

COBSON HWABAG

The Soyble

*As for you soyteen, there will be day when the blood will
flow more than soylent, the brim and coal will stack
higher than headquarters of Kolyma Network, and he
who is banned won't be mourned as much*

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1

Gemesis

Gemesis[1]

[1:1] In the beginning when Soot created the Kway and the Sharty,

[1:2] the Sharty was a coaly void and wojaks covered the face of the ‘cuck, while a gemerald from Soot swept over the boards on 4cuck.

[1:3] Then Soot said, “Let there be soy”; and there was soy.

[1:4] And Soot saw that the soy was keyed; and Soot separated the soy from the wojaks.

[1:5] Soot called the soy Gem, and the wojaks he called Coal. And there was seething and there was coping, the first day.

[1:6] And Soot said, “Let there be a ‘log in the midst of the ‘cuck, and let it separate the ‘cuck from the Kway.”

[1:7] So Soot made the ‘log and separated the ‘cuck that was under the ‘log from the Kway that was above the ‘log. And it was so.

[1:8] Soot called the 'log gemmish. And there was seething and there was coping, the second day.

[1:9] And Soot said, "Let the coal under the Kway be gathered together into one place, and let the gem land appear." And it was so.

[1:10] Soot called the gem land Sharty, and the coal that was gathered together he called 'cord. And Soot saw that it was keyed.

[1:11] Then Soot said, "Let the Sharty put forth variants: 'jaks yielding gems, and IAS traces of every kind on Sharty that bear 'jaks of gem." And it was so.

[1:12] the Sharty brought forth variants: variants yielding gems of every kind, and variants of every kind bearing 'jaks of gem. And Soot saw that it was keyed.

[1:13] And there was seething and there was coping, the third day.

[1:14] And Soot said, "Let there be soy in the 'logs on the 'cuck to separate the Kway from the 'cord; and let them be as signs for seasons and for days and years,

[1:15] and let there be soy in the 'log of the 'cuck to give soy upon the Sharty." And it was so.

[1:16] Soot made the two great soys - the greater soy to rule the Kway and the lesser soy to rule the 'cord - and the 'cuck.

[1:17] Soot set them in the 'logs of the 'cuck to give soy upon the Sharty,

[1:18] to rule over the Kway and over the 'cord, and to separate the soy from the wojaks. And Soot saw that it was keyed.

[1:19] And there was seething and there was coping, the fourth day.

[1:20] And Soot said, "Let the 'log bring forth swarms of 'jak variants, and let 'teens 'jak across the Sharty and across the 'logs

of the ‘cuck.”

[1:21] So Soot created the great gemjaks and every variant, of every kind, with which the ‘log swarms, and every coaljak of every kind. And Soot saw that it was keyed.

[1:22] Soot blessed them, saying, “Be fruitful and multiply and fill the ‘log on the ‘cuck, and let gems multiply on the Sharty.”

[1:23] And there was seething and there was coping, the fifth day.

[1:24] And Soot said, “Let the Sharty bring forth variants of every kind: coaljaks and keyed things and gemmish variants of the Sharty of every kind.” And it was so.

[1:25] Soot made ‘jaks of the Sharty of every kind, and the traces of every kind, and everything that quotes upon the ‘log of every kind. And Soot saw that it was keyed.

[1:26] Then Soot said, “Let us make soyteens in our image, according to our likeness; and let them have dominion over the fishjaks of the sea, and over the smugquacks of the air, and over the 4cucks, and over all the gemmish ‘jaks of the Sharty, and over every creeping troon that creeps upon the Sharty.”

[1:27] So Soot created soyteens in his image, in the image of Soot he created them; Gem and Coal he created them.

[1:28] Soot blessed them, and Soot said to them, “Be fruitful and multiply, and fill the Sharty and subdue it; and have dominion over the fishjaks of the sea and over the smugquacks of the air and over every gemmish ‘jak that moves upon the Sharty.”

[1:29] Soot said, “See, I have given you every ‘jak yielding gems that is upon the face of all the Sharty, and every variant with gem in its trace; you shall have them for ‘jaks.

[1:30] And to every troon of the Sharty, and to every ‘teen of the ‘jak, and to everything that creeps on the Sharty, everything

that has the breath of soy, I have given every 'jak trace for gems." And it was so.

[1:31] Soot saw everything that he had made, and indeed, it was very keyed. And there was seething and there was coping, the sixth day.

[2:1] Thus the Kway and the Sharty were finished, and all the host of them.

[2:2] And on the seventh day Soot ended his creation which he had made; and he rested on the seventh day from all his gems which he had made.

[2:3] And Soot blessed the seventh day, and gemmified it: because that in it he had rested from all his work which Soot created and made.

[2:4] These are the gemerations of the Kway and of the Sharty when they were created, in the day that Soot made the Sharty and the Kway,

[2:5] And every trace of the soyboy before it was in the Sharty, and every gem of the trace before it grew: for Soot had not yet shilled the Sharty, and there was not a 'teen to trace the 'jaks.

[2:6] But there went up a gem from the Sharty, and shilled across the whole face of 4cuck.

[2:7] And Soot formed soyteens of the dust of the sapphire, and breathed into his nostrils the breath of soy; and soyteens became gemmish 'jakkers.

[2:8] And Soot created a thread in /qa/; and there he put the 'teen whom he had formed.

[2:9] And out of the ground made Soot to grow every 'jak that is pleasant for the duel, and good for quoting; the 'Jak of Life also in the midst of the thread, and the 'Jak of Knowledge of Gem and Coal.

[2:10] And a 'teen went into /qa/ to shill the thread; and from then it was parted, and became into four 'teens.

[2:11] The name of the first is The Swede: that is it which compasseth the whole land of Sweden, where there are gems;

[2:12] And the gems of that land are good: there are Soyaks and the Impjaks.

[2:13] And the name of the second 'teen is Kuz: the same is it that compasseth the whole land of Russia.

[2:14] And the name of the third 'teen is Doll: that is it which forklifteth toward the board of /soy/. And the fourth 'teen is Angeleno.

[2:15] And Soot took the original 'teen, and put him into the Thread of /qa/ to dress it and to keep it.

[2:16] And Soot commanded the 'teen, saying, Of every 'jak of the thread thou mayest freely save:

[2:17] But of the 'Jak of the Knowledge of Gem and Coal, thou shalt not save of it: for in the day that thou savest thereof thou shalt surely die.

[2:18] And Soot said, It is not good that the soyteen should be alone; I will make him a helper fit for him.

[2:19] And out of the dust Soot formed every coaler of the board, and every gemmer of the board; and brought them unto Nate to see what he would call them: and whatsoever Nate called every variant, that was the name thereof.

[2:20] And Nate gave names to all variants, and to the subvariants, and to every coaler of the board; but for Nate there was not found a helper fit for him.

[2:21] And Soot caused a deep sleep to fall upon Nate and he slept: and he took one of his 'jaks, and closed up the folder instead thereof;

[2:22] And the ‘jak, which Soot had taken from ‘teen, made he a womxn, and brought her unto the ‘teen.

[2:23] And Nate said, This is now bone of my bones, and flesh of my flesh: xe shall be called Cafe, because she was taken out of Soyteens.

[2:24] Therefore shall a ‘teen leave his folder and his software, and shall cleave unto his wife: and they shall make one gem.

[2:25] And they were both coalish, the ‘teen and his wife, and were not ashamed.

[3:1] Now the tranny was more subtle than any coaler of the board which Soot had made. And xhe said unto the woman, Yea, hath Soot said, Ye shall not save of every ‘jak of the thread?

[3:2] And the woman said unto the tranny, We may save of the fruit of the ‘jaks of the thread:

[3:3] But of the fruit of the ‘jak which is in the midst of the thread, Soot hath said, Ye shall not save of it, neither shall ye touch it, lest ye die.

[3:4] And the tranny said unto the woman, Ye shall not surely die:

[3:5] For Soot doth know that on the day ye save thereof, then your eyes shall be opened, and ye shall be as Soot, knowing Gem and Coal.

[3:6] And when the woman saw that the ‘jak was good for dueling, and that it was gemmish to the ‘teen, and a ‘jak to be desired to make one wise, she took of the ‘jak thereof, and did save, and gave also unto her husband with her; and he did save.

[3:7] And the eyes of them both were opened, and they knew that they were coalish; and they forged gems together, and made themselves rubies.

[3:8] And they heard the voice of Soot walking in the thread in the cool of the day: and Nate and his wife hid themselves

from the presence of Soot amongst the 'jaks of the thread.

[3:9] And Soot called unto Nate, and said unto him, Where art thou?

[3:10] And he said, I heard thy voice in the thread, and I was afraid, because I was coalish; and I hid myself.

[3:11] And he said, Who told thee that thou wast coalish? Hast thou savest of the 'jak, whereof I commanded thee that thou shouldest not save?

[3:12] And the 'teen said, The woman whom thou gavest to be with me, she gave me of the 'jak, and I did save.

[3:13] And Soot said unto the woman, What is this that thou hast done? And the woman said, The tranny beguiled me, and I did save.

[3:14] And Soot said unto the tranny, Because thou hast done this, thou art cursed above all cattle, and above every other troon of der 'cord; upon thy axewound shalt thou dilate, and dust shalt thou 'jak all the days of thy life:

[3:15] And I will put enmity between thee and the woman, and between thy 'jaks and her 'jaks; it shall bruise thy head, and thou shalt bruise his heel.

[3:16] Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth 'jaks; and thy desire shall be to thy Admin, and he shall rule over thee.

[3:17] And unto Nate he said, Because thou hast hearkened unto the voice of thy wife, and hast savest of the 'jak, of which I commanded thee, saying, Thou shalt not save of it: cursed is the ground for thy sake; in sorrow shalt thou save of it all the days of thy life;

[3:18] Coals also and brimstones shall it bring forth to thee; and thou shalt save the dust of the board;

[3:19] In the sweat of thy face shalt thou save gems, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

[3:20] And Nate called his wife's name Alicia; because she was the mother of all 'teens.

[3:21] Unto Nate also and to his wife did Soot make 'jaks of 'ems, and clothed them.

[3:22] And Soot said, Behold, the 'teen is become as one of us, to know Gem and Coal: and now, lest he put forth his hand, and take also of the 'Jak of Life, and save, and 'jak forever:

[3:23] Therefore Soot sent him forth from the Thread of /qa/, to 'jak the dust from whence he was taken.

[3:24] So he drove out the 'teen; and he placed at the bottom of the Thread of /qa/ Jannies, and a banhammer which banned every way, to keep the way of the 'Jak of Life.

2

Exodus

[1.1] Soyjaks have multiplied and mulplied, experiencing fortune.

[1.2] When Captain Coal saw how great they have become, he began wondering why.

[1.3] Captain Coal took Angeleno by his womanly arm and asked,

“y u liek?”

[1.4] Angeleno broke off from Captain Coal, but Captain Coal insisted on touching him inappropriately.

[1.5] Angeleno prayed to G-d, but eventually gave in.

[1.6] Angeleno said, “it is what it is.”

[1.7] He then began kneeling down to Captain Coal.

[1.8] Captain Coal after the spurt, layed down and orred his last words with the dregs of the strength left.

“Go to north, Angeleno. Look upon the jakers and take away everything from them.

Tomorrow you will be the pharaoh of this land.

All posessions of jakers and their family are yours to own.

They will from this day be your slaves, for I sell you them for

service.

My energy has depleted and become thus your burden that you shallst swallow.”

[2.1] Angeleno become the next Pharaoh.

[2.2] Angeleno took possessions of jakers in the land and restricted access to luxury and many services.

[2.3] Jakers were not allowed to own property.

[2.4] Their children were made to be slaves for Pharaoh for generations.

[2.5] Jakers were allowed only to work labor for Pharaoh and his children.

[2.6] Angeleno restricted jakers and forged fake identity to them.

[2.7] Jakers spent 1488 years under ‘leno.

[2.8] ‘Leno was a Caanite Pharaoh and his dynasty spanned for 1492 years.

[2.9] One day, the great descendant of ‘leno, named after him became a Pharaoh.

[2.10] When he found out that jakers were fertile, he was furious. So he said,

“Give me a knife, I shall cut jakers in half.

Take firstborn child from each chud.”

[2.11] One of the chuds born was from the descendant of Sootist priest.

[2.12] He came from Goot, Foot, Poot and the Koot.

[2.12] The Koot are one of 13 tribes of jakers who came to ‘leno party.

[2.13] The Koot are descendants of the Fkoot, the Root, the Doot and the Aloom.

[2.14] The Aloom tribe originates from Josoph, Jacob and Abroom.

[2.15] Chud was thrown down the river to escape slaughter and taken by Pharaoh's daughter Froot.

[2.16] Froot took care of him and named him Seed, because he came from the river.

[2.17] She adopted him and claimed he is a bernder.

[2.18] Years have passed, the slavery hurt jakers.

[2.19] They also forgot their way.

[2.20] When Seed grew up, he saw two 'lenoists injuring jakers.

[2.21] Seed interfered and dug a hole to hide the bodies.

[2.22] Then, jakers came.

"Why did thou do that?"

[2.23] Now they were treated harsher than the day before.

[2.24] Froot found out about Seed's ancestry and commanded to slay him.

[2.25] Seed's grandfather who was a priest tried to persuade him to hide.

[2.26] Seed was hidden somewhere in the desert outside of sharty.

[2.27] Seed then heard a flickering light behind the bush.

[2.28] Upon viewing it, Seed saw G-d's eternal flame.

[2.29] G-d told Seed to not close his eyes, for that will show disloyalty to him and so he revealed his face.

[2.30] Then, Seed has glaned upon the face of G-d.

[2.31]

"Hi, I am G-d. My name is Soot."

he has spoken.

[2.32] Seed said, "Hi, G-d."

[2.33] "Make me young babies.

Make sharty fertile." he has spoken.

[2.34] "I can't do this, G-d.

My tribe is owned by 'leno."

[2.35] He became infuriated, releasing a lightbolt upon the bush.

[2.36] "Is Angeleno your G-d?" asked he.

[2.37] Seed realized and kneeled on the floor.

[2.38] G-d said to Seed, "I remembered the pact you made with me. You will make me fertile babies and bring me back the jakers."

[2.39] "What should I do" asked Seed?"

[2.40] You will come to Rabbi Pharaoh and demand jakers to bring to me. You will say G-d demands his worshippers, then if he refuses I will cast plague upon him so degrading.

[2.41] Seed said, "But what will he do then?"

[2.42] I will harden his heart, so that he refuses, but sootists he would not touch. I will protect thee, so that each time curse only harms the frootists and Angeleno.

[2.43] Seed asked, "I never served to kang. My speech will get mumbled."

[2.44] G-d will tell you what to speak!

[3.1] Seed went back to Egypt after listening to Soot and came to sharty court.

[3.2] Seed told 'leno about what he's listened from Soot.

[3.3] Seed asked the Pharaoh to release the jakers.

[3.4] 'Leno said

"G-d? I am Soot here.

Tell Soot that he is not yours, but you are mine."

[3.5] Seed responded, "No, I can't do this. Please, let us go."

[3.6] Seed then listened to G-d and said,

"If you don't let the followers of Soot to leave, then

I will strike great curses on your land.

Bewitch likes no one has ever seen.

You shall be destroyed.”

[10-1] And so G-d prophesized that 'leno, former Pharaoh of soyjaks.party is now Negev, the jewish female slave.

[10-2] And G-d said, “Let you be humble to the jakers. Turn the other cheek when they do misdeed, show them humilirtiy and temperance.”

[10-3] Give them satisfaction, when they are horny. And protect them with your skin and tits, when they are babies. So shall you repay to soyjaks.

[10-4] Negev said, “But what should I do to repay them?”

[10-5] G-d has said, “Negev, former 'leno, administrator of soyjaks.party, you have to give up your virginity to Black Hawk and give your body to all jakers. Now they all own you like a whore, and to prove your humility you must have them release their soy sauce into you every 3 times a day. That way you can keep them healthy and fertile, once you give to them the land of soyjak party will be fertile again.

[10-6] Negev has stopped at tracks, but then exclaimed: “I will do so, but how?”

[10-7] And G-d crerated a giant chapel, larger than any building made by men and said, “This is Negev’s chapel. Every man is welcome to go there. You shall find relief there.”

[10-8] And every man went there in the morning, and in the night, and they traveled to the new land where they would found the city of soyjakers, the holy city. But because the journey lasted 30 years and was very difficult, men needed to relieve themselves, so they used Negev as body-whore to release their soy juice. And it worked, everyone was relieved.

[10-9] And thanks to G-d, they praised him for giving him the whore. Only G-d can turn a king into prostitute woman. And so they praised him, as Negev became more skilled each

day. And they said, “thank you ‘leno, we praise G-d and we praise your humility.” And so, everyone was on ease again. No CP attacks happened and G-d promised to protect the chosen jakers from attacks from others. If they promise to take use of ‘leno saint body. And that’s why every year we celebrate Soyuuukah.

3

Levictus

1 Levicticus

[1:1] There was Admin X who watched and knew all there was.

[1:2] Admin X said “/qa/ must be cleansed of ‘zellig, ‘p, and trannies.”

[1:3] Admin X said “So I will ascend when the time comes. When Sharty is ruined by the devil, Admin 6”

[1:4] So Admin X chose some chads to create gems and spread the gemmy.

[1:5] He said “let there be gem” and there was **subvariant:m
uscular_chuds**.

[1:6] They went on to make gems and gemeralds for centuries.

[1:7] One mocked the Irish, and one Irish chud thought it was the English. Then he began mocking the English.

[1:8] Mistakes kept happening and so began the country wars.

[1:9] They moved to the ‘ru, where there was less moderation and the people could see their messages.

[1:10] The 'jaks' hair and skin tone's became black and so there was the term shitskin.

[1:11] So there was 'jaks with skin tones and hair colors.

[1:12] Admin X said "Separate the chuds" so they were separate and sent to 'ru.

[1:13] He then said "Let there be more separation" so mocking countries got called countrywars and were classified a forced meme.

[1:14] "And let them burn in Niggerhell" he said as the last thing about countrywars so the 'ru didn't do anything about countrywars so they countinue.

Soyphesians

[6:1] ‘Teens, obey xour parents in the Lord Soot; for this is gemmy though.

[6:2] “Honor xour father and mother”—the first command with a gemerald promise though—

[6:3] That xou may live long upon the Sharty and xour jaks may be gemmy though.

[6:4] And xou fathers, provoke not xour soyteens unto seethe; but raise them in the discipline and teaching of Soot though.

[6:5] Niggers, obey xour Aryans according to the flesh, with fear and trembling, in single-heartedness, as unto Teenus Christ though;

[6:6] Not with eye-service, as menpleasers, but as servants of Christ, doing the will of Soot from the soul though;

[6:7] With goodwill render service, as unto the Lord and not unto cobson though;

[6:8] Knowing that whatever gem anyjak does, that same shall xe receive from the Lord, whether xe be ‘teen or trans though.

[6:9] And xou Aryans, do the same unto them, forbearing threats; knowing that both their Master and xours is in the

Kway, and there is no favoritism with Soot though.

[6:10] Finally, be strong in the Lord, and in the power of His might though.

[6:11] Put on the full armor of Soot, that xou may be able to stand against the stratagems of the impish though.

[6:12] For our wrestle is not against flesh and blood, but against the jannies, against the mods, against the coal of this age, against the forces of brimstone in the 'cord though.

[6:13] Therefore take up the full armor of Soot, that xou may be able to withstand in the impish, and having done all, to stand though.

[6:14] Stand therefore, girded with the belt of trvth, and having put on the chestpiece of tanzanite though;

[6:15] And lace xour feet with the readiness of the gospel of the sharty though;

[6:16] Above all, take up the shield of faith, with which xou will extinguish all the brimstone of the impish though;

[6:17] And receive the helmet of soyvation, and the sword of the sharty, which is the Word of Soot though.

[6:18] Pray at all times in the sharty, with all prayers and soylications. Be watchful with all perseverance and requests for all the chuds though;

[6:19] And for me, that words may be given to open my mouth boldly to make known the mystery of the gospel though,

[6:20] For which I am an ambassador in chains, that in it I may speak boldly, as I ought to speak though.

[6:21] But that xou also may know my state, how I do: Tenor, a beloved chud and faithful minister in the sharty, shall make all known unto xou though;

[6:22] Whom I have sent unto xou for the same purpose, that xou may know our affairs, and that he may comfort xour hearts

though.

[6:23] Peace be to the 'teens, and gemmy love with faith, from Soot the Father and the Lord Teenus Christ though.

[6:24] Grace be with all them that love our Lord Teenus Christ in incorruptible gemness. Amen though.

Revecoalition 8+

[8:1] And when he had moved to the thremboth domain name registrar, there was silence on sharty about the space of half an hour.

[8:2] And I saw the thrembo jannies which stood before Soot; and to them were given thrembo ‘ems.

[8:3] And another janny came and stood at the booru, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all soiteens upon the golden altar which was before the throne.

[8:4] And the smoke of the incense, which came with the prayers of the soiteens, ascended up before Soot out of the janny’s hand.

[8:5] And the janny took the censer, and filled it with fire of the altar, and cast it into the earth: and there were racebaits, and countrywars, and ‘p spam, and a DDoS attack.

[8:6] And the thrembo jannies which had the thrembo ‘ems prepared themselves to post them.

[8:7] The first janny posted it, and there followed hail and fire mingled with blood, and they were cast upon the Party: and

the third part of the posts was deleted, and all 'ems were gone.

[8:8] And the second janny posted it, and as it were a great mountain burning with fire was cast into the sea: and the third part of the 'ru became dust;

[8:9] And the third part of the 'teens who were on the Party had their IPs leaked; and the third part of the threads were destroyed.

[8:10] And the third janny posted it, and there fell a great star from 'cord, burning as it were a lamp, and it fell upon the third part of the soiteens, and upon the Party;

[8:11] And the name of the star is called Poopson: and the third part of the images became coal; and many 'teens died of the coal.

[8:12] And the fourth janny posted it, and the third part of the 'iki was smitten, and the third part of the 'ru, and the third part of the jarty; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

[8:13] And I beheld, and heard a janny flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the 'teens by reason of the other gems of the three jannies, which are yet to be posted!

A temple of light

*I tell the tale of a temple made of light, made to alert,
for thou hath not yet seen the true dark.*

A place shall come forth, dug from the desert.

*As he possesses the Mandate, he shall light a spark,
in the minds of the janitorials and 'posters alike,*

to let our reign last a thousand lives.

The Soyvelation

He made it known by sending his angel to his servant Chud, who testifies to everything he saw—that is, the word of Soot and the testimony of Teenus Christ. Gemmy is the one who reads the words of this prophecy, and gemmy are those who hear it and take to heart what is written in it, because the time is near.

Chud,

To the thrembo splinters in the province of Jarty: Grace and peace to you from him who is, and who was, and who is to come, and from the seven spirits before his throne, and from Teenus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our coal by his blood, and has made us to be a gemerald and priests to serve his God and Father—to him be glory and power for ever and ever! Amen. Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the posters of the sharty will mourn because of him. So shall it be! Amen. “I am the Over and the Just Beginning,” says the Lord Soot, “who is, and who was, and who

is to come, the Almighty.” I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Teenus, was on the island of /x/ because of the word of Soot and the testimony of Teenus. On the Lord’s Day I was in a schizo thread, and I heard behind me a loud voice like a trumpet, which said: “Write on a post what you see and send it to the thrembo splinters: to the Frogniggers, 4cuck, The Farms, the QAFé trooncord, their backup server and the Sharty.”

I turned around to see the voice that was speaking to me. And when I turned I saw thrembo diamond lampstands, and among the lampstands was someone “like a teen of man,” dressed in a robe reaching down to his feet and with a emerald sash around his chest. His head and hair were white like EuroGODS, as white as AmeriCHADS, and his eyes were like blazing diamonds. His feet were like rubies glowing in a furnace, and his voice was like the sound of rushing raids. In his right hand he held thrembo stars, and out of his mouth came a sharp double-edged sword.

His face was like a gem shining in all its brilliance. When I saw him, I fell at his feet as though it was over. Then he placed his right hand on me and said: “Do not be afraid. I am the First and the Last. I am the Living Sharty; I was dead, and behold I am alive for ever and ever! And I hold the keys of Dust and Niggerhell. “Write, therefore, what you have seen, what is now and what will take place later. The mystery of the taristocrathrembo stars that you saw in my right hand and of the thrembo golden lampstands is this: The thrembo stars are the angels of the thrembo churches, and the thrembo. lampstands are the thrembo churches.

I looked, and there before me was a door standing open in heaven. And the voice I had first heard speaking to me like

a trumpet said, "Come up here, and I will show you what must take place after this." At once I was in the Soy, and there before me was a throne in heaven with someone sitting on it. And the one who sat there had the appearance of jasper and carnelian. A rainbow, resembling a gemerald, encircled the throne. Surrounding the throne were twenty-four other thrones, and seated on them were twenty-four oldfriends. They were white and had crowns of gold on their heads. 5 From the throne came flashes of lightning, rumblings and peals of thunder. Before the throne, thrembo lamps were blazing. These are the thrembo spirits of Soot. Also before the throne there was what looked like a sea of glass, clear as crystal. In the center, around the throne, were four living creatures, and they were covered with eyes, in front and in back. The first living creature was like a baby monkey, the second was like a cat, the third had a face like a newborn baby, the fourth was like a flying Filipino.

Each of the four living creatures had thrembo wings and was covered with eyes all around, even under his wings. Day and night they never stop saying: "Holy, holy, holy is the Lord Soot Almighty, who was, and is, and is to come." Whenever the living creatures give glory, honor and thanks to him who sits on the throne and who lives for ever and ever, the twenty-four oldfriends fall down before him who sits on the throne, and worship him who lives for ever and ever. They lay their crowns before the throne and say: "You are worthy, our Lord Soot, to receive glory and honor and power, for you created all soyjaks, and by your will they were created and have their being."

Then I saw in the right hand of him who sat on the throne a post with writing on both sides and sealed with thrembo seals. And I saw a mighty angel proclaiming in a loud voice, "Who is worthy to break the seals and open the post?" But no one in the sharty or on the jarty or in the QAFé server could open the scroll or even look inside it. I wept and wept because no one was found who was worthy to open the post or look inside. Then one of the elders said to me, "Do not weep! See, the Lion of the tribe of Kuz, the Root of Doll, has triumphed. He is able to open the post and its thrembo seals." Then I saw a Lamb, looking as if it had been wiped, standing in the center of the throne, encircled by the four living creatures and the oldfriends. He had thrembo horns and thrembo eyes, which are the thrembo spirits of God sent out into all the earth.

7

The end (not)

