
ሥርዓተ፡ ጳውሎስ፡ ❖ THE ORDER OF ZION

The work presented herein is provisional – we are currently working on a new translation, and the verse and paragraph divisions of the Ge'ez text are subject to change.

INTRODUCTION

The *Order of Zion* (*Sirate Tsion*) is a short narration of the preaching of the Apostles in the different regions of the world, followed by 30 orders agreed between the Apostles concerning prayer, the observance of the feasts, clergymen and their moral impediments, the commemoration of the dead, the role of the king in the mass, and the Eucharist. The Syriac tradition divides it into 27 ordinances and the Ethiopic and Arabic into 30; where the correspondence is known, it is noted.

The [Ge'ez text](#) presented here is that of Allesandro Bausi, from the TEI collection[§]. The current (provisional) English text is based on the translation provided by the [Modern Testament Digital Library](#) (MTDL).

AUTHORSHIP AND DATES

Within the Ethiopian Orthodox Tewahedo Church canon, the text is traditionally attributed to the Twelve Apostles; the prologue notes that it was compiled or recorded by Clement of Rome on their behalf. However, secular historians classify the work as a pseudo-apostolic church order, meaning it was composed by anonymous early Christian leaders who attributed the writing to the Apostles to establish authority for its liturgical and ecclesiastical regulations.

Sirate Tsion is identified by scholars as the Ge'ez version of the *Canons after the Ascension*; the broader collection of Christian pseudo-apostolic church orders from which it derives was composed primarily between the 3rd and 5th Centuries CE. The text was translated into Ge'ez and incorporated into the *Book of Sinodos* during the formal translation periods of the Ethiopian Church, likely between the 5th and 14th Centuries, with its current manuscript tradition solidifying in later mediaeval codices.

—|XIX-X-MMXXVI|—

[§] Allesandro Bausi & Pietro Maria Liuzzo, “Apostolic Canons after Ascension,” <https://betamasaheft.eu/works/LIT2673CanonsAscension>.

PROLOGUE

¹ ዝንቱ፡ መጽሐፍ፡ ዜናሆሙ፡ ለሐዋርያት፡ እምድጎረ፡
ዐርገ፡ እግዚእነ፡ ወአምላክነ፡ ክርስቶስ፡ ዘአዘዙ፡ ሴኖዶስ፡
ዘጸሐፈ፡ ቀሌምንጦስ፡ በእንተ፡ ሐዋርያት፡ ዘከመ፡ ሠርዑ፡
ለቤተ፡ ክርስቲያን፡ ቅድስት፡ እንተ፡ ተሳየጣ፡ በደሙ፡
ክቡር።

ወወሀቡ፡ ለዘ፡ ተለዎሙ፡ ወቦአ፡ ውስተ፡ ጽዋዔሆሙ፡
ወአምነ፡ በእግዚአብሔር፡ በእደዊሆሙ፡ እምኩሉ፡ አሕዛብ፡
ወአይሁድኒ። ² ወአዘዙ፡ መትልዎሙ፡ እምድጎራሆሙ፡
ኤጲስ፡ ቆጶሳት፡ እምቅድመ፡ ጉባኤ፡ ዘኒቂያ፡ ዘሠርዑ፡
ሕገ፡ እግዚአብሔር፡ ወሞእዎሙ፡ ለዕልዋን፡ እለ፡
ይትቃረንዎ፡ ለጽድቅ፡ ወወሀቡ፡ ትእዛዘ፡ እምወንጌል፡
ወእምባዕዳን፡ መጻሕፍተ፡ እግዚአብሔር። ወአርአየ፡
እግዚአብሔር፡ ጽድቅ፡ በኩሉ፡ መዋዕል፡ በመዊእ፡
ወበቃል፡ ገሃደ፡ ወአስተኃፈሮሙ፡ ለዕልዋን፡ በመርገም፡
ዘለዓለም፡ ³ ወአርዳኢሁስ፡ እምድጎረ፡ ተንሥኦ፡
እምውታን፡ ሀለዉ፡ ዝርዋን፡ በምድረ፡ ገሊላ፡ ወሀገረ፡
ናዝሬት፡ ጎበ፡ አዘዞሙ።

ወበአርብዓ፡ ዕለት፡ እምድጎረ፡ ትንሣኤሁ፡ ተጋብኡ፡ ጎበ፡
ደብረ፡ ዘይት፡ በኢየሩሳሌም፡ ወክርስቶስ፡ ምስሌሆሙ፡
እንዘ፡ ኢያአምርዎ፡ በማእከሌሆሙ። ወአስተርአዮሙ፡
በይእቲ፡ ዕለት፡ ወአንበረ፡ እዴሁ፡ ዲበ፡ ርእሶሙ፡ ለለ፡

¹ This book is the account of the apostles after our Lord and God, Christ, ascended: the synod that they prescribed, which Clement wrote concerning the apostles, and how they established the order of the holy church, purchased with his precious blood.

They gave it to those who followed them, entered into their calling, and believed in God through their hands, from all the Gentiles and also from the Jews. ² They also instructed their successors after them, the bishops who lived before the Council of Nicaea. These established the law of God, overcame the rebels who opposed righteousness, and gave commandments from the Gospel and from the other books of God. At all times God displayed righteousness through victory and through a manifest word, and he put the rebels to shame with an eternal curse. ³ After he rose from the dead, his disciples were scattered through the land of Galilee and the city of Nazareth, where he had commanded them to be.

On the fortieth day after his resurrection, they gathered at the Mount of Olives in Jerusalem. Christ was among them, but they did not recognize him in their midst. He appeared to them that day and laid his hand on the

PROLOGUE

¹ The MTDL text does not have a paragraph break in this verse.

² The mention of the 'Council of Nicaea' (325 CE) indicates that the current text has been edited no earlier than the 4th Century.

³ The MTDL text does not have a paragraph break in this verse.

አሐዱ፡ አሐዱ፡ እምኔሆሙ፡ ለዐሠርቱ፡ ወአሐዱ፡
አርዳኢሁ፡ ወባረኮሙ፡ ወረሰዮሙ፡ ካህናተ፡ ህየንተ፡
ካህናተ፡ ደቂቀ፡ እስራኤል፡ ምኑናን።

⁴ እስመ፡ ከመዝ፡ ይቤ፡ እግዚአብሔር፡ በአፈ፡ ሚኪያስ፡
ነቢይ፡ ዘይቤ፡ አደቂቀ፡ አሮን፡ ናሁ፡ መነንኩ፡ ክህነተ፡
ሌዊ፡ አቡካሙ፡ ወኢይዜክሩ፡ እንከ፡ ክህነቶ፡ ለአሮን፡
እስመ፡ ካህን፡ መልአከ፡ እግዚአብሔር፡ ወይቤ፡ በወንጌል፡
ናሁ፡ አነ፡ እፌኑ፡ መልአክየ፡ ቅድመ፡ ገጽከ፡ ዘይጸይሕ፡
ፍኖተከ።

⁵ ወእምዝ፡ ጾሮ፡ ደመና፡ ብሩህ፡ ወአልዐሎ፡ እማእከሎሙ፡
እንዘ፡ ይፊኢይዎ፡ እስከ፡ ተላዐለ፡ እስከ፡ ሰማይ፡ እንዘ፡
ያንቀዐድዉ፡ በአዕይንቲሆሙ። ወሰገዱ፡ ለእግዚአብሔር፡
እስመ፡ ርእይዎ፡ እንዘ፡ የዐርግ፡ ሰማየ፡ በከመ፡ ነገሮሙ፡
ወተፈሥሑ፡ ዐቢየ፡ ፍሥሐ፡ እስመ፡ አንበረ፡ እዴሁ፡
ዲቤሆሙ፡ ወሢሞሙ፡ ካህናተ፡ ⁶ ወሶበ፡ ተሰወሮሙ፡
ገብኡ፡ ውስተ፡ ጽርሕ፡ ኀበ፡ በልዑ፡ ምስሌሁ፡ ፍሥሐ፡
ወነበሩ፡ ውስቴታ፡ እንዘ፡ ይጼልዩ፡ ወይጸውሙ፡ ዐሡረ፡
መዋዕለ፡ ወሐለዩ፡ ኀበ፡ የሐውሩ፡ ከመ፡ ይጸውዑ፡ ሰብአ፡
ውስተ፡ አሚን። ወኢያአምሩ፡ ልሳናቲሆሙ፡ ወኢይሌብዉ፡
ቃሎሙ።

⁷ ወይቤሎሙ፡ ጴጥሮስ፡ ዘውእቱ፡ ርእስ፡ በኀበ፡ ክርስቶስ፡
ላዕለ፡ ኩሎሙ፡ ሐዋርያት፡ ዘስመዮ፡ ስምዖን፡ ጴጥሮስ፡
ኢኮነ፡ ዝንቱ፡ ግብር፡ ኀቤነ፡ አላ፡ እግዚእነ፡ ዘአሰፈወነ፡

head of each one of his eleven disciples. He blessed them
and made them priests in place of the rejected priests of
the children of Israel.

⁴ For, thus the Lord said by the mouth of the prophet Micah: “O
children of Aaron, behold, I have rejected the priesthood of Levi
your father, and they shall no longer remember the priesthood
of Aaron, for a priest is an angel of the Lord.” And he said in the
Gospel: “Behold, I send my angel before your face, who will
make straight your way.”

⁵ Then a bright cloud carried him and lifted him from their
midst. They watched him intently until he was taken up to
heaven before their eyes. They worshiped God, because they
had seen him ascending into heaven, just as he had told them.
They rejoiced with great joy because he had laid his hand on
them and appointed them priests. ⁶ And, when he was hidden
from them, they entered the upper room where they had eaten
the Passover with him. They remained there, praying and
fasting for ten days. They considered where they should go to
call people to faith. And they did not know those people’s
languages or understand their speech.

⁷ Peter, who was the head in Christ’s place over all the apostles,
and whom Christ had named Simon Peter, said to them: “This
work does not belong to us, but to our Lord, who promised us

⁴ The quotation in this verse is not from the canonical *Book of Micah*; others attribute the words to Malachi.

⁵ Cf. Ac 1:6–11.

⁶ The MTDL text lacks the opening conjunction.

⁷ The word, ‘*Paraclete*’, means an advocate, helper, counsellor, comforter, or intercessor.

ከመ፡ ይፈኑ፡ ለነ፡ ጳራቅሊጦስ፡ ዘውእቱ፡ መንፈስ፡ ቅዱስ፡
 ወውእቱ፡ ያሌብወነ፡ ኩሎ፡ ዘይደልወነ፡ ናስምዕ፡
⁸ ወንግበር፡ ወእንዘ፡ ይነግሮሙ፡ ጴጥሮስ፡ ዘንተ፡ ወናሁ፡
 ሰምዑ፡ ድምፀ፡ ከመ፡ ድምፀ፡ ነፋስ፡ ዐውሎ፡ ወአጼነዉ፡
 ጼና፡ ጥዑመ፡ ዘኢያአምሩ፡ ከማሁ፡ በውስተ፡ ዓለም።
 ወአስተርአየ፡ ማእከሎሙ፡ ልሳናተ፡ እሳት፡ ዘይወርድ፡
 ላዕለ፡ አሐዱ፡ አሐዱ፡ እምኔሆሙ።
 ወአኀዙ፡ ይትናገሩ፡ በልሳን፡ ሐዲስ፡ ኀበ፡ የሐውሩ፡
 ለጽዋዬ፡ ሰብእ፡ ውስተ፡ አሚን፡ ወለአለብዎቶሙ፡
 ዘይደልዎሙ፡ ይግበሩ፡ ወከመ፡ ይምህሩ፡ ለሰብእ፡ ጸሎተ፡
 ወተቀንዮ፡ ወሕገ፡ ወሥርዐተ።
⁹ ወአእኩትዎ፡ ለእግዚአብሔር፡ በእንተ፡ ዘአለበዎሙ፡
 ወጸሙ፡ አርብዓ፡ ዕለተ፡ ለአኩቴተ፡ ዚአሁ። እምዝ፡
 ተዘርዉ፡ ውስተ፡ ርሑቅ፡ በሓውርት፡ ከመ፡ ይጸውዑ፡
 ሰብአ፡ ውስተ፡ አሚን፡ በከመ፡ አዘዞሙ፡ ክርስቶስ፡
¹⁰ ወኮነ፡ ሰባኬ፡ ወመጥምቀ፡ ወሠያሜ፡ ካህናት፡ ዘቀደመ፡
 ክህነተ፡ ወዘአእመነ፡ ኩሎ፡ አይሁደ፡ ወሰብአ፡ እለ፡
 ይነብሩ፡ ኢየሩሳሌም፡ ወበምድረ፡ ፍልስጤም፡ ወአድያሚሃ፡
 ወኩሉ፡ አህጉር፡ ኀምስ፡ ወቂሳርያ፡ ወሳምር፡ ወምድረ፡
 ዐረብ፡ ያዕቆብ፡ እኑሁ፡ ለእግዚእነ፡ ወውእቱ፡ ሥሉጥ፡
 ላዕለ፡ ቤተ፡ ክርስቲያነ፡ ሐዋርያት፡ እንተ፡ ይእቲ፡ ጽዮን፡
¹¹ ወማርቆስ፡ ወንጌላዊ፡ በእልስክንድርያ፡ ወግብጽ፡ ወኖባ፡
 ወምድረ፡ ኢትዮጵያ፡ እስከ፡ ጽንፋ፡ ወህንዳኬ፡ ወስንድ፡
 ወዘየዐውዳ፡ እስከ፡ ባሕረ፡ ኢርትራ፡ ቶማስ፡ ሐዋርያ፡

that he would send us the Paraclete, who is the Holy Spirit. He will make us understand everything that we ought to proclaim and do.” ⁸ And, while Peter was telling them this, behold, they heard a sound like the sound of a violent wind, and they smelled a sweet fragrance unlike any they knew in the world. Tongues of fire appeared among them, descending upon each one of them. They began to speak in a new language for wherever they would go to call people to faith. They were given understanding of what they needed to do and of how they should teach people prayer, worship, law, and order. ⁹ They praised God for what he had enabled them to understand, and they fasted forty days in praise of him. Then they dispersed on journeys to distant places to call people to faith, as Christ had commanded them. ¹⁰ James, the brother of our Lord, was first in the priesthood and became a preacher, baptizer, and ordainer of priests. He brought to faith all the Jews and the people dwelling in Jerusalem, the land of Palestine and its territories, all the regions of Homs, Caesarea, Samaria, and Arabia. He was appointed over the apostolic church, which is Zion. ¹¹ Mark the Evangelist went to Alexandria, Egypt, Nubia, and the land of Ethiopia as far as its extremity. Thomas the Apostle went to India, Sind, and the regions as far as the Red Sea.

⁸ The MTDL text lacks the opening conjunction.

⁹ In the Ge'ez text, 'forty' is here spelled out in full (አርብዓ) rather than being given as a numeral (፳).

¹⁰ This verse (and a few others that mention 'Zion') most likely gave rise to the title of the book.

¹¹ 'Sind' is the region now known as Pakistan.

12 ወሶርያ፡ ወአንጾኪያ፡ ወገላቲያ፡ እስከ፡ ቀሬጤስ፡ ፎኖጥስ፡ ስምዖን፡ ኬፋ፡ ዘውእቱ፡ ጴጥሮስ።

ወእንዘ፡ ይትለአክ፡ በጽሐ፡ ኀቤሁ፡ ዜና፡ ሴሞን፡ መሠርይ፡ እንዘ፡ ሀሎ፡ በሀገረ፡ ሮሜ፡ ወአስሐቶሙ፡ ለሰብአ፡ በሥራዩ፡ ወበዕልወቱ። ወሐረ፡ ኀቤሃ፡ ወአምኑ፡ ኩሎሙ፡ ሰብአ፡ በእዴሁ፡ ወአጥመቆሙ፡ ለኩሎሙ፡ ወዓዲ፡ ሰብአ፡ አንጾኪያ፡ ወአስጳንያ፡ ወዘየዐውዶሙ፡ አህጉር፡ ወኩሎ፡ ሮሜ።

ወአጥፍአ፡ እግዚአብሔር፡ ለሲሞን፡ መሠርይ፡ በስእለቱ፡ ወጸሎቱ፡ ለቅዱስ፡ ወአስተርአየ፡ ሀይማኖት፡ ውስተ፡ ኩላ፡ ይእቲ፡ ምድር፡ በቅድስናሁ፡ ወንጽሑ፡ ወትዕግሥቱ፡

13 ወዮሐንስ፡ ወንጌላዊ፡ በኤፌሶን፡ ወተስሎንቄ፡ ወአስያ፡ ወጢሮስ፡ ወአካይያ፡ ወኩሎ፡ ምድረ፡ ፊሪቅያ፡

እንድርያስ፡ እኑሁ፡ ለስምዖን፡ በኒቂያ፡ ወበኒቂድያ፡ ወኩሎ፡ ምድረ፡ ዲኑንያ፡ ወአድያሚሃ፡ እምወሰና፡

14 ሉቃስ፡ ጸሓፌ፡ ወንጌል፡ በዘንጢያ፡ ወበርቂያ፡ ወፍርቂያ፡ ወዘየዐውዳ፡ እስከ፡ አድያመ፡ ምዕራብ፡ እስከ፡ ባሕር፡ ዘየዐቢ፡

15 ወመርማሪ፡ ዘእምሰብዓ፡ አርድእት፡ በደሴት፡ ወፋርስ፡ ወምድረ፡ ባቢሎን፡ ወኩሎሙ፡ ጸለምት፡ ወዘየዐውዶሙ፡ ወምድረ፡ ቴማን፡ ወደሰያት፡ ወምድረ፡ ዐረብ፡ እለ፡ ይነብሩ፡ በሐይመታት፡ እስከ፡ ባሕረ፡ የም፡ ወአካይ፡

12 Simon Kepha, that is, Peter, went to Syria, Antioch, Galatia, as far as Crete, and Pontus.

While he was on his mission, news reached him about Simon Magus, who was in the city of Rome and was leading the people astray through his magic and rebellion. Peter went there, and all the people believed through his hand. He baptized them all, and also the people of Antioch and Spain, the countries surrounding them, and all Rome.

The Lord destroyed Simon Magus through the supplication and prayer of the holy one. Faith was manifested throughout that whole land through his holiness, purity, and patience.

13 John the Evangelist went to Ephesus, Thessalonica, Asia, Tyre, Achaëa, and the whole land of Phrygia.

Andrew, Simon's brother, went to Nicaea, Nicomedia, the whole land of Dinunya, and the territories along its border.

14 Luke, the writer of the Gospel, went to Zantiya, Barqiya, Phrygia, and the surrounding regions, as far as the western lands and the Great Sea.

15 Marmari, one of the seventy disciples, went to the island, Persia, the land of Babylon, all the black people and those who wander, the land of Teman, Dedan, and the land of Arabia, to those who dwell in tents, to the Sea of Yemen. Akkai, Marmari's

12 'Pontus' was a region located in northeastern Anatolia (modern-day northern Turkey), along the southern coast of the Black Sea.

13 The region, country, or city of 'Dinunya' is not known.

14 'Phrygia' was an ancient kingdom and region located in west-central Anatolia; 'Zantiya' and 'Barqiya' are not known.

15 On the 'seventy disciples' see Lk 10:1-12.

ረድኡ፡ ለመርማሪ፡ በምድረ፡ አድባር፡ ወአሕዋዝ፡
ወተርሴስ፡ እስከ፡ ምድረ፡ ስንድ፡ ወእስከ፡ ጎግ፡ ወማጎግ፡

¹⁶ ወባዕዳንስ፡ ሐዋርያት፡ ተፈነዉ፡ ኀበ፡ አባግዕ፡ እለ፡
ተገድፉ፡ ወጸውዑ፡ ሰብአ፡ ውስተ፡ አሚን፡
ወአጥመቅዎሙ፡ በከመ፡ አዘዞሙ፡ እግዚእነ፡ ክርስቶስ፡
በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ እስከ፡
ተፈልጡ፡ እምዓለም፡ ወሐሩ፡ ውስተ፡ ዕረፍት፡ ወፍሥሓ፡
ዘለዓለም፡ ¹⁷ ወእምቅድመ፡ ይትፈለጡ፡ ውስተ፡ አህጉር፡
ገብሩ፡ ሥርዐተ፡ ወቀኖና፡ ወአዘዝዎሙ፡ ለእለ፡ አምኑ፡
ወመሀርዎሙ፡ ኪያሃ፡ ወአጽንዕዎሙ፡ ባቲ፡ አመ፡ ሀለዉ፡
ጉቡአን፡ በጽዮን።

ወእምዝ፡ ተፈልጡ፡ ወመሀሩ፡ በኩልሄ፡ ለእለ፡ አምኑ፡
በእደዊሆሙ፡ እምኩሉ፡ በሐውርት፡ ኀበ፡ ሐሩ።

assistant, went to the land of mountains and rivers and to
Tarsus, as far as the land of Sind and as far as Gog and Magog.

¹⁶ And the apostles were sent to the sheep that had been left
behind. They called people to faith and baptized them, as our
Lord Christ had commanded them, in the name of the Father
and the Son and the Holy Spirit, until they departed from the
world and entered into rest and joy forever. ¹⁷ And, before they
separated into the different regions, they established an order
and a Commandment. They commanded those who believed,
taught it to them, and strengthened them in it while they were
gathered in Zion.

And they separated and taught everyone who believed, with
their hands, from all, on the journeys wherever they went.

¹⁶ Before ‘apostles’, the MTDL text adds ‘other’.

¹⁷ The MTDL text lacks the opening conjunction.

፩፡ ትእዛዝ።

¹ ከመ፡ ይኩን፡ ጸሎቶሙ፡ መንገሉ፡ ምሥራቅ፡ እስመ፡ ይቤ፡
እግዚእን፡ ኢየሱስ፡ ክርስቶስ፡ ከመ፡ ይመጽእ፡ ለሊሁ፡
እግዚአብሔር፡ እምሰማይ፡ በደኃሪ፡ መዋዕል፡ ከመ፡ መብረቅ፡
ዘይወፅእ፡ እምሥራቅ፡ ወያስተፊኢ፡ እስከ፡ ምዕራብ፡ ወበእንተዝ፡
አእመርን፡ ከመ፡ ምጽአቱ፡ ይከውን፡ እምሥራቅ።

COMMAND 1

¹ Their prayer is to be directed toward the east. For, our Lord Jesus Christ said that he himself, the Lord God, will come from heaven in the latter days like lightning that comes from the east and appears as far as the west. Therefore, we know that his coming will be from the east.

COMMAND 1

- ¹ Lumpkin's translation of the Syriac text reads: *The holy Apostles appointed: be praying toward the east, because as the lightning shines from the east and is seen as far as the west, so shall be the coming of the Son of Man. By this let us know and consider that our Lord Christ will appear from the east, out of heaven.*

፪: ትእዛዝ።

¹ በእንተ: ሰንበተ: ክርስቲያን። ከመ: ይትጋብኡ: በበእሑድ: በሠለስቱ: ሰዐት: ለጸሎት: ወአንብቦ: መጻሕፍት: ዘትካት: ወዘሐዲስ: ወአቅርቦ: ቍርባን: እስመ: ባቲ: ዜናዋ: መልአክ: ለማርያም: ከመ: ትፀንስ: ክርስቶስሃ: ወባቲ: ተንሥኦ: እምውታን: ወባቲ: ይወርድ: እምሰማይ: በዕለተ: ትንሣኤ: ምስለ: መላእክቲሁ: በዐቢይ: ስብሐት: ወይነብር: ምስለ: ኦርዳኢሁ: ቅዱሳን: ወይኳንን: ሕያዋን: ወምውታን።

COMMAND 2

¹ About the Christian Sabbath. They are to gather every Sunday at the third hour for prayer, for the reading of the books of the Old and the New, and for offering the Eucharist. For, on that day the angel announced to Mary that she would conceive Christ; on that day, he rose from the dead; and, on that day, the day of resurrection, he will descend from heaven with his angels in great glory. He will sit with his holy disciples and judge the living and the dead.

COMMAND 2

¹ The Syriac text has 'Lord's Day' in place of 'Christian Sabbath'.

፫፡ ትእዛዝ።

¹ በእንተ፡ ዕለተ፡ ረቡዕ። ከመ፡ ይግበሩ፡ ጸሎተ፡ ተጋቢአሙ፡ በዕለተ፡ ረቡዕ፡ እስመ፡ ባቲ፡ ነገሮሙ፡ ኢየሱስ፡ ከመ፡ ይነሥእዎ፡ ወይስቅልዎ፡ ወይመውት፡ ወይትነሣእ፡ በሣልስት፡ ዕለት፡ ወሐዘኑ፡ ወተከዙ፡ በእንቲአሁ።

COMMAND 3

¹ About the Forth Day. They are to gather and pray on the fourth day; for, on that day, Jesus told them that they would take him, crucify him, and that he would die and rise on the third day. They mourned and grieved because of him.

COMMAND 3

¹ The 'Forth Day' is Wednesday.

፬፡ ትእዛዝ።

¹ በእንተ፡ ዐርብ። ከመ፡ ይግበሩ፡ ጸሎተ፡ በዕለተ፡ ዐርብ፡ በ፱፡ ሰዐት፡ እስመ፡ በጽሐ፡ ዘነገሮሙ፡ ክርስቶስ፡ በረቡዕ፡ በእንተ፡ ሕማሙ፡ ወስቅለቱ፡ በዕለተ፡ ዐርብ። ወተጠየቀ፡ ውእቱ፡ አመ፡ አድለቅለቀት፡ ምድር፡ ወጸልመ፡ ፀሐይ፡ በይእቲ፡ ዕለት።

COMMAND 4

¹ About the Sixth Day. They are to pray on the sixth day at the ninth hour; for, on Friday, what Christ had told them on Wednesday concerning his suffering and crucifixion came to pass. He was ratified when the earth shook and the sun was darkened on that day.

COMMAND 4

¹ The 'Sixth Day' is Friday. The translation, 'ratified' (ወተጠየቀ፡), is uncertain.

፩፡ ትእዛዝ።

¹ በእንተ፡ ሊቃውንት። ከመ፡ ይሂሙ፡ ሎሙ፡ መሀይምናን፡ ሊቃውንተ፡ ሊቃነ፡ ጳጳሳት፡ ወጳጳሳተ፡ ወኤጲስ፡ ቆጳሳተ፡ ከመ፡ ይኩኑ፡ በአርአያ፡ ሙሴ፡ ወአሮን፡ ሊቃነ፡ ካህናት፡ ወይአዝዙ፡ ለኩሉ፡ ሕዝብ።

COMMAND 5

¹ About scholars. The faithful are to appoint for themselves scholars: archbishops, bishops, and episcopal overseers. They are to be patterned after Moses and Aaron, the chief priests, and are to give commands to all the people.

COMMAND 5

- ¹ The translation, ‘*scholars*’, is not completely certain (as also later in the Command). In place of ‘*episcopal overseers*’, the MTDL text has ‘*pappasat*’; it is not clear how the Ge’ez should be translated.

፮፡ ትእዛዝ።

¹ ከመ፡ ይሢሙ፡ ቀሳውስተ፡ ከመ፡ ይኩኑ፡ በአርአያ፡
ካህናተ፡ ደቂቀ፡ እስራኤል።

COMMAND 6

¹ They are to appoint presbyters, so that they may be patterned
after the priests of the children of Israel

COMMAND 6

¹ The Syriac text merges this and the following command with Command 5.

፯፡ ትእዛዝ።

¹ ከመ፡ ይሢመ፡ ዲያቆናተ፡ ወንፍቀ፡ ዲያቆናተ፡
ወእናጉንስጢስ፡ ከመ፡ ይኩኑ፡ ለመልእክት፡ ከመ፡ ደቂቀ፡ ሌዊ፡
ወይጸውሩ፡ ንዋየ፡ ቊርባን፡ ወንዋየ፡ ቤተ፡ መቅደስ፡ ወንዋየ፡
መሥዋዕት።

COMMAND 7

¹ They are to appoint deacons, subdeacons, and readers for
ministry, like the sons of Levi. They are to carry the vessels
of the offering, the vessels of the sanctuary, and the vessels
of sacrifice.

COMMAND 7

¹ The Syriac text merges this and the previous command with Command 5.

፳፡ ትእዛዝ።

¹ በእንተ፡ ልደት። ² ወይግበሩ፡ በዓለ፡ ልደቱ፡ ለእግዚእነ፡
በበፀመት፡ በዕለተ፡ ተወልደ፡ አመ፡ ፳ወ፱፡ ለወርኅ፡
ታኅሣሥ፡ እስመ፡ ውእቱ፡ ርእሰ፡ ኩሉ፡ በዓላት።

COMMAND 8

¹ About the Nativity. ² Let them celebrate the feast of the Nativity
of our Lord every year, on the day he was born, the twenty-ninth
of the month of Tahsas; for, it is the chief of all feasts.

COMMAND 8

¹ This is 'Tradition 6' in the Syriac text.

² The *MTDL* text has this verse as a separate paragraph.

፱፡ ትእዛዝ።

COMMAND 9

¹ በእንተ፡ ጥምቀት። ² ወይግበሩ፡ በዓለ፡ ጥምቀቱ፡
ለእግዚእነ፡ እስመ፡ ዕለተ፡ ቅዳሴ፡ ይእቲ፡ አመ፡
ተጠምቀ፡ እምዮሐንስ፡ መጥምቅ፡ ዘውእቱ፡ ፲ወ፩፡ ለጥር።

¹ About Baptism. ² Let them celebrate the feast of the Baptism of
our Lord, for it is a day of sanctification, when he was baptized
by John the Baptist – that is, the eleventh of Ter.

COMMAND 9

- ¹ The Syriac text merges this with the previous Command; Lumpkin's translation reads: *The holy Apostles appointed further: keep the day of the nativity of our Lord on the twenty-fifth of December, for this is the head of all feasts; and the feast of Epiphany on the sixth of January, according to the extended reckoning of the Greeks.*
- ² The MTDL text has this verse as a separate paragraph.

፲፡ ትእዛዝ።

¹ በእንተ፡ ጾመ፡ ፋሲካ። ² ወይደሙ፡ በበዐመት፡ ፵፡ ዕለተ፡ በከመ፡ ጾሙ፡ ሙሴ፡ ወኤልያስ፡ ወነቢያት፡ በቀዳሚ፡ ወአኅዘ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ከማሁ፡ በሥጋሁ፡ ወአዖቀ፡ ከመ፡ ይግበርዎ፡ እምቅድመ፡ ሕማማቲሁ፡ ወይዘከሩ፡ ሕማሞ፡ ለክርስቶስ፡ ወስቅለቶ፡ ወሞቶ፡ ወርደቶ፡ ውስተ፡ መቃብር። ³ ወበዕለተ፡ ትንሣኤሁ፡ ይግበሩ፡ ፋሲካ፡ ወይግበሩ፡ በዓለ፡ በተፍጻሜተ፡ ጾም፡ ዘእንበለ፡ ሰናብት፡ ወእሑድ፡ ጾዊሞሙ፡ ፵፡ ዕለተ፡ ወዕለተ፡ ዐርብ፡ ወቀዳሚት፡ ሰንበት፡ ክልኤሆን፡ በዕለተ፡ ተሰቅለ፡ ወተቀብረ፡ ወዕለተ፡ እሑድ፡ ትንሣኤሁ፡ ⁴ ወአልቦ፡ እምድኅረ፡ እሉ፡ መዋዕል፡ ጾመ፡ እስከ፡ ተፍጻሜተ፡ ፶፡ ዕለት።

COMMAND 10

¹ About the Paschal fast. ² Let them fast 40 days every year, as Moses, Elijah, and the prophets fasted formerly. Our Lord Jesus Christ likewise undertook it in his flesh and made known that it should be observed before his sufferings. Let them remember Christ's suffering, his crucifixion, his death, and his descent into the grave. ³ On the day of his resurrection, let them celebrate Pascha and hold a feast at the completion of the fast. Excluding Saturdays and Sundays, they shall have fasted 40 days. They shall also fast on both Friday and Saturday, the days of his crucifixion and burial; Sunday is the day of his resurrection. ⁴ And there shall be no fasting after these days until the completion of 50 days.

COMMAND 10

- ¹ This is 'Tradition 7' in the Syriac text; Lumpkin's translation reads: *The holy Apostles appointed again: be fasting forty days before the passion of our Saviour, and then keep the day of his passion and the day of his resurrection; because our Lord also, the Lord of the feast, fasted forty days; and Moses and Elijah, who bore the figure of this mystery, themselves fasted forty days, and then appeared in glory.*
- ² The MTDL text has each verse as a separate paragraph.
- ³ Throughout this command, the Ge'ez has '40' and '50' expressed as numerals (፵ & ፶)
- ⁴ The MTDL text lacks the opening conjunction.

Ἰḁ: ትእዛዝ።

¹ በእንተ: በዓለ: ሿ። ² ወይግበሩ: በዓለ: ዕርገቱ: ለእግዚእነ: ውስተ: ሰማይ: እምድኅረ: ትንሣኤሁ: በሿ: ዕለት።

COMMAND 11

¹ About the Feast of the 40. ² Let them celebrate the feast of our Lord's ascension to heaven on the 40th day after his resurrection.

COMMAND 11

- ¹ This is 'Tradition 8' in the Syriac text; Lumpkin's translation reads: *The holy Apostles judged besides: at the end of the forty days following the resurrection of our Lord, make the commemoration of his Ascension to his Father.*
- ² The MTDL text has this verse as a separate paragraph.

፲፪፡ ትእዛዝ።

¹ በእንተ፡ አንብቦ፡ መጻሕፍት፡ ² ወያንብቡ፡ መጻሕፍተ፡
በዲቦ፡ መንበር፡ ልዑል፡ በቤተ፡ ክርስቲያን፡ እምኦሪት፡
ወመጻሕፍተ፡ ኩሉ፡ ነቢያት፡ ወዘሐዋርያት፡ ዜናሆሙ።
³ ወእምድኅሬሁ፡ ያንብቡ፡ እምወንጌል፡ እስመ፡ ውእቱ፡
ተፍጻሜተ፡ ኩሉ፡ መጻሕፍት፡ ወይስምዑ፡ ኩሉ፡ ሕዝብ፡
ቀዊሞሙ፡ በእገሪሆሙ፡ እስመ፡ ዜና፡ ሕይወት፡
ወመድኅኒት፡ ውእቱ፡ ወጸጋ፡ ለኩሉ፡ ሰብእ፡ ወይደሉ፡
ያዕቢይዎ፡ እምኩሉ፡ መጻሕፍት፡ ወይስኦሉ፡ ሰብእ፡ ኀብ፡
እግዚአብሔር፡ እንዘ፡ ይትነበብ።

COMMAND 12

¹ About the reading of the Scriptures. ² Let the Scriptures be read from the elevated seat in the church: from the Law, from the books of all the prophets, and from the account of the apostles. After this, let them read from the Gospel; for, it is the completion of all the Scriptures. ³ Let all the people listen while standing on their feet; for, it is the message of life and salvation and grace for all people. It is fitting that they exalt it above all the Scriptures, and the people shall pray to God while it is being read.

COMMAND 12

¹ The Syriac text divides this Command into two parts, separating the Old and New Testaments.

² The *MTDL* text has each verse as a separate paragraph.

³ The verse division in the English text here follows the *MTDL* text, though it appears inconsistent with the full stop (።) in the Ge'ez.

፲፫፡ ትእዛዝ።

¹ በእንተ፡ ሥርዐተ፡ ሢመት። ² ወኢይሠየም፡ ላዕለ፡ ክርስቲያን፡ ወኢይአዝዞሙ፡ ዘኢያኦምር፡ ሕገ፡ ወሥርዐተ፡ አላ፡ ዘይገብር፡ ባቲ፡ ወይከውን፡ ጌረ፡ በግዕዙ፡ ወተዐጋሲ፡ በትሕትና፡ ወሠናይ፡ በፍናዊሁ። ³ ወእመስ፡ ወለጠ፡ ዘንተ፡ ወኢገብረ፡ ኩሎ፡ ዘነገርነ፡ ይስዐር፡ እምሢመቱ፡ በኅይል፡ ወኢይትወከፍዎ፡ ቃሎ፡ ወትእዛዙ፡ እስመ፡ ኢኮነ፡ መእመነ፡ በሠሪዎቹ።

COMMAND 13

¹ About the order of ordination. ² One who does not know the law and the order shall not be appointed over Christians or lead them. Only one who observes them shall be appointed, one who is kind in disposition, patient in humility, and good in conduct. ³ And, if he departs from this and does not do all we have said, he shall be removed from his office. His word and command shall not be accepted; for, he has not been faithful in his office.

COMMAND 13

- ¹ The Syriac text is shorter; Lumpkin's translation reads: *The Apostles laid down again that he who does not know the faith of the church, and the orders and the laws set down in it, be neither ruler nor teacher; and that he who knows them and transgresses them minister no longer, because he is not sincere, but a liar in his ministry.*
- ² The MTDL text has each verse as a separate paragraph.
- ³ The MTDL text opens, 'If, however, he departs'.

፲፬፡ ትእዛዝ።

¹ ካዕበ፡ በእንተ፡ ሢመት። ² ወይክልእዎ፡ ሢመተ፡
ወመልእክተ፡ ቤተ፡ ክርስቲያን፡ ወኩንኖ፡ ማእከለ፡ ሰብእ፡
ለኩሉ፡ ዘይደፍር፡ መሐላ፡ ሐሰት፡ ወስምዐ፡ ሐሰት፡
ወተዐቅፎ፡ ላዕለ፡ ሰብእ፡ ወዘየሐሢዮሙ፡ በዘኢገብሩ።

COMMAND 14

¹ More about ordination. ² Ordination, ministry in the church,
and judging among the people shall be denied anyone who dares
to swear falsely, bear false witness, commit violence against
people, or slander them for things they have not done.

COMMAND 14

¹ The MTDL text reads, “A further commandment regarding ordination.”

² This is ‘Tradition 12’ in the Syriac text; Lumpkin’s translation reads: *The Apostles prescribed likewise that he who swears and lies and speaks false testimony, or goes to magicians and diviners and Chaldaean tricksters, and observes lots and nativities and all that those hold who know not God, be cast down from the ministry, and minister no more.*

፲፭፡ ትእዛዝ።

¹ ወይእተት፡ እምሢመት፡ ኩሉ፡ ዘይትኣመን፡ በሐሳብ፡
ከዋክብት፡ ወየኣምን፡ በነገረ፡ ማርያን፡ ወሰብኣ፡ ሥራይ፡
ወረኣይተ፡ ኮከብ፡ ወሐሳብ፡ ልደት፡ ወይሴኣሎሙ፡ በእንተ፡
ዘኢይደልዎ፡ ወይትወከፍ፡ ቃሎሙ፡ ወያሰትት፡ ትእዛዘ፡
እግዚአብሔር፡ ወሥርዐቶ፡ ወኩነኔሁ፡ ወይዔርዮሙ፡
ለክርስቲያን፡ ምስለ፡ እለ፡ ኢያኣምርዎ፡ ለእግዚአብሔር፡
² ለይደቅ፡ እምሢመተ፡ ክህነት፡ እስመ፡ ንብረ፡ ከመ፡
ኣይሁድ፡ መጠግዊያን።

COMMAND 15

¹ Let all be excluded from office who trust in astrology, who believe the pronouncements of the *maryan*, practitioners of sorcery, stargazers, or calculations based on birth; who asks them about what is not proper; who accepts their words; who perverts the commandment of God, his order, and his judgment; and who ranks Christians with those who do not know God. ² Let him be deposed from priestly office; for, he has acted like the deceitful Jews.

COMMAND 15

- ¹ It is not clear what ‘*maryan*’ (ማርያን) refers to. In place of ‘*the deceitful Jews*’, the MTDL text has ‘*the Jewish māṭä‘awiyān*’; the translation is uncertain.
² In the MTDL text, the word ትእዛዝ (in the title, here) is included as v. 1; therein, the other verse numbers are accordingly incremented.

፲፮፡ ትእዛዝ።

¹ ወለእመ፡ ሀለወ፡ ውስተ፡ መልእክተ፡ ቤተ፡ ክርስቲያን፡
ዘይናፍቅ፡ በመልእክቱ፡ ወኢይትአመን፡ ባቲ፡
ወኢይአምንዎ፡ ዲቤሃ፡ ይክልእዎ፡ እምሢመቱ፡ እስመ፡
ኢኮነ፡ መእመነ፡ ወኢሠናየ፡ በመልእክቱ፡ ወባሕቱ፡
ያኣብድ፡ ሰብአ፡ ወርእሶሂ፡ እስመ፡ እግዚአብሔር፡
ኢይፈቅድ፡ ጽልሑተ።

COMMAND 16

¹ And, if there is anyone in the ministry of the church who sows doubt through his ministry, who is not trusted in it, and in whom they place no confidence concerning it, let them remove him from his office. For, he is neither faithful nor good in his ministry, but only leads others and himself astray, because God does not desire contention.

COMMAND 16

- ¹ This is 'Tradition 13' in the Syriac text; Lumpkin's translation reads: *The Apostles appointed also that if any doubts concerning the ministry, and does not hold it firm and settled, he shall minister no more; because the Lord of the ministry is not sure to him, and he deceives men – yet not God, before whom no deceits stand.* In the MTDL text, the word ትእዛዝ (in the title, here) is included as v. 1; therein, this is v. 2.

፲፯፡ ትእዛዝ።

¹ ወይስዐር፡ እምሢመቱ፡ ኩሉ፡ ቀሲስ፡ ወዲያቆን፡
ዘይትዐወቅ፡ በዝሙት፡ ወሥሥዕት፡ ወይኅሥሥ፡ በዝንቱ፡
ዓለም።

COMMAND 17

¹ Let every presbyter and deacon who is known for fornication
and greed, and who seeks the things of this world, be removed
from his office.

COMMAND 17

¹ This is 'Tradition 14' in the Syriac text; Lumpkin's translation reads: *The Apostles appointed also that he who lends and takes usury, and practises the trade of greed, shall likewise not minister, nor remain in his ministry.*

፲፰፡ ትእዛዝ።

COMMAND 18

¹ ወኢይህሉ፡ ውስተ፡ ሢመት፡ ወመልእክተ፡ ቤተ፡ ክርስቲያን፡ ወኢይደመር፡ ምስለ፡ ካህናት፡ ዘያፈቅሮሙ፡ ለኣይሁድ፡ ወዘይከውን፡ ዐርኮሙ፡ ከመ፡ አስቆሮታዊ፡ ወኢመፍቀሬ፡ መሰግላን፡ እለ፡ ያመልኩ፡ ጣዖተ።
² ወዘከመዝ፡ ግዕዙ፡ ያውፅእዎ፡ እምኔሆሙ፡ ወኢይኅድግዎ፡ ማእከሎሙ፡ ወኢይትለኣክ፡ ምስሌሆሙ፡ ወኢይሳተፎሙ።

¹ No one shall hold office or ministry in the church, or be numbered among the presbyters, who loves the Jews and becomes their friend like Iscariot, or who loves the *masaggelan*, those who worship idols. ² As for such a person, let them remove him from among them and not leave him in their midst. Let him neither be sent with them nor share with them.

COMMAND 18

- ¹ The meaning of the word translated ‘*massagelan*’ (መሰግላን?) is unclear; Lumpkin’s translation of the Syriac text reads: *The Apostles appointed again that he who loves the Jews, as Judas Iscariot loved them, or the heathen, who worship the creature in place of the Creator, shall not come in among them; and if he is among them, let them not leave him, but let him be separated from them, and let him not minister with them.*
- ² After ‘*such a person*’, the MTDL text has *gəʿzu* – it is not clear if this is intended or a typographical error.

፲፱፡ ትእዛዝ።

¹ ወይትወከፍዎ፡ ለኩሉ፡ ዘይመጽእ፡ ውስተ፡ አሚን፡
ወይደምርዎ፡ ምስሌሆሙ፡ ወኢይክልእዎ፡ ሐዊረ፡ ኀበ፡
ሰብኡ፡ እምአይሁድ፡ ወመምለኪያነ፡ ጣዖት፡ ² ወለእመ፡
ገብኡ፡ ኀበ፡ ዘትካት፡ ግብሩ፡ እምድኀረ፡ ትድምርት፡
ወእምዝ፡ ተመይጦ፡ ኀበ፡ እለ፡ ኢየሐምኑ፡ ኢይትወከፍዎ፡
ዘእንበለ፡ ከመ፡ መምለኪያነ፡ ጣዖት።

COMMAND 19

¹ Let them receive everyone who comes into the faith and join him to themselves. They shall not forbid him to go to his people, whether Jews or worshipers of idols. ² And if, after being joined, he returns to what was formerly his practice and then turns back to those who do not believe, they shall not receive him except as one of the worshipers of idols.

COMMAND 19

- ¹ This is 'Tradition 16' in the Syriac text; Lumpkin's translation reads: *The Apostles judged again that if any comes from among the Jews or from among the heathen and joins himself to them, or having joined himself turns back and goes again to the side where he formerly stood – and if he returns and comes to them a second time – he shall not be received again; but look upon him as belonging to that side in which he was of old, as men who know him.*
- ² The MTDL text opens with 'But' in place of 'And'.

፳: ትእዛዝ።

¹ ወኢይግበሩ፡ ሊቀ፡ ዘይኤዝዝ፡ ለቤተ፡ ክርስቲያን፡ እግዚአብሔር፡ ዘይገብር፡ ግብረ፡ ዝንቱ፡ ዓለም። ወኢይደመር፡ ውስተ፡ ነገረ፡ ሕዝብ፡ ዘእንበለ፡ በምክረ፡ ቢጹ፡ እለ፡ ቀደምዎ፡ እለ፡ ያቀውሙ፡ ጸሎተ፡ ከማሁ። ወኢይደሉ፡ ዘእንበለ፡ በምክሩ፡ ወምክሮሙ፡ ኅቡረ፡ በዘያሠምሮ፡ ለእግዚአብሔር፡ ወዘይደልዎሙ፡ ለሕዝብ፡ ወርቱዕ፡ ኩነኔሁ። ² ወኢይኩን፡ በፍትሑ፡ ዘያሐሥም፡ ለመንፈቆሙ፡ ወኢጋእዘ፡ በተዐድዎ፡ ርትዕ። ወዘከመዝ፡ ግዕዙ፡ ይትፈለጥ። ³ ወኢይኅድግ፡ ቀሲስ፡ ወዲያቆን፡ ጸሎቱ፡ ዘአኅዘ፡ ወኢይፃእ፡ ኅበ፡ ነገረ፡ ባዕድ። ወዘገብረ፡ ከመዝ፡ ኢይከውኖ፡ ይግባእ፡ ኅበ፡ መካኑ፡ ዘቀዲሙ።

COMMAND 20

¹ They shall not appoint as head over the church of the Lord one who does the work of this world. He shall not become involved in the affairs of the people except with the counsel of his companions who preceded him, those who conduct prayer as he does. He shall act only by his counsel and theirs together, in what pleases God and is fitting for the people; and his judgment shall be upright. ² In his judgment he shall not wrong one party among them, nor *ga'aza* by transgressing uprightness. As for such a person, let him be cut off. ³ Neither a presbyter nor a deacon shall abandon the prayer he has begun and go out to another matter. Whoever does this shall not be; he shall return to his former place.

COMMAND 20

- ¹ In the MTDL text, the word ትእዛዝ (in the title, here) is included as v. 1; therein, the other verse numbers are accordingly incremented.
- ² It is unclear what *ga'aza* means or why it is placed here. A translation tool reads, for this sentence: *And there shall not be in his justice anything that grieves their hearts, nor shall he be haughty in his corrections, but upright*. The MTDL text has 'made known' in place of 'cut off'.
- ³ In place of 'shall not be', the MTDL text has 'shall not remain as he is'.

[illegible]

1 በእንተ፡ ተዝካር። **2** ወይግበሩ፡ ለኩሉ፡ ሰማዕት፡ መሀይምናን፡ እለ፡ ተክዕወ፡ ደሞሙ፡ በእንተ፡ ክርስቶስ፡ እግዚእነ፡ በተአምኖ፡ ተዝካሮሙ፡ በዕለተ፡ ተከለሉ።

COMMAND 21

¹ About commemoration. ² They shall faithfully observe the memory of every faithful martyr whose blood was poured out for Christ our Lord, on the day they were crowned.

COMMAND 21

- ¹ This is ‘Tradition 18’ in the Syriac text; Lumpkin’s translation reads: *The Apostles appointed again that of all those who go out of this world with a good testimony of the faith of Christ, and with tribulation for his name, you make commemoration on the day of their slaying.*
- ² The MTDL text has ‘commemoration’ in place of ‘memory’.

፳፪፡ ትእዛዝ።

COMMAND 22

¹ በእንተ፡ ሥርዐተ፡ ጸሎት። ² ወያብዝኑ፡ ጸሎተ፡ በሌሊት፡ ወመዓልት፡ በመዝሙረ፡ ዳዊት፡ ወይኅልዩ፡ ጸሎተ፡ ባቲ፡ እስመ፡ ይቤ፡ እባርኮ፡ ለእግዚአብሔር፡ በኩሉ፡ ጊዜ፡ ወዘልፈ፡ ስብሐቲሁ፡ ውስተ፡ አፉየ።
³ ወካዕበ፡ ይቤ፡ ጥዑም፡ ለጉርዔየ፡ ነቢብከ፡ እመዓር፡ ወሶካር፡ ጥዕመኒ፡ ለአፉየ። ⁴ ወበእንተዝ፡ ይደሉ፡ አንብቦ፡ በዜማ፡ ጥዑም፡ በእንተ፡ አዕቢዮ፡ እግዚአብሔር፡ ወስባሔሁ፡ ወአእኩቶ፡ ጸጋሁ፡ ወስኢል፡ ኀቤሁ፡ ወአሠንዮ፡ በኩሉ፡ በእንተ፡ ስሙ፡ ግሩም፡ ወቅዱስ።
⁵ ወካዕበ፡ ይነግር፡ በእንተ፡ ተፀምዶ፡ ወስባሔ፡ ወተጋንዮ፡ ወተአምኖ፡ ኀጣውእ፡ ወስእለታት፡ ዘይደልዎሙ፡ ለመሀይምናን። ይጻልዩ፡ ባቲ፡ ሶበ፡ ይረክቦሙ፡ ምንዳቤ፡ ወሐዘን፡ ወተጽናስ፡ ወያመሥጡ፡ እመንሱት።

¹ About the order of prayer. ² Let them multiply prayer by night and by day with the Psalms of David, and let them be mindful of prayer through them. For, he said, “I will bless the Lord at every time, and his praise shall always be in my mouth.” ³ Again he said, “Your word is sweeter to my throat than honey, and sugar is sweet to my mouth.” ⁴ For this reason, reading in a sweet melody is fitting for magnifying God and praising him, for giving thanks for his grace, for petitioning him, and for extolling him in everything for the sake of his awesome and holy name. ⁵ Again, it speaks of devotion, praise, thanksgiving, confession of sins, and petitions fitting for the faithful. They pray with it when they encounter tribulation, and sorrow, and distress, and they are saved from harm.

COMMAND 22

- ¹ The MTDL text has, “Command concerning the order of prayer.”
- ² This *verse* is ‘Tradition 19’ in the Syriac text; Lumpkin’s translation reads: *The Apostles appointed again that in the ministry of the church you say the praises of David daily, because of that which is written: I will bless the Lord at all times; and, his praise shall be in my mouth at all times; and, day and night I will meditate, and will speak, and will make my voice heard before you.*
- ³ The Syriac text lacks this verse.
- ⁴ The Syriac text lacks this verse.
- ⁵ For this last sentence, here following the output of an AI-based engine, the MTDL text reads: *They shall pray through it when affliction, sorrow, and distress overtake them, and yamassətu ʾəmansut.* The Syriac text lacks this verse.

፳፫፡ ትእዛዝ።

¹ በእንተ፡ ጎልፎ፡ ካህናት። ² ወይኩኑ፡ ላእካን፡ ሰብዐቱ፡ እለ፡ ተጎርዶ፡ እምሕዝብ፡ ለመልእክተ፡ ቤተ፡ መቅደስ፡ ጌራን፡ ወሠናያን፡ ወልብዋነ፡ ጥበብ፡ ወአእምሮ፡ ወፈራህያን፡ እግዚአብሔር፡ እለ፡ ያኦምሩ፡ ሥርዐቶ፡ እስመ፡ እሙንቱ፡ እለ፡ ይነግሩ፡ በእንተ፡ ጸሎት። ³ ወይቀድሱ፡ ቀርባን፡ ወይዕርቁ፡ ሕዝብ፡ በዳኅን፡ ወሰላም፡ እስመ፡ እሙንቱ፡ ውሉደ፡ እግዚአብሔር፡ በአማን፡ በከመ፡ ተብህለ፡ በወንጌል፡ ቅዱስ። ⁴ ወላእካን፡ ትንቢት፡ ወይኩኑ፡ እስትርኩባን፡ ኢይትሀወኩ፡ በግብረ፡ ዓለም፡ አላ፡ ይኩን፡ ግብሮሙ፡ መልእክቶ፡ ለአእምሮ፡ ሕጉ።

COMMAND 23

¹ About the number of priests. ² There shall be seven ministers chosen from the people for the ministry of the sanctuary. They shall be good and upright, wise in wisdom and knowledge, God-fearing, and acquainted with its order, for they are the ones who speak concerning prayer. ³ They shall consecrate the offering and reconcile the people in salvation and peace; for, they are truly sons of God, as it is said in the Holy Gospel. ⁴ They shall also be ministers of prophecy and mediators. They shall not be occupied with the work of the world; rather, their work shall be his ministry, for the understanding of his law.

COMMAND 23

- ¹ At this point, the ‘Traditions’ in the Syriac text no longer match those of the Ge’ez ‘Commands’. For ‘Tradition 20’, Lumpkin’s translation of the Syriac reads: *The Apostles appointed again that those who are emptied of mammon, and who do not run after the gain of money, be the men chosen and brought forward to the ministry of the altar.* The correspondence returns at Command 25.
- ² The Syriac text contains no reference to these ‘seven ministers’.
- ³ It is – presumably – the ministers who are referred to as ‘sons of God’.
- ⁴ The MTDL text has ‘knowledge’ in place of ‘understanding’.

፳፬: ትእዛዝ።

¹ ወይኩን፡ ሊቅ፡ ዘይኤዝዞሙ፡ ለሕዝብ፡ ወይጌሥጾሙ፡ በመስቀል፡ እስመ፡ ንኤዝዝ፡ ወአኮ፡ ዘነአስር፡ ዘእንበለ፡ ርትዕ። ወእመሰ፡ ተዐገሎሙ፡ ካህን፡ እንዘ፡ ንጹሓን፡ እሙንቱ፡ ይሂሙ፡ ዲቤሁ፡ ካህናተ፡ በርትዕ፡ ወለእመ፡ ተስእኖሙ፡ ይሰድዎ፡ ኀበ፡ ጳጳስ፡ አው፡ ኀበ፡ ሊቀ፡ ጳጳሳት፡ ወያቅምዎ፡ በርትዕ፡ ወኢይኅድግዎ፡ ይትዐደው፡ ላዕለ፡ አባግዐ፡ ክርስቶስ፡ እለ፡ ተሣየሎሙ፡ በደሙ፡ ክቡር። ወኢያምዕዕዎሙ፡ ከመ፡ ኢይፃኡ፡ ውስተ፡ ፅርፈት፡ ላዕለ፡ እግዚአብሔር፡ ወክሒድ፡ ለስሙ፡ ቅዱስ።
² ወይኩኑ፡ መሀይምናን፡ ጌራነ፡ ዘይትዔገሡ፡ ግፍዐ፡ በከመ፡ ይደሉ፡ ከመ፡ ይትበቀል፡ እግዚአብሔር፡ በእንቲአሆሙ።
³ ወኢያድሉ፡ ሂደም፡ በፍትሕ፡ ማእከለ፡ ሕዝብ፡ ወይሥልጥ፡ ኩነኔሁ። ወዘሰ፡ ያጸድቆ፡ ለዐማጺ፡ በእንተ፡ ዘይሁቦ፡ ወይዔምዖ፡ ለንጹሕ፡ በእንተ፡ ድካሙ፡ ወንዴቱ፡ ውእቱ፡ ይከውን፡ ውጉዘ፡ ወርጉመ፡ ወኢይረስይዎ፡ ዘእንበለ፡ ከመ፡ መምለኬ፡ ጣዖት። ወይክልእዎ፡ ሂመቶ፡ ለዘ፡ ይገብር፡ ከመዝ፡ ወይዘልፍዎ፡ በእንተ፡ ዐመፃሁ፡ ወኢያፍርህከ፡ ጵጵስናሁ።

COMMAND 24

¹ Let there be a chief who commands the people and rebukes them by the cross; for, we command and do not bind except with justice. If a priest defies them while they are innocent, let priests be appointed over him in justice. If they are unable to deal with him, let them send him to the bishop or the archbishop, who shall correct him justly. They shall not allow him to trespass against Christ's sheep, whom he purchased with his precious blood. They shall not embitter them, lest they proceed to blaspheme God and deny his holy name. ² And let the faithful be good and endure oppression as is fitting, so that God may avenge them. Let the appointed official show no partiality in judgment among the people, and let his sentence take effect. ³ Whoever justifies a wrongdoer because of what he gives, or wrongs an innocent person because of his weakness and poverty, shall be excommunicated and accursed. They shall regard him as nothing but an idolater. They shall deprive anyone who does this of his office and rebuke him for his wrongdoing. Do not let his episcopate frighten you.

COMMAND 24

¹ In the MTDL text, the word ትእዛዝ (in the title, here) is included as v. 1; therein, the other verse numbers are accordingly incremented.

² The MTDL text lacks the opening conjunction.

³ This verse vaguely resembles 'Tradition 21' in the Syriac text; Lumpkin's translation of that reads: *The Apostles appointed again that the priest who binds rashly, without just cause, justly receive punishment; yet that he who has been bound receive the binding as one who is justly bound.*

፳፭፡ ትእዛዝ።

¹ ወኢይሀሉ፡ ውስተ፡ ሢመት፡ ወኢይቅረብ፡ ዘይትዔበይ፡ በነፍሱ፡ ወይዜሀር፡ ላዕለ፡ ሰብእ፡ ወይሬኢ፡ ነፍሶ፡ ከመ፡ ዘይዐቢ፡ እምሰብእ፡ ወይከብር፡ ወይኄይስ፡ ወይሬኢዮሙ፡ ለሕዝብ፡ እግዚአብሔር፡ በዐይነ፡ መንኖ። አላ፡ ውእቱ፡ ምኑን፡ በኅበ፡ እግዚአብሔር፡ ወኅሱር፡ ዘአልቦ፡ ሠናየ፡ ዝክረ፡ በሕይወቱ፡ ወኢምሕረተ፡ በኅበ፡ እግዚአብሔር፡ በሞቱ፡ ወስዑር፡ እምክህነቱ። ² ዘበእንቲአሁ፡ ይቤ፡ እግዚአብሔር፡ በመጽሐፍ፡ እመይጣ፡ ለጸጋ፡ ኅበ፡ ካልእ፡ እምእለ፡ ይትዔበዩ።

COMMAND 25

¹ No one who exalts himself, boasts over others, considers himself greater, more honourable, or better than other people, or looks on the people of God with contempt shall hold office or draw near to it. Rather, he is contemptible before God and dishonoured. He shall have no good remembrance during his life, no mercy before God at his death, and he shall be removed from his priesthood. ² Concerning him, the Lord said in Scripture, “I will transfer grace from those who exalt themselves to another.”

COMMAND 25

- ¹ In the *MTDL* text, the word ትእዛዝ (in the title, here) is included as v. 1; therein, the other verse numbers are accordingly incremented. In the Syriac text, this is ‘Tradition 23’; Lumpkin’s translation reads: *The Apostles appointed also that those who are lofty in their own minds, and lifted up with pride and boasting, be not advanced to the ministry; because that which is high among men is abominable before God, and of such it is said: I will render retribution to the proud.*
- ² It is not clear which passage of scripture is being cited here; possibly, it is an adaptation of Mt 23:12, which reads: *Anyone who exalts himself up will be humbled and anyone who humbles himself will be exalted.*

፳፭፡ ትእዛዝ።

¹ ወይሂሙ፡ ሊቀ፡ ካህናተ፡ ላዕለ፡ ቀሳውስተ፡
በሓውርት፡ ዘየዐውድ፡ ማእከሎሙ፡ ወይዋሒዮሙ፡
ወይአዝዞሙ፡ ወይገሥጾሙ፡ ወያእምሩ፡ ከመ፡ ሥሉጥ፡
ውእቱ፡ ላዕሌሆሙ፡ ወያእምር፡ ግብሮሙ፡ ወይደልዎሙ፡
ይግበሩ፡ ትእዛዝ፡ በከመ፡ ሳሙኤል፡ ነቢይ፡ ዘያደ፡
በአድያመ፡ ኢየሩሳሌም፡ ወአዘዞሙ፡ ወገሠጾሙ።

COMMAND 26

¹ Let them appoint a chief priest over the presbyters in the districts. He shall travel among them, gather them, command them, and rebuke them. They shall know he has authority over them. He shall know their works and what is proper for them, and they shall carry out his order, as Samuel the prophet went through the regions of Jerusalem, commanding and rebuking them.

COMMAND 26

- ¹ In the MTDL text, the word ትእዛዝ (in the title, here) is included as v. 1.
In the Syriac text, this is 'Tradition 24'; Lumpkin's translation reads: *The Apostles appointed likewise that there be visitors over the presbyters who are in the towns, and that the head of them all be known; for through his hand all are sought. For, Samuel went thus from place to place.*

፳፯፡ ትእዛዝ።

¹ በእንተ፡ ንጉሥ። ² ወይኩን፡ ምቅዋሙ፡ ለንጉሥ፡ ምስለ፡ መሀይምናን፡ በጊዜ፡ ጸሎት፡ ቅድመ፡ ኩሎሙ፡ ሰብእ፡ ወይቁም፡ ምስለ፡ ሊቃውንት፡ ወሢዶማን፡ ካህናት፡ ወይባእ፡ ምስሌሆሙ፡ ውስተ፡ ምሥዋዕ፡ ወይኩን፡ ምቅዋሙ፡ በህየ፡ እስመ፡ ዳዊት፡ ንጉሥ፡ ወእለ፡ ይትማሰልዎ፡ ነገሥት፡ ይቀድምዎሙ፡ ለኩሉ፡ ሰብእ፡ በውስተ፡ ጸሎት፡ ወይበውኡ፡ ቤተ፡ መቅደስ፡ ወቦሙ፡ ምቅዋሙ፡ በውስጥ።

COMMAND 27

¹ About the king. ² During prayer, the king shall have his place with the faithful, before all the people. He shall stand with the dignitaries and ordained priests, enter with them into the sanctuary, and have his place there. For, King David and the kings who resemble him, precede all the people in prayer, enter the sanctuary, and have a place within.

COMMAND 27

¹ The MTDL text reads, “Commandment. Concerning the king.”

² In the Syriac text, this is ‘Tradition 25’; Lumpkin’s translation reads: *The Apostles appointed again that to kings who shall believe in Christ there be power to go up and to stand before the altar together with the ruler of the church; because David also, and those who were like him, went up and stood before the altar.*

፳፰፡ ትእዛዝ።

¹ ኢይትገበል፡ ንጉሥ፡ ገቢረ፡ በቤተ፡ መቅደስ፡ በፈቃደ፡
ርእሱ፡ አላ፡ በፈሪህ፡ እግዚአብሔር፡ ወበኂሩት፡ ከመ፡
ይሡቅ፡ እግዚአብሔር፡ መንበሮ፡ በጽድቅ፡ ወያኑኅ፡
መዋዕሊሁ፡ ወያውርሶ፡ ጸጋ፡ ዘለዓለም፡ መንፈሳዊ፡
ወኢይክልኦ፡ ውሉደ፡ እለ፡ ይነብሩ፡ ዲበ፡ መንበሩ፡ እስከ፡
ለዓለም።

COMMAND 28

¹ The king shall not presume to act in the sanctuary according to his own will, but with the fear of God and with goodness, so that God may establish his throne in righteousness, prolong his days, grant him eternal and spiritual grace as an inheritance, and not deny him descendants who will sit on his throne forever.

COMMAND 28

- ¹ In the Syriac text, this is (possibly) ‘Tradition 26’; Lumpkin’s translation reads: *The Apostles appointed again that no one presume to do anything by the power of the priesthood which is impious and unlawful, but only what is just, and free from the fault of partiality.*

፳፱፡ ትእዛዝ።

¹ ካህናት። ወኢይትሐበሉ፡ ካህናት፡ ወሢዩማን፡ እምግብር፡ ዘተኣዘዙ፡ ወኢይትዐደዉ፡ ትእዛዝ፡ እምዘ፡ አብሕዎሙ፡ ከመ፡ ይኣዝዙ፡ ወይገሥጹ። ወሢምዎሙ፡ በዘ፡ ይደሉ፡ ወይረትዕ፡ ወኣኮ፡ በዘ፡ ይረክብ፡ ኅጢአተ፡ ወቅሥተ፡ ወይከውን፡ በላዕሌሁ፡ ጋእዘ።

COMMAND 29

¹ Priests. Priests and appointed officials shall not hold back from the work they were commanded to do, nor shall they transgress the command of those who elevated them to command and rebuke. Appoint them according to what is proper and just, not in a way that incurs sin and punishment and becomes a burden on him.

COMMAND 29

- ¹ In the *MTDL* text, the word ትእዛዝ (in the title, here) is included as v. 1, along with the word, ‘Priests’ (ካህናት). The translation, ‘punishment’, is uncertain – the *MTDL* text has the transliteration, *qəšta*.

፴፡ ትእዛዝ።

¹ በእንተ፡ ቀሩባን። ወያዕርጉ፡ ኅብስተ፡ ዘይትገበር፡
ለቀሩባን፡ ዲበ፡ ምሥዋዕ፡ በዕለተ፡ ተገብረ፡
ወኢያስተዳኅርዎ፡ ለጌሠም፡ ወይሜጥዉ፡ በዕለቱ፡
ወኢያትርፉ፡ ለካልእ፡ ዕለት፡ እስመ፡ ኢይደሉ።
² ወከመዝ፡ አዘዝናክሙ፡ ከመ፡ ትግበሩ፡ በከመ፡
አርአየክሙ፡ እግዚአብሔር፡ እምድኅሬነ።

COMMAND 30

¹ On the offering. They shall offer on the altar the bread prepared for the offering on the day it is made. They shall not keep it until tomorrow, but shall distribute it that same day and leave none for another day; for, that is not fitting.

² Thus we have commanded you to act, as the Lord showed you after us.

COMMAND 30

- ¹ In the Syriac text, this is ‘Tradition 27’ (the last); Lumpkin’s translation reads: *The Apostles appointed again that the bread of the oblation go up to the altar on the day on which it is baked, and not after some days have passed, which is not lawful.*
- ² The Syriac text has a longer colophon; Lumpkin’s translation reads: *Here end the canons established by the Holy Apostles for the ordering of the Holy Church. Here ends the first Synod of the Apostles, and likewise the second Synod.*

CONCLUSION

¹ ወዘንተ፡ ሠርዑ፡ ሐዋርያት፡ እንዘ፡ ጉቡኣን፡ እሙንቱ፡ ውስተ፡ ጽርሕ፡ በኢየሩሳሌም፡ ለእለ፡ ሰምዕን፡ ወተለውዎሙ፡ ወአምኑ፡ በእግዚአብሔር፡ በእደዊሆሙ፡ እምአይሁድ፡ ወእምኩሉ፡ አሕዛብ፡ ወሠርዕዎ፡ ለኩሉ፡ ዓለም፡ እስመ፡ መንፈስ፡ ቅዱስ፡ ዘወረደ፡ ላዕሌሆሙ፡ በመልዕልተ፡ ጽዮን፡ በበዓለ፡ ኅምሳ፡ ኮኖሙ፡ ጥበበ፡ ወአለበዎሙ፡ ኩሉ፡ ዘይትፈቀድ፡ በከመ፡ አሰፈዎሙ፡ እግዚእነ፡ ክርስቶስ፡ በኩሉ፡ ግብሮሙ።

² ወአልቦሙ፡ ጸማ፡ በእንቲአሁ፡ እስመ፡ ረድኤተ፡ ቦሙ፡ በዘ፡ ተውህበ፡ ሥልጣነ፡ ወለበዉ፡ አእምሮ፡ እግዚአብሔር፡ ወገብርዎ፡ እስመ፡ ይፈርሁ፡ ላዕለ፡ እለ፡ ተለውዎሙ፡ ወአምኑ፡ በእደዊሆሙ፡ እምተኩላት፡ መደልዋን፡ ከመ፡ ኢይምጽኡ፡ ወኢይምሥጥዎሙ፡ እምድኅሬሆሙ፡ እስመቦ፡ ሰብአ፡ እለ፡ ይትጫሰልዎሙ፡ ለሐዋርያት፡ ወይመጽኡ፡ በአርአያ፡ አባግዕ፡ ወእሙንቱስ፡ ተኩላት፡ መሠጥ፡ ወቀዲሙ፡ ነገሮሙ፡ እግዚእነ፡ ዘንተ።

³ ወጳውሎስኒ፡ ላእከ፡ ጽድቅ፡ ወስልዋኖስ፡ ረድኡ፡ አመ፡ ያዱ፡ ምድረ፡ ሶርያ፡ ወባዕደኒ፡ አዘዝዎሙ፡ ለእለ፡ አምኑ፡ በእደዊሆሙ፡ ወበእደ፡ ኩሎሙ፡ ሐዋርያት። ወዓዲሆሙ፡

¹ The apostles established this while gathered in the upper chamber in Jerusalem. They established it for those who heard and followed them and who, through their hands, believed in the Lord from among the Jews and all the nations. They established it for the whole world, because the Holy Spirit, who descended on them on the height of Zion at the Feast of Pentecost, became wisdom for them and instructed them in everything required, as our Lord Christ had promised them in all their works.

² They had no difficulty in this, because they had assistance through the authority that had been given to them. They understood the knowledge of God and carried it out, for they feared for those who followed them and believed through their hands, lest wolves lying in wait should come and snatch them from behind. For there are people who resemble the apostles and come in the appearance of sheep, but they are ravening wolves. Our Lord had already told them this.

³ Paul, the righteous, and Silvanus his assistant, when they went to the land of Syria and beyond, commanded those who believed by their hands and by the hands of all the apostles. They did not

CONCLUSION

¹ The Syriac text lacks this verse.

² For this verse, Lumpkin's translation of the Syriac text reads: *These canons the Apostles appointed not for themselves, but for those who should come after them; for, they feared the wolves that were to come, who would clothe themselves in the garments of sheep. For themselves the Spirit, the Comforter, who was in them, sufficed – who, as he appointed these canons through them, would so govern them lawfully. And they who had received power and authority from our Lord had no need to receive canons from others.*

³ In place of 'Silvanus', the Syriac text has 'Timothy'.

ኢተጋብኡ፡ ወገብሩ፡ ዘንተ፡ ትእዛዘ፡ እንዘ፡ ያነብቡ፡ ፍካሬ፡ መጻሕፍት፡ ቅዱሳት። ወከሠቱ፡ ለሰብእ፡ ዘቦቱ፡ በቅሔተ፡ ለነፍሶሙ፡ ወገብሩ፡ ሕገ፡ ወሥርዐተ፡ ለቤተ፡ ክርስቲያን፡ ቅድስት፡ ወውእቱኒ፡ በትሕትና፡ ወየውሀት፡ ወአውፅኡ፡ ኅቡአተ፡ ለሰብእ፡ ወአርአዩ፡ ተአምረ፡ ዘከመ፡ ገብረ፡ እግዚአሙ፡ ወከማሁ፡ ኮነ፡ በእደዊሆሙ።

⁴ ወይመጽኡ፡ ኅቤሆሙ፡ ብዙኅ፡ ሰብእ፡ በበዕለቱ፡ ወየአምኑ፡ በክርስቶስ፡ በእደዊሆሙ። ወይመጽኡ፡ ኅቤሆሙ፡ እምርሑቅ፡ ብሔር፡ ወይሰምዑ፡ ቃሎሙ፡ ወይትዌከፉ፡ ትእዛዘሙ፡ ወትምህርቶሙ፡ ጥዩቅ፡ በአማን፡ ወኒቆዲሞስ፡ ወገማልኤል፡ ሊቃነ፡ ካህናት፡ ወማኅበረ፡ አይሁድ፡ ይመጽኡ፡ በኅቡእ፡ ወይትዌከፉ፡ ትምህርቶሙ፡ ወትእዛዘሙ፡ ርኢዮሙ፡ ዘያወፅኡ፡ ኅቡአተ።

⁵ ወአንቆ፡ ወአሌዊ፡ ወቀዳይ፡ ወኔሪ፡ ወሐና፡ ወቀያፋ፡ ወአስክንድሮስ፡ ካህናተ፡ አይሁድ፡ ይመጽኡ፡ በሌሊት፡ ወይአምኑ፡ ወይገንዩ፡ ከመ፡ ውእቱ፡ ክርስቶስ፡ ዘአሐሰውናሁ፡ ውእቱ፡ መሲሐ፡ ጽድቅ፡ ዘተነበዩ፡ ላዕሌሁ፡ ነቢያት፡ ውእቱ፡ ወልደ፡ እግዚአብሔር፡ በአማን፡ ወኢያግሀዱ፡ እምፍርሀተ፡ አይሁድ።

gather again but carried out this command while reading the exposition of the Holy Scriptures. They showed the people what was in it for the salvation of their souls and made a law and an order for the holy church. They did this in humility and grace and revealed hidden things to the people and showed miracles, as their Lord had done, and the same happened by their hands.

⁴ Many people came to them each day and believed in Christ through their hands. People came to them from distant countries, heard their words, and received their commands and their exact teaching in truth. Nicodemus and Gamaliel, the chief priests, and an assembly of Jews came secretly and received their teaching and their commands when they saw them bring hidden things to light.

⁵ Anqo, Levi, Qeday, Neri, Hanna, Caiaphas, and Alexander, priests of the Jews, came by night, believed, and confessed, “He is the Christ whom we denounced as false. He is the Messiah of righteousness concerning whom the prophets prophesied. He is truly the Son of God.” They did not make this public because of their fear of the Jews.

⁴ For this verse, Lumpkin’s translation of the Syriac text reads: *And the disciples, after these orders and laws which they had established, did not cease from the preaching of the Gospel, nor from the astonishing works which our Lord wrought by their hands. For a great people was gathered daily to them who believed in Christ; and, out of other cities, men came to them, and they heard and received their words. Nicodemus also and Gamaliel, rulers of the synagogues of the Jews, came to the Apostles secretly, consenting to their teaching.*

⁵ Lumpkin’s translation of the Syriac text reads: *And Judas, and Levi, and Pheri, and Joseph, and Justus the sons of Ananias, and Caiaphas, and Alexander, priests, came together to the Apostles by night, that they might open their minds to the disciples, confessing Christ to be the Son of God; and they feared the sons of their own people.*

⁶ ወተወክፍዎሙ፡ ሐዋርያት፡ ወተፈሥሑ፡ ቦሙ፡ ወይቤልዎሙ፡ ኢይደልወክሙ፡ ትግበሩ፡ ከመዝ፡ ወኢትጎፈሩ፡ እምሰብእ፡ ወኢትፍርህዎሙ። ወታጎልቁ፡ ሕይወተክሙ፡ በጌጋይ፡ ወበከንቱ። ወይደልወክሙስ፡ ትፍርህዎ፡ ለእግዚአብሔር፡ ዘአልቦ፡ ዘይትጎብኦ፡ ወኢትሙቱ፡ በማእከል፡ ወይትጎሠሡክሙ፡ ምስለ፡ አበዊክሙ፡ በደመ፡ እግዚእነ፡ ክርስቶስ፡ ዘደፈሩ፡ አበዊክሙ፡ ወባሕቱ፡ ይደልወክሙ፡ ለእመ፡ አመንክሙ፡ በክርስቶስ፡ ከመ፡ ታጥብዑ፡ ገህደ፡ ወትእመኑ፡ በሀይማኖት፡ እንተ፡ ዜነዉ፡ ሐዋርያት፡ ወትትወክፉ፡ ኩሎ፡ ዘንጹወዕ፡ ሰብኦ፡ ኀቤሁ።

⁷ ወሰሚዎሙ፡ ቃሎሙ፡ ካህናተ፡ አይሁድ፡ ከልሑ፡ በዐቢይ፡ ቃል፡ በማእከል፡ ኩሎሙ፡ ሐዋርያት፡ ወይቤሉ፡ በአማን፡ ንሕነ፡ ነአምን፡ በክርስቶስ፡ ዘሰቀሉ፡ አይሁድ፡ ወተቀብረ፡ ወተንሥኦ፡ በሣልስት፡ ዕለት፡ ወንሕነ፡ ንአምን፡ ከመ፡ ውእቱ፡ አምላክ፡ ቀዳማዊ፡ ዘእምትካት፡ ወይትቤቀሎሙ፡ ለእለ፡ ሰቀልዎ። ወንሕነሰ፡ ውፁኣን፡ እምኔሆሙ።

⁸ ወከሠቱ፡ ለሰብእ፡ ኩሎ፡ ኀቡኣተ፡ ወአምኑ፡ ገህደ፡ ወኢተፈልጡ፡ እምሐዋርያት፡ እስመ፡ ያሌብውዎሙ፡

⁶ The apostles received them, rejoiced over them, and said to them, “It is not fitting for you to act in this way. Do not be ashamed before people, and do not fear them. You will bring your lives to an end in error and vanity. Rather, you must fear God, from whom nothing is hidden. Do not die in this halfway state and be reckoned with your fathers in the blood of our Lord Christ, against whom your fathers acted presumptuously. If you have believed in Christ, you must instead be bold openly, believe in the faith proclaimed by the apostles, and receive everyone whom he calls to himself.”

⁷ When the priests of the Jews heard their words, they cried out in a loud voice among all the apostles and said, “Truly, we believe in Christ, whom the Jews crucified, who was buried and rose on the third day. We believe that he is God, the First from eternity, and that he will take vengeance on those who crucified him. We are separated from them.”

⁸ They disclosed to all the people what had been hidden, believed openly, and did not part from the apostles. The apostles

⁶ For this verse, Lumpkin’s translation of the Syriac text reads: *And the Apostles received them lovingly, saying to them: Do not, for shame and for the fear of men, lose your life which is in God; nor let the blood of Christ be required of you, as it was required of your fathers, who took it upon themselves. For it is not accepted before God that, while your hands are with those who worship him, you should go and mingle with the slayers of his Son, who is to be worshipped. How do you look for your faith to be received among the truthful, while you are with liars? But you ought, as men who believe in Christ, to confess him openly by this faith which we proclaim.*

⁷ Lumpkin’s translation of the Syriac text reads: *And when they had heard all this from the disciples, all those sons of the priests cried out together before the whole assembly of the Apostles: Christ crucified we confess, and in him we believe; and we profess that he is the Son of God from everlasting; and we renounce those who crucified him.*

⁸ It is not clear which passage from Scripture is being referenced here.

ኩሎ፡ ዘመሀሩ፡ ለሰብእ፡ እምሐዲስ፡ ሕግ፡ ዘውእቱ፡ ሥርዐት፡ ኅሩይ፡ ዘወፅአ፡ እምጽዮን፡ በከመ፡ ይቤ፡ ጽሑፍ። ወይሰምዑ፡ ትምህርተ፡ ወይገብርዎ፡ ቅድመ፡ ኩሎ፡ ሰብእ፡ ወለእመ፡ ረከቦሙ፡ ምንዳቤ፡ ለሐዋርያት፡ ይረድእዎሙ፡ ወይትጫገሡ፡ መቅሠፍተ፡ ወመዋቅሕተ፡ ወኩሎ፡ ኅሳረ፡ በእንተ፡ አሚን፡ በክርስቶስ፡ ወይትፌሥሑ፡ በኩሎ፡ ዘረከቦሙ፡ ወያበዝኑ፡ ሐዊረ፡ ኅበ፡ አሚን፡ በእግዚእነ፡ ክርስቶስ።

⁹ ወእምድኅረ፡ ወፅኡ፡ ሐዋርያት፡ ውስተ፡ ዓለም፡ ኮኑ፡ ሊቃውንተ፡ ለቤተ፡ ክርስቲያን፡ ቅድስት፡ ወይኤዝዙ፡ ወይሜህሩ፡ ለሰብእ፡ ኩሎ፡ ዘነሥኡ፡ እምሐዋርያት። ወአዘዙ፡ እምቅድመ፡ ሞቶሙ፡ ለእለ፡ እምድኅሬሆሙ፡ አርድእቶሙ። ¹⁰ ወዜነወ፡ አስቅጢ፡ ጳውሎስ፡ ወጸሐፈ፡ ያዕቆብ፡ በኢየሩሳሌም፡ ወስምዖን፡ ጴጥሮስ፡ በሀገረ፡ ሮሜ፡ ወዮሐንስ፡ በኤፌሶን፡ ወማርቆስ፡ በአልስክንድርያ፡ ወእንድርያስ፡ በአፍርጋ፡ ወሉቃስ፡ በመቄዶንያ፡ ወይሁዳ፡ ወቶማስ፡ እምድረ፡ ህንደኬ፡ ኅበ፡ ሊቃውንት፡ ወመሀይምናን፡ ውስተ፡ ኩሎ፡ ዓለም፡ ከመ፡ ይትወከፉ፡ መጻሕፍቲሁ፡ ወመልእክቶ፡ ወያንብብዎ፡ ውስተ፡ ኩሎ፡ አብያተ፡ ክርስቲያናት፡ ዘእግዚአብሔር፡ በከመ፡ ይትነበብ፡ ነገረ፡ ሐዋርያት፡ ዘጸሐፈ፡ ሉቃስ፡ ከመ፡ ያእምሩ፡ እስመ፡ ሐዋርያት፡ ወነቢያት፡ ወመጻሕፍት፡ ዘቀዳሚ፡ ወዘሐዲስ፡ የኅብሩ፡ በበይናቲሆሙ። ወጸውዑ፡ ኅበ፡ አሐዱ፡ ጽድቅ፡ ወአሐዱ፡ ቃል፡ ኩሎሙ፡ አሐዱ፡ መንፈስ፡ ዘውእቱ፡

instructed them in everything they had taught the people from the new law, which is the chosen order that came forth from Zion, as Scripture says. They heard the teaching and practiced it before all the people. If suffering befell the apostles, they helped them. They endured beatings, rebukes, and every humiliation because of their belief in Christ. They rejoiced in everything that befell them and advanced all the more toward faith in our Lord Christ.

⁹ And, after the apostles went out into the world, they became teachers of the holy church. And they commanded and they instructed the people in everything that they had received from the apostles. And, before their deaths, they commanded those who would be their successors after them, their disciples.

¹⁰ And Paul the Apostle related it; and James wrote in Jerusalem, and Simon Peter in the city of Rome, and John in Ephesus, and Mark in Alexandria, and Andrew in Africa, and Luke in Macedonia, and Judas and Thomas from the land of India, for the learned and the faithful throughout the whole world, so that his writings and his epistles were to be received and read in all the churches of God, just as the Account of the Apostles, written by Luke, is read, so that they might know that the apostles, the prophets, and the writings of the Old and the New Testaments agree with one another. And they all called to one righteousness and one word. And they are all of one

⁹ For this verse, Lumpkin's translation of the Syriac text reads: *And after the death of the Apostles there were rulers and teachers in the churches; and what the Apostles believed, and what they had received from them, they taught to many all the time of their life. And these also, at their death, commended and handed on to their disciples who came after them all that they had received from the Apostles.*

¹⁰ In place of 'Africa', the MTDL text has *Afrāga*; the Syriac text has 'Phrygia'.

መንፈስ፡ ቅዱስ፡ እምኦሐዱ፡ እግዚአብሔር፡ ዘሎቱ፡
ንሰግድ፡ ኩልነ።

11 ወተፈነዉ፡ ሐዋርያት፡ ወሰበኩ፡ ቦቱ፡ ወጸውዑ፡
ኅቤሁ፡ ኩሎ፡ በሓውርተ፡ ዘርሑቅ፡ እምኔሆሙ። ወኩሎ፡
ዘነሥኡ፡ ሐዋርያት፡ በኅበ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡
ወመሀሩ፡ ሐዋርያት፡ ወተወክፍዎሙ፡ ወአምኑ፡ ቦቱ፡
በኩሉ፡ አህጉር፡ ወብሔር፡ ወእስከ፡ አጽናፈ፡ ኩሉ፡
ዓለም፡ እንዘ፡ ይረድአሙ፡ ኅይሉ፡ ለእግዚአብሔር፡
ወጽንዑ፡ ወኢሐሰወ፡ ቃሎ፡ ዘይቤ፡ አነ፡ እሄሉ፡
ምስሌክሙ፡ እስከ፡ ኅልቀተ፡ ዓለም፡

12 ወምስለ፡ ዝንቱ፡ ይጽህቁ፡ ተጋድሎ፡ ምስለ፡ አይሁድ፡
በመጻሕፍተ፡ ነቢያት፡ ወይትጋደሉ፡ ምስለ፡ መሰግላን፡
በተአምር፡ ግሩም፡ ዘይገብሩ፡ በስመ፡ እግዚእነ፡ ኢየሱስ፡
ክርስቶስ። ወኩሉ፡ አሕዛብ፡ እለ፡ ባዕዳን፡ አህጉር፡
ተወክፉ፡ ኅበ፡ ተጸውዑ፡ ውስተ፡ አሚን፡ በክርስቶስ፡
ዘእንበለ፡ ጋእዝ።

13 ወሶበ፡ ይረክቦሙ፡ ምንዳቤ፡ በእንቲአሁ፡ ይብሉ፡ ዛቲ፡
ምንዳቤ፡ እንተ፡ ረከበተነ፡ ትተነብል፡ ለነ፡ እስመ፡
ንሕነሂ፡ አስተቈጣዕናሁ፡ ለዘ፡ ፈጠረነ። ወቦ፡
እምኅቤሆሙ፡ ዘሰቀልዎ፡ ወቦ፡ ዘተቀትለ፡ በሰይፍ፡
ተዐጊሦ፡ ወቦ፡ ዘተበርበረ፡ ንዋዮ፡ በትዕግልት፡ ብዙኅ፡
ጊዜ፡ ወቦ፡ ዘርሕቀ፡ እምንዋዩ፡ ወውሉዱ፡ ወቤቱ፡
ወእንዘ፡ ሀለዉ፡ ውስተ፡ ኩነኔ፡ ወይሣቂይዎሙ፡

Spirit, who is the Holy Spirit, from the one God, to whom we
all bow down.

11 And the apostles were sent out, preached concerning him, and
on journeys called to him everyone far from their own lands. The
apostles taught everything that they had received from our Lord
Jesus Christ. People received them and believed in him
throughout every region and every land, even to the ends of the
whole world. The power of God assisted them, and they grew
strong. His word did not prove false; for, he said, “I shall be with
you even until the consummation of the world.”

12 And, with this, they prevailed in the contest with the Jews
through the books of the prophets, and they contended with
sorcerers through the awe-inspiring miracles that they
performed in the name of our Lord Jesus Christ. All the nations
of foreign lands accepted the call to faith in Christ without
compulsion.

13 And, when suffering befell them for his sake, they said, “This
suffering that has befallen us will speak on our behalf, because
we too provoked him who created us.” Some among them were
crucified. Some were killed by the sword and endured it
patiently. Some had their possessions plundered amid struggle
many times. Some were separated from their possessions,
children, and homes. While they were under condemnation, they

¹¹ In place of ‘every region and every land’, the MTDL text has ‘every city and every country’.

¹² The MTDL text lacks the opening conjunction.

¹³ In place of ‘for his sake’, the MTDL text has ‘because of him’.

ወይትዔገሡ፡ በሥምረቶሙ፡ እስከ፡ ይመውቱ፡ በእንተ፡ አሚን፡ በክርስቶስ።

¹⁴ ወይበዝኑ፡ ወይትወሰኩ፡ ወኢሐጸጸ፡ ስብከቶሙ፡ ወጸውያቶሙ፡ እስከ፡ ስፍሐ፡ ውስተ፡ አርባዕቱ፡ መአዝነ፡ ዓለም።

ወኢሠርዑ፡ ሐዋርያት፡ ዘንተ፡ ኩሎ፡ አመ፡ ወጠኑ፡ ይዘንዉ፡ ወይጸውዑ፡ ውስተ፡ አሚን፡ አላ፡ ጸሀቁ፡ ከመ፡ ይትወከፉ፡ ኩሎ፡ እምጌጋይ፡ ወዕልወት፡ ወአምልኮ፡ ጣዖት፡ ውስተ፡ ርትዕ፡ ወአሚን፡ ወይኤዝዝዎሙ፡ እምበሊዐ፡ ዝቡሕ፡ ለአማልክት፡ ወማውታ፡ ወደም፡ ወዘበፅዑ፡ ለአምላክ፡ ባዕድ።

ወአመ፡ በዝኑ፡ እለ፡ የአምኑ፡ በክርስቶስ፡ ወኮኑ፡ እምኔሆሙ፡ ሰባኪያነ፡ ወዜናዊያነ፡ ወተፈቅደ፡ ይግበሩ፡ ትእዛዘ፡ ወሥርዐተ፡ ለአርትዖ፡ ሕግ፡ ወተፍጻሜተ፡ ግብር፡ ወወሀብዎሙ፡ ሐዋርያት፡ ሶቤሃ፡ ዘንተ፡ ቀኖና፡ ዘይሰመይ፡ በነገረ፡ ጽርእ፡ በጥልሳት፡ በዘኅብሩ፡ ቦቱ፡ ሐዋርያቲሁ፡ ለክርስቶስ፡ ጌራን፡ ወጻድቃን፡ ወንጹሐን፡ መራሕያን፡ ወአዘዙ፡ ባቲ፡ ከመ፡ ይግበርዋ። ወይደልዎ፡ ለዘ፡ ተዐደዋ፡ ኩነኔ፡ ወንሕነሂ፡ ንተሉ፡ አሰረ፡ ዚአሆሙ።

were tortured, and they willingly endured until they died because of their faith in Christ.

¹⁴ And they multiplied and increased. Their preaching and their call did not diminish until they had spread throughout the four corners of the world.

¹⁵ The Apostles did not establish all these things when they first began to proclaim and call people to faith. Rather, they labored to bring everyone from error, perversity, and idolatry into justice and faith. They forbade them to eat meat slaughtered for gods, dead animals, blood, and what had been offered to a foreign god.

¹⁶ And, when those who believed in Christ became numerous, and some among them became preachers and evangelists, it was desired to make a command and an order to establish the law and fulfill its work. And the Apostles then gave them this canon, which is called in the Greek language *be-t'il-sat*. In it, Christ's Apostles – good, righteous, and pure guides – agreed, and they commanded that it be practiced. Condemnation is fitting for whoever transgresses it, and we too follow in their footsteps.

¹⁴ The MTDL text lacks the opening conjunction.

¹⁵ The MTDL text does not capitalize 'Apostles'.

¹⁶ The word here translated 'desired' could also be read 'permitted'.