

vcvpaket vm vnicetsken cenfvccetv vcakkvyēn,
acapâ·kit amáneycíckin cínfaccitá acakkayí·n
 be with me and help me, according to your judgment.

emēkusapit em eyoksicvyatē komit, ēyaškusit vníckvn cem pohēpit,
imi·kosā·ⁿpeyt¹¹⁶³ imiyoksēycaya·ti·[^] kô·meyt i·yǎ·ⁿskoseyt anéyckan címpohi·péyt
 I want to be in constant prayer until my days shall end, I humbly ask your help;

vm vnicvrēs kont cemekusapit, puyvfekev vcaat ofvn ēwikit,
amanéycáli·s kônt cimikosā·ⁿpeyt poyafíkca acâ·ka·t ó·fan i·wéykeyt
 I pray believing you will help me, leaving myself in the Holy Spirit,

yomusen fekhonnis, momatē.¹¹⁶⁴
yô·mosin fíkhonnéys mô·ma·ti·[^]
 I now close that it might happen.

A Sermon (Erkenvketv)ⁱ

J. Hill (Hill III:23; Haas XX:123–193)

Oketv netta hērusē ofvn etohkvkvet os, mucvnett.
okíta nittá· hǎ·ⁿlosi·¹¹⁶⁵ ó·fan itóhkalkakí·t ó·s^{ii, iii} mocanítta
 We come together at this time on a beautiful day today.

Momen pupucase Cēsvs Klist em vtotketv ofv, vm etecakkvlke mont cawvntake toyatskat
mo·mín popocá·sí cí·sas kláyst imatotkítá ó·fa amiticakkâlki¹¹⁶⁶ mónt ca·wantá·ki tô·yá·cka·t
 And in the service of our lord Jesus Christ, my brothers and sisters,

momet punhessvlke tohkvke nvkaftatskat
mo·mít ponhissâlki tohkâlki nakâ·ftá·cka·t
 and our friends you meet together.

ⁱ Title: *ilkinakítá* ‘sermon’.

ⁱⁱ *hisa·kitamisi* = God (< *hisa·kitá* ‘breath, life’ + *imisi* ‘controller’). *imisi* = person picked out to make rules, to take care of a group of people — he was above all of them. This is the way this word was used by old people. He was elected by the majority.

ⁱⁱⁱ *ohfánka* = old time word for God, what is above everything. *Real* old word. Didn’t have Bible when they used this word.

cetem punvyvkarē vtoketv vnvihokan vlicēcetvn komit cehomv take ahuervyēt os.
citimponáyaká-li· atotkitá anweyhô-ka-n aleyci-citán kô-meyt cihóma tá-ki á-hoylayí-t ô-ns
 I am going to begin the work given to me, to talk to you and stand up before you.

Monkv esvlicēckv Cokv-rakkon ohhonvyarēs.
môŋka isaleyci-cka co-kalákkon ohhonáyá-li-s
 So to start I will read the Bible.

’Punkv svlicēckv tat cokv Hēplo-vlke ohtothoyvtē
’ponaká ’saleyci-ckata-t có-ka hi-plo?álki ohtótho-yatí.¹¹⁶⁷
 The beginning words are the letters sent to the Hebrews,

’setentvckē ’svhokkolat lopockusat ’svhokkolat: Hiyomēt omekv
’sitintácki· ’sahokkô-la-t lopóckosa-t ’sahokkô-la-t¹¹⁶⁸ hayyó-mi-t ô-mika
 the second chapter, second verse:

“Opunkv encelvlke opunahoyvtēt yekcēt omen,
oponaká incilâlki¹¹⁶⁹ oponá-ho-yatí-t yíkci-t ô-min
 “For if the word spoken by angels was steadfast,¹¹⁷⁰

vhakv-kackv momet mapohickv tokat vtēkat
aha-kaká-cka mo-mít ma-pohéycka to-kâ-t¹¹⁷¹ atí-ka-t
 and every transgression and disobedience

fēketv fvccvt enheckakvten omat;
fí-kitá fáccat inhícka-katín o-mâ-t
 received a just recompense of reward;

vhesaketv enrakkē momvtēkan vmoškomēkon omat
ahisa-kitá inlakkí· mō-ⁿmati-ka-n¹¹⁷² amō-ⁿsko-mi-kon o-mâ-t
 How shall we escape, if we neglect so great salvation;

estomēt mvnvttepeyvvrhaks, enhvtceskvñ ’Pucaset onvyetvn vlicehcn,
istó-mi-t ’manattipiyálhá-ks¹¹⁷³ inhaticískan ’pocá-sit onayitán aleycihcin
 which at the first began to be spoken by the Lord,

pohakvtēt pum ohyekcicaken,” makē hoccēn ohhonayis.
poha-katí-t pomohyikécýca-kín ma-kí- hó-cci-n óhhona-yéys
 and was confirmed unto us by them that heard him,” it is written, I have read.

Hvlwē-este cuko-yekcūv hvwehcet, vpvstelvken sossihcet,
halwi-ʔisti cokoyikcan hawihcit apastilālkin sosséyhcit
 The angel opened the prison, and let the apostles out, and said,

“Vpehyet, cuko-vcakat ofvū svpaklet,
apíhyit cokoʔacâ-ka-t ó-fan sapâ-klit
 “Go, stand and speak in the temple”¹¹⁷⁴

heyv hesaketv opunvkv omvlkvū este ’monvyaks” kicvtēs.
hiyá hisa-kitá oponaká omáľkan isti ’monayáks keycatí-s
 to the people all the words of this life.”

“Fvccat vlvkvrānat homv kērkuecakan psvstaktvēt.
fácca-t alákala-nâ-t hóma ki-ľkóyca-kâ-n pasáta-katí-s
 “and they have slain them which shewed before of the coming of the Just One;

Mv cēme hiyomat wiyvlke, momet elēcvlke hakatskvēt.
ma cí-mi hayyô-ma-t weyyáľki mo-mít ili-cáľki ha-ká-ckati-t
 of whom ye have been now the betrayers and murderers:¹¹⁷⁵

Cēmet encvlvke wiyakat vhakv cenhēckvkvēt omis,
*cí-mit incaláľki*¹¹⁷⁶ *wáyya-kâ-t ahá-ka cínhi-ckakátí-t*¹¹⁷⁷ *ô-meys*
 Who have received the law by the disposition of angels,

vcayēcatskekat” makēt hoccvkēt os. Monkv hvlwē este vhakv este ēmvtēn
aca-yi-cá-ckika-t ma-kí-t ho-ccakí-t ô-ns mōňka hálwi- isti ahá-ka isti i-matí-n
 and have not kept it,” it is written. So the laws the angel brought to man

mv vhakvū kacet, apohiceko este fullvtē senfēketv naket enheckakvten omat
ma ahá-kan ka-cít a-pohéciko- isti follatí- sinfi-kitá nâ-kit inhicka-katín o-mâ-t
 were broken by people who wouldn’t listen; therefore whatever rewards they received,

vkerricēt esteu eshocēfet ’punvyēcvkvrēs.
akíľleycí-t istiw íshoci-ľit ’ponayí-cakátí-s
 we will think about and name these people and talk about them.

Enhvteceskv, Hesaketvmesē hvlwē, ēkvūvūv hahyof,
*inhaticíska hisa-kitamisi- hálwi- i-kanán*¹¹⁷⁸ *háhyo-ľ*
 In the beginning, after God created heaven and earth,

nake ēkvnv ohhocakat omvlkvñ hahihcet etetakuehcof,
nâ·ki i·kaná ohho·câ·ka·t omáľkan ha·héyhciť itita·kóyhco·f
 after he made and prepared everything on the earth,

epucase taranat ēkvnv em mökkēn este honvñvñv eshahyet
ipocá·si tá·la·nâ·ť i·kaná immo·kkí·ñ ísti honánwan isháhyit
 he made a man, the one who would be its master, from the dust of the earth,

ēme enyecē a·ossēñ vhesaket, este honvñvñv wenakēñ hahyet,
í·mi inyikí· a·?óssi·ñ ahísa·kít ísti honánwa wina·kí·ñ háhyit
 from his own power he breathed into him, giving the breath of life to the man,

Atvmen hocēhfet hompvranateu eto em ēťťē em pvpē tayat vtēkat em etetakuehcet
a·tamín hocíhfiť¹¹⁷⁹ hómpala·nâ·ťiw itó imi·ťti· impapí·¹¹⁸⁰ tá·ya·ť atí·ka·ť imitita·kóyhciť¹¹⁸¹
 named him Adam, and for food, he prepared all kinds of trees whose fruit he could eat,

mv 'cvpofucen vpikvtēs. Mohmet em punayet okat,
ma 'capo·focín apaykatí·s móhmit impona·yít o·ká·ť
 and put him in the garden. Then talking with him he said,

“Yvñ vfvstvñ” kihcet, momet “Yv eto em ēťťē etektvñkusen hompetskē tayēs.
yan afástas kéyhciť mo·mít ya? itó imi·ťti· itiktánkosin hómpíckí· tá·yi·s
 “Take care of this place,” and he said, “You are free to eat the fruit of these trees.

Momis eto hēřē momet holwakat kerretv em ēťťēñ homipetskvñ.
mo·mēys itó hí·ñli· mo·mít holwâ·ka·ť killitá imi·ťti·ñ homēypíckas
 But you shall not eat the fruit of the tree of the knowledge of good and evil.

Mv nettv hompetskan celvranat tylkusekv” kicvtēs. “Mv eto pahpetskvñ?
ma nítta hompícka·ñ cilála·nâ·ť táľⁿkosíka¹¹⁸² keycatí·s ma itó páhpíckas
 The day you eat of it, you shall surely die,” he said. “Do not eat of that tree,”

cekičvyvtē papetskekv, ecerahkvñ ēkvñv ohtvhikvrēt os.
cikeycayátí· pá·píckíka iciláhkan i·kaná ohtahéykáli·ť¹¹⁸³ ô·ñs
 I told you, and you ate of it, so because of you the ground will be cursed.

Fēknokketv ofvñ nake mv ohhontan hompetskvřēs.
fi·knokkitá ó·fan nâ·ki ma? óhhontâ·ñ hómpíckáli·s
 With heartache you will eat what grows from the ground.

Hesaketskē nettv vtēkat cetorofv em mēsken takliken hompetskēt,
hisa-kíckí·níttá? atí-ka-t citoló·fa immi-skín takléykin hompíckí-t
 All the days of your life you will eat bread from the sweat of your brow

momet ēkvnnv ohfulketskvrēs” kihocvtēt os.
*mo-mít i-kanán ohfólkíckáli·s kényho·catí-t ô·n·s*¹¹⁸⁴
 and to dust you shall return,” it was said.

Monkv hvlwē-este em apohicekat feknokketvn senfēhokvten omat,
*môŋka halwi·?ísti*¹¹⁸⁵ *ima-pohéycika-t fiknokkitán sinfi·ho·katín o-mâ-t*
 So if those who did not obey the angel were rewarded with heartache,

vhakvn kacēn omat, fēknokketvn espunfēhokvrēs.
*ahá-kan ka·cí·n*¹¹⁸⁶ *o-mâ-t fi·knokkitán isponfi·hokáli·s*
 when we break a commandment, our reward will be heartache.

Mohmen Atvme hvlwē-este vhakv ēmvtē vcayēcekat omēcicēn,
móhmin a-tamí halwi·?ísti ahá·ka i-matí·aca-yí·cika-t omi·céyci·n
 Because Adam did not obey the commandments given to him by the angel,

Hesaketvmesē ēkvnnv ohtvhikvtē ofvn este honapset sulkē haken,
*hisa-kitamísí·i-kaná óhtaheykatí·ó·fan ísti hona·psít sólki·*¹¹⁸⁷ *ha·kín*¹¹⁸⁸
 people multiplied greatly in the land God cursed

etvlwv sulkē hakvtēs. Momof Lēmek eppucet hēckof, Novn hocēfvtēs.
ítálwa sólki·ha·katí·s mo·mô·flí·mik ippocít hi·ckô·f nó·wan hoci·fatí·s
 and became many nations. Then when Lemech’s son was born, he named him Noah.

Momen em vculkv ohrolopē cokpe cahkēpē orvtēs.
*mo·mín imacólka ohlólópí·cókpi cahkí·pi·*¹¹⁸⁹ *o·latí·s*
 And he reached the age of five hundred years.¹¹⁹⁰

Momen Hesaketvmesēt Novn kicvtēs: “Ēkvnnv holwvyēckv esfvcckēt omekv,
mo·mín hisa·kitamísí·t nó·wan keycatí·s i-kaná holwayí·cka isfácki·t ô·mika
 And God said to Noah:¹¹⁹¹ “The earth is filled with evil,

vpeswv ēkvnnv enkvvpkēn somecicarēs. Monkv perro-cokon ēyenhayvs.
apíswa i-kaná inkapáki·n somicéycá·li·s môŋka pillocókon i-yinhá·yas
 so I will erase flesh from the earth. So make thee an ark.

Vnet vpeswv wenaketv hesaketv ocat hlvwat elec v omvlkv somecicarēt,
anít apiswa wina·kitá hisa·kitá ô·ca·t hálwa·t ilíca omálka somicéycá·lí·t
 I shall destroy every living thing of flesh under heaven

uelvokē-rakkon ēkvnv ohhvlvkuecvranvyēt os.
oylawki·lákkon i·kaná ohhalakóycala·nayı·t ô·s.
 and bring a great flood to the earth.

Nake ēkvnv ohfullat omvlkv t psvtkvrēs” Hesaketvmesē makvtēs.
nâ·ki i·kaná óhfollâ·t omálkat pasátkáli·s hisa·kitamisi· ma·katí·s
 Everything that is on the earth shall die,” God said.¹¹⁹²

Monkv nake ele-oste vtēkat fuswv enhonvwnv enhoktē tempvlsen cvwetskvrēs,
môjka nâ·ki ilizósti¹¹⁹³ atí·ka·t¹¹⁹⁴ fósua inhonánwa inhoktí· timpálsin cawíckáli·s
 So you will gather up all four-footed things and birds, male and female in pairs,

hesahokē vcayēckvn.
hisá·ho·kí· aca·yí·ckan
 to keep them alive.

Monkv Novt Cehofv nak kicvtē vcakkyvñ omvlkv n momēcvtēs.
môjka nó·wat cihó·fa nâ·k keycatí· acakkayí·n omálkan momi·catí·s
 So Noah did everything Jehovah told him to do.

Mv omof este honvntake rakrvkemahēt ēkvnv ohfullvtēs.
ma ô·mo·f ísti honantá·ki lakkimá·hi·t i·kaná óhfollatí·s
 In those times giants roamed the earth.

Este yekcvkēt hofonvlket este pohkvkēt fullet omvtēs.
ísti yikcakí·t hofonálkit ísti pohkakí·t follít o·matí·s
 They were mighty men of old who were well known.

Mv este enholwvyēckv rakkemahet omen, efēke em vkerrickv nake vkerricat vtēkat
ma ísti inholwayí·cka lakkimâ·hit o·mín ifí·ki imakilléycaka nâ·ki akílleycâ·t atí·ka·t¹¹⁹⁵
 Man’s wickedness was great, the thoughts of his heart and everything he thought about

estofis holwvkē tvlkēt omen hēcvtēs.
ístô·feyš holwakí· táłki·t ô·mín hi·catí·s
 he saw were always evil.

Momet Cehofvt este ēkvnv ohhayvtē na-ḡrusēn hayet,
mo-mít cihó-fat ísti i-kaná óhha-yatí· na-ḡ·ⁿlósi-n ha-yít
 And seeing the man he had made on the earth do sin

efēken ennḡkkicuset este fullen hēcet,
íft·kin innō·ⁿkkēycosít¹¹⁹⁶ ísti follín hi-cít
 made Jehovah's heart grieve:

“Este mv hayvyvtē ēkvnv enkvpvkēn somecicarēs,
ísti ma ha-yayátí· i-kaná iḡkapáki-n somicéycá-li-s
 “I shall destroy the man I have created from the earth,

este, momen nake ele ostvkē, hvlēcat, hvlwē-fuswv esyoman,
ísti mo-mín nâ-ki ilí ostakí· hali-câ-t halwi-fós-wa isyô-ma-n
 man, and the four-footed creeping things, and the birds of the air that I have made,

hahicvyvtēt sēyennokkicikv” maket, Cehofv likvtēn vkerriceyēt os.
há-heyca-yátí-t¹¹⁹⁷ si-yinnókkeycýka ma-kít cihó-fa leykatí-n akítleyciyí-t ô-ⁿs
 for I am grieved that I have made them,” he said,¹¹⁹⁸ and we think about Jehovah's position.

Momis Nov Cehofv enrenakv ehomvn heromkvn eshēcvtēs.
mo-méys nó-wa cihó-fa intiná-ka ihóman hilómkan íshi-catí-s
 But Noah found grace before the eyes of Jehovah.¹¹⁹⁹

Monkv Nov Cehofv em punayan em vkvsamuset
mōḡka nó-wa cihó-fa impona-yâ-n imakasâ-ⁿmosít
 Therefore if Noah willingly did what Jehovah told him to do

nake momēcatet heromkv eshēcvtēn omat, pomeu Cehofv em vḡakv poheyat,
nâ-ki momi-câ-tit hilómka íshi-catín o-mâ-t pó-miw cihó-fa imahá-ka po-hiyâ-t
 and found grace, then we too, who hear Jehovah's laws,

vkvsamuset fāccusen Cehofv vkvsamēt em vtotkēt emekusapēn omat,
akasâ-ⁿmosít fâ-ⁿccosín cihó-fa akása-mí-t¹²⁰⁰ imáto-tkí-t imíkosa-pí-n o-mâ-t
 if we willingly and truthfully praise Jehovah, serve him, and pray to him,

Cehofv enheromkv esheceyvrēs, ohfvccēckv-rakko netta omof.
cihó-fa inhilómka ishiciyáli-s ohfacci-ckalákkó nittá· ô-mo-f
 we will find Jehovah's grace on Judgment Day.

Nake ele-oste vtēkat, momet fuswv tis, este em opunvkv opunahoyekat tis,
nā·ki ili?ósti atí·ka·t mo·mít fós·wateys ísti imoponáka opona·hoyíka·tteys
 All four-footed things and fowl and those not able to speak the language of man,

Cehofv em vtotkv Nov enhakē pohakat, vkvsamuset a-ohhawet
cihó·fa imató·tka nó·wa inha·kí·poha·ká·t¹²⁰¹ akasá·n·mosit a·?óhha·wít
 when they heard the sound of Noah, Jehovah's servant's voice, they willingly came forward

perrocuko-rakko escēyet, vhesaketv ēyvnakuecvkēpyten omat
pílocokolákko ísci·yít ahisa·kitá i·yana·kóycaki·patín¹²⁰² o·má·t,
 into the ark, and if they chose salvation for themselves,

pomeu pupucase Cēsvs Klist vhakv espum vlahkē
pó·miw popocá·si cí·sas kláyst ahá·ka ispomaláhki·¹²⁰³
 so we too, to whom our lord Jesus Christ brought the laws,

sēyestemerricē punhuehkvētē vkvsamusēt a-ohhawēn omat,
si·yistimilléyci·¹²⁰⁴ pónhoyhkatí·n akasá·n·mosi·t a·?óhha·wí·n ó·ma·t
 are called through his suffering, and if we willingly come forward,

cuko-vcakv-rakko enke eshayvkvētē tokon
coko?aca·kalákko íŋki ishá·yakáti·tó·ko·n
 then we will enter the sacred mansion that is not made by hands,

cvtoknaplane eshake cuko hvlwē sutv ofv likat escēyeyvrēs.
caokna·plá·ni ishá·ki cokó hálwi·sotá ó·fa lēyka·t ísci·yiyáli·s¹²⁰⁵
 [but] made of gold: the heavenly home in the sky.

Momis hvlwē-este Nov em punayat:
mo·mēys halwi·?ísti nó·wa? ímpona·yá·t
 But the angel spoke to Noah,

‘Uelvokē-rakkon este essomecicarēs’ kicvtē onayet omis,
oylawki·lákkon ísti issomicéycá·lí·s keycatí·ona·yít o·mēys
 and [Noah] said [God] said, ‘I shall destroy people with a great flood,’

vkvsvmvkekat uewv ohlvwíken estemerkakvtēs.
akasamákika·t óywa ohlawéykin ístimílka·kati·s
 but those who did not believe perished in the flood.

Vhakv kacē apohiekv toko fullvtē estemerketvñ senfēhokvtēt os.

ahá-ka ka-cí· a-pohéycka tó·ko· follatí· istimilkítán sinfi·ho·katí·t ô·ns

Those breaking commandments without heed were rewarded with suffering.

Fēketv fvccvt enheckaket omvtēs. Este cenvpakuset hesahokvtēt onkvvt os.

fi·kitá fáccat inhícka·kít o·matí·s ísti cinapâ·kosit hisá·ho·katí·t onákat ô·ns

They received their just reward. It is said that only eight people survived.

Mohmen ’tvlofv Satvme, Komalv ’tepakat hvlwē-este, Cehofvt somhuecvtēs,

móhmin ’taló·fa sa·tamí komá·la ’tipâ·ka·t halwi·ʔísti cihó·fat sómhoycatí·s

Then the angels and Jehovah destroyed the towns of Sodom and Gomorrah,

Satvme este honvntaket holwvyēckv svheremāhēñ Cehofv vna-orkakat omēcicēñ.

sa·tamí ísti honantá·kit holwayí·cka ’sahilimǎ·ⁿhi·n¹²⁰⁶ cihó·fa ana·ʔólka·ká·t omi·céyci·n

because the men of Sodom had become very evil and sinned against Jehovah.

Hvlwē-estvlke hokkolet Satvmen vlahokvtēs.

halwi·ʔistálki hokkô·lit sa·tamín alá·ho·katí·s

Two angels came to Sodom.

Momen Lat vrakkuecet “Cem vtotkv encukon fekhonnatsken hvyvtkekvs” kicet omis,

mo·mín lâ·t alákkoycít cimató·tka¹²⁰⁷ incokón fikhônná·ckin hayátkikas¹²⁰⁸ keycít o·mêys

And Lot greeted them and said, “Stay here in your servant’s house until morning.”¹²⁰⁹

“Monkos. Etehoynkvñ fekhonnēñ epohhvyvtkvērēs” kicakvtēs.

mónkos itihoyánkan fikhônni·n ipohhayátkáli·s kéyca·katí·s

“Nay,” they said, “We will stay the night in the street.”

Momof Satvme ’tvlofv honvntake mvnettakat vculakat tis omvlkvvt ’tvlofv sosset

mo·mô·f sa·tamí ’taló·fa honantá·ki ’manittâ·ka·t acolâ·ka·tteys omáلكat ’taló·fa sô·ssit¹²¹⁰

And the men of Sodom, both old and young, all came out of the town

hvlwē-estvlken vnrpvuecakvtēs.

halwi·ʔistálkin anlápóyca·katí·s

and did evil to the angels.

’Tecakkvyvtē toyatskat, momvtēken naorihcatskvs” maket Lat vsēhvtēs.

’ticákkayátí· tó·yá·cka·t mó·matí·kin¹²¹¹ na·ʔoléyhca·ckas¹²¹² ma·kít lâ·t asi·hatí·s

“My brethren, do not be so wicked,” Lot warned them.

Mv 'tvlofv Lat likan somhuecof,
ma 'taló·fa lâ·t lēyka·n sómhoycō·f
 When the towns where Lot lived were destroyed,

Lat somketv ennrkvvpv ossēn vyēcihocvtēt os.
lâ·t somkitá innalkapá óssi·n ayi·cēyho·catí·t ô·ⁿs
 Lot was sent out of the midst of the destruction.

'tvlofv Satvme Komalv ofv este vpokat em enak ockv sulkēn ocaket
'taló·fa sa·tamí komá·la ó·fa ísti apô·ka·t iminâ·k ó·cka sólki·n o·câ·kit
 The people in the towns of Sodom and Gomorrah had much wealth;

toknaphvtke toknaplane ocaket, encuko heraken ocet, toknaplane sesketuce ocaket,
tokna·phátki tokna·plá·ni o·câ·kit incokó hilã·ⁿkin ô·cit tokna·plá·ni siskitóci o·câ·kit
 they had silver and gold, they had fine houses, they had cups of gold,

toknaphvtke eslafkvn eshompēt, toknaplane hvckvtarkvn ehvekon vtvrticet
*tokna·phátki islá·fkan ishompít tokna·plá·ni hackatá·lkan iháckon ataltēycit*¹²¹⁵
 they ate with knives of silver, they hung earrings of gold in their ears,

em accvkē hvsathakusen vchoyet vfēkv·fvmēcvo sēfvmeccicet
ima·ccakí· hasã·ⁿthâ·kosin achô·yit afi·kafamí·caw si·famicēycit
 they wore immaculate clothing, they scented themselves with perfumes,

helok·fvmēcvo cokwv vpiken, mv 'tvlofv rakkē vcakat ofv fullēpof,
hilokfamí·caw cókwa apēykin ma 'taló·fa lákki· acâ·ka·t ó·fa fólli·pô·f
 and had scented gum in their mouths, and when they were living in that fine, big town,

“Ēkvnv ohhonvpv hvse likat em etenrvwv,
i·kaná ohhonápa hasí lēyka·t imitínlawa
 they thought, “There is nothing between sun and earth

naket cvstemerricē tayat sahsekos komaket fullvtēs.”
nâ·kit castimilléyci· tâ·ya·t sáhsiko·s ko·mâ·kit follatí·s
 that can harm me.”

Afackakuset, momis honvntake holwvyēckv 'svheremahen Cehofv vna·orkakat
a·fã·ⁿckâ·kosit mo·mēys honantá·ki holwayí·cka 'sahilimâ·hin cihó·fa ana·?ólka·kâ·t
 They were happy, but the men's wickedness grew worse, and they sinned against Jehovah,

hopuetakuce este vculakusat vtēken totkvn senfēhoken estemerkakvten omat,
hopoyta·kocí ísti acolã·n·kosa·t atí·kin tó·tkan sinfi·ho·kín istimílka·katín o·mâ·t
 and if all from babies to old people were rewarded with fire and suffering,

senfēketv em onahyet oman, hvlwē-este em apohicvkekat,
sinfi·kitá imonáhyit o·mâ·n halwi·?ísti ima·poheycakíka·t
 he had told them of their pending reward, but they paid no heed to the angels,

fēketv fvccvt enheckakan estemerkaket omvtēs.
fi·kitá fáccat inhícka·ká·n istimílka·kít o·matí·s
 so they received their just reward and suffered.

Monkv pomeu mv vhakv kacēt apohickv tokon fullēn omat, pustemerrvkuecvrēs.
mōjka pó·miw ma ahá·ka ka·cí·t a·pohéycka tó·ko·n follí·n o·mâ·t postimíllakóycáli·s
 So if we too break those commandments without heed, he will make us suffer.

Cehofv Satvme Komalv ennett v omof, tohottoplane, totkv 'tepakat ocet
cihó·fa sa·tamí komá·la innítta ô·mo·f·toho·ttoplá·ni tó·tka 'tipá·ka·t¹²¹⁶ ô·cit
 In the days of Sodom and Gomorrah, Jehovah had brimstone and fire,

Cehofv likvten omat mucvnett v ocē monket Cehofv likēs.
cihó·fa leykatín o·mâ·t mocanítta ô·ci·¹²¹⁷ mōjkit cihó·fa léyki·s
 and if Jehovah had them then, he still has them today where he dwells.

Momen ohrolopē cokpe-rakko ostet hoyanē estomis,
mo·mín ohloloپی· cokpilákko ô·stit hoyá·ní· istô·meys
 Though four thousand years pass,

tohottoplane, totkv 'tepakat ocē monket Cehofv liken,
toho·ttoplá·ni tó·tka 'tipá·ka·t¹²¹⁸ ô·ci·mōnkit cihó·fa léykin¹²¹⁹
 Jesus still has both brimstone and fire,

elkv rakvwpketv mon ohfvccēckv nett v, nett v estomahat orvrēs.
ílka la·kawapkitá mó·n ohfaccí·cka nítta nítta¹²²⁰ istô·n·mâ·ha·t¹²²¹ oláli·s
 and when the dead arise, the Day of Judgment, that awful day will come.

Momen ponhopelkv asosse yof, Cehofv em vhakv kacet,
mo·mín ponhopílka á·so·ssiyô·f·cihó·fa imahá·ka ka·cít
 And when we come up out of our graves, if we who broke Jehovah's laws

apohickv ocekot fulleyvtē epohfaccen omat,
*a-pohéycka ó-cikot*¹²²² *folliyáti· ipóhfa·ccín o-mâ-t*
 and went about without heed are judged,

tohottoplane, totkv `tepakat ofvn pustemerkvrēs,
toho·ttoplá·ni tó·tka `tipâ·ka-t ó·fan postimílkáli·s
 we will be tormented in brimstone and fire,

momvranēt omat Cēsvs Klist onayvtēt onkv. Mv em apohickv tokot
*mó·mała·ní-t ó·ma-t cí·sas kláyst ona·yatí-t*¹²²³ *ôŋka ma ima-pohéycka tó·ko-t*
 for Jesus Christ told that this would happen. Because we did not listen,

vhakv kacē fulleyvtē omēcicēn, totkvn espunfēhoken,
*ahá·ka ka·cí· folliyáti·*¹²²⁴ *omi·céyci·n tó·tkaŋ isponŋi·ho·kín*
 and went about breaking these commandments, we will be rewarded with fire,

mv ofvn pustemerkaket hvkahēceyvtet lopihcekos.
*ma ó·fan postimílka·kít haka·hĩ·ciyátit*¹²²⁵ *lopéyhčko·s*
 and in that, our suffering and crying will do no good.

Fēketv onahoyvtē fvccvt punhēcket omvrēs.
*ŋi·kitá ona·hoyáti·*¹²²⁶ *fáccat pónhi·ckít omáli·s*
 We will receive the just reward spoken of.

Momen Cehofv em vhakv apohicakat,
mo·mín cihó·fa imahá·ka a-pohéyca·ká-t
 Now of those who obeyed Jehovah's commandments,

uelvokē-rakko onvppv este cenvpaket perrocuko-rakko ofvn hesahokvtēt omen;
oylawki-láakko onápan ísti cinapâ·kit pillocokoláakko ó·fan hisá·ho·katí-t ó·mín
 eight people were saved in the ark above the flood;

Satvme, Komalv `tepakat nēkrof,
sa·tamí komá·la `tipâ·ka-t ni·klô·f
 and when Sodom and Gomorrah both burned,

este tuccēnuset ēkvnhvlwe onvppv ohpefatiket hesahokvtēs. Cehofvt em mērren,
ísti toccî·nosit i·kanhálwi onápan ohpífa·tēykit hisá·ho·katí·s cihó·fat immi·llín
 just three people ran to the mountain and survived. Jehovah had mercy on them,

monkv etecakkeyvtē, cawvntake, momet vnnessvlke vnokecke toyatskat
*mōḡka iticakkiyāti· ca-wantá·ki mo·mít anhissâlki anokicki*¹²²⁷ *tô·yá·cka·t*
 so my brothers, my sisters, and my beloved friends,

heyv ēkvnv vhētkof, Cehofvt pummērren,
*hiyá i·kaná ahi·tkô·f cihó·fat póm̄mi·llín*¹²²⁸
 when this earth is on fire, Jehovah will have mercy on us,

hvlwē 'tvlofv cuko·vcakv rakko ofvn,
hálwi· 'taló·fa coko?acá·ka lákko ó·fan
 so that we might live in the big mansion in heaven

hesaketv, afvcketv, fēkvpkv yoksv sekan vpokēpeyvrē vrahkvn.
*hisa·kitá a·fackitá fī·kápka yóksa sikâ·n apo·kī·piyáli·*¹²²⁹ *aláhkan*
 with life, happiness, and eternal rest.

Vheremāhen Cehofv vna·orkēkot, em vhakv ofvn vtēhkēt em eyoksicēn omat,
ahilimā·ⁿhin cihó·fa ana?ólki·kot imahá·ka ó·fan atī·hki·t imiyókseyci·n o·mâ·t
 If we do not sin so much against Jehovah, and stay within his laws until the end,

hesaketv yoksv sekon Cēsvs enherketvn vpaket,
hisa·kitá yóksa siko·n cí·sas inhilkitán apâ·kit
 we will live happily there with eternal life, in Jesus's peace,

epofackakuset hvlwē 'tvlofv min vpokeyvrēs. Monkv ēyvcaýēcep̄tv vrahkvn
*ipo·fā·ⁿckâ·kosi*¹²³⁰ *hálwi· 'taló·fa mēyn apó·kiyáli·s mōḡka i·yaca·yi·cipíta*¹²³¹ *aláhkan*
 in that city on high. Therefore, in order to save yourselves,

Hesaketvmesēn vrakkuockv rakkēn ocēt, emēkusapet fullatsken,
*hisa·kitamisi·n alakkóycka lákki·n ó·ci·t imí·kosa·pít*¹²³² *follá·ckin*
 pray with great reverence for God

vkvsvmkv vkerrickv etohkalēt este hv̄mkusē em vkerrickv omen
akasámka akilléycka itohká·li·t ísti hām̄kosi· imakilléycka ó·min
 and go about together in faith and mind as of one person,

fullep̄vkē tayēt onkv ēyvkerricepvkrēs, omv̄lkeyat. Momen Cēsvs Cutev ofv hēckof,
follipáki· tâ·yi·t ôḡka i·yakilléycep̄akáli·s omálkiya·t mo·mín cí·sas cúwtiya ó·fa hi·ckô·f
 so let us examine ourselves, all of us. And when Jesus was born in Judea,

mēkko Hēlot hocefkēt likvtēs. Momen este hoporrēnvlket enyicet,
*mí-kko hí-lot*¹²³³ *hocífkí-t leykatí-s mo-mín ísti hopolli-nálkit inyeycít*
 there lived a king named Herod. And wise men came to him and when they asked,

“Cosvlke em mēkko hēckat estvn likehaks?” maket, em pohakof,
co-sálki immí-kko hí-cka-t ístan léykihá-ks ma-kít ímpoha-kô-f
 “Where is the one born king of the Jews?”

Hēlot Mēkko em etvlofvkke omvlkvt fekhervkekatēs.
hí-lot mí-kko imitalo-fálki omálkat fikhilákiká-ti-s
 all of King Herod’s citizens were greatly troubled.

“Cutev em mēkkvlke vpaket çtкусmahat toyetskekos” kicaken likvtēs.
*cúwtiya immi-kkálki apâ-kit cõ-“tkosmâ-ha-t*¹²³⁴ *tó-yíckikos kényca-kín leykatí-s*
 “But you are not the least among Judea’s rulers,” they said, it is written.

Momof ’pucase emencelvt Cēsvs erke-vhaken Cosen em ēheckuecet
*mo-mô-f ’pocá-si imincilát*¹²³⁵ *cí-sas ilki?ahá-kin có-sin imi-híckoycít*
 And then an angel of the Lord appeared to Jesus’s step-father Joseph and said,

“Hopuewuce, ecke ’tepakan Ēcepsen sohletkvs,
hopoywocí ícki ’tipâ-ka-n i-cípsin sohlítkas
 “Take the young child and his mother and flee into Egypt,

Hēlot hopuewucen elēcetvn komēt hopoyvranekv” kicvtēs. Momof Hēlot tøyen cvpakkvtēs.
hí-lot hopoywocín ili-citán kó-mi-t hopóyala-niká keycatí-s mo-mô-f hí-lot tá-“yin capa-kkatí-s
 because Herod will seek to kill the child.” Now Herod became very angry.

Momet este vtotet cēpynvkuce ohrolopē hokkolicē em elecv ayat
*mo-mít ísti ato-tít*¹²³⁶ *cí-panakocí ohlolo-pí- hokkoléyci-¹²³⁷ imilicá á-ya-t*
 And he gave orders and killed all the baby boys two years old and under

Pērehim vtēhkat omvlkvn pvsatvtēs,
pí-liheym atí-hka-t omálkan pasa-tatí-s
 in Bethlehem,

“Cosvlke em mēkko hēckat estvn likehaks?” kihocvtē omēcicēn.
co-sálki immí-kko hí-cka-t ístan léykihá-ks kényho-catí- omi-céyci-n
 because it was asked, “Where is he who was born king of the Jews?”

Mv nettv take omof, Cane-Paptisvt Cutev ofvn erkenaket arvtēs.
ma nítta tá·kí¹²³⁸ ô·mo·f ca·nipa·ptéysat cúwtya ó·fan ílkina·kít a·latí·s
 In those days, John the Baptist was preaching in Judea.

Momen Hēlot estvtoten svlvfkuehcet cukoyēkcvn vpihokvtēs.
mo·mín hí·lot istatô·tin salafkóyhceit cokoyí·kcan apéyho·katí·s
 And Herod gave orders, and he was arrested and put in jail.

Mohmen Hēlot Mēkko hēckvtē nettvn vrakkuehocen likof,
móhmin hí·lot mí·kko hí·ckatí· nítan alakkóyho·cín lēyko·f
 When King Herod was attending his birthday celebration,

ēchust·vhaket opanet ehomvn aret mēkkon afvceccicof,
i·chostahá·kit opa·nít ihóman a·lít mí·kkon a·facíceycô·f
 his step-daughter danced before him, and when she had pleased the king,

“Naketo estomis vm pohetskis cemarēs,
nâ·kito· istô·meys¹²³⁹ ámpo·híceyys cimá·lí·s
 he said, “Whatever you ask of me I will give to you,

vm ohmēkketv ennrkvpv orē estomis” kihcof,
amohmi·kkitá innalkapá ô·lí· istô·meys kényhco·f
 even up to half of my kingdom,” he said,

mv hoktē “Cane-Paptisv ekvn cvyacēs” kihcen, mēkko efēke nokkēt omis,
ma hoktí· ca·nipa·ptéysa ikán cayá·cí·s kényhcin mí·kko ífí·kí nókki·t ot¹²⁴⁰ o·mēys
 and the woman said, “I want the head of John the Baptist,” and though it grieved the king,

“Emaks” maket, estvtohtet Cane cukoyēkcv ofv ekv entacvtēs.
imáks ma·kít istatóhtit cá·ni cokoyí·kca ó·fa iká ínta·catí·s
 he said, “Give it to her,” and gave orders to behead John in jail.

Momof Hēlot Mēkko enfēketv enhēckvtēt os. Momen momē ocvtēs,
mo·mô·f hí·lot mí·kko infí·kitá ínhi·ckatí·t ô·s mo·mín mo·mí· o·catí·s
 And King Herod received his reward. There was a time

vpastelvlke ennettv omof, erkenaket fullof,
apa·stilálki innítta ô·mo·f ílkina·kít follô·f
 in the days of the apostles, as they went about preaching

mēkusapvlke sulkē hakē ayof, mēkusvpkv-cukou ocaken,
*mi·kosa·pâlki sólki· ha·kí· a·yô·f mi·kosapkacókow*¹²⁴¹ *o·câ·kin*
 and as there began to be many Christians, when they had churches

cuko-vfastvlkeu, este honvntake vkvsvmkv yekcē ocakan enhopohyet,
cokoʔafa·stâlkiw ísti honantá·ki akasámka yíkci· o·câ·ka·n inhopóhyit
 and deacons too, and they chose men who had great faith

kolvpaken yekcety emahket, 'pucase em opunvkv este em onvyetv kvwapket ayof,
*kolapâ·kin yikcitá imáhkit 'pocá·si imoponáka ísti imonayíta*¹²⁴² *kawa·pkít a·yô·f*
 and gave seven authority, and when the Lord's word to people began to rise,

Hēlot Mēkko mēkusapvlke estemerrvkuecetvn vlicēcvtēs.
hí·lot mí·kko mi·kosa·pâlki istimillakoycitán aléyci·catí·s
 King Herod began to punish the Christians.

Momet Cems, Cane etecakkan eslafkv-cvpkon eselēcvtēs. Pētvo esetvn komvtēs.
*mo·mít címs*¹²⁴³ *cá·ni iticâ·kka·n isla·fkacápkon isíli·catí·s*¹²⁴⁴ *pí·taw isítan ko·matí·s*
 And he killed James, the brother of John, with a sword. He wanted to capture Peter, too.

Momen ehsof cuko-yekcvn vpiqvtēs. Momis moman vṗakusen mēkusvpkv wikekot,
*mo·mín ihso·f cokoyikcan apaykatí·s*¹²⁴⁵ *mo·mēys mo·mâ·n apã·nkosin mi·kosápka wéykikot*
 And after he got him, he put him in jail. Immediately without ceasing,

Hesaketymesēn emēkusapvtēs. Nerē Pētvo cvto-tetakkakv hokkolen eswvvnkēn nocvtēs.
*hisa·kitamisí·n imí·kosa·patí·s nilí· pí·ta catotitakká·ka*¹²⁴⁶ *hokkô·lin iswanáki·n no·catí·s*
 he prayed to God. During the night Peter slept bound with two chains around him.

Vhecicvlke cuko-yēkcv vhwoken vhecicakvtēs.
ahiceycâlki cokoyi·kca aháwkin ahicéyca·katí·s
 The guards guarded the jail door.

'Pucase em encel ohhvlahken, cuko-yēkcv ofvn hvyayakvtēs.
'pocá·si imíncil ohhaláhkín cokoyi·kca ó·fan hayá·ya·katí·s
 The angel of the Lord came upon him, and there was light in the jail.

Mv encel Pētvn ahuericvtēs. Momof cvto-tetakkakvt enke enyorkvtēs.
ma íncil pí·tan a·hóyleycatí·s mo·mô·f catotitakká·kat íṗki inyo·lkatí·s
 The angel helped Peter to stand up. And the chains fell from his hands.¹²⁴⁷

Momen osiyet hvlwē-esten vcakkayvtēs.
mo-mín osáyyit halwi-ʔistin acákka-yatí-s
 And he went out, following the angel.

Momen hvyatkat vpaken Pētv estvn estomat kerrekat
mo-mín haya-tká-t apá-kin pí-ta ístan istô-ma-t killika-t
 And at the break of dawn, because the soldiers had not known what had happened to Peter,

suletawvlke em eteyvmketv rakkē tatēs. Momen Hēlot hopoyet eshecekof,
solita-wálki imitiyamkitá lákki- tá-ti-s mo-mín hí-lot hopo-yít ishícíko-f
 there was a great commotion. And when Herod had looked for him and didn't find him,

vhēcivlken oh-vketēce poyat pvsythoyvrēn makvtēs. Monkv Hēlot Mēkko vkerricat,
ahiceycálkin ohhakítí-cipo-yâ-t¹²⁴⁸ pasathoyáli-n ma-katí-s môḡka hí-lot mí-kko akílleycâ-t
 he examined the guards and commanded that they be put to death. So King Herod thought,

“Vhakov-vfastvlke vm elec v enwiketv sehokat vm vhakv vnrvpēt,
aha-kaʔafa-stálki¹²⁴⁹ amílca inweykitá sihô-ka-t amahá-ka anlápí-t
 “The law-keepers appointed beneath me have gone against my law

mēkusapvlke enhomahtv yekcē este aran hesayēcetvn komēt,
mi-kosa-pálki inhomá-ha yíkci- ísti a-lâ-n hisa-yi-citán kó-mi-t
 and wanting to save the strong leader of the Christians,

cuko-yēkev vhvoke-vhēcivlket Pētvn ossicaket os” komēt,
cokoyí-kea ahawkiʔahiceycálkit pí-tan osseycâ-kit ó-s kó-mi-t
 the guards of the jail doors let Peter go free,”

mēkko cvpakkēt liket okvtēs. Momen Hēlod netta mellet mēkko em accvkēn accet
mi-kko capákki-t¹²⁵⁰ lēykit o-katí-s mo-mín hí-lot nittá- millít mí-kko ima-ccakí-n á-ccit
 the king thought angrily. And Herod set a day, and wearing royal apparel,

em ohliketvn ohliket opunvkv-cvpkon enwvkecakvtēs.
imohleykitán ohlēykit oponakacápkon inwakíca-katí-s
 he sat upon his throne and made a lengthy oration to them.

Momen vyakhymkusen ʔpucase em estet enokketvn vlicvtēs,
mo-mín ayakhāmⁿkosin ʔocá-si imístit inokkitán aleycatí-s
 Immediately the angel of the Lord afflicted him with a sickness,

vkvsvmkv Hesaketvmesēn emekokv. Momen cuntvtv pvpaken hesaketvn wikvtēs.
akasámka hisa-kitamisí·n imíko·ka mo·mín cóntat papa·kín hisa·kitán weykati·s
 for he did not give glory to God. And worms ate him, and he gave up life.

Momis Hesaketvmesē em opunvkv ohhvtvlaket aye mahvtēs.
mo·mēys hisa·kitamisí· imoponáka ohhatála·kít¹²⁵¹ ǎ·nyí mâ·hati·s
 But the word of God grew and multiplied.

Monkv Cutev ofv nake estomēt ocaken,
mōŋka cúwtiya ó·fa nâ·ki istó·mi·t ó·ca·kín
 Therefore things that were to take place in Judea

Hēlod Mēkko estomēt vrvranat oketv oreko monken
hí·lot mí·kko istó·mi·t alála·nâ·t okíta∂ olíko· mōŋkin
 before the time when King Herod was going to do them

hvlwē este kerraket onvyakvtēt on kērreyēt os.
halwí· ísti killâ·kit onáya·katí·t ô·n ki·llyí·t ô·s
 were known by the angels who revealed them, we now know.

Momen Hēlod mēkusapvlke estemerrvkueckv vlicēcat,
mo·mín hí·lot mí·kosa·pálki istimíllakóycka aléyci·câ·t
 And Herod began to punish the Christians,

Hesaketvmesē vnrvpkv rakkē yekcēn esvnrpet vtotkvlke em pvsatet omvtēs.
hisa·kitamisí· anlápka lákki· yíkci·n isánla·pít ato·tkálki ímpasa·tít o·matí·s
 he had great animosity toward God and killed His servants.

’Pucase vtotkvlke em pvsatvtē senfēketv cuntvn ena·vpeswv ofvn em vtēhohen pvpaket
’pocá·si ato·tkálki ímpasa·tatí· sinfi·kitá cóntan ina·∂apíswa ó·fan imati·hó·hin papa·kít
 As his payment for killing the Lord’s servants, worms were put in his flesh, and they ate him

mēkko elēcaket omvtēs. Monkv vkerricvkat hiyomē mēkusvpkv·cuko liketayat,
mí·kko ilí·ca·kít o·matí·s mōŋka akílleycakâ·t hayyô·mí· mí·kosapcacóko leykita·yâ·t¹²⁵²
 and killed the king. So as we think now of the churches here and there,

vtēhkvlke, mēkusapvlke, erkenvkvlke, cuko vfastvlke esyomat
ati·hkálki mí·kosa·pálki ilkinakálki coko afa·stálki isyô·ma·t
 the members, Christians, preachers, deacons, all of these,

vnrvpē vretv Hesaketvmesē vnrvpetvt omēs komeyēt os.
anlapí·alíta hisa·kitamisí·anlapítat ô·mí·s ko·miyí·t ô·^{ns}
 we believe to despise them is to despise God.

Monkv etecakkeyvtē, cawvntake toyatskat, vhēricet vkerricepvkvrēs.
môṅka iticákkiyátí·ca·wantá·ki tô·yá·cka·t ahí·ⁿleycit akílleycipákáli·s
 So, my brothers and sisters, let us think about this carefully.

Hēlot Mēkko Cane-Paptisv elēcat, mont Cems elēcat,
hí·lot mí·kko ca·nīpa·ptéysa ilí·cā·t mónt cims ilí·cā·t
 King Herod, in killing John the Baptist, and in killing James,

momet Cēsvs enkerrēpvke estemerrvkueckv vlicēcat
mo·mít cí·sas iykilli·pálki istimillakóycka aléyci·cā·t
 and in beginning to punish Jesus's disciples,

vheremāhen Cehofv vna-orkeť omvtēs,
ahilimā·ⁿhin cihó·fa aná·ṛo·lkít o·matí·s
 sinned greatly against Jehovah,

Satvme, Komalv ennettvt ofv Cehofv vna-orkekvtē ētvpomen.
sa·tamí komá·la innítta ó·fa cihó·fa ana·ṛólka·katí·i·tapô·min
 just as they sinned against Jehovah in the days of Sodom and Gomorrah.

Vhesaketv·vhakv hvlwē·estet onvyakvtē apohickv tokon
ahisa·kitaṛahá·ka halwi·ṛístit onáya·katí·a·pohéycka tó·ko·n
 In not heeding what the angels said about the law for everlasting life,

vhakv kacat fvccvt fēketv enhēckat, cuntvn emhoyen
ahá·ka ka·cā·t fáccat fi·kitá ínhí·ckā·t cóntan imhó·yin
 and breaking the law, [King Herod] received a just reward; he was given worms,

ena·vpeswv ofvn vtēhket pvpaken, Hēlot Mēkko tat estemērkuset ēlvvtēs.
ina·ṛapíswa ó·fan atí·hkit papa·kín hí·lot mí·kkota·t istimí·ⁿlkosit i·latí·s
 and they got in his flesh and ate him, and King Herod died pitifully.

Mēkko ēme enyekcē ēyohhvksamat vheremāhen Cehofv vna-orkeť omvtēn hēceyēt os.
mí·kko í·mí? inyikcí·i·yohhakása·mā·t¹²⁵³ ahilimā·ⁿhin cihó·fa aná·ṛo·lkít o·matín hí·ciyí·t ô·^{ns}
 We can see that the king who was boastful about his power sinned greatly against Jehovah.

Monkv pomeu etvlwv 'sem vpeyetv vhakv ocēpeyat mit
*mōŋka pó-miw itálwa? 'simapiyíta ahá-ka o-cí-piya-t*¹²⁵⁴ *mēyt*
 So we too, when we stand firmly by customs and

yekcēn vsvpaklēn omat, Cehofv vna-orkeyēt os.
yíkci-n asápa-klí-n o-mâ-t cihó-fa aná-ʔo-lkiyi-t ô-ns
 laws of the tribal town instead, we sin against Jehovah.

Monkv hvlwē-este opunahoyat vhesaketv-vhakvn onayet okakvten kērreyēt os.
mōŋka halwi-ʔisti oponá-ho-yâ-t ahisa-kita?ahá-kan ona-yít o-ka-katín kī-līyi-t ô-ns
 So when the angels spoke, we know they were telling about the law of everlasting life.

Momis vhesaketv enrakkē momvtēkan vmoskomēkon omat
mo-mēys ahisa-kitá inlakkí-mó-mati-ka-n amô-skó-mi-kon o-mâ-t
 But if we do not care about the greatness of everlasting life,

estemerkv rakkē etvlwv omvlkv ohhvlakat, estohmet mvnvttepeyvrahaks,
istimílka lákki-itálwa? omálka? óhhala-kâ-t istóhmit 'manattipiyálha-ks
 when great suffering comes upon all the tribal towns, how will we escape it,

mv estemerketv? Monkv ēyohhvkerričkv hēren ocet vkerricvyat
*ma istimílitá mōŋka i-yohhakilléyeka hī-ⁿlin*¹²⁵⁵ *ô-cit akílleycaýâ-t*
 that suffering? So let us examine ourselves,

senherākēn vkerricet 'tecakkeyvtē fullet omēs komēt
sinhilâ-ⁿki-n akílleycít 'ticákkiyáti follít o-mí-s kó-mi-t
 in hope that our brothers and sisters are going about with even greater thoughts;

este enhvperkusē omē opunayē este taklēc kv estomvkēt
*ísti? inhapīⁿlkosi*¹²⁵⁶ *ó-mi-opóna-yí-ísti taklí-cka isto-makí-t*
 when people act like they can't help, blaspheming others,

opunkv fullē estomis eyaşkuset fullvkvvrēs makit,
oponaká follí-ístô-meys iyâ-ⁿskosit fóllakáli-s ma-kéyt
 no matter what kinds of rumors circulate, let us go about humbly, I say,

yomusen fekhonnēpis.
yô-mosin fikhónni-péys
 and close here.