
መጽሐፍ፡ ዳግማይ፡ ዘደሚኖስ፡ ✱ THE SECOND BOOK OF DOMINOS

INTRODUCTION — BY BREANDAN LUMPKIN

The *Second Book of Dominos* is the second part of the Ethiopian Book of the Covenant, the Mäṣḥafä Kidan; the first part is a manual of church order; this second part is a revelation discourse – an account of what Jesus disclosed to his disciples in Galilee after he rose from the dead, sent out as a letter in the apostles' names to the churches of the whole world. The larger portion of this book, Chs 12–62, is commonly published separately as the *Epistle of the Apostles* but the work is preserved complete only in Ge'ez. The 62 chapters fall into two unequal parts: Chs 1–11 are an apocalypse; from Ch. 12, the *Epistle* runs to the end.

The [Ge'ez text](#) presented here is that of Guerrier and Grébaut[§] and the chapter numbers follow that work; editions that print the letter on its own number it 1 to 51, so their chapters run 11 behind ours. In the arrangement described by Cowley[¶], this entire second part is counted as section 61 of the Book of the Covenant. The English text is a new translation. We also include, in this collection, the [Coptic text](#) of Carl Schmidt[‡].

AUTHORSHIP AND DATES

Scholars generally regard the *Second Book of Dominos* as a later work, written in the collective voice of the apostles rather than by any of them. No individual author can be recovered. One distinctive feature of its presentation is the list at Ch. 13, where eleven are named and write as a body to the churches of east and west, south and north; the names do not match the lists in the Canonical Gospels.

The letter is generally assigned to the 2nd Century, though no date can be fixed with confidence. Simon and Cerinthus are named at Chs 12 & 18 as opponents; the denial that the risen body was merely an appearance answers a dispute of that period; the creed of Ch. 14 is developed but pre-conciliar in its concerns; and Ch. 26 assumes a Christian keeping of Passover. In the Ethiopic text, Ch. 28 has the Lord set his return at the completion of the 150th year, where the Coptic gives 120th; that difference has carried much of the weight in attempts at dating, but a figure of this kind establishes less than it appears to, and estimates have mostly fallen between about 140 and 170. Where the letter was written is unsettled: Egypt has been proposed, since the oldest surviving copy is Coptic, and the Ethiopic is thought to have been made by way of a Coptic or Arabic version – a proposed route of transmission rather than a documented one; Asia Minor has also been argued. The question remains open.

The date of the opening apocalypse (Chs 1–11, *vide supra*) is a separate question and that should not be used as evidence about the letter; the oracles against the provinces read like a free-standing prophetic pamphlet, and the prologue (Ch. 1) does not connect with what follows.

—| XXI-IX-MMXXVI |—

§ L. Guerrier and S. Grébaut, “*Le Testament en Galilée de Notre-Seigneur Jésus-Christ*,” *Patrologia Orientalis* IX.3 (Paris, 1913).

¶ R. W. Cowley, “*The Biblical Canon of the Ethiopian Orthodox Church Today*,” *Ostkirchliche Studien* 23 (1974).

‡ Carl Schmidt (with Isaak Wajnberg), in, “*Gespräche Jesu mit seinen Jüngern nach der Auferstehung: Ein katholisch-apostolisches Sendschreiben des 2. Jahrhunderts*,” J.C. Hinrichs, Leipzig, 1919.

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ኪዳን፡ ዘእግዚእነ፡ ወመድኃኒነ፡ ኢየሱስ፡ ክርስቶስ፡

¹ አንሰ፡ ርኢኩ፡ እምአፍአሃ፡ እስከ፡ ውስጣ፡ ኅብራ፡
ወግብራ፡ ነኪር፡ ወዕፁ ብ፡ ክልኤ፡ ገቦሃ፡ ፍትሐ፡
በበምግባሩ ።

2ND DOMINOS 1

The Testament of our Lord and Saviour Jesus Christ

¹ As for me, I have seen it from without to within – its appearance
and its fashioning strange and marvellous, and its two sides – and
judgement rendered to each according to his work.

2 DOMINOS 1

- ¹ Prologue. It stands apart from the discourse and does not connect with it; Guerrier judged its sense obscure. The feminine suffixes on እምአፍአሃ / ውስጣ / ኅብራ / ገቦሃ have no antecedent in the text as transmitted, so a neutral 'it' is used. ፍትሐ is taken as the noun, 'judgement', rather than the verb ፈትሐ ('he loosed'); ክልኤ፡ገቦሃ is kept literal ('its two sides') rather than adverbial ('doubly'). The word, 'kidān' (ኪዳን), in the title means a covenant, testament or solemn pact; here, it denotes a testament left with the apostles as a body.

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2ND DOMINOS 2

¹ ነገር፡ ዘነገሮሙ፡ እግዚእነ፡ ኢየሱስ፡ ለ፲ወጀአርዳኢሁ፡ በገሊላ፡ እምድኅረ፡ ተንሥአ፡ እምውታን፡ እንዘ፡ ይብል፡
² ስምዑ፡ ውሉደ፡ ብርሃን፡ ወአጽምዑ፡ ቃለ፡ አቡክሙ፡ ወእከሥት፡ ለክሙ፡ ዘይመጽእ፡ ውስተ፡ ዓለም፡ ከመ፡ ሰሚዖሙ፡ እለ፡ የአምኑ፡ ብየ፡ ይፍርሁ፡ ወእለሰ፡ እለ፡ ኢየአምኑ፡ ብየ፡ ኃጥአን፡ ኢየአምሩ፡ በተአምረ፡ ዚአየ፡ አላ፡ ፍቁራንየ ።
³ ይሰደዱ፡ እሎንቱ፡ ለነደ፡ ኩነኔ፡ ወይትወሀቡ፡ ለእሳት፡ ይዛለፍ፡ ሕሊናሆሙ፡ እስመ፡ ገሃነም፡ አብቀወት፡ አፋሃ፡ ወፈቀደት፡ ትምላፅ፡ ሕፅና ።
⁴ እስመ፡ ተሰረወ፡ ስርዋ፡ ወፍሬሃኒ፡ ሙስናሆሙ፡ ለደቂቀ፡ እንለ፡ እመሕያው፡ እስመ፡ ክሕደቶሙ፡ ለሙስና ።
⁵ ይትኃባእ፡ አበሳሆሙ፡ በዝመዋዕል፡ ወበደኃሪስ፡ ይትዓወቅ፡ እስመ፡ ተሰምዓ፡ ቃሉ፡ ወይእቲ፡ ትዘልፎሙ፡ እስመ፡ ባቲ፡ ከብደት፡ ዓለም፡ ሕፀፀ፡ መዋዕል፡ ለልየ፡ ረዳኤ፡ ኢይሁብ፡

¹ The discourse that our Lord Jesus delivered to his eleven disciples in Galilee, after he had risen from the dead, saying,
² “Hear, O children of light, and give ear to the word of your Father, and I will uncover for you what is coming upon the world, so that those who believe in me may hear it and fear. But as for the sinners who do not believe in me, they shall not know my signs – but my beloved shall.
³ “These shall be driven into the flame of judgement and handed over to the fire, and their mind shall be arraigned; for, hell has opened wide her mouth and has desired to fill her bosom.
⁴ “For, her root has struck deep, and her fruit is the ruin of the children of men, because their denial belongs to destruction.
⁵ “Their transgression is hidden in these days, but at the last it shall be brought to light; for their word has been heard, and that same word shall convict them. For, by it, the world is made heavy and the days are cut short, and I myself will give no help.

2 DOMINOS 2

- ¹ This edition keeps ‘eleven’; other MSS read ‘twelve’.
- ² The Ge’ez lacks a verb after ‘but my beloved’; one is supplied.
- ³ Here, ‘hell’ translates a Ge’ez form of Gehenna, the name of the valley of Hinnom outside Jerusalem; and, likewise, throughout the book.
- ⁴ The translation, ‘her root has struck deep’, is uncertain: the verb may instead mean that her roots are torn up, which is how Guerrier read it; the question is unresolved.
- ⁵ The last clause varies considerably between MSS; two replace it with a phrase about a rose growing old.

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¹ ትትቀተል፡ መንግሥተ፡ ምሥራቅ፡ ወትላብስ፡ ላሀ፡
ወዓረብ፡ ታስተዴሉ፡ ርእሳ ።

² ሰሜን፡ ይደነግፅ፡ ወቆመ፡ ደቡብ፡ ስምዓ፡ ወተመስወ ።

³ ወዘተረፈ፡ ይከውን፡ አመ፡ ቀርቦ፡ ኩነኔ፡ ወአመ፡
ተፈጸማ፡ መጻሕፍት፡ ወአልፀቀ፡ መዋዕል ።

2ND DOMINOS 3

¹ “The kingdom of the East shall be put to the sword and shall clothe itself in mourning, and the West shall make itself ready.

² “The North shall be struck with terror; and the South shall stand listening, and shall be broken apart.

³ “And, what remains shall come to pass when the judgement draws near, when the scriptures are fulfilled and the days are accomplished.”

2 DOMINOS 3

¹ The compass points are a known difficulty. This text has the north terrified and the south listening; Guerrier’s edition reverses them. The Ge’ez words are given their ordinary meanings here.

² The verb at the end is rendered ‘*broken apart*’ rather than ‘*consumed*’.

³ A more literal translation of ‘*scriptures*’ is ‘*books*’.

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2ND DOMINOS 4

¹ ወይቤለን፡ እግዚእን፡ ይከውን፡ ተአምር፡ ወመድምም፡ በሰማይ፡ ወበምድር፡ ዘእንበለ፡ ይኩን፡ ሕልቀት፡ ወንቤሎ፡ ለእግዚእን፡ ንግረን፡ ወአምረን ።

² ወይቤለን፡ ለክሙሰ፡ እነግረክሙ፡ ወእሜህረክሙ፡ ወአኮ፡ ብክሙ፡ ዘይከውን፡ አላ፡ ቦሙ፡ ለእለ፡ አንትሙ፡ መሀርክው፡ እለ፡ የአምኑ፡ ብዩ፡ አሜሃ፡ ምእመናንየሂ፡

³ ወእለ፡ ኢየአምኑ፡ ይሬእዩ፡ ንፍሐተ፡ ቀርን፡ እምሰማይ፡ ዘይበጽሕ፡ ምድረ ። ⁴ ወድቀተ፡ ከዋክብት፡ ዘከመ፡ እሳት፡ ወዓበይት፡ ከዋክብት፡ እንተ፡ ያስተርእዩ፡ መዓልተ ። ⁵ ወኮከብ፡ ዘያስተርኢ፡ እምጽባሕ፡ ዘከመ፡ እሳት፡ ይመስል ።

⁶ ፀሐይ፡ ወወርሃ፡ እንዘ፡ ይትበአሱ፡ ወትረ፡ ግርማ፡ ወድንጋዪ፡ ዘነጐድጓድ፡ መብረቅ፡ ወዐዓዕ፡ ወትረ፡ ድልቅልቅ፡ ⁷ ወአጎጉር፡ ይወድቁ፡ ወበናህሉ፡ ሰብእ፡ ይመውቱ፡ ወያድለቀልቁ፡ ወትረ፡ በሕልቀተ፡ ማይ ።

⁸ ቀላያት፡ ይየብሱ፡ ወአፍላግ፡ የጋልቁ ።

¹ And our Lord said to us, “There shall be signs and wonders in heaven and on earth before the end comes.” And we said to our Lord, “Tell us, and make it known to us.”

² And he said to us, “To you I will tell it and I will teach you; and it is not upon you that it shall come, but upon those whom you have taught, who believe in me. In that day my faithful also – ³ and those who do not believe – shall see a blast of the trumpet out of heaven reaching to the earth, ⁴ and a falling of stars like fire, and great stars appearing by day, ⁵ and a star that appears out of the east having the likeness of fire.

⁶ “The sun and the moon contending with one another; unceasing dread, terror of thunder, lightning and tempest; and continual earthquake; ⁷ and cities shall fall and, in their collapse, men shall perish, and there shall be endless convulsion at the failing of the waters. ⁸ The deeps shall dry up and the rivers shall fail.

2 DOMINOS 4

¹ A chain of end-time signs drawing on Mt 24, Mk 13 & Lk 21; much of it is repeated in Ch. 45, within the dialogue.

² Guerrier indicates a section break in the MSS (※) after the ይ of ዘይከውን.

³ The ‘paragraph break’ (※) at the end of this verse is not reflected in the translation.

⁴ The ‘paragraph break’ (※) at the end of this verse is not reflected in the translation.

⁵ Here, we reflect the ‘paragraph break’ (※) at the end of the verse, as it is congruent with contemporary English style.

⁶ There is some variation between the MSS for the text of this verse.

⁷ This verse is obscure and the translation is provisional: the word taken as ‘collapse’ is not in Dillmann’s *Lexicon Linguae Aethiopicae* (1865), the standard Ge’ez dictionary, and Guerrier’s reading of it is a proposed interpretation of an obscure word rather than an established meaning.

⁸ Another (perhaps more literal) reading for ‘fail’ is ‘perish’.

⁹ ወባሕር፡ ትሴስል፡ ወይከውን፡ ብድብድ፡ ዓቢይ፡
 ወሞት፡ በእንተ፡ ብዙኃን፡ እስከ፡ ሶብ፡ ይትኃጣ፡
 ግንዛት፡ ለእለ፡ ይመውቱ ፤ ¹⁰ ወይከውን፡ ዐብዓተ፡
 ውሉድ፡ ምስለ፡ አዝማዲሆሙ፡ በአሐቲ፡ አራት ፤
¹¹ ወዘመድ፡ ዘመዶ፡ ይትሓየይ፡ ወሰብእ፡ ሰብኦ፡
 ኢይትመየጥ ፤
¹² ወእለ፡ ተቀብፁ፡ ይትነሥኡ፡ ወይሬእይዎው፡ ለእለ፡
 ቀብፅዎሙ፡ እንዘ፡ ኢያወጽእሥሙ፡ እስመ፡ ውእቱ፡
 ብድብድ ፤ ¹³ ሕመሜ፡ ወቅንዓት፡ እምዘ፡ ይነሥኡ፡
 ወለዘይሁቡ፡ በጽልዕ፡ ላህውዎው፡ ለእለ፡ ኢሰምዑ፡
 ትእዛዞ ፤
¹⁴ ወአሜሃ፡ ይትመዓ፡ አቡየ፡ ሰማያዊ፡ በእንተ፡
 እከዮሡ፡ ለሰብእ፡ እስመ፡ እሙስና፡ ርኩሶው፡ በዝኃ፡
 አበሳሆሙ፡ ዘሐለዩ፡ ¹⁵ ከመ፡ ይትፈጸም፡ ትንቢት፡
 ዘይብል፡ ርኢኩከ፡ እንዘ፡ ምስለ፡ ሠራቂ፡ ትረው፡
 ወእንዘ፡ ምስለ፡ ዘማዊ፡ መክፈልተከ ፤ ¹⁶ ትነብር፡
 ሠተሐሚ፡ ወልደ፡ እምከ፡ ወልሳንከ፡ ይጸፍራ፡ ለዓመ፡
 ወለወልደ፡ እምከ፡ አንበርከማዕቀፈ፡ ዓቢየ ፤ ¹⁷ ምንተ፡

⁹ “And the sea shall be drained away, and there shall be a
 great pestilence and death upon many, until there is not
 shrouding enough for those who die. ¹⁰ And children shall
 be carried out together with their kindred on a single bier.
¹¹ Kinsman shall pass by kinsman, and a man shall not turn back
 for his fellow.
¹² “And those given up for dead shall rise and shall look on the
 ones who gave them up, while these do not carry them out; for,
 such is the pestilence. ¹³ For, ruin, sickness and envy, once they
 have taken hold, deliver a man over to hatred; and there shall be
 lamentation over those who did not hear his commandment.
¹⁴ And then shall my heavenly Father be moved to wrath because
 of the wickedness of men; for, out of the corruption of their
 uncleanness, their sins, which they devised, have multiplied, ¹⁵ so
 that the prophecy may be fulfilled which says: I saw you running
 with the thief, and your portion was with the adulterer; ¹⁶ you sat
 and reviled the son of your mother, and your tongue braided
 iniquity; and, against the son of your mother, you set a great

⁹ The opening of this verse appears to repeat that of v. 8.

¹⁰ This verse describes burial, kin carried out together on one bier, which suits the plague imagery around it; Guerrier instead read strife between children and parents in one bed. The Ge'ez word covers both bed and bier.

¹¹ The term here translated as ‘kinsman’ is not gender specific.

¹² Cf. v. 10.

¹³ Another possible reading for ‘sickness’ is ‘suffering’.

¹⁴ One could read ‘transgressions’ for ‘sins’.

¹⁵ Vv. 15–17 quote Ps. 50:18–21 loosely, and the same verses come back in Ch. 46.

¹⁶ For Ps 50:20, the WEBBE reads, “You sit and speak against your brother. You slander your own mother’s son.”

ተሐዘብከ፡ እኩንሁ፡ ከማከ፡ ወስምዓ፡ እኩን፡ ለምግባርከ፡
ወለኩለንታከ ፤

18 ናሁ፡ ዘንተ፡ ዘእቤለክሙ፡ ወአንትሙኒ፡ ለእስራኤል፡
ወለሕዝብ፡ ንግሩ፡ ከመ፡ ይስምዑ፡ ወይእመኑ፡ ከመ፡
ይድኃኑ፡ ወይጉዩዩ፡ እምእንተ፡ ትመጽእ፡ መዓት፡ ወነደ፡
እሳት ፤

19 ስምዑ፡ ዘሂ፡ ውሉደ፡ ብርሃን፡ እምዘሂ፡ ዘይመጽእ፡
አመ፡ ይቀርብ፡ እግዚአብሔር፡ ይሴስሉ፡ መላእክት፡
እምውስተ፡ ፍሬያት፡ ወእምአፍላግ፡ ወእምቀላያት፡
ወእምዕፀው፡ ወይከውን፡ ዋዕይ፡ ላዕለ፡ ፍሬ ፤

20 ወዘተረፈ፡ እምዋዕይ፡ ይበልዖ፡ አንበጣ፡ ወአናኹዕ፡
ወይበልዖ፡ ደጎብያ ፤

21 ወእምዝ፡ ካዕበ፡ አመ፡ ቀርብ፡ ሕሱር፡ ይቤ፡ ሰይጣን፡
ወይሔሊ፡ መርብዕተ፡ መዓዝነ፡ ዓለም ፤

stumbling-block. ¹⁷ Did you suppose I would become like you? I will be a witness against your deeds and against your whole self.

¹⁸ “Behold, this is what I say to you; and you also, tell it to Israel and to the nations, that they may hear and believe and be saved, and may flee from the wrath that is coming and from the flame of fire.

¹⁹ “Hear this also, O children of light, concerning what is to come. When God draws near, the angels shall strip away from the fruits and from the rivers and from the deeps and from the trees, and there shall be scorching heat upon the fruit. ²⁰ And what the heat has left, the locust shall devour, and the cankerworm, and the caterpillar shall consume it.

²¹ “And after this again, when the vile one draws near – that is, Satan – he shall lay his plans against the four quarters of the world.

¹⁷ For Ps 50:21, the WEBBE reads, “You have done these things, and I kept silent. You thought that I was just like you. I will rebuke you, and accuse you in front of your eyes.” Guerrier indicates a section break in the MSS (※) after the ም of ወስምዓ.

¹⁸ In place of ‘nations’, one could also read ‘people’ (referring to the Gentiles).

¹⁹ The meaning of the last clause is not entirely clear.

²⁰ A ‘cankerworm’ is the destructive caterpillar larva of certain geometrid moths, known for damaging the leaves and buds of fruit and shade trees.

²¹ The ‘vile one’ is identified by the text itself as Satan.

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፭

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¹ አሜሃ፡ ትከውን፡ ሶርያ፡ ጊውውተ፡ ወታስቄቁ፡ ውሉዳ ።

² ኬልቅያ፡ ታነውን፡ ክሳዳ፡ እስከ፡ ሶበ፡ ያስተርኢ፡ ዘይኳንና፡ ³ ተንሥኢ፡ እንተ፡ ዲበ፡ መንበር፡ ትነብሪ፡ ወእንተ፡ በክብር፡ ተዓርፈ፡ ወለተ፡ ባቢሎን፡ ስትዬ፡ ዘቀድሑ፡ ለኪ፡ ⁴ አሜሃ፡ ቀጳዶቅያ፡ ወፍርግያ፡ ሉቃንያ፡ ቅጽዓ፡ ዘባናቲክን፡ ውስተ፡ ምድርክን፡ እስመ፡ ብዙኃን፡ አሕዛብ፡ ይትካየዱክን ።

⁵ አሜሃ፡ ይትረኃው፡ ተዓይን፡ ወይወጽእ፡ ሠራዊት፡ ዘይገለብብ፡ ኩሎ፡ ምድረ ። ⁶ አሜሃ፡ ይነሥቱ፡ አብያተ፡ መቅደስ፡ አረማውያን ።

⁷ ጳንጦስ፡ ቢተንያ፡ ወራዙቲክን፡ ውስተ፡ እደ፡ መጥባሕት፡ ይወድቁ ።

⁸ ውሉድክሙ፡ ወአዋልዲክሙ፡ ይጌወው፡ ወዘባንጦስ፡ ያበክያ፡ አረፋቲሃ፡ ⁹ አፍላገ፡ ሉቃንያ፡ ደመ፡ ይቶስሑ፡

¹ “Then shall Syria be led away captive and shall bewail her children.

² “Cilicia shall stiffen her neck, until he appears who is to judge her. ³ Rise up, you who sit on a throne, you who take your rest in honour, O daughter of Babylon: drink what has been drawn for you. ⁴ Then, O Cappadocia and Phrygia and Lycaonia, bend your backs down to your own ground; for, many nations shall trample upon you.

⁵ “Then shall the camps be thrown open, and an army shall come forth that covers the whole land. ⁶ Then shall they pull down the temples of the heathen.

⁷ “O Pontus and Bithynia, your young men shall fall into the hand of the sword.

⁸ “Your sons and daughters shall be led away captive, and as for Pontus, her walls shall weep. ⁹ The rivers of Lycaonia shall be

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¹ An oracle against the provinces of Asia Minor and the Levant.

² ‘Cilicia’ (ኬልቅያ) was a region in southern Anatolia (modern-day Turkey).

³ The place names throughout this section are Greek forms taken into Ge’ez, and are here given their usual English spellings.

⁴ ‘Cappadocia’ (ቀጳዶቅያ), ‘Phrygia’ (ወፍርግያ), and ‘Lycaonia’ (ሉቃንያ) were regions in central Asia Minor.

⁵ The ‘soft paragraph mark’ (።) at the end of this verse is not here reflected in the transcription or translation.

⁶ An alternative reading for ‘heathens’ is ‘pagans’.

⁷ ‘Pontus’ (ጳንጦስ) and ‘Bithynia’ (ቢተንያ) were regions on the southern coast of the Black Sea (northern Turkey).

⁸ On ‘Pontus’, see #7.

⁹ On ‘Lycaonia’, see #4.

¹⁰ ጲስንድያ፡ ዝህርት፡ እንተ፡ ትትዌከል፡ በብዕላ፡
ውስተ፡ ምድር፡ ትትከየዲ፡ በእንተ፡ ምግባርኪ ።

¹¹ ወበእንተዝ፡ አነሥእ፡ ለኪ፡ ነገሥተ፡ ለሙስና፡
ወይቶስሑ፡ ደመኪ፡ ወነፍስኪኒ፡ ትከውን፡ ምስለ፡ እለ፡
ይወርዱ፡ ውስተ፡ ገሃነም ። ¹² ጲፍልያ፡ ወኹላ፡ እንተ፡
ሐይቅ፡ በብርት፡ ወበሓዲን፡ ቅንቲ፡ ሐቓኪ፡
ወኅብኢዮሙ፡ ለኢሎ ፍሊ፡ ወአስተዳልዊ፡ አሕማረ፡
ለጐይይ፡ ወለእለ፡ ተርፉ፡ ውስቴትኪ፡ ባሕር፡
ይከውኖሙ፡ መቃብረ ።

¹³ ፊንቅያ፡ መጥባሕት፡ ይበውዕ፡ ውስቴታ፡ እስመ፡
ውሉደ፡ መስና፡ ይእቲ ።

¹⁴ ይሁዳ፡ ልበሲ፡ ላሐ፡ አንሥኢ፡ አረፋተኪ፡ ወአርጎዊ፡
አናቅጸከ፡ ወአርህቢ፡ አዕፃደኪ፡ ተሠርገዊ፡ ሠርጐ፡
ንዕስኪ፡ ተሠነዬ፡ ለፍቄራንኪ፡ ወአስተዳልዊ፡ መንበረኪ፡
ለንጉሥኪ፡ ወተደለዊ፡ ለዕለተ፡ ሙስና፡ ስራሕኪ፡
ይመጽእ ።

mingled with blood. ¹⁰ O Pisidia, that are proud and trust in your wealth – you shall be trodden into the ground for your deeds.

¹¹ “And, therefore, I will raise up kings against you for your destruction; and they shall mingle your blood, and your soul also shall be with those who go down to hell. ¹² O Pamphylia, and all the sea-coast: gird your loins with bronze and with iron, and hide yourselves from the Philistine, and make ready ships for flight; and, for those who remain in you, the sea shall be a grave.

¹³ “Into Phoenicia the sword shall enter; for, she is a mother of sons of perdition.

¹⁴ “O Judah, put on mourning; raise up your walls, open your gates and widen your courts; adorn yourself with the adornment of your youth, make yourself fair for your lovers, and make ready your throne for your king – and prepare yourself for the day of destruction: your travail is coming.”

¹⁰ ‘Pisidia’ (ጲስንድያ) was a rugged, mountainous region in southern Asia Minor.

¹¹ Guerrier indicates a section break in the MSS (※) at the beginning of ይወርዱ.

¹² ‘The Philistine’ translates a word the Ge’ez took from the Greek Old Testament, where it is the standard term for the Philistines; here, it stands more broadly for the foreign invader.

¹³ ‘Sons of perdition’ is literally ‘children of corruption’, and the sentence makes Phoenicia their mother.

¹⁴ There is a clear sense of sarcasm in this verse.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፮

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¹ ወእምዝ፡ ይነግር፡ በእንተ፡ መስሐቲ፡ ከመዝ፡ ውእቱ፡ ክርስቶስ፡ ዘኹለቄነ፡ በሕማማቲሁ፡ ወዘከመ፡ ያርኢ፡ ዓዲ፡ ባዕደኒ፡ ሕማመ ።

² እስመ፡ ለሙስና፡ ምጽአቱ፡ ወርኩስ፡ አልፀቀ፡ ወወጽአ፡ ወይትረኃው፡ ሎቱ፡ ፍኖተ፡ መጥባሕት፡ ርሱን፡ ውስተ፡ እዴሁ፡ መዓቱ፡ ወቀላጥዓሁ፡ እሳት ።

³ ዝውእቱ፡ ወልታ፡ ኩነኔ፡ ለሙስና፡ ዘተወልደ፡ ሠራዒ፡ ከዓፄ፡ ደም፡ እስመ፡ ኃይሉ፡ ስሕተት፡ ወእዴሁ፡ በአስፍጦ፡ የማኑ፡ ፃዕር፡ ወፀጋው፡ ጽልመት፡ ወዝውእቱ፡ ትእምርቱ፡ ርእሱ፡ ከመ፡ ነደ፡ እሳት ። ⁴ ዓይኑ፡ የማናይ፡ ቱሱሕ፡ በደም፡ ወፀጋማዊ፡ ምውት ።

⁵ ክልኤሆን፡ ብንተ፡ ዓይን፡ ፀዓዳ፡ በውስተ፡ ቀራንብቲሁ፡ ታሕታዊ፡ ከንፈሩ፡ የዓቢ ። ⁶ እገሪሁ፡ ጸፋሕት፡ ወአፃብዓ፡ መንኮብያቲሁ፡ ዘእግሩ፡ ጽንጽዋት፡

⁷ ዝውእቱ፡ ማዕዕደ፡ ሙስና፡ ወበጽሐ፡ ጊዜሁ፡ ወማዕረሩ፡ አልጸቀ፡ ወየዓፅዶሙ፡ ለእለ፡ መፍትው፡

¹ And, after this, he speaks concerning the deceiver: “Such is the one called Christ, who has reckoned us to himself by his afflictions, and who will yet display still another affliction.

² “For, his coming is unto destruction. The unclean one has drawn near and has come forth, and a way is opened for him. A drawn sword is in his hand; his anger and his wrath are fire.

³ “This is the shield of judgement unto destruction, who was born a worker and a shedder of blood; for his strength is error, and his hand is outstretched: his right hand is torment and his left hand is darkness. And this is his mark: his head is like a flame of fire; ⁴ his right eye is mingled with blood, and his left eye is dead; ⁵ the pupils of both eyes are white within his eyelids; his lower lip is large; ⁶ his feet are broad, and the toes of his feet are crooked.

⁷ “This is the sickle of destruction. His time has come and his harvest is at hand, and he shall reap those who are due for

2 DOMINOS 6

¹ This verse is difficult and its construction uncertain: the wording appears to describe someone who takes the title, ‘*Christ*’, to himself and claims the sufferings as his own, which is what v. 8 says plainly when it has him present himself to many as though he were the Christ; the translation follows that sense.

² It is not entirely clear here if the ‘*unclean one*’ refers to Satan (cf. #4:21).

³ The ‘paragraph marks’ (።) at the end of vv. 3–5 are not reflected in the translation, due to the requirements of contemporary English style.

⁴ The precise meaning of the opening clause is not clear.

⁵ One could (potentially) translates ‘*eyelashes*’ in place of ‘*eyelids*’.

⁶ The description here may be of reptilian or bird-like (webbed) feet.

⁷ The translation, ‘*sickle*’, rests on an irregular spelling, but the harvest image in the rest of the verse requires it.

ለኩነኔ፡ ⁸ ወለብዙኃን፡ ይሬሲ፡ ርእሶ፡ ከመ፡ እንተ፡ judgement. ⁸ And to many he shall present himself as the Christ,
ክርስቶስ፡ ወይዌድስ፡ ርእሶ፡ ወምግባሮ፡ ወያቀውም፡ and shall praise himself and his works, and shall set up the
ሕሊና፡ ልቡ፡ thought of his own heart.

⁸ See #1. Guerrier indicates a section break in the MSS (※) at the beginning of ወምግባሮ.

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፯

¹ ወእምዝ፡ ያስተርእዮሙ፡ እግዚአብሔር፡ ለእለ፡ ተወከሉ፡ ቦቱ ። ² ወእመ፡ ይመጽእ፡ ያስተርኢ፡ ተአምር፡ ዓቢይ፡ ከመ፡ ያእምሩ፡ ፍቁራንዮ፡ ለባሕቲቶሙ፡ ለእለ፡ የዓቅቡ፡ ትእዛዞ፡ ለአቡዮ፡ ወለእለ፡ ወርቀ፡ ወብሩረ፡ ይሜንኑ፡ ወጥሪቶ፡ ለዝንቱ፡ ዓለም፡ ወሠናያ፡ ለዛቲ፡ ምድር፡ ለእሎንቱ፡ አነ፡ እትዌከሮሙ፡ በይእቲ፡ ዕለት ። ³ ወለእሉ፡ እምብርሃነ፡ ፀሐይ፡ ምስብዒተ፡ ይበርህ፡ ገጾሙ ።

⁴ ለእሉ፡ አነ፡ እከውኖሙ፡ አምላክ፡ ወእሙንቱኒ፡ ይከውነኒ፡ ሕዝብዮ ። ⁵ ለእሉ፡ አነ፡ እከውኖሙ፡ አበ፡ ወእሙንቱኒ፡ ይከውኑኒ፡ ውሉደ፡ ወአዋልደ ። ⁶ ለእሉ፡ አነ፡ እከውኖሙ፡ ምሥጥዓ፡ ወእሙንቱ፡ ይከውኑኒ፡ ቤተ፡ ወእነግሮሙ፡ ፈቃዱ፡ ለአቡዮ፡ ወኩነኔሁ፡ ለዝዓለም፡ ⁷ ለእሎንቱ፡ እሡርዖሙ፡ ምስለ፡ መላእክትዮ፡ ወይትፌሥሑ፡ ለአዕላፍ፡ ዓመታት፡ ዘአልቦ፡ ጉልቶ፡ እስመ፡ ተረክቡ፡ ምስለ፡ እለ፡ ያፈቅሩ፡ ስምዮ፡ እምነፍሰ፡ ርእሶሙ ። ⁸ እስመ፡ እሉ፡ ሐው፡ ምስለ፡ ዓለም፡ ዘያስሕት፡ ወጸልኡ፡ ኩሎ፡ ዕረፍተ፡ ንብረት፡

2ND DOMINOS 7

¹ “And, after this, God shall appear to those who have trusted in him. ² And, when he comes, a great sign shall appear, so that my beloved alone may know it – those who keep the commandment of my Father, who despise gold and silver and the goods of this world and the good things of this earth. These I will acknowledge in that day. ³ And for these their faces shall shine sevenfold beyond the light of the sun.

⁴ “To these I will be God, and they shall be my people. ⁵ To these I will be a Father, and they shall be to me sons and daughters. ⁶ To these I will be a refuge, and they shall be to me a house; and I will tell them the will of my Father and his judgement upon this world. ⁷ These I will set in order together with my angels, and they shall rejoice for ten thousands of years beyond number, because they were found among those who love my name more than their own soul. ⁸ For, these have been at odds with the world that leads astray, and have hated all the ease of its living.

2 DOMINOS 7

¹ This chapter continues the prophecy of Ch. 6.

² Another (more literal) translation of ‘*acknowledge*’ is ‘*receive*’.

³ Brightly shining faces for the saints was a common theme in early Christian literature.

⁴ Vv. 4–6 stack covenant formulae (Lv 26:12, 2Co 6:16, 18).

⁵ Cf. 2Co 6:18.

⁶ Cf. Is 32:2.

⁷ Cf. Rv 20.

⁸ እሉ፡ ሐው is corrupt; the rendering follows the sense demanded by the second half of the verse, taking the verb as one of contending or being at variance with the world.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፰

2ND DOMINOS 8

¹ ወብዙኃን፡ እለ፡ ይሜንኑ፡ ወይጸልኡ፡ ትእዛዞ፡
ለእግዚአብሔር፡ ወይሰድድዎሙ፡ ለጸድቃን፡
ወይትመነደቡ፡ እምነብ፡ ዘያፈቅሮ፡ ለዝንቱ፡ ዓለም ።

² ወለእለ፡ ይሜጥውዎሙ፡ ውስተ፡ ኩነኔ፡ ላሀ፡ ነደ፡
እሳት፡ ወያውዒ፡ ፍትወተ፡ ልቦሙ፡ ³ ወብዙኃን፡ እለ፡
ይሬስዩ፡ ፈቃድየ፡ መሥዋዕተ፡ ወሞፃሕተ፡ ዘእንስሳ፡
ወይክዕው፡ ደመ፡ ለስመ፡ ዚአየ፡ ከመ፡ ዘመባአ፡
ያበውኡ፡ በእንተ፡ ኃጢአቶሙ፡ በገቢረዝ፡ ከመ፡ እንተ፡
ጣዖት፡ ያሬስዩኒ ።

⁴ ወበነቢያትኒ፡ ነገርክዎሙ፡ ለአበዊሆሙ፡ ከመ፡
ኢይብልዑ፡ ሥጋ፡ በድን፡ ወኢይስተዩ፡ ደመ፡ ማውታ፡
እስመ፡ እሙንቱሰ፡ እስመ፡ እለ፡ ሥጋ፡ እሙንቱ፡
ዘሥጋ፡ ይኼልዩ፡ በእንቲአየ፡

¹ “But there are many who despise and hate the commandment of God, and who persecute the righteous; and these are made to suffer at the hand of him who loves this world.

² “And as for those who hand them over: into the judgement of the flame of fire, and it shall burn up the desire of their heart. ³ And there are many who turn my will into sacrifice and the slaughter of beasts, and who pour out blood in my name as though they were bringing an offering for their sins; and, in doing this, they make me out to be an idol.

⁴ “And, by the prophets, I spoke to their fathers, that they should not eat the flesh of a carcass nor drink the blood of the dead. But as for them – because they are of the flesh, they think fleshly things concerning me.

2 DOMINOS 8

¹ This chapter continues the prophecy of Chs 6–7.

² This verse has no main verb in the Ge’ez; one is supplied.

³ Vv. 3–4 comprise the sharpest passage in the book against animal sacrifice: blood offerings made in Christ’s name are said to reduce him to an idol.

⁴ This verse recalls the ruling at Ac 15:29. Guerrier indicates a section break in the MSS (※) after the እ of እስመ.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፱

2ND DOMINOS 9

¹ ወትመጽእ፡ ባሕቲቱ፡ ኩነኔ፡ ዲቤሆሙ፡ ለኤጲስ፡ ቆጵሳት፡ ወለጳዝፎራሳት፡ አስመ፡ አስሐትዎሙ፡ ለሕዝብየ፡ በእንተ፡ ፍትወተ፡ ሐውዘ፡ ርእሶሙ፡

² ወበኢሳይያስኒ፡ ነቢይ፡ ነገርክዎሙ፡ ወእቤ፡ አዘዝኩ፡ ብካየ፡ ወሰቆቃወ፡ ወቀኒተ፡ ሠቅ ። ³ ወእሙንቱስ፡ ገብሩ፡ ትፍሥሕተ፡ እንዘ፡ ይዘብሑ፡ አልህምተ፡ ወይጠብሑ፡ አባግዓ፡ ወይብሉ፡ ንብላዕ፡ ወንስተይ፡ እስመ፡ ጌሠመ፡ ንመውት ። ⁴ ወዝኮነ፡ ክሡተ፡ ውስተ፡ እዘኒሁ፡ ለእግዚአብሔር፡ አኃዜ፡ ኩሉ፡ ዓለም ።

⁵ ወኢተነድጎሙ፡ ኃጢአቶሙ፡ እስከ፡ አመ፡ ይመውቱ፡ እስመ፡ መሥዋዕቱ፡ ለእግዚአብሔር፡ መንፈስ፡ የዋሕ፡ ልበ፡ የዋሕ፡ ወንጹሕ፡ አይትሓየይ፡ እግዚአብሔር ።

⁶ ተመየጡኬ፡ እንከ፡ ኀቤየ፡ ኩልክሙ፡ ወአነሂ፡ እትመየጥ፡ ኀቤክሙ፡ ይቤ፡ እግዚአብሔር፡ አኃዜ፡ ኩሉ፡ ዓለም ።

⁷ ኢትኩኑ፡ ከመ፡ አበዊክሙ፡ እለ፡ ነገርዎ፡ ነቢያት፡ ወለእለሂ፡ መና፡ በልዑ፡ በገዳም፡ ወኢያእመሩ፡

¹ “And judgement shall come above all upon the bishops and upon the priests, because they have led my people astray for the sake of their own appetite and pleasure.

² “And, by Isaiah the prophet, I spoke to them and said: I commanded weeping and lamentation and the girding on of sackcloth; ³ but they made merriment, slaughtering oxen and killing sheep and saying, “Let us eat and drink; for, tomorrow we die.” ⁴ And this was made plain in the ears of the Lord Almighty.

⁵ “And their sin shall not be forgiven them until they die; for, the sacrifice of God is a meek spirit, and a meek and pure heart God will not despise.

⁶ “Return now to me, all of you, and I also will return to you, says the Lord Almighty.

⁷ “Do not be like your fathers, to whom the prophets spoke, and who ate manna in the wilderness and did not understand, and to

2 DOMINOS 9

¹ Here, ‘priests’ translates a Greek word carried over into the Ge’ez, (παστοφόροι, which properly meant the attendants who carried a god’s shrine in procession and is used here of the lower clergy); ‘bishops’ is likewise a Greek loan.

² The ‘paragraph break’ (።) at the end of this verse is not reflected in the translation, due to the requirements of contemporary English style.

³ Cf. Is 22:13, 1Co 15:32.

⁴ ‘The Lord Almighty’ translates a phrase (እግዚአብሔር) meaning literally ‘he who holds the whole world’, the usual Ge’ez way of saying ‘Lord Almighty’.

⁵ Cf. Ps 51:14.

⁶ See #4 on the Divine Name, እግዚአብሔር.

⁷ This verse recalls the story of Ex 16.

ወኢተግዳውቀቶሙ፡ ጸጋሁ፡ ለእግዚአብሔር፡ እለ፡
ፈተው፡ ሥጋ፡ ወ ጸግቡ፡ ፍትወተ፡ ልቦሙ፡ እኪተ ፤

⁸ ወበከመ፡ ይብል፡ በልዑ፡ ሕዝብየ፡ ሥጋ፡ ወሰትዩ፡
ወይነ፡ ወገዝፉ፡ ወሠብሐ፡ ወረገፅዎ፡ ለፍቁር፡ እስመ፡
ካህን፡ ወነቢይ፡ ዘንግዓ፡ በእንተ፡ ወይን ፤

⁹ ኢዮናዳብ፡ ወልደ፡ ረካብ፡ ለዓለም፡ እስመ፡ ኢይሰትዩ፡
ወይነ፡ ወዓቀቡ፡ ትእዛዘ፡ አበዊሆሙ፡

whom the grace of God was not made known – who craved flesh
and glutted the evil desire of their heart.

⁸ “As it is said: My people ate flesh and drank wine and grew fat
and gross, and they spurned the Beloved; for priest and prophet
alike reeled because of wine.

⁹ “Not so Jonadab the son of Rechab and his house for ever; for,
they drank no wine and kept the commandment of their fathers.

⁸ Cf. Dt 32:15, Is 28:7.

⁹ Cf. Jr 35.

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፲

¹ ወበእንተዝ፡ እብለክሙ፡ ቁሙ፡ በፍርሃተ፡ እግዚአብሔር፡ ወበጽድቅ፡ እስመ፡ አልቦ፡ ዘአምጸእክሙ፡ ውስተዝ፡ ዓለም፡ ወነሢአሂ፡ አልቦ፡ ዘትክሉ ።
² ዕራቀክሙ፡ ቦዕክሙ፡ ውስተዝ፡ ዓለም፡ ወዕሪቀክሙ፡ ሀለወክሙ፡ ትፃኡ፡ እምውስተዝ፡ ዓለም ።³ ወበእንተዝ፡ አጥርይዋ፡ ለጽድቅ፡ ባሕቲታ፡ ወለፍቅረ፡ እግዚአብሔር ።

2ND DOMINOS 10

¹ “And, therefore, I say to you: stand fast in the fear of God and in righteousness. For, there is nothing that you brought into this world, and neither is there anything that you are able to take away. ² Naked you entered this world, and naked you must go out of this world. ³ Therefore, acquire righteousness alone, and the love of God.

2 DOMINOS 10

¹ Cf. 1Tm 6:7.

² Cf. Job 1:21, Qo 5:15. Guerrier indicates a section break in the MSS (※) at the beginning of ቦዕክሙ.

³ See #9:4 on the Divine Name, እግዚአብሔር.

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፲፩

¹ እስመ፡ እምከመ፡ ሐልቀ፡ ወአልፀቀ፡ መዋዕል፡
ይትነሥኡ፡ እኩያን፡ ወይሰድድምጩ፡ ለፈራህያን፡
እግዚአብሔር፡ ወለጸድቃን፡ እስመ፡ ይዛለፎሙ፡
በፍትወቶው፡ እስመ፡ ያረ፡ ሕሊናሆሙ፡ ² ወይግዕዝዎሙ፡
ኃጥአን፡ ለጸድቃን፡ ወይሰድድዎ፡ ወይጸልእዎሙ ።
³ ወይብሉ፡ ላዕሌሆሙ፡ ኩሎ፡ ነገረ፡ እኩየ ።
⁴ ወበእንተዝ፡ ይወድዮሙ፡ እግዚአብሔር፡ ውስተ፡
እሳት፡ ዘኢይጠፍእ፡ ውኅበ፡ ዕፂሁ፡ ዘኢይነውም ።
⁵ አሜሃ፡ ትመጽእ፡ ኩሉ፡ ፍጥረት፡ ለዋዕየ፡ እሳት፡
እስመ፡ ፀሐይ፡ ወወርኅ፡ ኢይሁቡ፡ ብርሃኖሙ፡ ማያት፡
ይነጽፉ፡ ወአፍላግ፡ ይየብሱ ። ⁶ ሰማይ፡ ይጠበለል፡
ወምድር፡ ትትመሐጽ ።
⁷ ወይትነሣእ፡ እግዚአብሔር፡ ይኩንን፡ ሕዝቦ፡
ወየዓሥዮሙ፡ ለለጃጃእምኔሆሙ፡ በከመ፡ ምግባሩ፡
ወበከመ፡ ቃሉ፡ ዘነበበ፡ ዲበ፡ ፍኖተ፡ ጽድቅ ።
⁸ ወጸድቃንስ፡ እለ፡ ሓሩ፡ ኀበ፡ ፍኖተ፡ ጽድቅ፡ ይወርሱ፡
ስብሐቲሁ፡ ለእግዚአብሔር ። ⁹ ወኃይሉ፡ ይትወሀብ፡

2ND DOMINOS 11

¹ “For, when the days are ended and accomplished, the wicked shall rise up and shall persecute those who fear God, and the righteous – because the righteous rebuke them in their lusts, since their own conscience is a burden to them. ² And sinners shall drive out the righteous, and shall persecute them and hate them, ³ and they shall speak against them every evil word.
⁴ “And, for this, God shall cast them into the fire that is not quenched, and to the worm that does not sleep.
⁵ “Then shall all creation come to the burning of fire; for, the sun and the moon shall not give their light, the waters shall dry up and the rivers shall fail. ⁶ The sky shall be rolled up, and the earth shall be wiped away.
⁷ “And God shall arise to judge his people, and he shall repay each one of them according to his deed and according to his word, which he spoke on the way of righteousness.
⁸ “But the righteous, who walked in the way of righteousness, shall inherit the glory of God. ⁹ And there shall be given to them

2 DOMINOS 11

- ¹ A word is garbled in the transcription and is read as ‘and they shall persecute them’.
² The ‘paragraph break’ (።) at the end of this verse is not reflected in the translation, due to the requirements of contemporary English style.
³ The phrase, ‘every evil word’, is figurative.
⁴ Cf. Is 66:24 (Mk 9:48), where the familiar English has ‘the worm that does not die’; the Ge’ez reads ‘does not sleep’, and that is kept.
⁵ This verse describes common signs for disasters and/or the end times.
⁶ Cf. Isa 34:4.
⁷ See #9:4 on the Divine Name, እግዚአብሔር.
⁸ The ‘paragraph break’ (።) at the end of this verse is not reflected in the translation, due to the requirements of contemporary English style.
⁹ Cf. Is 64:4, 1Co 2:9.

ሎሙ፡ ዘዓይን፡ ኢርእየ፡ ወእዝን፡ ኢሰምዓ፡ his power, which eye has not seen nor ear heard; and they shall
ወይትፈሥሑ፡ በመንግሥትየ ብ፡ rejoice in my kingdom.

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፲፪

2ND DOMINOS 12

¹ ዘከሠተ፡ ሎሙ፡ ኢየሱስ፡ ክርስቶስ፡ ለአርዳኢሁ፡ መጽሐፈ፡ ወዘከመሂ፡ ከሠተ፡ ኢየሱስ፡ ክርስቶስ፡ መጽሐፈ፡ እንተ፡ ማኅበሮሙ፡ ለሐዋርያት፡ አርዳኢሁ፡ ለኢየሱስ፡ ክርስቶስ፡ እንተ፡ ለኩሉ ።

² ሚሞን፡ ወቄሌንቶስ፡ ሐሳውያን፡ ሐዋርያት፡ እንተ፡ በእንቲአሆሙ፡ ተጽሕፈት፡ ከመ፡ አልቦ፡ ዘይሳተሮሙ፡ እስመ፡ ቦሙ፡ ላዕሌሆሙ፡ ሕብል፡ በዘይቀትልዎሙ፡ ለሰብእ፡ ከመ፡ ትኩኑ፡ ጽኑዓነ፡ ወኢታንቀልቅሉ፡ ወኢትትሀወኩ፡ ወኢትፍልሱ፡ እምዘ፡ ሰማዕክሙ፡ ቃለ፡ ወኅጌል ።

³ ዘከመ፡ ሰማዕነ፡ ወዘከርነ፡ ወጸሐፍነ፡ ለኩሉ፡ ዓለም፡ አማንፀናክሙ፡ ውሉድነ፡ ወአዋልዲነ፡ በፍሥሐ፡ በስሙ፡ ለእግዚአብሔር፡ አብ፡ አኃዜ፡ ዓለም፡ ወበኢየሱስ፡ ክርስቶስ፡ ሣህል፡ ይብዛኅ፡ ላዕሌክሙ ።

¹ The book that Jesus Christ revealed to his disciples; and how Jesus Christ revealed the book of the company of the apostles, the disciples of Jesus Christ – the book that is for all.

² Simon and Cerinthus, false apostles, concerning whom it is written that no one should keep company with them; for, there is in them a deceit by which they kill men: that you may be steadfast, and not waver, nor be shaken, nor turn aside from the word of the gospel which you have heard.

³ According as we heard and remembered and wrote for the whole world, we commend you, our sons and our daughters, with joy, in the name of God the Father Almighty, and in Jesus Christ: may grace be multiplied upon you.

2 DOMINOS 12

- ¹ The opening words of the letter, and the seam with the apocalypse before it. In the Ethiopic tradition, the start is marked by the word for ‘book’ or ‘writing’, which occurs twice here. This is where editions of the *Epistle of the Apostles* printed on its own begin, at their chapter 1; their numbers run 11 behind the numbering used here throughout.
- ² The opponents are Simon Magus and Cerinthus; their names are spelled differently in Ch. 18. The word translated ‘*gospel*’ is misspelled in the transcription. Guerrier indicates a section break in the MSS (※) after the **አ** of በእንቲአሆሙ.
- ³ The word translated ‘*we commend you*’ is misspelled in the transcription.

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፲፫

¹ ዮሐንስ፡ ወቶመስ፡ ወጴጥሮስ፡ ወእንድርያስ፡ ወያዕቆብ፡
ወፊልጶስ፡ ወበርተሎሜዎስ፡ ወማቴዎስ፡ ወናትናኤል፡
ወይሁዳ፡ ቀናዒ፡ ወኬፋ፡ ጸሐፍነ፡ ለቤተ፡ ክርስቲያናት፡
ዘጽባሕ፡ ወለዓረብ፡ ላዕለ፡ ደቡብ፡ ወሰሜን ። ² እንዘ፡
ንዜንወክሙ፡ ወንነግረክሙ፡ ዘበእንቲአሁ፡ ለእግዚእነ፡
ኢየሱስ፡ ክርስቶስ፡ በከመ፡ ጸሐፍን፡ ወሰማዕናሁ፡
ገሥናሁ፡ እምድኅረ፡ ተንሥኦ፡ እሙታን ። ³ ወዘከመ፡
ከሠተ፡ ለነ፡ ዓቢየ፡ ወመድምመ፡ ወህልወ፡

2ND DOMINOS 13

¹ John and Thomas and Peter and Andrew and James and Philip
and Bartholomew and Matthew and Nathanael and Judas the
Zealot and Cephas: we write to the churches of the east and to
the west, to the south and the north, ² declaring to you and
telling you what concerns our Lord Jesus Christ, according as
we have written; and we heard him and touched him after he rose
from the dead; ³ and how he revealed to us things great and
wonderful and true.

2 DOMINOS 13

- ¹ 11 apostles are named as the letter's authors. The list does not match those in the four canonical Gospels. It names both Peter and Cephas, which elsewhere in early Christian writing are two names for the same apostle, and it includes Nathanael, who appears only in John and is not there counted among the Twelve. How the list came to take this form is not known.
- ² The phrase, 'we ... touched him' looks ahead to Ch. 23 and to the book's running concern that the risen body was real.
- ³ In place of 'great', James has 'mighty'.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፲፬

¹ ዘንተ፡ ነአምር፡ እግዚእን፡ ወመድኃኒን፡ ኢየሱስ፡ ክርስቶስ፡ እግዚአብሔር፡ ወልደ፡ እግዚአብሔር፡ ዘተፈነወ፡ እምነበ፡ እግዚአብሔር፡ አኃዜ፡ ኩሉ፡ ዓለም፡ ገባሪ፡ ወፈጣሪ፡ በኩሉ፡ ስም፡ ዘይሰመይ፡ ዘመልዕልተ፡ ኩሉ፡ ሥልጣናት፡ እግዚአ፡ አጋእዝት፡ ወንጉሠ፡ ነገሥት፡ ኃይለ፡ ኃያላን፡ ሰማያዊ፡ ዲበሰማያዊ፡ ዲበ፡ ኪሩቤል፡ ወሱራፊል፡ ወይነብር፡ በየማነ፡ መንበረ፡ አብ ። ² ዘቃሉ፡ አዘዘ፡ ሰማያተ፡ ወሐነፀ፡ ። ምድረ፡ ወውስቴታ፡ ወባሕረ፡ ዓቀመ፡ ከመ፡ ኢትትዓዶ፡ እምዓቅማ ። ³ ወቀላያት፡ ወአንቅዕት፡ ይፈለፍሉ፡ ወይውኅዙ፡ ውስተ፡ ምድር፡ ዕለተ፡ ወሌሊተ፡ ⁴ ፀሐየ፡ ወወርታ፡ ዘሣረረ፡ ወከዋክብተ፡ ውስተ፡ ሰማይ፡ ብርሃነ፡ ወጽልመተ፡ ዘፈለጠ፡ ⁵ ዘገሃነም፡ አዘዘ፡ ወይኤዝዝ፡ በቅፅበተ፡ ዓይን፡ ዝናመ፡ ለክረምት፡ ወጊጫ፡ ወአስሐ፡ ትያ፡ ወበረድ ። ⁶ ወመዋዕለ፡ በበጊዜሁ፡ ዘያድለቀልቅ፡ ወያጸንዕ ። ⁷ ዘገብሮ፡ ለሰብእ፡ በአርአያሁ፡ ወበአምሳሊሁ፡ ⁸ ዘበአበው፡ ቀደምት፡ ወነቢያት፡ ተናገረ፡

2ND DOMINOS 14

¹ This we believe: our Lord and Saviour Jesus Christ, God the Son of God, who was sent from God the Almighty, maker and creator, named with every name that is named, who is above all authorities, Lord of lords and King of kings, Power of powers, heavenly above the heavenly, above the cherubim and the seraphim, and who sits at the right hand of the throne of the Father; ² who by his word commanded the heavens and built the earth and what is in it, and set a bound to the sea that it should not pass beyond its bound; ³ and the deeps and the springs, that they should break forth and flow upon the earth by day and by night; ⁴ who established the sun and the moon and the stars in heaven, who divided the light from the darkness; ⁵ who commanded hell, and who commands in the twinkling of an eye the rain for the winter, and mist and snow and hail; ⁶ and the days, each in its season; who shakes and who makes firm; ⁷ who made man in his own image and after his likeness; ⁸ who spoke by the fathers

2 DOMINOS 14

¹ The creed. On 'the Almighty', see #9:4.

² The transcription has a stray mark (※) dividing a single clause between 'built' and 'the earth'; the halves are joined here.

³ James has 'fountains' in place of 'springs'.

⁴ Guerrier indicates a section break in the MSS (※) after the 2nd **ወ** of **ወወርታ**.

⁵ James has 'called forth' in place of 'commanded'.

⁶ James ends this verse, "that makes the earth to quake and again establishes it."

⁷ In place of 'made', James has 'created'.

⁸ For this verse, James reads: *and by the fathers of old and the prophets is it declared*, giving an alternative (in parentheses) that resembles our text.

በአምሳል፡ ወበአማን፡ ⁹ ዘሐዋርያት፡ ሰበኩ፡ ወኣርዳእ፡
ገሠሥዎ፡ ¹⁰ ወእግዚአብሔር፡ እግዚእ፡ ወልደ፡
እግዚአብሔር፡ ነአምን፡ ቃል፡ ዘኮነ፡ ሥጋ፡ ማርያም፡
እምቅድስት፡ ድንግል፡ በማኅፀና፡ ተዐውረ፡ እመንፈስ፡
ቅዱስ፡ ወአኮ፡ በፍትወተ፡ ሥጋ፡ አላ፡ በፈቃዱ፡
ለእግዚአብሔር፡ ¹¹ ተወልደ፡ ወተጠብለለ፡ በቤተ፡
ልሔም፡ ወተዓውቀ፡ ወዘተሐዕነ፡ ወልሕቀ፡ እንዘ፡ ንሕነ፡
ንሬኢ፡

of old and by the prophets, in parable and in truth; ⁹ whom
the apostles preached and the disciples handled. ¹⁰ In God
the Lord, the Son of God, we believe: the Word who became
flesh of Mary, conceived in the womb of the holy virgin
by the Holy Spirit, and not by desire of the flesh but by the
will of God; ¹¹ and was born and swaddled at Bethlehem and
was made known; and was nursed and grew up, while we
looked on.

⁹ In place of ‘*handled*’, James ends with ‘*did touch*’.

¹⁰ The translation, ‘*conceived*’, rests on a small correction to a misspelled word.

¹¹ Here, ‘*nursed*’ rests on a small correction to a misspelled word.

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፲፭

¹ ዘንተ፡ ገብረ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘተውህበ፡
እምነበ፡ ዮሴፍ፡ ወእማርያም፡ እሙ፡ ጎበ፡ ይትመሀር፡
መጽሐፈ፡ ² ወዘይምህሮ፡ ይቤሎ፡ እንዘ፡ ይሜህሮ፡ በል፡
አልፋ፡ አውሥኦ፡ ወይቤሎ፡ ንግረኒ፡ አንተ፡ ቅድመ፡
ምንት፡ ውእቱ፡ ቤጣ ፤
³ ወእምዘ፡ አማን፡ ሀልወ፡ ግብረ፡ ዘተገብረ ፤

2ND DOMINOS 15

¹ This our Lord Jesus Christ did. He was given over by Joseph and by Mary his mother to be taught letters. ² And he who taught him said to him, as he taught him, “Say Alpha.” He answered and said to him, “Tell me first, what is Beta?”
³ And this is a true thing, a deed that was done.

2 DOMINOS 15

- ¹ The schoolmaster story, drawn from the *Infancy Gospel of Thomas* (Chs 6 & 14).
² The child’s retort turns the lesson back on the teacher: he will not say the first letter until he is told the second.
³ This verse insists that the episode is historical, not parable, which is consistent with the book’s general polemic against reading the incarnation figuratively.

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፲፮

¹ ወእምዝ፡ ከብካብ፡ ኮነ፡ በቃና፡ ዘገሊላ፡ ወጸውዕዎ፡ ምስለ፡ እሙ፡ ወአዊሁ፡ ወማየ፡ ረሰየ፡ ወይነ፡ ወምውታነ፡ አንሥአ ፤ ² ወለመፃጉዓን፡ ረሰየሙ፡ ይሐሩ፡ ወለዘየብስት፡ እዴሁ፡ ሰፍሐ፡

³ ወብእሲት፡ እንተ፡ ትክቶ፡ ትደዊ፡ ፲ወ፪ዓመተ፡ ለከፈት፡ ጽንፈ፡ ልብሱ፡ ወሐይወት፡ በጊዜሃ ፤

⁴ ወእንዘ፡ ንሑሊ፡ ወናነክር፡ ዘይገብር፡ ስብሐተ፡ ይቤለነ፡ መኑ፡ ገሠሠኒ፡ ወንቤሎ፡ እግዚአ፡ ግፍዓ፡ ሰብእ፡ ለከፈከ ፤

⁵ ወአውሥአ፡ ወይቤለነ፡ አእመርኩ፡ ኃይለ፡ ዘወጽአ፡ እምኔየ ፤

⁶ ይእተ፡ ጊዜ፡ ቀደመቶይእቲ፡ ብእሲት፡ ወአውሥአቶ፡ ወትቤሎ፡ እግዚአ፡ አነ፡ ገሠሥኩከ፡ ወአውሥአወይቤላ፡ ሑሪ፡ ሃይማኖትኪ፡ አሕየወተኪ ፤

⁷ ወእምዝ፡ ለጽሙማን፡ ረሰየሙ፡ ይስ ምዑ ፤

⁸ ወለዕውራን፡ ይርአዩ፡ ወእለ፡ አጋንንት፡ አውጽአ፡ ወእለ፡ ለምዕ፡ አንጽሐ ፤

2ND DOMINOS 16

¹ And afterward there was a marriage in Cana of Galilee, and they called him with his mother and his brothers; and he made water into wine, and raised the dead; ² and he made the paralytics to walk, and for him whose hand was withered he stretched it out.

³ And a woman who had suffered a discharge of blood 12 years touched the hem of his garment, and was healed in that hour.

⁴ And, while we pondered and marvelled at the glorious thing he did, he said to us, “Who touched me?” And we said to him, “Lord, the press of the people touched you.”

⁵ And he answered and said to us, “I perceived a power that went out from me.”

⁶ At that moment the woman came forward and answered him and said to him, “Lord, it was I who touched you.” And he answered and said to her, “Go, your faith has made you whole.”

⁷ And, thereafter, he made the deaf to hear; ⁸ and the blind to see; and he cast out demons, and he cleansed the lepers.

2 DOMINOS 16

¹ Cf. Jn 2. and the feeding of the five thousand (Mark 6 and parallels).

² Cf. Mk 3.

³ Cf. Mk 5.

⁴ In place of ‘glorious thing’, James has ‘miracle’.

⁵ James ends, “I perceive that a virtue is gone out of me.” Guerrier indicates a section break in the MSS (※) after the ጽ of ዘወጽአ.

⁶ Cf. Mk 5:33–34.

⁷ Due to the requirements of contemporary English style, we do not here reflect the ‘paragraph mark’ (§) at the end of this verse.

⁸ In place of ‘demons’, James has ‘unclean spirits’.

⁹ ወጋኔን፡ ሌጌዎን፡ ዘቦ፡ ብእሲ፡ ረከቦ፡ ለኢየሱስ፡
ጸርሐ፡ ወይቤ፡ ዘእንበለ፡ ይብጻሕ፡ ዕለተ፡ ሙስናነ፡
መጻእከ፡ ትስድደነ፡ ¹⁰ ወገሠዎ፡ ወይቤሎ፡ እግዚእ፡
ኢየሱስ፡ ፃዕ፡ እምዝ፡ ብእሲ፡ ምንተኒ፡ እንዘ፡ አልቦ፡
ዘትሬስዮ፡ ወቦኣ፡ ውስተ፡ አሕርው፡ ወአስጠሞሙ፡
ውስተ፡ ባሕር፡ ወተሐንቁ ።

¹¹ ወእምዝ፡ ዲቦ፡ ባሕር፡ ሐረ፡ ወነፍሐ፡ ነፋሳት፡
ወገሠዎሙ፡ ወሞገደ፡ ባሕርኒ፡ ሐስኦ ።

¹² ወዲናረ፡ እንዘ፡ አልብነ፡ ንሕነ፡ አርዳኢሁ፡ ንቤሎ፡
ምንተ፡ ንሬሲ፡ በእንተ፡ መጽብሐዊ፡ ¹³ ወአውሥኦ፡
ወይቤለነ፡ እምውስቴትክሙ፡ ይውርው፡ መቃጥነ፡
መሥገርተ፡ አንቃር፡ ውስተ፡ ልጎት፡ ወያውጽእ፡ ዓሣ፡
ወይረክብ፡ ውስቴቱ፡ ዲናረ፡ ወሀብዎሙ፡ ለመጽብሐዊ፡
ዘሊተ፡ ወለክሙ ።

¹⁴ ወእምዝ፡ እንዘ፡ አልብነ፡ ኅብስት፡ ዘእንበለ፡ ምስ፡
ኅብስት፡ ዓሣሂ፡ ፪ ። ¹⁵ ወአዘዘው፡ ለሰብእ፡ ይርፍቁ፡
ወተረክቦ፡ ጉልቆሙ፡ ፶፫፻፲፱ እንበለ፡ ደቅ፡ ወአን ስት ።

¹⁶ ለእለ፡ አቅረብነ፡ ፍተታተ፡ ኅብስት፡ ወጸግቡ፡
ወተርፈ፡ ወአግነሥነ፡ ፲፬፻ ምሉአነ፡ መሣይምተ፡

⁹ And the demon Legion, which was in a man, met Jesus and cried out and said, “Before the day of our destruction is come, have you come to drive us out?” ¹⁰ And the Lord Jesus rebuked him and said to him, “Come out of this man, and do him no harm.” And it entered into the swine and drowned them in the sea, and they were choked.

¹¹ And then he walked upon the sea, and the winds blew, and he rebuked them, and the waves of the sea were stilled.

¹² And, when we his disciples had no denarius, we said to him, “What shall we do about the tax-gatherer?” ¹³ And he answered and said to us, “Let one of you cast a hook into the deep and bring up a fish, and he shall find a denarius in it; give it to the tax-gatherers for me and for you.”

¹⁴ And then, when we had no bread except five loaves and 2 fishes, ¹⁵ he commanded the people to sit down, and their number was found to be 5,000, besides children and women.

¹⁶ To these we set fragments of bread, and they were filled, and there was left over; and we took up 12 baskets full

⁹ Cf. Mk 5:6–10.

¹⁰ Cf. Mk 5:11–13.

¹¹ Cf. Mk 6:47–52.

¹² James has ‘money’ in place of ‘denarius’.

¹³ Cf. Mt 17.

¹⁴ A miswritten word is read as ‘five’, as v. 17 confirms.

¹⁵ Throughout the book, numbers given as digits in the translation reflect the use of Ethiopic digits in the Ge’ez text.

¹⁶ Cf. Mk 6 and parallels.

ዘፍተታት፡ ¹⁷ እንዘ፡ ንሴአል፡ ወንብል፡ ምንት፡ ውእቱ፡
 እለ፡ ኃምስ፡ ኅብስት፡ ¹⁸ ዝውእቱ፡ አምሳለ፡ አሚኖትነ፡
 በእንተ፡ ዓቢይ፡ ክርስትና፡ ወዝውእቱ፡ በአብ፡ አኃዜ፡
 ኩሉ፡ ዓለም ። ¹⁹ ወበኢየሱስ፡ ክርስቶስ፡ መድኃኒ፡
 ወመንፈስ፡ ቅዱስ፡ ጳራቅሊጦስ፡ ወበቅድስት፡ ቤተ፡
 ክርስቲያን፡ ወበኅድገተ፡ ኃጢአት ።

of the fragments, ¹⁷ asking and saying, “What are these
 five loaves?” ¹⁸ They are the likeness of our faith concerning
 the great Christian confession: that is, in the Father Almighty;
 and in Jesus Christ our Saviour, and in the Holy
 Spirit the Paraclete, and in the holy church, and in the
 forgiveness of sins.

¹⁷ For this verse, James reads: *asking one another and saying, “What (mean) these five loaves?”*

¹⁸ Vv. 18–19 turn the five loaves into a five-fold confession: Father, Christ, Holy Spirit, church, forgiveness of sins.

¹⁹ In place of ‘Paraclete’, James has ‘comforter’. Guerrier indicates a section break in the MSS (※) after the ኃ of መድኃኒ.

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፲፯

2ND DOMINOS 17

¹ ወዘንተ፡ ከሠተ፡ ለን፡ እግዚእን፡ ወመድኃኒን፡ ወአመረን፡
ወንሕነኒ፡ ከማሁ፡ ከመ፡ ትኩኑ፡ ሱቴፋን፡ በጸጋሁ፡
ለእግዚእ፡ ወለመልእክትን፡ ወበስብሐቲን፡ እንዘ፡
ትሔልዩ፡ ሕይወተ፡ ዘለዓለም ።

² ኩኑ፡ ጽኑዓን፡ እንዘ፡ ኢታንቀለቅሉ፡ በአእምሮ፡
ጠበወይቆ፡ እግዚእን፡ ኢየሱስ፡ ክርስቶስ፡ ወይሠሃል፡
ወያድኅን፡ ለዝሉፉ፡ ወለዓለመ፡ ዓለም፡ ዘኢየሱልቅ ።

¹ These things our Lord and Saviour revealed to us and made known to us; and we, in like manner, make them known to you, that you may be partakers in the grace of the Lord, and in our ministry and in our glory, being mindful of eternal life.

² Be steadfast, not wavering, in the knowledge of our Lord Jesus Christ; and he will show mercy and will save, continually and for ever and ever without end.

2 DOMINOS 17

¹ In place of ‘glory’, James has ‘giving thanks’, with the former added in parentheses.

² The word, ጠበወይቆ, is unintelligible as transmitted. It is not a defect of our base text: Guerrier’s edition prints the same form, and his French passes over it without rendering it, giving only ‘the knowledge of our Lord Jesus Christ’. No reading can therefore be recovered from the edition, and none is guessed at here; the clause is translated from what remains around the word.

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፲፰

2ND DOMINOS 18

¹ እስመ፡ ቁርንቶስ፡ ወሲሞን፡ ወጽኡ፡ እውንቱ፡ ይዑዲ፡
ዓለመ፡ ² እሉኬ፡ ፀሩ፡ ለእግዚአብሔር፡ ኢየሱስ፡
ክርስቶስ፡ እለ፡ ይመይጥዎሙ፡ በህልው፡ ለእለ፡ አምኑ፡
በአማን፡ ቃል፡ ወበምግባር፡ ዝውእቱ፡ ኢየሱስ፡
ክርስቶስ፡ ³ ዑቁኬ፡ ወተዓቀብዎው፡ እስመ፡ ሕመሜ፡
ወርኩስ፡ ወሞት፡ ይከውን፡ ደኃሪሁ፡ ለሙስና፡
ወደይን ፡፡

¹ For, Cerinthus and Simon have gone forth, and they go
about the world. ² These are enemies of the Lord Jesus Christ,
who turn aside from the truth those who have believed in
the true word and in the work – that is, Jesus Christ.
³ Take heed, then, and beware of them; for, sickness and
defilement and death shall be their end, unto destruction and
judgement.

2 DOMINOS 18

- ¹ Simon and Cerinthus are named as the opponents, whose teaching the book rejects. Both were remembered in early Christian writing as teachers of error: Simon as the magician of Ac 8, later treated as the source of many false doctrines, and Cerinthus as a teacher who denied that the divine and human in Christ were truly joined. Within the book's apostolic setting, they appear as living adversaries; that contributes to the discussion of when the work was written but it does not, by itself, establish that they were alive when the author wrote.
- ² In place of 'turn aside from the truth', James' translation of the Coptic text has '*they pervert the word and the true thing*'.
- ³ James has '*for, death is in them, and great pollution and corruption*' in place of '*for, sickness and defilement and death shall be their end*'.

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፲፱

¹ ናሁኬ፡ ኢተሐከይነ፡ ዘህልው፡ ስምዖ፡ ለእግዚእነ፡
ኢየሱስ፡ ክርስቶስ፡ ² ወእግዚእነ፡ ዘከመ፡ ገብረ፡ እንዘ፡
ንሬኢ፡ ሀለውነ፡ ወዘከመ፡ ዘልፈ፡ ሕሊናቲነ፡ በኅቤነ፡
ወፈከረ፡ ወገብረ፡ ለዘስምዖ፡ ይከውን ።

2ND DOMINOS 19

¹ Behold then, we have not been slack in the true testimony of our Lord Jesus Christ, ² and in what our Lord did while we looked on, and how he set our understanding right; and he expounded and wrought what stands as testimony.

2 DOMINOS 19

¹ In place of ‘our Lord Jesus Christ’, the Coptic text has ‘Christ our Saviour’.

² The text of this verse is short and awkwardly constructed in the Ge’ez: ለዘስምዖ፡ ይከውን፡, literally, ‘for that which becomes a witness’, is rendered ‘what stands as testimony’.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፳

2ND DOMINOS 20

¹ ዘንተ፡ ነአምር፡ ዘተሰቅለ፡ በመዋዕሊሁ፡ ለጲላሎስ፡ ጳጳሴናዊ፡ ወአርኮላኦስ፡ መኰንን፡ ዘማእከለ፡ ፪፩ያት፡ ተሰቅለ ። ² ወምስሌሆሙ፡ አውረድዎ፡ እምዕፀ፡ መስቀል ።

³ ወተቀብረ፡ መካነ፡ ዘስሙ፡ ቀራንዮ፡ ⁴ ቦኅበ፡ ሐራ፡ አንስት፡ ሠላስ፡ ሳራ፡ ወማርታ፡ ወማርያም፡ መግደላዊት፡ ወሰዳ፡ ዕፍረተ፡ ከመ፡ ይሱጣ፡ ውስተ፡ ሥጋሁ፡ እንዘ፡ ይበኪያ፡ ወየኃዝና፡ በእንተ፡ ዘኮነ፡ ⁵ ወቀርባ፡ ኀበ፡ መቃብር፡ ወረከባ፡ ዕብነ፡ ኀበ፡ አንኰርኰርዎ፡ እመቃብር፡ ወአርሶዋ፡ ጥኅቶ፡ ወኢረከባ፡ ሥጋሁ፡

¹ This we believe: that he was crucified in the days of Pontius Pilate and Archelaus the governor, and was crucified between 2 thieves; ² and with them they took him down from the tree of the cross.

³ And he was buried in a place whose name is Kranion. ⁴ To that place went three women, Sarah and Martha and Mary Magdalene, carrying ointment to pour upon his body, weeping and mourning over what had come to pass. ⁵ And they drew near to the tomb, and found the stone where they had rolled it away from the tomb; and they opened its door, and did not find his body.

2 DOMINOS 20

- ¹ Pilate is paired with ‘Archelaus the governor’, who had in fact been removed from office long before; the text is left as it stands rather than corrected.
- ² The Coptic text lacks this verse.
- ³ ‘Kranion’ is the Greek for ‘the place of a skull’; it is kept in that form rather than given as Golgotha, which the Ge’ez does not use here.
- ⁴ The ‘three women’ are ‘Sarah’, ‘Martha’ and ‘Mary Magdalene’; ‘Sarah’ stands where the 4 Canonical Gospels have Salome or another Mary, and she appears again in Ch. 21.
- ⁵ Guerrier indicates a section break in the MSS (※) after the **ኢ** of **ወኢረከባ**. The Coptic text lacks ‘and found the stone where they had rolled it away from the tomb’.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፳፩

2ND DOMINOS 21

¹ ወእንዘ፡ የኃዝና፡ ወይበክያ፡ አስተርአዮን፡ እግዚእ፡ ወይቤሎን፡ ኢትብክያ፡ አነ፡ ውእቱ፡ ዝተኃሥዓ፡
² ትሒር፡ ባሕቱ፡ አሐቲ፡ እምኔክን፡ ኀብ፡ አዊክን፡ ወትቤሎሙ፡ ንዑ፡ ተንሥኦ፡ ሊቅነ፡ እምውታን፡
³ ወመጽአት፡ ማርያ፡ በኀቤነ፡ ወነገረተነ፡ ወንቤላ፡ ንሕነ፡ ሚሊነ፡ ወለኪ፡ ብእሲቶ፡ ዘሞተ፡ ወተቀብረ፡ ያክልኑ፡ ሐይወ፡ ወኢአምናሃ፡ ንሕነ፡ ከመ፡ መድኃኒነ፡ ተንሥኦ፡ እሙታን ፤

⁴ ወእምዝ፡ ገብአት፡ ኀቤሁ፡ ለእግዚእነ፡ ወትቤሎ፡ አልቦ፡ ዘአምነኒ፡ እምኔሆሙ፡ በእንተ፡ ትንግኤከ ፤

⁵ ወይቤላ፡ ትሒር፡ አሐቲ፡ ካልእታ፡ እምኔክን፡ ዘንተ፡ ከመ፡ እንዘ፡ ትብሎሙ ፤

⁶ ወመጽአት፡ ሳራ፡ ወከማሁ፡ አይድኣተነ፡ ወአክሐድናሃ ፤

⁷ ወገብአት፡ ኀብ፡ እግዚእነ፡ ወትቤሎ፡ ከመ፡ ማርያ ፤

¹ And, while they mourned and wept, the Lord appeared to them and said to them, “Do not weep; I am he whom you seek. ² But let one of you go to your brothers and say to them, “Come, our Master has risen from the dead.”” ³ And Mary came to us and told us; and we said to her, “What have we to do with you, woman? He who died and was buried – can he live?” And we did not believe her, that our Saviour had risen from the dead.

⁴ And then she went back to our Lord and said to him, “Not one of them believed me concerning your resurrection.”

⁵ And he said to her, “Let another of you go, saying this same thing to them.”

⁶ And Sarah came and told us likewise, and we denied her also.

⁷ And she went back to our Lord and said to him as Mary had.

2 DOMINOS 21

¹ The Coptic text for this verse is very similar to the Ge'ez.

² Two women carry the message, and both are disbelieved: Mary first, then Sarah, each returning to report that she was not believed; only after that does the Lord come to the apostles himself, in Ch. 22.

³ The reply, literally, ‘*what is there to us and to you, woman*’, is a set expression of the period; it is brusque, and the translation keeps it so. The Coptic text has ‘*Martha*’ in place of ‘*Mary*’.

⁴ For her reply, the Coptic text has, “*None of them has believed me, that you live.*”

⁵ In place of ‘*tell this same thing to them*’, the Coptic text (James’ translation) has ‘*tell them again*’.

⁶ The Coptic text has ‘*Mary*’ in place of ‘*Sarah*’ (cf. #20:4).

⁷ James reads: *and she returned to the Lord and she also told him.*

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፳፪

2ND DOMINOS 22

¹ ወእምዝ፡ ይቤላ፡ እግዚእ፡ ለማርያ፡ ወለአቲሃ፡ ንሕነ፡ ንሑር፡ ኅቤሆሙ፡ ² ወመጽአ፡ ወረከበነ፡ እንዘ፡ ንትገለበብ፡ ወንሕነ፡ ናፈቅነ፡ ወኢአመነ፡ ከመምትሐት፡ መሰለነ፡ ወኢአመነ፡ ከመ፡ ውእቱ ።

³ ወውእቱሰ፡ ውእቱ ።

⁴ ወከመዝ፡ ይቤለነ፡ ንዑ፡ ወኢትፍርሁ፡ አነ፡ ውእቱ፡ መምህርክሙ፡ ዘአንተ፡ ጴጥሮስ፡ ከህድከኒ፡ ሥልሰእ፡ ስከ፡ ይነቁ፡ ዶርሆ፡ ወይእዜሁ፡ ዓዲ፡ ትክህድሂ ።

⁵ ወሐርነ፡ ኅቤሁ፡ እንዘ፡ ንሑሊ፡ ወንናፍቅ፡ እመ፡ ውእቱሂ፡ ⁶ ወይቤለነ፡ በእንተ፡ ምንት፡ ትናፍቁ፡ ወምንተ፡ ትብሉ፡ ኢተአምሩኑ፡ ከመ፡ አነ፡ ውእቱ፡ ዘነገርኩክሙ፡ ዘበእንተ፡ ሥጋ፡ ወሞትየ፡ ወትንሣኤየ ።

⁷ ወከመ፡ ታእምሩ፡ ከመ፡ አነ፡ ውእቱ፡ ጴጥሮስ፡ ደይ፡ እዴከ፡ ውስተ፡ ስቅረተ፡ እደውየ፡ ወአንተ፡ ቶማስ፡ ውስተ፡ ገበዋትየ ። ⁸ ወአንተኒ፡ እንድርያስ፡ ርኢ፡ እመሁ፡ ይከይድ፡ እግርየ፡ ምድረ፡ ወቦ፡ አሰር ።

¹ And then the Lord said to Mary and to her sisters: Let us go to them. ² And he came and found us covered up; and we doubted and did not believe. He seemed to us a phantom, and we did not believe that it was he.

³ But he it was.

⁴ And he said this to us, “Come, and do not be afraid. I am your teacher, whom you, Peter, denied three times before the cock crowed; and now do you deny me again?”

⁵ And we went to him, pondering and doubting whether it were he. ⁶ And he said to us, “Why do you doubt, and what do you say? Do you not know that I am he who told you concerning my flesh and my death and my resurrection?

⁷ “And that you may know that it is I: Peter, put your hand into the print of my hands; and you, Thomas, into my side; ⁸ and you also, Andrew, look whether my foot treads the ground and leaves a print.

2 DOMINOS 22

¹ The scene on which much of the book turns: the risen Jesus is shown to have a real body and not to be an apparition. Peter is sent to the nail-prints, Thomas to the side and Andrew to the footprint, the last of which has no parallel in the four canonical Gospels.

² The Coptic text opens, “And he came and found us within.”

³ This short verse is lacking in the Coptic text.

⁴ Another reading for ‘teacher’ is ‘master’.

⁵ In place of ‘pondering and doubting’, James has ‘doubting in our hearts’.

⁶ James (following the Coptic text) opens Jesus’ reply with, “Why do you still doubt and are unbelieving?”

⁷ Due to the requirements of contemporary English style, the paragraph mark (¶) at the end of this verse is not reflected in the translation.

⁸ Guerrier indicates a section break in the MSS (※) at the beginning of አሰር.

⁹ እስመ፡ ጽሑፍ፡ ውእቱ፡ ውስተ፡ ነቢይ፡ ምትሐትሰ፡
ጋኔን፡ አለቦ፡ አሰር፡ ውስተ፡ ምድር ።

⁹ “For, it is written in the prophet: the phantom of a demon leaves
no print upon the ground.”

⁹ This verse quotes as scripture a saying that appears in no book we have, that the phantom of a demon leaves no footprint on the ground. Several such unplaceable quotations occur in this work. The Christian poet, Commodian, appears to quote this passage: *Vestigium umbra non facit*.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፳፫

2ND DOMINOS 23

¹ ንሕነሰኬ፡ ገሡሥናሁ፡ ከመ፡ በአማን፡ ተንሥኡ፡ በሥጋ ።
² ወእምዝ፡ ወደቅነ፡ በገጽነ፡ በቅድሜሁ፡ ወተጋነይነ፡ ወአስተብቋዕናሁ፡ በእንተ፡ ዘኢአመናሁ ።
³ ወእምዝ፡ ይቤለነ፡ እግዚእነ፡ ወመድኃኒነ፡ ተንሥኡ፡ ወእከሥት፡ ለክሙ፡ ዘበምድር፡ ወዘመልዕልተ፡ ሰማያት፡ ወትንሣኤክሙ፡ ዘበመንግሥተ፡ ሰማያት፡ ዘበእንቲአሃ፡ ፈነወኒ፡ አቡየ፡ አዕርግሙ፡ ወለእለ፡ የአምኑ፡ ብየ፡

¹ We, therefore, handled him, that in truth he had risen in the flesh.
² And then we fell on our faces before him and did him reverence and besought him concerning that we had not believed him. ³ And then our Lord and Saviour said to us, “Rise up, and I will reveal to you what is on earth and above the heavens, and your resurrection in the kingdom of heaven – concerning which my Father sent me, that I might take you up, and those who believe in me.”

2 DOMINOS 23

- ¹ Here, *ገሡሥናሁ*, (*‘we handled him’*), answers 1Jn 1:1 and completes the demonstration begun in Ch. 22.
² After *‘fell on our faces’*, James adds *‘and worshipped him’* in parentheses.
³ In place of *‘on earth’*, James has *‘in the heaven’*. The Coptic text has *‘rest’* in place of *‘resurrection’*.

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፳፬

¹ ወከሠተ፡ ለነ፡ ዝውእቱ፡ ዘከመ፡ ይቤለነ፡ እንዘ፡ እመጽእ፡ እምኅበ፡ ኣብ፡ ኩሎ፡ እንዘ፡ እትዓደው፡ ሰማያተ፡ እንዘ፡ እለብስ፡ ጥበቦ፡ ለኣብ፡ ወኃይሎ፡ እትዓፀፍ፡ እምኃይለ፡ ዚኣሁ ። ² ወኮንኩ፡ ለሰማያት፡ ወለመላእክት፡ ወለሊቃነ፡ መላእ ክት፡ እንዘ፡ እትዓደዎሙ፡ በኣምሳሎው ። ³ ወከመ፡ እምኔሆሙ፡ መታተ፡ ወዎልጣናተ፡ ወመኳንንተ፡ ተዓዶኩ፡ እንዘ፡ ብየ፡ መሥፈርተ፡ ጥበቡ፡ ለኣብ፡ ለዘፈነወኒ ።

⁴ ወሊቃነ፡ መላእክት፡ ሚካኤል፡ ወገብርኤል፡ ሩፋኤል፡ ወኡራኤል፡ ተለውኒ፡ እስከ፡ ኃምስ፡ ምጽንዓተ፡ ሰማይ፡ እንዘ፡ እመስሎሙ፡ ፩እምኔሆሙ፡ ⁵ ዘከመዝ፡ ኃይል፡ ተውህበኒ፡ እምኅበ፡ ኣብ ።

⁶ ወእምዝ፡ ረሰይከዎሙ፡ ይደንግፁ፡ ለሊቃነ፡ መላእክት፡ በቃል፡ ወይሑሩ፡ ኅበ፡ ምሥዋን፡ ኣብ፡ ወይትቀነዩ፡ ለኣብ፡ በግብሮ፡ እስከ፡ ሶበ፡ እገብእ፡ ኅቤሁ ።

⁷ ከመዝ፡ ገበርኩ፡ በኣምሳለ፡ ጥበብ፡ ዚኣሁ፡ እስመ፡ ኣነ፡ በኩሉ፡ ኩሎ፡ ኮንኩ፡ ምስሌሆሙ፡ ከመ፡ ፈቃደ፡ ምሕረቱ፡ ለኣብ፡ ወስብሐቲሁ፡ ለዘፈነወኒ፡ ፈጺምየ፡ እገብእ፡ ኅቤሁ፡

2ND DOMINOS 24

¹ And this is what he revealed to us, saying, “When I came from the Father of all, passing through the heavens, clothing myself with the wisdom of the Father and wrapping myself in his power,

² I became to the heavens and to the angels and to the archangels as one of them, passing through them in their likeness; ³ and how I passed through the principalities and the authorities and the rulers among them, having with me the measure of the wisdom of the Father who sent me.

⁴ “And the archangels Michael and Gabriel and Raphael and Uriel followed me as far as the 5th firmament of heaven, while I seemed to them one of themselves. ⁵ Such power was given me from the Father.

⁶ “And then I made the archangels to tremble at a word, and to go to the altar of the Father and serve the Father in his work, until I should return to him.

⁷ “Thus I did in the likeness of his wisdom; for, I was in all and with all, according to the will of the mercy of the Father and the glory of him who sent me; and, having finished, I return to him.

2 DOMINOS 24

- ¹ The descent through the heavens.
- ² The ‘paragraph breaks’ (።) at the end of vv. 1 & 2 are not reflected in the translation, due to the requirements of contemporary English style.
- ³ This verse names three ranks of heavenly powers between the archangels and the world below.
- ⁴ This verse names four archangels and takes the descent as far as the 5th firmament.
- ⁵ The Coptic text (James’ translation) ends with ‘of my Father’.
- ⁶ The Ge’ez here slips into the second person, ‘you made them’, where the speech requires the first person.
- ⁷ The Coptic text has ‘my wisdom’ in place of ‘his wisdom’.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፳፭

2ND DOMINOS 25

¹ ተአምሩት፡ ከመ፡ ገብርኤል፡ መልአክ፡ መጽአ፡
ወዜነዋ፡ ለማርያም፡ ወንቤሎ፡ እወ፡ እግዚአ፡
² ወአውሥአ፡ ወይቤለነ፡ ኢትዜከሩት፡ ከመ፡ ቀዳሚ፡
እቤለክው፡ ከመ፡ ለመላእክት፡ ከመ፡ እንተ፡ መልአክ፡
ኮንክዎመ፡ ወንቤሎ፡ እወ፡ እግዚአ፡ ³ ወይቤለነ፡ አሜሁ፡
በአምሳለ፡ ገብርኤል፡ ሊቀ፡ መላእክት፡ አስተርአይክዋ፡
ለማርያም፡ ድንግል፡ ወተናገርክዋ፡ ወልባ፡ ተወክፈ፡
አምነት፡ ወሰሐቀት፡ ⁴ ወአነ፡ ቃል፡ ውስቴታ፡ ቦእኩ፡
ወሥጋ፡ ኮንኩ፡ ወለልየ፡ ላእከ፡ ኮንኩ፡ ለርእሰየ፡
⁵ ወበአምሳለ፡ መልአክ፡ ከማሁ፡ እገብር፡ ወእምድኅሬሁ፡
ሐርኩ፡ ኀቤሁ፡ ለአቡየ፡

¹ “Do you not know that Gabriel the angel came and brought tidings to Mary?” And we said to him, “Yes, Lord.”
² And he answered and said to us, “Do you not remember that I said to you before, that I became as an angel to the angels?” And we said to him, “Yes, Lord.” ³ And he said to us, “In that hour, in the likeness of Gabriel the archangel, I appeared to Mary the virgin and spoke with her, and her heart received faith, and she laughed. ⁴ And I, the Word, entered into her and became flesh; and I myself was a servant for myself. ⁵ And, in the likeness of an angel, I do likewise; and, after that, I went to my Father.

2 DOMINOS 25

- ¹ Guerrier indicates a section break in the MSS (※) after the ጽ of መጽአ.
- ² The Coptic text ends Jesus’ question, “*I became an angel among the angels, and I became all things in all?*”
- ³ The Lord says that he appeared to Mary in the likeness of the archangel Gabriel and then entered her as the Word. The passage presents the announcement and the conception as a single act by one figure, rather than an angel's errand followed by something separate; it is best read for what it says rather than pressed into the terms of later doctrine.
- ⁴ This verse keeps the paradox of the Ge’ez: that he was his own servant. Mary’s laughter recalls Sarah at Gn 18:12 and is not found in the 4 Canonical Gospels.
- ⁵ The Coptic text reads: *For, so must I need (or, was I wont to) do. After my return to the Father ...*

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፳፮

2ND DOMINOS 26

¹ ወአንትሙኬ፡ ተዝካረ፡ ሞትየ፡ ግብሩ፡ ዝውእቱ፡ ጳሲካ፡
² አሜሃ፡ ፩እምወስቴትክሙ፡ እምእለ፡ ትቀውሙ፡ ኀቤየ፡
ይወድይዎ፡ ውስተ፡ ሞቅሕ፡ በእንተ፡ ስመ፡ ዚአየ፡
ወየኃዝን፡ ፈድፋደ፡ ወይቴክዝ፡ ³ እስመ፡ እንዘ፡
አንትሙ፡ ትገብሩ፡ ጳሲካ፡ ዘውስተ፡ ሞቅሕ፡ ሀሎ፡
እስመ፡ ምስሌክሙ፡ ኢገብረ ።

⁴ ወእፌኑ፡ ኃይልየ፡ በአምሳለ፡ መልአኪየ፡ ወይትረኃው፡
አንቀጸ፡ ቤተ፡ ሞቅሕ፡ ወይመጽእ፡ ኀቤክሙ፡ ከመ፡
ይትጋህ፡ ወያዕርፍ፡ ምስሌክሙ፡ ⁵ ወነቂዎ፡ ዶርሆ፡
ሰሊጠክሙ፡ ፍቅረ፡ ዚአየ፡ ወተዝካርየ፡ ይነሥእዎ፡ ካዕበ፡
ወይወድይዎ፡ ለስምዕ፡ ቤተ፡ ሞቅሕ፡ እስከ፡ አመ፡
ደወጽእ፡ ይስብክ፡ በከመ፡ አዘዝኩክሙ፡ ⁶ ወንቤሎ፡
እግዚአ፡ አኮሁ፡ አንተ፡ ሰለጥከ፡ ሰትየ፡ ፋሲካ፡ ካዕበሁ፡
ብነ፡ ገቢሮቶ፡ ንሕነ ።

⁷ ወይቤለነ፡ እወ፡ እስከ፡ አመ፡ እመጽእ፡ አነ፡ እምኀበ፡
አብ፡ ምስለ፡ አጽልዕትየ ።

¹ “And do you make the memorial of my death, which is the Passover. ² Then one of you who stand by me shall be cast into prison for my name’s sake, and shall grieve greatly and be sorrowful; ³ for, while you keep the Passover, he who is in prison did not keep it with you.

⁴ And I will send my power in the likeness of my angel, and the gate of the prison shall be opened, and he shall come to you, to keep vigil and to rest with you. ⁵ And, when the cock crows, and you have completed my love feast and my memorial, he shall be taken again and cast into the prison for a testimony, until he comes forth to preach as I commanded you.” ⁶ And we said to him, “Lord, have you not yourself completed the drinking of the Passover? Must we then do it again?”

⁷ And he said to us, “Yes, until the time when I come from the Father with my wounds.”

2 DOMINOS 26

- ¹ The memorial commanded here is a Christian keeping of Passover as the commemoration of the Lord’s death, with a vigil and a love feast lasting until cock-crow.
- ² The disciple released from prison by an angel so that he can keep the feast, then taken back, resembles the account of Peter in Ac 12.
- ³ The Coptic text (James’ translation) has ‘Easter’ in place of ‘Passover’.
- ⁴ The Coptic text identifies the ‘angel’ as Gabriel.
- ⁵ For ‘love feast’, James has ‘Agape’ (with the former added in parentheses).
- ⁶ James has a paragraph break at the start of this verse (but not at v. 7).
- ⁷ This verse answers the apostles’ question by telling them to keep the observance until he comes from the Father with his wounds. It does not say that he will keep the feast again himself.

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፳፯

¹ ወንቤሎ፡ እግዚአ፡ ዓቢይ፡ ውእቱ፡ ዝንቱ፡ ዘትነግረነ፡
ወትከሥት፡ ለነ ። ² ወበአይ፡ ኃይል፡ ወኣርአያ፡ ትምጻእ፡
ሀለወከ፡ ³ ወይቤለነ፡ አማን፡ እብለክሙ፡ እመጽእ፡ ከመ፡
እንተ፡ ፀሐይ፡ ዘይሠርቅ፡ ከማሁ፡ አነ፡ ምስብዒቶ፡
እንዘ፡ እበርህ፡ በስብሐት፡ እንዘ፡ በክንፈ፡ ደመና፡
እጸወር፡ በስብሐት፡ ወእንዘ፡ መስቀልየ፡ ቅድሜየ፡
የሐውር፡ እመጽእ፡ ውስተ፡ ምድር፡ እኩንን፡ ሕያዋነ፡
ወሙታነ ።

2ND DOMINOS 27

¹ And we said to him, “Lord, great is this which you tell us and reveal to us. ² And in what power and in what form are you to come?” ³ And he said to us, “Truly I say to you, I shall come as the sun that rises; so shall I be, sevenfold, shining in glory, borne upon the wings of the clouds in glory, while my cross goes before me; and I shall come upon the earth to judge the living and the dead.”

2 DOMINOS 27

¹ The second coming.

² The Coptic text reads: *Will you come in the power of any creature or in an appearance of any kind?*

³ The cross going before him is a 2nd Century image found also in the Gospel of Peter. ‘*Sevenfold*’ recalls Is 30:26. Guerrier indicates a section break in the MSS (※) at the beginning of እንተ.

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፳፰

2ND DOMINOS 28

¹ ወንቤሎ፡ እግዚአ፡ እስከ፡ ሚመጠነ፡ ዓመታት፡
ወይቤለነ፡ አመ፡ ፻ወ፱ዓመት፡ ተፈጸመ፡ አመ፡ መዋዕለ፡
ጳንጦቄስጤ፡ ወፋሲካ፡ ይከውን፡ ምጽአቱ፡ ለአቡየ ።

² ወንቤሎ፡ ንሕነ፡ እግዚአ፡ ይእዜ፡ ትቤለነ፡ አነ፡
እመጽእ፡ ወደገምከ፡ ብሂሎተነ፡ ይመጽእ፡ ዘፈነወኒ ።

³ ወይቤለነ፡ ኩለንታየ፡ አነ፡ በአብ፡ ወአብ፡ ብየ ።

⁴ ወእምዝ፡ ንቤሎ፡ አማንኑ፡ ተነድገነ፡ እስከ፡ ምጽአትከ፡
በአይቴ፡ ንረከብ፡ መምህረ ።

⁵ ወአውሥአ፡ ወይቤለነ፡ ኢተአምሩኑ፡ ከመዝየኒ፡ ሀሎኩ፡
እስከ፡ ይእዜ፡ ወሀየኒ፡ ኀበ፡ ዘፈነወኒ፡ ⁶ ወንቤሎ፡ ንሕነ፡
እግዚአ፡ ይትከሀልኑ፡ ከመ፡ ዝየኒ፡ ወሀየኒ፡ ተሀሉ፡
ወይቤለነ፡ ኩለንታየ፡ አነ፡ በአብ፡ ወአብ፡ ብየ፡ እስመ፡
አምሳሉ፡ ወእምአርአያሁ፡ ወእምኃይሉ፡ ወእምፍጻሜሁ፡
ወእምብርሃኑ፡ ወአነ፡ ፍጹም፡ ቃሉ ።

¹ And we said to him, “Lord, after how many years?” And he said to us, “When the 150th year is completed, in the days of Pentecost and Passover, shall be the coming of my Father.”

² And we said to him, “Lord, now you tell us: I shall come; then you change your word and say: He who sent me shall come.”

³ He said to us, “I am wholly in the Father, and the Father in me.”

⁴ And then we said to him, “Will you truly leave us until your coming? Where shall we find a teacher?”

⁵ And he answered and said to us, “Do you not know that until now I am both here and there with him who sent me?” ⁶ And we said to him, “Lord, can you be both here and there?” And he said to us, “I am wholly in the Father, and the Father in me; for, I am of his likeness and of his form and of his power and of his fullness and of his light, and I am his perfect word.”

2 DOMINOS 28

- ¹ The Ethiopic gives 150 years, the Coptic version gives 120; this translation follows the Ethiopic. The difference has influenced attempts to date the work, but it does not establish a date of composition. The working transcription had lost the hundreds numeral, giving fifty; the Ge'ez printed here is corrected against Guerrier. Two MSS read that the coming falls *between* Pentecost and Passover rather than *in their days*.
- ² For this verse, James' translation (of the Coptic text) reads: *We said to him, "Now you say to us: I will come; and how do you say: He that sent me is he that shall come?"*
- ³ In place of the 2nd instance of 'the Father', James has 'my Father'.
- ⁴ James has 'master' in place of 'teacher'.
- ⁵ This verse indirectly asserts the Trinity and the Divinity of Jesus.
- ⁶ The Coptic text has a longer ending for this verse: *because of the likeness of the form and the power and the fullness and the light and the full measure and the voice. I am the word, I am become to him a thing, that is to say [word gone] of the thought, fulfilled in the type; I have come into the Ogdoad, which is the Lord's Day.*

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፳፱

¹ ዝውእቱ፡ አመ፡ ተሰቅለ፡ ወሞተ፡ ወተንሥኦ፡ እንዘ፡
ዘንተ፡ ይብል፡ ² ወግብረ፡ ዘተገብረ፡ በሥጋ፡ ተሰቂሎ፡
ወዕርገቱ፡ ዝውእቱ፡ በፍጻሜ፡ ኅልቀኡ፡ ወተአምረ፡
ወአምሳሎ፡ ወኰሎ፡ ፍጹመ፡ ትሬእዩ፡ ብየ፡ በእንተ፡
መድኃኒት፡ እንተ፡ ትከውን፡ ብየ፡ ³ ወእንዘ፡ አሐውር፡
ኀብ፡ አብ፡ ውስተ፡ ሰማያት ።

⁴ ወናሁ፡ ባሕቱ፡ ሐዳስ፡ ትእዛዘ፡ እሁበክሙ፡ ከመ፡
ትትፋቀሩ፡ በበይናቲክሙ፡ ወትትአዘዙ፡ በበይናቲክሙ፡
ወይኩን፡ ሰላም፡ ዘልፈ፡ ማእከሌክሙ፡ ⁵ አፍቅሩ፡
ጸላእተክሙ፡ ወዘኢትፈቅዱ፡ ይግበሩ፡ ለክሙ፡
አንትሙሂ፡ ኢትግበሩ፡ ለባዕድ፡ ወዘንተ፡ አንትሙ ።

2ND DOMINOS 29

¹ This is he who was crucified and died and rose again, saying these things. ² And the work that was wrought in the flesh, in that he was crucified, and his ascension – this is the fulfilment of the number and of the sign and of the likeness; and all that is perfect you shall see in me, concerning the salvation which comes to pass through me, ³ while I go to the Father in the heavens.

⁴ And behold, I give you a new commandment, that you love one another and be subject to one another, and that peace be always among you. ⁵ Love your enemies; and what you would not have done to you, do not do to another. And you yourselves, ...

2 DOMINOS 29

¹ The Coptic text (James' translation) reads: *But it came to pass after he was crucified, and dead and arisen again.*

² James struggled with this verse, reading: *when the work was fulfilled which was accomplished in the flesh, and he was crucified and the ascension come to pass at the end of the days, then said he thus, [Ec. It is an interpolation, in place of words which the translator did not understand or found heretical.] But the whole fulfilment of the fulfilment shall you see after the redemption which has come to pass by me, and you shall see me.*

³ The Coptic text has: *how I go up to my Father who is in heaven.*

⁴ This verse gives the new commandment of Jn 13:34 with subjection added.

⁵ This verse combines Mt 5:44 with the negative form of the golden rule, as in Tb 4:15. The sentence does not stop at the chapter break: '*and you yourselves*' runs straight on into the command to preach and teach at 30:1, and the English is left continuous so the reader can see it. The chapter numbers are those of the printed edition and are kept. Guerrier indicates a section break in the MSS (※) after the ፯ of ይግበሩ.

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፴

¹ ወስብኩ፡ ወመሀሩ፡ ለእለ፡ የአምኑ፡ ብየ፡ ወስብኩ፡ በእንተ፡ መንግሥተ፡ ሰማያት፡ ዘአቡየ፡ ² ወከመ፡ ወሀበኒ፡ አቡየ፡ ሥልጣነ፡ ከመ፡ ውሉዶ፡ ለአቡየ፡ ሰማያዊ፡ ታቅርቡ፡ አንትሙ፡ ስብኩ ። ³ ወእሙንቱ፡ ይእመኑ፡ አንትሙ፡ እለ፡ ሀለውክሙ፡ ታቅርቡ፡ ውሉዶ፡ ውስተ፡ ሰማያት ።

⁴ ወንቤሎ፡ እግዚአ፡ ለከ፡ ይትከሀል፡ ዝዘነገርከነ፡ ትግበር፡ ንሕነ፡ በአይቴ፡ ንክል ።

⁵ ወይቤለነ፡ አማን፡ እብለክሙ፡ ስብኩ፡ ወንግሩ፡ ዘከመ፡ አነ፡ እሄሉ፡ ምስሌክሙ፡ እስመ፡ ሠመርኩ፡ ሀልዎ፡ ምስሌክሙ፡ መዋርስተ፡ ትኩኑኒ፡ ለመንግሥተ፡ ሰማያት፡ ለዘፈነወኒ፡ ⁶ አማን፡ እብለክሙ፡ ትከውኑኒ፡ አኅወ፡ ወሱታፌ፡ እስመ፡ ሠምረ፡ አቡየ፡ ብክሙ፡ ወቦ፡ እለ፡ የአምኑ፡ ብክሙ፡ ብየ፡ ⁷ አማን፡ እብለክሙ፡ ዘከመዝ፡ ወዘመጠነዝ፡ ፍስሐ፡ እስተዳለወ፡ አቡየ፡ እንተ፡ ፈተው፡ ወይፈትው፡ መላእክት፡ ወሥልጣናት፡ የሐውዱ፡ ወይርአዩ፡ ወኢያበውሕዎሙ፡ ዕቦዮ፡ ለአቡየ፡ ይርአዩ፡

2ND DOMINOS 30

¹ "... preach and teach those who believe in me, and preach concerning the kingdom of heaven of my Father; ² and how my Father gave me authority, that you may bring near the children of my heavenly Father. Preach it, ³ and they shall believe. You are they who shall bring his children into the heavens."

⁴ And we said to him, "Lord, for you it is possible to do what you tell us; but we – how shall we be able?"

⁵ And he said to us, "Truly I say to you, preach and tell how I am with you; for, I have been pleased to be with you, that you may be my fellow heirs to the kingdom of heaven, of him who sent me.

⁶ Truly I say to you, you shall be my brothers and my companions; for my Father has been pleased in you, and in those who shall believe in me through you. ⁷ Truly I say to you, such and so great a joy has my Father prepared, which the angels and the authorities have desired and do desire to look upon and to see; and they are not permitted to see the greatness of my Father." ⁸ And we said to

2 DOMINOS 30

¹ The text here continues the sentence from the previous chapter (see #29:5).

² The 'soft' paragraph break (#) at the end of this verse is not reflected in the translation, due to the requirements of contemporary English style.

³ James ends this verse (where he follows the Ethiopic text): *that you may be they for whom it is ordained that they shall bring his children unto heaven.*

⁴ In place of 'to do', James has 'to accomplish'.

⁵ James reads: He said to us, "Verily I say to you, preach and proclaim as I (command you; for,) I will be with you; for, it is my good pleasure to be with you, that you may be heirs with me in the kingdom of heaven, (even the kingdom) of him that sent me."

⁶ The word translated 'brothers' was damaged in the transcription and is restored from Guerrier's printed text.

⁷ In place of 'authorities', James has 'powers'; the word refers to a specific 'rank' of archangel.

⁸ James ends, 'of which you speak to us'.

⁸ ወንቤሎ፡ እግዚአ፡ ዘከመ፡ ምንት፡ ውእቱ፡ ዝዘትነግረነ፡
⁹ ወይቤለነ፡ ትርአዩ፡ ብርሃነ፡ እምብርሃን፡ ዘይበርህ፡
 ወፍጹመ፡ እምፍጹም፡ ወይትፌጸም፡ ወልድ፡ በአብ፡
 ብርሃን፡ እስመ፡ ፍጹም፡ ውእቱ፡ አብ፡ ዘይፌጸም ።
¹⁰ ሞት፡ ወትንሣኤ፡ ወፍጻሜ፡ ይፈደፍድ፡ እምፍጻሜ ።
¹¹ ወየማኑ፡ ለአብ፡ ኩለንታየ፡ አነ፡ ቦቱ፡ ዘውእቱ፡
 ይፌጸም ። ¹² ወንሕነ፡ ፲ወ፪ንቤሎ፡ እግዚአ፡ በኩሉ፡
 መድኃኒተ፡ ኮንከነ፡ ወሕይወተ፡ ዘከመዝ፡ ተስፋ፡
 ትነግረነ፡ ¹³ ወይቤለነ፡ ተአመኑ፡ ወጥብዑ፡ አማን፡
 እብለክሙ፡ ዘከመዝ፡ ዕረፍተ፡ ይከውነክሙ፡ ኀበ፡ አልቦ፡
 በሊዕ፡ ወሰትይ፡ ወኢትካዝ፡ ወኢሀልዮ፡ ወኢአራዝ፡
 ዘበምድር፡ ወኢሙስና ።
¹⁴ ወኢበፍጥረት፡ እምታሕቱ፡ እንከ፡ ትሳተፉ፡ አላ፡
 ለእንተ፡ ኢትማስን፡ እንተ፡ አቡየ፡ ትከውኑ፡ እለ፡
 ኢትማስኑ፡ ከመ፡ አነ፡ ዘልፈ፡ በአብ፡ ከማሁ፡
 አንትሙኒ፡ ብየ ።

him, “Lord, what is this that you tell us?” ⁹ And he said to us, “You shall see a light out of light that shines, and perfection out of perfection; and the Son is made perfect by the Father, the light; for the Father is perfect, who makes perfect ¹⁰ – from death to resurrection; and his perfection surpasses perfection.

¹¹ “And I am the right hand of the Father; I am wholly in him who makes perfect.” ¹² And we the 12 said to him, “Lord, in all things you have become salvation and life to us, telling us such a hope.” ¹³ And he said to us, “Be of good courage and take heart. Truly I say to you, such rest shall be yours, where there is no eating nor drinking, nor sorrow nor care, nor garment of earth, nor corruption.

¹⁴ “And you shall no longer partake of the creation below, but of that which is incorruptible, which is of my Father; and you shall be incorruptible, as I am always in the Father, so also shall you be in me.”

⁹ Vv. 9–11 are one continuous sentence about the Father, and is the hardest passage in the chapter. The Ge’ez turns on a single root: the words rendered ‘perfect’, ‘makes perfect’, and ‘perfection’ are all forms of it. After a gap due to a missing leaf (2 pages), from 29:4b, the Coptic MS here resumes.

¹⁰ The noun at the end of this verse can mean either a completion or an end. Read as an end, it yields nothing; read as a completion, it continues the thought of v. 9. The Father is the Perfect One who makes perfect, who brings from death to resurrection, and whose perfection exceeds perfection. That is how Guerrier understood it, supplying a verb of bringing that the Ge’ez leaves out, and the translation here follows him. The wording remains uncertain.

¹¹ The ‘soft’ paragraph break (።) at the end of this verse is not reflected in the translation.

¹² Here, ‘we the 12’ sits oddly with the 11 of Chs 2 & 13, and the MSS are unstable over the number throughout.

¹³ Guerrier indicates a section break in the MSS (※) after the ወ of ወኢሀልዮ.

¹⁴ The Coptic text lacks (*the creation below*) – at this point, there are numerous words missing from a damaged MS.

15 ወንቤሎ፡ ካዕበ፡ በአይ፡ አምሳል፡ ዘመላእክትኑ፡
 ወሚመ፡ ዘሥጋ፡ ወአውሥአነ፡ በእንተዝ፡ 16 ወይቤለነ፡
 አነ፡ ሥጋ፡ ዚአክሙ፡ ለበሰኩ፡ እንተ፡ ባቲ፡ ተወለድኩ፡
 ወተቀተልኩ፡ ወተቀበርኩ፡ ወተንሣእኩ፡ በአቡዮ፡
 ሰማያዊ፡ ከመ፡ ይትፈጸም፡ ዘተብህለ፡ በዳዊት፡ ነቢይ፡
 በእንተ፡ ሞትዮ፡ ወበእንተ፡ ትንሣኤዮ ።

17 እግዚአ፡ ሚበዝኑ፡ እለ፡ ይሣቅዩኒ ።
 18 ብዙኃን፡ ቆመ፡ ላዕሌዮ ።
 19 ብዙኃን፡ ይቤልዋ፡ ለነፍሰዮ ።
 20 አልቦ፡ መድኃኒተ፡ አምላኩ፡
 ወአንተሰ፡ እግዚአ፡ ምስካይዮ፡ አንተ ።
 21 ክብርዮ፡ ወመልዕለ፡ ርእሰዮ፡
 ቃልዮ፡ ኀበ፡ እግዚአብሔር፡
 ጸራሕኩ፡ ወሰምዓኒ፡ እምደብረ፡ መቅደሱ ።
 22 አንሰ፡ ሰከብኩ፡ ወኖምኩ ።
 23 ወተንሣእኩ፡ እስመ፡ እግዚአብሔር፡ አንሥአኒ ።
 24 ኢይፈርህ፡ እምአእላፈ፡ አሕዛብ ።

15 And we said to him again, “In what likeness – of angels, or of flesh?” And he answered us concerning this, 16 and said to us, “I put on your flesh, in which I was born and slain and buried and rose again by my heavenly Father, that the word spoken by David the prophet concerning my death and concerning my resurrection might be fulfilled:

17 O Lord, how many are they that afflict me!
 18 Many have risen up against me.
 19 Many say to my soul:
 20 There is no salvation for him in his God.
 But you, O Lord, are my helper,
 21 my glory, and the lifter up of my head.
 With my voice I cried to the Lord,
 and he heard me from the mountain of his sanctuary.
 22 I laid me down and slept;
 23 and I rose again; for, the Lord raised me up.
 24 I will not fear the ten thousands of the peoples

15 James has, for the Apostles’ question, “In what form? In the fashion of angels, or in flesh?”

16 David is frequently called a ‘prophet’ in the NT apocrypha.

17 Vv. 17–28 are the whole of Psalm 3 in its Ethiopic form, quoted as a prophecy of the death and resurrection, and translated from the Ge’ez, rather than conformed to an English psalter.

18 Vv. 17–18 comprise a single verse in the MT version of the psalm.

19 In the MT version of the psalm, vv. 19–20a comprise a single verse.

20 The MT starts a new verse for the 2nd line.

21 In the MT, the 1st line is part of the previous verse. Therein, the last line reads, “he answers from his holy mountain.”

22 The MT version reads, “As for me, I lie down and sleep.”

23 In the MT, this is part of the previous verse.

24 In the MT text, vv. 24–25 comprise a single verse.

25 እለ፡ ዓገቱኒ፡ ወቆመ፡ ላዕሌየ ።
 26 ተንሥእ፡ እግዚአ፡ ኣምላኪየ፡ ወኣድኅነኒ ።
 27 እስመ፡ ኣንተ፡ ተሠፍኣሙ፡
 ለኩሎሙ፡ እለ፡ ይሃረሩኒ፡
 በከንቱ ወሰበርከ፡ ስነኒሆሙ፡ ለኃጥኣን ።
 28 ዘእግዚአብሔር፡ ኣድኅኖ፡
 ላዕለ፡ ሕዝብከ፡ ወበረከትከ ።

25 who beset me and rise up against me.
 26 Arise, O Lord my God, and save me.
 27 For, you smite all those
 who hate me without cause,
 and you have broken the teeth of the sinners.
 28 Salvation is the Lord's;
 your blessing is on your people.

25 The MT reads, “*who range themselves against me wherever I turn.*”
 26 This verse is essentially the same as that of the MT.
 27 In the MT, this is part of the preceding verse.
 28 Another possible reading for ‘people’ is ‘inheritance’.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፴፩

2ND DOMINOS 31

¹ ዘተብህለ፡ እንከ፡ በነቢያት፡ ኩሉ፡ ተገብረ፡ ወኮነ፡
ወተፈጸመ፡ ብየ፡ እስመ፡ አነ፡ ተናገርኩ፡ ቦሙ፡ እፎ፡
ፈድፋድ፡ ዘአነ፡ ለልየ፡ አይዳዕኩክሙ፡ አማን፡ ህልወ፡
ይከውን፡ ከመ፡ ይሰባሕ፡ ዘፈነወኒ፡ እምነቤየ፡ ወእምነብ፡
እለ፡ የአምኑ፡ ብየ፡ ² ወእምዘ፡ ዘንተ፡ ይቤለነ፡ ንቤሎ፡
ንሕነ፡ እግዚአ፡ በኩሉ፡ ተሣሃልከነ፡ ወአድኃንከነ፡
ዘኩሎ፡ ከሠትከ፡ ለነ ።

³ ወዓዲ፡ አሐተ፡ ብነ፡ ዘንስእለከ፡ ለእመ፡ ታበውሐነሁ ።

⁴ ወአውሥአ፡ ወይቤለነ፡ አአምር፡ ከመ፡ ታጽምዑ፡
ወትጽሐቁ፡ ትስምዑ፡ በእንተ፡ ዘትፈቅዱ፡ ትሰአሉኒ፡
ናሁ፡ አንትሙ፡ ትሰአሉኒ፡ ወተዘከሩ፡ ስምዑ፡
ወይኔውዘኒ፡ እትናገርክሙ፡

¹ “All that was spoken by the prophets, therefore, has been done and has come to pass and has been fulfilled in me; for, I spoke in them. How much more shall what I myself have told you be truly and surely accomplished, that he who sent me may be glorified by me and by those who believe in me?” ² And, when he had said this to us, we said to him, “Lord, in all things you have had mercy on us and saved us, and you have revealed all to us.

³ “And yet one thing we have to ask you, if you will permit us.”

⁴ And he answered and said to us, “I know that you give ear and are eager to hear concerning that which you wish to ask me. Behold, you ask me; and remember and hear, and it pleases me to speak with you.

2 DOMINOS 31

- ¹ The turn of the book. Exchanges between the apostles and the Lord have occurred from Ch. 16 onwards but, from here, the questions become sustained and the subject settles on the resurrection, the judgement, and the mission, to the end. This is where editions of the Epistle of the Apostles on its own begin their Ch. 20. James includes this verse as part of the previous chapter.
- ² James’ translation (from the Coptic) for this verse is essentially the same as that presented here.
- ³ Guerrier indicates a section break in the MSS (※) at the beginning of አሐተ.
- ⁴ In place of ‘give ear’, James has ‘pay heed’.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፴፪

¹ አማን፡ እብለክሙ፡ በከመ፡ አብ፡ አንሥአኒ፡ ኪያየ፡
እሙታን፡ ከማሁ፡ አንትሙኒ፡ ትትነሥኡ፡ በሥጋ ።
² ወያዓርገክሙ፡ መልዕልተ፡ ሰማያት፡ ኀበ፡ አቅደምኩ፡
ነጊሮተክመ፡ ዘአስተዳለወ፡ ዘፈነወኒ፡ ³ ወበእንተዝ፡ ኩሎ፡
ምሕረተ፡ ፈጸምኩ፡ እንዘ፡ ኢይትወለድ፡ እምሰብእ፡
ተወለድኩ ። ⁴ ወእንዘ፡ ሥጋ፡ አልብየ፡ ሥጋ፡ ለበስኩ፡
ወልሕቁ፡ ከመ፡ ኪያክሙ፡ እለ፡ በሥጋ፡ ትትወለዱ፡
ወትንሣኤ፡ ትትነሥኡ፡ በሥጋክሙ፡ በዳግም፡ ልደት ።
⁵ ልብስ፡ ዘኢይማስን፡ ምስለ፡ ኩሎሙ፡ እለ፡ ይሴፈው፡
ወየአምኑ፡ በዘፈነወኒ ።
⁶ እስመ፡ ከመዝ፡ ሠምረ፡ አቡየ፡ ብክሙ፡ ወለእለ፡
ፈቀድኩ፡ እሁቦሙ፡ ተስፋ፡ መንግሥት ።
⁷ ወእምዝ፡ ንቤሎ፡ ዓቢይ፡ ውእቱ፡ ዘከመ፡ ታስተሴፋ፡
ወትብል፡ አውሥኡ፡ ወይቤለነ፡ እመኑ፡ ከመ፡ ኩሎ፡
ዘእቤለክሙ፡ ይከውን ።
⁸ ወአውሣዕናሁ፡ ወንቤሎ፡ እወ፡ እግዚኦ ።

2ND DOMINOS 32

¹ “Truly I say to you, as the Father raised me from the dead,
so also shall you rise in the flesh, ² and he shall take you up
above the heavens, to the place of which I told you before,
which he who sent me has prepared; ³ and, for this cause,
I fulfilled all mercy: being unbegotten of man, I was begotten.
⁴ And, having no flesh, I put on flesh and grew up, that
I might make you also, who are begotten in the flesh, to
rise in your flesh at the second birth – ⁵ a garment that does
not perish, together with all who hope and believe in him who
sent me.
⁶ “For, so has my Father been pleased in you, and to whom I will I
give the hope of the kingdom.”
⁷ And then we said to him, “Great is that which you make us hope
for and which you say.” And he answered and said to us, “Believe
that all which I tell you shall come to pass.”
⁸ And we answered him and said to him, “Yes, Lord.”

2 DOMINOS 32

- ¹ The resurrection of the flesh, stated as plainly as anywhere in the book: the risen body is the same body, not an angelic substitute.
² The ‘paragraph break’ (።) before this verse is not reflected in the translation.
³ The ‘paragraph break’ (።) at the end of this verse is not reflected in the translation.
⁴ Here, ‘the second birth’ means the resurrection, not baptism.
⁵ For ‘a garment that does not perish’, James has ‘a vesture that does not decay’.
⁶ James opens, “For, so is the will of my Father.”
⁷ In place of ‘all’, James has ‘everything’.
⁸ After this verse, the Coptic text resumes for a little while, then there is another gap; for the remainder of this chapter, James’ translation follows the *Ethiopic MSS*.

⁹ ወይቤለነ፡ አማን፡ እብለክሙ፡ ከመ፡ ኩሎ፡ ሥልጣነ፡
 ነሣእኩ፡ እምነብ፡ አቡየ፡ ከመ፡ ለእለ፡ ውስተ፡
 ጽልመት፡ እሚጦሙ፡ ውስተ፡ ብርሃን፡ ወለእለ፡ ውስተ፡
 ሙስና፡ ውስተ፡ ኢማስኖ፡ ወለእለ፡ ውስተ፡ ስሕተት፡
 ውስተ፡ ጽድቅ ። ¹⁰ ወእለ፡ ውስተ፡ ሞት፡ ውስተ፡
 ሕይወት፡ ወለእለ፡ ውስተ፡ ሞቅሕ፡ ይትፈትሑ፡ ከመ፡
 ዘእምነብ፡ ሰብእ፡ ይሰዓን፡ ወእምነብ፡ አብ፡ ይትከህል፡
¹¹ አነ፡ ውእቱ፡ ተስፋሆሙ፡ ለቅቡዓን፡ ወረዳኢሆሙ፡
 ለእለ፡ አልቦሙ፡ ረዳኢ፡ ንዋዮው፡ ለኅጡአን፡ ዓቃቤ፡
 ሥራዮው፡ ለድውያን፡ ትንሣኤሆሙ፡ ለ ምውታን፡

⁹ And he said to us, “Truly I say to you, all authority I have received from my Father, that those who are in darkness I may turn into light, and those who are in corruption into incorruptibility, and those who are in error into righteousness; ¹⁰ and those who are in death into life, and that those who are in prison may be loosed – since what is impossible with men is possible with the Father. ¹¹ I am the hope of the hopeless, and the helper of those who have no helper, the treasure of the needy, the physician of the sick, the resurrection of the dead.”

⁹ The ‘paragraph break’ (።) at the end of this verse is not reflected in the translation.

¹⁰ This verse turns on the saying in Mk 10:27.

¹¹ Guerrier indicates a section break in the MSS (※) after the ኅ of ለኅጡአን.

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፴፫

2ND DOMINOS 33

¹ ወእምዘ፡ ዘንተ፡ ይቤለን፡ ንቤሎ፡ ንሕነ፡ እግዚአ፡
በአማንነ፡ ሥጋ፡ ሀለዋ፡ ትትኩነን፡ ምስለ፡ ነፍስ፡
ወመንፈስ፡ የዓርፍ፡ ውስተ፡ መንግሥተ፡ ሰማያት፡
ወመንፈቁ፡ ይትኩነን፡ ለዓለም፡ እንዘ፡ ሕያዋን፡
² ወይቤለን፡ እስኩ፡ ምንተ፡ ትሴአሉ፡ ወተጋሥ፡

¹ And, when he had said this to us, we said to him, “Lord, must the flesh in truth be judged together with the soul and the spirit, and shall one part rest in the kingdom of heaven while the other is condemned for ever, and they yet living?” ² And he said to us, “Come now, concerning what do you question and inquire?”

2 DOMINOS 33

¹ James ends, “*be punished everlastingly yet living?*”

² The division between this chapter and the one following it follows Guerrier (and James).

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፴፬

¹ ወንቤሎ፡ ካዕበ፡ እግዚአ፡ መፍትወሱ፡ አዘዘክ፡ ንስብክ፡
ወንዜኑ፡ ወንምሀር፡ ጥዩቀ፡ ሰሚዓነ፡ እምኅቤክ፡ ንኩን፡
ኄራነ፡ መዜንዋነ፡ ወንምሀሮሙ፡ ይእመኑ፡ ብክ፡
ወበእንተዝ፡ ንሴአለክ፡

2ND DOMINOS 34

¹ And we said to him again, “Lord, it is needful. You commanded us to preach and to proclaim and to teach exactly, so that, having heard it from you, we may be good messengers and may teach them to believe in you. It is for this that we question you.”

2 DOMINOS 34

- ¹ See #33:2 on the chapter division, here. The apostles justify their persistence by the commission to preach: they must understand exactly, in order to teach exactly.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፴፭

¹ አውሥኦ፡ ወይቤለነ፡ አማን፡ እብለክሙ፡ ሥጋ፡ ኩሉ፡ ሰብእ፡ ይትነሣእ፡ ምስለ፡ ነፍሱ፡ ሕያወ፡ ወመንፈሰ፡
² ወንቤሎ፡ እግዚአ፡ ይትከሀልኑ፡ ዘማሰነ፡ ወተዘርዘረ፡ ሐይወ፡ ወአኮ፡ ከመ፡ ዘንክድ፡ ተስእልነ፡ አላ፡ አማን፡ አመነ፡ ከመ፡ ዘትቤ፡ ኮነሂ፡ ወይከውን፡ ³ ወይቤለነ፡ ውእቱ፡ ተምዒዖ፡ ሕፁፃነ፡ ሃይማኖት፡ እስከ፡ ማእዜኑ፡ ኢተአምኑ፡ ትሴአሉኒ፡ ወተነሥሡ፡ ዘእንበለ፡ ሕማም፡ ትፈቅዱ፡ ትስምዑ፡ ዕቀቡ፡ ትእዛዝዩ፡ ወግበሩ፡ ዘእቤለክሙ፡ እንዘ፡ ኢትትሔየዩ፡ ወኢታስተነፍሩ፡ ወኢታደልው፡ ለገጽ፡ ተለአኩ፡ ፍኖተ፡ ጸባበ፡ ወርትዕተ፡ ወመቅዓነ ።
⁴ ወበዝ፡ ይትፌሣሕ፡ አብ፡ በኩሉ፡ ብክሙ፡

2ND DOMINOS 35

¹ He answered and said to us, “Truly I say to you, the flesh of every man shall rise with his soul living, and his spirit.” ² And we said to him, “Lord, is it possible that what has decayed and been scattered should live again? And it is not as though we denied it that we asked, but truly we believe that what you have said has come to pass and shall come to pass.” ³ And he said to us, being angered, “O you of little faith, how long will you not believe, but question me and inquire? Without suffering you wish to hear. Keep my commandment and do what I tell you, not despising, not disdaining, and showing no partiality; walk the way that is narrow and straight and strait.

⁴ “And, in this, the Father shall rejoice over you in all things.”

2 DOMINOS 35

- ¹ The Coptic text (James’ translation) is similar: *He answered us and said, “Verily I say to you, the resurrection of the flesh shall come to pass with the soul therein and the spirit.”*
- ² The Coptic text for this verse is much the same as that presented here.
- ³ The phrase, ‘*you of little faith*’, is the reproach of Mt 8:26. The three-fold charge to judge without contempt or partiality echoes 1Tm 5:21.
- ⁴ The division between this chapter and the one following follows Guerrier (and James).

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፴፮

2ND DOMINOS 36

¹ ወንቤሎ፡ ካዕበ፡ እግዚአ፡ ናሁ፡ ኪያክ፡ በአብዝኖ፡ ተስእሎ፡ ንዘነግዕ፡ ለከ ።

² ወይቤለን፡ አአምር፡ ከመ፡ በሃይማኖት፡ ወበኩሉ፡ ልብክሙ፡ ትሴአሉኒ፡ ወእትፌሣሕ፡ ብክሙ፡ አማን፡ እብለክሙ፡ አስተሐውዝ፡ ወይትፌሣሕ፡ አቡየ፡ ብየ፡ እስመ፡ ከመዝ፡ ተነሥሁ፡ ወትሴአሉ፡ ኢኃፊሮትክሙ፡ የኃሥየኒ፡ ወለክሙኒ፡ ይከውነክሙ፡ ሕይወተ ።

³ ወእምዘ ዘንተ፡ ይቤለን፡ ኮነ፡ ፍሁሐነ፡ እስመ፡ በየውሐት፡ ተናገረን፡ ⁴ ወንቤሎ፡ ካዕበ፡ እግዚእን፡ በኩሉ፡ ተሠላልከን፡ ወተሐይወን፡ እስመ፡ ንሕነ፡ ኩሉ፡ ዘተስእልናክ፡ ትነግረን ።

⁵ ወእምዝ፡ ይቤለን፡ ይወድቅኑ፡ ሥጋ፡ ወሚመ፡ መንፈስ፡ ወንቤሎ፡ ሥጋ ። ⁶ ወይቤለን፡ ዘወድቀኬ፡ ይትነሣእ፡ ወዘደወየ፡ የሐዩ ። ⁷ ከመ፡ በዝ፡ ይሰባሕ፡ አቡየ፡ ከመ፡ ብየሂ፡ ገብረ፡ ወኣነሂ፡ ለክሙ፡ ወለኩሎሙ፡ እለ፡ የአምኑ፡ ብየ፡

¹ And we said to him again, “Lord, behold, in multiplying our questions we weary you.”

² And he said to us, “I know that in faith and with your whole heart you question me, and I rejoice over you. Truly, I say to you, I am glad, and my Father rejoices in me, that you so inquire and ask. Your not being ashamed pleases me, and for you also it becomes life.”

³ And, when he had said this to us, we were glad; for, he had spoken to us gently. ⁴ And we said to him again, “Our Lord, in all things you have had mercy on us and given us life; for, all that we have asked you, you tell us.”

⁵ And then he said to us, “Does the flesh fall, or the spirit?” And we said, “The flesh.” ⁶ And he said to us, “That which has fallen shall rise, and that which is sick shall be made whole, ⁷ so that by this my Father may be glorified, as he has wrought in me; and I also in you, and in all who believe in me.

2 DOMINOS 36

¹ The rebuke of Ch. 35 is immediately softened; the text is unusual among revelation dialogues in praising the disciples for questioning rather than blaming them.

² In place of ‘not being ashamed’, James has ‘importunity’.

³ Guerrier indicates a section break in the MSS (※) after the **ዘ** of **ዘንተ**.

⁴ For this verse, James reads: *and we said to him, “Lord, in all things you make us alive and have mercy on us. Will you now declare to us that which we shall ask you?”*

⁵ The exchange, ‘does the flesh fall, or the spirit’, is the argumentative pivot of the whole resurrection section: what rises must be what fell.

⁶ The ‘paragraph mark’ (※) at the end of this verse is not reflected in the translation, due to the requirements of contemporary English style.

⁷ Jesus’ speech continues into the following chapter.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፴፯

2ND DOMINOS 37

¹ አማን፡ እብለክሙ፡ ሥጋ፡ ይትነሣእ፡ ምስለ፡ ነፍስ፡ ሕያወ፡ ከመ፡ ይትአመኑ፡ ወይትኩነኑ፡ ዘበጽድቅ፡ ምስለ፡ ምግባር፡ ዘገብሩ ።² እመሂ፡ ሠናየ፡ ወእመሂ፡ እኩየ፡ ከመ፡ ይኩን፡ ኀርየተ፡ ወግፃዌ፡ ለእለ፡ የአምኑ፡ ወገብሩ፡ ትእዛዞ፡ ለአቡየ፡ ዘፈነወኒ ።

³ ወእምዝ፡ ይከውን፡ ኩነኔ፡ ርቱዕ፡ እስመ፡ ከመዝ፡ ይፈቅድ፡ አቡየ፡ ወይቤለኒ፡ ወልድየ፡ በዕለተ፡ ደይን፡ በዕለ፡ ኢትኅፈር፡ ወነዳየኒ፡ ኢትምህክ፡ አላ፡ በኃጣውኢሁ፡ መጥዎ፡ ለኩነኔ፡ ዘለዓለም ።

⁴ ወእለስ፡ አፍቀሩኒ፡ ወያፈቅሩኒ፡ ወእለ፡ ገብሩ፡ ትእዛዝየ፡ ኪያሆሙ፡ አዓርፍ፡ ውስተ፡ ሕይወት፡ በመንግሥት፡ አቡየ፡ ሰማያዊ፡ ናሁ፡ ርእዩ፡ ዘመጠነዝ፡ ፀገወኒ፡ ሥልጣነ፡ ወወሀበኒ፡ ከመ፡ ዘእፈቅድ፡

¹ “Truly I say to you, the flesh shall rise with the living soul, so they may confess and be judged in righteousness together with the works that they have done,² whether good or evil; that there may be a choosing and a setting apart of those who have believed and have kept the commandment of my Father who sent me.

³ “And then shall the judgement be righteous; for, so my Father wills, and he said to me: My Son, in the day of judgement do not be abashed before the rich, nor have pity on the poor, but according to his sins deliver each to the everlasting judgement.

⁴ “But those who have loved me and love me, and who have kept my commandment – these will I give rest in life, in the kingdom of my heavenly Father. Behold, see how great an authority he has granted me and given me, that I may do as I will.

2 DOMINOS 37

- ¹ The ‘paragraph mark’ (።) at the end of this verse is not reflected in the translation, due to the requirements of contemporary English style.
- ² James reads: *whether it be good or evil: that there may be a choosing-out of the faithful who have kept the commandments of my Father that sent me.*
- ³ This verse has the Father forbid partiality at the judgement in either direction – neither deference to the rich nor pity for the poor. The principle is that of Lv 19:15, which forbids favouring the poor as well as deferring to the great; what is distinctive here is that it is put into the Father’s mouth as direct speech to the Son, in words found in no known scripture. The second half is the harder saying and is not softened.
- ⁴ Jesus’ speech continues into the following chapter.

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፴፰

2ND DOMINOS 38

¹ ወፈቀድኩ፡ ወለእለ፡ አስተሰፈውኩ፡ ወበእንተዝ፡
ወረድኩ፡ ወተናገርኩ፡ ኀበ፡ አብርሃም፡ ወይስሐቅ፡
ወያዕቆብ፡ ኀበ፡ አበዊክሙ፡ ነቢያት፡ ² ወዜነውክዎሙ፡
እምታሕቱ፡ ዕረፍተ፡ ውስተ፡ ሰማያት፡ ያምጽኡ፡
ወወሀብክዎሙ፡ እደ፡ የማነ፡ ጥምቀተ፡ ሕይወት፡
ወሥርየተ፡ ወኅድገተ፡ ኩሉ፡ እከይ፡ ከመ፡ ለክሙኒ፡
ወእምይእዜኒ ወለእለ፡ የአምኑ፡ ብየ፡ ³ ወዘሰ፡ የአምን፡
ብየ፡ ወኢይገብር፡ ትእዛዝየ፡ አሚኖ፡ በስምየ፡ አልቦ፡
ዘይበቀሥ፡ ከንቶ፡ በደረ፡ ዘያበድር፡ ደኃሪቱ፡ ለጉል፡
ወለኩነኔ፡ ፃዕር፡ ዓቢይ፡ እስመ፡ አበሰ፡ ለትእዛዝየ ፤

¹ “And I willed, and for those to whom I gave hope; and, for this cause, I went down and spoke with Abraham and Isaac and Jacob, with your fathers the prophets, ² and I brought them tidings out of the place below, that they should come to rest in the heavens; and I gave them my right hand, the baptism of life and pardon and forgiveness of all evil, as to you also, and from now on to those who believe in me. ³ But he who believes in me and does not keep my commandment gains nothing, though he believes in my name; he has run a vain course. His end is perdition and judgement and great torment, because he has sinned against my commandment.

2 DOMINOS 38

- ¹ The descent to the patriarchs and prophets, and their baptism by the risen Christ in the place of the dead – the fullest account in the book of what later writers called the descent to the dead. The Coptic text (James’ translation) reads differently: *For, to that end went I down to the place of Lazarus and preached to the righteous and the prophets.*
- ² The phrase, ‘my right hand’, is the gesture of raising someone up.
- ³ Guerrier indicates a section break in the MSS (※) at the beginning of አልቦ.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፴፱

2ND DOMINOS 39

¹ ወለክሙስ፡ ወሀብኩክሙ፡ ትኩኑ፡ ውሉደ፡ ብርሃን፡ በእግዚአብሔር፡ ወትንጽሑ፡ እምኩሉ፡ እከይ፡ ወእምኩሉ፡ ሥልጣን፡ ኩነኔ፡ ወብክሙ፡ ዘየአምኑ፡ ብየ፡ ከማሁ፡ እገብር፡ ሎሙ ።

² ወበከመ፡ እብለክሙ፡ ወአሰፎኩክሙ፡ ከመ፡ ይፃዕ፡ እምቤተ፡ ሞቅሕ፡ ወይትፈታሕ፡ እመዋቅሕት፡ ወእምኩናት፡ ወእምእሳት፡ ግሩም፡ ³ ወንቤሎ፡ ንሕነ፡ እግዚአ፡ በኩሉ፡ አስተፍሣሕከነ፡ ወአዕረፍከነ፡ እስመ፡ በሃይማኖት፡ ወበአሚን፡ ዜነውኩሙ፡ ለአበዊን፡ ወለነቢያት ።

⁴ ወከማሁ፡ ለነኒ፡ ወለኩሉ፡ ⁵ ወይቤለነ፡ አማን፡ እብለክሙ፡ ኪያክሙ፡ ወለኩሎሙ፡ እለ፡ የአምኑ፡ ወለእለሂ፡ ሀለው፡ ይእመኑ፡ በዘፈነወኒ፡ አዓርገክሙ፡ ውስተ፡ ሰማያት፡ ኀበ፡ አስተዳለወ፡ አብ፡ ለኅሩያን፡ ወለኅሩያነ፡ ኅሩያን፡ ዘይሁብ፡ ዕረፍተ፡ ዘአሰፈወ፡ ወሕይወተ፡ ዘለዓለም ።

¹ “But to you I have granted that you be children of light in God, and that you be made clean from all evil and from every authority of judgement; and through you, to those who believe in me – for them also will I do likewise.

² “And, as I tell you and have promised you, that he shall come out of the prison and be loosed from the chains and from the sword and from the fearful fire.” ³ And we said to him, “Lord, in all things you have made us glad and given us rest; for, in faith and in truth you brought tidings to our fathers and to the prophets.

⁴ “And so, to us also, and to all.” ⁵ And he said to us, “Truly, I say to you, you, and all who believe and who shall believe in him who sent me, I will take up into the heavens, to the place which the Father has prepared for the elect and for the elect of the elect – he who gives the rest that he promised, and life everlasting.

2 DOMINOS 39

¹ James opens: *But so much the more have I redeemed you, the children of light, from all evil and from the authority of the rulers (archons).*

² This verse refers back to the imprisoned disciple of Ch. 26.

³ For ‘made us glad’, James has ‘given us <joy?>’, with the word in angle-brackets possibly corrupt in the *Coptic MS*.

⁴ The *Coptic* text lacks this verse.

⁵ Here, ‘the elect and the elect of the elect’ doubles the word for emphasis, in the manner of ‘king of kings’.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፵

¹ ወለእለሰ፡ ይኤብሱ፡ እምትእዛዝዮ፡ ወይሜህሩ፡ ካልኣ፡
ወያነት፡ ወይዌስኩ፡ ወለክብረ፡ ርእሶ፡ ይፈስዩ፡
ይሄጥዎሙ፡ እለ፡ በርቱዕ፡ አምኑ፡ ብየ ።

² ወንቤሎ፡ ንሕነሂ፡ እግዚአ፡ ካልእኑ፡ ጥምህርት፡
ወሕመሜ፡ ይከውንሁ፡ ሀሎ፡ ወይቤለነ፡ ከመ፡ ጌራን፡
ወገባርያነ፡ ሠናይ፡ እኩያን፡ ይትዓወቁ ።

³ ወእምዝ፡ ይከውን፡ ኩነኔ፡ ጽድቅ፡ በምግባሮሙ፡
በከመ፡ ገብሩ፡ ወይሜጥዎሙ፡ ለሙስና ።

⁴ ወንቤሎ፡ ብፁዓን፡ ንሕነ፡ ዘንፊእየክ፡ ወንሰምዕ፡ ዘከመ፡
ትነግረነ፡ ወመጠነዝ፡ ኃይላተ፡ ዘርእያ፡ አዕይንቲነ፡
ዘአንተ፡ ገበርክ፡ ⁵ ወአውሥአ፡ ወይቤለነ፡ ፈድፋደሰ፡
ብፁዓነ፡ ይከውኑ፡ እለ፡ ኢይፊእዩኒ፡ ወየአምኑኒ፡ እስመ፡
እሙንቱ፡ ውሉደ፡ መንግሥት፡ ይሰመዩ፡ ወፍጹማነ፡
በፍጹም፡ ለእሉ፡ እከውኖ፡ ሕይወተ፡ ዘለዓለም፡
በመንግሥቱ፡ ለአቡየ ።

2ND DOMINOS 40

¹ “But, as for those who sin against my commandment and teach another doctrine, tearing down and adding to it, and who do so for their own glory – they shall sell those who have rightly believed in me.”

² And we said to him, “Lord, shall there be another teaching, and afflictions?” And he said to us, “Yes, so that the wicked may be shown up against the good and the workers of good.

³ “And then shall there be a righteous judgement on them according to their works, as they have done; and they shall be handed over to destruction.”

⁴ And we said to him, “Blessed are we, who see you and hear how you speak to us, and such mighty works as our eyes have seen, which you have done.” ⁵ And he answered and said to us, “Much more blessed shall they be who do not see me and yet believe me; for they shall be called children of the kingdom, and perfect in the Perfect. To these will I be life everlasting in the kingdom of my Father.”

2 DOMINOS 40

¹ Here, ይሄጥዎሙ (‘they shall sell them’) is stronger than ‘betray’ and is retained. The Coptic text (James’ translation) reads the verse differently: *But all they that have offended against my commandments and have taught other doctrine, (perverting) the Scripture and adding thereto, striving after their own glory, and that teach with other words them that believe on me in uprightness, if they make them fall thereby, shall receive everlasting punishment.*

² In place of ‘another teaching’, James has ‘a teaching by others’.

³ James ends with ‘death’ in place of ‘destruction’.

⁴ At the start of the Apostles’ reply, the Coptic text adds ‘Lord’.

⁵ This verse cites the beatitude of Jn 20:29, here addressed to the later church. The phrase, ፍጹማነ፡ በፍጹም (‘perfect in the Perfect’), repeats the formula of Ch. 30. Guerrier indicates a section break in the MSS (※) at the beginning of መንግሥት.

⁶ ወንቤሎ፡ ካዕበ፡ እግዚአ፡ እፎ፡ ይትከሀል፡ አሚነ፡ ⁶ And we said to him again, “Lord, how can we believe that you
ዘአንተ፡ ተሐድገነ፡ በከመ፡ አንተ፡ ትብል፡ ይበጽሕ፡ will leave us, as you say, that a time and an hour shall come when
ጊዜ፡ ወሰዓት፡ ሶበ፡ ሀለወከ፡ ትሑር፡ ኀበ፡ አቡከ፡ you must go to your Father?”

⁶ The Coptic text for this verse is very similar to that presented here.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፵፩

2ND DOMINOS 41

¹ አውሥኦ፡ ወይቤለነ፡ ሑሩ፡ ወስብኩ፡ ለ፲ወ፪ሕዝብ፡
እስራኤል፡ ወለአሕዛብ፡ ወለእስራኤል፡ ወለምድረ፡
ለእስራኤል፡ ለጽባሕ፡ ወለዓረብ፡ ለደቡብ፡ ወለሰሜን፡
ወብዙኃን፡ የአምኑ፡ ብየ፡ በወልደ፡ እግዚአብሔር፡
² ወንቤሎ፡ እግዚአ፡ መ፡ የአምነን፡ ወመኑ፡ ይሰምዓን፡
ወበአይቴ፡ ንክል፡ ገቢረ፡ ወምሂረ፡ ወነጊረ፡ ዘከመ፡
አንተ፡ ገበርከ፡ መንክረ፡ ወተአምረ፡ ወኃይለ፡
³ ወአውሥኦ፡ ወይቤለነ፡ ሑሩ፡ ወስብኩ፡ ወመሀሩ፡
በእንተ፡ ምጽአቱ፡ ወምሕረቱ፡ ለአቡየ፡ ዘከመ፡ ገብረ፡
አቡየ፡ ብየ፡ ወእገብር፡ ብክሙ፡ እንዘ፡ ሀሎኩ፡
ምስሌክሙ፡ አነ፡ ወእሁብክሙ፡ ሰላመ፡ ዚአየ፡
ወመንፈሰ፡ ዚአየ፡ ወኃይለ፡ ዚአየ፡ ይኩንክሙ፡ ከመ፡
ይእመኑ፡ ሎሙኒ፡ ይእቲ፡ ኃይል፡ ትትወሀብ፡
ወትትወረስ፡ ከመ፡ የሀብዋ፡ ለአሕዛብ ።

¹ He answered and said to us, “Go and preach to the 12 tribes of Israel, and to the nations, and to Israel, and to the land of Israel, to the east and to the west, to the south and to the north; and many shall believe in me, the Son of God.” ² And we said to him, “Lord, who will believe us, and who will listen to us, and how shall we be able to do and to teach and to tell such wonders and signs and mighty works as you have done?” ³ And he answered and said to us, “Go and preach and teach concerning the coming and the mercy of my Father, and how my Father has wrought in me; and I will work in you while I am with you. And I will give you my peace and my spirit and my power, that they also may believe; and to them too shall that power be given and handed on, that they may give it to the nations.

2 DOMINOS 41

- ¹ The commission extends to the twelve tribes, the nations, Israel and the land of Israel in four directions – a piling up that the Ge’ez does not resolve, and which is left as it stands.
- ² The Coptic text lacks ‘*how shall we be able*’.
- ³ Jesus’ speech continues into the following chapter.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፵፪

2ND DOMINOS 42

¹ ወናሁ፡ ትረክቡ፡ ብእሴ፡ ዘስሙ፡ ሳውል፡ ዘበትርንሜሁ፡ ጳውሎስ፡ አይሁዳዊ፡ ውእቱ፡ ግዙር፡ በሕገ፡ ኦሪት፡ ² ወይሰምዕ፡ ቃለ፡ ዚአየ፡ እምሰማይ፡ በድንጋጌ፡ ወበፍርሃት፡ ወበረዓድ ።

³ ወይጼለል፡ አዕይንቲሁ፡ ወይትዓተብ፡ በእደ፡ ዚአክሙ፡ አዕይንቲሁ ።

⁴ ወኩሎ፡ ግበሩ፡ ሎቱ፡ በከመ፡ ለክሙ፡ ገበርኩ፡ አነ፡ ለካልአን፡ አዕልወዎ፡ ⁵ ወውእቱ፡ ብእሴ፡ በጊዜሃ፡ ይትከሠት፡ አዕይንቲሁ፡ ወይሴብሐ፡ ለእግዚአብሔር፡ አቡየ፡ ሰማያዊ ። ⁶ ወይከውን፡ ጽኑዓ፡ በውስተ፡ ሕዝብ፡ ወይሰብክ፡ ወይሜህር፡ ወብዙጋን፡ ያስተሐውዙ፡ ሰሚዖው፡ ወይድኅኑ ።

⁷ ወእምዝ፡ ይጸልእዎ፡ ወይሜጥወዎ፡ ውስተ፡ እደ፡ ጸላኢሁ፡ ወይትአመን፡ በቅድመ፡ ነገሥት፡ መዋትያን፡ ወፍጻሜሁ፡ ለተአምኖትየ፡ ይከውን፡ ላዕሌሁ፡ ከመ፡ ህየንተ፡ ዘሰደደኒ ።

¹ “And behold, you shall meet a man whose name is Saul, which by interpretation is Paul. He is a Jew, circumcised according to the law of the Torah. ² And he shall hear my voice out of heaven with terror and fear and trembling.

³ “And his eyes shall be darkened, and he shall be signed on his eyes by your hand.

⁴ “And do for him everything that I have done for you; hand him over to others. ⁵ And that man shall at once have his eyes opened, and he shall glorify God my heavenly Father. ⁶ And he shall become strong among the people, and shall preach and teach; and many shall be gladdened on hearing him, and shall be saved.

⁷ “And then they shall hate him and deliver him into the hand of his enemy; and he shall bear witness before mortal kings; and the end of his witness for me shall come upon him, in that he once persecuted me.

2 DOMINOS 42

- ¹ The Paul section. The book identifies Saul with Paul, describes him as a circumcised Jew, and foretells the Damascus road, the blinding, the laying on of hands, the mission to the nations, and the martyrdom.
- ² James (here following the Ethiopic text) has ‘receive’ in place of ‘hear’.
- ³ For this verse, James reads: *And his eyes shall be blinded, and by your hands by the sign of the cross shall they be protected*. He adds a note that a more literal translation of ‘protected’ is ‘healed’, and that other MSS read ‘with spittle by your hands shall his eyes’.
- ⁴ For the last part of the verse, James reads: *Deliver it (? the word of God) to the other*.
- ⁵ James reads: *And, at the same time, that man shall open his eyes and praise the Lord, even my Father which is in heaven*.
- ⁶ Guerrier indicates a section break in the MSS (※) after the **ወ** of **ወይሜህር**.
- ⁷ This verse makes Paul’s suffering the counterpart of his earlier persecution of Christ.

⁸ ወይሰብክ፡ ወይሜህር፡ ወይከውን፡ ምስለ፡ ጎሩያን፡
ንዋየ፡ ጎሩየ፡ ወአረፍተ፡ ዘኢወድቀ፡ ይከውን፡ ደኃሪሁ፡
ለደኃርያን፡ ሰባኬ፡ ለአሕዛብ፡ ፍጹም፡ ቦቱ፡ በፈቃዱ፡
ለአቡየ ፤

⁹ በከመ፡ አንትሙኒ፡ አእመርክሙ፡ እምውስተ፡
መጻሕፍት፡ ከመ፡ አበዊክሙ፡ ነቢያት፡ ከመ፡ በእንቲአየ፡
ይቤሉ፡ ወብየ፡ ተፈጸመ፡ ዘንተ፡ ህልወ ፤

¹⁰ ወይቤለነ፡ ከ ማሁኬ፡ አንትሙኒ፡ መርሐ፡ ኩንዎሙ ፤

¹¹ ወኩሉ፡ ነገረ፡ ዘነገርኩክሙ፡ ወዘኒ፡ ጸሐፍክሙ፡
በእንቲአየ፡ ከመ፡ ቃሉ፡ አነ፡ ለአብ፡ ወአብ፡ ብየ፡

¹² ወከማሁ፡ አንትሙኒ፡ ኩኑ፡ በውእቱ፡ ብእሲ፡ በከመ፡
ይደልወክሙ፡ መሀሩ፡ ወዘክሩ፡ ዘውስተ፡ መጻሕፍት፡
ዘበእንቲአየ፡ ተብህለ፡ ወተፈጸመ፡ ወእምዝ፡ ይከውን፡
ለአሕዛብ፡ መድኃኒተ ፤

⁸ “And he shall preach and teach, and shall be with the elect a chosen vessel and a wall that does not fall. The last of the last shall he become, a preacher to the nations, made perfect by the will of my Father.

⁹ “As you also have learned from the scriptures, that your fathers the prophets spoke concerning me, and in me this has been truly fulfilled.”

¹⁰ And he said to us, “So then, be you also a guide to him. ¹¹ And every word that I have told you, and that you have written concerning me: that I am the word of the Father, and the Father in me – ¹² so be you also toward that man, as is fitting for you. Teach and call to mind what stands in the scriptures, that was spoken concerning me and was fulfilled; and then shall he become salvation to the nations.”

⁸ The phrase, ‘a chosen vessel’, is the term used of Paul in Ac 9:15. In place of ‘does not fall’, James has ‘shall not be overthrown’.

⁹ James translates this verse similarly: *Like as you have learned from the Scripture that your fathers the prophets spoke of me, and in me it is indeed fulfilled.*

¹⁰ In place of ‘a guide to him’, James has ‘guides to them’.

¹¹ James has much the same reading for this verse.

¹² For ‘nations’, James reads ‘Gentiles’.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፵፫

¹ ወንቤሎ፡ አሊቅ፡ ጅሁ፡ ተስፋ፡ ርስት፡ ምስሌሆሙ፡ ለነሂ፡ ² አውሥኦ፡ ወይቤለን፡ ዕሩይነ፡ ውእቱ፡ አጽባዕተ፡ እድ፡ ወሰብል፡ በውስተ፡ ገራዎት፡ ወዕፀውኒ፡ ዘይፈሪ፡ ዕሩየኑ፡ ይሁብ፡ ፍሬሁ፡ አኮኑ፡ በበአካሉ፡ ይፈሪ ።

³ ወንቤሎ፡ ንሕነ፡ እግዚአ፡ ካዕበሁ፡ በምሳሌ፡ ትትናገረን ። ⁴ ወይቤለን፡ ኢትተክዙ፡ አማን፡ እብለክሙ፡ አኃውየ፡ አንትሙ፡ ሱቱፋን፡ በመንግሥተ፡ ሰማያት፡ በኀበ፡ አቡየ፡ እስመ፡ ከመዝ፡ ሠምረ ።

⁵ አማን፡ እብለክሙ፡ ለእለሂ፡ መሀርክሙ፡ ወአምኑ፡ ብየ፡ ውእተ፡ ተስፋ፡ እሁቦሙ፡

2ND DOMINOS 43

¹ And we said to him, “Master, is there for them also the hope of the inheritance, together with us?” ² He answered and said to us, “Are the fingers of the hand alike, or the ears of grain in the field? And do the trees that bear fruit give their fruit alike? Do they not bear each according to its own kind?”

³ And we said to him, “Lord, do you speak to us again in a parable?” ⁴ And he said to us, “Do not be troubled. Truly, I say to you, you are my brothers, partakers with my Father in the kingdom of heaven; for so has he been pleased.

⁵ “Truly I say to you, to those also whom you have taught and who have believed in me, that hope will I give.”

2 DOMINOS 43

¹ The parable of unequal gifts, answering whether later believers share the apostles' inheritance.

² The three images – fingers, ears of grain, fruit trees – all make the same point, that likeness of kind does not mean sameness of measure.

³ The ‘soft’ paragraph break (#) at the end of this verse is not reflected in the translation.

⁴ In place of ‘Do not be troubled’, James has ‘Lament not’.

⁵ James here has ‘expectation’ in place of ‘hope’.

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፵፬

2ND DOMINOS 44

¹ ወንቤሎ፡ ካዕበ፡ ማእዜ፡ ንትራከቦ፡ ለውእቱ፡ ብእሲ፡ ወማእዜ፡ ተሐውር፡ ኀበ፡ አቡከ፡ ወለነሰ፡ አምላክነ፡ ወእግዚእነ ፤

¹ And we said to him again, “When shall we meet that man, and when will you go to your Father, who is our God and our Lord?”

² ወአውሥኦ፡ ወይቤለነ፡ ይወጽእ፡ ውእቱ፡ ብእሲ፡ እምድረ፡ ቂልቅያ፡ ለደማስቆ፡ እንተ፡ ሶርያ፡ ከመ፡ ይምስጣ፡ ለቤተ፡ ክርስቲያን፡ እንተ፡ አንትሙ፡ ሀለውካሙ፡ ትግበሩ፡ ዘውእቱ፡ አነ፡ ብክሙ፡ ዘእትናገር፡ ወይበጽሕ፡ ፍጡነ ፤

² And he answered and said to us, “That man shall come out of the land of Cilicia to Damascus of Syria, to tear apart the church which you are to build – that is I who speak in you – and he shall come quickly.

³ በይእቲ፡ ሃይማኖት፡ ይከውን፡ ከመ፡ ይትፈጸም፡ ዘይብል፡ ቃለ፡ ነቢይ፡ ናሁ፡ እምድረ፡ ሶርያ፡ እዌጥን፡ እጸውዕ፡ ኢየሩሳሌም፡ ሐዳስ፡ ወጽዮንሃ፡ አገርር፡ ሊተ፡ ወትከውን፡ ሂውውተ፡ ወመካነ፡ እንተ፡ አልባቲ፡ ውሉድ፡ ይእቲ፡ ትከውን፡ ወልደ፡ ወወለተ፡ አቡየ፡ ትሰመይ፡ ሊተሰ፡ መርዓትየ፡ እስመ፡ ከመዝ፡ ሠምረ፡ ዘፈነወኒ ፤

³ “In that faith it shall come to pass, that the word of the prophet may be fulfilled that says: Behold, out of the land of Syria I will begin to call a new Jerusalem, and I will subdue Zion to myself, and she shall be taken captive; and the place that has no children shall bear a son and a daughter, and she shall be called the daughter of my Father, and to me my bride. For, so has he who sent me been pleased.

⁴ ወለውእቱ፡ ብእሲ፡ እመይጦ፡ ከመ፡ ኢይሑር፡ ወኢይግበር፡ እኩየ፡ ሕሊና፡ ወይከውን፡ ቦቱ፡ ስብሐተ፡ አቡየ ፤

⁴ “And that man I will turn about, that he may not go and do evil counsel; and in him shall be the glory of my Father.

2 DOMINOS 44

¹ Guerrier indicates a section break in the MSS (※) at the beginning of አቡከ. For this verse, James reads: *And we asked him again: When shall we meet with that man, and when will you depart unto your Father and our God and Lord?*

² Here, ‘to tear apart’ describes Paul’s persecution of the church before his conversion.

³ This verse quotes as prophecy a passage found in no book we have, about a new Jerusalem called out of Syria and a barren place made fruitful; it is one of several such unplaceable quotations in the work.

⁴ In place of ‘go and do evil counsel’, James has ‘accomplish his evil desire’.

⁵ እምድጎረ፡ ሐርኩ፡ ወሀሎኩ፡ ምስለ፡ አቡዮ፡ አነ፡
እምሰማይ፡ እትናገሮ፡ ወይከውን፡ ኩሉ፡ ዘከመ፡
አቅደምኩ፡ ነገሮተክሙ፡ በእንቲአሁ ፡፡

⁵ “After I have gone and am with my Father, I will speak with him
out of heaven; and all shall come to pass as I have told you
beforehand concerning him.”

⁵ James opens, “and after that I am gone home and abide with my Father.”

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፵፭

2ND DOMINOS 45

¹ ወንቤሎ፡ ካዕበ፡ እግዚአ፡ ዘመጠነዝ፡ ነገርከነ፡ መከሠትከ፡ ለነ፡ ዘኢተነግረ፡ ዓቢየ፡ ወበኩሉ፡ አዕረፍከነ፡ ወተሣሃልከነ፡ እስመ፡ እምድኅረ፡ ትንሣኤከ፡ ዘሎ፡ ከሠትከ፡ ለነ፡ ከመ፡ ንድኃን፡ በአማን ።

² ወትሴለነ፡ ባሕቱ፡ ከመ፡ ይከውን፡ ተአምር፡ ወመንከር፡ በሰማይ፡ ወበምድር፡ ዘእንበለ፡ ሕልቀተ፡ ዓለም፡ ይኩን ።

³ ወከማሁኬ፡ ናእምር፡ መሀረነ ።

⁴ ወይቤለነ፡ ከመ፡ ኪያክሙ፡ እሜህረክሙ፡ ወአኮ፡ ባሕቱ፡ ብክሙ፡ ዘይከውን፡ አላ፡ ለእለ፡ አንትሙ፡ ትሜህሩ፡ ወየአምኑ፡ ወበእለዝ፡ ብእሲ፡ ይሰምዑ፡ ወየአምኑ፡ ብየ፡ በውእቱ፡ ዓመታት፡ ወበውእቱ፡ መዋዕል፡ ይከውንዝ፡ ⁵ ወንቤሎ፡ ካዕበ፡ እግዚአ፡ ምንትኑ፡ ውእቱ፡ ዘይከውን፡ ወይቤለነ፡ አመ፡ ምዕመናን ። ⁶ ወእለሂ፡ እለ፡ ኢየአምኑ፡ ይሬእዩ፡ ቀርነ፡ በሰማይ፡ ወርእየተ፡ ዓበይት፡ ከዋክብት፡ እንተ፡ መዓልት፡

¹ And we said to him again, “Lord, so much have you told us and revealed to us that was never told, great things; and in all you have given us rest and had mercy on us, for after your resurrection you revealed everything to us, that we might truly be saved.

² “But you told us only that there shall be signs and wonders in heaven and on earth before the end of the world comes.

³ “Teach us, then, that we may know.”

⁴ And he said to us, “I will teach you; and it is not upon you only that it shall come, but upon those whom you teach and who believe; and there are those among that man’s hearers who shall believe in me. In those years and in those days shall this come to pass.” ⁵ And we said to him again, “Lord, what is it that shall come to pass?” And he said to us, “Then the faithful, ⁶ and those also who do not believe, shall see a trumpet in heaven, and the sight

2 DOMINOS 45

¹ This chapter repeats, within the dialogue, almost the whole of the apocalyptic material already given in Ch. 4 – the trumpet, the falling stars, the sun and moon in conflict, the earthquake, the pestilence, the single bier, the kinsman who does not turn back, and those given up for dead who rise. The repetition ties the opening discourse of Chs 1–11 closely to the letter, though it does not by itself show which was drawn from which.

² James reads: *but you said to us only: There shall be wonders and strange appearances in heaven and on earth before the end of the world comes.*

³ For this verse, James has: *Tell us now, how shall we perceive it?*

⁴ James omits the 2nd instance of ‘in those’.

⁵ The ‘soft’ paragraph mark (።) at the end of this verse is not reflected in the translation.

⁶ Guerrier indicates a section break in the MSS (※) after the ወ of ወእለሂ.

ይትረዓይ፡ ወተአምረ፡ እምሰማይ፡ እንዘ፡ ይለክፍ፡
ምድረ፡ ወእንዘ፡ ከዋክብት፡ ይወድቁ፡ እለ፡ ከመ፡ እሳት፡
ወዓበይት፡ በረድ፡ እለ፡ እሳት፡ ጽኑዓ ።

⁷ ወፀሐይ፡ ወወርሃ፡ እንዘ፡ ይትአሱ፡ ወድንጋዜ፡ ወትረ፡
ዘነጐድጓድ፡ ወመባርቅት፡ ወፀዓዕ፡ ወድልቅልቅ፡
ወአህጉር፡ እንዘ፡ ይወድቁ፡ ወበናህሉ፡ ሰብእ፡ ይመውቱ፡
ወአባር፡ ወትረ፡ በኃጢአ፡ ዝናም፡ ወብድብድ፡ ዓቢይ፡
ወነዋህ፡ ሞት፡ ወበብዙሃ፡ መፍጠኒ፡ እስከ፡ ግንዘት፡
ይትኃጣዕ፡ ለዘይመውት፡ ⁸ ወይከውን፡ ፀዓተ፡ ውሉድ፡
ወዘመድ፡ በአሐቲ፡ ዐራት፡ ወዘመድ፡ ኢይመይጥ፡
ወውሉድ፡ ዘመዶ፡ ወሰብእ፡ ሰብአ፡ ኢይመይጥ ።
⁹ ወቅቡሃን፡ እለ፡ ተቀብፁ፡ ይትነሥኡ፡ ወይሬእይዎሙ፡
ለእለ፡ ቀብፅዎሙ፡ እንዘ፡ ያወጽእዎሙ፡ እስመ፡
ብድብድ፡ ኩለንታሁ፡ ጸልእ፡ ውእቱ፡ ወሕመሜ፡
ወቅንዓት፡ ወእምዘ፡ ይነሥእ፡ ወለዝ፡ ይጼጉ፡ ወየአኪ፡
እምዝ፡ ዘእምድኅረዝ ።

of great stars appearing by day, and a sign from heaven reaching to the earth, and stars falling like fire, and great hail like strong fire.

⁷“And the sun and the moon contending; and continual terror of thunder and lightnings and tempest and earthquake; and cities falling, and in their collapse men perishing; and continual famine for want of rain; and a great and lingering pestilence and death, so swift and so wide that shrouding is not to be found for those who die. ⁸And there shall be a carrying out of children and kindred upon a single bier; and kinsman shall not turn back, nor children for their kindred, nor a man for his fellow. ⁹And those given up for dead shall rise and shall look upon those who gave them up, as they carry them out; for the pestilence is wholly hatred, and sickness and envy; and from what one takes, and what one gives, it grows worse and more evil than what went before.

⁷ James opens, “The sun and the moon fighting with one another.”

⁸ The ‘soft’ paragraph mark (።) at the end of this verse is not reflected in the translation.

⁹ This verse is damaged at the close, as in Ch. 4, and is rendered as literally as the Ge’ez allows.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፵፮

2ND DOMINOS 46

¹ ወአሜሃ፡ ይትመዓዕ፡ አቡየ፡ በእንተ፡ እከዮሙ፡
ለሰብእ፡ እስመ፡ ብዙኅ፡ አበሳሆሙ፡ ወሰቄራረ፡
ርዡሶሙ፡ ፈድፋድ፡ ላዕሌሆሙ፡ በሙስና፡ ሕይወቶሙ፡
² ወንቤሎ፡ ምንት፡ እንከ፡ ለእለ፡ ይሴፈው፡ ብከ፡
³ ወአውሥአ፡ ወይቤለነ፡ ዓዲ፡ ድንዙዛነ፡ ልብ፡
አንትሙ፡ እስከ፡ ማእዜኑ፡ አሜን፡ እብለክሙ፡ ከመ፡
ዳዊት፡ ነቢይ፡ ዘይቤ፡ በእንቲአክሙ፡ ወበእንተ፡ እሊአየ፡
ከማሁ፡ ይፈቅድ፡ በእንቲአክሙ፡ ለእለ፡ የአምኑ፡ ብየ፡
⁴ ወይከውኑ፡ ውስተ፡ ዓለም፡ ሐባልያነ፡ ወፀዓልያነ፡
ጽድቅ፡ ወይበጽሕ፡ ትንቢት፡ ዘዳዊት፡ ላዕሌሆው፡ ዘይቤ፡
በሊሕ፡ እገሪሆሙ፡ ለክዲወ፡ ደም ። ⁵ ወልሳኖጩኒ፡
ይጸፍር፡ ጽልሑተ ። ⁶ ወሕምዘ፡ አርዌ፡ ምድር፡ ታሕተ፡
ከናፍሪሆሙ ።
⁷ ወእሬእ፡ የከ፡ እንዘ፡ ምስለ፡ ሠራቂ፡ ትረውፅ፡
ወምስለ፡ ዘማዊ፡ መክፈልተከ ። ⁸ ወዓዲ፡ እንዘ፡ ትነብር፡

¹ “And then shall my Father be moved to wrath because of the wickedness of men; for their transgressions are many, and the foulness of their uncleanness lies heavy upon them in the corruption of their life.” ² And we said to him, “What then of those who hope in you?” ³ And he answered and said to us, “Are you still dull of heart? How long? Amen, I say to you, as David the prophet spoke concerning you and concerning my own, so does it hold concerning you who believe in me. ⁴ And there shall be in the world those who deceive and who despise righteousness; and the prophecy of David shall come upon them which says: Swift are their feet to shed blood; ⁵ and their tongue braids deceit; ⁶ and the venom of the serpent of the earth is under their lips.
⁷ “And I shall see you running with the thief, and your portion with the adulterer; ⁸ and again, while you sit you revile your

2 DOMINOS 46

- ¹ A chapter of quotation – cf. #5 & #7.
- ² James here has ‘trust’ in place of ‘hope’.
- ³ For ‘dull of heart’, James has ‘slow of heart’.
- ⁴ Guerrier indicates a section break in the MSS (※) at the beginning of ለክዲወ.
- ⁵ The quotations on tongues that ‘braid deceit’ and ‘venom ... under their lips’ (v. 6) belong with the chain of verses gathered from Rm 3:13 rather than with Psalm 50. A word is miscopied in the transcription and is read as ‘and their tongue’.
- ⁶ The ‘paragraph marks’ (※) preceding vv. 5 & 6 are not reflected in the translation, due to the requirements of contemporary English style.
- ⁷ Vv. 7–8 return to Ps. 50:18–21, the passage about the thief, the adulterer and reviling one’s brother, already quoted in Ch. 4. The Ge’ez looks forward, ‘I shall see you’, where Ch. 4 looks back, ‘I saw you’.
- ⁸ The ‘paragraph mark’ (※) preceding this verse is not reflected in the translation.

ትሔሚ፡ እኅከ፡ ወእንዘ፡ ታነበር፡ ማዕቅፈ፡ ለወልደ፡
እምከ፡ ምንተ፡ ተሐዘብከ፡ እኩንሁ፡ ከማከ ።

⁹ ወናሁ፡ ርእዩ፡ ዘከመ፡ ነገረ፡ ነቢዩ፡ እግዚአብሔር፡
በእንተ፡ ኩሉ፡ ከመ፡ ይትፈጸም፡ ዘእቅደመ፡ ተብህሎ፡
ኩሎ ።

brother, and you set a stumbling-block for the son of your mother.
What did you suppose – that I should become like you?

⁹ “And behold, see how the prophet of God has
spoken concerning all, that everything foretold might
be fulfilled.”

⁹ James’ translation (of the Ethiopic text) reads similarly: *Behold now how the prophet of God has spoken of all, that all things may be fulfilled that he said before.*

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፵፯

¹ ወካዕበ፡ ንቤሎ፡ እግዚአ፡ ኢህለወሁ፡ ይብሉ፡ አሕዛብ፡ አይቴ፡ ውእቱ፡ አምላኮሙ ።

² ወአውሥአ፡ ወይቤለነ፡ በዝ፡ ይትዓወቁ፡ ኅሩያን፡ ከመ፡ በምንዳቤ፡ ዘመጠነዝ፡ ተመንዲቦሙ፡ ይፃኡ፡ ³ ወንቤሎ፡ ፀዓቶሙኑ፡ እምዓለም፡ በዘአመንደቦሙ፡ ብድብድ፡

⁴ ወይቤለነ፡ አልቦ፡ አላ፡ አመ፡ ይትመነደቡ፡ ዘመጠነዝ፡ ሕማም፡ ተፈትኖ፡ ይከውጭው፡ እመቦ፡ ሃይማኖት፡ ላዕሌሆሙ፡ ወእመ፡ ይዘክሩ፡ ዘንተ፡ ቃልየ፡ ወይገብሩ፡ ትእዛዝየ፡ እሉ፡ ይትነሥኡ፡ ወይከውን፡ ኅዳጠ፡ መዋዕለ፡ ንብረቶሙ፡ ከመ፡ ይሰባሕ፡ ዘፈነወኒ፡ ወአነሂ፡ ምስሌሁ፡ እስመ፡ ፈነወኒ፡ ኅቤክሙ፡ ዘንተ፡ እነግረክሙ፡

⁵ ወአንትሙኒ፡ ለእስራኤል፡ ንግሩ፡ ወለሕዝብ፡ ይስምዑ ።

⁶ እሙንቱኒ፡ ይድናኑ፡ ወይእመኑ፡ ብየ፡ ወይፃኡ፡ እምንዳቤሁ፡ ለብድብድ፡ ወዘይወጽእ፡ እምንዳቤ፡ ሞት፡ ወለዘከመዝ፡ ይነሥእዎ፡ ወየዓቅብዎ፡ ውስተ፡ ቤተ፡ ሞቅሕ፡ በኩነኔ፡ ከመ፡ እንተ፡ ሠራቂ ።

⁷ ወንቤሎ፡ እግዚአ፡ ዕሩየኑ፡ ይከውኑ፡ ምስለ፡ እለ፡ ኢየአምኑ፡ ወትዕረረ፡ ትኳንን፡ ለእለ፡

2ND DOMINOS 47

¹ And again, we said to him, “Lord, shall the nations not say: Where is their God?”

² And he answered and said to us, “By this shall the elect be known; that, having been afflicted with such affliction, they come out.” ³ And we said to him, “Is their going out from the world by the pestilence that afflicted them?” ⁴ And he said to us, “No; but when they are afflicted with such suffering, it becomes a testing for them, whether there is faith in them, and whether they remember this my word and keep my commandment. These shall rise, and the days of their dwelling shall be few, that he who sent me may be glorified, and I with him; for he sent me to you. This I tell you. ⁵ And you also, tell it to Israel, and let the people hear.

⁶ “They too shall be saved and shall believe in me and shall come out of the affliction of the pestilence. And he who comes out of the affliction of death – such a one they shall seize and keep in prison under judgement, as though he were a thief.”

⁷ And we said to him, “Lord, shall they be reckoned equal with those who do not believe? And will you condemn in turn those

2 DOMINOS 47

¹ The division between this chapter and the next follows Guerrier.

² James ends with ‘*come forth*’ in place of ‘*come out*’.

³ In place of ‘*that afflicted them*’, James has ‘*which gives them pain*’.

⁴ For ‘*my word*’, James has ‘*my sayings*’.

⁵ James reads: *and that you may impart them to Israel and the Gentiles and they may hear*.

⁶ James ends the 1st sentence, ‘*and escape the woe of the destruction*’.

⁷ In place of ‘*condemn in turn*’, James has just ‘*punish*’.

ወጽኡ፡ እምብድብድ፡ ⁸ ወይቤለን፡ እንዘ፡ የአምኑ፡
በስምየ፡ ዘኃጥአን፡ ገብሩ፡ ከመ፡ እለ፡
ኢየአምኑ፡ ገብሩ ።

⁹ ወንቤሎ፡ ካዕባ፡ እግዚአ፡ ቦኅበዝ፡ መክፈልት፡
እለ፡ ወጽኡ፡ ሕይወት፡ አልቦሙ፡ ¹⁰ ወአውሥኦ፡
ወይቤለን፡ ዘገብረ፡ ስብሐተ፡ ዘአቡየ፡ ውእቱ፡ ማኅደረ፡
አቡየ፡

who came out of the pestilence?” ⁸ And he said to us, “If, while believing in my name, they have done what the sinners do, as those who do not believe have done.”

⁹ And we said to him again, “Lord, have those who came out of this no portion of life?” ¹⁰ And he answered and said to us, “He who has wrought the glory of my Father – his is the dwelling of my Father.”

⁸ The Ge'ez gives no word for 'yes': the answer is carried by the conditional alone.

⁹ Guerrier indicates a section break in the MSS (※) at the beginning of መክፈልት.

¹⁰ For 'his is the dwelling', James has (in italics) 'he shall abide in'.

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፵፰

2ND DOMINOS 48

¹ ወንቤሎ፡ ንሕነ፡ እግዚአ፡ ምህረነ፡ እምድኅረዝ፡ ምንት፡ ይከውን፡ ² ወይቤለነ፡ በውእቱ፡ ዓመታት፡ ወመዋዕል፡ ዐብእ፡ ዲበ፡ ዐብዕ፡ ወመርብዕተ፡ መዓዝኒሃ፡ ለዓለም፡ ያንቀለቅል፡ ወይፃባዕ፡ በበይናቲሁ ።

³ ወእምዝ፡ ሁከት፡ ደመና፡ ቆባረ፡ ወዓባረ፡ ወስደተ፡ ለእለ፡ የአምኑ፡ ብየ፡ ወለኅሩያን፡ ⁴ ወእምዝ፡ ተናፍቆ፡ ወክህ፡ ወእከየ፡ ምግባር፡ በበይናቲሆሙ፡ ወዐ፡ እምወስቴቶሙ፡ እለ፡ የአምኑ፡ በስምየ፡ ወእለ፡ ይተልው፡ እከየ፡ ወይሜህሩ፡ ትምህርተ፡ ከንቶ፡ ⁵ ወእሎንተ፡ ይተልውዎሙ፡ ወይትኤዘዙ፡ ለብዕሎሙ፡ ወለኅርትምናሆሙ፡ ለስካሮሙ፡ ወለሕልያኖሙ፡ ወይከውን፡ አድልዎ፡ ለገጽ፡ በውስቴቶሙ፡

¹ And we said to him, “Lord, teach us what shall come to pass after this.” ² And he said to us, “In those years and days there shall be war upon war, and the four corners of the world shall be shaken and shall fight one with another.

³ “And, after this, the troubling of the clouds, darkness and barrenness, and persecution of those who believe in me, and of the elect. ⁴ And, after this, dissension and strife and evil works among themselves. And there shall be among them those who believe in my name and who follow after evil and teach a vain doctrine.

⁵ And men shall follow them and shall submit to their riches and to their depravity, to their drunkenness and to their bribes; and there shall be partiality among them.

2 DOMINOS 48

¹ See #47:1 on the chapter division.

² Here, **ዐብእ፡ ዲበ፡ ዐብዕ** (*‘war upon war’*) and the *‘four corners ... shaken’* follow Mt 24:6–7.

³ James suggests that an alternative reading for *‘troubling of the clouds’* is *‘clouds of locusts’*.

⁴ For the 1st sentence, James reads: *Thereupon shall come doubt and strife and transgressions against one another.*

⁵ This verse lists riches, depravity, drunkenness, and bribes as what binds followers to false teachers; **ሕልያን** is specifically a bribe or inducement.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፵፱

¹ ወእለሰ፡ ይፈቅዱ፡ ይርክዩ፡ ገጽ፡ ለእግዚአብሔር፡ እለ፡ ገጽ፡ ኢያነሥኡ፡ ለአብዕልት፡ ኃጥኣን፡ ወኢየጋፍሩ፡ ለሰብእ፡ እለ፡ ያስሕትዎሙ፡ አላ፡ ይዛለፍዎሙ፡ እሉ፡ ይከውኑ፡ ቍጽላነ፡ በኀብ፡ አብ ።

² ከመኒ፡ እለ፡ ይዛለፍዎሙ፡ ለቢጾሙ፡ ይድኅኑ፡ ዝውእቱ፡ ወልደ፡ ጥበብ፡ ወሃይማኖት ።

³ እመሰ፡ ኢኮኑ፡ ወልደ፡ ጥበብ፡ ውእቱ፡ ይፀልዕ፡ ወይሰድድ፡ ወኢይትመየጥ፡ እኅዋሁ፡ ወይትኤወር፡ ወይሜንኖ፡ ⁴ ወእሉ፡ እለ፡ የሐውሩ፡ በጽድቅ፡ ወአእምሮ፡ አሚን፡ ብየ፡ ወቦሙ፡ አእምሮ፡ ጥበብ፡ ወትእግሥት፡ በእንተ፡ ጽድቅ፡ እንዘ፡ ይሜንንዎሙ፡ እለ፡ ይዘነጉጉም፡ ለንዴት፡ ወይትዔ፡ ገሡ፡ ብዙኅ፡ አስቦሙ፡ እለ፡ ይዘነጉጉዎሙ፡ ወያመነድብዎሙ፡ ወይሰድድዎሙ፡ እንዘ፡ የዓርቁ፡ ወእንዘ፡ ይትዔበዩ፡ ሎሙ፡ ወእንዘ፡ ይርኅቡ፡ ወይጸምዑ፡

⁵ ወበእንተ፡ ዘተኅገሡ፡ ብፁዓነ፡ ይከውኑ፡ በሰማያት፡ ወይሔልው፡ ዘልፈ፡ ምስሌየ፡ አሌ፡ ሎሙ፡ ለእለ፡ ይጸልእዎሙ፡ ወይሜንንዎሙ፡ ወደኃሪቶሙ፡ ለሙስና ።

2ND DOMINOS 49

¹ “But those who desire to see the face of God, who have shown no favour to the rich sinners, and are not ashamed before men who lead them astray but reprove them – these shall be crowned before the Father.

² “And, likewise, those who reprove their neighbours shall be saved: such a one is a son of wisdom and of faith.

³ “But if they are not sons of wisdom, a man hates and persecutes and does not turn back to his brother, but is blind and despises him. ⁴ But these who walk in righteousness and in the knowledge of faith in me, who have the knowledge of wisdom and endurance for righteousness’ sake, while they are despised by those who drive them into want – great is the reward of those who are mocked and afflicted and persecuted, who are naked while others are arrogant toward them, and who hunger and thirst.

⁵ “And, because they have endured, they shall be blessed in the heavens and shall be always with me. But woe to those who hate them and despise them; and their end is destruction.”

2 DOMINOS 49

¹ In place of ‘shown no favour’, James has ‘do not respect’.

² James ends, “for, they are sons of wisdom and of faith.”

³ James ends, “him will God despise and reject.”

⁴ The Coptic text resumes here, after a gap due to 6 missing leaves in the MS.

⁵ Guerrier indicates a section break in the MSS (※) after the **ወ** of **ወበእንተ**. One MS ends this verse by saying they shall be as though they had been martyrs in the heavens.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፶

2ND DOMINOS 50

¹ ወንቤሎ፡ እግዚአብሔር፡ ዝኾነ፡ ይኸውን፡ ለኩሎም፡ ወይቤለን፡ እፎ፡ ይኸውን፡ ኩነኔ፡ ጽድቅ፡ ለኃጥአን፡ ወለጻድቃን ።

² ወንቤሎ፡ ኢይብሉኩሁ፡ በውእቱ፡ ዕለት፡ አንተ፡ አምራኅክ፡ ጽድቅ፡ ወኃጢአተ፡ ወፈለጥክ፡ ጽልመተ፡ ወብርሃነ፡ ወእኩየ፡ ወሠናየ፡ ³ ወይቤለን፡ ለአዳም፡ ተውሳሶ፡ ሥልጣን፡ ከመ፡ ይኅረይ፡ እምኔሆሙ፡ ዘፈቀደ፡ ወኃረየ፡ ብርሃነ፡ ወሰፍሐ፡ እደዊሁ፡ ወነሥአ፡ ወኃደገ፡ ጽልመተ፡ ወርኅቀ፡ እምኔሃ ።

⁴ ከማሁኬ፡ ኩሉ፡ ሰብእ፡ ስሉጥ፡ ይእመን፡ በብርሃን፡ ዝውእቱ፡ ሕይወተ፡ አብ፡ ዘፈነወኒ ።

⁵ ወዘአምነ፡ ብየ፡ የሐዩ፡ እምከመ፡ ገብረ፡ ግብረ፡ ብርሃን ።

⁶ ወእመሰ፡ ኢአምነ፡ ከዊነ፡ ብርሃን፡ ወይነብር፡ ዘበጽልመት፡ ወአልቦ፡ ዘይክል፡ ምንተኒ፡ ወቂስ፡

¹ And we said to him, “Lord, shall this be for all?” And he said to us, “How else shall the judgement be righteous for sinners and for the righteous?”

² And we said to him, “Will they not say to you in that day: You made known righteousness and sin, and you divided darkness and light, and evil and good?” ³ And he said to us, “To Adam was given power to choose from among them what he would; and he chose the light and stretched out his hands and took it, and left the darkness and went far from it.

⁴ “So, likewise, every man has power to believe in the light, which is the life of the Father who sent me.

⁵ “And he who has believed in me shall live, if he has done the work of light.

⁶ “But if he has not believed, though he is light, and abides in darkness, he can do nothing at all, nor lift up his face and look

2 DOMINOS 50

- ¹ The chapter grounds judgement in free choice, using Adam’s reaching out for the light as proof that every person has the same power. In the Coptic and Ethiopic texts, the general sense is the same: but the answer of Jesus in the form of a question is odd, and there is probably a corruption.
- ² The Coptic text here reads: *You have not distinguished between righteousness and unrighteousness*; however, James suggests that it should probably be read as: *will they not say to you: You have distinguished between righteousness and unrighteousness*.
- ³ James’ translation of the Coptic reads: *Then he said, “I will answer them and say: To Adam was power given to choose one of the two; he chose the light and laid his hand thereon, but the darkness he left behind him and cast away from him.*
- ⁴ James opens with ‘Therefore’ in place of ‘So, likewise’.
- ⁵ James has ‘everyone’ in place of the 1st instance of ‘he’.
- ⁶ The reproach, ‘you believed me and denied me’, uses the same verb as Peter’s denial in Ch. 22.

ወኢይክል፡ አንሥኦ፡ ገጽ፡ ወነጽሮቱ፡ ለወልድ፡ ዘአነ፡
ውእቱ፡ ወእብሎ፡ ኃሠሥከ፡ ወረከብከ፡ ወሰእልከ፡
ወነሣእካ፡ ምንተ፡ ዘኢነሣእካ፡ ለምንት፡ ርኅቀ፡
እመንግሥትየ፡ አመንከኒ፡ ወክህድከኒ ።

⁷ ናሁኬ፡ ርእዩ፡ ከመ፡ ኩሉ፡ ሰሉጥ፡ ይሕየውሂ፡
ወይእመንሂ፡ ወይገብር፡ ወዘየዓቅብ፡ ትእዛዝየ፡ ይከውን፡
ውሉደ፡ ብርሃን፡ ዝውእቱ፡ አቡየ፡ ወለእለ፡ የዓቅቡ፡
ወይገብሩ ።

⁸ ወበእንተዝ፡ ወረድኩ፡ እምሰማይ፡ ቃል፡ ሥጋ፡ ኮንኩ፡
ወሞትኩ፡ እንዘ፡ እሜህር፡ ወእለፍ፡ ከመ፡ እለ፡ ይደዓኑ፡
ወይትነጐሉ፡ ለዓለም፡ እለ፡ ውስተ፡ እሳት፡ ይትኳነኑ፡
በሥጋ፡ ወመንፈስ ።

upon the Son – which I am – and I shall say to him: You sought and found, you asked and received. What did you not receive? Why have you gone far from my kingdom? You believed me and denied me.

⁷ “Behold then, see that every man has power to live and to believe and to do; and he who keeps my commandment shall be a child of light, that is, of my Father – he and those who keep and do.

⁸ “And, for this, I came down from heaven, the Word; I became flesh and died, teaching and passing over, so that those who are condemned and cast out for ever, who are in the fire, shall be judged in flesh and in spirit.”

⁷ James reads: *Has not every man power to live and to die? Whoever, then, has kept my commandments shall be a son of the light, that is, of the Father that is in me.*

⁸ This verse is obscure. The 2 verbs describing those in the fire are rare, and the sense is somewhere between being sentenced and being swept away; ‘condemned and cast out’ is a reading of the passage rather than a secure translation. What is clear is the point the sentence is making: that the Word came down, took flesh and died so that even those under judgement are judged in flesh and spirit – the body again being included rather than set aside.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፶፩

2ND DOMINOS 51

¹ ወንቤሎ፡ እግዚአብሔር፡ በአማን፡ ነዝን፡ በእንቲአሆሙ፡
² ወይቤለን፡ ሠናየ፡ ትገብሩ፡ እስመ፡ ከማሁ፡ ይቴክ፡
ጸድቃን፡ በእንተ፡ ኃጥአን ።
³ ወይጼልዩ፡ ወያስተበቀሁ፡ ኀበ፡ እግዚአብሔር፡
ወይስእልዎ፡ ⁴ ወንቤሎ፡ ኪያከሰ፡ እግዚአብሔር፡ አልቦ፡
ዘያስተበቀሁ፡ ወይቤለን፡ እው፡ ወእሰምዕ፡
ዘበእንቲአሆሙ፡ ስእለቶሙ፡ ለጸድቃን ።
⁵ ወንቤሎ፡ እግዚአብሔር፡ ዘኩሎ፡ መሀርከን፡ ወአሕየውከን፡
ወተሳሃልከን ።
⁶ ወንሕነኒ፡ ለእለ፡ ይደልዎሙ፡ ንሰብክ፡ ወዓስበ፡
ይከውነነኩ፡ በኀቤክ ።

¹ And we said to him, "Lord, in truth we grieve for them." ² And he said to us, "You do well; for, so do the righteous grieve for sinners."
³ "And they pray and beseech God and ask him." ⁴ And we said to him, "Lord, does no one beseech you?" And he said to us, "Yes; and I hear the petition of the righteous concerning them."
⁵ And we said to him, "Lord, you have taught us all and given us life and had mercy on us."
⁶ "And shall we too preach to those who are worthy? And shall there be a reward for us with you?"

2 DOMINOS 51

- ¹ The righteous grieve for sinners and intercede for them, and the Lord says he hears them.
- ² Guerrier indicates a section break in the MSS (※) after the እ of እስመ.
- ³ For this verse, the Coptic text (James' translation) reads: *and pray for them, making prayer to my Father.*
- ⁴ What hearing leads to is not stated: the chapter does not say the petitions are granted. Read alongside Chs 54–56, where the shut door is not opened however much the wise virgins plead, the two passages raise a question about how intercession stands to judgement that the book leaves for the reader.
- ⁵ At the start of this verse, the Coptic text adds 'When he had so said to us'.
- ⁶ For the 2nd sentence, the Coptic text reads, "And that we might obtain a recompense with you."

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፶፪

¹ ወይቤለን፡ ሑሩ፡ ወስብኩ፡ ወኩኑ፡ ጌራን፡ ላእካን፡
ወአግብርተ ።

² ወንቤሎ፡ እግዚአ፡ አንተ፡ አቡን፡ ወይቤለን፡ ኩሉሁ፡
አበው፡ ወኩሉሁ፡ ላእክ፡ ኩሉሁ፡ መምህር፡ ³ ወንቤሎ፡
እግዚአ፡ አኮኑ፡ አንተ፡ ትቤ፡ ኢትበሉ፡ አበ፡ በዲበ፡
ምድር፡ ወሊቀ፡ እስመ፡ ፩ውእቱ፡ አቡክሙ፡
ወመምህርክሙ፡ ዘበሰማያት ።

⁴ ይእዜ፡ ትቤለን፡ ዘከመ፡ አንተ፡ ለብዙኃን፡ ውሉድ፡
አበው፡ ንኩን፡ ወመምህረኒ፡ ወላእካን፡ ⁵ ወአውሥኡ፡
ወይቤለን፡ አርታዕክሙ፡ ብሂለ፡ አማን፡ እብለክሙ፡
ኩሎሙ፡ እለ፡ ሰምዑክ፡ ወአምኑ፡ ብየ፡ ይነሥኡ፡
ብርሃን፡ ማዕተብ፡ ዘበእዴየ፡ ውብየ፡ ትከውኑ፡ አበው፡
ወመምህራን፡

2ND DOMINOS 52

¹ And he said to us, “Go and preach, and be good servants and ministers.”

² And we said to him, “Lord, you are our Father.” And he said to us, “All are fathers, and all are servants, and all are teachers.”

³ And we said to him, “Lord, did you not say: Call no man father on earth, nor master; for, one is your Father and your teacher, who is in heaven?”

⁴ “Now you tell us that we are to be fathers to many children, as you are, and teachers also, and servants.” ⁵ And he answered and said to us, “You have spoken rightly. Truly, I say to you, all who have heard you and believed in me shall receive the light of the seal that is by my hand; and, through me, you shall be fathers and teachers.”

2 DOMINOS 52

¹ The Coptic text (James’ translation) has a longer version of Jesus’ instruction, here: *Go and preach, and you shall be labourers, and fathers, and ministers.*

² For the Apostles’ reply, the Coptic text reads: *You are he (or, Are you he) that shall preach by us.*

³ This verse quotes Mt 23:9 against the commission just given, and the objection is allowed to stand before it is answered.

⁴ The Coptic text phrases this verse as a question.

⁵ The word rendered ‘seal’ is the token given at baptism.

¹ ወንቤሎ፡ ንሕነ፡ እግዚአ፡ እፎ፡ ይትከህልዝ፡ ዲበ፡ ፩ከዊን ።

¹ And we said to him, “Lord, how is it possible that one should be all these?”

² ወአውሥአ፡ ወይቤለነ፡ አሜን፡ አሜን፡ እብለክሙ፡ አበወ፡ ትሰመዩ፡ እስመ፡ ዘበፍቅር፡ ወበምሕረት፡ ከሠትክሙ፡ ሎሙ፡ ዘበመንግሥተ፡ ሰማያት፡ እንተ፡ በእደ፡ ዚአየ፡ ይነሥኡ፡ ጥምቀተ፡ ሕይወት፡ ወኅድገተ፡ ኃጢአት ።

² And he answered and said to us, “Amen, amen, I say to you, you shall be called fathers, because in love and in mercy you have revealed to them what is of the kingdom of heaven; and by my hand they receive the baptism of life and the forgiveness of sins.

³ ወመምህራነ፡ እስመ፡ ቃልየ፡ አዕለውክመ፡ ዘእንበለ፡ ሕማም፡ ወገዕክሙ፡ ወተመይጦ፡ በዘዘለፍክምዎሙ ።

³ “And teachers, because you handed on my word without grudging, and admonished, and they returned at your reproof.”

⁴ ወእቤሎሙ፡ ኢኃፈርክሙ፡ ወኢያድሎክሙ፡ ለገጽ፡ አላ፡ ለአብ፡ ዓቀብክሙ፡ ትእዛዞ ።

⁴ And I said to them, “You were not ashamed, and you showed no favour, but you kept the commandment of the Father.

⁵ ወገበርክሙ፡ ዓስብ፡ በኀበ፡ አቡየ፡ ሰማያዊ፡ ወሎሙኒ፡ ኅድገተ፡ ኃጢአት፡ ወሕይወት፡ ዘለዓለም፡ ወሱታፌ፡ መንግሥት፡ ይከውን ።

⁵ “And you have earned a reward with my heavenly Father; and for them shall be forgiveness of sins and life everlasting and a share in the kingdom.”

2 DOMINOS 53

¹ In place of ‘all these’, James has ‘these three’.

² After ‘kingdom of heaven’, the Coptic text has a longer text: *And you shall be called servants, because they shall receive the baptism of life and the remission of their sins at my hand through you.*

³ The Coptic text (James’ translation) has a longer text for this verse: *And you shall be called masters, because you have given them the word without grudging, and have admonished them; and, when you admonished them, they turned themselves.*

⁴ This verse shifts abruptly into direct speech addressed to those taught (‘*And I said to them*’), which does not fit the frame; Guerrier’s edition records no variant that would smooth it, and the shift is left as it stands. The Coptic text (according to James’ translation) does not have the opening clause, and simply continues Jesus’ speech from the previous verse. Guerrier indicates a section break in the MSS (※) after the ሎ of ወኢያድሎክሙ.

⁵ In place of ‘you have earned’, the Coptic text has ‘you shall have’.

⁶ ወንቤሎ፡ እግዚአብሔር፡ ሰባ፡ እልፍ፡ ቦሙ፡ አፍ፡ አኮ፡
ዘእምክህሉ፡ አእቶተከ፡ በከመ፡ መፍትወ፡ ⁷ ወአውሥኦ፡
ወይቤለነ፡ ዘእቤለከሙ፡ ከመ፡ ትግበሩ፡ በከመ፡ አነ፡
ገበርኩ፡ ለከመ፡

⁶ And we said to him, “Lord, if they had ten thousand mouths
they could not thank you as is fitting.” ⁷ And he answered and
said to us, “What I tell you is that you should do as I have done
for you.

⁶ James reads: *And we said to him, “Lord, even if every one of us had ten thousand tongues to speak with, we could not thank you; for, you promised such things to us.”*

⁷ Jesus’ speech continues into the next chapter.

¹ ወኩኑ፡ ከመ፡ ደናግል፡ ጠባባት፡ እለ፡ አብርሃ፡
ወኢደቀሳ፡ ወእለ፡ ተቀበላሁ፡ ምስለ፡ መሐትዊሆን፡
ለእግዚእ፡ መርዓዊ፡ ወቦኦ፡ ምስሌሁ፡ ውስተ፡ ጽርሐ፡
መርዓዊ ።

² ወአብዳትሰ፡ እለ፡ ይብልዎን፡ ስዕና፡ ተጊሃ፡ አላ፡
ኖማ ።

³ ወንቤሎ፡ እግዚአ፡ መኑ፡ እማንቱ፡ ጠባባት፡ ወመኑ፡
አብዳት፡ ወይቤለን፡ ጠባባት፡ እላ፡ ኃምስ፡ እማንቱ፡
አሜን፡ ዘይቤ፡ ነቢይ፡ አዋልዲሁ፡ ለእግዚአብሔር፡ እለ፡
አስማቲሆን፡ ይስምዑ ።

⁴ ወንሕነሰ፡ ተከዝነ፡ ወሐዘነ፡ ወበከይነ፡ በእንቲአሆን፡
ለእለ፡ ተዓዕዋ፡ ⁵ ወይቤለን፡ ኃምስ፡ ጠባባት፡ እለ፡
እማንቱ፡ አሚን፡ ፍቅር፡ ፍሥሐ፡ ሰላም፡ ተስፋ፡
እሎንቱ፡ እምከመ፡ ቦሙ፡ ለእለ፡ የአምኑ፡ ብየ፡ መርሀ፡
ይከውንዎሙ፡ ለእለ፡ የአምኑ፡ ብየ፡ ወለዘፈነወኒ፡
እግዚእ፡ አነ፡ መርዓዊ፡ ኪያየ፡ ተቀበላ፡ ወቦኦ፡ ምስሌየ፡

¹ “And be like the wise virgins who lit their lamps and did not slumber, and who met the Lord the bridegroom with their lamps and entered with him into the bridal chamber.

² “But the foolish, of whom it is said, they were unable to keep watch, but slept.”

³ And we said to him, “Lord, who are the wise and who are the foolish?” And he said to us, “The wise are these five – faith, as the prophet said: The daughters of God, whose names they hear.”

⁴ And we were troubled and grieved and wept for those who were shut out. ⁵ And he said to us, “The five wise are these: faith, love, joy, peace, hope. Those who believe in me, once they have these, they become a guide to them who believe in me and in the Lord who sent me. I am the bridegroom; me they received, and they entered with me into the

2 DOMINOS 54

¹ The parable of Mt 25 expanded into an allegory of ten qualities. The five wise are faith, love, joy, peace, and hope; the five foolish, named in v. 13, are understanding, knowledge, obedience, patience, and mercy. The point is not that the second group are bad qualities – they are plainly good ones – but that in these people they were asleep: present and inactive, in those who believe and confess but do not keep the commandment. — Guerrier judged this passage incomplete and thought it repeated itself, leaving the roughness in the Ge’ez without carrying it into his French; the text is correspondingly uneven.

² Unlike Mt 25:5, where all ten sleep, here only the foolish do.

³ The five wise are named in full in v. 5; this verse breaks off after the first.

⁴ The Coptic text has ‘who slumbered’ in place of ‘who were shut out’ (the referents are the same).

⁵ In place of ‘I am the bridegroom’, the Coptic text has ‘For, I am the Lord and I am the bridegroom’.

ውስተ፡ ቤተ፡ መርዓዊ፡ ወረፈቃ፡ ምስለ፡ መርዓዊ፡
ወተፈሥሐ ፤

⁶ አብዳት፡ ኃምስ፡ ኖማ ፤ ⁷ ወነቂሆን፡ መጽአ፡
ቤተ፡ መርዓዊ፡ ወጐድጐዳ፡ ኖሳተ፡ እስመ፡
ዓፀውዎን ፤

⁸ ወበከያ፡ እስመ፡ ተዓፅዋ፡ ⁹ ወንቤሎ፡ እግዚአ፡ እላ፡
እንካ፡ አቲሆን፡ ጠባባት፡ እለ፡ ውስተ፡ ቤት፡
ኢየርሳዋሆንኑ፡ ወኢየሳዝናኑ፡ በእንቲአሆን ፤

¹⁰ ወይቤለነ፡ እወ፡ የነዝና፡ ወይቴክዛ፡ በእንቲአሆን፡
ወያስተበቀላዓሁ፡ ለመርዓዊ፡ ወስዕና፡ አድምዖተ፡
በእንቲአሆን ፤

¹¹ ወንቤሎ፡ እግዚአ፡ ማእዜ፡ ይበውኔ፡ አነቲሆን፡
ወይቤለነ፡ ዘተዓፅዋ፡ ተዓፅወ፡ ¹² ወንቤሎ፡ እግዚአ፡
ምቱርኑ፡ ዝነገር፡ መኑ፡ እንከ፡ እማንቱ፡ እላ፡ አብዳት ፤

¹³ ወይቤለነ፡ ስምዑ፡ ለብዎ፡ አእምሮ፡ ሰሚዕ፡
ትእግሥት፡ ምሕረት፡ እለ፡ ኖማ፡ በዲቤሆን፡ ለእለ፡
የአምኑ፡ ወይትአመኑኒ፡ ወእንዘ፡ ኢይገብሩ፡ ትእዛዝየ፡

bridegroom's house and reclined with the bridegroom and rejoiced.

⁶ “The five foolish slept. ⁷ And, when they woke, they came to the bridegroom's house and knocked at the door; for, they had been shut out.

⁸ “And they wept, because they were shut out.” ⁹ And we said to him, “Lord, their sisters within, the wise – will they not open to them, and will they not grieve for them?”

¹⁰ And he said to us, “Yes, they will mourn and grieve for them and will beseech the bridegroom; but they could not prevail for them.”

¹¹ And we said to him, “Lord, when shall their sisters go in?” And he said to us, “What is shut is shut.” ¹² And we said to him, “Lord, is this word final? Who then are these foolish?”

¹³ And he said to us, “Hear their names – understanding, knowledge, obedience, patience, mercy. These slumbered in those who believe and confess me, but do not keep my commandment.

⁶ The paragraph mark (§) at the end of this verse () is not reflected in the translation, due to requirements of contemporary English style.

⁷ James (following the Coptic text) ends with ‘for, the doors were shut’, with ‘the doors’ in italics.

⁸ The Coptic text reads: *Then they wept and lamented that no man opened to them.*

⁹ The Coptic text (James’ translation) has a longer text for this verse: *We said to him, “Lord, and their wise sisters that were within in the bridegroom’s house, did they continue without opening to them, and did they not sorrow for their sakes nor entreat the bridegroom to open unto them?”*

¹⁰ Guerrier indicates a section break in the MSS (§) after the **ይ** of **ወይቴክዛ**.

¹¹ For Jesus’ reply, the Coptic text has: *He that is shut out, is shut out.*

¹² In place of ‘final’, James has ‘determined’, in parentheses and with a ‘?’ attached.

¹³ Guerrier’s (Ethiopic) text does not have a paragraph break at the end of this chapter.

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፶፭

2ND DOMINOS 55

¹ እለ፡ ኖው፡ አፍአ፡ ይቀውሙ፡ እመንግሥት፡
ወእምዓፀደ፡ ኖላዌ፡ አባግዕ፡ ወአፍአ፡ ቆመ፡ እምዓዕድ፡
ተኩላ፡ ይበልፆ ።

² ወእንዘ፡ ይሰምዕ፡ ይመውት፡ ወብዙኅ፡ ሕማም፡ ወፃፃ፡
ወትእግሥት፡ ይከውን፡ ላዕሌሆሙ፡ ወበእኩይ፡ እንዘ፡
ይትነዘነዝ፡ ወእንዘ፡ ይትነተፍ፡ ወይትነዘር፡ በነዋኅ፡ ኩነኔ፡
ወበእኩይ፡ ወኢይክል፡ ፍጡነ፡ መዊተ ።

¹ “Those who slept stand outside the kingdom and outside the fold of the shepherd of the sheep; and he who stands outside the fold, the wolf devours him.

² “And, though he hears, he dies; and much suffering and toil and endurance shall be upon them; and in evil, while he is worried and plucked and torn in long judgement and in evil, and he cannot quickly die.”

2 DOMINOS 55

¹ The division between this chapter and the next follows Guerrier.

² This verse piles up three verbs of tearing for which English has no exact equivalents; three are kept.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፶፭

2ND DOMINOS 56

¹ ወንቤሎ፡ ንሕነ፡ እግዚአ፡ ሠናየ፡ ከሠትከ፡ ለነ፡ ኩሎ ።

² ወይቤለነ፡ አእምሩ፡ ወለብው፡ ዘቃላተ ።

³ ወንቤሎ፡ እግዚአ፡ እላ፡ ኃምስ፡ እማንቱ፡ እለ፡ ሀለዎን፡
ይባኡ፡ ቦቱ፡ ውስተ፡ መንግሥትከ፡ ወኃምስ፡ እለ፡
ተዓፅዋ፡ እላንቱ፡ ይከውና፡ አፍአ፡ እመንግሥትከ ።

⁴ ወባሕቱ፡ እለ፡ ተግሀ፡ ወቦአ፡ ምስለ፡ እግዚእ፡
መርዓዊ፡ ኢይትፌሥሐ፡ በእንተ፡ እለ፡ ኖማ ።

⁵ ወይቤለነ፡ ይትፌሥሐ፡ እስመ፡ ቦአ፡ ምስለ፡ እግዚእ ።

⁶ ወየሐዝና፡ በእንቲአሆን፡ ለእለ፡ ኖማ፡ እስመ፡ አነቲሆን፡
እማንቱ፡ ወእማንቱ፡ እላ፡ አዋልዲዑ፡ ለእግዚአብሔር፡
እማንቱ፡ ፲ቱ ።

⁷ ወንቤሎ፡ እግዚአ፡ ለዕቦየ፡ ዚአከ፡ ውእቱ፡ ከመ፡
ትጽግዎን፡ ለአኃቲሆን ።

⁸ ወይቤለነ፡ ዝነገር፡ ኢኮነ፡ ዚአክሙ፡ አላ፡ ለዘፈነወኒ፡
እንዘ፡ አሀብር፡ ምስሌሁ፡

¹ And we said to him, "Lord, well have you revealed all to us."

² And he said to us, "Know and understand these words."

³ And we said to him, "Lord, these five are they who shall enter
your kingdom, and the five who were shut out – these shall be
outside your kingdom.

⁴ "But those who watched and entered with the Lord, the
bridegroom – will they not rejoice because of those who slept?"

⁵ And he said to us, "They will rejoice, because they entered with
the Lord.

⁶ "And they will grieve for those who slept, because they are their
sisters; and these 10 are the daughters of God."

⁷ And we said to him, "Lord, it belongs to your greatness to show
grace to their sisters."

⁸ And he said to us, "This word is not yours, but his who sent me;
and I agree with him.

2 DOMINOS 56

¹ The division between this chapter and the next follows Guerrier.

² The Coptic text reads: *Then he answered us, saying, "Do you not understand these words?"*

³ James has the words, 'and by five shall men remain without' enclosed in angle-brackets, suggesting uncertainty in the Coptic MS.

⁴ The Coptic text ends, *"even though they did not rejoice because of them that slumbered."*

⁵ Before 'the Lord', the Coptic text adds 'the bridegroom' (cf. v. 4).

⁶ The parable in Mt 25 does not make the ten virgins 'the daughters of God'. At the end of the verse, the Coptic text adds 'even the Father'.

⁷ James phrases the Apostles' reply as a question: *Then said we to him, "Lord, is it then for you to show them favour on account of their sisters?"*

⁸ Jesus refuses the Apostles' plea on the ground that the decision belongs to the Father, which is the firmest limit the book places on intercession. Guerrier indicates a section break in the MSS (※) after the ለ of ለዘፈነወኒ.

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፶፯

2ND DOMINOS 57

¹ ወአንትሙስ፡ ሐዊረክሙ፡ ሀልወ፡ ወርቱዓ፡ ስብኩ፡
ወመሀሩ፡ እንዘ፡ አልቦ፡ ለዘታደልው፡ ወትፈርሁ፡
ፈድፋደስ፡ አብዕልተ፡ እለ፡ ይትረከብ፡ በላዕሌሆሙ፡
እለ፡ ይገብሩ፡ ትእዛዝየ፡ እለ፡ ፈግዑ፡ በብዕሎው ።

² ወንዜሎ፡ እግዚአ፡ ለባሕቲቶሙኑ፡ ለአብዕልት፡
ትቤለነ ።

³ ወይቤለነ፡ ለዘኒ፡ ኢኮነ፡ ባዕለ፡ ወእምከመሂ፡ ወሀበ፡
ወተዓበየ፡ ለዘአልቦ፡ ለዘከመዝ፡ ገባሬ፡ ይሰመይ፡ በኀብ፡
ሰብእ፡

¹ “But, as for you, go and preach what is true and right, and teach, showing favour to none and fearing none – least of all the rich, who are found to be against those who keep my commandment, and who feast in their wealth.”

² And we said to him, “Lord, is it of the rich only that you speak to us?”

³ And he said to us, “Of him also who is not rich. If he gives and exalts himself over him who has nothing, such a one is called a doer among men.

2 DOMINOS 57

¹ On the chapter division, see #56:1.

² James, following the Coptic text, reads: *And we said to him, “Lord, tell us if it is the rich only.”*

³ The Ge’ez word rendered ‘*a doer*’ means simply one who does or makes something and carries no sense of generosity; as transmitted, the sentence says only that such a person gets called a doer among men. Guerrier translated ‘*benefactor*’, supposing that a copyist had dropped the word for ‘good’ from the phrase, ‘a doer of good’; that may well be what was meant, but it is a repair rather than what the MSS say, so the plain wording is kept and the difficulty left visible. James (following the Coptic text) also has ‘*benefactor*’.

¹ ወእምከመ፡ ወድቀ፡ ጸዊሮ፡ ጸሮ፡ ዘውእቱ፡ ኃጢአት፡
ዘገብረ፡ ዲበ፡ ገጹ፡ ለቢጹ ። ² ይዘልፎ፡ ቢጹ፡ ህየንተ፡
ዘገብረ፡ ዲበ፡ ቢጹ ።

³ ወእምከመ፡ ዘለፎ፡ ቢጹ፡ ወተመይጦ፡ ይድኅን፡ ወዘሂ፡
ዘለፎ፡ ይረክብ፡ ሕይወተ፡ ዘለዓለም ።

⁴ ወእምከመ፡ ባሕቱ፡ ዝኩ፡ ዘይገብር፡ ሎቱ፡ እንዘ፡
ይኤብስ፡ ወያደሉ፡ ሎቱ፡ ከመዝ፡ ውስተ፡ ኩነኔ፡ ዓቢይ፡
ይትኳነን፡ እስመ፡ ዕውር፡ ዕውረ፡ ዘይመርህ፡
ክልኤሆሙ፡ ይወድቁ፡ ውስተ፡ ግብ ።

⁵ ከማሁኬ፡ መድልውኒ፡ ገጸ፡ ዘይነሥእ፡ ወእለሂ፡ ያደሉ፡
ሎቱ፡ ወገጸ፡ ይነሥእ፡ ክልኤሆሙ፡ አሐደ፡ ኩነኔ፡
ይትኩነኑ ።

⁶ በከመ፡ ይቤ፡ ነቢይ፡ አሌ፡ ሎሙ፡ ለመደልዋን፡ እለ፡
ያጸድቅም፡ ለኃጥእ፡ በእንተ፡ ምንሣዕ፡ እለ፡ ከርሃሙ፡
አምላኮሙ፡ ⁷ ትሬእዩሁ፡ ዘከመ፡ ውእቱ፡ ኩነኔ፡ አሜን፡
እብለክሙ፡ በይእቲ፡ ዕለት፡ ኢባዕለ፡ ኢአኃፍር፡
ወኢነዳየ፡ ኢእምህር ።

¹ “And, if a man falls, bearing his burden – that is, the sin he has committed against the person of his neighbour – ² his neighbour shall reprove him for what he did against his neighbour.

³ “And, if his neighbour reproves him and he turns back, he shall be saved; and he also who reproved him shall find life everlasting.

⁴ “But, if that one who deals with him shows him favour while he sins, such a one shall be judged in a great judgement; for, when the blind leads the blind, both fall into the pit.

⁵ “So, likewise, he who shows favour and he who receives it – both shall be judged with one judgement.

⁶ “As the prophet said: Woe to those who show favour, who justify the wicked for a bribe, whose belly is their god. ⁷ You see what the judgement is. Amen, I say to you, in that day I will not be abashed before the rich, nor have pity on the poor.

2 DOMINOS 58

¹ Jesus’ speech is here continued from 57:3.

² The paragraph mark (§) preceding this verse is not reflect in the translation, due to the requirements of contemporary English style.

³ The Coptic text for this verse (James’ translation) is essentially the same as that here presented.

⁴ This verse uses the saying about the blind leading the blind, Mt 15:14.

⁵ For this verse, James’ translation reads: *and whoever respects persons for their sake, shall be as the two <blind>*.

⁶ This verse combines Is 5:23 with Ph 3:19.

⁷ This verse repeats the saying quoted in Ch. 37, about showing neither deference to the rich nor pity to the poor, now in the Lord’s own mouth.

መጽሐፍ፡፪ኛ፡ዘደሚኖስ፡ ፶፱

¹ እመቦ፡ ርኢካ፡ በአዕይንቲክ፡ እንዘ፡ ይኤብስ፡ በባሕቲትክ፡ ገሥጾ፡ እመ፡ ሰምዓክ፡ ረባሕኮ፡ ወእመ፡ ኢሰምዓክ፡ ኩን፡ ክልኤተ፡ ወእስክ፡ ሠለስተ፡ ገሥጾ፡ ለእኩክ፡ ወእመ፡ ኢሰምዓክ፡ ይኩንኬ፡ ከመ፡ አረማዊ፡ ወመጽብሐዊ ።

2ND DOMINOS 59

¹ “If you have seen with your own eyes that he sins, reprove him alone. If he hears you, you have gained him; and if he does not hear you, be two, and up to three reprove your brother; and if he does not hear you, let him be to you as a heathen and a tax-gatherer.

2 DOMINOS 59

- ¹ The rule of reproof follows Mt 18:15–17 closely but stops short of it: where Matthew directs that an unrepentant offender be brought before the church before being treated as an outsider, this version passes straight from the two or three witnesses to that outcome. The omission is worth noticing, since it removes the congregation from the process.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፰

¹ በሰሚዓ፡ ነገር፡ ኢትእመን፡ ላዕለ፡ እጉከ፡ ወኢትሕሚ፡
ወኢተፍቅር፡ ሰሚዓ፡ ሐሜት ።

² እስመ፡ ከመዝ፡ ጽሑፍ፡ ኢታጽምእ፡ እዝነከ፡ ኀበ፡
እጉከ፡ አላ፡ እመ፡ ርኢከ፡ ዝልፎ፡ ገሥጾ፡ ወሚጦ ።

³ ወንቤሎ፡ እግዚአ፡ መሀርከነ፡ ወመዓድከነ፡ በኩሉ ።

⁴ ወባሕቱ፡ እግዚአ፡ ለምእመናን፡ እለ፡ ሀለው፡
በውስቴቶሙ፡ ይእመኑ፡ በስብከተ፡ ስምከ፡ ተናፍቆ፡
ወወክህ፡ ወቅንዓት፡ ወሀከክ፡ ወጽልዕ ።

⁵ ወሕመሜ፡ በበይናቲሆሙ፡ ሀለዎሁ፡ ይኩን ።

⁶ እስመ፡ ትቤኬ፡ ይዛለፉ፡ በበይናቲሆሙ፡ ወገጾ፡
ኢነሥኡ፡ እሉ፡ የኃጥኡት፡ እለ፡ ይጸልኡ፡ ዘገሠጸሙ፡

⁷ ወአውሥኦ፡ ወይቤለነ፡ እፎመ፡ ይከውን፡ ኩነኔ፡ ከመ፡
ሥር፡ ናይ፡ ውስተ፡ መዛግብቲሁ፡ ይደዩ፡ ወአሮ፡
ውስተ፡ እሳት፡ ይደዩ፡

2ND DOMINOS 60

¹ “On hearing a word, do not believe it against your brother, and do not revile, and do not love to hear slander.

² “For, thus it is written: Do not incline your ear against your brother; but, if you have seen his sin, reprove him and turn him back.”

³ And we said to him, “Lord, you have taught us and admonished us in all.

⁴ “But, Lord, among the faithful, among those who believe in the preaching of your name – shall there be doubt and rivalry and envy and idleness and hatred among them?

⁵ “And shall there be sickness among them, one with another?

⁶ “For, you have said that they shall reprove one another and show no partiality. Do those sin who hate the one who reproves them?”

⁷ And he answered and said to us, “How shall the judgement be? As the grain is put into his storehouses, and the chaff is cast into the fire.

2 DOMINOS 60

¹ Guerrier indicates a section break in the MSS (※) after the **ኢ** of ወኢትሕሚ.

² This verse cites as scripture a prohibition on listening to accusations against a brother that matches no canonical text exactly.

³ In place of ‘admonished’, James has ‘warned’.

⁴ James ends, “... doubt and division, jealousy, confusion, hatred, and envy?”

⁵ James’ translation lacks this verse.

⁶ In place of ‘reproves’, James has ‘rebuke(s)’.

⁷ This verse answers a question about judgement with the threshing image of Mt 3:12.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፳፩

2ND DOMINOS 61

¹ እለ፡ ከመዝ፡ ይጻልኡ፡ ወዘኪያየ፡ ያፈቅር፡ ወዘይዘልፍ፡
ለእለ፡ ይገብሩ፡ ትእዛዝየ፡ እሉኬ፡ ይጻልኡ፡ ወይሰደዱ፡
ወይሜንኑ፡ ወይዘነጐጉ፡ ወዘሂ፡ ኢሀሎ፡ ይነብቡ፡
ተማኪሮሙ፡ ወኅብረተ፡ ይከውን፡ ላዕሌሆሙ፡ ለእለ፡
ያፈቅሩኒ ።

² ወእሙንቱስ፡ ይዘልፍዎው፡ ከመ፡ ይድኃኑ ።

³ ወለእለ፡ ይዘልፍዎሙ፡ ወይጌሥጽዎሙ፡
ወይምዕድዎሙ፡ እሙንቱ፡ ይጻልኡ፡ ወይፈልጡ፡
ወይትሔየዩ፡ ወይትከልኡ፡ እለ፡ ሡናየ፡ ይፈቅዱ፡
ሎሙ ።

⁴ ወባሕቱ፡ እለ፡ ከመዝ፡ ተዓገሡ፡ ከመ፡ ሰማዕተ፡
ይከውኑ፡ በኀብ፡ አብ፡ እስመ፡ ለጽድቅ፡ ይቀንዑ ።

⁵ ወአኮ፡ ለቅንዓተ፡ ኃጉል፡ ዘቀንዑ ።

⁶ ወንቤሎ፡ ቦሁ፡ እግዚአ፡ እንጋ፡ ከመዝ፡ ዘይከውን፡
በውስቴትነሂ፡ ወይቤለነ፡ ኢትፍርሁ፡ አነ፡ በውስተ፡
ብዙኃን፡ ዘይከውን፡ አላ፡ በውሑዳን ።

¹ “Those who so hate, and he who loves me, and he who reproves
those that keep my commandment – these shall be hated and
persecuted and despised and driven out. And they shall speak
what is not, conspiring together; and there shall be a league
against those who love me.

² “But these reprove them, that they may be saved.

³ “And, as for those who reprove them and correct
them and exhort them – these they hate and separate
from and despise and shut out, though these wish them
well.

⁴ “But those who so endure shall be counted as martyrs before the
Father, because they were zealous for righteousness.

⁵ “And not with a zeal of perdition was their zeal.”

⁶ And we said to him, “Lord, shall such things be among us also?”
And he said to us, “Do not fear. It shall not be among many, but
among few.”

2 DOMINOS 61

¹ The book’s closing warning, against teachers who seek their own glory and turn believers from the commandment.

² James has ‘rebuke’ in place of ‘reprove’, as also in v. 3.

³ In place of ‘correct’, James has ‘chasten’.

⁴ The Ge’ez says they shall be ‘as martyrs’ before the Father: the passage is about the standing granted to those who endure persecution, not necessarily about being put to death.

⁵ A letter is missing from the word for ‘perdition’ in the transcription; it is restored here from Guerrier, who reads the same contrast between zeal for righteousness and a zeal that destroys.

⁶ James’ translation lacks ‘also’.

⁷ ወንበሎ፡ ንግረነ፡ ንሕነ፡ እፎ፡ ወይቤለነ፡ ይከውን፡
 ባዕድ፡ ትምህርት፡ ወወክህ፡ ወክብረ፡ ርእሶሙ፡ እንዘ፡
 ይፈቅዱ፡ ወዘኢይበቀሳ፡ ትምህርተ፡ ያመጽኡ፡
 ወይከውን፡ ዕቅፍተ፡ ዘሞት፡ ውስቴቱ፡ ወይሜህሩ፡
 ወለእለሂ፡ የአምኑ፡ ብየ፡ ይመይጥዎሙ፡ እምትእዛዘ፡
 ዚአየ፡ ወይወጽኡ፡ እምሕይወት፡ ዘለዓለም ። ⁸ ወባሕቱ፡
 አሌ፡ ሎሙ፡ ለእለ፡ ይትመክነዩ፡ ቃልየ፡ ዘንተ፡
 ወትእዛዝየ፡ ወእለሂ፡ ይሰምዕዎሙ፡ ወለእለ፡ ይርሕቁ፡
 እምሕይወተ፡ ትምህርት፡ ለእለ፡ ይርርሕቁ፡ እምትእዛዘ፡
 ሕይወት፡ እሙንቱ፡ ምስሌሆሙ፡ ለዓለም፡ ይዴየኑ ።

⁷ And we said to him, “Tell us, how?” And he said to us, “There shall be another teaching, and rivalry, and they shall seek their own glory; and they shall bring in a teaching that profits nothing, and there shall be in it a stumbling-block of death; and they shall teach, and those also who believe in me they shall turn away from my commandment, and they shall go out from eternal life. ⁸ But woe to those who falsify this my word and my commandment, and to those who listen to them, and to those who go far from the life of the teaching; and as for those who go far from the commandment of life, with them shall they be judged for ever.”

⁷ The ‘soft’ paragraph mark (#) at the end of this verse is not reflected in the translation. Guerrier indicates a section break in the MSS (※) at the beginning of እንዘ.

⁸ Guerrier indicates a section break in the MSS (※) between the two ር of ይርርሕቁ.

መጽሐፍ፡ ፪ኛ፡ ዘደሚኖስ፡ ፳፪

2ND DOMINOS 62

¹ ወእንዘ፡ ዘንተ፡ ይቤ፡ ወፈጸመ፡ ተናግሮተነ፡ ይቤለነ፡ ዳግመ፡ ናሁ፡ እስከ፡ ሠሉስ፡ መዋዕል፡ ወሠላስ፡ ሰዓት፡ ይመጽእ፡ ዘፈነወኒ፡ ከመ፡ እሖር፡ ምስሌሁ ።

² ወበከመ፡ ይቤ፡ ኮነ፡ ነጐድጓድ፡ ወመብረቅ፡ ወድልቅልቅ፡ ወተሠጥቁ፡ ሰማያት ።

³ ወመጽአ፡ ደመና፡ ብሩህ፡ ወነሥኦ ።

⁴ ወቃለ፡ ብዙኃን፡ መላእክት፡ እንዘ፡ ይትፌሥሑ፡ ወይባርኩ፡ ወይብሉ፡ አስተጋብአነ፡ ካህን፡ በብርሃነ፡ ስብሐት ።

⁵ ወሶበ፡ ቀርቦ፡ ምጽናዓተ፡ ሰማይ፡ ሰማዕናሁ፡ እንዘ፡ ይብል፡ እትው፡ በሰላም፡ በስሙ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ ።

⁶ ተፈጸመ፡ መጽሐፈ፡ ኪዳን፡ በሰላም፡ እግዚአብሔር፡ ይዕቀቦ፡ ለገብሩ፡ አቤሌሎም፡ ለዓለመ፡ ዓለም፡ አሜን ።

¹ And, while he said this and finished speaking with us, he said to us again, “Behold, after three days and three hours, he who sent me will come, that I may go with him.”

² And, as he said, there was thunder and lightning and earthquake, and the heavens were rent.

³ And a bright cloud came and took him up.

⁴ And the voice of many angels, rejoicing and blessing and saying, “Gather us in, O priest, into the light of glory.”

⁵ And, when he drew near to the firmament of heaven, we heard him saying, “Go in peace.” – In the name of our Lord Jesus Christ.

⁶ Here ends the Book of the Covenant. In the peace of God – may he keep his servant Absalom for ever and ever. Amen.

2 DOMINOS 62

¹ James opens, “*And when he had said this, and had finished his discourse with us.*”

² The ascension, with thunder, earthquake, and a bright cloud.

³ For this verse, James reads, “*and there appeared a light (bright) cloud which bore him up.*”

⁴ Here, the angels address him as priest – the only place where the title is applied to him, though priests are spoken of elsewhere, as in Ch. 9. Guerrier indicates a section break in the MSS (※) after the እ of መላእክት.

⁵ The Lord’s words are taken to end at ‘Go in peace’; the phrase that follows, ‘*in the name of our Lord Jesus Christ*’, is treated here as part of the closing formula rather than of the speech; this division follows Guerrier’s translation.

⁶ This verse is a scribal closing rather than part of the apostolic discourse: it marks the end of the *Book of the Covenant* and asks God’s protection for a servant named ‘Absalom’, either the copyist or whoever paid for the book; it belongs to the transmitted document and is valuable evidence of how the work was preserved, but it speaks in a different voice from the rest.