought him forth out of prison. and worded kindly to him, and set his throne on the throne of the kings that were with him in in-fade-babylon, 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-fade-babylon, every day a portion until the day of his death, all the days of his life.

now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as i was among the captives by the river of already-grain-chebar, that the namespaces were opened, and i saw visions of these-to. in the fifth day of the month, which was the fifth year of king will-prepare-jehoiachin's captivity, vowelmovement-io-yeah word came expressly to strong-to-hizkil the darkener betweener of scorn-buzi, in the land of the asgenies-kasdimms by the river already-grain-chebar; and the hand of vowelmovement-io-yeah was there upon him. and i looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. also out of the midst thereof came the likeness of four living creatures. and this was their appearance; they had the likeness of a man, and every one had four face-turnings, and every one had four wings. and their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. and they had the hands of a man under their wings on their four sides; and they four had their face-turnings and their wings. their wings were joined one to another; they turned not when they crossed; they crossed every one straight forward. as for the likeness of their face-turnings, they four had the face-turnings of a man, and the face-turnings of a gather-lion, on the right side: and they four had the face-turnings of an ox on the left side; they four also had the face-turnings of an eagle. thus were their face-turnings: and their wings were separated upward; two wings of every one were joined one to another, and two covered their bodies. and they crossed every one straight forward: whither breathwind was to go, they crossed; and they turned not when they crossed. as for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. and the living creatures ran and returned as the appearance of a flash of lightning. now as i beheld the living creatures, behold one wheel upon the land by the living creatures, with his four face-turnings. the appearance of the wheels and their doing was like 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. whithersoever breathwind was to go, they went, thither 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 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 man upon it. and i saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, i saw as it were the appearance of fire, and it had brightness round about. as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. this was the appearance of the likeness of the weight of vowelmovement-io-yeah. and when i saw it, i fell upon my face-turnings, and i heard a voice of one that worded.

2

and he said to me, betweener of man, stand upon thy feet, and i will word to thee. and breathwind entered into me when he worded to me, and set me upon my feet, that i heard him that worded to me. and he said to me, betweener of man, i send thee to betweeners of israel, 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 base-boss these-to. 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 man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell inward scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a bitter house. and thou wilt word my words to them, whether they will hear, or whether they will forbear: for they are most bitter. but thou, betweener of man, hear what i say to thee; be not thou bitter like that bitter house: open thy mouth, and eat that i give thee. and when i looked, behold, an hand was sent to me; and, lo, a recount-scroll of a recount-scroll was therein; and he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe.

3

moreover he said to me, betweener of man, eat that thou findest; eat this roll, and go word to the house of israel. so i opened my mouth, and he caused me to eat that roll. and he said to me, betweener of man, cause thy belly to eat, and fill thy bowels with this roll that i give thee. then did i eat it; and it was in my mouth as honey for sweetness. and he said to me, betweener of man, go, get thee to the house of israel, and word with my words to them. for thou art not sent to a with-mum of a strange-substantial speech and of an weighty language-tongue, but to the house of israel; not to many with-mums of a strange-substantial speech and of an weighty language-tongue, whose words thou canst not hear. surely, had i sent thee to them, they would have hearkened to thee. but the house of soaking-to-israel will not hearken to thee; for they will not hearken to me: for all the house of soaking-to-israel are strong foreheaded and hardhearted. behold, i have made thy face-turnings strong against their face-turnings, and thy forehead strong against their foreheads. as an adamant stronger than flint have i made thy forehead: respect them not, neither be dismayed at their looks, though they be a bitter house. moreover he said to me, betweener of man, 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-mum, and word to them, and tell them, thus saith the base-boss these-to; 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, knee-pooled be the weight of vowelmovement-io-yeah from his place. i heard also the voice of the wings of the living creatures that touched one another, 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 vowelmovement-io-yeah was strong upon me. then i came to them of the captivity at hill-spring-tel-abib, that dwelt by the river of already-grain-chebar, and i sat where they sat, and remained there astonished among them seven days. and it came to pass at the end of seven days, that vowelmovement-io-yeah word came to me, saying, betweener of man, i have made thee a watchman to the house of israel: 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 save his life; the same big-shot man will die in his season-answer; 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 season-answer; but thou hast made safeed thy self. again, when a right man doth turn from his being right, and commit injustice, and i lay a stumbling-block before him, he will die: because thou hast not given him warning, he will die in his miss and his being right which he hath done will not be remembered; but his blood will i require at thine hand. nevertheless if thou warn the right man, that the right miss not, and he doth not miss he will surely live, because he is warned; also thou hast delivered thy self. and the hand of vowelmovement-io-yeah was there upon me; and he said to me, arise, go forth into the hatch-plain, and i will there talk with thee. then i arose, and went forth into the hatch-plain: and, behold, the weight of vowelmovement-io-yeah stood there, as the weight which i saw by the river of already-grain-chebar: and i fell on my face-turnings. then breathwind entered into me, and set me upon my feet, and worded with me, and said to me, go, shut thyself within thine house. but thou, o betweener of man, behold, they will put bands upon thee, and will bind thee with them, and no go out among them: and i will make thy language-tongue cleave to the roof of thy mouth, that thou will be dumb, and will not be to them a reprover: for they are a bitter house. but when i word with thee, i will open thy mouth, and thou will say to them, thus saith the base-boss these-to; he that heareth, let him hear; and he that forbeareth, let him forbear: for they are a bitter house.

4

thou also, betweener of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even cast-complete-jerusalem: and lay siege against it, and build-belt to a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about. moreover take thou to thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face-turnings against it, and it will be besieged, and thou will lay siege against it. this will be a sign to the house of israel. lie thou also upon thy left side, and lay the season-answer of the house of soaking-to-israel upon it: according to the count of the days that thou will lie upon it thou will bear their season-answer. for i have laid upon thee the years of their season-answer, according to the count of the days, three hundred and ninety days: so will thou bear the

season-answer of the house of israel. and when thou hast accomplished them, lie again on thy right side, and thou will bear the season-answer of the house of vowel-yeah-acknowledge-iodah 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 lay bands upon thee, and no turn thee from one side to another, till thou hast ended the days of thy siege. take thou also to thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one item, and do thee bread thereof, according to the count of the days that thou will lie upon thy side, three hundred and ninety days will thou eat thereof. and thy meat which thou will eat will be by weight, twenty light-shekels a day: from time to time will thou eat it. thou will drink also water by measure, the sixth part of an here-hin from time to time will thou drink. and thou will eat it as barley cakes, and thou will bake it with dung that cometh out of man, in their eyes. and vowelmovement-io-yeah said, even thus will betweeners of soaking-to-israel eat their ceased bread among the corpse-nations, whither i will drive them. then said i, ah base-boss these-to! behold, my self hath not been polluted: for from my youth up even till now have i not eaten of that which dieth of itself, or is torn in torn; neither came there abominable flesh-soaking into my mouth. then he said to me, lo, i have given thee cow's dung for man's dung, and thou will prepare thy bread therewith. moreover he said to me, betweener of man, behold, i will break the staff of bread in cast-complete-jerusalem: and they will eat bread by weight, and with care; and they will drink water by measure, and with astonishment: that they may lack bread and water, and be astonished one with another, and consume away for their season-answer.

5

and thou, betweener of man, take thee a sharp blade, take thee a barber's razor, and cause it to cross upon thine head and upon thy beard: then take thee balances to weigh, and part the hair. 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 blade: and a third part thou will scatter in the breathwind; and i will draw out a blade after them. thou will also take thereof a count-few in count, and bind them in thy skirts. then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof will a fire come forth into all the house of israel. thus saith the base-boss these-to; this is cast-complete-jerusalem: i have set it in the midst of the nations and countries that are round about her. and she hath changed my crises into big-shotness more than the nations, and my statutes more than the countries that are round about her: for they have refused my crises and my statutes, they have not walked in them. therefore thus saith the base-boss these-to; because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my crises, neither have done according to the crises of the nations that are round about you; therefore thus saith the base-boss these-to; behold, i, even i, am against thee, and will do crises in the midst of thee in the eyes of the nations. and i will do in thee that which i have not done, and whereunto i will not do any more the like, because of all thine holies. therefore the fathers will eat the betweeners in the midst of thee, and the betweeners will eat their fathers; and i will do crissis in thee, and the whole remnant of thee will i scatter into all the breathwinds. wherefore, as i live, saith the base-boss these-to; surely, because thou hast ceased my perfected with all thy holies, and with all thine holies, therefore will i also diminish thee; neither

will mine eye spare, neither will i have any pity. a third part of thee will die with the pestilence, and with famine will they be consumed in the midst of thee: and a third part will fall by the blade round about thee; and i will scatter a third part into all the breathwinds, and i will draw out a blade after them. thus will mine nose-anger be accomplished, and i will cause my fury to rest upon them, and i will be comforted: and they will know that i vowelmovement-io-yeah have worded it in my zeal, when i have accomplished my fury in them. moreover i will make thee blade-parched, and a reproach among the nations that are round about thee, in the eyes of all that cross by. so it will be a reprove and a abuse, an instruction and an astonishment to the nations that are round about thee, when i will do crissis in thee in nose-anger and in wall-wrath and in wall-wath re-proves. i vowelmovement-io-yeah have worded it. when i will send upon them the visual-re-toil arrow-halvers of famine, which will be for their destruction, and which i will send to destroy you: and i will increase the famine upon you, and will break your staff of bread: so will i send upon you famine and visual-re-toil animals, and they will bereave thee: and pestilence and blood will cross through thee; and i will bring the blade upon thee. i vowelmovement-io-yeah have worded it.

6

and vowelmovement-io-yeah word came to me, saying, betweener of man, set thy face-turnings toward the mountains of israel, and bring against them, and say, ye mountains of israel, hear the word of the base-boss these-to; thus saith the base-boss these-to to the mountains, and to the mountains, to the rivers, and to the valleys; behold, i, even i, will bring a blade upon you, and i will make lost your in-whats. and your butcher-places will be name-desolate, and your conceive-sunflowers will be voided: and i will cast down your voided men before your bullshit. and i will lay the dead carcasses of betweeners of soaking-to-israel before their bullshit; and i will scatter your bones round about your butcher-places. in all your dwelling-places the cities will be blade-parched, and the in-whats will be name-desolate; that your butcher-places may be blade-parched and made faulty, and your bullshit may be broken and cease, and your conceive-sunflowers may be cut down, and your doings may be abolished. and the voided will fall in the midst of you, and ye will know that i am vowelmovement-io-yeah. yet will i leave a remnant, that ye may have some that will escape the blade among the nations, when ye will be scattered through the countries. and they that escape of you will remember me among the nations whither they will be carried captives, because i am broken with their whorish heart, which hath departed from me, and with their eyes, which go a feeding-whoring after their bullshit: and they will lothe themselves for the visual-re-toils which they have committed in all their holies. and they will know that i am vowelmovement-io-yeah, and that i have not said in vain that i would do this visual-re-toil to them. thus saith the base-boss these-to; hit with thine hand, and stamp with thy foot, and say, alas for all the visual-re-toil holies of the house of israel! for they will fall by the blade, by the famine, and by the pestilence. he that is far off will die of the pestilence; and he that is near will fall by the blade; and he that remaineth and is besieged will die by the famine: thus will i accomplish my fury upon them. then will ye know that i am vowelmovement-io-yeah, when their voided men will be among their bullshit round about their butcher-places, upon every 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 stretch out my hand upon them, and make the land

name-desolate, yea, more name-desolate than the place-of-word-desert toward bear-diblah, in all their habitations: and they will know that i am vowelmovement-io-yeah.

7

moreover vowelmovement-io-yeah word came to me, saying, also, thou betweener of man, thus saith the base-boss these-to to the land of israel; an end, the end is come upon the four corners of the land. now is the end come upon thee, and i will send mine nose-anger upon thee, and will critic thee according to thy ways, and will recompense upon thee all thine holies. and mine eye will not spare thee, neither will i have pity: but i will recompense thy ways upon thee, and thine holies will be in the midst of thee: and ye will know that i am vowelmovement-io-yeah. thus saith the base-boss these-to; an visual-re-toil, an only visual-re-toil, behold, is come. an end is come, the end is come: it watcheth for thee; behold, it is come. the morning is come to thee, o thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains. now will i shortly pour out my fury upon thee, and accomplish mine nose-anger upon thee: and i will critic thee according to thy ways, and will recompense thee for all thine holies. and mine eye will not spare, neither will i have pity: i will recompense thee according to thy ways and thine holies that are in the midst of thee; and ye will know that i am vowelmovement-io-yeah that hits. behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded. damage is risen up into a rod of big-shottedness: none of them will remain, nor of their multitude, nor of any of their's: neither will there be wailing for them. the time is come, the day draweth near: let not the buyer cheer, nor the seller mourn: for wrath is upon all the multitude thereof. for the seller will not return to that which is sold, although they were yet alive: for the vision is touching the whole multitude thereof, which will not return; neither will any strengthen himself in the season-answer 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 blade is without, and the pestilence and the famine within: he that is in the field will die with the blade; and he that is in the city, famine and pestilence will devour him. but they that escape of them will escape, and will be on the mountains like doves of the valleys, all of them mourning, every one for his season-answer. all hands will let down, and all knees will be weak as water. they will also gird themselves with sackcloth, and horror will cover them; and shame will be upon all face-turnings, and baldness upon all their heads. they will cast their silver in the streets, and their gold will be removed: their silver and their gold will not be able to deliver them in the day of the crossing-over of vowelmovement-io-yeah: they will not satisfy-seven their selfs, neither fill-seven their bowels: because it is the stumblingblock of their season-answer. as for the beauty of his ornament, he set it in pride-swelling: but they did the images of their holies and of their holies therein: therefore have i set it far from them. and i will give it into the hands of the strangers for a prey, and to the big-shot of the land for a spoil; and they will void it. my face-turnings will i turn also from them, and they will void my secret place: for the robbers will enter into it, and cease it. do a chain: for the land is full of bloody crisis, and the city is full of damage. wherefore i will bring the visual-re-toil of the corpse-nations, and they will network-inherit their houses: i will also make the pride-swelling of the goat-daring to cease; and their perfected places will be ceased. destruction cometh; and they will seek complete, and there will be none. mischief will

come upon mischief, and rumour will be upon rumour; then will they seek a vision of the come-bringer; but the drops-of-teaching-torah will become lost from the dark-ener and counsel from the ancients. the king will mourn, and the prince will be clothed with name-desolation, and the hands of the with-mum of the land will be troubled: i will do to them after their way, and according to their criss will i crisis them; and they will know that i am vowel-movement-io-yeah.

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-yeah-acknowledge-iodah sat before me, that the hand of the base-boss these-to fell there upon me. then i beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. and he put forth the form of an hand, and took me by a lock of mine head; and breathwind lifted me up between the land and the namespaces and brought me in the visions of these-to to cast-complete-jerusalem, to the opening of the inner gate that looketh toward the north; where was the seat of the emblem of jealousy, which provoketh to jealousy. and, behold, the weight of the these-to of soaking-to-israel was there, according to the vision that i saw in the hatch-plain. then said he to me, betweener of man, lift up thine eyes now the way toward the north. so i lifted up mine eyes the way toward the north, and behold northward at the gate of the butcher-place this emblem of jealousy in the entry. he said furthermore to me, betweener of man, seest thou what they do? even the great holies that the house of soaking-to-israel committeth here, that i should go far off from my perfected? but turn thee yet again, and thou will see greater holies. and he brought me to the opening of the courtyard; and when i looked, behold a hole in the wall. then said he to me, betweener of man, dig now in the wall: and when i had digged in the wall, behold a opening, and he said to me, go in, and behold the wicked holies that they do here. so i went in and saw; and behold every form of insects, and abominable domesticated animals, and all the bullshit of the house of israel, poured upon the wall round about. and there stood before them seventy men of the ancients of the house of israel, and in the midst of them stood ear-vowel-yeah-jaazaniah betweener of cony-shaphan, with every man his censer in his hand; and a thick cloud of incense went up. then said he to me, betweener of man, hast thou seen what the ancients of the house of soaking-to-israel do in the dark, every man in the chambers of his imagery? for they say, vowelmovement-io-yeah seeth us not; vowelmovement-io-yeah hath forsaken the land. he said also to me, turn thee yet again, and thou will see greater holies that they do. then he brought me to the opening of the gate of vowelmovement-io-yeah'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 man? turn thee yet again, and thou will see greater holies than these. and he brought me into the inner courtyard of vowelmovement-io-yeah's house, and, behold, at the opening of the possibility-hall of vowelmovement-io-yeah, between the porch and the butcher-place, were about five and twenty men, with their backs toward the possibility-hall of vowelmovement-io-yeah, 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 man? is it a light thing to the house of vowel-yeah-acknowledge-iodah that they commit the holies which they commit here? for they have filled the land with damage,

and have returned to provoke me to nose-anger: and, lo, they put the branch to their nose, therefore will i also deal in wall-wrath: mine eye will not spare, neither will i have pity: and though they cry in mine ears with a loud voice, yet will i not hear them.

9

he cried also in mine ears with a loud voice, saying, cause them that have charge over the city to draw near, even every man with his destroying item in his hand. and, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a smashing item in his hand; and one man among them was clothed with linen, with a scroll-recounter's inkhorn by his side: and they went in, and stood beside the brasen butcher-place. and the weight of the these-to of soaking-to-israel was gone up from the inwarder, whereupon he was, to the threshold of the house, and he called to the clothed man, which had the scroll-recounter's inkhorn by his side; and vowelmovement-io-yeah said to him, go through the midst of the city, through the midst of cast-complete-jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the holies that be done in the midst thereof. and to the others he said in mine hearing, go ye after him through the city, and hit: let not your eye spare, neither have ye pity: kill utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the destroy; and begin at my perfected. 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 went forth, and voided in the city. and it came to pass, while they were slaying them, and i was left, that i fell upon my face-turnings, and cried, and said, ah base-boss these-to! wilt thou destroy all the residue of soaking-to-israel in thy pouring out of thy fury upon cast-complete-jerusalem? then said he to me, the season-answer of the house of soaking-to-israel and vowel-yeah-acknowledge-iodah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, vowelmovement-io-yeah hath forsaken the land, and vowelmovement-io-yeah seeth not. and as for me also, mine eye will not spare, neither will i have pity, but i will recompense their way upon their head. and, behold, the clothed man, which had the inkhorn by his side, reported the matter, saying, i have done as thou hast directed me.

10

then i looked, and, behold, in the firmament that was on the head of the inwarders there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. and he spake to the clothed man, and said, go in between the wheels, even under the inwarder, and fill thine hand with coals of fire from between the inwarders, and scatter them over the city. and he went in in my eyes. now the inwarders stood on the right side of the house, when the man went in; and the cloud filled the inner courtyard. then the weight of vowelmovement-io-yeah went up from the inwarder, and stood over the threshold of the house; and the house was filled with the cloud, and the courtyard was full of the brightness of vowelmovement-io-yeah's weight. and the sound of the inwarders' wings was heard even to the outer courtyard, as the voice of the breast-field these-to when he wordeth. and it came to pass, that when he had directed the clothed man, saying, take fire from between the wheels, from between the inwarders; then he went in, and stood beside the wheels. and one inwarder stretched forth his hand from between

the inwarders to the fire that was between the inwarders, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out. and there appeared in the inwarders the form of a man's hand under their wings. and when i looked, behold the four wheels by the inwarders, one wheel by one inwarder, and another wheel by another inwarder: and the appearance of the wheels was as the colour of a beryl stone, and as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel. when they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went. and their whole body, and their tail-backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had. as for the wheels, it was cried to them in my hearing, o wheel. and every one had four face-turnings: the first face-turnings was the face-turnings of an inwarder, and the second face-turnings was the face-turnings of a man, and the third the face-turnings of a gathering, and the fourth the face-turnings of an eagle. and the inwarders were lifted up. this is the living creature that i saw by the river of already-grain-chebar. and when the inwarders went, the wheels went by them: and when the inwarders lifted up their wings to mount up from the land, the same wheels also turned not from beside them. when they stood, these stood; and when they were lifted up, these lifted up themselves also: for breathwind of the living creature was in them. then the weight of vowel-movement-io-yeah departed from off the threshold of the house, and stood over the inwarders. and the inwarders lifted up their wings, and mounted up from the land in my eyes: when they went out, the wheels also were beside them, and every one stood at the opening of the east gate of vowel-movement-io-yeah's house; and the weight of the these-to of soaking-to-israel was over them on. this is the living creature that i saw under the these-to of soaking-to-israel by the river of already-grain-chebar; and i knew that they were the inwarders. every one had four face-turnings apiece, and every one four wings; and the likeness of the hands of a man 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-chebar, their appearances and themselves: they crossed every one straight forward.

11

moreover breathwind lifted me up, and brought me to the east gate of vowel-movement-io-yeah's house, which looketh eastward: and behold at the opening of the gate five and twenty men; among whom i saw ear-vowel-yeah-jaazaniah betweener of help-azur, and output-io-pelathiah betweener of betweener-vowel-yeah-benaiah, prince-soakings of the with-mum. then said he to me, betweener of man, these are the men that devise power, and give visual-re-toil counsel in this city: which say, it is not near; let us build-between houses: this city is the caldron, and we be the flesh-soaking therefore bring against them, bring, o betweener of man. and breathwind of vowel-movement-io-yeah fell upon me, and said to me, speak; thus saith vowel-movement-io-yeah; thus have ye said, o house of israel: for i know the things that come into your mind, 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 base-boss these-to; your voided whom ye have laid in the midst of it, they are the flesh-soaking and this city is the caldron: but i will bring you forth out of the midst of it. ye have respected the blade; and i will bring a blade upon you, saith the base-boss these-to. and i will bring you out of the midst

thereof, and deliver you into the hands of strangers, and will do crissis among you. ye will fall by the blade; i will critic you in the border of israel; and ye will know that i am vowel-movement-io-yeah. this city will not be your caldron, neither will ye be the flesh-soaking in the midst thereof; but i will critic you in the border of israel: and ye will know that i am vowel-movement-io-yeah: for ye have not walked in my statutes, neither did my crises, but have done after the crissis of the corpse-nations that are round about you. and it came to pass, when i brought, that output-io-pelathiah betweener of betweener-vowel-yeah-benaiah died. then fell i down upon my face-turnings, and cried with a loud voice, and said, ah base-boss these-to! wilt thou do a full end of the remnant of israel? again vowel-movement-io-yeah word came to me, saying, betweener of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of soaking-to-israel completely, are they to whom the inhabitants of cast-complete-jerusalem have said, get you far from vowel-movement-io-yeah: to us is this land given in network-inherit. therefore say, thus saith the base-boss these-to; although i have cast them far off among the corpse-nations, and although i have scattered them among the countries, yet will i be to them as a little perfected in the countries where they will come. therefore say, thus saith the base-boss these-to; i will even gather you from the with-mums, and assemble you out of the countries where ye have been scattered, and i will give you the land of israel. and they will come thither, and they will take away all the holies thereof and all the holies thereof from thence. and i will give them one heart, and i will put a new breathwind in inwarders you; and i will take the stony heart out of their flesh-soaking and will give them an heart of flesh-soaking that they may walk in my statutes, and keep mine crissis, and do them: and they will be my with-mum, and i will be their these-to. but as for them whose heart walketh after the heart of their holies and their holies, i will recompense their way upon their own heads, saith the base-boss these-to. then did the inwarders lift up their wings, and the wheels beside them; and the weight of the these-to of soaking-to-israel was over them on. and the weight of vowel-movement-io-yeah went up from the midst of the city, and stood upon the mountain which is on the east side of the city. afterwards breathwind took me up, and brought me in a vision by breathwind of these-to into as-genies-kasdim, to them of the captivity. so the vision that i had seen went up from me. then i worded to them of the captivity all the words that vowel-movement-io-yeah had shewed me.

12

vowel-movement-io-yeah word also came to me, saying, betweener of man, 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 man, prepare thee items for removing, and remove by day in their eyes; and thou will remove from thy place to another place in their eyes: it may be they will consider, though they be a bitter house. then will thou bring forth thy items by day in their eyes, as items for removing: and thou will go forth at in their eyes, as they that go forth into captivity. dig thou through the wall in their eyes, and carry out thereby. in their eyes will thou bear it upon thy shoulders, and carry it forth in the twilight: thou will cover thy face-turnings, that thou see not the land: for i have set thee for a sign to the house of israel. and i did so as i was directed: i brought forth my items by day, as items for captivity, and in the even i digged through the wall with mine hand; i brought it forth in the twilight, and i bare it upon my shoulder in their eyes. and in the morning came vowel-movement-io-

yeah word to me, saying, betweeneer of man, hath not the house of israel, the bitter house, said to thee, what doest thou? say thou to them, thus saith the base-boss these-to; this burden concerneth the prince-soaking in cast-complete-jerusalem, and all the house of soaking-to-israel 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 captivity, and the prince-soaking that is among them will bear upon his shoulder in the twilight, and will go forth: they will dig through the wall to carry out thereby: he will cover his face-turnings, that he see not the land with his eyes. my net also will i spread upon him, and he will be taken in my snare: and i will bring him in in fade-babylon 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 safety him, and all his bands; and i will draw out the blade after them. and they will know that i am vowelmovement-io-yeah, when i will scatter them among the nations, and disperse them in the countries. but i will leave a count-few men of them from the blade, from the famine, and from the pestilence; that they may recount all their holies among the corpse-nations whither they come; and they will know that i am vowelmovement-io-yeah. moreover vowelmovement-io-yeah word came to me, saying, betweeneer of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness; and say to the with-mum of the land, thus saith the base-boss these-to of the inhabitants of cast-complete-jerusalem, and of the land of israel; they will eat their bread with carefulness, and drink their water with astonishment, that her land may be name-desolate from all that is therein, because of the damage of all them that dwell therein. and the cities that are inhabited will be blade-parched, and the land will be name-desolate; and ye will know that i am vowelmovement-io-yeah. and vowelmovement-io-yeah word came to me, saying, betweeneer of man, what is that proverb-rule that ye have in the land of israel, saying, the days are prolonged, and every vision faileth? tell them therefore, thus saith the base-boss these-to; i will make this proverb-rule to cease, and they will no more use it as a proverb-rule in israel; but say to them, the days are at hand, and the effect of every vision. for there will be no more any vain vision nor smooth-flattering magic within the house of israel. for i am vowelmovement-io-yeah: 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 base-boss these-to. again vowelmovement-io-yeah word came to me, saying, betweeneer of man, behold, they of the house of soaking-to-israel say, the vision that he seeth is for many days to come, and he prophesieth of the times that are far off. therefore say to them, thus saith the base-boss these-to; there will none of my words be prolonged any more, but the word which i have worded will be done, saith the base-boss these-to.

13

and vowelmovement-io-yeah word came to me, saying, betweeneer of man, bring against the come-bringers of soaking-to-israel that bring, and say thou to them that bring out of their own hearts, hear ye vowelmovement-io-yeah word; thus saith the base-boss these-to; woe to the foolish come-bringers, that follow their own breathwind, and have seen nothing! o israel, thy come-bringers are like the foxes in the deserts, ye have not gone up into the gaps, neither made up the hedge for the house of soaking-to-israel to stand in the war in the day of vowelmovement-io-yeah. they have seen vanity and lying magic, wording, vowelmovement-io-yeah saith: and vowelmovement-io-yeah hath not sent them: and they have made others to

hope that they would confirm the word. have ye not seen a vain vision, and have ye not worded a lying magic, whereas ye say, vowelmovement-io-yeah saith it; albeit i have not worded? therefore thus saith the base-boss these-to; because ye have worded vanity, and seen lies, therefore, behold, i am against you, saith the base-boss these-to. and mine hand will be upon the come-bringers that see vanity, and that do magic lies: they will not be in the assembly of my with-mum, neither will they be written in the writing of the house of israel, neither will they enter into the land of israel; and ye will know that i am the base-boss these-to. because, even because they have seduced my with-mum, saying, complete; and there was no complete; and one build-betweened up a half-wall, and, lo, others daubed it with untempered mortar: say to them which daub it with untempered mortar, that it will fall: there will be an overflowing shower; and ye, o great hailstones, 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 base-boss these-to; i will even hatch it with a stormy breathwind in my wall-wrath; and there will be an overflowing shower in mine nose-anger, and great hailstones in my wall-wrath to consume it. so will i break down the wall that ye have daubed with untempered mortar, and bring it down to the land, so that the foundation thereof will be discovered, and it will fall, and ye will be consumed in the midst thereof: and ye will know that i am vowelmovement-io-yeah. thus will i accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say to you, the wall is no more, neither they that daubed it; to wit, the come-bringers of soaking-to-israel which bring concerning cast-complete-jerusalem, and which see visions of complete for her, and there is no complete, saith the base-boss these-to. likewise, thou betweeneer of man, set thy face-turnings against the betweenas of thy with-mum, which bring out of their own heart; and bring thou against them, and say, thus saith the base-boss these-to; woe to the women that sew pillows to all armholes, and do kerchiefs upon the head of every stature to hunt self! will ye hunt the selfs of my with-mum, and will ye save the selfs alive that come to you? and will ye void me among my with-mum for handfuls of barley and for pieces of bread, to void the selfs that should not die, and to save the selfs alive that should not live, by your lying to my with-mum that hear your lies? wherefore thus saith the base-boss these-to; behold, i am against your pillows, wherewith ye there hunt the selfs to make them fly, and i will tear them from your arms, and will let the selfs go, even the selfs that ye hunt to make them fly. your kerchiefs also will i tear, and deliver my with-mum out of your hand, and they will be no more in your hand to be hunted; and ye will know that i am vowelmovement-io-yeah. because with lies ye have made the heart of the right sad, whom i have not made sad; and strengthened the hands of the big-shot, that he should not know from his big-shot way, by promising him life: therefore ye will see no more vanity, nor do magic magics: for i will deliver my with-mum out of your hand: and ye will know that i am vowelmovement-io-yeah.

14

then came certain of the elders of soaking-to-israel to me, and sat before me. and vowelmovement-io-yeah word came to me, saying, betweeneer of man, these men have set up their bullshit in their heart, and put the stumbling-block of their season-answer before their face-turnings: should i be enquired of at all by them? therefore word to them, and say to them, thus saith the base-boss these-to; every man of the house of soaking-to-israel that setteth up

his bullshit in his heart, and putteth the stumblingblock of his season-answer before his face-turnings, and cometh to the come-bringer; i vowelmovement-io-yeah will answer him that cometh according to the multitude of his bullshit; that i may take the house of soaking-to-israel in their own heart, because they are all estranged from me through their bullshit. therefore say to the house of israel, thus saith the base-boss these-to; repent, and turn yourselves from your bullshit; and turn away your face-turnings from all your holies. forevery one of the house of israel, or of the stranger that sojourneth in israel, which separateth himself from me, and setteth up his bullshit in his heart, and putteth the stumblingblock of his season-answer before his face-turnings, and cometh to the come-bringer to enquire of him concerning me; i vowelmovement-io-yeah will answer him by myself: and i will set my face-turnings against that man, and will make him a sign and a proverb-rule, and i will cut him off from the midst of my with-mum; and ye will know that i am vowelmovement-io-yeah. and if the come-bringer be deceived when he hath worded a word, i vowelmovement-io-yeah have deceived that come-bringer, and i will stretch out my hand upon him, and will destroy him from the midst of my with-mum israel. and they will bear the season-answer of their season-answer: the season-answer of the come-bringer will be even as the season-answer of him that seeketh to him; that the house of soaking-to-israel may go no more astray from me, neither be polluted any more with all their go-beyonds; but that they may be my with-mum, and i may be their these-to, saith the base-boss these-to. vowelmovement-io-yeah word came again to me, saying, betweener of man, when the land misses against me by trespassing grievously, then will i stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and domesticated animal from it: though these three men, rest-nuh, my-court-to-daniel, and father-enemy-ayyub, were in it, they should strip-deliver but their own selfs by their being right, saith the base-boss these-to. if i cause noisome animals to cross through the land, and they spoil it, so that it be name-desolate, that no man may cross through because of the animals: though these three men were in it, as i live, saith the base-boss these-to, they will strip-deliver neither betweeners nor betweenas; they only will be strip-delivered, but the land will be name-desolate. or if i bring a blade upon that land, and say, blade, go through the land; so that i cut off man and domesticated animal from it: though these three men were in it, as i live, saith the base-boss these-to, they will strip-deliver neither betweeners nor betweenas, but they only will be strip-delivered themselves. or if i send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and domesticated animal: though rest-nuh, my-court-to-daniel, and father-enemy-ayyub were in it, as i live, saith the base-boss these-to, they will deliver neither betweener nor daughter-housa they will but deliver their own selfs by their being right. for thus saith the base-boss these-to; how much more when i send my four sore crisis upon cast-complete-jerusalem, the blade, and the famine, and the visual-re-toil domesticated animal, and the pestilence, to cut off from it man and domesticated animal? yet, behold, therein will be left a remnant that will be brought forth, both betweeners and betweenas; behold, they will come forth to you, and ye will see their way and their doings: and ye will be comforted concerning the visual-re-toil that i have brought upon cast-complete-jerusalem, even concerning all that i have brought upon it. and they will comfort you, when ye see their ways and their doings: and ye will know that i have not done without cause all that i have done in it, saith the base-boss these-to.

15

and vowelmovement-io-yeah word came to me, saying, betweener of man, what is the vine tree more than any tree, or than a branch which is among the trees of the forest? will wood be taken thereof to do any work? or will men take a pin of it to hang any item thereon? behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. is it meet for any work? behold, when it was whole, it was meet for no work: how much less will it be meet yet for any work, when the fire hath eaten it, and it is burned? therefore thus saith the base-boss these-to; as the vine tree among the trees of the forest, which i have given to the fire for fuel, so will i give the inhabitants of cast-complete-jerusalem. and i will set my face-turnings against them; they will go out from one fire, and another fire will devour them; and ye will know that i am vowelmovement-io-yeah, when i set my face-turnings against them. and i will make the land name-desolate, because they have committed a trespass, saith the base-boss these-to.

16

again vowelmovement-io-yeah word came to me, saying, betweener of man, cause cast-complete-jerusalem to know her holies, and say, thus saith the base-boss these-to to cast-complete-jerusalem; thy birth and thy nativity is of the land of nest-buy-canaan thy father was an talker-amorite, and thy mother an cut-hittite. and as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. none eye pitied thee, to do any of these to thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born. and when i crossed by thee, and saw thee polluted in thine own blood, i said to thee when thou wast in thy blood, live; yea, i said to thee when thou wast in thy blood, live. i have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast skin-naked and bare. now when i crossed by thee, and looked upon thee, behold, thy time was the time of love; and i spread my skirt over thee, and covered thy skin-nakedness: yea, i swear-sevened to thee, and entered into a contract with thee, saith the base-boss these-to, and thou becamest mine. then washed i thee with water; yea, i thoroughly washed away thy blood from thee, and i use-anointed thee with oil. i clothed thee also with broidered work, and shod thee with feel-takhash skin, and i girded thee about with fine linen, and i covered thee with silk. i decked thee also with ornaments, and i put bracelets upon thy hands, and a chain on thy neck. and i put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom. and thy renown went forth among the corpse-nations for thy splendor: for it was perfect through my comeliness, which i had put upon thee, saith the base-boss these-to. but thou didst be sure in thine own beauty, and playedst the feed-harlot because of thy renown, and pourest out thy fornications on every one that crossed by; his it was. and of thy garments thou didst take, and deckedst thy in-whats with divers colours, and playedst the feed-harlot thereupon: the like things will not come, neither will it be so. thou hast also taken thy fair items of my gold and of my silver, which i had given thee, and didst to thyself images of remember-male,

and didst prostitute with them, and tookest thy broidered garments, and coverdest them: and thou hast set mine oil and mine incense before them. my meat also which i gave thee, fine flour, and oil, and honey, wherewith i fed thee, thou hast even set it before them for a sweet savour: and thus it was, saith the base-boss these-to: moreover thou hast taken thy betweeners and thy betweenas, whom thou hast borne to me, and these hast thou butcherd to them to be eaten. is this of thy feed-whoredoms a small matter, that thou hast slain my betweeners, and delivered them to cause them to cross through the fire for them? and in all thine holies 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 visual-re-toil, (woe, woe to thee! saith vowelmovement-io-yeah these-to;) that thou hast also build-betweened to thee an eminent place, and hast did thee an high place in every street. thou hast build-betweened thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that crossed by, and multiplied thy feed-whoredoms. thou hast also committed fornication with the narrows-produce-mizraim-egyptians thy neighbours, great of flesh-soaking and hast increased thy feed-whoredoms, to provoke me to anger. behold, therefore i have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee to the will of them that hate thee, the betweenas of the invade-grieve-palestinians, which are ashamed of thy lewd way. thou hast played the whore also with the pine-song-soaking-syrians, because thou wast unsatiable; yea, thou hast played the feed-harlot with them, and yet couldest not be satisfied. thou hast moreover multiplied thy fornication in the land of nest-buy-canaan to as-geries-kasdim; and yet thou wast not satisfied-sevened therewith. how weak is thine heart, saith vowelmovement-io-yeah these-to, seeing thou doest all these things, the doing of an imperious whorish woman; in that thou build-betweenest thine eminent place in the head of every way, and dost thine high place in every street; and hast not been as an feed-harlot, in that thou scornest hire; but as a woman that committeth adultery, which taketh strangers instead of her man! they give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come to thee on every side for thy feed-whoredom. and the contrary is in thee from other women in thy feed-whoredoms, 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 feed-harlot, hear vowelmovement-io-yeah word: thus saith the base-boss these-to; because thy filthiness was poured out, and thy skin-nakedness discovered through thy feed-whoredoms with thy lovers, and with all the bullshit of thy holies, 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 discover thy skin-nakedness to them, that they may see all thy skin-nakedness. and i will crisis thee, as women that break wedlock and shed blood are crisisd; and i will give thee blood in wall-wrath and jealousy. and i will also give thee into their hand, and they will throw down thine eminent place, and will break down thy in-whats: they will strip thee also of thy clothes, and will take thy fair items, and leave thee skin-naked and bare. they will also bring up a company against thee, and they will stone thee with stones, and thrust thee through with their blades. and they will burn thine houses with fire, and do crisis upon thee in the eyes of many women: and i will cause thee to cease from playing the feed-harlot, and thou also will give no hire any more. so will i make my fury to-

ward thee to rest, and my jealousy will depart from thee, and i will be quiet, and will be no more angry. because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore i also will recompense thy way upon thine head, saith the base-boss these-to: and no commit this lewdness on all thine holies. behold, every one that useth proverb-rules will use this proverb-rule against thee, saying, as is the mother, so is her daughter-housa thou art thy mother's daughter-housa that lotheth her man and her 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 talker-amorite. and thine elder sister is keep-guard-samaria, she and her betweenas that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is splint-blood-sodom and her betweenas. yet hast thou not walked after their ways, nor done after their holies: but, as if that were a very little thing, thou wast destroyed more than they in all thy ways. as i live, saith the base-boss these-to, splint-blood-sodom thy sister hath not done, she nor her betweenas, as thou hast done, thou and thy betweenas. behold, this was the season-answer of thy sister splint-blood-sodom, pride, full-sevenness 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 holy before me: therefore i took them away as i saw good. neither hath keep-guard-samaria missed half of thy misses; but thou hast multiplied thine holies more than they, and hast rightified thy sisters in all thine holies which thou hast done. thou also, which hast judged thy sisters, bear thine own shame for thy misses that thou hast missed more abominable than they: they are more right than thou: yea, be thou confounded also, and bear thy shame, in that thou hast rightified thy sisters. when i will bring again their captivity, the captivity of splint-blood-sodom and her betweenas, and the captivity of keep-guard-samaria and her betweenas, then will i bring again the captivity of thy captives in the midst of them: that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort to them. when thy sisters, splint-blood-sodom and her betweenas, will return to their former estate, and keep-guard-samaria and her betweenas will return to their former estate, then thou and thy betweenas will return to your former estate. for thy sister splint-blood-sodom was not mentioned by thy mouth in the day of thy pride, before thy visual-re-toil was discovered, as at the time of thy reproach of the betweenas of high-aram-syria and all that are round about her, the betweenas of the invade-grieve-palestinians, which despise thee round about. thou hast borne thy lewdness and thine holies, saith vowelmovement-io-yeah. for thus saith the base-boss these-to; i will even deal with thee as thou hast done, which hast despised the oath in breaking the contract. nevertheless i will remember my contract with thee in the days of thy youth, and i will establish to thee a world contract. then thou will remember thy ways, and be ashamed, when thou will receive thy sisters, thine elder and thy younger: and i will give them to thee for betweenas, but not by thy contract. and i will establish my contract with thee; and thou will know that i am vowelmovement-io-yeah: that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when i am pacified toward thee for all that thou hast done, saith the base-boss these-to.

17

and vowelmovement-io-yeah word came to me, saying, betweener of man, put forth a riddle, and proverb-rule a proverb-rule to the house of israel; and say, thus saith the

base-boss these-to; a great eagle with great wings, long-winged, full of feathers, which had divers colours, came to build-white-lebanon, and took the highest branch of the cedar: he cropped off the top of his young twigs, and carried it into a land of knetraffick; he set 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 set it as a willow tree, and it grew, and became a spreading vine of low-tide stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs. there was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. it was planted in a good field by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. say thou, thus saith the base-boss these-to; will it prosper? will he not pull up the roots thereof, and cut off the fruit thereof, that it dry? it will dry in all the torn-leaves of her spring, even without great power or many with-mum to pluck it up by the roots thereof. yea, behold, being planted, will it prosper? will it not utterly dry, when the east breathwind toucheth it? it will dry in the furrows where it grew. moreover vowelmovement-io-yeah word came to me, saying, say now to the bitter house, know ye not what these things mean? tell them, behold, the king of in-fade-babylon is come to cast-complete-jerusalem, and hath taken the king thereof, and the prince-soakings thereof, and led them with him to in-fade-babylon; and hath taken of the king's seed, and made a contract with him, and hath taken an oath of him: he hath also taken the mighty of the land: that the kingdom might be low-tide, that it might not lift itself up, but that by keeping of his contract it might stand. but he rebelled against him in sending his ambassadors into narrows-produce-mizraim-egypt, that they might give him horses and much with-mum. will he prosper? will he escape that doeth such things? or will he break the contract, and be delivered? as i live, saith the base-boss these-to, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose contract he brake, even with him in the midst of in-fade-babylon he will die. neither will big-house-firawn with his mighty stratagem and great company do for him in the war, by casting up mounts, and build-betweening forts, to cut off many persons: seeing he despised the oath by breaking the contract, when, lo, he had given his hand, and hath done all these things, he will not escape. therefore thus saith the base-boss these-to; as i live, surely mine oath that he hath despised, and my contract 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-fade-babylon, and will plead-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 blade, and they that remain will be scattered toward all breathwinds: and ye will know that i vowelmovement-io-yeah have worded it. thus saith the base-boss these-to; 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 soaking-to-israel will i plant it: and it will bring forth boughs, and bear fruit, and be a goodly cedar: and under it will dwell all fowl of every wing; in the shadow of the branches thereof will they dwell. and all the trees of the field will know that i vowelmovement-io-yeah have low-tided the tall tree, have tallled the low-tide tree, have blade-parched the green tree, and have did the dry tree to flourish: i vowelmovement-io-yeah have worded and have done it.

vowelmovement-io-yeah word came to me again, saying, what mean ye, that ye use this proverb-rule concerning the land of israel, saying, the fathers have eaten sour grapes, and betweeners's teeth are set on edge? as i live, saith the base-boss these-to, ye will not have occasion any more to use this proverb-rule in israel. behold, all selfs are mine; as the self of the father, so also the self of the betweenier is mine: the self that misses, it will die. but if a man be right, and do that which is lawful and crisis, and hath not eaten upon the mountains, neither hath lifted up his eyes to the bullshit of the house of israel, neither hath ceased his in-sight's woman, neither hath come near to a menstruous woman, and hath not frauded any, but hath restored to the debtor his pledge, hath robbed none by robbing, hath given his bread to the hungry, and hath covered the skin-naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from injustice, hath dod true crisis between man and man, hath walked in my statutes, and hath kept my crises, to deal truly; he is right, he will surely live, saith the base-boss these-to. if he beget a betweenier that is a robber, a shedder of blood, and that doeth the like to any one of these things, and that doeth not any of those duties, but even hath eaten upon the mountains, and ceased his in-sight's woman, hath frauded the poor and needy, hath robbed by robbing, hath not restored the pledge, and hath lifted up his eyes to the bullshit, hath committed holy, hath given forth upon usury, and hath taken increase: will he then live? he will not live: he hath done all these holies; he will surely die; his blood will be upon him. now, lo, if he beget a betweenier that seeth all his father's misses which he hath done, and considereth, and doeth not such like, that hath not eaten upon the mountains, neither hath lifted up his eyes to the bullshit of the house of israel, hath not ceased his in-sight's woman, neither hath frauded any, hath not withholden the pledge, neither hath robbed by robbing, but hath given his bread to the hungry, and hath covered the skin-naked with a garment, that hath taken off his hand from the poor, that hath not received usury nor increase, hath dod my crises, hath walked in my statutes; he will not die for the season-answer 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-mum, lo, even he will die in his season-answer. yet say ye, why? doth not the betweenier bear the season-answer of the father? when the betweenier hath done that which is lawful and crisis, and hath kept all my statutes, and hath done them, he will surely live. the self that misses, it will die. the betweenier will not bear the season-answer of the father, neither will the father bear the season-answer of the betweenier the being right of the right will be upon him, and the big-shottedness of the big-shot will be upon him. but if the big-shot will turn from all his misses that he hath missed, and keep all my statutes, and do that which is lawful and crisis, he will surely live, he will not die. all his go-beyonds that he hath committed, they will not be mentioned to him: in his being right that he hath done he will live. have i any pleasure at all that the big-shot should die? saith the base-boss these-to: and not that he should return from his ways, and live? but when the right turneth away from his being right, and committeth injustice, and doeth according to all the holies that the big-shot man doeth, will he live? all his being right that he hath done will not be mentioned: in his trespass that he hath trespassed, and in his miss that he hath missed, in them will he die. yet ye say, the way of vowelmovement-io-yeah is not equal. hear now, o house of israel; is not my way equal? are not your ways unequal? when a right husband turneth away from his being right, and commit-

teth injustice, and dieth in them; for his injustice that he hath done will he die, again, when the big-shot man turneth away from his big-shottness that he hath committed, and doeth that which is lawful and crisis, he will save his self alive. because he considereth, and turneth away from all his go-beyonds that he hath committed, he will surely live, he will not die. yet saith the house of israel, the way of vowelmovement-io-yeah is not equal. o house of israel, are not my ways equal? are not your ways unequal? therefore i will critic you, o house of israel, every one according to his ways, saith the base-boss these-to. repent, and turn yourselves from all your go-beyonds; so season-answer will not be your ruin. cast away from you all your going over the tops, whereby ye have went-beyond; and do you a new heart and a new breathwind: for why will ye die, o house of israel? for i have no pleasure in the death of him that dieth, saith the base-boss these-to: wherefore turn yourselves, and live ye.

19

moreover take thou up a lamentation for the prince-soakings of israel, and say, what is thy mother? a gather-lieness: she lay down among gather-lions, she nourished her whelps among young gather-lions. and she brought up one of her whelps: it became a young lion, and it learned to tear the tear; it eaten men. the nations also heard of him; he was taken in their pit, and they brought him with chains to the land of narrows-produce-mizraim-egypt. now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a pit-out-of-lion. and he went up and down among the gather-lions, he became a pit-out-of-lion, and learned to tear the tear, and eaten men. and he knew their widowed palaces, and he blade-parched their cities; and the land was widowed, and the fulness thereof, by the voice of his roaring. then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit. and they put him in ward in chains, and brought him to the king of in-fade-babylon: they brought him into holds, that his voice should no more be heard upon the mountains of israel. thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters. and she had goat-daring rods for the branches of them that bare proverb-rule, and her stature was tallied among the thick branches, and she appeared in her tallness with the multitude of her branches. but she was plucked up in wall-wrath, she was cast down to the land, and the east breathwind blade-parched her fruit: her goat-daring rods were broken and dry; the fire eaten them. and now she is planted in the place-of-word-desert, in a dry and thirsty land. and fire is gone out of a rod of her branches, which hath eaten her fruit, so that she hath no goat-daring rod 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 soaking-to-israel came to enquire of vowelmovement-io-yeah, and sat before me. then came vowelmovement-io-yeah word to me, saying, betweener of man, word to the elders of israel, and say to them, thus saith the base-boss these-to; are ye come to enquire of me? as i live, saith the base-boss these-to, i will not be enquired of by you. wilt thou critic them, betweener of man, wilt thou critic them? cause them to know the holies of their fathers: and say to them, thus saith the base-boss these-to; in the day when i chose israel, and lifted up mine hand to the seed of

the house of heel-topple-yakub, and made myself known to them in the land of narrows-produce-mizraim-egypt, when i lifted up mine hand to them, saying, i am vowelmovement-io-yeah your these-to; in the day that i lifted up mine hand to them, to bring them forth of the land of narrows-produce-mizraim-egypt into a land that i had espied for them, flowing with milk and honey, which is the glory of all lands: then said i to them, cast ye away every man the abominations of his eyes, and cease not yourselves with the bullshit of narrows-produce-mizraim-egypt: i am vowelmovement-io-yeah your these-to. but they rebelled against me, and would not hearken to me: they did not every man cast away the abominations of their eyes, neither did they forsake the bullshit of narrows-produce-mizraim-egypt: then i said, i will pour out my fury upon them, to accomplish my nose-anger against them in the midst of the land of narrows-produce-mizraim-egypt. but i wrought for my name's sake, that it should not be polluted before the corpse-nations, among whom they were, in whose eyes i did myself known to them, in bringing them forth out of the land of narrows-produce-mizraim-egypt. wherefore i caused them to go forth out of the land of narrows-produce-mizraim-egypt, and brought them into the place-of-word-desert. and i gave them my statutes, and shewed them my crises, which if a man do, he will even live in them. moreover also i gave them my sevenths, to be a sign between me and them, that they might know that i am vowelmovement-io-yeah that perfect them. but the house of soaking-to-israel rebelled against me in the place-of-word-desert: they walked not in my statutes, and they despised my crises, which if a man do, he will even live in them; and my sevenths they greatly voided: then i said, i would pour out my fury upon them in the place-of-word-desert, to consume them. but i wrought for my name's sake, that it should not be polluted before the corpse-nations, in whose eyes i brought them out. yet also i lifted up my hand to them in the place-of-word-desert, that i would not bring them into the land which i had given them, flowing with milk and honey, which is the glory of all lands; because they despised my crises, and walked not in my statutes, but voided my sevenths: for their heart went after their bullshit. nevertheless mine eye spared them from destroying them, neither did i do an end of them in the place-of-word-desert. but i said to their betweeners in the place-of-word-desert, walk ye not in the statutes of your fathers, neither keep their crises, nor cease yourselves with their bullshit: i am vowelmovement-io-yeah your these-to; walk in my statutes, and keep my crises, and do them; and perfect my sevenths; and they will be a sign between me and you, that ye may know that i am vowelmovement-io-yeah your these-to. notwithstanding betweeners rebelled against me: they walked not in my statutes, neither kept my crises to do them, which if a man do, he will even live in them; they voided my sevenths: then i said, i would pour out my fury upon them, to accomplish my nose-anger against them in the place-of-word-desert. nevertheless i withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the eyes of the corpse-nations, in whose eyes i brought them forth. i lifted up mine hand to them also in the place-of-word-desert, that i would scatter them among the corpse-nations, and disperse them through the countries; because they had not dod my crises, but had despised my statutes, and had voided my sevenths, and their eyes were after their fathers' bullshit. wherefore i gave them also statutes that were not good, and crises whereby they should not live; and i polluted them in their own gifts, in that they caused to cross through the fire all that openeth the womb, that i might make them name-desolate, to the end that they might know that i am vowelmovement-io-yeah. therefore, betweener of man, word to the

house of israel, and say to them, thus saith the base-boss these-to; yet in this your fathers have abused me, in that they have committed a trespass against me. for when i had 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 inwarded there their butchers, and there they presented the provocation of their inward: there also they made their sweet savour, and poured out there their pourings. then i said to them, what is the high place whereunto ye go? and the name whereof is called in what-bamah to this day. wherefore say to the house of israel, thus saith the base-boss these-to; are ye polluted after the manner of your fathers? and commit ye feed-whoredom after their abominations? for when ye bear your gifts, when ye make your betweeners to cross through the fire, ye pollute yourselves with all your bullshit, even to this day: and will i be enquired of by you, o house of israel? as i live, saith the base-boss these-to, i will not be enquired of by you. and that which cometh into your mind will not be at all, that ye say, we will be as the corpse-nations, as the families of the countries, to work for wood and stone. as i live, saith the base-boss these-to, surely with a mighty hand, and with a stretched out arm, and with wall-wrath poured out, will i rule over you: and i will bring you out from the with-mums, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with wall-wrath poured out. and i will bring you into the place-of-word-desert of the with-mums, and there will i plead-critic with you face-turnings to face-turnings. like as i plead-critic with your fathers in the place-of-word-desert of the land of narrows-produce-mizraim-egypt, so will i plead-critic with you, saith the base-boss these-to. and i will cause you to cross under the rod, and i will bring you into the bond of the contract: and i will purge out from among you the rebels, and them that go-beyond against me: i will bring them forth out of the country where they sojourn, and they will not enter into the land of israel: and ye will know that i am vowelmovement-io-yeah. as for you, o house of israel, thus saith the base-boss these-to; go ye, work for ye every one his bullshit, and hereafter also, if ye will not hearken to me: but void ye my perfected name no more with your gifts, and with your bullshit. for in mine perfected mountain, in the mountain of the height of israel, saith the base-boss these-to, there will all the house of israel, all of them in the land, work for me: there will i bear them, and there will i require your highs, and the firstfruits of your bearings, with all your perfected things. i will accept you with your sweet savour, when i bring you out from the with-mums, and gather you out of the countries wherein ye have been scattered; and i will be perfected in you before the corpse-nations. and ye will know that i am vowelmovement-io-yeah, when i will bring you into the land of israel, into the country for the which i lifted up mine hand to give it to your fathers. and there will ye remember your ways, and all your doings, wherein ye have been ceased; and ye will lothe yourselves in your own sight for all your visual-re-toils that ye have committed. and ye will know that i am vowelmovement-io-yeah when i have wrought with you for my name's sake, not according to your wicked ways, nor according to your destroy doings, o ye house of israel, saith the base-boss these-to. more-over vowelmovement-io-yeah word came to me, saying, betweener of man, set thy face-turnings toward the south, and drop thy word toward the south, and bring against the forest of the south field; and say to the forest of the south, hear vowelmovement-io-yeah word; thus saith the base-boss these-to; behold, i will kindle a fire in thee, and it will devour every green tree in thee, and every dry tree: the flaming flame will not be quenched, and all face-turnings from the south to the north will be burned therein. and all

flesh-soaking will see that i vowelmovement-io-yeah have kindled it: it will not be quenched. then said i, ah base-boss these-to! they say of me, doth he not speak proverb-rules?

21

and vowelmovement-io-yeah word came to me, saying, betweener of man, set thy face-turnings toward cast-complete-jerusalem, and drop thy word toward the perfected places, and bring against the land of israel, and say to the land of israel, thus saith vowelmovement-io-yeah; behold, i am against thee, and will draw forth my blade 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 blade go forth out of his sheath against all flesh-soaking from the south to the north: that all flesh-soaking may know that i vowelmovement-io-yeah have drawn forth my blade out of his sheath: it will not return any more. sigh therefore, thou betweener of man, with the breaking 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 knees will be weak as water: behold, it cometh, and will be brought to pass, saith the base-boss these-to. again vowelmovement-io-yeah word came to me, saying, betweener of man, bring, and say, thus saith vowelmovement-io-yeah; say, a blade, a blade is sharpened, and also furished: it is sharpened to make a sore slaughter; it is furished that it may glitter: should we then make mirth? it contemneth the rod of my betweener as every tree. and he hath given it to be furished, that it may be handled: this blade is sharpened, and it is furished, to give it into the hand of the killer. cry and howl, betweener of man: for it will be upon my with-mum, it will be upon all the prince-soakings of israel: terrors by reason of the blade will be upon my with-mum: hit therefore upon thy thigh. because it is a trial, and what if the sword contemn even the rod? it will be no more, saith the base-boss these-to. thou therefore, betweener of man, bring, and hit thine hands together. and let the blade be doubled the third time, the blade of the bladed: it is the blade of the great man that are bladed, which entereth into their privy chambers. i have set the point of the blade against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is did bright, it is wrapped up for the slaughter. go thee one way or other, either on the right hand, or on the left, whithersoever thy face-turnings is set. i will also hit mine hands together, and i will cause my fury to rest: i vowelmovement-io-yeah have said it. vowelmovement-io-yeah word came to me again, saying, also, thou betweener of man, appoint thee two ways, that the blade of the king of in-fade-babylon may come: both twain will come forth out of one land: and choose thou a place, choose it at the head of the way to the city. appoint a way, that the blade may come to much-rabat of the with-ammonites, and to vowel-yeah-acknowledge-iodah in cast-complete-jerusalem the defenced. for the king of in-fade-babylon stood at the halving of the way, at the head of the two ways, to use magic: he made his arrow-halvers bright, he consulted with heal-let-downs, he looked in the liver-weight. at his right hand was the magic for cast-complete-jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build-between a fort. and it will be to them as a false magic in their eyes, to them that have swear-sevened oath-sevens: but he will call to remembrance the season-answer, that they may be taken. therefore thus saith the base-boss these-to; because ye have made your season-an-

swer to be remembered, in that your go-beyonds are discovered, so that in all your doings your misses do appear; because, i say, that ye are come to remembrance, ye will be taken with the hand. and thou, void big-shot prince-soaking of israel, whose day is come, when season-answer will have an end, thus saith the base-boss these-to; remove the diadem, and take off the crown: this will not be the same: high him that is low-tide and low-tide him that is tall. i will overturn, overturn, overturn, it: and it will be no more, until he come whose crisis it is; and i will give it him. and thou, betweener of man, bring and say, thus saith the base-boss these-to concerning the with-ammonites, and concerning their reproach; even say thou, the blade, the blade is drawn: for the slaughter it is furnished, to consume because of the glittering: whiles they see vanity to thee, whiles they do magic a lie to thee, to bring thee upon the necks of them that are voided, of the big-shots, whose day is come, when their season-answer will have an end. will i cause it to return into his sheath? i will critic thee in the place where thou wast created, in the land of thy nativity. and i will pour out mine indignation upon thee, i will blow against thee in the fire of my nose-anger, and deliver thee into the hand of brutish men, and skilful to destroy, thou will be for fuel to the fire; thy blood will be in the midst of the land; thou will be no more remembered: for i vowelmovement-io-yeah have worded it.

22

moreover vowelmovement-io-yeah word came to me, saying, now, thou betweener of man, wilt thou critic, wilt thou critic the bloody city? yea, thou will shew her all her holies. then say thou, thus saith the base-boss these-to, the city sheddeth blood in the midst of it, that her time may come, and doth bullshit against herself to cease herself. thou art become faulty in thy blood that thou hast shed; and hast ceased thyself in thine bullshit which thou hast did; and thou hast caused thy days to draw near, and art come even to thy years: therefore have i did thee a reproach to the corpse-nations, and a mocking to all countries. those that be near, and those that be far from thee, will mock thee, which art infamous and much vexed. behold, the prince-soakings of israel, every one were in thee to their power to shed blood. in thee have they set light by father and mother: in the midst of thee have they dealt by exploitation with the stranger: in thee have they vexed the fatherless and the widow. thou hast despised mine perfected things, and hast voided my sevenths. in thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness. in thee have they discovered their fathers' skin-nakedness: in thee have they humbled her that was set apart for pollution. and one hath committed holy with his in-sight's woman; and another hath lewdly ceased his daughter in law; and another in thee hath humbled his sister, his father's daughter-housa in thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy in-sights by extortion, and hast forgotten me, saith the base-boss these-to. behold, therefore i have smitten mine hand at thy dishonest gain which thou hast did, and at thy blood which hath been in the midst of thee. can thine heart endure, or can thine hands be strong, in the days that i will deal with thee? i vowelmovement-io-yeah have worded it, and will do it. and i will scatter thee among the corpse-nations, and disperse thee in the countries, and will consume thy stainedness out of thee. and thou will take thine inheritance in thyself in the eyes of the corpse-nations, and thou will know that i am vowelmovement-io-yeah. and vowelmovement-io-yeah word came to me, saying, betweener of man, the house of soaking-to-israel 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 base-boss these-to; 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 leave you there, and melt you. yea, i will gather you, and blow upon you in the fire of my crossing-over, and ye will be melted in the midst thereof. as silver is melted in the midst of the furnace, so will ye be melted in the midst thereof; and ye will know that i vowelmovement-io-yeah have poured out my fury upon you. and vowelmovement-io-yeah word came to me, saying, betweener of man, say to her, thou art the land that is not top-brightend, nor rained upon in the day of indignation. there is a conspiracy of her come-bringers in the midst thereof, like a roaring gather-lion tearing the tear; they have eaten self; they have taken the treasure and precious things; they have made her many widows in the midst thereof. her darkener have damaged my drops-of-teaching-torah and have voided mine perfected things: they have not differentiated between the perfected and void, neither have they known between the stained and the top-bright, and have hid their eyes from my sevenths, and i am voided among them. her prince-soakings in the inward thereof are like wolves tearing the tear, to shed blood, and to make lost self, to get dishonest gain. and her come-bringers have daubed them with untempered mortar, seeing vanity, and doing magic lies to them, wording, thus saith the base-boss these-to, when vowelmovement-io-yeah hath not worded. the with-mum of the land have used exploitation, and robbed robbery, and have vexed the poor and needy: yea, they have exploited the stranger crisis-wrongfully. and i sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that i should not destroy it: but i found none. therefore have i poured out mine indignation upon them; i have consumed them with the fire of my crossing-over: their own way have i recompensed upon their heads, saith the base-boss these-to.

23

vowelmovement-io-yeah word came again to me, saying, betweener of man, there were two women, the betweenas of one mother: and they committed feed-whoredoms in narrows-produce-mizraim-egypt; they committed feed-whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity. and the names of them were her-tent-aholah the elder, and tent-core-aholihab her sister: and they were mine, and they bare betweeners and betweenas. thus were their names; keep-guard-samaria is her-tent-aholah, and cast-complete-jerusalem tent-core-aholihab. and her-tent-aholah played the feed-harlot when she was mine; and she doted on her lovers, on the pine-song-soaking-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-soaking-syria and with all on whom she doted: with all their bullshit she ceased herself. neither left she her feed-whoredoms brought from narrows-produce-mizraim-egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their feed-whoredom upon her. wherefore i have delivered her into the hand of her lovers, into the hand of the pine-song-soaking-syrians, upon whom she doted. these discovered her skin-nakedness: they took her be-

tweeners and her betweenas, and slew her with the blade: and she became famous among women; for they had dod crisis upon her. and when her sister tent-core-aholihab saw this, she was more destroy 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-soaking-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 look to, after the manner of the in-fade-babylonians 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-fade-babylonians came to her into the bed of love, and they ceased her with their feed-whoredom, and she was polluted with them, and her mind was alienated from them. so she discovered her feed-whoredoms, and discovered her skin-nakedness: then my mind was alienated from her, like as my mind was alienated from her sister. yet she multiplied her feed-whoredoms, in calling to remembrance the days of her youth, wherein she had played the feed-harlot in the land of narrows-produce-mizraim-egypt. for she doted upon their paramours, whose flesh-soaking is as the flesh-soaking of asses, and whose issue is like the issue of horses. thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the narrows-produce-mizraim-egyptians for the breasts of thy youth. therefore, o tent-core-aholihab, thus saith the base-boss these-to; behold, i will raise up thy lovers against thee, from whom thy mind is alienated, and i will bring them against thee on every side; the in-fade-babylonians, and all the as-genies-kasdimns, pekod, and shoa, and koa, and all the pine-song-soaking-syrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses. and they will come against thee with chariots, wagons, and wheels, and with an assembly of with-mums, which will set against thee shield and shield and helmet round about: and i will set crisis before them, and they will crisis thee according to their crises. and i will set my jealousy against thee, and they will deal wall-wathly with thee: they will take away thy nose and thine ears; and thy remnant will fall by the blade: 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 items. thus will i make thy lewdness to cease from thee, and thy feed-whoredom brought from the land of narrows-produce-mizraim-egypt: so that no lift up thine eyes to them, nor remember narrows-produce-mizraim-egypt any more. for thus saith the base-boss these-to; behold, i will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated: and they will deal with thee hatefully, and will take away all thy labour, and will leave thee skin-naked and bare: and the skin-nakedness of thy feed-whoredoms will be discovered, both thy lewdness and thy feed-whoredoms. i will do these things to thee, because thou hast gone a feeding-whoring after the corpse-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 base-boss these-to; thou wilt drink of thy sister's cup deep and large: thou wilt be laughed to scorn and had in derision; it containeth much. thou wilt be filled with drunkenness and sorrow, with the cup of astonishment and name-desolation, with the cup of thy sister keep-guard-samaria. thou wilt even drink it and suck

it out, and thou wilt break the sherds thereof, and pluck off thine own breasts: for i have worded it, saith the base-boss these-to. therefore thus saith the base-boss these-to; because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy feed-whoredoms. vowelmovement-io-yeah said moreover to me; betweener of man, wilt thou critic her-tent-aholah and tent-core-aholihab? ye, declare to them their holies; 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 cross for them through the fire, to devour them. moreover this they have done to me: they have ceased my perfected in the same day, and have voided my seventh. for when they had slain their betweeners to their bullshit, then they came the same day into my perfected 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 sat upon a stately bed, and a send-table prepared before it, whereupon thou hast set mine incense and mine oil. and a voice of a multitude being at ease was with her: and with the men of the upstarting sort were brought grandparents-sabeans from the place-of-word-desert, which put bracelets upon their hands, and beautiful crowns upon their heads. then said i to her that was old in adulteries, will they now prostitutes with her, and she with them? yet they went in to her, as they go in to a woman that playeth the feed-harlot: so went they in to her-tent-aholah and to tent-core-aholihab, the lewd women. and the right men, they will crisis them after the crisis of baked-adulteresses, and after the crisis of women that shed blood; because they are baked-adulteresses, and blood is in their hands. for thus saith the base-boss these-to; i will bring up a company upon them, and will give them to be removed and spoiled. and the company will stone them with stones, and dispatch them with their blades; they will kill their betweeners and their betweenas, and burn up their houses with fire. thus will i cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. and they will recompense your lewdness upon you, and ye will bear the mises of your bullshit: and ye will know that i am the base-boss these-to.

24

again in the ninth year, in the tenth month, in the tenth day of the month, vowelmovement-io-yeah word came to me, saying, betweener of man, write thee the name of the day, even of this same day: the king of in-fade-babylon set himself against cast-complete-jerusalem this same day. and utter a proverb-rule to the bitter house, and say to them, thus saith the base-boss these-to; 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 base-boss these-to; woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out chunk by chunk; let no lot fall upon it. for her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the land, to cover it with dust; that it might cause wall-wrath to come up to take vengeance; i have set her blood upon the top of a rock, that it should not be covered. therefore thus saith the base-boss these-to; woe to the bloody city! i will even make the pile for fire great. heap on wood, kindle the fire, consume the flesh-soaking and spice it well, and

let the bones be burned. then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the stainedness of it may be molten in it, that the scum of it may be consumed. she hath wearied herself with lies, and her great scum went not forth out of her: her scum will be in the fire. in thy stainedness is lewdness: because i have brightened thee, and thou wast not brightened, no be brightend from thy stainedness any more, till i have caused my fury to rest upon thee. i vowelmovement-io-yeah 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 critic thee, saith the base-boss these-to. also vowelmovement-io-yeah word came to me, saying, betweener of man, behold, i take away from thee the desire of thine eyes with a stroke: yet neither will thou mourn nor weep, neither will thy tears run down. forbear to cry, do no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. so i worded to the with-mum in the morning: and at even my woman died; and i did in the morning as i was directed. and the with-mum said to me, wilt thou not tell us what these things are to us, that thou doest so? then i answered them, vowelmovement-io-yeah word came to me, saying, speak to the house of israel, thus saith the base-boss these-to; behold, i will void my perfected, the pride-swelling of your power, the desire of your eyes, and that which your self pitieth; and your betweeners and your betweenas whom ye have left fall by the blade. 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 season-answers, and mourn one toward another. thus strong-to-hizkil 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 base-boss these-to. also, thou betweener of man, will it not be in the day when i take from them their goat-daring, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their betweeners and their betweenas, that he that escapeth in that day will come to thee, to cause thee to hear it with thine ears? in that day will thy mouth be opened to him which is escaped, and thou will word, and be no more dumb: and thou will be a sign to them; and they will know that i am vowelmovement-io-yeah.

25

vowelmovement-io-yeah word came again to me, saying, betweener of man, set thy face-turnings against the with-ammonites, and bring against them; and say to the with-ammonites, hear the word of the base-boss these-to; thus saith the base-boss these-to; because thou saidst, aha, against my perfected, when it was profaned; and against the land of israel, when it was name-desolate; and against the house of vowel-yeah-acknowledge-iodah, when they went into captivity; behold, therefore i will deliver thee to the men of the east for a network-inherit, and they will set their palaces in thee, and make their dwellings in thee: they will eat thy fruit, and they will drink thy milk. and i will make much-rabbah a stable for camels, and the with-ammonites a couching place for sheeps; and ye will know that i am vowelmovement-io-yeah. for thus saith the base-boss these-to; because thou hast clapped thine hands, and stamped with the feet, and cheerd in heart with all thy despite against the land of israel; behold, therefore i will stretch out mine hand upon thee, and will deliver thee for a spoil to the corpse-nations; and i will cut thee off from the with-mums, and i will cause thee to become lost out of the countries: i will make

lost thee; and thou will know that i am vowelmovement-io-yeah. thus saith the base-boss these-to; because that from-father-moab and hair-style-seir do say, behold, the house of vowel-yeah-acknowledge-iodah is like to all the corpse-nations; therefore, behold, i will open the side of from-father-moab from the cities, from his cities which are on his frontiers, the glory of the country, house-of-names-bethshimoth, proprietary-residence-baal-meon, and cold-cities-kiriathaim, to the men of the east with the with-ammonites, and will give them in network-inherit, that the with-ammonites may not be remembered among the nations. and i will do crissis upon from-father-moab; and they will know that i am vowelmovement-io-yeah. thus saith the base-boss these-to; because that man-red-edom hath dealt against the house of vowel-yeah-acknowledge-iodah by taking vengeance, and hath greatly faulted, and revenged himself upon them; therefore thus saith the base-boss these-to; i will also stretch out mine hand upon man-red-edom, and will cut off man and domesticated animal from it; and i will make it blade-parched from south-teman; and they of breast-discuss-dedan will fall by the blade. and i will lay my vengeance upon man-red-edom by the hand of my with-mum israel: and they will do in man-red-edom according to mine nose-anger and according to my fury; and they will know my vengeance, saith the base-boss these-to. thus saith the base-boss these-to; because the invade-grieve-palestinians have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred; therefore thus saith the base-boss these-to; behold, i will stretch out mine hand upon the invade-grieve-palestinians, and i will cut off the cut-off-cherethims, and make lost the remnant of the sea coast. and i will do great vengeance upon them with wall-wath reproves; and they will know that i am vowelmovement-io-yeah, when i will lay my vengeance upon them.

26

and it came to pass in the eleventh year, in the first day of the month, that vowelmovement-io-yeah word came to me, saying, betweener of man, because that narrow-zur-tyrus hath said against cast-complete-jerusalem, aha, she is broken that was the gates of the with-mums: she is turned to me: i will be replenished, now she is blade-parched: therefore thus saith the base-boss these-to; behold, i am against thee, o narrow-zur-tyrus, and will cause many nations to come up against thee, as the sea causeth his sieves to come up. and they will destroy the walls of narrow-zur-tyrus, and break down her towers: i will also scrape her dust from her, and make her like the top of a rock. it will be a place for the spreading of nets in the midst of the sea: for i have worded it, saith the base-boss these-to: and it will become a spoil to the nations. and her betweenas which are in the field will be bladed by the blade; and they will know that i am vowelmovement-io-yeah. for thus saith the base-boss these-to; behold, i will bring upon narrow-zur-tyrus bring-jug-collect-nebuchadrezzar king of in-fade-babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much with-mum. he will kill with the blade thy betweenas in the field: and he will make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. and he will set engines of war against thy walls, and with his axes he will break down thy towers, by reason of the abundance of his horses their dust will cover thee: thy walls will shake at the voice of the horsemen, and of the wheels, and of the chariots, when he will enter into thy gates, as men enter into a city wherein is did a hatch. with the split-hoofs of his horses will he tread down all thy streets: he will kill thy with-mum by the blade, and

thy goat-daring posts will go down to the land. and they will make a spoil of thy stratagem, and make a prey of thy merchandise: and they will break down thy walls, and destroy thy pleasant houses: and they will lay thy stones and thy timber and thy dust in the midst of the water. and i will cause the voice of thy songs to cease; and the sound of thy harps will be no more heard. and i will make thee like the top of a rock: thou wilt be a place to spread nets upon; thou wilt be build-betweened no more: for i vowelmovement-io-yearh have worded it, saith the base-boss these-to. thus saith the base-boss these-to to narrow-zur-tyrus; not that the isles shake at the sound of thy fall, when the voided cry, when the killing is killed in the midst of thee? then all the princes of the sea will come down from their thrones, and lay away their robes, and put off their broidered garments: they will clothe themselves with trembling; they will sit upon the land, and will tremble at every moment, and be astonished at thee. and they will take up a lamentation for thee, and say to thee, how art thou lost, that wast inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it! now will the isles tremble in the day of thy fall; yea, the isles that are in the sea will be troubled at thy departure. for thus saith the base-boss these-to; when i will make thee a blade-parched city, like the cities that are not inhabited; when i will bring up the deep upon thee, and great waters will cover thee; when i will bring thee down with them that descend into the pit, with the with-mum of old time, and will set thee in the low parts of the land, in places blade-parched of old, with them that go down to the pit, that thou be not inhabited; and i will set glory in the land of the living; i will make thee a terror, and thou wilt be no more: though thou be sought for, yet will thou to world not be found again, saith the base-boss these-to.

27

vowelmovement-io-yearh word came again to me, saying, now, thou betweener of man, 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 with-mums for many isles, thus saith the base-boss these-to; o narrow-zur-tyrus, thou hast said, i am of perfect beauty. thy borders are in the midst of the seas, thy build-betweeners have perfected thy beauty. they have did all thy ship boards of fir trees of meadow-senir: they have taken cedars from build-white-lebanon to do masts for thee. of the oaks of at-tooth-bashan have they did thine oars; the company of the okay-ashurites have did thy benches of ivory, brought out of the isles of stains-chitim. fine linen with broidered work from narrows-produce-mizraim-egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of unto-kneading-al-yasah was that which covered thee. the inhabitants 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-gebal and the wise men thereof were in thee thy talkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise. they of split-spread-persia and of frozen-hail-lud and of bread-silly-phut 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-gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect. cypress-cedar-tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, differentiated-tin, and lead, they traded in thy fairs. mud-javan-greece, world-tubal, and duration-meshech,

they were thy merchants: they traded the persons of men and items of brass in thy market. they of the house of produced-togarmah 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-yearh-acknowledge-iadah, and the land of israel, they were thy merchants: they traded in thy market wheat of count-min-nith, and panna, and honey, and oil, and balm. blood-bag-damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of helbon, and white wool. discuss-court-dan also and mud-javan-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 princes of dark-mourning-kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants. the merchants of saba and thunder-mane-raamah, they were thy merchants: they occupied in thy fairs with chief of all scents, and with all precious stones, and gold. conceived-gladness-haran, and canneh, and delight-while-eden, the merchants of saba, pine-song-soaking-assyria, and as-taught-childmad, 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 weight in the midst of the seas. thy rowers have brought thee into great waters: the east breathwind hath broken thee in the midst of the seas. thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy talkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, will fall into the midst of the seas in the day of thy ruin. the plots will shake at the sound of the cry of thy pilots. and all that handle the oar, the mariner-floaters, and all the pilots of the sea, will come down from their ships, they will stand upon the land; and will cause their voice to be heard against thee, and will cry bitterly, and will cast up dust upon their heads, they will wallow themselves in the ashes: and they will make themselves utterly bald for thee, and gird them with sackcloth, and they will weep for thee with bitterness of heart and bitter wailing. and in their wailing they will take up a lamentation for thee, and lament over thee, saying, what city is like narrow-zur-tyrus, like the destroyed in the midst of the sea? when thy wares went forth out of the seas, thou fill-sevendest many with-mums; thou didst enrich the kings of the land with the multitude of thy riches and of thy merchandise. in the time when thou wilt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee will fall. all the inhabitants of the isles will be astonished at thee, and their kings will be sore hair-imagining, they will be hair-imagining in their face-turnings. the merchants among the with-mums will hiss at thee; thou wilt be a terror, and never will be any more.

28

vowelmovement-io-yearh word came again to me, saying, betweener of man, say to the prince of narrow-zur-tyrus, thus saith the base-boss these-to; because thine heart talks, and thou hast said, i am a these-to, i sit in the seat of these-to, in the midst of the seas; yet thou art a man, and not

these-to, though thou set thine heart as the heart of these-to: behold, thou art wiser than my-court-to-daniel; there is no secret that they can hide from thee: with thy wisdom and with thine understand-betweening thou hast gotten thee stratagem, and hast gotten gold and silver into thy treasures: by thy great wisdom and by thy traffick hast thou increased thy stratagem, and thine heart tall because of thy stratagem: therefore thus saith the base-boss these-to; because thou hast set thine heart as the heart of these-to; behold, therefore i will bring strangers upon thee, the terrible of the nations: and they will draw their blades against the beauty of thy wisdom, and they will cease thy brightness. they will bring thee down to the pit, and thou wilt die the deaths of them that are voided in the midst of the seas. wilt thou yet say before him that voideth thee, i am these-to? but thou wilt be a man, and no these-to, 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 base-boss these-to. moreover vowelmovement-io-yearh word came to me, saying, betweener of man, take up a lamentation upon the king of narrow-zur-tyrus, and say to him, thus saith the base-boss these-to; thou sealest up the sum, full of wisdom, and perfect in beauty. thou hast been in delight-while-eden the garden of these-to; 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 use-anointed inwarder that covereth; and i have set thee so: thou wast upon the perfected mountain of these-to; thou hast walked up and down in the midst of the stones of fire. thou wast sound in thy ways from the day that thou wast created, till injustice was found in thee. by the multitude of thy merchandise they have filled the midst of thee with damage, and thou hast missed: therefore i will cast thee as void out of the mountain of these-to: and i will make lost thee, o covering inwarder, from the midst of the stones of fire. thine heart tall because of thy beauty, thou hast destroyed thy wisdom by reason of thy brightness: i will cast thee to the land, i will lay thee before kings, that they may behold thee. thou hast ceased thy perfected by the multitude of thine season-answers, by the season-answer of thy traffick; therefore will i bring forth a fire from the midst of thee, it will devour thee, and i will bring thee to ashes upon the land in the eyes of all them that behold thee. all they that know thee among the with-mums will be astonished at thee: thou wilt be a terror, and never will thou be any more. again vowelmovement-io-yearh word came to me, saying, betweener of man, set thy face-turnings against side-by-side-zidon, and bring against it, and say, thus saith the base-boss these-to; behold, i am against thee, o side-by-side-zidon; and i will be given weight in the midst of thee: and they will know that i am vowelmovement-io-yearh, when i will have dod criss in her, and will be perfected in her. for i will send into her pestilence, and blood into her streets; and the voided will be judged in the half of her by the blade upon her on every side; and they will know that i am vowelmovement-io-yearh. and there will be no more a pricking brier to the house of israel, nor any grieving thorn of all that are round about them, that despised them; and they will know that i am the base-boss these-to. thus saith the base-boss these-to; when i will have gathered the house of soaking-to-israel from the with-mums among whom they are scattered, and will be perfected in them in the eyes of the corpse-nations, then will they dwell in their land that i have given to my worker heel-topple-yakub. and they will dwell for sure therein, and will build-between houses, and plant vineyards; yea, they will dwell with being sure, when i have dod criss upon all those that despise them round about

them; and they will know that i am vowelmovement-io-yearh their these-to.

29

in the tenth year, in the tenth month, in the twelfth day of the month, vowelmovement-io-yearh word came to me, saying, betweener of man, set thy face-turnings against big-house-firawn king of narrows-produce-mizraim-egypt, and bring against him, and against all narrows-produce-mizraim-egypt: word, and say, thus saith the base-boss these-to; behold, i am against thee, big-house-firawn king of narrows-produce-mizraim-egypt, the great dragon that lieth in the midst of his rivers, which hath said, my river is mine own, and i have did it for myself. but i will put hooks in thy jaws, and i will cause the fish of thy rivers to stick to thy scales, and i will bring thee up out of the midst of thy rivers, and all the fish of thy rivers will stick to thy scales. and i will leave thee thrown into the place-of-word-desert, thee and all the fish of thy rivers: thou wilt fall upon the open fields; no be brought together, nor added: i have given thee for meat to the animals of the field and to the birds of the namespaces and all the inhabitants of narrows-produce-mizraim-egypt will know that i am vowelmovement-io-yearh, because they have been a staff of reed to the house of israel. when they took hold of thee by thy hand, thou didst hatch, and hatch all their shoulder: and when they leaned upon thee, thou hatchst, and madest all their loins to be at a stand. therefore thus saith the base-boss these-to; behold, i will bring a blade upon thee, and cut off man and domesticated animal out of thee. and the land of narrows-produce-mizraim-egypt will be name-desolate and blade-parched; and they will know that i am vowelmovement-io-yearh: because he hath said, the river is mine, and i have did it. behold, therefore i am against thee, and against thy rivers, and i will make the land of narrows-produce-mizraim-egypt utterly blade-parched and name-desolate, from the tower of bush-syene even to the border of cush-spindle-ethiopia. no foot of man will cross through it, nor foot of domesticated animal will cross through it, neither will it be inhabited forty years. and i will make the land of narrows-produce-mizraim-egypt name-desolate in the midst of the countries that are name-desolate, and her cities among the cities that are blade-parched will be name-desolate forty years: and i will scatter the narrows-produce-mizraim-egyptians among the nations, and will disperse them through the countries. yet thus saith the base-boss these-to; at the end of forty years will i gather the narrows-produce-mizraim-egyptians from the with-mums whither they were scattered: and i will bring again the captivity of narrows-produce-mizraim-egypt, and will cause them to return into the land of father-pathros, into the land of their habitation; 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 israel, which bringeth their season-answer to remembrance, when they will look after them: but they will know that i am the base-boss these-to. and it came to pass in the seven and twentieth year, in the first month, in the first day of the month, vowelmovement-io-yearh word came to me, saying, betweener of man, bring-jug-collect-nebuchadrezzar king of in-fade-babylon caused his stratagem to work for a great work against narrow-zur-tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his stratagem, for narrow-zur-tyrus, for the work that he had workd against it: therefore thus saith the base-boss these-to; behold, i will give the land of narrows-produce-mizraim-egypt to

bring-jug-collect-nebuchadrezzar king of in-fade-babylon; 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-produce-mizraim-egypt for his achievement wherewith he worked against it, because they achieved for me, saith the base-boss these-to. in that day will i cause the ray-horn of the house of soaking-to-israel to bud forth, and i will give thee the opening of the mouth in the midst of them; and they will know that i am vowelmovement-io-yeah.

30

vowelmovement-io-yeah word came again to me, saying, betweener of man, bring and say, thus saith the base-boss these-to; howl ye, woe worth the day! for the day is near, even the day of vowelmovement-io-yeah is near, a cloudy day; it will be the time of the corpse-nations. and the blade will come upon narrows-produce-mizraim-egypt, and great pain will be in cush-spindle-ethiopia, when the bladed will fall in narrows-produce-mizraim-egypt, and they will take away her multitude, and her foundations will be voided down. cush-spindle-ethiopia, and libya-open-put, and hail-birth-lydia, and all the mingled people, and thorn-chub, and the men of the land that is in league, will fall with them by the blade. thus saith vowelmovement-io-yeah; they also that uphold narrows-produce-mizraim-egypt will fall; and the pride of her goat-daring will come down: from the tower of bush-syene will they fall in it by the blade, saith the base-boss these-to. 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 blade-parched. and they will know that i am vowelmovement-io-yeah, when i have set a fire in narrows-produce-mizraim-egypt, and when all her safetyers will be destroyed. in that day will messengers go forth 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-produce-mizraim-egypt: for, lo, it cometh. thus saith the base-boss these-to; i will also make the multitude of narrows-produce-mizraim-egypt to cease by the hand of bring-jug-collect-nebuchadrezzar king of in-fade-babylon. he and his with-mum with him, the terrible of the nations, will be brought to destroy the land: and they will draw their blades against narrows-produce-mizraim-egypt, and fill the land with the bladed. and i will make the rivers blade-parched, and sell the land into the hand of the visual-reil-to: and i will make the land blade-parched, and all that is therein, by the hand of strangers: i vowelmovement-io-yeah have worded it. thus saith the base-boss these-to; i will also make lost the bull-shit, and i will cause their ideal-idols to cease out of view-noph; and there will be no more a prince of the land of narrows-produce-mizraim-egypt: and i will put a respect in the land of narrows-produce-mizraim-egypt. and i will do father-pathros name-desolate, and will set fire in ten-zoan, and i will do crissis in partially-cooked-no. and i will pour my fury upon bush-sin, the goat-daring of narrows-produce-mizraim-egypt; and i will cut off the multitude of partially-cooked-no. and i will set fire in narrows-produce-mizraim-egypt: sin will have great stratagem, and no will be hatched asunder, and view-noph will have distresses daily. the young men of power-aven and of mouth-of-enticing-pibeseth will fall by the blade: and these cities will go into captivity. at tephapnehes-praise-be-to-god also the day will be darkened, when i will break there the yokes of narrows-produce-mizraim-egypt: and the pride-swelling of her power will cease in her: as for her, a cloud will cover her, and her betweenas will go into captivity. thus will i do crissis in narrows-produce-mizraim-egypt: and they will know that i am vowelmovement-io-yeah.

and it came to pass in the eleventh year, in the first month, in the seventh day of the month, that vowelmovement-io-yeah word came to me, saying, betweener of man, i have broken the arm of big-house-firawn king of narrows-produce-mizraim-egypt; and, lo, it will not be bound up to be healed, to put a roller to bind it, to make it strong to hold the blade. therefore thus saith the base-boss these-to; behold, i am against big-house-firawn king of narrows-produce-mizraim-egypt, and will break his arms, the strong, and that which was broken; and i will cause the blade to fall out of his hand. and i will scatter the narrows-produce-mizraim-egyptians among the nations, and will disperse them through the countries. and i will strengthen the arms of the king of in-fade-babylon, and put my blade in his hand: but i will void firawn'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-fade-babylon, and the arms of big-house-firawn will fall down; and they will know that i am vowelmovement-io-yeah, when i will put my blade into the hand of the king of in-fade-babylon, and he will stretch it out upon the land of narrows-produce-mizraim-egypt. and i will scatter the narrows-produce-mizraim-egyptians among the nations, and disperse them among the countries; and they will know that i am vowelmovement-io-yeah.

31

and it came to pass in the eleventh year, in the third month, in the first day of the month, that vowelmovement-io-yeah word came to me, saying, betweener of man, speak to big-house-firawn king of narrows-produce-mizraim-egypt, and to his multitude; whom art thou like in thy greatness? behold, the pine-song-soaking-syrian was a cedar in build-white-lebanon with fair branches, and with a shadowing shroud, and of an tall 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 tallness 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 shot forth. all the birds of namespaces made their nests in his boughs, and under his branches did all the animals of the field bring forth their young, and under his shadow dwelt all great nations. thus was he fair in his greatness, in the length of his branches: for his root was by great waters. the cedars in the garden of these-to 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 these-to was like to him in his beauty. i have did him fair by the multitude of his branches: so that all the trees of delight-while-eden, that were in the garden of these-to, envied him. therefore thus saith the base-boss these-to; because thou hast lifted up thyself in tallness, and he hath shot up his top among the thick boughs, and his heart talls in his tallness; i have therefore made safed him into the hand of the mighty one of the corpse-nations; he will surely deal with him: i have driven him out for his big-shotness. and strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the with-mum of the land are gone down from his shadow, and have left him. upon his ruin will all the 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 tallness, neither shoot up their top among the thick boughs, neither their trees stand up in their tallness, all that drink water: for they are all delivered 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 base-boss these-to; in the day when he went down to the asking i caused a mourning: i covered the deep for him, and i restrained the rivers thereof, and the great waters were stayed: and i caused build-white-lebanon to mourn for him, and all the trees of the field fainted for him. i did the nations to shake at the sound of his fall, when i cast him down to asking with them that descend into the pit: and all the trees of 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 bladed with the blade; and they that were his arm, that dwelt under his shadow in the midst of the corpse-nations. to whom art thou thus like in weight 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 will lie in the midst of the foreskinned with them that be bladed by the blade. this is big-house-firawn and all his multitude, saith the base-boss these-to.

32

and it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that vowelmovement-io-yeah word came to me, saying, betweener of man, take up a lamentation for big-house-firawn king of narrows-produce-mizraim-egypt, and say to him, thou art like a pit-out-of-lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and produce-narrowsdst the waters with thy feet, and fouledst their rivers. thus saith the base-boss these-to; i will therefore spread out my net over thee with a company of many with-mums; 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 fill-seven the animals of the whole land with thee. and i will lay thy flesh-soaking upon the mountains, and fill the valleys with thy height. i will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers will be full of thee. and when i will put thee out, i will cover the namespaces and make the stars thereof dark; i will cover the sun with a cloud, and the moon will not give her light. all the bright lights of namespaces will i make dark over thee, and set darkness upon thy land, saith the base-boss these-to. i will also vex the hearts of many with-mums, when i will bring thy destruction among the nations, into the countries which thou hast not known. yea, i will make many with-mums amazed at thee, and their kings will be horribly hair-imagining for thee, when i will brandish my blade before them; and they will tremble at every moment, every man for his own life, in the day of thy fall. for thus saith the base-boss these-to; the blade of the king of infade-babylon will come upon thee. by the blades of the hero will i cause thy multitude to fall, the terrible of the nations, all of them: and they will plunder the pride-swelling of narrows-produce-mizraim-egypt, and all the multitude thereof will be blade-parched. i will make lost also all the domesticated animals thereof from beside the great waters; neither will the foot of man trouble them any more, nor the split-hoofs of domesticated animals trouble them. then will i make their waters deep, and cause their rivers to run like oil, saith the base-boss these-to. when i will make the land of narrows-produce-mizraim-egypt name-desolate, and the country will be destitute of that whereof it was full, when i will hit all them that dwell therein, then will they know that i am vowelmovement-io-yeah. this is the lamentation wherewith they will lament her: the betweenas of the nations will lament her: they will lament

for her, even for narrows-produce-mizraim-egypt, and for all her multitude, saith the base-boss these-to. it came to pass also in the twelfth year, in the fifteenth day of the month, that vowelmovement-io-yeah word came to me, saying, betweener of man, wail for the multitude of narrows-produce-mizraim-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 bladed by the blade: she is delivered to the blade: draw her and all her multitudes. the goat-daring among the hero will word to him out of the midst of asking with them that safety him: they are gone down, they lie foreskinned, bladed by the blade. pine-song-soaking-assyria is there and all her company: his graves are about him: all of them bladed, fallen by the blade: whose graves are set in the sides of the pit, and her company is round about her grave: all of them bladed, fallen by the blade, which caused terror in the land of the living. there is world-youth-elam and all her multitude round about her grave, all of them bladed, fallen by the blade, which are gone down foreskinned into the nether parts of the land, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit. they have set her a bed in the midst of the bladed with all her multitude: her graves are round about him: all of them foreskinned, bladed by the blade: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be bladed. there is duration-meshech, world-tubal, and all her multitude: her graves are round about him: all of them foreskinned, bladed by the blade, though they caused their terror in the land of the living. and they will not lie with the hero that are fallen of the foreskinned, which are gone down to asking with their items of war: and they have laid their blades under their heads, but their season-answers will be upon their bones, though they were the terror of the hero in the land of the living. yea, thou will be voided in the midst of the foreskinned, and will lie with them that are bladed with the blade. there is man-red-edom, her kings, and all her prince-soakings, which with their heroness are laid by them that were bladed by the blade: they will lie with the foreskinned, and with them that go down to the pit. there be the prince-soakings of the north, all of them, and all the side-by-side-zidonians, which are gone down with the bladed; with their terror they are ashamed of their heroness; and they lie foreskinned with them that be bladed by the blade, and bear their shame with them that go down to the pit. big-house-firawn will see them, and will be comforted over all his multitude, even big-house-firawn and all his stratagem bladed by the blade, saith the base-boss these-to. for i have caused my terror in the land of the living: and he will be laid in the midst of the foreskinned with them that are bladed with the blade, even big-house-firawn and all his multitude, saith the base-boss these-to.

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again vowelmovement-io-yeah word came to me, saying, betweener of man, word to betweeners of thy with-mum, and say to them, when i bring the blade upon a land, if the with-mum of the land take a man of their coasts, and set him for their watchman: if when he seeth the blade come upon the land, he blow the mouthpiece-horn and warn the with-mum; then whosoever heareth the sound of the mouthpiece-horn and taketh not warning; if the blade come, and take him away, his blood will be upon his own head. he heard the sound of the mouthpiece-horn and

took not warning; his blood will be upon him. but he that taketh warning will deliver his self. but if the watchman see the blade come, and blow not the mouthpiece-horn and the with-mum be not warned; if the blade come, and take any person from among them, he is taken away in his season-answer; but his blood will i require at the watchman's hand. so thou, o betweener of man, i have set thee a watchman to the house of israel; therefore thou wilt hear the word at my mouth, and warn them from me. when i say to the big-shot, o big-shot man, thou wilt surely die; if thou dost not word to warn the big-shot from his way, that big-shot man will die in his season-answer; 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 season-answer; but thou hast made safe thy self. therefore, o thou betweener of man, speak to the house of israel; 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 base-boss these-to, i have no pleasure in the death of the big-shot; but that the big-shot turn from his way and live: turn ye, turn ye from your visual-re-toil ways; for why will ye die, o house of israel? therefore, thou betweener of man, say to betweeners of thy with-mum, the being right of the right will not make safe him in the day of his go-beyond: as for the big-shotness of the big-shot, he will not fall thereby in the day that he turneth from his big-shotness; neither will the right be able to live for his being right in the day that he misses. when i will say to the right, that he will surely live; if he be sure to his own being right, and commit injustice, all his being rightes will not be remembered; but for his injustice that he hath committed, he will die for it. again, when i say to the big-shot, thou wilt surely die; if he turn from his miss and do that which is lawful and crisis; if the big-shot complete the pledge, give again that he had robbed, walk in the statutes of life, without committing injustice; he will surely live, he will not die. none of his misses that he hath missed will be mentioned to him: he hath done that which is lawful and crisis; he will surely live. yet betweeners of thy with-mum say, the way of the base-boss is not equal: but as for them, their way is not equal. when the right turneth from his being right, and committeth injustice, he will even die thereby. but if the big-shot turn from his big-shotness, and do that which is lawful and crisis, he will live thereby. yet ye say, the way of the base-boss is not equal. o ye house of israel, i will critic you every one after his ways. and it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of cast-complete-jerusalem came to me, saying, the city is smitten. now the hand of vowelmovement-io-yeah was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and i was no more dumb. then vowelmovement-io-yeah word came to me, saying, betweener of man, they that inhabit those blade-parcheds of the land of soaking-to-israel speak, saying, their-wing-organ-ibrahim was one, and he network-inherited the land: but we are many; the land is given us for network-inheritance. wherefore say to them, thus saith the base-boss these-to; ye eat with the blood, and lift up your eyes toward your bullshitt, and shed blood: and will ye network-inherit the land? ye stand upon your blade, ye work holy, and ye cease every one his in-sight's woman: and will ye network-inherit the land? say thou thus to them, thus saith the base-boss these-to; as i live, surely they that are in the blade-parcheds will fall by the blade, 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 pestilence. for i will lay the land most name-desolate, and the pride-swelling of her power will cease;

and the mountains of soaking-to-israel will be name-desolate, that none will cross through. then will they know that i am vowelmovement-io-yeah, when i have laid the land most name-desolate because of all their holies which they have committed. also, thou betweener of man, betweeners of thy with-mum still are talking against thee by the walls and in the openings of the houses, and word one to another, every one to his brother, saying, come, i pray you, and hear what is the word that cometh forth from vowelmovement-io-yeah. and they come to thee as the with-mum cometh, and they sit before thee as my with-mum, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. and, lo, thou art to them as a very lovely song-soaking 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.

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and vowelmovement-io-yeah word came to me, saying, betweener of man, bring against the shepherds of israel, bring, and say to them, thus saith the base-boss these-to to the shepherds; woe be to the shepherds of soaking-to-israel that do feed themselves! should not the shepherds feed the sheeps? ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the sheep. the diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was lost, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with strong and with cruelty have ye go downed them. and they were scattered, because there is no watcher: and they became meat to all the animals of the field, when they were scattered. my sheep wandered through all the mountains, and upon every high mountain: yea, my sheep was scattered upon all the face-turnings of the land, and none did search or seek after them. therefore, ye shepherds, hear vowelmovement-io-yeah word; as i live, saith the base-boss these-to, surely because my sheep became a prey, 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 shepherds, hear vowelmovement-io-yeah word; thus saith the base-boss these-to; behold, i am against the shepherds; and i will require my sheep at their hand, and cause them to cease from feeding the sheep; neither will the shepherds feed themselves any more; for i will deliver my sheep from their mouth, that they may not be meat for them. for thus saith the base-boss these-to; behold, i, even i, will both search my sheep, and seek them out. as a watcher seeketh out his sheep in the day that he is among his sheep that are scattered; so will i seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. and i will bring them out from the with-mums, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of soaking-to-israel by the rivers, and in all the inhabited places of the country. i will feed them in a good look-after-pasture, and upon the high mountains of soaking-to-israel will their fold be: there will they lie in a good fold, and in a fat look-after-pasture will they feed upon the mountains of israel. i will feed my sheep, and i will cause them to lie down, saith the base-boss these-to. i will holdk that which was lost, and bring again that which was driven away, and will bind up that which was lost, and will strengthen that which was sick: but i will make lost the fat and the strong; i will feed them with crisis and as

for you, o my sheep, thus saith the base-boss these-to; behold, i critic 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 waters, but ye must foul the residue with your feet? and as for my sheep, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. therefore thus saith the base-boss these-to to them; behold, i, even i, will critic between the fat cattle and between the lean cattle. because ye have thrust with side and with shoulder, and pushed all the diseased with your ray-horns, till ye have scattered them abroad; therefore will i safe my sheep, and they will no more be a prey; and i will critic between cattle and cattle. and i will set up one watcher over them, and he will feed them, even my worker dude-dawud; he will feed them, and he will be their watcher. and i vowel-movement-io-yearh will be their these-to, and my worker dude-dawud a prince among them; i vowel-movement-io-yearh have worded it. and i will make with them a contract of complete, and will cause the visual-re-toil animals to cease out of the land: and they will dwell for sure in the place-of-word-desert, and sleep in the woods. and i will make them and the places round about my mountain a knee-pooling; and i will cause the shower to come down in his season; there will be showers of knee-pooling. and the tree of the field will yield her fruit, and the land will yield her increase, and they will be sure in their field, and will know that i am vowel-movement-io-yearh, when i have broken the bands of their yoke, and delivered them out of the hand of those that workd themselves of them. and they will no more be a prey to the corpse-nations, neither will the animal of the land devour them; but they will dwell for sure, and none will make them afraid. and i will raise up for them a plant of renown, and they will be no more consumed with hunger in the land, neither bear the shame of the corpse-nations any more. thus will they know that i vowel-movement-io-yearh their these-to am with them, and that they, even the house of israel, are my with-mum, saith the base-boss these-to. and ye my sheep, the sheep of my look-after-pasture, are men, and i am your these-to, saith the base-boss these-to.

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moreover vowel-movement-io-yearh word came to me, saying, between of man, set thy face-turnings against mount hair-style-seir, and bring against it, and say to it, thus saith the base-boss these-to; behold, o mount hair-style-seir, i am against thee, and i will stretch out mine hand against thee, and i will make thee most name-desolate. i will lay thy cities blade-parched, and thou will be name-desolate, and thou will know that i am vowel-movement-io-yearh. because thou hast had a world hatred, and hast shed the blood of betweeners of soaking-to-israel by the force of the blade in the time of their calamity, in the time that their season-answer had an end: therefore, as i live, saith the base-boss these-to, i will prepare thee to blood, and blood will pursue thee: sith thou hast not hated blood, even blood will pursue thee. thus will i make mount hair-style-seir most name-desolate, and cut off from it him that crosseth out and him that returneth. and i will fill his mountains with his bladed men: in thy mountains, and in thy valleys, and in all thy rivers, will they fall that are bladed with the blade. i will make thee world name-desolations, and thy cities will not return: and ye will know that i am vowel-movement-io-yearh. because thou hast said, these two nations and these two countries will be mine, and we will network-inherit it; whereas vowel-movement-io-yearh was there: therefore, as i live, saith

the base-boss these-to, i will even do according to thine nose-anger, and according to thine envy which thou hast used out of thy hatred against them; and i will do myself known among them, when i have criticed thee. and thou will know that i am vowel-movement-io-yearh, and that i have heard all thy blasphemies which thou hast spoken against the mountains of israel, saying, they are laid name-desolate, they are given us to consume. thus with your mouth ye have boasted against me, and have multiplied your words against me: i have heard them. thus saith the base-boss these-to; when the whole land cheerth, i will do thee name-desolate. as thou didst cheer at the inheritance of the house of israel, because it was name-desolate, so will i do to thee: thou will be name-desolate, o mount hair-style-seir, and all red-idumea, even all of it: and they will know that i am vowel-movement-io-yearh.

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also, thou between of man, bring to the mountains of israel, and say, ye mountains of israel, hear vowel-movement-io-yearh word: thus saith the base-boss these-to; because the enemy hath said against you, aha, even the ancient in-whats are ours in network-inherit: therefore bring and say, thus saith the base-boss these-to; because they have made you desolate, and swallowed you up on every side, that ye might be a network-inherit to the residue of the corpse-nations, and ye are taken up in the lips of talkers, and are an infamy of the with-mum: therefore, ye mountains of israel, hear the word of the base-boss these-to; thus saith the base-boss these-to to the mountains, and to the mountains, to the rivers, and to the valleys, to the name-desolate blade-parched, and to the cities that are forsaken, which became a prey and derision to the residue of the corpse-nations that are round about; therefore thus saith the base-boss these-to; surely in the fire of my jealousy have i worded against the residue of the corpse-nations, and against all red-idumea, which have appointed my land into their network-inherit with the cheer of all their heart, with spiteful minds, to cast it out for a prey. bring therefore concerning the land of israel, and say to the mountains, and to the mountains, to the rivers, and to the valleys, thus saith the base-boss these-to; behold, i have worded in my jealousy and in my fury, because ye have borne the shame of the corpse-nations: therefore thus saith the base-boss these-to; i have lifted up mine hand, surely the corpse-nations that are about you, they will bear their shame. but ye, o mountains of israel, ye will shoot forth your branches, and yield your fruit to my with-mum of israel; 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 israel, even all of it: and the cities will be inhabited, and the blade-parched will be build-between: and i will multiply upon you man and domesticated 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 headstarts: and ye will know that i am vowel-movement-io-yearh. yea, i will cause men to walk upon you, even my with-mum israel; and they will network-inherit thee, and thou will be their network-inheritance, and thou will no more henceforth bereave them of men. thus saith the base-boss these-to; because they say to you, thou land devourest up men, and hast bereaved thy nations: therefore thou will devour men no more, neither bereave thy nations any more, saith the base-boss these-to. neither will i cause men to hear in thee the shame of the corpse-nations any more, neither will thou bear the reproach of the with-mums any more, neither will thou cause thy nations to fall any more, saith the base-boss these-to. moreover vowel-movement-io-yearh word came

to me, saying, betweener of husband, when the house of soaking-to-israel dwelt in their own land, they ceased it by their own way and by their doings: their way was before me as the stainedness of a removed woman. wherefore i poured my fury upon them for the blood that they had shed upon the land, and for their bullshit wherewith they had polluted it: and i scattered them among the corpse-nations, and they were dispersed through the countries: according to their way and according to their doings i crit-icid them. and when they entered to the corpse-nations, whither they went, they voided my perfected name, when they said to them, these are the with-mum of vowelmovement-io-yeah, and are gone forth out of his land. but i had pity for mine perfected name, which the house of soaking-to-israel had voided among the corpse-nations, whither they went. therefore say to the house of israel, thus saith the base-boss these-to; i do not this for your sakes, o house of israel, but for mine perfected name's sake, which ye have voided among the corpse-nations, whither ye went. and i will perfect my great name, which was voided among the corpse-nations, which ye have voided in the midst of them; and the corpse-nations will know that i am vowelmovement-io-yeah, saith the base-boss these-to, when i will be perfected in you before their eyes. for i will take you from among the corpse-nations, and gather you out of all countries, and will bring you into your own land. then will i sprinkle top-bright water upon you, and ye will be top-bright: from all your stainedness, and from all your bullshit, will i top-brighten you. a new heart also will i give you, and a new breathwind will i put in inwards you: and i will take away the stony heart out of your flesh-soaking and i will give you an heart of flesh-soaking and i will put my breathwind in inwards you, and crisis you to walk in my statutes, and ye will keep my crises, and do them. and ye will dwell in the land that i gave to your fathers; and ye will be my with-mum, and i will be your these-to. i will also safe you from all your stainednesses: and i will call for the corn, and will increase it, and lay no famine upon you. and i will multiply the fruit of the tree, and the increase of the field, that ye will receive no more reproach of famine among the corpse-nations. then will ye remember your own visual-re-toil ways, and your doings that were not good, and will lothe yourselves in your own sight for your season-answers and for your holies. not for your sakes do i this, saith the base-boss these-to, be it known to you: be ashamed and confounded for your own ways, o house of israel. thus saith the base-boss these-to; in the day that i will have top-brightend you from all your season-answers i will also cause you to dwell in the cities, and the blade-parcheds will be build-between. and the name-desolate land will be worked, whereas it lay name-desolate in the eyes of all that crossed by. and they will say, this land that was name-desolate is become like the garden of delight-while-eden; and the blade-parched and name-desolate and ruined cities are become fenced, and are inhabited. then the corpse-nations that are left round about you will know that i vowelmovement-io-yeah build-between the ruined places, and plant that that was name-desolate: i vowelmovement-io-yeah have worded it, and i will do it. thus saith the base-boss these-to; i will yet for this be enquired of by the house of israel, to do it for them; i will increase them with men like a sheep. as the perfected sheep, as the sheep of cast-complete-jerusalem in her solemn feasts; so will the blade-parched cities be filled with sheeps of men: and they will know that i am vowelmovement-io-yeah.

the hand of vowelmovement-io-yeah was upon me, and carried me out in breathwind of vowelmovement-io-yeah,

and set me down in the midst of the hatch-plain which was full of bones, and caused me to cross by them round about: and, behold, there were very many in the open hatch-plain; and, lo, they were very dry. and he said to me, betweener of man, can these bones live? and i answered, o base-boss these-to, thou knowest. again he said to me, bring upon these bones, and say to them, o ye dry bones, hear vowelmovement-io-yeah word. thus saith the base-boss these-to to these bones; behold, i will cause breathwind to enter into you, and ye will live: and i will lay sinews upon you, and will bring up flesh-soaking upon you, and cover you with skin, and put breathwind in you, and ye will live; and ye will know that i am vowelmovement-io-yeah. so i brought as i was directed: and as i brought, there was a voice, and behold a shaking, and the bones came together, bone to his bone. and when i beheld, lo, the sinews and the flesh-soaking came up upon them, and the skin covered them on: but there was no breathwind in them. then said he to me, bring to the breathwind, bring, betweener of man, and say to the breathwind, thus saith the base-boss these-to; come from the four breathwinds, o breathwind, and blow upon these slain, that they may live. so i brought as he directed me, and the breathwind came into them, and they lived, and stood up upon their feet, an exceeding great stratagem. then he said to me, betweener of man, these bones are the whole house of israel: 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 base-boss these-to; behold, o my with-mum, i will open your graves, and cause you to come up out of your graves, and bring you into the land of israel. and ye will know that i am vowelmovement-io-yeah, when i have opened your graves, o my with-mum, and brought you up out of your graves, and will put my breathwind in you, and ye will live, and i will place you in your own land: then will ye know that i vowelmovement-io-yeah have worded it, and performed it, saith vowelmovement-io-yeah. vowelmovement-io-yeah word came again to me, saying, moreover, thou betweener of man, take these one stick, and write upon it, for vowel-yeah-acknowledge-iodah, and for betweeners of soaking-to-israel his companions: then take another stick, and write upon it, for add-increase-yusif, the stick of gray-fruitful-ephraim and for all the house of soaking-to-israel 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-mum will speak to thee, saying, wilt thou not shew us what thou meanest by these? say to them, thus saith the base-boss these-to; behold, i will take the stick of add-increase-yusif, which is in the hand of gray-fruitful-ephraim, and the branches of soaking-to-israel his fellows, and will put them with him, even with the stick of vowel-yeah-acknowledge-iodah, and do them one stick, and they will be one in mine hand. and the sticks whereon thou writest will be in thine hand before their eyes. and say to them, thus saith the base-boss these-to; behold, i will take betweeners of soaking-to-israel from among the corpse-nations, whither they be gone, and will gather them on every side, and bring them into their own land: and i will do them one nation in the land upon the mountains of israel; 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 safe them out of all their dwellingplaces, wherein they have missed, and will top-brighten them: so will they be my with-mum, and i will be their these-to. and dude-dawud my worker will be king over them; and they all will have one watcher: they will also walk in my crises, and keep my statutes, and do them. and they will dwell in the land that i

have given to heel-topple-yakub 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-dawud will be their prince-soaking to world. moreover i will make a contract of complete with them; it will be a to world contract with them: and i will place them, and multiply them, and will set my perfected in the midst of them to worldmore. my dwelling also will be with them: yea, i will be their these-to, and they will be my with-mum. and the corpse-nations will know that i vowelmovement-io-yeah do perfect israel, when my perfected will be in the midst of them to worldmore.

38

and vowelmovement-io-yeah word came to me, saying, betweener of man, set thy face-turnings against roof-maximum-ya'juj, the land of from-roof-ma'juj, the chief prince of duration-meshech and world-tubal, and bring against him, and say, thus saith the base-boss these-to; behold, i am against thee, o roof-maximum-ya'juj, the chief prince of duration-meshech and world-tubal: and i will turn thee back, and put hooks into thy jaws, and i will bring thee forth, and all thine 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 blades: split-spread-persia, cush-spindle-ethiopia, and libya-open-put with them; all of them with shield and helmet: final-gomer, and all his bands; the house of produced-togarmah of the north quarters, and all his bands: and many with-mums with thee. be thou prepared, and prepare for thyself, thou, and all thy company that are assembled to thee, and be thou a guard to them. after many days thou will be visited: in the latter years thou will come into the land that is brought back from the blade, and is gathered out of many with-mums, against the mountains of israel, which have been always blade-parched: but it is brought forth out of the nations, and they will dwell for sure all of them. thou will onup and come like a storm, thou will be like a cloud to cover the land, thou, and all thy bands, and many with-mums with thee. thus saith the base-boss these-to; it will also come to pass, that at the same time will words come into thy mind, and thou will think an visual-re-toil thought: and thou will say, i will go up to the land of unwallled villages; i will go to them that are at rest, that dwell 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 blade-parched places that are now inhabited, and upon the with-mum that are added out of the nations, which have gotten livestock and goods, that dwell in the midst of the land. saba, and breast-discuss-dedan, and the merchants of cypress-cedar-tarshish, with all the pit-out-of-lions thereof, will say to thee, art thou come to take a spoil? hast thou gathered thy company to take a prey? to bear away silver and gold, to take away livestock and goods, to take a great spoil? therefore, betweener of man, bring and say to roof-maximum-ya'juj, thus saith the base-boss these-to; in that day when my with-mum of soaking-to-israel dwelleth for sure, will thou not know it? and thou will come from thy place out of the north parts, thou, and many with-mums with thee, all of them riding upon horses, a great company, and a mighty stratagem: and thou will come up against my with-mum of israel, as a cloud to cover the land; it will be in the latter days, and i will bring thee against my land, that the corpse-nations may know me, when i will be perfected in thee, o roof-maximum-ya'juj, before their eyes. thus saith the base-boss these-to; art thou he of whom i have worded in old time by my workers the come-bringers of israel, which brought in those days many years that i would bring thee against them? and it will come to pass

at the same time when roof-maximum-ya'juj will come against the land of israel, saith the base-boss these-to, that my fury will come up in my face-turnings. for in my jealousy and in the fire of my crossing-over have i worded, surely in that day there will be a great shaking in the land of israel; so that the fishes of the sea, and the birds of the namespaces and the animals of the field, and all insects that creep upon the land, and all the men that are upon the face-turnings of the land, will shake at my presence, and the mountains will be thrown down, and the steep places will fall, and every wall will fall to the land. and i will call for a blade against him throughout all my mountains, saith the base-boss these-to: every man's blade will be against his brother. and i will plead-critic against him with pestilence and with blood; and i will rain upon him, and upon his bands, and upon the many with-mums that are with him, an overflowing rain, and great hailstones, fire, and brimstone. thus will i magnify myself, and perfect myself; and i will be known in the eyes of many nations, and they will know that i am vowelmovement-io-yeah.

39

therefore, thou betweener of man, bring against roof-maximum-ya'juj, and say, thus saith the base-boss these-to; behold, i am against thee, o roof-maximum-ya'juj, the chief prince of duration-meshech and world-tubal: and i will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of israel: 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 israel, thou, and all thy bands, and the with-mums that is with thee: i will give thee to the ravenous birds of every sort, and to the animals of the field to be eaten. thou will fall upon the open field: for i have worded it, saith the base-boss these-to. and i will send a fire on from-roof-ma'juj, and among them that dwell surely in the isles: and they will know that i am vowelmovement-io-yeah. so will i make my perfected name known in the midst of my with-mum israel; and i will not let them pollute my perfected name any more: and the corpse-nations will know that i am vowelmovement-io-yeah, the perfected one in israel. behold, it is come, and it is done, saith the base-boss these-to; this is the day whereof i have worded. and they that dwell in the cities of soaking-to-israel will go forth, and will set on fire and burn the weapons, both the shields and the shields, the bows and the arrow-halfers, and the handstaves, and the spears, and they will burn them with fire seven years: so that they will take no wood out of the field, neither cut down any out of the forests; for they will burn the weapons with fire: and they will plunder those that plundered them, and rob those that robbed them, saith the base-boss these-to. and it will come to cross in that day, that i will give to roof-maximum-ya'juj a place there of graves in israel, the valley of the crossengers on the east of the sea: and it will stop the noses of the crossengers: and there will they bury roof-maximum-ya'juj and all his multitude: and they will call it the valley of crowd-roof-hamon-ya'juj, and seven months will the house of soaking-to-israel be burying of them, that they may top-brighten the land. yea, all the with-mum of the land will bury them; and it will be to them a renown the day that i will be given weight, saith the base-boss these-to. and they will differentiate out men of continual employment, crossing through the land to bury with the crossengers those that remain upon the face-turnings of the land, to top-brighten it: after the end of seven months will they search. and the crossengers that cross through the land, when any seeth a man's bone, then will he set up a sign by it, till the buriers have

buried it in the valley of crowd-roof-hamon-ya'juj. and also the name of the city will be counter-crowd-hamonah. thus will they top-brighten the land. and, thou betweener of man, thus saith the base-boss these-to; speak to every feathered fowl, and to every animal of the field, assemble yourselves, and come; gather yourselves on every side to my butcher that i do butcher for you, even a great butcher upon the mountains of israel, that ye may eat flesh-soaking and drink blood. ye will eat the flesh-soaking of the hero, and drink the blood of the prince-soakings of the land, of rams, of lambs, and of goats, of bulls, all of them fatlings of at-tooth-bashan and ye will eat fat till ye be full-seven, and drink blood till ye be drunken, of my butcher which i have butcherd for you. thus ye will be fill-sev-ened at my send-table with horses and chariots, with hero heros, and with all heros of war, saith the base-boss these-to, and i will set my weight among the corpse-nations, and all the corpse-nations will see my crisis that i have dod, and my hand that i have laid upon them. so the house of soaking-to-israel will know that i am vowelmovement-io-yeah their these-to from that day and forward. and the corpse-nations will know that the house of soaking-to-israel went into captivity for their season-answer: because they trespassed against me, therefore hid i my face-turnings from them, and gave them into the hand of their produce-narrowers: so fell they all by the blade. 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 base-boss these-to; now will i bring again the captivity of heel-topple-yakub, and have womb-ing upon the whole house of israel, and will be jealous for my perfected name; after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt for sure in their land, and none made them afraid. when i have brought them again from the with-mums, and gathered them out of their enemies' lands, and am perfected in them in the eyes of many nations; then will they know that i am vowelmovement-io-yeah their these-to, which caused them to be led into captivity among the corpse-nations: but i have gathered them to their own land, and have left none of them any more there. neither will i hide my face-turnings any more from them: for i have poured out my breathwind upon the house of israel, saith the base-boss these-to.

40

in the five and twentieth year of our captivity, in the head-start of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of vowelmovement-io-yeah was upon me, and brought me thither. in the visions of these-to brought he me into the land of israel, and set me upon a very tall mountain, by which was as the frame of a city on the south. and he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. and the man said to me, betweener of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that i will shew thee; for to the intent that i might shew them to thee art thou brought hither: declare all that thou seest to the house of israel. and behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth: so he measured the breadth of the build-betweening, one reed; and the height, one reed. then came he to the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad. and every little chamber was one reed long, and one reed broad; and be-

tween the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed. he measured also the porch of the gate within, one reed. then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward. and the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side. and he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits. the space also before the little chambers was one cubit on this side, and the space was one cubit on that side: and the little chambers were six cubits on this side, and six cubits on that side. he measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, opening against opening. he did also posts of sixty cubits, even to the post of the courtyard round about the gate. and from the face-turnings of the gate of the entrance to the face-turnings of the porch of the inner gate were fifty cubits. and there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows were round about inward: and upon each post were palm trees. then brought he me into the outward courtyard, and, lo, there were chambers, and a pavement did for the courtyard round about: thirty chambers were upon the pavement. and the pavement by the side of the gates over against the length of the gates was the lower pavement. then he measured the breadth from the forefront of the lower gate to the forefront of the inner courtyard without, an hundred cubits eastward and northward. and the gate of the outward courtyard that looked toward the north, he measured the length thereof, and the breadth thereof. and the little chambers thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits. and their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up to it by seven steps; and the arches thereof were before them. and the gate of the inner courtyard was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits. after that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures. and there were windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits. and there were seven steps to go up to it, and the arches thereof were before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof. and there was a gate in the inner courtyard toward the south: and he measured from gate to gate toward the south an hundred cubits. and he brought me to the inner courtyard by the south gate: and he measured the south gate according to these measures; and the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof round about: it was fifty 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 posts thereof: and the going up to it had eight steps. and he brought me into the inner courtyard toward the east: and he measured the gate according to these measures. and the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures: and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad. and

the arches thereof were toward the outward courtyard; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps. and he brought me to the north gate, and measured it according to these measures; the little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits. and the posts thereof were toward the utter courtyard; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps. and the chambers and the entries thereof were by the posts of the gates, where they washed the up-on. and in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the up-on and the misser and the faulter. and at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables. four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices. and the four tables were of hewn stone for the up-on, of a cubit and an half long, and a cubit and an half broad, and one cubit tall: whereupon also they laid the items wherewith they slew the up-on and the butcher. and within were hooks, an hand broad, fastened round about: and upon the tables was the flesh-soaking of the inward. and without the inner gate were the chambers of the singers in the inner courtyard, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north. and he said to me, this chamber, whose prospect is toward the south, is for the darkener, the keepers of the charge of the house. and the chamber whose prospect is toward the north is for the darkener, the keepers of the charge of the butcher-place: these are the betweeners of right-zadok inward the betweeners of borrow-join-levi which come near to vowel-movement-io-yeah to soak to him. so he measured the courtyard, an hundred cubits long, and an hundred cubits broad, foursquare; and the butcher-place that was before the house. and he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side. the length of the porch was twenty cubits, and the breadth eleven cubits, and he brought me by the steps whereby they went up to it: and there were stands by the posts, one on this side, and another on that side.

41

afterward he brought me to the possibility-hall, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tent. and the breadth of the opening was ten cubits; and the sides of the opening were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits. then went he inward, and measured the post of the opening, two cubits; and the opening, six cubits; and the breadth of the opening, seven cubits. so he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the possibility-hall: and he said to me, this is the most perfected place. after he measured the wall of the house, six cubits; and the breadth of every side chamber, four cubits, round about the house on every side. and the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house. and there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the

house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst. i saw also the tallness of the house round about: the foundations of the side chambers were a full reed of six great cubits. the thickness of the wall, which was for the side chamber without, was five cubits: and that which was left was the place of the side chambers that were within. and between the chambers was the wideness of twenty cubits round about the house on every side. and the openings of the side chambers were toward the place that was left, one opening toward the north, and another opening toward the south: and the breadth of the place that was left was five cubits round about. now the build-betweening that was before the cut place at the end toward the west was seventy cubits broad; and the wall of the build-betweening was five cubits thick round about, and the length thereof ninety cubits. so he measured the house, an hundred cubits long; and the cut place, and the build-betweening, with the walls thereof, an hundred cubits long; also the breadth of the face-turnings of the house, and of the cut place toward the east, an hundred cubits. and he measured the length of the build-betweening 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 possibility-hall, and the porches of the courtyard; the threshold posts, and the narrow windows, and the galleries round about on their three stories, over against the threshold, cieled with wood round about, and from the land up to the windows, and the windows were covered; to that on the opening, even to the inner house, and without, and by all the half-wall round about within and without, by measure. and it was did with inwarders and palm trees, so that a palm tree was between a inwarder and a inwarder; and every inwarder had two face-turnings; so that the face-turnings of a man was toward the palm tree on the one side, and the face-turnings of a pit-out-of-lion toward the palm tree on the other side: it was did through all the house round about. from the land to on the opening were inwarders and palm trees did, and on the wall of the possibility-hall. the posts of the possibility-hall were squared, and the face-turnings of the perfected; the appearance of the one as the appearance of the other. the butcher-place of wood was three cubits tall, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said to me, this is the send-table that is before vowel-movement-io-yeah. and the possibility-hall and the perfected had two doors. and the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door. and there were did on them, on the doors of the possibility-hall, inwarders and palm trees, like as were did upon the walls; and there were thick planks upon the face-turnings of the porch without. and there were narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.

42

then he brought me forth into the utter courtyard, the way toward the north: and he brought me into the chamber that was over against the cut place, and which was before the build-betweening toward the north. before the length of an hundred cubits was the north opening, and the breadth was fifty cubits. over against the twenty cubits which were for the inner 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 up-

per chambers were shorter: for the galleries were higher than these, than the lower, and than the middlemost of the build-betweening. for they were in three stories, but had not stands as the stands of the courtyards: therefore the build-betweening was produce-straitened more than the lowest and the middlemost from the land. and the wall that was without over against the chambers, toward the utter courtyard on the forefront of the chambers, the length thereof was fifty cubits. for the length of the chambers that were in the utter courtyard was fifty cubits: and, lo, before the possibility-hall were an hundred cubits. and from under these chambers was the entry on the east side, as one goeth into them from the utter courtyard. the chambers were in the thickness of the wall of the courtyard toward the east, over against the cut place, and over against the build-betweening. and the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they: and all their goings out were both according to their crises, and according to their openings. and according to the openings of the chambers that were toward the south was an opening in the head of the way, even the way directly before the wall toward the east, as one entereth into them. then said he to me, the north chambers and the south chambers, which are before the cut place, they be perfected chambers, where the darkener that approach to vowelmovement-io-yeah will eat the most perfected things: there will they lay the most perfected things, and the rest-absorber, and the misser, and the faultier; for the place is perfected. when the darkener enter therein, then will they not go out of the perfected place into the utter courtyard, but there they will lay their garments wherein they soak; for they are perfected; and will put on other garments, and will approach to those things which are for the with-mum. now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about. he measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about. he measured the north side, five hundred reeds, with the measuring reed round about. he measured the south side, five hundred reeds, with the measuring reed. he turned about to the west side, and measured five hundred reeds with the measuring reed. he measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the perfected and the profane place.

43

afterward he brought me to the gate, even the gate that looketh toward the east: and, behold, the weight of the these-to of soaking-to-israel came from the way of the east: and his voice was like a voice of many waters: and the land shined with his weight. and it was according to the appearance of the vision which i saw, even according to the vision that i saw when i came to destroy the city: and the visions were like the vision that i saw by the river already-grain-chebar; and i fell upon my face-turnings. and the weight of vowelmovement-io-yeah came into the house by the way of the gate whose prospect is toward the east. so breathwind took me up, and brought me into the inner courtyard; and, behold, the weight of vowelmovement-io-yeah 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, betweener of man, the place of my throne, and the place of the soles of my feet, where i will dwell in the midst of betweeners of soaking-to-israel to world, and my perfected name, will the house of soaking-to-israel 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 setting of their threshold by my thresholds,

and their post by my posts, and the wall between me and them, they have even ceased my perfected name by their holies 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 man, shew the house to the house of israel, that they may be ashamed of their season-answers: and let them measure the pattern. and if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the drops-of-teaching-torah thereof: and write it in their eyes, that they may keep the whole form thereof, and all the ordinances thereof, and do them. this is the drops-of-teaching-torah of the house; upon the head of the mountain the whole limit thereof round about will be most perfected. behold, this is the drops-of-teaching-torah of the house, and these are the measures of the butcher-place after the cubits: the cubit is a cubit and an hand breadth; even the bottom will be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about will be a span: and this will be the higher place of the butcher-place, and from the bottom upon the land even to the lower settle will be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle will be four cubits, and the breadth one cubit. so the altar will be four cubits; and from the altar and upward will be four ray-horns. and the altar will be twelve cubits long, twelve broad, square in the four squares thereof. and the settle will be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it will be half a cubit; and the bottom thereof will be a cubit about; and his stairs will look toward the east. and he said to me, betweener of man, thus saith the base-boss these-to; these are the ordinances of the butcher-place in the day when they will do it, to upon up-ons thereon, and to sprinkle blood thereon. and thou will give to the darkener the borrow-join-levites that be of the seed of right-zadok, which approach to me, to soak to me, saith the base-boss these-to, a bull child of cattle for a misser. and thou will take of the blood thereof, and put it on the four ray-horns of it, and on the four corners of the settle, and upon the border round about: thus will thou miss-cleanse and purge it. thou will take the bull also of the misser, and he will burn it in the appointed place of the house, without the perfected. and on the second day thou will inward a kid of the goats sound for a misser; and they will miss the butcher-place, as they did miss-cleanse it with the bull. when thou hast made an end of miss-cleansing it, thou will inward a bull child of cattle sound, and a ram out of the sheep sound, and thou will inward them before vowelmovement-io-yeah, and the darkener will cast salt upon them, and they will inward them up for a up-on to vowelmovement-io-yeah. seven days will thou prepare every day a goat for a misser: they will also prepare a bull child of cattle, and a ram out of the sheep, sound. seven days will they brighten the butcher-place and purify it; and they will fill themselves. and when these days are expired, it will be, that upon the eighth day, and so forward, the darkener will do your up-ons upon the butcher-place, and your completes; and i will accept you, saith the base-boss these-to.

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then he brought me back the way of the gate of the outward perfected which looketh toward the east; and it was shut. then said vowelmovement-io-yeah to me; this gate will be shut, it will not be opened, and no man will enter in by it; because vowelmovement-io-yeah, the these-

to of israel, hath entered in by it, therefore it will be shut. it is for the prince; the prince, he will sit in it to eat bread before vowelmovement-io-yeah; he will enter by the way of the porch of that gate, and will go out by the way of the same. then brought he me the way of the north gate before the house: and i looked, and, behold, the weight of vowelmovement-io-yeah filled the alpha-beit-house of vowelmovement-io-yeah: and i fell upon my face-turnings. and vowelmovement-io-yeah said to me, between of man, mark well, and behold with thine eyes, and hear with thine ears all that i say to thee concerning all the ordinances of the alpha-beit-house of vowelmovement-io-yeah, and all the drops-of-teaching-torah thereof; and mark well the entering in of the house, with every going forth of the perfected. and thou will say to the bitter, even to the house of israel, thus saith the base-boss these-to; o ye house of israel, let it suffice you of all your holies, in that ye have inward into my perfected strangers, fore-skinned in heart, and foreskinned in flesh-soaking to be in my perfected, to void it, even my house, when ye inward my bread, the fat and the blood, and they have voided my contract because of all your holies. and ye have not kept the charge of mine perfected things: but ye have set keepers of my charge in my perfected for yourselves. thus saith the base-boss these-to; no stranger, foreskinned in heart, nor foreskinned in flesh-soaking will enter into my perfected, of any stranger that is among betweeners of israel. and the borrow-join-levites that are gone away far from me, when soaking-to-israel went astray, which went astray away from me after their bullshit; they will even bear their season-answer. yet they will be soaks in my perfected, having charge at the gates of the house, and soaking to the house: they will slay the up-on and the butcher for the with-mum, and they will stand before them to soak to them. because they was soaking to them before their bullshit, and caused the house of soaking-to-israel to fall into season-answer; therefore have i lifted up mine hand against them, saith the base-boss these-to, and they will bear their season-answer. 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 perfected things, in the most perfected place: but they will bear their shame, and their holies which they have committed. but i will do them keepers of the charge of the house, for all the work thereof, and for all that will be done therein. but the darkener the borrow-join-levites, the betweeners of right-zadok, that kept the charge of my perfected when betweeners of soaking-to-israel went astray from me, they will come near to me to soak to me, and they will stand before me to inward to me the fat and the blood, saith the base-boss these-to: they will enter into my perfected, and they will come near to my send-table to soak to me, and they will keep my charge. and it will come to pass, that when they enter in at the gates of the inner courtyard, they will be clothed with linen garments; and no wool will come upon them, whiles they soak in the gates of the inner courtyard, and within. they will have linen bonnets upon their heads, and will have linen trousers upon their loins; they will not gird themselves with any thing that causeth sweat. and when they go forth into the utter courtyard, into the utter courtyard to the with-mum, they will put off their garments wherein they was soaking, and lay them in the perfected chambers, and they will put on other garments; and they will not perfect the with-mum with their garments. neither will they shave their heads, nor suffer their locks to grow long; they will only poll their heads. neither will any darkener drink wine, when they enter into the inner courtyard. neither will they take for their women a widow, nor her that is put away: but they will take maidens of the seed of the house of israel, or a widow that had a darkener before. and they will teach my with-mum the difference between

the perfected and profane, and cause them to discern between the stained and the top-bright. and in controversy they will stand in crisis and they will crisis it according to my crises: and they will keep my drops-of-teaching-torah and my statutes in all mine assemblies; and they will perfect my sevenths. and they will come at no dead person to cease themselves: but for father, or for mother, or for betweenor or for daughter-housa 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 perfected, to the inner courtyard, to soak in the perfected, he will inward his misser, saith the base-boss these-to. and it will be to them for an inheritance: i am their inheritance: and ye will give them no holding in israel: i am their holding. they will eat the rest-absorber, and the misser, and the faultier: and every dedicated thing in soaking-to-israel will be theirs. and the first of all the firstfruits of all things, and every high of all, of every sort of your highs, will be the priest's: ye will also give to the darkener the first of your dough, that he may cause the knee-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 domesticated animal.

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moreover, when ye will divide by lot the land for inheritance, ye will high an high to vowelmovement-io-yeah, an perfected portion of the land: the length will be the length of five and twenty thousand reeds, and the breadth will be ten thousand. this will be perfected in all the borders thereof round about. of this there will be for the perfected five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the plots thereof. and of this measure will thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it will be the perfected and the most perfected place. the perfected portion of the land will be for the darkener the soaks of the perfected, which will come near to soak to vowelmovement-io-yeah: and it will be a place for their houses, and an perfected place for the perfected. and the five and twenty thousand of length, and the ten thousand of breadth will also the borrow-join-levites, the soaks 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 perfected portion: it will be for the whole house of israel. and a portion will be for the prince on the one side and on the other side of the high of the perfected portion, and of the holding of the city, before the high of the perfected portion, and before the holding of the city, from the west side westward, and from the east side eastward: and the length will be over against one of the portions, from the west border to the east border. in the land will be his holding in israel: and my prince-soakings will no more fraud my with-mum; and the rest of the land will they give to the house of soaking-to-israel according to their branches. thus saith the base-boss these-to; let it suffice you, o prince-soakings of israel: remove damage and plunder, and do crisis and being right, take away your exactions from my with-mum, saith the base-boss these-to. ye will have right balances, and a right tired-ephah, and a right aged-daughter-bath. the tired-ephah and the aged-daughter-bath will be of one measure, that the aged-daughter-bath may contain the tenth part of an clay-homer, and the tired-ephah the tenth part of an clay-homer: the measure thereof will be after the clay-homer. and the light-shekel will be twenty stranger-gerahs: twenty light-shekels, five and twenty light-shekels, fifteen light-shekels, will be your portion-maneh. this is the high that ye will high; the sixth part of an tired-ephah

of an clay-homer of wheat, and ye will give the sixth part of an tired-ephah of an clay-homer of barley: concerning the ordinance of oil, the aged-daughter-bath of oil, ye will high the tenth part of a aged-daughter-bath out of the cor, which is an clay-homer of ten aged-daughter-baths; for ten aged-daughter-baths are an clay-homer: and one lamb out of the sheep, out of two hundred, out of the fat look-after-pastures of israel; for a completeness-absorber, and for a up-on, and for completes, to out-of for them, saith the base-boss these-to. all the with-mum of the land will give this high for the prince-soaking in israel. and it will be the prince-soaking's part to give up-ons, and completeness-absorbers, and pourings, in the feasts, and in the new moons, and in the sevenths, in all solemnities of the house of israel: he will prepare the misser, and the completeness-absorber, and the up-on, and the completes, to out-of for the house of israel. thus saith the base-boss these-to; in the first month, in the first day of the month, thou will take a bull child of cattle sound, and miss-cleanse the perfected: and the darkener will take of the blood of the misser, and put it upon the posts of the house, and upon the four corners of the settle of the butcher-place, and upon the posts of the gate of the inner courtyard. and so thou will do the seventh day of the month forevery one that erreth, and for him that is simple: so will ye reconcile the house. in the first month, in the fourteenth day of the month, ye will have the stopskip, a feast of seven days; lit-mazat will be eaten. and upon that day will the prince prepare for himself and for all the with-mum of the land a bull for a misser. and seven days of the feast he will prepare a up-on to vowelmovement-io-yeah, seven bulls and seven rams sound daily the seven days; and a kid of the goats daily for a misser. and he will prepare a rest-absorber of an tired-ephah for a bull, and an tired-ephah for a ram, and an here-hin of oil for an tired-ephah. in the seventh month, in the fifteenth day of the month, will he do the like in the feast of the seven days, according to the misser, according to the up-on, and according to the rest-absorber, and according to the oil.

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thus saith the base-boss these-to; the gate of the inner courtyard that looketh toward the east will be shut the six doinging days; but on the seventh it will be opened, and in the day of the new moon it will be opened. and the prince will enter by the way of the porch of that gate without, and will stand by the post of the gate, and the darkener will prepare his up-on and his completes, and he will bow at the threshold of the gate: then he will go forth; but the gate will not be shut until the evening. likewise the with-mum of the land will bow at the opening of this gate before vowelmovement-io-yeah in the sevenths and in the new moons. and the up-on that the prince-soaking will inward to vowelmovement-io-yeah in the seventh day will be six lambs sound, and a lamb sound. and the rest-absorber will be an tired-ephah for a lamb, and the rest-absorber for the lambs as he will be able to give, and an here-hin of oil to an tired-ephah. and in the day of the new moon it will be a bull child of cattle sound, and six lambs, and a lamb: they will be sound. and he will prepare a rest-absorber, an tired-ephah for a bull, and an tired-ephah for a lamb, and for the lambs according as his hand will attain to, and an here-hin of oil to an tired-ephah. and when the prince will enter, he will go in by the way of the porch of that gate, and he will go forth by the way thereof. but when the with-mum of the land will come before vowelmovement-io-yeah in the solemn feasts, he that entereth in by the way of the north gate to bow will go out by the way of the south gate; and he that entereth by the way of the south gate will go forth by the way of the north gate: he

will not return by the way of the gate whereby he came in, but will go forth over against it. and the prince in the midst of them, when they go in, will go in; and when they go forth, will go forth. and in the feasts and in the solemnities the rest-absorber will be an tired-ephah to a bull, and an tired-ephah to a lamb, and to the lambs as he is able to give, and an here-hin of oil to an tired-ephah. now when the prince-soaking will prepare a voluntary up-on or completes voluntarily to vowelmovement-io-yeah, one will then open him the gate that looketh toward the east, and he will prepare his up-on and his completes, as he did on the seventh day: then he will go forth; and after his going forth one will shut the gate. thou will daily prepare a up-on to vowelmovement-io-yeah of a lamb of the first year sound: thou will prepare it every morning. and thou will prepare a rest-absorber for it every morning, the sixth part of an tired-ephah, and the third part of an here-hin of oil, to temper with the fine flour; a rest-absorber continually by a word ordinance to vowelmovement-io-yeah. thus will they prepare the lamb, and the rest-absorber, and the oil, every morning for a continual up-on. thus saith the base-boss these-to; if the prince 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 gift of his inheritance to one of his workers, then it will be his to the year of liberty; after it will return to the prince: but his inheritance will be his betweeners' for them. moreover the prince-soaking will not take of the with-mum'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-mum 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 perfected chambers of the darkener, which looked toward the north: and, behold, there was a place on the two sides westward. then said he to me, this is the place where the darkener will boil the faultier and the misser, where they will bake the rest-absorber; that they bear them not out into the utter courtyard, to perfect the with-mum. then he crossed me forth into the utter courtyard, and caused me to cross by the four corners of the courtyard; and, behold, in every corner of the courtyard there was a courtyard. in the four corners of the courtyard there were courtyards joined of forty cubits long and thirty broad: these four corners were of one measure. and there was a row of build-betweening round about in them, round about them four, and it was did with boiling places under the rows round about. then said he to me, these are the places of them that boil, where the soaks of the house will boil the butcher of the with-mum.

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afterward he brought me again to the opening of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the butcher-place. then brought he me out of the way of the gate northward, and led me about the way without to the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. and when the man that had the line in his hand crossed forth eastward, he measured a thousand cubits, and he crossed me through the waters; the waters were to the ankles. again he measured a thousand, and crossed me through the waters; the waters were to the knees. again he measured a thousand, and crossed me through; the waters were to the loins. afterward he measured a thousand; and it was a river that i could not cross over: for the waters were risen, waters to swim in, a river that could not be crossed

over. and he said to me, betweener of man, hast thou seen this? then he brought me, and caused me to return to the brink of the river. now when i had returned, behold, at the bank of the river were very many trees on the one side and on the other. then said he to me, these waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters will be healed. and it will come to pass, that every thing that liveth, which moveth, whithersoever the rivers will come, will live: and there will be a very great multitude of fish, because these waters will come thither: for they will be healed; and every thing will live whither the river cometh. and it will come to pass, that the fishers will stand upon it from eye-well-of-my-garden-engedi even to eye-well-of-calves-eneglaim; they will be a place to spread forth nets; their fish will be according to their kinds, as the fish of the great sea, exceeding many. but the miry places thereof and the marishes thereof will not be healed; they will be given to salt. and by the river upon the bank thereof, on this side and on that side, will grow all trees for meat, whose leaf will not fade, neither will the fruit thereof be eaten: it will bring forth new fruit according to his months, because their waters they issued out of the perfected: and the fruit thereof will be for meat, and the leaf thereof for medicine. thus saith the base-boss these-to; this will be the border, whereby ye will inherit the land according to the twelve branches of israel: add-increase-yusif will have two portions. and ye will inherit it, one as well as another: concerning the which i lifted up mine hand to give it to your fathers: and this land will fall to you for inheritance. and this will be the border of the land toward the north side, from the great sea, the way of bold-hethlon, as men go to flank-zedad; gourd-vessel-hamath, eat-berothah, explanations-sibraim, which is between the border of blood-bag-damascus and the border of gourd-vessel-hamath; garden-of-the-middle-hazar-hatticon, which is by the coast of hole-hauran. and the border from the sea will be garden-eye-hazarenan, the border of blood-bag-damascus, and the north northward, and the border of gourd-vessel-hamath. and this is the north side. and the east side ye will measure from hole-hauran, and from blood-bag-damascus, and from roll-until-gilead, and from the land of soaking-to-israel 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 strife in perfect-kadesh 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-hamath. this is the west side. so will ye part this land to you according to the branches of israel. 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 israel; they will have inheritance with you among the branches of israel. and it will come to pass, that in what branch the stranger sojourneth, there will ye give him his inheritance, saith the base-boss these-to.

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now these are the names of the branches. from the north end to the coast of the way of bold-hethlon, as one goeth to gourd-vessel-hamath, garden-eye-hazarenan, the border of blood-bag-damascus northward, to the coast of gourd-vessel-hamath; 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 por-

tion for cunning-twist-naphthali. and by the border of cunning-twist-naphthali, from the east side to the west side, a portion for sleep-forget-manasseh. and by the border of sleep-forget-manasseh, from the east side to the west side, a portion for gray-fruitful-ephraim. and by the border of gray-fruitful-ephraim, from the east side even to the west side, a portion for see-child-reuben. and by the border of see-child-reuben, from the east side to the west side, a portion for vowel-yeah-acknowledge-iodah. and by the border of vowel-yeah-acknowledge-iodah, 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 perfected will be in the midst of it. the high that ye will high to vowel-movement-io-yeah 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 perfected high; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the perfected of vowel-movement-io-yeah will be in the midst thereof. it will be for the darkener that are perfected of the betweeners of right-zadok; which have kept my charge, which went not astray when betweeners of soaking-to-israel 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 perfected 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 firstfruits of the land: for it is perfected to vowel-movement-io-yeah. and the five thousand, that are left in the breadth over against the five and twenty thousand, will be a profane place for the city, for dwelling, and for plots: and the city will be in the midst thereof. and these will be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. and the plots of the city will be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. and the residue in length over against the high of the perfected portion will be ten thousand eastward, and ten thousand westward: and it will be over against the high of the perfected portion; and the increase thereof will be for food to them that work for the city. and they that work for the city will work for it out of all the branches of israel. all the high will be five and twenty thousand by five and twenty thousand: ye will high the perfected high foursquare, with the holding of the city. and the residue will be for the prince-soaking, on the one side and on the other of the perfected high, and of the holding of the city, over against the five and twenty thousand of the high toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince-soaking: and it will be the perfected high; and the perfected 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 prince-soaking's, between the border of vowel-yeah-acknowledge-iodah and the border of righthand-child-benjamin, will be for the prince-soaking. as for the remainder of the branches, 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-zebulun a portion. and by the border of garbage-fertile-zebulun, 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 strife in perfect-kadesh and to the river toward the great sea. this is the land which ye will part by lot to the branches of soaking-to-israel for inheritance, and these are their portions, saith the base-boss these-to. and these are the goings out of the city on the north side, four thousand and five hundred measures. and the gates of the city will be after the names of the branches of israel: three gates northward; one gate of see-child-reuben, one gate of vowel-yeah-acknowledge-iodah, 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-yusif, 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-zebulun. 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-naphtali. it was round about eighteen thousand measures: and the name of the city from that day will be, vowelmovement-io-yeah is there.

1

vowelmovement-io-yeah word that came to safe-hosea, between of my-well-beeri, in the days of goat-vowel-yeah-uzziah, yeah-perfect-jotham, hold-abaz, and strong-vowel-yeah-hezekiah, kings of vowel-yeah-acknowledge-iodah, and in the days of much-people-jeroboam between of give-up-josh, king of israel. the beginning of vowelmovement-io-yeah word by safe-hosea. and vowelmovement-io-yeah said to 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 vowelmovement-io-yeah. so he went and took final-gomer the daughter-housa of dried-figs-diblain; which bright-conceived, and bare him a betweener and vowelmovement-io-yeah said to him, call his name sow-to-jezreel; for yet a little while, and i will avenge the blood of sow-to-jezreel upon the house of yeah-he-jehu and will cause to cease the kingdom of the house of israel. and it will come to pass at that day, that i will break the bow of israel, in the valley of sow-to-jezreel. and she bright-conceived again, and bare a daughter-housa and these-to said to him, call her name no-womb-mercy-lo-ruhamah: for i will no more have wombing upon the house of israel; but i will utterly take them away. but i will have wombing upon the house of vowel-yeah-acknowledge-iodah, and will safe them by vowelmovement-io-yeah their these-to, and will not safe them by bow, nor by blade, nor by war, by horses, nor by horsemen. now when she had weaned no-womb-mercy-lo-ruhamah, she bright-conceived, and bare a betweener then said these-to, call his name not-mypeople-lo-ammi: for ye are not my with-mum, and i will not be your these-to. yet the count of betweeners of soaking-to-israel 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-mum, there it will be said to them, ye are the betweeners of the living these-to. then will betweeners of vowel-yeah-acknowledge-iodah and betweeners of soaking-to-israel be gathered together, and appoint themselves one head, and they will come up out of the land: for great will be the day of sow-to-jezreel.

2

say ye to your brethren, my-people-ammi and to your sisters, womb-mercy-ruhamah. plead with your mother, plead: for she is not my woman, neither am i her man: let her therefore put away her feed-whoredoms out of her sight, and her adulteries from between her breasts; lest i strip her skin-naked, and set her as in the day that she was born, and make her as a place-of-word-desert, and set her like a dry land, and slay her with thirst. and i will not have wombing upon her betweeners; for they be betweeners of feed-whoredoms. for their mother hath played the feed-harlot: she that bright-conceived them hath done shamefully: for she said, i will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink. therefore, behold, i will hedge up thy way with thorns, and make a wall, that she will not find her paths. and she will follow after her lovers, but she will not overtake them; and she will seek them, but will not find them: then will she say, i will go and return to my first man; for then was it better with me than now. for she did not know that i gave her corn, and wine, and oil-produce, and multiplied her silver and gold, which they prepared for husband-owner therefore will i return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her skin-nakedness. and now will i discover her lewdness in the eyes of her lovers, and none

will deliver her out of mine hand. i will also cause all her mirth to cease, her feast days, her new moons, and her sevenths, and all her solemn feasts. and i will destroy her vines and her fig trees, whereof she hath said, these are my rewards that my lovers have given me: and i will make them a forest, and the animals of the field will eat them. and i will visit upon her the days of proprietary-baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith vowelmovement-io-yeah. therefore, behold, i will allure her, and bring her into the place-of-word-desert, and word comfortably to her. and i will give her her vineyards from thence, and the valley of muddy-cloudy-achor for an opening of hope: and she will sing there, as in the days of her youth, and as in the day when she came up out of the land of narrows-produce-mizraim-egypt. and it will be at that day, saith vowelmovement-io-yeah, that thou will call me my-man-ishi; and will call me no more my-property-baali for i will take away the names of proprietary-baalim out of her mouth, and they will no more be remembered by their name. and in that day will i make a contract for them with the animals of the field and with the birds of namespaces and with the insects of the land: and i will break the bow and the blade and the war out of the land, and will make them to lie down for sure. and i will betroth thee to me to world; yea, i will betroth thee to me in being right, and in crisis and in kindness, and in kindnesses. i will even betroth thee to me in mum-sticking-withfulness: and thou will know vowelmovement-io-yeah. and it will come to pass in that day, i will hear, saith vowelmovement-io-yeah, i will hear the namespaces, and they will hear the land; and the land will hear the corn, and the wine, and the oil-produce; and they will hear sow-to-jezreel. and i will sow her to me in the land; and i will have wombing upon her that had not obtained wombing; and i will say to them which were not my with-mum, thou art my with-mum; and they will say, thou art my these-to.

3

then said vowelmovement-io-yeah to me, go yet, love a woman beloved of her in-sight, yet an baked-adulteress, according to the love of vowelmovement-io-yeah toward betweeners of israel, who look to other these-to, 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; no play the feed-harlot, and no be for another man: so will i also be for thee. for betweeners of soaking-to-israel will abide many days without a king, and without a prince-soaking, and without a butcher, and without an status-post, and without an retriever, and without heal-let-down: afterward will betweeners of soaking-to-israel return, and seek vowelmovement-io-yeah their these-to, and dude-dawud their king; and will fear vowelmovement-io-yeah and his goodness in the latter days.

4

hear vowelmovement-io-yeah word, ye betweeners of israel: for vowelmovement-io-yeah hath a controversy with the inhabitants of the land, because there is no truth, nor kindness, nor knowledge of these-to in the land. by swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. therefore will the field mourn, and every one that dwelleth therein will languish, with the animals of the field, and with the birds of namespaces yea, the fishes of the sea also will be taken away. yet let no man strive, nor reprove an-

other: for thy with-mum are as they that strive with the darkener therefore will thou fall in the day, and the come-bringer also will fall with thee in the night, and i will destroy thy mother. my with-mum are destroyed for lack of knowledge: because thou hast rejected knowledge, i will also reject thee, that thou wilt be no darkener to me: seeing thou hast forgotten the drops-of-teaching-torah of thy these-to, i will also forget thy betweeners. as they were increased, so they missed against me: therefore will i change their weight into shame. they eat up the miss of my with-mum, and they set their heart on their season-answer. and there will be, like with-mum, like darkener and i will visit them for their ways, and reward them their doings. for they will eat, and not have enough-seven: they will prostitute, and will not increase: because they have left off to take heed to vowelmovement-io-yeah. feed-whoredom and wine and new wine take away the heart. my with-mum ask counsel at their stocks, and their staff declareth to them: for breathwind of feed-whoredoms hath caused them to err, and they have gone a feeding-whoring from under their these-to. 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 visit your betweenas when they prostitute, nor your spouses when they commit adultery: for themselves are separated with whores, and they butcher with feed-harlots: therefore the with-mum that doth not understand-between will fall. though thou, israel, play the feed-harlot, yet let not vowel-yeah-acknowledge-iodah fault; and come not ye to roll-gilgal, neither go ye up to house-of-power-beth-aven, nor swear-seven, vowelmovement-io-yeah liveth. for soaking-to-israel slideth back as a backsliding heifer: now vowelmovement-io-yeah will feed them as a lamb in a large place. gray-fruitful-ephraim is joined to fashions: let him alone. their drink is sour: they have committed feed-whoredom continually: her rulers with shame do love, give ye. the breathwind hath bound her up in her wings, and they will be dry because of their butchers.

5

hear ye this, o darkener; and hearken, ye house of israel; and give ye ear, o house of the king: for crisis is toward you, because ye have been a snare on watch-mizpah, and a net spread upon tell-tabor. and the revolvers are profound to make slay, though i have been a rebuker of them all. i know gray-fruitful-ephraim, and soaking-to-israel is not extinct-hid from me: for now, o gray-fruitful-ephraim, thou committest feed-whoredom, and soaking-to-israel is ceased. they will not frame their doings to turn to their these-to: for breathwind of feed-whoredoms is in the inward of them, and they have not known vowelmovement-io-yeah. and the pride of soaking-to-israel doth testify to his face-turnings: therefore will soaking-to-israel and gray-fruitful-ephraim fall in their season-answer: vowel-yeah-acknowledge-iodah also will fall with them. they will go with their sheeps and with their cattles to seek vowelmovement-io-yeah; but they will not find him; he hath withdrawn himself from them. they have dealt treacherously against vowelmovement-io-yeah: for they have begotten strange-substantial betweeners: now will a month devour them with their portions. blow ye the cornet in hill-gibeah, and the mouthpiece-horn in high-region-ramah: cry aloud at house-of-power-beth-aven, after thee, o righthand-child-benjamin. gray-fruitful-ephraim will be name-desolate in the day of reprove: among the branches of soaking-to-israel have i made known that which will surely be. the prince-soakings of vowel-yeah-acknowledge-iodah were like them that re-

move the bound: therefore i will pour out my crossing-over upon them like water. gray-fruitful-ephraim is exploited and shattered in crisis because he willingly walked after the directment. therefore will i be to gray-fruitful-ephraim as a moth, and to the house of vowel-yeah-acknowledge-iodah as rottenness. when gray-fruitful-ephraim saw his sickness, and vowel-yeah-acknowledge-iodah saw his wound, then went gray-fruitful-ephraim to the pine-song-soaking-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-ephraim as a thread-lion, and as a pit-out-of-lion to the house of vowel-yeah-acknowledge-iodah: i, even i, will tear and go away; i will take away, and none will rescue him. i will go and return to my place, till they acknowledge their offence, and seek my face-turnings: in their produce-narrows they will seek me black-early.

6

come, and let us return to vowelmovement-io-yeah: for he hath torn, and he will heal us; he hath hit, and he will bind us up. after two days will he revive us: in the third day he will raise us up, and we will live in his sight. then will we know, if we follow on to know vowelmovement-io-yeah: his going forth is fixed as the morning-black; and he will come to us as the rain, as the latter and former rain to the land. o gray-fruitful-ephraim, what will i do to thee? o vowel-yeah-acknowledge-iodah, what will i do to thee? for your kindness is as a morning cloud, and as the early dew it goeth away. therefore have i hewed them by the come-bringers; i have slain them by the sayings of my mouth: and thy crises are as the light that goeth forth. for i desired kindness, and not butcher; and the knowledge of these-to more than up-ons. but they like men have crossed over the contract: there have they dealt treacherously against me. roll-until-gilead 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 israel: there is the feed-whoredom of gray-fruitful-ephraim, soaking-to-israel is ceased. also, o vowel-yeah-acknowledge-iodah, he hath set an harvest for thee, when i returned the captivity of my with-mum.

7

when i would have healed israel, then the season-answer of gray-fruitful-ephraim was discovered, and the visual-re-toil of keep-guard-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 visual-re-toil: now their own doings have beset them about; they are before my face-turnings. they make the king glad with their visual-re-toil, and the prince-soakings with their lies. they are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened. in the day of our king the prince-soakings have made him sick with bottles of wine; he stretched out his hand with scorners, for they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire. they are all hot as an oven, and have eaten their critics; all their kings are fallen: there is none among them that calleth to me. gray-fruitful-ephraim, he hath mixed himself among the with-mums; gray-fruitful-ephraim is a cake not turned. strangers have eaten his energy, and he knoweth it not: yea, gray hairs are here and there

upon him, yet he knoweth not. and the pride of soaking-to-israel testifieth to his face-turnings: and they do not return to vowelmovement-io-yeah their these-to, nor seek him for all this. gray-fruitful-ephraim also is like a silly dove without heart: they call to narrows-produce-mizraim-egypt, they go to pine-song-soaking-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 retrieved them, yet they have worded lies against me. and they have not cried to me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me. though i have bound and strengthened their arms, yet do they imagine visual-re-toil against me. they return, but not to the most high: they are like a high-deceitful bow: their prince-soakings will fall by the blade for the rage of their language-tongue: this will be their derision in the land of narrows-produce-mizraim-egypt.

8

set the mouthpiece-horn to thy mouth. he will come as an eagle against the alpha-beit-house of vowelmovement-io-yeah, because they have went-beyond my contract, and go-beyonded against my drops-of-teaching-torah soaking-to-israel will cry to me, my these-to, we know thee. soaking-to-israel hath cast off the thing that is good: the enemy will pursue him. they have set up kings, but not by me: they have did prince-soakings, and i knew it not: of their silver and their gold have they did them fashions, that they may be cut off. thy calf, o keep-guard-samaria, hath cast thee off; mine nose-anger is kindled against them: how long will it be ere they attain to cleanness? for from soaking-to-israel was it also: the workman did it; therefore it is not these-to: but the calf of keep-guard-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. soaking-to-israel is swallowed up: now will they be among the corpse-nations as a item wherein is no pleasure. for they are gone up to pine-song-soaking-syria a wild ass alone by himself: gray-fruitful-ephraim hath hired lovers. yea, though they have hired among the nations, now will i gather them, and they will sorrow a little for the burden of the king of prince-soakings. because gray-fruitful-ephraim did many butcher-places to miss butcher-places will be to him to miss i have written to him the great things of my drops-of-teaching-torah but they were counted as a strange-substantial thing. they butcher flesh-soaking for the butchers of mine highings, and eat it; but vowelmovement-io-yeah accepteth them not; now will he remember their season-answer, and visit their misses: they will return to narrows-produce-mizraim-egypt. for soaking-to-israel hath forgotten his dor, and build-betweeneth possibility-halls; and vowel-yeah-acknowledge-iodah hath multiplied fenced cities: but i will send a fire upon his cities, and it will devour the possibility-halls thereof.

9

cheer not, o israel, for cheer, as other with-mums: for thou hast gone a feeding-whoring from thy these-to, thou hast loved a reward upon every cornfloor. the floor and the winepress will not feed them, and the new wine will fail in her. they will not dwell in vowelmovement-io-yeah's land; but gray-fruitful-ephraim will return to nar-

rows-produce-mizraim-egypt, and they will eat stained things in pine-song-soaking-syria they will not offer wine to vowelmovement-io-yeah, neither will they be pleasing to him: their butchers will be to them as the bread of power-mourners; all that eat thereof will be polluted: for their bread for their self will not come into the alpha-beit-house of vowelmovement-io-yeah. what will ye do in the solemn day, and in the day of the feast of vowelmovement-io-yeah? for, lo, they are gone because of plunder: narrows-produce-mizraim-egypt will gather them up, memphis will bury them: the pleasant places for their silver, nettles will network-inherit them: thorns will be in their tents. the days of visitation are come, the days of complete are come; soaking-to-israel will know it: the come-bringer is a fool, breathwindual man is mad, for the multitude of thine season-answer, and the great hatred. the watchman of gray-fruitful-ephraim was with my these-to: but the come-bringer is a snare of a fowler in all his ways, and hatred in the house of his these-to. they have deeply destroyed themselves, as in the days of hill-gibeah: therefore he will remember their season-answer, he will visit their misses. i found soaking-to-israel like grapes in the place-of-word-desert; i saw your fathers as the firstripe in the fig tree at her first time: but they went to own-wide-open-baalpeor, and separated themselves to that shame; and their abominations were according as they loved. as for gray-fruitful-ephraim, their weight will fly away like a bird, from the birth, and from the womb, and from the conception. though they bring up their betweeners, yet will i bereave them, that there will not be a man left: yea, woe also to them when i depart from them! gray-fruitful-ephraim, as i saw narrow-zur-tyrus, is planted in a pleasant place: but gray-fruitful-ephraim will bring forth his betweeners to the killer. give them, vowelmovement-io-yeah: what wilt thou give? give them a miscarrying womb and dry breasts. all their visual-re-toil is in roll-gilgal: for there i hated them: for the visual-re-toil of their doings i will drive them out of mine house, i will love them no more: all their prince-soakings are revolvers. gray-fruitful-ephraim is smitten, their root is blade-parched, they will bear no fruit: yea, though they bring forth, yet will i slay even the beloved fruit of their womb. my these-to will cast them away, because they did not hearken to him: and they will be wanderers among the nations.

10

soaking-to-israel is an empty vine, he bringeth forth fruit to himself: according to the multitude of his fruit he hath increased the butcher-places; according to the goodness of his land they have made goodly status-posts. their heart is 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 vowelmovement-io-yeah; what then should a king do to us? they have worded words, swearing falsely in making a contract: thus crisis springeth up as hemlock in the furrows of the field. the inhabitants of keep-guard-samaria will fear because of the calves of house-of-power-beth-aven: for the with-mum thereof will mourn over it, and the darkener thereof that rejoiced on it, for the weight thereof, because it is departed from it. it will be also carried to pine-song-soaking-syria for a present to king much-jareb: gray-fruitful-ephraim will receive shame, and soaking-to-israel will be dry of his own counsel. as for keep-guard-samaria, her king is cut off as the foam upon the water. the in-whats also of power-aven the miss of israel, will be destroyed: the thorn and the thistle will come up on their butcher-places; and they will say to the mountains, cover us; and to the mountains, fall on us. o israel, 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 with-mums will be added against them, when they will bind themselves in their two furrows. and gray-fruitful-ephrain is as an heifer that is taught, and loveth to tread out the corn; but i crossed over upon her fair neck: i will make gray-fruitful-ephrain to ride; vowel-yeah-acknowledge-iodah will plow, and heel-topple-yakub will break his clods. sow to yourselves in being right, reap in kindness; break up your fallow ground: for it is time to seek vowelmovement-io-yeah, till he come and rain being right upon you. ye have plowed big-shot-tenedness, ye have reaped injustice; ye have eaten the fruit of lies: because thou didst be sure in thy way, in the multitude of thy hero heros. therefore will a tumult arise among thy with-mum, and all thy fortresses will be plundered, as full-complete-shalman plundered house-of-ambush-to-beth-arbel in the day of war: the mother was dashed in pieces upon her betweeners. so will house-unto-bethel do to you because of your great visual-re-toil: in a morning-black will the king of soaking-to-israel utterly be cut off.

11

when soaking-to-israel was a child, then i loved him, and called my betweener out of narrows-produce-mizraim-egypt. as they called them, so they went from them: they butcherd to proprietary-baalim, and burned incense to chiselings. i taught gray-fruitful-ephrain also to go, taking them by their arms; but they knew not that i healed them. i drew them with cords of a man, with bands of love: and i was to them as they that take off the yoke on their jaws, and i laid meat to them. he will not return into the land of narrows-produce-mizraim-egypt, and the pine-song-soaking-syrian will be his king, because they refused to return. and the blade will abide on his cities, and will consume his branches, and devour them, because of their own counsels. and my with-mum are bent to back-sliding from me: though they called them to the most high, none at all would high him. how will i give thee up, gray-fruitful-ephrain? how will i deliver thee, israel? how will i make thee as earth-admah? how will i set thee as swollen-zeboim? mine heart is turned within me, my repentings are kindled together. i will not do the fierceness of mine nose-anger, i will not return to destroy gray-fruitful-ephrain: for i am these-to, and not man; the perfected one in the inward of thee: and i will not enter into the city. they will walk after vowelmovement-io-yeah: he will roar like a gather-lion: when he will roar, then betweeners will tremble from the west. they will tremble as a bird out of narrows-produce-mizraim-egypt, and as a dove out of the land of pine-song-soaking-syria and i will place them in their houses, saith vowelmovement-io-yeah. gray-fruitful-ephrain compasseth me about with lies, and the house of soaking-to-israel with high-deceit: but vowel-yeah-acknowledge-iodah yet ruleth with these-to, and is mum-sticking-withful with the perfects.

12

gray-fruitful-ephrain watcheth on breathwind, and foloweth after the east breathwind: he daily increaseth lies and plunder; and they do make a contract with the pine-song-soaking-syrians, and oil is carried into narrows-produce-mizraim-egypt. vowelmovement-io-yeah hath also a controversy with vowel-yeah-acknowledge-iodah, and will visit heel-topple-yakub according to his ways; according to his doings will he recompense him. he took his brother by the heel in the womb, and by his power he had power with these-to: yea, he had power over the messen-

ger, and prevailed: he wept, and made supplication to him: he found him in house-unto-bethel, and there he worded with us; even vowelmovement-io-yeah these-to of troops; vowelmovement-io-yeah is his memorial. therefore turn thou to thy these-to: keep kindness and crisis and wait on thy these-to continually. he is a buy-guy, the balances of high-deceit are in his hand: he loveth to exploit. and gray-fruitful-ephrain said, yet i am become rich, i have found me out power: in all my labours they will find none season-answer in me that were miss and i that am vowelmovement-io-yeah thy these-to from the land of narrows-produce-mizraim-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 visions, and used similitudes, by the ministry of the come-bringers. is there power in roll-until-gilead? surely they are vanity: thy butcher bullocks in roll-gilgal; yea, their butcher-places are as heaps in the furrows of the fields. and heel-topple-yakub fled into the field of high-aram-syria and soaking-to-israel workd for a woman, and for a woman he kept sheep. and by a come-bringer vowelmovement-io-yeah brought soaking-to-israel out of narrows-produce-mizraim-egypt, and by a come-bringer was he preserved. gray-fruitful-ephrain provoked him to nose-anger most bitterly: therefore will he leave his blood upon him, and his reproach will his vowelmovement-io-yeah return to him.

13

when gray-fruitful-ephrain worded trembling, he highed himself in israel; but when he faulted in husband-owner he died. and now they miss more and more, and have did them screens of their silver, and fashions according to their own understand-betweening, all of it the doing of the craftsmen: they say of them, let the men that butcher kiss the calves. therefore they will be as the morning cloud and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney. yet i am vowelmovement-io-yeah thy these-to from the land of narrows-produce-mizraim-egypt, and thou will know no these-to but me: for there is no saviour beside me. i did know thee in the place-of-word-desert, in the land of great drought. according to their look-after-pasture, so were they fill-sev-ened; they were fill-sev-ened, 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 remainder of their heart, and there will i devour them like a to-bring-lion: the animal of the field will hatch them. o israel, thou hast destroyed thyself; but in me is thine safety. i will be thy king: where is any other that may save thee in all thy cities? and thy critics of whom thou saidst, give me a king and prince-soakings? i gave thee a king in mine nose-anger, and took him away in my nose-anger. the season-answer of gray-fruitful-ephrain is bound up; his miss is hid. the sorrows of a travelling woman will come upon him: he is an un-wise betweener for he should not stay long in the place of the breaking forth of betweeners. i will retrieve them from the power of the asking; i will retrieve them from death: o death, i will be thy plagues; o asking, i will be thy destruction: repentance will be hid from mine eyes. though he be fruitful among his brethren, an east breath-wind will come, the breathwind of vowelmovement-io-yeah will come up from the place-of-word-desert, and his spring will become dry, and his fountain will be blade-parched: he will spoil the treasure of all pleasant items. keep-guard-samaria will become offended; for she hath rebelled against her these-to: they will fall by the blade:

their infants will be dashed in pieces, and their women
with child will be hatch-ripped up.

14

o israel, return to vowelmovement-io-yeah thy these-to;
for thou hast fallen by thine season-answer. take with you
words, and turn to vowelmovement-io-yeah: say to him,
take away all season-answer, and receive us graciously: so
will we complete the calves of our lips. pine-song-soak-
ing-assyria will not save us; we will not ride upon horses:
neither will we say any more to the doing of our hands, ye
are our these-to: for in thee the fatherless findeth womb-
ing. 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 israel: he will grow as the lily, and cast forth
his roots as build-white-lebanon. his branches will spread,
and his beauty will be as the olive tree, and his smell as
build-white-lebanon. they that dwell under his shadow
will return; they will revive as the corn, and grow as the
vine: the scent thereof will be as the wine of build-white-
lebanon. gray-fruitful-ephraim will say, what have i to do
any more with 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 understand-between these things?
prudent, and he will know them? for the ways of vowel-
movement-io-yeah are soaking, and the right will walk in
them: but the go-beyonders will fall therein.

vowelmovement-io-yeah word that came to yo-to-joel between of seduce-to-pethuel. hear this, ye old men, and give ear, all ye inhabitants of the land. hath this been in your days, or in the days of your fathers? 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 come up upon my land, strong, and without count, whose teeth are the teeth of a gather-lion, and he hath the cheek teeth of a to-bring-lion. he hath laid my vine waste, and barked my fig tree: he did it clean bare, and cast it away; the branches thereof are made white. lament like a virgin girded with sackcloth for the man of her youth. the rest-absorber and the pouring is cut off from the alpha-beit-house of vowelmovement-io-yeah; the darkener, vowelmovement-io-yeah's soaks, mourn. the field is wasted, the earth mourneth; for the corn is wasted: the new wine is blade-parched, the oil-produce languisheth. be ye ashamed, o ye manmen; howl, o ye vinedressers, for the wheat and for the barley; because the harvest of the field is lost. the vine is blade-parched, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are dry: because happiness is dry away from the betweeners of men. gird yourselves, and lament, ye darkener: howl, ye soaks of the butcher-place: come, lie all night in sackcloth, ye soaks of my these-to: for the rest-absorber and the pouring is withholden from the house of your these-to. perfect ye a fast, call a confine assembly, gather the elders and all the inhabitants of the land into the alpha-beit-house of vowelmovement-io-yeah your these-to, and cry to vowelmovement-io-yeah, alas for the day! for the day of vowelmovement-io-yeah is at hand, and as a plunder from the breast-field will it come. is not the meat cut off before our eyes, yea, cheer and cheering from the house of our these-to? the separate-seed is rotten under their clods, the garners are laid name-desolate, the barns are broken down; for the corn is withered. how do the domesticated animals groan! the cattles of cattle are perplexed, because they have no look-after-pasture; yea, the sheeps of sheep are made offended. vowelmovement-io-yeah, to thee will i cry: for the fire hath eaten the look-after-pastures of the place-of-word-desert, and the flame hath burned all the trees of the field. the domesticated animals of the field cry also to thee: for the rivers of waters are blade-parched, and the fire hath eaten the look-after-pastures of the place-of-word-desert.

blow ye the mouthpiece-horn in mark-zion, and sound an alarm in my perfected mountain: let all the inhabitants of the land tremble: for the day of vowelmovement-io-yeah 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-mum 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 devoureth before them; and behind them a flame burneth: the land is as the garden of delight-while-eden before them, and behind them a name-desolate place-of-word-desert; yea, and nothing will escape them. the appearance of them is as the appearance of horses; and as horsemen, so will they run. like the voice of chariots on the tops of mountains will they leap, like the voice of a flame of

fire that devoureth the stubble, as a strong with-mum set in war array. before their face-turnings the with-mums will be much stratagemed: all face-turnings will gather blackness. they will run like hero heros; they will climb the wall like heros of war; and they will march every one on his ways, and they will not break their ranks: neither will one thrust another; they will walk every one in his path: and when they fall upon the sword, they will not be wounded. they will run to and fro in the city; they will run upon the wall, they will climb up upon the houses; they will enter in at the windows like a thief. the land will quake before them; the namespaces will tremble: the sun and the moon will be dark, and the stars will withdraw their shining: and vowelmovement-io-yeah 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 vowelmovement-io-yeah is great and very terrible; and who can abide it? therefore also now, saith vowelmovement-io-yeah, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn to vowelmovement-io-yeah your these-to: for he is gracious and wondrous, slow to nose-anger, and of great kindness, and repenteth him of the visual-re-toil. who knoweth if he will return and repent, and leave a knee-pooling behind him; even a rest-absorber and a pouring to vowelmovement-io-yeah your these-to? blow the mouthpiece-horn in mark-zion, perfect a fast, call a confine assembly: gather the with-mum, perfect the meeting, assemble the elders, gather children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. let the darkener, the soaks of vowelmovement-io-yeah, weep between the porch and the butcher-place, and let them say, spare thy with-mums, vowelmovement-io-yeah, and give not thine heritage to reproach, that the corpse-nations should proverb-rule over them: wherefore should they say among the with-mums, where is their these-to? then will vowelmovement-io-yeah be jealous for his land, and pity his with-mum. yea, vowelmovement-io-yeah will answer and say to his with-mum, behold, i will send you corn, and wine, and oil-produce, and ye will be satisfy-sevened therewith: and i will no more produce you a reproach among the corpse-nations: but i will remove far off from you the northern army, and will drive him into a land barren and name-desolate, with his face-turnings toward the east sea, and his hinder part toward the utmost sea, and his stink will come up, and his ill savour will come up, because he hath done great things. respect not, o earth; be glad and cheer: for vowelmovement-io-yeah will do great things. be not afraid, ye domesticated animals of the field: for the look-after-pastures of the place-of-word-desert do spring, for the tree beareth her fruit, the fig tree and the vine do yield their stratagem. be glad then, ye betweeners of mark-zion, and cheer in vowelmovement-io-yeah your these-to: 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-produce. and i will complete to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great stratagem which i sent among you. and ye will eat in plenty-seven, and be satisfy-sevened, and rave-praise the name of vowelmovement-io-yeah your these-to, that hath dealt wondrously with you: and my with-mum will to world not be dry. and ye will know that i am in the inward of israel, and that i am vowelmovement-io-yeah your these-to, and none else: and my with-mum will to world not be dry. and it will come to pass afterward, that i will pour out my breathwind upon all flesh-soaking and your betweeners and your betweenas will bring, your old men will dream dreams, your

young men will see visions: and also upon the workers and upon the handmaids in those days will i pour out my 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 vowelmovement-io-yeah come. and it will come to pass, that whosoever will call on the name of vowelmovement-io-yeah will be delivered: for in mount mark-zion and in cast-complete-jerusalem will be deliverance, as vowelmovement-io-yeah hath said, and in the remnant whom vowelmovement-io-yeah will call.

3

for, behold, in those days, and in that time, when i will bring again the captivity of vowel-yeah-acknowledge-iodah and cast-complete-jerusalem, i will also gather all nations, and will bring them down into the valley of vowel-yeah-critic-jehoshaphat, and will plead-critic with them there for my with-mum and for my heritage israel, whom they have scattered among the nations, and parted my land. and they have cast lots for my with-mum; and have given a boy for an feed-harlot, and sold a girl for wine, that they might drink. yea, and what have ye to do with me, o rock-narrow-produce-tyre, and side-by-side-zidon, and all the coasts of palestine? will ye complete me a complete? and if ye complete me, swiftly and speedily will i return your complete upon your own head; because ye have taken my silver and my gold, and have carried into your possibility-halls my goodly pleasant things: betweeners also of vowel-yeah-acknowledge-iodah and betweeners of cast-complete-jerusalem have ye sold to the mud-dove-javan-greecens, that ye might remove them far from their border. behold, i will raise them out of the place whither ye have sold them, and will return your recompence upon your own head: and i will sell your betweeners and your betweenas into the hand of betweeners of vowel-yeah-acknowledge-iodah, and they will sell them to the grandparents-sabeans, to a people far off: for vowelmovement-io-yeah hath worded it. proclaim ye this among the corpse-nations; prepare war, wake up the hero heros, let all the heros of war draw near; let them come up: beat your plowshares into blades and your pruninghooks into spears: let the weak say, i am strong. assemble yourselves, and come, all ye corpse-nations, and gather yourselves together round about: thither cause thy hero ones to come down, vowelmovement-io-yeah. let the corpse-nations be wakened, and come up to the valley of vowel-yeah-critic-jehoshaphat: for there will i sit to critic all the corpse-nations round about. put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their visual-re-toil is great. multitudes, multitudes in the valley of decision: for the day of vowelmovement-io-yeah is near in the valley of decision. the sun and the moon will be darkened, and the stars will withdraw their shining. vowelmovement-io-yeah also will roar out of mark-zion, and utter his voice from cast-complete-jerusalem; and the namespaces and the land will shake: but vowelmovement-io-yeah will be the hope of his with-mum, and the goat-daring of betweeners of israel. so will ye know that i am vowelmovement-io-yeah your these-to dwelling in mark-zion, my perfected mountain: then will cast-complete-jerusalem be perfected, and there will no strangers cross through her any more. and it will come to pass in that day, that the mountains will drop down new wine, and the mountains will flow with milk, and all the rivers of vowel-yeah-acknowledge-iodah will flow with waters, and a fountain will come forth out of the alpha-beit-house of vowelmovement-io-yeah, and will water the valley of acacia-float-shitim. narrows-produce-mizraim-

egypt will be a name-desolation, and man-red-edom will be a name-desolate place-of-word-desert, for the damage against betweeners of vowel-yeah-acknowledge-iodah, because they have shed innocent blood in their land. but vowel-yeah-acknowledge-iodah will dwell to world, and cast-complete-jerusalem from generation to generation. for i will cleanse their blood that i have not cleansed: for vowelmovement-io-yeah dwelleth in mark-zion.

the words of loaded-amos, who was among the sheep-watchers of stuck-tekoa, which he saw concerning soaking-to-israel in the days of goat-vowel-yeah-uzziah king of vowel-yeah-acknowledge-iodah, and in the days of much-people-jeroboam betweener of give-up-joash king of israel, two years before the earthquake. and he said, vowelmovement-io-yeah will roar from mark-zion, and utter his voice from cast-complete-jerusalem; and the habitations of the shepherds will mourn, and the top of damp-unripe-grain-carmel will dry. thus saith vowelmovement-io-yeah; for three go-beyonds of blood-bag-damascus, and for four, i will not turn away the punishment thereof; because they have threshed roll-until-gilead with threshing instruments of iron: but i will send a fire into the house of chest-look-at-to-hazael, which will devour the palaces of child-of-echo-benhaddad. i will hatch also the bar of blood-bag-damascus, and cut off the inhabitant from the hatch-plain of power-aven and him that holdeth the branch from the house of delight-while-eden: and the with-mum of high-aram-syria will go into captivity to wall-kir saith vowelmovement-io-yeah. thus saith vowelmovement-io-yeah; for three go-beyonds of courage-goat-gaza, and for four, i will not turn away the punishment thereof; because they carried away captive the complete captivity, to make safe them up to man-red-edom: but i will send a fire on the wall of courage-goat-gaza, which will devour the palaces thereof: and i will cut off the inhabitant from fire-plunder-ashdod, and him that holdeth the branch from fire-light-ashkelon, and i will turn mine hand against essence-futile-ekron: and the remnant of the invade-grieve-palestinians will become lost, saith the base-boss these-to. thus saith vowelmovement-io-yeah; for three go-beyonds of narrow-zur-tyrus, and for four, i will not turn away the punishment thereof; because they make safeed up the complete captivity to man-red-edom, and remembered not the brotherly contract: but i will send a fire on the wall of narrow-zur-tyrus, which will devour the palaces thereof. thus saith vowelmovement-io-yeah; for three go-beyonds of man-red-edom, and for four, i will not turn away the punishment thereof; because he did pursue his brother with the blade, and did cast off all pity, and his nose-anger did tear perpetually, and he kept his nose-anger to until: but i will send a fire upon south-teman, which will devour the palaces of in-trouble-bozrah. thus saith vowelmovement-io-yeah; 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 child of roll-until-gilead, that they might enlarge their border: but i will kindle a fire in the wall of much-rabbah, and it will devour the palaces thereof, with shouting in the day of war, with a tempest in the day of the whirlwind: and their king will go into captivity, he and his prince-soakings-together, saith vowelmovement-io-yeah.

thus saith vowelmovement-io-yeah; 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-edom into lime: but i will send a fire upon from-father-moab, and it will devour the palaces of kiroth: and from-father-moab will die with tumult, with shouting, and with the sound of the mouthpiece-horn and i will cut off the critic from the inward thereof, and will kill all the prince-soakings thereof with him, saith vowelmovement-io-yeah. thus saith vowelmovement-io-yeah; for three go-beyonds of vowel-yeah-acknowledge-iodah, and for four, i will not turn away the punishment thereof;

because they have despised the drops-of-teaching-torah of vowelmovement-io-yeah, and have not kept his sayings, and their lies caused them to err, after the which their fathers have walked: but i will send a fire upon vowel-yeah-acknowledge-iodah, and it will devour the palaces of cast-complete-jerusalem. thus saith vowelmovement-io-yeah; for three go-beyonds of israel, and for four, i will not turn away the punishment thereof; because they sold the right for silver, and the poor for a pair of shoes; that pant after the dust of the land on the head of the poor, and turn aside the way of the meek: and a man and his father will go in to the same maid, to void my perfected name: and they lay themselves down upon clothes laid to pledge by every butcher-place, and they drink the wine of the condemned in the house of their these-to. yet destroyed i the talker-amorite before them, whose tallness was like the tallness of the cedars, and he was strong as the oaks; yet i destroyed his fruit from on, and his roots from beneath. also i brought you up from the land of narrows-produce-mizraim-egypt, and led you forty years through the place-of-word-desert, to network-inherit the land of the talker-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 israel? saith vowelmovement-io-yeah. 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 become lost from the swift, and the strong will not energen his strong, neither will the courageous deliver himself: neither will he stand that handleth the bow; and he that is swift of foot will not deliver himself: neither will he that rideth the horse deliver himself. and he that is courageous among the courageous will flee away skin-naked in that day, saith vowelmovement-io-yeah.

hear this word that vowelmovement-io-yeah hath worded against you, o betweeners of israel, against the whole family which i brought up from the land of narrows-produce-mizraim-egypt, saying, you only have i known of all the families of the earth: therefore i will visit you for all your season-answers. can two walk together, except they be agreed? will a gather-lion roar in the forest, when he hath no fear? will a pit-out-of-lion cry out of his den, if he have captured nothing? can a bird fall in a snare upon the land, where no gin is for him? will one capture up a snare from the land, and have captured nothing at all? will a mouth-piece-horn be blown in the city, and the with-mum not be afraid? will there be visual-re-toil in a city, and vowelmovement-io-yeah hath not done it? surely the base-boss these-to will do nothing, but he revealeth his secret to his workers the come-bringers. the gather-lion hath roared, who will not respect? the base-boss these-to hath worded, who can but bring? publish in the palaces at fire-plunder-ashdod, and in the palaces in the land of narrows-produce-mizraim-egypt, and say, assemble yourselves upon the mountains of keep-guard-samaria, and behold the great tumults in the inward thereof, and the exploited in the inward thereof. for they know not to do right, saith vowelmovement-io-yeah, who store up damage and robbery in their palaces. therefore thus saith the base-boss these-to; an produce-narrower there will be even round about the land; and he will bring down thy goat-daring from thee, and thy palaces will be spoiled. thus saith vowelmovement-io-yeah; as the watcher taketh out of the mouth of the gather-lion two squat-legs, or a differentiate-piece of an ear; so will betweeners of soaking-to-israel be taken out that dwell in keep-guard-samaria in the corner of a bed, and in blood-bag-damascus in a couch. hear ye, and

witness in the house of heel-topple-yakub, saith the base-boss these-to, the these-to of troops, that in the day that i will visit the go-beyonds of soaking-to-israel upon him i will also visit the butcher-places of house-unto-bethel: and the ray-horns of the butcher-place will be cut off, and fall to the land. and i will hit the winter house with the summer house; and the houses of ivory will become lost, and the great houses will have an end, saith vowelmovement-io-yeah.

4

hear this word, ye kine of at-tooth-bashan that are in the mountain of keep-guard-samaria, which exploit the poor, which crush the needy, which say to their base-bosses, bring, and let us drink. the base-boss these-to hath swear-sevenced by his perfection, that, lo, the days will come upon you, that he will take you away with hooks, and your posterity with fishhooks. and ye will go out at the breaches, every cow at that which is before her; and ye will cast them into the palace, saith vowelmovement-io-yeah. come to house-unto-bethel, 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 proclaim and publish the free offerings: for this liketh you, o ye betweeners of israel, saith the base-boss these-to. and i also have given you cleanness of teeth in all your cities, and lack of bread in all your places: yet have ye not returned to me, saith vowelmovement-io-yeah. and also i have withholden the rain from you, when there were yet three months to the harvest: and i caused it to rain upon one city, and caused it not to rain upon another city: one part was rained upon, and the part whereupon it rained not dry. so two or three cities wandered to one city, to drink water; but they were not satisfy-sevenced: yet have ye not returned to me, saith vowelmovement-io-yeah. 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 returned to me, saith vowelmovement-io-yeah. i have sent among you the pestilence after the manner of narrows-produce-mizraim-egypt: your young men have i bladed with the blade, and have taken away your horses; and i have made the stink of your camps to come up to your nostrils: yet have ye not returned to me, saith vowelmovement-io-yeah. i have overthrown some of you, as these-to overthrew splint-blood-sodom and sheaves-gomorra, and ye were as a firebrand plucked out of the burning: yet have ye not returned to me, saith vowelmovement-io-yeah. therefore thus will i do to thee, o israel: and because i will do this to thee, prepare to meet thy these-to, o israel. for, lo, he that produceed the mountains, and createth the breathwind, and declareth to man what is his thought, that doth the morning-black black, and treadeth upon the in-whats of the land, vowelmovement-io-yeah, the these-to of troops, is his name.

5

hear ye this word which i take up against you, even a lamentation, o house of israel. the virgin of soaking-to-israel is fallen; she will no more rise: she is forsaken upon her land; there is none to raise her up. for thus saith the base-boss these-to; the city that went out by a thousand will leave an hundred, and that which went forth by an hundred will leave ten, to the house of israel. for thus saith vowelmovement-io-yeah to the house of israel, seek ye me, and ye will live: but seek not house-unto-bethel, nor enter into roll-gilgal, and cross not to well-of-satiated-seven-beersaba: for roll-gilgal will surely go into captivity,

and house-unto-bethel will come to nought. seek vowelmovement-io-yeah, and ye will live; lest he break out like fire in the house of add-increase-yusif, and devour it, and there be none to quench it in house-unto-bethel. ye who turn crisis to wormwood, and leave off being right in the land, seek him that doth the seven stars and orion, and turneth the shadow of death into the morning, and doth the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face-turnings of the land: vowelmovement-io-yeah is his name: that heroes the plundered against the goat-daring, so that the plundered will come against the fortress. they hate him that reproveth in the gate, and they abhor him that wordeth soundly. forasmuch therefore as your treading is upon the poor, and ye take from him burdens of corn: ye have build-betweened houses of hewn stone, but ye will not dwell in them; ye have planted pleasant vineyards, but ye will not drink wine of them. for i know your manifold go-beyonds and your mighty misses: they afflict the right, they take a out-of-bribe, and they turn aside the poor in the gate from their right. therefore the prudent will keep silence in that time; for it is an visual-re-toil time. seek good, and not visual-re-toil, that ye may live: and so vowelmovement-io-yeah, the these-to of troops, will be with you, as ye have spoken. hate the visual-re-toil, and love the good, and establish crisis in the gate: it may be that vowelmovement-io-yeah these-to of troops will be graceful to the remnant of add-increase-yusif. therefore vowelmovement-io-yeah, the these-to of troops, vowelmovement-io-yeah, saith thus; wailing will be in all streets; and they will say in all the highways, alas! alas! and they will call the mannan to mourning, and such as are skilful of lamentation to wailing. and in all vineyards will be wailing: for i will cross through thee, saith vowelmovement-io-yeah. woe to you that desire the day of vowelmovement-io-yeah! to what end is it for you? the day of vowelmovement-io-yeah is darkness, and not light, as if a man did flee from a gather-lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. will not the day of vowelmovement-io-yeah be darkness, and not light? even very dark, and no brightness in it? i hate, i despise your feast days, and i will not smell in your solemn assemblies. though ye upon me up-ons and your completeness-absorbers, i will not accept them: neither will i regard the completes of your fat beasts. take thou away from me the noise of thy songs; for i will not hear the melody of thy viols. but let crisis run down as waters, and being right as a mighty stream. have ye offered to me butchers and rest-absorbers in the place-of-word-desert forty years, o house of israel? but ye have borne the booth of your moloch and because-when-chiun your images, the star of your these-to, which ye did to yourselves. therefore will i cause you to go into captivity beyond blood-bag-damascus, saith vowelmovement-io-yeah, whose name is the these-to of troops.

6

woe to them that are at ease in mark-zion, and be sure in the mountain of keep-guard-samaria, which are named chief of the nations, to whom the house of soaking-to-israel came! cross ye to all-lodgings-calneh, and see; and from thence go ye to gourd-vessel-hamath the great: then go down to winepress-gath of the invade-grieve-palestinians: be they better than these kingdoms? or their border greater than your border? ye that put far away the visual-re-toil day, and cause the seat of damage to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the sheep, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves items of musick, like dude-

dawud; that drink wine in bowls, and use-anoint themselves with the chief oils: but they are not grieved for the affliction of add-increase-yusif. therefore now will they go captive with the first that go captive, and the banquet of them that stretched themselves will be removed. the base-boss these-to hath swear-sevened by himself, saith vowelmovement-io-yeah the these-to of troops, i abhor the pride-swalling of heel-topple-yakub, and hate his palaces: therefore will i deliver up the city with all that is therein. and it will come to pass, if there remain ten men in one house, that they will die. and a man's uncle will take him up, and he that burneth him, to bring out the bones out of the house, and will say to him that is by the sides of the house, is there yet any with thee? and he will say, no. then will he say, hold thy tongue: for we may not make mention of the name of vowelmovement-io-yeah. for, behold, vowelmovement-io-yeah directs, 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 crisis into gall, and the fruit of being right into hemlock: ye which cheer 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 israel, saith vowelmovement-io-yeah the these-to of troops; and they will afflict you from the entering in of hot-hemath to the river of the place-of-word-desert.

7

thus hath the base-boss these-to shewed to me; and, behold, he produceed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings. and it came to pass, that when they had did an end of eating the grass of the land, then i said, o base-boss these-to, forgive, i beseech thee: by whom will heel-topple-yakub arise? for he is small. vowelmovement-io-yeah repented for this: it will not be, saith vowelmovement-io-yeah. thus hath the base-boss these-to shewed to me: and, behold, the base-boss these-to called to contend by fire, and it eaten the great deep, and did eat up a part. then said i, o base-boss these-to, cease, i beseech thee: by whom will heel-topple-yakub arise? for he is small. vowelmovement-io-yeah repented for this: this also will not be, saith the base-boss these-to. thus he shewed me: and, behold, vowelmovement-io-yeah stood upon a wall made by a plumbline, with a plumbline in his hand. and vowelmovement-io-yeah said to me, loaded-amos, what seest thou? and i said, a plumbline. then said vowelmovement-io-yeah, behold, i will set a plumbline in the inward of my with-mum israel: i will not again cross by them any more: and the in-whats of laugh-ishaq will be name-desolate, and the perfecteds of soaking-to-israel will be blade-parched; and i will rise against the house of much-people-jeroboam with the blade. then adopt-vowel-yeah-amaziah the darkener of house-unto-bethel sent to much-people-jeroboam king of israel, saying, loaded-amos hath conspired against thee in the inward of the house of israel: the land is not able to bear all his words. for thus loaded-amos saith, much-people-jeroboam will die by the blade, and soaking-to-israel will surely be led away captive out of their own land. also adopt-vowel-yeah-amaziah said to loaded-amos, o thou seer, go, flee thee away into the land of vowel-yeah-acknowledge-iodah, and there eat bread, and bring there: but bring not again any more at house-unto-bethel: for it is the king's qds, and it is the king's house, then answered loaded-amos, and said to adopt-vowel-yeah-amaziah, i was no come-bringer, neither was i a come-bringer's betweenner but i was an cattleman, and a gatherer of sycamore fruit: and vowelmovement-io-yeah took me as i followed the sheep, and vowelmovement-io-yeah said to me,

go, bring to my with-mum israel. now therefore hear thou vowelmovement-io-yeah word: thou sayest, bring not against israel, and drop not thy word against the house of laugh-ishaq. therefore thus saith vowelmovement-io-yeah; thy woman will be an feed-harlot in the city, and thy betweenners and thy betweenas will fall by the blade, and thy earth will be parted by line; and thou wilt die in a polluted earth: and soaking-to-israel will surely go into captivity forth of his earth.

8

thus hath the base-boss these-to shewed to me: and behold a basket of summer fruit. and he said, loaded-amos, what seest thou? and i said, a basket of summer fruit. then said vowelmovement-io-yeah to me, the end is come upon my with-mum of israel; i will not again cross by them any more. and the songs of the possibility-hall will be howlings in that day, saith the base-boss these-to: there will be many dead bodies in every place; they will cast them forth with silence. hear this, o ye that swallow up the needy, even to make the poor of the land to fail, saying, when will the new moon be gone, that we may sell corn? and the seventh, that we may set forth corn, making the tired-ephah small, and the light-shekel great, and falsifying the balances by high-deceit? that we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the corn? vowelmovement-io-yeah hath swear-sevened by the pride-swalling of heel-topple-yakub, surely i will never forget any of their doings. will not the land tremble for this, and every one mourn that dwelleth therein? and it will rise up wholly as a flood; and it will be cast out and drowned, as by the flood of narrow-produce-mizraim-egypt. and it will come to pass in that day, saith the base-boss these-to, that i will cause the sun to go down at noon, and i will darken the land in the clear day: and i will turn your feasts into mourning, and all your songs into lamentation; and i will bring up sackcloth upon all loins, and baldness upon every head; and i will make it as the mourning of an only son, and the end thereof as a bitter day. behold, the days come, saith the base-boss these-to, 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 vowelmovement-io-yeah: and they will wander from sea to sea, and from the north even to the east, they will run to and fro to seek vowelmovement-io-yeah word, and will not find it. in that day will the fair virgins and young men faint for thirst. they that swear-seven by the fault of keep-guard-samaria, and say, thy these-to, o discuss-court-dan liveth; and, the manner of well-of-satiated-seven-beersaba liveth; even they will fall, and never rise up again.

9

i saw vowelmovement-io-yeah standing upon the butcher-place: and he said, hit the lintel of the threshold, that the posts may shake: and cut them in the head, all of them; and i will blade the last of them with the blade: he that fleeth of them will not flee away, and he that escapeth of them will not be delivered. though they dig into asking, thence will mine hand take them; though they climb up to namespaces thence will i bring them down: and though they hide themselves in the top of damp-unripe-grain-carmel, i will search and take them out thence; and though they be hid from my eyes in the bottom of the sea, thence will i direct the serpent, and he will bite them: and though they go into captivity before their enemies, thence will i direct the blade, and it will blade them: and i will set mine eyes upon them for visual-re-toil, and not for good.

and the base-boss these-to of troops is he that toucheth the land, and it will melt, and all that dwell therein will mourn: and it will rise up wholly like a flood; and will be drowned, as by the flood of narrows-produce-mizraim-egypt. it is he that build-betweeneth his stories in the namespaces and hath founded his troop in the land; he that calleth for the waters of the sea, and poureth them out upon the face-turnings of the land: vowelmovement-io-yeah is his name. are ye not as betweeners of the cush-spindle-ethiopians to me, o betweeners of israel? saith vowelmovement-io-yeah. have not i brought up soaking-to-israel out of the land of narrows-produce-mizraim-egypt? and the invade-grieve-palestinians from button-solved-captor, and the high-arams from wall-kir behold, the eyes of the base-boss these-to 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-topple-yakub, saith vowelmovement-io-yeah. for, lo, i will direct, and i will sift the house of soaking-to-israel among all nations, like as corn is sifted in a sieve, yet will not the least grain fall upon the land. all the missers of my with-mum will die by the blade, which say, the visual-re-toil will not overtake nor prevent us. in that day will i raise up the booth of dude-dawud that is fallen, and close up the breaches thereof; and i will raise up his ruins, and i will build-between it as in the days of old: that they may network-inherit the remnant of man-red-edom, and of all the corpse-nations, which are called by my name, saith vowelmovement-io-yeah that doeth this. behold, the days come, saith vowelmovement-io-yeah, that the plowman will overtake the reaper, and the treader of grapes him that soweth seed; and the mountains will drop sweet wine, and all the mountains will melt. and i will bring again the captivity of my with-mum of israel, and they will build-between the waste cities, and inhabit them; and they will plant vineyards, and drink the wine thereof; they will also do gardens, and eat the fruit of them. and i will plant them upon their land, and they will no more be pulled up out of their land which i have given them, saith vowelmovement-io-yeah thy these-to.

the vision of work-vowel-yeah-obadiah. thus saith the base-boss these-to concerning man-red-edom; we have heard a rumour from vowelmovement-io-yeah, and an ambassador is sent among the corpse-nations, arise ye, and let us rise up against her in war. behold, i have made thee small among the corpse-nations: thou art greatly despised. the pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, who will bring me down to the land? though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will i bring thee down, saith vowelmovement-io-yeah. if thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave some grapes? how are the things of do-esau searched out! how are his hidden things sought up! all the men of thy confederacy have brought thee even to the border: the men that were at complete with thee have deceived thee, and prevailed against thee; that they eat thy bread have laid a wound under thee: there is none understand-betweening in him. will i not in that day, saith vowelmovement-io-yeah, even make lost the wise men out of man-red-edom, and understand-betweening out of the mount of do-esau? and thy hero heros, o south-teman, will be dismayed, to the end that every one of the mount of do-esau may be cut off by slaughter. for thy damage against thy brother heel-topple-yakub shame will cover thee, and thou will be cut off to world. in the day that thou stoodest on the other side, in the day that the strangers carried away captive his stratagems, and foreigners entered into his gates, and cast lots upon cast-complete-jerusalem, even thou wast as one of them. but thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have cheerd over betweeners of vowel-yeah-acknowledge-iodah in the day of their loss; neither shouldest thou have spoken proudly in the day of distress. thou shouldest not have entered into the gate of my with-mum in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their stratagem in the day of their calamity; neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress. for the day of vowelmovement-io-yeah is near upon all the corpse-nations: as thou hast done, it will be done to thee: thy reward will return upon thine own head. for as ye have drunk upon my perfected mountain, so will all the corpse-nations drink continually, yea, they will drink, and they will swallow down, and they will be as though they had not been. but upon mount mark-zion will be deliverance, and there will be perfection; and the house of heel-topple-yakub will network-inherit their network-inherits. and the house of heel-topple-yakub will be a fire, and the house of add-increase-yusif a flame, and the house of do-esau for stubble, and they will kindle in them, and devour them; and there will not be any remaining of the house of do-esau; for vowelmovement-io-yeah hath worded it. and they of the south will network-inherit the mount of do-esau; and they of the low-land the invade-grieve-palestinians: and they will network-inherit the fields of gray-fruitful-ephraim, and the fields of keep-guard-samaria: and righthand-child-benjamin will network-inherit roll-until-gilead. and the captivity of this host of betweeners of soaking-to-israel will network-inherit that of the nest-buy-canaanites, even to refine-zarephath; and the captivity of cast-complete-jerusalem, which is in edge-book-sepharad, will network-inherit the cities of the south. and saviours will come up

now vowelmovement-io-yeah word came to dove-yunas between of true-amittai, saying, arise, go to house-pasture-nineveh, that great city, and cry against it; for their visual-re-toil is come up before me. but dove-yunas rose up to flee to cypress-cedar-tarshish from the presence of vowelmovement-io-yeah, and went down to beauty-joppa; and he found a ship going to cypress-cedar-tarshish: so he paid the fare thereof, and went down into it, to go with them to cypress-cedar-tarshish from the presence of vowelmovement-io-yeah. but vowelmovement-io-yeah sent out a great breathwind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. then the mariners were afraid, and cried every man to his these-to, and cast forth the items that were in the ship into the sea, to lighten it of them. but dove-yunas was gone down into the sides of the ship; and he lay, and was fast asleep. so the shipmaster came to him, and said to him, what meanest thou, o sleeper? arise, call upon thy these-to, if so be that these-to will think upon us, that we become lost not. and they said every one to his fellow, come, and let us cast lots, that we may know for whose cause this visual-re-toil is upon us. so they cast lots, and the lot fell upon dove-yunas. then said they to him, tell us, we pray thee, for whose cause this visual-re-toil is upon us; what is thine occupation? and whence comest thou? what is thy country? and of what with-mum art thou? and he said to them, i am an cross-over-hebrew; and i respect vowelmovement-io-yeah, the these-to of namespaces which did the sea and the dry. then were the men exceedingly afraid, and said to him. why hast thou done this? for the men knew that he fled from the presence of vowelmovement-io-yeah, 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 tempestuous. 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 tempest is upon you. nevertheless the men rowed hard to bring it to the dry; but they could not: for the sea wrought, and was tempestuous against them. wherefore they cried to vowelmovement-io-yeah, and said, we beseech thee, vowelmovement-io-yeah, we beseech thee, let us not become lost for this man's life, and lay not upon us innocent blood: for thou, vowelmovement-io-yeah, hast done as it was good in the eyes of thee. so they look up dove-yunas, and cast him forth into the sea: and the sea ceased from her raging. then the men respected vowelmovement-io-yeah exceedingly, and butchered a butcher to vowelmovement-io-yeah, and made vows. now vowelmovement-io-yeah had prepared a great fish to swallow up dove-yunas. and dove-yunas was in the belly of the fish three days and three nights.

then dove-yunas prayed to vowelmovement-io-yeah his these-to out of the fish's belly, and said, i cried by reason of mine produce-narrows to vowelmovement-io-yeah, and he heard me; out of the belly of asking cried i, and thou heardest my voice. for thou hadst cast me into the deep, in the midst of the seas; and the rivers compassed me about: all thy billows and thy sieves crossed over me. then i said, i am cast out of thy eyes; yet i will look again toward thy perfected possibility-hall. the waters compassed me about, even to the self: the depth closed me round about, the weeds were wrapped about my head. i went down to the bottoms of the mountains; the land with her bars was about me to world: yet hast thou brought up my life from destroyion, vowelmovement-io-yeah my these-to. when my self fainted within me i remembered vowel-

movement-io-yeah: and my prayer came in to thee, into thine perfected possibility-hall. they that keep lying vanity-fades forsake their own kindness. but i will butcher to thee with the voice of thanks; i will complete that that i have vowed. safety is of vowelmovement-io-yeah. and vowelmovement-io-yeah spake to the fish, and it vomited out dove-yunas upon the dry.

and vowelmovement-io-yeah word came to dove-yunas the second time, saying, arise, go to house-pasture-nineveh, that great city, and preach to it the preaching that i bid thee. so dove-yunas arose, and went to house-pasture-nineveh, according to vowelmovement-io-yeah word. now house-pasture-nineveh was an exceeding great city of three days' journey. and dove-yunas began to enter into the city a day's journey, and he cried, and said, yet forty days, and house-pasture-nineveh will be overthrown. so the people of house-pasture-nineveh mumstuck with these-to, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. for word crossed to the king of house-pasture-nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. and he caused it to be proclaimed and published through house-pasture-nineveh by the decree of the king and his nobles, saying, let neither man nor domesticated animal, cattle nor sheep, taste any thing: let them not feed, nor drink water: but let man and domesticated animal be covered with sackcloth, and cry mightily to these-to: yea, let them turn every one from his visual-re-toil way, and from the damage that is in their hands. who can tell if these-to will turn and repent, and turn away from his fierce nose-anger, that we become lost not? and these-to saw their doings, that they turned from their visual-re-toil way; and these-to repented of the visual-re-toil, that he had said that he would do to them; and he did it not.

but it visual-re-toil-re-toilized dove-yunas visual-re-toil-re-toilly, and he was very angry. and he prayed to vowelmovement-io-yeah, and said, i pray thee, vowelmovement-io-yeah, was not this my wording, when i was yet in my country? therefore i fled before to cypress-cedar-tarshish: for i knew that thou art a gracious these-to, and wombing, slow to nose-anger, and of great kindness, and repentest thee of the visual-re-toil. therefore now, vowelmovement-io-yeah, take, i beseech thee, my life from me; for it is better for me to die than to live. then said vowelmovement-io-yeah, doest thou well to be wroth-kindled? so dove-yunas went out of the city, and sat on the east side of the city, and there did him a booth, and sat under it in the shadow, till he might see what would become of the city. and vowelmovement-io-yeah these-to prepared a gourd, and made it to come up over dove-yunas, that it might be a shadow over his head, to deliver him from his grief. so dove-yunas was exceeding glad of the gourd. but these-to prepared a worm when the black uponed the next day, and it smote the gourd that it dry. and it came to pass, when the sun did arise, that these-to prepared a vehement east breathwind; and the sun beat upon the head of dove-yunas, that he fainted, and wished in himself to die, and said, it is better for me to die than to live. and these-to said to dove-yunas, doest thou well to be wroth-kindled for the gourd? and he said, i do well to be wroth-kindled, even to death. then said vowelmovement-io-yeah, thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and lost

in a night: and should not i spare house-pasture-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 domesticated animals

vowelmovement-io-yeah word that came to who's-coward-micah the legacy-morasthite in the days of yeah-perfect-jotham, hold-ahaz, and strong-vowel-yeah-hezekiah, kings of vowel-yeah-acknowledge-iodah, which he saw concerning keep-guard-samaria and cast-complete-jerusalem. hear, all ye with-mums; hearken, o land, and all that therein is: and let the base-boss these-to be witness against you, vowelmovement-io-yeah from his perfected possibility-hall. for, behold, vowelmovement-io-yeah cometh forth out of his place, and will come down, and tread upon the in-whats of the land. and the mountains will be molten under him, and the hatches-plain will be cleft, as wax before the fire, and as the waters that are poured down a steep place. for the go-beyond of heel-topple-yakub is all this, and for the misses of the house of israel. what is the go-beyond of heel-topple-yakub? is it not keep-guard-samaria? and what are the in-whats of vowel-yeah-acknowledge-iodah? are they not cast-complete-jerusalem? therefore i will make keep-guard-samaria as an heap of the field, and as plantings of a vineyard: and i will pour down the stones thereof into the valley, and i will discover the foundations thereof. and all the chiselings thereof will be beaten to pieces, and all the hires thereof will be burned with the fire, and all the fashions thereof will i lay name-desolate: for she gathered it of the hire of an feed-harlot, and they will return to the hire of an feed-harlot. therefore i will wail and howl, i will go stripped and skin-naked: i will do a wailing like the dragons, and mourning as the owls. for her wound is incurable; for it is come to vowel-yeah-acknowledge-iodah; he is come to the gate of my with-mum, even to cast-complete-jerusalem. declare ye it not at winepress-gath weep ye not at all: in the house of aphrah roll thyself in the dust. cross ye away, thou inhabitant of threshold-saphir, having thy shame naked: the inhabitant of sheep-zaan crossed not forth in the mourning of house-of-nobility-beth-ezel; he will receive of you his standing. for the inhabitant of bitter-authority-maroth waited carefully for good: but visual-re-toil came down from vowelmovement-io-yeah to the gate of cast-complete-jerusalem. o thou inhabitant of strike-lachish, bind the chariot to the swift beast: she is the headstart of the miss to the daughter-housa of mark-zion: for the go-beyonds of soaking-to-israel were found in thee. therefore will thou give presents to heritage-winepress-moreseth-gath: the houses of disappoint-achzib will be a lie to the kings of israel. yet will i bring an heir to thee, o inhabitant of from-her-head-mareshah: he will come to until-why-adullam the weight of israel. make thee bald, and poll thee for thy delicate betweeners; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

woe to them that devise power, and achievement visual-re-toil 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 hero and his house, even a hero and his heritage. therefore thus saith vowelmovement-io-yeah; behold, against this family do i devise an visual-re-toil, from which ye will not remove your necks; neither will ye go haughtily: for this time is visual-re-toil. in that day will one take up a proverb-rule against you, and lament with a doleful lamentation, and say, we be utterly plundered: he hath changed the portion of my with-mum: how hath he removed it from me! turning away he hath partd our parts. therefore thou will have none that will cast a cord by lot in the meeting of vowelmovement-io-

yeah. bring ye not, say they to them that bring: they will not bring to them, that they will not take shame. o thou that art named the house of heel-topple-yakub, is breath-wind of vowelmovement-io-yeah produce-straitened? are these his doings? do not my words do good to him that walketh soakingly? even of late my with-mum is risen up as an enemy: ye pull off the robe with the garment from them that cross by surely as men averse from war. the women of my with-mum have ye cast out from their pleasant houses; from their children have ye taken away my splendor to world. arise ye, and depart; for this is not your rest: because it is polluted, it will destroy you, even with a sore destruction. if a man walking in 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-mum. i will surely assemble, o heel-topple-yakub, all of thee; i will surely gather the remnant of israel; i will put them together as the sheep of in-trouble-bozrah, as the sheep in the midst of their fold: they will make great noise by reason of the multitude of men. the breaker is come up before them: they have hatchd, and have crossed through the gate, and are gone out by it: and their king will cross before them, and vowelmovement-io-yeah on the head of them.

and i said, hear, i pray you, o heads of heel-topple-yakub, and ye prince-soakings of the house of israel; is it not for you to know crisis who hate the good, and love the visual-re-toil; who rob off their skin from off them, and their flesh-soaking from off their bones; who also eat the flesh-soaking of my with-mum, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh-soaking within the caldron. then will they cry to vowelmovement-io-yeah, but he will not hear them: he will even hide his face-turnings from them at that time, as they have behaved themselves ill in their doings. thus saith vowelmovement-io-yeah concerning the come-bringers that make my with-mum err, that bite with their teeth, and cry, complete; and he that putteth not into their mouths, they even prepare war against him. therefore night will be to you, that ye will not have a vision; and it will be dark to you, that ye will not do magic; and the sun will go down over the come-bringers, and the day will be dark over them. then will the seers be ashamed, and the magicians confounded: yea, they will all cover their lips; for there is no answer of these-to. but truly i am full of energy by breathwind of vowelmovement-io-yeah, and of crisis and of heroness, to declare to heel-topple-yakub his go-beyond, and to soaking-to-israel his miss hear this, i pray you, ye heads of the house of heel-topple-yakub, and prince-soakings of the house of israel, that abhor crisis and pervert all equity. they build-between up mark-zion with blood, and cast-complete-jerusalem with injustice. the heads thereof critic for reward, and the darkener thereof teach for hire, and the come-bringers thereof do magic for money: yet will they lean upon vowelmovement-io-yeah, and say, is not vowelmovement-io-yeah inward us? none visual-re-toil 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.

but in the last days it will come to pass, that the mountain of the alpha-beit-house of vowelmovement-io-yeah will be fixed in the head of the mountains, and it will be

highed on the mountains; and with-mums will flow to it. and many nations will come, and say, come, and let us go up to the mountain of vowelmovement-io-yeah, and to the house of the these-to of heel-topple-yakub; and he will teach us of his ways, and we will walk in his paths: for the drops-of-teaching-torah will go forth of mark-zion, and vowelmovement-io-yeah word from cast-complete-jerusalem. and he will critic among many with-mums, and reprove strong nations afar off; and they will beat their blades into plowshares, and their spears into pruninghooks: nation will not lift up a blade against nation, neither will they learn war any more. but they will sit every man under his vine and under his fig tree; and none will make them afraid: for the mouth of vowelmovement-io-yeah of troops hath worded it. for all with-mums will walk every one in the name of his these-to, and we will walk in the name of vowelmovement-io-yeah our these-to to the worlds of worlds. in that day, saith vowelmovement-io-yeah, will i assemble her that halteeth, and i will gather her that is driven out, and her that i have afflicted; and i will make her that halted a remnant, and her that was cast far off a strong nation: and vowelmovement-io-yeah will king over them in mount mark-zion from henceforth, even world. and thou, o tower of the flock, the strong hold of the daughter-housa of mark-zion, to thee will it come, even the first proverb-rule; the kingdom will come to the daughter-housa of cast-complete-jerusalem. now why dost thou cry out aloud? is there no king in thee? is thy counsellor lost? for stratagem have stronged thee as a woman in travail. be in pain, and labour to bring forth, o daughter-housa of mark-zion, like a woman in travail: for now will thou go forth out of the city, and thou wilt dwell in the field, and thou wilt go even to in-fade-babylon; there will thou be strip-delivered; there vowelmovement-io-yeah will redeem thee from the hand of thine enemies. now also many nations are added against thee, that say, let her be ceased, and let our eye look upon mark-zion. but they know not the thoughts of vowelmovement-io-yeah, neither understand-between they his counsel: for he will gather them as the sheaves into the floor. arise and thresh, o daughter-housa of mark-zion: for i will make thine ray-horn iron, and i will make thy split-hoofs brass: and thou wilt beat in pieces many with-mums: and i will fill their gain to vowelmovement-io-yeah, and their stratagem to the base-boss of the whole land.

5

now gather thyself in troops, o daughter-housa of troops: he hath laid siege against us: they will hit the critic of soaking-to-israel with a rod upon the cheek. but thou, bread-house-bethlehem gray-fruitful-ephatah, though thou be little among the thousands of vowel-yeah-acknowledge-iodah, yet out of thee will he come forth to me that is to be proverb-ruler in israel; whose goings forth have been from of old, from world. therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren will return to betweeners of israel. and he will stand and feed in the power of vowelmovement-io-yeah, in the pride-swellung of the name of vowelmovement-io-yeah his these-to; and they will abide: for now will he be great for evers of the land. and this man will be the complete, when the pine-song-soaking-syrian will come into our land: and when he will tread in our palaces, then will we raise against him seven shepherds, and eight principal men. and they will blade-parched the land of pine-song-soaking-syria with the blade, and the land of rebellious-nimrod in the entrances thereof: thus will he deliver us from the pine-song-soaking-syrian, when he cometh into our land, and when he treadeth within our borders. and the remnant of heel-topple-

yakub will be in the inward of many with-mums as a dew from vowelmovement-io-yeah, as the showers upon the grass, that tarrieth not for man, nor waiteth for the betweeners of men. and the remnant of heel-topple-yakub will be inward the corpse-nations in the inward of many with-mums as a gather-lion inward the domesticated animals of the forest, as a pit-out-of-lion inward the sheeps of sheep: who, if he go through, both treadeth down, and teareth in torns, and none can deliver. thine hand will be lifted up upon thine produce-narrower, and all thine enemies will be cut off. and it will come to pass in that day, saith vowelmovement-io-yeah, that i will cut off thy horses out of the inward of thee, and i will make lost thy chariots: and i will cut off the cities of thy land, and throw down all thy strong holds: and i will cut off spell-caster-crafts out of thine hand; and thou wilt have no more s: thy chiselings also will i cut off, and thy standing statue-posts out of the inward of thee; and thou wilt no more bow the doing of thine hands. and i will pluck up thy prosperity-fortuna-asherahs out of the inward of thee: so will i destroy thy cities. and i will do vengeance in nose-anger and wall-wrath upon the corpse-nations, such as they have not heard.

6

hear ye now what vowelmovement-io-yeah saith; arise, contend thou before the mountains, and let the mountains hear thy voice. hear ye, o mountains, vowelmovement-io-yeah's controversy, and ye strong foundations of the land: for vowelmovement-io-yeah hath a controversy with his with-mum, and he will prove-plead with israel. o my with-mum, 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 narrows-produce-mizraim-egypt, and retrieved thee out of the house of workers; and i sent before thee draw-out-musa, gather-box-harun, and bitter-merry-miriam. o my with-mum, remember now what beat-balak king of from-father-moab consulted, and what swallow-baalum betweener of burn-beor answered him from acacia-float-shitim to roll-gilgal; that ye may know the being right of vowelmovement-io-yeah. where-with will i come before vowelmovement-io-yeah, and bow myself before the high these-to? will i come before him with up-ons, with calves of a year old? will vowelmovement-io-yeah be pleased with thousands of rams, or with ten thousands of rivers of oil? will i give my firstborn for my go-beyond, the fruit of my body for the miss of my self? he hath shewed thee, o man, what is good; and what doth vowelmovement-io-yeah require of thee, but to do crisis-justly, and to love kindness, and to walk humbly with thy these-to? vowelmovement-io-yeah's voice crieth to the city, and the man of wisdom will see thy name: hear ye the rod, and who hath appointed it. are there yet the treasures of big-shottedness in the house of the big-shot, and the scant measure that is abominable? will i count them win-pure with the big-shot balances, and with the bag of high-deceitful weights? for the rich men thereof are full of damage, and the inhabitants thereof have worded lies, and their language-tongue is high-deceitful in their mouth. therefore also will i make thee sick in smiting thee, in making thee name-desolate because of thy misses. thou wilt eat, but not be satisfy-sevenced; and thy casting down will be in the inward of thee; and thou wilt take hold, but will not deliver; and that which thou deliverest will i give up to the blade. thou wilt sow, but no reap; thou wilt tread the olives, but no use-anoint thee with oil; and sweet wine, but will not drink wine. for the statutes of sheaf-omri are kept, and all the doings of the house of bro-dad-abah, and ye walk in their counsels; that i should do thee a name-desolation, and the inhabitants thereof an hissing: there-

fore ye will bear the reproach of my with-mum.

7

woe is me! for i am as when they have added the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my self desired the firstripe fruit. the good man is lost out of the land: and there is none soaking among men: they all lie in wait for blood; they hunt every man his brother with a net. that they may do visual-retoil with both hands earnestly, the prince-soaking asketh, and the critic asketh for a complete; and the great man, he uttereth his mischievous asking: so they wrap it up. the best of them is as a brier: the most soaking is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now will be their perplexity. be sure ye not in a in-sight, put ye not being sure in a guide: keep the openings of thy mouth from her that lieth in thy bosom-statute. for the betweener dishonoureth the father, the daughter-housa riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house. therefore i will look to vowelmovement-io-yeah; i will wait for the these-to of my safety: my these-to will hear me. cheer not against me, o mine enemy: when i fall, i will arise; when i sit in darkness, vowelmovement-io-yeah will be a light to me. i will bear the indignation of vowelmovement-io-yeah, because i have missed against him, until he plead-critic my crisis, and do crisis for me: he will bring me forth to the light, and i will behold his being right. then she that is mine enemy will see it, and shame will cover her which said to me, where is vowelmovement-io-yeah thy these-to? mine eyes will behold her: now will she be trodden down as the mire of the streets. in the day that thy walls are to be build-betweened, in that day will the imitate-statute be far removed. in that day also he will come even to thee from pine-song-soaking-syria and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain. notwithstanding the land will be name-desolate because of them that dwell therein, for the fruit of their doings. watch thy with-mum with thy rod, the sheep of thine heritage, which dwell solitarily in the wood, in the midst of damp-unripe-grain-carmel: let them feed in at-tooth-bashan and roll-until-gilead, as in the days of old. according to the days of thy coming out of the land of narrows-produce-mizraim-egypt will i shew to him marvellous things. the nations will see and be dry at all their heroness: they will lay their hand upon their mouth, their ears will be deaf. they will lick the dust like a serpent, they will move out of their holes like worms of the land: they will be afraid of vowelmovement-io-yeah our these-to, and will respect because of thee. who is a these-to like to thee, that pardoneth season-answer, and crosseth by the go-beyond of the remnant of his heritage? he retaineth not his nose-anger to until, because he delighteth in kindness. he will turn again, he will have wombing upon us; he will lamb-subdue our season-answers; and thou wilt cast all their misses into the depths of the sea. thou wilt perform the truth to heel-topple-yakub, and the kindness to their-wing-organ-ibrahim, which thou hast swear-sev-ened to our fathers from the days of old.

the burden of house-pasture-nineveh. the recount-scroll of the vision of console-nahum the to-difficulty-elkoshte. these-to is jealous, and vowelmovement-io-yeah revengeth; vowelmovement-io-yeah revengeth, and is wall-wath; vowelmovement-io-yeah will take vengeance on his produce-narrower, and he reserveth wrath for his enemies. vowelmovement-io-yeah is slow to nose-anger, and great in energy, and will not at all acquit the wicked: vowelmovement-io-yeah hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. he rebuketh the sea, and maketh it dry, and blade-parches all the rivers: at-tooth-bashan languisheth, and damp-unripe-grain-carmel, and the flower of build-white-lebanon languisheth. the mountains quake at him, and the 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 abide in the fierceness of his nose-anger? his fury is poured out like fire, and the rocks are thrown down by him. vowelmovement-io-yeah is good, a goat-daring hold in the day of produce-narrows; and he knoweth them that trust in him. but with an over-running flood he will do an utter end of the place thereof, and darkness will pursue his enemies. what do ye imagine against vowelmovement-io-yeah? he will do an utter end: produce-narrows will not rise up the second time. for while they be folden together as thorns, and while they are drunken as drunkards, they will be eaten as stubble fully dry. there is one come out of thee, that imagineth visual-re-toil against vowelmovement-io-yeah, a wicked counsellor. thus saith vowelmovement-io-yeah; though they be complete, and likewise many, yet thus will they be cut down, when he will cross through. though i have afflicted thee, i will afflict thee no more. for now will i break his yoke from off thee, and will burst thy bonds in sunder. and vowelmovement-io-yeah hath given a directment concerning thee, that no more of thy name be sown: out of the house of thy these-to will i cut off the chiseling and the screen: i will make thy grave; for thou art lightness. behold upon the mountains the feet of him that bringeth good tidings, that publisheth complete! o vowel-yeah-acknowledge-iodah, keep thy solemn feasts, complete thy vows: for the wicked will no more cross through thee; he is utterly cut off.

he that smashes in pieces is come up before thy face-turnings: keep the munition, watch the way, make thy loins strong, fortify thy energy mightily. for vowelmovement-io-yeah hath turned away the pride-swelling of heel-topple-yakub, as the pride-swelling of israel: for the empiers have emptied them out, and destroyed their vine branches. the shield of his hero heros is made red, the hero heros are in two caterpillars: the chariots will be with flaming torches in the day of his preparation, and the fir trees will be terribly shaken. the chariots will rage in the streets, they will jostle one against another in the broad ways: they will seem like torches, they will run like the lightnings. he will recount his worthies: they will stumble in their walk; they will make haste to the wall thereof, and the defence will be prepared. the gates of the rivers will be opened, and the possibility-hall will be dissolved. and advice-huzzab will be led away captive, she will be brought up, and her maids will lead her as with the voice of doves, tabering upon their breasts. but house-pasture-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 weight out of all the pleasant item. she is

empty, and void, and waste: and the heart melteth, and the knees hit together, and much pain is in all loins, and the face-turnings of them all gather blackness. where is the residence of the gather-lions, and the feedingplace of the pit-out-of-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 tears 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 vowelmovement-io-yeah of troops, and i will burn her chariots in the smoke, and the blade will devour thy pit-out-of-lions: and i will cut off thy tear from the land, and the voice of thy messengers will no more be heard.

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 blade and the glittering spear: and there is a multitude of bladed, and a great number of carcasses; and there is none end of their corpses; they stumble upon their corpses: because of the multitude of the feed-whoredoms of the wellfavoured feed-harlot, the mistress of spell-castercrafts, that selleth nations through her feed-whoredoms, and families through her spell-castercrafts. behold, i am against thee, saith vowelmovement-io-yeah of troops; and i will discover thy skirts upon thy face-turnings, and i will shew the nations thy nakedness, and the kingdoms thy shame. and i will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock. and it will come to pass, that all they that look upon thee will flee from thee, and say, house-pasture-nineveh is blade-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-produce-mizraim-egypt were her goat-daring, and it was infinite; open-put and heart-lubim-lybians were thy safetyers. yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains. thou also will be drunken: thou will be hid, thou also will seek goat-daring because of the enemy. all thy strong holds will be like fig trees with the firstripe figs: if they be shaken, they will even fall into the mouth of the eater. behold, thy with-mum in the inward of thee are women: the gates of thy land will be set wide open to thine enemies: the fire will devour thy bars. draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln. there will the fire devour thee; the blade will cut thee off, it will eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts. thou hast multiplied thy merchants above the stars of namespaces the cankerworm spoileth, and fleeth away. thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are. thy shepherds slumber, o king of pine-song-soaking-syria thy nobles will dwell in the dust: thy with-mum is scattered upon the mountains, and no man gathereth them. there is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee will clap the hands over thee: for upon whom hath not thy visual-re-toil crossed continually?

the burden which fragrant-plant-embrace-habakkuk the come-bringer did see. vowelmovement-io-yeah, how long will i cry, and thou wilt not hear! even cry out to thee of damage, and thou wilt not safe! why dost thou shew me power, and cause me to behold labour? for plunder and damage are before me: and there are that raise up strife and contention. therefore the drops-of-teaching-torah is slackened, and crisis doth never go forth: for the big-shot doth compass about the right; therefore wrong crisis proceedeth. behold ye among the corpse-nations, and regard, and wonder marvelously: for i will achievement a achievement in your days which ye will not mum-stick with, though it be recounted you. for, lo, i raise up the asgenies-kasdimms, that bitter and hasty nation, which will march through the breadth of the land, to network-inherit the dwellingplaces that are not their's. they are terrible and dreadful: their crisis and their dignity will proceed of themselves. their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen will spread themselves, and their horsemen will come from far; they will fly as the eagle that hasteth to eat. they will come all for damage: their face-turnings will sup up as the east wind, and they will gather the 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 mind change, and he will cross over, and fault, imputing this his energy to his these-to. art thou not from everlasting, vowelmovement-io-yeah my these-to, mine perfected one? we will not die. vowelmovement-io-yeah, thou hast ordained them for crisis and, o mighty these-to, thou hast established them for reproveance. thou art of top-bright eyes than to behold visual-re-toil, and canst not look on labour: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the big-shot devoureth the man that is more right than he? and dost men as the fishes of the sea, as the insects, that have no proverb-ruler over them? they take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they cheer and are glad. therefore they butcher to their net, and burn incense to their drag; because by them their portion is fat, and their meat plentiful. will they therefore empty their net, and not spare continually to kill the nations?

i will stand upon my watch, and set me upon the tower, and will watch to see what he will say to me, and what i will answer when i am reproved. and vowelmovement-io-yeah answered me, and said, write the vision, and make it plain upon tables, that he may run that readeth it. for the vision is yet for an appointed time, but at the end it will speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. behold, his self which is lifted up is not soaking in him: but the right will live by his mum-sticking-with. yea also, because he transgresseth by wine, he is a proud hero, neither keepeth at home, who enlargeth his asking as asking, and is as death, and cannot be satisfy-sevened, but gathereth to him all nations, and heareth to him all with-mums: 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 ladeth himself with thick clay! will they not rise up suddenly that will bite thee, and awake that will vex thee, and thou wilt be for booties to them? because thou hast spoiled many nations, all the remnant of the with-mums will spoil thee; because of men's blood, and for the damage of the land, of the city,

and of all that dwell therein. woe to him that coveteth an visual-re-toil covetousness to his house, that he may set his nest on high, that he may be strip-delivered from the power of visual-re-toil! thou hast consulted shame to thy house by cutting off many with-mums, and hast missed against thy self. for the stone will cry out of the wall, and the beam out of the timber will answer it. woe to him that build-betweeneth a town with blood, and stablisheth a city by injustice! behold, is it not of vowelmovement-io-yeah of troops that the with-mums will labour in the very fire, and the with-mums will weary themselves for very vanity? for the land will be filled with the knowledge of the weight of vowelmovement-io-yeah, as the waters cover the sea. woe to him that giveth his in-sight drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness! thou art filled-sevened with shame for weight: drink thou also, and let thy foreskin be uncovered: the cup of vowelmovement-io-yeah's right hand will be turned to thee, and shameful spewing will be on thy weight. for the damage of build-white-lebanon will cover thee, and the plunder of domesticated animals, which made them afraid, because of men's blood, and for the damage of the land, of the city, and of all that dwell therein. what profiteth the chiseling that the producer thereof hath chiseling it; the screen, and a teacher of lies, that the producer of his produce be sureth therein, to do dumb ideal-idols? woe to him that saith to the wood, awake; to the dumb stone, arise, it will teach! behold, it is laid over with gold and silver, and there is no breathwind at all in the inward of it. but vowelmovement-io-yeah is in his perfected possibility-hall: let all the land keep silence before him.

a prayer of fragrant-plant-embrace-habakkuk the come-bringer upon shigionoth. vowelmovement-io-yeah, i have heard thy speech, and was afraid: vowelmovement-io-yeah, revive thy achievement in the inward of the years, in the inward of the years make known; in wrath remember wombing. these-to came from south-teman, and the perfected one from mount magnificence-paran. basket-rock-selah. his glory covered the namespaces, and the land was full of his praise. and his brightness was as the light; he had ray-horns coming out of his hand: and there was the hiding of his goat-daring. before him went the pestilence, and burning coals went forth at his feet. he stood, and measured the land: he beheld, and drove asunder the nations; and the world mountains were scattered, the world mountains did bow: his ways are world. i saw the tents of cushan in power: and the curtains of the land of discuss-court-midian did tremble. was vowelmovement-io-yeah wroth-kindled against the rivers? was thine nose-anger against the rivers? was thy nose-anger against the sea, that thou didst ride upon thine horses and thy chariots of safety? thy bow was made quite naked, according to the oath-sevens of the tribes, even thy word. basket-rock-selah. thou didst cleave the land with rivers. the mountains saw thee, and they trembled: the overflowing of the water crossed by: the deep uttered his voice, and lifted up his hands on high. the sun and moon stood still in their habitation: at the light of thine arrow-halvers they went, and at the shining of thy glittering spear. thou didst march through the land in indignation, thou didst thresh the corpse-nations in nose-anger. thou wentest forth for the safety of thy with-mum, even for safety with thine use-anointed; thou woundest 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 whirlwind to scatter me: their rejoicing was as to devour the poor secretly. thou didst walk through the

sea with thine horses, through the heap of great waters.
when i heard, my belly trembled; my lips quivered at the
voice: rottenness entered into my bones, and i trembled
in myself, that i might rest in the day of produce-narrows:
when he cometh up to the with-mum, he will invade them
with his troops. although the fig tree will not blossom, nei-
ther will fruit be in the vines; the labour of the olive will
fail, and the fields will yield no meat; the sheep will be cut
off from the fold, and there will be no cattle in the stalls:
yet i will rejoice in vowelmovement-io-yeah, i will joy in
the these-to of my safety. vowelmovement-io-yeah these-
to is my stratagem, and he will make my feet like hinds'
feet, and he will make me to walk upon mine in-whats. to
the chief singer on my stringed instruments.

vowelmovement-io-yeah word which came to observe-cover-vowel-yeah-zephaniah betweener of my-african-spindle-stick-cushi, betweener of great-vowel-yeah-gedaliah, betweener of say-vowel-yeah-amariah, betweener of strong-yeah-hizkiah, in the days of fire-vowel-yeah-josiah betweener of mum-training-amon king of vowel-yeah-acknowledge-iodah. i will utterly consume all things from off the earth, saith vowelmovement-io-yeah. i will consume man and domesticated 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 man from off the earth, saith vowelmovement-io-yeah. i will also stretch out mine hand upon vowel-yeah-acknowledge-iodah, and upon all the inhabitants of cast-complete-jerusalem; and i will cut off the remnant of husband-owner from this place, and the name of the chemarims with the darkener; and them that bow the troop of namespaces upon the houseposts; and them that bow and that swear-seven by vowelmovement-io-yeah, and that swear-seven by your-king-moloch-malcham; and them that are turned back from vowelmovement-io-yeah; and those that have not sought vowelmovement-io-yeah, nor enquired for him. hold thy peace at the presence of the base-boss these-to: for the day of vowelmovement-io-yeah is at hand: for vowelmovement-io-yeah hath prepared a butcher, he hath bid his guests. and it will come to pass in the day of vowelmovement-io-yeah's butcher, that i will visit the prince-soakings, and the king's betweeners, and all such as are clothed with strange-substantial apparel. in the same day also will i visit all those that leap on the threshold, which fill their base-bosses' houses with damage and high-deceit. and it will come to pass in that day, saith vowelmovement-io-yeah, that there will be the voice of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. howl, ye inhabitants of maktesh, for all the buy-guy with-mum are cut down; all they that bear silver are cut off. and it will come to pass at that time, that i will search cast-complete-jerusalem with candles, and visit the men that are settled on their lees: that say in their heart, vowelmovement-io-yeah will not do good, neither will he do visual-re-toil. therefore their stratagem will become a booty, and their houses a name-desolation: they will also build-between houses, but not inhabit them; and they will plant vineyards, but not drink the wine thereof. the heroic day of vowelmovement-io-yeah is near, it is near, and hasteth heroically, even the voice of the day of vowelmovement-io-yeah: the hero will cry there bitterly. that day is a day of nose-anger, a day of produce-narrows and distress, a day of wasteness and disaster, a day of darkness and gloominess, a day of thick-clouds and thick darkness, a day of the mouthpiece-horn and alarm against the fenced cities, and against the tall towers. and i will bring distress upon men, that they will walk like skin-blind men, because they have missed against vowelmovement-io-yeah: and their blood will be poured out as dust, and their flesh-soaking as the dung. neither their silver nor their gold will be able to deliver them in the day of vowelmovement-io-yeah's crossing-over; but the whole land will be eaten by the fire of his jealousy; for he will do even a speedy riddance of all them that dwell in the land.

gather yourselves together, yea, gather together, o nation not desired; before the imitate-statute bring forth, before the day cross as the chaff, before the fierce nose-anger of vowelmovement-io-yeah come upon you, before the

day of vowelmovement-io-yeah's nose-anger come upon you. seek ye vowelmovement-io-yeah, all ye meek of the land, which have achieved his crisis seek being right, seek meekness: it may be ye will be hid in the day of vowelmovement-io-yeah's nose-anger. for courage-goat-gaza will be forsaken, and fire-light-ashkelon a plunder: they will drive out fire-plunder-ashdod at the noon day, and essence-futile-ekron will be rooted up. woe to the inhabitants of the sea coast, the nation of the conscious-cherethites! vowelmovement-io-yeah word is against you; o nest-buy-canaan the land of the invade-grieve-palestinians, i will even make lost thee, that there will be no inhabitant. and the sea coast will be dwellings and cottages for shepherds, and folds for sheep. and the coast will be for the remnant of the house of vowel-yeah-acknowledge-iodah; they will feed thereupon: in the houses of fire-light-ashkelon will they lie down in the evening: for vowelmovement-io-yeah their these-to will visit them, and turn away their captivity. i have heard the reproach of from-father-moab, and the revilings of betweeners of with-ammon, whereby they have reproached my with-mum, and big themselves against their border. therefore as i live, saith vowelmovement-io-yeah of troops, the these-to of israel, surely from-father-moab will be as splint-blood-sodom, and betweeners of with-ammon as sheaves-gomorra, even the breeding of nettles, and saltpits, and a world name-desolation: the residue of my with-mum will spoil them, and the remnant of my with-mum will possess them. this will they have for their pride, because they have reproached and big themselves against the with-mum of vowelmovement-io-yeah of troops. vowelmovement-io-yeah will be terrible to them: for he will famish all the these-to of the land; and men will bow him, every one from his place, even all the isles of the corpse-nations. ye cush-spindle-ethiopians also, ye will be bladed by my blade. and he will stretch out his hand against the north, and make lost pine-song-soaking-syria and will make house-pasture-nineveh a name-desolation, and dry like a place-of-word-desert. and flocks will lie down in the midst of her, all the animals of the nations: both the cormorant and the bittern will lodge in the upper lintels of it; their voice will sing in the windows; blade-parching will be in the thresholds; for he will uncover the cedar work. this is the rejoicing city that dwelt 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 crossteth by her will hiss, and wag his hand.

woe to her that is filthy and polluted, to the frauding city! she heard not the voice; she received not correction; she be sured not in vowelmovement-io-yeah; she drew not near to her these-to. her prince-soakings in inwards her are roaring gather-lions; her critics are evening wolves; they gnaw not the bones till the morrow. her come-bringers are light and treacherous persons: her darkener have voided the perfected, they have done damage to the drops-of-teaching-torah the right vowelmovement-io-yeah is in the inward thereof; he will not do injustice: every morning doth he inward his crisis to light, he faileth not; but the unjust knoweth no shame. i have cut off the nations: their towers are name-desolate; i made their streets blade-parched, that none crossteth by: their cities are blade-parched, so that there is no man, that there is none inhabitant. i said, surely thou wilt respect me, thou wilt receive instruction; so their residence should not be cut off, howsoever i visited them: but they rose early, and destroyed all their doings. therefore wait ye upon me, saith vowelmovement-io-yeah, until the day that i rise up to the

prey: for my crisis is to gather the nations, that i may assemble the kingdoms, to pour upon them mine indignation, even all my fierce nose-anger: for all the land will be eaten with the fire of my jealousy. for then will i turn to the with-mums a clear language, that they may all call upon the name of vowelmovement-io-yeah, to work for him with one consent. from beyond the rivers of cush-spindle-ethiopia my suppliants, even the daughter-housa of my dispersed, will bring mine rest-absorber. in that day will thou not be ashamed for all thy achievements, wherein thou hast went-beyond against me: for then i will take away out of the inward of thee them that rejoice in thy swelling-pride, and thou will no more be tall because of my perfected mountain. i will also leave in the inward of thee an afflicted and poor with-mum, and they will trust in the name of vowelmovement-io-yeah. the remnant of soaking-to-israel will not do injustice, nor word lies; neither will a deceitful language-tongue be found in their mouth: for they will feed and lie down, and none will do them afraid. sing, o daughter-housa of mark-zion; shout, o israel; be glad and cheer with all the heart, o daughter-housa of cast-complete-jerusalem. vowelmovement-io-yeah hath taken away thy crises, he hath cast out thine enemy: the king of israel, even vowelmovement-io-yeah, is in the inward of thee: no see visual-re-toil 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. vowelmovement-io-yeah thy these-to in the inward of thee is hero; he will safe, he will cheer over thee with cheer; he will rest in his love, he will cheer over thee with joy-singing. i will gather them that are sorrowful for the confine assembly, who are of thee, to whom the reproach of it was a burden. behold, at that time i will undo all that afflict thee: and i will safe her that halteth, and gather her that was driven out; and i will get them praise and fame in every land where they have been put to shame. at that time will i bring you again, in the time that i gather you: for i will make you a name and a praise among all with-mum of the land, when i turn back your captivity before your eyes, saith vowelmovement-io-yeah.

in the second year of demand-darius the king, in the sixth month, in the first day of the month, came vowelmovement-io-yeah word by feast-haggai the come-bringer to seed-pressed-out-of-bhabil-zerubbhabil betweener of ask-to-shealtiel, governor of vowel-yeah-acknowledge-iodah, and to vowel-safe-yeah-iosua betweener of i-o-is-right-josedech, the high darkener saying, thus speaketh vowelmovement-io-yeah of troops, saying, this with-mum say, the time is not come, the time that vowelmovement-io-yeah's house should be build-betweened. then came vowelmovement-io-yeah word by feast-haggai the come-bringer, saying, is it time for you, o ye, to dwell in your cieled houses, and this house lie blade-parched? now therefore thus saith vowelmovement-io-yeah of troops; consider your ways. ye have sown much-seven, and bring in little; ye eat, but ye have not enough-seven; ye drink, but ye are not fill-sevened with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. thus saith vowelmovement-io-yeah of troops; consider your ways. go up to the mountain, and bring wood, and build-between the house; and i will take pleasure in it, and i will be given weight, saith vowelmovement-io-yeah. ye looked for much, and, lo it came to little; and when ye brought it home, i did blow upon it. why? saith vowelmovement-io-yeah of troops. because of mine house that is blade-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 blade-parching upon the earth, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil-produce, and upon that which the land bringeth forth, and upon men, and upon domesticated animals and upon all the labour of the hands. then seed-pressed-out-of-bhabil-zerubbhabil betweener of ask-to-shealtiel, and vowel-safe-yeah-iosua betweener of i-o-is-right-josedech, the high darkener with all the remnant of the with-mum, heard the voice of vowelmovement-io-yeah their these-to, and the words of feast-haggai the come-bringer, as vowelmovement-io-yeah their these-to had sent him, and the with-mum did respect before vowelmovement-io-yeah. then spake feast-haggai vowelmovement-io-yeah's messenger in vowelmovement-io-yeah's message to the with-mum, saying, i am with you, saith vowelmovement-io-yeah. and vowelmovement-io-yeah stirred up breathwind of seed-pressed-out-of-bhabil-zerubbhabil betweener of ask-to-shealtiel, governor of vowel-yeah-acknowledge-iodah, and breathwind of vowel-safe-yeah-iosua betweener of i-o-is-right-josedech, the high darkener and breathwind of all the remnant of the with-mum; and they came and did work in the alpha-beit-house of vowelmovement-io-yeah of troops, their these-to, in the four and twentieth day of the sixth month, in the second year of demand-darius the king.

in the seventh month, in the one and twentieth day of the month, came vowelmovement-io-yeah word by the come-bringer feast-haggai, saying, speak now to seed-pressed-out-of-bhabil-zerubbhabil betweener of ask-to-shealtiel, governor of vowel-yeah-acknowledge-iodah, and to vowel-safe-yeah-iosua betweener of i-o-is-right-josedech, the high darkener and to the residue of the with-mum, saying, who is left among you that saw this house in her first weight? and how do ye see it now? is it not in your eyes in comparison of it as nothing? yet now be strong, o seed-pressed-out-of-bhabil-zerubbhabil, saith vowelmovement-io-yeah; and be strong, o vowel-safe-

yeah-iosua, betweener of i-o-is-right-josedech, the high darkener and be strong, all ye with-mum of the land, saith vowelmovement-io-yeah, and work: for i am with you, saith vowelmovement-io-yeah of troops: according to the word that i covenanted with you when ye came out of narrows-produce-mizraim-egypt, so my breathwind remaineth among you: respect ye not. for thus saith vowelmovement-io-yeah of troops; yet once, it is a little while, and i will shake the namespaces, and the land, and the sea, and the blade-parched; and i will shake all nations, and the desire of all nations will come: and i will fill this house with weight, saith vowelmovement-io-yeah of troops. the silver is mine, and the gold is mine, saith vowelmovement-io-yeah of troops. the weight of this latter house will be greater than of the former, saith vowelmovement-io-yeah of troops: and in this place will i give complete, saith vowelmovement-io-yeah of troops. in the four and twentieth day of the ninth month, in the second year of demand-darius, came vowelmovement-io-yeah word by feast-haggai the come-bringer, saying, thus saith vowelmovement-io-yeah of troops; ask now the darkener concerning the drops-of-teaching-torah saying, if one bear perfected flesh-soaking in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, will it be perfected? and the darkener answered and said, no. then said feast-haggai, if one that is stained by a dead body 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-mum, and so is this nation before me, saith vowelmovement-io-yeah; and so is every doing of their hands; and that which they inward there is stained. and now, i pray you, consider from this day and upward, from before a stone was laid upon a stone in the possibility-hall of vowelmovement-io-yeah: since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the press-fat for to draw out fifty vessels out of the press, there were but twenty. i hit you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to me, saith vowelmovement-io-yeah. consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of vowelmovement-io-yeah's possibility-hall was laid, consider it. is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will i kneepool you. and again vowelmovement-io-yeah word came to feast-haggai in the four and twentieth day of the month, saying, speak to seed-pressed-out-of-bhabil-zerubbhabil, governor of vowel-yeah-acknowledge-iodah, 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 corpse-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 blade of his brother. in that day, saith vowelmovement-io-yeah of troops, will i take thee, o seed-pressed-out-of-bhabil-zerubbhabil, my worker, betweener of ask-to-shealtiel, saith vowelmovement-io-yeah, and will make thee as a signet: for i have chosen thee, saith vowelmovement-io-yeah of troops.

in the eighth month, in the second year of demand-darius, came vowelmovement-io-yeah word to remember-yeah-zakariyya, betweener of knee-pool-vowel-yeah-berechiah, betweener of up-to-iddo the come-bringer, saying, vowelmovement-io-yeah hath been sore displeased with your fathers. therefore say thou to them, thus saith vowelmovement-io-yeah of troops; turn ye to me, saith vowelmovement-io-yeah of troops, and i will turn to you, saith vowelmovement-io-yeah of troops. be ye not as your fathers, to whom the former come-bringers have cried, saying, thus saith vowelmovement-io-yeah of troops; turn ye now from your visual-re-toil ways, and from your visual-re-toil doings: but they did not hear, nor hearken to me, saith vowelmovement-io-yeah. 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 returned and said, like as vowelmovement-io-yeah of troops thought to do to us, according to our ways, and according to our doings, so hath he dealt with us. upon the four and twentieth day of the eleventh month, which is the month grandpa-sebat, in the second year of demand-darius, came vowelmovement-io-yeah word to remember-yeah-zakariyya, betweener of knee-pool-vowel-yeah-berechiah, betweener of up-to-iddo the come-bringer, saying, i saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white. then said i, o my base-boss, 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 vowelmovement-io-yeah hath sent to walk to and fro through the land. and they answered the messenger of vowelmovement-io-yeah that stood among the myrtle trees, and said, we have walked to and fro through the land, and behold, all the land sitteth still, and is at rest. then the messenger of vowelmovement-io-yeah answered and said, vowelmovement-io-yeah of troops, how long wilt thou not womb cast-complete-jerusalem and on the cities of vowel-yeah-acknowledge-iodah, against which thou hast had indignation these seventy years? and vowelmovement-io-yeah answered the messenger that worded with me with good words and comfortable words. so the messenger that communed with me said to me, cry thou, saying, thus saith vowelmovement-io-yeah of troops; i am jealous for cast-complete-jerusalem and for mark-zion with a great jealousy. and i am very sore displeased with the corpse-nations that are at ease: for i was but a little displeased, and they safetied forward the affliction. therefore thus saith vowelmovement-io-yeah; i am returned to cast-complete-jerusalem with mercies: my house will be build-betweened in it, saith vowelmovement-io-yeah of troops, and a line will be stretched forth upon cast-complete-jerusalem. cry yet, saying, thus saith vowelmovement-io-yeah of troops; my cities through completeness will yet be spread abroad; and vowelmovement-io-yeah 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-yeah-acknowledge-iodah, israel, and cast-complete-jerusalem. and vowelmovement-io-yeah shewed me four carpenters. then said i, what come these to do? and he spake, saying, these are the ray-horns which have scattered vowel-yeah-acknowledge-iodah, so that no man did lift up his head: but these are come to fray them, to cast out the ray-horns

of the corpse-nations, which lifted up their ray-horn over the land of vowel-yeah-acknowledge-iodah to scatter it.

2

i lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. then said i, whither goest thou? and he said to me, to measure cast-complete-jerusalem, to see what is the breadth thereof, and what is the length thereof. and, behold, the messenger that worded with me went forth, and another messenger went out to meet him, and said to him, run, word to this young man, saying, cast-complete-jerusalem will be inhabited as towns without walls for the multitude of men and domesticated animals therein: for i, saith vowelmovement-io-yeah, will be to her a wall of fire round about, and will be the weight in the midst of her. ho, ho, come forth, and flee from the land of the north, saith vowelmovement-io-yeah: for i have spread you abroad as the four breathwinds of the namespaces saith vowelmovement-io-yeah. deliver thyself, o mark-zion, that dwellest with the daughter-housa of in-fade-babylon. for thus saith vowelmovement-io-yeah of troops; after the weight 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 vowelmovement-io-yeah of troops hath sent me. sing and cheer, o daughter-housa of mark-zion: for, lo, i come, and i will dwell in the midst of thee, saith vowelmovement-io-yeah. and many nations will be joined to vowelmovement-io-yeah in that day, and will be my with-mum: and i will dwell in the midst of thee, and thou will know that vowelmovement-io-yeah of troops hath sent me to thee. and vowelmovement-io-yeah will network-inherit vowel-yeah-acknowledge-iodah his portion in the perfected land, and will choose cast-complete-jerusalem again. be silent, o all flesh-soaking before vowelmovement-io-yeah: for he is raised up out of his perfected habitation.

3

and he shewed me vowel-safe-yeah-iosua the high darkener standing before the messenger of vowelmovement-io-yeah, and accuse-shaitan standing at his right hand to resist him. and vowelmovement-io-yeah said to accuse-shaitan, vowelmovement-io-yeah rebuke thee, o accuse-shaitan; even vowelmovement-io-yeah that hath chosen cast-complete-jerusalem rebuke thee: is not this a brand plucked out of the fire? now vowel-safe-yeah-iosua was clothed with filthy garments, and stood before the messenger. and he answered and spake to those that stood before him, saying, take away the filthy garments from him. and to him he said, behold, i have caused thine season-answer to cross from thee, and i will clothe thee with change of raiment. and i said, let them set a bright branch-bonnet upon his head. so they set a fair branch-bonnet upon his head, and clothed him with garments. and the messenger of vowelmovement-io-yeah stood by. and the messenger of vowelmovement-io-yeah protested to vowel-safe-yeah-iosua, saying, thus saith vowelmovement-io-yeah of troops; if thou wilt walk in my ways, and if thou wilt keep my charge, then thou will 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 vowel-safe-yeah-iosua the high darkener thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, i will bring forth my worker the branch. for behold the stone that i have laid before vowel-safe-yeah-iosua; upon one stone will be seven eyes: behold, i will engrave the grav-

ing thereof, saith vowelmovement-io-yeah of troops, and i will remove the season-answer of that land in one day. in that day, saith vowelmovement-io-yeah of troops, 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 looked, and behold a stream-candle-light all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. so i answered and worded to the messenger that worded with me, saying, what are these, my base-boss? then the messenger that worded with me answered and said to me, knowest thou not what these be? and i said, no, my base-boss. then he answered and worded to me, saying, this is vowelmovement-io-yeah word to seed-pressed-out-of-bhabil-zerubbabil, saying, not by might, nor by energy, but by my breathwind, saith vowelmovement-io-yeah of troops. who art thou, o great mountain? before seed-pressed-out-of-bhabil-zerubbabil thou will become a plain: and he will bring forth the headstone thereof with shoutings, crying, grace, grace to it. moreover vowelmovement-io-yeah word came to me, saying, the hands of seed-pressed-out-of-bhabil-zerubbabil have laid the foundation of this house; his hands will also finish it; and thou will know that vowelmovement-io-yeah of troops hath sent me to you. for who hath despised the day of small things? for they will cheer, and will see the differentiate-stone in the hand of seed-pressed-out-of-bhabil-zerubbabil with those seven; they are the eyes of vowelmovement-io-yeah, which run to and fro through the whole land. then answered i, and said 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 base-boss. then said he, these are the two oil-anointed ones, that stand by vowelmovement-io-yeah of the whole land.

5

then i turned, and lifted up mine eyes, and looked, and behold a flying roll. and he said to me, what seest thou? and i answered, i see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits, then said he to me, this is the curse-seven that goeth forth over the face-turnings of the whole land: foreverly one that stealeth will be cut off as on this side according to it; and every one that swear-seveneth will be cut off as on that side according to it. i will bring it forth, saith vowelmovement-io-yeah of troops, and it will enter into the house of the thief, and into the house of him that swear-seveneth falsely by my name: and it will remain in the midst of his house, and will consume it with the timber thereof and the stones thereof. then the messenger that worded with me went forth, and said to me, lift up now thine eyes, and see what is this that goeth forth. and i said, what is it? and he said, this is an tired-ephah that goeth forth. he said moreover, this is their resemblance through all the land. and, behold, there was lifted up a talent of lead; and this is a woman that sitteth in the midst of the tired-ephah. and he said, this is big-shotness. and he cast it into the midst of the tired-ephah; and

he cast the weight of lead upon the mouth thereof. then lifted i up mine eyes, and looked, and, behold, there came out two women, and the breathwind was in their wings; for they had wings like the wings of a stork: and they lifted up the tired-ephah between the land and the namespaces then said i to the messenger that worded with me, whither do these bear the tired-ephah? and he said to me, to build-between it an house in the land of youth-shinar: and it will be established, and set there upon her own base.

6

and i turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. in the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grisled and bay horses. then i answered and said to the messenger that worded with me, what are these, my base-boss? and the messenger answered and said to me, these are the four breathwinds of the namespaces, which go forth from standing before vowelmovement-io-yeah of all the land. the black horses which are therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. and the bay went forth, and sought to go that they might walk to and fro through the land: and he said, get you hence, walk to and fro through the land. so they walked to and fro through the land. then cried he upon me, and worded to me, saying, behold, these that go toward the north country have quieted my breathwind in the north country. and vowelmovement-io-yeah word came to me, saying, take of them of the captivity, even of universe-rust-heldai, of good-tobijah, and of hand-knowledge-jedaiah, which are come from in-fade-babylon, and come thou the same day, and go into the house of fire-vowel-yeah-josiah betweener of observe-cover-vowel-yeah-zephaniah; then take silver and gold, and do crowns, and set them upon the head of vowel-safe-yeah-iosua betweener of i-o-is-right-josedech, the high darkener and speak to him, saying, thus speaketh vowelmovement-io-yeah of troops, saying, behold the man whose name is the branch; and he will grow up out of his place, and he will build-between the possibility-hall of vowelmovement-io-yeah: even he will build-between the possibility-hall of vowelmovement-io-yeah; and he will bear the glory, and will sit and proverb-rule upon his throne; and he will be a darkener upon his throne: and the counsel of complete will be between them both. and the crowns will be to dream-helem, and to good-tobijah, and to hand-knowledge-jedaiah, and to graceful-charmeh betweener of observe-cover-vowel-yeah-zephaniah, for a memorial in the possibility-hall of vowelmovement-io-yeah. and they that are far off will come and build-between in the possibility-hall of vowelmovement-io-yeah, and ye will know that vowelmovement-io-yeah of troops hath sent me to you. and this will come to pass, if ye will diligently hear the voice of vowelmovement-io-yeah your these-to.

7

and it came to pass in the fourth year of king demandarius, that vowelmovement-io-yeah word came to remember-yeah-zakariyya in the fourth day of the ninth month, in loin-of-foolishness-chisleu; when they had sent to the alpha-beit-house of these-to minister-restrict-collect-sher-ezer and mortarman-king-regemmelech, and their men, to pray before vowelmovement-io-yeah, and to speak to the darkener which were in the alpha-beit-house

of vowelmovement-io-yeah of troops, and to the come-bringers, saying, should i weep in the fifth month, separating myself, as i have done these so many years? then came vowelmovement-io-yeah word of troops to me, saying, speak to all the with-mum of the land, and to the dark-ener, 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 vowelmovement-io-yeah hath cried by the former come-bringers, when cast-complete-jerusalem was inhabited and in completeness, and the cities thereof round about her, when men inhabited the south and the low-land? and vowelmovement-io-yeah word came to remember-yeah-zakariyya, saying, thus speaketh vowelmovement-io-yeah of troops, saying, do true crisis and shew kindness and wombings every man to his brother: and exploit not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine visual-re-toil against his brother in your heart. but they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. yea, they made their hearts as an adamant stone, lest they should hear the drops-of-teaching-torah and the words which vowelmovement-io-yeah of troops hath sent in his breathwind by the former come-bringers: therefore came a great wrath from vowelmovement-io-yeah of troops. therefore it is come to pass, that as he cried, and they would not hear; so they cried, and i would not hear, saith vowelmovement-io-yeah of troops: but i scattered them with a whirlwind among all the nations whom they knew not. thus the land was name-desolate after them, that no man crossed through nor returned: for they laid the pleasant land name-desolate.

8

again vowelmovement-io-yeah word of troops came to me, saying, thus saith vowelmovement-io-yeah of troops; i was jealous for mark-zion with great jealousy, and i was jealous for her with great wall-wrath. thus saith vowelmovement-io-yeah; i am returned to mark-zion, and will dwell in the midst of cast-complete-jerusalem: and cast-complete-jerusalem will be called a city of truth; and the mountain of vowelmovement-io-yeah of troops the perfected mountain. thus saith vowelmovement-io-yeah of troops; there will yet old men and old women dwell in the streets of 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 vowelmovement-io-yeah of troops; if it be marvellous in the eyes of the remnant of this with-mum in these days, should it also be marvellous in mine eyes? saith vowelmovement-io-yeah of troops. thus saith vowelmovement-io-yeah of troops; behold, i will save my with-mum from the east country, and from the west country; and i will bring them, and they will dwell in the midst of cast-complete-jerusalem: and they will be my with-mum, and i will be their these-to, in truth and in being right. thus saith vowelmovement-io-yeah of troops; let your hands be strong, ye that hear in these days these words by the mouth of the come-bringers, which were in the day that the foundation of the alpha-beit-house of vowelmovement-io-yeah of troops was laid, that the possibility-hall might be build-betweened. for before these days there was no hire for man, nor any hire for domesticated animal; neither was there any complete to him that went out or came in because of the produce-narrows: for i set all men every one against his in-sight. but now i will not be to the residue of this with-mum as in the former days, saith vowelmovement-io-yeah of troops. for

the seed will be complete; the vine will give her fruit, and the land will give her increase, and the namespaces will give their dew; and i will cause the remnant of this with-mum to possess all these things. and it will come to pass, that as ye were a curse among the corpse-nations, o house of vowel-yeah-acknowledge-iodah, and house of israel; so will i save you, and ye will be a knee-pooling: respect not, but let your hands be strong. for thus saith vowelmovement-io-yeah of troops; as i thought to punish you, when your fathers provoked me to wrath, saith vowelmovement-io-yeah of troops, and i repented not: so again have i thought in these days to do complete to cast-complete-jerusalem and to the house of vowel-yeah-acknowledge-iodah: respect ye not. these are the words that ye will do; word ye every man the truth to his in-sight; do the crisis of truth and complete in your gates: and let none of you imagine visual-re-toil in your hearts against his in-sight; and love no false oath-seven: for all these are things that i hate, saith vowelmovement-io-yeah. and vowelmovement-io-yeah word of troops came to me, saying, thus saith vowelmovement-io-yeah of troops; the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, will be to the house of vowel-yeah-acknowledge-iodah cheer and cheering, and cheerful feasts; therefore love the truth and complete. thus saith vowelmovement-io-yeah of troops; it will yet come to pass, that there will come with-mums, and the inhabitants of many cities: and the inhabitants of one city will go to another, saying, let us go speedily to pray before vowelmovement-io-yeah, and to seek vowelmovement-io-yeah of troops: i will go also. yea, many with-mums and goat-daring nations will come to seek vowelmovement-io-yeah of troops in cast-complete-jerusalem, and to pray before vowelmovement-io-yeah. thus saith vowelmovement-io-yeah of troops; in those days it will come to pass, that ten men will take hold out of all languages of the nations, even will take hold of the skirt of him that is a vowel-yeah-acknowledge-iodah saying, we will go with you: for we have heard that these-to is with you.

9

the burden of vowelmovement-io-yeah word in the land of your-room-hadrach, and blood-bag-damascus will be the rest thereof: when the eyes of man, as of all the branches of israel, will be toward vowelmovement-io-yeah. and gourd-vessel-hamath also will border thereby; narrow-zur-tyrus, and side-by-side-zidon, though it be very wise, and narrow-zur-tyrus did build-between herself a goat-daring hold, and heaped up silver as the dust, and fine gold as the mire of the streets. behold, vowelmovement-io-yeah will cast her out, and he will hit her goat-daring in the sea; and she will be eaten with fire. fire-light-ashkelon will see it, and stratagem-fear; courage-goat-gaza also will see it, and be very sorrow-stratagemful, and essence-futile-ekron; for her expectation will be ashamed; and the king will become lost from courage-goat-gaza, and fire-light-ashkelon will not be inhabited. and a bastard will dwell in fire-plunder-ashdod, and i will cut off the pride of the invade-grieve-palestinians. and i will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, will be for our these-to, and he will be as a governor in vowel-yeah-acknowledge-iodah, and essence-futile-ekron as a trampler-jebusite. and i will encamp about mine house because of the post, because of him that crosseth by, and because of him that returneth: and no impelor will cross through them any more: for now have i seen with mine eyes. rejoice greatly, o daughter-housa of mark-zion; shout, o daughter-housa of cast-complete-jerusalem: behold, thy king cometh to thee: he is right, and

having 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-ephraim, and the horse from cast-complete-jerusalem, and the war bow will be cut off: and he will word complete to the corpse-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 contract i have sent forth thy prisoners out of the pit wherein is no water. turn you to the goat-daring hold, ye prisoners of hope: even to day do i declare that i will render double to thee; when i have bent vowel-yeah-acknowledge-iodah for me, filled the bow with gray-fruitful-ephraim, and raised up thy betweeners, o mark-zion, against thy betweeners, o greece, and made thee as the blade of a hero. and vowelmovement-io-yeah will be seen over them, and his arrow-halfier will go forth as the lightning: and vowelmovement-io-yeah these-to will blow the mouthpiece-horn and will go with whirlwinds of the south. vowelmovement-io-yeah of troops will defend them; and they will devour, 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 vowelmovement-io-yeah their these-to will save them in that day as the sheep of his with-mum: for they will be as the stones of a crown, lifted up as an ensign upon his land. for how great is his goodness, and how great is his beauty! corn will make the young men cheerful, and new wine the maids.

10

ask ye of vowelmovement-io-yeah rain in the time of the latter rain; so vowelmovement-io-yeah will do bright clouds, and give them showers of rain, to every one grass in the field. for the heal-let-downs have worded vanity-fade, and the magicians have seen a lie, and have told power dreams; they comfort in false: therefore they went their way as a sheep, they were troubled, because there was no watcher. mine nose-anger was kindled against the shepherds, and i visited the goats: for vowelmovement-io-yeah of troops hath visited his flock the house of vowel-yeah-acknowledge-iodah, and did them as his goodly horse in the war. out of him came forth the corner, out of him the nail, out of him the war bow, out of him every impel together. and they will be as hero heros, which tread down their enemies in the mire of the streets in the war: and they will fight, because vowelmovement-io-yeah is with them, and the riders on horses will be confounded. and i will goat-dare the house of vowel-yeah-acknowledge-iodah, and i will save the house of add-increase-yusif, and i will bring them again to place them; for i have wombing upon them: and they will be as though i had not cast them off: for i am vowelmovement-io-yeah their these-to, and will hear them. and they of gray-fruitful-ephraim will be like a hero, and their heart will cheer as through wine: yea, their betweeners will see it, and be glad; their heart will cheer in vowelmovement-io-yeah. i will hiss for them, and gather them; for i have retrieved them: and they will increase as they have increased. and i will sow them among the with-mums: and they will remember me in far countries; and they will live with their betweeners, and turn again. i will bring them again also out of the land of narrows-produce-mizraim-egypt, and gather them out of pine-song-soaking-syria and i will bring them into the land of roll-until-gilead and build-white-lebanon; and place will not be found for them. and he will 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-soaking-syria will be crossed down, and the branch of narrows-produce-mizraim-egypt will depart away. and i will goat-dare them in vowelmove-

ment-io-yeah; and they will walk up and down in his name, saith vowelmovement-io-yeah.

11

open thy openings, o build-white-lebanon, that the fire may devour thy cedars. howl, fir tree; for the cedar is fallen; because the mighty are 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 shepherds; for their glory is plundered: a voice of the roaring of pit-out-of-lions; for the pride of its-going-down-jordan is plundered. thus saith vowelmovement-io-yeah my these-to; feed the sheep of the killing; whose possessors kill them, and hold themselves not faulty: and they that sell them say, knee-pooled be vowelmovement-io-yeah; for i am rich: and their own watchers pity them not. for i will no more pity the inhabitants of the land, saith vowelmovement-io-yeah: but, lo, i will deliver the men every one into his insight's hand, and into the hand of his king: and they will hit the land, and out of their hand i will not deliver them. and i will feed the 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 shepherds also i cut off in one month; and my self lothed them, and their self also abhorred me. then said i, i will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh-soaking of another. and i took my staff, even beauty, and cut it asunder, that i might break my contract which i had made with all the with-mums. and it was broken in that day: and so the poor of the sheep that waited upon me knew that it was vowelmovement-io-yeah word. and i said to them, if ye think good, give me my price; and if not, forbear. so they weighed for my price thirty pieces of silver. and vowelmovement-io-yeah said to me, cast it to the producer: a goodly price that i was prised at of them. and i took the thirty pieces of silver, and cast them to the producer in the alpha-beit-house of vowelmovement-io-yeah. then i cut asunder mine other staff, even bands, that i might break the brotherhood between vowel-yeah-acknowledge-iodah and israel. and vowelmovement-io-yeah said to me, take to thee yet the items of a foolish watcher. for, lo, i will raise up a watcher in the land, which will not visit those that be cut off, neither will seek the young one, nor heal that that is broken, nor feed that that standeth still: but he will eat the flesh-soaking of the fat, and split their claws in pieces. woe to the ideal-idol shepherd that leaveth the sheep! the blade will be upon his arm, and upon his right eye: his arm will be clean blade-parched, and his right eye will be utterly darkened.

12

the burden of vowelmovement-io-yeah word for israel, saith vowelmovement-io-yeah, which stretcheth forth the namespaces, and layeth the foundation of the land, and produceeth breathwind of man in inwards him. behold, i will make cast-complete-jerusalem a cup of trembling to all the with-mums round about, when they will be in the siege both against vowel-yeah-acknowledge-iodah and against cast-complete-jerusalem. and in that day will i make cast-complete-jerusalem a burdensome stone for all with-mums: all that burden themselves with it will be cut in pieces, though all the with-mums of the land be added together against it. in that day, saith vowelmovement-io-yeah, i will hit every horse with astonishment, and his rider with madness: and i will open mine eyes upon the house of vowel-yeah-acknowledge-iodah, and will hit every horse of the with-mums with skin-blind-

ness. and the governors of vowel-yeah-acknowledge-iodah will say in their heart, the inhabitants of cast-complete-jerusalem will be my goat-daring in vowelmovement-io-yeah of troops their these-to. in that day will i make the governors of vowel-yeah-acknowledge-iodah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they will devour all the with-mums round about, on the right hand and on the left; and cast-complete-jerusalem will be inhabited again in her own place, in cast-complete-jerusalem. vowelmovement-io-yeah also will safe the tents of vowel-yeah-acknowledge-iodah first, that the glory of the house of dude-dawud and the glory of the inhabitants of cast-complete-jerusalem do not magnify themselves against vowel-yeah-acknowledge-iodah. in that day will vowelmovement-io-yeah defend the inhabitants of cast-complete-jerusalem; and he that is feeble among them at that day will be as dude-dawud; and the house of dude-dawud will be as these-to, as the messenger of vowelmovement-io-yeah before them. and it will come to pass in that day, that i will seek to destroy all the nations that come against cast-complete-jerusalem. and i will pour upon the house of dude-dawud, and upon the inhabitants of cast-complete-jerusalem, breathwind of grace and of supplications: and they will look upon me whom they have pierced, and they will mourn for him, as one mourneth for his only son, and will be in bitterness for him, as one that is in bitterness for his firstborn. in that day will there be a great mourning in cast-complete-jerusalem, as the mourning of high-thunder-hadad-rimmon in the hatch-plain of precious-thing-megiddon. and the land will mourn, every family apart; the family of the house of dude-dawud 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-dawud and to the inhabitants of cast-complete-jerusalem for miss and for stainedness. and it will come to cross in that day, saith vowelmovement-io-yeah of troops, that i will cut off the 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 cross out of the land. and it will come to pass, that when any will yet bring, then his father and his mother that begat him will say to him, no live; for thou worstest lies in the name of vowelmovement-io-yeah: and his father and his mother that begat him will thrust him through when he prophesieth. and it will come to pass in that day, that the come-bringers will be dry every one of his vision, when he hath brought; neither will they wear a hairy garment to deceive: but he will say, i am no come-bringer, i am an mannan; for man 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. awake, o blade, against my watcher, and against the hero that is my fellow, saith vowelmovement-io-yeah of troops: hit the watcher, and the sheep will be scattered: and i will turn mine hand upon the little ones. and it will come to pass, that in all the land, saith vowelmovement-io-yeah, two parts therein will be cut off and die; but the third will be left therein. and i will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they will call on my name, and i will hear them: i will say, it is my with-mum: and they will say, vowelmovement-io-yeah is my these-to.

behold, the day of vowelmovement-io-yeah cometh, and thy spoil will be parted in the 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 go forth into captivity, and the residue of the with-mum will not be cut off from the city. then will vowelmovement-io-yeah go forth, and fight against those nations, as when he fought in the day of battle. and his feet will stand in that day upon the mount of olives, which is before cast-complete-jerusalem on the east, and the mount of olives will cleave in the half thereof toward the east and toward the west, and there will be a very great hatch-plain; and hatch-half of the mountain will remove toward the north, and hatch-half of it toward the south. and ye will flee to the valley of the mountains; for the valley of the mountains will reach to delegate-next-to-azal ya, ye will flee, like as ye fled from before the earthquake in the days of goat-vowel-yeah-uzziah king of vowel-yeah-acknowledge-iodah: and vowelmovement-io-yeah my these-to will come, and all the perfects with thee. and it will come to pass in that day, that the light will not be clear, nor dark: but it will be one day which will be known to vowelmovement-io-yeah, not day, nor night: but it will come to pass, that at evening time it will be light. and it will be in that day, that living waters will go out from 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 vowelmovement-io-yeah will be king over all the land: in that day will there be one vowelmovement-io-yeah, and his name one. all the land will be turned as a plain from small-hill-geba to pomegranate-rimmon south of cast-complete-jerusalem: and it will be lifted up, and inhabited 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-grace-graceful-hananeel 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 inhabited. and this will be the plague wherewith vowelmovement-io-yeah will hit all the with-mums that have fought against cast-complete-jerusalem; their flesh-soaking 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 vowelmovement-io-yeah will be among them; and they will lay hold every one on the hand of his insight, and his hand will rise up against the hand of his insight. and vowel-yeah-acknowledge-iodah also will fight at cast-complete-jerusalem; and the stratagem of all the corpse-nations round about will be added together, gold, and silver, and apparel, in great abundance. and so will be the plague of the horse, of the mule, of the camel, and of the ass, and of all the domesticated animals that will be in these camps, as this plague. and it will come to pass, that every one that is left of all the nations which came against cast-complete-jerusalem will even go up from year to year to bow the king, vowelmovement-io-yeah of troops, and to feast the feast of booths. and it will be, that whoso will not come up of all the families of the land to cast-complete-jerusalem to bow the king, vowelmovement-io-yeah of troops, even upon them will be no rain. and if the family of narrows-produce-mizraim-egypt go not up, and come not, that have no rain; there will be the plague, wherewith vowelmovement-io-yeah will hit the corpse-nations that come not up to feast the feast of booths. this will be the punishment of narrows-produce-mizraim-egypt, and the punishment of all nations that come not up to feast the feast of booths. in that day will there be upon the

bells of the horses, perfection to vowelmovement-io-yeah;
and the pots in vowelmovement-io-yeah's house will be
like the bowls before the butcher-place. yea, every pot
in cast-complete-jerusalem and in vowel-yeah-acknowl-
edge-iodah will be perfection to vowelmovement-io-yeah
of troops: and all they that butcher will come and take
of them, and seethe therein: and in that day there will be
no more the nest-buy-canaanite in the alpha-beit-house
of vowelmovement-io-yeah of troops.

the burden of vowelmovement-io-yeah word to soaking-to-israel by messenger-malachi. i have loved you, saith vowelmovement-io-yeah. yet ye say, wherein hast thou loved us? was not do-esau heel-topple-yakub's brother? saith vowelmovement-io-yeah: yet i loved heel-topple-yakub, and i hated do-esau, and laid his mountains and his heritage waste for the dragons of the place-of-word-desert. whereas man-red-edom saith, we are impoverished, but we will return and build-between the blade-parched places; thus saith vowelmovement-io-yeah of troops, they will build-between, but i will throw down; and they will call them, the border of big-shottedness, and, the with-mum against whom vowelmovement-io-yeah hath indignation world. and your eyes will see, and ye will say, vowelmovement-io-yeah will be big from the border of israel. a betweener honoureth his father, and a worker his base-boss: if then i be a father, where is mine honour? and if i be a base-boss, where is my fear? saith vowelmovement-io-yeah of troops to you, o darkener, that despise my name. and ye say, wherein have we despised thy name? ye submit polluted bread upon mine butcher-place; and ye say, wherein have we polluted thee? in that ye say, the send-table of vowelmovement-io-yeah is contemptible. and if ye inward the skin-blind for butcher, is it not visual-re-toil? and if ye inward the stop-skip-lame and sick, is it not visual-re-toil? inward it now to thy governor; will he be pleased with thee, or accept thy person? saith vowelmovement-io-yeah of troops. and now, i pray you, beseech these-to that he will be graceful to us: this hath been by your means: will he regard your persons? saith vowelmovement-io-yeah of troops. who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine butcher-place for nought. i have no pleasure in you, saith vowelmovement-io-yeah of troops, neither will i accept an rest-absorber at your hand. for from the rising of the sun even to the going down of the same my name will be great among the corpse-nations; and in every place incense will be submitted to my name, and a top-bright rest-absorber: for my name will be great among the corpse-nations, saith vowelmovement-io-yeah of troops. but ye have voided it, in that ye say, the send-table of vowelmovement-io-yeah is void; and the fruit thereof, even his meat, is contemptible. ye said also, behold, what a weariness is it! and ye have snuffed at it, saith vowelmovement-io-yeah of troops; and ye brought that which was rob-torn, and the stop-skip-lame, and the sick; thus ye brought an rest-absorber: should i accept this of your hand? saith vowelmovement-io-yeah. but cursed be the deceiver, which hath in his flock a male-rememberer, and voweth, and butcherth to vowelmovement-io-yeah a destroy thing: for i am a great king, saith vowelmovement-io-yeah of troops, and my name is dreadful among the corpse-nations.

and now, o ye darkener, this directive is for you. if ye will not hear, and if ye will not lay it to heart, to give weight to my name, saith vowelmovement-io-yeah of troops, i will even send a curse upon you, and i will curse your knee-poolings: yea, i have cursed them already, because ye do not lay it to heart. behold, i will corrupt your seed, and spread dung upon your face-turnings, even the dung of your solemn feasts; and one will take you away with it. and ye will know that i have sent this directive to you, that my contract might be with borrow-join-levi saith vowelmovement-io-yeah of troops. my contract was with him of life and complete; and i gave them to him for the respect wherewith he respected me, and

was afraid before my name. the drops-of-teaching-torah of truth was in his mouth, and season-answer was not found in his lips: he walked with me in complete and equity, and did turn many away from season-answer. for the priest's lips should keep knowledge, and they should seek the drops-of-teaching-torah at his mouth: for he is the messenger of vowelmovement-io-yeah of troops. but ye are departed out of the way; ye have caused many to stumble at the drops-of-teaching-torah ye have destroyed the contract of borrow-join-levi saith vowelmovement-io-yeah of troops. therefore have i also made you contemptible and low-tide before all the with-mum, according as ye have not kept my ways, but have been chopial in the drops-of-teaching-torah have we not all one father? hath not one these-to created us? why do we deal treacherously every man against his brother, by voiding the contract of our fathers? vowel-yeah-acknowledge-iodah hath dealt treacherously, and an holy is committed in soaking-to-israel and in cast-complete-jerusalem; for vowel-yeah-acknowledge-iodah hath voided the perfection of vowelmovement-io-yeah which he loved, and hath married the daughter-housa of a strange-substantial these-to. vowelmovement-io-yeah will cut off the man that doeth this, the master and the learned, out of the tents of heel-topple-yakub, and him that offereth an rest-absorber to vowelmovement-io-yeah of troops. and this have ye done again, covering the butcher-place of vowelmovement-io-yeah with tears, with weeping, and with crying out, inasmuch that he regardeth not the rest-absorber any more, or receiveth it with good will at your hand. yet ye say, wherefore? because vowelmovement-io-yeah hath been witness between thee and the woman of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the woman of thy contract. and did not he do one? yet had he the residue of breathwind. and wherefore one? that he might seek a these-to seed. therefore take heed to your breathwind, and let none deal treacherously against the woman of his youth. for vowelmovement-io-yeah, the these-to of israel, saith that he hateth putting away: for one covereth damage with his garment, saith vowelmovement-io-yeah of troops: therefore take heed to your breathwind, that ye deal not treacherously. ye have wearied vowelmovement-io-yeah with your words. yet ye say, wherein have we wearied him? when ye say, every one that doeth visual-re-toil is good in the eyes of vowelmovement-io-yeah, and he delighteth in them; or, where is the these-to of crisis

behold, i will send my messenger, and he will prepare the way before me: and vowelmovement-io-yeah, whom ye seek, will suddenly come to his possibility-hall, even the messenger of the contract, whom ye delight in: behold, he will come, saith vowelmovement-io-yeah of troops. but who may abide the day of his coming? and who will stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he will sit as a refiner and purifier of silver: and he will purify the betweeners of borrow-join-levi and brighten them as gold and silver, that they may offer to vowelmovement-io-yeah an rest-absorber in being right. then will the rest-absorber of vowel-yeah-acknowledge-iodah and cast-complete-jerusalem be pleasant to vowelmovement-io-yeah, as in the days of old, and as in former years. and i will come near to you to crisis and i will be a swift witness against the sorcerers, and against the adulterers, and against power swear-seveners, and against those that exploit the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his crisis, and respect not me, saith vowelmovement-io-yeah of troops. for i am vowelmovement-io-yeah, i change

not; therefore ye betweeners of heel-topple-yakub are not consumed. even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. return to me, and i will return to you, saith vowelmovement-io-yeah of troops. but ye said, wherein will we return? will a man rob these-to? 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 vowelmovement-io-yeah of troops, if i will not open you the windows of namespaces and pour you out a knee-pooling, that there will not be room enough to receive it. and i will rebuke the devourer for your sakes, and he will not destroy the fruits of your earth; neither will your vine cast her fruit before the time in the field, saith vowelmovement-io-yeah of troops. and all nations will call you blessed: for ye will be a delightsome land, saith vowelmovement-io-yeah of troops. your words have been stout against me, saith vowelmovement-io-yeah. yet ye say, what have we worded so much against thee? ye have said, it is vain to work for these-to: and what profit is it that we have kept his ordinance, and that we have walked mournfully before vowelmovement-io-yeah of troops? and now we call the proud happy; yea, they that work big-shottedness are set up; yea, they that tempt these-to are even make safeed. then they that respected vowelmovement-io-yeah worded often one to another: and vowelmovement-io-yeah hearkened, and heard it, and a recount-scroll of remembrance was written before him for them that respected vowelmovement-io-yeah, and that thought upon his name. and they will be mine, saith vowelmovement-io-yeah of troops, in that day when i do up my jewels; and i will spare them, as a man spareth his own betweener that workth him. then will ye return, and discern between the right and the big-shot, between him that workth these-to and him that workth him not.

4

for, behold, the day cometh, that will burn as an oven; and all the proud, yea, and all that do big-shotly, will be stubble: and the day that cometh will burn them up, saith vowelmovement-io-yeah of troops, that it will leave them neither root nor branch. but to you that respect my name will the sun of being right arise with healing in his wings; and ye will go forth, and grow up as calves of the stall. and ye will tread down the big-shots; for they will be ashes under the soles of your feet in the day that i will do this, saith vowelmovement-io-yeah of troops. remember ye the drops-of-teaching-torah of draw-out-musa my worker, which i directed to him in parch-blade-horeb for all israel, with the statutes and crises. behold, i will send you to-yeah-ilyas the come-bringer before the coming of the great and dreadful day of vowelmovement-io-yeah: 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 boycott-fishing-net.

1

happy is the man that walketh not in the counsel of the big-shots, nor standeth in the way of missers, nor sitteth in the seat of the scornful. but his delight is in the drops-of-teaching-torah of vowelmovement-io-yeah; and in his drops-of-teaching-torah doth he meditate day and night. and he will be like a tree planted by the brooks of water, that bringeth forth his fruit in his season; his leaf also will not wither; and whatsoever he doeth will prosper. the big-shot are not so: but are like the chaff which the breathwind driveth away. therefore the big-shots will not stand in the crisis nor missers in the meeting of the right. for vowelmovement-io-yeah knoweth the way of the right: but the way of the big-shots will become lost.

2

why do the corpse-nations rage, and the mum-withs imagine a vain thing? the kings of the land set themselves, and the rulers take counsel together, against vowelmovement-io-yeah, and against his use-anointed, saying, let us break their bands asunder, and cast away their cords from us. he that sitteth in the namespaces will laugh: my base-boss will have them in mock. then will he word to them in his nose-anger, and vex them in his sore displeasure. yet have i set my king upon my perfected mountain of mark-zion. i will recount the imitate-statute: vowelmovement-io-yeah hath said to me, thou art my betweener this day have i begotten thee. ask of me, and i will give thee the corpse-nations for thine inheritance, and the uttermost parts of the land for thy holding. thou wilt break them with a rod of iron; thou wilt dash them in pieces like a producer's item. be wise now therefore, o ye kings: be instructed, ye critics of the land. work for vowelmovement-io-yeah with respect, and rejoice with trembling. kiss the son, lest he be angry, and ye become 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 sing-cut of dude-dawud when he fled from the face-turnings of his betweener father-complete-absalom: lord, how are they increased that produce-narrows me! many are they that rise up against me. many there be which say of my self, there is no make safe for him in these-to. basket-rock-selah. but thou, vowelmovement-io-yeah, art a shield for me; my weight, and the lifter up of mine head. i cried to vowelmovement-io-yeah with my voice, and he heard me out of his perfected mountain. basket-rock-selah. i laid me down and slept; i awaked; for vowelmovement-io-yeah sustained me. i will not be afraid of ten thousands of with-mum, that have set themselves against me round about. arise, vowelmovement-io-yeah; safe me, o my these-to: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the big-shots. safety belongeth to vowelmovement-io-yeah: thy knee-pooling is upon thy with-mum. basket-rock-selah.

4

for ever, in verses. a sing-cut of dude-dawud: hear me when i call, o these-to of my being right: thou hast enlarged me when i was in distress; have mercy upon me, and hear my prayer. o ye betweeners of men, how long will ye turn my weight into shame? how long will ye love vanity, and seek after leasing? basket-rock-selah. but know that vowelmovement-io-yeah hath set apart him that is these-to for himself: vowelmovement-io-yeah will hear when

i call to him. stand in awe, and miss not: commune with your own heart upon your bed, and be still. basket-rock-selah. offer the butchers of being right, and put your be sure in vowelmovement-io-yeah. there be many that say, who will shew us any good? vowelmovement-io-yeah, lift thou up the light of thy face-turnings upon us. thou hast put cheering in my heart, more than in the time that their corn and their wine increased. i will both lay me down in complete, and sleep: for thou, vowelmovement-io-yeah, only makest me dwell for sure.

5

for ever, for her that obtaineth the inheritance. a sing-cut of dude-dawud: give ear to my sayings, vowelmovement-io-yeah, consider my meditation. hearken to the voice of my cry, my king, and my these-to: for to thee will i pray. my voice will thou hear in the morning, vowelmovement-io-yeah; in the morning will i direct my prayer to thee, and will look up. for thou art not a these-to that hath pleasure in big-shottedness: neither will visual-re-toil dwell with thee. the foolish will not stand in thy eyes: thou hatest all power achievers. thou will make lost them that word leasing: vowelmovement-io-yeah will abhor the bloody and high-deceitful man. but as for me, i will come into thy house in the multitude of thy kindness: and in thy respect will i bow toward thy perfected possibility-hall. lead me, vowelmovement-io-yeah, in thy being right because of mine enemies; make thy way straight before my face-turnings. for there is no fixed in their mouth; their inward part is noisome; their throat is an open sepulchre; they smooth-flatter with their language-tongue. destroy thou them, o these-to; let them fall by their own counsels; drive them out in the multitude of thy go-beyonds; for they have bittered against thee. but let all those that put their trust in thee cheer: let them for world shout for cheer, because thou defendest them: let them also that love thy name be cheerful in thee. for thou, vowelmovement-io-yeah, wilt knee-pool the right; with favour wilt thou compass him as with a shield.

6

for ever, in verses, a sing-cut for dude-dawud, for the octave. vowelmovement-io-yeah, reprove me not in thine nose-anger, neither chasten me in thy hot displeasure. have mercy upon me, vowelmovement-io-yeah; for i am weak: vowelmovement-io-yeah, heal me; for my bones are vexed. my self is also sore vexed: but thou, vowelmovement-io-yeah, how long? return, vowelmovement-io-yeah, make safe my self: oh 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 produce-narrows. depart from me, all ye power achievers; for vowelmovement-io-yeah hath heard the voice of my weeping. vowelmovement-io-yeah hath heard my supplication; vowelmovement-io-yeah will receive my prayer. let all mine enemies be dry and sore vexed: let them return and be dry suddenly.

7

the psalm of dude-dawud which he sung to the lord for the words of spindle-chusi betweener of right-jemini: vowelmovement-io-yeah my these-to, in thee do i put my trust: safe me from all them that persecute me, and make safe

me: lest he tear my self like a gather-lion, rending it in
 torns, while there is none to deliver. vowelmovement-io-
 yeah my these-to, if i have done this; if there be injustice in
 my hands; if i have completed visual-re-toil to him that
 was at complete with me; (yea, i have delivered him that
 without cause is mine produce-narrower:) let the enemy
 persecute my self, and take it; yea, let him tread down my
 life upon the land, and lay mine honour in the dust. basket-
 rock-selah. arise, vowelmovement-io-yeah, in thine
 nose-anger, lift up thyself because of the rage of mine pro-
 duce-narrowers: and awake for me to the crisis that thou
 hast directed. so will the meeting of the mum-withs compass
 thee about: for their sakes therefore return thou on high.
 vowelmovement-io-yeah will critic the with-mums: critic me,
 vowelmovement-io-yeah, according to my being right,
 and according to mine integrity that is in me. oh let the
 visual-re-toil of the big-shots come to an end; but establish
 the right: for the right these-to trieth the hearts and reins.
 my defence is of these-to, which safeth the soaking in heart.
 these-to critich the right, and to-el is angry every day.. if
 he turn not, he will whet his blade; he hath bent his bow,
 and made it ready. he hath also prepared for him the items
 of death; he achieved his arrow-halters against the persecutors.
 behold, he laboureth with power, and hath bright-conceived
 labour, and brought forth falsehood. he achieved a pit, and
 digged it, and is fallen into the ditch which he achieved.
 his labour will return upon his own head, and his damage
 dealing will come down upon his own pate. i will acknowledge
 vowelmovement-io-yeah according to his being right: and will
 sing-cut acknowledge to the name of vowelmovement-io-yeah
 most high.

8

for ever, for the presses: a sing-cut of dude-dawud: vowel-
 movement-io-yeah, our base-boss, how excellent is thy
 name in all the land! who hast set thy glory on the names-
 paces. out of the mouth of babes and sucklings hast thou
 ordained ecstrength because of thine produce-narrowers,
 that thou mightest still the enemy and the avenger. when
 i consider thy heavens, the doing of thy fingers, the moon
 and the stars, which thou hast ordained; what is man, that
 thou art mindful of him? and betweener of man, that thou
 visitest him? for thou hast made him a little lower than
 the messengers, and hast crowned him with weight and
 honour. thou didst him to have proverb-rule over the do-
 ings of thy hands; thou hast put all things under his feet:
 all sheep and oxen, yea, and the domesticated animals of
 the field; the fowl of the air, and the fish of the sea, and
 whatsoever crosseth through the paths of the seas. vowel-
 movement-io-yeah our base-boss, how excellent is thy
 name in all the land!

9

for ever, for the hidden things of the betweener a sing-
 cut for dude-dawud: i will acknowledge thee, vowelmove-
 ment-io-yeah, with my whole heart; i will recount all thy
 wonders. i will be glad and cheer in thee: i will sing-cut
 praise to thy name, o thou most high. when mine ene-
 mies are turned back, they will fall and become lost at thy
 presence. for thou hast maintained my crisis and my cri-
 sis; thou satest in the throne cricing crisis. thou hast re-
 buked the corpse-nations, thou hast lost the big-shot, thou
 hast put out their name to the worlds of worlds. o thou
 enemy, blade-parchings are come to a perpetual end: and
 thou hast blade-parched cities; their memorial is lost with
 them. but vowelmovement-io-yeah will endure to world:
 he hath prepared his throne for crisis and he will critic

the world in being right, he will soak crisis to the mum-
 withs in soakingness. vowelmovement-io-yeah also will
 be a refuge for the suppressed, a refuge in times of pro-
 duce-narrows. and they that know thy name will put their
 be sure in thee: for thou, vowelmovement-io-yeah, hast
 not forsaken them that seek thee. sing-cut praises to vow-
 elmovement-io-yeah, which dwelleth in mark-zion: de-
 clare among the with-mums his doings. when he maketh
 inquisition for blood, he remembereth them: he forget-
 teth not the cry of the humble. have mercy upon me, vow-
 elmovement-io-yeah; consider my trouble which i suffer
 of them that hate me, thou that liftest me up from the
 gates of death: that i may recount all thy praise in the
 gates of the daughter-housa of mark-zion: i will rejoice
 in thy safety. the corpse-nations are sunk down in the pit
 that they did: in the net which they hid is their own foot
 captured. vowelmovement-io-yeah is known by the cri-
 sis which he doth: the big-shot is snared in the achieve-
 ment of his own hands. common-sense-higgao. basket-
 rock-selah. the big-shots will be turned into asking, and
 all the nations that forget these-to. for the needy will not
 always be forgotten: the expectation of the poor will not
 become lost to until. arise, vowelmovement-io-yeah; let
 not man prevail: let the corpse-nations be critich in thy
 sight. put them in fear, vowelmovement-io-yeah: that the
 nations may know themselves to be but men. basket-rock-
 selah.

10

why standest thou afar off, vowelmovement-io-yeah? why
 hidest thou thyself in times of produce-narrows? the big-
 shot in his swelling-pride doth persecute the poor: let
 them be taken in the devices that they have imagined.
 for the big-shot rave-praisingeth of his heart's desire, and
 knee-poleeth the covetous, whom vowelmovement-io-
 yeah abhorreth. the big-shot, through the pride of his
 countenance, will not seek after these-to: these-to is not
 in all his thoughts. his ways are always grievous; thy cries
 are far above out of his sight: as for all his produce-nar-
 rowers, he puffeth at them. he hath said in his heart, i will
 not be moved: for i will never be in adversity. his mouth
 is full of cursing and high-deceit and fraud: under his lan-
 guage-tongue is labour and power. he sitteth in the lurk-
 ing places of the villages: in the secret places doth he kill
 the innocent: his eyes are privily set against the poor. he
 lieth in wait secretly as a gather-lion in his den: he lieth
 in wait to catch the poor: he doth catch the poor, when
 he draweth him into his net. he croucheth, and humbleth
 himself, that the poor may fall by his strong ones. he hath
 said in his heart, these-to hath forgotten: he hideth his
 face-turnings; he will never see it. arise, vowelmovement-
 io-yeah; o these-to, lift up thine hand: forget not the hum-
 ble. wherefore doth the big-shot contemn these-to? he
 hath said in his heart, thou wilt not require it. thou hast
 seen it; for thou beholdest labour and spite, to requite it
 with thy hand: the poor committeth himself to thee; thou
 art the safetyer of the fatherless. break thou the arm of
 the big-shot and the visual-re-toil man: seek out his big-
 shottedness till thou find none. vowelmovement-io-yeah
 is king to the worlds of worlds: the corpse-nations are lost
 out of his land. vowelmovement-io-yeah, thou hast heard
 the desire of the humble: thou wilt prepare their heart,
 thou wilt cause thine ear to hear: to critic the fatherless
 and the shattered, that the man of the land may no more
 shatter.

11

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

12

for ever; for the octave, a sing-cut for dude-dawud: make safe, vowelmovement-io-yeah; for the these-toly man ceaseth; for the mum-sticking-withful fail from among betweeners of men. they word vanity-fade every one with his in-sight: with smooth-flattering lips and with a double heart do they word. vowelmovement-io-yeah will cut off all smooth-flattering lips, and the language-tongue that wordeth proud words: who have said, with our tongue will we hero; our lips are our own: who is base-boss over us? for the plundering of the poor, for the sighing of the needy, now will i arise, saith vowelmovement-io-yeah; i will set him for sure from him that puffeth at him. the words of vowelmovement-io-yeah are top-bright words: as silver tried in a furnace of land, purified seven times. thou will keep them, vowelmovement-io-yeah, thou will preserve them from this generation to world. the big-shots walk on every side, when the vilest men are highed.

13

for ever, a sing-cut for dude-dawud: how long wilt thou forget me, vowelmovement-io-yeah? forever? how long wilt thou hide thy face-turnings from me? how long will i take counsel in my self, having sorrow in my heart daily? how long will mine enemy be highed over me? consider and hear me, vowelmovement-io-yeah my these-to: lighten mine eyes, lest i sleep the sleep of death; lest mine enemy say, i have prevailed against him; and those that produce-narrows me rejoice when i am moved. but i have be sured in thy kindness; my heart will rejoice in thy safety. i will sing to vowelmovement-io-yeah, because he hath dealt bountifully with me.

14

for ever, a psalm for dude-dawud. the fool hath said in his heart, there is no these-to. they are destroy, they have done abominable works, there is none that doeth good. vowelmovement-io-yeah looked down from namespaces upon betweeners of men, to see if there were any that did understand-between, and seek these-to. they are all gone aside, they are all together become filthy: there is none that doeth good, no, not one. have all the power achievers no knowledge? who eat up my with-mum as they eat bread, and call not upon vowelmovement-io-yeah. there were they in great fear: for these-to is in the generation of the right. ye have destroy-shamed the counsel of the poor, because vowelmovement-io-yeah is his refuge. oh that the safety of soaking-to-israel were come out of mark-zion!

when vowelmovement-io-yeah bringeth back the captivity of his with-mum, heel-topple-yakub will cheer, and soaking-to-israel will be glad.

15

a sing-cut of dude-dawud. lord, who will abide in thy tent? who will dwell in thy perfected 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 visual-re-toil to his in-sight, nor taketh up a reproach against his in-sight. in whose eyes a vile person is contemned; but he honoureth them that respect vowelmovement-io-yeah. he that swear-seveneth to his own hurt, and changeth not. he that putteth not out his money to usury, nor taketh reward against the innocent. he that doeth these things will to world not be moved.

16

the inscription of a title to dude-dawud himself. preserve me, o these-to: for in thee do i put my trust. o my soul, thou hast said to vowelmovement-io-yeah, thou art my base-boss: my goodness extendeth not to thee; but to the perfects that are in the land, and to the excellent, in whom is all my delight. their sorrows will be multiplied that hasten after another these-to: their pourings of blood will i not offer, nor take up their names into my lips. vowelmovement-io-yeah is the portion of mine inheritance and of my cup: thou maintainest my lot. the lines are fallen to me in pleasant places; yea, i have a goodly heritage. i will knee-pool vowelmovement-io-yeah, who hath given me counsel: my reins also instruct me in the night seasons. i have set vowelmovement-io-yeah always before me: because he is at my right hand, i will not be moved. therefore my heart is glad, and my weight cheerth: my flesh-soaking also will rest in sure. for thou wilt not leave my self in asking; neither wilt thou suffer thine holy one to see destruction. thou wilt shew me the path of life: in thy presence is full-sevenness of cheer; at thy right hand there are pleasures forevermore.

17

the prayer of dude-dawud. hear the right, vowelmovement-io-yeah, attend to my cry, give ear to my prayer, that goeth not out of feigned lips. let my crisis come forth from thy presence; let thine eyes behold the things that are equal. thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and will find nothing; i am purposed that my mouth will not cross over. concerning the achievements of men, by the word of thy lips i have kept me from the paths of the destroyer. hold up my goings in thy paths, that my footsteps slip not. i have called upon thee, for thou wilt hear me, o these-to: incline thine ear to me, and hear my speech. shew thy marvelous kindness, o thou that safest by thy right hand them which put their trust in thee from those that rise up against them. keep me as the apple of the eye, hide me under the shadow of thy wings, from the big-shots that oppress me, from my deadly enemies, who compass me about. they are inclosed in their own fat: with their mouth they 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 secret places. arise, vowelmovement-io-yeah, disappoint him, squat him: make safe my self from the big-shot, which is thy blade: from men which are thy hand, vowelmovement-io-yeah, from men

of the rust-world, which have their portion in life, and whose belly thou fill-sevenest with thy hid treasure: they are full-seven of betweeners, and leave the remainder of their substance to their babes. as for me, i will behold thy face-turnings in being right: i will be satisfy-sevened, when i awake, with thy picture.

18

for ever, for dude-dawud the worker of the lord, who spoke to the lord the words of this song, in the day that the lord delivered him from the hands of all his enemies, and from the hand of ask-talut. i will love thee, vowelmovement-io-yeah, my strength. vowelmovement-io-yeah is my rock, and my fortress, and my make safer; my these-to, my rock, in whom i will trust; my shield, and the ray-horn of my safety, and my high tower. i will call upon vowelmovement-io-yeah, who is stratagem to be rave-praised: so will i be safed from mine enemies. the sorrows of death compassed me, and the floods of bloody men made me afraid. the sorrows of asking compassed me about: the snares of death prevented me. in my distress i called upon vowelmovement-io-yeah, and cried to my these-to: he heard my voice out of his possibility-hall, and my cry came before him, into his ears. then the land shook and trembled; the foundations also of the mountains moved and were shaken, because he was wroth-kindled. there went up a smoke out of his nostrils, and fire out of his mouth eaten: coals were kindled by it. he bowed the namespaces also, and came down: and darkness was under his feet. and he rode upon a inwarder, and did fly: yea, he did fly upon the wings of the breathwind. he made darkness his secret place; his pavilion round about him were dark waters and thick thick-clouds of the grind-skies. at the brightness that was before him his thick thick-clouds crossed, hail stones and coals of fire. vowelmovement-io-yeah also thundered in the namespaces, and the highest gave his voice; hail stones and coals of fire. yea, he sent out his arrow-halvers, and scattered them; and he shot out lightnings, and discomfited them. then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, vowelmovement-io-yeah, at the 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 goat-daring enemy, and from them which hated me: for they were two goat-daring for me. they prevented me in the day of my calamity: but vowelmovement-io-yeah was my stay. he brought me forth also into a large place; he delivered me, because he delighted in me. vowelmovement-io-yeah rewarded me according to my being right; according to the cleanness of my hands hath he recompensed me. for i have kept the ways of vowelmovement-io-yeah, and have not big-shotly departed from my these-to. for all his crises were before me, and i did not put away his statutes from me. i was also sound before him, and i kept myself from mine season-answer. therefore hath vowelmovement-io-yeah recompensed me according to my being right, according to the cleanness of my hands in his eyesight. with the kind thou wilt shew thyself kind; with an sound hero thou wilt shew thyself sound; with the pure thou wilt shew thyself corn-clean; and with the adamant thou wilt shew thyself adamant. for thou wilt safe the afflicted with-mum; but wilt bring down high looks. for thou wilt light my candle: vowelmovement-io-yeah my these-to will enlighten my darkness. for by thee i have run through a troop; and by my these-to have i leaped over a wall. as for these-to, his way is sound: vowelmovement-io-yeah word is tried: he is a shield to all those that trust in him. for who is these-to safe vowelmovement-io-yeah? or who is a rock safe our these-to? it is these-to that girdeth me with stratagem,

and maketh my way sound. he maketh my feet like hinds' feet, and setteth me upon my in-whats. he teacheth my hands to war, so that a bow of steel is broken by mine arms. thou hast also given me the shield of thy safety: and thy right hand hath holden me up, and thy gentleness did me great. thou hast enlarged my steps under me, that my feet did not slip. i have pursued mine enemies, and overtaken them: neither did i turn again till they were consumed. i have wounded them that they were not able to rise: they are fallen under my feet. for thou hast girded me with stratagem to the war: thou hast squd under me those that rose up against me. thou hast also given me the necks of mine enemies; that i might destroy them that hate me. they cried, but there was none to save them: even to vowelmovement-io-yeah, but he answered them not. then did i grind them small as the dust before the breathwind: i did cast them out as the dirt in the streets. thou hast delivered me from the strivings of the with-mum; and thou hast made me the head of the corpse-nations: a with-mum whom i have not known will work for me. as soon as they hear of me, they will hear me: the strangers will submit themselves to me. the strangers will fade away, and be afraid out of their close places. vowelmovement-io-yeah liveth; and knee-pooled be my rock; and let the these-to of my safety be highed. it is these-to that avengeth me, and worth the with-mums under me. he delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the damage man. therefore will i give thanks to thee, vowelmovement-io-yeah, among the corpse-nations, and sing-cut acknowledges to thy name. great safety giveth he to his king; and sheweth kindness to his use-anointed, to dude-dawud, and to his seed worldmore.

19

for ever. a sing-cut for dude-dawud: the namespaces recount the weight of these-to; 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 gone out through all the land, and their words to the end of the world. in them hath he set a tent for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong hero to run a race. his going forth is from the end of the namespaces and his circuit for evers of it: and there is nothing hid from the heat thereof. the drops-of-teaching-torah of vowelmovement-io-yeah is sound, converting the self: the witness of vowelmovement-io-yeah is sure, making wise the simple. the statutes of vowelmovement-io-yeah are soaking, rejoicing the heart: the directive of vowelmovement-io-yeah is corn-clean, enlightening the eyes. the respect of vowelmovement-io-yeah is top-bright, enduring to until: the crises of vowelmovement-io-yeah are true and right altogether. more to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. moreover by them is thy worker warned: and in keeping of them there is great heel-reward. who can understand-between his errors? clean thou me from secret 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, vowelmovement-io-yeah, my rock, and my redeemer.

20

for ever. a sing-cut for dude-dawud: vowelmovement-io-yeah hear thee in the day of produce-narrows; the name of

the these-to of heel-topple-yakub defend thee; send thee safety from the perfected, and nurture thee out of mark-zion; remember all thy rest-absorbers, and accept thy upon; basket-rock-selah. grant thee according to thine own heart, and fulfil all thy counsel. we will rejoice in thy safety, and in the name of our these-to we will set up our banners: vowelmovement-io-yeah fulfil all thy petitions. now know i that vowelmovement-io-yeah safeth his use-anointed; he will hear him from his perfected heaven with the safe gbrstrength of his right hand. some trust in chariots, and some in horses: but we will remember the name of vowelmovement-io-yeah our these-to. they are squatted and fallen: but we are risen, and stand upright. safe, vowelmovement-io-yeah: let the king hear us when we call.

21

for ever. a sing-cut for dude-dawud: the king will cheer in thy goat-daring, vowelmovement-io-yeah; and in thy safety how greatly will he cheer! 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 knee-poolings of goodness: thou settest a crown of pure gold on his head. he asked life of thee, and thou gavest it him, even length of days to the worlds of worlds. his weight is great in thy safety: honour and majesty hast thou laid upon him. for thou hast made him most knee-pooled to until: thou hast made him exceeding glad with thy face-turnings. for the king be sureeth in vowelmovement-io-yeah, and through the kindness of the most high he will not be moved. thine hand will find out all thine enemies: thy right hand will find out those that hate thee. thou will make them as a fiery oven in the time of thine nose-anger: vowelmovement-io-yeah will swallow them up in his nose-anger, and the fire will devour them. their fruit will thou make lost from the land, and their seed from among betweeners of men. for they intended visual-re-toil against thee: they imagined a mischievous device, which they are not able to perform. therefore will thou make them turn their back, when thou will make ready thine arrows upon thy strings against the face-turnings of them. be thou highed, vowelmovement-io-yeah, in thine own goat-daring: so will we sing-cut and praise thy goat-daring.

22

for ever, for the black protection, a sing-cut for dude-dawud: my these-to, my these-to, why hast thou forsaken me? why art thou so far from make safeing me, and from the words of my roaring? o my these-to, i cry in the day time, but thou hearest not; and in the night season, and am not silent. but thou art perfected, o thou that inhabitest the praises of israel. our fathers be sureed in thee: they be sureed, and thou didst deliver them. they cried to thee, and were delivered: they be sureed in thee, and were not confounded. but i am a worm, and no man; a reproach of men, and despised of the with-mum. all they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, he trusted on vowelmovement-io-yeah that he would deliver him: let him deliver him, seeing he delighted in him. but thou art he that took me out of the womb: thou didst make me sure when i was upon my mother's breasts. i was cast upon thee from the womb: thou art my these-to from my mother's belly. be not far from me; for produce-narrows is near; for there is none to safety. 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 gathering. i am poured out like water, and all my bones are out

of joint: my heart is like wax; it is melted in the midst of my bowels. my enery is blade-parched like a potsherd; and my language-tongue cleaveth to my jaws; and thou hast brought me into the dust of death. for dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. i may recount all my bones: they look and stare upon me. they part my garments among them, and cast lots upon my vesture. but be not thou far from me, vowelmovement-io-yeah: o my goat-daring, haste thee to safety me. deliver my self from the blade; my darling from the power of the dog. safe me from the gather-lion's mouth: for thou hast heard me from the ray-horns of the unicorns. i will recount thy name to my brethren: in the midst of the congregation will i rave-praise thee. ye that respect vowelmovement-io-yeah, rave-praise him; all ye the seed of heel-topple-yakub, weigh him; and respect him, all ye the seed of israel. for he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face-turnings from him; but when he cried to him, he heard. my praise will be of thee in the great meeting: i will complete my vows before them that respect him. the meek will eat and be satisfy-sevened: they will rave-praise vowelmovement-io-yeah that seek him: your heart will live to until. all the ends of the world will remember and turn to vowelmovement-io-yeah: and all the kindreds of the nations will bow before thee. for the kingdom is vowelmovement-io-yeah's: and he is the proverb-ruler among the nations. all they that be fat upon land will eat and bow: all they that go down to the dust will bow before him: and none can keep alive his own self. a seed will work for him; it will be accounted to the base-boss for a generation. they will come, and will declare his being right to a with-mum that will be born, that he hath done this.

23

a sing-cut for dude-dawud. vowelmovement-io-yeah is my shepherd; i will not lack. he maketh me to lie down in green look-after-pastures: he leadeth me beside the still waters. he restoreth my self: he leadeth me in the paths of being right for his name's sake. yea, though i walk through the valley of the shadow of death, i will respect no visual-re-toil: for thou art with me; thy rod and thy staff they comfort me. thou preparest a send-table before me in the presence of mine produce-narrows: thou use-anointest my head with oil; my cup runneth over. surely kindness and kindness will follow me all the days of my life: and i will dwell in the alpha-beit-house of vowelmovement-io-yeah to lasting days.

24

on the first day of the week, a sing-cut for dude-dawud. the land is vowelmovement-io-yeah's, and the fulness thereof; the world, and they that dwell therein. for he hath founded it upon the seas, and established it upon the rivers. who will onup into the mountain of vowelmovement-io-yeah? or who will stand in his perfected place? he that hath corn-clean hands, and a corn-clean heart; who hath not lifted up his self to vanity, nor swear-sevened high-deceitfully. he will receive the knee-pooling from vowelmovement-io-yeah, and being right from the these-to of his safety. this is the generation of them that seek him, that seek thy face-turnings, o heel-topple-yakub. basket-rock-selah. lift up your heads, o ye gates; and be ye lift up, ye world openings; and the king of weight will come in. who is this king of weight? vowelmovement-io-yeah goat-daring and hero, vowelmovement-io-yeah hero in war. lift up your heads, o ye gates; even lift them up, ye world open-

ings; and the king of weight will come in. who is this king of weight? vowelmovement-io-yearh of troops, he is the king of weight. basket-rock-selah.

25

for ever, a psalm for dude-dawud. to thee, vowelmovement-io-yearh, do i lift up my self. o my these-to, i be sure in thee: let me not be ashamed, let not mine enemies triumph over me. yea, let none that wait on thee be dry: let them be dry which transgress without cause. shew me thy ways, vowelmovement-io-yearh; teach me thy paths. lead me in thy truth, and teach me: for thou art the these-to of my safety; on thee do i wait all the day. remember, vowelmovement-io-yearh, thy tender kindnesses and thy kindnesses; for they have been ever of world. remember not the misses of my youth, nor my go-beyonds: according to thy kindness remember thou me for thy kindness' sake, vowelmovement-io-yearh. good and soaking is vowelmovement-io-yearh: therefore will he teach missers in the way. the meek will he guide in crisis and the meek will he teach his way. all the paths of vowelmovement-io-yearh are kindness and truth to such as keep his contract and his testimonies. for thy name's sake, vowelmovement-io-yearh, pardon mine season-answer; for it is great. what man is he that respecteth vowelmovement-io-yearh? him will he teach in the way that he will choose. his self will dwell at ease; and his seed will network-inherit the land. the secret of vowelmovement-io-yearh is with them that respect him; and he will shew them his contract. mine eyes are ever toward vowelmovement-io-yearh; for he will pluck my feet out of the net. turn thee to me, and have mercy upon me; for i am alone and afflicted. the produce-narrowss of my heart are enlarged: o bring thou me out of my distresses. look upon mine affliction and my labour; and forgive all my misses. consider mine enemies; for they are many; and they hate me with damage hatred. o keep my self, and deliver me: let me not be ashamed; for i put my trust in thee. let integrity and soakingness produce me; for i wait on thee. retrieve israel, o these-to, out of all his produce-narrowss.

26

for ever, a psalm for dude-dawud. critic me, vowelmovement-io-yearh; for i have walked in mine integrity: i have be sureed also in vowelmovement-io-yearh; therefore i will not slide. examine me, vowelmovement-io-yearh, and prove me; try my reins and my heart. for thy kindness is before mine eyes: and i have walked in thy truth. i have not sat with vain persons, neither will i go in with dissemblers. i have hated the meeting of visual-re-toil doers; and will not sit with the big-shots. i will wash mine hands in innocency: so will i compass thine butcher-place, vowelmovement-io-yearh: that i may publish with the voice of thanks, and recount of all thy wondrous works. vowelmovement-io-yearh, i have loved the habitation of thy house, and the place where thine honour dwelleth. gather not my self 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: retrieve me, and out-of to me. my foot standeth in an even place: in the meetings will i knee-pool vowelmovement-io-yearh.

27

the psalm of dude-dawud before he was use-anointed. vowelmovement-io-yearh is my light and my safety; whom will i respect? vowelmovement-io-yearh is the goat-daring

of my life; of whom will i be afraid? when the wicked, even mine produce-narrowers and my enemies, came upon me to eat up my flesh-soaking they stumbled and fell. though an camp should encamp against me, my heart will not respect: though war should rise against me, in this will i be confident. one thing have i askingd of vowelmovement-io-yearh, that will i seek after; that i may dwell in the alpha-beit-house of vowelmovement-io-yearh all the days of my life, to behold the beauty of vowelmovement-io-yearh, and to enquire in his possibility-hall. for in the time of visual-re-toil he will hide me in his pavilion: in the secret of his tent will he hide me; he will set me up upon a rock. and now will mine head be lifted up on mine enemies round about me: therefore will i butcher in his tent butchers of joy; i will sing-cut, yea, i will sing-cut praises to vowelmovement-io-yearh. hear, vowelmovement-io-yearh, when i cry with my voice: have mercy also upon me, and answer me. when thou saidst, seek ye my face-turnings; my heart said to thee, thy face-turnings, vowelmovement-io-yearh, will i seek. hide not thy face-turnings far from me; put not thy worker away in nose-anger: thou hast been my safety; leave me not, neither forsake me, o these-to of my safety. when my father and my mother forsake me, then vowelmovement-io-yearh will take me up. teach me thy way, vowelmovement-io-yearh, and lead me in a plain path, because of mine exist-reigners. deliver me not over to the self of mine produce-narrowers: for damage witnesses are risen up against me, and such as blow out damage. i had fainted, unless i had mum-stuck with to see the goodness of vowelmovement-io-yearh in the land of the living. wait on vowelmovement-io-yearh: be strong, and he will strengthen thine heart: wait, i say, on vowelmovement-io-yearh.

28

a psalm for dude-dawud himself. to thee will i cry, vowelmovement-io-yearh my rock; be not silent to me: lest, if thou be silent to me, i become like them that go down into the pit. hear the voice of my supplications, when i cry to thee, when i lift up my hands toward thy perfected wording. draw me not away with the big-shots, and with the power achievers, which word complete to their in-sights, but visual-re-toil is in their hearts. give them according to their achievements, and according to the visual-re-toil of their doings: give them after the doing of their hands; render to them their desert. because they regard not the achievements of vowelmovement-io-yearh, nor the operation of his hands, he will destroy them, and not build-between them up. knee-pooled be vowelmovement-io-yearh, because he hath heard the voice of my supplications. vowelmovement-io-yearh is my goat-daring and my shield; my heart be sureed in him, and i am safetyed: therefore my heart greatly rejoiceth; and with my song-soaking will i acknowledge him. vowelmovement-io-yearh is their goat-daring, and he is the safe goat-daring of his use-anointed. safe thy with-mum, and knee-pool thine inheritance: feed them also, and lift them up until the world.

29

a sing-cut for dude-dawud, at the finishing of the tabernacle. give to vowelmovement-io-yearh, o ye mighty, give to vowelmovement-io-yearh weight and goat-daring. give to vowelmovement-io-yearh the weight due to his name; bow vowelmovement-io-yearh in the splendor of perfection. the voice of vowelmovement-io-yearh is upon the waters: the these-to of weight thundereth: vowelmovement-io-yearh is upon many waters. the voice of vowelmovement-io-yearh is energyful; the voice of vowelmove-

ment-io-yeah is full of majesty. the voice of vowelmovement-io-yeah breaketh the cedars; yea, vowelmovement-io-yeah breaketh the cedars of build-white-lebanon. he maketh them also to skip like a calf; build-white-lebanon and armor-plate-sirion like a young unicorn. the voice of vowelmovement-io-yeah halveth the flames of fire. the voice of vowelmovement-io-yeah shaketh the place-of-word-desert; vowelmovement-io-yeah shaketh the place-of-word-desert of perfect-kadesh the voice of vowelmovement-io-yeah maketh the hinds to void-calve, and discovereth the forests; and in his possibility-hall doth every one speak of his weight. vowelmovement-io-yeah sitteth upon the flood; yea, vowelmovement-io-yeah sitteth king to world. vowelmovement-io-yeah will give goat-daring to his with-mum; vowelmovement-io-yeah will knee-pool his with-mum with complete.

30

a sing-cut of a song, at the init of dude-dawud's house: i will extol thee, vowelmovement-io-yeah; for thou hast branch-lifted me up, and hast not made my foes to cheer over me. vowelmovement-io-yeah my these-to, i cried to thee, and thou hast healed me. vowelmovement-io-yeah, thou hast brought up my self from the asking: thou hast kept me alive, that i should not go down to the pit. sing-cut to vowelmovement-io-yeah, o ye perfects of his, and give thanks at the remembrance of his perfection. for his nose-anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning. and in my prosperity i said, i will to world not be moved. vowelmovement-io-yeah, by thy favour thou hast made my mountain to stand goat-daring: thou didst hide thy face-turnings, and i was troubled. i cried to thee, vowelmovement-io-yeah; and to vowelmovement-io-yeah i made supplication. what profit is there in my blood, when i go down to the pit? will the dust praise thee? will it declare thy truth? hear, vowelmovement-io-yeah, and have mercy upon me: vowelmovement-io-yeah, be thou my safetyer. thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with cheering; to the end that my weight may sing-cut acknowledge to thee, and not be silent. vowelmovement-io-yeah my these-to, i will give thanks to thee to world.

31

for ever, a sing-cut for dude-dawud, in an ecstasy: in thee, vowelmovement-io-yeah, do i put my trust; let me to world not be ashamed: deliver me in thy being right. bow down thine ear to me; make safe me speedily: be thou my goat-daring rock, for an house of defence to safe me. for thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me. pull me out of the net that they have laid privily for me: for thou art my goat-daring. into thine hand i commit my breathwind: thou hast retrieved me, vowelmovement-io-yeah these-to of truth. i have hated them that regard lying vanity-fades: but i be sure in vowelmovement-io-yeah. i will be glad and cheer in thy kindness: for thou hast considered my produce-narrows; thou hast known my self in adversities; and hast not shut me up into the hand of the enemy: thou hast set my feet in a large room. have mercy upon me, vowelmovement-io-yeah, for i am in produce-narrows: mine eye is consumed with grief, yea, my self and my belly. for my life is spent with grief, and my years with sighing: my energy faileth because of mine season-answer, and my bones are consumed. i was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine the one i know: they that did see me without fled from me. i

am forgotten as a dead man out of mind: i am like a lost item. for i have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life. but i be sured in thee, vowelmovement-io-yeah: i said, thou art my these-to. my times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me. make thy face-turnings to shine upon thy worker: safe me for thy kindnesses' sake. let me not be dry, vowelmovement-io-yeah; for i have called upon thee: let the big-shots be dry, and let them be silent in the asking. let the lying lips be put to silence; which word grievous words proudly and contemptuously against the right. oh how great is thy goodness, which thou hast laid up for them that respect thee; which thou hast achieved for them that trust in thee before the betweeners of men! thou wilt hide them in the secret of thy presence from the pride of man: thou wilt keep them secretly in a pavilion from the strife of tongues. knee-pooled be vowelmovement-io-yeah: for he hath shewed me his wonderful kindness in a strong city. for i said in my haste, i am cut off from before thine eyes: nevertheless thou hearest the voice of my supplications when i cried to thee. o love vowelmovement-io-yeah, all ye his kind ones: for vowelmovement-io-yeah preserveth the mum-sticking-withful, and plentifully completeeth the proud doer. be strong, and he will encourage your heart, all ye that hope in vowelmovement-io-yeah.

32

to dude-dawud himself, from-skill. happy is he whose go-beyond is forgiven, whose miss is covered. happy is the man to whom vowelmovement-io-yeah imputeth not season-answer, and in whose breathwind there is no guile. when i kept silence, my bones waxed old through my roaring all the day long. for day and night thy hand was heavy upon me: my moisture is turned into the blade-parching of summer. basket-rock-selah. i acknowledge my miss to thee, and mine season-answer have i not hid. i said, i will confess my go-beyonds to vowelmovement-io-yeah; and thou forgavest the season-answer of my miss basket-rock-selah. for this will every one that is these-to pray 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 wilt preserve me from produce-narrows; thou wilt compass me about with songs of deliverance. basket-rock-selah. i will instruct thee and teach thee in the way which thou wilt go: i will guide thee with mine eye. be ye not as the horse, or as the mule, which have no understand-betweening: 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 vowelmovement-io-yeah, kindness will compass him about. be glad in vowelmovement-io-yeah, and cheer, ye right: and shout for cheer, all ye that are soaking in heart.

33

a psalm for dude-dawud. rejoice in vowelmovement-io-yeah, o ye right: for praise is comely for the soaking. praise vowelmovement-io-yeah with harp: sing-cut to him with the psalter items and an instrument of ten strings. sing to him a new song-soaking play skilfully with a loud noise. for vowelmovement-io-yeah word is soaking; and all his doings are done in mum-sticking-with. he loveth being right and crisis the land is full of the kindness of vowelmovement-io-yeah. by vowelmovement-io-yeah word were the namespaces did; and all the troop of them by the breathwind of his mouth. he gathereth the waters of the sea together as an heap: he layeth up the depth in

storehouses. let all the land respect vowelmovement-io-yeah: let all the inhabitants of the world stand in awe of him. for he spake, and it was done; he directed, and it stood fast. vowelmovement-io-yeah bringeth the counsel of the corpse-nations to nought: he maketh the devices of the with-mums of none effect. the counsel of vowelmovement-io-yeah standeth to world, the thoughts of his heart to all generations. happy is the nation whose these-to is vowelmovement-io-yeah; and the with-mum whom he hath chosen for his own inheritance. vowelmovement-io-yeah looketh from namespaces he beholdeth all the betweeners of men. from the place of his habitation he looketh upon all the inhabitants of the land. he produceeth their hearts alike; he considereth all their doings. there is no king safed by the multitude of an stratagem: a hero is not strip-delivered by much energy. an horse is a false thing for safety: neither will he make safe any by his great stratagem. behold, the eye of vowelmovement-io-yeah is upon them that respect him, upon them that hope in his kindness; to deliver their self from death, and to keep them alive in famine. our self waiteth for vowelmovement-io-yeah: he is our safety and our shield. for our heart will cheer in him, because we have be sured in his perfected name. let thy kindness, vowelmovement-io-yeah, be upon us, according as we hope in thee.

34

for dude-dawud, when he changed his face-turnings before my-dad-king-abimelech, who dismissed him, and he went his way. i will knee-pool vowelmovement-io-yeah at all times: his praise will continually be in my mouth. my self will make her rave-praising in vowelmovement-io-yeah: the humble will hear thereof, and be glad. o magnify vowelmovement-io-yeah with me, and let us high his name together. i sought vowelmovement-io-yeah, and he heard me, and delivered me from all my fears. they looked to him, and were lightened: and their face-turnings were not ashamed. this poor man cried, and vowelmovement-io-yeah heard him, and safed him out of all his produce-narrowss. the messenger of vowelmovement-io-yeah encampeth round about them that respect him, and delivereth them. o taste and see that vowelmovement-io-yeah is good: happy is the hero that trusteth in him. o respect vowelmovement-io-yeah, ye his perfects: for there is no lack to them that respect him. the pit-out-of-lions do lack, and suffer hunger: but they that seek vowelmovement-io-yeah will not lack any good thing. come, ye betweeners, hearken to me: i will teach you the respect of vowelmovement-io-yeah. what man is he that desireth life, and loveth many days, that he may see good? keep thy language-tongue from visual-re-toil, and thy lips from wording guile. depart from visual-re-toil, and do good; seek complete, and pursue it. the eyes of vowelmovement-io-yeah are upon the right, and his ears are open to their cry. the face-turnings of vowelmovement-io-yeah is against them that do visual-re-toil, to cut off the remembrance of them from the land. the righteous cry, and vowelmovement-io-yeah heareth, and delivereth them out of all their produce-narrowss. vowelmovement-io-yeah is nigh to them that are of a broken heart; and safeth such as be of a contrite breathwind. many are the visual-re-toils of the right: but vowelmovement-io-yeah delivereth him out of them all. he keepeth all his bones: not one of them is broken. visual-re-toil will slay the big-shot: and they that hate the right will be faulty. vowelmovement-io-yeah retrieveth the self of his workers: and none of them that trust in him will be faulty.

35

for dude-dawud himself. plead my cause, vowelmovement-io-yeah, with them that strive with me: fight against them that fight against me. take hold of shield and shield, and stand up for mine safety. draw out also the spear, and stop the way against them that persecute me: say to my self, i am thy safety. let them be dry and put to shame that seek after my self: let them be turned back and brought to confusion that devise my visual-re-toil. let them be as chaff before the breathwind: and let the messenger of vowelmovement-io-yeah chase them. let their way be dark and slippery: and let the messenger of vowelmovement-io-yeah persecute them. for without cause have they hid for me their net in a pit, which without cause they have digged for my self. let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall. and my self will be joyful in vowelmovement-io-yeah: it will rejoice in his safety. all my bones will say, vowelmovement-io-yeah, who is like to thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that robbeth him? damage witnesses did rise up; they laid to my charge things that i knew not. they completeed me visual-re-toil for good to the spoiling of my self. but as for me, when they were sick, my clothing was sackcloth: i humbled my self with fasting; and my prayer returned into mine own bosom-statute. i behaved myself as though he had been my in-sight or brother: i bowed down heavily, as one that mourneth for his mother. but in mine adversity they cheered, and added themselves together: yea, the abjects added themselves together against me, and i knew it not; they did tear me, and ceased not: with hypocritical mockers in feasts, they gnashed upon me with their teeth. base-boss, how long wilt thou look on rescue my self from their destructions, my darling from the pit-out-of-lions. i will give thee thanks in the great meeting: i will rave-praise thee among much with-mum. let not them that are mine enemies wrongfully cheer over me: neither let them wink with the eye that hate me without a cause. for they word not complete: but they devise high-deceitful matters against them that are complete in the land. yea, they opened their mouth wide against me, and said, aha, aha, our eye hath seen it. this thou hast seen, vowelmovement-io-yeah: keep not silence: o base-boss, be not far from me. stir up thyself, and awake to my crisis even to my crisis, my these-to and my base-boss. critic me, vowelmovement-io-yeah my these-to, according to thy being right; and let them not cheer 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 dry and brought to confusion together that cheer at mine visual-re-toil: let them be clothed with shame and dishonour that magnify themselves against me. let them shout for cheer, and be cheerful, that completion my right cause: yea, let them say continually, let vowelmovement-io-yeah be big, which hath pleasure in the completeness of his worker. and my language-tongue will speak of thy being right and of thy praise all the day long.

36

for ever, for the worker of these-to, dude-dawud himself. the go-beyond of the big-shot saith in inwards my heart, that there is no fear of these-to before his eyes. for he smooth-flattereth himself in his own eyes, until his season-answer be found to be hateful. the words of his mouth are power and high-deceit: he hath left off to be wise, and to do good. he deviseth power upon his bed; he setteth himself in a way that is not good; he abhorreth not visual-re-toil. thy kindness, vowelmovement-io-yeah, is in

the namespaces; and thy mum-sticking-withfulness reacheth to the grind-skies. thy being right is like the great mountains; thy crises are a great deep: vowelmovement-io-yeah, thou safest man and domesticated animal. how excellent is thy kindness, o these-to! 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 soaking 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 rise.

37

a psalm for dude-dawud himself. fret not thyself because of visual-re-toildoers, neither be thou envious against the doers of injustice. for they will soon be cut down like the grass, and wither as the green herb. be sure in vowelmovement-io-yeah, and do good; so will thou dwell in the land, and verily thou will be fed. delight thyself also in vowelmovement-io-yeah: and he will give thee the askings of thine heart. commit thy way to vowelmovement-io-yeah; be sure also in him; and he will do. and he will bring forth thy being right as the light, and thy crisis as the noonday. rest in vowelmovement-io-yeah, and void-wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. cease from nose-anger, and forsake wall-wrath: fret not thyself in any wise to do visual-re-toil. for visual-re-toildoers will be cut off: but those that wait upon vowelmovement-io-yeah, they will network-inherit the land. for yet a little while, and the big-shot will not be: yea, thou wilt diligently consider-between his place, and it will not be. but the meek will network-inherit the land; and will delight themselves in the abundance of complete. the big-shot plotteth against the right, and gnasheth upon him with his teeth. my base-boss will laugh at him: for he seeth that his day is coming. the big-shots have drawn out the blade, and have bent their bow, to cast down the poor and needy, and to slaughter such as be of soaking conversation. their blade will enter into their own heart, and their bows will be broken. a little that a right man hath is good from the riches of many big-shots. for the arms of the big-shots will be broken: but vowelmovement-io-yeah upholdeth the right. vowelmovement-io-yeah knoweth the days of the sound: and their inheritance will be to world. they will not be dry in the visual-re-toil time: and in the days of famine they will be satisfy-sevned. but the big-shots will become lost, and the enemies of vowelmovement-io-yeah will be as the fat of lambs: they will consume; into smoke will they consume away. the big-shot borroweth, and completeeth not again: but the right sheweth mercy, and giveth. for such as be knee-pooled of him will network-inherit the land; and they that be cursed of him will be cut off. the steps of a good hero are ordered by vowelmovement-io-yeah: and he delighteth in his way. though he fall, he will not be utterly cast down: for vowelmovement-io-yeah upholdeth him with his hand. i have been young, and now am old; yet have i not seen the right forsaken, nor his seed begging bread. he is ever merciful, and lendeth; and his seed is knee-pooled. depart from visual-re-toil, and do good; and dwell to worldmore. for vowelmovement-io-yeah loveth crisis and forsaketh not his kind ones; they are preserved to world: but the seed of the big-shots will be cut off. the right will network-inherit the land, and dwell therein to until. the mouth of the right wordeth wisdom, and his language-tongue talketh of crisis the drops-of-teaching-torah of his these-to is in his heart;

none of his steps will slide. the big-shot watcheth the right, and seeketh to slay him. vowelmovement-io-yeah will not leave him in his hand, nor condemn him when he is criticed. wait on vowelmovement-io-yeah, and keep his way, and he will high thee to network-inherit the land: when the big-shots are cut off, thou will see it. i have seen the big-shot in great power, and spreading himself like a green bay tree. yet he crossed away, and, lo, he was not: yea, i sought him, but he could not be found. mark the complete man, and behold the soaking: for the end of that man is complete. but the go-beyonders will be destroyed together: the end of the big-shots will be cut off. but the safety of the right is of vowelmovement-io-yeah: he is their goat-daring in the time of produce-narrows. and vowelmovement-io-yeah will safety them, and make safe them: he will make safe them from the big-shot, and safe them, because they trust in him.

38

a sing-cut for dude-dawud, for a remembrance of the seventh. o lord, reprove me not in thy wrath: neither chasten me in thy hot displeasure. for thine arrow-halvers stick fast in me, and thy hand presseth me sore. there is no soundness in my flesh-soaking because of thine anger; neither is there any completeness in my bones because of my miss for mine season-answers are crossed over mine head: as an heavy burden they are too heavy for me. my wounds stink and are corrupt because of my foolishness. i am troubled; i am bowed down greatly; i go mourning all the day long. for my loins are filled with a loathsome disease: and there is no soundness in my flesh-soaking i am feeble and sore broken: i have roared by reason of the disquietness of my heart. base-boss, all my desire is before thee; and my groaning is not hid from thee. my heart panted, 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 life lay snares for me: and they that seek my hurt word noisome words, and imagine high-deceits all the day long. but i, as a deaf man, heard not; and i was as a dumb man that openeth not his mouth. thus i was as a man that heareth not, and in whose mouth are no reproofs. for in thee, vowelmovement-io-yeah, do i hope: thou wilt hear, o base-boss my these-to. for i said, hear me, lest otherwise they should cheer over me: when my foot slippeth, they magnify themselves against me. for i am fixed to halt, and my sorrow is continually before me. for i will declare mine season-answer; i will be sorry for my miss but mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied. they also that complete visual-re-toil for good are mine adversaries; because i follow the thing that good is. forsake me not, vowelmovement-io-yeah: o my these-to, be not far from me. make haste to safety me, o base-boss my safety.

39

for ever, for hands-idithun himself, a canticle of dude-dawud. i said, i will take heed to my ways, that i fault not with my language-tongue: i will keep my mouth with a bridle, while the big-shot is before me. i was dumb with silence, i held my peace, even from good; and my sorrow was stirred. my heart was hot in inwards me, while i was musing the fire burned: then worded i with my language-tongue, vowelmovement-io-yeah, make me to know mine end, and the measure of my days, what it is: that i may know how frail i am. behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity-fade.

basket-rock-selah. surely every man walketh in a image: surely they are disquieted in vain: he heapeth up riches, and knoweth not who will gather them. and now, base-boss, what wait i for? my hope is in thee. make safe me from all my go-beyonds: make me not the reproach of the foolish. i was dumb, i opened not my mouth; because thou didst it. remove thy stroke away from me: i am consumed by the blow of thine hand. when thou with reproves dost reprove man for season-answer, thou dost his beauty to consume away like a moth: surely every man is vanity-fade. basket-rock-selah. hear my prayer, vowel-movement-io-yeah, and give ear to my cry; hold not thy peace at my tears: for i am a stranger with thee, and a so-journer, as all my fathers were. o spare me, that i may recover strength, before i go hence, and be no more.

40

for ever, a sing-cut for dude-dawud himself. i waited patiently for vowel-movement-io-yeah; and he inclined to me, and heard my cry. he brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. and he hath put a new song-soaking in my mouth, even praise to our these-to: many will see it, and respect, and will be sure in vowel-movement-io-yeah. happy is that hero that maketh vowel-movement-io-yeah his be sure, and respecteth not the proud, nor such as turn aside to lies. many, vowel-movement-io-yeah my these-to, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be counted up in order to thee: if i would recount and word of them, they are more than can be counted. butcher and rest-absorber thou didst not hpzdesire; mine ears hast thou opened: up-on and misser hast thou not asked. then said i, lo, i come: in the volume of the recount-scroll it is written of me, i delight to do thy will, o my these-to: yea, thy drops-of-teaching-torah is within my heart. i have preached being right in the great congregation: lo, i have not refrained my lips, vowel-movement-io-yeah, thou knowest. i have not hid thy being right within my heart; i have declared thy mum-sticking-withfulness and thy safety: i have not concealed thy kindness and thy truth from the great congregation. withhold not thou thy tender kindnesses from me, vowel-movement-io-yeah: let thy kindness and thy truth continually produce me. for without count visual-re-toils have compassed me about: mine season-answers have taken hold upon me, so that i am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me. be pleased, vowel-movement-io-yeah, to deliver me: vowel-movement-io-yeah, make haste to safety me. let them be dry and dry together that seek after my self to destroy it; let them be driven backward and put to shame that wish me visual-re-toil. let them be name-desolate for a heel-reward of their shame that say to me, aha, aha. let all those that seek thee cheer and be glad in thee: let such as love thy safety say continually, vowel-movement-io-yeah be big, but i am poor and needy; yet the base-boss thinketh upon me: thou art my safety and my deliverer; make no tarrying, o my these-to.

41

for ever, a sing-cut for dude-dawud himself. happy is he that considereth the poor: vowel-movement-io-yeah will deliver him in time of visual-re-toil. vowel-movement-io-yeah will preserve him, and keep him alive; and he will be blessed upon the land: and thou wilt not deliver him to the will of his enemies. vowel-movement-io-yeah will nurture him upon the bed of languishing: thou wilt make

all his bed in his sickness. i said, vowel-movement-io-yeah, out-of to me: heal my self; for i have missed against thee. mine enemies speak visual-re-toil of me, when will he die, and his name become lost? and if he come to see me, he wordeth vanity: his heart gathereth power to itself; when he goeth abroad, he telleth it. all that hate me whisper together against me: against me do they devise my visual-re-toil. an visual-re-toil disease, say they, cleaveth fast to him: and now that he lieth he will rise 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, vowel-movement-io-yeah, out-of to me, and raise me up, that i may requite-complete them. by this i know that thou favourest me, because mine enemy doth not triumph over me. and as for me, thou upholdest me in mine integrity, and settest me before thy face-turnings to world. knee-pooled be vowel-movement-io-yeah these-to of soaking-to-israel from the world, and until the world. mum-stick-with-amen and mum-stick-with-amen

42

for ever, from-skill for the betweeners of bald-ice-core. as the hart panteth after the water brooks, so panteth my self after thee, o these-to. my self thirsteth for these-to, for the living these-to: when will i come and appear before these-to? my tears have been my bread day and night, while they continually say to me, where is thy these-to? when i remember these things, i pour out my self in me: for i had gone with the multitude, i crossed with them to the alpha-beit-house of these-to, with the voice of joy and thanks, with a multitude that kept feast. why art thou cast down, o my self? and why art thou disquieted in me? hope thou in these-to: for i will yet acknowledge him for the make safe of his face-turnings. o my these-to, my self is cast down within me: therefore will i remember thee from the land of its-going-down-jordan, and of the fishing-net-hermonites, from the mountain regretful-sad-mizar. deep calleth to deep at the voice of thy waterspouts: all thy sieves and thy billows are crossed over me. yet vowel-movement-io-yeah will direct his kindness in the day time, and in the night his song-soaking will be with me, and my prayer to the these-to of my life. i will say to these-to my rock, why hast thou forgotten me? why go i mourning because of the pressure of the enemy? as with a sword in my bones, mine produce-narrows reproach me; while they say daily to me, where is thy these-to? why art thou cast down, o my self? and why art thou disquieted within me? hope thou in these-to: for i will yet acknowledge him, who is the securing of my face-turnings, and my these-to.

43

a psalm for dude-dawud. critic me, o these-to, and plead-critic my cause against an bloody nation: o deliver me from the high-deceitful and unjust man. for thou art the these-to of my goat-daring: why dost thou cast me off? 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 perfected mountain, and to thy dwellings. then will i go to the butcher-place of these-to, to these-to my exceeding cheer: yea, upon the harp will i acknowledge thee, o these-to my these-to. why art thou cast down, o my self? and why art thou disquieted within me? hope in these-to: for i will yet acknowledge him, who is the health of my face-turnings, and my these-to.

for ever, for the betweeners of bald-ice-core, to give from-skill. we have heard with our ears, o these-to, our fathers have recounted us, what achievement thou didst in their days, in the pre-days. how thou didst drive out the corpse-nations with thy hand, and plantdest them; how thou didst afflict the mum-with, and send them out. for they got not the land in network-inherit by their own blade, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy face-turnings, because thou hadst a favour to them. thou art my king, o these-to: direct safetys for heel-topple-yakub. through thee will we push down our produce-narrows: through thy name will we tread them under that rise up against us. for i will not be sure in my bow, neither will my blade safe me. but thou hast safed us from our enemies, and hast put them to shame that hated us. in these-to we rave-praising all the day long, and rave-praise thy name to world. basket-rock-selah. but thou hast cast off, and put us to shame; and goest not forth with our troops. thou makest us to turn back from produce-narrower: and they which hate us spoil for themselves. thou hast given us like sheep appointed for meat; and hast scattered us among the corpse-nations. thou sellest thy with-mum for nought, and dost not increase thy wealth by their price. thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us. thou makest us a proverb-rule among the corpse-nations, a shaking of the head among the mum-withs. my confusion is continually before me, and the shame of my face-turnings hath covered me, for the voice of him that abuses and abuses; by reason of the enemy and avenger. all this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy contract. our heart is not turned back, neither have our steps declined from thy way; though thou hast sore broken us in the place of dragons, and covered us with the shadow of death. if we have forgotten the name of our these-to, or stretched out our hands to a strange-substantial these-to; will not these-to search this out? for he knoweth the secrets of the heart. yea, for thy sake are we slaughtered all the day long; we are counted as sheep for the slaughter. awake, why sleepest thou, o base-boss? arise, cast us not off forever. wherefore hidest thou thy face-turnings, and forgettest our pressure and our pressure? for our self is bowed down to the dust: our belly cleaveth to the land. arise for our safety, and retrieve us for thy kindnesses' sake.

45

for ever, for them that will be changed, for the betweeners of bald-ice-core, for from-skill. a song for the beloved. my heart is inditing a good matter: i word of the words which i have did touching the king: my language-tongue is the pen of a ready scroll-recounter. thou art fairer than betweeners of men: grace is poured into thy lips: therefore these-to hath knee-pooled thee to world. gird thy blade upon thy thigh, o most hero, with thy glory and thy splendor. and in thy majesty ride prosperously 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 with-mums fall under thee. thy throne, o these-to, is to the worlds of worlds: the branch of thy kingdom is a soaking branch. thou lovest being right, and hatest big-shottedness: therefore these-to, thy these-to, hath use-anointed thee with the oil of gladness on thy fellows. all thy garments smell of myrrh, and aloe, and cassia, out of the ivory possibility-halls, whereby they have made thee glad. kings' betweenas were among thy honourable women: upon thy

right hand did stand the queen in gold of ash-ophir. hearken, o daughter-housa and consider, and incline thine ear; forget also thine own with-mum, and thy father's house; so will the king greatly desire thy beauty: for he is thy base-boss; and bow thou him. and the daughter-housa of rock-narrow-produce-tyre will be there with a gift; even the rich among the with-mum will intreat thy favour. the king's daughter-housa is all weight within: her clothing is of wrought gold. she will be brought to the king in raiment of needlework: the virgins her companions that follow her will be brought to thee. with cheering and rejoicing will they be brought: they will enter into the king's possibility-hall. instead of thy fathers will be thy betweeners, whom thou mayest make prince-soakings in all the land. i will make thy name to be remembered in all generations: therefore will the with-mums acknowledge thee to the worlds of worlds.

46

for ever, for the betweeners of bald-ice-core, for the hidden. these-to is our refuge and goat-daring, a very present safety in produce-narrows. therefore will not we respect, though the land be removed, and though the mountains be carried into the heart of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling-pride thereof. basket-rock-selah. there is a river, the brooks whereof will make glad the city of these-to, the perfected place of the dwellings of the most high. these-to is in the inward of her; she will not be moved: these-to will safety her, and that right early. the corpse-nations raged, the kingdoms were moved: he uttered his voice, the land melted. vowelmovement-io-yeah of troops is with us; the these-to of heel-topple-yakub is our refuge. basket-rock-selah. come, behold the achievements of vowelmovement-io-yeah, what name-desolations he did in the land. he maketh wars to cease for ever of the land; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. be still, and know that i am these-to: i will be highed among the corpse-nations, i will be highed in the land. vowelmovement-io-yeah of troops is with us; the these-to of heel-topple-yakub is our refuge. basket-rock-selah.

47

for ever, for the betweeners of bald-ice-core. o clap your hands, all ye with-mums; shout to these-to with the voice of joy. for vowelmovement-io-yeah most high is terrible; he is a great king over all the land. he will word the with-mums under us, and the mum-withs under our feet. he will choose our inheritance for us, the pride-swelling of heel-topple-yakub whom he loved. basket-rock-selah. these-to is gone up with a shout, vowelmovement-io-yeah with the sound of a mouthpiece-horn sing-cut to these-to, sing-cut sing-cut. sing-cut to our king, sing-cut, for these-to is the king of all the land: sing-cut ye praises with from-skill. these-to kingeth over the corpse-nations: these-to sitteth upon the throne of his perfection. the generous of the with-mums are added together, even the with-mums of the these-to of their-wing-organ-ibrahim: for the shields of the land belong to these-to: he is greatly uponned.

48

a sing-cut of a song, for the betweeners of bald-ice-core, on the second day of the week. great is vowelmovement-io-yeah, and greatly to be rave-praised in the city of our

these-to, in the mountain of his perfection. beautiful for situation, the joy of the whole land, is mount mark-zion, on the sides of the north, the city of the great king. these-to is known in her palaces for a refuge. for, lo, the kings were assembled, they crossed by together. they saw it, and so they marvelled; they were troubled, and hasted away. stratagem-fear took hold upon them there, and stratagem, as of a woman in travail. thou breakest the ships of cypress-cedar-tarshish with an east breathwind. as we have heard, so have we seen in the city of vowel-movement-io-yeah of troops, in the city of our these-to: these-to will establish it world. basket-rock-selah. we have thought of thy kindness, o these-to, in the inward of thy possibility-hall. according to thy name, o these-to, so is thy praise for evers of the land: thy right hand is full of being right. let mount mark-zion cheer, let the betweenas of vowel-yeah-acknowledge-iodah be glad, because of thy crises. walk about mark-zion, and go round about her: recount the towers thereof. mark ye well her bulwarks, consider her palaces; that ye may recount it to the generation following. for this these-to is our these-to to the worlds of worlds: he will be our guide even to death.

49

for ever, a sing-cut for the betweeners of bald-ice-core. hear this, all ye with-mums; give ear, all ye inhabitants 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 understand-betweening. i will incline mine ear to a proverb-rule: i will open my dark saying upon the harp. wherefore should i respect in the days of visual-re-toil, when the season-answer of my heels will compass me about? they that be sure in their stratagem, and rave-praising themselves in the multitude of their stratagem; none of them can by any means retrieve his brother, nor give to these-to a retrieve for him: (for the redemption of their self is precious, and it ceaseth to world:) that he should still live forever, and not see destruction. for he seeth that wise men die, likewise the fool and the brutish person become lost, and leave their stratagem to others. their inward thought is, that their houses will continue to world, and their dwelling places to all generations; they call their earths after their own names. nevertheless man being in honour abideth not: he is proverb-like the domesticated animals that perish. this their way is their folly: yet their posterity approve their sayings. basket-rock-selah. like sheep they are laid in the asking; death will feed on them; and the soaking will have dominion over them in the morning; and their beauty will consume in the asking from their dwelling. but these-to will retrieve my self from the power of the asking: for he will receive me. basket-rock-selah. be not thou afraid when one is did rich, when the weight of his house is increased; for when he dieth he will carry nothing away: his weight will not descend after him. though while he lived he knee-pooled his self: and men will praise thee, when thou doest well to thyself. he will go to the generation of his fathers; they will never see light. man that is in honour, and understand-betweeneth not, is proverb-like the domesticated animals that perish.

50

a sing-cut for add-collect-asaph. the mighty these-to, even vowel-movement-io-yeah, 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, these-to hath shined. our these-to will come, and will not keep silence: a fire will devour before him, and it will be very

tempestuous round about him. he will call to the namespaces from on, and to the land, that he may judge his with-mum. gather my kind ones together to me; those that have made a contract with me by butcher. and the namespaces will declare his being right: for these-to is critic himself. basket-rock-selah. hear, o my with-mum, and i will word; o israel, and i will witness against thee: i am these-to, even thy these-to. i will not reprove thee for thy butchers or thy up-ons, to have been continually before me. i will take no bull out of thy house, nor he goats out of thy folds. forevery animal of the forest is mine, and the bhmhcat-tle upon a thousand mountains. i know all the birds of the mountains: and the abundance-beasts of the field are mine. if i were hungry, i would not tell thee: for the world is mine, and the fulness thereof. will i eat the flesh-soaking of bulls, or drink the blood of goats? offer to these-to thanks; and complete thy vows to the most high: and call upon me in the day of produce-narrows: i will deliver thee, and thou wilt weigh me. but to the big-shot these-to saith, what hast thou to do to recount my statutes, or that thou shouldest take my contract in thy mouth? seeing thou hatest instruction, and casteth my words behind thee. when thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. thou givest thy mouth to visual-re-toil, and thy language-tongue frameth high-deceit. thou stittest and wordest against thy brother; thou slanderest thine own mother's betweener these things hast thou done, and i kept silence; thou thoughtest that i was altogether such an one as thyself: but i will reprove thee, and set them in order before thine eyes. now consider this, ye that forget these-to, lest i tear you in torns, and there be none to deliver. whoso butchereth thanks weights me: and to him that ordereth his conversation aright will i shew the safety of these-to.

51

for ever, a sing-cut of dude-dawud, when given-natan the come-bringer came to him after he came to daughter-of-seven-bat-saba. have wombing upon me, o these-to, according to thy kindness: according to the multitude of thy tender kindnesses blot out my go-beyonds. wash me thoroughly from mine season-answer, and top-brighten me from my miss for i acknowledge my go-beyonds: and my miss is ever before me. against thee, thee only, have i missed, and done this visual-re-toil in thy eyes: that thou mightest be rightified when thou wordest, and be clear when thou criticist. behold, i was void-shapen in season-answer; and in miss did my mother conceive me. behold, thou desirest truth in the inward parts: and in the hidden part thou will make me to know wisdom. miss-clean me with hyssop, and i will be top-bright: wash me, and i will be whiter than snow. make me to hear happiness and cheering; that the bones which thou hast broken may cheer. hide thy face-turnings from my misses, and blot out all mine season-answers. create in me a top-bright heart, o these-to; and renew a fixed breathwind in inwards me. cast me not away from thy presence; and take not thy perfected breathwind from me. restore to me the happiness of thy safety; and uphold me with thy generous breathwind. then will i teach go-beyonders thy ways; and missers will be inhabited to thee. make safe me from bloodguiltiness, o these-to, thou these-to of my safety: and my language-tongue will joy-sing aloud of thy being right. o base-boss, open thou my lips; and my mouth will recount thy praise. for thou desirest not butcher; else would i give it: thou delightest not in up-on. the butchers of these-to are a broken breathwind: a broken and a contrite heart, o these-to, thou wilt not despise. do good in thy good pleasure to mark-zion: build-between thou the walls of cast-complete-jerusalem. then will thou be pleased with the

butchers of being right, with up-on and klilwhole up-on: then will they up-on bulls upon thine butcher-place.

52

for ever, from-skill for dude-dawud, when worried-doe the man-red-edomite came and told ask-talut dude-dawud went to the house of my-dad-king-abimelech. why rave-praisigest thou thyself in visual-re-toil, o hero? the kindness of these-to endureth continually. the language-tongue deviseth noisomeness; like a sharp razor, working high-deceitfully. thou lovest visual-re-toil more than good; and lying rather than to word being right. basket-rock-selah. thou lovest all devouring words, o thou high-deceitful language-tongue. these-to will likewise destroy thee forever, he will take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. basket-rock-selah. the right also will see, and respect, and will laugh at him: lo, this is the hero that did not these-to his goat-daring; but be sured in the abundance of his riches, and goat-dareed himself in his noisome. but i am like a green olive tree in the alpha-beit-house of these-to: i be sure in the kindness of these-to to the worlds of worlds. i will acknowledge thee to world, because thou hast done it: and i will wait on thy name; for it is good before thy kind ones.

53

for ever, for maeleth, from-skills to dude-dawud. the fool hath said in his heart, there is no these-to. destroy are they, and have done abominable injustice: there is none that doeth good. these-to looked down from namespaces upon betweeners of men, to see if there were any that did understand-between, that did seek these-to. 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-mum as they eat bread: they have not called upon these-to. there were they in great fear, where no fear was: for these-to hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because these-to hath despised them. oh that the safety of soaking-to-israel were come out of mark-zion! when these-to bringeth back the captivity of his with-mum, heel-topple-yakub will cheer, and soaking-to-israel will be glad.

54

for ever, in verses, from-skill for dude-dawud. safe me, o these-to, by thy name, and judge me by thy strength. hear my prayer, o these-to; give ear to the sayings of my mouth. for strangers are risen up against me, and despots seek after my self: they have not set these-to before them. basket-rock-selah. behold, these-to is mine safetyer: the base-boss is with them that uphold my self. he will reward visual-re-toil to mine exist-reigners: cut them off in thy truth. i will freely butcher to thee: i will acknowledge thy name, vowelmovement-io-yeah; for it is good. for he hath delivered me out of all produce-narrows: and mine eye hath seen his desire upon mine enemies.

55

for ever, in verses, from-skill for dude-dawud. give ear to my prayer, o these-to; and hide not thyself from my supplication. attend to me, and hear me: i mourn 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 inwards me: and the terrors of death are fallen upon me. respectfulness and trembling are come upon me, and horror hath overwhelmed me. and i said, oh that i had wings like a dove! for then would i fly away, and be at rest. lo, then would i wander far off, and remain in the place-of-word-desert. basket-rock-selah. i would hasten my escape from the breathwindy storm and tempest. destroy, o base-boss, and section their language-tongues: for i have seen damage and strife in the city. day and night they go about it upon the walls thereof: labour also and labour are in the inward of it. noisomeness is in the inward thereof: high-deceit and guile depart not from her streets. for it was not an enemy that reproached me; then i could have borne it: neither was it he that hated me that did magnify himself against me; then i would have hid myself from him: but it was thou, a man mine equal, my guide, and mine the one i know. we took sweet counsel together, and walked to the alpha-beit-house of these-to in company. let death seize upon them, and let them go down quick into asking: for visual-re-toil is in their dwellings, and inward them. as for me, i will call upon these-to; and vowelmovement-io-yeah will save me. evening, and morning, and at noon, will i bush-talk, and cry aloud: and he will hear my voice. he hath delivered my self in complete from the battle that was against me: for there were many with me. these-to will hear, and afflict them, even he that abideth of old. basket-rock-selah. because they have no changes, therefore they respect not these-to. he hath put forth his hands against such as be at complete with him: he hath voided his contract. the words of his mouth were part-smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords. cast thy burden upon vowelmovement-io-yeah, and he will sustain thee: he will to world not suffer the right to be moved. but thou, o these-to, will bring them down into the pit of destruction: bloody and high-deceitful men will not live out half their days; but i will be sure in thee.

56

for ever, for a people that is removed at a distance from the sanctuary for dude-dawud, for an inscription of a title (or pillar) when the invade-grieve-palestinians held him in geth. out-of to me, o these-to: for man would swallow me up; he fighting daily pressureth me. mine exist-reigners would daily swallow me up: for they be many that fight against me, o thou most high. what time i am afraid, i will be sure in thee. in these-to i will rave-praise his word, in these-to i have put my be sure; i will not respect what flesh-soaking can do to me. every day they wrest my words: all their thoughts are against me for visual-re-toil. they gather themselves together, they hide themselves, they mark my steps, when they wait for my self. will they escape by power? in thine nose-anger cast down the with-mums, o these-to. thou recountest my wanderings: put thou my tears into thy bottle: are they not in thy recount-scroll? when i cry to thee, then will mine enemies turn back: this i know; for these-to is for me. in these-to will i rave-praise his word: in vowelmovement-io-yeah will i rave-praise his word. in these-to have i put my be sure: i will not be afraid what man can do to me. thy vows are upon me, o these-to: i will complete praises to thee. for thou hast delivered my self from death: wilt not thou deliver my feet from falling, that i may walk before these-to in the light of the living?

for ever, destroy not, for dude-dawud, for an inscription of a title, when he fled from ask-talut into the cave. out-of to me, o these-to, out-of to me: for my self trusteth in thee: yea, in the shadow of thy wings will i make my refuge, until these noisomes be overpast. i will cry to these-to most high; to these-to that performeth all things for me. he will send from namespaces and save me from the reproach of him that would swallow me up. basket-rock-selah. these-to will send forth his kindness and his truth. my self is among to-bring-lions: and i lie even among them that are set on fire, even the betweeners of men, whose teeth are spears and arrow-halfers, and their language-tongue a sharp blade. be thou highed, o these-to, on the namespaces; let thy weight be on all the land. they have prepared a net for my steps; my self is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. basket-rock-selah. my heart is fixed, o these-to, my heart is fixed: i will sing-cut and give praise. awake up, my weight; awake, psalter and harp: i myself will awake black-early. i will acknowledge thee, o base-boss, among the with-mums: i will sing-cut to thee among the mum-withs. for thy kindness is great to the namespaces, and thy truth to the grind-skies. be thou highed, o these-to, on the namespaces: let thy weight be on all the land.

for ever, destroy not, for dude-dawud, for an inscription of a title. do ye indeed word being right, o meeting? do ye critic soakingly, o ye betweeners of men? yea, in heart ye achievement injustice; ye weigh the damage of your hands in the land. the big-shots are estranged from the womb: they go astray as soon as they be born, wording lies. their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely. break their teeth, o these-to, in their mouth: break out the great teeth of the pit-out-of-lions, vowelmovement-io-yeah. let them melt away as waters which run continually: when he bendeth his bow to shoot his arrow-halfers, let them be as cut in pieces. as a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun. before your pots can feel the thorns, he will take them away as with a whirlwind, both living, and in his wrath. the right will cheer when he seeth the vengeance: he will wash his feet in the blood of the big-shot. so that a man will say, verily there is a fruit for the right: verily he is a these-to that criticth in the land.

for ever, destroy not, for dude-dawud for an inscription of it title, when ask-talut sent and watched his house to kill him. deliver me from mine enemies, o my these-to: defend me from them that rise up against me. make safe me from the power achievers, and safe me from bloody men. for, lo, they lie in wait for my self: the mighty are gathered against me; not for my go-beyond, nor for my miss vowelmovement-io-yeah. they run and prepare themselves without my season-answer: awake to safety me, and behold. thou therefore, vowelmovement-io-yeah these-to of troops, the these-to of israel, awake to visit all the corpse-nations: be not merciful to any powerful betrayers. basket-rock-selah. they return at evening: they make a noise like a dog, and go round about the city. behold, they belch out with their mouth: blades are in their lips: for who, say they, doth hear? but thou, vowelmovement-io-yeah, will laugh

at them; thou will have all the corpse-nations in mock. because of his goat-daring will i wait upon thee: for these-to is my defence. the these-to of my kindness will prevent me: these-to will let me see my desire upon mine exist-reigners. kill them not, lest my with-mum forget: scatter them by thy energy; and bring them down, o base-boss 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 these-to proverb-ruleth in heel-topple-yakub for evers of the land. basket-rock-selah. and at evening let them return; and let them make a noise like a dog, and go round about the city. let them wander up and down for meat, and grudge if they be not satisfy-sevenced. but i will joy-sing of thy goat-daring; 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 produce-narrows. to thee, o my goat-daring, will i sing-cut: for these-to is my defence, and the these-to of my kindness.

for ever, for them that will be changed, for the inscription of a title, to dude-dawud himself, for learning, when he set fire to high-rivers-aramnaharim of high-aram-syria and place-sobal and yo-dad-joab returned and slew of man-red-edom, in the vale of the saltpits, twelve thousand men. o these-to, thou hast cast us off, thou hast scattered us, thou hast been displeased; o turn thyself to us again. thou hast did the land to tremble; thou hast broken it: heal the breaches thereof; for it shaketh. thou hast shewed thy with-mum hard things: thou hast made us to drink the wine of astonishment. thou hast given a banner to them that respect thee, that it may be displayed because of the truth. basket-rock-selah. that thy beloved may be make safed; safe with thy right hand, and hear me. these-to hath worded in his perfection; i will rejoice, i will part shoulder-shechem, and mete out the valley of booths-succoth roll-until-gilead is mine, and sleep-forget-manasseh is mine; gray-fruitful-ephrain also is the goat-daring of mine head; vowel-yeah-acknowledge-iodah is my imitate-statuter; from-father-moab is my waspshot; over man-red-edom will i cast out my shoe: invade-philistia, triumph thou because of me. who will bring me into the strong city? who will lead me into man-red-edom? wilt not thou, o these-to, which hadst cast us off? and thou, o these-to, which didst not go out with our troops? give us safety from produce-narrows: for vain is the safety of man. through these-to we will do with stratagem: for he it is that will tread down our produce-narrows.

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

for ever, for hands-idithun, a sing-cut of dude-dawud. truly my self waiteth upon these-to: from him cometh my safety. he only is my rock and my safety; he is my defence; i will not be greatly moved. how long will ye imagine mischief against a man? ye will be slain all of you: as a bowing wall will ye be, and as a tottering fence. they only consult to cast him down from his bearing: they delight in lies: they knee-pool with their mouth, but they curse inwardly. basket-rock-selah. my self, wait thou only upon these-to; for my expectation is from him. he only is my rock and my safety: he is my defence; i will not be moved. in these-to is my safety and my weight: the rock of my rock, and my refuge, is in these-to. be sure in him at all times; ye with-mum, pour out your heart before him: these-to is a refuge for us. basket-rock-selah. surely men of low degree are vanity-fade, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity-fade. be sure not in exploitation, and become not vain in robbery: if stratagem increase, set not your heart upon them. these-to hath worded once; twice have i heard this; that goat-daring belongeth to these-to. also to thee, o base-boss, belongeth kindness: for thou completeest to every man according to his doing.

63

a sing-cut of dude-dawud when he was in the place-of-word-desert of man-red-edom. o these-to, thou art my these-to; black-early will i seek thee: my self thirsteth for thee, my flesh-soaking longeth for thee in a dry and thirsty land, where no water is; to see thy goat-daring and thy weight, so as i have seen thee in the perfected. because thy kindness is good from life, my lips will praise thee. thus will i knee-pool thee while i live: i will lift up my hands in thy name. my self will be satisfy-sevened as with marrow and fatness; and my mouth will rave-praise thee with joyful lips: when i remember thee upon my bed, and meditate on thee in the night watches. because thou hast been my safety, therefore in the shadow of thy wings will i rejoice. my self followeth hard after thee: thy right hand upholdeth me. but those that seek my self, to destroy it, will go into the lower parts of the land. they will fall by the blade: they will be a portion for foxes. but the king will cheer in these-to; every one that swear-seveneth by him will glory: but the mouth of them that word lies will be stopped.

64

for ever, a sing-cut for dude-dawud. hear my voice, o these-to, in my bush-talk: preserve my life from fear of the enemy. hide me from the secret counsel of the visual-re-toil; from the insurrection of the power achievers: who whet their language-tongue like a blade, and bend their bows to shoot their arrow-halvers, even bitter words: that they may shoot in secret at the perfect: suddenly do they shoot at him, and respect not. they strengthen themselves in an visual-re-toil matter: they commune of laying snares privily; they say, who will see them? they search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep. but these-to will shoot at them with an arrow-half; suddenly will they be wounded. so they will make their own language-tongue to fall upon themselves: all that see them will flee away. and all men will respect, and will declare the achievement of these-to; for they will wisely consider of his achieving. the right will be glad in vowel-movement-io-yeah, and will trust in him; and all the soaking in heart will rave-praise.

to the end, a sing-cut of dude-dawud. the song of high-vowel-yeah-jeremio and hizkil to the people of the captivity, when they began to go out. praise waiteth for thee, o these-to, in zion: and to thee will the vow be completeed. o thou that hearest prayer, to thee will all flesh-soaking come. season-answers hero against me: as for our go-beyonds, thou will purge them away. happy is the man whom thou choosest, and causest to approach to thee, that he may dwell in thy courtyards: we will be satisfy-sevened with the goodness of thy house, even of thy perfected possibility-hall. by terrible things in being right wilt thou answer us, o these-to of our 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 makest the outgoings of the morning and evening to rejoice. thou visitest the land, and watest it: thou greatly enrichest it with the brook of these-to, which is full of water: thou preparest them corn, when thou hast so provided for it. thou watest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou knee-poollest the springing thereof. thou crownest the year with thy goodness; and thy paths drop fatness. they drop upon the look-after-pastures of the place-of-word-desert: and the little hills rejoice on every side. the look-after-pastures are clothed with sheeps; the valleys also are covered over with corn; they shout for joy, they also sing.

66

for ever, a song of a sing-cut of the resurrection. make a joyful noise to these-to, all ye lands: sing-cut forth the honour of his name: make his praise weight. say to these-to, how terrible art thou in thy doings! through the greatness of thy energy will thine enemies submit themselves to thee. all the land will bow thee, and will sing-cut to thee; they will sing-cut to thy name. basket-rock-selah. come and see the achievements of these-to: he is terrible in his achieving toward betweeners of men. he turned the sea into dry: they crossed through the river on foot: there did we cheer in him. he proverb-ruleth by his proverb-rule world; his eyes behold the nations: let not the rebellious high themselves. basket-rock-selah. o knee-pool our these-to, ye with-mums, and make the voice of his praise to be heard: which holdeth our self in life, and suffereth not our feet to be moved. for thou, o these-to, hast proved us: thou hast tried us, as silver is tried. thou broughtest us into the net; thou laidst affliction upon our loins. thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place. i will go into thy house with up-ons: i will complete thee my vows, which my lips have uttered, and my mouth hath worded, when i was in produce-narrows. i will up-on to thee up-ons of fatlings, with the incense of rams; i will do bullocks with goats. basket-rock-selah. come and hear, all ye that respect these-to, and i will recount what he hath done for my self. i cried to him with my mouth, and he was extolled with my language-tongue. if i regard power in my heart, the base-boss will not hear me: but verily these-to hath heard me; he hath attended to the voice of my prayer. knee-pooled be these-to, which hath not turned away my prayer, nor his kindness from me.

for ever, in, hymns, a sing-cut of a song for dude-dawud. these-to out-of to us, and knee-pool us; and cause his face-turnings to shine upon us; basket-rock-selah. that thy way may be known upon land, thy safe health among all nations. let the with-mums acknowledge thee, o these-to; let all the with-mums acknowledge thee. o let the mums-withs be glad and joy-sing for cheer: for thou wilt critic the with-mums soakingly, and govern the mums-withs upon land. basket-rock-selah. let the with-mums acknowledge thee, o these-to; let all the with-mums acknowledge thee. then will the land yield her increase; and these-to, even our own these-to, will knee-pool us. these-to will knee-pool us; and all the ends of the land will respect him.

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

the fountain of israel. there is little righthand-child-benjamin with their ruler, the prince-soakings of vowel-yeah acknowledge-iodah and their council, the prince-soakings of garbage-fertile-zebulun, and the prince-soakings of cunning-twist-naphthali. thy these-to hath directed thy goat-daring: goat-dare, o these-to, that which thou hast achieved for us. because of thy possibility-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 with-mums, till every one submit himself with pieces of silver: scatter thou the with-mums that delight in war. princes will come out of narrows-produce-mizraim-egypt; cush-spindle-ethiopia will soon stretch out her hands to these-to. sing-cut to these-to, ye kingdoms of the land; o sing-cut praises to the base-boss; basket-rock-selah: to him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a goat-daring voice. ascribe ye goat-daring to these-to: his swelling-pride is over israel, and his goat-daring is in the grind-skiss. o these-to, thou art terrible out of thy perfected places: the these-to of soaking-to-israel is he that giveth goat-daring and goat-daring to his with-mum. knee-pooled be these-to.

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

thy nose-angryful nose-anger take hold of them. let their habitation be name-desolate; and let none dwell in their tents. for they persecute him whom thou hast hit; and they recount to the grief of those whom thou hast voided. add season-answer to their season-answer: and let them not come into thy being right. let them be blotted out of the recount-scroll of the living, and not be written with the right. but i am poor and sorrowful: let thy safety, o these-to, set me up on high. i will rave-praise the name of these-to with a song-soaking and will magnify him with thanks. this also will please vowelmovement-io-yeah better than an ox or bull that hath ray-horns and split-hoofs. the humble will see this, and be glad: and your heart will live that seek these-to. for vowelmovement-io-yeah heareth the poor, and despiseth not his prisoners. let the namespaces and land rave-praise him, the seas, and every thing that moveth therein. for these-to will save mark-zion, and will build-between the cities of vowel-yeah-acknowledge-io-dah: that they may dwell there, and have it in network-inherit. the seed also of his workers will inherit it: and they that love his name will dwell therein.

70

for ever, a psalm for dude-dawud, to bring to remembrance that the lord safed him. make haste, o these-to, to deliver me; make haste to safety me, vowelmovement-io-yeah. let them be dry and dry that seek after my self: let them be turned backward, and put to confusion, that desire my visual-re-toil. let them be turned back for a heel-reward of their shame that say, aha, aha. let all those that seek thee cheer and be glad in thee: and let such as love thy safety say continually, let these-to be big. but i am poor and needy: make haste to me, o these-to: thou art my safety and my deliverer; vowelmovement-io-yeah, make no tarrying.

71

a psalm for dude-dawud. of the betweeners of yo-contribute-jonadab, and the former captives. in thee, vowelmovement-io-yeah, do i put my trust: let me to world not be put to confusion. make safe me in thy being right, and cause me to escape: incline thine ear to me, and safe me. be thou my strong habitation, whereunto i may continually resort: thou hast given directive to safe me; for thou art my rock and my fortress. make safe me, o my these-to, out of the hand of the big-shot, out of the hand of the unrighteous and cruel man. for thou art my sure, o base-boss these-to: thou art my be sure from my youth. by thee have i been holden up from the womb: thou art he that took me out of my mother's bowels: my praise will be continually of thee. i am as a wonder to many; but thou art my goat-daring refuge. let my mouth be filled with thy praise and with thy honour all the day. cast me not off in the time of old age; forsake me not when my energy faileth. for mine enemies speak against me; and they that lay wait for my self take counsel together, saying, these-to hath forsaken him: persecute and take him; for there is none to deliver him. o these-to, be not far from me: o my these-to, make haste for my safety. let them be dry and consumed that are adversaries to my self; let them be covered with reproach and dishonour that seek my visual-re-toil. but i will hope continually, and will yet praise thee more and more. my mouth will recount thy being right and thy safety all the day; for i know not the numbers thereof. i will go in the strength of the base-boss these-to: i will make herostion of thy being right, even of thine only. o these-to, thou hast taught me from my youth: and hitherto have i declared thy wondrous works. now also when i am old and greyheaded,

o these-to, forsake me not; until i have shewed thy goat-daring to this generation, and thy arm to every one that is to come. thy being right also, o these-to, is very high, who hast done great things: o these-to, who is like to thee! thou, which hast shewed me great and sore produce-narrows, will quicken me again, and will bring me up again from the depths of the land. thou will increase my greatness, and comfort me on every side. i will also acknowledge thee with the psalter, even thy truth, o my these-to: to thee will i sing-cut with the harp, o thou perfected one of israel. my lips will greatly rejoice when i joy-sing to thee; and my self, which thou hast retrieveed. my language-tongue also will talk of thy being right all the day long: for they are confounded, for they are brought to shame, that seek my visual-re-toil.

72

a psalm on complete-sulayman. give the king thy crises, o these-to, and thy being right to the king's betweener he will crisis thy with-mum with being right, and thy poor with crisis the mountains will bring complete to the with-mum, and the little mountains, by being right. he will critic the poor of the with-mum, he will safe betweeners of the needy, and will break in pieces the exploiter. they will respect thee as long as the sun and moon endure, throughout all generations. he will come down like rain upon the mown grass: as showers that water the land. in his days will the right flourish; and abundance of complete so long as the moon endureth. he will have dominion also from sea to sea, and from the river for evers of the land. they that dwell in the place-of-word-desert will bow before him; and his enemies will lick the dust. the kings of cypress-cedar-tarshish and of the isles will inward presents: the kings of saba and grandpa-seba will inward gifts. yea, all kings will bow down before him: all nations will work for him. for he will make safe the needy when he crieth; the poor also, and him that hath no safetyer. he will spare the poor and needy, and will safe the selfs of the needy. he will redeem their self from deceit and damage: and precious will their blood be in his eyes. and he will live, and to him will be given of the gold of saba: prayer also will be made for him continually; and daily will he be praised. there will be an handful of corn in the land upon the head of the mountains; the fruit thereof will shake like build-white-lebanon: and they of the city will flourish like grass of the land. his name will endure to world: his name will be continued as long as the sun: and men will be knee-pooled in him: all nations will call him knee-pooled. knee-pooled be vowelmovement-io-yeah these-to, the these-to of israel, who only doeth wondrous things. and knee-pooled be his weight name to world: and let the whole land be filled with his weight; mum-stick-with-amen and mum-stick-with-amen the prayers of dude-dawud betweener of safe-jesse are ended.

73

a sing-cut for add-collect-asaph. truly these-to is good to israel, even to such as are of a corn-clean heart. but as for me, my feet were almost gone; my steps had well nigh slipped. for i was envious at the foolish, when i saw the completeness of the big-shots. for there are no bands in their death: but their strength is firm. they are not in labour as other men; neither are they plagued like other men. therefore pride compasseth them about as a chain; damage covereth them as a garment. their eyes stand out with fatness: they have more than heart could wish. they are corrupt, and word wickedly concerning exploitation: they word loftily. they set their mouth against the

namespaces, and their language-tongue walketh through the land, therefore his with-mum return hither: and waters of a full cup are wrung out to them. and they say, how doth these-to know? and is there knowledge in the most high? behold, these are the big-shots, who prosper in the world; they increase in stratagem. verily i have win-pured my heart in vain, and washed my hands in cleanness. for all the day long have i been plagued, and chastened every morning. if i say, i will recount thus; behold, i should offend against the generation of thy betweeners. when i thought to know this, it was too laborious for me; until i went into the perfected of these-to; then understood i their end. surely thou didst set them in slippery places: thou castedst them down into destruction. how are they brought into name-desolation, as in a moment! they are utterly ended with terrors. as a dream when one awaketh; so, o base-boss, when thou awakest, thou wilt despise their image. thus my heart was grieved, and i was pricked in my reins. so foolish was i, and ignorant: i was as a domesticated animal before thee. nevertheless i am continually with thee: thou hast holden me by my right hand. thou wilt guide me with thy counsel, and afterward receive me to weight. whom have i in namespaces but thee? and there is none upon land that i desire beside thee. my flesh-soaking and my heart faileth: but these-to is the rock of my heart, and my portion to world. for, lo, they that are far from thee will become lost: thou hast lost all them that go a feeding-whoring from thee. but it is good for me to draw near to these-to: i have put my trust in the base-boss these-to, that i may recount all thy works.

74

from-skill for add-collect-asaph. o these-to, why hast thou cast us off forever? why doth thine nose-anger smoke against the sheep of thy look-after-pasture? remember thy meeting, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount mark-zion, wherein thou hast dwelt. lift up thy feet to the perpetual disasters; even all that the enemy hath done wickedly in the perfected. thine produce-narrowers roar in the inward of thy meetings; they set up their ensigns for signs. a man was famous according as he had lifted up axes upon the thick trees. but now they break down the carved work thereof at once with axes and hot-hammers. they have cast fire into thy perfected, they have ceased by casting down the dwelling place of thy name to the land. they said in their hearts, let us destroy them together: they have burned up all the synagogues of these-to in the land. we see not our signs: there is no more any come-bringer: neither is there among us any that knoweth how long. o these-to, how long will produce-narrower reproach? will the enemy blaspheme thy name forever? why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom-statute. for these-to is my king of old, achievement safety in the inward of the land. thou didst divide the sea by thy goat-daring: thou brakest the heads of the crocodiles in the waters. thou brakest the heads of whale in pieces, and gavest him to be meat to the with-mum inhabiting the place-of-word-desert. thou didst cleave the fountain and the river: thou driedst up mighty rivers. the day is thine, the night also is thine: thou hast prepared the light and the sun. thou hast set all the borders of the land: thou hast produced summer and winter. remember this, that the enemy hath reproached, vowelmovement-io-yeah, and that the foolish with-mum have blasphemed thy name. o deliver not the self of thy explore-turtledove to the multitude of the wicked: forget not the meeting of thy poor forever. have respect to the contract: for the dark places of the land are full of the habitations of damage. o let not the suppressed return ashamed: let the poor and

needy rave-praise thy name. arise, o these-to, plead thine own cause: remember how the foolish man preacheth thee daily. forget not the voice of thine produce-narrowers: the tumult of those that rise up against thee increaseth continually.

75

for ever, destroy not, a sing-cut of a song for add-collect-asaph. to thee, o these-to, do we give thanks, to thee do we give thanks: for that thy name is near thy wondrous works recount. when i will receive the meeting i will critic soakingly, the land and all the inhabitants thereof are dissolved: i bear up the stands 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 cometh neither from the east, nor from the west, nor from the south. but these-to is the critic: he low-tides one, and setteth up another. for in the hand of vowelmovement-io-yeah there is a cup, and the wine is red; it is full of screen-mixture; and he poureth out of the same: but the dregs thereof, all the big-shot of the land will wring them out, and drink them. but i will declare to world; i will sing-cut praises to the these-to of heel-topple-yakub. all the ray-horns of the big-shots also will i cut off; but the ray-horns of the right will be highed.

76

for ever, in acknowledges, a sing-cut for add-collect-asaph: a song to the pine-song-soaking-syrians. in vowel-yeah-acknowledge-iodah is these-to known: his name is great in israel. in peace-complete-salem also is his booth, and his residence place in mark-zion. there brake he the arrows of the bow, the shield, and the blade, and the war. basket-rock-selah. thou art more glorious and excellent than the mountains of tear. the stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands. at thy rebuke, o these-to of heel-topple-yakub, both the chariot and horse are cast into a dead sleep. thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry? thou didst cause judgment to be heard from namespaces the land respected, and was still, when these-to arose to crisis to safe all the meek of the land. basket-rock-selah. surely the wrath of man will praise thee: the remainder of wrath will thou restrain. vow, and complete to vowelmovement-io-yeah your these-to: let all that be round about him bring presents to him that ought to be feared. he will cut off breathwind of princes: he is terrible to the kings of the land.

77

for ever, for hands-idithun, a sing-cut of add-collect-asaph. i cried to these-to with my voice, even to these-to with my voice; and he gave ear to me. in the day of my produce-narrows i sought the base-boss: my sore ran in the night, and ceased not: my self refused to be comforted. i remembered these-to, and was troubled: i bush-talked, and my breathwind was overwhelmed. basket-rock-selah. thou holdest mine eyes waking: i am so troubled that i cannot word. i have considered the days of old, the years of ancient times. i call to remembrance my song in the night: i bush-talk with mine own heart: and my breathwind made diligent search. will the base-boss cast off to world? and will he be favourable no more? is his kindness clean gone forever? doth his promise fail forevermore? hath these-to forgotten to be graceful? hath he in nose-

anger shut up his tender mercies? basket-rock-selah. and i said, this is my infirmity: but i will remember the years of the right hand of the most high. i will remember the works of vowelmovement-io-yeah: surely i will remember thy wonders of old. i will bush-talk also of all thy achievement, and bush-talk of thy achieveings. thy way, o these-to, is in the perfected: who is so great a these-to as our these-to? thou art the these-to that doest wonders: thou hast declared thy goat-daring among the with-mums. thou hast with thine arm redeemed thy with-mum, the betweeners of heel-topple-yakub and add-increase-yusif. basket-rock-selah. the waters saw thee, o these-to, the waters saw thee; they were afraid: the depths also were troubled. the thick-clouds poured out water: the grind-skies sent out a sound: thine arrow-halfers also went abroad. the voice of thy thunder was in the heaven: the lightnings lightened the world: the land trembled and shook. thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. thou leddest thy with-mum like a sheep by the hand of draw-out-musa and gather-box-harun.

78

from-skill for add-collect-asaph. give ear, o my with-mum, to my drops-of-teaching-torah incline your ears to the sayings of my mouth. i will open my mouth in a proverb-rule: i will utter dark sayings of old: which we have heard and known, and our fathers have recounted us. we will not extinct-hide them from their betweeners, recounting to the generation to come the praises of vowelmovement-io-yeah, and his energy, and his wonderful works that he hath done. for he established a witness in heel-topple-yakub, and appointed a drops-of-teaching-torah in israel, 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 arise and recount them to their betweeners: that they might set their hope in these-to, and not forget the works of these-to, but keep his directives: and might not be as their fathers, a stubborn and bitter generation; a generation that set not their heart aright, and whose breathwind was not stedfast with these-to. betweeners of gray-fruitful-ephraim, being armed, and carrying bows, turned back in the day of battle. they kept not the contract of these-to, and refused to walk in his drops-of-teaching-torah and forgat his works, and his wonders that he had shewed them. marvellous things did he in the sight of their fathers, in the field of narrow-produce-mizraim-egypt, in the field of ten-zoan. he hatchd the sea, and caused them to cross through; and he made the waters to stand as an heap. in the daytime also he led them with a cloud, and all the night with a light of fire. he hatchd the rocks in the place-of-word-desert, and gave them drink as out of the great depths. he brought streams also out of the rock, and caused waters to run down like rivers. and they missed yet more against him by provoking the most high in the place-of-word-desert. and they tempted these-to in their heart by asking meat for their lust. yea, they worded against these-to; they said, can these-to furnish a send-table in the place-of-word-desert? behold, he hit the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh-soaking for his with-mum? therefore vowelmovement-io-yeah heard this, and was wroth: so a fire was kindled against heel-topple-yakub, and nose-anger also crossed up against israel; because they mum-stuck with not in these-to, and be sureed not in his safety: though he had directed the grind-skies from on, and opened the openings of namespaces and had rained down whats-that-manna upon them to eat, and had given them of the corn of namespaces man did eat messengers' food:

he sent them meat to the full-seven. he caused an east wind to blow in the namespaces and by his goat-daring he brought in the south wind. he rained flesh-soaking also upon them as dust, and feathered birds like as the sand of the sea: and he let it fall in the inward of their camp, round about their habitations. so they did eat, and were well fill-sevended: 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 these-to came upon them, and slew the fattest of them, and squatted the chosen men of israel. for all this they missed still, and mum-stuck with not for his wondrous works. therefore their days did he consume in vanity-fade, and their years in trouble. when he slew them, then they sought him: and they returned and enquired black-early after these-to. and they remembered that these-to was their rock, and the high these-to their redeemer. nevertheless they did flatter him with their mouth, and they lied to him with their language-tongues. for their heart was not fixed with him, neither were they stedfast in his contract. but he, being full of wombing, forgave their season-answer, and destroyed them not: yea, many a time turned he his nose-anger away, and did not stir up all his nose-anger. for he remembered that they were but flesh-soaking a breathwind that passeth away, and cometh not again. how oft did they provoke him in the place-of-word-desert, and grieve him in the place-of-word-desert! yea, they turned back and tempted these-to, and limited the perfected one of israel. they remembered not his hand, nor the day when he delivered them from produce-narrower. how he had wrought his signs in narrow-produce-mizraim-egypt, and his wonders in the field of ten-zoan. and had turned their rivers into blood; and their floods, that they could not drink. he sent divers sorts of flies among them, which eaten them; and frogs, which destroyed them. he gave also their increase to the caterpillar, and their labour to the locust. he killed their vines with hail, and their sycamore trees with frost. he gave up their livestock also to the hail, and their flocks to hot thunderbolts. he cast upon them the fierceness of his nose-anger, nose-anger, and indignation, and produce-narrowers, by sending visual-re-toil messengers among them. he made a way to his nose-anger; he spared not their self from death, but gave their life over to the pestilence; and hit all the firstborn in narrow-produce-mizraim-egypt; the chief of their power in the tents of hot-ham but made his own with-mum to go forth like sheep, and guided them in the place-of-word-desert like a sheep. and he led them on for sure, so that they feared not: but the sea overwhelmed their enemies. and he brought them to the border of his perfected, even to this mountain, which his right hand had purchased. he cast out the corpse-nations also before them, and divided them an network-inheritance by line, and made the branches of soaking-to israel to dwell in their tents. yet they tempted and provoked the most high these-to, and kept not his testimonies: but turned back, and dealt unfaithfully like their fathers: they were turned aside like a high-deceitful bow. for they provoked him to anger with their in-whats, and moved him to jealousy with their chiselings. when these-to heard this, he was wroth, and greatly abhorred israel: so that he forsook the dwelling of calm-send-shiloh, the tent which he placed among men; and delivered his goat-daring into captivity, and his glory into produce-narrower's hand. he gave his with-mum over also to the blade; 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 blade; and their widows made no lamentation. then vowelmovement-io-yeah awaked as one out of sleep, and like a hero that shouteth by reason of wine. and he hit his produce-narrowers in the hinder parts: he put them to a world reproach. moreover he refused the tent of add-

increase-yusif, and chose not the branch of gray-fruitful-ephraim: but chose the branch of vowel-yeah-acknowledge-iodah, the mount mark-zion which he loved. and he build-betweened his perfected like high palaces, like the land which he hath established to world. he chose dude-dawud also his worker, and took him from the sheepfolds: from following the ewes great with young he brought him to feed heel-topple-yakub his with-mum, and soaking-to-israel his inheritance. so he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

79

a sing-cut for add-collect-asaph. o these-to, the corpse-nations are come into thine network-inheritance; thy perfected possibility-hall have they ceased; they have laid cast-complete-jerusalem on heaps. the dead bodies of thy workers have they given to be meat to the birds of the namespaces the flesh-soaking of thy kind ones to the animals of the land. their blood have they shed like water round about cast-complete-jerusalem; and there was none to bury them. we are become a reproach to our neighbours, a scorn and derision to them that are round about us. how long, vowelmovement-io-yeah? wilt thou be angry forever? will thy jealousy burn like fire? pour out thy wrath upon the corpse-nations that have not known thee, and upon the kingdoms that have not called upon thy name. for they have eaten heel-topple-yakub, and blade-parched his dwelling place. o remember not against us former season-answers: let thy tender mercies speedily prevent us: for we are brought very low. safety us, o these-to of our safety, for the weight of thy name: and make safe us, and purge away our misses, for thy name's sake. wherefore should the corpse-nations say, where is their these-to? let him be known among the corpse-nations in our eyes by the revenging of the blood of thy workers which is shed. let the sighing of the prisoner come before thee; according to the greatness of thy arm preserve thou those that are appointed to die; and render to our neighbours sevenfold into their bosom-statute their reproach, wherewith they have reproached thee, o base-boss. so we thy with-mum and sheep of thy look-after-pasture will give thee thanks to world: we will recount thy praise to all generations.

80

for ever, for them that will he changed, a witness for add-collect-asaph, a sing-cut. give ear, o watcher of israel, thou that ledest add-increase-yusif like a sheep; thou that dwellest between the inwarders, shine forth. before gray-fruitful-ephraim and righthand-child-benjamin and sleep-forget-manasseh stir up thy strength, and come and safe us. turn us again, o these-to, and cause thy face-turnings to shine; and we will be safed. vowelmovement-io-yeah these-to of troops, how long wilt thou be angry against the prayer of thy with-mum? thou feedest them with the bread of tears; and givest them tears to drink in great measure. thou makest us a strife to our neighbours: and our enemies laugh among themselves. turn us again, o these-to of troops, and cause thy face-turnings to shine; and we will be safed. thou hast brought a vine out of narrows-produce-mizraim-egypt: thou hast cast out the corpse-nations, and planted it. thou preparedst room before it, and didst cause it to take deep root, and it filled the land. the mountains were covered with the shadow of it, and the boughs thereof were like the goodly cedars. she sent out her boughs to the sea, and her branches to the river. why hast thou then broken down her hedges, so that all they which cross by the way do pluck her? the boar out

of the wood doth waste it, and the abundance-beast of the field doth devour it. return, we beseech thee, o these-to of troops: look down from namespaces and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. it is burned with fire, it is cut down: they become lost at the rebuke of thy face-turnings. let thy hand be upon the man of thy right hand, upon betweenner of man whom thou madest strong for thyself. so will not we go back from thee: quicken us, and we will call upon thy name. turn us again, vowelmovement-io-yeah these-to of troops, cause thy face-turnings to shine; and we will be safed.

81

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

82

a sing-cut for add-collect-asaph. these-to standeth in the meeting of the mighty; he critich inward the these-to. how long will ye critic unjustly, and accept the persons of the big-shots? basket-rock-selah. defend-critic the poor and fatherless: do being right to the afflicted and needy. make safe the poor and needy: rid them out of the hand of the big-shots. they know not, neither will they understand-between; they walk on in darkness: all the foundations of the land are out of course. i have said, ye are these-to; and all of you are betweeners of the most high. but ye will die like men, and fall like one of the prince-soakings. arise, o these-to, critic the land: for thou wilt inherit all nations.

83

a song of a sing-cut for add-collect-asaph. keep not thou silence, o these-to: hold not thy peace, and be not still, o these-to. for, lo, thine enemies make a tumult: and they

that hate thee have lifted up the head. they have taken skin-cunning counsel against thy with-mum, and consulted against thy hidden ones. they have said, come, and let us extinct them from being a nation; that the name of soaking-to-israel may be no more in remembrance, for they have consulted together with one consent: they are confederate against thee: the tents of man-red-edom, and the unto-hears-ismailites; of from-father-moab, and the migrate-hajarenes; small-hill-gebal, and with-ammon, and labour-king-amalek; the invade-grieve-palestinians with the inhabitants of rock-narrow-produce-tyre; pine-song-soaking-syria also is joined with them: they were an arm to betweeners of cover-lut basket-rock-selah. do to them as to the discuss-court-midianites; as to kaiser-sisera, as to understand-between-jabin, at the brook of straw-difficult-kison: which perished at eye-well-generation-endor: they became as dung for the earth. make their generous like crow-oreb, and like wolf-zeeb: yea, all their generous as kill-zebah, and as image-zalmunna: who said, let us take to ourselves the houses of these-to in network-inherit. o my these-to, make them like a wheel; as the stubble before the breathwind. as the fire burneth a wood, and as the flame setteth the mountains on fire; so persecute them with thy tempest, and make them afraid with thy storm. fill their face-turnings with shame; that they may seek thy name, vowelmovement-io-yeah. let them be dry and troubled forever; yea, let them be put to shame, and become lost: that men may know that thou, whose name alone is vowelmovement-io-yeah, art the most high over all the land.

84

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

85

for ever, for the betweeners of bald-ice-core, a sing-cut. lord, thou hast been favourable to thy land: thou hast brought back the captivity of heel-topple-yakub. thou hast forgiven the season-answer of thy with-mum, thou hast covered all thy miss basket-rock-selah. thou hast taken away all thy nose-anger: thou hast turned thyself from the fierceness of thine nose-anger. turn us, o these-to of our safety, and cause thine anger toward us to cease.

wilt thou be angry with us to world? wilt thou draw out thine nose-anger to all generations? wilt thou not revive us again: that thy with-mum may cheer in thee? shew us thy kindness, vowelmovement-io-yeah, and grant us thy safety. i will hear what these-to vowelmovement-io-yeah will word: for he will word complete to his with-mum, and to his kind ones: but let them not turn again to folly. surely his safety is nigh them that respect him; that weight may dwell in our land. kindness and truth are met together; being right and complete have kissed each other. truth will spring out of the land; and being right will look down from namespaces yea, vowelmovement-io-yeah will give that which is good; and our land will yield her increase. being right will go before him; and will set us in the way of his steps.

86

a prayer for dude-dawud himself. bow down thine ear, vowelmovement-io-yeah, hear me: for i am poor and needy. preserve my self; for i am holy: o thou my these-to, safe thy worker that be sureeth in thee. out-of to me, o base-boss: for i cry to thee daily. cheer the self of thy worker: for to thee, o base-boss, do i lift up my self. for thou, base-boss, art good, and ready to forgive; and plenteous in kindness to all them that call upon thee. give ear, vowelmovement-io-yeah, to my prayer; and attend to the voice of my supplications. in the day of my produce-narrows i will call upon thee: for thou wilt answer me. among the these-to there is none like to thee, o base-boss; neither are there any doings like to thy doings. all nations whom thou hast did will come and bow before thee, o base-boss; and will weigh thy name. for thou art great, and doest wondrous things: thou art these-to alone. teach me thy way, vowelmovement-io-yeah; i will walk in thy truth: unite my heart to respect thy name. i will acknowledge thee, o base-boss my these-to, with all my heart: and i will weigh thy name to worldmore. for great is thy kindness toward me: and thou hast delivered my self from the lowest asking. o these-to, the proud are risen against me, and the assemblies of violent men have sought after my self; and have not set thee before them. but thou, o base-boss, art a these-to full of wombings, and gracious, long-suffering, and plenteous in kindness and truth. o turn to me, and have mercy upon me; give thy goat-daring to thy worker, and safe betweeners of thine handmaid. shew me a token for good; that they which hate me may see it, and be dry: because thou, vowelmovement-io-yeah, hast holpen me, and comforted me.

87

for the betweeners of bald-ice-core, a sing-cut of a song. his foundation is in the perfected mountains. vowelmovement-io-yeah loveth the gates of mark-zion more than all the dwellings of heel-topple-yakub. weight words are worded of thee, o city of these-to. basket-rock-selah. i will make mention of wide-rahab and in-fade-babylon to them that know me: behold invade-philistia, and rock-narrow-produce-tyre, with cush-spindle-ethiopia; this man was born there, and of mark-zion it will be said, this and that man was born in her: and the highest himself will establish her. vowelmovement-io-yeah will count, when he writeth up the with-mums, 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.

a song of a sing-cut for the betweeners of bald-ice-core: for ever, for maeleth, to answer from-skill of eman the civil-uzaiahite. o lord these-to of my safety, i have cried day and night before thee: let my prayer come before thee: incline thine ear to my cry; for my self is full-seven of troubles: and my life draweth nigh to the asking. i am counted with them that go down into the pit: i am as a hero that hath no strength: free among the dead, like the 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 lieth hard upon me, and thou hast afflicted me with all thy sieves. basket-rock-selah. thou hast put away mine the one i know far from me; thou hast made me an holy to thee: i am shut up, and i cannot come forth. mine eye mourneth by reason of affliction: vowelmovement-io-yeah, i have called daily upon thee, i have stretched out my hands to thee. wilt thou shew wonders to the dead? will the dead arise and acknowledge thee? basket-rock-selah. will thy kindness be recounted in the grave? or thy mum-sticking-withfulness 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, vowelmovement-io-yeah; and in the morning will my prayer prevent thee. vowelmovement-io-yeah, why castest thou off my self? why hidest thou thy face-turnings from me? i am afflicted and ready to die from my youth up: while i suffer thy terrors i am distracted. thy fierce crossing-over goeth over me; thy terrors have cut me off. they came round about me daily like water; they compassed me about together. lover and in-sight hast thou put far from me, and mine the one i know into darkness.

89

of from-skill, for strong-ethan the civil-uzaiahite. i will sing of the kindnesses of vowelmovement-io-yeah world: with my mouth will i make known thy mum-sticking-withfulness to all generations. for i have said, kindness will be build-betweened up world: thy mum-sticking-withfulness will thou establish in the very namespaces. i have made a contract with my chosen, i have swear-sevned to dude-dawud my worker, thy seed will i establish world, and build-between up thy throne to all generations. basket-rock-selah. and the namespaces will acknowledge thy wonders, vowelmovement-io-yeah: thy mum-sticking-withfulness also in the meeting of the perfects. for who in the grind-skies can be compared to vowelmovement-io-yeah? who among the betweeners of the mighty can be likened to vowelmovement-io-yeah? these-to is greatly to be feared in the assembly of the perfects, and to be had in reverence of all them that are about him. vowelmovement-io-yeah these-to of troops, who is a strong vowelmovement-io-yeah like to thee? or to thy mum-sticking-withfulness round about thee? thou proverb-rulest the swelling-pride of the sea: when the sieves thereof arise, thou stillest them. thou hast voided wide-rahah in pieces, as one that is voided; thou hast scattered thine enemies with thy goat-daring 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 name. thou hast a hero arm: goat-daring is thy hand, and high is thy right hand. being right and crisis are the habitation of thy throne: kindness and truth will go before thy face-turnings. happy is the with-mum that know the joyful sound: they will walk, vowelmovement-io-yeah, in the light of thy face-turnings. in thy name will they rejoice all the day: and in thy be-

ing right will they be highed. for thou art the glory of their goat-daring: and in thy favour our ray-horn will be highed. for vowelmovement-io-yeah is our defence; and the perfected one of soaking-to-israel is our king. then thou wordedst in vision to thy holy one, and saidst, i have laid safety upon one that is hero; i have highed one chosen out of the with-mum. i have found dude-dawud my worker; with my perfected oil have i use-anointed him: with whom my hand will be established: mine arm also will strengthen him. the enemy will not exact upon him; nor betweener of injustice afflict him. and i will beat down his foes before his face-turnings, and plague them that hate him. but my mum-sticking-withfulness and my kindness will be with him: and in my name will his ray-horn be highed. i will set his hand also in the sea, and his right hand in the rivers. he will cry to me, thou art my father, my these-to, and the rock of my 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 contract 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-torah and walk not in my crises; if they void my statutes, and keep not my directives; then will i visit their go-beyond with the rod, and their season-answer with stripes. nevertheless my kindness will i not utterly take from him, nor suffer my mum-sticking-withfulness to fail. my contract will i not void, nor alter the thing that is gone out of my lips. once have i swear-sevned by my perfection that i will not lie to dude-dawud. his seed will endure to world, and his throne as the sun before me. it will be established world as the moon, and as a mum-sticking-withful witness in grind-skies. basket-rock-selah. but thou hast cast off and abhorred, thou hast been wroth with thine use-anointed. thou hast made void the contract of thy worker: thou hast voided his crown by casting it to the land. thou hast broken down all his hedges; thou hast brought his strong holds to ruin. all that cross by the way spoil him: he is a reproach to his neighbours. thou hast set up the right hand of his produce-narrower; thou hast made all his enemies to cheer. thou hast also turned the edge of his blade, and hast not made him to stand in the war. thou hast made his glory to cease, and cast his throne down to the land. the days of his youth hast thou shortened: thou hast covered him with shame. basket-rock-selah. how long, vowelmovement-io-yeah? wilt thou hide thyself forever? will thy wrath burn like fire? remember how short my time is: wherefore hast thou made all men in vain? what hero is he that liveth, and will not see death? will he deliver his self from the hand of the asking? basket-rock-selah. base-boss, where are thy former kindnesses, which thou swear-sevnedst to dude-dawud in thy truth? remember, base-boss, the reproach of thy workers; how i do bear in my bosom-statute the reproach of all the mighty with-mums; wherewith thine enemies have reproached, vowelmovement-io-yeah; wherewith they have reproached the footsteps of thine use-anointed. knee-pooled be vowelmovement-io-yeah to worldmore. mum-stick-with-amen and mum-stick-with-amen

90

a prayer of draw-out-musa the man of these-to. base-boss, 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 these-to. [thou turnest man to destruction; and sayest, return, 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 carriest them away as with a flood; they are as a sleep: in the morning they are like

grass which groweth up. in the morning it flourisheth, and groweth up; in the evening it is cut down, and dries. for we are consumed by thine nose-anger, and by thy nose-anger we are troubled. thou hast set our season-answers before thee, our secret sins in the light of thy face-turnings. for all our days are crossed away in thy crossing-over: we spend our years as a tale that is told. the days of our years are seventy years; and if by reason of power they be fourscore years, yet is their power labour and labour; for it is soon cut off, and we fly away. who knoweth the goat-daring of thine nose-anger? even according to thy respect, so is thy nose-anger. so teach us to number our days, that we may apply our hearts to wisdom. return, vowelmovement-io-yeah, how long? and let it repent thee concerning thy workers. o satisfy-seven us early with thy kindness; that we may cheer and be glad all our days. make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen visual-re-toil. let thy achievement appear to thy workers, and thy splendor to their betweeners. and let the beauty of vowelmovement-io-yeah our these-to be upon us: and establish thou the doing of our hands upon us; yea, the doing of our hands establish thou it.

91

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

92

a sing-cut of a song on the seventh day. it is a good thing to give thanks to vowelmovement-io-yeah, and to sing-cut praises to thy name, o most high: to recount thy kindness in the morning, and thy mum-sticking-withfulness every night, upon an instrument of ten strings, and upon the psalter; upon the harp with a solemn sound. for thou, vowelmovement-io-yeah, hast did me glad through thy achievement: i will joy in the doings of thy hands. vowelmovement-io-yeah, how great are thy doings! and thy thoughts are very deep. a brutish man knoweth not; neither doth a fool understand-between this. when the big-shots spring as the grass, and when all the power achievers achieve flourish; it is that they will be destroyed for-

ever: but thou, vowelmovement-io-yeah, art most high to worldmore. for, lo, thine enemies, vowelmovement-io-yeah, for, lo, thine enemies will become 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 use-anoited with fresh oil. mine eye also will see my desire on mine enemies, and mine ears will hear my desire of the wicked that rise up against me. the right will flourish like the palm tree: he will grow like a cedar in build-white-lebanon. those that be planted in the alpha-beit-house of vowelmovement-io-yeah will flourish in the courtyards of our these-to. they will still bring forth fruit in old age; they will be fat and flourishing; to shew that vowelmovement-io-yeah is soaking: he is my rock, and there is no unrighteousness in him.

93

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

94

o lord these-to, to whom vengeance belongeth; o these-to, to whom vengeance belongeth, shew thyself. lift up thyself, thou critic of the land: render a reward to the proud. vowelmovement-io-yeah, how long will the big-shots, how long will the big-shots triumph? how long will they utter and word hard words? and all the power achievers boast themselves? they break in pieces thy with-mum, vowelmovement-io-yeah, and afflict thine heritage. they kill the widow and the stranger, and murder the fatherless. yet they say, vowelmovement-io-yeah will not see, neither will the these-to of heel-topple-yakub regard it. understand-between, ye brutish among the with-mum: and ye fools, when will ye be wise? he that planted the ear, will he not hear? he that produceed the eye, will he not see? he that chastiseth the corpse-nations, will not he reprove? he that teacheth man knowledge, will not he know? vowelmovement-io-yeah knoweth the thoughts of man, that they are vanity-fade. happy is the hero whom thou chastenest, vowelmovement-io-yeah, and teachest him out of thy drops-of-teaching-torah that thou mayest give him rest from the days of visual-re-toil, until the pit be digged for the big-shot. for vowelmovement-io-yeah will not cast off his with-mum, neither will he forsake his inheritance. but crisis will return to being right: and all the soaking in heart will follow it. who will rise up for me against the visual-re-toilders? or who will stand up for me against the power achievers? unless vowelmovement-io-yeah had been my safety, my self had almost dwelt in silence. when i said, my foot slippeth; thy kindness, vowelmovement-io-yeah, nurtured me. in the multitude of my thoughts in inwards me thy comforts delight my self. will the throne of noisomeness have fellowship with thee, which produceth labour by a imitate-statute? they gather themselves together against the self of the right, and condemn the innocent blood. but vowelmovement-io-yeah is my defence; and my these-to is the rock of my refuge. and he will bring upon them their own power, and will cut them off in their own power; yea, vowelmovement-io-yeah our these-to will cut them off.

o come, let us joy-sing to vowelmovement-io-yeah: let us make a joyful noise to the rock of our safety. let us come before his presence with thanks, and make a joyful noise to him with psalms. for vowelmovement-io-yeah is a great these-to, and a great king on all these-to. in his hand are the deep places of the land: the strength of the mountains is his also. the sea is his, and he did it: and his hands produced the dry. o come, let us bow and bow down: let us kneel before vowelmovement-io-yeah our dor. for he is our these-to; and we are the with-mum of his look-after-pasture, and the sheep of his hand. to day if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the place-of-word-desert: when your fathers tempted me, proved me, and saw my achievement. forty years long was i grieved with this generation, and said, it is a with-mum that do err in their heart, and they have not known my ways: to whom i swear-sevened in my nose-anger that they should not enter into my rest.

a song for dude-dawud himself, when the house was build-betweened after the captivity. o sing to vowelmovement-io-yeah a new song-soaking sing to vowelmovement-io-yeah, all the land. sing to vowelmovement-io-yeah, kneepool his name; recount his safety from day to day. recount his weight among the corpse-nations, his wonders among all with-mums. for vowelmovement-io-yeah is great, and greatly to be rave-praised: he is to be feared on all these-to. for all the these-to of the nations are ideal-idols: but vowelmovement-io-yeah did the namespaces. honour and majesty are before him: goat-daring and splendor are in his perfected. give to vowelmovement-io-yeah, o ye kindreds of the with-mums, give to vowelmovement-io-yeah weight and goat-daring. give to vowelmovement-io-yeah the weight due to his name: bring an rest-absorber, and come into his courtyards. o bow vowelmovement-io-yeah in the splendor of perfection: stratagem-fear before him, all the land. say among the corpse-nations that vowelmovement-io-yeah kingeth: the world also will be established that it will not be moved: he will judge the with-mums soakingly. let the namespaces cheer, and let the land be glad; let the sea roar, and the fulness thereof. let the field be joyful, and all that is therein: then will all the trees of the wood rejoice before vowelmovement-io-yeah: for he cometh, for he cometh to critic the land: he will critic the world with being right, and the with-mums with his truth.

for the same dude-dawud, when his land was restored again to him. vowelmovement-io-yeah kingeth; let the land cheer; let the multitude of isles be glad thereof. clouds and darkness are round about him: being right and crisis are the habitation of his throne. a fire goeth before him, and burneth up his produce-narrowers round about. his lightnings enlightened the world: the land saw, and trembled. the mountains melted like wax at the presence of vowelmovement-io-yeah, at the presence of the base-boss of the whole land. the namespaces declare his being right, and all the with-mums see his weight. dry be all they that work for chiselings, that rave-praising themselves of ideal-idols: bow him, all ye these-to. mark-zion heard, and was glad; and the betweenas of vowel-yeah-acknowledge-iodah cheered because of thy crises, vowelmovement-io-yeah. for thou, vowelmovement-io-yeah, art high on

all the land: thou art exalted far on all these-to. ye that love vowelmovement-io-yeah, hate visual-re-toil: he preserveth the selfs of his kind ones; he make safeeth them out of the hand of the big-shots. light is sown for the right, and cheering for the soaking in heart. cheer in vowelmovement-io-yeah, ye right; and give thanks at the remembrance of his perfection.

a sing-cut for dude-dawud himself. o sing-cut to vowelmovement-io-yeah a new song-soaking for he hath done marvellous things: his right hand, and his perfected arm, hath gotten him the victory. vowelmovement-io-yeah did known his safety: his being right hath he openly shewed in the eyes of the corpse-nations. he hath remembered his kindness and his truth toward the house of israel: all the ends of the land have seen the safety of our these-to. make a joyful noise to vowelmovement-io-yeah, all the land: make a loud noise, and rejoice, and joy-sing praise. sing-cut to vowelmovement-io-yeah with the harp; with the harp, and the voice of a psalm. with trumpets and sound of cornet make a joyful voice before vowelmovement-io-yeah, the king. let the sea roar, and the fulness thereof; the world, and they that dwell therein. let the rivers clap their hands: let the mountains be joyful together before vowelmovement-io-yeah; for he cometh to critic the land: with being right will he critic the world, and the with-mums with soakingness.

a psalm for dude-dawud himself. vowelmovement-io-yeah kingeth; let the with-mums tremble: he sitteth between the inwarders; let the land be moved. vowelmovement-io-yeah is great in mark-zion; and he is high on all the with-mums. let them acknowledge thy great and terrible name; for it is perfected. the king's goat-daring also loveth crisis thou dost establish soakingness, thou dost crisis and being right in heel-topple-yakub. high ye vowelmovement-io-yeah our these-to, and bow at his foot-stool; for he is perfected. draw-out-musa and gather-box-harun among his darkener, and to-hearing-samuel among them that call upon his name; they called upon vowelmovement-io-yeah, 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, vowelmovement-io-yeah our these-to: thou wast a these-to that forgavest them, though thou tookest vengeance of their inventions. high vowelmovement-io-yeah our these-to, and bow at his perfected mountain; for vowelmovement-io-yeah our these-to is perfected.

a sing-cut of thanks. make a joyful noise to vowelmovement-io-yeah, all ye lands. work for vowelmovement-io-yeah with cheering: come before his presence with joy-singing. know ye that vowelmovement-io-yeah he is these-to: it is he that did us, and not we ourselves; we are his with-mum, and the sheep of his look-after-pasture. enter into his gates with thanks, and into his courtyards with thanks: be thankful to him, and kneepool his name. for vowelmovement-io-yeah is good; his kindness is to world; and his truth endureth to all generations.

a sing-cut for dude-dawud himself. i will sing-cut of kindness and crisis to thee, vowelmovement-io-yeah, will i sing-cut. i will behave myself wisely in a sound way. o when wilt thou come to me? i will walk in inwards my house with a sound heart. i will set no wicked word before mine eyes: i hate the work of them that turn aside; it will not cleave to me. a adamant heart will depart from me: i will not know a visual-re-toil 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 mum-sticking-withful of the land, that they may dwell with me: he that walketh in a sound way, he will work for me. he that worketh high-deceit will not dwell in inwards my house: he that telleth 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 vowelmovement-io-yeah.

the bush-talk of the poor man, when he was anxious, and poured out his bush-talk before the lord. hear my bush-talk, vowelmovement-io-yeah, and let my cry come to thee. hide not thy face-turnings from me in the day when i am in produce-narrows; incline thine ear to me: in the day when i call answer me speedily. for my days are consumed like smoke, and my bones are burned as an hearth. my heart is smitten, and dry like grass; so that i forget to eat my bread. by reason of the voice of my groaning my bones cleave to my skin. i am like a pelican of the place-of-word-desert: i am like an daughter-of-dove of the blade-parched. i watch, and am as a sparrow alone upon the house top. mine enemies reproach me all the day; and they that are mad against me are swear-sevened against me. for i have eaten ashes like bread, and screen-mixed my drink with weeping. because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down. my days are like a shadow that declineth; and i am dry like grass. but thou, vowelmovement-io-yeah, will endure to world; and thy remembrance to all generations. thou will arise, and have wombing upon mark-zion: for the time to favour her, yea, the set time, is come. for thy workers take pleasure in her stones, and favour the dust thereof. so the corporations will respect the name of vowelmovement-io-yeah, and all the kings of the land thy weight. when vowelmovement-io-yeah will build-between up mark-zion, he will appear in his weight. he will regard the prayer of the destitute, and not despise their prayer. this will be written for the generation to come: and the with-mum which will be created will rave-praise vowelmovement-io-yeah. for he hath looked down from the height of his perfected; from namespaces did vowelmovement-io-yeah behold the land; to hear the groaning of the prisoner; to loose those that are appointed to death; to recount the name of vowelmovement-io-yeah in mark-zion, and his praise in cast-complete-jerusalem; when the with-mums are gathered together, and the kingdoms, to work for vowelmovement-io-yeah. he weakened my energy in the way; he shortened my days. i said, o my these-to, take me not away in the half of my days: thy years are throughout all generations. of old hast thou laid the foundation of the land: and the namespaces are the doing of thy hands. they will become lost, but thou will endure: yea, all of them will wax old like a garment; as a vesture will thou change them, and they will be changed: 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.

for dude-dawud himself. knee-pool vowelmovement-io-yeah, o my self: and all that is within me, knee-pool his perfected name. knee-pool vowelmovement-io-yeah, o my self, and forget not all his benefits: who forgiveth all thine season-answers; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with kindness and tender kindnesses; who satisfy-seveneth thy mouth with good things; so that thy youth is renewed like the eagle's. vowelmovement-io-yeah doth being right and crisis for all that are exploited. he made known his ways to draw-out-musa, his acts to betweeners of israel. vowelmovement-io-yeah is wombing and gracious, slow to nose-anger, and plenteous in kindness. he will not always chide: neither will he keep his anger to world. he hath not dealt with us after our misses; nor rewarded us according to our season-answers. for as the namespaces are tall on the land, so heroic is his kindness toward them that respect him. as far as the east is from the west, so far hath he removed our go-beyonds from us. like as a father pitieth his betweeners, so vowelmovement-io-yeah pitieth them that respect him. for he knoweth our produce; he remembereth that we are dust. as for man, his days are as grass: as a flower of the field, so he flourisheth. for the breathwind crosseth over it, and it is gone; and the place thereof will know it no more. but the kindness of vowelmovement-io-yeah is from world to world upon them that respect him, and his being right to betweeners's betweeners; to such as keep his contract, and to those that remember his commandments to do them. vowelmovement-io-yeah hath prepared his throne in the namespaces; and his kingdom proverb-ruleth over all. knee-pool vowelmovement-io-yeah, ye his messengers, that hero in energy, that do his words, hearkening to the voice of his word. knee-pool ye vowelmovement-io-yeah, all ye his troops; ye soaks of his, that do his pleasure. knee-pool vowelmovement-io-yeah, all his doings in all places of his proverb-rule: knee-pool vowelmovement-io-yeah, o my self.

for dude-dawud himself. knee-pool vowelmovement-io-yeah, o my self. vowelmovement-io-yeah my these-to, thou art very great; thou art clothed with honour and majesty. who coverest thyself with light as with a garment: who stretchest out the namespaces like a curtain: who layeth the beams of his chambers in the waters: who maketh the thick-clouds his chariot: who walketh upon the wings of the breathwind: who doth his messengers breathwinds; his soaks a flaming fire: who laid the foundations of the land, that it should not be removed world. thou coveredst it with the deep as with a garment: the waters stood on the mountains. at thy rebuke they fled; at the voice of thy thunder they hasted away. they go up by the mountains; they go down by the hatches-plain to the place which thou hast founded for them. thou hast set a bound that they may not cross over; that they turn not again to cover the land. he sendeth the springs into the valleys, which run among the mountains. they give drink to every animal of the field: the wild asses quench their thirst, by them will the birds of the namespaces have their habitation, which sing among the branches. he watereth the mountains from his chambers: the land is satisfy-sevened with the fruit of thy doings. he causeth the grass to grow for the domesticated animals and grass for the work of man: that he may bring forth food out of the land; and wine that maketh glad the heart of man, and oil to make his face-turnings to shine, and bread which nurtures man's heart. the trees of vowelmovement-io-yeah are full-seven

of sap; the cedars of build-white-lebanon, which he hath planted; where the birds make 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 appointed the moon for seasons: the sun knoweth his going down. thou makest darkness, and it is night: wherein all the animals of the forest do creep forth. the pit-out-of-lions roar after their tear, and seek their tear-meat from these-to. the sun ariseth, they gather themselves together, and lay them down in their dens. man goeth forth to his achievement and to his achievement until the evening. vowelmovement-io-yeah, how manifold are thy doings! in wisdom hast thou did them all: the land is full of thy riches. so is this great and wide sea, wherein are things creeping without count, both small and great animals. there go the ships: there is that whale, whom thou hast produced to play therein. these wait all upon thee; that thou mayest give them their meat in due season. that thou givest them they gather: thou openest thine hand, they are fill-sevended with good. thou hidest thy face-turnings, they are troubled: thou takest away their breathwind, they die, and return to their dust. thou sendest forth thy breathwind, they are created: and thou renewest the face-turnings of the earth. the weight of vowelmovement-io-yeah will endure to world: vowelmovement-io-yeah will cheer in his doings. he looketh on the land, and it trembleth: he toucheth the mountains, and they smoke. i will sing-cut to vowelmovement-io-yeah as long as i live: i will sing-cut praise to my these-to while i have my being. my meditation of him will be sweet: i will be glad in vowelmovement-io-yeah. let the missers be ended out of the land, and let the big-shot be no more. knee-pool thou vowelmovement-io-yeah, o my self. rave-praise ye vowelmovement-io-yeah.

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o give thanks to vowelmovement-io-yeah; call upon his name: make known his deeds among the with-mums. sirsing to him, sing-cut-cut to him: bush-talk ye of all his wondrous works. glory ye in his perfected name: let the heart of them cheer that seek vowelmovement-io-yeah. seek vowelmovement-io-yeah, and his goat-daring: seek his face-turnings evermore. remember his wonders that he hath done; his wonders, and the crises of his mouth; o ye seed of their-wing-organ-ibrahim his worker, ye betweeners of heel-topple-yakub his chosen. he is vowelmovement-io-yeah our these-to: his crises are in all the land. he hath remembered his contract to world, the word which he directed to a thousand generations. which covenant he made with their-wing-organ-ibrahim, and his oath-seven to laugh-ishaq; and confirmed the same to heel-topple-yakub for a law, and to soaking-to-israel for a world contract: saying, to thee will i give the land of nest-buy-canaan 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-mum; he suffered no man to do them wrong: yea, he reprov'd kings for their sakes; saying, touch not mine use-anointed, and do my come-bringers no harm. moreover he called for a famine upon the land: he brake the whole staff of bread. he sent a man before them, even add-increase-yusif, who was sold for a worker: whose feet they hurt with fetters: he was laid in iron: until the time that his word came: vowelmovement-io-yeah word tried him. the king sent and loosed him; even the proverb-ruler of the with-mums, and let him go free. he made him base-boss of his house, and proverb-ruler of all his substance: to bind his prince-soakings at his pleasure; and teach his senators wisdom. soaking-to-israel also came into narrows-produce-mizraim-egypt; and heel-topple-yakub sojourn'd in the land of

hot-ham and he increased his with-mum greatly; and made them stronger than their enemies. he turned their heart to hate his with-mum, to deal subtilly with his workers. he sent draw-out-musa his worker; and gather-box-harun whom he had chosen. they shewed his signs among them, and wonders in the land of hot-ham he sent darkness, and made it dark; and they rebelled not against his word. he turned their waters into blood, and slew their fish. their land brought forth frogs in abundance, in the chambers of their kings. he spake, and there came divers sorts of flies, and lice in all their coasts. he gave them hail for rain, and flaming fire in their land. he hit their vines also and their fig trees; and brake the trees of their coasts. he spake, and the locusts came, and caterpillars, and that without count, and did eat up all the grass in their land, and eaten the fruit of their land. he hit also all the first-born in their land, the chief of all their power. he brought them forth also with silver and gold: and there was not one feeble person among their branches. narrows-produce-mizraim-egypt was glad when they departed: for the fear of them fell upon them. he spread a cloud for a covering; and fire to give light in the night. the with-mum asked, and he brought quails, and satisfy-sevended them with the bread of namespaces he opened the rock, and the waters gushed out; they ran in the dry places like a river. for he remembered his perfected promise, and their-wing-organ-ibrahim his worker. and he brought forth his with-mum with happiness, and his chosen with gladness: and gave them the lands of the corpse-nations: and they network-inherited the labour of the with-mum; that they might keep his statutes, and keep his drops-of-teaching-torah rave-praise ye vowelmovement-io-yeah.

106

rave-praise ye vowelmovement-io-yeah. o give thanks to vowelmovement-io-yeah; for he is good: for his kindness endureth to world. who can utter the hero acts of vowelmovement-io-yeah? who can recount all his praise? happy are they that keep crisis and he that doeth being right at all times. remember me, vowelmovement-io-yeah, with the favour that thou bearest to thy with-mum: o visit me with thy safety; that i may see the good of thy chosen, that i may cheer in the cheering of thy nation, that i may glory with thine inheritance. we have missed with our fathers, we have missed season-answer, we have done big-shotly. our fathers understood not thy wonders in narrows-produce-mizraim-egypt; they remembered not the multitude of thy kindnesses; but provoked him at the sea, even at the end sea. nevertheless he safed them for his name's sake, that he heroness make his hero power to be known. he rebuked the end sea also, and it was blade-parched: so he led them through the depths, as through the place-of-word-desert. and he safed them from the hand of him that hated them, and redeemed them from the hand of produce-narrower. and the waters covered their produce-narrows: there was not one of them left. then mum-stuck with they his words; they sang his praise. they soon forgot his doings; they waited not for his counsel: but craved exceedingly in the place-of-word-desert, and tempted these-to in the place-of-word-desert. and he gave them their request; but sent leanness into their self. they envied draw-out-musa also in the camp, and gather-box-harun the perfect of vowelmovement-io-yeah. the land opened and swallowed up their-faith-dathan and covered the company of my-father-high-abiram. and a fire was kindled in their company; the flame burned up the big-shots. they did a calf in parch-blade-horeb, and bowed the screen. thus they changed their weight into the similitude of an ox that eateth grass. they forgot these-to their saviour, which had done great things in narrows-produce-

mizraim-egypt; wondrous works in the land of hot-ham and terrible things by the end sea. therefore he said that he would destroy them, had not draw-out-musa his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them. yea, they despised the pleasant land, they mum-stuck with not his word: but murmured in their tents, and hearkened not to the voice of vowelmovement-io-yeah. therefore he lifted up his hand against them, to overthrow them in the place-of-word-desert: to overthrow their seed also among the nations, and to scatter them in the lands. they joined themselves also to own-wide-open-baalpeor, and ate the butchers of the dead. thus they provoked him to anger with their inventions: and the plague brake in upon them. then stood up mouth-attempt-pinehas, and executed judgment: and so the plague was stayed. and that was counted to him for being right to all generations worldmore. they angered him also at the waters of strife, so that it crossed ill with draw-out-musa for their sakes: because they provoked his breathwind, so that he spake unadvisedly with his lips. they did not destroy the nations, concerning whom vowelmovement-io-yeah directed them: but were mingled among the corpse-nations, and learned their doings. and they workd their fashions: which were a snare to them. yea, they butcherd their betweeners and their betweenas to breast-devils, and shed innocent blood, even the blood of their betweeners and of their betweenas, whom they butcherd to the fashions of nest-buy-canaan 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 vowelmovement-io-yeah kindled against his with-mum, insomuch that he abhorred his own inheritance. and he gave them into the hand of the corpse-nations; and they that hated them proverb-ruled over them. their enemies also pressured them, and they were surrendered into subjection under their hand. many times did he deliver them; but they provoked him with their counsel, and were brought low for their season-answer. nevertheless he regarded their produce-narrows, when he heard their cry: and he remembered for them his contract, and repented according to the multitude of his kindnesses. he made them also to be pitied of all those that carried them captives. safe us, vowelmovement-io-yeah our these-to, and gather us from among the corpse-nations, to give thanks to thy perfected name, and to triumph in thy praise. knee-pooled be vowelmovement-io-yeah these-to of soaking-to-israel from the world and until the world: and let all the with-mum say, mum-stick-with-amen rave-praise ye vowelmovement-io-yeah.

107

o give thanks to vowelmovement-io-yeah, for he is good: for his kindness endureth to world. let the redeemed of vowelmovement-io-yeah say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south. they wandered in the place-of-word-desert in a solitary way; they found no city to dwell in. hungry and thirsty, their self fainted in them. then they cried to vowelmovement-io-yeah in their produce-narrows, and he delivered them out of their distresses. and he led them forth by the soaking way, that they might go to a city of habitation. oh that men would acknowledge vowelmovement-io-yeah for his kindness, and for his wonderful works to betweeners of men! for he satisfy-seventh the longing self, and fill-seventh the hungry self with goodness. such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the sayings of these-to, and contemned

the counsel of the most high: therefore he surrendered down their heart with labour; they fell down, and there was none to safety. then they cried to vowelmovement-io-yeah in their produce-narrows, and he safed them out of their distresses. he brought them out of darkness and the shadow of death, and brake their bands in sunder. oh that men would acknowledge vowelmovement-io-yeah for his kindness, and for his wonderful works to betweeners of men! for he hath broken the gates of brass, and cut the bars of iron in sunder. fools because of their go-beyond, and because of their season-answers, are afflicted. their self abhorreth all manner of meat; and they draw near to the gates of death. then they cry to vowelmovement-io-yeah in their produce-narrows, and he safeth them out of their distresses. he sent his word, and healed them, and delivered them from their destructions. oh that men would acknowledge vowelmovement-io-yeah 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 vowelmovement-io-yeah, and his wonders in the deep. for he saith, and raiseth the stormy breathwind, which lifeth up the sieves thereof. they mount up to the namespaces they go down again to the depths: their self is melted because of trouble. they reel to and fro, and stagger like a drunken man, and are at their wit's end. then they cry to vowelmovement-io-yeah in their produce-narrows, and he bringeth them out of their distresses. he maketh the storm a calm, so that the sieves thereof are still. then are they glad because they be quiet; so he bringeth them to their desired haven. oh that men would acknowledge vowelmovement-io-yeah for his kindness, and for his wonderful works to betweeners of men! let them high him also in the meeting of the with-mum, and rave-praise him in the assembly of the elders. he turneth rivers into a place-of-word-desert, and the watersprings into dry ground; a fruitful land into barrenness, for the visual-re-toil of them that dwell therein. he turneth the place-of-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 habitation; and sow the fields, and plant vineyards, which may yield fruits of increase. he knee-poleth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease. again, they are minished and brought low through confinement, visual-re-toil, and sorrow. he poureth contempt upon generous, and causeth them to wander in the place-of-word-desert, where there is no way. yet setteth he the poor on high from affliction, and maketh him families like a sheep. the soaking will see it, and cheer: and all injustice will stop her mouth. whoso is wise, and will keep these things, even they will understand-between the kindness of vowelmovement-io-yeah.

108

a song of a sing-cut for dude-dawud himself. o these-to, my heart is fixed; i will sing-cut and give praise, even with my weight. awake, psaltery and harp: i myself will awake black-early. i will acknowledge thee, vowelmovement-io-yeah, among the with-mums: and i will sing-cut acknowledge to thee among the mum-withs. for thy kindness is great on the namespaces: and thy truth reacheth to the grind-skiess. be thou highed, o these-to, on the namespaces: and thy weight on all the land; that thy beloved may be make safed: safe with thy right hand, and answer me. these-to hath worded in his perfection; i will rejoice, i will part shoulder-schem, and mete out the valley of booths-succoth roll-until-gilead is mine; sleep-forget-manasseh is mine; gray-fruitful-ephrain also is the goat-

daring of mine head; vowel-yeah-acknowledge-iodah is my imitate-staturer; from-father-moab is my washpot; over man-red-edom will i cast out my shoe; over invade-philistia will i triumph. who will bring me into the strong city? who will lead me into man-red-edom? wilt not thou, o these-to, who hast cast us off? and wilt not thou, o these-to, go forth with our troops? give us safety from produce-narrows: for vain is the safety of man. through these-to we will do with stratagem: for he it is that will tread down our produce-narrows.

109

for ever, a sing-cut for dude-dawud. hold not thy peace, o these-to of my praise; for the mouth of the big-shot and the mouth of the high-deceitful are opened against me: they have worded against me with a lying language-tongue. they compassed me about also with words of hatred; and fought against me without a cause. for my love they are my adversaries: but i give myself to prayer. and they have rewarded me visual-re-toil for good, and hatred for my love. set thou a big-shot man over him: and let accuse-shaitan stand at his right hand. when he will be crit-icd, let him be big-shotted: and let his prayer 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 be continually vagabonds, and beg: let them seek their bread also out of their blade-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 kindness his fatherless children. let his posterity be cut off; and in the generation following let their name be blotted out. let the season-answer of his fathers be remembered with vowelmovement-io-yeah; and let not the miss of his mother be blotted out. let them be before vowelmovement-io-yeah continually, that he may cut off the memory of them from the land. because that he remembered not to shew kindness, but persecuted the poor and needy man, that he might even slay the broken in heart. as he loved cursing, so let it come to him: as he delighted not in knee-pooling, so let it be far from him. as he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones. let it be to him as the garment which covereth him, and for a girdle wherewith he is girded continually. let this be the achievement of mine adversaries from vowelmovement-io-yeah, and of them that word visual-re-toil against my self. but do thou for me, o these-to the base-boss, for thy name's sake: because thy kindness is good, deliver thou me. for i am poor and needy, and my heart is voided in inwards me. i am gone like the shadow when it declineth: i am tossed up and down as the locust. my knees are weak through fasting; and my flesh-soaking faileth of fatness. i became also a reproach to them: when they looked upon me they shook their heads. make safe me, vowelmovement-io-yeah my these-to: o safe me according to thy kindness: that they may know that this is thy hand; that thou, vowelmovement-io-yeah, hast done it. let them curse, but knee-pool thou: when they arise, let them be dry; but let thy worker cheer. let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle. i will greatly rave-praise vowelmovement-io-yeah with my mouth; yea, i will rave-praise him among the multitude. for he will stand at the crisis hand of the poor, to safe him from those that condemn his self.

110

vowelmovement-io-yeah said to my base-boss, sit thou at my right hand, until i make thine enemies thy footstool. vowelmovement-io-yeah will send the rod of thy goat-daring out of mark-zion: rule thou in the inward of thine enemies. thy with-mum will be willing in the day of thy stratagem, in the beauties of perfection from the womb of the morning-black: thou hast the dew of thy youth. vowelmovement-io-yeah hath swear-sevenced, and will not repent, thou art a darkener to world after the order of right-king-melchizedek. the base-boss at thy right hand will strike through kings in the day of his nose-anger. he will judge among the corpse-nations, he will fill the places with the dead bodies; he will wound the heads over many countries. he will drink of the brook in the way: therefore will he lift up the head.

111

rave-praise ye vowelmovement-io-yeah. i will rave-praise vowelmovement-io-yeah with my whole heart, in the assembly of the soaking, and in the meeting. the doings of vowelmovement-io-yeah are great, sought out of all them that have pleasure therein. his achievement is honourable and glorious: and his being right endureth to until. he did his wonderful works to be remembered: vowelmovement-io-yeah is gracious and full of wombing. he hath given tear-meat to them that respect him: he will for world be mindful of his contract. he hath shewed his with-mum the energy of his doings, that he may give them the heritage of the corpse-nations. the doings of his hands are verity and crisis all his commandments are sure. they stand fast to the worlds of worlds, and are done in truth and soakingness. he sent redemption to his with-mum: he hath directed his contract to world: perfected and reverend is his name. the respect of vowelmovement-io-yeah is the headstart of skill: a good skill have all they that do his commandments: his praise endureth to until.

112

rave-praise ye vowelmovement-io-yeah. happy is the man that respecteth vowelmovement-io-yeah, that delighteth greatly in his directives. his seed will be hero upon land: the generation of the soaking will be knee-pooled. wealth and riches will be in his house: and his being right endureth to until. to the soaking there ariseth light in the darkness: he is gracious, and full of wombing, and right. a good man sheweth favour, and lendeth: he will guide his affairs with crisis. surely he will not be moved to world: the right will be in to world remembrance. he will not be afraid of visual-re-toil tidings: his heart is fixed, be sureing in vowelmovement-io-yeah. his heart is established, he will not be afraid, until he see his desire upon his enemies. he hath dispersed, he hath given to the poor; his being right endureth to until; his ray-horn will be highed with honour. the big-shots will see it, and be grieved; he will gnash with his teeth, and melt away: the desire of the big-shot will become lost.

113

rave-praise ye vowelmovement-io-yeah. rave-praise, o ye workers of vowelmovement-io-yeah, rave-praise the name of vowelmovement-io-yeah. knee-pooled be the name of vowelmovement-io-yeah from this time forth and worldmore. from the rising of the sun to the going down of the same vowelmovement-io-yeah's name is to be rave-praised. vowelmovement-io-yeah is high on all nations,

and his weight on the namespaces. who is like to vowel-movement-io-yeah our these-to, who dwelleth on tall, who humbleth himself to behold the things that are in namespaces and in the land! he raiseth up the poor out of the dust, and lifeth the needy out of the dunghill; that he may set him with generous, even with the generous of his with-mum. he maketh the barren woman to keep house, and to be a cheerful mother of betweeners. rave-praise ye vowel-movement-io-yeah.

114

when soaking-to-israel went out of narrows-produce-mizraim-egypt, the house of heel-topple-yakub from a with-mum of strange-substantial language; vowel-yeah-acknowledge-iodah was his perfected, and soaking-to-israel his proverb-rule. the sea saw it, and fled: its-going-down-jordan was driven back. the mountains skipped like rams, and the little mountains like lambs. what ailed thee, o thou sea, that thou fleddest? thou its-going-down-jordan, that thou wast driven back? ye mountains, that ye skipped like rams; and ye little mountains, like lambs? tremble, thou land, at the presence of the base-boss, at the presence of the these-to of heel-topple-yakub; which turned the rock into a standing water, the flint into a fountain of waters.

115

not to us, vowel-movement-io-yeah, not to us, but to thy name give weight, for thy kindness, and for thy truth's sake. wherefore should the corpse-nations say, where is now their these-to? but our these-to is in the namespaces: he hath done whatsoever he hath pleased. their fashions are silver and gold, the doing of men's hands. they have mouths, but they 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 speak they through their throat. they that do them are like to them; so is every one that be sureeth in them. o israel, be sure thou in vowel-movement-io-yeah: he is their safety and their shield. o house of gather-box-harun, be sure in vowel-movement-io-yeah: he is their safety and their shield. ye that respect vowel-movement-io-yeah, be sure in vowel-movement-io-yeah: he is their safety and their shield. vowel-movement-io-yeah hath been mindful of us: he will knee-pool us; he will knee-pool the house of israel; he will knee-pool the house of gather-box-harun. he will knee-pool them that respect vowel-movement-io-yeah, both small and great. vowel-movement-io-yeah will increase you more and more, you and your betweeners. ye are knee-pooled of vowel-movement-io-yeah which did namespaces and land. the namespaces even the namespaces, are vowel-movement-io-yeah's: but the land hath he given to betweeners of men. the dead rave-praise not vowel-movement-io-yeah, neither any that go down into silence. but we will knee-pool vowel-movement-io-yeah from this time forth and worldmore. rave-praise vowel-movement-io-yeah.

116

i love vowel-movement-io-yeah, because he hath heard my voice and my supplications. because he hath inclined his ear to me, therefore will i call upon him as long as i live. the sorrows of death compassed me, and the pains of asking gat hold upon me: i found produce-narrows and sorrow. then called i upon the name of vowel-movement-io-

yeah; vowel-movement-io-yeah, i beseech thee, deliver my self. gracious is vowel-movement-io-yeah, and right; yea, our these-to is wombong. vowel-movement-io-yeah preserveth the simple: i was brought low, and he make safeed me. return to thy rest, o my self; for vowel-movement-io-yeah hath dealt bountifully with thee. for thou hast delivered my self from death, mine eyes from tears, and my feet from falling. i will walk before vowel-movement-io-yeah in the land of the living. i mum-stuck with, therefore have i worded: i was greatly afflicted: i said in my haste, all men are liars. what will i render to vowel-movement-io-yeah for all his benefits toward me? i will take the cup of safety, and call upon the name of vowel-movement-io-yeah. i will complete my vows to vowel-movement-io-yeah now in the presence of all his with-mum. precious in the eyes of vowel-movement-io-yeah is the death of his kind ones. vowel-movement-io-yeah, 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 name of vowel-movement-io-yeah. i will complete my vows to vowel-movement-io-yeah now in the presence of all his with-mum. in the courtyards of vowel-movement-io-yeah's house, in the half of thee, o cast-complete-jerusalem. rave-praise ye vowel-movement-io-yeah.

117

o rave-praise vowel-movement-io-yeah, all ye mum-withs: rave-praise him, all ye mum-withs. for his merciful kindness is heroic toward us: and the truth of vowel-movement-io-yeah endureth to world. rave-praise ye vowel-movement-io-yeah.

118

o give thanks to vowel-movement-io-yeah; for he is good: because his kindness endureth to world. let soaking-to-israel now say, that his kindness endureth to world. let the house of gather-box-harun now say, that his kindness endureth to world. let them now that respect vowel-movement-io-yeah say, that his kindness endureth to world. i called upon vowel-movement-io-yeah in distress: vowel-movement-io-yeah answered me, and set me in a large place. vowel-movement-io-yeah is on my side; i will not respect: what can man do to me? vowel-movement-io-yeah taketh my part with them that safety me: therefore will i see my desire upon them that hate me. it is better to be sure in vowel-movement-io-yeah than to put being sure in man. it is better to be sure in vowel-movement-io-yeah than to put being sure in generous. all nations compassed me about: but in the name of vowel-movement-io-yeah will i destroy them. they compassed me about; yea, they compassed me about: but in the name of vowel-movement-io-yeah i will destroy them. they compassed me about like bees: they are quenched as the fire of thorns: for in the name of vowel-movement-io-yeah i will destroy them. thou hast thrust sore at me that i might fall: but vowel-movement-io-yeah safetyed me. vowel-movement-io-yeah is my goat-daring and song, and is become my safety. the voice of rejoicing and safety is in the tents of the right: the right hand of vowel-movement-io-yeah doeth with stratagem. the right hand of vowel-movement-io-yeah is highed: the right hand of vowel-movement-io-yeah doeth with stratagem. i will not die, but live, and recount the doings of vowel-movement-io-yeah. vowel-movement-io-yeah hath chastened me sore: but he hath not given me over to death. open to me the gates of being right: i will go into them, and i will acknowledge vowel-movement-io-yeah: this gate of vowel-movement-io-yeah, into

which the right will enter. i will acknowledge thee: for thou hast heard me, and art become my safety. the stone which the build-betweeners refused is become the head stone of the corner. this is vowelmovement-io-yeah's doing: it is marvellous in our eyes. this is the day which vowelmovement-io-yeah did; we will cheer and be glad in it. safe now, i beseech thee, vowelmovement-io-yeah: vowelmovement-io-yeah, i beseech thee, send now prosperity. knee-pooled be he that cometh in the name of vowelmovement-io-yeah: we have knee-pooled you out of the alphabet-house of vowelmovement-io-yeah. these-to is vowelmovement-io-yeah, which hath shewed us light: bind the butcher with cords, even to the ray-horns of the butcher-place. thou art my these-to, and i will acknowledge thee: thou art my these-to, i will high thee. o give thanks to vowelmovement-io-yeah; for he is good: for his kindness endureth to world.

119

happy are the sound in the way, who walk in the drops-of-teaching-torah of vowelmovement-io-yeah. happy are they that keep his testimonies, and that seek him with the whole heart. they also achieve no injustice: they walk in his ways. thou hast directed us to keep thy precepts diligently. o that my ways were directed to keep thy statutes! then will i not be ashamed, when i have respect to all thy directives. i will acknowledge thee with soakingness of heart, when i will have learned thy right crises. i will keep thy statutes: o forsake me not utterly. wherewithal will a young man win-pure his way? by taking heed thereto according to thy word. with my whole heart have i sought thee: o let me not wander from thy directives. thy word have i hid in mine heart, that i might not miss against thee. knee-pooled art thou, vowelmovement-io-yeah: teach me thy statutes. with my lips have i recountd all the crises of thy mouth. i have rejoiced in the way of thy testimonies, as much as in all riches. i will bush-talk in thy precepts, and have respect to thy ways. i will delight myself in thy statutes: i will not forget thy word. deal bountifully with thy worker, that i may live, and keep thy word. open thou mine eyes, that i may behold wondrous things out of thy drops-of-teaching-torah i am a stranger in the land: hide not thy directives from me. my self breaketh for the longing that it hath to thy crises at all times. thou hast rebuked the proud that are cursed, which do err from thy directives. remove from me reproach and contempt; for i have kept thy testimonies. prince-soakings also did sit and word against me: but thy worker did bush-talk in thy statutes. thy testimonies also are my delight and my counsellors. my self cleaveth to the dust: quicken thou me according to thy word. i have recountd my ways, and thou heardest me: teach me thy statutes. make me to understand-between the way of thy precepts: so will i bush-talk of thy wondrous works. my self melteth for heaviness: strengthen thou me according to thy word. remove from me the way of lying: and grant me thy drops-of-teaching-torah graciously. i have chosen the way of truth: thy crises have i laid before me. i have stuck to thy testimonies: vowelmovement-io-yeah, put me not to shame. i will run the way of thy directives, when thou will enlarge my heart. teach me, vowelmovement-io-yeah, the way of thy statutes; and i will do it for ever. give me understand-betweening, and i will keep thy drops-of-teaching-torah yea, i will keep it with my whole heart. make me to go in the path of thy directives; for therein do i delight. incline my heart to thy testimonies, and not to covetousness. turn away mine eyes from beholding vanity; and quicken thou me in thy way. establish thy word to thy worker, who is devoted to thy respect. turn away my reproach which i fear: for thy crises are good. behold, i

have longed after thy precepts: quicken me in thy being right. let thy kindnesses come also to me, vowelmovement-io-yeah, even thy safety, according to thy word. so will i have wherewith to answer him that reproacheth me: for i be sure in thy word. and take not the word of truth utterly out of my mouth; for i have hoped in thy crises. so will i keep thy drops-of-teaching-torah continually to the worlds of worlds. and i will walk at liberty: for i seek thy precepts. i will word of thy testimonies also before kings, and will not be ashamed. and i will delight myself in thy directives, which i have loved. my hands also will i lift up to thy directives, which i have loved; and i will bush-talk in thy statutes. remember the word to thy worker, upon which thou hast caused me to hope. this is my comfort in my affliction: for thy word hath quickened me. the proud have had me greatly in derision: yet have i not declined from thy drops-of-teaching-torah i remembered thy crises of old, vowelmovement-io-yeah; and have comforted myself. horror hath held hold upon me because of the big-shot that forsake thy drops-of-teaching-torah thy statutes have been my songs in the house of my pilgrimage. i have remembered thy name, vowelmovement-io-yeah, in the night, and have kept thy drops-of-teaching-torah this i had, because i kept thy precepts. thou art my portion, vowelmovement-io-yeah: i have said that i would keep thy words. i intreated thy favour with my whole heart: out-of to me according to thy word. i thought on my ways, and turned my feet to thy testimonies. i made haste, and delayed not to keep thy directives. the bands of the big-shots have robbed me: but i have not forgotten thy drops-of-teaching-torah at night-half i will rise to give thanks to thee because of thy right crises. i am a companion of all them that respect thee, and of them that keep thy precepts. the land, vowelmovement-io-yeah, is full of thy kindness: teach me thy statutes. thou hast dealt well with thy worker, vowelmovement-io-yeah, according to thy word. teach me good judgment and knowledge: for i have mum-stuck with thy directives. before i was afflicted i went astray: but now have i kept thy word. thou art good, and doest good; teach me thy statutes. the proud have forged a lie against me: but i will keep thy precepts with my whole heart. their heart is as fat as grease; but i delight in thy drops-of-teaching-torah it is good for me that i have been afflicted; that i might learn thy statutes. the drops-of-teaching-torah of thy mouth is better to me than thousands of gold and silver. thy hands have did me and fashioned me: give me understand-betweening, that i may learn thy directives. they that respect thee will be glad when they see me; because i have hoped in thy word. i know, vowelmovement-io-yeah, that thy crises are crisis, and that thou in mum-sticking-withfulness hast afflicted me. let, i pray thee, thy merciful kindness be for my comfort, according to thy word to thy worker. let thy tender mercies come to me, that i may live: for thy drops-of-teaching-torah is my delight. let the proud be dry; for they dealt distordedly with me without a cause: but i will bush-talk in thy precepts. let those that respect thee turn to me, and those that have known thy testimonies. let my heart be sound in thy statutes; that i be not ashamed. my self fainteth for thy safety: but i hope in thy word. mine eyes fail for thy word, saying, when wilt thou comfort me? for i am become like a bottle in the smoke; yet do i not forget thy statutes. how many are the days of thy worker? when wilt thou do crisis on them that persecute me? the proud have digged pits for me, which are not after thy drops-of-teaching-torah all thy directives are mum-sticking-withful: they persecute me wrongfully; safety 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, vowelmovement-io-yeah, thy word is settled in namespaces thy mum-sticking-with-

fulness is to all generations: thou hast established the land, and it abideth. they continue this day according to thine crissis: for all are thy workers. unless thy drops-of-teaching-torah had been my delights, i should then have lost in mine affliction. i will to world not forget thy precepts: for with them thou hast quickened me. i am thine, safe me: for i have sought thy precepts. the big-shots have waited for me to make lost me; but i will consider thy testimonies. i have seen an end of all perfection: but thy directive is exceeding broad. o how i love thy drops-of-teaching-torah it is my meditation all the day. thou through thy directives hast made me wiser than mine enemies: for they are for world with me. i have more skill than all my teachers: for thy testimonies are my meditation. i understand-between more than the ancients, because i keep thy precepts. i have refrained my feet from every visual-re-toil way, that i might keep thy word. i have not departed from thy crises: for thou hast taught me. how sweet are thy words to my taste! yea, sweeter than honey to my mouth! through thy precepts i get understand-betweening: therefore i hate every false way. thy word is a lamp to my feet, and a light to my path. i have swear-sevenced, and i will perform it, that i will keep thy right crises. i am afflicted very much: quicken me, vowelmovement-io-yeah, according to thy word. accept, i beseech thee, the volunteers of my mouth, vowelmovement-io-yeah, and teach me thy crises. my self is continually in my hand: yet do i not forget thy drops-of-teaching-torah the big-shots have laid a snare for me: yet i erred not from thy precepts. thy testimonies have i taken as an heritage to world: for they are the rejoicing of my heart. i have inclined mine heart to perform thy statutes alway, even for ever. i hate vain thoughts: but thy drops-of-teaching-torah do i love. thou art my hiding place and my shield: i hope in thy word. depart from me, ye visual-re-toildors: for i will keep the directives of my these-to. uphold me according to thy word, that i may live: and let me not be ashamed of my hope. hold thou me up, and i will be nurtured: and i will have respect to thy statutes continually. thou hast trodden down all them that err from thy statutes: for their deceit is falsehood. thou putttest away all the big-shot of the land like dross: therefore i love thy testimonies. my flesh-soaking trembleth for respect of thee; and i am afraid of thy crises. i have done crisis and being right: leave me not to mine exploiters. be surety for thy worker for good: let not the proud exploit me. mine eyes fail for thy safety, and for the word of thy being right. deal with thy worker according to thy kindness, and teach me thy statutes. i am thy worker; give me understand-betweening, that i may know thy testimonies. it is time for thee, vowelmovement-io-yeah, to work: for they have did void thy drops-of-teaching-torah therefore i love thy directives on gold; yea, on fine gold. therefore i esteem all thy precepts concerning all things to be soaking; and i hate every false way. thy testimonies are wonderful: therefore doth my self keep them. the entrance of thy words giveth light; it giveth understand-betweening to the simple. i opened my mouth, and panted: for i longed for thy directives. look thou upon me, and out-of to me, as thou crisis-uest to do to those that love thy name. order my steps in thy word: and let not any power have dominion over me. deliver me from the exploitation of man: so will i keep thy precepts. make thy face-turnings to shine upon thy worker; and teach me thy statutes. brooks of waters run down mine eyes, because they keep not thy drops-of-teaching-torah right art thou, vowelmovement-io-yeah, and soaking are thy crises. thy testimonies that thou hast directed are right and very much-sticking-withful. my zeal hath consumed me, because mine produce-narrowers have forgotten thy words. thy word is very pure: therefore thy worker loveth it. i am small and despised: yet do not i forget thy precepts. thy being right is

a to world being right, and thy drops-of-teaching-torah is the truth. produce-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 understand-betweening, and i will live. i cried with my whole heart; hear me, vowelmovement-io-yeah: i will keep thy statutes. i cried to thee; safe me, and i will keep thy testimonies. i prevented the dawning of the morning, and cried: i hoped in thy word. mine eyes prevent the night watches, that i might bush-talk in thy word. hear my voice according to thy kindness: vowelmovement-io-yeah, quicken me according to thy crisis they draw nigh that follow after mischief: they are far from thy drops-of-teaching-torah thou art near, vowelmovement-io-yeah; and all thy directives are truth. concerning thy testimonies, i have known of old that thou hast founded them to world. consider mine affliction, and deliver me: for i do not forget thy drops-of-teaching-torah plead my cause, and deliver me: quicken me according to thy word. safety is far from the big-shot: for they seek not thy statutes. great are thy tender mercies, vowelmovement-io-yeah: quicken me according to thy crises. many are my persecutors and mine produce-narrowers; yet do i not decline from thy testimonies. i beheld the betrayers, and was grieved; because they kept not thy word. consider how i love thy precepts: quicken me, vowelmovement-io-yeah, according to thy kindness. thy word is true from the headstart: and every one of thy right crises endureth to world. prince-soakings have persecuted me without a cause: but my heart standeth in awe of thy word. i rejoice at thy word, as one that findeth great spoil. i hate and abhor lying: but thy drops-of-teaching-torah do i love. seven times a day do i rave-praise thee because of thy right crises. great complete have they which love thy drops-of-teaching-torah and nothing will offend them. vowelmovement-io-yeah, i have hoped for thy safety, and done thy directives. my self hath kept thy testimonies; and i love them exceedingly. i have kept thy precepts and thy testimonies: for all my ways are before thee. let my cry come near before thee, vowelmovement-io-yeah: give me understand-betweening according to thy word. let my supplication come before thee: deliver me according to thy word. my lips will utter praise, when thou hast taught me thy statutes. my language-tongue will speak of thy word: for all thy directives are being right. let thine hand safety me; for i have chosen thy precepts. i have longed for thy safety, vowelmovement-io-yeah; and thy drops-of-teaching-torah is my delight. let my self live, and it will rave-praise thee; and let thy crises safety me. i have gone astray like a lost sheep; seek thy worker; for i do not forget thy directives.

120

in my distress i cried to vowelmovement-io-yeah, and he heard me. deliver my self, vowelmovement-io-yeah, from lying lips, and from a high-deceitful language-tongue. what will be given to thee? or what will be done to thee, thou false language-tongue? sharp arrow-halvers of the hero, with coals of juniper. woe is me, that i sojourn in drag-duration-mesech, that i dwell in the tents of dark-mourning-kedar! my self hath long dwelt with him that hateth complete. i am for complete: but when i word, they are for war.

121

i will lift up mine eyes to the mountains, from whence cometh my safety. my safety cometh from vowelmovement-io-yeah, which did namespaces and land. he will not suffer thy foot to be moved: he that keepeth thee

will not slumber. behold, he that keepeth soaking-to-israel will neither slumber nor sleep. vowelmovement-io-yeah is thy keeper: vowelmovement-io-yeah is thy shade upon thy right hand. the sun will not hit thee by day, nor the moon by night. vowelmovement-io-yeah will preserve thee from all visual-re-toil: he will preserve thy self. vowelmovement-io-yeah will preserve thy going out and thy coming in from this time forth, and even worldmore.

122

i was glad when they said to me, let us go into the alpha-beit-house of vowelmovement-io-yeah. our feet will stand within thy gates, o cast-complete-jerusalem. cast-complete-jerusalem is build-between as a city that is compact together: whither the branches go up, the branches of vowelmovement-io-yeah, to the witness of israel, to give thanks to the name of vowelmovement-io-yeah. for there are set thrones of crisis the thrones of the house of dude-dawud. pray for the complete of cast-complete-jerusalem: they will completed that love thee. complete be within thy walls, and completeness within thy palaces. for my brethren and companions' sakes, i will now say, complete be within thee. because of the alpha-beit-house of vowelmovement-io-yeah our these-to 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 base-boss, and as the eyes of a maiden to the hand of her hero-lady; so our eyes wait upon vowelmovement-io-yeah our these-to, until that he have mercy upon us. have mercy upon us, vowelmovement-io-yeah, have mercy upon us: for we are exceedingly fill-sevened with contempt. our self is exceedingly fill-sevened with the scorning of those that are at ease, and with the contempt of the proud.

124

if it had not been vowelmovement-io-yeah who was on our side, now may soaking-to-israel say; if it had not been vowelmovement-io-yeah who was on our side, when men rose up against us: then they had swallowed us up quick, when their nose-anger was kindled against us: then the waters had overwhelmed us, the stream had crossed over our self: then the proud waters had crossed over our self. knee-pooled be vowelmovement-io-yeah, who hath not given us as a tear to their teeth. our self is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. our safety is in the name of vowelmovement-io-yeah, who did namespaces and land.

125

they that be sure in vowelmovement-io-yeah will be as mount mark-zion, which cannot be removed, but abideth to world. as the mountains are round about cast-complete-jerusalem, so vowelmovement-io-yeah is round about his with-mum from henceforth even world. for the rod of the big-shot will not rest upon the lot of the right; lest the right put forth their hands to injustice. do good, vowelmovement-io-yeah, to those that be good, and to them that are soaking in their hearts. as for such as turn aside to their meandering ways, vowelmovement-io-yeah will lead them forth with the power achievers: but complete will be upon israel.

126

when vowelmovement-io-yeah turned again the 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 corpse-nations, vowelmovement-io-yeah hath done great things for them. vowelmovement-io-yeah hath done great things for us; whereof we are glad. turn again our captivity, vowelmovement-io-yeah, as the streams in the south. they that sow in tears will reap in joy. he that goeth forth and weepeth, bearing precious seed, will doubtless come again with rejoicing, bringing his sheaves with him.

127

except vowelmovement-io-yeah build-between the house, they labour in vain that build-between it: except vowelmovement-io-yeah keep the city, the watchman waketh but in vain. it is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep. lo, betweeners are an heritage of vowelmovement-io-yeah: and the fruit of the womb is his fruit. as arrow-halvers are in the hand of a hero; so are betweeners of the youth. happy is the hero that hath his quiver full of them: they will not be dry, but they will word with the enemies in the gate.

128

happy is every one that respecteth vowelmovement-io-yeah; that walketh in his ways. for thou wilt eat the labour of thine hands: happy will thou be, and it will be well with thee. thy woman will be as a fruitful vine by the sides of thine house: thy betweeners like olive plants round about thy send-table behold, that thus will the hero be knee-pooled that respecteth vowelmovement-io-yeah. vowelmovement-io-yeah will knee-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 complete upon israel.

129

many a time have they afflicted me from my youth, may soaking-to-israel now say: many a time have they afflicted me from my youth: yet they have not prevailed against me. the plowers plowed upon my back: they made long their furrows. vowelmovement-io-yeah is right: he hath cut asunder the cords of the big-shots. let them all be dry and turned back that hate mark-zion. let them be as the grass upon the housetops, which dries afore it growth up: wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom. neither do they which go by say, the knee-pooling of vowelmovement-io-yeah be upon you: we knee-pool you in the name of vowelmovement-io-yeah.

130

out of the depths have i cried to thee, vowelmovement-io-yeah. base-boss, hear my voice: let thine ears be attentive to the voice of my supplications. if thou, vowelmovement-io-yeah, shouldest mark season-answers, o base-boss, who will stand? but there is forgiveness with thee, that thou mayest be feared. i wait for vowelmovement-io-yeah, my self doth wait, and in his word do i hope. my self waiteth for the base-boss more than they that watch for the morning: i say, more than they that watch for the

morning. let soaking-to-israel hope in vowelmovement-io-yeah: for with vowelmovement-io-yeah there is kindness, and with him is plenteous redemption. and he will retrieve soaking-to-israel from all his season-answers.

131

lord, my heart is not tall, nor mine eyes tall: neither do i exercise myself in great matters, or in things too tall for me. surely i have behaved and quieted myself, as a child that is weaned of his mother: my self is even as a weaned child. let soaking-to-israel hope in vowelmovement-io-yeah from henceforth and world.

132

lord, remember dude-dawud, and all his afflictions: how he swear-sevened to vowelmovement-io-yeah, and vowed to the mighty these-to of heel-topple-yakub; surely i will not come into the tent of my house, nor go up into my bed; i will not give sleep to mine eyes, or slumber to mine eyelids, until i find out a place for vowelmovement-io-yeah, an habitation for the courageous these-to of heel-topple-yakub. lo, we heard of it at gray-fruitful-ephatah: we found it in the fields of the wood. we will go into his dwellings: we will bow at his footstool. arise, vowelmovement-io-yeah, into thy rest; thou, and the gather-box of thy goat-daring. let thy darkener be clothed with being right; and let thy kind ones shout for joy. for thy worker dude-dawud's sake turn not away the face-turnings of thine use-anointed. vowelmovement-io-yeah hath swear-sevened in truth to dude-dawud; he will not turn from it; of the fruit of thy body will i set upon thy throne. if thy betweeners will keep my contract and my witness that i will teach them, their betweeners will also sit upon thy throne forevermore. for vowelmovement-io-yeah hath chosen mark-zion; he hath desired it for his habitation. this is my rest forever: here will i dwell, for i have desired it. i will abundantly knee-pool her provision: i will satisfy-seven her poor with bread. i will also clothe her darkener with safety: and her kind ones will shout aloud for joy. there will i make the ray-horn of dude-dawud to bud: i have ordained a lamp for mine use-anointed. his enemies will i clothe with shame: but upon himself will his crown flourish.

133

behold, how good and how pleasant it is for brethren to dwell together in unity! it is like the precious oil upon the head, that ran down upon the beard, even gather-box-harun's beard: that went down to the skirts of his garments; as the dew of fishing-net-hermon, and as the dew that descended upon the mountains of mark-zion: for there vowelmovement-io-yeah directed the knee-pooling, even life until the worldmore.

134

behold, knee-pool ye vowelmovement-io-yeah, all ye workers of vowelmovement-io-yeah, which by night stand in the alpha-beit-house of vowelmovement-io-yeah. lift up your hands in the perfected, and knee-pool vowelmovement-io-yeah. vowelmovement-io-yeah that did namespaces and land knee-pool thee out of mark-zion.

135

rave-praise ye vowelmovement-io-yeah. rave-praise ye the name of vowelmovement-io-yeah; rave-praise him, o ye workers of vowelmovement-io-yeah. ye that stand in the alpha-beit-house of vowelmovement-io-yeah, in the courtyards of the house of our these-to. rave-praise vowelmovement-io-yeah; for vowelmovement-io-yeah is good: sing-cut rave-praises to his name; for it is pleasant. for vowelmovement-io-yeah hath chosen heel-topple-yakub to himself, and soaking-to-israel for his peculiar treasure. for i know that vowelmovement-io-yeah is great, and that our base-boss is above all these-to. whatsoever vowelmovement-io-yeah pleased, that did he in namespaces and in land, in the seas, and all deep places. he causeth the vapours to onup from the ends of the land; he doth lightnings for the rain; he bringeth the breathwind out of his stores. who smote the firstborn of narrows-produce-mizraim-egypt, both of man and domesticated animal. who sent tokens and wonders into the midst of thee, o narrows-produce-mizraim-egypt, upon big-house-firawn and upon all his workers. who smote great nations, and slew mighty kings; curly-sihon king of the talker-amorites, and mock-og king of at-tooth-bashan and all the kingdoms of nest-buy-canaan and gave their land for an heritage, an heritage to soaking-to-israel his with-mum. thy name, vowelmovement-io-yeah, endureth to world; and thy memorial, vowelmovement-io-yeah, throughout all generations. for vowelmovement-io-yeah will judge his with-mum, and he will repent himself concerning his workers. the fashions of the corpse-nations are silver and gold, the doing of men's hands. they have mouths, but they word not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breathwind in their mouths. they that do them are like to them: so is every one that be sureeth in them. knee-pool vowelmovement-io-yeah, o house of israel: knee-pool vowelmovement-io-yeah, o house of gather-box-harun: knee-pool vowelmovement-io-yeah, o house of borrow-join-levi ye that respect vowelmovement-io-yeah, knee-pool vowelmovement-io-yeah. knee-pooled be vowelmovement-io-yeah out of mark-zion, which dwelleth at cast-complete-jerusalem. rave-praise ye vowelmovement-io-yeah.

136

o give thanks to vowelmovement-io-yeah; for he is good: for his kindness endureth to world. o give thanks to the these-to of these-to: for his kindness endureth to world. o give thanks to the base-boss of base-boss: for his kindness endureth to world. to him who alone doeth great wonders: for his kindness endureth to world. to him that by wisdom did the namespaces: for his kindness endureth to world. to him that stretched out the land on the waters: for his kindness endureth to world. to him that did great lights: for his kindness endureth to world: the sun to proverb-rule by day: for his kindness endureth to world: the moon and stars to proverb-rule by night: for his kindness endureth to world. to him that smote narrows-produce-mizraim-egypt in their firstborn: for his kindness endureth to world: and brought out soaking-to-israel from among them: for his kindness endureth to world: with a strong hand, and with a stretched out arm: for his kindness endureth to world. to him which cut-divided the end sea into cut-divides: for his kindness endureth to world: and made soaking-to-israel to cross through the midst of it: for his kindness endureth to world: but overthrew big-house-firawn and his stratagem in the end sea: for his kindness endureth to world. to him which led his with-mum through the place-of-word-desert: for his kindness endureth to world. to him which smote great

kings: for his kindness endureth to world: and slew famous kings: for his kindness endureth to world: curly-sihon king of the talker-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 soaking-to-israel his worker: for his kindness endureth to world. who remembered us in our low-tide estate: for his kindness endureth to world: and hath redeemed us from our enemies: for his kindness endureth to world. who giveth food to all flesh-soaking for his kindness endureth to world. o give thanks to the these-to of namespaces for his kindness endureth to world.

137

by the rivers of in-fade-babylon, there we sat down, yea, we wept, when we remembered mark-zion. we hanged our harps upon the willows in the midst thereof. for there they that carried us away captive required of us a song-soaking and they that wasted us required of us mirth, wording, sing us one of the songs of mark-zion. how will we sing vowelmovement-io-yeah's song-soaking in a strange-substantial land? if i forget thee, o cast-complete-jerusalem, let my right hand forget her cunning. if i do not remember thee, let my language-tongue cleave to the roof of my mouth; if i prefer not cast-complete-jerusalem on my chief cheer. remember, vowelmovement-io-yeah, betweeners of man-red-edom in the day of cast-complete-jerusalem; who said, rase it, rase it, even to the foundation thereof. o daughter-housa of in-fade-babylon, who art to be destroyed; happy will he be, that compleeteeth thee as thou hast workd us. happy will he be, that taketh and dasheth thy little ones against the stones.

138

i will acknowledge thee with my whole heart: before the these-to will i sing-cut acknowledge to thee. i will bow toward thy perfected possibility-hall, and acknowledge thy name for thy kindness and for thy truth: for thou hast big thy word on all thy name. in the day when i cried thou answeredst me, and goat-dareedst me with goat-daring in my self. all the kings of the land will acknowledge thee, vowelmovement-io-yeah, when they hear the sayings of thy mouth. yea, they will sing in the ways of vowelmovement-io-yeah: for great is the weight of vowelmovement-io-yeah. though vowelmovement-io-yeah be tall, yet hath he fear to the lowly: but the tall he knoweth afar off. though i walk in the inward of produce-narrows, thou wilt revive me: thou wilt stretch forth thine hand against the nose-anger of mine enemies, and thy right hand will save me. vowelmovement-io-yeah will perfect that which concerneth me: thy kindness, vowelmovement-io-yeah, endureth to world: let not down the doings of thine own hands.

139

o lord, thou hast searched me, and known me. thou knowest my downsitting and mine uprising, thou understand-betweenest my thought afar off. thou compassest 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, vowelmovement-io-yeah, thou knowest it altogether. thou hast beset me behind and before, and laid thine hand upon me. such knowledge is too wonderful for me; it is tall, i cannot attain to it. whither will i go from thy breathwind? or whither will i flee from thy presence? if i ascend

up into namespaces thou art there: if i make my bed in asking, behold, thou art there. if i take the wings of the black, and dwell in the uttermost parts of the sea; even there will thy hand lead me, and thy right hand will hold me. if i say, surely the darkness will bruise-cover me; even the night will be light about me. yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. for thou hast possessed my reins: thou hast covered me in my mother's womb. i will acknowledge thee; for i am fearfully and wonderfully did: marvellous are thy doings; and that my self knoweth right well. my substance was not extinct-hid from thee, when i was did in secret, and curiously wrought in the lowest parts of the land. thine eyes did see my substance, yet being imperfect; and in thy recount-scroll all my members were written, which in continuance were produceed, when as yet there was none of them. how precious also are thy thoughts to me, o these-to! how great is the sum of them! if i should count them, they are more in number than the sand: when i awake, i am still with thee. surely thou wilt slay the big-shot, o these-to: depart from me therefore, ye bloody men. for they speak against thee confutingly, and thine enemies take thy name in vain. do not i hate them, vowelmovement-io-yeah, that hate thee? and am not i grieved with those that rise up against thee? i hate them with perfect hatred: i count them mine enemies. search me, o these-to, and know my heart: try me, and know my thoughts: and see if there be any sorrow way in me, and lead me in the way world.

140

for ever, a sing-cut for dude-dawud. deliver me, vowelmovement-io-yeah, from the visual-re-toil man: preserve me from the damage man; which imagine visual-re-toils 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, vowelmovement-io-yeah, from the hands of the big-shot; preserve me from the damage man; who have purposed to overthrow my goings. the proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. basket-rock-selah. i said to vowelmovement-io-yeah, thou art my these-to: hear the voice of my supplications, vowelmovement-io-yeah. o these-to the base-boss, the goat-daring of my safety, thou hast covered my head in the day of battle. grant not, vowelmovement-io-yeah, the desires of the big-shot: further not his big-shot device; lest they 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 rise not up again. let not an visual-re-toil speaker be established in the land: visual-re-toil will hunt the damage man to overthrow him. i know that vowelmovement-io-yeah will maintain the crisis of the afflicted, and the crisis of the poor. surely the right will give thanks to thy name: the soaking will dwell in thy presence.

141

lord, i cry to thee: make haste to me; give ear to my voice, when i cry to thee. let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. set a watch, vowelmovement-io-yeah, before my mouth; keep the door of my lips. incline not my heart to any visual-re-toil word, to practise visual-re-toil achievements with men that achievement power; and let me not bread-eat of their dainties. let the right hit me; it will be a kindness: and let him reprove me; it will be an excel-

lent oil, which will not break my head: for yet my prayer also will be in their calamities. when their critics are overthrown in stony places, they will hear my sayings; for they are sweet. our bones are scattered at the asking's mouth, as when one hatches and cleaveth wood upon the land. but mine eyes are to thee, o these-to the base-boss: in thee is my trust; leave not my self destitute. keep me from the snares which they have laid for me, and the gins of the power achievers. let the big-shots fall into their own nets, whilst that i withal escape.

142

of from-skill for dude-dawud. a prayer when he was in the cave. i cried to vowelmovement-io-yeah with my voice; with my voice to vowelmovement-io-yeah did i make my supplication. i poured out my bush-talk before him; i shewed before him my produce-narrows. when my breathwind was overwhelmed within me, then thou knewest my path. in the way wherein i walked have they privily laid a snare for me. i looked on my right hand, and beheld, but there was no man that would know me: refuge lost me; no man cared for my self. i cried to thee, vowelmovement-io-yeah: i said, thou art my refuge and my portion in the land of the living. attend to my cry; for i am brought very low: deliver me from my persecutors; for they are stronger than i. bring my self out of prison, that i may praise thy name: the right will compass me about; for thou wilt deal bountifully with me.

143

hear my prayer, vowelmovement-io-yeah, give ear to my supplications: in thy mum-sticking-withfulness answer me, and in thy being right. and enter not into crisis with thy worker: for in thy sight will no man living be rightified. for the enemy hath persecuted my self; he hath smitten my life down to the land; he did me to dwell in darkness, as those that have been long dead. therefore is my breathwind overwhelmed within me; my heart within me is amazed-desolate. i remember the days of old; i meditate on all thy doings; i muse on the doing of thy hands. i stretch forth my hands to thee: my self thirsteth after thee, as a thirsty land. basket-rock-selah. hear me speedily, vowelmovement-io-yeah: my breathwind faileth: hide not thy face-turnings from me, lest i be proverb-like to them that go down into the pit. cause me to hear thy kindness in the morning; for in thee do i be sure: cause me to know the way wherein i should walk; for i lift up my self to thee. deliver me, vowelmovement-io-yeah, from mine enemies: i flee to thee to hide me. teach me to do thy will; for thou art my these-to: thy breathwind is good; lead me into the land of soakingness. quicken me, vowelmovement-io-yeah, for thy name's sake: for thy being right' sake bring my self out of produce-narrows. and of thy kindness cut off mine produce-narrows, and make lost all them that afflict my self: for i am thy worker.

144

knee-pooled be vowelmovement-io-yeah my rock which teacheth my hands to war, and my fingers to fight: my kindness, and my fortress; my high tower, and my deliverer; my shield, and he in whom i trust; who go downth my with-mum under me. vowelmovement-io-yeah, what is man, that thou takest knowledge of him! or betweenner of man, that thou makest account of him! man is like to vanity-fade: his days are as a shadow that crosseth away. bow thy heavens, vowelmovement-io-yeah, and come down:

touch the mountains, and they will smoke. cast forth lightning, and scatter them: shoot out thine arrow-halvers, and destroy them. send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange-substantial betweenners; whose mouth wordeth vanity, and their right hand is a right hand of falsehood. i will sing-cut a new song-soaking to thee, o these-to: upon a psalterly and an instrument of ten strings will i sing-cut praises to thee. it is he that giveth safety to kings: who make safeeth dude-dawud his worker from the visual-re-toilful blade. rid me, and deliver me from the hand of strange-substantial betweenners, whose mouth wordeth vanity, and their right hand is a right hand of falsehood: that our betweenners may be as plants grown up in their youth; that our betweenas may be as corner stones, polished after the similitude of a possibility-hall: that our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets: that our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets. happy is that with-mum, that is in such a case: yea, happy is that with-mum, whose these-to is vowelmovement-io-yeah.

145

i will extol thee, my these-to, o king; and i will knee-pool thy name to the worlds of worlds. every day will i knee-pool thee; and i will rave-praise thy name to the worlds of worlds. great is vowelmovement-io-yeah, and greatly to be rave-praised; and his greatness is unsearchable. one generation will praise thy doings to another, and will declare thy hero acts. i will bush-talk of the weight honour of thy majesty, and of thy wondrous works. 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. vowelmovement-io-yeah is gracious, and wombng; slow to nose-anger, and of great kindness. vowelmovement-io-yeah is good to all: and his tender mercies are over all his doings. all thy doings will acknowledge thee, vowelmovement-io-yeah; and thy kind ones will knee-pool thee. they will word of the weight of thy kingdom, and talk of thy power; to make known to the betweenners of heros his hero acts, and the weight majesty of his kingdom. thy kingdom is a worlds kingdom, and thy proverb-rule endureth throughout all generations. vowelmovement-io-yeah upholdeth all that fall, and raiseth up all those that be bowed down. the eyes of all wait upon thee; and thou givest them their meat in due season. thou openest thine hand, and satisfy-sevenest the desire of every living thing. vowelmovement-io-yeah is right in all his ways, and holy in all his doings. vowelmovement-io-yeah is nigh to all them that call upon him, to all that call upon him in truth. he will fulfil the desire of them that respect him: he also will hear their cry, and will save them. vowelmovement-io-yeah preserveth all them that love him: but all the big-shot will he destroy. my mouth will word the praise of vowelmovement-io-yeah: and let all flesh-soaking knee-pool his perfected name to the worlds of worlds.

146

alleluia, of ageus and zacharias. rave-praise ye vowelmovement-io-yeah. rave-praise vowelmovement-io-yeah, o my self. while i live will i rave-praise vowelmovement-io-yeah: i will sing-cut rave-praises to my these-to while i have any being. put not your be sure in generous, nor in betweenner of man, in whom there is no safety. his breathwind goeth forth, he returneth to his earth; in that

very day his thoughts become lost. happy is he that hath the these-to of heel-topple-yakub for his safety, whose hope is in vowelmovement-io-yeah his these-to: which did namespaces and land, the sea, and all that therein is: which keepeth truth to world: which doth crisis for the exploited: which giveth food to the hungry. vowelmovement-io-yeah looseth the prisoners: vowelmovement-io-yeah openeth the eyes of the skin-blind: vowelmovement-io-yeah raiseth them that are bowed down: vowelmovement-io-yeah loveth the right: vowelmovement-io-yeah preserveth the strangers; he relieveth the fatherless and widow: but the way of the big-shots he turneth upside down. vowelmovement-io-yeah will king to world, even thy these-to, o mark-zion, to all generations. rave-praise ye vowelmovement-io-yeah.

147

rave-praise ye vowelmovement-io-yeah: for it is good to sing-cut rave-praises to our these-to; for it is pleasant; and rave-praise is comely. vowelmovement-io-yeah doth build-between up cast-complete-jerusalem: he gathereth together the outcasts of israel. he healeth the broken in heart, and bindeth up their wounds. he recounteth the count of the stars; he calleth them all by their names. great is our base-boss, and of great energy: his understand-betweening is without count. vowelmovement-io-yeah lifeth up the meek: he casteth the big-shots down to the land. sing-cut to vowelmovement-io-yeah with thanks; sing-cut thanks upon the harp to our these-to: who covereth the namespaces with thick-clouds, who prepareth rain for the land, who maketh grass to grow upon the mountains. he giveth to the domesticated animal his food, and to the young ravens which cry. he delighteth not in the strength of the horse: he taketh not pleasure in the legs of a hero. vowelmovement-io-yeah taketh pleasure in them that respect him, in those that hope in his kindness. rave-praise vowelmovement-io-yeah, o cast-complete-jerusalem; rave-praise thy these-to, o mark-zion. for he hath strengthened the bars of thy gates; he hath knee-pooled thy betweeners in inwards thee. he maketh complete in thy borders, and fill-seveneth 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 casteth forth his ice like morsels: who can stand before his cold? he sendeth out his word, and melteth them: he causeth his breathwind to blow, and the waters flow. he sheweth his word to heel-topple-yakub, his statutes and his crises to israel. he hath not dealt so with any nation: and as for his crises, they have not known them. rave-praise ye vowelmovement-io-yeah.

148

rave-praise ye vowelmovement-io-yeah. rave-praise ye vowelmovement-io-yeah from the namespaces: rave-praise him in the heights. rave-praise ye him, all his messengers: rave-praise ye him, all his troops. rave-praise ye him, sun and moon: rave-praise him, all ye stars of light. rave-praise him, ye namespaces of namespaces, and ye waters that be on the namespaces. let them rave-praise the name of vowelmovement-io-yeah: for he directed, and they were created. he hath also stablished them to the worlds of worlds: he did a imitate-statute which will not cross. rave-praise vowelmovement-io-yeah from the land, ye crocodiles, and all deeps: fire, and hail; snow, and vapours; stormy breathwind fulfilling his word: mountains, and all mountains; fruitful trees, and all cedars: animals, and all domesticated animals insects, and flying fowl:

kings of the land, and all mum-withs; prince-soakings, and all critics of the land: both young men, and maidens; old men, and children: let them rave-praise the name of vowelmovement-io-yeah: for his name alone is excellent; his glory is on the land and namespaces he also highs the ray-horn of his with-mum, the rave-praise of all his kind ones; even of betweeners of israel, a with-mum near to him. rave-praise ye vowelmovement-io-yeah.

149

rave-praise ye vowelmovement-io-yeah. sing to vowelmovement-io-yeah a new song-soaking and his rave-praise in the meeting of kind ones. let soaking-to-israel cheer in him that did him: let betweeners of mark-zion be cheerful in their king. let them rave-praise his name in the dance: let them sing-cut rave-praises to him with the timbrel and harp. for vowelmovement-io-yeah taketh pleasure in his with-mum: he will beautify the meek with safety. let the kind ones be joyful in weight: let them joy-sing aloud upon their beds. let the high praises of these-to be in their mouth, and a two-edged blade in their hand; to do vengeance upon the corpse-nations, and punishments upon the mum-withs; to bind their kings with chains, and their nobles with fetters of iron; to do upon them the crisis written: this honour have all his kind ones. rave-praise ye vowelmovement-io-yeah.

150

rave-praise ye vowelmovement-io-yeah. rave-praise these-to in his perfected: rave-praise him in the firmament of his goat-daring. rave-praise him for his hero acts: rave-praise him according to his much greatness. rave-praise him with the sound of the mouthpiece-horn rave-praise him with the psaltery and harp. rave-praise him with the timbrel and dance: rave-praise him with stringed instruments and organs. rave-praise him upon the loud cymbals: rave-praise him upon the high sounding cymbals. let every thing that hath breathing rave-praise vowelmovement-io-yeah. rave-praise ye vowelmovement-io-yeah.

1

the proverb-rules of complete-sulayman between of dude-dawud, king of israel; to know wisdom and instruction; to perceive the sayings of understand-betweening; to receive the instruction of skill, being right, and crisis and soakingness; to give skin-cunningty to the simple, to the young man knowledge and discretion. a wise man will hear, and will increase learning; and a man of understand-betweening will buy to wise counsels: to understand-between a proverb-rule, and the interpretation; the words of the wise, and their dark sayings. the respect of vowel-movement-io-yeah is the headstart of knowledge: but fools despise wisdom and instruction. my betweener hear the instruction of thy father, and forsake not the drops-of-teaching-torah of thy mother: for they will be an ornament of grace to thy head, and chains about thy neck. my betweener if misers entice thee, consent thou not. if they say, I come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: let us swallow them up alive as the 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 betweener walk not thou in the way with them; refrain thy foot from their path: for their feet run to visual-re-toil, and make haste to shed blood. surely in vain the net is spread in the eyes of any owner of wings. and they lay wait for their own blood; they lurk privily for their own lives. so are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof. wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her sayings, saying, how long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? turn you at my reproof: behold, i will pour out my breathwind to you, i will make known my words to you. because i have called, and ye refused; i have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: i also will laugh at your calamity; i will mock when your fear cometh; when your fear cometh as disaster, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. then will they call upon me, but i will not answer; they will seek me blackly, but they will not find me: for that they hated knowledge, and did not choose the respect of vowel-movement-io-yeah: they would none of my counsel: they despised all my reproof. therefore will they eat of the fruit of their own way, and be fill-sevened 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 visual-re-toil.

2

my betweener 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 understand-betweening; yea, if thou criest after knowledge, and liftest up thy voice for understand-betweening; if thou seekest her as silver, and searchest for her as for hid treasures; then will thou understand-between the respect of vowel-movement-io-yeah, and find the knowledge of these-to. for vowel-movement-io-yeah giveth wisdom: out of his mouth cometh knowledge and understand-betweening. he layeth up sound wisdom for the soaking: he is a shield to them that walk soakingly. he keepeth the paths of crisis and preserveth the way of his kind ones. then will thou understand-between being right, and crisis and soakingness;

yea, every good path. when wisdom entereth into thine heart, and knowledge is pleasant to thy self; discretion will preserve thee, and understand-betweening will keep thee: to deliver thee from the way of the visual-re-toil man, from the man that wordeth froward words; who leave the paths of soakingness, to walk in the ways of darkness; who cheer to do visual-re-toil, and delight in the frowardness of the visual-re-toil; whose ways are adamant, and they adamant in their paths: to deliver thee from the strange woman, even from the stranger which smooth-flattereth with her sayings; which forsaketh the guide of her youth, and forgetteth the contract of her these-to. for her house inclineth to death, and her paths to the dead. none that go to her return again, neither take they hold of the paths of life. that thou mayest walk in the way of good men, and keep the paths of the right. for the soaking 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 betweener forget not my drops-of-teaching-torah but let thine heart produce my directives: for length of days, and long life, and complete, will they add to thee. let not kindness and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so will thou find favour and good skill in the eyes of these-to and man. be sure in vowel-movement-io-yeah with all thine heart; and lean not to thine own understand-betweening. in all thy ways acknowledge him, and he will direct thy paths. be not wise in thine own eyes: respect vowel-movement-io-yeah, and depart from visual-re-toil. it will be health to thy navel, and marrow to thy bones. honour vowel-movement-io-yeah with thy substance, and with the first-fruits of all thine increase: so will thy barns be fill-sevened with plenty-seven, and thy presses will burst out with new wine. my betweener despise not the chastening of vowel-movement-io-yeah; neither be weary of his reproveion: for whom vowel-movement-io-yeah loveth he reproveeth; even as a father the betweener in whom he delighteth. happy is the man that findeth wisdom, and the man that getteth understand-betweening. for the merchandise of it is good from the merchandise of silver, and the gain thereof than fine gold. she is more precious than rubies: and all the things thou canst desire are not to be compared to her. length of days is in her right hand; and in her left hand riches and honour. her ways are ways of pleasantness, and all her paths are complete. she is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. vowel-movement-io-yeah by wisdom hath founded the land; by understand-betweening hath he established the namespaces. by his knowledge the depths are hatchd, and the grind-skiss drop down the dew. my betweener let not them depart from thine eyes: keep sound wisdom and discretion: so will they be life to thy self, and grace to thy neck. then will thou walk in thy way for sure, and thy foot will not stumble. when thou liest down, no be afraid: yea, thou wilt lie down, and thy sleep will be sweet. be not afraid of sudden respect, neither of the disaster of the big-shots, when it cometh. for vowel-movement-io-yeah will be thy confidence, and will keep thy foot from being captured. withhold not good from them to whom it is due, when it is in the power of thine hand to do it. say not to thy in-sight, go, and come again, and to morrow i will give; when thou hast it by thee. devise not visual-re-toil against thy in-sight, seeing he dwelleth surely by thee. strive not with a man without cause, if he have done thee no visual-re-toil. envy thou not the violent, and choose none of his ways. for the froward is holy to vowel-movement-io-yeah: but his secret is with the soaking. the curse

of vowelmovement-io-yeah is in the house of the big-shot: but he knee-pooleth the habitation of the right. surely he scorneth the scornors: but he giveth grace to the lowly. the wise will inherit weight: but shame will be the promotion of fools.

4

hear, ye betweeners, the instruction of a father, and attend to know understand-betweening. for i give you good doctrine, forsake ye not my drops-of-teaching-torah 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 understand-betweening: 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 understand-betweening. high her, and she will promote thee: she will bring thee to honour, when thou dost embrace her. she will give to thine head an ornament of grace: a crown of glory will she deliver to thee. hear, o my 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 soaking paths. when thou goest, thy steps will not be produce-straitened; and when thou runnest, no stumble. take fast hold of instruction; don't let her down: keep her; for she is thy life. enter not into the path of the big-shots, and go not in the way of visual-re-toil men. avoid it, cross not by it, turn from it, and cross away. for they sleep not, except they have done visual-re-toil; and their sleep is robbed, unless they cause some to fall. for they eat the bread of big-shottedness, and drink the wine of damage. but the path of the right is as the shining light, that shineth more and more to the fixed day. the way of the big-shots is as darkness: they know not at what they stumble. my betweener attend to my sayings; incline thine ear to my sayings. let them not depart from thine eyes; keep them in the midst of thine heart. for they are life to those that find them, and health to all their flesh-soaking keep thy heart with all diligence; for out of it are the issues of life. put away from thee a adamant mouth, and adamant lips put far from thee. let thine eyes look soaking on and let thine eyelids look straight before thee. ponder the path of thy feet, and let all thy ways be established. turn not to the right hand nor to the left: remove thy foot from visual-re-toil.

5

my betweener attend to my wisdom, and bow thine ear to my understand-betweening: 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 blade. 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 depart not from the sayings of my mouth. remove thy way far from her, and come not nigh the opening of her house: lest thou give thine honour to others, and thy years to the cruel: lest strangers be fill-sevenced with thy wealth; and thy labours be in the house of a stranger; and thou mourn at the last, when thy flesh-soaking and thy body are consumed, and say, how have i hated instruction, and my heart despised reproof; and have not heard the voice of my teachers, nor inclined mine ear to them that instructed me! i was almost in all visual-re-toil in the midst of the meeting and assembly. drink waters out of

thine own cistern, and living waters out of thine own well. let thy fountains be dispersed abroad, and brooks of waters in the streets. let them be only thine own, and not strangers' with thee. let thy fountain be knee-pooled: and cheer with the woman of thy youth. let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. and why wilt thou, my betweener be ravished with a strange-substantial woman, and embrace the bosom-statute of a stranger? for the ways of man are before the eyes of vowelmovement-io-yeah, and he pondereth all his goings. his own season-answers will capture the big-shot himself, and he will be holden with the cords of his misses. he will die without instruction; and in the greatness of his folly he will go astray.

6

my betweener if thou be surety for thy in-sight, if thou hast stricken thy hand with a stranger, thou art snared with the sayings of thy mouth, thou art captured with the sayings of thy mouth. do this now, my betweener and strip-deliver thyself, when thou art come into the hand of thy in-sight; go, humble thyself, and do sure thy in-sight. give not sleep to thine eyes, nor slumber to thine eyelids. strip-deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler. go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or proverb-ruler, provideth her meat in the summer, and gathereth her food in the harvest. how long wilt thou sleep, o sluggard? when wilt thou arise out of thy sleep? yet a little sleep, a little slumber, a little folding of the hands to sleep: so will thy lack come as one that travelleth, and thy lack as an armed man. a naughty person, a powerful man, 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 visual-re-toil continually; he sends discord. therefore will his calamity come suddenly; suddenly will he be broken without remedy. these six things doth vowelmovement-io-yeah hate: yea, seven are an holy to him: a proud look, a lying language-tongue, and hands that shed innocent blood, an heart that deviseth powerful imaginations, feet that be swift in running to visual-re-toil, a false witness that speaketh lies, and he that sends discord among brethren. my betweener keep thy father's directive, and forsake not the drops-of-teaching-torah of thy mother: bind them continually upon thine heart, and tie them about thy neck. when thou goest, it will lead thee; when thou sleepest, it will keep thee; and when thou awakest, it will bush-talk with thee. for the directive is a lamp; and the drops-of-teaching-torah is light; and reproofs of instruction are the way of life: to keep thee from the visual-re-toil woman, from the smooth-flattery of the language-tongue of another woman. lust not after her beauty in thine heart; neither let her take thee with her eyelids. for by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life. can a man take fire in his bosom-statute, and his clothes not be burned? can one go upon hot coals, and his feet not be burned? so he that goeth in to his in-sight's woman; whosoever toucheth her will not be innocent. men do not despise a thief, if he steal to satisfy his self when he is hungry; but if he be found, he will complete sevenfold; he will give all the substance of his house. but whoso committeth adultery with a woman lacketh heart: he that doeth it destroyeth his own self. a wound and shame will he get; and his reproach will not be wiped away. for jealousy is the rage of a hero: therefore he will not spare in the day of vengeance. he will not regard any out-of; neither will he rest content, though thou givest many gifts.

my betweener keep my sayings, and lay up my directives with thee. keep my directives, and live; and my drops-of-teaching-torah as the apple of thine eye. bind them upon thy fingers, write them upon the table of thine heart. say to wisdom, thou art my sister; and call understand-betweening thy kinswoman: that they may keep thee from the strange-substantial woman, from the stranger which smooth-flattereth with her sayings. for at the window of my house i looked through my casement, and beheld among the simple ones, i discerned among the youths, a young man lack of understand-betweening, crossing through the street near her corner; and he crossed the way to her house, in the twilight, in the evening, in the black and dark night: and, behold, there met him a woman with the attire of an feed-harlot, and subtil of heart. (she is loud and stubborn; her feet abide not in her house: now is she without, now in the streets, and lieth in wait at every corner.) so she caught him, and kissed him, and with an impudent face-turnings said to him, i have completes with me; this day have i 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-produce-mizraim-egypt. i have perfumed my bed with myrrh, aloes, and cinnamon. come, let us take our fill of love until the morning: let us solace ourselves with loves. for the Goodman is not at home, he is gone a long journey: he hath taken a bag of money with him, and will come home at the day appointed. with her much fair speech she caused him to yield, with the smooth-flattering of her lips she forced him. he goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a arrow-halter strike through his liver-weight; as a bird hasteth to the snare, and knoweth not that it is for his life. 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 paths. 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 understand-betweening put forth her voice? she standeth in the top of in-whats, by the way in the places of the paths. she crieth at the gates, at the entry of the city, at the coming in at the openings. to you, o men, i call; and my voice is to the betweeners of man. o ye simple, understand-between wisdom: and, ye fools, be ye of an understand-betweening heart. hear; for i will word of excellent words; and the opening of my lips will be soaking words. for my mouth will speak truth; and big-shottedness is an holy 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 understand-betweeneth, and soaking to them that find knowledge. receive my instruction, and not silver; and knowledge rather than choice gold. for wisdom is good from rubies; and all the things that may be desired are not to be compared to it. i wisdom dwell with prudence, and find out knowledge of witty inventions. the respect of vowelmovement-io-yeah is to hate visual-re-toil: pride, and pride-swalling, and the visual-re-toil way, and the froward mouth, do i hate. counsel is mine, and sound wisdom: i am understand-betweening; i have strength. by me kings king, and princes imitate-statute being right. by me generous rule, and generous, even all the critics of the earth. i love them that love me; and those that seek me black-early will find me. riches and honour are with me; yea, genera-

tion-durable riches and being right. my fruit is good from gold, yea, than fine gold; and my revenue than choice silver. i lead in the way of being right, in the midst of the paths of crisis that i may cause those that love me to inherit stratagem; and i will fill their treasures. vowelmovement-io-yeah possessed me in the headstart of his way, before his achievements of old. i was set up from world, from the headstart, or ever the land was. when there were no depths, i was brought forth; when there were no fountains abounding with water. before the mountains were settled, before the hills was i brought forth: while as yet he had not did the land, nor the fields, nor the highest half of the dust of the world. when he prepared the namespaces, i was there: when he set a compass upon the face-turnings of the depth: when he established the grind-skies on: when he goat-dared the fountains of the deep: when he gave to the sea his imitate-statute, that the waters should not cross his mouth: when he appointed the foundations of the land: then i was by him, as one brought up with him: and i was daily his delight, 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 man that heareth me, watching daily at my gates, waiting at the posts of my openings. for whoso findeth me findeth life, and will obtain favour of vowelmovement-io-yeah. but he that damages against me damageeth his own self: all they that hate me love death.

9

wisdom hath build-between her house, she hath hewn out her seven stands: she hath slaughtered her beasts; she hath screen-mixed her wine; she hath also furnished her send-table she hath sent forth her maidens: she crieth upon the highest places of the city, whoso is simple, let him turn in hither: as for him that lacketh heart, she saith to him, come, eat of my bread, and drink of the wine which i have mix-faded. forsake the foolish, and live; and go in the way of understand-betweening. 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 vowelmovement-io-yeah is the beginning of wisdom: and the knowledge of the perfected is understand-betweening. for by me thy days will be multiplied, and the years of thy life will be increased. if thou be wise, thou wilt be wise for thyself: but if thou scornest, thou alone will bear it. a foolish woman is clamorous: she is simple, and knoweth nothing. for she sitteth at the opening of her house, on a seat in the in-whats of the city, to call crossengers who go soaking on their ways: whoso is simple, let him turn in hither: and as for him that lacketh understanding, she saith to him, stolen waters are sweet, and bread eaten in secret is pleasant. but he knoweth not that the dead are there; and that her guests are in the depths of asking.

10

the proverb-rules of complete-sulayman. a wise betweener maketh a glad father: but a foolish betweener is the heaviness of his mother. treasures of big-shottedness profit nothing: but being right make safeeth from death. vowelmovement-io-yeah will not suffer the self of the right to famish: but he casteth away the substance of the big-shots. he becometh poor that dealeth with a slack hand: but the hand of the diligent doth rich. he that gath-

ereth in summer is a wise betweener but he that sleepeth in harvest is a betweener that causeth shame. knee-poolings are upon the head of the right: but damage covereth the mouth of the big-shots. the memory of the right is knee-pooled: but the 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 causeth sorrow: but a prating fool will fall. the mouth of a right man is a well of life: but damage covereth the mouth of the big-shots. hatred stirreth up strifes: but love covereth all go-beyonds. in the lips of him that hath understand-betweening wisdom is found: but a rod is for the back of him that is lack of heart. wise men lay up knowledge: but the mouth of the foolish is near destruction. the rich man's wealth is his goat-daring city: the destruction of the poor is their poverty. the achievement of the right tendeth to life: the fruit of the big-shot to miss he is in the way of life that keepeth instruction: but he that refuseth reproof erreth. he that hideth hatred with lying lips, and he that uttereth a slander, is a fool. in the multitude of words there wanteth not sin: but he that refraineth his lips is wise. the language-tongue of the right is as choice silver: the heart of the big-shots is little worth. the lips of the right feed many: but fools die for lack of heart. the knee-pooling of vowelmovement-io-yeah, it doth richly, and he addeth no sorrow with it. it is as play-grinder to a fool to cause mischief: but a man of understand-betweening hath wisdom. the fear of the big-shot, it will come upon him: but the desire of the right will be granted. as the whirlwind 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 vowelmovement-io-yeah prolongeth days: but the years of the big-shots will be shortened. the hope of the right will be cheering: but the expectation of the big-shots will become lost. the way of vowelmovement-io-yeah is power to the upright: but destruction will be to the goat-daring 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 holy to vowelmovement-io-yeah: but a just weight is his delight. when pride cometh, then cometh shame: but with the lowly is wisdom. the integrity of the soaking will guide them: but the overthrowing of betrayers will destroy them. riches profit not in the day of crossing-over: but being right delivereth from death. the being right of the sound will direct his way: but the big-shot will fall by his own big-shotness. the being right of the soaking will deliver them: but betrayers will be captured in their own naughtiness. when a big-shot man dieth, his expectation will become lost: and the hope of power men become losteth. the right is make safeed out of produce-narrows, and the big-shot cometh in his stead. an hypocrite with his mouth destroyeth his in-sight: but through knowledge will the right be delivered. when it goeth well with the right, the city rejoiceth: and when the big-shots become lost, there is shouting. by the knee-pooling of the soaking the city is highed: but it is overthrown by the mouth of the big-shots. he that is lack of heart despiseth his in-sight: but a man of understand-betweening holdeth his peace. a talebearer revealeth secrets: but he that is of a mum-sticking-withful breathwind concealeth the matter. where no counsel is, the with-mum fall: but in the multitude of counsellors there is safety. he that is visual-re-toil for a stranger will smart for it: and he that hateth suretiship is

sure. a gracious woman retaineth honour: and strong men retain riches. the kind man doeth good to his own self: but he that is cruel troubleth his own flesh-soaking the big-shot achievementeth a deceitful achievement: but to him that soweth being right will be a sure achievement. as being right tendeth to life: so he that pursueth visual-re-toil pursueth it to his own death. they that are of a adamant heart are holy to vowelmovement-io-yeah: but such as are sound in their way are his delight. though hand join in hand, the visual-re-toil will not be unpunished: but the seed of the right will be delivered. as a jewel of gold in a swine's snout, so is a fair woman which is without discretion. the desire of the right is only good: but the expectation of the big-shots is crossing-over. there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to lack. the liberal self will be made fat: and he that watereth will be watered also himself. he that withholdeth corn, the people will curse him: but knee-pooling will be upon the head of him that selleth it. he that diligently black-seeketh good procureth favour: but he that seeketh visual-re-toil, 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 life; and he that winneth self is wise. behold, the right will be completed in the land: much more the big-shot and the misser.

12

whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish. a good man obtaineth favour of vowelmovement-io-yeah: but a man of big-shot devices will he condemn. a man will not be established by big-shotness: but the root of the right will not be moved. a woman of stratagem is a crown to her man: but she that maketh ashamed is as rottenness in his bones. the thoughts of the right are crisis: but the counsels of the big-shots are high-deceit. the words of the big-shots are to lie in wait for blood: but the mouth of the soaking will make safe them. the big-shots are overthrown, and are not: but the house of the right will stand. a man will be rave-praised according to his skill: but he that is of a distorted heart will be despised. he that is despised, and hath a worker, is good from he that honoureth himself, and lacketh bread. a right man regardeth the life of his beast: but the tender mercies of the big-shots are cruel. he that worketh his land will be satisfy-sevened with bread: but he that followeth vain persons is lack of understanding. the big-shot desireth the net of visual-re-toil men: but the root of the right yieldeth fruit. the visual-re-toil is snared by the go-beyond of his lips: but the right will come out of produce-narrows. a man will be satisfy-sevened with good by the fruit of his mouth: and the recompence of a man's hands will be rendered to him. the way of a fool is soaking in his own eyes: but he that hearkeneth to counsel is wise. a fool's wrath is presently known: but a skin-cunning 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 blade: but the language-tongue of the wise is health. the lip of truth will be established to untill: but a lying language-tongue is but for a moment. high-deceit is in the heart of them that imagine visual-re-toil: but to the counsellors of complete is cheer. there will no power happen to the right: but the big-shot will be filled with visual-re-toil. lying lips are holy to vowelmovement-io-yeah: but they that deal truly are his delight. a skin-cunning man concealeth knowledge: but the heart of fools proclaimeth foolishness. 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 man roasteth not that which he took in hunting: but the substance of a diligent man is precious. in the way of being right is life: and in the pathway thereof there is no death.

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 self of the betrayers will eat damage. he that keepeth his mouth keepeth his life: but he that openeth wide his lips will have destruction. the self of the sluggard desireth, and hath nothing: but the self of the diligent will be made fat. a right man hateth lying: but a big-shot man is loathsome, and cometh to shame. being right keepeth him that is upright in the way: but big-shotness overthrows the misser. there is that doth himself rich, yet hath nothing: there is that doth himself poor, yet hath great riches. the out-of of a man's life are his riches: but the poor heareth not rebuke. the light of the right cheerth: but the lamp of the big-shots will be put out. only by pride cometh contention: but with the well advised is wisdom. wealth gotten by vanity-fade will be diminished: but he that gathereth by labour will increase. hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life. whoso despiseth the word will be destroyed: but he that respecteth the directive will be compleeted. the drops-of-teaching-torah of the wise is a fountain of life, to depart from the snares of death. good skill giveth favour: but the way of betrayers is hard. every skin-cunning man dealeth with knowledge: but a fool layeth open his folly. a big-shot messenger falleth into visual-re-toil: but a mum-sticking-withful ambassador is health. poverty and shame will be to him that refuseth instruction: but he that regardeth reproof will be honoured. the desire accomplished is sweet to the self: but it is holy to fools to depart from visual-re-toil. he that walketh with wise men will be wise: but a companion of fools will be destroyed. visual-re-toil pursueth 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 food is in the tillage of the poor: but there is that is destroyed for want of crisis he that spareth his rod hateth his betweener but he that loveth him black-chasteneth him betimes. the right eateth to the satisfy-sevening of his self: but the belly of the big-shots will lack.

14

every wise woman build-betweeneth her house: but the foolish plucketh it down with her hands. he that walketh in his soakingness respecteth vowelmovement-io-yeah: 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 mum-sticking-withful witness will not lie: but a false witness will utter lies. a scorner seeketh wisdom, and findeth it not: but knowledge is easy to him that understand-betweeneth. go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge. the wisdom of the skin-cunning is to understand-between his way: but the folly of fools is high-deceit. fools make a mock at fault but among the soaking there is favour. the heart knoweth his own bitterness; and a stranger doth not intermeddle with his cheer. the house of the big-shots will

be overthrown: but the tent of the soaking will flourish. there is a way which seemeth soaking 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 fill-sevened with his own ways: and a good man will be satisfy-sevened from himself. the simple mum-stick witheth every word: but the skin-cunning man looketh well to his going. a wise man respecteth, and departeth from visual-re-toil: but the fool rageth, and is confident. he that is soon angry dealeth foolishly: and a man of wicked devices is hated. the simple inherit folly: but the skin-cunning are crowned with knowledge. the visual-re-toil bow before the good; and the big-shot at the gates of the right. the poor is hated even of his own in-sight: but the rich hath many in-sights. he that despiseth his in-sight misses: but he that hath mercy on the poor, happy is he. do they not err that devise visual-re-toil? but kindness and truth will be to them that devise good. in all labour there is profit: but the talk of the lips tendeth only to penury. the crown of the wise is their riches: but the foolishness of fools is folly. a true witness delivereth self: but a high-deceitful witness speaketh lies. in the respect of vowel-movement-io-yeah is goat-daring being sure: and his betweeners will have a place of refuge. the respect of vowel-movement-io-yeah is a fountain of life, to depart from the snares of death. in the multitude of with-mum is the king's honour: but in the want of with-mum is the destruction of the prince. he that is slow to nose-anger is of great understand-betweening: but he that is hasty of breathwind highs folly. a sound heart is the life of the flesh-soaking but envy the rottenness of the bones. he that exploiteth the poor reproacheth his dor: but he that honoureth him hath mercy on the poor. the big-shot is driven away in his visual-re-toil: but the right hath hope in his death. wisdom resteth in the heart of him that hath understand-betweening: but that which is in the inward of fools is made known. being right highs a nation: but miss is a kindness-reproach to any mum-withs. the king's favour is toward a wise worker: but his crossing-over is against him that causeth shame.

15

a soft answer turneth away wall-wrath: but grievous words stir up nose-anger. the language-tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness. the eyes of vowelmovement-io-yeah are in every place, beholding the visual-re-toil and the good. a wholesome language-tongue is a tree of life: but overthrowing therein is a breach in breathwind. a fool despiseth his father's instruction: but he that regardeth reproof is skin-cunning. 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 holy to vowelmovement-io-yeah: but the prayer of the soaking is his delight. the way of the big-shot is an holy to vowelmovement-io-yeah: but he loveth him that followeth after being right. reprovection is visual-re-toil to him that forsaketh the way: and he that hateth reproof will die. asking and loss are before vowelmovement-io-yeah: 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 cheerful heart maketh a good face-turnings: but by sorrow of the heart breathwind is broken. the heart of him that hath understand-betweening seeketh knowledge: but the mouth of fools feedeth on foolishness. all the days of the afflicted are visual-re-toil: but he that is of a merry heart hath a continual feast. better is little with the respect of vowelmovement-io-yeah than great treasure and produce-narrows therewith. better is a

dinner of herbs where love is, than a stalled ox and hatred therewith. a wall-wrathful man stirreth up strife: but he that is slow to nose-anger appeaseth strife. the way of the slothful man is as an hedge of thorns: but the way of the soaking is made plain. a wise betweener maketh a glad father: but a foolish man despiseth his mother. folly is cheer to him that lacks heart: but a man of understand-betweening walketh soakingly. without counsel purposes are disappointed: but in the multitude of counsellors they are established. a man hath cheer by the answer of his mouth: and a word worded in due season, how good is it! the way of life is on to the wise, that he may depart from asking beneath. vowelmovement-io-yeah will destroy the house of the proud: but he will establish the border of the widow. the thoughts of the visual-re-toil are an holy to vowel-movement-io-yeah: but the sayings of the top-bright are pleasant sayings. he that is greedy of gain troubleth his own house; but he that hateth gifts will live. the heart of the right studieth to answer: but the mouth of the big-shots poureth out visual-re-toil things. vowelmovement-io-yeah is far from the big-shot: but he heareth the prayer of the right. the light of the eyes cheereth the heart: and a good report maketh the bones fat. the ear that heareth the reproof of life abideth inward the wise. he that refuseth instruction despiseth his own self: but he that heareth reproof getteth heart. the respect of vowelmovement-io-yeah is the instruction of wisdom; and before honour is humility.

16

the preparations of the heart in man, and the answer of the language-tongue, is from vowelmovement-io-yeah. all the ways of a man are win-pure in his own eyes; but vowelmovement-io-yeah weigheth breathwinds. commit thy doings to vowelmovement-io-yeah, and thy thoughts will be established. vowelmovement-io-yeah did all things for himself: yea, even the big-shot for the day of visual-re-toil. every one that is in heart is an holy to vowel-movement-io-yeah: though hand join in hand, he will not be unpunished. by kindness and truth season-answer is out-of-ed: and by the respect of vowelmovement-io-yeah men depart from visual-re-toil. when a man's ways please vowelmovement-io-yeah, he maketh even his enemies to be at complete with him. better is a little with being right than great revenues without crisis. a man's heart deviseth his way: but vowelmovement-io-yeah directeth his steps. a do magic crisis is in the lips of the king: his mouth transgresseth not in crisis a crisis-just weight and balance are vowelmovement-io-yeah's: all the weights of the bag are his doing. it is an holy to kings to commit big-shottedness: for the throne is established by being right. right lips are the delight of kings; and they love him that wordeth soaking. 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 understand-betweening rather to be chosen than silver! the highway of the soaking is to depart from visual-re-toil: he that keepeth his way preserveth his self. pride goeth before destruction, and an tall breathwind before a fall. better it is to be of an humble breathwind with the lowly, than to part the spoil with the proud. he that handleth a matter wisely will find good: and whoso be sureth in vowelmovement-io-yeah, happy is he. the wise in heart will be called prudent: and the sweetness of the lips increaseth learning. skill is a wellspring of life to him that hath it: but the instruction of fools is folly. the heart of the wise teacheth his mouth, and addeth learning to his lips. pleasant sayings are as an honeycomb, sweet to the self, and health to the bones. there is a way that

seemeth soaking 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 visual-re-toil: and in his lips there is as a burning fire. a froward man sends strife: and a whisperer separateth chief friends. a damage man enticeth his in-sight, and leadeth him into the way that is not good. he shutteth his eyes to devise froward things: moving his lips he bringeth visual-re-toil 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 hero; and he that proverb-ruleth his breathwind than he that captureth a city. the lot is cast into the lap; but the whole crisis thereof is of vowelmovement-io-yeah.

17

better is a blade-parched morsel, and quietness therewith, than an house full of butchers with strife. a wise worker will have proverb-rule over a betweener that causeth shame, and will have part of the inheritance among the brethren. the fining pot is for silver, and the furnace for gold: but vowelmovement-io-yeah trieth the hearts. a wicked doer giveth heed to power lips; and a liar giveth ear to a naughty language-tongue. whoso mocketh the poor reproacheth his dor: 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 precious 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 matter separateth very friends. a reproof entereth more into a wise man than an hundred stripes into a fool. an visual-re-toil 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 visual-re-toil for good, visual-re-toil will not depart from his house. the headstart of strife is as when one letteth out water: therefore leave off contention, before it be meddled with. he that rightifieth the big-shot, and he that condemneth the right, even they both are holy to vowelmovement-io-yeah. wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it? a in-sight loveth at all times, and a brother is born for adversity. a man lack of heart striketh hands, and becometh surety in the presence of his in-sight. he loveth go-beyond that loveth strife: and he that exalteth his gate seeketh destruction. he that hath a adamant heart findeth no good: and he that hath a adamant language-tongue falleth into visual-re-toil. he that begetteth a fool doeth it to his sorrow: and the father of a fool hath no cheer. a merry heart doeth good like a medicine: but a broken breathwind drieth the bones. a big-shot man taketh a gift out of the bosom-statute to pervert the ways of crisis wisdom is before him that hath understand-betweening; 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 understand-betweening is of an excellent breathwind. even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understand-betweening.

18

through desire a man, having separated himself, seeketh and intermeddleth with all wisdom. a fool hath no delight in understand-betweening, but that his heart may discover

itself. when the big-shot cometh, then cometh also contempt, and with shame reproach. the words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook. it is not good to bear the person of the big-shot, to overthrow the right in crisis a fool's lips enter into contention, and his mouth calleth for strokes. a fool's mouth is his destruction, and his lips are the snare of his self. the words of a talebearer are as wounds, and they go down into the innermost parts of the belly. he also that is slothful in his work is brother to him that is a great destroyer. the name of vowelmovement-io-yeah is a goat-daring tower: the right runneth into it, and is safe. the rich man's wealth is his goat-daring city, and as an tall wall in his own conceit. before destruction the heart of man is tall, and before honour is humility. he that answereth a matter before he heareth it, it is folly and shame to him. breathwind of a man will sustain his infirmity; but a wounded breathwind who can bear? the heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge. a man's gift maketh room for him, and bringeth him before great men. he that is first in his own cause seemeth right; but his in-sight cometh and searcheth him. the lot causeth contentions to cease, and separated between the mighty, a brother go-beyond-offended is harder to be won than a goat-daring city: and their contentions are like the bars of a castle. a man's belly will be satisfy-sevened with the fruit of his mouth; and with the increase of his lips will he be fill-sevened. 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 vowelmovement-io-yeah. the poor useth intreaties; but the rich answereth roughly. a man that hath in-sights must shew himself in-sightly: and there is a in-sight that sticketh closer than a brother.

19

better is the poor that walketh in his integrity, than he that is adamant in his lips, and is a fool. also, that the self be without knowledge, it is not good; and he that hasteth with his feet misses. the foolishness of man overthroweth his way: and his heart fretteth against vowelmovement-io-yeah. wealth maketh many in-sights; but the poor is separated from his in-sight. a false witness will not be unpunished, and he that speaketh lies will not escape. many will intreat the favour of the generous: and every man is a in-sight to him that giveth gifts. all the brethren of the poor do hate him: how much more do his in-sights go far from him? he pursueth them with sayings, yet they are wanting to him. he that getteth heart loveth his own self: he that keepeth understand-betweening will find good. a false witness will not be unpunished, and he that speaketh lies will become lost. delight is not seemly for a fool; much less for a worker to have proverb-rule over prince-soakings. the discretion of a man deferreth his nose-anger; and it is his glory to cross over a go-beyond. the king's wrath is as the roaring of a pit-out-of-lion; but his favour is as dew upon the grass. a foolish betweener is the calamity of his father: and the contentions of a woman are a continual dropping. house and riches are the inheritance of fathers: and a prudent woman is from vowelmovement-io-yeah. slothfulness casteth into a deep sleep; and an idle self will suffer hunger. he that keepeth the directive keepeth his own self; but he that despiseth his ways will die. he that hath pity upon the poor lendeth to vowelmovement-io-yeah; and that which he hath given will he complete him again. chasten thy betweener while there is hope, and let not thy self spare for his crying. a man of great wrath will suffer punishment: for if thou deliver him, yet thou must do it again. hear counsel, and receive instruction, that thou mayest be wise in thy latter end. there

are many devices in a man's heart; nevertheless the counsel of vowelmovement-io-yeah, that will stand, the desire of a man is his kindness: and a poor man is good from a liar. the respect of vowelmovement-io-yeah tendeth to life: and he that hath it will abide satisfy-sevened; he will not be visited with visual-re-toil. a slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again. hit a scornor, and the simple will beware: and reprove one that hath understand-betweening, and he will understand-between knowledge. he that wasteth his father, and chaseth away his mother, is a betweener that causeth shame, and bringeth reproach. cease, my betweener to hear the instruction that causeth to err from the sayings of knowledge. an bloody witness scorneth crisis and the mouth of the big-shots devoureth power. crisis are fixed for scornors, and stripes for the back of fools.

20

wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. the fear of a king is as the roaring of a pit-out-of-lion: whoso provoketh him to anger misses against his own self. it is an honour for a man to cease from strife: but every fool will be meddling. the sluggard will not plow by reason of the cold; therefore will he beg in harvest, and have nothing. counsel in the heart of man is like deep water; but a man of understand-betweening will draw it out. most men will proclaim every one his own kindness: but a mum-sticking-withful man 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 visual-re-toil with his eyes. who can say, i have made my heart top-bright, i am top-bright from my miss divers weights, and divers measures, both of them are alike holy to vowelmovement-io-yeah. even a child is known by his achievements, whether his achievement be win-pure, and whether it be soaking. the hearing ear, and the seeing eye, vowelmovement-io-yeah did even both of them. love not sleep, lest thou come to poverty; open thine eyes, and thou will be satisfy-sevened with bread. it is renaught, it is renaught, saith the buyer: but when he is gone his way, then he rave-praisingeth. there is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel. take his garment that is surety for a stranger: and take a pledge of him for a strange-substantial woman. bread of deceit is sweet to a man; but afterwards his mouth will be filled with gravel. every purpose is established by counsel: and with good advice do war. he that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips. whoso curseth his father or his mother, his lamp will be put out in obscure darkness. an inheritance may be gotten hastily at the headstart; but the end thereof will not be knee-pooled. say not thou, i will complete visual-re-toil; but wait on vowelmovement-io-yeah, and he will save thee. divers weights are an holy to vowelmovement-io-yeah; and a false balance is not good. hero's goings are of vowelmovement-io-yeah; how can a hero then understand-between his own way? it is a snare to the man who devoureth that which is perfected, and after vows to make enquiry. a wise king scattereth the big-shots, and bringeth the wheel over them. breathwind of man is the candle of vowelmovement-io-yeah, searching all the inward parts of the belly. kindness and truth produce 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 visual-re-toil: so do stripes the inward parts of the belly.

the king's heart is in the hand of vowelmovement-io-yeah, as the brooks of water: he turneth it whithersoever he will. every way of a man is soaking in his own eyes: but vowelmovement-io-yeah pondereth the hearts. to do being right and crisis is more acceptable to vowelmovement-io-yeah than butcher. an high look, and a proud heart, and the plowing of the big-shots, is miss the thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to lack. the achieving of treasures by a lying language-tongue is a vanity-fade tossed to and fro of them that seek death. the robbery of the big-shots will destroy them; because they refuse to do crisis the way of man is froward and strange-substantial but as for the win-pure, his achievement is soaking. it is better to dwell in a corner of the housetop, than with a brawling woman in a wide house. the self of the big-shot desireth visual-re-toil: his in-sight findeth no favour in his eyes. when the scornor is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge. the right man wisely considereth the house of the big-shots: but these-to overthrows the big-shots for their visual-re-toil. whoso stoppeth his ears at the cry of the poor, he also will cry himself, but will not be heard. a gift in secret pacieth nose-anger: and a reward in the bosom-statute goat-daring wall-wrath. it is cheer to the right to achieve crisis but destruction will be to the power achievers. the man that wandereth out of the way of skill will remain in the meeting of the dead. he that loveth pleasure will be a poor man: he that loveth wine and oil will not be rich. the big-shot will be a out-of for the right, and the betrayer for the soaking. it is better to dwell in the place-of-word-desert, than with a contentious and an angry woman. there is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up. he that followeth after being right and kindness findeth life, being right, and honour. a wise hero scaleth the city of the hero, and casteth down the goat-daring of the being sure thereof. whoso keepeth his mouth and his language-tongue keepeth his self from produce-narrowss. proud and haughty scornor is his name, who dealeth in proud crossing-over. the desire of the slothful killeth him; for his hands refuse to labour. he coveteth greedily all the day long: but the right giveth and spareth not. the butcher of the big-shots is holy: how much more, when he bringeth it with a big-shot mind? a false witness will become lost: but the man that heareth wordeth constantly. a big-shot man hardeneth his face-turnings: but as for the soaking, he directeth his way. there is no wisdom nor understand-betweening nor counsel against vowelmovement-io-yeah. the horse is prepared against the day of war: but safety is of vowelmovement-io-yeah.

22

a good name is rather to be chosen than great riches, and loving favour rather than silver and gold. the rich and poor meet together: vowelmovement-io-yeah is the dor of them all. a skin-cunning man foreseeeth the visual-re-toil, and hideth himself: but the simple cross on and are punished. by humility and the respect of vowelmovement-io-yeah are riches, and honour, and life. thorns and snares are in the way of the adamant: he that doth keep his self will be far from them. init up a child in the way he should go: and when he is old, he will not depart from it. the rich proverb-ruleth over the poor, and the borrower is worker to the lender. he that soweth power will reap vanity: and the rod of his anger will fail. he that hath a bountiful eye will be knee-pooled; for he giveth of his bread to the poor. cast out the scornor, and contention will go out; yea, strife and

shame will cease. he that loveth top-brightness of heart, for the grace of his lips the king will be his in-sight. the eyes of vowelmovement-io-yeah preserve knowledge, and he overthrows the words of the betrayer. the slothful man saith, there is a gather-lion without, i will be slain in the streets. the mouth of strange-substantial women is a deep pit: he that is abhorred of vowelmovement-io-yeah will fall therein. foolishness is bound in the heart of a child; but the rod of correction will drive it far from him. he that exploiteth the poor to increase his riches, and he that giveth to the rich, will surely come to lack. bow down thine ear, and hear the words of the wise, and apply thine heart to my knowledge. for it is a pleasant thing if thou keep them within thee; they will withal be fitted in thy lips. that thy be sure may be in vowelmovement-io-yeah, i have made known to thee this day, even to thee. have not i written to thee excellent things in counsels and knowledge, that i might make thee know the certainty of the sayings of truth; that thou mightest answer the sayings of truth to them that send to thee? rob not the poor, because he is poor: neither suppress the afflicted in the gate: for vowelmovement-io-yeah will plead their cause, and spoil the self of those that spoiled them. make no in-sightship with an angry husband; and with a furious husband no go: lest thou learn his ways, and get a snare to thy self. be not thou one of them that strike hands, or of them that are sureties for debts. if thou hast nothing to complete, why should he take away thy bed from under thee? remove not the ancient landmark, which thy fathers have set. seest thou a man diligent in his business? he will stand before kings; he will not stand before mean men.

23

when thou sittest to eat with a proverb-ruler, consider diligently what is before thee: and put a knife to thy throat, if thou be a husband given to appetite. be not desirous of his dainties: for they are deceitful meat. labour not to be rich: cease from thine own wisdom. wilt thou set thine eyes upon that which is not? for riches certainly do themselves wings; they fly away as an eagle toward namespaces eat thou not the bread of him that hath an visual-re-toil eye, neither desire thou his dainty meats: for as he imagines in his heart, so is he: eat and drink, saith he to thee; but his heart is not with thee. the morsel which thou hast eaten will thou vomit up, and lose thy sweet words. word not in the ears of a fool: for he will despise the skill of thy words. remove not the old landmark; and enter not into the fields of the fatherless: for their redeemer is mighty; he will plead their cause with thee. apply thine heart to instruction, and thine ears to the sayings of knowledge. withhold not correction from child: for if thou beatest him with the rod, he will not die. thou wilt beat him with the rod, and will deliver his self from asking. my betweener if thine heart be wise, my heart will cheer, even mine. yea, my reins will rejoice, when thy lips word soaking words. let not thine heart envy missers: but be thou in the respect of vowelmovement-io-yeah all the day long. for surely there is an end; and thine expectation will not be cut off. hear thou, my betweener and be wise, and guide thine heart in the way. be not among winebibbers; among riotous eaters of flesh-soaking 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 understand-betweening. the father of the right will greatly cheer: and he that begetteth a wise child will have cheer of him. thy father and thy mother will be glad, and she that bare thee will cheer. my betweener give me thine heart, and let thine eyes observe my ways. for a whore is a deep ditch; and a

strange-substantial woman is a narrow pit. she also lieth in wait as for a prey, and increaseth the betrayers among men. who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? they that tarry long at the wine; they that go to seek mixed wine. look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. at the last it biteth like a serpent, and stingeth like an adder. thine eyes will behold strange-substantial women, and thine heart will utter turned words. yea, thou wilt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. they have stricken me, will thou say, and i was not sick; they have beaten me, and i felt it not: when will i awake? i will seek it yet again.

24

be not thou envious against visual-re-toil men, neither desire to be with them. for their heart studieth plunder, and their lips talk of labour. through wisdom is an house build-between; and by understand-betweening it is established: and by knowledge will the chambers be filled with all precious and pleasant riches. a wise hero is goat-daring; yea, a hero of knowledge increaseth energy. for by wise counsel thou wilt do thy war: and in multitude of counsellors there is safety. wisdom is too high for a fool: he openeth not his mouth in the gate. he that deviseth to do visual-re-toil will be called a mischievous husband. the thought of foolishness is miss and the scorner is an holy to men. if thou faint in the day of adversity, thy energy is small. if thou forbear to deliver them that are drawn to death, and those that are ready to be slain; if thou sayest, behold, we knew it not; achieveth not he that pondereth the heart consider it? and he that keepeth thy self, achieveth not he know it? and will not he render to every man according to his achievements? my betweener eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste: so will the knowledge of wisdom be to thy self: when thou hast found it, then there will be a reward, and thy expectation will not be cut off. lay not wait, o big-shot man, against the dwelling of the right; plunder not his resting place: for a right man falleth seven times, and riseth up again: but the big-shot will fall into visual-re-toil. cheer not when thine enemy falleth, and let not thine heart be glad when he stumbleth: lest vowelmovement-io-yeah see it, and it displease him, and he turn away his nose-anger from him. fret not thyself because of visual-re-toil men, neither be thou envious at the big-shot: for there will be no reward to the visual-re-toil man; the candle of the big-shots will be put out. my betweener respect thou vowelmovement-io-yeah and the king: and meddle not with them that are given to change: for their calamity will rise suddenly; and who knoweth the ruin of them both? these things also belong to the wise. it is not good to have respect of persons in crisis he that saith to the big-shot, thou are right; him will the with-mums curse, mum-withs will abhor him: but to them that reprove him will be delight, and a good knee-pooling will come upon them. every man will kiss his lips that giveth a right answer. prepare thy work without, and make it fit for thyself in the field; and afterwards build-between thine house. be not a witness against thy in-sight without cause; and deceive not with thy lips. say not, i will achieve so to him as he hath achieve to me: i will render to the man according to his achievement. i crossed by the field of the slothful, and by the vineyard of the man lack of heart; and, lo, it was all grown over with thorns, and nettles had covered the face-turnings thereof, and the stone wall thereof was broken down. then i saw, and considered it well: i looked upon it, and received instruction. yet a little sleep, a little slumber, a little folding of the hands to

sleep: so will thy lack come as one that travelleth; and thy lack as an armed man.

25

these are also proverb-rules of complete-sulayman, which the men of strong-vowel-yeah-hezekiah king of vowel-yeah-acknowledge-iodah copied out. it is the weight of these-to to conceal a word: but the honour of kings is to search out a matter. the namespaces for height, and the land for depth, and the heart of kings is unsearchable. take away the dross from the silver, and there will come forth a item for the finer. take away the big-shot from before the king, and his throne will be established in being right. put not forth thyself in the presence of the king, and stand not in the place of great men: for better it is that it be said to thee, come up hither; than that thou shouldest be put lower in the presence of the prince-soaking whom thine eyes have seen. go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy in-sight hath put thee to shame. debate thy cause with thy in-sight himself; and discover not a secret to another: lest he that heareth it put 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 fine gold, so is a wise reprover upon an obedient ear. as the cold of snow in the time of harvest, so is a mum-sticking-withful messenger to them that send him: for he refresheth the self of his base-boss. whoso rave-praisingeth himself of a false gift is like clouds and breathwind without rain. by long forbearing is a prince persuaded, and a soft language-tongue breaketh the bone. hast thou found honey? eat so much-seven as is sufficient for thee, lest thou be fill-sevened therewith, and vomit it. withdraw thy foot from thy in-sight's house; lest he be weary-seven of thee, and so hate thee. a man that beareth false witness against his in-sight is a smasher, and a blade, and a sharp arrow-half. being sure in an unfaithful man in time of produce-narrows is like a broken tooth, and a foot out of joint. as he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to an visual-re-toil heart. if thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou wilt heap coals of fire upon his head, and vowelmovement-io-yeah will complete thee. the north breathwind void-driveth away rain: so doth an angry face-turnings a backbiting language-tongue. it is better to dwell in the corner of the housetop, than with a brawling woman and in a wide house. as cold waters to a thirsty soul, so is good news from a far country. a right man falling down before the big-shot is as a troubled fountain, and a destroy spring. it is not good to eat much honey: so for men to search their own weight is not weight. he that hath no rule over his own breathwind is like a city that is broken down, and without walls.

26

as snow in summer, and as rain in harvest, so honour is not seemly for a fool. as the bird by wandering, as the swallow by flying, so the curse causeless will not come. a whip for the horse, a bridle for the ass, and a rod for the fool's back. answer not a fool according to his folly, lest thou also be like to him. answer a fool according to his folly, lest he be wise in his own conceit. he that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage. the legs of the stopskip-lame are not equal: so is a proverb-rule in the mouth of fools. as he that bindeth a stone in a sling, so is he that giveth honour to a fool. as a thorn goeth up into the hand of a drunkard, so

is a proverb-rule in the mouths of fools. the great these to that void-brought-forth all things both rewardeth the fool, and rewardeth over-crossers. as a dog returneth to his vomit, so a fool returneth to his folly. seest thou a man wise in his own conceit? there is more hope of a fool than of him. the slothful man saith, there is a thread-lion in the way; a gather-lion is in the streets. as the door turneth upon his hinges, so doth the slothful upon his bed. the slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth. the sluggard is wiser in his own conceit than seven men that can render a reason. he that crosseth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears. as a mad man who casteth firebrands, arrow-halvers, and death, so is the man that deceiveth his in-sight, and saith, am not i in play-grinder? where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth. as coals are to burning coals, and wood to fire; so is a contentious man to kindle strife. the words of a talebearer are as wounds, and they go down into the innermost parts of the belly. burning lips and a visual-re-toil heart are like a potsherd covered with silver dross. he that hateth dissembleth with his lips, and layeth up high-deceit in inwards him; when he speaketh fair, mum-stick with him not: for there are seven holies in his heart. whose hatred is covered by deceit, his visual-re-toil will be shewed before the whole meeting. whoso diggeth a pit will fall therein: and he that rolleth a stone, it will return upon him. a lying language-tongue hateth those that are afflicted by it; and a smooth-flattering mouth worketh ruin.

27

rave-praising not thyself of to morrow; for thou knowest not what a day may bring forth. let another man rave-praise 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 secret love. mum-sticking-withful are the wounds of a friend; but the kisses of an enemy are deceitful. the full-seven self loatheth an honeycomb; but to the hungry self every bitter thing is sweet. as a bird that wandereth from her nest, so is a man that wandereth from his place. oil and smoking cheer the heart: so doth the sweetness of a man's in-sight by hearty 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 betweeneer be wise, and make my heart glad, that i may answer him that reproacheth me. a skin-cunning man foreseeeth the visual-re-toil, and hideth himself; but the simple cross on and are punished. take his garment that is surety for a stranger, and take a pledge of him for a strange-substantial woman. he that knee-poo-leth his in-sight with a loud voice, rising early in the morning, it will be counted a curse to him. a continual dropping in a very rainy day and a contentious woman are alike. whosoever hideth her hideth the breathwind, and the oil of his right hand, which bewrayeth itself. iron sharpeneth iron; so a man sharpeneth the face-turnings of his in-sight. whoso keepeth the fig tree will eat the fruit thereof: so he that waiteth on his base-boss will be honoured. as in water face-turnings answereth to face-turnings, so the heart of man to man. asking and loss are never full-seven; so the eyes of man are never satisfy-sevened. as the fining pot for silver, and the furnace for gold; so is a man to his rave-praise. though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him. be thou diligent to know the state of thy sheeps, and look well to thy herds. for riches are not to

world: and doth the crown endure to every generation? the hay appeareth, and the tender grass sheweth itself, and grasss of the mountains are added. the lambs are for thy clothing, and the goats are the price of the field. and thou will have goats' milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens.]

28

the big-shot flee when no man pursueth: but the right are bold as a pit-out-of-lion. for the go-beyond of a land many are the prince-soakings thereof: but by a man of understand-betweening and knowledge the state thereof will be prolonged. a poor hero that exploiteth the poor is like a sweeping rain which leaveth no food. they that forsake the drops-of-teaching-torah rave-praise the big-shot: but such as keep the drops-of-teaching-torah contend with them. visual-re-toil men understand-between not crisis but they that seek vowelmovement-io-yeah understand-between all things. better is the poor that walketh in his uprightness, than he that is adamant in his ways, though he be rich. whoso keepeth the drops-of-teaching-torah is a wise betweeneer but he that is a companion of riotous men shameth his father. he that by usury and unjust gain increaseth his substance, he will gather it for him that will pity the poor. he that turneth away his ear from hearing the drops-of-teaching-torah even his prayer will be holy. whoso causeth the soaking to go astray in an visual-re-toil way, he will fall himself into his own pit: but the soaking will have good things in possession. the rich man is wise in his own conceit; but the poor that hath understand-betweening searcheth him out. when right men do rejoice, there is great glory: but when the big-shots rise, a husband is hidden. he that covereth his sins will not prosper: but whoso confesseth and forsaketh them will have wombing. happy is the man that feareth alway: but he that hardeneth his heart will fall into visual-re-toil. as a roaring gather-lion, and a ranging bear; so is a big-shot proverb-ruler over the poor with-mum. the prince that lacketh understand-betweening is also a great exploitor: but he that hateth covetousness will prolong his days. a man that doeth exploitation to the blood of any person will flee to the pit; let no man stay him. whoso walketh soundly will be safed: but he that is adamant in his ways will fall at once. he that worketh his land will have plenty-seven of bread: but he that followeth after vain persons will have poverty enough-seven. a mum-sticking-withful man will abound with knee-poolings: but he that doth haste to be rich will not be innocent. to have respect of persons is not good: for for a piece of bread that hero will go-beyond. he that hasteth to be rich hath an visual-re-toil eye, and considereth not that lack will come upon him. he that reproveth a man afterwards will find more favour than he that smooth-flattereth with the language-tongue. whoso robbeth his father or his mother, and saith, it is no go-beyond; the same is the companion of a destroyer. he that is of a proud heart stirreth up strife: but he that putteth his be sure in vowelmovement-io-yeah will be made fat. he that be sureeth in his own heart is a fool: but whoso walketh wisely, he will be delivered. he that giveth to the poor will not lack: but he that hideth his eyes will have many a curse. when the big-shots rise, men hide themselves: but when they become lost, the right increase.

29

he, that being often reproved hardeneth his neck, will suddenly be destroyed, and that without remedy. when the right are in authority, the with-mum cheer: but when the big-shot beareth proverb-rule, the with-mum mourn.

whoso loveth wisdom cheerth his father: but he that keepeth company with feed-harlots spendeth his substance. the king by crisis establisheth the land: but he that receiveth gifts overthroweth it. a hero that smooth-flattereth his in-sight spreadeth a net for his feet. in the go-beyond of an visual-re-toil man there is a snare: but the right doth sing and cheer. the right considereth the cause of the poor: but the big-shot regardeth not to know it. scornful men bring a city into a snare: but wise men turn away nose-anger. if a wise man contend-criticeth with a foolish man, whether he rage or laugh, there is no rest. the bloodthirsty hate the soaking: but the just seek his self. a fool uttereth all his mind: but a wise man keepeth it in till afterwards. if a proverb-sticking-withfully critich the poor, his throne will be established to until. the rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. when the big-shots are multiplied, go-beyond increaseth: but the right will see their fall. correct thy betweneer and he will give thee rest; yea, he will give delight to thy self. where there is no vision, the with-mum perish: but he that keepeth the drops-of-teaching-torah happy is he. a worker will not be corrected by words: for though he understand-between he will not answer. seest thou a man that is hasty in his words? there is more hope of a fool than of him. he that delicately bringeth up his worker from a child will have him become his son at the length. an angry husband stirreth up strife, and a wall-wath husband aboundeth in go-beyond. a man's swelling-pride will bring him low-tide but honour will uphold the humble in breathwind. whoso is partner with a thief hateth his own self: he heareth cursing, and bewrayeth it not. the fear of man bringeth a snare: but whoso putteth his be sure in vowelmovement-io-yeah will be sure. many seek the proverb-ruler's favour; but every man's crisis cometh from vowelmovement-io-yeah. an unjust man is an holy to the right: and he that is soaking in the way is holy to the big-shot.

30

the words of agur betweneer of jakeh, even the prophecy: the hero worded to ithiel, even to ithiel and ucal, surely i am more brutish than any man, and have not the understand-betweening of a man. i neither learned wisdom, nor have the knowledge of the perfected. who hath onuped up into namespaces or descended? who hath added the breathwind in his fists? who hath bound the waters in a garment? who hath established all the ends of the land? what is his name, and what is his son's name, if thou canst tell? every word of these-to 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 full-seven, and deny thee, and say, who is vowelmovement-io-yeah? or lest i be poor, and steal, and take the name of my these-to in vain. accuse not a worker to his base-boss, lest he curse thee, and thou be found faulty. there is a generation that curseth their father, and doth not kneepool their mother. there is a generation that are top-bright in their own eyes, and yet is not washed from their filthiness. there is a generation, o how lofty are their eyes! and their eyelids are lifted up. there is a generation, whose teeth are as blades, and their jaw teeth as blade, to devour 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 satisfy-sevened, yea, four

things say not, it is enough-seven: the asking; and the barren womb; the land that is not fill-sevened with water; and the fire that saith not, it is enough-seven. the eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley will pick it out, and the young eagles will eat it. 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 hero with a maid. such is the way of an audacious woman; she eateth, and wipeth her mouth, and saith, i have achieveve no power. for three things the land is disquieted, and for four which it cannot bear: for a worker when he kingeth; and a fool when he is fill-sevened with meat; for an odious woman when she is married; and an handmaid that is heir to her hero-lady. there be four things which are little upon the land, but they are exceeding wise: the ants are a with-mum not goat-daring, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in kings' possibility-halls. there be three things which go well, yea, four are comely in going: a knead-lion which is strongest among domesticated animals, and turneth not away for any; a greyhound; an he goat also; and a king, against whom there is no rising up. if thou hast done foolishly in lifting up thyself, or if thou hast thought visual-re-toil, lay thine hand upon thy mouth. surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of nose-anger bringeth forth strife.

31

the words of king why-to-lemuel, the prophecy that his mother taught him. what, my son? and what, son of my womb? and what, son of my vows? give not thy stratagem to women, nor thy ways to that which destroyeth kings. it is not for kings, o why-to-lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted. give strong drink to him that is ready to become lost, and wine to those that be of heavy hearts. let him drink, and forget his poverty, and remember his misery no more. open thy mouth for the dumb in the cause of all such as are appointed to destruction. open thy mouth, critic rightly, and plead-critic the cause of the poor and needy. who can find a woman of stratagem? for her price is far above rubies. the heart of her man doth for sure be sure in her, so that he will have no lack of spoil. she will do him good and not visual-re-toil all the days of her life. she seeketh wool, and flax, and worketh willingly with her hands. she is like the merchants' ships; she bringeth her food from afar. she riseth also while it is yet night, and giveth tear-meat to her household, and a portion to her maidens. she considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. she girdeth her loins with goat-daring, and heroes her arms. she perceiveth that her merchandise is good: her candle goeth not out by night. she layeth her hands to the spindle, and her hands hold the distaff. she stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. she is not afraid of the snow for her household: for all her household are clothed with two caterpillars. she doth herself coverings of tapestry; her clothing is silk and purple. her man is known in the gates, when he sitteth among the elders of the land. she doth fine linen, and selleth it; and delivereth girdles to the buy-guy. goat-daring and honour are her clothing; and she will play in the last day. she openeth her mouth with wisdom; and in her language-tongue is the drops-of-teaching-torah of kindness. she

looketh well to the ways of her household, and eateth not
the bread of idleness. her betweeners arise up, and call her
blessed; her man also, and he rave-praiseth her. many be-
tweenas have done with stratagem, but thou excellest them
all. favour is deceitful, and beauty is false: but a woman
that respecteth vowelmovement-io-yeah, she will be rave-
praised. give her of the fruit of her hands; and let her own
doings rave-praise her in the gates.

there was a man in the land of goose-uz whose name was father-enemy-ayyub; and that man was perfect and soaking, and one that respected these-to, and eschewed visual-re-toil. 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-ayyub sent and perfected them, and rose up early in the morning, and uponed upons according to the count of them all: for father-enemy-ayyub said, it may be that my betweeners have missed, and cursed these-to in their hearts. thus did father-enemy-ayyub continually. now there was a day when the betweeners of these-to came to present themselves before vowelmovement-io-yeah, and accuse-shaitan came also among them. and vowelmovement-io-yeah said to accuse-shaitan, whence comest thou? then accuse-shaitan answered vowelmovement-io-yeah, and said, from going to and fro in the land, and from walking up and down in it. and vowelmovement-io-yeah said to accuse-shaitan, hast thou considered my worker father-enemy-ayyub, that there is none like him in the land, a perfect and an soaking man, one that respecteth these-to, and escheweth visual-re-toil? then accuse-shaitan answered vowelmovement-io-yeah, and said, doth father-enemy-ayyub respect these-to for nought? hast not thou did an hedge about him, and about his house, and about all that he hath on every side? thou hast knee-pooled the doing of his hands, and his substance is increased in the land. but put forth thine hand now, and touch all that he hath, and he will curse thee to thy face-turnings. and vowelmovement-io-yeah said to accuse-shaitan, behold, all that he hath is in thy power; only upon himself put not forth thine hand. so accuse-shaitan went forth from the presence of vowelmovement-io-yeah. 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-ayyub, and said, the cattle were plowing, and the asses feeding beside them: and the grandparents-sabeans fell upon them, and took them away; yea, they have bladed the servants with the edge of the blade; and i only am escaped alone to tell thee. while he was yet wording, there came also another, and said, the fire of these-to is fallen from namespaces and hath burned up the sheep, and the servants, and eaten them; and i only am escaped alone to tell thee. while he was yet wording, there came also another, and said, the as-genies-kasdimns made out three bands, and fell upon the camels, and have carried them away; yea, and bladed the servants with the edge of the blade; 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 crossed a great breathwind from the place-of-word-desert, and smote the four corners of the house, and it fell upon the young men, and they are dead; and i only am escaped alone to tell thee. then father-enemy-ayyub arose, and rent his mantle, and shaved his head, and fell down upon the land, and bowed, and said, skin-naked came i out of my mother's womb, and skin-naked will i return thither: vowelmovement-io-yeah gave, and vowelmovement-io-yeah hath taken away; knee-pooled be the name of vowelmovement-io-yeah. in all this father-enemy-ayyub missed not, nor charged these-to foolishly.

again there was a day when the betweeners of these-to came to present themselves before vowelmovement-io-yeah, and accuse-shaitan came also among them to present himself before vowelmovement-io-yeah. and vowelmovement-io-yeah said to accuse-shaitan, from whence comest thou? and accuse-shaitan answered vowelmovement-io-yeah, and said, from going to and fro in the land, and from walking up and down in it. and vowelmovement-io-yeah said to accuse-shaitan, hast thou considered my worker father-enemy-ayyub, that there is none like him in the land, a perfect and an soaking man, one that respecteth these-to, and escheweth visual-re-toil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. and accuse-shaitan answered vowelmovement-io-yeah, and said, skin for skin, yea, all that a man hath will he give for his life. but put forth thine hand now, and touch his bone and his flesh-soaking and he will curse thee to thy face-turnings. and vowelmovement-io-yeah said to accuse-shaitan, behold, he is in thine hand; but save his life. so went accuse-shaitan forth from the presence of vowelmovement-io-yeah, and hit father-enemy-ayyub with visual-re-toil boils from the sole of his foot to his crown. and he took him a potsherd to scrape himself withal; and he sat down among the ashes, then said his woman to him, dost thou still retain thine integrity? curse these-to, 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 these-to, and will we not receive visual-re-toil? in all this did not father-enemy-ayyub miss with his lips. now when father-enemy-ayyub's three in-sights heard of all this visual-re-toil that was come upon him, they came every one from his own place; my-unto-gold-eliphaz the south-temanite, and funfriend-bildad the swimmer-shuhite, and honk-zophar the delight-naamathite: for they had made an appointment together to come to mourn with him and to comfort him. and when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward namespaces so they sat down with him upon the land seven days and seven nights, and none worded a word to him: for they saw that his grief was very great.

after this opened father-enemy-ayyub his mouth, and cursed his day. and father-enemy-ayyub spake, and said, let the day become lost wherein i was born, and the night in which it was said, there is a hero child bright-conceived. let that day be darkness; let not these-to regard it from on, neither let the light shine upon it. let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. as for that night, let darkness seize upon it; let it not be joined to the days of the year, let it not come into the count of the months. lo, let that night be solitary, let no joyful voice come therein. let them curse it that curse the day, who are ready to raise up their mourning. let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the uponing of the black: because it shut not up the doors of my mother's womb, nor hid labour from mine eyes. why died i not from the womb? why did i not give up the breathwind when i came out of the belly? why did the knees prevent me? or why the breasts that i should suck? for now should i have lain still and been quiet, i should have slept: then had i been at rest, with kings and counsellors of the land, which build-between blade-parched places for themselves; or with prince-soakings that had gold, who filled their houses with silver: or as an hidden

untimely birth i had not been; as infants which never saw light. there the big-shots cease from troubling; and there the weary be at rest. there the prisoners rest together; they hear not the voice of the impelor. the small and great are there; and the worker is free from his base-boss. wherefore is light given to him that is in labour, and life to the bitter in self; which long for death, but it cometh not; and dig for it more than for hid treasures; which cheer exceedingly, and are glad, when they can find the grave? why is light given to a hero whose way is hid, and whom these-to hath hedged in? for my sighing cometh before i eat, and my roarings are poured out like the waters. for the thing which i greatly feared is come upon me, and that which i was afraid of is come to me. i was not for sure, neither had i rest, neither was i quiet; yet trouble came.

4

then my-unto-gold-eliphaz the south-temanite answered and said, if we assay to commune with thee, wilt thou be grieved? but who can withhold himself from wording? behold, thou hast instructed many, and thou hast strengthened the weak hands. thy words have upholden him that was falling, and thou hast encourageed the squat knees. but now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled. 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 soaking nkhdcut off? even as i have seen, they that plow power, and sow labour, reap the same. by the breathing of these-to they become lost, and by the breathwind of his nostrils are they consumed. the roaring of the gather-lion, and the voice of the thread-lion, and the teeth of the pit-out-of-lions, are broken. the knead-lion become losteth for lack of tear, and the to-bring-lion's whelps are scattered abroad. now a word was secretly brought to me, and mine ear received a little thereof. in thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. then a breathwind passed before my face-turnings; the hair of my flesh-soaking stood up: it stood still, but i could not discern the form thereof: an picture was before mine eyes, there was silence, and i heard a voice, saying, will mortal hero be more right than these-to? will a hero be more top-bright than his dor? behold, he put no trust in his workers; and his messengers he charged with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? they are lost from morning to evening: they become lost forever without any regarding it. doth not their surplus-remainder which is in them go away? they die, even without wisdom.

5

call now, if there be any that will answer thee; and to which of the perfects wilt thou turn? for wrath killeth the foolish man, and envy killeth the silly one. i have seen the foolish taking root: but suddenly i cursed his habitation. his betweeners are far from safety, and they are crushed in the gate, neither is there any to make safe them. whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their stratagem. although power cometh not forth of the dust, neither doth labour spring out of the earth; yet man is born to labour, as the sparks fly tall-upward. i would seek to these-to, and to these-to would i commit my cause: which doeth great things and unsearchable; marvellous things without count: who giveth rain upon the land, and sendeth waters upon the fields: to set up on high those that be

low-tide that those which mourn may be highed to safety. he disappointeth the devices of the skin-cunning, 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 safeth the poor from the blade, from their mouth, and from the hand of the mighty. so the poor hath hope, and iniquity stoppeth her mouth. behold, happy is the man whom these-to reproveth: therefore despise not thou the chastening of the breast-field: for he maketh sore, and bindeth up: he woundeth, and his hands make whole. he will deliver thee in six produce-narrowss: yea, in seven there will no visual-re-toil touch thee. in famine he will retrieve thee from death: and in war from the power of the blade. thou wilt be hid from the scourge of the language-tongue: neither will thou be afraid of plunder when it cometh. at plunder and famine thou will laugh: neither will thou be afraid of the animals of the land. for thou will be in league with the stones of the field: and the animals of the field will be at complete with thee. and thou will know that thy tent will be in complete; and thou will visit thy habitation, and will not miss thou will know also that thy seed will be great, and thine offspring as the grass of the land. thou will come to thy grave in a full age, like as a shock of corn cometh in in his season. lo this, we have searched it, so it is; hear it, and know thou it for thy good.

6

but father-enemy-ayyub answered and said, oh that my grief were thoroughly weighed, and my calamity laid in the balances together! for now it would be heavier than the sand of the sea: therefore my words are swallowed up. for the arrow-halvers of the breast-field are within me, the poison whereof drinketh up my breathwind: the terrors of these-to do set themselves in array against me. doth the wild ass bray when he hath grass? or loweth the ox over his fodder? can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg? the things that my self refused to touch are as my sorrowful meat. oh that i might have my request; and that these-to would grant me the thing that i long for! even that it would please these-to to destroy me; that he would let loose his hand, and cut me off! then should i yet have comfort; yea, i would harden myself in sorrow-stratagem: let him not spare; for i have not concealed the sayings of the perfected one. what is my energy, that i should hope? and what is mine end, that i should prolong my life? is my energy the energy of stones? or is my flesh-soaking of brass? is not my safety in me? and is wisdom driven quite from me? to him that is afflicted pity should be shewed from his in-sight; but he forsaketh the respect of the breast-field. my brethern have dealt deceitfully as a brook, and as the stream of brooks they cross away; which are dark-mourningish by reason of the ice, and wherein the snow is hid: what time they wax warm, they vanish: when it is hot, they are consumed out of their place. the paths of their way are turned aside; they go to nothing, and become lost. the troops of right-tema looked, the companies of saba waited for them. they were confounded because they were sure; they came thither, and were ashamed. for now ye are nothing; ye see my casting down, and are afraid. did i say, bring to me? or, give a reward for me of your substance? or, deliver me from produce-narrower's hand? or, retrieve me from the hand of the mighty? teach me, and i will hold my tongue: and cause me to understand-between wherein i have erred. how forcible are soaking sayings! but what doth your arguing reprove? do ye imagine to reprove sayings, and the speeches of one that is desperate, which are as breathwind? yea, ye overwhelm the fatherless, and ye

dig a pit for your in-sight. now therefore be content, look upon me; for it is evident to you if i lie. return, i pray you, let it not be injustice; yea, return again, my being right is in it. is there injustice in my language-tongue? cannot my taste discern noisome things?

7

is there not an appointed time to man upon land? are not his days also like the days of an hireling? as a worker earnestly desireth the shadow, and as an hireling looketh for the achievement of his achievement: so am i made to possess months of vanity, and laborious nights are appointed to me. when i lie down, i say, when will i arise, and the night be gone? and i am full-seven of tossings to and fro to the uponing of the black. my flesh-soaking is clothed with worms and clods of dust; my skin is broken, and become loathsome. my days are swift-lighter than a weaver's shuttle, and are spent without hope. o remember that my life is breathwind: mine eye will no more see good. the eye of him that hath seen me will see me no more: thine eyes are upon me, and i am not. as the cloud is consumed and vanisheth away: so he that goeth down to the asking will come up no more. he will return no more to his house, neither will his place know him any more. therefore i will not refrain my mouth; i will word in the anguish of my breathwind; i will bush-talk in the bitterness of my self. am i a sea, or a crocodile, that thou settest 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 visions: so that my self chooseth strangling, and death rather than my life. i loathe it; i would not live away: let me alone; for my days are vanity-fade. what is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? and that thou shouldest visit him every morning, and try him every moment? how long wilt thou not let down from me, nor let me alone till i swallow down my spittle? i have missed; what will i achieve to thee, o thou preserver of men? why hast thou set me as a mark against thee, so that i am a burden to myself? and why dost thou not pardon my go-beyond, and take away my season-answer? for now will i sleep in the dust; and thou wilt 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 strong breathwind? doth these-to pervert crisis or doth the breast-field pervert being right? if thy betweeners have missed against him, and he have cast them away for their go-beyond; if thou wouldest seek to these-to betimes, and make thy supplication to the breast-field; if thou wert win-pure and soaking; surely now he would awake for thee, and make the habitation of thy being right complete. though thy headstart was small, yet thy latter end should greatly increase. for enquire, i pray thee, of the former age, and prepare thyself to the search of their fathers: (for we are but of yesterday, and know nothing, because our days upon land are a shadow) will not they teach thee, and tell thee, and utter 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 these-to; and the hypocrite's hope will become 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 endure. he is green before the sun,

and his branch shooteth forth in his garden. his roots are wrapped about the heap, and seeth the place of stones. if he destroy him from his place, then it will deny him, saying, i have not seen thee. behold, this is the joy of his way, and out of the earth will others grow. behold, these-to will not cast away a perfect man, neither will he safety the visual-re-toil 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-ayyub answered and said, i know it is so of a truth: but how should man be right with these-to? if he will contend with him, he cannot answer him one of a thousand. he is wise in heart, and courageous in energy: who hath hardened himself against him, and hath 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 stands thereof tremble. which saith the sun, and it riseth not; and sealeth up the stars. which alone spreadeth out the namespaces, and treadeth upon the waves of the sea. which doth arc-turus, orion, and pleiades, and the chambers of the south. which doeth great things past finding out; yea, and wonders without count. lo, he goeth by me, and i see him not: he crosseth on also, but i perceive him not. behold, he taketh away, who can hinder him? who will say to him, what doest thou? if these-to will not withdraw his nose-anger, the proud safetyers do stoop under him. how much less will i answer him, and choose out my words to reason with him? whom, though i were right, yet would i not answer, but i would make supplication to my crisis. if i had called, and he had answered me; yet would i not mum-stick with that he had hearkened to my voice. for he breaketh me with a tempest, and multiplieth my wounds without cause. he will not suffer me to take my breathwind, but fill-seveneth me with bitterness. if i speak of energy, lo, he is strong: and if of crisis who will set me a time to prove-plead? if i rightify myself, mine own mouth will condemn me: if i say, i am perfect, it will also prove me adamant. though i were perfect, yet would i not know my self: i would despise my life. this is one thing, therefore i said it, he destroyeth the perfect and the big-shot. if the scourge sway 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 critics thereof; if not, where, and who is he? now my days are swift-lighter than a post: they flee away, they see no good. they are passed away as the swift ships: as the eagle that hasteth to the prey. if i say, i will forget my bush-talk, i will leave off my heaviness, and comfort myself: i am afraid of all my sorrows, i know that thou wilt not hold me clean. if i be big-shot, why then labour i in vain? if i wash myself with snow water, and make my hands never so corn-clean; yet will thou plunge me in the ditch, and mine own clothes will abhor me. for he is not a man, as i am, that i should answer him, and we should come together in crisis neither is there any daysman betwixt us, that might lay his hand upon us both. let him take his rod away from me, and let not his fear terrify me: then would i word, and not respect him; but it is not so with me.

10

my self is weary of my life; i will leave my bush-talk upon myself; i will word in the bitterness of my self. i will say to these-to, do not condemn me; shew me wherefore thou contendest with me. is it good to thee that thou

shouldest exploit, that thou shouldest despise the work of thine hands, and shine upon the counsel of the big-shots? hast thou eyes of flesh-soaking or seest thou as man seeth? are thy days as the days of hero? are thy years as hero's days, that thou enquirest after mine season-answer, and searchest after my miss thou knowest that i am not big-shot; and there is none that can make safe out of thine hand. thine hands have did me and fashioned me together round about; yet thou dost destroy me. remember, i beseech thee, that thou hast did me as the clay; and wilt thou bring me into dust again? hast thou not poured me out as milk, and curdled me like cheese? thou hast clothed me with skin and flesh-soaking and hast fenced me with bones and sinews. thou hast granted me life and kindness, and thy visitation hath preserved my breathwind. and these things hast thou hid in thine heart: i know that this is with thee. if i miss then thou market me, and thou wilt not clean me from mine season-answer. if i be big-shot, woe to me; and if i be right, yet will i not lift up my head. i am full-seven of confusion; therefore see thou mine shame; for it increaseth. thou huntest me as a thread-lion: and again thou shewest thyself marvellous upon me. thou renewest thy witnesses against me, and increaseth thine indignation upon me; changes and war are against me. wherefore then hast thou brought me forth out of the womb? oh that i had given up the breathwind, and no eye had seen me! i should have been as though i had not been; i should have been carried from the womb to the grave. are not my days few? cease then, and let me alone, that i may take comfort a little, before i go whence i will not return, even to the land of 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-zophar the delight-naamathite, and said, should not the multitude of words be answered? and should a man full of talk be rightified? should thy lies make men hold their peace? and when thou mockest, will no man make thee ashamed? for thou hast said, my take-lessons is win-pure, and i am corn-clean in thine eyes, but oh that these-to would word, and open his lips against thee; and that he would shew thee the secrets of wisdom, that they are double to that which is! know therefore that these-to exacteth of thee less than thine season-answer deserveth. canst thou by searching find out these-to? canst thou find out the breast-field to 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 shut up, or gather together, then who can hinder him? for he knoweth vain men: he seeth power also; will he not then consider it? for vain men would be wise, though man be born like a wild ass's colt. if thou prepare thine heart, and stretch out thine hands toward him; if power be in thine hand, put it far away, and let not power dwell in thy tents. for then will thou lift up thy face-turnings sound; yea, thou wilt be steadfast, and will not respect: because thou wilt forget thy labour, and remember it as waters that cross away; and thine age will be clearer than the noonday: thou wilt shine forth, thou wilt be as the morning, and thou wilt be sure, because there is sure; yea, thou wilt dig about thee, and thou wilt take thy rest for sure. also thou wilt 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-ayyub answered and said, no doubt but ye are the with-mum, and wisdom will die with you. but i have heart as well as you; i am not inferior to you: yea, who knoweth not such things as these? i am as one play-grinded of his in-sight, who calleth upon these-to, and he answereth him: the right sound man is laughed to play-grind. he that is fixed to slip with his feet is as a lamp despised in the thought of him that is at ease. the tents of robbers prosper, and they that provoke these-to are sure; into whose hand these-to bringeth abundantly. but ask now the domesticated 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 vowelmovement-io-yeah hath wrought this? in whose hand is the self of every living thing, and the breathwind of all mankind. doth not the ear try words? and the mouth taste his meat? with the ancient is wisdom; and in length of days understand-betweening. with him is wisdom and strength, he hath counsel and understand-betweening. behold, he breaketh down, and it cannot be build-betweened again: he shutteth up a man, and there can be no opening. behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the land. with him is goat-daring and wisdom: the deceived and the deceiver are his. he leadeth counselors away spoiled, and maketh the critics fools. he looseth the bond of kings, and girdeth their loins with a girdle. he leadeth princes away spoiled, and overthroweth the mighty. he removeth away the speech of the trusty, and taketh away the taste of the aged. he poureth contempt upon generous, and weakeneth the strength of the mighty. he discovereth deep things out of darkness, and bringeth out to light the shadow of death. he increaseth the nations, and make loseth them: he enlargeth the nations, and straiteneth them again. he taketh away the heart of the chief of the with-mum of the land, and causeth them to wander in a place-of-word-desert where there is no way. they grope in the dark without light, and he maketh them to stagger like a drunken man.

13

io, 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 these-to. but ye are forgers of lies, ye are all physicians of no value. o that ye would altogether hold your peace! and it should be your wisdom. hear now my prove-reasoning, and hearken to the prove-pleadings of my lips. will ye word wickedly for these-to? and talk high-deceitfully for him? will ye accept his person? will ye contend for these-to? is it good that he should search you out? or as one man mocketh another, do ye so mock him? he will surely reprove you, if ye do secretly 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 flesh-soaking in my teeth, and put my life in mine hand? though he slay me, yet will i trust in him: but i will maintain mine own ways before him. he also will be my safety: for an hypocrite will not come before him. hear diligently my speech, and my declaration with your ears. behold now, i have crisised my crisis; i know that i will be rightified. who is he that will plead with me? for now, if i hold my tongue, i will give up the breathwind. only do not two things to 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 season-answers and misses? make me to know my go-beyond and my miss wherefore hidest thou thy face-turnings, and holdst me for thine enemy? wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble? for thou writest bitter things against me, and makest me to network-inherit the season-answers of my youth. thou putttest my feet also in the stocks, and look-est narrowly to all my paths; thou settest a print upon the heels of my feet. and he, as a rotten thing, consumeth, as a garment that is moth eaten.

14

man that is born of a woman is of few days and full-seven of produce-narrows. he cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. and doth thou open thine eyes upon such an one, and bringest me into crisis with thee? who can bring a top-bright thing out of an stained? not one. seeing his days are determined, the count of his months are with thee, thou hast appointed his bounds that he cannot cross; notice-turn from him, that he may rest, till he will accomplish, as an hiring, 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 was 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 hero dieth, and wasteth away: yea, hero giveth up the breathwind, and where is he? as the waters fail from the sea, and the river blade-parches and drieth up: so man lieth down, and riseth not: till the namespaces be no more, they will not awake, nor be raised out of their sleep. o that thou wouldst hide me in the asking, that thou wouldst keep me secret, until thy nose-anger be past, that thou wouldst statute me a set time, and remember me! if a hero die, will he live again? all the days of my appointed time will i wait, till my change come. thou wilt call, and i will answer thee: thou wilt have a desire to the doing of thine hands. for now thou numberest my steps: dost thou not watch over my miss my go-beyond is sealed up in a bag, and thou sewest up mine season-answer. and surely the mountains falling cometh to nought, and the rock is removed out of his place. the waters grind the stones: thou wastest away the things which grow out of the dust of the land; and thou make lothest the hope of man. thou prevailest forever against him, and he passeth: thou changest his face-turnings, and sendest him away. his betweeners come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them. but his flesh-soaking upon him will have pain, and his self within him will mourn.

15

then answered my-unto-gold-eliphaz 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 talk? or with speeches where-with he can do no good? yea, thou castest off respect, and restrainest bush-talk before these-to. for thy mouth uttereth thine season-answer, and thou chooseth the language-tongue of the skin-cunning. thine own mouth condemneth thee, and not i: yea, thine own lips testify against thee. art thou the first man that was born? or wast thou brought forth before the hills? hast thou heard the secret of these-to? and dost thou restrain wisdom to thyself? what knowest thou, that we know not? what understand-betweenest thou, which is not in us? with us

are both the grayheaded and very aged men, much elder than thy father. are the consolations of these-to small with thee? is 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 these-to, and letest such words go out of thy mouth? what is man, that he should be win-pure? and he which is born of a woman, that he should be right? behold, he putteth no trust in his perfects; yea, the namespaces are not win-pure in his eyes. how much more abominable and filthy is man, which drinketh injustice like water? i will recount thee, hear me; and that which i have seen i will recount; which wise men have told from their fathers, and have not hid it: to whom alone the land was given, and no stranger crossed among them. the big-shot man brings forth with pain all his days, and the count of years is hidden to the despot. a fearful sound is in his ears: in completeness the destroyer will come upon him. he mum-stick withth not that he will return out of darkness, and he is waited for of the blade. he wandereth abroad for bread, saying, where is it? he knoweth that the day of darkness is fixed at his hand. produce-narrows and anguish will make him afraid; they will prevail against him, as a king ready to the battle. for he stretcheth out his hand against these-to, and heroes himself against the breast-field. he runneth upon him, even on his neck, upon the thick bosses of his shields: because he covereth his face-turnings with his fatness, and doth collops of fat on his flanks. and he dwelleth in extinct cities, and in houses which no man inhabiteth, which are ready to become heaps. he will not be rich, neither will his stratagem continue, neither will he prolong the perfection thereof upon the land. he will not depart out of darkness; the flame will dry up his branches, and by the breathwind of his mouth will he go away. let not him that is deceived trust in vanity: for vanity will be his recompence. it will be accomplished before his time, and his branch will not be green. he will damage-shake off his unripe grape as the vine, and will cast off his flower as the olive. for the meeting of hypocrites will be solitary, and fire will consume the tents of bribery. they conceive labour, and bring forth power, and their belly prepareth high-deceit.

16

then father-enemy-ayyub answered and said, i have heard many such things: laborious comforters are ye all. will vain words have an end? or what emboldeneth thee that thou answerest? i also could word as ye do: if your self were in my self's stead, i could heap up words against you, and shake mine head at you. but i would strengthen you with my mouth, and the moving of my lips should assuage your grief. though i word, my grief is not asswaged: and though i forbear, what am i eased? but now he did me weary: thou hast made name-desolate all my company. and thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face-turnings. he tearth me in his nose-anger, who hateth me: he gnasheth upon me with his teeth; mine produce-narrower sharpeneth his eyes upon me. they have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me. these-to hath make safed me to the bloody, and turned me over into the hands of the big-shots. i was at ease, but he hath broken me asunder: he hath also held me by my neck, and shaken me to pieces, and set me up for his mark. his archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the land. he breaketh me with breach upon breach, he runneth upon me like a let-to-weak-giant. i have sewed sackcloth upon my skin, and ceased my ray-horn in the dust. my face-

turnings is foul with weeping, and on my eyelids is the shadow of death; not for any damage in mine hands: also my prayer is win-pure. o land, cover not thou my blood, and let my cry have no place. also now, behold, my witness is in namespaces and my record is on high. my in-sights scorn me: but mine eye poureth out tears to these-to. o that one heroness prove-plead for a hero with these-to, as a betweeneer of man prove-pleadeth for his in-sight! when a count-few years are come, then i will go the way whence i will not return.

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 continue in their provocation? lay down now, put me in a surety with thee; who is he that will strike hands with me? for thou hast hid their heart from from-skill: therefore will thou not high them. he that speaketh smooth-flattery to his in-sights, even the eyes of his betweeners will fail. he did me also a proverb-rule of the with-mums; and aforetime i was as a tabret. mine eye also is dim by reason of sorrow, and all my produce-members are as a shadow. soaking men will be astonished at this, and the innocent will stir up himself against the hypocrite. the right also will hold on his way, and he that hath top-bright hands will be stronger and stronger. but as for you all, do ye return, and come now: for i cannot find one wise man among you. my days are past, my purposes are broken off, even the thoughts of my heart. they change the night into day: the light is short because of darkness. if i wait, the asking is mine house: i have made my bed in the darkness. i have said to destroyion, 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 counted as domesticated animals, and reputed vile in your eyes? he tearth 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 produce-straitened, and his own counsel will cast him down. for he is cast into a net by his own feet, and he walketh upon a snare. the gin will take him by the heel, and the robber will prevail against him. the snare is laid for him in the land, and a trap for him in the way. terrors will make him afraid on every side, and will drive him to his feet. his strength will be hungerbiten, and destruction will be fixed at his side. it will devour the strength of his skin: even the firstborn of death will devour his strength. his being sure will be rooted out of his tent, and it will bring him to the king of terrors. it will dwell in his tent, because it is none of his: brimstone will be scattered upon his habitation. his roots will be blade-parched beneath, and on will his branch be cut off. his remembrance will become lost from the land, and he will have no name in the street. he will be driven from light into darkness, and chased out of the world. he will neither have son nor nephew among his with-mum, nor any remaining in his dwellings. they that come after him will be astonished at his day, as they that went before were imagining. surely such are the dwellings of the wicked, and this is the place of him that knoweth not these-to.

19

then father-enemy-ayyub answered and said, how long will ye vex my self, and break me in pieces with words? these ten times have ye reproached me: ye are not ashamed that ye do yourselves strange-substantial to me. and be it indeed that i have erred, mine error remaineth with myself. if indeed ye will magnify yourselves against me, and prove-plead against me my reprove: know now that these-to hath overthrowed me, and hath compassed me with his net. behold, i cry out of damage, but i am not heard: i cry aloud, but there is no crisis he hath fenced up my way that i cannot cross, and he hath set darkness in my paths. he hath stripped me of my weight, and taken the crown from my head. he hath destroyed me on every side, and i am gone: and mine hope hath he removed like a tree. he hath also kindled his nose-anger against me, and he counteth me to him as one of his enemies. his troops come together, and raise up their way against me, and encamp round about my tent. he hath put my brethren far from me, and mine acquaintance are verily estranged from me. my kinsfolk have failed, and my familiar friends have forgotten me. they that dwell in mine house, and my maids, count me for a stranger: i am an alien in their eyes. i called my worker, and he gave me no answer; i intreated him with my mouth. my breathwind is strange-substantial to my woman, though i intreated for betweeners's sake of mine own body. yea, young children despised me; i arose, and they worded against me. all my inward friends abhorred me: and they whom i loved are turned against me. my bone cleaveth to my skin and to my flesh-soaking and i am escaped with the skin of my teeth. have pity upon me, have pity upon me, o ye my in-sights; for the hand of these-to hath touched me. why do ye persecute me as these-to, and are not satisfy-sevened with my flesh-soaking oh that my words were now written! oh that they were printed in a recount-scroll! that they were graven with an iron pen and lead in the rock to until! for i know that my redeemer liveth, and that he will stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh-soaking will i hold these-to: whom i will hold for myself, and mine eyes will behold, and not another; though my item-reins be consumed within me. but ye should say, why persecute we him, seeing the root of the matter is found in me? be ye afraid of the blade: for wrath bringeth the season-answers of the blade, that ye may know there is a judgment.

20

then answered honk-zophar the delight-naamathite, and said, therefore do my thoughts cause me to answer, and for this i make haste. i have heard the check of my reproach, and breathwind of my understand-betweening causeth me to answer. knowest thou not this of old, since man was placed upon land, that the joying of the big-shots is short, and the cheer of the hypocrite but for a moment? though his zenith mount up to the namespaces, and his head reach to the thick-clouds; yet he will become lost forever like his own dung: they which have seen him will say, where is he? he will fly away as a dream, and will not be found: yea, he will be chased away as a vision of the night. the eye also which saw him will see him no more; neither will his place any more behold him. his betweeners will seek to please the poor, and his hands will restore their power. his bones are full of the sin of his youth, which will lie down with him in the dust. though visual-re-toil be sweet in his mouth, though he hide it under his language-tongue; though he spare it, and forsake it not; but keep it still within his mouth: yet his meat in his bowels is turned, it is the gall of asps in inwards him. he hath swal-

lowed down stratagem, and he will vomit them up again: these-to will cast them out of his belly. he will suck the poison of asps: the viper's language-tongue will kill him. he will not see the brooks, the rivers, the brooks of honey and butter, that which he laboured for will he restore, and will not swallow it down: according to his stratagem will the restitution be, and he will not rejoice therein. because he hath shattered and hath forsaken the poor; because he hath robbed an house which he build-between not; surely he will not feel quietness in his belly, he will not safe of that which he desired. there will none of his meat be left; therefore will no man look for his stratagem. in the fulness of his sufficiency he will be in produce-straits: every hand of the laborious will come upon him. when he is about to fill his belly, these-to will cast the fury of his nose-anger upon him, and will rain it upon him while he is eating. he will flee from the iron weapon, and the bow of steel will strike him through. it is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him. all darkness will be hid in his secret places: a fire not blown will consume him; it will go ill with him that is left in his tent. the namespaces will reveal his season-answer; and the land will rise up against him. the increase of his house will depart, and his goods will flow away in the day of his nose-anger. this is the portion of a big-shot man from these-to, and the heritage appointed to him by these-to.

21

but father-enemy-ayyub 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 man? and if it were so, why should not my breathwind be produce-narrows? mark me, and be astonished, and lay your hand upon your mouth. even when i remember i am afraid, and trembling taketh hold on my flesh-soaking wherefore do the big-shots live, become old, yea, are hero in stratagem? their seed is fixed in their eyes with them, and their offspring before their eyes. their houses are safe-complete from fear, neither is the rod of these-to upon them. their bull gendereth, and faileth not; their cow calveth, and casteth not her calf. they send forth their little ones like a sheep, and their children dance. they take the timbrel and harp, and cheer at the sound of the organ. they spend their days in wealth, and in a moment go down to the asking. therefore they say to these-to, depart from us; for we desire not the knowledge of thy ways. what is the breast-field, that we should work for him? and what profit should we have, if we pray to him? lo, their good is not in their hand: the counsel of the big-shots is far from me. how oft is the candle of the big-shots put out! and how oft cometh their destruction upon them! these-to part-distributeth sorrows in his nose-anger. they are as stubble before the breathwind, and as chaff that the storm carrieth away. these-to layeth up his power for his betweeners: he completeeth him, and he will know it. his eyes will see his plunder, and he will drink of the wrath of the breast-field. for what pleasure hath he in his house after him, when the count of his months is cut off in the half? will any teach these-to knowledge? seeing he crittith those that are high. one dieth in his end-full strength, being wholly at ease and quiet. his breasts are full of milk, and his bones are moistened with marrow. and another dieth in the bitterness of his self, and never eateth with pleasure. they will lie down alike in the dust, and the worms will cover them. behold, i know your thoughts, and the devices which ye damaged imagine against me. for ye say, where is the house of the generous? and where are the dwelling places of the big-shots? have ye not asked them that go by the way? and

do ye not know their tokens, that the visual-re-toil is reserved to the day of destruction? they will be crossed forth to the day of crossing-over. who will declare his way to his face-turnings? and who will repay him what he hath done? yet will he be brought to the grave, and will remain in the tomb. the clods of the valley will be sweet to him, and every man will draw after him, as there are without count before him. how then comfort ye me in vain, seeing in your answers there remaineth falsehood?

22

then my-unto-gold-eliphaz the south-temanite answered and said, can a hero be profitable to these-to, as he that is wise may be profitable to himself? is it any pleasure to the breast-field, that thou art right? or is it gain to him, that thou makest thy ways perfect? will he reprove thee for respect of thee? will he enter with thee into crisis is not thy visual-re-toil great? and thine season-answers infinite? for thou hast taken a pledge from thy brother for nought, and stripped the skin-naked of their clothing. thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. but as for the man of arm, he had the land; and the honourable man dwelt in it. thou hast sent widows away empty, and the arms of the fatherless have been broken. therefore snares are round about thee, and sudden fear troubleth thee; or darkness, that thou canst not see; and abundance of waters cover thee. is not these-to in the tallness of namespaces and behold the tallness of the stars, how tall they are! and thou sayest, how doth these-to know? can he critic through the dark cloud? thick thick-clouds are a covering to him, that he seeth not; and he walketh in the circuit of namespaces hast thou marked the old way which powerful men have trodden? which were cut down out of time, whose foundation was overflown with a river: which said to these-to, depart from us: and what can the breast-field achieve for them? yet he filled their houses with good things; but the counsel of the big-shots is far from me. the right see it, and are glad: and the innocent laugh them to scorn. whereas our substance is not extinct, but the remnant of them the fire consumeth. acquaint now thyself with him, and be at complete: thereby good will come to thee. receive, i pray thee, the drops-of-teaching-torah from his mouth, and lay up his sayings in thine heart. if thou return to the breast-field, thou wilt be build-betweened up, thou wilt put away injustice far from thy tents. then will thou lay up gold as dust, and the gold of ash-ophir as the stones of the brooks. yea, the breast-field will be thy defence, and thou wilt have plenty of silver. for then will thou have thy delight in the breast-field, and will lift up thy face-turnings to these-to. thou wilt make thy prayer to him, and he will hear thee, and thou wilt complete thy vows. thou wilt 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 wilt say, there is lifting up; and he will save the humble person. he will deliver the island of the innocent: and it is delivered by the corn-cleanness of thine hands.

23

then father-enemy-ayyub 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 crisis my crisis before him, and fill my mouth with arguments. i would know the words which he would answer me, and understand-between what he would say to me. will he prove-plead against me with his great energy? no; but he would put energy in me. there the soaking might dispute with him;

so should i be delivered forever from my crisis. behold, i go forward, but he is not there; and backward, but i cannot perceive him: on the left hand, where he doth work, but i cannot behold him: he hideth himself on the right hand, that i cannot hold him: but he knoweth the way that i take: when he hath tried me, i will come forth as gold. my foot hath held his steps, his way have i kept, and not declined. neither have i gone back from the directive of his lips; i have esteemed the sayings of his mouth more than my necessary food. but he is in one mind, and who can turn him? and what his self desireth, even that he doeth. for he completes the thing that is appointed for me: and many such things are with him. therefore am i troubled at his presence: when i consider, i am afraid of him. for these-to maketh my heart soft, and the breast-field troubleth me: because i was not cut off before the darkness, neither hath he covered the darkness from my face-turnings.

24

why, seeing times are not hidden from the breast-field, do they that know him not see his days? some remove the landmarks; they rob flocks, and feed thereof. they drive away the ass of the fatherless, they take the widow's ox for a pledge. they turn the needy out of the way: the poor of the land hide themselves together. behold, as wild asses in the place-of-word-desert, go they forth to their achievement; rising betimes for a tear: the place-of-word-desert yieldeth food for them and for their children. they reap every one his corn in the field: and they gather the vintage of the big-shot. they cause the skin-naked to lodge without clothing, that they have no covering in the cold. they are wet with the showers of the mountains, and 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-produce within their walls, and tread their winepresses, and suffer thirst. men groan from out of the city, and the self of the voided crieth out: yet these-to layeth not folly to them. they are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. the murderer rising with the light killeth the poor and needy, and in the night is as a thief. the eye also of the adulterer waiteth for the twilight, saying, no eye will see me: and disguiseth his face-turnings. in the dark they dig through houses, which they had marked for themselves in the day-time: they know not the light. for the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death. he is swift as the waters; their portion is cursed in the land: he beholdeth not the way of the vineyards. drought and heat rob the snow waters: so doth the asking those which have missed. the womb will forget him; the worm will feed sweetly on him; he will be no more remembered; and injustice will be broken as a tree. he visual-re-toil entreateth the barren that beareth not: and doeth not good to the widow. he draweth also the mighty with his energy: he riseth 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 make my speech nothing worth?

25

then answered fun-friend-bildad the swimmer-shuhite, and said, proverb-rule and fear are with him, he doth com-

plete in his in-whats. is there any count of his armies? and upon whom doth not his light arise? how then can man be rightified with these-to? or how can he be win-pure that is born of a woman? behold even to the moon, and it shineth not; yea, the stars are not win-pure in his eyes. how much less man, that is a worm? and betweenner of man, which is a worm?

26

but father-enemy-ayyub answered and said, how hast thou make safed him that is without energy? how safest thou the arm that hath no energy? how hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is? to whom hast thou uttered words? and whose breathwind came 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 stretcheth out the north over the empty place, and hangeth the land upon nothing. he bindeth up the waters in his thick thick-clouds; and the thick-cloud is not hatched under them. he holdeth back the face-turnings of his throne, and spreadeth his cloud upon it. he hath statuted the waters with bounds, until the day and night come to an end. the stands of namespaces tremble and are astonished at his reproof. he halveth the sea with his energy, and by his understand-betweening he hits through 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 portion is heard of him? but the thunder of his power who can understand-between?

27

moreover father-enemy-ayyub carried on with his proverb-rule, and said, as these-to liveth, who hath taken away my crisis and the breast-field, who hath vexed my self; all the while my breathwind is in me, and breathwind of these-to is in my nostrils; my lips will not word injustice, nor my language-tongue utter high-deceit. these-to void that i should rightly you: till i die i will not remove mine integrity from me. my being right i hold fast, and will not let it go: my heart will not reproach me so long as i live. let mine enemy be as the big-shot, and he that riseth up against me as the unrighteous. for what is the hope of the hypocrite, though he hath gained, when these-to taketh away his self? will these-to hear his cry when produce-narrows cometh upon him? will he delight himself in the breast-field? will he always call upon these-to? i will teach you by the hand of these-to: that which is with the breast-field will i not conceal. behold, all ye yourselves have seen it; why then are ye thus altogether vain? this is the portion of a big-shot man with these-to, and the heritage of despots, which they will part-receive of the breast-field. if his betweenners be multiplied, it is for the blade: and his offspring will not be satisfy-sevened with bread. those that remain of him will be buried in death: and his widows will not weep. though he heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the right will put it on and the innocent will part the silver. he build-betweeneth his house as a moth, and as a booth that the keeper doth. the rich man will lie down, but he will not be added: he openeth his eyes, and he is not. terrors take hold on him as waters, a tempest stealeth him away in the night. the east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place. for these-to will cast upon him, and not spare: he would fain flee out of his

hand. men will clap their hands at him, and will hiss him out of his place.

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 setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death. the flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are blade-parched, they are gone away from men. as for the land, out of it cometh bread: and under it is turned up as it were fire. the stones of it are the place of sapphires: and it hath dust of gold. there is a path which no fowl knoweth, and which the vulture's eye hath not seen: the arrow-lion's whelps have not trodden it, nor the thread-lion passed by it. he putteth forth his hand upon the rock; he overturneth the mountains by the roots. he hatches out rivers among the rocks; and his eye seeth every precious thing. he bindeth the rivers from overflowing; and the thing that is hid bringeth he forth to light. but where will wisdom be found? and where is the place of understanding-betweening? man knoweth not the price thereof; neither is it found in the land of the living. the depth saith, it is not in me; and the sea saith, it is not with me. it cannot be gotten for gold, neither will silver be weighed for the price thereof. it cannot be valued with the gold of ashophir, with the precious onyx, or the sapphire. the gold and the crystal cannot equal it: and the exchange of it will not be for items of fine gold. no mention will be made of coral, or of pearls: for the price of wisdom is above rubies. the topaz of cush-spindle-ethiopia will not equal it, neither will it be valued with top-bright gold. whence then cometh wisdom? and where is the place of understanding-betweening? 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 fame thereof with our ears. these-to understand-betweeneth the way thereof, and he knoweth the place thereof. for he looketh to the ends of the land, and seeth under the whole namespaces to do the weight for the breathwinds; and he weigheth the waters by measure. when he did a imitate-statute for the rain, and a way for the lightning of the thunder: then did he see it, and recount it; he prepared it, yea, and searched it out. and to man he said, behold, the respect of vowelmovement-io-yeah, that is wisdom; and to depart from visual-re-toil is understand-betweening.

29

moreover father-enemy-ayyub carried on with his proverb-rule, and said, oh that i were as in months past, as in the days when these-to preserved me; when his candle shined upon my head, and when by his light i walked through darkness; as i was in the days of my youth, when the secret of these-to was upon my tent; when the breast-field was yet with me, when my children were about me; when i washed my steps with butter, and the rock poured me out brooks of oil; when i went out to the gate through the city, when i prepared my seat in the street! the young men saw me, and hid themselves: and the aged arose, and stood up. the prince-soakings refrained talking, and laid their hand on their mouth. the nobles held their peace, and their language-tongue cleaved to the roof of their mouth. when the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because i make safed the poor that cried, and the fatherless, and him that had none to safety him. the knee-pooling of him that was ready to become lost came upon me: and

i caused the widow's heart to joy-sing for joy. i put on being right, and it clothed me: my crisis was as a robe and a diadem. i was eyes to the skin-blind, and feet was i to the stopskip-lame. i was a father to the poor: and the cause which i knew not i searched out. and i brake the jaws of the wicked, and torn the tear out of his teeth. then i said, i will die in my nest, and i will multiply my days as the sand. my root was spread out by the waters, and the dew lay all night upon my branch. my weight was fresh in me, and my bow was renewed in my hand. to me men gave ear, and waited, and kept silence at my counsel. after my words they worded not again; and my speech dropped upon them. and they waited for me as for the rain; and they opened their mouth wide as for the latter rain. if i laughed on them, they mum-stuck with it not; and the light of my face-turnings they cast not down. i chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

30

but now they that are younger than i have me in play-grind, whose fathers i would have disdained to have set with the dogs of my sheep. yea, whereto might the energy of their hands profit me, in whom old age was lost? for lack and famine they were solitary; fleeing into the place-of-word-desert in former time solitary and waste. who cut up mallows by the bushes, and juniper roots for their meat. they were driven forth from among men, (they cried after them as after a thief;) to dwell in the cliffs of the valleys, in caves of the earth, and in the rocks. among the bushes they brayed; under the nettles they were gathered together. they were betweeners of fools, yea, betweeners of base men: they were viler than the land. and now am i their song, yea, i am their byword. they abhor me, they flee far from me, and spare not to spit in my face-turnings. because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me. upon my right hand rise the youth; they push away my feet, and they raise up against me the ways of their destruction. they mar my path, they set forward my calamity, they have no safetyer. they came upon me as a wide breaking in of waters: in the disaster they rolled themselves upon me. terrors are turned upon me: they pursue my soul as the breathwind: and my welfare crosseth away as a thick-cloud. and now my self is poured out upon me; the days of affliction have held hold upon me. my bones are pierced in me in the night season: and my sinews take no rest. by the great khfforce of my disease is my garment changed: it bindeth me about as the collar of my coat. he hath cast me into the mire, and i am become like dust and ashes. i cry to thee, and thou dost not hear me: i stand up, and thou regardest me not. thou art become cruel to me: with thy strong hand thou opposeth thyself against me. thou liftest me up to the breathwind; thou causeth me to ride upon it, and dissolveth my substance. for i know that thou wilt bring me to death, and to the house appointed for all living. howbeit he will not stretch out his hand to the grave, though they cry in his destruction. did not i weep for him that was in trouble? was not my self grieved for the poor? when i looked for good, then visual-re-toil came to me: and when i waited for light, there came darkness. my bowels boiled, and rested not: the days of affliction prevented me. i went mourning without the sun: i stood up, and i cried in the meeting. i am a brother to dragons, and a companion to owls. my skin is black upon me, and my bones are burned with parch-heat. my harp also is turned to mourning, and my organ into the voice of them that weep.

i made a contract with mine eyes; why then should i think upon a maid? for what portion of these-to 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 these-to may know mine integrity. if my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands; then let me sow, and let another eat; yea, let my offspring be rooted out. if mine heart have been deceived by a woman, or if i have laid wait at my in-sight's opening; then let my woman grind to another, and let others bow down upon her. for this is an heinous misappropriation; yea, it is an season-answer to be punished by the judges. for it is a fire that consumeth to loss, and would root out all mine increase. if i did despise the crisis of my worker or of my true-mum-maid, when they contend-criticized with me; what then will i do when these-to riseth up? and when he visiteth, what will i answer him? did not he that did me in the womb do him? and did not one fashion us in the womb? if i have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; (for from my youth he was brought up with me, as with a father, and i have guided her from my mother's womb;) if i have seen any become lost for want of clothing, or any poor without covering; if his loins have not knee-pooled me, and if he were not warmed with the fleece of my lambs; if i have lifted up my hand against the fatherless, when i saw my safety in the gate: then let mine arm fall from my shoulder blade, and mine arm be broken from the bone. for destruction from these-to was a terror to me, and by reason of his highness i could not endure. if i have made gold my sure, or have said to the fine gold, thou art my being sure; if i cheer because my stratagem was great, and because mine hand had gotten much; if i beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an season-answer to be punished by the judge: for i should have denied the these-to that is on. if i cheer at the destruction of him that hated me, or lifted up myself when visual-retoil found him: neither have i suffered my mouth to miss by wishing a curse to his self. if the men of my tent said not, oh that we had of his flesh-soaking we cannot be satisfy-sevenced. the stranger did not lodge in the street: but i opened my openings to the traveller. if i covered my go-beyonds as earth-blood-man-adam by hiding mine season-answer in my bosom: did i fear a great multitude, or did the contempt of families terrify me, that i kept silence, and went not out of the opening? oh that one would hear me! behold, my desire is, that the breast-field would answer me, and that mine adversary had written a recount-scroll. surely i would take it upon my shoulder, and bind it as a crown to me. i would recount to him the count of my steps; as a prince would i go near to him. if my land cry against me, or that the furrows likewise thereof complain; if i have eaten the energy-fruits thereof without money, or have caused the owners thereof to lose their life: let thistles grow instead of wheat, and cockle instead of barley. the words of father-enemy-ayyub are ended.

so these three men ceased to answer father-enemy-ayyub, because he was right in his own eyes. then was kindled the nose-anger of to-vowel-yeah-elihu between of barachel

the scorn-buzite, of the kindred of ram: against father-enemy-ayyub was his nose-anger kindled, because he rightified himself rather than these-to. also against his three in-sights was his nose-anger kindled, because they had found no answer, and yet had condemned father-enemy-ayyub. now to-vowel-yeah-elihu had waited till father-enemy-ayyub had worded, because they were elder than he. when to-vowel-yeah-elihu saw that there was no answer in the mouth of these three men, then his nose-anger was kindled. and to-vowel-yeah-elihu between of barachel the scorn-buzite answered and said, i am young, and ye are very old; wherefore i was afraid, and durst not shew you mine opinion. i said, days should word, and multitude of years should teach wisdom. but there is a breathwind in man: and the breathing of the breast-field giveth them understand-betweening. great men are not always wise: neither do the aged understand-between crisis therefore i said, hearken to me; i also will shew mine opinion. behold, i waited for your words; i gave ear to your reasons, whilst ye searched out what to say. yea, i attended to you, and, behold, there was none of you that convinced father-enemy-ayyub, or that answered his sayings: lest ye should say, we have found out wisdom: these-to thrusteth him down, not man. now he hath not directed his sayings against me: neither will i answer him with your speeches. they were amazed, they answered no more: they left off speaking. when i had waited, (for they worded not, but stood still, and answered no more;) i said, i will answer also my part, i also will shew mine opinion. for i am full of matter, breathwind within me constraineth me. behold, my belly is as hatch 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 man's person, neither let me give flattering titles to man. for i know not to give flattering titles; in so doing my dor would soon take me away.

wherefore, father-enemy-ayyub, 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 soakingness of my heart: and my lips will utter knowledge clearly. breathwind of these-to did me, and the breathwind of the breast-field hath given me life. if thou canst answer me, set thy words in order before me, stand up. behold, i am according to thy wish in these-to's stead: i also am formed out of the clay. behold, my terror will not make thee afraid, neither will my hand be heavy upon thee. surely thou hast spoken in mine hearing, and i have heard the voice of thy words, saying, i am win-pure without go-beyond, i am innocent; neither is there season-answer in me. behold, he findeth occasions against me, he counteth me for his enemy, he putteth my feet in the stocks, he marketh all my paths. behold, in this thou art not right: i will answer thee, that these-to is greater than man. why dost thou strive against him? for he giveth not account of any of his matters. for these-to wordeth once, yea twice, yet man perceiveth it not. in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw hero from his purpose, and hide pride from hero. he keepeth back his self from the pit, and his life from perishing by the sword. he is reproved also with pain upon his bed, and the multitude of his bones with strong pain: so that his life abhorreth bread, and his self dainty meat. his flesh-soaking is consumed away, that it cannot be seen; and his bones that were not seen stick out. yea, his self draweth near to the grave, and his life to the destroyers. if there be a messenger with him, an inter-

preter, one among a thousand, to shew to man his soakingness: then he is gracious to him, and saith, deliver him from going down to the pit: i have found a retrieve. his flesh-soaking will be fresher than a child's: he will return to the days of his youth: he will pray to these-to, and he will be favourable to him: and he will see his face-turnings with joy: for he will render to man his being right. he looketh upon men, and if any say, i have missed, and perverted that which was soaking, and it profited me not; he will deliver his self from going into the pit, and his life will see the light. lo, all these things achievementeth these-to oftentimes with hero, to bring back his self from the pit, to be enlightened with the light of the living. mark well, o father-enemy-ayyub, hearken to me: hold thy peace, and i will word. if thou hast anything to say, answer me: word, for i desire to rightly thee. if not, hearken to me: hold thy peace, and i will teach thee wisdom.

34

furthermore to-vowel-yeah-elihu answered and said, hear my words, o ye wise men; and give ear to me, ye that have knowledge. for the ear trieth words, as the mouth tasteth meat. let us choose to us crisis let us know among ourselves what is good. for father-enemy-ayyub hath said, i am right: and these-to hath taken away my crisis should i lie against my crisis? my wound is incurable without go-beyond. what hero is like father-enemy-ayyub, who drinketh up scorning like water? which goeth in company with the power achievers, and walketh with big-shot men. for he hath said, it profiteth a hero nothing that he should delight himself with these-to. therefore hearken to me ye men of heart: void-far be it from these-to, that he should do big-shotness; and from the breast-field, that he should commit injustice. for the achievement of a man will he complete to him, and cause every man to find according to his ways. yea, surely these-to will not do big-shotly, neither will the breast-field pervert crisis who hath given him a charge over the land? or who hath disposed the whole world? if he set his heart upon man, if he gather to himself his breathwind and his breathwind; all flesh-soaking will perish together, and man will turn again to dust. if now thou hast understand-betweening, hear this: hearken to the voice of my words. will even he that hateth crisis govern? and wilt thou condemn him that is most right? is it fit to say to a king, thou art big-shot? and to generous, ye are big-shot? how much less to him that accepteth not the persons of prince-soakings, nor regardeth the rich more than the poor? for they all are the doing of his hands. in a moment will they die, and the with-mum will be troubled at night-half, and cross away: and the mighty will be taken away without hand. for his eyes are upon the ways of man, and he seeth all his goings. there is no darkness, nor shadow of death, where the power achievers may hide themselves. for he will not lay upon man more than crisis; that he should enter into crisis with these-to. he will break in pieces mighty men without number, and set others in their stead. therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed. he striketh them as big-shot men in the open sight of others; because they turned back from him, and would not consider any of his ways: so that they cause the cry of the poor to come to him, and he heareth the cry of the afflicted. when he giveth quietness, who then can make trouble? and when he hideth his face-turnings, who then can behold him? whether it be done against a nation, or against a man only: that the hypocrite king not, lest the with-mum be ensnared. surely it is meet to be said to these-to, i have borne chastisement, i will not offend any more: that which i hold not teach thou me: if i have achieve inejustice, i will achieve no more. should

it be according to thy mind? he will complete it, whether thou refuse, or whether thou choose; and not i: therefore word what thou knowest. let heros of heart tell me, and let a wise hero hearken to me. father-enemy-ayyub hath worded without knowledge, and his words were without skill. my desire is that father-enemy-ayyub may be tried for ever 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 against these-to.

35

to-vowel-yeah-elihu spake moreover, and said, thinkest thou this to be crisis, that thou saidst, my being right is more than these-to's? for thou saidst, what advantage will it be to thee? and, what profit will i have, if i be miss-cleansed from my miss i will answer thee, and thy companions with thee. look to the namespaces, and see; and behold the grind-skiss which are taller than thou. if thou sinnest, what achievest thou against him? or if thy go-beyonds be multiplied, what achieveest thou to him? if thou be right, what givest thou him? or what receiveth he of thine hand? thy big-shottness may hurt a man as thou art; and thy being right may profit betweener of man. by reason of the multitude of exploitions they do the exploited to cry: they cry out by reason of the arm of the mighty. but none saith, where is these-to my dor, who giveth songs in the night; who teacheth us more than the domesticated animals of the land, and maketh us wiser than the birds of namespaces there they cry, but none giveth answer, because of the pride of visual-re-toil men. surely these-to will not hear vanity, neither will the breast-field regard it. although thou sayest no see him, yet judgment is before him; therefore bring forth thou in him. but now, because it is not so, he hath visited in his nose-anger; yet he knoweth it not in great extremity: therefore doth father-enemy-ayyub open his mouth in vain; he multiplieth words without knowledge.

36

to-vowel-yeah-elihu also proceeded, and said, suffer me a little, and i will shew thee that i have yet to speak on these-to's behalf. i will fetch my knowledge from afar, and will ascribe being right to my achiever. for truly my words will not be false: he that is sound in knowledge is with thee. behold, these-to is mighty, and despiseth not any: he is mighty in energy and heart. he preserveth not the life of the big-shot: but giveth crisis to the poor. he withdraweth not his eyes from the right: but with kings are they on the throne; yea, he doth establish them forever, and they are tallied. and if they be bound in fetters, and be captured in cords of affliction; then he sheweth them their achievement, and their go-beyonds that they have hero-exceeded. he openeth also their ear to discipline, and saith that they return from power. if they hear and work for him, they will spend their days in prosperity, and their years in pleasures. but if they hear not, they will perish by the sword, and they will die without knowledge. but the hypocrites in heart heap up nose-anger: they cry not when he bindeth them. they die in youth, and their life is among the stained. he delivereth the poor in his pressure, and openeth their ears in pressure. even so would he have removed thee out of the strait into a broad place, where there is no straitness; and that which should be set on thy send-table should be full of fatness. but thou hast fulfilled the crisis of the big-shot: crisis and being right take hold on thee. because there is wrath, beware lest he take thee away with his stroke: then a great out-of cannot deliver thee. will he esteem thy riches? no, not gold, nor all the

forces of energy. desire not the night, when with-mums are cut off in their place, take heed, regard not power: for this hast thou chosen rather than power. behold, these-to exalteth by his energy: who teacheth like him? who hath enjoined him his way? or who can say, thou hast achieved injustice? remember that thou magnify his achievement, which men behold. every man may see it; man may behold it afar off. behold, these-to is great, and we know him not, neither can the count of his years be searched out. for he maketh small the drops of water: they pour down rain according to the vapour thereof: which the grind-skies do drop and distil upon man abundantly. also can any understand-between 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 with-mums; he giveth meat in abundance. with clouds he covereth the light; and directeth it not to shine by the cloud that cometh betwixt. the noise thereof sheweth concerning it, the livestock also concerning the vapour.

37

at this also my heart trembleth, and is moved out of his place. hear attentively the noise of his voice, and the sound that goeth out of his mouth. he directeth it under the whole namespaces and his lightning for evers of the land. after it a voice roareth: he thundereth with the voice of his pride-swelling; and he will not stay them when his voice is heard. these-to thundereth marvellously with his voice; great things doeth he, which we cannot comprehend. for he saith to the snow, be thou on the land; likewise to the small rain, and to the great rain of his goat-daring. he sealeth up the hand of every man; that all men may know his doing. then the animals go into dens, and remain in their places. out of the south cometh the whirlwind: and cold out of the north. by the breathing of these-to frost is given: and the breadth of the waters is produce-straitened. also by watering he wearieth 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-ayyub: stand still, and consider-between the wondrous works of these-to. dost thou know when these-to disposed them, and caused the light of his cloud to shine? dost thou know the balancings of the thick-clouds, the wondrous works of him which is sound in knowledge? how thy garments are warm, when he quieteth the land by the south wind? hast thou with him spread out the grind-skies, which is strong, and as a molten looking glass? teach us what we will say to him; for we cannot order our speech by reason of darkness. will it be recounted him that i word? if a man word, surely he will be swallowed up. and now men see not the bright light which is in the thick-clouds: but the breathwind crosseth, and top-brightenth them. fair weather cometh out of the north: with these-to is terrible majesty. touching the breast-field, we cannot find him out: he is excellent in energy, and in crisis and in plenty of being right: he will not afflict. men do therefore respect him: he feareth not any that are wise of heart.

38

then vowelmovement-io-yeah answered father-enemy-ayyub out of the whirlwind, and said, who is this that darkeneth counsel by words without knowledge? gird up now thy loins like a hero; for i will demand of thee, and answer thou me. where wast thou when i laid the foundations of the land? declare, if thou hast understand-between-

ing. who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? whereupon are the bases thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the betweeners of these-to shouted for joy? or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? when i made the cloud the garment thereof, and thick darkness a swaddlingband for it, and brake up for it my imitate-statuted place, and set bars and doors, and said, hitherto will thou come, but no further: and here will thy proud sieves be stayed? hast thou directed the morning-black since thy days; and caused the black to know his place; that it might take hold of the ends of the land, that the big-shots might be shaken out of it? it is turned as clay to the seal; and they stand as a garment. and from the big-shot their light is withholden, and the high arm will be broken. hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? have the gates of death been opened to thee? or hast thou seen the gates of the shadow of death? hast thou perceived the breadth of the land? declare if thou knowest it all. where is the way where light dwelleth? and as for darkness, where is the place thereof, that thou shouldst take it to the bound thereof, and that thou shouldst know the paths to the house thereof? knowest thou it, because thou wast then born? or because the count of thy days is great? hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which i have reserved against the time of produce-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 cause it to rain on the land, where no man is; on the place-of-word-desert, wherein there is no man; to satisfy-seven the disastered and waste ground; and to cause the bud of the tender herb to spring forth? hath the rain a father? or who hath begotten the drops of dew? out of whose womb came the ice? and the hoary frost of namespaces who hath gendered it? the waters are hid as with a stone, and the face-turnings of the deep is frozen. canst thou bind the sweet influences of pleiades, or loose the bands of orion? canst thou bring forth mazzaroth in his season? or canst thou guide arcturus with his betweeners? knowest thou the ordinances of namespaces canst thou set the dominion thereof in the land? canst thou lift up thy voice to the thick-clouds, that abundance of waters may cover thee? canst thou send lightnings, that they may go and say to thee, here we are? who hath put wisdom in the inward parts? or who hath given understand-betweening to the heart? who can number the grind-skies in wisdom? or who can stay the bottles of namespaces when the dust groweth into hardness, and the clouds cleave fast together? wilt thou hunt the tear for the to-bring-lion? or fill the appetite of the pit-out-of-lions, when they couch in their dens, and abide in the covert to lie in wait? who provideth for the raven his food? when his young ones cry to these-to, they wander for lack of meat.

39

knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve? canst thou number the months that they fulfil? or knowest thou the time when they bring forth? they bow themselves, they bring forth their young ones, they cast out their sorrows. their young ones are in good liking, they grow up with corn; they go forth, and return not to them. who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? whose house i have made the place-of-word-desert, and the barren land his dwellings. he play-grinds the multitude of the city, neither regardeth

he the crying of the driver. the range of the mountains is his look-after-pasture, and he searcheth after every green thing. will the unicorn be willing to work for thee, or abide by thy crib? canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee? wilt thou be sure him, because his energy is great? or wilt thou leave thy labour to him? wilt thou mum-stick with 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 vain without fear; because these-to hath deprived her of wisdom, neither hath he imparted to her understand-betweening. what time she lifeth up herself on high, she play-grinds the horse and his rider. hast thou given the horse strength? hast thou clothed his neck with thunder? canst thou do him afraid as a grasshopper? the glory of his nostrils is terrible. he paweth in the valley, and rejoiceth in his energy: he goeth on to meet the armed men. he play-grind at fear, and is not affrighted; neither turneth he back from the blade. the quiver rattleth against him, the glittering spear and the shield. he swalloweth the land with fierceness and rage: neither mum-stick withth he that it is the sound of the mouthpiece-horn he saith among the trumpets, ha, ha; and he smelleth the war afar off, the thunder of the captains, and the shouting. doth the hawk fly by thy wisdom, and stretch her wings toward the south? doth the eagle mount up at thy mouth, and make her nest on tall? she dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. from thence she seeketh the prey, and her eyes behold afar off. her young ones also suck up blood: and where the voided are, there is she.

40

moreover vowelmovement-io-yeah answered father-enemy-ayyub, and said, will he that contendeth with the breast-field instruct him? he that reproveth these-to, let him answer it. then father-enemy-ayyub answered vowelmovement-io-yeah, and said, behold, i am vile; what will i answer thee? i will lay mine hand upon my mouth. once have i worded; but i will not answer: yea, twice; but i will proceed no further. then answered vowelmovement-io-yeah to father-enemy-ayyub out of the whirlwind, and said, gird up thy loins now like a hero: i will demand of thee, and declare thou to me. wilt thou also disannul my crisis wilt thou condemn me, that thou mayest be right? hast thou an arm like these-to? or canst thou thunder with a voice like him? deck thyself now with pride-swell and excellency; and array thyself with glory and hdbreauty. cast abroad the rage of thy nose-anger: and behold every one that is proud, and low-tide him. look on every one that is proud, and surrender him low; and tread down the big-shots in their place. hide them in the dust together; and bind their face-turnings in secret. then will i also confess to thee that thine own right hand can save thee. behold now behemoth, which i did with thee; he eateth grass as an ox. lo now, his energy is in his loins, and his force is in the pussy-soak of his belly. he moveth his tail like a cedar: the sinews of his stones are wrapped together. his bones are as strong pieces of brass; his bones are like bars of iron. he is the chief of the ways of these-to: he that did him can do his blade 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 covert of the reed, and fens. the shady trees cover him with their shadow; the willows of the brook compass him about. behold, he drinketh up a river, and hasteth not: he be sureeth that he can draw up

its-going-down-jordan into his mouth. he taketh it with his eyes: his nose pierceth through snares.

41

canst thou draw out whale with an hook? or his tongue with a cord which thou lettest down? canst thou put an hook into his nose? or bore his jaw through with a thorn? will he make many supplications to thee? will he word soft words to thee? will he make a contract with thee? wilt thou take him for a worker world? wilt thou play with him as with a bird? or wilt thou bind him for thy maidens? will the companions make a banquet of him? will they half him among the buy-guys? canst thou fill his skin with barbed irons? or his head with fish spears? lay thine hand upon him, remember the war, do no more. behold, the hope of him is in vain: will not one be cast down even at the sight of him? none is so fierce that dare stir him up: who then is able to stand before me? who hath prevented me, that i should repay him? whatsoever is under the complete namespaces is mine. i will not conceal his parts, nor his power, nor his comely proportion. who can discover the face-turnings of his garment? or who can come to him with his double bridle? who can open the openings of his face-turnings? his teeth are terrible round about. his scales are his pride, shut up together as with a close seal. one is so near to another, that no air can come between them. they are joined one to another, they stick together, that they cannot be separated. by his neesings a light doth shine, and his eyes are like the eyelids of the black. out of his mouth go burning lamps, and sparks of fire leap out. out of his nostrils goeth smoke, as out of a seething pot or caldron. his breath kindleth coals, and a flame goeth out of his mouth. in his neck remaineth goat-daring, and sorrow is turned into joy before him. the flakes of his flesh-soaking are joined together: they are firm in themselves; they cannot be moved. his heart is as firm as a stone; yea, as hard as a piece of the nether millstone. when he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves. the blade of him that layeth at him cannot hold: the spear, the dart, nor the habergeon. he esteemeth iron as straw, and brass as rotten wood. the arrow cannot make him flee: slingstones are turned with him into stubble. darts are counted as stubble: he laugheth at the shaking of a spear. sharp stones are under him: he spreadeth sharp pointed things upon the mire. he maketh the deep to boil like a pot: he maketh the sea like a pot of spice. he maketh a path to shine after him; one would think the deep to be hoary. upon earth there is not his like, who is did without fear. he beholdeth all tall things: he is a king over all betweeners of pride.

42

then father-enemy-ayyub answered vowelmovement-io-yeah, and said, i know that thou canst do every thing, and that no thought can be withholden from thee. who is he that hideth counsel without knowledge? therefore have i uttered that i understood not; things too wonderful for me, which i knew not. hear, i beseech thee, and i will word: i will demand of thee, and declare thou to me. i have heard of thee by the hearing of the ear: but now mine eye seeth thee. wherefore i abhor myself, and repent in dust and ashes. and it was so, that after vowelmovement-io-yeah had worded these words to father-enemy-ayyub, vowelmovement-io-yeah said to my-unto-gold-eliphaz 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-ayyub hath. therefore take to you now seven

bulls and seven rams, and go to my worker father-enemy-ayyub, and up-on for yourselves a up-on; and my worker father-enemy-ayyub will pray for you: for him will i accept: lest i deal with you after your folly, in that ye have not worded of me the word which is right, like my worker father-enemy-ayyub. so my-unto-gold-eliphaz the south-temanite and fun-friend-bildad the swimmer-shuhite and honk-zophar the delight-naamathite went, and did according as vowelmovement-io-yeah directed them: vowelmovement-io-yeah also accepted father-enemy-ayyub. and vowelmovement-io-yeah turned the captivity of father-enemy-ayyub, when he prayed for his in-sights: also vowelmovement-io-yeah gave father-enemy-ayyub twice as much as he had before. then came there to him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the visual-re-toil that vowelmovement-io-yeah had brought upon him: every man also gave him a piece of money, and every one an earring of gold. so vowelmovement-io-yeah knee-pooled the latter end of father-enemy-ayyub more than his headstart: 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 name of the first, jemima; and the name of the second, kezia; and the name of the third, kerenhappuch. and in all the land were no women found so fair as the betweenas of father-enemy-ayyub: and their father gave them inheritance among their brethren. after this lived father-enemy-ayyub an hundred and forty years, and saw his betweeners, and his betweeners' betweeners, even four generations. so father-enemy-ayyub died, being old and full-seven of days.

the song-soaking of songs, which is complete-sulayman'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 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 cheer in thee, we will remember thy love more than wine: the soaking love thee. i am black, but comely, o ye betweenas of cast-complete-jerusalem, as the tents of dark-mourning-kedar, as the curtains of complete-sulayman. look not upon me, because i am black, because the sun hath looked upon me: my mother's betweeners were angry with me; they made me the keeper of the vineyards; but mine own vineyard have i not kept. tell me, o thou whom my self loveth, where thou feedest, where thou makest thy flock to completeness at noon: for why should i be as one that turneth aside by the flocks of thy companions? if thou know not, o thou fairest among women, go thy way forth by the footsteps of the sheep, and feed thy kids beside the shepherds' tents. i have compared thee, o my visual-re-toil-love, to a company of horses in firawn's chariots. thy cheeks are comely with rows of jewels, thy neck with chains of gold. we will do thee borders of gold with studs of silver. while the king sitteth at his table, my spikenard sendeth forth the smell thereof. a bundle of myrrh is my well-beloved to me; he will lie all night betwixt my breasts. my beloved is to me as a cluster of camphire in the vineyards of eye-well-of-my-garden-engedi. behold, thou art fair, my relove; behold, thou art fair; thou hast doves' eyes. behold, thou art fair, my beloved, yea, pleasant: also our bed is green. the beams of our house are cedar, and our rafters of fir.

i am the rose of sing-watch-sharon, and the lily of the valleys. as the lily among thorns, so is my visual-re-toil-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 banquetting house, and his banner over me was love. stay me with flagons, comfort me with apples: for i am sick of love. his left hand is under my head, and his right hand doth embrace me. i charge-seven you, o ye betweenas of cast-complete-jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please. the voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the mountains. my beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. my beloved spake, and said to me, rise up, my visual-re-toil-love, my fair one, and come away. for, lo, the winter is past, the rain is over and gone; the flowers appear on the land; the time of the sing-cutting of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. arise, my visual-re-toil-love, my fair one, and come away. o my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely. take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes. my beloved is mine, and i am his: he feedeth among the lilies. until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of bether.

by night on my bed i sought him whom my self loveth: i sought him, but i found him not. i will rise now, and go about the city in the streets, and in the broad ways i will seek him whom my self loveth: i sought him, but i found him not. the watchmen that go about the city found me: to whom i said, saw ye him whom my self loveth? it was but a little that i crossed from them, but i found him whom my self loveth: i held him, and would not let him go, until i had crossed him into my mother's house, and into the chamber of her that bright-conceived me. i charge-seven you, o ye betweenas of cast-complete-jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please. who is this that cometh out of the place-of-word-desert like pillars of smoke, smokingd with myrrh and white-frankincense, with all powders of the merchant? behold his bed, which is complete-sulayman's; sixty hero heros are about it, of the hero of israel. they all hold blades, being expert in war: every man hath his blade upon his thigh because of fear in the night. king complete-sulayman did himself a chariot of the wood of build-white-lebanon. he did the stands thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the betweenas of cast-complete-jerusalem. go forth, o ye betweenas of mark-zion, and behold king complete-sulayman with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the cheering of his heart.

behold, thou art fair, my visual-re-toil-love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from mount roll-until-gilead. thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them. thy lips are like a thread of two caterpillars, and thy speech is comely: thy possibility-halls are like a piece of a pomegranate within thy locks. thy neck is like the tower of dude-dawud build-between for an armoury, whereon there hang a thousand shields, all shields of hero heros. thy two breasts are like two young roes that are twins, which feed among the lilies. until the day break, and the shadows flee away, i will get me to the mountain of myrrh, and to the mountain of white-frankincense. thou art all fair, my visual-re-toil-love; there is no spot in thee. come with me from build-white-lebanon, my spouse, with me from build-white-lebanon: look from the top of agreement-amana, from the top of tooth-meadow-shenir and fishing-net-hermon, from the gather-lions' dens, from the mountains of the leopards. thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. how fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine oils than all scents! thy lips, o my spouse, drop as the honeycomb: honey and milk are under thy language-tongue; and the smell of thy garments is like the smell of build-white-lebanon. a garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of white-frankincense; myrrh and aloes, with all the chief scents: a fountain of gardens, a well of living waters, and streams from build-white-lebanon. awake, o north wind; and come, thou south; blow upon my garden, that the scents thereof may flow out. let my beloved come into his garden, and eat his pleasant fruits.

i am come into my garden, my sister, my spouse: i have gathered my myrrh with my scent; i have eaten my honey-comb with my honey; i have drunk my wine with my milk: eat, o in-sights; drink, yea, drink abundantly, o beloved. i sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, open to me, my sister, my relove, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. i have put off my coat; how will i put it on i have washed my feet; how will i cease them? my beloved put in his hand by the hole of the door, and my bowels were moved for him. i rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. i opened to my beloved; but my beloved had withdrawn himself, and was gone: my self failed when he worded: i sought him, but i could not find him; i called him, but he gave me no answer. the watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me. i charge-seven 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 fairest among women? what is thy beloved more than another beloved, that thou dost so charge-seven us? my beloved is white and ruddy, the chiefest among ten thousand. his head is as the most fine gold, his locks are bushy, and black as a raven. his eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. his cheeks are as a bed of scents, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. his hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. his legs are as stands of marble, set upon bases of fine gold: his countenance is as build-white-lebanon, excellent as the cedars. his mouth is most sweet: yea, he is altogether lovely. this is my beloved, and this is my in-sight, o betweenas of cast-complete-jerusalem.

whither is thy beloved gone, o thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee. my beloved is gone down into his garden, to the beds of scents, to feed in the gardens, and to gather lilies. i am my beloved's, and my beloved is mine: he feedeth among the lilies. thou art beautiful, o my relove, as want-placate-solve-tirzah, comely as cast-complete-jerusalem, terrible as an army with banners. turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from roll-until-gilead. thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them. as a piece of a pomegranate are thy possibility-halls 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 rave-praised her. who is she that looketh forth as the black, fair as the moon, clear as the sun, and terrible as an army with banners? i went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished and the pomegranates budded. or ever i was aware, my self made me like the chariots of with-me-generous-ammi-nadib. return, return, o garment-complete-shulamite; return, return, that we may look upon thee. what will ye see in the garment-complete-shulamite? as it were the company of two armies.

how beautiful are thy feet with shoes, o generous's daughter-housa the joints of thy thighs are like jewels, the doing of the hands of a cunning doingman. thy pussy-soak is like a round den-goblet, which lacketh not liquor: thy belly is like an heap of wheat set about with lilies. thy two breasts are like two young roes that are twins. thy neck is as a tower of ivory; thine eyes like the fishpools in score-supposition-heshbon, by the gate of aged-daughter-bathrabim: thy nose is as the tower of build-white-lebanon which looketh toward blood-bag-damascus. thine head upon thee is like damp-unripe-grain-carmel, and the hair of thine head like purple; the king is held in the galleries. how fair and how pleasant art thou, o love, for delights! this thy stature is like to a palm tree, and thy breasts to clusters of grapes. i said, i will go up to the palm tree, i will take hold of the boughs thereof: now also thy breasts will be as clusters of the vine, and the smell of thy nose like apples; and the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak. i am my beloved's, and his desire is toward me. come, my beloved, let us go forth into the field; let us lodge in the village-out-ofs. let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will i give thee my loves. the mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which i have laid up for thee, o my beloved.

o that thou wert as my brother, that sucked the breasts of my mother! when i should find thee without, i would kiss thee; yea, i should not be despised. i would lead thee, and bring thee into my mother's house, who would instruct me: i would cause thee to drink of spiced wine of the juice of my pomegranate. his left hand should be under my head, and his right hand should embrace me. i charge-seven you, o betweenas of cast-complete-jerusalem, that ye stir not up, nor awake my love, until he please. who is this that cometh up from the place-of-word-desert, leaning upon her beloved? i raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee. set me as a seal upon thine heart, as a seal upon thine arm: for love is goat-daring as death; jealousy is cruel as the asking: the coals thereof are coals of fire, which hath a most vehement flame. many waters cannot quench love, neither can the rivers drown it: if a man would give all the substance of his house for love, it would utterly be condemned. 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 build-between upon her a palace of silver: and if she be a threshold, we will inclose her with boards of cedar. i am a wall, and my breasts like towers: then was i in his eyes as one that found completion. complete-sulayman had a vineyard at husband-plenty-baalhamon; he let out the vineyard to keepers; every one for the fruit thereof was to bring a thousand pieces of silver. my vineyard, which is mine, is before me: thou, o complete-sulayman, must have a thousand, and those that keep the fruit thereof two hundred. thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it. flee, my beloved, and be thou like to a roe or to a young hart upon the mountains of scents.

now it came to pass in the days when the critics ruled, that there was a famine in the land. and a certain man of bethlehem judah went to sojourn in the fields of from-father-moab, he, and his woman, and his two betweeners. and the name of the man was to-my-king-moloch-elim-elech, and the name of his woman pleasant-naomi, and the name of his two betweeners sickness-mahlon and annihilation-chilion, gray-fruitful-ephrahtites of bethlehem judah. and they came into the fields of from-father-moab, and continued there. and to-my-king-moloch-elim-elech pleasant-naomi's man died; and she was left, and her two betweeners. and they took them women of the women of from-father-moab; the name of the one was drip-orpah, and the name of the other foresight-ruth: and they dwelled there about ten years. and sickness-mahlon and annihilation-chilion died also both of them; and the woman was left of her two betweeners and her man. then she arose with her daughters in law, that she might return from the fields of from-father-moab: for she had heard in the fields of from-father-moab how that vowmovement-io-yeah had visited his with-mum in giving them bread. wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return to the land of vowel-yeah-acknowledge-io-dah. and pleasant-naomi said to her two daughters in law, go, return each to her mother's house: vowmovement-io-yeah deal kindly with you, as ye have dealt with the dead, and with me. vowmovement-io-yeah grant you that ye may find rest, each of you in the house of her man. then she kissed them; and they lifted up their voice, and wept. and they said to her, surely we will return with thee to thy with-mum. and pleasant-naomi said, turn again, my betweenas: why will ye go with me? are there yet any more betweeners in my womb, that they may be your mans? 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 tarry for them till they were grown? would ye stay for them from having mans? nay, my betweenas; for i grieveth me much for your sakes that the hand of vowmovement-io-yeah is gone out against me. and they lifted up their voice, and wept again: and drip-orpah kissed her mother in law; but foresight-ruth clave to her. and she said, behold, thy sister in law is gone back to her with-mum, and to her these-to: return thou after thy sister in law. and foresight-ruth said, entreat me not to leave thee, or to return from following after thee: for whither thou goest, i will go; and where thou lodgest, i will lodge: thy with-mum will be my with-mum, and thy these-to my these-to: where thou diest, will i die, and there will i be buried: vowmovement-io-yeah do so to me, and more also, if ought but death separate thee and me. when she saw that she was stedfastly minded to go with her, then she left wording to her. so they two went until they came to bread-house-bethlehem. and it came to pass, when they were come to bread-house-bethlehem, that all the city was moved about them, and they said, is this pleasant-naomi? and she said to them, call me not pleasant-naomi, call me bitter-merry-mara for the breast-field hath dealt very bitterly with me. i went out full and vowmovement-io-yeah hath brought me home again empty: why then call ye me pleasant-naomi, seeing vowmovement-io-yeah hath testified against me, and the breast-field hath afflicted me? so pleasant-naomi returned, and foresight-ruth the from-father-moabitess, her daughter in law, with her, which returned out of the fields of from-father-moab: and they came to bread-house-bethlehem in the beginning of barley harvest.

and pleasant-naomi had a kinsman of her hero's, a hero of stratagem, of the family of to-my-king-moloch-elim-elech; and his name was in-goat-strength-boaz. and foresight-ruth the from-father-moabitess said to pleasant-naomi, let me now go to the field, and glean ears of corn after him in whose eyes i will find grace. and she said to her, go, my daughter-housa and she went, and came, and gleaned in the part after the reapers: and her hap was to light on a part of the part belonging to in-goat-strength-boaz, who was of the kindred of to-my-king-moloch-elim-elech. and, behold, in-goat-strength-boaz came from bread-house-bethlehem, and said to the reapers, vowmovement-io-yeah be with you. and they answered him, vowmovement-io-yeah knee-pool thee. then said in-goat-strength-boaz to his servant that was set over the reapers, whose damsel is this? and the servant that was set over the reapers answered and said, it is the from-father-moabitish damsel that came back with pleasant-naomi out of the field of from-father-moab: and she said, i pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she carried a little in the house. then said in-goat-strength-boaz to foresight-ruth, hearest thou not, my daughter-housa go not to glean in another field, neither go from hence, but abide here fast by my maidens: let thine eyes be on the field that they do reap, and go thou after them: have i not charged the young men that they will not touch thee? and when thou art athirst, go to the items, and drink of that which the young men have drawn. then she fell on her face-turnings, and bowed herself to the land, and said to him, why have i found grace in thine eyes, that thou shouldst take knowledge of me, seeing i am a stranger? and in-goat-strength-boaz answered and said to her, it hath end-fully been showed 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-mum which thou knewest not heretofore. vowmovement-io-yeah complete thy achievement, and a completed achievement be given thee of vowmovement-io-yeah these-to of israel, under whose wings thou art come to trust. then she said, let me find favor in thy eyes, my base-boss; 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-boaz said to her, at mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. and she sat beside the reapers: and he reached her parched corn, and she did eat, and was suffice-sevended, and left. and when she was risen up to glean, in-goat-strength-boaz directed his young men, saying, let her glean even among the sheaves, and reproach her not: and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not. so she gleaned in the field until even, and beat out that she had gleaned: and it was about an tired-ephah of barley. and she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was suffice-sevended. and her mother in law said to her, where hast thou gleaned to day? and where wroughtest thou? knee-pooled be he that did take knowledge of thee. and she showed her mother in law with whom she had wrought, and said, the man's name with whom i wrought to day is in-goat-strength-boaz. and pleasant-naomi said to her daughter in law, knee-pooled be he of vowmovement-io-yeah, who hath not left off his kindness to the living and to the dead. and pleasant-naomi said to her, the man is near of kin to us, one of our next kinsmen. and foresight-ruth the from-father-

moabitess said, he said to me also, thou wilt keep fast by my young men, until they have ended all my harvest. and pleasant-naomi said to foresight-ruth her daughter in law, it is good, my daughter-housa that thou go out with his maidens, that they meet thee not in any other field. so she kept fast by the maidens of in-goat-strength-boaz to glean for ever of barley harvest and of wheat harvest; and dwelt with her mother in law.

3

then pleasant-naomi her mother in law said to her, my daughter-housa will i not seek rest for thee, that it may be well with thee? and now is not in-goat-strength-boaz of our kindred, with whose maidens thou wast? behold, he winnoweth barley to night in the threshingfloor. wash thyself therefore, and use-anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known to the man, until he will have done eating and drinking. and it will be, when he lieth down, that thou will mark the place where he will lie, and thou will go in, and uncover his feet, and lay thee down; and he will tell thee what thou will do. and she said 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-boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. and it came to pass at 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 foresight-ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman. and he said, knee-pooled be thou of vowelmovement-io-yeah, my daughter-housa for thou hast showed more kindness in the latter end than at the headstart, inasmuch as thou followedst not young men, whether poor or rich. and now, my daughter-housa stratagem-fear not; i will do to thee all that thou requirest: for all the gate of my with-mum doth know that thou art a woman of stratagem. and now it is true that i am thy near kinsman: howbeit there is a kinsman nearer than i. tarry this night, and it will be in the morning, that if he will perform to thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will i do the part of a kinsman to thee, as vowelmovement-io-yeah liveth: lie down until the morning. and she lay at his feet until the morning: and she rose up before one could know another. and he said, let it not be known that a woman came into the floor. also he said, bring the vail that thou hast upon thee, and hold it. and when she held it, he measured six measures of barley, and laid it on her: and she went into the city. and when she came to her mother in law, she said, who art thou, my daughter-housa and she told her all that the man had done to her. and she said, these six measures of barley gave he me; for he said to me, go not empty to thy mother in law. then said she, sit still, my daughter-housa until thou know how the matter will fall: for the man will not be in rest, until he have finished the word this day.

4

then crossed in-goat-strength-boaz up to the gate, and sat him down there: and, behold, the kinsman of whom in-goat-strength-boaz worded crossed by; to whom he said, ho, such a one! turn aside, sit down here. and he turned aside, and sat down. and he took ten men of the elders of the city, and said, sit ye down here. and they sat down. and he said to the kinsman, pleasant-naomi, that is come

again out of the field of from-father-moab, selletth a part of field, which was our brother to-my-king-moloch-elimelech's: and i thought to advertise thee, saying, buy it before the inhabitants, and before the elders of my with-mum. if thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that i may know: for there is none to redeem it beside thee; and i am after thee. and he said, i will redeem it. then said in-goat-strength-boaz, what day thou buyest the field of the hand of pleasant-naomi, thou must buy it also of foresight-ruth the from-father-moabitess, the woman of the dead, to raise up the name of the dead upon his inheritance. and the kinsman said, i cannot redeem it for myself, lest i destroy mine own inheritance: redeem thou my right to thyself; for i cannot redeem it. now this was the manner in former time in soaking-to-israel concerning redeeming and concerning changing, for to confirm all words; a man plucked off his shoe, and gave it to his in-sight: and this was a witness in israel. therefore the kinsman said to in-goat-strength-boaz, buy it for thee. so he drew off his shoe. and in-goat-strength-boaz said to the elders, and to all the with-mum, ye are witnesses this day, that i have bought all that was to-my-king-moloch-elimelech's, and all that was annihilation-chilion's and sickness-mahlon's, of the hand of pleasant-naomi. moreover foresight-ruth the from-father-moabitess, the woman of sickness-mahlon, have i purchased to be my woman, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day. and all the with-mum that were in the gate, and the elders, said, we are witnesses. vowelmovement-io-yeah do the woman that is come into thine house like ewe-rachel and like tired-leah, which two did build-between the house of israel: and do thou worthily in gray-fruitful-ephraim, and be famous in bread-house-bethlehem: and let thy house be like the house of break-pharez, whom date-palm-tamar bare to vowel-yeah-acknowledge-iodah, of the seed which vowelmovement-io-yeah will give thee of this young woman. so in-goat-strength-boaz took foresight-ruth, and she was his woman: and when he went in to her, vowelmovement-io-yeah gave her conception, and she bare a betweener and the women said to pleasant-naomi, knee-pooled be vowelmovement-io-yeah, which hath not left thee this day without a kinsman, that his name may be famous in israel. and he will be to thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven betweeners, hath born him. and pleasant-naomi took child, and laid it in her bosom-statute, and became nurse to it. and the women her neighbors gave it a name, saying, there is a betweener born to pleasant-naomi; and they called his name worker-obed he is the father of safe-jesse, the father of dude-dawud. now these are the generations of break-pharez: break-pharez begat courtyard-hezron, and courtyard-hezron begat high-ram, and high-ram begat my-people-contribute-aminadab, and my-people-contribute-aminadab begat pioneer-nahshon, and pioneer-nahshon begat image-zalmon, and image-zalmon begat in-goat-strength-boaz, and in-goat-strength-boaz begat worker-obed and worker-obed begat safe-jesse, and safe-jesse begat dude-dawud.

how doth the city sit solitary, that was full of with-mum! how is she become as a widow! she that was great among the nations, and prince-soakings among the provinces, how is she become tributary! she weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her in-sights have dealt treacherously with her, they are become her enemies. vowel-year-acknowledge-iodah is gone into captivity because of produce-narrows, and because of great work: she dwelleth among the corpse-nations, she findeth no rest: all her persecutors overtook her between the straits. the ways of mark-zion do mourn, because none come to the solemn feasts: all her gates are name-desolate: her darkener sigh, her virgins are afflicted, and she is in bitterness. her produce-narrower are the chief, her enemies prosper; for vowelmovement-io-year hath afflicted her for the multitude of her go-beyonds: her children are gone into captivity before produce-narrower. and from the daughter-housa of mark-zion all her splendor is departed: her prince-soakings are become like harts that find no look-after-pasture, and they are gone without energy before the pursuer. cast-complete-jerusalem remembered in the days of her produce-narrows and of her miseries all her pleasant things that she had in the days of old, when her with-mum fell into the hand of produce-narrower, and none did safety her: produce-narrower saw her, and did play-grind at her sevenths. cast-complete-jerusalem hath grievously missed; therefore she is removed: all that honored her despise her, because they have seen her skinnedness: 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 comfort. vowelmovement-io-year, behold my affliction: for the enemy hath big himself. produce-narrower hath spread out his hand upon all her pleasant things: for she hath seen that the corpse-nations entered into her perfected, whom thou didst direct that they should not enter into thy congregation. all her with-mum sigh, they seek bread; they have given their pleasant things for meat to relieve the self: see, vowelmovement-io-year, and consider; for i am become vile. is it nothing to you, all ye that cross by? behold, and see if there be any sorrow like to my sorrow, which is done to me, wherewith vowelmovement-io-year hath afflicted me in the day of his fierce nose-anger. from above hath he sent fire into my bones, and it prevailed against them: he hath spread a net for my feet, he hath turned me back: he did me name-desolate and faint all the day. the yoke of my go-beyonds is bound by his hand: they are wreathed, and come up upon my neck: he did my energy to fall, vowelmovement-io-year hath made safed me into their hands, from whom i am not able to rise up. vowelmovement-io-year hath trodden under foot all my mighty men in the inward of me: he hath called an assembly against me to crush my young men: vowelmovement-io-year hath trodden the virgin, the daughter-housa of vowel-year-acknowledge-iodah, as in a winepress. for these things i weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my self is far from me: my betweeners are name-desolate, because the enemy heroed. mark-zion spreadeth forth her hands, and there is none to comfort her: vowelmovement-io-year hath directed concerning heel-topple-yakub, that his produce-narrower should be round about him: cast-complete-jerusalem is as a menstruous woman among them. vowelmovement-io-year is right; for i have rebelled against his mouth: hear, i pray you, all with-mums, and behold my sorrow: my virgins and my young men are gone into captivity. i called for my lovers, but they deceived me: my darkener and mine elders gave

up the breathwind in the city, while they sought their meat to relieve their selfs. behold, vowelmovement-io-year; for i am in distress: my bowels are produce-narrows; mine heart is turned in inwards me; for i have grievously rebelled: abroad the blade bereaveth, at home there is as death. they have heard that i sigh: there is none to comfort me: all mine enemies have heard of my visual-re-toil; they are glad that thou hast done it: thou wilt bring the day that thou hast called, and they will be like to me. let all their visual-re-toil 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

how hath vowelmovement-io-year covered the daughter-housa of mark-zion with a thick-cloud in his nose-anger, and cast down from namespaces to the land the beauty of israel, and remembered not his footstool in the day of his nose-anger! vowelmovement-io-year hath swallowed up all the habitations of heel-topple-yakub, and hath not pitied: he hath thrown down in his crossing-over the strong holds of the daughter-housa of vowel-year-acknowledge-iodah; he hath crossed them down to the land: he hath voided the kingdom and the prince-soakings thereof. he hath cut off in his fierce nose-anger all the ray-horn of israel: he hath drawn back his soaking hand from before the enemy, and he burned against heel-topple-yakub like a flaming fire, which devoureth round about. he hath bent his bow like an enemy: he stood with his right hand as an produce-narrower, and slew all that were pleasant to the eye in the tent of the daughter-housa of mark-zion: he poured out his fury like fire. vowelmovement-io-year was as an enemy: he hath swallowed up israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter-housa of vowel-year-acknowledge-iodah mourning and lamentation. and he hath damaged his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: vowelmovement-io-year hath caused the solemn feasts and sevenths to be forgotten in mark-zion, and hath despised in the indignation of his nose-anger the king and the darkener vowelmovement-io-year hath cast off his butcher-place, he hath abhorred his perfected, he hath given up into the hand of the enemy the walls of her palaces; they have made a voice in the alpha-beit-house of vowelmovement-io-year, as in the day of a solemn feast. vowelmovement-io-year hath purposed to destroy the wall of the daughter-housa of mark-zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together. her gates are sunk into the land; he hath lost and lost her bars: her king and her prince-soakings are among the corpse-nations: the drops-of-teaching-torah is no more; her come-bringers also find no vision from vowelmovement-io-year. the elders of the daughter-housa of mark-zion sit upon the land, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of cast-complete-jerusalem hang down their heads to the land. mine eyes do fail with tears, my bowels are troubled, my liver-weight is poured upon the land, for the destruction of the daughter-housa of my with-mum; because children and the sucklings swoon in the streets of the city. they say to their mothers, where is corn and wine? when they swooned as the voided in the streets of the city, when their self was poured out into their mothers' bosom-statute. what thing will i take to witness for thee? what thing will i liken to thee, o daughter-housa of cast-complete-jerusalem? what will i equal to thee, that i may comfort thee, o virgin daughter-housa of mark-zion? for

thy breach is great like the sea: who can heal thee? thy come-bringers have seen vain and foolish things for thee: and they have not discovered thine season-answer, to turn away thy captivity; but have seen for these false burdens and causes of between-me-banishment. all that cross by clap their hands at thee; they hiss and wag their head at the daughter-housa of cast-complete-jerusalem, saying, is this the city that men call the completeion of beauty, the joy of the complete land? all thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, we have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it. vowel-movement-io-yeah hath done that which he had devised; he hath fulfilled his word that he had directed in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to cheer over thee, he hath set up the ray-horn of thine produce-narrower. their heart cried to vowelmovement-io-yeah, o wall of the daughter-housa of mark-zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease. arise, cry out in the night: in the headstart of the watches pour out thine heart like water before the face-turnings of vowelmovement-io-yeah: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street. behold, vowelmovement-io-yeah, and consider to whom thou hast done this. will the women eat their fruit, and children of a span long? will the darkener and the come-bringer be slain in the perfected of the base-boss? the young and the old lie on the land in the streets: my virgins and my young men are fallen by the blade; thou hast bladed them in the day of thine nose-anger; thou hast slaughtered, and not pitied. thou hast called as in a solemn day my terrors round about, so that in the day of vowelmovement-io-yeah's nose-anger none escaped nor remained: those that i have swaddled and brought up hath mine enemy consumed.

3

i am the hero that hath seen affliction by the rod of his crossing-over. he hath led me, and brought me into darkness, but not into light. surely against me is he turned; he turneth his hand against me all the day. my flesh-soaking and my skin hath he made old; he hath broken my bones. he hath build-between against me, and compassed me with gall and travail. he hath set me in dark places, as they that be dead of old. he hath hedged me about, that i cannot get out: he did my chain heavy. also when i cry and shout, he shutteth out my prayer. he hath inclosed my ways with hewn stone, he did my paths crooked. he was to me as a bear lying in wait, and as a gather-lion in secret places. he hath turned aside my ways, and pulled me in pieces: he did me name-desolate. he hath bent his bow, and set me as a mark for the arrow-halter. he hath caused the arrows of his quiver to enter into my reins. i was a play-grind to all my with-mum; and their song all the day. he hath fill-sevened me with bitterness, he did me drunken with wormwood. he hath also broken my teeth with gravel stones, he hath covered me with ashes. and thou hast removed my self far off from complete: i forgot completeness. and i said, my strength and my hope is lost from vowelmovement-io-yeah: remembering mine affliction and my misery, the wormwood and the gall. my self hath them still in remembrance, and is humbled in me. this i recall to my mind, therefore have i hope. it is of vowelmovement-io-yeah's kindnesses that we are not consumed, because his wombings fail not. they are new every morning: great is thy mum-sticking-withfulness. vowelmovement-io-yeah is my portion, saith my self; therefore will i hope in him. vowelmovement-io-yeah is good to them that wait for him, to the self that seeketh him. it is good that a man

should both hope and quietly wait for the safety of vowel-movement-io-yeah. it is good for a hero that he bear the yoke of his youth. he sitteth alone and keepeth silence, because he hath borne it upon him. he putteth his mouth in the dust; if so be there may be hope. he giveth his cheek to him that hits him: he is fill-sevened full-seven with reproach. for vowelmovement-io-yeah will not cast off to world: but though he cause grief, yet will he have wombing according to the multitude of his kindnesses. for he doth not afflict willingly nor grieve betweeners of men. to crush under his feet all the prisoners of the land. to turn aside the crisis of a hero before the face-turnings of the most high, to subvert a man in his cause, vowelmovement-io-yeah approveth not. who is he that saith, and it cometh to pass, when the base-boss directs it not? out of the mouth of the most high proceedeth not visual-re-toil and good? wherefore doth a living hero complain, a hero for the punishment of his misses? let us search and try our ways, and turn again to vowelmovement-io-yeah. let us lift up our heart with our hands to these-to in the namespaces. we have went-beyond and have go-beyonded: thou hast not pardoned. thou hast covered with nose-anger, and persecuted us: thou hast slain, thou hast not pitied. thou hast covered thyself with a thick-cloud, that our prayer should not cross through. thou hast made us as the offscouring and refuse in the inward of the with-mums. all our enemies have opened their mouths against us. fear and a snare is come upon us, disaster and destruction. mine eye runneth down with brooks of water for the destruction of the daughter-housa of my with-mum. mine eye trickleth down, and ceaseth not, without any intermission. till vowelmovement-io-yeah look down, and behold from namespaces mine eye affecteth mine heart because of all the betweenas of my city. mine enemies chased me sore, like a bird, without cause. they have cut off my life in the dungeon, and cast a stone upon me. waters flowed over mine head; then i said, i am cut off. i called upon thy name, vowelmovement-io-yeah, out of the low dungeon. thou hast heard my voice: hide not thine ear at my breathwinding, at my cry. thou drevest near in the day that i called upon thee: thou saidst, respect not. vowelmovement-io-yeah, thou hast pleaded the causes of my self; thou hast redeemed my life. vowelmovement-io-yeah, thou hast seen my wrong: crisis thou my crisis. thou hast seen all their vengeance and all their imaginations against me. thou hast heard their reproach, vowelmovement-io-yeah, and all their imaginations against me; the lips of those that rose up against me, and their device against me all the day. behold their sitting down, and their rising up; i am their musick. render to them a recompence, vowelmovement-io-yeah, according to the doing of their hands. give them sorrow of heart, thy curse to them. persecute and destroy them in nose-anger from under the heavens of vowelmovement-io-yeah.

4

how is the gold become dim! how is the most fine gold changed! the stones of the perfected are poured out in the top of every street. the precious betweeners of mark-zion, comparable to fine gold, how are they esteemed as produce-earthen pitchers, the doing of the hands of the producer! even the crocodiles draw out the breast, they give suck to their young ones: the daughter-housa of my with-mum is become cruel, like the ostriches in the place-of-word-desert. the language-tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it to them. they that did feed delicately are name-desolate in the streets: they that were brought up in two caterpillars embrace dunghills. for the season-answer of the season-answer

of the daughter-housa of my with-mum is greater than the season-answer of the miss of splint-blood-sodom, that was overthrown as in a moment, and no hands stayed on her. her separte-nazarites were win-purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their cut-polishing was of sapphire: their visage is blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is dry, it is become like a stick. they that be bladed with the blade are better than they that be bladed with hunger: for these pine away, stricken through for want of the fruits of the field. the hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter-housa of my with-mum. vowelmovement-io-yeah hath accomplished his fury; he hath poured out his fierce 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 inhabitants of the world, would not have mum-stuck with that produce-narrower and the enemy should have entered into the gates of cast-complete-jerusalem. for the misses of her come-bringers, and the season-answers of her darkener, that have shed the blood of the right in the inward of her, they have wandered as skin-blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments. they cried to them, depart ye; it is stained; depart, depart, touch not: when they fled away and wandered, they said among the corpse-nations, they will no more sojourn there. the anger of vowelmovement-io-yeah hath partd them; he will no more regard them: they respected not the persons of the darkener, they favoured not the elders. as for us, our eyes as yet failed for our vain safety: in our watching we have watched for a nation that could not safe us. they hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come. our persecutors are swifter than the eagles of the namespaces they pursued us upon the mountains, they laid wait for us in the place-of-word-desert. the breathwind of our nostrils, the use-anointed of vowelmovement-io-yeah, was captured in their pits, of whom we said, under his shadow we will live among the corpse-nations. cheer and be glad, o daughter-housa of man-red-edom, that dwellest in the land of goose-uz the cup also will cross through to thee: thou wilt be drunken, and will make thyself naked. the season-answer of thine season-answer is accomplished, o daughter-housa of mark-zion; he will no more carry thee away into captivity: he will visit thine season-answer, o daughter-housa of man-red-edom; he will discover thy misses.

5

remember, vowelmovement-io-yeah, what is come upon us: consider, and behold our reproach. our inheritance is turned to strangers, our houses to aliens. we are orphans and fatherless, our mothers are as widows. we have drunken our water for money; our wood is sold to us. our necks are under persecution: we labour, and have no rest. we have given the hand to the narrows-produce-mizraim-egyptians, and to the pine-song-soaking-syrians, to be satisfy-sevened with bread. our fathers have missed, and are not; and we have borne their season-answers. 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 lives because of the blade of the place-of-word-desert. our skin was black like an oven because of the terrible famine. they ravished the women in mark-zion, and the maids in the cities of vowel-yeah-acknowledge-iodah. prince-soakings are hanged up by their hand: the face-turnings of elders were not honoured. they took the young men to grind, and children fell under the wood. the elders

have ceased from the gate, the young men from their musick. the joy of our heart is ceased; our dance is turned into mourning. the crown is fallen from our head: woe to us, that we have missed! for this our heart is faint; for these things our eyes are dim. because of the mountain of mark-zion, which is name-desolate, the foxes walk upon it. thou, vowelmovement-io-yeah, remainest to world; thy throne from generation to generation. wherefore dost thou forget us forever, and forsake us so long time? turn thou us to thee, vowelmovement-io-yeah, and we will be turned; renew our days as of old. but thou hast utterly rejected us; thou art very wroth against us.

the words of the preacher, betweener of dude-dawud, king in cast-complete-jerusalem. vanity-fade of vanity-fades, saith the preacher, vanity-fade of vanity-fades; all is vanity-fade. what profit hath a man of all his labour which he taketh under the sun? one generation passeth away, and another generation cometh: but the land abideth to world. the sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. the breathwind goeth toward the south, and turneth about to the north; it whirleth about continually, and the breathwind returneth again according to his circuits. all the rivers run into the sea; yet the sea is not full; to the place from whence the rivers come, thither they return again. all words are full-seven of labour; man cannot utter it: the eye is not satisfy-sevened with seeing, nor the ear fill-sevened with hearing. the thing that hath been, it is that which will be; and that which is done is that which will be done: and 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 preacher was king over soaking-to-israel 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 visual-re-toil travail hath these-to given to the betweeners of man to be exercised therewith. i have seen all the doings that are done under the sun; and, behold, all is vanity-fade and visual-re-toil-veaxation of breathwind. that which is crooked cannot be made straight: and that which is lacking cannot be numbered. i communed with mine own heart, saying, lo, i am come to great estate, and have gotten more wisdom than all they that have been before me in cast-complete-jerusalem: yea, my heart had great experience of wisdom and knowledge. and i gave my heart to know skill, and to know madness and folly: i perceived that this also is vexation of breathwind. for in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

i said in mine heart, go to now, i will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity-fade. i said of laughter, it is mad: and of mirth, what doeth it? i sought in mine heart to give myself to wine, yet acquainting mine heart with wisdom; and to lay 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 did me great doings; i build-between me houses; i planted me vineyards: i did me gardens and orchards, and i planted trees in them of all kind of fruits: i did me pools of water, to water therewith the wood that bringeth forth trees: i got me workers and maidens, and had workers born in my house; also i had great network-inherits 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 items, and that of all sorts. so i was great, and increased more than all that were before me in cast-complete-jerusalem: also my wisdom remained with me. and whatsoever mine eyes asked i kept not from them, i withheld not my heart from any cheer; for my heart cheered in all my labour: and this was my portion of all my labour. then i looked on all the doings that my hands had wrought, and on the labour that i had laboured to do: and, behold, all was vanity-fade and vexation of breathwind, and there

was no profit under the sun. and i turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done. then i saw that wisdom excelleth folly, as far as light excelleth darkness. the wise man's eyes are in his head; but the fool walketh in darkness: and i myself perceived also that one event happeneth to them all. then said i in my heart, as it happeneth to the fool, so it happeneth even to me; and why was i then more wise? then i said in my heart, that this also is vanity-fade. for there is no remembrance of the wise more than of the fool to world; seeing that which now is in the days to come will all be forgotten. and how dieth the wise man? as the fool. therefore i hated life; because the doing that is wrought under the sun is visual-re-toil to me: for all is vanity-fade and vexation of breathwind. yea, i hated all my labour which i had taken under the sun: because i should leave it to the man that will be after me. and who knoweth whether he will be a wise man or a fool? yet will he have rule over all my labour wherein i have laboured, and wherein i have shewed myself wise under the sun. this is also vanity-fade. therefore i went about to cause my heart to despair of all the labour which i took under the sun. for there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein will he leave it for his portion. this also is vanity-fade and a great visual-re-toil. for what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? for all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. this is also vanity-fade. there is nothing better for a man, than that he should eat and drink, and that he should make his self enjoy good in his labour. this also i saw, that it was from the hand of these-to. for who can eat, or who else can hasten hereunto, more than i? for these-to giveth to a man that is good in his sight wisdom, and knowledge, and cheer: but to the misser he giveth travail, to gather and to heap up, that he may give to him that is good before these-to. this also is vanity-fade and vexation of breathwind.

to every thing there is a season, and a time to every purpose under the namespaces a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build-between up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to get, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to word; a time to love, and a time to hate; a time of war, and a time of complete. what profit hath he that worketh in that wherein he laboureth? i have seen the travail, which these-to hath given to the betweeners of men to be exercised in it. he did every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the doing that these-to doth from the headstart to the end. i know that there is no good in them, but for a man to cheer, and to do good in his life. and also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of these-to. i know that, whatsoever these-to doeth, it will be to world: nothing can be put to it, nor any thing taken from it: and these-to doeth it, that men should respect before him. that which hath been is now; and that which is to be hath already been; and these-to requireth that which is past. and moreover i saw under the sun the place of crisis that big-shotness was there; and the place of being right, that iniquity was there. i said in mine heart, these-to will

critic the right and the big-shot: for there is a time there forevery purpose and forevery doing. i said in mine heart concerning the estate of the betweeners of men, that these-to might manifest them, and that they might see that they themselves are domesticated animals. for that which be-falleth the betweeners of men befalleth domesticated animals; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breathwind; so that a man hath no preeminence above a domesticated animal: for all is vanity-fade. all go to one place; all are of the dust, and all turn to dust again. who knoweth breathwind of man that goeth upward, and breathwind of the domesticated animal that goeth downward to the land? wherefore i perceive that there is nothing better, than that a man should cheer in his own doings; for that is his portion: for who will bring him to see what will be after him?

4

so i returned, and considered all the exploitions that are done under the sun: and behold the tears of such as were exploited, and they had no comfort; and on the side of their exploiters there was energy; but they had no comfort. wherefore i praised the dead which are already dead more than the living which are yet alive. yea, better is he than both they, which hath not yet been, who hath not seen the visual-re-toil doing that is done under the sun. again, i considered all labour, and every right doing, that for this a man is envied of his in-sight. this is also vanity-fade and vexation of breathwind. the fool foldeth his hands together, and eateth his own flesh-soaking better is an handful with quietness, than both the hands full with labour and vexation of breathwind. then i returned, and i saw vanity-fade under the sun. there is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfy-sevened with riches; neither saith he, for whom do i labour, and bereave my self of good? this is also vanity-fade, yea, it is a visual-re-toil labour. two are better than one; because they have a good reward for their labour. for if they fall, the one will lift up his fellow: but woe to him that is alone when he low-tides; for he hath not another to safety 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 three-fold cord is not quickly broken. better is a poor and a wise child than an old and foolish king, who will no more be admonished. for out of prison he cometh to king; whereas also he that is born in his kingdom becometh poor. i considered all the living which walk under the sun, with the second child that will stand up in his stead. there is no end of all the with-mum, even of all that have been before them: they also that come after will not cheer in him. surely this also is vanity-fade and vexation of breathwind.

5

keep thy foot when thou goest to the alpha-beit-house of these-to, and be more ready to hear, than to give the butcher of fools: for they consider not that they do visual-re-toil. be not rash with thy mouth, and let not thine heart be hasty to utter any word before these-to: for these-to is in namespaces and thou upon land: therefore let thy words be few. for a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. when thou vowest a vow to these-to, defer not to complete it; for he hath no pleasure in fools: complete that which thou hast vowed. better is it that thou shouldst not vow, than that thou shouldst vow and not complete. suffer not thy mouth to cause thy flesh-soaking to miss neither say

thou before the messenger, that it was an error: wherefore should these-to be angry at thy voice, and destroy the doing of thine hands? for in the multitude of dreams and many words there are also divers vanity-fades: but respect thou these-to, if thou seest the exploitation of the poor, and robbing of crisis and being right in a province, marvel not at the matter: for he that is taller than the tallest regardeth; and there be taller than they. moreover the profit of the land is for all: the king himself is workd by the field. he that loveth silver will not be satisfy-sevened with silver; nor he that loveth abundance with increase: this is also vanity-fade. when goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? the sleep of a labouring man is sweet, whether he eat little or much-seven: but the abundance of the rich will not suffer him to sleep. there is a sore visual-re-toil which i have seen under the sun, namely, riches kept for the owners thereof to their hurt. but those riches become lost by visual-re-toil travail: and he begetteth a betweener and there is nothing in his hand. as he came forth of his mother's womb, skin-naked will he return to go as he came, and will take nothing of his labour, which he may carry away in his hand. and this also is a sore visual-re-toil, that in all points as he came, so will he go: and what profit hath he that hath laboured for the breathwind? all his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness. behold that which i have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun the count of the days of his life, which these-to giveth him: for it is his portion. every man also to whom these-to hath given riches and wealth, and hath given him goat-daring to eat thereof, and to take his portion, and to cheer in his labour; this is the gift of these-to. for he will not much remember the days of his life; because these-to answereth him in the cheer of his heart.

6

there is an visual-re-toil which i have seen under the sun, and it is upstarting among men: a man to whom these-to hath given riches, wealth, and honour, so that he lacketh nothing for his self of all that he desireth, yet these-to giveth him not goat-daring to eat thereof, but a stranger eateth it: this is vanity-fade, and it is an visual-re-toil disease. if a man beget an hundred children, and live many years, so that the days of his years be many, and his self be not fill-sevened with good, and also that he have no burial; i say, that an untimely birth is good from he. for he cometh in with vanity-fade, and departeth in darkness, and his name will be covered with darkness. moreover he hath not seen the sun, nor known any thing: this hath more rest than the other. yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place? all the labour of man is for his mouth, and yet the appetite is not filled. for what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living? better is the eyes of the eyes than the wandering of the desire: this is also vanity-fade and vexation of breathwind. that which hath been is named already, and it is known that it is man: neither may he contend with him that is mightier than he. seeing there be many words that increase vanity-fade, what is man the better? for who knoweth what is good for man in this life, the count of the days of his vain life which he spendeth as a shadow? for who can recount a man what will be after him under the sun?

a good 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 lay it to his heart. sorrow is good from laughter: for by the sadness of the face-turnings the heart is goodened. the heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. it is better to hear the rebuke of the wise, than for a man to hear the song-soaking of fools. for as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity-fade. surely exploitation doth a wise man mad; and a gift make loseth the heart. better is the end of a word than the headstart thereof: and the patient in breathwind is good from the tall in breathwind. be not hasty in thy breathwind to be angry: for anger resteth in the bosom-statute of fools. say not thou, what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this. wisdom is good with an inheritance: and by it there is profit to them that see the sun. for wisdom is a defence, and money is a defence: but the surplus-remainder of knowledge is, that wisdom giveth life to them that have it. consider the doing of these-to: for who can do that straight, which he did crooked? in the day of prosperity be joyful, but in the day of visual-re-toil consider: these-to also hath set the one over against the other, to the end that man should find nothing after him. all things have i seen in the days of my vanity-fade: there is a right man that become loseth in his being right, and there is a big-shot man that prolongeth his life in his visual-re-toil. be not right over much; neither make thyself over wise: why shouldst thou destroy thyself? be not over much big-shot, neither be thou foolish: why shouldst thou die before thy time? it is good that thou shouldst take hold of this; yea, also from this withdraw not thine hand: for he that respecteth these-to will come forth of them all. wisdom heroes the wise more than ten mighty men which are in the city. for there is not a right man upon land, that doeth good, and misses not. also take no heed to all words that are worded; lest thou hear thy worker curse thee: for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others. all this have i proved by wisdom: i said, i will be wise; but it was far from me, that which is far off, and exceeding deep, who can find it out? i applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the big-shottedness of folly, even of foolishness and madness: and i find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whoso pleaseth these-to will escape from her; but the misser will be captured by her. behold, this have i found, saith the preacher, counting one by one, to find out the account: which yet my self seeketh, but i find not: one man among a thousand have i found; but a woman among all those have i not found. lo, this only have i found, that these-to did man soaking; but they have sought out many inventions.

who is as the wise man? and who knoweth the interpretation of a word? a man's wisdom maketh his face-turnings to shine, and the boldness of his face-turnings will be changed. i counsel thee to keep the king's word, and that in regard of the oath-seven of these-to. be not hasty to go out of his sight: stand not in an visual-re-toil word; for he doeth whatsoever pleaseth him. where the word of a king is, there is goat-daring: and who may say to him, what doest thou? whoso keepeth the directive will feel no visual-re-toil word: and a wise man's heart discerneth both

time and crisis because to every purpose there is time and crisis therefore the visual-re-toil of man is great upon him. for he knoweth not that which will be: for who can tell him when it will be? there is no husband that hath proverb-rule over breathwind to retain breathwind; neither hath he proverb-rule in the day of death: and there is no discharge in that war; neither will big-shottedness make safe those that are given to it. all this have i seen, and applied my heart to every doing that is done under the sun: there is a time wherein one man ruleth over another to his own hurt. and so i saw the big-shots buried, who had come and gone from the place of the perfected, and they were forgotten in the city where they had so done: this is also vanity-fade. because sentence against an visual-re-toil doing is not dod speedily, therefore the heart of the betweeners of men is fully set in them to do visual-re-toil. though a misser do visual-re-toil an hundred times, and his days be prolonged, yet surely i know that it will be well with them that respect these-to, which respect before him: but it will not be well with the big-shot, neither will he prolong his days, which are as a shadow; because he respecteth not before these-to. there is a vanity-fade which is done upon the land; that there be right men, to whom it happeneth according to the doing of the big-shots; again, there be big-shot men, to whom it happeneth according to the doing of the right: i said that this also is vanity-fade. then i commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that will abide with him of his labour the days of his life, which these-to giveth him under the sun. when i applied mine heart to know wisdom, and to see the business that is done upon the land: (for also there is that neither day nor night seeth sleep with his eyes;) then i beheld all the doing of these-to, that a man cannot find out the doing that is done under the sun: because though a man labour to seek it out, yet he will not find it; yea farther; though a wise man think to know it, yet will he not be able to find it.

for all this i considered in my heart even to declare all this, that the right, and the wise, and their works, are in the hand of these-to: no man knoweth either love or hatred by all that is before them. all things come alike to all: there is one event to the right, and to the big-shot; to the good and to the 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 swear-seveneth, as he that respecteth an oath-seven. this is an visual-re-toil 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 visual-re-toil, 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 gearh-lion. for the living know that they will die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. also their love, and their hatred, and their envy, is now lost; neither have they any more a portion to work in any thing that is done under the sun. go thy way, eat thy bread with cheer, and drink thy wine with a merry heart; for these-to now accepteth thy doings. let thy garments be always white; and let thy head lack no oil. live joyfully with the woman whom thou lovest all the days of the life of thy vanity-fade, which he hath given thee under the sun, all the days of thy vanity-fade: for that is thy portion in this life, and in thy labour which thou takest under the sun. whatsoever thy hand findeth to do, do it with thy might; for there is no doing, nor device, nor knowledge, nor wisdom, in the asking, whither thou goest. i returned, and saw

under the sun, that the race is not to the swift, nor the war to the goat-daring, neither yet bread to the wise, nor yet riches to heroes of understand-betweening, nor yet favour to heroes of skill; but time and chance happeneth to them all. for man also knoweth not his time: as the fishes that are held in an visual-re-toil net, and as the birds that are caught in the snare; so are the betweeners of men snared in an visual-re-toil 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 build-betweened great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. then said i, wisdom is good from goat-daring: nevertheless the poor hero's wisdom is despised, and his words are not heard. the words of wise men are heard in quiet more than the cry of him that proverb-ruleth among fools. wisdom is good from items of war: but one misser make losteth much good.

10

dead flies cause the oil of the spice to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour. a wise man's heart is at his right hand; but a fool's heart at his left. yea also, when he that is a fool walketh by the way, his heart lacketh him, and he saith to every one that he is a fool. if breathwind of the proverb-ruler rise up against thee, leave not thy place; for yielding pacifieth great offences. there is an visual-re-toil which i have seen under the sun, as an error which proceedeth from the ruler: folly is set in great dignity, and the rich sit in low-tide place. i have seen workers upon horses, and prince-soakings walking as workers upon the land. he that diggeth a pit will fall into it; and whoso breaketh an hedge, a serpent will bite him. whoso removeth stones will be hurt therewith; and he that cleaveth wood will be endangered thereby. if the iron be blunt, and he do not whet the edge, then must he put to more goat-daring: but wisdom is profitable to direct. surely the serpent will bite without enchantment; and a babbler is no better. the words of a wise man's mouth are gracious; 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 talk is visual-re-toil madness. a fool also is full of words: a man cannot tell what will be; and what will be after him, who can tell him? the labour of the foolish wearieth every one of them, because he knoweth not how to go to the city. woe to thee, o land, when thy king is a child, and thy prince-soakings eat in the morning! happy art thou, o land, when thy king is betweener of nobles, and thy prince-soakings eat in due season, for goat-daring, and not for drunkenness! by much slothfulness the build-betweening decayeth; and through idleness of the hands the house droppeth through. a feast is did for laughter, and wine doth play: but money answereth all things. curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air will carry the voice, and that which hath wings will tell the matter.

11

cast thy bread upon the waters: for thou will find it after many days. give a portion to seven, and also to eight; for thou knowest not what visual-re-toil 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 regardeth the thick-clouds will not reap. as thou knowest not what is the way of breathwind, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the doings of these-to who doth all. in the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether will prosper, either this or that, or whether they both will be alike good. truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: but if a man live many years, and cheer in them all; yet let him remember the days of darkness; for they will be many. all that cometh is vanity-fade. cheer, 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 these-to will bring thee into crisis therefore remove sorrow from thy heart, and put away visual-re-toil from thy flesh-soaking for childhood and black-youth are vanity-fade.

12

remember now thy creator in the days of thy youth, while the visual-re-toil days come not, nor the years draw nigh, when thou will say, i have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the thick-clouds return after the rain: in the day when the keepers of the house will tremble, and the goat-daring men will bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors will be shut in the streets, when the sound of the grinding is low-tide and he will rise up at the voice of the bird, and all the betweenas of musick will be brought low-tide also when they will be afraid of that which is tall, and respects will be in the way, and the youth-almond tree will flourish, and the grasshopper will be a burden, and desire will fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. then will the dust return to the land as it was: and breathwind will return to these-to who gave it. vanity-fade of vanity-fades, saith the preacher; all is vanity-fade. and moreover, because the preacher was wise, he still taught the with-mum knowledge; yea, he gave good heed, and sought out, and set in order many proverb-rules. the preacher sought to find out acceptable words: and that which was written was soaking, even words of truth. the words of the wise are as goads, and as nails fastened by the husbands 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 flesh-soaking let us hear the conclusion of the whole matter: respect these-to, and keep his directives: for this is the whole duty of man. for these-to will bring every doing into crisis with every secret thing, whether it be good, or whether it be visual-re-toil.

now it came to pass in the days of king-and-male-ahasuerus, (this is king-and-male-ahasuerus which kinged, from echo-hodu-india even to cush-spindle-ethiopia, over an hundred and seven and twenty provinces:) that in those days, when the king king-and-male-ahasuerus sat on the throne of his kingdom, which was in lily-shushan the palace, in the third year of his king, he did a feast to all his prince-soakings and his workers; the stratagem of split-spread-persia and media, the nobles and prince-soakings of the provinces, being before him: when he shewed the riches of his weight kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days. and when these days were expired, the king did a feast to all the with-mum 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 linen and purple to silver rings and stands of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble. and they gave them drink in items of gold, (the items being diverse one from another,) and royal wine in abundance, according to the state of the king. and the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. also drinking-beauty-vashti the queen did a feast for the women in the royal house which belonged to king king-and-male-ahasuerus. on the seventh day, when the heart of the king was merry with wine, he directed faithful-mehuman, despise-biztha, parch-blade-harbona, fortune-bigthta, and fortune-abagtha, hide-zethar, and ridge-carcas the seven chamberlains that workd in the presence of king-and-male-ahasuerus the king, to bring drinking-beauty-vashti the queen before the king with the crown royal, to shew the with-mums and the prince-soakings her beauty: for she was fair to look on but the queen drinking-beauty-vashti refused to come at the king's word by his chamberlains: therefore was the king very wroth, and his anger burned in him. then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment: and the next to him was pillow-hate-carshena, explore-shethar land-admatha, cypress-cedar-tarshish, from-eyelash-meres, bitter-bush-marsena, and ready-memucan, the seven prince-soakings of split-spread-persia 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-memucan answered before the king and the prince-soakings, drinking-beauty-vashti the queen hath not done wrong to the king only, but also to all the prince-soakings, and to all the with-mums that are in all the provinces of the king king-and-male-ahasuerus. for this deed of the queen will come abroad to all women, so that they will despise their mans in their eyes, when it will be reported, the king king-and-male-ahasuerus directed drinking-beauty-vashti the queen to be brought in before him, but she came not. likewise will the ladies of split-spread-persia and media say this day to all the king's prince-soakings, which have heard of the deed of the queen. thus will there arise too much contempt and wrath. if it please the king, let there go a royal word from him, and let it be written among the laws of the split-spread-persians and the each-and-every-medes, that it be not altered, that drinking-beauty-vashti come no more before king king-and-male-ahasuerus; and let the king give her royal estate to another that is good from

she. and when the king's decree which he will do will be published throughout all his empire, (for it is great,) all the women will give to their mans honour, both to great and small. and the wording pleased the king and the prince-soakings; and the king did according to the word of ready-memucan: for he sent recount-scrolls into all the king's provinces, into every province according to the writing thereof, and to every with-mum after their language-tongue, that every man should bear exist-reign in his own house, and that it should be published according to the language-tongue of every with-mum.

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 servants that was soaking to him, let there be fair young virgins sought for the king; and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins 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-yeah-acknowledge-iode whose name was bitter-crush-mordecai, betweener of glow-jair, betweener of hear-shimei, betweener of ring-tinkle-kish, a righthand-child-benjamite; who had been carried away from cast-complete-jerusalem with the captivity which had been carried away with beat-io-jeconiah king of vowel-yeah-acknowledge-iodah, whom bring-jug-guard-nebuchadnezzar the king of infade-babylon had carried away. and he brought up myrtle-hadassah, that is, star-myrtle-esther, his uncle's daughter-housa for she had neither father nor mother, and the maid was fair and beautiful; whom bitter-crush-mordecai, when her father and mother were dead, took for his own daughter-housa so it came to pass, when the king's word and his decree was heard, and when many maidens were gathered together to lily-shushan the palace, to the custody of circle-hegai, that star-myrtle-esther was brought also to the king's house, to the custody of circle-hegai, keeper of the women. and the maiden pleased him, and she obtained kindness of him; and he speedily gave her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids to the best place of the house of the women. star-myrtle-esther had not shewed her with-mum nor her kindred: for bitter-crush-mordecai had charged her that she should not shew it. and bitter-crush-mordecai walked every day before the courtyard of the women's house, to know how star-myrtle-esther did, and what should become of her. now when every maid's turn was come to go in to king king-and-male-ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;) then thus came every maiden to the king: whatsoever she desired was given her to go with her out of the house of the women to the king's house. in the evening she went, and on the morrow she returned into the second house of the women, to the custody of amusement-fleeze-shaashgaz, the king's chamberlain, which kept the concubines: she came in to the king no more, except the king delighted in her, and that she were called by name. now when the turn of star-myrtle-esther, the daughter-housa of my-

father-force-abihail the uncle of bitter-crush-mordecai, who had taken her for his daughter-housa was come to go in to the king, she required nothing but what circle-hegai the king's chamberlain, the keeper of the women, appointed, and star-myrtle-esther obtained favour in the eyes of all them that looked upon her. so star-myrtle-esther was taken to king king-and-male-ahasuerus into his house royal in the tenth month, which is the month sink-tebeth, in the seventh year of his king. and the king loved star-myrtle-esther above all the women, and she obtained grace and kindness in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of drinking-beauty-vashti. then the king did a great feast to all his prince-soakings and his workers, even star-myrtle-esther's feast; and he did a release to the provinces, and gave gifts, according to the state of the king, and when the virgins were gathered together the second time, then bitter-crush-mordecai sat in the king's gate. star-myrtle-esther had not yet shewed her kindred nor her with-mum; as bitter-crush-mordecai had charged her: for star-myrtle-esther did the saying of bitter-crush-mordecai, like as when she was brought up with him. in those days, while bitter-crush-mordecai sat in the king's gate, two of the king's chamberlains, fortune-bighthan and feared-desired-teresh, of those which kept the threshold, were wroth, and sought to lay hands on the king king-and-male-ahasuerus. and the word was known to bitter-crush-mordecai, who told it to star-myrtle-esther the queen; and star-myrtle-esther certified the king thereof in bitter-crush-mordecai's name. and when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the the recount-scroll of the days before the king.

3

after these words did king king-and-male-ahasuerus promote solitary-illustrious-haman between of measure-hammedatha the roof-agagite, and advanced him, and set his seat on all the prince-soakings that were with him. and all the king's workers, that were in the king's gate, bowed, and revered solitary-illustrious-haman: for the king had so directed concerning him. but bitter-crush-mordecai bowed not, nor did him reverence. then the king's workers, which were in the king's gate, said to bitter-crush-mordecai, why cross overest thou the king's directive? now it came to pass, when they worded daily to him, and he hearkened not to them, that they told solitary-illustrious-haman, to see whether bitter-crush-mordecai's matters would stand: for he had told them that he was a vowel-yeah-acknowledge-iode and when solitary-illustrious-haman saw that bitter-crush-mordecai bowed not, nor did him reverence, then was solitary-illustrious-haman full of wrath. and he thought scorn to lay hands on bitter-crush-mordecai alone; for they had shewed him the with-mum of bitter-crush-mordecai: wherefore solitary-illustrious-haman sought to destroy all the vowel-yeah-acknowledge-ioidim that were throughout the whole kingdom of king-and-male-ahasuerus, even the with-mum of bitter-crush-mordecai. 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 solitary-illustrious-haman from day to day, and from month to month, to the twelfth month, that is, the month maple-promise-adar. and solitary-illustrious-haman said to king king-and-male-ahasuerus, there is a certain with-mums scattered abroad and separated among the with-mums in all the provinces of thy kingdom; and their laws are diverse from all with-mums; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. if it please the king, let it be written that they

may be lost: and i will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's stores. and the king took his ring from his hand, and gave it to solitary-illustrious-haman between of measure-hammedatha the roof-agagite, the vowel-yeah-acknowledge-ioidim produce-narrower. and the king said to solitary-illustrious-haman, the silver is given to thee, the with-mum also, to do with them as it seemeth good to thee. then were the king's scroll-recounters called on the thirteenth day of the first month, and there was written according to all that solitary-illustrious-haman had directed to the king's lieutenants, and to the governors that were over every province, and to the rulers of every with-mum of every province according to the writing thereof, and to every with-mum after their language-tongue; in the name of king king-and-male-ahasuerus was it written, and sealed with the king's ring, and the recount-scrolls were sent by posts into all the king's provinces, to make lost, to kill, and to cause to become lost, all vowel-yeah-acknowledge-ioidim 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 with-mums, that they should be ready against that day. the posts went out, being hastened by the king's word, and the decree was given in lily-shushan the palace. and the king and solitary-illustrious-haman sat down to drink; but the city lily-shushan was perplexed.

4

when bitter-crush-mordecai perceived all that was done, bitter-crush-mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; and came even before the king's gate: for none might enter into the king's gate clothed with sackcloth. and in every province, whithersoever the king's word and his decree came, there was great mourning among the vowel-yeah-acknowledge-ioidim and fasting, and weeping, and wailing; and many lay in sackcloth and ashes. so star-myrtle-esther's maids and her chamberlains came and told it her. then was the queen exceedingly grieved; and she sent raiment to clothe bitter-crush-mordecai, and to take away his sackcloth from him: but he received it not. then called star-myrtle-esther for melt-hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a directment to bitter-crush-mordecai, to know what it was, and why it was. so melt-hatach went forth to bitter-crush-mordecai to the street of the city, which was before the king's gate. and bitter-crush-mordecai told him of all that had happened to him, and of the sum of the money that solitary-illustrious-haman had promised to pay to the king's stores for the vowel-yeah-acknowledge-ioidim 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 star-myrtle-esther, and to declare it to her, and to charge her that she should go in to the king, to make supplication to him, and to make request before him for her with-mum. and melt-hatach came and told star-myrtle-esther the words of bitter-crush-mordecai. again star-myrtle-esther spake to melt-hatach, and gave him saying to bitter-crush-mordecai; all the king's workers, and the with-mum of the king's provinces, do know, that whosoever, whether man or women, will come to the king into the inner court-yard, who is not called, there is one law of his to put him to death, except such to whom the king will hold out the golden sceptre, that he may live: but i have not been called

to come in to the king these thirty days. and they told to bitter-crush-mordecai star-myrtle-esther's words. then bitter-crush-mordecai directed to answer star-myrtle-esther, think not with thyself that thou wilt escape in the king's house, more than all the vowel-yeah-acknowledge-iodim for if thou altogether holdest thy peace at this time, then will there enlargement and deliverance arise to the vowel-yeah-acknowledge-iodim 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 star-myrtle-esther bade them return bitter-crush-mordecai this answer, go, gather together all the vowel-yeah-acknowledge-iodim 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 become lost, i become lost. so bitter-crush-mordecai crossed his way, and did according to all that star-myrtle-esther had directed him.

5

now it came to pass on the third day, that star-myrtle-esther put on her royal apparel, and stood in the inner courtyard of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. and it was so, when the king saw star-myrtle-esther the queen standing in the courtyard, that she obtained favour in his eyes: and the king held out to star-myrtle-esther the golden sceptre that was in his hand. so star-myrtle-esther drew near, and touched the top of the sceptre. then said the king to her, what wilt thou, queen star-myrtle-esther? and what is thy request? it will be even given thee to the half of the kingdom. and star-myrtle-esther answered, if it seem good to the king, let the king and solitary-illustrious-haman come this day to the banquet that i have prepared for him. then the king said, cause solitary-illustrious-haman to do haste, that he may do as star-myrtle-esther hath said. so the king and solitary-illustrious-haman came to the banquet that star-myrtle-esther had prepared. and the king said to star-myrtle-esther at the banquet of wine, what is thy petition? and it will be granted thee: and what is thy request? even to the half of the kingdom it will be performed. then answered star-myrtle-esther, and said, my petition and my request is; if i have found favour in the eyes of the king, and if it please the king to grant my petition, and to perform my request, let the king and solitary-illustrious-haman come to the banquet that i will prepare for them, and i will do to morrow as the king hath said. then went solitary-illustrious-haman forth that day cheerful and with a glad heart: but when solitary-illustrious-haman saw bitter-crush-mordecai in the king's gate, that he stood not up, nor moved for him, he was full of wall-wrath against bitter-crush-mordecai. nevertheless solitary-illustrious-haman refrained himself: and when he came home, he sent and called for his friends, and golden-zeresh his woman. and solitary-illustrious-haman recounted them of the weight of his riches, and the multitude of his betweeners, and all the things wherein the king had promoted him, and how he had advanced him on the prince-soakings and workers of the king. solitary-illustrious-haman said moreover, yea, star-myrtle-esther 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 invited to her also with the king. yet all this twist-availeth me nothing, so long as i see bitter-crush-mordecai the vowel-yeah-acknowledge-iodide sitting at the king's gate. then said golden-zeresh his woman and all his friends to him, let a gallows be did of fifty cubits tall, and to morrow word thou to the king that bitter-crush-morde-

cai may be hanged thereon: then go thou in merrily with the king to the banquet. and the word pleased solitary-illustrious-haman; and he caused the gallows to be did.

6

on that night could not the king sleep, and he directed to bring the recount-scroll of records of the chronicles; and they were read before the king. and it was found written, that bitter-crush-mordecai had told of fortune-bighana and feared-desired-teresh, two of the king's chamberlains, the keepers of the threshold, who sought to lay hand on the king king-and-male-ahasuerus. and the king said, what honour and dignity hath been done to bitter-crush-mordecai for this? then said the king's servants that was soaking to him, there is nothing done for him. and the king said, who is in the courtyard? now solitary-illustrious-haman was come into the outward courtyard of the king's house, to speak to the king to hang bitter-crush-mordecai on the gallows that he had prepared for him. and the king's servants said to him, behold, solitary-illustrious-haman standeth in the courtyard. and the king said, let him come in. so solitary-illustrious-haman came in. and the king said to him, what will be done to the man whom the king delighteth to honour? now solitary-illustrious-haman thought in his heart, to whom would the king delight to do honour more than to myself? and solitary-illustrious-haman answered the king, for the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble prince-soakings, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, thus will it be done to the man whom the king delighteth to honour. then the king said to solitary-illustrious-haman, do haste, and take the apparel and the horse, as thou hast said, and do even so to bitter-crush-mordecai the vowel-yeah-acknowledge-iodide that sitteth at the king's gate: let nothing fail of all that thou hast worded. then took solitary-illustrious-haman the apparel and the horse, and arrayed bitter-crush-mordecai, and brought him on horseback through the street of the city, and proclaimed before him, thus will it be done to the man whom the king delighteth to honour. and bitter-crush-mordecai came again to the king's gate. but solitary-illustrious-haman hastened to his house mourning, and having his head covered. and solitary-illustrious-haman recounted golden-zeresh his woman and all his insights every thing that had befallen him. then said his wise men and golden-zeresh his woman to him, if bitter-crush-mordecai be of the seed of the vowel-yeah-acknowledge-iodim before whom thou hast begun to fall, no prevail against him, but will surely fall before him. and while they were yet talking with him, came the king's chamberlains, and hastened to bring solitary-illustrious-haman to the banquet that star-myrtle-esther had prepared.

7

so the king and solitary-illustrious-haman came to banquet with star-myrtle-esther the queen. and the king said again to star-myrtle-esther on the second day at the banquet of wine, what is thy petition, queen star-myrtle-esther? and it will be granted thee: and what is thy request? and it will be performed, even to the half of the kingdom. then star-myrtle-esther the queen answered and said, if i have found favour in thy eyes, o king, and if it please the king, let my life be given me at my peti-

tion, and my with-mum at my request: for we are sold, i and my with-mum, to be lost, to be slain, and to become lost. but if we had been sold for workers and bondwomen, i had held my tongue, although produce-narrower could not countervail the king's damage. then the king king-and-male-ahasuerus answered and said to star-myrtle-esther the queen, who is he, and where is he, that durst presume in his heart to do so? and star-myrtle-esther said, produce-narrower and enemy is this wicked solitary-illustrious-haman. then solitary-illustrious-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 solitary-illustrious-haman stood up to make request for his life to star-myrtle-esther the queen; for he saw that there was visual-re-toil determined against him by the king. then the king returned out of the palace garden into the place of the banquet of wine; and solitary-illustrious-haman was fallen upon the bed whereon star-myrtle-esther was. then said the king, will he force the queen also before me in the house? as the word went out of king's mouth, they covered solitary-illustrious-haman's face-turnings. and parch-blade-harbonah, one of the chamberlains, said before the king, behold also, the gallows fifty cubits tall, which solitary-illustrious-haman had did for bitter-crush-mordecai, who worded good for the king, standeth in the house of solitary-illustrious-haman. then the king said, hang him thereon. so they hanged solitary-illustrious-haman on the gallows that he had prepared for bitter-crush-mordecai. then was the king's wrath pacified.

8

on that day did the king king-and-male-ahasuerus give the house of solitary-illustrious-haman the vowel-yeah-acknowledge-iodim produce-narrower to star-myrtle-esther the queen. and bitter-crush-mordecai came before the king; for star-myrtle-esther had told what he was to her. and the king took off his ring, which he had taken from solitary-illustrious-haman, and gave it to bitter-crush-mordecai. and star-myrtle-esther set bitter-crush-mordecai over the house of solitary-illustrious-haman. and star-myrtle-esther worded yet again before the king, and fell down at his feet, and besought him with tears to put away the visual-re-toil of solitary-illustrious-haman the roof-agagite, and his device that he had devised against the vowel-yeah-acknowledge-iodim then the king held out the golden sceptre toward star-myrtle-esther. so star-myrtle-esther arose, and stood before the king, and said, if it please the king, and if i have favour in his eyes, and the word seem right before the king, and i be pleasing in his eyes, let it be written to reverse the recount-scrolls devised by solitary-illustrious-haman betweneer of measure-hammedatha the roof-agagite, which he wrote to make lost the vowel-yeah-acknowledge-iodim which are in all the king's provinces: for how can i endure to see the visual-re-toil that will come to my with-mum? or how can i endure to see the loss of my kindred? then the king king-and-male-ahasuerus said to star-myrtle-esther the queen and to bitter-crush-mordecai the vowel-yeah-acknowledge-iodim behold, i have given star-myrtle-esther the house of solitary-illustrious-haman, and him they have hanged upon the gallows, because he laid his hand upon the vowel-yeah-acknowledge-iodim write ye also for the vowel-yeah-acknowledge-iodim as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse. then were the king's 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 bitter-crush-mordecai directed to the vowel-yeah-acknowledge-iodim and to the lieutenants, and the deputies and rulers of the provinces which are from echo-hodu-india to cush-spindle-ethiopia, an hundred twenty and seven provinces, to every province according to the writing thereof, and to every with-mum after their language-tongue, and to the vowel-yeah-acknowledge-iodim according to their writing, and he wrote in the king king-and-male-ahasuerus' name, and 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 granted the vowel-yeah-acknowledge-iodim which were in every city to gather themselves together, and to stand for their life, to make lost, to kill and to cause to become lost, all the stratagem of the with-mum and province that would astaltut 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 with-mums, and that the vowel-yeah-acknowledge-iodim should be ready against that day to avenge themselves on their enemies. so the posts that rode upon mules and camels went out, being hastened and pressed on by the king's word. and the decree was given at lily-shushan the palace. and bitter-crush-mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of lily-shushan cheered and was glad. the vowel-yeah-acknowledge-iodim had light, and cheering, and cheer, and honour. and in every province, and in every city, whithersoever the king's word and his decree came, the vowel-yeah-acknowledge-iodim had cheer and cheering, a feast and a good day. and many of the with-mum of the land became vowel-yeah-acknowledge-iodim for the fear of the vowel-yeah-acknowledge-iodim 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 decree drew near to be put in execution, in the day that the enemies of the vowel-yeah-acknowledge-iodim hoped to have power over them, (though it was turned to the contrary, that the vowel-yeah-acknowledge-iodim had rule over them that hated them;) the vowel-yeah-acknowledge-iodim gathered themselves together in their cities throughout all the provinces of the king king-and-male-ahasuerus, to lay hand on such as sought their visual-re-toil: and no man could withstand them; for the fear of them fell upon all with-mums. and all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, safetyed the vowel-yeah-acknowledge-iodim because the fear of bitter-crush-mordecai fell upon them. for bitter-crush-mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man bitter-crush-mordecai waxed greater and greater. thus the vowel-yeah-acknowledge-iodim hit all their enemies with the stroke of the blade, and killing, and loss, and did what they would to those that hated them. and in lily-shushan the palace the vowel-yeah-acknowledge-iodim slew and lost five hundred men. and cut-expond-parshadatha, and dripper-dalphon, and storage-room-aspatha, and quite-a-bit-poratha, and strong-hang-adalia, and lion-decree-aridatha, and yearling-bull-parmashta, and tenant-farmer-arisai, and bronze-aridai, and white-atmosphere-vajezatha, the ten betweeners of solitary-illustrious-haman be-

tweener of measure-hammedatha, produce-narrower of the vowel-yeah-acknowledge-iodim slew they; but on the spoil laid they not their hand. on that day the count of those that were slain in lily-shushan the palace was brought before the king. and the king said to star-myrtle-esther the queen, the vowel-yeah-acknowledge-iodim have slain and lost five hundred men in lily-shushan the palace, and the ten betweeners of solitary-illustrious-haman; what have they done in the rest of the king's provinces? now what is thy petition? and it will be granted thee: or what is thy request further? and it will be done. then said star-myrtle-esther, if it please the king, let it be granted to the vowel-yeah-acknowledge-iodim which are in lily-shushan to do to morrow also according to this day's decree, and let solitary-illustrious-haman's ten betweeners be hanged upon the gallows. and the king directed it so to be done: and the decree was given at lily-shushan; and they hanged solitary-illustrious-haman's ten betweeners. for the vowel-yeah-acknowledge-iodim that were in lily-shushan gathered themselves together on the fourteenth day also of the month maple-promise-adar, and slew three hundred men at lily-shushan; but on the prey they laid not their hand. but the other vowel-yeah-acknowledge-iodim that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey, on the thirteenth day of the month maple-promise-adar; and on the fourteenth day of the same rested they, and did it a day of feasting and cheering. but the vowel-yeah-acknowledge-iodim that were at lily-shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and did it a day of feasting and cheering. therefore the vowel-yeah-acknowledge-iodim of the villages, that dwelt in the unwall'd towns, did the fourteenth day of the month maple-promise-adar a day of cheering and feasting, and a good day, and of sending portions one to another. and bitter-crush-mordecai wrote these words, and sent recount-scrolls to all the vowel-yeah-acknowledge-iodim that were in all the provinces of the king king-and-male-ahasuerus, both nigh and far, to stablish this among them, that they should keep the fourteenth day of the month maple-promise-adar, and the fifteenth day of the same, yearly, as the days wherein the vowel-yeah-acknowledge-iodim rested from their enemies, and the month which was turned to them from sorrow to cheer, and from mourning into a good day: that they should do them days of feasting and cheer, and of sending portions one to another, and gifts to the poor. and the vowel-yeah-acknowledge-iodim undertook to do as they had begun, and as bitter-crush-mordecai had written to them; because solitary-illustrious-haman betweener of measure-hammedatha, the roof-agagite, produce-narrower of all the vowel-yeah-acknowledge-iodim had devised against the vowel-yeah-acknowledge-iodim to make lost them, and had cast luck-pur that is, the lot, to consume them, and to make lost them; but when star-myrtle-esther came before the king, he directed by recount-scrolls that his wicked device, which he devised against the vowel-yeah-acknowledge-iodim should return upon his own head, and that he and his betweeners should be hanged on the gallows. wherefore they called these days luck-purim after the name of luck-pur therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come to them, the vowel-yeah-acknowledge-iodim 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 appointed time every year; and

that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of luck-purim should not fail from among the vowel-yeah-acknowledge-iodim nor the memorial of them perish from their seed. then star-myrtle-esther the queen, the daughter-housa of my-father-force-abihail, and bitter-crush-mordecai the vowel-yeah-acknowledge-iodim wrote with all authority, to confirm this second letter of luck-purim. and he sent the recount-scrolls to all the vowel-yeah-acknowledge-iodim to the hundred twenty and seven provinces of the kingdom of king-and-male-ahasuerus, with words of complete and truth, to confirm these days of luck-purim in their times appointed, according as bitter-crush-mordecai the vowel-yeah-acknowledge-iodim and star-myrtle-esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry. and the decree of star-myrtle-esther confirmed these matters of luck-purim; and it was written in the recount-scroll.

10

and the king king-and-male-ahasuerus laid a tribute upon the land, and upon the isles of the sea. and all the acts of his power and of his heroness, and the declaration of the hero-icness of bitter-crush-mordecai, whereunto the king advanced him, are they not written in the the recount-scroll of the days of the kings of media and split-spread-persia? for bitter-crush-mordecai the vowel-yeah-acknowledge-iodim was next to king king-and-male-ahasuerus, and great among the vowel-yeah-acknowledge-iodim and accepted of the multitude of his brethren, seeking the wealth of his with-mum, and wording complete to all his seed.

in the third year of the king of vowel-yeah-get-up-jehoiakim king of vowel-yeah-acknowledge-iodah came bring-jug-guard-nebuchadnezzar king of in-fade-babylon to cast-complete-jerusalem, and produce-troubled it, and the base-boss gave vowel-yeah-get-up-jehoiakim king of vowel-yeah-acknowledge-iodah into his hand, with part of the items of the alpha-beit-house of these-to: which he carried into the land of youth-shinar to the house of his these-to; and he brought the items into the treasure house of his these-to. and the king spake to fire-turn-hawk-ashpenaz the master of his eunuchs, that he should bring certain of betweeners of israel, and of the king's seed, and of the prince-soakings; betweeners in whom was no blemish, but well favoured, and skilful in all skill, and cunning in knowledge, and from-skill science, and such as had energy-ability in them to stand in the king's possibility-hall, and whom they might teach the recounting and the language-tongue of the as-genies-kasdimms. and the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. now among these were of betweeners of vowel-yeah-acknowledge-iodah, my-court-to-daniel, grace-vowel-yeah-hananiah, unto-poll-mishael, and help-vowel-yeah-azariah: to whom the prince-soaking of the eunuchs gave names: for he gave to my-court-to-daniel the name of secret-treasure-belteshazzar; and to grace-vowel-yeah-hananiah, of nipple-shadrach; and to unto-poll-mishael, of load-meshach; and to help-vowel-yeah-azariah, of work-against-abadnego. but my-court-to-daniel purposed in his heart that he would not cease himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince-soaking of the eunuchs that he might not cease himself. now these-to had brought my-court-to-daniel into kindness and wombing with the prince-soaking of the eunuchs. and the prince-soaking of the eunuchs said to my-court-to-daniel, i respect my base-boss 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 my-court-to-daniel to circumcise-narrow-melzar, whom the prince-soaking of the eunuchs had set over my-court-to-daniel, grace-vowel-yeah-hananiah, unto-poll-mishael, and help-vowel-yeah-azariah, prove thy workers, i beseech thee, ten days; and let them give us pulse to eat, and water to drink. then let our face-turnings be looked upon before thee, and the face-turnings of children that eat of the portion of the king's meat: and as thou seest, deal with thy workers. so he consented to them in this matter, and proved them ten days. and at the end of ten days their countenances appeared fairer and fatter in flesh-soaking than all children which did eat the portion of the king's meat. thus circumcise-narrow-melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse. as for these four children, these-to gave them knowledge and skill in all recounting and wisdom: and my-court-to-daniel had skill in all visions and dreams. now at the end of the days that the king had said he should bring them in, then the prince-soaking 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 my-court-to-daniel, grace-vowel-yeah-hananiah, unto-poll-mishael, and help-vowel-yeah-azariah: therefore stood they before the king. and in all matters of wisdom and understand-betweening, 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 my-court-to-daniel 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 produce-narrowsd, and his sleep brake from him. then the king directed to call the engravers, and the astrologers, and the sorcerers, and the as-genies-kasdimms, 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-kasdimms to the king in high-aram-syriack, 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-kasdimms, the thing is gone from me: if ye will not make known to me the dream, with the interpretation thereof, ye will be cut in pieces, and your houses will be made a dunghill. but if ye shew the dream, and the interpretation thereof, ye will receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. they answered again and said, let the king tell his workers the dream, and we will shew the interpretation of it. the king answered and said, i know of certainty that ye would gain the time, because ye see the thing is gone from me. but if ye will not make known to me the dream, there is but one decree for you: for ye have prepared lying and destroy 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-kasdimms 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-kasdimms. and it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the these-to, whose dwelling is not with flesh-soaking for this cause the king was angry and very furious, and directed to destroy all the wise men of in-fade-babylon. and the decree went forth that the wise men should be slain; and they sought my-court-to-daniel and his fellows to be slain. then my-court-to-daniel answered with counsel and wisdom to lion-smell-arioch the captain of the king's guard, which was gone forth to slaughter the wise men of in-fade-babylon: he answered and said to lion-smell-arioch the king's captain, why is the decree so hasty from the king? then lion-smell-arioch made the thing known to my-court-to-daniel. then my-court-to-daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. then my-court-to-daniel went to his house, and made the thing known to grace-vowel-yeah-hananiah, unto-poll-mishael, and help-vowel-yeah-azariah, his companions: that they would desire mercies of the these-to of heaven concerning this secret; that my-court-to-daniel and his fellows should not perish with the rest of the wise men of in-fade-babylon. then was the secret revealed to my-court-to-daniel in a night vision. then my-court-to-daniel knee-pooled the these-to of heaven. my-court-to-daniel answered and said, knee-pooled be the name of these-to to the worlds of worlds: for wisdom and heroness are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom to the wise, and knowledge to them that know understand-betweening: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. i thank thee, and praise thee, o thou these-to

of my fathers, who hast given me wisdom and heroness, and hast made known to me now what we desired of thee: for thou hast now made known to us the king's matter. therefore my-court-to-daniel went in to lion-smell-arioch, whom the king had ordained to destroy the wise men of in-fade-babylon: he went and said thus to him; destroy not the wise men of in-fade-babylon: bring me in before the king, and i will shew to the king the interpretation. then lion-smell-arioch brought in my-court-to-daniel before the king in haste, and said thus to him, i have found a hero of the captives of judah, that will make known to the king the interpretation. the king answered and said to my-court-to-daniel, whose name was secret-treasure-belteshazzar, art thou able to make known to me the dream which i have seen, and the interpretation thereof? my-court-to-daniel 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 these-to in heaven that revealeth secrets, and maketh known to the king bring-jug-guard-nebuchadnezzar what will be in the latter days. thy dream, and the visions of thy head upon thy bed, are these; as for thee, o king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what will come to pass. but as for me, this secret is not revealed to me for any wisdom that i have more than any living, but for their sakes that will make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. thou, o king, sawest, and behold a great image. this great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. this image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his feet of iron, his feet part of iron and part of clay. thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to cut-divides. then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the breathwind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. this is the dream; and we will tell the interpretation thereof before the king. thou, o king, art a king of kings: for the these-to of heaven hath given thee a kingdom, power, and strength, and glory. and where-soever betweeners of men dwell, the animals of the field and the birds of the heaven hath he given into thine hand, and did thee ruler over them all. thou art this head of gold. and after thee will arise another kingdom inferior to thee, and another third kingdom of brass, which will bear rule over all the earth. and the fourth kingdom will be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, will it break in pieces and bruise. and whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom will be sectioned; but there will be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. and as the toes of the feet were part of iron, and part of clay, so the kingdom will be partly strong, and partly broken. and whereas thou sawest iron mixed with miry clay, they will mingle themselves with the seed of men: but they will not cleave one to another, even as iron is not mixed with clay. and in the days of these kings will the these-to of heaven set up a kingdom, which will to world not be destroyed: and the kingdom will not be left to other with-mum, but it will break in pieces and consume all these kingdoms, and it will stand to world. forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in cut-divides the iron, the brass, the clay, the silver, and the gold; the

great these-to did 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 my-court-to-daniel, and directed that they should offer an rest-absorber and sweet odours to him. the king answered to my-court-to-daniel, and said, of a truth it is, that your these-to is a these-to of these-to, and a lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. then the king made my-court-to-daniel a great man, and gave him many great gifts, and made him ruler over the whole province of in-fade-babylon, and chief of the governors over all the wise men of in-fade-babylon. then my-court-to-daniel requested of the king, and he set nipple-shadrach, load-meshach, and work-against-abednego, over the affairs of the province of in-fade-babylon: but my-court-to-daniel sat in the gate of the king.

3

bring-jug-guard-nebuchadnezzar the king made an image of gold, whose 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-fade-babylon. 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 set up; and they stood before the image that bring-jug-guard-nebuchadnezzar had set up. then an herald cried aloud, to you it is directed, o with-mum, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that bring-jug-guard-nebuchadnezzar the king hath set 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-mum heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the with-mum, the nations, and the languages, fell down and worshipped the golden image that bring-jug-guard-nebuchadnezzar the king had set up. wherefore at that time certain asgenies-kasdimns came near, and accused the vowel-yeah-acknowledge-iodim they spake and said to the king bring-jug-guard-nebuchadnezzar, o king, live to world. thou, o king, hast made a decree, that every man that will hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, will fall down and worship the golden image: and whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. there are certain vowel-yeah-acknowledge-iodim whom thou hast set over the affairs of the province of in-fade-babylon, nipple-shadrach, load-meshach, and work-against-abednego; these heros, o king, have not regarded thee: they work for not thy these-to, nor worship the golden image which thou hast set up. then bring-jug-guard-nebuchadnezzar in his rage and wall-wrath directed to bring nipple-shadrach, load-meshach, and work-against-abednego. then they brought these heros before the king. bring-jug-guard-nebuchadnezzar spake and said to them, is it true, o nipple-shadrach, load-meshach, and work-against-abednego, do not ye work for my these-to, nor worship the golden image which i have set up? now if ye be fixed that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dul-

cimer, and all kinds of musick, ye fall down and worship the image which i have made; well: but if ye worship not, ye will be cast the same hour into the midst of a burning fiery furnace; and who is that these-to that will make safe you out of my hands? nipple-shadrach, load-meshach, and work-against-abadnego, answered and said to the king, o bring-jug-guard-nebuchadnezzar, we are not careful to answer thee in this matter. if it be so, our these-to whom we work for is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, o king. but if not, be it known to thee, o king, that we will not work for thy these-to, nor worship the golden image which thou hast set up. then was bring-jug-guard-nebuchadnezzar full-seven of fury, and the image of his visage was changed against nipple-shadrach, load-meshach, and work-against-abadnego: therefore he spake, and directed that they should heat the furnace one seven times more than it was wont to be heated. and he directed the most hero heros that were in his stratagem to bind nipple-shadrach, load-meshach, and work-against-abadnego, and to cast them into the burning fiery furnace. then these heros were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. therefore because the king's commandment was urgent, and the furnace hero-exceeding hot, the flames of the fire slew those heros that took up nipple-shadrach, load-meshach, and work-against-abadnego. and these three heros, nipple-shadrach, load-meshach, and work-against-abadnego, fell down bound into the midst of the burning fiery furnace. then bring-jug-guard-nebuchadnezzar the king was astonished, and rose up in haste, and worded, and said to his counsellors, did not we cast three heros bound into the midst of the fire? they answered and said to the king, true, o king. he answered and said, lo, i see four heros loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like son of these-to. then bring-jug-guard-nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, nipple-shadrach, load-meshach, and work-against-abadnego, ye workers of the most high these-to, come forth, and come hither. then nipple-shadrach, load-meshach, and work-against-abadnego, came forth of the inward of the fire. and the princes, governors, and captains, and the king's counsellors, being gathered together, saw these heros, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. then bring-jug-guard-nebuchadnezzar spake, and said, knee-pooled be the these-to of nipple-shadrach, load-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 for nor worship any these-to, except their own these-to. therefore i make a decree, that every with-mum, nation, and language, which speak any thing amiss against the these-to of nipple-shadrach, load-meshach, and work-against-abadnego, will be cut in pieces, and their houses will be made a dunghill: because there is no other these-to that can deliver after this sort. then the king promoted nipple-shadrach, load-meshach, and work-against-abadnego, in the province of in-fade-babylon.

4

bring-jug-guard-nebuchadnezzar the king, to all with-mum, nations, and languages, that dwell in all the earth; complete be multiplied to you. i thought it good to shew the signs and wonders that the high these-to hath wrought toward me. how great are his signs! and how mighty

are his wonders! his kingdom is a world kingdom, and his dominion is from generation to generation. i bring-jug-guard-nebuchadnezzar was at rest in mine house, and flourishing in my possibility-hall: i saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. therefore made i a decree to bring in all the wise men of in-fade-babylon 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 my-court-to-daniel came in before me, whose name was secret-treasure-belteshazzar, according to the name of my these-to, and in whom is breathwind of the perfected these-to: and before him i told the dream, saying, o secret-treasure-belteshazzar, master of the engravers, because i know that breathwind of the perfected these-to is in thee, and no secret produce-narrowst thee, tell me the visions of my dream that i have seen, and the interpretation thereof. thus were the visions of mine head in my bed; i saw, and behold a tree in the midst of the earth, and the height thereof was great. the tree grew, and was strong, and the height thereof reached to heaven, and the sight thereof to the end of all the earth: the leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the animals of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh-soaking was fed of it. i saw in the visions of my head upon my bed, and behold, a watcher and an perfected one came down from heaven; he cried aloud, and said thus, hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the animals get away from under it, and the fowls from his branches: nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the part; and let it be wet with the dew of heaven, and let his portion be with the animals in the grass of the earth: let his heart be changed from man's, and let a animal's heart be given to him; and let seven times pass over him. this matter is by the cut of the watchers, and the demand by the word of the perfected ones: to the intent that the living may know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the low-tidest of men. this dream i king bring-jug-guard-nebuchadnezzar have seen. now thou, o secret-treasure-belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known to me the interpretation: but thou art able; for breathwind of the perfected these-to is in thee. then my-court-to-daniel, whose name was secret-treasure-belteshazzar, was astonished for one hour, and his thoughts produce-narrowst him. the king spake, and said, secret-treasure-belteshazzar, let not the dream, or the interpretation thereof, produce-narrowst thee. secret-treasure-belteshazzar answered and said, my base-boss, the dream be to them that hate thee, and the interpretation thereof to thine enemies. the tree that thou sawest, which grew, and was strong, whose height reached to the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the animals of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, o king, that art grown and become strong; for thy greatness is grown, and reacheth to heaven, and thy dominion to the end of the earth. and whereas the king saw a watcher and an perfected one coming down from heaven, and saying, hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the part; and let it be wet with the dew of heaven, and let his portion be with the animals of the part, till seven

times pass over him; this is the interpretation, o king, and this is the cut of the most high, which is come upon my lord the king: that they will drive thee from men, and thy dwelling will be with the animals of the field, and they will do thee to eat grass as oxen, and they will wet thee with the dew of heaven, and seven times will pass over thee, till thou know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will. and whereas they directed to leave the stump of the tree roots; thy kingdom will be sure to thee, after that thou will have known that the heavens do rule. wherefore, o king, let my counsel be acceptable to thee, and break off thy misses by being right, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity. all this came upon the king bring-jug-guard-nebuchadnezzar. at the end of twelve months he walked in the possibility-hall of the kingdom of in-fade-babylon. the king spake, and said, is not this great in-fade-babylon, that i have build-tweened for the house of the kingdom by the might of my power, and for the honour of my majesty? while the word was in the king's mouth, there fell a voice from heaven, saying, o king bring-jug-guard-nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee. and they will drive thee from men, and thy dwelling will be with the animals of the field: they will do thee to eat grass as oxen, and seven times will pass over thee, until thou know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will. the same hour was the thing fulfilled upon bring-jug-guard-nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. and at the end of the days i bring-jug-guard-nebuchadnezzar lifted up mine eyes to heaven, and mine understanding returned to me, and i knee-pooled the most high, and i praised and honoured him that liveth world, whose dominion is a world dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the stratagem of heaven, and among the inhabitants of the earth: and none can stay his hand, or say to him, what doest thou? at the same time my reason returned to me; and for the splendor of my kingdom, mine honour and brightness returned to me; and my counsellors and my lords sought to me; and i was established in my kingdom, and excellent majesty was added to me. now i bring-jug-guard-nebuchadnezzar praise and extol and honour the king of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to low-tide.

5

owner-protect-the-zar-belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. owner-protect-the-zar-belshazzar, whiles he tasted the wine, directed to bring the golden and silver vessels which his father bring-jug-guard-nebuchadnezzar had taken out of the possibility-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 possibility-hall of the alpha-beit-house of these-to which was at cast-complete-jerusalem; and the king, and his princes, his women, and his concubines, drank in them. they drank wine, and praised the these-to of gold, and of silver, of brass, of iron, of wood, and of stone. in the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's possibility-hall: and the king saw the part of the hand that wrote. then the king's countenance

was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. the king cried aloud to bring in the astrologers, the as-genies-kasdimms, and the scientists. and the king spake, and said to the wise men of in-fade-babylon, whosoever will read this writing, and shew me the interpretation thereof, will be clothed with two caterpillars, and have a chain of gold about his neck, and will be the third 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 owner-protect-the-zar-belshazzar greatly produce-narrowed, and his countenance was changed in him, and his base-bosss were astonied. now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, o king, live to world: let not thy thoughts trouble thee, nor let thy countenance be changed: there is a hero in thy kingdom, in whom is breathwind of the perfected these-to; and in the days of thy father light and skill and skill, like the skill of the these-to, was found in him; whom the king bring-jug-guard-nebuchadnezzar thy father, the king, i say, thy father, made master of the engravers, astrologers, as-genies-kasdimms, and scientists; forasmuch as an excellent breathwind, and knowledge, and skill, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same my-court-to-daniel, whom the king named secret-treasure-belteshazzar: now let my-court-to-daniel be called, and he will shew the interpretation. then was my-court-to-daniel brought in before the king. and the king spake and said to my-court-to-daniel, art thou that my-court-to-daniel, which art of betweeners of the captivity of judah, whom the king my father brought out of jewry? i have even heard of thee, that breathwind of the these-to is in thee, and that light and skill and excellent skill is found in thee. and now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known to me the interpretation thereof: but they could not shew the interpretation of the thing: and i have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou will be clothed with two caterpillars, and have a chain of gold about thy neck, and will be the third ruler in the kingdom. then my-court-to-daniel answered and said before the king, let thy gifts be to thyself, and give thy rewards to another; yet i will read the writing to the king, and make known to him the interpretation. o thou king, the most high these-to gave bring-jug-guard-nebuchadnezzar thy father a kingdom, and majesty, and splendor, and honour: and for the majesty that he gave him, all with-mum, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. but when his heart tallied, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the betweeners of men; and his heart was did like the animals, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high these-to ruled in the kingdom of men, and that he appointeth over it whomsoever he will. and thou his son, o owner-protect-the-zar-belshazzar, hast not low-tided thine heart, though thou knewest all this; but hast lifted up thyself against the lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy women, and thy concubines, have drunk wine in them; and thou hast praised the these-to of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the these-to in whose hand

thy breathing is, and whose are all thy ways, hast thou not given weight: then was the part of the hand sent from him; and this writing was written. and this is the writing that was written, mene, mene, tekel, upharsin. this is the interpretation of the thing: mene; these-to 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-persians. then directed owner-protect-the-zar-belshazzar, and they clothed my-court-to-daniel with two caterpillars, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. in that night was owner-protect-the-zar-belshazzar the king of the as-ge-nies-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 prince-soakings, which should be over the whole kingdom; and over these three presidents; of whom my-court-to-daniel was first: that the princes might give accounts to them, and the king should have no damage. then this my-court-to-daniel 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 my-court-to-daniel concerning the kingdom; but they could find none occasion nor fault-destroy; forasmuch as he was mum-sticking-withful, neither was there any error or fault-destroy found in him. then said these heros, we will not find any occasion against this my-court-to-daniel, except we find it against him concerning the law of his these-to. then these presidents and princes assembled together to the king, and said thus to him, king demand-darius, live to world. all the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever will ask a petition of any these-to or man for thirty days, safe of thee, o king, he will be cast into the den of gather-lions. now, o king, establish the decree, and sign the writing, that it be not changed, according to the law of the each-and-every-medes and split-spread-persians, which altereth not. wherefore king demand-darius signed the writing and the decree. now when my-court-to-daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward cast-complete-jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his these-to, as he did aforetime. then these heros assembled, and found my-court-to-daniel praying and making supplication before his these-to. then they came near, and spake before the king concerning the king's decree; hast thou not signed a decree, that every man that will ask a petition of any these-to or man within thirty days, safe of thee, o king, will be cast into the den of gather-lions? the king answered and said, the thing is true, according to the law of the each-and-every-medes and split-spread-persians, which altereth not. then answered they and said before the king, that my-court-to-daniel, which is of betweeners of the captivity of judah, regardeth not thee, o king, nor the decree that thou hast signed, but maketh his petition three times a day. then the king, when he heard these words, was sore displeased with himself, and set his heart on my-court-to-daniel to deliver him: and he laboured till the going down of the sun to deliver him. then these heros assembled to the king, and said to the king, know, o king, that the law of the each-and-every-medes and split-spread-persians is, that no decree nor

statute which the king establisheth may be changed. then the king directed, and they brought my-court-to-daniel, and cast him into the den of gather-lions. now the king spake and said to my-court-to-daniel, thy these-to whom thou workst continually, he will deliver thee, and a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning my-court-to-daniel. then the king went to his possibility-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 haste to the den of gather-lions. and when he came to the den, he cried with a lamentable voice to my-court-to-daniel: and the king spake and said to my-court-to-daniel, o my-court-to-daniel, worker of the living these-to, is thy these-to, whom thou workst continually, able to deliver thee from the gather-lions? then said my-court-to-daniel to the king, o king, live to world. my these-to hath sent his messenger, and hath shut the gather-lions' mouths, that they have not hurt me: forasmuch as before him win-pure was found in me; and also before thee, o king, have i done no hurt. then was the king exceedingly glad for him, and directed that they should take my-court-to-daniel up out of the den. so my-court-to-daniel was taken up out of the den, and no manner of hurt was found upon him, because he mum-stuck with his these-to. and the king directed, and they brought those heros which had accused my-court-to-daniel, and they cast them into the den of gather-lions, them, 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-mum, nations, and languages, that dwell in all the earth; complete be multiplied to you. i make a decree, that in every dominion of my kingdom men tremble and fear before the these-to of my-court-to-daniel: for he is the living these-to, and stedfast to world, and his kingdom that which will not be destroyed, and his dominion will be even for ever. he delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered my-court-to-daniel from the power of the gather-lions. so this my-court-to-daniel prospered in the king of demand-darius, and in the king of belly-cyrus the split-spread-persian.

7

in the first year of owner-protect-the-zar-belshazzar king of in-fade-babylon my-court-to-daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. my-court-to-daniel spake and said, i saw in my vision by night, and behold, the four breathwinds of the heaven strove upon the great sea. and four great beasts came up from the sea, diverse one from another. the first was like a gather-lion, and had eagle's wings: i beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. and behold another animal, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus to it, arise, devour much flesh-soaking after this i beheld, and lo another, like a leopard, which had upon the back of it four wings of a birds; the animal had also four heads; and dominion was given to it. after this i saw in the night visions, and behold a fourth animal, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it eaten and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the animals that were before it; and it had ten ray-horns. i considered the ray-

horns, and, behold, there came up among them another little ray-horn, before whom there were three of the first ray-horns plucked up by the roots: and, behold, in this ray-horn were eyes like the eyes of man, and a mouth speaking great things. i beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. a fiery stream issued and came forth from before him: thousand thousands ministered to him, and ten thousand times ten thousand stood before him: the judgment was set, 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 saw in the night visions, and, behold, one like son of man came with the clouds of heaven, and came to the ancient of days, and they inward him near before him. and there was given him dominion, and glory, and a kingdom, that all with-mum, nations, and languages, should work for him: his dominion is a world dominion, which will not pass away, and his kingdom that which will not be destroyed. i my-court-to-daniel was grieved in my breathwind in the midst of my body, and the visions of my head troubled 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 arise out of the earth. but the perfects of the most high will take the kingdom, and possess the kingdom world, even to the worlds of worlds. then i would know the truth of the fourth animal, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which eaten, brake in pieces, and stamped the residue with his feet; and of the ten ray-horns that were in his head, and of the other which came up, and before whom three fell; even of that ray-horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. i beheld, and the same ray-horn made war with the perfects, and prevailed against them; until the ancient of days came, and judgment was given to the perfects of the most high; and the time came that the perfects possessed the kingdom. thus he said, the fourth animal will be the fourth kingdom upon earth, which will be diverse from all kingdoms, and will devour the whole earth, and will tread it down, and break it in pieces. and the ten ray-horns out of this kingdom are ten kings that will arise: and another will rise after them; and he will be diverse from the first, and he will low-tide three kings. and he will speak great words against the most high, and will wear out the perfects of the most high, and think to change times and laws: and they will be given into his hand until a time and times and the dividing of time. but the judgment will sit, and they will take away his dominion, to consume and to destroy it for ever. and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, will be given to the with-mum of the perfects of the most high, whose kingdom is a world kingdom, and all dominions will work for and obey him. hitherto is the end of the matter. as for me my-court-to-daniel, my cogitations much troubled me, and my countenance changed in me: but i kept the matter in my heart.

8

in the third year of the king of king owner-protect-the-zar-belshazzar a vision appeared to me, even to me my-court-to-daniel, after that which appeared to me at the first. and i saw in a vision; and it came to pass, when i

saw, that i was at lily-shushan in the palace, which is in the province of world-youth-elam; and i saw in a vision, and i was by the river of fool-strength-ulai. then i lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two ray-horns: and the two ray-horns were tall; but one was taller than the other, and the taller came up last. i saw the ram pushing westward, and northward, and southward; so that no animals might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. and as i was considering, behold, an he goat came from the west on the face-turnings of the whole land, and touched not the land: and the goat had a notable ray-horn between his eyes. and he came to the ram that had two ray-horns, which i had seen standing before the river, and ran to him in the fury of his energy. and i saw him come close to the ram, and he was moved with choler against him, and hit the ram, and brake his two ray-horns: and there was no energy in the ram to stand before him, but he cast him down to the land, and stamped upon him: and there was none that could deliver the ram out of his hand. therefore the he goat waxed very great: and when he was goat-daring, the great ray-horn was broken; and for it came up four notable ones toward the four breathwinds of namespaces and out of one of them came forth a little ray-horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. and it waxed great, even to the troop of namespaces and it cast down some of the troop and of the stars to the land, and stamped upon them. yea, he big himself even to the prince-soaking of the troop, and by him the daily sacrifice was taken away, and the place of the perfected was cast down. and an troop was given him against the daily sacrifice by reason of go-beyond, and it cast down the truth to the land; and it practised, and prospered. then i heard one perfect wording, and another perfect said to that certain perfect which worded, how long will be the vision concerning the daily sacrifice, and the go-beyond of name-desolation, to give both the perfected and the troop to be trodden under foot? and he said to me, to two thousand and three hundred days; then will the perfected be rightened. and it came to pass, when i, even i my-court-to-daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a hero. and i heard a hero's voice between the banks of fool-strength-ulai, which called, and said, jibril, make this hero to understand-between 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, understand-between, o betweener of man: for at the time of the end will be the vision. now as he was wording with me, i was in a deep sleep on my face-turnings toward the land: but he touched me, and set me upright. and he said, behold, i will make thee know what will be in the last end of the indignation: for at the time appointed the end will be. the ram which thou sawest having two ray-horns are the kings of media and split-spread-persia. and the hairy goat is the king of mud-dove-javan-greece: and the great ray-horn that is between his eyes is the first king. now that being broken, whereas four stood up for it, four kingdoms will stand up out of the nation, 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 goat-daring face-turnings, and understand-betweening dark sentences, will stand up. and his energy will be mighty, but not by his own energy: and he will destroy wonderfully, and will prosper, and practise, and will destroy the mighty and the perfected with-mum. and through his policy also he will cause craft to prosper in his hand; and he will magnify himself in his heart, and by peace will destroy many: he will also stand up against the prince-soaking of prince-soakings; but he will be broken

without hand. and the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it will be for many days. and i my-court-to-daniel fainted, and was sick certain days; afterward i rose up, and did the king's business; and i was astonished at the vision, but none understood it.

9

in the first year of demand-darius between 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 my-court-to-daniel understood by recount-scrolls the count of the years, whereof vowelmovement-io-yeah word came to high-vowel-yeah-jeremio the come-bringer, that he would accomplish seventy years in the blade-parchings of cast-complete-jerusalem. and i set my face-turnings to the base-boss these-to, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and i prayed to vowelmovement-io-yeah my these-to, and made my confession, and said, o base-boss, the great and dreadful these-to, keeping the contract and kindness to them that love him, and to them that keep his directives; we have missed, and have missed season-answer, and have done big-shotly, and have rebelled, even by departing from thy precepts and from thy crises: neither have we hearkened to thy workers the come-bringers, which worded in thy name to our kings, our prince-soakings, and our fathers, and to all the with-mum of the land. vowelmovement-io-yeah, being right belongeth to thee, but to us confusion of face-turnings, as at this day; to the men of vowel-yeah-acknowledge-iudah, and to the inhabitants of cast-complete-jerusalem, and to all israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. o lord, to us belongeth confusion of face-turnings, to our kings, to our prince-soakings, and to our fathers, because we have missed against thee. to the base-boss our these-to belong mercies and forgivenesses, though we have rebelled against him; neither have we heard the voice of vowelmovement-io-yeah our these-to, to walk in his drops-of-teaching-torah which he set before us by his workers the come-bringers. yea, all soaking-to-israel have crossed over thy drops-of-teaching-torah even by departing, that they might not hear thy voice; therefore the curse-seven is poured upon us, and the oath-seven that is written in the drops-of-teaching-torah of draw-out-musa the worker of these-to, because we have missed against him. and he hath confirmed his words, which he worded against us, and against our critics that criticed us, by bringing upon us a great visual-re-toil: for under the complete namespaces hath not been done as hath been done upon cast-complete-jerusalem. as it is written in the drops-of-teaching-torah of draw-out-musa, all this visual-re-toil is come upon us: yet made we not our prayer before vowelmovement-io-yeah our these-to, that we might turn from our season-answers, and understand thy truth. therefore hath vowelmovement-io-yeah watched upon the visual-re-toil, and brought it upon us: for vowelmovement-io-yeah our these-to is right in all his doings which he doeth: for we heard not his voice. and now, o base-boss our these-to, that hast brought thy with-mum forth out of the land of narrows-produce-mizraim-egypt with a mighty hand, and hast gotten thee renown, as at this day; we have missed, we have done big-shotly. vowelmovement-io-yeah, according to all thy being right, i beseech thee, let thine nose-anger and thy fury be turned away from thy city cast-complete-jerusalem, thy perfected mountain: because for our misses, and for the season-answers of our fathers, cast-complete-jerusalem and thy

with-mum are become a reproach to all that are about us. now therefore, o our these-to, hear the prayer of thy worker, and his supplications, and cause thy face-turnings to shine upon thy perfected that is name-desolate, for the base-boss's sake. o my these-to, incline thine ear, and hear; open thine eyes, and behold our name-desolations, and the city which is called by thy name: for we do not present our supplications before thee for our being rightes, but for thy great mercies. o base-boss, hear; o base-boss, forgive; o base-boss, hearken and do; defer not, for thine own sake, o my these-to: for thy city and thy with-mum are called by thy name. and whiles i was wording, and praying, and confessing my miss and the miss of my with-mum israel, and presenting my supplication before vowelmovement-io-yeah my these-to for the perfected mountain of my these-to; yea, whiles i was wording in prayer, even the hero jibril, whom i had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening rest-absorber. and he informed me, and worded with me, and said, o my-court-to-daniel, i am now come forth to give thee skill and skill. at the beginning of thy supplications the word came forth, and i am come to shew thee; for thou art greatly beloved: therefore understand-between the matter, and consider the vision. seventy week-sevens are determined upon thy with-mum and upon thy perfected city, to finish the go-beyond, and to make an end of misses, and to out-of for season-answer, and to bring in worlds being right, and to seal up the vision and prophecy, and to use-anoint the most perfected. know therefore and understand-between, that from the going forth of the word to complete and to build-between cast-complete-jerusalem to the messiah the prince will be seven week-sevens, and sixty and two week-sevens: the street will be build-betweened again, and the wall, in troublous times. and after sixty and two week-sevens will messiah be cut off, but not for himself: and the with-mum of the prince that will come will destroy the city and the perfected; and the end thereof will be with a flood, and for ever of the war name-desolations are determined. and he will confirm the contract with heroy for one week-seven: and in the half of the week-seven he will cause the butcher and the rest-absorber to cease, and for the overspreading of abominations he will make it name-desolate, even until the consummation, and that determined will be poured upon the name-desolate.

10

in the third year of belly-cyrus king of split-spread-persia a word was revealed to my-court-to-daniel, whose name was called secret-treasure-belteshazzar; and the word was true, but the time appointed was long: and he understood the word, and had understand-betweening of the vision. in those days i my-court-to-daniel was mourning three full-seven week-sevens. i ate no pleasant bread, neither came flesh-soaking nor wine in my mouth, neither did i use-anoint myself at all, till three whole week-sevens were fulfill-sevened. and in the four and twentieth day of the first month, as i was by the side of the great river, which is trunk-palm-hiddekel; then i lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of golden-uphaz: 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 my-court-to-daniel 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 destroyion, and i retained no energy. yet heard i the voice of his words: and when i heard the voice of his words, then was i in a deep sleep on my face-turnings, and my face-turnings toward the land. and, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. and he said to me, o my-court-to-daniel, a man greatly beloved, understand-between the words that i word to thee, and stand upright: 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, my-court-to-daniel: for from the first day that thou didst set thine heart to understand-between, and to chasten thyself before thy these-to, thy words were heard, and i am come for thy words. but the prince-soaking of the kingdom of split-spread-persia withstood me one and twenty days: but, lo, who-like-to-mikail, one of the chief prince-soakings, came to safety me; and i remained there with the kings of split-spread-persia. now i am come to make thee understand-between what will befall thy with-mum in the latter days: for yet the vision is for many days. and when he had worded such words to me, i set my face-turnings toward the land, and i became dumb. and, behold, one like the similitude of the betweeners of men touched my lips: then i opened my mouth, and worded, and said to him that stood before me, o my base-boss, by the vision my sorrows are turned upon me, and i have retained no energy. for how can the worker of this my base-boss talk with this my base-boss? for as for me, straightway there remained no energy in me, neither is there breathing left in me. then there came again and touched me one like the appearance of a man, and he strengthened me, and said, o man greatly beloved, respect not: complete be to thee, be strong, yea, be strong. and when he had worded to me, i was strengthened, and said, let my base-boss word; for thou hast strengthened me. then said he, knowest thou wherefore i come to thee? and now will i return to fight with the prince-soaking of split-spread-persia: and when i am gone forth, lo, the prince-soaking of mud-dove-javan-greece will come. but i will shew thee that which is noted in the scripture of truth: and there is none that hold-eth with me in these things, but who-like-to-mikail your prince-soaking.

11

also i in the first year of demand-darius the mede, even i, stood to confirm and to goat-dare him. and now will i shew thee the truth. behold, there will stand up yet three kings in split-spread-persia; and the fourth will be far richer than they all: and by his energy through his riches he will stir up all against the realm of mud-dove-javan-greece. and a hero king will stand up, that will proverb-rule with heroic proverb-rule, and do according to his will. and when he will stand up, his kingdom will be broken, and will be halved toward the four breathwinds of namespaces and not to his posterity, nor according to his proverb-rule which he proverb-ruled: for his kingdom will be plucked up, even for others beside those. and the king of the south will be strong, and one of his prince-soakings; and he will be strong on him, and have proverb-rule; his proverb-rule will be a great proverb-rule. and in the end of years they will join themselves together; for the king's daughter-housa of the south will come to the king of the north to do an agreement: but she will not retain the energy of the arm; neither will he stand, nor his arm: but she will be given up, and they that brought her, and he that begat her, and he that energiyened her in these times. but out of a branch of her roots will one stand up in his estate, which will come with an stratagem, and will enter into the fortress of the king of the north, and will deal against them, and will prevail: and will also carry captives into narrow-

produce-mizraim-egypt their these-to, with their princes, and with their precious items of silver and of gold; and he will continue more years than the king of the north. so the king of the south will come into his kingdom, and will return into his own land. but his betweeners will be stirred up, and will assemble a multitude of great stratagems: and one will certainly come, and overflow, and cross through: then will he return, and be stirred up, even to his fortress. and the king of the south will be moved with choler, and will come forth and fight with him, even with the king of the north: and he will set forth a great multitude; but the multitude will be given into his hand. and when he hath taken away the multitude, his heart will be lifted up; and he will cast down many ten thousands: but he will not be goat-dared by it. for the king of the north will return, and will set forth a multitude greater than the former, and will certainly come after certain years with a great stratagem and with much stratagem. and in those times there will many stand up against the king of the south: also the robbers of thy with-mum will exalt themselves to establish the vision; but they will fall. so the king of the north will come, and cast up a mount, and capture the most fenced cities: and the arms of the south will not withstand, neither his chosen with-mum, 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 set his face-turnings to enter with the strength of his whole kingdom, and soaking ones with him; thus will he do: and he will give him the daughter-housa of women, destroying her: but she will not stand on his side, neither be for him. after this will he turn his face-turnings to the isles, and will capture many: but a prince for his own behalf will cause the reproach offered by him to cease; without his own reproach he will cause it to turn upon him. then he will turn his face-turnings toward the fort of his own land: but he will stumble and fall, and not be found. then will stand up in his estate a raiser of taxes in the splendor of the kingdom: but within few days he will be destroyed, neither in nose-anger, nor in war. and in his estate will stand up a vile person, to whom they will not give the honour of the kingdom: but he will come in peaceably, and obtain the kingdom by smooth-flatteries. and with the arms of a flood will they be overflown from before him, and will be broken; yea, also the prince of the contract. and after the league did with him he will work high-deceitfully: for he will come up, and will become strong with a small people. he will enter peaceably even upon the fattest places of the province; and he will do that which his fathers have not done, nor his fathers' fathers; he will scatter among them the prey, and spoil, and riches: yea, and he will forecast his devices against the strong holds, even for a time. and he will stir up his energy and his courage against the king of the south with a great stratagem; and the king of the south will be stirred up to war with a very great and mighty stratagem; but he will not stand: for they will forecast devices against him. yea, they that feed of the portion of his meat will destroy him, and his stratagem will overflow: and many will fall down voided. and both of these kings' hearts will be to do visual-re-toil, and they will word lies at one send-table but it will not prosper: for yet the end will be at the time appointed. then will he return into his land with great riches; and his heart will be against the perfected contract; and he will do exploits, and return to his own land. at the time appointed he will return, and come toward the south; but it will not be as the former, or as the latter. for the ships of stains-chitim will come against him: therefore he will be grieved, and return, and have indignation against the perfected contract: so will he do; he will even return, and have intelligence with them that forsake the perfected

contract. and arms will stand on his part, and they will void the perfected of goat-daring, and will take away the daily sacrifice, and they will place the abomination that maketh name-desolate. and such as do big-shotly against the contract will he corrupt by smooth-flatteries: but the with-mum that do know their these-to will be strong, and do exploits. and they that understand-between among the with-mum will instruct many: yet they will fall by the blade, and by flame, by captivity, and by spoil, many days. now when they will fall, they will be holpen with a little safety: but many will cleave to them with smooth-flatteries. and some of them of from-skill will fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. and the king will do according to his will; and he will high himself, and magnify himself on every these-to, and will word marvelous words against the these-to of these-to, and will prosper till the indignation be accomplished: for that that is determined will be done. neither will he regard the these-to of his fathers, nor the desire of women, nor regard any these-to: for he will magnify himself on all. but in his estate will he honour the these-to of forces: and a these-to whom his fathers knew not will he honour with gold, and silver, and with precious stones, and pleasant things. thus will he do in the most goat-daring holds with a strange-substantial these-to, whom he will acknowledge and increase with weight: and he will cause them to proverb-rule over many, and will part the earth for gain. and at the time of the end will the king of the south push at him: and the king of the north will come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he will enter into the countries, and will overflow and cross over. he will enter also into the glorious land, and many countries will be overthrown: but these will escape out of his hand, even man-red-edom, and from-father-moab, and the chief of betweeners of with-ammon. he will stretch forth his hand also upon the countries: and the land of narrows-produce-mizraim-egypt will not escape. but he will have proverb-rule over the treasures of gold and of silver, and over all the precious things of narrows-produce-mizraim-egypt: and the libya-open-putsns and the cush-spindle-ethiopians will be at his steps. but tidings out of the east and out of the north will trouble him: therefore he will go forth with great fury to destroy, and utterly to make away many. and he will plant the tents of his palace between the seas in the glorious perfected mountain; yet he will come to his end, and none will safety him.

12

and at that time will who-like-to-mikail stand up, the great prince-soaking which standeth for betweeners of thy with-mum: and there will be a time of produce-narrows, such as never was since there was a nation even to that same time: and at that time thy with-mum will be delivered, every one that will be found written in the recount-scroll. and many of them that sleep in the dust of the earth will awake, some to world life, and some to shame and world contempt. and they that be wise will shine as the brightness of the firmament; and they that turn many to being right as the stars to the worlds of worlds. but thou, o my-court-to-daniel, shut up the words, and seal the recount-scroll, even to the time of the end: many will run to and fro, and knowledge will be increased. then i my-court-to-daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. and one said to the man clothed in linen, which was upon the waters of the river, how long will it be to the end of these wonders? and i heard the man clothed in linen, which was upon the wa-

ters of the river, when he held up his right hand and his left hand to namespaces and swear-sevened by him that liveth world that it will be for a time, times, and an half; and when he will have accomplished to scatter the power of the perfected with-mum, all these things will be finished. and i heard, but i understood not: then said i, o my base-boss, what will be the end of these things? and he said, go thy way, my-court-to-daniel: for the words are closed up and sealed till the time of the end. many will be purified, and produced white, and tried; but the big-shots will do big-shotly: and none of the big-shot will understand-between; but the wise will understand-between. and from the time that the daily sacrifice will be taken away, and the abomination that maketh name-desolate set up, there will be a thousand two hundred and ninety days. happy is he that waiteth, and cometh to the thousand three hundred and five and thirty days. but go thou thy way till the end be: for thou will rest, and stand in thy lot at the end of the days.

now in the first year of belly-cyrus king of split-spread-persia, that vowelmovement-io-yeah word by the mouth of high-vowel-yeah-jeremio might be fulfilled, vowel-movement-io-yeah stirred up breathwind of belly-cyrus king of split-spread-persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, thus saith belly-cyrus king of split-spread-persia, vowelmovement-io-yeah these-to of namespaces hath given me all the kingdoms of the land; and he hath charged me to build-between him an house at cast-complete-jerusalem, which is in vowel-yeah-acknowledge-iodah. who is there among you of all his with-mum? his these-to be with him, and let him go up to cast-complete-jerusalem, which is in vowel-yeah-acknowledge-iodah, and build-between the alpha-beit-house of vowel-movement-io-yeah these-to of israel, (he is the these-to,) which is in cast-complete-jerusalem. and whosoever remaineth in any place where he sojourneth, let the men of his place safety him with silver, and with gold, and with goods, and with domesticated animals, beside the volunteer for the alpha-beit-house of these-to that is in cast-complete-jerusalem. then rose up the chief of the fathers of vowel-yeah-acknowledge-iodah and righthand-child-benjamin, and the darkener, and the borrow-join-levites, with all them whose breathwind these-to had raised, to go up to build-between the alpha-beit-house of vowel-movement-io-yeah which is in cast-complete-jerusalem. and all they that were about them strengthened their hands with items of silver, with gold, with goods, and with domesticated animals, and with precious things, beside all that was volunteered. also belly-cyrus the king brought forth the items of the alpha-beit-house of vowel-movement-io-yeah, which bring-jug-guard-nebuchadnezzar had brought forth out of cast-complete-jerusalem, and had put them in the house of his these-to; even those did belly-cyrus king of split-spread-persia bring forth by the hand of going-down-mithredath the treasurer, and numbered them to alabaster-joy-fortify-sheshbazzar, the prince of vowel-yeah-acknowledge-iodah. and this is the count of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basins of gold, silver basins of a second sort four hundred and ten, and other items a thousand. all the items of gold and of silver were five thousand and four hundred. all these did alabaster-joy-fortify-sheshbazzar bring up with them of the captivity that were brought up from in-fade-babylon to cast-complete-jerusalem.

now these are betweeners of the province that went up out of the captivity, of those which had been carried away, whom bring-jug-guard-nebuchadnezzar the king of in-fade-babylon had carried away to in-fade-babylon, and came again to cast-complete-jerusalem and vowel-yeah-acknowledge-iodah, every one to his city; which came with seed-pressed-out-of-hbabel-zerubbabai: vowel-safe-yeah-iosua, comfort-yeah-nehemiah, minister-soaking-yeah-seraiah, poison-yeah-reelaiah, bitter-crush-mordecai, on-tongue-language-bilshan, number-cut-hair-mizpar, in-torso-bigvai, merciful-rehum, in-answer-baanah. the count of the men of the with-mum of israel: betweeners of wild-head-parosh, two thousand an hundred seventy and two. betweeners of critic-yeah-shephatiah, three hundred seventy and two. betweeners of host-arah, seven hundred seventy and five. betweeners of loss-from-father-pahathmoab, of betweeners of vowel-safe-yeah-iosua 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-zattu, nine hundred forty and five. betweeners of pure-provide-zaccai, 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-azgad, a thousand two hundred twenty and two. betweeners of my-base-get-up-adonikam, six hundred sixty and six. betweeners of in-torso-bigvai, two thousand fifty and six. betweeners of adorned-dainty-adin, four hundred fifty and four. betweeners of left-hand-shut-ater of strong-vowel-yeah-hezekiah, 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 manly-gibbar, ninety and five. betweeners of bread-house-bethlehem, an hundred twenty and three. the men of dripped-netophah, fifty and six. the men of replies-anathoth, an hundred twenty and eight. betweeners of laziness-azmaveth, forty and two. betweeners of kirjatharim, heresy-chephirah, and wells-beeroth, seven hundred and forty and three. betweeners of high-region-ramah and small-hill-gaba, six hundred twenty and one. the men of covers-michmas, an hundred twenty and two. the men of house-unto-bethel and island-ai 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 destroyed-dedicated-harim, three hundred and twenty. betweeners of nativity-lod rejoicing-sharp-hadid, and grief-power-ono, seven hundred twenty and five. betweeners of moon-smell-gericho, three hundred forty and five. betweeners of bramble-enemy-senaah, three thousand and six hundred and thirty. the darkener: betweeners of hand-knowledge-jedaiah, of the house of vowel-safe-yeah-iosua, nine hundred seventy and three. betweeners of saying-immer a thousand fifty and two. betweeners of break-pashur, a thousand two hundred forty and seven. betweeners of destroyed-dedicated-harim, a thousand and seventeen. the borrow-join-levites: betweeners of vowel-safe-yeah-iosua and antiquity-rising-to-kadmiel, of betweeners of glory-yeah-hodaviah, seventy and four. the singers: betweeners of add-collect-asaph, an hundred twenty and eight. betweeners of the gatekeepers: betweeners of willum, betweeners of left-hand-shut-ater, betweeners of furrow-talmon, betweeners of foot-print-lewdness-akkub, betweeners of bending-of-sin-hatita, betweeners of captivity-shobai, in all an hundred thirty and nine. the givens-nethinims: betweeners of brightness-drought-ziba, betweeners of exposed-hasupha, betweeners of rings-tabbaath, betweeners of crooked-keros, betweeners of drive-siaha, betweeners of redeem-padon, betweeners of brick-white-lebanah, betweeners of grasshopper-hagabah, betweeners of foot-print-lewdness-akkub, betweeners of grasshopper-hagab, betweeners of my-garment-shalmi, betweeners of grace-camp-hanan betweeners of great-giddel, betweeners of bend-over-gahar, betweeners of see-yeah-reaiah, betweeners of run-serious-rezin, betweeners of painted-inconstant-nekoda, betweeners of cutting-fleece-gazzam, betweeners of goat-uzza, betweeners of stopskip-paseah, betweeners of despising-dirty-besai, betweeners of eat-asnah, betweeners of springs-mehunim, betweeners of occupied-nephusim, betweeners of bottle-bakbuk, betweeners of girth-hakupha, betweeners of instigation-harhur, betweeners of onions-bazluth, betweeners of riddle-on-the-contrary-mehida, betweeners of workmanship-wood-harsha, betweeners of capable-glass-barkos, betweeners of kaiser-sisera, betweeners of blot-out-

supress-thamah, betweeners of eternal-neziah, betweeners of kidnapped-hatipha. betweeners of complete-sulayman's workers: betweeners of conclusion-in-pleading-sotai, betweeners of scribe-recount-sophereth, betweeners of separation-peruda, betweeners of rise-jaalah, betweeners of generation-possession-darkon, betweeners of great-giddel, betweeners of critic-yeah-shephathiah, betweeners of eggplant-hattil, betweeners of cut-mouth-pochereth of deer-zebaim, betweeners of my-mother-ami all the givens-nethinims, and betweeners of complete-sulayman's workers, were three hundred ninety and two. and these were they which went up from hill-of-salt-telmelah, hill-of-deaf-tup-onarsa, inwarder, base-boss-addan, and saying-immer but they could not shew their father's house, and their seed, whether they were of israel: betweeners of weak-i-o-delaiah, betweeners of good-tobiah, betweeners of painted-inconstant-nekoda, six hundred fifty and two. and of betweeners of the darkener: betweeners of debt-yeah-habaiah, betweeners of thorn-koz, betweeners of iron-barzillai; which took a woman of the betweenas of iron-barzillai the roll-until-gileadite, and was called after their name: these sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the darkener. and the resigned-tirshatha said to them, that they should not eat of the most perfected things, till there stood up a darkener with fires-urim and with simple-finished-thumim. 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 vowelmovement-io-yeah which is at cast-complete-jerusalem, volunteered for the alpha-beit-house of these-to to set it up in his place: they gave after their ability to the treasure of the work sixty and one thousand drams of gold, and five thousand pound of silver, and one hundred darkener' garments. so the darkener, and the borrow-join-levites, and some of the with-mum, and the singers, and the gatekeepers, and the givens-nethinims, dwelt in their gates, and all soaking-to-israel in their gates.

3

and when the seventh month was come, and betweeners of soaking-to-israel were in the cities, the with-mum added themselves together as one man to cast-complete-jerusalem. then stood up vowel-safe-yeah-iousua betweener of right-io-jozadak, and his brethren the darkener, and seed-pressed-out-of-bhabil-zerubbabil betweener of ask-to-shealtiel, and his brethren, and build-between the butcher-place of the these-to of israel, to upon up-ons thereon, as it is written in the drops-of-teaching-torah of draw-out-musa the man of these-to. and they set the butcher-place upon his bases; for fear was upon them because of the with-mum of those countries: and they uponed up-ons thereon to vowelmovement-io-yeah, even up-ons morning and evening. they kept also the feast of booths, as it is written, and up-oned the daily up-ons by count, according to the custom, as the crisis of every day required; and afterward the continual up-on, both of the new moons, and of all the set feasts of vowelmovement-io-yeah that were filld, and of every one that volunteered a volunteer to vowelmovement-io-yeah. from the first day of the seventh month

began they to upon up-ons to vowelmovement-io-yeah. but the foundation of the possibility-hall of vowelmovement-io-yeah was not yet laid. they gave money also to the masons, and to the carpenters; and meat, and drink, and oil, to them of side-by-side-zidon, and to them of rock-narrow-produce-tyre, to bring cedar trees from build-white-lebanon to the sea of beauty-joppa, according to the grant that they had of belly-cyrus king of split-spread-persia. now in the second year of their coming to the alpha-beit-house of these-to at cast-complete-jerusalem, in the second month, began seed-pressed-out-of-bhabil-zerubbabil betweener of ask-to-shealtiel, and vowel-safe-yeah-iousua betweener of right-io-jozadak, and the remnant of their brethren the darkener and the borrow-join-levites, and all they that were come out of the captivity to cast-complete-jerusalem; and appointed the borrow-join-levites, from twenty years old and upward, to set forward the work of the alpha-beit-house of vowelmovement-io-yeah. then stood vowel-safe-yeah-iousua with his betweeners and his brethren, antiquity-rising-to-kadmiel and his betweeners, the betweeners of vowel-yeah-acknowledge-iodah, together, to set forward the workmen in the alpha-beit-house of these-to: the betweeners of movement-henadad, with their betweeners and their brethren the borrow-join-levites. and when the build-betweeners laid the foundation of the possibility-hall of vowelmovement-io-yeah, they set the darkener in their apparel with trumpets, and the borrow-join-levites the betweeners of add-collect-asaph with cymbals, to rave-praise vowelmovement-io-yeah, after the ordinance of dude-dawud king of israel. and they sang together by course in rave-praising and giving thanks to vowelmovement-io-yeah; because he is good, for his kindness endureth to world toward israel. and all the with-mum shouted with a great shout, when they rave-praised vowelmovement-io-yeah, because the foundation of the alpha-beit-house of vowelmovement-io-yeah was laid. but many of the darkener and borrow-join-levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for cheer: so that the with-mum could not discern the voice of the shout of cheer from the voice of the weeping of the with-mum: for the with-mum shouted with a loud shout, and the voice was heard afar off.

4

now when produce-narrower of vowel-yeah-acknowledge-iodah and righthand-child-benjamin heard that betweeners of the captivity build-between the possibility-hall to vowelmovement-io-yeah these-to of israel; then they came to seed-pressed-out-of-bhabil-zerubbabil, and to the chief of the fathers, and said to them, let us build-between with you: for we seek your these-to, as ye do; and we do butcher to him since the days of banned-sharp-esarhaddon king of pine-song-soaking-syria which brought us up hither. but seed-pressed-out-of-bhabil-zerubbabil, and vowel-safe-yeah-iousua, and the rest of the chief of the fathers of israel, said to them, ye have nothing to do with us to build-between an house to our these-to; but we ourselves together will build-between to vowelmovement-io-yeah these-to of israel, as king belly-cyrus the king of split-spread-persia hath directed us. then the with-mum of the land weakened the hands of the with-mum of vowel-yeah-acknowledge-iodah, and produce-narrowed them in build-betweening, and hired counselors against them, to frustrate their purpose, all the days of belly-cyrus king of split-spread-persia, even until the king of demand-darius king of split-spread-persia. and in the king of king-and-male-ahasuerus, in the beginning

of his king, wrote they to him an accusation against the inhabitants of vowel-yeah-acknowledge-iodah and cast-complete-jerusalem. and in the days of silence-light-fervent-spoil-artaxerxes wrote in-peace-complete-bishlam, going-down-mithredath, good-to-tabel, and the completeness of their companions, to silence-light-fervent-spoil-artaxerxes king of split-spread-persia; and the writing of the letter was written in the high-aram tongue, and interpreted in the high-aram tongue. merciful-rehum the chancellor and sun-shimshai the scroll-recounters wrote a recount-scroll against cast-complete-jerusalem to silence-light-fervent-spoil-artaxerxes the king in this sort: then wrote merciful-rehum the chancellor, and sun-shimshai the scroll-recounters, and the rest of their companions; the dispute-law-dinaites, the divide-rend-apharsathchites, the ravish-tarpetites, the divide-rend-apharsithes, the long-archeives, the in-fade-babylonians, the lily-susanchites, the that's-it-dehavites, and the world-youth-elamites, and the rest of the nations whom the great and noble anger-increase-ansapper crossed over, and set in the cities of keep-guard-samaria, and the rest that are on cross-over the river, and at such a time. this is the copy of the letter that they crossed to him, even to silence-light-fervent-spoil-artaxerxes the king; thy workers the men on cross-over the river, and at such a time. be it known to the king, that the vowel-yeah-acknowledge-iodim which came up from thee to us are come to cast-complete-jerusalem, build-betweening 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 build-between, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou wilt endamage the revenue of the kings. now because we have maintenance from the king's possibility-hall, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king; that search may be made in the recount-scroll of the records of thy fathers: so wilt thou find in the recount-scroll of the records, and know that this city is a bitter city, and hurtful to kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city blade-parched. we certify the king that, if this city be build-between again, and the walls thereof set up, by this means thou wilt have no portion on cross-over the river. then crossed the king an answer to merciful-rehum the chancellor, and to sun-shimshai the scroll-recounters, and to the completeness of their companions that dwell in keep-guard-samaria, and to the completeness beyond the river, complete, and at such a time. the letter which ye sent to us hath been plainly read before me. and i directed, and search hath been made, and it is found that this city of old time did insurrection against kings, and that bitterness and sedition have been made therein. there have been mighty kings also over cast-complete-jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid to them. give ye now commandment to cause these heros to cease, and that this city be not build-between, until another commandment will be given from me. take heed now that ye fail not to do this: why should damage grow to the hurt of the kings? now when the copy of king silence-light-fervent-spoil-artaxerxes' recount-scroll was read before merciful-rehum, and sun-shimshai the scroll-recounters, and their companions, they went up in haste to cast-complete-jerusalem to the vowel-yeah-acknowledge-iodim and made them to cease by stratagem and stratagem. then ceased the work of the alpha-beit-house of these-to which is at cast-complete-jerusalem. so it ceased to the second year of the king of demand-darius king of split-spread-persia.

then the come-bringers, feast-haggai the come-bringer, and remember-yeah-zakariyya son of up-to-iddo, brought to the vowel-yeah-acknowledge-iodim that were in judah and cast-complete-jerusalem in the name of the these-to of israel, even to them. then rose up seed-pressed-out-of-bhabil-zerubbabil between of ask-to-shealtiel, and vowel-safe-yeah-iosua between of right-io-jozadak, and began to build-between the alpha-beit-house of these-to which is at cast-complete-jerusalem: and with them were the come-bringers of these-to make safeing them. at the same time crossed to them give-tatnai, governor on cross-over the river, and explore-falcon-despise-shethar-boznai and their companions, and said thus to them, who hath directed you to build-between this house, and to make up this wall? then said we to them after this heroner, what are the names of the heros that make this build-betweening? but the eye of their these-to was upon the elders of the vowel-yeah-acknowledge-iodim that they could not cause them to cease, till the matter came to demand-darius: and then they returned answer by letter concerning this matter. the copy of the letter that give-tatnai, governor on cross-over the river, and explore-falcon-despise-shethar-boznai and his companions the slice-spread-apharsachites, which were on cross-over the river, crossed to demand-darius the king: they sent a letter to him, wherein was written thus; to demand-darius the king, all complete. be it known to the king, that we went into the province of vowel-yeah-acknowledge-iodia, to the house of the great these-to, which is build-between with great stones, and timber is laid in the walls, and this work goeth count-fast on and prospereth in their hands. then asked we those elders, and said to them thus, who directed you to build-between this house, and to make up these walls? we asked their names also, to certify thee, that we heroness write the names of the heros that were the chief of them. and thus they returned us answer, saying, we are the workers of the these-to of heaven and earth, and build-between the house that was build-between these many years ago, which a great king of soaking-to-israel build-between and set up. but after that our fathers had provoked the these-to of heaven to wrath, he gave them into the hand of bring-jug-guard-nebuchadnezzar the king of in-fade-babylon, the as-genies-kasdimn, who destroyed this house, and carried the with-mum away into in-fade-babylon. but in the first year of belly-cyrus the king of in-fade-babylon the same king belly-cyrus made a decree to build-between this alpha-beit-house of these-to. and the vessels also of gold and silver of the alpha-beit-house of these-to, which bring-jug-guard-nebuchadnezzar took out of the possibility-hall that was in cast-complete-jerusalem, and brought them into the possibility-hall of in-fade-babylon, those did belly-cyrus the king take out of the possibility-hall of in-fade-babylon, and they were delivered to one, whose name was alabaster-joy-fortify-sheshbazzar, whom he had made governor; and said to him, take these vessels, go, carry them into the possibility-hall that is in cast-complete-jerusalem, and let the alpha-beit-house of these-to be build-between in his place. then came the same alabaster-joy-fortify-sheshbazzar, and laid the foundation of the alpha-beit-house of these-to which is in cast-complete-jerusalem: and since that time even until now hath it been in build-betweening, and yet it is not finished. now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at in-fade-babylon, whether it be so, that a decree was made of belly-cyrus the king to build-between this alpha-beit-house of these-to 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-fade-babylon. and there was found at brother-of-death-achmetha, in the palace that is in the province of the each-and-every-medes, a roll, and therein was a record thus written: in the first year of belly-cyrus the king the same belly-cyrus the king made a decree concerning the alpha-beit-house of these-to at cast-complete-jerusalem, let the house be build-between, 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 these-to, which bring-jug-guard-nebuchadnezzar took forth out of the possibility-hall which is at cast-complete-jerusalem, and brought to in-fade-babylon, be completed, and brought again to the possibility-hall which is at cast-complete-jerusalem, every one to his place, and place them in the alpha-beit-house of these-to. now therefore, give-tatnai, governor on cross-over the river, explore-falcon-despise-shethar-boznai, and your companions the slice-spread-apharsachites, which are on cross-over the river, be ye far from thence: let the work of this alpha-beit-house of these-to alone; let the governor of the vowel-yeah-acknowledge-iodim and the elders of the vowel-yeah-acknowledge-iodim build-between this alpha-beit-house of these-to in his place. moreover i make a decree what ye will do to the elders of these vowel-yeah-acknowledge-iodim for the build-betweening of this alpha-beit-house of these-to: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given to these heroes, that they be not hindered. and that which they have need of, both bull child of cattles, and rams, and lambs, for the up-ons of the these-to of heaven, corn, salt, wine, and oil, according to the appointment of the darkener which are at cast-complete-jerusalem, let it be given them day by day without fail: that they may inward sacrifices of sweet savours to the these-to of heaven, and pray for the life of the king, and of his betweeners. also i have made a decree, that whosoever will alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. and the these-to that hath caused his name to dwell there destroy all kings and with-mum, that will put to their hand to alter and to destroy this alpha-beit-house of these-to which is at cast-complete-jerusalem. i demand-darius have made a decree; let it be done with count-speed. then give-tatnai, governor on cross-over the river, explore-falcon-despise-shethar-boznai, and their companions, according to that which demand-darius the king had crossed, so they did count-speedily. and the elders of the vowel-yeah-acknowledge-iodim build-between, and they prospered through the bringing of feast-haggai the come-bringer and remember-yeah-zakariyya betweener of up-to-iddo. and they build-between, and finished it, according to the commandment of the these-to of israel, and according to the commandment of belly-cyrus, and demand-darius, and silence-light-fervent-spoil-artaxerxes king of split-spread-persia. 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 israel, the darkener, and the borrow-join-levites, and the rest of betweeners of the captivity, kept the init of this alpha-beit-house of these-to with joy. and inwarded at the

init of this alpha-beit-house of these-to an hundred bulls, two hundred rams, four hundred lambs; and for a misser for all israel, twelve he goats, according to the number of the branches of israel. and they set the darkener in their parts, and the borrow-join-levites in their parts, for the work of these-to, which is at cast-complete-jerusalem; as it is written in the recount-scroll of draw-out-musa. 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 slayed the stopskip for all betweeners of the captivity, and for their brethren the darkener, and for themselves. and betweeners of israel, which were come again out of captivity, and all such as had differentiated themselves to them from the stainedness of the corpse-nations of the land, to seek vowelmovement-io-yeah these-to of israel, did eat, and kept the feast of lit-mazat seven days with cheer: for vowelmovement-io-yeah had did them cheerful, and turned the heart of the king of pine-song-soaking-syria to them, to strengthen their hands in the work of the alpha-beit-house of these-to, the these-to of israel.

7

now after these words, in the king of silence-light-fervent-spoil-artaxerxes king of split-spread-persia, help-uzaire betweener of minister-soaking-yeah-seraiah, betweener of help-vowel-yeah-azariah, betweener of part-vowel-yeah-hilkiah, betweener of willum, betweener of right-zadok, betweener of my-bro-good-ahitub, betweener of say-vowel-yeah-amariah, betweener of help-vowel-yeah-azariah, betweener of spatula-meraioth, betweener of shine-zerahiah, betweener of goat-uzzi betweener of skilled-buki, betweener of my-father-safe-abishua, betweener of mouth-attempt-pinehas, betweener of unto-stop-eleazar, betweener of gather-box-harun the chief darkener this help-uzaire went up from in-fade-babylon; and he was a ready scroll-recounters in the drops-of-teaching-torah of draw-out-musa, which vowelmovement-io-yeah these-to of soaking-to-israel had given: and the king granted him all his request, according to the hand of vowelmovement-io-yeah his these-to upon him. and there went up some of betweeners of israel, and of the darkener, and the borrow-join-levites, and the singers, and the gatekeepers, and the givens-nethinims, to cast-complete-jerusalem, in the seventh year of silence-light-fervent-spoil-artaxerxes the king. and he came to cast-complete-jerusalem in the fifth month, which was in the seventh year of the king. for upon the first day of the first month began he to go up from in-fade-babylon, and on the first day of the fifth month came he to cast-complete-jerusalem, according to the good hand of his these-to upon him. for help-uzaire had prepared his heart to seek the drops-of-teaching-torah of vowelmovement-io-yeah, and to do it, and to teach in soaking-to-israel statutes and crises. now this is the copy of the recount-scroll that the king silence-light-fervent-spoil-artaxerxes gave to help-uzaire the darkener the scroll-recounters, even a scroll-recounters of the words of the directives of vowelmovement-io-yeah, and of his statutes to israel. silence-light-fervent-spoil-artaxerxes, king of kings, to help-uzaire the darkener a scroll-recounters of the law of the these-to of heaven, perfect peace, and at such a time. i make a decree, that all they of the with-mum of israel, and of his darkener and borrow-join-levites, in my realm, which are minded of their own freewill to go up to cast-complete-jerusalem, go with thee. forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning judah and cast-complete-jerusalem, according to the law of thy these-to which is in thine hand; and to carry the

silver and gold, which the king and his counsellors have volunteered to the these-to of israel, whose habitation is in cast-complete-jerusalem, and all the silver and gold that thou canst find in all the province of in-fade-babylon, with the volunteer of the with-mum, and of the darkener, volunteering for the house of their these-to which is in cast-complete-jerusalem: that thou mayest buy count-speedily with this money bulls, rams, lambs, with their completeness-absorbers and their pourings, and inward them upon the altar of the house of your these-to which is in cast-complete-jerusalem. and whatsoever will seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your these-to. the vessels also that are given thee for the work of the house of thy these-to, those deliver thou before the these-to of cast-complete-jerusalem. and whatsoever more will be needful for the house of thy these-to, which thou wilt have occasion to bestow, bestow it out of the king's treasure house. and i, even i silence-light-fervent-spoil-artaxerxes the king, do make a decree to all the treasurers which are on cross-over the river, that whatsoever help-uzair the darkener the scroll-recouters of the law of the these-to of heaven, will require of you, it be done count-speedily, to an hundred talents of silver, and to an hundred measures of wheat, and to an hundred aged-daughter-baths of wine, and to an hundred aged-daughter-baths of oil, and salt without prescribing how much. whatsoever is directed by the these-to of heaven, let it be diligently done for the house of the these-to of heaven: for why should there be wrath against the realm of the king and his betweeners? also we certify you, that touching any of the darkener and borrow-join-levites, sing-cutters, porters, givens-nethinims, or ministers of this alpha-beit-house of these-to, it will not be lawful to impose toll, tribute, or custom, upon them. and thou, help-uzair, after the wisdom of thy these-to, that is in thine hand, set magistrates and critics, which may critic all the with-mum that are on cross-over the river, all such as know the laws of thy these-to; and teach ye them that know them not. and whosoever will not do the law of thy these-to, and the law of the king, let judgment be executed count-speedily upon him, whether it be to death, or to between-me-banishment, or to confiscation of goods, or to imprisonment. knee-pooled be vowelmovement-io-yeah these-to of our fathers, which hath put such a thing as this in the king's heart, to beautify the alpha-beit-house of vowelmovement-io-yeah which is in cast-complete-jerusalem: and hath extended kindness to me before the king, and his counsellors, and before all the king's hero prince-soakings. and i was strengthened as the hand of vowelmovement-io-yeah my these-to was upon me, and i gathered together out of soaking-to-israel chief heros to go up with me.

8

these are now the chief of their fathers, and this is the genealogy of them that went up with me from in-fade-babylon, in the king of silence-light-fervent-spoil-artaxerxes the king. of the betweeners of mouth-attempt-pinehas; stranger-gershom: of the betweeners of with-palm-itamar; my-court-to-daniel: of the betweeners of dude-dawud; forsaking-sin-hattush. of the betweeners of neighbors-shechaniah, of the betweeners of bull-noise-pharosh; remember-yeah-zakariyya: and with him were reckoned by genealogy of the male-rememberers an hundred and fifty. of the betweeners of loss-from-father-pahathmoab; to-aeiou-my-eyes-elihoe-nai betweener of shine-zerahiah, and with him two hundred male-rememberers. of the betweeners of neighbors-shechaniah; betweener of stress-jahaziel, and with him three hundred male-rememberers. of the between-

ers also of adorned-dainty-adin; worker-ebd betweener of vowel-yeah-given-ionathan, and with him fifty male-rememberers. and of the betweeners of world-youth-elam; safe-yeah-jeshaiah betweener of time-vowel-yeah-athaliah, and with him seventy male-rememberers. and of the betweeners of critic-yeah-shephatiah; portion-yeah-zebadiah betweener of who-like-to-mikail, and with him fourscore male-rememberers. of the betweeners of yodad-joab; work-vowel-yeah-obadiah betweener of live-to-jehiel, and with him two hundred and eighteen male-rememberers. and of the betweeners of my-completion-sheolmith; betweener of add-yeah-josphiah, and with him an hundred and sixty male-rememberers. and of the betweeners of empty-bebai; remember-yeah-zakariyya betweener of empty-bebai, and with him twenty and eight male-rememberers. and of the betweeners of goat-tell-azgad; yeah-graceful-johanan betweener of the-little-hakkatan, and with him an hundred and ten male-rememberers. and of the last betweeners of my-base-get-up-adonikam, whose names are these, to-emit-eliphelet, yey-to-jeiel, and hear-vowel-yeah-shemaiah, and with them sixty male-rememberers. of the betweeners also of in-torso-bigvai; my-twist-uthai, and honor-zabbud, and with them seventy male-rememberers. 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-mum, and the darkener, and found there none of the betweeners of borrow-join-levi then sent i for my-unto-helps-eliezer, for lion-to-ariel, for hear-vowel-yeah-shemaiah, and for to-given-elnathan, and for rival-jarib, and for to-given-elnathan, and for given-natan, and for remember-yeah-zakariyya, and for complete-meshulam, chief men; also for vowel-yeah-fight-joiarib, and for to-given-elnathan, men of understand-betweening. and i sent them with word to up-to-iddo the chief at the place money-casiphia, and i told them what they should say to up-to-iddo, and to his brethren the givens-nethinims, at the place money-casiphia, that they should bring to us soaks for the house of our these-to. and by the good hand of our these-to upon us they brought us a man of skill, of the betweeners of forgive-sick-mahli, betweener of borrow-join-levi betweener of israel; and heat-wave-yeah-sherebiah, with his betweeners and his brethren, eighteen; and account-vowel-yeah-hashabiah, and with him safe-yeah-jeshaiah of the betweeners of bitter-merari, his brethren and their betweeners, twenty; also of the givens-nethinims, whom dude-dawud and the prince-soakings had appointed for the work of the borrow-join-levites, two hundred and twenty givens-nethinims: all of them were expressed by name. then i proclaimed a fast there, at the river of being-generation-ahava, that we might afflict ourselves before our these-to, to seek of him a soaking 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 safety us against the enemy in the way: because we had spoken to the king, saying, the hand of our these-to is upon all them for good that seek him; but his goat-daring and his nose-anger is against all them that forsake him. so we fasted and besought our these-to for this: and he was intreated of us. then i differentiated twelve of the chief of the darkener, heat-wave-yeah-sherebiah, account-vowel-yeah-hashabiah, and ten of their brethren with them, and weighed to them the silver, and the gold, and the items, even the highing of the house of our these-to, which the king, and his counsellors, and his lords, and all soaking-to-israel there present, had highed: i even weighed to their hand six hundred and fifty talents of silver, and silver items an hundred talents, and of gold an hundred talents; also twenty basons of gold, of a thousand drams; and two items of fine copper, precious as gold. and i said to them, ye are perfected to vowelmovement-

ment-io-yeah; the items are perfected also; and the silver and the gold are a volunteer to vowelmovement-io-yeah these-to of your fathers. watch ye, and keep them, until ye weigh them before the chief of the darkener and the borrow-join-levites, and chief of the fathers of israel, at cast-complete-jerusalem, in the chambers of the alpha-beit-house of vowelmovement-io-yeah. so took the darkener and the borrow-join-levites the weight of the silver, and the gold, and the items, to bring them to cast-complete-jerusalem to the house of our these-to. then we departed from the river of being-generation-ahava on the twelfth day of the first month, to go to cast-complete-jerusalem: and the hand of our these-to was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the 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 items weighed in the house of our these-to by the hand of place-of-highs-meremoth betweener of fire-blaze-yeah-uriah the darkener and with him was unto-stop-eleazar betweener of mouth-attempt-pinehas; and with them was vowel-yeah-dowry-jozabad betweener of vowel-safe-yeah-iosua, and intended-noah 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 come out of the captivity, uponed up-ons to the these-to of israel, twelve bulls for all israel, ninety and six lambs, seventy and seven lambs, twelve he goats for a misser: all this was a up-on to vowelmovement-io-yeah. and they delivered the king's commissions to the king's lieutenants, and to the governors on cross-over the river: and they furthered the with-mum, and the alpha-beit-house of these-to.

9

now when these things were done, the prince-soakings came to me, saying, the with-mum of israel, and the darkener, and the borrow-join-levites, have not differentiated themselves from the with-mum of the lands, doing according to their holies, even of the nest-buy-canaanites, the tusk-hittites, the unvalled-perizzites, the trampler-jebusites, the with-ammonites, the from-father-moabites, the narrows-produce-mizraim-egyptians, and the talker-amorites. for they have taken of their betweenas for themselves, and for their betweeners: so that the perfected seed have mingled themselves with the with-mum of those lands: yea, the hand of the prince-soakings 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 hair 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 these-to of israel, 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 knees, and spread out my hands to vowelmovement-io-yeah my these-to, and said, o my these-to, i am ashamed and blush to lift up my face-turnings to thee, my these-to: for our season-answers are increased over our head, and our fault is grown up to the namespaces. since the days of our fathers have we been in a great fault to this day; and for our season-answers have we, our kings, and our darkener, been delivered into the hand of the kings of the lands, to the blade, to captivity, and to a spoil, and to confusion of face-turnings, as it is this day. and now for a little space grace hath been shewed from vowelmovement-io-yeah our these-to, to leave us a remnant to escape, and to give us a nail in his perfected place, that our these-to may lighten our eyes, and give us a little reviving

in our employment. for we were workers; yet our these-to hath not forsaken us in our employment, but hath extended kindness to us in the sight of the kings of split-spread-persia, to give us a reviving, to set up the house of our these-to, and to repair the blade-parchings thereof, and to give us a wall in vowel-yeah-acknowledge-iodah and in cast-complete-jerusalem. and now, o our these-to, what will we say after this? for we have forsaken thy directives, which thou hast directed by thy workers the come-bringers, saying, the land, to which ye go to network-inherit it, is an stained land with the stainedness of the with-mum of the lands, with their holies, 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 seek their complete or their wealth world: that ye may be strong, and eat the good of the land, and leave it for an network-inheritance to your betweeners world. and after all that is come upon us for our visual-re-toil deeds, and for our great fault, seeing that thou our these-to hast punished us less than our season-answers deserve, and hast given us such deliverance as this; should we again break thy directives, and join in affinity with the with-mum of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? vowelmovement-io-yeah these-to of israel, thou art right: for we remain yet escaped, as it is this day: behold, we are before thee in our faults: for we cannot stand before thee because of this.

10

now when help-uzair had prayed, and when he had confessed, weeping and casting himself down before the alpha-beit-house of these-to, there assembled to him out of soaking-to-israel a very great meeting of men and women and children: for the with-mum wept very sore. and neighbors-shechaniah betweener of live-to-jehiel, one of the betweeners of world-youth-alam, answered and said to help-uzair, we have trespassed against our these-to, and have taken strange-substantial women of the with-mum of the land: yet now there is hope in soaking-to-israel concerning this thing. now therefore let us do a contract with our these-to to put away all the women, and such as are born of them, according to the counsel of my base-boss, and of those that tremble at the directive of our these-to; and let it be done according to the drops-of-teaching-torah arise; for this matter belongeth to thee: we also will be with thee: be of good courage, and do it. then arose help-uzair, and did the chief darkener, the borrow-join-levites, and all israel, to swear-seven that they should do according to this word. and they swear-sevended. then help-uzair rose up from before the alpha-beit-house of these-to, and went into the chamber of yeah-graceful-johanan betweener of to-answer-eliashib: and when he came thither, 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 made proclamation throughout vowel-yeah-acknowledge-iodah 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 prince-soakings and the elders, all his substance should be forfeited, and himself differentiated from the meeting of those that had been carried away. then all the men of vowel-yeah-acknowledge-iodah 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-mum sat in the street of the alpha-beit-

house of these-to, trembling because of this matter, and for the great rain. and help-uzair the darkener stood up, and said to them, ye have transgressed, and have taken strange-substantial women, to increase the fault of israel. now therefore do confession to vowelmovement-io-yeah these-to of your fathers, and do his pleasure: and differentiate yourselves from the with-mum of the land, and from the strange-substantial women. then all the meeting answered and said with a loud voice, as thou hast said, so must we do. but the with-mum are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for we are many that have went-beyond in this word. let now our rulers of all the meeting stand, and let all them which have taken strange-substantial women in our cities come at appointed times, and with them the elders of every city, and the critics thereof, until the fierce nose-anger of our these-to for this matter be turned from us. only vowel-yeah-given-ionathan betweenner of do-to-asahel and stress-jahaziah betweenner of hope-tikvah were employed about this matter: and complete-meshullam and return-shabbethai the borrow-join-levite safetyed them. and betweenners of the captivity did so. and help-uzair the darkener with certain chief of the fathers, after the house of their fathers, and all of them by their names, were differentiated, and sat down in the first day of the tenth month to examine the matter. and they made an end with all the men that had taken strange-substantial women by the first day of the first month. and among the betweenners of the darkener there were found that had taken strange-substantial women: namely, of the betweenners of vowel-safe-yeah-iosua betweenner of right-io-jozadak, and his brethren; do-vowel-yeah-maaseiah, and my-unto-helps-eliezer, and rival-jarib, and great-vowel-yeah-gedaliah. and they gave their hands that they would put away their women; and being faulty, they offered a ram of the sheep for their fault. and of the betweenners of saying-immer graceful-hanani and portion-yeah-zebadiah. and of the betweenners of destroyed-dedicated-harim; do-vowel-yeah-maaseiah, and to-yeah-ilyas, and hear-vowel-yeah-shemaiah, and live-to-jehiel, and goat-vowel-yeah-uzziah. and of the betweenners of break-pashur; to-io-my-eyes-elioenai, do-vowel-yeah-maaseiah, unto-hears-ismail, given-unto-nethaneel, vowel-yeah-dowry-jozabad, and to-do-elasah. also of the borrow-join-levites; vowel-yeah-dowry-jozabad, and hear-shimei, and easy-roasting-kelaiah, (the same is easy-kelita,) opening-yeah-pethahiah, vowel-yeah-acknowledge-iodah, and my-unto-helps-eliezer. of the singers also; to-answer-eliashib: and of the gatekeepers; willum, and furrow-hang-telem, and small-place-prince-hur moreover of israel: of the betweenners of wild-head-parosh; level-yeah-ramiah, and sprinkling-jeziah, and my-king-moloch-malchiah, and sign-miamin, and unto-stop-eleazar, and moloch-king-yeah-malchijah, and betweenner-vowel-yeah-benaiah. and of the betweenners of world-youth-elam; given-vowel-yeah-mattaniah, remember-yeah-zakariyya, and live-to-jehiel, and my-worker-abdi, and high-level-jeremoth, and to-yeah-eliah. and of the betweenners of olive-tree-zattu; to-io-my-eyes-elioenai, to-answer-eliashib, given-vowel-yeah-mattaniah, and high-level-jeremoth, and dowry-zabad, and goat-aziza. of the betweenners also of empty-bebai; vowel-yeah-grace-jehohanan, grace-vowel-yeah-hananiah, my-dripping-zabbai, and my-time-athlai. and of the betweenners of between-me-bani; complete-meshullam, moloch-king-malluch, and until-yeah-adaiah, return-jashub, and ask-sheal, and highs-ramoth and of the betweenners of loss-from-father-pahathmoab; softener-adna, and all-of-chelal, betweenner-vowel-yeah-benaiah, do-vowel-yeah-maaseiah, given-vowel-yeah-mattaniah, onion-unto-bezaleel, and built-binnui, and sleep-

forget-manasseh. and of the betweenners of destroyed-dedicated-harim; my-unto-helps-eliezer, my-man-ishijah, my-king-moloch-malchiah, hear-vowel-yeah-shemaiah, hear-shimeon, righthand-child-benjamin, moloch-king-malluch, and keep-yeah-shemariah. of the betweenners of silence-hasting-hashum; waist-give-mattenai, died-mattathah, dowry-zabad, to-emit-eliphelet, level-jeremai, sleep-forget-manasseh, and hear-shimei. of the betweenners of between-me-bani; meet-maada, people-high-imran, and or-to-uel, betweenner-vowel-yeah-benaiah, fiction-lie-material-bedeiah, his-bride-chelluh, nourishment-weapon-yeah-vaniah, place-of-highs-meremoth, to-answer-eliashib, given-vowel-yeah-mattaniah, waist-give-mattenai, and do-jaasau, and between-me-bani, and built-binnui, hear-shimei, and complete-yeah-shelemiah, and given-natan, and until-yeah-adaiah, volunteer-machnadebai, sixth-shashai, sing-sharai, help-to-azareel, and complete-yeah-shelemiah, keep-yeah-shemariah, willum, say-vowel-yeah-amariah, and add-increase-yusif. of the betweenners of at-him-nebo; yey-to-jeiel, given-vowel-yeah-mattithiah, dowry-zabad, flowing-selling-buying-zebina, his-hand-jadai, and yo-to-joel, betweenner-vowel-yeah-benaiah. all these had taken strange-substantial women: and some of them had women by whom they had betweenners.

the words of comfort-yeah-nehemiah betweener of every-thing-yeah-hachaliah. and it came to pass in the month loin-of-foolishness-chisleu, in the twentieth year, as i was in lily-shushan the palace, that graceful-hanani one of my brethren, came, he and certain men of vowel-yeah-acknowledge-iodah; and i asked them concerning the vowel-yeah-acknowledge-iodim that had escaped, which were left of the captivity, and concerning cast-complete-jerusalem. and they said to me, the remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of cast-complete-jerusalem also is broken down, and the gates thereof are burned with fire. and it came to pass, when i heard these words, that i sat down and wept, and mourned certain days, and fasted, and prayed before the these-to of namespaces and said, i beseech thee, vowelmovement-io-yeah these-to of namespaces the great and terrible these-to, that keepeth contract 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 prayer of thy worker, which i pray before thee now, day and night, for betweeners of soaking-to-israel thy workers, and confess the misses of betweeners of israel, which we have missed against thee: both i and my father's house have missed. we have dealt very corruptly against thee, and have not kept the directives, nor the statutes, nor the crises, which thou directedst thy worker draw-out-musa. remember, i beseech thee, the word that thou directedst thy worker draw-out-musa, saying, if ye transgress, i will scatter you abroad among the nations: but if ye turn to me, and keep my directives, and do them; though there were of you cast out to the uttermost part of the namespaces yet will i gather them from thence, and will bring them to the place that i have chosen to set my name there. now these are thy workers and thy with-mum, whom thou hast retrieved by thy great energy, and by thy strong hand. vowelmovement-io-yeah, i beseech thee, let now thine ear be attentive to the prayer of thy worker, and to the prayer of thy workers, who desire to respect thy name: and prosper, i pray thee, thy worker this day, and grant him wombing in the sight of this man. for i was the king's cupbearer.

and it came to pass in the month try-out-nisan, in the 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 visual-re-toil in his presence. wherefore the king said to me, why is thy face-turnings visual-re-toil, seeing thou art not sick? this is nothing else but visual-re-toil of heart. then i was very sore afraid, and said to the king, let the king live to world: why should not my face-turnings be sad, when the city, the place of my fathers' sepulchres, lieth blade-parched, and the gates thereof are eaten with fire? then the king said to me, for what dost thou make request? so i prayed to the these-to of namespaces and i said to the king, if it please the king, and if thy worker have found favour in thy sight, that thou wouldst send me to vowel-yeah-acknowledge-iodah, to the city of my fathers' sepulchres, that i may build-between it. and the king said to me, (the queen also sitting by him,) for how long will thy journey be? and when wilt thou return? so it was good in the eyes of the king to send me; and i set him a time. moreover i said to the king, if it please the king, let letters be given me to the governors beyond the river, that they may convey me over till i come into vowel-yeah-acknowledge-iodah; and a letter to add-collect-asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of

the palace which appertained to the house, and for the wall of the city, and for the house that i will enter into, and the king granted me, according to the good hand of my these-to upon me. then i crossed to the governors beyond the river, and gave them the king's letters. now the king had crossed captains of the stratagem and horsemen with me. when bramble-bush-sanballat the anger-liberty-horonite, and good-tobiah the worker, the with-ammonite, heard of it, it visual-re-toil-re-toilized them visual-re-toil-re-toilly that there was come a man to seek the welfare of betweeners of israel. 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 man what my these-to had put in my heart to do at cast-complete-jerusalem: neither was there any domesticated animal with me, save the domesticated animal that i rode upon. and i went out by night by the gate of the valley, even before the crocodile complete, and to the dung port, and viewed the walls of cast-complete-jerusalem, which were broken down, and the gates thereof were eaten with fire. then i crossed on to the gate of the fountain, and to the king's pool: but there was no place for the domesticated animal that was under me to cross. then went i up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned. and the rulers knew not whither i went, or what i did; neither had i as yet told it to the vowel-yeah-acknowledge-iodim nor to the darkener, nor to the nobles, nor to the rulers, nor to the remainder that did the work. then said i to them, ye see the distress that we are in, how cast-complete-jerusalem lieth blade-parched, and the gates thereof are burned with fire: come, and let us build-between up the wall of cast-complete-jerusalem, that we be no more a reproach. then i told them of the hand of my these-to which was good upon me; as also the king's words that he had worded to me. and they said, let us rise up and build-between. 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 said to them, the these-to of namespaces he will completed us; therefore we his workers will arise and build-between: but ye have no portion, nor right, nor memorial, in cast-complete-jerusalem.

then to-answer-eliasib the high darkener rose up with his brethren the darkener, and they build-between the sheep gate; they perfected it, and set up the gates of it; even to the tower of hundred-meah they perfected it, to the tower of to-grace-graceful-hananeel. and next to him build-between the men of moon-smell-gericho. and next to them build-between remember-zakur betweener of say-imri. but the fish gate did the betweeners of hatred-hassenaah build-between, who also laid the beams thereof, and set up the gates thereof, the locks thereof, and the bars thereof. and next to them repaired place-of-highs-meremoth betweener of light-yeah-urijah, betweener of thorn-koz. and next to them repaired complete-meshullam betweener of knee-pool-vowel-yeah-berechiah, betweener of stable-to-meshezabeel. and next to them repaired right-zadok betweener of answer-baana. and next to them the stuck-tekoites repaired; but their nobles put not their necks to the work of their vowelmovement-io-yeah. moreover the old gate repaired vowel-yeah-knows-jehoiada betweener of stopskip-paseah, and complete-meshullam betweener of in-secret-yeah-besodeiah; they laid the beams thereof, and set up the gates thereof, and the locks thereof, and

the bars thereof. and next to them repaired cement-yeah-melataiah the small-hill-gibeonite, and discuss-jadon the sing-master-meronothite, the men of small-hill-gibeon, and of watch-mizpah, to the throne of the governor on cross-over the river. next to him repaired my-courage-unto-uzziel betweneer of wroth-yeah-harhaiah, of the goldsmiths. next to him also repaired grace-vowel-yeah-hananiah betweneer of one of the spices, and they fortified cast-complete-jerusalem to the broad wall. and next to them repaired weak-yeah-rephaiah betweneer of small-place-prince-hur the ruler of the half half of cast-complete-jerusalem. and next to them repaired hand-knowledge-jedaiah betweneer of crunch-harumaph, even over against his house. and next to him repaired forsaking-sin-hattush betweneer of account-yeah-hashabniah. moloch-king-yeah-malchijah betweneer of fishing-net-harim, and important-hashub betweneer of loss-from-father-pahathmoab, repaired the other piece, and the tower of the furnaces. and next to him repaired willum betweneer of whisper-halohesh, the ruler of the half half of cast-complete-jerusalem, he and his betweenas. the valley gate repaired compassionate-hanun, and the inhabitants of abandoned-zanuh; they build-betweened it, and set up the gates thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall to the dung gate. but the dung gate repaired my-king-moloch-malchiah betweneer of vehicle-rechab, the ruler of part of wineyard-house-beth-haccerem; he build-betweened it, and set up the gates thereof, the locks thereof, and the bars thereof. but the gate of the fountain repaired willun betweneer of all-chest-col-hozeh, the go downr of part of watch-mizpah; he build-betweened it, and covered it, and set up the gates thereof, the locks thereof, and the bars thereof, and the wall of the pool of send-siloah by the king's garden, and to the stairs that go down from the city of dude-dawud. after him repaired comfort-yeah-nehemiah betweneer of left-azbuk, the ruler of the half half of house-rock-create-bethzur, to the place over against the sepulchres of dude-dawud, and to the pool that was did, and to the house of the hero. after him repaired the borrow-join-levites, merciful-rehum betweneer of between-me-bani. next to him repaired account-vowel-yeah-hashabiah, the ruler of the half half of community-keilah, in his half. after him repaired their brethren, in-tick-bavai betweneer of movement-henadad, the ruler of the half half of community-keilah. and next to him repaired constrained-ezer betweneer of vowel-safe-yeah-iosua, the ruler of watch-mizpah, another piece over against the going up to the armoury at the turning of the wall. after him blessed-failure-baruch betweneer of my-dripping-zabbai earnestly repaired the other piece, from the turning of the wall to the opening of the house of to-answer-elishib the high darkener after him repaired place-of-highs-meremoth betweneer of light-yeah-urijah betweneer of thorn-koz another piece, from the opening of the house of to-answer-elishib even to the end of the house of to-answer-elishib. and after him repaired the darkener, the men of the plain. after him repaired righthand-child-benjamin and important-hashub over against their house. after him repaired help-vowel-yeah-azariah betweneer of do-vowel-yeah-maaseiah betweneer of load-yeah-ananiah by his house. after him repaired built-binnui betweneer of movement-henadad another piece, from the house of help-vowel-yeah-azariah to the turning of the wall, even to the corner. discern-delouse-palal betweneer of my-gooze-uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the courtyard of the prison. after him redemption-pedaiah betweneer of wild-head-parosh. moreover the givens-nethinims dwelt in tower-darkness-small-white-cloud-ophel, to the place

over against the water gate toward the east, and the tower that lieth out. after them the stuck-tekoites repaired another piece, over against the great tower that lieth out, even to the wall of tower-darkness-small-white-cloud-ophel. from on the horse gate repaired the darkener, every one over against his house. after them repaired right-zadok betweneer of saying-immer over against his house. after him repaired also hear-vowel-yeah-shemariah betweneer of neighbors-shechaniah, the keeper of the east gate. after him repaired grace-vowel-yeah-hananiah betweneer of complete-yeah-shelemiah, and compassionate-hanun the sixth betweneer of caper-snipe-zalaph, another piece. after him repaired complete-meshulam betweneer of knee-pool-vowel-yeah-berechiah over against his chamber. after him repaired my-king-moloch-malchiah the goldsmith's betweneer to the place of the givens-nethinims, and of the merchants, over against the gate commander-miphkad, and to the going up of the corner. and between the going up of the corner to the sheep gate repaired the goldsmiths and the merchants.

4

but it came to pass, that when bramble-bush-sanballat heard that we build-between the wall, he was wroth, and took great wall-wrath, and mocked the vowel-yeah-acknowledge-iodim and he spake before his brethren and the stratagem of keep-guard-samaria, and said, what do these feeble vowel-yeah-acknowledge-iodim will they fortify themselves? will they butcher? will they do an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? now good-tobiah the with-ammonite was by him, and he said, even that which they build-between, if a fox go up, he will even break down their stone wall. hear, o our these-to; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: and cover not their season-answer, and let not their miss be blotted out from before thee: for they have provoked thee to anger before the build-betweeners. so build-betweened we the wall; and all the wall was joined together to the half thereof: for the with-mum 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 were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against cast-complete-jerusalem, and to hinder it. nevertheless we made our prayer to our these-to, and set a watch against them day and night, because of them. and vowel-yeah-acknowledge-iodah said, the energy of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build-between the wall. and our produce-narrower said, they will not know, neither see, till we come in the midst among them, and kill them, and cause the work to cease. and it came to pass, that when the vowel-yeah-acknowledge-iodim which dwelt by them came, they said to us ten times, from all places whence ye will return to us they will be upon you. therefore set i in the lower places behind the wall, and on the higher places, i even set the with-mum after their families with their blades, their spears, and their bows. and i looked, and rose up, and said to the nobles, and to the rulers, and to the remainder of the with-mum, be not ye afraid of them: remember vowel-movement-io-yeah, which is great and terrible, and fight for your brethren, your 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 these-to had brought their counsel to nought, that we returned all of us to the wall, every one to

his work. and it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of vowel-yeah-acknowledge-iodah. they which build-between on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. for the build-betweeners, every one had his blade girded by his side, and so build-between. 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-mum, the work is great and large, and we are separated upon the wall, one far from another. in what place therefore ye hear the sound of the mouthpiece-horn resort ye thither to us: our these-to will fight for us. so we laboured in the work: and half of them held the spears from the up-oning of the black till the stars appeared. likewise at the same time said i to the with-mum, let every one with his servant lodge within cast-complete-jerusalem, that in the night they may be a guard to us, and labour on the day. so neither i, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing.

5

and there was a great cry of the with-mum and of their women against their brethren the vowel-yeah-acknowledge-iodim 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 mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. there were also that said, we have borrowed money for the king's tribute, and that upon our lands and vineyards. yet now our flesh-soaking is as the flesh-soaking of our brethren, our betweeners as their betweeners: and, lo, we bring into employment our betweeners and our betweenas to be workers, and some of our betweenas are brought to employment already: neither is it in our power to redeem them; for other men have our lands and vineyards. and i was very angry when i heard their cry and these words. then i consulted with myself, and i rebuked the nobles, and the rulers, and said to them, ye exact usury, every one of his brother. and i set a great assembly against them. and i said to them, we after our ability have redeemed our brethren the vowel-yeah-acknowledge-iodim which were sold to the corpse-nations; and will ye even sell your brethren? or will they be sold to us? then held they their peace, and found nothing to answer. also i said, it is not good that ye do: ought ye not to walk in the respect of our these-to because of the reproach of the corpse-nations our enemies? i likewise, and my brethren, and my servants, might exact of them money and corn: i pray you, let us leave off this usury. restore, i pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil-produce, that ye exact of them. then said they, we will restore them, and will require nothing of them; so will we do as thou sayest. then i called the darkener, and took an oath-seven of them, that they should do according to this promise. also i shook my lap, and said, so these-to shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. and all the meeting said, mum-stick-with-amen and rave-praised vowelmovement-io-yeah. and the with-mum did according to this promise. moreover from the time that i was appointed to be their governor in the land of vowel-yeah-acknowledge-iodah, from the twentieth year even to the

two and thirtieth year of silence-light-fervent-spoil-ar-taxerxes the king, that is, twelve years, i and my brethren have not eaten the bread of the governor. but the former governors that had been before me were chargeable to the with-mum, and had taken of them bread and wine, beside forty light-shekels of silver; yea, even their servants bare rule over the with-mum: but so did not i, because of the respect of these-to. yea, also i continued in the work of this wall, neither bought we any field: and all my servants were gathered thither to the work. moreover there were at my send-table an hundred and fifty of the vowel-yeah-acknowledge-iodim and rulers, beside those that came to us from among the corpse-nations that are about us. now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not i the bread of the governor, because the employment was heavy upon this with-mum. think upon me, my these-to, for good, according to all that i have done for this with-mum.

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 build-between the wall, and that there was no breach left therein; (though at that time i had not set 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 village-out-ofs in the hatch-plain of grief-power-ono. but they thought to do me visual-re-toil. and i sent messengers to them, saying, i am doing a great work, so that i cannot come down: why should the work cease, whilst i leave it, and come down to you? yet they sent to me four times after this sort; and i answered them after the same manner. then sent bramble-bush-sanballat his servant to me in like manner the fifth time with an open letter in his hand; wherein was written, it is reported among the corpse-nations, and rain-gashmu saith it, that thou and the vowel-yeah-acknowledge-iodim think to rebel: for which cause thou build-betweenest the wall, that thou mayest be their king, according to these words. and thou hast also appointed come-bringers to preach of thee at cast-complete-jerusalem, saying, there is a king in vowel-yeah-acknowledge-iodah: and now will it be reported to the king according to these words. come now therefore, and let us take counsel together. then i sent to him, saying, there are no such words done as thou sayest, but thou feignest them out of thine own heart. for they all did us afraid, saying, their hands will be weakened from the work, that it be not done. now therefore, o these-to, strengthen my hands. afterward i came to the house of hear-vowel-yeah-shemaiah betweener of weak-i-o-delaiah betweener of from-best-to-mehetabeel, who was shut up; and he said, let us meet together in the alpha-beit-house of these-to, within the possibility-hall, and let us shut the doors of the possibility-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 possibility-hall to safe his life? i will not go in. and, lo, i perceived that these-to had not sent him; but that he pronounced this prophecy against me: for good-tobiah and bramble-bush-sanballat had hired him. therefore was he hired, that i should be afraid, and do so, and miss and that they might have matter for an visual-re-toil report, that they might reproach me. my these-to, think thou upon good-tobiah and bramble-bush-sanballat according to these their doings, and on the come-bringeress intended-noadiah, and the remainder of the come-bringers, that would have put me in re-

spect. so the wall was finished in the twenty and fifth day of the month likely-elul, in fifty and two days. and it came to pass, that when all our enemies heard thereof, and all the corpse-nations that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our these-to. moreover in those days the nobles of vowel-yeah-acknowledge-iodah sent many letters to good-tobiah, and the letters of good-tobiah came to them. for there were husbandy in vowel-yeah-acknowledge-iodah swear-sevened to him, because he was the son in law of neighbors-shechaniah betweener of host-arah; and his betweener yeah-graceful-johanan had taken the daughter-housa of complete-meshulam betweener of knee-pool-vowel-yeah-berechiah. also they reported his good deeds before me, and uttered my sayings to him. and good-tobiah sent letters to put me in respect.

7

now it came to pass, when the wall was build-betweened, and i had set up the gates, and the gatekeepers and the singers and the borrow-join-levites were appointed, that i gave my brother graceful-hanani and grace-vowel-yeah-hananiah the ruler of the palace, charge over cast-complete-jerusalem: for he was a mum-sticking-withful man, and respected these-to 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 appoint watches of the inhabitants of cast-complete-jerusalem, every one in his watch, and every one to be over against his house. now the city was large and great: but the with-mum were few therein, and the houses were not build-between. and my these-to put into mine heart to gather together the nobles, and the rulers, and the with-mum, that they might be counted by genealogy. and i found a recount of the genealogy of them which came up at the first, and found written therein, these are betweeners of the province, that went up out of the captivity, of those that had been carried away, whom bring-jug-guard-nebuchadnezzar the king of in-fade-babylon had carried away, and came again to cast-complete-jerusalem and to vowel-yeah-acknowledge-iodah, every one to his city; who came with seed-pressed-out-of-bhabil-zerubbabil, vowel-safe-yeah-iosua, comfort-yeah-nehemiah, help-vowel-yeah-azariah, thunder-yeah-raamiah, consolation-nahamani, bitter-crush-mordecai, on-tongue-language-bilshan, from-telling-mispereth, in-torso-bigvai, consolation-nehum, in-answer-baanah. the count, i say, of the men of the with-mum of soaking-to-israel was this; betweeners of wild-head-parosh, two thousand an hundred seventy and two. betweeners of critic-yeah-shephathiah, three hundred seventy and two. betweeners of host-arah, six hundred fifty and two. betweeners of loss-from-father-pahathmoab, of betweeners of vowel-safe-yeah-iosua 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-zattu, eight hundred forty and five. betweeners of pure-provide-zaccai, 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-azgad, two thousand three hundred twenty and two. betweeners of my-base-get-up-adonikam, six hundred sixty and seven. betweeners of in-torso-bigvai, two thousand sixty and seven. betweeners of adorned-dainty-adin, six hundred fifty and five. betweeners of left-hand-shut-ater of strong-vowel-yeah-hezekiah, ninety and eight. betweeners of silence-hasting-hashum, three hundred twenty and eight. betweeners of eggs-bezai, three hundred twenty and four.

betweeners of sharp-hariph, an hundred and twelve. betweeners of small-hill-gibeon, ninety and five. the men of bread-house-bethlehem and dripped-netophah, an hundred fourscore and eight. the men of replies-anathoth, an hundred twenty and eight. the men of house-of-lazyness-beth-azmaveth, forty and two. the men of forest-city-kirjath-jearim, heresy-chephirah, and wells-beeroth, seven hundred forty and three. the men of high-region-ramah and small-hill-gaba, six hundred twenty and one. the men of covers-michmas, an hundred and twenty and two. the men of house-unto-bethel and island-ai 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-hadid, and grief-power-ono, seven hundred twenty and one. betweeners of bramble-enemy-senaah, three thousand nine hundred and thirty. the darkener: betweeners of hand-knowledge-jedaiah, of the house of vowel-safe-yeah-iosua, nine hundred seventy and three. betweeners of saying-immer 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 vowel-safe-yeah-iosua, of antiquity-rising-to-kadmiel, and of betweeners of acknowledge-india-thank-hodevah, seventy and four. the singers: betweeners of add-collect-asaph, an hundred forty and eight. the gatekeepers: betweeners of willum, betweeners of left-hand-shut-ater, betweeners of furrow-talmon, betweeners of foot-print-lewdness-akkub, betweeners of bending-of-sin-hatita, betweeners of captivity-shobai, an hundred thirty and eight. the givens-nethinims: betweeners of brightness-drought-ziba, betweeners of exposed-hashupha, betweeners of rings-tabbaoth, betweeners of crooked-keros, betweeners of moving-help-sia, betweeners of redeem-padon, betweeners of brick-lebana, betweeners of grasshopper-hagaba, betweeners of mygarment-shalmi, betweeners of grace-camp-hanan betweeners of great-giddel, betweeners of bend-over-gahar, betweeners of see-yeah-raiaah, betweeners of run-serious-rezin, betweeners of painted-inconstant-nekoda, betweeners of cutting-fleece-gazzam, betweeners of goat-uzza, betweeners of stopskip-phaseah, betweeners of despising-dirty-besai, betweeners of tortured-meunim, betweeners of diminished-torn-in-pieces-nephishesim, betweeners of bottle-bakbuk, betweeners of girth-hakupha, betweeners of instigation-harhur, betweeners of grilling-bazlith, betweeners of riddle-on-the-contrary-mehida, betweeners of workmanship-wood-harsha, betweeners of capable-glass-barkos, betweeners of kaiser-sisera, betweeners of smite-tamah, betweeners of eternal-neziah, betweeners of kidnapped-hatipha. betweeners of complete-sulayman's workers: betweeners of conclusion-inpleading-sotai, betweeners of scribe-recount-sophereth, betweeners of seperation-perida, betweeners of up-jaala, betweeners of generation-possession-darkon, betweeners of great-giddel, betweeners of critic-yeah-shephathiah, betweeners of eggplant-hattil, betweeners of cut-mouth-pochereth of deer-zebam, betweeners of mum-training-amon all the givens-nethinims, and betweeners of complete-sulayman's workers, were three hundred ninety and two. and these were they which went up also from hill-of-salt-telmelah, hill-of-deaf-tel-haresha, inwarder, sir-adon, and saying-immer but they could not shew their father's house, nor their seed, whether they were of israel. betweeners of weak-i-o-delaiah, betweeners of good-tobiah, betweeners of painted-inconstant-nekoda, six hundred forty and two. and of the darkener: betweeners of debt-yeah-habaiah, betweeners of thorn-koz, betweeners

of iron-barzillai, which took one of the betweenas of iron-barzillai the roll-until-gileadite to woman, and was called after their name. these sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the darkener. and the resigned-tirshatha said to them, that they should not eat of the most perfected things, till there stood up a darkener with fires-urim and simple-finished-thumim. the whole meeting 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-tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty darkener' garments. and some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver. and that which the rest of the with-mum gave was twenty thousand drams of gold, and two thousand pound of silver, and sixty and seven darkener' garments. so the darkener, and the borrow-join-levites, and the gatekeepers, and the singers, and some of the with-mum, and the givens-nethinims, and all israel, dwelt in their gates; and when the seventh month came, betweeners of soaking-to-israel were in their gates.

8

and all the with-mum added themselves together as one man into the street that was before the water gate; and they spake to help-uzair the scroll-recounters to bring the recount-scroll of the drops-of-teaching-torah of draw-out-musa, which vowelmovement-io-yeah had directed to israel. and help-uzair the darkener brought the drops-of-teaching-torah before the meeting both of men and women, and all that could hear with understand-betweening, upon the first day of the seventh month. and he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand-between; and the ears of all the with-mum were attentive to the recount-scroll of the drops-of-teaching-torah and help-uzair the scroll-recounters stood upon a pulpit of wood, which they had did for the purpose; and beside him stood given-vowel-yeah-mattithiah, and hear-shema and poor-yeah-anaiah, and light-yeah-urijah, and part-vowel-yeah-hilkiah, and do-vowel-yeah-maseiah, on his right hand; and on his left hand, redemption-pedaiah, and unto-poll-mishael, and my-king-moloch-malchiah, and silence-hasting-hashum, and suspicion-hashbadana, remember-yeah-zakariyya, and complete-meshullam. and help-uzair opened the recount-scroll in the eyes of all the with-mum; (for he was on all the with-mum;) and when he opened it, all the with-mum stood up: and help-uzair knee-pooled vowelmovement-io-yeah, the great these-to. and all the with-mum answered, mum-stick-with-amen mum-stick-with-amen with lifting up their hands: and they bowed their heads, and bowed vowelmovement-io-yeah with their face-turnings to the land. also vowel-safe-yeah-iosua, and between-me-bani, and heat-wave-yeah-sherebiah, righthand-jamin, foot-print-lewdness-akkub, return-shabbethai, thanks-yeah-hodijah, do-vowel-yeah-maseiah, easy-kelita, help-vowel-yeah-azariah, vowel-yeah-dowry-jozabad, grace-camp-hanan wonder-yeah-pelaiah, and the borrow-join-levites, caused the with-mum to understand-between the drops-of-teaching-torah and the with-mum stood in their place.

so they read in the recount-scroll in the drops-of-teaching-torah of these-to distinctly, and gave the sense, and caused them to understand-between the reading. and comfort-yeah-nehemiah, which is the resigned-tirshatha, and help-uzair the darkener the scroll-recounters, and the borrow-join-levites that taught the with-mum, said to all the with-mum, this day is perfected to vowelmovement-io-yeah your these-to; mourn not, nor weep. for all the with-mum wept, when they heard the words of the drops-of-teaching-torah then he said to them, go your way, eat the fat, and drink the sweet, and send portions to them for whom nothing is fixed: for this day is perfected to our vowelmovement-io-yeah: neither be ye sorry; for the joy of vowelmovement-io-yeah is your goat-daring. so the borrow-join-levites stilled all the with-mum, saying, hold your peace, for the day is perfected; neither be ye grieved. and all the with-mum went their way to eat, and to drink, and to send portions, and to do great mirth, because they had understood the words that were declared to them. and on the second day were added together the chief of the fathers of all the with-mum, the darkener, and the borrow-join-levites, to help-uzair the scroll-recounters, even to understand the words of the drops-of-teaching-torah and they found written in the drops-of-teaching-torah which vowelmovement-io-yeah had directed by draw-out-musa, that betweeners of soaking-to-israel should dwell in booths in the feast of the seventh month: and that they should publish and proclaim in all their cities, and in cast-complete-jerusalem, saying, go forth to the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to do booths, as it is written. so the with-mum went forth, and brought them, and did themselves booths, every one upon the roof of his house, and in their courtyards, and in the courtyards of the alpha-beit-house of these-to, and in the street of the water gate, and in the street of the gate of gray-fruitful-ephraim. and all the meeting of them that were come again out of the captivity did booths, and sat under the booths: for since the days of vowel-safe-yeah-iosua betweener of fish-noon to that day had not betweeners of soaking-to-israel done so. and there was very great cheering. also day by day, from the first day to the last day, he read in the recount-scroll of the drops-of-teaching-torah of these-to. and they kept the feast seven days; and on the eighth day was a confine assembly, according to the crisis.

9

now in the twenty and fourth day of this month betweeners of soaking-to-israel were assembled with fasting, and with sackclothes, and earth upon them. and the seed of soaking-to-israel differentiated themselves from all strangers, and stood and confessed their misses, and the season-answers of their fathers. and they stood up in their place, and read in the recount-scroll of the drops-of-teaching-torah of vowelmovement-io-yeah their these-to one fourth part of the day; and another fourth part they confessed, and bowed vowelmovement-io-yeah their these-to. then stood up upon the stairs, of the borrow-join-levites, vowel-safe-yeah-iosua, and between-me-bani, antiquity-rising-to-kadmiel, sabaniah, between-me-bunni, heat-wave-yeah-sherebiah, between-me-bani, and establish-vowel-yeah-chenai, and cried with a loud voice to vowelmovement-io-yeah their these-to. then the borrow-join-levites, vowel-safe-yeah-iosua, and antiquity-rising-to-kadmiel, between-me-bani, account-yeah-hashab-niah, heat-wave-yeah-sherebiah, thanks-yeah-hodijah, sabaniah, and opening-yeah-pethahiah, said, stand up and knee-pool vowelmovement-io-yeah your these-to

mn_heolm_until the world and ever: and knee-pooled be thy weight name, which is highed on all knee-pooling and praise. thou, even thou, art vowelmovement-io-yeah alone; thou hast did namespaces the namespaces of namespaces, with all their troop, the land, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the troop of namespaces bows thee. thou art vowelmovement-io-yeah these-to, who didst choose wing-organ-boner-abram, and broughtest him forth out of light-ur of the as-genies-kasidim, and gavest him the name of their-wing-organ-ibrahim; and foundest his heart mum-sticking-withful before thee, and madest a contract with him to give the land of the nest-buy-canaanites, the tusk-hittites, the talker-amorites, and the unwall-perizzites, and the trampler-jebusites, and the emotional-girgashites, to give it, i say, to his seed, and hast performed thy sayings; for thou art right: and didst see the produce-narrows of our fathers in narrows-produce-mizraim-egypt, and hearest their cry by the end sea; and shewedst signs and wonders upon big-house-firawn and on all his workers, and on all the with-mum of his land: for thou knewest that they dealt proudly against thee. so didst thou get thee a name, as it is this day. and thou didst hatch the sea before them, so that they crossed through the midst of the sea on the dry; and their persecutors thou threwest into the deeps, as a stone into the mighty waters. moreover thou ledest them in the day by a cloudy stand; and in the night by a stand of fire, to give them light in the way wherein they should go, thou camest down also upon mount bush-sinai, and wordedst with them from namespaces and gavest them soaking crises, and true drops-of-teaching-torah good statutes and directives: and madest known to them thy perfected seventh, and directedst them precepts, statutes, and drops-of-teaching-torah by the hand of draw-out-musa thy worker: and gavest them bread from namespaces for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to network-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 appointed a captain to return to their employment: but thou art a these-to ready to pardon, gracious and wombng, slow to nose-anger, and of great kindness, and forsookest them not. yea, when they had did them a screen calf, and said, this is thy these-to that brought thee up out of narrows-produce-mizraim-egypt, and had wrought great provocations; yet thou in thy manifold mercies forsookest them not in the place-of-word-desert: the stand of the cloud departed not from them by day, to lead them in the 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 whats-that-manna from their mouth, and gavest them water for their thirst. yea, forty years didst thou sustain them in the place-of-word-desert, so that they lacked nothing; their clothes waxed not old, and their feet swelled not. moreover thou gavest them kingdoms and nations, and didst part them into corners: so they network-inherited the land of curlyshon, 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 network-inherit it. so betweeners went in and network-inherited the land, and thou surrenderst before them the inhabitants of the land, the nest-buy-canaanites, and gavest them into their hands, with their

kings, and the with-mum of the land, that they might do with them as they would. and they captered strong cities, and a fat earth, and network-inherited houses full-seven of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were fill-sevened, and became fat, and delighted themselves in thy great goodness. nevertheless they were disobedient, and rebelled against thee, and cast thy drops-of-teaching-torah behind their backs, and slew thy come-bringers which testified against them to turn them to thee, and they wrought great provocations. therefore thou make safeedst them into the hand of their produce-narrows, who produce-troubled them: and in the time of their produce-narrows, when they cried to thee, thou hearest them from namespaces and according to thy manifold mercies thou gavest them saviours, who safed them out of the hand of their produce-narrows. but after they had rest, they did visual-re-toil again before thee: therefore ledest thou them in the land of their enemies, so that they had the dominion over them: yet when they returned, and cried to thee, thou hearest them from namespaces and many times didst thou deliver them according to thy mercies; and testifiedst against them, that thou mightest bring them again to thy drops-of-teaching-torah yet they dealt proudly, and hearkened not to thy directives, but missed against thy crises, (which if a man do, he will live in them;) and withdrew the shoulder, and hardened their neck, and would not hear. yet many years didst thou forbear them, and testifiedst against them by thy breathwind in thy come-bringers: yet would they not give ear: therefore gavest thou them into the hand of the with-mum of the lands. nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and wombng these-to. now therefore, our these-to, the heroic, the hero, and the terrible these-to, who keepest contract and kindness, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our prince-soakings, and on our darkener, and on our come-bringers, and on our fathers, and on all thy with-mum, since the time of the kings of pine-song-soaking-syria to this day. howbeit thou art right in all that is brought upon us; for thou hast done right, but we have done big-shotly: neither have our kings, our prince-soakings, our darkener, nor our fathers, kept thy drops-of-teaching-torah nor hearkened to thy directives and thy testimonies, wherewith thou didst witness against them. for they have not worldt thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. behold, we are workers this day, and for the land that thou gavest to our fathers to eat the fruit thereof and the good thereof, behold, we are workers in it: and it yieldeth much increase to the kings whom thou hast set over us 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 prince-soakings, borrow-join-levites, and darkener, seal to it.

10

now those that sealed were, comfort-yeah-nehemiah, the resigned-tirshatha, betweeners of everything-yeah-hachaliah, and be-right-yeah-zidkijah, minister-soaking-yeah-seraiah, help-vowel-yeah-azariah, high-vowel-yeah-jeremio, break-pashur, say-vowel-yeah-amariah, moloch-king-yeah-malchijah, forsaking-sin-hattush, sabaniah, moloch-king-malluch, fishing-net-harim, place-of-highs-meremoth, work-vowel-yeah-obadiah, my-court-to-daniel, garden-ginnethon, blessed-failure-

baruch, complete-meshullam, father-vowel-yeah-abijah, skilled-mijamin, stronghold-yeah-maaziah, in-my-log-bilgai, hear-vowel-yeah-shemaiah: these were the darkener. and the borrow-join-levites: both vowel-safe-yeah-iosua betweenear of ear-yeah-azaniah, built-binnui of the betweeners of movement-henadad, antiquity-rising-to-kadmiel; and their brethren, sabaniah, thanks-yeah-hodijah, easy-kelita, wonder-yeah-pelaiah, grace-camp-hanan who-here-micha wide-rehob account-vowel-yeah-hashabiah, remember-zakur, heat-wave-yeah-sherebiah, sabaniah, thanks-yeah-hodijah, between-me-bani, we-build-beninu. the chief of the with-mum; wild-head-parosh, loss-from-father-pahathmoab, world-youth-elam, this-is-zatthu, between-me-bani, between-me-bunni, goat-tell-azgad, empty-bebai, my-base-vowel-yeah-adonijah, in-torso-bigvai, adorned-dainty-adin, left-hand-shut-ater, strong-yeah-hizkijah, help-azzur, thanks-yeah-hodijah, silence-hasting-hashum, eggs-bezai, sharp-hariph, replies-anathoth, grow-nebai, body-thrust-together-magpiash, complete-meshullam, pig-hezir, stable-to-meshezabeel, right-zadok, know-jaddua, output-io-pelaliah, grace-camp-hanan poor-yeah-anaiah, vowel-safe-yeah-iosua, grace-vowel-yeah-hananiah, important-hashub, the-whisper-hallohesh, segment-pileha, die-shobek, merciful-rehum, she-thought-hashabnah, do-vowel-yeah-maaseiah, and my-bro-yeah-ahijah, grace-camp-hanan load-anan moloch-king-malluch, fishing-net-harim, in-answer-baanah. and the rest of the with-mum, the darkener, the borrow-join-levites, the gatekeepers, the singers, the givens-nethinims, and all they that had differentiated themselves from the with-mum of the lands to the drops-of-teaching-torah of these-to, their women, their betweeners, and their betweenas, every one having knowledge, and having understand-betweening; they clave to their brethren, their nobles, and entered into a curse-seven, and into an oath-seven, to walk in these-to's drops-of-teaching-torah which was given by draw-out-musa the worker of these-to, and to keep and do all the directives of vowel-movement-io-yeah our base-boss, and his crises and his statutes; and that we would not give our betweenas to the with-mum of the land, not take their betweenas for our betweeners: and if the with-mum of the land bring ware or any virtuals on the seventh day to sell, that we would not buy it of them on the seventh, or on the perfected day: and that we would leave the seventh year, and the exaction of every debt. also we made ordinances for us, to charge ourselves yearly with the third part of a light-shekel for the work of the house of our these-to; for the bread system, and for the continual rest-absorber, and for the continual upon, of the sevenths, of the new moons, for the set feasts, and for the perfected things, and for the missers to out-of for israel, and for all the work of the house of our these-to. and we cast the lots inward the darkener, the borrow-join-levites, and the with-mum, for the wood inward, to inward it into the house of our these-to, after the houses of our fathers, at times appointed year by year, to burn upon the butcher-place of vowel-movement-io-yeah our these-to, as it is written in the drops-of-teaching-torah and to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, to the alpha-beit-house of vowel-movement-io-yeah: also the firstborn of our betweeners, and of our cattle, as it is written in the drops-of-teaching-torah and the firstborns of our cattles and of our sheeps, to bring to the house of our these-to, to the darkener that soak in the house of our these-to: and that we should bring the firstfruits of our dough, and our highs, and the fruit of all manner of trees, of wine and of oil-produce, to the darkener, to the chambers of the house of our these-to; and the tithes of our ground to the borrow-join-levites, that the same

borrow-join-levites might have the tithes in all the cities of our workage. and the darkener betweenear of gather-box-harun will be with the borrow-join-levites, when the borrow-join-levites take tithes: and the borrow-join-levites will bring up the tithe of the tithes to the house of our these-to, to the chambers, into the treasure house. for betweeners of soaking-to-israel and betweeners of borrow-join-levi will bring the high of the corn, of the new wine, and the oil-produce, to the chambers, where are the items of the perfected, and the darkener that soak, and the gatekeepers, and the singers: and we will not forsake the house of our these-to.

11

and the rulers of the with-mum dwelt at cast-complete-jerusalem: the completeness of the with-mum also cast lots, to bring one of ten to dwell in cast-complete-jerusalem the perfected city, and nine parts to dwell in other cities. and the with-mum knee-pooled all the men, that volunteered themselves to dwell at cast-complete-jerusalem. now these are the chief of the province that dwelt in cast-complete-jerusalem: but in the cities of vowel-yeah-acknowledge-iodah dwelt every one in his network-inherit in their cities, to wit, israel, the darkener, and the borrow-join-levites, and the givens-nethinims, and betweeners of complete-sulayman's workers. and at cast-complete-jerusalem dwelt certain of betweeners of vowel-yeah-acknowledge-iodah, and of betweeners of righthand-child-benjamin. of betweeners of vowel-yeah-acknowledge-iodah; athaiah betweenear of goat-vowel-yeah-uzziiah, betweenear of remember-yeah-zakariyya, betweenear of say-vowel-yeah-amariah, betweenear of critic-yeah-shephatiah, betweenear of rave-unto-mahalaleel, of betweeners of break-perez; and do-vowel-yeah-maaseiah betweenear of blessed-failure-baruch, betweenear of all-chest-col-hozeh, betweenear of hazaiah, betweenear of until-yeah-adaiah, betweenear of vowel-yeah-fight-joiarib, betweenear of remember-yeah-zakariyya, betweenear 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 betweenear of complete-meshullam, betweenear of joed, betweenear of redemption-pediah, betweenear of voice-yeah-kolaiah, betweenear of do-vowel-yeah-maaseiah, betweenear of ithiel, betweenear of safe-yeah-sua-io. and after him gabbai, my-basket-sallai, nine hundred twenty and eight. and yo-to-joel betweenear of my-male-zichri was their overseer: and vowel-yeah-acknowledge-iodah betweenear of senuah was second over the city. of the darkener: hand-knowledge-jedaiah betweenear of vowel-yeah-fight-joiarib, prepare-jachin. minister-soaking-yeah-seraiah betweenear of part-vowel-yeah-hilkiah, betweenear of complete-meshullam, betweenear of right-zadok, betweenear of spatula-meraioth, betweenear of my-bro-good-ahitub, was the proverb-ruler of the alpha-beit-house of these-to. and their brethren that did the work of the house were eight hundred twenty and two: and until-yeah-adaiah betweenear of mercy-womb-jeroham, betweenear of pelaliah, betweenear of courage-adopt-amzi, betweenear of remember-yeah-zakariyya, betweenear of break-pashur, betweenear of my-king-moloch-malchiah, and his brethren, chief of the fathers, two hundred forty and two: and amashai betweenear of help-to-azareel, betweenear of ahasai, betweenear of complete-meshillemoth, betweenear of saying-immer and their brethren, hero heros of valour, an hundred twenty and eight: and their overseer was zabdai, betweenear of one of the heroic heros. also of the borrow-join-levites: hear-vowel-yeah-shemaiah betweenear of important-hashub, betweenear of get-up-help-

azrikam, betweener of account-vowel-yeah-hashabiah, betweener of between-me-bunni; and return-shabbethai and vowel-yeah-dowry-jozabad, of the chief of the borrow-join-levites, had the oversight of the outward business of the alpha-beit-house of these-to. and given-vowel-yeah-mattaniah betweener of who-here-micha betweener of zabdi, betweener of add-collect-asaph, was the principal to begin the thanks in prayer: and bottle-bakbukiah the second among his brethren, and worker-abda betweener of hear-shamua, betweener of roll-galal, betweener of hand-jeduthun. all the borrow-join-levites in the perfected city were two hundred fourscore and four. moreover the gatekeepers, foot-print-lewedness-akkub, furrow-talmon, and their brethren that kept the gates, were an hundred seventy and two. and the residue of israel, of the darkener, and the borrow-join-levites, were in all the cities of vowel-yeah-acknowledge-iodah, every one in his inheritance. but the givens-nethinims dwelt in tower-darkness-small-white-cloud-ophel: and brightness-drought-ziha and gispa were over the givens-nethinims. the overseer also of the borrow-join-levites at cast-complete-jerusalem was goat-uzzi betweener of between-me-bani, betweener of account-vowel-yeah-hashabiah, betweener of given-vowel-yeah-mattaniah, betweener of who-here-micha of the betweeners of add-collect-asaph, the singers were over the business of the alpha-beit-house of these-to. for it was the king's directive concerning them, that a certain portion should be for the singers, due forevery day. and opening-yeah-pethahiah betweener of stable-to-meshezabeel, of betweeners of shine-zerah betweener of vowel-yeah-acknowledge-iodah, was at the king's hand in all matters concerning the with-mum. and for the villages, with their fields, some of betweeners of vowel-yeah-acknowledge-iodah dwelt at city-of-four-kirjatharba, and in the villages thereof, and at slander-dibon, and in the villages thereof, and at jekabzeel, and in the villages thereof, and at vowel-safe-yeah-iousa, and at born-moladah, and at bethpelet, and at yard-fox-hazarshual, and at well-of-satiated-seven-beersaba, and in the villages thereof, and at sketch-ziklag, and at mekonah, and in the villages thereof, and at enrimmon, and at zareah, and at high-death-jarmuth, abandoned-zanuth, until-why-adullam, and in their villages, at strike-lachish, and the fields thereof, at azekah, and in the villages thereof. and they dwelt from well-of-satiated-seven-beersaba to the valley of doze-hinnom. betweeners also of righthand-child-benjamin from small-hill-geba dwelt at withered-michmah, and aija, and house-unto-bethel, and in their villages. and at replies-anathoth, grow-nob load-yeah-ananiah, yard-hazor, high-region-ramah, gagging-gittaim, rejoicing-sharp-hadid, swollen-zeboim, neballat, nativity-lod and grief-power-ono, the valley of craftsmen. and of the borrow-join-levites were parts in vowel-yeah-acknowledge-iodah, and in righthand-child-benjamin.

12

now these are the darkener and the borrow-join-levites that went up with seed-pressed-out-of-bhabil-zerubbabil betweener of ask-to-shealtiel, and vowel-safe-yeah-iousa: minister-soaking-yeah-seraiah, high-vowel-yeah-jeremio, help-uzair, say-vowel-yeah-amariah, moloching-malluch, forsaking-sin-hattush, neighbors-shechaniah, merciful-rehum, place-of-highs-meremoth, up-to-iddo, ginnetho, father-vowel-yeah-abijah, sign-miamin, maadiah, in-her-log-bilgah, hear-vowel-yeah-shemaiah, and vowel-yeah-fight-joiarib, hand-knowledge-jedaiah, exaltation-basket-sallu, deep-amok, part-vowel-yeah-hilkiah, hand-knowledge-jedaiah. these were the chief of the darkener and of their brethren in the days of vowel-safe-yeah-iousa. moreover the bor-

row-join-levites: vowel-safe-yeah-iousa, built-binnui, antiquity-rising-to-kadmil, heat-wave-yeah-sherebiah, vowel-yeah-acknowledge-iodah, and given-vowel-yeah-mattaniah, which was over the thanks, he and his brethren. also bottle-bakbukiah and poor-answer-unni, their brethren, were over against them in the watches. and vowel-safe-yeah-iousa begat setup-io-joiakim, setup-io-joiakim also begat to-answer-eliashib, and to-answer-eliashib begat know-joiaa, and know-joiaa begat vowel-yeah-given-ionathan, and vowel-yeah-given-ionathan begat know-jaddua. and in the days of setup-io-joiakim were darkener, the chief of the fathers: of minister-soaking-yeah-seraiah, meraiah; of high-vowel-yeah-jeremio, grace-vowel-yeah-hananiah; of help-uzair, complete-meshullam; of say-vowel-yeah-amariah, vowel-yeah-grace-jehohanan; of melicu, vowel-yeah-given-ionathan; of sabaniah, add-increase-yusif; of fishing-net-harim, soften-era-adna; of spatula-meraioth, partial-helkai; of up-to-iddo, remember-yeah-zakariyya; of garden-ginnethon, complete-meshullam; of father-vowel-yeah-abijah, my-male-zichri; of from-right-hand-miniamin, of until-yeah-moadiah, emit-piltai: of in-her-log-bilgah, hear-shamua; of hear-vowel-yeah-shemaiah, yeahoh-given-jehonathan; and of vowel-yeah-fight-joiarib, waist-give-mattenai; of hand-knowledge-jedaiah, goat-uzzi of my-basket-sallai, my-lightweight-kallai; of deep-amok, pass-eber; of part-vowel-yeah-hilkiah, account-vowel-yeah-hashabiah; of hand-knowledge-jedaiah, given-untio-nethaneel. the borrow-join-levites in the days of to-answer-eliashib, know-joiaa, and yeah-graceful-johanan, and know-jaddua, were recorded chief of the fathers: also the darkener, to the king of demand-darius the split-spread-persian. the betweeners of borrow-join-levi the chief of the fathers, were written in the recount-scroll of the days, even until the days of yeah-graceful-johanan betweener of to-answer-eliashib. and the chief of the borrow-join-levites: account-vowel-yeah-hashabiah, heat-wave-yeah-sherebiah, and vowel-safe-yeah-iousa betweener of antiquity-rising-to-kadmil, with their brethren over against them, to rave-praise and to give thanks, according to the directive of dude-dawud the man of these-to, ward over against ward. given-vowel-yeah-mattaniah, and bottle-bakbukiah, work-vowel-yeah-obadiah, complete-meshullam, furrow-talmon, foot-print-lewedness-akkub, were gatekeepers keeping the ward at the thresholds of the gates. these were in the days of setup-io-joiakim betweener of vowel-safe-yeah-iousa, betweener of right-io-jozadak, and in the days of comfort-yeah-nehemiah the governor, and of help-uzair 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 cheering, 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 netopathi; also from the house of roll-gilgal, and out of the fields of small-hill-geba and laziness-azmaveth: for the singers had build-between them villages round about cast-complete-jerusalem. and the darkener and the borrow-join-levites purified themselves, and purified the with-mum, and the gates, and the wall. then i brought up the prince-soakings of vowel-yeah-acknowledge-iodah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung gate: and after them went safe-yeah-hoshaiah, and half of the prince-soakings of vowel-yeah-acknowledge-iodah, and help-vowel-yeah-azariah, help-uzair, and complete-meshullam, vowel-

yeah-acknowledge-iodah, and righthand-child-benjamin, and hear-vowel-yeah-shemaiah, and high-vowel-yeah-jeremio, and certain of the darkener' betweeners with trumpets; namely, remember-yeah-zakariyya betweener of vowel-yeah-given-ionathan, betweener of hear-vowel-yeah-shemaiah, betweener of given-vowel-yeah-mattaniah, betweener of who-vowel-yeah-michaiah, betweener of remember-zakur, betweener of add-collect-asaph: and his brethren, hear-vowel-yeah-shemaiah, and help-to-azarael, wording-milalai, roll-gilalai, maai, given-unto-nethaneel, and vowel-yeah-acknowledge-iodah, graceful-hanani with the musical instruments of dude-dawud the man of these-to, and help-uzair the scroll-recounters before them. and at the fountain gate, which was over against them, they went up by the stairs of the city of dude-dawud, at the going up of the wall, on the house of dude-dawud, even to the water gate eastward. and the other company of them that gave thanks crossed over against them, and i after them, and the half of the with-mum upon the wall, from beyond the tower of the furnaces even to the broad wall; and from on the gate of gray-fruitful-ephraim, and on the old gate, and on the fish gate, and the tower of to-grace-graceful-hananeel, and the tower of hundred-meah, even to the sheep gate: and they stood still in the prison gate. so stood the two companies of them that gave thanks in the alpha-beit-house of these-to, and i, and the half of the rulers with me: and the darkener; to-realization-eliakim, do-vowel-yeah-maaseiah, from-right-hand-miniamin, who-vowel-yeah-michaiah, to-io-my-eyes-elioenai, remember-yeah-zakariyya, and grace-vowel-yeah-hananiah, with trumpets; and do-vowel-yeah-maaseiah, and hear-vowel-yeah-shemaiah, and unto-stop-eleazar, and goat-uzzi and vowel-yeah-grace-jehohanan, and moloch-king-yeah-malchijah, and world-youth-elam, and constrained-ezer. and the singers sang loud, with juzairhiah their overseer. also that day they butchered great butchers, and cheered: for these-to had made them cheer with great cheer: the women also and children cheered: so that the cheer of cast-complete-jerusalem was heard even afar off. and at that time were some appointed over the chambers for the treasures, for the highs, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the drops-of-teaching-torah for the darkener and borrow-join-levites: for vowel-yeah-acknowledge-iodah cheered for the darkener and for the borrow-join-levites that waited. and both the singers and the gatekeepers kept the ward of their these-to, and the ward of the top-brightening, according to the directive of dude-dawud, and of complete-sulayman his betweener for in the days of dude-dawud and add-collect-asaph of old there were chief of the singers, and songs of praise and thanks to these-to. and all soaking-to-israel in the days of seed-pressed-out-of-bhabil-zerubbabil, and in the days of comfort-yeah-nemiah, gave the portions of the singers and the gatekeepers, every day his portion: and they perfected perfected words to the borrow-join-levites; and the borrow-join-levites perfected them to betweeners of gather-box-harun.

13

on that day they read in the recount-scroll of draw-out-musa in the audience of the with-mum; and therein was found written, that the with-ammonite and the from-father-moabite should not come into the meeting of these-to world; because they met not betweeners of soaking-to-israel with bread and with water, but hired swallow-baalam against them, that he should curse them: howbeit our these-to turned the curse into a knee-pooling. now it came to pass, when they had heard the drops-of-teaching-torah that they differentiated from soaking-to-israel all

the mixed multitude. and before this, to-answer-eliashib the darkener having the oversight of the chamber of the house of our these-to, was allied to good-tobiah: and he had prepared for him a great chamber, where aforetime they laid the rest-absorbers, the white-frankincense, and the items, and the tithes of the corn, the new wine, and the oil-produce, 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-vervent-spoil-artaxerxes king of in-fade-babylon 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 visual-re-toil that to-answer-eliashib did for good-tobiah, in preparing him a chamber in the courtyards of the alpha-beit-house of these-to. and it grieved me sore: therefore i cast forth all the household items to good-tobiah out of the chamber. then i directed, and they top-brightened the chambers: and thither brought i again the items of the alpha-beit-house of these-to, with the rest-absorber and the white-frankincense. and i perceived that the portions of the borrow-join-levites had not been given them: for the borrow-join-levites and the singers, that did the work, were fled every one to his field. then contended i with the rulers, and said, why is the alpha-beit-house of these-to forsaken? and i gathered them together, and set them in their place. then brought all vowel-yeah-acknowledge-iodah the tithe of the corn and the new wine and the oil-produce to the stores. and i made treasurers over the stores, complete-yeah-shelemiah the darkener and right-zadok the scroll-recounters, and of the borrow-join-levites, redemption-pedaiah: and next to them was grace-camp-hanan betweener of remember-zakur, betweener of given-vowel-yeah-mattaniah: for they were counted mum-sticking-withful, and their office was to part-distribute to their brethren. remember me, o my these-to, concerning this, and wipe not out my kind deeds that i have done for the house of my these-to, and for the offices thereof. in those days saw i in vowel-yeah-acknowledge-iodah some treading wine presses on the seventh, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into cast-complete-jerusalem on the seventh day: and i testified against them in the day wherein they sold victuals. there dwelt men of rock-narrow-produce-tyre also therein, which brought fish, and all manner of ware, and sold on the seventh to betweeners of vowel-yeah-acknowledge-iodah, and in cast-complete-jerusalem. then i contended with the nobles of vowel-yeah-acknowledge-iodah, and said to them, what visual-re-toil word is this that ye do, and void the seventh day? did not your fathers thus, and did not our these-to bring all this visual-re-toil upon us, and upon this city? yet ye bring more wrath upon soaking-to-israel by voiding the seventh. and it came to pass, that when the gates of cast-complete-jerusalem began to be dark before the seventh, i directed that the gates should be shut, and charged that they should not be opened till after the seventh: and some of my servants set i at the gates, that there should no burden be brought in on the seventh day. so the merchants and sellers of all kind of ware lodged without cast-complete-jerusalem once or twice. then i testified against them, and said to them, why lodge ye about the wall? if ye do so again, i will lay hands on you. from that time forth came they no more on the seventh. and i directed the borrow-join-levites that they should top-brighten themselves, and that they should come and keep the gates, to perfect the seventh day. remember me, o my these-to, concerning this also, and spare me according to the greatness of thy kindness. in those days also saw i vowel-yeah-acknowledge-iodim that had married

women of fire-plunder-ashdod, of with-ammon, and of from-father-moab: and their betweeners worded half in the speech of fire-plunder-ashdod, and could not word in the vowel-yeah-acknowledge-iodim language-tongue, but according to the language-tongue of each with-mum. and i contended with them, and curse-sevend them, and hit certain of them, and plucked off their hair, and made them swear-seven by these-to, saying, ye will not give your betweenas to their betweeners, nor take their betweenas to your betweeners, or for yourselves. did not complete-sulayman king of soaking-to-israel miss by these things? yet among many nations was there no king like him, who was beloved of his these-to, and these-to made him king over all israel: nevertheless even him did outlandish women cause to miss will we then hearken to you to do all this great visual-re-toil, to transgress against our these-to in marrying strange-substantial women? and one of the betweeners of know-joiada, betweener of to-answer-eliasib 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 these-to, because they have ceased the darkener, and the contract of the darkener, and of the borrow-join-levites. thus top-brightend i them from all strangers, and appointed the wards of the darkener and the borrow-join-levites, every one in his business; and for the wood inward, at times appointed, and for the firstfruits. remember me, o my these-to, for good.

earth-blood-man-adam drink-put-sheth man-enosh, nest-kenan, rave-unto-mahalaleel, go-down-jered, init-train-hidris, his-death-shall-send-methuselah, fool-lamech, rest-nuh, there-name-shem hot-ham and beautiful-japheth. the betweeners of beautiful-japheth; final-gomer, and from-roof-ma'jui, and every-madai, and mud-javan-greece, and world-tubal, and duration-meshech, and corn-tiras. and the betweeners of final-gomer; fire-as-hawk-ashchenaz, and cowedshed-riphath, and produced-togarmah. and the betweeners of mud-javan-greece; unto-kneading-al-yasah, and cypress-cedar-tarshish, stains-kittim, and nipple-dudes-dodanim. the betweeners of hot-ham spindle-cush and narrows-produce-mizraim-egypt, put, and nest-buy-canaan and the betweeners of spindle-cush grandpa-seba, and cake-sick-havilah, and grandmother-sabta, and thunder-mane-raamah, and grandmother-sabtecha. and the betweeners of thunder-mane-raamah; saba, and breast-discuss-dedan. and spindle-cush begat rebellious-nimrod: he began to be hero upon the land. and narrows-produce-mizraim-egypt begat birth-ludim, and grapes-ananim, and blades-lehabim, and open-naphtuhim, and solutions-pathrusim, and as-forgiveness-casluhim, (of whom came the invade-grieve-palestinians), and knot-caphthorim. and nest-buy-canaan begat side-by-side-zidon his firstborn, and bold-heth, the trampler-jebusite also, and the talker-amorite, and the mud-drag-girgashite, and the experience-hivite, and the ground-araktie, and the bush-sinitie, and the bronze-arvadite, and the wool-zemarite, and the heat-hamathite. the betweeners of there-name-shem world-youth-elim, and pine-song-soaking-assyria, and breast-arpakhsad, and frozen-hail-lud, and high-aram-syria, and goose-uz and sand-hul and loosened-winepress-gether, and duration-meshech. and breast-arpakhsad begat pulled-out-shelah, and pulled-out-shelah begat pass-eber. and to pass-eber were born two betweeners: the name of the one was brook-section-peleg; because in his days the land was sectiond: and his brother's name was little-joktan. and little-joktan begat measured-mute-almoad, and stubble-sheleph, and yard-death-hazarmaveth, and moon-jerah their-generation-hadoram also, and used-up-uzal, and her-palm-diklah, and mourning-ebal, and my-father-from-unto-abimaiel, and saba, and ash-ophir, and cake-sick-havilah, and crying-ayyubab. all these were the betweeners of little-joktan. there-name-shem breast-arpakhsad, pulled-out-shelah, pass-eber, brook-section-peleg, see-buddy-reu soaking-moment-serug, snore-nahor, effort-azar, wing-organ-boner-abram; the same is their-wing-organ-ibrahim. the betweeners of their-wing-organ-ibrahim; laugh-ishaq, and unto-hears-ismail. these are their generations: the firstborn of unto-hears-ismail, prophecies-nebaioth; then dark-mourning-kedar, and slander-unto, and fragrance-mibsam, from-hearing-mishma, and similar-dumah, load-massa, thunder-hadad and right-tema column-jetur, mental-naphish, and progress-kedemah. these are the betweeners of unto-hears-ismail. now the betweeners of complain-keturah, their-wing-organ-ibrahim's concubine: she bare their-singer-zimran, and straw-jokshan, and place-of-court-medan, and discuss-court-midian, and kiss-ishbak, and talk-shuah. and the betweeners of straw-jokshan; saba, and breast-discuss-dedan. and the betweeners of discuss-court-midian; tired-ephah, and dust-epher, and init-train-hidris, and father-hand-know-abida, and unto-knows-eldaah. all these are the betweeners of complain-keturah. and their-wing-organ-ibrahim begat laugh-ishaq. the betweeners of laugh-ishaq; do-esau and israel. the betweeners of do-esau; my-unto-gold-eliphaz, watch-to-reuel, and wain-

moth-jeush, and disappear-jaalam, and bald-ice-korah. the betweeners of my-unto-gold-eliphaz; south-teman, and speech-omar, watch-zephi, and arrive-gatam, like-a-hawk-kenaz, and prevent-tinna and labour-king-amalek. the betweeners of watch-to-reuel; landed-nahat, shine-zerah, her-name-shamah, and from-this-mizah. and the betweeners of hair-style-seir; covering-lutan, and trail-shobal, and crayon-zibeon, and answer-anah, and fertilize-dishon and constrain-collect-ezar, and fertilize-dishan. and the betweeners of covering-lutan; my-hole-hori, and they-homam: and prevent-tinna was covering-lutan's sister. the betweeners of trail-shobal; on-alian, and absorber-manahath, and mourning-ebal, smooth-mouth-shephi, and power-onam. and the betweeners of crayon-zibeon; buzzard-aiah, and answer-anah. the betweeners of answer-anah; fertilize-dishon and the betweeners of fertilize-dishon people-high-imran, and buttocks-eshban, and look-ithran, and anger-cheran. the betweeners of constrained-ezer; fade-bilhan, and vast-zavan, and snake-jakan. the betweeners of fertilize-dishan; goose-uz and pine-aran. now these are the kings that kinged in the land of man-red-edom before any king kinged over betweeners of israel; swallow-bela betweener of burn-beor: and the name of his city was lets-discuss-dinhabah. and when swallow-bela was dead, crying-ayyubab betweener of shine-zerah of in-trouble-bozrah kinged in his stead. and when crying-ayyubab was dead, rain-husham of the land of the south-temanites kinged in his stead. and when rain-husham was dead, thunder-hadad betweener of alone-bedad, which smote discuss-court-midian in the field of from-father-moab, kinged in his stead: and the name of his city was convulsion-avith. and when thunder-hadad was dead, dress-samlah of from-her-whistle-masrekah kinged in his stead. and when dress-samlah was dead, lent-shaul of wide-area-rehoboth by the river kinged in his stead. and when lent-shaul was dead, owner-deals-kindly-baalhanan betweener of mouse-achbor kinged in his stead. and when owner-deals-kindly-baalhanan was dead, thunder-hadad kinged in his stead: and the name of his city was pai; and his woman's name was from-proper-unto, the daughter-housa of nuisance-matred, the daughter-housa of from-gold-mezahab. thunder-hadad died also. and the dukes of man-red-edom were; duke prevent-tinnah, duke on-up-aliah, duke give-jetheth, duke my-tent-in-what-aholimbah, duke terebint-to-elah, duke clear-off-pinon, duke like-a-hawk-kenaz, duke south-teman, duke fortress-mibzar, duke sweetness-to-magdiel, duke their-city-iram. these are the dukes of man-red-edom.

2

these are the betweeners of israel; see-child-reuben, hear-home-simeon, borrow-join-levi and vowel-yeah-acknowledge-iodah, hire-wage-issachar, and garbage-fertile-zebulun, discuss-court-dan add-increase-yusif, and righthand-child-benjamin, cunning-twist-naphtali, tell-luck-gad and happy-confirm-asher. the betweeners of vowel-yeah-acknowledge-iodah; awake-er and trouble-power-onan, and pulled-out-shelah: which three were born to him of the daughter-housa of cry-out-shua the nest-buy-canaaniteess. and awake-er the firstborn of vowel-yeah-acknowledge-iodah, was visual-re-toil in the eyes of vowel-movement-io-yeah; and he slew him. and date-palm-tamar his daughter in law bore him break-pharez and shine-zerah. all the betweeners of vowel-yeah-acknowledge-iodah were five. the betweeners of break-pharez; courtyard-hezron, and compassion-hamul. and the betweeners of shine-zerah; my-songster-al-samiri, and strong-ethan and trusted-heman, and provide-for-calcol, and generation-dara: five of them in all. and

the betweeners of my-wineyard-carmi; trouble-achar, the troubler of israel, who misappropriated the fisherman-boycott. and the betweeners of strong-ethan help-vowel-yeah-azariah. the betweeners also of courtyard-hezron, that were born to him; womb-mercy-to-jerahmeel, and ram, and cage-chelubai. and ram begat my-people-contribute-aminadab; and my-people-contribute-aminadab begat pioneer-nahshon, prince of betweeners of vowel-yeah-acknowledge-iodah; and pioneer-nahshon begat complete-salma, and complete-salma begat in-goat-strength-boaz, and in-goat-strength-boaz begat worker-oded and worker-oded begat safe-jesse, and safe-jesse begat his firstborn my-unto-dad-eliah, and my-dad-contribute-abinadab the second, and hear-shimma the third, given-unto-nethaneel the fourth, rule-come-down-rad-dai the fifth, fast-eagerness-ozem the sixth, dude-dawud the seventh: whose sisters were his-shape-yeah-zeruiah, and father-age-joy-abigail. and the betweeners of his-shape-yeah-zeruiah; dad-safe-abishai, and yo-dad-joab, and do-to-asahel, three. and father-age-joy-abigail bare with-burden-amasa: and the father of with-burden-amasa was surplus-remainder-jether the hear-to-ishmeelite. and dog-as-heart-caleb betweener of courtyard-hezron begat betweeners of neglect-azubah his woman, and of sheets-jericho: her betweeners are these; straight-jesher, and naughty-mischief-shobab, and descending-bronze-ardon. and when neglect-azubah was dead, dog-as-heart-caleb took to him gray-fruitful-ephraim, which bare him small-place-prince-hur and small-place-prince-hur begat small-place-prince-hur and small-place-prince-hur begat onion-unto-bezaleel. and afterward courtyard-hezron went in to the daughter-housa of recognize-machir the father of roll-until-gilead, whom he married when he was sixty years old; and she bare him in-error-greatness-segub begat glow-jair, who had three and twenty cities in the land of roll-until-gilead. and he took bride-geshur, and high-aram-syria, with the towns of glow-jair, from them, with elegy-kenat, and the towns thereof, even sixty cities. all these belonged to the betweeners of recognize-machir the father of roll-until-gilead. and after that courtyard-hezron was dead in dog-as-heart-calebephraim, then my-dad-yeah-abiah courtyard-hezron's woman bare him fire-hole-ashur the father of stuck-tekoa. and the betweeners of womb-mercy-to-jerahmeel the firstborn of courtyard-hezron were, ram the firstborn, and builder-bunah, and pine-oren, and fast-eagerness-ozem, and my-bro-yeah-ahijah. womb-mercy-to-jerahmeel had also another woman, whose name was crown-atarah; she was the mother of power-onam. and the betweeners of ram the firstborn of womb-mercy-to-jerahmeel were, of-wood-maaz, and righthand-jamin, and futile-eker. and the betweeners of power-onam were, my-name-shammai, and know-hand-jada. and the betweeners of my-name-shammai; generous-nadab and father-align-abishur. and the name of the woman of father-align-abishur was my-father-force-abihail, and she bare him brother-between-ahban, and beget-molid. and the 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; my-man-ishi. and the betweeners of my-man-ishi; tooth-sheshan. and betweeners of tooth-sheshan; my-tent-ahlai. and the betweeners of know-hand-jada the brother of my-name-shammai; surplus-remainder-jether, and vowel-yeah-given-ionathan: and surplus-remainder-jether died without betweeners. and the betweeners of vowel-yeah-given-ionathan; fallen-peleth, and get-out-zaza. these were the betweeners of womb-mercy-to-jerahmeel. now tooth-sheshan had no betweeners, but betweenas. and tooth-sheshan had a worker, an narrows-produce-mizraim-

egyptian, whose name was shed-jarha. and tooth-sheshan gave his daughter-housa to shed-jarha his worker to woman; and she bare him time-attai and time-attai begat given-natan, and given-natan begat dowry-zabad, and dowry-zabad begat dark-ephlah, and dark-ephlah begat worker-oded and worker-oded begat yeah-he-jehu and yeah-he-jehu begat help-vowel-yeah-azariah, and help-vowel-yeah-azariah begat extract-helez, and extract-helez begat to-do-eleasah, and to-do-eleasah begat horse-fragrant-spice-sisamai, and horse-fragrant-spice-sisamai begat willum, and willum begat jekamiah, and jekamiah begat my-to-hear-al-yasama. now the betweeners of dog-as-heart-caleb the brother of womb-mercy-to-jerahmeel were, load-mesha his firstborn, which was the father of bristle-ziph; and the betweeners of from-her-head-mareshah the father of friend-joy-hebron. and the betweeners of friend-joy-hebron; bald-ice-korah, and apple-tappuah, and weave-rekem, and hear-shema and hear-shema begat womb-raham, the father of flatten-jorkoam: and weave-rekem begat my-name-shammai. and betweener of my-name-shammai was residence-maon: and residence-maon was the father of house-rock-create-bethzur. and tired-ephah, dog-as-heart-caleb's concubine, bare conceived-gladness-haran, and exit-moza, and trimmed-gazez: and conceived-gladness-haran begat trimmed-gazez. and the betweeners of jewish-jah-dai; mortarman-regem, and yeah-perfect-jotham, and approach-gesham, and output-pelet, and tired-ephah, and flew-shaaph. squeeze-maachah, dog-as-heart-caleb's concubine, bare fraction-sheber, and grace-tirhanah. she bare also flew-shaaph the father of bloodshed-madmanah, sheva the father of hairpin-machbenah, and the father of hill-gibea: and the daughter-housa of dog-as-heart-caleb was adorned-achsa. these were the betweeners of dog-as-heart-caleb betweener of small-place-prince-hur the firstborn of gray-fruitful-ephraim; trail-shobal the father of forests-city-kirjath-jearim. complete-salma the father of bread-house-bethlehem, hareph the father of fence-house-beth-gader. and trail-shobal the father of forests-city-kirjath-jearim had betweeners; view-haroeh, and half of the gift-guide-manahethites. and the families of forests-city-kirjath-jearim; the permit-ithrites, and the pussy-puhites, and the put-shumathites, and the spectrum-mishraites; of them came the wasp-zareathites, and the wife-to-eshtaulites, the betweeners of complete-salma; bread-house-bethlehem, and the dripped-nephathites, decorate-crown-atarot, the house of yo-dad-joab, and half of the gift-guide-manahethites, the wasp-zorites. and the families of the scroll-recourters which dwelt at mud-falcoon-jabez; the warning-tirathites, the hear-shimeathites, and falling-suchathites. these are the nest-buy-kenites that came of hot-hemath, the father of the house of vehicle-rechab.

3

now these were the betweeners of dude-dawud, which were born to him in friend-joy-hebron; the firstborn amen-artist-amon, of my-brother-pleasant-ahinoam the sow-to-jezreelitess; the second my-court-to-daniel, of father-age-joy-abigail the damp-unripe-grain-carmelitess: the third, father-complete-absalom betweener of squeeze-maachah the daughter-housa of furrow-talmai king of bridge-geshur: the fourth, my-base-vowel-yeah-adonijah betweener of my-holiday-hagith: the fifth, critic-yeah-shephatiah of father-dew-abital: the sixth, angry-ithream by carriage-eglah 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-sulayman, four, of aged-daughter-bathshua the daughter-housa of unto-my-with-ammiel: choose-ibhar also, and my-to-hear-al-yasama, and to-emit-eliphelet, and shine-venus-nogah, and expired-nepheg, and fie-japhia, and my-to-hear-al-yasama, and to-know-eliada, and to-emit-eliphelet, nine. these were all the betweeners of dude-dawud, beside the betweeners of the concubines, and date-palm-tamar their sister. and complete-sulayman's betweener was wide-people-rehoboam, father-yeah-abijah his betweener ride-asa his betweener vowel-yeah-critic-jehoshaphat his betweener yo-high-joram his betweener hold-vowel-yeah-ahaziah his betweener give-up-joash his betweener adopt-vowel-yeah-amaziah his betweener help-vowel-yeah-azariah his betweener yeah-perfect-jotham his betweener hold-ahaz his betweener strong-vowel-yeah-hezekiah his betweener sleep-forget-manasseh his betweener mum-training-amon his betweener fire-vowel-yeah-josiah his betweener and the betweeners of fire-vowel-yeah-josiah were, the firstborn yeah-graceful-johanan, the second vowel-yeah-get-up-jehoiakim, the third vowel-right-yeah-zedekiah, the fourth willum. and the betweeners of vowel-yeah-get-up-jehoiakim: beat-io-jeconiah his betweener vowel-right-yeah-zedekiah his betweener and the betweeners of beat-io-jeconiah: prisoner-assir, ask-to-salathiel his betweener king-high-malchiram also, and redemption-pedaiah, and tooth-shenazar, get-up-yeah-jecamiah, hear-hoshama, and contribute-yeah-nedabiah. and the betweeners of redemption-pedaiah were, seed-pressed-out-of-bhabil-zerubbhabil, and hear-shimei: and the betweeners of seed-pressed-out-of-bhabil-zerubbhabil: complete-meshullam, and grace-vowel-yeah-hananiah, and my-completion-sheolmith their sister: and important-hashubah, and tent-ohel, and knee-pool-vowel-yeah-berechiah, and kindness-yeah-hasadiah, return-kindness-jushabhesed, five. and the betweeners of grace-vowel-yeah-hananiah: output-io-pelatah, and safe-yeah-sua-io: the betweeners of weak-yeah-rephaiah, the betweeners of pine-sing-arnan, the betweeners of work-vowel-yeah-obadiah, the betweeners of neighbors-shechaniah. and the betweeners of neighbors-shechaniah: hear-vowel-yeah-shemaiah: and the betweeners of hear-vowel-yeah-shemaiah: forsaking-sin-hattush, and free-igael, and in-smell-bariah, and boy-yeah-neariah, and lip-crisis-shaphat, six. and the betweeners of boy-yeah-neariah: to-io-my-eyes-elioenai, and strong-vowel-yeah-hezekiah, and get-up-help-azrikam, three. and the betweeners of to-io-my-eyes-elioenai were, acknowledge-vowel-yeah-hodaiah, and to-answer-elishib, and wonder-yeah-pelaiah, and footprint-lewdness-akku, and yeah-graceful-johanan, and raise-yeah-dalaiah, and anani, seven.

4

the betweeners of vowel-yeah-acknowledge-iodah: break-pharez, courtyard-hezron, and my-wineyard-carmi, and small-place-prince-hur and trail-shobal. and see-yeah-reaiah betweeners of trail-shobal begat come-on-jahath; and come-on-jahath begat brother-ahumai, and echo-ladah. these are the families of the wasp-striped-zorathites. and these were of the father of sea-eagle-etam; sow-to-jezreel, and name-perhaps-ishma and honey-idbash: and the name of their sister was shadow-face-hazeleponi: and turnings-to-pneul the father of fenced-restrain-gedor, and constrained-ezer the father of sense-hut-hushah. these are the betweeners of small-place-prince-hur the firstborn of gray-fruitful-ephraim, the father of bread-house-bethlehem. and fire-hole-ashur the father of stuck-tekoa had two women, sick-helah and

girl-naarah. and girl-naarah bare him grip-ahuzam, and dig-spy-hepher, and count-belong-temeni, and explore-brother-haahashtari. these were the betweeners of girl-naarah. and the betweeners of sick-helah were, trouble-zereth, and bleach-jezoar, and give-shovel-ethnan. and thorn-coz begat grape-anub, and turtle-zobebah, and the families of occur-othner-aharhel betweener of mountain-high-harum. and mud-falcoon-jabez was more weighable than his brethren: and his mother called his name mud-falcoon-jabez, saying, because i bare him with sorrow. and mud-falcoon-jabez called on the these-to of israel, saying, oh that thou wouldst knee-pool me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me from visual-re-toil, that it may not grieve me! and these-to granted him that which he requested. and cage-chelub the brother of talk-shuah begat price-mehir, which was the father of fire-give-eshton. and fire-give-eshton begat weak-house-beth-rapha, and stopskip-paseah, and station-tehinna the father of city-snake-guess-ir-nahash. these are soft-rechah men. and the betweeners of like-a-hawk-kenaz: contemporary-to-othniel, and minister-soaking-yeah-seraiah: and the betweeners of contemporary-to-othniel: cut-hathath. and my-residence-meonothai begat ash-ore-ophrah: and minister-soaking-yeah-seraiah begat yo-dad-joab, the father of the valley of craftsmen-deaf-charashim; for they were craftsmen. and the betweeners of dog-as-heart-caleb betweener of turn-jephuneh; his-city-iru, terebith-to-elah, and please-sing-naam: and the betweeners of terebith-to-elah, even like-a-hawk-kenaz. and the betweeners of rave-to-jehalelel; bristle-ziph, and bristle-ziphah, thrist-tiria, and confirm-bliss-to-asareel. and the betweeners of help-uzair were, surplus-remainder-jether, and rebel-mered, and dust-epher, and borrow-lend-jalon: and she bare bitter-merry-miriam, and my-name-shammai, and praise-improve-ishbah the father of i-will-listen-eshtemoa. and his woman vowel-yeah-acknowledge-jehudijah bare go-down-jered the father of fenced-restrain-gedor, and friend-heber the father of shut-down-socho, and butt-to-jekuthiel the father of abandoned-zanuh. and these are the betweeners of her-daughter-bithiah the daughter-housa of big-house-firawn which rebel-mered took. and the betweeners of his woman acknowledge-yeah-hodiah the sister of comfort-naham, the father of community-keilah the bone-cause-garmite, and i-will-listen-eshtemoa the crush-maachathite. and the betweeners of greasing-shimon were, amen-artist-amnon, and sing-joy-rinnah, between-grace-ben-hanan, and hanging-tilon. and the betweeners of my-man-ishi were, separate-zotheth, and child-separate-benzotheth. the betweeners of pulled-out-shelah betweener of vowel-yeah-acknowledge-iodah were, awake-er the father of go-leach, and to-witness-laadah the father of from-her-head-mareshah, and the families of the house of them that wrought fine linen, of the house of seven-fire-ashbea, and get-up-jokim, and the men of as-wolf-chozeba, and give-up-joash, and resin-saraph, who had the dominion in from-father-moab, and return-jashubilehem. and these are ancient words. these were the producers, and those that dwell among plants and hedges: there they dwell with the king for his work. the betweeners of hear-home-simeon were, sleep-to-nemuel, and righthand-jamin, rival-jarib, shine-zerah, and lent-shaul: willum his betweener fragrance-mibsam his betweener from-hearing-mishma his betweener and the betweeners of from-hearing-mishma; heat-to-hamuel his betweener remember-sow-zacchur 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-yeah-acknowledge-iodah.

and they dwelt at well-of-satiated-seven-beersaba, and born-moladah, and yard-fox-hazarshual, and at good-times-bilbah, and at wood-bone-ezem, and at red-worm-tolad, and at his-house-unto-bethuel, and at fishing-net-hormah, and at sketch-ziklag, and at house-carriage-made-up-of-beth-marcaboth, and horse-yard-hazar-susim, and at create-house-beth-birei, and at gates-shaaraim. these were their gates to the king of dudedawud. and their villages were, sea-eagle-etam, and eye-ain, pomegranate-rimmon, and design-beat-tochen, and smoke-ashan, five cities: and all their villages that were round about the same cities, to husband-owner these were their habitations, and their genealogy. and playful-meshobab, and king-jamlech, and safe-joshah, between-er of adopt-vowel-yeah-amaziah, and yo-to-joel, and yeah-he-jehu between-er of return-yeah-josibiah, between-er of minister-soaking-yeah-seraiah, between-er of do-to-asiel, and to-io-my-eyes-elioenai, and heel-back-jaakobah, and stroll-yeah-jeshohaiah, and ride-yeah-asaiah, and until-to-adiel, and put-to-to-jesimiel, and between-er vowel-yeah-benaiah, and abundance-ziza between-er of shiphi, between-er of oak-allon, between-er of hand-knowledge-jedaiah, between-er of guard-shimri, between-er of hear-vowel-yeah-shemaiah; these mentioned by their names were princes in their families: and the house of their fathers increased greatly. and they went to the entrance of 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 name came in the days of strong-vowel-yeah-hezekiah king of vowel-yeah-acknowledge-iodah, and hit their tents, and the habitations that were found there, and destroyed them-fishnet 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 between-ers of hear-home-simeon, five hundred men, went to mount hair-style-seir, having for their captains output-io-pelathai, and boy-yeah-neariah, and weak-yeah-rephaiah, and my-courage-unto-uzziel, the between-ers of my-man-ishi. and they hit the rest of the labour-king-amalekites that were escaped, and dwelt there to this day.

5

now the between-ers of see-child-reuben the firstborn of israel, (for he was the firstborn; but forasmuch as he ceased his father's bed, his birthright was given to the between-ers of add-increase-yusif between-er of israel: and the genealogy is not to be reckoned after the birthright. for vowel-yeah-acknowledge-iodah heroed above his brethren, and of him came the chief governor; but the birthright was add-increase-yusif's:) the between-ers, i say, of see-child-reuben the firstborn of soaking-to-israel were, init-train-hanoch, and wonder-pallu, court-yard-hezron, and my-wineyard-carmi. the between-ers of yo-to-joel; hear-vowel-yeah-shemaiah his between-er roof-maximum-ya'juj his between-er hear-shimei his between-er who's-coward-micah his between-er see-yeah-reiaia his between-er husband-owner his between-er her-well-beerah his between-er whom fallen-fall-ban-tilgath-pilneser king of pine-song-soaking-syria carried away captive: he was prince-soaking of the see-child-reubenites. and his brethren by their families, when the genealogy of their generations was reckoned, were the chief, yey-to-jeiel, and remember-yeah-zakariyah, and swallow-bela between-er of goat-strong-azaz, between-er of hear-shema between-er of yo-to-joel, who dwelt in juniper-object-roer, even to at-him-nebo and proprietary-residence-baal-meon: and eastward he inhabited to the entering in

of the place-of-word-desert from the river fruit-cow-euphrates: because their livestock were multiplied in the land of roll-until-gilead. and in the days of ask-talut they did war with the migrate-hajarites, who fell by their hand: and they dwelt in their tents throughout all the east land of roll-until-gilead. and between-ers of tell-luck-gad dwelt over against them, in the land of at-tooth-bashan to poor-salcah: yo-to-joel the chief, and shapham the next, and answer-jaanai, and lip-crisis-shaphat in at-tooth-bashan and their brethren of the house of their fathers were, who-like-to-mikail, and complete-meshullam, and seven-satiated, and shoot-jorai, and snake-jachan, and see-listen-learn-zia, and friend-heber, seven. these are between-ers of my-father-force-abihail between-er of hole-huri, between-er of moon-jaroah, between-er of roll-until-gilead, between-er of who-like-to-mikail, between-er of six-jeshishai, between-er of together-jahdo, between-er of scorn-buz; my-brother-ahi between-er of my-worker-abdiel, between-er of my-tint-guni, chief of the house of their fathers. and they dwelt in roll-until-gilead 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 yeah-perfect-jotham king of vowel-yeah-acknowledge-iodah, and in the days of much-people-jeroboam king of israel. the between-ers of see-child-reuben, and the gadites, and half the branch of sleep-forget-manasseh, of of stratagem men, men stratagem to bear shield and blade, and to shoot with bow, and skillful in war, were four and forty thousand seven hundred and sixty, that went out to the war. and they did war with the migrate-hajarites, with column-jetur, and nephish, and wander-moan-nodab. and they were safetied against them, and the migrate-hajarites were make safed into their hand, and all that were with them: for they cried to these-to in the war, and he was intreated of them; because they put their be sure in him. and they took away their livestock of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand. for there fell down many voided, because the war was of these-to. and they dwelt in their steads until the captivity, and between-ers of the half branch of sleep-forget-manasseh dwelt in the land: they increased from at-tooth-bashan to proprietary-fishing-net-baal-hermon and meadow-senir, and to mount fishing-net-hermon. and these were the heads of the house of their fathers, even dust-epher, and my-man-ishi, and to-don't-to-eliel, and help-unto-azriel, and high-vowel-yeah-jeremio, and glory-yeah-hodaviah, and together-to-jahdiel, hero heros of stratagem, famous heros, and heads of the house of their fathers. and they transgressed against the these-to of their fathers, and went a feeding-whoring after the these-to of the with-mum of the land, whom these-to destroyed before them. and the these-to of soaking-to-israel stirred up breathwind of bean-fall-pul king of pine-song-soaking-syria and breathwind of fallen-fall-ban-tilgath-pilneser king of pine-song-soaking-syria and he carried them away, even the see-child-reubenites, and the gadites, and the half branch of sleep-forget-manasseh, and brought them to moist-halah, and splice-habor, and show-hara, and to the river fleece-pass-by-gozan, to this day.

6

the between-ers of borrow-join-levi stranger-gershon, obedient-hope-kohath, and bitter-merari. and the between-ers of obedient-hope-kohath; people-high-imran, produce-izhar, and friend-joy-hebron, and my-courage-unto-uzziel. and between-ers of people-high-imran; gather-box-harun, and draw-out-musa, and bitter-merry-miriam. the between-ers also of gather-box-

harun; generous-nadab, and he-my-pa-abihu, unto-stop-eleazar, and with-palm-itar. unto-stop-eleazar begat mouth-attempt-pinehas, mouth-attempt-pinehas begat my-father-safe-abishua, and my-father-safe-abishua begat skilled-buki, and skilled-buki begat goat-uzzi and goat-uzzi begat shine-zerahiah, and shine-zerahiah begat spatula-meraioth, spatula-meraioth begat say-vowel-yeah-amariah, and say-vowel-yeah-amariah begat my-bro-good-ahitub, and my-bro-good-ahitub begat right-zadok, and right-zadok begat my-brother-of-wood-ahimaz, and my-brother-of-wood-ahimaz begat help-vowel-yeah-azariah, and help-vowel-yeah-azariah begat yeah-graceful-johanan, and yeah-graceful-johanan begat help-vowel-yeah-azariah, (he it is that executed the priest's office in the possibility-hall that complete-sulayman build-betweened in cast-complete-jerusalem;) and help-vowel-yeah-azariah begat say-vowel-yeah-amariah, and say-vowel-yeah-amariah begat my-bro-good-ahitub, and my-bro-good-ahitub begat right-zadok, and right-zadok begat willum, and willum begat part-vowel-yeah-hilkiah, and part-vowel-yeah-hilkiah begat help-vowel-yeah-azariah, and help-vowel-yeah-azariah begat minister-soaking-yeah-seraiah, and minister-soaking-yeah-seraiah begat vowel-yeah-right-jehozadak, and vowel-yeah-right-jehozadak went into captivity, when vowelmovement-io-yeah carried away vowel-yeah-acknowledge-iodah and cast-complete-jerusalem by the hand of bring-jug-guard-nebuchadnezzar. the betweeners of borrow-join-levi stranger-gershom, obedient-hope-kohath, and bitter-merari. and these be the names of the betweeners of stranger-gershom; to-build-my-white-libni, and hear-shimei. and the betweeners of obedient-hope-kohath were, people-high-imran, and produce-izhar, and friend-joy-hebron, and my-courage-unto-uzziel. 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-gershom; to-build-my-white-libni his betweener come-on-jahath his betweener lewdness-zimmah his betweener yo-brother-joah his betweener up-to-iddo his betweener shine-zerah his betweener site-jeaterai his betweener the betweeners of obedient-hope-kohath; my-people-contribute-aminadab his betweener bald-ice-korah his betweener prisoner-assir his betweener unto-buy-elkanah his betweener and father-add-ebiasaph his betweener and prisoner-assir his betweener under-tahat his betweener light-to-uriel his betweener goat-vowel-yeah-uzziah his betweener and lent-shaul his betweener and the betweeners of unto-buy-elkanah; with-burden-amasai, and brother-dead-ahimoth. as for unto-buy-elkanah: the betweeners of unto-buy-elkanah; viewer-nectar-zophai his betweener and landed-nahat his betweener my-unto-dad-eliah his betweener mercy-womb-jeroham his betweener unto-buy-elkanah his betweener and the betweeners of to-hearing-samuel; the firstborn tooth-two-vashni, and mydad-yeah-abiah. the betweeners of bitter-merari; forgive-sick-mahli, to-build-my-white-libni his betweener hear-shimei his betweener goat-uzzi his betweener hear-shimea his betweener my-holiday-haggiah his betweener ride-yeah-asaiah his betweener and these are they whom dude-dawud set over the work of song-soaking in the alpha-beit-house of vowelmovement-io-yeah, after that the gather-box had rest. and they was soaking before the dwelling place of the proto-sinaitic-script-meet-until-due-tent with singing, until complete-sulayman had build-betweened the alpha-beit-house of vowelmovement-io-yeah in cast-complete-jerusalem: and then they waited on their office according to their crisis. and these are they that waited with their betweeners. of the betweeners of the obedient-hope-kohathites: trusted-

heman a singer, betweener of yo-to-joel, betweener of name-to-shemuel, betweener of unto-buy-elkanah, betweener of mercy-womb-jeroham, betweener of to-don't-to-eliel, betweener of weapon-toah, betweener of nectar-zuph, betweener of unto-buy-elkanah, betweener of protest-mahath, betweener of with-burden-amasai, betweener of unto-buy-elkanah, betweener of yo-to-joel, betweener of help-vowel-yeah-azariah, betweener of observe-cover-vowel-yeah-zephaniah, betweener of under-tahat, betweener of prisoner-assir, betweener of father-add-ebiasaph, betweener of bald-ice-korah, betweener of produce-izhar, betweener of obedient-hope-kohath, betweener of borrow-join-levi betweener of israel. and his brother add-collect-asaph, who stood on his right hand, even add-collect-asaph betweener of berachiah, betweener of hear-shimea, betweener of who-like-to-mikail, betweener of doing-yeah-baaseiah, betweener of my-king-moloch-malchiah, betweener of give-ethni, betweener of shine-zerah, betweener of until-yeah-adaiah, betweener of strong-ethan betweener of lewdness-zimmah, betweener of hear-shimei, betweener of come-on-jahath, betweener of stranger-gershom, betweener of borrow-join-levi and their brethren the betweeners of bitter-merari stood on the left hand: strong-ethan betweener of ring-tinkle-kishi, betweener of my-worker-abdi, betweener of moloch-king-malluch, betweener of account-vowel-yeah-hashabiah, betweener of adopt-vowel-yeah-amaziah, betweener of part-vowel-yeah-hilkiah, betweener of courage-adopt-amzi, betweener of between-me-bani, betweener of guard-shamer, betweener of forgive-sick-mahli, betweener of my-draw-mushi, betweener of bitter-merari, betweener of borrow-join-levi their brethren also the borrow-join-levites were appointed to all manner of work of the dwelling of the alpha-beit-house of these-to. but gather-box-harun and his betweeners uponed upon the butcher-place of the up-on, and on the butcher-place of incense, and were appointed for all the work of the place most perfected, and to out-of for israel, according to all that draw-out-musa the worker of these-to had directed. and these are the betweeners of gather-box-harun; unto-stop-eleazar his betweener mouth-attempt-pinehas his betweener my-father-safe-abishua his betweener skilled-buki his betweener goat-uzzi his betweener shine-zerahiah his betweener spatula-meraioth his betweener say-vowel-yeah-amariah his betweener my-bro-good-ahitub his betweener right-zadok his betweener my-brother-of-wood-ahimaz his betweener now these are their dwelling places throughout their castles in their coasts, of the betweeners of gather-box-harun, of the families of the obedient-hope-kohathites: for theirs was the lot. and they gave them friend-joy-hebron in the land of vowel-yeah-acknowledge-iodah, and the plots thereof round about it. but the fields of the city, and the villages thereof, they gave to dog-as-heart-caleb betweener of turn-jephuneh. and to the betweeners of gather-box-harun they gave the cities of judah, namely, friend-joy-hebron, the city of refuge, and white-build-libnah with her plots, and surplus-remainder-jattir, and i-will-listen-eshtemoa, with their plots, and troops-hilez with her plots, word-holy-of-holies-debir with her plots, and smoke-asnan with her plots, and house-sun-beadle-bethshemesh with her plots: and out of the tribe of righthand-child-benjamin; small-hill-geba with her plots, and maiden-death-alemeth with her plots, and replies-anathoth with her plots. all their cities throughout their families were thirteen cities. and to the betweeners of obedient-hope-kohath, which were left of the family of that tribe, were cities given out of the half tribe, namely, out of the half tribe of sleep-forget-manasseh, by lot, ten cities. and to the betweeners of stranger-gershom

throughout their families out of the tribe of hire-wage-issachar, and out of the tribe of happy-confirm-asher, and out of the tribe of cunning-twist-naphtali, and out of the tribe of sleep-forget-manasseh in at-tooth-bashan thirteen cities. to the betweeners of bitter-merari were given by lot, throughout their families, out of the tribe of see-child-reuben, and out of the tribe of tell-luck-gad and out of the tribe of garbage-fertile-zebulun, twelve cities. and betweeners of soaking-to-israel gave to the borrow-join-levites these cities with their plots. and they gave by lot out of the tribe of betweeners of vowel-yeah-acknowledge-iodah, and out of the tribe of betweeners of hear-home-simeon, and out of the tribe of betweeners of righthand-child-benjamin, these cities, which are called by their names. and the residue of the families of the betweeners of obedient-hope-kohath had cities of their coasts out of the tribe of gray-fruitful-ephraim. and they gave to them, of the cities of refuge, shoulder-shechem in mount gray-fruitful-ephraim with her plots; they gave also cut-carrot-gezer with her plots, and get-up-people-jokmeam with her plots, and house-of-wrath-bethoron with her plots, and ram-male-sheep-ajalon with her plots, and high-winepress-gath-rimmon with her plots: and out of the half tribe of sleep-forget-manasseh; candle-aner with her plots, and swallow-bileam with her plots, for the family of the remnant of the betweeners of obedient-hope-kohath. to the betweeners of stranger-gershon were given out of the family of the half tribe of sleep-forget-manasseh, wave-reveal-golan in at-tooth-bashan with her plots, and star-sex'n'war-ahstaroth with her plots: and out of the tribe of hire-wage-issachar; dedicate-kadesh with her plots, say-daberath with her plots, and highs-ramoth with her plots, and load-anem with her plots: and out of the tribe of happy-confirm-asher; draw-mashal with her plots, and worked-them-abdon with her plots, and legislate-engrave-hukok with her plots, and wide-rehob with her plots: and out of the tribe of cunning-twist-naphtali; dedicate-kadesh in rolling-galilee with her plots, and hot-hammon with her plots, and towns-kirjatim with her plots. to the rest of betweeners of bitter-merari were given out of the tribe of garbage-fertile-zebulun, pomegranate-rimmon with her plots, tell-tabor with her plots: and on cross-over its-going-down-jordan by moon-smell-jericho, on the east side of its-going-down-jordan, were given them out of the tribe of see-child-reuben, ore-bezer in the place-of-word-desert with her plots, and rush-jahzah with her plots, advancement-old-days-kedemoth also with her plots, and from-the-mouth-mephaath with her plots: and out of the tribe of tell-luck-gad highs-ramoth in roll-until-gilead with her plots, and camping-mahanaim with her plots, and score-supposition-heshbon with her plots, and help-jazer with her plots.

7

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-uzzi and weak-yeah-rephaiah, and shot-to-jeriel, and my-life-jahmai, and in-dry-name-jibsam, and name-to-shemuel, heads of their father's house, to wit, of red-worm-tola: they were hero heros of heroness in their generations; whose count was in the days of dude-dawud two and twenty thousand and six hundred. and the betweeners of goat-uzzi shine-yeah-izrahiah: and the betweeners of shine-yeah-izrahiah; who-like-to-mikail, and work-vowel-yeah-obadiah, and yo-to-joel, my-man-ishiiah, 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 hero heros of heroness, reckoned in all by their genealogies fourscore and seven thousand. the betweeners of righthand-child-benjamin; swallow-bela, and young-male-camel-becher, and know-to-jediael, three. and the betweeners of swallow-bela; finger-ezbon, and goat-uzzi and my-courage-unto-uzziel, and highs-jerimoth, and my-city-iri, five; heads of the house of their fathers, hero heros of stratagem; and were reckoned by their genealogies twenty and two thousand and thirty and four. and the betweeners of young-male-camel-becher; trimming-zemira, and give-up-joash, and my-unto-helps-eliezer, and to-io-my-eyes-elioenai, and sheaf-omri, and highs-jerimoth, and my-dad-yeah-abiah, and replies-anathoth, and maiden-alameth. all these are the betweeners of young-male-camel-becher. and the number of them, after their genealogy by their generations, heads of the house of their fathers, hero heros of stratagem, was twenty thousand and two hundred. the betweeners also of know-to-jediael; fade-bilhan: and the betweeners of fade-bilhan; wain-moth-jeshu, and righthand-child-benjamin, and cherished-ehud, and merch-chenaanah, and olive-zethan, and explore-marble-tharshish, and brother-dawn-ahishahar. all these the betweeners of know-to-jediael, by the heads of their fathers, hero heros of stratagem, were seventeen thousand and two hundred soldiers, fit to go out for war and war. moustache-shupim also, and innocent-shores-khupim, betweeners of city-ir and feeling-hushim, the betweeners of other-aher. the betweeners of cunning-twist-naphtali; half-to-jahziel, and my-tint-guni, and my-produce-instinct-jezer, and willum, the betweeners of good-times-bilbah. the betweeners of sleep-forget-manasseh; bliss-approve-to-ashriel, whom she bare: (but his concubine the high-aram-syriaite bare recognize-machir the father of roll-until-gilead: and recognize-machir took to woman the sister of innocent-shores-khupim and moustache-shupim, whose sister's name was squeeze-maachah;) and the name of the second was whip-sharp-zelophehad: and whip-sharp-zelophehad had betweenas. and squeeze-maachah the woman of recognize-machir bare a betweener and she called his name horseman-peresh; and the name of his brother was root-sheresh; and his betweeners were hall-to-ulam and weave-rakem. and the betweeners of hall-to-ulam; in-discuss-bedan. these were the betweeners of roll-until-gilead, betweener of recognize-machir, betweener of sleep-forget-manasseh. and his sister hot-hammoleketh bare man-feedback-ishod, and my-father-help-abiezer, and disease-mahalah. and the betweeners of know-my-name-shemidah were, brother-ahian, and shoulder-shechem, and take-likhi, and i-people-aniam. and the betweeners of gray-fruitful-ephraim; damp-fresh-shutelah, and hail-bered his betweener and under-tahat his betweener and to-until-eladah his betweener and under-tahat his betweener and dowry-zabad his betweener and damp-fresh-shutelah his betweener and constrained-ezer, and to-until-eleah, whom the men of winepress-gath that were born in that land slew, because they came down to take away their livestock and gray-fruitful-ephraim 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 name grazing-beriah, because it went visual-re-toil with his house. (and his daughter-housa was survivor-sherah, who build-betweened house-of-wrath-bethoron the nether, and the upper, and ear-survivor-uzzen-sherah.) and weak-rephah was his betweener also spark-resheph, and salt-telah his betweener and plead-station-tahan his betweener refine-laadan his betweener with-acknowledge-amihud his betweener my-to-hear-al-yasama his betweener non his be-

tweeneer vowel-safe-yeah-iousuah his betweeneer and their holdings and habitations were, house-unto-bethel and the towns thereof, and eastward youth-naaran, and westward cut-carrot-gezer, with the towns thereof; shoulder-shechem also and the towns thereof, to courage-goat-gaza and the towns thereof: and by the borders of betweeners of sleep-forget-manasseh, house-where-to-bethshean and her towns, cloud-taanach and her towns, precious-thing-megiddo and her towns, generation-whorl-dor and her towns. in these dwelt betweeners of add-increase-yusif betweeneer of israel. the betweeners of happy-confirm-asher; summon-imnah, and give-equal-isuah, and value-equal-ishuai, and grazing-beriah, and street-serah their sister. and the betweeners of grazing-beriah; friend-heber, and my-king-unto-malchiel, who is the father of fountain-birzavith. and friend-heber begat output-japhlet, and keep-shomer, and eat-clear-beri, and pretension-gall-imrah, ore-bezer, and feedback-hod, and name-perhaps-shamma, and three-shilshah, and look-ithran, and well-done-beera. and the betweeners of surplus-remainder-jether; turn-jephuneh, and missed-pispah, and see-curse-ara and the betweeners of on-no-ulla; host-arah, and graceful-to-haniel, and want-rezia. all these were betweeners of happy-confirm-asher, heads of their father's house, choice and hero heros of stratagem, chief of the prince-soakings. and the count throughout the genealogy of them that were apt to the war and to war was twenty and six thousand heros.

8

now righthand-child-benjamin begat swallow-bela his firstborn, fire-not-ashbel the second, and other-arahah the third, rest-nohah the fourth, and shelf-rapha the fifth. and the betweeners of swallow-bela were, vow-hide-adar, and stranger-gera, and he-my-pa-abihud, and my-father-safe-abishua, and with-them-naaman, and brother-thistle-ahoa, and stranger-gera, and rabbit-shephuphan, and fishing-net-huram. and these are the betweeners of cherished-ehud: these are the heads of the fathers of the inhabitants of small-hill-geba, and they removed them to absorber-manahath: and with-them-naaman, and my-bro-vowel-yeah-ahiah, and stranger-gera, he removed them, and begat goat-uzza, 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-baara were his women. and he begat of month-new-hodesh his woman, crying-ayyubab, and deer-zibia, and load-mesha, and your-king-moloch-malcham, and advice-jeuz, and ornament-shachia, and fraud-high-region-mirma. these were his betweeners, heads of the fathers. and of feeling-hushim he begat father-good-abitub, and to-achieve-elpaal. the betweeners of to-achieve-elpaal; pass-eber, and boring-misham, and destroy-shamed, who build-betweened grief-power-ono, and nativity-lod with the towns thereof: grazing-beriah also, and hear-shema who were heads of the fathers of the inhabitants of ram-male-sheep-aijalon, who drove away the inhabitants of winepress-gath and his-brother-ahio, kiss-shashak, and high-level-jeremoth, and portion-yeah-zebadiah, and bronze-arad, and herd-ader, and who-like-to-mikail, and compensate-ispah, and brother-

joha, the betweeners of grazing-beriah; and portion-yeah-zebadiah, and complete-meshullam, and strong-hezeki, and friend-heber, keep-ishmerai also, and donkey-jezliah, and crying-ayyubab, the betweeners of to-achieve-elpaal; and fulfill-jakim, and my-male-zichri, and zabdi, and to-answer-elienai, and shade-zilthai, and to-don't-to-eliel, and until-yeah-adaiah, and create-yeah-be-raiah, and keep-shimrath, the betweeners of hear-shimhi; and rabbit-ishpan, and friend-heber, and to-don't-to-eliel, and worked-them-abdon, and my-male-zichri, and grace-camp-hanan and grace-vowel-yeah-hananiah, and world-youth-elam, and answer-yeah-antothijah, and redeem-yeah-iphedeiah, and turnings-to-penuel, the betweeners of kiss-shashak; and name-soak-shamsherai, and black-dawn-yeah-shehariah, and time-vowel-yeah-athaliah, and cradle-yeah-jaresiah, and to-yeah-eliah, and my-male-zichri, 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 name was squeeze-maachah: and his firstborn betweeneer worked-them-abdon, and rock-zur, and ring-tinkle-kish, and husband-owner and generous-nadab, and fenced-restrain-gedor, and his-brother-ahio, and remember-sow-zacher. and sticks-ease-mikloth begat hear-shimeah. and these also dwelt with their brethren in cast-complete-jerusalem, over against them. and candle-ner begat ring-tinkle-kish, and ring-tinkle-kish begat ask-talut, and ask-talut begat vowel-yeah-given-ionathan, and my-king-cry-out-malchi-shua, and my-dad-contribute-abinadab, and proprietary-fire-esh-baal. and betweeneer of vowel-yeah-given-ionathan was quarrel-proprietary-meribbaal; and quarrel-proprietary-meribbaal begat who's-coward-micah. and the betweeners of who's-coward-micah were, open-pithon, and king-melech, and happen-tarea, and hold-ahaz. and hold-ahaz begat vowel-yeah-until-jehoadah; and vowel-yeah-until-jehoadah begat maiden-death-alemeth, and laziness-az-maveth, and my-songster-al-samiri; and my-songster-al-samiri begat exit-moza, and exit-moza begat between-binea: shelf-rapha was his betweeneer to-do-eleasah his betweeneer shade-near-azel his betweeneer and shade-near-azel had six betweeners, whose names are these, get-up-help-azrikam, firstborn-bocheru, and unto-hears-is-mail, and gate-yeah-sheariah, and work-vowel-yeah-oba-diah, and grace-camp-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, keep-council-jehush the second, and to-emit-elipehlet the third. and the betweeners of hall-to-ulam were hero heros of stratagem, archers, and had heroey betweeners, and betweeners' betweeners, an hundred and fifty. all these are of the betweeners of righthand-child-benjamin.

9

so all soaking-to-israel were counted by genealogies; and, behold, they were written in the recount-scroll of the kings of soaking-to-israel and vowel-yeah-acknowledge-iodah, who were carried away to in-fade-babylon for their going over the top. now the first inhabitants that dwelt in their holdings in their cities were, the soaking-to-israelites, the darkener, borrow-join-levites, and the givens-nethinims. and in cast-complete-jerusalem dwelt of betweeners of vowel-yeah-acknowledge-iodah, and of betweeners of righthand-child-benjamin, and of betweeners of gray-fruitful-ephraim, and sleep-forget-manasseh; my-twist-uthai betweeneer of with-acknowledge-amihud, betweeneer of sheaf-omri, betweeneer of say-imri, betweeneer of between-me-bani, of betweeners of break-pharez betweeneer of vowel-yeah-acknowledge-io-

dah. and of the pull-out-shilonites; ride-yeah-asaiah the firstborn, and his betweeners. and of the betweeners of shine-zerah; take-away-to-jeuel, and their brethren, six hundred and ninety. and of the betweeners of right-hand-child-benjamin; exaltation-basket-sallu betweener of complete-meshullam, betweener of glory-yeah-hodaviah, betweener of hatred-hasenuah, and between-ibneiah betweener of mercy-womb-jeroham, and terebinth-to-elah betweener of goat-uzzi betweener of sale-michri, and complete-meshullam betweener of critic-vowel-yeah-shephathiah, betweener of watch-to-reuel, betweener of child-yeah-ibnijah; and their brethren, according to their generations, nine hundred and fifty and six. all these men were chief of the fathers in the house of their fathers. and of the darkener; hand-knowledge-jedaiah, and io-fight-jehoiarib, and prepare-jachin, and help-vowel-yeah-azariah betweener of part-vowel-yeah-hilkiah, betweener of complete-meshullam, betweener of right-zadok, betweener of spatula-meraioth, betweener of my-bro-good-ahitub, the governor of the alpha-beit-house of these-to; and until-yeah-adaiah betweener of mercy-womb-jeroham, betweener of break-pashur, betweener of moloch-king-yeah-malchijah, and defense-strength-maasiai betweener of until-to-adiel, betweener of return-jahzerah, betweener of complete-meshullam, betweener of complete-meshillemith, betweener of saying-immer and their brethren, heads of the house of their fathers, a thousand and seven hundred and sixty; very stratagem heroes for the work of the work of the alpha-beit-house of these-to. and of the borrow-join-levites; hear-vowel-yeah-sheamaiah betweener of important-hasshub, betweener of get-up-help-azrikam, betweener of account-vowel-yeah-hashabiah, of the betweeners of bitter-merari; and in-the-cattle-bakbakkar, craftsman-deaf-heresh, and roll-galal, and given-vowel-yeah-mattaniah betweener of who's-coward-micah, betweener of my-male-zichri, betweener of add-collect-asaph; and work-vowel-yeah-obadiah betweener of hear-vowel-yeah-she-maiah, betweener of roll-galal, betweener of hand-jeduthun, and knee-pool-vowel-yeah-berechiah betweener of ride-asa betweener of unto-buy-elkanah, that dwelt in the villages of the dripped-netophathites. and the gatekeepers were, willum, and foot-print-lewdness-akkub, and furrow-talmon, and my-brother-from-ahiman, and their brethren: willum was the chief; who hitherto waited in the king's gate eastward: they were gatekeepers in the companies of betweeners of borrow-join-levi and willum betweener of read-kore, betweener of father-add-ebiasaph, betweener of bald-ice-korah, and his brethren, of the house of his father, the bald-ice-korahites, were over the work of the work, keepers of the gates of the tent: and their fathers, being over the camp of vowelmovement-io-yeah, were keepers of the entry. and mouth-attempt-pinehas betweener of unto-stop-eleazar was the governor over them in time past, and vowelmovement-io-yeah was with him. and remember-yeah-zakariyya betweener of complete-vowel-yeah-meshelemiah was gatekeeper of the opening of the proto-sinaitic-script-meet-until-due-tent. all these which were chosen to be gatekeepers in the gates were two hundred and twelve. these were reckoned by their genealogy in their villages, whom dude-dawud and to-hearing-samuel the seer did ordain in their set office. so they and their betweeners had the oversight of the gates of the alpha-beit-house of vowelmovement-io-yeah, namely, the house of the tent, by wards. in four quarters were the 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 heroes, were in their set office, and were over the chambers and stores of the alpha-beit-house of these-to. and

they lodged round about the alpha-beit-house of these-to, because the charge was upon them, and the opening thereof every morning pertained to them. and certain of them had the charge of the ministering items, that they should bring them in and out by counting. some of them also were appointed to oversee the items, and all the items of the perfected, and the fine flour, and the wine, and the oil, and the white-frankincense, and the scents. and some of the betweeners of the darkener made the spice of the scents. and given-vowel-yeah-mattithiah, one of the borrow-join-levites, who was the first-born of willum the bald-ice-korahite, had the set office over the things that were did in the pans. and other of their brethren, of the betweeners of the obedient-hope-kohathites, were over the bread system, to prepare it every seventh. and these are the singers, chief of the fathers of the borrow-join-levites, who remaining in the chambers were free: for they were employed in that work day and night. these chief fathers of the borrow-join-levites were chief throughout their generations; these dwelt at cast-complete-jerusalem. and in small-hill-gibeon dwelt the father of small-hill-gibeon, live-to-jehiel, whose woman's name was squee-maachah: and his firstborn betweener worked-them-abdon, then rock-zur, and ring-tinkle-kish, and husband-owner and candle-ner and generous-nadab. and fenced-restrain-gedor, and his-brother-ahio, and remember-yeah-zakariyya, and sticks-ease-mikloth. and sticks-ease-mikloth begat hear-shimeam. and they also dwelt with their brethren at cast-complete-jerusalem, over against their brethren. and candle-ner begat ring-tinkle-kish; and ring-tinkle-kish begat ask-talut; and ask-talut begat vowel-yeah-given-ionathan, and my-king-cry-out-malchi-shua, and my-dad-contribute-abinadab, and proprietary-fire-eshbaal. and betweener of vowel-yeah-given-ionathan was quarrel-proprietary-meribbaal: and quarrel-proprietary-meribbaal begat who's-coward-micah. and the betweeners of who's-coward-micah were, open-pithon, and king-melech, and compete-tahrea, and hold-ahaz. and hold-ahaz begat honeycomb-jarah; and honeycomb-jarah begat maiden-death-alemeth, and laziness-azmaveth, and my-songster-al-samiri; and my-songster-al-samiri begat exit-moza; and exit-moza begat between-binea; and weak-yeah-rephaiah his betweener to-do-eleasah his betweener shade-near-azel his betweener and shade-near-azel had six betweeners, whose names are these, get-up-help-azrikam, firstborn-bocheru, and unto-hears-ismail, and gate-yeah-sheariah, and work-vowel-yeah-obadiah, and grace-camp-hanan these were the betweeners of shade-near-azel.

10

now the invade-grieve-palestinians fought against israel; and the men of soaking-to-israel fled from before the invade-grieve-palestinians, and fell down voided in mount quarter-gilboa. and the invade-grieve-palestinians followed hard after ask-talut, and after his betweeners; and the invade-grieve-palestinians slew vowel-yeah-given-ionathan, and my-dad-contribute-abinadab, and my-king-cry-out-malchi-shua, the betweeners of ask-talut. and the war went sore against ask-talut, and the archers hit him, and he was wounded of the archers. then said ask-talut to his itembearer, draw thy blade, and thrust me through therewith; lest these foreskinned come and abuse me. but his itembearer would not; for he was sore afraid. so ask-talut took a blade, and fell upon it. and when his itembearer saw that ask-talut was dead, he fell likewise on the blade, and died. so ask-talut died, and his three betweeners, and all his house died together. and when all the men of soaking-to-israel that were in the valley saw that they fled, and that ask-talut and his betweeners were dead,

then they forsook their cities, and fled: and the invade-grieve-palestinians came and dwelt in them. and it came to pass on the morrow, when the invade-grieve-palestinians came to strip the voided, that they found ask-talut and his betweeners fallen in mount quarter-gilboa. and when they had stripped him, they took his head, and his items, and sent into the land of the invade-grieve-palestinians round about, to carry tidings to their fashions, and to the with-mum. and they put his items in the house of their these-to, and fastened his head in the house of fish-dagon. and when all dry-roll-ever-jabeshgilead heard all that the invade-grieve-palestinians had done to ask-talut, they arose, all the of stratagem men, and took away the body of ask-talut, and the bodies of his betweeners, and brought them to dry-jabesh and buried their bones under the oak in dry-jabesh and fasted seven days. so ask-talut died for his going over the top which he committed against vowelmovement-io-yeah, even against vowelmovement-io-yeah word, which he kept not, and also for asking counsel of one that had a familiar breathwind, to enquire of it; and inquired not of vowelmovement-io-yeah: therefore he slew him, and turned the kingdom to dude-dawud betweener of safe-jesse.

11

then all soaking-to-israel gathered themselves to dude-dawud to friend-joy-hebron, saying, behold, we are thy bone and thy flesh-soaking and moreover in time past, even when ask-talut was king, thou wast he that leddest out and broughtest in israel: and vowelmovement-io-yeah thy these-to said to thee, thou wilt feed my with-mum israel, and thou wilt be governor over my with-mum israel. therefore came all the elders of soaking-to-israel to the king to friend-joy-hebron; and dude-dawud made a contract with them in friend-joy-hebron before vowelmovement-io-yeah; and they use-anointed dude-dawud king over israel, according to vowelmovement-io-yeah word by to-hearing-samuel. and dude-dawud and all soaking-to-israel went to cast-complete-jerusalem, which is defeated-jebus; where the trampler-jebusites were, the inhabitants of the land. and the inhabitants of defeated-jebus said to dude-dawud, no come hither. nevertheless dude-dawud captered the castle of mark-zion, which is the city of dude-dawud. and dude-dawud said, whosoever hits the trampler-jebusites first will be chief and captain. so yo-dad-joab betweener of his-shape-yeah-zeruiah went first up, and was chief. and dude-dawud dwelt in the castle; therefore they called it the city of dude-dawud. and he build-betweened the city round about, even from full-millo round about: and yo-dad-joab repaired the rest of the city. so dude-dawud waxed greater and greater: for vowelmovement-io-yeah of troops was with him. these also are the chief of the hero heros whom dude-dawud had, who strengthened themselves with him in his kingdom, and with all israel, to make him king, according to vowelmovement-io-yeah word concerning israel. and this is the count of the hero heros whom dude-dawud had; seven-satiation-jashobeam, an smart-hachmonite, 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 unto-stop-eleazar betweener of uncle-dodo, the dude-ahohite, who was one of the three heros. he was with dude-dawud at stripe-value-pas-dammim, and there the invade-grieve-palestinians were added together to war, where was a part of field full of barley; and the with-mum fled from before the invade-grieve-palestinians. and they set themselves in the midst of that part, and make safed it, and slew the invade-grieve-palestinians; and vowelmovement-io-yeah safed them by a great make safance. now three of the thirty captains went down to

the rock to dude-dawud, into the cave of until-why-adul-lam; and the camp of the invade-grieve-palestinians encamped in the valley of ghosts-rephaim. and dude-dawud was then in the hold, and the invade-grieve-palestinians' garrison was then at bread-house-bethlehem. and dude-dawud longed, and said, oh that one would give me drink of the water of the well of bread-house-bethlehem, that is at the gate! and the three hatch through the camp of the invade-grieve-palestinians, and drew water out of the well of bread-house-bethlehem, that was by the gate, and took it, and brought it to dude-dawud: but dude-dawud would not drink of it, but poured it out to vowelmovement-io-yeah. and said, my these-to void it me, that i should do this thing: will i drink the blood of these heros that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. therefore he would not drink it. these things did these three herost. and dad-safe-abishai the brother of yo-dad-joab, he was chief of the three: for lifting up his spear against three hundred, he voided them, and had a name among the three. of the three, he was more weighable than the two; for he was their captain: howbeit he attained not to the first three. betweener-vowel-yeah-benaiah betweener of vowel-yeah-knows-jehoiada, betweener of a of stratagem man of group-to-kabzeel, who had achieved much; he slew two gather-lionlike men of from-father-moab: also he went achievevwn and slew a gather-lion in a pit in a snowy day. and he slew an narrows-produce-mizraim-egyptian, a man of great stature, five cubits high; and in the narrows-produce-mizraim-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-produce-mizraim-egyptian's hand, and slew him with his own spear. these things did betweener-vowel-yeah-benaiah betweener of vowel-yeah-knows-jehoiada, and had the name among the three heros. behold, he was weighable among the thirty, but attained not to the first three: and dude-dawud set him over his guard. also the hero heros of the armies were, do-to-asahel the brother of yo-dad-joab, to-pardon-endow-up-onanan betweener of uncle-dodo of bread-house-bethlehem, names-shammoth the mountain-drool-harorite, extract-helez the anybody-pelonite, town-ira betweener of stubborn-ikkesh the stuck-tekotei, my-father-help-abiezer the answer-antothite, warbler-entangle-sibbecai the feel-hushathite, on-for-ilai the dude-ahohite, hasten-maharai the dripped-netophathite, universe-rust-heled betweener of in-answer-baanah the dripped-netophathite, spell-itai betweener of quarrel-ribai of hill-gibeah, that pertained to betweeners of righthand-child-benjamin, betweener-vowel-yeah-benaiah the pay-off-pirathonite, holes-hurai of the brooks of stormy-gaash, my-father-to-abiel the ambush-arbathite, laziness-azamaveth the in-holes-fisher-net-baharumite, to-hide-eliahba the step-my-boy-shaalbonite, the betweeners of the-name-hasheem the lawn-gizonite, vowel-yeah-given-ionathan betweener of shage the mountainous-hararite, ahiam betweener of sacar the mountainous-hararite, to-fall-eliphal betweener of light-ur dig-spy-hepher the sale-mecherathite, my-bro-yeah-ahijah the anybody-pelonite, courtyard-hezro the damp-unripe-grain-carmelite, youth-naarai betweener of drip-ezbai, yo-to-joel the brother of given-natan, selection-mibhar betweener of foreigner-haggeri, scarzelek the with-ammonite, nostrils-anger-naharai the cypress-wells-berothite, the itembearer of yo-dad-joab betweener of his-shape-yeah-zeruiah, town-ira the permitithrite, scab-gareb the permit-ithrite, fire-blaze-yeah-uriah the cut-hittite, dowry-zabad betweener of my-tent-ahlai, adorned-dainty-adina betweener of gift-shiza the see-child-reubenite, a captain of the see-child-reubenites, and thirty with him, grace-camp-hanan betweener of squeeze-maachah, and io-decide-joshaphat the loin-

gift-mithnite, strength-kid-uzzia the star-ashterathite, hear-shama and live-to-jehiel the betweeners of seal-hotham the juniper-object-aroerite, know-to-jediael betweener of guard-shimri, and brother-joha his brother, the go-out-tizite, to-don't-to-eliel the indicate-marrow-mahavite, and fighting-multiplying-jeribai, and seat-alteration-yeah-joshaviah, the betweeners of to-fairness-el-naam, and orphan-ithmah the from-father-moabite, to-don't-to-eliel, and worker-obed and strength-to-jasiel the little-doe-standing-place-mesobaite.

12

now these are they that came to dude-dawud to sketch-ziklag, while he yet kept himself close because of ask-talut betweener of ring-tinkle-kish: and they were among the hero heros, safetyers of the war. they were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrow-halvers out of a bow, even of ask-talut's brethren of righthand-child-ben-jamin. the chief was my-brother-help-ahiezer, then give-up-joash, the betweeners of hear-shemaah the hill-gibeathite; and sprinkle-to-zeziel, and output-pelet, the betweeners of laziness-azmaveth; and bless-bend-knee-be-rachah, and yeah-he-jehu the answer-antothite. and hear-yeah-ismaiah the small-hill-gibeonite, a hero among the thirty, and over the thirty; and high-vowel-yeah-jeremio, and stress-jahaziel, and yeah-graceful-johanan, and having-dowry-josabab the wall-compound-gederathite, to-my-strength-eluzai, and highs-jerimoth, and husband-yeah-bealiah, and keep-yeah-shemariah, and critic-yeah-shephatiah the slender-sharp-haruphite, unto-buy-elkanah, and be-yeah-jesiah, and help-to-azarel, and io-help-joezer, and seven-satiation-jashobeam, the bald-ice-korhites, and yo-to-joelah, and portion-yeah-zebadiah, the betweeners of mercy-womb-jeroham of fenced-restrainer. and of the gadites there differentiated themselves to dude-dawud into the hold to the place-of-word-desert heros of heroness, and heros 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; constrained-ezer the first, work-vowel-yeah-obadiah the second, my-unto-dad-eliah the third, from-hearing-mishmannah the fourth, high-vowel-yeah-jeremio the fifth, time-attai the sixth, to-don't-to-eliel the seventh, yeah-graceful-johanan the eighth, to-dowry-elzabab the ninth, high-vowel-yeah-jeremio the tenth, poverty-smite-between-machbanai the eleventh. these were of the betweeners of tell-luck-gad captains of the troop: one of the least was over an hundred, and the greatest over a thousand. these are they that crossed over its-going-down-jordan in the first month, when it had 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-yeah-acknowledge-iodah to the hold to dude-dawud. and dude-dawud went out to meet them, and answered and said to them, if ye be come completely to me to safety 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 these-to of our fathers look thereon, and reprove it. then breath-wind came upon with-burden-amasai, who was chief of the captains, and he said, thine are we, dude-dawud, and on thy side, thou betweener of safe-jesse: complete, complete be to thee, and complete be to thine safetyers; for thy these-to safetyeth thee. then dude-dawud received them, and made them captains of the band. and there fell some of sleep-forget-manasseh to dude-dawud, when he came with the invade-grieve-palestinians against ask-talut to war: but they safetyed them not: for the base-

boss of the invade-grieve-palestinians upon advisement sent him away, saying, he will fall to his base-boss ask-talut to the jeopardy of our heads. as he went to sketch-ziklag, there fell to him of sleep-forget-manasseh, soften-era-ad-nah, and vowel-yeah-dowry-jozabab, and know-to-jediael, and who-like-to-mikail, and vowel-yeah-dowry-jozabab, and to-vowel-yeah-elihu, and shade-zilthai, captains of the thousands that were of sleep-forget-manasseh. and they safetyed dude-dawud against the band of the rovers: for they were all hero heros of stratagem, and were captains in the troop. for at that time day by day there came to dude-dawud to safety him, until it was a great camp, like the camp of these-to. and these are the counts of the bands that were ready armed to the war, and came to dude-dawud to friend-joy-hebron, to turn the kingdom of ask-talut to him, according to vowel-movement-io-yeah word. betweeners of vowel-yeah-acknowledge-iodah that bare shield and spear were six thousand and eight hundred, ready armed to the war. of betweeners of hear-home-simeon, hero heros of stratagem for the war, seven thousand and one hundred. of betweeners of borrow-join-levi four thousand and six hundred. and vowel-yeah-knows-jehoiada was the leader of the gather-box-harunites, and with him were three thousand and seven hundred; and right-zadok, a young hero of stratagem, and of his father's house twenty and two captains. and of betweeners of righthand-child-ben-jamin, the kindred of ask-talut, three thousand: for hitherto the greatest part of them had kept the ward of the house of ask-talut. and of betweeners of gray-fruitful-ephraim twenty thousand and eight hundred, hero heros of stratagem, famous throughout the house of their fathers. and of the half tribe of sleep-forget-manasseh eighteen thousand, which were expressed by name, to come and do dude-dawud king. and of betweeners of hire-wage-issachar, which were men that had understand-betweening of the times, to know what soaking-to-israel ought to do; the heads of them were two hundred; and all their brethren were at their mouth. of garbage-fertile-zebulun, such as went forth to war, expert in war, with all items of war, fifty thousand, which could keep rank: they were not of double heart. and of cunning-twist-naph-tali a thousand captains, and with them with shield and spear thirty and seven thousand. and of the discuss-judge-danites expert in war twenty and eight thousand and six hundred. and of happy-confirm-asher, such as went forth to war, expert in war, forty thousand. and on the cross-over of its-going-down-jordan, of the see-child-reubenites, and the gadites, and of the half branch of sleep-forget-manasseh, with all manner of items of war for the war, an hundred and twenty thousand. all these men of war, that could keep rank, came with a complete heart to friend-joy-hebron, to make dude-dawud king over all israel: and all the completeness also of soaking-to-israel were of one heart to make dude-dawud king. and there they were with dude-dawud three days, eating and drinking: for their brethren had prepared for them. moreover they that were nigh them, even to hire-wage-issachar and garbage-fertile-zebulun and cunning-twist-naph-tali, 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 cheer in israel.

13

and dude-dawud consulted with the captains of thousands and hundreds, and with every leader. and dude-dawud said to all the meeting of israel, if it seem good to you, and that it be of vowel-movement-io-yeah our these-to, let us send abroad to our brethren every where, that are left in all

the land of israel, and with them also to the darkener and borrow-join-levites which are in their cities and plots, that they may gather themselves to us: and let us bring again the gather-box of our these-to to us: for we inquired not at it in the days of ask-talut. and all the meeting said that they would do so: for the word was soaking in the eyes of all the with-mum. so dudu-dawud gathered all soaking-to-israel together, from black-dawn-shihor of narrow-produce-mizraim-egypt even to the entering of hot-hemath, to bring the gather-box of these-to from forests-city-kirjath-jearim. and dudu-dawud went up, and all israel, to ownership-her-husband-baalath, that is, to forests-city-kirjath-jearim, which belonged to vowel-yeah-acknowledge-io-dah, to bring up thence the gather-box of these-to vowel-movement-io-yeah, that dwelleth between the inwarders, whose name is called on it. and they carried the gather-box of these-to in a new cart out of the house of my-dad-contribute-abinadab: and goat-uzza and his-brother-ahio drave the cart. and dudu-dawud and all soaking-to-israel played before these-to with all their goat-daring, and with singing, and with harps, and with psalter items, and with timbrels, and with cymbals, and with trumpets. and when they came to the threshing-floor of chidon, goat-uzza put forth his hand to hold the gather-box; for the cattle stumbled. and the nose-anger of vowel-movement-io-yeah was kindled against goat-uzza, and he hit him, because he put his hand to the gather-box: and there he died before these-to. and dudu-dawud was displeased, because vowel-movement-io-yeah had made a breach upon goat-uzza: wherefore that place is called breach-goat-perez-uzza to this day. and dudu-dawud was afraid of these-to that day, saying, how will i bring the gather-box of these-to home to me? so dudu-dawud brought not the gather-box home to himself to the city of dudu-dawud, but carried it aside into the house of red-worker-obed-edom the winepress-gittite. and the gather-box of these-to remained with the family of red-worker-obed-edom in his house three months. and vowel-movement-io-yeah knee-pooled the house of red-worker-obed-edom, and all that he had.

14

now fishing-net-boycott-hiram king of rock-narrow-produce-tyre sent messengers to dudu-dawud, and timber of cedars, with masons and carpenters, to build-between him an house. and dudu-dawud perceived that vowel-movement-io-yeah had confirmed him king over israel, for his kingdom was lifted up on high, because of his with-mum israel. and dudu-dawud took more women at cast-complete-jerusalem: and dudu-dawud begat more betweeners and betweenas. now these are the names of his children which he had in cast-complete-jerusalem; hear-shamua, and naughty-mischief-shobab, given-natan, and complete-sulayman, and choose-ibhar, and my-to-cry-out-safe-elishua, and to-deliverance-elpalet, and shine-venus-nogah, and expired-nepheg, and fie-japhia, and my-to-hear-al-yasama, and husband-know-beeliada, and to-me-emits-eliphalet. and when the invade-grieve-palestinians heard that dudu-dawud was use-anointed king over all israel, all the invade-grieve-palestinians went up to seek dudu-dawud. and dudu-dawud heard of it, and went out against them. and the invade-grieve-palestinians came and spread themselves in the valley of ghosts-rephaim. and dudu-dawud inquired of these-to, saying, will i go up against the invade-grieve-palestinians? and wilt thou deliver them into mine hand? and vowel-movement-io-yeah said to him, go up; for i will deliver them into thine hand. so they came up to proprietary-breaks-baalperazim; and dudu-dawud hit them there. then dudu-dawud said, these-to hath broken in upon mine enemies

by mine hand like the breaking forth of waters: therefore they called the name of that place proprietary-breaks-baalperazim. and when they had left their these-to there, dudu-dawud gave a saying, and they were burned with fire. and the invade-grieve-palestinians yet again spread themselves abroad in the valley. therefore dudu-dawud inquired again of these-to; and these-to said to him, go not up after them; turn away from them, and come upon them over against the mulberry trees. and it will be, when thou wilt hear a sound of going in the tops of the mulberry trees, that then thou wilt go out to war: for these-to is gone forth before thee to hit the camp of the invade-grieve-palestinians. dudu-dawud therefore did as these-to directed him: and they hit the camp of the invade-grieve-palestinians from small-hill-gibeon even to cut-gazer. and the fame of dudu-dawud went out into all lands; and vowel-movement-io-yeah brought the fear of him upon all nations.

15

and dudu-dawud did him houses in the city of dudu-dawud, and prepared a place for the gather-box of these-to, and pitched for it a tent. then dudu-dawud said, none ought to bear the gather-box of these-to but the borrow-join-levites: for them hath vowel-movement-io-yeah chosen to bear the gather-box of these-to, and to soak to him world. and dudu-dawud gathered all soaking-to-israel together to cast-complete-jerusalem, to bring up the gather-box of vowel-movement-io-yeah to his place, which he had prepared for it. and dudu-dawud assembled betweeners of gather-box-harun, and the borrow-join-levites: of the betweeners of obedient-hope-kohath; light-to-urIEL the chief, and his brethren an hundred and twenty: of the betweeners of bitter-merari; ride-yeah-asaiAH the chief, and his brethren two hundred and twenty: of the betweeners of stranger-gershom; yo-to-joel the chief and his brethren an hundred and thirty: of the betweeners of to-bring-elizaphan; hear-vowel-yeah-shemaiah the chief, and his brethren two hundred: of the betweeners of friend-joy-hebron; to-don't-to-eliel the chief, and his brethren fourscore: of the betweeners of my-courage-unto-uzziel; my-people-contribute-aminadab the chief, and his brethren an hundred and twelve. and dudu-dawud called for right-zadok and father-remainder-abithar the darkener, and for the borrow-join-levites, for light-to-urIEL, ride-yeah-asaiAH, and yo-to-joel, hear-vowel-yeah-shemaiah, and to-don't-to-eliel, and my-people-contribute-aminadab, and said to them, ye are the chief of the fathers of the borrow-join-levites: perfect yourselves, both ye and your brethren, that ye may bring up the gather-box of vowel-movement-io-yeah these-to of soaking-to-israel to the place that i have prepared for it. for because ye did it not at the first, vowel-movement-io-yeah our these-to made a breach upon us, for that we sought him not after the due crisis. so the darkener and the borrow-join-levites perfected themselves to bring up the gather-box of vowel-movement-io-yeah these-to of israel. and betweeners of the borrow-join-levites bare the gather-box of these-to upon their shoulders with the canvas thereon, as draw-out-musa directed according to vowel-movement-io-yeah word. and dudu-dawud spake to the chief of the borrow-join-levites to appoint their brethren to be the singers with items of music, psalteries and harps and cymbals, sounding, by lifting up the voice with cheer. so the borrow-join-levites appointed trusted-heman betweener of yo-to-joel; and of his brethren, add-collect-asaph betweener of knee-pool-vowel-yeah-berechiah; and of the betweeners of bitter-merari their brethren, strong-ethan betweener of hardness-offence-yeah-kushaiAH; and with them their brethren of the second degree, remember-yeah-zakariyya, child-ben and

strength-to-jaaziel, and keep-highs-shemiramoth, and live-to-jehiel, and poor-answer-unni, my-unto-dad-eliah, and betweener-vowel-yeah-benaiah, and do-vowel-yeah-maaseiah, and given-vowel-yeah-mattithiah, and to-delouse-fall-elipheleh, and from-buy-yeah-mikneiah, and red-worker-obed-edom, and yey-to-jeiel, the gatekeepers. so the singers, trusted-heman, add-collect-asaph, and strong-ethan were appointed to sound with cymbals of brass; and remember-yeah-zakariyya, and my-goat-to-aziel, and keep-highs-shemiramoth, and live-to-jehiel, and poor-answer-unni, and my-unto-dad-eliah, and do-vowel-yeah-maaseiah, and betweener-vowel-yeah-benaiah, with psalteries on alamoth; and given-vowel-yeah-mattithiah, and to-delouse-fall-elipheleh, and from-buy-yeah-mikneiah, and red-worker-obed-edom, and yey-to-jeiel, and goat-strong-vowel-yeah-azaziah, with harps on the eight-sheminith to excel. and establish-vowel-yeah-chenaniah, chief of the borrow-join-levites, was for song: he instructed about the song, because he was skillful. and knee-pool-vowel-yeah-berechiah and unto-buy-elkanah were gatekeepers for the gather-box. and sabaniah, and vowel-yeah-critic-jehoshaphat, and given-untoneethaneel, and with-burden-amasai, and remember-yeah-zakariyya, and betweener-vowel-yeah-benaiah, and my-unto-helps-eliezer, the darkener, did blow with the trumpets before the gather-box of these-to: and red-worker-obed-edom and live-yeah-jehiah were gatekeepers for the gather-box. so dude-dawud, and the elders of israel, and the captains over thousands, went to bring up the gather-box of the contract of vowelmovement-io-yeah out of the house of red-worker-obed-edom with cheer. and it came to pass, when these-to safetied the borrow-join-levites that bare the gather-box of the contract of vowelmovement-io-yeah, that they highed seven bulls and seven rams. and dude-dawud was clothed with a robe of fine linen, and all the borrow-join-levites that bare the gather-box, and the singers, and establish-vowel-yeah-chenaniah the master of the song with the singers: dude-dawud also had upon him an retriever of linen. thus all soaking-to-israel brought up the gather-box of the contract of vowelmovement-io-yeah with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a voice with psalteries and harps. and it came to pass, as the gather-box of the contract of vowelmovement-io-yeah came to the city of dude-dawud, that who-can-michal, the daughter-housa of ask-talut looking out at a window saw king dude-dawud dancing and playing: and she despised him in her heart.

16

so they inward the gather-box of these-to, and set it in the inward of the tent that dude-dawud had pitched for it: and they inwarded up-ons and completes before these-to. and when dude-dawud had made an end of up-oning the up-ons and the completes, he knee-pooled the with-mum in the name of vowelmovement-io-yeah. and he dealt to every one of israel, both man and woman, to every one a loaf of bread, and a good part of flesh-soaking and a flagon of wine. and he appointed certain of the borrow-join-levites to soak before the gather-box of vowelmovement-io-yeah, and to record, and to thank and rave-praise vowelmovement-io-yeah these-to of israel: add-collect-asaph the chief, and next to him remember-yeah-zakariyya, yey-to-jeiel, and keep-highs-shemiramoth, and live-to-jehiel, and given-vowel-yeah-mattithiah, and my-unto-dad-eliah, and betweener-vowel-yeah-benaiah, and red-worker-obed-edom: and yey-to-jeiel with psalteries and with harps; but add-collect-asaph made a sound with cymbals; betweener-vowel-yeah-benaiah also and stress-jahaziel the darkener with trumpets continually before

the gather-box of the contract of these-to. then on that day dude-dawud delivered first this psalm to thank vowelmovement-io-yeah into the hand of add-collect-asaph and his brethren. give thanks to vowelmovement-io-yeah, call upon his name, make known his deeds among the with-mums. sing-cut to him, sing-cut-cut to him, bush-talk ye of all his wondrous works. glory ye in his perfected name: let the heart of them cheer that seek vowelmovement-io-yeah. seek vowelmovement-io-yeah and his goat-daring, seek his face-turnings continually. remember his marvelous works that he hath done, his wonders, and the crises of his mouth; o ye seed of soaking-to-israel his worker, ye betweeners of heel-topple-yakub, his chosen ones. he is vowelmovement-io-yeah our these-to; his crises are in all the land. be ye mindful always of his contract; the word which he directed to a thousand generations; even of the covenant which he made with their-wing-organ-ibrahim, and of his oath-seven to laugh-ishaq; and hath confirmed the same to heel-topple-yakub for a law, and to soaking-to-israel for a world contract, saying, to thee will i give the land of nest-buy-canaan 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-mum; he suffered no man to do them wrong: yea, he reproved kings for their sakes, saying, touch not mine use-anointed, and do my come-bringers no harm. sing to vowelmovement-io-yeah, all the land; show forth from day to day his safety. recount his weight among the corpse-nations; his marvelous works among all nations. for great is vowelmovement-io-yeah, and greatly to be rave-praised: he also is to be feared on all these-to. for all the these-to of the with-mums are ideal-idols: but vowelmovement-io-yeah did the namespaces. splendor and honor are in his presence; goat-daring and gladness are in his place. give to vowelmovement-io-yeah, ye kindred of the with-mums, give to vowelmovement-io-yeah weight and goat-daring. give to vowelmovement-io-yeah the weight due to his name: bring an rest-absorber, and come before him: bow vowelmovement-io-yeah in the splendor of perfection. stratagem-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 cheer: and let men say among the nations, vowelmovement-io-yeah kingeth. let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein. then will the trees of the wood joy-sing out at the presence of vowelmovement-io-yeah, because he cometh to critic the land. o give thanks to vowelmovement-io-yeah; for he is good; for his kindness endureth to world. and say ye, safe us, o these-to of our safety, and gather us together, and make safe us from the corpse-nations, that we may give thanks to thy perfected name, and glory in thy praise. knee-pooled be vowelmovement-io-yeah these-to of soaking-to-israel to the worlds of worlds. and all the with-mum said, mum-stick-with-amen and rave-praised vowelmovement-io-yeah. so he left there before the gather-box of the contract of vowelmovement-io-yeah add-collect-asaph and his brethren, to soak before the gather-box continually, as every day's work required: and red-worker-obed-edom with their brethren, sixty and eight; red-worker-obed-edom also betweener of hand-jeduthun and lettuce-hosah to be gatekeepers: and right-zadok the darkener and his brethren the darkener, before the dwelling of vowelmovement-io-yeah in the high place that was at small-hill-gibeon, to upon up-ons to vowelmovement-io-yeah upon the butcher-place of the up-on continually morning and evening, and to do according to all that is written in the drops-of-teaching-torah of vowelmovement-io-yeah, which he directed israel; and with them trusted-heman and hand-jeduthun, and the rest that were chosen, who were expressed by

name, to give thanks to vowelmovement-io-yeah, because his kindness endureth to world; and with them trusted-heman and hand-jeduthun with trumpets and cymbals for those that should make a sound, and with musical items of these-to, and the betweeners of hand-jeduthun were gate-keepers. and all the with-mum departed every man to his house: and dude-dawud returned to knee-pool his house.

17

now it came to pass, as dude-dawud sat in his house, that dude-dawud said to given-natan the come-bringer, lo, i dwell in an house of cedars, but the gather-box of the contract of vowelmovement-io-yeah remaineth under curtains. then given-natan said to dude-dawud, do all that is in thine heart; for these-to is with thee. and it came to pass the same night, that the word of these-to came to given-natan, saying, go and tell dude-dawud my worker, thus saith vowelmovement-io-yeah, no build-between me an house to dwell in: for i have not dwelt in an house since the day that i brought up soaking-to-israel to this day; but have gone from tent to tent, and from one dwelling to another. wheresoever i have walked with all israel, worded i a word to any of the critics of israel, whom i directed to feed my with-mum, saying, why have ye not build-betweened me an house of cedars? now therefore thus will thou say to my worker dude-dawud, thus saith vowelmovement-io-yeah of troops, i took thee from the sheepcote, even from following the sheep, that thou shouldst be governor over my with-mum israel: and i have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have did thee a name like the name of the great men that are in the land. also i will ordain a place for my with-mum israel, and will plant them, and they will dwell in their place, and will be moved no more; neither will betweeners of injustice waste them any more, as at the headstart, and since the time that i directed critics to be over my with-mum israel. moreover i will surrender all thine enemies. furthermore i tell thee that vowelmovement-io-yeah will build-between thee an house. and it will come to pass, when thy days be expired that thou must go to be with thy fathers, that i will raise up thy seed after thee, which will be of thy betweeners; and i will establish his kingdom. he will build-between me an house, and i will establish his throne world. i will be his father, and he will be my betweener and i will not take my kindness away from him, as i took it from him that was before thee: but i will settle him in mine house and in my kingdom until the world: and his throne will be fixed worldmore. according to all these words, and according to all this vision, so did given-natan word to dude-dawud. and dude-dawud the king came and sat before vowelmovement-io-yeah, and said, who am i, vowelmovement-io-yeah these-to, and what is mine house, that thou hast brought me hitherto? and yet this was a small word in thine eyes, o these-to; for thou hast also worded of thy worker's house for a great while to come, and hast regarded me according to the estate of a man of high degree, vowelmovement-io-yeah these-to. what can dude-dawud speak more to thee for the weigh of thy worker? for thou knowest thy worker. vowelmovement-io-yeah, for thy worker's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things. vowelmovement-io-yeah, there is none like thee, neither is there any these-to beside thee, according to all that we have heard with our ears. and what one nation in the land is like thy with-mum israel, whom these-to went to retrieve to be his own with-mum, to make thee a name of greatness and terribleness, by driving out nations from before thy with-mum whom thou hast retrieved out of narrows-produce-mizraim-egypt? for thy with-mum soaking-to-

israel didst thou make thine own with-mum world; and thou, vowelmovement-io-yeah, becamest their these-to. therefore now, vowelmovement-io-yeah, 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 name may be big world, saying, vowelmovement-io-yeah of troops is the these-to of israel, even a these-to to israel: and let the house of dude-dawud thy worker be fixed before thee. for thou, o my these-to, hast told thy worker that thou wilt build-between him an house: therefore thy worker hath found in his heart to pray before thee. and now, vowelmovement-io-yeah, thou art these-to, and hast promised this goodness to thy worker: now therefore let it please thee to knee-pool the house of thy worker, that it may be before thee to world: for thou knee-poollest, vowelmovement-io-yeah, and it will be knee-pooled to world.

18

now after this it came to pass, that dude-dawud hit the invade-grieve-palestinians, and surrenderd them, and took winepress-gath and her towns out of the hand of the invade-grieve-palestinians. and he hit from-father-moab; and the from-father-moabites became dude-dawud's workers, and brought gifts. and dude-dawud hit sharpen-hadadezer king of engorged-zobah to gourd-vessel-hamath, as he went to establish his dominion by the river fruit-cow-euphrates, and dude-dawud captered from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: dude-dawud also houghed all the chariot horses, but reserved of them an hundred chariots. and when the high-arams of blood-bag-damascus came to safety sharpen-hadadezer king of engorged-zobah, dude-dawud slew of the high-arams two and twenty thousand men. then dude-dawud put gar-risons in dwell-farm-damascus; and the high-arams became dude-dawud's workers, and brought gifts. thus vowelmovement-io-yeah preserved dude-dawud whithersoever he went. and dude-dawud took the shields of gold that were on the workers of sharpen-hadadezer, and brought them to cast-complete-jerusalem. likewise from slaughter-cook-tibhath, and from make-ready-chun, cities of sharpen-hadadezer, brought dude-dawud very much brass, wherewith complete-sulayman did the brazen sea, and the stands, and the items of brass. now when tou king of gourd-vessel-hamath heard how dude-dawud had smitten all the stratagem of sharpen-hadadezer king of engorged-zobah; he sent their-generation-hadoram his betweener to king dude-dawud, to enquire of his completeness, and to congratulate him, because he had fought against sharpen-hadadezer, and hit him; (for sharpen-hadadezer had war with tou); and with him all manner of items of gold and silver and brass. them also king dude-dawud dedicated to vowelmovement-io-yeah, with the silver and the gold that he brought from all these nations; from man-red-edom, and from from-father-moab, and from betweeners of with-ammon, and from the invade-grieve-palestinians, and from labour-king-amalek. moreover dad-safe-abishai betweener of his-shape-yeah-zeruah slew of the man-red-edomites in the valley of salt eighteen thousand. and he put gar-risons in man-red-edom; and all the man-red-edomites became dude-dawud's workers. thus vowelmovement-io-yeah preserved dude-dawud whithersoever he went. so dude-dawud kingd over all israel, and did crisis and being right among all his with-mum. and yo-dad-joab betweener of his-shape-yeah-zeruah was over the troop; and vowel-yeah-critic-jehoshaphat betweener of new-born-bro-ahilud, recorder. and right-zadok betweener of my-bro-good-ahitub, and my-dad-king-abimelech be-

tweener of father-remainder-abiathar, were the darker; and licorice-shavsha was scroll-recounters; and between-vowel-yeah-benaiah between of vowel-yeah-knows-jehoiada was over the conscious-cherethites and the fallen-phetihites; and the betweeners of dude-dawud were chief about the king.

19

now it came to pass after this, that serpent-guess-nahash the king of betweeners of with-ammon died, and his betweener kinged in his stead. and dude-dawud said, i will show kindness to compassionate-hanun betweener of serpent-guess-nahash, because his father showed kindness to me. and dude-dawud sent messengers to comfort him concerning his father. so the workers of dude-dawud came into the land of betweeners of with-ammon to compassionate-hanun, to comfort him. but the prince-soakings of betweeners of with-ammon said to compassionate-hanun, thinkest thou that dude-dawud doth weigh thy father, that he hath crossed comforters to thee? are not his workers come to thee for to search, and to overthrow, and to spy out the land? wherefore compassionate-hanun took dude-dawud's workers, and shaved them, and cut off their garments in the half hard by their buttocks-go-beyond, and sent them away. then there went certain, and told dude-dawud how the men were workd. and he sent to meet them: for the men were greatly ashamed. and the king said, tarry at moon-smell-gericho until your beards be grown, and then return. and when betweeners of with-ammon saw that they had made themselves odious to dude-dawud, compassionate-hanun and betweeners of with-ammon sent a thousand talents of silver to hire them chariots and horsemen out of high-rivers-aramnaharim, and out of high-squeeze-fasten-aram-maachah, and out of engorged-zobah. so they hired thirty and two thousand chariots, and the king of squeeze-maachah and his with-mum; who came and pitched before medeba. and betweeners of with-ammon added themselves together from their cities, and came to war. and when dude-dawud heard of it, he sent yo-dad-joab, and all the troop of the hero heros. and betweeners of with-ammon came out, and put the war in array before the gate of the city: and the kings that were come were by themselves in the field. now when yo-dad-joab saw that the war was set against him before and behind, he chose out of all the choice of israel, and put them in array against the high-arams. and the remainder of the with-mum he delivered to the hand of dad-safe-abishai his brother, and they set themselves in array against betweeners of with-ammon. and he said, if the high-arams be too strong for me, then thou wilt make safe me: but if betweeners of with-ammon be too strong for thee, then i will make safe thee. be strong, let us be strengthened for our with-mum, and for the cities of our these-to: and let vowelmovement-io-yeah do that which is good in his eyes. so yo-dad-joab and the with-mum that were with him drew nigh before the high-arams to the war; and they fled before him. and when betweeners of with-ammon saw that the high-arams were fled, they likewise fled before dad-safe-abishai his brother, and entered into the city. then yo-dad-joab came to cast-complete-jerusalem. and when the high-arams saw that they were put to the worse before israel, they crossed messengers, and drew forth the high-arams that were beyond the river: and pour-out-shophach the captain of the troop of sharpen-hadadezer crossed before them. and it was told dude-dawud; and he added all israel, and crossed over its-going-down-jordan, and crossed upon them, and set the war in array against them. so when dude-dawud had put the war in array against the high-arams, they fought with him. but the high-arams fled before israel; and dude-

dawud slew of the high-arams seven thousand men which fought in chariots, and forty thousand footmen, and killed pour-out-shophach the captain of the troop. and when the workers of sharpen-hadadezer saw that they were put to the worse before israel, they made complete with dude-dawud, and became his workers: neither would the high-arams make safe betweeners of with-ammon any more.

20

and it came to pass, that after the year was expired, at the time that kings go out to battle, yo-dad-joab led forth the stratagem of the stratagem, and wasted the country of betweeners of with-ammon, and came and produce-troubled much-rabbah. but dude-dawud tarried at cast-complete-jerusalem. and yo-dad-joab hit much-rabbah, and destroyed it. and dude-dawud took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon dude-dawud's head: and he brought also exceeding much spoil out of the city. and he brought out the with-mum that were in it, and cut them with saws, and with harrows of iron, and with axes. even so dealt dude-dawud with all the cities of betweeners of with-ammon. and dude-dawud and all the with-mum returned to cast-complete-jerusalem. and it came to pass after this, that there arose war at cut-carrot-gezer with the invade-grieve-palestinians; at which time entangle-warbler-sibbechai the feel-hushathite slew threshold-sippai, that was of children of the let-to-weak-giant: and they were surrenderd. and there was war again with the invade-grieve-palestinians; and to-pardon-endow-up-onanan betweener of glow-jair slew my-bread-war-lahmi the brother of wave-reveal-jalut the winepress-gittite, whose spear staff was like a weaver's beam. and yet again there was war at winepress-gath where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot and he also was son of the let-to-weak-giant. but when he defied israel, vowel-yeah-given-ionathan betweener of hear-shimea dude-dawud's brother slew him. these were born to the let-to-weak-giant in winepress-gath and they fell by the hand of dude-dawud, and by the hand of his workers.

21

and accuse-shaitan stood up against israel, and provoked dude-dawud to number israel. and dude-dawud said to yo-dad-joab and to the rulers of the with-mum, go, count soaking-to-israel from well-of-satiated-seven-beersaba even to discuss-court-dan and bring the count of them to me, that i may know it. and yo-dad-joab answered, vowelmovement-io-yeah make his with-mums an hundred times so many more as they be: but, my base-boss the king, are they not all my base-boss's workers? why then doth my base-boss require this thing? why will he be a cause of fault to israel? nevertheless the king's word prevailed against yo-dad-joab. wherefore yo-dad-joab departed, and went throughout all israel, and came to cast-complete-jerusalem. and yo-dad-joab gave the sum of the count of the with-mum to dude-dawud. and all they of soaking-to-israel were a thousand thousand and an hundred thousand men that drew blade: and vowel-yeah-acknowledge-iodah was four hundred seventy thousand men that drew blade. but borrow-join-levi and right-hand-child-benjamin counted he not among them: for the king's word was abominable to yo-dad-joab. and these-to was displeased with this word; therefore he hit israel. and dude-dawud said to these-to, i have missed greatly, because i have done this word: but now, i beseech thee,

do away the season-answer of thy worker; for i have done very foolishly. and vowelmovement-io-yeah worded to tell-luck-gad dude-dawud's seer, saying, go and tell dude-dawud, saying, thou saith vowelmovement-io-yeah, i offer thee three words: choose thee one of them, that i may do it to thee. so tell-luck-gad came to dude-dawud, and said to him, thou saith vowelmovement-io-yeah, choose thee either three years' famine; or three months to be blade-parched before thy produce-narrowers, while that the blade of thine enemies overtaketh thee; or else three days the blade of vowelmovement-io-yeah, even the pestilence, in the land, and the messenger of vowelmovement-io-yeah destroying throughout all the coasts of israel. now therefore advise thyself what word i will bring again to him that sent me. and dude-dawud said to tell-luck-gad i am in a great strait: let me fall now into the hand of vowelmovement-io-yeah; for very great are his mercies: but let me not fall into the hand of man. so vowelmovement-io-yeah sent pestilence upon israel: and there fell of soaking-to-israel seventy thousand men. and these-to sent a messenger to cast-complete-jerusalem to destroy it: and as he was destroying, vowelmovement-io-yeah beheld, and he repented him of the visual-re-toil, and said to the messenger that destroyed, it is enough, stay now thine hand. and the messenger of vowelmovement-io-yeah stood by the threshingfloor of pine-ornan the trampler-jebusite. and dude-dawud lifted up his eyes, and saw the messenger of vowelmovement-io-yeah stand between the land and the namespaces having a drawn blade in his hand stretched out over cast-complete-jerusalem. then dude-dawud and the elders of israel, who were clothed in sackcloth, fell upon their face-turnings. and dude-dawud said to these-to, is it not i that directed the with-mum to be numbered? even i it is that have missed and done visual-re-toil indeed; but as for these sheep, what have they done? let thine hand, i pray thee, vowelmovement-io-yeah my these-to, be on me, and on my father's house; but not on thy with-mum, that they should be plagued. then the messenger of vowelmovement-io-yeah directed tell-luck-gad to say to dude-dawud, that dude-dawud should go up, and set up an butcher-place to vowelmovement-io-yeah in the threshingfloor of pine-ornan the trampler-jebusite. and dude-dawud went up at the wording of tell-luck-gad which he worded in the name of vowelmovement-io-yeah. and pine-ornan turned back, and saw the messenger; and his four betweeners with him hid themselves. now pine-ornan was threshing wheat. and as dude-dawud came to pine-ornan, pine-ornan looked and saw dude-dawud, and went out of the threshingfloor, and bowed himself to dude-dawud with his face-turnings to the land. then dude-dawud said to pine-ornan, grant me the place of this threshingfloor, that i may build-between a butcher-place therein to vowelmovement-io-yeah: thou wilt grant it me for the full price: that the plague may be stayed from the with-mum. and pine-ornan said to dude-dawud, take it to thee, and let my base-boss the king do that which is good in his eyes: lo, i give thee the cattle also for up-ons, and the threshing instruments for wood, and the wheat for the rest-absorber; i give it all. and king dude-dawud said to pine-ornan, nay; but i will verily buy it for the full price: for i will not take that which is thine for vowelmovement-io-yeah, nor up-on up-ons without cost. so dude-dawud gave to pine-ornan for the place six hundred light-shekels of gold by weight. and dude-dawud build-betweened there an butcher-place to vowelmovement-io-yeah, and uponed up-ons and completes, and called upon vowelmovement-io-yeah; and he answered him from namespaces by fire upon the butcher-place of up-on. and vowelmovement-io-yeah directed the messenger; and he put up his blade again into the sheath thereof. at that time when dude-dawud saw that vowelmovement-io-yeah had an-

swered him in the threshingfloor of pine-ornan the trampler-jebusite, then he butchered there. for the dwelling of vowelmovement-io-yeah, which draw-out-musa did in the place-of-word-desert, and the butcher-place of the up-on, were at that season in the high place at small-hill-gibeon. but dude-dawud could not go before it to enquire of these-to: for he was afraid because of the blade of the messenger of vowelmovement-io-yeah.

22

then dude-dawud said, this is the alpha-beit-house of vowelmovement-io-yeah these-to, and this is the butcher-place of the up-on for israel. and dude-dawud directed to gather together the strangers that were in the land of israel; and he set masons to hew wrought stones to build-between the alpha-beit-house of these-to. and dude-dawud prepared iron in abundance for the nails for the gates of the gates, and for the joinings; and brass in abundance without weight; also cedar trees in abundance-count: for the side-by-side-zidonians and they of rock-narrow-produce-tyre brought much cedar wood to dude-dawud. and dude-dawud said, complete-sulayman my betweener is young and tender, and the house that is to be build-between for vowelmovement-io-yeah must be exceeding magnificent, of fame and of glory throughout all countries: i will therefore now make preparation for it. so dude-dawud prepared abundantly before his death. then he called for complete-sulayman his betweener and charged him to build-between an house for vowelmovement-io-yeah these-to of israel. and dude-dawud said to complete-sulayman, my betweener as for me, it was in my mind to build-between an house to the name of vowelmovement-io-yeah my these-to: but vowelmovement-io-yeah word came to me, saying, thou hast shed blood abundantly, and hast did great wars: no build-between an house to my name, because thou hast shed much blood upon the land in my sight. behold, a betweener will be born to thee, who will be a man of completeness; and i will give him completeness from all his enemies round about: for his name will be complete-sulayman, and i will give complete and completeness to soaking-to-israel in his days. he will build-between an house for my name; and he will be my betweener and i will be his father; and i will establish the throne of his kingdom over soaking-to-israel world. now, my betweener vowelmovement-io-yeah be with thee; and prosper thou, and build-between the alpha-beit-house of vowelmovement-io-yeah thy these-to, as he hath said of thee. only vowelmovement-io-yeah give thee skill and skill, and give thee charge concerning israel, that thou mayest keep the drops-of-teaching-torah of vowelmovement-io-yeah thy these-to. then wilt thou prosper, if thou takest heed to fulfil the statutes and crises which vowelmovement-io-yeah charged draw-out-musa with concerning israel: be strong, and of good courage; dread not, nor be dismayed. now, behold, in my trouble i have prepared for the alpha-beit-house of vowelmovement-io-yeah an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have i prepared; and thou mayest add thereto. moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men forevery manner of work. of the gold, the silver, and the brass, and the iron, there is no count. arise therefore, and be doing, and vowelmovement-io-yeah be with thee. dude-dawud also directed all the prince-soakings of soaking-to-israel to safety complete-sulayman his betweener saying, is not vowelmovement-io-yeah your these-to with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand;

and the land is lamb-subdued before vowelmovement-io-yeah, and before his with-mum. now set your heart and your self to seek vowelmovement-io-yeah your these-to; arise therefore, and build-between ye the perfected of vowelmovement-io-yeah these-to, to bring the gather-box of the contract of vowelmovement-io-yeah, and the perfected items of these-to, into the house that is to be build-betweened to the name of vowelmovement-io-yeah.

23

so when dude-dawud was old and full-seven of days, he made complete-sulayman his betweener king over israel. and he added together all the prince-soakings of israel, with the darkener and the borrow-join-levites. now the borrow-join-levites were counted from the age of thirty years and upward: and their count by their polls, hero by hero, was thirty and eight thousand. of which, twenty and four thousand were to set forward the work of the alpha-beit-house of vowelmovement-io-yeah; and six thousand were officers and critics: moreover four thousand were gatekeepers; and four thousand rave-praised vowelmovement-io-yeah with the items which i did, said dude-dawud, to rave-praise therewith. and dude-dawud partd them into parts among the betweeners of borrow-join-levi namely, stranger-gershon, obedient-hope-kohath, and bitter-merari. of the stranger-gershonites were, refine-laadan, and hear-shimei. the betweeners of refine-laadan; the chief was live-to-jehiel, and olive-idiot-zetham, and yo-to-joel, three. the betweeners of hear-shimei; my-completion-sheolmitch, and chest-to-haziel, and conceived-gladdness-haran, three. these were the chief of the fathers of refine-laadan. and the betweeners of hear-shimei were, come-on-jahath, briar-zina, and wain-moth-jeush, and grazing-beriah. these four were the betweeners of hear-shimei. and come-on-jahath was the chief, and abundance-zizah the second: but wain-moth-jeush and grazing-beriah had not many betweeners; therefore they were in one reckoning, according to their father's house. the betweeners of obedient-hope-kohath; people-high-imran, produce-izhar, friend-joy-hebron, and my-courage-unto-uzziel, four. the betweeners of people-high-imran; gather-box-harun and draw-out-musa: and gather-box-harun was differentiated, that he should perfect the most perfected things, he and his betweeners world, to burn incense before vowelmovement-io-yeah, to soak to him, and to kneel-pool in his name world. now concerning draw-out-musa the man of these-to, his betweeners were named of the branch of borrow-join-levi the betweeners of draw-out-musa were, stranger-gershom, and my-unto-helps-eliezer. of the betweeners of stranger-gershom, seat-return-to-she-buel was the chief, and the betweeners of my-unto-helps-eliezer were, wide-vowel-yeah-rehabiah the chief. and my-unto-helps-eliezer had none other betweeners; but the betweeners of wide-vowel-yeah-rehabiah were very many. of the betweeners of produce-izhar; my-completion-sheolmitch the chief. of the betweeners of friend-joy-hebron; respect-vowel-yeah-jeriah the first, say-vowel-yeah-amariah the second, stress-jahaziel the third, and fulfill-people-jekameam the fourth. of the betweeners of my-courage-unto-uzziel; who's-coward-micah the first and be-yeah-jesiah the second. the betweeners of bitter-merari; forgive-sick-mahli, and my-draw-mushi. the betweeners of forgive-sick-mahli; unto-stop-eleazar, and ring-tinkle-kish. and unto-stop-eleazar died, and had no betweeners, but betweenas: and their brethren the betweeners of ring-tinkle-kish took them. the betweeners of my-draw-mushi; forgive-sick-mahli, and herd-eoder, and high-level-jeremoth, three. these were the betweeners of borrow-join-levi after the house of their fathers; even

the chief of the fathers, as they were counted by count of names by their polls, that did the work for the work of the alpha-beit-house of vowelmovement-io-yeah, from the age of twenty years and upward. for dude-dawud said, vowelmovement-io-yeah these-to of soaking-to-israel hath given completeness to his with-mum, that they may dwell in cast-complete-jerusalem to world: and also to the borrow-join-levites; they will no more bear the dwelling, nor any items of it for the work thereof. for by the last words of dude-dawud the borrow-join-levites were counted from twenty years old and on: because their office was to wait on the betweeners of gather-box-harun for the work of the alpha-beit-house of vowelmovement-io-yeah, in the courtyards, and in the chambers, and in the top-brightening of all perfected things, and the doing of the work of the alpha-beit-house of these-to; both for the bread system, and for the fine flour for rest-absorber, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size; and to stand every morning to thank and rave-praise vowelmovement-io-yeah, and likewise at even: and to up-on all up-ons to vowelmovement-io-yeah in the sevenths, in the new moons, and on the set feasts, by count, according to the crisis directed to them, continually before vowelmovement-io-yeah: and that they should keep the charge of the proto-sinaitic-script-meet-until-due-tent, and the charge of the perfected place, and the charge of the betweeners of gather-box-harun their brethren, in the work of the alpha-beit-house of vowelmovement-io-yeah.

24

now these are the parts of the betweeners of gather-box-harun. the betweeners of gather-box-harun; generous-nadab, and he-my-pa-abihu, unto-stop-eleazar, and with-palm-itar. but generous-nadab and he-my-pa-abihu died before their father, and had no betweeners: therefore unto-stop-eleazar and with-palm-itar executed the priest's office. and dude-dawud part-distributed them, both right-zadok of the betweeners of unto-stop-eleazar, and my-bro-moloch-king-ahimelech of the betweeners of with-palm-itar, according to their offices in their work. and there were more chief heros found of the betweeners of unto-stop-eleazar than of the betweeners of with-palm-itar, and thus were they partd. among the betweeners of unto-stop-eleazar there were sixteen chief heros of the house of their fathers, and eight among the betweeners of with-palm-itar according to the house of their fathers. thus were they partd by lot, one sort with another; for the governors of the perfected, and governors of the alpha-beit-house of these-to, were of the betweeners of unto-stop-eleazar, and of the betweeners of with-palm-itar. and hear-vowel-yeah-shemariah betweener of given-unto-nethaneel the scroll-recoun- ters, one of the borrow-join-levites, wrote them before the king, and the prince-soakings, and right-zadok the darkener and my-bro-moloch-king-ahimelech betweener of father-remainder-abithar, and before the chief of the fathers of the darkener and borrow-join-levites: one principal household being held for unto-stop-eleazar, and one held for with-palm-itar. now the first lot came forth to io-fight-jehoiarib, the second to hand-knowledge-jed- iah, the third to destroyed-dedicated-harim, the fourth to gates-hairs-seorim, the fifth to moloch-king-yeah-malchijah, the sixth to skilled-mijamin, the seventh to thorn-summer-end-hakkoz, the eighth to father-vowel-yeah-abijah, the ninth to vowel-safe-yeah-iosua, the tenth to habitation-vowel-yeah-shecaniah, the eleventh to to- answer-elishabib, the twelfth to fulfill-jakim, the thirteenth to cover-free-huppah, the fourteenth to captivity-sitting-

father-jeshebeab, the fifteenth to in-her-log-bilgah, the sixteenth to saying-immer the seventeenth to pig-hezir, the eighteenth to distribute-aphses, the nineteenth to opening-yeah-pethahiah, the twentieth to strength-to-jehzekel, the one and twentieth to prepare-jachin, the two and twentieth to reward-gamul, the three and twentieth to weak-i-o-delaiah, the four and twentieth to stronghold-yeah-maaziah. these were the crisisings of them in their work to come into the alpha-beit-house of vowel-movement-io-yeah, according to their crisis, under gather-box-harun their father, as vowel-movement-io-yeah these-to of soaking-to-israel had directed him. and the rest of the betweeners of borrow-join-levi were these: of the betweeners of people-high-imran; return-to-shubael: of the betweeners of return-to-shubael; together-vowel-yeah-jehdeiah. concerning wide-vowel-yeah-rehabiah: of the betweeners of wide-vowel-yeah-rehabiah, the first was female-lamb-issiah. of the produce-izharites; complete-shelomo: of the betweeners of complete-shelomo; come-on-jahath. and the betweeners of friend-joy-hebron; respect-vowel-yeah-jeriah the first, say-vowel-yeah-amariah the second, stress-jahaziel the third, fulfill-people-jekameam the fourth. of the betweeners of my-courage-unto-uzziel; who's-like-yeah-michah: of the betweeners of who's-like-yeah-michah; dill-emery-shamir. the brother of who's-like-yeah-michah was female-lamb-issiah: of the betweeners of female-lamb-issiah; remember-yeah-zakariyya. the betweeners of bitter-merari were forgive-sick-mahli and my-draw-mushi: the betweeners of goat-strength-yeah-jaaziah; beno. the betweeners of bitter-merari by goat-strength-yeah-jaaziah; beno, and keep-back-shoham, and remember-zakur, and pass-over-ibri. of forgive-sick-mahli came unto-stop-leazar, who had no betweeners. concerning ring-tinkle-kish: betweener of ring-tinkle-kish was womb-mercy-to-jerahmeel. the betweeners also of my-draw-mushi; forgive-sick-mahli, and herd-eder, and highs-jerimoth. 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-box-harun in the presence of dude-dawud the king, and right-zadok, and my-bro-moloch-king-ahimelech, 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-dawud and the captains of the troop differentiated to the work of the betweeners of add-collect-asaph, and of trusted-heman, and of hand-jeduthun, who should bring with harps, with psalteries, and with cymbals: and the count of the workmen according to their work was: of the betweeners of add-collect-asaph; remember-zakur, and add-increase-yusif, and given-vowel-yeah-nethaniah, and confirm-bliss-to-asarelah, the betweeners of add-collect-asaph under the hands of add-collect-asaph, which brought according to the order of the king. of hand-jeduthun: the betweeners of hand-jeduthun; great-vowel-yeah-gedaliah, and narrow-produce-zeri, and safe-yeah-jeshaiah, account-vowel-yeah-hashabiah, and given-vowel-yeah-mattithiah, six, under the hands of their father hand-jeduthun, who brought with a harp, to give thanks and to rave-praise vowel-movement-io-yeah. of trusted-heman: the betweeners of trusted-heman: skilled-bukiah, given-vowel-yeah-mattithiah, my-courage-unto-uzziel, seat-return-to-shebuel, and highs-jerimoth, grace-vowel-yeah-hananiah, graceful-hanani to-you-shovel-eliahah, great-giddalti, and high-help-romamti-ezer, ask-joshbekashah, my-words-mallothi, excelling-remaining-hothir, and see-letter-mahazith: all these were the betweeners of trusted-heman

the king's seer in the words of these-to, to lift up the ray-horn. and these-to gave to trusted-heman fourteen betweeners and three betweenas. all these were under the hands of their father for song-soaking in the alpha-beit-house of vowel-movement-io-yeah, with cymbals, psalteries, and harps, for the work of the alpha-beit-house of these-to, according to the king's order to add-collect-asaph, hand-jeduthun, and trusted-heman. so the count of them, with their brethren that were instructed in the songs of vowel-movement-io-yeah, even all that were cunning, was two hundred fourscore and eight. and they cast lots, ward against ward, as well the small as the great, the teacher as the learned. now the first lot came forth for add-collect-asaph to add-increase-yusif: the second to great-vowel-yeah-gedaliah, who with his brethren and betweeners were twelve: the third to remember-zakur, 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 given-vowel-yeah-nethaniah, he, his betweeners, and his brethren, were twelve: the sixth to skilled-bukiah, he, his betweeners, and his brethren, were twelve: the seventh to honest-to-jesharelah, he, his betweeners, and his brethren, were twelve: the eighth to safe-yeah-jeshaiah, he, his betweeners, and his brethren, were twelve: the ninth to given-vowel-yeah-mattithiah, he, his betweeners, and his brethren, were twelve: the tenth to hear-shimei, he, his betweeners, and his brethren, were twelve: the eleventh to help-to-azareel, he, his betweeners, and his brethren, were twelve: the twelfth to account-vowel-yeah-hashabiah, he, his betweeners, and his brethren, were twelve: the thirteenth to return-to-shubael, he, his betweeners, and his brethren, were twelve: the fourteenth to given-vowel-yeah-mattithiah, he, his betweeners, and his brethren, were twelve: the fifteenth to high-level-jeremoth, he, his betweeners, and his brethren, were twelve: the sixteenth to grace-vowel-yeah-hananiah, he, his betweeners, and his brethren, were twelve: the seventeenth to ask-joshbekashah, he, his betweeners, and his brethren, were twelve: the eighteenth to graceful-hanani he, his betweeners, and his brethren, were twelve: the nineteenth to my-words-mallothi, he, his betweeners, and his brethren, were twelve: the twentieth to to-you-shovel-eliahah, he, his betweeners, and his brethren, were twelve: the one and twentieth to excelling-remaining-hothir, he, his betweeners, and his brethren, were twelve: the two and twentieth to great-giddalti, he, his betweeners, and his brethren, were twelve: the three and twentieth to see-letter-mahazith, he, his betweeners, and his brethren, were twelve: the four and twentieth to high-help-romamti-ezer, he, his betweeners, and his brethren, were twelve.

26

concerning the parts of the gatekeepers: of the baldice-korhites was complete-vowel-yeah-meshelemiah betweener of read-kore, of the betweeners of add-collect-asaph. and the betweeners of complete-vowel-yeah-meshelemiah were, remember-yeah-zakariyya the first-born, know-to-jediael the second, portion-yeah-zebadiah the third, gift-to-jathniel the fourth, world-youth-elam the fifth, vowel-yeah-grace-jehozabab the sixth, to-io-my-eyes-elioenai the seventh. moreover the betweeners of red-worker-obed-edom were, hear-vowel-yeah-she-maiah the firstborn, drip-cloth-jehozabab the second, yo-brother-joah the third, and sacar the fourth, and given-unto-nethaneel the fifth. unto-my-with-ammiel the sixth, hire-wage-issachar the seventh, my-achievement-peulthai the eighth: for these-to knee-pooled him. also to hear-vowel-yeah-she-maiah his betweener were betweeners born, that proverb-ruled throughout the house of their father: for they were hero heros of stratagem. the be-

tweeners of hear-vowel-yeah-shemaiah; my-time-othni, and medicine-to-rephael, and worker-obed-to-dowry-elzabad, whose brethren were strong men, to-vowel-yeah-elihu, and depend-vowel-yeah-semachiah. all these of the betweeners of red-worker-obed-edom: they and their betweeners and their brethren, stratagem men for energy for the work, were sixty and two of red-worker-obed-edom. and complete-vowel-yeah-meshelemiah 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 first-born, yet his father made him the chief;) part-vowel-yeah-hilkiah the second, dipped-good-yeah-tebaliah the third, remember-yeah-zakariyya the fourth: all the betweeners and brethren of lettuce-hosah were thirteen. among these were the parts of the gatekeepers, even among the chief heros, having wards one against another, to soak in the alpha-beit-house of vowelmovement-io-yeah. and they cast lots, as well the small as the great, according to the house of their fathers, forevery gate. and the lot eastward fell to complete-yeah-shelemiah. then for remember-yeah-zakariyya his betweener a wise counselor, they cast lots; and his lot came out northward, to red-worker-obed-edom 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 wil-lecheth, by the causeway of the going up, ward against ward. eastward were six borrow-join-levites, northward four a day, southward four a day, and toward add-collect-asupim two and two. at suburb-parbar westward, four at the causeway, and two at suburb-parbar. these are the parts of the gatekeepers among the betweeners of read-kore, and among the betweeners of bitter-merari. and of the borrow-join-levites, my-bro-yeah-ahijah was over the treasures of the alpha-beit-house of these-to, and over the treasures of the dedicated things. as concerning the betweeners of refine-laadan; the betweeners of the stranger-gershonite refine-laadan, chief fathers, even of refine-laadan the stranger-gershonite, were live-to-jehieli. the betweeners of live-to-jehieli; olive-idiot-zetham, and yo-to-joel his brother, which were over the treasures of the alpha-beit-house of vowelmovement-io-yeah. of the people-high-imranites, and the produce-izharites, the friend-joy-hebronites, and the my-courage-unto-uzzielites: and seat-return-to-shebuel betweener of stranger-gershom, betweener of draw-out-musa, was governor of the treasures. and his brethren by my-unto-helps-eliezer; wide-vowel-yeah-rehabiah his betweener and safe-yeah-jeshiah his betweener and yo-high-joram his betweener and my-male-zichri his betweener and my-completion-sheolmish his betweener which my-completion-sheolmish and his brethren were over all the treasures of the dedicated things, which dude-dawud the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the troop, had dedicated. out of the spoils won in wars did they dedicate to maintain the alpha-beit-house of vowelmovement-io-yeah. and all that to-hearing-samuel the seer, and ask-talut betweener of ring-tinkle-kish, and my-dad-candle-abner betweener of candle-ner and yo-dad-joab betweener of his-shape-yeah-zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of my-completion-sheolmish, and of his brethren. of the produce-izharites, establish-vowel-yeah-chenaniah and his betweeners were for the outward business over israel, for officers and critics. and of the friend-joy-hebronites, account-vowel-yeah-hashabiah and his brethren, men of stratagem, a thousand and seven hundred, were officers among them of soaking-to-israel on cross-over its-going-down-jordan westward in all the business of vowelmovement-io-yeah, and in the work of the king, among the friend-joy-hebronites

was throw-down-fear-yeah-erijah the chief, even among the friend-joy-hebronites, according to the generations of his fathers. in the fortieth year of the king of dude-dawud they were sought for, and there were found among them hero heros of stratagem at help-jazer of roll-untill-gilead. and his brethren, men of stratagem, were two thousand and seven hundred chief fathers, whom king dude-dawud made rulers over the see-child-reubenites, the gadites, and the half branch of sleep-forget-manasseh, forevery matter pertaining to these-to, and affairs of the king.

27

now betweeners of soaking-to-israel after their count, to wit, the chief fathers and captains of thousands and hundreds, and their officers that workd the king in any matter of the parts, which came in and went out month by month throughout all the months of the year, of every part were twenty and four thousand. over the first part for the first month was seven-satiation-jashobeam betweener of zabdiel: and in his part were twenty and four thousand. of betweeners of break-perez was the chief of all the captains of the troop for the first month. and over the part of the second month was dodai an dude-ahohite, and of his part was sticks-ease-mikloth also the governor: in his part likewise were twenty and four thousand. the third captain of the troop for the third month was betweener-vowel-yeah-benaiah betweener of vowel-yeah-knows-jehoiada, a chief darkener and in his part were twenty and four thousand. this is that betweener-vowel-yeah-benaiah, who was hero among the thirty, and on the thirty: and in his part was my-people-dowry-ammazabad his betweener the fourth captain for the fourth month was do-to-asahel the brother of yo-dad-joab, and portion-yeah-zebadiah his betweener after him: and in his part were twenty and four thousand. the fifth captain for the fifth month was shamhuth the shine-izrahite: and in his part were twenty and four thousand. the sixth captain for the sixth month was townira betweener of stubborn-ikkesh the stuck-tekoite: and in his part were twenty and four thousand. the seventh captain for the seventh month was extract-helez the anybody-pelonite, of betweeners of gray-fruitful-ephraim: and in his part were twenty and four thousand. the eighth captain for the eighth month was warbler-entangle-sibbecai the feel-hushathite, of the shine-zarhites: and in his part were twenty and four thousand. the ninth captain for the ninth month was my-father-help-abiezer the answers-anetothite, 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 dripped-netophathite, of the shine-zarhites: and in his part were twenty and four thousand. the eleventh captain for the eleventh month was betweener-vowel-yeah-benaiah the pay-off-pirathonite, of betweeners of gray-fruitful-ephraim: and in his part were twenty and four thousand. the twelfth captain for the twelfth month was universe-rust-heldai the dripped-netophathite, of contemporary-to-othniel: and in his part were twenty and four thousand. furthermore over the branches of israel: the governor of the see-child-reubenites was my-unto-helps-eliezer betweener of my-male-zichri: of the hear-home-simeonites, critic-yeah-shephathiah betweener of squeeze-maachah: of the borrow-join-levites, account-vowel-yeah-hashabiah betweener of get-up-unto-kemuel: of the gather-box-harunites, right-zadok: of vowel-yeah-acknowledge-ioudah, to-vowel-yeah-elihu, one of the brethren of dude-dawud: of hire-wage-issachar, sheaf-omri betweener of who-like-to-mikail: of garbage-fertile-zebulun, ishmaiah betweener of work-vowel-yeah-obadiah: of cunning-twist-naphtali, highs-jerimoth betweener of help-unto-azriel: of betweeners of gray-fruitful-ephraim, vowel-

safe-yeah-iosua betweener of goat-strong-vowel-yeah-azaziah: of the half branch of sleep-forget-manasseh, yo-to-joel betweener of redemption-pedaiah: of the half tribe of sleep-forget-manasseh in roll-until-gilead, up-to-iddo betweener of remember-yeah-zakariyya: of righthand-child-benjamin, work-to-jaasiel betweener of my-dad-candle-abner: of discuss-court-dan help-to-azareel betweener of mercy-womb-jeroham. these were the prince-soakings of the branches of israel. but dude-dawud took not the count of them from twenty years old and under: because vowelmovement-io-yeah had said he would increase soaking-to-israel like to the stars of the namespaces. yo-dad-joab betweener of his-shape-yeah-zeruiah began to count, but he finished not, because there fell wrath for it against israel; neither was the count put in the account of the chronicles of king dude-dawud. and over the king's treasures was laziness-aznaveth betweener of until-to-adiel: and over the storehouses in the fields, in the cities, and in the village-out-ofs, and in the castles, was yeahoh-given-jehonathan betweener of goat-vowel-yeah-uzziah: and over them that did the work of the field for workage of the earth was my-help-ezri betweener of cage-chelub: and over the vineyards was hear-shimei the high-raised-ramathite: over the increase of the vineyards for the wine cellars was zabdi the moustache-mouth-shiphmite: and over the olive trees and the sycamore trees that were in the low-tide low-lands was owner-deals-kindly-baalhanan the wall-compound-gederite: and over the cellars of oil was give-up-joash: and over the cattle that fed in sing-watch-sharon was shitrai the sing-watch-sharonite: and over the cattle that were in the valleys was lip-crisis-shaphat betweener of adlai: over the camels also was weep-obil the unto-hears-ismaelite: and over the asses was together-vowel-yeah-jehdeiah the sing-master-meronothite: and over the sheep was abundant-jaziz the hagerite. all these were the rulers of the substance which was king dude-dawud's. also vowel-yeah-given-ionathan dude-dawud's uncle was a counselor, a wise man, and a scroll-recounters: and live-to-jehiel betweener of wise-hachmoni was with the king's betweeners: and my-bro-bland-fall-abithophel was the king's counselor: and sensory-hushai the long-archite was the king's companion: and after my-bro-bland-fall-abithophel was vowel-yeah-knows-jehoiada betweener of betweener-vowel-yeah-benaiah, and father-remainder-abiathar: and the general of the king's army was yo-dad-joab.

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and dude-dawud assembled all the prince-soakings of israel, the prince-soakings of the branches, and the captains of the companies that was soaking to the king by part, and the captains over the thousands, and captains over the hundreds, and the stewards over all the stratagem and network-inherit of the king, and of his betweeners, with the officers, and with the hero heroes, and with all the hero heroes, to cast-complete-jerusalem. then dude-dawud the king stood up upon his feet, and said, hear me, my brethren, and my with-mum: as for me, i had in mine heart to build-between an house of rest for the gather-box of the contract of vowelmovement-io-yeah, and for the footstool of our these-to, and had made ready for the build-betweening: but these-to said to me, no build-between an house for my name, because thou hast been a man of war, and hast shed blood. howbeit vowelmovement-io-yeah these-to of soaking-to-israel chose me before all the house of my father to be king over soaking-to-israel to world: for he hath chosen vowel-yeah-acknowledge-iodah to be the governor; and of the house of vowel-yeah-acknowledge-iodah, the house of my father; and among the betweeners of my father he liked me to make me king over

all israel: and of all my betweeners, (for vowelmovement-io-yeah hath given me many betweeners,) he hath chosen complete-sulayman my betweener to sit upon the throne of the kingdom of vowelmovement-io-yeah over israel. and he said to me, complete-sulayman thy betweener he will build-between 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 crises, as at this day. now therefore in the eyes of all soaking-to-israel the meeting of vowelmovement-io-yeah, and in the audience of our these-to, keep and seek for all the directives of vowelmovement-io-yeah your these-to: that ye may network-inherit this good land, and leave it for an network-inheritance for your betweeners after you world. and thou, complete-sulayman my betweener know thou the these-to of thy father, and work for him with a complete heart and with a willing mind: for vowelmovement-io-yeah searcheth all hearts, and understand-betweeneth all the produces of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off to until. take heed now; for vowelmovement-io-yeah hath chosen thee to build-between an house for the perfected: be strong, and do it. then dude-dawud gave to complete-sulayman his betweener the pattern of the porch, and of the houses thereof, and of the stores thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the out-of, and the pattern of all that he had by breathwind, of the courtyards of the alpha-beit-house of vowelmovement-io-yeah, and of all the chambers round about, of the stores of the alpha-beit-house of these-to, and of the stores of the dedicated things: also for the parts of the darkener and the borrow-join-levites, and for all the work of the work of the alpha-beit-house of vowelmovement-io-yeah, and for all the items of work in the alpha-beit-house of vowelmovement-io-yeah. he gave of gold by weight for things of gold, for all items of all manner of work; silver also for all items of silver by weight, for all items of every kind of work: even the weight for the stream-candle-lights of gold, and for their lamps of gold, by weight forevery stream-candle-light, and for the lamps thereof: and for the stream-candle-lights of silver by weight, both for the stream-candle-light, and also for the lamps thereof, according to the use of every stream-candle-light. and by weight he gave gold for the tables of bread system, forevery send-table and likewise silver for the tables of silver: also top-bright gold for the fleshhooks, and the bowls, and the cups: and for the golden basins he gave gold by weight forevery basin; and likewise silver by weight forevery basin of silver: and for the butcher-place of incense refined gold by weight; and gold for the pattern of the chariot of the inwarders, that spread out their wings, and covered the gather-box of the contract of vowelmovement-io-yeah. all this, said dude-dawud, vowelmovement-io-yeah made me understand-between in writing by his hand upon me, even all the works of this pattern. and dude-dawud said to complete-sulayman his betweener be strong and of good courage, and do it: respect not, nor be dismayed: for vowelmovement-io-yeah these-to, even my these-to, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the work of the alpha-beit-house of vowelmovement-io-yeah. and, behold, the parts of the darkener and the borrow-join-levites, even they will be with thee for all the work of the alpha-beit-house of these-to: and there will be with thee for all manner of message-craft every generous skillful man, for any manner of work: also the generous and all the with-mum will be wholly at thy word.

furthermore dude-dawud the king said to all the meeting, complete-sulayman my betweener whom alone these-to hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for vowelmovement-io-yeah these-to. now i have prepared with all my energy for the house of my these-to the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistening stones, and of divers colors, and all manner of precious stones, and marble stones in abundance. moreover, because i have set my affection to the house of my these-to, i have of mine own proper good, of gold and silver, which i have given to the house of my these-to, over and on all that i have prepared for the perfected house. even three thousand talents of gold, of the gold of ash-ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal: the gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers, and who then is willing to fill his work this day to vowelmovement-io-yeah? then the chief of the fathers and prince-soakings of the branches of soaking-to-israel and the captains of thousands and of hundreds, with the rulers of the king's work, volunteered, and gave for the work of the alpha-beit-house of these-to of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. and they with whom precious stones were found gave them to the treasure of the alpha-beit-house of vowelmovement-io-yeah, by the hand of live-to-jehiel the stranger-ger-shonite. then the with-mum cheerd, for that they volunteered, because with complete heart they volunteered to vowelmovement-io-yeah: and dude-dawud the king also cheerd with great cheer. wherefore dude-dawud knee-pooled vowelmovement-io-yeah before all the meeting: and dude-dawud said, knee-pooled be thou, vowelmovement-io-yeah these-to of soaking-to-israel our father, to the worlds of worlds. thine, vowelmovement-io-yeah is the heroicness, and the power, and the glory, and the victory, and the majesty: for all that is in the namespaces and in the land is thine; thine is the kingdom, vowelmovement-io-yeah, and thou art exalted as head above all. both riches and weigh come of thee, and thou kingest over all; and in thine hand is proverb-rule and heroness; and in thine hand it is to do heroic, and to give energy to all. now therefore, our these-to, we thank thee, and rave-praise thy glorious name. but who am i, and what is my with-mum, that we should have the energy to volunteer after this sort? for all things come of thee, and of thine own have we given thee. for we are strangers before thee, and sojourners, as were all our fathers: our days on the land are as a shadow, and there is none abiding. vowelmovement-io-yeah our these-to, all this store that we have prepared to build-between thee an house for thine perfected name cometh of thine hand, and is all thine own. i know also, my these-to, that thou triest the heart, and hast pleasure in soakingness. as for me, in the soakingness of mine heart i have willingly ndboffered all these things: and now have i seen with cheer thy with-mum, which are present here, to volunteer to thee. vowelmovement-io-yeah these-to of their-wing-organ-ibrahim, laugh-ishaq, and of israel, our fathers, produce this to world in the produce of the thoughts of the heart of thy with-mum, and prepare their heart to thee: and give to complete-sulayman my betweener a complete heart, to keep thy directives, thy testimonies, and thy statutes, and to do all these things, and to build-between the palace, for the which i have did provision. and dude-dawud said to all the crowd, now knee-pool vowel-

movement-io-yeah your these-to. and all the crowd knee-pooled vowelmovement-io-yeah these-to of their fathers, and bowed down their heads, and bowed vowelmovement-io-yeah, and the king. and they butcherd butchers to vowelmovement-io-yeah, and uponed up-ons to vowelmovement-io-yeah, on the morrow after that day, even a thousand bulls, a thousand lambs, and a thousand lambs, with their pourings, and butchers in abundance for all israel: and did eat and drink before vowelmovement-io-yeah on that day with great cheering, and they made complete-sulayman betweener of dude-dawud king the second time, and use-anointed him to vowelmovement-io-yeah to be the chief governor, and right-zadok to be darkener then complete-sulayman sat on the throne of vowelmovement-io-yeah as king instead of dude-dawud his father, and completed; and all soaking-to-israel heard him. and all the prince-soakings, and the hero heros, and all the betweeners likewise of king dude-dawud, gave hand under complete-sulayman the king. and vowelmovement-io-yeah big complete-sulayman exceedingly in the eyes of all israel, and bestowed upon him such royal majesty as had not been on any king before him in israel. thus dude-dawud betweener of safe-jesse kinged over all israel. and the time that he kinged over soaking-to-israel 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, full-seven of days, riches, and weigh: and complete-sulayman his betweener kinged in his stead. now the acts of dude-dawud the king, first and last, behold, they are written in the book of to-hearing-samuel the seer, and in the book of given-natan the come-bringer, and in the book of tell-luck-gad the seer, with all his king and his heroness, and the times that crossed over him, and over israel, and over all the kingdoms of the countries.

and complete-sulayman between of dude-dawud was strengthened in his kingdom, and vowelmovement-io-yeah his these-to was with him, and big him exceedingly. then complete-sulayman spake to all israel, to the captains of thousands and of hundreds, and to the critics, and to every governor in all israel, the chief of the fathers. so complete-sulayman, and all the crowd with him, went to the high place that was at small-hill-gibeon; for there was the tent of the crowd of these-to, which draw-out-musa the worker of vowelmovement-io-yeah had did in the place-of-word-desert. but the gather-box of these-to had dude-dawud brought up from forests-city-kirjath-jearim to the place which dude-dawud had prepared for it: for he had pitched a tent for it at cast-complete-jerusalem. moreover the brazen butcher-place, that onion-onto-bezeleel between of small-place-prince-hur between of small-place-prince-hur had did, he put before the dwelling of vowelmovement-io-yeah: and complete-sulayman and the crowd sought to it. and complete-sulayman went up thither to the brazen butcher-place before vowelmovement-io-yeah, which was at the tent of the crowd, and uponed a thousand up-ons upon it. in that night did these-to appear to complete-sulayman, and said to him, ask what i will give thee. and complete-sulayman said to these-to, thou hast showed great kindness to dude-dawud my father, and hast did me to king in his stead. now, vowelmovement-io-yeah these-to, let thy promise to dude-dawud my father be established: for thou hast made me king over a with-mum like the dust of the land in multitude. give me now wisdom and knowledge, that i may go out and come in before this with-mum: for who can critic this thy with-mum, that is so great? and these-to said to complete-sulayman, because this was in thine heart, and thou hast not asked riches, wealth, or weigh, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest critic my with-mum, over whom i have did thee king: wisdom and knowledge is granted to thee; and i will give thee riches, and wealth, and weigh, such as none of the kings have had that have been before thee, neither will there any after thee have the like. then complete-sulayman came from his journey to the high place that was at small-hill-gibeon to cast-complete-jerusalem, from before the proto-sinaitic-script-meet-until-due-tent, and kinged over israel. and complete-sulayman added chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at cast-complete-jerusalem. and the king made silver and gold at cast-complete-jerusalem as plenteous as stones, and cedar trees made he as the sycamore trees that are in the low-land for abundance. and complete-sulayman had horses brought out of narrows-produce-mizraim-egypt, and linen yarn: the king's merchants received the linen yarn at a price. and they fetched up, and brought forth out of narrows-produce-mizraim-egypt a chariot for six hundred light-shekels of silver, and an horse for an hundred and fifty: and so brought they out horses for all the kings of the tusk-hittites, and for the kings of high-aram-syria by their means.

and complete-sulayman determined to build-between an alpha-beit-house for the name of vowelmovement-io-yeah, and an house for his kingdom. and complete-sulayman counted seventy thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them. and complete-

sulayman sent to fishing-net-huram the king of rock-narrow-produce-tyre, saying, as thou didst deal with dude-dawud my father, and didst send him cedars to build-between him an alpha-beit-house to dwell therein, even so deal with me. behold, i build-between an alpha-beit-house to the name of vowelmovement-io-yeah my these-to, to dedicate it to him, and to burn before him sweet incense, and for the continual bread system, and for the up-ons morning and evening, on the seventh, and on the new moons, and on the solemn feasts of vowelmovement-io-yeah our these-to. this is an ordinance to world to israel. and the alpha-beit-house which i build-between is great: for great is our these-to above all these-to. but who has the energy to build-between him an alpha-beit-house, seeing the namespaces and namespaces of namespaces cannot contain him? who am i then, that i should build-between him an alpha-beit-house, safe only to steam-engineer before him? send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in vowel-yeah-acknowledge-iodah and in cast-complete-jerusalem, whom dude-dawud my father did provide. send me also cedar trees, fir trees, and algum trees, out of build-white-lebanon: for i know that thy workers can skill to cut timber in build-white-lebanon; and, behold, my workers will be with thy workers, even to prepare me timber in abundance: for the alpha-beit-house which i am about to build-between will be wonderful great. and, behold, i will give to thy workers, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand aged-daughter-baths of wine, and twenty thousand aged-daughter-baths of oil. then fishing-net-huram the king of rock-narrow-produce-tyre answered in writing, which he sent to complete-sulayman, because vowelmovement-io-yeah hath loved his with-mum, he did thee king over them. fishing-net-huram said moreover, knee-pooled be vowelmovement-io-yeah these-to of israel, that did namespaces and land, who hath given to dude-dawud the king a wise betweener endowed with prudence and skill, that might build-between an alpha-beit-house for vowelmovement-io-yeah, and an alpha-beit-house for his kingdom. and now i have sent a cunning man, endowed with understanding, of fishing-net-huram my father's, betweener of a woman of the betweenas of discuss-court-dan and his father was a man of rock-narrow-produce-tyre, skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which will be put to him, with thy cunning men, and with the cunning men of my base-boss dude-dawud thy father. now therefore the wheat, and the barley, the oil, and the wine, which my base-boss hath spoken of, let him send to his workers: and we will cut wood out of build-white-lebanon, as much as thou wilt need: and we will bring it to thee in floats by sea to beauty-joppa; and thou wilt carry it up to cast-complete-jerusalem. and complete-sulayman numbered all the strangers that were in the land of israel, after the numbering wherewith dude-dawud his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred. and he set seventy thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the with-mum a work.

then complete-sulayman began to build-between the alpha-beit-house vowelmovement-io-yeah at cast-com-

plete-jerusalem in mount bitter-teacher-moriah, where the lord appeared to dude-dawud his father, in the place that dude-dawud had prepared in the threshingfloor of pine-ornan the trampler-jebusite. and he began to build-between in the second day of the second month, in the fourth year of his king. now these are the things wherein complete-sulayman was instructed for the build-betweening of the alpha-beit-house these-to. the length by cubits after the first measure was sixty cubits, and the breadth twenty cubits. and the porch that was in the front of the alpha-beit-house, the length of it was according to the breadth of the alpha-beit-house, twenty cubits, and the tallness was an hundred and twenty: and he overlaid it within with sealed gold. and the greater alpha-beit-house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains. and he garnished the alpha-beit-house with precious stones for beauty: and the gold was gold of parvaim. he overlaid also the alpha-beit-house, the beams, the posts, and the walls thereof, and the openings thereof, with gold; and graved inwarders on the walls. and he did the most perfected alpha-beit-house, the length whereof was according to the breadth of the alpha-beit-house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents. and the weight of the nails was fifty light-shekels of gold. and he overlaid the upper chambers with gold. and in the most perfected alpha-beit-house he did two inwarders of image doing, and overlaid them with gold. and the wings of the inwarders were twenty cubits long: one wing of the one inwarder was five cubits, reaching to the wall of the alpha-beit-house: and the other wing was likewise five cubits, reaching to the wing of the other inwarder. and one wing of the other inwarder was five cubits, reaching to the wall of the alpha-beit-house: and the other wing was five cubits also, joining to the wing of the other inwarder. the wings of these inwarders spread themselves forth twenty cubits: and they stood on their feet, and their face-turnings were inward. and he did the breaker of blue, and purple, and crimson, and fine linen, and wrought inwarders thereon. also he did before the alpha-beit-house two stands of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits. and he did chains, as in the wording, and put them on the heads of the stands; and did an hundred pomegranates, and put them on the chains. and he reared up the stands before the possibility-hall, one on the right hand, and the other on the left; and called the name of that on the right hand prepare-jachin, and the name of that on the left in-goat-strength-boaz.

4

moreover he did an butcher-place of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof. also he did a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about. and under it was the similitude of cattle, which did compass it round about: ten in a cubit, compassing the sea round about. two rows of cattle were cast, when it was cast. it stood upon twelve cattle, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set on upon them, and all their hinder parts were inward. and the thickness of it was an handbreadth, and the brim of it like the doing of the brim of a cup, with flowers of lilies; and it received and held three thousand aged-daughter-baths. he did also ten bulgings, and put five on the right hand, and five on the left, to wash in them: such things as they uponed for the up-on they washed in them; but the sea was for the

darkener to wash in. and he did ten stream-candle-lights of gold according to their crisis, and set them in the possibility-hall, five on the crisis hand, and five on the left. he did also ten tables, and placed them in the possibility-hall, five on the right side, and five on the left. and he did an hundred basins of gold. furthermore he did the courtyard of the darkener, and the great courtyard, and doors for the courtyard, and overlaid the doors of them with brass. and he set the sea on the right side of the east end, over against the south. and fishing-net-huram did the pots, and the shovels, and the basins. and fishing-net-huram finished the work that he was to do for king complete-sulayman for the alpha-beit-house these-to; to wit, the two stands, and the pommels, and the chapters which were on the top of the two stands, and the two wreaths to cover the two pommels of the chapters which were on the top of the stands; and four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters which were upon the stands. he did also bases, and bulgings did he upon the bases; one sea, and twelve cattle under it. the pots also, and the shovels, and the fleshhooks, and all their items, did fishing-net-huram his father do to king complete-sulayman for the alpha-beit-house vowelmovement-io-yeah of bright brass. in the plain of its-going-down-jordan did the king cast them, in the clay earth between booths-succoth and twig-zeredathah. thus complete-sulayman did all these items in great abundance: for the weight of the brass could not be found out. and complete-sulayman did all the items that were for the alpha-beit-house these-to, the golden butcher-place also, and the tables whereon the bread system was set; moreover the stream-candle-lights with their lamps, that they should burn after the crisis before the wording, of sealed gold; and the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold; and the scissors, and the basins, and the spoons, and the censers, of sealed gold: and the entry of the alpha-beit-house, the inner openings thereof for the most perfected place, and the openings of the alpha-beit-house the possibility-hall, were of gold.

5

thus all the work that complete-sulayman did for the alpha-beit-house vowelmovement-io-yeah was finished: and complete-sulayman brought in all the things that dude-dawud his father had dedicated; and the silver, and the gold, and all the items, put he among the treasures of the alpha-beit-house these-to. then complete-sulayman assembled the elders of israel, and all the heads of the tribes, the chief of the fathers of betweeners of israel, to cast-complete-jerusalem, to bring up the gather-box of the contract of vowelmovement-io-yeah out of the city of dude-dawud, which is mark-zion. wherefore all the men of soaking-to-israel assembled themselves to the king in the feast which was in the seventh month. and all the elders of soaking-to-israel came; and the borrow-join-levites took up the gather-box. and they brought up the gather-box, and the proto-sinaitic-script-meet-until-due-tent, and all the perfected items that were in the tent, these did the darkener and the borrow-join-levites bring up. also king complete-sulayman, and all the meeting of soaking-to-israel that were assembled to him before the gather-box, butcherd sheep and cattle, which could not be recounted nor numbered for multitude. and the darkener brought in the gather-box of the contract of vowelmovement-io-yeah to his place, to the wording of the alpha-beit-house, into the most perfected place, even under the wings of the inwarders: for the inwarders spread forth their wings over the place of the gather-box, and the inwarders covered the gather-box and the canvas thereof

on. and they drew out the canvas of the gather-box, that the ends of the canvas were seen from the gather-box before the wording; but they were not seen without. and there it is to this day. there was nothing in the gather-box save the two tables which draw-out-musa put therein at parch-blade-horeb, when vowelmovement-io-yeah made a covenant with betweeners of israel, when they came out of narrow-produce-mizraim-egypt. and it came to pass, when the darkener were come out of the perfected place: (for all the darkener that were present were perfected, and did not then wait by part: also the borrow-join-levites which were the singers, all of them of add-collect-asaph, of trusted-heman, of hand-jeduthun, with their 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 sound to be heard in rave-praising and thanking vowelmovement-io-yeah; and when they lifted up their voice with the trumpets and cymbals and items of music, and rave-praised vowelmovement-io-yeah, saying, for he is good; for his kindness endureth to world: that then the alpha-beit-house was filled with a cloud, even the alpha-beit-house vowelmovement-io-yeah; so that the darkener could not stand to soak by reason of the cloud: for the weight of vowelmovement-io-yeah had filled the alpha-beit-house these-to.

6

then said complete-sulayman, vowelmovement-io-yeah hath said that he would dwell in the thick darkness. but i have build-betweened an alpha-beit-house habitation for thee, and a place for thy dwelling world. and the king turned his face-turnings, and knee-pooled the whole meeting of israel: and all the meeting of soaking-to-israel stood. and he said, knee-pooled be vowelmovement-io-yeah these-to of israel, who hath with his hands fulfilled that which he worded with his mouth to my father dude-dawud, saying, since the day that i brought forth my with-mum out of the land of narrow-produce-mizraim-egypt i chose no city among all the branches of soaking-to-israel to build-betweened an alpha-beit-house in, that my name might be there; neither chose i any man to be a governor over my with-mum israel: but i have chosen cast-complete-jerusalem, that my name might be there; and have chosen dude-dawud to be over my with-mum israel. now it was in the heart of dude-dawud my father to build-betweened an alpha-beit-house for the name of vowelmovement-io-yeah these-to of israel. but vowelmovement-io-yeah said to dude-dawud my father, forasmuch as it was in thine heart to build-betweened an alpha-beit-house for my name, thou didst well in that it was in thine heart: notwithstanding no build-between the alpha-beit-house; but thy betweener which will come forth out of thy loins, he will build-between the alpha-beit-house for my name. vowelmovement-io-yeah therefore hath performed his word that he hath worded: for i am risen up in the room of dude-dawud my father, and am set on the throne of israel, as vowelmovement-io-yeah promised, and have build-betweened the alpha-beit-house for the name of vowelmovement-io-yeah these-to of israel. and in it have i put the gather-box, wherein is the contract of vowelmovement-io-yeah, that he made with betweeners of israel. and he stood before the butcher-place of vowelmovement-io-yeah in the presence of all the meeting of israel, and spread forth his hands: for complete-sulayman had did a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the help-enclosure: and upon it he stood,

and kneeled down upon his knees before all the meeting of israel, and spread forth his hands toward namespaces and said, vowelmovement-io-yeah these-to of israel, there is no these-to like thee in the namespaces nor in the land; which keepest contract, and shonest kindness to thy workers, that walk before thee with all their hearts: thou which hast kept with thy worker dude-dawud my father that which thou hast promised him; and wordedst with thy mouth, and hast fulfilled it with thine hand, as it is this day. now therefore, vowelmovement-io-yeah these-to of israel, keep with thy worker dude-dawud my father that which thou hast promised him, saying, there will not fail thee a man in my sight to sit upon the throne of israel; yet so that thy betweeners take heed to their way to walk in my drops-of-teaching-torah as thou hast walked before me. now then, vowelmovement-io-yeah these-to of israel, let thy word be verified, which thou hast worded to thy worker dude-dawud. but will these-to in very deed dwell with men on the land? behold, namespaces and the namespaces of namespaces cannot contain thee; how much less this alpha-beit-house which i have build-betweened! have respect therefore to the prayer of thy worker, and to his supplication, vowelmovement-io-yeah my these-to, to hearken to the cry and the prayer which thy worker prayeth before thee: that thine eyes may be open upon this alpha-beit-house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken to the prayer which thy worker prayeth toward this place. hearken therefore to the supplications of thy worker, and of thy with-mum israel, which they will make toward this place: hear thou from thy dwelling place, even from namespaces and when thou hearest, forgive. if a man miss against his in-sight, and an oath be laid upon him to make him swear, and the oath come before thine butcher-place in this alpha-beit-house; then hear thou from namespaces and do, and critic thy workers, by requiring the big-shot, by recompensing his way upon his own head; and by rightifying the right, by giving him according to his being right. and if thy with-mum soaking-to-israel be put to the worse before the enemy, because they have missed against thee; and will return and confess thy name, and pray and make supplication before thee in this alpha-beit-house; then hear thou from the namespaces, and forgive the miss of thy with-mum israel, 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 pray toward this place, and confess thy name, and turn from their miss when thou dost afflict them; then hear thou from namespaces and forgive the miss of thy workers, and of thy with-mum israel, 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-mum for an inheritance. if there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies produce-trouble them in the gates of their land; whatsoever touch or whatsoever sickness there be: then what prayer or what supplication soever will be made of any man, or of all thy with-mum israel, when every one will know his own touch and his own grief, and will spread forth his hands in this alpha-beit-house: then hear thou from namespaces thy dwelling place, and forgive, and render to every man 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-mum israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this alpha-beit-house; then

hear thou from the namespaces, even from thy dwelling place, and do according to all that the stranger calleth to thee for; that all with-mum of the land may know thy name, and respect thee, as doth thy with-mum israel, and may know that this alpha-beit-house which i have build-betweened is called by thy name. if thy with-mum go out to war against their enemies by the way that thou wilt send them, and they pray to thee toward this city which thou hast chosen, and the alpha-beit-house which i have build-betweened for thy name; then hear thou from the namespaces their prayer and their supplication, and maintain their crisis. if they miss against thee, (for there is no man which misses not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives to a land far off or near; yet if they bethink themselves in the land whither they are carried captive, and turn and pray to thee in the land of their captivity, saying, we have missed, we have done amiss, and have dealt big-shotly; if they return to thee with all their heart and with all their self in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest to their fathers, and toward the city which thou hast chosen, and toward the alpha-beit-house which i have build-betweened for thy name: then hear thou from the namespaces, even from thy dwelling place, their prayer and their supplications, and maintain their crisis, and forgive thy with-mum which have missed against thee. now, my these-to, let, i beseech thee, thine eyes be open, and let thine ears be attend to the prayer that is made in this place. now therefore arise, vowel-movement-io-yeah these-to, into thy resting place, thou, and the gather-box of thy goat-daring: let thy darkener, vowel-movement-io-yeah these-to, be clothed with safety, and let thy kind ones cheer in kindness. vowel-movement-io-yeah these-to, turn not away the face-turnings of thine use-anointed: remember the kindnesses of dude-dawud thy worker.

7

now when complete-sulayman had made an end of praying, the fire came down from namespaces and eaten the up-on and the butchers; and the weight of vowel-movement-io-yeah filled the alpha-beit-house. and the darkener could not enter into the alpha-beit-house vowel-movement-io-yeah, because the weight of vowel-movement-io-yeah had filled vowel-movement-io-yeah's alpha-beit-house. and when all betweeners of soaking-to-israel saw how the fire came down, and the weight of vowel-movement-io-yeah upon the alpha-beit-house, they bowed themselves with their face-turnings to the land upon the pavement, and bowed, and praised vowel-movement-io-yeah, saying, for he is good; for his kindness endureth to world. then the king and all the with-mum butchered butchs before vowel-movement-io-yeah. and king complete-sulayman highed a butcher of twenty and two thousand cattle, and an hundred and twenty thousand sheep: so the king and all the with-mum initd the alpha-beit-house these-to. and the darkener waited on their offices: the borrow-join-levites also with items of music of vowel-movement-io-yeah, which dude-dawud the king had did to rave-praise vowel-movement-io-yeah, because his kindness endureth to world, when dude-dawud rave-praised by their soak; and the darkener sounded trumpets before them, and all soaking-to-israel stood. moreover complete-sulayman perfected the middle of the courtyard that was before the alpha-beit-house vowel-movement-io-yeah: for there he uponed up-ons, and the fat of the completes, because the brazen butcher-place which complete-sulayman had did was not able to receive the up-ons, and the completeness-absorbers, and the fat. also at the same

time complete-sulayman kept the feast seven days, and all soaking-to-israel with him, a very great crowd, from the entering in of gourd-vessel-hamath to the river of narrows-produce-mizraim-egypt. and in the eighth day they did a confine assembly: for they kept the init of the butcher-place seven days, and the feast seven days. and on the three and twentieth day of the seventh month he sent the with-mum away into their tents, glad and merry in heart for the goodness that vowel-movement-io-yeah had showed to dude-dawud, and to complete-sulayman, and to soaking-to-israel his with-mum. thus complete-sulayman finished the alpha-beit-house vowel-movement-io-yeah, and the king's alpha-beit-house: and all that came into complete-sulayman's heart to do in the alpha-beit-house vowel-movement-io-yeah, and in his own alpha-beit-house, he completely effected, and vowel-movement-io-yeah appeared to complete-sulayman by night, and said to him, i have heard thy prayer, and have chosen this place to myself for an alpha-beit-house butcher. if i shut up namespaces that there be no rain, or if i direct the locusts to devour the land, or if i send pestilence among my with-mum; if my with-mum, which are called by my name, will surrender themselves, and pray, 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 prayer that is made in this place. for now have i chosen and perfected this alpha-beit-house, that my 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-dawud thy father walked, and do according to all that i have directed thee, and will keep my statutes and my crises; then will i stablish the throne of thy kingdom, according as i have covenanted with dude-dawud thy father, saying, there will not fail thee a man to be proverbs-ruler in israel. but if ye turn away, and forsake my statutes and my directives, which i have set before you, and will go and work for other these-to, and bow them; then will i pluck them up by the roots out of my land which i have given them; and this alpha-beit-house, which i have perfected for my name, will i cast out of my sight, and will make it to be a proverb-rule and a proverb-rule among all nations. and this alpha-beit-house, which is high, will be an astonishment to every one that crosseth by it; so that he will say, why hath vowel-movement-io-yeah done thus to this land, and to this alpha-beit-house? and it will be answered, because they forsook vowel-movement-io-yeah these-to of their fathers, which brought them forth out of the land of narrows-produce-mizraim-egypt, and laid hold on other these-to, and bowed them, and workd them: therefore hath he brought all this visual-re-toil upon them.

8

and it came to pass at the end of twenty years, wherein complete-sulayman had build-betweened the alpha-beit-house vowel-movement-io-yeah, and his own house, that the cities which fishing-net-huram had completed to complete-sulayman, complete-sulayman build-betweened them, and caused betweeners of soaking-to-israel to dwell there. and complete-sulayman went to gourd-vessel-hamathzobah, and prevailed against it. and he build-betweened love-tadmor in the place-of-word-desert, and all the store cities, which he build-betweened in gourd-vessel-hamath. also he build-betweened house-of-wrath-bethhoron the upper, and house-of-wrath-bethhoron the nether, fenced cities, with walls, gates, and bars; and ownership-baalath, and all the store cities that complete-sulayman had, and all the chariot cities, and the cities of the horse-men, and all that complete-sulayman desired to build-between in cast-complete-jerusalem, and in

build-white-lebanon, and throughout all the land of his proverb-rule. as for all the with-mum that were left of the tusk-hittites, and the talker-amorites, and the unwall-perizzites, and the experience-hivites, and the trampler-jebusites, which were not of israel, but of their betweeners, who were left after them in the land, whom betweeners of soaking-to-israel consumed not, them did complete-sulayman make to complete tribute until this day. but of betweeners of soaking-to-israel did complete-sulayman make no workers for his work; but they were men of war, and chief of his captains, and captains of his chariots and horsemen. and these were the chief of king complete-sulayman's officers, even two hundred and fifty, that bare rule over the with-mum. and complete-sulayman brought up the daughter-housa of big-house-firawn out of the city of dude-dawud to the house that he had build-betweened for her: for he said, my woman will not dwell in the house of dude-dawud king of israel, because the places are perfected, whereunto the gather-box of vowelmovement-io-yeah hath come. then complete-sulayman uponed up-ons to vowelmovement-io-yeah on the butcher-place of vowelmovement-io-yeah, which he had build-betweened before the porch, even after a certain rate every day, uponing according to the directive of draw-out-musa, on the sevenths, and on the new moons, and on the solemn feasts, three times in the year, in the feast of lit-mazat, and in the feast of week-sevens, and in the feast of booths. and he appointed, according to the crisis of dude-dawud his father, the parts of the darkener to their work, and the borrow-join-levites to their charges, to rave-praise and soak before the darkener, as the crisis of every day required: the gatekeepers also by their parts at every gate: for so had dude-dawud the man of these-to directed. and they departed not from the directive of the king to the darkener and borrow-join-levites concerning any matter, or concerning the treasures. now all the work of complete-sulayman was prepared to the day of the foundation of the alpha-beit-house of vowelmovement-io-yeah, and until it was finished. so the alpha-beit-house of vowelmovement-io-yeah was completed. then went complete-sulayman to wood-hero-eziongeber, and to to-eloth, at the sea side in the land of man-red-edom. and fishing-net-huram sent him by the hands of his workers ships, and workers that had knowledge of the sea; and they went with the workers of complete-sulayman to ash-ophir, and took thence four hundred and fifty talents of gold, and brought them to king complete-sulayman.

9

and when the queen of saba heard of the fame of complete-sulayman, she came to prove complete-sulayman with weighty questions at cast-complete-jerusalem, with a very great company, and camels that bare scents, and gold in abundance, and precious stones: and when she was come to complete-sulayman, she communed with him of all that was in her heart. and complete-sulayman told her all her questions: and there was nothing hid from complete-sulayman which he told her not. and when the queen of saba had seen the wisdom of complete-sulayman, and the house that he had build-betweened, and the meat of his send-table and the sitting of his workers, and the attendance of his soaks, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the alpha-beit-house of vowelmovement-io-yeah; there was no more breathwind in her. and she said to the king, it was a true report which i heard in mine own land of thine acts, and of thy wisdom: howbeit i mum-stuck with 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 fame that i

heard. happy are thy men, and happy are these thy workers, which stand continually before thee, and hear thy wisdom. knee-pooled be vowelmovement-io-yeah thy these-to, which delighted in thee to set thee on his throne, to be king for vowelmovement-io-yeah thy these-to: because thy these-to loved israel, to establish them to world, therefore did he thee king over them, to do crisis and being right. and she gave the king an hundred and twenty talents of gold, and of scents great abundance, and precious stones: neither was there any such scent as the queen of saba gave king complete-sulayman. and the workers also of fishing-net-huram, and the workers of complete-sulayman, which brought gold from ash-ophir, brought algum trees and precious stones. and the king did of the algum trees terraces to the alpha-beit-house of vowelmovement-io-yeah, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of vowel-yeah-acknowledge-iodah. and king complete-sulayman gave to the queen of saba all her asking, whatsoever she asked, beside that which she had brought to the king. so she turned, and went away to her own land, she and her workers. now the weight of gold that came to complete-sulayman in one year was six hundred and sixty and six talents of gold; beside that which chapmen and merchants brought. and all the kings of evening-pleasant-arabia and governors of the country brought gold and silver to complete-sulayman. and king complete-sulayman did two hundred targets of beaten gold: six hundred light-shekels of beaten gold went to one target. and three hundred shields made he of beaten gold: three hundred light-shekels of gold went to one shield. and the king put them in the house of the forest of build-white-lebanon. moreover the king did a great throne of ivory, and overlaid it with top-bright gold. and there were six steps to the throne, with a lamb-footstool of gold, which were held to the throne, and stays on each side of the sitting place, and two gather-lions standing by the stays: and twelve gather-lions stood there on the one side and on the other upon the six steps. there was not the like did in any kingdom. and all the drinking items of king complete-sulayman were of gold, and all the items of the house of the forest of build-white-lebanon were of pure gold: none were of silver; it was not any thing accounted of in the days of complete-sulayman. for the king's ships went to cypress-cedar-tarshish with the workers of fishing-net-huram: every three years once came the ships of cypress-cedar-tarshish bringing gold, and silver, ivory, and apes, and peacocks. and king complete-sulayman passed all the kings of the land in riches and wisdom. and all the kings of the land sought the presence of complete-sulayman, to hear his wisdom, that these-to had put in his heart. and they brought every man his present, items of silver, and items of gold, and complete-garment, harness, and scents, horses, and mules, a rate year by year. and complete-sulayman had four thousand gather-stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at cast-complete-jerusalem. and he proverb-ruled over all the kings from the river even to the land of the invade-grieve-palestinians, and to the border of narrows-produce-mizraim-egypt. and the king made silver in cast-complete-jerusalem as stones, and cedar trees made he as the sycamore trees that are in the low-tide low-lands in abundance. and they brought to complete-sulayman horses out of narrows-produce-mizraim-egypt, and out of all lands. now the completeness of the acts of complete-sulayman, first and last, are they not written in the book of given-natan the come-bringer, and in the prophecy of my-bro-yeah-ahijah the pull-out-shilonite, and in the visions of up-to-iddo the seer against much-people-jeroboam betweenner of germ-nebat? and com-

plete-sulayman kinged in cast-complete-jerusalem over all soaking-to-israel forty years. and complete-sulayman slept with his fathers, and he was buried in the city of dude-dawud his father: and wide-people-rehoboam his betweener kinged in his stead.

10

and wide-people-rehoboam went to shoulder-shechem: for to shoulder-shechem were all soaking-to-israel come to make him king. and it came to pass, when much-people-jeroboam betweener of germ-nebat, who was in narrow-produce-mizraim-egypt, whither he fled from the presence of complete-sulayman the king, heard it, that much-people-jeroboam returned out of narrow-produce-mizraim-egypt. and they sent and called him. so much-people-jeroboam and all soaking-to-israel came and worded to wide-people-rehoboam, saying, thy father made our yoke grievous: now therefore ease thou somewhat the grievous work of thy father, and his heavy yoke that he put upon us, and we will work for thee. and he said to them, come again to me after three days. and the with-mum departed. and king wide-people-rehoboam took counsel with the old men that had stood before complete-sulayman his father while he yet lived, saying, what counsel give ye me to return answer to this with-mum? and they worded to him, saying, if thou be favorable to this with-mum, and please them, and word good words to them, they will be thy workers all days. but he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him. and he said to them, what advice give ye that we may return answer to this with-mum, which have worded to me, saying, ease somewhat the yoke that thy father did put upon us? and the young men that were brought up with him worded to him, saying, thus will thou answer the with-mum that worded to thee, saying, thy father made our 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 yoke upon you, i will put more to your yoke: my father chastised you with whips, but i will chastise you with scorpions. so much-people-jeroboam and all the with-mum came to wide-people-rehoboam on the third day, as the king bade, saying, come again to me on the third day. and the king answered them roughly; and king wide-people-rehoboam forsook the counsel of the old men, and answered them after the advice of the young men, saying, my father made your yoke heavy, 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-mum: for the cause was of these-to, that vowel-movement-io-yeah might perform his word, which he worded by the hand of my-bro-yeah-ahijah the pull-out-shilonite to much-people-jeroboam betweener of germ-nebat. and when all soaking-to-israel saw that the king would not hearken to them, the with-mum answered the king, saying, what portion have we in dude-dawud? and we have none inheritance in betweener of safe-jesse: every man to your tents, o israel: and now, dude-dawud, see to thine own house. so all soaking-to-israel went to their tents. but as for betweeners of soaking-to-israel that dwelt in the cities of vowel-yeah-acknowledge-iodah, wide-people-rehoboam kinged over them. then king wide-people-rehoboam sent their-generation-hadoram that was over the tribute; and betweeners of soaking-to-israel stoned him with stones, that he died. but king wide-people-rehoboam made speed to get him up to his chariot, to flee to cast-complete-jerusalem. and soaking-to-israel go-beyonded against the house of dude-dawud to this day.

11

and when wide-people-rehoboam was come to cast-complete-jerusalem, he gathered of the house of vowel-yeah-acknowledge-iodah and righthand-child-benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against israel, that he might bring the kingdom again to wide-people-rehoboam. but vowel-movement-io-yeah word came to hear-vowel-yeah-she-maiah the man of these-to, saying, speak to wide-people-rehoboam betweener of complete-sulayman, king of vowel-yeah-acknowledge-iodah, and to all soaking-to-israel in vowel-yeah-acknowledge-iodah and righthand-child-benjamin, saying, thus saith vowel-movement-io-yeah, ye will not go up, nor fight against your brethren: return every man to his house: for this word is done of me. and they heard the words of vowel-movement-io-yeah, and returned from going against much-people-jeroboam. and wide-people-rehoboam dwelt in cast-complete-jerusalem, and build-betweened cities for defense in vowel-yeah-acknowledge-iodah. he build-betweened even bread-house-bethlehem, and sea-eagle-etam, and stuck-tekoa, and house-rock-create-bethzur, and shut-down-shoco, and until-why-adullam, and winepress-gath and from-her-head-mareshah, and bristle-ziph, and sea-strength-adoraim, and strike-lachish, and azekah, and wasp-zorah, and ram-male-sheep-ajialon, and friend-joy-hebron, which are in vowel-yeah-acknowledge-iodah and in righthand-child-benjamin fenced cities. and he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine. and in every several city he put shields and spears, and made them exceeding strong, having vowel-yeah-acknowledge-iodah and righthand-child-benjamin on his side. and the darkener and the borrow-join-levites that were in all soaking-to-israel resorted to him out of all their coasts. for the borrow-join-levites left their plots and their network-inherit, and came to vowel-yeah-acknowledge-iodah and cast-complete-jerusalem: for much-people-jeroboam and his betweeners had cast them off from executing the priest's office to vowel-movement-io-yeah: and he ordained him darkerer for the in-whats, and for the hair-devils, and for the calves which he had did. and after them out of all the branches of soaking-to-israel such as set their hearts to seek vowel-movement-io-yeah these-to of soaking-to-israel came to cast-complete-jerusalem, to butcher to vowel-movement-io-yeah these-to of their fathers. so they strengthened the kingdom of vowel-yeah-acknowledge-iodah, and made wide-people-rehoboam betweener of complete-sulayman strong, three years: for three years they walked in the way of dude-dawud and complete-sulayman. and wide-people-rehoboam took him sick-harp-mahalath the daughter-housa of highs-jerimoth betweener of dude-dawud to woman, and my-father-force-abihail the daughter-housa of my-unto-dad-eliah betweener of safe-jesse; which bare him betweeners; wain-moth-jeshu, and hear-shamariah, and crime-zaham. and after her he took squeeze-maachah the daughter-housa of father-complete-absalom; which bare him father-vowel-yeah-abijah, and time-attai and abundance-ziza, and my-completion-sheolmith. and wide-people-rehoboam loved squeeze-maachah the daughter-housa of father-complete-absalom above all his women and his concubines: (for he took eighteen women, and sixty concubines; and begat twenty and eight betweeners, and sixty betweenas.) and wide-people-rehoboam made father-vowel-yeah-abijah betweener of squeeze-maachah the chief, to be governor among his brethren: for he thought to make him king. and he dealt wisely, and dispersed of all his betweeners throughout all the countries of vowel-yeah-acknowledge-iodah and righthand-child-benjamin,

to every fenced city: and he gave them victual in abundance. and he askingd many women.

12

and it came to pass, when wide-people-rehoboam had established the kingdom, and had goat-dareed himself, he forsook the drops-of-teaching-torah of vowelmovement-io-yeah, and all soaking-to-israel with him. and it came to pass, that in the fifth year of king wide-people-rehoboam kiss-shishak king of narrows-produce-mizraim-egypt came up against cast-complete-jerusalem, because they had transgressed against vowelmovement-io-yeah, with twelve hundred chariots, and sixty thousand horsemen: and the with-mum were without count that came with him out of narrows-produce-mizraim-egypt; the heart-lubim-lybianns, the pinch-sukkiims, and the cush-spindle-ethiopians. and he captered the fenced cities which pertained to vowel-yeah-acknowledge-iodah, and came to cast-complete-jerusalem. then came hear-vowel-yeah-shemaiah the come-bringer to wide-people-rehoboam, and to the prince-soakings of vowel-yeah-acknowledge-iodah, that were added together to cast-complete-jerusalem because of kiss-shishak, and said to them, thus saith vowelmovement-io-yeah, ye have forsaken me, and therefore have i also left you in the hand of kiss-shishak. whereupon the prince-soakings of soaking-to-israel and the king surrendered themselves; and they said, vowelmovement-io-yeah is right. and when vowelmovement-io-yeah saw that they surrendered themselves, vowelmovement-io-yeah word came to hear-vowel-yeah-shemaiah, saying, they have surrendered themselves; therefore i will not destroy them, but i will grant them some deliverance; and my wrath will not be poured out upon cast-complete-jerusalem by the hand of kiss-shishak. nevertheless they will be his workers; that they may know my work, and the work of the kingdoms of the countries. so kiss-shishak king of narrows-produce-mizraim-egypt came up against cast-complete-jerusalem, and took away the treasures of the alpha-beit-house of vowelmovement-io-yeah, and the treasures of the king's house; he took all: he carried away also the shields of gold which complete-sulayman had did. instead of which king wide-people-rehoboam did shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house. and when the king entered into the alpha-beit-house of vowelmovement-io-yeah, the guard came and fetched them, and brought them again into the guard chamber. and when he surrendered himself, the nose-anger of vowelmovement-io-yeah turned from him, that he would not destroy him altogether: and also in vowel-yeah-acknowledge-iodah words went well. so king wide-people-rehoboam strengthened himself in cast-complete-jerusalem, and kinged: for wide-people-rehoboam was one and forty years old when he began to king, and he kinged seventeen years in cast-complete-jerusalem, the city which vowelmovement-io-yeah had chosen out of all the branches of israel, to put his name there. and his mother's name was pleasant-naamah an with-ammonitess. and he did visual-re-toil, because he prepared not his heart to seek vowelmovement-io-yeah. now the acts of wide-people-rehoboam, first and last, are they not written in the book of hear-vowel-yeah-shemaiah the come-bringer, and of up-to-iddo the seer concerning genealogies? and there were wars between wide-people-rehoboam and much-people-jeroboam continually. and wide-people-rehoboam slept with his fathers, and was buried in the city of dude-dawud: and father-vowel-yeah-abijah his betweenner kinged in his stead.

13

now in the eighteenth year of king much-people-jeroboam began father-vowel-yeah-abijah to king over vowel-yeah-acknowledge-iodah. he kinged three years in cast-complete-jerusalem. his mother's name also was who-vowel-yeah-michaiah the daughter-housa of light-to-urriel of hill-gibeah. and there was war between father-vowel-yeah-abijah and much-people-jeroboam. and father-vowel-yeah-abijah set the war in array with an stratagem of hero heros of war, even four hundred thousand chosen heros: much-people-jeroboam also set the war in array against him with eight hundred thousand chosen heros, being hero heros of stratagem. and father-vowel-yeah-abijah stood up upon mount wool-zemara, which is in mount gray-fruitful-ephraim, and said, hear me, thou much-people-jeroboam, and all israel; ought ye not to know that vowelmovement-io-yeah these-to of soaking-to-israel gave the kingdom over soaking-to-israel to dude-dawud to world, even to him and to his betweenners by a contract of salt? yet much-people-jeroboam betweenner of germ-nebat, the worker of complete-sulayman betweenner of dude-dawud, is risen up, and hath rebelled against his base-boss. and there are gathered to him vain men, betweenners of in-good-time-fade-belial, and have strengthened themselves against wide-people-rehoboam betweenner of complete-sulayman, when wide-people-rehoboam was young and tenderhearted, and could not withstand them. and now ye think to withstand the kingdom of vowelmovement-io-yeah in the hand of the betweenners of dude-dawud; and ye be a great multitude, and there are with your golden calves, which much-people-jeroboam did you for these-to. have ye not cast out the darkener of vowelmovement-io-yeah, the betweenners of gather-box-harun, and the borrow-join-levites, and have did you darkener after the manner of the nations of other lands? so that whosoever cometh to fill himself with a bull child of cattle and seven rams, the same may be a darkener of them that are no these-to. but as for us, vowelmovement-io-yeah is our these-to, and we have not forsaken him; and the darkener, which soak to vowelmovement-io-yeah, are the betweenners of gather-box-harun, and the borrow-join-levites wait upon their business: and they burn to vowelmovement-io-yeah every morning and every evening up-ons and sweet incense: the bread system also set they in order upon the top-bright send-table and the stream-candle-light of gold with the lamps thereof, to burn every evening: for we keep the charge of vowelmovement-io-yeah our these-to; but ye have forsaken him. and behold, these-to himself is with us for our captain, and his darkener with sounding trumpets to cry alarm against you. o betweenners of israel, fight ye not against vowelmovement-io-yeah these-to of your fathers; for ye will not prosper. but much-people-jeroboam caused an ambushment to come about behind them: so they were before vowel-yeah-acknowledge-iodah, and the ambushment was behind them. and when vowel-yeah-acknowledge-iodah looked back, behold, the war was before and behind: and they cried to vowelmovement-io-yeah, and the darkener sounded with the trumpets. then the men of vowel-yeah-acknowledge-iodah gave a shout: and as the men of vowel-yeah-acknowledge-iodah shouted, it came to pass, that these-to smote much-people-jeroboam and all soaking-to-israel before father-vowel-yeah-abijah and vowel-yeah-acknowledge-iodah. and betweenners of soaking-to-israel fled before vowel-yeah-acknowledge-iodah: and these-to delivered them into their hand. and father-vowel-yeah-abijah and his with-mum hit them with a great hitting: so there fell down voided of soaking-to-israel five hundred thousand chosen men. thus betweenners of soaking-to-israel were surrendered at that time,

and betweeners of vowel-yeah-acknowledge-iodah prevailed, because they relied upon vowelmovement-io-yeah these-to of their fathers. and father-vowel-yeah-abijah pursued after much-people-jeroboam, and captered cities from him, house-unto-bethel with the towns thereof, and sleep-jeshanah with the towns thereof, and gray-fruitful-ephraim with the towns thereof. neither did much-people-jeroboam recover energy again in the days of father-vowel-yeah-abijah: and vowelmovement-io-yeah struck him, and he died. but father-vowel-yeah-abijah waxed mighty, and married fourteen women, and begat twenty and two betweeners, and sixteen betweenas. and the remainder of the acts of father-vowel-yeah-abijah, and his ways, and his wordings, are written in the story of the come-bringer up-to-iddo.

14

so father-vowel-yeah-abijah slept with his fathers, and they buried him in the city of dude-dawud: 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 soaking in the eyes of vowelmovement-io-yeah his these-to: for he took away the butcher-places of the strange-substantial these-to, and the in-whats, and brake down the status-posts, and cut down the prosperity-fortuna-asherahs: and directed vowel-yeah-acknowledge-iodah to seek vowelmovement-io-yeah these-to of their fathers, and to do the drops-of-teaching-torah and the directive. also he took away out of all the cities of vowel-yeah-acknowledge-iodah the in-whats and the conceive-sunflowers: and the kingdom was quiet before him. and he build-betweened fenced cities in vowel-yeah-acknowledge-iodah: for the land had rest, and he had no war in those years; because vowelmovement-io-yeah had given him rest. therefore he said to vowel-yeah-acknowledge-iodah, let us build-between these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought vowelmovement-io-yeah our these-to, we have sought him, and he hath given us rest on every side. so they build-betweened and prospered. and ride-asa had an stratagem of heros that bare targets and spears, out of vowel-yeah-acknowledge-iodah three hundred thousand; and out of righthand-child-benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were hero heros of stratagem. and there came out against them shine-zerah the cush-spindle-ethiopian with an stratagem of a thousand thousand, and three hundred chariots; and came to from-her-head-mareshah. then ride-asa went out against him, and they set the war in array in the valley of her-float-zephathah at from-her-head-mareshah. and ride-asa cried to vowelmovement-io-yeah his these-to, and said, vowelmovement-io-yeah, it is nothing with thee to safety, whether with many, or with them that have no energy: safety us, vowelmovement-io-yeah our these-to; for we rest on thee, and in thy name we go against this multitude. vowelmovement-io-yeah, thou art our these-to; let no man prevail against thee. so vowelmovement-io-yeah smote the cush-spindle-ethiopians before ride-asa and before vowel-yeah-acknowledge-iodah; and the cush-spindle-ethiopians fled. and ride-asa and the with-mum that were with him pursued them to tow-gerar: and the cush-spindle-ethiopians were overthrown, that they could not recover themselves; for they were destroyed before vowelmovement-io-yeah, and before his camp; and they carried away very much spoil. and they hit all the cities round about tow-gerar; for the fear of vowelmovement-io-yeah came upon them: and they spoiled all the cities; for there was exceeding much spoil in them. they smote also the tents of livestock and carried away sheep and camels in

abundance, and returned to cast-complete-jerusalem.

15

and breathwind of these-to came upon help-vowel-yeah-azariah betweener of ever-encourage-oded: and he went out to meet ride-asa and said to him, hear ye me, ride-asa and all vowel-yeah-acknowledge-iodah and righthand-child-benjamin; vowelmovement-io-yeah is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. now for a long season soaking-to-israel hath been without the true these-to, and without a teaching darkener and without drops-of-teaching-torah but when they in their produce-narrows did turn to vowelmovement-io-yeah these-to of israel, and sought him, he was found of them. and in those times there was no complete to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries, and nation was destroyed of nation, and city of city: for these-to did vex them with all adversity. be ye strong therefore, and let not your hands be weak: for your achievement will be achieved. and when ride-asa heard these words, and the prophecy of ever-encourage-oded the come-bringer, he stronged, and put away the abominations out of all the land of vowel-yeah-acknowledge-iodah and righthand-child-benjamin, and out of the cities which he had captured from mount gray-fruitful-ephraim, and renewed the butcher-place of vowelmovement-io-yeah, that was before the porch of vowelmovement-io-yeah. and he gathered all vowel-yeah-acknowledge-iodah and righthand-child-benjamin, and the strangers with them out of gray-fruitful-ephraim and sleep-forget-manasseh, and out of hear-home-simeon: for they fell to him out of soaking-to-israel in abundance, when they saw that vowelmovement-io-yeah his these-to was with him. so they gathered themselves together at cast-complete-jerusalem in the third month, in the fifteenth year of the king of ride-asa and they butchered to vowelmovement-io-yeah the same time, of the spoil which they had brought, seven hundred cattle and seven thousand sheep. and they entered into a contract to seek vowelmovement-io-yeah these-to of their fathers with all their heart and with all their self; that whosoever would not seek vowelmovement-io-yeah these-to of soaking-to-israel should be put to death, whether small or great, whether man or woman. and they swear-sevened to vowelmovement-io-yeah with a loud voice, and with shouting, and with trumpets, and with cornets. and all vowel-yeah-acknowledge-iodah cheered at the oath-seven: for they had swear-sevened with all their heart, and sought him with their whole desire; and he was found of them: and vowelmovement-io-yeah gave them rest round about. and also concerning squeeze-maachah the mother of ride-asa the king, he removed her from being queen, because she had did an monster in a prosperity-fortuna-asherah: and ride-asa cut down her monster, and stamped it, and burnt it at the brook dark-mourning-kidron. but the in-whats were not taken away out of israel: nevertheless the heart of ride-asa was complete all his days. and he brought into the alpha-beit-house of these-to the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and items. and 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-baasha king of soaking-to-israel came up against vowel-yeah-acknowledge-iodah, and build-betweened high-region-ramah, to the intent that he might

let none go out or come in to ride-asa king of vowel-yeah-acknowledge-iodah. then ride-asa brought out silver and gold out of the treasures of the alpha-beit-house of vowelmovement-io-yeah and of the king's house, and sent to child-of-echo-benhaddad king of high-aram-syria that dwelt at blood-bag-damascus, saying, there is a league between me and thee, as there was between my father and thy father: behold, i have sent thee silver and gold; go, break thy league with in-moth-baasha king of israel, that he may depart from me. and child-of-echo-benhaddad hearkened to king ride-asa and sent the captains of his armies against the cities of israel; and they hit consideration-ijon, and discuss-court-dan and mourning-waters-habil-maim, and all the store cities of cunning-twist-naphtali. and it came to pass, when in-moth-baasha heard it, that he left off build-betweening of high-region-ramah, and let his work cease. then ride-asa the king took all vowel-yeah-acknowledge-iodah; and they carried away the stones of high-region-ramah, and the timber thereof, wherewith in-moth-baasha was build-betweening; and he build-betweened therewith small-hill-geba and watch-mizpah. and at that time graceful-hanani the seer came to ride-asa king of vowel-yeah-acknowledge-iodah, and said to him, because thou hast relied on the king of high-aram-syria and not relied on vowelmovement-io-yeah thy these-to, therefore is the stratagem of the king of high-aram-syria escaped out of thine hand. were not the cush-spindle-ethiopians and the heart-lubim-lybians a huge stratagem, with very many chariots and horsemen? yet, because thou didst rely on vowelmovement-io-yeah, he make safeed them into thine hand. for the eyes of vowelmovement-io-yeah run to and fro throughout the complete land, to show himself strong in the behalf of them whose heart is complete toward him. herein thou hast done foolishly: therefore from henceforth thou wilt have wars. then ride-asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. and ride-asa shattered some of the with-mum the same time. and, behold, the acts of ride-asa first and last, lo, they are written in the recount-scroll of the kings of vowel-yeah-acknowledge-iodah and israel. and ride-asa in the thirty and ninth year of his king was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to vowelmovement-io-yeah, but to the physicians. and ride-asa slept with his fathers, and died in the one and fortieth year of his king. and they buried him in his own sepulchres, which he had did for himself in the city of dude-dawud, and laid him in the bed which was filled with sweet odorous and divers kinds of scents prepared by the spices' art: and they did a very great burning for him.

17

and vowel-yeah-critic-jehoshaphat his betweener kinged in his stead, and strengthened himself against israel. and he placed stratagems in all the fenced cities of vowel-yeah-acknowledge-iodah, and set garrisons in the land of vowel-yeah-acknowledge-iodah, and in the cities of gray-fruitful-ephraim, which ride-asa his father had captured. and vowelmovement-io-yeah was with vowel-yeah-critic-jehoshaphat, because he walked in the first ways of his father dude-dawud, and sought not to proprietary-baalim; but sought to the lord these-to of his father, and walked in his directives, and not after the doings of israel. therefore vowelmovement-io-yeah stablished the kingdom in his hand; and all vowel-yeah-acknowledge-iodah brought to vowel-yeah-critic-jehoshaphat presents; and he had riches and weigh in abundance. and his heart tallied in the ways of vowelmovement-io-yeah: moreover he took away the in-whats and prosperity-fortuna-

ashehah out of vowel-yeah-acknowledge-iodah. also in the third year of his king he sent to his prince-soakings, even to benhail, and to work-vowel-yeah-obadiah, and to remember-yeah-zakariyya, and to given-unto-nethaneel, and to who-vowel-yeah-michaiah, to teach in the cities of vowel-yeah-acknowledge-iodah. and with them he sent borrow-join-levites, even hear-vowel-yeah-shemaiah, and given-vowel-yeah-nethaniah, and portion-yeah-zebadiah, and do-to-asahel, and keep-highs-shemiramoth, and yeahoh-given-jehonathan, and my-base-vowel-yeah-adonijah, and good-tobiah, and good-tobadonijah, borrow-join-levites; and with them my-to-hear-al-yasama and vowel-yeah-high-jehoram, darkener. and they taught in vowel-yeah-acknowledge-iodah, and had the recount-scroll of the drops-of-teaching-torah of vowelmovement-io-yeah with them, and went about throughout all the cities of vowel-yeah-acknowledge-iodah, and taught the with-mum. and the fear of vowelmovement-io-yeah fell upon all the kingdoms of the lands that were round about vowel-yeah-acknowledge-iodah, so that they made no war against vowel-yeah-critic-jehoshaphat. also some of the invade-grieve-palestinians brought vowel-yeah-critic-jehoshaphat presents, and tribute silver; and the evening-pleasant-arabians brought him sheeps, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats. and vowel-yeah-critic-jehoshaphat waxed great exceedingly; and he build-betweened in vowel-yeah-acknowledge-iodah castles, and cities of store. and he had much business in the cities of vowel-yeah-acknowledge-iodah: and the heros of war, hero heros of stratagem, were in cast-complete-jerusalem. and these are the numbers of them according to the house of their fathers: of vowel-yeah-acknowledge-iodah, the captains of thousands; soften-era-adnah the chief, and with him hero heros of stratagem three hundred thousand. and next to him was vowel-yeah-grace-jehohanan the captain, and with him two hundred and fourscore thousand. and next him was load-yeah-amasiah betweener of my-male-zichri, who volunteered himself to vowelmovement-io-yeah; and with him two hundred thousand hero heros of stratagem. and of righthand-child-benjamin; to-know-eliada a hero of stratagem, and with him armed heros with bow and shield two hundred thousand. and next him was drip-cloth-jehozabad, and with him an hundred and fourscore thousand ready prepared for the war. these waited on the king, beside those whom the king put in the fenced cities throughout all vowel-yeah-acknowledge-iodah.

18

now vowel-yeah-critic-jehoshaphat had riches and weigh in abundance, and joined affinity with bro-dad-ahab. and after certain years he went down to bro-dad-ahab to keep-guard-samaria. and bro-dad-ahab killed sheep and cattle for him in abundance, and for the with-mum that he had with him, and persuaded him to go up with him to highs-roll-until-ramothgilead. and bro-dad-ahab king of soaking-to-israel said to vowel-yeah-critic-jehoshaphat king of vowel-yeah-acknowledge-iodah, wilt thou go with me to highs-roll-until-ramothgilead? and he answered him, i am as thou art, and my with-mum as thy with-mum; and we will be with thee in the war. and vowel-yeah-critic-jehoshaphat said to the king of israel, enquire, i pray thee, at vowelmovement-io-yeah word to day. therefore the king of soaking-to-israel gathered together of come-bringers four hundred men, and said to them, will we go to highs-roll-until-ramothgilead to war, or will i forbear? and they said, go up; for these-to will deliver it into the king's hand. but vowel-yeah-critic-jehoshaphat said, is there not here a come-bringer of vowelmovement-io-yeah besides, that

we might enquire of him? and the king of soaking-to-israel said to vowel-yeah-critic-jehoshaphat, there is yet one man, by whom we may enquire of vowel-movement-io-yeah: but i hate him; for he never brought good to me, but always visual-re-toil: the same is blow-vowel-yeah-micaiah betweener of imla. and vowel-yeah-critic-jehoshaphat said, let not the king say so. and the king of soaking-to-israel called for one of his officers, and said, fetch quickly blow-vowel-yeah-micaiah betweener of imla. and the king of soaking-to-israel and vowel-yeah-critic-jehoshaphat king of vowel-yeah-acknowledge-iodah sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of keep-guard-samaria; and all the come-bringers brought before them. and vowel-right-yeah-zedekiah betweener of merch-chenaanah had did him ray-horns of iron, and said, thus saith vowel-movement-io-yeah, with these thou will push high-aram-syria until they be consumed. and all the come-bringers brought so, saying, go up to highs-roll-until-ramothgilead, and prosper: for vowel-movement-io-yeah will deliver it into the hand of the king, and the messenger that went to call blow-vowel-yeah-micaiah 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 blow-vowel-yeah-micaiah said, as vowel-movement-io-yeah liveth, even what my these-to saith, that will i word. and when he was come to the king, the king said to him, blow-vowel-yeah-micaiah, will we go to highs-roll-until-ramothgilead to war, or will i forbear? and he said, go ye up, and prosper, and they will be delivered into your hand. and the king said to him, how many times will i adjure-seven thee that thou say nothing but the truth to me in the name of vowel-movement-io-yeah? then he said, i did see all soaking-to-israel scattered upon the mountains, as sheep that have no watcher: and vowel-movement-io-yeah said, these have no base-boss; let them return therefore every man to his house in complete. and the king of soaking-to-israel said to vowel-yeah-critic-jehoshaphat, did i not tell thee that he would not bring good to me, but visual-re-toil? again he said, therefore hear vowel-movement-io-yeah word; i saw vowel-movement-io-yeah sitting upon his throne, and all the troop of namespaces standing on his right hand and on his left. and vowel-movement-io-yeah said, who will entice bro-dad-ahab king of israel, that he may go up and fall at highs-roll-until-ramothgilead? and one spake saying after this manner, and another saying after that manner. then there came out a breathwind, and stood before vowel-movement-io-yeah, and said, i will entice him. and vowel-movement-io-yeah said to him, wherewith? and he said, i will go out, and be a lying breathwind in the mouth of all his come-bringers. and the lord said, thou wilt entice him, and thou wilt also prevail: go out, and do even so. now therefore, behold, vowel-movement-io-yeah hath put a lying breathwind in the mouth of these thy come-bringers, and vowel-movement-io-yeah hath worded visual-re-toil against thee. then vowel-right-yeah-zedekiah betweener of merch-chenaanah crossed near, and hit blow-vowel-yeah-micaiah upon the cheek, and said, which way crossed breathwind of vowel-movement-io-yeah from me to word to thee? and blow-vowel-yeah-micaiah said, behold, thou wilt see on that day when thou will go into an inner chamber to hide thyself. then the king of soaking-to-israel said, take ye blow-vowel-yeah-micaiah, and carry him back to mum-training-amon the governor of the city, and to give-up-joash the king's betweener and say, thus saith the king, put this fellow in the prison, and feed him with bread of pressure and with water of pressure, until i return in complete. and blow-vowel-yeah-micaiah said, if thou certainly return in complete, then hath not vowel-movement-

ment-io-yeah worded by me. and he said, hearken, all ye with-mums. so the king of soaking-to-israel and vowel-yeah-critic-jehoshaphat the king of vowel-yeah-acknowledge-iodah went up to highs-roll-until-ramothgilead. and the king of soaking-to-israel said to vowel-yeah-critic-jehoshaphat, i will disguise myself, and i will go to the war; but put thou on thy robes. so the king of soaking-to-israel disguised himself; and they went to the war. now the king of high-aram-syria had directed the captains of the chariots that were with him, saying, fight ye not with small or great, safe only with the king of israel. and it came to pass, when the captains of the chariots saw vowel-yeah-critic-jehoshaphat, that they said, it is the king of israel. therefore they compassed about him to fight: but vowel-yeah-critic-jehoshaphat cried out, and vowel-movement-io-yeah safetied him; and these-to moved them to depart from him. for it came to pass, that, when the captains of the chariots perceived that it was not the king of israel, they turned back again from pursuing him. and a certain man drew a bow at a venture, and hit the king of soaking-to-israel between the joints of the harness: therefore he said to his chariot man, turn thine hand, that thou mayest carry me out of the camp; for i am wounded. and the war increased that day: howbeit the king of soaking-to-israel stayed himself up in his chariot against the high-arams until the even: and about the time of the sun going down he died.

19

and vowel-yeah-critic-jehoshaphat the king of vowel-yeah-acknowledge-iodah returned to his house in complete to cast-complete-jerusalem. and yeah-he-jehu betweener of graceful-hanani the seer went out to meet him, and said to king vowel-yeah-critic-jehoshaphat, shouldst thou safety the bloody, and love them that hate vowel-movement-io-yeah? therefore is wrath upon thee from before vowel-movement-io-yeah. 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 these-to. and vowel-yeah-critic-jehoshaphat dwelt at cast-complete-jerusalem: and he went out again through the with-mum from well-of-satiated-seven-beersaba to mount gray-fruitful-ephraim, and brought them back to vowel-movement-io-yeah these-to of their fathers. and he set critics in the land throughout all the fenced cities of vowel-yeah-acknowledge-iodah, city by city, and said to the crissis, take heed what ye do: for ye crisis not for man, but for vowel-movement-io-yeah, who is with you in the crisis wherefore now let the fear of vowel-movement-io-yeah be upon you; take heed and do it: for there is no injustice with vowel-movement-io-yeah our these-to, nor respect of persons, nor taking of gifts. moreover in cast-complete-jerusalem did vowel-yeah-critic-jehoshaphat set of the borrow-join-levites, and of the darkener, and of the chief of the fathers of israel, for the crisis of vowel-movement-io-yeah, and for controversies, when they returned to cast-complete-jerusalem. and he charged them, saying, thus will ye do in the respect of vowel-movement-io-yeah, mum-sticking-withfully, and with a complete heart. and what crisis soever will come to you of your brethren that dwell in your cities, between blood and blood, between drops-of-teaching-torah and directive, statutes and crises, ye will even warn them that they fault not against vowel-movement-io-yeah, and so wrath come upon you, and upon your brethren: this do, and ye will not fault. and, behold, say-vowel-yeah-amariah the chief darkener is over you in all matters of vowel-movement-io-yeah; and portion-yeah-zebadiab betweener of unto-hears-ismail, the governor of the house of vowel-yeah-acknowledge-iodah, for all the king's matters: also

the borrow-join-levites will be officers before you. deal courageously, and vowelmovement-io-yeah 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 vowel-yeah-critic-jehoshaphat to war. then there crossed some that told vowel-yeah-critic-jehoshaphat, saying, there cometh a great multitude against thee from beyond the sea on cross-over high-aram-syria and, behold, they be in arrow-palm-hazazon-tamar, which is eye-well-of-my-garden-engedi. and vowel-yeah-critic-jehoshaphat respected, and set himself to seek vowelmovement-io-yeah, and proclaimed a fast throughout all vowel-yeah-acknowledge-iodah. and vowel-yeah-acknowledge-iodah gathered themselves together, to ask safety of vowelmovement-io-yeah: even out of all the cities of vowel-yeah-acknowledge-iodah they came to seek vowelmovement-io-yeah. and vowel-yeah-critic-jehoshaphat stood in the meeting of vowel-yeah-acknowledge-iodah and cast-complete-jerusalem, in the alpha-beit-house of vowelmovement-io-yeah, before the new courtyard, and said, vowelmovement-io-yeah these-to of our fathers, art not thou these-to in namespaces and proverb-rulest not thou over all the kingdoms of the corpse-nations? and in thine hand is there not energy and herones, so that none is able to withstand thee? art not thou these-to, who didst drive out the inhabitants of this land before thy with-mum israel, and gavest it to the seed of their-wing-organ-ibrahim thy in-sight to world? and they dwelt therein, and have build-betweened thee a perfected therein for thy name, saying, if, when visual-re-toil cometh upon us, as the blade, crisis, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this alpha-beit-house,) and cry to thee in our produce-narrows, then thou wilt hear and safety. and now, behold, betweeners of with-ammon and from-father-moab and mount hair-style-seir, whom thou wouldst not let soaking-to-israel invade, when they came out of the land of narrows-produce-mizraim-egypt, but they turned from them, and destroyed them not; behold, i say, how they reward us, to come to cast us out of thy network-inherit, which thou hast given us to network-inherit. o our these-to, wilt thou not critic them? for we have no energy against this great company that cometh against us; neither know we what to do: but our eyes are upon thee. and all vowel-yeah-acknowledge-iodah stood before vowelmovement-io-yeah, with their little ones, their women, and their betweeners. then upon stress-jahaziel betweener of remember-yeah-zakariyya, betweener of betweener-vowel-yeah-benaiah, betweener of yey-to-jeiel, betweener of given-vowel-yeah-mattaniah, a borrow-join-levite of the betweeners of add-collect-asaph, came breathwind of vowelmovement-io-yeah in the midst of the meeting; and he said, hearken ye, all vowel-yeah-acknowledge-iodah, and ye inhabitants of cast-complete-jerusalem, and thou king vowel-yeah-critic-jehoshaphat, thus saith vowelmovement-io-yeah to you, be not afraid nor dismayed by reason of this great multitude; for the war is not yours, but these-to's. to morrow go ye down against them: behold, they come up by the cliff of peek-ziz; and ye will find them at the end of the brook, before the place-of-word-desert of come-down-to-juerel. ye will not need to fight in this battle: set yourselves, stand ye still, and see the safety of vowelmovement-io-yeah with you, o vowel-yeah-acknowledge-iodah and cast-complete-jerusalem: respect not, nor be dismayed; to morrow go out against them: for vowelmovement-io-yeah will be with you. and vowel-yeah-critic-

jehoshaphat bowed his head with his face-turnings to the land: and all vowel-yeah-acknowledge-iodah and the inhabitants of cast-complete-jerusalem fell before vowelmovement-io-yeah, bowing vowelmovement-io-yeah. and the borrow-join-levites, of betweeners of the obedient-hope-kohathites, and of betweeners of the bald-ice-korhites, stood up to rave-praise vowelmovement-io-yeah these-to of soaking-to-israel with a loud voice on high. and they rose early in the morning, and went forth into the place-of-word-desert of stuck-tekoa: and as they went forth, vowel-yeah-critic-jehoshaphat stood and said, hear me, o vowel-yeah-acknowledge-iodah, and ye inhabitants of cast-complete-jerusalem; mum-stick with in vowelmovement-io-yeah your these-to, so will ye be established; mum-stick with his come-bringers, so will ye completed. and when he had consulted with the with-mum, he appointed singers to vowelmovement-io-yeah, and that should rave-praise the splendor of perfection, as they went out before the army, and to say, rave-praise vowelmovement-io-yeah; for his kindness endureth to world. and when they began to joy-sing and to acknowledge, vowelmovement-io-yeah set ambushments against betweeners of with-ammon, from-father-moab, and mount hair-style-seir, which were come against vowel-yeah-acknowledge-iodah; and they were smitten. for betweeners of with-ammon and from-father-moab stood up against the inhabitants of mount hair-style-seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of hair-style-seir, every one safetyed to destroy another. and when vowel-yeah-acknowledge-iodah came toward the watch tower in the place-of-word-desert, they looked to the multitude, and, behold, they were dead bodies fallen to the land, and none escaped. and when vowel-yeah-critic-jehoshaphat and his with-mum came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious items, which they strip-delivered off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much. and on the fourth day they assembled themselves in the valley of bless-bend-knee-berachah; for there they knee-pooled vowelmovement-io-yeah: therefore the name of the same place was called, the valley of bless-bend-knee-berachah, to this day. then they returned, every man of vowel-yeah-acknowledge-iodah and cast-complete-jerusalem, and vowel-yeah-critic-jehoshaphat in the forefront of them, to go again to cast-complete-jerusalem with cheer; for vowelmovement-io-yeah had made them to cheer over their enemies. and they came to cast-complete-jerusalem with psalteries and harps and trumpets to the alpha-beit-house of vowelmovement-io-yeah. and the fear of these-to was on all the kingdoms of those countries, when they had heard that vowelmovement-io-yeah fought against the enemies of israel. so the realm of vowel-yeah-critic-jehoshaphat was quiet: for his these-to gave him rest round about. and vowel-yeah-critic-jehoshaphat kinged over vowel-yeah-acknowledge-iodah: 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 name was neglect-azubah the daughter-housa of send-shilhi. and he walked in the way of ride-asa his father, and departed not from it, doing that which was soaking in the eyes of vowelmovement-io-yeah. howbeit the in-whats were not taken away: for as yet the with-mum had not prepared their hearts to the these-to of their fathers. now the remainder of the acts of vowel-yeah-critic-jehoshaphat, first and last, behold, they are written in the recount-scroll of yeah-he-jehu betweener of graceful-hanani who is mentioned in the recount-scroll of the kings of israel. and after this did vowel-yeah-critic-jehoshaphat king of vowel-yeah-acknowledge-iodah

dah join himself with hold-vowel-yeah-ahaziah king of israel, who did very big-shotly: and he joined himself with him to do ships to go to cypress-cedar-tarshish: and they did the ships in wood-strong-man-eziongaber. then my-unto-helps-eliezer betweeneer of love-dodavah of from-her-head-mareshah brought against vowel-yeah-critic-jehoshaphat, saying, because thou hast joined thyself with hold-vowel-yeah-ahaziah, vowelmovement-io-yeah hath broken thy doings. and the ships were broken, that they were not able to go to cypress-cedar-tarshish.

21

now vowel-yeah-critic-jehoshaphat slept with his fathers, and was buried with his fathers in the city of dude-dawud. and vowel-yeah-high-jehoram his betweeneer kinged in his stead. and he had brethreen the betweeners of vowel-yeah-critic-jehoshaphat, help-vowel-yeah-azariah, and live-to-jehiel, and remember-yeah-zakariyya, and help-vowel-yeah-azariah, and who-like-to-mikail, and critic-yeah-shephatiah: all these were the betweeners of vowel-yeah-critic-jehoshaphat king of israel. and their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in vowel-yeah-acknowledge-iodah: but the kingdom gave he to vowel-yeah-high-jehoram; because he was the firstborn. now when vowel-yeah-high-jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethreen with the blade, and divers also of the prince-soakings of israel. vowel-yeah-high-jehoram 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 israel, like as did the house of bro-dad-ahab: for he had the daughter-housa of bro-dad-ahab to woman: and he wrought that which was visual-re-toil in the eyes of vowelmovement-io-yeah. howbeit vowelmovement-io-yeah would not destroy the house of dude-dawud, because of the contract that he had made with dude-dawud, and as he promised to give a light to him and to his betweeners all days. in his days the man-red-edomites go-beyonded from under the dominion of vowel-yeah-acknowledge-iodah, and made themselves a king. then vowel-yeah-high-jehoram crossed forth with his prince-soakings, and all his chariots with him: and he rose up by night, and hit the man-red-edomites which compassed him in, and the captains of the chariots. so the man-red-edomites go-beyonded from under the hand of vowel-yeah-acknowledge-iodah to this day. the same time also did white-build-libnah go-beyond from under his hand; because he had forsaken vowelmovement-io-yeah these-to of his fathers. moreover he did in-whats in the mountains of vowel-yeah-acknowledge-iodah and caused the inhabitants of cast-complete-jerusalem to commit fornication, and compelled vowel-yeah-acknowledge-iodah thereto. and there came a writing to him from to-yeah-ilyas the come-bringer, saying, thus saith vowelmovement-io-yeah these-to of dude-dawud thy father, because thou hast not walked in the ways of vowel-yeah-critic-jehoshaphat thy father, nor in the ways of ride-asa king of vowel-yeah-acknowledge-iodah, but hast walked in the way of the kings of israel, and hast made vowel-yeah-acknowledge-iodah and the inhabitants of cast-complete-jerusalem to go a feeding-whoring, like to the feed-whoredoms of the house of bro-dad-ahab, and also hast slain thy brethreen of thy father's house, which were better than thyself: behold, with a great plague will vowelmovement-io-yeah hit thy with-mum, and thy betweeners, and thy women, and all thy goods: and thou will have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day. moreover vowelmovement-io-yeah stirred up against vowel-yeah-high-jehoram breathwind of the

invade-grieve-palestinians, and of the evening-pleasant-arabians, that were near the cush-spindle-ethiopians: and they came up into vowel-yeah-acknowledge-iodah, and hatch into it, and carried 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 betweeneer left him, save vowel-yeah-hold-jehoahaz, the youngest of his betweeners. and after all this vowelmovement-io-yeah smote him in his bowels with an incurable disease. and it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of visual-re-toil diseases. and his with-mum did no burning for him, like the burning of his fathers. thirty and two years old was he when he began to king, and he kinged in cast-complete-jerusalem eight years, and departed without being desired. howbeit they buried him in the city of dude-dawud, but not in the sepulchres of the kings.

22

and the inhabitants of cast-complete-jerusalem made hold-vowel-yeah-ahaziah his youngest betweeneer king in his stead: for the camp of men that came with the evening-pleasant-arabians to the camp had slain all the eldest. so hold-vowel-yeah-ahaziah betweeneer of vowel-yeah-high-jehoram king of vowel-yeah-acknowledge-iodah kinged. forty and two years old was hold-vowel-yeah-ahaziah when he began to king, and he kinged one year in cast-complete-jerusalem. his mother's name also was time-vowel-yeah-athaliah the daughter-housa of sheaf-omri. he also walked in the ways of the house of bro-dad-ahab: for his mother was his counselor to do big-shotly. wherefore he did visual-re-toil in the eyes of vowelmovement-io-yeah like the house of bro-dad-ahab: for they were his counselors after the death of his father to his destruction. he walked also after their counsel, and went with vowel-yeah-high-jehoram betweeneer of bro-dad-ahab king of soaking-to-israel to war against chest-look-at-to-hazael king of high-aram-syria at highs-roll-until-ramothgilead: and the high-arams hit yo-high-joram. and he returned to be healed in sow-to-jezreel because of the wounds which were given him at high-region-ramah, when he fought with chest-look-at-to-hazael king of high-aram-syria and help-vowel-yeah-azariah betweeneer of vowel-yeah-high-jehoram king of vowel-yeah-acknowledge-iodah went down to see vowel-yeah-high-jehoram betweeneer of bro-dad-ahab at sow-to-jezreel, because he was sick. and the destruction of hold-vowel-yeah-ahaziah was of these-to by coming to yo-high-joram: for when he was come, he went out with vowel-yeah-high-jehoram against yeah-he-jehu betweeneer of freckles-nimshi, whom vowelmovement-io-yeah had use-anoined to cut off the house of bro-dad-ahab. and it came to pass, that, when yeah-he-jehu was executing crisis upon the house of bro-dad-ahab, and found the prince-soakings of vowel-yeah-acknowledge-iodah, and the betweeners of the brethreen of hold-vowel-yeah-ahaziah, that was soaking to hold-vowel-yeah-ahaziah, he slew them. and he sought hold-vowel-yeah-ahaziah: and they captured him, (for he was hid in keep-guard-samaria,) and brought him to yeah-he-jehu and when they had slain him, they buried him: because, said they, he is betweeneer of vowel-yeah-critic-jehoshaphat, who sought vowelmovement-io-yeah with all his heart. so the house of hold-vowel-yeah-ahaziah had no energy to keep still the kingdom. but when time-vowel-yeah-athaliah the mother of hold-vowel-yeah-ahaziah saw that her betweeneer was dead, she arose and destroyed all the hold-royal of the house of vowel-yeah-acknowledge-iodah. but yeahoh-seven-jeshabeath, the daughter-housa of the king, took give-up-joash betweeneer of hold-vowel-yeah-ahaziah, and stole

him from among the king's betweeners that were slain, and put him and his nurse in a bedchamber. so yeahoh-seven-jehoshabeath, the daughter-housa of king vowel-yeah-high-jehoram, the woman of vowel-yeah-knows-jehoiada the darkener (for she was the sister of hold-vowel-yeah-ahaziah,) hid him from time-vowel-yeah-athaliah, so that she slew him not. and he was with them hid in the alpha-beit-house of these-to six years: and time-vowel-yeah-athaliah kinged over the land.

23

and in the seventh year vowel-yeah-knows-jehoiada goat-dareed himself, and took the captains of hundreds, help-vowel-yeah-azariah betweener of mercy-womb-jeroham, and unto-hears-ismael betweener of vowel-yeah-grace-jehohanan, and help-vowel-yeah-azariah betweener of worker-obed and do-vowel-yeah-maaseiah betweener of until-yeah-adaiah, and to-my-decide-al-yasaphat betweener of my-male-zichri, into contract with him. and they went about in vowel-yeah-acknowledge-iodah, and gathered the borrow-join-levites out of all the cities of vowel-yeah-acknowledge-iodah, and the chief of the fathers of israel, and they came to cast-complete-jerusalem. and all the meeting made a contract with the king in the alpha-beit-house of these-to. and he said to them, behold, the king's betweener will king, as vowelmovement-io-yeah hath said of the betweeners of dude-dawud. this is the word that ye will do; a third part of you entering on the seventh, of the darkener and of the borrow-join-levites, will be gatekeepers of the thresholds; and a third half will be at the king's house; and a third half at the gate of the foundation: and all the with-mum will be in the courtyards of the alpha-beit-house of vowelmovement-io-yeah. but let none come into the alpha-beit-house of vowelmovement-io-yeah, save the darkener, and they that soak of the borrow-join-levites; they will go in, for they are perfected: but all the with-mum will keep the watch of vowelmovement-io-yeah. and the borrow-join-levites will compass the king round about, every man with his items in his hand; and whosoever else cometh into the house, he will be put to death: but be ye with the king when he cometh in, and when he goeth out. so the borrow-join-levites and all vowel-yeah-acknowledge-iodah did according to all things that vowel-yeah-knows-jehoiada the darkener had directed, and took every man his men that were to come in on the seventh, with them that were to go out on the seventh: for vowel-yeah-knows-jehoiada the darkener dismissed not the parts. moreover vowel-yeah-knows-jehoiada the darkener delivered to the captains of hundreds spears, and shields, and shields, that had been king dude-dawud's, which were in the alpha-beit-house of these-to. and he set all the with-mum, every man having his weapon in his hand, from the right side of the possibility-hall to the left side of the possibility-hall, along by the butcher-place and the possibility-hall, by the king round about. then they brought out the king's betweener and put upon him the crown, and gave him the witness, and made him king, and vowel-yeah-knows-jehoiada and his betweeners use-anointed him, and said, these-to save the king. now when time-vowel-yeah-athaliah heard the voice of the with-mum running and rave-praising the king, she came to the with-mum into the alpha-beit-house of vowelmovement-io-yeah: and she looked, and, behold, the king stood at his stand at the entering in, and the prince-soakings and the trumpets by the king: and all the with-mum of the land cheerd, and sounded with trumpets, also the singers with items of music, and such as taught to sing rave-praise. then time-vowel-yeah-athaliah rent her clothes, and said, treason, treason. then vowel-yeah-knows-jehoiada the darkener brought out the cap-

tains of hundreds that were set over the stratagem, and said to them, have her forth of the ranges: and whoso followeth her, let him be bladed with the blade. for the darkener said, blade her not in the alpha-beit-house of vowelmovement-io-yeah. so they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there. and vowel-yeah-knows-jehoiada made a contract between him, and between all the with-mum, and between the king, that they should be vowelmovement-io-yeah's with-mum. then all the with-mum went to the house of husband-owner and brake it down, and brake his butcher-places and his images in pieces, and slew giving-mattan the darkener of husband-owner before the butcher-places. also vowel-yeah-knows-jehoiada appointed the offices of the alpha-beit-house of vowelmovement-io-yeah by the hand of the darkener the borrow-join-levites, whom dude-dawud had part-distributed in the alpha-beit-house of vowelmovement-io-yeah, to up-on the up-ons of vowelmovement-io-yeah, as it is written in the drops-of-teaching-torah of draw-out-musa, with rejoicing and with singing, as it was ordained by dude-dawud. and he set the gatekeepers at the gates of the alpha-beit-house of vowelmovement-io-yeah, that none which was stained in any word should enter in. and he took the captains of hundreds, and the nobles, and the proverb-rulers of the with-mum, and all the with-mum of the land, and brought down the king from the alpha-beit-house of vowelmovement-io-yeah: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom. and all the with-mum of the land cheerd: and the city was quiet, after that they had bladed time-vowel-yeah-athaliah with the blade.

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 name also was gazelle-zibiah of well-of-satiated-seven-beersaba. and give-up-joash did that which was soaking in the eyes of vowelmovement-io-yeah all the days of vowel-yeah-knows-jehoiada the darkener and vowel-yeah-knows-jehoiada 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 vowelmovement-io-yeah. and he gathered together the darkener and the borrow-join-levites, and said to them, go out to the cities of vowel-yeah-acknowledge-iodah, and gather of all soaking-to-israel money to repair the house of your these-to from year to year, and see that ye hasten the matter. howbeit the borrow-join-levites hastened it not. and the king called for vowel-yeah-knows-jehoiada the chief, and said to him, why hast thou not required of the borrow-join-levites to bring in out of vowel-yeah-acknowledge-iodah and out of cast-complete-jerusalem the collection, according to the saying of draw-out-musa the worker of vowelmovement-io-yeah, and of the meeting of israel, for the tent of witness? for the betweeners of time-vowel-yeah-athaliah, that big-shot woman, had hatchd the alpha-beit-house of these-to; and also all the dedicated things of the alpha-beit-house of vowelmovement-io-yeah did they bestow upon proprietary-baalim. and at the king's saying they did a box, and set it without at the gate of the alpha-beit-house of vowelmovement-io-yeah. and they made a proclamation through vowel-yeah-acknowledge-iodah and cast-complete-jerusalem, to bring in to vowelmovement-io-yeah the collection that draw-out-musa the worker of these-to laid upon soaking-to-israel in the place-of-word-desert. and all the prince-soakings and all the with-mum cheerd, and brought in, and cast into the box, until they had made an end. now it came to pass, that

at what time the box was brought 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 high priest's officer came and emptied the box, and took it, and carried it to his place again. thus they did day by day, and added money in abundance-count. and the king and vowel-yeah-knows-jehoiada gave it to such as did the work of the work of the alpha-beit-house of vowelmovement-io-yeah, and hired masons and carpenters to repair the alpha-beit-house of vowelmovement-io-yeah, and also such as wrought iron and brass to mend the alpha-beit-house of vowelmovement-io-yeah. so the workmen wrought, and the work was perfected by them, and they set the alpha-beit-house of these-to in his state, and strengthened it. and when they had finished it, they brought the rest of the money before the king and vowel-yeah-knows-jehoiada, whereof were did items for the alpha-beit-house of vowelmovement-io-yeah, even items to soak, and to up-on withal, and spoons, and items of gold and silver. and they uponed up-ons in the alpha-beit-house of vowelmovement-io-yeah continually all the days of vowel-yeah-knows-jehoiada. but vowel-yeah-knows-jehoiada waxed old, and was full-seven of days when he died; an hundred and thirty years old was he when he died. and they buried him in the city of dude-dawud among the kings, because he had done good in israel, both toward these-to, and toward his house. now after the death of vowel-yeah-knows-jehoiada came the prince-soakings of vowel-yeah-acknowledge-iodah, and bowed to the king, then the king hearkened to them. and they left the alpha-beit-house of vowelmovement-io-yeah these-to of their fathers, and workd prosperity-fortuna-asherahs and fashions: and wrath came upon vowel-yeah-acknowledge-iodah and cast-complete-jerusalem for this their fault. yet he sent come-bringers to them, to bring them again to vowelmovement-io-yeah; and they testified against them: but they would not give ear. and breathwind of these-to crossed upon remember-yeah-zakariyya betweener of vowel-yeah-knows-jehoiada the darkener which stood on the with-mum, and said to them, thus saith these-to, why cross over ye the directives of vowelmovement-io-yeah, that ye cannot prosper? because ye have forsaken vowelmovement-io-yeah, he hath also forsaken you. and they conspired against him, and stoned him with stones at the directive of the king in the courtyard of the alpha-beit-house of vowelmovement-io-yeah. thus give-up-joash the king remembered not the kindness which vowel-yeah-knows-jehoiada his father had done to him, but slew his betweener and when he died, he said, vowelmovement-io-yeah look upon it, and require it, and it came to pass at the end of the year, that the stratagem of high-aram-syria came up against him: and they came to vowel-yeah-acknowledge-iodah and cast-complete-jerusalem, and destroyed all the prince-soakings of the with-mum from among the with-mum, and sent all the spoil of them to the king of blood-bag-damascus. for the stratagem of the high-arams came with a small company of men, and vowelmovement-io-yeah delivered a very great stratagem into their hand, because they had forsaken vowelmovement-io-yeah these-to of their fathers. so they dod crisis against give-up-joash. and when they were departed from him, (for they left him in great diseases,) his own workers conspired against him for the blood of the betweeners of vowel-yeah-knows-jehoiada the darkener and slew him on his bed, and he died: and they buried him in the city of dude-dawud, but they buried him not in the sepulchres of the kings. and these are they that conspired against him; dowry-zabad betweener of hear-shimeath an with-am-monitess, and drip-cloth-jehozabad betweener of guard-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 these-to, behold, they are written in the story of the recount-scroll of the kings. and adopt-vowel-yeah-amaziah his betweener kingd in his stead.

25

adopt-vowel-yeah-amaziah was twenty and five years old when he began to king, and he kingd twenty and nine years in cast-complete-jerusalem. and his mother's name was vowel-yeah-delight-jehoaddan of cast-complete-jerusalem. and he did that which was soaking in the eyes of vowelmovement-io-yeah, but not with a complete heart. now it came to pass, when the kingdom was established to him, that he slew his workers that had killed the king his father. but he slew not their betweeners, but did as it is written in the drops-of-teaching-torah in the recount-scroll of draw-out-musa, where vowelmovement-io-yeah 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 adopt-vowel-yeah-amaziah gathered vowel-yeah-acknowledge-iodah together, and did them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all vowel-yeah-acknowledge-iodah and righthand-child-benjamin: and he numbered them from twenty years old and on, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield. he hired also an hundred thousand hero heros of stratagem out of soaking-to-israel for an hundred talents of silver. but there came a man of these-to to him, saying, o king, let not the army of soaking-to-israel go with thee; for vowelmovement-io-yeah is not with israel, to wit, with all betweeners of gray-fruitful-ephraim. but if thou wilt go, do it; be strong for the war: these-to will do thee fall before the enemy: for these-to hath energy to safety, and to cast down. and adopt-vowel-yeah-amaziah said to the man of these-to, but what will we do for the hundred talents which i have given to the army of israel? and the man of these-to answered, vowelmovement-io-yeah is able to give thee much more than this. then adopt-vowel-yeah-amaziah differentiated them, to wit, the army that was come to him out of gray-fruitful-ephraim, to go home again: wherefore their nose-anger was greatly kindled against vowel-yeah-acknowledge-iodah, and they returned home in great nose-anger. and adopt-vowel-yeah-amaziah strengthened himself, and led forth his with-mum, and went to the valley of salt, and hit of betweeners of hair-style-seir ten thousand. and other ten thousand left alive did betweeners of vowel-yeah-acknowledge-iodah carry away captive, and brought them to the top of the rock, and cast them down from the top of the rock, that they all were hatched in pieces. but the soldiers of the army which adopt-vowel-yeah-amaziah sent back, that they should not go with him to war, fell upon the cities of vowel-yeah-acknowledge-iodah, from keep-guard-samaria even to house-of-wrath-bethhoron, and hit three thousand of them, and took much spoil. now it came to pass, after that adopt-vowel-yeah-amaziah was come from the hitting of the man-red-edomites, that he brought the these-to of betweeners of hair-style-seir, and set them up to be his these-to, and bowed down himself before them, and burned incense to them. wherefore the nose-anger of vowelmovement-io-yeah was kindled against adopt-vowel-yeah-amaziah, and he sent to him a come-bringer, which said to him, why hast thou sought after the these-to of the with-mum, which could not deliver their own with-mum out of thine hand? and it came to pass, as he worded with him, that the king said to him, art thou did of the king's counsel? forbear; why shouldest thou be hit? then

the come-bringer forbare, and said, i know that these-to hath determined to destroy thee, because thou hast done this, and hast not hearkened to my counsel. then adopt-vowel-yeah-amaziah king of vowel-yeah-acknowledge-iodah took advice, and sent to give-up-joash, betweener of vowel-yeah-hold-jehoahaz, betweener of yeah-he-jehu king of israel, saying, come, let us hold one another in the face-turnings. and give-up-joash king of soaking-to-israel crossed to adopt-vowel-yeah-amaziah king of vowel-yeah-acknowledge-iodah, saying, the thistle that was in build-white-lebanon crossed to the cedar that was in build-white-lebanon, saying, give thy daughter-housa to my betweener to woman: and there crossed by a animal of the field that was in build-white-lebanon, and trode down the thistle. thou sayest, lo, thou hast smitten the man-red-edomites; and thine heart lifeth thee up to boast: abide now at home; why shouldst thou meddle to thine hurt, that thou shouldst fall, even thou, and vowel-yeah-acknowledge-iodah with thee? but adopt-vowel-yeah-amaziah would not hear; for it came of these-to, that he might deliver them into the hand of their enemies, because they sought after the these-to of man-red-edom. so give-up-joash the king of soaking-to-israel went up; and they saw one another in the face-turnings, both he and adopt-vowel-yeah-amaziah king of vowel-yeah-acknowledge-iodah, at house-sun-beadle-bethshemesh, which belongeth to vowel-yeah-acknowledge-iodah. and vowel-yeah-acknowledge-iodah was put to the worse before israel, and they fled every man to his tent. and give-up-joash the king of soaking-to-israel took adopt-vowel-yeah-amaziah king of vowel-yeah-acknowledge-iodah, betweener of give-up-joash, betweener of vowel-yeah-hold-jehoahaz, at house-sun-beadle-bethshemesh, and brought him to cast-complete-jerusalem, and brake down the wall of cast-complete-jerusalem from the gate of gray-fruitful-ephraim to the corner gate, four hundred cubits. and he took all the gold and the silver, and all the items that were found in the alpha-beit-house of these-to with red-worker-obed-edom, and the treasures of the king's house, the hostages also, and returned to keep-guard-samaria. and adopt-vowel-yeah-amaziah betweener of give-up-joash king of vowel-yeah-acknowledge-iodah lived after the death of give-up-joash betweener of vowel-yeah-hold-jehoahaz king of soaking-to-israel fifteen years. now the remainder of the acts of adopt-vowel-yeah-amaziah, first and last, behold, are they not written in the recount-scroll of the kings of vowel-yeah-acknowledge-iodah and israel? now after the time that adopt-vowel-yeah-amaziah did turn away from following vowelmovement-io-yeah they made a conspiracy against him in cast-complete-jerusalem; and he fled to strike-lachish: but they sent to strike-lachish after him, and slew him there. and they brought him upon horses, and buried him with his fathers in the city of vowel-yeah-acknowledge-iodah.

26

then all the with-mum of vowel-yeah-acknowledge-iodah took goat-vowel-yeah-uzziah, who was sixteen years old, and did him king in the room of his father adopt-vowel-yeah-amaziah. he build-betweened-to-eloth, and restored it to vowel-yeah-acknowledge-iodah, after that the king slept with his fathers. sixteen years old was goat-vowel-yeah-uzziah when he began to king, and he kinged fifty and two years in cast-complete-jerusalem. his mother's name also was perfect-yeah-jecoliah of cast-complete-jerusalem. and he did that which was soaking in the eyes of vowelmovement-io-yeah, according to all that his father adopt-vowel-yeah-amaziah did. and he sought these-to in the days of remember-yeah-zakariyya,

who had understand-betweening in the visions of these-to: and as long as he sought vowelmovement-io-yeah, these-to made him to prosper. and he went forth and warred against the invade-grieve-palestinians, and brake down the wall of vinepress-gath and the wall of understand-building-jabneh, and the wall of fire-plunder-ashdod, and build-betweened cities about fire-plunder-ashdod, and among the invade-grieve-palestinians. and these-to safetyed him against the invade-grieve-palestinians, and against the evening-pleasant-arabians that dwelt in cub-dwell-gurbaal, and the springs-mehunims. and the with-ammonites gave gifts to goat-vowel-yeah-uzziah: and his name spread abroad even to the entering in of narrows-produce-mizraim-egypt; for he goat-dared himself exceedingly. moreover goat-vowel-yeah-uzziah build-betweened towers in cast-complete-jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them. also he build-betweened towers in the place-of-word-desert, and digged many wells: for he had much livestock both in the low-tide country, and in the low-lands: manmen also, and vine dressers in the mountains, and in damp-unripe-grain-carmel: for he loved manry. moreover goat-vowel-yeah-uzziah had an troop of fighting men, that went out to war by bands, according to the count of their account by the hand of yey-to-jeiel the scroll-recounters and do-vowel-yeah-maaseiah the ruler, under the hand of grace-vowel-yeah-hananiah, one of the king's captains. the whole count of the chief of the fathers of the hero heros of stratagem were two thousand and six hundred. and under their hand was an stratagem, three hundred thousand and seven thousand and five hundred, that did war with mighty energy, to safety the king against the enemy. and goat-vowel-yeah-uzziah prepared for them throughout all the troop shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones. and he did in cast-complete-jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrow-halvers and great stones withal. and his name spread far abroad; for he was wonderfully safetyed, till he was strong. but when he was strong, his heart tallied to his destruction: for he transgressed against vowelmovement-io-yeah his these-to, and went into the possibility-hall of vowelmovement-io-yeah to burn incense upon the butcher-place of incense. and help-vowel-yeah-azariah the darkener went in after him, and with him fourscore darkener of vowelmovement-io-yeah, that were of stratagem men: and they withstood goat-vowel-yeah-uzziah the king, and said to him, it appertaineth not to thee, goat-vowel-yeah-uzziah, to burn incense to vowelmovement-io-yeah, but to the darkener the betweeners of gather-box-harun, that are filld to burn incense: go out of the perfected; for thou hast trespassed; neither will it be for thee weigh from vowelmovement-io-yeah these-to. then goat-vowel-yeah-uzziah 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 vowelmovement-io-yeah, from beside the incense butcher-place. and help-vowel-yeah-azariah the chief darkener and all the darkener, looked upon him, and, behold, he was narrow-waspish in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because vowelmovement-io-yeah had smitten him. and goat-vowel-yeah-uzziah 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 vowelmovement-io-yeah: and yeah-perfect-jotham his betweener was over the king's house, cricing the with-mum of the land. now the remainder of the acts of goat-vowel-yeah-uzziah, first and last, did safe-vowel-yeah-isaiah the come-bringer, betweener of adop-

tion-amoz, write. so goat-vowel-yeah-uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, he is a narrow-waspish: and yeah-perfect-jotham his betweener kinged in his stead.

27

yeah-perfect-jotham was twenty and five years old when he began to king, and he kinged sixteen years in cast-complete-jerusalem. his mother's name also was inheritance-jerushah, the daughter-housa of right-zadok. and he did that which was soaking in the eyes of vowelmovement-io-yeah, according to all that his father goat-vowel-yeah-uzziah did: howbeit he entered not into the possibility-hall of vowelmovement-io-yeah. and the with-mum did yet destroyly. he build-betweened the high gate of the alpha-beit-house of vowelmovement-io-yeah, and on the wall of tower-darkness-small-white-cloud-ophel he build-betweened much. moreover he build-betweened cities in the mountains of vowel-yeah-acknowledge-iodah, and in the forests he build-betweened castles and towers. he fought also with the king of the with-ammonites, and prevailed 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 yeah-perfect-jotham became mighty, because he prepared his ways before vowelmovement-io-yeah his these-to. now the remainder of the acts of yeah-perfect-jotham, and all his wars, and his ways, lo, they are written in the recount-scroll of the kings of soaking-to-israel and vowel-yeah-acknowledge-iodah. he was five and twenty years old when he began to king, and kinged sixteen years in cast-complete-jerusalem. and yeah-perfect-jotham slept with his fathers, and they buried him in the city of dude-dawud: and hold-ahaz his betweener kinged in his stead.

28

hold-ahaz 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 soaking in the eyes of vowelmovement-io-yeah, like dude-dawud his father: for he walked in the ways of the kings of israel, and did also screens for proprietary-baalim. moreover he burnt incense in the valley of betweener of doze-hinnom, and burnt his betweeners in the fire, after the abominations of the corpse-nations whom vowelmovement-io-yeah had cast out before betweeners of israel. he butcherd also and burnt incense in the in-whats, and on the mountains, and under every green tree. wherefore vowelmovement-io-yeah his these-to delivered him into the hand of the king of high-aram-syria and they hit him, and carried away a great multitude of them captives, and brought them to blood-bag-damascus. and he was also delivered into the hand of the king of israel, who hit him with a great hitting. for inspector-pekah betweener of circumcise-vowel-yeahremaliah slew in vowel-yeah-acknowledge-iodah an hundred and twenty thousand in one day, which were all of stratagem men; because they had forsaken vowelmovement-io-yeah these-to of their fathers. and my-male-zichri, a hero of gray-fruitful-ephraim, slew do-vowel-yeah-maaseiah the king's betweener and get-up-help-azrikam the governor of the house, and unto-buy-elkanah that was next to the king. and betweeners of soaking-to-israel carried away 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-guard-samaria. but a come-bringer of vowelmovement-io-yeah was there, whose name was ever-encourage-oded: and he went out before the troop that came to keep-guard-samaria, and said to them, behold, because vowelmovement-io-yeah these-to of your fathers was wroth with vowel-yeah-acknowledge-iodah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up to namespaces and now ye purpose to keep under betweeners of vowel-yeah-acknowledge-iodah and cast-complete-jerusalem for workers and bondwomen to you: but are there not with you, even with you, sins against vowelmovement-io-yeah your these-to? now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce nose-anger of vowelmovement-io-yeah is upon you. then certain of the heads of betweeners of gray-fruitful-ephraim, help-vowel-yeah-azariah betweener of yeah-graceful-johanan, knee-pool-vowel-yeah-berechiah betweener of complete-meshillemoth, and strong-yeah-jehizkiah betweener of willum, and with-burden-amasa betweener of loiter-hinder-hadlai, stood up against them that came from the war, and said to them, ye will not bring in the captives hither: for whereas we have faulted against vowelmovement-io-yeah already, ye intend to add more to our misses and to our fault: for our fault is great, and there is fierce nose-anger against israel. so the armed men left the captives and the spoil before the prince-soakings and all the meeting, and the men which were expressed by name rose up, and stronged the captives, and with the spoil clothed all that were skin-naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and use-anointed them, and carried all the feeble of them upon asses, and brought them to moon-smell-jericho, the city of palm trees, to their brethren: then they returned to keep-guard-samaria. at that time did king hold-ahaz send to the kings of pine-song-soaking-syria to safety him. for again the man-red-edomites had come and hit vowel-yeah-acknowledge-iodah, and carried away captives. the invade-grieve-palestinians also had invaded the cities of the low-tide country, and of the south of vowel-yeah-acknowledge-iodah, and had captured house-sunbeadle-bethshemesh, and ram-chief, and wall-compound-gederoth, and defense-shocho with the villages thereof, and prevent-timnah with the villages thereof, gimzo also and the villages thereof: and they dwelt there. for vowelmovement-io-yeah surrendered vowel-yeah-acknowledge-iodah low because of hold-ahaz king of israel; for he made vowel-yeah-acknowledge-iodah naked, and crossed over sore against vowelmovement-io-yeah. and fallen-fall-ban-tilgath-pilneser king of pine-song-soaking-syria came to him, and produce-troubled him, but strengthened him not. for hold-ahaz took away a portion out of the alpha-beit-house of vowelmovement-io-yeah, and out of the house of the king, and of the prince-soakings, and gave it to the king of pine-song-soaking-syria but he safetied him not. and in the time of his distress did he trespass yet more against vowelmovement-io-yeah: this is that king hold-ahaz. for he butcherd to the these-to of blood-bag-damascus, which smote him: and he said, because the these-to of the kings of high-aram-syria safety them, therefore will i butcher to them, that they may safety me. but they were the ruin of him, and of all israel. and hold-ahaz added together the items of the alpha-beit-house of these-to, and cut in pieces the items of the alpha-beit-house of vowelmovement-io-yeah, and he did him butcher-places in every corner of cast-complete-jerusalem. and in every several city of vowel-yeah-acknowledge-iodah he did in-whats to burn incense to other these-to, and provoked to anger vowelmovement-io-yeah these-to of his fathers. now the remainder of his

acts and of all his ways, first and last, behold, they are written in the recount-scroll of the kings of vowel-yeah-acknowledge-iodah and israel. and hold-ahaz slept with his fathers, and they buried him in the city, in cast-complete-jerusalem: but they brought him not into the sepulchres of the kings of israel: and strong-vowel-yeah-hezekiah his betweenner kinged in his stead.

29

strong-vowel-yeah-hezekiah 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 name was father-vowel-yeah-abijah, the daughter-housa of remember-yeah-zakariyya. and he did that which was soaking in the eyes of vowelmovement-io-yeah, according to all that dude-dawud his father had done. he in the first year of his king, in the first month, opened the openings of the alpha-beit-house of vowelmovement-io-yeah, and repaired them. and he brought in the darkener and the borrow-join-levites, and added them together into the east street, and said to them, hear me, ye borrow-join-levites, perfect now yourselves, and perfect the alpha-beit-house of vowelmovement-io-yeah these-to of your fathers, and carry forth the filthiness out of the perfected place. for our fathers have trespassed, and done that which was visual-re-toil in the eyes of vowelmovement-io-yeah our these-to, and have forsaken him, and have turned away their face-turnings from the habitation of vowelmovement-io-yeah, and turned their backs. also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor uponed up-ons in the perfected place to the these-to of israel. wherefore the wrath of vowelmovement-io-yeah was upon vowel-yeah-acknowledge-iodah and cast-complete-jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes. for, lo, our fathers have fallen by the blade, and our betweenners and our betweenas and our women are in captivity for this. now it is in mine heart to make a contract with vowelmovement-io-yeah these-to of israel, that his fierce nose-anger may turn away from us. my betweenners, be not now negligent: for vowelmovement-io-yeah hath chosen you to stand before him, to work for him, and that ye should soak to him, and burn incense. then the borrow-join-levites arose, protest-mahath betweenner of with-burden-amasai, and yo-to-joel betweenner of help-vowel-yeah-azariah, of the betweenners of the obedient-hope-kohathites: and of the betweenners of bitter-merari, ring-tinkle-kish betweenner of my-worker-abdi, and help-vowel-yeah-azariah betweenner of jehalelel: and of the stranger-gershonites; yo-brother-joah betweenner of lewdness-zimmah, and delight-while-eden betweenner of yo-brother-joah: and of the betweenners of to-bring-elizaphan; guard-shimri, and yey-to-jeiel: and of the betweenners of add-collect-asaph; remember-yeah-zakariyya, and given-vowel-yeah-mattaniah: and of the betweenners of trusted-heman; live-to-jehiel, and hear-shimei: and of the betweenners of hand-jeduthun; hear-vowel-yeah-shemaiah, and my-courage-unto-uzziel. and they added their brethren, and perfected themselves, and came, according to the directive of the king, by the words of vowelmovement-io-yeah, to top-brighten the alpha-beit-house of vowelmovement-io-yeah. and the darkener went into the inner half of the alpha-beit-house of vowelmovement-io-yeah, to top-brighten it, and brought out all the stainedness that they found in the possibility-hall of vowelmovement-io-yeah into the courtyard of the alpha-beit-house of vowelmovement-io-yeah. 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 vowelmovement-io-yeah: so they perfected the alpha-beit-house of vowelmovement-io-yeah in eight days; and in the sixteenth day of the first month they did an end. then they went in to strong-vowel-yeah-hezekiah the king, and said, we have top-brightened all the alpha-beit-house of vowelmovement-io-yeah, and the butcher-place of up-on, with all the items thereof, and the bread system send-table with all the items thereof. moreover all the items, which king hold-ahaz in his king did cast away in his going over the top, have we prepared and perfected, and, behold, they are before the butcher-place of vowelmovement-io-yeah. then strong-vowel-yeah-hezekiah the king rose early, and added the rulers of the city, and went up to the alpha-beit-house of vowelmovement-io-yeah. and they brought seven bulls, and seven lambs, and seven lambs, and seven he goats, for a misser for the kingdom, and for the perfected, and for vowel-yeah-acknowledge-iodah. and he directed the darkener the betweenners of gather-box-harun to high them on the butcher-place of vowelmovement-io-yeah. so they slayed the bullocks, and the darkener received the blood, and sprinkled it on the butcher-place: likewise, when they had slayed the lambs, they sprinkled the blood upon the butcher-place: they slayed 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 meeting; and they laid their hands upon them: and the darkener slayed them, and they made reconciliation with their blood upon the butcher-place, to out-of for all israel: for the king directed that the up-on and the misser should be made for all israel. and he set the borrow-join-levites in the alpha-beit-house of vowelmovement-io-yeah with cymbals, with psalteries, and with harps, according to the directive of dude-dawud, and of tell-luck-gad the king's seer, and given-natan the come-bringer: for so was the directive of vowelmovement-io-yeah by his come-bringers. and the borrow-join-levites stood with the items of dude-dawud, and the darkener with the trumpets. and strong-vowel-yeah-hezekiah directed to up-on the up-on upon the butcher-place. and when the up-on began, the song-soaking of vowelmovement-io-yeah began also with the trumpets, and with the items ordained by dude-dawud king of israel. and all the meeting bowed, and the singers sang, and the trumpeters sounded: and all this continued until the up-on was finished. and when they had made an end of up-oning, the king and all that were present with him bowed themselves, and bowed. moreover strong-vowel-yeah-hezekiah the king and the prince-soakings directed the borrow-join-levites to sing rave-praise to vowelmovement-io-yeah with the words of dude-dawud, and of add-collect-asaph the seer. and they sang rave-praises with cheering, and they bowed their heads and bowed. then strong-vowel-yeah-hezekiah answered and said, now ye have filld yourselves to vowelmovement-io-yeah, come near and bring butchers and thanks into the alpha-beit-house of vowelmovement-io-yeah. and the meeting brought in butchers and thanks; and as many as were of a generous heart up-ons. and the count of the up-ons, which the meeting brought, was seventy bulls, an hundred lambs, and two hundred lambs: all these were for a up-on to vowelmovement-io-yeah. and the filld things were six hundred cattle and three thousand sheep. but the darkener were too few, so that they could not flay all the up-ons: wherefore their brethren the borrow-join-levites did safety them, till the work was ended, and until the other darkener had perfected themselves: for the borrow-join-levites were more soaking in heart to perfect themselves than the darkener. and also the up-ons were in abundance, with the fat of the completes, and the pourings forevery up-on. so the work of the alpha-beit-house of vowelmovement-io-yeah was set in order. and strong-

vowel-yeah-hezekiah cheerd, and all the with-mum, that these-to had prepared the with-mum: for the word was done suddenly.

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and strong-vowel-yeah-hezekiah sent to all soaking-to-israel and vowel-yeah-acknowledge-iodah, and wrote letters also to gray-fruitful-ephrain and sleep-forget-manasseh, that they should come to the alpha-beit-house of vowelmovement-io-yeah at cast-complete-jerusalem, to keep the stopskip to vowelmovement-io-yeah these-to of israel. for the king had taken counsel, and his prince-soakings, and all the meeting 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 perfected themselves sufficiently, neither had the with-mum added themselves together to cast-complete-jerusalem. and the word pleased the king and all the meeting. so they established a decree to do proclamation throughout all israel, from well-of-satiated-seven-beersaba even to discuss-court-dan that they should come to keep the stopskip to vowelmovement-io-yeah these-to of soaking-to-israel at cast-complete-jerusalem: for they had not done it of a long time in such sort as it was written. so the posts went with the letters from the king and his prince-soakings throughout all soaking-to-israel and vowel-yeah-acknowledge-iodah, and according to the directive of the king, saying, ye betweeners of israel, turn again to vowelmovement-io-yeah these-to of their-wing-organ-ibrahim, laugh-ishaq, and israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of pine-song-soaking-syria and be not ye like your fathers, and like your brethren, which trespassed against vowelmovement-io-yeah these-to of their fathers, who therefore gave them up to name-desolation, as ye see. now be ye not stiffnecked, as your fathers were, but yield yourselves to vowelmovement-io-yeah, and enter into his perfected, which he hath perfected to world: and work for vowelmovement-io-yeah your these-to, that the fierceness of his nose-anger may turn away from you. for if ye turn again to vowelmovement-io-yeah, your brethren and your betweeners will find wombing before them that lead them captive, so that they will come again into this land: for vowelmovement-io-yeah your these-to is gracious and wombing, and will not turn away his face-turnings from you, if ye return to him. so the posts crossed from city to city through the country of gray-fruitful-ephrain and sleep-forget-manasseh even to garbage-fertile-zebulun: but they laughed them to play-grind, and play-grinded them. nevertheless divers of happy-confirm-asher and sleep-forget-manasseh and of garbage-fertile-zebulun surrendered themselves, and came to cast-complete-jerusalem. also in vowel-yeah-acknowledge-iodah the hand of these-to was to give them one heart to do the directive of the king and of the prince-soakings, by vowelmovement-io-yeah word. and there assembled at cast-complete-jerusalem much with-mum to feast the feast of lit-mazat in the second month, a very great meeting. and they arose and took away the butcher-places that were in cast-complete-jerusalem, and all the butcher-places for incense took they away, and cast them into the brook dark-mourning-kidron. then they slayed the stopskip on the fourteenth day of the second month: and the darkener and the borrow-join-levites were ashamed, and perfected themselves, and brought in the up-ons into the alpha-beit-house of vowelmovement-io-yeah. and they stood in their place after their crisis, according to the drops-of-teaching-torah of draw-out-musa the man of these-to: the darkener sprinkled the blood, which they received of the hand of the borrow-

join-levites. for there were many in the meeting that were not perfected: therefore the borrow-join-levites had the charge of the slaying of the stopskips forever one that was not top-bright, to perfect them to vowelmovement-io-yeah. for a multitude of the with-mum, even many of gray-fruitful-ephrain, and sleep-forget-manasseh, hire-wage-issachar, and garbage-fertile-zebulun, had not out-offed themselves, yet did they eat the stopskip otherwise than it was written. but strong-vowel-yeah-hezekiah prayed for them, saying, the good vowelmovement-io-yeah out-of every one that prepareth his heart to seek these-to, vowelmovement-io-yeah these-to of his fathers, though he be not top-brightend according to the top-brightening of the perfected. and vowelmovement-io-yeah hearkened to strong-vowel-yeah-hezekiah, and healed the with-mum. and betweeners of soaking-to-israel that were present at cast-complete-jerusalem kept the feast of lit-mazat seven days with great cheering: and the borrow-join-levites and the darkener rave-praised vowelmovement-io-yeah day by day, singing with goat-loud items to vowelmovement-io-yeah. and strong-vowel-yeah-hezekiah worded comfortably to all the borrow-join-levites that taught the good knowledge of vowelmovement-io-yeah: and they did eat throughout the feast seven days, butchering completes, and making confession to vowelmovement-io-yeah these-to of their fathers. and the whole crowd took counsel to keep other seven days: and they kept other seven days with cheering. for strong-vowel-yeah-hezekiah king of vowel-yeah-acknowledge-iodah did give to the crowd a thousand bulls and seven thousand sheep; and the prince-soakings gave to the crowd a thousand bulls and ten thousand sheep: and a great number of darkener perfected themselves. and all the crowd of vowel-yeah-acknowledge-iodah, with the darkener and the borrow-join-levites, and all the crowd that came out of israel, and the strangers that came out of the land of israel, and that dwelt in vowel-yeah-acknowledge-iodah, cheerd. so there was great cheer in cast-complete-jerusalem: for since the time of complete-sulayman betweener of dude-dawud king of soaking-to-israel there was not the like in cast-complete-jerusalem. then the darkener the borrow-join-levites arose and knee-pooled the with-mum: and their voice was heard, and their prayer came up to his perfected residence place, even to namespaces

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now when all this was finished, all soaking-to-israel that were present went out to the cities of vowel-yeah-acknowledge-iodah, and brake the status-posts in pieces, and cut down the prosperity-fortuna-asherahs, and threw down the in-whats and the butcher-places out of all vowel-yeah-acknowledge-iodah and righthand-child-benjamin, in gray-fruitful-ephrain also and sleep-forget-manasseh, until they had fishing-net-destroyed them all. then all betweeners of soaking-to-israel returned, every man to his holding, into their own cities. and strong-vowel-yeah-hezekiah appointed 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 up-ons and for completes, to soak, and to give thanks, and to rave-praise in the gates of the camps of vowelmovement-io-yeah. he appointed also the king's portion of his substance for the up-ons, to wit, for the morning and evening up-ons, and the up-ons for the sevenths, and for the new moons, and for the set feasts, as it is written in the drops-of-teaching-torah of vowelmovement-io-yeah. moreover he directed the with-mum that dwelt in cast-complete-jerusalem to give the portion of the darkener and the borrow-join-levites, that they might be encouraged in the drops-of-teaching-torah of vowel-

movement-io-yeah. and as soon as the word came abroad, betweeners of soaking-to-israel brought in abundance the firstfruits of corn, wine, and oil-produce, and honey, and of all the increase of the field; and the tithe of all words brought them in abundantly. and concerning betweeners of soaking-to-israel and vowel-yeah-acknowledge-iodah, that dwell in the cities of vowel-yeah-acknowledge-iodah, they also brought in the tithe of cattle and sheep, and the tithe of perfected things which were filld to vowelmovement-io-yeah their these-to, and laid them by heaps. in the third month they began to lay the foundation of the heaps, and finished them in the seventh month. and when strong-vowel-yeah-hezekiah and the prince-soakings came and saw the heaps, they knee-pooled vowelmovement-io-yeah, and his with-mum israel. then strong-vowel-yeah-hezekiah questioned with the darkener and the borrow-join-levites concerning the heaps. and help-vowel-yeah-azariah the chief darkener of the house of right-zadok answered him, and said, since the with-mum began to bring the highings into the alpha-beit-house of vowelmovement-io-yeah, we have had enough-seven to eat, and have left plenty-seven: for vowelmovement-io-yeah hath knee-pooled his with-mum; and that which is left is this great store. then strong-vowel-yeah-hezekiah directed to prepare chambers in the alpha-beit-house of vowelmovement-io-yeah; and they prepared them, and brought in the uponings and the tithes and the dedicated things mum-sticking-withfully: over which honest-yeah-cononiah the borrow-join-levite was governor, and hear-shimei his brother was the next. and live-to-jehiel, and goat-strong-vowel-yeah-azaziah, and landed-nahat, and do-to-asahel, and highs-jerimoth, and vowel-yeah-dowry-jozabad, and to-don't-to-eliel, and trust-yeahohismachiah, and protest-mahath, and betweener-vowel-yeah-benaiah, were overseers under the hand of honest-yeah-cononiah and hear-shimei his brother, at the commandment of strong-vowel-yeah-hezekiah the king, and help-vowel-yeah-azariah the governor of the alpha-beit-house of these-to. and read-kore betweener of summon-innah the borrow-join-levite, the gatekeeper toward the east, was over the volunteers of these-to, to distribute the highs of vowelmovement-io-yeah, and the most perfected things. and next him were delight-while-eden, and from-right-hand-miniamin, and vowel-safe-yeah-iosua, and hear-vowel-yeah-shemaiah, say-vowel-yeah-amariah, and habitation-vowel-yeah-shecaniah, in the cities of the darkener, in their set office, to give to their brethren by parts, as well to the great as to the small: beside their genealogy of male-rememberers, from three years old and upward, even to every one that entereth into the alpha-beit-house of vowelmovement-io-yeah, his daily portion for their work in their charges 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 meeting: for in their set office they perfected themselves in perfection: also of the betweeners of gather-box-harun the darkener, which were in the fields of the plots of their cities, in every several city, the men that were expressed by name, to give portions to all the male-rememberers among the darkener, and to all that were reckoned by genealogies among the borrow-join-levites. and thus did strong-vowel-yeah-hezekiah throughout all vowel-yeah-acknowledge-iodah, and wrought that which was good and soaking and truth before vowelmovement-io-yeah his these-to. and in every doing that he began in the work of the alpha-beit-house of these-to, and in the drops-of-teaching-torah and in the directives, to seek his these-to, he did it with all his heart, and prospered.

after these words, and the establishment thereof, scorching-sennacherib king of pine-song-soaking-syria came, and entered into vowel-yeah-acknowledge-iodah, and encamped against the fenced cities, and thought to hatch them for himself. and when strong-vowel-yeah-hezekiah saw that scorching-sennacherib was come, and that he was purposed to fight against cast-complete-jerusalem, he took counsel with his prince-soakings and his hero heros to stop the waters of the fountains which were without the city: and they did safety him. so there was gathered much with-mum together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, why should the kings of pine-song-soaking-syria come, and find much water? also he strengthened himself, and build-betweened up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired full-millo in the city of dude-dawud, and did arrow-halvers and shields in abundance. and he set captains of hilwar over the with-mum, and gathered them together to him in the street of the gate of the city, and worded comfortably to them, saying, be strong and courageous, be not afraid nor dismayed for the king of pine-song-soaking-syria nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh-soaking but with us is vowelmovement-io-yeah our these-to to safety us, and to fight our wars. and the with-mum rested themselves upon the words of strong-vowel-yeah-hezekiah king of vowel-yeah-acknowledge-iodah. after this did scorching-sennacherib king of pine-song-soaking-syria send his workers to cast-complete-jerusalem, (but he himself laid siege against strike-lachish, and all his proverb-rule with him,) to strong-vowel-yeah-hezekiah king of vowel-yeah-acknowledge-iodah, and to all vowel-yeah-acknowledge-iodah that were at cast-complete-jerusalem, saying, thus saith scorching-sennacherib king of pine-song-soaking-syria whereon do ye be sure, that ye abide in the siege in cast-complete-jerusalem? doth not strong-vowel-yeah-hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, vowelmovement-io-yeah our these-to will deliver us out of the hand of the king of pine-song-soaking-syria hath not the same strong-vowel-yeah-hezekiah taken away his in-whats and his butcher-places, and directed vowel-yeah-acknowledge-iodah 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-mum of other lands? were the these-to of the nations of those lands any ways able to deliver their lands out of mine hand? who was there among all the these-to of those nations that my fathers fishing-net-destroyed, that could deliver his with-mum out of mine hand, that your these-to should be able to deliver you out of mine hand? now therefore let not strong-vowel-yeah-hezekiah deceive you, nor persuade you on this manner, neither yet mum-stick with him: for no these-to of any nation or kingdom was able to deliver his with-mum out of mine hand, and out of the hand of my fathers: how much less will your these-to deliver you out of mine hand? and his workers worded yet more against vowelmovement-io-yeah these-to, and against his worker strong-vowel-yeah-hezekiah. he wrote also recount-scrolls to rail on vowelmovement-io-yeah these-to of israel, and to speak against him, saying, as the these-to of the nations of other lands have not delivered their with-mum out of mine hand, so will not the these-to of strong-vowel-yeah-hezekiah deliver his with-mum out of mine hand. then they cried with a loud voice in the vowel-yeah-acknowledge-iodim speech to the with-mum of cast-complete-jerusalem that were on the wall,

to affright them, and to trouble them; that they might capture the city. and they worded against the these-to of cast-complete-jerusalem, as against the these-to of the with-mum of the land, which were the doing of the hands of man. and for this cause strong-vowel-yeah-hezekiah the king, and the come-bringer safe-vowel-yeah-isaio betweener of adoption-amoz, prayed and cried to namespaces and vowelmovement-io-yeah sent an messenger, which cut off all the hero heros of stratagem, and the leaders and captains in the camp of the king of pine-song-soaking-syria so he returned with shame of face-turnings to his own land. and when he was come into the house of his these-to, they that came forth of his own bowels slew him there with the blade. thus vowelmovement-io-yeah safed strong-vowel-yeah-hezekiah and the inhabitants of cast-complete-jerusalem from the hand of scorching-senacherib the king of pine-song-soaking-syria and from the hand of all other, and guided them on every side. and many brought gifts to vowelmovement-io-yeah to cast-complete-jerusalem, and presents to strong-vowel-yeah-hezekiah king of vowel-yeah-acknowledge-iodah: so that he was magnified in the eyes of all nations from thenceforth. in those days strong-vowel-yeah-hezekiah was sick to the death, and prayed to vowelmovement-io-yeah: and he spake to him, and he gave him a sign. but strong-vowel-yeah-hezekiah completed not again according to the benefit done to him; for his heart talled: therefore there was wrath upon him, and upon vowel-yeah-acknowledge-iodah and cast-complete-jerusalem. notwithstanding strong-vowel-yeah-hezekiah surrendered himself for the pride of his heart, both he and the inhabitants of cast-complete-jerusalem, so that the wrath of vowelmovement-io-yeah came not upon them in the days of strong-vowel-yeah-hezekiah. and strong-vowel-yeah-hezekiah had exceeding much riches and weigh: and he did himself stores for silver, and for gold, and for precious stones, and for scents, and for shields, and for all manner of pleasant items; storehouses also for the increase of corn, and wine, and oil-produce; and gather-stalls for all manner of domesticated animals, and cotes for flocks. moreover he provided him cities, and possessions of sheeps and cattles in abundance: for these-to had given him substance very much. this same strong-vowel-yeah-hezekiah also stopped the upper watercourse of belly-gihon, and brought it straight down to the west side of the city of dude-dawud. and strong-vowel-yeah-hezekiah prospered in all his doings. howbeit in the business of the ambassadors of the prince-soakings of in-fade-babylon, who sent to him to enquire of the wonder that was done in the land, these-to left him, to try him, that he might know all that was in his heart. now the remainder of the acts of strong-vowel-yeah-hezekiah, and his kindness, behold, they are written in the vision of safe-vowel-yeah-isaio the come-bringer, betweener of adoption-amoz, and in the recount-scroll of the kings of vowel-yeah-acknowledge-iodah and israel. and strong-vowel-yeah-hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the betweeners of dude-dawud: and all vowel-yeah-acknowledge-iodah and the inhabitants of cast-complete-jerusalem did him weigh at his death. and sleep-forget-manasseh his betweener kinged in his stead.

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sleep-forget-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 visual-re-toil in the eyes of vowelmovement-io-yeah, like to the holies of the corpse-nations, whom vowelmovement-io-yeah had cast out before betweeners of israel. for he build-betweened again the in-whats which strong-vowel-yeah-

hezekiah his father had broken down, and he reared up butcher-places for proprietary-baalim, and did prosperity-fortuna-asherahs, and bowed all the troop of namespaces and workd them. also he build-betweened butcher-places in the alpha-beit-house of vowelmovement-io-yeah, whereof vowelmovement-io-yeah had said, in cast-complete-jerusalem will my name be to world. and he build-betweened butcher-places for all the troop of namespaces in the two courtyards of the alpha-beit-house of vowelmovement-io-yeah. and he caused his betweeners to cross through the fire in the valley of betweener of doze-hinnom: also he observed season-answer-times, and used enchantments, and used spell-castercraft, and dealt with a familiar breathwind, and with wizards: he wrought much visual-re-toil in the eyes of vowelmovement-io-yeah, to provoke him to anger. and he set a chiseling, the emblem which he had did, in the alpha-beit-house of these-to, of which these-to had said to dude-dawud and to complete-sulayman his betweener in this house, and in cast-complete-jerusalem, which i have chosen before all the branches of israel, will i put my name to world: neither will i any more remove the foot of soaking-to-israel from out of the earth which i have appointed for your fathers; so that they will take heed to do all that i have directed them, according to the whole drops-of-teaching-torah and the statutes and the crisis by the hand of draw-out-musa. so sleep-forget-manasseh did vowel-yeah-acknowledge-iodah and the inhabitants of cast-complete-jerusalem to err, and to do more visual-re-toil-re-toil than the corpse-nations, whom vowelmovement-io-yeah had destroyed before betweeners of israel. and vowelmovement-io-yeah worded to sleep-forget-manasseh, and to his with-mum: but they would not hearken. wherefore vowelmovement-io-yeah brought upon them the captains of the troop of the king of pine-song-soaking-syria which captered sleep-forget-manasseh among the thorns, and bound him with fetters, and carried him to in-fade-babylon. and when he was in produce-narrows, he besought vowelmovement-io-yeah his these-to, and surrendered himself greatly before the these-to of his fathers, and prayed to him: and he was intreated of him, and heard his supplication, and brought him again to cast-complete-jerusalem into his kingdom. then sleep-forget-manasseh knew that vowelmovement-io-yeah he was these-to. now after this he build-betweened a half-wall without the city of dude-dawud, on the west side of belly-gihon, in the valley, even to the entering in at the fish gate, and compassed about tower-darkness-small-white-cloud-ophel, and raised it up a very great tallness, and put captains of war in all the fenced cities of vowel-yeah-acknowledge-iodah. and he took away the strange-substantial these-to, and the emblem out of the alpha-beit-house of vowelmovement-io-yeah, and all the butcher-places that he had build-betweened in the mount of the alpha-beit-house of vowelmovement-io-yeah, and in cast-complete-jerusalem, and cast them out of the city, and he repaired the butcher-place of vowelmovement-io-yeah, and butcherd thereon completes and thanks, and directed vowel-yeah-acknowledge-iodah to work for vowelmovement-io-yeah these-to of israel. nevertheless the with-mum did butcher still in the in-whats, yet to vowelmovement-io-yeah their these-to only. now the remainder of the acts of sleep-forget-manasseh, and his prayer to his these-to, and the words of the seers that worded to him in the name of vowelmovement-io-yeah these-to of israel, behold, they are written in the book of the kings of israel. his prayer also, and how these-to was intreated of him, and all his misses, and his trespass, and the places wherein he build-betweened in-whats, and set up prosperity-fortuna-asherahs and chiselings, before he was surrendered: err, they are written among the wordings of

the seers. so sleep-forget-manasseh slept with his fathers, and they buried him in his own house: and mum-training-amon his betweener kinged in his stead. mum-training-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 visual-re-toil in the eyes of vowel-movement-io-yeah, as did sleep-forget-manasseh his father: for mum-training-amon butchered to all the chiselings which sleep-forget-manasseh his father had did, and workd them; and surrendered not himself before vowel-movement-io-yeah, as sleep-forget-manasseh his father had surrendered himself; but mum-training-amon faulted more and more. and his workers conspired against him, and slew him in his own house. but the with-mum of the land slew all them that had conspired against king mum-training-amon and the with-mum of the land made fire-vowel-yeah-josiah his betweener king in his stead.

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fire-vowel-yeah-josiah 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 soaking in the eyes of vowel-movement-io-yeah, and walked in the ways of dude-dawud his father, and declined neither to the soaking hand, nor to the left. for in the eighth year of his king, while he was yet young, he began to seek after these-to of dude-dawud his father: and in the twelfth year he began to brighten vowel-yeah-acknowledge-iodah and cast-complete-jerusalem from the in-whats, and the prosperity-fortuna-asherahs, and the chiselings, and the screens. and they brake down the butcher-places of propriety-baalim in his presence; and the conceive-sunflowers, that were on high on them, he cut down; and the prosperity-fortuna-asherahs, and the chiselings, and the screens, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had butchered to them. and he burnt the bones of the darkener upon their butcher-places, and top-brightend vowel-yeah-acknowledge-iodah and cast-complete-jerusalem. and so did he in the cities of sleep-forget-manasseh, and gray-fruitful-ephraim, and hear-home-simeon, even to cunning-twist-naphthali, with their mattocks round about. and when he had broken down the butcher-places and the prosperity-fortuna-asherahs, and had beaten the chiselings into powder, and cut down all the conceive-sunflowers throughout all the land of israel, he returned to cast-complete-jerusalem. now in the eighteenth year of his king, when he had brightend the land, and the house, he sent cony-shaphan betweener of yeah's-delegate-azaliah, and do-vowel-yeah-maaseiah the governor of the city, and yo-brother-joah betweener of yo-brother-joahaz the recorder, to repair the alpha-beit-house of vowel-movement-io-yeah his these-to. and when they came to part-vowel-yeah-hilkiah the high darkener they delivered the money that was brought into the alpha-beit-house of these-to, which the borrow-join-levites that kept the thresholds had added of the hand of sleep-forget-manasseh and gray-fruitful-ephraim, and of all the remnant of israel, and of all vowel-yeah-acknowledge-iodah and righthand-child-benjamin; and they returned to cast-complete-jerusalem. and they put it in the hand of the workmen that had the oversight of the alpha-beit-house of vowel-movement-io-yeah, and they gave it to the workmen that wrought in the alpha-beit-house of vowel-movement-io-yeah, to repair and amend the house: even to the artificers and build-betweeners gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of vowel-yeah-acknowledge-iodah had destroyed. and the men did the work mum-sticking-withfully: and the overseers of them were come-on-jahath

and work-vowel-yeah-obadiah, the borrow-join-levites, of the betweeners of bitter-merari; and remember-yeah-zakariyya and complete-meshullam, of the betweeners of the obedient-hope-kohathites, to set it forward; and other of the borrow-join-levites, all that could skill of items of music. also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of work: and of the borrow-join-levites there were scroll-recounters, and officers, and gatekeepers. and when they brought out the money that was brought into the alpha-beit-house of vowel-movement-io-yeah, part-vowel-yeah-hilkiah the darkener found a recount-scroll of the drops-of-teaching-torah of vowel-movement-io-yeah given by draw-out-musa. and part-vowel-yeah-hilkiah answered and said to cony-shaphan the scroll-recounters, i have found the recount-scroll of the drops-of-teaching-torah in the alpha-beit-house of vowel-movement-io-yeah. and part-vowel-yeah-hilkiah delivered the recount-scroll to cony-shaphan. and cony-shaphan carried the recount-scroll to the king, and brought the king word back again, saying, all that was committed to thy workers, they do it. and they have gathered together the money that was found in the alpha-beit-house of vowel-movement-io-yeah, and have delivered it into the hand of the overseers, and to the hand of the workmen. then cony-shaphan the scroll-recounters recounted the king, saying, part-vowel-yeah-hilkiah the darkener hath given me a recount-scroll. and cony-shaphan read it before the king. and it came to pass, when the king had heard the words of the drops-of-teaching-torah that he rent his clothes. and the king directed part-vowel-yeah-hilkiah, and my-brother-got-up-ahikam betweener of cony-shaphan, and worked-them-abdon betweener of who's-coward-micah, and cony-shaphan the scroll-recounters, and ride-yeah-asaiah a worker of the king's, saying, go, enquire of vowel-movement-io-yeah for me, and for them that are left in soaking-to-israel and in vowel-yeah-acknowledge-iodah, concerning the words of the recount-scroll that is found: for great is the wrath of vowel-movement-io-yeah that is poured out upon us, because our fathers have not kept vowel-movement-io-yeah word, to do after all that is written in this recount-scroll. and part-vowel-yeah-hilkiah, and they that the king had appointed, went to universe-mole-huldah the come-bringeress, the woman of willum betweener of bag-tikvath, betweener of missing-hasrah, keeper of the wardrobe; (now she dwelt in cast-complete-jerusalem in the college); and they worded to her to that effect. and she answered them, thus saith vowel-movement-io-yeah these-to of israel, tell ye the man that sent you to me, thus saith vowel-movement-io-yeah, behold, i will bring visual-re-toil upon this place, and upon the inhabitants thereof, even all the curses that are written in the recount-scroll which they have read before the king of vowel-yeah-acknowledge-iodah: because they have forsaken me, and have burned incense to other these-to, that they might provoke me to anger with all the doings of their hands; therefore my wrath will be poured out upon this place, and will not be quenched. and as for the king of vowel-yeah-acknowledge-iodah, who sent you to enquire of vowel-movement-io-yeah, so will ye say to him, thus saith vowel-movement-io-yeah these-to of soaking-to-israel concerning the words which thou hast heard; because thine heart was tender, and thou didst surrender thyself before these-to, when thou hearest his words against this place, and against the inhabitants thereof, and surrenderedst thyself before me, and didst rend thy clothes, and weep before me; i have even heard thee also, saith vowel-movement-io-yeah. behold, i will gather thee to thy fathers, and thou wilt be added to thy grave in complete, neither will thine eyes see all the visual-re-toil that i will bring upon this place, and upon the inhabitants of the same. so

they brought the king word again. then the king sent and added together all the elders of vowel-yeah-acknowledge-iodah and cast-complete-jerusalem. and the king went up into the alpha-beit-house of vowelmovement-io-yeah, and all the men of vowel-yeah-acknowledge-iodah, and the inhabitants of cast-complete-jerusalem, and the darkener, and the borrow-join-levites, and all the with-mum, great and small: and he read in their ears all the words of the recount-scroll of the contract that was found in the alpha-beit-house of vowelmovement-io-yeah. and the king stood in his place, and did a contract before vowelmovement-io-yeah, to walk after vowelmovement-io-yeah, and to keep his directives, and his testimonies, and his statutes, with all his heart, and with all his self, to perform the words of the contract which are written in this recount-scroll. and he caused all that were present in cast-complete-jerusalem and righthand-child-benjamin to stand to it. and the inhabitants of cast-complete-jerusalem did according to the contract of these-to, the these-to of their fathers. and fire-vowel-yeah-josiah took away all the holies out of all the countries that pertained to betweeners of israel, and made all that were present in soaking-to-israel to work for even to work for vowelmovement-io-yeah their these-to. and all his days they departed not from following vowelmovement-io-yeah, the these-to of their fathers.

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moreover fire-vowel-yeah-josiah kept a stopskip to vowelmovement-io-yeah in cast-complete-jerusalem: and they slayed the stopskip on the fourteenth day of the first month. and he set the darkener in their charges, and encouraged them to the work of the alpha-beit-house of vowelmovement-io-yeah, and said to the borrow-join-levites that taught all israel, which were perfected to vowelmovement-io-yeah, put the perfected gather-box in the house which complete-sulayman betweener of dude-dawud king of soaking-to-israel did build-between; it will not be a burden upon your shoulders: work for now vowelmovement-io-yeah your these-to, and his with-mum israel, and prepare yourselves by the houses of your fathers, after your parts, according to the writing of dude-dawud king of israel, and according to the writing of complete-sulayman his betweener and stand in the perfected place according to the parts of the families of the fathers of your brethren the with-mum, and after the part of the families of the borrow-join-levites. so slay the stopskip, and perfect yourselves, and prepare your brethren, that they may do according to vowelmovement-io-yeah word by the hand of draw-out-musa. and fire-vowel-yeah-josiah gave to the with-mum, of the sheep, lambs and kids, all for the stopskip highings, for all that were present, to the count of thirty thousand, and three thousand bulls: these were of the king's substance. and his prince-soakings gave willingly to the with-mum, to the darkener, and to the borrow-join-levites: part-vowel-yeah-hilkiah and remember-yeah-zakariyya and live-to-jehiel, governors of the alpha-beit-house of these-to, gave to the darkener for the stopskip highings two thousand and six hundred small cattle and three hundred cattle. establish-vowel-yeah-conaniah also, and hear-vowel-yeah-shemaiah and given-unto-nethanel, his brethren, and account-vowel-yeah-hashabiah and yey-to-jeiel and vowel-yeah-dowry-jozabad, 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 slayed the stopskip, and the darkener sprinkled the blood from their hands, and the borrow-join-levites flayed them. and they removed the up-ons, that

they might give according to the divisions of the families of the with-mum, to inward to vowelmovement-io-yeah, as it is written in the recount-scroll of draw-out-musa. and so did they with the cattle. and they roasted the stopskip with fire according to the crisis: but the other perfected offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the with-mum. and afterward they made ready for themselves, and for the darkener: because the darkener the betweeners of gather-box-harun were busied in up-oning of up-ons and the fat until night; therefore the borrow-join-levites prepared for themselves, and for the darkener the betweeners of gather-box-harun. and the singers the betweeners of add-collect-asaph were in their place, according to the directive of dude-dawud, and add-collect-asaph, and trusted-heman, and hand-jeduthun the king's seer; and the gatekeepers waited at every gate; they might not depart from their work; for their brethren the borrow-join-levites prepared for them. so all the work of vowelmovement-io-yeah was prepared the same day, to keep the stopskip, and to upon up-ons upon the butcher-place of vowelmovement-io-yeah, according to the directive of king fire-vowel-yeah-josiah. and betweeners of soaking-to-israel that were present kept the stopskip at that time, and the feast of lit-mazat seven days. and there was no stopskip like to that kept in soaking-to-israel from the days of to-hearing-samuel the come-bringer; neither did all the kings of soaking-to-israel keep such a stopskip as fire-vowel-yeah-josiah kept, and the darkener, and the borrow-join-levites, and all vowel-yeah-acknowledge-iodah and soaking-to-israel that were present, and the inhabitants of cast-complete-jerusalem. in the eighteenth year of the king of fire-vowel-yeah-josiah was this stopskip kept. after all this, when fire-vowel-yeah-josiah had prepared the possibility-hall, lame-beaten-necho king of narrows-produce-mizraim-egypt came up to fight against lamb-withdraw-charchemish by fruit-cow-euphrates: and fire-vowel-yeah-josiah went out against him. but he sent ambassadors to him, saying, what have i to do with thee, thou king of vowel-yeah-acknowledge-iodah? i come not against thee this day, but against the house wherewith i have war: for these-to directed me to make haste: forbear thee from meddling with these-to, who is with me, that he destroy thee not. nevertheless fire-vowel-yeah-josiah would not turn his face-turnings from him, but disguised himself, that he might fight with him, and hearkened not to the words of lame-beaten-necho from the mouth of these-to, and came to fight in the hatch-plain of precious-thing-megiddo. and the archers shot at king fire-vowel-yeah-josiah; and the king said to his workers, have me away; for i am sore wounded. his workers therefore took him out of that chariot, and put him in the second chariot that he had; and they crossed him to cast-complete-jerusalem, and he died, and was buried in one of the sepulchres of his fathers. and all vowel-yeah-acknowledge-iodah and cast-complete-jerusalem mourned for fire-vowel-yeah-josiah. and high-vowel-yeah-jeremio lamented for fire-vowel-yeah-josiah: and all the singing men and the singing women spake of fire-vowel-yeah-josiah in their lamentations to this day, and made them an ordinance in israel: and, behold, they are written in the lamentations. now the remainder of the acts of fire-vowel-yeah-josiah, and his kindness, according to that which was written in the drops-of-teaching-torah of vowelmovement-io-yeah, and his deeds, first and last, behold, they are written in the recount-scroll of the kings of soaking-to-israel and vowel-yeah-acknowledge-iodah.

then the with-mum of the land took vowel-yeah-hold-jehoahaz betweener of fire-vowel-yeah-josiah, and made him king in his father's stead in cast-complete-jerusalem. vowel-yeah-hold-jehoahaz 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-produce-mizraim-egypt put him down at cast-complete-jerusalem, and condemned the land in an hundred talents of silver and a talent of gold. and the king of narrows-produce-mizraim-egypt made to-realization-eliakim his brother king over vowel-yeah-acknowledge-iodah and cast-complete-jerusalem, and turned his name to vowel-yeah-get-up-jehoiakim. and lame-beaten-necho took vowel-yeah-hold-jehoahaz his brother, and carried him to narrows-produce-mizraim-egypt. vowel-yeah-get-up-jehoiakim 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 visual-re-toil in the eyes of vowelmovement-io-yeah his these-to. against him came up bring-jug-guard-nebuchadnezzar king of in-fade-babylon, and bound him in fetters, to carry him to in-fade-babylon. bring-jug-guard-nebuchadnezzar also carried of the items of the alpha-beit-house of vowelmovement-io-yeah to in-fade-babylon, and put them in his possibility-hall at in-fade-babylon. now the remainder of the acts of vowel-yeah-get-up-jehoiakim, 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 soaking-to-israel and vowel-yeah-acknowledge-iodah: and will-prepare-jehoiachin his betweener kinged in his stead. will-prepare-jehoiachin was eight years old when he began to king, and he kinged three months and ten days in cast-complete-jerusalem: and he did that which was visual-re-toil in the eyes of vowelmovement-io-yeah. and when the year was expired, king bring-jug-guard-nebuchadnezzar sent, and brought him to in-fade-babylon, with the goodly items of the alpha-beit-house of vowelmovement-io-yeah, and made vowel-right-yeah-zedekiah his brother king over vowel-yeah-acknowledge-iodah and cast-complete-jerusalem. vowel-right-yeah-zedekiah 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 visual-re-toil in the eyes of vowelmovement-io-yeah his these-to, and surrendered not himself before high-vowel-yeah-jeremio the come-bringer speaking from the mouth of vowelmovement-io-yeah. and he also rebelled against king bring-jug-guard-nebuchadnezzar, who had made him swear-seven by these-to: but he stiffened his neck, and couraged his heart from turning to vowelmovement-io-yeah these-to of israel. moreover all the chief of the darkener, and the with-mum, transgressed very much after all the abominations of the corpse-nations; and polluted the alpha-beit-house of vowelmovement-io-yeah which he had perfected in cast-complete-jerusalem. and vowelmovement-io-yeah these-to of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his with-mum, and on his residence place: but they mocked the messengers of these-to, and despised his words, and misused his come-bringers, until the wrath of vowelmovement-io-yeah arose against his with-mum, till there was no remedy. therefore he brought upon them the king of the as-genies-kasidim, who slew their young men with the blade in the house of their perfected, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. and all the items of the alpha-beit-house of these-to, great and small, and the treasures of the alpha-beit-house of vowelmovement-io-yeah, and the treasures of

the king, and of his prince-soakings; all these he brought to in-fade-babylon. and they burnt the alpha-beit-house of these-to, and brake down the wall of cast-complete-jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly items thereof. and them that had escaped from the blade carried he away to in-fade-babylon; where they were workers to him and his betweeners until the king of the kingdom of split-spread-persia: to fulfil vowelmovement-io-yeah word by the mouth of high-vowel-yeah-jeremio, until the land had enjoyed her sevenths: for as long as she lay name-desolate she kept seventh, to fulfil seventy years. now in the first year of belly-cyrus king of split-spread-persia, that vowelmovement-io-yeah word worded by the mouth of high-vowel-yeah-jeremio might be accomplished, vowelmovement-io-yeah stirred up breathwind of belly-cyrus king of split-spread-persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, thus saith belly-cyrus king of split-spread-persia, all the kingdoms of the land hath vowelmovement-io-yeah these-to of namespaces given me; and he hath charged me to build-between him an house in cast-complete-jerusalem, which is in vowel-yeah-acknowledge-iodah. who is there among you of all his with-mum? vowelmovement-io-yeah his these-to be with him, and let him go up.

small-paul, a worker of vowel-safe-yeah-iosua use-anointed, called to be an sent-out, separated to the message of these-to, (which he had message-promised afore by his come-bringers in the perfected writings,) concerning his betweener vowel-safe-yeah-iosua use-anointed our base-boss, which was did of the seed of dude-dawud according to the flesh; and declared to be betweener of these-to with dynamic, according to breathwind of perfection, by the stand-up from the dead: by whom we have received grace and sending-out, for obedience to the mum-sticking-with among all nations, for his name: among whom are ye also the called of vowel-safe-yeah-iosua use-anointed: to all that be in kraft-durch-freude-rome, beloved of these-to, called to be perfects: grace to you and complete from these-to our father, and vowelmovement-io-yeah vowel-safe-yeah-iosua use-anointed. first, i thank my these-to through vowel-safe-yeah-iosua use-anointed for you all, that your mum-sticking-with is spoken of throughout the whole cosmos. for these-to is my witness, whom i work for with my breathwind in the message of his betweener that without ceasing i do mention of you always in my prayers; making request, if by any means now at length i might have a prosperous journey by the will of these-to to come to you. for i long to see you, that i may impart to you some breathwind, to the finish ye may be established; that is, that i may be comforted together with you by the mutual mum-sticking-with 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 corpse-nations. i am debtor both to the hellene-greeks, and to the barbarians; both to the wise, and to the unwise. so, as much as in me is, i am ready to declare the message to you that are at kraft-durch-freude-rome also. for i am not dry of the message of use-anointed: for it is the dynamic of these-to to safety to into the worldly one that mum-stick withth; to the vowel-yeah-acknowledge-iod first, and also to the hellene-greek. for therein is the being right of these-to revealed from mum-sticking-with to mum-sticking-with: as it is written, the right will live by mum-sticking-with. for the wrath of these-to is revealed from namespaces against all unthese-toliness and not being right of men, who hold the truth in not being right; because that which may be known of these-to is manifest in them; for these-to hath shewed it to them. for the invisible things of him from the creation of the cosmos are clearly seen, being understood by the things that are did, even his eternal dynamic and these-tohead; so that they are without excuse: because that, when they knew these-to, they given weight him not as these-to, neither were thankful; but became vain in their exist-imaginings, and their foolish heart was darkened. professing themselves to be wise, they became fools, and changed the weight of the uncorruptible these-to into an image did like to destroyible man, and to birds, and fourfooted animals, and insects. wherefore these-to 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 these-to into a lie, and bowed and workd the self more than the creator, who is happy into the worlds. mum-stick-with-amen for this cause these-to gave them up to vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men 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 these-to in their knowledge, these-to gave them over to a reprobate mind, to do those things which are not convenient; being filled with all not being right, fornication, visual-re-toilness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of these-to, spiteful, proud, rave-praisers, inventors of visual-re-toil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the crisis of these-to, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

2

therefore thou art inexcusable, o man, whosoever thou art that critisist: for wherein thou critisist another, thou condemnest thyself; for thou that critisist doest the same things. but we are sure that the crisis of these-to is according to truth against them which commit such things. and thinkest thou this, o man, that critisist them which do such things, and doest the same, that thou will escape the crisis of these-to? or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of these-to leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up to thyself wrath against the day of wrath and revelation of the right crisis of these-to; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for weight and honour and immortality, into the world life: but to them that are contentious, and do not obey the truth, but obey not being right, indignation and wrath, tribulation and anguish, upon into the worldly self of man that doeth visual-re-toil, of the vowel-yeah-acknowledge-iod first, and also of the gentile; but weight, honour, and complete, to into the worldly man that doingeth good, to the vowel-yeah-acknowledge-iod first, and also to the gentile: for there is no fear of persons with these-to. for as many as have missed without drops-of-teaching-torah will also perish without drops-of-teaching-torah and as many as have missed in the drops-of-teaching-torah will be criticed by the drops-of-teaching-torah (for not the hearers of the drops-of-teaching-torah are right before these-to, but the doers of the drops-of-teaching-torah will be rightified. for when the corpse-nations, which have not the drops-of-teaching-torah do by nature the things contained in the drops-of-teaching-torah these, having not the drops-of-teaching-torah are a drops-of-teaching-torah to themselves: which shew the doing of the drops-of-teaching-torah written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) in the day when these-to will critice the secrets of men by vowel-safe-yeah-iosua use-anointed according to my message. behold, thou art called a vowel-yeah-acknowledge-iod and retest in the drops-of-teaching-torah and dost thy rave-praising of these-to, and knowest his will, and approvest the things that are moving hither and thither, being instructed out of the drops-of-teaching-torah and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the drops-of-teaching-torah thou therefore which teachest another, teachest thou not thyself? thou that declarest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest ideal-image-idols, dost thou commit sacrilege? thou that dost thy rave-praising of the drops-of-teaching-torah through breaking the drops-of-teaching-torah dishonourest thou these-to? for the name of these-to is blas-

phemed among the corpse-nations through you, as it is written. for write-circumcision verily profiteth, if thou keep the drops-of-teaching-torah but if thou be a breaker of the drops-of-teaching-torah thy write-circumcision is did uncircumcision. therefore if the uncircumcision keep the being right of the drops-of-teaching-torah will not his uncircumcision be counted for write-circumcision? and will not uncircumcision which is by nature, if it fulfil the drops-of-teaching-torah critic thee, who by the letter and write-circumcision dost go-beyond the drops-of-teaching-torah for he is not a vowel-yeah-acknowledge-iode which is one outwardly; neither is that write-circumcision, which is outward in the flesh: but he is a vowel-yeah-acknowledge-iode which is one inwardly; and write-circumcision is that of the heart, in breathwind, and not in the letter; whose thanks is not of men, but of these-to.

3

what advantage then hath the vowel-yeah-acknowledge-iode or what profit is there of write-circumcision? much into the worldly way: chiefly, because that to them were missed the logic of these-to. for what if some did not mum-stick with? will their not-mum-sticking-with do the mum-sticking-with of these-to without effect? these-to forbid: yea, let these-to be true, but into the worldly man a liar; as it is written, that thou mightest be rightified in thy sayings, and mightest overcome when thou art crit-icd. but if our not being right commend the being right of these-to, what will we say? is these-to unrighteous who taketh vengeance? (i speak as a man) these-to forbid: for then how will these-to critic the cosmos? for if the truth of these-to hath more abounded through my lie to his weight; why yet am i also critised as a misser? and not rather, (as we be slanderously reported, and as some affirm that we say,) let us do visual-re-toil, that good may come? whose damnation is right. what then? are we better than they? no, in no wise: for we have before proved both vowel-yeah-acknowledge-iodem and corpse-nations, that they are all under miss as it is written, there is none right, no, not one: there is none that understandeth, there is none that seeketh after these-to. they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. their throat is an open sepulchre; with their languages they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of complete have they not known: there is no respect of these-to before their eyes. now we know that what things soever the drops-of-teaching-torah saith, it saith to them who are under the drops-of-teaching-torah that every mouth may be stopped, and all the cosmos may become guilty before these-to. therefore by the deeds of the drops-of-teaching-torah there will no flesh be rightified in his sight: for by the drops-of-teaching-torah is the knowledge of miss but now the being right of these-to without the drops-of-teaching-torah is manifested, being witnessed by the drops-of-teaching-torah and the come-bringers; even the being right of these-to which is by mum-sticking-with of vowel-safe-yeah-iosua use-anointed to all and upon all them that mum-stick with: for there is no difference: for all have missed, and come short of the weight of these-to; being rightified freely by his grace through the ransome-redemption that is in use-anointed vowel-safe-yeah-iosua: whom these-to hath set forth to be a propitiation through mum-sticking-with in his blood, to declare his being right for the remission of misses that are past, through the forbearance of these-to; to declare, i say, at this time his being right: that he might be right, and the rightifier of him which mum-stick with in vowel-safe-yeah-iosua. where

is rave-praising then? it is excluded. by what drops-of-teaching-torah of doings? nay: but by the drops-of-teaching-torah of mum-sticking-with. therefore we conclude that a man is rightified by mum-sticking-with without the deeds of the drops-of-teaching-torah is he the these-to of the vowel-yeah-acknowledge-iodem only? is he not also of the corpse-nations? yes, of the corpse-nations also: seeing it is one these-to, which will rightify the write-circumcision by mum-sticking-with, and uncircumcision through mum-sticking-with. do we then do void the drops-of-teaching-torah through mum-sticking-with? these-to forbid: yea, we establish the drops-of-teaching-torah

4

what will we say then that their-wing-organ-ibrahim our father, as pertaining to the flesh, hath found? for if their-wing-organ-ibrahim were rightified by doings, he hath whereof to weight; but not before these-to. for what saith the writing? their-wing-organ-ibrahim mum-stuck with these-to, and it was counted to him for being right. now to him that doingeth is the reward not reckoned of grace, but of debt. but to him that doingeth not, but mum-sticks with him that rightifieth the unthese-to, his mum-sticking-with is counted for being right. even as dude-dawud also describeth the happyness of the man, to whom these-to imputeth being right without doings, saying, happy are they whose season-answers are out-offed, and whose misses are covered. happy is the man to whom vowel-movement-io-yeah will not impute miss cometh this happyness then upon the write-circumcision only, or upon the uncircumcision also? for we say that mum-sticking-with was reckoned to their-wing-organ-ibrahim for being right. how was it then reckoned? when he was in write-circumcision, or in uncircumcision? not in write-circumcision, but in uncircumcision. and he received the sign of write-circumcision, a seal of the being right of the mum-sticking-with which he had yet being foreskinned: that he might be the father of all them that mum-stick with, though they be not write-circumcised; that being right might be imputed to them also: and the father of write-circumcision to them who are not of the write-circumcision only, but who also walk in the go-beyonds of that mum-sticking-with of our father their-wing-organ-ibrahim, which he had being yet foreskinned. for the message-promise, that he should be the heir of the cosmos, was not to their-wing-organ-ibrahim, or to his seed, through the drops-of-teaching-torah but through the being right of mum-sticking-with. for if they which are of the drops-of-teaching-torah be heirs, mum-sticking-with is did void, and the message-promise did of none effect: because the drops-of-teaching-torah doingeth wrath: for where no drops-of-teaching-torah is, there is no go-beyond. therefore it is of mum-sticking-with, that it might be by grace; to the finish the message-promise might be sure to all the seed; not to that only which is of the drops-of-teaching-torah but to that also which is of the mum-sticking-with of their-wing-organ-ibrahim; who is the father of us all, (as it is written, i have did thee a father of many nations,) before him whom he mum-stuck with, even these-to, who quickeneth the dead, and calleth those things which be not as though they were. who against hope mum-stuck with hope, that he might become the father of many nations, according to that which was spoken, so will thy seed be. and being not weak in mum-sticking-with, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of her-soakingness-sara's womb: he staggered not at the message-promise of these-to through not-mum-sticking-with; but was strong in mum-sticking-with, giving

weight to these-to; and being fully persuaded that, what he had message-promised, he was able also to perform. and therefore it was imputed to him for being right. now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it will be imputed, if we mum-stick with on him that raised up vowel-safe-yeah-iosua our base-boss from the dead; who was delivered for our offences, and was raised again for our rightification.

5

therefore being rightified by mum-sticking-with, we have complete with these-to through our base-boss vowel-safe-yeah-iosua use-anointed: by whom also we have access by mum-sticking-with into this grace wherein we stand, and rejoice in hope of the weight of these-to. and not only so, but we weight in tribulations also: knowing that tribulation doineth patience; and patience, experience; and experience, hope: and hope doth not dry; because the gravity-love of these-to is shed abroad in our hearts by the perfected breathwind which is given to us. for when we were yet without strength, in due time use-anointed died for the unthese-toly. for scarcely for a right man will one die: yet peradventure for a good man some would even dare to die. but these-to commendeth his gravity-love toward us, in that, while we were yet missers, use-anointed died for us. much more then, being now rightified by his blood, we will be safed from wrath through him. for if, when we were exist-reigners, we were reconciled to these-to by the death of his between much more, being reconciled, we will be safed by his life. and not only so, but we also joy in these-to through our base-boss vowel-safe-yeah-iosua use-anointed, by whom we have now received the out-of. wherefore, as by one man miss entered into the cosmos, and death by miss and so death passed upon all men, for that all have missed: (for until the drops-of-teaching-torah miss was in the cosmos: but miss is not imputed when there is no drops-of-teaching-torah to world nottheless death kinged from earth-blood-man-adam to draw-out-musa, even over them that had not missed after the similtude 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 gift. for if through the offence of one many be dead, much more the grace of these-to, and the gift by grace, which is by one man, vowel-safe-yeah-iosua use-anointed, hath abounded to many. and not as it was by one that missed, so is the gift: for the crisis was by one to condemnation, but the free gift is of many offences to rightification. for if by one man's offence death kinged by one; much more they which receive abundance of grace and of the gift of being right will king in life by one, vowel-safe-yeah-iosua use-anointed.) therefore as by the offence of one crisis came upon all men to condemnation; even so by the being right of one the free gift came upon all men to rightification of life. for as by one man's not-mum-sticking-with many were did missers, so by the obedience of one will many be did right. moreover the drops-of-teaching-torah entered, that the offence might abound. but where miss abounded, grace did much more abound: that as miss hath kinged to death, even so might grace king through being right to into the world life by vowel-safe-yeah-iosua use-anointed our base-boss.

6

what will we say then? will we continue in miss that grace may abound? these-to forbid. how will we, that are dead to miss live any longer therein? know ye not, that so many of us as were soaked into vowel-safe-yeah-iosua use-anointed were soaked into his death? therefore we are buried with

him by immersion into death: that like as use-anointed was raised up from the dead by the weight of the father, even so we also should walk in newness of life. for if we have been planted together in the likeness of his death, we will be also in the likeness of his stand-up: knowing this, that our old man is stood-up with him, that the body of miss might be destroyed, that henceforth we should not work for miss for he that is dead is freed from miss now if we be dead with use-anointed, we mum-stick with that we will also live with him: knowing that use-anointed being raised from the dead dieth no more; death hath no more dominion over him. for in that he died, he died to miss once: but in that he liveth, he liveth to these-to. likewise reckon ye also yourselves to be dead indeed to miss but alive to these-to through vowel-safe-yeah-iosua use-anointed our base-boss. let not miss therefore king in your mortal body, that ye should obey it in the lusts thereof. neither yield ye your members as instruments of not being right to miss but yield yourselves to these-to, as those that are alive from the dead, and your members as instruments of being right to these-to. for miss will not have dominion over you: for ye are not under the drops-of-teaching-torah but under grace. what then? will we miss because we are not under the drops-of-teaching-torah but under grace? these-to forbid. know ye not, that to whom ye yield yourselves workers to obey, his workers ye are to whom ye obey; whether of miss to death, or of obedience to being right? but these-to be thanked, that ye were the workers of miss but ye have obeyed from the heart that form of teaching which was delivered you. being then did free from miss ye became the workers of being right. i speak after the manner of men 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 perfection. for when ye were the workers of miss ye were free from being right. what fruit had ye then in those things whereof ye are now dry? for the finish of those things is death. but now being did free from miss and become workers to these-to, ye have your fruit to perfection, and the finish world life. for the wages of miss is death; but the gift of these-to is into the world life through vowel-safe-yeah-iosua use-anointed our base-boss.

7

know ye not, brethren, (for i speak to them that know the drops-of-teaching-torah how that the drops-of-teaching-torah hath dominion over a man as long as he liveth? for the woman which hath an man is retrieved by the drops-of-teaching-torah to her man so long as he liveth; but if the man be dead, she is loosed from the drops-of-teaching-torah of her man. so then if, while her man liveth, she be destroyed to another man, she will be called an baked-adulteress: but if her man be dead, she is free from that drops-of-teaching-torah so that she is no baked-adulteress, though she be destroyed to another man. wherefore, my brethren, ye also are become dead to the drops-of-teaching-torah by the body of use-anointed; that ye should be destroyed to another, even to him who is raised from the dead, that we should bring forth fruit to these-to. for when we were in the flesh, the motions of misses, which were by the drops-of-teaching-torah did doing in our members to bring forth fruit to death. but now we are delivered from the drops-of-teaching-torah that being dead wherein we were held; that we should work for in newness of breathwind, and not in the oldness of the letter. what will we say then? is the drops-of-teaching-torah miss these-to forbid. nay, i had not known miss but by the drops-of-teaching-torah for i had not known lust, except the drops-of-teaching-torah had said, no covet. but miss

taking occasion by the directive, wrought in me all manner of concupiscence, for without the drops-of-teaching-torah miss was dead. for i was alive without the drops-of-teaching-torah once: but when the directive came, miss revived, and i died. and the directive, which was ordained to life, i found to be to death. for miss taking occasion by the directive, deceived me, and by it slew me. wherefore the drops-of-teaching-torah is perfected, and the directive perfected, and right, and good. was then that which is good did death to me? these-to forbid. but miss that it might appear miss doing death in me by that which is good; that miss by the directive might become exceeding missing. for we know that the drops-of-teaching-torah is breathwindual: but i am man-like, sold under miss for that which i do i allow not: for what i would, that do i not; but what i hate, that do i. if then i do that which i would not, i consent to the drops-of-teaching-torah that it is good. now then it is no more i that do it, but miss that house-dwellet in me. for i know that in me (that is, in my flesh), house-dwellet no good thing: for to will is present with me; but how to perform that which is good i find not. for the good that i would i do not: but the visual-re-toil which i would not, that i do. now if i do that i would not, it is no more i that do it, but miss that house-dwellet in me. i find then a drops-of-teaching-torah that, when i would do good, visual-re-toil is present with me. for i delight in the drops-of-teaching-torah of these-to after the inward man: but i see another drops-of-teaching-torah in my members, warring against the drops-of-teaching-torah of my mind, and bringing me into captivity to the drops-of-teaching-torah of miss which is in my members. o wretched man that i am! who will deliver me from the body of this death? i thank these-to through vowel-safe-yeah-iosua use-anointed our base-boss. so then with the mind i myself work for the drops-of-teaching-torah of these-to; but with the flesh the drops-of-teaching-torah of miss

8

there is therefore now no condemnation to them which are in use-anointed vowel-safe-yeah-iosua, who walk not after the flesh, but after breathwind. for the drops-of-teaching-torah of breathwind of life in use-anointed vowel-safe-yeah-iosua did me free from the drops-of-teaching-torah of miss and death. for what the drops-of-teaching-torah could not do, in that it was weak through the flesh, these-to sending his own betweener in the likeness of missing flesh, and for miss condemned miss in the flesh: that the being right of the drops-of-teaching-torah might be fulfilled in us, who walk not after the flesh, but after breathwind. for they that are after the flesh do mind the things of the flesh; but they that are after breathwind the things of breathwind. for to be man-like minded is death; but to be breathwindually minded is life and complete. because the man-like mind is enmity against these-to: for it is not subject to the drops-of-teaching-torah of these-to, neither indeed can be. so then they that are in the flesh cannot please these-to. but ye are not in the flesh, but in breathwind, if so be that breathwind of these-to house-dwell in you. now if any man have not breathwind of use-anointed, he is none of his, and if use-anointed 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 vowel-safe-yeah-iosua from the dead house-dwell in you. therefore, brethren, we are debtors, not to the flesh, to live after the flesh. for if ye live after the flesh, ye will die: but if ye through breathwind do mortify the deeds of the body, ye will live. for as many as are

led by breathwind of these-to, they are the betweeners of these-to. for ye have not received breathwind of employment again to respect; but ye have received breathwind of adoption, whereby we cry, abba, father. breathwind itself beareth witness with our breathwind, that we are betweeners of these-to: and if betweeners, then heirs; heirs of these-to, and joint-heirs with use-anointed; if so be that we suffer with him, that we may be also given weight together. for i reckon that the sufferings of this present time are not worthy to be compared with the weight which will be revealed in us. for the earnest expectation of the self waiteth for the manifestation of the betweeners of these-to. for the self was did subject to vanity-fade, not willingly, but by reason of him who hath subjected the same in hope, because the self itself also will be delivered from the employment of destroyion into the weight liberty of betweeners of these-to. for we know that the whole creation groaneth and travaileth in labour together until now. and not only they, but ourselves also, which have the first-fruits of breathwind, even we ourselves groan in inwards ourselves, waiting for the adoption, to wit, the ransom-redemption of our body. for we are saved 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 pray for as we ought: but breathwind itself doth intercession for us with groanings which cannot be uttered. and he that searcheth the hearts knoweth what is the mind of breathwind, because he doth intercession for the perfects according to the will of these-to. and we know that all things doing together for good to them that gravity-love these-to, to them who are the called according to his purpose. for whom he did foreknow, he also did predestinate to be conformed to the image of his 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 weight. what will we then say to these things? if these-to be for us, who can be against us? he that spared not his own betweener but delivered him up for us all, how will he not with him also freely give us all things? who will lay any thing to the charge of these-to's elect? it is these-to that rightifieth. who is he that condemneth? it is use-anointed that died, yea rather, that is risen again, who is even at the right hand of these-to, who also doth intercession for us. who will separate us from the gravity-love of use-anointed? will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or blade? as it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. nay, in all these things we are more than conquerors through him that gravity-loved us. for i am persuaded, that neither death, nor life, nor messengers, nor principalities, nor dynamics, nor things present, nor things to come, nor height, nor depth, nor any other self, will be able to separate us from the gravity-love of these-to, which is in use-anointed vowel-safe-yeah-iosua our base-boss.

9

i say the truth in use-anointed, i lie not, my conscience also bearing me witness in the perfected breathwind, that i have great heaviness and continual labour in my heart. for i could wish that myself were up-theme from use-anointed for my brethren, my kinsmen according to the flesh: who are soaking-to-israelites; to whom pertaineth the adoption, and the weight, and the covenants, and the giving of the drops-of-teaching-torah and the work of these-to, and the message-promises; whose are the fathers, and of whom as concerning the flesh use-anointed

came, who is over all, these-to happy into the worlds. mum-stick-with-amen not as though the word of these-to hath taken none effect. for they are not all israel, which are of israel: neither, because they are the seed of their-wing-organ-ibrahim, are they all betweeners: but, in laugh-ishaq will thy seed be called. that is, they which are betweeners of the flesh, these are not betweeners of these-to: 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-soakingness-sara will have a betweener and not only this; but when stall-rebecca also had bright-conceived by one, even by our father laugh-ishaq; (for betweeners being not yet born, neither having done any good or visual-re-toil, that the purpose of these-to according to election might stand, not of doings, but of him that calleth;) it was said to her, the elder will work for the younger. as it is written, heel-topple-yakub have i gravity-loved, but do-esau have i hated. what will we say then? is there not being right with these-to? these-to forbid. for he saith to draw-out-musa, i will womb whom i will have wombing, and i will have wombing on whom i will have wombing. so then it is not of him that wil-leth, nor of him that runneth, but of these-to that sheweth wombing. for the writing saith to big-house-firawn even for this same purpose have i raised thee up, that i might shew my dynamic in thee, and that my name might be declared throughout all the land. therefore hath he wombing on whom he will have wombing, and whom he will he hardeneth. thou wilt say then to me, why doth he yet find fault-destroy? for who hath resisted his will? nay but, o man, who art thou that repliest against these-to? will the thing formed say to him that formed it, why hath thou did me thus? hath not the potter dynamic over the clay, of the same lump to do one item to honour, and another to dishonour? what if these-to, willing to shew his wrath, and to do his dynamic known, endured with much longsuffering the items of wrath fitted to destruction: and that he might do known the riches of his weight on the items of wombing, which he had afore prepared to weight, even us, whom he hath called, not of the vowel-yeah-knowledge-iodim only, but also of the corpse-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 these-to. safe-yeah-sua-io also crieth concerning israel, though the number of betweeners of soaking-to-israel be as the sand of the sea, a remnant will be safed: for he will finish the doing, and cut it short in being right: because a short doing will vowelmovement-io-yeah do upon the land. and as safe-yeah-sua-io said before, except vowelmovement-io-yeah of troops-sabaoth had left us a seed, we had been as splint-blood-sodoma, and been did like to sheaves-gomorra. what will we say then? that the corpse-nations, which followed not after being right, have buyed to being right, even the being right which is of mum-sticking-with. but israel, which followed after the drops-of-teaching-torah of being right, hath not buyed to the drops-of-teaching-torah of being right. wherefore? because they sought it not by mum-sticking-with, but as it were by the doings of the drops-of-teaching-torah for they stumbled at that stumblingstone; as it is written, behold, i lay in mark-zionsion a stumblingstone and rock of offence: and whosoever mum-sticks with him will not be dry.

10

brethren, my heart's desire and prayer to these-to for soaking-to-israel is, that they might be safed. for i bear them record that they have a zeal of these-to, but not ac-

cording to knowledge. for they being ignorant of these-to's being right, and going about to establish their own being right, have not gave hand under the being right of these-to. for use-anointed is the finish of the drops-of-teaching-torah for being right to into the worldly one that mum-stick withth. for draw-out-musa describeth the being right which is of the drops-of-teaching-torah that the man which doeth those things will live by them. but the being right which is of mum-sticking-with speaketh on this wise, say not in thine heart, who will ascend into namespaces (that is, to bring use-anointed down from above:) or, who will descend into the deep? (that is, to bring up use-anointed again from the dead,) but what saith it? the word is nigh thee, in thy mouth, and in thy heart: that is, the word of mum-sticking-with, which we declare; that if thou wilt confess with thy mouth vowelmovement-io-yeah vowel-safe-yeah-iosua, and will mum-stick with thine heart that these-to hath raised him from the dead, thou wilt be safed. for with the heart man mum-stick withth to being right; and with the mouth confession is did to safety. for the writing saith, whosoever mum-sticks with him will not be dry. for there is no difference between the vowel-yeah-knowledge-iod and the hellene-greek: for the same base-boss over all is rich to all that call upon him. for whosoever will call upon the name of vowelmovement-io-yeah will be safed. how then will they call on him in whom they have not mum-stuck with? and how will they mum-stick with him of whom they have not heard? and how will they hear without a declarer? and how will they declare, except they be sent? as it is written, how beautiful are the feet of them that declare the message of complete, and bring glad tidings of good things! but they have not all obeyed the message. for safe-yeah-sua-io saith, base-boss, who hath mum-stuck with our report? so then mum-sticking-with cometh by hearing, and hearing by the word of these-to. but i say, have they not heard? yes verily, their sound went into all the land, and their words for into the worlds of the inhabited world. but i say, did not soaking-to-israel know? first draw-out-musa saith, i will provoke you to jealousy by them that are no people, and by a foolish nation i will anger you. but safe-yeah-sua-io is very bold, and saith, i was found of them that sought me not; i was did manifest to them that asked not after me. but to soaking-to-israel he saith, all day long i have stretched forth my hands to a disobedient and gainsaying people.

11

i say then, hath these-to cast away his people? these-to forbid. for i also am a soaking-to-israelite, of the seed of their-wing-organ-ibrahim, of the branch of righthand-child-benjamin. these-to hath not cast away his people which he foreknew. wot ye not what the writing saith of my-to-elias how he doth intercession to these-to against soaking-to-israel saying, base-boss, they have killed thy come-bringers, and digged down thine butcher-places; and i am left alone, and they seek my life. but what saith the answer of these-to to him? i have reserved to myself seven thousand men, who have not bowed the knee to the image of husband-owner even so then at this present time also there is a remnant according to the election of grace. and if by grace, then is it no more of doings: otherwise grace is no more grace. but if it be of doings, then it is no more grace: otherwise doing is no more doing. what then? soaking-to-israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. (according as it is written, these-to hath given them breathwind of slumber, eyes that they should not see, and ears that they should not hear;) to this day. and dude-dawud saith, let their table be did a snare, and a

destroy-trap, and a stumblingblock, and a recompence to them: let their eyes be darkened, that they may not see, and bow down their back alway. i say then, have they stumbled that they should fall? these-to forbid: but rather through their fall safety is come to the corpse-nations, for to provoke them to jealousy. now if the fall of them be the riches of the cosmos, and the diminishing of them the riches of the corpse-nations; how much more their fullness? for i speak to you corpse-nations, inasmuch as i am the sent-out of the corpse-nations, i magnify mine office: if by any means i may provoke to emulation them which are my flesh, and might save some of them. for if the casting away of them be the out-of of the cosmos, what will the receiving of them be, but life from the dead? for if the firstfruit be perfected, the lump is also perfected: and if the root be perfected, so are the branches. and if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; rave-praising not against the branches. but if thou rave-praising, thou bearest not the root, but the root thee. thou wilt say then, the branches were broken off, that i might be grafted in. well; because of not-mum-sticking-with they were broken off, and thou standest by mum-sticking-with. be not highminded, but respect: for if these-to spared not the natural branches, take heed lest he also spare not thee. behold therefore the goodness and severity of these-to: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also will be cut off. and they also, if they abide not still in not-mum-sticking-with, will be grafted in: for these-to 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 israel, until the fullness of the corpse-nations be come in. and so all soaking-to-israel will be saved: as it is written, there will come out of zenith-sion the deliverer, and will turn away unthensoliness from heel-topple-yakub: for this is my covenant to them, when i will take away their misses. as concerning the message, they are exist-reigners for your sakes: but as touching the election, they are beloved for the father's sakes. for the gifts and calling of these-to are without repentance. for as ye in times past have not mum-stuck with these-to, yet have now obtained wombing through their not-mum-sticking-with: even so have these also now not mum-stuck with, that through your wombing they also may obtain wombing. for these-to hath concluded them all in not-mum-sticking-with, that he might have wombing upon all. o the depth of the riches both of the skill and knowledge of these-to! how unsearchable are his crises, and his ways past finding out! for who hath known the mind of vowelmovement-io-yeah? or who hath been his counsellor? or who hath first given to him, and it will be recompensed to him again? for of him, and through him, and to him, are all things: to whom be weight into the worlds. mum-stick-with-amen

12

i beseech you therefore, brethren, by the mercies of these-to, that ye present your bodies a living butcher, perfected, acceptable to these-to, which is your reasonable work. and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what it is that good, and acceptable, and fixed, will of these-to. for i say, through the grace given to me, to into the worldly man that is among you, not to think of himself more highly than he

ought to think; but to think soberly, according as these-to hath dealt to into the worldly man the measure of mum-sticking-with. for as we have many members in one body, and all members have not the same office: so we, being many, are one body in use-anointed, and every one members one of another. having then gifts differing according to the grace that is given to us, whether bring, let us bring according to the proportion of mum-sticking-with; or soak, let us wait on our soaking: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do so with simplicity; he that exist-reignth, with diligence; he that sheweth wombing, with cheerfulness. let gravity-love be without dissimulation. abhor that which is visual-re-toil; cleave to that which is good. be kindly affectioned one to another with brotherly gravity-love; in honour preferring one another; not slothful in business; fervent in breathwind; serving vowelmovement-io-yeah; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of perfects; given to hospitality. knee-pool them which persecute you: knee-pool, and curse not. rejoice with them that do rejoice, and weep with them that weep. be of the same mind one toward another. mind not high things, but condescend to men of low estate. be not wise in your own conceits. recompense to no man visual-re-toil for visual-re-toil. provide things honest in the sight of all men. if it be possible, as much as lieth in you, live completely with all men. dearly beloved, avenge not yourselves, but rather give place to wrath: for it is written, vengeance is mine; i will repay, saith vowelmovement-io-yeah. therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou wilt heap coals of fire on his head. be not overcome of visual-re-toil, but overcome visual-re-toil with good.

13

let every self be subject to the higher dynamics. for there is no dynamic but of these-to: the dynamics that be are ordained of these-to. whosoever therefore resisteth the dynamic, resisteth the crisis of these-to: and they that resist will receive to themselves damnation. for governors are not a terror to good doings, but to the visual-re-toil. wilt thou then not be afraid of the dynamic? do that which is good, and thou wilt have thanks of the same: for that which is the soak of these-to to thee for good. but if thou do that which is visual-re-toil, be afraid; for he beareth not the blade in vain: for he is the soak of these-to, a revenger to do wrath upon him that doeth visual-re-toil. wherefore ye must needs be subject, not only for wrath, but also for conscience sake. for for this cause complete ye tribute also: for they are these-to's soaks, attending continually upon this very thing. render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; respect to whom respect; honour to whom honour. owe no man any thing, but to gravity-love one another: for he that gravity-loveth another hath fulfilled the drops-of-teaching-torah for this, no commit adultery, no kill, no steal, no bear false witness, no covet; and if there be any other directive, it is briefly comprehended in this saying, namely, thou wilt gravity-love thy in-sight as thyself. gravity-love doingeth no ill to his in-sight: therefore gravity-love is the fulfilling of the drops-of-teaching-torah and that, knowing the time, that now it is high time to awake out of sleep: for now is our safety nearer than when we mum-stuck with. the night is far spent, the day is at hand: let us therefore cast off the doings of darkness, and let us put on the armour of light. let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. but put ye on vowelmovement-io-yeah vowel-safe-yeah-iousa use-anointed, and do not

provision for the flesh, to fulfil the lusts thereof.

14

him that is weak in the mum-sticking-with receive ye, but not to doubtful disputations. for one mum-stick with that he may eat all things: another, who is weak, eateth grass. let not him that eateth despise him that eateth not; and let not him which eateth not critic him that eateth: for these-to hath received him. who art thou that criticist another man's worker? to his own master he standeth or falleth. yea, he will be holden up: for these-to is able to do him stand. one man esteemeth one day above another: another esteemeth every day alike. let every man be fully persuaded in his own mind. he that regardeth the day, regardeth it to vowelmovement-io-yeah; and he that regardeth not the day, to vowelmovement-io-yeah he doth not regard it. he that eateth, eateth to vowelmovement-io-yeah, for he giveth these-to thanks; and he that eateth not, to vowelmovement-io-yeah he eateth not, and giveth these-to thanks. for none of us liveth to himself, and no man dieth to himself. for whether we live, we live to vowelmovement-io-yeah; and whether we die, we die to vowelmovement-io-yeah: whether we live therefore, or die, we are vowelmovement-io-yeah's. for to this finish use-anointed both died, and rose, and revived, that he might be base-boss both of the dead and living. but why dost thou critic thy brother? or why dost thou set at nought thy brother? for we will all stand before the crisis seat of use-anointed. for it is written, as i live, saith vowelmovement-io-yeah, every knee will bow to me, and every language-tongue will confess to these-to. so then every one of us will give account of himself to these-to. let us not therefore critic one another any more: but critic this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. i know, and am persuaded by vowelmovement-io-yeah vowel-safe-yeah-iousua, 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 use-anointed died. let not then your good be visual-re-toil spoken of: for the kingdom of these-to is not meat and drink; but being right, and complete, and joy in the perfected breathwind. for he that in these things worketh use-anointed is acceptable to these-to, and approved of men. let us therefore follow after the things which do for complete, and things wherewith one may edify another. for meat destroy not the doing of these-to. all things indeed are win-pure; but it is visual-re-toil for that man who eateth with offence. it is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is go-beyond-offended, or is did weak. hast thou mum-sticking-with? have it to thyself before these-to. happy is he that condemneth not himself in that thing which he alloweth. and he that doubteth is crisis-damned if he eat, because he eateth not of mum-sticking-with: for whatsoever is not of mum-sticking-with 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 use-anointed pleased not himself; but, as it is written, the reproaches of them that reproached thee fell on me. for whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the writings might have hope. now the these-to of patience and consolation grant you to be like-

minded one toward another according to use-anointed vowel-safe-yeah-iousua: that ye may with one mind and one mouth weigh these-to, even the father of our base-boss vowel-safe-yeah-iousua use-anointed. therefore receive ye one another, as use-anointed also received us to the weight of these-to. now i say that vowel-safe-yeah-iousua use-anointed was a soak of the write-circumcision for the truth of these-to, to confirm the message-promises did to the fathers: and that the corpse-nations might weigh these-to for his womb; as it is written, for this cause i will confess to thee among the corpse-nations, and sing to thy name. and again he saith, rejoice, ye corpse-nations, with his people. and again, thanks vowelmovement-io-yeah, all ye corpse-nations; and laud him, all ye people. and again, safe-yeah-sua-io saith, there will be a root of safe-jesse, and he that will rise to king over the corpse-nations; in him will the corpse-nations trust. now the these-to of hope fill you with all joy and complete in believing, that ye may abound in hope, through the dynamic of the perfected breathwind. and i myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. to world nottheless, brethren, i have written the more boldly to you in some sort, as putting you in mind, because of the grace that is given to me of these-to, that i should be the soak of vowel-safe-yeah-iousua use-anointed to the corpse-nations, soaking the message of these-to, that the inward up of the corpse-nations might be acceptable, being perfected by the perfected breathwind. i have therefore whereof i may weight through vowel-safe-yeah-iousua use-anointed in those things which pertain to these-to. for i will not dare to speak of any of those things which use-anointed hath not wrought by me, to do the corpse-nations obedient, by word and deed, through mighty signs and wonders, by the dynamic of breathwind of these-to; so that from cast-complete-jerusalem, and rolling to kept-out-roll-illyricum, i have fully declared the message of use-anointed. yea, so have i strived to declare the message, not where use-anointed was named, lest i should build-between upon another man's foundation: but as it is written, to whom he was not spoken of, they will see: and they that have not heard will understand. for which cause also i have been much hindered from coming to you. but now having no more place in these parts, and having a great desire these many years to come 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 camp. but now i go to cast-complete-jerusalem to soak to the perfects. for it hath pleased them of tall-macedonia and sorrow-achaea to do a certain contribution for the poor perfects which are at cast-complete-jerusalem. it hath pleased them verily; and their debtors they are. for if the corpse-nations have been did partakers of their breathwindual things, their duty is also to soak 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 knee-pooling of the message of use-anointed. now i beseech you, brethren, for vowelmovement-io-yeah vowel-safe-yeah-iousua use-anointed's sake, and for the gravity-love of breathwind, that ye strive together with me in your prayers to these-to for me; that i may be delivered from them that do not mum-stick with hand-know-judaea; and that my work which i have for cast-complete-jerusalem may be accepted of the perfects; that i may come to you with joy by the will of these-to, and may with you be refreshed. now the these-to of complete be with you all. mum-stick-with-amen

i commend to you bright-phebe our sister, which is a worker of the called-out which is at hand-cenchrea: that ye receive her in vowelmovement-io-yeah, as becometh perfects, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. greet earlier-times-priscilla and eagle-aquila my helpers in use-anointed vowel-safe-yeah-iosua: 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 corpse-nations. likewise greet the called-out that is in their house. salute my well-beloved applaud-epaenetus, who is the firstfruits of sorrow-achaia to use-anointed. greet bitter-merry-miriam, who bestowed much labour on us. salute man-victory-andronicus and young-junia, my kinsmen, and my fellow-prisoners, who are of note among the sent-outs, who also were in use-anointed before me. greet much-amplias my beloved in vowelmovement-io-yeah. salute urbane, our helper in use-anointed, and ear-of-grain-stachys my beloved. salute call-apelles approved in use-anointed. salute them which are of best-intention-aristobulus' household. salute little-fugitive-freeman-herodion my kinsman. greet them that be of the household of stiff-numb-narcissus, which are in vowelmovement-io-yeah. salute pleasurable-tryphena and pleasurable-tryphosa, who labour in vowelmovement-io-yeah. salute the beloved split-persis, which laboured much in vowelmovement-io-yeah. salute red-rufus chosen in vowelmovement-io-yeah, and his mother and mine. salute uncritical-asyncritus, flame-phlegon, interpret-hermas, father-life-patrobas, support-hermes, and the brethren which are with them. salute love-word-philologus, and tender-hair-down-julia, sea-snail-nereus, and his sister, and sky-olympas, and all the perfects which are with them. salute one another with an perfected kiss. the called-outs of use-anointed salute you. now i beseech you, brethren, destroyk them which cause divisions and offences contrary to the teaching which ye have learned; and avoid them. for they that are such work for not our base-boss vowel-safe-yeah-iosua use-anointed, 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 visual-re-toil. and the these-to of complete will bruise accuse-shaitan under your feet shortly. the grace of our base-boss vowel-safe-yeah-iosua use-anointed be with you. mum-stick-with-amen honor-these-to-timotheus my doingfellow, and light-lucius, and heal-yeah-safe-jason, and safe-father-sosipater, my kinsmen, salute you. i third-tertius, who wrote this letter, salute you in vowelmovement-io-yeah. land-gaius mine camp, and of the whole called-out, saluteth you. lovely-erastus the chamberlain of the city saluteth you, and four-quartus a brother. the grace of our base-boss vowel-safe-yeah-iosua use-anointed be with you all. mum-stick-with-amen now to him that is of dynamic to stablish you according to my message, and the declaring of vowel-safe-yeah-iosua use-anointed, according to the revelation of the mystery, which was kept secret since the world began, but now is did manifest, and by the writings of the come-bringers, according to the directive of the world these-to, did known to all nations for the obedience of mum-sticking-with: to these-to only wise, be weight through vowel-safe-yeah-iosua use-anointed into the worlds. mum-stick-with-amen

small-paul called to be an sent-out of vowel-safe-yeah-iousua use-anointed through the will of these-to, and safe-strength-sosthenes our brother,

#chapter Corinthians

to the called-out of these-to which is at peak-corinth, to them that are perfected in use-anointed vowel-safe-yeah-iousua, called to be perfects, with all that in every place call upon the name of vowel-safe-yeah-iousua use-anointed our base-boss, both their's and our's: grace be to you, and complete, from these-to our father, and from vowelmovement-io-yeah vowel-safe-yeah-iousua use-anointed. i thank my these-to always on your behalf, for the grace of these-to which is given you by vowel-safe-yeah-iousua use-anointed; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the witness of use-anointed was confirmed in you: so that ye come behind in no gift; waiting for the coming of our base-boss vowel-safe-yeah-iousua use-anointed: who will also confirm you for ever, that ye may be blameless in the day of our base-boss vowel-safe-yeah-iousua use-anointed. these-to is mum-sticking-withful, by whom ye were called to the fellowship of his between vowel-safe-yeah-iousua use-anointed our base-boss. now i beseech you, brethren, by the name of our base-boss vowel-safe-yeah-iousua use-anointed, 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-cephas; and i of use-anointed. is use-anointed divided? was small-paul stood-up for you? or were ye soaked in the name of small-paul? i thank these-to that i soaked none of you, but curly-hair-crispus and land-gaius; lest any should say that i had soaked in mine own name. and i soaked also the household of go-beyond-hanas: besides, i know not whether i soaked any other. for use-anointed sent me not to soak, but to declare the message: not with skill of words, lest the stand of use-anointed should be did of none effect. for the declareing of the stand is to them that perish foolishness; but to us which are safed it is the dynamic of these-to. for it is written, i will destroy the skill of the wise, and will bring to nothing the understanding of the prudent. where is the wise? where is the scroll-recounters? where is the disputer of this cosmos? hath not these-to did foolish the skill of this cosmos? for after that in the skill of these-to the cosmos by skill knew not these-to, it was good in the eyes of these-to by the foolishness of declareing to safe them that mum-stick with. for the vowel-yeah-acknowledge-iodim require a sign, and the hellene-greeks seek after skill: but we declare use-anointed stood-up, to the vowel-yeah-acknowledge-iodim a stumblingblock, and to the hellene-greeks foolishness; but to them which are called, both vowel-yeah-acknowledge-iodim and hellene-greeks, use-anointed the dynamic of these-to, and the skill of these-to. because the foolishness of these-to is wiser than men; and the weakness of these-to is stronger than men. for ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but these-to hath chosen the foolish things of the cosmos to confound the wise; and these-to hath chosen the weak things of the cosmos to confound the things which are mighty; and base things of the cosmos, and things which are despised, hath these-to chosen, yea, and things which are not, to bring to nought things that are: that no flesh should weight in his presence. but of him are ye in use-anointed vowel-safe-yeah-iousua, who of these-to is did to us skill, and be-

ing right, and perfection, and ransom-redemption: that, according as it is written, he that boasts, let him boast in vowelmovement-io-yeah. and i, brethren, when i came to you, came not with excellency of speech or of skill, declaring to you the witness of these-to. for i determined not to know any thing among you, safe vowel-safe-yeah-iousua use-anointed, and him stood-up. and i was with you in weakness, and in respect, and in much trembling. and my speech and my declareing was not with enticing words of man's skill, but in demonstration of breathwind and of dynamic: that your mum-sticking-with should not stand in the skill of men, but in the dynamic of these-to. howbeit we speak skill among them that are fixed: yet not the skill of this world, nor of the princes of this world, that come to nought: but we speak the skill of these-to in a mystery, even the hidden skill, which these-to ordained before the world to our weight: which none of the princes of this world knew: for had they known it, they would not have stood-up vowelmovement-io-yeah of weight. but as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which these-to hath prepared for them that gravity-love him. but these-to hath revealed them to us by his breathwind: for breathwind searcheth all things, yea, the deep things of these-to. for what man knoweth the things of a man, safe breathwind of man which is in him? even so the things of these-to knoweth no man, but breathwind of these-to. now we have received, not breathwind of the cosmos, but breathwind which is of these-to; that we might know the things that are freely given to us of these-to. which things also we speak, not in the words which man's skill teacheth, but which the perfected breathwind teacheth; comparing breathwindual things with breathwindual. but the natural man receiveth not the things of breathwind of these-to: for they are foolishness to him: neither can he know them, because they are breathwindually discerned. but he that is breathwindual critich all things, yet he himself is critich of no man. for who hath known the mind of vowelmovement-io-yeah, that he may instruct him? but we have the mind of use-anointed. and i, brethren, could not speak to you as to breathwindual, but as to man-like, even as to babes in use-anointed. i have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. for ye are yet man-like: for whereas there is among you envying, and strife, and divisions, are ye not man-like, and walk as men? for while one saith, i am of small-paul; and another, i am of destroy-apollo; are ye not man-like? who then is small-paul, and who is destroy-apollo, but soaks by whom ye mum-stuck with, even as vowelmovement-io-yeah gave to every man? i have planted, destroy-apollo watered; but these-to gave the increase. so then neither is he that planteth any thing, neither he that watereth; but these-to that giveth the increase. now he that planteth and he that watereth are one: and into the worldly man will receive his own reward according to his own labour. for we are labourers together with these-to: ye are these-to's manny, ye are these-to's build-betweening. according to the grace of these-to which is given to me, as a wise masterbuilder, i have laid the foundation, and another build-betweeneth thereon. but let every man take heed how he build-betweeneth thereupon. for other foundation can no man lay than that is laid, which is vowel-safe-yeah-iousua use-anointed. now if any man build-between upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's doing will be did manifest: for the day will declare it, because it will be revealed by fire; and the fire will try every man's doing of what sort it is. if any man's doing abide which he hath build-betweened thereupon, he will receive a reward. if any man's doing will be burned, he will suffer loss: but he himself will be safed;

yet so as by fire. know ye not that ye are the temple of these-to, and that breathwind of these-to house-dwelleth in you? if any man cease the temple of these-to, him will these-to destroy; for the temple of these-to is perfected, which temple ye are. let no man deceive himself. if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. for the skill of this cosmos is foolishness with these-to. for it is written, he taketh the wise in their own craftiness. and again, vowel-movement-io-yeah knoweth the thoughts of the wise, that they are vain. therefore let no man weight in men. for all things are your's; whether small-paul, or destroy-apollos, or stone-cephas, or the cosmos, or life, or death, or things present, or things to come; all are your's; and ye are use-anointed's; and use-anointed is these-to's. let a man so account of us, as of the soaks of use-anointed, and stewards of the mysteries of these-to. moreover it is required in stewards, that a man be found mum-sticking-withful. but with me it is a very small thing that i should be criticd of you, or of man's crisis yea, i critic not mine own self. for i know nothing by myself; yet am i not hereby rightified: but he that criticth me is vowelmovement-io-yeah. therefore critic nothing before the time, until vowel-movement-io-yeah come, who both will bring to light the hidden things of darkness, and will do manifest the counsels of the hearts: and then will every man have thanks of these-to. and these things, brethren, i have in a figure transferred to myself and to destroy-apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. for who doth thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou weight, as if thou hadst not received it? now ye are full, now ye are rich, ye have kinged as kings without us: and i would to these-to ye did king, that we also might king with you. for i think that these-to hath set forth us the sent-out last, as it were appointed to death: for we are did a spectacle to the cosmos, and to messengers, and to men. we are fools for use-anointed's sake, but ye are wise in use-anointed; we are weak, but ye are strong; ye are honourable, but we are despised. even to this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain house-dwellingplace; and labour, doing with our own hands: being reviled, we knee-pool; being persecuted, we suffer it: being defamed, we intreat: we are did as the filth of the cosmos, and are the offscouring of all things to this day. i write not these things to shame you, but as my beloved betweeners i warn you. for though ye have ten thousand instructors in use-anointed, yet have ye not many fathers: for in use-anointed vowel-safe-yeah-iosua i have begotten you through the message. wherefore i beseech you, be ye followers of me. for this cause have i sent to you honor-these-to-timotheus, who is my beloved betweener and mum-sticking with vowelmovement-io-yeah, who will bring you into remembrance of my ways which be in use-anointed, as i teach into the worldly where in into the worldly called-out. now some are puffed up, as though i would not come to you. but i will come to you shortly, if vowelmovement-io-yeah will, and will know, not the speech of them which are puffed up, but the dynamic. for the kingdom of these-to is not in word, but in dynamic. what will ye? will i come to you with a rod, or in gravity-love, and in breathwind of meekness? it is reported upstartingly that there is fornication among you, and such fornication as is not so much as named among the corpse-nations, that one should have his father's woman. and ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. for i verily, as absent in body, but present in breathwind, have critid already, as though i

were present, concerning him that hath so done this deed, in the name of our base-boss vowel-safe-yeah-iosua use-anointed, when ye are added together, and my breathwind, with the dynamic of our base-boss vowel-safe-yeah-iosua use-anointed, to deliver such an one to accuse-shaitan for the destruction of the flesh, that breathwind may be safed in the day of vowelmovement-io-yeah vowel-safe-yeah-iosua. your weighting is not good. know ye not that a little leaven leaveneth the whole lump? brighten out therefore the old leaven, that ye may be a new lump, as ye are unleavened. for even use-anointed our stopskip is butcherd for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and visual-re-toilness; but with the lit-mazat of sincerity and truth. i wrote to you in an letter not to camp with fornicators: yet not alto-gether 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 camp, 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 critic them also that are without? do not ye critic them that are in inwards? but them that are without these-to criticth. therefore put away from among yourselves that visual-re-toil person. dare any of you, having a matter against another, go to drops-of-teaching-torah before the unjust, and not before the perfects? do ye not know that the perfects will critic the cosmos? and if the cosmos will be critid by you, are ye unworthy to critic the smallest matters? know ye not that we will critic messengers? how much more things that pertain to this life? if then ye have crises of things pertaining to this life, set them to critic 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 critic between his brethren? but brother goeth to drops-of-teaching-torah with brother, and that before the not-mum-sticking-with. now therefore there is utterly a fault-destroy among you, because ye go to drops-of-teaching-torah one with another. why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? nay, ye do wrong, and defraud, and that your brethren. know ye not that the unrighteous will not inherit the kingdom of these-to? be not deceived: neither fornicators, nor ideal-image-idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, will inherit the kingdom of these-to. and such were some of you: but ye are washed, but ye are perfected, but ye are rightified in the name of vowelmovement-io-yeah vowel-safe-yeah-iosua, and by breathwind of our these-to. all things are allowed to me, but all things are not expedient: all things are allowed for me, but i will not be brought under the dynamic of any. meats for the belly, and the belly for meats: but these-to will destroy both it and them. now the body is not for fornication, but for vowelmovement-io-yeah; and vowel-movement-io-yeah for the body. and these-to hath both raised up vowelmovement-io-yeah, and will also raise up us by his own dynamic. know ye not that your bodies are the members of use-anointed? will i then take the members of use-anointed, and do them the members of an feed-harlot? these-to forbid. what? know ye not that he which is joined to an feed-harlot is one body? for two, saith he, will be one flesh. but he that is joined to vowel-movement-io-yeah is one breathwind. flee fornication. into the worldly miss that a man doeth is without the body; but he that committeth fornication misses against his own body. what? know ye not that your body is the temple of the perfected breathwind which is in you, which ye have of these-to, and ye are not your own? for ye are bought

with a price: therefore weigh these-to in your body, and in your breathwind, which are these-to's. now concerning the things whereof ye wrote to me: it is good for a man not to touch a woman. to world notwithstanding, to avoid fornication, let into the worldly man have his own woman, and let into the worldly woman have her own man. let the man render to the woman due benevolence: and likewise also the woman to the man. the woman hath not charge of her own body, but the man: and likewise also the man hath not charge of his own body, but the woman. defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that accuse-shaitan temptation 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 gift of these-to, one after this manner, and another after that. i say therefore to the unmarried and widows, it is good for them if they abide even as i. but if they cannot contain, let them destroyry: for it is better to destroyry than to burn. and to the destroyried i direct, yet not i, but vowelmovement-io-yeah, let not the woman depart from her man: but and if she depart, let her remain unmarried or be reconciled to her man: and let not the man put away his woman. but to the rest speak i, not vowelmovement-io-yeah: if any brother hath a woman that mum-stick withth not, and she be pleased to house-dwell with him, let him not put her away. and the woman which hath an man that mum-stick withth not, and if he be pleased to house-dwell with her, let her not leave him. for the unbelieving man is perfected by the woman, and the unbelieving woman is perfected by the man: else were your betweeners stained; but now are they perfected. but if the unbelieving depart, let him depart. a brother or a sister is not under employment in such cases: but these-to hath called us to complete. for what knowest thou, o woman, whether thou wilt safe thy man? or how knowest thou, o man, whether thou wilt safe thy woman? but as these-to hath distributed to into the worldly man, as vowelmovement-io-yeah hath called into the worldly one, so let him walk. and so ordain i in all called-outs. is any man called being write-circumcised? let him not become foreskinned. is any called in uncircumcision? let him not be write-circumcised. write-circumcision is nothing, and uncircumcision is nothing, but the keeping of the directives of these-to. let every man abide in the same calling wherein he was called. art thou called being a worker? care not for it: but if thou mayest be did free, use it rather. for he that is called in vowelmovement-io-yeah, being a worker, is vowelmovement-io-yeah's freeman: likewise also he that is called, being free, is use-anointed's worker. ye are bought with a price; be not ye the workers of men. brethren, let every man, wherein he is called, therein abide with these-to. now concerning virgins i have no directive of vowelmovement-io-yeah: yet i give my crisis as one that hath obtained wombing of vowelmovement-io-yeah to be mum-sticking-withful. i suppose therefore that this is good for the present distress, i say, that it is good for a man so to be. art thou retrieved to a woman? seek not to be loosed. art thou loosed from a woman? seek not a woman. but and if thou destroyry, thou hast not missed; and if a virgin destroyry, 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 vowelmovement-io-yeah, how

he may please vowelmovement-io-yeah: but he that is destroyried careth for the things that are of the cosmos, how he may please his woman. there is difference also between a woman and a virgin. the unmarried woman careth for the things of vowelmovement-io-yeah, that she may be perfected both in body and in breathwind: but she that is destroyried careth for the things of the cosmos, how she may please her man. and this i speak for your own profit; not that i may cast a snare upon you, but for that which is comely, and that ye may attend upon vowelmovement-io-yeah without distraction. but if any man think that he 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 destroyry. to world notwithstanding he that standeth stedfast in his heart, having no necessity, but hath charge over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. so then he that giveth her in destroyriage doeth well; but he that giveth her not in destroyriage doeth better. the woman is retrieved by the drops-of-teaching-torah as long as her man liveth; but if her man be dead, she is at liberty to be destroyried to whom she will; only in vowelmovement-io-yeah. but she is happier if she so abide, after my discernment: and i think also that i have breathwind of these-to. now as touching things highed to ideal-image-idols, we know that we all have knowledge. knowledge puffeth up, but charity edifieth. and if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. but if any man gravity-love these-to, the same is known of him. as concerning therefore the eating of those things that are highed in butcher to ideal-image-idols, we know that an ideal-image-idol is nothing in the cosmos, and that there is none other these-to but one. for though there be that are called these-to, whether in namespaces or in land, (as there be these-to many, and base-boss many,) but to us there is but one these-to, the father, of whom are all things, and we in him; and one base-boss vowel-safe-yeah-iosua use-anointed, by whom are all things, and we by him. howbeit there is not in into the worldly man that knowledge: for some with conscience of the ideal-image-idol to this hour eat it as a thing highed to an ideal-image-idol; and their conscience being weak is ceased. but meat commendeth us not to these-to: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. but take heed lest by any means this liberty of your's become a stumblingblock to them that are weak. for if any man see thee which hast knowledge sit at meat in the ideal-image-idol's temple, will not the conscience of him which is weak be emboldened to eat those things which are highed to ideal-image-idols; and through thy knowledge will the weak brother perish, for whom use-anointed died? but when ye miss so against the brethren, and wound their weak conscience, ye miss against use-anointed. wherefore, if meat do my brother to scandal, i will eat no flesh in the world, lest i do my brother to scandal. am i not an sent-out? am i not free? have i not seen vowel-safe-yeah-iosua use-anointed our base-boss? are not ye my doing in vowelmovement-io-yeah? if i be not an sent-out to others, yet doubtless i am to you: for the seal of mine sending-out are ye in vowelmovement-io-yeah. mine answer to them that do examine me is this, have we not charge to eat and to drink? have we not charge to lead about a sister, a woman, as well as other sent-outs, and as the brethren of vowelmovement-io-yeah, and stone-cephas? or i only and bringer-child-barnabas, have not we dynamic to forbear doing? who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a sheep, and eateth not of the milk of the sheep? say i these things as a man? or saith not the drops-of-teaching-torah the same also? for it is written in the drops-of-teaching-torah of draw-out-

musa, no muzzle the mouth of the ox that treadeth out the corn. doth these-to take care for cattle? or saith he it altogether for our sakes? for our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. if we have sown to you breathwindual things, is it a great thing if we will reap your man-like things? if others be partakers of this dynamic over you, are not we rather? to world notwithstanding we have not used this dynamic; but suffer all things, lest we should hinder the message of use-anointed. do ye not know that they which soak about perfected things live of the things of the temple? and they which wait at the butcher-place are partakers with the butcher-place? even so hath vowelmovement-io-yeah ordained that they which declare the message should live of the message. but i have used none of these things: neither have i written these things, that it should be so done to me: for it were better for me to die, than that any man should do my boasting void. for though i declare the message, i have nothing to boast of: for necessity is laid upon me; yea, woe is to me, if i declare not the message! for if i do this thing willingly, i have a reward: but if against my will, a dispensation of the message is missed to me. what is my reward then? verily that, when i declare the message, i may do the message of use-anointed without charge, that i abuse not my charge in the message. for though i be free from all men, yet have i did myself worker to all, that i might gain the more. and to the vowel-yeah-knowlege-iode i became as a vowel-yeah-knowlege-iode that i might gain the vowel-yeah-knowlege-iode to them that are under the drops-of-teaching-torah as under the drops-of-teaching-torah that i might gain them that are under the drops-of-teaching-torah to them that are without drops-of-teaching-torah as without drops-of-teaching-torah (being not without drops-of-teaching-torah to these-to, but under the drops-of-teaching-torah to use-anointed,) that i might gain them that are without drops-of-teaching-torah to the weak became i as weak, that i might gain the weak: i am did all things to all men, that i might by all means save some. and this i do for the message's sake, that i might be partaker thereof with you. know ye not that they which run in a race run all, but one receiveth the prize? so run, that ye may obtain. and into the worldly man that striveth for the mastery is temperate in all things. now they do it to obtain a destroyible crown; but we an incorruptible. i therefore so run, not as uncertainly; so fight i, not as one that beateth the air: but i keep under my body, and bring it into subjection: lest that by any means, when i have declared to others, i myself should be a castaway. moreover, brethren, i would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all soaked to draw-out-musa in the cloud and in the sea; and did all eat the same breathwindual meat; and did all drink the same breathwindual drink: for they drank of that breathwindual rock that followed them: and that rock was use-anointed. but with many of them these-to was not well pleased: for they were overthrown in the place-of-word-desert. now these things were our examples, to the intent we should not lust after visual-re-toil 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 use-anointed, as some of them also tempted, and were destroyed of serpents. neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. now all these things happened to them for examples: and they are written for our admonition, upon whom the ends of the world are come. wherefore let him that thinketh he standeth take heed lest he fall. there hath

no temptation taken you but such as is upstarting to man: but these-to is mum-sticking-withful, who will not suffer you to be tempted above that ye are able; but will with the temptation also do a way to escape, that ye may be able to bear it. wherefore, my dearly beloved, flee from ideal-image-idolatry. i speak as to wise men; critic ye what i say. the cup of knee-pooling which we knee-pool, is it not the communion of the blood of use-anointed? the bread which we break, is it not the communion of the body of use-anointed? for we being many are one bread, and one body: for we are all partakers of that one bread. behold soaking-to-israel after the flesh: are not they which eat of the butchers partakers of the butcher-place? what say i then? that the ideal-image-idol is any thing, or that which is highed in butcher to ideal-image-idols is any thing? but i say, that the things which the corpse-nations butcher, they butcher to breast-devils, and not to these-to: and i would not that ye should have fellowship with breast-devils. ye cannot drink the cup of vowelmovement-io-yeah, and the cup of breast-devils: ye cannot be partakers of vowelmovement-io-yeah's table, and of the table of breast-devils. do we provoke vowelmovement-io-yeah to jealousy? are we stronger than he? all things are allowed for me, but all things are not expedient: all things are allowed for me, but all things edify not. let no man seek his own, but into the worldly man another's wealth. whatsoever is sold in the shambles, that eat, asking no question for conscience sake: for the land is vowelmovement-io-yeah's, and the fulness thereof. if any of them that mum-stick with not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. but if any man say to you, this is highed in butcher to ideal-image-idols, eat not for his sake that shewed it, and for conscience sake: for the land is vowelmovement-io-yeah's, and the fulness thereof: conscience, i say, not thine own, but of the other: for why is my liberty criticed of another man's conscience? for if i by grace be a partaker, why am i visual-re-toil spoken of for that for which i give thanks? whether therefore ye eat, or drink, or whatsoever ye do, do all to the weight of these-to. give none offence, neither to the vowel-yeah-knowlege-iode nor to the corpse-nations, nor to the called-out of these-to: even as i please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. be ye followers of me, even as i also am of use-anointed. now i thanks you, brethren, that ye remember me in all things, and keep the crisis, as i delivered them to you. but i would have you know, that the head of every man is use-anointed; and the head of the woman is the man; and the head of use-anointed is these-to. every man praying or bringing, having his head covered, dishonoureth his head. but every woman that prayeth or bringeth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. for if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. for a man indeed ought not to cover his head, forasmuch as he is the image and weight of these-to: but the woman is the weight of the man. for the man is not of the woman: but the woman of the man. neither was the man created for the woman; but the woman for the man. for this cause ought the woman to have dynamic on her head because of the messengers. to world notwithstanding neither is the man without the woman, neither the woman without the man, in vowelmovement-io-yeah. for as the woman is of the man, even so is the man also by the woman; but all things of these-to. critic in yourselves: is it comely that a woman pray to these-to uncovered? doth not even nature itself teach you, that, if a man have long hair, it is a shame to him? but if a woman have long hair, it is a weight to her: for her hair is given her for a covering, but if any man seem to be contentious,

we have no such custom, neither the called-outs of these-to. now in this that i declare to you i thanks you not, that ye come together not for the better, but for the worse. for first of all, when ye come together in the called-out, i hear that there be divisions among you; and i partly mum-stick with it. for there must be also heresies among you, that they which are approved may be did manifest among you. when ye come together therefore into one place, this is not to eat vowelmovement-io-yeah's supper. for in eating every one taketh before other his own supper: and one is hungry, and another is drunken. what? have ye not houses to eat and to drink in? or despise ye the called-out of these-to, and shame them that have not? what will i say to you? will i thanks you in this? i thanks you not. for i have received of vowelmovement-io-yeah that which also i delivered to you, that vowelmovement-io-yeah vowel-safe-yeah-iousua the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, take, eat: this is my body, which is broken for you: this do in remembrance of me. after the same manner also he took the cup, when he had supped, saying, this cup is the new covenant in my blood: this do ye, as oft as ye drink it, in remembrance of me. for as often as ye eat this bread, and drink this cup, ye do shew vowelmovement-io-yeah's death work he come. wherefore whosoever will eat this bread, and drink this cup of vowelmovement-io-yeah, unworthily, will be guilty of the body and blood of vowelmovement-io-yeah. but let a man examine himself, and so let him eat of that bread, and drink of that cup. for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning vowelmovement-io-yeah's body. for this cause many are weak and sickly among you, and many sleep. for if we would critic ourselves, we should not be criticized. but when we are crited, we are chastened of vowelmovement-io-yeah, that we should not be condemned with the cosmos. wherefore, my brethren, when ye come together to eat, tarry one for another. and if any man hunger, let him eat at home; that ye come not together to condemnation. and the rest will i set in order when i come. now concerning breathwinds, brethren, i would not have you ignorant. ye know that ye were corpse-nations, carried away to these dumb ideal-image-idols, even as ye were led. wherefore i give you to understand, that no man speaking by breathwind of these-to calleth vowel-safe-yeah-iousua up-theme: and that no man can say that vowel-safe-yeah-iousua is vowelmovement-io-yeah, but by the perfected breathwind. now there are diversities of gifts, but the same breathwind. and there are differences of administrations, but the same base-boss. and there are diversities of operations, but it is the same these-to which doingeth all in all. but the manifestation of breathwind is given to every man to profit withal. for to one is given by breathwind the word of skill; to another the word of knowledge by the same breathwind; to another mum-sticking-with by the same breathwind; to another the gifts of healing by the same breathwind; to another the doinging of dynamics; to another bring; to another discerning of breathwinds; to another divers kinds of languages; to another the interpretation of languages: but all these doingeth that one and the selfsame breathwind, dividing to every man severally as he will. for as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is use-anointed. for by one breathwind are we all soaked into one body, whether we be vowel-yeah-acknowledge-idom or corpse-nations, whether we be bond or free; and have been all did to drink into one breathwind. for the body is not one member, but many. if the foot will say, because i am not the hand, i am not of the body; is it therefore not of the body? and if the ear will say, because i am not the eye, i am not of the body; is it therefore not of the body?

if the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling? but now hath these-to 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 these-to hath tempered the body together, having given more abundant honour to that part which lacked. that there should be no schism in the body; but that the members should have the same care one for another. and whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. now ye are the body of use-anointed, and members in particular. and these-to hath set some in the called-out, first sent-outs, secondarily come-bringers, thirdly teachers, after that dynamics, then gifts of medicines, helps, governments, diversities of languages. are all sent-outs? are all come-bringers? are all teachers? are all dynamics? have all the gifts of medicine? do all speak multiple languages? do all interpret? but covet earnestly the best gifts: and yet shew 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 bring, and understand all mysteries, and all knowledge; and though i have all mum-sticking-with, so that i could remove mountains, and have not love, i am nothing. and though i bestow all my goods to feed the poor, and though i give my body to be burned, and have not charity, it profiteth me nothing. love suffereth long, and is kind; agapeagapecharity envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no visual-re-toil; rejoiceth not in noisomeness, but rejoiceth in the truth; beareth all things, mum-stick with all things, hopeth all things, endureth all things. love to world not faileth: but whether there be bringings, they will fail; whether there be languages, they will cease; whether there be knowledge, it will vanish away. for we know in part, and we bring in part. but when that which is fixed is come, then that which is in part will be done away. when i was a child-betweener i spake as a child-betweener i understood as a child-betweener i thought as a child-betweener but when i became a man, i put away childish things. for now we see through a glass, darkly; but then face-turnings to face-turnings: now i know in part; but then will i know even as also i am known. and now abideth mum-sticking-with, hope, love, these three; but the greatest of these is love. follow after charity, and desire breathwinds, but rather that ye may bring. for he that speaketh in an unknown language-tongue speaketh not to men, but to these-to: for no man understandeth him; howbeit in breathwind he speaketh mysteries. but he that bringth speaketh to men to edification, and exhortation, and comfort. he that speaketh in an unknown language-tongue edifieth himself; but he that bringth edifieth the called-out. i would that ye all spake multiple languages but rather that ye brought: for greater is he that bringth than he that speaketh multiple languages, except he interpret, that the called-out may receive edifying. now, brethren, if i come to you speaking multiple languages, what will i profit you, except i will speak to you either by revelation, or by knowledge, or by bringing, or by teaching? and even things without life giving sound, whether pipe or harp, except they give a distinction in the

sounds, how will it be known what is piped or harped? for if the mouthpiece-horn give an uncertain sound, who will prepare himself to the battle? so likewise ye, when you say 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 breathwinds, seek that ye may excel to the edifying of the called-out. wherefore let him that speaketh in an unknown language-tongue pray that he may interpret. for if i pray in an unknown language-tongue, my breathwind prayeth, but my understanding is unfruitful. what is it then? i will pray with breathwind, and i will pray with the understanding also: i will sing with breathwind, and i will sing with the understanding also. else when thou wilt kneel-pool with breathwind, how will he that occupieth the room of the unlearned say mum-stick-with-amen at thy giving of thanks, seeing he understandeth not what thou sayest? for thou verily givest thanks well, but the other is not edified. i thank my these-to, i speak multiple languages more than ye all: yet in the called-out i had rather speak five words with my understanding, that by my voice i might teach others also, than ten thousand words in an unknown language-tongue. brethren, be not betweeners in understanding: howbeit in malice be ye betweeners, but in understanding be men. in the drops-of-teaching-torah it is written, with men of other languages and other lips will i speak to this people; and yet for all that will they not hear me, saith vowelmovement-io-yeah. wherefore languages are for a sign, not to them that mum-stick with, but to them that mum-stick with not: but bringing worth not for them that mum-stick with not, but for them which mum-stick with. if therefore the whole called-out be come together into one place, and all speak multiple languages, and there come in those that are unlearned, or not-mum-sticking-with, will they not say that ye are mad? but if all bring, and there come in one that mum-stick withth not, or one unlearned, he is convinced of all, he is criticed of all: and thus are the secrets of his heart did manifest; and so falling down on his face-turnings he will bow these-to, and report that these-to is in you of a truth. how is it then, brethren? when ye come together, every one of you hath a sing-cut, hath a teaching, hath a language-tongue, hath a revelation, hath an interpretation. let all things be done to edifying. if any man speak in an unknown language-tongue, let it be by two, or at the most by three, and that by course; and let one interpret. but if there be no translator, let him keep silence in the called-out; and let him speak to himself, and to these-to. let the come-bringers speak two or three, and let the other critic. if any thing be revealed to another that sitteth by, let the first hold his complete. for ye may all bring one by one, that all may learn, and all may be comforted. and breathwinds of the come-bringers are subject to the come-bringers. for these-to is not the author of confusion, but of complete, as in all called-outs of the perfects. let your women keep silence in the called-outs: for it is not permitted to them to speak; but they are directed to be under obedience as also saith the drops-of-teaching-torah and if they will learn any thing, let them ask their mans at home: for it is a shame for women to speak in the called-out. what? came the word of these-to out from you? or came it to you only? if any man think himself to be a come-bringer, or breathwindual, let him acknowledge that the things that i write to you are the directives of vowelmovement-io-yeah. but if any man be ignorant, let him be ignorant. wherefore, brethren, covet to bring, and forbid not to speak multiple languages. let all things be done

decently and in order. moreover, brethren, i declare to you the message which i declared to you, which also ye have received, and wherein ye stand; by which also ye are safed, if ye keep in memory what i declared to you, unless ye have mum-stuck with vain. for i delivered to you first of all that which i also received, how that use-anointed died for our misses according to the writings; and that he was buried, and that he rose again the third day according to the writings: and that he was seen of stone-cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain to this present, but some are fallen asleep. after that, he was seen of heel-topple-yakub; then of all the sent-outs. and last of all he was seen of me also, as of one born out of due time. for i am the least of the sent-outs, that am not meet to be called an sent-out, because i persecuted the called-out of these-to. but by the grace of these-to i am what i am: and his grace which was bestowed upon me was not in vain; but i laboured more abundantly than they all: yet not i, but the grace of these-to which was with me. therefore whether it were i or they, so we declare, and so ye mum-stuck with. now if use-anointed be declared that he rose from the dead, how say some among you that there is no stand-up of the dead? but if there be no stand-up of the dead, then is use-anointed not risen: and if use-anointed be not risen, then is our declaring vain, and your mum-sticking-with is also vain. yea, and we are found false witnessers of these-to; because we have testified of these-to that he raised up use-anointed: whom he raised not up, if so be that the dead rise not. for if the dead rise not, then is not use-anointed raised: and if use-anointed be not raised, your mum-sticking-with is vain; ye are yet in your misses. then they also which are fallen asleep in use-anointed are perished. if in this life only we have hope in use-anointed, we are of all men most miserable. but now is use-anointed risen from the dead, and become the firstfruits of them that slept. for since by man came death, by man came also the stand-up of the dead. for as in earth-blood-man-adam all die, even so in use-anointed will all be did alive. but every man in his own order: use-anointed the firstfruits; afterward they that are use-anointed's at his coming, then cometh the finish when he will have delivered up the kingdom to these-to, even the father; when he will have put down all exist-reign and all authority and dynamic. for he must king, work he hath put all exist-reigners 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 world to him, then will the betweeneer also himself be subject to him that put all things under him, that these-to may be all in all. else what will they do which are soaked for the dead, if the dead rise not at all? why are they then soaked for the dead? and why stand we in jeopardy into the worldly hour? i protest by your rejoicing which i have in use-anointed vowel-safe-yeah-iousa our base-boss, i die daily. if after the manner of men i have fought with animals at alar-ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. be not deceived: visual-re-toil communications destroy useful manners. awake to being right, and miss not; for some have not the knowledge of these-to: i speak this to your shame. but some man will say, how are the dead raised up? and with what body do they come? thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that will be, but bare grain, it may chance of corn, or of some other grain: but these-to giveth it a body as it hath pleased him, and to every seed his own body. all flesh is not the same flesh: but there is one kind of flesh of men, another flesh of animals, another of fishes, and another of birds.

there are also celestial bodies, and bodies terrestrial: but the weight of the celestial is one, and the weight of the terrestrial is another. there is one weight of the sun, and another weight of the moon, and another weight of the stars: for one star differeth from another star in weight. so also is the stand-up of the dead. it is sown in destroyion; it is raised in incorruption: it is sown in dishonour; it is raised in weight: it is sown in weakness; it is raised in dynamic: it is sown a private-soul-need-breath-psycho body; it is raised a breathwindual body. there is a natural body, and there is a breathwindual body. and so it is written, the first man earth-blood-man-adam was did a living private-soul-need-breath-psycho; the last earth-blood-man-adam was did a quickening breathwind. howbeit that was not first which is breathwindual, but that which is private-soul-need-breath-psycho; and afterward that which is breathwindual. the first man is of the land, landy; the second man is vowelmovement-io-yeah from namespaces as is the landy, such are they also that are landy: and as is the namespacesly, such are they also that are namespacesly. and as we have borne the image of the landy, we will also bear the image of the namespacesly. now this i say, brethren, that flesh and blood cannot inherit the kingdom of these-to; neither doth destroyion 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 destroyible must put on incorruption, and this mortal must put on immortality. so when this destroyible will have put on incorruption, and this mortal will have put on immortality, then will be brought to pass the saying that is written, death is swallowed up in victory. o death, where is thy sting? o asking, where is thy victory? the sting of death is miss and the strength of miss is the drops-of-teaching-torah but thanks be to these-to, which giveth us the victory through our base-boss vowel-safe-yeah-iosua use-anointed. therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the doing of vowelmovement-io-yeah, forasmuch as ye know that your labour is not in vain in vowelmovement-io-yeah. now concerning the collection for the perfects, as i have given order to the called-outs of kelt-milk-rooster-galatia, even so do ye. upon the first day of the week let every one of you lay by him in store, as these-to hath prospered him, that there be no gatherings when i come. and when i come, whomsoever ye will approve by your letters, them will i send to bring your liberality to cast-complete-jerusalem. and if it be meet that i go also, they will go with me. now i will come to you, when i will pass through tall-macedonia: for i do pass through tall-macedonia. and it may be that i will abide, yea, and winter with you, that ye may bring me on my journey whithersoever i go. for i will not see you now by the way; but i trust to tarry a while with you, if vowelmovement-io-yeah permit. but i will tarry at after-ephesus until engrave-pentecost. for a great door and effectual is opened to me, and there are many adversaries. now if honor-these-to-timotheus come, see that he may be with you without respect: for he doeth the doing of vowelmovement-io-yeah, as i also do. let no man therefore despise him: but conduct him forth in complete, that he may come to me: for i look for him with the brethren. as touching our brother destroy-apollo, i greatly desired him to come to you with the brethren: but his will was not at all to come at this time; but he will come when he will have convenient time. watch ye, stand fast in the mum-sticking-with, quit you like men, be strong. let all your things be done with charity. i beseech you, brethren, (ye know the house of go-beyondhanas, that it is the firstfruits of sorrow-achaia, and that they have my-ever-witness-prey-addicted themselves

to the soak of the perfects,) that ye submit yourselves to such, and to into the worldly one that helpeth with us, and laboureth. i am glad of the coming of go-beyondhanas and fortunate-fortunatus and sorrow-achaicus: for that which was lacking on your part they have supplied. for they have refreshed my breathwind and your's: therefore acknowledge ye them that are such. the called-outs of heal-sorrow-asia salute you. eagle-aquila and earlier-times-priscilla salute you much in vowelmovement-io-yeah, with the called-out that is in their house. all the brethren greet you. greet ye one another with an perfected kiss. the salutation of me small-paul with mine own hand. if any man gravity-love not vowelmovement-io-yeah vowel-safe-yeah-iosua use-anointed, let him be up-theme destroyanatha. the grace of our base-boss vowel-safe-yeah-iosua use-anointed be with you. my gravity-love be with you all in use-anointed vowel-safe-yeah-iosua. mum-stick-with-amen

small-paul, an sent-out of vowel-safe-yeah-iosua use-anointed by the will of these-to, and value-these-to-timothy our brother, to the called-out of these-to which is at peak-corinth, with all the perfects which are in all sorrow-achaia:

##chapter Corinthians

grace be to you and complete from these-to our father, and from vowelmovement-io-yeah vowel-safe-yeah-iosua use-anointed. happy be these-to, even the father of our base-boss vowel-safe-yeah-iosua use-anointed, the father of mercies, and the these-to of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of these-to. for as the sufferings of use-anointed abound in us, so our consolation also aboundeth by use-anointed. and whether we be afflicted, it is for your consolation and 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 safety. and our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so will ye be also of the consolation. for we would not, brethren, have you ignorant of our trouble which came to us in heal-sorrow-asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in these-to which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. for our rejoicing is this, the witness of our conscience, that in simplicity and with reverence sincerity, not with fleshly skill, but by the grace of these-to, we have had our conversation in the cosmos, and more abundantly to you-ward. for we write none other things to you, than what ye read or acknowledge; and i trust ye will acknowledge even to the finish as also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the day of vowelmovement-io-yeah vowel-safe-yeah-iosua. 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 these-to is true, our word toward you was not yea and nay. for betweenner of these-to, vowel-safe-yeah-iosua use-anointed, who was declared among you by us, even by me and wood-silvanus and honor-these-to-timotheus, was not yea and nay, but in him was yea. for all the message-promises of these-to in him are yea, and in him mum-stick-with-amen to the weight of these-to by us. now he which stablisheth us with you in use-anointed, and hath use-anointed us, is these-to; who hath also sealed us, and given the earnest of breathwind in our hearts. moreover i call these-to for a record upon my self, that to spare you i came not as yet to peak-corinth. not for that we have dominion over your mum-sticking-with, but are helpers of your joy: for by mum-sticking-with ye stand. but i determined this with myself, that i would not come again to you in heaviness. for if i do you sorry, who is he then that doth me glad, but the same which is did sorry by me? and i wrote this same to you, lest, when i came, i should have labour from them of whom i ought to rejoice; having confidence in you all, that my joy is the joy of you all. for out of much affliction and anguish of heart i wrote to

you with many tears; not that ye should be grieved, but that ye might know the gravity-love which i have more abundantly to you. but if any have caused grief, he hath not grieved me, but in part: that i may not overcharge you all. sufficient to such a man is this season-answer, which was inflicted of many. so that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch labour. wherefore i beseech you that ye would confirm your gravity-love toward him. for to this finish also did i write, that i might know the proof of you, whether ye be hearing in all things. to whom ye forgive any thing, i forgive also: for if i forgave any thing, to whom i forgave it, for your sakes forgave i it in the person of use-anointed; lest accuse-shaitan should get an advantage of us: for we are not ignorant of his devices. furthermore, when i came to troas to declare use-anointed's message, and a door was opened to me of vowelmovement-io-yeah, i had no rest in my breathwind, because i found not tickle-titan-titus my brother: but taking my leave of them, i went from thence into tall-macedonia. now thanks be to these-to, which always causeth us to triumph in use-anointed, and doth manifest the savour of his knowledge by us in every place. for we are to these-to a sweet savour of use-anointed, in them that are safed, and in them that perish: to the one we are the savour of death to death; and to the other the savour of life to life. and who is sufficient for these things? for we are not as many, which destroy the word of these-to: but as of sincerity, but as of these-to, in the sight of these-to speak we in use-anointed. do we begin again to commend ourselves? or need we, as some others, letters of commendation to you, or letters of commendation from you? ye are our letter written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the letter of use-anointed was soaking by us, written not with ink, but with breathwind of the living these-to; not in tables of stone, but in fleshy tables of the heart. and such trust have we through use-anointed to these-to-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of these-to; who also did us able soaks 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 weight, so that betweenners of soaking-to-israel could not stedfastly behold the face-turnings of draw-out-musa for the weight of his face-turnings; which weight was to be done away: how will not the ministration of breathwind be rather weight? for if the ministration of condemnation be weight, much more doth the ministration of being right exceed in weight. for even that which was did weight had no weight in this fear, by reason of the weight that excelleth. for if that which is done away was weight, much more that which remaineth is weight. seeing then that we have such hope, we use great plainness of speech: and not as draw-out-musa, which put a breaker over his face-turnings, that betweenners of soaking-to-israel could not stedfastly look to the finish of that which is abolished: but their minds were blinded: for until this day remaineth the same breaker untaken away in the reading of the old covenant; which breaker is done away in use-anointed. but even to this day, when draw-out-musa is read, the breaker is upon their heart. to world notwithstanding when it will turn to vowelmovement-io-yeah, the breaker will be taken away. now vowelmovement-io-yeah is that breathwind: and where breathwind of vowelmovement-io-yeah is, there is liberty. but we all, with open face-turnings beholding as in a glass the weight of vowelmovement-io-yeah, are changed into the same image from weight to weight, even as by breathwind of vowelmovement-io-yeah. therefore seeing we have this soak, as we have received wombng, we faint not; but have renounced the hidden things of dishonesty, not

walking in craftiness, nor handling the word of these-to deceitfully; but by manifestation of the truth commending ourselves into the worldly man's conscience in the sight of these-to. but if our message be hid, it is hid to them that are lost: in whom the these-to of this world hath blinded the minds of them which mum-stick with not, lest the light of the weight message of use-anointed, who is the image of these-to, should shine to them. for we declare not ourselves, but use-anointed vowel-safe-yeah-iosua vowelmovement-io-yeah; and ourselves your workers for vowel-safe-yeah-iosua' sake. for these-to, who directed the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the weight of these-to in the face-turnings of vowel-safe-yeah-iosua use-anointed. but we have this treasure in landen items, that the excellency of the dynamic may be of these-to, and not of us. we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of vowelmovement-io-yeah vowel-safe-yeah-iosua, that the life also of vowel-safe-yeah-iosua might be did manifest in our body. for we which live are always delivered to death for vowel-safe-yeah-iosua' sake, that the life also of vowel-safe-yeah-iosua might be did manifest in our mortal flesh. so then death doineth in us, but life in you. we having the same breathwind of mum-sticking-with, according as it is written, i mum-stuck with, and therefore have i spoken; we also mum-stick with, and therefore speak; knowing that he which raised up vowelmovement-io-yeah vowel-safe-yeah-iosua will raise up us also by vowel-safe-yeah-iosua, and will present us with you. for all things are for your sakes, that the abundant grace might through the thanks of many redound to the weight of these-to. for which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. for our light affliction, which is but for a moment, doineth for us a far more exceeding and into the world weight of weight; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are into the world. for we know that if our landly house of this tent were dissolved, we have a build-betweening of these-to, an house not did with hands, into the world in the namespaces. for in this we groan, earnestly desiring to be clothed upon with our house which is from namespaces if so be that being clothed we will not be found naked. for we that are in this tent do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. now he that hath wrought us for the selfsame thing is these-to, who also hath given to us the earnest of breathwind. therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from vowelmovement-io-yeah: (for we walk by mum-sticking-with, not by sight:) we are confident, i say, and willing rather to be absent from the body, and to be present with vowelmovement-io-yeah. wherefore we labour, that, whether present or absent, we may be accepted of him. for we must all appear before the crisis seat of use-anointed; that every one may receive the things done in his body, according to that he hath done, whether it be good or visual-re-toil knowing therefore the terror of vowelmovement-io-yeah, we persuade men; but we are did manifest to these-to; and i trust also are did manifest in your consciences. for we commend not ourselves again to you, but give you occasion to weight on our behalf, that ye may have somewhat to answer them which weight in appearance, and not in heart. for whether we be beside ourselves, it is to these-to: or whether we be sober, it is for your cause. for the gravity-love of use-anointed constraineth us; because we thus critic, 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 use-anointed after the flesh, yet now henceforth know we him no more. therefore if any man be in use-anointed, he is a new self: old things are passed away; behold, all things are become new. and all things are of these-to, who hath reconciled us to himself by vowel-safe-yeah-iosua use-anointed, and hath given to us the soak of reconciliation; to wit, that these-to was in use-anointed, out-of the cosmos to himself, not imputing their go-beyondes to them; and hath missed to us the word of reconciliation. now then we are ambassadors for use-anointed, as though these-to did beseech you by us: we pray you in use-anointed's stead, be ye reconciled to these-to. for he did him to be miss for us, who knew no miss that we might be did the being right of these-to in him. we then, as doings together with him, beseech you also that ye receive not the grace of these-to in vain. (for he saith, i have heard thee in a time accepted, and in the day of safety have i succoured thee: behold, now is the accepted time; behold, now is the day of safety.) giving no offence in any thing, that the soak be not blamed: but in all things approving ourselves as the soaks of these-to, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by win-pureness, by knowledge, by longsuffering, by kindness, by the perfected breathwind, by gravity-love unfeigned, by the word of truth, by the dynamic of these-to, by the armour of being right on the right hand and on the left, by honour and dishonour, by visual-retoil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as labourful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. o ye 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-mum-sticking-with: for what fellowship hath being right with not being right? and what communion hath light with darkness? and what concord hath use-anointed with in-good-time-fade-belial? or what part hath he that mum-stick with with an not-mum-sticking-with? and what agreement hath the temple of these-to with ideal-image-idols? for ye are the temple of the living these-to; as these-to hath said, i will house-dwell in them, and walk in them; and i will be their these-to, and they will be my people. wherefore come out from among them, and be ye separate, saith vowelmovement-io-yeah, 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 vowelmovement-io-yeah almighty. having therefore these message-promises, dearly beloved, let us win-pure ourselves from all stainedness of the flesh and breathwind, fixing perfection in the respect of these-to. receive us; we have wronged no man, we have destroyed no man, we have defrauded no man. i speak not this to condemn you: for i have said before, that ye are in our hearts to die and live with you. great is my boldness of speech toward you, great is my weighting of you: i am filled with comfort, i am exceeding joyful in all our tribulation. for, when we were come into tall-macedonia, our flesh had no rest, but we were troubled on into the worldly side; without were fightings, in inwards were respects. to world nonetheless these-to, that comforteth those that are cast down, comforted us by the coming of tickle-titan-titus; and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire,

your mourning, your fervent mind toward me; so that i rejoiced the more. for though i did you sorry with a letter, i do not repent, though i did repent: for i perceive that the same letter did you sorry, though it were but for a season. now i rejoice, not that ye were did sorry, but that ye laboured to repentance: for ye were did sorry after a with reverence manner, that ye might receive damage by us in nothing. for with reverence labour doingeth repentance to safety not to be repented of: but the labour of the cosmos doingeth death. for behold this selfsame thing, that ye laboured after a with reverence sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what respect, yea, what vehement desire, yea, what zeal, yea, what revenge! in all things ye have approved yourselves to be clear in this matter. wherefore, though i wrote to you, i did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of these-to might appear to you. therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of tickle-titan-titus, because his breathwind was refreshed by you all. for if i have rave-praising any thing to him of you, i am not dry; but as we spake all things to you in truth, even so our rave-praising, which i did before tickle-titan-titus, is found a truth. and his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with respect and trembling ye received him. i rejoice therefore that i have confidence in you in all things. moreover, brethren, we do you to wit of the grace of these-to bestowed on the called-outs of tall-macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded to the riches of their liberality. for to their dynamic, i bear record, yea, and beyond their dynamic they were willing of themselves; praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the soaking to the perfects. and this they did, not as we hoped, but first gave their own selves to vowelmovement-io-yeah, and to us by the will of these-to. insomuch that we desired tickle-titan-titus, that as he had begun, so he would also finish in you the same grace also. therefore, as ye abound in every thing, in mum-sticking-with, and utterance, and knowledge, and in all diligence, and in your gravity-love to us, see that ye abound in this grace also. i speak not by directive, but by occasion of the forwardness of others, and to prove the sincerity of your gravity-love. for ye know the grace of our base-boss vowel-safe-yeah-iousa use-anointed, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. and herein i give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. for if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. for i mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written, he that had added much had nothing over; and he that had added little had no lack. but thanks be to these-to, which put the same earnest care into the heart of tickle-titan-titus for you. for indeed he accepted the exhortation; but being more forward, of his own accord he went to you. and we have sent with him the brother, whose thanks is in the message throughout all the called-outs; and not that only, but who was also chosen of the called-outs to travel with us with this grace, which is administered by us to the weight of the same base-boss, and declaration of your ready mind: avoiding this, that no man should blame us in this abundance which is admin-

istered by us: providing for honest things, not only in the sight of vowelmovement-io-yeah, but also in the sight of men. and we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which i have in you. whether any do enquire of tickle-titan-titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the called-outs, and the weight of use-anointed. wherefore shew ye to them, and before the called-outs, the proof of your gravity-love, and of our rave-praising on your behalf. for as touching the soaking to the perfects, it is superfluous for me to write to you: for i know the forwardness of your mind, for which i rave-praising 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 rave-praising of you should be in vain in this behalf; that, as i said, ye may be ready: lest haply if they of tall-macedonia come with me, and find you unprepared, we (that we say not, ye) should be dry in this same confident rave-praising. therefore i thought it necessary to exhort the brethren, that they would go before to you, and do up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness. but this i say, he which soweth sparingly will reap also sparingly; and he which soweth bountifully will reap also bountifully. every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for these-to gravity-loveth a cheerful giver. and these-to is able to do all grace abound toward you; that ye, always having all sufficiency in all things, may abound to into the worldly good doing: (as it is written, he hath dispersed abroad; he hath given to the poor: his being right remaineth into the worlds. now he that soweth seed to the sower both soak bread for your food, and multiply your seed sown, and increase the fruits of your being right;) being enriched in into the worldly thing to all bountifulness, which causeth through us thanks to these-to. for the administration of this work not only supplieth the want of the perfects, but is abundant also by many thanks to these-to; whiles by the experiment of this ministration they weigh these-to for your professed subjection to the message of use-anointed, and for your liberal distribution to them, and to all men; and by their prayer for you, which long after you for the exceeding grace of these-to in you. thanks be to these-to for his unspeakable gift. now i small-paul myself beseech you by the meekness and gentleness of use-anointed, who in presence am base among you, but being absent am bold toward you: but i beseech you, that i may not be bold when i am present with that confidence, wherewith i think to be bold against some, which think of us as if we walked according to the flesh. for though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not man-like, but mighty through these-to to the pulling down of strong holds;) casting down exist-imaginings, and into the worldly high thing that exalteth itself against the knowledge of these-to, and bringing into captivity into the worldly thought to the obedience of use-anointed; and having in a readiness to revenge all not-mum-sticking-with, when your obedience is fulfilled. do ye look on things after the outward appearance? if any man trust to himself that he is use-anointed's, let him of himself think this again, that, as he is use-anointed's, even so are we use-anointed's. for though i should rave-praising somewhat more of our authority, which vowelmovement-io-yeah hath given us for edification, and not for your destruction, i should not be dry: that i may not seem as if i would terrify you by letters. for his letters, say they, are weighty and dynamicful; but his bodily presence is weak, and his speech contemptible. let such an one

think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present. for we dare not do ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. but we will not rave-praising of things without our measure, but according to the measure of the exist-reign which these-to hath distributed to us, a measure to reach even to you. for we stretch not ourselves beyond our measure, as though we reached not to you: for we are come as far as to you also in declaring the message of use-anointed: not rave-praising of things without our measure, that is, of other men's labours; but having hope, when your mum-stick-ing-with is increased, that we will be enlarged by you according to our exist-reign abundantly, to declare the message in the regions beyond you, and not to rave-praising in another man's line of things did ready to our hand. but he that glorieth, let him weight in vowel-movement-io-yeah. for not he that commendeth himself is approved, but whom vowel-movement-io-yeah commendeth. would to these-to ye could bear with me a little in my folly: and indeed bear with me. for i am jealous over you with with reverence jealousy: for i have espoused you to one man, that i may present you as a chaste virgin to use-anointed. but i respect, lest by any means, as the serpent beguiled biosphere-hawah through his subtilty, so your minds should be destroyed from the simplicity that is in use-anointed. for if he that cometh declareth another vowel-safe-yeah-iosua, whom we have not declared, or if ye receive another breathwind, which ye have not received, or another message, which ye have not accepted, ye might well bear with him. for i suppose i was not a whit behind the very chiefest sent-outs. but though i be rude in speech, yet not in knowledge; but we have been thoroughly did manifest among you in all things. have i missed an offence in abasing myself that ye might be exalted, because i have declared to you the message of these-to freely? i robbed other called-outs, taking wages of them, to do you work. and when i was present with you, and wanted, i was 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 use-anointed is in me, no man will stop me of this rave-praising in the regions of sorrow-achaa. wherefore? because i gravity-love you not? these-to knoweth. but what i do, that i will do, that i may cut off occasion from them which desire occasion; that wherein they weight, they may be found even as we. for such are false sent-outs, deceitful doingers, transforming themselves into the sent-outs of use-anointed. and no destroyve; for accuse-shaitan himself is transformed into an messenger of light. therefore it is no great thing if his soaks also be transformed as the soaks of being right; whose finish will be according to their doings. i say again, let no man think me a fool; if otherwise, yet as a fool receive me, that i may rave-praising myself a little. that which i speak, i speak it not after vowel-movement-io-yeah, but as it were foolishly, in this confidence of rave-praising. seeing that many weight after the flesh, i will weight also. for ye suffer fools gladly, seeing ye yourselves are wise. for ye suffer, if a man bring you into employment, if a man devour you, if a man take of you, if a man exalt himself, if a man hit you on the face-turnings. i speak as concerning reproach, as though we had been weak. howbeit whereinsoever any is bold, (i speak foolishly,) i am bold also. are they cross-over-hebrews? so am i. are they soaking-to-israelites? so am i. are they the seed of their-wing-organ-ibrahim? so am i. are they soaks of use-anointed? (i speak as a fool) i am more; in labours more abundant, in stripes above measure, in pris-

ons more frequent, in deaths oft. of the vowel-yeah-acknowledge-iodim five times received i forty stripes safe one. thrice was i beaten with rods, once was i stoned, thrice i suffered shipwreck, a night and a day i have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the corpse-nations, in perils in the city, in perils in the place-of-word-desert, in perils in the sea, in perils among false brethren; in weariness and laboriousness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. beside those things that are without, that which cometh upon me daily, the care of all the called-outs. who is weak, and i am not weak? who is go-beyond-offended, and i burn not? if i must needs weight, i will weight of the things which concern mine infirmities. the these-to and father of our base-boss vowel-safe-yeah-iosua use-anointed, which is happy into the world, knoweth that i lie not. in blood-bag-damascus the governor under aretas the king kept the city of the damascenes with a garrison, desirous to apprehend me: and through a window in a basket was i let down by the wall, and escaped his hands. it is not expedient for me doubtless to weight. i will come to visions and revelations of vowel-movement-io-yeah. i knew a man in use-anointed above fourteen years ago, (whether in the body, i cannot tell; or whether out of the body, i cannot tell: these-to knoweth;) such an one caught up to the third namespaces and i knew such a man, (whether in the body, or out of the body, i cannot tell: these-to knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not allowed for a man to utter. of such an one will i weight: yet of myself i will not weight, but in mine infirmities. for though i would desire to weight, i will not be a fool; for i will say the truth: but now i forbear, lest any man should think of me about that which he seeth me to be, or that he heareth of me. and lest i should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of accuse-shaitan to buffet me, lest i should be exalted above measure. for this thing i besought vowel-movement-io-yeah thrice, that it might depart from me. and he said to me, my grace is sufficient for thee: for my strength is did fixed in weakness. most gladly therefore will i rather weight in my infirmities, that the dynamic of use-anointed may tent-dwell upon me. therefore i take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for use-anointed's sake: for when i am weak, then am i dynamic. i am become a fool in weighting; 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 lay 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 gravity-love you, the less i be gravity-loved. but be it so, i did not burden you: to world nottheless, being crafty, i caught you with guile. did i do a gain of you by any of them whom i sent to you? i desired tickle-titan-titus, and with him i sent a brother. did tickle-titan-titus do a gain of you? walked we not in the same breathwind? walked we not in the same go-beyonds? again, think ye that we excuse ourselves to you? we speak before these-to in use-anointed: but we do all things, dearly beloved, for your edifying. for i respect, lest, when i come, i will not find you such as i would, and that i will be found to you such as ye would not: lest there

be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: and lest, when i come again, my these-to will humble me among you, and that i will bewail many which have missed already, and have not repented of the stainedness and fornication and lasciviousness which they have missed. this is the third time i am coming to you. in the mouth of two or three witnesses will into the worldly 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 use-anointed speaking in me, which to you-ward is not weak, but is mighty in you. for though he was stood-up through weakness, yet he liveth by the dynamic of these-to. for we also are weak in him, but we will live with him by the dynamic of these-to toward you. examine yourselves, whether ye be in the mum-sticking-with; prove your own selves. know ye not your own selves, how that vowel-safe-yeah-iosua use-anointed is in you, except ye be reprobates? but i trust that ye will know that we are not reprobates. now i pray to these-to that ye do no visual-re-toil; 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 fixation. therefore i write these things being absent, lest being present i should use sharpness, according to the dynamic which vowelmovement-io-yeah hath given me to edification, and not to destruction. finally, brethren, farewell. be fixed, be of good comfort, be of one mind, live in complete; and the these-to of gravity-love and complete will be with you. greet one another with an perfected kiss. all the perfects salute you. the grace of vowelmovement-io-yeah vowel-safe-yeah-iosua use-anointed, and the gravity-love of these-to, and the communion of the perfected breath-wind, be with you all. mum-stick-with-amen

small-paul, an sent-out, (not of men, neither by man, but by vowel-safe-yeah-iosua use-anointed, and these-to the father, who raised him from the dead;) and all the brethren which are with me, to the called-outs of kelt-milk-rooster-galatia: grace be to you and complete from these-to the father, and from our base-boss vowel-safe-yeah-iosua use-anointed, who gave himself for our misses, that he might deliver us from this present visual-re-toil world, according to the will of these-to and our father: to whom be weight into the worlds and into the world. mum-stick-with-amen i destroyvel that ye are so soon removed from him that called you into the grace of use-anointed to another message: which is not another; but there be some that trouble you, and would pervert the message of use-anointed. but though we, or an messenger from namespaces declare any other message to you than that which we have declared to you, let him be up-theme. as we said before, so say i now again, if any man declare any other message to you than that ye have received, let him be up-theme. for do i now persuade men, or these-to? or do i seek to please men? for if i yet pleased men, i should not be the worker of use-anointed. but i certify you, brethren, that the message which was declared of me is not after man. for i neither received it of man, neither was i taught it, but by the revelation of vowel-safe-yeah-iosua use-anointed. for ye have heard of my conversation in time past in the vowel-yeah-acknowledge-iodim religion, how that beyond measure i persecuted the called-out of these-to, and wasted it: and profited in the vowel-yeah-acknowledge-iodim religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. but when it was good in the eyes of these-to, who separated me from my mother's womb, and called me by his grace, to reveal his betweener in me, that i might declare him among the corpse-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 blood-bag-damascus. then after three years i went up to cast-complete-jerusalem to see stone-kephas, and abode with him fifteen days. but other of the sent-outs saw i none, safe heel-topple-yakub vowelmovement-io-yeah's brother. now the things which i write to you, behold, before these-to, i lie not. afterwards i came into the regions of level-plain-syria and roll-cilicia; and was unknown by face-turnings to the called-outs of hand-know-judaea which were in use-anointed: but they had heard only, that he which persecuted us in times past now declareth the mum-sticking-with which once he destroyed. and they given weight these-to in me.

then fourteen years after i went up again to cast-complete-jerusalem with bringer-child-barnabas, and took tickle-titan-titus with me also. and i went up by revelation, and communicated to them that message which i declare among the corpse-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 use-anointed vowel-safe-yeah-iosua, that they might bring us into employment: to whom we gave place by subjection, no, not for an hour; that the truth of the message might continue with you. but of these who seemed to be somewhat, (whatsoever they were, it doth no matter to me: these-to accepteth no man's person:) for

they who seemed to be somewhat in conference added nothing to me: but contrariwise, when they saw that the message of the uncircumcision was missed to me, as the message of the write-circumcision was to stone-peter; (for he that wrought effectually in stone-peter to the sending-out of the write-circumcision, the same was mighty in me toward the corpse-nations;) and when heel-topple-yakub, stone-cephas, and yeah-graceful-yahya, who seemed to be stands, perceived the grace that was given to me, they gave to me and bringer-child-barnabas the right hands of fellowship; that we should go to the corpse-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-topple-yakub, he did eat with the corpse-nations: but when they were come, he withdrew and separated himself, respecting them which were of the write-circumcision. and the other vowel-yeah-acknowledge-iodim dissembled likewise with him; insomuch that bringer-child-barnabas also was carried away with their dissimulation. but when i saw that they walked not soundly according to the truth of the message, i said to stone-peter before them all, if thou, being a vowel-yeah-acknowledge-iodim livest after the manner of corpse-nations, and not as do the vowel-yeah-acknowledge-iodim why compellest thou the corpse-nations to live as do the vowel-yeah-acknowledge-iodim we who are vowel-yeah-acknowledge-iodim by nature, and not missers of the corpse-nations, knowing that a man is not rightified by the doings of the drops-of-teaching-torah but by the mum-sticking-with of vowel-safe-yeah-iosua use-anointed, even we have mum-stuck with vowel-safe-yeah-iosua use-anointed, that we might be rightified by the mum-sticking-with of use-anointed, and not by the doings of the drops-of-teaching-torah for by the doings of the drops-of-teaching-torah will no flesh be rightified. but if, while we seek to be rightified by use-anointed, we ourselves also are found missers, is therefore use-anointed the soak of miss these-to forbid. for if i build-between again the things which i destroyed, i do myself a go-beyonder. for i through the drops-of-teaching-torah am dead to the drops-of-teaching-torah that i might live to these-to. i am stood-up with use-anointed: to world notwithstanding i live; yet not i, but use-anointed liveth in me: and the life which i now live in the flesh i live by the mum-sticking-with of betweener of these-to, who gravity-loved me, and gave himself for me. i do not frustrate the grace of these-to: for if being right come by the drops-of-teaching-torah then use-anointed is dead in vain.

o foolish kelt-milk-rooster-galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes vowel-safe-yeah-iosua use-anointed hath been evidently set forth, stood-up among you? this only would i learn of you, received ye breathwind by the doings of the drops-of-teaching-torah or by the hearing of mum-sticking-with? are ye so foolish? having begun in breathwind, are ye now did fixed by the flesh? have ye suffered so many things in vain? if it be yet in vain. he therefore that soaketh to you breathwind, and doingeth dynamics among you, doeth he it by the doings of the drops-of-teaching-torah or by the hearing of mum-sticking-with? even as their wing-organ-ibrahim mum-stuck with these-to, and it was accounted to him for being right. know ye therefore that they which are of mum-sticking-with, the same are betweeners of their wing-organ-ibrahim. and the writing, foreseeing that these-to would rightify the corpse-nations through mum-sticking-with, declared before the mes-

sage to their-wing-organ-ibrahim, saying, in thee will all nations be happy. so then they which be of mum-sticking-with are happy with mum-sticking-withful their-wing-organ-ibrahim. for as many as are of the doings of the drops-of-teaching-torah are under the curse: for it is written, cursed is every one that continueth not in all things which are written in the book of the drops-of-teaching-torah to do them. but that no man is rightified by the drops-of-teaching-torah in the sight of these-to, it is evident: for, the right will live by mum-sticking-with. and the drops-of-teaching-torah is not of mum-sticking-with: but, the man that doeth them will live in them. use-anointed hath retrieved us from the curse of the drops-of-teaching-torah being did a curse for us: for it is written, cursed is every one that hangeth on a tree: that the knee-pooling of their-wing-organ-ibrahim might come on the corpse-nations through vowel-safe-yeah-iosua use-anointed; that we might receive the message-promise of breathwind through mum-sticking-with. brethren, i speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. now to their-wing-organ-ibrahim and his seed were the message-promises did. he saith not, and to seeds, as of many; but as of one, and to thy seed, which is use-anointed. and this i say, that the covenant, that was confirmed before of these-to in use-anointed, the drops-of-teaching-torah which was four hundred and thirty years after, cannot disannul, that it should do the message-promise of none effect. for if the inheritance be of the drops-of-teaching-torah it is no more of message-promise: but these-to gave it to their-wing-organ-ibrahim by message-promise. wherefore then workth the drops-of-teaching-torah it was added because of go-beyonds, work the seed should come to whom the message-promise was did; and it was ordained by messengers in the hand of a mediator. now a mediator is not a mediator of one, but these-to is one. is the drops-of-teaching-torah then against the message-promises of these-to? these-to forbid: for if there had been a drops-of-teaching-torah given which could have given life, verily being right should have been by the drops-of-teaching-torah but the writing hath concluded all under miss that the message-promise by mum-sticking-with of vowel-safe-yeah-iosua use-anointed might be given to them that mum-stick-with. but before mum-sticking-with came, we were kept under the drops-of-teaching-torah shut up to the mum-sticking-with which should afterwards be revealed. wherefore the drops-of-teaching-torah was our pedagogue to bring us to use-anointed, that we might be rightified by mum-sticking-with. but after that mum-sticking-with is come, we are no longer under a pedagogue. for ye are all betweeners of these-to by mum-sticking-with in use-anointed vowel-safe-yeah-iosua. for as many of you as have been soaked into use-anointed have put on use-anointed. there is neither vowel-yeah-acknowledge-iode nor hellene-greek, there is neither bond nor free, there is neither male-rememberer nor female-pierced: for ye are all one in use-anointed vowel-safe-yeah-iosua. and if ye be use-anointed's, then are ye their-wing-organ-ibrahim's seed, and heirs according to the message-promise.

4

now i say, that the heir, as long as he is a child-betweener differeth nothing from a worker, though he be base-boss of all; but is under tutors and governors until the time appointed of the father. even so we, when we were betweeners, were in employment under the elements of the cosmos: but when the fulness of the time was come, these-to sent forth his betweener did of a woman, did under the drops-of-teaching-torah to retrieve them that were un-

der the drops-of-teaching-torah that we might receive the adoption of betweeners. and because ye are betweeners, these-to 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 these-to through use-anointed. howbeit then, when ye knew not these-to, ye did work to them which by nature are no these-to. but now, after that ye have known these-to, or rather are known of these-to, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in employment? ye keep days, and months, and times, and years. i am afraid of you, lest i have bestowed upon you labour in vain. brethren, i beseech you, be as i am; for i am as ye are: ye have not injured me at all. ye know how through infirmity of the flesh i declared the message to you at the first. and my temptation which was in my flesh ye despised not, nor rejected; but received me as an messenger of these-to, even as use-anointed vowel-safe-yeah-iosua. 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 use-anointed be formed in you, i desire to be present with you now, and to change my voice; for i stand in doubt of you. tell me, ye that desire to be under the drops-of-teaching-torah do ye not hear the drops-of-teaching-torah for it is written, that their-wing-organ-ibrahim 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 mount bush-sinai, which gendereth to employment, which is migrate-hajar for this migrate-hajar is mount bush-sinai in evening-pleasant-arabia, and answereth to cast-complete-jerusalem which now is, and is in employment 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-ishaq 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 nonetheless 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 use-anointed did us free, and be not entangled again with the yoke of employment. behold, i small-paul say to you, that if ye be write-circumcised, use-anointed will profit you nothing. for i witness again to the worldly man that is write-circumcised, that he is a debtor to do the whole drops-of-teaching-torah use-anointed is become of no effect to you, whosoever of you are rightified by the drops-of-teaching-torah ye are fallen from grace. for we through breathwind wait for the hope of being right by mum-sticking-with. for in vowel-safe-yeah-iosua use-anointed neither write-circumcision twist-availeth any thing, nor uncircumcision; but mum-sticking-with which doingeth by gravity-love. ye did run well; who did hinder you that ye should not obey the truth? this persuasion cometh not of him that cal-

leth you. a little leaven leaveneth the whole lump. i have confidence in you through vowelmovement-io-yeah, that ye will be none otherwise minded: but he that troubleth you will bear his crisis whosoever he be. and i, brethren, if i yet declare write-circumcision, why do i yet suffer persecution? then is the offence of the stand 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 gravity-love work for one another. for all the drops-of-teaching-torah is fulfilled in one word, in this; thou wilt gravity-love thy in-sight as thyself. but if ye bite and devour one another, take heed that ye be not eaten one of another. this i say then, walk in breathwind, and ye will not fulfil the lust of the flesh. for the flesh lusteth against breathwind, and breathwind against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. but if ye be led of breathwind, ye are not under the drops-of-teaching-torah now the doings of the flesh are manifest, which are these; adultery, fornication, stainedness, lasciviousness, ideal-image-idolatry, spell-castercraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which i tell you before, as i have also told you in time past, that they which do such things will not inherit the kingdom of these-to. but the fruit of breathwind is gravity-love, joy, complete, longsuffering, gentleness, goodness, mum-sticking-with, meekness, temperance: against such there is no drops-of-teaching-torah and they that are use-anointed's have stood-up the flesh with the affections and lusts. if we live in breathwind, let us also walk in breathwind. let us not be desirous of vain weight, provoking one another, envying one another.

6

brethren, if a man be overtaken in a fault-destroy, ye which are breathwindual, restore such an one in breathwind of meekness; considering thyself, lest thou also be tempted. bear ye one another's burdens, and so fulfil the drops-of-teaching-torah of use-anointed. for if a man think himself to be something, when he is nothing, he deceiveth himself. but let into the worldly man prove his own doing, and then will he have rejoicing in himself alone, and not in another. forevery man will bear his own burden. let him that is taught in the word communicate to him that teacheth in all good things. be not deceived; these-to is not mocked: for whatsoever a man soweth, that will he also reap. for he that soweth to his flesh will of the flesh reap destruction; 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 mum-sticking-with. ye see how large a letter i have written to you with mine own hand. as many as desire to do a fair shew in the flesh, they constrain you to be write-circumcised; only lest they should suffer persecution for the stand of use-anointed. for neither they themselves who are write-circumcised keep the drops-of-teaching-torah but desire to have you write-circumcised, that they may weight in your flesh. but these-to forbid that i should weight, safe in the stand of our base-boss vowel-safe-yeah-iosua use-anointed, by whom the cosmos is stood-up to me, and i to the cosmos. for in use-anointed vowel-safe-yeah-iosua neither write-circumcision twist-availeth any thing, nor uncircumcision, but a new self. and as many as walk according to this exist-reign, complete be on them, and wombng, and upon the soaking-to-israel of these-to. from henceforth let no man trouble me: for i bear in my body the destructions of vowelmovement-io-yeah vowel-safe-yeah-io-

sua. brethren, the grace of our base-boss vowel-safe-yeah-iosua use-anointed be with your breathwind. mum-stick-with-amen

small-paul, an sent-out of vowel-safe-yeah-iosua use-anointed by the will of these-to, to the perfects which are at after-ephesus, and to the mum-sticking with use-anointed vowel-safe-yeah-iosua: grace be to you, and complete, from these-to our father, and from vowel-movement-io-yeah vowel-safe-yeah-iosua use-anointed. happy be the these-to and father of our base-boss vowel-safe-yeah-iosua use-anointed, who hath happy us with all breathwindual knee-poolings in namespaces places in use-anointed: according as he hath chosen us in him before the foundation of the cosmos, that we should be perfected and without blame before him in gravity-love: having predestinated us to the adoption of betweeners by vowel-safe-yeah-iosua use-anointed to himself, according to the good pleasure of his will, to the thanks of the weight of his grace, wherein he did us accepted in the beloved. in whom we have ransome-redemption through his blood, the out-offness of misses, according to the riches of his grace; wherein he hath abounded toward us in all skill and prudence; having did known to us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in use-anointed, both which are in namespaces and which are on land; in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who doingeth all things after the counsel of his own will: that we should be to the thanks of his weight, who first trusted in use-anointed. in whom ye also trusted, after that ye heard the word of truth, the message of your safety: in whom also after that ye mum-stuck with, ye were sealed with that perfected breathwind of message-promise, which is the earnest of our inheritance until the ransome-redemption of the purchased possession, to the thanks of his weight. wherefore i also, after i heard of your mum-sticking-with in vowelmovement-io-yeah vowel-safe-yeah-iosua, and gravity-love to all the perfects, cease not to give thanks for you, making mention of you in my prayers; that the these-to of our base-boss vowel-safe-yeah-iosua use-anointed, the father of weight, may give to you breathwind of skill and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the weight of his inheritance in the perfects, and what is the exceeding greatness of his dynamic to usward who mum-stick with, according to the doing of his mighty dynamic, which he wrought in use-anointed, when he raised him from the dead, and set him at his own right hand in the namespaces places, far above all principalities, and dynamic, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the called-out, which is his body, the fullness of him that filleth all in all.

and you hath he quickened, who were dead in go-beyonds and misses; wherein in time past ye walked according to the course of this cosmos, according to the prince of the dynamic of the air, breathwind that now doingeth in betweeners of not-mum-sticking-with: 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 these-to, who is rich in wombing, for his great gravity-love wherewith he gravity-loved us, even when we were dead in misses, hath quickened us together with use-anointed,

(by grace ye are saved;) and hath raised us up together, and did us sit together in namespaces places in use-anointed vowel-safe-yeah-iosua: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through use-anointed vowel-safe-yeah-iosua. for by grace are ye saved through mum-sticking-with; and that not of yourselves: it is the gift of these-to: not of doings, lest any man should rave-praising. for we are his message-craft, created in use-anointed vowel-safe-yeah-iosua to good doings, which these-to hath before ordained that we should walk in them. wherefore remember, that ye being in time past corpse-nations in the flesh, who are called uncircumcision by that which is called the write-circumcision in the flesh did by hands; that at that time ye were without use-anointed, being aliens from the up-startingwealth of israel, and strangers from the covenants of message-promise, having no hope, and without these-to in the cosmos: but now in use-anointed vowel-safe-yeah-iosua ye who sometimes were far off are did nigh by the blood of use-anointed. for he is our complete, who did both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the drops-of-teaching-torah of directives contained in crisis; for to do in himself of twain one new man, so making complete; and that he might reconcile both to these-to in one body by the stand having slain the enmity thereby: and came and declared complete to you which were afar off, and to them that were nigh. for through him we both have access by one breathwind to the father. now therefore ye are no more strangers and foreigners, but fellowcitizens with the perfects, and of the household of these-to; and are build-betweened upon the foundation of the sent-outs and come-bringers, vowel-safe-yeah-iosua use-anointed himself being the chief corner stone; in whom all the build-betweening fitly framed together groweth to an perfected temple in vowelmovement-io-yeah: in whom ye also are build-between together for an habitation of these-to through breathwind.

for this cause i small-paul, the prisoner of vowel-safe-yeah-iosua use-anointed for you corpse-nations, if ye have heard of the dispensation of the grace of these-to which is given me to you-ward: how that by revelation he did known to me the mystery; (as i wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of use-anointed) which in other ages was not did known to the betweeners of men, as it is now revealed to his perfected sent-outs and come-bringers by breathwind; that the corpse-nations should be blewheirs, and of the same body, and partakers of his message-promise in use-anointed by the message: whereof i was did a soak, according to the gift of the grace of these-to given to me by the effectual doing of his dynamic. to me, who am less than the least of all perfects, is this grace given, that i should declare among the corpse-nations the unsearchable riches of use-anointed; and to do all men see what is the fellowship of the mystery, which from the headstart of the world hath been hid in these-to, who created all things by vowel-safe-yeah-iosua use-anointed: to the intent that now to the principalities and dynamics in namespaces places might be known by the called-out the manifold skill of these-to, according to the into the world purpose which he purposed in use-anointed vowel-safe-yeah-iosua our base-boss: in whom we have boldness and access with confidence by the mum-sticking-with of him. wherefore i desire that ye faint not at my tribulations for you, which is your weight. for this cause i bow my knees to the father of our base-boss vowel-safe-yeah-iosua use-anointed, of whom the whole family in namespaces and

land is named, that he would grant you, according to the riches of his weight, to be strengthened with might by his breathwind in the inner man; that use-anointed may house-dwell in your hearts by mum-sticking-with; that ye, being rooted and earthed in gravity-love, may be able to comprehend with all perfects what is the breadth, and length, and depth, and height; and to know the gravity-love of use-anointed, which passeth knowledge, that ye might be filled with all the fulness of these-to. now to him that is able to do exceeding abundantly above all that we ask or think, according to the dynamic that doingeth in us, to him be weight in the called-out by use-anointed vowel-safe-yeah-iosua throughout all ages, world without finish mum-stick-with-amen

4

i therefore, the prisoner of vowelmovement-io-yeah, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in gravity-love; endeavouring to keep the unity of breathwind in the bond of complete. there is one body, and one breathwind, even as ye are called in one hope of your calling; one base-boss, one mum-sticking-with, one immersion, one these-to and father of all, who is above all, and through all, and in you all. but to every one of us is given grace according to the measure of the gift of use-anointed. wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts to men. (now that he ascended, what is it but that he also descended first into the lower parts of the land? he that descended is the same also that ascended up far above all namespaces, that he might fill all things.) and he gave some, sent-outs; and some, come-bringers; and some, good-messengers; and some, watchers and teachers; for the fixing of the perfects, for the doing of the soak, for the edifying of the body of use-anointed: work we all come in the unity of the mum-sticking-with, and of the knowledge of betweener of these-to, to a fixed man, to the measure of the stature of the fulness of use-anointed: 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 gravity-love, may grow up into him in all things, which is the head, even use-anointed: from whom the whole body fitly joined together and compacted by that which into the worldly joint supplieth, according to the effectual doing in the measure of into the worldly part, doth increase of the body to the edifying of itself in gravity-love. this i say therefore, and witness in vowelmovement-io-yeah, that ye henceforth walk not as other corpse-nations walk, in the vanity-fade of their mind, having the understanding darkened, being alienated from the life of these-to through the unaware that is in them, because of the blindness of their heart: who being past feeling have given themselves over to lasciviousness, to doing all that stainedness with greediness. but ye have not so learned use-anointed; if so be that ye have heard him, and have been taught by him, as the truth is in vowel-safe-yeah-iosua: that ye put off concerning the former conversation the old man, which is destroy according to the deceitful lusts; and be renewed in breathwind of your mind; and that ye put on the new man, which after these-to is created in being right and true perfection. wherefore putting away lying, speak every man truth with his in-sight: for we are members one of another. be ye angry, and miss not: let not the sun go down upon your wrath: neither give place to the accuser. let him that stole steal no more: but rather let him labour, doingeth with his hands the thing which is good, that he may have to give to him that needeth. let no destroy communication proceed

out of your mouth, but that which is good to the use of edifying, that it may soak grace to the hearers, and grieve not the perfected breathwind of these-to, whereby ye are sealed to the day of ransome-redemption. let all bitterness, and wrath, and anger, and clamour, and visual-retoil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as these-to for use-anointed's sake hath out-offed you.

5

be ye therefore followers of these-to, as dear betweeners; and walk in gravity-love, as use-anointed also hath gravity-loved us, and hath given himself for us a inward and a butcher to these-to for a sweetsmelling savour. but fornication, and all stainedness, or covetousness, let it not be once named among you, as becometh perfects; neither stainedness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. for this ye know, that no whoremonger, nor stained person, nor covetous man, who is an ideal-image-idolator, hath any inheritance in the kingdom of use-anointed and of these-to. let no man deceive you with vain words: for because of these things cometh the wrath of these-to upon betweeners of not-mum-sticking-with. be not ye therefore partakers with them. for ye were sometimes darkness, but now are ye light in vowelmovement-io-yeah: walk as betweeners of light: (for the fruit of breathwind is in all goodness and being right and truth;) proving what is acceptable to vowelmovement-io-yeah. and have no fellowship with the unfruitful doings of darkness, but rather reprove them. for it is a shame even to speak of those things which are done of them in secret. but all things that are reprov'd are did manifest by the light: for whatsoever doth do manifest is light. wherefore he saith, awake thou that sleepest, and arise from the dead, and use-anointed will give thee light. see then that ye walk circumspectly, not as fools, but as wise, retrieving the time, because the days are visual-retoil. wherefore be ye not unwise, but understanding what the will of vowelmovement-io-yeah is. and be not drunk with wine, wherein is excess; but be filled with breathwind; speaking to yourselves in sing-cuts and hymns and breathwindal songs, singing and making melody in your heart to vowelmovement-io-yeah; giving thanks always for all things to these-to and the father in the name of our base-boss vowel-safe-yeah-iosua use-anointed; submitting yourselves one to another in the respect of these-to. women, submit yourselves to your own mans, as to vowelmovement-io-yeah. for the man is the head of the woman, even as use-anointed is the head of the called-out: and he is the securer of the body. therefore as the called-out is subject to use-anointed, so let the women be to their own mans in every thing. mans, gravity-love your women, even as use-anointed also gravity-loved the called-out, and gave himself for it; that he might perfect and win-pure it with the washing of water by the word, that he might present it to himself a weight called-out, not having spot, or wrinkle, or any such thing; but that it should be perfected and sound. so ought men to gravity-love their women as their own bodies. he that gravity-loveth his woman gravity-loveth himself. for no man into the world yet hated his own flesh; but nourisheth and cherisheth it, even as vowelmovement-io-yeah the called-out: for we are members of his body, of his flesh, and of his bones. for this cause will a man leave his father and mother, and will be joined to his woman, and they two will be one flesh. this is a great mystery: but i speak concerning use-anointed and the called-out. to world nonetheless let into the worldly one of you in particular so gravity-love his woman even as himself; and the woman see that she

6

betweeners, obey your parents in vowelmovement-io-yeah: for this is right. honour thy father and mother; which is the first directive with message-promise; that it may be well with thee, and thou mayest live long on the land. and, ye fathers, provoke not your betweeners to wrath: but bring them up in the nurture and admonition of vowelmovement-io-yeah. workers, be hearing to them that are your masters according to the flesh, with respect and trembling, in singleness of your heart, as to use-anointed; not with eyeservice, as menpleasers; but as the workers of use-anointed, doing the will of these-to from the heart; with good will doing work, as to vowel-movement-io-yeah, and not to men: knowing that whatsoever good thing any man doeth, the same will he receive of vowelmovement-io-yeah, whether he be bond or free. and, ye masters, do the same things to them, forbearing threatening: knowing that your master also is in namespaces neither is there fear of persons with him. finally, my brethren, be strong in vowelmovement-io-yeah, and in the dynamic of his might. put on the whole armour of these-to, that ye may be able to stand against the wiles of the accuser. for we wrestle not against flesh and blood, but against principalities, against charges, against the governors of the darkness of this cosmos, against breathwindual visual-re-toilness in high places. wherefore take to you the whole armour of these-to, that ye may be able to withstand in the visual-re-toil day, and having done all, to stand. stand therefore, having your loins girt about with truth, and having on the hastener of being right; and your feet shod with the preparation of the message of complete; above all, taking the shield of mum-sticking-with, wherewith ye will be able to quench all the fiery darts of the visual-re-toil. and take the helmet of safety, and the blade of breathwind, which is the word of these-to: praying always with all prayer and supplication in breathwind, and watching thereunto with all perseverance and supplication for all perfects; and for me, that utterance may be given to me, that i may open my mouth boldly, to do known the mystery of the message, for which i am an ambassador in bonds: that therein i may speak boldly, as i ought to speak. but that ye also may know my affairs, and how i do, tychicus-fortuitous, a beloved brother and mum-sticking-withful soak in vowelmovement-io-yeah, will do known to you all things: whom i have sent to you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. complete be to the brethren, and gravity-love with mum-sticking-with, from these-to the father and vowelmovement-io-yeah vowel-safe-yeah-iosua use-anointed. grace be with all them that gravity-love our base-boss vowel-safe-yeah-iosua use-anointed in sincerity. mum-stick-with-amen

small-paul and honor-these-to-timotheus, the workers of vowel-safe-yeah-iosua use-anointed, to all the perfects in use-anointed vowel-safe-yeah-iosua which are at love-horses-philippi, with the guardians and service-providers: grace be to you, and complete, from these-to our father, and from vowelmovement-io-yeah vowel-safe-yeah-iosua use-anointed. i thank my these-to upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the message from the first day until now; being confident of this very thing, that he which hath begun a good doing in you will perform it until the day of vowel-safe-yeah-iosua use-anointed: even as it is meet for me to think this of you all, because i have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the message, ye all are partakers of my grace. for these-to is my record, how greatly i long after you all in the bowels of vowel-safe-yeah-iosua use-anointed. and this i pray, that your gravity-love may abound yet more and more in knowledge and in all crisis that ye may approve things that are excellent; that ye may be sincere and without offence work the day of use-anointed. being filled with the fruits of being right, which are by vowel-safe-yeah-iosua use-anointed, to the weight and thanks of these-to. but i would ye should understand, brethren, that the things which happened to me have fallen out rather to the furtherance of the message; so that my bonds in use-anointed are manifest in all the palace, and in all other places; and many of the brethren in vowelmovement-io-yeah, waxing confident by my bonds, are much more bold to speak the word without respect. some indeed declare use-anointed even of envy and strife; and some also of good will: the one declare use-anointed of contention, not sincerely, supposing to add affliction to my bonds: but the other of gravity-love, knowing that i am set for the defence of the message. what then? notwithstanding, every way, whether in pretence, or in truth, use-anointed is declared; and i therein do rejoice, yea, and will rejoice. for i know that this will turn to my safety through your prayer, and the supply of breathwind of vowel-safe-yeah-iosua use-anointed, according to my earnest expectation and my hope, that in nothing i will be dry, but that with all boldness, as always, so now also use-anointed will be magnified in my body, whether it be by life, or by death. for to me to live is use-anointed, and to die is gain. but if i live in the flesh, this is the fruit of my labour: yet what i will choose i wot not. for i am in a strait betwixt two, having a desire to depart, and to be with use-anointed; which is far better: 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 mum-sticking-with; that your rejoicing may be more abundant in vowel-safe-yeah-iosua use-anointed for me by my coming to you again. only let your conversation be as it becometh the message of use-anointed: that whether i come and see you, or else be absent, i may hear of your affairs, that ye stand fast in one breathwind, with one mind striving together for the mum-sticking-with of the message; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of safety, and that of these-to. for to you it is given in the behalf of use-anointed, not only to mum-stick with on him, but also to suffer for his sake; having the same conflict which ye saw in me, and now hear to be in me.

if there be therefore any consolation in use-anointed, if any comfort of gravity-love, if any fellowship of breath-

wind, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same gravity-love, being of one accord, of one mind. let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. look not every man on his own things, but every man also on the things of others. let this mind be in you, which was also in use-anointed vowel-safe-yeah-iosua: who, being in the form of these-to, thought it not robbery to be equal with these-to: but did himself of no reputation, and took upon him the form of a worker, and was did in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the stand wherefore these-to also hath highly exalted him, and given him a name which is above into the worldly name: that at the name of vowel-safe-yeah-iosua every knee should bow, of things in namespaces and things in land, and things under the land; and that into the worldly language-tongue should confess that vowel-safe-yeah-iosua use-anointed is base-boss, to the weight of these-to the father. wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, doing out your own safety with respect and trembling. for it is these-to which doineth in you both to will and to do of his good pleasure. do all things without murmurings and disputings: that ye may be blameless and harmless, the betweeners of these-to, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the cosmos; holding forth the word of life; that i may rejoice in the day of use-anointed, that i have not run in vain, neither laboured in vain. yea, and if i be highed upon the butcher and work of your mum-sticking-with, i joy, and rejoice with you all. for the same cause also do ye joy, and rejoice with me. but i trust in vowelmovement-io-yeah vowel-safe-yeah-iosua to send honor-these-to-timotheus shortly to you, that i also may be of good comfort, when i know your state. for i have no man likeminded, who will naturally care for your state. for all seek their own, not the things which are vowel-safe-yeah-iosua use-anointed's. but ye know the proof of him, that, as a betweneer with the father, he hath workd with me in the message. him therefore i hope to send presently, so soon as i will see how it will go with me. but i trust in vowelmovement-io-yeah that i also myself will come shortly. yet i supposed it necessary to send to you upon-foam-aphrodite-epaphroditus, my brother, and companion in labour, and fellow-soldier, for your messenger, and he that was soaking to my wants. for he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. for indeed he was sick nigh to death: but these-to had wombing on him; and not on him only, but on me also, lest i should have labour upon labour. i sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that i may be the less labourful. receive him therefore in vowelmovement-io-yeah with all gladness; and hold such in reputation: because for the doing of use-anointed he was nigh to death, not regarding his life, to supply your lack of work toward me.

finally, my brethren, rejoice in vowelmovement-io-yeah. to write the same things to you, to me indeed is not grievous, but for you it is safe. beware of dogs, beware of visual-re-toil doingers, beware of the concision. for we are the write-circumcision, which bow these-to in breathwind, and rejoice in use-anointed vowel-safe-yeah-iosua, 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 is-

rael, of the branch of righthand-child-benjamin, an cross-over-hebrew of the cross-over-hebrews; as touching the drops-of-teaching-torah a split-spread-persian; concerning zeal, persecuting the called-out; touching the being right which is in the drops-of-teaching-torah blameless. but what things were gain to me, those i counted loss for use-anointed. yea doubtless, and i count all things but loss for the excellency of the knowledge of use-anointed vowel-safe-yeah-iosua my base-boss: for whom i have suffered the loss of all things, and do count them but dung, that i may win use-anointed, and be found in him, not having mine own being right, which is of the drops-of-teaching-torah but that which is through the mum-sticking-with of use-anointed, the being right which is of these-to by mum-sticking-with: that i may know him, and the dynamic of his stand-up, and the fellowship of his sufferings, being did conformable to his death; if by any means i might buy to the stand-up of the dead. not as though i had already buyed, either were already fixed: but i follow after, if that i may apprehend that for which also i am apprehended of use-anointed vowel-safe-yeah-iosua. 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 destroyk for the prize of the high calling of these-to in use-anointed vowel-safe-yeah-iosua. let us therefore, as many as be fixed, be thus minded: and if in any thing ye be otherwise minded, these-to will reveal even this to you. to world nonetheless, whereto we have already buyed, let us walk by the same exist-reign, let us mind the same thing. brethren, be followers together of me, and destroyk 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 exist-reigners of the stand of use-anointed: whose finish is destruction, whose these-to is their belly, and whose weight is in their shame, who mind landly things.) for our conversation is in namespaces from whence also we look for the securer, vowelmovement-io-yeah vowel-safe-yeah-iosua use-anointed: who will change our vile body, that it may be fashioned like to his weight body, according to the doinging whereby he is able even to word all things to himself.

4

therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in vowelmovement-io-yeah, my dearly beloved. i beseech good-road-euodias, and beseech with-fortune-syntyche, that they be of the same mind in vowelmovement-io-yeah. and i intreat thee also, true yokefellow, help those women which laboured with me in the message, with clement also, and with other my fellowlabourers, whose names are in the book of life. rejoice in vowelmovement-io-yeah alway: and again i say, rejoice. let your moderation be known to all men. vowelmovement-io-yeah is at hand. be careful for nothing; but in into the worldly thing by prayer and supplication with thanks let your requests be did known to these-to. and the complete of these-to, which passeth all understanding, will keep your hearts and minds through use-anointed vowel-safe-yeah-iosua. finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are right, whatsoever things are win-pure, whatsoever things are gravity-lovely, whatsoever things are of good report; if there be any virtue, and if there be any thanks, think on these things. those things, which ye have both learned, and received, and heard, and seen in me, do: and the these-to of complete will be with you. but i rejoiced in vowelmovement-io-yeah greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

not that i speak in fear of want: for i have learned, in whatsoever state i am, therewith to be content. i know both how to be abased, and i know how to abound: every where and in all things i am instructed both to be full and to be hungry, both to abound and to suffer need. i can do all things through use-anointed which strength-eneth me. notwithstanding ye have well done, that ye did communicate with my affliction. now ye love-horses-philippians know also, that in the headstart of the message, when i departed from tall-macedonia, no called-out communicated with me as concerning giving and receiving, but ye only. for in shoe-victory-thessalonica ye sent once and again to my necessity. not because i desire a gift: but i desire fruit that may abound to your account. but i have all, and abound: i am full, having received of upon-foam-aphrodite-epaphroditus the things which were sent from you, an odour of a sweet smell, a butcher acceptable, wellpleasing to these-to. but my these-to will supply all your need according to his riches in weight by use-anointed vowel-safe-yeah-iosua. now to these-to and our father be weight into the worlds and into the world. mum-stick-with-amen salute every perfect in use-anointed vowel-safe-yeah-iosua. the brethren which are with me greet you. all the perfects salute you, chiefly they that are of caesar's household. the grace of our base-boss vowel-safe-yeah-iosua use-anointed be with you all. mum-stick-with-amen

small-paul, an sent-out of vowel-safe-yeah-iosua use-anointed by the will of these-to, and honor-these-to-tim-othous our brother, to the perfects and mum-sticking-withful brethren in use-anointed which are at prevent-shut-up-colosse: grace be to you, and complete, from these-to our father and vowelmovement-io-yeah vowel-safe-yeah-iosua use-anointed. we give thanks to these-to and the father of our base-boss vowel-safe-yeah-iosua use-anointed, praying always for you, since we heard of your mum-sticking-with in use-anointed vowel-safe-yeah-iosua, and of the gravity-love which ye have to all the perfects, for the hope which is laid up for you in namespaces whereof ye heard before in the word of the truth of the message; which is come to you, as it is in all the cosmos; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of these-to in truth: as ye also learned of foamy-epaphras our dear fellow-servant, who is for you a mum-sticking-withful soak of use-anointed; who also declared to us your gravity-love in breathwind. for this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all skill and breathwindual understanding; that ye might walk worthy of vowelmovement-io-yeah to all pleasing, being fruitful in into the worldly good doing, and increasing in the knowledge of these-to; dynamised with all dynamic, according to his weight dynamic, to all patience and longsuffering with joyfulness; giving thanks to the father, which did us meet to be partakers of the inheritance of the perfects in light: who hath delivered us from the dynamic of darkness, and hath translated us into the kingdom of his dear betweener in whom we have ransom-redemption through his blood, even the out-offedness of misses: who is the image of the invisible these-to, the first-born of every self: for by him were all things created, that are in namespaces and that are in land, visible and invisible, whether they be thrones, or dominions, or principalities, or charges: all things were created by him, and for him: and he is before all things, and by him all things consist. and he is the head of the body, the called-out: who is the headstart, the firstborn from the dead; that in all things he might have the preeminence. for it was good in the eyes of the father that in him should all fulness house-dwell; and, having did complete through the blood of his stand by him to reconcile all things to himself; by him, i say, whether they be things in land, or things in namespaces and you, that were sometime alienated and exist-reigners in your mind by visual-re-toil doings, yet now hath he reconciled in the body of his flesh through death, to present you perfected and unblameable and unprovable in his sight: if ye continue in the mum-sticking-with earthed and settled, and be not moved away from the hope of the message, which ye have heard, and which was declared to into the worldly self which is under namespaces whereof i small-paul am did a soak; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of use-anointed in my flesh for his body's sake, which is the called-out: whereof i am did a soak, according to the dispensation of these-to which is given to me for you, to fulfil the word of these-to; even the mystery which hath been hid from ages and from generations, but now is did manifest to his perfects: to whom these-to would do known what is the riches of the weight of this mystery among the corpse-nations; which is use-anointed in you, the hope of weight: whom we declare, warning into the worldly man, and teaching into the worldly man in all skill; that we may present into the worldly man fixed in use-anointed vowel-safe-yeah-iosua: 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-laoidea, and for as many as have not seen my face-turnings in the flesh; that their hearts might be comforted, being knit together in gravity-love, and to all riches of the full assurance of understanding, to the acknowledgement of the mystery of these-to, and of the father, and of use-anointed; in whom are hid all the treasures of skill and knowledge. and this i say, lest any man should beguile you with enticing words. for though i be absent in the flesh, yet am i with you in breathwind, joying and beholding your order, and the stedfastness of your mum-sticking-with in use-anointed. as ye have therefore received use-anointed vowel-safe-yeah-iosua vowel-movement-io-yeah, so walk ye in him: rooted and build-betweened up in him, and established in the mum-sticking-with, as ye have been taught, abounding therein with thanks. beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the cosmos, and not after use-anointed. for in him house-dwelleth all the fulness of the these-tohead bodily. and ye are complete in him, which is the head of all principality and charge: in whom also ye are write-circumcised with the write-circumcision did without hands, in putting off the body of the misses of the flesh by the write-circumcision of use-anointed: buried with him in immersion, wherein also ye are risen with him through the mum-sticking-with of the operation of these-to, who hath raised him from the dead. and you, being dead in your misses and the uncircumcision of your flesh, hath he quickened together with him, having out-offed you all go-beyondes; blotting out the handwriting of crisis that was against us, which was contrary to us, and took it out of the way, nailing it to his stand and having spoiled principalities and charges, he did a shew of them openly, triumphing over them in it. let no man therefore critic ye in meat, or in drink, or in fear of an feast, or of the new moon, or of the seventh days: which are a shadow of things to come; but the body is of use-anointed. 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 camps having nourishment was soaking, and knit together, increaseth with the increase of these-to. wherefore if ye be dead with use-anointed from the rudiments of the cosmos, why, as though living in the cosmos, are ye subject to crissis, (touch not; taste not; handle not; which all are to perish with the using;) after the directives and teachings of men? which things have indeed a shew of skill in will bow, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh.

3

if ye then be risen with use-anointed, seek those things which are above, where use-anointed sitteth on the right hand of these-to. set your affection on things above, not on things on the land. for ye are dead, and your life is hid with use-anointed in these-to. when use-anointed, who is our life, will appear, then will ye also appear with him in weight. mortify therefore your members which are upon the land; fornication, stainedness, inordinate affection, visual-re-toil concupiscence, and covetousness, which is ideal-image-idolatry: for which things' sake the wrath of these-to cometh on betweeners of not-mum-sticking-with: in the which ye also walked some time, when ye

lived in them. but now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither helene-greek nor vowel-yeah-acknowledge-iodie write-circumcision nor uncircumcision, barbarian, scythian, bond nor free: but use-anointed is all, and in all. put on therefore, as the elect of these-to, perfected and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as use-anointed forgave you, so also do ye. and above all these things put on charity, which is the bond of fixedness. and let the complete of these-to exist-reign in your hearts, to the which also ye are called in one body; and be ye thankful. let the word of use-anointed house-dwell in you richly in all skill; teaching and admonishing one another in sing-cuts and hymns and breathwindual songs, singing with grace in your hearts to vowelmovement-io-yeah. and whatsoever ye do in word or deed, do all in the name of vowelmovement-io-yeah vowel-safe-yeah-iosua, giving thanks to these-to and the father by him. women, submit yourselves to your own mans, as it is fit in vowel-movement-io-yeah. mans, gravity-love your women, and be not bitter against them. betweeners, obey your parents in all things: for this is well pleasing to vowelmovement-io-yeah. 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, respecting these-to; and whatsoever ye do, do it heartily, as to vowelmovement-io-yeah, and not to men; knowing that of vowel-movement-io-yeah ye will receive the reward of the inheritance: for ye work for vowelmovement-io-yeah use-anointed. but he that doeth wrong will receive for the wrong which he hath done: and there is no fear of persons.

4

masters, give to your workers that which is right and equal; knowing that ye also have a master in namespaces continue in prayer, and watch in the same with thanks; withal praying also for us, that these-to would open to us a door of utterance, to speak the mystery of use-anointed, for which i am also in bonds: that i may do it manifest, as i ought to speak. walk in skill toward them that are without, retrieving the time. let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. all my state will tychicus-fortuitous declare to you, who is a beloved brother, and a mum-sticking-withful soak and fellowservant in vowelmovement-io-yeah: whom i have sent to you for the same purpose, that he might know your estate, and comfort your hearts; with will-be-useful-onesimus, a mum-sticking-withful and beloved brother, who is one of you. they will do known to you all things which are done here. best-chief-aristarchus my fellowprisoner saluteth you, and destroycus, sister's betweener to bringer-child-barnabas, (touching whom ye received directives: if he come to you, receive him;) and vowel-safe-yeah-iosua, which is called rightus, who are of the write-circumcision. these only are my fellowworkers to the kingdom of these-to, which have been a comfort to me. foamy-epaphras, who is one of you, a worker of use-anointed, saluteth you, always labouring fervently for you in prayers, that ye may stand fixed and complete in all the will of these-to. for i bear him record, that he hath a great zeal for you, and them that are in people-justice-laodicea, and them in sa-

cred-city-hierapolis. light-luke the beloved physician, and people-demas, greet you. salute the brethren which are in people-justice-laodicea, and bride-nymphas, and the called-out which is in his house. and when this letter is read among you, cause that it be read also in the called-out of the people-justice-laodiceans; and that ye likewise read the letter from people-justice-laodicea. and say to long-archippus, take heed to the soak which thou hast received in vowelmovement-io-yeah, that thou fulfil it. the salutation by the hand of me small-paul. remember my bonds. grace be with you. mum-stick-with-amen

small-paul, and wood-silvanus, and honor-these-to-timotheus, to the called-out of the shoe-victory-thessalonians which is in these-to the father and in vowelmovement-io-yeah vowel-safe-yeah-iosua use-anointed: grace be to you, and complete, from these-to our father, and vowelmovement-io-yeah vowel-safe-yeah-iosua use-anointed.

#chapter Thessalonians

we give thanks to these-to always for you all, making mention of you in our prayers; remembering without ceasing your doing of mum-sticking-with, and labour of gravity-love, and patience of hope in our base-boss vowel-safe-yeah-iosua use-anointed, in the sight of these-to and our father; knowing, brethren beloved, your election of these-to. for our message came not to you in word only, but also in dynamic, and in the perfected 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 vowelmovement-io-yeah, having received the word in much affliction, with joy of the perfected breathwind. so that ye were ensamples to all that mum-stick with tall-macedonia and sorrow-achaia. for from you sounded out vowelmovement-io-yeah word not only in tall-macedonia and sorrow-achaia, but also in into the worldly place your mum-sticking-with to these-to-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 these-to from ideal-image-idols to work for the living and true these-to; and to wait for his betweenner from namespaces whom he raised from the dead, even vowel-safe-yeah-iosua, which delivered us from the wrath to come. for yourselves, brethren, know our entrance in to you, that it was not in vain: but even after that we had suffered before, and were shamefully entreated, as ye know, at love-horses-philippi, we were bold in our these-to to speak to you the message of these-to with much contention. for our exhortation was not of deceit, nor of stainedness, nor in guile: but as we were allowed of these-to to be put in trust with the message, even so we speak; not as pleasing men, but these-to, which trieth our hearts. for neither at any time used we flattering words, as ye know, nor a cloke of covetousness; these-to is witness: nor of men sought we weight, neither of you, nor yet of others, when we might have been burdensome, as the sent-outs of use-anointed. but we were gentle 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 message of these-to only, but also our own selfs, because ye were dear to us. for ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable to any of you, we declared to you the message of these-to. ye are witnesses, and these-to also, how holly and rightly and unblameably we behaved ourselves among you that mum-stick with: 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 these-to, who hath called you to his kingdom and weight. for this cause also thank we these-to without ceasing, because, when ye received the word of these-to which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of these-to, which effectually doingeth also in you that mum-stick with. for ye, brethren, became followers of the called-outs of these-to which in hand-know-judea are in use-anointed vowel-safe-yeah-iosua: for ye also have suffered like things of your own countrymen, even as they have of the vowel-yeah-acknowledge-iodium who both killed vowelmovement-io-yeah vowel-safe-yeah-iosua, and their own come-bringers, and have persecuted us; and they please not these-to, and are con-

trary to all men: forbidding us to speak to the corpse-nations that they might be safed, to fill up their misses alway: for the wrath is come upon them to the uttermost. but we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face-turnings with great desire. wherefore we would have come to you, even i small-paul, once and again; but accuse-shaitan hindered us. for what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our base-boss vowel-safe-yeah-iosua use-anointed at his coming? for ye are our weight and joy. wherefore when we could no longer forbear, we thought it good to be left at owl-athens alone; and sent honor-these-to-timotheus, our brother, and soak of these-to, and our fellowlabourer in the message of use-anointed, to establish you, and to comfort you concerning your mum-sticking-with: that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. for verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. for this cause, when i could no longer forbear, i sent to know your mum-sticking-with, lest by some means the tempter have tempted you, and our labour be in vain. but now when honor-these-to-timotheus came from you to us, and brought us good tidings of your mum-sticking-with and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: therefore, brethren, we were comforted over you in all our affliction and distress by your mum-sticking-with: for now we live, if ye stand fast in vowelmovement-io-yeah. for what thanks can we render to these-to again for you, for all the joy wherewith we joy for your sakes before our these-to; night and day praying exceedingly that we might see your face-turnings, and might fixed that which is lacking in your mum-sticking-with? now these-to himself and our father, and our base-boss vowel-safe-yeah-iosua use-anointed, direct our way to you. and vowelmovement-io-yeah do you to increase and abound in gravity-love one toward another, and toward all men, even as we do toward you: to the finish he may establish your hearts unblameable in perfection before these-to, even our father, at the coming of our base-boss vowel-safe-yeah-iosua use-anointed with all his perfects. furthermore then we beseech you, brethren, and exhort you by vowelmovement-io-yeah vowel-safe-yeah-iosua, that as ye have received of us how ye ought to walk and to please these-to, so ye would abound more and more. for ye know what directives we gave you by vowelmovement-io-yeah vowel-safe-yeah-iosua. for this is the will of these-to, even your perfection, that ye should abstain from fornication: that into the worldly one of you should know how to possess his item in perfection and honour; not in the lust of concupiscence, even as the corpse-nations which know not these-to: that no man go beyond and defraud his brother in any matter: because that vowelmovement-io-yeah is the avenger of all such, as we also have forewarned you and testified. for these-to hath not called us to stainedness, but to perfection. he therefore that despiseth, despiseth not man, but these-to, who hath also given to us his perfected breathwind. but as touching brotherly gravity-love ye need not that i write to you: for ye yourselves are taught of these-to to gravity-love one another. and indeed ye do it toward all the brethren which are in all tall-macedonia: but we beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to doing with your own hands, as we directed you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing. but i would not have you to be ignorant, brethren, concerning them which are asleep, that ye labour not, even as others which have no hope. for if

we mum-stick with that vowel-safe-yeah-iosua died and rose again, even so them also which sleep in vowel-safe-yeah-iosua will these-to bring with him. for this we say to you by vowelmovement-io-yeah word, that we which are alive and remain to the coming of vowelmovement-io-yeah will not prevent them which are asleep. for vowel-movement-io-yeah himself will descend from namespaces with a shout, with the voice of the archangel, and with the trump of these-to: and the dead in use-anointed will rise first: then we which are alive and remain will be caught up together with them in the clouds, to meet vowelmovement-io-yeah in the air: and so will we into the world be with vowelmovement-io-yeah. wherefore comfort one another with these words. 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 vowelmovement-io-yeah so cometh as a thief in the night. for when they will say, complete and safety; then sudden destruction cometh upon them, as travail upon a woman with child-betweeners and they will not escape. but ye, brethren, are not in darkness, that that day should overtake you as a thief. ye are all 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 mum-sticking-with and gravity-love; and for an helmet, the hope of safety. for these-to hath not appointed us to wrath, but to obtain safety by our base-boss vowel-safe-yeah-iosua use-anointed, who died for us, that, whether we wake or sleep, we should live together with him. wherefore comfort yourselves together, and edify one another, even as also ye do. and we beseech you, brethren, to know them which labour among you, and are over you in vowelmovement-io-yeah, and admonish you; and to esteem them very highly in gravity-love for their doing's sake. and be at complete among yourselves. now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. see that none render visual-re-toil for visual-re-toil to any man; but into the world follow that which is good, both among yourselves, and to all men. rejoice evermore. pray without ceasing. in into the worldly thing give thanks: for this is the will of these-to in use-anointed vowel-safe-yeah-iosua concerning you. quench not breathwind. despise not bringings. prove all things; hold fast that which is good. abstain from all appearance of visual-re-toil. and the very these-to of complete perfect you wholly; and i pray these-to your whole breathwind and self and body be preserved blameless to the coming of our base-boss vowel-safe-yeah-iosua use-anointed. mum-sticking-withful is he that calleth you, who also will do it. brethren, pray for us. greet all the brethren with an perfected kiss. i charge you by vowel-movement-io-yeah that this letter be read to all the perfected brethren. the grace of our base-boss vowel-safe-yeah-iosua use-anointed be with you. mum-stick-with-amen

small-paul, and wood-silvanus, and honor-these-to-tim-
otheus, to the called-out of the shoe-victory-thessaloni-
ans in these-to our father and vowelmovement-io-yeah
vowel-safe-yeah-iosua use-anointed:

##chapter Thessalonians

grace to you, and complete, from these-to our father
and vowelmovement-io-yeah vowel-safe-yeah-iosua use-
anointed. we are retrieved to thank these-to always for
you, brethren, as it is meet, because that your mum-stick-
ing-with groweth exceedingly, and the charity of into the
worldy one of you all toward each other aboundeth; so
that we ourselves weight in you in the called-outs of these-
to for your patience and mum-sticking-with in all your
persecutions and tribulations that ye endure: which is a
manifest token of the right crisis of these-to, that ye may
be counted worthy of the kingdom of these-to, for which
ye also suffer: seeing it is a right thing with these-to to re-
compense tribulation to them that trouble you; and to you
who are troubled rest with us, when vowelmovement-io-
yeah vowel-safe-yeah-iosua will be revealed from names-
paces with his dynamic messengers, in flaming fire tak-
ing vengeance on them that know not these-to, and that
obey not the message of our base-boss vowel-safe-yeah-
iosua use-anointed: who will be punished with world de-
struction from the presence of vowelmovement-io-yeah,
and from the weight of his dynamic; when he will come
to be given weight in his perfects, and to be admired in
all them that mum-stick with (because our witness among
you was mum-stuck with) in that day. wherefore also
we pray always for you, that our these-to would count
you worthy of this calling, and fulfil all the good plea-
sure of his goodness, and the doing of mum-sticking-with
with dynamic: that the name of our base-boss vowel-
safe-yeah-iosua use-anointed may be given weight in you,
and ye in him, according to the grace of our these-to
and vowelmovement-io-yeah vowel-safe-yeah-iosua use-
anointed. now we beseech you, brethren, by the com-
ing of our base-boss vowel-safe-yeah-iosua use-anointed,
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
use-anointed is at hand. let no man deceive you by any
means: for that day will not come, except there come a
falling away first, and that man of miss be revealed,
betweener of perdition; who opposeth and exalteth himself
above all that is called these-to, or that is bowed; so that
he as these-to sitteth in the temple of these-to, shewing
himself that he is these-to. remember ye not, that, when
i was yet with you, i told you these things? and now ye
know what withholdeth that he might be revealed in his
time. for the mystery of noisomeness doth already doing;
only he who now letteth will let, until he be taken out of
the way. and then will that laborious be revealed, whom
vowelmovement-io-yeah will consume with breathwind
of his mouth, and will destroy with the brightness of his
coming: even him, whose coming is after the doing of
accuse-shaitan with all dynamic and signs and lying won-
ders, and with all deceivableness of not being right in them
that perish; because they received not the gravity-love of
the truth, that they might be safed. and for this cause
these-to will send them strong delusion, that they should
mum-stick with a lie: that they all might be crisis-damned
who mum-stuck with not the truth, but had pleasure in
not being right. but we are retrieved to give thanks alway
to these-to for you, brethren beloved of vowelmovement-
io-yeah, because these-to hath from the headstart chosen
you to safety through perfection of breathwind and be-
lief of the truth: whereunto he called you by our message,
to the obtaining of the weight of our base-boss vowel-

safe-yeah-iosua use-anointed. therefore, brethren, stand
fast, and hold the traditions which ye have been taught,
whether by word, or our letter. now our base-boss vowel-
safe-yeah-iosua use-anointed himself, and these-to, even
our father, which hath gravity-loved us, and hath given us
world consolation and good hope through grace, comfort
your hearts, and stablish you in every good word and do-
ing. finally, brethren, pray for us, that vowelmovement-
io-yeah word may have free course, and be given weight,
even as it is with you: and that we may be delivered from
unreasonable and visual-re-toil men: for all men have
not mum-sticking-with. but vowelmovement-io-yeah is
mum-sticking-withful, who will stablish you, and keep
you from visual-re-toil. and we have confidence in vow-
elmovement-io-yeah touching you, that ye both do and
will do the things which we direct you. and vowelmove-
ment-io-yeah direct your hearts into the gravity-love of
these-to, and into the patient waiting for use-anointed.
now we direct you, brethren, in the name of our base-
boss vowel-safe-yeah-iosua use-anointed, that ye with-
draw yourselves from every brother that walketh disor-
derly, and not after the tradition which he received of us.
for yourselves know how ye ought to follow us: for we be-
haved not ourselves disorderly among you; neither did we
eat any man's bread for nought; but wrought with labour
and travail night and day, that we might not be charge-
able to any of you: not because we have not dynamic, but
to do ourselves an ensample to you to follow us. for even
when we were with you, this we directed you, that if any
would not doing, neither should he eat. for we hear that
there are some which walk among you disorderly, doing-
ing not at all, but are busybodies. now them that are such
we direct and exhort by our base-boss vowel-safe-yeah-
iosua use-anointed, that with quietness they doing, and
eat their own bread. but ye, brethren, be not weary in well
doing. and if any man obey not our word by this letter,
note that man, and have no camp with him, that he may be
dry. yet count him not as an enemy, but admonish him as a
brother. now vowelmovement-io-yeah of complete him-
self give you complete always by all means. vowelmove-
ment-io-yeah be with you all. the salutation of small-paul
with mine own hand, which is the token in every letter: so
i write. the grace of our base-boss vowel-safe-yeah-iosua
use-anointed be with you all. mum-stick-with-amen

small-paul, an sent-out of vowel-safe-yeah-iousua use-anointed by the directive of these-to our securer, and base-boss vowel-safe-yeah-iousua use-anointed, which is our hope;

##chapter Timothy

to value-these-to-timothy, my own between in the mum-sticking-with: grace, wombing, and complete, from these-to our father and vowel-safe-yeah-iousua use-anointed our base-boss. as i boughed thee to abide still at after-epheusus, 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 soak questions, rather than with reverence edifying which is in mum-sticking-with: so do. now the finish of the directive is charity out of a win-pure heart, and of a good conscience, and of mum-sticking-with unfeigned: from which some having swerved have turned aside to vain jangling; desiring to be teachers of the drops-of-teaching-torah understanding neither what they say, nor whereof they affirm. but we know that the drops-of-teaching-torah is good, if a man use it allowedly; knowing this, that the drops-of-teaching-torah is not did for a right man, but for the lawless and disobedient, for the unthese-to and for missers, for starting and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that cease themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound teaching; according to the weight message of the happy these-to, which was missed to my trust. and i thank use-anointed vowel-safe-yeah-iousua our base-boss, who hath enabled me, for that he counted me mum-sticking-withful, putting me into the soak; who was before a blasphemers, and a persecutor, and injurious: but i obtained wombing, because i did it ignorantly in not-mum-sticking-with. and the grace of our base-boss was exceeding abundant with mum-sticking-with and gravity-love which is in use-anointed vowel-safe-yeah-iousua. this is a mum-sticking-withful saying, and worthy of all acceptation, that use-anointed vowel-safe-yeah-iousua came into the cosmos to safe missers; of whom i am chief. howbeit for this cause i obtained wombing, that in me first vowel-safe-yeah-iousua use-anointed might recount all longsuffering, for a pattern to them which should hereafter mum-stick with on him to life world. now to the king into the world, immortal, invisible, the only wise these-to, be honour and weight into the worlds and into the world. mum-stick-with-amen this charge i commit to thee, between value-these-to-timothy, according to the bringings which went before on thee, that thou by them mightest war a good warfare; holding mum-sticking-with, and a good conscience; which some having put away concerning mum-sticking-with have did shipwreck: of whom is celebrate-join-hymenaeus and defense-man-alexander; whom i have delivered to accuse-shaitan, that they may learn not to blaspheme. i exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be did for all men; for kings, and for all that are in authority; that we may lead a quiet and completeable life in all reverence and honesty. for this is good and acceptable in the sight of these-to our securer; who will have all men to be safed, and to come to the knowledge of the truth. for there is one these-to, and one mediator between these-to and men, the man use-anointed vowel-safe-yeah-iousua; who gave himself a out-of for all, to be testified in due time. whereunto i am ordained a declareer, and an sent-out, (i speak the truth in use-anointed, and lie not;) a teacher of the corpse-nations in mum-sticking-with and verity. i will therefore that men pray every where, lift-

ing up perfected hands, without wrath and doubting. in like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing reverence) with good doings. let the woman learn in silence with all subjection. but i suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. for earth-blood-man-adam was first formed, then biosphere-hawah and earth-blood-man-adam was not deceived, but the woman being deceived was in the go-beyond. notwithstanding she will be safed in childbearing, if they continue in mum-sticking-with and charity and perfection with sobriety. this is a true saying, if a man desire the office of a guardian, he desireth a good doing. a guardian then must be blameless, the man of one woman, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that exist-reignth well his own house, having his betweeners in subjection with all gravity; (for if a man know not how to exist-reign his own house, how will he take care of the called-out of these-to?) not a novice, lest being lifted up with pride he fall into the condemnation of the accuser. moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the accuser. likewise must the service-providers be asking, not doubletongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the mum-sticking-with 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, mum-sticking with all things. let the service-providers be the mans of one woman, ruling their betweeners 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 mum-sticking-with which is in use-anointed vowel-safe-yeah-iousua. these things write i to thee, hoping to come to thee shortly; but if i tarry long, that thou mayest know how thou oughtest to behave thyself in the house of these-to, which is the called-out of the living these-to, the stand and earth of the truth. and without controversy great is the mystery of reverence: these-to was manifest in the flesh, rightified in breathwind, seen of messengers, declared to the corpse-nations, mum-stuck with in the cosmos, received up into weight. now breathwind speaketh expressly, that in the latter times some will depart from the mum-sticking-with, 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 destroyry, and directing to abstain from meats, which these-to hath created to be received with thanks of them which mum-stick with and know the truth. into the worldly self of these-to is good, and nothing to be refused, if it be received with thanks: for it is perfected by the word of these-to and prayer. if thou put the brethren in remembrance of these things, thou wilt be a good soak of vowel-safe-yeah-iousua use-anointed, nourished up in the words of mum-sticking-with and of good teaching, whereunto thou hast bought. 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 mum-sticking-withful saying and worthy of all acceptation. for therefore we both labour and suffer reproach, because we trust in the living these-to, who is the securer of all men, specially of those that mum-stick with. these things direct and teach. let no man despise thy youth; but be thou an example of the mum-stick withers, in word, in conversation, in charity, in breathwind, in mum-

sticking-with, in purity. work i come, give attendance to reading, to exhortation, to teaching. neglect not the gift that is in thee, which was given thee by bring, with the laying on of the hands of the presbytery. meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. take heed to thyself, and to the teaching; continue in them: for in doing this thou wilt both save thyself, and them that hear thee. rebuke not an elder, but intreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity. honour widows that are widows indeed. but if any widow have betweeners or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before these-to. now she that is a widow indeed, and desolate, trusteth in these-to, and continueth in supplications and prayers night and day, but she that liveth in pleasure is dead while she liveth. and these things give in charge, that they may be blameless. but if any provide not for his own, and specially for those of his own house, he hath denied the mum-sticking-with, and is worse than an not-mum-sticking-with. let not a widow be taken into the number under sixty years old, having been the woman of one man. well reported of for good doings; if she have brought up betweeners, if she have lodged strangers, if she have washed the perfects' 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 use-anointed, they will destroyry; having damnation, because they have cast off their first mum-sticking-with. and withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. i will therefore that the younger women destroyry, bear betweeners, guide the house, give none occasion to produce-narrower to speak reproachfully. for some are already turned aside after accuse-shaitan. if any man or woman that mum-stick withth 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 exist-reign well be counted worthy of double honour, especially they who labour in the word and teaching. for the writing saith, no muzzle the ox that treadeth out the corn. and, the labourer is worthy of his reward. against an elder receive not an accusation, but before two or three witnesses. them that miss rebuke before all, that others also may respect. i charge thee before these-to, and vowelmovement-io-yeah vowel-safe-yeah-iosua use-anointed, and the elect messengers, that thou keep these things without preferring one before another, doing nothing by partiality. lay hands suddenly on no man, neither be partaker of other men's misses: keep thyself win-pure. drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. some men's misses are open beforehand, going before to crisis and some men they follow after. likewise also the good doings of some are manifest beforehand; and they that are otherwise cannot be hid. let as many workers as are under the yoke count their own masters worthy of all honour, that the name of these-to and his teaching be not blasphemed. and they that have believing masters, let them not despise them, because they are brethren; but rather do them work, because they are mum-sticking-withful 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 base-boss vowel-safe-yeah-iosua use-anointed, 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, visual-re-toil surmisings, perverse disputings of men of destroy minds, and destitute of the truth, supposing that gain is reverence:

from such withdraw thyself. but reverence with contentment is great gain. for we brought nothing into this cosmos, and it is certain we can carry nothing out. and having food and raiment let us be therewith content. but they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. for the gravity-love of money is the root of all visual-re-toil: which while some coveted after, they have erred from the mum-sticking-with, and pierced themselves through with many labours. but thou, o man of these-to, flee these things; and follow after being right, reverence, mum-sticking-with, gravity-love, patience, meekness. fight the good fight of mum-sticking-with, lay hold on being life, whereunto thou art also called, and hast professed a good profession before many witnesses. i give thee charge in the sight of these-to, who quickeneth all things, and before use-anointed vowel-safe-yeah-iosua, who before five-sea-pontius hair-spear-pilate witnessed good agreement; that thou keep this directive sound, unrebukable, until the appearing of our base-boss vowel-safe-yeah-iosua use-anointed: which in his times he will shew, who is the happy and only potentate, the king of kings, and base-boss of base-boss; who only hath immortality, house-dwelling in the light which no man can approach to; whom no man hath seen, nor can see: to whom be honour and dynamic world. mum-stick-with-amen charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living these-to, who giveth us richly all things to enjoy; that they do good, that they be rich in good doings, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on into the world life. o value-these-to-timothy, keep that which is missed to thy trust, avoiding profane and vain babblings, and oppositions of discernment falsely so called: which some professing have erred concerning the mum-sticking-with. grace be with thee. mum-stick-with-amen

small-paul, an sent-out of vowel-safe-yeah-iosua use-anointed by the will of these-to, according to the message-promise of life which is in use-anointed vowel-safe-yeah-iosua,

##chapter Timothy

to value-these-to-timothy, my dearly beloved betweneer grace, wombing, and complete, from these-to the father and use-anointed vowel-safe-yeah-iosua our base-boss. i thank these-to, whom i work for from my forefathers with win-pure conscience, that without ceasing i have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that i may be filled with joy; when i call to remembrance the unfeigned mum-sticking-with that is in thee, which dwelt first in thy grandmother lois, and thy mother eunice; and i am persuaded that in thee also. wherefore i put thee in remembrance that thou stir up the gift of these-to, which is in thee by the putting on of my hands. for these-to hath not given us breathwind of respect; but of dynamic, and of gravity-love, and of a sound mind. be not thou therefore dry of the witness of our base-boss, nor of me his prisoner: but be thou partaker of the afflictions of the message according to the dynamic of these-to; who hath safed us, and called us with an perfected calling, not according to our doings, but according to his own purpose and grace, which was given us in use-anointed vowel-safe-yeah-iosua before the world began, but is now did manifest by the appearing of our securer vowel-safe-yeah-iosua use-anointed, who hath abolished death, and hath brought life and immortality to light through the message: whereunto i am appointed a declareer, and an sent-out, and a teacher of the corpse-nations. for the which cause i also suffer these things: to world notwithstanding i am not dry: for i know whom i have mum-stuck with, 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 mum-sticking-with and gravity-love which is in use-anointed vowel-safe-yeah-iosua. that good thing which was missed to thee keep by the perfected breathwind which house-dwelleth in us. this thou knowest, that all they which are in heal-sorrow-asia be turned away from me; of whom are flee-phygellus and generated-by-interpret-hermes-hermogenes. vowel-movement-io-yeah give wombing to the house of profit-bring-onesiphorus; for he oft refreshed me, and was not dry of my chain: but, when he was in kraft-durch-freudero-me, he sought me out very diligently, and found me. vowel-movement-io-yeah grant to him that he may find wombing of vowel-movement-io-yeah in that day: and in how many things he was soaking to me at after-ephesus, thou knowest very well. thou therefore, my betweneer be strong in the grace that is in use-anointed vowel-safe-yeah-iosua. and the things that thou hast heard of me among many witnesses, the same commit thou to mum-sticking-withful men, who will be able to teach others also. thou therefore endure hardness, as a good soldier of vowel-safe-yeah-iosua use-anointed. no man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. and if a man also strive for masteries, yet is he not crowned, except he strive allwedly. the manman that laboureth must be first partaker of the fruits. consider what i say; and vowel-movement-io-yeah give thee understanding in all things. remember that vowel-safe-yeah-iosua use-anointed of the seed of dude-dawud was raised from the dead according to my message: wherein i suffer trouble, as a visual-re-toil doer, even to bonds; but the word of these-to is not retrieved. therefore i endure all things for the elect's sakes, that they may also obtain the safety which is in

use-anointed vowel-safe-yeah-iosua with into the world weight. it is a mum-sticking-withful saying: for if we be dead with him, we will also live with him: if we suffer, we will also king with him: if we deny him, he also will deny us: if we mum-stick with not, yet he abideth mum-sticking-withful: he cannot deny himself. of these things put them in remembrance, charging them before vowel-movement-io-yeah that they strive not about words to no profit, but to the subverting of the hearers. study to shew thyself approved to these-to, a doimgman that needeth not to be dry, rightly dividing the word of truth. but shun profane and vain babblings: for they will increase to more un-these-tollness. and their word will eat as doth a canker: of whom is celebrate-join-hymenaeus and loved-philatus; who concerning the truth have erred, saying that the stand-up is past already; and overthrow the mum-sticking-with of some. to world notwithstanding the foundation of these-to standeth sure, having this seal, vowel-movement-io-yeah knoweth them that are his. and, let every one that nameth the name of use-anointed depart from noisomeness. but in a great house there are not only items of gold and of silver, but also of wood and of land; and some to honour, and some to dishonour. if a man therefore brighten himself from these, he will be a item to honour, perfected, and meet for the master's use, and prepared to into the worldly good doing. flee also youthful lusts: but follow being right, mum-sticking-with, charity, complete, with them that call on vowel-movement-io-yeah out of a win-pure heart. but foolish and unlearned questions avoid, knowing that they do gender strifes. and the worker of vowel-movement-io-yeah must not strive; but be gentle to all men, apt to teach, patient, in meekness instructing those that oppose themselves; if these-to peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the accuser, who are taken captive by him at his will. this know also, that in the last days perilous times will come. for men will be gravity-lovers of their own selves, covetous, rave-praisingers, proud, blasphemers, disobedient to parents, unthankful, starting, without natural affection, troublebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, gravity-lovers of pleasures more than gravity-lovers of these-to; having a form of reverence, but denying the dynamic thereof: from such turn away. for of this sort are they which creep into houses, and lead captive silly women laden with misses, led away with divers lusts, into the world learning, and to world not able to come to the knowledge of the truth. now as gracefull-jannes and well-fed-bitter-jambres withstood draw-out-musa, so do these also resist the truth: men of destroy minds, reprobate concerning the mum-sticking-with. but they will proceed no further: for their folly will be manifest to all men, as their's also was. but thou hast fully known my take-lessons, manner of life, purpose, mum-sticking-with, 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 vowel-movement-io-yeah delivered me. yea, and all that will live with reverence in use-anointed vowel-safe-yeah-iosua will suffer persecution. but visual-re-toil men and seducers will wax worse and worse, deceiving, and being deceived. but continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child-betweneer thou hast known the perfected writings, which are able to do thee wise to safety through mum-sticking-with which is in use-anointed vowel-safe-yeah-iosua. all writing is given by inspiration of these-to, and is profitable for teaching, for reproof, for correction, for instruction in being right: that the man of these-to may be

fixed, throughly furnished to all good doings. i charge thee therefore before these-to, and vowelmovement-io-yeah vowel-safe-yeah-iosua use-anointed, who will critic the quick and the dead at his appearing and his kingdom; declare the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and teaching. for the time will come when they will not endure sound teaching; but after their own lusts will they heap to themselves teachers, having itching ears; and they will turn away their ears from the truth, and will be turned to fables. but watch thou in all things, endure afflictions, do the doing of an good-messenger, do full proof of thy soak. for i am now ready to be highed, and the time of my departure is at hand. i have fought a good fight, i have finished my course, i have kept the mum-sticking-with: henceforth there is laid up for me a crown of being right, which vowelmovement-io-yeah, the right critic, will give me at that day: and not to me only, but to all them also that gravity-love his appearing. do thy diligence to come shortly to me: for people-demas hath forsaken me, having gravity-loved this present world, and is departed to shoe-victory-thessalonica; increase-crescens to kelt-milk-rooster-galatia, tickle-titan-titus to sheep-dalmatia. only light-luke is with me. take destroyk, and bring him with thee: for he is profitable to me for the soak. and tychicus-fortuitous have i sent to after-ephesus. the cloke that i left at troas with fruit-carpus, when thou comest, bring with thee, and the books, but especially the parchments. defense-man-alexander the coppersmith did me much visual-re-toil: vowelmovement-io-yeah 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 pray these-to that it may not be laid to their charge. notwithstanding vowelmovement-io-yeah stood with me, and strengthened me; that by me the declareing might be fully known, and that all the corpse-nations might hear: and i was delivered out of the mouth of the gather-lion. and vowelmovement-io-yeah will deliver me from into the worldly visual-re-toil doing, and will preserve me to his namespacesly kingdom: to whom be weight into the worlds and into the world. mum-stick-with-amen salute of-earlier-times-prisca and eagle-aquila, and the household of profit-bring-onesiphorus. lovely-erastus abode at peak-corinth: but nourish-trophimus have i left at red-earth-miletum sick. do thy diligence to come before winter. good-council-eubulus greeteth thee, and bashful-pudens, and linen-linus, and shut-in-claudia, and all the brethren. vowelmovement-io-yeah vowel-safe-yeah-iosua use-anointed be with thy breathwind. grace be with you. mum-stick-with-amen

small-paul, a worker of these-to, and an sent-out of vowel-safe-yeah-iosua use-anointed, according to the mum-sticking-with of these-to's elect, and the acknowledging of the truth which is after reverence; in hope of into the world life, which these-to, that cannot lie, message-promised before the world began; but hath in due times manifested his word through declareing, which is missed to me according to the directive of these-to our securer; to tickle-titan-titus, mine own betweeneer after the up-starting mum-sticking-with: grace, wombing, and complete, from these-to the father and vowelmovement-io-yeah vowel-safe-yeah-iosua use-anointed our securer. for this cause left i thee in critic-cut-off-crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as i had appointed thee: if any be blameless, the man of one woman, having mum-sticking-withful betweeners not accused of riot or unruly. for a guardian must be blameless, as the steward of these-to; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a gravity-lover of hospitality, a gravity-lover of good men, sober, right, perfected, temperate; holding fast the mum-sticking-withful 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-creations are alway liars, visual-re-toil animals, slow bellies. this witness is true. wherefore rebuke them sharply, that they may be sound in the mum-sticking-with; not giving heed to jewish fables, and directives of men, that turn from the truth. to the win-pure all things are win-pure: but to them that are ceased and unbelieving is nothing win-pure; but even their mind and conscience is ceased. they profess that they know these-to; but in doings they deny him, being abominable, and disobedient, and to into the worldly good doing reprobate.

but speak thou the things which become sound teaching: that the aged men be sober, asking, temperate, sound in mum-sticking-with, in charity, in patience. the aged women likewise, that they be in behaviour as becometh perfection, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to gravity-love their mans, to gravity-love their betweeners, to be discreet, chaste, keepers at home, good, obedient to their own mans, that the word of these-to be not blasphemed. young men likewise exhort to be sober minded. in all things shewing thyself a pattern of good doings: in teaching shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be dry, having no visual-re-toil thing to say of you. exhort workers to be hearing to their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the teaching of these-to our securer in all things. for the grace of these-to that bringeth safety hath appeared to all men, teaching us that, denying unthese-toliness and cosmosly lusts, we should live soberly, rightly, and with reverence, in this present cosmos; looking for that happy hope, and the weight appearing of the great these-to and our securer vowel-safe-yeah-iosua use-anointed; who gave himself for us, that he might retrieve us from all noisomeness, and purify to himself a peculiar people, zealous of good doings. these things

speak, and exhort, and rebuke with all authority. let no man despise thee.

put them in mind to be subject to principalities and dynamics, to obey magistrates, to be ready to every good doing, to speak visual-re-toil of no man, to be no brawlers, but gentle, shewing all meekness to all men. for we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. but after that the kindness and gravity-love of these-to our securer toward man appeared, not by doings of being right which we have done, but according to his wombing he safed us, by the washing of regeneration, and renewing of the perfected breathwind; which he shed on us abundantly through vowel-safe-yeah-iosua use-anointed our securer; that being rightified by his grace, we should be did heirs according to the hope of into the world life. this is a mum-sticking-withful saying, and these things i will that thou affirm constantly, that they which have mum-stuck with these-to might be careful to maintain good doings. these things are good and profitable to men. but avoid foolish questions, and genealogies, and contentions, and strivings about the drops-of-teaching-torah for they are unprofitable and vain. a man that is an heretick after the first and second admonition reject; knowing that he that is such is subverted, and misses, being condemned of himself. when i will send make safe-and-sound-artemas to thee, or tychicus-fortuitous, be diligent to come to me to victory-town-nicopolis: for i have determined there to winter. bring zeus-give-zenas the lawyer and destroy-apollo on their journey diligently, that nothing be wanting to them. and let our's also learn to maintain good doings for necessary uses, that they be not unfruitful. all that are with me salute thee. greet them that gravity-love us in the mum-sticking-with. grace be with you all. mum-stick-with-amen

small-paul, a prisoner of vowel-safe-yeah-iosua use-anointed, and value-these-to-timothy our brother, to kind-hug-philemon our dearly beloved, and fellowlabourer, and to our beloved shield-apphia, and long-archippus our fellowsoldier, and to the called-out in thy house: grace to you, and complete, from these-to our father and vowelmovement-io-yeah vowel-safe-yeah-iosua use-anointed. i thank my these-to, making mention of thee always in my prayers, hearing of thy gravity-love and mum-sticking-with, which thou hast toward vowelmovement-io-yeah vowel-safe-yeah-iosua, and toward all perfects; that the communication of thy mum-sticking-with may become effectual by the acknowledging of into the worldly good thing which is in you in use-anointed vowel-safe-yeah-iosua. for we have great joy and consolation in thy gravity-love, because the bowels of the perfects are refreshed by thee, brother. wherefore, though i might be much bold in use-anointed to enjoin thee that which is convenient, yet for gravity-love's sake i rather beseech thee, being such an one as small-paul the aged, and now also a prisoner of vowel-safe-yeah-iosua use-anointed. 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 was soaking to me in the bonds of the message: but without thy mind would i do nothing; that thy benefit should not be as it were of necessity, but willingly. for perhaps he therefore departed for a season, that thou shouldest receive him into the world; not now as a worker, but above a worker, a brother beloved, specially to me, but how much more to thee, both in the flesh, and in vowelmovement-io-yeah? if thou count me therefore a partner, receive him as myself. if he hath wronged thee, or oweth thee ought, put that on mine account; i 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 vowelmovement-io-yeah: refresh my bowels in vowelmovement-io-yeah. having confidence in thy obedience i wrote to thee, knowing that thou wilt also do more than i say. but withal prepare me also a lodging: for i trust that through your prayers i will be given to you. there salute thee foamy-epaphras, my fellowprisoner in use-anointed vowel-safe-yeah-iosua; destroycus, best-chief-aristarchus, people-demas, light-lucas, my fellowlabourers. the grace of our base-boss vowel-safe-yeah-iosua use-anointed be with your breathwind. mum-stick-with-amen

these-to, who at sundry times and in divers manners spake in time past to the fathers by the come-bringers, hath in these last days spoken to us by his betweenner whom he hath appointed heir of all things, by whom also he did the worlds; who being the brightness of his weight, and the express image of his person, and upholding all things by the saying of his dynamic, when he had by himself out-ofed our misses, sat down on the right hand of the megamajesty on high: being did so much stronger than the messengers, as he hath by inheritance obtained a moving hither and thither name than they. for to which of the messengers said he at any time, thou art my betweenner this day have i begotten thee? and again, i will be to him a father, and he will be to me a betweenner and again, when he bringeth in the firstbegotten into the inhabited world, he saith, and let all the messengers of these-to bow him. and of the messengers he saith, who doth his messengers breathwinds, and his soaks a flame of fire. but to the betweenner he saith, thy throne, o these-to, is into the worlds and into the world: a branch of being right is the branch of thy kingdom. thou hast gravity-loved being right, and hated noisomeness; therefore these-to, even thy these-to, hath use-anointed thee with the oil of gladness above thy fellows. and, thou, base-boss, in the headstart hast laid the foundation of the land; and the namespaces are the doings of thine hands: they will perish; but thou remainest; and they all will wax old as doth a garment; and as a vesture will thou fold them up, and they will be changed: but thou art the same, and thy years will not fail. but to which of the messengers said he at any time, sit on my right hand, until i do thine exist-reigners thy footstool? are they not all soaking breathwinds, sent forth to soak for them who will be heirs of safety?

therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. for if the word spoken by messengers was stedfast, and into the worldly go-beyond and not-mum-sticking-with received a right recompence of reward; how will we escape, if we neglect so great safety; which at the first began to be spoken by vowelmovement-io-yeah, and was confirmed to us by them that heard him; these-to also bearing them witness, both with signs and wonders, and with divers dynamics, and gifts of the perfected 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 betweenner of man that thou visitest him? thou didst him a little lower than the messengers; thou crowndest him with weight and honour, and didst set him over the doings of thy hands: thou hast put all things in subjection under his feet. 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 vowel-safe-yeah-iousua, who was did a little lower than the messengers for the suffering of death, crowned with weight and honour; that he by the grace of these-to should taste death into the worldly man. for it became him, for whom are all things, and by whom are all things, in bringing many betweenners to weight, to do the captain of their safety fixed through sufferings. for both he that sanctifieth and they who are perfected are all of one: for which cause he is not dry to call them brethren, saying, i will declare thy name to my brethren, in the midst of the called-out will i sing thanks to thee. and again, i will put my trust in him. and again, behold i and betweenners which these-to hath given

me. forasmuch then as betweenners are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the dynamic of death, that is, the accuser; and deliver them who through respect of death were all their lifetime subject to employment. for verily he took not on him the nature of messengers; but he took on him the seed of their-wing-organ-ibrahim. wherefore in all things it behoved him to be did like to his brethren, that he might be a wombng and mum-sticking-withful high darkener in things pertaining to these-to, to out-of for the misses of the people. for in that he himself hath suffered being tempted, he is able to succour them that are tempted.

wherefore, perfected brethren, partakers of the namespaces calling, consider the sent-out and high darkener of our profession, use-anointed vowel-safe-yeah-iousua; who was mum-sticking-withful to him that appointed him, as also draw-out-musa was mum-sticking with all his house. for this man was counted worthy of more weight than draw-out-musa, inasmuch as he who hath build-between the house hath more honour than the house. forevery house is build-between by some man; but he that build-betweened all things is these-to. and draw-out-musa verily was mum-sticking with all his house, as a worker, for a witness of those things which were to be spoken after; but use-anointed as a betweenner over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm for into the world. wherefore (as the perfected breathwind saith, to day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the place-of-word-desert: when your fathers tempted me, proved me, and saw my doings forty years. wherefore i was grieved with that generation, and said, they do alway err in their heart; and they have not known my ways. so i swear in my wrath, they will not enter into my rest.) take heed, brethren, lest there be in any of you an visual-re-toil heart of not-mum-sticking-with, in departing from the living these-to. but exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of miss. for we are did partakers of use-anointed, if we hold the headstart of our confidence stedfast for ever; while it is said, to day if ye will hear his voice, harden not your hearts, as in the provocation. for some, when they had heard, did provoke: howbeit not all that came out of narrowness-produce-mizraim-egypt by draw-out-musa. but with whom was he grieved forty years? was it not with them that had missed, whose carcasses fell in the place-of-word-desert? and to whom swear he that they should not enter into his rest, but to them that mum-stuck with not? so we see that they could not enter in because of not-mum-sticking-with.

let us therefore respect, lest, a message-promise being left us of entering into his rest, any of you should seem to come short of it. for to us was the message declared, as well as to them: but the word declared did not profit them, not being mixed with mum-sticking-with in them that heard it. for we which have mum-stuck with do enter into rest, as he said, as i have sworn in my wrath, if they will enter into my rest: although the doings were finished from the foundation of the cosmos. for he spake in a certain place of the seventh day on this wise, and these-to did rest the seventh day from all his doings. and in this place again, if they will enter into my rest. seeing therefore it remaineth that some must enter therein, and they to whom it was first declared

entered not in because of not-mum-sticking-with: again, he limeth it a certain day, saying in dude-dawud, to day, after so long a time; as it is said, to day if ye will hear his voice, harden not your hearts. for if vowel-safe-yeah-iousa had given them rest, then would he not afterward have spoken of another day. there remaineth therefore a rest to the people of these-to, for he that is entered into his rest, he also hath stained from his own doings, as these-to did from his. let us labour therefore to enter into that rest, lest any man fall after the same example of not-mum-sticking-with. for the word of these-to is quick, and dynamicul, and sharper than any twoedged blade, piercing even to the dividing asunder of self and breathwind, and of the joints and destroyrow, and is a discernor of the thoughts and intents of the heart. neither is there any self 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, vowel-safe-yeah-iousa betweneer of these-to, let us hold fast our profession. for we have not an high darkener which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without miss let us therefore come boldly to the throne of grace, that we may obtain wombing, and find grace to help in time of need.

5

into the worldly high darkener taken from among men is ordained for men in things pertaining to these-to, that he may high both gifts and butchers for misses: who can have wombong on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. and by reason hereof he ought, as for the people, so also for himself, to high for misses. and no man taketh this honour to himself, but he that is called of these-to, as was gather-box-harun. so also use-anointed given weight not himself to be did an high darkener but he that said to him, thou art my betweneer to day have i begotten thee. as he saith also in another place, thou art a darkener into the worlds after the order of right-king-melchizedek. who in the days of his flesh, when he had highed up prayers and supplications with strong crying and tears to him that was able to save him from death, and was heard in that he respected; though he were a betweneer yet learned he obedience by the things which he suffered; and being did fixed, he became the author of into the world safety to all them that obey him; called of these-to an high darkener after the order of right-king-melchizedek. of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. for when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the logic of these-to; and are become such as have need of milk, and not of strong meat. foreverly 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 visual-re-toil.

6

therefore leaving the principles of the teaching of use-anointed, let us go on to fixedion; not laying again the foundation of repentance from dead doings, and of mum-sticking-with toward these-to, of the teaching of immersions, and of laying on of hands, and of stand-up of the dead, and of into the world crisis and this will we do, if these-to permit. for it is impossible for those who were once enlightened, and have tasted of the namespacesly gift, and were did partakers of the perfected breathwind, and

have tasted the good word of these-to, and the dynamics of the world to come, if they will fall away, to renew them again to repentance; seeing they stand-up to themselves betweneer of these-to afresh, and put him to an open shame. for the land which drinketh in the rain that cometh oft upon it, and bringeth forth grasss meet for them by whom it is worked, receiveth knee-pooling from these-to: but that which beareth thorns and briars 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 safety, though we thus speak. for these-to is not unrighteous to forget your doing and labour of gravity-love, which ye have shewed toward his name, in that ye have been soaking to the perfects, and do soak. and we desire that into the worldly one of you do shew the same diligence to the full assurance of hope for into the world: that ye be not slothful, but followers of them who through mum-sticking-with and patience inherit the message-promises, for when these-to did message-promise to their-wing-organ-ibrahim, because he could swear by no greater, he sware by himself, saying, surely knee-pooling i will knee-pool thee, and multiplying i will multiply thee. and so, after he had patiently endured, he obtained the message-promise. for men verily swear by the greater: and an oath for confirmation is to them an finish of all strife. wherein these-to, willing more abundantly to shew to the heirs of message-promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for these-to to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the self, both sure and stedfast, and which entereth into that in inwards the veil; whither the fore-runner is for us entered, even vowel-safe-yeah-iousa, did an high darkener into the worlds after the order of right-king-melchizedek.

7

for this right-king-melchizedek, king of peace-complete-salem, darkener of the most high these-to, who met their-wing-organ-ibrahim returning from the slaughter of the kings, and happy him; to whom also their-wing-organ-ibrahim gave a camph part of all; first being by interpretation king of being right, and after that also king of peace-complete-salem, which is, king of complete; without father, without mother, without descent, having neither headstart of days, nor finish of life; but did like to be betweneer of these-to; abideth a darkener continually. now consider how great this man was, to whom even the patriarch their-wing-organ-ibrahim gave the camph of the spoils. and verily they that are of the betweneers of borrow-join-levi who receive the office of the darkener, have a directive to take tithes of the people according to the drops-of-teaching-torah that is, of their brethren, though they come out of the loins of their-wing-organ-ibrahim: but he whose descent is not counted from them received tithes of their-wing-organ-ibrahim, and happy him that had the message-promises. and without all contradiction the less is happy of the stronger. and here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. and as i may so say, borrow-join-levi also, who receiveth tithes, completed tithes in their-wing-organ-ibrahim. for he was yet in the loins of his father, when right-king-melchizedek met him. if therefore fixedion were by the join-levitical darkener, (for under it the people received the drops-of-teaching-torah what further need was there that another darkener should rise after the order of right-king-melchizedek, and not be called after the order of gather-box-harun? for the darkener being changed, there is did of necessity a change also of the

drops-of-teaching-torah for he of whom these things are spoken pertaineth to another branch, of which no man gave attendance at the butcher-place. for it is evident that our base-boss sprang out of vowel-yeah-acknowledge-iodah of which branch draw-out-musa spake nothing concerning darkener. and it is yet far more evident: for that after the similitude of right-king-melchizedek there ariseth another darkener who is did, not after the drops-of-teaching-torah of a man-like directive, but after the dynamic of an endless life. for he testifieth, thou art a darkener into the worlds after the order of right-king-melchizedek. for there is verily a disannulling of the directive going before for the weakness and unprofitableness thereof. for the drops-of-teaching-torah did nothing fixed, but the bringing in of a stronger hope did; by the which we draw nigh to these-to. and inasmuch as not without an oath he was did darkener (for those darkener were did without an oath; but this with an oath by him that said to him, vowel-movement-io-yeah sware and will not repent, thou art a darkener into the worlds after the order of right-king-melchizedek:) by so much was vowel-safe-yeah-iosua did a surety of a stronger covenant. and they truly were many darkener, because they were not suffered to continue by reason of death: but this man, because he continueth into the world, hath an unchangeable darkener. wherefore he is able also to save them to the uttermost that come to these-to by him, seeing he into the world liveth to do intercession for them. for such an high darkener became us, who is perfected, harmless, sound, separate from missers, and did higher than the namespaces; who needeth not daily, as those high darkener, to up-on butcher, first for his own misses, and then for the people's: for this he did once, when he highed up himself. for the drops-of-teaching-torah doth men high darkener which have infirmity; but the word of the oath, which was in the midst of the drops-of-teaching-torah doth the betweenner 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 soak of the perfected, and of the true tent, which vowel-movement-io-yeah out-of-pitched, and not man. into the worldsy high darkener is ordained to high gifts and butchers: wherefore it is of necessity that this man have somewhat also to high. for if he were on land, he should not be a darkener seeing that there are darkener that high gifts according to the drops-of-teaching-torah who work for to the example and shadow of namespacy things, as draw-out-musa was admonished of these-to when he was about to do the tent: for, see, saith he, that thou do all things according to the pattern shewed to thee in the mount. but now hath he obtained a moving hither and thither soak, 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 fault-destroyless, then should no place have been sought for the second. for finding fault-destroy with them, he saith, behold, the days come, saith vowel-movement-io-yeah, when i will do a new covenant with the house of soaking-to-israel and with the house of vowel-yeah-acknowledge-iodah: not according to the covenant that i did with their fathers in the day when i took them by the hand to lead them out of the earth of narrow-produce-mizraim-egypt; because they continued not in my covenant, and i regarded them not, saith vowel-movement-io-yeah. for this is the covenant that i will do with the house of soaking-to-israel after those days, saith vowel-movement-io-yeah; i will put my drops-of-teaching-torah into their mind, and write them in their

hearts: and i will be to them a these-to, and they will be to me a people: and they will not teach into the worldly man his in-sight, and into the worldly man his brother, saying, know vowel-movement-io-yeah: for all will know me, from the least to the greatest. for i will out-of to their not being right, and their misses and their season-answers will i remember no more. in that he saith, a new covenant, he did the first old. now that which decayeth and waxeth old is ready to vanish away.

9

then verily the first covenant had also crissis of divine work, and a cosmosly perfected. for there was a tent did; the first, wherein was the stream-candle-light, and the table, and the bread system; which is called the perfected. and after the second veil, the tent which is called the holiest of all; which had the golden censer, and the gather-box of the covenant overlaid round about with gold, wherein was the golden pot that had whats-that-manna, and gather-box-harun's rod that budded, and the tables of the covenant; and over it the inwarders of weight shadowing the wombingsseat; of which we cannot now speak particularly. now when these things were thus ordained, the darkener went always into the first tent, accomplishing the work of these-to. but into the second went the high darkener alone once into the worldly year, not without blood, which he highed for himself, and for the errors of the people: the perfected breathwind this signifying, that the way into the holiest of all was not yet did manifest, while as the first tent was yet standing: which was a figure for the time then present, in which were highed both gifts and butchers, that could not do him that did the work fixed, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and man-like crissis, imposed on them until the time of reformation. but use-anointed being come an high darkener of good things to come, by a greater and coming to pass tent, not did with hands, that is to say, not of this build-betweenner; neither by the blood of goats and calves, but by his own blood he entered in once into the perfected place, having obtained into the world ransom-redemption for us. for if the blood of bulls and of goats, and the ashes of an heifer sprinkling the stained, sanctifieth to the top-brightening of the flesh: how much more will the blood of use-anointed, who through the into the world breathwind highed himself sound to these-to, brighten your conscience from dead doings to work for the living these-to? and for this cause he is the mediator of the new covenant, that by means of death, for the 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 draw-out-musa had spoken into the worldly precept to all the people according to the drops-of-teaching-torah he took the blood of calves and of goats, with water, and two caterpillars wool, and hyssop, and sprinkled both the book, and all the people, saying, this is the blood of the covenant which these-to hath enjoined to you. moreover he sprinkled with blood both the tent, and all the items of the soak. and almost all things are by the drops-of-teaching-torah out-ofed with blood; and without shedding of blood is no remission. it was therefore necessary that the patterns of things in the namespaces should be purified with these; but the namespacy things themselves with stronger butchers than these. for use-anointed is not entered into the perfected places did with hands, which are

the figures of the true; but into namespaces itself, now to appear in the presence of these-to for us: nor yet that he should high himself often, as the high darkener entereth into the perfected place into the worldly year with blood of others; for then must he often have suffered since the foundation of the cosmos: but now once in the joint-finish of the cosmos hath he appeared to put away miss by the butcher of himself. and as it is appointed to men once to die, but after this the crisis so use-anointed was once highed to bear the misses of many; and to them that look for him will he appear the second time without miss to safety.

10

for the drops-of-teaching-torah having a shadow of good things to come, and not the very image of the things, can to world not with those butchers which they highed year by year continually do the comers thereunto fixed. for then would they not have stained to be highed? because that the bowers once out-ofed should have had no more conscience of misses. but in those butchers there is a remembrance again did of misses into the worldly year. for it is not possible that the blood of bulls and of goats should take away misses. wherefore when he cometh into the cosmos, he saith, butcher and inward thou wouldst not, but a body hast thou prepared me: in up-ons and butchers for miss thou hast had no pleasure. then said i, lo, i come (in the volume of the book it is written of me,) to do thy will, o these-to. above when he said, butcher and inward and up-ons and inward for miss thou wouldst not, neither hadst pleasure therein; which are highed by the drops-of-teaching-torah then said he, lo, i come to do thy will, o these-to. he taketh away the first, that he may establish the second. by the which will we are perfected through the inward of the body of vowel-safe-yeah-iosua use-anointed once for all. and every darkener standeth daily soaking and inward oftentimes the same butchers, which can to world not take away misses: but this man, after he had highed one butcher for misses into the worlds, sat down on the right hand of these-to; from henceforth expecting work his exist-reigners be did his footstool. for by one inward he hath fixed into the worlds them that are perfected. whereof the perfected breathwind also is a witness to us: for after that he had said before, this is the covenant that i will do with them after those days, saith vowelmovement-io-yeah, i will put my drops-of-teaching-torah into their hearts, and in their minds will i write them; and their misses and season-answers will i remember no more. now where remission of these is, there is no more inward for miss having therefore, brethren, boldness to enter into the holiest by the blood of vowel-safe-yeah-iosua, by a new and living way, which he hath filled for us, through the veil, that is to say, his flesh; and having an high darkener over the house of these-to; let us draw near with a true heart in full assurance of mum-sticking-with, having our hearts sprinkled from an visual-re-toil conscience, and our bodies washed with win-pure water. let us hold fast the profession of our mum-sticking-with without sievering; (for he is mum-sticking-withful that message-promised;) and let us consider one another to provoke to gravity-love and to good doings: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching, for if we miss willfully after that we have received the knowledge of the truth, there remaineth no more butcher for misses, but a certain respectful looking for of crisis and fiery indignation, which will devour produce-narrower. he that despised draw-out-musa' drops-of-teaching-torah died without wombing under two or three witnesses: of how much touchr season-answer, suppose ye, will he be

thought worthy, who hath trodden under foot between of these-to, and hath counted the blood of the covenant, wherewith he was perfected, an starting thing, and hath done despite to breathwind of grace? for we know him that hath said, vengeance belongeth to me, i will recompense, saith vowelmovement-io-yeah. and again, vowelmovement-io-yeah will critic his people. it is a respectful thing to fall into the hands of the living these-to. but call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were did a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. for ye had wombing of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in namespaces a stronger and an enduring substance. cast not away therefore your confidence, which hath great recompence of reward. for ye have need of patience, that, after ye have done the will of these-to, ye might receive the message-promise. for yet a little while, and he that will come will come, and will not tarry. now the right will live by mum-sticking-with: but if any man draw back, my self will have no pleasure in him. but we are not of them who draw back to perdition; but of them that mum-stick with to the saving of the self.

11

now mum-sticking-with is the substance of things hoped for, the evidence of things not seen. for by it the elders obtained a good report. through mum-sticking-with we understand that the worlds were framed by the word of these-to, so that things which are seen were not did of things which do appear. by mum-sticking-with wear-out-vapor-habil highed to these-to a moving hither and thither butcher than nest-buy-zeal-qabil, by which he obtained witness that he was right, these-to witnessing of his gifts: and by it he being dead yet speaketh. by mum-sticking-with init-train-idris was translated that he should not see death; and was not found, because these-to had translated him: for before his translation he had this witness, that he pleased these-to. but without mum-sticking-with it is impossible to please him: for he that cometh to these-to must mum-stick with that he is, and that he is a rewarder of them that diligently seek him. by mum-sticking-with rest-nuh, being warned of these-to of things not seen as yet, moved with respect, prepared an gather-box to the saving of his house; by the which he condemned the cosmos, and became heir of the being right which is by mum-sticking-with. by mum-sticking-with their-wing-organ-ibrahim, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. by mum-sticking-with he sojourned in the earth of message-promise, as in a strange-substantial country, house-dwelling in tents with laugh-ishaq and heel-topple-yakub, the heirs with him of the same message-promise: for he looked for a city which hath foundations, whose build-betweener and dor is these-to. through mum-sticking-with also her-soakingness-sara herself received strength to be sown with seed, and was delivered of a child-betweener when she was past age, because she crited him mum-sticking-withful who had message-promised. therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. these all died in mum-sticking-with, 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 these-to is not dry to be called their these-to: for he hath prepared for them a city. by mum-sticking-with their-wing-or-gan-ibrahim, when he was tried, highed up laugh-ishaq; and he that had received the message-promises highed up his only begotten betweeneer of whom it was said, that in laugh-ishaq will thy seed be called: accounting that these-to was able to raise him up, even from the dead; from whence also he received him in a figure. by mum-sticking-with laugh-ishaq happy heel-topple-yakub and do-esau concerning things to come. by mum-sticking-with heel-topple-yakub, when he was a dying, happy both the betweeners of add-increase-yusif; and bowed, leaning upon the top of his staff. by mum-sticking-with add-increase-yusif, when he died, did mention of the departing of betweeners of israel; and gave directive concerning his bones. by mum-sticking-with draw-out-musa, when he was born, was hid three months of his parents, because they saw he was a proper child-betweeneer and they were not afraid of the king's directive. by mum-sticking-with draw-out-musa, when he was come to years, refused to be called betweeneer of firawn's daughter-housa choosing rather to suffer affliction with the people of these-to, than to enjoy the pleasures of miss for a season; esteeming the reproach of use-anointed greater riches than the treasures in narrows-produce-mizraim-egypt: for he had fear to the recompence of the reward. by mum-sticking-with he forsook narrows-produce-mizraim-egypt, not respecting the wrath of the king: for he endured, as seeing him who is invisible. through mum-sticking-with he kept the stopskip, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. by mum-sticking-with they passed through the finish sea as by dry earth: which the narrows-produce-mizraim-egyptians assaying to do were drowned. by mum-sticking-with the walls of moon-smell-jericho fell down, after they were compassed about seven days. by mum-sticking-with the feed-harlot wide-rahah perished not with them that mum-stuck with not, when she had received the spies with complete. and what will i more say? for the time would fail me to tell of gedeon, and of lightning-sparkle-barak, and of sunny-boy-samson, and of open-nurture-jephthae; of dude-dawud also, and to-hearing-samuel, and of the come-bringers: who through mum-sticking-with word kingdoms, wrought being right, obtained message-promises, stopped the mouths of gather-lions. quenched the violence of fire, escaped the edge of the blade, out of weakness were did strong, waxed valiant in fight, turned to flight the camps of the aliens. women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a stronger stand-up: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the blade: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the cosmos was not worthy:) they wandered in place-of-word-deserts, and in mountains, and in dens and caves of the land. and these all, having obtained a good report through mum-sticking-with, received not the message-promise: these-to having provided some stronger thing for us, that they without us should not be did fixed.

12

wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside into the worldly weight, and the miss which doth so easily beset us, and let us run with patience the race that is set before us, look-

ing to vowel-safe-yeah-iosua the author and finisher of our mum-sticking-with; who for the joy that was set before him endured the stand despising the shame, and is set down at the right hand of the throne of these-to. for consider him that endured such contradiction of missers against himself, lest ye be wearied and faint in your minds. ye have not yet resisted to blood, striving against miss and ye have forgotten the exhortation which speaketh to you as to betweeners, my betweeneer despise not thou the chastening of vowelmovement-io-yeah, nor faint when thou art rebuked of him: for whom vowelmovement-io-yeah gravity-loveth he chasteneth, and scourgeth every betweeneer whom he receiveth. if ye endure chastening, these-to dealeth with you as with betweeners; for what betweeneer 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 perfection. now no chastening for the present seemeth to be joyous, but grievous: to world notwithstanding afterward it yieldeth the completable fruit of being right to them which are exercised thereby. wherefore lift up the hands which hang down, and the feeble knees; and do straight paths for your feet, lest that which is stopskip-lame be turned out of the way; but let it rather be healed. follow complete with all men, and perfection, without which no man will see vowelmovement-io-yeah: looking diligently lest any man fail of the grace of these-to; lest any root of bitterness springing up trouble you, and thereby many be ceased; lest there be any fornicator, or profane person, as do-esau, who for one morsel of meat sold his birthright. for ye know how that afterward, when he would have inherited the knee-pooling, he was rejected: for he found no place of repentance, though he sought it carefully with tears. for ye are not come to the mount that might be touched, and that burned with fire, nor to blackness, and darkness, and tempest, and the sound of a mouthpiece-horn and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (for they could not endure that which was directed, and if so much as a animal touch the mountain, it will be stoned, or thrust through with a dart: and so terrible was the sight, that draw-out-musa said, i exceedingly respect and quake:) but ye are come to mount zenith-sion, and to the city of the living these-to, the namespacesly cast-complete-jerusalem, and to an innumerable camp of messengers, to the general assembly and called-out of the firstborn, which are written in namespaces and to these-to the criticise of all, and to breathwinds of right men did fixed, and to vowel-safe-yeah-iosua the mediator of the new covenant, and to the blood of sprinkling, that speaketh stronger things that that of wear-out-vapor-habil see that ye refuse not him that speaketh. for if they escaped not who refused him that spake on land, much more will not we escape, if we turn away from him that speaketh from namespaces whose voice then shook the land: but now he hath message-promised, saying, yet once more i shake not the land only, but also namespaces and this word, yet once more, signifieth the removing of those things that are shaken, as of things that are did, that those things which cannot be shaken may remain. wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may work for these-to acceptably with reverence and with reverence respect: for our these-to is a consuming fire.

let brotherly gravity-love continue. be not forgetful to entertain strangers: for thereby some have entertained messengers unawares. remember them that are in bonds, as retrieved with them; and them which suffer adversity, as being yourselves also in the body. destroyriage is honourable in all, and the bed sound: but whoremongers and adulterers these-to will critic. 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, vowelmovement-io-yeah is my helper, and i will not respect what man will do to me. remember them which have the exist-reign over you, who have spoken to you the word of these-to: whose mum-sticking-with follow, considering the finish of their conversation. vowel-safe-yeah-iosua use-anointed the same yesterday, and to day, and into the worlds. be not carried about with divers and strange-substantial teachings. for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. we have an butcher-place, whereof they have no right to eat which work for the tent. for the bodies of those animals, whose blood is brought into the perfected by the high darkener for miss are burned without the camp. wherefore vowel-safe-yeah-iosua also, that he might perfect the people with his own blood, suffered without the gate. let us go forth therefore to him without the camp, bearing his reproach. for here have we no continuing city, but we seek one to come. by him therefore let us high the butcher of thanks to these-to continually, that is, the fruit of our lips giving thanks to his name. but to do good and to communicate forget not: for with such butchers these-to is well pleased. obey them that have the exist-reign over you, and submit yourselves: for they watch for your selfs, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. pray for us: for we trust we have a good conscience, in all things willing to live honestly. but i beseech you the rather to do this, that i may be restored to you the sooner. now the these-to of complete, that brought again from the dead our base-boss vowel-safe-yeah-iosua, that great watcher of the sheep, through the blood of the world covenant, do you fixed in into the worldly good doing to do his will, doing in you that which is wellpleasing in his sight, through vowel-safe-yeah-iosua use-anointed; to whom be weight into the worlds and into the world. mum-stick-with-amen 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-these-to-timothy is set at liberty; with whom, if he come shortly, i will see you. salute all them that have the exist-reign over you, and all the perfects. they of young-italy salute you. grace be with you all. mum-stick-with-amen

heel-topple-yakub, a worker of these-to and of vowel-movement-io-yeah vowel-safe-yeah-iosua use-anointed, to the twelve branches which are scattered abroad, greeting. my brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your mum-sticking-with doingeth patience. but let patience have her fixed doing, that ye may be fixed and entire, wanting nothing. if any of you lack skill, let him ask of these-to, that giveth to all men liberally, and upbraideth not; and it will be given him. but let him ask in mum-sticking-with, 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 vowelmovement-io-yeah. a double minded man is unstable in all his ways. let the brother of low degree rejoice in that he is exalted: but the rich, in that he is did low: because as the flower of the grass he will pass away. for the sun is no sooner risen with a burning heat, but it dries the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also will the rich man fade away in his ways. happy is the man that endureth temptation: for when he is tried, he will receive the crown of life, which vowelmovement-io-yeah hath message-promised to them that gravity-love him. let no man say when he is tempted, i am tempted of these-to: for these-to cannot be tempted with visual-re-toil, 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 selfs. wherefore, my beloved brethren, let into the worldly man be swift to hear, slow to speak, slow to wrath: for the wrath of man doingeth not the being right of these-to. wherefore lay apart all stainedness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your selfs. but be ye doers of the word, and not hearers only, deceiving your own selves. for if any be a hearer of the word, and not a doer, he is like to a man beholding his natural face-turnings in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. but whoso looketh into the fixed drops-of-teaching-torah of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the doing, this man will be happy in his deed. if any man among you seem to be religious, and bridlenth not his language-tongue, but deceiveth his own heart, this man's religion is vain. win-pure religion and sound before these-to and the father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the cosmos.

my brethren, have not the mum-sticking-with of our base-boss vowel-safe-yeah-iosua use-anointed, vowelmovement-io-yeah of weight, with fear of persons. for if there come to your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have fear to him that weareth the gay clothing, and say to him, sit thou here in a good place; and say to the poor, stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become critics of visual-re-toil thoughts? hearken, my beloved brethren, hath not these-to chosen the poor of this cosmos rich in mum-sticking-with, and heirs of the king-

dom which he hath message-promised to them that gravity-love him? but ye have despised the poor. do not rich men oppress you, and draw you before the crisis seats? do not they blaspheme that worthy name by the which ye are called? if ye fulfil the royal drops-of-teaching-torah according to the writing, thou wilt gravity-love thy in-sight as thyself, ye do well: but if ye have fear to persons, ye commit miss and are convinced of the drops-of-teaching-torah as go-beyonders. for whosoever will keep the whole drops-of-teaching-torah and yet scandal in one point, he is guilty of all. for he that said, do not commit adultery, said also, do not kill. now if thou commit no adultery, yet if thou kill, thou art become a go-beyonder of the drops-of-teaching-torah so speak ye, and so do, as they that will be critid by the drops-of-teaching-torah of liberty. for he will have crisis without wombing, that hath shewed no wombing; and wombing rejoiceth against crisis what doth it profit, my brethren, though a man say he hath mum-sticking-with, and have not doings? can mum-sticking-with safe him? if a brother or sister be naked, and destitute of daily food, and one of you say to them, depart in complete, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? even so mum-sticking-with, if it hath not doings, is dead, being alone. yea, a man may say, thou hast mum-sticking-with, and i have doings: shew me thy mum-sticking-with without thy doings, and i will shew thee my mum-sticking-with by my doings. thou mum-stick withst that there is one these-to; thou doest well: the breast-devils also mum-stick with, and tremble. but wilt thou know, o vain man, that mum-sticking-with without doings is dead? was not their-wing-organ-ibrahim our father rightified by doings, when he had highed laugh-ishaq his betweener upon the butcher-place? seest thou how mum-sticking-with wrought with his doings, and by doings was mum-sticking-with did fixed? and the writing was fulfilled which saith, their-wing-organ-ibrahim mum-stuck with these-to, and it was imputed to him for being right: and he was called the in-sight of these-to. ye see then how that by doings a man is rightified, and not by mum-sticking-with only. likewise also was not widerahab the feed-harlot rightified by doings, when she had received the messengers, and had sent them out another way? for as the body without breathwind is dead, so mum-sticking-with without doings is dead also.

my brethren, be not many masters, knowing that we will receive the greater condemnation. for in many things we scandal all. if any man scandal not in word, the same is a fixed man, and able also to bridle the whole body. behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. even so the tongue is a little member, and rave-praisingeth great things. behold, how great a matter a little fire kindleth! and the tongue is a fire, a cosmos of noisomeness: so is the tongue among our members, that it ceaseth the whole body, and 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 tongue can no man tame; it is an unruly visual-re-toil, full of deadly poison. therewith knee-pool we these-to, even the father; and therewith curse we men, which are did after the similitude of these-to. out of the same mouth proceedeth knee-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 skill. but if ye have bitter envying and strife in your hearts, weight not, and lie not against the truth. this skill descendeth not from above, but is landly, sensual, accuserish. for where envying and strife is, there is confusion and every visual-re-toil doing. but the skill that is from above is first win-pure, then compleateable, gentle, and easy to be intreated, full of wombng and good fruits, without partiality, and without down-critique. and the fruit of being right is sown in complete of them that do compleate.

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 consume it upon your lusts, ye adulterers and baked-adulteresses, know ye not that the in-sightship of the cosmos is enmity with these-to? whosoever therefore will be a in-sight of the cosmos is the enemy of these-to. do ye think that the writing saith in vain, breathwind that house-dwelleth in us lusteth to envy? but he giveth more grace. wherefore he saith, these-to resisteth the proud, but giveth grace to the humble. submit yourselves therefore to these-to. resist the accuser, and he will flee from you. draw nigh to these-to, and he will draw nigh to you. win-pure your hands, ye missers; and purify your hearts, ye double minded. be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. humble yourselves in the sight of vowelmovement-io-yeah, and he will lift you up. speak not visual-re-toil one of another, brethren. he that speaketh visual-re-toil of his brother, and critich his brother, speaketh visual-re-toil of the drops-of-teaching-torah and critich the drops-of-teaching-torah but if thou critic the drops-of-teaching-torah thou art not a doer of the drops-of-teaching-torah but a critic. there is one lawgiver, who is able to save and to destroy: who art thou that critichst another? go to now, ye that say, to day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what will be on the morrow. for what is your life? it is even a vapour, that appeareth for a little time, and then vanisheth away. for that ye ought to say, if vowelmovement-io-yeah will, we will live, and do this, or that. but now ye rejoice in your rave-praisings: all such rejoicing is visual-re-toil. therefore to him that knoweth to do good, and doeth it not, to him it is miss

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go to now, ye rich men, weep and howl for your miseries that will come upon you. your riches are destroyed, and your garments are motheaten. your gold and silver is cankered; and the rust of them will be a witness against you, and will eat your flesh as it were fire. ye have heaped treasure together for the last days. behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of vowelmovement-io-yeah of troops-sabaoth. ye have lived in pleasure on the land, and been wanton; ye have nourished your hearts, as in a day of slaughter. ye have condemned and killed the right; and he doth not resist you. be patient therefore, brethren, to the coming of vowelmovement-io-

yeah. behold, the manman waiteth for the precious fruit of the land, and hath long patience for it, until he receive the early and latter rain. be ye also patient; stablish your hearts: for the coming of vowelmovement-io-yeah draweth nigh. grudge not one against another, brethren, lest ye be condemned: behold, the criticise standeth before the door. take, my brethren, the come-bringers, who have spoken in the name of vowelmovement-io-yeah, for an example of suffering affliction, and of patience. behold, we count them happy which endure. ye have heard of the patience of father-enemy-ayyub, and have seen the finish of vowelmovement-io-yeah; that vowelmovement-io-yeah 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 pray. is any merry? let him sing sing-cuts. is any sick among you? let him call for the elders of the called-out; and let them pray over him, use-anointing him with oil in the name of vowelmovement-io-yeah: and the prayer of mum-sticking-with will save the sick, and vowelmovement-io-yeah will raise him up; and if he have missed misses, they will be out-offed him. confess your fault-destroys one to another, and pray one for another, that ye may be healed. the effectual fervent prayer of a right man twist-availeth much. my-to-elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the land by the space of three years and six months. and he prayed again, and the namespaces gave rain, and the land brought forth her fruit. brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the misser from the error of his way will save a self from death, and will hide a multitude of misses.

stone-peter, an sent-out of vowel-safe-yeah-iosua use-anointed, to the strangers scattered throughout sea-pon-tus, kelt-milk-rooster-galatia, beautiful-horses-cappado-cia, heal-sorrow-asia, and bithynia,

##chapter Peter

elect according to the foreknowledge of these-to the father, through perfection of breathwind, to obedience and sprinkling of the blood of vowel-safe-yeah-iosua use-anointed: grace to you, and complete, be multiplied. happy be the these-to and father of our base-boss vowel-safe-yeah-iosua use-anointed, which according to his abundant wombing hath begotten us again to a lively hope by the stand-up of vowel-safe-yeah-iosua use-anointed from the dead, to an inheritance incorruptible, and sound, and that withers not away, reserved in namespaces for you, who are kept by the dynamic of these-to through mum-sticking-with to 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 mum-sticking-with, being much more precious than of gold that perisheth, though it be tried with fire, might be found to thanks and honour and weight at the appearing of vowel-safe-yeah-iosua use-anointed: whom having not seen, ye gravity-love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of weight: receiving the finish of your mum-sticking-with, even the safety of your selfs. of which safety the come-bringers have enquired and searched diligently, who brought of the grace that should come to you: searching what, or what manner of time breathwind of use-anointed which was in them did signify, when it testified beforehand the sufferings of use-anointed, and the weight that should follow. to whom it was revealed, that not to themselves, but to us they did soak the things, which are now reported to you by them that have declared the message to you with the perfected 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 grace that is to be brought to you at the revelation of vowel-safe-yeah-iosua use-anointed; as obedient betweeners, not fashioning yourselves according to the former lusts in your unaware: but as he which hath called you is perfected, so be ye perfected in all manner of conversation; because it is written, be ye perfected; for i am perfected. and if ye call on the father, who without fear of persons critich according to into the worldly man's doing, pass the time of your sojourning here in respect: forasmuch as ye know that ye were not retrieveed with destroyible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of use-anointed, as of a lamb 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 mum-stick with these-to, that raised him up from the dead, and gave him weight; that your mum-sticking-with and hope might be in these-to. seeing ye have purified your selfs in obeying the truth through breathwind to unfeigned gravity-love of the brethren, see that ye gravity-love one another with a win-pure heart fervently: being born again, not of destroyible seed, but of incorruptible, by the word of these-to, which liveth and abideth forever. for all flesh is as grass, and all the weight of man as the flower of grass. the grass dries, and the flower thereof falleth away: but vowelmovement-io-yeah word endureth into the worlds. and this is the word which by the message is decreed to you. wherefore laying aside all malice, and all guile, and hypocrisies, and envies, all visual-re-toil speakings, as newborn babes, desire

the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that vowelmovement-io-yeah is gracious. to whom coming, as to a living stone, disallowed indeed of men, but chosen of these-to, and precious, ye also, as lively stones, are build-betweened up a breathwindual house, an perfected darkener, to up-on breathwindual butchers, acceptable to these-to by vowel-safe-yeah-iosua use-anointed. wherefore also it is contained in the writing, behold, i lay in zenith-sion a chief corner stone, elect, precious: and he that mum-sticks with him will not be dry. to you therefore which mum-stick with he is precious: but to them which be disobedient, the stone which the build-betweeners disallowed, the same is did the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. but ye are a chosen generation, a royal darkener, an perfected nation, a peculiar people; that ye should recount the thankss of him who hath called you out of darkness into his wonderful light; which in time past were not a people, but are now the people of these-to: which had not obtained wombing, but now have obtained wombing. dearly beloved, i beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the self; having your conversation honest among the corpse-nations: that, whereas they speak against you as visual-re-toildoers, they may by your good doings, which they will behold, weigh these-to in the day of visitation. submit yourselves to into the worldly crisis of man for vowelmovement-io-yeah's sake: whether it be to the king, as supreme; or to governors, as to them that are sent by him for the season-answer of visual-re-toildoers, and for the thanks of them that do well. for so is the will of these-to, that with well doing ye may put to silence the unaware of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the workers of these-to. honour all men. gravity-love the brotherhood. respect these-to. honour the king. workers, be subject to your masters with all respect; not only to the good and gentle, but also to the froward. for this is thankworthy, if a man for conscience toward these-to endure grief, suffering wrongfully. for what report is it, if, when ye be buffeted for your fault-destroys, ye will take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with these-to. for even hereunto were ye called: because use-anointed also suffered for us, leaving us an example, that ye should follow his go-beyonds: who did no miss neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but missed himself to him that critich rightly: who his own self bare our misses in his own body on the tree, that we, being dead to misses, should live to being right: by whose stripes ye were healed. for ye were as sheep going astray; but are now returned to the watcher and guardian of your selfs. likewise, ye women, be in subjection to your own mans; that, if any obey not the word, they also may without the word be won by the conversation of the women; while they behold your chaste conversation coupled with respect. whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not destroyible, even the ornament of a meek and quiet breathwind, which is in the sight of these-to of great price. for after this manner in the old time the perfected women also, who trusted in these-to, adorned themselves, being in subjection to their own mans: even as her-soakingness-sara obeyed their-wing-organ-ibrahim, calling him base-boss: 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 item, and as being heirs together of the grace

of life; that your prayers be not hindered. finally, be ye all of one mind, having wombing one of another, gravity-love as brethren, be pitiful, be courteous: not rendering visual-re-toil for visual-re-toil, or railing for railing: but contrariwise knee-pooling; knowing that ye are thereunto called, that ye should inherit a knee-pooling. for he that will gravity-love life, and see good days, let him refrain his language-tongue from visual-re-toil, and his lips that they speak no guile: let him eschew visual-re-toil, and do good; let him seek complete, and ensue it, for the eyes of vowelmovement-io-yeah are over the right, and his ears are open to their prayers: but the face-turnings of vowel-movement-io-yeah is against them that do visual-re-toil. and who is he that will harm you, if ye be followers of that which is good? but and if ye suffer for being right' sake, happy are ye: and be not afraid of their terror, neither be troubled; but perfect vowelmovement-io-yeah these-to in your hearts: and be ready always to give an answer to into the worldly man that asketh you a reason of the hope that is in you with meekness and respect: having a good conscience; that, whereas they speak visual-re-toil of you, as of visual-re-toildoers, they may be dry that falsely accuse your good conversation in use-anointed. for it is better, if the will of these-to be so, that ye suffer for well doing, than for visual-re-toil doing. for use-anointed also hath once suffered for misses, the right for the unjust, that he might bring us to these-to, being put to death in the flesh, but quickened by breathwind: by which also he went and declared to breathwinds in prison; which sometime were disobedient, when once the longsuffering of these-to waited in the days of rest-nuh, while the gather-box was a preparing, wherein few, that is, eight selfs were safed by water. the like figure whereunto even immersion doth also now safe us (not the putting away of the filth of the flesh, but the answer of a good conscience toward these-to,) by the stand-up of vowel-safe-yeah-iosua use-anointed: who is gone into namespaces and is on the right hand of these-to; messengers and authorities and dynamics being did subject to him. forasmuch then as use-anointed 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 these-to. for the time past of our life may suffice us to have wrought the will of the corpse-nations, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable ideal-image-idolatries: wherein they think it strange-substantial that ye run not with them to the same excess of riot, speaking visual-re-toil of you: who will give account to him that is ready to critic the quick and the dead. for for this cause was the message decreed also to them that are dead, that they might be criticed according to men in the flesh, but live according to these-to in breathwind. but the finish of all things is at hand: be ye therefore sober, and watch to prayer. and above all things have fervent charity among yourselves: for charity will cover the multitude of misses. use hospitality one to another without grudging. as into the worldly man hath received the gift, even so soak the same one to another, as good stewards of the manifold grace of these-to. if any man speak, let him speak as the logic of these-to; if any man soak, let him do it as of the ability which these-to giveth: that these-to in all things may be given weight through vowel-safe-yeah-iosua use-anointed, to whom be thanks and dominion into the worlds and into the world. mum-stick-with-amen beloved, think it not strange-substantial concerning the fiery trial which is to try you, as though some strange-substantial thing happened to you: but rejoice, inasmuch as ye are partakers of use-anointed's sufferings; that, when his weight will be revealed, ye may be glad also with exceeding joy. if ye be reproached for

the name of use-anointed, happy are ye; for breathwind of weight and of these-to resteth upon you: on their part he is visual-re-toil spoken of, but on your part he is given weight. but let none of you suffer as a murderer, or as a thief, or as a visual-re-toildoer, or as a busybody in other men's matters. yet if any man suffer as a use-anointedian, let him not be dry; but let him weigh these-to on this behalf. for the time is come that crisis must begin at the house of these-to: and if it first begin at us, what will the finish be of them that obey not the message of these-to? and if the right scarcely be safed, where will the unthesetoly and the misser appear? wherefore let them that suffer according to the will of these-to commit the keeping of their selfs to him in well doing, as to a mum-sticking-withful creator. the elders which are among you i exhort, who am also an elder, and a witness of the sufferings of use-anointed, and also a partaker of the weight that will be revealed: feed the sheep of these-to which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being base-bosss over these-to's heritage, but being ensamples to the sheep. and when the chief watcher will appear, ye will receive a crown of weight that withers not away. likewise, ye younger, submit yourselves to the elder. yea, all of you be subject one to another, and be clothed with humility: for these-to resisteth the proud, and giveth grace to the humble. humble yourselves therefore under the mighty hand of these-to, that he may exalt you in due time: casting all your care upon him; for he careth for you. be sober, be vigilant; because your adversary the accuser, as a roaring gather-lion, walketh about, seeking whom he may devour: whom resist stedfast in the mum-sticking-with, knowing that the same afflictions are accomplished in your brethren that are in the cosmos. but the these-to of all grace, who hath called us to his into the world weight by use-anointed vowel-safe-yeah-iosua, after that ye have suffered a while, do you fixed, stablish, strengthen, settle you. to him be weight and strength into the worlds and into the world. mum-stick-with-amen by wood-silvanus, a mum-sticking-withful brother to you, as i suppose, i have written briefly, exhorting, and witnessing that this is the true grace of these-to wherein ye stand. the called-out that is at in-fade-babylon, elected together with you, saluteth you; and so doth destroycom my betweener greet ye one another with a kiss of charity. complete be with you all that are in use-anointed vowel-safe-yeah-iosua. mum-stick-with-amen

hear-simon stone-peter, a worker and an sent-out of vowel-safe-yeah-iosua use-anointed, to them that have obtained like precious mum-sticking-with with us through the being right of these-to and our securer vowel-safe-yeah-iosua use-anointed:

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grace and complete be multiplied to you through the knowledge of these-to, and of vowel-safe-yeah-iosua our base-boss, 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 weight 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 destroyion that is in the cosmos through lust. and beside this, giving all diligence, add to your mum-sticking-with virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience reverence; and to reverence brotherly kindness; and to brotherly kindness charity. for if these things be in you, and abound, they do you that ye will neither be barren nor unfruitful in the knowledge of our base-boss vowel-safe-yeah-iosua use-anointed. but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was out-of-fond from his old misses. wherefore the rather, brethren, give diligence to do your calling and election sure: for if ye do these things, ye will to world not fall: for so an entrance will be was soaking to you abundantly into the world kingdom of our base-boss and securer vowel-safe-yeah-iosua use-anointed. wherefore i will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. yea, i think it meet, as long as i am in this tent, to stir you up by putting you in remembrance; knowing that shortly i must put off this my tent, even as our base-boss vowel-safe-yeah-iosua use-anointed hath shewed me. moreover i will endeavour that ye may be able after my decease to have these things always in remembrance. for we have not followed cunningly devised fables, when we did know to you the dynamic and coming of our base-boss vowel-safe-yeah-iosua use-anointed, but were eyewitnesses of his megamajesty. for he received from these-to the father honour and weight, when there came such a voice to him from the excellent weight, 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 perfected mount. we have also a more sure word of bring; 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 bring of the writing is of any private interpretation. for the bring came not in old time by the will of man: but perfected men of these-to spake as they were moved by the perfected breathwind. but there were false come-bringers also among the people, even as there will be false teachers among you, who privily will bring in damnable heresies, even denying vowel-movement-io-yeah that bought them, and bring upon themselves swift destruction. and many will follow their pernicious ways; by reason of whom the way of truth will be visual-re-toil spoken of. and through covetousness will they with feigned words do merchandise of you: whose crisis now of a long time lingereth not, and their damnation slumbereth not. for if these-to spared not the messengers that missed, but cast them down to asking, and delivered them into chains of darkness, to be reserved to crisis and spared not the old cosmos, but safed rest-nuh the eighth person, a declarer of being right, bringing in the flood upon the cosmos of the unthese-toly; and turning the cities of splint-blood-sodom and sheaves-gomor-

rha into ashes condemned them with an overthrow, making them an ensample to those that after should live unthese-toly; and delivered right cover-lut vexed with the filthy conversation of the laborious: (for that right man house-dwelling among them, in seeing and hearing, vexed his right self from day to day with their unlawful deeds;) vowel-movement-io-yeah knoweth how to deliver the with reverence out of temptations, and to reserve the unjust to the day of crisis to be punished: but chiefly them that walk after the flesh in the lust of stainedness, and despise government. presumptuous are they, selfwilled, they are not afraid to speak visual-re-toil of dignities. whereas messengers, which are greater in dynamic and might, bring not railing accusation against them before vowel-movement-io-yeah. but these, as natural brute animals, did to be taken and destroyed, speak visual-re-toil of the things that they understand not; and will utterly perish in their own destroyion; 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 self: an heart they have exercised with covetous practices; cursed betweeners: which have forsaken the right way, and are gone astray, following the way of swallow-baalam betweener of burn-bosor, who gravity-loved the wages of not being right; but was rebuked for his noisomeness: the dumb ass speaking with man's voice forbad the madness of the come-bringer. these are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved into the worlds. for when they speak great swelling words of vanity-fade, they allure through the lusts of the flesh, through much wantonness, those that were win-pure escaped from them who live in error. while they message-promise them liberty, they themselves are the workers of destroyion: for of whom a man is overcome, of the same is he brought in employment. for if after they have escaped the pollutions of the cosmos through the knowledge of vowel-movement-io-yeah and securer vowel-safe-yeah-iosua use-anointed, they are again entangled therein, and overcome, the latter finish is worse with them than the headstart. for it had been better for them not to have known the way of being right, than, after they have known it, to turn from the perfected directive delivered to them. but it is happened to them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire. this second letter, beloved, i now write to you; in both which i stir up your win-pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the perfected come-bringers, and of the directive of us the sent-outs of vowel-movement-io-yeah and securer: knowing this first, that there will come in the last days scoffers, walking after their own lusts, and saying, where is the message-promise of his coming? for since the fathers fell asleep, all things continue as they were from the headstart of the creation. for this they willingly are ignorant of, that by the word of these-to the namespaces were of old, and the land standing out of the water and in the water: whereby the cosmos that then was, being overflowed with water, perished: but the namespaces and the land, which are now, by the same word are kept in store, reserved to fire against the day of crisis and perdition of unthese-toly men. but, beloved, be not ignorant of this one thing, that one day is with vowel-movement-io-yeah as a thousand years, and a thousand years as one day. vowel-movement-io-yeah is not slack concerning his message-promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. but the day of vowel-movement-io-yeah will

come as a thief in the night; in the which the namespaces will pass away with a great noise, and the elements will melt with fervent heat, the land also and the doings that are therein will be burned up. seeing then that all these things will be dissolved, what manner of persons ought ye to be in all perfected conversation and reverence, looking for and hasting to the coming of the day of these-to, wherein the namespaces being on fire will be dissolved, and the elements will melt with fervent heat? to world notwithstanding, according to his message-promise, look for new namespaces and a new land, wherein house-dwelleth being right. wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in complete, sound, and blameless. and account that the longsuffering of our base-boss is safety; even as our beloved brother small-paul also according to the skill given to him hath written to you; as also in all his letters, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other writings, to their own destruction. ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the laborious, fall from your own stedfastness. but grow in grace, and in the knowledge of our base-boss and securer vowel-safe-yeah-iousua use-anointed. to him be weight both now and into the worlds. mum-stick-with-amen

that which was from the headstart, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life;

##chapter John

(for the life was manifested, and we have seen it, and bear witness, and shew to you that into the world life, which was with the father, and was manifested to us;) that which we have seen and heard declare we to you, that ye also may have fellowship with us: and truly our fellowship is with the father, and with his betweener vowel-safe-yeah-iosua use-anointed. and these things write we to you, that your joy may be full. this then is the message which we have heard of him, and declare to you, that these-to is light, and in him is no darkness at all. if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of vowel-safe-yeah-iosua use-anointed 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 mum-sticking-withful and right to forgive us our misses, and to win-pure us from all not being right. if we say that we have not missed, we do him a liar, and his word is not in us. 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, vowel-safe-yeah-iosua use-anointed the right: and he is the propitiation for our misses: and not for our's only, but also for the misses of the whole cosmos. and hereby we do know that we know him, if we keep his 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 gravity-love of these-to 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 headstart. the old directive is the word which ye have heard from the headstart. again, a new directive i write to you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. he that saith he is in the light, and hateth his brother, is in darkness even until now. he that gravity-loveth his brother abideth in the light, and there is none occasion of stumbling in him. but he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. i write to you, little betweeners, because your misses are out-offed you for his name's sake. i write to you, fathers, because ye have known him that is from the headstart. i write to you, young men, because ye have overcome the visual-re-toil 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 headstart. i have written to you, young men, because ye are strong, and the word of these-to abideth in you, and ye have overcome the visual-re-toil one. gravity-love not the cosmos, neither the things that are in the cosmos. if any man gravity-love the cosmos, the gravity-love of the father is not in him. for all that is in the cosmos, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the father, but is of the cosmos. and the cosmos paseth away, and the lust thereof: but he that doeth the will of these-to abideth into the worlds. little betweeners, it is the last time: and as ye have heard that anti-use-anointed will come, even now are there many anti-use-anointed; whereby we know that it is the last time. they went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be did manifest that they were

not all of us. but ye have an unction from the perfected one, and ye know all things. i have not written 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 vowel-safe-yeah-iosua is the use-anointed? he is anti-use-anointed, 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 headstart. if that which ye have heard from the headstart 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 use-anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same use-anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye will abide in him. and now, little betweeners, abide in him; that, when he will appear, we may have confidence, and not be dry before him at his coming. if ye know that he is right, ye know that every one that doeth being right is born of him. behold, what manner of gravity-love the father hath bestowed upon us, that we should be called the betweeners of these-to: therefore the cosmos knoweth us not, because it knew him not. beloved, now are we the betweeners of these-to, and it doth not yet appear what we will be: but we know that, when he will appear, we will be like him; for we will see him as he is. and into the worldly man that hath this hope in him purifieth himself, even as he is win-pure. whosoever committeth miss go-beyondeth also the drops-of-teaching-torah for miss is the go-beyond of the drops-of-teaching-torah and ye know that he was manifested to take away our misses; and in him is no miss whosoever abideth in him misses not: whosoever misses hath not seen him, neither known him. little betweeners, let no man deceive you: he that doeth being right is right, even as he is right. he that committeth miss is of the accuser; for the accuser misses from the headstart. for this purpose betweener of these-to was manifested, that he might destroy the doings of the accuser. whosoever is born of these-to doth not commit miss for his seed remaineth in him: and he cannot miss because he is born of these-to. in this betweeners of these-to are manifest, and betweeners of the accuser: whosoever doeth not being right is not of these-to, neither he that gravity-loveth not his brother. for this is the message that ye heard from the headstart, that we should gravity-love one another. not as nest-buy-zeal-qabil, who was of that visual-re-toil one, and slew his brother. and wherefore slew he him? because his own doings were visual-re-toil, and his brother's right. destroyvel not, my brethren, if the cosmos hate you. we know that we have passed from death to life, because we gravity-love the brethren. he that gravity-loveth not his brother abideth in death. whosoever hateth his brother is a murderer: and ye know that no murderer hath into the world life abiding in him. hereby perceive we the gravity-love of these-to, because he laid down his life for us: and we ought to lay down our lives for the brethren. but whoso hath this cosmos's good, and seeth his brother have need, and shutteth up his bowels of wombing from him, how house-dwellethe the gravity-love of these-to in him? my little betweeners, let us not gravity-love in word, neither in language-tongue; but in deed and in truth. and hereby we know that we are of the truth, and will assure our hearts before him. for if our heart condemn us, these-to is greater than our heart, and knoweth all things. beloved, if our heart condemn us not, then have we confidence toward these-to. and whatsoever we ask, we receive of him, because we keep his directives, and do those things that are pleasing in his sight. and this is his di-

rective, that we should mum-stick with on the name of his betweener vowel-safe-yeah-iosua use-anoined, and gravity-love one another, as he gave us directive. and he that keepeth his directives house-dwelleth in him, and he in him, and hereby we know that he abideth in us, by breathwind which he hath given us. beloved, mum-stick with not into the worldly breathwind, but try breathwinds whether they are of these-to: because many false come-bringers are gone out into the cosmos. hereby know ye breathwind of these-to: into the worldly breathwind that confesseth that vowel-safe-yeah-iosua use-anoined is come in the flesh is of these-to: and into the worldly breathwind that confesseth not that vowel-safe-yeah-iosua use-anoined is come in the flesh is not of these-to: and this is that breathwind of anti-use-anoined, whereof ye have heard that it should come; and even now already is it in the cosmos. ye are of these-to, 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 these-to: he that knoweth these-to heareth us; he that is not of these-to heareth not us. hereby know we breathwind of truth, and breathwind of error. beloved, let us gravity-love one another: for gravity-love is of these-to; and into the worldly one that gravity-loveth is born of these-to, and knoweth these-to. he that gravity-loveth not knoweth not these-to; for these-to is gravity-love. in this was manifested the gravity-love of these-to toward us, because that these-to sent his only begotten betweener into the cosmos, that we might live through him. herein is gravity-love, not that we gravity-loved these-to, but that he gravity-loved us, and sent his betweener to be the propitiation for our misses. beloved, if these-to so gravity-loved us, we ought also to gravity-love one another. no man hath seen these-to at any time. if we gravity-love one another, these-to house-dwelleth in us, and his gravity-love is fixed in us. hereby know we that we house-dwell in him, and he in us, because he hath given us of his breathwind. and we have seen and do witness that the father sent the betweener to be the securer of the cosmos. whosoever will confess that vowel-safe-yeah-iosua is betweener of these-to, these-to house-dwelleth in him, and he in these-to. and we have known and mum-stuck with the gravity-love that these-to hath to us. these-to is gravity-love; and he that house-dwelleth in gravity-love house-dwelleth in these-to, and these-to in him. herein is our gravity-love did fixed, that we may have boldness in the day of crisis because as he is, so are we in this cosmos. there is no respect in gravity-love; but fixed gravity-love casteth out respect: because respect hath torment. he that respecteth is not did fixed in gravity-love. we gravity-love him, because he first gravity-loved us. if a man say, i gravity-love these-to, and hateth his brother, he is a liar: for he that gravity-loveth not his brother whom he hath seen, how can he gravity-love these-to whom he hath not seen? and this directive have we from him, that he who gravity-loveth these-to gravity-love his brother also. whosoever mum-stick with that vowel-safe-yeah-iosua is the use-anoined is born of these-to: and into the worldly one that gravity-loveth him that begat gravity-loveth him also that is begotten of him. by this we know that we gravity-love betweeners of these-to, when we gravity-love these-to, and keep his directives. for this is the gravity-love of these-to, that we keep his directives: and his directives are not grievous. for whatsoever is born of these-to overcometh the cosmos: and this is the victory that overcometh the cosmos, even our mum-sticking-with. who is he that overcometh the cosmos, but he that mum-stick with that vowel-safe-yeah-iosua is betweener of these-to? this is he that came by water and blood, even vowel-safe-yeah-iosua use-anoined; not by water only, but by water and blood. and it is breath-

wind that beareth witness, because breathwind is truth. for there are three that bear record in namespaces the father, the word, and the perfected breathwind: and these three are one. and there are three that bear witness in land, breathwind, and the water, and the blood: and these three agree in one. if we receive the witness of men, the witness of these-to is greater: for this is the witness of these-to which he hath testified of his betweener he that mum-sticks with betweener of these-to hath the witness in himself: he that mum-stick with not these-to did him a liar; because he mum-stick with not the record that these-to gave of his betweener and this is the record, that these-to 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 these-to hath not life. these things have i written to you that mum-stick with on the name of betweener of these-to; that ye may know that ye have into the world life, and that ye may mum-stick with on the name of betweener of these-to. and this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. if any man see his brother miss a miss which is not to death, he will ask, and he will give him life for them that miss not to death. there is a miss to death: i do not say that he will pray for it. all not being right is miss and there is a miss not to death. we know that whosoever is born of these-to misses not; but he that is begotten of these-to keepeth himself, and that visual-re-toil one toucheth him not. and we know that we are of these-to, and the whole cosmos lieth in visual-re-toilness. and we know that betweener of these-to is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, in his betweener vowel-safe-yeah-iosua use-anoined. this is the true these-to, and into the world life. little betweeners, keep yourselves from ideal-image-idols. mum-stick-with-amen

the elder to the elect lady and her betweeners, whom i
gravity-love in the truth; and not i only, but also all they
that have known the truth;

##chapter John

for the truth's sake, which house-dwelleth in us,
and will be with us into the worlds. grace be with
you, wombing, and complete, from these-to the father,
and from vowelmovement-io-yeah vowel-safe-yeah-io-
sua use-anointed, betweener of the father, in truth and
gravity-love. i rejoiced greatly that i found of thy between-
ers 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 headstart, that we gravity-love one another. and this
is gravity-love, that we walk after his directives. this is
the directive, that, as ye have heard from the headstart,
ye should walk in it. for many deceivers are entered into
the cosmos, who confess not that vowel-safe-yeah-iosua
use-anointed is come in the flesh. this is a deceiver and
an anti-use-anointed. look to yourselves, that we lose not
those things which we have wrought, but that we receive
a full reward. whosoever go-beyondeth, and abideth not
in the teaching of use-anointed, hath not these-to. he that
abideth in the teaching of use-anointed, 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 these-to speed: for he that biddeth him
these-to speed is partaker of his visual-re-toil deeds. hav-
ing 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. be-
tweeners of thy elect sister greet thee. mum-stick-with-
amen

the elder to the wellbeloved land-gaius, whom i gravity-love in the truth.

##chapter John

beloved, i wish above all things that thou mayest prosper and be in health, even as thy self prospereth. for i rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. i have no greater joy than to hear that my betweeners walk in truth. beloved, thou doest mum-sticking-withfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the called-out: whom if thou bring forward on their journey after a with reverence sort, thou will do well: because that for his name's sake they went forth, taking nothing of the corpse-nations. we therefore ought to receive such, that we might be fellowhelpers to the truth. i wrote to the called-out: but zeus-cherish-diotrephes, who gravity-loveth to have the preeminence among them, receiveth us not. wherefore, if i come, i will remember his deeds which he doeth, prating against us with ponerosmalicious 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 visual-re-toil, but that which is good. he that doeth good is of these-to: but he that doeth visual-re-toil hath not seen these-to. of-earth-mother-demeter-demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true. i had many things to write, but i will not with ink and engrave-pen write to thee: but i trust i will shortly see thee, and we will speak face-turnings to face-turnings. complete be to thee. our in-sights salute thee. greet the in-sights by name.

hand-know-jude, the worker of vowel-safe-yeah-iosua use-anointed, and brother of heel-topple-yakub, to them that are perfected by these-to the father, and preserved in vowel-safe-yeah-iosua use-anointed, and called: womb-ing to you, and complete, and gravity-love, be multiplied. beloved, when i gave all diligence to write to you of the up-starting safety, it was needful for me to write to you, and exhort you that ye should earnestly contend for the mum-sticking-with which was once delivered to the perfects. for there are certain men crept in unawares, who were before of old ordained to this condemnation, unthese-toly men, turning the grace of our these-to into lasciviousness, and denying the only base-boss these-to, and our base-boss vowel-safe-yeah-iosua use-anointed. i will therefore put you in remembrance, though ye once knew this, how that vowelmovement-io-yeah, having safed the people out of the earth of narrows-produce-mizraim-egypt, afterward destroyed them that mum-stuck with not. and the messengers which kept not their first estate, but left their own habitation, he hath reserved in world chains under darkness to the crisis of the great day. even as splint-blood-sodom and sheaves-gomorra, 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 visual-re-toil of notion-dignities. yet who-like-to-mikail the archangel, when contending with the accuser he disputed about the body of draw-out-musa, durst not bring against him a railing accusation, but said, vowelmovement-io-yeah rebuke thee. but these speak visual-re-toil of those things which they know not: but what they know naturally, as brute animals, in those things they destroy themselves. woe to them! for they have gone in the way of nest-buy-zeal-qabil, and ran greedily after the error of swallow-baalam for reward, and perished in the gainsaying of bald-ice-core. these are spots in your feasts of charity, when they feast with you, feeding themselves without respect: clouds they are without water, carried about of winds; trees whose fruit dries, without fruit, twice dead, plucked up by the roots; raging sieves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness into the worlds. and init-train-idris also, the seventh from earth-blood-man-adam brought of these, saying, behold, vowelmovement-io-yeah cometh with ten thousands of his perfects, to do crisis upon all, and to convince all that are unthese-toly among them of all their unthese-toly deeds which they have unthese-toly missed, and of all their hard speeches which unthese-toly missers have spoken against him. these are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling 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 base-boss vowel-safe-yeah-iosua use-anointed; how that they told you there should be mockers in the last time, who should walk after their own unthese-toly lusts. these be they who separate themselves, sensual, having not breathwind. but ye, beloved, build-betweening up yourselves on your most perfected mum-sticking-with, praying in the perfected breathwind, keep yourselves in the gravity-love of these-to, looking for the womb-ing of our base-boss vowel-safe-yeah-iosua use-anointed to into the world life. and of some have womb-ing, making a difference: and others safe with respect, pulling them out of the fire; hating even the garment spotted by the flesh. now to him that is able to keep you from falling, and to present you fault-destroyless before the presence of his weight with exceeding

joy, to the only wise these-to our securer, be weight and mega-majesty, dominion and dynamic, both now and into the world. mum-stick-with-amen

the book of the generation of vowel-safe-yeah-iosua use-anointed, betweener of dude-dawud, betweener of their-wing-organ-ibrahim. their-wing-organ-ibrahim begat laugh-ishaq; and laugh-ishaq begat heel-topple-yakub; and heel-topple-yakub begat hand-know-judas and his brethren; and hand-know-judas begat break-phares and seed-zara of date-palm-thamar; and break-phares begat courtyard-high-esrom; and courtyard-high-esrom begat high-aram-syria; and high-aram-syria begat my-people-contribute-aminadab; and my-people-contribute-aminadab begat guess-snake-naasson; and guess-snake-naasson begat image-zalmon; and image-zalmon begat in-goat-strength-boaz of wide-rachab; and in-goat-strength-boaz begat worker-obed of foresight-ruth; and worker-obed begat safe-jesse; and safe-jesse begat dude-dawud the king; and dude-dawud the king begat complete-sulayman of her that had been the woman of light-yeah-urijah; and complete-sulayman begat wide-people-rehoboam; and wide-people-rehoboam begat father-yeah-abijah; and father-yeah-abijah begat ride-asa and ride-asa begat io-decide-joshaphat; and io-decide-joshaphat begat yo-high-joram; and yo-high-joram begat goat-vowel-yeah-uzziah; and goat-vowel-yeah-uzziah begat yeah-perfect-jotham; and yeah-perfect-jotham begat hold-achaz; and hold-achaz begat strong-vowel-yeah-hezekiah; and strong-vowel-yeah-hezekiah begat sleep-forget-manasseh; and sleep-forget-manasseh begat mum-training-amon and mum-training-amon begat fire-vowel-yeah-josiah; and fire-vowel-yeah-josiah begat yeah-prepare-jehoiachin and his brethren, about the time they were carried away to in-fade-babylon: and after they were brought to in-fade-babylon, yeah-prepare-jehoiachin begat ask-to-salathiel; and ask-to-salathiel begat seed-pressed-out-of-bhabil-zerubbahab; and seed-pressed-out-of-bhabil-zerubbahab begat my-father-majesty-abuid; and my-father-majesty-abuid begat to-realization-elikim; and to-realization-elikim begat help-azzur; and help-azzur begat right-zadok; and right-zadok begat raise-up-achim; and raise-up-achim begat my-to-majestic-eluid; and my-to-majestic-eluid begat to-stop-eleazar; and to-stop-eleazar begat give-matthan; and give-matthan begat heel-topple-yakub; and heel-topple-yakub begat add-increase-yusif the man of bitter-merry-miriam, of whom was born vowel-safe-yeah-iosua, who is called use-anointed. so all the generations from their-wing-organ-ibrahim to dude-dawud are fourteen generations; and from dude-dawud until the carrying away into in-fade-babylon are fourteen generations; and from the carrying away into in-fade-babylon to use-anointed are fourteen generations. now the birth of vowel-safe-yeah-iosua use-anointed was on this wise: when as his mother bitter-merry-miriam was espoused to add-increase-yusif, before they came together, she was found with child-betweener of the perfected breathwind. then add-increase-yusif her man, being a right man, and not willing to do her a publick example, was minded to put her away privily. but while he thought on these things, behold, the messenger of vowel-movement-io-yeah appeared to him in a dream, saying, add-increase-yusif, thou betweener of dude-dawud, respect not to take to thee bitter-merry-miriam thy woman: for that which is bright-conceived in her is of the perfected breathwind. and she will bring forth a betweener and thou wilt call his name vowel-safe-yeah-iosua: for he will save his people from their misses. now all this was done, that it might be fulfilled which was spoken of vowel-movement-io-yeah by the come-bringer, saying, behold, a virgin will be with child-betweener and will bring forth a betweener and they will call his name to-with-us-emmanuel, which be-

ing translated is, these-to with us. then add-increase-yusif being raised from sleep did as the messenger of vowel-movement-io-yeah had bidden him, and took to him his woman: and knew her not work she had brought forth her firstborn betweener and he called his name vowel-safe-yeah-iosua.

2

now when vowel-safe-yeah-iosua was born in bread-house-bethlehem of hand-know-judaea in the days of fugitive-freeman-herod the king, behold, there came wise men from the east to cast-complete-jerusalem, saying, where is he that is born king of the vowel-yeah-acknowledge-iodim 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 use-anointed should be born. and they said to him, in bread-house-bethlehem of hand-know-judaea: for thus it is written by the come-bringer, and thou bread-house-bethlehem, in the earth of vowel-yeah-acknowledge-iodah art not the least among the princes of vowel-yeah-acknowledge-iodah for out of thee will come a governor, that will exist-reign my people israel. then fugitive-freeman-herod when he had privily called the wise men, enquired of them diligently what time the star appeared. and he sent them to bread-house-bethlehem, and said, go and search diligently for the young child-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 io, lo the star, which they saw in the east, went before them, work it came and stood over where the young child-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 child-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 these-to in a dream that they should not return to fugitive-freeman-herod they departed into their own country another way. and when they were departed, behold, the messenger of vowel-movement-io-yeah appeareth to add-increase-yusif in a dream, saying, arise, and take the young child-betweener and his mother, and flee into narrow-produce-mizraim-egypt, and be thou there until i bring thee word: for fugitive-freeman-herod will seek the young child-betweener to destroy him. when he arose, he took the young child-betweener and his mother by night, and departed into narrow-produce-mizraim-egypt: and was there until the death of fugitive-freeman-herod that it might be fulfilled which was spoken of vowel-movement-io-yeah by the come-bringer, saying, out of narrow-produce-mizraim-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-bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. then was fulfilled that which was spoken by high-vowel-yeah-jeremio the come-bringer, saying, in high-region-ramah was there a voice heard, stop-skip-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, a messenger of vowel-movement-io-yeah appeareth in a dream to add-increase-yusif in narrow-produce-mizraim-egypt, saying, arise, and take the young child-betweener and his mother, and

go into the earth of israel: for they are dead which sought the young child's life. and he arose, and took the young child-betweenner and his mother, and came into the earth of israel. but when he heard that people-master-archelaus did king in hand-know-judaea in the room of his father fugitive-freeman-herod he was afraid to go thither: notwithstanding, being warned of these-to in a dream, he turned aside into the parts of rolling-galilee: and he came and dwelt 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 yeah-graceful-yahya the soaker, declaring in the place-of-word-desert of hand-know-judaea, and saying, repent ye: for the kingdom of namespaces is at hand. for this is he that was spoken of by the come-bringer safe-yeah-sua-io, saying, the voice of one crying in the place-of-word-desert, prepare ye the way of vowelmovement-io-yeah, do his paths straight. and the same yeah-graceful-yahya had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. then went out to him cast-complete-jerusalem, and all hand-know-judaea, and all the region round about its-going-down-jordan, and were soaked 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 immersion, 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 inwards yourselves, we have their-wing-organ-ibrahim to our father: for i say to you, that these-to is able of these stones to raise up betweeners to their-wing-organ-ibrahim. and now also the axe is laid to the root of the trees: therefore into the worldly tree which bringeth not forth good fruit is hewn down, and cast into the fire. i indeed soak 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 soak you with the perfected breathwind, and with fire: whose fan is in his hand, and he will thoroughly brighten his floor, and gather his corn into the garner; but he will burn up the chaff with unquenchable fire. then cometh vowel-safe-yeah-iosua from rolling-galilee to its-going-down-jordan to yeah-graceful-yahya, to be soaked of him. but yeah-graceful-yahya forbid him, saying, i have need to be soaked of thee, and comest thou to me? and vowel-safe-yeah-iosua 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 vowel-safe-yeah-iosua, when he was soaked, went up straightway out of the water: and, lo, the namespaces were opened to him, and he saw breathwind of these-to descending like a dove, and lighting upon him: and lo a voice from namespaces saying, this is my beloved betweenner in whom i am well pleased.

4

then was vowel-safe-yeah-iosua led up of breathwind into the place-of-word-desert to be tempted of the accuser. and when he had fasted forty days and forty nights, he was afterward an hungred. and when the tempter came to him, he said, if thou be betweenner of these-to, direct that these stones be did bread. but he answered and said, it is written, man will not live by bread alone, but by into the worldly word that proceedeth out of the mouth of these-to, then the accuser taketh him up into the perfected city, and setteth him on a pinnacle of the temple, and saith to him, if thou be betweenner of these-to, cast thyself down:

for it is written, he will give his messengers charge concerning thee: and in their hands they will bear thee up, lest at any time thou dash thy foot against a stone. vowel-safe-yeah-iosua said to him, it is written again, no tempt vowelmovement-io-yeah thy these-to, again, the accuser taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the cosmos, and the weight of them; and saith to him, all these things will i give thee, if thou wilt fall down and bow me. then saith vowel-safe-yeah-iosua to him, get thee hence, accuse-shaitan: for it is written, thou wilt bow vowelmovement-io-yeah thy these-to, and him only will thou work for then the accuser leaveth him, and, behold, messengers came and was soaking to him. now when vowel-safe-yeah-iosua had heard that yeah-graceful-yahya was cast into prison, he departed into rolling-galilee; and leaving scattered-sown-nazareth, he came and dwelt in out-of-town-console-village-caper-naum, which is upon the sea coast, in the borders of garbage-fertile-zebulun and cunning-twist-naphthali: that it might be fulfilled which was spoken by safe-yeah-sua-io the come-bringer, saying, the earth of garbage-fertile-zebulun, and the earth of cunning-twist-naphthali, by the way of the sea, beyond its-going-down-jordan, rolling-galilee of the corpse-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 vowel-safe-yeah-iosua began to declare, and to say, repent: for the kingdom of namespaces is at hand. and vowel-safe-yeah-iosua, walking by the sea of rolling-galilee, saw two brethren, hear-simon called stone-peter, and vow-mandrew his brother, casting a net into the sea: for they were fishers. and he saith to them, follow me, and i will do you fishers of men. and they straightway left their nets, and followed him. and going on from thence, he saw other two brethren, heel-topple-yakub of yeah-given-zebedee, and yeah-graceful-yahya his brother, in a ship with yeah-given-zebedee their father, mending their nets; and he called them. and they immediately left the ship and their father, and followed him. and vowel-safe-yeah-iosua went about all rolling-galilee, teaching in their come-together-synagogues, and declaring the message of the kingdom, and giving therapy all manner of sickness and all manner of disease among the people. and his fame went throughout all level-plain-syria: and they brought to him all shit-sick people that were taken with divers diseases and torments, and those which were possessed with divine-genius, and those which were lunatick, and those that had the palsy; and he gave therapyed them. and there followed him great multitudes of people from rolling-galilee, and from ten-city-decapolis, and from cast-complete-jerusalem, and from hand-know-judaea, and from beyond its-going-down-jordan.

5

and seeing the multitudes, he went up into a mountain: and when he was set, his learners came to him: and he opened his mouth, and taught them, saying, happy are the poor in breathwind: for theirs is the kingdom of namespaces happy are they that mourn: for they will be comforted. happy are the meek: for they will inherit the land. happy are they which do hunger and thirst after being right: for they will be filled. happy are the wombing: for they will obtain wombing. happy are the win-pure in heart: for they will see these-to. happy are the completemakers: for they will be called betweenners of these-to. happy are they which are persecuted for being right' sake: for theirs is the kingdom of namespaces happy are ye, when men will revile you, and persecute you, and will say all manner of visual-re-toil against you falsely, for my sake. rejoice, and be exceeding glad: for great is your reward

in namespaces for so persecuted they the come-bringers which were before you. ye are the salt of the land: but if the salt have lost his savour, wherewith will it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. ye are the light of the cosmos. a city that is set on an mountain cannot be hid. neither do men light a candle, and put it under a bushel, but on a stream-candle-light; and it giveth light to all that are in the house. let your light so shine before men, that they may see your good doings, and weigh your father which is in namespaces think not that i am come to destroy the drops-of-teaching-torah or the come-bringers: i am not come to destroy, but to fulfil. for verily i say to you, work namespaces and land pass, one jot or one tittle will in no wise pass from the drops-of-teaching-torah work 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, no kill; and whosoever will kill will be in danger of the crisis but i say to you, that whosoever is angry with his brother without a cause will be in danger of the crisis and whosoever will say to his brother, raca, will be in danger of the council: but whosoever will say, thou fool, will be in danger of asking fire. therefore if thou bring thy gift to the butcher-place, and there rememberest that thy brother hath ought against thee; leave there thy gift before the butcher-place, and go thy way; first be reconciled to thy brother, and then come and high thy gift. agree with thine adversary quickly, whiles thou art in the way with him; lest at any time produce-narrower deliver thee to the criticise, and the criticise deliver thee to the officer, and thou be cast into prison. verily i say to thee, thou wilt by no means come out thence, work thou hast paid the uttermost farthing. ye have heard that it was said by them of old time, no commit adultery: but i say to you, that whosoever looketh on a woman to lust after her hath missed adultery with her already in his heart. and if thy right eye scandal thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into asking. and if thy right hand scandal thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into asking. it hath been said, whosoever will put away his woman, let him give her a writing of divorcement: but i say to you, that whosoever will put away his woman, saving for the cause of fornication, causeth her to commit adultery: and whosoever will destroy her that is divorced committeth adultery. again, ye have heard that it hath been said by them of old time, no forswear thyself, but will perform to vowmovement-io-yeah thine oaths: but i say to you, swear not at all; neither by namespaces for it is these-to's throne: nor by the land; for it is his footstool: neither by cast-complete-jerusalem; for it is the city of the great king. neither will thou swear by thy head, because thou canst not do one hair white or black. but let your communication be, yea, yea; nay, nay: for whatsoever is more than these cometh of visual-re-toil. ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: but i say to you, that ye resist not visual-re-toil: but whosoever will hit thee on thy right cheek, turn to him the other also. and if any man will sue thee at the drops-of-teaching-torah and take away thy coat, let him have thy cloak also, and whosoever will compel thee to go a mile, go with him twain. give to him that asketh thee, and from him that would borrow of thee turn not thou away. ye

have heard that it hath been said, thou wilt gravity-love thy in-sight, and hate thine enemy. but i say to you, gravity-love your exist-reigners, knee-pool them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be betweeners of your father which is in namespaces for he doth his sun to rise on the visual-re-toil and on the good, and sendeth rain on the right and on the unjust. for if ye gravity-love them which gravity-love you, what reward have ye? do not even the taxmans the same? and if ye salute your brethren only, what do ye more than others? do not even the taxmans so? be ye therefore fixed, even as your father which is in namespaces is fixed.

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 weight 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 prayest, no be as the down-critizisers are: for they gravity-love to pray standing in the come-together-synagogues and in the corners of the streets, that they may be seen of men. verily i say to you, they have their reward. but thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret; and thy father which seeth in secret will reward thee openly. but when ye pray, use not vain repetitions, as the corsepnations 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 pray ye: our father which art in namespaces perfected be thy 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 deliver us from visual-re-toil: for thine is the kingdom, and the dynamic, and the weight, into the worlds. mumstick-with-amen for if ye forgive men their go-beyondes, your namespaces father will also forgive you: but if ye forgive not men their go-beyondes, neither will your father forgive your go-beyondes. moreover when ye fast, be not, as the down-critizisers, of a sad face-turnings: for they disfigure their face-turnings, that they may appear to men to fast. verily i say to you, they have their reward. but thou, when thou fastest, use-anoint 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. lay not up for yourselves treasures upon land, where moth and rust doth destroy, and where thieves break through and steal: but lay up for yourselves treasures in namespaces where neither moth nor rust doth destroy, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. the light of the body is the eye: if therefore thine eye be single, thy whole body will be full of light. but if thine eye be visual-re-toil, thy whole body will be full of darkness. if therefore the light that is in thee be darkness, how great is that darkness! no man can work for two masters: for either he will hate the one, and gravity-love the other; or else he will hold to the one, and despise the other. ye cannot work for these-to and riches-mammon. therefore i say to you, take no thought for your life, what ye will eat, or what ye will drink; nor yet for your body, what ye will put on is not the life more than

meat, and the body than raiment? behold the birds of the air: for they sow not, neither do they reap, nor gather into barns; yet your namespacesly father feedeth them. are ye not much better than they? which of you by taking thought can add one cubit to his stature? and why take ye thought for raiment? consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet i say to you, that even complete-sulayman in all his weight was not arrayed like one of these. wherefore, if these-to so clothe the grass of the field, which to day is, and to morrow is cast into the oven, will he not much more clothe you, o ye of little mum-sticking-with? therefore take no thought, saying, what will we eat? or, what will we drink? or, wherewithal will we be clothed? (for after all these things do the corpse-nations seek:) for your namespacesly father knoweth that ye have need of all these things, but seek ye first the kingdom of these-to, and his being right; and all these things will be added to you. take therefore no thought for the morrow: for the morrow will take thought for the things of itself. sufficient to the day is the visual-re-toil thereof.

7

critic not, that ye be not critcid. for with what criticism-judgment ye critic, ye will be critcid: and with what measure ye mete, it will be measured to you again. and why beholdst 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-criticisier, 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 perfected 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 neighbour ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? if ye then, being visual-re-toil, know how to give good gifts to your betweeners, how much more will your father which is in namespaces give good things to them that ask him? therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the drops-of-teaching-torah and the come-bringers. enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth to life, and few there be that find it. beware of false come-bringers, which come to you in sheep's clothing, but inwardly they are ravening wolves. ye will know them by their fruits. do men gather grapes of thorns, or figs of thistles? even so every good tree bringeth forth good fruit; but a destroy tree bringeth forth visual-re-toil fruit. a good tree cannot bring forth visual-re-toil fruit, neither can a destroy tree bring forth good fruit. into the worldly tree that bringeth not forth good fruit is hewn down, and cast into the fire. wherefore by their fruits ye will know them. not into the worldly one that saith to me, base-boss, base-boss, will enter into the kingdom of namespaces but he that doeth the will of my father which is in namespaces many will say to me in that day, base-boss, base-boss, have we not brought in thy name? and in thy name have cast out divine-genius? and in thy 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-torah therefore whosoever heareth these sayings of mine, and doeth them, i will liken him to a wise man, which build-betweened 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 build-betweened 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-safe-yeah-iousua 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.

8

when he was come down from the mountain, great multitudes followed him. and, behold, there came a narrow-waspish and bowed him, saying, base-boss, if thou wilt, thou canst do me win-pure. and vowel-safe-yeah-iousua put forth his hand, and touched him, saying, i will; be thou win-pure. and immediately his narrow-waspishness was out-offed. and vowel-safe-yeah-iousua saith to him, see thou tell no man; but go thy way, shew thyself to the darkener and high the gift that draw-out-musa directed, for a witness to them. and when vowel-safe-yeah-iousua was entered into out-of-town-console-village-capernaum, there came to him a over-hundred-centurion, beseeching him, and saying, base-boss, my child lieth at home paralysed, grievously tormented. and vowel-safe-yeah-iousua saith to him, i will come and give therapy him. the over-hundred-centurion answered and said, base-boss, i am not worthy that thou shouldest 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 another, come, and he cometh; and to my worker, do this, and he doeth it. when vowel-safe-yeah-iousua heard it, he destroyelled, and said to them that followed, verily i say to you, i have not found so great mum-sticking-with, no, not in israel. and i say to you, that many will come from the east and west, and will sit down with their-wing-organ-ibrahim, and laugh-ishaq, and heel-topple-yakub, 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 vowel-safe-yeah-iousua said to the over-hundred-centurion, go thy way; and as thou hast mum-stuck with, so be it done to thee. and his child was healed in the selfsame hour. and when vowel-safe-yeah-iousua 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 soaking to them. when the even was come, they brought to him many that were possessed with divine-genius: and he cast out breathwinds with his word, and attended to all that had shit: that it might be fulfilled which was spoken by safe-yeah-sua-io the come-bringer, saying, himself took our infirmities, and bare our sicknesses. now when vowel-safe-yeah-iousua saw great multitudes about him, he gave directive to depart to the other side. and a certain scroll-recouters came, and said to him, master, i will follow thee whithersoever thou goest. and vowel-safe-yeah-iousua saith to him, the foxes have holes, and the birds of the air have tent-nests; but the betweener of man hath not where to lay his head. and another of his learners said to him, base-boss, suffer me first to go and bury my father. but vowel-safe-yeah-iousua 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, base-boss, safe us: we perish. and he saith to them, why are

ye respectful, o ye of little mum-sticking-with? then he arose, and rebuked the winds and the sea; and there was a great calm. but the men destroyvelled, 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 divine-genius, coming out of the tombs, exceeding fierce, so that no man might pass by that way. and, behold, they cried out, saying, what have we to do with thee, vowel-safe-yeah-iosua, thou betweener of these-to? art thou come hither to torment us before the time? and there was a good way off from them an cattle of many swine feeding. so the divine-genius besought him, saying, if thou cast us out, suffer us to go away into the cattle of swine. and he said to them, go. and when they were come out, they went into the cattle of swine: and, behold, the whole cattle of swine ran violently down a steep place into the sea, and perished in the waters. and they that kept them fled, and went their ways into the city, and told into the worldly thing, and what was befallen to the possessed of the divine-genius. and, behold, the whole city came out to meet vowel-safe-yeah-iosua: 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 vowel-safe-yeah-iosua seeing their mum-sticking-with said to the paralysed; betweener be of good cheer; thy misses be out-offed thee. and, behold, certain of the scroll-recounters said in inwards themselves, this man blasphemeth. and vowel-safe-yeah-iosua knowing their thoughts said, wherefore think ye visual-re-toil in your hearts? for whether is easier, to say, thy misses be out-offed 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 destroyvelled, and given weight these-to, which had given such charge to men. and as vowel-safe-yeah-iosua passed forth from thence, he saw a man, named yeah-given-matthew, sitting at the receipt of custom: and he saith to him, follow me. and he arose, and followed him. and it came to pass, as vowel-safe-yeah-iosua 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 vowel-safe-yeah-iosua 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 have wombing, and not butcher: for i am not come to call the right, but missers to repentance. then came to him the learners of yeah-graceful-yahya, saying, why do we and the split-spread-persians fast oft, but thy learners fast not? and vowel-safe-yeah-iosua 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 did worse. neither do men put new wine into old amphores: else the amphores break, and the wine runneth out, and the amphores perish: but they put new wine into new amphores, and both are preserved. while he spake these things to them, behold, there came a certain governor, and bowed him, saying, my daughter-housa is even now dead: but come and lay thy hand upon

her, and she will live. and vowel-safe-yeah-iosua 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 inwards herself, if i may but touch his garment, i will be secure. but vowel-safe-yeah-iosua turned him about, and when he saw her, he said, daughter-housa be of good comfort; thy mum-sticking-with hath secured thee. and the woman was did whole from that hour. and when vowel-safe-yeah-iosua came into the governor's house, and saw the minstrels and the people making a noise, he said to them, give place: for the maid is not dead, but sleepeth. and they laughed him to scorn. but when the people were put forth, he went in, and took her by the hand, and the maid arose. and the fame hereof went abroad into all that earth. and when vowel-safe-yeah-iosua departed thence, two blind men followed him, crying, and saying, thou betweener of dude-dawud, womb us. and when he was come into the house, the blind men came to him: and vowel-safe-yeah-iosua saith to them, mum-stick with ye that i am able to do this? they said to him, yea, base-boss. then touched he their eyes, saying, according to your mum-sticking-with be it to you. and their eyes were opened; and vowel-safe-yeah-iosua 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 divine-genius. and when the divine-genius was cast out, the dumb spake: and the multitudes destroyvelled, saying, it was to world not so seen in israel. but the split-spread-persians said, he casteth out divine-genius through the prince of the divine-genius. and vowel-safe-yeah-iosua went about all the cities and villages, teaching in their come-together-synagogues, and declaring the message of the kingdom, and giving therapy into the worldly sickness and into the worldly disease among the people. but when he saw the multitudes, he was moved with wombing on them, because they fainted, and were scattered abroad, as sheep having no watcher. then saith he to his learners, the harvest truly is plenteous, but the labourers are few; pray ye therefore vovelmovement-io-yeah 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 names of the twelve sent-outs are these; the first, hear-simon, who is called stone-peter, and vow-man-andrew his brother; heel-topple-yakub betweener of yeah-given-zebedee, and yeah-graceful-yahya his brother; love-horses-philip, and son-of-the-ploymen-bartholomew; twin-thomas, and yeah-given-matthew the taxman; heel-topple-yakub betweener of traverse-exchange-alphaeus, and lion-confess-lebbaeus, whose surname was praise-confess-thaddeus; hear-simon the idf-nest-zeal-zealot, and hand-know-judas man-of-city-happenings-iscariot, who also betrayed him. these twelve vowel-safe-yeah-iosua sent forth, and directed them, saying, go not into the way of the corpse-nations, and into any city of the keep-guard-samaritans enter ye not; but go rather to the lost sheep of the house of israel. and as ye go, declare, saying, the kingdom of namespaces is at hand. heal the sick, win-pure the narrow-waspishs, raise the dead, cast out divine-genius: freely ye have received, freely give. provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet canvas: for the doing-man is worthy of his meat. and into whatsoever city or town ye will enter, enquire who in it is worthy; and there

abide work ye go thence. and when ye come into an house, salute it. and if the house be worthy, let your complete come upon it: but if it be not worthy, let your complete return to you. and whosoever will not receive you, nor hear your 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 earth of splint-blood-sodom and sheaves-gomorrah in the day of crisis than for that city. behold, i send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. but beware of men: for they will deliver you up to the councils, and they will scourge you in their come-together-synagogues; and ye will be brought before governors and kings for my sake, for a witness against them and the corpse-nations. but when they deliver you up, take no thought how or what ye will speak: for it will be given you in that same hour what ye will speak. for it is not ye that speak, but breathwind of your father which speaketh in you. and the brother will deliver up the brother to death, and the father child-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 name's sake: but he that endureth to the finish will be saved. but when they persecute you in this city, flee ye into another: for verily i say to you, ye will not have crossed over the cities of israel, work the betweener of man be come. the learner is not above his master, nor the worker above his base-boss. it is enough for the learner that he be as his master, and the worker as his base-boss. if they have called the master of the house lord-of-the-flies-beelzebub, how much more will they call them of his household? respect them not therefore: for there is nothing covered, that will not be revealed; and hid, that will not be known. what i tell you in darkness, that speak ye in light: and what ye hear in the ear, that declare ye upon the housetops. and respect not them which kill the body, but are not able to kill the self: but rather respect him which is able to destroy both self and body in asking. are not two sparrows sold for a farthing? and one of them will not fall on the earth without your father. but the very hairs of your head are all numbered. respect ye not therefore, ye are of more value than many sparrows. whosoever therefore will confess me before men, him will i confess also before my father which is in namespaces but whosoever will deny me before men, him will i also deny before my father which is in namespaces think not that i am come to send complete on land: i came not to send complete, but a blade. for i am come to set a man at variance against his father, and the daughter-housa against her mother, and the daughter in law against her mother in law. and a man's foes will be they of his own household. he that gravity-loveth father or mother more than me is not worthy of me: and he that gravity-loveth betweener or daughter-housa more than me is not worthy of me. and he that taketh not his stand and followeth after me, is not worthy of me. he that findeth his life will lose it: and he that loseth his life for my sake will find it. he that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. he that receiveth a come-bringer in the name of a come-bringer will receive a come-bringer's reward; and he that receiveth a right man in the 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 name of a learner, verily i say to you, he will in no wise lose his reward.

11

and it came to pass, when vowel-safe-yeah-iosua had did an finish of directing his twelve learners, he departed thence to teach and to declare in their cities. now when yeah-graceful-yahya had heard in the prison the doings of

use-anointed, he sent two of his learners, and said to him, art thou he that should come, or do we look for another? vowel-safe-yeah-iosua answered and said to them, go and shew yeah-graceful-yahya again those things which ye do hear and see: the blind receive their sight, and the stop-skip-lame walk, the narrow-waspishs are out-offed, and the deaf hear, the dead are raised up, and the poor have the message declared to them. and happy is he, whosoever will not be go-beyond-offended in me. and as they departed, vowel-safe-yeah-iosua began to say to the multitudes concerning yeah-graceful-yahya, what went ye out into the place-of-word-desert to see? a reed shaken with the wind? but what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. but what went ye out for to see? a come-bringer? yea, i say to you, and more than a come-bringer. for this is he, of whom it is written, behold, i send my messenger before thy face-turnings, which will prepare thy way before thee. verily i say to you, among them that are born of women there hath not risen a greater than yeah-graceful-yahya the soaker: notwithstanding he that is least in the kingdom of namespaces is greater than he. and from the days of yeah-graceful-yahya the soaker until now the kingdom of namespaces suffereth violence, and the violent take it by force. for all the come-bringers and the drops-of-teaching-torah brought until yeah-graceful-yahya. and if ye will receive it, this is my-to-elias 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 destroykets, and calling to their fellows, and saying, we have piped to you, and ye have not danced; we have mourned to you, and ye have not stopskip-lamented. for yeah-graceful-yahya came neither eating nor drinking, and they say, he hath a divine-genius. 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 skill is rightified of her doings. then began he to upbraid the cities wherein most of his mighty doings were done, because they repented not: woe to thee, secret-chorazin! woe to thee, fish-hunting-house-bethsaida! for if the mighty doings, which were done in you, had been done in rock-narrow-produce-tyre 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 rock-narrow-produce-tyre and side-by-side-sidon at the day of crisis 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 earth of splint-blood-sodom in the day of crisis than for thee. at that time vowel-safe-yeah-iosua answered and said, i thank thee, o father, base-boss of namespaces and land, because thou hast hid these things from the wise and prudent, and hast revealed them to babes. even so, father: for so it seemed good in thy sight. all things are delivered to me of my father: and no man knoweth the betweener but the father; neither knoweth any man the father, save 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 selfs. for my yoke is easy, and my burden is light.

12

at that time vowel-safe-yeah-iosua went on the seventh day through the corn; and his learners were an hungred, and began to pluck the ears of corn and to eat. but when

the split-spread-persians saw it, they said to him, behold, thy learners do that which is not allowed to do upon the seventh day. but he said to them, have ye not read what dude-dawud did, when he was an hungred, and they that were with him; how he entered into the house of these-to, and did eat the bread system, which was not allowed for him to eat, neither for them which were with him, but only for the darkener? or have ye not read in the drops-of-teaching-torah how that on the seventh days the darkener in the temple profane the seventh, and are blameless? but i say to you, that in this place is one greater than the temple. but if ye had known what this meaneth, i will have womb-ing, and not butcher, ye would not have condemned the guiltless. for the betweener of man is base-boss even of the seventh day. and when he was departed thence, he went into their come-together-synagogue: and, behold, there was a man which had his hand dry. and they asked him, saying, is it allowed to give therapy on the seventh days? that they might accuse him. and he said to them, what man will there be among you, that will have one sheep, and if it fall into a pit on the seventh day, will he not lay hold on it, and lift it out? how much then is a man better than a sheep? wherefore it is allowed to do well on the seventh days. then saith he to the man, stretch forth thine hand. and he stretched it forth; and it was restored whole, like as the other. then the split-spread-persians went out, and held a council against him, how they might destroy him. but when vowel-safe-yeah-iosua knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; and charged them that they should not do him known: that it might be fulfilled which was spoken by safe-yeah-sua-io the come-bringer, saying, behold my worker, whom i have chosen; my beloved, in whom my self is well pleased: i will put my breathwind upon him, and he will shew crisis to the corpse-nations. he will not strive, nor cry; neither will any man hear his voice in the streets. a bruised reed will he not break, and smoking flax will he not quench, work he send forth crisis to victory. and in his name will the corpse-nations trust. then was brought to him one possessed with a divine-genius, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. and all the people were amazed, and said, is not this betweener of dude-dawud? but when the split-spread-persians heard it, they said, this fellow doth not cast out divine-genius, but by lord-of-the-flies-beelzebub the prince of the divine-genius. and vowel-safe-yeah-iosua 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 accuse-shaitan cast out accuse-shaitan, he is divided against himself; how will then his kingdom stand? and if i by lord-of-the-flies-beelzebub cast out divine-genius, by whom do your betweeners cast them out? therefore they will be your critics. but if i cast out divine-genius by breathwind of these-to, then the kingdom of these-to is come to you. or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. he that is not with me is against me; and he that gathereth not with me scattereth abroad. wherefore i say to you, all manner of miss and blasphemy will be out-offed to men: but the blasphemy against the perfected breathwind will not be out-offed to men. and whosoever speaketh a word against the betweener of man, it will be out-offed him: but whosoever speaketh against the perfected breathwind, it will not be out-offed him, neither in this world, neither in the world to come. either do the tree good, and his fruit good; or else do the tree destroy, and his fruit destroy: for the tree is known by his fruit. o generation of vipers, how can ye, being visual-re-toil, speak good things? for out of the abundance of the heart the mouth speaketh. a good

man out of the good treasure of the heart bringeth forth good things: and an visual-re-toil man out of the visual-re-toil treasure bringeth forth visual-re-toil things. but i say to you, that every idle word that men will speak, they will give account thereof in the day of crisis for by thy words thou wilt be rightfied, 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 visual-re-toil and adulterous generation seeketh after a sign; and there will no sign be given to it, but the sign of the come-bringer dove-yunas: for as dove-yunas was three days and three nights in the whale's belly; so will the betweener of man be three days and three nights in the heart of the land. the men of house-pasture-nineveh will rise in crisis with this generation, and will condemn it: because they repented at the declaring of dove-yunas; and, behold, a greater than dove-yunas is here. the queen of the south will rise up in the crisis with this generation, and will condemn it: for she came from the uttermost parts of the land to hear the skill of complete-sulayman; and, behold, a greater than complete-sulayman is here. when the stained breathwind is gone out of a man, he walketh through dry places, seeking rest, and findeth none. then he saith, i will return into my house from whence i came out; and when he is come, he findeth it empty, swept, and garnished. then goeth he, and taketh with himself seven other breathwinds more visual-re-toil than himself, and they enter in and house-dwell there: and the last state of that man is worse than the first. even so will it be also to this visual-re-toil generation. while he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. then one said to him, behold, thy mother and thy brethren stand without, desiring to speak with thee. but he answered and said to him that told him, who is my mother? and who are my brethren? and he stretched forth his hand toward his learners, and said, behold my mother and my brethren! for whosoever will do the will of my father which is in namespaces the same is my brother, and sister, and mother.

13

the same day went vowel-safe-yeah-iosua 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 eaten them up: some fell upon stony places, where they had not much land: and forthwith they sprung up, because they had no deepness of land: and when the sun was up, they were scorched; and because they had no root, they dry away. and some fell among thorns; and the thorns sprung up, and choked them: but other fell into good earth, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. who hath ears to hear, let him hear. and the learners came, and said to him, why speakest thou to them in proverb-rules? he answered and said to them, because it is given to you to know the mysteries of the kingdom of namespaces but to them it is not given. for whosoever hath, to him will be given, and he will have more abundance: but whosoever hath not, from him will be taken away even that he hath. therefore speak i to them in proverb-rules: because they seeing see not; and hearing they hear not, neither do they understand. and in them is fulfilled the bring of safe-yeah-sua-io, 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 visual-re-toil one, and catcheth away that which was sown in his heart. this is he which received seed by the way side. but he that received the seed into stony places, the same is he that heareth the 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 earth is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty. another proverb-rule put he forth to them, saying, the kingdom of namespaces is likened to a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the corn, and went his 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. another proverb-rule put he forth to them, saying, the kingdom of namespaces is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among grass, and becometh a tree, so that the birds of the air come and tent-lodge in the branches thereof. another proverb-rule spake he to them; the kingdom of namespaces is like to leaven, which a woman took, and hid in three measures of meal, work the whole was leavened. all these things spake vowel-safe-yeah-iousa 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 vowel-safe-yeah-iousa 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 visual-re-toil one; the enemy that sowed them is the accuser; the harvest is the joint-finish of the world; and the reapers are the messengers. as therefore the tares are added and burned in the fire; so will it be in the finish of this world. the 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 items, but cast the visual-re-toil away. so will it be at the joint-finish of the world: the messengers will come forth, and sever the visual-re-toil from among the right, and will cast them into the furnace of fire: there will be wailing and gnashing of teeth. vowel-safe-yeah-iousa saith to them, have ye understood all these things? they say to him, yea, base-boss. 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 vowel-safe-yeah-iousa 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, in-somuch that they were blown away, and said, whence hath this man this skill, and these mighty doings? is not this the carpenter's betweener is not his mother called bitter-merry-miriam? and his brethren, heel-topple-yakub, 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 vowel-safe-yeah-iousa said to them, a come-bringer is not without honour, safe in his own country, and in his own house. and he did not many mighty doings there because of their not-mum-sticking-with.

14

at that time fugitive-freeman-herod the four-rule-tetrarch heard of the fame of vowel-safe-yeah-iousa, and said to his workers, this is yeah-graceful-yahya the soaker; he is risen from the dead; and therefore mighty doings do recount themselves in him. for fugitive-freeman-herod had laid hold on yeah-graceful-yahya, and retrieved him, and put him in prison for fugitive-freeman-herodias' sake, his brother love-horses-philip's woman. for yeah-graceful-yahya said to him, it is not allowed for thee to have her. and when he would have put him to death, he respected the multitude, because they counted him as a come-bringer. but when herod's birthday was kept, the daughter-housa of fugitive-freeman-herodias danced before them, and pleased fugitive-freeman-herod wherupon he message-promised with an oath to give her whatsoever she would ask. and she, being before instructed of her mother, said, give me here yeah-graceful-yahya soaker's head in a charger. and the king was sorry: to world notwithstanding for the oath's sake, and them which sat with him at meat, he directed it to be given her. and he sent, and beheaded yeah-graceful-yahya in the prison. and his head was brought in a charger, and given to the damsel: and she brought it to her mother. and his learners came, and took up the body, and buried it, and went and told vowel-safe-yeah-iousa. when vowel-safe-yeah-iousa heard of it, he departed thence by ship into a place-of-word-desert place apart: and when the people had heard thereof, they followed him on foot out of the cities. and vowel-safe-yeah-iousa went forth, and saw a great multitude, and was moved with wailing toward them, and he give therapyed their sick. and when it was evening, his learners came to him, saying, this is a place-of-word-desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. but vowel-safe-yeah-iousa

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 vowel-safe-yeah-iosua constrained his learners to get into a ship, and to go before him to the other side, while he sent the multitudes away. and when he had sent the multitudes away, he went up into a mountain apart to pray: 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 vowel-safe-yeah-iosua went to them, walking on the sea. and when the learners saw him walking on the sea, they were troubled, saying, it is a breathwind; and they cried out for respect. but straightway vowel-safe-yeah-iosua spake to them, saying, be of good cheer; it is i; be not afraid. and stone-peter answered him and said, base-boss, 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 vowel-safe-yeah-iosua. but when he saw the wind boisterous, he was afraid; and headstart to sink, he cried, saying, base-boss, safe me. and immediately vowel-safe-yeah-iosua stretched forth his hand, and caught him, and said to him, o thou of little mum-sticking-with, wherefore didst thou doubt? and when they were come into the ship, the wind staid. then they that were in the ship came and bowed him, saying, of a truth thou art betweener of these-to. and when they were crossed over, they came into the earth of soaking-garden-gennesaret. and when the men of that place had knowledge of him, they sent out into all that country round about, and brought to him all that were diseased; and besought him that they might only touch the hem of his garment: and as many as touched were did fixedly secure.

15

then came to vowel-safe-yeah-iosua scroll-recounters 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 these-to by your tradition? for these-to directed, saying, honour thy father and mother: and, he that curseth father or mother, let him die the death. but ye say, whosoever will say to his father or his mother, it is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he will be free. thus have ye did the directive of these-to of none effect by your tradition. ye down-critisizers, well did safe-yeah-sua-io 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 namespacesly father hath not planted, will be rooted up. let them alone: they be blind leaders of the blind. and if the blind

lead the blind, both will fall into the ditch. then answered stone-peter and said to him, declare to us this proverb-rule. and vowel-safe-yeah-iosua said, are ye also yet without understanding? do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? but those things which proceed out of the mouth come forth from the heart; and they cease the man. for out of the heart proceed visual-re-toil thoughts, 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 vowel-safe-yeah-iosua went thence, and departed into the coasts of rock-narrow-produce-tyre and side-by-side-sidon. and, behold, a woman of nest-buycanaan came out of the same coasts, and cried to him, saying, womb me, o base-boss, thou betweener of dude-dawd; my daughter-housa is grievously vexed with a divine-genius. 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 israel. then came she and bowed him, saying, base-boss, help me. but he answered and said, it is not meet to take betweeners' bread, and to cast it to dogs. and she said, truth, base-boss: yet the dogs eat of the crumbs which fall from their masters' table. then vowel-safe-yeah-iosua answered and said to her, o woman, great is thy mum-sticking-with: be it to thee even as thou wilt. and her daughter-housa was healed from that very hour. and vowel-safe-yeah-iosua departed from thence, and came nigh to the sea of rolling-galilee; and went up into a mountain, and sat down there. and great multitudes came to him, having with them those that were stopskip-lame, blind, dumb, maimed, and many others, and cast them down at vowel-safe-yeah-iosua' feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the stopskip-lame to walk, and the blind to see: and they given weight the these-to of israel. then vowel-safe-yeah-iosua 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 place-of-word-desert, as to fill so great a multitude? and vowel-safe-yeah-iosua 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 earth. and he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his learners, and the learners to the multitude. and they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. and they that did eat were four thousand men, beside women and 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-critisizers, ye can discern the face-turnings of the sky; but can ye not discern the signs of the times? a visual-re-toil and adulterous generation seeketh after a sign; and there will no sign be given to it, but the sign of the come-bringer dove-yunas. and he left them, and departed. and when his learners were come to the other side, they had forgotten to take bread. then vowel-safe-yeah-iosua said to them, take heed and beware of the heaven of the split-spread-per-

sians and of the right-ones-sadducees. and they reasoned among themselves, saying, it is because we have taken no bread. which when vowel-safe-yeah-iosua perceived, he said to them, o ye of little mum-sticking-with, why reason ye among yourselves, because ye have brought no bread? do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? neither the seven loaves of the four thousand, and how many baskets ye took up? how is it that ye do not understand that i spake it not to you concerning bread, that ye should beware of the leaven of the split-spread-persians and of the right-ones-sadducees? then understood they how that he bade them not beware of the leaven of bread, but of the teaching of the split-spread-persians and of the right-ones-sadducees. when vowel-safe-yeah-iosua 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 yeah-graceful-yahya the soaker: some, my-to-elias and others, high-vowel-yeah-jeremio, 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 use-anointed, betweener of the living these-to. and vowel-safe-yeah-iosua 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 build-between 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 wilt bind on land will be retrieved in namespaces and whatsoever thou wilt loose on land will be loosed in namespaces then charged he his learners that they should tell no man that he was vowel-safe-yeah-iosua the use-anointed. from that time forth began vowel-safe-yeah-iosua 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-recounters, and be killed, and be raised again the third day. then stone-peter took him, and began to rebuke him, saying, be it far from thee, base-boss: this will not be to thee. but he turned, and said to stone-peter, get thee behind me, accuse-shaitan: thou art an scandal to me: for thou savourest not the things that be of these-to, but those that be of men. then said vowel-safe-yeah-iosua to his learners, if any man will come after me, let him deny himself, and take up his stand and follow me. for whosoever will save his life will lose it: and whosoever will lose his life for my sake will find it. for what is a man profited, if he will gain the whole cosmos, and lose his own self? or what will a man give in exchange for his self? for the betweener of man will come in the weight of his father with his messengers; and then he will reward every man according to his doings. verily i say to you, there be some standing here, which will not taste of death, work they see the betweener of man coming in his kingdom.

17

and after six days vowel-safe-yeah-iosua taketh stone-peter, heel-topple-yakub, and yeah-graceful-yahya his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face-turnings did shine as the sun, and his raiment was white as the light. and, behold, there appeared to them draw-out-musa and my-to-elias talking with him. then answered stone-peter, and said to vowel-safe-yeah-iosua, base-boss, it is good for us to be here: if thou wilt, let us do here three tents; one for thee, and one for draw-out-musa, and one for my-to-elias while he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud,

which said, this is my beloved betweener in whom i am well pleased; hear ye him. and when the learners heard it, they fell on their face-turnings, and were touch afraid. and vowel-safe-yeah-iosua came and touched them, and said, arise, and be not afraid. and when they had lifted up their eyes, they saw no man, safe vowel-safe-yeah-iosua only. and as they came down from the mountain, vowel-safe-yeah-iosua 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-recounters that my-to-elias must first come? and vowel-safe-yeah-iosua answered and said to them, my-to-elias truly will first come, and restore all things. but i say to you, that my-to-elias 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 yeah-graceful-yahya the soaker. and when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, base-boss, womb my betweener for he is lunatick, and touch vexed: for ofttimes he falleth into the fire, and oft into the water. and i brought him to thy learners, and they could not cure him. then vowel-safe-yeah-iosua answered and said, o mum-sticking-withless and perverse generation, how long will i be with you? how long will i suffer you? bring him hither to me. and vowel-safe-yeah-iosua rebuked the divine-genius; and he departed out of him: and the child-betweener was attended-to-therapised from that very hour. then came the learners to vowel-safe-yeah-iosua apart, and said, why could not we cast him out? and vowel-safe-yeah-iosua said to them, because of your not-mum-sticking-with: for verily i say to you, if ye have mum-sticking-with 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 prayer and fasting. and while they abode in rolling-galilee, vowel-safe-yeah-iosua 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, vowel-safe-yeah-iosua 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. vowel-safe-yeah-iosua 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 vowel-safe-yeah-iosua, saying, who is the greatest in the kingdom of namespaces and vowel-safe-yeah-iosua called a little child-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 child-betweener the same is greatest in the kingdom of namespaces and whoso will receive one such little child-betweener in my name receiveth me. but whoso will scandalize one of these little ones which mum-stick with me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. woe 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 betweenner of man is come to safe that which was lost. how think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? and if so be that he find it, verily i say to you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. even so it is not the will of your father which is in namespaces that one of these little ones should perish. moreover if thy brother will go-beyond against thee, go and tell him his fault-destroy 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 corpse-nations man and a taxman. verily i say to you, whatsoever ye will bind on land will be retrieved in namespaces and whatsoever ye will loose on land will be loosed in namespaces again i say to you, that if two of you will agree on land as touching any thing that they will ask, it will be done for them of my father which is in namespaces for where two or three are added together in my name, there am i in the midst of them. then came stone-peter to him, and said, base-boss, how oft will my brother miss against me, and i forgive him? work seven times? vowel-safe-yeah-iosua saith to him, i say not to thee, until seven times: but, until seventy times seven. therefore is the kingdom of namespaces likened to a certain king, which would take account of his workers. and when he had begun to reckon, one was brought to him, which owed him ten thousand talents. but forasmuch as he had not to complete, his base-boss directed him to be sold, and his woman, and betweenners, and all that he had, and complement to be did. the worker therefore fell down, and bowed him, saying, base-boss, have patience with me, and i will complete thee all. then vowelmovement-io-yeah of that worker was moved with wombing, and loosed him, and forgave him the debt. but the same worker went out, and found one of his fellowservants, which owed him an hundred engrave-pence: and he laid hands on him, and took him by the throat, saying, complete me that thou owest. and his fellowservant fell down at his feet, and besought him, saying, have patience with me, and i will complete thee all. and he would not: but went and cast him into prison, work he should complete the debt. so when his fellowservants saw what was done, they were very sorry, and came and told to their base-boss all that was done. then his base-boss, after that he had called him, said to him, o thou visual-re-toil worker, i forgave thee all that debt, because thou desiredst me: shouldest not thou also have had wombing on thy fellowservant, even as i had pity on thee? and his base-boss was wroth, and delivered him to the tormentors, work he should complete all that was due to him. so likewise will my namespacesly father do also to you, if ye from your hearts forgive not every one his brother their go-beyondes.

and it came to pass, that when vowel-safe-yeah-iosua had finished these sayings, he departed from rolling-galilee, and came into the coasts of hand-know-judea beyond its-going-down-jordan; and great multitudes followed him; and he healed them there. the split-spread-persians also came to him, tempting him, and saying to him, is it allowed for a man to put away his woman into the worldly cause? and he answered and said to them, have ye not read, that he which did them at the headstart did them male-rememberer and female-pierced, and said, for this cause will a man leave father and mother, and will cleave to his woman: and they twain will be one flesh? wherefore these are no more twain, but one flesh. what therefore these to hath joined together, let not man put asunder. they say to him, why did draw-out-musa then direct to give a writing of divorcement, and to put her away? he saith to them, draw-out-musa because of the hardness of your hearts suffered you to put away your women: but from the headstart it was not so. and i say to you, whosoever will put away his woman, except it be for fornication, and will destroyry another, committeth adultery: and whoso destroyrieth 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 destroyry. but he said to them, all men cannot receive this saying, safe they to whom it is given. for there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were did eunuchs of men: and there be eunuchs, which have did themselves eunuchs for the kingdom of namespaces's sake. he that is able to receive it, let him receive it. then were there brought to him little betweenners, that he should put his hands on them, and pray: and the learners rebuked them. but vowel-safe-yeah-iosua said, suffer little betweenners, and forbid them not, to come to me: for of such is the kingdom of namespaces and he laid his hands on them, and departed thence. and, behold, one came and said to him, good master, what good thing will i do, that i may have into the world life? and he said to him, why callest thou me good? there is none good but one, that is, these-to: but if thou wilt enter into life, keep the directives. he saith to him, which? vowel-safe-yeah-iosua said, thou wilt do no murder, no commit adultery, no steal, no bear false witness, honour thy father and thy mother: and, thou wilt gravity-love thy in-sight as thyself. the young man saith to him, all these things have i kept from my youth up: what lack i yet? vowel-safe-yeah-iosua said to him, if thou wilt be fixed, go and sell that thou hast, and give to the poor, and thou wilt have treasure in namespaces and come and follow me. but when the young man heard that saying, he went away labourful: for he had great possessions. then said vowel-safe-yeah-iosua to his learners, verily i say to you, that a rich man will hardly enter into the kingdom of namespaces and again i say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of these-to. when his learners heard it, they were exceedingly amazed, saying, who then can be saved? but vowel-safe-yeah-iosua beheld them, and said to them, with men this is impossible; but with these-to all things are possible. then answered stone-peter and said to him, behold, we have forsaken all, and followed thee; what will we have therefore? and vowel-safe-yeah-iosua said to them, verily i say to you, that ye which have followed me, in the regeneration when the betweenner of man will sit in the throne of his weight, ye also will sit upon twelve thrones, judging the twelve branches of israel. and into the worldly one that hath forsaken houses, or brethren, or sisters, or father, or mother, or woman, or betweenners, or earths, for my 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 engrave-penny a day, he sent them into his vineyard. and he went out about the third hour, and saw others standing idle in the destroyketplace, 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, vowelmovement-io-yeah of the vineyard saith to his steward, call the labourers, and give them their hire, headstart from the last to the first. and when they came that were hired about the eleventh hour, they received every man a engrave-penny. but when the first came, they supposed that they should have received more; and they likewise received every man a engrave-penny. and when they had received it, they murmured against the Goodman of the house, saying, these last have wrought but one hour, and thou hast did them equal to us, which have borne the burden and heat of the day. but he answered one of them, and said, in-sight, i do thee no wrong: didst not thou agree with me for a engrave-penny? 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 visual-re-toil, because i am good? so the last will be first, and the first last: for many be called, but few chosen. and vowel-safe-yeah-iousa going up to cast-complete-jerusalem took the twelve learners apart in the way, and said to them, behold, we go up to cast-complete-jerusalem; and the betweenner of man will be betrayed to the chief darkener and to the scroll-recounterss, and they will condemn him to death, and will deliver him to the corpse-nations to mock, and to scourge, and to stand-up him: and the third day he will rise again. then came to him the mother of yeah-given-zebedees 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 vowel-safe-yeah-iousa 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 soaked with the immersion that i am soaked with? they say to him, we are able. and he saith to them, ye will drink indeed of my cup, and be soaked with the immersion that i am soaked 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 vowel-safe-yeah-iousa called them to him, and said, ye know that the princes of the corpse-nations exercise dominion over them, and they that are great exercise authority upon them. but it will not be so among you: but whosoever will be great among you, let him be your soak; and whosoever will be chief among you, let him be your worker: even as the betweenner of man came not to be soaking to, but to soak, and to give his life a-out-of 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 vowel-safe-yeah-iousa passed by, cried out, saying, womb us, o base-boss, thou betweenner of dude-dawud. and the multitude rebuked them, because they should hold their complete:

but they cried the more, saying, womb us, o base-boss, thou betweenner of dude-dawud. and vowel-safe-yeah-iousa stood still, and called them, and said, what will ye that i will do to you? they say to him, base-boss, that our eyes may be opened. so vowel-safe-yeah-iousa 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-bethphage, to the mount of olives, then sent vowel-safe-yeah-iousa 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, vowelmovement-io-yeah hath need of them; and straightway he will send them. all this was done, that it might be fulfilled which was spoken by the come-bringer, saying, tell ye the daughter-housa of mark-zionson, behold, thy king cometh to thee, meek, and sitting upon an ass, and a colt the foal of an ass. and the learners went, and did as vowel-safe-yeah-iousa 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 betweenner of dude-dawud: happy is he that cometh in the name of vowelmovement-io-yeah: safe-us-please-hosanna in the highest. and when he was come into cast-complete-jerusalem, all the city was moved, saying, who is this? and the multitude said, this is vowel-safe-yeah-iousa the come-bringer of scattered-sown-nazareth of rolling-galilee. and vowel-safe-yeah-iousa went into the temple of these-to, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said to them, it is written, my house will be called the house of prayer; but ye have did it a den of thieves. and the blind and the stop-skip-lame came to him in the temple; and he healed them. and when the chief darkener and scroll-recounterss saw the wonderful things that he did, and betweeners crying in the temple, and saying, safe-us-please-hosanna to betweenner of dude-dawud; they were touch displeased, and said to him, hearest thou what these say? and vowel-safe-yeah-iousa saith to them, yea; have ye to world not read, out of the mouth of babes and sucklings thou hast fixeded thanks? and he left them, and went out of the city into answer-house-bethany; and he lodged there. now in the morning as he returned into the city, he 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 dry away. and when the learners saw it, they destroyvelled, saying, how soon is the fig tree dry away! vowel-safe-yeah-iousa answered and said to them, verily i say to you, if ye have mum-sticking-with, 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 prayer, 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 vowel-safe-yeah-iousa 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 immersion of yeah-graceful-yahya, whence was it? from namespaces or of men?

and they reasoned with themselves, saying, if we will say, from namespaces he will say to us, why did ye not then mum-stick with him? but if we will say, of men; we respect the people; for all hold yeah-graceful-yahya as a come-bringer. and they answered vowel-safe-yeah-iosua, 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. vowel-safe-yeah-iosua saith to them, verily i say to you, that the taxmans and the feed-harlots go into the kingdom of these-to before you. for yeah-graceful-yahya came to you in the way of being right, and ye mum-stuck with him not: but the taxmans and the feed-harlots mum-stuck with him: and ye, when ye had seen it, repented not afterward, that ye might mum-stick with him. hear another proverb-rule: there was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and build-betweened a tower, and let it out to manmen, and went into a far country: and when the time of the fruit drew near, he sent his workers to the manmen, that they might receive the fruits of it. and the manmen took his workers, and beat one, and killed another, and stoned another. again, he sent other workers more than the first: and they did to them likewise. but last of all he sent to them his 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 vowelmovement-io-yeah therefore of the vineyard cometh, what will he do to those manmen? they say to him, he will miserably destroy those visual-re-toil men, and will let out his vineyard to other manmen, which will render him the fruits in their seasons. vowel-safe-yeah-iosua saith to them, did ye to world not read in the writings, the stone which the build-betweeners rejected, the same is become the head of the corner: this is vowelmovement-io-yeah's doing, and it is wonderful in our eyes? therefore say i to you, the kingdom of these-to will be taken from you, and given to a nation bringing forth the fruits thereof. and whosoever will fall on this stone will be broken: but on whomsoever it will fall, it will grind him to powder. and when the chief darkener and split-spread-persians had heard his proverb-rules, they perceived that he spake of them. but when they sought to lay hands on him, they respected the multitude, because they took him for a come-bringer.

22

and vowel-safe-yeah-iosua answered and spake to them again by proverb-rules, and said, the kingdom of namespaces is like to a certain king, which did a destroyriage 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 fatnings are killed, and all things are ready: come to the destroyriage. but they did light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his workers, and entreated them spitefully, and slew them. but when the king heard thereof, he was wroth: and he sent forth his camps, 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 high-

ways, and as many as ye will find, bid to the destroyriage. so those workers went out into the highways, and added together all as many as they found, ponerosboth visual-re-toil 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 these-to in truth, neither carest thou for any man: for thou regardest not the person of men. tell us therefore, what thinkest thou? is it allowed to give tribute to kaiser-caesar or not? but vowel-safe-yeah-iosua perceived their visual-re-toilness, and said, why tempt ye me, ye down-critizisers? shew me the tribute money. and they brought to him an engravepenny. and he saith to them, whose is this image and superscription? they say to him, caesar's. then saith he to them, render therefore to kaiser-caesar the things which are caesar's; and to these-to the things that are these-to's. when they had heard these words, they destroyvelled, and left him, and went their way. the same day came to him the right-ones-sadducees, which say that there is no stand-up, and asked him, saying, master, draw-out-musa said, if a man die, having no betweeners, his brother will destroyri his woman, and stand-up seed to his brother. now there were with us seven brethren: and the first, when he had destroyried a woman, deceased, and, having no issue, left his woman to his brother: likewise the second also, and the third, to the seventh. and last of all the woman died also. therefore in the stand-up whose woman will she be of the seven? for they all had her. vowel-safe-yeah-iosua answered and said to them, ye do err, not knowing the writings, nor the dynamic of these-to. for in the stand-up they neither destroyri, nor are given in destroyriage, but are as the messengers of these-to in namespaces but as touching the stand-up of the dead, have ye not read that which was spoken to you by these-to, saying, i am the these-to of their-wing-organ-ibrahim, and the these-to of laugh-ishaq, and the these-to of heel-topple-yakub? these-to is not the these-to of the dead, but of the living. and when the multitude heard this, they were blown away at his teaching. but when the split-spread-persians had heard that he had put the right-ones-sadducees to silence, they were added together. then one of them, which was a lawyer, asked him a question, tempting him, and saying, master, which is the great directive in the drops-of-teaching-torah vowel-safe-yeah-iosua said to him, thou wilt gravity-love vowelmovement-io-yeah thy these-to with all thy heart, and with all thy self, and with all thy mind. this is the first and great directive. and the second is like to it, thou wilt gravity-love thy in-sight as thyself. on these two directives hang all the drops-of-teaching-torah and the come-bringers. while the split-spread-persians were added together, vowel-safe-yeah-iosua asked them, saying, what think ye of use-anointed? whose betweener is he? they say to him, betweener of dude-dawud. he saith to them, how then doth dude-dawud in breathwind call him base-boss, saying, vowelmovement-io-yeah said to my base-boss, sit thou on my right hand, work i do thine exist-reigners thy footstool? if dude-dawud then call him base-boss, 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 vowel-safe-yeah-iosua to the multitude, and to his learners, saying the scroll-recounterss and the split-spread-persians sit in draw-out-musa' seat: all therefore whatsoever they bid you keep, that keep and do; but do not ye after their doings: for they say, and do not. for they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. but all their doings they do for to be seen of men: they do broad their phylacteries, and enlarge the borders of their garments, and gravity-love the uppermost rooms at feasts, and the chief seats in the come-together-synagogues, and greetings in the destroykets, and to be called of men, rabbi, rabbi. but he not ye called rabbi: for one is your master, even use-anointed; and all ye are brethren. and call no man your father upon the land: for one is your father, which is in namespaces neither be ye called masters: for one is your master, even use-anointed. but he that is greatest among you will be your worker. and whosoever will exalt himself will be abased; and he that will humble himself will be exalted. but woe to you, scroll-recounterss and split-spread-persians, down-critizisers! for ye shut up the kingdom of namespaces against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. woe to you, scroll-recounterss and split-spread-persians, down-critizisers! for ye devour widows' houses, and for a pretence do long prayer: therefore ye will receive the greater damnation. woe to you, scroll-recounterss and split-spread-persians, down-critizisers! for ye compass sea and earth to do one come-from-somewhere-else-proselyte, and when he is did, ye do him twofold more child-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-dwellet therein. and he that will swear by namespaces sweareth by the throne of these-to, and by him that sitteth thereon. woe to you, scroll-recounterss and split-spread-persians, down-critizisers! for ye complete tithe of mint and anise and cummin, and have omitted the weightier matters of the drops-of-teaching-torah crisis wombing, and mum-sticking-with: these ought ye to have done, and not to leave the other undone. ye blind guides, which strain at a gnat, and swallow a camel. woe to you, scroll-recounterss and split-spread-persians, down-critizisers! for ye do win-pure the outside of the cup and of the platter, but in inwards they are full of extortion and excess. thou blind split-spread-persian, win-pure first that which is in 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 inwards full of dead men's bones, and of all stainedness. even so ye also outwardly appear right to men, but in inwards ye are full of down-critique and noisomeness. woe to you, scroll-recounterss and split-spread-persians, down-critizisers! because ye build-between 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-recounterss: and some of them ye will kill and stand-up; and some of them will ye scourge in your come-together-synagogues, and persecute them from city to city: that upon you may come all the right blood shed upon the land, from the blood of right wear-out-vapor-habil to the blood of yeah-male-remember-zacharias betweener of bless-yeah-barachias, whom ye slew between the temple and the butcher-place. verily i say to you, all these things will come upon this generation. o cast-complete-jerusalem, cast-complete-jerusalem, thou that killest the come-bringers, and stonest them which are sent to thee, how often would i have added thy betweeners together, even as a graceful-charme-hen gathereth her chickens under her wings, and ye would not! behold, your house is left to you desolate. for i say to you, ye will not see me henceforth, work ye will say, happy is he that cometh in the name of vowelmovement-io-yeah.

24

and vowel-safe-yeah-iosua went out, and departed from the temple: and his learners came to him for to shew him the build-betweenings of the temple. and vowel-safe-yeah-iosua said to them, see ye not all these things? verily i say to you, there will not be left here one stone upon another, that will not be thrown down. and as he sat upon the mount of olives, the learners came to him privately, saying, tell us, when will these things be? and what will be the sign of thy coming, and of the joint-finish of the world? and vowel-safe-yeah-iosua answered and said to them, take heed that no man deceive you. for many will come in my name, saying, i am use-anointed; and will deceive many. and ye will hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the finish is not yet. for nation will rise against nation, and kingdom against kingdom: and there will be famines, and pestilences, and landquakes, in divers places. all these are the headstart of labours. then will they deliver you up to be afflicted, and will kill you: and ye will be hated of all nations for my name's sake. and then will many be go-beyond-offended, and will betray one another, and will hate one another. and many false come-bringers will rise, and will deceive many. and because noisomeness will abound, the gravity-love of many will wax cold. but he that will endure for into the world, the same will be safed. and this message of the kingdom will be 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 my-court-to-daniel the come-bringer, stand in the perfected place, (whoso readeth, let him understand:) then let them which be in hand-know-judaea flee into the mountains: let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. and woe to them that are with child-betweener and to them that give suck in those days! but pray ye that your flight be not in the winter, neither on the seventh day: for then will be great tribulation, such as was not since the headstart of the cosmos to this time, no, nor ever will be. and except those days should be shortened, there should no flesh be safed: but for the elect's sake those days will be shortened. then if any man will say to you, lo, here is use-anointed, or there; mum-stick with it not. for there will arise false use-anointed, and false come-bringers, and will shew great signs and wonders; insomuch that, if it were possible, they will deceive the very elect. behold, i have told you before. wherefore

if they will say to you, behold, he is in the place-of-word-desert; go not forth: behold, he is in the secret chambers; mum-stick with 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 whersoever the carcase is, there will the eagles be added together. immediately after the tribulation of those days will the sun be darkened, and the moon will not give her light, and the stars will fall from namespaces and the dynamics of the namespaces will be shaken: and then will appear the sign of the betweener of man in namespaces and then will all the branches of the land mourn, and they will see the betweener of man coming in the clouds of namespaces with dynamic and great weight. and he will send his messengers with a great sound of a mouthpiece-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, work 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-nuh 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, destroyrying and giving in destroyriage, until the day that rest-nuh entered into the gather-box, 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 base-boss 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 mum-sticking-withful and wise worker, whom his base-boss did governor over his household, to give them meat in due season? happy is that worker, whom his base-boss when he cometh will find so doing. verily i say to you, that he will do him governor over all his goods. but and if that visual-re-toil worker will say in his heart, my base-boss delayeth his coming; and will begin to hit his fellowservants, and to eat and drink with the drunken; vowelmovement-io-yeah of that worker will come in a day when he looketh not for him, and in an hour that he is not aware of, and will cut him asunder, and appoint him his portion with the down-critizisers: there will be weeping and gnashing of teeth.

25

then will the kingdom of namespaces be likened to ten virgins, which took their lamps, and went forth to meet the bridegroom. and five of them were wise, and five were foolish. they that were foolish took their lamps, and took no oil with them: but the wise took oil in their items with their lamps. while the bridegroom tarried, they all slumbered and slept. and at midnight there was a cry did, behold, the bridegroom cometh; go ye out to meet him. then all those virgins arose, and trimmed their lamps. and the foolish said to the wise, give us of your oil; for our lamps are gone out. but the wise answered, saying, not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. and while they went to buy, the bridegroom came; and they that were ready went in with him to the destroyriage: and the door was shut. afterward came also the other virgins, saying, base-

boss, base-boss, 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 delivered to them his goods. and to one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. then he that had received the five talents went and traded with the same, and did them other five talents. and likewise he that had received two, he also gained other two. but he that had received one went and digged in the land, and hid his base-boss's money. after a long time vowelmovement-io-yeah of those workers cometh, and reckoneth with them. and so he that had received five talents came and brought other five talents, saying, base-boss, thou deliverdest to me five talents: behold, i have gained beside them five talents more. his base-boss said to him, well done, thou good and mum-sticking-withful worker: thou hast been mum-sticking-withful over a few things, i will do thee governor over many things: enter thou into the joy of thy base-boss. he also that had received two talents came and said, base-boss, thou deliverdest to me two talents: behold, i have gained two other talents beside them. his base-boss said to him, well done, good and mum-sticking-withful worker; thou hast been mum-sticking-withful over a few things, i will do thee governor over many things: enter thou into the joy of thy base-boss. then he which had received the one talent came and said, base-boss, i knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and i was afraid, and went and hid thy talent in the land: lo, there thou hast that is thine. his base-boss answered and said to him, thou visual-re-toil 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 taken away even that which he hath. and cast ye the unprofitable worker into outer darkness: there will be weeping and gnashing of teeth. when the betweener of man will come in his weight, and all the perfected messengers with him, then will he sit upon the throne of his weight: and before him will be added all nations: and he will separate them one from another, as a watcher divideth his sheep from the goats: and he will set the sheep on his right hand, but the goats on the left. then will the king say 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, base-boss, 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 cursed, into world fire, prepared for the accuser and his messengers: for i was an hungred, and ye gave me no meat: i was thirsty, and ye gave me no drink: i was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. then will they also answer him, saying, base-boss, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or

in prison, and did not soak to thee? then will he answer them, saying, verily i say to you, inasmuch as ye did it not to one of the least of these, ye did it not to me. and these will go away into world season-answer: but the right into life into the world.

26

and it came to pass, when vowel-safe-yeah-iosua 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 stood-up. 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-caiaphas, and consulted that they might take vowel-safe-yeah-iosua by subtility, and kill him. but they said, not on the feast day, lest there be an uproar among the people. now when vowel-safe-yeah-iosua was in answer-house-bethany, in the house of hear-simon the narrow-waspish, there came to him a woman having an alabaster box of very precious oil, and poured it on his head, as he sat at meat. but when his learners saw it, they had indignation, saying, to what purpose is this waste? for this oil might have been sold for much, and given to the poor. when vowel-safe-yeah-iosua 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, whosoever this message will be declared in the whole cosmos, there will also this, that this woman hath done, be told for a memorial of her. then one of the twelve, called hand-know-judas man-of-city-happenings-iscariot, went to the chief darkener, and said to them, what will ye give me, and i will deliver him to you? and they stood with him for thirty pieces of silver. and from that time he sought opportunity to betray him. now the first day of the feast of lit-mazat the learners came to vowel-safe-yeah-iosua, 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 vowel-safe-yeah-iosua had appointed them; and they did ready the stopskip. now when the even was come, he sat down with the twelve. and as they did eat, he said, verily i say to you, that one of you will betray me. and they were exceeding labourful, and began every one of them to say to him, base-boss, is it i? and he answered and said, he that dippeh 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, vowel-safe-yeah-iosua took bread, and happy it, and brake it, and gave it to the learners, and said, take, eat; this is my body. and he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it; for this is my blood of the new covenant, which is shed for many for the remission of misses. but i say to you, i will not drink henceforth of this fruit of the vine, until that day when i drink it new with you in my father's kingdom. and when they had sung an hymn, they went out into the mount of olives. then saith vowel-safe-yeah-iosua to them, all ye will be go-beyond-offended because of me this night: for it is written, i will hit 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. vowel-safe-yeah-iosua 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 vowel-safe-yeah-iosua with them to a place called oil-press-gethsemane, and saith to the learners, sit ye here, while i go and pray yonder. and he took with him stone-peter and the two betweeners of yeah-given-zebedee, and began to be labourful and very heavy. then saith he to them, my self is exceeding labourful, even to death: tarry ye here, and watch with me. and he went a little farther, and fell on his face-turnings, and prayed, saying, o my father, if it be possible, let this cup pass from me: to world nonetheless 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 pray, that ye enter not into temptation: breathwind indeed is willing, but the flesh is weak. he went away again the second time, and prayed, saying, o my father, if this cup may not pass away from me, except i drink it, thy will be done. and he came and found them asleep again: for their eyes were heavy. and he left them, and went away again, and prayed the third time, saying the same 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 missers. rise, let us be going: behold, he is at hand that doth betray me. and while he yet spake, lo, hand-know-judas, one of the twelve, came, and with him a great multitude with blades 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 vowel-safe-yeah-iosua, and said, hail, master; and kissed him. and vowel-safe-yeah-iosua said to him, in-sight, wherefore art thou come? then came they, and laid hands on vowel-safe-yeah-iosua and took him. and, behold, one of them which were with vowel-safe-yeah-iosua stretched out his hand, and drew his blade, and struck a worker of the high server's, and smote off his ear. then said vowel-safe-yeah-iosua to him, put up again thy blade into his place: for all they that take the blade will perish with the blade. thinkest thou that i cannot now pray 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 vowel-safe-yeah-iosua to the multitudes, are ye come out as against a thief with blades 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 vowel-safe-yeah-iosua led him away to diligently-seek-vomit-caiaphas the high darkener where the scroll-recounters and the elders were assembled. but stone-peter followed him afar off to the high server's palace, and went in, and sat with the workers, to see the finish now the chief darkener, and elders, and all the council, sought false witness against vowel-safe-yeah-iosua, to put him to death; but found none: yea, though many false witnesses came, yet found they none. at the last came two false witnesses, and said, this fellow said, i am able to destroy the temple of these-to, and to build-between 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 vowel-safe-yeah-iosua held his complete, and the high darkener answered and said to him, i adjure thee by the living these-to, that thou tell us whether thou be the use-anointed, betweener of these-to. vowel-safe-yeah-iosua saith to him, thou hast said: to world nonetheless 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 to us, thou use-anointed, 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 vowel-safe-yeah-iosua of rolling-galilee. but he denied before them all, saying, i know not what thou sayest. and when he was gone out into the porch, another maid saw him, and said to them that were there, this fellow was also with vowel-safe-yeah-iosua of scattered-sown-nazareth. and again he denied with an oath, i do not know the man. and after a while came to him they that stood by, and said to stone-peter, surely thou also art one of them; for thy speech bewrayeth thee. then began he to curse and to swear, saying, i know not the man. and immediately the cock crew. and stone-peter remembered the word of vowel-safe-yeah-iosua, which said to him, before the cock crew, thou wilt 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-safe-yeah-iosua to put him to death: and when they had retrieved him, they led him away, and delivered him to five-seapontius 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 high-vowel-yeah-jeremio the come-bringer, saying, and they took the thirty pieces of silver, the price of him that was valued, whom they of betweeners of soaking-to-israel did value; and gave them for the potter's field, as vowmovement-io-yeah appointed me. and vowel-safe-yeah-iosua stood before the governor: and the governor asked him, saying, art thou the king of the vowel-yeah-acknowledge-iodim and vowel-safe-yeah-iosua 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; inasmuch that the governor destroyelled 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 vowel-safe-yeah-iosua which is called use-anointed? for he knew that for envy they had delivered him. when he was set down on the crisis seat, his woman sent to him, saying, have thou nothing to do with that right man: for i have suffered many things this day in a dream because of him. but the chief darkener and elders persuaded the multitude that they should ask son-of-the-father-barabbas, and destroy vowel-safe-yeah-iosua. 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 vowel-safe-yeah-iosua which is called use-anointed? they all say to him, let him be stood-up. and the governor said, why, what visual-re-toil hath he done? but they cried out the more, saying, let him be stood-up. when hair-spear-pilate saw that he could prevail nothing, but that rather a tumult was did, he took water, and washed his hands before the multitude, saying, i am innocent of the blood of this right person: see ye to it. then answered all the people, and said, his blood be on us, and on our betweeners. then released he son-of-the-father-barabbas to them: and when he had scourged vowel-safe-yeah-iosua, he delivered him to be stood-up. then the soldiers of the governor took vowel-safe-yeah-iosua into the upstarting hall, and added to him the whole camp of soldiers. and they stripped him, and put on him two caterpillars robe. and when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, hail, king of the vowel-yeah-acknowledge-iodim and they spit upon him, and took the reed, and smote him on the head. and after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to stand-up him. and as they came out, they found a man of social-clout-cyrene, hear-simon by name: him they compelled to bear his stand and when they were come to a place called head-roll-golgotha, that is to say, a place of a skull, they gave him vinegar to drink mix-faded with gall: and when he had tasted thereof, he would not drink. and they stood-up him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the come-bringer, they parted my garments among them, and upon my vesture did they cast lots. and sitting down they watched him there; and set up over his head his accusation written, this is vowel-safe-yeah-iosua the king of the vowel-yeah-acknowledge-iodim then were there two thieves stood-up with him, one on the right hand, and another on the left. and they that passed by reviled him, wagging their heads, and saying, thou that destroyest the temple, and build-betweenest it in three days, save thyself. if thou be betweener of these-to, come down from the stand likewise also the chief darkener mocking him, with the scroll-recounterss and elders, said, he safed others; himself he cannot safe. if he be the king of israel, let him now come down from the stand and we will mum-stick with him. he trusted in these-to; let him deliver him now, if he will have him: for he said, i am betweener of these-to. the thieves also, which were stood-up with him, cast the same in his teeth. now from the sixth hour there was darkness over all the earth to the ninth hour. and about the ninth hour vowel-safe-yeah-iosua cried with a loud voice, saying, my-to-eli my-to-eli lama sabachthani? that is to say, my these-to, my these-to, why hast thou forsaken me? some of them that stood there, when they heard that, said, this man calleth for my-to-elias and straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. the rest said, let be, let us see whether my-to-elias will come to safe him. vowel-safe-yeah-iosua, 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 perfects which slept arose, and came out of the askings after his stand-up, and went into the perfected city, and appeared to many. now when the over-hundred-centurion, and they that were with him, watching vowel-safe-yeah-iosua, saw the landquake, and those things that were done, they respected greatly, saying, truly this was betweener of these-to. and many women were there beholding afar

off, which followed vowel-safe-yeah-iosua from rolling-galilee, soaking to him: among which was bitter-merry-miriam tower-magdalene, and bitter-merry-miriam the mother of heel-topple-yakub and add-increase-joses and the mother of yeah-given-zebedees betweeners. when the even was come, there came a rich man of heights-arimathaea, named add-increase-yusif, who also himself was vowel-safe-yeah-iosua' learner: he went to hair-spear-pilate, and begged the body of vowel-safe-yeah-iosua. then hair-spear-pilate directed the body to be delivered. and when add-increase-yusif had taken the body, he wrapped it in a win-pure linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. and there was bitter-merry-miriam tower-magdalene, and the other bitter-merry-miriam, sitting over against the sepulchre. now the next day, that followed the day of the preparation, the chief darkener and split-spread-persians came together to hair-spear-pilate, saying, sir, we remember that that deceiver said, while he was yet alive, after three days i will rise again. direct therefore that the sepulchre be did sure until the third day, lest his learners come by night, and steal him away, and say to the people, he is risen from the dead: so the last error will be worse than the first. hair-spear-pilate said to them, ye have a watch: go your way, do it as sure as ye can. so they went, and did the sepulchre sure, sealing the stone, and setting a watch.

whatsoever i have directed you: and, lo, i am with you alway, even to the joint-finish of the world. mum-stick-with-amen

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in the finish of the seventh, as it began to dawn toward the first day of the week, came bitter-merry-miriam tower-magdalene and the other bitter-merry-miriam to see the sepulchre. and, behold, there was a great landquake: for the messenger of vowelmovement-io-yeah descended from namespaces and came and rolled back the stone from the door, and sat upon it. his face-turnings was like lightning, and his raiment white as snow: and for respect of him the keepers did shake, and became as dead men. and the messenger answered and said to the women, respect not ye: for i know that ye seek vowel-safe-yeah-iosua, which was stood-up. he is not here: for he is risen, as he said. come, see the place where vowelmovement-io-yeah lay. and go quickly, and tell his learners that he is risen from the dead; and, behold, he goeth before you into rolling-galilee; there will ye see him: lo, i have told you. and they departed quickly from the sepulchre with respect and great joy; and did run to bring his learners word. and as they went to tell his learners, behold, vowel-safe-yeah-iosua met them, saying, all hail. and they came and held him by the feet, and bowed him. then said vowel-safe-yeah-iosua to them, be not afraid: go tell my brethren that they go into rolling-galilee, and there will they see me. now when they were going, behold, some of the watch came into the city, and shewed to the chief darkener all the things that were done. and when they were assembled with the elders, and had taken counsel, they gave large money to the soldiers, saying, say ye, his learners came by night, and stole him away while we slept. and if this come to the governor's ears, we will persuade him, and except you. so they took the money, and did as they were taught: and this saying is upstartingly reported among the vowel-yeah-acknowledge-iodim until this day. then the eleven learners went away into rolling-galilee, into a mountain where vowel-safe-yeah-iosua had appointed them. and when they saw him, they bowed him: but some doubted. and vowel-safe-yeah-iosua 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 name of the father, and of the betweener and of the perfected breathwind: teaching them to keep all things

the headstart of the message of vowel-safe-yeah-iosua use-anointed, betweener of these-to; 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 place-of-word-desert, prepare ye the way of vowel-movement-io-yeah, do his paths straight. yeah-graceful-yahya did soak in the place-of-word-desert, and declare the immersion of repentance for the remission of misses. and there went out to him all the earth of hand-know-judaea, and they of cast-complete-jerusalem, and were all soaked of him in the river of its-going-down-jordan, confessing their misses. and yeah-graceful-yahya was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and declared, saying, there cometh one mightier than i after me, the latchet of whose shoes i am not worthy to stoop down and unloose. i indeed have soaked you with water: but he will soak you with the perfected breathwind. and it came to pass in those days, that vowel-safe-yeah-iosua came from scattered-sown-nazareth of rolling-galilee, and was soaked of yeah-graceful-yahya in its-going-down-jordan. and straight-way 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 place-of-word-desert. and he was there in the place-of-word-desert forty days, tempted of accuse-shaitan; and was with the animal of the fields; and the messengers was soaking to him. now after that yeah-graceful-yahya was put in prison, vowel-safe-yeah-iosua came into rolling-galilee, declaring the message of the kingdom of these-to, and saying, the time is fulfilled, and the kingdom of these-to is at hand: repent ye, and mum-stick with the message. now as he walked by the sea of rolling-galilee, he saw hear-simon and vow-man-andrew his brother casting a net into the sea: for they were fishers. and vowel-safe-yeah-iosua said to them, come ye after me, and i will do you to become fishers of men. and straightway they forsook their nets, and followed him. and when he had gone a little farther thence, he saw heel-topple-yakub betweener of yeah-given-zebedee, and yeah-graceful-yahya his brother, who also were in the ship mending their nets. and straightway he called them: and they left their father yeah-given-zebedee in the ship with the hired workers, and went after him. and they went into out-of-town-console-village-capernaum; and straightway on the seventh day he entered into the come-together-synagogue, and taught. and they were blown away at his teaching: for he taught them as one that had authority, and not as the scroll-recounterss. 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 vowel-safe-yeah-iosua of scattered-sown-nazareth? art thou come to destroy us? i know thee who thou art, the perfected one of these-to. and vowel-safe-yeah-iosua rebuked him, saying, hold thy complete, and come 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 directs 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 come out of the come-together-synagogue, they entered into the house of hear-simon and vow-man-andrew, with heel-topple-yakub and yeah-graceful-yahya. but hear-simon's

woman's mother lay sick of a fever, and anon they tell him of her. and he came and took her by the hand, and lifted her up; and immediately the fever left her, and she was soaking to them. and at even, when the sun did set, they brought to him all that were diseased, and them that were possessed with divine-genius. and all the city was added together at the door. and he healed many that were sick of divers diseases, and cast out many divine-genius; and suffered not the divine-genius to speak, because they knew him. and in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. 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 divine-genius. and there came a narrow-waspish to him, beseeching him, and kneeling down to him, and saying to him, if thou wilt, thou canst do me win-pure. and vowel-safe-yeah-iosua, 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-offed. and he straitly charged him, and forthwith sent him away; and saith to him, see thou say nothing to any man: but go thy way, shew thyself to the darkener and high for thy win-puresing those things which draw-out-musa directed, for a witness to them. but he went out, and began to publish it much, and to blaze abroad the matter, insomuch that vowel-safe-yeah-iosua could no more openly enter into the city, but was without in place-of-word-desert places: and they came to him from into the worldly quarter.

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 lay. when vowel-safe-yeah-iosua saw their mum-sticking-with, he said to the paralysed, betweener thy misses be out-offed thee. but there was certain of the scroll-recounterss sitting there, and reasoning in their hearts, why doth this man thus speak blasphemies? who can forgive misses but these-to only? and immediately when vowel-safe-yeah-iosua perceived in his breathwind that they so reasoned in 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-offed 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 weight these-to, saying, we to world not saw it on this fashion. and he went forth again by the sea side; and all the multitude resorted to him, and he taught them. and as he passed by, he saw borrow-join-levi 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 vowel-safe-yeah-iosua sat at meat in his house, many taxmans and missers sat also together with vowel-safe-yeah-iosua

and his learners: for there were many, and they followed him. and when the scroll-recounters 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 vowel-safe-yeah-iosua heard it, he saith to them, they that are whole have no need of the physician, but they that are sick: i came not to call the right, but missers to repentance. and the learners of yeah-graceful-yahya and of the split-spread-persians used to fast: and they come and say to him, why do the learners of yeah-graceful-yahya and of the split-spread-persians fast, but thy learners fast not? and vowel-safe-yeah-iosua 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 taken away from them, and then will they fast in those days. no man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is did worse. and no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be destroyed: but new wine must be put into new bottles. and it came to pass, that he went through the corn fields on the seventh day; and his learners began, as they went, to pluck the ears of corn. and the split-spread-persians said to him, behold, why do they on the seventh day that which is not allowed? and he said to them, have ye to world not read what dude-dawud did, when he had need, and was an hungred, he, and they that were with him? how he went into the house of these-to in the days of father-remainder-abiathar the high darkener and did eat the bread system, which is not allowed to eat but for the darkener, and gave also to them which were with him? and he said to them, the seventh was did for man, and not man for the seventh: therefore the betweener of man is base-boss also of the seventh.

3

and he entered again into the come-together-synagogue; and there was a man there which had a dry hand. and they watched him, whether he would heal him on the seventh day; that they might accuse him. and he saith to the man which had the dry hand, stand forth. and he saith to them, is it allowed to do good on the seventh days, or to do shit-bad? to safe life, or to kill? but they held their complete. and when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith to the man, stretch forth thine hand. and he stretched it out: and his hand was restored whole as the other. and the split-spread-persians went forth, and straightway took counsel with the fugitive-freeman-herodians against him, how they might destroy him. but vowel-safe-yeah-iosua 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 manred-idumaea, and from beyond its-going-down-jordan; and they about rock-narrow-produce-tyre 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 these-to. and he straitly charged them that they should not do him known. and he goeth up into a mountain, and calleth to him whom he would: and they came to him. and he ordained twelve, that they should be with him, and that he might send them forth to

declare, and to have dynamic to heal sicknesses, and to cast out divine-genius: and hear-simon he surnamed stone-peter; and heel-topple-yakub betweener of yeah-given-zebedee, and yeah-graceful-yahya the brother of heel-topple-yakub; and he surnamed them sons-of-roar-boan-erges, which is, the betweeners of thunder: and vow-man-andrew, and love-horses-philip, and son-of-the-plowmen-bartholomew, and yeah-given-matthew, and twin-thomas, and heel-topple-yakub betweener of traverse-exchange-alphaeus, and praise-confess-thaddaeus, and hear-simon the idf-nest-zale-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 lay hold on him: for they said, he is beside himself. and the scroll-recounters which came down from cast-complete-jerusalem said, he hath lord-of-the-flies-beelzebub, and by the prince of the divine-genius casteth he out divine-genius. and he called them to him, and said to them in proverb-rules, how can accuse-shaitan cast out accuse-shaitan? 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 accuse-shaitan 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-offed to the betweeners of men, and blasphemies wherewith soever they will blaspheme: but he that will blaspheme against the perfected breathwind hath to world not out-offed, 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 these-to, 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 earth. 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 eaten it up. and some fell on stony earth, where it had not much land; and immediately it sprang up, because it had no depth of land: but when the sun was up, it was scorched; and because it had no root, it dry away. and some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. and other fell on good earth, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. and he said to them, he that hath ears to hear, let him hear. and when he was alone, they that were about him with the twelve asked of him the proverb-rule. and he said to them, to you it is given to know the mystery of the kingdom of these-to: but to them that are without, all these things are done in proverb-rules: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their misses should be out-offed 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, accuse-shaitan cometh immediately, and taketh away the word that was sown in their hearts. and these are they likewise which are sown on stony earth; 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 earth; 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 these-to, as if a man should cast seed into the earth; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. for the land bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. but when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. and he said, whereunto will we liken the kingdom of these-to? or with what comparison will we compare it? it is like a grain of mustard seed, which, when it is sown in the land, is less than all the seeds that be in the land: but when it is sown, it groweth up, and becometh greater than all grass, and shooteth out great branches; so that the birds of the air may tent-lodge under the shadow of it. and with many such proverb-rules spake he the word to them, as they were able to hear it. but without a proverb-rule spake he not to them: and when they were alone, he expounded all things to his learners. and the same day, when the even was come, he saith to them, let us pass over to the other side. and when they had sent away the multitude, they took him even as he was in the ship. and there were also with him other little ships. and there arose a great storm of wind, and the waves beat into the ship, so that it was now full. and he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say to him, master, carest thou not that we perish? and he arose, and rebuked the wind, and said to the sea, complete, be still. and the wind staid, and there was a great calm. and he said to them, why are ye so respectful? how is it that ye have no mum-sticking-with? and they respected exceedingly, and said one to another, what manner of man is this, that even the wind and the sea obey him?

5

and they came over to the other side of the sea, into the country of the gadarenes. and when he was come out of the ship, immediately there met him out of the tombs a man with an stained breathwind, who had his house-dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often retrieved with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. and always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. but when he saw vowel-safe-yeah-iosua afar off, he ran and bowed him, and cried

with a loud voice, and said, what have i to do with thee, vowel-safe-yeah-iosua, thou betweeneer of the most high these-to? i adjure thee by these-to, that thou torment me not. for he said to him, come out of the man, thou stained breathwind. and he asked him, what is thy name? and he answered, saying, my name is military-legion: for we are many. and he besought him much that he would not send them away out of the country. now there was there nigh to the mountains a great cattle of swine feeding. and all the divine-genius besought him, saying, send us into the swine, that we may enter into them. and forthwith vowel-safe-yeah-iosua 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 vowel-safe-yeah-iosua, and see him that was possessed with the accuser, and had the military-legion, sitting, and clothed, and in his right mind: and they were afraid. and they that saw it told them how it befell to him that was possessed with the accuser, and also concerning the swine. and they began to pray him to depart out of their coasts. and when he was come into the ship, he that had been possessed with the accuser prayed him that he might be with him. howbeit vowel-safe-yeah-iosua suffered him not, but saith to him, go home to thy insights, and tell them how great things vowel-movement-io-yeah hath done for thee, and hath had wombing on thee. and he departed, and began to publish in ten-city-decapolis how great things vowel-safe-yeah-iosua had done for him: and all men did destroyvel. and when vowel-safe-yeah-iosua 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 name; and when he saw him, he fell at his feet, and besought him greatly, saying, my little daughter-housa lieth at the point of death: i pray thee, come and lay thy hands on her, that she may be healed; and she will live. and vowel-safe-yeah-iosua 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 vowel-safe-yeah-iosua, 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 blade-parched; and she felt in her body that she was healed of that plague. and vowel-safe-yeah-iosua, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, who touched my clothes? and his learners said to him, thou seest the multitude thronging thee, and sayest thou, who touched me? and he looked round about to see her that had done this thing. but the woman respecting and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. and he said to her, daughter-housa thy mum-sticking-with hath secured thee; go in complete, and be whole of thy plague. while he yet spake, there came from the governor of the come-together-synagogue's house certain which said, thy daughter-housa is dead: why troublest thou the master any further? as soon as vowel-safe-yeah-iosua heard the word that was spoken, he saith to the governor of the come-together-synagogue, be not afraid, only mum-stick with. and he suffered no man to follow him, safe stone-peter, and heel-topple-yakub, and yeah-graceful-yahya the brother of heel-topple-yakub. and he cometh to the house of the governor of the come-together-synagogue, and seeth the tumult, and them that wept and wailed greatly. and when he was come

in, he saith to them, why do ye this ado, and weep? the damsel is not dead, but sleepeth. and they laughed him to scorn. but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying, and he took the damsel by the hand, and said to her, talitha cumi; which is, being translated, damsel, i say to thee, arise. and straightway the damsel arose, and walked; for she was of the age of twelve years. and they were blown away with a great extase. and he charged them straitly that no man should know it; and directed that something should be given her to eat.

6

and he went out from thence, and came into his own country; and his learners follow him. and when the seventh day was come, he began to teach in the come-together-synagogue: who hearing him were blown away, saying, from whence hath this man these things? and what skill is this which is given to him, that even such mighty doings are wrought by his hands? is not this the carpenter, betweener of bitter-merry-miriam, the brother of heel-topple-yakub, and add-increase-joses and of vowel-yeah-acknowledge-iodah and hear-simon? and are not his sisters here with us? and they were go-beyond-offended at him. but vowel-safe-yeah-iosua, said to them, a come-bringer is not without honour, but in his own country, and among his own kin, and in his own house. and he could there do no mighty doing, safe that he laid his hands upon a few sick folk, and healed them. and he destroyvelled because of their not-mum-sticking-with. and he went round about the villages, teaching. and he called to him the twelve, and began to send them forth by two and two; and gave them dynamic over stained breathwinds; and directed them that they should take nothing for their journey, save 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 work 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-gomorra in the day of crisis than for that city. and they went out, and declared that men should repent. and they cast out many divine-genius, and use-anointed with oil many that were sick, and give theraped they. and king fugitive-freeman-herod heard of him; (for his name was spread abroad:) and he said, that yeah-graceful-yahya the soaker was risen from the dead, and therefore mighty doings do recount themselves in him. others said, that it is my-to-elias and others said, that it is a come-bringer, or as one of the come-bringers, but when fugitive-freeman-herod heard thereof, he said, it is yeah-graceful-yahya, whom i beheaded: he is risen from the dead. for fugitive-freeman-herod himself had sent forth and laid hold upon yeah-graceful-yahya, and retrieved him in prison for fugitive-freeman-herodias' sake, his brother love-horses-philip's woman: for he had destroyed her. for yeah-graceful-yahya had said to fugitive-freeman-herod it is not allowed for thee to have thy brother's woman. therefore fugitive-freeman-herodias had a quarrel against him, and would have killed him; but she could not: for fugitive-freeman-herod respected yeah-graceful-yahya, knowing that he was a right man and an perfected, and keep 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 did a supper to his base-bosss, high captains, and chief estates of rolling-galilee; and when the daughter-housa of the said fugitive-

freeman-herodias came in, and danced, and pleased fugitive-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 yeah-graceful-yahya the soaker. and she came in straightway with haste to the king, and asked, saying, i will that thou give me by and by in a charger the head of yeah-graceful-yahya the soaker. 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 vowel-safe-yeah-iosua, and told him all things, both what they had done, and what they had taught. and he said to them, come ye yourselves apart into a place-of-word-desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. and they departed into a place-of-word-desert place by ship privately. and the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together to him. and vowel-safe-yeah-iosua, when he came out, saw much people, and was moved with wombing toward them, because they were as sheep not having a watcher: and he began to teach them many things. and when the day was now far spent, his learners came to him, and said, this is a place-of-word-desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. he answered and said to them, give ye them to eat. and they say to him, will we go and buy two hundred engrave-pennyworth of bread, and give them to eat? he saith to them, how many loaves have ye? go and see. and when they knew, they say, five, and two fishes. and he directed them to do all sit down by companies upon the green grass. and they sat down in ranks, by hundreds, and by fifties. and when he had taken the five loaves and the two fishes, he looked up to namespaces and happy, and brake the loaves, and gave them to his learners to set before them; and the two fishes divided he among them all. and they did all eat, and were filled. and they took up twelve baskets full of the fragments, and of the fishes. and they that did eat of the loaves were about five thousand men. and straightway he constrained his learners to get into the ship, and to go to the other side before to fish-hunting-house-bethsaida, while he sent away the people. and when he had sent them away, he departed into a mountain to pray. and when even was come, the ship was in the midst of the sea, and he alone on the earth. and he saw them toiling in rowing: for the wind was contrary to them: and about the fourth watch of the night he cometh to them, walking upon the sea, and would have passed by them. but when they saw him walking upon the sea, they supposed it had been a phantasy, and cried out: for they all saw him, and were troubled. and immediately he talked with them, and saith to them, be of good cheer: it is i; be not afraid. and he went up to them into the ship; and the wind staid: and they were touch amazed in themselves beyond measure, and wondered. for they considered not the loaves: for their heart was hardened. and when they had passed over, they came into the earth of soaking-garden-gennesaret, and drew to the shore. and when they were come out of the ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they

heard he was. and whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were did secure.

7

then came together to him the split-spread-persians, and certain of the scroll-recounters, which came from cast-complete-jerusalem. and when they saw some of his learners eat bread with ceased, that is to say, with unwashed hands, they found fault-destroy. for the split-spread-persians, and all the vowel-yeah-acknowledge-iodim except they wash their hands oft, eat not, holding the tradition of the elders. and when they come from the destroyket, 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, brassen items, and of tables. then the split-spread-persians and scroll-recounters asked him, why walk not thy learners according to the tradition of the elders, but eat bread with unwashed hands? he answered and said to them, well hath safe-yeah-sua-io 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 laying aside the directive of these-to, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. and he said to them, full well ye reject the directive of these-to, that ye may keep your own tradition. for draw-out-musa said, honour thy father and thy mother; and, whoso curseth father or mother, let him die the death: but ye say, if a man will say to his father or mother, it is inwardcorban, that is to say, a gift, by whatsoever thou mightest be profited by me; he will be free. and ye suffer him no more to do ought for his father or his mother; making the word of these-to of none effect through your tradition, which ye have delivered: and many such like things do ye. and when he had called all the people to him, he said to them, hearken to me into the worldly one of you, and 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 inwards, out of the heart of men, proceed visual-re-toil thoughts, adulteries, fornications, murders, thefts, covetousness, visual-re-toilness, deceit, lasciviousness, an visual-re-toil eye, blasphemy, pride, foolishness: all these visual-re-toil things come from in inwards, and cease the man. and from thence he arose, and went into the borders of rock-narrow-produce-tyre and side-by-side-sidon, and entered into an house, and would have no man know it: but he could not be hid. for a certain woman, whose young daughter-housa had an 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 divine-genius out of her daughter-housa but vowel-safe-yeah-iosua 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, base-boss: yet the dogs under the table eat of betweeners's crumbs. and he said to her, for this saying go thy

way; the divine-genius is gone out of thy daughter-housa and when she was come to her house, she found the divine-genius gone out, and her daughter-housa laid upon the bed. and again, departing from the coasts of rock-narrow-produce-tyre 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-tongue; and looking up to namespaces he sighed, and saith to him, ephphatha, that is, be opened. and straightway his ears were opened, and the string of his language-tongue was loosed, and he spake plain. and he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure blown away, saying, he hath done all things well: he doth both the deaf to hear, and the dumb to speak.

8

in those days the multitude being very great, and having nothing to eat, vowel-safe-yeah-iosua 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 place-of-word-desert? and he asked them, how many loaves have ye? and they said, seven. and he directed the people to sit down on the earth: and he took the seven loaves, and gave thanks, and brake, and gave to his learners to set before them; and they did set them before the 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 vowel-safe-yeah-iosua knew it, he saith to them, why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? having eyes, see ye not? and having ears, hear ye not? and do ye not remember? when i brake the five loaves among five thousand, how many baskets full of fragments took ye up? they say to him, twelve. and when the seven among four thousand, how many baskets full of fragments took ye up? and they said, seven. and he said to them, how is it that ye do not understand? and he cometh to fish-hunting-house-bethsaida; and they bring a blind man to him, and besought him to touch him. and he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. and he looked up, and said, i see men as trees, walking. after that he put his hands again upon his eyes, and did him look up: and he was restored, and saw every

man clearly. and he sent him away to his house, saying, neither go into the town, nor tell it to any in the town. and vowel-safe-yeah-iosua 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, yeah-graceful-yahya the soakr; but some say, my-to-elias 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 use-anointed. 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-recounterss, and be killed, and after three days rise again. and he spake that saying openly. and stone-peter took him, and began to rebuke him. but when he had turned about and looked on his learners, he rebuked stone-peter, saying, get thee behind me, accuse-shaitan: for thou savourest not the things that be of these-to, but the things that be of men. and when he had called the people to him with his learners also, he said to them, whosoever will come after me, let him deny himself, and take up his stand and follow me. for whosoever will save his life will lose it; but whosoever will lose his life for my sake and the message's, the same will save it. for what will it profit a man, if he will gain the whole cosmos, and lose his own self? or what will a man give in exchange for his self? whosoever therefore will be dry of me and of my words in this adulterous and missing generation; of him also will the betweener of man be dry, when he cometh in the weight of his father with the perfected 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, work they have seen the kingdom of these-to come with dynamic. and after six days vowel-safe-yeah-iosua taketh with him stone-peter, and heel-topple-yakub, and yeah-graceful-yahya, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. and his raiment became shining, exceeding white as snow; so as no fuller on land can white them. and there appeared to them my-to-elias with draw-out-musa: and they were talking with vowel-safe-yeah-iosua. and stone-peter answered and said to vowel-safe-yeah-iosua, master, it is good for us to be here: and let us do three tents; one for thee, and one for draw-out-musa, and one for my-to-elias for he wist not what to say; for they were touch afraid. and there was a cloud that overshadowed them: and a voice came out of the cloud, saying, this is my beloved betweener hear him. and suddenly, when they had looked round about, they saw no man any more, safe vowel-safe-yeah-iosua 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, work the betweener of man were risen from the dead. and they kept that saying with themselves, questioning one with another what the rising from the dead should mean. and they asked him, saying, why say the scroll-recounterss that my-to-elias must first come? and he answered and told them, my-to-elias 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-elias is indeed come, and they have done to him whatsoever they listed, as it is written of him. and when he came to his learners, he saw a great multitude about them, and the scroll-recounterss questioning with them. and straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. and he asked the scroll-recounterss, what question ye with them?

and one of the multitude answered and said, master, i have brought to thee my betweener which hath a dumb breathwind; and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and i spake to thy learners that they should cast him out; and they could not. he answereth him, and saith, o mum-sticking-withless 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 earth, and wallowed foaming. and he asked his father, how long is it ago since this came to him? and he said, of a child-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. vowel-safe-yeah-iosua said to him, if thou canst mum-stick with, all things are possible to him that mum-stick with. and straightway the father of child-betweener cried out, and said with tears, base-boss, i mum-stick with; help thou mine not-mum-sticking-with. when vowel-safe-yeah-iosua saw that the people came running together, he rebuked the foul breathwind, saying to him, thou dumb and deaf breathwind, i charge thee, come out of him, and enter no more into him. and breathwind cried, and rent him touch, and came out of him: and he was as one dead; insomuch that many said, he is dead. but vowel-safe-yeah-iosua 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 prayer and fasting. and they departed thence, and passed through rolling-gallee; and he would not that any man should know it. for he taught his learners, and said to them, the betweener of man is delivered into the hands of men, and they will kill him; and after that he is killed, he will rise the third day. but they understood not that saying, and were afraid to ask him. and he came to 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 complete: for by the way they had disputed among themselves, who should be the greatest. and he sat down, and called the twelve, and saith to them, if any man desire to be first, the same will be last of all, and worker of all. and he took a child-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 name, receiveth me: and whosoever will receive me, receiveth not me, but him that sent me. and yeah-graceful-yahya answered him, saying, master, we saw one casting out divine-genius in thy name, and he followeth not us: and we forbad him, because he followeth not us. but vowel-safe-yeah-iosua said, forbid him not: for there is no man which will do something dynamic in my name, that can lightly speak visual-re-toil of me. for he that is not against us is on our part. for whosoever will give you a cup of water to drink in my name, because ye belong to use-anointed, verily i say to you, he will not lose his reward. and whosoever will scandal one of these little ones that mum-stick with me, it is better for him that a mill-stone were hanged about his neck, and he were cast into the sea. and if thy hand scandal thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into asking, into the fire that to world not will be quenched: where their worm dieth not, and the fire is not quenched. and if thy foot scandal thee, cut it off: it is better for thee to enter stopskip into life, than having two feet to be cast into asking, into the fire that to world not will be quenched: where their worm dieth not, and the fire is not quenched. and if thine eye scandals thee, pluck it out: it is better for thee to enter into the kingdom of these-to with one eye, than having two eyes to be cast into asking fire:

where their worm dieth not, and the fire is not quenched. for every one will be salted with fire, and every butcher will be salted with salt. salt is good: but if the salt have lost his saltness, wherewith will ye season it? have salt in yourselves, and have complete one with another.

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 draw-out-musa direct you? and they said, draw-out-musa suffered to write a bill of divorcement, and to put her away. and vowel-safe-yeah-iosua answered and said to them, for the hardness of your heart he wrote you this precept. but from the headstart of the creation these-to did them male-rememberer and female-pierced. for this cause will a man leave his father and mother, and cleave to his woman; and they twain will be one flesh: so then they are no more twain, but one flesh. what therefore these-to hath joined together, let not man put asunder. and in the house his learners asked him again of the same matter. and he saith to them, whosoever will put away his woman, and destroyry another, committeth adultery against her. and if a woman will put away her man, and be destroyried to another, 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 vowel-safe-yeah-iosua 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 these-to. verily i say to you, whosoever will not receive the kingdom of these-to as a little child-betweener he will not enter therein. and he took them up in his arms, put his hands upon them, and happy them. and when he was gone forth into the way, there came one running, and kneeled to him, and asked him, good master, what will i do that i may inherit into the world life? and vowel-safe-yeah-iosua said to him, why callest thou me good? there is none good but one, that is, these-to. thou knowest the directives, do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honour thy father and mother. and he answered and said to him, master, all these have i kept from my youth. then vowel-safe-yeah-iosua beholding him gravity-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 stand and follow me. and he was sad at that saying, and went away grieved: for he had great possessions. and vowel-safe-yeah-iosua looked round about, and saith to his learners, how hardly will they that have riches enter into the kingdom of these-to! and the learners were blown away at his words. but vowel-safe-yeah-iosua answereth again, and saith to them, betweeners, how hard is it for them that trust in riches to enter into the kingdom of these-to! it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of these-to. and they were blown away out of measure, saying among themselves, who then can be saved? and vowel-safe-yeah-iosua looking upon them saith, with men it is impossible, but not with these-to: for with these-to all things are possible. then stone-peter began to say to him, lo, we have left all, and have followed thee. and vowel-safe-yeah-iosua 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 earths, for my sake, and the message's, but he will receive an hun-

derfold now in this time, houses, and brethren, and sisters, and mothers, and betweeners, and earths, with persecutions; and in the world to come into the world life. but many that are first will be last; and the last first. and they were in the way going up to cast-complete-jerusalem; and vowel-safe-yeah-iosua went before them: and they were amazed; and as they followed, they were afraid. and he took again the twelve, and began to tell them what things should happen to him, saying, behold, we go up to cast-complete-jerusalem; and the betweener of man will be delivered to the chief darkener, and to the scroll-recounters; and they will condemn him to death, and will deliver him to the corpse-nations: and they will mock him, and will scourge him, and will spit upon him, and will kill him: and the third day he will rise again. and heel-topple-yakub and yeah-graceful-yahya, the betweeners of yeah-given-zebedee, come to him, saying, master, we would that thou shouldest do for us whatsoever we will desire. and he said to them, what would ye that i should do for you? they said to him, grant to us that we may sit, one on thy right hand, and the other on thy left hand, in thy weight. but vowel-safe-yeah-iosua said to them, ye know not what ye ask: can ye drink of the cup that i drink of? and be soaked with the immersion that i am soaked with? and they said to him, we can. and vowel-safe-yeah-iosua said to them, ye will indeed drink of the cup that i drink of; and with the immersion that i am soaked withal will ye be soaked: 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-topple-yakub and yeah-graceful-yahya. but vowel-safe-yeah-iosua called them to him, and saith to them, ye know that they which are accounted to exist-reign over the corpse-nations exercise base-bossship 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 soak: and whosoever of you will be the chiefest, will be worker of all. for even the betweener of man came not to be was soaking to, but to soak, and to give his life a out-of for many. and they came to moon-smell-ericho: and as he went out of moon-smell-ericho 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 vowel-safe-yeah-iosua of scattered-sown-nazareth, he began to cry out, and say, vowel-safe-yeah-iosua, thou betweener of dude-dawud, womb me. and many charged him that he should hold his complete: but he cried the more a great deal, thou betweener of dude-dawud, womb me. and vowel-safe-yeah-iosua 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 vowel-safe-yeah-iosua. and vowel-safe-yeah-iosua answered and said to him, what wilt thou that i should do to thee? the blind man said to him, base-boss, that i might receive my sight. and vowel-safe-yeah-iosua said to him, go thy way; thy mum-sticking-with hath secured thee. and immediately he received his sight, and followed vowel-safe-yeah-iosua in the way.

11

and when they came nigh to cast-complete-jerusalem, to unripe-fig-house-bethphage and answer-house-bethany, at the mount of olives, he sendeth forth two of his learners, and saith to them, go your 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 vowel-movement-io-yeah hath need of him; and

straightway he will send him hither. and they went their way, and found the colt tied by the 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 vowel-safe-yeah-iosua had directed: and they let them go. and they brought the colt to vowel-safe-yeah-iosua, 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 name of vowelmovement-io-yeah: happy be the kingdom of our father dude-dawud, that cometh in the name of vowelmovement-io-yeah: safe-us-please-hosanna in the highest. and vowel-safe-yeah-iosua entered into cast-complete-jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out to answer-house-bethany with the twelve. and on the morrow, when they were come from answer-house-bethany, he was hungry: and seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. and vowel-safe-yeah-iosua 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 vowel-safe-yeah-iosua went into the temple, and began to cast out them that sold and bought in the temple, and overthrow the tables of the moneychangers, and the seats of them that sold doves; and would not suffer that any man should carry any item through the temple. and he taught, saying to them, is it not written, my house will be called of all nations the house of prayer? 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 respected him, because all the people was blown away at his teaching. and when even was come, he went out of the city. and in the morning, as they passed by, they saw the fig tree blam-parched from the roots. and stone-peter calling to remembrance saith to him, master, behold, the fig tree which thou cursedst is dry away. and vowel-safe-yeah-iosua answering saith to them, have mum-sticking-with in these-to. for verily i say to you, that whosoever will say to this mountain, be thou removed, and be thou cast into the sea; and will not doubt in his heart, but will mum-stick with 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 pray, mum-stick with that ye receive them, and ye will have them. and when ye stand praying, forgive, if ye have ought against any: that your father also which is in namespaces may forgive you your go-beyondes. but if ye do not forgive, neither will your father which is in namespaces forgive your go-beyondes. and they come again to cast-complete-jerusalem: and as he was walking in the temple, there come to him the chief darkener, and the scroll-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 vowel-safe-yeah-iosua 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 immersion of yeah-graceful-yahya, was it from namespaces or of men? answer me. and they reasoned with themselves, saying, if we will say, from namespaces he will say, why then did ye not mum-stick with him? but if we will say, of men; they respected the people: for all men counted yeah-graceful-yahya, that he was a come-bringer indeed. and they answered and said to vowel-safe-yeah-iosua, we cannot tell. and vowel-safe-yeah-iosua answering saith to them, neither do i tell you by what authority i do these things.

and he began to speak to them by proverb-rules. a certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and build-betweened a tower, and let it out to manmen, and went into a far country. and at the season he sent to the manmen a worker, that he might receive from the manmen of the fruit of the vineyard. and they caught him, and beat him, and sent him away empty. and again he sent to them another worker; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. and again he sent another; and him they killed, and many others; beating some, and killing some. having yet therefore one between 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 vineyard. what will therefore vowelmovement-io-yeah of the vineyard do? he will come and destroy the manmen, and will give the vineyard to others. and have ye not read this writing: the stone which the build-betweeners rejected is become the head of the corner: this was vowelmovement-io-yeah's doing, and it is wonderful in our eyes? and they sought to lay hold on him, but respected the people: for they knew that he had spoken the proverb-rule against them: and they left him, and went their way. and they send to him certain of the split-spread-persians and of the fugitive-freeman-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 these-to in truth: is it allowed to give tribute to kaiser-caesar or not? will we give, or will we not give? but he, knowing their down-critique, said to them, why tempt ye me? bring me a engrave-penny, that i may see it. and they brought it. and he saith to them, whose is this image and superscription? and they said to him, caesar's. and vowel-safe-yeah-iosua answering said to them, render to kaiser-caesar the things that are caesar's, and to these-to the things that are these-to's. and they destroyvelled at him. then come to him the right-ones-sadducees, which say there is no stand-up; and they asked him, saying, master, draw-out-musa 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 stand-up seed to his brother. now there were seven brethren: and the first took a woman, and dying left no seed. and the second took her, and died, neither left he any seed: and the third likewise. and the seven had her, and left no seed: last of all the woman died also. in the stand-up therefore, when they will rise, whose woman will she be of them? for the seven had her to woman. and vowel-safe-yeah-iosua answering said to them, do ye not therefore err, because ye know not the writings, neither the dynamic of these-to? for when they will rise from the dead, they neither destroyry, nor are given in destroyriage; 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 draw-out-musa, how in the bush these-to spake to him, saying, i am the these-to of thy wing-organ-ibrahim, and the these-to of laugh-ishaq, and the these-to of heel-topple-yakub? he is not the these-to of the dead, but the these-to of the living: ye therefore do greatly err. and one of the scroll-recounters came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, which is the first directive of all? and vowel-safe-yeah-iosua answered him, the first of all the directives is, hear, o israel; vowelmovement-io-yeah our these-to is one baseboss: and thou will gravity-love vowelmovement-io-yeah

thy these-to with all thy heart, and with all thy self, and with all thy mind, and with all thy strength: this is the first directive. and the second is like, namely this, thou wilt gravity-love thy in-sight as thyself. there is none other directive greater than these. and the scroll-recounters said to him, well, master, thou hast said the truth: for there is one these-to; and there is none other but he: and to gravity-love him with all the heart, and with all the understanding, and with all the self, and with all the strength, and to gravity-love his in-sight as himself, is more than all whole up-ons and butchers. and when vowel-safe-yeah-iosua saw that he answered discreetly, he said to him, thou art not far from the kingdom of these-to. and no man after that durst ask him any question. and vowel-safe-yeah-iosua answered and said, while he taught in the temple, how say the scroll-recounters that use-anointed is between of dude-dawud? for dude-dawud himself said by the perfected breathwind, vowelmovement-io-yeah said to my base-boss, sit thou on my right hand, work i do thine exist-reigners thy footstool. dude-dawud therefore himself calleth him base-boss; and whence is he then his betweener and the upstarting people heard him gladly. and he said to them in his teaching, beware of the scroll-recounters, which gravity-love to go in long clothing, and gravity-love salutations in the destroyketplaces, and the chief seats in the come-together-synagogues, and the uppermost rooms at feasts: which devour widows' houses, and for a pretence do long prayers: these will receive greater damnation. and vowel-safe-yeah-iosua sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. and there came a certain poor widow, and she threw in two mites, which do a farthing. and he called to him his learners, and saith to them, verily i say to you, that this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

13

and as he went out of the temple, one of his learners saith to him, master, see what manner of stones and what build-betweenings are here! and vowel-safe-yeah-iosua answering said to him, seest thou these great build-betweenings? there will not be left one stone upon another, that will not be thrown down. and as he sat upon the mount of olives over against the temple, stone-peter and heel-toppole-yakub and yeah-graceful-yahya and vow-man-andrew asked him privately, tell us, when will these things be? and what will be the sign when all these things will be fulfilled? and vowel-safe-yeah-iosua answering them began to say, take heed lest any man deceive you: for many will come in my name, saying, i am use-anointed; and will deceive many. and when ye will hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the finish will not be yet. for nation will rise against nation, and kingdom against kingdom: and there will be landquakes in divers places, and there will be famines and troubles: these are the headstarts of labours. but take heed to yourselves: for they will deliver you up to councils; and in the come-together-synagogues ye will be beaten: and ye will be brought before governors and kings for my sake, for a witness against them. and the message must first be published among all nations. but when they will lead you, and deliver you up, take no thought beforehand what ye will speak, neither do ye premeditate: but whatsoever will be given you in that hour, that speak ye: for it is not ye that speak, but the perfected 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 name's sake: but he that will endure for into the world, the same will be saved. but when ye will see the abomination of desolation, spoken of by my-court-to-daniel 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 the house: and let him that is in the field not turn back again for to take up his garment. but woe to them that are with child-betweener and to them that give suck in those days! and pray ye that your flight be not in the winter. for in those days will be affliction, such as was not from the headstart of the creation which these-to created to this time, neither will be. and except that vowelmovement-io-yeah had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. and then if any man will say to you, lo, here is use-anointed; or, lo, he is there; mum-stick with him not: for false use-anointed 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 weight. and then will he send his messengers, and will gather together his elect from the four winds, from the uttermost part of the land to the uttermost part of namespaces now learn a 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, work 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 pray: 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 cockcrow, or in the morning: lest coming suddenly he find you sleeping. and what i say to you i say to all, watch.

14

after two days was the feast of the stopskip, and of lit-mazat: and the chief darkener and the scroll-recounters sought how they might take him by craft, and put him to death. but they said, not on the feast day, lest there be an uproar of the people. and being in answer-house-bethany in the house of hear-simon the narrow-waspish, as he sat at meat, there came a woman having an alabaster box of oil of spikenard very precious; and she brake the box, and poured it on his head. and there were some that had indignation in inwards themselves, and said, why was this waste of the oil did? for it might have been sold for more than three hundred engrave-pence, and have been given to the poor. and they murmured against her. and vowel-safe-yeah-iosua 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 use-anoint my body to the burying. verily i say to you, wheresoever this message will be declared throughout the whole cosmos, this

also that she hath done will be spoken of for a memorial of her. and hand-know-judas man-of-city-happenings-is-cariot, one of the twelve, went to the chief darkener, to betray him to them. and when they heard it, they were glad, and message-promised to give him money. and he sought how he might conveniently betray him. and the first day of lit-mazat, when they killed the stopskip, his learners said to him, where wilt thou that we go and prepare that thou mayest eat the stopskip? and he sendeth forth two of his learners, and saith to them, go ye into the city, and there will meet you a man bearing a out-of-pitcher of water: follow him. and wheresoever he will go in, say ye to the Goodman of the house, the master saith, where is the guestchamber, where i will eat the stopskip with my learners? and he will shew you a large upper room furnished and prepared: there do ready for us, and his learners went forth, and came into the city, and found as he had said to them: and they did ready the stopskip. and in the evening he cometh with the twelve. and as they sat and did eat, vowel-safe-yeah-iousa said, verily i say to you, one of you which eateth with me will betray me. and they began to be labourful, and to say to him one by one, is it i? and another said, is it i? and he answered and said to them, it is one of the twelve, that dippeth with me in the dish. the 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, vowel-safe-yeah-iousa took bread, and happy, and brake it, and gave to them, and said, take, eat: this is my body. and he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. and he said to them, this is my blood of the new covenant, which is shed for many. verily i say to you, i will drink no more of the fruit of the vine, until that day that i drink it new in the kingdom of these-to. and when they had sung an hymn, they went out into the mount of olives. and vowel-safe-yeah-iousa saith to them, all ye will be go-beyond-offended because of me this night: for it is written, i will hit the watcher, and the sheep will be scattered. but after that i am risen, i will go before you into rolling-galilee. but stone-peter said to him, although all will be go-beyond-offended, yet will not i. and vowel-safe-yeah-iousa 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 named oil-press-gethermane: and he saith to his learners, sit ye here, while i will pray. and he taketh with him stone-peter and heel-topple-yakub and yeah-graceful-yahya, and began to be touch amazed, and to be very heavy; and saith to them, my self is exceeding labourful to death: tarry ye here, and watch. and he went forward a little, and fell on the earth, and prayed that, if it were possible, the hour might pass from him. and he said, abba, father, all things are possible to thee; take away this cup from me: to world notwithstanding not what i will, but what thou wilt. and he cometh, and findeth them sleeping, and saith to stone-peter, hear-simon, sleepest thou? couldest not thou watch one hour? watch ye and pray, lest ye enter into temptation. breath-wind truly is ready, but the flesh is weak. and again he went away, and prayed, and spake the same words. and when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. and he cometh the third time, and saith 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 blades 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 blade, and smote a worker of the high darkener and cut off his ear. and vowel-safe-yeah-iousa answered and said to them, are ye come out, as against a thief, with blades 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 vowel-safe-yeah-iousa 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 vowel-safe-yeah-iousa to put him to death; and found none. for many bare false witness against him, but their witness agreed not together. and there arose certain, and bare false witness against him, saying, we heard him say, i will destroy this temple that is did with hands, and in inwards three days i will build-between another did without hands, but neither so did their witness agree together. and the high darkener stood up in the midst, and asked vowel-safe-yeah-iousa, saying, answerest thou nothing? what is it which these witness against thee? but he held his complete, and answered nothing. again the high darkener asked him, and said to him, art thou the awe-anointed, betweener of the happy? and vowel-safe-yeah-iousa 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 vowel-safe-yeah-iousa of scattered-sown-nazareth. but he denied, saying, i know not, neither understand i what thou sayest. and he went out into the porch; and the cock crew. and a maid saw him again, and began to say to them that stood by, this is one of them. and he denied it again. and a little after, they that stood by said again to stone-peter, surely thou art one of them: for thou art a roll-galilaean, and thy speech agreeth thereto. but he began to curse and to swear, saying, i know not this man of whom ye speak. and the second time the cock crew. and stone-peter called to mind the word that vowel-safe-yeah-iousa said to him, before the cock crow twice, thou wilt deny me thrice. and when he thought thereon, he wept.

15

and straightway in the morning the chief darkener held a consultation with the elders and scroll-recounters and the whole council, and retrieved vowel-safe-yeah-iousa, and carried him away, and delivered him to hair-spear-pilate. and hair-spear-pilate asked him, art thou the king of the vowel-yeah-acknowledge-iodim 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 vowel-safe-yeah-iosua yet answered nothing; so that hair-spear-pilate destroyelled. now at that feast he released to them one prisoner, whomsoever they desired. and there was one named son-of-the-father-barabab, which lay retrieved with them that had did insurrection with him, who had missed murder in the insurrection. and the multitude crying aloud began to desire him to do as he had ever done to them. but hair-spear-pilate answered them, saying, will ye that i release to you the king of the vowel-yeah-acknowledge-iodim for he knew that the chief darkener had delivered him for envy. but the chief darkener moved the people, that he should rather release son-of-the-father-barabab to them. and hair-spear-pilate answered and said again to them, what will ye then that i will do to him whom ye call the king of the vowel-yeah-acknowledge-iodim and they cried out again, stand-up him. then hair-spear-pilate said to them, why, what visual-re-toil hath he done? and they cried out the more exceedingly, stand-up him. and so hair-spear-pilate, willing to content the people, released son-of-the-father-barabab to them, and delivered vowel-safe-yeah-iosua, when he had scourged him, to be stood-up. and the soldiers led him away into the hall, called praetorium; and they call together the whole camp. and they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, hail, king of the vowel-yeah-acknowledge-iodim and they smote him on the head with a reed, and did spit upon him, and bowing their knees bowed him. and when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to stand-up him. and they compel one hear-simon a social-clout-cyrenian, who passed by, coming out of the country, the father of defense-man-alexander and red-rufus, to bear his stand and they bring him to the place head-roll-golgotha, which is, being translated, the place of a skull. and they gave him to drink wine mixed with myrrh: but he received it not. and when they had stood-up him, they parted his garments, casting lots upon them, what into the worldly man should take. and it was the third hour, and they stood-up him. and the superscription of his accusation was written over, the king of the vowel-yeah-acknowledge-iodim and with him they stand-up two thieves; the one on his right hand, and the other on his left. and the writing was fulfilled, which saith, and he was numbered with the go-beyonders. and they that passed by railed on him, wagging their heads, and saying, ah, thou that destroyest the temple, and build-betweenest it in three days, save thyself, and come down from the stand likewise also the chief darkener mocking said among themselves with the scroll-recounters, he saved others; himself he cannot save. let use-anointed the king of soaking-to-israel descend now from the stand that we may see and mum-stick with. and they that were stood-up with him reviled him. and when the sixth hour was come, there was darkness over the whole earth until the ninth hour. and at the ninth hour vowel-safe-yeah-iosua cried with a loud voice, saying, eloi, eloi, lama sabachthani? which is, being translated, my these-to, my these-to, why hast thou forsaken me? and some of them that stood by, when they heard it, said, behold, he calleth my-to-elias and one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, let alone; let us see whether my-to-elias will come to take him down. and vowel-safe-yeah-iosua 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 betweenor of these-to. there were also women look-

ing on afar off: among whom was bitter-merry-miriam tower-magdalene, and bitter-merry-miriam the mother of heel-topple-yakub the less and of add-increase-joses and complete-salome; (who also, when he was in rolling-galilee, followed him, and was soaking to him;) and many other women which came up with him to cast-complete-jerusalem. and now when the even was come, because it was the preparation, that is, the day before the seventh, add-increase-yusif of heights-arimathaea, an honourable counsellor, which also waited for the kingdom of these-to, came, and went in boldly to hair-spear-pilate, and craved the body of vowel-safe-yeah-iosua. and hair-spear-pilate destroyelled if he were already dead: and calling to him the over-hundred-centurion, he asked him whether he had been any while dead. and when he knew it of the over-hundred-centurion, he gave the body to add-increase-yusif. and he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone to the door of the sepulchre. and bitter-merry-miriam tower-magdalene and bitter-merry-miriam the mother of add-increase-joses beheld where he was laid.

16

and when the seventh was past, bitter-merry-miriam tower-magdalene, and bitter-merry-miriam the mother of heel-topple-yakub, and complete-salome, had bought sweet spices, that they might come and use-anoint 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 vowel-safe-yeah-iosua of scattered-sown-nazareth, which was stood-up: he is risen; he is not here: behold the place where they laid him. but go your 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 vowel-safe-yeah-iosua 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 divine-genius. and she went and told them that had been with him, as they mourned and wept. and they, when they had heard that he was alive, and had been seen of her, mum-stuck with not. after that he appeared in another form to two of them, as they walked, and went into the country. and they went and told it to the residue: neither mum-stuck with they them. afterward he appeared to the eleven as they sat at meat, and upbraided them with their not-mum-sticking-with and hardness of heart, because they mum-stuck with not them which had seen him after he was risen. and he said to them, go ye into all the cosmos, and declare the message to into the worldly self. he that mum-stick withth and is soakd will be safed; but he that mum-stick withth not will be crisis-damned. and these signs will follow them that mum-stick with; in my name will they cast out divine-genius; they will speak with new languages; they will take up serpents; and if they drink any deadly thing, it will not hurt them; they will lay hands on the sick, and they will recover. so then after vowelmovement-io-yeah had spoken to them, he was received up into namespaces and sat on the right hand of these-to. and they went forth, and declareed into the worldly where, vowel-movement-io-yeah doings with them, and confirming

the word with signs following. mum-stick-with-amen

forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely mum-stuck with among us, even as they delivered them to us, which from the headstart were eyewitnesses, and soaks 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 these-to-loving-theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed. there was in the days of fugitive-freeman-herod the king of hand-know-judaea, a certain darkener named yeah-male-remember-zacharias, of the course of father-yeah-abijah: and his woman was of the betweenas of gather-box-harun, and her name was to-seven-elisabeth. and they were both right before these-to, walking in all the directives and crissis of vowelmovement-io-yeah blameless. and they had no child-betweener because that to-seven-elisabeth was barren, and they both were now well stricken in years. and it came to pass, that while he dod the server's office before these-to in the order of his course, according to the custom of the server's office, his cover-lut was to burn incense when he went into the temple of vowelmovement-io-yeah. and the whole multitude of the people were praying without at the time of incense. and there appeared to him an messenger of vowelmovement-io-yeah standing on the right side of the butcher-place of incense. and when yeah-male-remember-zacharias saw him, he was troubled, and respect fell upon him. but the messenger said to him, respect not, yeah-male-remember-zacharias: for thy prayer is heard; and thy woman to-seven-elisabeth will bear thee a betweener and thou will call his name yeah-graceful-yahya. and thou will have joy and gladness; and many will rejoice at his birth. for he will be great in the sight of vowelmovement-io-yeah, and will drink neither wine nor strong drink; and he will be filled with the perfected breathwind, even from his mother's womb. and many of betweeners of soaking-to-israel will he turn to vowelmovement-io-yeah their these-to. and he will go before him in breathwind and dynamic of my-to-elias to turn the hearts of the fathers to betweeners, and the disobedient to the skill of the right; to do ready a people prepared for vowelmovement-io-yeah. and yeah-male-remember-zacharias said to the messenger, whereby will i know this? for i am an old man, and my woman well stricken in years. and the messenger answering said to him, i am man-of-to-jibril, that stand in the presence of these-to; and am sent to speak to thee, and to shew thee these glad tidings. and, behold, thou wilt be dumb, and not able to speak, until the day that these things will be performed, because thou mum-stick withst not my words, which will be fulfilled in their season. and the people waited for yeah-male-remember-zacharias, and destroyvelled 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 ministrations were accomplished, he departed to his own house. and after those days his woman to-seven-elisabeth bright-conceived, and hid herself five months, saying, thus hath vowelmovement-io-yeah dealt with me in the days wherein he looked on me, to take away my reproach among men. and in the sixth month the messenger man-of-to-jibril was sent from these-to to a city of rolling-galilee, named scattered-sown-nazareth, to a virgin espoused to a man whose name was add-increase-yusuf, of the house of dude-dawud; and the virgin's name was bitter-merry-miriam. and the messenger came in to her, and said, hail, thou that art highly favoured, vowelmovement-io-yeah is with thee: happy art thou among women. and

when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. and the messenger said to her, respect not, bitter-merry-miriam: for thou hast found favour with these-to. and, behold, thou wilt conceive in thy womb, and bring forth a betweener and will call his name vowel-safe-yeah-iousua. he will be great, and will be called betweener of the highest: and vowelmovement-io-yeah these-to will give to him the throne of his father dude-dawud: and he will king over the house of heel-topple-yakub 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 perfected breathwind will come upon thee, and the dynamic of the highest will overshadow thee: therefore also that perfected thing which will be born of thee will be called betweener of these-to. and, behold, thy cousin to-seven-elisabeth, 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 these-to nothing will be impossible. and bitter-merry-miriam said, behold the handmaid of vowelmovement-io-yeah; 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-yeah-acknowledge-iodah and entered into the house of yeah-male-remember-zacharias, and saluted to-seven-elisabeth. and it came to pass, that, when to-seven-elisabeth heard the salutation of bitter-merry-miriam, the babe stopskip-leaped in her womb; and to-seven-elisabeth was filled with the perfected breathwind: and she spake out with a loud voice, and said, happy art thou among women, and happy is the fruit of thy womb. and whence is this to me, that the mother of my base-boss 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 mum-stuck with: for there will be a performance of those things which were told her from vowelmovement-io-yeah. and bitter-merry-miriam said, my self doth magnify vowelmovement-io-yeah, and my breathwind hath rejoiced in these-to my securer. for he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations will call me happy. for he that is mighty hath done to me great things; and perfected is his name. and his wombing is on them that respect him from generation to generation. he hath shewed strength with his arm; he hath scattered the proud in the exist-imagination of their hearts. he hath put down the mighty from their seats, and exalted them of low degree. he hath filled the hungry with good things; and the rich he hath sent empty away. he hath holpen his worker israel, in remembrance of his wombing; as he spake to our fathers, to their-wing-organ-ibrahim, and to his seed into the worlds. and bitter-merry-miriam abode with her about three months, and returned to her own house. now to-seven-elisabeth's full time came that she should be delivered; and she brought forth a betweener and her in-sights and her cousins heard how vowelmovement-io-yeah had shewed great wombing upon her; and they rejoiced with her. and it came to pass, that on the eighth day they came to write-circumcise child-betweener and they called him yeah-male-remember-zacharias, after the name of his father. and his mother answered and said, not so; but he will be called yeah-graceful-yahya. and they said to her, there is none of thy kindred that is called by this name. and they did signs to his father, how he would have him called. and he asked for a writing table, and wrote, saying, his name is yeah-graceful-yahya. and they destroyvelled all. and his mouth was opened immediately, and his language-tongue loosed, and he spake, and thanksd these-to. and respect came on all that dwelt 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 child-betweener will this be! and the hand of vowelmovement-io-yeah was with him. and his father yeah-male-remember-zacharias was filled with the perfected breathwind, and brought, saying, happy be vowelmovement-io-yeah these-to of israel; for he hath visited and retrieved his people, and hath raised up an ray-horn of safety for us in the house of his boy dude-dawud; as he spake by the mouth of his perfected come-bringers, which have been since the world began: that we should be safed from our exist-reigners, and from the hand of all that hate us; to perform the wombing message-promised to our fathers, and to remember his perfected covenant; the oath which he sware to our father their-wing-organ-ibrahim, that he would grant to us, that we being delivered out of the hand of our exist-reigners might work for him without respect, in perfection and being right before him, all the days of our life. and thou, child-betweener will be called the come-bringer of the highest: for thou will go before the face-turnings of vowelmovement-io-yeah to prepare his ways; to give knowledge of safety to his people by the remission of their misses, through the tender wombing of our these-to; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of complete. and child-betweener grew, and waxed strong in breathwind, and was in the place-of-word-deserts work the day of his shewing to israel.

2

and it came to pass in those days, that there went out a decree from kaiser-caesar dawn-increase-augustus that all the inhabited world should be taxed. (and this taxing was first did when lord-spear-cyrenius was governor of level-plain-syria.) and all went to be taxed, into the worldly one into his own city. and add-increase-yusif also went up from rolling-galilee, out of the city of scattered-sown-nazareth, into hand-know-judea, to the city of dude-dawud, which is called bread-house-bethlehem; (because he was of the house and lineage of dude-dawud:) to be taxed with bitter-merry-miriam his espoused woman, being great with child-betweener and so it was, that, while they were there, the days were accomplished that she should be delivered. and she brought forth her firstborn 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 vowelmovement-io-yeah came upon them, and the weight of vowelmovement-io-yeah shone round about them: and they were touch afraid. and the messenger said to them, respect not: for, behold, i bring you good tidings of great joy, which will be to all people. for to you is born this day in the city of dude-dawud a securer, which is use-anointed vowelmovement-io-yeah. and this will be a sign to you; ye will find the babe wrapped in swaddling clothes, lying in a manger. and suddenly there was with the messenger a multitude of the namespactly camp rave-praising these-to, and saying, weight to these-to in the highest, and on land complete, good will toward men. and it came to pass, as the messengers were gone away from them into namespaces the watchers said one to another, let us now go even to bread-house-bethlehem, and see this thing which is come to pass, which vowelmovement-io-yeah did known to us. and they came with haste, and found bitter-merry-miriam, and add-increase-yusif, and the babe lying in a manger. and when they had seen it, they did

known abroad the saying which was told them concerning this child-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, weighing and rave-praising these-to for all the things that they had heard and seen, as it was told to them. and when eight days were accomplished for the circumcising of child-betweener his name was called vowel-safe-yeah-iosua, which was so named of the messenger before he was bright-conceived in the womb. and when the days of her top-brightening according to the drops-of-teaching-torah of draw-out-musa were accomplished, they brought him to cast-complete-jerusalem, to present him to vowelmovement-io-yeah; (as it is written in the drops-of-teaching-torah of vowelmovement-io-yeah, every male-rememberer that openeth the womb will be called perfected to vowelmovement-io-yeah;) and to high a butcher according to that which is said in the drops-of-teaching-torah of vowelmovement-io-yeah, a pair of explore-turtledoves, or two betweeners of doves. and, behold, there was a man in cast-complete-jerusalem, whose name was hear-home-simeon; and the same man was right and devout, waiting for the consolation of israel: and the perfected breathwind was upon him. and it was revealed to him by the perfected breathwind, that he should not see death, before he had seen vowelmovement-io-yeah's use-anointed, and he came by breathwind into the temple: and when the parents brought in child-betweener vowel-safe-yeah-iosua, to do for him after the custom of the drops-of-teaching-torah then took he him up in his arms, and happy these-to, and said, base-boss, now lettest thou thy worker depart in complete, according to thy word: for mine eyes have seen thy safety, which thou hast prepared before the face-turnings of all people; a light to lighten the corpse-nations, and the weight of thy people israel. and add-increase-yusif and his mother destroyvelled at those things which were spoken of him. and hear-home-simeon happy them, and said to bitter-merry-miriam his mother, behold, this child-betweener is set for the fall and rising again of many in israel; and for a sign which will be spoken against; (yea, a blade will pierce through thy own self also,) that the thoughts of many hearts may be revealed. and there was one attractive-gracious-anna, a come-bringeress, the daughter-housa of face-turn-to-phanuel, of the 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 these-to with fastings and prayers night and day. and she coming in that instant gave thanks likewise to vowelmovement-io-yeah, and spake of him to all them that looked for ransom-redemption in cast-complete-jerusalem. and when they had performed all things according to the drops-of-teaching-torah of vowelmovement-io-yeah, they returned into rolling-galilee, to their own city scattered-sown-nazareth. and child-betweener grew, and waxed strong in breathwind, filled with skill: and the grace of these-to was upon him. now his parents went to cast-complete-jerusalem into the worldly year at the feast of the stopskip. and when he was twelve years old, they went up to cast-complete-jerusalem after the custom of the feast. and when they had fulfilled the days, as they returned, child-betweener vowel-safe-yeah-iosua tarried behind in cast-complete-jerusalem; and add-increase-yusif and his mother knew not of it. but they, supposing him to have been in the camp, 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, betweenner 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 vowel-safe-yeah-iosua increased in skill and stature, and in favour with these-to and man.

3

now in the fifteenth year of the king of from-tiber-tiberius kaiser-caesar five-sea-pontius hair-spear-pilate being governor of hand-know-judaea, and fugitive-free-man-herod being four-rule-tetrarch of rolling-galilee, and his brother love-horses-philip four-rule-tetrarch of border-ituraea and of the region of rugged-stony-trachonitis, and unbind-grief-lysania the four-rule-tetrarch of father-of-mourning-abilene, attractive-gracious-annas and diligently-seek-vomit-caiaphas being the high darkener, the word of these-to came to yeah-graceful-yahya betweenner of yeah-male-remember-zacharias in the place-of-word-desert. and he came into all the country about its-going-down-jordan, declaring the immersion of repentance for the remission of misses; as it is written in the book of the words of safe-yeah-sua-io the come-bringer, saying, the voice of one crying in the place-of-word-desert, prepare ye the way of vowelmovement-io-yeah, do his paths straight. into the worldly valley will be filled, and into the worldly mountain and mountain will be brought low; and the crooked will be did straight, and the rough ways will be did smooth; and all flesh will see the safety of these-to. then said he to the multitude that came forth to be soaked 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 inwards yourselves, we have their-wing-organ-ibrahim to our father: for i say to you, that these-to is able of these stones to raise up betweenners to their-wing-organ-ibrahim. and now also the axe is laid to the root of the trees: into the worldly tree therefore 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 soaked, and said to him, master, what will we do? and he said to them, exact no more than that which is appointed you. and the soldiers likewise demanded of him, saying, and what will we do? and he said to them, do violence to no man, neither accuse any falsely; and be content with your wages. and as the people were in expectation, and all men mused in their hearts of yeah-graceful-yahya, whether he were the use-anointed, or not; yeah-graceful-yahya answered, saying to them all, i indeed soak you with water; but one mightier than i cometh, the latchet of whose shoes i am not worthy to unloose: he will soak you with the perfected breathwind and with fire: whose fan is in his hand, and he will thoroughly 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 visual-re-toils which fugitive-freeman-herod had done, added yet this

above all, that he shut up yeah-graceful-yahya in prison. now when all the people were soaked, it came to pass, that vowel-safe-yeah-iosua also being soaked, and praying, the namespaces was opened, and the perfected breathwind descended in a bodily shape like a dove upon him, and a voice came from namespaces which said, thou art my beloved betweenner in thee i am well pleased. and vowel-safe-yeah-iosua himself began to be about thirty years of age, being (as was supposed) betweenner of add-increase-yusif, which was betweenner of my-to-eli, which was betweenner of given-matthat, which was betweenner of borrow-join-levi which was betweenner of my-king-melchi, which was betweenner of answer-poor-janna, which was betweenner of add-increase-yusif, which was betweenner of given-yeah-mattathias, which was betweenner of loaded-amos, which was betweenner of console-naum, which was betweenner of delegate-approximate-esli, which was betweenner of bright-nagge, which was betweenner of a-little-maath, which was betweenner of given-yeah-matthias, which was betweenner of hear-semel which was betweenner of add-increase-yusif, which was betweenner of vowel-yeah-acknowledge-iodah which was betweenner of grace-yeah-joanna, which was betweenner of will-curse-rhesa, which was betweenner of seed-pressed-out-of-bhabil-zerubbabil, which was betweenner of ask-to-salathiel, which was betweenner of my-light-neri, which was betweenner of my-king-melchi, which was betweenner of my-ever-witness-prey-addi, which was betweenner of divining-cosam, which was betweenner of to-garment-mesure-elmodam, which was betweenner of awake-er which was betweenner of raise-pardon-jose which was betweenner of my-to-helps-eliezer, which was betweenner of exalt-yeah-jorim, which was betweenner of given-matthat, which was betweenner of borrow-join-levi which was betweenner of hear-home-simeon, which was betweenner of vowel-yeah-acknowledge-iodah which was betweenner of add-increase-yusif, which was betweenner of dove-multiply-people-jonan, which was betweenner of to-realization-eliaim, which was betweenner of supply-melea, which was betweenner of portion-manna-menam, which was betweenner of mattatha, which was betweenner of given-natan, which was betweenner of dude-dawud, which was betweenner of safe-jesse, which was betweenner of worker-obed which was betweenner of in-goat-strength-boaz, which was betweenner of image-zalmon, which was betweenner of guess-snake-naasson, which was betweenner of my-people-contribute-aminadab, which was betweenner of high-aram-syria, which was betweenner of courtyard-high-esrom, which was betweenner of break-phares, which was betweenner of vowel-yeah-acknowledge-iodah which was betweenner of heel-topple-yakub, which was betweenner of laugh-ishaq, which was betweenner of their-wing-organ-ibrahim, which was betweenner of effort-thara, which was betweenner of snoring-nachor, which was betweenner of soaking-moment-saruch, which was betweenner of see-buddy-reu which was betweenner of divided-peleg, which was betweenner of friend-heber, which was betweenner of send-salah, which was betweenner of mourned-qabilan, which was betweenner of breast-arpakhsad, which was betweenner of there-name-shem which was betweenner of rest-nuh, which was betweenner of fool-lamech, which was betweenner of his-death-shall-send-methuse-lah, which was betweenner of init-train-idris, which was betweenner of come-down-jared, which was betweenner of rave-to-mahalaleel, which was betweenner of mourned-qabilan, which was betweenner of man-enos, which was betweenner of set-seth which was betweenner of earth-blood-man-adam which was betweenner of these-to.

and vowel-safe-yeah-iosua being full of the perfected breathwind returned from its-going-down-jordan, and was led by breathwind into the place-of-word-desert, being forty days tempted of the accuser. and in those days he did eat nothing: and when they were ended, he afterward hungered. and the accuser said to him, if thou be betweneer of these-to, direct this stone that it be did bread. and vowel-safe-yeah-iosua answered him, saying, it is written, that man will not live by bread alone, but by into the worldly word of these-to. and the accuser, taking him up into an high mountain, shewed to him all the kingdoms of the inhabited world in a moment of time. and the accuser said to him, all this dynamic will i give thee, and the weight of them: for that is delivered to me; and to whomsoever i will i give it. if thou therefore wilt bow me, all will be thine. and vowel-safe-yeah-iosua answered and said to him, get thee behind me, accuse-shaitan: for it is written, thou wilt bow movement-io-yeah thy these-to, and him only will thou work for and he brought him to cast-complete-jerusalem, and set him on a pinnacle of the temple, and said to him, if thou be betweneer of these-to, cast thyself down from hence: for it is written, he will give his messengers charge over thee, to keep thee: and in their hands they will bear thee up, lest at any time thou dash thy foot against a stone. and vowel-safe-yeah-iosua answering said to him, it is said, no tempt movement-io-yeah thy these-to. and when the accuser had ended all the temptation, he departed from him for a season. and vowel-safe-yeah-iosua returned in the dynamic of breathwind into rolling-galilee: and there went out a fame of him through all the region round about. and he taught in their come-together-synagogues, being given weight of all. and he came to scattered-sown-nazareth, where he had been brought up: and, as his custom was, he went into the come-together-synagogue on the seventh day, and stood up for to read. and there was delivered to him the book of the come-bringer safe-yeah-sua-io. and when he had opened the book, he found the place where it was written, breathwind of movement-io-yeah is upon me, because he hath use-anointed me to declare the message to the poor; he hath sent me to heal the brokenhearted, to declare deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to declare the acceptable year of movement-io-yeah. and he closed the book, and he gave it again to the soak, 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-yusif's betweneer and he said to them, ye will surely say to me this proverb, physician, heal thyself: whatsoever we have heard done in out-of-town-console-village-capernaum, do also here in thy country. and he said, verily i say to you, no come-bringer is accepted in his own country. but i tell you of a truth, many widows were in soaking-to-israel in the days of my-to-elias when the namespaces was shut up three years and six months, when great famine was throughout all the earth; but to none of them was my-to-elias sent, safe to refine-zarephath, a city of side-by-side-sidon, to a woman that was a widow. and many narrow-waspishs were in soaking-to-israel in the time of to-safe-al-yasa the come-bringer; and none of them was out-offed, saving with-them-naaman the level-plain-syrian. and all they in the come-together-synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him to the brow of the mountain whereon their city was build-betweened,

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 seventh 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 accuser, and cried out with a loud voice, saying, let us alone; what have we to do with thee, thou vowel-safe-yeah-iosua of scattered-sown-nazareth? art thou come to destroy us? i know thee who thou art; the perfected one of these-to. and vowel-safe-yeah-iosua rebuked him, saying, hold thy complete, and come out of him. and when the accuser had thrown him in the midst, he came out of him, and hurt him not. and they were all amazed, and spake among themselves, saying, what a word is this! for with authority and dynamic he directs the stained breathwinds, and they come out. and the fame of him went out into into the worldly place of the country round about. and he arose out of the 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 soaking 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 divine-genius also came out of many, crying out, and saying, thou art use-anointed betweneer of these-to. and he rebuking them suffered them not to speak: for they knew that he was use-anointed. and when it was day, he departed and went into a place-of-word-desert place: and the people sought him, and came to him, and stayed him, that he should not depart from them. and he said to them, i must declare the kingdom of these-to to other cities also: for therefore am i sent. and he declared in the come-together-synagogues of rolling-galilee.

5

and it came to pass, that, as the people pressed upon him to hear the word of these-to, he stood by the lake of soaking-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 prayed him that he would thrust out a little from the earth. 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 vowel-safe-yeah-iosua's knees, saying, depart from me; for i am a missing man, o base-boss. 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 heeltopple-yakub, and yeah-graceful-yahya, the betweneers of yeah-given-zebedee, which were partners with hear-simon. and vowel-safe-yeah-iosua said to hear-simon, respect not; from henceforth thou wilt catch men. and when they had brought their ships to earth, they forsook all, and followed him. and it came to pass, when he was in a certain city, behold a man full of narrow-waspishness: who seeing vowel-safe-yeah-iosua fell on his face-turnings, and besought him, saying, base-boss, if thou wilt, thou canst do

me win-pure. and he put forth his hand, and touched him, saying, i will: be thou win-pure. and immediately the narrow-waspishness departed from him. and he charged him to tell no man: but go, and shew thyself to the darkener and high for thy win-puresing, according as draw-out-musa directed, for a witness to them. but so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. and he withdrew himself into the place-of-word-desert, and prayed. and it came to pass on a certain day, as he was teaching, that there were split-spread-persians and doctors of the drops-of-teaching-torah sitting by, which were come out of into the worldly town of rolling-galilee, and hand-know-judaea, and cast-complete-jerusalem: and the dynamic of vowel-movement-io-yeah was present to heal them. and, behold, men brought in a bed a man which was paralysed: and they sought means to bring him in, and to lay him before him. and when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before vowel-safe-yeah-iosua. and when he saw their mum-sticking-with, he said to him, man, thy misses are out-offed thee. and the scroll-recounterss and the split-spread-persians began to reason, saying, who is this which speaketh blasphemies? who can forgive misses, but these-to alone? but when vowel-safe-yeah-iosua perceived their thoughts, he answering said to them, what reason ye in your hearts? whether is easier, to say, thy misses be out-offed 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 lay, and departed to his own house, weighing these-to. and they were all amazed, and they given weight these-to, and were filled with respect, saying, we have seen strange-substantial things to day. and after these things he went forth, and saw a taxman, 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 did him a great feast in his own house: and there was a great camp 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 vowel-safe-yeah-iosua answering said to them, they that are whole need not a physician; but they that are sick. i came not to call the right, but missers to repentance. and they said to him, why do the learners of yeah-graceful-yahya fast often, and do prayers, and likewise the learners of the split-spread-persians; but thine eat and drink? and he said to them, can ye do betweeners of the bridechamber fast, while the bridegroom is with them? but the days will come, when the bridegroom will be taken away from them, and then will they fast in those days. and he spake also a proverb-rule to them; no man putteth a piece of a new garment upon an old; if otherwise, then both the new doth a rent, and the piece that was taken out of the new agreeth not with the old. and no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles will perish. but new wine must be put into new bottles; and both are preserved. no man also having drunk old wine straightway desireth new: for he saith, the old is better.

6

and it came to pass on the second seventh after the first, that he went through the corn fields; and his learners plucked the ears of corn, and did eat, rubbing them in

their hands. and certain of the split-spread-persians said to them, why do ye that which is not allowed to do on the seventh days? and vowel-safe-yeah-iosua answering them said, have ye not read so much as this, what dude-dawud did, when himself was an hungred, and they which were with him; how he went into the house of these-to, and did take and eat the bread system, and gave also to them that were with him; which it is not allowed to eat but for the darkener alone? and he said to them, that the betweener of man is base-boss also of the seventh. and it came to pass also on another seventh, that he entered into the come-together-synagogue and taught: and there was a man whose right hand was dry. and the scroll-recounterss and split-spread-persians watched him, whether he would heal on the seventh day; that they might find an accusation against him. but he knew their thoughts, and said to the man which had the dry hand, rise up, and stand forth in the midst. and he arose and stood forth. then said vowel-safe-yeah-iosua to them, i will ask you one thing: is it allowed on the seventh days to do good, or to do shid-bad? to safe life, or to destroy it? and looking round about upon them all, he said to the man, stretch forth thy hand. and he did so: and his hand was restored whole as the other. and they were filled with madness; and communed one with another what they might do to vowel-safe-yeah-iosua. and it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to these-to. and when it was day, he called to him his learners: and of them he chose twelve, whom also he named sent-outs; hear-simon, (whom he also named stone-peter,) and vow-man-andrew his brother, heel-topple-yakub and yeah-graceful-yahya, love-horses-philip and son-of-the-plowmen-bartholomew, yeah-given-matthew and twin-thomas, heel-topple-yakub betweener of traverse-exchange-alphaeus, and hear-simon called idf-zeal-zealot, and hand-know-judas the brother of heel-topple-yakub, 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 camp 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 rock-narrow-produce-tyre 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 these-to. happy are ye that hunger now: for ye will be filled. happy are ye that weep now: for ye will laugh. happy are ye, when men will hate you, and when they will separate you from their camp, and will reproach you, and cast out your name as visual-re-toil, 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, gravity-love your exist-reigners, do good to them which hate you, knee-pool them that curse you, and pray for them which despitefully use you. and to him that hits thee on the one cheek high also the other; and him that taketh away thy cloak forbid not to take thy coat also. give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. and as ye would that men should do to you, do ye also to them likewise. for if ye gravity-love them which gravity-love you, what thank have ye? for missers also gravity-love those that gravity-love them. and if ye

do good to them which do good to you, what thank have ye? for missers also do even the same, and if ye lend to them of whom ye hope to receive, what thank have ye? for missers also lend to missers, to receive as much again. but gravity-love ye your exist-reigners, 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 visual-re-toil. be ye therefore wombing, as your father also is wombing. critic not, and ye will not be critick: condemn not, and ye will not be condemned: forgive, and ye will be out-offed: 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 beholdst 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-criticiser, 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 destroy fruit; neither doth a destroy tree bring forth good fruit. into the worldly tree is known by his own fruit. for of thorns men do not gather figs, nor of a bramble bush gather they grapes. a good man out of the good treasure of his heart bringeth forth that which is good; and an visual-re-toil man out of the visual-re-toil treasure of his heart bringeth forth that which is visual-re-toil: for of the abundance of the heart his mouth speaketh. and why call ye me, base-boss, base-boss, 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 build-betweened 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 build-betweened 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 vowel-safe-yeah-iosua, he sent to him the elders of the vowel-yeah-acknowledge-iodim beseeching him that he would come and heal his worker. and when they came to vowel-safe-yeah-iosua, they besought him instantly, saying, that he was worthy for whom he should do this: for he gravity-loveth our nation, and he hath build-betweened us a come-together-synagogue. then vowel-safe-yeah-iosua went with them. and when he was now not far from the house, the over-hundred-centurion sent in-sights to him, saying to him, base-boss, 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 another, come, and he cometh; and to my worker, do this, and he doeth it. when vowel-safe-yeah-iosua heard these things, he destroyvelled at him, and turned him about, and said to the people that followed him, i say

to you, i have not found so great mum-sticking-with, no, not in israel. and they that were sent, returning to the house, found the worker whole that had been sick. and it came to pass the day after, that he went into a city called beauty-nain; and many of his learners went with him, and much people. now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only betweener of his mother, and she was a widow: and much people of the city was with her. and when vowelmovement-io-yeah saw her, he had wombing on her, and said to her, weep not. and he came and touched the bier: and they that bare him stood still. and he said, young man, i say to thee, arise. and he that was dead sat up, and began to speak. and he delivered him to his mother. and there came a respect on all: and they given weight these-to, saying, that a great come-bringer is risen up among us; and, that these-to hath visited his people. and this rumour of him went forth throughout all hand-know-judaea, and throughout all the region round about. and the learners of yeah-graceful-yahya shewed him of all these things. and yeah-graceful-yahya calling to him two of his learners sent them to vowel-safe-yeah-iosua, saying, art thou he that should come? or look we for another? when the men were come to him, they said, yeah-graceful-yahya soaker hath sent us to thee, saying, art thou he that should come? or look we for another? and in that same hour he cured many of their infirmities and plagues, and of visual-re-toil breathwinds; and to many that were blind he gave sight. then vowel-safe-yeah-iosua answering said to them, go your way, and tell yeah-graceful-yahya what things ye have seen and heard; how that the blind see, the stopskip-lame walk, the narrow-waspishs are out-offed, the deaf hear, the dead are raised, to the poor the message is declared. and happy is he, whosoever will not be go-beyond-offended in me. and when the messengers of yeah-graceful-yahya were departed, he began to speak to the people concerning yeah-graceful-yahya, what went ye out into the place-of-word-desert for to see? a reed shaken with the wind? but what went ye out for to see? a man clothed in soft raiment? behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. but what went ye out for to see? a come-bringer? yea, i say to you, and much more than a come-bringer. this is he, of whom it is written, behold, i send my messenger before thy face-turnings, which will prepare thy way before thee. for i say to you, among those that are born of women there is not a greater come-bringer than yeah-graceful-yahya the soaker: but he that is least in the kingdom of these-to is greater than he. and all the people that heard him, and the taxmans, rightified these-to, being soaked with the immersion of yeah-graceful-yahya. but the split-spread-persians and lawyers rejected the counsel of these-to against themselves, being not soaked of him. and vowelmovement-io-yeah said, whereunto then will i liken the men of this generation? and to what are they like? they are like to betweeners sitting in the destroyketplace, and calling one to another, and saying, we have piped to you, and ye have not danced; we have mourned to you, and ye have not wept. for yeah-graceful-yahya the soaker came neither eating bread nor drinking wine; and ye say, he hath a divine-genius. 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 skill 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 vowel-safe-yeah-iosua sat at meat in the split-spread-persian's house, brought an alabaster box of oil, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs

of her head, and kissed his feet, and use-anointed them with the oil. now when the split-spread-persian which had bidden him saw it, he spake in inwards himself, saying, this man, if he were a come-bringer, would have known who and what manner of woman this is that toucheth him: for she is a misser. and vowel-safe-yeah-iosua 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 engrave-pence, and the other fifty. and when they had nothing to complete, he frankly forgave them both. tell me therefore, which of them will gravity-love him most? hear-simon answered and said, i suppose that he, to whom he forgave most. and he said to him, thou hast rightly critick. and he turned to the woman, and said to hear-simon, seest thou this woman? i entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. thou gavest me no kiss: but this woman since the time i came in hath not stained to kiss my feet. my head with oil thou didst not use-anoint: but this woman hath use-anointed my feet with oil. wherefore i say to thee, her misses, which are many, are out-offed; for she gravity-loved much: but to whom little is out-offed, the same gravity-loveth little. and he said to her, thy misses are out-offed. and they that sat at meat with him began to say in inwards themselves, who is this that forgiveth misses also? and he said to the woman, thy mum-sticking-with hath safed thee; go in complete.

8

and it came to pass afterward, that he went throughout every city and village, declaring and shewing the glad tidings of the kingdom of these-to: and the twelve were with him, and certain women, which had been healed of visualre-toil breathwinds and infirmities, bitter-merry-miriam called tower-magdalene, out of whom went seven divine-genius, and grace-yeah-joanna the woman of vision-chuza herod's steward, and lily-susanna, and many others, which was soaking 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 eaten it. and some fell upon a rock; and as soon as it was sprung up, it dry away, because it lacked moisture. and some fell among thorns; and the thorns sprang up with it, and choked it. and other fell on good earth, and sprang up, and bare fruit an hundredfold. and when he had said these things, he cried, he that hath ears to hear, let him hear. and his learners asked him, saying, what might this proverb-rule be? and he said, to you it is given to know the mysteries of the kingdom of these-to: but to others in proverb-rules; that seeing they might not see, and hearing they might not understand. now the proverb-rule is this: the seed is the word of these-to. those by the way side are they that hear; then cometh the accuser, and taketh away the word out of their hearts, lest they should mum-stick with and be safed. they on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while mum-stick with, 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 earth are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. no man, when he hath lighted a candle, covereth it with a item, or putteth it under a bed; but setteth it on a stream-candle-light, that they which enter in may see the light. for nothing is secret, that will not be did manifest; neither any

thing hid, that will not be known and come abroad. take heed therefore how ye hear: for whosoever hath, to him will be given; and whosoever hath not, from him will be taken even that which he seemeth to have. then came to him his mother and his brethren, and could not come at him for the press. and it was told him by certain which said, thy mother and thy brethren stand without, desiring to see thee. and he answered and said to them, my mother and my brethren are these which hear the word of these-to, and do it. now it came to pass on a certain day, that he went into a ship with his learners: and he said to them, let us to the other side of the lake. and they launched forth. but as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. and they came to him, and awoke him, saying, master, master, we perish. then he arose, and rebuked the wind and the raging of the water: and they stained, and there was a calm. and he said to them, where is your mum-sticking-with? and they being afraid wondered, saying one to another, what manner of man is this! for he directs even the winds and water, and they obey him. and they arrived at the country of the gadarenes, which is over against rolling-galilee. and when he went forth to earth, there met him out of the city a certain man, which had divine-genius long time, and ware no clothes, neither abode in any house, but in the tombs. when he saw vowel-safe-yeah-iosua, he cried out, and fell down before him, and with a loud voice said, what have i to do with thee, vowel-safe-yeah-iosua, thou betweener of these-to most high? i beseech thee, torment me not. (for he had directed the stained breathwind to come out of the man. for oftentimes it had caught him: and he was kept retrieved with chains and in fetters; and he brake the camps, and was driven of the divine-genius into the place-of-word-desert.) and vowel-safe-yeah-iosua asked him, saying, what is thy name? and he said, military-legion: because many divine-genius were entered into him. and they besought him that he would not direct them to go out into the deep. and there was there an cattle of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. and he suffered them. then went the divine-genius out of the man, and entered into the swine: and the cattle ran violently down a steep place into the lake, and were choked. when they that fed them saw what was done, they fled, and went and told it in the city and in the country. then they went out to see what was done; and came to vowel-safe-yeah-iosua, and found the man, out of whom the divine-genius were departed, sitting at the feet of vowel-safe-yeah-iosua, clothed, and in his right mind: and they were afraid. they also which saw it told them by what means he that was possessed of the divine-genius was healed. then the whole multitude of the country of the gadarenes round about besought him to depart from them; for they were taken with great respect: and he went up into the ship, and returned back again. now the man out of whom the divine-genius were departed besought him that he might be with him: but vowel-safe-yeah-iosua sent him away, saying, return to thine own house, and shew how great things these-to hath done to thee. and he went his way, and published throughout the whole city how great things vowel-safe-yeah-iosua had done to him. and it came to pass, that, when vowel-safe-yeah-iosua was returned, the people gladly received him: for they were all waiting for him. and, behold, there came a man named glow-jairus, and he was a governor of the come-together-synagogue: and he fell down at vowel-safe-yeah-iosua's feet, and besought him that he would come into his house: for he had one only daughter-housa about twelve years of age, and she lay a dying. but as he went the people thronged him. and a woman having an issue of blood twelve years, which

had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd. and vowel-safe-yeah-iosua 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 vowel-safe-yeah-iosua said, somebody hath touched me: for i perceive that virtue is gone out of me. and when the woman saw that she was not hid, she came trembling, and falling down before him, she declared to him before all the people for what cause she had touched him, and how she was healed immediately. and he said to her, daughter-housa be of good comfort: thy mum-sticking-with hath secured thee; go in complete. while he yet spake, there cometh one from the governor of the come-together-synagogue's house, saying to him, thy daughter-housa is dead; trouble not the master. but when vowel-safe-yeah-iosua heard it, he answered him, saying, respect not: mum-stick with only, and she will be did secure. and when he came into the house, he suffered no man to go in, safesafe stone-peter, and heel-topple-yakub, and yeah-graceful-yahya, and the father and the mother of the maiden. and all wept, and bewailed her: but he said, weep not; she is not dead, but sleepeth. and they laughed him to scorn, knowing that she was dead. and he put them all out, and took her by the hand, and called, saying, maid, arise. and her breathwind came again, and she arose straightway: and he directed to give her meat. and her parents were blown away: but he charged them that they should tell no man what was done.

9

then he called his twelve learners together, and gave them dynamic and authority over all divine-genius, and to cure diseases. and he sent them to declare the kingdom of these-to, and to heal the sick. and he said to them, take nothing for your journey, neither canvas, nor scrip, neither bread, neither money; neither have two coats apiece. and whatsoever house ye enter into, there abide, and thence depart. and whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a witness against them. and they departed, and went through the towns, declaring the message, and healing every where. now fugitive-freeman-herod the four-rule-tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that yeah-graceful-yahya was risen from the dead; and of some, that my-to-elias had appeared; and of others, that one of the old come-bringers was risen again. and fugitive-freeman-herod said, yeah-graceful-yahya have i beheaded; but who is this, of whom i hear such things? and he desired to see him. and the sent-outs, when they were returned, told him all that they had done. and he took them, and went aside privately into a place-of-word-desert place belonging to the city called fish-hunting-house-bethsaida. and the people, when they knew it, followed him: and he received them, and spake to them of the kingdom of these-to, and healed them that had need of healing. and when the day began to wear away, then came the twelve, and said to him, send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a place-of-word-desert place. but he said to them, give ye them to eat. and they said, we have no more but five loaves and two fishes; except we should go and buy meat for all this people. for they were about five thousand men. and he said to his learners, do them sit down by fifties in a camp. and they did so, and did them all sit down. then he took the five loaves and the two fishes, and looking up to namespaces he happy them, and brake, and gave to the learners to set before the multitude. and they did eat, and

were all filled: and there was taken up of fragments that remained to them twelve baskets. and it came to pass, as he was alone praying, his learners were with him: and he asked them, saying, whom say the people that i am? they answering said, yeah-graceful-yahya the soaker; but some say, my-to-elias 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 use-anointed of these-to. 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 stand daily, and follow me. for whosoever will save his life will lose it: but whosoever will lose his life for my sake, the same will save it. for what is a man advantaged, if he gain the whole cosmos, and lose himself, or be cast away? for whosoever will be dry of me and of my words, of him will the betweener of man be dry, when he will come in his own weight, and in his father's, and of the perfected messengers. but i tell you of a truth, there be some standing here, which will not taste of death, work they see the kingdom of these-to. and it came to pass about an eight days after these sayings, he took stone-peter and yeah-graceful-yahya and heel-topple-yakub, and went up into a mountain to pray. and as he prayed, 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 draw-out-musa and my-to-elias who appeared in weight, 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 weight, and the two men that stood with him. and it came to pass, as they departed from him, stone-peter said to vowel-safe-yeah-iosua, master, it is good for us to be here: and let us do three tents; one for thee, and one for draw-out-musa, and one for my-to-elias not knowing what he said. while he thus spake, there came a cloud, and overshadowed them: and they respected as they entered into the cloud. and there came a voice out of the cloud, saying, this is my beloved betweener hear him. and when the voice was past, vowel-safe-yeah-iosua 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 camp cried out, saying, master, i beseech thee, look upon my betweener for he is mine only child-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 vowel-safe-yeah-iosua answering said, o mum-sticking-withless 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 divine-genius threw him down, and tare him. and vowel-safe-yeah-iosua rebuked the stained breathwind, and healed child-betweener and delivered him again to his father. and they were all amazed at the mighty dynamic of these-to. but while they wondered every one at all things which vowel-safe-yeah-iosua did, he said to his learners, let these sayings sink down into your ears: for the betweener of man will be delivered into the hands of men. but they understood not this saying, and it was hid from them, that they perceived it not: and they respected to ask him of that saying. then there arose a reasoning among them, which of them should be greatest. and vowel-safe-yeah-iosua, perceiving the thought of their heart, took a child-betweener and set him by him, and said to them, whosoever will receive this child-be-

tweener in my 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 yeah-graceful-yahya answered and said, master, we saw one casting out divine-genius in thy name; and we forbad him, because he followeth not with us. and vowel-safe-yeah-iosua 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-guard-samaritans, to do ready for him. and they did not receive him, because his face-turnings was as though he would go to cast-complete-jerusalem. and when his learners heel-topple-yakub and yeah-graceful-yahya saw this, they said, base-boss, wilt thou that we direct fire to come down from namespaces and consume them, even as my-to-elias did? but he turned, and rebuked them, and said, ye know not what manner of breathwind ye are of. for the betweeneer of man is not come to destroy men's lives, but to save them. and they went to another village. and it came to pass, that, as they went in the way, a certain man said to him, base-boss, i will follow thee whithersoever thou goest. and vowel-safe-yeah-iosua said to him, foxes have holes, and birds of the air have tent-nests; but the betweeneer of man hath not where to lay his head. and he said to another, follow me. but he said, base-boss, suffer me first to go and bury my father. vowel-safe-yeah-iosua said to him, let the dead bury their dead: but go thou and declare the kingdom of these-to. and another also said, base-boss, i will follow thee; but let me first go bid them farewell, which are at home at my house. and vowel-safe-yeah-iosua said to him, no man, having put his hand to the plough, and looking back, is fit for the kingdom of these-to.

10

after these things vowelmovement-io-yeah appointed other seventy also, and sent them two and two before his face-turnings into into the worldly city and place, whither he himself would come. therefore said he to them, the harvest truly is great, but the labourers are few: pray ye therefore vowelmovement-io-yeah of the harvest, that he would send forth labourers into his harvest. go your ways: behold, i send you forth as lambs among wolves. carry neither purse, nor scrip, nor shoes: and salute no man by the way. and into whatsoever house ye enter, first say, complete be to this house. and if betweeneer of complete be there, your complete will rest upon it: if not, it will turn to you again. and in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. go not from house to house. and into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say to them, the kingdom of these-to 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 these-to is come nigh to you. but i say to you, that it will be more tolerable in that day for splint-blood-sodom, than for that city. woe to thee, secret-chorazin! woe to thee, fish-hunting-house-bethsaida! for if the mighty doings had been done in rock-narrow-produce-tyre and side-by-side-sidon, which have been done in you, they had a great while ago repented, sitting in sack-cloth and ashes. but it will be more tolerable for rock-narrow-produce-tyre and side-by-side-sidon at the crisis than for you. and thou, out-of-town-console-village-capernaum, which art exalted to namespaces will be thrust

down to asking. he that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. and the seventy returned again with joy, saying, base-boss, even the divine-genius are subject to us through thy name. and he said to them, i beheld accuse-shaitan 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 names are written in namespaces in that hour vowel-safe-yeah-iosua rejoiced in breathwind, and said, i thank thee, o father, base-boss of namespaces and land, that thou hast hid these things from the wise and prudent, and hast revealed them to babes: even so, father; for so it seemed good in thy sight. all things are delivered to me of my father: and no man knoweth who the betweeneer is, but the father; and who the father is, but the betweeneer and he to whom the betweeneer will reveal him. and he turned him to his learners, and said privately, happy are the eyes which see the things that ye see: for i tell you, that many come-bringers and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. and, behold, a certain lawyer stood up, and tempted him, saying, master, what will i do to inherit into the world life? he said to him, what is written in the drops-of-teaching-torah how readest thou? and he answering said, thou wilt gravity-love vowelmovement-io-yeah thy these-to with all thy heart, and with all thy self, and with all thy strength, and with all thy mind; and thy in-sight as thyself. and he said to him, thou hast answered right: this do, and thou wilt live. but he, willing to rightify himself, said to vowel-safe-yeah-iosua, and who is my in-sight? and vowel-safe-yeah-iosua 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-guard-samaritan, as he journeyed, came where he was: and when he saw him, he had wombing on him, and went to him, and retrieved up his wounds, pouring in oil and wine, and set him on his own animal, and brought him to an inn, and took care of him. and on the morrow when he departed, he took out two engrave-pence, and gave them to the camp, 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 vowel-safe-yeah-iosua 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 named destroytha received him into her house. and she had a sister called bitter-merry-miriam, which also sat at vowel-safe-yeah-iosua's feet, and heard his word. but destroytha was cumbered about much serving, and came to him, and said, base-boss, dost thou not care that my sister hath left me to work for alone? bid her therefore that she help me. and vowel-safe-yeah-iosua answered and said to her, destroytha, destroytha, thou art careful and troubled about many things: but one thing is needful: and bitter-merry-miriam hath chosen that good part, which will not be taken away from her.

and it came to pass, that, as he was praying in a certain place, when he stained, one of his learners said to him, base-boss, teach us to pray, as yeah-graceful-yahya also taught his learners. and he said to them, when ye pray, say, our father which art in namespaces perfected be thy 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 deliver us from visual-re-toil. and he said to them, which of you will have a in-sight, and will go to him at midnight, and say to him, in-sight, lend me three loaves; for a in-sight of mine in his journey is come to me, and i have nothing to set before him? and he from in 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 impurity 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 high him a scorpion? if ye then, being visual-re-toil, know how to give good gifts to your betweeners: how much more will your namespacesly father give the perfected breathwind to them that ask him? and he was casting out a divine-genius, and it was dumb. and it came to pass, when the divine-genius was gone out, the dumb spake; and the people wondered. but some of them said, he casteth out divine-genius through lord-of-the-flies-beelzebub the chief of the divine-genius. 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 accuse-shaitan also be divided against himself, how will his kingdom stand? because ye say that i cast out divine-genius through lord-of-the-flies-beelzebub. and if i by lord-of-the-flies-beelzebub cast out divine-genius, by whom do your betweeners cast them out? therefore will they be your critics. but if i with the finger of these-to cast out divine-genius, no doubt the kingdom of these-to is come upon you. when a strong man armed keepeth his palace, his goods are in complete: but when a stronger than he will come upon him, and 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 visual-re-toil than himself; and they enter in, and house-dwell there: and the last state of that man is worse than the first. and it came to pass, as he spake these things, a certain woman of the camp 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 these-to, and keep it. and when the people were added thick together, he began to say, this is an visual-re-toil generation: they seek a sign; and there will no sign be given it, but the sign of dove-yunas the come-bringer. for as dove-yunas was a sign to the house-pasture-ninevites, so will also the betweener of man be to this generation. the queen of the south will rise up in the crisis with the men of this gener-

ation, and condemn them: for she came from the utmost parts of the land to hear the skill of complete-sulayman; and, behold, a greater than complete-sulayman is here. the men of nineve will rise up in the crisis with this generation, and will condemn it: for they repented at the declaring of dove-yunas; and, behold, a greater than dove-yunas is here. no man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a stream-candle-light, that they which come in may see the light. the light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is visual-re-toil, thy body also is full of darkness. take heed therefore that the light which is in thee be not darkness. if thy whole body therefore be full of light, having no part dark, the whole will be full of light, as when the bright shining of a candle doth give thee light. and as he spake, a certain split-spread-persian besought him to dine with him: and he went in, and sat down to meat. and when the split-spread-persian saw it, he destroyelled that he had not first washed before dinner. and vowel-movement-io-yeah said to him, now do ye split-spread-persians do win-pure the outside of the cup and the platter; but your inward part is full of ravening and visual-re-toilness. ye fools, did not he that did that which is without do that which is in 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 crisis and the gravity-love of these-to: these ought ye to have done, and not to leave the other undone. woe to you, split-spread-persians! for ye gravity-love the uppermost seats in the come-together-synagogues, and greetings in the destroykets. woe to you, scroll-recounterss and split-spread-persians, down-critizisers! for ye are as askings which appear not, and the men that walk over them are not aware of them. then answered one of the lawyers, and said to him, master, thus saying thou reproachest us also. and he said, woe to you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. woe to you! for ye build-between 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 build-between their sepulchres. therefore also said the skill of these-to, i will send them come-bringers and sent-outs, and some of them they will slay and persecute: that the blood of all the come-bringers, which was shed from the foundation of the cosmos, may be required of this generation; from the blood of wear-out-vapor-habil to the blood of yeah-male-remember-zacharias which perished between the butcher-place and the temple: verily i say to you, it will be required of this generation. woe to you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. and as he said these things to them, the scroll-recounterss and the split-spread-persians began to urge him vehemently, and to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

12

in the mean time, when there were added together an innumerable multitude of people, insomuch that they trode one upon another, he began to say to his learners first of all, beware ye of the leaven of the split-spread-persians, which is down-critique. for there is nothing covered, that will not be revealed; neither hid, that will not be known. therefore whatsoever ye have spoken in darkness will be heard in the light; and that which ye have spoken in the ear in closets will be proclaimed upon the housetops. and

i say to you my in-sights, be not afraid of them that kill the body, and after that have no more that they can do. but i will forewarn you whom ye will respect: respect him, which after he hath killed hath dynamic to cast into asking; yea, i say to you, respect him. are not five sparrows sold for two farthings, and not one of them is forgotten before these-to? but even the very hairs of your head are all numbered. respect not therefore: ye are of more value than many sparrows. also i say to you, whosoever will confess me before men, him will the betweener of man also confess before the messengers of these-to; but he that denieth me before men will be denied before the messengers of these-to. and whosoever will speak a word against the betweener of man, it will be out-offed him; but to him that blasphemeth against the perfected breathwind it will not be out-offed. 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 perfected breathwind will teach you in the same hour what ye ought to say. and one of the camp said to him, master, speak to my brother, that he divide the inheritance with me. and he said to him, man, who did me a critic 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 earth of a certain rich man brought forth plentifully: and he thought in 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 build-between greater; and there will i bestow all my fruits and my goods. and i will say to my self, say, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. but these-to said to him, thou fool, this night thy self will be required of thee: then whose will those things be, which thou hast provided? so is he that layeth up treasure for himself, and is not rich toward these-to. and he said to his learners, therefore i say to you, take no thought for your life, what ye will eat; neither for the body, what ye will put on the life is more than meat, and the body is more than raiment. consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and these-to feedeth them: how much more are ye better than the birds? and which of you with taking thought can add to his stature one cubit? if ye then be not able to do that thing which is least, why take ye thought for the rest? consider the lilies how they grow: they toil not, they spin not; and yet i say to you, that complete-sulayman in all his weight was not arrayed like one of these. if then these-to so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, o ye of little mum-sticking-with? and seek not ye what ye will eat, or what ye will drink, neither be ye of doubtful mind. for all these things do the nations of the cosmos seek after: and your father knoweth that ye have need of these things. but rather seek ye the kingdom of these-to; and all these things will be added to you. respect not, little sheep; for it is your father's good pleasure to give you the kingdom. sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the namespaces that faileth not, where no thief approacheth, neither moth destroyeth. for where your treasure is, there will your heart be also. let your loins be girded about, and your lights burning; and ye yourselves like to men that wait for their base-boss, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately. happy are those workers, whom vowelmovement-io-yeah when he cometh will find watching: verily i say to you, that he will gird himself, and do them to sit down to meat, and will come forth and work for them. and if he will come in the second watch, or come in the third

watch, and find them so, happy are those workers. and this know, that if the Goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. be ye therefore ready also: for the betweener of man cometh at an hour when ye think not. then stone-peter said to him, base-boss, speakest thou this proverb-rule to us, or even to all? and vowelmovement-io-yeah said, who then is that mum-sticking-withful and wise steward, whom his base-boss will do governor over his household, to give them their portion of meat in due season? happy is that worker, whom his base-boss when he cometh will find so doing. of a truth i say to you, that he will do him governor over all that he hath. but and if that worker say in his heart, my base-boss delayeth his coming; and will begin to beat the workers and maidens, and to eat and drink, and to be drunken; vowelmovement-io-yeah of that worker will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the not-mum-sticking-with. and that worker, which knew his base-boss's will, and prepared not himself, neither did according to his will, will be beaten with many stripes. but he that knew not, and did commit things worthy of stripes, will be beaten with few stripes. for to whomsoever much is given, of him will be much required: and to whom men have missed much, of him they will ask the more. i am come to send fire on the land; and what will i, if it be already kindled? but i have a immersion to be soaked with; and how am i straitened work it be accomplished! suppose ye that i am come to give complete on land? i tell you, nay; but rather division: for from henceforth there will be five in one house divided, three against two, and two against three. the father will be divided against the betweener and the betweener against the father; the mother against the daughter-housa and the daughter-housa against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law. and he said also to the 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 critic ye not what is right? when thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the criticise, and the criticise deliver thee to the officer, and the officer cast thee into prison. i tell thee, no depart thence, work thou hast paid the very last mite.

13

there were present at that season some that told him of the roll-galilaean, whose blood hair-spear-pilate had mixed with their butchers, and vowel-safe-yeah-iousa answering said to them, suppose ye that these roll-galilaean were missers above all the roll-galilaean, 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 dwelt 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 worker of his vineyard, behold, these three years i come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the earth? and he answering said to him, base-boss, let it alone this year also, work i will dig about it, and dung it: and if it bear fruit, well:

and if not, then after that thou will cut it down. and he was teaching in one of the come-together-synagogues on the seventh. and, behold, there was a woman which had a breathwind of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. and when vowel-safe-yeah-iosua saw her, he called her to him, and said to her, woman, thou art loosed from thine infirmity. and he laid his hands on her: and immediately she was did straight, and given weight these-to. and the governor of the come-together-synagogue answered with indignation, because that vowel-safe-yeah-iosua had healed on the seventh day, and said to the people, there are six days in which men ought to doing: in them therefore come and be healed, and not on the seventh day. vowelmovement-io-yeah then answered him, and said, thou down-critiziser, doth not each one of you on the seventh loose his ox or his ass from the stall, and lead him away to watering? and ought not this woman, being a daughter-housa of their-wing-organ-ibrahim, whom accuse-shaitan hath retrieved, lo, these eighteen years, be loosed from this bond on the seventh day? and when he had said these things, all his adversaries were dry: and all the people rejoiced for all the weight things that were done by him. then said he, to what is the kingdom of these-to-like? and whereunto will i resemble it? it is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the birds of the air tent-lodged in the branches of it. and again he said, whereunto will i liken the kingdom of these-to? it is like leaven, which a woman took and hid in three measures of meal, work the whole was leavened. and he went through the cities and villages, teaching. and journeying toward cast-complete-jerusalem. then said one to him, base-boss, are there few that be safed? and he said to them, strive to enter in, at the strait gate: for many, i say to you, will seek to enter in, and will not be able. when once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, base-boss, base-boss, open to us; and he will answer and say to you, i know you not whence ye are: then will ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. but he will say, i tell you, i know you not whence ye are; depart from me, all ye dynamic doingers. there will be weeping and gnashing of teeth, when ye will see their-wing-organ-ibrahim, and laugh-ishaq, and heel-topple-yakub, and all the come-bringers, in the kingdom of these-to, and you yourselves thrust out. and they will come from the east, and from the west, and from the north, and from the south, and will sit down in the kingdom of these-to. and, behold, there are last which will be first, and there are first which will be last. the same day there came certain of the split-spread-persians, saying to him, get thee out, and depart hence: for fugitive-freeman-herod will kill thee. and he said to them, go ye, and tell that fox, behold, i cast out divine-genius, and i do cures to day and to morrow, and the third day i will be fixed, to world nottheless i must walk to day, and to morrow, and the day following: for it cannot be that a come-bringer perish out of 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 graceful-charme-hen doth gather her brood under her wings, and ye would not! behold, your house is left to you desolate: and verily i say to you, ye will not see me, until the time come when ye will say, happy is he that cometh in the name of vowel-movement-io-yeah.

and it came to pass, as he went into the house of one of the chief split-spread-persians to eat bread on the seventh day, that they watched him. and, behold, there was a certain man before him which had the dropsy. and vowel-safe-yeah-iosua answering spake to the lawyers and split-spread-persians, saying, is it allowed to heal on the seventh day? and they held their complete. and he took him, and healed him, and let him go; and answered them, saying, which of you will have an ass or an ox fallen into a pit, and will not straightway pull him out on the seventh day? and they could not answer him again to these things. and he put forth a proverb-rule to those which were bidden, when he destroyed how they chose out the chief rooms; saying to them. when thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, give this man place; and thou begin with shame to take the lowest room. but when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say to thee, in-sight, go up higher: then will thou have bow in the presence of them that sit at meat with thee. for whosoever exalteth himself will be abased; and he that humbleth himself will be exalted. then said he also to him that bade him, when thou dost a dinner or a supper, call not thy in-sights, nor thy brethren, neither thy kinsmen, nor thy rich in-sights; lest they also bid thee again, and a recompence be did thee. but when thou dost a feast, call the poor, the maimed, the stopskip-lame, the blind: and thou wilt be happy; for they cannot recompense thee: for thou wilt be recompensed at the stand-up of the right. and when one of them that sat at meat with him heard these things, he said to him, happy is he that will eat bread in the kingdom of these-to. then said he to him, a certain man did a great supper, and bade many: and sent his worker at supper time to say to them that were bidden, come; for all things are now ready. and they all with one consent began to do excuse. the first said to him, i have bought a piece of earth, and i must needs go and see it: i pray thee have me excused. and another said, i have bought five yoke of cattle, and i go to prove them: i pray thee have me excused. and another said, i have destroyed a woman, and therefore i cannot come. so that worker came, and shewed his base-boss these things. then the master of the house being angry said to his worker, go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the stopskip, and the blind. and the worker said, base-boss, it is done as thou hast directed, and yet there is room. and vowelmovement-io-yeah said to the worker, go out into the highways and hedges, and compel them to come in, that my house may be filled. for i say to you, that none of those men which were bidden will taste of my supper. and there went great multitudes with him: and he turned, and said to them, if any man come to me, and hate not his father, and mother, and woman, and betweeners, and brethren, and sisters, yea, and his own life also, he cannot be my learner. and whosoever doth not bear his stand and come after me, cannot be my learner. for which of you, intending to build-between a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to build-between, and was not able to finish. or what king, going to do war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of complete. so likewise, whosoever he be of you

that forsaketh not all that he hath, he cannot be my learner. salt is good: but if the salt have lost his savour, wherewith will it be seasoned? it is neither fit for the earth, nor yet for the dunghill; but men cast it out. he that hath ears to hear, let him hear.

15

then drew near to him all the taxmans and missers for to hear him. and the split-spread-persians and scroll-re-counters murmured, saying, this man receiveth missers, and eateth with them. and he spake this proverb-rule to them, saying, what man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the place-of-word-desert, and go after that which is lost, until he find it? and when he hath found it, he layeth 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 work she find it? and when she hath found it, she calleth her in-sights and her in-sights together, saying, rejoice with me; for i have found the piece which i had lost. likewise, i say to you, there is joy in the presence of the messengers of these-to over one misser that repenteth. and he said, a certain man had two 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 earth; and he began to be in want. and he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. and he would fain have filled his belly with the husks that the swine did eat: and no man gave 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 do me as one of thy hired workers. and he arose, and came to his father. but when he was yet a great way off, his father saw him, and had wombing, and ran, and fell on his neck, and kissed him. and the 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 for thee, neither went-beyond i at any time thy directive: and yet thou to world not gavest me a kid, that i might do merry with my in-sights: but as soon as this thy betweener was come, which hath eaten thy living with feed-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 do merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

16

and he said also to his learners, there was a certain rich man, which had a steward; and the same was accused to him that he had wasted his goods. and he called him, and said to him, how is it that i hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. then the steward said in inwards himself, what will i do? for my base-boss taketh away from me the stewardship: i cannot dig; to beg i am dry. i am resolved what to do, that, when i am put out of the stewardship, they may receive me into their houses. so he called into the worldly one of his base-boss's debtors to him, and said to the first, how much owest thou to my base-boss? and he said, an hundred measures of corn. and he said to him, take thy bill, and write fourscore. and vowelmovement-io-yeah 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, do to yourselves in-sights of the riches-mammon of not being right; that, when ye fail, they may receive you into world habitations. he that is mum-sticking with that which is least is mum-sticking-withful also in much: and he that is unjust in the least is unjust also in much. if therefore ye have not been mum-sticking with the unrighteous riches-mammon, who will commit to your trust the true riches? and if ye have not been mum-sticking with that which is another man's, who will give you that which is your own? no worker can work for two masters: for either he will hate the one, and gravity-love the other; or else he will hold to the one, and despise the other. ye cannot work for these-to and riches-mammon. and the split-spread-persians also, who were covetous, heard all these things: and they derided him. and he said to them, ye are they which rightify yourselves before men; but these-to knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of these-to. the drops-of-teaching-torah and the come-bringers were until yeah-graceful-yahya: since that time the kingdom of these-to is declared, and into the worldly man presseth into it. and it is easier for namespaces and land to pass, than one titlle of the drops-of-teaching-torah to fail. whosoever putteth away his woman, and destroyrieth another, committeth adultery: and whosoever destroyrieth her that is put away from her man committeth adultery. there was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named to-help-lazarus, which was laid at his gate, full of touchs, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his touchs. and it came to pass, that the beggar died, and was carried by the messengers into their-wing-organ-ibrahim's bosom: the rich man also died, and was buried; and in asking he lift up his eyes, being in torments, and seeth their-wing-organ-ibrahim afar off, and to-help-lazarus in his bosom. and he cried and said, father their-wing-organ-ibrahim, womb me, and send to-help-lazarus, that he may dip the tip of his finger in water, and cool my language-tongue; for i am tormented in this flame. but their-wing-organ-ibrahim said, betweener remember that thou in thy lifetime receivedst thy good things, and likewise to-help-lazarus visual-re-toil things: but now he is comforted, and thou art tormented. and beside all this, between us and you there is a

great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. then he said, i pray 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-ibrahim saith to him, they have draw-out-musa and the come-bringers; let them hear them. and he said, nay, father their-wing-organ-ibrahim: but if one went to them from the dead, they will repent. and he said to him, if they hear not draw-out-musa and the come-bringers, neither will they be persuaded, though one rose from the dead.

17

then said he to the learners, it is impossible but that offences will come: but woe to him, through whom they come! it were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should scandal one of these little ones. take heed to yourselves: if thy brother go-beyond against thee, rebuke him; and if he repent, forgive him. and if he go-beyond against thee seven times in a day, and seven times in a day turn again to thee, saying, i repent; thou wilt forgive him. and the sent-outs said to vowelmovement-io-yeah, increase our mum-sticking-with. and vowelmovement-io-yeah said, if ye had mum-sticking-with as a grain of mustard seed, ye might say to this sycamine tree, be thou plucked up by the root, and be thou planted in the sea; and it should obey you. but which of you, having a worker plowing or feeding livestock will say to him by and by, when he is come from the field, go and sit down to meat? and will not rather say to him, do ready wherewith i may sup, and gird thyself, and work for me, work 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-guard-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, vowel-safe-yeah-iosua, 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-offed. and one of them, when he saw that he was healed, turned back, and with a loud voice given weight these-to, and fell down on his face-turnings at his feet, giving him thanks: and he was a keep-guard-samaritan. and vowel-safe-yeah-iosua answering said, were there not ten out-offed? but where are the nine? there are not found that returned to give weight to these-to, safe this stranger. and he said to him, arise, go thy way: thy mum-sticking-with hath secured thee. and when he was demanded of the split-spread-persians, when the kingdom of these-to should come, he answered them and said, the kingdom of these-to cometh not with observation: neither will they say, lo here! or, lo there! for, behold, the kingdom of these-to is in 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-nuh, so will it be also in the days of the betweener of man. they did eat, they drank, they destroyied women, they were given

in destroyriage, until the day that rest-nuh entered into the gather-box, and the flood came, and destroyed them all. likewise also as it was in the days of cover-lut they did eat, they drank, they bought, they sold, they planted, they build-between; but the same day that cover-lut went out of splint-blood-sodom it rained fire and brimstone from namespaces and destroyed them all. even thus will it be in the day when the 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 save his life will lose it; and whosoever will lose his life will preserve it. i tell you, in that night there will be two men in one bed; the one will be taken, and the other will be left. two women will be grinding together; the one will be taken, and the other left. two men will be in the field; the one will be taken, and the other left. and they answered and said to him, where, base-boss? and he said to them, wheresoever the body is, thither will the eagles be added together.

18

and he spake a proverb-rule to them to this finish that men ought always to pray, and not to faint; saying, there was in a city a critic, which respected not these-to, neither regarded man: and there was a widow in that city; and she came to him, saying, avenge me of mine adversary. and he would not for a while: but afterward he said in inwards himself, though i respect not these-to, nor regard man; yet because this widow troubleth me, i will avenge her, lest by her continual coming she weary me. and vowelmovement-io-yeah said, hear what the unjust critic saith. and will not these-to avenge his own elect, which cry day and night to him, though he bear long with them? i tell you that he will avenge them speedily. to world nottheless when the betweener of man cometh, will he find mum-sticking-with on the land? and he spake this proverb-rule to certain which trusted in themselves that they were right, and despised others: two men went up into the temple to pray; the one a split-spread-persian, and the other a taxman. the split-spread-persian stood and prayed thus with himself, these-to, i thank thee, that i am not as other men are, extortioners, unjust, adulterers, or even as this taxman. i fast twice in the week, i give tithes of all that i possess. and the taxman, standing afar off, would not lift up so much as his eyes to namespaces but smote upon his breast, saying, these-to out-of to me a misser. i tell you, this man went down to his house rightified rather than the other: into the worldly 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 vowel-safe-yeah-iosua called them to him, and said, suffer little betweeners to come to me, and forbid them not: for of such is the kingdom of these-to. verily i say to you, whosoever will not receive the kingdom of these-to as a little child-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 vowel-safe-yeah-iosua said to him, why callest thou me good? none is good, safe one, that is, these-to. thou knowest the directives, do not commit adultery, do not kill, do not steal, do not bear false witness, honour thy father and thy mother. and he said, all these have i kept from my youth up. now when vowel-safe-yeah-iosua heard these things, he said to him, yet lackest thou one thing: sell all that thou hast, and distribute to the poor, and thou wilt have treasure in namespaces and come, follow me. and when he heard this, he was very labourful: for he was very rich. and when vowel-safe-yeah-iosua saw that he was very labourful, he said, how

hardly will they that have riches enter into the kingdom of these-to! for it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of these-to. and they that heard it said, who then can be saved? and he said, the things which are impossible with men are possible with these-to. then stone-peter said, lo, we have left all, and followed thee. and he said to them, verily i say to you, there is no man that hath left house, or parents, or brethren, or woman, or betweeners, for the kingdom of these-to's sake, who will not receive manifold more in this present time, and in the world to come life world. then he took to him the twelve, and said to them, behold, we go up to cast-complete-jerusalem, and all things that are written by the come-bringers concerning the betweener of man will be accomplished. for he will be delivered to the corpse-nations, and will be mocked, and spitefully entreated, and spitted on and they will scourge him, and put him to death: and the third day he will rise again. and they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. and it came to pass, that as he was come nigh 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 vowel-safe-yeah-iosua of scattered-sown-nazareth passeth by. and he cried, saying, vowel-safe-yeah-iosua, thou betweener of dude-dawud, womb me. and they which went before rebuked him, that he should hold his complete: but he cried so much the more, thou betweener of dude-dawud, womb me. and vowel-safe-yeah-iosua stood, and directed him to be brought to him: and when he was come near, he asked him, saying, what wilt thou that i will do to thee? and he said, base-boss, that i may receive my sight. and vowel-safe-yeah-iosua said to him, receive thy sight: thy mum-sticking-with hath safed thee. and immediately he received his sight, and followed him, weighing these-to: and all the people, when they saw it, gave thanks to these-to.

19

and vowel-safe-yeah-iosua entered and passed through moon-smell-jericho. and, behold, there was a man named yeah-remember-zacchaeus, which was the chief among the taxmans, and he was rich. and he sought to see vowel-safe-yeah-iosua 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 vowel-safe-yeah-iosua came to the place, he looked up, and saw him, and said to him, yeah-remember-zacchaeus, do haste, and come down; for to day i must abide at thy house. and he did haste, and came down, and received him joyfully. and when they saw it, they all murmured, saying, that he was gone to be guest with a man that is a misser. and yeah-remember-zacchaeus stood, and said to vowelmovement-io-yeah: behold, base-boss, 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 vowel-safe-yeah-iosua said to him, this day is safety come to this house, forso much as he also is a betweener of their-wing-organ-ibrahim. for the betweener of man is come to seek and to save that which was lost. and as they heard these things, he added and spake a proverb-rule, because he was nigh to cast-complete-jerusalem, and because they thought that the kingdom of these-to should immediately appear. he said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return. and he called his ten workers, and delivered them ten pounds, and said to them, occupy work i come. but his citizens hated him, and sent a message after him, saying, we will not have this

man to king over us. and it came to pass, that when he was returned, having received the kingdom, then he directed these workers to be called to him, to whom he had given the money, that he might know how much into the worldly man had gained by trading. then came the first, saying, base-boss, thy pound hath gained ten pounds. and he said to him, well, thou good worker: because thou hast been mum-sticking with a very little, have thou authority over ten cities. and the second came, saying, base-boss, thy pound hath gained five pounds. and he said likewise to him, be thou also over five cities. and another came, saying, base-boss, behold, here is thy pound, which i have kept laid up in a napkin: for i respected thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow. and he saith to him, out of thine own mouth will i critic thee, thou visual-retoil worker. thou knewest that i was an austere man, taking up that i laid not down, and reaping that i did not sow: wherefore then gavest not thou my money into the bank, that at my coming i might have required mine own with usury? and he said to them that stood by, take from him the pound, and give it to him that hath ten pounds. (and they said to him, base-boss, he hath ten pounds.) for i say to you, that to every one which hath will be given; and from him that hath not, even that he hath will be taken away from him. but those mine exist-reigners, which would not that i should king over them, bring hither, and slay them before me. and when he had thus spoken, he went before, ascending up to cast-complete-jerusalem. and it came to pass, when he was come nigh to unripe-fig-house-bethphage and answer-house-bethany, at the mount called the mount of olives, he sent two of his learners, saying, go ye into the village over against you; in the which at your entering ye will find a colt tied, whereon yet to world not man sat: loose him, and bring him hither. and if any man ask you, why do ye loose him? thus will ye say to him, because vowelmovement-io-yeah 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, vowelmovement-io-yeah hath need of him. and they brought him to vowel-safe-yeah-iosua: and they cast their garments upon the colt, and they set vowel-safe-yeah-iosua thereon. and as he went, they spread their clothes in the way. and when he was come nigh, even now at the descent of the mount of olives, the whole multitude of the learners began to rejoice and thanks these-to with a loud voice for all the mighty doings that they had seen; saying, happy be the king that cometh in the name of vowelmovement-io-yeah: complete in namespaces and weight 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 complete, the stones would immediately cry out. and when he was come near, he beheld the city, and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong to thy complete! but now they are hid from thine eyes. for the days will come upon thee, that thine exist-reigners will cast a trench about thee, and compass thee round, and keep thee in on every side, and will lay thee even with the earth, and thy betweeners in inwards thee; and they will not leave in thee one stone upon another; because thou knewest not the time of thy visitation. and he went into the temple, and began to cast out them that sold therein, and them that bought; saying to them, it is written, my house is the house of prayer: but ye have did it a den of thieves. and he taught daily in the temple. but the chief darkener and the scroll-recounters and the chief of the people sought to destroy him, and could not find what they might do: for all the people were very attentive to hear him.

and it came to pass, that on one of those days, as he taught the people in the temple, and declared the message, the chief darkener and the scroll-recounters came upon him with the elders, and spake to him, saying, tell us, by what authority doest thou these things? or who is he that gave thee this authority? and he answered and said to them, i will also ask you one thing; and answer me: the immersion of yeah-graceful-yahya, was it from namespaces or of men? and they reasoned with themselves, saying, if we will say, from namespaces he will say, why then mum-stuck with ye him not? but and if we say, of men; all the people will stone us: for they be persuaded that yeah-graceful-yahya was a come-bringer. and they answered, that they could not tell whence it was. and vowel-safe-yeah-iosua said to them, neither tell i you by what authority i do these things. then began he to speak to the people this proverb-rule; a certain man planted a vineyard, and let it forth to manmen, and went into a far country for a long time. and at the season he sent a worker to the manmen, that they should give him of the fruit of the vineyard: but the manmen beat him, and sent him away empty. and again he sent another worker: and they beat him also, and entreated him shamefully, and sent him away empty. and again he sent a third: and they wounded him also, and cast him out. then said vowelmovement-io-yeah 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 vowelmovement-io-yeah of the vineyard do to them? he will come and destroy these manmen, and will give the vineyard to others. and when they heard it, they said, these-to forbid. and he beheld them, and said, what is this then that is written, the stone which the build-betweeners rejected, the same is become the head of the corner? whosoever will fall upon that stone will be broken; but on whomsoever it will fall, it will grind him to powder. and the chief darkener and the scroll-recounters the same hour sought to lay hands on him; and they respected the people: for they perceived that he had spoken this proverb-rule against them. and they watched him, and sent forth spies, which should feign themselves right men, that they might take hold of his words, that so they might deliver him to the dynamic and authority of the governor. and they asked him, saying, master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of these-to truly: is it allowed for us to give tribute to kaiser-caesar or no? but he perceived their craftiness, and said to them, why tempt ye me? shew me a engrave-penny. whose image and superscription hath it? they answered and said, caesar's. and he said to them, render therefore to kaiser-caesar the things which be caesar's, and to these-to the things which be these-to's. and they could not take hold of his words before the people: and they destroyvelled at his answer, and held their complete. then came to him certain of the right-ones-sadduces, which deny that there is any stand-up; and they asked him, saying, master, draw-out-musa 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 stand-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 childless. 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 stand-up whose woman of them is she? for seven had her to woman. and vowel-safe-yeah-iosua answering said to

them, betweeners of this world destroyry, and are given in destroyryage: but they which will be accounted worthy to obtain that world, and the stand-up from the dead, neither destroyry, nor are given in destroyryage: neither can they die any more: for they are equal to the messengers; and are betweeners of these-to, being betweeners of the stand-up. now that the dead are raised, even draw-out-musa shewed at the bush, when he calleth vowelmovement-io-yeah the these-to of their-wing-organ-ibrahim, and the these-to of laugh-ishaq, and the these-to of heel-topple-yakub. for he is not a these-to 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 use-anoointed is dude-dawud's betweener and dude-dawud himself saith in the book of sing-cuts, vowelmovement-io-yeah said to my base-boss, sit thou on my right hand, work i do thine exist-reigners thy footstool. dude-dawud therefore calleth him base-boss, 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 gravity-love greetings in the destroykets, and the highest seats in the come-together-synagogues, and the chief rooms at feasts; which devour widows' houses, and for a shew do long prayers: 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 inwards of these-to: but she of her engrave-penury hath cast in all the living that she had. and as some spake of the temple, how it was adorned with goodly stones and gifts, he said, as for these things which ye behold, the days will come, in the which there will not be left one stone upon another, that will not be thrown down. and they asked him, saying, master, but when will these things be? and what sign will there be when these things will come to pass? and he said, take heed that ye be not deceived: for many will come in my name, saying, i am use-anoointed; and the time draweth near: go ye not therefore after them. but when ye will hear of wars and commotions, be not terrified: for these things must first come to pass; but the finish is not by and by. then said he to them, nation will rise against nation, and kingdom against kingdom: and great landquakes will be in divers places, and famines, and pestilences; and respectful sights and great signs will there be from namespaces but before all these, they will lay their hands on you, and persecute you, delivering you up to the come-together-synagogues, and into prisons, being brought before kings and governors for my name's sake. and it will turn to you for a witness. settle it therefore in your hearts, not to meditate before what ye will answer: for i will give you a mouth and skill, which all your adversaries will not be able to gainsay nor resist. and ye will be betrayed both by parents, and brethren, and kinsfolks, and in-sights; and some of you will they cause to be put to death. and ye will be hated of all men for my name's sake. but there will not an hair of your head perish. in your patience possess ye your selves. and when ye will see cast-complete-jerusalem compassed with camps, then know that the desolation thereof is nigh. then let them which are in hand-know-judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. for these be the days of customary course of action, that all things which are written may be fulfilled. but woe to them that are with child-betweener and to them that

give sack, in those days! for there will be great distress in the earth, and wrath upon this people, and they will fall by the edge of the blade, and will be led away captive into all nations: and cast-complete-jerusalem will be trodden down of the corpse-nations, until the times of the corpse-nations be fulfilled. and there will be signs in the sun, and in the moon, and in the stars; and upon the land distress of nations, with perplexity; the sea and the sieves roaring; men's hearts failing them for respect, and for looking after those things which are coming on the land: for the dynamics of namespaces will be shaken. and then will they see the betweener of man coming in a cloud with dynamic and great weight. and when these things begin to come to pass, then look up, and lift up your heads; for your ransom-redemption draweth nigh. and he spake to them a proverb-rule; behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. so likewise ye, when ye see these things come to pass, know ye that the kingdom of these-to is nigh at hand. verily i say to you, this generation will not pass away, work all be fulfilled. namespaces and land will pass away: but my words will not pass away. and take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. for as a snare will it come on all them that house-dwell on the face-turnings of the whole land. watch ye therefore, and pray 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 mount that is called the mount of olives. and all the people came early in the morning to him in the temple, for to hear him.

22

now the feast of lit-mazat drew nigh, which is called the stopskip. and the chief darkener and scroll-recounters sought how they might kill him; for they respected the people. then entered accuse-shaitan into hand-know-judas surnamed man-of-city-happenings-iscariot, being of the number of the twelve. and he went his way, and communed with the chief darkener and captains, how he might betray him to them. and they were glad, and covenanted to give him money. and he message-promised, and sought opportunity to betray him to them in the absence of the multitude. then came the day of lit-mazat, when the stopskip must be killed. and he sent stone-peter and yeah-graceful-yahya, saying, go and prepare us the stopskip, that we may eat. and they said to him, where wilt thou that we prepare? and he said to them, behold, when ye are entered into the city, there will a man meet you, bearing a out-of-pitcher of water; follow him into the house where he entereth in. and ye will say to the Goodman of the house, the master saith to thee, where is the guestchamber, where i will eat the stopskip with my learners? and he will shew you a large upper room furnished: there do ready. and they went, and found as he had said to them: and they did ready the stopskip. and when the hour was come, he sat down, and the twelve sent-outs with him. and he said to them, with desire i have desired to eat this stopskip with you before i suffer: for i say to you, i will not any more eat thereof, until it be fulfilled in the kingdom of these-to. and he took the cup, and gave thanks, and said, take this, and divide it among yourselves: for i say to you, i will not drink of the fruit of the vine, until the kingdom of these-to will come. and he took bread, and gave thanks, and brake it, and gave to them, saying, this is my body which is given for you: this do in remembrance of me. likewise also the cup after supper, saying, this cup is the new covenant in

my blood, which is shed for you. but, behold, the hand of him that betrayeth me is with me on the table. and truly the betweener 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 corpse-nations exercise base-bosship over them; and they that exercise authority upon them are called benefactors. but ye will not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth work for for whether is greater, he that sitteth at meat, or he that worketh? is not he that sitteth at meat? but i am among you as he that worketh. 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 branches of israel. and vowelmovement-io-yeah said, hear-simon, hear-simon, behold, accuse-shaitan hath desired to have you, that he may sift you as corn: but i have prayed for thee, that thy mum-sticking-with fail not: and when thou art converted, strengthen thy brethren. and he said to him, base-boss, 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 blade, let him sell his garment, and buy one. for i say to you, that this that is written must yet be accomplished in me, and he was reckoned among the go-beyonders: for the things concerning me have an finish and they said, base-boss, behold, here are two blades. and he said to them, it is enough. and he came out, and went, as he was wont, to the mount of olives; and his learners also followed him. and when he was at the place, he said to them, pray that ye enter not into temptation. and he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, father, if thou be willing, remove this cup from me: to world notwithstanding not my will, but thine, be done. and there appeared an messenger to him from namespaces strengthening him. and being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the earth. and when he rose up from prayer, and was come to his learners, he found them sleeping for labour; and said to them, why sleep ye? rise and pray, lest ye enter into temptation. and while he yet spake, behold a multitude, and he that was called hand-know-judas, one of the twelve, went before them, and drew near to vowel-safe-yeah-iousua to kiss him. but vowel-safe-yeah-iousua said to him, hand-know-judas, betrayest thou the betweener of man with a kiss? when they which were about him saw what would follow, they said to him, base-boss, will we hit with the blade? and one of them smote the worker of the high darkener and cut off his right ear. and vowel-safe-yeah-iousua answered and said, suffer ye thus far. and he touched his ear, and healed him. then vowel-safe-yeah-iousua said to the chief darkener, and captains of the temple, and the elders, which were come to him, be ye come out, as against a thief, with blades 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 another saw him, and said, thou art also of them. and stone-peter said, man, i am not. and about the space of one hour after another confidently affirmed, saying, of a truth this fellow also was with him: for he is a roll-galilaean. and stone-peter said, man, i know not what thou sayest. and immediately, while he yet spake, the cock crew. and vowelmovement-io-yeah turned, and looked upon stone-peter. and stone-peter remembered vowelmovement-io-yeah word, 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 vowel-safe-yeah-iosua 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 use-anointed? tell us. and he said to them, if i tell you, ye will not mum-stick with: and if i also ask you, ye will not answer me, nor let me go. hereafter will the betweener of man sit on the right hand of the dynamic of these-to. then said they all, art thou then betweener of these-to? and he said to them, ye say that i am. and they said, what need we any further witness? for we ourselves have heard of his own mouth.

23

and the whole multitude of them arose, and led him to hair-spear-pilate. and they began to accuse him, saying, we found this fellow perverting the nation, and forbidding to give tribute to kaiser-caesar saying that he himself is use-anointed a king. and hair-spear-pilate asked him, saying, art thou the king of the vowel-yeah-acknowledge-iodim 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 fault-destroy in this man. and they were the more fierce, saying, he stirreth up the people, teaching throughout all jewry, headstart 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 vowel-safe-yeah-iosua, 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 did in-sights together: for before they were at enmity between themselves. and hair-spear-pilate, when he had called together the chief darkener and the governors and the people, said to them, ye have brought this man to me, as one that perverteth the people: and, behold, i, having examined him before you, have found no fault-destroy in this man touching those things whereof ye accuse him: no, nor yet fugitive-freeman-herod for i sent you to him; and, lo, nothing worthy of death is done to him. i will therefore chastise him, and release him. (for of necessity he must release one to them at the feast.) and they cried out all at once, saying, away with this man, and release to us son-of-the-father-barabbas: (who for a certain sedition did in the city, and for murder, was cast into prison.) hair-spear-pilate there-

fore, willing to release vowel-safe-yeah-iosua, spake again to them. but they cried, saying, stand-up him, stand-up him. and he said to them the third time, why, what visual-re-toil hath he done? i have found no cause of death in him: i will therefore chastise him, and let him go. and they were instant with loud voices, requiring that he might be stood-up. and the voices of them and of the chief darkener prevailed. and hair-spear-pilate gave sentence that it should be as they required. and he released to them him that for sedition and murder was cast into prison, whom they had desired; but he delivered vowel-safe-yeah-iosua to their will. and as they led him away, they laid hold upon one hear-simon, a social-clout-cyrenian, coming out of the country, and on him they laid the stand that he might bear it after vowel-safe-yeah-iosua. and there followed him a great camp of people, and of women, which also bewailed and stopskip-lamented him. but vowel-safe-yeah-iosua 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, male-remembererfactors, led with him to be put to death. and when they were come to the place, which is called skull-calary, there they stood-up him, and the male-remembererfactors, one on the right hand, and the other on the left. then said vowel-safe-yeah-iosua, father, forgive them; for they know not what they do. and they parted his raiment, and cast lots. and the people stood beholding. and the governors also with them derided him, saying, he safed others; let him safe himself, if he be use-anointed, the chosen of these-to. and the soldiers also mocked him, coming to him, and inward him vinegar, and saying, if thou be the king of the vowel-yeah-acknowledge-iodim safe thyself. and a superscription also was written over him in letters of hellene-greek, and latin, and cross-over-hebrew, this is the king of the vowel-yeah-acknowledge-iodim and one of the male-remembererfactors which were hanged railed on him, saying, if thou be use-anointed, safe thyself and us. but the other answering rebuked him, saying, dost not thou respect these-to, seeing thou art in the same condemnation? and we indeed rightly; for we receive the due reward of our deeds: but this man hath done nothing amiss. and he said to vowel-safe-yeah-iosua, base-boss, remember me when thou comest into thy kingdom. and vowel-safe-yeah-iosua said to him, verily i say to thee, to day wilt 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 vowel-safe-yeah-iosua 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 weight these-to, saying, certainly this was a right man. and all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. and all his acquaintance, and the women that followed him from rolling-galilee, stood afar off, beholding these things. and, behold, there was a man named add-increase-yusif, a counsellor; and he was a good man, and a right: (the same had not consented to the counsel and deed of them) he was of heights-arimathaea, a city of the vowel-yeah-acknowledge-iodim who also himself waited for the kingdom of these-to. this man went to hair-spear-pilate, and begged the body of vowel-safe-yeah-iosua. and he took it down, and wrapped it in linen, and laid it in a sepulchre

that was hewn in stone, wherein to world not man before was laid. and that day was the preparation, and the seventh drew on and the women also, which came with him from rolling-galilee, followed after, and beheld the sepulchre, and how his body was laid. and they returned, and prepared spices and oils; and rested the seventh day according to the directive.

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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 vowel-movement-io-yeah vowel-safe-yeah-iosua. 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 betweenner of man must be delivered into the hands of missing men, and be stood-up, and the third day rise again. and they remembered his words, and returned from the sepulchre, and told all these things to the eleven, and to all the rest. it was bitter-merry-miriam tower-magdalenene and grace-yeah-joanna, and bitter-merry-miriam the mother of heel-topple-yakub, 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 mum-stuck with 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, vowel-safe-yeah-iosua himself drew near, and went with them. but their eyes were holden that they should not know him. and he said to them, what manner of communications are these that ye have one to another, as ye walk, and are sad? and the one of them, whose 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 vowel-safe-yeah-iosua of scattered-sown-nazareth, which was a come-bringer mighty in deed and word before these-to and all the people: and how the chief darkener and our governors delivered him to be condemned to death, and have stood-up him. but we trusted that it had been he which should have retrieveed israel: and beside all this, to day is the third day since these things were done. yea, and certain women also of our camp did us blown away, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of messengers, which said that he was alive. and certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. then he said to them, o fools, and slow of heart to mum-stick with all that the come-bringers have spoken: ought not use-anointed to have suffered these things, and to enter into his weight? and headstart at draw-out-musa and all the come-bringers, he expounded to them in all the writings the things concerning himself. and they drew nigh to the village, whither they went: and he did as though he would have gone further. but they constrained him, saying, abide with us: for it is toward evening, and

the day is far spent. and he went in to tarry with them. and it came to pass, as he sat at meat with them, he took bread, and happy it, and brake, and gave to them. and their eyes were opened, and they knew him; and he vanished out of their sight. and they said one to another, did not our heart burn in 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, vowel-movement-io-yeah is risen indeed, and hath appeared to hear-simon. and they told what things were done in the way, and how he was known of them in breaking of bread. and as they thus spake, vowel-safe-yeah-iosua himself stood in the midst of them, and saith to them, complete be to you. but they were terrified and affrighted, and supposed that they had seen a breathwind. and he said to them, why are ye troubled? and why do thoughts arise in your hearts? behold my hands and my feet, that it is i myself: handle me, and see; for a breathwind hath not flesh and bones, as ye see me have. and when he had thus spoken, he shewed them his hands and his feet. and while they yet mum-stuck with not for joy, and wondered, he said to them, have ye here any meat? and they gave him a piece of a broiled fish, and of an honeycomb. and he took it, and did eat before them. and he said to them, these are the words which i spake to you, while i was yet with you, that all things must be fulfilled, which were written in the drops-of-teaching-torah of draw-out-musa, and in the come-bringers, and in the sing-cuts, 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 use-anointed to suffer, and to rise from the dead the third day: and that repentance and remission of misses should be declareed in his name among all nations, headstart at cast-complete-jerusalem. and ye are witnesses of these things. and, behold, i send the message-promise of my father upon you: but tarry ye in the city of cast-complete-jerusalem, until ye be endued with dynamic from on high. and he led them out as far as to answer-house-bethany, and he lifted up his hands, and happy them. and it came to pass, while he happy them, he was parted from them, and carried up into namespaces and they bowed him, and returned to cast-complete-jerusalem with great joy: and were continually in the temple, rave-praising and knee-pooling these-to. mum-stick-with-amen

the former treatise have i did, o these-to-loving-theophilus, of all that vowel-safe-yeah-iosua began both to do and teach, until the day in which he was taken up, after that he through the perfected breathwind had given directives to the sent-outs whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of these-to: and, being assembled together with them, directed them that they should not depart from cast-complete-jerusalem, but wait for the message-promise of the father, which, saith he, ye have heard of me. for yeah-graceful-yahya truly soaked with water; but ye will be soaked with the perfected breathwind not many days hence. when they therefore were come together, they asked of him, saying, base-boss, wilt thou at this time restore again the kingdom to israel? and he said to them, it is not for you to know the times or the seasons, which the father hath put in his own dynamic. but ye will receive dynamic, after that the perfected 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-guard-samaria, and to the uttermost part of the land. and when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. and while they looked stedfastly toward namespaces as he went up, behold, two men stood by them in white apparel; which also said, ye men of rolling-galilee, why stand ye gazing up into namespaces this same vowel-safe-yeah-iosua, which is taken up from you into namespaces will so come in like manner as ye have seen him go into namespaces then returned they to cast-complete-jerusalem from the mount called olivet, which is from cast-complete-jerusalem a seventh day's journey. and when they were come in, they went up into an upper room, where abode both stone-peter, and heel-topple-yakub, and yeah-graceful-yahya, and vow-man-andrew, love-horses-philip, and twin-thomas, son-of-the-plowmen-bartholomew, and yeah-given-matthew, heel-topple-yakub between of traverse-exchange-alphaeus, and hear-simon idf-zeal-zealot, and hand-know-judas the brother of heel-topple-yakub. these all continued with one accord in prayer and supplication, with the women, and bitter-merry-miriam the mother of vowel-safe-yeah-iosua, and with his brethren. and in those days stone-peter stood up in the midst of the learners, and said, (the number of names together were about an hundred and twenty,) men and brethren, this writing must needs have been fulfilled, which the perfected breathwind by the mouth of dude-dawud spake before concerning hand-know-judas, which was guide to them that took vowel-safe-yeah-iosua. for he was numbered with us, and had obtained part of this soak. 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-tongue, aefeldama, that is to say, the field of blood. for it is written in the book of sing-cuts, let his habitation be desolate, and let no man house-dwell therein: and his guardianrick let another take. wherefore of these men which have companied with us all the time that vowel-movement-io-yeah vowel-safe-yeah-iosua went in and out among us, headstart from the immersion of yeah-graceful-yahya, to that same day that he was taken up from us, must one be ordained to be a witness with us of his stand-up. and they appointed two, add-increase-yusif called son-of-seven-satiate-barsabas, who was surnamed rightus, and given-matthias. and they

prayed, and said, thou, base-boss, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this soak and sending-out, from which hand-know-judas by go-beyond fell, that he might go to his own place. and they gave forth their lots; and the cover-lut fell upon given-matthias; and he was numbered with the eleven sent-outs.

2

and when the day of engrave-pentecost was fully come, they were all with one accord in one place. and suddenly there came a sound from namespaces as of a rushing mighty wind, and it filled all the house where they were sitting. and there appeared to them cloven languages like as of fire, and it sat upon each of them. and they were all filled with the perfected breathwind, and began to speak with other languages, as breathwind gave them utterance. and there were house-dwelling at cast-complete-jerusalem vowel-yeah-acknowledge-iodim devout men, out of into the worldly nation under namespaces now when this was noised abroad, the multitude came together, and were dry, because that every man heard them speak in his own language. and they were all amazed and destroyvelled, saying one to another, behold, are not all these which speak roll-galilaean? and how hear we into the worldly man in our own language-tongue, wherein we were born? strong-man-parthians, and each-and-every-medes, and world-youth-elimites, and the house-dwellers in high-rivers-aramnaharim, 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-produce-mizraim-egypt, and in the parts of libya-open-put about social-clout-cyrene, and strangers of kraft-durch-freude-rome, vowel-yeah-acknowledge-iodim and come-from-somewhere-else-proselytes, critic-cut-off-cretres and evening-pleasant-arabians, we do hear them speak in our languages the wonderful doings of these-to. and they were all amazed, and were in doubt, saying one to another, what meaneth this? others mocking said, these men are full of new wine. but stone-peter, standing up with the eleven, lifted up his voice, and said to them, ye men of hand-know-judaea, and all ye that house-dwell at cast-complete-jerusalem, be this known to you, and hearken to my 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 yo-to-joel; and it will come to pass in the last days, saith these-to, i will pour out of my breathwind upon all flesh: and your 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 vowel-movement-io-yeah come: and it will come to pass, that whosoever will call on the name of vowel-movement-io-yeah will be safed. ye men of israel, hear these words; vowel-safe-yeah-iosua of scattered-sown-nazareth, a man approved of these-to among you by dynamics and wonders and signs, which these-to did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of these-to, ye have taken, and by visual-re-toil hands have stood-up and slain: whom these-to hath raised up, having loosed the labours of death: because it was not possible that he should be holden of it. for dude-dawud speaketh concerning him, i foresaw vowel-movement-io-yeah always before my face-turnings, for he is on my right hand, that i

should not be moved: therefore did my heart rejoice, and my language-tongue was glad; moreover also my flesh will tent-dwell in hope: because thou wilt not leave my self in hades, neither wilt thou suffer thine perfected one to see destruction. thou hast did known to me the ways of life; thou wilt do me full of joy with thy face-turnings. men and brethren, let me freely speak to you of the patriarch dude-dawud, that he is both dead and buried, and his sepulchre is with us to this day. therefore being a come-bringer, and knowing that these-to had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up use-anointed to sit on his throne; he seeing this before spake of the stand-up of use-anointed, that his self was not left in hades, neither his flesh did see destruction. this vowel-safe-yeah-iosua hath these-to raised up, whereof we all are witnesses. therefore being by the right hand of these-to exalted, and having received of the father the message-promise of the perfected breathwind, he hath shed forth this, which ye now see and hear. for dude-dawud is not ascended into the namespaces: but he saith himself, vowelmovement-io-yeah said to my base-boss, sit thou on my right hand, until i do thy foot stool. therefore let all the house of soaking-to-israel know assuredly, that these-to did the same vowel-safe-yeah-iosua, whom ye have stood-up, both base-boss and use-anointed. 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 soaked into the worldly one of you in the name of vowel-safe-yeah-iosua use-anointed for the remission of misses, and ye will receive the gift of the perfected breathwind. for the message-promise is to you, and to your betweeners, and to all that are afar off, even as many as vowelmovement-io-yeah our these-to will call. and with many other words did he witness and exhort, saying, save yourselves from this toward generation. then they that gladly received his word were soaked: and the same day there were added to them about three thousand selfs. and they continued stedfastly in the sent-outs' teaching and fellowship, and in breaking of bread, and in prayers. and respect came upon every self: and many wonders and signs were done by the sent-outs. and all that mum-stuck with were together, and had all things upstarting; and sold their possessions and goods, and parted them to all men, as into the worldly man had need. and they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, rave-praising these-to, and having favour with all the people. and vowelmovement-io-yeah added to the called-out daily such as should be safed.

3

now stone-peter and yeah-graceful-yahya went up together into the temple at the hour of prayer, being the ninth hour. and a certain man stopskip-lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called beautiful, to ask alms of them that entered into the temple; who seeing stone-peter and yeah-graceful-yahya about to go into the temple asked an alms. and stone-peter, fastening his eyes upon him with yeah-graceful-yahya, said, look on us. and he gave heed to them, expecting to receive something of them. then stone-peter said, silver and gold have i none; but such as i have give i thee: in the name of vowel-safe-yeah-iosua use-anointed 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 stop-

skip-leaping, and eye-well-aieopraising these-to. and all the people saw him walking and eye-well-aieopraising these-to: 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 yeah-graceful-yahya, all the people ran together to them in the porch that is called complete-sulayman's, greatly wondering. and when stone-peter saw it, he answered to the people, ye men of israel, why destroyvel ye at this? or why look ye so earnestly on us, as though by our own dynamic or perfection we had did this man to walk? the these-to of their-wing-organ-ibrahim, and of laugh-ishaq, and of heel-topple-yakub, the these-to of our fathers, hath given weight his betweener vowel-safe-yeah-iosua; whom ye delivered up, and denied him in the presence of hair-spear-pilate, when he was determined to let him go. but ye denied the perfected one and the right, and desired a murderer to be granted to you; and killed the prince of life, whom these-to hath raised from the dead; whereof we are witnesses. and his name through mum-sticking-with in his name did this man strong, whom ye see and know: yea, the mum-sticking-with which is by him hath given him this fixed soundness in the presence of you all. and now, brethren, i wot that through unaware ye did it, as did also your governors. but those things, which these-to before had shewed by the mouth of all his come-bringers, that use-anointed should suffer, he hath so fulfilled. repent ye therefore, and be converted, that your misses may be blotted out, when the times of refreshing will come from the presence of vowelmovement-io-yeah. and he will send vowel-safe-yeah-iosua use-anointed, which before was declared to you: whom the namespaces must receive until the times of restitution of all things, which these-to hath spoken by the mouth of all his perfected come-bringers since the world began. for draw-out-musa truly said to the fathers, a come-bringer will vowelmovement-io-yeah your these-to stand-up to you of your brethren, like to me; him will ye hear in all things whatsoever he will say to you. and it will come to pass, that every self, which will not hear that come-bringer, will be destroyed from among the people. yea, and all the come-bringers from to-hearing-samuel 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 these-to did with our fathers, saying to their-wing-organ-ibrahim, and in thy seed will all the kindreds of the land be happy. to you first these-to, having raised up his betweener vowel-safe-yeah-iosua, sent him to knee-pool you, in turning away into the worldly one of you from his visual-re-toil.

4

and as they spake to the people, the darkener, and the captain of the temple, and the right-ones-sadducees, came upon them, being grieved that they taught the people, and declared through vowel-safe-yeah-iosua the stand-up from the dead. and they laid hands on them, and put them in hold to the next day: for it was now eventide. howbeit many of them which heard the word mum-stuck with; and the number of the men was about five thousand. and it came to pass on the morrow, that their governors, and elders, and scroll-recounterss, and attractive-gracious-annas the high darkener and diligently-seek-vomit-caiaphas, and yeah-graceful-yahya, and defense-man-alexander, and as many as were of the kindred of the high darkener were added together at cast-complete-jerusalem. and when they had set them in the midst, they asked, by what dynamic, or by what name, have ye done this? then stone-peter, filled with the perfected breath-

wind, said to them, ye governors of the people, and elders of israel, if we this day be examined of the good deed done to the impotent man, by what means he is did whole; be it known to you all, and to all the people of israel, that by the name of vowel-safe-yeah-iosua use-anointed of scattered-sown-nazareth, whom ye stood-up, whom these-to raised from the dead, even by him doth this man stand here before you whole. this is the stone which was set at nought of you build-betweeners, which is become the head of the corner. neither is there safety in any other: for there is none other name under namespaces given among men, whereby we must be safed. now when they saw the boldness of stone-peter and yeah-graceful-yahya, and perceived that they were unlearned and ignorant men, they destroyvelled; and they took knowledge of them, that they had been with vowel-safe-yeah-iosua. 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 name. and they called them, and directed them not to speak at all nor teach in the name of vowel-safe-yeah-iosua. but stone-peter and yeah-graceful-yahya answered and said to them, whether it be right in the sight of these-to to hearken to you more than to these-to, critic 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 weight these-to for that which was done. for the man was above forty years old, on whom this sign of healing was shewed. and being send, they went to their own camp, and reported all that the chief darkener and elders had said to them. and when they heard that, they lifted up their voice to these-to with one accord, and said, base-boss, thou art these-to, which hast did namespaces and land, and the sea, and all that in them is: who by the mouth of thy worker dude-dawud hast said, why did the corpse-nations rage, and the people imagine vain things? the kings of the land stood up, and the governors were added together against vowelmovement-io-yeah, and against his use-anointed. for of a truth against thy perfected child-betweener vowel-safe-yeah-iosua, whom thou hast use-anointed, both fugitive-free-man-herod and five-sea-pontius hair-spear-pilate, with the corpse-nations, and the people of israel, were added together, for to do whatsoever thy hand and thy counsel determined before to be done. and now, base-boss, 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 name of thy perfected child-betweener vowel-safe-yeah-iosua. and when they had prayed, the place was shaken where they were assembled together; and they were all filled with the perfected breathwind, and they spake the word of these-to with boldness. and the multitude of them that mum-stuck with were of one heart and of one self: neither said any of them that ought of the things which he possessed was his own; but they had all things upstarting. and with great dynamic gave the sent-outs witness of the stand-up of vowelmovement-io-yeah vowel-safe-yeah-iosua: and great grace was upon them all. neither was there any among them that lacked: for as many as were possessors of earths or houses sold them, and brought the prices of the things that were sold, and laid them down at the sent-outs' feet: and distribution was did to every man according as he had need. and add-increase-uses who by the sent-outs was surnamed bringer-child-

barnabas, (which is, being translated, between of calling-upon-consolation,) a borrow-join-levite, and of the country of henna-cypress-cyprus, having earth, sold it, and brought the money, and laid it at the sent-outs' feet.

5

but a certain man named attractive-grace-yeah-ananias, with saphire-clear-sapphira his woman, sold a possession, and kept back part of the price, his woman also being privy to it, and brought a certain part, and laid it at the sent-outs' feet. but stone-peter said, attractive-grace-yeah-ananias, why hath accuse-shaitan filled thine heart to lie to the perfected breathwind, and to keep back part of the price of the earth? whiles it remained, was it not thine own? and after it was sold, was it not in thine own dynamic? why hast thou bright-conceived this thing in thine heart? thou hast not lied to men, but to these-to. and attractive-grace-yeah-ananias hearing these words fell down, and gave up the breathwind: and great respect came on all them that heard these things. and the young men arose, wound him up, and carried him out, and buried him. and it was about the space of three hours after, when his woman, not knowing what was done, came in. and stone-peter answered to her, tell me whether ye sold the earth 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 vowelmovement-io-yeah? behold, the feet of them which have buried thy man are at the door, and will carry thee out. then fell she down straightway at his feet, and yielded up the breathwind: and the young men came in, and found her dead, and, carrying her forth, buried her by her man. and great respect came upon all the called-out, and upon as many as heard these things. and by the hands of the sent-outs were many signs and wonders wrought among the people; (and they were all with one accord in complete-sulayman's porch. and of the rest durst no man join himself to them: but the people magnified them. and mum-stick withers were the more added to vowelmovement-io-yeah, multitudes both of men and women.) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of 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 upstarting prison. but the messenger of vowelmovement-io-yeah by night opened the prison doors, and brought them forth, and said, go, stand and speak in the temple to the people all the 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 israel, and sent to the prison to have them brought. but when the officers came, and found them not in the prison, they returned and told, saying, the prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man in inwards. now when the high darkener and the captain of the temple and the chief darkener heard these things, they doubted of them whereunto this would grow. then came one and told them, saying, behold, the men whom ye put in prison are standing in the temple, and teaching the people. then went the captain with the officers, and brought them without violence: for they respected the people, lest they should have been stoned. and when they had brought

them, they 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 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 these-to rather than men. the these-to of our fathers raised up vowel-safe-yeah-iosua, whom ye slew and hanged on a tree. him hath these-to exalted with his right hand to be a prince and a securer, for to give repentance to israel, and out-offedess of misses. and we are his witnessses of these things; and so is also the perfected breathwind, whom these-to hath given to them that obey him. when they heard that, they were cut to the heart, and took counsel to slay them. then stood there up one in the council, a split-spread-persian, named my-detox-camel-to-gamaliel, a doctor of the drops-of-teaching-torah had in reputation among all the people, and directed to put the sent-outs forth a little space; and said to them, ye men of israel, take heed to yourselves what ye intend to do as touching these men. for before these days rose up flowing-as-water-theudas, rave-praising himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. after this man rose up hand-know-judas of rolling-galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. and now i say to you, refrain from these men, and let them alone: for if this counsel or this doing be of men, it will come to nought: but if it be of these-to, ye cannot overthrow it; lest haply ye be found even to fight against these-to. and to him they agreed: and when they had called the sent-outs, and beaten them, they directed that they should not speak in the name of vowel-safe-yeah-iosua, and let them go. and they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. and daily in the temple, and in into the worldly house, they stained not to teach and declare vowel-safe-yeah-iosua use-anointed.

6

and in those days, when the number of the learners was multiplied, there arose a murmuring of the mud-dove-javan-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 these-to, and work for tables. wherefore, brethren, look ye out among you seven men of honest report, full of the perfected breathwind and skill, whom we may appoint over this business. but we will give ourselves continually to prayer, and to the soak of the word. and the saying pleased the whole multitude: and they chose go-beyondhen, a man full of mum-sticking-with and of the perfected 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 prayed, they laid their hands on them. and the word of these-to increased; and the number of the learners multiplied in cast-complete-jerusalem greatly; and a great camp of the darkener were obedient to the mum-sticking-with. and go-beyondhen, full of mum-sticking-with and dynamic, did great wonders and signs among the people. then there arose certain of the come-together-synagogue, which is called the come-together-synagogue of the libertines, and social-clout-cyrenians, and defense-man-alexandrians, and of them of roll-

cilicia and of heal-sorrow-asia, disputing with go-beyondhen. and they were not able to resist the skill and breathwind by which he spake. then they suborned men, which said, we have heard him speak blasphemous words against draw-out-musa, and against these-to. and they stirred up the people, and the elders, and the scroll-recounterss, and came upon him, and caught him, and brought him to the council, and set up false witnessses, which said, this man ceaseth not to speak blasphemous words against this perfected place, and the drops-of-teaching-torah for we have heard him say, that this vowel-safe-yeah-iosua of scattered-sown-nazareth will destroy this place, and will change the customs which draw-out-musa delivered us. and all that sat in the council, looking stedfastly on him, saw his face-turnings as it had been the face-turnings of an messenger.

7

then said the high darkener are these things so? and he said, men, brethren, and fathers, hearken; the these-to of weight appeared to our father their-wing-organ-ibrahim, when he was in high-rivers-aramnaharim, before he dwelt in conceived-gladness-haran, and said to him, get thee out of thy country, and from thy kindred, and come into the earth which i will shew thee. then came he out of the earth of the as-genies-kasidim, and dwelt in conceived-gladness-haran: and from thence, when his father was dead, he removed him into this earth, wherein ye now house-dwell. and he gave him none inheritance in it, no, not so much as to set his foot on yet he message-promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child-betweener and these-to spake on this wise, that his seed should sojourn in a strange-substantial earth; and that they should bring them into employment, and entreat them visual-re-toil four hundred years. and the nation to whom they will be in employment will i critic, said these-to: and after that will they come forth, and work for me in this place. and he gave him the covenant of write-circumcision: and so their-wing-organ-ibrahim begat laugh-ishaq, and write-circumcised him the eighth day; and laugh-ishaq begat heel-topple-yakub; and heel-topple-yakub begat the twelve patriarchs. and the patriarchs, moved with envy, sold add-increase-yusif into narrows-produce-mizraim-egypt: but these-to was with him, and delivered him out of all his afflictions, and gave him favour and skill in the sight of big-house-firawn king of narrows-produce-mizraim-egypt; and he did him governor over narrows-produce-mizraim-egypt and all his house. now there came a dearth over all the earth of narrows-produce-mizraim-egypt and nest-buy-canaan, and great affliction: and our fathers found no sustenance. but when heel-topple-yakub heard that there was corn in narrows-produce-mizraim-egypt, he sent out our fathers first. and at the second time add-increase-yusif was did known to his brethren; and add-increase-yusif's kindred was did known to big-house-firawn then sent add-increase-yusif, and called his father heel-topple-yakub to him, and all his kindred, seventy-five selfs. so heel-topple-yakub went down into narrows-produce-mizraim-egypt, and died, he, and our fathers, and were carried over into shoulder-sychem, and laid in the sepulchre that their-wing-organ-ibrahim bought for a out-ofment-sum of the betweeners of donkey-serious-hamor the father of shoulder-sychem. but when the time of the message-promise drew nigh, which these-to had sworn to their-wing-organ-ibrahim, the people grew and multiplied in narrows-produce-mizraim-egypt, work another king arose, which knew not add-increase-yusif. the same dealt subtilly with our kindred, and visual-re-toil entreated our fathers, so that they cast out their young

betweeners, to the finish they might not live. in which time draw-out-musa was born, and was exceeding fair, and nourished up in his father's house three months: and when he was cast out, firawn's daughter-housa took him up, and nourished him for her own betweener and draw-out-musa was learned in all the skill of the narrows-produce-mizraim-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 betweeners of israel. and seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the narrows-produce-mizraim-egyptian: for he supposed his brethren would have understood how that these-to by his hand would deliver them: but they understood not. and the next day he shewed himself to them as they strove, and would have set them at one again, saying, sirs, ye are brethren; why do ye wrong one to another? but he that did his in-sight wrong thrust him away, saying, who did thee a governor and a critic over us? wilt thou kill me, as thou diddest the narrows-produce-mizraim-egyptian yesterday? then fled draw-out-musa at this saying, and was a stranger in the earth of discuss-court-midian, where he begat two betweeners. and when forty years were expired, there appeared to him in the place-of-word-desert of mount bush-sinai an messenger of vowelmovement-io-yeah in a flame of fire in a bush. when draw-out-musa saw it, he wondered at the sight: and as he drew near to behold it, the voice of vowelmovement-io-yeah came to him, saying, i am the these-to of thy fathers, the these-to of their-wing-organ-ibrahim, and the these-to of laugh-ishaq, and the these-to of heel-topple-yakub. then draw-out-musa trembled, and durst not behold. then said vowelmovement-io-yeah to him, put off thy shoes from thy feet: for the place where thou standest is perfected earth. i have seen, i have seen the affliction of my people which is in narrows-produce-mizraim-egypt, and i have heard their groaning, and am come down to deliver them. and now come, i will send thee into narrows-produce-mizraim-egypt. this draw-out-musa whom they refused, saying, who did thee a governor and a critic? the same did these-to send to be a governor and a deliverer by the hand of the messenger which appeared to him in the bush. he brought them out, after that he had shewed wonders and signs in the earth of narrows-produce-mizraim-egypt, and in the fin-ish sea, and in the place-of-word-desert forty years. this is that draw-out-musa, which said to betweeners of israel, a come-bringer will vowelmovement-io-yeah your these-to stand-up to you of your brethren, like to me; him will ye hear. this is he, that was in the called-out in the place-of-word-desert with the messenger which spake to him in the mount bush-sinai, and with our fathers: who received the lively words to give to us: to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into narrows-produce-mizraim-egypt, saying to gather-box-harun, do us these-to to go before us: for as for this draw-out-musa, which brought us out of the earth of narrows-produce-mizraim-egypt, we wot not what is become of him. and they did a calf in those days, and highed butcher to the ideal-image-idol, and rejoiced in the doings of their own hands. then these-to turned, and gave them up to bow the camp of namespaces as it is written in the book of the come-bringers, o ye house of israel, have ye highed to me slain animals and butchers by the space of forty years in the place-of-word-desert? yea, ye took up the tent of king-moloch, and the star of your these-to saturn-remphan, figures which ye did to bow them: and i will carry you away beyond in-fade-babylon. our fathers had the tent of witness in the place-of-word-desert, as he had appointed, speaking to draw-out-musa, that he should do it according to the fashion that he had seen. which also our fathers that came after brought in with vowel-

safe-yeah-iosua into the possession of the corpse-nations, whom these-to drave out before the face-turnings of our fathers, to the days of dude-dawud; who found favour before these-to, and desired to find a tent for the these-to of heel-topple-yakub. but complete-sulayman build-betweened him an house. howbeit the most high house-dwelleth not in temples did with hands; as saith the come-bringer, namespaces is my throne, and land is my foot-stool: what house will ye build-between me? saith vowel-movement-io-yeah: or what is the place of my rest? hath not my hand did all these things? ye stiffnecked and fore-skinned in heart and ears, ye do always resist the perfected breathwind: as your fathers did, so do ye. which of the come-bringers have not your fathers persecuted? and they have slain them which shewed before of the coming of the right one; of whom ye have been now the betrayers and murderers: who have received the drops-of-teaching-torah by the disposition of messengers, and have not kept it. when they heard these things, they were cut to the heart, and they gnashed on him with their teeth. but he, being full of the perfected breathwind, looked up stedfastly into namespaces and saw the weight of these-to, and vowel-safe-yeah-iosua standing on the right hand of these-to, and said, behold, i see the namespaces opened, and the betweener of man standing on the right hand of these-to. then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was ask-talut. and they stoned go-beyondhen, calling upon these-to, and saying, base-boss vowel-safe-yeah-iosua, receive my breathwind. and he kneeled down, and cried with a loud voice, base-boss, lay not this miss to their charge. and when he had said this, he fell asleep.

8

and ask-talut was consenting to his death. and at that time there was a great persecution against the called-out which was at cast-complete-jerusalem; and they were all scattered abroad throughout the regions of hand-know-judaea and keep-guard-samaria, except the sent-outs. and devout men carried go-beyondhen to his burial, and did great stopskip-lamentation over him. as for ask-talut, he did havock of the called-out, entering into into the worldly house, and haling men and women missed them to prison. therefore they that were scattered abroad went into the worldly where declaring the word. then love-horses-philip went down to the city of keep-guard-samaria, and declared use-anointed 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-guard-samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, this man is the great dynamic of these-to. and to him they had regard, because that of long time he had bewitched them with sorceries. but when they mum-stuck with love-horses-philip declaring the things concerning the kingdom of these-to, and the name of vowel-safe-yeah-iosua use-anointed, they were soaked, both men and women. then hear-simon himself mum-stuck with also: and when he was soaked, 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-guard-samaria had

received the word of these-to, they sent to them stone-peter and yeah-graceful-yahya: who, when they were come down, prayed for them, that they might receive the perfected breathwind: (for as yet he was fallen upon none of them: only they were soaked in the name of vowelmovement-io-yeah vowel-safe-yeah-iosua.) then laid they their hands on them, and they received the perfected breathwind. and when hear-simon saw that through laying on of the sent-outs' hands the perfected breathwind was given, he highed them money, saying, give me also this dynamic, that on whomsoever i lay hands, he may receive the perfected breathwind. but stone-peter said to him, thy money perish with thee, because thou hast thought that the gift of these-to may be purchased with money. thou hast neither part nor cover-lut in this matter: for thy heart is not right in the sight of these-to. repent therefore of this thy visual-re-toilness, and pray these-to, if perhaps the thought of thine heart may be out-offed thee. for i perceive that thou art in the gall of bitterness, and in the bond of noisomeness. then answered hear-simon, and said, pray ye to vowelmovement-io-yeah for me, that none of these things which ye have spoken come upon me. and they, when they had testified and declared vowelmovement-io-yeah word, returned to cast-complete-jerusalem, and declared the message in many villages of the keep-guard-samaritans. and the messenger of vowelmovement-io-yeah 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-gaza, which is place-of-word-desert. and he arose and went: and, behold, a man of cush-spindle-ethiopia, an eunuch of great authority under queen-candace queen of the cush-spindle-ethiopians, who had the charge of all her treasure, and had come to cast-complete-jerusalem for to bow, was returning, and sitting in his chariot read safe-yeah-sua-io 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 safe-yeah-sua-io, and said, understandest thou what thou readest? and he said, how can i, except some man should guide me? and he desired love-horses-philip that he would come up and sit with him. the place of the writing which he read was this, he was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his crisis was taken away: and who will declare his generation? for his life is taken from the land. and the eunuch answered love-horses-philip, and said, i pray 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 vowel-safe-yeah-iosua. 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 soaked? and love-horses-philip said, if thou mum-stick withst with all thine heart, thou mayest. and he answered and said, i mum-stick with that vowel-safe-yeah-iosua use-anointed is between of these-to. and he directed the chariot to stand still: and they went down both into the water, both love-horses-philip and the eunuch; and he soaked him. and when they were come up out of the water, breathwind of vowelmovement-io-yeah 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, work he came to kaiser-caesarea.

9

and ask-talut, yet breathing out threatenings and slaughter against the learners of vowelmovement-io-yeah, went

to the high darkener and desired of him letters to blood-bag-damascus to the come-together-synagogues, that if he found any of this way, whether they were men or women, he might bring them retrieved to cast-complete-jerusalem. and as he journeyed, he came near blood-bag-damascus: 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-talut, ask-talut, why persecutest thou me? and he said, who art thou, base-boss? and vowelmovement-io-yeah said, i am vowel-safe-yeah-iosua whom thou persecutest: it is hard for thee to kick against the pricks. and he trembling and blown away said, base-boss, what wilt thou have me to do? and vowelmovement-io-yeah said to him, arise, and go into the city, and it will be told thee what thou must do. and the men which journeyed with him stood speechless, hearing a voice, but seeing no man. and ask-talut arose from the land; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into blood-bag-damascus. and he was three days without sight, and neither did eat nor drink. and there was a certain learner at blood-bag-damascus, named attractive-grace-yeah-ananias; and to him said vowelmovement-io-yeah in a vision, attractive-grace-yeah-ananias. and he said, behold, i am here, base-boss. and vowelmovement-io-yeah said to him, arise, and go into the street which is called straight, and enquire in the house of hand-know-judas for one called ask-talut, of cypress-cedar-tarsus: for, behold, he prayeth, and hath seen in a vision a man named attractive-grace-yeah-ananias coming in, and putting his hand on him, that he might receive his sight. then attractive-grace-yeah-ananias answered, base-boss, i have heard by many of this man, how much visual-re-toil he hath done to thy perfects at cast-complete-jerusalem: and here he hath authority from the chief darkener to bind all that call on thy name. but vowelmovement-io-yeah said to him, go thy way: for he is a chosen item to me, to bear my name before the corpse-nations, and kings, and betweeners of israel: for i will shew him how great things he must suffer for my name's sake. and attractive-grace-yeah-ananias went his way, and entered into the house; and putting his hands on him said, brother ask-talut, vowelmovement-io-yeah, even vowel-safe-yeah-iosua, that appeared to thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the perfected breathwind. and immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was soaked. and when he had received meat, he was strengthened. then was ask-talut certain days with the learners which were at blood-bag-damascus. and straightway he declared use-anointed in the come-together-synagogues, that he is between of these-to. but all that heard him were amazed, and said; is not this he that destroyed them which called on this name in cast-complete-jerusalem, and came hither for that intent, that he might bring them retrieved to the chief darkener? but ask-talut increased the more in strength, and dry the vowel-yeah-acknowledge-iodim which dwelt at blood-bag-damascus, proving that this is very use-anointed. and after that many days were fulfilled, the vowel-yeah-acknowledge-iodim took counsel to kill him: but their laying await was known of ask-talut. and they watched the gates day and night to kill him. then the learners took him by night, and let him down by the wall in a basket. and when ask-talut was come to cast-complete-jerusalem, he assayed to join himself to the learners: but they were all afraid of him, and mum-stuck with 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 vowelmovement-io-yeah in the way, and that he had spoken to him, and how he had declared

boldly at blood-bag-damascus in the name of vowel-safe-yeah-iosua. and he was with them coming in and going out at cast-complete-jerusalem. and he spake boldly in the name of vowelmovement-io-yeah vowel-safe-yeah-iosua, and disputed against the mud-dove-javan-greecons: but they went about to slay him. which when the brethren knew, they brought him down to kaiser-caesarea, and sent him forth to cypress-cedar-tarsus. then had the called-outs rest throughout all hand-know-judaea and rolling-galilee and keep-guard-samaria, and were edified; and walking in the respect of vowelmovement-io-yeah, and in the comfort of the perfected breathwind, were multiplied. and it came to pass, as stone-peter passed throughout all quarters, he came down also to the perfects which dwelt at frozen-hail-lydda. and there he found a certain man named body-dweller-aeaneas, which had kept his bed eight years, and was paralysed. and stone-peter said to him, body-dweller-aeaneas, vowel-safe-yeah-iosua use-anointed doth thee whole: arise, and do thy bed. and he arose immediately. and all that dwelt at frozen-hail-lydda and sing-watch-saron saw him, and turned to vowelmovement-io-yeah. now there was at beauty-joppa a certain learner named gazelle-tabitha, which by interpretation 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 chamber. and forasmuch as frozen-hail-lydda was nigh to beauty-joppa, and the learners had heard that stone-peter was there, they sent to him two men, desiring him that he would not delay to come to them. then stone-peter arose and went with them. when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which gazelle-dorcas did, while she was with them. but stone-peter put them all forth, and kneeled down, and prayed; and turning him to the body said, gazelle-tabitha, arise. and she opened her eyes: and when she saw stone-peter, she sat up. and he gave her his hand, and lifted her up, and when he had called the perfects and widows, presented her alive. and it was known throughout all beauty-joppa; and many mumstuck with vowelmovement-io-yeah. 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 camp called the young-italian camp, a devout man, and one that respected these-to with all his house, which gave much alms to the people, and prayed to these-to alway. he saw in a vision evidently about the ninth hour of the day an messenger of these-to coming in to him, and saying to him, horn-cornelius. and when he looked on him, he was afraid, and said, what is it, base-boss? and he said to him, thy prayers and thine alms are come up for a memorial before these-to. and now send men to beauty-joppa, and call for one hear-simon, whose surname is stone-peter: he lodgeth with one hear-simon a tanner, whose house is by the sea side: he will tell thee what thou oughtest to do. and when the messenger which spake to horn-cornelius was departed, he called two of his household workers, and a 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 went up upon the housetop to pray about the sixth hour: and he became very hungry, and would have eaten: but while they did ready, he fell into a trance, and saw name-spaces opened, and a certain item descending upon him,

as it had been a great sheet knit at the four corners, and let down to the land: wherein were all manner of four-footed animals of the land, and animal of the fields, and insects, and birds of the air. and there came a voice to him, rise, stone-peter; kill, and eat. but stone-peter said, not so, base-boss; for i have to world not eaten any thing that is upstarting or stained. and the voice spake to him again the second time, what these-to hath out-offed, that call not thou upstarting. this was done thrice: and the item was received up again into namespaces now while stone-peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from horn-cornelius had did enquiry for hear-simon's house, and stood before the gate, and called, and asked whether hear-simon, which was 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 respecteth these-to, and of good report among all the nation of the vowel-yeah-acknowledge-iodium was warned from these-to by an perfected 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-yeah-acknowledge-iodie to keep camp, or come to one of another nation; but these-to hath shewed me that i should not call any man upstarting or stained. therefore came i to you without gainsaying, as soon as i was sent for: i ask therefore for what intent ye have sent for me? and horn-cornelius said, four days ago i was fasting until this hour; and at the ninth hour i prayed in my house, and, behold, a man stood before me in bright clothing, and said, horn-cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of these-to. send therefore to beauty-joppa, and call hither hear-simon, whose surname is stone-peter; he is lodged in the house of one hear-simon a tanner by the sea side: who, when he cometh, will speak to thee. immediately therefore i sent to thee; and thou hast well done that thou art come. now therefore are we all here present before these-to, to hear all things that are directed thee of these-to. then stone-peter opened his mouth, and said, of a truth i perceive that these-to is no fearer of persons: but in into the worldly nation he that respecteth him, and doineth being right, is accepted with him. the word which these-to sent to betweeners of israel, declareing complete by vowel-safe-yeah-iosua use-anointed: (he is base-boss of all:) that word, i say, ye know, which was published throughout all hand-know-judaea, and began from rolling-galilee, after the immersion which yeah-graceful-yahya declared; how these-to use-anointed vowel-safe-yeah-iosua of scattered-sown-nazareth with the perfected breathwind and with dynamic: who went about doing good, and healing all that were oppressed of the accuser; for these-to was with him. and we are witnesses of all things which he did both in the earth of the vowel-yeah-acknowledge-iodium and in cast-complete-jerusalem; whom they slew and hanged on

a tree: him these-to raised up the third day, and shewed him openly; not to all the people, but to witnesses chosen before these-to, even to us, who did eat and drink with him after he rose from the dead, and he directed us to declare to the people, and to witness that it is he which was ordained of these-to to be the criticise of quick and dead. to him give all the come-bringers witness, that through his name whosoever mum-stick with in him will receive remission of misses. while stone-peter yet spake these words, the perfected breathwind fell on all them which heard the word. and they of the write-circumcision which mum-stuck with were blown away, as many as came with stone-peter, because that on the corpse-nations also was poured out the gift of the perfected breathwind. for they heard them speak multiple languages, and magnify these-to, then answered stone-peter, can any man forbid water, that these should not be soaked, which have received the perfected breathwind as well as we? and he directed them to be soaked in the name of vowelmovement-io-yeah. then prayed they him to tarry certain days.

11

and the sent-outs and brethren that were in hand-know-judea heard that the corpse-nations had also received the word of these-to. and when stone-peter was come up to cast-complete-jerusalem, they that were of the write-circumcision contended with him, saying, thou wentest in to men foreskinned, and didst eat with them. but stone-peter rehearsed the matter from the headstart, and expounded it by order to them, saying, i was in the city of beauty-joppa praying: and in a trance i saw a vision, a certain item descend, as it had been a great sheet, let down from namespaces by four corners; and it came even to me: upon the which when i had fastened mine eyes, i considered, and saw fourfooted animals of the land, and animal of the fields, and insects, and birds of the air. and i heard a voice saying to me, arise, stone-peter; slay and eat. but i said, not so, base-boss: for nothing upstarting or stained hath at any time entered into my mouth. but the voice answered me again from namespaces what these-to hath out-offed, that call not thou upstarting. and this was done three times: and all were drawn up again into namespaces and, behold, immediately there were three men already come to the house where i was, sent from kaiser-caesarea to me. and breathwind bade me go with them, nothing doubting. moreover these six brethren accompanied me, and we entered into the man's house: and he shewed us how he had seen a messenger in his house, which stood and said to him, send me 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 safed. and as i began to speak, the perfected breathwind fell on them, as on us at the headstart. then remembered i vowelmovement-io-yeah word, how that he said, yeah-graceful-yahya indeed soaked with water; but ye will be soaked with the perfected breathwind. forasmuch then as these-to gave them the like gift as he did to us, who mum-stuck with vowelmovement-io-yeah vowel-safe-yeah-iosua use-anointed; what was i, that i could withstand these-to? when they heard these things, they held their complete, and given weight these-to, saying, then hath these-to also to the corpse-nations granted repentance to life. now they which were scattered abroad upon the persecution that arose about go-beyondhen travelled as far as dark-red-phenice, and henna-cypress-cyprus, and opposite-hold-antioch, declaring the word to none but to the vowel-yeah-acknowledge-iodim 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-javan-greecens, de-

claireng vowelmovement-io-yeah vowel-safe-yeah-iosua. and the hand of vowelmovement-io-yeah was with them: and a great number mum-stuck with, and turned to vowelmovement-io-yeah. then tidings of these things came to the ears of the called-out which was in cast-complete-jerusalem: and they sent forth bringer-child-barnabas, that he should go as far as opposite-hold-antioch. who, when he came, and had seen the grace of these-to, was glad, and exhorted them all, that with purpose of heart they would cleave to vowelmovement-io-yeah. for he was a good man, and full of the perfected breathwind and of mum-sticking-with: and much people was added to vowelmovement-io-yeah. then departed bringer-child-barnabas to cypress-cedar-tarsus, for to seek ask-talut: and when he had found him, he brought him to opposite-hold-antioch. and it came to pass, that a whole year they assembled themselves with the called-out, and taught much people. and the learners were called use-anointedians 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 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-caesar then the learners, into the worldly man according to his ability, determined to send relief to the brethren which dwelt in hand-know-judea: which also they did, and sent it to the elders by the hands of bringer-child-barnabas and ask-talut.

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-topple-yakub the brother of yeah-graceful-yahya with the blade. and because he saw it was good in the eyes of the vowel-yeah-acknowledge-iodim he proceeded further to take stone-peter also. (then were the days of lit-mazat) and when he had apprehended him, he put him in prison, and delivered him to four quater-nions of soldiers to keep him; intending after easter to bring him forth to the people. stone-peter therefore was kept in prison: but prayer was did without ceasing of the called-out to these-to for him. and when fugitive-freeman-herod would have brought him forth, the same night stone-peter was sleeping between two soldiers, retrieved with two chains: and the keepers before the door kept the prison. and, behold, the messenger of vowelmovement-io-yeah came upon him, and a light shined in the prison: and he smote stone-peter on the side, and raised him up, saying, arise up quickly. and his chains fell off from his hands. and the messenger said to him, gird thyself, and bind on thy sandals. and so he did. and he saith to him, cast thy garment about thee, and follow me. and he went out, and followed him; and wist not that it was true which was done by the messenger; but thought he saw a vision. when they were past the first and the second ward, they came to the iron gate that leadeth to the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the messenger departed from him. and when stone-peter was come to himself, he said, now i know of a surety, that vowelmovement-io-yeah hath sent his messenger, and hath delivered me out of the hand of fugitive-freeman-herod and from all the expectation of the people of the vowel-yeah-acknowledge-iodim and when he had considered the thing, he came to the house of bitter-merry-miriam the mother of yeah-graceful-yahya, whose surname was destroy; where many were added together praying. and as stone-peter knocked at the door of the gate, a damsel came to hearken, named rose-rhoda. and when she knew

stone-peter's voice, she opened not the gate for gladness, but ran in, and told how stone-peter stood before the gate. and they said 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 complete, declared to them how vowelmovement-io-yeah had brought him out of the prison. and he said, go show these things to heel-topple-yakub, and to the brethren. and he departed, and went into another place. now as soon as it was day, there was no small stir among the soldiers, what was become of stone-peter. and when fugitive-freeman-herod had sought for him, and found him not, he examined the keepers, and directed that they should be put to death. and he went down from hand-know-judea to kaiser-caesarea, and there abode. and fugitive-freeman-herod was highly displeased with them of rock-narrow-produce-tyre and side-by-side-sidon: but they came with one accord to him, and, having did blastus the king's chamberlain their in-sight, desired complete; because their country was nourished by the king's country. and upon a set day fugitive-freeman-herod arrayed in royal apparel, sat upon his throne, and did an oration to them. and the people gave a shout, saying, it is the voice of a these-to, and not of a man. and immediately the messenger of vowelmovement-io-yeah smote him, because he gave not these-to the weight: and he was eaten of worms, and gave up the breathwind. but the word of these-to grew and multiplied. and bringer-child-barnabas and ask-talut returned from cast-complete-jerusalem, when they had fulfilled their soak, and took with them yeah-graceful-yahya, whose surname was destroyk.

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 brought up with fugitive-freeman-herod the four-rule-tetrarch, and ask-talut. as they was soaking to vowelmovement-io-yeah, and fasted, the perfected breathwind said, separate me bringer-child-barnabas and ask-talut for the doing whereunto i have called them. and when they had fasted and prayed, and laid their hands on them, they sent them away. so they, being sent forth by the perfected 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 these-to in the come-together-synagogues of the vowel-yeah-acknowledge-iodim and they had also yeah-graceful-yahya to their soak. and when they had gone through the isle to foam-paphos, they found a certain sorcerer, a false come-bringer, a vowel-yeah-acknowledge-iodide whose name was bar-vowel-safe-yeah-iousa: which was with the deputy of the country, sergius small-paulus, a prudent man; who called for bringer-child-barnabas and ask-talut, and desired to hear the word of these-to. but wise-elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the mum-sticking-with. then ask-talut, (who also is called small-paul,) filled with the perfected breathwind, set his eyes on him. and said, o full of all subtilty and all visual-re-toil, thou child-betweenner of the accuser, thou enemy of all being right, wilt thou not cease to pervert the right ways of vowelmovement-io-yeah? and now, behold, the hand of vowelmovement-io-yeah is upon thee, and thou wilt be blind, not seeing the sun for a season. and immediately there fell on him a mist and a darkness; and he went

about seeking some to lead him by the hand. then the deputy, when he saw what was done, mum-stuck with, being blown away at the teaching of vowelmovement-io-yeah. now when small-paul and his camp loosed from foam-paphos, they came to capital-perga in all-branches-pamphylia: and yeah-graceful-yahya departing from them returned to cast-complete-jerusalem. but when they departed from capital-perga, they came to opposite-hold-antioch in meadows-pisidia, and went into the come-together-synagogue on the seventh day, and sat down. and after the reading of the drops-of-teaching-torah and the come-bringers the governors of the come-together-synagogue sent to them, saying, ye men and brethren, if ye have any word of exhortation for the people, say on then small-paul stood up, and beckoning with his hand said, men of israel, and ye that respect these-to, give audience. the these-to of this people of soaking-to-israel chose our fathers, and exalted the people when they dwelt as strangers in the earth of narrows-produce-mizraim-egypt, and with an high arm brought he them out of it. and about the time of forty years suffered he their manners in the place-of-word-desert. and when he had destroyed seven nations in the earth of nest-buy-canaan, he divided their earth to them by cover-lut and after that he gave to them criterion-judges about the space of four hundred and fifty years, until to-hearing-samuel the come-bringer. and afterward they desired a king: and these-to gave to them ask-talut betweenner of ring-tinkle-kish 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-dawud to be their king: to whom also he gave their witness, and said, i have found dude-dawud betweenner of safe-jesse, a man after mine own heart, which will fulfil all my will. of this man's seed hath these-to according to his message-promise raised to soaking-to-israel a securer, vowel-safe-yeah-iousa: when yeah-graceful-yahya had first declared before his coming the immersion of repentance to all the people of israel. and as yeah-graceful-yahya fulfilled his course, he said, whom think ye that i am? i am not he. but, behold, there cometh one after me, whose shoes of his feet i am not worthy to loose. men and brethren, betweenners of the stock of their-wing-organ-ibrahim, and whosoever among you respecteth these-to, to you is the word of this safety sent. for they that house-dwell at cast-complete-jerusalem, and their governors, because they knew him not, nor yet the voices of the come-bringers which are read into the worldly seventh day, they have fulfilled them in condemning him. and though they found no cause of death in him, yet desired they hair-spear-pilate that he should be slain. and when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. but these-to raised him from the dead: and he was seen many days of them which came up with him from rolling-galilee to cast-complete-jerusalem, who are his witnesses to the people. and we declare to you glad tidings, how that the message-promise which was did to the fathers, these-to hath fulfilled the same to us their betweenners, in that he hath raised up vowel-safe-yeah-iousa again; as it is also written in the second sing-cut, 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 destruction, he said on this wise, i will give you the sure mercies of dude-dawud. wherefore he saith also in another sing-cut, no suffer thine perfected one to see destruction. for dude-dawud, after he had workd his own generation by the will of these-to, fell on sleep, and was laid to his fathers, and saw destruction: but he, whom these-to raised again, saw no destruction. be it known to you therefore, men and brethren, that through this man is declared to you the out-offedness of misses: and by him all that mum-

stick with are rightfied from all things, from which ye could not be rightfied by the drops-of-teaching-torah of draw-out-musa. beware therefore, lest that come upon you, which is spoken of in the come-bringers; behold, ye despisers, and wonder, and perish: for i doing a doing in your days, a doing which ye will in no wise mum-stick with, though a man declare it to you. and when the vowel-yeah-acknowledge-iodim were gone out of the come-together-synagogue, the corpse-nations besought that these words might be declared to them the next seventh. now when the meeting was hatchd, many of the vowel-yeah-acknowledge-iodim and religious come-from-somewhere-else-proselytes followed small-paul and bringer-child-barnabas: who, speaking to them, persuaded them to continue in the grace of these-to. and the next seventh day came almost the whole city together to hear the word of these-to. but when the vowel-yeah-acknowledge-iodim 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 these-to should first have been spoken to you: but seeing ye put it from you, and critic yourselves unworthy of world life, lo, we turn to the corpse-nations. for so hath vowelmovement-io-yeah directed us, saying, i have set thee to be a light of the corpse-nations, that thou shouldest be for safety for into the worlds of the land. and when the corpse-nations heard this, they were glad, and given weight vowelmovement-io-yeah word: and as many as were ordained to into the world life mum-stuck with. and vowelmovement-io-yeah word was published throughout all the region. but the vowel-yeah-acknowledge-iodim 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-icorium. and the learners were filled with joy, and with the perfected breathwind.

14

and it came to pass in image-icon-icorium, that they went both together into the come-together-synagogue of the vowel-yeah-acknowledge-iodim and so spake, that a great multitude both of the vowel-yeah-acknowledge-iodim and also of the hellene-greeks mum-stuck with. but the unbelieving vowel-yeah-acknowledge-iodim stirred up the corpse-nations, and did their minds visual-re-toil affected against the brethren. long time therefore abode they speaking boldly in vowelmovement-io-yeah, which gave witness to the word of his grace, and granted signs and wonders to be done by their hands. but the multitude of the city was divided: and part held with the vowel-yeah-acknowledge-iodim and part with the sent-outs. and when there was an astalutt did both of the corpse-nations, and also of the vowel-yeah-acknowledge-iodim 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 declared the message. and there sat a certain man at bind-loose-lystra, impotent in his feet, being a cripple from his mother's womb, who to world not had walked: the same heard small-paul speak: who stedfastly beholding him, and perceiving that he had mum-sticking-with to be healed, said with a loud voice, stand sound on thy feet. and he stop-skip-leaped and walked. and when the people saw what small-paul had done, they lifted up their voices, saying in the speech of she-wolf-lycaonia, the these-to are come down to us in the likeness of men. and they called bringer-

child-barnabas, day-father-jupiter; and small-paul, merchandise-mercurius, because he was the chief speaker. then the darkener of day-father-jupiter, which was before their city, brought cattle and garlands to the gates, and would have done butcher with the people. which when the sent-outs, bringer-child-barnabas and small-paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, sirs, why do ye these things? we also are men of like passions with you, and declare to you that ye should turn from these vanity-fades to the living these-to, which did namespaces and land, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. to world nonetheless he left not himself without witness, in that he did good, and gave us rain from namespaces and fruitful seasons, filling our hearts with food and gladness. and with these sayings scarce restrained they the people, that they had not done butcher to them. and there came thither certain vowel-yeah-acknowledge-iodim from opposite-hold-antioch and image-icon-icorium, 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 declared the message to that city, and had taught many, they returned again to bind-loose-lystra, and to image-icon-icorium, and opposite-hold-antioch, confirming the selfs of the learners, and exhorting them to continue in the mum-sticking-with, and that we must through much tribulation enter into the kingdom of these-to. and when they had ordained them elders in into the worldly called-out, and had prayed with fasting, they commended them to vowelmovement-io-yeah, on whom they mum-stuck with. and after they had passed throughout meadows-pisidia, they came to all-branches-pamphylia. and when they had declared the word in capital-perga, they went down into increase-send-attalia: and thence sailed to opposite-hold-antioch, from whence they had been recommended to the grace of these-to for the doing which they fulfilled. and when they were come, and had added the called-out together, they rehearsed all that these-to had done with them, and how he had opened the door of mum-sticking-with to the corpse-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 draw-out-musa, ye cannot be safed. when therefore small-paul and bringer-child-barnabas had no small dissension and disputation with them, they determined that small-paul and bringer-child-barnabas, and certain other of them, should go up to cast-complete-jerusalem to the sent-outs and elders about this question. and being brought on their way by the called-out, they passed through dark-red-phenice and keep-guard-samaria, declaring the conversion of the corpse-nations: and they caused great joy to all the brethren. and when they were come to cast-complete-jerusalem, they were received of the called-out, and of the sent-outs and elders, and they declared all things that these-to had done with them. but there rose up certain of the sect of the split-spread-persians which mum-stuck with, saying, that it was needful to write-circumcise them, and to direct them to keep the drops-of-teaching-torah of draw-out-musa. and the sent-outs and elders came together for to consider of this matter. and when there had been much disputing, stone-peter rose up, and said to them, men and brethren, ye know how that a good while ago these-to did

choice among us, that the corpse-nations by my mouth should hear the word of the message, and mum-stick with. and these-to, which knoweth the hearts, bare them witness, giving them the perfected breathwind, even as he did to us; and not differentiated between us and them, top-brightening their hearts by mum-sticking-with. now therefore why tempt ye these-to, to put a yoke upon the neck of the learners, which neither our fathers nor we were able to bear? but we mum-stick with that through the grace of vowelmovement-io-yeah vowel-safe-yeah-iousua use-anointed we will be safed, even as they. then all the multitude kept silence, and gave audience to bringer-child-barnabas and small-paul, declaring what signs and wonders these-to had wrought among the corpse-nations by them. and after they had held their complete, heel-topple-yakub answered, saying, men and brethren, hear-ken to me: hear-home-simeon hath declared how these-to at the first did visit the corpse-nations, to take out of them a people for his name. and to this agree the words of the come-bringers; as it is written, after this i will return, and will build-between again the tent of dude-dawud, which is fallen down; and i will build-between again the ruins thereof, and i will set it up: that the residue of men might seek after vowelmovement-io-yeah, and all the corpse-nations, upon whom my name is called, saith vowelmovement-io-yeah, who doeth all these things. known to these-to are all his doings from the headstart of the world. wherefore my sentence is, that we trouble not them, which from among the corpse-nations are turned to these-to: but that we write to them, that they abstain from pollutions of ideal-image-idols, and from fornication, and from things strangled, and from blood. for draw-out-musa of old time hath in into the worldly city them that declare him, being read in the come-together-synagogues into the worldly seventh day. then pleased it the sent-outs and elders with the whole called-out, to send chosen men of their own camp to opposite-hold-antioch with small-paul and bringer-child-barnabas; namely, hand-know-judas surnamed son-of-seven-satiate-barsabas and forest-silas, chief men among the brethren: and they wrote letters to them after this manner; the sent-outs and elders and brethren send greeting to the brethren which are of the corpse-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 selfs, saying, ye must be write-circumcised, and keep the drops-of-teaching-torah to whom we gave no such directive: it seemed good to us, being assembled with one accord, to send chosen men to you with our beloved bringer-child-barnabas and small-paul, men that have hazarded their lives for the name of our base-boss vowel-safe-yeah-iousua use-anointed. 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 perfected breathwind, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats highed to ideal-image-idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye will do well. fare ye well. so when they were dismissed, they came to opposite-hold-antioch: and when they had added the multitude together, they delivered the letter: which when they had read, they rejoiced for the consolation. and hand-know-judas and forest-silas, being come-bringers also themselves, exhorted the brethren with many words, and confirmed them. and after they had tarried there a space, they were send in complete from the brethren to the sent-outs. notwithstanding it was good in the eyes of forest-silas to abide there still. small-paul also and bringer-child-barnabas continued in opposite-hold-antioch, teaching and declaring vowelmovement-

io-yeah word, 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 vowelmovement-io-yeah word, and see how they do. and bringer-child-barnabas determined to take with them yeah-graceful-yahya, whose surname was destroyk. 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 destroyk, and sailed to henna-cypress-cyprus; and small-paul chose forest-silas, and departed, being recommended by the brethren to the grace of these-to. 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, named honor-these-to-timotheus, between of a certain woman, which was a jewess, and mum-stuck with; but his father was a hellene-greek: which was well reported of by the brethren that were at bind-loose-lystra and image-icon-icorium. him would small-paul have to go forth with him; and took and write-circumcised him because of the vowel-yeah-acknowledge-iodim which were in those quarters: for they knew all that his father was a hellene-greek. and as they went through the cities, they delivered them the decrees for to keep, that were ordained of the sent-outs and elders which were at cast-complete-jerusalem. and so were the called-outs established in the mum-sticking-with, 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 perfected 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 appeared to small-paul in the night; there stood a man of tall-macedonia, and prayed him, saying, come over into tall-macedonia, and help us. and after he had seen the vision, immediately we endeavoured to go into tall-macedonia, assuredly gathering that vowelmovement-io-yeah had called us for to declare the message to them. therefore loosing from troas, we came with a straight course to samothracia, and the next day to new-city-neapolis; and from thence to love-horses-philippi, which is the chief city of that part of tall-macedonia, and a colony: and we were in that city abiding certain days. and on the seventh we went out of the city by a river side, where prayer was wont to be did; and we sat down, and spake to the women which resorted thither. and a certain woman named hail-birth-lydia, a seller of purple, of the city of perfume-sacrifice-of-labor-thyatira, which bowed these-to, heard us: whose heart vowelmovement-io-yeah opened, that she attended to the things which were spoken of small-paul. and when she was soaked, and her household, she besought us, saying, if ye have critick me to be mum-sticking-withful to vowelmovement-io-yeah, come into my house, and abide there. and she constrained us. and it came to pass, as we went to prayer, a certain damsel possessed with a breathwind of divination met us, which brought her masters much gain by soothsaying: the same followed small-paul and us, and cried, saying, these men are the workers of the most high these-to, which shew to us the way of safety. and this did she many days. but small-paul, being grieved, turned and said to breathwind, i direct thee in the name of vowel-safe-yeah-iousua use-anointed to come out of her. and he came

out the same hour. and when her masters saw that the hope of their gains was gone, they caught small-paul and forest-silas, and drew them into the destroyketplace to the governors, and brought them to the magistrates, saying, these men, being vowel-yeah-acknowledge-iodim do exceedingly trouble our city, and teach customs, which are not allowed for us to receive, neither to keep, being kraft-durch-freude-romans. and the multitude rose up together against them: and the magistrates rent off their clothes, and directed to beat them. and when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and did their feet fast in the stocks. and at midnight small-paul and forest-silas prayed, and sang thanks to these-to: and the prisoners heard them. and suddenly there was a great landquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's camps were loosed. and the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his blade, and would have killed himself, supposing that the prisoners had been fled. but small-paul cried with a loud voice, saying, do thyself no harm: for we are all here. then he called for a light, and sprang in, and came trembling, and fell down before small-paul and forest-silas, and brought them out, and said, sirs, what must i do to be safed? and they said, mum-stick with on vowelmovement-io-yeah vowel-safe-yeah-iousua use-anointed, and thou wilt be safed, and thy house. and they spake to him vowelmovement-io-yeah word, and to all that were in his house. and he took them the same hour of the night, and washed their stripes; and was soaked, he and all his, straightway. and when he had brought them into his house, he set meat before them, and rejoiced, believing in these-to with all his house. and when it was day, the magistrates sent the serjeants, saying, let those men go. and the keeper of the prison told this saying to small-paul, the magistrates have sent to let you go: now therefore depart, and go in complete. but small-paul said to them, they have beaten us openly uncondemned, being kraft-durch-freude-romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. and the serjeants told these words to the magistrates: and they respected, when they heard that they were kraft-durch-freude-romans. and they came and besought them, and brought them out, and desired them to depart out of the city. and they went out of the prison, and entered into the house of hail-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-apollonia, they came to shoe-victory-thessalonica, where was a come-together-synagogue of the vowel-yeah-acknowledge-iodim and small-paul, as his manner was, went in to them, and three seventh days reasoned with them out of the writings, opening and alleging, that use-anointed must needs have suffered, and risen again from the dead; and that this vowel-safe-yeah-iousua, whom i declare to you, is use-anointed. and some of them mum-stuck with, and consorted with small-paul and forest-silas; and of the devout hellene-greeks a great multitude, and of the chief women not a few. but the vowel-yeah-acknowledge-iodim which mum-stuck with not, moved with envy, took to them certain lewd fellows of the ponesorbaser sort, and added a camp, and set all the city on an uproar, and astalutted the house of heal-yeah-safe-jason, and sought to bring them out to the people. and when they found them not, they drew heal-yeah-safe-

jason and certain brethren to the governors of the city, crying, these that have turned the inhabited world upside down are come hither also; whom heal-yeah-safe-jason hath received: and these all do contrary to the decrees of kaiser-caesar saying that there is another king, one vowel-safe-yeah-iousua. and they troubled the people and the governors of the city, when they heard these things. and when they had taken security of heal-yeah-safe-jason, and of the other, they let them go. and the brethren immediately sent away small-paul and forest-silas by night to heavy-berea: who coming thither went into the come-together-synagogue of the vowel-yeah-acknowledge-iodim 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 mum-stuck with; also of honourable women which were hellene-greeks, and of men, not a few. but when the vowel-yeah-acknowledge-iodim of shoe-victory-thessalonica had knowledge that the word of these-to 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-these-to-timotheus abode there still. and they that conducted small-paul brought him to owl-athens: and receiving a directive to forest-silas and honor-these-to-timotheus for to come to him with all speed, they departed. now while small-paul waited for them at owl-athens, his breathwind was stirred in him, when he saw the city wholly given to ideal-image-idolatry. therefore disputed he in the come-together-synagogue with the vowel-yeah-acknowledge-iodim and with the devout persons, and in the destroyket daily with them that met with him. then certain wisdom-lovers-philosophers of the upon-youth-epicureans, and of the portico-roof-stocks, encountered him. and some said, what will this babbler say? other some, he seemeth to be a setter forth of strange-substantial these-to: because he declared to them vowel-safe-yeah-iousua, and the stand-up. and they took him, and brought him to hill-of-destruction-ares-areopagus, saying, may we know what this new teaching, whereof thou speakest, is? for thou bringest certain strange-substantial things to our ears: we would know therefore what these things mean. (for all the athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) then small-paul stood in the midst of destroys' mountain, and said, ye men of owl-athens, i perceive that in all things ye are quite these-to-fearing. for as i passed by, and beheld your devotions, i found a butcher-place with this inscription, to the unknown these-to. whom therefore ye ignorantly bow, him declare i to you. these-to that did the cosmos and all things therein, seeing that he is base-boss of namespaces and land, house-dwelletth not in temples did with hands; neither is bowed with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and did of one blood all nations of men for to house-dwell on all the face-turnings of the land, and hath determined the times before appointed, and the retrievds of their habitation; that they should seek vowel-movement-io-yeah, if haply they might feel after him, and find him, though he be not far from into the worldly one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, for we are also his offspring. forasmuch then as we are the offspring of these-to, we ought not to think that the these-tohead is like to gold, or silver, or stone, askingn by art and man's device. and the times of this unaware these-to-winked at; but now directs all men every where to repent: because he hath appointed a day, in the which he will critic the inhabited world in being right by that man whom he hath ordained; whereof he hath given assurance to all men, in that

he hath raised him from the dead. and when they heard of the stand-up of the dead, some mocked: and others said, we will hear thee again of this matter. so small-paul departed from among them. howbeit certain men clave to him, and mum-stuck with: among the which was in-the-tree-dionysius the areopagite, and a woman 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-yeah-acknowledge-iode 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-yeah-acknowledge-ioidm to depart from kraft-durch-freude-rome:) and came to them. and because he was of the same craft, he abode with them, and wrought: for by their occupation they were campmakers. and he reasoned in the come-together-synagogue into the worldly seventh, and persuaded the vowel-yeah-acknowledge-ioidm and the hellene-greeks. and when forest-silas and honor-these-to-timotheus were come from tall-macedonia, small-paul was pressed in breathwind, and testified to the vowel-yeah-acknowledge-ioidm that vowel-safe-yeah-iosua was use-anointed. 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 corpse-nations. and he departed thence, and entered into a certain man's house, named rightus, one that bowed these-to, whose house joined hard to the come-together-synagogue. and curly-hair-crispus, the chief governor of the come-together-synagogue, mum-stuck with vowel-movement-io-yeah with all his house; and many of the peak-corinthians hearing mum-stuck with, and were soaked. then spake vowel-movement-io-yeah to small-paul in the night by a vision, be not afraid, but speak, and hold not thy complete: for i am with thee, and no man will 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 these-to among them. and when milk-rooster-gallio was the deputy of sorrow-achaia, the vowel-yeah-acknowledge-ioidm did insurrection with one accord against small-paul, and brought him to the crisis seat, saying, this fellow persuadeth men to bow these-to contrary to the drops-of-teaching-torah and when small-paul was now about to open his mouth, milk-rooster-gallio said to the vowel-yeah-acknowledge-ioidm if it were a matter of wrong or visual-re-toil lewdness, o ye vowel-yeah-acknowledge-ioidm reason would that i should bear with you: but if it be a question of words and names, and of your drops-of-teaching-torah look ye to it; for i will be no critic of such matters. and he drave them from the crisis seat. then all the hellene-greeks took safe-strength-sosthenes, the chief governor of the come-together-synagogue, and beat him before the crisis seat. and milk-rooster-gallio cared for none of those things. and small-paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into level-plain-syria, and with him earlier-times-priscilla and eagle-aquila; having shorn his head in hand-cenchrea: for he had a vow. and he came to after-ephesus, and left them there: but he himself entered into the come-together-synagogue, and reasoned with the vowel-yeah-acknowledge-ioidm when they desired him to tarry longer time with them, he consented not; but bade them farewell, saying, i must by all means keep this feast that cometh in cast-complete-jerusalem: but i will return again to you, if these-to will. and he sailed from after-ephesus. and when he had earthed at kaiser-caesarea, and gone up, and saluted

the called-out, he went down to opposite-hold-antioch. and after he had spent some time there, he departed, and crossed over all the country of kelt-milk-rooster-galatia and mountain-roast-phyrgia in order, strengthening all the learners. and a certain vowel-yeah-acknowledge-iode named destroy-apollo, born at defense-man-alexandria, an eloquent man, and mighty in the writings, came to after-ephesus. this man was instructed in the way of vowel-movement-io-yeah; and being fervent in breathwind, he spake and taught diligently the things of vowel-movement-io-yeah, knowing only the immersion of yeah-graceful-yahya. and he began to speak boldly in the come-together-synagogue: whom when eagle-aquila and earlier-times-priscilla had heard, they took him to them, and expounded to him the way of these-to coming to passly. and when he was disposed to pass into sorrow-achaia, the brethren wrote, exhorting the learners to receive him: who, when he was come, helped them much which had mum-stuck with through grace: for he mightily convinced the vowel-yeah-acknowledge-ioidm and that publicly, shewing by the writings that vowel-safe-yeah-iosua was use-anointed.

19

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 perfected breathwind since ye mum-stuck with? and they said to him, we have not so much as heard whether there be any perfected breathwind. and he said to them, to what then were ye soaked? and they said, to yeah-graceful-yahya's immersion. then said small-paul, yeah-graceful-yahya verily soaked with the immersion of repentance, saying to the people, that they should mum-stick with on him which should come after him, that is, on use-anointed vowel-safe-yeah-iosua. when they heard this, they were soaked in the name of vowel-movement-io-yeah vowel-safe-yeah-iosua. and when small-paul had laid his hands upon them, the perfected breathwind came on them; and they spake multiple languages, and brought. and all the men were about twelve. and he went into the come-together-synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of these-to. but when divers were hardened, and mum-stuck with not, but spake visual-re-toil 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 dwelt in heal-sorrow-asia heard vowel-movement-io-yeah word vowel-safe-yeah-iosua, both vowel-yeah-acknowledge-ioidm and hellene-greeks. and these-to wrought special signs by the hands of small-paul: so that from his body were brought to the sick handkerchiefs or aprons, and the diseases departed from them, and the visual-re-toil breathwinds went out of them. then certain of the vagabond vowel-yeah-acknowledge-ioidm exorcists, took upon them to call over them which had visual-re-toil breathwinds the name of vowel-movement-io-yeah vowel-safe-yeah-iosua, saying, we adjure you by vowel-safe-yeah-iosua whom small-paul declareth. and there were seven betweeners of one equipment-sevea, a vowel-yeah-acknowledge-iode and chief of the darkener, which did so. and the visual-re-toil breathwind answered and said, vowel-safe-yeah-iosua i know, and small-paul i know; but who are ye? and the man in whom the visual-re-toil breathwind was stopskip-leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. and this was known to all the vowel-yeah-acknowledge-ioidm and hel-

lene-greeks also house-dwelling at after-ephesus; and re-
spect fell on them all, and the name of vowelmovement-io-
yeah vowel-safe-yeah-iosua was magnified. and many that
mum-stuck with came, and confessed, and shewed their
deeds. many of them also which used curious arts brought
their books together, and burned them before all men: and
they counted the price of them, and found it fifty thou-
sand pieces of silver. so mightily grew the word of these-
to and prevailed. after these things were ended, small-paul
purposed in breathwind, when he had passed through tall-
macedonia and sorrow-achaia, to go to cast-complete-
jerusalem, saying, after i have been there, i must also see
kraft-durch-freude-rome. so he sent into tall-macedonia
two of them that was soaking to him, honor-these-to-tim-
otheus and lovely-erastus; but he himself stayed in heal-
sorrow-asia for a season. and the same time there arose
no small stir about that way, for a certain man named of-
earth-mother-demeter-demetrius, a silversmith, which
did silver shrines for bright-diana, brought no small gain
to the craftsmen; whom he called together with the doing-
men of like occupation, and said, sirs, ye know that by this
craft we have our wealth. moreover ye see and hear, that
not alone at after-ephesus, but almost throughout all heal-
sorrow-asia, this small-paul hath persuaded and turned
away much people, saying that they be no these-to, which
are did with hands: so that not only this our craft is in
danger to be set at nought; but also that the temple of the
great theoss 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, say-
ing, 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-mace-
donia, small-paul's companions in travel, they rushed with
one accord into the theatre. and when small-paul would
have entered in to the people, the learners suffered him
not. and certain of the chief of heal-sorrow-asia, which
were his in-sights, sent to him, desiring him that he would
not adventure himself into the theatre. some therefore
cried one thing, and some another: for the assembly was
confused: and the more part knew not wherefore they
were come together. and they drew defense-man-alexan-
der out of the multitude, the vowel-yeah-acknowledge-
iodim putting him forward. and defense-man-alexander
beckoned with the hand, and would have did his defence
to the people. but when they knew that he was a vowel-
yeah-acknowledge-iodim 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-ofd the peo-
ple, 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 theoss bright-diana, and of the im-
age 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 theoss. wherefore if of-earth-
mother-demeter-demetrius, and the craftsmen which are
with him, have a matter against any man, the drops-of-
teaching-torah is open, and there are deputies: let them
implead one another. but if ye enquire any thing concern-
ing other matters, it will be determined in a allowed as-
sembly. for we are in danger to be called in question for
this day's uproar, there being no cause whereby we may
give an account of this concourse. and when he had thus
spoken, he dismissed the assembly.

and after the uproar was stained, small-paul called to him
the learners, and embraced them, and departed for to go
into tall-macedonia. and when he had crossed over those
parts, and had given them much exhortation, he came
into greece, and there abode three months. and when
the vowel-yeah-acknowledge-iodim laid wait for him, as
he was about to sail into level-plain-syria, he purposed
to return through tall-macedonia. and there accompa-
nied him into heal-sorrow-asia defend-father-sopater of
heavy-berea; and of the shoe-victory-thessalonians, best-
chief-aristarchus and second-secondus; and land-gaius of
sting-derbe, and honor-these-to-timotheus; and of heal-
sorrow-asia, tychicus-fortuitous and nourish-trophimus.
these going before tarried for us at troas. and we sailed
away from love-horses-philippi after the days of lit-mazat,
and came to them to troas in five days; where we abode
seven days. and upon the first day of the week, when the
learners came together to break bread, small-paul decla-
reed to them, ready to depart on the morrow; and con-
tinued his speech until midnight. and there were many
lights in the upper chamber, where they were added to-
gether. and there sat in a window a certain young man
named good-happening-eutyclus, being fallen into a deep
sleep: and as small-paul was long declaring, he sunk
down with sleep, and fell down from the third loft, and
was taken up dead. and small-paul went down, and fell
on him, and embracing him said, trouble not yourselves;
for his life is in him. when he therefore was come up
again, and had broken bread, and eaten, and talked a long
while, even work break of day, so he departed. and they
brought the young man alive, and were not a little com-
forted. 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 engrave-pentecost. and from miletus he sent
to after-ephesus, and called the elders of the called-out.
and when they were come to him, he said to them, ye
know, from the first day that i came into heal-sorrow-
asia, after what manner i have been with you at all sea-
sons, serving vowelmovement-io-yeah with all humility of
mind, and with many tears, and temptations, which befell
me by the lying in wait of the vowel-yeah-acknowledge-
iodim and how i kept back nothing that was profitable to
you, but have shewed you, and have taught you publicly,
and from house to house, witnessing both to the vowel-
yeah-acknowledge-iodim and also to the hellene-greeks,
repentance toward these-to, and mum-sticking-with to-
ward our base-boss vowel-safe-yeah-iosua use-anointed.
and now, behold, i go retrieved in breathwind to cast-
complete-jerusalem, not knowing the things that will be-
fall me there: safe that the perfected breathwind witnes-
seth in into the worldly city, saying that bonds and afflic-
tions 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 soak, which i have received of
vowelmovement-io-yeah vowel-safe-yeah-iosua, to wit-
ness the message of the grace of these-to. and now, be-
hold, i know that ye all, among whom i have gone de-
claring the kingdom of these-to, will see my face-turn-
ings no more. wherefore i take you to record this day, that
i am win-pure from the blood of all men. for i have not

shunned to declare to you all the counsel of these-to. take heed therefore to yourselves, and to all the sheep, over the which the perfected breathwind did you oversee, to feed the called-out of these-to, which he hath purchased with his own blood. for i know this, that after my departing will grievous wolves enter in among you, not sparing the sheep. also of your own selves will men arise, speaking perverse things, to draw away learners after them. therefore watch, and remember, that by the space of three years i stained not to warn into the worldly one night and day with tears. and now, brethren, i commend you to these-to, and to the word of his grace, which is able to build-between you up, and to give you an inheritance among all them which are perfected. i have coveted no man's silver, or gold, or apparel. yea, ye yourselves know, that these hands have was soaking 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 vowel-movement-io-yeah vowel-safe-yeah-iousua, how he said, it is more happy to give than to receive. and when he had thus spoken, he kneeled down, and prayed with them all. and they all wept touch, 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.

21

and it came to pass, that after we were gotten from them, and had launched, we came with a straight course to coos, and the day following to 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 earthed at rock-narrow-produce-tyre: 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 go 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, work we were out of the city: and we kneeled down on the shore, and prayed. and when we had taken our leave one of another, we took ship; and they returned home again. and when we had finished our course from rock-narrow-produce-tyre, we came to battle-plow-ptolemais, and saluted the brethren, and abode with them one day. and the next day we that were of small-paul's camp departed, and came to kaiser-caesarea: and we entered into the house of love-horses-philip the good-messenger, which was one of the seven; and abode with him. and the same man had four betweenas, virgins, which did bring. and as we tarried there many days, there came down from hand-know-judaea a certain come-bringer, named locust-father-joy-agabus. and when he was come to us, he took small-paul's girdle, and retrieved his own hands and feet, and said, thus saith the perfected breathwind, so will the vowel-yeah-acknowledge-iodiom at cast-complete-jerusalem bind the man that owneth this girdle, and will deliver him into the hands of the corpse-nations. and when we heard these things, both we, and they of that place, besought him not to go up to cast-complete-jerusalem. then small-paul answered, what mean ye to weep and to break mine heart? for i am ready not to be retrieved only, but also to die at cast-complete-jerusalem for the name of vowel-movement-io-yeah vowel-safe-yeah-iousua. and when he would not be persuaded, we stained, saying, the will of vowel-movement-io-yeah be done. and after those days we took up our carriages, and went up to cast-complete-

jerusalem. there went with us also certain of the learners of kaiser-caesarea, and brought with them one mnason of henna-cypress-cyprus, an old learner, with whom we should lodge. and when we were come to cast-complete-jerusalem, the brethren received us gladly. and the day following small-paul went in with us to heel-topple-yakub; and all the elders were present. and when he had saluted them, he declared particularly what things these-to had wrought among the corpse-nations by his soak. and when they heard it, they given weight vowel-movement-io-yeah, and said to him, thou seest, brother, how many thousands of vowel-yeah-acknowledge-iodiom there are which mum-stick with; and they are all zealous of the drops-of-teaching-torah and they are informed of thee, that thou teachest all the vowel-yeah-acknowledge-iodiom which are among the corpse-nations to forsake draw-out-musa, 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-torah as touching the corpse-nations which mum-stick with, we have written and concluded that they keep no such thing, save only that they keep themselves from things highed to ideal-image-idols, and from blood, and from strangled, and from fornication. then small-paul took the men, and the next day top-brightening himself with them entered into the temple, to signify the accomplishment of the days of top-brightening, until that an inward should be highed into the worldly one of them. and when the seven days were almost ended, the vowel-yeah-acknowledge-iodiom which were of heal-sorrow-asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, men of israel, help: this is the man, that teacheth all men into the worldly where against the people, and the drops-of-teaching-torah and this place: and further brought hellene-greeks also into the temple, and hath polluted this perfected 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 camp, that all cast-complete-jerusalem was in an uproar. who immediately took soldiers and over-hundred-centurions, and ran down to them: and when they saw the chief captain and the soldiers, they left beating of small-paul. then the chief captain came near, and took him, and directed him to be retrieved with two chains; and demanded who he was, and what he had done. and some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he directed him to be carried into the castle. and when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. for the multitude of the people followed after, crying, away with him. and as small-paul was to be led into the castle, he said to the chief captain, may i speak to thee? who said, canst thou speak hellene-greek? art not thou that narrow-produce-mizraim-egyptian, which before these days didst an uproar, and leddest out into the place-of-word-desert four thousand men that were murderers? but small-paul said, i am a man which am a vowel-yeah-acknowledge-iodiom of cypress-cedar-tarsus, a city in roll-cilicia, a citizen of no mean city: and, i beseech thee, suffer me to speak to the

people. and when he had given him licence, small-paul stood on the stairs, and beckoned with the hand to the people. and when there was did a great silence, he spake to them in the cross-over-hebrew language-tongue, saying,

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men, brethren, and fathers, hear ye my defence which i do now to you. (and when they heard that he spake in the cross-over-hebrew language-tongue to them, they kept the more silence: and he saith,) i am verily a man which am a vowel-yeah-acknowledge-iode born in cypress-cedar-tarsus, a city in roll-cilicia, yet brought up in this city at the feet of my-detox-camel-to-gamaliel, and taught according to the fixed manner of the drops-of-teaching-torah of the fathers, and was zealous toward these-to, as ye all are this day. and i persecuted this way to the death, binding and delivering into prisons both men and women. as also the high darkener doth bear me witness, and all the estate of the elders: from whom also i received letters to the brethren, and went to blood-bag-damascus, to bring them which were there retrieved to cast-complete-jerusalem, for to be punished. and it came to pass, that, as i did my journey, and was come nigh to blood-bag-damascus about noon, suddenly there shone from namespaces a great light round about me. and i fell to the earth, and heard a voice saying to me, ask-talut, ask-talut, why persecutest thou me? and i answered, who art thou, base-boss? and he said to me, i am vowel-safe-yeah-iousa of scattered-sown-nazareth, whom thou persecutest. and they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. and i said, what will i do, base-boss? and vowelmovement-io-yeah said to me, arise, and go into blood-bag-damascus; and there it will be told thee of all things which are appointed for thee to do. and when i could not see for the weight of that light, being led by the hand of them that were with me, i came into blood-bag-damascus. and one attractive-grace-yeah-ananias, a devout man according to the drops-of-teaching-torah having a good report of all the vowel-yeah-acknowledge-iodium which dwelt there, came to me, and stood, and said to me, brother ask-talut, receive thy sight. and the same hour i looked up upon him. and he said, the these-to of our fathers hath chosen thee, that thou shouldstest know his will, and see that right one, and shouldstest 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 tariest thou? arise, and be soaked, and wash away thy misses, calling on the name of vowelmovement-io-yeah. and it came to pass, that, when i was come again to cast-complete-jerusalem, even while i prayed in the temple, i was in a trance; and saw him saying to me, do haste, and get thee quickly out of cast-complete-jerusalem: for they will not receive thy witness concerning me. and i said, base-boss, they know that i imprisoned and beat in every come-together-synagogue them that mum-stuck with thee: and when the blood of thy destroytyr go-beyondhen was shed, i also was standing by, and consenting to his death, and kept the raiment of them that slew him. and he said to me, depart: for i will send thee far hence to the corpse-nations. and they gave him audience to this word, and then lifted up their voices, and said, away with such a fellow from the land: for it is not fit that he should live. and as they cried out, and cast off their clothes, and threw dust into the air, the chief captain directed him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. and as they retrieved him with thongs, small-paul said to the over-hundred-centurion that stood by, is it allowed for you to scourge a man that is a kraft-durch-freude-roman, and uncondemned? when the over-hun-

dred-centurion heard that, he went and told the chief captain, saying, take heed what thou doest: for this man is a kraft-durch-freude-roman. then the chief captain came, and said to him, tell me, art thou a kraft-durch-freude-roman? he said, yea. and the chief captain answered, with a great sum obtained i this freedom. and small-paul said, but i was free born. then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a kraft-durch-freude-roman, and because he had retrieved him. on the morrow, because he would have known the certainty wherefore he was accused of the vowel-yeah-acknowledge-iodium he loosed him from his camps, and directed the chief darkener and all their council to appear, and brought small-paul down, and set him before them.

23

and small-paul, earnestly beholding the council, said, men and brethren, i have lived in all good conscience before these-to until this day. and the high darkener attractive-grace-yeah-ananias directed them that stood by him to hit him on the mouth. then said small-paul to him, these-to will hit thee, thou whited wall: for sittest thou to critic me after the drops-of-teaching-torah and direct me to be smitten contrary to the drops-of-teaching-torah and they that stood by said, revilest thou these-to's high darkener then said small-paul, i wist not, brethren, that he was the high darkener for it is written, no speak visual-re-toil of the governor of thy people. but when small-paul perceived that the one part were right-ones-sadducees, and the other split-spread-persians, he cried out in the council, men and brethren, i am a split-spread-persian, between of a split-spread-persian: of the hope and stand-up of the dead i am called in question. and when he had so said, there arose a dissension between the split-spread-persians and the right-ones-sadducees: and the multitude was divided. for the right-ones-sadducees say that there is no stand-up, neither messenger, nor breathwind: but the split-spread-persians confess both. and there arose a great cry: and the scroll-recounters that were of the split-spread-persians' part arose, and strove, saying, we find no visual-re-toil in this man: but if a breathwind or an messenger hath spoken to him, let us not fight against these-to. and when there arose a great dissension, the chief captain, respecting lest small-paul should have been pulled in pieces of them, directed the soldiers to go down, and to take him by force from among them, and to bring him into the castle. and the night following vowelmovement-io-yeah stood by him, and said, be of good cheer, small-paul: for as thou hast testified of me in cast-complete-jerusalem, so must thou bear witness also at kraft-durch-freude-rome. and when it was day, certain of the vowel-yeah-acknowledge-iodium camped together, and retrieved themselves under a curse, saying that they would neither eat nor drink work they had killed small-paul. and they were more than forty which had did this conspiracy. and they came to the chief darkener and elders, and said, we have retrieved ourselves under a great curse, 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 prayed 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-year-acknowledge-iodim have agreed to desire thee that thou wouldest bring down small-paul to morrow into the council, as though they would enquire somewhat of him coming to passly. but do not thou yield to them: for there lie in wait for him of them more than forty men, which have retrieved themselves with an oath, that they will neither eat nor drink work they have killed him: and now are they ready, looking for a message-promise from thee. so the chief captain then let the young man depart, and charged him, see thou tell no man that thou hast shewed these things to me. and he called to him two over-hundred-centurions, saying, do ready two hundred soldiers to go to kaiser-caesarea, and horsemen seventy, and spearmen two hundred, at the third hour of the night; and provide them animals, that they may set small-paul on and bring him safe to happy-felix the governor. and he wrote a letter after this manner: crippled-claudius unbind-lysias to the most excellent governor happy-felix sendeth greeting. this man was taken of the vowel-year-acknowledge-iodim and should have been killed of them: then came i with an army, and rescued him, having understood that he was a kraft-durchfreude-roman. and when i would have known the cause wherefore they accused him, i brought him forth into their council: whom i perceived to be accused of questions of their drops-of-teaching-torah but to have nothing laid to his charge worthy of death or of bonds. and when it was told me how that the vowel-year-acknowledge-iodim laid wait for the man, i sent straightway to thee, and gave directive to his accusers also to say before thee what they had against him. farewell. then the soldiers, as it was directed them, took small-paul, and brought him by night to against-father-antipatris. on the morrow they left the horsemen to go with him, and returned to the castle: who, when they came to kaiser-caesarea and delivered the letter to the governor, presented small-paul also before him. and when the governor had read the letter, he asked of what province he was. and when he understood that he was of roll-cilicia; i will hear thee, said he, when thine accusers are also come. and he directed him to be kept in herod's crisis hall.

24

and after five days attractive-grace-year-ananias the high darkener descended with the elders, and with a certain orator named little-third-tertullus, who informed the governor against small-paul. and when he was called forth, little-third-tertullus began to accuse him, saying, seeing that by thee we enjoy great quietness, and that very worthy deeds are done 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 pray thee that thou wouldest hear us of thy clemency a few words. for we have found this man a pestilent fellow, and a mover of sedition among all the vowel-year-acknowledge-iodim 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 criticed according to our drops-of-teaching-torah but the chief captain unbind-lysias came upon us, and with great violence took him away out of our hands, directing his accusers to come to thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. and the vowel-year-acknowledge-iodim 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 critic to this nation, i do the more cheerfully answer for myself: because that thou mayest understand, that there are yet but twelve days since i went up to cast-complete-jerusalem for to bow. and they neither found me in the temple disputing with any man, neither raising up the people, neither in the come-together-synagogues, nor in the city: neither can they prove the things whereof they now accuse me. but this i confess to thee, that after the way which they call heresy, so bow i the these-to of my fathers, believing all things which are written in the drops-of-teaching-torah and in the come-bringers: and have hope toward these-to, which they themselves also allow, that there will be a stand-up of the dead, both of the right and unjust, and herein do i exercise myself, to have always a conscience void to offence toward these-to, and toward men. now after many years i came to bring alms to my nation, and inwards. where-upon certain vowel-year-acknowledge-iodim from heal-sorrow-asia found me purified in the temple, neither with multitude, nor with tumult. who ought to have been here before thee, and object, if they had ought against me. or else let these same here say, if they have found any visual-re-toil doing in me, while i stood before the council, except it be for this one voice, that i cried standing among them, touching the stand-up of the dead i am called in question by you this day. and when happy-felix heard these things, having coming to pass knowledge of that way, he deferred them, and said, when unbind-lysias the chief captain will come down, i will know the uttermost of your matter. and he directed a over-hundred-centurion to keep small-paul, and to let him have liberty, and that he should forbid none of his acquaintance to soak 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 mum-sticking-with in use-anointed. and as he reasoned of being right, temperance, and crisis to come, happy-felix trembled, and answered, go thy way for this time; when i have a convenient season, i will call for thee. he hoped also that money should have been given him of small-paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. but after two years swine-porcus festive-festus came into happy-felix' room: and happy-felix, willing to shew the vowel-year-acknowledge-iodim a pleasure, left small-paul retrieved.

25

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-year-acknowledge-iodim informed him against small-paul, and besought him, and desired favour against him, that he would send for him to cast-complete-jerusalem, laying wait in the way to kill him. but festive-festus answered, that small-paul should be kept at kaiser-caesarea, and that he himself would depart shortly thither. let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any visual-re-toilness in him. and when he had tarried among them more than ten days, he went down to kaiser-caesarea; and the next day sitting on the crisis seat directed small-paul to be brought. and when he was come, the vowel-year-acknowledge-iodim which came down from cast-complete-jerusalem stood round about, and laid many and grievous complaints against small-paul, which they could not prove. while he answered for himself, neither against the drops-of-teaching-torah of the vowel-year-acknowledge-iodim neither against the temple, nor yet against kaiser-caesar have i go-beyond-of-fended any thing at all. but festive-festus, willing to do

the vowel-yeah-acknowledge-iodim a pleasure, answered small-paul, and said, wilt thou go up to cast-complete-jerusalem, and there be critid of these things before me? then said small-paul, i stand at caesar's crisis seat, where i ought to be critid: to the vowel-yeah-acknowledge-iodim have i done no wrong, as thou very well knowest. for if i be an scandaler, or have missed any thing worthy of death, i refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me to them. i appeal to kaiser-caesar then festive-festus, when he had conferred with the council, answered, hast thou appealed to kaiser-caesar to kaiser-caesar wilt thou go. and after certain days king hunting-foot-agrippa and bring-victory-bernice came to kaiser-caesarea to salute festive-festus. and when they had been there many days, festive-festus declared small-paul's cause to the king, saying, there is a certain man left in bonds by happy-felix: about whom, when i was at cast-complete-jerusalem, the chief darkener and the elders of the vowel-yeah-acknowledge-iodim informed me, desiring to have crisis against him, to whom i answered, it is not the manner of the kraft-durch-freude-romans to deliver any man to die, before that he which is accused have the accusers face-turnings to face-turnings, and have licence to answer for himself concerning the misappropriation laid against him. therefore, when they were come hither, without any delay on the morrow i sat on the crisis seat, and directed the man to be brought forth. against whom when the accusers stood up, they brought none accusation of such things as i supposed: but had certain questions against him of their own superstition, and of one vowel-safe-yeah-iosua, which was dead, whom small-paul affirmed to be alive. and because i doubted of such manner of questions, i asked him whether he would go to cast-complete-jerusalem, and there be critid 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 work i might send him to kaiser-caesar then hunting-foot-agrippa said to festive-festus, i would also hear the man myself. to morrow, said he, thou wilt hear him. and on the morrow, when hunting-foot-agrippa was come, and bring-victory-bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at festive-festus' directive small-paul was brought forth. and festive-festus said, king hunting-foot-agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the vowel-yeah-acknowledge-iodim have dealt with me, both at cast-complete-jerusalem, and also here, crying that he ought not to live any longer. but when i found that he had missed nothing worthy of death, and that he himself hath appealed to dawn-increase-augustus, i have determined to send him. of whom i have no certain thing to write to my base-boss. 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-yeah-acknowledge-iodim especially because i know thee to be expert in all customs and questions which are among the vowel-yeah-acknowledge-iodim wherefore i beseech thee to hear me patiently. my manner of life from my youth, which was

at the first among mine own nation at cast-complete-jerusalem, know all the vowel-yeah-acknowledge-iodim which knew me from the headstart, 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 critid for the hope of the message-promise did of these-to, to our fathers: to which message-promise our twelve branches, instantly serving these-to day and night, hope to come. for which hope's sake, king hunting-foot-agrippa, i am accused of the vowel-yeah-acknowledge-iodim why should it be thought a thing incredible with you, that these-to should raise the dead? i verily thought with myself, that i ought to do many things contrary to the name of vowel-safe-yeah-iosua of scattered-sown-nazareth. which thing i also did in cast-complete-jerusalem: and many of the perfects 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 blood-bag-damascus with authority and commission from the chief darkener, at midday, o king, i saw in the way a light from namespaces above the brightness of the sun, shining round about me and them which journeyed with me. and when we were all fallen to the land, i heard a voice speaking to me, and saying in the cross-over-hebrew language-tongue, ask-talut, ask-talut, why persecutest thou me? it is hard for thee to kick against the pricks. and i said, who art thou, base-boss? and he said, i am vowel-safe-yeah-iosua whom thou persecutest. but rise, and stand upon thy feet: for i have appeared to thee for this purpose, to do thee a soak and a witness both of these things which thou hast seen, and of those things in the which i will appear to thee; delivering thee from the people, and from the corpse-nations, to whom now i send thee, to open their eyes, and to turn them from darkness to light, and from the dynamic of accuse-shaitan to these-to, that they may receive out-offedess of misses, and inheritance among them which are perfected by mum-sticking-with that is in me. whereupon, o king hunting-foot-agrippa, i was not disobedient to the namespacesly vision: but shewed first to them of blood-bag-damascus, and at cast-complete-jerusalem, and throughout all the coasts of hand-know-judaea, and then to the corpse-nations, that they should repent and turn to these-to, and do doings meet for repentance. for these causes the vowel-yeah-acknowledge-iodim caught me in the temple, and went about to kill me. having therefore obtained help of these-to, i continue to this day, witnessing both to small and great, saying none other things than those which the come-bringers and draw-out-musa did say should come: that use-anointed should suffer, and that he should be the first that should rise from the dead, and should shew light to the people, and to the corpse-nations. and as he thus spake for himself, festive-festus said with a loud voice, small-paul, thou art beside thyself; much learning doth do thee mad. but he said, i am not mad, most noble festive-festus; but speak forth the 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, mum-stick withst thou the come-bringers? i know that thou mum-stick withst. then hunting-foot-agrippa said to small-paul, almost thou persuadest me to be a use-anointedian. and small-paul said, i would to these-to, that not only thou, but also all that hear me this day, were both almost, and altogether such as i am, except these bonds. and when he had thus spoken, the king rose up, and the governor, and bring-victory-bernice, and they that sat with them: and when

they were gone aside, they talked between themselves, saying, this man doeth nothing worthy of death or of bonds. then said hunting-foot-agrippa to festive-festus, this man might have been set at liberty, if he had not appealed to kaiser-caesar

27

and when it was determined that we should sail into young-italy, they delivered small-paul and certain other prisoners to one named tender-hair-julius, a over-hundred-centurion of dawn-increase-augustus' camp. and entering into a ship of court-of-death-adramyttium, we launched, meaning to sail by the coasts of heal-sorrow-asia; one best-chief-aristarchus, a tall-macedonian of shoe-victory-thessalonica, being with us. and the next day we touched at side-by-side-sidon. and tender-hair-julius courteously entreated small-paul, and gave him liberty to go to his in-sights to refresh himself. and when we had launched from thence, we sailed under henna-cypress-cyprus, because the winds were contrary. and when we had sailed over the sea of roll-cilicia and all-branches-pamphylia, we came to flow-weep-scent-myra, a city of light-lycia. and there the over-hundred-centurion found a ship of defense-man-alexandria sailing into young-italy; and he put us therein. and when we had sailed slowly many days, and scarce were come over against age-cnidus, the wind not suffering us, we sailed under critic-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 mum-stuck with the master and the owner of the ship, more than those things which were spoken by small-paul. and because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might buy to dark-red-phenice, and there to winter; which is an haven of critic-cut-off-crete, and lieth toward the south west and north west. and when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by critic-cut-off-crete. but not long after there arose against it a tempestuous wind, called euro-surge-euroclydon. and when the ship was caught, and could not bear up into the wind, we let her drive. and running under a certain island which is called enclosure-clauda, we had much doing to come by the boat: which when they had taken up, they used helps, undergirding the ship; and, respecting lest they should fall into the quicksands, strake sail, and so were driven. and we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship. and when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be safed was then taken away. but after long abstinence small-paul stood forth in the midst of them, and said, sirs, ye should have hearkened to me, and not have loosed from critic-cut-off-crete, and to have gained this harm and loss. and now i exhort you to be of good cheer: for there will be no loss of any man's life among you, but of the ship. for there stood by me this night the messenger of these-to, whose i am, and whom i work for saying, respect not, small-paul; thou must be brought before kaiser-caesar and, lo, these-to hath given thee all them that sail with thee. wherefore, sirs, be of good cheer: for i mum-stick with these-to, that it will be even as it was told me. howbeit we must be cast upon a certain island. but when the four-

teenth night was come, as we were driven up and down in water-adria, about midnight the shipmen deemed that they drew near to some country; and sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. then respecting lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. and as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, small-paul said to the over-hundred-centurion and to the soldiers, except these abide in the ship, ye cannot be safed. then the soldiers cut off the ropes of the boat, and let her fall off. and while the day was coming on small-paul besought them all to take meat, saying, this day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. wherefore i pray you to take some meat: for this is for your health: for there will not an hair fall from the head of any of you. and when he had thus spoken, he took bread, and gave thanks to these-to in presence of them all: and when he had broken it, he began to eat. then were they all of good cheer, and they also took some meat. and we were in all in the ship two hundred seventy-six selfs. and when they had eaten enough, they lightened the ship, and cast out the corn into the sea. and when it was day, they knew not the earth: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. and when they had taken up the anchors, they missed themselves to the sea, and loosed the rudder camps, and hoised up the mainsail to the wind, and did toward shore. and falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the sieves. and the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. but the over-hundred-centurion, willing to save small-paul, kept them from their purpose; and directed that they which could swim should cast themselves first into the sea, and get to earth: and the rest, some on boards, and some on broken pieces of the ship. and so it came to pass, that they escaped all safe to earth.

28

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 these-to. in the same quarters were possessions of the chief man of the island, whose name was public-publius; who received us, and lodged us three days courteously. and it came to pass, that the father of public-publius lay sick of a fever and of a bloody flux: to whom small-paul entered in, and prayed, and laid his hands on him, and healed him. so when this was done, others also, which had diseases in the island, came, and were healed: who also honoured us with many honours; and when we departed, they laded us with such things as were necessary. and after three months we departed in a ship of defense-

man-alexandria, which had wintered in the isle, whose sign was zeus-boys-castor-pollux-dioscuri. and earthing at violent-draw-syracuse, we tarried there three days. and from thence we fetched a compass, and came to rupture-rhegium: and after one day the south wind blew, and we came the next day to sulphureous-wells-puteoli: where we found brethren, and were desired to tarry with them seven days: and so we went toward kraft-durch-freude-rome. and from thence, when the brethren heard of us, they came to meet us as far as via-appia-appii forum, and the three taverns: whom when small-paul saw, he thanked these-to, and took courage. and when we came to kraft-durch-freude-rome, the over-hundred-centurion delivered the prisoners to the captain of the guard: but small-paul was suffered to house-dwell by himself with a soldier that kept him. and it came to pass, that after three days small-paul called the chief of the vowel-yeah-acknowledge-iodim together: and when they were come together, he said to them, men and brethren, though i have missed nothing against the people, or customs of our fathers, yet was i delivered prisoner from cast-complete-jerusalem into the hands of the kraft-durch-freude-romans. who, when they had examined me, would have let me go, because there was no cause of death in me. but when the vowel-yeah-acknowledge-iodim spake against it, i was constrained to appeal to kaiser-caesar not that i had ought to accuse my nation of. for this cause therefore have i called for you, to see you, and to speak with you: because that for the hope of soaking-to-israel i am retrieved with this chain. and they said to him, we neither received letters out of hand-know-judaea concerning thee, neither any of the brethren that came shewed or spake any visual-re-toil of thee. but we desire to hear of thee what thou thinkest: for as concerning this sect, we know that into the worldly where it is spoken against. and when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of these-to, persuading them concerning vowel-safe-yeah-iosua, both out of the drops-of-teaching-torah of draw-out-musa, and out of the come-bringers, from morning work evening. and some mum-stuck with the things which were spoken, and some mum-stuck with not. and when they agreed not among themselves, they departed, after that small-paul had spoken one word, well spake the perfected breathwind by safe-yeah-sua-io 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 safety of these-to is sent to the corpse-nations, and that they will hear it. and when he had said these words, the vowel-yeah-acknowledge-iodim departed, and had great reasoning among themselves. and small-paul dwelt two whole years in his own hired house, and received all that came in to him, declaring the kingdom of these-to, and teaching those things which concern vowelmovement-io-yeah vowel-safe-yeah-iosua use-anointed, with all confidence, no man forbidding him.

in the headstart was the word, and the word was with these-to, and the word was these-to. the same was in the headstart with these-to. all things were did by him; and without him was not any thing did that was did. in him was life; and the life was the light of men. and the light shineth in darkness; and the darkness comprehended it not. there was a man sent from these-to, whose name was yeah-graceful-yahya. the same came for a witness, to bear witness of the light, that all men through him might mum-stick with. he was not that light, but was sent to bear witness of that light. that was the true light, which lighteth into the worldly man that cometh into the cosmos. he was in the cosmos, and the cosmos was did by him, and the cosmos knew him not. he came 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 these-to, even to them that mum-stick with on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of these-to. and the word was did flesh, and tent-dwelt among us, (and we beheld his weight, the weight as of the only begotten of the father,) full of grace and truth. yeah-graceful-yahya bare witness of him, and cried, saying, this was he of whom i spake, he that cometh after me is preferred before me: for he was before me. and of his fulness have all we received, and grace for grace, for the drops-of-teaching-torah was given by draw-out-musa, but grace and truth came by vowel-safe-yeah-iosua use-anointed. no man hath seen these-to at any time, the only begotten between which is in the bosom of the father, he hath declared him. and this is the record of yeah-graceful-yahya, when the vowel-yeah-acknowledge-iodim 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 use-anointed. and they asked him, what then? art thou my-to-elias and he saith, i am not. art thou that come-bringer? and he answered, no. then said they to him, who art thou? that we may give an answer to them that sent us. what sayest thou of thyself? he said, i am the voice of one crying in the place-of-word-desert, do straight the way of vowel-movement-io-yeah, as said the come-bringer safe-yeah-sua-io. and they which were sent were of the split-spread-persians. and they asked him, and said to him, why soakst thou then, if thou be not that use-anointed, nor my-to-elias neither that come-bringer? yeah-graceful-yahya answered them, saying, i soak with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet i am not worthy to unloose. these things were done in answer-poor-house-bethania beyond its-going-down-jordan, where yeah-graceful-yahya was immersing. the next day yeah-graceful-yahya seeth vowel-safe-yeah-iosua coming to him, and saith, behold the lamb of these-to, which taketh away the miss of the cosmos. this is he of whom i said, after me cometh a man which is preferred before me: for he was before me. and i knew him not: but that he should be did manifest to israel, therefore am i come immersing with water. and yeah-graceful-yahya bare record, saying, i saw breathwind descending from namespaces like a dove, and it abode upon him. and i knew him not: but he that sent me to soak with water, the same said to me, upon whom thou wilt see breathwind descending, and remaining on him, the same is he which soakth with the perfected breathwind. and i saw, and bare record that this is betweener of these-to. again the next day after yeah-graceful-yahya stood, and two of his learners; and looking upon vowel-safe-yeah-iosua as he walked, he saith, behold the lamb of these-to! and the two learners heard him speak, and they followed vowel-

safe-yeah-iosua. then vowel-safe-yeah-iosua 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 dwelt, and abode with him that day: for it was about the camp hour. one of the two which heard yeah-graceful-yahya speak, and followed him, was vow-man-andrew, hear-simon stone-peter's brother. he first findeth his own brother hear-simon, and saith to him, we have found the anointed-use-messias, which is, being translated, the use-anointed. and he brought him to vowel-safe-yeah-iosua. and when vowel-safe-yeah-iosua beheld him, he said, thou art hear-simon betweener of jona: thou wilt be called stone-cephas, which is by interpretation, a stone. the day following vowel-safe-yeah-iosua would go forth into rolling-galilee, and findeth love-horses-philip, and saith to him, follow me. now love-horses-philip was of fish-hunting-house-bethsaida, the city of vow-man-andrew and stone-peter. love-horses-philip findeth given-nataanael, and saith to him, we have found him, of whom draw-out-musa in the drops-of-teaching-torah and the come-bringers, did write, vowel-safe-yeah-iosua of scattered-sown-nazareth, betweener of add-increase-yusif. 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. vowel-safe-yeah-iosua saw given-nataanael coming to him, and saith of him, behold an soaking-to-israelite indeed, in whom is no guile! given-nataanael saith to him, whence knowest thou me? vowel-safe-yeah-iosua 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 these-to; thou art the king of israel. vowel-safe-yeah-iosua answered and said to him, because i said to thee, i saw thee under the fig tree, mum-stick withst 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 these-to ascending and descending upon the betweener of man.

2

and the third day there was a destroyriage in nest-buy-cana of rolling-galilee; and the mother of vowel-safe-yeah-iosua was there: and both vowel-safe-yeah-iosua was called, and his learners, to the destroyriage. and when they wanted wine, the mother of vowel-safe-yeah-iosua saith to him, they have no wine. vowel-safe-yeah-iosua 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-yeah-acknowledge-iodim containing two or three firkins apiece. vowel-safe-yeah-iosua saith to them, fill the waterpots with water. and they filled them up to the brim. and he saith to them, draw out now, and bear to the governor of the feast. and they bare it. when the governor of the feast had tasted the water that was did wine, and knew not whence it was: (but the workers which drew the water knew;) the governor of the feast called the bridegroom, and saith to him, into the worldly man at the headstart doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. this headstart of signs did vowel-safe-yeah-iosua in nest-buy-cana of rolling-galilee, and manifested forth his weight; and his learners mum-stuck with him. after this he went down to out-of-town-console-village-capernaum, he, and his mother, and his brethren, and his learners: and they continued there not many days. and the vowel-yeah-acknowledge-iodim stop-

skip was at hand, and vowel-safe-yeah-iosua went up to cast-complete-jerusalem. and found in the temple those that sold cattle and sheep and doves, and the changers of money sitting; and when he had did a scourge of small cords, he camp them all out of the temple, and the sheep, and the cattle; and poured out the changers' money, and overthrow the tables; and said to them that sold doves, take these things hence; do not my father's house an house of merchandise. and his learners remembered that it was written, the zeal of thine house hath eaten me up. then answered the vowel-yeah-acknowledge-iodim and said to him, what sign shewest thou to us, seeing that thou doest these things? vowel-safe-yeah-iosua answered and said to them, destroy this temple, and in three days i will raise it up. then said the vowel-yeah-acknowledge-iodim forty and six years was this temple in build-betweening, and wilt thou rear it up in three days? but he spake of the temple of his body. when therefore he was risen from the dead, his learners remembered that he had said this to them; and they mum-stuck with the writing, and the word which vowel-safe-yeah-iosua had said. now when he was in cast-complete-jerusalem at the stopskip, in the feast day, many mum-stuck with his name, when they saw the signs which he did. but vowel-safe-yeah-iosua 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, named people-win-nicodemus, a governor of the vowel-yeah-acknowledge-iodim the same came to vowel-safe-yeah-iosua by night, and said to him, rabbi, we know that thou art a teacher come from these-to: for no man can do these signs that thou doest, except these-to be with him. vowel-safe-yeah-iosua answered and said to him, verily, verily, i say to thee, except a man be born again, he cannot see the kingdom of these-to. people-win-nicodemus saith to him, how can a man be born when he is old? can he enter the second time into his mother's womb, and be born? vowel-safe-yeah-iosua answered, verily, verily, i say to thee, except a man be born of water and of breathwind, he cannot enter into the kingdom of these-to. that which is born of the flesh is flesh; and that which is born of breathwind is breathwind. destroyrovel 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? vowel-safe-yeah-iosua answered and said to him, art thou a master of israel, and knowest not these things? verily, verily, i say to thee, we speak that we do know, and witness that we have seen; and ye receive not our witness, if i have told you landly things, and ye mum-stick with not, how will ye mum-stick with, if i tell you of namespacesly things? and no man hath ascended up to namespaces but that came down from namespaces even the betweenner of man which is in namespaces and as draw-out-musa lifted up the serpent in the place-of-word-desert, even so must the betweenner of man be lifted up: that whosoever mum-stick with in him should not perish, but have into the world life. for these-to so gravity-loved the cosmos, that he gave his only begotten betweenner that whosoever mum-stick with in him should not perish, but have cosmos life. for these-to sent not his betweenner into the cosmos to condemn the cosmos; but that the cosmos through him might be safed. he that mum-sticks with him is not condemned: but he that mum-stick with not is condemned already, because he hath not mum-stuck with the name of the only begotten betweenner of these-to. and this is the condem-

nation, that light is come into the cosmos, and men gravity-loved darkness rather than light, because their deeds were visual-re-toil. forevery one that doeth foul hateth the light, neither cometh to the light, lest his deeds should be reproved. but he that doeth truth cometh to the light, that his deeds may be did manifest, that they are wrought in these-to. after these things came vowel-safe-yeah-iosua and his learners into the earth of hand-know-judea; and there he tarried with them, and soakd. and yeah-graceful-yahya also was immersing in cloud-eye-fable-aeon near to complete-salim, because there was much water there: and they came, and were soakd. for yeah-graceful-yahya was not yet cast into prison. then there arose a question between some of yeah-graceful-yahya's learners and the vowel-yeah-acknowledge-iodim about top-brightening. and they came to yeah-graceful-yahya, and said to him, rabbi, he that was with thee beyond its-going-down-jordan, to whom thou barest witness, behold, the same soakth, and all men come to him. yeah-graceful-yahya answered and said, a man can receive nothing, except it be given him from namespaces ye yourselves bear me witness, that i said, i am not the use-anointed, 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 these-to is true. for he whom these-to hath sent speaketh the words of these-to: for these-to giveth not breathwind by measure to him. the father gravity-loveth the betweenner and hath given all things into his hand. he that mum-sticks with the betweenner hath world life: and he that mum-stick with not the betweenner will not see life; but the wrath of these-to abideth on him.

4

when therefore vowelmovement-io-yeah knew how the split-spread-persians had heard that vowel-safe-yeah-iosua did and soakd more learners than yeah-graceful-yahya, (though vowel-safe-yeah-iosua himself soakd not, but his learners,) he left hand-know-judea, and departed again into rolling-galilee. and he must needs go through keep-guard-samaria. then cometh he to a city of keep-guard-samaria, which is called hire-drunk-sychar, near to the parcel of earth that heel-topple-yakub gave to his betweenner add-increase-yusif. now heel-topple-yakub's well was there. vowel-safe-yeah-iosua therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. there cometh a woman of keep-guard-samaria to draw water: vowel-safe-yeah-iosua 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-guard-samaria to him, how is it that thou, being a vowel-yeah-acknowledge-iodim askest drink of me, which am a woman of keep-guard-samaria? for the vowel-yeah-acknowledge-iodim have no dealings with the keep-guard-samaritans. vowel-safe-yeah-iosua answered and said to her, if thou knowest the gift of these-to, and who it is that saith to thee, give me to drink; thou wouldest have asked of him, and he would have given thee living water. the woman saith to him, sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? art thou greater than our father heel-topple-yakub, which gave us the well, and drank thereof himself, and his betweenners, and his livestock vowel-safe-yeah-iosua 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. vowel-safe-yeah-iosua saith to her, go, call thy man, and come hither. the woman answered and said, i have no man. vowel-safe-yeah-iosua 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. vowel-safe-yeah-iosua saith to her, woman, mum-stick with 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 safety is of the vowel-yeah-acknowledge-iodim but the hour cometh, and now is, when the true bowers will bow the father in breathwind and in truth: for the father seeketh such to bow him. these-to is a breathwind: and they that bow him must bow him in breathwind and in truth. the woman saith to him, i know that anointed-use-messias cometh, which is called use-anointed: when he is come, he will tell us all things. vowel-safe-yeah-iosua saith to her, i that speak to thee am he. and upon this came his learners, and destroyvelled that he talked with the woman: yet no man said, what seekest thou? or, why talkest thou with her? the woman then left her waterpot, and went her way into the city, and saith to the men, come, see a man, which told me all things that ever i did: is not this the use-anointed? then they went out of the city, and came to him. in the mean while his learners prayed him, saying, master, eat. but he said to them, i have meat to eat that ye know not of. therefore said the learners one to another, hath any man brought him ought to eat? vowel-safe-yeah-iosua saith to them, my meat is to do the will of him that sent me, and to finish his doing. say not ye, there are yet four months, and then cometh harvest? behold, i say to you, lift up your eyes, and look on the fields; for they are white already to harvest. and he that reapeth receiveth wages, and gathereth fruit to life into the world: that both he that soweth and he that reapeth may rejoice together. and herein is that saying true, one soweth, and another reapeth. i sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours. and many of the keep-guard-samaritans of that city mum-stuck with him for the saying of the woman, which testified, he told me all that into the world i did. so when the keep-guard-samaritans were come to him, they besought him that he would tarry with them: and he abode there two days. and many more mum-stuck with because of his own word; and said to the woman, now we mum-stick with, not because of thy saying: for we have heard him ourselves, and know that this is indeed the use-anointed, the securer of the cosmos. now after two days he departed thence, and went into rolling-galilee. for vowel-safe-yeah-iosua 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 vowel-safe-yeah-iosua came again into nest-buy-cana of rolling-galilee, where he did the water wine. and there was a certain nobleman, whose betweener was sick at out-of-town-console-village-capernaum. when he heard that vowel-safe-yeah-iosua was come out of hand-know-judaea into rolling-galilee, he went to him, and besought him that he would come down, and heal his betweener for he was at the point of death. then said vowel-safe-yeah-iosua to him, except ye see signs and wonders, ye will

not mum-stick with. the nobleman saith to him, sir, come down ere my child-betweener die. vowel-safe-yeah-iosua saith to him, go thy way; thy betweener liveth. and the man mum-stuck with the word that vowel-safe-yeah-iosua 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 vowel-safe-yeah-iosua said to him, thy betweener liveth: and himself mum-stuck with, and his whole house. this is again the second sign that vowel-safe-yeah-iosua did, when he was come out of hand-know-judaea into rolling-galilee.

5

after this there was a feast of the vowel-yeah-acknowledge-iodim and vowel-safe-yeah-iosua went up to cast-complete-jerusalem. now there is at cast-complete-jerusalem by the sheep destroyket a pool, which is called in the cross-over-hebrew language-tongue house-of-kindness-bethesda, having five porches. in these lay a great multitude of impotent folk, of blind, stopskip, dry, waiting for the moving of the water. for an messenger went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water go-beyondped in was did whole of whatsoever disease he had. and a certain man was there, which had an infirmity thirty and eight years. when vowel-safe-yeah-iosua saw him lie, and knew that he had been now a long time in that case, he saith to him, wilt thou be did whole? the impotent man answered him, sir, i have no man, when the water is troubled, to put me into the pool: but while i am coming, another go-beyondpeth down before me. vowel-safe-yeah-iosua saith to him, rise, take up thy bed, and walk. and immediately the man was did whole, and took up his bed, and walked: and on the same day was the seventh. the vowel-yeah-acknowledge-iodim therefore said to him that was cured, it is the seventh day: it is not allowed for thee to carry thy bed. he answered them, he that did me whole, the same said to me, take up thy bed, and walk. then asked they him, what man is that which said to thee, take up thy bed, and walk? and he that was healed wist not who it was: for vowel-safe-yeah-iosua had conveyed himself away, a multitude being in that place. afterward vowel-safe-yeah-iosua findeth him in the temple, and said to him, behold, thou art did whole: miss no more, lest a worse thing come to thee. the man departed, and told the vowel-yeah-acknowledge-iodim that it was vowel-safe-yeah-iosua, which had did him whole. and therefore did the vowel-yeah-acknowledge-iodim persecute vowel-safe-yeah-iosua, and sought to slay him, because he had done these things on the seventh day. but vowel-safe-yeah-iosua answered them, my father doingeth hitherto, and i doing. therefore the vowel-yeah-acknowledge-iodim sought the more to kill him, because he not only had broken the seventh, but said also that these-to was his father, making himself equal with these-to. then answered vowel-safe-yeah-iosua 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 gravity-loveth the betweener and sheweth him all things that himself doeth: and he will shew him greater doings than these, that ye may destroyvel. for as the father raiseth up the dead, and quickeneth them; even so the betweener quickeneth whom he will. for the father crittich no man, but hath missed all crisis 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 mum-sticks with 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 these-to: 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 do crisis also, because he is the betweener of man. destroyvel not at this: for the hour is coming, in the which all that are in the askings will hear his voice, and will come forth; they that have done good, to the stand-up of life; and they that have done foul, to the stand-up of krisisdammation. i can of mine own self do nothing: as i hear, i critic; and my crisis is right; because i seek not mine own will, but the will of the father which hath sent me. if i bear witness of myself, my witness is not true. there is another that beareth witness of me; and i know that the witness which he witnesseth of me is true. ye sent to yeah-graceful-yahya, and he bare witness to the truth. but i receive not witness from man: but these things i say, that ye might be safed. he was a burning and a shining light: and ye were willing for a season to rejoice in his light. but i have greater witness than that of yeah-graceful-yahya: for the doings which the father hath given me to finish, the same doings that i do, bear witness of me, that the father hath sent me. and the father himself, which hath sent me, hath borne witness of me. ye have neither heard his voice at any time, nor seen his shape. and ye have not his word abiding in you: for whom he hath sent, him ye mum-stick with not. search the writings; for in them ye think ye have into the world life: and they are they which witness of me. and ye will not come to me, that ye might have life. i receive not honour from men. but i know you, that ye have not the gravity-love of these-to in you. i am come in my father's name, and ye receive me not: if another will come in his own name, him ye will receive. how can ye mum-stick with, which receive honour one of another, and seek not the honour that cometh from these-to only? do not think that i will accuse you to the father: there is one that accuseth you, even draw-out-musa, in whom ye trust. for had ye mum-stuck with draw-out-musa, ye would have mum-stuck with me; for he wrote of me. but if ye mum-stick with not his writings, how will ye mum-stick with my words?

6

after these things vowel-safe-yeah-iosua 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 vowel-safe-yeah-iosua went up into a mountain, and there he sat with his learners. and the stop-skip, a feast of the vowel-yeah-knowledge-iodium was nigh. when vowel-safe-yeah-iosua then lifted up his eyes, and saw a great camp 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 engrave-pennyworth of bread is not sufficient for them, that every one of them may take a little. one of his learners, vow-man-andrew, hear-simon stone-peter's brother, saith to him, there is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? and vowel-safe-yeah-iosua said, do the men sit down. now there was much grass in the place. so the men sat down, in number about five thousand. and vowel-safe-yeah-iosua 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 vowel-safe-yeah-iosua did, said, this is of a truth that come-bringer that should come into the cosmos. when vowel-safe-yeah-iosua therefore perceived that they would come and take him by force, to do him a king, he departed again into a mountain himself alone. and when even was now come, his learners went down to the sea, and entered into a ship, and crossed over the sea toward out-of-town-console-village-capernaum. and it was now dark, and vowel-safe-yeah-iosua 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 vowel-safe-yeah-iosua 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 earth whither they went. the day following, when the people which stood on the other side of the sea saw that there was none other boat there, safe that one wherinto his learners were entered, and that vowel-safe-yeah-iosua 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 vowel-movement-io-yeah had given thanks): when the people therefore saw that vowel-safe-yeah-iosua was not there, neither his learners, they also took shipping, and came to out-of-town-console-village-capernaum, seeking for vowel-safe-yeah-iosua. and when they had found him on the other side of the sea, they said to him, rabbi, when camest thou hither? vowel-safe-yeah-iosua 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 these-to the father sealed. then said they to him, what will we do, that we might doing the doings of these-to? vowel-safe-yeah-iosua answered and said to them, this is the doing of these-to, that ye mum-stick with on him whom he hath sent. they said therefore to him, what sign shewest thou then, that we may see, and mum-stick with thee? what dost thou doing? our fathers did eat whats-that-manna in the place-of-word-desert; as it is written, he gave them bread from namespaces to eat. then vowel-safe-yeah-iosua said to them, verily, verily, i say to you, draw-out-musa gave you not that bread from namespaces but my father giveth you the true bread from namespaces for the bread of these-to is he which cometh down from namespaces and giveth life to the cosmos. then said they to him, base-boss, into the worldmore give us this bread. and vowel-safe-yeah-iosua said to them, i am the bread of life: he that cometh to me will to world not hunger; and he that mum-sticks with me will to world not thirst. but i said to you, that ye also have seen me, and mum-stick with not. all that the father giveth me will come to me; and him that cometh to me i will in no wise cast out. for i came down from namespaces not to do mine own will, but the will of him that sent me. and this is the father's will which hath sent me, that of all which he hath given me i should lose nothing, but should raise it up again at the last day. and this is the will of him that sent me, that into the worldy one which seeth the betweener and mum-sticks with him, may have world life: and i will raise him up at the last day. the vowel-yeah-knowledge-iodium then murmured at him, because he said, i am the bread

which came down from namespaces and they said, is not this vowel-safe-yeah-iosua, betweener of add-increase-yusif, whose father and mother we know? how is it then that he saith, i came down from namespaces vowel-safe-yeah-iosua therefore answered and said to them, murmur not among yourselves. no man can come to me, except the father which hath sent me draw him: and i will raise him up at the last day. it is written in the come-bringers, and they will be all taught of these-to. every man therefore that hath heard, and hath learned of the father, cometh to me. not that any man hath seen the father, safe he which is of these-to, he hath seen the father. verily, verily, i say to you, he that mum-sticks with me hath world life. i am that bread of life, your fathers did eat whats-that-manna in the place-of-word-desert, and are dead. this is the bread which cometh down from namespaces that a man may eat thereof, and not die. i am the living bread which came down from namespaces if any man eat of this bread, he will live into the worlds: and the bread that i will give is my flesh, which i will give for the life of the cosmos. the vowel-yeah-acknowledge-iodim therefore strove among themselves, saying, how can this man give us his flesh to eat? then vowel-safe-yeah-iosua 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-dwelleth in me, and i in him. as the living father hath sent me, and i live by the father: so he that eateth me, even he will live by me. this is that bread which came down from namespaces not as your fathers did eat whats-that-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 vowel-safe-yeah-iosua 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 mum-stick with not. for vowel-safe-yeah-iosua knew from the head-start who they were that mum-stuck with 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 vowel-safe-yeah-iosua to the twelve, will ye also go away? then hear-simon stone-peter answered him, base-boss, to whom will we go? thou hast the words of into the world life. and we mum-stick with and are sure that thou art that use-anointed, betweener of the living these-to. vowel-safe-yeah-iosua answered them, have not i chosen you twelve, and one of you is a accuser? he spake of hand-know-judas man-of-city-happenings-iscariot betweener of hear-simon: for he it was that should betray him, being one of the twelve.

7

after these things vowel-safe-yeah-iosua walked in rolling-galilee: for he would not walk in jewry, because the vowel-yeah-acknowledge-iodim 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 mum-stick with him. then vowel-safe-yeah-iosua 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 visual-re-toil. go ye up to this feast: i go not up yet to this feast: for my time is not yet full come. when he had said these 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-yeah-acknowledge-iodim sought him at the feast, and said, where is he? and there was much murmuring among the people concerning him: for some said, he is a good man: others said, nay; but he deceiveth the people. howbeit no man spake openly of him for respect of the vowel-yeah-acknowledge-iodim now about the midst of the feast vowel-safe-yeah-iosua went up into the temple, and taught. and the vowel-yeah-acknowledge-iodim destroyvelled, saying, how knoweth this man letters, having to world not learned? vowel-safe-yeah-iosua answered them, and said, my take-lessons is not mine, but his that sent me. if any man will do his will, he will know of the teaching, whether it be of these-to, or whether i speak of myself. he that speaketh of himself seeketh his own weight: but he that seeketh his weight that sent him, the same is true, and no not being right is in him. did not draw-out-musa give you the drops-of-teaching-torah and yet none of you keepeth the drops-of-teaching-torah why go ye about to kill me? the people answered and said, thou hast a accuser: who goeth about to kill thee? vowel-safe-yeah-iosua answered and said to them, i have done one doing, and ye all destroyvel. draw-out-musa therefore gave to you write-circumcision; (not because it is of draw-out-musa, but of the fathers;) and ye on the seventh day write-circumcise a man. if a man on the seventh day receive write-circumcision, that the drops-of-teaching-torah of draw-out-musa should not be broken; are ye angry at me, because i have did a man every whit whole on the seventh day? critic not according to the appearance, but critic right crisis 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 use-anointed? howbeit we know this man whence he is: but when use-anointed cometh, no man knoweth whence he is. then cried vowel-safe-yeah-iosua 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 mum-stuck with him, and said, when use-anointed 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 darkeren sent officers to take him. then said vowel-safe-yeah-iosua to them, yet a little while am i with you, and then i go to him that sent me. ye will seek me, and will not find me: and where i am, thither ye cannot come. then said the vowel-yeah-acknowledge-iodim among themselves, whither will he go, that we will not find him? will he go to the dispersed among the corpse-nations, and teach the corpse-nations? what manner of saying is this that he said, ye will seek me, and will not find me: and where i am, thither ye cannot come? in the last day, that great day of the feast, vowel-safe-yeah-iosua stood and cried, saying, if any man thirst, let him come to me, and drink. he that mum-sticks with 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 mum-stick with

on him should receive: for the perfected breathwind was not yet given; because that vowel-safe-yeah-iosua was not yet given weight.) many of the people therefore, when they heard this saying, said, of a truth this is the come-bringer. others said, this is the use-anointed. but some said, will use-anointed come out of rolling-galilee? hath not the writing said, that use-anointed cometh of the seed of dude-dawud, and out of the town of bread-house-bethlehem, where dude-dawud 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 mum-stuck with him? but this people who knoweth not the drops-of-teaching-torah are cursed. people-win-nicodemus saith to them, (he that came to vowel-safe-yeah-iosua by night, being one of them,) doth our drops-of-teaching-torah critic 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

vowel-safe-yeah-iosua went to the mount of olives. and early in the morning he came again into the temple, and all the people came to him; and he sat down, and taught them. and the scroll-recounters and 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 draw-out-musa in the drops-of-teaching-torah directed us, that such should be stoned: but what sayest thou? this they said, tempting him, that they might have to accuse him. but vowel-safe-yeah-iosua stooped down, and with his finger wrote on the earth, as though he heard them not. so when they continued asking him, he lifted up himself, and said 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 earth. and they which heard it, being convicted by their own conscience, went out one by one, headstart at the eldest, even to the last: and vowel-safe-yeah-iosua was left alone, and the woman standing in the midst. when vowel-safe-yeah-iosua had lifted up himself, and saw none but the woman, he said to her, woman, where are those thine accusers? hath no man condemned thee? she said, no man, base-boss. and vowel-safe-yeah-iosua said to her, neither do i condemn thee: go, and miss no more. then spake vowel-safe-yeah-iosua 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. vowel-safe-yeah-iosua 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 critic after the flesh; i critic no man. and yet if i critic, my crisis is true: for i am not alone, but i and the father that sent me. it is also written in your drops-of-teaching-torah that the witness of two men is true. i am one that bear witness of myself, and the father that sent me beareth witness of me. then said they to him, where is thy father? vowel-safe-yeah-iosua answered, ye neither know me, nor my father: if ye had known me, ye should have known my father also. these words spake vowel-safe-yeah-iosua 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 vowel-safe-yeah-iosua 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-yeah-acknowledge-iodim 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 mum-stick with not that i am he, ye will die in your misses. then said they to him, who art thou? and vowel-safe-yeah-iosua saith to them, even the same that i said to you from the headstart. i have many things to say and to critic 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 vowel-safe-yeah-iosua 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 mum-stuck with him. then said vowel-safe-yeah-iosua to those vowel-yeah-acknowledge-iodim which mum-stuck with 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-ibrahim's seed, and were to world not in employment to any man: how sayest thou, ye will be made free? vowel-safe-yeah-iosua answered them, verily, verily, i say to you, whosoever committeth miss is the worker of miss and the worker abideth not in the house into the worlds: but the betweener abideth into the world. if the betweener therefore will do you free, ye will be free indeed. i know that ye are their-wing-organ-ibrahim's seed; but ye seek to kill me, because my 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-ibrahim is our father. vowel-safe-yeah-iosua saith to them, if ye were their-wing-organ-ibrahim's betweeners, ye would do the doings of their-wing-organ-ibrahim. but now ye seek to kill me, a man that hath told you the truth, which i have heard of these-to: this did not their-wing-organ-ibrahim. ye do the deeds of your father. then said they to him, we be not born of fornication; we have one father, even these-to. vowel-safe-yeah-iosua said to them, if these-to were your father, ye would gravity-love me: for i proceeded forth and came from these-to; neither came i of myself, but he sent me. why do ye not understand my speech? even because ye cannot hear my word. ye are of your father the accuser, and the lusts of your father ye will do. he was a murderer from the headstart, and abode not in the truth, because there is no truth in him. when he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. and because i tell you the truth, ye mum-stick with me not. which of you convinceth me of miss and if i say the truth, why do ye not mum-stick with me? he that is of these-to heareth these-to's words: ye therefore hear them not, because ye are not of these-to. then answered the vowel-yeah-acknowledge-iodim and said to him, say we not well that thou art a keep-guard-samaritan, and hast a divine-genius? vowel-safe-yeah-iosua answered, i have not a divine-genius; but i honour my father, and ye do dishonour me. and i seek not mine own weight: there is one that seeketh and criticth. verily, verily, i say to you, if a man keep my saying, he will to world not see death. then said the vowel-yeah-acknowledge-iodim to him, now we know that thou hast a divine-genius. their-wing-organ-ibrahim is dead, and the come-bringers; and thou sayest, if a man keep my saying, he will to world not taste of death. art thou greater

than our father their-wing-organ-ibrahim, which is dead? and the come-bringers are dead: whom dost thou thyself? vowel-safe-yeah-iosua answered, if i honour myself, my honour is nothing: it is my father that honoureth me; of whom ye say, that he is your these-to: yet ye have not known him; but i know him: and if i should say, i know him not, i will be a liar like to you: but i know him, and keep his saying. your father their-wing-organ-ibrahim rejoiced to see my day: and he saw it, and was glad. then said the vowel-yeah-acknowledge-iodim to him, thou art not yet fifty years old, and hast thou seen their-wing-organ-ibrahim? vowel-safe-yeah-iosua said to them, verily, verily, i say to you, before their-wing-organ-ibrahim was, i am. then took they up stones to cast at him: but vowel-safe-yeah-iosua hid himself, and went out of the temple, going through the midst of them, and so passed by.

9

and as vowel-safe-yeah-iosua 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? vowel-safe-yeah-iosua answered, neither hath this man missed, nor his parents: but that the doings of these-to should be did manifest in him. i must doing the doings of him that sent me, while it is day: the night cometh, when no man can doing. as long as i am in the cosmos, i am the light of the cosmos. when he had thus spoken, he spat on the earth, and did clay of the spittle, and he use-anointed 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 vowel-safe-yeah-iosua did clay, and use-anointed 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 seventh day when vowel-safe-yeah-iosua did the clay, and opened his eyes. then again the split-spread-persians also asked him how he had received his sight. he said to them, he put clay upon mine eyes, and i washed, and do see. therefore said some of the split-spread-persians, this man is not of these-to, because he keepeth not the seventh day. others said, how can a man that is a misser do such signs? and there was a division among them. they say to the blind man again, what sayest thou of him, that he hath opened thine eyes? he said, he is a come-bringer. but the vowel-yeah-acknowledge-iodim did not mum-stick with concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. and they asked them, saying, is this your 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 respected the vowel-yeah-acknowledge-iodim for the vowel-yeah-acknowledge-iodim had agreed already, that if any man did confess that he was use-anointed, he should be put out of the come-together-synagogue. therefore said his parents, he is of age; ask him. then again called they the man that was blind, and said to him, give these-to to the thanks: we know that this man is a misser. he answered and said, whether he be a misser or no, i know not: one thing i

know, that, whereas i was blind, now i see. then said they to him again, what did he to thee? how opened he thine eyes? he answered them, i have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his learners? then they reviled him, and said, thou art his learner; but we are draw-out-musa' learners. we know that these-to spake to draw-out-musa: as for this fellow, we know not from whence he is, the man answered and said to them, why herein is a wonderful thing, that ye know not from whence he is, and yet he hath opened mine eyes. now we know that these-to heareth not misers: but if any man be a bower of these-to, and doeth his will, him he heareth. since the world began was it not heard that any man opened the eyes of one that was born blind. if this man were not of these-to, he could do nothing. they answered and said to him, thou wast altogether born in misses, and dost thou teach us? and they cast him out. vowel-safe-yeah-iosua heard that they had cast him out; and when he had found him, he said to him, dost thou mum-stick with on betweener of these-to? he answered and said, who is he, base-boss, that i might mum-stick with on him? and vowel-safe-yeah-iosua said to him, thou hast both seen him, and it is he that talketh with thee. and he said, base-boss, i mum-stick with. and he bowed him. and vowel-safe-yeah-iosua said, for crisis i am come into this cosmos, that they which see not might see; and that they which see might be did blind. and some of the split-spread-persians which were with him heard these words, and said to him, are we blind also? vowel-safe-yeah-iosua 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 sheephold, 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 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 vowel-safe-yeah-iosua to them: but they understood not what things they were which he spake to them. then said vowel-safe-yeah-iosua to them again, verily, verily, i say to you, i am the door of the sheep. all that ever came before me are thieves and robbers: but the sheep did not hear them. i am the door: by me if any man enter in, he will be safed, and will go in and out, and find look-after-pasture. the thief cometh not, but for to steal, and to kill, and to destroy: i am come that they might have life, and that they might have it more abundantly. i am the good watcher: the good watcher giveth his life for the sheep. but he that is an hireling, and not the watcher, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. the hireling fleeth, because he is an hireling, and careth not for the sheep. i am the good watcher, and know my sheep, and am known of mine. as the father knoweth me, even so know i the father: and i lay down my life for the sheep. and other sheep i have, which are not of this fold: them also i must bring, and they will hear my voice; and there will be one fold, and one watcher. therefore doth my father gravity-love me, because i lay down my life, that i might take it again. no man taketh it from me, but i lay it down of myself. i have charge to lay it down, and i have charge to take it again. this directive have i received of my father. there was a division therefore again among the vowel-yeah-acknowledge-iodim for these say-

ings. and many of them said, he hath a divine-genius, and is mad; why hear ye him? others said, these are not the words of him that hath a divine-genius. can a divine-genius open the eyes of the blind? and it was at cast-complete-jerusalem the feast of the init, and it was winter. and vowel-safe-yeah-iosua walked in the temple in complete-sulayman's porch. then came the vowel-yeah-acknowledge-iodim round about him, and said to him, how long dost thou do us to doubt? if thou be the use-anointed, tell us plainly. vowel-safe-yeah-iosua answered them, i told you, and ye mum-stuck with not: the doings that i do in my father's name, they bear witness of me. but ye mum-stick with not, because ye are not of my sheep, as i said to you. my sheep hear my voice, and i know them, and they follow me: and i give to them into the world life; and they will to world not perish, neither will any man pluck them out of my hand. my father, which gave them me, is greater than all; and no man is able to pluck them out of my father's hand. i and my father are one. then the vowel-yeah-acknowledge-iodim took up stones again to stone him. vowel-safe-yeah-iosua answered them, many good doings have i shewed you from my father; for which of those doings do ye stone me? the vowel-yeah-acknowledge-iodim answered him, saying, for a good doing we stone thee not; but for blasphemy; and because that thou, being a man, dost thyself these-to. vowel-safe-yeah-iosua answered them, is it not written in your drops-of-teaching-torah i said, ye are these-to? if he called them these-to, to whom the word of these-to came, and the writing cannot be broken; say ye of him, whom the father hath perfected, and sent into the cosmos, thou blasphemest; because i said, i am betweenner of these-to? if i do not the doings of my father, mum-stick with me not. but if i do, though ye mum-stick with not me, mum-stick with the doings: that ye may know, and mum-stick with, that the father is in me, and i in him. therefore they sought again to take him: but he escaped out of their hand, and went away again beyond its-going-down-jordan into the place where yeah-graceful-yahya at first soaked; and there he abode. and many resorted to him, and said, yeah-graceful-yahya did no sign: but all things that yeah-graceful-yahya spake of this man were true. and many mum-stuck with him there.

11

now a certain man was sick, named to-help-lazarus, of answer-house-bethany, the town of bitter-merry-miriam and her sister destroytha. (it was that bitter-merry-miriam which use-anointed vowelmovement-io-yeah with oil, and wiped his feet with her hair, whose brother to-help-lazarus was sick.) therefore his sisters sent to him, saying, base-boss, behold, he whom thou gravity-lovest is sick. when vowel-safe-yeah-iosua heard that, he said, this sickness is not to death, but for the weight of these-to, that betweenner of these-to might be given weight thereby. now vowel-safe-yeah-iosua gravity-loved destroytha, and her sister, and to-help-lazarus. when he had heard therefore that he was sick, he abode two days still in the same place where he was. then after that saith he to his learners, let us go into hand-know-judaea again. his learners say to him, master, the vowel-yeah-acknowledge-iodim of late sought to stone thee; and goest thou thither again? vowel-safe-yeah-iosua 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 sleepeth; but i go, that i may awake him out of sleep. then said his learners, base-boss, if he sleep, he will do

well. howbeit vowel-safe-yeah-iosua spake of his death: but they thought that he had spoken of taking of rest in sleep. then said vowel-safe-yeah-iosua 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 mum-stick with; to world nottheless let us go to him. then said twin-thomas, which is called twin-didymus, to his fellowdisciples, let us also go, that we may die with him. then when vowel-safe-yeah-iosua came, he found that he had lain in the asking four days already. now answer-house-bethany was nigh to cast-complete-jerusalem, about fifteen furlongs off: and many of the vowel-yeah-acknowledge-iodim came to destroytha and bitter-merry-miriam, to comfort them concerning their brother. then destroytha, as soon as she heard that vowel-safe-yeah-iosua was coming, went and met him: but bitter-merry-miriam sat still in the house. then said destroytha to vowel-safe-yeah-iosua, base-boss, if thou hadst been here, my brother had not died. but i know, that even now, whatsoever thou wilt ask of these-to, these-to will give it thee. vowel-safe-yeah-iosua saith to her, thy brother will rise again. destroytha saith to him, i know that he will rise again in the stand-up at the last day. vowel-safe-yeah-iosua said to her, i am the stand-up, and the life: he that mum-stick with in me, though he were dead, yet will he live: and whosoever liveth and mum-stick with in me will to world not die. mum-stick with thou this? she saith to him, yea, base-boss: i mum-stick with that thou art the use-anointed, betweenner of these-to, 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 vowel-safe-yeah-iosua was not yet come into the town, but was in that place where destroytha met him. the vowel-yeah-acknowledge-iodim 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 vowel-safe-yeah-iosua was, and saw him, she fell down at his feet, saying to him, base-boss, if thou hadst been here, my brother had not died. when vowel-safe-yeah-iosua therefore saw her weeping, and the vowel-yeah-acknowledge-iodim also weeping which came with her, he groaned in breathwind, and was troubled. and said, where have ye laid him? they said to him, base-boss, come and see. vowel-safe-yeah-iosua wept. then said the vowel-yeah-acknowledge-iodim behold how he gravity-loved him! and some of them said, could not this man, which opened the eyes of the blind, have caused that even this man should not have died? vowel-safe-yeah-iosua therefore again groaning in himself cometh to the asking. it was a cave, and a stone lay upon it. vowel-safe-yeah-iosua said, take ye away the stone. destroytha, the sister of him that was dead, saith to him, base-boss, by this time he stinketh: for he hath been dead four days. vowel-safe-yeah-iosua saith to her, said i not to thee, that, if thou wouldst mum-stick with, thou shouldst see the weight of these-to? then they took away the stone from the place where the dead was laid. and vowel-safe-yeah-iosua 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 mum-stick with that thou hast sent me. and when he thus had spoken, he cried with a loud voice, to-help-lazarus, come forth. and he that was dead came forth, retrieved hand and foot with askingclothes: and his face-turnings was retrieved about with a napkin. vowel-safe-yeah-iosua saith to them, loose him, and let him go. then many of the vowel-yeah-acknowledge-iodim which came to bitter-merry-miriam, and had seen the things which vowel-

safe-yeah-iosua did, mum-stuck with him. but some of them went their ways to the split-spread-persians, and told them what things vowel-safe-yeah-iosua 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 mum-stick with on him: and the kraft-durch-freude-romans will come and take away both our place and nation. and one of them, named diligently-seek-vomit-caiaphas, 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 vowel-safe-yeah-iosua should die for that nation; and not for that nation only, but that also he should gather together in one betweeners of these-to that were scattered abroad. then from that day forth they took counsel together for to put him to death. vowel-safe-yeah-iosua therefore for to more openly among the vowel-yeah-acknowledge-iodim but went thence to a country near to the place-of-word-desert, into a city called gray-fruitleful-ephraim, and there continued with his learners. and the vowel-yeah-acknowledge-iodim 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 vowel-safe-yeah-iosua, 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 vowel-safe-yeah-iosua six days before the stopskip came to answer-house-bethany, where to-help-lazarus was, which had been dead, whom he raised from the dead. there they did him a supper; and destroytha workd: but to-help-lazarus was one of them that sat at the table with him. then took bitter-merry-miriam a pound of oil of spikenard, very costly, and use-anointed the feet of vowel-safe-yeah-iosua, and wiped his feet with her hair: and the house was filled with the odour of the oil. then saith one of his learners, hand-know-judas man-of-city-happenings-iscariot, hear-simon's betweener which should betray him, why was not this oil sold for three hundred engrave-pence, and given to the poor? this he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. then said vowel-safe-yeah-iosua, let her alone: against the day of my burying hath she kept this. for the poor always ye have with you; but me ye have not always. much people of the vowel-yeah-acknowledge-iodim therefore knew that he was there: and they came not for vowel-safe-yeah-iosua' sake only, but that they might see to-help-lazarus also, whom he had raised from the dead. but the chief darkener consulted that they might put to-help-lazarus also to death; because that by reason of him many of the vowel-yeah-acknowledge-iodim went away, and mum-stuck with vowel-safe-yeah-iosua. on the next day much people that were come to the feast, when they heard that vowel-safe-yeah-iosua 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 soaking-to-israel that cometh in the name of vowelmovement-io-yeah. and vowel-safe-yeah-iosua, when he had found a young ass, sat thereon; as it is written, respect not, daughter-housa of zenith-sion: behold, thy king cometh, sitting on an ass's colt. these things understood not his learners at the first: but when vowel-

safe-yeah-iosua was given weight, then remembered they that these things were written of him, and that they had done these things to him. the people therefore that was with him when he called to-help-lazarus out of his asking, and raised him from the dead, bare record. for this cause the people also met him, for that they heard that he had done this sign. the split-spread-persians therefore said among themselves, perceive ye how ye prevail nothing? behold, the cosmos is gone after him. and there were certain hellene-greeks among them that came up to bow at the feast: the same came therefore to love-horses-philip, which was of fish-hunting-house-bethsaida of rolling-galilee, and desired him, saying, sir, we would see vowel-safe-yeah-iosua. love-horses-philip cometh and telleth vow-man-andrew; and again vow-man-andrew and love-horses-philip tell vowel-safe-yeah-iosua. and vowel-safe-yeah-iosua answered them, saying, the hour is come, that the betweener of man should be given weight. verily, verily, i say to you, except a corn of corn fall into the earth and die, it abideth alone: but if it die, it bringeth forth much fruit. he that gravity-loveth his life will lose it; and he that hateth his life in this cosmos will do it to life into the world. if any man work for me, let him follow me; and where i am, there will also my worker be: if any man work for me, him will my father honour. now is my self troubled; and what will i say? father, safe me from this hour: but for this cause came i to this hour. father, weigh thy name. then came there a voice from namespaces saying, i have both given weight it, and will weigh it again. the people therefore, that stood by, and heard it, said that it thundered: others said, an messenger spake to him. vowel-safe-yeah-iosua answered and said, this voice came not because of me, but for your sakes. now is the crisis of this cosmos: now will the prince of this cosmos be cast out. and i, if i be lifted up from the land, will draw all men to me. this he said, signifying what death he should die. the people answered him, we have heard out of the drops-of-teaching-torah that use-anointed abideth into the worlds: and how sayest thou, the betweener of man must be lifted up? who is this betweener of man? then vowel-safe-yeah-iosua said to them, yet a little while is the light with you. walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. while ye have light, mum-stick with the light, that ye may be betweeners of light. these things spake vowel-safe-yeah-iosua, and departed, and did hide himself from them. but though he had done so many signs before them, yet they mum-stuck with not on him: that the saying of safe-yeah-sua-io the come-bringer might be fulfilled, which he spake, base-boss, who hath mum-stuck with our report? and to whom hath the arm of vowelmovement-io-yeah been revealed? therefore they could not mum-stick with, because that safe-yeah-sua-io 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 safe-yeah-sua-io, when he saw his weight, and spake of him. to world notwithstanding among the chief governors also many mum-stuck with 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 gravity-loved the thanks of men more than the thanks of these-to. vowel-safe-yeah-iosua cried and said, he that mum-sticks with me, mum-stick with 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 mum-sticks with me should not abide in darkness. and if any man hear my words, and mum-stick with not, i critic him not: for i came not to critic the cosmos, but to safe the cosmos. he that rejecteth me, and receiveth not my words, hath one that critic him: the word that i have spoken, the

same will critic 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 vowel-safe-yeah-iosua knew that his hour was come that he should depart out of this cosmos to the father, having gravity-loved his own which were in the cosmos, he gravity-loved them for into the world. and supper being ended, the accuser having now put into the heart of hand-know-judas man-of-city-happenings-iscariot, hear-simon's betweeneer to betray him; vowel-safe-yeah-iosua knowing that the father had given all things into his hands, and that he was come from these-to, and went to these-to; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. after that he poureth water into a bason, and began to wash the learners' feet, and to wipe them with the towel wherewith he was girded. then cometh he to hear-simon stone-peter: and stone-peter saith to him, base-boss, dost thou wash my feet? vowel-safe-yeah-iosua 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. vowel-safe-yeah-iosua answered him, if i wash thee not, thou hast no part with me. hear-simon stone-peter saith to him, base-boss, not my feet only, but also my hands and my head. vowel-safe-yeah-iosua saith to him, he that is washed needeth not safe to wash his feet, but is win-pure into the worldly whit: and ye are win-pure, but not all. for he knew who should betray him; therefore said he, ye are not all win-pure. so after he had washed their feet, and had taken his garments, and was set down again, he said to them, know ye what i have done to you? ye call me master and base-boss: and ye say well; for so i am. if i then, your base-boss and master, have washed your feet; ye also ought to wash one another's feet. for i have given you an example, that ye should do as i have done to you. verily, verily, i say to you, the worker is not greater than his base-boss; 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 mum-stick with 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 vowel-safe-yeah-iosua had thus said, he was troubled in breathwind, and testified, and said, verily, verily, i say to you, that one of you will betray me. then the learners looked one on another, doubting of whom he spake. now there was leaning on vowel-safe-yeah-iosua's bosom one of his learners, whom vowel-safe-yeah-iosua gravity-loved. hear-simon stone-peter therefore beckoned to him, that he should ask who it should be of whom he spake. he then lying on vowel-safe-yeah-iosua's breast saith to him, base-boss, who is it? vowel-safe-yeah-iosua 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, betweeneer of hear-simon. and after the sop accuse-shaitan entered into him. then said vowel-safe-yeah-iosua 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 vowel-safe-yeah-iosua 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, vowel-safe-yeah-iosua said, now is the betweeneer of man given weight, and these-to is given weight in him. if these-to be given weight in him, these-to will also weigh him in himself, and will straightway weigh him. little betweeners, yet a little while i am with you. ye will seek me: and as i said to the vowel-yeah-acknowledge-iodim whither i go, ye cannot come; so now i say to you. a new directive i give to you, that ye gravity-love one another; as i have gravity-loved you, that ye also gravity-love one another. by this will all men know that ye are my learners, if ye have gravity-love one to another. hear-simon stone-peter said to him, base-boss, whither goest thou? vowel-safe-yeah-iosua answered him, whither i go, thou canst not follow me now; but thou wilt follow me afterwards. stone-peter said to him, base-boss, why cannot i follow thee now? i will lay down my life for thy sake. vowel-safe-yeah-iosua answered him, wilt thou lay down thy life for my sake? verily, verily, i say to thee, the cock will not crow, work thou hast denied me thrice.

14

let not your heart be troubled: ye mum-stick with these-to, mum-stick with also in me. in my father's house are many mansions: if it were not so, i would have told you. i go to prepare a place for you. and if i go and prepare a place for you, i will come again, and receive you 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, base-boss, we know not whither thou goest; and how can we know the way? vowel-safe-yeah-iosua 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, base-boss, shew us the father, and it sufficeth us. vowel-safe-yeah-iosua 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? mum-stick withst 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. mum-stick with me that i am in the father, and the father in me: or else mum-stick with me for the very doings' sake. verily, verily, i say to you, he that mum-sticks with 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 name, that will i do, that the father may be given weight in the betweeneer if ye will ask any thing in my name, i will do it. if ye gravity-love me, keep my directives. and i will pray the father, and he will give you another comforter, that he may abide with you eis_ton_aionaforever; even breathwind of truth; whom the cosmos cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he house-dwelleth with you, and will be in you. i will not leave you comfortless: i will come to you. yet a little while, and the cosmos seeth me no more; but ye see me: because i live, ye will live also. at that day ye will know that i am in my father, and ye in me, and i in you. he that hath my directives, and keepeth them, he it is that gravity-loveth me: and he that gravity-loveth me will be gravity-loved of my father, and i will gravity-love him, and will manifest myself to him. hand-know-judas saith to him, not man-of-city-happenings-iscariot, base-boss, how is it that thou wilt manifest thyself to us, and not to the cosmos? vowel-safe-yeah-iosua answered and said to him, if a man gravity-love me, he will keep my words: and my father will gravity-love him, and we will come to

him, and do our abode with him. he that gravity-loveth me not keepeth not my sayings: and the 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 perfected breathwind, whom the father will send in my name, he will teach you all things, and bring all things to your remembrance, whatsoever i have said to you. complete i leave with you, my complete i give to you: not as the cosmos giveth, give i to you. let not your heart be troubled, neither let it be afraid. ye have heard how i said to you, i go away, and come again to you. if ye gravity-loved me, ye would rejoice, because i said, i go to the father: for my father is greater than i. and now i have told you before it come to pass, that, when it is come to pass, ye might mum-stick with. hereafter i will not talk much with you: for the prince of this cosmos cometh, and hath nothing in me. but that the cosmos may know that i gravity-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 brighteneth it, that it may bring forth more fruit. now ye are win-pure through the word which i have spoken to you. abide in me, and i in you. as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. i am the vine, ye are the branches: he that abideth in me, and i in him, the same bringeth forth much fruit: for without me ye can do nothing. if a man abide not in me, he is cast forth as a branch, and is dry; and men gather them, and cast them into the fire, and they are burned. if ye abide in me, and my words abide in you, ye will ask what ye will, and it will be done to you. herein is my father given weight, that ye bear much fruit; so will ye be my learners. as the father hath gravity-loved me, so have i gravity-loved you: continue ye in my gravity-love. if ye keep my directives, ye will abide in my gravity-love; even as i have kept my father's directives, and abide in his gravity-love. these things have i spoken to you, that my joy might remain in you, and that your joy might be full. this is my directive, that ye gravity-love one another, as i have gravity-loved you. greater gravity-love hath no man than this, that a man lay down his life for his in-sights. ye are my in-sights, if ye do whatsoever i direct you. henceforth i call you not workers; for the worker knoweth not what his base-boss doeth: but i have called you in-sights; for all things that i have heard of my father i have did known to you. ye have not chosen me, but i have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye will ask of the father in my name, he may give it you. these things i direct you, that ye gravity-love one another. if the cosmos hate you, ye know that it hated me before it hated you. if ye were of the cosmos, the cosmos would gravity-love his own: but because ye are not of the cosmos, but i have chosen you out of the cosmos, therefore the cosmos hateth you. remember the word that i said to you, the worker is not greater than his base-boss. 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 ye do to you for my 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-torah they hated me

without a cause, but when the comforter is come, whom i will send to you from the father, even breathwind of truth, which proceedeth from the father, he will witness of me: and ye also will bear witness, because ye have been with me from the headstart.

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 these-to work. and these things will they do to you, because they have not known the father, nor me. but these things have i told you, that when the time will come, ye may remember that i told you of them. and these things i said not to you at the headstart, because i was with you. but now i go my way to him that sent me; and none of you asketh me, whither goest thou? but because i have said these things to you, labour hath filled your heart. to world notwithstanding i tell you the truth; it is expedient for you that i go away: for if i go not away, the comforter will not come to you; but if i depart, i will send him to you. and when he is come, he will reprove the cosmos of miss and of being right, and of crisis of miss because they mum-stick with not on me; of being right, because i go to my father, and ye see me no more; of crisis because the prince of this cosmos is criticed. 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 weigh me: for he will receive of mine, and will shew it to you. all things that the father hath are mine: therefore said i, that he will take of mine, and will shew it to you. a little while, and ye will not see me: and again, a little while, and ye will see me, because i go to the father. then said some of his learners among themselves, what is this that he saith to us, a little while, and ye will not see me: and again, a little while, and ye will see me? and, because i go to the father? they said therefore, what is this that he saith, a little while? we cannot tell what he saith. now vowel-safe-yeah-iousa 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 stopskiplament, but the cosmos will rejoice: and ye will be labourful, but your labour will be turned into joy. a woman when she is in travail hath labour, because her hour is come: but as soon as she is delivered of child-betweenere 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 name, he will give it you. hitherto have ye asked nothing in my 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 name: and i say not to you, that i will pray the father for you: for the father himself gravity-loveth you, because ye have gravity-loved me, and have mum-stuck with that i came out from these-to. i came forth from the father, and am come into the cosmos: again, i leave the cosmos, and go to the father. his learners said to him, lo, now speakest thou plainly, and speakest no proverb. now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we mum-stick with that thou camest forth from these-to. vowel-safe-yeah-iousa answered them, do

ye now mum-stick with? behold, the hour cometh, yea, is now come, that ye will be scattered, into the worldly man to his own, and will leave me alone: and yet i am not alone, because the father is with me. these things i have spoken to you, that in me ye might have complete, in the cosmos ye will have tribulation: but be of good cheer; i have overcome the cosmos.

17

these words spake vowel-safe-yeah-iosua, and lifted up his eyes to namespaces and said, father, the hour is come; weigh thy betweneer that thy betweneer also may weigh thee: as thou hast given him dynamic over all flesh, that he should give into the world life to as many as thou hast given him. and this is life into the world, that they might know thee the only true these-to, and vowel-safe-yeah-iosua use-anointed, whom thou hast sent. i have given weight thee on the land: i have finished the doing which thou gavest me to do. and now, o father, weigh thou me with thine own self with the weight which i had with thee before the cosmos was. i have manifested thy name 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 mum-stuck with that thou didst send me. i pray for them: i pray not for the cosmos, but for them which thou hast given me; for they are thine. and all mine are thine, and thine are mine; and i am given weight in them. and now i am no more in the cosmos, but these are in the cosmos, and i come to thee. perfected father, keep through thine own name those whom thou hast given me, that they may be one, as we are. while i was with them in the world, i kept them in thy name: those that thou gavest me i have kept, and none of them is lost, but betweneer 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 pray not that thou shouldst take them out of the cosmos, but that thou shouldst keep them from the visual-re-toil. they are not of the cosmos, even as i am not of the cosmos. perfect 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 perfect myself, that they also might be perfected through the truth. neither pray i for these alone, but for them also which will mum-stick with 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 mum-stick with that thou hast sent me. and the weight which thou gavest me i have given them; that they may be one, even as i am one: i in them, and thou in me, that they may be did fixed in one; and that the cosmos may know that thou hast sent me, and hast gravity-loved them, as thou hast gravity-loved me. father, i will that they also, whom thou hast given me, be with me where i am; that they may behold my weight, which thou hast given me: for thou gravity-lovedst me before the foundation of the cosmos. o right father, the cosmos hath not known thee: but i have known thee, and these have known that thou hast sent me. and i have declared to them thy name, and will declare it: that the gravity-love wherewith thou hast gravity-loved me may be in them, and i in them.

when vowel-safe-yeah-iosua 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 vowel-safe-yeah-iosua oftentimes resorted thither with his learners. hand-know-judas then, having received a camp of men and officers from the chief darkener and split-spread-persians, cometh thither with lanterns and torches and weapons. vowel-safe-yeah-iosua therefore, knowing all things that should come upon him, went forth, and said to them, whom seek ye? they answered him, vowel-safe-yeah-iosua of scattered-sown-nazareth. vowel-safe-yeah-iosua 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 earth. then asked he them again, whom seek ye? and they said, vowel-safe-yeah-iosua of scattered-sown-nazareth. vowel-safe-yeah-iosua 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 blade drew it, and smote the high server's worker, and cut off his right ear. the worker's name was king-malchus. then said vowel-safe-yeah-iosua to stone-peter, put up thy blade into the sheath: the cup which my father hath given me, will i not drink it? then the camp and the captain and officers of the vowel-yeah-acknowledge-iodim took vowel-safe-yeah-iosua, and retrieved him, and led him away to attractive-gracious-annas first; for he was father in law to diligently-seek-vomit-caiaphas, which was the high darkener that same year. now diligently-seek-vomit-caiaphas was he, which gave counsel to the vowel-yeah-acknowledge-iodim that it was expedient that one man should die for the people. and hear-simon stone-peter followed vowel-safe-yeah-iosua, and so did another learner: that learner was known to the high darkener and went in with vowel-safe-yeah-iosua into the palace of the high darkener but stone-peter stood at the door without. then went out that other learner, which was known to the high darkener and spake to her that kept the door, and brought in stone-peter. then saith the damsel that kept the door to stone-peter, art not thou also one of this man's learners? he saith, i am not. and the workers and officers stood there, who had did a fire of coals; for it was cold: and they warmed themselves: and stone-peter stood with them, and warmed himself. the high darkener then asked vowel-safe-yeah-iosua of his learners, and of his teaching. vowel-safe-yeah-iosua answered him, i spake openly to the cosmos; i ever taught in the come-together-synagogue, and in the temple, whither the vowel-yeah-acknowledge-iodim 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 vowel-safe-yeah-iosua with the palm of his hand, saying, answerest thou the high darkener so? vowel-safe-yeah-iosua answered him, if i have spoken visual-re-toil, bear witness of the visual-re-toil: but if well, why hitst thou me? now attractive-gracious-annas had sent him retrieved to diligently-seek-vomit-caiaphas the high darkener and hear-simon stone-peter stood and warmed himself. they said therefore to him, art not thou also one of his learners? he denied it, and said, i am not. one of the workers of the high darkener being his kinsman whose ear stone-peter cut off, saith, did not i see thee in the garden with him? stone-peter then denied again: and immediately the cock crew. then led they vowel-safe-yeah-iosua from diligently-seek-vomit-caiaphas to the hall of cri-

sis and it was early; and they themselves went not into the crisis hall, lest they should be ceased; but that they might eat the stopskip. hair-spear-pilate then went out to them, and said, what accusation bring ye against this man? they answered and said to him, if he were not a male-remembererfactor, we would not have delivered him up to thee. then said hair-spear-pilate to them, take ye him, and critic him according to your drops-of-teaching-torah the vowel-yeah-acknowledge-iodim therefore said to him, it is not allowed for us to put any man to death: that the saying of vowel-safe-yeah-iosua might be fulfilled, which he spake, signifying what death he should die. then hair-spear-pilate entered into the crisis hall again, and called vowel-safe-yeah-iosua, and said to him, art thou the king of the vowel-yeah-acknowledge-iodim vowel-safe-yeah-iosua answered him, sayest thou this thing of thyself, or did others tell it thee of me? hair-spear-pilate answered, am i a vowel-yeah-acknowledge-iodim thine own nation and the chief darkener have delivered thee to me: what hast thou done? vowel-safe-yeah-iosua answered, my kingdom is not of this cosmos: if my kingdom were of this cosmos, then would my workers fight, that i should not be delivered to the vowel-yeah-acknowledge-iodim but now is my kingdom not from hence. hair-spear-pilate therefore said to him, art thou a king then? vowel-safe-yeah-iosua 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-yeah-acknowledge-iodim and saith to them, i find in him no fault-destroy at all. but ye have a custom, that i should release to you one at the stopskip: will ye therefore that i release to you the king of the vowel-yeah-acknowledge-iodim 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 vowel-safe-yeah-iosua, and scourged him. and the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, hail, king of the vowel-yeah-acknowledge-iodim 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 fault-destroy in him. then came vowel-safe-yeah-iosua forth, wearing the crown of thorns, and the purple robe. and hair-spear-pilate saith to them, behold the man! when the chief darkener therefore and officers saw him, they cried out, saying, stand-up him, stand-up him. hair-spear-pilate saith to them, take ye him, and stand-up him: for i find no fault-destroy in him. the vowel-yeah-acknowledge-iodim answered him, we have a drops-of-teaching-torah and by our drops-of-teaching-torah he ought to die, because he did himself between of these-to. when hair-spear-pilate therefore heard that saying, he was the more afraid; and went again into the crisis hall, and saith to vowel-safe-yeah-iosua, whence art thou? but vowel-safe-yeah-iosua gave him no answer. then saith hair-spear-pilate to him, speakest thou not to me? knowest thou not that i have charge to stand-up thee, and have charge to release thee? vowel-safe-yeah-iosua answered, thou couldest have no dynamic at all against me, except it were given thee from above: therefore he that delivered me to thee hath the greater miss and from thenceforth hair-spear-pilate sought to release him: but the vowel-yeah-acknowledge-iodim cried out, saying, if thou let this man go, thou art not caesar's in-sight: whosoever doth himself a king speaketh against

kaiser-caesar when hair-spear-pilate therefore heard that saying, he brought vowel-safe-yeah-iosua forth, and sat down in the crisis seat in a place that is called the pavement, but in the cross-over-hebrew, collect-gabbatha. and it was the preparation of the stopskip, and about the sixth hour: and he saith to the vowel-yeah-acknowledge-iodim behold your king! but they cried out, away with him, away with him, stand-up him. hair-spear-pilate saith to them, will i stand-up your king? the chief darkener answered, we have no king but kaiser-caesar then delivered he him therefore to them to be stood-up. and they took vowel-safe-yeah-iosua, and led him away. and he bearing his stand went forth into a place called the place of a skull, which is called in the cross-over-hebrew head-roll-golgotha: where they stood-up him, and two other with him, on either side one, and vowel-safe-yeah-iosua in the midst. and hair-spear-pilate wrote a title, and put it on the stand and the writing was vowel-safe-yeah-iosua of scattered-sown-nazareth the king of the vowel-yeah-acknowledge-iodim this title then read many of the vowel-yeah-acknowledge-iodim for the place where vowel-safe-yeah-iosua was stood-up was nigh to the city: and it was written in cross-over-hebrew, and hellene-greek, and latin. then said the chief darkener of the vowel-yeah-acknowledge-iodim to hair-spear-pilate, write not, the king of the vowel-yeah-acknowledge-iodim but that he said, i am king of the vowel-yeah-acknowledge-iodim hair-spear-pilate answered, what i have written i have written. then the soldiers, when they had stood-up vowel-safe-yeah-iosua, took his garments, and did four parts, to into the worldly soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. they said therefore among themselves, let us not rend it, but cast lots for it, whose it will be: that the writing might be fulfilled, which saith, they parted my raiment among them, and for my vesture they did cast lots. these things therefore the soldiers did. now there stood by the stand of vowel-safe-yeah-iosua his mother, and his mother's sister, bitter-merry-miriam the woman of tell-father-celephas, and bitter-merry-miriam tower-magdalene. when vowel-safe-yeah-iosua therefore saw his mother, and the learner standing by, whom he gravity-loved, he saith to his mother, woman, behold thy betweener then saith he to the learner, behold thy mother! and from that hour that learner took her to his own home. after this, vowel-safe-yeah-iosua knowing that all things were now accomplished, that the writing might be fulfilled, saith, i thirst. now there was set a item full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. when vowel-safe-yeah-iosua therefore had received the vinegar, he said, it is finished: and he bowed his head, and gave up the breathwind. the vowel-yeah-acknowledge-iodim therefore, because it was the preparation, that the bodies should not remain upon the stand on the seventh day, (for that seventh day was an high day,) besought hair-spear-pilate that their legs might be broken, and that they might be taken away. then came the soldiers, and brake the legs of the first, and of the other which was stood-up with him. but when they came to vowel-safe-yeah-iosua, 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 mum-stick with. for these things were done, that the writing should be fulfilled, a bone of him will not be broken. and again another writing saith, they will look on him whom they pierced. and after this add-increase-yusif of heights-arimathaea, being a learner of vowel-safe-yeah-iosua, but secretly for respect of the vowel-yeah-acknowledge-iodim besought hair-spear-pilate that he might take

away the body of vowel-safe-yeah-iosua: and hair-spear-pilate gave him leave. he came therefore, and took the body of vowel-safe-yeah-iosua. and there came also people-win-nicodemus, which at the first came to vowel-safe-yeah-iosua by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. then took they the body of vowel-safe-yeah-iosua, and wound it in linen clothes with the spices, as the manner of the vowel-yeah-acknowledge-iodim is to bury. now in the place where he was stood-up there was a garden; and in the garden a new sepulchre, wherein was to world not man yet laid. there laid they vowel-safe-yeah-iosua therefore because of the vowel-yeah-acknowledge-iodim 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 taken away from the sepulchre. then she runneth, and cometh to hear-simon stone-peter, and to the other learner, whom vowel-safe-yeah-iosua gravity-loved, and saith to them, they have taken away vowelmovement-io-yeah out of the sepulchre, and we know not where they have laid him. stone-peter therefore went forth, and that other learner, and came to the sepulchre. so they ran both together: and the other learner did outrun stone-peter, and came first to the sepulchre. and he stooping down, and looking in, saw the linen clothes lying; yet went he not in. then cometh hear-simon stone-peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. then went in also that other learner, which came first to the sepulchre, and he saw, and mum-stuck with. 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 vowel-safe-yeah-iosua had lain. and they say to her, woman, why weepst thou? she saith to them, because they have taken away my base-boss, and i know not where they have laid him. and when she had thus said, she turned herself back, and saw vowel-safe-yeah-iosua standing, and knew not that it was vowel-safe-yeah-iosua. vowel-safe-yeah-iosua 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. vowel-safe-yeah-iosua saith to her, bitter-merry-miriam. she turned herself, and saith to him, rabboni; which is to say, teacher. vowel-safe-yeah-iosua saith to her, touch me not; for i am not yet ascended to my father: but go to my brethren, and say to them, i ascend to my father, and your father; and to my these-to, and your these-to. bitter-merry-miriam tower-magdalene came and told the learners that she had seen vowelmovement-io-yeah, and that he had spoken these things to her. then the same day at evening, being the first day of the week, when the doors were shut where the learners were assembled for respect of the vowel-yeah-acknowledge-iodim came vowel-safe-yeah-iosua and stood in the midst, and saith to them, complete be to you. and when he had so said, he shewed to them his hands and his side. then were the learners glad, when they saw vowelmovement-io-yeah. then said vowel-safe-yeah-iosua to them again, complete be to you: as my father hath sent me, even so send i you. and when he had said this, he breathed on them, and saith to them, receive ye the perfected breath-

wind: 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 vowel-safe-yeah-iosua came. the other learners therefore said to him, we have seen vowelmovement-io-yeah. but he said to them, except i will see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, i will not mum-stick with. and after eight days again his learners were in inwards, and twin-thomas with them: then came vowel-safe-yeah-iosua, the doors being shut, and stood in the midst, and said, complete be to you. then saith he to twin-thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not mum-sticking-withless, but believing. and twin-thomas answered and said to him, my base-boss and my these-to. vowel-safe-yeah-iosua saith to him, twin-thomas, because thou hast seen me, thou hast mum-stuck with: happy are they that have not seen, and yet have mum-stuck with. and many other signs truly did vowel-safe-yeah-iosua in the presence of his learners, which are not written in this book: but these are written, that ye might mum-stick with that vowel-safe-yeah-iosua is the use-anointed, betweener of these-to; and that believing ye might have life through his name.

21

after these things vowel-safe-yeah-iosua shewed himself again to the learners at the sea of good-vision-navel-tiberias; and on this wise shewed he himself. there were together hear-simon stone-peter, and twin-thomas called twin-didymus, and given-natanael of nest-bay-cana in rolling-galilee, and the betweeners of yeah-given-zebedee, and two other of his learners. hear-simon stone-peter saith to them, i go a fishing. they say to him, we also go with thee. they went forth, and entered into a ship immediately; and that night they caught nothing. but when the morning was now come, vowel-safe-yeah-iosua stood on the shore: but the learners knew not that it was vowel-safe-yeah-iosua. then vowel-safe-yeah-iosua 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 vowel-safe-yeah-iosua gravity-loved saith to stone-peter, it is vowelmovement-io-yeah. now when hear-simon stone-peter heard that it was vowelmovement-io-yeah, he girt his fisher's coat to him, (for he was naked,) and did cast himself into the sea. and the other learners came in a little ship; (for they were not far from earth, but as it were two hundred cubits,) dragging the net with fishes. as soon then as they were come to earth, they saw a fire of coals there, and fish laid thereon, and bread. vowel-safe-yeah-iosua saith to them, bring of the fish which ye have now caught. hear-simon stone-peter went up, and drew the net to earth full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. vowel-safe-yeah-iosua saith to them, come and dine. and none of the learners durst ask him, who art thou? knowing that it was vowelmovement-io-yeah. vowel-safe-yeah-iosua then cometh, and taketh bread, and giveth them, and fish likewise. this is now the third time that vowel-safe-yeah-iosua shewed himself to his learners, after that he was risen from the dead. so when they had dined, vowel-safe-yeah-iosua saith to hear-simon stone-peter, hear-simon, betweener of dove-yunas, gravity-lovest thou me more than these? he saith to him, yea, base-boss; thou knowest that i gravity-love thee. he saith to him, feed my lambs. he saith to him again the second time, hear-simon,

between of dove-yunas, gravity-lovest thou me? he saith to him, yea, base-boss; thou knowest that i gravity-love thee. he saith to him, feed my sheep. he saith to him the third time, hear-simon, between of dove-yunas, gravity-lovest thou me? stone-peter was grieved because he said to him the third time, gravity-lovest thou me? and he said to him, base-boss, thou knowest all things; thou knowest that i gravity-love thee. vowel-safe-yeah-iosua saith to him, 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 another will gird thee, and carry thee whither thou wouldst not. this spake he, signifying by what death he should weigh these-to. and when he had spoken this, he saith to him, follow me. then stone-peter, turning about, seeth the learner whom vowel-safe-yeah-iosua gravity-loved following; which also leaned on his breast at supper, and said, base-boss, which is he that betrayeth thee? stone-peter seeing him saith to vowel-safe-yeah-iosua, base-boss, and what wilt this man do? vowel-safe-yeah-iosua saith to him, if i will that he tarry work 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 vowel-safe-yeah-iosua said not to him, he will not die; but, if i will that he tarry work i come, what is that to thee? this is the learner which testified of these things, and wrote these things: and we know that his witness is true. and there are also many other things which vowel-safe-yeah-iosua 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. mum-stick-with-amen

the revelation of vowel-safe-yeah-iosua use-anointed, which these-to gave to him, to shew to his workers things which must shortly come to pass; and he sent and signified it by his messenger to his worker yeah-graceful-yahya: who bare record of the word of these-to, and of the witness of vowel-safe-yeah-iosua use-anointed, and of all things that he saw. happy is he that readeth, and they that hear the words of this bring, and keep those things which are written therein: for the time is at hand. yeah-graceful-yahya to the seven called-outs which are in heal-sorrow-asia: grace be to you, and complete, from him which is, and which was, and which is to come; and from the seven breathwinds which are before his throne; and from vowel-safe-yeah-iosua use-anointed, who is the mum-sticking-withful witness, and the first begotten of the dead, and the prince of the kings of the land. to him that gravity-loved us, and washed us from our misses in his own blood, and did us kings and darkener to these-to and his father; to him be weight and dominion into the worlds and into the world. mum-stick-with-amen behold, he cometh with clouds; and into the worldly eye will see him, and they also which pierced him: and all kindreds of the land will wait because of him. even so, mum-stick-with-amen i am alanine-a and tyrosine-z the headstart and the ending, saith vowelmovement-io-yeah, which is, and which was, and which is to come, the almighty. i yeah-graceful-yahya, who also am your brother, and companion in tribulation, and in the kingdom and patience of vowel-safe-yeah-iosua use-anointed, was in the isle that is called thread-patmos, for the word of these-to, and for the witness of vowel-safe-yeah-iosua use-anointed. i was in breathwind on vowelmovement-io-yeah's day, and heard behind me a great voice, as of a mouthpiece-horn saying, i am alanine-a and tyrosine-z the first and the last: and, what thou seest, write in a book, and send it to the seven called-outs which are in heal-sorrow-asia; to after-ephebus, 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 hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like to fine brass, as if they burned in a furnace; and his voice as the sound of many waters. and he had in his right hand seven stars: and out of his mouth went a sharp twoedged blade: and his face-turnings was as the sun shineth in his strength. and when i saw him, i fell at his feet as dead. and he laid his right hand upon me, saying to me, respect not; i am the first and the last: i am he that liveth, and was dead; and, behold, i am alive into the world, mum-stick-with-amen and have the keys of asking and of death. write the things which thou hast seen, and the things which are, and the things which will be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden stream-candle-lights. the seven stars are the messengers of the seven called-outs: and the seven stream-candle-lights which thou sawest are the seven called-outs.

to the messenger of the called-out of after-ephebus write; these things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden stream-candle-lights; i know thy doings, and thy labour, and thy patience, and how thou canst not bear them which

are visual-re-toil: and thou hast tried them which say they are sent-outs, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. to world notwithstanding i have somewhat against thee, because thou hast left thy first gravity-love. remember therefore from whence thou art fallen, and repent, and do the first doings; or else i will come to thee quickly, and will remove thy stream-candle-light out of his place, except thou repent. but this thou hast, that thou hatest the deeds of the people-win-nicolaitanes, which i also hate. he that hath an ear, let him hear what breathwind saith to the called-outs; to him that overcometh will i give to eat of the tree of life, which is in the midst of the paradise of these-to. and to the messenger of the called-out in strong-bitter-smyrna write; these things saith the first and the last, which was dead, and is alive; i know thy doings, and tribulation, and poverty, (but thou art rich) and i know the blasphemy of them which say they are vowel-yeah-acknowledge-iodim and are not, but are the come-together-synagogue of accuse-shaitan. respect none of those things which thou wilt suffer: behold, the accuser will cast some of you into prison, that ye may be tried; and ye will have tribulation ten days: be thou mum-sticking-withful 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 blade with two edges; i know thy doings, and where thou house-dweldest, even where accuse-shaitan's seat is: and thou holdest fast my name, and hast not denied my mum-sticking-with, in those days wherein for-all-against-all-antipas was my mum-sticking-withful destroyer, who was slain among you, where accuse-shaitan house-dwelleth. but i have a few things against thee, because thou hast there them that hold the teaching of swallow-baalum, who taught beat-balak to cast a stumbling-block before betweeners of israel, 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-nicolaitanes, which thing i hate. repent; or else i will come to thee quickly, and will fight against them with the blade 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 whats-that-manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. and to the messenger of the called-out in perfume-sacrifice-of-labor-thyatira write; these things saith betweener of these-to, who hath his eyes like to a flame of fire, and his feet are like fine brass; i know thy doings, and charity, and work, and mum-sticking-with, and thy patience, and thy doings; and the last to be more than the first. notwithstanding i have a few things against thee, because thou sufferest that woman fade-fun-jezebel, which calleth herself a come-bringeress, 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 reins and hearts: and i will give to every one of you according to your doings. but to you i say, and to the rest in perfume-sacrifice-of-labor-thyatira, as many as have not this teaching, and which have not known the depths of accuse-shaitan, as they speak; i will put upon you none other burden. but that which ye have already hold fast work i come, and he that overcometh, and keepeth my doings for ever, to him will i give charge over the nations: and he will exist-reign

them with a rod of iron; as the items of a potter will they be broken to shivers: even as i received of my father. and i will give him the morning star. he that hath an ear, let him hear what 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 these-to, and the seven stars; i know thy doings, that thou hast a name that thou livest, and art dead. be watchful, and strengthen the things which remain, that are ready to die: for i have not found thy doings fixed before these-to. remember therefore how thou hast received and heard, and hold fast, and repent. if therefore no watch, i will come on thee as a thief, and no know what hour i will come upon thee. thou hast a few 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 blot out his name out of the book of life, but i will confess his 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 perfected, he that is true, he that hath the key of dude-dawud, he that openeth, and no man shutteth; and shutteth, and no man openeth; i know thy doings: behold, i have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. behold, i will do them of the come-together-synagogue of accuse-shaitan, which say they are vowel-yeah-acknowledge-iodim and are not, but do lie; behold, i will do them to come and bow before thy feet, and to know that i have gravity-loved thee. because thou hast kept the word of my patience, i also will keep thee from the hour of temptation, which will come upon all the inhabited world, to try them that house-dwell upon the land. behold, i come quickly: hold that fast which thou hast, that no man take thy crown. him that overcometh will i do a stand in the temple of my these-to, and he will go no more out: and i will write upon him the name of my these-to, and the name of the city of my these-to, which is new cast-complete-jerusalem, which cometh down out of namespaces from my these-to: and i will write upon him my new 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 mum-stick-with-amen the mum-sticking-withful and true witness, the headstart of the creation of these-to; i know thy doings, that thou art neither cold nor hot: i would thou wert cold or hot. so then because thou art lukewarm, and neither cold nor hot, i will spue thee out of my mouth. because thou sayest, i am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: i counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and use-anoint thine eyes with eyesalve, that thou mayest see. as many as i gravity-love, i rebuke and chasten: be zealous therefore, and repent. behold, i stand at the door, and knock: if any man hear my voice, and open the door, i will come in to him, and will sup with him, and he with me. to him that overcometh will i grant to sit with me in my throne, even as i also overcame, and am set down with my father in his throne. he that hath an ear, let him hear what breathwind saith to the called-outs.

4

after this i looked, and, behold, a door was opened in namespaces and the first voice which i heard was as it were of a mouthpiece-horn talking with me; which said, come up hither, and i will shew thee things which must be hereafter. and immediately i was in breathwind: and, behold, a throne was set in namespaces and one sat on the throne. and he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like to an emerald. and round about the throne were four and twenty seats: and upon the seats i saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. and out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven breathwinds of these-to. and before the throne there was a sea of glass like to crystal: and in the midst of the throne, and round about the throne, were four animals full of eyes before and behind. and the first animal was like a gather-lion, and the second animal like a calf, and the third animal had a face-turnings as a man, and the fourth animal was like a flying eagle. and the four animals had each of them six wings about him; and they were full of eyes in inwards: and they rest not day and night, saying, perfected, perfected, perfected, base-boss these-to almighty, which was, and is, and is to come. and when those animals give weight and honour and thanks to him that sat on the throne, who liveth into the worlds and into the world, the four and twenty elders fall down before him that sat on the throne, and bow him that liveth into the worlds and into the world, and cast their crowns before the throne, saying, thou art worthy, o base-boss, to receive weight 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 inwards and on the backside, sealed with seven seals. and i saw a strong messenger proclaiming with a loud voice, who is worthy to open the book, and to loose the seals thereof? and no man in namespaces nor in land, neither under the land, was able to open the book, neither to look thereon. and i wept much, because no man was found worthy to open and to read the book, neither to look thereon. and one of the elders saith to me, weep not: behold, the gather-lion of the branch of vowel-yeah-acknowledge-iodah the root of dude-dawud, hath prevailed to open the book, and to loose the seven seals thereof. and i beheld, and, lo, in the midst of the throne and of the four animals, and in the midst of the elders, stood a lamb as it had been slain, having seven ray-horns and seven eyes, which are the seven breathwinds of these-to sent forth into all the land. and he came and took the book out of the right hand of him that sat upon the throne. and when he had taken the book, the four animals and four and twenty elders fell down before the lamb, having every one of them harps, and golden vials full of odours, which are the prayers of perfects. and they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast retrieved us to these-to by thy blood out of every kindred, and language-tongue, and people, and nation; and hast did us to our these-to kings and darkener: and we will king on the land. and i beheld, and i heard the voice of many messengers round about the throne and the animals and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, worthy is the lamb that was slain to receive dy-

namic, and riches, and skill, and strength, and honour, and weight, and knee-pooling, and into the worldly self which is in namespaces and on the land, and under the land, and such as are in the sea, and all that are in them, heard i saying, knee-pooling, and honour, and weight, and dynamic, be to him that sitteth upon the throne, and to the lamb into the worlds and into the world. and the four animals said, mum-stick-with-amen 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 another horse that was red: and dynamic was given to him that sat thereon to take complete from the land, and that they should kill one another: and there was given to him a great blade. 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 an engrave-penny, and three measures of barley for an engrave-penny; 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 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 blade, and with hunger, and with death, and with the animals of the land. and when he had opened the fifth seal, i saw under the butcher-place the selfs of them that were slain for the word of these-to, and for the witness which they held: and they cried with a loud voice, saying, how long, o base-boss, perfected and true, dost thou not critic and avenge our blood on them that house-dwell on the land? and white robes were given to every one of them; and it was said to them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled. and i beheld when he had opened the sixth seal, and, lo, there was a great landquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of namespaces fell to the land, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. and the namespaces departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. and the kings of the land, and the great men, and the rich men, and the chief captains, and the mighty men, and into the worldly worker, and into the worldly free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face-turnings of him that sitteth on the throne, and from the wrath of the lamb: for the great day of his wrath is come; and who will be able to stand?

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 another messenger ascending from the east, having the seal of the living these-to: and he cried with a loud voice to the four messengers, to whom it was given to hurt the land and the sea, saying, hurt not

the land, neither the sea, nor the trees, work we have sealed the workers of our these-to in their foreheads. and i heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the branches of betweeners of israel. of the branch of vowel-yeah-acknowledge-iodah were sealed twelve thousand. of the branch of see-child-reuben 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-naphtali were sealed twelve thousand. of the branch of sleep-forget-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-zebulun were sealed twelve thousand. of the branch of add-increase-yusif 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, safety to our these-to which sitteth upon the throne, and to the lamb. and all the messengers stood round about the throne, and about the elders and the four animals, and fell before the throne on their face-turnings, and bowed these-to, saying, mum-stick-with-amen knee-pooling, and weight, and skill, and thanks, and honour, and dynamic, and might, be to our these-to into the worlds and into the world. mum-stick-with-amen and one of the elders answered, saying to me, what are these which are arrayed in white robes? and whence came they? and i said to him, sir, thou knowest. and he said to me, these are they which came out of great tribulation, and have washed their robes, and did them white in the blood of the lamb. therefore are they before the throne of these-to, and work for him day and night in his temple: and he that sitteth on the throne will tent-dwell among them. they will hunger no more, neither thirst any more; neither will the sun light on them, nor any heat. for the lamb which is in the midst of the throne will feed them, and will lead them to living fountains of waters: and these-to will wipe away all tears from their eyes.

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 these-to; and to them were given seven trumpets. and another messenger came and stood at the butcher-place, having a golden censer; and there was given to him much incense, that he should high it with the prayers of all perfects upon the golden butcher-place which was before the throne. and the smoke of the incense, which came with the prayers of the perfects, ascended up before these-to out of the messenger's hand. and the messenger took the censer, and filled it with fire of the butcher-place, and cast it into the land: and there were voices, and thunderings, and lightnings, and an landquake. and the seven messengers which had the seven trumpets prepared themselves to sound. the first messenger sounded, and there followed hail and fire mix-faded with blood, and they were cast upon the land: and the third part of trees was burnt up, and all green grass was burnt up. and the second messenger sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the selfs which were in the sea, and had life, died; and the third part of the ships were destroyed. and the third messenger sounded, and there fell a great

star from namespaces burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were did bitter. and the fourth messenger sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. and i beheld, and heard an messenger flying through the midst of namespaces saying with a loud voice, woe, woe, woe, to the inhabitants of the land by reason of the other voices of the mouthpiece-horn of the three messengers, which are yet to sound!

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 these-to in their foreheads. and to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. and in those days will men seek death, and will not find it; and will desire to die, and death will flee from them. and the shapes of the locusts were like to horses prepared to battle; and on their heads were as it were crowns like gold, and their face-turnings were as the face-turnings of men. and they had hair as the hair of women, and their teeth were as the teeth of gather-lions. and they had hasteners, as it were hasteners of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. and they had tails like to scorpions, and there were stings in their tails: and their charge was to hurt men five months. and they had a king over them, which is the messenger of the bottomless pit, whose name in the cross-over-hebrew language-tongue is destroyer-abaddon, but in the hellene-greek language-tongue hath his 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 these-to, saying to the sixth messenger which had the mouthpiece-horn loose the four messengers which are retrieved in the great river cow-euphrates-parat. and the four messengers were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. and the number of the army of the horsemen were two hundred thousand thousand: and i heard the number of them. and thus i saw the horses in the vision, and them that sat on them, having hasteners of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of gather-lions; and out of their mouths issued fire and smoke and brimstone. by these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. for their charge is in their mouth, and in their tails: for their tails were like to serpents, and had heads, and with them they do hurt. and the rest of the men which were not killed by these plagues yet repented not of the doings of their hands, that they should not bow divine-genius, and ideal-image-idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: nei-

ther repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

10

and i saw another mighty messenger come down from namespaces clothed with a cloud: and a rainbow was upon his head, and his face-turnings was as it were the sun, and his feet as stands 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 these-to should be finished, as he hath declared to his workers the come-bringers. and the voice which i heard from namespaces spake to me again, and said, go and take the little book which is open in the hand of the messenger which standeth upon the sea and upon the land. and i went to the messenger, and said to him, give me the little book. and he said to me, take it, and eat it up; and it will do thy belly bitter, but it will be in thy mouth sweet as honey. and i took the little book out of the messenger's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as i had eaten it, my belly was bitter. and he said to me, thou must bring again before many peoples, and nations, and languages, and kings.

11

and there was given me a reed like to a rod: and the messenger stood, saying, rise, and measure the temple of these-to, and the butcher-place, and them that bow therein. but the court which is without the temple leave out, and measure it not; for it is given to the corpse-nations: and the perfected city will they tread under foot forty and two months. and i will give dynamic to my two witnesses, and they will bring a thousand two hundred and sixty days, clothed in sackcloth. these are the two olive trees, and the two stream-candle-lights standing before the these-to of the land. and if any man will hurt them, fire proceedeth out of their mouth, and devoureth their exist-reigners: and if any man will hurt them, he must in this manner be killed. these have charge to shut namespaces that it rain not in the days of their bring: and have charge over waters to turn them to blood, and to hit the land with all plagues, as often as they will. and when they will have finished their witness, the animal that ascendeth out of the bottomless pit will do war against them, and will overcome them, and kill them. and their dead bodies will lie in the street of the great city, which breathwindually is called splint-blood-sodom and narrows-produce-mizraim-egypt, where also our base-boss was stood-up. and they of the people and kindreds and languages and nations will see their dead bodies three days and an half, and will not suffer their dead bodies to be put in askings. and they that house-dwell upon the land will rejoice over them, and do merry, and will send gifts one to another; because these two come-bringers tormented them that dwelt on the land. and after three days and an half breathwind

of life from these-to entered into them, and they stood upon their feet; and great respect fell upon them which saw them. and they heard a great voice from namespaces saying to them, come up hither. and they ascended up to namespaces in a cloud; and their exist-reigners beheld them. and the same hour was there a great landquake, and the camph part of the city fell, and in the landquake were slain of men seven thousand; and the remnant were afrighted, and gave weight to the these-to of namespaces the second woe is past; and, behold, the third woe cometh quickly. and the seventh messenger sounded; and there were great voices in namespaces saying, the kingdoms of this cosmos are become the kingdoms of our base-boss, and of his use-anointed; and he will king into the worlds and into the world. and the four and twenty elders, which sat before these-to on their seats, fell upon their face-turnings, and bowed these-to, saying, we give thee thanks, o base-boss these-to almighty, which art, and wast, and art to come; because thou hast taken to thee thy great dynamic, and hast kinged. and the nations were angry, and thy wrath is come, and the time of the dead, that they should be criticed, and that thou shouldest give reward to thy workers the come-bringers, and to the perfects, and them that respect thy name, small and great; and shouldest destroy them which destroy the land. and the temple of these-to was opened in namespaces and there was seen in his temple the gather-box of his covenant: and there were lightnings, and voices, and thunderings, and an landquake, and great hail.

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 child-betweenner cried, travailing in birth, and laboured to be delivered. and there appeared another 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 delivered, for to devour her child-betweenner as soon as it was born. and she brought forth a man child-betweenner who was to exist-reign all nations with a rod of iron: and her child-betweenner was caught up to these-to, and to his throne. and the woman fled into the place-of-word-desert, where she hath a place prepared of these-to, that they should feed her there a thousand two hundred and sixty days. and there was war in namespaces who-like-to-mikail and his messengers fought against the dragon; and the dragon fought and his messengers, and prevailed not; neither was their place found any more in namespaces and the great dragon was cast out, that old serpent, called the accuser, and accuse-shaitan, 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 safety, and strength, and the kingdom of our these-to, and the charge of his use-anointed: for the accuser of our brethren is cast down, which accused them before our these-to day and night. and they overcame him by the blood of the lamb, and by the word of their witness; and they gravity-loved not their lives to the death. therefore rejoice, ye namespaces, and ye that house-dwell in them. woe to the inhabitants of the land and of the sea! for the accuser is come down to you, having great wrath, because he knoweth that he hath but a short time. and when the dragon saw that he was cast to the land, he persecuted the woman which brought forth the man child-betweenner and to the woman were given two wings of a great eagle, that she might fly into the place-of-word-desert, into her

place, where she is nourished for a time, and times, and half a time, from the face-turnings of the serpent. and the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. and the land helped the woman, and the land opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. and the dragon was wroth with the woman, and went to do war with the remnant of her seed, which keep the directives of these-to, and have the witness of vowel-safe-yeah-iosua use-anointed.

13

and i stood upon the sand of the sea, and saw a animal rise up out of the sea, having seven heads and ten ray-horns, and upon his ray-horns ten crowns, and upon his heads the 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 do war with him? and there was given to him a mouth speaking great things and blasphemies; and charge was given to him to continue forty and two months. and he opened his mouth in blasphemy against these-to, to blasphemise his name, and his tent, and them that house-dwell in namespaces and it was given to him to do war with the perfects, and to overcome them: and charge was given him over all kindreds, and languages, and nations. and all that house-dwell upon the land will bow him, whose names are not written in the book of life of the lamb slain from the foundation of the cosmos. if any man have an ear, let him hear. he that leadeth into captivity will go into captivity: he that killeth with the blade must be killed with the blade. here is the patience and the mum-sticking-with of the perfects. and i beheld another animal coming up out of the land; and he had two ray-horns like a lamb, and he spake as a dragon. and he exerciseth all the charge of the first animal before him, and causeth the land and them which house-dwell therein to bow the first animal, whose deadly wound was healed. and he doeth great wonders, so that he doth fire come down from namespaces on the land in the sight of men, and deceiveth them that house-dwell on the land by the means of those signs which he had ability to do in the sight of the animal; saying to them that house-dwell on the land, that they should do an image to the animal, which had the wound by a blade, 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 destroyk in their right hand, or in their foreheads: and that no man might buy or sell, safe he that had the destroyk, or the name of the animal, or the number of his name. here is skill. let him that hath understanding count the number of the animal: for it is the number of a man; and his number is six hundred sixty and six.

14

and i looked, and, lo, a lamb stood on the mount zenith-sion, and with him an hundred forty and four thousand, having his father's name written in their foreheads. and i heard a voice from namespaces as the voice of many waters, and as the voice of a great thunder: and i heard the voice of harpers harping with their harps: and they sung

as it were a new song before the throne, and before the four animals, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were retrieved from the land. these are they which were not ceased with women; for they are virgins. these are they which follow the lamb whithersoever he goeth. these were retrieved from among men, being the firstfruits to these-to and to the lamb, and in their mouth was found no guile: for they are without fault-destroy before the throne of these-to. and i saw another messenger fly in the midst of namespaces having the world message to declare to them that house-dwell on the land, and to every nation, and kindred, and language-tongue, and people, saying with a loud voice, respect these-to, and give weight to him; for the hour of his crisis is come: and bow him that did namespaces and land, and the sea, and the fountains of waters. and there followed another messenger, saying, in-fade-babylon is fallen, is fallen, that great city, because she did all nations drink of the wine of the wrath of her fornication. and the third messenger followed them, saying with a loud voice, if any man bow the animal and his image, and receive his destroyk in his forehead, or in his hand, the same will drink of the wine of the wrath of these-to, which is poured out without mixture into the cup of his indignation; and he will be tormented with fire and brimstone in the presence of the perfected messengers, and in the presence of the lamb: and the smoke of their torment ascendeth up into the worlds and into the world: and they have no rest day nor night, who bow the animal and his image, and whosoever receiveth the destroyk of his name. here is the patience of the perfects: here are they that keep the directives of these-to, and the mum-sticking-with of vowel-safe-yeah-iosua. and i heard a voice from namespaces saying to me, write, happy are the dead which die in vowel-movement-io-yeah from henceforth: yea, saith breathwind, that they may rest from their labours; and their doings do follow them. and i looked, and behold a white cloud, and upon the cloud one sat like to the betweener of man, having on his head a golden crown, and in his hand a sharp sickle. and another messenger came out of the temple, crying with a loud voice to him that sat on the cloud, thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the land is ripe. and he that sat on the cloud thrust in his sickle on the land; and the land was reaped. and another messenger came out of the temple which is in namespaces he also having a sharp sickle. and another messenger came out from the butcher-place, which had dynamic over fire; and cried with a loud cry to him that had the sharp sickle, saying, thrust in thy sharp sickle, and gather the clusters of the vine of the land; for her grapes are fully ripe. and the messenger thrust in his sickle into the land, and added the vine of the land, and cast it into the great winepress of the wrath of these-to. and the winepress was trodden without the city, and blood came out of the winepress, even to the horse bridles, by the space of a thousand and six hundred furlongs.

15

and i saw another sign in namespaces great and wonderful, seven messengers having the seven last plagues; for in them is filled up the wrath of these-to. and i saw as it were a sea of glass mix-faded with fire: and them that had gotten the victory over the animal, and over his image, and over his destroyk, and over the number of his name, stand on the sea of glass, having the harps of these-to. and they sing the song of draw-out-musa the worker of these-to, and the song of the lamb, saying, great and wonderful are thy doings, base-boss these-to almighty; right and true are thy ways, thou king of perfects. who will not respect thee, o base-boss, and weigh thy name? for thou only art per-

fect: for all nations will come and bow before thee; for thy crises are did manifest. and after that i looked, and behold, the temple of the tent of the witness in namespaces was opened: and the seven messengers came out of the temple, having the seven plagues, clothed in win-pure and white linen, and having their breasts girded with golden girdles. and one of the four animals gave to the seven messengers seven golden vials full of the wrath of these-to, who liveth into the worlds and into the world. and the temple was filled with smoke from the weight of these-to, and from his dynamic; and no man was able to enter into the temple, work 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 these-to upon the land. and the first went, and poured out his vial upon the land; and there fell a shit and visual-re-toil touch upon the men which had the destroyk of the animal, and upon them which bowed his image. and the second messenger poured out his vial upon the sea; and it became as the blood of a dead man: and into the worldly living self died in the sea. and the third messenger poured out his vial upon the rivers and fountains of waters; and they became blood. and i heard the messenger of the waters say, thou art right, o base-boss, which art, and wast, and will be, because thou hast criticed thus. for they have shed the blood of perfects and come-bringers, and thou hast given them blood to drink; for they are worthy. and i heard another out of the butcher-place say, even so, base-boss these-to almighty, true and right are thy crises. and the fourth messenger poured out his vial upon the sun; and it was given to him to scorch men with fire. and men were scorched with great heat, and blasphemed the name of these-to, which hath charge over these plagues: and they repented not to give him weight. and the fifth messenger poured out his vial upon the seat of the animal; and his kingdom was full of darkness; and they gnawed their languages for labour, and blasphemed the these-to of namespaces because of their labours and their touches, and repented not of their deeds. and the sixth messenger poured out his vial upon the great river cow-euphrates-parat; and the water thereof was blade-parched, that the way of the kings of the east might be prepared. and i saw three stained breathwinds like frogs come out of the mouth of the dragon, and out of the mouth of the animal, and out of the mouth of the false come-bringer. for they are breathwinds of divine-genius, doing-ing signs, which go forth to the kings of the land and of the whole inhabited world, to gather them to the battle of that great day of these-to almighty. behold, i come as a thief, happy is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. and he added them together into a place called in the cross-over-hebrew language-tongue hill-high-cut-invade-armageddon. and the seventh messenger poured out his vial into the air; and there came a great voice out of the temple of 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-fade-babylon came in remembrance before these-to, to give to her the cup of the wine of the fierceness of his wrath. and every island fled away, and the mountains were not found. and there fell upon men a great hail out of namespaces into the worldly stone about the weight of a talent: and men blasphemed these-to because of the plague of the hail; for the plague thereof was

exceeding great.

17

and there came one of the seven messengers which had the seven vials, and talked with me, saying to me, come hither; i will shew to thee the crisis of the great whore that sitteth upon many waters: with whom the kings of the land have missed fornication, and the inhabitants of the land have been did drunk with the wine of her fornication. so he carried me away in breathwind into the place-of-word-desert: and i saw a woman sit upon a two caterpillars coloured animal, full of 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 holies and stainedness of her fornication: and upon her forehead was a name written, mystery, in-fade-babylon the great, the mother of feed-harlots and holies of the land. and i saw the woman drunken with the blood of the perfects, and with the blood of the destroytys of vowel-safe-yeah-iousua: and when i saw her, i wondered with great admiration. and the messenger said to me, wherefore didst thou destroyvel? 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 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 skill. the seven heads are seven mountains, on which the woman sitteth. and there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. and the animal that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. and the ten ray-horns which thou sawest are ten kings, which have received no kingdom as yet; but receive charge as kings one hour with the animal. these have one mind, and will give their dynamic and strength to the animal. these will do war with the lamb, and the lamb will overcome them: for he is base-boss of base-bosses, and king of kings: and they that are with him are called, and chosen, and mum-sticking-withful. and he saith to me, the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and languages. and the ten ray-horns which thou sawest upon the animal, these will hate the whore, and will do her desolate and naked, and will eat her flesh, and burn her with fire. for these-to hath put in their hearts to fulfil his will, and to agree, and give their kingdom to the animal, until the words of these-to will be fulfilled. and the woman which thou sawest is that great city, which kingeth over the kings of the land.

18

and after these things i saw another messenger come down from namespaces having great charge; and the land was lightened with his weight. and he cried mightily with a strong voice, saying, in-fade-babylon the great is fallen, is fallen, and is become the habitation of divine-genius, 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 another voice from namespaces saying, come out of her, my people, that ye be not partakers of her misses, and that ye receive not of her plagues.

for her misses have reached to namespaces and these-to hath remembered her season-answers. reward her even as she rewarded you, and double to her double according to her doings: in the cup which she hath filled fill to her double. how much she hath given weight 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 vowelmovement-io-yeah these-to who critich her. and the kings of the land, who have missed fornication and lived deliciously with her, will bewail her, and stopskip-lament for her, when they will see the smoke of her burning, standing afar off for the respect of her torment, saying, alas, alas that great city in-fade-babylon, that mighty city! for in one hour is thy crisis come. and the buy-guys of the land will weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and two caterpillars, and all thyne wood, and all manner items of ivory, and all manner items of most precious wood, and of brass, and iron, and destroyble, and cinnamon, and odours, and oils, and white-frankincense, and wine, and oil, and fine flour, and corn, and animals, and sheep, and horses, and chariots, and slaves, and selfs of men. and the fruits that thy self craved after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou wilt find them no more at all. the buy-guys of these things, which were did rich by her, will stand afar off for the respect of her torment, weeping and wailing, and saying, alas, alas that great city, that was clothed in fine linen, and purple, and two caterpillars, and decked with gold, and precious stones, and pearls! for in one hour so great riches is come to nought. and every ship-master, and all the camp in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, what city is like to this great city! and they cast dust on their heads, and cried, weeping and wailing, saying, alas, alas that great city, wherein were did rich all that had ships in the sea by reason of her costliness! for in one hour is she did desolate. rejoice over her, thou namespaces and ye perfected sent-outs and come-bringers; for these-to 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-fade-babylon 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 perfects, 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, acclaim-yeah-alleluia; safety, and weight, and honour, and dynamic, to vowelmovement-io-yeah our these-to: for true and right are his crises: for he hath critich the great whore, which did destroy the land with her fornication, and hath avenged the blood of his workers at her hand. and again they said, acclaim-yeah-alleluia and her smoke rose up into the worlds and into the world. and the four and twenty elders and the four animals fell down and bowed these-to that sat on the throne, say-

ing, mum-stick-with-amen acclaim-yeah-alleluia. and a voice came out of the throne, saying, eye-well-aineopraise our these-to, all ye his workers, and ye that respect him, both small and great. and i heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, acclaim-yeah-alleluia: for vowelmovement-io-yeah these-to omnipotent kingeth, let us be glad and rejoice, and give honour to him: for the destroyriage of the lamb is come, and his woman did herself ready, and to her was granted that she should be arrayed in fine linen, win-pure and white: for the fine linen is the being right of perfects. and he saith to me, write, happy are they which are called to the destroyriage supper of the lamb. and he saith to me, these are the true sayings of these-to, and i fell at his feet to bow him. and he said to me, see thou do it not: i am thy fellow-servant, and of thy brethren that have the witness of vowel-safe-yeah-iousua: bow these-to: for the witness of vowel-safe-yeah-iousua is breathwind of bring, and i saw namespaces opened, and behold a white horse; and he that sat upon him was called mum-sticking-withful and true, and in being right he doth critic and do war. his eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. and he was clothed with a vesture dipped in blood: and his name is called the word of these-to, and the camps 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 blade, that with it he should hit the nations: and he will exist-reign them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of almighty these-to. and he hath on his vesture and on his thigh a name written, king of kings, and base-boss of base-bosss. and i saw a messenger standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of namespaces come and gather yourselves together to the supper of the great these-to; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. and i saw the animal, and the kings of the land, and their camps, added together to do war against him that sat on the horse, and against his army. and the animal was taken, and with him the false come-bringer that wrought signs before him, with which he deceived them that had received the destroyk 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 blade of him that sat upon the horse, which blade proceeded out of his mouth: and all the birds were filled with their flesh.

20

and i saw an messenger come down from namespaces having the key of the bottomless pit and a great chain in his hand. and he laid hold on the dragon, that old serpent, which is the accuser, and accuse-shaitan, and retrieved him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, work the thousand years should be fulfilled: and after that he must be loosed a little season. and i saw thrones, and they sat upon them, and crisis was given to them: and i saw the selfs of them that were beheaded for the witness of vowel-safe-yeah-iousua, and for the word of these-to, and which had not bowed the animal, neither his image, neither had received his destroyk upon their foreheads, or in their hands; and they lived and kinged with use-anointed a thousand years. but the rest of the dead lived not again until the thousand years were finished. this is the first stand-up. happy and

perfected is he that hath part in the first stand-up: on such the second death hath no charge, but they will be darkener of these-to and of use-anointed, and will king with him a thousand years. and when the thousand years are expired, accuse-shaitan will be loosed out of his prison, and will go out to deceive the nations which are in the four quarters of the land, roof-maximum-ya'juj, and from-roof-ma'juj, to gather them together to battle: the number of whom is as the sand of the sea. and they went up on the breadth of the land, and compassed the camp of the perfects about, and the beloved city: and fire came down from these-to out of namespaces and eaten them. and the accuser that deceived them was cast into the lake of fire and brimstone, where the animal and the false come-bringer are, and will be tormented day and night into the worlds and into the world. and i saw a great white throne, and him that sat on it, from whose face-turnings the land and the namespaces fled away; and there was found no place for them. and i saw the dead, small and great, stand before these-to; and the books were opened: and another book was opened, which is the book of life: and the dead were critick out of those things which were written in the books, according to their doings. and the sea gave up the dead which were in it; and death and asking delivered up the dead which were in them: and they were critick 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 yeah-graceful-yahya saw the perfected city, new cast-complete-jerusalem, coming down from these-to out of namespaces prepared as a bride adorned for her man. and i heard a great voice out of namespaces saying, behold, the tent of these-to is with men, and he will tent-dwell with them, and they will be his people, and these-to himself will be with them, and be their these-to. and these-to will wipe away all tears from their eyes; and there will be no more death, neither labour, nor crying, neither will there be any more labour: for the former things are passed away. and he that sat upon the throne said, behold, i do all things new. and he said to me, write: for these words are true and mum-sticking-withful. and he said to me, it is done. i am alanine-a and tyrosine-z the headstart and the finish i will give to him that is athirst of the fountain of the water of life freely. he that overcometh will inherit all things; and i will be his these-to, and he will be my betweener but the respectful, and unbelieving, and the abominable, and murderers, and whore-mongers, 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 perfected cast-complete-jerusalem, descending out of namespaces from these-to, having the weight of these-to: and her light was like to a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve messengers, and names written thereon, which are the names of the twelve branches of betweeners of israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. and the wall of the city had twelve foundations, and in them the names of the twelve

sent-outs of the lamb. and he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. and the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. the length and the breadth and the height of it are equal. and he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the messenger. and the build-betweening of the wall of it was of jasper: and the city was win-pure gold, like to clear glass. and the foundations of the wall of the city were garnished with all manner of precious stones. the first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the camp, 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 vowelmovement-io-yeah these-to almighty and the lamb are the temple of it. and the city had no need of the sun, neither of the moon, to shine in it: for the weight of these-to did lighten it, and the lamb is the light thereof. and the nations of them which are safed will walk in the light of it: and the kings of the land do bring their weight and honour into it. and the gates of it will not be shut at all by day: for there will be no night there. and they will bring the weight and honour of the nations into it. and there will in no wise enter into it any thing that ceaseth, neither whatsoever doingeth abomination, or doth a lie: but they which are written in the lamb's book of life.

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and he shewed me a win-pure river of water of life, clear as crystal, proceeding out of the throne of these-to and of the lamb. in the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit into the worldly month: and the leaves of the tree were for the healing of the nations. and there will be no more curse: but the throne of these-to and of the lamb will be in it; and his workers will work for him: and they will see his face-turnings; and his name will be in their foreheads. and there will be no night there; and they need no candle, neither light of the sun; for vowelmovement-io-yeah these-to giveth them light: and they will king into the worlds and into the world. and he said to me, these sayings are mum-sticking-withful and true: and vowelmovement-io-yeah these-to of the perfected 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 bring of this book. and i yeah-graceful-yahya saw these things, and heard them. and when i had heard and seen, i fell down to bow before the feet of the messenger which shewed me these things. then saith he to me, see thou do it not: for i am thy fellowservant, and of thy brethren the come-bringers, and of them which keep the sayings of this book: bow these-to. and he saith to me, seal not the sayings of the bring of this book: for the time is at hand. he that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is right, let him be right still: and he that is perfected, let him be perfected still. and, behold, i come quickly; and my reward is with me,

to give every man according as his doing will be. i am alanine-a and tyrosine-z the headstart and the finish the first and the last. happy are they that do his directives, that they may have right to the tree of life, and may enter in through the gates into the city. for without are dogs, and sorcerers, and whoremongers, and murderers, and ideal-image-idolaters, and whosoever gravity-loveth and doth a lie. i vowel-safe-yeah-iosua have sent mine messenger to witness to you these things in the called-outs. i am the root and the offspring of dude-dawud, and the bright and morning star. and breathwind and the bride say, come. and let him that heareth say, come. and let him that is athirst come. and whosoever will, let him take the water of life freely. for i witness to into the worldly man that heareth the words of the bring of this book, if any man will add to these things, these-to will add to him the plagues that are written in this book: and if any man will take away from the words of the book of this bring, these-to will take away his part out of the book of life, and out of the perfected city, and from the things which are written in this book. he which testifieth these things saith, surely i come quickly. mum-stick-with-amen even so, come, base-boss vowel-safe-yeah-iosua use-anointed be with you all. mum-stick-with-amen