ዲድስቅልያ፡ ※ THE DIDASCALIA

INTRODUCTION

The *Didascalia*, is a book of church order: instruction, presented as the words of the apostles, on how Christians should live and how the Church should be governed and should worship. Its Ge'ez title is "*The Teaching of the Didascalia of the Fathers, the Holy Apostles*." It is the last of the eight church order books that the broader Ethiopian canon counts in its New Testament. This ***Ethiopic*** Didascalia is not a translation the ***Syriac*** *Didascalia of the Apostles* (a church order probably written in the 3rd Century, whose Greek original is lost), despite the shared name.

It is, instead, a version of the first 7 books of the *Apostolic Constitutions*, a Greek compilation in 8 books made in Syria, probably at Antioch, around 375–380. The compiler built his first 6 books by reworking the *Didascalia of the Apostles*, and his 7th by expanding the Didache, the "Teaching of the 12 Apostles," and adding a collection of prayers. This Ethiopic version follows Books I–VII section by section; the only long passage of those books that it lacks is *Apostolic Constitutions* VII.18–26, which includes the Didache's way of death and its instructions on baptism, fasting, prayer and the Eucharist; J. M. Harden thought the passage had been lost by accident. The eighth book of the *Apostolic Constitutions*, with its ordination rites and the Apostolic Canons, is not part of the *Didascalia*; that material reached the Ethiopian Church separately, through the Books of the Sinodos (Abtilis).

The Ge'ez text herein is that compiled by Breandan Lumpkin (and otherwise as yet unpublished); it is mostly based on Platt's 1834 transcription[§] and the Gunda Gunde manuscript, *GG-145*, and has been collated with the French National Library's *BnF Éthiopien d'Abbadie 79* (18th Century) and with Harden's English translation of the British Library's *BL Or. 752* manuscript (1721-1730).[∇] The presented English text very closely follows that of Lumpkin's 2026 translation.[¶]

AUTHORSHIP AND DATES

The Ge'ez was not translated directly from the Greek; its nearest relative is the *Arabic Didascalia*, known in two recensions. One, in 44 chapters, follows the *Constitutions* and its titles largely agree the Ge'ez. A few strange words in the Ge'ez are best explained as remnants of a Coptic stage behind the Arabic. This gives a rough date for the Ge'ez version: If it was made from the Arabic text of 1295 or one close to it, it belongs to the great period of translation from Christian Arabic. Other evidence sets a limit at the other end. The two oldest copies used here are assigned to the 15th Century, and the emperor Zara Yaqob (1434–1468) already cited the Didascalia as an authority. The translation was, therefore, made between the end of the 13th Century and the first half of the 15th, most likely in the 14th.

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§ Thomas Pell Platt, "*The Ethiopic Didascalia; or, the Ethiopic Version of the Apostolical Constitutions, Received in the Church of Abyssinia*," London: Oriental Translation Fund of Great Britain and Ireland, 1834.

∇ J.M. Harden, "*The Ethiopic Didascalia*," Translations of Christian Literature, Series IV. London: SPCK, 1920.

¶ Breandan Lumpkin, "*The Lost Books of the Ethiopian Bible*," 2026, Fifth Estate Publishing, Blountsville, AL.

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ትምህርተ፡ ዲድስቅልያ፡ ዘአበው።[a]

ቅዱሳን፡ ሐዋርያት፡ በስመ፡ እግዚአብሔር፡ አብ፡ አኃዜ፡
ኵሉ፡ ወዋሕድ፡ ወልዱ፡ ኢየሱስ፡ ክርስቶስ፡
ወጳራቅሊጦስ፡ መንፈስ፡ ቅዱስ። ። ።

[1] ንሕነ፡ እሙንቱ፡ ፲ወ፪፡ ሐዋርያት፡ ላእካኒሁ፡ ለዋሕድ፡ ወልዱ፡ ኢየሱስ፡ ክርስቶስ፡ ተጋቢአነ፡ አሐተኔ፡ በኢየሩሳሌም፡ ሀገሩ፡ ለንጉሥ፡ ዐቢይ። ወምስሌነ፡ እኁነ፡ ጳውሎስ፡ ኄር፡ ወንጹሕ፡ ሐዋርያሆሙ፡ ለኵሎሙ፡ አሕዛብ፡ ወያዕቆብ፡ እኁሁ፡ ለእግዚእነ፡ ዘውእቱ፡ ኤጲስቆጶስ፡ ለዛቲ፡ አሐቲ፡ ሀገር፡ ኢየሩሳሌም፡ ሠራዕነ፡ ለዛቲ፡ ርትዕት፡ ትምህርት።[b] አዘዝነ፡ ከመዝ፡ በመዓርገ፡ ሚመታት፡ ለቤተ፡ ክርስቲያን፡ በአርአያ፡ ዘበሰማያት።[c] ንሕነ፡ ንገሥጸክሙ፡ ለለ፡ አሐዱ፡ አሐዱ፡ እምኔክሙ፡ በአኰቴት፡ ዘጸውዐነ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ውስተ፡ ስብሓቲሁ። ። ኤጲስቆጶስ፡ በአምሳለ፡ ኖላዌ፡ አባግዕ፡ ወቀሲስ፡ በአምሳለ፡ መገሥጽ። ወዲያቆንሂ፡ አርአያ፡ ላእክ፡ ወንፍቀ፡ ዲያቆንሂ፡ ናሁ፡ ከመ፡ ውእቱ፡ ወአናጕንስጢስሂ፡

DIDASCALIA 1

THE TEACHING OF THE DIDASCALIA OF THE FATHERS, THE HOLY APOSTLES

IN THE NAME OF GOD THE FATHER, THE ALMIGHTY,
AND OF HIS ONLY SON JESUS CHRIST,
AND OF THE PARACLETE, THE HOLY SPIRIT.

[1] We are the twelve apostles, messengers of his only Son Jesus Christ, gathered together in Jerusalem, the city of the great King. And with us were our brother Paul, good and pure, the apostle of all the Gentiles, and James, the brother of our Lord, who is bishop of this one city, Jerusalem. We have ordained this right doctrine. In this way we have given order for the Church by ranks of offices, after the pattern of that which is in heaven. We admonish each one of you, giving thanks that our Lord Jesus Christ[e] has called us into his glory. The bishop is in the likeness of a shepherd of sheep, and the presbyter in the likeness of an instructor. The deacon is in the form of a minister, and the subdeacon, behold, is like him; and so too the reader, and the singers skilled in exactness, diligent, and the rest of the people,

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DIDASCALIA 1

[a] The text of the title follows Platt and *GG-145* (Harden differs, ending, '*the holy and pure lights of the world, the apostles*').

[b] The text of this sentence (from the previous ። up to the marked one) follows *GG-145* and Harden (against Platt, which has '*this right faith*' in place of '*bishop of this city of Jerusalem*').

[c] The text of this sentence follows *GG-145* and Harden's translation (against Platt, which reads '*We have appointed in this way ranks and offices for the Church*').

[e] Harden omits '*Christ*'.

ወመዘምራን፡ በጥይቅና፡ ኒጲሎፖኖስ[a]፡ ወባዕድንሂ፡ ሕዝብ፡ ከመ፡ እለ፡ ያፀምኡ፡ ቃለ፡ ወንጌል፡ ወዓዲ፡ ለብው፡ ነገረ፡ ተግሣጽ። እስመ፡ ከመዝ፡ ረከብነ፡ ወሠራዕነ፡ ሕገ፡ ለቤተ፡ ክርስቲያን፡ ዘጸሐፍነ፡ ዘንተ፡ መጽሐፈ፡ ተግሣጽ፡ ወፈነውነ፡ ምስለ፡ ቀሌምንጦስ፡ እኁነ፡ ላእክ፡ ለዝንቱ፡ ዓለም፡ ከመ፡ ይሖሩ፡ በትእዛዘ፡ አብያተ፡ ክርስቲያናት፡ እለ፡ መትሕተ፡ ሰማይ፡ ወይለብዉ፡ ጥዩቀ፡ ከመ፡ ሶበ፡ ሰምዑ፡ ዘንተ፡ ትእዛዛተ፡ ዘጽሑፍ፡ ውስቴቱ፡ ይረክቡ፡ ሕይወተ፡ ዘለዓለም። ክብረ፡ ወስብሓተ፡ በኀበ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ። ዘጸገወነ፡ ዘንተ፡ ምሥጢረ፡ ዘእምኀቤሁ። ወእለሰ፡ ኢዐቀቡ፡ ሕጎ፡ ይወድቁ፡ ውስተ፡ እሳት፡ ዘኢይጠፍእ። ወዓዲ፡ ይከውን፡ ምንባሮሙ፡ ውስተ፡ እሳት፡ ገሃነም፡ እስከ፡ ለዓለም፡ በከመ፡ ጽሑፍ።

[2] ሐዋርያትሰ፡ ወቀሲሳን፡ ወኵሎሙ፡ አሕዛብ፡ እለ፡ አምኑ፡ በእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወገብሩ፡ ጽድቀ፡ ወሰላመ፡ ይረክቡ፡ ሣህለ፡ ወምሕረተ፡ በኀበ፡ እግዚአብሔር፡ አብ፡ አኃዜ፡ ኵሉ፡ ዓለም፡ ወወልዱ፡ ኢየሱስ፡ ክርስቶስ። ወይበጽሑ፡ ውስተ፡ ኣእምሮ፡ ዚአሁ፡ በቅድስት፡ ቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር። ወእለሰ፡ ተቀንዩ፡ ሎቱ፡ ይከውኑ፡ ዐጸደ፡ ወይን፡ ንጹሐ፡ ወኅሩየ፡ ወይረክቡ፡

as those who listen to the word of the Gospel and who also understand the word of admonition. For in this way we found and[b] ordained a law for the Church, which we have written as this book of admonition, and we have sent it with Clement, our brother and minister, to this world, so that [people] may walk by the commandment of the churches that are under heaven and understand it exactly, and that, when they have heard these commandments which are written in it[c], they may find eternal life. [They shall find] honour and glory from our Lord Jesus Christ, who has granted us this mystery, which is from himself. But those who have not kept his law will fall into the fire that is not quenched. Their dwelling, moreover, will be in the fire of[d] Gehenna forever, as it is written.

[2] But the apostles and the presbyters and all the peoples who have believed[e] in [f]our Lord Jesus Christ and have done righteousness and peace will find compassion and mercy from God the Father, Ruler of the whole world, and from his Son Jesus Christ. And they will come to the knowledge of him in the holy Church of God. Those who serve him will be a pure[g] and chosen vineyard; they will find eternal life by this faith, and

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[a] This word, following *GG-145* (rendered '*diligent*' in the translation – the ፖ is not wholly certain) is doubtful (Platt has ኒጲሎባኖስ, an unexplained word); apparently, it derives from the Greek *φιλόπονος* ('diligent', 'laborious') but the initial ኒ cannot be explained.

[b] Harden omits '*found and*'.

[c] In place of '*these commandments which are written in it*', Platt has '*this which is written in it*'.

[d] *GG-145* omits '*the fire of*'.

[e] In place of '*who have believed*', here following *GG-145*, Platt has '*who believe*'.

[f] Harden adds '*the name of*'.

[g] Platt adds '*and holy*'.

ሕይወተ፡ ዘለዓለም፡ በዛቲ፡ አሚን፡ ወመዊአ፡ በመንፈስ፡ ቅዱስ፡ ወይጸንዑ፡ በጎይለ፡ ኢየሱስ፡ ክርስቶስ፡ ወበፈሪሀ፡ ዚአሁ፡ ዘቤዘዎሙ፡ በንዝኅተ፡ ደሙ፡ ቅዱስ፡ ወክቡር። ወጸገዎሙ፡ ስብሓተ፡ ከመ፡ ይጸውዕዎ፡ ለአኃዜ፡ ኵሉ፡ ወይኩኖሙ፡ አባሆሙ፡ ወአምላኮሙ፡ ወዐርኮሙ፡ ወመዋርስቲሆሙ[a]፡ ወሱታፈሁ፡ ለወልዱ፡ ቅዱስ። ስምዑ፡ ተግሣጸ፡ ቅዱሰ፡ እለ፡ ትትወከፉ፡ ቃላተ፡ ወንጌል፡ በትእዛዘ፡ መድኀኒነ፡ ወዜና፡ ቃሉ፡ ዘምሉእ፡ ስብሓት።

[3] አደቂቀ፡ እግዚአብሔር፡ ዕቀቡ፡ ትእዛዛቲሁ፡ ወግበሩ፡ ሥምረቶ። ወእመሰቦ፡ ዘያሐሥሥ፡ ይትልዋ፡ ለኃጢአት፡ ወዘይገብር፡ ኵሎ፡ ዘኢያሠምር፡ ለእግዚአብሔር፡ ውእቱኬ፡ ይትኄለቍ፡ ምስለ፡ እለ፡ ዐለዉ፡ ሕጎ፡ ወትእዛዘ። ወይእዜኒ፡ እብለክሙ፡ ረሐቁ፡ እምዐመፃ፡ ወትዕግልት፡ ወኢትፍቅዱ፡ ለርእስክሙ፡ ነሢአ፡ ክፍለ፡ ዘየዐቢ፡ ወለቢጽክሙ፡ ሕደጥ። እስመ፡ ጽሑፍ፡ ውስተ፡ ሕግ፡ ዘይብል፡ ኢትፍትው፡ ብእሲተ፡ ካልእከ፡ ወኢገራህቶ፡ ወኢገብሮ፡ ወኢአመቶ፡ ወኢላህሞ፡ ወኢአድጎ፡ ወኢምንተኒ፡ ወኵሎ፡ ንዋዮ፡ ለእኁከ፡ ወኵሎ፡ ዘይመስሎ፡ ለዝንቱ፡ እስመ፡ ዝሙት፡ ውእቱዝ። ወእመሰቦ፡ ዘይፈቅድ፡

victory by the Holy Spirit, and they will be strong by the power of Jesus Christ[b] and by the fear[c] of him who redeemed them by the sprinkling of his holy and precious blood. He has granted them the honour of calling upon the Almighty, so that he should be their Father, their God and their Friend, and they fellow heirs and partakers with his holy Son. Hear the holy admonition, you who receive the words[d] of the Gospel at the command of our Saviour, and the good news of his word,[e] which is full of glory.

[3] O children of God, keep his commandments, and do his will.[f] But, if there is anyone who seeks[g] to follow sin and does everything that does not please God, he will be counted with those who have transgressed his law and his commandment. And now I say to you: Keep far from injustice and extortion, and do not seek to take for yourselves the greater portion and [leave] the lesser to your neighbour. For, it is written in the law, "Do not desire your neighbour's wife[h], nor his field, nor his manservant, nor his maidservant, nor his ox, nor his donkey, nor anything, nor any of your brother's goods, nor anything like these;" for, this is adultery. But, if anyone wishes

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[a] The word, **ወመዋርስቲሆሙ**, is doubtful (though all *MSS* have the same): the suffix (-**ሆሙ**) is by attraction to the preceding **አባሆሙ፡ …ወዐርኮሙ፡**; the sense, '*fellow heirs [of] his holy Son*' is clear from the parallel **ሱታፈሁ፡ ለወልዱ**.

[b] *GG-145* omits 'Christ', here following Platt & Harden.

[c] Harden has '*faith*' in place of '*fear*'.

[d] Platt has the singular, '*word of the Gospel*'.

[e] In place of '*and the good news of his word*', *GG-145* has '*and his glad tidings*'.

[f] Platt has '*keep his word and his commandments, and do his law and his will*'; here, we follow *GG-145* and Harden.

[g] In place of '*who seeks*', Platt has '*who wishes*'.

[h] In place of '*your neighbour's wife*', *GG-145* has '*your neighbour's goods*'. Cf. Ex 20:17, Dt 5:21.

ይግበር፡ ከመዝ፡ በፍትወተ፡ ልቡ፡ ይከውን፡ ርሑቀ፡ እምእግዚአብሔር፡ ወእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘሎቱ፡ ስብሓት፡ ምስለ፡ አቡሁ፡ ወመንፈስ፡ ቅዱስ፡ ለዓለመ፡ ዓለም፡ አሜን። ። እስመ፡ ይሜህረነ፡ ወያሌብወነ፡ ወያጸንዐነ፡ በመንፈስ፡ ቅዱስ፡ ከመ፡ ይፈጽም፡ ሕገ፡ ዘጽሑፍ፡ ውስቴቱ፡ ዘይብል፡ ኢትዘምው። አንሰ፡ እብለክሙ፡ ኵሉ፡ ዘርእያ፡ ለብእሲት፡ ወፈተዋ፡ ወድአ፡ ዘመወ፡ በልቡ። ወዓዲ፡ ዘይፈቅድ፡ ይግበር፡ ከመዝ፡ ይትኴነን፡ ምስለ፡ ዘማውያን። ወናሁ፡ ከመ፡ ውእቱ፡ ዘይሔሊ፡ በልቡ፡ ወይፈቱ፡ ይንሣእ፡ በዐመፃ፡ ላህሞ፡ አው፡ አድጎ፡ አው፡ ገራህቶ፡ ወየሐዩ፡ እንዘ፡ ከመዝ፡ ይገብር፡ ይትኴለቍ፡ ምስለ፡ ዘማውያን። እስመ፡ ይቤ፡ ነቢይ፡ አሌሎሙ፡ ለእለ፡ ያስተኣኅዙ፡ ቤት፡ ምስለ፡ ቤት፡ ወእለ፡ ያስተቀርቡ፡ ገራህት፡ ምስለ፡ ገራህት፡ ወጥቅም፡ ምስለ፡ ጥቅም፡ ከመ፡ ይሂዱ፡ ዘኢኮነ፡ ዚአሆሙ። ወካዕበ፡ ይቤ፡ አእምሩ፡ አንትሙ፡ እለ፡ ትነብሩ፡ ዲበ፡ ምድር፡ ከመ፡ ተሰምዐ፡ ዝንቱ፡ ነገር፡ ውስተ፡ እዘኒሁ፡ ለእግዚአብሔር፡ ፀባኦት። ወበውስተ፡ ካልእኒ፡ ይብል፡ ርጉመ፡ ለይኩን፡ ዘይሰርቅ፡ ደወለ፡ ቢጹ። ወይብል፡ ሕዝብ፡ ለይኩን። ወበእንተዝ፡ ይቤ፡ ሙሴ፡ ኢትፍትው፡ ደወለ፡ ካልእከ፡ ወኢትንሥት፡ ሕገ፡ ዘሠርዑ፡ አበዊከ። እንበይነ፡ እሉ፡

to do this in the lust of his heart, he will be far from God and from our Lord Jesus Christ,[b] to whom be glory with his Father and the Holy Spirit forever and ever. Amen. For, he teaches us, gives us understanding and strengthens us by the Holy[c] Spirit, so that he may fulfil the law[d], in which it is written, “Do not commit adultery.” “But I say to you: everyone who has looked at a woman and desired her has already committed adultery[e] in his heart.” And he who wishes to do this will also be condemned with the adulterers. So too, behold, he who plans in his heart and desires to take unjustly [his neighbour’s] ox or donkey or field, and lives doing so, will be counted with the adulterers. For, the prophet says, “Woe to those who join house to house, and bring field next to field and wall next to wall, so that they may seize what is not theirs.” And again, he says, “Know, you who dwell on the earth, that this word has been heard in the ears of the Lord of Sabaoth.” And, in another [place][f], it also says, “Cursed is he who steals[g] his neighbour’s boundary-mark. And the people shall say, ‘So be it.’” Therefore, Moses says, “Do not desire your neighbour’s boundary-mark, and do not tear down the law that your fathers ordained.” Because, of these things come fear

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[b] *GG-145* has ‘*far from our Lord Jesus Christ*’ and Harden has ‘*far from God, our Lord Jesus Christ*’; here, we follow Platt (as also in the Ge’ez text).

[c] *GG-145* lacks ‘*Holy*’.

[d] Platt reads ‘*the prophecy and the law*’.

[e] Harden adds ‘*with her*’.

[f] For ‘*another [place]*’, Platt has ‘*the Law*’.

[g] Harden has ‘*Cursed be everyone who steals*’.

ይከውን፡ ፍርሀት፡ ወሞት፡ ወሀከክ[a]፡ ወይረክቦሙ፡ ኵነኔ፡ እንተ፡ እምኀበ፡ እግዚአብሔር፡ ላዕለ፡ እለ፡ ይገብሩ፡ ከመዝ። ወሰብእሰ፡ እለ፡ ያፀምኡ፡ ቃለ፡ እግዚአብሔር፡ ወየዐቅቡ፡ ሕጎ፡ ብሩሀ፡ በአሚን፡ ወይረክቡ፡ ሣህለ፡ ወምሕረተ። እስመ፡ ይቤ፡ ዘትጸልእ፡ ለርእስከ፡ ኢትግበር፡ ዲበ፡ ቢጽከ። ወበከመ፡ ኢትፈቅድ፡ አንተ፡ ባዕድ፡ ይርአይ፡ ብእሲተከ፡ ወኢመኑሂ፡ ከመ፡ ያስሕታ፡ በእኩይ። ወከማሁ፡ አንተሂ፡ ወኢትነጽር፡ ብእሲተ፡ ባዕድ፡ በእኩይ፡ ሕሊና። ወበከመ፡ ኢትፈቅድ፡ ይንሣእ፡ ልብሰከ፡ ካልእ፡ ከማሁ፡ አንተኒ፡ ኢትንሣእ፡ ልብሰ፡ ባዕድ። ወበከመ፡ ኢትፈቅድ፡ ለርእስከ፡ መርገመ፡ ወጽእለተ፡ ወዝብጠተ፡ ወከማሁ፡ አንተሂ፡ ኢትግበር፡ ለካልእከ።

and death and trouble, and the judgement of God will overtake those who do such things. But those who listen to the word of God and keep his shining law in faith will find compassion and mercy. For, it says, “What you hate for yourself, do not do to your neighbour.”[b] And, just as you do not want another man, or anyone at all, to look at your wife so as to lead her astray into evil, so likewise you, too, must not look at another man’s wife with evil thoughts. As you do not want another to take your garment, so you too must not take another’s garment. And, as you do not want cursing, reproach and beating for yourself, so likewise do not do them to your neighbour.

[4] ወለእመሰቦ፡ ዘረገመከ፡ አንተሰ፡ ባርኮ። እስመ፡ ጽሑፍ፡ ውስተ፡ መጽሐፈ፡ ኦልቍ፡ እለ፡ ይባርኩከ፡ ቡሩካነ፡ ይኩኑ። ወእለ፡ ይረግሙከ፡ ርጉማነ፡ ይኩኑ። ወዓዲ፡ ጽሑፍ፡ ውስተ፡ ወንጌል፡ ደሐርዎሙ፡ ለእለ፡ ይረግሙክሙ፡ ወጸልዩ፡ ዲበ፡ እለ፡ ይትዔገሉክሙ። ሠናየ፡ ግበሩ፡ ለእለ፡ ይጸልኡክሙ፡ ወኢትፈድዩ፡ እኩየ፡ ለእለ፡ ይትዔገሉክሙ፡[c] አላ፡ ተዐገሥዎሙ። እስመ፡ ይብል፡ መጽሐፍ፡ ኢትትበቀል፡ ጸላኢከ፡ ህየንተ፡ ዘገበረ፡ ላዕሌከ፡

[4] But if there is anyone who has cursed you, bless him. For it is written in the Book of Numbers, “Those who bless you shall be blessed, and those who curse you shall be cursed.”[d] And it is also written in the Gospel, “Bless those who curse you, and pray for those who oppress you. Do good to those who hate you, and do not repay evil to those who oppress you, but bear with them patiently.” For the Scripture says, “Do not take vengeance on your enemy for the evil he has done against you.[e] And for this

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[a] The word, **ወሀከክ**, is doubtful; *GG-145* has the same form, so it is not a misprint in Platt’s edition; the sense is taken as ‘*trouble*’ or ‘disturbance’ (cf. **ሁከት**).

[b] Cf. Tb 4:15.

[c] **ይትዔገሉክሙ** (following Platt – *GG-145* has **ደኀርዎሙ**) is doubtful: the verb **ደኀረ** (also written **ደሐረ**) is, according to Dillman (Lex. col. 1111; cf. col. 1084, sub **ደኀረ**) ‘*bene precari, benedicere*’, *εὐλογεῖν*, as in Lk 6:28; only the vowel of the first letter in this imperatival use is not checked against a grammar.

[d] Cf. Nb 24:9.

[e] Cf. Pr 20:22 (*LXX*).

እኩየ። ወበእንተዝ፡ ይረድአከ፡ እግዚአብሔር፡ ወያገብእ፡ ኵነኔ፡ ላዕለ፡ ጸላኢከ። እስመ፡ ይብል፡ በወንጌል፡ አፍቅሩ፡ ጸላእተክሙ፡ ወጸልዩ፡ በእንተ፡ እለ፡ ይሰድዱክሙ፡ ከመ፡ ትኩኑ፡ ውሉደ፡ ለአቡክሙ፡ ዘበሰማያት። እስመ፡ ፀሓይ፡ ያሠርቅ፡ ላዕለ፡ እኩያን፡ ወኄራን፡ ወያዘንም፡ ላዕለ፡ ጻድቃን፡ ወዐማፅያን። አፍቁራን፡ ንለቡ፡ እሉንተ፡ ትእዛዘ፡ ከመ፡ ንኩን፡ ውሉደ፡ ብርሃን።

5 ተዐገሡ፡ በበይናቲክሙ፡ አውሉደ፡ እግዚአብሔር። ወብእሲኒ፡ ይትዐገሣ፡ ለብእሲቱ፡ ወኢይኩን፡ ዕቡየ፡ ወኢመደልወ፡[b] አላ፡ ይኩን፡ መሓሬ፡ ወሩትዐ፡ ወያሠንያ፡ ለባሕቲታ፡ በፍቅር፡ ወበትሕትና። ወኢየአድም፡ ወኢይፈቱ፡ ካልኣ፡ ብእሲተ፡ ከመ፡ ኢታስሕቶ፡ በእከይ። ወእመሰ፡ ዘመውከ፡ ወገበርከ፡ ከመዝ፡ መዊተ፡ ትመውት፡ ወይመጽእ፡ ላዕሌከ፡ መቅሠፍተ፡ እግዚአብሔር፡ ወትትኴነን፡ መሪረ፡ ኵነኔ። ወባሕቱ፡ እመሰ፡ ሐለይከ፡ በልብከ፡ ወዘመውከ፡ ምስሌሃ፡ ይከውነከ፡ ኃጢአተ። ወእመኒ፡ ተደለውከ፡ ወተሠነይከ፡ ከመ፡ ታፍቅርከ፡ ብእሲተ፡ ካልእከ፡ ጌገይከ፡ ወኮንከ፡ ላቲ፡ ዕቅፍተ፡ ወአዘመውካ። ወበእንተዝ፡ ይመጽእ፡ ላዕሌከ፡ ኵነኔ፡ እስመ፡ ይቤ፡ እግዚአብሔር፡ ኢትፍቱ፡ ወኢትዘሙ። እስመ፡ አስሐትካ፡ በሥነ፡ ውርዙትከ፡ ወበላሕየ፡ ገጽከ፡ ከመ፡ ታፍቅርከ። ወበእንተዝ፡ ተሳተፍከ፡ ምስሌሃ፡ ኀቡረ፡ ውስተ፡ ግብረ፡ ኃጢአት፡ ወመርገም።

reason God will help you and will turn judgement back upon your enemy." For it says in the Gospel, "Love your enemies, and pray for those who persecute you, so that you may be children of your Father who is in heaven.[a] For, he makes the sun rise on the evil and the good, and sends rain on the righteous and the unrighteous." Beloved, let us understand these commandments, so that we may be children of light.

5 Bear patiently with one another, O children of God.[c] Let the husband also bear patiently with his wife, and not be proud or hypocritical, but let him be merciful and upright, and cherish her alone in love and humility. Let him not take pleasure in or desire another woman, lest she leads him astray into evil[d]. But, if you commit adultery and act in this way, you shall surely die; the wrath of God shall come upon you, and you shall be condemned with a bitter condemnation. [e] But, if you think in your heart and commit adultery with her, it is sin for you. And, if you have prepared and adorned yourself so that your neighbour's wife may love you, you have sinned; you have become a stumbling-block to her and made her commit adultery. For this reason, condemnation shall come upon you; for, God said, "You shall not desire," and "You shall not commit adultery." [f] For, you have led her astray by the beauty of your

[a] Cf. Mt 5:44–45.

[b] **ወኢመደልወ** (rendered '*hypocritical*') is doubtful: Dillman has, for **መደልወ** (Lex. col. 1083) '*placendi cupidus, simulator: hypocrita*' (ὑποκριτής).

[c] In place of '*O children of God*', here following *GG-145* and Harden, Platt has '*O children of light and children of God*'.

[d] For '*lest she leads him astray into evil*', here following Harden, Platt has '*so as to lead her astray*'; *GG-145* omits '*into evil*'.

[e] Platt opens the sentence, "*But if you think evil in your heart and do not commit adultery with her.*"

[f] Platt opens the sentence, "*But if you have led her astray.*"

ወበእንተዝ፡ ይደልወከ፡ ትስአሎ፡ ለእግዚአብሔር፡ አምላክከ፡ ከመ፡ ኢይርከብከ፡ ዝንቱ፡ ኵሉ፡ ኃጢአት። ወባሕቱ፡ አንተሰ፡ መፍትው፡ በንጽሕ፡ ታሠምሮ፡ ለእግዚአብሔር፡ ከመ፡ ትርከብ፡ ዕረፍተ፡ ወሕይወተ፡ ዘለዓለም፡ በኀበ፡ እግዚአብሔር። እስመ፡ ይቤ፡ ኢታንሳ፡ ሥዕርተ፡ ርእስከ፡ አላ፡ ደእሙ፡ ቅርጽ፡ ወአንጽሕ፡ ርእስከ፡ ከመ፡ ትትቀነይ፡ ለእግዚአብሔር፡ ወኢትትፈለጥ፡ እምኔሁ። ወአንተሰ፡ ኢትትቀባእ፡ ቅብአ፡ መዐዛ፡ ወኢትልበስ፡ ልብሰ፡ ሰርጐ፡ ለአስሕቶ፡ አንስት፡ ወኢትትሜካሕ፡ ወኢትኩን፡ ማዕቅፈ፡ አላ፡ ኃሥሥ፡ ንጽሐ፡ ወገቢረ፡ ሠናይ። ወአንተሰ፡ ብእሴ፡ እግዚአብሔር፡ ኢታንሳ፡ ሥዕርተ፡ ርእስከ፡ ወኢትፍትል፡ ወኢትፅፍር፡ እስመ፡ ዝንቱ፡ ኵሉ፡ ትእምርተ፡ ርኩስ፡ ወዝሙት፡ ውእቱ። እስመ፡ ጽሑፍ፡ ውስተ፡ ዳግም፡ ሕግ፡ ወኢትልበስ፡ ልብሰ፡ ዘተአንመ፡ በፀምር፡ ወበወጌ፡ ወትገብር፡ ለከ፡ ዘፈረ፡ ፍቱለ። ወባሕቱ፡ ኢመፍትው፡ ለነ፡ ንላፂ፡ ጽሕመነ፡ ወኢንወልጥ፡ ፍጥረተ፡ ብእሲ፡ ውስተ፡ ካልእ፡ ግዕዝ።

6 ወእመሰ፡ ትገብር፡ ከመዝ፡ ኮንከ፡ ውፁአ፡ እምሕግ፡ ወርሑቀ፡ እምእግዚአብሔር፡ ዘፈጠረከ፡ በአርአያሁ፡ ወአምሳሊሁ። ወእመሰ፡ ፈቀድከ፡ ታሠምሮ፡ ለእግዚአብሔር፡ ወኢትግበር፡ እኩየ፡ ወአርሕቅ፡ እምኔከ፡ ኵሎ፡ ዘይጸልእ፡ አምላክከ።

youth and the charm of your face, so that she loves you. And, for this reason, you have become her partner in the deed of sin and in the curse[a]. Therefore, you ought to pray to the Lord your God that all this sin may not overtake you. Rather, you ought to please God in purity, so that you may find rest and eternal life with God. For, it says, “Do not let the hair of your head grow long, but rather cut [it] and purify yourself, so that you may serve God and not be separated from him.” As for you, do not anoint yourself with perfumed oil or put on fine clothes to lead women astray; do not boast or become a stumbling-block, but seek purity and the doing of good. And you, O man of God, do not let the hair of your head grow long; do not twist it or braid it; for, all this is a sign of impurity and adultery. For, it is written in Deuteronomy,[b] “You shall not wear a garment woven of wool and flax; and you shall make for yourself a twisted fringe.[c]” But we ought not to shave our beards, nor change the nature of man[d] into another form.

6 If you do this, then you have departed from the law and are far from God, who created you in his image and likeness. But, if you wish to please God, do no evil, and put far from you all that your God hates.[e]

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[a] Harden ends the sentence ‘*and your curse*’.

[b] Here, Platt adds ‘*saying*’.

[c] Harden adds ‘*for your garment*’. Cf. Dt 22:11–12.

[d] *GG-145* omits ‘*of man*’.

[e] Platt ends the verse, “… *wickedness and all that your God hates.*”

7 ወኢትኩን፡ ሰካሬ፡ ወኢታንሶሱ፡ ውስተ፡ መራሕብት፡ ምስለ፡ ዘማውያን፡ ዘእንበለ፡ ጥበብ፡ ወአእምሮ፡ አላ፡ አንተሰ፡ ተቀነይ፡ ወሕየው፡ በግብረ፡ እደዊከ፡ ወኃሥሥ፡ ከመ፡ ትግበር፡ ኵሎ፡ ዘያሠምሮ፡ ለእግዚአብሔር፡ ወተዘከር፡ ቃሎ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወትሉ፡ ኪያሁ፡ ኵሎ፡ ጊዜ። እስመ፡ ይብል፡ መጽሐፍ፡ ዘበሕጉ፡ ያነብብ፡ ሎቱ፡ መዐልተ፡ ወሌሊተ፡ እመሂ፡ በፍኖት፡ አው፡ በውስተ፡ ቤት፡ ወእመኒ፡ እንዘ፡ ትነውም፡ አፍቅሮ፡ ለእግዚአብሔር፡ አምላክከ፡ በኵሉ፡ ልብከ፡ ወበኵሉ፡ ሕሊናከ፡ ወበኵሉ፡ ኀይልከ፡ ከመ፡ ትርከብ፡ በጎቤሁ፡ ሣህለ፡ ወምሕረተ።

7 Do not be a drunkard, and do not roam the streets with adulterers, without wisdom and understanding; but labour and live by the work of your hands. Seek to do all that pleases God; remember the word of our Lord Jesus Christ[a], and follow him at all times. For, the Scripture says, “Whoever reads in his law, day and night, whether on the road or in the house, or while you sleep: love the Lord your God with all your heart, with all your mind and with all your strength,” in order that you may find compassion and mercy from him. [b]

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[a] Harden lacks ‘*Christ*’.

[b] Cf. Ps 1:2, Dt 6:5–7.

ዲድስቅልያ፡ ፪

በእንተ፡ ከመ፡ መፍትው፡ ለአብዕልት፡ ይኅሥሡ፡ አእምሮ፡ ረባሐ፡ መጻሕፍት፡ ኵሎ፡ ጊዜ፡ በኀይለ፡ መንፈስ፡ ቅዱስ።

1 ወእመሰ፡ ባዕል፡ አንተ፡ ወኢትፈቅድ፡ ኪነ፡ ወቅኔ፡ እድ፡ በዘ፡ ትሴሰይ፡ ወተሐዩ፡ ቦቱ፡ ወኢትትሀከይ፡ ወኢትንበር፡ ፅሩዐ፡ አላ፡ ሖር፡ ኀበ፡ መሀይምናን፡ ወንበር፡ ምስሌሆሙ፡ ምስለ፡ እለ፡ የኀብሩ፡ ምስሌከ፡ ሃይማኖተ። ወተናገር፡ ነገረ፡ ሕይወት፡ ወአንብብ፡ ዘውስተ፡ ሕግ፡ መጻሕፈ፡ ነገሥት፡ ወነቢያት። ወዘምር፡ መዝሙረ፡ ስብሓት፡ ወአፅምእ፡ ቃለ፡ ወንጌል፡ ዘውእቱ፡ ተፍጻሜተ፡ ኵሉ።

2 ወረሐቅ፡ እምኵሉ፡ ቅኔ፡ አማልክተ፡ አሕዛብ። ወኢያጽህቀ[d]፡ ነገረ፡ ከንቱ፡ ዘኢይበቍዕ፡ ወኢትኅሥሥ፡ ካልአ፡ ሕገ። ወኢሐሳውያነ፡ ነቢያት፡ እለ፡ ይቄልጡ፡ ወያማስኑ፡ ሃይማኖተ። ምንተ፡ እንከ፡ ስእንከ፡ እምውስተ፡ ሕገ፡ እግዚአብሔር፡ ከመ፡ ትኅሥሥ፡ ትምህርተ፡ አሕዛብ። ወእመሰ፡ ትፈቅድ፡ ታእምር፡ እንበበ፡ ኀይለ፡ ትርጓሜ፡ መጻሕፍት፡ ኅሥሥ፡ መጽሐፈ፡ ነገሥት፡ ወእመሂ፡ ጽህቀ፡ ትጠይቅ፡ ኀይለ፡ ጠቢባን፡ ወትምህርቶሙ፡ ብከ፡ ነቢያተ፡ ኢዮብ፡ ወሰሎሞን። እሉ፡ እሙንቱ፡ ምሉኣን፡ ጥበብ፡

Didascalia 2

That the Rich ought to Seek to Know the Profit of the Scriptures at all Times in the Power of[a] the Holy Spirit

1 But, if you are rich and have no need of the craft and labour of the hand by which you would get your food and live, do not be slothful and do not sit idle, but go to the faithful and sit with them, with those who share the faith with you. Talk together of the word of life, and read what is in the Law, the Books of the Kings and the Prophets[b]. Sing a psalm of praise, and listen to the word of the Gospel, which is the fulfilment of all things[c].

2 Keep far from all service of the gods of the Gentiles. Do not be eager for vain talk that does no good, and do not seek another law. Nor [seek] false prophets, who change and corrupt the faith. What, then, have you failed to find in the law of God, that you should seek the teaching of the Gentiles? If you wish to know how to read[e] the power of the interpretation of the Scriptures, search the Book of Kings; and, if you are eager to find out the power of the wise and their teaching, you have the prophets, Job, and Solomon. These are full of wisdom, and,

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Didascalia 2

a Platt lacks '*in the Power of*' (a copying slip); here, we follow *GG-145* & Harden.

b In place of '*what is in the Law, the Books of the Kings and the Prophets*', here following *GG-145*, Platt has '*the law of the Scriptures, the Kings*' and Harden has '*what is in the Book of Kings and the Prophets*'.

c Harden has '*the whole law*' in place of '*all things*'.

d The word, **ወኢ.ያጽህቀ**, is doubtful (but all *MSS* agree); we would expect a 2nd-person form (**ወኢትጽሐቅ/ወኢታጽህቅ**), but the sense is clear.

e Platt lacks '*how to read*'.

ወትረክብ፡ በኀቤሆሙ፡ አእምሮ። እሉ፡ ያፈደፍዱ፡ ለብዎ፡ እምኵሉ፡ መምህራን፡ እስመ፡ ነገሮሙ፡ ቃለ፡ እግዚአብሔር፡ አምላክ፡ ዘውእቱ፡ ባሕቲቱ፡ ጠቢበ፡ ጠቢባን። ወእመሰ፡ ትፈቅድ፡ ማኅሌተ፡ ብከ፡ መዝሙረ፡ ደዊት። ወእመሂ፡ ትፈቅድ፡ ትለቡ፡ ፍጥረተ፡ ዓለም፡ ወልደተ፡ አበው፡ ቀደምት፡ ብከ፡ አሪተ። ወእመኒ፡ ትፈቅድ፡ ታእምር፡ ጥበበ፡ ወትምህርተ፡ ብከ፡ መጽሐፈ፡ ሕግ፡ ዘመሉእ፡ ውስቴቱ፡ ስብሓተ፡ እግዚአብሔር፡ አምላክ። ረሐቅ፡ እንከ፡ እምኵሉ፡ ምግባረ፡ እኩይ፡ ወትምህርተ፡ ሰይጣን፡ ወነገረ፡ ከንቱ፡ ዘኢሀለወ፡ ውስተ፡ ሕግ። አላ፡ አንብብ፡ ዘውስተ፡ ደግም፡ ሕግ፡ ከመ፡ ትለቡ፡ ወትጠይቅ፡ ስብሓተ፡ እግዚአብሔር፡ ዘአድኀነከ፡ እምብዙኃ፡ መሣግሪሁ፡ ለሰይጣን። እስመ፡ ኢመጽአ፡ መድኀን፡ ይንሥቶሙ፡ ለአሪት፡ ወለነቢያት፡ አላ፡ ከመ፡ ይፈጽሞሙ፡ ወይፍታሕ፡ መአስረ፡ ዘውስተ፡ ደግም፡ ሕግ፡ ወያግብኦሙ፡ ውስተ፡ ትምህርት፡ መንፈሳዊት። ወበእንተዝ፡ ይጼውዐነ፡ እንዘ፡ ይብል፡ ንዑ፡ ኀቤየ፡ ኵልክሙ፡ ጽዉራን፡ ክቡዳን፡ ጾር፡ ወአነ፡ አዐርፈክሙ። ወአንተሰ፡ እምከመ፡ አንበብከ፡ አሪተ፡ ወነቢያተ፡ ወነገሥተ፡ ወወንጌለ፡ ትሌቡ፡ ሚመጠነ፡ ዕደው፡ ጻድቃን፡ እለ፡ ነግሡ፡ ወአሥመርዎ፡ ለእግዚአብሔር፡ በሕይወቶሙ፡ ወበእንተዝ፡ ረከቡ፡

in them, you will find knowledge. These give more understanding than all teachers; for, their word is the voice of the Lord God, who alone[a] is the wisest of the wise. If you want a song, you have the Psalms of David. If you wish to understand[b] the creation of the world and the generations of the first fathers, you have the Law. If you wish to know wisdom and teaching, you have the book of the law, which is full of the glory of the Lord God. Keep far, then, from all[c] evil deeds, from the teaching of Satan, and from vain talk that is not in the law. But read what is in the Second Law[d], so that you may understand and know the glory of God, who has saved you from the many snares of Satan. For, the Saviour did not come to destroy the Law and the Prophets but to fulfil them, to loosen the bonds that are in the Second Law, and to bring them into spiritual teaching. Therefore, he calls us, saying, "Come to me, all[e] you who carry loads and are weighed down with burdens, and I will give you rest." When you have read the Law, the Prophets, the Kings and the Gospel, you will understand how many righteous men reigned and pleased God in their lives; and, for this, found eternal life.[f] You will also know

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[a] *GG-145* omits '*alone*'.

[b] In place of '*If you wish to understand*', *GG-145* has '*If you seek to understand*' and Harden has '*If you wish to seek to understand*'.

[c] Harden omits '*all*'.

[d] The '*Second Law*' (**ዳግም ሕግ**) answers to the 'second legislation' (δευτέρωσις) of *Apostolic Constitutions* I.6, the precepts added after the golden calf incident; the Book of Deuteronomy is **አሪት ዘዳግም**.

[e] *GG-145* omits '*all*'.

[f] Platt adds '*in righteousness*'.

ሕይወተ፡ ዘለዓለም። ወዓዲ፡ ታአምር፡ ስፍነ፡ ነገሥት፡ ርኩሳን፡ እለ፡ ዐለው፡ በኢለብዎቶሙ። ወእሙንቱሰ፡ ማሰኑ፡ ወጠፍኡ፡ በመቅሠፍት፡ መዐት፡ ኵነኔሁ፡ ወሐጕሉ፡ ሕይወተ፡ ዘለዓለም። ወጠይቀከ፡ ዘንተ፡ ትጸንዕ፡ በርትዕት፡ ሃይማኖት፡ ወትረክብ፡ ጸጋ፡ ወሞገሰ፡ በኀበ፡ ኢየሱስ፡ ክርስቶስ፡ እስመ፡ ኮንከ፡ ሎቱ፡ አባለ።

how many wicked kings transgressed[a] through their lack of understanding. They perished and were destroyed by the scourge of the wrath of his judgement,[b] and lost eternal life. Knowing this, you will be strong in the right faith and will find grace and favour with [c]Jesus Christ; for, you have become his members.

3 ወአንተሰ፡ ሶበ፡ ትፈቅድ፡ ትትጎፀብ፡ ኢትባእ፡ ውስተ፡ ቤተ፡ ብለኔ፡ ኀበ፡ ይትጎፀባ፡ አንስት፡ ከመ፡ ኢይርአያ፡ ሥነ፡ ውርዙትከ፡ ወላሕየ፡ ሥጋከ፡ ወይትዐቀፋ፡ ብከ፡ ወለሊከኒ፡ ትኤብስ፡ ወትድኀፅ፡ ቦቶን።

3 As for you, when you wish to bathe, do not go into the bath-house where women bathe, lest they see the beauty of your youth and the comeliness of your body and stumble because of you, and you yourself sin and fall through them.

4 አደቂቅየ፡ ንስማዕ፡ ወንለቡ፡ ቃለ፡ ቅዱስ፡ ዘይቤ፡ ዕቀቡ፡ ትእዛዘየ። በላ፡ ለጥበብ፡ እኅተ፡ ዚአየ፡ አንቲ፡ ወለአእምሮ፡ ሀገሪትከ፡ ረስያ፡ ከመ፡ ትዕቀብከ፡ እምብእሲት፡ ነኪር፡ ወእኪት። ወእመ፡ ነገረ፡ ዘርቅ[d]፡ አምጽአት፡ ለከ። እስመ፡ እመስኮተ፡ ቤታ፡ ውስተ፡ መራሕብት፡ ትሔውጽ። ወእመቦ፡ ዘርእየት፡ እምአብደን፡ ውሉድ፡ ወሬዛ፡ ነደየ፡ አእምሮ፡ ዘየሐውር፡ ውስተ፡ ማዕዝንተ፡ ፍናወ፡ ቤታ፡ ወይትናገር፡ በጽልመት፡ ሰርክ። ወሶበ፡ ይከውን፡ ጽማዌ፡ ወጽልመተ፡

4 My children, let us hear and understand the word of the Holy One, who said, “Keep my commandment.[e] Say to wisdom, ‘You are my own sister,’ and make knowledge your close friend, so that she may keep you from the strange and evil woman, even if she brings you[f] enticing words. For, from the window of her house, she looks out on the streets. And, if[g] she sees one of the foolish children, a youth lacking sense, who walks at the corners of the ways to her house and talks[h] in the darkness

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a Platt adds ‘*the commandment of God*’. *GG-145 reads, “And again, do you not know how many wicked kings transgressed through their lack of understanding?”*

b In place of ‘*by the scourge of the wrath of his judgement*’, Platt has ‘*by the scourge of God’s judgement*’.

c Harden adds ‘*our Lord*’.

d **ዘርቅ** is doubtful; the sense, ‘*enticing*’ (or ‘charming’), is fixed by Pr 7:5 (*LXX*, *λόγοις τοῖς πρὸς χάριν*).

e Cf. Pr 7:2, 4–22 (*LXX*).

f *GG-145* omits ‘*you*’.

g *GG-145* omits ‘*And, if*’.

h In place of ‘*talks*’ *GG-145* has ‘*she revels*’.

ሌሊት። ወብእሲት፡ ትዴድቆ፡ እንተ፡ ባቲ፡ ትርሲተ፡ ዝሙት፡ እንተ፡ ትሬሲ፡ ታሥርር፡ ልበ፡ ወራዙት። ሥርርት፡ ይእቲ፡ ወምርዕት፡ ወበቤታኒ፡ ኢያዐርፋ፡ እገሪሃ፡ ወመዋዕለ፡ ሐደጠ፡ አፍአ፡ ታንኀጉ[a]፡ ወመዋዕለ፡ ውስተ፡ መራሕብት፡ ወውስተ፡ ኵሉ፡ መዓዝንት፡ ወትጸንሕ። ወአኀዘቶ፡ ወሰዐመቶ፡ ወዘእንበለ፡ ኀፍረት፡ ትቤሎ፡ በገጽ፡ መሥዋዕተ፡ ሰላምየ፡ ውእቱ፡ ዮም፡ እሁብ፡ ብፅአትየ። በእንተ፡ ዝንቱ፡ ወወፃእኩ፡ እትቀበልከ፡ እንዘ፡ አፈቅር፡ ገጸ፡ ዚአከ፡ ረከብኩከ። በቀጠንት፡ ገለድኩ፡ ምስካብየ፡ ዘርቤታተ፡ ነጸፍኩ፡ ዘእምግብጽ። ነሥነሥኩ፡ ምስካብየ፡ መጽርየ[b]፡ ወቤትየኒ፡ በቀናንሞስ። ንዒ፡ ናስተሐውዝ፡ በስዒም፡ እስከ፡ ነግህ፡ ወናንገርግር፡ በተፋቅሮ። እስመ፡ ኢሀሎ፡ ምትየ፡ ውስተ፡ ቤቱ፡ ሖረ፡ ርሑቀ፡ ፍኖተ፡ ዕቍረ፡ ወርቅ፡ ነሢአ፡ ውስተ፡ እደሁ፡ በመዋዕል፡ ብዙኃ፡ እመ፡ ገብአ፡ ውስተ፡ ቤቱ። ወአስሐተቶ፡ በብዙኃ፡ ነገር፡ ወበመሥገርተ፡ ከናፍር፡ ሰሐበቶ። ወተለዋ፡ በእኪት፡ ዑረተ፡ ልቡ። ወዓዲ፡ ይቤ፡ ኢትነጽር፡ ብእሲት፡ እኪት። እስመ፡ መዓር፡ ይውሕዝ፡ እምከናፍረ፡ ብእሲት፡ ዘማ፡ እንተ፡ ለጊዜሁ፡ ታምዓርዕሮ፡ ለጕርዔከ። ወእምድኅሬሁ፡ ዘይመርር፡ እምሐሞት፡ ትረክብ። ወስሑል፡ ፈድፋደ፡ እምነ፡ መጥባሓት፡ ዘክልኤ፡ አፉሁ። ወካዕበ፡ ይቤ፡ ርሑቀ፡

of evening,[c] when the stillness and darkness of night come on, then a woman comes on him, decked out as a harlot, who sets the hearts of young men aflutter. She is flighty and wanton, and her feet do not rest in her house; at times, she roams about outside for a little while, at times in the streets; and, at every corner, she lies in wait. She seized him and kissed him; and, with a shameless face, she said to him, 'It is my peace-offering; today, I pay my vow. That is why I came out to meet you; longing for your face, I have found you. I have covered my bed with fine linen; I have spread carpets from Egypt. I have sprinkled my bed with saffron and my house with cinnamon. Come, let us take our delight in kisses until morning, and revel in love. For, my husband is not in his house;[d] he has gone on a long journey, taking a bag of gold in his hand; only after many days will he come back to his house.' So, she led him astray with much talk and drew him on with the snare of her lips. And he followed her in the evil blindness of his heart.[e]" And again, it says, "Do not look at an evil woman. For, honey flows from the lips of an adulterous woman, and, for the moment, it is sweet to your throat[f]. But, afterwards, you will find it more bitter than gall, and far sharper than a two-edged sword." And

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[a] **ታንኀጉ** is doubtful; it renders ῥέμβεται ('*roams*') of Pr 7:12 (*LXX*), which fixes the sense.

[b] **መጽርየ** is doubtful (*GG-145* has **ሞጸርየ**); it renders κρόκος ('*saffron*') of Pr 7:17 (*LXX*), beside **ቀናንሞስ** ('*cinnamon*').

[c] For '*in the darkness of evening*', Platt has '*in the darkness of night, at evening*'.

[d] In place of '*his house*', Harden has '*my house*'.

[e] Platt reads, "*And he followed her in the evil desire of his soul and the blindness of his heart.*"

[f] *GG-145* has '*her throat*'.

ረሲ፡ እምኔሃ፡ ፍኖተከ፡ ወኢትቅረብ፡ ጎበ፡ ኖኀተ፡ ቤታ፡ ከመ፡ ኢትወስክ፡ ለባዕድ፡ ሕይወተከ፡ ወንብረተከ፡ ለእለ፡ ዘእንበለ፡ ምሕረት። ከመ፡ ኢይጽገቡ፡ ነኪራን፡ ጎይለከ፡ ወጻማ፡ ዚአከ፡ ቤተ፡ ባዕድ፡ ኢይባእ። ወትኔስሕ፡ ድኅረ፡ አመ፡ ደክመ፡ ሥጋ፡ ነፍስትከ። ወትብል፡ እፎ፡ ጸላእኩ፡ ትምህርተ። ወእምተግሣጽ፡ ተግሕሠ፡ እዝንየ። ወኢሰማዕኩ፡ ቃለ፡ ዘይጌሥጹኒ፡ ወይሜህሩኒ፡ ወኢያፅማእኩ፡ እዝንየ። ዘእንበለ፡ ንስቲት፡ ኮንኩ፡ ውስተ፡ ኵሉ፡ እኩይ። ወይእዜኒ፡ እብለክሙ፡ ኅረዩ፡ ኵሎ፡ ሠናያተ፡ እለ፡ ጽሑፋት፡ ውስተ፡ ቅዱሳት፡ መጻሕፍት፡ ከመ፡ ኢናስትት፡ እላንተ፡ ስምዐ፡ ወኢንትመየጥ፡ ውስተ፡ ብዙኃ፡ ነገር፡ አላ፡ ንጽናዕ፡ በሃይማኖት፡ ወገቢረ፡ ሠናይ። ወንርሐቅ፡ እምኵሉ፡ ምግባረ፡ እኩይ። ወንኩን፡ ንጹሓነ፡ እምኵሉ፡ ርኩስ፡ በቅድመ፡ እግዚአብሔር፡ ከመ፡ ንርከብ፡ ሕይወተ፡ ዘለዓለም።

again, it says, “Keep your way far from her, and do not go near the door of her house, lest you give your life to another and your livelihood to the merciless, lest strangers be filled with your strength and your labour goes into another man’s house; and you will repent afterwards, when the flesh of your body has grown weak, and you will say, ‘How I hated instruction! My ear turned away from reproof, and I did not listen to the voice of those [a] who reproved me and taught me, nor did I lend my ear. I came near to being in every evil.’” And now I say to you as well: choose[b] all the good things that are written in the Holy Scriptures, so that we may not neglect these testimonies or turn aside to much talk, but may be strong in faith[c] and in doing good. Let us keep far from all evil deeds[d], and let us be pure from all [e] uncleanness before God, so that we may find eternal life.

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[a] Harden adds ‘*who gave me commandments*’.

[b] Platt adds ‘*for yourselves*’.

[c] In place of ‘*strong in faith*’, Platt has ‘*strong in the right faith*’.

[d] *GG-145* lacks ‘*deeds*’.

[e] *GG-145* adds ‘*evil and*’.

ዲድስቅልያ፡ ፫

በእንተ፡ ከመ፡ መፍትው፡ አንስት፡ ይትአዘዛ፡ ለአምታቲሆን፡ ወይሖራ፡ በጥበብ፡ ርቱዕ።

[1] ብእሲት፡ ትቴሐት፡ ለምታ፡ እስመ፡ ርእሳ፡ ለብእሲት፡ ምታ፡ ወርእሱ፡ ለብእሲ፡ ዘየሐውር፡ በፍኖተ፡ ርትዕ፡ ክርስቶስ፡ ወርእሱኒ፡ ለክርስቶስ፡ እግዚአብሔር፡ አብ፡ ዘላዕለ፡ ኵሉ፡ ዘሀሎ፡ ወይሄሉ፡ ፈጣሬ፡ ኵሉ፡ ምስለ፡ ወልዱ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘሎቱ፡ ዕበይ፡ ወስብሓት፡ ወክብር። ወአንትንሂ፡ አንስት፡ ተአዘዛ፡ ለአምታቲክን። ወተቀንያ፡ በትሕትና፡ ወክብር፡ ወፈሪሀ፡ እግዚአብሔር፡ ወአስተፈሥሓ፡ አምታቲክን፡ በሠናይ፡ ቅኔ፡ ከመ፡ ትርከባ፡ ሞገሰ፡ በኀቤሆሙ፡ በከመ፡ አቅደምነ፡ ነጊረ። እስመ፡ ከመዝ፡ ይብል፡ ጥበበ፡ ሰሎሞን። ብእሲት፡ ጽንዕት፡ እመቦ፡ ዘረከበ፡ ክብርት፡ ይእቲ፡ እምዕንቁ፡ ዘብዙኃ፡ ሜጡ። እንተ፡ ከመዝ፡ ይትአመን፡ ባቲ፡ ልበ፡ ምታ፡ እንተ፡ ከመዝ፡ ሠናይ፡ ምህርካ፡ ኢየኀጽጽ። ታረድኦ፡ ለምታ፡ ሠናይ፡ በሠናይ፡ ወአኮ፡ እኩይ፡ በእኩይ፡ ሕይወታ። እንተ፡ ትቤዝት፡[b] ፀምረ፡ ወዓጌ፡ ገብረት፡ ሠናየ፡

Didascalia 3

That Wives ought to Obey their Husbands and Walk in Right[a] Wisdom

[1] Let a wife be subject to her husband;[c] for, the head of the wife is her husband, and the head of the man who walks in the way of righteousness is Christ, and the head of Christ is God the Father, who is above all, who was and who will be, the Creator of all, with his Son our Lord Jesus Christ, to whom be greatness and glory and honour.[d] You women also, obey your husbands. Be subject with humility and honour[e] and the fear of God, and gladden your husbands with good service, so that you may find favour with them, as we have said before. For, thus says the Wisdom of Solomon, "A strong woman – if anyone has found one – is more precious than a jewel of great price.[f] She who is such, her husband's heart trusts in her; she who is such, her good spoil will not fail.[g] She helps her husband with good for good, and not with evil for evil[h], all her life. [i]She who cards wool and flax has made good things with her hands. She is like a ship

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Didascalia 3

[a] *GG-145* lacks '*right*' (**ርቱዕ**).

[b] **ትቤዝት** is a rare verb (so also *GG-145*); the sense is 'card' or 'work (a fibre)', as Harden gives after Dillmann.

[c] *GG-145* opens, "*It is right for a wife to be subject to her husband*" and Harden has, "*Let the wife obey and be subject to her husband*."

[d] Harden ends the sentence, "*to whom be honour, greatness, majesty and glory.*"

[e] Platt omits '*and honour*'.

[f] Cf. Pr 31:10–31 (*LXX*).

[g] For this sentence, Platt reads, "*She who is such, her spoil is good; it will not be lacking.*"

[h] *GG-145* lacks '*for evil*'.

[i] Platt opens, '*while she cards wool and flax*' (continuing the previous sentence).

በእደዊሃ። ኮነት፡ ከመ፡ ሐመር፡ እንተ፡ ትትጌበር፡ እምርሑቅ፡ ወታስተጋብእ፡ ላቲ፡ ኵሎ፡ ብዕለ። ወትትነሣእ፡ በሌሊት፡ ወትሁብ፡ ሲሳየ፡ ለቤታ፡ ወግብሮን፡ ለአዋልድ።

that trades from afar, and she gathers all wealth for herself. She rises by night and gives food to her household,[a] and their tasks to the maidservants.

2 ርእየት፡ ወፍረ፡ ወተሣየጠት፡ እምፍሬ፡ እደዊሃ፡ ተከለት፡ ጥሪተ። ወአጽኒዓ፡ ቀኒታ፡ ሐቌሃ፡ ወአውፅአት፡ እደዊሃ፡ ለግብር፡ ጥዕመት፡ ከመ፡ ሠናይ፡ ውእቱ፡ ተቀንዮ፡ ወኢይጠፍእ፡ ኵሎ፡ ሌሊተ፡ ማኅቶታ። ወእደዊሃ፡ ትሰፍሕ፡ ዲበ፡ ዘይበቍዕ፡ ወእመታ፡ ትጸንዕ፡ ለፈቲል። ወእደዊሃ፡ ፈትሐት፡ ለምስኪን፡ ወእራሓ፡ ሠፍሐት፡ ለነዳይ። ወኢይቴክዝ፡ በእንተ፡ ቤቱ፡ ምታ፡ እመቦ፡ ኀበ፡ ጐንደየ። ኵሎሙ፡ እሊአሃ፡ ዕሩዛን[b]፡ እሙንቱ፡ ክዑበ፡ ከለሜደ፡ ገብረት፡ ለምታ፡ ዘቢሶን፡ ወሜላተ፡ ገብረት፡ ላቲ፡ አልባሰ። ወዘያስተርኢ፡ ይከውን፡ ምታ፡ በውስተ፡ አናቅጽ፡ ሶበ፡ ይነብር፡ በውስተ፡ ማኅበር፡ ምስለ፡ ሊቃውንተ፡ ምድር። ሰንዱናተ፡ ገብረት፡ ወጸገወት፡ ወንቍበታተ፡ ለከነናዊያን። ወአፉሃ፡ ከሠተት፡ ዘበ፡ ሕግ፡ ወዐቅም፡ ሠርዐት፡ ለልሳና። ኀይለ፡ ወላሕየ፡ ለብሰት፡ ወተፈሥሐት፡ በመዋዕለ፡ ደኃሪት። ጽፉቀ፡ በዋኤ፡ ቤታ። ስርናየ፡ ሀኬት፡ ኢበልዐት። አፉሃ፡ ትፈትሕ፡ በጥበብ፡ ወበሥርዐተ፡ ሕግ፡ ወምጽዋታ።

2 "She saw a field and bought [it]; from the fruit of her hands, she planted a possession[c]. Having firmly girded her loins, she put her hands to the work; she has tasted that labour is good, and her lamp does not go out all night.[d] She stretches out her hands to what is profitable, and her arm is strong for spinning.[e] She has opened her hands to the needy and has stretched out her palm to the poor[f]. Her husband has no worry about his house, even if he stays away long anywhere. All her household are clothed. She has made double cloaks of fine linen for her husband, and of purple she has made garments for herself. Her husband becomes well known in the gates, when he sits in[g] the assembly with the elders of the land. She made linen garments[h] and gave [them] away, and girdles to the Canaanites. She has opened her mouth according to the law, and has set a limit for her tongue. She has clothed herself with strength and beauty, and has rejoiced in the latter days. Many are those who enter

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[a] *GG-145* has '*the household*' in place of '*her household*'.

[b] **ዕሩዛን** is doubtful; it is a rare word, taken as '*clothed*' (cf. **ዐራዝ**, '*garment*')

[c] In place of '*a possession*', Platt has '*her property*'.

[d] Platt ends the sentence '*her lamp never goes out*' (a copying slip).

[e] *GG-145* ends the sentence, "*and makes her arm strong for spinning*."

[f] Harden adds '*in mercy*'. For this sentence, Platt reads, "*She has stretched out her hands to the needy, and her palm is open to the poor.*"

[g] Harden adds '*the gates and*'; traditionally, the Elders would assemble near the city gates.

[h] Harden adds '*for her husband*'.

አልሀቀት፡ ውሉደ፡ ወአብዐላ፡ ወምታ፡ ወደሳ። ብዙኃት፡ አዋልድ፡ አጥረያ፡ ብዕለ፡ ወብዙኃት፡ ገብራ፡ ጎይለ፡ ወአንቲሰ፡ ትፈደፈዲ፡ ወተዐደውኪ፡ ኵሎን። ሐሰው፡ አእምሮ፡ ወምኑን፡ ላሕይ። እስመ፡ ብእሲት፡ ጠባብ፡ ትትባረክ፡ ወፈራሂተ፡ እግዚአብሔር፡ ይእቲ፡ ትሴባሕ። ሀብዋ፡ እምፍሬ፡ ከናፍሪሃ፡ ወይትአኰት፡ በአናቅጽ፡ ምታ፡ ከመ፡ ታእምራ፡ አንስት፡ እስመ፡ ብእሲት፡ እንተ፡ ታፈቅር፡ ምታ፡ ትረክብ፡ ክብረ፡ ወበረከተ፡ ወሣህለ፡ እምኀበ፡ እግዚአብሔር፡ አምላክ። ዑቂ፡ ወለብዊ፡ አብእሲት፡ እንተ፡ ትፈቅድ፡ ትኩኒ፡ መሀይምንተ፡ ከመ፡ ታሠምርዮ፡ ለእግዚአብሔር፡ ኢትትሜክሕ፡ ወኢትሠነይ፡ ለካልእ፡ ብእሲ። ወኢትልበሲ፡ አልባሰ፡ ሰርጐ፡ ወኢትደይ፡ አሣእነ፡ ውስተ፡ እገሪኪ፡ ለትዝህርት፡ በከመ፡ ይገብራ፡ ዘማተ፡ አንስት፡ ለአስሕቶ። አላ፡ ተዐቀቢ፡ እምኵሉ፡ ምግባረ፡ እኩይ፡ ወዝሙት፡ ከመ፡ ኢይትዐቀፉ፡ ብኪ፡ ካልኣን፡ ደእሙ፡ ተአዘዚ፡ ለምትኪ፡ ወአሠንይ፡ ሎቱ። ወእመሰ፡ ትፈቅዲ፡ አንሶስዎ፡ ማእከለ፡ መራሕብት፡ ለአሠግሮ፡ ነፍሰ፡ ብዙኃን፡ ወይመጽእ፡ ላዕሌኪ፡ ኵነኔ፡ እምኀበ፡ እግዚአብሔር። ወትከውኒ፡ ዘአልቦ፡ ተስፋ፡ ከመ፡ ሶበ፡ ረሲዕ፡ ይወድቅ፡ ውስተ፡ ዐቢየ፡ ምንዳቤ፡ ወያመጽእ፡ ለርእሱ፡ ነውረ፡ ወሐዘነ። ከማሁ፡ እኪት፡ ብእሲት፡

her house. She has not eaten the wheat of idleness[a]. She opens her mouth in wisdom[b] and according to the ordinance of the law; and her almsgiving has brought up [c] children and enriched her, and her husband has praised her. Many daughters have obtained riches, and many have done mighty things, but you excel and have surpassed them all.[d] Knowledge[e] is deceitful, and beauty is despised. For, a wise woman will be blessed, and she who fears God will be praised. Give her of the fruit of her lips, and let her husband be praised in the gates," so that you women may know that a woman who loves her husband will find honour, blessing and mercy from the Lord God.[f] Take heed and understand, O woman who wishes to be faithful so as to please God: do not be vain, and do not adorn yourself for another man. Do not wear gorgeous clothes, and do not put sandals on your feet for show, as harlots do to lead [men] astray. But keep yourself from every evil deed and from fornication, so that others may not stumble because of you; rather, obey your husband and be good to him. But, if you want to walk about in the middle of the streets[g] to ensnare the souls of many, judgement will come upon you from God. You will be like one who has no hope, as when a wicked man falls into great

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[a] Platt has '*wheat in idleness*'.

[b] *GG-145* has '*for wisdom*'.

[c] *GG-145* adds '*her*'.

[d] Platt reads, "*And many have done mighty things, but you have excelled and surpassed them all.*" (A copying slip.)

[e] In place of '*Knowledge*', Harden has '*Flattery*'.

[f] *GG-145* ends the sentence, "… *will find honour with the Lord God.*"

[g] For '*in the middle of the streets*', Harden has '*in the assembly and the streets*'.

ትስሕብ፡ ለርእሳ፡ ኀሳረ። ወከመ፡ አንበሳ፡ ዘይጸንሕ፡ ወይመስጥ፡ ከማሁ፡ ታሠግሮሙ፡ ለአብዳን። በከመ፡ ጽሑፍ፡ ዘይብል፡ ከመ፡ ቍንቍኔ፡ ለልብስ፡ ወነቀዝ፡ ለዕፅ፡ ከማሁ፡ ሐዘን፡ ለብእሲ፡ ታማስኖ፡ ልቡ። ወዓዲ፡ ይቤ፡ ይኄይስ፡ ነቢር፡ ውስተ፡ ገደም፡ እምስለ፡ ብእሲት፡ መግእዝት፡ ወነባቢት፡ ወመዓትም። ወይእዜኒ፡ እብለክሙ፡ ኦሕዝበ፡ ክርስቲያን፡ ኢትነጽሩ፡ ወኢትትልዉ፡ ዘማተ፡ አንስት። ወባሕቱ፡ ርቱዕ፡ ለአንስት፡ ምእመናት፡ ይትገለበባ፡ ርእሶን፡ በንጽሕ። ወአኮ፡ በአሠንዮ፡ ላሕየ፡ ገጾን፡ በጥምዐታት፡ ወተኵሕሎ፡ ወተሰርግዎ፡ ዘአልቦ፡ በቍዐ፡ ውስተ፡ መልክዕ፡ ዘፈጠረ፡ እግዚአብሔር፡ ኢይግበራ፡ ከመዝ። አላ፡ ሶበ፡ የሐውራ፡ በፍኖት፡ ያድንና፡ ርእሶን፡ እንዘ፡ ግልቡባት፡ እማንቱ።

affliction and brings disgrace [a] and sorrow on himself. In the same way, a wicked woman draws shame on herself. And, like a lion that lies in wait and seizes its prey, so she ensnares fools. As it is written, “As the moth is to a garment and rot to wood, so sorrow destroys a man’s heart.” [b] And again, it says, “It is better to live in the wilderness than with a quarrelsome, talkative and ill-tempered woman.” [c] And now I also say to you, O Christian people: do not look at harlots or follow them. But it is right for faithful women to veil their heads in purity, and not by enhancing the beauty of their faces with dyes, eye-paint, and adornment, which bring no profit, on the form that God created. Let them not do so. But, when they walk in the street, let them bow their heads, keeping themselves veiled.

3 ዕቀባ፡ ርእስክን፡ ኦምእመናት። ወኢትትናገራ፡ ጸልአ፡ ለመኑሂ፡ ወፈድፋደሰ፡ ለአምታቲክን። ኦአንስት፡ ኄራት፡ ወየዋሃት፡ አምልካሁ፡ ለእግዚአብሔር፡ በፍሥሓ፡ ወሐሜት። ወአንትሙሂ፡ አኃዊነ፡ ወደቂቅነ፡ ወአዝማድነ፡ ወፍቁራኒነ፡ ኀሥሡዋ፡ ለክብርት፡ ጥበብ፡ እንተ፡ ታሜኒ፡ ግዕዘነ፡ ወታበርህ፡ አልባቢነ፡ ወታቀርበነ፡ ኀበ፡ እግዚአብሔር፡ ወታበውአነ፡ ውስተ፡ መንግሥተ፡ ሰማያት፡ ውስተ፡ ዕረፍት፡ ዘለዓለም።

3 Take heed to yourselves, you faithful women, and speak no hateful word to anyone [d], least of all to your husbands. O good and gentle [e] women, worship God with joy and gladness. And you too, our brothers, our children, our kinsmen and our beloved, seek the precious wisdom that makes our way of life good, enlightens our hearts, brings us near to God, and brings us into the kingdom of heaven, into eternal rest. [f]

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[a] Harden adds ‘*dishonour*’.

[b] Cf. Pr 25:20 (*LXX*).

[c] Cf. Pr 21:19 (*LXX*).

[d] In place of ‘*and speak no hateful word to anyone*’, *GG-145* has ‘*and speak no hateful word, nor with anyone*’.

[e] Platt adds ‘*and virtuous*’.

[f] For ‘*into eternal rest*’, Harden has ‘*into eternal life and rest*’.

ዲድስቅልያ፡ ፬

በእንተ፡ ኤጲስቆጶስ፡ ወቀሲስ፡ ወዲያቆን።

1 በእንተ፡ ኤጲስቆጶስ፡ ሰማዕነ፡ ከመዝ፡ በጎበ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ። ከመ፡ መፍትው፡ ይኩን፡ ኖላዌ፡ አባግዕ፡ ዘይሠየም፡ ኤጲስቆጶስ፡ ውስተ፡ ኵሉ፡ አብያተ፡ ክርስቲያናት፡ ዘአልቦ፡ ነውረ፡ ኄረ፡ ወንጹሐ፡ ዘኢይሔሊ፡ ትካዘ፡ ዝዓለም፡ ዘኢያጠንቀቀ፡ ኃምሳ፡ ዓም፡ ዘፈጸመ፡ ጎይለ፡ ውርዙት፡ ዘኢኮነ፡ መስተዋድየ፡ ዘኢይነብብ፡ ሐሰተ፡ ማእከለ፡ አኃው። እስመ፡ ይብል፡ በወንጌል፡ ኵሉ፡ ቃል፡ ዘይነብብ፡ በከመ፡ ረከበ፡ ይትኴነን፡ ባቲ፡ በዕለተ፡ ደይን። ወዓዲ፡ ይቤ፡ እስመ፡ እምቃልከ፡ ትጸድቅ፡ ወእምቃልከ፡ ትትኴነን።

2 ወበእንተዝ፡ ይኩን፡ ይደሉ፡ ዘምሉእ፡ ኵሎ፡ ሠናያት። ወእመሰ፡ ኢያአምር፡ መጽሐፈ፡ ይኩን፡ ማእምረ፡ ወለባዌ፡ ዘማእከላይ፡ ብእሲሁ። ወለእመሰ፡ ንስቲት፡ ሀገር፡ ይእቲ፡ ወኢተረክበ፡ በውስቴታ፡ ዘይደልዎ፡ ጵጵስና፡ ወተረክበ፡ እምንኡሳን፡ ማእምር፡ ወጠቢብ፡ ዘጎዳጥ፡ ዓመታቲሁ፡ ወስምዐ፡ ኮኑ፡ ሎቱ፡ እለ፡ ያአምርዎ፡ ከመ፡ ይደልዎ፡

Didascalia 4

Concerning the Bishop, the Presbyter and the Deacon

1 Concerning the bishop[a], we have heard this from our Lord Jesus Christ, [b] that the shepherd of the sheep who is appointed bishop in all the churches must be without blemish, good and pure, one who does not think about the cares of this world[c], who has not completed fifty years[d], who has passed the strength of youth, who is not a slanderer and does not speak falsehood among the brothers. For, it says in the Gospel, "Every word that a man speaks at random, by it[e] he will be condemned on the day of judgement.[f]" And again, he said, "For, by your word you will be justified, and by your word you will be condemned."[g]

2 Therefore, he ought to be one who is full of all good things. But, if he is not lettered, let him be discerning and understanding, a man of middle age. And, if the city is small and no one worthy of the episcopate is found in it, but among the young men one is found who is discerning and wise though his years are few, and those who know him bear witness that he

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Didascalia 4

a Harden adds '*of all the churches*'.
b Platt adds '*Thus, it is fitting*', starting a new sentence.
c Some *MSS* have '*the world*' in place of '*this world*'.
d Harden has '*who is full fifty years*'.
e *GG-145* omits '*by it*'.
f Harden ends, "… *he will give account [of it] on the day of judgement, that it may condemn him.*"
g Cf. Mt 12:37.

ይሠየም፡ ኤጲስ፡ ቆጶስ። ለእመ፡ ሐይወ፡ እምንእሱ፡ ፍጹመ፡ በግብረ፡ አበው፡ ቅዱሳን፡ የዋህ፡ ዘየሐውር፡ በፍኖተ፡ ርትዕ፡ ዘምኩር፡ በኵሉ፡ ግብር፡ ዘስምዐ፡ ኮኑ፡ ሎቱ፡ ከመ፡ ፍጹም፡ ውእቱ፡ ይሠየም፡ በሰላም። እስመ፡ ሰሎሞንኒ፡ እንዘ፡ መጠነ፡ ዐሠርቱ፡ ወክልኤቱ፡ ዓመታቲሁ፡ ነግሠ፡ ላዕለ፡ ሕዝበ፡ እስራኤል። ወያዝያንኒ፡ ኮነ፡ መኰንነ፡ አመ፡ ኮነ፡ ሎቱ፡ ሰብዓተ፡ ዓመተ። ወእምዝ፡ በሳምኒት፡ ዓም፡ ነግሠ፡ በጽድቅ። እስመ፡ እግዚአብሔር፡ ነበበ፡ በአፈ፡ ኢሳይያስ፡ ነቢይ፡ ወይቤ፡ ኀበ፡ መኑ፡ እኔጽር፡ ዘእንበለ፡ ኀበ፡ የዋህ፡ ወትሑት፡ ወፅምው፡ ዘይርዕድ፡ እምቃልየ። ወካዕበ፡ ይቤ፡ በወንጌል፡ ብፁዓን፡ የዋሃን፡ እስመ፡ እሙንቱ፡ ይወርስዋ፡ ለምድር። ይኩንኬ፡ መሓሬ፡ እስመ፡ ይቤ፡ ብፁዓን፡ መሓርያን፡ እስመ፡ እሙንቱ፡ ይትመሐሩ። ይኩንኬ፡ ገባሬ፡ ሰላም፡ እስመ፡ ይቤ፡ ብፁዓን፡ ገባርያን፡ ሰላም፡ እሙንቱ፡ ውሉደ፡ እግዚአብሔር፡ ይሰመዩ። ይኩን፡ ንጹሐ፡ ልብ፡ ዘእንበለ፡ ቂም፡ ወእከይ፡ ወዐመፃ። እስመ፡ ይቤ፡ ብፁዓን፡ ንጹሓን፡ ልብ፡ እሙንቱ፡ ይሬእይዎ፡ ለእግዚአብሔር።

is worthy to be appointed bishop[a], if from his youth he has lived perfect in the works of the holy fathers, gentle,[b] walking in the way of uprightness, tried in every work, and men bear witness for him that he is perfect, let him be appointed in peace. For[c], Solomon, too, reigned over the people of Israel when he was twelve years of age. And Uzziah[d], too, became ruler when he was seven years old, and afterwards, in the eighth year, he reigned in righteousness. For, the Lord[e] spoke by the mouth of Isaiah the prophet and said, “To whom shall I look, except to the one who is gentle and humble and quiet, who trembles at my word?” And again, he said in the Gospel, “Blessed are the meek[f]; for, they will inherit the earth.” Let him, therefore, be merciful; for, he said, “Blessed are the merciful; for, they will be shown mercy.” Let him, therefore, be a peacemaker; for, he said, “Blessed are the peacemakers; [g] they will be called children of God.” Let him be pure of heart, without grudge, evil or wrongdoing; for, he said, “Blessed are the pure in heart; [h]they will see God.”

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[a] Platt reads, ‘*appointed pappas and bishop*’; papas (**ጳጳስ**) is an Ethiopic word for bishop, used especially of the chief bishop or metropolitan.

[b] In place of ‘*perfect in the works of the holy fathers, gentle*’, Platt has ‘*in the works of the holy fathers, perfect and gentle*’ and Harden has ‘*perfect in the works of the holy and humble fathers*’.

[c] Platt has ‘*And*’ in place of ‘*For*’.

[d] ‘*Uzziah*’ stands where Scripture has Joash, who became king at seven (2K 11:21).

[e] In place of ‘*Lord*’, Platt has ‘*Lord God*’. Cf. Is 66:2 (*LXX*).

[f] Harden adds ‘*in heart*’.

[g] *GG-145* adds ‘*for*’.

[h] *GG-145* adds ‘*for*’.

3 ይኩን፡ እንከ፡ መንፈሳዌ፡ ትጉሀ፡ ለገቢረ፡ ሠናይ፡ ዘኢሥሡዕ፡ ወኢመዓትም። ወኢሰካሬ፡ ወኢመስተበቀለ፡ ዘአልቦ፡ ጸልአ፡ ወጋእዘ፡ ዘኢዝሁር፡ ወኢመፍቀሬ፡ ወርቅ፡ ወኢጸአሌ። ወኢይትዐበይ፡ ከመ፡ ኢይደቅ፡ ውስተ፡ መሥገርተ፡ ሰይጣን። እስመ፡ ኵሉ፡ ዘአዕበየ፡ ርእሶ፡ የጎስር፡ ወዘአትሐተ፡ ርእሶ፡ ይከብር። ከመዝ፡ ይሠየም፡ ኤጲስቆጶስ፡ ዘአሐተ፡ ጎሪተ፡ ብእሲተ፡ አውሰበ፡ ዘይክል፡ ሠሪዐ፡ ቤቱ፡ በሠናይ፡ መምህር፡ ወመገሥጽ፡ ዘአልሀቀ፡ ደቂቆ፡ በንጽሕ። ወብእሲቱኒ፡ ትኩን፡ መሀይምንተ፡ እንተ፡ ተሐፅን፡ ደቂቃ፡ በሠናይ፡ አምልኮ፡ ወበፈሪሀ፡ እግዚአብሔር። ርቱዕ፡ ለኤጲስቆጶስ፡ ይትአዘዙ፡ ሎቱ፡ ሰብአ፡ ቤቱ፡ በትሕትና፡ ወበፍርሀት፡ ወውእቱኒ፡ ይኩን፡ ባዕል፡ በከመ፡ ጽሑፍ፡ ያመክርዎ፡ ዘአልቦ፡ ነውረ፡ ዘኢመዓትም፡ ከመዝ፡ ይብል፡ ጥበብ፡ እስመ፡ መዓትም፡ ብእሲ፡ ያሐጕል፡ ጥበበ።

4 አላ፡ ይኩን፡ መሓሬ፡ ወመጽዋቴ። እስመ፡ ይቤ፡ እግዚእነ፡ ወበዝንቱ፡ ያአምረክሙ፡ ኵሉ፡ ከመ፡ አርድእየ፡ አንትሙ፡ ለእመ፡ ተፋቀርክሙ፡ በበይናቲክሙ።

5 ይኩን፡ እንከ፡ መፍቀሬ፡ ሰብእ፡ ዘይትወከፍ፡ ነግደ፡ ዘኢነሣኤ፡ ገጽ፡ መበይን፡ ዘኢያደሉ፡ ለባዕል፡ ወኢለነዳይ፡ ዘቦ፡ ኪነ፡ ዘስፉሕ፡ እደዊሁ፡ ለውሂብ፡ ዘይትወከፍ፡ ማዕሰበ፡ መፍቀሬ፡ ነዳያን፡ ወእጓለ፡ ማውታ፡ ወመበለታት። ወዓዲ፡ ይሴሲ፡ ለእላ፡ ቦን፡ ደቂቀ።

3 Let him, then, be spiritual, watchful[a] in doing good, neither greedy nor wrathful, not a drunkard, not vindictive, without hatred or strife, not boastful, not a lover of gold, and not a reveller. And let him not exalt himself, so that he may not fall into the snare of Satan. For everyone who exalts himself will be abased, and whoever humbles himself will be honoured.[b] In this way let the bishop be appointed: one who has married one chosen wife, who is able to order his house well, a teacher and admonisher who has brought up his children in purity. And let his wife also be faithful, one who brings up her children in good worship and in the fear of God. It is right for the bishop that the people of his house should obey him in humility and in fear, and let him, too, be master,[c] as it is written; and let them test him, [to see] that he is without blemish and not wrathful. Thus says Wisdom: "A wrathful man destroys wisdom."[d]

4 Rather, let him be merciful and charitable; for, our Lord said, "By this all will know that you are my disciples, if you love one another."

5 So, let him be a lover of men, one who receives strangers and does not respect persons, discerning, showing favour to neither rich nor poor, one who has a craft, whose hands are open to give, who receives widows, a lover of the poor, the orphans and the widows. And let him support those who have children. But,

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a Platt omits '*watchful*'.

b Cf. Lk 14:11.

c In place of '*and let him, too, be master*', Platt has '*and he, too, is master*'.

d Harden has, "*Anger destroys the wise man*" and GG-145 has, "*A man's anger destroys wisdom*."

ወእመሰቦ፡ ብእሲ፡ ሀካይ፡ ወአኀለቀ፡ ንዋዮ፡ በስካር፡ ወዝሙት፡ ወይፈቅድ፡ ይመጽውትዎ፡ ኢየሀቦ፡ ኤጲስቆጶስ፡ ትካዘ፡ ወኢያብሖ፡ ይባእ፡ ቤተ፡ ክርስቲያን። እስመ፡ ይብል፡ መጽሐፍ፡ ለእለ፡ ይገብሩ፡ ከመዝ። እስከ፡ ማእዜኑ፡ ሀካይ፡ ትሰክብ፡ ወማእዜ፡ እምንዋምሃ፡ ትነቅህ። ሐቀ፡ ትነውም፡ ወሐቀ፡ ትነብር፡ ሐቀ፡ ትደቅስ፡ ወሐቀ፡ ታስተጋብእ፡ እዴከ፡ ውስተ፡ እንግድዓከ። ወእምዝ፡ ይመጽአከ፡ ከመ፡ እኩይ፡ ሐዋርያ፡ ንዴት፡ ወተፅናስ፡ ከመ፡ ጌር፡ ረዋጺ።

6 ኢርቱዕ፡ ለኤጲስቆጶስ፡ ይፍታሕ፡ በአድልዎ፡ ለገጸ፡ ባዕል፡ ወይትሀየይ፡ ነደየ። እስመ፡ ይቤሎ፡ እግዚአብሔር፡ ለሙሴ፡ ኢትፍታሕ፡ በአድልዎ፡ ለገጸ፡ ባዕል፡ ወኢትግምፅ፡ ፍትሐ፡ ነዳይ፡ እስመ፡ ፍትሕ፡ ለእግዚአብሔር፡ ውእቱ። ወባሕቱ፡ መፍትው፡ ይፍታሕ፡ በርትዕ። ወባሕቱ፡ ይኩን፡ ሲሳዩ፡ ለኤጲስቆጶስ፡ መብልዐ፡ ጥዑመ፡ በዓቅም፡ ከመ፡ ይክህል፡ ምህሮ፡ ወገሥጾ፡ ለአሕዛብ፡ ወይሚጦሙ፡ ኀበ፡ እግዚአብሔር። ወይርሐቅ፡ እምኵሉ፡ እኩይ፡ ወያንብብ፡ መጻሕፍተ፡ ኵሎ፡ ጊዜ፡ ወይኩን፡ መፍቀሬ፡ ጥበብ፡ ከመ፡ ይክህል፡ ተርጕሞ፡ መጻሕፍተ፡ በመንፈስ፡ ቅዱስ፡ ቃለ፡ ወንጌል፡ ኦሪተ፡ ወነቢያተ። ይቤ፡ እግዚአብሔር፡ ለብዉ፡ ቃለ፡ መጻሕፍት፡ እስመ፡ እሙንቱ፡ ስምዕ፡ በእንቲአየ። ይደልዎ፡

if there is a lazy man who squanders [a] his property in drunkenness and fornication and wants to receive alms, let the bishop show no concern for him, nor permit him to enter the church. For, the Scripture says to those who act thus: “How long, sluggard, will you lie down?[b] And when will you wake from [c] sleep? A little while you sleep and a little while you sit; a little while you slumber and a little while you fold your hand to your breast. And then poverty comes on you like an evil messenger, and want like a good runner.”

6 It is not right for the bishop to judge with partiality toward the rich and to neglect the poor. For, God said to Moses, “Do not judge with partiality toward the rich, and do not pervert the judgement of the poor; for, judgement belongs to God.” But he ought to judge uprightly. And let the bishop’s food be pleasant fare taken in moderation, in order that he may be able to teach and admonish the peoples and turn them to God. Let him keep far from all evil, read the Scriptures at all times and be a lover of wisdom, in order that he may be able to interpret the Scriptures by the Holy Spirit:[e] the word of the Gospel, the Law and the Prophets. [f] God said, “Understand the word of the Scriptures; for, they bear witness concerning

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[a] Harden adds ‘*all*’.

[b] In place of ‘*lie down*’, Platt has ‘*sleep*’.

[c] Platt adds ‘*your*’.

[e] In place of ‘*by the Holy Spirit*’, *GG-145* has ‘*by what is of the Spirit*’.

[f] Platt opens the sentence, “*For, our Lord said.*”

ለኤጲስቆጶስ፡ የሐሊ፡ ተጎሥሦ፡ ወአጽንግሎ[a]፡ መጻሕፍት፡ በበ፡ መትልው፡ ወያጽግቦሙ፡ ለሕዝብ፡ ትምህርተ፡ መንፈሳዊተ፡ ወያርውዮሙ፡ እምብርሃነ፡ ሕጉ፡ ለእግዚአብሔር፡ በብዙኅ፡ ተግሣጽ። ይቤ፡ እግዚአብሔር፡ አብርሁ፡ ላዕሌክሙ፡ ብርሃነ፡ ጥበብ፡ እስመ፡ ጊዜሁ፡ ውእቱ።

7 ከመዝኬ፡ ርቱዕ፡ ለኤጲስቆጶስ፡ ይሕምም፡ ወይጻሙ፡ ወይትጋደል፡ በእንተ፡ ጽድቅ፡ ወፈድፋደሰ፡ በቅድመ፡ ሕዝብ፡ ከመ፡ ርእዮሙ፡ ግብሮ፡ ይትወከፉ፡ ተግሣጸ። ወዓዲ፡ ውእቱሰ፡ ኢይትሐበይ፡ ወኢመኑሂ፡ ወኢይትዐረክ፡ ምስለ፡ ዐበይት፡ ወኢይኩን፡ ዘክልኤ፡ ልቡ፡ ወኢዘክልኤ፡ ልሳኑ፡ ወኢይትሉ፡ መኳንንተ፡ ወይፍራህ፡ እግዚአብሔር፡ ወኢይስማዕ፡ ውዴተ፡ በሐሰት፡ ላዕለ፡ ካልኡ። ወኢይትሀከይ፡ ጸዊመ፡ ወኢያመክኒ፡ ለበሊዕ። ወኢይበል፡ በዓል፡ ዮም፡ በከመ፡ ይገብሩ፡ አሕዛብ፡ ለበሊዕ፡ ወሰቲይ፡ ወፈጊዕ። አላ፡ ያሰስል፡ እምኔሁ፡ ኵሎ፡ ፍትወተ፡ ፅሩዐ፡ ዘአልቦ፡ በቍዐ። እስመ፡ ዝንቱ፡ ኵሉ፡ ምኑን፡ ወጽሉእ፡ በኀበ፡ እግዚአብሔር፡ ወፍቁር፡ በኀበ፡ አጋንንት።

8 ይደልዎ፡ እንከ፡ ለኤጲስቆጶስ፡ የአዝዞሙ፡ ወይገሥጾሙ፡ ለሕዝብ፡ ያእትቱ፡ እምላዕሌሆሙ፡ ዝንተ፡ ኵሎ፡ ምግባራት። አላ፡ ባሕቱ፡ ይምህሮሙ፡ ወይሚጦሙ፡ ይትመሰሉ፡ ኪያሁ፡ ወይትልዉ፡ ፍኖቶ፡ በርትዕ። እስመ፡

me." It befits the bishop to give himself to searching out and expounding(?) the Scriptures in order, to satisfy the people with spiritual teaching, and to give them their fill of the light of God's law with much admonition. God said, "Make the light of wisdom shine upon you; for, it is the time."

7 Thus, then, [b] it is right for the bishop to suffer, toil and strive for the sake of righteousness, above all before the people, so that when they see his work they may receive admonition. Moreover, let him not stand surety for anyone, nor make friends with the great, nor be double-hearted or[c] double-tongued, nor follow after rulers; but let him fear God, and let him not listen to a false accusation against his neighbour. And let him not be slack in fasting, nor make excuses for eating[d]. And let him not say, "Today is a feast," as the Gentiles do, in order to eat and drink and make merry. But let him put away from himself every vain desire that brings no profit. For, all this is despised and hated before God, and loved by demons.

8 It is fitting, then,[e] for the bishop to command and admonish the people to put away from themselves all these practices. Rather, let him teach them and turn them back, so that they may become like him and follow his way in uprightness.[f] For, God

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a The verb, **ወአጽንግሎ**, cannot be identified with certainty; it is rendered, '*and expounding*' from the context.
b *GG-145* omits '*then*'.
c Harden omits '*double-hearted or*'.
d *GG-145* adds '*and drinking*'.
e Harden omits '*then*'.
f Harden reads '*and follow [him] in uprightness*'.

ይቤሎሙ፡ እግዚአብሔር፡ ለደቂቀ፡ እስራኤል፡ ዕቀቡ፡ ሕግየ፡ ወትእዛዝየ። ወለሊሁኒ፡ እግዚእነ፡ ወአምላክነ፡ ኢየሱስ፡ ክርስቶስ፡ አቅደመ፡ ኵሎ፡ ገቢረ፡ ወመሀረነ፡ ንትመሰል፡ ኪያሁ። ወበእንተዝ፡ ይብል፡ እስመ፡ ዘይሜህር፡ ወይገብር፡ ዐቢየ፡ ይከውን፡ በመንግሥተ፡ ሰማያት። ርቱዕ፡ ለክሙ፡ አኤጲስቆጶሳት፡ ትምህርዎሙ፡ ለሕዝብ፡ ወታድኅንዎሙ፡ እምስሕተት፡ በከመ፡ ለክሙ፡ ጸገወክሙ፡ ክርስቶስ። እስመ፡ እግዚአብሔር፡ ነበበ፡ በአፈ፡ ሕዝቅኤል፡ ነቢይ፡ ወይቤ፡ ወልደ፡ እጓለ፡ እመሕያው፡ ሰብአ፡ ዐይን፡ ረሰይኩከ፡ ለቤተ፡ እስራኤል፡ ወትሰማዕ፡ ቃለ፡ እምአፉየ፡ ወትገሥጾሙ፡ በቃልየ። እምከመ፡ እቤሎ፡ ለኃጥእ፡ ሞተ፡ ትመውት፡ ወኢነስሐ፡ ወኢነገርኮ፡ ወኢገሠጽኮ፡ ከመ፡ ይነስሕ፡ ወይትመየጥ፡ እምፍኖቱ፡ ወይሕዮ፡ ውእቱኒ፡ ኃጥእ፡ ይመውት፡ በኀጢአቱ፡ ወደሞ፡ እትኀሠሥ፡ እምእዴከ። ወእመሰ፡ ገሠጽኮ፡ ለኃጥእ፡ ወኢተመይጠ፡ እምኀጢአቱ፡ ይመውት፡ በጌጋዩ፡ ወአንተሰ፡ አድኀንከ፡ ነፍስከ። ወእመሰ፡ ተመይጠ፡ ጻድቅ፡ እምጽድቁ፡ ወገብረ፡ ኀጢአተ፡ እንዘ፡ አርእዮ፡ መቅሠፍተ፡ ቅድመ፡ ገጹ፡ ሞተ፡ ይመውት፡ በጌጋዩ፡ ወኢይዜኮር፡ ጽድቆ፡ ዘገብረ፡ ውእቱ፡ ወእትኀሠሥ፡ ደሞ፡ እምእዴከ። ወእመኒ፡ ገሠጽኮ፡ ለጻድቅ፡ ከመ፡ ኢየአብስ፡ ውእቱኒ፡ ጻድቅ፡ ሕይወተ፡ የሐዩ፡

said to the children of Israel, “Keep my law and my commandment[a].” And our Lord and our God Jesus Christ himself first did everything, and taught us to become like him. That is why he says that whoever teaches and does [them] will be great in the kingdom of heaven. It is right for you, O bishops, to teach the people and save them from error, as Christ has given you grace. For, God spoke by the mouth of Ezekiel the prophet and said, “Son of man, I have made you a watchman for the house of Israel; you shall hear[b] the word from my mouth and warn them by my word. When I say to the sinner, ‘You shall surely die,’ and he does not repent, and you have not spoken to him or warned him, so that he may repent and turn back from his way and live, that sinner[c] shall die in his sin, but his blood I will require from your hand.[d] But, if you have warned the sinner and he does not turn from his sin, he shall die in his guilt, but you have saved your soul[e]. And, if a righteous man turns from his righteousness and commits sin,[f] while I show him punishment before his face, he shall surely die in his guilt, and the righteousness he has done will not be remembered, and I will require his blood from your hand[g]. And, if you have warned the righteous man so that he does not sin, that righteous

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[a] In place of ‘*commandment*’, Platt has ‘*ordinance*’.

[b] *GG-145* has ‘*so that you may hear*’ in place of ‘*[and] you shall hear*’.

[c] For ‘*that sinner*’, *GG-145* has just ‘*he*’.

[d] Harden ends the sentence, “… *I will require from you, says the Lord.*”

[e] Platt has ‘*yourself*’ in place of ‘*your soul*’.

[f] Harden adds ‘*and you have not warned him*’.

[g] *GG-145* has ‘*from you*’ in place of ‘*from your hand*’.

ወአንተኒ፡ አድኀንከ፡ ነፍሰከ። ከማሁኬ፡ ሶበ፡ ይከውን፡ ፀብእ፡ ወቀትል፡ ማእከለ፡ ሕዝብ። ወእሙንቱሰ፡ የኀሥሡ፡ ሰብአ፡ ዓይን፡ ዘይዜንዎሙ፡ ከመ፡ ይትዐቀቡ፡ ወእመሰ፡ ኢያቅደመ፡ ነጊሮቶሙ፡ ከመ፡ ይድኀኑ፡ እምቀትል፡ ደሙ፡ ላዕለ፡ ርእሱ፡ እስመ፡ ኢሰምዑ፡ ቃለ፡ ቀርን። ወባሕቱ፡ ዘሰ፡ ርእየ፡ ኵናተ፡ ትመጽእ፡ ላዕለ፡ ብሔር፡ ወነፍኀ፡ በቀርን፡ ትእምርተ፡ ለሰራዊት፡ ወሰምዐ፡ ዘይሰምዕ፡ ቃለ፡ ቀርን፡ ወኢተግሕሠ፡ ወመጽአት፡ ኵናት፡ ረከበቶ፡ ይገብእ፡ ደሙ፡ ላዕለ፡ ርእሱ፡ እስመ፡ ሰምዐ፡ ቃለ፡ ቀርን፡ ወኢተግሕሠ፡ ወደሙ፡ ይሰወጥ፡[a] ዲቤሁ። ወዝኩሰ፡ እስመ፡ ተግሕሠ፡ አድኀነ፡ ነፍሶ። ከማሁ፡ ውእቱ፡ ኤጲስቆጶስ፡ ለእመ፡ መሀረ፡ ቃለ፡ ሕይወት፡ ይረክብ፡ ሕይወት፡ ዘለዓለም። ወኵናትሰ፡ ኵነኔ፡ ውእቱ፡ ወቃለ፡ ቀርን፡ ወንጌል፡ ቅዱስ። ወሰብአ፡ ዓይንሂ፡ ኤጲስ፡ ቆጶስ፡ ውእቱ፡ ለቅድስት፡ ቤተ፡ ክርስቲያን። መፍትው፡ ኤጲስቆጶስ፡ ይርዐይ፡ ወይምህር፡ ወያጽንዕ፡ ቃለ፡ ወያፍርህ፡ በእንተ፡ ኵነኔ። ወበእንተዝ፡ ይገሥጾሙ፡ ለእለ፡ የሐውሩ፡ ዘእንበለ፡ አእምሮ፡ ወያርእዮሙ፡ ክሡተ፡ ወለእለ፡ ኢያአምሩ፡ ይምህሮሙ፡ ወለእለ፡ ያአምሩ፡ ያጽንዖሙ። ወለእለ፡ ተገድፉ፡ ያስተጋብኦሙ፡ ወይንግሮሙ፡ ኵሎ፡ ጊዜ፡ በእንተ፡ መድኀኒቶሙ፡ ከመ፡ ሶበ፡ ሰምዑ፡ ዝንተ፡ ይትገሠጹ፡ ወይግበሩ፡ ሠናየ። እስመ፡ ይቤ፡ እግዚአብሔር፡

man shall surely live, and you too have saved your soul." It is like this: when war and fighting arise in the midst of a people, they look for a watchman to warn them so that they may be on their guard; and, if he does not tell them beforehand so that they may be saved from the slaughter, his blood on his head, because they did not hear the sound of the horn. But, if he sees the spear coming on the land and blows the horn as a signal to the army, and someone hears the sound of the horn and does not get away, and the spear comes and finds him, his blood shall return upon his own head, because he heard the sound of the horn and did not get away; his blood shall be poured out(?) on him. But the one who got away saved his life. So it is with the bishop: if he teaches the word of life, he will find eternal life.[b] The spear is the [c] judgement, and the sound of the horn is the holy Gospel. And the watchman is the bishop[d] of the holy Church. The bishop ought to shepherd [the flock] and teach, hold firmly to the word[e], and make them fear the judgement. Therefore, let him warn those who walk without knowledge and show them plainly; let him teach those who do not know, and strengthen those who know. Let him gather those who have been cast off, and speak to them at all times about their salvation so that, when they hear this, they may take the warning and do good.[f]

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[a] The sense, '*be poured out*', for **ይሰወጥ** is uncertain.

[b] Platt ends this sentence, "*if he teaches the word of eternal life*." (A copying slip.)

[c] Harden adds '*eternal*'.

[d] Platt has '*the watchmen are the bishops*'.

[e] Platt adds '*of the Scriptures*'.

[f] *GG-145* ends the sentence, "… *so that, when they hear this admonition, they may do good*."

በነቢይ፡ አስምዕ፡ ላዕለ፡ ዝሕዝብ፡ ወንግሮሙ፡ ኀጢአቶሙ፡ ለእመ፡ ይትመየጡ፡ ወይኔስሑ፡ ወይድኀኑ፡ እምጌጋዮሙ። ወዓዲ፡ ይቤሎሙ፡ ሙሴ፡ ለሕዝብ። ስማዕ፡ እስራኤል፡ እግዚአብሔር፡ አምላክነ፡ አሐዱ፡ ውእቱ። ወካዕበ፡ ይቤ፡ በወንጌል፡ ዘቦ፡ እዝን፡ ሰሚዐ፡ ይስማዕ።

9 ወሰሎሞንሂ፡ ይቤ፡ ስማዕ፡ ወልድየ፡ ተግሣጸ፡ አቡከ፡ ወኢትትሀየይ፡ ትእዛዘ፡ እምከ። ወኢሰምዑ፡ እንከ፡ እስከ፡ ዛቲ፡ ዕለት፡ ወኀደግዎ፡ ለእግዚአብሔር፡ ለአሐዱ፡ አምላክ፡ ዘበአማን። ወሰመዮሙ፡ ትውልደ፡ ዐላውያን፡ ወዘማውያን፡ ዘአቅደምነ፡ ነጊረ፡ በእንቲአሆሙ።

10 ወይእዜኒ፡ አእምሩ፡ ኦፍቁራን፡ እለ፡ ተጠመቅሙ፡ በሞቱ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ እስመ፡ ኢርቱዕ፡ ያእብሱ፡ እለ፡ ነሥኡ፡ ዘከመዝ፡ ጸጋ። ከመዝ፡ አእምሩ፡ አኃዊነ፡ እስመ፡ እምድኅረ፡ ነሥኡ፡ ጥምቀተ፡ ወገብኡ፡ ውስተ፡ ምግባረ፡ ኀጢአት፡ ይወርዱ፡ ውስተ፡ ኵነኔ፡ ገሃነም።

11 ወባዕደንሂ፡ እለ፡ ኢኮኑ፡ መሀይምናነ። ወእምዝ፡ አምኑ፡ ወተጠምቁ፡ ይከውኑ፡ ብፁዓነ፡ በቅድመ፡ እግዚአብሔር።

For, God said through the prophet, “Testify against this people and tell them their sins[a], whether they will turn back and repent and be saved from their guilt.” And Moses too said to the people, “Hear, O Israel: The Lord our God is one.[b]” And again, it says in the [c] Gospel, “Whoever has ears to hear, let him hear.”

9 And Solomon said, “Hear, my son, your father’s instruction, and do not neglect your mother’s commandment.”[d] Yet they have not listened to this day, but have forsaken the Lord, the one true God.[e] And [the Lord] called them a generation of transgressors and adulterers, about whom we have spoken before.

10 And now know, [f] beloved, you who were baptized into the death of our Lord Jesus Christ, that it is not right that those[g] who have received such grace as this should sin. Know this[h], our brothers: those who return to the deeds of sin after receiving baptism[i] go down into the judgement of Gehenna.

11 And [there are] others, too, who were not believers. And afterwards, having believed and been baptized,[j] they become

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a *GG-145* has ‘*and I will tell them their sins*’.

b *GG-145* ends, “*The Lord our God, the Lord is one.*”

c Harden adds ‘*Holy*’.

d Cf. Pr 1:8.

e *GG-145* ends the sentence, “… *the One who is truly the upright God.*”

f *GG-145* adds ‘*our*’.

g In place of ‘*those*’, Platt has ‘*you*’.

h Platt omits ‘*this*’.

i For ‘*baptism*’, *GG-145* has ‘*the baptism of life*’.

j Platt opens the sentence, “*And afterwards, when they have been baptized.*”

በከመ፡ ይቤ፡ እግዚእነ፡ በወንጌል፡ ብፁዓን፡ አንትሙ፡ ሶበ፡ ይሰድዱክሙ፡ ወይዘነጕጉክሙ፡ ወይነቡ፡ ኵሎ፡ እኩየ፡ ላዕሌክሙ፡ እንዘ፡ ይሔስዉ፡ በእንቲአየ፡ ተፈሥሑ፡ ወተሐሠዩ፡ እስመ፡ ዐስብክሙ፡ ብዙኅ፡ ውእቱ፡ በሰማያት። እመቦ፡ ዘነበቡ፡ ላዕሌሁ፡ ሐሰተ፡ ብፁዕ፡ ውእቱ። እስመ፡ ጽሑፍ፡ ዘይብል፡ ኵሉ፡ ብእሲ፡ ዘኢምኩር፡ ኢኮነ፡ ኅሩየ፡ በኀበ፡ እግዚአብሔር። ለእመቦ፡ ዘወፅአ፡ እምሕግ፡ ወረገምዎ፡ ለሊሁ፡ አምጽአ፡ መርገመ፡ ለርእሱ። ወከማሁ፡ ንሕነሂ፡ እመ፡ ኢሰማዕነ፡ ትእዛዛቲሁ፡ ለእግዚአብሔር፡ ወኢገበርነ፡ ፈቃዶ፡ ናመጽእ፡ ላዕሌነ፡ መርገመ፡ ወዓዲ፡ ንከውን፡ ርሑቃነ፡ እምእግዚአብሔር። እስመ፡ ዘለሊሆሙ፡ ይሜህሩ፡ ወኢይገብሩ፡ ወኢይትመየጡ፡ እምግዕዞሙ፡ መፍትው፡ ኤጲስቆጶስ፡ ይገሥጾሙ፡ ወያስተኃፍሮሙ፡ ለእለ፡ ይገብሩ፡ ከመዝ። ወባሕቱ፡ ርቱዕ፡ ይምሀሮሙ፡ በፍቅረ፡ ክርስቶስ፡ በከመ፡ ይደሉ፡ ለተቀንዮ።

12 ርቱዕ፡ ኤጲስቆጶስ፡ ይጎሥሥ፡ ጽድቀ፡ ወኢያክብሮሙ፡ ለዐላውያን፡ ወኢያድሉ፡ በውስተ፡ ፍትሕ፡ ወኢይንሣእ፡ ሕልያነ፡ በኀበ፡ መኑሂ፡ እስመ፡ ሕልያን፡ ያዐውር፡ አዕይንቲሆሙ፡ ለጠቢባን፡ ወኢያጽንን፡ ነገረ፡ ርቱዐ። ወዓዲ፡ ቦ፡ ኀበ፡ ይብል፡ አእትቱ፡ እምኔክሙ፡ ኵሎ፡ እኩየ። ወሰሎሞንሂ፡ ይቤ፡ መካን፡ እንተ፡ ኀበ፡ ግዕዙ፡ ኢትምጻእ፡ ህየ፡ ተገሐሥ፡ እምኔሆሙ፡ ወተመየጥ፡ እስመ፡

blessed before God. This is as our Lord said in the [a] Gospel: “Blessed are you when they persecute[b] you and mock you and speak every evil against you falsely for my sake. Rejoice and be glad[c]; for, your reward is great in heaven.” If there is anyone against whom they have spoken falsely[d], he is blessed. For, it is written, “No man who is untried is chosen before God.” If there is anyone who has departed from the law and people curse him, he has brought the curse on himself. In the same way, if we do not listen to God’s commandments[e] and do not do his will, we bring a curse on ourselves and, what is more, we become far from God. For, as for those who teach but do not themselves do [what they teach], and do not turn from their ways, the bishop ought to rebuke them and put to shame those who act like this. But it is right that he teaches them, in the love of Christ, how one ought to serve.

12 It is right for the bishop to seek righteousness and not to honour transgressors, not to be partial in judgement, and not to take a bribe from anyone; for, a bribe blinds the eyes of the wise; nor should he pervert a just cause. And again, somewhere it says, “Put away all evil from among you.” And Solomon also said, “Do not go to the place where they travel; withdraw from them and turn back. For, they do not sleep unless they have

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[a] Here, Harden adds ‘*Holy*’.
[b] In place of ‘*persecute*’, Harden has ‘*revile*’.
[c] Harden omits ‘*and be glad*’.
[d] Harden omits ‘*falsely*’.
[e] *GG-145* reads ‘*if we hear God’s commandments*’.

ኢይነውሙ፡ እመ፡ ኢገብሩ፡ እኩየ፡ ተመስጠ፡ ንዋም፡ እምኔሆሙ፡ ወኢይነውሙ፡ እለ፡ ይበልዑ፡ ኀጢአተ።

13 ወእመሰ፡ ኢለበወ፡ ኤጲስቆጶስ፡ ወሖረ፡ በትምይንት፡ ወምናኔ። በከመ፡ ገብረ፡ ሳኦል፡ ለአጋግ። ወኤሊ፡ ካህን፡ ዘኢገሠጾሙ፡ ለደቂቁ፡ ለእለ፡ ኀደጉ፡ ትእዛዘ፡ እግዚአብሔር። ወናሁ፡ ከመ፡ ውእቱ፡ ሐጕለ፡ ክብሮ፡ ለሊሁ፡ ወዓዲ፡ ደብተራ፡ ቅድስት፡ ዘሀገሩ። ወገብረ፡ ዐመፃ፡ ቅድመ፡ እግዚአብሔር፡ ወኮነ፡ ዕቅፍተ፡ [b]ወመስትተ፡ ለኀዲስ፡ ተክል፡ ለእለ፡ ነሥኡ፡ ጥምቀተ፡ ወዓዲ፡ ለንኡሰ፡ ክርስቲያን፡ ለዕድ፡ ወአንስት፡ ከማሁ፡ ከመ። [c] ወእመሰ፡ ኢመሀረ፡ ወኢገሠጸ፡ ወኢሖረ፡ በፍኖተ፡ ርትዕ፡ ወኀደገ፡ ትእዛዛቲሁ፡ ለእግዚአብሔር። ወበእንተዝ፡ ይረክብ፡ ግዘተ፡ ወይመጽእ፡ ላዕሌሁ፡ መቅሠፍተ፡ እግዚአብሔር፡ እስመ፡ አስሐተ፡ ፍኖቶሙ፡ ለሕዝብ፡ በከመ፡ ስሕተ፡ ሕዝብ፡ በመዋዕለ፡ ኢዮርብዓም። ወእለሂ፡ ተቀትሉ፡ ምስለ፡ ቆሬ። ወእመቦ፡ ዘይኤብስ፡ ዲበ፡ ኤጲስቆጶስ፡ ወላዕለ፡ ሠዩማን፡ እንዘ፡ አልቦሙ፡ አበሳ፡ ወንጹሓን፡ እሙንቱ፡ ኢይደልዎ፡ ይባእ፡ ቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር፡ እስመ፡ ደፈረ፡ ወሖረ፡ በአበድ፡ ወፍትወተ፡ ነፍሱ። ወበእንተዝ፡ ይረክብ፡ ዘረከቦሙ፡ ለእለ፡ ተሳለቁ፡ ላዕለ፡ ኖኅ። ወበከመ፡ ናኮር፡ ዘነሥአ፡ መርገመ፡ ለርእሱ። ወከመ፡ ግያዝ፡ ዘነሥአ፡ ንዋየ፡ እምኀበ፡ ንዕማን፡ ሶርያዊ። ናሁኬ፡ ይደልዎ፡ ለኖላዌ፡ አባግዕ፡ ይምህር፡

done evil; sleep is snatched away from them[a], and those who eat sin do not sleep."

13 But, if the bishop does not understand, and walks in deceit and contempt, as Saul did to Agag, and [as] Eli the priest, who did not rebuke his sons, those who forsook the commandment of God – and see how he himself lost his honour, and also the holy tabernacle of his city – he [the bishop] has done iniquity before God, and has become a stumbling-block and an offence(?) to the newly planted who have received baptism, and also to the catechumens, men and women alike […]. And, if he does not teach,[d] does not rebuke, and does not walk in the right way, but forsakes the commandments of God, then for this reason he will receive excommunication, and the punishment of God will come on him, because he has led the people's way astray, as the people went astray in the days of Jeroboam, and [as did] those also who were killed with Korah. And, if there is anyone who sins against the bishop and against those who are appointed, while they have no fault and are innocent, it is not fitting for him to enter the Church of God; for, he has been presumptuous and has walked in folly and in the desire of his soul. Therefore, what befell those who mocked Noah will befall him, as [it befell] Nakor, who brought a curse on himself, and as [it befell] Gehazi, who took goods from Naaman the Syrian.

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[a] *GG-145* has '*from their eyes*' in place of '*from them*'.

[b] The word, **ወመስትተ**, is doubtful: sense 'offence' assumed from context.

[c] *GG-145* also ends the sentence with **ከማሁ፡ ክመ።** , with the same barred **ክ**, so the word stood in the common text; however, no Ge'ez word **ክመ** fits here, so it is rendered with an ellipsis.

[d] Platt opens the sentence with, "*And, if the bishop does not teach …*"

ወይገሥጽ፡ በየውሀ፡ ወይሚጦሙ፡ ውስተ፡ ንስሓ፡ ጠይቆ፡ ለለ፡ አሐዱ፡ ሕይወቶሙ፡ ይሥራዕ፡ ንብረቶሙ፡ በከመ፡ ይደሉ፡ በሰላም። ከመ፡ ይሕየዉ፡ ሕዝብ፡ ሕይወተ፡ ሠናየ፡ ወይትመየጡ፡ እምኀጣውኢሆሙ። ዝኬ፡ ውእቱ፡ ሥሙር፡ በቅድመ፡ እግዚአብሔር፡ እስመ፡ ሶበ፡ ተመይጠ፡ ሰብእ፡ እምኀጢአቱ፡ ወገብአ፡ ውስተ፡ ንስሓ፡ ወርእዮሙ፡ ኪያሁ፡ ይትመሀሩ፡ ሠናየ፡ አምልኮ።

14 ወበእንተዝ፡ ይደልዎ፡ ለኤጲስቆጶስ፡ ይኩን፡ ትጉሀ፡ ለገቢረ፡ ሠናይ፡ ከመ፡ ይትዐወቅ፡ ሥነ፡ ግብሩ፡ በኀበ፡ ኵሉ፡ እስመ፡ ውእቱ፡ መርሐሙ፡ ለሕዝብ፡ ወኖላዊሆሙ፡ ለሊቃውንት፡ ወመኳንንት፡ ወለመምህራን፡ ወለኵሎሙ፡ እለ፡ እምታሕቴሁ። መፍትውኬ፡ ለኤጲስቆጶስ፡ ይንበር፡ ቤተ፡ ክርስቲያን፡ ምስለ፡ ካህናት፡ ወይፍትሑ፡ ለለ፡ አሐዱ፡ አሐዱ፡ በከመ፡ ይደሉ፡ እስመ፡ ሎሙ፡ እግዚአብሔር፡ ወሀቦሙ፡ ሥልጣነ፡ ወአዘዞሙ፡ እንዘ፡ ይብል፡ ዘአሰርክሙ፡ በምድር፡ ይኩን፡ እሱረ፡ በሰማያት፡ ወዘፈታሕክሙ፡ በምድር፡ ይኩን፡ ፍቱሐ፡ በሰማያት።

15 ርቱዕ፡ ለኤጲስቆጶስ፡ ይሚጦሙ፡ ለሕዝብ፡ ውስተ፡ አእምሮ፡ እግዚአብሔር፡ ወይትወከፍ፡ ንስሓሆሙ፡ ለእለ፡ ይትመየጡ፡ ኀበ፡ እግዚአብሔር፡ ይምህሮሙ፡ ወይናዝዞሙ፡ በየውሀ፡ ወበፍቅር፡ ወበትሕትና፡ ወበፍሥሐ፡ ልብ፡ [e]እስም፡ መሓሪ፡ ውእቱ፡ እግዚአብሔር፡ አምላክ። እስመ፡ ይቤ፡ በሕዝቅኤል፡ ነቢይ፡ በሎሙ፡ ሕያው፡ አነ፡ ይቤ፡ አዶናይ፡

See, then: the shepherd of the sheep ought to teach and rebuke in meekness, and to turn them to repentance, knowing the life of each one of them, [and] to order their conduct in peace, [a] as is fitting, so that the people may live a good life and turn from their sins. This, then, is pleasing before God: for when a man turns from his sin and returns to repentance, those[b] who see him learn good worship.

14 Therefore, the bishop ought to be diligent in doing good, in order that the beauty of his conduct may be known to all; for, he is the guide of the people[c], and the shepherd of the elders and rulers and teachers, and of all who are under him. The bishop[d], then, ought to sit in church with the priests, and they are to judge each one as is fitting; for, God gave them authority and commanded them, saying, “Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.”

15 It is right for the bishop to turn the people to the knowledge of God, and to receive the repentance of those who turn to God, to teach them and comfort them in meekness, love, and humility and with a joyful heart; for the Lord God is merciful. For, he said through Ezekiel the prophet, “Say to them: As I live, says the Lord God, I do not desire that the sinner should die, but that he

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[a] Platt adds ‘*and in the fear of God*’.
[b] In place of ‘*those*’, Platt has ‘*others*’.
[c] Platt has ‘*peoples*’ in place of ‘*people*’.
[d] *GG-145* has ‘*bishops*’ in place of ‘*bishops*’.
[e] **እስም** is doubtful - so printed; we read **እስመ** (‘*for*’).

እግዚአብሔር፡ ከመ፡ ኢይፈቅድ፡ ይሙት፡ ኃጥእ፡ ደእሙ፡ ከመ፡ ይነስሕ፡ ወይኅድግ፡ ፍኖቶ፡ እኪተ፡ ወለምንት፡ ትመውቱ፡ በኀጢአትክሙ፡ ቤተ፡ እስራኤል። ወአንተ፡ ወልደ፡ እጓለ፡ እመሕያው፡ በሎሙ፡ ለደቂቀ፡ ሕዝብከ፡ ጽድቁ፡ ለጻድቅ፡ ኢያድኅኖ፡ አመ፡ ይገኂ፡ ወኀጢአቱ፡ ለኃጥእ፡ ኢያሐምሞ፡ አመ፡ ይነስሕ፡ እምጌጋዩ። ወጻድቅኒ፡ ኢይድኅን፡ እምከመ፡ አበሰ። ሶበ፡ እቤሎ፡ ለጻድቅ፡ ለእመ፡ ተአመነ፡ በጽድቁ፡ ወገብረ፡ ኀጢአተ፡ ኵሎ፡ ጽድቆ፡ ኢይዜኮር፡ ሎቱ፡ በኀጢአቱ፡ ዘገብረ፡ ይመውት። ወእምከመ፡ እቤሎ፡ ለኃጥእ፡ ሞተ፡ ትመውት፡ ወነስሐ፡ እምኀጢአቱ፡ ወገብረ፡ ጽድቀ፡ ወርትዐ፡ ወአግብአ፡ አሕዘ፡ ወፈደየ፡ ዘሄደ፡ ወበሕገ፡ ሕይወት፡ ሖረ፡ ወኢገብረ፡ ኀጢአተ፡ ሕይወተ፡ የሐዩ፡ ወኢይመውት፡ በኀጢአቱ፡ ዘአበሰ፡ ወኢይዜኮር፡ ሎቱ፡ ጌጋዮ። እስመ፡ ገብረ፡ ጽድቀ፡ ወርትዐ፡ ወቦቱ፡ የሐዩ። ወበእንተዝ፡ ይሴፈዉ፡ ኃጥኣን፡ እምከመ፡ ተመይጡ፡ እምኀጣውኢሆሙ፡ ወነስሑ፡ ይረክቡ፡ ተስፋ፡ ሠናየ፡ ወእሙንቱሰ፡ ይወርስዋ፡ ለምድር።

16 ወእለሰ፡ ኢአበሱ፡ ይትዐቀቡ፡ ከመ፡ ኢይረዱ፡ ውስተ፡ ምንደቤ፡ ወሐዘን፡ ወብካይ። አእምርኬ፡ ወለቡ፡ አብእሲ፡ እመ፡ አበስከ፡ በዝ፡ ዓለም፡ ወገበርከ፡ ኀጢአተ፡ ወኢነሳሕከ፡ አልብከ፡ ሐይወ[e]። ነስሕ፡ እንከ፡ እንዘ፡

should repent and forsake his evil way. And why will you die in your sins,[a] house of Israel? And[b] you, son of man, say to the children of your people: The righteousness of the righteous will not save him when he does wrong, and the sin of the sinner will not harm him when he repents of his wrong. Nor will the righteous man be saved once he has sinned. When I say to the righteous man – if he trusts in his righteousness and commits sin – [God] will not remember for him all his righteousness; in the sin that he has committed he will die. And, when I say to the sinner, 'You shall surely die,' and he repents of his sin and does justice and right, returns the pledge [c] and repays what he has robbed, walks in the law of life and commits no sin, he shall surely live and shall not die in the sin that he committed, and [God] will not remember his wrongdoing against him. For, he has done justice and right, and by it he shall live[d]." Therefore, sinners may hope: when they turn from their sins and repent, they will find a good hope, and they will inherit the earth.

16 But let those who have not sinned take heed that they do not go down into [f] affliction and sorrow and weeping. Know, then, and understand, O man: if you transgress in this world and commit sin and do not repent, you have no life. Repent, then,

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[a] *BL Or. 753* lacks '*in your sins*'.

[b] Platt omits the opening conjunction.

[c] After '*pledge*', Platt adds '*of his debt*'.

[d] *GG-145* adds '*and he shall not die*'.

[e] The word, **ሐይወ**, is doubtful (but is as printed and *GG-145* has the same form); the first order **ሐ** is clear (possibly, a cut letter, **ወ**); it is not a regular word and we read as **ሕይወ[ት]** ('*life*').

[f] Platt adds '*condemnation and*'.

ሕያው፡ አንተ፡ እስመ፡ እምድኅረ፡ ሞት፡ አልቦ፡ ንስሐ። በከመ፡ ይቤ፡ ዳዊት፡ እስመ፡ አልቦ፡ በውስተ፡ ሞት፡ ዘይዜክረከ፡ ወበሲኦልኒ፡ መኑ፡ የአምነከ። ርቱዕኬ፡ አአኃው፡ ንንበር፡ ድልዋኒነ፡ በገቢረ፡ ሠናይ፡ ወንሑር፡ በፍኖት፡ ርትዕት፡ እንተ፡ አልባቲ፡ ሐዘን። ንስማዕ፡ እንከ፡ ወንለቡ፡ ዘይቤ፡ አርትዕ፡ ፍኖትየ፡ ወሖረትየ፡ በከመ፡ ነቢብከ። ወኢንኩንኬ፡ ሕጹጻነ፡ እምኵሉ፡ ምግባረ፡ ሠናይ። አላ፡ ንዕቀብ፡ ቃለ፡ ቅዱሰ፡ ዘጽሑፍ፡ ውስተ፡ ወንጌል፡ በእንተ፡ ኃምስ፡ ደናግል፡ ጠቢባት፡ ወአኮ፡ ከመ፡ ኃምስ፡ ደናግል፡ አብዳት፡ እለ፡ ጎልቀ፡ እምኔሆን፡ ቅብአ፡ ገቢረ፡ ሠናይ፡ ወወፅኡ፡ እምከብካብ፡ ዘበሰማያት። ወበእንተዝ፡ መፍትው፡ ንዕቀብ፡ ርእሰነ፡ ወንኩን፡ ኬንያ፡ ለነፍስነ፡ ወንዕቀብ፡ ጊዜሁ፡ ለመርዓዊ፡ ከመ፡ ኢንድንፅ፡ ውስተ፡ ኀጢአት፡ ወዘሰ፡ ገብረ፡ ጽድቀ፡ ይዕቀብ፡ ገቢረ፡ እስከ፡ ፍጻሜሁ። ይደልዎ፡ እንከ፡ ለኤጲስቆጶስ፡ ይለቡ፡ ወይፍታሕ፡ በርትዕ፡ እስመ፡ ፍትሕ፡ ለእግዚአብሔር፡ ውእቱ። ይገሥጾሙ፡ ለኃጥኣን፡ ይሖሩ፡ ፍኖተ፡ ርቱዐ፡ ወእምከመ፡ ተመይጡ፡ ይትወከፍ፡ ንስሓሆሙ፡ በሣህል፡ ወበምሕረት። ተዘከርኬ፡ ዘይቤ፡ እግዚእነ፡ ይከውን፡ ዐቢየ፡ ፍሥሓ፡ በሰማያት፡ በእንተ፡ አሐዱ፡ ኃጥእ፡ ዘይኔስሕ።

17 ወእመሰ፡ ኢተወከፍኮሙ፡ ለእለ፡ ይኔስሑ፡ ወገደፍኮሙ፡ ዘረውከ፡ መርዔተከ። ወኢለበውከ፡ ዘይቤ፡ ዳዊት፡

while you are alive; for, after death, there is no repentance.[a] As David said, “For, there is no one in death who remembers you, and in Sheol who will confess you?” It is right, then, brothers, that we are ready to do good and walk in the right way, in which there is no sorrow. Let us hear, then, and understand what it says: “Make straight my way and my going according to your word.” And let us not be lacking in any good work, but let us keep the holy word that is written in the Gospel[b] concerning the five wise virgins, and not be like the five foolish virgins, whose oil of good works ran out, and who went out from the wedding that is in heaven. Therefore, we ought to guard ourselves and be craftsmen of our own souls, and to watch for the time of the bridegroom, so that we do not fall into sin; and let whoever has done righteousness take care to go on doing good[c] to the end. The bishop, then, ought to have understanding and to judge uprightly; for, judgement belongs to God. Let him rebuke sinners, so they may walk in the right way; and, when they turn, let him receive their repentance with compassion and mercy. Remember, then, what our Lord said: “There will be great joy in heaven[d] over one sinner who repents.”

17 But, if you do not receive those who repent,[f] and cast them off, you have scattered your flock, and you have not understood

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a Platt has, “*For after his death there is no repentance*” as a separate sentence after David’s words.

b In place of ‘*which is written in the Gospel*’, Harden has ‘*which the Holy Gospel says*’.

c Here, ‘*good*’ follows Harden; Lumpkin has ‘*it*’ in brackets.

d *GG-145* omits ‘*in heaven*’.

f *GG-145* has ‘*those who have repented*’.

ኢትመጥዋ፡ ለአራዊት፡ ነፍስ፡ እንተ፡ ትገኒ፡ ለከ። እስመ፡ ከመዝ፡ ይቤ፡ እግዚአብሔር፡ ዘወድቅአ፡ ኢይትነሣእኑ፡[a] ወዘስሕትአ፡ ኢይትመየጥኑ። በእንተ፡ ምንት፡ ዐለዉ፡ ሕዝብየ፡ ማዕሌት[b]፡ እኩየ፡ ወአጽንዑ፡ ምክሮሙ፡ ወአበዩ፡ ኀዲገ። አፅምኡ፡ ይእዜኒ፡ ወስምዑኒ፡ አኮኑ፡ ከመዝ፡ ይብሉ፡ አልቦኑ፡ ሰብእ፡ ዘይኔስሕ፡ እምእኩዩ፡ ወይብል፡ ምንተ፡ ገበርኩ። ተመየጡ፡ አደቂቅ፡ እለ፡ ርሑቅሙ፡ ወአነ፡ እፈውስ፡ ቍስለክሙ። ተወከፍሙ፡ ለእለ፡ ይኔስሑ፡ አኤጲስቆጶስ፡ ወኢትኩን፡ ዘክልኤ፡ ልቡ፡ ወኢታዕቢ፡ ልበከ፡ ከመ፡ እለ፡ አልቦሙ፡ ምሕረተ። እስመ፡ ዘይገብር፡ ከመዝ፡ ኢይፈርሆ፡ ለእግዚአብሔር፡ አላ፡ ባሕቱ፡ የሐሊ፡ ይግበር፡ ትካዘሙ፡ ለሕዝብ፡ በከመ፡ ይደሉ። ንዕቀብ፡ እንከ፡ ርእሰነ፡ ወኢንትኀወል[c]፡ ምስለ፡ ኃጥኣን፡ ወዐማፅያን፡ ለእለ፡ ይገብሩ፡ ከመዝ። ጽድቁ፡ ለጻድቅ፡ ለርእሱ፡ ወዘሰ፡ ይገብር፡ ኀጢአት፡ ዘእንበለ፡ ሕግ፡ ትገብእ፡ ጌጋዩ፡ ዲበ፡ ርእሱ። እስመ፡ ይቤ፡ በሕዝቅኤል፡ ነቢይ፡ ምድር፡ ለእመ፡ አበሰት፡ ሊተ፡ ወስሕተት፡ ወጌገየት፡ ወአነሥእ፡ እዴየ፡ ላዕሌሃ፡ ወእቀጠቅጥ፡ ኀይል፡ እክላ፡ ወእፈኑ፡ ላዕሌሃ፡ ረኃበ፡ ወአጠፍእ፡ እምኔሃ፡ ሰብአ፡ ወእንስሳ። ወእመ፡

what David said: “Do not hand over to the wild beasts the soul that confesses to you.” For this is what God said: “Will one who has fallen not rise again? And will one who has gone astray not return? Why have my people rebelled with an evil rebellion, held fast to their own counsel, and refused to leave it? Listen now and hear me[d]: do they not say this: ‘Is there no one who repents of his[e] evil and says, “What have I done?”’ Turn back, O children who have gone far away, and I will heal your wounds.” Receive those who turn to you and repent,[f] O bishop; do not be double-hearted, and do not make your heart proud like those who have no mercy. For, whoever does this does not fear God. Rather, [the bishop] takes thought to attend to the cares of the people, as is fitting. Let us guard ourselves, then, and let us have no fellowship (?) with sinners and wicked men who do such things. The righteousness of the righteous is for himself; but as for whoever commits sin without law, his iniquity will return upon his own head.[g] For, he said through Ezekiel the prophet: “If a land sins against me, goes astray and transgresses, and I lift up my hand[h] against it, break the strength

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[a] The words, **ዘወድቅአ፡ ኢይትነሣእኑ፡**, are printed thus by Platt; *GG-145* has the same final **-አ** (**ዘወድቀአ, ወዘስሕተአ**), so it is in the manuscript tradition, not a printing slip. We read as **ዘወድቀ ወዘስሕተ**.

[b] The word, **ማዕሌት**, is an unusual form (also in *GG-145*); it is taken as a noun from **ዐለወ** (‘*rebel*’).

[c] **ወኢንትኀወል** is a rare first-person plural verb (here following *GG-145*; Platt has **ወኢትትህወል**); the sense is ‘*have fellowship*’ from the context.

[d] *GG-145* omits ‘*me*’.

[e] Platt lacks ‘*his*’.

[f] *GG-145* opens, “*Receive those who have turned to you*” and Platt has, “*Receive those who repent*;” Lumpkin follows Platt, but we follow Harden.

[g] Platt adds ‘*in this way*’.

[h] Harden has ‘*my hands*’.

ሀለዉ፡ እሉ፡ ሠለስቱ፡ ዕደው፡ ማእከላ፡ ኖኅ፡ ወዳንኤል፡ ወኢዮብ፡ እሙንቱ፡ ይድኅኑ፡ በጽድቆሙ፡ ይቤ፡ አዶናይ፡ እግዚአብሔር። ወለእመ፡ አርዌ፡ እኩይ፡ ፈኖኩ፡ ላዕሌሃ፡ ወዲቤሃ፡ ለይእቲ፡ ምድር፡ ወቀሠፍክዋ፡ ወአጠፋአ፡ ወኢይተርፍ፡ ዘያንሶሱ፡ ቅድመ፡ ውእቱ፡ አርዌ፡ ወሀለዉ፡ እሉ፡ ሠለስቱ፡ ዕደው፡ ማእከላ፡ ሕያው፡ አነ፡ ይቤ፡ አዶናይ፡ እግዚአብሔር፡ ከመ፡ ኢያድኅኑ፡ ደቂቆሙ፡ ወአዋልዲሆሙ፡ ዘእንበለ፡ ባሕቲቶሙ፡ ዘይድኅኑ፡ ወትጠፍእ፡ ይእቲ፡ ምድር። በከመ፡ ጽሑፍ፡ እመ፡ ሀለዉ፡ በዝ፡ ዓለም፡ ጻድቅ፡ ወኃጥእ፡ ኢይትሐጐል፡ ጻድቅ፡ ምስለ፡ ኃጥእ። አላ፡ ያዘንም፡ ዝናመ፡ ዲበ፡ ኄራን፡ ወእኩያን። ወእመሰቦ፡ ዘይሔሊ፡ ወይብል፡ ኵነኔ፡ ዕሩይ፡ ላዕለ፡ ኵሉ፡ ኢኮነ፡ ከመዝ። እስመ፡ በውስተ፡ ቀትልኒ፡ ቦጽኑዕ፡ ወዓዲ፡ ዘይጸንዕ፡ እምኔሁ፡ ወዘሰ፡ ሞአ፡ ይነሥእ፡ አክሊለ፡ መዊአቶ፡ ገሃደ። እስመ፡ ኢይኴንን፡ እግዚአብሔር፡ ጻድቅ፡ ምስለ፡ ኃጥእ። ኖኅ፡ ኢተሰጥመ፡ በማየ፡ አይኅ፡ ወሎጥኒ፡ ኢውዕየ፡ በእሳት፡ ወራአብኒ፡ ዘማ፡ ኢተሐጕለት። ወእመሰ፡ ትፈቅዱ፡ ታእምሩ፡ ዘኮነ፡ በኀቤነ፡ ይሁዳ፡ አስቆሮታዊ፡ እንዘ፡ ኅቡረ፡ ምስሌነ፡ ውስተ፡ አሐዱ፡ ቅኔ፡ ተሐጕለ፡ ወሲሞንሂ፡ መሠርይ፡ ነሥአ፡ ማኅተመ፡ በኀበ፡ እግዚአብሔር፡ እስመ፡ እሉ፡ ክልኤቱ፡ እኩያን፡ እሙንቱ፡ ወገሃደ፡ ተዐውቀ፡ እከዮሙ። ይሁዳ፡ ተኀንቀ፡ ወሲሞን፡ ሠረረ፡ ላዕለ፡ ወወድቀ፡ ውስተ፡ ምድር። ወኖኅ፡ እንዘ፡

of its bread, send famine upon it, and destroy from it man and beast, even if these three men, Noah, Daniel and Job, were in it, they themselves would be saved by their righteousness,[a] says the Lord God. And if I send an evil beast against that land[b] and upon it, punish it and destroy it, so that no one is left to go about in it because of that beast, and these three men were in it – as I live, says the Lord God, they would not save their sons or their daughters; they alone would be saved, and that land would perish." As it is written: "If there are a righteous man and a sinner in this world, the righteous does not perish with the sinner." But [God] sends rain upon the good and the evil and the sinners[c]. And if there is anyone who thinks and says, "Judgement falls equally on all," it is not so;[d] for, in battle,[e] too, there is one who is strong and another who is stronger than he, and the one who has conquered receives the crown of his victory openly. For, God does not condemn the righteous with the sinner. Noah was not drowned in the waters of the flood, Lot was not burned in the fire, and Rahab the harlot did not perish. And, if you wish to know what happened among us: Judas Iscariot perished, though he was together with us in one ministry; Simon the sorcerer too received the seal from God; [yet] because these two were evil, their wickedness was openly made known. Judas hanged himself, and Simon flew upward

[a] Here, Harden reads, "*they would not save [it] by their righteousness*."
[b] Platt has '*against it*'; here, we follow *GG-145*.
[c] Lumpkin (following Platt & *GG-145*) lacks '*and the sinners*', here following Harden.
[d] Platt omits '*it is not so*'.
[e] Harden reads '*in this warfare*'.

ሀሎ፡ ውስተ፡ ታቦት፡ ምስለ፡ ደቂቁ፡ ካም፡ በእከዩ፡ አምጽአ፡ መርገመ፡ ላዕለ፡ ውሉዱ። ወበእንተዝ፡ አለበወነ፡ ከመ፡ ኢይትፈደዩ፡ አበው፡ በኃጢአተ፡ ውሉዶሙ፡ ወኢውሉድ፡ በኀጢአተ፡ አበዊሆሙ። ወዝንቱሰ፡ ግብር፡ ዕውቅ፡ ውእቱ፡ ከመ፡ ኢይትኴነና፡ አንስት፡ በአምታቲሆን፡ ወኢወራዙት፡ በአንስቲያሆሙ። ወኢአግብርት፡ በአጋእስቲሆሙ፡ ወኢአጋእስት፡ በአግብርቲሆሙ። ወኢአዝማድ፡ በአዝማዲሆሙ፡ ወኢአዕርክት፡ በአዕርክቲሆሙ፡ ወኢጻድቃን፡ በኃጥአን፡ ወኢኃጥአን፡ በጻድቃን፡ አላ፡ አሐዱ፡ አሐዱ፡ ይትፈደይ፡ በከመ፡ ምግባሩ። እስመ፡ ኖኅ፡ ኢተፈድየ፡ በኀጢአተ፡ ሕዝብ፡ ወሎጥኒ፡ ኢውዕየ፡ በእሳተ፡ ሰደም፡ ወኢ፡ ራአብ፡ በእንተ፡ ኢያሪኮ። ወደቂቀ፡ እስራኤል፡ በእንተ፡ ግብጻውያን። ኢመፍትውኬ፡ ንትሉ፡ ፍኖቶሙ፡ ወምግባሮሙ፡ ለሀያድያን፡ ወዐማፅያን፡ ወቀታልያን፡ እለ፡ ያመክንዩ፡ ለእከይ፡ ጸላእያን፡ እለ፡ ድልዋን፡ ለመዊት፡ እስመ፡ ኵሉ፡ በከመ፡ ምግባሩ፡ ይትፈደይ፡ በከመ፡ ይቤ፡ ዳዊት፡ እስመ፡ አንተ፡ ትፈድዮ፡ ለኵሉ፡ በከመ፡ ምግባሩ። ወበእንተ፡ ዝንቱ፡ ርቱዕ፡ ንርድኦሙ፡ ለምንዱባን፡ ወንሐውጾሙ፡ ለሕሙማን፡ ወንሚጦሙ፡ ለኃጥአን፡ እለ፡ ቍስሉ፡ በግብረ፡ ኀጢአት። ንምህሮሙ፡ ወናለብዎሙ፡ በቃለ፡ ተግሣጽ፡ ከመ፡ ይድኅኑ፡ እሞተ፡ ኀጢአት። እስመ፡ አኮ፡ ጥዑያን፡

and fell to the ground. And while Noah was in the ark with his sons, Ham by his wickedness brought a curse on his children[a]. By this [God] has made us understand[b] that fathers are not punished for the sin of their children, nor children for the sin of their fathers. And this matter is plain: wives are not condemned for their husbands, nor young men for their wives, nor servants for their masters,[c] nor masters for their servants, nor kinsmen for their kinsmen, nor friends for their friends, nor the righteous for sinners, nor sinners for the righteous;[d] but each one is repaid according to his deeds. For, Noah was not punished[e] for the sin of the people, Lot was not burned in the fire of Sodom, nor Rahab on account of Jericho, nor the children of Israel on account of the Egyptians. So, we must not follow the way and the deeds of robbers, wicked men and murderers, who make pretexts for evil, haters who are ready for death; for everyone is repaid according to his deeds, as David said: "For, you repay everyone according to his deeds." Therefore, it is right that we help the afflicted, visit the sick [f], and turn back sinners who have been wounded by deeds of sin. Let us teach them and instruct them with the word of admonition, so that they may be saved from the death of sin. For, it is not the healthy who need a physician,

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[a] In place of '*his children*', *GG-145* has '*his son*'.

[b] Harden opens the sentence, "*And, by this we understand.*"

[c] *GG-145* omits '*nor servants for their masters*'.

[d] Platt omits '*nor sinners for the righteous*' (a copying slip).

[e] In place of '*was not punished*', Platt has '*did not perish*'.

[f] *GG-145* adds '*and the ailing*'.

ዘይፈቅድዎ፡ ለዐቃቤ፡ ሥራይ፡ አላ፡ ሕሙማን። እስመ፡ ኢይፈቅድ፡ አቡነ፡ ዘበሰማያት፡ ይትሐጕል፡ አሐዱ፡ እምእሉ፡ ንኡሳን። ኦአኃው፡ ይእዜኒ፡ ኢንስማዕ፡ ቃሎሙ፡ ለአብዳን፡ ወጽሉላነ፡ ልብ፡ አላ፡ ንፈጽም፡ ሥምረቶ፡ ለእግዚአብሔር፡ አብ፡ ፈጣሬ፡ ኵሉ፡ በእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘሎቱ፡ ስብሐት፡ ለዓለመ፡ ዓለም፡ አሜን።

but the sick. For, our Father who is in heaven does not wish one of these little ones to perish. Now, brothers, let us not listen to the words of the foolish and of those whose hearts are darkened, but let us fulfil the good pleasure of God the Father, the Creator of all things,[a] through our Lord Jesus Christ, to whom be glory forever and ever. Amen.

[a] Platt reads '*the Creator of the whole world*'.

ዲድስቅልያ፡ ፭

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[1] ኢመፍትው፡ ኤጲስቆጶስ፡ ይስማዕ፡ ነገረ፡ ውዴት፡ በጎበ፡ ብእሲ፡ እኩይ፡ ዘይነብብ፡ ሐሰተ፡ ላዕለ፡ ካልኡ፡ አላ፡ አንተሰ፡ ረሲ፡ ትውክልተከ፡ ጎበ፡ እግዚአብሔር፡ ወሥርዖሙ፡ ለሕዝብ፡ በከመ፡ ይደሉ። ወኢይትዐበይ፡ ወልድ፡ ላዕለ፡ አቡሁ፡ ወኢገብር፡ ዲበ፡ እግዚኡ፡ ወኢረድእ፡ ላዕለ፡ መምህሩ፡ ወኢወዓሊ፡ ላዕለ፡ ንጉሥ። ወኢሕዝባዊ፡ ላዕለ፡ ኤጲስቆጶስ። እስመ፡ ኢመፍትው፡ መምህር፡ ይሳተፍ፡ ምስለ፡ ዐማፅያን። እስመ፡ ኢይፈቅድ፡ ኃጥእ፡ ቃለ፡ ተግሣጽ። ይቤ፡ ሕዝቅኤል፡ ነቢይ፡ ሕያው፡ አነ፡ ይቤ፡ አዶናይ፡ እግዚአብሔር፡ ከመ፡ ኢይብልዋ፡ ደግመ፡ ለዛቲ፡ ምሳሌ፡ በውስተ፡ እስራኤል። እስመ፡ ነፍሰ፡ ኵሉ፡ ዚአየ፡ ውእቱ። ከመ፡ ነፍሰ፡ አብ፡ ከማሁ፡ ነፍሰ፡ ውሉዱ። ዚአየ፡ ውእቱ። ወነፍስ፡ እንተ፡ አበሰት፡ ይእቲ፡ ትመውት። ወብእሲሰ፡ ዘይገብር፡ ጽድቀ፡ ወርትዐ፡ ወኢበልዐ፡ በውስተ፡ አድባር፡ ወኢያንሥአ፡ አዕይንቲሁ፡ ጎበ፡ ሕሊናሆሙ፡ ለቤተ፡ እስራኤል፡ ወኢያርኰሰ፡ ብእሲተ፡ ቢጹ፡ ወኢቀርበ፡ ጎበ፡ ብእሲት፡ ትክት፡ ወኢዐመፀ፡ ቢጾ። ወአግብአ፡ አጎዘ፡ ዕዳሁ፡ ወኢሄደ፡ ወኢተዐገለ፡ ወወሀበ፡ እምእክሉ፡ ለነዳይ፡ ወአልባሰ፡ እምልብሱ፡ ለዕሩቅ፡ ወኢለቅሐ፡ ወርቆ፡ በሲሳይ፡

[1] A bishop should not listen to a word of accusation from an evil man who speaks falsely against his neighbour;[a] but, as for you, put your trust in God and order the people as is fitting. Let no son exalt himself against his father, nor a servant against his master, nor a disciple against his teacher, nor an official against the king, nor a layman against the bishop. For, a teacher should have no fellowship with [b] the wicked; for, the sinner does not want the word of admonition. Ezekiel the prophet said: "As I live, says the Lord God, they shall no longer use this proverb in Israel. For, the soul of everyone is mine: as the soul of the father, so too the soul of his children[c], it is mine. The soul that sins shall die. But the [d] man who does righteousness and uprightness, who has not eaten on the mountains, nor lifted up his eyes to the thoughts of the house of Israel, nor defiled his neighbour's wife, nor come near a woman in her uncleanness, nor done violence to his neighbour, has returned the pledge for his debt, has not robbed or oppressed, has given of his bread to the poor and clothing from his garments to the naked, has not lent his money at interest, nor taken [anything] unjustly, has turned his hand from [e] sin,

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[a] Harden include the word up to '*neighbour*' as a chapter title.

[b] Harden adds '*the disobedient and*'.

[c] *GG-145* has '*the soul of the children*'.

[d] Here, *GG-145* adds '*righteous*'.

[e] Platt here adds '*violence and*'.

ወኢነሥአ፡ በዐመፃ፡ ወሜጠ፡ እዴሁ፡ እምኀጢአት፡ ወገብረ፡ ፍትሐ፡ ወጽድቀ፡ ማእከለ፡ ብእሲ፡ ወቢጹ፡ ወሖረ፡ በትእዛዝየ፡ ወዐቀበ፡ ሕግየ፡ ወገብረ፡ ጽድቀ፡ ውእቱ፡ ሕይወተ፡ የሐዩ፡ ይቤ፡ አዶናይ፡ እግዚአብሔር። ወለእመ፡ ወለደ፡ ወልደ፡ ኃጥአ፡ ወቀታሌ፡ ነፍሰ፡ ወይገብር፡ ዐመፃ፡ ወኢሖረ፡ በፍኖተ፡ አቡሁ፡ ጻድቅ። ወበልዐ፡ በውስተ፡ አድባር፡ ወአርኩሰ፡ ብእሲተ፡ ቢጹ፡ ወተዐገለ፡ ነዳየ፡ ወምስኪነ፡ ወሄደ፡ ወዐመፀ፡ ወኢያግብአ፡ አኀዘ፡ ዕዳሁ፡ ወሜጠ፡ አዕይንቲሁ፡ መንገለ፡ ጣዖት፡ ወገብረ፡ ዐመፃ፡ ወለቅሐ፡ በሲሳይ፡ ወአስተንድአ፡ ወነሥአ፡ ዘሰርቅ። ወዘከመዝ፡ ኢየሐዩ፡ ሕይወተ፡ በዝንቱ፡ ኵሉ፡ ኀጢአቱ፡ ዘገብረ፡ ሞተ፡ ይመውት፡ ወይገብአ፡ ደሙ፡ ላዕለ፡ ርእሱ። ወለእመ፡ ወለደ፡ ወልደ፡ ወርእየ፡ ኵሎ፡ ኀጢአተ፡ አቡሁ፡ ዘይገብር፡ ወፈርሀ፡ ወኢገብረ፡ ከማሁ፡ ወኢበልዐ፡ በውስተ፡ አድባር፡ ወኢያንሥአ፡ አዕይንቲሁ፡ መንገለ፡ ሕሊናሆሙ፡ ለቤተ፡ እስራኤል፡ ወኢያርኩሰ፡ ብእሲተ፡ ቢጹ፡ ወኢተዐገለ፡ ሰብአ፡ ወአግብአ፡ አኀዘ፡ ዕዳሁ፡ ኢያስተናድአ፡ ወኢሄደ፡ ወአብልዐ፡ እምእክሉ፡ ለርኁብ፡ ወአልበሰ፡ እምልብሱ፡ ለዕሩቅ፡ ወሜጠ፡ እዴሁ፡ እምዐመፃ፡ ወኢነሥአ፡ ርዴ፡ ወንዋየ፡ ባዕድ፡ በዐመፃ፡ ወገብረ፡ ጽድቀ፡ ወሖረ፡ በትእዛዝየ፡ ኢይመውት፡ በኀጢአተ፡ አቡሁ፡ ሕይወተ፡ የሐዩ። ወአቡሁ፡ ለእመ፡ ገፍዐ፡ ወዐመፀ፡ ወሄደ፡ ወተዐገለ፡ ወገብረ፡ ዘኢይከውን፡ በማእከለ፡ ሕዝቡየ፡ ይመውት፡ በጌጋዩ። ወትብሉ፡ በእፎ፡ ይትፈደይ፡ ወልድ፡

has done justice and righteousness between a man and his neighbour, and has walked in my commandment, kept my law and done righteousness – he shall surely live, says the Lord God. And, if he fathers a son who is a sinner and a murderer, who does injustice and has not walked in the way of his righteous father, and has eaten on the mountains and defiled his neighbour's wife, has oppressed the poor and the needy, has robbed [a] and done wrong, has not returned the pledge for his debt, has turned his eyes toward idols and done injustice, has lent at interest, has extorted and has taken what was stolen, such a one shall by no means live: in all this sin of his that he has done he shall surely die, and his blood shall come back upon his own head. And, if he fathers a son, and the son sees all the sin that his father does, and is afraid and does not do the same; has not eaten on the mountains, nor lifted up his eyes toward the thoughts of the house of Israel, nor defiled his neighbour's wife, nor oppressed anyone; has returned the pledge for his debt; has not extorted nor robbed, but has fed the hungry from his bread and clothed the naked from his own clothing; has turned his hand from injustice, and has not taken interest or another's goods unjustly, but has done righteousness and walked in my commandment, he shall not die for his father's sin; he shall surely live[b]. But his father, if he has oppressed, done injustice, robbed and defrauded, and done what is not fitting in the midst of my

[a] Hardin adds '*the substance of the poor and needy*'.
[b] Harden adds '*forever*'.

በኀጢአተ፡ አቡሁ። እስመ፡ ወልድ፡ ጻድቅ፡ ወገብረ፡ ምጽዋተ፡ ወዐቀበ፡ ኵሎ፡ ሕግየ፡ ወገብረ፡ ሕይወተ፡ የሐዩ። ወነፍስ፡ እንተ፡ አበሰት፡ ትመውት። ወወልድሰ፡ ኢይትፈደይ፡ ኃጢአተ፡ አቡሁ። ጽድቁ፡ ለጻድቅ፡ ለርእሱ፡ ወኀጢአቱ፡ ለኃጥእ፡ ላዕሌሁ። ወለእመ፡ ተመይጠ፡ ኃጥእ፡ እምኵሉ፡ ኀጢአቱ፡ ዘገብረ፡ ወዐቀበ፡ ኵሎ፡ ሕግየ፡ ወትእዛዝየ፡ ወገብረ፡ ጽድቀ፡ ወምጽዋተ፡ ሕይወተ፡ የሐዩ፡ ወኢይመውት፡ ወኵሎ፡ ኀጢአቱ፡ ዘገብረ፡ ኢይዜክር፡ ሎቱ፡ ዳእሙ፡ በጽድቁ፡ ዘገብረ፡ የሐዩ። ቦኑ፡ ፈቂደ፡ እፈቅድ፡ ከመ፡ ይመውት፡ ኃጥእ፡ ይቤ፡ እግዚአብሔር፡ ዳእሙ፡ ከመ፡ ይትመየጥ፡ እምፍኖቱ፡ እኩይ፡ ወይሕዮ። ወለእመ፡ ተመይጠ፡ ጻድቅ፡ እምጽድቁ፡ ወገብረ፡ ኀጢአተ፡ በኵሉ፡ ጌጋዩ፡ ዘገብረ፡ ውእቱ፡ ይመውት፡ ወኵሎ፡ ጽድቀ፡ ዘገብረ፡ ኢይዜክር፡ ሎቱ፡ ወበአበሳሁ፡ ዘአበሰ፡ ቦቱ፡ ይመውት። ወትብሉ፡ ኢኮነ፡ ርቱዐ። እምከመ፡ ተመይጠ፡ ጻድቅ፡ እምጽድቁ፡ ወገብረ፡ ኀጢአተ፡ ይመውት፡ በጌጋዩ፡ ዘገብረ፡ ቦቱ። ወለእመ፡ ተመይጠ፡ ኃጥእ፡ እምኀጢአቱ፡ ዘገብረ፡ ወገብረ፡ ጽድቀ፡ ወርትዐ፡ ዘከመዝ፡ ነፍሶ፡ ዐቀበ፡ ወርእየ፡ ወተመይጠ፡ እምኵሉ፡ ኀጢአቱ፡ ዘገብረ፡ ሕይወተ፡ የሐዩ፡ ወኢይመውት። ወይቤሉ፡ ቤተ፡ እስራኤል፡ ኢኮነ፡ ርቱዐ፡ ፍኖተ፡ እግዚአብሔር። ቦኑ፡ ፍኖትየ፡ ኢኮነ፡

people, shall die in his iniquity. Yet you say, “How is it that the son is repaid for his father’s sin?” Because[a] the son is righteous and has given alms and kept all my law and done [it], he shall surely live. And the soul that has sinned shall die. But the son shall not be repaid for his father’s sin. The righteousness of the righteous is his own, and the sin of the sinner is on himself.[b] And, if the sinner turns from all[c] the sin that he has done, and keeps all my law and my commandment, and does righteousness and gives alms, he shall surely live and shall not die; all the sin that he has done I will not remember against him, but by the righteousness that he has done he shall live. Do I in any way desire that the sinner should die, says the Lord, [and not] rather that he should turn from his evil way and live? [d] And, if the righteous man turns from his righteousness and commits sin, he shall die in all the iniquity that he has done; all the righteousness that he did I will not remember for him, and in the transgression that he has committed, in it he shall die. Yet you say, “It is not right.” When the righteous man turns from his righteousness and commits sin, he shall die in the iniquity that he has done. And, if the sinner turns from the sin that he has done and does righteousness and uprightness, such a one has kept his soul; he has seen and turned from all the sin that he had done: he shall

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[a] In place of ‘*Because*’, Platt opens the sentence with ‘*But if*’.

[b] *GG-145* ends the sentence, “*… and his sin is on himself.*”

[c] Harden omits ‘*all*’.

[d] For this sentence, *GG-145* reads, “*I truly desire that the sinner should not die in his sin, says the Lord, but rather that he should turn from his evil way and live.*”

ርቱዐ፡ ቤተ፡ እስራኤል። አኮኑ፡ ፍኖትክሙ፡ ኢኮነ፡ ርቱዐ። ወበበይነ፡ ዝንቱ፡ እኁንነክሙ፡ ለኵልክሙ፡ በከመ፡ ፍኖትክሙ፡ ቤተ፡ እስራኤል፡ ይቤ፡ አዶናይ፡ እግዚአብሔር። ተመየጡ፡ ወነስሑ፡ እምኀጢአትክሙ፡ ወኢይምጻእክሙ፡ መቅሠፍተ፡ ኀጢአትክሙ። ግድፉ፡ እምላዕሌክሙ፡ ኵሎ፡ ጌጋይክሙ፡ ዘአበስክሙ፡ ሊተ፡ ወግበሩ፡ ለክሙ፡ ልበ፡ ሐዲሰ፡ ወመንፈሰ፡ ሐዲሰ፡ ወለመንት፡ ትመውቱ፡ በኀጢአትክሙ፡ ቤተ፡ እስራኤል። እስመ፡ ኢይፈቅድ፡ ለክሙ፡ ሞተ፡ ትሙቱ፡ ይቤ፡ አዶናይ፡ እግዚአብሔር፡ ዘእንበለ፡ ከመ፡ ትነስሑ፡ ወትሕየዉ።

surely live and shall not die. And the house of Israel says, “The way of the Lord is not right.” Is my way not right, O house of Israel?[a] Is it not your way that is not right[b]? Therefore, I will judge every one of you according to your way, O house of Israel, says the Lord God. Turn back and repent of your sin[c], so that the punishment for your sin may not come on you. Cast away from yourselves all the iniquity by which you have sinned against me, [d] and make yourselves a new heart and a new spirit. And why will you die in your sin, O house of Israel? For, I do not desire that you should die at all, says the Lord God, but that you should repent and live.”

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[a] Harden reads, “*Is my way not right to the house of Israel?*”

[b] Platt adds ‘*O house of Israel*’.

[c] In place of ‘*sin*’, Harden has ‘*evil*’.

[d] Here, Platt adds ‘*says the Lord*’.

ዲድስቅልያ፡ ፮

በእንተ፡ ከመ፡ መፍትው፡ ኤጲስቆጶሳት፡ ይትወከፉ፡ ንስሓሆሙ፡ ለእለ፡ ይትመየጡ፡ በፍቅር፡ ወየውህት።

1 ርእዩኬ፡ አፍቁራንየ፡ አኃው፡ ብዝኀ፡ ምሕረቱ፡ ለእግዚአብሔር፡ አምላክ፡ ኄር፡ ወጻድቅ፡ ወመፍቀሬ፡ ሰብእ፡ መሓሪ፡ ወመስተሣህል፡ ለእለ፡ ይትመየጡ፡ ውስተ፡ ንስሓ፡ እስመ፡ ኢይፈቅድ፡ ለእለ፡ ይፈትሑ፡ በአስታካብዶ፡ ወጽልሑተ፡ ልብ፡ ዘእንበለ፡ ምሕረት፡ አላ፡ ባሕቱ፡ ይሚጦሙ፡ ወይትወከፎሙ፡ ለእለ፡ አበሱ፡ በሠናይ፡ አምልኮ፡ ከመ፡ ይክሀሉ፡ ገቢአ፡ ውስተ፡ ንስሓ። ወእመሰ፡ ኢመሀሩ፡ ኤጲስቆጶሳት፡ ወኢገብሩ፡ ከመዝ፡ ይትኀሠሥ፡ እግዚአብሔር፡ እምኔሆሙ፡ ኀጢአተ፡ ሕዝብ፡ በከመ፡ ይቤ፡ ኢሳይያስ፡ ነቢይ፡ ገሥጾሙ፡ ለሕዝብየ፡ ይቤ፡ እግዚአብሔር፡ ካህናትኒ፡ ንብብዋ፡ ለኢየሩሳሌም፡ ውስተ፡ ልባ። መፍትው፡ ለኤጲስቆጶስ፡ ይሕትት፡ ሕይወቶሙ፡ ለሕዝብ። ወእመሰቦ፡ ዘአበሰ፡ ይሚጥዎ፡ ውስተ፡ ንስሓ፡ ከመ፡ ይርብሑ፡ ለርእሶሙ፡ ዐስበ፡ ሠናየ። ወእመሰ፡ ኢመሀሩ፡ ወኢሚጥዎሙ፡ ለሕዝብ፡ ውስተ፡ ሠናይ፡ አምልኮ፡ ይረክቡ፡ ኵነኔ። ወይእዜኒ፡ ንትወከፍ፡ በፍሥሓ፡ ወፍቅር፡ ንስሓሆሙ፡ ለእለ፡ ይትመየጡ፡ ኀበ፡

DIDASCALIA 6

THAT BISHOPS OUGHT TO RECEIVE IN LOVE AND GENTLENESS THE REPENTANCE OF THOSE WHO TURN BACK

1 See then[a], my beloved brothers, how great is the mercy of the Lord God[b], who is good and righteous and a lover of mankind, merciful and compassionate to those who turn to repentance; for, he takes no pleasure in those who judge harshly and with deceit of heart, without mercy, but [wills] rather that one should turn back those who have sinned and receive them into right worship, so that they may be able to return to repentance. And, if the bishops do not teach and do not act in this way, the Lord will require the sin of the people from them, as Isaiah the prophet[c] said: "Admonish my people, says the Lord; and you priests, speak to the heart of Jerusalem." The bishop ought to examine the life of[d] the people. And, if there is anyone who has sinned, let them turn him back to repentance, so that they may gain a good reward for themselves. But, if they do not teach, and do not turn the people to right worship, they will receive condemnation. So now, let us receive with joy and love the repentance of those who turn[e] to the Lord. And, on those who

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DIDASCALIA 6

[a] *GG-145* omits '*then*'.
[b] Harden reads '*the Lord our God*'.
[c] Harden lacks '*the prophet*'.
[d] Here, Harden omits '*the life of*'.
[e] *GG-145* has '*of those who have turned*'.

እግዚአብሔር። ወለእለ፡ አበሱ፡ ንፍታሕ፡ ላዕሌሆሙ፡ በሣህል፡ ወበምሕረት፡ በከመ፡ ይደሉ፡ ለንስሓ። ወእመሰ፡ ርኢከ፡ ብእሴ፡ ዘይገብር፡ ኀጢአተ፡ ወይድኅፅ፡ ውስተ፡ ስሕተት፡ አንሥኦ፡ እምድቀቱ፡ ወእመሰ፡ አስተጠዐምከ፡ ሎቱ፡ ምግባሮ፡ ናሁኬ፡ ቀተልከ፡ እኁከ። ወባሕቱሰ፡ ርቱዕ፡ ታንሥኦ፡ ለዘድኅፀ፡ እምድቀቱ፡ ከመ፡ ኢይማስን፡ ወርእዮሙ፡ ካልኣን፡ ይትመሀሩ፡ ወይለብዉ፡ ወይትወከፉ፡ ቃለ፡ ተግሣጽ። ኢርቱዕ፡ ለኤጲስቆጶስ፡ ይትጉነደይ፡ በእንተ፡ ኀጢአተ፡ ሕዝብ። ወዓዲ፡ ኢይትሀየይ፡ ጻህቆሙ፡ ለእለ፡ የኀሥሡ፡ ንስሓ፡ ከመ፡ ኢይትሐጐሉ፡ መርዔቱ፡ ለክርስቶስ፡ በሀኬት፡ ዚአሁ። እስመ፡ በእንቲአሆሙ፡ ነበበ፡ እግዚአብሔር፡ በአፈ፡ ኤርምያስ፡ ነቢይ፡ እንዘ፡ ይብል፡ ኖሎት፡ ብዙኃን፡ አማሰኑ፡ ዐጸደ፡ ወይንየ፡ ወአርኩሱ፡ መክፈልትየ፡ ወረሰይዋ፡ ለመክፈልትየ፡ እንተ፡ አፈቅር፡ በድወ፡ ወዐፀ[a]፡ ወኮነት፡ ለሙስና፡ ወለሐጕል፡ በእንቲአየ፡ ኀልቀት፡ ኵላ፡ ምድር፡ ወማሰነት።

2 ወአንተኒ፡ እመ፡ ርኢከ፡ ዘይኤብስ፡ አዝዝ፡ ዲያቆናት፡ ይስድድዎ፡ ወያውፅእዎ፡ አፍአ፡ ወይገሥጽዎ፡ ወይምህርዎ፡ ከመ፡ ርእዮሙ፡ ካልኣን፡ ይፍርሁ። ወእምከመ፡ ተመይጠ፡ ወነስሐ፡ ይስአሉ፡ ወያስተብቍዑ፡ በእንቲአሁ፡ ኀበ፡ ኤጲስቆጶስ፡ ከመ፡ ይምኀሮ። እስመ፡

have sinned, let us pass judgement with compassion and mercy, as befits repentance. And, if you see someone committing sin and slipping into error, raise him up from his fall; but, if you make his conduct pleasant to him, see, then: you have killed your brother. But it is right for you to raise from his fall the one who has slipped, so that he may not perish, and so that others, seeing it, may learn and understand and receive the word of admonition. It is not right for the bishop to be slow to deal with the sin of the people. Nor again, should he neglect the eagerness of those who seek repentance, so that the flock of Christ[b] may not perish through his sloth. For, concerning them the Lord spoke by the mouth of Jeremiah the prophet, saying: “Many shepherds have destroyed my vineyard and defiled my portion; they have made my beloved portion a desert and a waste (?), and it has become a ruin and a destruction because of me. All the land has perished and been destroyed.”

2 You also, if you see someone who sins, command the deacons to drive him away and put him outside, and to rebuke him and teach him,[c] so that others may see it and be afraid. And, when he has turned back and repented, let them ask and plead for him [d] with the bishop, so that he may teach him.[e] For,

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[a] The word, **ወዐፀ**, is obscure after **በድወ** (‘*desert*’). Platt printed it twice (**ወዕፀ**-|**ወ** at a line end, then **ወዐፀ**); *GG-145* has it once (**ወዓፀ**), as Harden’s single ‘*a waste*’ implies; its sense is unsure: perhaps from **ዐፀወ** (‘to shut’, cf. *LXX* Jr 12:10, ‘*an impassable desert*’); it is here rendered ‘*a waste*’.

[b] In place of ‘*Christ*’, Harden has ‘*the Lord*’.

[c] Platt reads ‘*teach him and rebuke him*’.

[d] Harden adds ‘*with God and*’.

[e] At the end of this sentence, Platt adds ‘*and instruct him*’.

መድኀን፡ ሰአለ፡ ኀበ፡ አቡሁ፡ በእንተ፡ ኃጥኣን፡ በከመ፡ ጽሑፍ፡ ውስተ፡ ወንጌል፡ አባ፡ ስረይ፡ ሎሙ፡ እስመ፡ ዘኢያአምሩ፡ ይገብሩ። ወእምዝ፡ ይሕትትዎ፡ ለዘ፡ አበሰ፡ እመ፡ የኀድግ፡ ፍኖቶ፡ እኪተ፡ ወእምከመ፡ አምነ፡ ኃጣውኡ፡ ወተመይጠ፡ ውስተ፡ ንስሓ፡ ያብሕዎ፡ ይባእ፡ ቤተ፡ ክርስቲያን፡ ወየአዝዝዎ፡ ይጹም፡ መጠነ፡ ገብረ፡ ኀጢአት፡ ክልኤ፡ ሱባዔ፡ አው፡ ሠለስተ፡ ሱባዔ፡ አው፡ ኀምስተ፡ ሱባዔ፡ አው፡ ሰብዓተ። ርቱዕ፡ ለኃጥእ፡ ትምህሮ፡ ወታለብዎ፡ ወትገሥጾ፡ ዘእንበለ፡ መዐት፡ ወአድልዎ፡ ከመ፡ ያትሕት፡ ርእሶ፡ ወይስአል፡ ኀበ፡ እግዚአብሔር፡ ይርከብ፡ ሣህለ፡ ወምሕረተ፡ አመ፡ ይቀውም፡ ቅድሜሁ። እስመ፡ ይቤ፡ እመሰ፡ ኀጢአተ፡ ትትዐቀብ፡ እግዚኦ፡ እግዚኦ፡ መኑ፡ ይቀውም፡ ቅድሜከ፡ እስመ፡ ስርየት፡ እምኀቤከ፡ ውእቱ፡ ወምሕረት፡ ውስተ፡ እዴከ። ግበር፡ እንከ፡ ከመዝ፡ ወአበይን። እስመ፡ ይቤሎ፡ እግዚአብሔር፡ ለቃየን፡ አበስከ፡ እንከ፡ አርምም፡ ወኢታንሥእ፡ እዴከ። ወባሕቱሰ፡ ርቱዕ፡ ኃጥእ፡ ይሕዝን፡ ወይትክዝ፡ ወይመንን፡ ርእሶ። ንለቡ፡ ቃለ፡ ዘይቤሎ፡ እግዚአብሔር፡ ለሙሴ፡ በእንተ፡ ማርያም፡ ሶበ፡ አቡሃ፡ ተፍአ፡ ትፍአቶ፡ ውስተ፡ ገጻ፡ እመ፡ ኢኀፍረትኑ፡ ሰቡዐ፡ መዋዕለ። ለትትገሐሥ፡ አፍአ፡ እምትዕይንት፡ ሰቡዐ፡ መዋዕለ፡ ወእምዝ፡ ትበውእ። ወተግሕሠት፡ ማርያም፡ አፍአ፡ እምትዕይንት፡ ሰቡዐ፡ መዋዕለ፡ ወኢግዕዘ፡ ሕዝብ፡ እስከ፡ ተነጽሐት፡ ማርያም። ወእምድኅረ፡ ዝንቱ፡ ግዕዘ፡

the Saviour prayed to his Father for sinners, as it is written in the Gospel: “Father, forgive them [a]; for, they do what they do not know.” After this, let them examine the one who has sinned, whether he is forsaking his evil way; and, when he has confessed his sins and turned to repentance, let them allow him to enter the church, and let them command him to fast according to the measure of the sin he committed: two weeks, or three weeks, or five weeks, or seven. It is right that you teach the sinner, instruct him and rebuke him, without anger or partiality, so that he may humble himself and pray to God, and so find compassion and mercy when he stands before him[b]. For, it says: “If you keep watch over sin[c], O Lord, O Lord, who will stand before you? For, forgiveness is from you, and mercy is in your hand.” Act in this way, then, and make distinctions [between sinners]. For, God said to Cain: “You have sinned; be silent, then, and do not lift up your hand.” But it is right for the sinner to grieve and mourn and despise himself. Let us understand the word that God spoke to Moses concerning Miriam: “If her father had spat in her face, would she not have been ashamed for seven days? Let her withdraw outside the camp for seven days; and, after that, she may come in.” And Miriam withdrew outside the camp for seven days, and the people did not set out until Miriam was purified. And, after this, the people set out. Let us do thus[d], then, to those who desire to

[a] Platt here adds ‘*this, and do not count it as a sin*’.
[b] In place of ‘*before him*’, Platt has ‘*before God*’.
[c] Platt has ‘*our sins*’.
[d] Platt opens this sentence with, “*Let us speak thus*.”

ሕዝብ። ንግበር፡ እንከ፡ ከመዝ፡ ለእለ፡ ይፈቅዱ፡ ንስሓ፡ ኃጣውኢሆሙ፡ ንሥራዕ፡ ሎሙ፡ ዕድሜ፡ ዓመታተ፡ መጠነ፡ አበሱ፡ በዘ፡ ይኔስሑ፡ ወእምከመ፡ ነስሑ፡ ንትቄከፎሙ፡ በከመ፡ ይምሕሩ፡ አበው፡ ውሉዶሙ።

3 ወእመሰ፡ ኤጲስቆጶሳት፡ ወባዕደንሂ፡ ሥዩማን፡ ቦሙ፡ ስእበተ፡ ወነውረ፡ ወበእንቲአሁ፡ የኀፍሩ፡ ወኢይፈትሑ፡ ርትዐ፡ ለነዳይ፡ ወለእጓለ፡ ማውታ፡ ወለማዕሰብ። አላ፡ ይፈትሑ፡ ለአድልዎ፡ ከመ፡ ይንሥኡ፡ ርዴ፡ ወሕልያነ። እሉኬ፡ ይትኄለቁ፡ ምስለ፡ መድልዋን። በከመ፡ ጽሑፍ፡ ውስተ፡ ወንጌል፡ ዘይቤ፡ ለምንት፡ ትኔጽር፡ ሐሠረ፡ ዘውስተ፡ ዐይነ፡ ቢጽከ፡ ወኢትሬኢ፡ ሠርቄ፡ ዘውስተ፡ ዐይንከ። ይትዐቀቡ፡ እንከ፡ ኤጲስቆጶሳት፡ ወካህናት፡ ከመ፡ ኢይትረከብ፡ በኀቤሆሙ፡ ዘከመዝ፡ ግብር፡ ከመ፡ ኢይትዐቀፉ፡ ካልኣን፡ ርእዮሙ፡ ዘንተ፡ እኩየ፡ ምግባረ። እስመ፡ እኩያን፡ የኀሥሡ፡ ምክንያተ፡ ከመ፡ ያማስኑ፡ ካልኣነ፡ ወይዘርዉ፡ መርዓተ። እስመ፡ ኅዳጥ፡ ብሑእ፡ ያብሕእ፡ ብዙኀ፡ ሐሪጸ። ከማሁ፡ ትተልዎሙ፡ ኀጢአት፡ ለእለ፡ ይገብርዋ፡ ወፈድፋደ፡ ታማስን፡ ብዙኃነ። ከመ፡ ሶበ፡ ሰራቂ፡ ይትረከብ፡ በገንዘብ፡ ወያወፅእ፡ ስመ፡ እኩየ፡ ለአዝማዲሁ፡ በእኩየ፡ ምግባሩ። ወከመ፡ ጽዩእ፡ ሥጋ፡ ማውታ፡ ሶበ፡ ይትወደይ፡ ውስተ፡ ቅብእ፡ ወይማስን፡ ዔና፡ ጣዕሙ፡ ወከመ፡ ዐማፂ፡ ንጉሥ፡ ወፀዋግ፡ ዘአልቦ፡

repent of their sins: let us appoint for them a set period of years, according to the measure of their transgression, in which they are to repent; and, when they have repented, let us receive them, as fathers have mercy on their children.

3 But, if bishops and others who hold office have filth and blemish on them, and are put to shame because of it[a], and do not give just judgement for the poor, the orphan and the widow[b], but judge with partiality in order to take interest and bribes, these will be counted among the hypocrites, as it is written in the Gospel: “Why do you look at the speck that is in your neighbour’s eye, and do not see the beam that is in your own eye?” Let the bishops and priests, then, take care that no such deed is found among them, so that others do not stumble when they see this evil conduct. For, the wicked look for an opportunity to destroy others and to scatter the flock[c]. For, a little leaven leavens much flour. In the same way, sin follows those who commit it, and destroys a great many. It is as when a thief is caught with the treasure and brings an evil name on his kinsfolk by his evil conduct. And it is as when the stinking flesh of a corpse is put into ointment and the odour of[d] its fragrance is spoiled; and as when a king is unjust and cruel[e] and has no justice, his rulers are the same. And as when a

[a] Harden reads ‘*and, because of them, people are put to shame*’.
[b] *GG-145* has ‘*the widows*’.
[c] In place of ‘*the flock*’, Harden has ‘*the Lord’s flock*’.
[d] Platt lacks ‘*the odour of*’.
[e] *GG-145* omits ‘*and cruel*’.

ፍትሐ፡ ከማሁ፡ እሙንቱ፡ መኳንንቲሁ። ወከመ፡ ዘልጉስ፡ በግዕ፡ ሶበ፡ ይትረዐይ፡ ማእከለ፡ አባግዕ፡ ይከውኑ፡ ኵሎሙ፡ ዘልጉሳን፡ ለእመ፡ ኢተፈልጠ፡ እምኔሆሙ። ወከመ፡ ከልብ፡ እቡድ፡ ዘይነስክ፡ ኵሎ፡ ዘረከበ፡ እመ፡ ኢቀተልዎ፡ የአብዱ፡ እለ፡ ነሰኮሙ፡ ኀቡረ፡ ምስሌሁ። ከማሁ፡ እመቦ፡ ብእሲ፡ መስተሳልቅ፡ ወመሥሐቂ፡ ወመስተጋእዝ፡ ወዐላዌ፡ ትእዛዝ፡ ዘውስተ፡ ሕግ፡ ያውፅእዎ፡ አፍአ፡ እመቤተ፡ ክርስቲያን፡ ከመ፡ ኢያማስን፡ ቤተ፡ እግዚአብሔር፡ ወይረሲ፡ በአተ፡ ፈያት። ኢርቱዕ፡ ናርምም፡ በእንተ፡ ኃጥኣን፡ ወዐማፅያን፡ አላ፡ ንገሥጾሙ፡ ከመ፡ የኀድጉ፡ እኩየ፡ ምግባሮሙ፡ ወያስስሉ፡ እምኔሆሙ፡ ሕሙመ፡ ልማደ። ዳእሙ፡ ነአዝዞሙ፡ ይጹሙ፡ ወይጸልዩ፡ ወይመጽውቱ፡ ከመ፡ ይትመሀሩ፡ ፈሪሀ፡ እግዚአብሔር። እስመ፡ ይቤሎሙ፡ ለደቂቀ፡ እስራኤል፡ ፍርሁኒ፡ ወዕቀቡ፡ ትእዛዝየ። መፍትው፡ ኤጲስቆጶስ፡ ይትኅዝ፡ በእንተ፡ ኅጢአተ፡ ሕዝብ፡ ወይሔሊ፡ ለለ፡ አሐዱ፡ ሕይወቶሙ፡ ከመ፡ ይኩኖሙ፡ መርሐ፡ ወመድኃኒተ፡ ለምግባረ፡ ጽድቅ፡ ወይኩኑ፡ ድልዋነ፡ ለእግዚአብሔር፡ ከመ፡ ይድኅኑ፡ እምኵነኔ፡ እንተ፡ ትረክቦሙ፡ ለኃጥኣን፡ በዕለተ፡ ደይን። ወእለሰ፡ ይትሀከዩ፡ ይስምዑ፡ ዘይቤ፡ ለምንት፡ አርመምክሙ፡ በእንተ፡ ዐልዋን፡ ወፈሬሆሙ፡ አረርክሙ።

scabby sheep grazes among the sheep, they all become scabby if it is not separated from them. And it is as with a mad dog that bites everyone it meets: unless it is killed, [a] those it has bitten go mad along with it. So too, if there is a man who is[b] a scoffer, a mocker, quarrelsome, and a transgressor of the commandment that is in the law, let them put him out of the Church, so that he may not ruin the house of God and make it a den of robbers. It is not right for us to keep silent about sinners and wicked men; rather, let us rebuke them, so that they may forsake[c] their evil[d] conduct and put wicked habits[e] away from themselves. Rather, let us command them to fast, pray and give alms, so that they may learn to fear God. For, he said[f] to the children of Israel: "Fear me, and keep my commandment." The bishop ought to be anxious over the sin of the people and consider the life of each one of them, so that he may be for them a guide and salvation[g] toward works of righteousness, and they may be made ready for God and be saved from the condemnation that will overtake sinners on the day of judgement. But let those who are slothful hear what it says: "Why have you kept silent about transgressors and reaped their fruit?"

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[a] Harden adds '*all*'.
[b] *GG-145* omits '*a man who is*'.
[c] *GG-145* has '*let them forsake*'.
[d] Harden lacks '*evil*'.
[e] In place of '*wicked habits*', Harden has '*wicked deeds and habits*'.
[f] Platt opens the sentence, "*For, God said.*"
[g] For '*guide and salvation*', Platte has '*guide of salvation*'.

[4] ርቱዕ፡ ኤጲስቆጶስ፡ ይርዐዮሙ፡ ለሕዝብ፡ በሰላም፡ ለእለ፡ ኢአበሱ፡ ኢይጎድጎሙ፡ ይደቁ፡ ወለእለሂ፡ አበሱ፡ ይሚጦሙ፡ ውስተ፡ ንስሓ። ስምዑ፡ ዘይቤለክሙ፡ እግዚአብሔር፡ አ፡ ኤጲስቆጶሳት፡ ኢታስትቱ[a]፡ አሐደ፡ እምእሉ፡ ንኡሳን። አላ፡ መፍትው፡ ይስረዩ፡ ወያናሕስዩ[b] ፡ ለዘ፡ አበሰ። ወእምከመ፡ አምነ፡ ኃጥእ፡ ኀጢአቱ፡ ወጸርኅ፡ ኀበ፡ እግዚአብሔር፡ እማዕምቀ፡ ልቡ፡ በብካይ፡ ወበገዓር፡ ምስለ፡ ትሕትና፡ ያወሥእ፡ መንፈስ፡ ቅዱስ፡ እንዘ፡ ይብል፡ ሰረየ፡ ለከ፡ እግዚአብሔር፡ ኵሎ፡ ኀጢአተከ። አእምር፡ እንከ፡ ኤጲስቆጶስ፡ ሚመጠነ፡ ጸገወከ፡ እግዚአብሔር፡ ክብረ፡ ወስብሓተ፡ ወወሀበከ፡ ሥልጣነ፡ ትእስር፡ ወትፍታሕ። ዑቅ፡ ርእሰከ፡ ወዕቀብ፡ መርዔቶ፡ ለክርስቶስ፡ ሖር፡ በፍኖተ፡ ርትዕ፡ እንዘ፡ ሕያው፡ አንተ፡ በዝ፡ ዓለም። እስመ፡ ሀለወከ፡ ትትኀሠሥ፡ በዕለተ፡ ኵነኔ። እስመ፡ ለዘ፡ ብዙኀ፡ አዕቀብዎ፡ በብዙኃ፡ ይትኀሠሥዎ፡ እስመ፡ አልቦ፡ ዘየሐዩ፡ ሰብእ፡ ወኢአሐተ፡ ዕለተ፡ ዘእንበል፡ ኀጢአት። ዘእንበለ፡ አሐዱ፡ ዘኮነ፡ ሰብአ፡ በእንቲአነ፡ እግዚአብሔር፡ ቃል። ወበእንተዝ፡ ተጽሕፈ፡ ግብሮሙ፡ ወሕይወቶሙ፡ ለጻድቃን፡ ለእለ፡ ዐቀቡ፡ ርእሶሙ፡ እስመ፡ ይቤ፡ አባግዕየ፡ እሊአየ፡ ይሰምዓኒ፡ ቃልየ፡ ወአነሂ፡ አአምሮን፡ ወእማንቱሰ፡ ይተልዋኒ፡

[4] It is right for the bishop to shepherd the people in peace: he must not let those who have not sinned fall, and those also who have sinned he must turn to repentance. Hear, O bishops, what God says to you: “Do not lead astray (?) one of these little ones.” But they ought to forgive and pardon (?) the one who has sinned. And, when the sinner has confessed his sin and cried out to God from the depth of his heart, with weeping and groaning and with humility, the Holy Spirit will answer, saying: “God has forgiven you all[c] your sin.” Know, then, O bishop, how much honour and glory God has bestowed on you, and that he has given you authority to bind and to loose[d]. Take heed to yourself and guard the flock of Christ. Walk in the way of righteousness while you are alive in this world. For, you will have to give account on the day of judgement. For, from the one to whom much has been entrusted, much will be required; for, there is no man who lives even one day without sin, except one who became man for our sake, God the Word. And, for this reason, the deeds and the lives[e] of the righteous, who kept watch over themselves, have been written down; for, he said, “My own sheep

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[a] Both Platt and *GG-145* have **ኢታስትቱ** – the verb is not certainly identified (perhaps we should read **ኢታስሕቱ** ‘do not cause to stumble/lead astray’, cf. Matt 18:6.

[b] Both Platt and *GG-145* have **ወያናሕስዩ** – the third letter is clearly **ና** but the verb is not identified; it is here rendered ‘*pardon (?)*’ from the context.

[c] *GG-145* omits ‘*all*’ and Harden reads, “*God pardon all your sin.*”

[d] Harden has ‘*to loose and to bind*’.

[e] In place of ‘*lives*’, Harden has ‘*memorial*’.

ወአነሂ፡ እሁበን፡ ሕይወተ፡ ዘለዓለም። ወአውሥአሙ፡ ለሕዝብ፡ ወይቤሎሙ፡ ናሁ፡ አነ፡ እፈትሕ፡ ማእከለ፡ በሐኵ[a]፡ ወበግዕ። አእምሩ፡ እንከ፡ ከመ፡ ውስተ፡ ሠናይ፡ መርዔት፡ ተረዐይክሙ። ወእለሂ፡ ተረፋ፡ መርዔተ፡ ኬድክሙ፡ በእገሪክሙ፡ ወእለ፡ ኬዱ፡ እገሪክሙ፡ በልዑ፡ አባግዕየ። ወካዕበ፡ ይቤ፡ ይእዜ፡ ታአምሩ፡ ከመ፡ አነ፡ ውእቱ፡ እግዚአብሔር። ወአንትሙኒ፡ አባግዕየ፡ አባግዐ፡ መርዔትየ፡ አባግዕየ፡ አንትሙ፡ አነ፡ እግዚአብሔር፡ አምላክክሙ፡ ይቤ፡ እግዚአብሔር።

[5] ስምዑ፡ ኤጲስቆጶሳት፡ ወስምዑ፡ አሕዛብ፡ ዘይቤ፡ እግዚአብሔር፡ ናሁ፡ አነ፡ እፈትሕ፡ ማእከለ፡ ደቂላ፡ ወጠሊ። ወዓዲ፡ ይቤ፡ አነ፡ እፈትሕ፡ ላዕለ፡ ኖሎተ፡ አባግዕ፡ እለ፡ አማሰኑ፡ አባግዕየ፡ በሀኬቶሙ። ወካዕበ፡ ይቤ፡ አነ፡ እፈትሕ፡ ማእከለ፡ ኤጲስቆጶስ፡ ወካልኡ፡ ማእከለ፡ ሕዝብ፡ ወአሕዛብ፡ ወማእከለ፡ መኰንን፡ ወመኳንንት፡ ወአባግዕየሰ፡ ነባብያን፡ እሙንቱ፡ ወኢኮኑ፡ ዘእንበለ፡ ነቢብ። ወበእንተዝ፡ ከመ፡ ኢይበሉ፡ አሕዛብ፡ አባግዕ፡ ንሕነ፡ ወኢኮነ፡ ኖሎተ፡ ሚላዕሌነ[d]። ከመ፡ በግዕ፡ ዘይተሉ፡ ጌር፡ ኖላዌ፡ አባግዕ፡ ከመ፡ ያድኅኖ፡ እምዝእብ፡ መሳጢ፡ ዘያማስኖ። ወከማሁ፡ በግዕ፡ ዘይተሉ፡ አብደ፡ ወእኩየ፡ ኖላዌ፡ አባግዕ፡ ይውሕጦ፡ ዝእብ፡ በቅድሜሁ።

hear my voice, and I know them; they follow me, and I give them eternal life." And[b] he answered the people and said to them, "Behold, I judge between ram (?) and sheep. Know, then, that you have grazed in good pasture. And the pasture that was left you trampled with your feet, and what your feet had trampled[c] my sheep ate." And again, he said, "Now you will know that I am the Lord. And you are my sheep, the sheep of my pasture; you are my sheep; I am the Lord your God," says the Lord.

[5] Hear, you bishops, and hear, O peoples, what God says: "Behold, I judge between he-goat and goat." And further he says, "I will judge against the shepherds of the sheep who have destroyed my sheep by their slothfulness." And again, he says, "I will judge between a bishop and his fellow, between people and peoples, and between ruler and rulers. And my sheep are rational [beings], and are not without speech." And [this is said] so that the peoples may not say, "We are sheep and not shepherds; what is it to us?" [It is] like a sheep that follows a good shepherd of the sheep, so that he may save it from the ravening wolf that would destroy it. In the same way, the sheep that follows a foolish[e] and evil shepherd of the sheep will be

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[a] **በሐኵ** is printed clearly in Platt's transcription as **ሐ + ኵ** (same form as in **ለኵሎሙ**, on the following page), but the word is not known; the sense, '*ram*', is guessed from the context (cf. Ezk 34:17). *GG--145* has the same word, perhaps written **በሐኮ**, so it stands in both old *MSS*, but its meaning is still unknown.

[b] Platt omits the opening conjunction.

[c] Platt and Harden omit '*and what your feet has trampled*'.

[d] As in Platt's transcription, **ሚላዕሌነ** is presented as one word but we read it as **ሚ፡ ላዕሌነ** ('*what is it to us*').

[e] In place of '*the sheep that follows*', Platt reads '*whoever follows*'.

ወበእንተዝ፡ መፍትው፡ ንርሐቅ፡ እምእኩያን፡ ወማሕጉላን፡ ኖሎት፡ እለ፡ ኢይምሕኩ፡ ወኢያድኅኑ፡ መርዔተ፡ አላ፡ ንትልዎሙ፡ ለጌራን፡ ኖሎት፡ እለ፡ ይምህሩ፡ ወይምሕኩ፡ ወያድኅኑ፡ መርዔቶሙ።

6 እስመ፡ ለኖላዊ፡ ጌር፡ ያፈቅርዎ፡ ሕዝብ፡ ወይፈርህዎ፡ ከመ፡ አብ፡ ወከመ፡ እግዚእ፡ ወከመ፡ ካህን፡ ወከመ፡ ሊቀ፡ ካህናቲሁ፡ ለእግዚአብሔር፡ እስመ፡ ገሠጾሙ፡ ወመርሐሙ፡ ውስተ፡ ሠናይ፡ አምልኮ። እስመ፡ ዘይትኤዘዝ፡ ሎቱ፡ ተአዘዘ፡ ለክርስቶስ፡ ወዘሰ፡ አበየ፡ ተእዛዘ፡ ወኢሰምዐ፡ ቃሎ፡ ዐለዎ፡ ለክርስቶስ፡ እስመ፡ ዘይትኤዘዝ፡ ለክርስቶስ፡ ተአዘዘ፡ ለእግዚአብሔር፡ አብ። ወዓዲ፡ ይቤ፡ ዘኪያክሙ፡ ሰምዐ፡ ኪያየ፡ ሰምዐ፡ ወዘለክሙ፡ አበየ፡ ሊተ፡ አበየ፡ ወዘሊተ፡ አበየ፡ አበዮ፡ ለዘ፡ ፈነወኒ። ወከማሁ፡ ርቱዕ፡ ለኤጲስቆጶስ፡ ያፍቅሮሙ፡ ለሕዝብ፡ ከመ፡ ደቂቁ፡ እስመ፡ ውሉዱ፡ እሙንቱ፡ ወይሕፅኖሙ፡ በፍቅር፡ ወተግሣጽ፡ ወከመ፡ ዖፍ፡ እንተ፡ ተሐቅፍ፡ እንቆቅኖ፡ ወተሐፅን፡ እጓሊሃ፡ እስከ፡ ሶበ፡ ይሰርሩ። ከማሁ፡ ይምህሮሙ፡ ለሕዝብ፡ ቃለ፡ እግዚአብሔር፡ ወይሴስዮሙ፡ ትምህርተ፡ መንፈሳዊተ፡ ወየሀቦሙ፡ ጻህቆሙ፡ ለኵሎሙ፡ እለ፡ ይፈቅዱ፡ ይንሥኡ፡ በጎቤሁ፡ ወኢያስተክብድ፡ ዲቤሆሙ፡ አላ፡ ይገሥጾሙ፡ በቃለ፡ ጥበብ፡ ወያፍርሆሙ፡ ከመ፡ ኢይትመየጡ፡ ውስተ፡ ኃጢአት፡ ዳእሙ፡ ይኤዝዞሙ፡ ይሑሩ፡ በፍኖተ፡ ርትዕ፡

devoured by the wolf before [the shepherd's] eyes. Therefore, it is right that we keep far from evil and hurtful shepherds, who do not spare and do not save the flock, [a]but that we follow the good shepherds, who teach, spare and save their flock.

6 For, the people love a good shepherd and fear him as a father, as a lord, as a priest, and as the high priest of God, because he has admonished them and guided them into good worship. For, whoever obeys him has obeyed Christ, but whoever refuses to obey and does not hear his voice has transgressed against Christ;[b] for, whoever obeys Christ has obeyed God the Father[c]. And further he says, "Whoever hears you has heard me, and whoever rejects you has rejected me, and whoever rejects me has rejected the one who sent me." In the same way, it is right for the bishop to love the people as his children, for they are his sons, and to bring them up with love and[d] admonition, like a bird that broods over eggs and rears her young until they fly. In the same way, let him teach the people the word of God, feed them with spiritual teaching, and give what they need to all who wish to receive from him; and let him not be a burden to them, but let him admonish them with the word of wisdom and put them in fear, so that they do not turn back to sin, but rather let him command them to walk in the way of

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a Platt omits the text of this verse from '*but that we follow*' (a copying slip).

b In place of '*but whoever … against Christ*', Platt has '*and whoever hears his voice has heard the voice of Christ*'.

c Harden lacks '*the Father*'.

d Harden omits '*love and*'.

ወይዕቀቡ፡ ሃይማኖተ፡ ወይርዐዮሙ፡ ለሕዝብ፡ በሰላም። ወዓዲ፡ ያንሥአሙ፡ ለውዱቃን፡ ወያጽንዖሙ፡ ለድኩማን፡ ወያስተጋብአሙ፡ ለዝርዋን፡ ወይፈውሶሙ፡ ለቍሱላን፡ ወይናዝዞሙ፡ ለዕንቡዛን፡ ልብ፡ ወያርትዖሙ፡ ለሐንካሳን፡ ከመ፡ ይጽንዑ፡ በቃለ፡ ተግሣጽ። ወያቅልል፡ ጾረ፡ ክቡደ፡ ኃጢአቶሙ፡ ወይርከቡ፡ ተስፋ፡ ሠናየ። ወእሙንቱሰ፡ ይትመሀሩ፡ ሕገ፡ ቤተ፡ ክርስቲያን፡ ወይትመየጡ፡ ውስተ፡ ንስሓ። ወእመሰቦ፡ ዘተገድፈ፡ አፍአ፡ በኢለብዎ፡ ቃለ፡ መጻሕፍት፡ ኢትመንኖ፡ ወኢትጎድጎ፡ ይድኅፅ፡ ውስተ፡ ኃጢአት፡ አላ፡ ርድኦ፡ ወፈውሶ፡ እምቍስለ፡ ኃጢአት፡ ወሚጦ፡ ኀቤከ፡ ወአግብኦ፡ ውስተ፡ መርዔት፡ ቤተ፡ ክርስቲያን። ወዘሰ፡ የአቢ፡ ተመይጦ፡ ይወፅእ፡ እመርዔት፡ ወይከውን፡ መብልዐ፡ ለአራዊተ፡ ገዳም። ወይከውን፡ ክፍሉ፡ ምስለ፡ እለ፡ ይብሉ፡ ንብላዕ፡ ወንስተይ፡ እስመ፡ ጌሰመ፡ ንመውት። ወኢይሔልዩ፡ ደኃሪቶሙ። ወእመቦ፡ ዘርእየ፡ ኤጲስቆጶስ፡ እንዘ፡ ከመዝ፡ ይገብር፡ ርቱዕ፡ ይበሎ፡ እጸውር፡ ለከ፡ ኃጢአተከ፡ ወእመውት፡ ህየንቴከ፡ በከመ፡ ክርስቶስ፡ ሞተ፡ በእንተ፡ ኃጢአተ፡ ዓለም። ወእምዝ፡ ይጻሙ፡ ወይሕምም፡ ምስሌሁ፡ እስከ፡ ይትመየጥ፡ ውስተ፡ ንስሓ። እስመ፡ ኖላዊ፡ ጌር፡ ይሜጡ፡ ነፍሶ፡ ቤዛ፡ አባግዒሁ፡ ወዐሳብሰ፡ ዘኢኮነ፡ ኖላዌ፡ ዘኢኮኑ፡ አባግዒሁ፡ ይሬኢ፡ ተኵላ፡ ይመጽእ፡ ወይጐይይ፡ ወየጎድግ፡ አባግዒሁ፡ ወይመስጦን፡ ተኵላ፡ ወይዘርዎን፡ እስመ፡ ዐሳብ፡ ውእቱ፡ ኢያሐዝኖ፡ በእንተ፡ አባግዕ።

righteousness and to keep the faith; and let him shepherd the people in peace. And, further, let him raise up the fallen, strengthen the weak, gather together the scattered, heal the wounded[a], comfort the faint-hearted[b], and set upright the lame, so that they may be strong through the word of admonition. And let him lighten the heavy burden of their sin, so that they may find a good hope. And, as for them, let them learn the law of the Church and turn to repentance. And, if there is anyone who has been cast out through not understanding the word of the Scriptures, do not despise him, and do not leave him to fall into sin; but help him, heal him of the wound of sin, turn him back to you, and bring him again into the flock of the Church[c]. But whoever refuses to turn back will go out from the flock and become food for the beasts of the field. And his portion will be with those who say, “Let us eat and drink; for, tomorrow we die.” And they give no thought to their latter end. And, if there is anyone whom the bishop has seen doing this, he ought to say to him, “I will bear your sin for you and die in your place, as Christ died for the sin of the world.” Then let him toil and suffer with him until he turns to repentance. For, “the good shepherd gives his life as a ransom for his sheep; but the hireling, who is not a shepherd and to whom the sheep do not belong, sees the wolf coming and flees and leaves his sheep, and the wolf snatches them and scatters them; for,

[a] Harden here adds ‘*in heart*’.

[b] In place of ‘*faint-hearted*’, *GG-145* has ‘*lame in heart*’.

[c] Harden has ‘*the Christian flock*’ for ‘*the flock of the Church*’.

ርቱዕ፡ ናእምር፡ ከመ፡ እግዚአብሔር፡ መሓሪ፡ ውእቱ፡ ወኢይፈቅድ፡ ሞቶ፡ ለኃጥእ፡ አላ፡ ሚጠተ፡ ወግብአተ፡ ውስተ፡ ንስሓ። ወእመቦ፡ ዘይኤብስ፡ በኢለብዎ፡ ዘሠርዐ፡ እግዚአብሔር፡ ትእዛዛቲሁ፡ ለንስሓ። አላ፡ የሐውር፡ በጽልሑተ፡ ልቡ፡ ወኢይዜክር፡ ኃጢአቶ፡ ወእከዮ፡ ዘገብረ፡ ኢለብዎ፡ ቃለ፡ ቅዱሳት፡ መጻሕፍት፡ ዘዜነዉ፡ ምሕረተ፡ ዚአሁ፡ ይማስን፡ ውእቱ፡ ብእሲ፡ ወይከውን፡ ዘአልቦ፡ ተስፋ። ወአንተሰ፡ ጎሥሥ፡ ኖላዌ፡ ኄረ፡ ወመምህረ፡ የዋህ፡ ወዕጉሰ፡ ወመገሥጸ፡ ወመሓሬ፡ ወገባሬ፡ ሰላም፡ ዘየዐውድ፡ ወይሬሲ፡ አባግዒሁ፡ ወየጎሥሥ፡ ዘተገድፈ፡ ከመ፡ እግዚአብሔር፡ አምላክነ። እስመ፡ አቡነ፡ ዘበሰማያት፡ ፈነወ፡ ወልደ፡ ፍቁረ፡ መድኀኒነ፡ ኖላዊ፡ ኄር፡ መምህርነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘኀደገ፡ ፺ወ፱፡ ውስተ፡ ገዳም፡ ወሖረ፡ ይጎሥሥ፡ አሐደ፡ በግዐ፡ ዘተገድፈ። ወሶበ፡ ረከቦ፡ ጾሮ፡ ዲበ፡ መታክፍቱ፡ ወአብአ፡ ውስተ፡ መርዔት፡ በፍሥሓ፡ እስመ፡ ረከበ፡ ዘተሐጕለ። ስማዕ፡ ዘንተ፡ ኦኤጲስቆጶስ፡ ምርሖሙ፡ ለእለ፡ ስሕቱ፡ ወአስተጋብኦሙ፡ ለእለ፡ ተዘርዉ፡ ወጎሥሦሙ፡ ለእለ፡ ተገድፉ፡ እስመ፡ ብከ፡ ሥልጣን፡ ለሚጠት፡ ትእስር፡ ወትፍታሕ። እስመ፡ ይቤሎ፡ መድኀኒነ፡ ለመፃጉዕ፡ ጎደጉ፡ ለከ፡ ኃጢአተከ፡ ሀይማኖትከ፡ አሕየወተከ፡ ሖር፡ በሰላም። እስመ፡ ሰላም፡ ዘተመጦነ፡ ቤተ፡ ክርስቲያኑ፡ ለክርስቶስ፡ ይእቲ፡ እንተ፡ ታበውእ፡ ውስቴታ፡ እለ፡ ነስሑ፡

he is a hireling and does not grieve for the sheep." It is right for us to know that God is merciful and does not desire the death of the sinner, but [his] turning and return to repentance. And, if there is anyone who sins through not understanding the commandments that God has ordained for repentance, but walks in the deceit of his heart and does not remember[a] his sin and the evil that he has done, not understanding the word of the holy Scriptures, which have proclaimed mercy to him, that man perishes and becomes one who has no hope. But, as for you, seek out a good shepherd and a gentle and patient teacher[b], one who admonishes, is merciful and makes peace, who goes about and feeds his sheep and seeks what is lost, like the Lord our God. For, our Father who is in heaven sent [his] beloved Son, our Saviour, the good Shepherd, our Teacher Jesus Christ, who left the ninety-nine in the wilderness and went to seek one sheep that was lost. And, when he found it, he carried it on his shoulders[c] and brought it into the flock with joy, because he had found what was lost. Hear this, O bishop: guide those who have gone astray, gather together those who have been scattered, and seek those who are lost; for you have authority for [their] return, to bind and to loose. For, our Saviour[d] said to the paralyzed man, "Your sin is forgiven you; your faith has saved you; go in peace." For, the

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[a] In place of '*and does not remember*', Harden has '*not remembering*'.

[b] Here, Harden adds '*and king*'.

[c] For '*his shoulders*', Harden has '*his shoulder*'.

[d] Platt has '*the Lord*' in place of '*our Saviour*'.

እምኃጣውኢሆሙ፡ ወነጽሑ፡ ወገብሩ፡ ጽድቀ፡ ወሠናየ፡ ወረከቡ፡ ተስፋ፡ ሕይወት። መፍትው፡ ኤጲስቆጶስ፡ ይፈውስ፡ ሕሙማነ፡ እለ፡ ደወዩ፡ በግብረ፡ ኃጢአት፡ የሐውጾሙ[a]፡ ወይናዝዞሙ፡ ወይፈውስ፡ ቍስሎሙ። እስመ፡ አኮ፡ ጥዑያን፡ ዘይፈቅድዎ፡ ለዐቃቤ፡ ሥራይ፡ አላ፡ ሕሙማን። እስመ፡ መጽአ፡ ወልደ፡ እጓለ፡ እመሕያው፡ ይኅሥሥ፡ ወይርደእ[b]፡ ዘተሐጕለ። እስመ፡ አንተ፡ ዐቃቤ፡ ሥራይ፡ በውስተ፡ ቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር፡ ሀቦሙ፡ ፈውሰ፡ ለለ፡ አሐዱ፡ አሐዱ፡ በከመ፡ ይደሉ፡ ወሴስዮሙ፡ ሲሳየ፡ መንፈሳዊተ፡ ይጽንዑ፡ በቅድስት፡ ቤተ፡ ክርስቲያን። ወረዐይ፡ መርዔቶ፡ ለክርስቶስ፡ በትሕትና፡ ወፍቅር፡ ወከሙሳስ[c]፡ ዘእንበለ፡ መዐት። ወእንዘ፡ ኢትትዐበይ፡ በሚመተ፡ ሥልጣንከ። እስመ፡ አንተ፡ ኖላዌ፡ አባግዐ፡ መርዔቱ፡ ለክርስቶስ።

peace that we have received is the Church of Christ, into which you are to bring those who have repented of their sins and have been cleansed, and have done what is righteous and good, and have found the hope of life. The bishop ought to heal the sick who have fallen ill through deeds of sin, to visit them, console them and heal their wounds. For, it is not the healthy who need the physician, but the sick. For, the Son of Man came to seek and to help what was lost. Since you are the physician in the Church of God, give them healing, to each one as is fitting, and feed them with spiritual food, so that they may be strong in the holy Church. And shepherd the flock of Christ in humility and love and gentle correction (?), without wrath, not exalting yourself in the office of your authority. For, you are the shepherd of the sheep of Christ's flock.

7 ወታስተጋብኦሙ፡ ለመሓስእ፡ ውስተ፡ ሕፅንከ፡ ኩንኬ፡ ኄረ፡ ወመሓሬ፡ ወጻድቀ፡ ዘእንበለ፡ ጽልሑት፡ ወቂም፡ ወቅንአት፡ ወውዴት፡ ወሐሜት፡ ወጸልእ፡ ወአድልዎ፡ ወፅርፈት፡ ወትዕቢት፡ ወትምክሕት። ኢትመንኖሙ፡ ለአሕዛብ፡ እለ፡ እምታሕቴከ፡ ወኢትኅባእ፡ እምኔሆሙ፡ ትእዛዛቲሁ፡ ለእግዚአብሔር፡ ወኢትትመየጥ፡ እምንስሓሆሙ፡ ወኢታምጽእ፡ ምክንያተ፡ ላዕሌሆሙ፡

7 And you shall gather the lambs into your bosom. Be, then, good[d], merciful and just, without guile, revenge, jealousy, slander, backbiting, hatred, partiality, reviling, pride or boasting. Do not despise the people who are under you, nor hide from them the commandments of God, nor turn away from their repentance, nor bring pretexts against them, nor drive them away from the

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a The word, **የሐውጾሙ**, is doubtful with the **የ** (expected the subjunctive, **ይሐውጾሙ**); *GG-145* has the same form, so it is not a printing slip by Platt; the sense is unaffected.

b The word, **ወይርደእ**, is doubtful: the 4th letter is a third-order form **ደ** rather than **ድ**, in both Platt and GG-145, so it is not a printing slip; we read as a by-form of **ረድኦ** ('*help*').

c The word, **ወከሙሳስ**, is unknown: Harden's '*mild severity*' is a guess. Here, it is rendered '*gentle correctio*n'.

d Harden lacks '*good*'.

ወኢታርሕቆሙ፡ እምቤተ፡ ክርስቲያን። ለቡ፡ እንከ፡ ለፍትሕ። ወኢትንሣእ፡ ስምዐ፡ አሐደ፡ ላዕለ፡ መኑሂ፡ ዘእንበለ፡ ሠለስቱ፡ ጌራን፡ ወመሀይምናን፡ እንዘ፡ ስምዐ፡ ይከውኑ፡ ላዕሌሆሙ፡ ካልኣን፡ ከመ፡ ጌራን፡ ወመሀይምናን፡ እሙንቱ፡ እለ፡ አልቦሙ፡ ጸልአ፡ ወቂመ፡ ወቅንአተ። እስመ፡ ብዙኃን፡ ነባብያነ፡ ሐሰት፡ እለ፡ ክልኤ፡ ወሠለስቱ፡ ልሳኖሙ፡ እለ፡ ይትፈሣሑ፡ በእኩይ፡ ምግባር፡ ጸላእያነ፡ አኃው፡ እለ፡ ይፈቅዱ፡ ይዝርዉ፡ መርዔቶ፡ ለክርስቶስ። ወእመ፡ ሰማዕከ፡ ቃሎሙ፡ ወአመንከ፡ ለእለ፡ ይገብሩ፡ ከመዝ። ናሁኬ፡ ዘረውከ፡ መርዔተከ፡ ዘእንበለ፡ ፍትሕ፡ ወመጠውኮሙ፡ ለእኩያን፡ አዝእብት፡ ወመሰጥ[a]፡ እሉ፡ እሙንቱ፡ እኩያን፡ ሰብእ፡ ወባሕቱሰ፡ ኢኮኑ፡ ሰብአ፡ አላ፡ እኩያን፡ አራዊት፡ እለ፡ ይትሜሰሉ፡ ሰብአ፡ ዕልዋን፡ ወመናፍቃን፡ ወከሓድያን፡ እለ፡ ኢያአምርዋ፡ ለእግዚአብሔር። እሉኬ፡ ጸናሕያነ፡ ፍኖት፡ ከመ፡ ዝእብ፡ ዘይበልዕ፡ ይመስጡ፡ ለእለ፡ ይወፅኡ፡ እምሕገ፡ ቤተ፡ ክርስቲያን። ወሶበ፡ ርእዩ፡ ዘተሐጕለ፡ ይመስሎሙ፡ ዘረከቡ፡ ዐቢየ፡ ረባሕ፡ ለርእሶሙ። እስመ፡ አቡሆሙ፡ ዲያብሎስ፡ ቀታሌ፡ ሰብእ፡ ውእቱ። ወእለሰ፡ ይርሕቁ፡ እምቤተ፡ ክርስቲያን፡

Church[b]. Be discerning, then, in judgement. And do not accept a single witness against anyone, but only [that of] three good and faithful witnesses[c], to whom others bear witness that they are good and faithful, and who have no hatred, revenge or jealousy. For, there are many[d] who speak falsehood, who have two or three tongues, who rejoice in evil deeds, haters of the brothers, who want to scatter the flock of Christ. But, if you listen to their voice and believe those who do such things, then you have scattered your flock without judgement and handed them over to evil wolves and plunderers; these are evil men. Yet they are not men, but evil beasts that look like men, perverse, heretics and deniers, who do not know God. These, then, are the ones who lie in wait by the road; like a wolf that [e] devours, they snatch those who go out from the law of the Church. And, when they see someone who is lost, they think they have found great gain for themselves[f]. For, their father, the devil, is a murderer. And, as for those who are far from[g] the Church and go out from the law, demons shepherd them and afflict them

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[a] The word, **ወመሰጥ**, is doubtful; it is a noun from **መሰጠ** (‘*snatch*’, giving ‘*plunderers*’).

[b] Platt adds ‘*of God*’.

[c] In place of ‘*witnesses*’, here following Platt, Lumpkin has ‘*men*’ in brackets.

[d] Harden has ‘*some*’ in place of ‘*many*’.

[e] Here, Harden adds ‘*seizes and*’.

[f] Harden ends the sentence, “*it seems a great thing to them.*”

[g] In place of ‘*who are far from*’, Harden has ‘*who go astray from*’.

ወይወፅኡ፡ እምውስተ፡ ሕግ፡ ይርዕይዎሙ፡ አጋንንት፡ ወያሐምምዎሙ፡ በጻዕር፡ ወምንደቤ፡ ወሐዘነ፡ ልብ። ወእሙንቱሰ፡ ይተልዉ፡ ፍኖቶሙ፡ ለዕልዋን፡ ወየሐጕሉ፡ ተስፋሆሙ፡ ወፈድፋደ፡ ይርሕቁ፡ እምእግዚአብሔር። ወኤጲስቆጶስ፡ ለእመ፡ ኢፈትሐ፡ በርቱዕ፡ ይከውን፡ ክፍሉ፡ ምስሌሆሙ። ኢመፍትውኬ፡ ትስድድ፡ ለኃጥእ፡ ወኢትመንኖ፡ ለዘ፡ ይትመየጥ፡ ወኢትኩን፡ ሕጹጸ፡ ምሕረት፡ ከመ፡ ትፈውስ፡ ቍስለ፡ ኃጢአት፡ ወኢትትሀወል፡ ምስለ፡ ብእሴ፡ ደም። እስመ፡ በእንቲአሆሙ፡ ይብል፡ መጽሐፍ፡ በሊሕ፡ እገሪሆሙ፡ ለክሚወ፡ ደም፡ ኃሳር፡ ወቅጥቃጤ፡ ውስተ፡ ፍኖቶሙ፡ ወኢያአምርዋ፡ ለፍኖተ፡ ሰላም፡ ወአልቦ፡ ፍርሃተ፡ እግዚአብሔር፡ ቅድመ፡ አዕይንቲሆሙ። ፍኖተ፡ ሰላምሰ፡ መድኀኒነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘመሀረነ፡ እንዘ፡ ይብል፡ ስረዩ፡ ከመ፡ ይስረይ፡ ለክሙ፡ ወሀቡ፡ ከመ፡ የሀቡክሙ፡ ዘውእቱ፡ ብሂል፡ ኅድጉ፡ ለሰብእ፡ አበሳሆሙ፡ ከመ፡ ይኅድግ፡ ለክሙ፡ አቡክሙ፡ ሰማያዊ፡ አበሳክሙ። ወዓዲ፡ መሀረነ፡ በጸሎት፡ እንዘ፡ ይብል። ኅድግ፡ ለነ፡ አበሳነ፡ ወጌጋየነ፡ ከመ፡ ንሕነኒ፡ ንኅድግ፡ ለዘ፡ አበሰ፡ ለነ። ወእመሰኬ፡ አንትሙ፡ ኢትክሉ፡ ትስረዩ፡ አበሳ፡ ለዘ፡ አበሰ፡ ለክሙ። ወእፎ፡ አንትሙ፡ ትረክቡ፡ ስርየተ፡ አበሳክሙ። ወእመሰቦ፡ ዘተሰደ፡ ዘእንበለ፡ አበሳ፡ ወእምዝ፡

with torment, distress and sorrow of heart. And they follow the way of the perverse, lose their hope[a], and go farther and farther from God. And, as for the bishop, if he does not judge uprightly, his portion will be with them. You ought not, then, to drive out the sinner, nor despise the one who turns back; do not be lacking in mercy, so that you may heal the wound of sin; and do not keep company with the man of blood. For, concerning them, the Scripture says: "Their feet are swift to shed blood; shame and destruction are in their path; they do not know the way of peace, and there is no fear of God before their eyes." The way of peace is our Saviour Jesus Christ, who taught us, saying: "Forgive, that he may forgive you; and give, that they may give[b] to you"; that is to say, forgive men their trespasses, so that your heavenly Father may forgive you your trespasses. Moreover, he taught us in the prayer, saying[c]: "Forgive us our trespasses and our faults, as we also forgive the one who has trespassed against us." But, if you cannot forgive the trespass of the one who has trespassed against you, [d] how will you find forgiveness for your trespasses? And, if there is someone who was driven out without having offended, and afterwards returns

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[a] Harden has '*reward*' in place of '*hope*'.

[b] Platt here has '*that he may give*'.

[c] Here, Platt adds, "*But you, when you pray, say thus: Our Father who are in heaven, hallowed be your name; may your kingdom come, and may your will be done, as in heaven, so also on earth. Give us today our daily bread.*"

[d] Platt opens, "*But, if you cannot forgive your neighbour's trespass.*"

ገቢኦ፡ ሰአለ፡ ስርየተ፡ ወኢተወክፎ፡ ዝኬ፡ ውእቱ፡ ቀታሌ፡ እጉሁ፡ ወከዓቄ፡ ደም፡ ከመ፡ ቀየን፡ ዘከዐወ፡ ደመ፡ አቤል፡ እጉሁ፡ ወጸርጎ፡ ደሙ፡ ጎበ፡ እግዚአብሔር። ወእመቦ፡ ኤጲስቆጶስ፡ ዘሰደደ፡ ዘእንበለ፡ አበሳ፡ ይከውን፡ ከመ፡ ቀየን፡ ቀታሌ።

and asks for forgiveness, and [the bishop] does not receive him, then he is the murderer of his brother and a shedder of blood, like Cain, who shed the blood of his brother Abel, and his blood cried out to God. And, if any bishop drives out [someone] who has not offended, he is a murderer, like Cain.

ዲድስቅልያ፡ ፯

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በእንተ፡ ከመ፡ ኢመፍትው፡ ለነ፡ ንገሥጾ፡ ወኢመኑሂ፡ ዘእንበለ፡ ያቅሙ፡ ሎቱ፡ ስምዐ፡ ከመ፡ አበሰ።

THAT IT IS NOT RIGHT FOR US TO REBUKE ANYONE UNLESS TESTIMONY IS ESTABLISHED AGAINST HIM WHO HAS SINNED

1 እስመ፡ ዘይሰድድ፡ ዘአልቦ፡ አበሳ፡ ውእቱኬ፡ የአኪ፡ እምቀታሌ፡ ነፍስ። ወኢይሬኢ፡ ምሕረተ፡ እግዚአብሔር፡ እስመ፡ ኢተዘከረ፡ ትእዛዛቲሁ፡ ለክርስቶስ፡ ዘይቤ፡ በእንተ፡ አሐዱ፡ ኃጥእ፡ ዘይኔስሕ፡ ይከውን፡ ፍሥሓ፡ በሰማያት። ወዘሰ፡ ይገብር፡ ከመዝ፡ ኢይረክብ፡ መድኀኔተ። እስመ፡ ድኀፀ፡ ወወድቀ፡ ውስተ፡ ዐቢየ፡ ኃጢአት፡ እስመ፡ ኢገሠጾሙ፡ ወኢሜጦሙ፡ ለእለ፡ ገብሩ፡ ብዙኀ፡ ኃጢአት። አላ፡ ዘረወ፡ መርዔቶ፡ ለክርስቶስ። ወዓዲ፡ ተቀረኖ። እስመ፡ ጻድቅ፡ እግዚአብሔር፡ ወጽድቅ፡ ኵነኔሁ፡ ዘይፈትሕ፡ ለኵሉ፡ ለጻድቅ፡ ወለኃጥእ፡ መሓሪ፡ ለእለ፡ ይትመየጡ፡ ኀቤሁ፡ በጽድቅ፡ ወምሕረት፡ ወየውህት፡ ከመ፡ ዳዊት፡ ፍቁረ፡ እግዚአብሔር።

1 For, whoever drives out someone who has not offended is worse than a murderer. He does not see the mercy of God; for, he has not remembered [a]the commandments of Christ, who said: "There is joy in heaven over one sinner who repents." And whoever does this will not find salvation.[b] For, he has slipped and fallen into great sin, because he has not rebuked or turned back those who have committed many sins[c], but has scattered the flock of Christ[d]. And, moreover, he has set himself against him. For, God is righteous, and righteous is his judgement, by which he judges all, the righteous and the sinner; he is merciful to those who turn to him in righteousness, mercy and meekness, like David, the beloved of God[e].

2 መፍትውኬ፡ ኤጲስቆጶስ፡ ይፍታሕ፡ በርትዕ፡ ወይትልዎ፡ ወይግበር፡ ሥምረቶ፡ ለእግዚአብሔር። እስመ፡ እግዚአብሔር፡ ይፈትሕ፡ ለኃጥኣን፡ ለእለ፡ ይትመየጡ፡ ኀቤሁ። ኢትዜከርኑ፡ ዳዊትሃ፡ አመ፡ ይኤብስ፡ ወይቤሎ፡

2 The bishop, then, ought to judge uprightly, and to follow God[f] and do his will. For, God absolves[g] the sinners who turn to him. Do you not remember David, when he sinned and Nathan said to him, "Why have you done

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[a] *GG-145* omits the text of this sentence from '*the commandments of Christ*' and Harden ends it with '*for, he does not remember the love of his neighbour*'.

[b] Platt adds '*of his soul*'.

[c] In place of '*many sins*', here following Platt, *GG-145* has '*much sin*'.

[d] Harden has '*God*' in place of '*Christ*'.

[e] Platt has '*in the love of God*' for '*the beloved of God*' (a copying slip).

[f] In place of '*follow God*', Platt has '*follow Christ*'.

[g] Harden has '*judges righteously*' in place of '*absolves*'.

ናታን፡ ለምንት፡ ገበርከ፡ ከመዝ፡ ወይቤ፡ አበስኩ፡ እኔስሕ፡ እንከ፡ ወሶበ፡ አምነ፡ ጌጋዮ፡ ድኅነ፡ እሞት፡ ወይቤሎ፡ ናታን፡ ጽናዕ፡ ወኢትናፍቅ፡ ወኢትመውት። ወዮናስሂ፡ ነቢይ፡ እንዘ፡ ኢይፈቅድ፡ ሎሙ፡ ይስብክ፡ ለሰብአ፡ ነነዌ፡ ተሰጥመ፡ ውስተ፡ ባሕር፡ ወውኀጦ፡ ዐንበሪ። ወእምዝ፡ ወፅአ፡ እምከርሠ፡ ዐንበሪ፡ ወድኅነ፡ እሞት። ወሕዝቅያስኒ፡ ሶበ፡ አልዐለ፡ ልቦ፡ ወኮነ፡ ላዕሌሁ፡ መቅሠፍት፡ ወተትሕተ፡ ሕዝቅያስ፡ ወኀደገ፡ አልዕሎ፡ ልቡ፡ ወበከየ፡ ቅድመ፡ እግዚአብሔር፡ ወመሐሮ። ስምዑ፡ ኦኤጲስቆጶሳት፡ በቍሔት፡ ዘይከውን፡ ለዝ፡ ግብር፡ እስመ፡ ጽሑፍ፡ ውስተ፡ ራብዕ፡ መጽሐፈ፡ ነገሥት። ወነግሠ፡ ምናሴ፡ ወልዱ፡ ህየንቴሁ፡ እንዘ፡ ዐሠርቱ፡ ወክልኤቱ፡ ክረምቱ፡ ለምናሴ፡ አመ፡ ይነግሥ፡ ኀምሳ፡ ወኀምስተ፡ ክረምተ፡ ነግሠ፡ በኢየሩሳሌም፡ ወስማ፡ ለእሙ፡ ሐፍሳባ፡ ወገብረ፡ እኩየ፡ ቅድመ፡ አዕይንቲሁ፡ ለእግዚአብሔር። ወዓዲ፡ ጽሑፍ፡ ውስተ፡ ካልኣ፡ ሕጹጻን፡ ዘይብል፡ ወገብረ፡ እኩየ፡ ቅድመ፡ እግዚአብሔር፡ እምኵሉ፡ ርኵሰሙ፡ ለአሕዛብ፡ እለ፡ ሠረዎሙ፡ እግዚአብሔር፡ እምቅድሜሆሙ፡ ለደቂቀ፡ እስራኤል፡ ወተመይጠ፡ ወሐነጸ፡ በመልዕልት፡ ዘነሠተ፡ ሕዝቅያስ፡ አቡሁ፡ ምሥዋዐ፡ ወአቀመ፡ አዕማደ፡ ለበዓለም፡ ወገብረ፡ ኤልሳ[a]፡ ወሰገደ፡ ለኵሎሙ፡ ሐራ፡ ሰማይ፡ ወተቀንየ፡ ሎሙ። ወሐነጸ፡ ምሥዋዐ፡ ቤተ፡ እግዚአብሔር፡ ዘይቤ፡ እግዚአብሔር፡ በኢየሩሳሌም፡ ይሄሉ፡ ስምየ፡ ለዓለም። ወሐነጸ፡ ምሥዋዐ፡ ለኵሉ፡ ከዋክብተ፡ ሰማይ፡

this?” And he said, “I have sinned; I repent now.” When he confessed his fault, he was saved from death, and Nathan said to him, “Be strong and do not doubt; you will not die.” Jonah the prophet too, when he did not want to preach to the people of Nineveh, was plunged into the sea, and a whale swallowed him. But, afterwards, he came out of the whale’s belly and was saved from death. And Hezekiah, too: when he lifted up his heart, chastisement came on him; but Hezekiah humbled himself, gave up the pride of his heart and wept before the Lord, and [the Lord] had mercy on him. Hear, O bishops, the profit there is in this matter; for, it is written in the Fourth Book of Kings: “And Manasseh his son reigned in his stead. Manasseh was twelve years old when he became king, and he reigned [b] in Jerusalem for fifty-five years. His mother’s name was Haphsaba. And he did evil in the sight of the Lord.” And again, it is written in the Second Book of Chronicles: “And he did evil before the Lord, more than all the uncleanness of the nations whom the Lord rooted out from before the children of Israel. He went back and built on the high place the altar which Hezekiah his father had pulled down, set up pillars for the Baals, made groves, and bowed down to all the host of heaven and served them. He built an altar in the house of the Lord, of which the Lord said[c], ‘In Jerusalem my name shall be forever.’ He built an altar to all the stars of heaven in the

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[a] The word, **ኤልሳ**, is a transliteration of the Greek ἄλση (‘*groves*’).

[b] Platt here adds ‘*over Israel*’.

[c] Platt omits ‘*of which the Lord said*’ (a copying slip).

በክልኤሆሙ፡ አዕጻደ፡ ቤተ፡ እግዚአብሔር፡ ወለሊሁ፡ ያቀኒ፡ ውሉደ፡ ዚአሁ፡ በእሳት፡ በምድረ፡ ቤኖኒም፡ ወይትኤመር፡ ወአድገ፡ ይትሜሰል፡ ወይሴገል፡ ወገብረ፡ ሠራያተ[a]፡ ወምርአያተ[b]፡ አብዝኀ፡ ገቢረ፡ እኩይ፡ ቅድመ፡ እግዚአብሔር፡ ለስሒት፡ ሎቱ፡[c] ወአንበረ፡ ግልፎ፡ ወዘሥብኮ፡ ምስለ፡ እንተ፡ ገብረ፡ በቤተ፡ እግዚአብሔር፡ ለዳዊት፡ ወለሰሎሞን፡ ወልዱ፡ በዝንቱ፡ ቤት፡ ወበኢየሩሳሌም፡ እንተ፡ ኀረይኩ፡ እምኵሉ፡ ሕዝበ፡ እስራኤል፡ ወአነብር፡ ስምየ፡ ለዓለም፡ ወኢይዌስክ፡ ለሀዊኮቱ፡ እግሮ፡ ለእስራኤል፡ ለዐቢይ፡ ምድር፡[d] እንተ፡ ወሀብኩ፡ ለአበዊሆሙ፡ ዘእንበለ፡ ይትዐቀቡ፡ ኵሎ፡ ዘአዘዝክዎሙ፡ በኵሉ፡ ሕግየ፡ ወሥርዓትየ፡ ወኵነኔየ፡ በእደ፡ ሙሴ። ወአርስዖ፡ ምናሴ፡ ለይሁደ፡ ወእለ፡ ነበሩ፡ በኢየሩሳሌም፡ ለገቢረ፡ እኩይ፡ በእንተ[e]፡ ኵሉ፡ አሕዛብ፡ እለ፡ አሰሰለ፡ እግዚአብሔር፡ እምቅድመ፡ ገጸሙ፡ ለደቂቀ፡ እስራኤል። ወተናገረ፡ እግዚአብሔር፡ ላዕለ፡ ምናሴ፡ ወላዕለ፡ ሕዝቡ፡ ወኢሰምዕዎ። ወፈነወ፡ እግዚአብሔር፡ ላዕሌሆሙ፡ መላእክተ፡ ጎይል፡ ዘንጉሥ፡ አሶር፡ ወአጎዝዎ፡

two courts of the house of the Lord. He himself made his own sons serve in the fire in the land of Benonim; he took omens, made himself like an ass, practiced divination, and worked sorceries and visions (?). He did much evil before the Lord, so as to sin against him. He set up his carved image and his molten image, the image he had made, in the house of the Lord, [of which the Lord had said[f]] to David and to Solomon his son, 'In this house and in Jerusalem, which I have chosen out of all the people of Israel, I will set my name forever; and I will not again move the foot of Israel [from] the great land that I gave to their fathers, provided that they keep all that I commanded them in all my law, my ordinance and my judgement by the hand of Moses.' Manasseh led Judah and those who lived in Jerusalem astray, to do evil beyond (?) all the nations whom the Lord had removed from before the face of the children of Israel. The Lord spoke against Manasseh and against his people, but they did not listen to him. So, the Lord sent against them the captains of the army of the king of Assyria, and they

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[a] **ሠራያተ** (*GG-145* has **ሰያሐተ**) is the plural of **ሥራይ** (*veneficium*, *incantamentum* – i.e. '*sorceries*', Dillmann, Lex. col. 245); Dillmann gives no personal noun, 'sorcerer', of this form.

[b] The word, **ወምርአያተ**, is doubtful: it is the plural of **ምርኣይ** ('sight', 'vision'); Dillmann (Lex. col. 300) glosses this very place (Did. ed. Platt p. 49 l. 1) as *visiones* and reports that the *Stuttgart MS* has the better reading **ማርያት** ('diviners'); it is here rendered '*visions*'.

[c] On **ለስሒት፡ ሎቱ፡** ('to sin against him'), Platt notes that the *MS* spells the word slightly differently (**ለስሒተ?**), with no change of sense.

[d] **ለዐቢይ፡ ምድር፡** is the *MS* reading per Platt's note and Harden ('the great land'); *GG-145* has **ለዐብየ፡ ምድር** and another *MS* has **ለዓቢይ፡ ምድር**; Platt printed his emendation, **እምድር**. The sense, '*from*', is supplied in brackets from 2Ch 33:8 (*LXX ἀπὸ τῆς γῆς*).

[e] **በእንተ** normally means 'on account of'; here, it stands where 2C 33:9 (*LXX*) has *ὑπὲρ πάντα τὰ ἔθνη* ('*beyond all the nations*'); Dillmann (Lex. col. 775) gives **በእንተ** for *ὑπὲρ* only as *pro*, *in gratiam* ('*on behalf of*'), not comparatively; here, it is rendered '*beyond*'.

[f] The words, '*of which the Lord had said*' are lacking in *GG-145* and other *MSS*, and are supplied (from a note by Platt).

ለምናሴ፡ በማእሰርት፡ ወአሰርዎ፡ በመዋቅሕት፡ ወወሰድዎ፡ ለባቢሎን። ወሶበ፡ ሐመ፡ ኀሠሠ፡ ገጸ፡ ለእግዚአብሔር፡ አምላኩ፡ ወባሕተወ፡ በሕቁ[a]፡ እምቅድመ፡ ገጹ፡ ለአምላከ፡ አበዊሁ። ወጸለየ፡ ምናሴ፡ ወልደ፡ ሕዝቅያስ፡ ንጉሥ። ወይቤ፡ ከመዝ፡ እግዚኦ፡ አኃዜ፡ ኵሉ፡ ዓለም፡ አምላኮሙ፡ ለአበዊነ፡ ለአብርሃም፡ ወለይስሐቅ፡ ወለያዕቆብ፡ ወለኵሉ፡ ፍሬሆሙ፡ ለጻድቃን፡ ዘገበርከ፡ ሰማየ፡ ወምድረ፡ ምስለ፡ ኵሉ፡ ዓለሞሙ፡ ዘገሠጽካ፡ ለባሕር፡ በቃለ፡ ትእዛዝከ፡ ዘወጸከ፡ ቀላያተ፡ ወጎተምካ፡ ግሩመ። ወውእቱኒ፡ በስቡሕ፡ ስምከ። ዘኵሉ፡ ይርዕድ፡ ወያድለቀልቅ፡ እምቅድመ፡ ገጸ፡ ኀይልከ። እስመ፡ አልቦ፡ ጽንፈ፡ ዕበየ፡ ስብሐቲከ። ግሩም፡ መቅሠፍተ፡ መዐትከ፡ ላዕለ፡ ኃጥኣን። አልቦ፡ ኑልቊ፡ ወአልቦ፡ መስፈርተ፡ ሣህለ፡ ትእዛዝከ፡ እስመ፡ አንተ፡ እግዚአብሔር፡ ባሕቲትከ፡ ልዑል። መሓሪ፡ ርሑቀ፡ መዐት፡ ወብዙኀ፡ ሣህል፡ ወመስተማይጥ፡ ላዕለ፡ ጌጋዮሙ፡ ለእጓለ፡ እመሕያው። ወይእዜኒ፡ እግዚኦ፡ አምላኮሙ፡ ለጻድቃን። እስመ፡ አኮ፡ ለጻድቅ፡ ዘገበርኮ፡ ለንስሓ። አኮ፡ ለአብርሃም፡ ወለይስሐቅ፡ ወለያዕቆብ፡ እለ፡ ኢአበሱ፡ ለከ። አላ፡ ተመየጥ፡ ንስሓ፡ ዚአየ፡ ዘኃጥእ፡ እስመ፡ አበስኩ፡ እምኑልቈ፡ ኖጻ፡ ባሕር። ወብዙኃ፡ ኃጢአትየ። ወአኮ፡ ደልወት፡ ሊተ፡ አንቃዕዱ[b]፡ ወእርአይ፡ ኑኖ[c]፡ ለሰማይ፡

seized Manasseh with bonds, bound him in fetters and carried him off to Babylon. When he was in distress, he sought the face of the Lord his God and was greatly (?) afflicted [in spirit] before the face of the God of his fathers." Then Manasseh, son of King Hezekiah[d], prayed. And he said: "O Lord, Ruler of the whole world, God of our fathers Abraham, Isaac and Jacob and of all their righteous offspring, you who made heaven and earth with all that is in them, who rebuked the sea by the word of your commandment, who shut up the deep and sealed it fearsomely, and that by your glorious name. Everything trembles and quakes before the face of your might, for the greatness of your glory has no end. Terrible is the punishment of your wrath on sinners. The mercy of your commandment has no number and no measure; for, you alone are the Lord Most High. [You are] merciful, slow to anger and abundant in compassion, and you relent over the transgressions of the children of men. And now, O Lord, God of the righteous – for,[e] it is not for the righteous that you have appointed repentance, not for Abraham, Isaac and Jacob, who did not sin against you – but turn to my repentance, sinner that I am; for, I have sinned more than the number of the sand of the sea, and my sins are many. I am not

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[a] **በሕቁ** corresponds to Greek *σφόδρα* ('greatly') here; however, the usual sense of **ሕቁ** is 'a little'.

[b] **አንቃዕዱ** is printed with the 2nd-order stroke on **ደ** (we would expect an infinitive, **አንቃዕዶ**); *GG-145* also writes a 2nd-order form (**አንቃዱ**), so it is the *MS* tradition, not a print slip.

[c] **ኑኖ**: is printed with a 7th-order ring (for **ኑነ**, '*height*'); *GG-145* also writes **ኑኖ**.

[d] For '*King Hezekiah*', *GG-145* has '*Hezekiah, king of Judah*'.

[e] *GG-145* omits '*for*'.

እምብዝኀ፡ ጌጋይየ። ሰራሕኩ፡ በመዋቅሕተ፡ ጎጺን፡ ከመ፡ እሥሐታ፡ ለነፍስየ፡ እምጎጢአትየ። ወበዝኒ፡ ኢተሠሐትኩ። እስመ፡ መዐትከ፡ ወሐኩ፡ ወእኩየኒ፡ በቅድሜከ፡ ገበርኩ፡ እንዘ፡ አዐቅብ፡ ከንቶ፡ ወአበዝኃ፡ ዘኢይበቍዐኒ። ወይእዜኒ፡ እሰግድ፡ በብረከ፡ ልብየ፡ እንዘ፡ እስእል፡ ምሕረተ፡ ዚአከ። አበስኩ፡ እግዚኦ፡ አበስኩ። ወጎጢአትየኒ፡ እትአመን። እትመሀለል፡ ወእስእለከ። ተሣሀለኒ፡ እግዚኦ፡ ተሣሀለኒ፡ ወኢትመጥወኒ፡ ለጎጢአትየ። ወለዓለምሰ፡ ኢትዕቀብ፡ ሊተ፡ እከይየ፡ ወኢትትበቀለኒ፡ በመዓምቅቲሃ፡ ለምድር። እስመ፡ አንተ፡ እግዚኦ፡ አምላኮሙ፡ ለእለ፡ ይትኔስሑ። ወያስተርኢ፡ ጒሩትከ፡ በላዕሌየ። ከመ፡ እንዘ፡ አኮ፡ ደልወት፡ ሊተ፡ አድኀንከኒ፡ በብዝኀ፡ ሣህልከ። እሴብሐከ፡ በኵሉ፡ ጊዜ፡ ወበኵሉ፡ መዋዕለ፡ ሕይወትየ። እስመ፡ ኪያከ፡ ይሴብሑ፡ ኵሉ፡ ኀይለ፡ ሰማያት፡ ወለከ፡ ስብሐት፡ ለዓለም፡ አሜን። ወሶበ፡ ርእየ፡ እግዚአብሔር፡ ከመ፡ ነስሐ፡ ምናሴ፡ እምእከየ፡ ምግባሩ፡ ዘገብረ፡ በኢያእምሮቱ፡ አናሕሰየ[a]፡ ሎቱ፡ እግዚአብሔር፡ ወሰምዖ፡ ጸሎቶ፡ ወተሰጥዎ፡ ቃለ፡ ስእለቱ[b]። ወበጊዜሃ፡ ዐገቶ፡ ነደ፡ እሳት፡ ወተፈትሐ፡ መኣስረ፡ መዋቅሕተ፡ ጎጺን። ወእምዝ፡ አድኀኖ፡ እግዚአብሔር፡ ለምናሴ፡ እምኵሉ፡ ምንደቤሁ፡ ወሜጦ፡ ኢየሩሳሌም፡ ውስተ፡ መንግሥቱ። ወአእመረ፡ ምናሴ፡ ከመ፡ እግዚአብሔር፡ አምላኩ፡ ወተቀንየ፡ ለእግዚአብሔር፡ በኵሉ፡ ልቡ፡ ወበኵሉ፡ ነፍሱ፡ ኵሎ፡

worthy to look up and see the height of heaven, because of the multitude of my transgressions. I have toiled in fetters of iron so that I might bring my soul relief from my sin, and even so I have found no relief; for, I have stirred up your wrath and done evil in your sight, holding to vanity and multiplying what did not profit me. And now I bow down on the knees of my heart, asking for your mercy. I have sinned, O Lord, I have sinned, and I confess my sin. I implore and beseech you: have mercy on me, O Lord, have mercy on me, and do not hand me over to my sin. Do not keep my evil against me forever, and do not take vengeance on me in the depths of the earth. For[c] you, O Lord, are the God of those who repent, and your goodness will be shown in me, in that, though I was not worthy, you saved me in the abundance of your mercy. I will praise you at all times and all the days of my life; for, all the host of the heavens praise you,[d] and yours is the glory forever. Amen." When the Lord saw that Manasseh had repented of the evil of the deeds he had done in his ignorance, the Lord pardoned (?) him, heard his prayer and answered the words of his petition. At once a flame of fire surrounded him, and the bonds of the iron fetters were loosed. Then the Lord saved Manasseh from all his affliction and brought him back to Jerusalem, to his kingdom. And Manasseh knew that the Lord was his God, and he served the Lord with

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[a] The verb, **አናሕሰየ**, is unidentified; here, we follow Platt and Harden with 'pardoned'; *GG-145* has the same word, so the doubt stands.

[b] Platt notes that the *MS* spells **ስእለቱ** ('*his petition*') slightly differently; GG-145 hast **ስእለቶ** but there is no change of sense.

[c] *GG-145* omits '*For*'.

[d] In place of '*for, all the host of heaven praise you*', *GG-145* has '*whom all the host of the heavens praise*'.

መዋዕለ፡ ሕይወቱ፡ ወተኈለቈ፡ ምስለ፡ ጻድቃን። ወእምዝ፡ አውፅአ፡ አማልክተ፡ ነኪረ፡ እምቤተ፡ እግዚአብሔር፡ እለ፡ ግቡራን፡ በእደ፡ ሰብእ። ወአልዐለ፡ በሕቁ[a]፡ ወአቀመ፡ መላእክተ፡ ኀይል፡ ውስተ፡ ኵሉ፡ በሐውርት፡ ላዕለ፡ አረፍተ፡ ይሁዳ። ወኵሎ፡ ምሥዋዐ፡ ዘሐነጸ፡ በደብረ፡ ቤተ፡ እግዚአብሔር፡ ወበኢየሩሳሌም፡ አፍአ፡ እምሀገር፡ ወአርትዐ፡ ምሥዋዐ፡ እግዚአብሔር፡ ወሠዐ፡ ውስተ፡ ምሥዋዐ፡ መሥዋዕተ፡ ወሰብሐ። ወይቤ፡ ምናሴ፡ ለይሁዳ፡ ለተቀንዮ፡ ለእግዚአብሔር፡ አምላከ፡ እስራኤል። ወሰከበ፡ ምናሴ፡ ምስለ፡ አበዊሁ፡ በሰላም። ወነግሠ፡ አሞጽ፡ ወልዱ፡ ህየንቴሁ። ወገብረ፡ እኩየ፡ ቅድመ፡ እግዚአብሔር፡ በከመ፡ ገብረ፡ ምናሴ፡ አቡሁ። ወአምዕየ፡ ለእግዚአብሔር፡ አምላኩ።

all his heart and with all his soul all the days of his life, and he was counted among the righteous. Then he put out of the house of the Lord the foreign gods that had been made by the hands of men. He raised [the wall] very (?) high and stationed captains of the army in all the cities, on the walls of Judah. All the altars which he had built on the mountain of the house of the Lord and in Jerusalem [he put] outside the city; and he restored the altar of the Lord, offered sacrifice on the altar, and gave praise. And Manasseh told Judah to serve the Lord, the God of Israel. And Manasseh slept with his fathers in peace. And Amos his son reigned in his place. And he did evil before the Lord, as Manasseh his father had done. And he provoked the Lord his God to anger.

3 ናሁኬ፡ ሰማዕክሙ፡ እንከ፡ አደቂቅነ፡ ዘከመ፡ ተቀንየ፡ ወሠዐ፡ ለአማልክት፡ ወቀተለ፡ ብዙኃን፡ ዘእንበለ፡ ሕግ። ወእግዚአብሔር፡ አምላክ፡ አመንደዮ፡ ኀዳጠ። ወሶበ፡ ነስሐ፡ ኀደገ፡ ሎቱ፡ ኀጣውኢሁ፡ ወአግብአ፡ ውስተ፡ መንግሥቱ፡ እስመ፡ እግዚአብሔር፡ ይትወከፍ፡ ንስሓሆሙ፡ ለእለ፡ ይትመየጡ፡ ኀቤሁ፡ ወከዕበ፡ ያግብኦሙ፡ ውስተ፡ ዘቀዳሚ፡ ክብሮሙ። እስመ፡ አልቦ፡ ዘየዐቢ፡ ኀጢአት፡ እምአምልኮ፡ ጣዖት። እስመ፡ ዕልወት፡ ይእቲ፡ ለእግዚአብሔር። ወባሕቱ፡ ይድኀኑ፡ እምኔሃ፡ በሠናይ፡ ንስሓ። ወእመሰ፡ ዘይኤብስ፡ ወይገብር፡ ኀጢአተ፡ ወይብል፡ በልቡ፡ በእንተ፡ ዝንቱ፡

3 See, then, you have heard, our children, how [Manasseh] served and sacrificed to [false] gods and killed many unlawfully. And the Lord God afflicted him for a little while. But, when he repented, [the Lord] forgave him his sins and restored him to his kingdom[b]; for, God receives the repentance of those who turn to him, and he restores them again to their former honour.[c] For, there is no sin greater than the worship of idols, which is rebellion against God. Yet people are saved from it by sincere repentance. But whoever transgresses and commits sin, and says in his heart about this[d],

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[a] **በሕቁ** corresponds to Greek *σφόδρα* (‘very’) here; however, the usual sense of **ሕቁ** is ‘a little’.

[b] *GG-145* reads ‘*and he returned to his kingdom*’.

[c] Platt ends the sentence, “… *so as to restore them to their former honour*.”

[d] Harden lacks ‘*about this*’.

ምንተ፡ ይፈስየኒ፡ እግዚአብሔር፡ ዝኬ፡ ውእቱ፡ ዕልው፡ በኀበ፡ እግዚአብሔር። እስመ፡ ኢቀደመ፡ አመክሮ፡ ርእሶ። አላ፡ ሖረ፡ በግዕዙ፡ ወገብረ፡ ፍትወተ፡ ነፍሱ፡ ወይብል፡ ዝኬ፡ ሠናይ፡ ውእቱ። ወዘሰ፡ ይገብር፡ ከመዝ፡ ወኢይኔስሕ፡ አልቦ፡ ስርየት። ከመዝ፡ እንከ፡ ገብረ፡ አሞጽ፡ ወልደ፡ ምናሴ። እስመ፡ ትብል፡ ቅድስት፡ መጽሐፍ። ወሐለየ፡ በልቡ፡ አሞጽ፡ ማዕሌት[a]፡ ወገብረ፡ እኩየ፡ ቅድመ፡ እግዚአብሔር፡ በከመ፡ ገብረ፡ ምናሴ፡ አቡሁ። ወአብዝጎ፡ ትዕይርተ። ወይቤ፡ እስመ፡ ገብረ፡ አቡየ፡ ብዙኀ፡ ኀጢአተ፡ በንእሱ። ወሶበ፡ ረስአ፡ ተመይጠ፡ ወነስሐ። ወአነኒ፡ ከማሁ፡ እገብር፡ ወአሐውር፡ በግዕዝየ፡ ወእተሉ፡ ፍትወተ፡ ነፍስየ፡ ወሶበ፡ ረሳእኩ፡ እትመየጥ፡ ወእኔስሕ፡ ኀበ፡ እግዚአብሔር። ወእምዝ፡ ገብረ፡ አሞጽ፡ እኩየ፡ ቅድመ፡ እግዚአብሔር፡ ወአፈድፈደ፡ ገቢረ፡ በከመ፡ ገብሩ፡ እለ፡ እምቅድሜሁ፡ ወእምዝ፡ ቀሠፎ፡ እግዚአብሔር፡ ወአማሰኖ፡ እምድር፡ ሠናይት፡ ወአንበሩ፡ ሎቱ፡ አግብርቲሁ፡ ወቀተልዎ፡ በቤት። ወቀተሉ፡ አሕዛበ፡ ምድር፡ እለ፡ አንበሩ፡ በላዕለ፡ ንጉሥ፡ አሞጽ። ወነግሠ፡ ክልኤ፡ ዓመተ።

4 ለብዉ፡ እንከ፡ ኦአሕዛብ፡ ወኢተሐልዩ፡ ገቢረ፡ እኩየ፡ በከመ፡ ገብረ፡ አሞጽ፡ ከመ፡ ኢትማስኑ። ወከማሁ፡ መፍትው፡ ለኤጲስ፡ ቆጶስ፡ ይርዐዮሙ፡ ወይሚጦሙ፡ ለሕዝብ፡ ወይምህሮሙ፡ ወያለብዎሙ፡ ወለእለሂ፡ አበሱ፡

"What will God do to me?" – that one is a rebel before God. For, he has not first examined himself but has gone his own way and done the desire of his soul, and says, "This is good." Whoever does this and does not repent [b] has no forgiveness. This, then, is what Amos the son of Manasseh did. For, the holy Scripture says: "Amos devised rebellion (?) in his heart and did evil before the Lord, as Manasseh his father had done. And he multiplied insolent words. And he said, "My father committed much sin in his youth, and when he grew old, he turned back and repented. I too will do the same: I will go my own way and follow the desire of my soul, and when I have grown old, I will turn back and repent[c] before the Lord." Then Amos did evil before the Lord and did so exceedingly, as those before him had done; and then the Lord chastised him and made him perish from the good land, and his servants set on him and killed him in [his] house. And the people of the land killed those who had set on King Amos. And he reigned for two years."

4 Understand, then, O people, and do not think of doing evil as Amos did, so that you may not perish. Likewise, the bishop ought to shepherd the people[d] and turn them back, teach them and give them understanding;[e] and

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[a] **ማዕሌተ** is a rare word; the sense is taken as 'rebellion' (cf. **ዐለወ**, **ዕልወት**); *GG-145* has the same word.

[b] Platt adds '*before God*'.

[c] *GG-145* lacks '*and repent*'.

[d] In place of '*the people*', *GG-145* has '*those who have gone astray*'.

[e] Harden omits '*teach them and give them understanding*'.

ይገሥጾሙ፡ ወይፈውሶሙ፡ እምደዌሆሙ፡ ወይትወከፍ፡ ንስሓሆሙ፡ መጠነ፡ ይክል። ወእመሰ፡ ሕጹጸ፡ ምሕረት፡ ውእቱ፡ ወኢይትወከፍ፡ ንስሓሆሙ፡ ለኃጥኣን፡ እለ፡ ተመይጡ፡ ኀቤሁ፡ ዝኬ፡ ምኑን፡ ወኅሱር፡ ወይትኴነን፡ በቅድመ፡ እግዚአብሔር፡ አምላኩ። ወእመሰ፡ ተወክፈ፡ ንስሓሆሙ፡ ለእለ፡ ተመይጡ፡ ኀቤሁ፡ ይረክብ፡ ሣህለ፡ ወምሕረተ፡ በኀበ፡ እግዚአብሔር፡ አምላክ፡ ዘፈነወ፡ ወልደ፡ ዋሕደ፡ ውስተ፡ ዓለም፡ ወሠምረ፡ ይትወለድ፡ እምብእሲት፡ ወኮነ፡ ሰብአ፡ በእንቲኣነ፡ ወተወክፈ፡ ሕማመ፡ በዲበ፡ መስቀል፡ ተረግዘ፡ ወሞተ። ዘውእቱ፡ እግዚአብሔር፡ ቃል፡ መልአከ፡ ምክሩ፡ ዐቢይ፡ ወግሩም፡ ነሥአ፡ ደዌነ፡ ወጸረ፡ ሕማምነ። ወበቍስለ፡ ዚአሁ፡ ሐየውነ፡ ቍስለነ። ከማሁ፡ ንሕነኒ፡ ንትዐገሥ፡ ሕማመ፡ ወማንደቤ። ወንትወከፍ፡ ንስሓሆሙ፡ ለእለ፡ አበሱ። ርእዩኬ፡ ምሕረቶ፡ ለእግዚአብሔር፡ ለማቴዎስ፡ እንዘ፡ መጸብሓዊ፡ ውእቱ፡ ሶበ፡ ተመይጠ፡ ኀቤሁ፡ ረሰዮ፡ ወንጌላዊ። ወለጴጥሮስ፡ ዘክሕዶ፡ ሥልሰ፡ በእንተ፡ ፍርሀት፡ ሶበ፡ ነስሐ፡ ወበከየ፡ መሪረ፡ ወተወክፈ፡ ንስሓሁ፡ ወረሰዮ፡ ኖላዌ፡ አባግዒሁ። ወለጳውሎስ፡ እኁነ፡ እንዘ፡ ቀዲሙ፡ ሰደዲ፡ ውእቱ፡ ዘፀረፈ፡ ላዕለ፡ መንፈስ፡ ቅዱስ፡ ሶበ፡ ተመይጠ፡ ኀቤሁ፡ ረሰዮ፡ ሐዋርያ። ወለብእሲት፡ ኃጥእት፡ እንተ፡ መጽወተት፡ ለብዙኃን፡ ወይቤላ፡ ተኀድገ፡ ለኪ፡ ኀጢአትኪ። ወለካልእታኒ፡ ዘማ፡ እንተ፡ አቀምዋ፡ ካህናት፡ ቅድሜሁ፡ ከመ፡ ያመክርዎ፡ ወአድኀና፡ ወይቤላ፡ ሖሪ፡ ወእምዝ፡

he ought to rebuke those who have sinned, heal them of their sickness and receive their repentance, as far as he is able. But, if he is lacking in mercy and does not receive the repentance of sinners who have turned to him[a], he is despised and dishonoured, and will be condemned before the Lord his God. But, if he receives the repentance of those who have turned to him, he will find compassion and mercy with the Lord God, who sent [his] only Son into the world; and he was pleased to be born of a woman and became man for our sake, and accepted suffering on the cross, was pierced and died[b] – he who is God the Word, the Angel of his great and terrible counsel. He took our sicknesses and bore our sufferings; and, by his wound, we have been healed of our wounds. In the same way, let us, too, endure suffering and affliction, and let us receive the repentance of those who have sinned. See, then, the mercy of God toward Matthew: he was a tax-collector but, when he turned to him, he made him an evangelist. And toward Peter, who denied him three times out of fear: when he repented and wept bitterly, he received his repentance and made him the shepherd of his sheep. And toward Paul our brother: though he was formerly a persecutor who blasphemed against the Holy Spirit, when he turned to him, he made him an apostle. And to the sinful woman who gave alms to many[c] he said, “Your sin is forgiven you.” And

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[a] In place of ‘*to him*’, Platt has ‘*to God*’.

[b] Platt has ‘*and, his side being pierced, he died*’ in place of ‘*was pierced and died*’.

[c] For ‘*gave alms to many*’, Platt has ‘*who gave her goods in alms to many*’.

ደግመ፡ ኢተአብሲ። ርቱዕ፡ ለክሙ፡ ኦኤጲስቆጶሳት፡ ትረስዩ፡ ትውክልተክሙ፡ ወተስፋክሙ፡ ኀበ፡ እግዚአብሔር፡ እግዚእነ፡ ወመድኀኒነ፡ ወአምላክነ፡ ወንጉሥነ፡ ኢየሱስ፡ ክርስቶስ፡ መድኀኔ፡ ነፍሳትክሙ። ቅረቡ፡ ኀቤሁ፡ በየውህት፡ ወበምሕረት፡ ገባርያነ፡ ሰላም፡ ዘእንበለ፡ ተቃርኖ፡ ወመዐት። ሚጥዎሙ፡ ለኃጥኣን፡ ወአንሥእዎሙ፡ ለውዱቃን። ወኢትፍድዩ፡ እኩየ፡ ህየንተ፡ እኩየ። ወዓዲ፡ ኢትኩኑ፡ ጸላልያነ፡ ወኢመዓትማነ። ወኢፀራፍያነ፡ ወኢዝሁራነ፡ ወኢነሣእያነ፡ ገጽ፡ ወኢሰታይያነ፡ ብዙኀ፡ ወይነ። ወኢሰካርያነ፡ ወኢሐላይያነ፡ ወኢዘፈንያነ። ወኢሰራቅያነ፡ ወኢቀታልያነ። ወኢነሣእያነ፡ ሕልያነ[a]። ወኢትኅሥሡ፡ እንከ፡ ክብረ፡ እምኀበ፡ አማልክተ፡ ነኪር፡ አላ፡ ረሐቁ፡ እምኔሆሙ፡ እስመ፡ ተጸዋዕክሙ፡ ለዝንቱ፡ ግብር፡ ከመ፡ ትትቀነዩ፡ ለእግዚአብሔር።

the other one too, the adulteress whom the priests set before him in order to test him[b], he saved, and said to her, “Go, and from now on do not sin again.” It is right for you, O bishops, to set your trust and your hope in God, our Lord and our Saviour and our God and our King[c], Jesus Christ, the Saviour of your souls. Draw near to him in gentleness and in mercy, as makers of peace[d], without contention or anger. Turn sinners back and raise up the fallen. And do not repay evil for evil. Moreover, do not be haters[e] or hot-tempered, nor blasphemers, nor boastful, nor partial to persons, nor drinkers of much wine, nor drunkards, nor singers[f], nor dancers, nor thieves[g], nor murderers, nor takers of bribes. Do not seek honour from strange gods, then, but keep far from them; for, you have been called to this work, to serve God.

5 ከመዝ፡ ይኩን፡ ሕይወቱ፡ ለኤጲስቆጶስ፡ ዐራዙ፡ ወሲሳዩ፡ በዐቅም፡ ወበንጽሕ፡ መጠነ፡ የአክሎ፡ ከመ፡ ኢይትዐደው፡ ውስተ፡ ካልእ፡ ግብር። እስመ፡ ይደልዎ፡ ሲሳዩ፡ ለዘ፡ ይትቀነይ፡ ዐሥራተ፡ ወቀደሜ፡ ፍረያተ፡ ዘያበውኡ፡ ቤተ፡

5 Let the bishop’s life be like this: his clothing and his food in moderation and purity, as much as is enough for him, so that he does not overstep into another matter.[h] For, the one who serves is worthy of his food: the tithes

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[a] Here, **ሕልያነ** is taken as ‘*bribes*’; *GG-145* has (almost) the same word, **ሕልያን**.

[b] In place of ‘*test him*’, Platt has ‘*test Jesus*’.

[c] Harden omits ‘*and out God and our King*’.

[d] Platt has ‘*make peace*’ in place of ‘*as makers of peace*’.

[e] Lumpkin has ‘*revilers*’ in place of ‘*haters*’, here following *GG-145*.

[f] Platt omits ‘*nor singers*’ (a copying slip).

[g] Harden adds ‘*nor drunkards*’ (a second time) after ‘*nor thieves*’.

[h] Platt ends the sentence with ‘*into another matter*’ and Harden with ‘*into any other way or matter*’; here, we follow Lumpkin and *GG-145*.

ክርስቲያን፡ በከመ፡ አዙዝ፡ በጎበ፡ እግዚእ። ብውሕ፡ ለኤጲስቆጶስ፡ የሀብ፡ ጸሀቆሙ፡ ለነዳያን፡ ወለምስኪናን፡ ወለእቤራት፡ ወለእጓለ፡ ማውታ፡ ወለጽኑሳን፡ ወለፈላስያን፡ እለ፡ አልቦሙ፡ ወኢምንትኒ። ወእመሰ፡ ኢወሀቦሙ፡ ኤጲስቆጶስ፡ ትካዞሙ፡ ይትኃሠሥ፡ እግዚአብሔር፡ በእንቲአሆሙ፡ እስመቦ፡ ሥልጣነ፡ ይሥራዕ፡ ለኵሉ፡ በከመ፡ ይደሉ። ወአንትሙኒ፡ ሥዩማነ፡ ቤተ፡ ክርስቲያን፡ እመብክሙ፡ ጸህቀ፡ ንሥኡ፡ እምውስቴቱ፡ ወእመሰ፡ አልብክሙ፡ ተጽናሰ፡ ኢርቱዕ፡ ትንሥኡ፡ እምኔሁ። ወእምከመ፡ ገበርክሙ፡ ከመዝ፡ ትድኅኑ፡ በጎበ፡ እግዚአብሔር። ወእመሰ፡ ኤጲስቆጶሳት፡ ይነሥኡ፡ ለባሕቲቶሙ፡ ወይሰስዑ፡ ለበሊዕ፡ ወይዘግቡ፡ ለርእሶሙ፡ ወኢይሁቡ፡ ለጽኑሳን። ወበእንተዝ፡ ይትኃሠሥሙ፡ እግዚአብሔር፡ ወይለብሱ፡ ኀፍረተ፡ ወኅሳረ። ወበእንተዝ፡ ይቤ፡ ሐሊበ፡ ሰተይክሙ፡ ወፀምረ፡ ለበስክሙ፡ ወአስዋረ፡ ጠባሕክሙ፡ ዘወድቀ፡ ኢያንሣእክሙ፡ ወዘተገድፈ፡ ኢረደእክሙ። ቦኑ፡ አንትሙ፡ ባሕቲትክሙ፡ ተሐይዉ፡ በዲበ፡ ምድር። በእንተዝ፡ አዘዘክሙ፡ በውስተ፡ ሕግ፡ እንዘ፡ ይብል፡ አፍቅር፡ ቢጸክሙ፡ ከመ፡ ነፍስክሙ። ወዓዲ፡ ይቤ፡ ኢትፈፅሞ፡ አፉሁ፡ ለላህም፡ ሶበ፡ ይከይድ፡ እክለ። ወአንትሙ፡ ኢትኅሥሡ፡ ትንሥኡ፡ ወኢምንተኒ፡ ዘእንበለ፡ ደእሙ፡ መጠነ፡ ተቀነይክሙ፡ ወጻመውክሙ፡ በከመ፡ ይደሉ። እስመ፡ ዐውድሰ፡ ቅድስት፡ ቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር፡ ይእቲ። ወአንትሙኒ፡ ብልዑ፡ በውስቴታ፡ በከመ፡ ሌዋውያን፡ እለ፡ ይትቀነዩ፡ በደብተራ፡

and first fruits that people bring into the church, as the Lord has commanded. The bishop may give what they need to the poor and the needy, to widows and orphans, to the destitute and to strangers who have nothing at all. But, if the bishop does not give them what they lack, God will call him to account on their behalf; for, he [the bishop] has authority to make provision for everyone as is fitting. And you, too, who are appointed in the Church: if you are in need, take from it; but, if you are not in want, it is not right for you to take from it. If you do this, you will be saved before God. But, if the bishops take for themselves alone, are greedy in eating, store up for themselves and do not give to the destitute, then for this God will call them to account, and they will be clothed with shame and disgrace. Therefore, it says, “You have drunk the milk, and put on the wool, and slaughtered the oxen; what had fallen you have not raised up, and what was cast off you have not helped.” Will you alone live on the earth? For this reason, he commanded you in the law, saying, “Love your neighbour as yourselves.” And again, it says, “Do not muzzle the mouth of the ox when it treads out the grain[a].” And, as for you, do not seek to take anything at all except in the measure that you have served and toiled, as is fitting. For, the threshing-floor is the holy Church of God. And you also[b] are to eat in it, like the Levites who serve in the tabernacle of witness, which is the type of the holy Church. It is fitting, then, that the priests should eat the offering with their

[a] In place of ‘*when it treads out the grain*’, Harden has ‘*when you tread out your grain*’.

[b] Platt omits ‘*also*’.

ስምዕ፡ እንተ፡ ይእቲ፡ አምሳሊሃ፡ ለቅድስት፡ ቤተ፡ ክርስቲያን። መፍትውኬ፡ ይብልዑ፡ ካህናት፡ መባእ፡ ምስለ፡ አንስትያሆሙ፡ ወውሉዶሙ፡ ወአዋልዲሆሙ፡ እምዘ፡ ያበውኡ፡ ቍርባኖሙ፡ ለእግዚአብሔር፡ ብፅአተ፡ ዘበፅኡ፡ ፍረያተ፡ ወዐሥራተ፡ ወመሥዋዕተ፡ ወጽረስፎራ፡ እስመ፡ አልቦሙ፡ ካልአ፡ ትካዘ[a]፡ ወኢክፍለ፡ በሐውርት፡ ምስለ፡ ደቂቀ፡ እስራኤል፡ ዘእንበለ፡ ደእሙ፡ ለተቀንዮ፡ ደብተራ። እስመ፡ መባእ፡ ዘያበውኡ፡ አሕዛብ፡ ክፍሎሙ፡ ውእቱ፡ ለሌዋውያን። ወይእዜኒ፡ አንትሙ፡ ኤጲስቆጶሳት፡ አርአያሆሙ፡ ለካህናት፡ ወለሌዋውያን፡ ከመ፡ እለ፡ እምትካት። መፍትው፡ ትስአሉ፡ ወትጸልዩ፡ በእንተ፡ አሕዛብ፡ እስመ፡ አንትሙ፡ ድልዋን፡ ለቅኔ፡ ዛቲ፡ ቅድስት፡ ወቡርክት፡ ቤተ፡ ክርስቲያን፡ እለ፡ ትቀውሙ፡ ቅድመ፡ ምሥዋዒሁ፡ ለእግዚአብሔር፡ አምላክነ፡ እለ፡ ታዐርጉ፡ መሥዋዕተ፡ ንጽሕተ፡ ወነባቢተ፡ ዘእንበለ፡ ደም፡ ለኢየሱስ፡ ክርስቶስ፡ ዐቢዩ፡ ሊቀ፡ ካህናት። እስመ፡ አንትሙ፡ ውእቱ፡ ነቢያት፡ ወሊቃውንት፡ ወመኳንንት፡ ወነገሥት፡ እለ፡ ሥሉጣን፡ ላዕለ፡ ኵሎሙ፡ አሕዛብ፡ እለ፡ እምታሕቴክሙ። ወለክሙ፡ ይደልወክሙ፡ ትስብኩ፡ ወትንግሩ፡ ወታስምዕዎሙ፡ ለአሕዛብ፡ ቃለ፡ እግዚአብሔር፡ ወኢትጎብኡ፡ መራጉተ፡ ትምህርተ፡ ጥበብ፡ ወአእምሮ። ወእመሰ፡ ጎባእክሙ፡ ትረክቡ፡ ኵነኔ፡ እንተ፡ ድሉት፡ ለክሙ፡ በጎበ፡ እግዚአብሔር። ወባሕቱ፡ እመሰ፡ ሰበክሙ፡

wives, their sons and their daughters, from what [the people] bring as their offering to the Lord: vows that they have vowed, fruits, tithes, sacrifices and oblations; for, they have no other business, nor any portion of the land with the children of Israel, but only to serve the tabernacle. For, the offering that the people bring is the portion of the Levites. And now you, bishops, are the counterparts of the priests and Levites of old. You ought to entreat and pray for the people; for, you are ready for the service of this holy and blessed[b] Church, you who stand before the altar of the Lord our God and offer up a pure, rational and bloodless sacrifice to Jesus Christ, the great High Priest. For, you are prophets, elders, rulers and kings, who have authority over all the people under you. It is proper for you to preach and speak, and to make the people hear the word of God, and not to hide the keys of the teaching[c] of wisdom and knowledge. And, if you hide them, you will meet with the condemnation that is prepared for you with God. But, if you preach to the people and teach them, you will find reward, honour and favour with God, because you have patiently endured and borne every burden. And, therefore, you will obtain what you need[d] in every way, because you have

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[a] The word, **ትካዘ**, is doubtful: it normally means ‘care’ or ‘goods’ but is here taken as ‘*business*’.

[b] Harden lacks ‘*holy and blessed*’.

[c] Harden omits ‘*of the teaching*’.

[d] In place of ‘*what you need*’, Platt has ‘*your hope*’.

ወመሀርክሙ፡ ለአሕዛብ፡ ትረክቡ፡ ዕሴተ፡ ወክብረ፡ ወሞገሰ፡ በጎበ፡ እግዚአብሔር፡ እስመ፡ ተዐገሥክሙ፡ ወጾርክሙ፡ ኵሎ፡ ክበደ። ወበእንተዝ፡ ትረክቡ፡ ትካዝክሙ፡ በኵልሄ፡ እስመ፡ ተመሰልክምዎ፡ ለኢየሱስ፡ ክርስቶስ፡ ዘነሥአ፡ ደዌነ፡ ወጾረ፡ ሕማመነ፡ በዲበ፡ መስቀል። እስመ፡ በእንቲአነ፡ ተሰቅለ፡ ዘአልቦ፡ ኀጢአተ፡ ከማሁ፡ አንትሙኒ፡ መፍትው፡ ትጹሩ፡ ኀጢአቶሙ፡ ለሕዝቡ። እስመ፡ ይቤ፡ ኢሳይያስ፡ ነቢይ፡ በእንተ፡ መድኀኒነ፡ ውእቱ፡ ነሥአ፡ ደዌነ፡ ወጾረ፡ ሕማመነ፡ ወበእንቲአነ፡ ሐመ። ወዓዲ፡ ይቤ፡ ውእቱሰ፡ ቈሰለ፡ በእንተ፡ ኀጣውኢነ፡ ወሐመ፡ በእንተ፡ ጌጋይነ። ከማሁ፡ አንትሙኒ፡ ርቱዕ፡ ታድኀንዎሙ፡ ለአሕዛብ፡ በከመ፡ አድኀነክሙ፡ ክርስቶስ። ኢይምሰልክሙ፡ ጾረ፡ ቀሊለ፡ ዘይጸውሩ፡ ኤጲስቆጶሳት። በከመ፡ ጾሩ፡ ጾረ፡ ክቡደ፡ ከማሁ፡ ይንሥኡ፡ ቀዳሜ፡ ፍረያት፡ ወየሀቡ፡ እምኔሁ፡ ለጽኑሳን። እስመ፡ ሀሎ፡ ይወቅሠክሙ፡ ምስለ፡ ዘኢትክሉ፡ ምስሌሁ፡ ተዋቅሦ፡ ወተዋሥአ። ርቱዕኬ፡ ይርከቡ፡ ትካዞሙ[a]፡ ወይንሥኡ፡ መባአ፡ እለ፡ ይትቀነዩ፡ ለቅድስት፡ ቤተ፡ ክርስቲያን፡ ከመ፡ ካህናት፡ ወሌዋውያን፡ ወላእካን፡ በከመ፡ ጽሑፍ፡ ውስተ፡ መጽሐፈ፡ ኦሪት፡ በእንተ፡ ካህናት። ወይቤሎ፡ እግዚአብሔር፡ ለአሮን፡ ናሁ፡ አነ፡ ወሀብኩክሙ፡ ትዕቀቡ፡ ዘያቀድሙ፡ አብአ፡ ሊተ፡ እምነ፡ ኵሉ፡ ዘይትቄደስ፡ ሊተ፡ እምኀበ፡ ደቂቀ፡ እስራኤል፡ ለከ፡ ወሀብኩካሁ፡ እስከ፡ ትረሥእ። ወእምድኅሬከ፡ ለደቂቅከ፡ ሕግ፡ ዘለዓለም። ወዝንቱ፡

become like Jesus Christ, who took our sicknesses and bore our sufferings on the cross. For, he who had no sin was crucified for our sake; in the same way, you also ought to bear the sins of his people. For, Isaiah the prophet says concerning our Saviour, “He took our sicknesses and bore our sufferings, and for our sake he suffered.” And again, he says, “He was wounded for our sins and suffered for our transgressions.” In the same way it is right that you also should save the people, as Christ saved you. Do not think that the burden that the [b] bishops carry is light. As they have carried a heavy burden, so let them take the first fruits, and let them give of them to the destitute. For, there is one who will call you to account, with whom you cannot dispute or contend. It is right, then, that those who serve the holy Church should obtain their living and receive the offering, as priests and Levites and ministers, as it is written in the Book of Numbers concerning the priests: “And the Lord said to Aaron, ‘Behold, I have given you to keep the first fruits that they bring to me, of all that is sanctified to me by the children of Israel; to you I have given them [c] until you grow old. And, after you, [they shall belong] to your sons, as a law forever. And let this be yours, out of what is sanctified for the holy [place], of the sacrifices: of

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[a] Here, **ትካዞሙ** (literally, ‘their care/concern’) is doubtful; here, it apparently means ‘what they need’ or ‘*their living*’.

[b] Harden here adds ‘*presbyters and*’.

[c] Here, Harden adds ‘*even all the first fruits of grain that are in all their land, and all that they offer to the Lord; to you have I given it all*’.

ይኩንክሙ፡ ለክሙ፡ እምነ፡ ዘይትቄደስ፡ ለቅዱሳን፡ ዘመሣውዕ፡ እምነ፡ ኵሉ፡ ቍርባኖሙ፡ ወእምነ፡ ኵሉ፡ መሥዋዕቶሙ፡ ወእምነ፡ ዘንስሓሆሙ፡ ወእምነ፡ ኵሉ፡ ዘጎጣውኢሆሙ፡ ወኵሉ፡ ዘያመጽኡ፡ ሊተ፡ እምነ፡ ኵሉ፡ ዘቅዱስ፡ ለከ፡ ውእቱ፡ ወለደቂቅከ። ቅዱሰ፡ ቅዱሳን፡ ብልዕዎ፡ ኵሉ፡ ተባዕት፡ ለይብልዖ፡ አንተ፡ ወደቂቅከ፡ እስመ፡ ቅዱስ፡ ውእቱ፡ ለከ። ወዝንቱ፡ ይኩንክሙ፡ እምነ፡ ቅድመ፡ ሀብቶሙ፡ ወእምነ፡ ኵሉ፡ ዘያበውኡ፡ ደቂቀ፡ እስራኤል፡ ለከ፡ ወሀብኩካሁ፡ ወለደቂቅከ፡ ወአዋልዲከሂ፡ መስሌከ፡ ሕግ፡ ዘለዓለም። ኵሉ፡ ዘንጹሕ፡ በውስተ፡ ቤትከ፡ ይብልዖ። ኵሉ፡ ቀዳሚያተ፡ ቅብእ፡ ወኵሉ፡ ቀዳሚያተ፡ ወይን፡ ወዘስርናይ፡ ቀዳምያቲሆሙ፡ ወኵሉ፡ ዘያበውኡ፡ ለእግዚአብሔር፡ ለከ፡ ወሀብኩካሁ። ወኵሉ፡ ቀዳሜ፡ እክል፡ ዘበኵሉ፡ ምድሮሙ፡ ወኵሉ፡ ዘያመጽኡ፡ ለእግዚአብሔር፡ ለከ፡ ወሀብኩካሁ፡ ኵሎ፡ ዘንጹሕ፡ በውስተ፡ ቤትከ፡ ይብልዖ። ኵሉ፡ ዘየሐርሙ፡ በውስተ፡ ደቂቀ፡ እስራኤል፡ ለከ፡ ውእቱ። ወኵሉ፡ ዘይፈትሕ፡ ማሕፀነ፡ እምነ፡ ኵሉ፡ ዘሥጋ፡ ኵሉ፡ ዘያመጽኡ፡ ለእግዚአብሔር፡ እምነ፡ ሰብእ፡ ወእስከ፡ እንስሳ፡ ለከ፡ ውእቱ፡ እለ፡ በቤዛ፡ ይትቤዘው፡ በኵረ፡ ሰብእ፡ ወበኵረ፡ እንስሳሂ፡ ዘርኩስ፡ ታቤዝዉ። ወቤዛሁ፡ ለዘ፡ አሐዱ፡ ወርኁ፡ ሜጠ፡ ኀምሳ፡ ሰቅል፡ በሰቅሎ፡ ዘቅዱሳን፡ ዕሥራ፡ አቦሊ፡ ውእቱ። ዘእንበለ፡ በኵረ፡ አልህምት፡ ወበኵረ፡ አባግዕ፡ ወበኵረ፡ አጣሊ፡ ዘኢታቤዙ፡ እስመ፡ ቅዱስ፡ ውእቱ፡ ወትክዑ፡ ደሞሙ፡

all their offerings, of all their sacrifices, of their offerings of penitence and of all their offerings for sin; all that they bring to me of everything holy is yours and your sons'. Eat it in the holy of holies; let every male eat it, you and your sons; for, it is holy to you. And let this be yours, out of their first gifts and out of all that the children of Israel bring: to you I have given it, and to your sons and your daughters with you[a], as a law forever. Let everyone who is clean in your house eat it. All the first fruits of oil, all the first fruits of wine and of wheat, their first fruits, and all that they bring to the Lord, to you I have given it. And all the first fruits of grain in all their land and all that they bring to the Lord, to you I have given it all; let him who is clean in your house eat it. All that is devoted among the children of Israel is yours. And everything that opens the womb[b], of all flesh, all that they bring to the Lord, from man to beast, is yours; those that are to be redeemed by ransom, the first-born of man and the first-born of unclean beasts, you shall redeem. And the ransom for one that is a month old: the price is fifty shekels[c] by the shekel of the sanctuary, that is, twenty obols. But the first-born of cattle, the first-born of sheep and the first-born of goats you shall not redeem; for, they are holy; you shall pour out their blood at the altar, and their

[a] *GG-145* omits '*with you*'.

[b] Harden adds '*of its mother*'.

[c] In place of '*fifty shekels*', *GG-145* has '*five shekels*'.

ጎበ፡ ምሥዋዕ፡ ወሥብሐሙ፡ ትገብር፡ መሥዋዕተ፡ ለእግዚአብሔር፡ ለመዓዛ፡ ሠናይ። ወሥጋሁ፡ ይኩንከ፡ ለከ፡ በከመ፡ ተላዕ፡ ዘያበውኡ፡ ወበከመ፡ መዝራዕት፡ ዘየማን፡ ይኩንከ፡ ለከ፡ ኵሎ፡ መባአ፡ ዘቅዱስ፡ ኵሎ፡ ዘይፈልጡ፡ ደቂቀ፡ እስራኤል፡ ለእግዚአብሔር። ወሀብኩካሁ፡ ለከ፡ ወለደቂቅከ፡ ወለአዋልዲከ፡ ምስሌከ፡ ሕገ፡ ዘለዓለም፡ ወሥርዐት፡ ዘለዘላፉ፡ እንተ፡ ለዓለም፡ ይእቲ፡ ቅድመ፡ እግዚአብሔር፡ ለከ፡ ወለዘርዕከ፡ እምድኅሬከ።

fat you shall make a sacrifice to the Lord for a sweet savour. And its flesh shall be yours, like the breast that they bring and like the right shoulder; yours shall be every holy offering, all that the children of Israel set apart for the Lord. I have given it to you and[a] to your sons and your daughters with you, as a law forever, and as an everlasting ordinance that stands forever[b] before the Lord, to you[c] and to your seed after you.'"

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[a] Harden omits '*to you and*'.

[b] *GG-145* lacks '*that stands forever*'.

[c] Platt omits '*to you*'.

ዲድስቅልያ፡ ፰

በእንተ፡ ከመ፡ መፍትው፡ ያብኡ፡ ሕዝብ፡ መባእ፡ ቤተ፡ ክርስቲያን፡ መጠነ፡ ቦሙ።

1 ስምዑ፡ ይእዜኒ፡ አንትሙ፡ ሕዝበ፡ ቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር፡ ጎሪት፡ እስመ፡ ቀዲሙ፡ ተሰምዩ፡ ዕብራውያን፡ ሕዝበ፡ እግዚአብሔር፡ ሕዝብ፡ ቅዱሳን፡ ወይእዜሰ፡ ኮንክሙ፡ አንትሙ፡ ካህናት፡ ሕዝብ፡ ቅዱስ፡ ጎሩያን፡ ፍጥረትክሙ[a]፡ ተጽሕፈ፡ አስማቲክሙ፡ በሰማያት፡ ለመንግሥት፡ ወክህነት። ሕዝብ፡ ቅዱስ፡ መርዓት፡ ስርጉት፡ ለእግዚአብሔር፡ አምላክ፡ ቤተ፡ ክርስቲያን፡ ክብርት፡ ወምእመንት። ስምዑ፡ ዘከመ፡ ተሠርዐ፡ ቀዲሙ፡ ዘይትወሀብ፡ ለሥዩማነ፡ ቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር፡ ብፅአት፡ ወቀደሚ፡ እክል፡ ወዐሥራት፡ ለመድኀኒተ፡ ነፍሶሙ። ቀደሚ፡ ስሙ፡ ለኢየሱስ፡ ዮውጣ፡ በኑልቄ፡ ፲ ስምዒ፡ ቅድስት፡ ቤተ፡ ክርስቲያን፡ ጉባኤ፡ አሕዛብ፡ እንተ፡ ተሳረረት፡ በጎበ፡ ዮውጣ፡ እንተ፡ ተዐውቀት፡ በውስተ፡ ሕግ፡ ወዐቀበት፡ ሃይማኖተ፡ ወአምነት፡ በእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወመርሐት፡ አእምሮ፡ ቃለ፡ ዮውጣ፡ ወጸንዐት፡ በተፍጻሜተ፡ ስብሐቲሁ። እስመ፡ ትካት፡ ዘያበውኡ፡ መባእ፡ ወመሥዋዕተ፡ ወአኰቴተ፡ ወብፅአተ፡ ወዐሥራተ፡ ወቀደሚ፡ ፍረያት፡ ዘውእቱ፡ ቍርባኖሙ፡ በውእቱ፡ መዋዕል።

Didascalia 8

That the People ought to bring Offerings to the Church according to what they Have

1 Hear now also, you people of the chosen Church of God. For, formerly, the Hebrews were called the people of God, a holy people; but now you have become priests, a holy people[c], chosen ones in your creation (?), [and] your names have been written in heaven for a kingdom and a priesthood. [You are] a holy people, a bride adorned for the Lord God, a glorious and faithful Church. Hear how it was ordained of old what is to be given to those appointed over the Church of God[d]: vows, first fruits of grain and tithes, for the salvation of their souls. The first [letter] of the name of Jesus is iota, by number 10. Hear, O holy Church[e], assembly of the nations, which was founded on iota, which was made known in the law, kept the faith, believed in our Lord Jesus Christ, guided [men] to the knowledge of the word iota, and stood firm in the perfection of his glory. For, of old, they used to bring offerings[f], sacrifices, thank-offerings, vows, tithes and

Didascalia 8

[a] The construction of **ፍጥረትክሙ** with **ጎሩያን** is unclear (‘*chosen in your creation/generation*’).

[c] Platt omits ‘*priests, a holy people*’.

[d] In place of ‘*Church of God*’, Platt has ‘*Church of Christ*’.

[e] For ‘*is iota … holy Church*’, Platt has ‘*is iota, by the number of the testimony of the holy Church*’ (a copying slip).

[f] Harden omits ‘*offerings*’.

ወይእዜኒ፡ ኤጲስቆጶሳት፡ ወካህናት፡ ያዕርጉ፡ መሥዋዕተ፡ ጽ(?)ራስፎራ[a]፡ ለእግዚአብሔር፡ አምላክነ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘሞተ፡ በእንቲአነ። ወውእቱኬ፡ ሜሞሙ፡ ለሊቃነ፡ ካህናት፡ ወቀሲሳን፡ ወዲያቆናት፡ ወንፍቀ፡ ዲያቆናት፡ ወአናጕንስጢስ፡ ወመዘምራን፡ ወዐጸውተ፡ ጎቀ(?)ኃው[b]፡ ወዲያቆናዊት፡ ወዓዲ፡ አቤራት፡ ወደናግል፡ ወእጓለ፡ ማውታ፡ ወዲበ፡ ዘኵሉ፡ ሥሉጥ፡ ኤጲስቆጶስ፡ እስመ፡ ውእቱ፡ መምህሮሙ፡ ወመጥበቢሆሙ፡ ለእለ፡ ይትቀነዩ፡ ለእግዚአብሔር፡ በርትዕት፡ ሃይማኖት፡ ወበእንቲአሆሙ፡ ያገብእ፡ ቃለ።[c] ርቱዕ፡ ይትአዘዙ፡ ሎቱ፡ እስመ፡ መምህረ፡ ሕግ፡ ውእቱ፡ ለኵሉ። ወዓዲ፡ ውእቱ፡ አቡሆሙ፡ ዘወለደሙ፡ በማይ፡ ወበመንፈስ። እስመ፡ ሊቅክሙ፡ ወመርሐክሙ፡ ወጽንዕክሙ፡ ወአምላክክሙ፡ በዲበ፡ ምድር፡ እምታሕተ፡ አምላክ፡ ዘበ፡ አማን፡ መፍትው፡ ታዕብይዎ፡ ወታክብርዎ፡ ወባዕደንሂ፡ እለ፡ ከማሁ፡ በከመ፡ ይቤ፡ እግዚአብሔር፡ በአፈ፡ ዳዊት፡ ነቢይ፡ እንዘ፡ ይብል፡ አነሰ፡ እቤ፡ አማልክት፡ አንትሙ፡ ወደቂቀ፡ ልዑል፡ ኵልክሙ። ኢታሕሥሙ፡ ቃለ፡ ላዕለ፡ አማልክት፡ ዘውእቶሙ፡ ኤጲስቆጶሳት፡ አላ፡ ባሕቱ፡ ይቅድሙ፡ ነቢረ፡ ማእከሌክሙ፡ ኤጲስቆጶሳት፡ እስመ፡ ሎሙ፡ ተውህበ፡ ክብር፡ ወስብሓት፡ በኀበ፡ እግዚአብሔር፡ አምላክ፡ ከመ፡ ይርዐዩ፡ ሕዝቦ፡ በሰላም፡ ከመ፡ ክርስቶስ፡ ሊቀ፡ ካህናት፡ ዐቢይ። ወዲያቆን፡ ያስተጋብኦ፡

first fruits, which were their oblation in those days. But now let the bishops and priests offer the sacrifice of the oblation to the Lord our God, our Lord Jesus Christ, who died for us. And he it is who appointed high priests, presbyters, deacons, subdeacons, readers, singers, doorkeepers and deaconesses, and also widows, virgins and orphans; and over them all the bishop is set; for, he is the teacher and instructor of those who serve God in the right faith, and he answers on their behalf. It is right that they obey him; for, he is the teacher of the law to all. And, moreover, he is their father, who begot them by water and by the Spirit. Since he is your chief, your guide, your strength and your god on earth under the true God, you ought to magnify him and honour him[d], and others also who are like him, as God said by the mouth of David the prophet: “I said, you are gods, and sons of the Most High, all of you.” Do not speak an evil word against the gods, that is, the bishops; but let the bishops sit first among you, for honour and glory have been given to them from the Lord God, that they may shepherd his people in peace, like Christ the great high priest.[e] But let the deacon minister in

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[a] The first two letters of **ጽራስፎራ** are unclear in the printed text; the word represents the Greek, *προσφορά*.

[b] The printed form of **ጎቀኃው** is unclear (expected, **ኖኃው**, ‘doors’); the sense of ‘*doorkeepers*’ is secure.

[c] **ያገብእ፡ ቃለ** means ‘returns word’, i.e. answers/gives account.

[d] Harden omits ‘*and honour him*’.

[e] Platt lacks ‘*like Christ the great high priest*’.

ወዲያቆንሰ፡ ይትለአክ፡ በንጽሕ፡ ዘእንበለ፡ ነውር፡ ወኢይግበር፡ ወኢምንትኒ፡ ዘእንበለ፡ መባሕተ፡ ኤጲስቆጶስ፡ አቡሁ። ወዲያቆናዊትኒ፡ ኢትግበር፡ ወኢምንትኒ፡ ዘእንበለ፡ መባሕተ፡ ዲያቆን። ወካልእትኒ፡ ብእሲት፡ ኢትሖር፡ ኀበ፡ ዲያቆን፡ ዘእንበለ፡ ዳእሙ፡ ምስለ፡ ዲያቆናዊት። ወከማሁ፡ ኢትባእ፡ ብእሲት፡ ኀበ፡ ኤጲስቆጶስ፡ ዘእንበለ፡ ምስለ፡ ዲያቆን። አክብርዎሙ፡ እንከ፡ ለካህናት፡ እስመ፡ ይጌሥጹክሙ፡ ወይሜህሩክሙ፡ ፍኖተ፡ እግዚአብሔር፡ ወትትወከፉ፡ እምኔሆሙ፡ ቃለ፡ በርትዕት፡ ሃይማኖት። እስመ፡ ፈነዎሙ፡ ይስብኩ፡ ወይምህሩ፡ ወይገሥጹ፡ ወያጥምቅዎሙ፡ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ። ወይምህርዎሙ፡ ይዕቀቡ፡ ኵሎ፡ ዘአዘዝክዎሙ። አክብርዎሙ፡ ለአቤራት፡ ወለእጓለ፡ ማውታ፡ ከመ፡ ቤተ፡ ክርስቲያን። ወለደናግልኒ፡ ከመ፡ ታቦት፡ ወጽንሓሐ፡ ዕጣን።

2 እስመ፡ ትካት፡ አልቦ፡ ዘይክል፡ ያዕርግ፡ መሥዋዕተ፡ ዘእንበለ፡ እምደቂቀ፡ ሌዊ፡ ወኢሕዝብ፡ ኢክህሉ፡ በዊአ፡ ውስተ፡ ታቦት፡ ዘእንበለ፡ ምስለ፡ ካህናት። ወከማሁ፡ አንትሙኒ፡ ኢትግበሩ፡ ወኢምንትኒ፡ ዘእንበለ፡ ምክረ፡ ኤጲስቆጶስ፡ ወዘሰ፡ ይገብር፡ ከመዝ፡ ዘእንበለ፡ መባሕተ፡ ኤጲስቆጶስ፡ ፅሩዕ፡ ውእቱ፡ ወከንቶ፡ ግብረቱ፡ ወአልቦ፡ ሠናይተ። በከመ፡ ሳኦል፡ አዕረገ፡ መሥዋዕተ፡ ዘእንበለ፡ ሳሙኤል፡ ነቢይ። ወሰምዐ፡ ቃለ፡ ዘይብል፡ ከንቱ፡ ውእቱ፡ መሥዋዕትከ። ወከማሁ፡ ሕዝባዊኒ፡ እመ፡ ገብረ፡ ዘእንበለ፡ ካህን፡ ከንቱ፡ ውእቱ። ወያዝያንሂ፡ ንጉሥ፡ እንዘ፡ ኢኮነ፡ ካህን፡ ወገብረ፡ ግብረ፡ ክህነት፡ ኮነ፡ ለምጸ። ወእመቦ፡

purity, without blemish, and let him do nothing at all without the permission of the bishop, his father. And let the deaconess do nothing at all without the permission of the deacon. And let no other woman go to the deacon except only[a] with the deaconess. Likewise let no woman go in to the bishop except with the deacon. Honour the priests, then, for they admonish you and teach you the way of God, and from them you receive the word in the right faith. For he sent them to preach, to teach, to admonish, and to baptize [people] in the name of the Father and the Son and the Holy Spirit, and to teach them to keep "all that I have commanded them." [b] Honour the widows and the orphans as the Church. And [honour] the virgins also as the altar and the censer of incense.

2 For of old no one could offer sacrifice except one of the sons of Levi, and people could not go in to the altar except with the priests. In the same way, do nothing at all yourselves without the counsel of the bishop; and whoever acts thus without the bishop's permission is void, his work is vain, and there is no good [in it]. So it was when Saul offered sacrifice without Samuel the prophet, and he heard a voice saying, "Your sacrifice is vain." In the same way, if a layman acts without a priest, it is vain. And King Uzziah also, though he was not a priest, did the work of the priesthood and became a leper. And, if anyone of the

[a] Platt omits '*only*'.

[b] At the start of this sentence, Platt adds '*And you also*'.

እምሕዝብ፡ ዘይትዓደው፡ ክህነተ፡ ወኢይገብር፡ ትእዛዛቲሁ፡ ለእግዚአብሔር፡ ወኢያመስጥ፡ እምኵነኔ፡ እስመ፡ ነሥአ፡ ክብረ፡ እንተ፡ ኢተውህበት፡ ሎቱ፡ ወተቃረነ፡ ክህነተ፡ ወኢተመሰሎ፡ ለክርስቶስ፡ ዘኢወደሰ፡ ርእሶ፡ ለከዊነ፡ ዐቢየ፡ ሊቀ፡ ካህናት፡ አላ፡ ተዐገሠ፡ እስከ፡ ሶበ፡ ሰምዐ፡ ቃሎ፡ ለአብ፡ ዘይብል፡ መሐለ፡ እግዚአብሔር፡ ወኢነስሐ፡ አንተ፡ ካህኑ፡ ለዓለም፡ በከመ፡ ሚመቱ፡ ለመልከ፡ ጼዴቅ። ወእመሰ፡ ክርስቶስ፡ ኢወደሰ፡ ርእሶ፡ ዘእንበለ፡ ለአቡሁ፡ ዘዕሩይ፡ ምስሌሁ። እፎኬ፡ ይክል፡ ባሕቲቱ፡ ብእሲ፡ ነሢአ፡ ክህነት፡ ለርእሱ፡ ለእመ፡ ኢወሀቦ፡ ዘቦ፡ ሥልጣን፡ ዲቤሁ። እስመ፡ ደቂቀ፡ ቆሬ፡ እምነገደ፡ ሌዊ፡ እሙንቱ፡ ወሶበ፡ ተቃረንዎሙ፡ ለሙሴ፡ ወለአሮን፡ በልዖሙ፡ እሳት፡ እስመ፡ ኀሡ፡ ይንሥኡ፡ ዘኢይደልዎሙ፡ ዳታን፡ ወአቤሮን፡ ወረዱ፡ ውስተ፡ ሲኦል፡ ሕያዋኒሆሙ። በትር፡ እንተ፡ ሠረጸት፡ አማሰነት፡ ልቦሙ፡ ለብዙኃን፡ አብዳን፡ ወአስተርአየ፡ እምኔሃ፡ ዐቢየ፡ ሊቀ፡ ካህናት፡ ዘተሠይመ፡ በኀበ፡ እግዚአብሔር። መፍትውኬ፡ አኃዊነ፡ ታብኡ፡ መሥዋዕተክሙ፡ ወዕጣነክሙ፡ ለኤጲስቆጶስ፡ እስመ፡ ሊቀ፡ ካህናት፡ ውእቱ። ቀደሚ፡ ፍረያት፡ ወዐሥራት፡ ወኵሎ፡ ብፅአቲክሙ፡ አቅርቡ፡ ሎቱ፡ ከመ፡ የሀብ፡ ለለ፡ አሐዱ፡ አሐዱ፡ ትካዘሙ[a]፡ ለጽኑሳን፡ ለእለ፡ አልቦሙ፡ ወኢምንትኒ። ይሥርያሙ፡ በከመ፡ ይደሉ፡ ከመ፡ ኢየዐምፅ፡ አሐዱ፡ አሐዱ፡ ካልኦ፡ ለነሢአ፡ ምጽዋት። መፍትው፡ ኤጲስቆጶስ፡ ይትክዝ፡ በእንተ፡ ኵሉ፡ ጽኑሳን፡ ወይሕትት፡ ሕይወቶሙ፡ ወይጠይቅ፡ ንብረቶሙ።

people encroaches on the priesthood and does not do the commandments of God, he will not escape judgement; for, he has taken an honour that was not given to him, and has opposed the priesthood, and has not imitated Christ, who did not glorify himself to become a great high priest, but endured patiently until he heard the voice of the Father saying, “The Lord has sworn and has not repented: you are his priest forever, according to the order of Melchizedek.” But if, Christ did not glorify himself without his Father, who is equal to him, how can a man by himself take [b] the priesthood for himself, if he who has authority over him has not given it to him? For, the sons of Korah were of the tribe of Levi and, when they opposed Moses and Aaron, fire consumed them, because they sought to take what did not belong to them; Dathan and Abiron [c] went down alive into Sheol. The rod that sprouted destroyed the purpose of many fools, and through it the great high priest who was appointed by God was made manifest. So, our brothers, you ought to bring your sacrifices and your incense to the bishop; for, he is the high priest. Bring to him first fruits and tithes and all your vows, so he may give to each one according to their need, to the destitute who have nothing at all. Let him arrange for them as is fitting, so no one wrongs his neighbour in receiving alms. The bishop ought to be concerned for all the needy, and to examine their lives and know their condition well.

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[a] The word, **ትካዘሙ**, is doubtful (though all *MSS* agree); we take it as ‘*their need*’, construed adverbially.

[b] Here, Platt adds ‘*the gift of*’.

[c] Here (?), Platt adds ‘*and Korah*’.

[3] ወዓዲ፡ መሀይምናንሂ፡ ሶበ፡ ፈቀዱ፡ ይጸውዑ፡ ጽኑሳን፡ ወመበለታት፡ ውስተ፡ ምሳሕ፡ በከመ፡ አዘዘ፡ እግዚእ። መፍትው፡ ይትለአኩ፡ ዲያቆናት፡ ወእሙንቱሰ፡ ይጠይቁ፡ ሕይወቶሙ፡ ይጸውዕዎሙ፡ ወያንብሩ፡ አሐዱ፡ አሐዱ፡ ውስተ፡ መንበሩ፡ በከመ፡ ይደሉ። ወይክፍልዎሙ፡ ወለኖላዊኒ፡ የሀቡ፡ እምኔሁ፡ በኅቡእ፡ በእንተ፡ ክብረ፡ እግዚእ፡ ዘተውህበ፡ ክህነት። ወእምዘ፡ ተውህበ፡ ለመበለታት፡ ይንሥኡ፡ ዲያቆናት፡ እምኔሁ፡ ክልኤ፡ ክፍለ፡ ወከማሁ፡ ቀሲሳንሂ፡ እለ፡ ይተግሁ፡ ወይሜህሩ፡ ቃለ፡ ተግሣጽ፡ ወይንሥኡ፡ መክዕቢተ፡ እስመ፡ እሙንቱ፡ ሐዋርያቲሁ፡ ለእግዚእነ። እስመ፡ እሙንቱ፡ መማክርቲሁ፡ ለኤጲስቆጶስ፡ ወአክሊላ፡ ለቤተ፡ ክርስቲያን፡ እለ፡ ይፈትሑ፡ በውስቴታ፡ በርትዕ። ወአናጕንስጢስ፡ ይንሣእ፡ አሐደ፡ ክፍለ፡ ወከማሁ፡ መዘምራንሂ፡ ወዐጸውተ፡ ጎዋጎው፡ ይርከቡ፡ አሐዱ፡ አሐዱ፡ በከመ፡ ሥርዐተ፡ ቤተ፡ ክርስቲያን። ወሕዝብኒ፡ የሀብዎሙ፡ ክብረ፡ መጠነ፡ ይደልዎሙ፡ ወለኤጲስቆጶስ፡ ኢይትዐወርዎ፡ ወኢይጕንድዩ፡ ውሂቦቶ፡ አላ፡ ፍጡነ፡ ይፈንው፡ ሎቱ፡ ምስለ፡ ላእካን፡ ዲያቆናት። መፍትው፡ እንከ፡ ይንግርዎ፡ ዲያቆናት፡ ለኤጲስቆጶስ፡ ኵሎ፡ ትካዘ፡ ሕዝብ፡ ከመ፡ የአዝዞሙ፡ ይግበሩ፡ ዘይደሉ፡ እስመ፡ ትካት፡ አልቦ፡ ዘይበውእ፡ ውስተ፡ ቤተ፡ መቅደስ፡ ወኢይገብር፡ ወኢምንተኒ፡ ዘእንበለ፡ ካህን። ይቤ፡ መልክያስ፡ ነቢይ፡ እስመ፡ ከናፍሪሁ፡ ለካህን፡ የዐቅብ፡ ምክረ፡ ወየኀሥሥ፡ ሕገ። እስመ፡ እለ፡ ይትቀነዩ፡ ለአማልክት፡ ወይገብሩ፡

[3] And, moreover, when the faithful wish to invite the needy and widows [a] to a meal, as the Lord has commanded, the deacons ought to serve; and let them, knowing their lives well, invite them and seat each one in his place, as is fitting. And let them distribute to them; and let them also give some of it in secret to the shepherd, for the double[b] honour of the Lord, since he is the one to whom the priesthood has been given. And, of what has been given to the widows, let the deacons take two portions; and, likewise, the presbyters also, who are watchful and teach the word of admonition, let them receive a double [share]; for, they are the apostles of our Lord. For, they are the counsellors of the bishop and the crown of the Church, who judge uprightly in it. And let the reader take one portion, and likewise the singers also; and let the doorkeepers receive, each one, according to the order of the Church. And to the people also let them give honour as befits them; and let them not neglect the bishop, nor delay giving to him, but let them send to him quickly with the ministering deacons. The deacons, then, ought to tell the bishop every need of the people, so that he may command them[c] to do what is fitting; for, of old, no one entered the temple or did anything at all without a priest. Malachi the prophet says, “For, the lips of the

[a] Here, Platt adds ‘*and orphans*’.
[b] Lumpkin lacks ‘*double*’, here following Platt.
[c] In place of ‘*them*’, Platt has ‘*the people*’.

ፈቃዶሙ፡ ወይሬስዩ፡ ርእሶሙ፡ ከመ፡ ጻድቃን፡ እንዘ፡ ርኩሳን፡ እሙንቱ፡ ወእኩይ፡ ምግባሮሙ፡ ወአልቦሙ፡ ወኢምንተኒ፡ ምግባረ፡ ሠናይ፡ ወይትሜሰሉ፡ ከመ፡ ቅዱሳን። ወርእዮሙ፡ ምግባሮሙ፡ ይስሕቅዎሙ፡ ወይሜንንዎሙ። ወእሙንቱሰ፡ አልቦ፡ ዘይክሉ፡ ፈጽሞ፡ ወኢይገብሩ፡ ወኢምንተኒ፡ ዘእንበለ፡ በምክረ፡ ገነውተ፡ አማልክት፡ አላ፡ ጸእሙ፡ ያንቀዓዱ፡ ጎቤሆሙ፡ ወያፀምኡ፡ ቃለ፡ ዘይኤዝዞሙ፡ ወይገብሩ፡ ኵሎ፡ ዘይቤሎሙ፡ ወያከብርዎሙ፡ ለገነውተ[a]፡ አማልክት፡ ወይትወከሉ፡ ቦሙ፡ ወይትአመኑ፡ በአማልክቲሆሙ። ወእመሰ፡ ይትአመንዎሙ፡ ለእለ፡ አልቦሙ፡ ነፍሰ፡ ወይትቀነዩ፡ ለመናፍስት፡ ርኩሳን፡ እለ፡ አልቦሙ፡ በቍዐ፡ ወይሴፈው፡ ከንቶ፡ ወይሬስዩ፡ ርእሶሙ፡ ጻድቃነ። እፎኬ፡ ንሕነ፡ እለ፡ ነሣእነ፡ ጸጋ፡ ወብነ፡ ሃይማኖተ፡ ብርህተ፡ ወተስፋ፡ ፍጽምት፡ እንተ፡ አልባቲ፡ ሐሰተ፡ ንትአመን፡ ስብከት፡ እንተ፡ ምልእት፡ ስብሓት፡ ዘእንበለ፡ ፍርሀት፡ ከመ፡ ናሥምሮ፡ ለእግዚአብሔር፡ አምላክነ። እስመ፡ አበው፡ ቀደምት፡ ወኤጲስቆጶሳት፡ ጥዩቀ፡ እሙንቱ፡ አፉሁ፡ ለእግዚአብሔር።

priest keep counsel and seek out the law." For, [there are] those who serve the gods and do their will, and make themselves out to be righteous while they are unclean and their conduct is evil, and they have no good work at all, yet they pass themselves off as saints. And [people], seeing their conduct, laugh at them and despise [b] them. Yet none of them is able to accomplish or do anything at all except by the counsel of the priests (?) of the gods; they only look to them, and listen to the voice of the one who commands them, and do all that he tells them; and they honour the priests of the gods, and rely on them, and believe in their gods. Now, if they believe in those who have no life, and serve unclean spirits in which there is no profit, and hope in vanity, and make themselves out to be righteous, how much more should we, who have received grace[c] and have a bright faith and a perfect hope in which there is no falsehood, believe the preaching, which is full of glory and without fear, so that we may please the Lord our God! For, the first fathers and the bishops are truly the mouth of God.

[4] እስመ፡ ተናገሮ፡ አሮን፡ ለፈርዖን፡ እንዘ፡ ይረድኦ፡ ለሙሴ። ወበእንተዝ፡ ተሰምየ፡ ነቢየ፡ ወሙሴኒ፡ ተሰምየ፡ አምላከ፡ ፈርዖን፡ ከመ፡ ንጉሥ፡ ወሊቀ፡ ካህናት፡ በከመ፡ ይቤሎ፡ እግዚአብሔር፡ ናሁ፡ ረሰይኩከ፡ ትኩን፡ አምላከ፡

[4] For[d], Aaron spoke to Pharaoh while he was helping Moses. And, for this reason, he was called a prophet, and Moses also was called the god of Pharaoh, as king and high priest, as God said to him, "Behold, I have made you to be a god to Pharaoh,

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[a] The word, **ለገነውተ**, is doubtful: the sense is taken from context and Harden ('idol-priests'), but the word is not secure (*GG-145* has the same form both times).

[b] Harden adds '*and detest*'.

[c] Platt has '*the grace of the Holy Spirit*'.

[d] For the opening of this verse, Platt has, "*For, they are the mouth of God*" (a copying slip_.

ለፈርያን፡ ወአሮን፡ እኁከ፡ ይኩን፡ ለከ፡ ነቢይ። ወአንትሙኒ፡ እፎ፡ ኢተአምንዎሙ፡ እስመ፡ እሙንቱ፡ ይተነብሉ፡ በእንቲአክሙ፡ ወያገብኡ፡ ቃለ።

5 ተቀነዩ፡ ሎሙ፡ እስመ፡ ነቢያት፡ ወአግብርተ፡ እግዚአብሔር፡ እሙንቱ። ዲያቆንሰ፡ አምሳለ፡ አሮን፡ ወኤጲስቆጶስ፡ አምሳለ፡ ሙሴ። ወእመሰ፡ ሙሴ፡ ተሰምየ፡ አምላከ፡ በጎበ፡ እግዚአብሔር፡ ወአንትሙኒ፡ ርቱዕ፡ ታክብርዎሙ፡ ለኤጲስቆጶሳት፡ ከመ፡ እግዚአብሔር፡ ወዲያቆን፡ ከመ፡ ነቢይ። በከመ፡ ክርስቶስ፡ አልቦ፡ ዘገብረ፡ ወኢምንተኒ፡ ዘእንበለ፡ በአብ። ወከማሁ፡ ዲያቆንሂ፡ ኢይግበር፡ ወኢምንተኒ፡ ዘእንበለ፡ ምክረ፡ ኤጲስቆጶስ። ወወልድኒ፡ አልቦ፡ ዘይገብር፡ ዘእንበለ፡ በአብ። ወበከመ፡ ወልድ፡ ይቴሐት፡ ለአቡሁ፡ ወከማሁ፡ ዲያቆን፡ ይቴሐት፡ ለኤጲስቆጶስ።

and Aaron your brother shall be a prophet to you[a].” And you, how is it that you do not believe them? For, they intercede for you and deliver the word.

5 Serve them; for, they are prophets and servants of God. The deacon is in the likeness of Aaron, and the bishop in the likeness of Moses. And, if Moses was called a god by God, it is right that you also should honour the bishops[b] as God, and the deacon as a prophet. Just as Christ did nothing at all without the Father, so likewise, let the deacon do nothing at all without the counsel of the bishop. And the Son also does nothing without the Father. And as the Son is subject to his Father; so, likewise, let the deacon be subject to the bishop.

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[a] In place of ‘*shall be a prophet to you*’, Platt has ‘*shall be a minister and a prophet*’.

[b] *GG-145* has ‘*the bishop*’.

ዲድስቅልያ፡ ፱

በእንተ፡ ከመ፡ ኢመፍትው፡ ይግበር፡ ዲያቆን፡ ወኢምንተኒ፡ ዘእንበለ፡ በመባሕተ፡ ኤጲስቆጶስ።

1 በከመ፡ ወልድ፡ ሥምረቱ፡ ወመልአከ፡ ምክሩ፡ ወነቢዩ፡ ለአብ፡ ወከማሁ፡ ዲያቆንሂ፡ መልአኩ፡ ወነቢዩ፡ ለኤጲስቆጶስ።

2 ወበእንተዝ፡ ይደልዎ፡ ኢይግበር፡ ወኢምንተኒ፡ ዘእንበለ፡ ምክረ፡ ኤጲስቆጶስ። ወእመሰ፡ ወሀበ፡ በኀቡእ፡ ለጽኑስ፡ ዘእንበለ፡ ያእምር፡ ኤጲስቆጶስ፡ ያጼእል፡ ወይሬሲ፡ ምናኔ፡ ወሀኬተ፡ ላዕለ፡ ነዳያን፡ ወምስኪናን፡ ወምንዱባን። ወዘአሕሠመ፡ ቃለ፡ ዲበ፡ ኤጲስቆጶስ፡ አው፡ ገብረ፡ እኩየ፡ ጌየ፡ ላዕለ፡ እግዚአብሔር። ኢለቢዎ፡ ዘይቤ፡ ኢታሕሥም፡ ዲበ፡ መኰንነ፡ ሕዝብከ። እስመ፡ ኢተሠርዐ፡ ዝንቱ፡ ሕግ፡ ዲበ፡ አእባን፡ ወዕፀው፡ እለ፡ ያመልኩ፡ ነኪራን። አላ፡ ዳእሙ፡ በእንተ፡ ካህናት፡ ወማእምራን። እስመ፡ ለእሙንቱ፡ ይቤሎሙ፡ አማልክት፡ አንትሙ፡ ወደቂቀ፡ ልዑል፡ ኵልክሙ።

3 ለቡ፡ እንከ፡ አዲያቆን፡ እመ፡ ርኢከ፡ ብእሴ፡ ጽኑሰ፡ ወየኀፍር፡ ስኢለ፡ ንግር፡ በእንቲአሁ፡ በኀቡእ፡ ኀበ፡ ኤጲስቆጶስ። ወኢትክሥት፡ ወኢትንግር፡ ለባዕድ፡ ተጽናሶ፡ ከመ፡ ኢይኀፈር፡ ወኢያንጕርጕር። ወእመሰ፡ ከሠትከ፡ ኀቡኣቲሁ፡ ታሐዝን፡ እጕከ። ወበእንቲአሁ፡ ይትመዐዓከ፡

DIDASCALIA 9

THAT THE DEACON OUGHT NOT TO DO ANYTHING AT ALL EXCEPT BY THE AUTHORITY OF THE BISHOP

1 As the Son is the good pleasure of the Father, and the angel of his counsel, and his prophet, so the deacon is the messenger and prophet of the bishop.

2 Therefore, it is not right for him to do anything at all without the counsel of the bishop. And, if he gives in secret to a needy person without the bishop's knowledge, he brings reproach and charges [him] with neglect and sloth toward the poor, the wretched [a] and the afflicted. And whoever speaks an evil word against the bishop, or does [him] evil, has sinned against God, not understanding what is said: "You shall not speak evil against the ruler of your people." For, this law was not ordained concerning stones and trees, which foreigners worship, but rather concerning priests [b] and wise men. For, it is to these that he said, "You are gods, and all of you are sons of the Most High."

3 Understand, then, O deacon: if you see a needy man who is ashamed to beg, speak about him in secret[d] to the bishop. And do not reveal or tell his poverty to anyone else, so that he may not be ashamed or murmur. But, if you reveal his secrets, you will grieve your brother and, on his account, God will be angry

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DIDASCALIA 9

[a] *GG-145* omits '*the wretched*' and Platt adds '*the needy*'.

[b] Platt adds '*teachers*'.

[d] Harden omits '*in secret*'.

እግዚአብሔር። ወይቤሎሙ፡ ለምንት፡ ኢፈራህክሙ፡ ሐምዮቶ፡ ለቍልዔየ፡ ሙሴ። ወኮነ፡ ላዕሌሆሙ፡ መንሱተ[a]፡ መዐቱ፡ ለእግዚአብሔር። ወይቤሎሙ፡ ሙሴ፡ ለእለ፡ አንጕርጕርዎ። ወንሕነ፡ ምንተ፡ ንሕነ፡ ወዝነጕርጓርክሙ፡ አኮ፡ በላዕሌየ፡ ዘታንጕረጕሩ፡ ላዕለ፡ ፈጣሪ። ወእመቦ፡ ዘይቤሎ፡ ለሕዝባዊ፡ አብድ፡ ይትኴነን። እስመ፡ ፀረፈ፡ ላዕለ፡ ስመ፡ ክርስቶስ። ወእመሰ፡ ከመዝ፡ ውእቱ፡ እፎኬ፡ እለ፡ ይፀርፉ፡ ዲበ፡ ኤጲስቆጶስ፡ እስመ፡ ሶበ፡ ይሰፍሕ፡ እደዊሁ፡ ይወርድ፡ ላዕሌሁ፡ መንፈስ፡ ቅዱስ። ወትትመሀሩ፡ እምኔሁ፡ ሥርዓተ፡ መንፈሳዊተ። ወታአምርዎ፡ ለእግዚአብሔር፡ ወአመንክሙ፡ በክርስቶስ፡ በዘ፡ ቦቱ፡ ድኅንክሙ። በቅብአ፡ ትፍሥሕት፡ ወበቅዱስ፡ በለሳን፡ ወትከውኑ፡ ውሉደ፡ ብርሃን። እስመ፡ ሶበ፡ ያነብር፡ ኤጲስቆጶስ፡ እደዊሁ፡ ላዕሌክሙ፡ በውስተ፡ ቅድስት፡ ጥምቀት፡ ይፈኑ፡ እግዚአብሔር፡ ቃሎ፡ ቅዱሰ፡ ዲቤክሙ፡ ዘይብል፡ ውሉድየ፡ አንትሙ፡ ወአነ፡ ዮም፡ ወለድኩክሙ።

4 ለቡ፡ እንከ፡ አብእሲ፡ ከመ፡ በጸሎተ፡ ኤጲስቆጶስ፡ ተሰመይከ፡ ወልደ፡ እግዚአብሔር። ወይእዜኒ፡ አእምር፡ ዘተጸንከ፡ አፍቅር፡ ለዘ፡ አፍቀረከ፡ ውስተ፡ ዝስብሓት፡ ወክብር። ስግድ፡ ለዘ፡ ኮነከ፡ አበ፡ እምታሕተ፡

with you[b]. And he said to [Aaron and Miriam], “Why were you not afraid[c] to speak evil against my servant Moses?” And the calamity of the wrath of God came on them. And Moses said to those who murmured against him, “And we, what are we? And, as for this murmuring of yours, it is not against me[d] that you murmur, [but] against the Creator.” And, if anyone says to a layman, “Fool,” he will be condemned. For, he has blasphemed against the name of Christ. And, if this is so, how then [will it be with] those who blaspheme against the bishop? For, when he stretches out his hands, the Holy Spirit comes down on him[e]. And from him you learn the spiritual ordinance. And you know God, and you have believed in Christ, through whom you have been saved, [f]by the oil of gladness and by the holy balm, and you become children of light. For, when the bishop lays his hands on you in holy baptism, the Lord sends his holy word on you, which says, “You are my children, and today I have begotten you.”

4 Understand, then, O man, that by the prayer of the bishop you have been called a son of God. And now know what has been granted to you; love him who has loved you [and brought you] into this glory and honour.[g] Do reverence to him who has

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[a] The word, **መንሱተ** (‘*calamity*’) is doubtful; Harden notes that one *MS* has ‘*anger*’.

[b] In place of ‘*will be angry with you*’, Harden has ‘*will threaten (?) you*’.

[c] Platt opens the sentence, “*And God said to them, “Why were you not ashamed…*”

[d] *GG-145* has ‘*against us*’.

[e] Harden omits ‘*on him*’.

[f] Platt adds ‘*And*’ before ‘*by the oil of gladness*’, beginning a new sentence (a copying slip).

[g] For this sentence, Platt reads, “*And now know this grace that has been granted to you; love him who has loved you and called you into this glory and honour.*”

እግዚአብሔር፡ እስመ፡ ሰማዕክሙ፡ ቃለ፡ ዘይቤ፡ ለእለ፡ ወለዱክሙ፡ በሥጋ፡ አክብር፡ አባከ፡ ወእመከ፡ ወበእንተዝ፡ ትረክብ፡ ሠናየ። ወዘአሕሠመ፡ ቃለ፡ ላዕለ፡ አቡሁ፡ ወእሙ፡ ሞተ፡ ለይሙት። ወእመሰ፡ ከመዝ፡ ውእቱ፡ እፎኬ፡ ኢታዐብይዎሙ፡ ወኢታክብርዎሙ፡ ለእለ፡ ወለዱክሙ፡ ዳግመ፡ በማይ፡ ወበመንፈስ፡ ቅዱስ፡ ወሴሰዩክሙ፡ በሐሊብ፡ መንፈሳዊት፡ ወሐፀኑክሙ፡ በቃለ፡ ተግሣጽ፡ ወአጽንዑክሙ፡ በቍርባን፡ ወረሰዩክሙ፡ ድልዋነ፡ ትንሥኡ፡ ሥጋሁ፡ ቅዱሰ፡ ወደሞ፡ ክቡረ፡ ለእግዚእነ፡ ወመድኀኒነ፡ ኢየሱስ፡ ክርስቶስ። እሉ፡ እሙንቱ፡ እለ፡ ፈትሑክሙ፡ እማእሰረ፡ ኀጢአት፡ ወረሰዩክሙ፡ አዕርክተ፡ ለቅዱስ፡ አኰቴት፡ ወለፍቅረ፡ እግዚአብሔር፡ ትኩኑ፡ አዕርክተ፡ ርስት፡ ወመዋርስተ፡ ለወልዱ። ለእሉኬ፡ ፍርሀዎሙ፡ ወአክብርዎሙ፡ በዅሉ፡ ግብር፡ እስመ፡ ተጸገዉ፡ ሕይወተ፡ በኀበ፡ እግዚአብሔር፡ ከመ፡ ይፍትሑ፡ ዲበ፡ እለ፡ አበሱ፡ ወያድኅንዎሙ፡ እምእሳተ፡ ገሃነም፡ ወለእለሂ፡ ይትመየጡ፡ እምኀጣውኢሆሙ፡ ያናሕስዩ[a]፡ ሎሙ።

become[b] a father to you under God; for, you have heard the word that says, concerning those who begot you in the flesh, "Honour your father and your mother, and for this you will find good. And whoever speaks an evil word against his father and his mother, let him surely die." And, if this is so, how then will you not magnify and honour those who have begotten you again by water and the Holy Spirit, and fed you with spiritual milk, and reared you with the word of correction, and strengthened you with the Eucharist, and made you ready to receive the holy body and precious blood of our Lord and Saviour Jesus Christ? These are they who have loosed you from the bonds of sin and made you partakers of the holy thanksgiving and of the love of God, so that you may be partakers of the inheritance and co-heirs with his Son. Fear these, then, and honour them in everything[c]; for, they have been granted life from God, so that they may give judgement on those who have sinned and save them from the fire of Gehenna, and pardon (?) those who turn back from their sins.

5 መፍትው፡ ለእሉ፡ ትፍርህዎሙ፡ ከመ፡ ሊቃውንት፡ ወመኳንንት፡ ወተአዘዙ፡ ሎሙ፡ ከመ፡ ነገሥት፡ ወተወከፍዎሙ፡ በውስተ፡ አብያቲክሙ። በከመ፡ አዘዘ፡ ሳሙኤል፡ ነቢይ፡ ለሕዝብ፡ በእንተ፡ ንጉሥ፡ ውስተ፡

5 It is fitting that you fear these as chiefs and rulers, obey them as kings, and receive them into your houses. [This is] as Samuel the prophet commanded the people concerning the king, in the First Book of Kings[d]. And

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[a] The word, **ያናሕስዩ**, is not identified; the letters are clear in Platt and *GG-145,* but another *MS* has **ያነሐስዩ**, the same word in another spelling; the sense, '*pardon*', is taken from the context and Harden.

[b] Harden opens the sentence, "*Do reverence to the bishop, who has become …*"

[c] In place of '*in everything*', *GG-145* has '*with all honour*'.

[d] Note that the '*First Book of Kings*' is 1 Samuel.

ቀዳሚ፡ መጽሐፈ፡ ነገሥት። ወዓዲ፡ ሙሴ፡ አዘዘ፡ በእንተ፡ ካህናት። ከማሁ፡ ንኤዝዘክሙ፡ ንሕነ፡ በእንተ፡ ኤጲስቆጶሳት፡ ተሀቡ፡ ትካዘሙ፡ በከመ፡ ሥሩዕ። እስመ፡ ትካት፡ ሙሴ፡ ወሳሙኤል፡ አዘዙ፡ ለሕዝብ፡ ያክብርዎሙ፡ ለነገሥት፡ ወለካህናት፡ እለ፡ ይትቀነዩ፡ ለንብረተዝ፡ ዓለም። ወእመሰ፡ ከመዝ፡ ውእቱ፡ ፈድፋደ፡ ይደሉ፡ ተሀቡ፡ ትካዘሙ፡ ወሲሳዮሙ፡ ለኤጲስቆጶሳት፡ ወለካህናት፡ እለ፡ ይተግሁ፡ ወይትቀነዩ፡ በእንቲአክሙ፡ ወይከውኑክሙ፡ መርሐ፡ ለመንግሥተ፡ ሰማያት። ወእመሰ፡ ትካት፡ ነገሥት፡ ያነሥኡ፡ ሰራዊተ፡ ይፅብኡ፡ ወይትቃተሉ፡ ከመ፡ ይዕቀቡ፡ ወያድኅኑ፡ ሥጋ፡ ሰብእ። እፎኬ፡ እለ፡ ነሥኡ፡ ፈድፋደ፡ ሚመተ፡ ክህነት፡ በኀበ፡ እግዚአብሔር፡ እለ፡ ይፈውሱ፡ ነፍሰ፡ ወሥጋ፡ እምኵነኔ። እስመ፡ ነፍሰ፡ ተዐቢ፡ እምሥጋ፡ ወክህነት፡ ተዐቢ፡ እመንግሥት። እስመ፡ ዛቲ፡ ሚመት፡ እንተ፡ ተአስር፡ ለእለ፡ ይደልዎሙ፡ ኵነኔ፡ ወትፈትሕ፡ ለእለ፡ የኀሥሡ፡ ስርየተ። ወበእንተዝ፡ ርቱዕ፡ ታፍቅርዎ፡ ለኤጲስ፡ቆጶስ፡ ከመ፡ አብ፡ ወትፍርህዎ፡ ከመ፡ ንጉሥ፡ ወትትአመንዎ፡ ከመ፡ እግዚአብሔር። አብኡ፡ ሎቱ፡ አቅማሕክሙ፡ ወተግባረ፡ እደዊክሙ፡ ወቀዳሜ፡ ፍረያቲ-ክሙ፡ ወዐሥራቲክሙ፡ ወብፅዓቲክሙ፡ ወመሥዋዕትክሙ፡ ወቀዳሜ፡ ስርናይ፡ ወወይን፡ ወዘይተ፡ ወፀምረ። ወበእንተዝ፡ ይባርክ፡ ላዕሌክሙ፡ ከመ፡ ይኩን፡ ቍርባንክሙ፡ ጎፍየ፡ ወሥሙረ፡ ከመ፡ ዕጣን፡ መዓዛ፡ ሠናይ፡ በቅድመ፡ እግዚአብሔር፡ አምላክክሙ፡ ወይባርክ፡ እግዚአብሔር፡

Moses, also, gave commands concerning the priests. In the same way, we command you concerning the bishops, that you supply their needs, as is ordained. For, of old, Moses and Samuel [a] commanded the people to honour the kings and the priests, who serve in the affairs of this world. And, if this is so, it is much more fitting that you supply the needs and the sustenance of the bishops and priests, who keep watch and serve on your behalf and are your guides to the kingdom of heaven. And, if of old, kings raised armies to make war and fight, so as to guard and save the bodies of men, how much more [worthy of honour] are those who have received the office of the priesthood from God, who heal soul and body from condemnation! For, the soul is greater than the body, and the priesthood is greater than kingship. For, this is the office that binds those who deserve condemnation and looses those who seek forgiveness[b]. Therefore, it is right that you love the bishop as a father, fear him as a king, and trust in him as in God. Bring to him your produce and the work of your hands, the first of your fruits, your tithes, your vows[c] and your sacrifices, and the first of the wheat and wine and oil and wool. And, for this, he will pronounce a blessing over you, so that your offering may be choice and acceptable like incense, a sweet fragrance before the Lord your God, and that the Lord

[a] Harden here adds '*and Elijah*'.
[b] In place of '*forgiveness*', Harden has '*healing*'.
[c] Platt omits '*your vows*'.

ተግባረ፡ እደዊክሙ፡ ወያብዝኅ፡ ሠናያተ፡ ፍሬ፡ ምድርክሙ። እስመ፡ በረከት፡ እግዚአብሔር፡ ውስተ፡ አርእስተ፡ ጻድቃን፡ እለ፡ ይገብሩ፡ ምሕረተ።

6 ናሁኬ፡ አእምሩ፡ ከመ፡ አግዐዘነ፡ እግዚአብሔር፡ እመርገማ፡ ለኦሪት፡ ወአግብአነ፡ ውስተ፡ ሕይወት፡ እንዘ፡ ዝርዋን፡ ወግዱፋን፡ ንሕነ፡ ከመ፡ አባግዕ፡ ዘአልቦ፡ ኖላዌ፡ ወከመ፡ እንስሳ፡ ዘኢይክል፡ ነቢበ፡ ሜጠነ፡ እምኀጣውኢነ፡ ወአንጽሐነ፡ እምጌጋይነ፡ ወአዘዘነ፡ ናብእ፡ መሥዋዕተነ፡ ለካህናት፡ ወንመጽውት፡ ለነዳያን፡ እለ፡ አልቦሙ፡ ወኢምንትኒ። እስመ፡ ይቤ፡ እግዚእነ፡ በወንጌል፡ እመ፡ ኢያፈደፈድክሙ፡ ጸዲቀ፡ እምጸሐፍት፡ ወፈሪሳውያን፡ ኢትክሉ፡ ባዊአ፡ ውስተ፡ መንግሥተ፡ ሰማያት። ወእመሰ፡ ትካዝክሙ፡ ውሂበ፡ ለካህናት፡ ወለእቤራት፡ ወለእጓለ፡ ማውታ፡ በከመ፡ ጽሑፍ፡ ዘይብል፡ ዘረወ፡ ወወሀበ፡ ለነዳይ፡ ወጽድቁኒ፡ ይነብር፡ ለዓለም፡ እስመ፡ በጽድቅ፡ ወበርትዕ፡ ወበምሕረት፡ ይሰረይ፡ ኀጢአት። እስመ፡ ነፍስ፡ ንጽሕት፡ ወቡርክት፡ ትኤድሞ፡ ለእግዚአብሔር። ግበር፡ እንከ፡ ጽድቀ፡ ከመዝ፡ በከመ፡ አዘዘ፡ እግዚአብሔር። ሁብ፡ ለካህናት፡ በከመ፡ ይደሉ፡ ቀዳሜ፡ ምክያደ፡ ወይንከ፡ ወዐውደ፡ እክልከ፡ እስመ፡ ሥሉጣን፡ እሙንቱ፡ ይጸግዉ፡ ለኵሉ፡ ጽኑሳን፡ ወቦሙ፡ መባሕተ፡ ዲበ፡ ኵሉ፡ ግብረ፡ ቤተ፡ ክርስቲያን። ኢትትቀረንዎሙኬ፡ ለኤጲስቆጶሳት፡ በኵሉ፡ ግብሮሙ፡ እንዘ፡ ትብል፡ አይ፡ ጊዜ፡ ገብረ፡ ወለመኑ፡ ወሀበ፡ ወማእዜ፡ አኀለቀ፡ ወውስተ፡ አይ፡ መካን፡

may bless the work of your hands and multiply the good fruits of your land. For, the blessing of the Lord is on the heads of the righteous who show mercy. [a]

6 See, then, and know that the Lord has freed us from the curse of the Law and brought us back to life, when we were scattered and cast away like sheep that have no shepherd and like beasts that cannot speak; he has turned us back from our sins and cleansed us from our errors, and has commanded us to bring our[b] sacrifices to the priests and to give alms to the poor who have nothing at all. For, our Lord said in the Gospel, "Unless you exceed the scribes and Pharisees in being righteous, you cannot enter the kingdom of heaven.[c]" And [you will do this] if you make it your care to give to the priests, the widows and the orphans, as it is written, "He scattered abroad and gave to the poor, and his righteousness remains forever"; for, by righteousness, uprightness and mercy, sin is forgiven. For, a pure and blessed soul pleases God. Do righteousness, then, in this way, as the Lord has commanded. Give to the priests, as is fitting, the first fruits of the press of your wine and of the threshing floor of your grain; for, they have authority to give to all the needy, and they have power over every matter of the Church. Do not, then, dispute with the bishops over anything they do, saying, "When did he do it? And to whom did he give it? And when did he spend it? And to what place did he

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[a] For this sentence, Platt reads, "*For, the Lord has pronounced a blessing on the heads of the righteous who show mercy.*"

[b] *GG-145* lacks '*our*'.

[c] Platt has '*the kingdom of God*'.

ወሰደ። እመሂ፡ ገብረ፡ ሠናየ፡ ወአው፡ እኩየ። እመኒ፡ በርትዕ፡ ወእመኒ፡ ዘእንበለ፡ ርትዕ። እስመ፡ እግዚአብሔር፡ አምላክ፡ ይትኃሠሥ፡ እምኔሆሙ፡ ዘወሀቦሙ፡ ሢመተ፡ ክህነት፡ ወጸገዎሙ፡ ዘየዐቢ፡ መዓርገ።

7 ወአንተሰ፡ ረሲ፡ ፍርሀተ፡ እግዚአብሔር፡ ቅድመ፡ አዕይንቲከ፡ ወተዘከር፡ ኵሎ፡ ጊዜ፡ ቃለ፡ ዘይቤ፡ አፍቅር፡ ለእግዚአብሔር፡ አምላክከ፡ በኵሉ፡ ልብከ፡ ወበኵሉ፡ ኀይልከ፡ ወኢትትሉ፡ ፍኖተ፡ እንተ፡ ትወስድ፡ ኀበ፡ አማልክት፡ ወኢኵሉ፡ ዘይመስሎ፡ ለዝንቱ፡ እለ፡ አልቦሙ፡ ነፍሰ፡ ወትምህርተ፡ አጋንንት፡ ወኢባዕደ፡ ፍጥረታተ፡ ዘኢአዘዘ፡ ክርስቶስ፡ አላ፡ አንተሰ፡ ኀሥሥ፡ አንብቦ፡ መጻሕፍት፡ ዘውእቱ፡ ሕገ፡ እግዚአብሔር፡ ወኢታዕርዕ፡ አንብቦ፡ መጻሕፍት፡ በበ፡ ጊዜሁ[a]። ወአሰስል፡ እምኔከ፡ ኵሎ፡ እከየ፡ ዘይትቃረን፡ ዘኢእዙዝ፡ ውስተ፡ ሕግ፡ ስላቀ፡ ወመዓተ። አላ፡ አክብር፡ አባከ፡ ወእመከ፡ እለ፡ ወለዱከ፡ በሥጋ፡ ወአፍቅር፡ ቢጸከ፡ ከመ፡ ነፍስከ፡ ወመሐር፡ ነዳያነ፡ ወረሐቅ፡ እመሐላ፡ በሐሰት፡ ዘአልቦ፡ በቍዐ። ወአንተሰ፡ ኢትርሐቅ፡ እምቤተ፡ ክርስቲያኑ፡ ለክርስቶስ፡ ጊስ፡ ኀቤሃ፡ ኵሎ፡ ጊዜ፡ ወተጋነይ፡ ምስለ፡ ትጉሃን፡ እለ፡ ኢይነውሙ፡ ሌሊተ፡ ወመዐልተ፡ እንዘ፡ ያአኵትዎ፡ ለእግዚአብሔር፡ በእንተ፡ ኵሉ፡ ዘጸገዎሙ፡ ሕይወተ። ሕየው፡ እንከ፡ በጻማ፡ ግብረ፡ እደዊከ፡ ወአቅርብ፡ ለእግዚአብሔር፡ እምዘ፡ ብከ፡ መጠነ፡ ኀይልከ፡ ወተዓረክ፡ ምስለ፡ ነዳያን፡ ወአጥርያ፡

take it?" [Do not ask] whether he has done good or evil, whether justly or unjustly. For, the Lord God, who gave them the office of the priesthood and granted them the greater rank, will require it of them.

7 But, as for you, set the fear of God before your eyes, and remember at all times the word that says, "Love the Lord your God with all your heart and with all your strength [b]"; and do not follow the way that leads to [false] gods, nor anything like them that has no soul, nor the teaching of demons, nor other created things that Christ has not commanded; but seek to read the Scriptures, which are the law of God, and do not cease to read the Scriptures at their due times. And remove from yourself all evil that opposes [the law] and is not commanded in the law, [c] [such as] mockery and anger. But honour your father and your mother who begot you in the flesh, and love your neighbour as yourself, and have mercy on the poor, and keep away from false swearing, in which there is no profit. But do not keep away from the Church of Christ: go to it early at all times, and worship with the watchful, who do not sleep night or day, giving thanks to God for all the life that he has bestowed on them. Live, then, by labouring at the work of your hands,[d] and offer to God from what you have, as far as your strength allows; and be a friend of the poor, and gain the

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[a] The phrase, **በበ፡ ጊዜሁ** ('*at each (due) time*') is doubtful; Harden has '*at all times*'.

[b] Platt adds '*and with all your mind*'.

[c] *GG-145* reads '*all evil that opposes what is commanded in the law*'.

[d] For the opening of the sentence, *GG-145* reads, "*Live by the work of your hands…*"

ለመንግሥተ፡ ሰማያት። ኀበ፡ አልቦ፡ ፀዌ፡ ወቍንቍኔ፡ ወኢይረክቦ፡ ሰራቂ። ወእመሰ፡ ትፈቅድ፡ ታድኅን፡ ርእሰከ፡ ኢትትፈታሕ፡ ምስለ፡ ኤጲስቆጶስ፡ ወኢምስለ፡ ሕዝባዊ፡ እኁከ፡ ወኢምስለ፡ ዐርክከ፡ በዐመፃ፡ ወእመሰ፡ ተፈታሕከ፡ ምስሌሁ፡ በዐመፃ፡ ሰሐብከ፡ ርእሰከ፡ ለዐመፃ፡ ወለኀጢአት፡ እንዘ፡ አልቦ፡ ዘያገብረከ። እስመ፡ ፍትሕ፡ ተውህበ፡ ለካህናት፡ ወአኮ፡ ለሕዝባዊ። እስመ፡ ይቤ፡ እግዚአብሔር፡ ፍትሑ፡ በጽድቅ፡ ወበርትዕ፡ ለብዉ፡ ወአበይኑ፡ ለለ፡ አሐዱ፡ አሐዱ፡ ፍትሑ፡ ወአንትሙኒ፡ ሕዝብ፡ ኢብዉሕ፡ ለክሙ፡ ትፍትሑ፡ ወኢለመኑሂ። እስመ፡ ይቤሎሙ፡ ለእለ፡ አልቦሙ፡ ሚመተ፡ ክህነት፡ ኢትፍትሑ፡ እስመ፡ ኢይሠምር፡ ፍትሕክሙ።

8 አላ፡ ባሕቱ፡ ይፈታሕ፡ ኤጲስቆጶስ፡ በርትዕ፡ በከመ፡ ጽሑፍ፡ ዘይብል፡ ፍትሑ፡ ለነዳይ፡ ወለእጓለ፡ ማውታ። ወአጽድቁ፡ ግፉዐ፡ ወምስኪነ፡ ወአድኅኑ፡ ባሕታዌ፡ ወጽኑሰ። ወዓዲ፡ ይቤ፡ ለምንት፡ ኢትፈትሑ፡ ማእከሌክሙ፡ በጽድቅ፡ ወበርትዕ።

kingdom of heaven, where there is neither rust nor moth, and no thief finds it. And, if you wish to save yourself, do not go to law unjustly with the bishop, nor with a layman, your brother, nor with your friend; and, if you go to law with him unjustly, you have drawn yourself into iniquity and sin,[a] though no one compelled you. For, judgement has been given to the priests, and not to the layman. For, God has said, “Judge in righteousness and in uprightness; be understanding and discerning, and judge each one.” But you, the people,[b] are not permitted to judge anyone at all. For, he has said to those who have no appointment to the priesthood, “Do not judge; for, your judgement will not be acceptable.”

8 But let the bishop judge with uprightness, as it is written, “Judge the poor and the orphan. And do justice to the oppressed and the needy, and save the solitary and the destitute.” And again, he says, “Why do you not judge among yourselves in righteousness and[c] in uprightness?”

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a *GG-145* has ‘*you have drawn sin on yourself*’.

b Harden omits ‘*the people*’.

c Harden lacks ‘*in righteousness and*’.

ዲድስቅልያ፡ ፲

በእንተ፡ ከመ፡ መፍትው፡ ኤጲስቆጶስ፡ ያሜክር፡ ወይጤይቅ፡ ኵሎ፡ ነገረ፡ በጽድቅ፡ ወበርትዕ።

1 ኩኑ፡ እንከ፡ ንጹሓነ፡ ከመ፡ አበው፡ ቀደምት፡ ጌራነ፡ ወለባውያነ፡ ወምእመናነ። ወአእትቱ፡ እምኔክሙ፡ እኩየ፡ ሥርዐተ፡ ወሕሙመ፡ ልማደ። ደእሙ፡ ኀረዩ፡ ለክሙ፡ ፍኖተ፡ ሕይወት። መፍትው፡ ኤጲስቆጶስ፡ ይሖር፡ በዛቲ፡ ፍኖት፡ ወይግበር፡ በከመ፡ ይደሉ፡ ወይትገሐሥ፡ እምግባረ፡ እኩይ፡ ወይግበር፡ ሠናየ። ወለዱያንሂ፡ ለእለ፡ ይፈቅዱ፡ ንስሓ፡ ይፈውሶሙ። ወለእለሰ፡ አበዩ፡ ተመይጦ፡ ይስድዶሙ። እስመ፡ ብዙኃን፡ እለ፡ ያመክንዩ፡ ወያሰግሩ፡ ወያስተዋድዩ፡ በቅንአት፡ በከመ፡ ገብሩ፡ ክልኤ፡ ረበናት፡ ላዕለ፡ ሶስና፡ በባቢሎን። ወከመ፡ ብእሲት፡ ግብጻዊት፡ ዘገብረት፡ ላዕለ፡ ዮሴፍ። ወአንተሰ፡ ብእሴ፡ እግዚአብሔር፡ ኢትግበር፡ ዘከመ፡ ይገብሩ፡ እሉ፡ አላ፡ ኩን፡ ኄረ፡ ወመሓሬ፡ ወተወከፎሙ፡ ለእለ፡ ይትኔስሑ። ኢታድሉ፡ ለኃጥእ፡ ወኢትቅትል፡ ጻድቀ። ወዘሰ፡ ኢይትወከፍ፡ ነሳሕያነ፡ ወኢይመይጥ፡ ኃጥኣነ፡ ዝኬ፡ ውእቱ፡ አቡሃ፡ ለመዐት። ወአልቦ፡ ሰላመ። እስመ፡ መካን፡ ኀበ፡ ሀሎ፡ መዐት፡ ኢየኀድር፡ ውስቴቱ፡ እግዚአብሔር። መዐትሰ፡ ዐርኩ፡ ለሰይጣን፡ ውእቱ፡ ዘይትሐወስ፡ ማእከለ፡ አኃው፡ ሐሳውያን፡ ወአልቦ፡ ሰላመ፡ ወይሬሲ፡ ሀከከ፡ በቤተ፡ ክርስቲያን። ለቡ፡

DIDASCALIA 10

THAT THE BISHOP OUGHT TO TEST AND EXAMINE EVERY MATTER IN RIGHTEOUSNESS AND UPRIGHTNESS

1 Be pure, then, like the fathers of old, good and prudent and faithful.[a] And put away from you evil practice and wicked custom. Rather, choose for yourselves the way of life. The bishop ought to walk in this way, and do as is fitting,[b] and turn aside from evildoing, and do good[c]. And let him heal the sick too, who desire repentance. But let him drive out those who refuse to turn back. For, there are many who make pretexts and lay snares[d] and bring accusations out of envy, as the two elders did against Susanna in Babylon. And so did the Egyptian woman against Joseph. But you, O man of God, do not do as these do; rather, be good and merciful, and receive those who repent. Do not show favour to the sinner, and do not slay the righteous. But whoever does not receive the penitent and does not bring sinners back, he is the father of anger. And there is no peace [in him]. For, in the place where there is anger, God does not dwell. Anger is the friend of Satan, who goes to and fro among false brothers – and there is no peace [in him] – and

DIDASCALIA 10

[a] *GG-145* has '*good and faithful, prudent*'.
[b] Platt lacks '*and do as is fitting*'.
[c] Harden adds '*works*'.
[d] Platt opens, "*For, there are some who make pretexts and practice divination…*"

እንከ፡ ኢትትሉ፡ ፍኖቶሙ፡ ለአብዳን፡ እለ፡ ይትፌሥሑ፡ በእከይ፡ ወኢትስምዑ፡ ቃሎሙ፡ ወባሕቱ፡ ተዐቀቡ፡ እምኔሆሙ፡ እስመ፡ አልቦ፡ ፍርሀተ፡ እግዚአብሔር፡ ቅድመ፡ አዕይንቲሆሙ፡ ዘእንበለ፡ ደእሙ፡ ቂመ፡ ወቅንአተ። እስመ፡ እኩያን፡ ሰብእ፡ ያስተዋድይዎሙ፡ ለጌራን፡ ለእለ፡ አልቦሙ፡ አበሳ፡ ወያመጽኡ፡ ላዕሌሆሙ፡ ነገረ፡ እኩየ፡ ወያወርድዎሙ፡ ውስተ፡ ዐቢይ፡ መቅሠፍት፡ ወምንዳቤ።

2 ወአንተሰ፡ ኤጲስቆጶስ፡ ለቡ፡ ወጠይቅ፡ ለእለ፡ ይመጽኡ፡ ኀቤከ፡ ይንግሩ፡ ቅሥቶሙ[b]፡ ወፍታሕ፡ ማእከሌሆሙ፡ በጥበብ፡ በይነከ፡ ዘከመ፡ እፎ፡ ወምንት፡ ውእቱ፡ ግብሩ። ወእመሰ፡ ተረክበ፡ እቡስ፡ ገሥጾ፡ በከመ፡ አዘዘ፡ እግዚእ፡ ንሥኦ፡ በባሕቲትከ፡ ወንግሮ፡ ከመ፡ ይትመየጥ፡ ውስተ፡ ንስሓ። ወእመሰ፡ አበየከ፡ ንሥእ፡ ምስሌከ፡ አሐደ፡ አው፡ ክልኤተ። ወንግሮ፡ ሀኬቶ፡ ወእበዶ፡ ወመሀሮ፡ በየውሀት፡ ወጥበብ፡ ወበሎ፡ ጥበብ፡ ተኀድር፡ ውስተ፡ ልበ፡ ኄራን፡ ወታዐርፍ፡ ውስተ፡ ሕፅነ፡ መምህራን። ወእመሰ፡ ሰምዐ፡ ነገረ፡ ሠለስቲክሙ፡ አድኀነ፡ ርእሶ፡ ወረብሐ፡ ነፍሶ። ወእመሰ፡ አበየ፡ ሰሚዐ፡ ንግራ፡ ለቤተ፡ ክርስቲያን። ወእመሰ፡ አበያ፡ ለቤተ፡ ክርስቲያን፡ ይከውነከ፡ ሕዝባዌ፡ ወአረማዌ፡ ወመጸብሓዌ፡ ኢትትወከፎ፡ ወኢታብኦ፡ ቤተ፡ ክርስቲያን፡ ወኢትኰልቆ፡ ምስለ፡ ሕዝበ፡ ክርስቲያን። ወእለሰ፡ ይኔስሑ፡ እምኃጣውኢሆሙ፡ ወይትመየጡ፡ ኀበ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወልደ፡ እግዚአብሔር፡ ወይትወከፍ፡ ንስሓሆሙ።

stirs up trouble in the Church. Understand, then: do not follow the way of fools who rejoice in evil, and do not listen to their voice[a], but beware of them; for, there is no fear of God before their eyes, but only revenge and envy. For, evil men accuse the good who are without sin, and bring an evil report against them, and bring them down into great affliction and distress.

2 But you, O bishop, understand, and examine those who come to you to tell their case (?), and judge between them with wisdom, discerning how and what the matter is. And, if one is found guilty, rebuke him[c], as the Lord commanded: take him aside by yourself and speak to him, so he may turn to repentance. And, if he rejects you, take one or two with you. And tell him of his sloth and his folly, and teach him with gentleness and wisdom, and say to him, "Wisdom dwells in the heart of the good, and rests in the bosom of teachers." And, if he listens to the word of you three, he has saved himself and gained his soul. But, if he refuses to listen, tell it to the Church. And, if he refuses [to hear] the Church, let him be to you as a layman, a heathen[d], and a publican: do not receive him, nor let him enter the church, nor count him with the Christian people. But, as for those who repent of their sins and turn to our Lord Jesus Christ, the Son of [e] God, he will receive their repentance.

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[a] Platt adds '*in evil*'.

[b] The word, **ቅሥቶሙ**, is not known (*GG-145* has the same); the sense, '*their case*', is taken from the context.

[c] Harden adds '*by yourself alone*'.

[d] *GG-145* omits '*a heathen*'.

[e] Platt here adds '*the living*'.

[3] ናሁ፡ አነ፡ ማቴዎስ፡ አሐዱ፡ እምዐሠርቱ፡ ወክልኤቱ፡ እነግረክሙ፡ ትምህርተ፡ ዛቲ፡ ዲድስቅልያ፡ እንዘ፡ ቀዲሙ፡ መጸብሓዊ፡ አነ፡ ሶበ፡ ነሳሕኩ፡ ወአመንኩ፡ በርትዕት፡ ሃይማኖት፡ ኮንኩ፡ ሐዋርያ፡ ወሰባኬ፡ ቃለ፡ ወንጌል፡ ቅዱስ፡ እስመ፡ በአሚን፡ ይድኅን፡ ሰብእ። ወከማሁ፡ ዘኬዎስሂ፡ እንዘ፡ ቀዲሙ፡ መጸብሓዊ፡ ውእቱ፡ ሶበ፡ ተመይጠ፡ ወሰአለ፡ ኀበ፡ እግዚአብሔር፡ ወተወክፈ፡ ንስሓሁ፡ ወኢመነኖ። ወናሁ፡ ከመ፡ ውእቱ፡ ሐራ፡ ወመጸብሓን፡ እለ፡ ቦኡ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ወሰምዑ፡ ቃለ፡ ንስሓ፡ በኀበ፡ ዮሐንስ፡ መጥምቅ፡ እምድኅረ፡ ጥምቀት፡ ዘይብል፡ ኢትግበሩ፡ ወኢምንተኒ፡ እምዘ፡ ተአዘዝክሙ። ኢታክብዱ፡ ዲበ፡ አሕዛብ፡ እለ፡ ተመይጡ፡ ኀበ፡ እግዚአብሔር፡ ከመ፡ ኢይዕልዉ፡ ሃይማኖተ። ከመዝ፡ ንኤዝዘክሙ፡ ለእለ፡ ይትመየጡ፡ ታብእዎሙ፡ ቤተ፡ ክርስቲያን፡ ይስምዑ፡ ቃለ፡ መጻሕፍት፡ ወይግበሩ፡ ፍሬ፡ ዘይደሉ፡ ለንስሓ፡ ከመ፡ ኢይማስኑ። ወአንትሙሰ፡ ኢትኀበሩ፡ ቀዊመ፡ ምስሌሆሙ፡ በውስተ፡ ጸሎት፡ አላ፡ ያውፅእዎሙ፡ እምድኅረ፡ ተነባ፡ መጻሕፍተ፡ ኦሪት፡ ወነቢያት፡ ወወንጌል። ወእምዝ፡ ይከውኑ፡ ድልዋነ፡ ኵሎ፡ ጊዜ፡ ለተቀንዮ፡ በቤተ፡ ክርስቲያን፡ ከመ፡ ካልኣን፡ ርእዮሙ፡ ይፍርሁ፡ ወይትገሠጹ፡ ወይትመሀሩ፡ ሠናየ፡ አምልኮ።

[3] Behold, I, Matthew, one of the twelve, declare to you the teaching of this [a] Didascalia, though formerly I was a publican; when I repented and believed in the right faith, I became an apostle and a preacher of the word of[b] the holy Gospel; for, by faith a man is saved. And, likewise, with Zacchaeus too: though formerly he was a publican, when he turned and prayed[c] to God, [God] received his repentance and did not reject him. And behold, [it was] as with the soldiers and publicans who came into the church and heard the word of repentance from John the Baptist after baptism, which says, "Do nothing at all beyond what you have been commanded." [So,] do not lay burdens on [d] the Gentiles who have turned to God, lest they rebel against the faith. Thus, we command you to bring those who turn into the Church[e], so that they may hear the word of the Scriptures[f] and bear fruit fitting for repentance, lest they perish. But do not join with them in standing at prayer; rather let them be sent out after the books of the Law and the Prophets and the Gospel have been read. Then they will be ready at all times to serve in the Church, so that others, seeing them, may fear and be corrected and learn true godliness.

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[a] Here, Harden adds '*new*'.
[b] Harden omits '*the word of*'.
[c] *GG-145* lacks '*and prayed*'.
[d] Here, Platt adds '*your fellows, nor on*'.
[e] In place of '*into the Church*', Platt has '*to God*'.
[f] Platt adds '*and do not despise the teaching*'.

4 ኦኤጲስቆጶስ፡ ርድኦሙ፡ ለኃጥኣን፡ ወአጽንዖሙ፡ በቃለ፡ እግዚአብሔር፡ ወኢትመንኖሙ፡ ወኢትእበይ፡ በሊዐ፡ ምስሌሆሙ፡ እስመ፡ እግዚእነሂ፡ ኢአበየ፡ በሊዐ፡ ምስለ፡ ኃጥኣን፡ ወመጸብሓን። ወሶበ፡ ይቤልዎሙ፡ ፈሪሳዊያን፡ ለአርዳኢሁ፡ ለምንት፡ ይበልዕ፡ ሊቅክሙ፡ ምስለ፡ ኃጥኣን፡ ወመጸብሓን። ወአውሥአ፡ ወይቤሎሙ፡ ሕሙማን፡ ይፈቅድዎ፡ ለዐቃቤ፡ ሥራይ፡ ወአኮ፡ ጥዑያን፡ ኢመጻእኩ፡ እጸውዕ፡ ጻድቃነ፡ አላ፡ ኃጥኣነ፡ ለንስሓ። ወበእንተዝ፡ ርቱዕ፡ ትዋሕዮሙ፡ ወትናዝዞሙ፡ ወትብላዕ፡ ምስሌሆሙ፡ በፍቅር። ወትተክዝ፡ በእንተ፡ መድኀኒቶሙ፡ ወትርድኦሙ፡ ወትበሎሙ፡ ጽንዑ፡ ወጥፍሑ፡ እደዊክሙ፡ ወአጽሕሱ፡ እገሪክሙ። መፍትው፡ እንከ፡ ትናዝዝዎሙ፡ ለትኩዛነ፡ ልብ፡ ወትትዐገሥዎሙ፡ ለምዑዓን፡ ከመ፡ ኢይትመየጡ፡ ውስተ፡ እበድ። እስመ፡ መዓትም፡ አብድ፡ ውእቱ፡ ለዘላፉ።

4 O bishop, help the sinners and strengthen them by the word of God; do not despise them, and do not refuse to eat[a] with them. For, our Lord too did not refuse to eat with sinners and publicans; and, when the Pharisees said to his disciples, “Why does your master eat with sinners and publicans?” he answered and said to them, “The sick need the physician, not the healthy. I did not come to call the righteous, but sinners to repentance.” Therefore, it is right that you visit them and comfort them and eat with them in love, and be anxious for their salvation, and help them, and say to them, “Be strong, clap your hands and stamp your feet.” You ought, then, to comfort the sorrowful of heart and bear patiently with the angry, so that they do not turn to folly. For, the wrathful man is always a fool.

5 ወእመሰበ፡ ዘተመይጠ፡ ወአስተርአየ፡ በፍሬ፡ ንስሓ፡ ወበጊዜሃ፡ ተወከፍዎ፡ በከመ፡ ሕርቱም[b]፡ ወልድ፡ ዘዘረወ፡ ኵሎ፡ ንዋየ፡ አቡሁ፡ እንዘ፡ የሐዩ፡ በምርዓት። ወአኀለቀ፡ ኵሎ፡ ንዋዮ። ወመጽአ፡ ዐቢይ፡ ረኃብ፡ ውስተ፡ ውእቱ፡ ብሔር። ወአኀዘ፡ ይጽነስ፡ ወሖረ፡ ወተፀምደ፡ ኀበ፡ አሐዱ፡ እምሰብአ፡ ውእቱ፡ ብሔር። ወፈነዎ፡ ዐጸደ፡ ወፍሩ፡ ይርዐይ፡ አሕረወ፡ ወፈተወ፡ ይጽገብ፡ እምአሕማረ[c]፡ ጽሪእ[d]፡ ዘይሴሰዩ፡ አሕረው፡ ወአልቦ፡ ዘይሁቦ፡ ወሐለየ፡ በልቡ፡

5 But if there is anyone who has turned and shown the fruit of repentance, receive him at once, like the wretched son who scattered all his father’s goods, living in revelry. And he used up all his goods. And a great famine came on that land. And he began to be in want, and he went and attached himself to one of the people of that land. And he sent him to his field to feed swine; and he longed to fill himself with the pods (?) of the tseri that the swine ate, and no one gave to him; and he

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a Platt omits ‘*with them. For, our Lord too did not refuse to eat*’ (a copying slip).

b The sense of **ሕርቱም** (‘*wretched*’) is unclear (GG-145 has the same word); Harden takes it as ‘*prodigal*’.

c The meaning of the noun, **እምአሕማረ** (here rendered as ‘*pods*’), is uncertain; Harden has ‘*berries*’.

d The word, **ጽሪእ** (‘*tseri*’), is possibly a plant name; Harden renders it ‘*tsĕra*’ and *GG-145* has the same.

ወይቤ፡ ሚመጠነ፡ ገባኦ፡ ለአቡየ፡ እለ፡ ያተርፍዎ፡ ለእክል፡ ወአንሰ፡ እመውት፡ በረኃብ፡ በዝየ። እትነሣእ፡ ወአሐውር፡ ኀበ፡ አቡየ። ወእብሎ፡ አባ፡ አበስኩ፡ በሰማይ፡ ወበቅድሜከ፡ ወኢይደልወኒ፡ እንከ፡ እሰመይ፡ ወልደከ፡ ረስየኒ፡ ከመ፡ አሐዱ፡ እምአግብርቲከ። ወተንሥአ፡ ወሖረ፡ ኀበ፡ አቡሁ፡ ወርእዮ፡ አቡሁ፡ እምርሑቅ፡ ወመሐሮ፡ ወሮጸ፡ ወሐቀፎ፡ ክሳደ፡ ወሰዐሞ። ወይቤሎ፡ ወልዱ፡ አባ፡ አበስኩ፡ በሰማይኒ፡ ወበቅድሜክኒ። ወኢይደልወኒ፡ እሰመይ፡ ወልደከ። ወይቤሎሙ፡ አቡሁ፡ ለአግብርቲሁ፡ አምጽኡ፡ ፍጡነ፡ አልባሰ፡ ቅድወ፡ ወአልብስዎ፡ ወደዩ፡ ሕልቀተ፡ ውስተ፡ እደዊሁ፡ ወአሣእነ፡ ውስተ፡ እገሪሁ፡ ወአምጽኡ፡ ላህመ፡ መግዝአ፡ ወጥብሑ፡ ወንብላዕ፡ ወንትፈሣሕ፡ እስመዝ፡ ወልድየ፡ ሞተ፡ ወሐይወ፡ ወተሐጕለ፡ ወተረክበ። ከመዝ፡ ግበር፡ አኤጲስቆጶስ፡ ሶበ፡ ታጠምቅ፡ ንኡሰ፡ ክርስቲያን፡ ወተወከፎሙ፡ ወአንብር፡ እደከ፡ ዲቤሆሙ። እስመ፡ ነጽሑ፡ በንስሓ። ወእምድኅረ፡ ጸለይከ፡ ላዕሌሆሙ፡ አጥምቆሙ፡ ወአግብኦሙ፡ ውስተ፡ ሠናይ፡ መርዔት። እስመ፡ ሶበ፡ ያነብር፡ እደሁ፡ ኤጲስቆጶስ፡ ዲቤሆሙ፡ ይነሥኡ፡ መንፈስ፡ ቅዱስ፡ በኀበ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ። ወእመቦ፡ እምአኃው፡ መሀይምናን፡ ዘተስእለከ፡ ወይቤለከ፡ ለምንት፡ ቀተልከ፡ ብእሴ፡ ኃጥአ፡ አኮኑ፡ መፍትው፡ ትትፈሣሕ፡ ምስሌሁ፡ ወትበሎ፡ እስመዝ፡ እኁከ፡ ሞተ፡ ወሐይወ፡ ወተሐጕለ፡ ወተረክበ። እስመ፡ መሓሪ፡

thought in his heart and said, “How many of my father’s hired servants have bread to spare, while I am dying of hunger here! I will arise and go to my father. And I will say to him, ‘Father, I have sinned against heaven and before you, and I am, therefore[b], not worthy to be called your son; make me like one of your [c] servants.’” And he arose and went to his father. And his father saw him from afar and had compassion on him, and ran and embraced his neck and kissed him. And his son said to him, “Father[d], I have sinned both against heaven and before you. And I am not worthy to be called your son.” And his father said to his servants, “Quickly bring choice garments and clothe him, and put a ring on his hands and shoes on his feet; and bring a fatted calf to slaughter, and let us eat and rejoice; for, this my son was dead and is alive again, was lost and is found.” Do this, O bishop, when you baptize the catechumens: receive them and lay your hand on them; for, they have been purified by repentance. And, after you have prayed over them, baptize them and bring them into the good flock. For, when the bishop lays[e] his hand on them, they receive the Holy Spirit from our Lord Jesus Christ. And, if one of the faithful brothers asks you and says to you, “Why have you killed a sinful man?” – ought you not to rejoice with him and say to him, “For this your brother was dead and is alive again, and was lost and is

[b] Platt omits ‘*therefore*’.

[c] Here, Harden adds ‘*hired*’.

[d] Platt omits ‘*Father*’.

[e] In place of ‘*the bishop lays*’, *GG-145* has ‘*he lays*’ and Harden has ‘*you lay*’.

እግዚአብሔር፡ ወይሰሪ፡ ኀጢአተ፡ ለዘነስሐ፡ ወገብረ፡ ሠናየ። ስማዕ፡ ዘገብረ፡ ዳዊት፡ አመ፡ ይኤብስ[a]፡ በብእሲተ፡ ኦሪዮ። ወእምድኅረ፡ አምነ፡ አበሳሁ፡ ነስሐ፡ ወይቤ፡ ሚጥ፡ ገጸከ፡ እምኀጢአትየ፡ እግዚኦ፡ ወደምስስ፡ ሊተ፡ ኵሎ፡ አበሳየ። ልበ፡ ንጹሐ፡ ፍጥር፡ ሊተ፡ እግዚኦ። ወመንፈሰ፡ ርቱዐ፡ ሐድስ፡ ውስተ፡ ከርሥየ። ወኢትግድፈኒ፡ እምቅድመ፡ ገጽከ። ወመንፈሰከ፡ ቅዱሰ፡ ኢታውፅእ፡ እምላዕሌየ። ዕስየኒ፡ ፍሥሓ፡ ወአድኅኖትከ፡ ወበመንፈስ፡ ዐዚዝ፡ አጽንዐኒ። ወአንተኒ፡ ኦኤጲስቆጶስ፡ ፈውሶሙ፡ ከመ፡ ጠቢብ፡ ዐቃቤ፡ ሥራይ። ወከመ፡ ዐርክ፡ ማእመን፡ ዘይቴክዝ፡ ወየኀሥሥ፡ መድኀኒተ፡ ለቢጹ። ወከማሁ፡ አንተኒ፡ ርድኦሙ፡ ወአድኅኖሙ፡ ወፈውሶሙ፡ እምቍስለ፡ ኀጢአት፡ ለእለ፡ ተመይጡ፡ ኀበ፡ እግዚአብሔር፡ ከመ፡ ይድኅኑ፡ እምኵነኔ። ወእመሰ፡ ፈድፋደ፡ ሕማሞሙ፡ ሀቦሙ፡ ፈውሰ፡ እንተ፡ ትደመስስ፡ ርስሐተ። ወቅብኦሙ፡ ቅብአ፡ ሕይወት፡ እንተ፡ ታማስን፡ ሕምዘ፡ ሕማም፡ ዘውእቱ፡ ጾም፡ ወጸሎት። ወእስር፡ ስእበተ፡ አባሎሙ፡ ለእለ፡ ተሰብሩ፡ በስኢል፡ ወበሰጊድ። ወእመሰ፡ ዘንተ፡ ኵሎ፡ ገቢረከ፡ ስእንከ፡ ፈውሶቶሙ፡ ኢትኩን፡ ዲቤሆሙ፡ ከመ፡ ሞሰር፡ ዘይሠፅር፡ ወከመ፡ ጕድብ፡ ዘይሰብር፡ አላ፡ ደእሙ፡ ከመ፡ ጠቢብ፡ ዐቃቤ፡ ሥራይ፡ ዘይበጥጎ፡ በመላጼ፡ ወያወፅእ፡ ርስሐተ፡ ሕማም፡ እንተ፡ ኅብእት፡ ውስጥ፡ ወእምዝ፡ ይከውን፡ ጥዑየ፡

found”? For, God is merciful and forgives the sin of one who has repented and done good.[b] Hear what David did when he sinned over the wife of Uriah. And, after he had confessed his sin, he repented and said, “Turn your face from my sin, O Lord[c], and blot out all my transgression. Create a clean heart for me, O Lord. And renew a right spirit within me. And do not cast me away from before your face. And do not take your Holy Spirit from me. Give me back joy and your salvation, and strengthen me with a mighty spirit.” And you also, O bishop, heal them[d] as a wise physician, and as a faithful friend who is anxious for his neighbour and seeks his salvation. Likewise, you must help and save, and heal from the wound of sin, those who have turned to God, so they may be saved from condemnation. And, if their sickness is great, give them a remedy that blots out uncleanness. And anoint them with the oil of life, which destroys the poison of the sickness, that is, fasting and prayer. And bind up the foulness of the limbs of those who are broken[e], with supplication and prostration. And if, when you have done all this, you are unable to heal them, do not be against them like a saw that cuts through or like an axe that breaks, but rather like a wise physician who lances with a blade and draws out the foulness of the disease that is

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[a] **ይኤብስ** is an unusual form, here taken as from **አበሰ** (‘*sin*’).

[b] For this sentence, Platt reads, “*For, God is merciful and forgives the sin of one who has sinned, once he has repented and done good*.”

[c] Harden omits ‘*O Lord*’.

[d] *GG-145* has ‘*heal the sinners*’.

[e] After ‘*broken*’, *GG-145* adds ‘*by sin*’.

ኵሉ፡ አባሉ። ወእመሰ፡ ርኢከ፡ ብእሴ፡ ጽልሕወ፡ ዘየአቢ፡ ተመይጦ፡ ውስተ፡ ንስሓ፡ አላ፡ ባሕቱ፡ የሐዩ፡ በእበድ፡ ወስሕተት፡ ምትሮ፡ እምቤተ፡ ክርስቲያን። እስመ፡ ይቤ፡ አእትቱ፡ እምኔክሙ፡ ኵሎ፡ እኩየ። ርቱዕ፡ ትገሥጾ፡ ወባሕቱ፡ ከመ፡ ጸላኢከሰ፡ ኢትረስዮ፡ እስመ፡ አባልከ፡ ውእቱ። ወኢትንሣእ፡ ገጸ፡ በውስተ፡ ፍትሕ፡ ወኢታድሉ፡ ለባዕል፡ ወኢለነዳይ።

hidden within; and then his whole body becomes sound. But, if you see a deceitful [a] man who refuses to turn to repentance, but instead lives in folly and error, cut him off from the Church. For, it says, “Remove all evil from among you.” It is right that you rebuke him, but do not treat him as your enemy; for, he is a member of yours. And do not show partiality in judgement, and favour neither rich nor poor.

6 ወአንትሙ፡ ኖሎተ፡ አባግዕ፡ ወዲያቆናት፡ ኢመፍትው፡ ትስምዑ፡ ነገረ፡ ሐሰት፡ ወውዴት፡ ላዕለ፡ ብእሲ፡ ንጹሕ፡ ዘአልቦ፡ አበሳ፡ ከመ፡ ታውፅእዎ፡ እምቤተ፡ ክርስቲያን፡ በአመክንዮ፡ ነሢአ፡ ሕልያን፡ ወአድልዎ፡ ለገጽ፡ እስመ፡ እለ፡ ይገብሩ፡ ከመዝ፡ ይከውኑ፡ አዕርክቲሁ፡ ለዲያብሎስ። አእምሩኬ፡ ከመ፡ ሀለወክሙ፡ ትትፈደዩ፡ በእንቲአሁ፡ በቅድመ፡ ምኵናኑ፡ ለእግዚአብሔር። እስመ፡ ጽሑፍ፡ ዘይብል፡ ኢትቅትል፡ ጻድቀ፡ ምስለ፡ ኃጥእ፡ ወኢትንሣእ፡ ሕልያነ፡ በቀቲለ፡ ነፍስ። እስመ፡ ሕልያን፡ ያዐውር፡ አዕይንቲሆሙ፡ ለጠቢባን፡ ወያማስን፡ ቃለ፡ ጽድቅ። ወኢታክብር፡ ዕልወ፡ እንበይነ፡ ሕልያን፡ ወኢትወልጥ፡ ርትዐ፡ በሐሰት፡ አላ፡ ተዓቀቡ፡ ወኢትግበሩ፡ ወኢምንተኒ። ወኢትፍትሑ፡ ዘእንበለ፡ ርትዕ፡ ወኢትትሀወሉ[b]፡ ምስለ፡ ገበርተ፡ ዐመፃ። እስመ፡ ይቤ፡ በኢሳይያስ፡ ነቢይ፡ አሌሎሙ፡ ለእለ፡ ይብልዋ፡ ለሠናይ፡ እኩይ፡ ወለእኩይ፡ ሠናይ፡ እለ፡ ይብልዋ፡ ለብርሃን፡ ጽልመት፡ ወለጽልመት፡ ብርሃን፡ እለ፡

6 And you[c], shepherds of the sheep, and deacons, ought not to listen to words of falsehood and accusation against an innocent man in whom there is no sin, so as to put him out of the Church on some pretext, taking bribes and showing partiality; for, those who do this become friends of the devil. Know, then, that you will be repaid for this before the judgement seat of God. For, it is written, “Do not kill the righteous with the sinner, and do not take a bribe to kill a soul. For, a bribe blinds the eyes of the wise and corrupts the word of righteousness.” And do not honour a transgressor because of a bribe, and do not exchange what is right for falsehood; but be on your guard, and do nothing [of the kind] at all. And do not judge without justice, and do not keep company (?) with doers of iniquity. For, he said through Isaiah the prophet, “Woe to those who call good evil and evil good, who call light darkness and darkness light, who call sweet bitter and bitter

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[a] Platt adds ‘*and talkative*’.

[b] The word, **ወኢትትሀወሉ**, is an unidentified verb form; the sense, ‘*keep company with*’, is taken from context (Harden has ‘be not partakers’). *GG-145* has the same verb spelled **ወኢትትሐወሉ**, so it is not a misprint.

[c] *GG-145* adds ‘*also*’.

ይብልዋ፡ ለጥዑም፡ መሪር፡ ወለመሪር፡ ጥዑም። አሌሎሙ፡ ለእለ፡ ይጠበቡ፡ ለእከይ፡ ወይብሉ፡ ንሕነ፡ ከመ፡ ጠቢባን። ወእመሰ፡ ገመፅክሙ[a]፡ ፍትሐ፡ በዐመፃ፡ አእምሩ፡ ከመ፡ ታመጽኡ፡ ለርእስክሙ፡ ኵነኔ። እስመ፡ ይቤ፡ እግዚእነ፡ በከመ፡ ኰነንክሙ፡ ትትኴነኑ፡ ወበመስፈርተ፡ ሰፈርክሙ፡ ይሰፍሩ፡ ለክሙ። ወእመሰ፡ ለበውክሙ፡ ወጠየቅሙ፡ ነገረ፡ ፍትሕ፡ ትፈልጥዎሙ፡ ለእኩያን፡ ወለሐሳውያን፡ ወለመስተዋድያን፡ እለ፡ ይፈቅዱ፡ ይቅትሉ፡ ቢጾሙ፡ በዐመፃ።

sweet. Woe to those who are wise for evil and say, 'We are like the[b] wise.'" But, if you pervert (?) judgement through iniquity, know that you bring condemnation on yourselves. For, our Lord said, "As you have judged, you will be judged, and with the measure with which you have measured, they will measure out to you." But, if you are discerning and examine the matter of judgement closely, you will distinguish the wicked and the liars and the slanderers who seek to[c] kill their fellows unjustly.

[7] እሉ፡ እሙንቱ፡ እለ፡ ያመጽኡ፡ ሀከከ፡ ወየዐቅቡ፡ ነገረ፡ ከንቱ። ወይሬስዩ፡ መሣግረ፡ ለርእሶሙ፡ በቃለ፡ ከናፍሪሆሙ። ለእለ፡ ከመዝ፡ ይገብሩ፡ አርሕቅዎሙ፡ ከመ፡ ኢያርኵሱ፡ ቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር። ወባሕቱ፡ እመሰ፡ ተመይጡ፡ ወነስሑ፡ ወኀደጉ፡ እከዮሙ፡ ወገብሩ፡ ሠናየ፡ ይትወከፍዎሙ፡ ይባኡ፡ ቤተ፡ ክርስቲያን። እስመ፡ እሙንቱ፡ ነሥኡ፡ ሥጋሁ፡ ለክርስቶስ። ወእመሰ፡ ተወልደ፡ ብእሲ፡ ወቦ፡ ውስተ፡ አባሉ፡ ተረፈ፡ አኮኑ፡ ይመትር፡ ተረፈ፡ አባሉ፡ ከመ፡ ኢይኩን፡ ላዕሌሁ፡ ኀፍረት። ወከማሁ፡ አንትሙኒ፡ ኖሎት፡ አባግዕ፡ ስድድዎሙ፡ እምቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር፡ ለዕልዋን፡ ወመናፍቃን፡ እስመ፡ ኀፍረት፡ ውእቱ፡ ለእመ፡ ሐይዉ፡ ምስሌክም፡ እለ፡ ኢየአምኑ፡

[7] These are the ones who stir up trouble and hold on to empty talk. And they make snares[d] for themselves by the words of their lips. Put far away[e] those who do such things, in order that they may not defile the Church of God. But, if they turn and repent and forsake their wickedness and do good, let them be received, and let them enter the Church. For, they have received the body of Christ. And, if a man is born with something superfluous in his members, does he not cut off the superfluous part of his members, so that it may not be a shame to him? So, likewise, you, shepherds of the sheep, drive out from the Church of God the transgressors and the heretics;

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[a] **ገመፅክሙ** is an unidentified verb; the sense, '*pervert*', is taken from the context; *GG-145* writes the word whole within one line, so it is not an artefact of the line break in Platt's transcription.

[b] Platt omits '*like the*'.

[c] Platt lacks '*seek to*'.

[d] In place of '*snares*', Platt has '*a snare*'.

[e] Here, Platt adds '*from the Church*'.

በስሙ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ። ግሙራ፡ ምትርዎሙ፡ እምቤተ፡ ክርስቲያን። ወአንትሙሰ፡ ፍጹመ፡ አባሉ፡ ለክርስቶስ፡ ወውሉደ፡ ለቤተ፡ ክርስቲያን። ወእመሰ፡ ተረክበ፡ እምውስቴትክሙ፡ ተረፈ፡ አባል፡ ዘይሔሊ፡ እኩየ፡ ወይትሐወስ፡ ማእከሌክሙ፡ በቀትል፡ ወሐሜት፡ ወፅርፈት፡ ወዘሰ፡ ይገብር፡ ከመዝ፡ ፈጸመ፡ ኵሎ፡ መናግንቲሁ፡ ለሰይጣን፡ ወፀረፈ፡ ላዕለ፡ ቤተ፡ ክርስቲያን። ወለእለ፡ ይገብሩ፡ ከመዝ፡ ያውፅእዎሙ፡ እምቤተ፡ ክርስቲያን፡ ወይፍድይዎሙ፡ በከመ፡ ምግባሮሙ፡ ወግሙራ፡ ይምትርዎሙ፡ እምሕዝበ፡ እግዚአብሔር። ናሁኬ፡ ተሰርገወት፡ ቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር፡ እስመ፡ ወፅአ፡ እምኔሃ፡ እኩይ፡ አባል፡ ዘነበረ፡ ውስቴታ፡ እንዘ፡ የሀውካ። እሉ፡ እሙንቱ፡ ማሕጉላን፡ ጸላእያነ፡ ሠናይ፡ መፍቅርያነ፡ ንዋይ፡ ወተወድሶ፡ በከንቱ፡ እለ፡ ይጠበቡ፡ ለእኩይ፡ ወይዘርዉ፡ አባግዐ፡ መርዔቱ፡ ለክርስቶስ።

for, it is a shame if those who do not believe in the name of[a] our Lord Jesus Christ live among you. Cut them off from [b] the Church entirely. But you are whole members of Christ and children of the Church. And, if there is found among you a superfluous member who thinks evil and goes about among you with murder and slander and blasphemy, the one who does this has carried out all the devices of Satan and has blasphemed against the Church. Let those who do such things be put out of the Church,[c] repaid according to their deeds, and cut off entirely from the people of God. Behold, then, the Church of God is adorned; for, the evil member that dwelt in her, troubling her, has gone out of her. These are destroyers, haters of good, lovers of wealth and of empty praise, who are wise for evil and scatter the sheep of the flock of [d] Christ.

8 መፍትው፡ ለኤጲስ፡ ቆጶስ፡ ወሕዝብ፡ ይፍትሑ፡ በጽድቅ። እስመ፡ ይቤ፡ እግዚእነ፡ እመሐርክሙ፡ ጠዋየ፡ ፍኖተ፡ አነኒ፡ አሐውር፡ ምስሌክሙ፡ ጠዋየ፡ ፍኖተ። ወዓዲ፡ ቦ፡ ጎበ፡ ይብል፡ ምስለ፡ ጻድቅ፡ ትጻድቅ፡ ወምስለ፡ ብእሲ፡ ንጹሕ፡ ንጹሐ፡ ትከውን፡ ወምስለ፡ ጎሩይ፡ ጎሩየ፡ ትከውን። ወምስለ፡ ጠዋይ፡ ትጠዊ። ሖር፡ እንከ፡ በፍኖተ፡ ንጽሕ፡ ከመ፡ ትርከብ፡ ክብረ፡ ወሞገሰ፡ በጎበ፡ እግዚአብሔር። ሀልዉ፡

8 The bishop and the people ought to judge in righteousness.[e] For our Lord said, “If you walk in a crooked way, I too will walk with you in a crooked way.” And again, there is a place where it says, “With the righteous you will be righteous, and with a pure man you will be pure, and with the chosen you will be chosen. And with the crooked you will be crooked.” Walk, then, in the way of purity, so that you may find honour

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[a] Platt lacks ‘*the name of*’.

[b] *GG-145* adds ‘*the law of*’.

[c] For the opening of this sentence, Platt reads, “*And those who do such things, put them far away; let them be put out of the Church.*”

[d] Harden adds ‘*Jesus*’.

[e] Platt reads, “*The bishops ought to judge the people in righteousness.*”

በአሐዱ፡ ልብ፡ ወተፋቀሩ፡ በበይናቲክሙ። ወይኩን፡ ሰላም፡ ማእከሌክሙ። ወአንትሙኒ፡ ኤጲስቆጶሳት፡ ረዐይዎሙ፡ ለሕዝብ፡ በጽንዕ፡ በአሐዱ፡ ሕሊና፡ ወኅብረት፡ ከመ፡ ትሴብሕዎ፡ ለእግዚአብሔር፡ በአሐቲ፡ ሃይማኖት። ኩንኬ፡ አሐደ፡ ሥጋ፡ ወአሐደ፡ መንፈስ፡ ወአሐደ፡ አሚን፡ በከመ፡ ጸገወክሙ፡ እግዚአብሔር። ርቱዕ፡ ዲያቆን፡ ይንግር፡ ለኤጲስቆጶስ፡ ኵሎ፡ ዘኮነ። በከመ፡ ክርስቶስ፡ አልቦ፡ ዘገብረ፡ ወኢምንተኒ፡ ዘእንበለ፡ በአብ፡ እስመ፡ አሐዱ፡ ሥምረት፡ ለአብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ። ወእምከመ፡ ነሥአ፡ ዲያቆን፡ ሢመተ፡ በኀበ፡ ኤጲስቆጶስ፡ ይከውን፡ ከመ፡ እዝን፡ ወዓይን፡ ወአፍ፡ ለኤጲስቆጶስ፡ ወይነግር፡ ትካዘሙ፡ ለሕዝብ፡ በከመ፡ ይደሉ፡ በከመ፡ ነገሮ፡ ዮቶር፡ ለሙሴ፡ ነቢይ፡ ወተወክፈ፡ ቃሎ።

and favour with God. Be of one heart, and love one another. And let there be peace among you. And you, bishops, shepherd the people with firmness, with one mind and in fellowship[a], so that you may glorify God in one faith. Be, then, one body and one spirit and one faith, as God has granted you. It is right that the deacon should tell the bishop everything that happens,[b] just as Christ did nothing at all apart from the Father; for the Father and the Son and the Holy Spirit have one will. And, when the deacon has received ordination from the bishop, let him be like an ear and an eye and a mouth to the bishop, and let him tell [him] the cares of the people as is fitting, just as Jethro told Moses the prophet, and he accepted his word.

9 ዝንቱ፡ ክብር፡ ይደሉ፡ ለሕዝበ፡ ክርስቲያን። ኢይፍታሕ፡ ሕዝባዊ፡ ወኢመላህቅት፡ ዘእንበለ፡ ዳእሙ፡ ሥዩማነ፡ ቤተ፡ ክርስቲያን። እስመ፡ ሰይጣን፡ ያመጽእ፡ መሥገረ፡ ለአግብርተ፡ እግዚአብሔር፡ በኀበ፡ ዕልዋን፡ ወይሜህሮሙ፡ ጽእለተ፡ ወፅርፈተ። አልቦኑ፡ እምውስቴትነ፡ ለባቤ፡ ዘይክል፡ ፈቲሐ፡ ማእከሌነ፡ በርትዕ።

9 This honour befits the Christian people. Let no layman judge, nor the elders, but only those appointed over the Church. For, Satan brings a snare on the servants of God through the transgressors, and teaches them reviling and blasphemy. Is there not among us a man of understanding who is able to judge between us uprightly?

10 ኢታብሕዎሙኬ፡ ለሕዝብ[c]፡ ያእምሩ፡ ምስጢረ፡ ኅቡኣቲክሙ፡ ወኢትንሥኡ፡ ስምዐ፡ እለ፡ ኢየአምኑ፡ ላዕሌክሙ፡ አላ፡ ዕቀቡ፡ ዘተጸገዎክሙ። እስመ፡ ይቤ፡ ሀቡ፡ ዘንጉሥ፡ ለንጉሥ፡ ወዘእግዚአብሔር፡ ለእግዚአብሔር። ወባሕቱ፡ እመሰ፡ ብክ፡ ዕዳ፡ ዘትፈዲ፡ ኢትጕንዲ፡ ውሂበ፡

10 Do not, then, allow the people to know the mystery of your hidden things, and do not accept testimony against yourselves from those who do not believe; but keep what has been given to you. For, he said, “Give what is the king’s to the king, and what is God’s to God.” But, if you have a debt to pay, do not

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a Harden reads ‘*with one heart and in uprightness and fellowship*’.

b Harden opens the sentence, “*Let the deacon tell the bishop everything that happens…*”

c The word, **ለሕዝብ** (‘*the people*’) is doubtful (GG-145 has the same); Harden has ‘*the heathen*’, with no note — **ሕዝብ** may here mean outsiders.

እንዘ፡ ትብል፡ ለእኁየ፡ መሀይምን፡ እፈድዮ። ወለዘሂ፡ ኢየአምን፡ ኢይፈድዮ። ወባሕቱ፡ ግበር፡ በከመ፡ ወሀበ፡ እግዚእነ፡ ጸባሕተ። ወአንትሙሰ፡ አግብርተ፡ እግዚአብሔር፡ ዕቀቡ፡ ትእዛዛቲሁ፡ ለክርስቶስ። ወእመ፡ ርኢክሙ፡ ማእከለ፡ አኃው፡ ጋእዘ፡ ወተስናነ። ርቱዕ፡ ትንግርዎሙ፡ ለሥዩማን፡ በእንቲአሆሙ። እመኒ፡ እኩያን፡ ልማድ፡ ወገባርያነ፡ ሀከክ፡ ወጸላእያነ፡ ሠናይ፡ ወኢየሐውሩ፡ በፍኖተ፡ ርትዕ። ለእለ፡ ከመዝ፡ ገሥጽዎሙ፡ ወአስተኃፍርዎሙ። ወእምከመሰ፡ ነስሑ፡ ተወከፍዎሙ። ወእምከመ፡ ገበርክሙ፡ ከመዝ፡ ረሰይክሙ፡ ሰላመ፡ ማእከለ፡ አኃው፡ ወአድኀንክምዎሙ፡ እምኃጢአት። መፍትውኬ፡ ትኅድጉ፡ ወትስረዩ፡ አበሳ፡ ለቢጽክሙ፡ በከመ፡ አዘዘ፡ እግዚአብሔር፡ ለጴጥሮስ፡ ሶበ፡ ይቤሎ፡ እመ፡ አበሰ፡ ሊተ፡ ቢጽየ፡ ሚመጠነ፡ እኅድግ፡ ሎቱ፡ ስብዐኑ። ወይቤሎ፡ ኢየሱስ፡ ኢይብለከ፡ ስብዕ። አላ፡ ዓዲ፡ ሰብዓ፡ በበ፡ ስብዕ። ከመዝኬ፡ ይፈቅድ፡ እግዚአብሔር፡ ይግበሩ፡ አርዳኢሁ፡ ወግሙራ፡ ኢያኅድሩ፡ ቂመ፡ ውስተ፡ ልቦሙ፡ ወመዐተ፡ ወኢፍትወተ፡ እኩየ። አላ፡ ባሕቱ፡ ይግበሩ፡ ሰላመ፡ ማእከለ፡ አኃው፡ ከመ፡ ይሕየዉ፡ በአሐዱ፡ ልብ። እስመ፡ ይቤ፡ እግዚእነ፡ ብፁዓን፡ ገባርያነ፡ ሰላም፡ እስመ፡ እሙንቱ፡ ውሉደ፡ እግዚአብሔር፡ ይሰመዩ።

11 ኢመፍትውኬ፡ በሰንበተ፡ ክርስቲያን፡ ትግበሩ፡ ቅሥተ፡ አላ፡ ደእሙ፡ ሰላመ። ወፍትሕሰ፡ ይኩን፡ ባዕዳነ፡ መዋዕል። ወአንትሙኒ፡ ኤጲስቆጶሳት፡ ርቱዕ፡ ይንበሩ፡ ምስሌክሙ፡ ካህናት፡ ወዲያቆናት፡ በውስተ፡ ፍትሕ፡ ወኢትፍትሑ፡

delay in giving, saying, “I will pay my brother who is a believer. But I will not pay the one who does not believe.” Rather, do as our Lord paid tribute. And you, servants of God, keep the commandments of Christ. And if you see a quarrel and a dispute among the brothers, it is right that you tell those in authority about them. If they are of evil habits, makers of trouble and haters of good, and do not walk in the way of uprightness, rebuke those who are such and put them to shame. But when they repent, receive them. And, when you have done this, you have made peace among the brothers and saved them from sin. You ought, then, to forgive and pardon the offense of your neighbour, as God commanded Peter when he said to him, “If my neighbour sins against me, how many times shall I forgive him? Seven times?” And Jesus said to him, “I do not say to you seven [times], but even seventy times seven.” This, then, is what God wants his disciples to do: never to let revenge dwell in their hearts, [a] nor anger, nor evil desire, but rather to make peace among the brothers, so that they may live with one heart. For, our Lord[b] said, “Blessed are the peacemakers, for they will be called sons of God.”

11 So, it is not right for you[c] to make contention on the Sabbath of the Christians, but rather peace. Let judgement be on other days. And you too, bishops: it is right that priests and deacons should sit with you in judgement. Do not judge with partiality

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a Harden adds ‘*nor envy*’.

b Platt omits ‘*our Lord*’.

c In place of ‘*for you*’, *GG-145* has ‘*that they*’.

በአድልዎ፡ ወኢበነሚአ፡ ገጽ፡ አላ፡ ፍትሑ፡ በጽድቅ፡ ወበርትዕ፡ ከመ፡ አግብርተ፡ እግዚአብሔር። ወእመቦ፡ ዘቦ፡ ተስናን፡ ምስለ፡ ካልኡ፡ ይምጽኡ፡ ኀቡረ፡ ክልኤሆሙ፡ ወይቁሙ፡ ውስተ፡ ዐውድ። በከመ፡ ጽሑፍ፡ ውስተ፡ ሕግ፡ ፍትሑ፡ እንከ፡ ማእከሎሙ፡ በጽድቅ፡ ወበርትዕ። ወዑቁ፡ ወፍጡነ፡ ዕርቅዎሙ፡ ወግበሩ፡ ሰላመ፡ ማእከሎሙ፡ ዘእንበለ፡ ይፃእ፡ ፍትሐ፡ ሞት፡ በኀበ፡ ኤጲስቆጶስ፡ ዲበ፡ ዘአበሰ። እስመ፡ ሀሎ፡ ምስሌክሙ፡ ውስተ፡ ዐውደ፡ ፍትሕ፡ ክርስቶስ፡ ወልደ፡ እግዚአብሔር። ወእመሰቦ፡ ዘይቤ፡ እገሌ፡ ፀረፈ፡ ላዕለ፡ ስመ፡ እግዚአብሔር፡ ወኢየሐውር፡ በፍኖተ፡ ርትዕ፡ ኢትጕጕእ፡ ፍትሕ፡ ለአሐዱ፡ ዘእንበለ፡ ይቁም፡ ካልኡ።

12 ወእምድኅረ፡ መጽኡ፡ ኀቡረ፡ ፍታሕ፡ ማእከሎሙ፡ እስመ፡ ፍትሕ፡ እንተ፡ ትወፅእ፡ እምኔክሙ፡ ትወስድ፡ ውስተ፡ ሕይወት። ወካዕበ፡ ታወርድ፡ ውስተ፡ ኵነኔ። እስመ፡ ይቤ፡ እግዚእነ፡ ትልዉ፡ ጽድቀ፡ ወርትዐ። ወዘሰ፡ ገሃደ፡ ተዐውቀ፡ አበሳሁ፡ ወበርትዕ፡ አቀምዎ፡ ይርሐቅ፡ እምሕይወት፡ ዘለዓለም። ወኢይሬእያ፡ ለስብሐተ፡ እግዚአብሔር፡ ወይትኀፈር፡ በኀበ፡ ቅዱሳን። ወእመሰ፡ ፈታሕክሙ፡ በዐመፃ፡ ትረክቡ፡ ኵነኔ፡ ወትትፈደዩ፡ በከመ፡ ምግባሪክሙ። በከመ፡ ፈደዮሙ፡ እግዚአብሔር፡ ለክልኤ፡ ረበናት፡ እለ፡ ነበቡ፡ ሐሰተ፡ ላዕለ፡ ሶስና። ተዓቀቡኬ፡ እምነቢበ፡ ሐሰት፡ እስመ፡ ዘይነብብ፡ ሐሰተ፡ ይትኴነን፡

or with respect of persons, but judge in righteousness and uprightness, as servants of God. And, if anyone has a dispute with his fellow, let them both come together and stand in the court. As it is written in the law, judge between them, then, in righteousness and uprightness. Take heed, and quickly reconcile them and make peace between them[a], before a judgement of death goes[b] forth from the bishop on the one who has sinned. For, Christ the Son of God is with you in the court of judgement. But if anyone says, “So-and-so has blasphemed against the name of God and does not walk in the way of uprightness,” do not hasten to give judgement for the one before his fellow stands [there].

12 And, when they have come together, judge between them; for, the judgement that goes out from you leads to life, and again it brings down to condemnation. For, our Lord said, “Follow righteousness and uprightness.” But the one whose sin has become openly[c] known, and who has rightly been brought, shall be far from eternal life, and he shall not see the glory of God, and shall be put to shame before the saints. But if you judge unjustly, you will find condemnation and will be repaid [d] according to your deeds, as God repaid the two elders who spoke falsely against Susanna. So, beware of speaking falsehood; for, whoever speaks falsehood will be severely

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[a] Harden omits ‘*between them*’.

[b] In place of ‘*goes*’, Platt has ‘*comes*’.

[c] Platt lacks ‘*openly*’.

[d] Here, Platt adds ‘*by God*’.

ብዙኅ። ኢትኩኑ፡ ከመ፡ ዕደው፡ እለ፡ ወፅኡ፡ እምሕግ፡ እለ፡ ነበቡ፡ ሐሰተ፡ ላዕለ፡ ናቡቴ፡ በሰማርያ። ወበከመ፡ ማኅበረ፡ አይሁድ፡ እለ፡ ነበቡ፡ ሐሰተ፡ ላዕለ፡ እግዚእነ፡ በኢየሩሳሌም። ወበከመ፡ እለ፡ ነበቡ፡ ሐሰተ፡ ላዕለ፡ እስጢፋኖስ፡ ቀዳሜ፡ ሰማዕት። መፍትውኬ፡ ይኩኑ፡ ስምዐ፡ ዕደው፡ የዋሃን። እለ፡ አልቦሙ፡ መዓተ፡ ንጹሓን፡ ኄራን፡ መፍቀሪነ፡ እግዚአብሔር፡ ትሑታን፡ ምእመናን። መምለክያነ፡ እግዚአብሔር፡ እለ፡ አልቦሙ፡ እከየ፡ ዘከመ፡ እሉ፡ ይደልዉ፡ ስምዐ፡ ንጹሓን፡ እለ፡ አልቦሙ፡ ነውረ፡ ወጥዩቅ፡ ስምያሙ። ወለእለሰ፡ ኢየሐይዉ፡ ከመዝ፡ ኢትትወከፉ፡ ስምያሙ። ወእመሂ፡ ኅብረ፡ ብዙኃን፡ ሰማዕተ፡ ሐሰት፡ በአሐቲ፡ ምክር፡ ኢትስምዑ፡ ቃሎሙ፡ እስመ፡ ይቤ፡ ኢይትኅበር፡ ውስተ፡ ማኅበሮሙ፡ ዘደምፅ። ወዓዲ፡ እዙዝ፡ ውስተ፡ ሕግ፡ ወውዴቱ፡ ዘሐሰት፡ ኢትሰጠው፡ ወኢትንበር፡ ምስለ፡ ዘይዴምፅ፡ ከመ፡ ኢትኩን፡ መዐምፀ፡ ስምዕ። ወኢትደመር፡ ምስለ፡ ብዙኅ፡ ለዐምፆ።

13 ወእመሰበ፡ ዘመጽአ፡ ኀቤክሙ፡ ውስተ፡ ፍትሕ፡ ሕትቱ፡ ሕይወቶ፡ ወዘከመ፡ እፎ፡ ውእቱ፡ ግዕዙ፡ ወለምዱ፡ ወትረክቡ፡ ሰማዕተ፡ በእንቲአሁ፡ ከመ፡ አልቦ፡ ፁግ[e]፡ አላ፡ ደእሙ፡ የኀሥሥ፡ ጽድቀ፡ መፍቀሬ፡ እግዚአብሔር፡ ተወካፌ፡ ነግድ፡ ወመፍቀሬ፡ ነዳያን፡ ወመፍቀሬ፡ አኃው።

condemned. Do not be like the men who departed from the law, who spoke falsely against Naboth in Samaria, and like the assembly of the Jews, who spoke falsely against our Lord in Jerusalem, and like those who spoke falsely against[a] Stephen, the first martyr. It is right, then, that [b] meek men be witnesses, who have no anger: pure, good, lovers of God, humble,[c] faithful, worshipers of God, who have no evil. Such men as these are worthy to bear witness: pure men, who have no blemish; and their testimony is sure. But do not receive the testimony of those who do not live like this. And, even if [d] many false witnesses agree together with one counsel, do not listen to their words; for, he said, "Let me not be joined to their assembly of blood." And it is commanded in the law, "And do not give heed to a false accusation, and do not sit with one who does wrong, so that you do not become an unjust witness. And do not join yourself with the many to do wrong."

13 And, if one comes to for judgement, examine his life, and what sort of man he is in character and habits; and [if] you find witnesses for him that there is no fault(?) but that he seeks righteousness, a lover of God, one who receives strangers, a lover of the poor and the brothers, who does not love gain, and

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[a] Harden omits '*our Lord in Jerusalem, and like those who spoke falsely against*'.

[b] Here, Harden adds '*faithful and*'.

[c] Harden lacks '*lovers of God, humble*'.

[d] Here, Harden adds '*the testimony of*'.

[e] The word, **ፁግ**, is doubtful: it is clearly printed in Platt's transcription and GG-145 has the same, so it *is* the *MSS* word, but not one we can identify; the context (and Harden's *'no evil in him'*) suggests '*fault*'.

ዘኢያፈቅር፡ ረባሐ፡ ወኢመሳጤ፡ ወኢሰካሬ፡ ወኢሀካየ። መሐሬ፡ ዘኢይሰፍሕ፡ እዴሁ፡ ውስተ፡ ትዕግልት። ወለዘ፡ ከመዝ፡ ግብሩ፡ ፍትሑ፡ ሎቱ፡ ጽድቀ። ወለዘሰ፡ ይነብብ፡ ሐሰተ፡ ላዕለ፡ ቢጹ፡ ገሥጾዎ፡ እስመ፡ ቀታሌ፡ እኁሁ፡ ውእቱ፡ ከመ፡ ርኢዮሙ፡ ካልኣን፡ ይፍርሁ፡ ወኢይትልዉ፡ ፍኖቶ። ወእመሰቦ፡ ዘተዐውቀት፡ አበሳሁ፡ በውስተ፡ ፍትሕ፡ ገሥጾዎ፡ ወአስተጋፍርዎ።

14 በከመ፡ አቅደምነ፡ ነጊረ፡ እመቦ፡ ዘሰከየ፡ ኢትፍትሑ፡ ለአሐዱ፡ ዘእንበለ፡ ደእሙ፡ የሀልዉ፡ ክልኤሆሙ፡ ኅቡረ፡ ውስተ፡ ዐውድ። ወእመሰ፡ ፈታሕክሙ፡ ለአሐዱ፡ በዐመፃ፡ ዘእንበለ፡ ይቁም፡ ካልኡ፡ ውስተ፡ ዐውደ፡ ፍትሕ፡ ኮንክሙኬ፡ ነባብያነ፡ ሐሰት፡ ከመ፡ ካህናት፡ እለ፡ ነበቡ፡ ሐሰተ፡ ላዕለ፡ ሶስና፡ በባቢሎን። ወእሙንቱሰ፡ አውረድዋ፡ ውስተ፡ ዐውደ፡ ውስተ፡ ፍትሐ፡ ሞት። ወባሕቱ፡ ለሶስናሰ፡ አድኅና፡ ዳንኤል፡ ነቢይ። ወለእለሂ፡ ሐሰዉ፡ ላዕሌሃ፡ አውረዶሙ፡ ውስተ፡ ኵነኔ፡ ሞት።

15 ወከማሁ፡ አንትሙኒ፡ ለእመ፡ ኢፈታሕክሙ፡ በጽድቅ፡ ወበርትዕ፡ ትረክቡ፡ ኵነኔ፡ ወይመጽእ፡ ላዕሌክሙ፡ መቅሠፍተ፡ መዐቱ፡ ለእግዚአብሔር። ወባሕቱሰ፡ እመ፡ ፈታሕክሙ፡ በጽድቅ፡ ወበርትዕ፡ ትረክቡ፡ ዐስበ፡ ሠናየ፡ ወሕይወተ፡ ዘለዓለም። ዑቁኬ፡ አኃው፡ ፍቁራን፡ ግበሩ፡ ሠናየ፡ ኵሎ፡ ጊዜ፡ ከመ፡ ትርከቡ፡ ክብረ፡ በኀበ፡

is not a robber, nor a drunkard, nor a sluggard; merciful, who does not stretch out[a] his hand to oppression: for the one whose deeds are such, give judgement with [b] righteousness. But rebuke the one who speaks falsely against his neighbour; for, he is his brother's murderer, so others, seeing, may fear and not follow his way. And, if there is one whose sin becomes known in the judgement, rebuke him and put him to shame.

14 As we said before, if anyone brings an accusation, do not judge in favour of the one unless both are present together in the court. But, if you judge unjustly in favour of the one before his fellow stands in the court of judgement, then you have become speakers of falsehood, like the priests who spoke falsely against Susanna in Babylon. And they brought her down into the court[c], to a judgement of death. But Daniel the prophet saved Susanna; and those who had spoken falsely against her he brought down to the condemnation of death.[d]

15 And you, also, if you do not judge in righteousness and uprightness, will find condemnation, and the punishment of God's anger[e] will come on you. But, if you judge in righteousness and uprightness, you will find a good reward and eternal life. Take heed, then, beloved brothers, and do good at all times, so you may find honour with God, together

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a In place of '*stretch out*', Platt has '*open*'.

b Here, Platt adds '*uprightness and*'.

c *GG-145 omits 'into the court'* and Platt adds '*of contention*'.

d Platt lacks this whole sentence, here following *GG-145* & *BnF d'Abbadie 79*.

e Harden has just '*God*' in place of '*God's anger*'.

እግዚአብሔር፡ ምስለ፡ አበው፡ ቅዱሳን፡ አብርሃም፡ ወይስሐቅ፡ ወያዕቆብ፡ በመንግሥተ፡ ሰማያት፡ ውስተ፡ ሕይወት፡ ዘለዓለም። እስመ፡ ርቱዕሰ፡ በጎበ፡ እግዚአብሔር፡ ውእቱ። ፍትሑ፡ እንከ፡ በጽድቅ፡ ወበሰላም፡ ዘእንበለ፡ መዐት። እስመ፡ ዘያምዕዕ፡ ቢጸ፡ በከንቱ፡ ይከውን፡ መክፈልቱ፡ ለገሃነም። እስመ፡ ይቤ፡ ዘእንበለ፡ ይዕረብ፡ ፀሐይ፡ አቍርሩ፡ መዓተክሙ፡ ወኢትሀብዎ፡ ፍኖተ፡ ለሰይጣን። ወካዕበ፡ ይቤ፡ ዳዊት፡ ተምዑ፡ ወኢተአብሱ፡ ተፋቀሩ፡ በበይናቲክሙ። ወአእትቱ፡ እከየ፡ እምአልባቢክሙ፡ ወግበሩ፡ ሰላመ፡ ማእከሌክሙ። ወስምዑ፡ ዘይቤ፡ በወንጌል፡ መምህርነ፡ እግዚእነ፡ ወመድኀኒነ፡ ኢየሱስ፡ ክርስቶስ፡ ሶበ፡ ታበውእ፡ አምጻክ፡ ውስተ፡ ምሥዋዕ፡ ወበህየ፡ ተዘከርከ፡ ከመ፡ እኁክ፡ ዘየሐይሰክ፡ ኀድግ፡ ህየ፡ መባእክ፡ ቅድመ፡ ምሥዋዕ፡ ወሑር፡ ቅድም፡ ተኳነን፡ ምስለ፡ እኁክ። ወእምዝ፡ ገቢአክ፡ አብእ፡ አምጻክ። መሥዋዕቱሰ፡ ለእግዚአብሔር፡ ልብ፡ ትሑት፡ ወመንፈስ፡ የዋህ፡ ጸሎት፡ ወአኰቴት። ወእመሰ፡ አምዓዕከ፡ ቢጸክ፡ ወአሕዘንከ፡ ልቦ፡ ኢይትወከፍ፡ እግዚአብሔር፡ መሥዋዕተክ፡ ወጸሎተክ። መፍትው፡ ለክሙ፡ አአኃው፡ ፍቁራን፡ ትጸልዩ፡ ወትስእሉ፡ ኵሎ፡ ጊዜ፡ ወትንግሩ፡ ስእለተክሙ፡ ኀበ፡ እግዚአብሔር፡ ከመ፡ ያእትት፡ እምኔክሙ፡ ቍጥዓ፡ ወመዐተ። ሰብሕዎ፡ ለእግዚአብሔር፡ ወትረ፡ በበ፡ ጊዜሁ፡ ወተዘከሩ፡ ስሞ፡ ልዑል፡ ከመ፡ ያሰስል፡ እምላዕሌክሙ፡ ጸልአ፡ ወመዐተ፡ ወቂመ፡ ከመ፡ ትክህሉ፡ ጸልዮ፡ በልብ፡ ንጹሕ፡ ዘአልቦ፡ ርስሐተ፡ እስመ፡ አዘዘነ፡

with the holy fathers, Abraham, Isaac, and Jacob, in the kingdom of heaven, in eternal life. For, that is right before God. Judge, then,[a] in righteousness and in peace, without anger. For, whoever angers his neighbour without cause will have his portion in Gehenna. For, he said, "Before the sun sets, cool your anger, and do not give Satan a way in." [b] And again, David said, "Be angry, and do not sin." Love one another, and remove evil from your hearts, and make peace among yourselves. And hear what our Master, our Lord and our Saviour Jesus Christ, said in the Gospel:[c] "When you bring your gift to the altar, and there you remember that your brother is reproaching you, leave your offering there before the altar, and go, first be reconciled with your brother. And then, when you have come back, bring your gift." The sacrifice of God is a humble heart and a meek spirit, prayer and thanksgiving. But if you have angered your neighbour and grieved his heart, God will not receive your sacrifice and your prayer. You ought, beloved brothers, to pray and make petition at all times, and to lay your petitions before God, that he may remove wrath and anger from you. Praise God continually, each in its season, and remember the name of the Most High, that he may remove hatred and anger and vengeance from you, so that you may be able to pray [d] with a pure heart with no defilement; for, God has

[a] Platt omits '*then*'.
[b] Harden adds, "*For let the one who stole steal no more.*"
[c] For the first part of this sentence, Platt reads: *And hear what our Lord Jesus Christ, our Savior, said in the holy Gospel and taught us:* (a copying slip).
[d] Platt adds '*at all times*'.

እግዚአብሔር፡ ናፍቅር፡ ጸላእትነ፡ ወፈድፋደሰ፡ አዕርክቲነ። ወካዕበ፡ ይቤ፡ ኢትጽላእ፡ ኵሎ፡ ሰብአ፡ አላ፡ እምውስቴቶሙ፡ ገሥጽ፡ ወእምውስቴቶሙ፡ መሀር፡ ወኢትጽልኦ፡ ለእኁከ፡ በምልአ፡ ልብከ፡ ወኢትስማዕ፡ ውዴተ፡ ላዕሌሁ፡ ከመ፡ ኢትትዓቀፍ፡ ላዕሌሁ። ኢትስድድ፡ ለግዩር፡ ዘይነብር፡ ኀቤከ። እስመ፡ አንተሂ፡ ግዩረ፡ ኮንከ፡ በምድረ፡ ግብጽ። ወኢትጽልኦ፡ ለኤደማዊ፡ እስመ፡ እኁከ፡ ውእቱ። ወዳዊትኒ፡ ይቤ፡ እመኒ፡ ፈደይክዎሙ፡ ለእለ፡ ይፈድዩኒ፡ እኩየ፡ ለያውድቁኒ፡ ጸላእትየ፡ ዕራቅየ።

commanded us to love our enemies, and much more our friends. And again, it says, “Do not hate anyone, but rebuke and teach some of them; and do not hate your brother with all your heart, and do not listen to accusations against him, so you may not stumble because of him. Do not drive out the stranger who lives among you, for you too were a stranger in the land of Egypt. And do not hate the Edomite; for, he is your brother.” And David too says, “If I have repaid those who repay me with evil, let my enemies throw me down naked.”

ዲድስቅልያ፡ ፲፩

DIDASCALIA 11

በእንተ፡ ከመ፡ መፍትው፡ ክርስቲያን፡ ይኅድጉ፡ ወትረ[a]፡ አበሳ፡ ለቢጾሙ፡ ወኢያንብሩ፡ ቂመ፡ ውስተ፡ ልቦሙ፡ ወኢየሐልዩ፡ እከየ።

THAT CHRISTIANS OUGHT ALWAYS TO FORGIVE THE TRESPASSES OF THEIR NEIGHBOURS, AND NOT KEEP VENGEANCE IN THEIR HEARTS, NOR THINK EVIL

[1] ወእመሰ፡ ትፈቅዱ፡ ትኩኑ፡ ጥዩቀ፡ ክርስቲያን፡ ሖሩ፡ በፍኖተ፡ እግዚአብሔር፡ ወፍትሑ፡ ኵሎ፡ ማእሰረ፡ ኃጢአት። እስመ፡ አዘዘክሙ፡ መድኀን፡ ትኅድጉ፡ አበሳ፡ ለቢጽክሙ፡ ሰብዓ፡ በበ፡ ስብዕ። ወእመሰ፡ ኢትፈቅዱ፡ ትስረዩ፡ ሎሙ፡ ስምዑ፡ ዘይቤ፡ ኤርምያስ፡ ነቢይ። ወአንተሰ፡ እመ፡ ሐለይከ፡ እኩየ፡ በልብከ፡ ወዐቀብከ፡ ጸልአ፡ ወፈታሕከ፡ በመዐት፡ ኢትክል፡ ዐሪገ፡ ጸሎትከ፡ ኀበ፡ እግዚአብሔር፡ እስመ፡ ኢገበርከ፡ ትእዛዛቲሁ፡ ለእግዚእከ፡ እስመ፡ ኢኀደገ[b]፡ አበሳሁ፡ ለእኁከ፡ ፬፻፺፡ ወ፯ጊዜ። ኩን፡ እንከ፡ ሕጹጸ፡ መዐት፡ ወብዙኀ፡ ምሕረት፡ ከመ፡ ታድኅን፡ ርእሰከ። ወእመሰ፡ ገበርከ፡ ከመዝ፡ ትከውን፡ ወልደ፡ ለአቡከ፡ ዘበሰማያት። ወሶበ፡ ሰአልከ፡ ኀቤሁ፡ ይሰምዐከ፡ ጸሎተከ፡ ከመ፡ ዐርክ፡ ምእመን።

[1] If you wish to be Christians indeed, walk in the way of God, and loose every bond of sin;[c] for, the Saviour has commanded you to forgive the trespasses of your neighbour seventy times seven. And, if you do not wish to forgive them, hear what Jeremiah the prophet says.[d] But if you think evil in your heart, and keep hatred, and judge in anger, your prayer cannot ascend to God, because you have not done the commandments of your Lord, [and] because you have not forgiven your brother's trespass four hundred and ninety times. Be, then, slow to anger and great in mercy, so that you may save yourself. And, if you do this, you will be a son of your Father who is in heaven, and when you make petition to him, he will hear your prayer as a faithful friend [does].

[2] ወበእንተዝ፡ ኦኤጲስቆጶሳት፡ ሶበ፡ ተጋባእክሙ፡ ለጸሎት፡ ወስብሓት፡ ወለቅኔ፡ ወለሰሚዐ፡ አንብቦ፡ ቃለ፡ ተግሣጽ፡ ቅዱሳት፡ መጻሕፍት፡ ‹?›እንብብ[e]። ይቁም፡ ዲያቆን፡

[2] Therefore, O bishops, when you are gathered together for prayer and praise and worship, and to hear the reading of the word of admonition, read the Holy

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DIDASCALIA 11

[a] In *GG-145*, **ወትረ** (in red ink) is blotted but the outline agrees with Harden's '*ever*'. Platt omits the word.

[b] The verb, **ኢኀደገ**, is 3rd-person masculine singular ('*he did not forgive*'; *GG-145* has a similar form, **ኢሐደገ**,) – but the context requires a 2nd-person form, which we read as **ኢኀደግከ**, as Harden reports.

[c] Platt has '*all the bonds of sin*'.

[d] None of the *MS* has here a quotation from Jeremiah.

[e] The 1st letter of this word is unclear in *GG-145*; the rest is the imperative, '*read*'.

ማእከሌክሙ፡ እንዘ፡ ይጸርኅ፡ በዐቢይ፡ ቃል፡ ወይብል፡ እመቦ፡ ዘቦ፡ ውስተ፡ ልቡ፡ ቂመ፡ ወቅንአተ፡ ወጕሕሉተ፡ ወኵሎ፡ እከየ፡ ላዕለ፡ ቢጹ፡ ፍጡነ፡ ይትዐረቅ፡ ምስሌሁ። ወእምዝ፡ ይትወከፍ፡ እግዚአብሔር፡ ጸሎቶሙ፡ ወስእለቶሙ። ወሶበ፡ ትበውኡ፡ ቤተ፡ ከመዝ፡ በሉ፡ ሰላመ፡ እግዚአብሔር፡ የሀሉ፡ ውስተ፡ ዝንቱ፡ ቤት። ወእመቦ፡ ህየ፡ ውሉደ፡ ሰላም፡ ያዕርፍ፡ ሰላምክሙ፡ ላዕሌሁ። በከመ፡ ጽሑፍ፡ ሰላም፡ ውእቱ፡ ለርሑቃን፡ ወለቅሩባን፡ ለሕዝብ፡ እለ፡ የአምኑ፡ በክርስቶስ። መፍትው፡ ኵሎሙ፡ እለ፡ ይበውኡ፡ ቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር፡ ይስአሉ፡ ኀቤሁ፡ ከመ፡ ይፈኑ፡ ሰላመ፡ ላዕለ፡ ሕዝብ።

Scriptures. Let the deacon stand in your midst, crying with a loud voice and saying, “If there is anyone who has in his heart vengeance or envy or deceit or any evil against his neighbour, let him quickly be reconciled with him.” And then God will receive their prayer and their petition[a]. And, when you enter a house, say this: “May the peace of God be in this house.” And, if there are sons of peace there, your peace will rest on it[b], as it is written, “He is peace to those who are far off and [c] to those who are near – to the people who believe in Christ. All who enter the church of God ought to ask him to send [d] peace on the people.

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[a] Platt lacks ‘*and their petition*’.

[b] For ‘*sons of peace … on it*’, Platt has ‘*son of peace … on him*’.

[c] Here, Platt adds ‘*salvation*’.

[d] Platt adds *‘his mercy and*’.

ዲድስቅልያ፡ ፲፪

መፍትው፡ ኤጲስቆጶሳት፡ ይኩኑ፡ ገባርያነ፡ ሰላም፡ መሓርያነ፡ እለ፡ ይሰርዩ፡ ለዘ፡ አበሰ፡ ላዕሌሆሙ፡ ወይትወከፉ፡ ንስሓሆሙ፡ ለእለ፡ ይትመየጡ፡ ኀበ፡ እግዚአብሔር፡ ወእመሰ፡ ኢገብሩ፡ ከመዝ፡ ኢይሰመዩ፡ ኤጲስቆጶሳት፡ አላ፡ ደእሙ፡ ይሰመዩ፡ አቢቢሎሳዊያን[a]፡ እኩያን።

[1] ወእመሰ፡ ኤጲስቆጶስ፡ ይጼሊ፡ ሰላመ፡ በእንተ፡ ባዕድን፡ እፎ፡ እንከ፡ ለሊሁ፡ ኢይከውን፡ ሰላማዌ፡ ከመ፡ ይሰመይ፡ ውሉደ፡ ብርሃን። ወእመሰ፡ ለሊሁ፡ አልቦ፡ ሰላመ፡ እፎ፡ ይክል፡ ውሂበ፡ ሰላም፡ ለካልኣን። ወበእንተዝ፡ መፍትው፡ ቀዳሜ፡ ኵሉ፡ ግብሩ፡ ይኩን፡ ሰላመ፡ ዘእንበለ፡ እኪይ፡ ወጸልእ፡ አላ፡ ባሕቱ፡ በፍቅር፡ ወሰላም፡ ይርዐዮሙ፡ ለአባግዐ፡ ክርስቶስ፡ ፈድፋደ፡ ይዕቀቦሙ፡ ከመ፡ ዐርክ፡ ምእመን፡ ከመ፡ ይድኅኑ፡ ኀቡረ፡ ወይኩኑ፡ አሐደ፡ መርዔተ። ወእኩያንሰ፡ እለ፡ ይገብሩ፡ ዐመፃ፡ ወጸልአ፡ ወሀከከ፡ ይከውኑ፡ ርሑቃነ፡ እምእግዚአብሔር።

[2] እስመ፡ እግዚአብሔር፡ አምላከ፡ ምሕረት፡ ይፈቅድ፡ ያስተጋብኦሙ፡ ለኵሉ፡ ትውልድ፡ ውስተ፡ ንስሓ፡ በትምህርተ፡ ጻድቃን፡ ወነቢያት። እስመ፡ እምቅድመ፡ አይኅ፡

DIDASCALIA 12

THAT BISHOPS OUGHT TO BE PEACEMAKERS AND MERCIFUL, FORGIVING HIM WHO HAS TRESPASSED AGAINST THEM, AND THEY SHOULD RECEIVE THE REPENTANCE OF THOSE WHO TURN TO GOD; AND, IF THEY DO NOT DO SO, THEY SHALL NOT BE CALLED BISHOPS, BUT RATHER EVIL […]

[1] If the bishop prays for peace for others, how then should he himself not be peaceable, so that he may be called [one of] the children of light[b]? And, if he himself has no peace, how can he give peace to others? Therefore, the beginning of all his work ought to be peace, without evil or hatred; rather, in love and peace let him [c] feed the sheep of Christ, and above all guard them as a faithful friend, so that they may be saved together and become one flock. But evil men, who work iniquity and hatred and strife, will be far from God.

[2] For, God, the God of mercy, wills to gather all the generations into repentance by the teaching of the righteous[d] and [e] the prophets. For, before the flood the people lived walking by the

DIDASCALIA 12

[a] The word, **አቢቢሎሳዊያን**, is unidentified (though it is clearly printed by Platt); it is here rendered '*[…]*'. GG0145 has **አቢቦሎሳዊያን** ('-bolos-'), perhaps pointing to a corrupt Greek word ending in -bolos (*διάβολος?*), but this does not settle it. Harden's '*but evil*' has a reference to his Additional Notes (not available to the editors of this work).

[b] Platt ends '*called a son of peace*'.

[c] Here, Platt adds '*reconcile and*'.

[d] In place of '*the righteous*', Harden has '*the Holy Spirit*'.

[e] Platt adds '*all the generations of*'.

ነበሩ፡ ሕዝብ፡ እንዘ፡ የሐውሩ፡ በተግሣጸ፡ አቤል፡ ወሴት፡ ወሄኖክ፡ ዘወርገ፡ ውስተ፡ ሰማይ። ወለእለሰ፡ እምድኅረ፡ አይኅ፡ መሀሮሙ፡ ኖኅ፡ ወለእለሂ፡ እምሰዶም፡ መሀሮሙ፡ ሎጥ፡ መፍቀሬ፡ ነግድ። ወእምድኅረ፡ ሎጥ፡ መልከ፡ ጼዴቅ፡ አበው፡ ቀደምት፡ ወኢዮብ፡ መፍቀሬ፡ እግዚአብሔር። ወግብጻዊያንሰ፡ ወደቂቀ፡ እስራኤል፡ በትእዛዘ፡ ሙሴ፡ ወኢያሱ፡ ወልደ፡ ነዌ፡ ወካሌብ፡ ወፊኖሐስ፡ ወእለ፡ እምድኅሬሆሙ። ወእምድኅረ፡ ሕግሰ፡ በተግሣጸ፡ መላእክት፡ ወነቢያት፡ ወእምድኅረ፡ እሉ፡ እግዚእነ፡ ዘተሰብአ፡ ወተሠገወ፡ እማርያም፡ ቅድስት፡ ድንግል። ወእምድኅረ፡ ተወድየ፡ ዮሐንስ፡ መጥምቅ፡ ውስተ፡ ቤተ፡ ሞቅሕ፡ ሰበከ፡ እንዘ፡ ይብል፡ ነስሑ፡ እስመ፡ ቀርበት፡ መንግሥተ፡ ሰማያት። ወእምድኅረ፡ ሐመ፡ በዲበ፡ መስቀል፡ አዘዘነ፡ ለነ፡ ለ፲ወ፪ሐዋርያት፡ ንስብክ፡ ምስለ፡ ኄር፡ እኁነ፡ ጳውሎስ። ንሕነ፡ እሙንቱ፡ ዘተጸነነ፡ ንኩን፡ ስምዐ፡ በእንተ፡ ወልዱ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ። ወዓዲ፡ ምስሌነ፡ ያዕቆብ፡ እኁሁ፡ ለእግዚእነ፡ ወሰብዓቱ፡ ዲያቆናት። ሰማዕነ፡ እምአፉሁ፡ ለእግዚእነ፡ ቃለ፡ ሕይወት፡ አመነ፡ ወአእመርነ፡ ከመ፡ ውእቱ፡ ኢየሱስ፡ ክርስቶስ፡ ሥምረቱ፡ ለአብ፡ ንዜንወክሙ፡ ፈጹመ፡ ዘሰማዕነ፡ በኀቤሁ፡ ከመ፡ ኢይማስን፡ ኵሉ፡ ዘየምን፡ ቦቱ፡ ናዕርግ፡ ሎቱ፡ ስብሓተ፡ በአሐቲ፡ ቃል፡ ከመ፡ ንርከብ፡ ሕይወተ፡ ዘለዓለም።

admonition of Abel and Seth [a] and Enoch, who ascended into heaven; Noah taught those after the flood, and Lot, the lover of strangers, taught those of Sodom. After Lot, Melchizedek, the forefathers, and Job the lover of God [taught them]. The Egyptians and the children of Israel [were taught] by the commandment of Moses, and of Joshua the son of Nun, and Caleb, and Phinehas, and those after them; and after the law, by the admonition of angels and prophets; and after these [came] our Lord, who became man and became incarnate[b] of [c]Mary the holy Virgin. And, after John the Baptist was put into prison, [our Lord] preached, saying, "Repent; for, the kingdom of heaven has come near." And, after he had suffered on the cross, he commanded us, even us the 12 apostles[d], to preach together with our good brother Paul. We are those who have been granted to be witnesses concerning his Son, our Lord Jesus Christ. And also with us [are] James, the brother of our Lord, and the seven deacons. We heard the word of life from the mouth of our Lord, and believed, and knew that he is Jesus Christ, the good pleasure of the Father. We declare to you fully what we heard[e] from him, that no one who believes in him shall perish[f]. Let us offer up praise to him with one voice, so that we may obtain eternal life.

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[a] *GG-145* adds '*and Enosh*'.
[b] Platt omits '*and became incarnate*'.
[c] Harden adds '*our Lady*'.
[d] In place of '*the 12 apostles*', Harden has '*his 12 apostles*'.
[e] Harden omits '*what we heard*'.
[f] Platt reads '*that none shall perish in him*'.

[3] ወከመዝ፡ አዘዘነ፡ እግዚእነ፡ እንዘ፡ ንጼሊ፡ ኀበ፡ አብ፡ እንዘ፡ ንብል፡ ይኩን፡ ፈቃድከ፡ በከመ፡ በሰማይ፡ ከማሁ፡ በምድርኒ።

[4] በከመ፡ ይሴብሑ፡ ኵሉ፡ ኀይላተ፡ ሰማያዊያን፡ መንፈሳዊያን፡ ከማሁ፡ ይሴብሕዎ፡ ለአሐዱ፡ እግዚአብሔር፡ ኵሉ፡ ፍጥረት፡ በዲበ፡ ምድር፡ በዋሕድ፡ ወልዱ፡ እግዚእነ፡ ወአምላክነ፡ ወመድኀኒነ፡ ኢየሱስ፡ ክርስቶስ። ዝኬ፡ ውእቱ፡ ሥምረቱ፡ ከመ፡ ንሴብሖ፡ ወንባርኮ፡ በአሐዱ፡ ሐሊና፡ ወንስግድ፡ ሎቱ፡ በአሐዱ፡ መንፈስ፡ ዘውእቱ፡ ሥምረቱ፡ ለክርስቶስ፡ ከመ፡ ይብዝኁ፡ እለ፡ ይድኅኑ፡ ወኢይማስን፡ ወኢአሐዱ፡ እምኔሆሙ፡ ወኢትሕጽጽ፡ ቤተ፡ ክርስቲያን። ኢትቅትሉ፡ ነፍሰ፡ እንተ፡ ሐይወት፡ በንስሓ፡ እስመ፡ ድኅነት፡ እምቍጥዓ፡ ወመዐት፡ ወአንትሙሰ፡ በሥነ፡ ትዕግሥትክሙ፡ ፈጽሙ፡ ኵሎ፡ ቃለ፡ መጻሕፍት። ወእመሰ፡ ዘረውክሙ፡ አባግዐ፡ መርዔቱ፡ ትከውኑ፡ ጸላእያኒሁ፡ ለእግዚአብሔር፡ ወኢታሕጕሉ፡ መሓስአ፡ ዘረዐዮሙ፡ ክርስቶስ። ለቡ፡ እንከ፡ ኦኤጲስቆጶስ፡ ከመ፡ ኢይዘረዉ፡ በምክንያተ፡ ዚአከ፡ አባግዐ፡ መርዔቱ፡ ለክርስቶስ፡ እለ፡ አስተጋብእኖሙ፡ በስብከተ፡ ልሳናት፡ እምኵልሄ፡ በጻማ፡ ወበድካም፡ ወበሐዘን፡ ወበትጋህ፡ ወበረኃብ፡ ወበጽምእ፡ ወበስራሕ፡ በሐዊረ፡ ፍኖት፡ ወበስደት፡ በምንደቤ፡ ወበተሞቅሖ። ናሁ፡ ከመዝ፡ ገበርነ፡ ሥምረቶ፡ ለእግዚአብሔር፡ ወመላእነ፡ ውስተ፡ ቤት፡ አትክልት፡ እንተ፡ ይእቲ፡ ጉባኤ፡ ቅድስት፡ ቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር።

[3] And so, our Lord commanded us, when we pray to the Father, to say, “Your will be done, as in heaven, so also on earth.”

[4] As all[a] the heavenly and spiritual hosts give praise,[b] so shall all creation on earth praise the one God through his only Son, our Lord and our God and our Saviour Jesus Christ. This, then, is his good pleasure: that we should praise him, and bless him with one mind, and worship him with one spirit. This is the good pleasure of Christ: that those who are saved should be many, that not even one of them should perish, and that the Church should not be diminished. Do not kill a soul that has come to life through repentance; for, it has been saved from wrath and anger; but you, in the beauty of your patience, fulfil every word of the Scriptures. But, if you[c] scatter the sheep of his flock, you will be enemies of God; and do not destroy the lambs that Christ has shepherded. Take heed, then, O bishop, that the sheep of Christ’s flock are not scattered through your fault, those whom we gathered by the preaching of tongues from every quarter, with toil and weariness, with sorrow and watching, with hunger and thirst, with labour on the road, with persecution, affliction and imprisonment. Behold, thus we have done the good pleasure of God, and we have filled the house with plants, [the house] which is the holy

[a] Harden omits ‘*all*’.

[b] *GG-145* opens, “*As all the host of the heavenly and spiritual ones praise him*.”

[c] The verb for ‘*you scatter*’ here is a plural form but Platt has a singular.

ይትፈሥሑ፡ ወይትሐሠዩ፡ እለ፡ ተጸውዑ፡ ውስቴታ፡ እንዘ፡ ይሴብሕዎ፡ ወይባርክዎ፡ ለእግዚአብሔር፡ እለ፡ ብክሙ፡ ተጸውዑ፡ ውስተ፡ ሕይወት፡ ዘለዓለም። ወአንትሙኒ፡ አሕዛብ፡ ግበሩ፡ ማእከሌክሙ፡ ፍቅረ፡ ወሰላመ፡ ከመ፡ ትሑሩ፡ ቤተ፡ እግዚአብሔር፡ በአሐዱ፡ ልብ። ወበእንተዝ፡ ትረክቡ፡ ብዙኀ፡ ዐስበ፡ ሠናየ፡ በኀበ፡ እግዚአብሔር።

5 ወአንተሰ፡ ኦኤጲስቆጶስ፡ ኩን፡ ቅዱስ፡ ዘእንበለ፡ ነውር፡ ወኢትግበር፡ ዘኢይደሉ፡ ወኢትኩን፡ መዓትመ፡ ወኢጽልሕወ፡ ወኢእኩየ፡ ግዕዝ፡ አላ፡ ባሕቱ፡ ኩን፡ መገሥጸ፡ ወረዳኤ፡ ለእለ፡ ተሐጕሉ፡ ወመምክሬ፡ ሠናይ፡ ወአጽንዖሙ፡ ለሕዝብ፡ ከመ፡ ብእሴ፡ እግዚአብሔር። ወሶበ፡ ተጋባእክሙ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ አዝዞሙ፡ ይሑሩ፡ ሠናየ፡ ፍኖተ፡ ከመ፡ ጠቢብ፡ ሊቀ፡ ሐመር። ወለዲያቆናትኒ፡ አዝዞሙ፡ ይኩኑ፡ ከመ፡ ነዋትያት፡ ያንብርዎሙ፡ ለአኃው፡ ለለ፡ አሐዱ፡ አሐዱ፡ ውስተ፡ መካኑ፡ በከመ፡ ይደሉ፡ በጽድቅ፡ ወበንጽሕ፡ እስመ፡ እሙንቱ፡ ኀቡረ፡ ምስሌክሙ፡ ውስተ፡ አሐቲ፡ ሐመር። ትኩን፡ እንከ፡ ቤተ፡ ክርስቲያን፡ ኦኃ፡ መንገለ፡ ምሥራቅ፡ ወክልኤ፡ ህዋራት፡ ውስተ፡ ገበዋቲሃ፡ በአምሳለ፡ ሐመር፡ ወይኩን፡ መንበሩ፡ ለኤጲስቆጶስ፡ ርሱየ፡ ማእከለ። ወእምዝ፡ ይንበሩ፡ ቀሲሳን፡ በየማኑ፡ ወበፀጋሙ፡ ወዲያቆናትኒ፡ ይቀውሙ፡ ድልዋነ፡ ለተልእኮ፡ እንዘ፡ ቅኑታን፡ አልባሲሆሙ፡ ከመ፡ ነዋትያት። ወሕዝብሰ፡ ይንበሩ፡ ውስተ፡ መካኖሙ፡ በፍርሀት፡ ወበረዓድ። ወከማሁ፡ አንስትኒ፡ ይንበራ፡ እንተ፡ ባሕቲቶን፡ በአርምሞ።

congregation, God's Church. Those who have been called into it rejoice and are glad, praising and blessing God, those who through you have been called into eternal life. And you also, O peoples, practice love and peace among yourselves, so that you may go to the house of God[a] with one heart. And for this you will receive a great and good reward from God.

5 But you, O bishop, be holy,[b] without blemish; do not do what is unfitting, and do not be wrathful, deceitful, or of evil disposition, but be an instructor and helper of those who are lost and a counsellor of good, and strengthen the people as a man of God. And, when you are gathered together in the church, command them to walk in the good way, like the wise master of a ship. Command the deacons, too, to be like sailors, so that they seat the brothers each in his own place, as is fitting, in righteousness and purity; for, they are together with you in one ship. Let the church, then, lie lengthwise toward the east, with two porches at its sides, in the likeness of a ship; and let the bishop's throne be set in the middle. Then let the presbyters[c] sit at his right hand and at his left, and let the deacons stand ready to serve, with their garments girded up like sailors. But let the people sit in their places in fear and trembling. And, in the same way, let the women sit by themselves in silence. And let the reader stand in a raised place[d] and read the books

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a For '*the house of God*', Harden has '*the Church of God*'.
b Platt omits '*holy*'.
c In place of '*presbyters*', Platt has '*priests*'.
d For '*stand in a raised place*' Harden has '*stand in [his] place*'.

ወአናጕንስጢስኒ፡ ይቀውም፡ ውስተ፡ መካን፡ ልዑል፡ ወያንብብ፡ መጻሕፍተ፡ ሙሴ፡ ወኢያሱ፡ ወልደ፡ ነዌ፡ ወመሳፍንት፡ ወነገሥት፡ ወሕጹጻን፡ ወመጻሕፍት፡ እምድኅረ፡ ፄዋዌ፡ ግብአተ፡ ባቢሎን፡ ኢዮብ፡ ወሰሎሞን፡ ፲፡ ወ፭፡ ነቢያት። ወእምዝ፡ ያነብቡ፡ ወእምውስተ፡ መጻሕፍት፡ በበ፡ ክልኤ፡ ወይትነሣእ፡ አሐዱ፡ ወይሴብሕ፡ በቃለ፡ ዳዊት፡ ወሕዝብ፡ ይትመጠው፡ ስብሓተ። ወእምዝ፡ ያነብቡ፡ ግብረ፡ ሐዋርያት፡ ወመልእክተ፡ ጳውሎስ፡ ፍቁርነ፡ በግብር፡ ዘጸሐፈ፡ ወፈነወ፡ ውስተ፡ ኵሉ፡ አብያተ፡ ክርስቲያናት፡ በረድኤተ፡ መንፈስ፡ ቅዱስ። ወእምድኅሬሁ፡ ያንብብ፡ ቀሲስ፡ ወአው፡ ዲያቆን፡ ወንጌለ፡ ዘወሀብናክሙ፡ አነ፡ ማቴዎስ፡ ወዮሐንስ፡ ወዘሰበኩ፡ ሉቃስ፡ ወማርቆስ፡ አዕርክቲሁ፡ ለጳውሎስ፡ በግብር፡ ዘሠርዑ፡ ለክሙ። ወሶበ፡ ተነበ፡ ወንጌል፡ ይቀውሙ፡ ቀሳውስት፡ ወዲያቆናት፡ ወኵሉ፡ ሕዝብ፡ በዐቢይ፡ ፍርሀት። እስመ፡ ጽሑፍ፡ አርምም፡ እስራኤል፡ ወአፅምእ። ወእምዝ፡ ይኩኑ፡ ቀሲሳን፡ አሐዱ፡ አሐዱ፡ ወያጽንዕዎሙ፡ ለሕዝብ፡ ወድኅረሰ፡ ኤጲስቆጶስ፡ ከመ፡ ያድኅኖሙ፡ በተግሣጽ። ወእምዝ፡ ይቀውሙ፡ ዐጸውተ፡ ጎዋጎው፡ ኀበ፡ ይበውኡ፡ ዕደው፡ ወያንብርዎሙ፡ ውስተ፡ መካኖሙ፡ ወከማሁ፡ ዲያቆናዊትኒ፡ ታቅሞን፡ ለአንስት፡ ውስተ፡ መካኖን። ወእመሰ፡ ተረክበ፡ እንዘ፡ ይቀውም፡ ውስተ፡ ዘኢሎቱ፡ መካን፡ ያስተኀፍርዎ፡ ዲያቆናት፡ ወእምዝ፡ ያግብእዎ፡ ውስተ፡ መካኑ። እስመ፡ ዲያቆናትሰ፡ ከመ፡ ነዋትያት፡ ወቤተ፡ ክርስቲያንሂ፡ ከመ፡ ሐመር። ወባሕቱ፡

of Moses and of Joshua son of Nun, Judges, Kings, Chronicles, and the books after the captivity, [that is, of] the return from Babylon, Job and Solomon, and the fifteen prophets. Then let them read from the books, two at a time; and let one rise up and sing praise in the words of David, and let the people respond with praises. Then let them read the Acts of the Apostles and the Epistles of Paul, our beloved in the work, which he wrote and sent to all the churches by the help of the Holy Spirit. After this, let a presbyter or a deacon[a] read the Gospel which we have given you – I Matthew, and John – and which Luke and Mark, Paul's companions in the work, have preached, and which they have appointed for you. And when the Gospel is read, let the presbyters[b] and the deacons and all the people stand in great fear. For, it is written, "Be silent, Israel, and listen." Then let the presbyters, one by one, strengthen the people, and after them the bishop, that he may save them by admonition. Then let the doorkeepers stand where the men come in and seat them in their places; and in the same way let the deaconess make the women stand in their places. But, if anyone is found standing in a place that is not his, let the deacons put him to shame and then bring him back to his own place.[c] For, the deacons are like sailors, and the church is like a ship. Yet it is not a ship but a flock of sheep. Shepherds

[a] Harden has '*the presbyters or the deacons*'.

[b] Platt opens this sentence, "*And when he stands up, when the Gospel is read, let the priests…*"

[c] For this sentence, Platt reads, "*But, if any [women] are found standing in a place that is not theirs, let the deacons put them to shame and bring them back to their places.*"

ኢኮነት፡ ሐመር፡ አላ፡ መርዔተ፡ አባግዕ፡ ወኖሎት፡ አባግዕሰ፡ ይፈልጡ፡ አባግዐ፡ እምአጣሊ፡ ወያንብርዎሙ፡ በበ፡ ዘመደሙ፡ ወበበ፡ ጎብሮሙ፡ ወከማሁ፡ ይትረከቡ፡ ሕዝብ፡ በቤተ፡ ክርስቲያን፡ ጎቡረ፡ በበ፡ ነገዶሙ። ወራዙት፡ ይቀውሙ፡ እንተ፡ ባሕቲቶሙ፡ ወእመሰ፡ አልቦ፡ መካን፡ ዘያገምር፡ ይቁሙ፡ ጎቡረ፡ ምስለ፡ ሕዝብ፡ ወአእሩግኒ፡ ይንበሩ፡ እንተ፡ ባሕቲቶሙ፡ ወደቂቅሰ፡ ይንበሩ፡ ቅድመ፡ አበዊሆሙ፡ እንዘ፡ ያሐፅንዎሙ። ወአዋልድኒ፡ እንተ፡ ባሕቲቶን፡ ይንበራ። ወእመሰ፡ አልቦ፡ መካን፡ ይቁማ፡ ድኅረ፡ ውሱባት። ደናግል፡ ወመበለታት፡ ወመላህቅት፡ ይቁማ፡ ቅድመ፡ ኵሉን፡ አንስት። ወእለሰ፡ ቦቶን፡ ምታ፡ ወደቂቀ፡ እንተ፡ ባሕቲቶን፡ ይንበራ። መፍትው፡ ዲያቆን፡ ይሥርያሙ፡ ለለ፡ አሐዱ፡ አሐዱ፡ ኢይትዐደው፡ ውስተ፡ መንበረ፡ ካልኡ፡ ወይጠይቅ፡ ሐይወቶሙ፡ ወንብረቶሙ፡ ለሕዝብ፡ በውስተ፡ ቤተ፡ ክርስቲያን፡ ከመ፡ ኢይኑሙ፡ ወኢይትሀከዩ፡ ጸልዮ፡ አላ፡ ያስተሓይጽ፡ እመቦ፡ ዘይትረከብ፡ በሥሓቅ፡ ወበዘውዕ[a]፡ ይገሥጾሙ፡ ወይረስዮሙ፡ ያርምሙ። መፍትውኬ፡ ንቁም፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ በፍርሀት፡ ወበረዓድ፡ ወንሬሲ፡ ሕሊናነ፡ ለአዕምኦ፡ ቃለ፡ መጻሕፍት። ወሶበ፡ ይጸርኅ፡ ዘይብል፡ ንኡሰ፡[b] ክርስቲያን፡ መምህራን፡ ወእለ፡ ውስተ፡ ንስሓ፡ ወኵሉ፡ ሕዝብ፡ ይትነሥኡ፡ ወይነጽሩ፡ መንገለ፡ ምሥራቅ፡ ወይስእልዎ፡ ለእግዚአብሔር፡ ዘህልው፡ ውስተ፡ ኵሉ፡ መካን፡ ከመ፡ ያግብኦሙ፡ ውስተ፡

separate the sheep from the goats and place them according to their kinds and their colours; and in the same way let the people be found together in the church according to their classes. Let the young men stand by themselves, but if there is no room for them, let them stand together with the people; let the old men also sit[c] by themselves; and let the children sit in front of their fathers, who take care of them. And let the young women sit by themselves. But, if there is no room, let them stand behind the married women. Let the virgins and the widows and the older women stand in front of all the [other] women.[d] And let those who have husbands and children sit by themselves. The deacon should arrange them one by one, and let no one pass over into his neighbour's seat; and let him observe the life and conduct of the people in the church, so that they do not sleep or grow slothful in prayer; but let him keep watch, and if anyone is found laughing or chattering, let him admonish them and make them be silent. We ought, then, to stand in the church in fear and trembling, and to set our minds on hearing the word of the Scriptures. And, when the one who speaks (?) cries out, let the catechumens, the instructors (?), those who are in penance and all the people rise up and look toward the east, and ask God, who is present in every place, to bring them back to the first

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[a] **ወበዘውዕ** is a rare word, rendered '*chattering*' from the context.

[b] After **ንኡሰ**, Platt prints a 'heavier' divider (፡፡); here, we transcribe this as a 'normal' word divider, since **ንኡሰ፡ ክርስቲያን፡** is the standard term for catechumens.

[c] In place of '*sit*', Platt here repeats '*stand*'.

[d] Platt lacks this whole sentence, here following *GG-145* and *BnF d'Abbadie 79*.

ቀዳሚ፡ መካን፡ ውስተ፡ ገነተ፡ ትፍሥሕት፡ ዘወፅአ፡ እምኔሃ፡ ቀዳሚ፡ ብእሲ፡ ሶበ፡ ሠምረ፡ ምክረ፡ አርዌ፡ ምድር፡ ወዐለወ፡ ትእዛዘ፡ እግዚአብሔር። ወእምድኅሬሁ፡ ይትነሥኡ፡ ቀሲሳን፡ ወያዕርጉ፡ መሥዋዕተ፡ ለእግዚአብሔር፡ በፍርሀት፡ ወበረዓድ። ወእምዝ፡ ይትነሥኡ፡ ላእካን፡ ወየአዝዝዎሙ፡ ያርምሙ፡ ወዲያቆን፡ ዘይቀውም፡ ምስለ፡ ኤጲስቆጶስ፡ ከመዝ፡ ይበል፡ ለሕዝብ፡ ኢያንብር፡ ውስተ፡ ልቡ፡ ቂመ፡ ወጸልአ፡ ወቅንአተ፡ ላዕለ፡ ቢጹ። ወእምዝ፡ ይትአምኑ፡ ሕዝብ፡ በበይናቲሆሙ፡ በአምኃ፡ ቅድሳት። ወከማሁ፡ አንስትኒ፡ ይትአምኃ፡ በበይናቲሆን፡ ወባሕቱ፡ ኢትትአምኑ፡ በጕሕሉት፡ ከመ፡ ይሁዳ፡ አስቆርታዊ፡ ዘሰዐሞ፡ ለእግዚእነ፡ ወአግብአ፡ በዐመፃ። ወእምድኅረዝ፡ ይጼሊ፡ ዲያቆን፡ ወይስአል፡ በእንተ፡ ኵሉ፡ ዓለም፡ ወኵሉ፡ ዘውስቴታ፡ በእንተ፡ ፍሬ፡ ምድር፡ በእንተ፡ ንጉሥ። በእንተ፡ ካህናት። በእንተ፡ መኳንንት፡ በእንተ፡ ሊቃነ፡ ካህናት። በእንተ፡ ሰላም፡ ለቅድስት፡ ቤተ፡ ክርስቲያን፡ እንተ፡ ሐዋርያት። ወእምድኅረዝ፡ ይስአል፡ ወያስተብቍዕ፡ ሊቀ፡ ካህናት፡ ከመ፡ ይኩን፡ ሰላም፡ ላዕለ፡ ሕዝብ። ወእምዝ፡ ይባርኮሙ፡ በከመ፡ አዘዘ፡ ሙሴ፡ ይባርኩ፡ ካህናት፡ ላዕለ፡ ሕዝብ፡ እንዘ፡ ይብሉ፡ ከመዝ፡ ለይባርከ፡ እግዚአብሔር፡ ወይዕቀብከ፡ ወያርኢ፡ ገጾ፡ ላዕሌከ፡ ወይምሐርከ፡ ወየሀብከ፡ ሰላመ። ወእምድኅረዝ፡ ይስአል፡ ኤጲስቆጶስ፡ ወይብል፡ አድኅን፡ ሕዝበከ፡ ወባርክ፡ ርስተከ፡ ረዐዮሙ፡ ወአልዕሎሙ፡ እስከ፡ ለዓለም፡ እንተ፡ አጥረይከ፡ ወቤዘውከ፡ በደምከ፡ ክቡር፡ ለቅድስት፡ ቤተ፡ ክርስቲያን፡ በእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘጸውዓ፡ ትኩን፡ ማኅደረ፡ ለነገሥት፡ ወለካህናት፡ ለዘመድ፡

place, into the garden of joy, from which the first man went out when he consented to the counsel of the beast of the earth and transgressed the commandment of God. And, after this, let the presbyters rise up and offer the sacrifice to God with fear and trembling. Then let the ministers rise up and command them to be silent; and let the deacon who stands with the bishop say thus to the people: “Let no one harbour in his heart rancour or hatred or envy against his neighbour.” Then let the people greet one another with a holy kiss; and likewise let the women also greet one another. But do not greet one another with deceit, like Judas Iscariot, who kissed our Lord and wickedly handed [him] over.[a] And after this let the deacon pray and make supplication for the whole world and all that is in it, for the fruit of the earth, for the king, for the priests, for the rulers, for the chief priests, for the peace of the holy Church of the apostles. And after this let the chief priest make supplication and entreaty that peace may be upon the people. Then let him bless them, as Moses commanded the priests to bless the people, saying thus: “May the Lord bless you and keep you, and show his face upon you, and have mercy on you, and give you peace.[b]” And after this let the bishop make supplication and say: “Save your people and bless your inheritance; shepherd them and lift them up forever, [your inheritance] which you acquired and redeemed by your precious blood, the holy Church, through our Lord Jesus Christ, who called her to be a dwelling-place for kings and priests, for a pure family and

[a] Platt omits ‘*and wickedly handed [him] over*’.
[b] Platt ends the sentence, “*and save you, and give you peace, and have mercy on you.*”

ንጹሕ፡ ወለሕዝብ፡ ቅዱስ። ወእምድኅረ፡ ተመጠዉ፡ ምሥጢራተ፡ ካህናት፡ ይትዐቀቡ፡ ከመ፡ ኢይባኡ፡ እለ፡ ኢኮኑ፡ ምእመናን። ወእምዝ፡ ይቀውሙ፡ ሕዝብ፡ ወአንስትኒ፡ እንዘ፡ ይትገለበባ፡ ርእሶን፡ ወይስፍሑ፡ እደዊሆሙ፡ ወይስአሉ፡ ስርየተ፡ ወይትመጠዉ፡ ሥጋሁ፡ ቅዱስ፡ ወደሞ፡ ክቡረ።

a holy people." And after the priests have received the mysteries, let them take care that those who are not of the faithful do not enter. Then let the people stand, and the women also, veiling their heads; and let them spread out their hands and ask for forgiveness, and receive his holy body and his precious blood.

6 ወእመቦ፡ ዘመጽአ፡ አኃው፡ አው፡ አኃት፡ እምርሑቅ፡ ብሔር፡ ይጠይቅ፡ ዲያቆን፡ ሕይወቶሙ፡ ወይለቡ፡ ሃይማኖቶሙ። ወእመሰበሙ፡ ትእምርተ፡ ርትዕት፡ ሃይማኖት፡ ይትወከፎሙ፡ ይባኡ፡ ቤተ፡ ክርስቲያን። ወእመሰ፡ ዐልዋን፡ ኢይትወከፎሙ፡ ይባኡ። ወእመሰ፡ መጽአ፡ ቀሲስ፡ እምርሑቅ፡ ብሔር፡ ይትወከፍዎ፡ ቀሳውስት፡ ወናሁ፡ ከመ፡ ውእቱ፡ ዲያቆናት። ወእመሂ፡ መጽአ፡ ኤጲስቆጶስ፡ እንግዳ፡ ይትወከፎ፡ ኤጲስቆጶስ፡ ዘከማሁ፡ ወይንበር፡ ምስሌሁ፡ ወያክብሮ። ወእምዝ፡ ይስአሎ፡ ከመ፡ ይምህሮሙ፡ ለሕዝብ፡ ወይገሥጾሙ። እስመ፡ ይቤ፡ ኢይከብር፡ ነቢይ፡ በሀገሩ። አስተብቍዕዎ፡ እንከ፡ ከመ፡ ያዕርግ፡ መሥዋዕተ። ወእመሰ፡ በምክንያተ፡ ፍርሀት፡ ኢይፈቅድ፡ ያዕርግ፡ መሥዋዕተ፡ ፈድፋደ፡ ያስተብቍዕዎ፡ ከመ፡ ይጸጉ፡ በረከተ፡ ለሕዝብ። ወእመሰቦ፡ ዘመጽአ፡ ጎቤከ፡ እንግዳ፡ አው፡ እምሰብአ፡ ብሔር፡ እንዘ፡ ይለብስ፡ አስኬማ[a]፡ ሠናይ፡ ዘምሉእ፡ ሞገሰ፡ አንተ፡ ኤጲስቆጶስ፡ ንግሮ፡ ቃለ፡ እግዚአብሔር። ወሶበ፡

6 And, if any brothers or sisters[b] come from a distant land, let the deacon inquire into their life and learn their faith. And, if they have the sign of the right faith[c], let him receive them so they may enter the church; but if they are apostates, let him not receive them so that they may enter. And, if a presbyter comes from a distant land, let the presbyters receive him; and the deacons likewise. And if a bishop comes as a stranger, let the bishop who is his equal receive him, and let him sit with him and honour him. Then let him ask him to teach the people and admonish them;[d] for, he said, "A prophet is not honoured in his own city." Entreat him, then, to offer up the sacrifice. But if, out of fear, he does not wish[e] to offer up the sacrifice, let them entreat him all the more to bestow a blessing on the people. And if anyone comes to you, a stranger or one of the people of the country, wearing a fine habit and full of grace, then you, bishop, declare to him the word of God. And when

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a The word, **አስኬማ**, refers to a monastic habit; but here, perhaps, it may simply mean a robe.

b Platt opens, "*And, if one of the brothers or a sister.*"

c In place of '*the sign of the right faith*', Platt has '*a true sign of faith*'.

d *GG-145* omits '*and admonish them*'.

e For '*he does not wish*', Harden has '*refuses*'.

ሰማዕከ፡ እንዘ፡ ያዜምሩ፡ ወያነብቡ፡ መጻሕፍተ፡ ኢታጽርዕ፡ ተቀንዮ፡ ግብረ፡ እደከ። መፍትው፡ ይትወከፍዎሙ፡ ለነግድ፡ ወያዕብይዎሙ፡ አኃው፡ ወያክብርዎሙ። ወእመሰቦ፡ ዝሁረ[a]፡ ወዘኢያከብር፡ እንግዳ፡ መጺአ፡ ዲያቆን፡ ይገሥጾ፡ ወያቅሞ፡ ድኅረ፡ ሕዝብ፡ ከመ፡ ርእዮሙ፡ ካልኣን፡ ይፍርሁ። ወእመሰ፡ መጽአ፡ ጎቤክሙ፡ ነዳይ፡ አው፡ አረጋዊ፡ አው፡ ወሬዛ፡ ይትወከፎሙ፡ ዲያቆን፡ በፍሥሕ፡ ልብ፡ ወያንብሮሙ፡ ለለ፡ አሐዱ፡ አሐዱ፡ ውስተ፡ መካኑ፡ በከመ፡ ይደሉ፡ ዘእንበለ፡ ነሢአ፡ ገጽ። አላ፡ ይኩን፡ መልእክትክሙ፡ እንተ፡ ታሠምሮ፡ ለእግዚአብሔር። ወዲያቆናዊትኒ፡ ከማሁ፡ ትግበር፡ ለአንስት፡ ምስለ፡ አብዕልት፡ ወነዳያን።

[7] ገሥጾሙኬ፡ ኦኤጲስቆጶስ፡ ለሕዝብከ፡ ወአዝዞሙ፡ ይምጽኡ፡ ቤተ፡ ክርስቲያን፡ መዐልተ፡ ወሌሊተ፡ ወግሙራ፡ ኢይርሐቁ፡ እምኔሃ፡ ወኢይኩን፡ ሕዝብ፡ ሕጹጸ፡ በውስቴታ፡ እስመ፡ አባሉ፡ ለክርስቶስ፡ እሙንቱ። ወአኮ፡ በእንተ፡ ካህናት፡ ባሕቲቶሙ፡ ዘንቤ፡ ዘንተ፡ አላ፡ በእንተ፡ ኵሉ፡ ሕዝብ፡ ከመ፡ ይለብው፡ አሐዱ፡ አሐዱ፡ ቃለ፡ እግዚአብሔር። እስመ፡ እግዚእነ፡ ይቤ፡ ወዘሰ፡ ኢሀሎ፡ ምስሌየ፡ ዕድውየ፡ ውእቱ። ወዘኢይትጋባእ፡ ምስሌየ፡ ይዘርወኒ። ኢትትህከዩ፡ እንከ፡ እስመ፡ አባሉ፡ ለክርስቶስ፡ አንትሙ፡ ኢትትፈለጡ፡ እምሥጋሁ፡ ወኢታብድሩ፡ ትካዘ፡ ዝዓለም፡ እምነ፡ ትእዛዛቲሁ፡ ለእግዚአብሔር። ተጋብኡ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ሰርክ፡ ወነግሀ፡ ሰብሑ፡ ወዘምሩ፡ ወአንብቡ፡ መዝሙረ፡ ዳዊት፡ ዘ፷ወ፪፡ ወዓዲ፡ ዘ፻፵፡

you hear them singing[b] and reading the Scriptures, do not cease from your service, the work of your hand. The brothers ought to receive strangers, and to magnify and honour them. But if there is anyone haughty who does not honour a stranger, let the deacon come and rebuke him and make him stand behind the people, so that others may see it and be afraid. And if a poor man, or an old man, or a young man comes to you, let the deacon receive them with a glad heart and seat them each in his place, as is fitting, without respect of persons; but let your service be one that pleases God. And let the deaconess do likewise for the women, rich and poor.

[7] Admonish your people, then, O bishop, and command them to come to the church day and night, and never to keep away from it, so the people in it may not be diminished; for, they are members of Christ. And we say this not about the priests alone, but about all the people, so each one may understand the word of God. For, our Lord said, “But he who is not with me is my enemy. And he who does not gather with me scatters me.” Do not be slothful, then; for, you are members of Christ; do not separate yourselves from his body[c], and do not prefer the cares of this world to the commandments of God. Gather together in the church in the evening and in the morning; give praise and sing, and read the psalms of David, the 62nd and also the 140th. And especially on the Sabbath of the Jews and on the first day,

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[a] The word, **ዝሁረ**, is rare; the sense, ‘*haughty*’, is taken from the context (and Harden concurs).

[b] In place of ‘*singing*’, Harden has ‘*teaching*’.

[c] Harden adds ‘*and his blood*’.

ወፈድፋደሰ፡ በሰንበተ፡ አይሁድ፡ ወበእሑድ፡ ሰንበተ፡ ክርስቲያን፡ እንተ፡ ይእቲ፡ ትንሣኤሁ፡ ቅድስት፡ አዕርጉ፡ ስብሓተ፡ ወአኰቴተ፡ ወክብረ፡ ለእግዚአብሔር፡ ዘፈጠረ፡ ኵሎ፡ በወልዱ፡ ኢየሱስ፡ ክርስቶስ፡ ዘፈነዎ፡ ጎቤነ፡ ዘሠምረ፡ ይሕምም፡ በፈቃዱ፡ ወተቀብረ፡ ውስተ፡ ምድር፡ ወተንሥአ፡ እምውታን። ወእመሰ፡ ኢመጻእክሙ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ምንተ፡ ታመክንዩ፡ ወታወሥእዎ፡ ለእግዚአብሔር። እስመ፡ በዛቲ፡ ዕለት፡ ሰንበተ፡ ክርስቲያን፡ መፍትው፡ ንስማዕ፡ ስብከተ፡ ትንሣኤሁ፡ ቅድስት፡ ወንዜክር፡ ሕማማቲሁ፡ ወንግበር፡ ተዝካሮ፡ ወናንብብ፡ መጻሕፍተ፡ ነቢያት፡ ወወንጌለ፡ ወቅዳሴ፡ መሥዋዕት፡ ወቍርባን፡ መብልዐ፡ መንፈሳዌ።

8 ወእመሰ፡ ኢተጋህክሙ፡ ሌሊተ፡ ወመዐልተ፡ ወኢገበርክሙ፡ በከመ፡ ንቤ፡ ትከውኑ፡ ውዑኣነ፡ እምሕግ፡ ወጸላእያኒሁ፡ ለእግዚአብሔር፡ እስመ፡ አብደርክሙ፡ ተድላ፡ በሊዐ፡ ወሰትየ፡ ወፈጊዐ፡ ዘይበሊ፡ ወይማስን፡ ወጎደግሙ፡ ዘኢይበሊ፡ ወኢይማስን። ወለእለ፡ ይገብሩ፡ ከመዝ፡ ይቤሎሙ፡ እግዚአብሔር፡ ይኄይሱ፡ እምኔክሙ፡ ባዕዳን፡ ሕዝብ፡ በከመ፡ ጸአላ፡ ለኢየሩሳሌም፡ ወይቤ፡ ሰዶም፡ ትኄይስ፡ እምኔኪ። ናሁኬ፡ ንርአዮሙ፡ ለአብዳን፡ ሕዝብ፡ ኵሎ፡ አሚረ፡ እንዘ፡ ይነቅሁ፡ ወይትገሁ፡ ወየሐውሩ፡ ፍጡነ፡ ጎበ፡ እለ፡ ኢይበቍዑ፡ አማልክት፡ ወይሰግዱ፡ ሎሙ፡ ወይስእሉ፡ ሎሙ፡ ኵሎ፡ ትካዘሙ፡ ወበዕለተ፡ በዓሎሙ፡ ይትጋብኡ፡ ጎቡረ፡ ንኡሶሙ፡ ወዐቢዮሙ፡

the Sabbath of the Christians, which is [the day of] his holy resurrection, offer up praise, thanksgiving and honour to God, who created all things through his Son Jesus Christ, whom he sent to us; who was pleased to suffer according to his will, and was buried in the earth, and rose from the dead. But if you do not come to the church, what excuse will you make, and what answer will you give to God? For, on this day, the Sabbath of the Christians, we ought to hear the preaching of his holy resurrection, and remember his sufferings, and make his memorial, and read the books of the prophets and the Gospel, and [celebrate] the liturgy, the sacrifice and the offering,[a] the spiritual food.

8 But, if you do not keep watch night and day, and do not do as we say, you will be transgressors of the law and[b] enemies of God; for, you have preferred pleasure, eating and drinking and delights, which grow old and perish, and you have forsaken what neither grows old nor perishes.[c] And to those who do such things God says, “Other peoples are better than you”; as he reproached Jerusalem and said, “Sodom is better than you.” See, then, let us look at the foolish peoples. Every day, when they wake and rise early, they go at once to the gods that do not profit, and bow down to them and ask them for all their needs; and, on their feast days, they gather together, small and great;

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[a] Platt reads ‘*the liturgy and the sacrifice of the offering*’.

[b] *GG-145* lacks ‘*transgressor of the law and*’; Harden reads ‘*transgressors against God and enemies to him*’.

[c] Platt omits ‘*and you have forsaken what neither grows old nor perishes*’ (a copying slip).

ወአኮሰ፡ እሉ፡ ባሕቲቶሙ፡ አላ፡ ካልኣንሂ፡ ይመጽኡ፡ እምርሑቅ፡ ብሔር፡ ያመልክዎሙ፡ ወይትቀነዩ፡ ሎሙ። ወእመሰ፡ አብዳን፡ አይሁድ፡ ዕልዋን፡ ወመናፍቃን፡ ወይትቀነዩ፡ ሰዱስ፡ ዕለተ፡[a] ወያዐርፉ፡ ሰቡዐ፡ ዕለተ። ወእምዝ፡ ይትጋብኡ፡ በምኵራባት፡ ወይገብሩ፡ በዓለ፡ ለጣዖት፡ ወያዐብይዎሙ፡ ወያከብርዎሙ፡ ለእለ፡ አልቦሙ፡ ነፍሰ፡ ወመንፈሰ፡ ወኢይበቍዑ፡ ወኢምንተኒ፡ አላ፡ ይትሜክሑ፡ ወይብሉ፡ ንሕነ፡ እሙንቱ፡ አይሁድ፡ ወእመሰ፡ እሉ፡ ይገብሩ፡ ከመዝ፡ ወይትጋብኡ፡ ኵሎ፡ ጊዜ፡ ወይትቀነዩ፡ በእበድ፡ ለእለ፡ አልቦሙ፡ በቍዐ። እፎ፡ እንከ፡ አንትሙ፡ እለ፡ ነሣእክሙ፡ ጸጋ፡ በጎበ፡ እግዚአብሔር፡ አምላክ፡ ወትትሀከዩ፡ ወታጸርዑ፡ ቅኔ፡ ቤተ፡ ክርስቲያን። ወእመሰ፡ ረሐቅሙ፡ እምቤተ፡ ክርስቲያን፡ ተሐጕሉ፡ ተስፋክሙ፡ ወትቀብጹ፡ መድኀኒተክሙ፡ ወትከውኑ፡ ዕልዋነ፡ ወትትገኀሡ፡ እምሠናይት፡ ወትገብሩ፡ እኩየ። ናሁ፡ ይቤ፡ እግዚአብሔር፡ በአፈ፡ ኤርምያስ፡ ነቢይ። እስመ፡ ኀደጉ፡ ሕዝብየ፡ ሕግየ፡ ዘወሀብክዎሙ፡ ቅድመ፡ ገጾሙ፡ ወኢሰምዑ፡ ቃልየ። ወሖሩ፡ ወተለዉ፡ ፍኖተ፡ ልቦሙ፡ ወተለዉ፡ ጣዖተ፡ ዘመሀርዎሙ፡ አበዊሆሙ። ወዓዲ፡ ይቤ፡ አጽደቀት፡ ነፍሳ፡ ዕሉት፡ እስራኤል፡ እምነ፡ ኀስረት[b]፡ ይሁዳ። ኖሎቶሙ፡ ወሰድዎሙ፡ ውስተ፡ አድባር፡ ወገደፍዎሙ፡ ወአንኀዉ[c]፡

and not these alone, but others also come from distant countries to worship and serve them. And, as for the foolish Jews, perverse and heretical, they work six days and rest on the seventh day. Then they gather in the synagogues and hold a feast for idols, and they magnify and honour those that have neither soul nor spirit and are of no use at all; yet they boast and say, "We are the Jews." And, if these do this, and gather at all times and in folly serve things that have no use, how then is it that you, who have received grace from the Lord God, are slothful and neglect the service of the Church? And, if you keep far from the Church, you will lose your hope and forfeit your salvation, and you will become perverse and withdraw from good,[d] and do evil. Behold, God said by the mouth of[e] Jeremiah the prophet: "For, my people have forsaken my law, which I gave them before their face, and they have not heard my voice. And they have gone and followed the way[f] of their heart, and followed idols, which their fathers taught them." And again, he said, "Rebellious Israel has justified herself more than disgraced Judah. Their shepherds led them to the mountains and drove them away, and they wandered (?) on the hills." What excuse

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[a] The words, **ሰዱስ፡ ዕለተ፡**, here rendered '*six days*', are doubtful; more literally, it should (perhaps) be '*the sixth day*'; *GG-145* has the same.

[b] For **ኀስረት**, Platt has **ጓስርት**, which is an unidentified word (a copying slip)

[c] The verb, **ወአንኀዉ**, is unknown; we take it as '*wandered*' from the context and from Harden.

[d] Platt reads '*not withdrawing from good*' (a copying slip).

[e] Harden omits '*the mouth of*'.

[f] In place of '*the way*', Harden has '*the desire*'.

ውስተ፡ አውግር። ምንተ፡ ያመክንዩ፡ እለ፡ ይጕነድዩ፡ ሐዊረ፡ ቤተ፡ ክርስቲያን፡ ወይወፅኡ፡ እምኔሃ፡ በጊዜ፡ ጸሎት። አይ፡ ጊዜ፡ ይሰምዑ፡ መድኀኒተ፡ ነፍሶሙ፡ ወምንተ፡ ያወሥእዎ፡ ለእግዚአብሔር። ለብዉ፡ እንከ፡ ከመ፡ ቅኔሆሙ፡ ለመሀይምናን፡ ህልው፡ ምስሌሆሙ፡ ወግብሮሙ፡ በጽድቅ፡ ዘውእቱ፡ አምልኮ፡ እግዚአብሔር። ወኢይኩን፡ ግብርክሙ፡ ወጻማክሙ፡ ለትካዘ፡ ዝዓለም፡ ኀላፊ፡ ዘይበሊ፡ ወይማስን፡ አላ፡ ይኩን፡ ሕሊናክሙ፡ ኀበ፡ እግዚአብሔር፡ በከመ፡ ይቤ፡ እግዚእነ፡ ኢተሐልዩ፡ ለመብልዕ፡ ኀላፊ፡ አላ፡ ለመብልዕ፡ ዘይነብር፡ ለሕይወት፡ ዘለዓለም። ወዓዲ፡ ይቤ፡ እስመ፡ ግብር፡ ዘያሠምሮ፡ ለእግዚአብሔር፡ ዘውእቱ፡ ከመ፡ ትእመኑ፡ በዘ፡ ፈነዎ፡ ኀቤክሙ።

[9] ዑቁ፡ እንከ፡ ኢትርሐቁ፡ እምቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር፡ ወኢትትልዉ፡ አሰሮሙ፡ ለዕልዋን፡ ወመናፍቃን፡ ወመምለኪያነ፡ ጣዖት፡ ወማኅበረ፡ አይሁድ፡ ወኢትሑሩ፡ ቤተ፡ አጋንንት፡ ወኢትኅበሩ፡ ምስለ፡ ቀታልያነ፡ ክርስቶስ፡ ወኢትባኡ፡ ውስተ፡ ምኵራበ፡ ዕልዋን። ኢሰማዕክሙኑ፡ ዘይቤ፡ ኢነበርኩ፡ ውስተ፡ ዐውደ፡ ከንቱ፡ ወኢቦእኩ፡ ምስለ፡ ዐማፂያን፡ ጸላእኩ፡ ማኅበሮሙ፡ ለእኩያን፡ ወኢይነብር፡ ምስለ፡ ጽልሕዋን። ወካዕበ፡ ይቤ፡ ብፁዕ፡ ብእሲ፡ ዘኢሖረ፡ በምክረ፡ ረሲዓን። ወዘኢቆመ፡ ውስተ፡ ፍኖተ፡ ኃጥኣን፡ ወዘኢነበረ፡ ውስተ፡ መንበረ፡ መስተሳልቃን፡ ዘደአሙ፡ ሕገ፡ እግዚአብሔር፡ ሥምረቱ፡

do those make who are slow to go to church, and who go out of it at the time of prayer? At what time will they hear of the salvation of their souls, and what answer will they give to God? Understand, then, that the service of the faithful, which abides with them, and their work[a] in truth, is the worship of God. And do not let your work and your toil be given to the cares of this passing world, which wears out and perishes[b]; but let your thoughts be toward God, as our Lord said, “Do not take thought for food that passes away[c], but for food that remains for eternal life.” And again, he said, “For, the work that pleases God is this: that you believe in the one whom he has sent to you.”

[9] Take heed, then, that you do not keep far from the Church of God, nor follow the footsteps of the perverse and the heretics, and of the idol-worshipers, and of the assembly of the Jews; and do not go to a house of demons, nor associate with the murderers of Christ, nor enter into a synagogue of the perverse. Have you not heard what is said: “I have not sat in the council of vanity, nor have I gone in with wrongdoers; I have hated the assembly of the wicked, and I will not sit with the deceitful[e]”? And again, he said, “Blessed is the man who has not walked in the counsel of the ungodly, and who has not stood in the way of sinners, nor sat on the seat of scoffers, but

[a] Harden omits ‘*and their work*’.
[b] Platt adds ‘*and whose pleasure does not last*’.
[c] Here, Harden adds ‘*that wears out and perishes*’.
[e] Harden adds ‘*and wrongdoers*’.

ወዘሕጎ፡ ያነብብ፡ መዐልተ፡ ወሌሊተ። ወናሁ፡ አንተሰ፡ ጎደገ[a]፡ ማኅበረ፡ መሀይምናን፡ ወመነንከ፡ ቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር፡ ወኢዐቀብከ፡ ሕጎ፡ ወሥርዐቶ፡ ወተሎከ፡ ፍኖተ፡ ፈያት፡ ወረሰይከ፡ ርኩሰ፡ ከመዘ፡ ንጹሐ፡ ወተዐረከ፡ ምስለ፡ እለ፡ ተፈልጡ፡ እምኔከ፡ ወረሰይከ፡ ንብረተከ፡ ምስለ፡ አረማዊያን። ወአፅማእከ፡ እዝነከ፡ ቃለ፡ ተውኔት፡ ዘምሉእ፡ ኵሎ፡ ርኩሰ፡ ወነገረ፡ ከንቱ፡ ዘአልቦ፡ በቍዐ። ወአንተሰ፡ አበይከ፡ ሰሚዐ፡ ቃለ፡ ኤርምያስ፡ ዘይቤ፡ እግዚኦ፡ ኢነበርኩ፡ ውስተ፡ ዐውደ፡ ምኵናን፡ በዐመፃ፡ አላ፡ እፈርህ፡ እምቅድመ፡ ገጽከ። በእንተ፡ ምንት፡ ትፈቅድ፡ ትስማዕ፡ ነገረ፡ ምዉታን፡ አረማዊያን፡ እለ፡ ቍስሉ፡ በኀጢአት፡ በምግባሩ፡ ለዲያብሎስ፡ ወይቀትልዎ፡ ለብእሲ፡ ዘይተልዎሙ፡ ወይመልጎዎ፡ እምርትዕት፡ ሃይማኖት፡ ወይረስይዎ፡ ይትቀነይ፡ ለብዙኃን፡ አማልክት። ወአንትሙሰ፡ ኢትግበሩ፡ ከመዝ፡ አላ፡ ባሕቱ፡ ዕቀቡ፡ ትእዛዛቲሁ፡ ለእግዚአብሔር፡ ወኅረዩ፡ ለክሙ፡ ሕይወተ፡ ወፈድፋደሰ፡ ኀሥሡ፡ ሕገ፡ ቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር፡ እንተ፡ አጥረያ፡ በደሙ፡ ክርስቶስ፡ ወልዱ፡ ፍቁሩ፡ ዘህልው፡ እምቅድመ፡ ይትፈጠር፡ ዓለም፡ እስመ፡ ይእቲ፡ ቤተ፡ ክርስቲያን፡ ወለቱ፡ ለልዑል፡ እንተ፡ ታጸንዕ፡ አልባቢነ፡ ወትረስየነ፡ ቅሩባነ፡ ኀበ፡ እግዚአብሔር፡ ከመ፡ ንርከብ፡ ገጸ[b]፡ በኀቤሁ፡ እስመ፡ አባሉ፡ ንሕነ፡ ወአዕርክቲሁ። ንኩን፡ እንከ፡ ኄራነ፡ ወንጹሓነ፡ ዘእንበለ፡ ርኩስ፡ ፍጹማነ፡ በርትዕት፡ ሃይማኖት፡ ወበኵሉ፡ ምግባረ፡ ሠናይ።

whose delight is the law of God, and who reads his law, day and night." But behold, you have forsaken the assembly of the faithful, and despised the Church of God, and not kept his law and his ordinance; you have followed the way of robbers, and treated the unclean as clean, and become a companion of those who were separated from you, and made your dwelling with the heathen. And you have inclined your ear to the words of the theatre, which are full of every uncleanness and of vain talk, in which there is no profit. But you have refused to hear the word of Jeremiah[c], who said, "O Lord, I have not sat in the court of judgement with injustice, but I am afraid before your face." Why do you want to hear the talk of the dead heathen, who were wounded by sin through the works of the devil, and who kill the man who follows them, draw him away from the right faith, and make him serve many gods? But, as for you, do not do so; rather, keep the commandments of God, and choose life for yourselves; and above all seek the law of the Church of God, which Christ, his beloved Son, who existed before the world was created, purchased with his blood; for, the Church is the daughter of the Most High; she strengthens our hearts and brings us near to God, so that we may find favour with him; for, we are his members and his friends. Let us, then, be good and pure, without uncleanness, perfect[d] in the right faith and in every good work.

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[a] The verb, **ጎደገ** (the same in both Platt & *GG-145*), is written without the 2nd-person ending; he, we read it as **ጎደገከ** ('*you have forsaken*').

[b] The word, **ገጸ** (literally, '*face*'), is doubtful; we have taken it as '*favour*'.

[c] Harden adds '*the prophet*'.

[d] Platt omits '*perfect*' and, at the end of the verse, adds '*that is pleasing to God*'.

ዲድስቅልያ፡ ፲፫

በእንተ፡ ከመ፡ ኢመፍትው፡ ይባኡ፡ ክርስቲያን፡ ውስተ፡ ማኅበረ፡ ነኪራን፡ ሕዝብ፡ ኢይርአዩ፡ ተውኔት፡ ወኢይስምዑ፡ ማኅሌተ።

[1] ተዐቀቡ፡ እንከ፡ እምዝ፡ ከመዝ፡ ምግባር፡ ወኢትደመሩ፡ ውስተ፡ ጉባኤ፡ አሕዛብ፡ ወረሐቁ፡ እመናግንቲሁ፡ ለሰይጣን፡ እስመ፡ ዲያብሎስ፡ አልቦ፡ ፍቅረ፡ ምስለ፡ እግዚአብሔር፡ እስመ፡ ዘይዴመር፡ ምስለ፡ ዘይኄሊ[b]፡ ይግበር፡ ሥምረቶ፡ ለጸላኢ፡ ውእቱኬ፡ ይትኀለቍ፡ ምስለ፡ ዲያብሎስ፡ ወይወርስ፡ መርገመ። ረሐቁ፡ እንከ፡ እምእኩይ፡ ምግባር፡ እንተ፡ አልባቲ፡ ሠናይት፡ ዘውእቱ፡ ተውኔት፡ አምልኮ፡ ጣዖት፡ ወማርያን፡ ወመሰግላን፡ ወመዓንስባን[c]፡ ወመሰግላነ፡ አዕዋፍ፡ ወመንቅሄ፡ ምዉታን። በከመ፡ ጽሑፍ፡ ኢይኩን፡ እኩየ፡ ላዕለ፡ ያዕቆብ፡ ወኢሕሙመ፡ ላዕለ፡ እስራኤል። ሰስሉ፡ እንከ፡ እምዝ፡ ከመዝ፡ ልማድ፡ እለ፡ ይገብሩ፡ መጣዕዋን፡ ለአስሕቶ፡ ሰብእ፡ ዘውእቱ፡ ምግባራቲሁ፡ ለሰይጣን። መፍትው፡ ይትፈለጡ፡ መሀይምናን፡ እማኅበረ፡ ረሲዓን፡ ወኢይኅበሩ፡ ገቢረ፡ በዓል፡ ምስሌሆሙ። ወከማሁ፡ ንርሐቅ፡ እምኔሆሙ፡ ወኢንባእ፡ ውስተ፡ አብያቲሆሙ፡ ወኢንብላዕ፡ ምስሌሆሙ፡ ወኢንስተይ፡ እስመ፡ ፍጹማን፡

Didascalia 13

That it is Proper[a] for Christians to enter the Assembly of Foreign Peoples, nor to Watch Plays, nor to Listen to Songs

[1] Beware, then, of conduct such as this, and do not join in the gatherings of the Gentiles, and keep far from the devices of Satan; for, the devil has no love toward God; for, whoever joins with one who sings, so as to do the will of the enemy, is counted with the devil and inherits a curse. Keep far, then, from evil conduct in which there is nothing good: that is, play-acting, the worship of idols, and seers, and diviners, and enchanters (?), and diviners by birds, and those who raise the dead. As it is written, "Let there be no evil on Jacob, nor wickedness on Israel." Depart, then, from such customs[d] as these, which idolaters practice to lead people astray, and that are the works of Satan. The faithful ought to separate themselves from the assembly of the ungodly[e], and not join with them in keeping a feast. And, likewise, let us keep far from them, and do not enter their houses, nor eat with them, nor drink[f]; for, they are complete in the works of Satan. Let us

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Didascalia 13

[a] *GG-145* opens with '*That it is Proper*' (a copying slip).

[b] The word, **ዘይኄሊ** ('*one who sings*'), is here taken from **ኀለየ** ('*sing*'); *GG-145* reads **ዘይሐሊ**, which is likely from **ሐለየ** ('think', 'intend').

[c] **ወመዓንስባን** ('*enchanters*') is not identified; Harden renders the extra item in the list (not in *GG-145*) as '*magicians*'.

[d] In place of '*customs*', Harden has '*works*'.

[e] Platt has '*the wicked*' in place of '*the ungodly*'.

[f] Here, Platt repeats '*with them*'.

በምግባራቲሁ፡ ለሰይጣን። ንትገሐሥ፡ እምአምልኮ፡ ጣዖት፡ ወስሕተት፡ እምአምኃሆሙ፡ ወብፅአተ፡ አማልክቲሆሙ።
2 ወአንትሙኒ፡ ወራዙት፡ ግበሩ፡ ኵሎ፡ ትካዘ፡ ዘይደሉ፡ ለቅድስት፡ ቤተ፡ ክርስቲያን፡ ዘእንበለ፡ ሀኬት፡ ወተሴሰዩ፡ እምፍሬ፡ ጻማክሙ፡ በንጽሕ፡ ከመ፡ ኢትጽሀቁ፡ ወኢምንተኒ፡ ወኢታክብዱ፡ ውስተ፡ ቤተ፡ ክርስቲያኑ፡ ለክርስቶስ፡ ከመ፡ ንኩን[a]፡ ዘእንበለ፡ ትካዝ፡ አላ፡ ደአሙ፡ በስብከተ፡ ወንጌል፡ ቅዱስ፡ ወኢናጽርዕ፡ ቅኔ፡ እደዊነ፡ ወኢንትሀከይ። እስመቦ፡ እምኔነ፡ መሠግራን፡ ወቦ፡ ሰፈይያነ፡ ደብተራ፡ ወቦ፡ መስተገብራነ፡ ምድር። ይቤ፡ ሰሎሞን፡ ተመየጥ፡ ኀበ፡ ቀህም[b]፡ ሀካይ። ወቅናእ፡ ርኢየከ፡ ፍናዊሁ፡ ወኩን፡ ጠቢበ፡ እምኔሁ። ወውእቱ፡ እንዘ፡ ወፈረ፡ አልቦ፡ ወአልቦ፡ ዘያጌብሮ፡ እንዘ፡ እግዚአዊ፡ አልቦ፡ ያስተዳሉ፡ በሐጋይ፡ ለሲሳዩ፡ ብዙኀ፡ አመ፡ ማእረር፡ ይትጌበር። አው፡ ሖር፡ ኀበ፡ ንህብ፡ ወአእምር፡ ከመ፡ መስተገብርት፡ ይእቲ፡ ወትግብርታ፡ ከመ፡ ሠናይ፡ ትግበር። እንተ፡ ጻማሃ፡ ነገሥት፡ ወአሕዛብ፡ ለሕይወት፡ ይነሥኡ፡ እንተ፡ ትትፈቀድ፡ ይእቲ፡ በኀበ፡ ኵሉ፡ ወክብርት፡ ወበኀይላ፡ ፅብስት፡ ጥበብ፡ አክቢራ፡ አስተርአየት። እስከ፡ ማእዜኑ፡ ሀካይ፡ ትነውም፡ ወማእዜ፡ እምንዋምከ፡ ትነቅህ። ሕቀ፡ ትነውም፡ ወሕቀ፡ ትነብር፡ ወሕቀ፡ ትዴቅስ፡ ወሕቀ፡ ታስተጋብእ፡ እዴከ፡ ዲበ፡ እንግድዓከ። ወእምዝ፡ ይመጽአከ፡ ከመ፡ እኩይ፡ ሐዋርያ፡ ንዴት፡ ወትጽናስ፡ ከመ፡ ጎር[c]፡ ረዋጺ። ወእመሰ፡ ኢኮንከ፡

withdraw from the worship of idols and from error, from their greetings and from vows to their gods.
2 You also, young men, perform without sloth every duty that is fitting for the holy Church, and support yourselves from the fruit of your labour in purity, so you need nothing at all and are not a burden on the Church of Christ, and so we may be without care except for the preaching of the holy Gospel; and let us not neglect the work of our hands, nor be slothful. For, some of us are fishermen, some tentmakers, and some tillers of the ground. Solomon says, “Turn to the ant, you sluggard. And, when you have seen its ways, emulate [it], and become wiser than it. And, though it has no field, and no one compels it, and it has no master[d], it prepares its food in summer and works hard at harvest time. Or go to the bee and learn how hard-working she is and how well she does her work, whose labour kings and nations[e] take for their health; she is desired by all and honoured, and though she is weak in strength, by honouring wisdom she has become manifest. How long, you sluggard, will you sleep, and when will you wake from your sleep? A little while you sleep, a little while you sit, a little while you slumber, and a little while you fold your hands on your breast. And then poverty will come on you like an evil traveller, and want like a good runner. But, if you are not

a In Platt’s transcription, **ንኩን** is printed with an odd mark over the last letter.
b **ቀህም** is an unusual spelling of the word for ‘ant’; it is usually **ቃሕም**.
c The word, **ጐር** (‘*good*’) is doubtful; Harden has ‘*swift*’.
d *GG-145* omits ‘*and it has no master*’.
e In place of ‘*and nations*’, *GG-145* has ‘*and the simple*’.

ሀካየ፡ ይመጽአከ፡ ከመ፡ ነቅዕ፡ ማእረርከ፡ ወንዴትሰ፡ ከመ፡ እኩይ፡ ረዋጺ፡ ለሊሁ፡ ይርሕቅ። ብእሲ፡ አብድ፡ ወዐማፂ፡ የሐውር፡ ፍናወ፡ ዘኢኮነ፡ ኄራተ። ወካዕበ፡ ይቤ፡ ዘይትጌበራ፡ ለምድር፡ ይጸግብ፡ ኅብስተ። ወዓዲ፡ ይቤ፡ ኅብአ፡ ሀካይ፡ እዴሁ፡ ውስተ፡ ሕፅኑ፡ ወያሐምሞ፡ አቅርቦ፡ ውስተ፡ አፉሁ። ጠቢብ፡ ያስተርኢ፡ ለርእሱ። ሀካይ፡ አብድ፡ ሐቀፈ፡ እዴሁ፡ ወበልዐ፡ ሥጋሁ። እስመ፡ ግብሩ፡ ለሀካይ፡ አልባቲ፡ ፈውሰ። ኵሉ፡ ዘኢይትቀነይ፡ ኢይሴስይ፡ ወኢይንበር፡ ምስሌክሙ፡ ፅሩዐ፡ ፍርሀዎኬ፡ ኵሎ፡ ጊዜ፡ ወረሐቁ፡ እምሀኬት፡ እስመ፡ እግዚአብሔር፡ አምላክ፡ ይጸልእ፡ ኵሎ፡ ሀካያን። ኢይንበር፡ ሀካይ፡ ምስለ፡ እለ፡ ይትኤዘዙ፡ ለእግዚአብሔር፡ አብ፡ ዘሎቱ፡ ስብሐት፡ ወክብር፡ ለዓለም፡ አሜን።

slothful, your harvest will come to you like a spring[a], and poverty, like an evil runner, will itself go far away. A foolish and wicked man walks in ways that are not good." And again, he says, "He who tills the ground will be filled with bread." And, moreover, he says, "The sluggard hides his hand in his bosom, and it is a trouble to him to bring it to his mouth. He seems wise to himself. The foolish sluggard folds his hands and eats his own flesh." For, the doings of the sluggard are without remedy. Whoever does not work, let him not eat, and let him not sit idle with you; so, fear [God] at all times and keep far from sloth[b]; for, the Lord God[c] hates all the slothful. Let the slothful not sit with those who are obedient to God the Father, to whom be glory and honour[d] forever. Amen.

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[a] Harden adds '*of water*'.

[b] In place of '*sloth*', Platt has '*the slothful*'.

[c] For '*the Lord God*', Harden reads '*the Lord our God*'.

[d] *GG-145* omits '*and honour*'.

ዲድስቅልያ፡ ፲፬

በእንተ፡ መበለታት።

1 ትሠየም፡ እንተ፡ ስሳ፡ ክረምታ፡ እንተ፡ ባቲ፡ ምግባረ፡ ሠናይ፡ ጎሪት፡ ወንጽሕት፡ እንተ፡ ኢትፈቅድ፡ ደግመ፡ ብእሴ። ወለንኡሳትሰ፡ መበለታት፡ ኢይደልዎን፡ ሚመተ፡ ወእመሰ፡ ሜምከሙ፡ ንእስተ፡ መበለተ፡ እንተ፡ ኢትክል፡ ተዐግሦ፡ ከመ፡ ልሂቃት፡ መበለታት፡ አላ፡ ትፈቅድ፡ ታውስብ፡ ደግመ፡ ኢትእመንዋ፡ እስመ፡ ታመጽእ፡ ነገረ፡ ጎፍረት፡ ወጎሣር፡ ወነውረ፡ ለቤተ፡ ክርስቲያን፡ ወትትኳነን፡ በኀበ፡ እግዚአብሔር። እስመ፡ አውሰበት፡ ደግመ፡ ብእሴ፡ ወኢዐቀበት፡ ትእዛዘ፡ መጻሕፍት። ወበእንተዝ፡ ኢመፍትው፡ ፍጡነ፡ ይሚሙ፡ ዘእንበለ፡ ይሕትቱ፡ ሕይወቶን፡ ወያመክርዎን፡ እመቦን፡ ትዕግሥተ። ወእመሰ፡ ኢይክላ፡ ተዐግሦ፡ ይኄይስ፡ ኢያንብሮቶን፡ እስመ፡ ኢዐቀባ፡ ዘሰምዓ[b]። ወእመሰ፡ ቦ፡ ንእስተ፡ መበለተ፡ እንተ፡ ነበረት፡ ምታ፡ ጎዳጠ፡ መዋዕለ፡ ወተፈልጠት፡ እምኔሁ፡ በሞት። ወእምዝ፡ ሐይወት፡ በባሕቲታ፡ ወተዐቅብ፡ ግብረ፡ መበለታት፡ እንተ፡ ከመዝ፡ ትገብር፡ ብፅዕት፡ ይእቲ። እስመ፡ ተመሰለት፡ ከመ፡ መበለት፡ እንተ፡ በሰረብጣ፡ ለሰይድንይ[c]፡ ዘመጽአ፡ ጎቤሃ፡ ወተወክፈቶ፡ ለኤልያስ፡ ነቢይ፡ ቅዱሱ፡ ለእግዚአብሔር፡ ወከመ፡ ወለተ፡ ፋኑኤል፡ እንተ፡ እምነገደ፡ አሴር፡ እንተ፡ ሐይወት፡ ውስተ፡ ቤተ፡ እግዚአብሔር፡ መዐልተ፡ ወሌሊተ፡

DIDASCALIA 14

CONCERNING WIDOWS[a]

1 Let [a widow] be appointed who is sixty years old, who has good works, who is chosen and pure, and who does not desire a husband again. Young widows are not fit to be appointed; and, if you appoint a young widow who cannot keep herself continent like the older widows, but wants to marry again, do not trust her; for, she will bring a report of[d] shame and disgrace, and reproach, on the Church, and she will be condemned before God. For, she has married a second husband and has not kept the commandment of the Scriptures. Therefore, they should not appoint [them] hastily, without examining their lives and testing them to see whether they have self-restraint. But, if they cannot keep themselves continent, it is better not to appoint them; for, they have not kept what they pledged (?). But, if there is a young widow who lived with her husband for a few days and was parted from him by death, and who after that has lived alone and keeps the duties of widows: she who does thus is blessed. For, she is like the widow who was in Sarepta of Sidon, to whom Elijah, the prophet and holy one of God, came and who received him; and like the daughter of Phanuel, of the

DIDASCALIA 14

[a] For the chapter title, Platt has '*Concerning the Widow*'.

[b] The translation of **ዘሰምዓ** ('*what they have pledged*'), is doubtful; the word normally means 'bear witness'. *GC-145* has the same.

[c] In place of **ለሰይድንይ** ('*of Sidon*'), *GG-145* has an alternative (more conventional) spelling, **ለሰዶንያ**.

[d] Platt lacks '*a report of*'.

ድልውት፡ ወትረ፡ ለጸሎት፡ ወአስተብቊዖት፡ እንዘ፡ መጠነዝ፡ ዓመታ፡ ሰብዓት፡ ክረምተ፡ ቦአት፡ ቤተ፡ መቅደስ፡ ወነበረት፡ ፱ወ፯ዓመተ፡ እንዘ፡ ድንግል፡ ይእቲ፡ ወትሴፎ፡ ምጽአቶ፡ ለክርስቶስ፡ ወታአኵቶ፡ ለእግዚአብሔር፡ ወትዜኑ፡ በእንቲአሁ፡ ለኵሎሙ፡ እለ፡ ይሴፈዉ፡ ምጽአቶ፡ ለመድኀኒተ፡ እስራኤል። ወዛቲ፡ መበለት፡ እንተ፡ ትገብር፡ ከመዝ፡ ትረክብ፡ ክብረ፡ ወሞገሰ፡ ወዕበየ፡ ወአኰቴተ፡ በዝ፡ ዓለም፡ ወበከሐክኒ፡ በኀበ፡ እግዚአብሔር፡ በመንግሥተ፡ ሰማያት።

2 ወንኡሳት፡ መበለታት፡ ኢይሠየማ፡ ውስተ፡ ሥርዐተ፡ ቤተ፡ ክርስቲያን። እስመ፡ ኢይክላ፡ ተዐግሦ፡ በሱብሳብ፡ እንዘ፡ ሀለዋ፡ በኀይለ፡ ውርዙቶን፡ እስመ፡ ያወስባ፡ ደግመ፡ ብእሴ። ወለእማንቱሰ፡ ይከውን፡ ውርዙቶን፡ ለሰይጣን፡ አላ፡ ባሕቱ፡ ይትዓቀባ፡ በአድኅኖ፡ ርእሶን፡ ከመ፡ ኢያውስባ፡ ደግመ፡ ብእሴ። መፍትው፡ ለክሙ፡ ትለብዉ፡ ዘንተ፡ ከመ፡ ቀዳሚ፡ ሱብሳብ፡ ንጹሕ፡ በኀበ፡ እግዚአብሔር። ወእለሰ፡ ያወስቡ፡ ደግመ፡ ይከውኑ፡ ውዑኣነ፡ እምሕግ፡ እስመ፡ ኢኮነ፡ ባሕቱ፡ በእንተ፡ ረካቤ፡ አላ፡ ባሕቱ፡ ሐሰዉ፡ ላዕለ፡ እግዚአብሔር፡ ፈጣሪ። ወእለሂ፡ ያወስቡ፡ ሣልሰ፡ ኢይትኈለቁ፡ ውስተ፡ መርዔቱ፡ ለክርስቶስ። ወእለሰ፡ ያወስቡ፡ ራብዐ፡ ፈድፋደ፡ ተዐውቀ፡ ዝሙቶሙ። ወይረክቡ፡ ኀፍረተ፡ ወኀሳረ። እስመ፡ በቀዳሚ፡ ፍጥረት፡ ወሀበ፡ እግዚአብሔር፡ አሐተ፡ ብእሲተ፡

tribe of Asher, who lived in the house of God day and night, always ready for prayer and supplication; when her years numbered seven, she entered the temple and remained there fifty-seven years as a virgin, hoping for the coming of Christ, giving thanks to God and speaking of [Christ] to all who were hoping for the coming of the Saviour of Israel. And this widow who does thus will find honour[a], favour, greatness[b], and praise in this world, and also in the beyond, before God in the kingdom of heaven.

2 And let young widows not be appointed to the order of the Church. For, they cannot stay continent in marriage while they are in the vigour of their youth; for, they will marry a second husband. As for such women, their youth becomes Satan's; but let them take care for their own salvation, so they do not marry a second husband. [c]You must understand this: a first marriage is pure before God. But those who marry again become transgressors of the law; not, indeed[d], because of the union, but because they have lied to God the Creator. And those who marry a third time are not counted among the flock of [e] Christ. And as for those who marry a fourth time, their fornication is made known all the more. And they will find shame and disgrace. For, in the first creation, God gave one woman to one

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[a] Platt omits '*honour*'.

[b] Harden omits '*greatness*'.

[c] At the start of this sentence, Harden adds '*And, as for such as these*'.

[d] *GG-145* has '*only*' in place of '*indeed*'.

[e] Harden here adds '*the Lord*'.

ለአሐዱ፡ ብእሲ። ወበእንተዝ፡ ኮኑ፡ ክልኤሆሙ፡ አሐደ፡ ሥጋ። ከመዝ፡ ንኤዝዝ፡ ለውርዛዋት፡ አንስት። እምከመ፡ ሞቱ፡ ዘቀዳሚ፡ እምታቲሆን፡ እመ፡ ኢክህላ፡ ተዐግሦ፡ ያውስባ፡ ደግመ። ከመ፡ ኢይደቃ፡ ውስተ፡ መሥገርተ፡ ሰይጣን፡ ወመናግንቲሁ፡ ወፍትወት፡ እኩይ፡ ወጎጕለ፡ ነፍሳት፡ ወእማንቱሰ፡ ይወርዱ፡ ውስተ፡ ኵነኔ፡ ገሃነም፡ ዘለዓለም፡ ጎበ፡ አልቦ፡ ዕረፍት።

man. And, for this reason, the two of them became one flesh. This is what we command the young women. If their first husbands die and they cannot keep themselves continent, let them marry again[a], so they do not fall into the snare of Satan and his devices, into evil desire and the destruction of souls; and those [who fall] go down into the eternal[b] condemnation of Gehenna, where there is no rest.

3 ወመበለታትሰ፡ እለ፡ ተዐውቃ፡ በጽድቅ፡ ወአንስትሰ፡ እለ፡ አውሰባ፡ አሐደ፡ ብእሴ፡ ወብዙኃን፡ ኮኑ፡ ሰማዕተ፡ በእንቲአሆን፡ ከመ፡ ሐይዋ፡ በንጽሕ፡ እማንቱኬ፡ ይትኰለቋ፡ ምስለ፡ መበለታት፡ መሀይምናት፡ ወየሐፅና፡ ደቂቆን፡ ዘእንበለ፡ ርኩስ፡ ለእለ፡ ከመዝ፡ መፍትው፡ ትርድእዎን፡ ወትሀብዎን፡ ትካዘን፡ እስመ፡ እማንቱ፡ ትውክልቶን፡ ጎበ፡ እግዚአብሔር። ወይእዜኒ፡ ኦኤጲስቆጶስ፡ ስፋሕ፡ እዴከ፡ ለውሂብ፡ ወተዘከሮሙ፡ ለነዳያን፡ ወሀብ፡ ለለ፡ አሐዱ፡ አሐዱ፡ ጻህቆሙ፡ በከመ፡ ይፈቅዱ፡ ወሐውጾሙ፡ ለእቤራት፡ ወለእጓለ፡ ማውታ፡ ወለምንዱባን።

3 But, as for widows who are known for righteousness, and women who have married one man, and about whom many have borne witness that they have lived in purity, let them be counted among the faithful widows, and let them bring up their children without impurity; such women you ought to help and give them what they need; for, their trust is in God. And now also, O bishop, stretch out your hand to give, and remember the poor, and give to each one what they lack, as they need it, and visit the widows, the orphans and the afflicted.[c]

4 መፍትውኬ፡ ኤጲስቆጶስ፡ ይርድኦሙ፡ ወያድኅኖሙ፡ ወየሀቦሙ፡ ትካዞሙ፡ ለኵሉ፡ ጽኑሳን፡ ወጽዑራን፡ ወይርዐዮሙ፡ ለኵሉ፡ ሕዝብ፡ ውስተ፡ ሠናይ፡ መርዔት፡ ለእለ፡ ያቀርቡ፡ ጽራስፎራ፡ ምጽዋተ። ወእምዘ፡ አምጽኡ፡ ጎቤከ፡ ጸጉ[d]፡ ለለ፡ አሐዱ፡ አሐዱ፡ በከመ፡ ይደሉ፡ ከመ፡

4 The bishop should help and save the destitute and troubled[e] and give them what they need, and to pasture in good pasture all those who bring offerings of alms. And, from what they have brought to you, give to each as is fitting, as a good and merciful steward; for, this is well-pleasing to God. And all who

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a In place of '*marry again*', Harden has '*marry a second husband*'.

b *GG-145* omits '*eternal*'.

c At the end of the verse, Platt adds '*and the needy*'.

d The verb, **ጸጉ**, is an abbreviated imperative of **ጸገወ** ('bestow'); the usual form is **ጸግው**.

e In place of '*troubled*', *GG-145* has '*widowed*'.

መጋቢ፡ ጌር፡ ወመሓሪ። እስመ፡ ሥሙር፡ ውእቱ፡ በኀበ፡ እግዚአብሔር። ወኵሉ፡ ዘይጼጉ፡ ለጽኑሳን፡ ይረክብ፡ ዐስበ፡ ሠናየ። ወአንተሰ፡ ዘጸመውከ፡ በእንተ፡ እግዚአብሔር፡ ትነሥእ፡ ዕሴተ። ወከመዝ፡ በሎሙ፡ ለእለ፡ ጸገውከ፡ እገሌ፡ ዘአቅረበ፡ ወሀብኩክሙ፡ ከመ፡ ይጸልዩ፡ ወያስተብቍዑ፡ በእንቲአሁ። መፍትው፡ ትግበር፡ ሠናየ፡ ምስለ፡ ኵሉ፡ ሰብእ፡ ወኢትበል፡ ለዝ፡ እሁብ፡ ወለካልኡ፡ እከልኦ። ወአንተሰ፡ ኢትፍልጥ፡ ወኢመነሂ። እስመ፡ ይቤ፡ እግዚእነ፡ ለኵሉ፡ ዘሰአለከ፡ ሀብ፡ ዝውእቱ፡ እመሂ፡ ዐርክከ፡ አው፡ ጸላኢከ። ወእመሂ፡ ዘመድከ፡ አው፡ ፈላሲ፡ አው፡ ዘአውሰበ፡ አው፡ ዘአልቦ፡ ብእሲት፡ አው፡ መበለት፡ አው፡ እጓለ፡ ማውታ፡ ወለኵሉ፡ ጽኑሳን፡ ግበር፡ ሠናየ። እስመ፡ አዘዘ፡ እግዚእነ፡ በውስተ፡ መጻሕፍት፡ ንምሐሮሙ፡ ለነዳያን፡ እስመ፡ ይቤ፡ በአፈ፡ ኢሳይያስ፡ ነቢይ፡ ፈትት፡ ኅብስተከ፡ ለርኁብ፡ ወአብአ፡ ለነዳይ፡ ወአኅድሮ፡ ጽላሎተ፡ ቤትከ። ወእመ፡ ርኢከ፡ ዕሩቀ፡ አልብሶ። ወኢትትዐወር፡ እምዘርዐ፡ ቤትከ። ወደንኤልኒ፡ ይቤ፡ በእንተዝ፡ ያሠምረከ፡ ንጉሥ፡ ምክርየ፡ ወበምጽዋተ፡ ጽድቅ፡ ትድኅን፡ ወኅጢአትከኒ፡ በምሕረ፡ ነዳይ፡ እስከ፡ ይሰሪ፡ እግዚአብሔር፡ ጌጋየከ። ወካዕበ፡ ይቤ፡ ሰሎሞን፡ እስመ፡ በምሕረት፡ ወበአሚን፡ ይደመሰስ፡ ኅጢአት። ወዓዲ፡ ይቤ፡ ዳዊት፡ ብፁዕ፡ ዘይሌቡ፡ ላዕለ፡ ነዳይ፡ ወምስኪን፡ እምዕለተ፡ እኪት፡ ያድኅኖ፡ እግዚአብሔር። ወካዕበ፡ ይቤ፡ ዘረወ፡ ወወሀበ፡ ለነዳይ፡

give to the destitute will find a good reward. And you, who have toiled for God's sake, will receive a recompense. And say this to those to whom you have given: "It is so-and-so who offered, and I have given to you," so they may pray[a] and entreat on his behalf. You ought[b] to do good to all people, and must not say, "To this one I will give and the other I will refuse." And you, do not discriminate against anyone. For, our Lord says, "Give to everyone who asks." That is, whether your friend or your enemy, your kinsman or stranger, one who is married or one who has no wife, a widow or an orphan: do good to all the destitute. For, our Lord commanded in the Scriptures that we show mercy to the poor; for, he says by the mouth of Isaiah the prophet, "Break your bread for the hungry, and bring in the poor, and let him dwell in the shade of your house. And, if you see someone naked, clothe him. And do not shut your eyes to the seed of your own house." And Daniel also says, "So, O king, may my counsel please you: by alms given in righteousness you will be saved, and [you will atone for] your sin by showing mercy to the poor, until God forgives your trespass[c]." And again, Solomon[d] says, "By mercy and by faith sin is blotted out." And David says, "Blessed is he who considers the poor and needy: the Lord will save him from the evil day." And again, he says, "He has scattered abroad and

[a] Harden reads '*so you may pray*'.
[b] Platt opens the sentence, '*We ought*'.
[c] Harden omits '*your trespass*'.
[d] Platt omits '*Solomon*' (and '*David*' in the following sentence).

ወጽድቁኒ፡ ይነብር፡ ለዓለም። ወካዕበ፡ ደገመ፡ ሰሎሞን፡ ወይቤ፡ ዘይምሕር፡ ለነዳይ፡ ይሴቅሖ፡ ለእግዚአብሔር። ወይትዐሰይ፡ በከመ፡ ወሀበ። እስመ፡ ዘያጸምም፡ እዘኒሁ፡ ከመ፡ ኢይስማዕ፡ ዐውያተ፡ ነዳይ። ወዘይከድን፡ ዐይኖ፡ ከመ፡ ኢይርአይ፡ ግፉዐ፡ ሎቱኒ፡ ይጸመም፡ ወኢይሰምዖ፡ እግዚአብሔር።

5 መፍትው፡ ይኩና፡ መበለታት፡ ዕጉሣን። እለ፡ ኢያበዝኃ፡ ነቢበ። ወእለ፡ አልቦን፡ እከየ፡ ወኢመዐተ፡ አላ፡ እማንቱ፡ ንጹሓን፡ ወያመልካሁ፡ ለእግዚአብሔር፡ በጽድቅ። ወእምከመ፡ ርእያ፡ እኩየ፡ ምግባረ፡ ወሰምዓ፡ ሕሡመ፡ ቃለ፡ ያርምማ፡ ከመ፡ ዘኢርእያ፡ ወኢሰምዓ። ወኢይኩን፡ ትካዝ፡ ለመበለት፡ ወኢምንትኒ፡ ዘእንበለ፡ ለጸልዮ፡ ወአስተብቍዖት፡ በእንተ፡ እለ፡ ይመጽውቱ፡ ወያበውኡ፡ መባአ፡ ለቤተ፡ ክርስቲያን። ወእመሰ፡ ቦ፡ ዘያኅሥሥ፡ ፅሩዐ፡ ነገረ፡ ከንቱ፡ ኢያውሥኡሁ፡ አላ፡ ባሕቱ፡ ይትወከፉ፡ ለእለ፡ የኀሥሡ፡ ቃለ፡ ሃይማኖት፡ ወምግባረ፡ ጽድቅ፡ ወተስፋ፡ ሠናየ፡ በኀበ፡ እግዚአብሔር። ወእለሰ፡ ይፈቅዳ፡ ይትመሀራ፡ ሥርዐተ፡ ይሑራ፡ ኀበ፡ ሥዩማን፡ ይስምዓ፡ ቃለ፡ ተግሣጽ፡ ወኢይስምዓ፡ ውዴተ፡ ወኢይትልዋ፡ ድኅረ፡ ባዕድ፡ አማልክት፡ አላ፡ ያምልካሁ፡ ለአሐዱ፡ እግዚአብሔር፡

given to the poor, and his righteousness remains forever[a].” And Solomon says yet again, “He who shows mercy to the poor lends to the Lord, and he will be repaid according to what he gave. For, whoever stops his ears to the cry of the poor[b], and whoever covers his eye to the oppressed, to him too the Lord will be deaf, and will not hear him[c].”

5 Widows ought to be patient, [women] who do not talk much, and who have in them no evil nor anger, but are pure [d] and worship God in righteousness. And, when they see evil deeds or hear ugly words, let them keep silent, as though they had neither seen nor heard. And let the widow have no care, nor anything else, except to pray and entreat on behalf of those who give alms and bring offerings[e] to the Church. And, if there is anyone who seeks after empty words of vanity, let them not answer him, but rather let them receive those who seek the word of faith, deeds of righteousness and good hope before God. And let those who wish to learn the ordinance[f] go to those who are appointed and hear the word of admonition; and let them not listen to slander[g], nor follow after other gods, but worship the one God

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a Platt adds ‘*and ever*’.
b Here, Platt adds ‘*to him the Lord too will be deaf*’.
c Harden omits ‘*and will not hear him*’.
d Platt adds ‘*and meek*’.
e Harden reads, ‘*on behalf of those who come and bring offerings*’.
f Platt omits ‘*the ordinance*’.
g *GG-145* omits ‘*and let them not listen to slander*’.

ዘፈጠረ፡ ኵሎ፡ እስመ፡ አስተማሰላ፡ እግዚአብሔር፡ ለመንግሥተ፡ ሰማያት፡ በሕጠተ፡ ስናፒ፡ እንተ፡ ትንእስ፡ እምኵሉ፡ አዝርዕት። ወሶበ፡ ጥዕማ፡ ብእሲ፡ ታውዕዮ። ወከማሁ፡ ውእቱ፡ ቃለ፡ ትምህርተ፡ ሃይማኖት፡ ያውዕዮ፡ ለሰይጣን። ኢመፍትው፡ ንዕሉ፡ ቃለ፡ ነቢያት፡ ወኢንክሥት፡ ምሥጢረ፡ ለዕልዋነ፡ ሃይማኖት፡ አላ፡ ንጽናዕ፡ በአሚን። እስመ፡ አዘዘነ፡ እግዚእነ፡ እንዘ፡ ይብል፡ ኢትደዩ፡ ባሕርየክሙ፡ ቅድመ፡ አሕርው፡ ወኢተሀቡ፡ ቅድሳቲክሙ፡ ለከለባት፡ ከመ፡ ኢይኪድዎን፡ በእገሪሆሙ፡ ወይትመየጡክሙ፡ ወይነሥኩክሙ። እስመ፡ ሶበ፡ አእመሩ፡ ዕልዋን፡ ነገረ፡ ምሥጢር፡ ይሜንኑ፡ ወይሬስዩ፡ ኀፍረተ፡ ወኀሳረ፡ በእበድሙ።

6 አላ፡ ደእሙ[a]፡ መሀርዎሙ፡ ይለብዉ፡ ቃለ፡ ኦሪት፡ ወነቢያት፡ እለ፡ ተነበዩ፡ በእንተ፡ ምጽአቱ፡ ለክርስቶስ። እስመ፡ መምህርነ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ፈነወነ፡ ዐሠርተ፡ ወክልኤተ፡ ከመ፡ ንምህሮሙ፡ ለኵሎሙ፡ አሕዛብ። ወለአንስትሰ፡ ኢአዘዘን፡ ይምህራ፡ ወኢይንብባ፡ በቤተ፡ ክርስቲያን፡ ላዕለ፡ ሕዝብ፡ አላ፡ ደእሙ፡ ይትገሠጻ፡ እምግባረ፡ ዝሙት፡ ወይትአዘዛ፡ በጾም፡ ወበጸሎት፡ ለአፅምኦ፡ ቃለ፡ መጻሕፍት። እስመ፡ ነበራ፡ ምስሌነ፡ እሙ፡ ወአኃቱ፡ ማርያም፡ መግደላዊት፡ ወአኃቱ፡ ለአልዐዛር፡ ማርያ፡ ወማርታ፡ ወሰሎሜ፡ ወባዕዳንሂ፡ እለ፡ ምስሌሆን፡ እስመ፡ ለእሎን፡ ኢአዘዞን፡ ይምህራ፡ ምስሌነ፡ ወባዕድንሂ፡ አንስት፡

who created all things; for, God likened the kingdom of heaven to a grain of mustard, which is smaller than all seeds, and when a man tastes it, it burns him. In the same way, the word of the teaching of the faith burns Satan. We ought not to transgress the word of the prophets, nor to reveal the mystery to those who have abandoned the faith, but to stand firm in believing. For, our Lord commanded us, saying, “Do not cast your pearls before swine, and do not give your holy things to the dogs, lest they trample them with their feet, and turn on you and bite you.” For, when the unbelieving come to know the word of the mystery, they despise [it] and, in their folly, make [it] a thing of shame and disgrace.

6 But, rather, teach them to understand[b] the word of the Law and of the prophets, who prophesied concerning the coming of Christ. For, our Master[c], our Lord Jesus Christ, sent us twelve so we should teach all the nations. But he did not command women to teach, nor to speak in church to the people; rather, let them accept admonition to keep from the deeds of fornication, and be obedient in fasting and prayer, so as to listen to the word of the Scriptures. For, there were with us his mother and his sisters, Mary Magdalene, the sisters of Lazarus, Mary and Martha, and Salome, and others too who were with them; [d] and, since he did not command these to

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[a] The word, **ደእሙ** (‘*rather*’) is more usually spelled **ዳእሙ**; *GG-145* has **ባሕቱ** here, so the spelling is not settled.

[b] Harden omits ‘*to understand*’.

[c] Platt omits ‘*our Master*’ and Harden omits ‘*our Lord*’.

[d] Platt omits ‘*who were with them*’.

ኢመፍትው፡ ይምህራ። ወእመሰ፡ ብእሲ፡ ርእሳ፡ ለብእሲት፡ ከማሁኬ፡ ኢርቱዕ፡ አባል፡ የዐቢ፡ እምርእስ። ኢመፍትውኬ፡ መበለታት፡ ወደናግል፡ ያንሶስዋ፡ ውስተ፡ መራሕብት፡ ወኢይባኡ፡ ውስተ፡ ቤተ፡ ዕደው። ወእለሰ፡ ይገብራ፡ ከመዝ፡ ኢኮና፡ መበለታተ፡ ወኢደናግለ፡ አላ፡ ደእሙ፡ ይከውና፡ ዕቅፍተ፡ ለሰብእ። ወእለሰ፡ ኢይፀመዳ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ይከውና፡ ሀካያነ፡ ወሥሡዓነ፡ ወጎሣሥያነ፡ ንዋየ፡ ባዕድ፡ ወይፄውዋ፡ ዕደወ። ወይከውና፡ መስሕታነ፡ ለካልኣን፡ ወያወድቃ፡ ነፍሳተ። ወእለሰ፡ ይተልውዎን፡ ይከውኑ፡ ርሑቃነ፡ እምእግዚአብሔር። ወእለሰ፡ ይበውኡ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ወኢይሌብዉ፡ ዘውስተ፡ መጻሕፍት፡ ወኢይሰምዑ፡ ቃለ፡ ተግሣጽ። በእንተ፡ እለ፡ ይገብሩ፡ ከመዝ፡ ይቤ፡ ኢሳይያስ፡ ነቢይ፡ በእንቲአሆሙ፡ ሰሚዐ፡ ይሰምዑ፡ ወኢይሌብዉ፡ ወርኢየ፡ ይሬእዩ፡ ወኢይጤይቁ። እስመ፡ ጽሉል፡ ልቦሙ፡ ለዝንቱ፡ ሕዝብ።

7 ወለእለ፡ ከመዝ፡ መበለታት፡ ኢታርእይዎን፡ መሥዋዕቶ፡ ለክርስቶስ። ወእንተሰ፡ ትፈቅድ፡ ታሥምሮ፡ ለእግዚአብሔር፡ ትንበር፡ ውስተ፡ ቤታ፡ ጽምወ፡ ወትሰብሖ፡ መዐልተ፡ ወሌሊተ፡ በአፍ፡ ዘኢያረምም፡ ወትስእሎ፡ ለእግዚአብሔር፡ በልብ፡ ንጹሕ፡ ከመ፡ ጠባብ፡ ዮዲት፡ እንተ፡ ሰአለት፡ ጎበ፡ እግዚአብሔር፡ በእንተ፡ እስራኤል፡ መዐልተ፡ ወሌሊተ። ከማሁ፡ መበለት፡ መሐሪት፡ ትስእሎ፡ ለእግዚአብሔር፡ እንዘ፡ ኢታጸርዕ፡ ሐዊረ፡ ቤተ፡ ክርስቲያን። እስመ፡ ኵሉ፡ ሕሊናሃ፡ ድልው፡ ወትረ፡ ለተቀንዮ። ወኢትትመየጥ፡ ውስተ፡ ፍግዕ።

teach with us, it is not right for other women to teach either. And, if the man is the head of the woman, then it is not right that the member should be greater than the head. Widows and virgins, then, ought not to wander about in the streets, nor go into men's houses.[a] Those who do so are neither widows nor virgins, but become a stumbling block to people. And those who do not keep close to the church become idle and greedy and covetous of other people's goods, and they take men captive. They become seducers of others and cause souls to fall. And those who follow them become far from God. As for those who enter the church and do not understand what is in the Scriptures, and do not listen to the word of admonition – concerning those who do so, Isaiah the prophet says, "Hearing they will hear and not understand, and seeing they will see and not perceive. For, the heart of this people is darkened."

7 And to widows such as these do not show the sacrifice of Christ. But let her who wishes to please God[b] dwell in her house in quiet, and praise him day and night with a mouth that is never silent, and pray to God with a pure heart, like the wise Judith, who prayed to God for Israel day and night. In the same way, the merciful widow prays to God, never ceasing to go to church[c]. For, all her thought is ready at all times for [his] service. And she does not turn to [d] pleasure. Her

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a *GG-145* has '*wander about with young men*'.
b Harden reads '*to please Christ*'.
c At the end of the sentence, Harden adds '*every day*'.
d Here, Platt adds '*the desire for*'.

ወይእቲሰ፡ ንጹሕ፡ አዕይንቲሃ፡ ወቅዱስ፡ እዘኒሃ፡ ወኢትሰፍሕ፡ እደዊሃ፡ ውስተ፡ ትዕግልት። ወይረውጻ፡ እገሪሃ፡ ውስተ፡ ፍኖተ፡ ሰላም፡ ወኢይነብብ፡ አፉሃ፡ ሐሰተ፡ ወሲሳያ፡ ዘበዐቅም፡ ለእንተ፡ ከመዝ፡ ግብራ፡ ይሰምዓ፡ እግዚአብሔር፡ ጸሎታ፡ ወስእለታ። እስመ፡ ይቤ፡ አመ፡ ዕለተ፡ እጼውዐከ፡ ፍጡነ፡ ስምዐኒ። ከመዝ፡ ትሠየም፡ መበለት፡ እንተ፡ ኢታፈቅር፡ ወርቀ፡ ወአልባቲ፡ ትዝህርተ፡ ወኢሥሥዕተ፡ ወኢመስተራብሒተ። አላ፡ ደእሙ[a]፡ ጎሪት፡ ወለባዊት፡ ወትነብር፡ ውስተ፡ ቤታ፡ እንዘ፡ ትሴብሕ፡ ወትዜምር፡ ወታነብብ፡ መጻሕፍተ። ወተዐቅብ፡ ጊዜ፡ ሰዓታት፡ መዐልተ፡ ወሌሊተ። ወትጸውም፡ ወትስእሎ፡ ለእግዚአብሔር፡ በኵሉ፡ ጊዜ። ወእምቅኔ፡ እደዊሃ፡ ትጼጉ፡ ለነደያን። ወኢታጠሪ፡ ወኢምንተኒ፡ እንዘ፡ ትዜከር፡ መበለት፡ እንተ፡ አብአት፡ ክልኤ፡ ጸሪቀ፡ ውስተ፡ ቤተ፡ መቅደሱ፡ ለእግዚአብሔር። ዘበእንቲአሃ፡ ስምዐ፡ ኮነ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ በውስተ፡ ወንጌል፡ ወይቤ፡ አሜን፡ እብለክሙ፡ ከመ፡ ዛቲ፡ መበለት፡ አብዝጎት፡ አብአ፡ እምኵሎሙ፡ እለ፡ አብኡ፡ ውስተ፡ ሙዳየ፡ ምጽዋት። እስመ፡ ኵሎሙ፡ እለ፡ አብኡ፡ እምተረፈሙ፡ አብኡ፡ ወይእቲሰ፡ እምተጽናሳ፡ ኵሎ፡ ዘባቲ፡ አብአት፡ ወኵሎ፡ ንብረታ[b]።

eyes are pure and her ears holy, and she does not stretch out her hands to extortion. Her feet run in the way of peace, her mouth does not speak lies, and her food is in moderation; and God will hear the prayer and the petition of one whose works are such. For, it says, “On the day that I call on you, hear me quickly.” Let a widow such as this be appointed: one who does not love gold, in whom there is no vanity and no greed, and who is no seeker of gain. Rather, she is chosen and prudent, and stays in her house, praising [God], singing and reading the Scriptures. She keeps the times of the hours by day and by night. [c] She fasts and prays to God at all times. And, from the labour of her hands, she gives to the poor. She acquires nothing at all, remembering the widow who put two mites into the temple of God[d], concerning whom[e] our Lord[f] Jesus Christ bore witness in the Gospel, and said, “Truly I tell you that this widow has put in more than all those who put [money] into the alms box. For, all those who put in[g], put in from their abundance; but she, out of her want, put in all that she had, even all her living.”

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[a] The word, **ደእሙ** (the 1st letter is 1st-order) is usually spelled **ዳእሙ**. There is a similar occurrence at v. 6, for which see the given footnote.

[b] In place of **ንብረታ** (‘*her living*’), Platt has **መናብርታ** (‘*her seats*’, a copying slip)

[c] *GG-145* ends ‘*and the times of the night hours*’.

[d] *GG-145* omits ‘*of God*’.

[e] In place of ‘*concerning whom*’, Platt has ‘*And concerning her*’ (in the Ge’ez text, a new sentence starts at this point).

[f] Harden omits ‘*our Lord*’ and, later in the sentence, ‘*and said*’.

[g] The text, “*into the alms box. For, all those who put in*,” is omitted by Harden.

8 መፍትውኬ፡ መበለታት፡ ይኩና፡ ንጹሓነ፡ ወይቴሐታ፡ በፍርሀት። ወፈድፋደሰ፡ ለኤጲስ፡ ቆጶስ፡ ወለቀሳውስት፡ ወለዲያቆናት፡ ወለዲያቆናዊት። ወእማንቱሰ፡ ኢይግበራ፡ ወኢምንተኒ፡ ዘእንበለ፡ በምክረ፡ ዲያቆን፡ ወኢይሑራ፡ ውስተ፡ ሐውዘ፡ መባልዕት፡ ወንዝህላል። ወእመሰ፡ ተረክባ፡ እንዘ፡ ከመዝ፡ ይገብራ፡ ይትገሠጻ፡ እምኀበ፡ ዲያቆን፡ ወየአዝዞን፡ ይጹማ። ወከማሁ፡ ካህናትሂ[a]፡ ኢይንሥኡ፡ ርዴ[b]፡ እምኀበ፡ መሰጥ፡ ወዘማዊያን። ወኢትንሣእ፡ ወኢምንተኒ፡ በኀበ፡ እለ፡ ይገብሩ፡ ከመዝ፡ ወኢታብእ፡ ቍርባነ፡ ለእግዚአብሔር፡ አምላክከ። መፍትውኬ፡ መበለታት፡ ይኩና፡ ድልዋነ፡ ለሰሚዐ፡ ቃለ፡ መላህቅቶን። ወይግበራ፡ ኵሎ፡ ዘአዘዝዎን፡ ወይዕቀባ፡ ቃለ፡ ኤጲስቆጶስ፡ ወያክብራሁ፡ ከመ፡ እግዚአብሔር። ወእመቦ፡ ዘይነሥእ፡ ምጽዋተ፡ እምኀበ፡ ዐማፂያን፡ ወዕልዋን፡ ይድኀፅ፡ ውስተ፡ ስሕተተ፡ ዚአሆሙ፡ ወይመውት፡ በጌጋዮሙ። ወለእመ፡ ጸለየ፡ በእንቲአሆሙ፡ ያሐዝኖ፡ ለክርስቶስ። ወባሕቱ፡ ይሚጥዎሙ፡ ለንስሓ። ወእለሰ፡ ኢይመይጡ፡ ዐማፂያን፡ ወሰሐትያን፡ ወኃጥኣን፡ ይትካፈሉ፡ እከየ፡ ምግባሮሙ፡ ለእሉ።

8 Widows, then, ought to be pure and to be submissive with fear[c], and above all[d] to the bishop, to the presbyters, to the deacons and to the deaconesses. Let them do nothing at all without the counsel of the deacon, and do not let them go after delicious foods and self-indulgence. But, if they are found doing so, let them be rebuked by the deacon, and let him command them to fast. Likewise, let the priests, too, not take gifts from robbers and adulterers. Take nothing at all from those who do such things, and do not bring [it] as an offering to the Lord your God. Widows, then, ought to be ready to listen to the word of their elders, and do all that they command them, and keep the word of the bishop, and honour him as God. And, if anyone takes alms from evildoers and the ungodly, he will fall into their error and die in their sin. And, if he prays for them, he grieves Christ. Rather, let him turn them to repentance. And those who do not turn back[e] evil-doers, the erring[f] and sinners share in the evil of their deeds.

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[a] For the final letter of **ካህናትሂ**, we would expect a **ኒ**.

[b] The word, **ርዴ**, normally means 'interest' or 'usury' but here the sense is more of 'gain' or '*gifts*'.

[c] Harden adds '*and trembling*'.

[d] *GG-145* omits '*and above all*'.

[e] Harden omits '*those who do not turn back*'.

[f] In place of '*the erring*', Harden has '*liars*'.

ዲድስቅልያ፡ ፲፭

በእንተ፡ ከመ፡ ኢመፍትው፡ ያጥምቃ፡ አንስት።

1 ናሁ፡ ንነግረክሙ፡ ከመ፡ ዐቢይ፡ ኵነኔ፡ ውእቱ፡ ለእለ፡ ይገብሩ፡ ከመዝ። ንኤዝዘክሙ፡ እንከ፡ ኢትግበሩ፡ ዘንተ፡ ምግባረ፡ እስመ፡ ዕልወተ፡ ሕግ፡ ውእቱ፡ ዝግብር። እስመ፡ ርእሳ፡ ለብእሲት፡ ብእሲ፡ ዘይሠየም፡ ክህነተ። ኢመፍትውኬ፡ ንዕልዎ፡ ለፈጣሪ፡ ንጎድግ፡ ርእሰ፡ ወንትሉ፡ አባለ። እስመ፡ ብእሲት፡ አባሉ፡ ለብእሲ፡ ወይእቲ፡ ወፅአት፡ እምኔሁ። ወእምኔሃ፡ ይትወለዱ፡ ውሉድ። እስመ፡ ይቤላ፡ ውእቱኬ፡ እግዚእኪ፡ በከመ፡ አቅደምነ፡ ነጊረ፡ ኢታብሕዎን፡ ለአንስት፡ ይገሥጻ፡ ወይምህራ፡ ወኢይግበራ፡ ግብረ፡ ክህነት፡ ዘኢእዙዝ፡ ውስተ፡ ሕግ። ወዘሰ፡ ይገብር፡ ከመዝ፡ ዐለዎ፡ ለእግዚአብሔር፡ ወይከውን፡ ከመ፡ እለ፡ አልቦሙ፡ አእምሮ[a]፡ እለ፡ ይሠይሙ፡ አንስት፡ ይኩና፡ ካህናተ፡ ለግልፈ፡ ሥዕል፡ አንስት። ወለእለ፡ ከመዝ፡ አርሐቅዎሙ፡ እምሕጉ፡ ለክርስቶስ። ወበእንተዝ፡ ኢመፍትው፡ ከመ፡ ያጥምቃ፡ አንስት፡ ወኢመኒሂ[b]። ሶበሰ፡ ብውሕ፡ ያጥምቃ፡ አንስት፡ እምተጠምቀ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡

Didascalia 15

That it is not Fitting for Women to Baptize

1 Behold, we tell you that great is the condemnation of those who do so[c]. We command you, then, not to do this deed; for, this act is a transgression of the law. For, the head of the woman is the man, who is appointed to the priesthood. It is not right, then, for us to transgress against the Creator by leaving the head and following the member. For, the woman is a member of the man, and she came forth from him. And from her children are born. For, [God] said to her[d], "He is[e] your lord." As we have said before, do not permit women to admonish or to teach, and let them not do the work of the priesthood, which is not commanded in the law[f]. Whoever does so has transgressed against God, and becomes like those who have no knowledge, who appoint women to be priestesses to carved images of women. Keep such people far from the law of Christ[g]. Therefore, it is not right for women to baptize anyone at all. For, if it were permitted for women to baptize, our Lord Jesus Christ would have been baptized by his mother, and

Didascalia 15

a The initial letter of **ኣእምሮ** is doubtful.

b The word, **ወኢመኒሂ** (‘*nor anyone*’), is doubtful: it is printed with **ኒ**; the letter is unclear in *GG-145* (perhaps **ነ**); which has **ወኢመኑሂ** in 1.12.

c Harden ends, ‘*who do these deeds*’.

d *GG-145* lacks ‘*to her*’.

e Platt omits ‘*He is*’.

f In place of ‘*law*’, *GG-145* has ‘*ordinance*’.

g Platt has ‘*of God*’.

በጎበ፡ እሙ፡ ወእመ፡ ኢተጠምቀ፡ በጎበ፡ ዮሐንስ። ወለነኒ፡ እመ፡ ኢፈነወነ፡ ናጥምቅ፡ ውስተ፡ ዓለም፡ አላ፡ ደእሙ፡ እምፈነዎን፡ ለአንስት፡ ያጥምቃ፡ ምስሌነ፡ ወንሕነኒ፡ ንኤዝዝ፡ ኢይግበራ፡ ከመዝ። ወእመኒ፡ ጥቀ፡ ጠባባት፡ ወቦን፡ ሃይማኖት፡ ወያአምራ፡ መጻሕፍተ፡ ኢናበውሖን፡ ያጥምቃ፡ ወይስብካ፡ ወንጌለ።

would not have been baptized by John. Nor would he have sent [only] us into the world to baptize; rather, he would have sent women to baptize with us. And we too command that they do no such thing. Even if they are very wise, have faith and know the Scriptures, we do not permit them to baptize or to preach [a] the Gospel.

[a] Platt adds '*to teach*'.

ዲድስቅልያ፡ ፲፮

በእንተ፡ ከመ፡ ኢመፍትው፡ ሕዝባዊ፡ ይግበር፡ ወኢምንተኒ፡ ግብረ፡ ክህነት።

1 ንኤዝዝ፡ እንከ፡ ኢይግበር፡ ሕዝባዊ፡ ግብረ፡ ክህነት፡ ወኢያዕርግ፡ ዕጣነ፡ ወኢያጥምቅ፡ ወኢያንብር፡ እደ፡ ወኢይባርክ፡ ወኢየሀብ፡ ኅብስተ፡ በረከት። እስመ፡ አልቦ፡ ዘይክል፡ ነሢአ፡ ጸጋ፡ ለእመ፡ ኢተውህቦ፡ እምኀበ፡ እግዚአብሔር። ወባሕቱ፡ መፍትው፡ ይንሥኡ፡ ጸጋ፡ ወክብረ፡ በኀበ፡ ኤጲስቆጶስ። ወዘሰ፡ ኢተውህቦ፡ ሚመተ፡ ክህነት፡ ለእመ፡ ተዐደወ፡ ይረክብ፡ ኵነኔ፡ ከመ፡ ዖዝያን፡ ንጉሥ።

2 ወዓዲ፡ ኢአዘዝነ፡ ያጥምቁ፡ ኵሎሙ፡ ሥዩማን፡ እለ፡ ቤተ፡ ክርስቲያን፡ ወኢአናጕንስጢስ፡ ወኢመዘምራን፡ ወኢዐጸውተ፡ ኖዋኃው። አላ፡ ኤጲስቆጶሳት፡ ወቀሳውስት፡ ባሕቲቶሙ፡ ወዲያቆናቲኒ፡ ኀቡረ፡ እለ፡ ይትለአኩ፡ ምስሌሆሙ። ወእለሰ፡ ይትዐደዉ፡ ወይገብሩ፡ ከመዝ፡ ይረክቡ፡ ኵነኔ፡ ዘረከቦሙ፡ ለደቂቀ፡ ቆሬ። ናሁ፡ ንኤዝዝ፡ ቀሲሳነ፡ ኢይሚሙ፡ ዲያቆናተ፡ ወኢዲያቆናዊተ፡ ወኢአናጕንስጢስ፡ ወኢመዘምራን፡ ወኢዐጸውተ፡ ኖዋኃው። አላ፡ ኤጲስቆጶሳት፡ ባሕቲቶሙ፡ ይሚሙ፡ ሥርዐተ፡ ቤተ፡ ክርስቲያን፡ እለ፡ አልቦሙ፡ ቂመ፡ ወቅንአተ፡ ወኢሐሜተ፡ ወኢጸልአ፡ ወኢእከየ።

DIDASCALIA 16

THAT IT IS NOT FITTING FOR A LAYMAN TO DO ANY OF THE WORK OF THE PRIESTHOOD

1 We command, then, that no layman does the work of the priesthood: that he neither offers incense, nor baptizes, nor lays on hands, nor blesses,[a] nor gives the bread of blessing. For, no one can receive grace unless it has been given to him by God. But grace and honour must be received from the bishop.[b] And, if he who has not been given appointment to the priesthood oversteps, he will find condemnation like King Uzziah.

2 Moreover, we have not commanded that all who hold office in the Church should baptize: neither the readers, nor the singers, nor the doorkeepers; but the bishops and the presbyters alone, and the deacons too, who minister together with them. Those who overstep and do so will meet the condemnation that befell the sons of Korah. Behold, we command the presbyters to ordain neither deacons, nor deaconesses,[c] nor readers, nor singers, nor doorkeepers; but let the bishops alone ordain, according to the order of the Church, those who have no rancour or envy, no slander, no hatred and no malice.

DIDASCALIA 16

[a] Platt omits '*nor blesses*' (a copying slip).

[b] For this sentence, *GG-145* reads, "*But let grace and honour be received from the bishop.*"

[c] Platt lacks '*nor deaconesses*'.

3 ናሁ፡ አቅደምነ፡ ነጊሮተክሙ፡ እስመ፡ እለ፡ ይገብሩ፡ ከመዝ፡ ይከውኑ፡ ነኪራነ፡ እምሕዝበ፡ ክርስቲያን፡ ወፈድፋደሰ፡ ለመበለታት።

3 Behold, we have told you before that those who do so become strangers to the Christian people,[a] and [this is true] above all of widows.

[a] Platt reads '*become far removed from the Christian people*'.

ዲድስቅልያ፡ ፲፯

በእንተ፡ መዓስብ።

[1] እስመ፡ ሰይጣንሰ፡ የኀሥሥ፡ ምክንያተ፡ በዘ፡ ያሠግር፡ በከመ፡ ገብረ፡ ትካት፡ ላዕለ፡ ቃየን። እስመዐ፡ እለ፡ ይብላ፡ መበለታት፡ ንሕነ፡ ወእማንቱሰ፡ ኢይገብሩ፡ ግብረ፡ ዘይደሉ፡ ለመበለት። በከመ፡ ቃየን፡ ዘገብረ፡ ዘኢይደሉ፡ ለእኁሁ። እሎንኬ፡ እለ፡ አልቦን፡ አእምሮ። እስመ፡ አኮ፡ በተሰምዮ፡ መበለት፡ ዘይበውኣ፡ መንግሥተ፡ ሰማያት፡ አላ፡ በርትዕት፡ ሀይማኖት፡ ወበሠናይ፡ ምግባር። ወእንተሰ፡ ነሥአት፡ ስመ፡ መበለት፡ ወትገብር፡ ግብረ፡ ዲያብሎስ፡ ዛቲኬ፡ ሐሳዊት፡ ስም፡ ከመ፡ ትርከብ፡ ኵነኔ፡ ዘለዓለም። ናሁ፡ ንሰምዕ፡ ከመዐ፡ እምውስተ፡ መበለታት፡ እኩያን፡ ቀናእያን፡ መስተዋዲያን፡ እለ፡ ይገብሩ፡ ጋእዘ፡ ማእከለ፡ አኀው። እማንቱኬ፡ ኢኮና፡ እምክርስቶስ፡ እስመ፡ ኢዐቀባ፡ ቃለ፡ ተግሣጽ። እመዐ፡ እምአኃት፡ ወርእያ፡ እንዘ፡ ይሁብዋ፡ ምጽዋተ፡ እመኒ፡ ወርቀ፡ ወእመኒ፡ እምአልባስ፡ ዘኮነ፡ አው፡ መብልዐ፡ ወመስቴ። ወእምዝ፡ ተፈሥሐት፡ ወረከበት፡ ዕረፍተ። መፍትው፡ ከመዝ፡ ይበላ፡ ይትባረክ፡ እግዚአብሔር፡ አምላክ፡ ዘጸገዋ፡ ትፍሥሕተ፡ ለፍቅርት፡ እኅትነ፡ መበለት።

DIDASCALIA 17

CONCERNING WIDOWS

[1] For, Satan looks for a pretext by which to ensnare, as he did of old with Cain. For, there are some who say, "We are widows," but they do not do the work that befits a widow, like Cain, who did to his brother what was not fitting. These, then, are those who have no understanding[a]. For, it is not by being called widows that they will enter[b] the kingdom of heaven, but by right faith and by good conduct. But she who has taken the name of widow and does the work of the devil[c] is false to the name, so that she will meet eternal condemnation. Behold, we hear that there are some among the widows who are evil, envious, and slanderous[d], who stir up strife among the brothers. These, then, are not of Christ; for, they have not kept the word of admonition. If there is one of the sisters, and [the others] see people giving her alms, whether gold, or clothing of any kind[e], or food and drink, and she then rejoices and finds rest, it is fitting that they should say thus: "Blessed be the Lord God, who has granted joy[f] to our beloved sister the widow.

DIDASCALIA 17

[a] *GG-145* & Harden have '*knowledge*' in place of '*understanding*'.

[b] In place of '*enter*', Platt has '*inherit*'.

[c] Harden has '*Satan*' in place of '*the devil*'.

[d] Platt omits '*and slanderous*' (a copying slip).

[e] Harden omits '*of any kind*'.

[f] Harden reads '*the Lord our God, who has granted rest and joy*'.

2 አእግዚኦ፡ ባርክ፡ ወአክብር፡ ላዕለ፡ ዘወሀባ፡ ለዛቲ፡ መበለት፡ ወአብዝኖ፡ ንዋዮ፡ በጽድቅ፡ ወበንጽሕ። ወተዘከሮ፡ በሠናያቲከ፡ በዕበየ፡ ሣህልከ፡ ወምሕረትከ። ወለዝንቱኒ፡ ኤጲስቆጶስ፡ ሀቦ፡ መክዓቢተ፡ ክብር፡ ለዘ፡ መሀረ፡ ወገሠጸ፡ ለእለ፡ ጸገዉነ፡ ሀቦ፡ አክሊለ፡ ምክሕ፡ አመ፡ ይፈልስ፡ እምዝንቱ፡ ዓለም። ወከማሁ፡ ዛቲኒ፡ መበለት፡ ትጼሊ፡ ወታስተብቍዕ፡ ምስሌሆሙ፡ በእንተ፡ እለ፡ ገብሩ፡ ላዕሌሃ፡ ምሕረተ።

3 ወይእቲኒ፡ ተሀብ፡ ለጽኑሳን፡ እምዘ፡ ነሥአት፡ ወበእንተዝ፡ ይከውን፡ ሥሙረ፡ ምግባራ፡ በኀበ፡ እግዚአብሔር፡ በከመ፡ ጽሑፍ፡ ዘይብል፡ ዘትገብር፡ የማንከ፡ ኢታእምር፡ ጸጋምከ፡ ወይኩን፡ ክዱነ፡ ምጽዋትከ። ከመዝ፡ ትጼሊ፡ መበለት፡ ዲበ፡ እለ፡ ወሀብዋ፡ ምጽዋተ፡ እስመ፡ አርአያ፡ መቅደሱ፡ ይእቲ። ወአቡከ፡ ዘይሬእየከ፡ በኀቡእ፡ የዐስየከ፡ ክሡተ። ወመበለታትሰ፡ እለ፡ ኢየሐውሩ[c]፡ በትእዛዘ፡ እግዚአብሔር፡ ይቀንኣ፡ ላዕለ፡ ዘመጽወተ፡ ለእኅቶን፡ መበለት፡ ወየኀሥሣ፡ ወይብላ፡ መኑ፡ ዘገብረ፡ ምስሌሃ፡ ዘንተ፡ ምሕረተ። ወእምዝ፡ ሶበ፡ ለበዋ፡ ወአእመሩ፡ የሐውሩ፡[d] ኀበ፡ ዘመጽወታ፡ ለእኅቶን፡ ያጽሕባሁ፡ ወይብላሁ፡ እፎ፡ ቀደምከ፡ ላቲ፡ ውሂበ፡ እንዘ፡ ፈድፋደ፡ ጽኑሳን፡ ንሕነ፡ እምኔሃ፡ እስመ፡

2 "O Lord, bless and honour[a] he who gave to this widow, and increase his goods in righteousness and purity. And remember him[b] with your goodness, in the greatness of your compassion and mercy. And to this bishop give double honour, to him who taught and admonished those who gave to us; give him the crown of glory when he leaves this world." And, likewise, let this widow also pray and make supplication with them for those who have shown her mercy.

3 And let her also give to the destitute from what she has received, and because of this her conduct will be acceptable before God, as it is written: "What your right hand does, let your left hand not know, and let your alms be hidden." So shall the widow pray for those who have given her alms, for she is the likeness of his sanctuary[e]. "And your Father, who sees you in secret, will reward you openly." But the widows who do not walk in the commandment of God are envious of the one who has given alms to their sister the widow, and they inquire and say, "Who is it that has shown this mercy to her?" And then, when they have found out and learned [who it was], they go to the one who gave alms to their sister and trouble him, saying

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a Platt omits '*and honour*'.

b *GG-145* has '*And remember them*'.

c The word, **ኢየሐውሩ**, is printed as a masculine plural (**ሩ**), beside the feminine plurals, **ይቀንኣ**, **ወየኀሥሣ**, and **ወይብላ**. *GG-145* has the feminine **ኢየሐውራ**; the terminal **ሩ** may be a printing slip.

d **ወአእመሩ፡ የሐውሩ፡** are printed as a masculine plurals (**ሩ**), beside the feminine plurals, **ለበዋ**, **ያጽሕባሁ**, and **ይብላ**. *GG-145* has the feminine **ወአእመራ፡ የሐውራ፡**.

e In place of '*his sanctuary*', Platt has '*the sanctuary of God*'.

አብዳን፡ እማንቱ፡ እለ፡ ይብላ፡ ከመዝ፡ እንዘ፡ ይመስሎን፡ ሀብት፡ ዘእምኀበ፡ ሰብእ፡ ሀብተ፡ ጸጋሰ፡ እምኀበ፡ እግዚአብሔር፡ ውእቱ። ወእመሰ፡ ጥዩቀ፡ ነዳይት፡ ይእቲ። ኢመፍትው፡ ይሑሩ፡ ያጽሕባሁ፡ ለዘ፡ ገብረ፡ ምሕረተ፡ አላ፡ ባሕቱ፡ ርቱዕ፡ ይንበሩ፡ ውስተ፡ አብያቲሆን፡ ወይስግዳ፡ በገጾን፡ ወይነስሓ፡ ወይስአላሁ፡ ለእግዚአብሔር። እስመ፡ እግዚአብሔር፡ ገባሬ፡ ምሕረት፡ ለእለ፡ ይዜንዉ፡ ሠናይቶ። ይቤ፡ እግዚእነ፡ ሶበ፡ ትበውኡ፡ ውስተ፡ ቤት፡ በሉ፡ ሰላም፡ ለዝንቱ፡ ቤት። ወእመቦ፡ ህየ፡ ወልደ፡ ሰላም፡ ያዐርፍ፡ ሰላምክሙ፡ ላዕሌሁ፡ ወእመአኮሰ፡ ይገብእ፡ ሰላምክሙ፡ ላዕሌክሙ።

[4] ወእመሰ፡ ሰላም፡ ኢረከበት፡ ድልወ፡ ኀበ፡ ታዐርፍ፡ አላ፡ ትገብእ፡ ኀበ፡ ዘፈነዋ። ወከማሁ፡ ውእቱ፡ መርገም፡ በዐመፃ፡ ኢይበጽሕ፡ ላዕለ፡ ዘኢአበሰ፡ አላ፡ ደእሙ፡ ይገብእ፡ ዲበ፡ ዘረገማ፡ ዘይረግም፡ ባዕደ፡ በከንቱ፡ ርእሶ፡ ረገመ፡ በከመ፡ ይቤ፡ ሰሎሞን። ከማሁ፡ አንትሙኒ፡ በከመ፡ ገበርክሙ፡ ለካልኣን፡ ከማሁ፡ ትትፈደዩ፡ እስመ፡ ይቤ፡ ግበ፡ ከረየ፡ ወደሐየ[b]፡ ወይወድቅ፡ ውስተ፡ ግብ፡ ዘገብረ። ወይገብእ፡ ጻማሁ፡ ዲበ፡ ርእሱ፡ ወትወርድ፡ ዐመፃሁ፡ ዲበ፡ ድማሑ። እስመ፡ ዘይከሪ፡ ግበ፡ ለቢጹ፡ ይወድቅ፡ ውስቴቱ፡ እስመ፡ ዘይፈርህ፡ መርገመ፡ ኢይርግም፡ ባዕደ። ወዘይጸልእ፡ ለርእሱ፡ ኢይግበር፡ ዲበ፡ ቢጹ። ወበእንተዝ፡ አንተኒ፡ ኦኤጲስቆጶስ፡ መሀር፡ ወገሥጾሙ፡ ለእለ፡ ይሜንንዎን፡ ለመበለታት፡ ወተዓገሦሙ፡ ለምዑዓን፡ ወሐውጾሙ፡ ለሕሙማን፡

to him, “How is it that you gave to her first, when we are far more destitute than she?” For, those who speak like this are foolish, thinking that it is a gift from men, whereas the gift of grace comes from God. But, if[a] she is truly poor, it is not fitting for them to go to trouble the one who has shown mercy; but rather it is right that they should stay in their houses, fall down on their faces, repent and pray to God. For God shows mercy to those who proclaim his goodness. Our Lord said, “When you enter a house, say, ‘Peace to this house.’ And, if a son of peace is there, your peace will rest on him; but, if not, your peace will return to you.”

[4] But, if peace does not find [a place] prepared where it may rest, it returns to the one who sent it. In the same way, an unjust curse does not reach one who has not sinned but returns on the one who uttered it: whoever curses another without cause has cursed himself, as Solomon said. So, you too will be repaid as you have done to others; for, it says, “He dug a pit and hollowed it out (?), and he will fall into the pit he made. And his toil will return on his own head, and his wickedness will come down on his own crown.” For, whoever digs a pit for his neighbour will fall into it; for, whoever fears a curse, let him not curse another[c]. And what he hates for himself, let him not do to his neighbour. Therefore, you too,[d] O bishop, teach and admonish those who despise the widows, bear patiently

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[a] Platt omits ‘*But if*’.

[b] The word, **ወደሐየ** (as in both Platt and *GG-145*) is doubtful; the sense, ‘*hollowed it out*’ is taken from the context of Ps 7:16 and Harden.

[c] Platt omits ‘*for, whoever fears a curse … another*’.

[d] *GG-145* omits ‘*you too*’.

ወተፈሣሕ፡ በኀሩያን፡ እለ፡ ይባርኩ፡ ወኢይረግሙ፡ ወአዝዞሙ፡ ኢይግበሩ፡ እኩየ፡ አላ፡ ደእሙ፡ ይግበሩ፡ ሰላመ። ወእመሂ፡ ኤጲስቆጶስ፡ አው፡ ቀሲስ። ወእመሂ፡ ዲያቆን፡ አው፡ ዘኮነ፡ እምሥዩማን፡ ኢይፃእ፡ እምአፉሁ፡ መርገም፡ ከመ፡ ኢይረስ፡ መርገመ፡ ህየንተ፡ በረከት። መፍትው፡ ኤጲስቆጶስ፡ ይገሥጾሙ፡ ወይምህሮሙ፡ ወየአዝዞሙ፡ ለሕዝብ፡ ኢይፃእ፡ እምአፉሆሙ፡ ቃለ፡ መርገም፡ አላ፡ ባሕቱ፡ ይተክዝ። ወበእንተ፡ ካህናት፡ ወዲያቆናት፡ ወደናግል፡ ወመበለታት፡ ወሕዝብ።

5 ወበእንተዝ፡ ኦኤጲስቆጶስ፡ አመክሮሙ፡ ለዲያቆናት፡ እለ፡ ይትቀነዩ፡ ምስሌከ፡ ወርድኦሙ፡ በገቢረ፡ ሠናይ፡ ከመ፡ ድልዋነ፡ ይኩኑ፡ ለተልእኮ፡ ለሕዝብ፡ ወዲያቆናዊትኒ፡ ትሠየም፡ ኅሪት፡ ወንጽሕት፡ እንተ፡ አልባቲ፡ ነውረ፡ ለተልእኮ፡ አንስት። እስመ፡ ኢመፍትው፡ ይትለአክ፡ ዲያቆን፡ ለአንስት፡ ከመ፡ ኢይኩን፡ ሐሜት፡ ለእለ፡ ኢየአምኑ። በእንተዝኬ፡ ትኩን፡ ዲያቆናዊት፡ መልእክተ፡ ለአንስት፡ ወትቅብኦን፡ ቅብአ፡ ወታልብሶን፡ እምድኅረ፡ ጥምቀት። ወአንተሰ፡ ኦኤጲስቆጶስ፡ ቅባእ፡ ፍጽሞሙ፡ ለእለ፡ ይጠመቁ፡ ለዕድ፡ ወለአንስት፡ በቅብእ፡ ቅዱስ፡ በከመ፡ ሥርዓተ፡ ቅድስት፡ ጥምቀት። ወእምድኅረዝ፡ አንትሙ፡ ኤጲስቆጶሳት፡ ወቀሲሳን፡ ጸልዩ፡ ለእለ፡ እምታሕቴክሙ፡ ወአጥምቅዎሙ፡ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ።

6 ወእምዝ፡ ይትመጠዎሙ፡ ዲያቆን፡ ለዕደው፡ ወዲያቆናዊትኒ፡ ትትመጠዎን፡ ለአንስት፡ ከመ፡ ይኩን፡

with the angry, visit the sick, and rejoice with the chosen who bless and do not curse; and command them not to do evil, but rather to make peace. Whether it is a bishop or a presbyter, or a deacon, or whoever it may be of those appointed to office, let no curse come out of his mouth, lest he inherit a curse[a] instead of a blessing. The bishop should admonish, teach, and command the people that no word of cursing come out of their mouths; rather, let him show care for the priests, the deacons[b], the virgins, the widows, and the people.

5 Therefore, O bishop, test the deacons who serve with you, and help them in doing good, so that they may be ready to minister to the people;[c] and let a deaconess also be appointed, chosen and pure, without blemish, to minister to the women. For, it is not fitting for a deacon to minister to women, lest there be slander among those who do not believe. For this reason, then, let there be a deaconess to minister to the women; let her anoint them with oil and clothe them after baptism. But you, O bishop, anoint the foreheads of those who are baptized, men and women, with holy oil, according to the ordinance of holy baptism. And, after this, you bishops and presbyters, pray for those who are under you, and baptize them in the name of the Father and of the Son and of the Holy Spirit.

6 Then let the deacon receive the men, and let the deaconess receive the women, so the seal that they have received, which

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a Platt omits '*lest he inherit a curse*' (a copying slip).
b After '*deacons*', Platt adds '*who minister*'.
c *GG-145* has '*so that they may be ready for the people*'.

ማኅተመ፡ ዘነሥኡ፡ ዘኢይክሎ፡ ወኢመኑሂ፡[a] ቅዱስ፡ ወንጹሕ። ወእምድኅረ፡ ተጠምቁ፡ ይቅባእ፡ ኤጲስቆጶስ፡ በቅብአ፡ በለሳን፡ እስመ፡ ተጠምቁ፡ በሞቱ፡ ለክርስቶስ።

[7] ቅብአ፡ በለሳንሰ፡ ኀይለ፡ ሃይማኖት፡ ውእቱ። እስመ፡ ሶበ፡ ይወፅእ፡ እማይ፡ አምሳሊሁ፡ ውእቱ፡ ለክርስቶስ፡ ዘአንሥአ፡ አብ፡ እሙታን፡ ዘላዕለ፡ ኵሉ፡ ዘውእቱ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ፍቁር፡ ወልድ፡ ዋሕድ፡ እግዚአ፡ ሕይወት። ወጸራቅሊጦስ፡ መንፈስ፡ ቅዱስ፡ ዘተፈነወ፡ እምኀበ፡ አብ፡ ይምህር፡ ኵሎ።

[8] ወእለሰ፡ ተጠምቁ፡ ይርሐቁ፡ እምዕልወት፡ ወይነጽሑ፡ እምኀጢአት፡ ወይከውኑ፡ አዕርክቲሁ፡ ለእግዚአብሔር፡ ወጸላእያኒሁ፡ ለዲያብሎስ፡ ወመዋርስቲሁ፡ ለክርስቶስ። ወዐላዊያኒሁ፡ ለሰይጣን፡ ወለመናግንቲሁ[d]፡ ወእሙንቱሰ፡ ይከውኑ፡ ንጹሓነ፡ ዘእንበለ፡ ርኵስ፡ ወይሰመዩ፡ ውሉደ፡ ለእግዚአብሔር፡ ወዓዲ፡ ይስአሉ፡ ወያስተበቍዑ፡ ኀበ፡ አብ፡ ከመ፡ ይኩኑ፡ አሐደ፡ ኅብረተ፡ ምስለ፡ መሀይምናን። ወይብሉ፡ ከመዝ። አቡነ፡ ዘበሰማያት፡ ይትቀደስ፡ ስምከ፡ ወትምጻእ፡ መንግሥትከ፡ ወይኩን፡ ፈቃድከ፡ በከመ፡ በሰማይ፡ ከማሁ፡ በምድር፡ ሲሳየነ፡ ሀበነ፡ ዘለለ፡ ዕለትነ፡ ዮም። ወኅድግ፡ ለነ፡ አበሳነ፡ ወጌጋየነ፡ ከመ፡ ንሕነኒ፡ ንሕድግ፡ ለዘ፡ አበሰ፡ ለነ፡ ኢታብአነ፡ ውስተ፡ መንሱት።

no one at all can [undo], may be holy and pure. And, after they have been baptized, let the bishop anoint [them] with the oil of balsam; for, they have been baptized into the death of Christ.

[7] The oil of balsam is the strength of faith. For, when [a man] comes out of the water,[b] he is in the likeness of Christ, whom the Father raised from the dead, who is over all, that is, our Lord Jesus Christ, the beloved only Son, the Lord of life. And the Paraclete is the Holy Spirit, who was sent from the Father to teach all things.[c]

[8][e] But let those who have been baptized keep far from transgression and be pure from sin, and let them be friends of God and enemies of the devil, fellow heirs of Christ and adversaries of Satan and of his devices (?). And they shall be pure, without defilement, and shall be called children of God[f]. Moreover, let them ask and entreat the Father that they may be one fellowship with the faithful, and let them say thus: "Our Father who is in heaven, hallowed be your name; your kingdom come, and your will be done, as in heaven so on earth. Give us today our daily bread, and forgive us our trespasses and our sins, as we also forgive him who has trespassed against us. And do not bring us into temptation but

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[a] In the phrase, **ዘኢይክሎ፡ ወኢመኑሂ፡**, the infinitive is unexpressed; '*undo*' is supplied in the translation.

[b] In place of '*when [a man] comes out of the water*', *GG-145* & *BnF d'Abbadie 79* have '*when we come out of the water*'.

[c] Platt lacks '*he is in the likeness … to teach all things*'.

[d] The word, **ወለመናግንቲሁ** (taken from the context as '*and of his devices*') is not known but is clear in *GG-145* & *BnF d'Abbadie 79*.

[e] This verse is not present in Platt's transcription.

[f] For '*children of God*', Harden has '*sons of Christ*'.

አላ፡ አድኅነነ፡ እምኵሉ፡ እኩይ፡ እስመ፡ ዚአከ፡ ይእቲ፡ መንግሥት፡ ወክብር፡ ወኀይል፡ ለዓለመ፡ ዓለም፡ አሜን።

9 መፍትው፡ ይኩኑ፡ ዲያቆናት፡ ኄራን፡ ወንጹሐን፡ ዘእንበለ፡ ነውር፡ ከመ፡ ኤጲስ፡ቆጶስ፡ ወይትቀነዩ፡ ወትረ፡ ለቅድስት፡ ቤተ፡ ክርስቲያን። ወይፀመድዎ፡ ለእግዚአብሔር፡ በሠናይ፡ መልእክት። ወይፈጽሙ፡ ግብሮሙ፡ በጥበብ፡ በአሐዱ፡ ሕሊና፡ ወበአሐዱ፡ ነፍስ፡ ወይለብው፡ ዐስበ፡ ቅኔሆሙ፡ ወኢይትዐበዩ፡ ለተልእክ፡ ፅኑሳን። በከመ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ኢመጽአ፡ ከመ፡ ይትለአክዎ፡ ዘእንበለ፡ ከመ፡ ይትለአክ፡ ወይመጡ፡ ነፍሶ፡ ቤዛ፡ ብዙኃን። ወዓዲ፡ ኢአበየ፡ ይመጡ፡ ነፍሶ፡ ህየንተ፡ ዐርኩ። ወእመሰ፡ እግዚአ፡ ሰማያት፡ ወምድር፡ ተዐገሠ፡ በእንቲአነ፡ ዘንተ፡ ኵሎ፡ እፎኬ፡ አንትሙ፡ ትትዐበዩ፡ ለተልእክ፡ ነዳያን፡ ወምስኪናን። መፍትው፡ ለክሙ፡ ትትመሰልዎ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ። በኵሉ፡ ግብር፡ ዘተዐገሠ፡ ከዊነ፡ ገብር፡ ወተወክፈ፡ ንዴተ፡ ወትሕትና፡ ወጸረ፡ ሕማማተ፡ ሞት፡ በዲበ፡ መስቀል፡ በእንቲአነ። ከማሁ፡ አንትሙኒ፡ ተቀነዩ፡ ለነዳያን፡ አኃዊክሙ፡ ወተመሰልዎ፡ ለክርስቶስ። ወዘይፈቅድ፡ እምኔክሙ፡ ይኩን፡ ሊቀ፡ ይኩን፡ ገብረ። ወከማሁ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ፈጸመ፡ ኵሎ፡ ዘጽሑፍ፡ በቃል፡ ወበምግባር፡ ወኮነ፡ ገብረ፡ ለብዙኃን፡ ነሥአ፡ ለጸ፡ ወቀነተ፡ ወወደየ፡ ማየ፡ ውስተ፡ ማሕፀብ፡ ወቀደመ፡ እሐዘ፡ ወሐፀበ፡ እግረ፡ አርዳኢሁ። ወመዝመዘ፡ በለጸ፡ ዘቀነተ፡ ውስተ፡ ሐቌሁ። ከመዝ፡ ገብረ፡ ከመ፡ ንትፋቀር፡ በበይናቲነ፡

save us from all evil. For, yours is the kingdom and the honour and the power, forever and ever. Amen."

9 The deacons must be good and pure, without blame, like the bishop, and serve the holy Church continually, and devote themselves to God with a good ministry, and fulfil their work in wisdom, with one mind and one soul, and understand the reward of their service, and not be proud in ministering to the needy, just as our Lord Jesus Christ came not to be served but to serve, and to give his life as a ransom for many. And, moreover, he did not refuse to give his life in place of his friend. And, if the Lord of [a] heaven and earth endured all this for our sake, how then are you proud in ministering to the poor and needy? You ought to imitate our Lord Jesus Christ in every deed, who endured to become a servant, and accepted poverty and lowliness, and bore the sufferings of death[b] on the cross for our sake. In the same way, you too must serve the poor, your brothers, and imitate Christ. And whoever among you wishes to be chief, let him be a servant. And so, our Lord Jesus Christ fulfilled all that is written, in word and in deed, and became the servant of many. He took a towel and girded himself[c], and put water into a basin, and first began to wash the feet of his disciples, and wiped [them] with the towel with which he had girded his loins. He did this so that we might love [d] one

[a] Here, Harden adds '*glory and*'.
[b] Harden lacks '*of death*'.
[c] Harden omits '*and girded himself*'.
[d] Platt's transcription lacks the text of this verse up to this point (cf. the related notes on vv. 7 & 8).

ወመሀረነ፡ ናፍቅር፡ ቢጸነ። ወእመሰ፡ እግዚእነ፡ ወመድኀኒነ፡ ተትሕተ፡ ወገብረ፡ ዘንተ፡ እፎኬ፡ አንትሙ፡ ትትዐበዩ፡ ወትትህከዩ፡ ለገቢረ፡ ሠናይ፡ ምስለ፡ ጽኑሳን፡ ወምንዱባን። ተቀነዩ፡ እንከ፡ በፍጹም፡ ፍቅር፡ ዘእንበለ፡ ነጐርጓር፡ ወነሚአ፡ ገጽ። ወባሕቱሰ፡ ኢትግበሩ፡ ዘንተ፡ ለአርአያ፡ ገጽ። አላ፡ ደእሙ፡ በእንተ፡ እግዚአብሔር፡ ከመ፡ ትንሥኡ፡ ዐስበ፡ ጻማክሙ፡ በኀቤሁ፡ በደኃሪት፡ ዕለት። መፍትው፡ ዲያቆናት፡ ይኅሥሡ፡ ይግበሩ፡ ፈቃዶሙ፡ ዘእንበለ፡ ይስአልዎሙ፡ ነዳያን። ወዓዲ፡ ይትቀነዩ፡ ለኤጲስቆጶስ፡ ወይኩኑ፡ አሐደ፡ ነፍሰ፡ ወይረስይዎ፡ አበ፡ ወመምህረ፡ ወመገሥጸ።

10 ወናሁ፡ ንኤዝዝ፡ ይሠየም፡ ኤጲስቆጶስ፡ በኀበ፡ ሠለስቱ፡ ኤጲስቆጶሳት፡ ወእመ፡ አኮ፡ እምኀበ፡ ክልኤቱ። ወበኀበ፡ አሐዱሰ፡ ኤጲስቆጶስ፡ ኢይትከሀል፡ ውሂበ፡ ሢመት። እስመ፡ በስምዐ፡ ክልኤቱ፡ ወሠለስቱ፡ ይቀውም፡ ኵሉ፡ ነገር። ወቀሲሳን፡ ወዲያቆናት፡ ወባዕደን፡ ሥዩማነ፡ ቤተ፡ ክርስቲያን፡ ይሠየሙ፡ በኀበ፡ አሐዱ፡ ኤጲስቆጶስ። ወለቀሲሳንሰ፡ ወለዲያቆናት፡ ኢተውህበ፡ ሎሙ፡ ይሚሙ፡ ሕዝባዌ፡ አላ፡ ባሕቱ፡ ቀሲስ፡ ይምህር፡ ወያጥምቅ፡ ወይባርክ፡ ሕዝበ፡ ወይዕጥን፡ ወያዕርግ፡ መሥዋዕተ፡ ወዲያቆንሰ፡ አልቦ፡ ዘይገብር፡ ወኢምንተኒ፡ ዘእንበለ፡ ለተልእኮ፡ ኤጲስቆጶስ፡ ወለቀሲስ፡ ወይፈጽም፡ በሠናይ፡ መልእክቶ።

another, and he taught us to love our neighbour. And, if our Lord and Saviour humbled himself [a] and did this, how then are you proud and slow to do good to the needy and the afflicted? Serve, then, in perfect love, without murmuring and without partiality. Yet do not do this for outward show; but rather [do it] for the sake of God, so that you may receive the reward of your labour from him on the last day. It is right that the deacons seek to do what the poor wish before the poor ask them. Moreover, let them serve the bishop and be one soul[b] [with him], and let them make him [their] father and teacher and admonisher.

10 And behold, we command that a bishop be ordained by three bishops, or if not, by two. But it is not possible for one bishop to give ordination. For, by the testimony of two or three every word shall stand. Presbyters and deacons and others who hold office in the Church shall be ordained by one bishop. To presbyters and deacons, it has not been given to ordain a layman; but let the presbyter teach and baptize and bless the people, and burn incense and offer up the sacrifice. And, as for the deacon, he does nothing at all except to minister to the bishop and the presbyter; and let him fulfil his ministry well.

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[a] Platt adds '*for our sake*'.

[b] In place of '*one soul*', *GG-145* has '*one spirit*'.

ዲድስቅልያ፡ ፲፰

በእንተ፡ እጓለ፡ ማውታ።

1 መፍትው፡ ሕዝበ፡ ክርስቲያን፡ እለ፡ አልቦሙ፡ ውሉደ፡ ይሕፅንዎሙ፡ ለእጓለ፡ ማውታ፡ ወራዙት፡ ወደናግል፡ ወይረስይዎሙ፡ ከመ፡ ውሉዶሙ፡ ወፈድፋደ፡ ያፍቅርዎሙ። ወዘሰቦ፡ ወልደ፡ ወበጽሐ፡ መጠነ፡ ወርዙት፡ ያውስብ፡ ድንግለ፡ እጓለ፡ ማውታ። ወእመሰ፡ ገበርክሙ፡ ከመዝ፡ ትፈጽሙ፡ ዐቢየ፡ ግብረ። ወትከውኑ፡ አቡሆሙ፡ ለእጓለ፡ ማውታ፡ ወትረክቡ፡ ዐስበ፡ ህየንተ፡ ዘተቀነይክሙ፡ በጎበ፡ እግዚአብሔር፡ አምላክ። ወእመሰቦ፡ ዘይትሜካሕ፡ ወይሜንን፡ እጓለ፡ ማውታ፡ ወይብል፡ አንሰ፡ ኢያወስብ፡ ነዳይተ፡ ይለቡ፡ እንከ፡ መኑ፡ ውእቱ፡ አብ፡ ለእጓለ፡ ማውታ፡ ወቀዋሚሃ፡ ለማዕሰብ። እስመ፡ ዘይሔሊ፡ ይግበር፡ ከመዝ፡ ይዘሩ፡ ብዕሎ፡ ለባዕድ፡ ወይትፈጸም፡ ላዕሌሁ፡ ዘይቤ፡ መጽሐፍ፡ ዘኢበልዕዎ፡ ቅዱሳን፡ ይበልዕዎ፡ ሴርያዊያን፡ በከመ፡ ይቤ፡ ኢሳይያስ፡ በሓውርቲክሙ፡ ይበልዖ፡ ፀር፡ ነኪር፡ በቅድሜክሙ።

DIDASCALIA 18

CONCERNING ORPHANS

1 It is right that Christian people who have no children should bring up orphans, both youths and virgins, and make them as their own children, and love them all the more. And whoever has a son[a] who has reached the age of manhood, let him marry the orphan virgin. And, if you do this, you will accomplish a great work. And you will become fathers to the orphans, and will find a reward from the Lord God in return for the service you have done. But, if there is anyone who is proud and despises the orphan, and says, "I will not marry a poor woman[b]," let him understand, then, who is the Father of the orphan and the protector of the widow. For, whoever thinks to act thus will scatter his wealth to another, and what the Scripture says will be fulfilled upon him: "What the saints have not eaten, the Syrians[c] will eat"; as Isaiah said, "Your lands a foreign enemy will devour before your eyes."

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a In place of '*a son*', *GG-145* has '*children*'.

b Platt has '*a poor orphan*'.

c For '*Syrians*', Platt has '*Pharisees*' (a copying slip).

ዲድስቅልያ፡ ፲፱

በእንተ፡ ከመ፡ መፍትው፡ ይትክዙ፡ ኤጲስቆጶሳት፡ በእንተ፡ አቤራት፡ ወእጓለ፡ ማውታ።

1 ወአንትሙሰ፡ ኤጲስቆጶሳት፡ ሐልዩ፡ ሲሳዮሙ፡ ለጽኑሳን፡ ወግበሩ፡ ትካዞሙ፡ ለእጓለ፡ ማውታ። ወሀቡ፡ ርስተ፡ ንዋየ፡ አበዊሆሙ፡ ወለአቤራትኒ፡ ንዋየ፡ አምታቲሆን፡ ወለወራዙትኒ፡ ወለደናግል፡ ሥርዑ፡ ሰብሳበ፡ በከመ፡ ይደሉ፡ ወለእለ፡ ይትቀነዩ፡ ሀቡ፡ ዐስቦሙ፡ ወአኀድርዎሙ፡ ለነዳያን፡ ወአጽግብዎሙ፡ ለርኁባን፡ ወአስትይዎሙ፡ ለጽሙኣን፡ ወአልብስዎሙ፡ ለዕሩቃን፡ ወሐውጽዎሙ፡ ለሕሙማን፡ ወርድእዎሙ፡ ለሙቁሓን፡ ወዘንተ፡ ሐልዩ፡ ወከመዝ፡ ግበሩ፡ ለእጓለ፡ ማውታ፡ ወለአቤራት፡ መዐልተ፡ ወሌሊተ።

2 እስመ፡ ዘይክል፡ ገቢረ፡ ከመዝ፡ ብፁዕ፡ ውእቱ። ናሁኬ፡ አድኀነ፡ ርእሶ። እስመ፡ ተወክፈ፡ አቤረ፡ ወእጓለ፡ ማውታ፡ ወነግደ። ወበእንተዝ፡ ይቤ፡ እግዚእነ፡ ይኄይስ፡ ውሂብ፡ እምነሢእ። እለሰ፡ ይትዔገሉ፡ ነዳያን፡ ይትኰነኑ፡ በእንተ፡ ዘገብሩ፡ በቅድመ፡ እግዚአብሔር፡ በደኃሪት፡ ዕለት። ወዘሰ፡ ይጼጉ፡ እምዘ፡ ነሥአ፡ ምጽዋተ፡ ወይሁብ፡ ለእጓለ፡ ማውታ፡ ወለአረጋዊ፡ አው፡ ለድውይ፡ እመኒ፡ ነዳይ፡ ዘቦ፡ደቂቀ፡ ለዘ፡ ከመዝ፡ ይገብር፡ ኢትሕምይዎ፡ አላ፡ ነአድዎ። እስመ፡ ኮነ፡ ምስዋዐ፡ ለእግዚአብሔር፡

DIDASCALIA 19

CONCERNING [THE FACT] THAT BISHOPS OUGHT TO CARE FOR WIDOWS AND ORPHANS

1 And you, bishops, take thought[a] for the sustenance of the needy, and take care of the orphans. And give [to the orphans] as an inheritance the property of their fathers, and to the widows the property of their husbands; and for the youths and the virgins arrange marriages as is fitting; and to those who serve give their wages; and give lodging to the poor, satisfy the hungry, give drink to the thirsty, clothe the naked, visit the sick and help the prisoners. Think on this, and do so for the orphans and the widows[b], day and night.

2 For, he who can do this is blessed. Behold, then, he has saved himself; for, he has received the widow and the orphan and the stranger. And, for this reason, our Lord said, "It is better to give than to receive." But those who oppress the poor will be condemned for what they have done,[c] before God on the last day. And he who gives freely of the alms he has received, and gives to the orphan and to the old man, or to the sick, or to a poor man who has children: do not blame the one who does this, but praise him. For, he has become an altar of God; and it is right

DIDASCALIA 19

a In place of '*take thought*', Harden has '*provide*'.

b Platt adds '*and the strangers*'.

c *GG-145* omits '*for what they have done*'.

ውእቱኒ፡ ርቱዕ፡ ይጸሊ፡ ኵሉ፡ ጊዜ፡ ዘእንበለ፡ ሀኬት፡ በእንተ፡ እለ፡ ወሀብዎ፡ ምጽዋተ።

3 ወዘሰ፡ እንዘቦ፡ ይነሥእ፡ ምጽዋተ፡ ሎቱኒ፡ ይትሐሰቦ፡ እግዚአብሔር፡ እስመ፡ መሰጠ፡ ጎብስተ፡ ነዳይ፡ እስመ፡ ኢገብረ፡ ሠናየ፡ ለርእሱ፡ ወለባዕደን። ወዘሂቦ፡ ንዋየ፡ ወኢይጼጉ፡ ለጽኑሳን፡ ይመስል፡ ከመ፡ ባዕል፡ ዘአስተጋብአ፡ ወመልአ፡ ውስተ፡ መዛግብቲሁ፡ በከንቱ፡ ወይከውን፡ ሙሱነ፡ በጎበ፡ እግዚአብሔር። እስመ፡ ኢይበቍዖ፡ ንዋዩ፡ በዕለተ፡ መዐተ፡ እግዚአብሔር። ወዘሰ፡ ይገብር፡ ከመዝ፡ ኢየአምን፡ በእግዚእ፡ አላ፡ ደእሙ፡ ያመልክ፡ ንዋዮ፡ ወይትዌከል፡ ቦቱ፡ ወኢይፈቅድ፡ ርትዐ፡ ወይነሥእ፡ ገጸ፡ ወአልቦ፡ ምሕረተ፡ ወኢይሬሲ፡ ፍርሀተ፡ እግዚአብሔር፡ ቅድመ፡ አዕይንቲሁ፡ ወአልቦ፡ ፍቅረ፡ ጸላኤ፡ ርእሱ፡ ወአልቦ፡ ዐርከ። ወዘሰ፡ ይገብር፡ ከመዝ፡ ይማስን፡ ንዋዩ፡ ወይበልዖ፡ ፀር፡ ነኪር፡ እመኒ፡ ሕያው፡ ውእቱ፡ አው፡ እምድኅረ፡ ሞተ። እስመ፡ ይቤ፡ ዘያስተጋብእ፡ ብዕሎ፡ በዐመፃ፡ ይትሀየድ፡ እምኔሁ።

that he too should pray at all times, without slothfulness[a], for those who have given him alms.

3 But whoever receives alms while he has [enough], him too God will call to account, for he has snatched away the bread of the poor, since he has done good neither to himself nor to others. And whoever has wealth and does not give freely to the needy is like the rich man who gathered and filled his storehouses in vain, and he will be destroyed before God. For his wealth will not profit him on the day of God's wrath.[b] Whoever does this does not believe in the Lord, but rather worships his wealth and trusts in it; he does not desire what is right, he shows partiality, he has no mercy, and he does not set the fear of God before his eyes; he has no love, [he is] his own enemy, and he has no friend. And as for anyone who does this, his property will perish, and a foreign enemy will devour it, whether while he is alive or after he has died. For it says, "He who gathers his wealth by injustice will have it seized from him."

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a Platt omits '*without slothfulness*'.

b In place of '*on the day of God's wrath*', Harden has '*in the fire of the anger of God*'.

ዲድስቅልያ፡ ፳

በእንተ፡ ከመ፡ መፍትው፡ መዓስብ፡ ወመበለታት፡ ይንሥኣ፡ ዘተጸገዋ፡ በአኰቴት።

1 ንገሥጾን፡ ለመዓስብ፡ ወለመበለታት፡ ይትወከፋ፡ ዘወሀቦን፡ እግዚአብሔር፡ በአኰቴት፡ በፍርሀት፡ ወበረዓድ፡ ወያእኵታሁ፡ ለእግዚአብሔር፡ ዘይሁብ፡ ሲሳየ፡ ለርኁባን። መኑ፡ እምኔክሙ፡ ዘይበልዕ፡ ወይሰቲ፡ በዓቅም። አኮኑ፡ ዘጸገዎ፡ እግዚአብሔር። ዘይሰፍሕ፡ እደዊሁ፡ ወያበዝኅ፡ ሠናያተ፡ በፈቃዱ፡ ዘይሁብ፡ ስርናየ፡ ለወራዙት፡ ወወይነ፡ ለደናግል፡ ወቅብአ፡ ትፍሥሕት፡ ለሕያዋን፡ ወይሁብ፡ ጽጋበ፡ ለእንስሳ፡ ወግዕዛነ፡ ለአግብርት፡ ወሥጋ፡ ለአራዊት፡ ወፍርያተ፡ ለአዕዋፍ፡ ወሲሳየ፡ ለኵሉ፡ በከመ፡ ይደሉ። ወበእንተዝ፡ ይቤ፡ እግዚእነ፡ ተመሰሉ፡ በአዕዋፈ፡ ሰማይ፡ እለ፡ ኢይዘርዑ፡ ወኢየአርሩ፡ ወኢያስተጋብኡ፡ ውስተ፡ መዛግብት፡ ወአቡክሙ፡ ሰማያዊ፡ ይሴስዮሙ። ፈድፋደ፡ ትኄይሱ፡ አንትሙ፡ እምብዙኅ፡ አዕዋፍ። ኢተሐልዩ፡ እንዘ፡ ትብሉ፡ ምንተ፡ ንበልዕ፡ ወምንተ፡ ንሰቲ፡ ወምንተ፡ ንለብስ፡ እስመ፡ ያአምር፡ አቡክሙ፡ ዘበሰማያት፡ ከመ፡ ተኀሥሡ፡ ዘንተ፡ ኵሎ። ወእመሰ፡ ትፈቅዱ፡ ትንሥኡ፡ ሠናይቶ፡ ወትረሱ፡ መንግሥቶ፡ አዕርጉ፡ ሎቱ፡ ስብሓተ፡ ወአኰቴተ፡ ወበረከተ። ወለእለሰ፡ ይትወከፉ፡ እቤረ፡ ወእጓለ፡ ማውታ፡ ያስተፈስሖሙ፡ እግዚአብሔር፡ አብ፡ በመንግሥተ፡ ሰማያት፡ በወልዱ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘሎቱ፡ ስብሓት፡ ወክብር፡ ለዓለመ፡ ዓለም፡ አሜን።

DIDASCALIA 20

THAT UNMARRIED WOMEN AND WIDOWS SHOULD RECEIVE WITH THANKSGIVING WHAT IS GIVEN TO THEM

1 Let us exhort the unmarried women and the widows to receive what God has given them with thanksgiving, in fear and trembling, and to give thanks to God[a], who gives food to the hungry. Who among you eats and drinks in moderation? Is it not God who has given it to him? [It is he] who stretches out his hands and multiplies good things by his will, who gives wheat[b] to the young men, wine to the virgins and the oil of joy to the living, and gives plenty to the cattle, freedom to slaves, flesh to the wild beasts, fruits to the birds, and food to all, as is fitting. That is why our Lord said, "Be like the birds of heaven[c], which do not sow or reap or gather into storehouses, and your heavenly Father feeds them. You are far better than many birds. Do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For, your Father who is in heaven knows that you seek all these things." But, if you wish to receive his good things and to inherit his kingdom, offer up to him praise, thanksgiving and blessing. And, as for those who receive the widow and the orphan, God the Father will make them glad in the kingdom of heaven, through his Son our Lord Jesus Christ, to whom be glory and honour forever and ever. Amen.

[a] In place of '*to God*', *GG-145* has '*to the Lord*'.
[b] Harden omits '*who gives wheat*'.
[c] Platt omits '*of heaven*'.

ዲድስቅልያ፡ ፳፩

በእንተ፡ ከመ፡ መፍትው፡ ኤጲስ፡ ቆጶስ፡ ይለብዉ፡ ነሢአ፡ መባእ፡ በጎበ፡ እለ፡ ይደሉ።

1 መፍትው፡ ኤጲስቆጶስ፡ ይፈልጥ፡ ነሢአ፡ መባእ፡ እምጎበ፡ እለ፡ ይደሉ፡ ወዘሰ፡ ኢኮነ፡ ርቱዐ፡ ኢይንሣእ። ተዐቀቡ፡ እመያሲ፡ እስመ፡ ርሑቅ፡ ድኅነቱ፡ እምኀጢአት[b]። ወበእንተዝ፡ ይቤ፡ አሌሎሙ፡ ለእለ፡ ይቶሥሑ፡ ወይነ፡ ምስለ፡ ማይ። ንርሐቅ፡ እንከ፡ እምስካር፡ ወዝሙት፡ እስመ፡ ይቤ፡ እግዚአብሔር፡ አምላክ፡ ኢታብኡ፡ መባአ፡ እምዐስበ፡ ዝሙት። ተዐቀቡ፡ እመሲጥ፡ ወእምእለ፡ ይሴቅሑ፡ ንዋዮሙ፡ በርዴ፡ ወእምግሙናን፡ መንፈስ፡ እለ፡ ይገብሩ፡ መሥዋዕተ፡ ከመዝ፡ ኢኮነ፡ ሥሙረ፡ በጎበ፡ እግዚአብሔር። መፍትው፡ ኤጲስቆጶስ፡ ይርሐቅ፡ እምእለ፡ ይትዔገልዎሙ፡ ለእቤራት፡ ወለእጓለ፡ ማውታ፡ ወእምእለ፡ ይመልኡ፡ ውስተ፡ ቤተ፡ ሞቅሕ፡ ንጹሓን፡ እለ፡ አልቦሙ፡ አበሳ፡ ወእምእለ፡ ያክብዱ፡ ዲበ፡ አግብርቲሆሙ፡ ቅኔ፡ እኩያን፡ ወይኴንንዎሙ፡ በረኀብ፡ ወበጽምእ። ወለእለ፡ ከመዝ፡ ርኩስ፡ መሥዋዕቶሙ፡ ኢትትመጠዉ፡ እምኔሆሙ፡ እስመ፡ ምኑን፡ በጎበ፡ እግዚአብሔር፡ ኵሉ፡ ዘይገብር፡ እኩየ፡ ወይነብብ፡ ዐመፃ። ንርሐቅ፡ እምፈያት፡ ወእመጸብሓን፡ ወእምእለ፡ ይገብሩ፡ ጣዖተ፡ ወመስሕታን፡ ወእምእለ፡ ይዔምፁ፡ መደልወ፡

DIDASCALIA 21

THAT THE BISHOP[a] SHOULD BE DISCERNING IN RECEIVING OFFERINGS FROM THOSE WHO ARE WORTHY

1 The bishop must be discerning in receiving offerings, [taking them] from those who are worthy; and what is not right he must not take. Beware of the seller of strong drink; for, his salvation from sin is far off. That is why it says, “Woe to those who mix wine with water.” Let us, therefore, keep far from drunkenness and fornication; for, the Lord God said, “Do not bring an offering from the hire of fornication.” Beware of[c] extortion, of those who lend their money at interest, and of the defiled in spirit. Those who offer sacrifice in this way are not acceptable before God. The bishop must keep far from those who oppress widows and orphans, from those who fill the prison with innocent people who have done no wrong, and from those who lay heavy and evil service on their slaves and torment them with hunger and thirst. The sacrifice of such people is unclean; do not receive it from them; for, everyone who does evil and speaks injustice is rejected before God. Let us keep far from robbers [d] and tax-collectors, from those who make idols, from seducers,

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DIDASCALIA 21

[a] In place of ‘*the Bishop*’, Platt has ‘*Bishops*’.

[b] Here, **እምኀጢአት** is taken with the preceding **ድኅነቱ**, reading ‘*his salvation from sin*’; but we could, instead, read ‘*far off because of sin*’.

[c] Platt lacks ‘Beware of’ and, instead, continues the quotation: “… *from the hire of fornication, from extortion, from those who lend their money at interest, and from the defiled in spirit.*”

[d] Here, *GG-145* adds ‘*from those who lie in wait*’.

ወእምእኩያን፡ መስተራትዓተ፡ ሐራ፡ እለ፡ ይበረብሩ፡ ቤተ፡ ነደያን፡ ወምስኪናን፡ ወይመስጡ፡ ንዋዮሙ፡ በዐመፃ። ተዐቀቡ፡ እንከ፡ እምቀተልት፡ ወጸናሕተ፡ ፍኖት፡ ወእም፡ ዕልዋን፡ ወእምእለ፡ ይነሥቱ፡ ሠናየ፡ ምግባር፡ ወእምዐሰበ፡ ርኩሳን፡ ወእምሰካርያን፡ እምፅርፈት፡ ወፈድፋደሰ፡ እምእለ፡ ይነሥኡ፡ ርዴ፡ እስመ፡ እሉ፡ መቃርንቲሁ፡ ለእግዚአብሔር። እስመ፡ ጽሑፍ፡ ዘይብል፡ ይኄይስ፡ ጎዳጥ፡ ዘበጽድቅ፡ እምብዙኅ፡ ብዕለ፡ ኃጥኣን። ወካዕበ፡ ጽሑፍ፡ ዘይብል፡ ጸላእከ፡ እግዚኦ፡ ኵሎሙ፡ ገበርተ፡ ዐመፃ፡ ወትገድፎሙ፡ ለኵሎሙ፡ እለ፡ ይነቡ፡ ሐሰተ፡ ወዘሰ፡ ያጸርዕ፡ ዘይሴሲ፡ እቤረ፡ ወእጓለ፡ ማውታ፡ ይትኬነን፡ በጎበ፡ እግዚአብሔር። እስመ፡ ዘገብረ፡ አደንያስ፡ ጽሑፍ፡ ውስተ፡ መጽሐፈ፡ ነገሥት፡ ዘከመ፡ ዐለዎ፡ ለእግዚአብሔር፡ ወበልዐ፡ ኅብስተ፡ ወሰትየ፡ ማየ፡ በውስተ፡ መካን፡ ዘአዘዞ፡ እግዚአብሔር፡ ኢይብላዕ፡ በውስቴቱ፡ በእንተ፡ ዕልወተ፡ ኢዮርብዓም፡ ወልደ፡ ናባጥ፡ ወበእንተዝ፡ ቀተልዎ። እስመ፡ ዘይጸሙ፡ በእንተ፡ ሲሳየ፡ መበለት፡ እመኒ፡ ብዙኅ፡ አው፡ ጎዳጥ፡ ሥሙር፡ ውእቱ፡ በጎበ፡ እግዚአብሔር፡ ዘኢኮነ፡ በዐመፃ፡ እስመ፡ ይብል፡ መጽሐፍ፡ ይኄይስ፡ ጎዳጥ፡ ዘበጽድቅ፡ እምብዙኅ፡ ብዕለ፡ ኃጥኣን። ወእመሰ፡ በልዐት፡ መበለት፡ ወጸግበት፡ በጎበ፡ ዕልዋን፡ ወጸለየት፡ በእንቲአሆሙ፡ ኢይሰምዓ፡ እግዚአብሔር፡ ጸሎታ፡ እስመ፡ ይፈትን፡ እግዚአብሔር፡ ልበ፡ ወኵልያተ። እስመ፡ ይቤ፡ እግዚአብሔር፡ በእንተ፡ ዕልዋን፡ ወመናፍቃን፡ እመ፡ ቆሙ፡

from those who use false balances, and from evil men, soldiers of the guard, who plunder the houses of the needy and the poor and seize their goods unjustly. Beware, then, of murderers and those who lie in wait on the road, of the ungodly, of those who undo good works, of the hire of the unclean, of drunkards[a], of blasphemy, and above all of those who take interest; for, these are the adversaries of God. For, it is written, “Better is a little with righteousness than the great wealth of sinners.” And again, it is written, “You have hated, O Lord, all who do injustice, and you will cast away all who speak lies;” and whoever hinders the one who feeds the widow and the orphan will be condemned before God. For, what Adonias did is written in the book of Kings: how he disobeyed God and ate bread and drank water in the place where God had commanded him not to eat, because of the apostasy of Jeroboam son of Nebat; and, for this, he was killed. For, what one earns by toil for a widow’s food, whether much or little, is acceptable before God, since it is not [gained] by injustice; for, the Scripture says[b], “Better is a little with righteousness than the great wealth of sinners.” But, if a widow eats and is filled[c] at the hands of the ungodly and prays for them, God will not hear her prayer; for, God tests the heart and the reins. For, God said concerning the ungodly and the heretics, “Even if Moses, Elijah, and Samuel[d] stood and prayed

[a] Platt lacks ‘*of the ungodly*’, ‘*of drunkards*’, and ‘*for, these are the adversaries of God*’.
[b] Platt omits ‘*the Scripture says*’.
[c] *GG-145* omits ‘*and is filled*’.
[d] Harden omits ‘*Elijah*’ and *GG-145* omits ‘*and Samuel*’.

ሙሴ፡ ወኤልያስ፡ ወሳሙኤል፡ ወጸለዩ፡ ኀቤየ፡ ኢይሰምዕ፡ ጸሎቶሙ፡ ወኢይሰሪ፡ ኃጢአቶሙ። ወአኮ፡ በእንተ፡ እሉ፡ ባሕቲቶሙ፡ አላ፡ ለባዕዳንሂ፡ እለ፡ አበሱ፡ ወአበዩ፡ ተመይጦ፡ ውስተ፡ ንስሓ። ወእምከመ፡ ጸለዩ፡ ኢይሰምዕ፡ ጸሎቶሙ፡ በእንተ፡ እለ፡ ይገብሩ፡ ከመዝ፡ አላ፡ ያምዕዕዎ፡ ለእግዚአብሔር፡ ወኢይዜክሩ፡ እከየ፡ ምግባሮሙ።

2 ረሐቁ፡ እንከ፡ እምዘከመዝ፡ ምግባር፡ እስመ፡ ኵሎሙ፡ እለ፡ ይገብሩ፡ ከመዝ፡ ይከውኑ፡ ውፁኣነ፡ እምሕግ፡ እስመ፡ ኤልሳዕ፡ ኢተወክፈ፡ መሥዋዕተ፡ አዛላይ፡ ዘነግሠ፡ ላዕለ፡ ሶርያ፡ ወኤክያስኒ፡ ኢተወክፈ፡ መሥዋዕተ፡ ዮርብዓም። ወእመሰ፡ ነቢያተ፡ እግዚአብሔር፡ ኢተወክፉ፡ መባአ፡ በጎበ፡ ዕልዋን፡ ከማሁ፡ ውእቱ፡ ኤጲስቆጶሳት፡ ርቱዕ፡ ይፍርሁ፡ ገቢረ፡ ከመዝ። ወሲሞንሂ፡ መሠርይ፡ አምጽአ፡ ኀቤነ፡ ሕልያነ፡ አነ፡ ጴጥሮስ፡ ወዮሐንስ፡ ወመከረ፡ ይንሣእ፡ ክብረ፡ ዘመልዕልተ፡ ኵሉ፡ ክብር፡ ወንሕነሰ፡ ኢነሣእነ፡ እምኔሁ፡ ሕልያነ፡ አላ፡ አሰርናሁ፡ በመአሰር፡ ዘለዓለም። ወውእቱሰ፡ ፈቀደ፡ ይምስጥ፡ ክብረ፡ ዘኢተውህበ፡ ሎቱ፡ እምኀበ፡ እግዚአብሔር፡ ረሐቁኬ፡ እምርኩስ፡ መሥዋዕት፡ ዘያበውኡ፡ ቤተ፡ እግዚአብሔር። ወካዕበ፡ ይቤ፡ ሰስሉ፡ እምዐመፃ፡ በፍርሀት፡ ወበረዓድ።

3 ወእመሰ፡ ትቤሉ፡ እመ፡ ኢነሣእነ፡ መባአ፡ በጎበ፡ ዕልዋን፡ ምንት፡ ንጼጉ፡ ለአቤራት፡ ወለእጓለ፡ ማውታ፡ ወለጽኑሳን፡ እለ፡ አልቦሙ፡ ሲሳየ፡ ወእመሰ፡ ገበርክሙ፡ ከመዝ፡ ይከውነክሙ፡ ኀጢአተ፡ እስመ፡ ሠርዐ፡ ለክሙ፡ እግዚአብሔር፡ በከመ፡ ገብረ፡ ትካት፡ ለሌዋዊያን፡ ይንሥኡ፡ መባአ፡ በጎበ፡ ሕዝብ። ወእመሰ፡ ዝንቱ፡ ኵሉ፡

before me, I would not hear their prayer or forgive their sin." And [he spoke] not about these alone, but also about others who have sinned and refused to turn to repentance. And, when they pray, he will not hear their prayer for those who do such things; rather, they provoke God to anger and do not remember the evil of their deeds.

2 Keep far, then, from deeds such as these; for, all who do such things put themselves outside the law; for, Elisha did not accept the sacrifice of Azalay, who reigned over Syria, and Ekyas, too, did not accept the sacrifice of[a] Jeroboam. And, if the prophets of God did not accept an offering from the ungodly, in the same way it is right that bishops should fear to do so. And Simon the sorcerer too brought gifts to us – to me, Peter, and to John – and planned to obtain the honour that is above every honour; but we did not take the gifts from him, but bound him with eternal bonds. But he wanted to snatch an honour that had not been given to him by God; keep far, then, from the unclean offerings that they bring into the house of God. And again, it says, "Depart from iniquity in fear and trembling."

3 But if you say, "If we do not receive offerings from the ungodly, what shall we give to widows and orphans and to the destitute who have no sustenance?" If you do so, it will be sin for you; for, God has appointed [it] for you, as he did of old for the Levites, that they should receive offerings from the people. But if all this that has been appointed for the Church is

[a] *GG-145* omits '*Azalay, who reigned over Syria, and Ekyas, too, did not accept the sacrifice of*' (a copying slip). '*Azalay*' is Hazael and '*Ekyas*' is Ahijah.

ዘተሠርዐ፡ ለቤተ፡ ክርስቲያን፡ ኢአከለክሙ፡ መፍትው፡ ትትዐገሡ፡ ወትንበሩ፡ በረኃብ፡ ወበጽምእ፡ እምትንሥኡ፡ መባአ፡ በጎበ፡ ጸላእያነ፡ እግዚአብሔር፡ ወትከውኑ፡ ሥሐቀ፡ ወስላቀ። ወበእንተ፡ እሉ፡ ይቤ፡ ነቢይ፡ ቅብአ፡ ኃጥኣን፡ ኢይትቀባእ፡ ርእስየ። ተዐቀቡ፡ ትንሥኡ፡ መባአ፡ በጎበ፡ እለ፡ ይገብሩ፡ ሠናየ። ወበጎበ፡ ዕልዋንሰ፡ ኢትንሥኡ። ወእመሰ፡ ጽኑስ፡ አንተ፡ ንግሮሙ፡ ለመሀይምናን፡ አኃው፡ መፍቀርያነ፡ እግዚአብሔር፡ የሀቡ፡ ጸህቀከ። ወእምዘ፡ ነሣእከ፡ እምኔሆሙ፡ ጸጉ፡ ለአቤራት፡ ወለእጓለ፡ ማውታ፡ በጽድቅ።

4 ይቤ፡ ሰሎሞን፡ ለሕዝብ፡ ሀብ፡ ለእግዚአብሔር፡ እምጻማከ፡ በጽድቅ፡ ከመ፡ ይምላእ፡ ውስተ፡ መዛግብቲከ፡ ስርናየ፡ ወይፈለፍል፡ ምክያደ፡ ወይንከ። ወእምጻማ፡ መሀይምናን፡ አልብስዎሙ፡ ለዕሩቃን፡ ወተወከፍዎሙ፡ እመባእ፡ ዘያቀርቡ፡ ጎቤክሙ፡ ወተቀነዩ፡ ሎሙ፡ በከመ፡ ሥርዓተ፡ ቅዱሳን፡ ወተቤዘውዎሙ፡ ለፂውዋን፡ ወሐውጽዎሙ፡ ለሙቁሓን፡ ወአንግፍዎሙ፡ ለእለ፡ ውስተ፡ ቀትል፡ ከመ፡ ትርከቡ፡ ሕይወተ፡ በጎበ፡ እግዚአብሔር።

5 ናሁ፡ ንኤዝዘክሙ፡ ኢትትልው፡ ፍኖቶሙ፡ ለዕልዋን፡ ወመናፍቃን፡ ወኢትትወከፉ፡ መሥዋዕቶሙ፡ ወኢትንሥኡ፡ ንዋዮሙ። እስመ፡ ድልው፡ ውእቱ፡ መብልዕ፡ ለእሳት፡ ወኢትትሀወሉ[d]፡ ምስሌሆሙ፡ እስመ፡ ርኩስ፡ መሥዋዕቶሙ፡

insufficient for you, you ought to endure patiently and remain in hunger and thirst[a] rather than receive offerings from the enemies of God and become a laughing-stock and a mockery. And, on these, the prophet says, “With the oil of sinners my head shall not be anointed.” Take care to receive offerings from those who do good; but from the ungodly do not receive [them]. But, if you are destitute, tell the faithful brothers who love God, so they may give what you need. And, from what you receive from them, give to widows and orphans in righteousness.

4 Solomon said[b] to the people, “Give to God from your labour in righteousness, so that your storehouses may be filled with wheat and your winepress may gush forth.” And, from the labour of the faithful, clothe the naked, and entertain them from the offerings that are brought to you, and serve them according to the ordinance of the saints; redeem the captives, visit the prisoners, and rescue those who are [condemned] to death,[c] so you may find life with God.

5 Behold, we command you not to follow the way of the ungodly and heretics, not to accept their offerings, and not to take their money[e]; for, it is made ready as food for the fire; and do not be partners (?) with them; for, the offering of sinners is

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a Platt reads, “*And, if all this has been appointed for the Church, you ought to endure hunger and thirst*” (a copying slip).

b Platt opens the verse, “*As Solomon said.*”

c In place of ‘*rescue those who are [condemned] to death*’, Harden has ‘*deliver the slain*’.

d The word, **ወኢትትሀወሉ**, is unidentified; the sense, ‘*be partners*’, is taken from the context.

e Platt omits ‘*and not to take their money*’.

ለኃጥኣን፡ በቅድመ፡ እግዚአብሔር፡ ዘንተ፡ ነገርናክሙ፡ አእኃው፡ ለበቍዔተ፡ ነፍስክሙ።

unclean before God. We have told you this, brothers, for the good of your souls.

ዲድስቅልያ፡ ፳፪

በእንተ፡ ከመ፡ መፍትው፡ ይገሥጹ፡ አበው፡ ውሉዶሙ።

[1] ወአንትሙኒ፡ አአበው፡ መሀርዎሙ፡ ለውሉድክሙ፡ ይዕቀቡ፡ ትእዛዘ፡ እግዚአብሔር፡ ወይትልዉ፡ ፍኖቶ፡ ለክርስቶስ። ወአዝዝዎሙ፡ ይትመሀሩ፡ ቅኔ፡ እድ፡ ወኢይንበሩ፡ ፅሩዐ፡ ወእሙንቱሰ፡ ያዐብዩ፡ ልቦሙ፡ ወይርሐቁ፡ እምገቢረ፡ ሠናይ። ወበእንተዝ፡ ሕፅንዎሙ፡ ወኢትምሐክዎሙ፡ ገሥጾቶሙ፡ እስመ፡ ኢይመውቱ፡ ውሉድ፡ በተግሣጽ፡ አላ፡ ደእሙ፡ ይድኅኑ፡ እምኵነኔ። እስመ፡ ይቤ፡ ኢትምሐክ፡ በትረከ፡ እምወልድከ፡ እስመ፡ ሠናይ፡ ተስፋከ። እምከመ፡ ዘበጥኮ፡ በበትር፡ አድኀንከ፡ ነፍሶ፡ እምነ፡ ሞት። ወዓዲ፡ ይቤ፡ ዘኢይጌሥጽ፡ ወልዶ፡ አብድ፡ ውእቱ። ዝብጦ፡ ለወልድከ፡ ወስትር[a]፡ ገባዋቲሁ፡ እንዘ፡ ንኡስ፡ ውእቱ፡ ከመ፡ ኢይኩን፡ ዝሉፋ፡ ወይርሐቅ፡ እምኔከ። ወዘሰ፡ ኢይሜህር፡ ወኢይጌሥጽ፡ ወልደ፡ ጸልአ። መሀርዎሙኬ፡ ለውሉድክሙ፡ ቃለ፡ እግዚአብሔር፡ ወገሥጽዎሙ፡ በንእሶሙ፡ በጽኑዕ፡ ተግሣጽ፡ ከመ፡ ይኩኑ፡ ትሑታነ፡ ወይትአዘዙ፡ ለኵሉ። መሀርዎሙ፡ ጽሑፈ፡ ወአንብቦ፡ ቅዱሳት፡ መጻሕፍት፡ ወኢትጎድግዎሙ፡ ይሕየዉ፡ ፅሩዐ፡ ከመ፡ ኢይዕልዉ፡ ትእዛዘክሙ፡ ወኢታብሕዎሙ፡ ይባኡ፡ ቤተ፡ መያሲ፡ ከመ፡ ኢይርስዑ፡ ተግሣጸ፡

DIDASCALIA 22

THAT FATHERS OUGHT TO DISCIPLINE THEIR CHILDREN

[1] And you also, fathers, [b] teach your children to keep the commandment of God and to follow the way of Christ. And command them to learn a handicraft and not to sit idle, [for, otherwise] they will grow proud in heart and keep far from doing good. Therefore, bring them up and do not hold back from disciplining them, for children do not die from discipline but are rather saved from condemnation. For, it says, "Do not spare your rod from your son; for, your hope is good. When you beat him with a rod, you save his soul from death[c]." And again, it says, "He who does not discipline his son is a fool. Beat your son and strike (?) his sides while he is young, so that he does not become stubborn and go far from you. And he who does not teach and[d] does not discipline [his] son hates [him]." Teach your children the word of God, then, and discipline them in their youth with firm discipline, so that they may be humble and obedient to everyone. Teach them to write and to read the holy Scriptures, and do not let them live idly, lest they [e] transgress your commandment; and do not let them enter a tavern, lest they forget admonition and be corrupted by

DIDASCALIA 22

[a] The word, **ወስትር**, is not known; the sense, '*strike*', is taken from the context.

[b] Here, Platt adds '*discipline and*'.

[c] In this sentence, the Ge'ez has the verbs in the past tense ('*have beaten*', '*have saved*').

[d] Platt omits '*does not teach and*'.

[e] Platt adds '*forsake and*'.

ወእሙንቱሰ፡ ይማስኑ፡ በዝሙት፡ ወእመሰ፡ ተሀከዩ፡ አበዊሆሙ፡ ምሂረ፡ ወገሥጾ፡ ይከውኑ፡ ሱቱፋነ፡ ውስተ፡ ኀጢአት፡ ምስለ፡ ውሉዶሙ። ወእምከመ፡ በጽሑ፡ መጠነ፡ ውርዙት፡ ያውስብ፡ ብእሲተ፡ በንጹሕ፡ ሰብሳብ፡ ከመ፡ ኢይፅብኦሙ፡ ፍትወተ፡ ዝሙት፡ ውርዙት፡ ወይከውኖሙ፡ ጌጋየ። ወበእንተዝ፡ ይትኃሠሥ፡ እግዚአብሔር፡ ኀጢአተ፡ እምኀበ፡ አበዊሆሙ፡ በዕለተ፡ ፍዳ።

fornication. And, if their fathers are slothful in teaching and correcting [them], they become partners in the sin with their children. And, when they have reached the full time of youth, let [each] take a wife[a] in pure wedlock, so that the lustful desire of youth does not assail them and become sin for them. And, because of this, God will require the sin at the hands of their fathers on the day of recompense.

[a] *GG-145* has '*let them take wives*'.

ዲድስቅልያ፡ ፳፫

በእንተ፡ ከመ፡ መፍትው፡ ይቴሐቱ፡ አግብርት፡ ለአጋእስቲሆሙ፡ በኵሉ፡ ንጽሕ፡ እመሂ፡ መሀይምናን፡ ወእመሂ፡ ዕልዋን።

1 ምንተ፡ እንከ፡ ትብሉ፡ በእንተ፡ አግብርት፡ ይኩኑ፡ ማእምራነ፡ ወይትቀነዩ፡ ለአጋእስቲሆሙ፡ በፈሪሀ፡ እግዚአብሔር። ወእመሰ፡ ገብር፡ ክርስቲያናዊ፡ ውእቱ፡ ወእግዚኡ፡ ዕልው፡ መፍትው፡ ይትቀነይ፡ ሎቱ፡ በኵሉ፡ ግብር። ወባሕቱ፡ ኢይኅበር፡ ምስሌሁ፡ ሃይማኖተ። ወከማሁ፡ አጋእስትኒ፡ ያፍቅሩ፡ አግብርቲሆሙ። ወእመሰ፡ ሊቁ፡ ምእመን፡ ይትቀነይ፡ ሎቱ፡ ወይፍርሆ፡ ከመ፡ እግዚአብሔር፡ ወይረስዮ፡ ከመ፡ አብ፡ ወከመ፡ ሊቅ፡ ጌር። ወበእንተዝ፡ ይነሥእ፡ ዕሤተ፡ ሠናየ፡ ህየንተ፡ ዘተቀንየ፡ ለእግዚኡ። ወእመቦ፡ እግዚእ፡ ዘቦ፡ ገብር፡ ምእመን፡ ወይገብር፡ ፈቃዶ፡ ያፍቅሮ፡ ከመ፡ ወልዱ፡ ወይረስዮ፡ ከመ፡ እኁሁ፡ በእንተ፡ ፍቅረ፡ ሃይማኖት።

2 ተተሐቱ፡ ወተአዘዙ፡ ለነገሥት፡ ወለመኳንንት፡[b] ለፈራህያነ፡ እግዚአብሔር፡ እስመ፡ እሙንቱ፡ ላእካኒሁ፡ ለእግዚእ። ፍርህዎሙ፡ እንከ፡ ለስዩማን፡ በከመ፡ ይደሉ፡ ወአቅርቡ፡ ሎሙ፡ እምዘ፡ ብክሙ፡ በክብር፡ ወተአዝዞ። እስመ፡ ከማሁ፡ አዘዘ፡ እግዚአብሔር። ኢትግበሩ፡ ለክሙ፡ ምክንያተ፡ አላ፡ ዳእሙ፡ ተፋቀሩ፡ በበይናቲክሙ፡ በከመ፡ አዘዘ፡ እግዚአብሔር፡ አምላክ፡ በወልዱ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ።

DIDASCALIA 23

CONCERNING THAT IT IS FITTING FOR SERVANTS TO BE SUBJECT TO THEIR MASTERS IN ALL PURITY, WHETHER [THEY ARE] BELIEVERS OR UNGODLY

1 So, what do you say about servants? Let them be prudent and serve their masters in the fear of God. And, if a servant is a Christian and his master ungodly, he ought still to serve him in everything; but let him have no fellowship with him[a] in faith. And, likewise, let masters also love their servants. And, if his master is a believer, let him serve him and fear him as God, and regard him as a father and a good master. And, for this, he will receive a good reward in return for serving his master. And, if there is a master who has a believing servant who does his will, let him love him as his son and regard him as his brother, for the love of the faith.

2 Humble yourselves and obey kings and princes who fear God; for, they are the Lord's ministers. Fear, then, those who are appointed [over you], as is fitting, and offer them [gifts] from what you have, with honour and obedience; for, so God has commanded. Do not make excuses for yourselves, but rather love one another, as the Lord God has commanded through his Son, our Lord Jesus Christ.

DIDASCALIA 23

[a] Platt omits '*with him*'.

[b] Platt's transcription ends (abruptly) at this point (which corresponds to '*and princes*').

ዲድስቅልያ፡ ፳፬

በእንተ፡ ከመ[a]፡ ኢመፍትው፡ ለደናግል፡ ይብፅዓ፡ ንፍሶን፡ ዘእንበለ፡ ይትመክራ፡ ርእሶን።

[1] ኢመፍትው፡ ለደናግል፡ ይባእ[b]፡ ውስተዝ፡ ግብር፡ ዘእንበለ፡ ይትመክራ፡ ወይዕቀባ፡ ርእሶን፡ በንጽሕ፡ ከመዝ፡ ንኤዝዘን፡ ኢይባእ[b]፡ ፍጡነ፡ ዘእንበለ፡ ይብጻሓ፡ አምጣኖን፡ በከመ፡ ይቤ፡ ሰሎሞን፡ ይኄይስ፡ ኢትብጸዓ፡ እምዘ፡ ትበጽዓ፡ ወትገብእ። ትኩን፡ እንከ፡ ድንግል፡ ንጽሕት፡ በነፍስ፡ ወበሥጋ፡ ከመ፡ ትኩን፡ ቤቶ፡ ለእግዚአብሔር፡ ወማኅደሮ፡ ለክርስቶስ፡ ወምዕራፍ[c]፡ ለመንፈስ፡ ቅዱስ፡ ወትሑር፡ በፍኖተ፡ ስብከተ፡ ወንጌል፡ ወበትእዛዝ፡ ዘያሠምሮ፡ ለእግዚአብሔር፡ ወኢይኩን፡ ምግባራ፡ በከመ፡ ሥርዐተዝ፡ ዓለም፡ ወኢታንሶሱ፡ ውስተ፡ ሀገር፡ ወኢትሑር፡ ውስተ፡ ፍናው፡ እኩያት፡ ወኢትኩን፡ ዘክልኤ፡ ልባ፡ አላ፡ ትኩን፡ ጠባበ፡ ንጽሕት፡ ዘአልባ፡ ነውር፡ ወኢትፍቅድ፡ ተወድሶ፡ ወፈድፋደሰ፡ ነገረ፡ ፅፉዕ[d]።

DIDASCALIA 24

CONCERNING THAT IT IS NOT RIGHT FOR VIRGINS TO VOW THEMSELVES BEFORE THEY HAVE TESTED THEMSELVES

[1] It is not right for virgins to enter into this service before they have been tested and have kept themselves in purity. So, we command them not to enter on it hastily, before they reach their [full] measure [of years]. As Solomon said, “It is better not to vow than to vow and then turn back.” Let a virgin, then, be pure in soul and in body, so that she may be the house of God, the dwelling of Christ and the resting-place of the Holy Spirit. Let her walk in the way of the preaching of the Gospel and in the commandment that pleases God, and let her conduct not follow the order of this world. Let her not roam about the town or go in evil ways or be double-hearted, but let her be wise, pure, and without blemish; and let her not desire to be praised, and above all [not desire] idle (?) talk.

DIDASCALIA 24

[a] The word, **ከመ**, is written above the line in *GG-145*.

[b] The verbs, **ይባእ** and **ኢይባእ**, are written as singular forms, with the plural subject, **ደናግል**.

[c] Note that **ወምዕራፍ** is written without the -o suffix of **ቤቶ** and **ማኅደሮ**.

[d] The word, **ፅፉዕ**, is uncertain; the sense is taken as ‘*idle*’.

ዲድስቅልያ፡ ፳፭

በእንተ፡ ሰማዕት፡ እለ፡ ይወስድዎሙ፡ ኀበ፡ ምኵናን፡ ወያመነድብዎሙ፡ በዓቢይ፡ ኵነኔ፡ በእንተ፡ በዓላት፡ ወፋሲካ።

[1] እመቦ፡ ክርስቲያናዊ፡ ዘይወስድዎ፡ ኀበ፡ ምኵናነ፡ ዕልዋን። እመኒ፡ ለቀትል፡ አው፡ ለተሰዶ፡ ወእመኒ፡ ለተሞቅሖ። አው፡ የሀብዎሙ፡ ለአራዊት፡ በእንተ፡ ስመ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወርትዕት፡ ሃይማኖት፡ ወፍቅረ፡ እግዚአብሔር። ኢትሚጡ፡ ገጸክሙ፡ እምኔሆሙ። አላ፡ ባሕቱ፡ ፈንዉ፡ ሲሳዮሙ፡ እምጻማክሙ፡ ወሃፈ፡ ገጸክሙ። ወዓዲ፡ ለእለ፡ የዐቅብዎሙ፡ መስተራትዓት[b]፡ ሐራ፡ ሀቡ፡ ሲሳዮሙ፡ ከመ፡ ኢያክብዱ፡ ጻዕረ፡ ኵነኔ፡ ላዕሌሆሙ። ወኢትግድፍዎ፡ ለክርስቲያናዊ፡ እኁክሙ፡ ለዘ፡ ሰሐብዎ፡ ውስተ፡ ዐውደ፡ ምኵናን፡ በእንተ፡ ስመ፡ እግዚአብሔር፡ አምላክነ። ዝኬ፡ ውእቱ፡ ቅዱስ፡ ሰማዕት፡ እኁሁ፡ ለእግዚእነ፡ ወወልዱ፡ ለልዑል። ወማኅደር፡ ለመንፈስ፡ ቅዱስ[c]። ዝውእቱ፡ ማእመን፡ ዘዐቀበ፡ ትእዛዘ፡ ወንጌል። ወወረሰ፡ አክሊለ፡ ሕይወት፡ ወኮነ፡ ስምዐ፡ በእንተ፡ ሕማመ፡ መድኀኒነ፡ ኢየሱስ፡ ክርስቶስ፡ ወፍቁር፡ ለደሙ፡ ክቡር። ወበእንተዝ፡ አመሀይምናን[d]፡ በጸማክሙ፡ ወበንዋይክሙ፡ ተቀነዩ፡ ለቅዱሳን። ወእለሰ፡

Didascalia 25

Concerning the Martyrs whom they take before the Judgement-Seat and afflict with Great Punishment. Concerning the Feasts and[a] the Passover

[1] If there is any Christian whom they take before the judgement-seat of the ungodly, whether to be killed or banished or imprisoned, or to be given to the wild beasts, for the sake of the name of our Lord Jesus Christ and of the right faith and the love of God, do not turn your faces away from them, but rather send them their sustenance from your toil and the sweat of your face.[e] Give sustenance also to the soldiers in their ranks (?) who guard them, so they may not make the pain of the punishment heavy on them. And do not cast off a Christian, your brother, whom they have dragged before the court of the judgement-seat for the sake of the name of the Lord our God. Such a one is a holy martyr, the brother of our Lord, the son of the Most High and the dwelling of the Holy Spirit. He is one of the faithful, who has kept the commandment of the Gospel and inherited the crown of life, and has become a martyr for the sake of the sufferings of our Saviour Jesus Christ, and is beloved of his precious blood. So, you believers, serve the saints with your

Didascalia 25

[a] *BnF d'Abbadie 79* and Harden have '*Feasts of the Passover*'; here, we follow *GG-145*.

[b] The form and sense of the word **መስተራትዓት** ('*in their ranks*') are unclear (possibly, it is from **ተራትዐ** 'be set in order').

[c] For **ቅዱስ**, *GG-145* writes **ቅ|ዱስስ**, with a **ስ** doubled at the line start.

[d] Note that the vocative, **አመሀይምናን** ('*believers*'), is normally written with a **ኦ** rather than a **አ**.

[e] *BnF d'Abbadie 79* lacks '*and the sweat of your face*'.

አልቦሙ፡ ንዋየ፡ ይጹሙ፡ በእንቲአሆሙ። ወእለሂ፡ ቦሙ፡ የሀቡ፡ ክፍለ፡ ንዋዮሙ፡ ለቅዱሳን። ወእመሰ፡ ቦ፡ ዘይሁብ፡ ኵሎ፡ ንዋዮ፡ ቤዛ፡ በእንቲአሆሙ፡ ከመ፡ ያድኅኖሙ፡ ዝኬ፡ ብፁዕ፡ ውእቱ፡ ዐርኩ፡ ለክርስቶስ። ወእመሰ፡ ቦ፡ ዘይሁብ፡ ንዋዮ፡ ለነዳያን፡ ይከውን፡ ሕሩየ፡ ወንጹሐ። እፎኬ፡ ፈድፋደ፡ ዘይጼጉ፡ ንዋዮ፡ በእንተ፡ ሰማዕት፡ ዝውእቱ፡ ዘፈጸመ፡ ሥምረቶ፡ ለእግዚአብሔር። ወተመሰሎሙ፡ ለቅዱሳን፡ እለ፡ አምኑ፡ በእግዚእነ፡ በቅድመ፡ አሕዛብ፡ ወነገሥት፡ ወሕዝበ፡ እስራኤል። እስመ፡ ይቤ፡ ዘሰ፡ አምነኒ፡ በገጸ፡ ሰብእ፡ አነኒ፡ አአምኖ፡ በገጸ፡ አቡየ፡ ዘበሰማያት። ወእለሰ፡ ይገብሩ፡ ከመዝ፡ ይከውኖሙ፡ ክርስቶስ፡ ስምዐ፡ በኀበ፡ አብ። ወአንትሙሰ፡ ኢኮነ፡ ርቱዐ፡ ትትዐከዩ[a]፡ ወትኅፈሩ፡ ሐዊረ፡ ቤተ፡ ሞቅሕ፡ ተሐውጽዎሙ፡ ለአኃዊክሙ፡ አላ፡ ዳእሙ፡ ርድእዎሙ፡ ወናዝዝዎሙ፡ ወእምከመ፡ ገበርክሙ፡ ዘንተ፡ ትትኈለቁ፡ ምስለ፡ ሰማዕት። እስመ፡ ለእሙንቱሰ፡ ተጽሕፈ፡ ስምዖሙ፡ በእንተ፡ ዘሐሙ፡ ወተመንደቡ። ወአንትሙኒ፡ ተኈለቍክሙ፡ ምስሌሆሙ። በእንተ፡ ዘተቀነይክሙ፡ ሎሙ፡ በጥቡዕ፡ ልብ፡ ወበሠናይ፡ መልእክት። ዘእንበለ፡ ሀኬት። ወበእንተ፡ እሉ፡ ይቤ፡ እግዚእነ፡ ንዑ፡ ቡሩካኒሁ፡ ለአቡየ፡ ትረሱ፡ መንግሥተ፡ ዘአስተዳለወ፡ ለክሙ፡ እምቅድመ፡ ይትፈጠር፡ ዓለም። እስመ፡ ርኀብኩ፡ ወአብላዕክሙኒ። ወጸማእኩ፡ ወአስተይክሙኒ። ወነግደ፡ ኮንኩ፡ ወተወከፍክሙኒ። ወዐረቁ፡ ወአልበስክሙኒ። ደዌኩ፡ ወሐወፅክሙኒ። ወተሞቃሕኩ፡ ወነበብክሙኒ። አሜሃ፡ ያወሥኡ፡ ጻድቃን፡ ወይብሉ።

labour and with your property. And let those who have no property fast for their sake, and let those who have give a portion of their property to the saints. And, if there is anyone who gives all his property as a ransom for them, to save them, that man is blessed; he is a friend of Christ. And, if anyone gives his property to the poor[b], he will be elect and pure; how much more one who freely bestows his property for the sake of the martyrs! He is one who has fulfilled the will of God and has become like the saints who confessed our Lord before the Gentiles and kings and the people of Israel. For, he said, "Whoever confesses me before people, I too will confess him before my Father who is in heaven." And, for those who do this, Christ will be a witness before the Father. And, as for you, it is not right that you be slothful and ashamed to go to the prison to visit your brothers; rather, help them and comfort them; and, if you do this, you will be counted with the martyrs. For, their testimony has been written down, because they suffered and were afflicted. And you too have been counted with them, because you served them with a resolute heart and with good ministry, without sloth. And, concerning these, our Lord said, "Come, you blessed of my Father, inherit the kingdom he has prepared for you before the world was created; for, I was hungry and you fed me; I was thirsty and you gave me drink; I was a stranger and you received me; I was naked and you clothed me; I was sick and you visited me; I was in prison and

[a] The word, **ትትዐከዩ**, should probably be read as **ትትሀከዩ** (*'that you be slothful'*).

[b] *BnF d'Abbadie 79* omits *'to the poor'*.

እግዚኦ፡ ማእዜ፡ ርኢናከ፡ ርኁበከ፡ ወአብላዕናከ። ወጽሙአከ፡ ወአስተይናከ። ወእማእዜ፡ ርኢናከ፡ እንግዳከ፡ ወተወከፍናከ። ወዕሩቀከ፡ ወአልበስናከ። ወድውየከኒ፡ ወሐወፅናከ። ወመኰሐከኒ፡ ወነበብናከ። ወያወሥኦሙ፡ ንጉሥ፡ ወይብሎሙ። አሜን፡ እብለክሙ፡ ኵሎ፡ ዘገበርክሙ፡ ለአሐዱ፡ እምእሉ፡ ንኡሳን፡ እለ፡ የአምኑ፡ ብየ፡ ሊተ፡ [a]ገበርክሙ። ወእምዝ፡ ይብሎሙ፡ ለእለ፡ በፀጋም፡ ሑሩ፡ እምኔየ፡ ርጉማን፡ ውስተ፡ እሳት፡ ዘለዓለም፡ ዘድልው፡ ለሰይጣን፡ ወለመላእክቲሁ። እስመ፡ ርኀብኩ፡ ወኢያብላዕክሙኒ፡ ወጸማእኩ፡ ወኢያስተይክሙኒ። ነግደ፡ ኮንኩ፡ ወኢተወከፍክሙኒ፡ ዐረቁ፡ ወኢያልበስክሙኒ፡ ወደወይኩ፡ ወኢሐወፅክሙኒ፡ ተሞቃሕኩ፡ ወኢነበብክሙኒ። አሚሃ፡ ያወሥኡ፡ እለ፡ በፀጋም፡ እንዘይብሉ። እግዚኦ፡ ማእዜ፡ ርኢናከ፡ ርኁበከ። ወጽሙአከ። ወእንግዳከ። ወዕሩቀከ፡ ወድውየከ፡ ተሞቂሐከ። ወኢተልእክናከ። ወእምዝ፡ ያወሥኦሙ፡ ንጉሥ፡ እንዘ፡ ይብል። አሜን፡ እብለክሙ፡ ዘኢገበርክሙ፡ ለአሐዱ፡ እምእሉ፡ ንኡሳን፡ ሊተ፡ ኢገበርክሙ[b]፡ ወየሐውሩ፡ እሉሂ፡ ውስተ፡ ኵነኔ፡ ዘለዓለም። ወጻድቃንሰ፡ ውስተ፡ ሕይወት፡ ዘለዓለም።

[2] እመቦ፡ ዘይብል፡ ክርስቲያናዊ፡ አነ፡ ወይገብሩ[e]፡ እኩየ፡ ወይዜሙ፡ ወያረኵስ፡ ወይፈትሑ፡ ላዕሌሁ፡ ፍትሐ፡ ቀትል። እምዘ፡ ከመዝ፡ ብእሲ፡ ረሐቁ። እምኔሁ። ኢመፍትው፡

you spoke with me. Then the righteous will answer and say, “Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and receive you, or naked and clothe you, or sick and visit you, or in prison and speak with you?” And the King will answer and say to them, “Truly I say to you, whatever you did to one of these little ones who believe in me, you did to me.” And then he will say to those on his left, “Go from me, you cursed,[c] into the eternal fire that is prepared for Satan and for his angels; for, I was hungry and you did not feed me; I was thirsty and you did not give me drink; I was a stranger and you did not receive me; I was naked and you did not clothe me; I was sick and you did not visit me; I was in prison and you did not speak with me.” Then those on the left will answer, saying, “Lord, when did we see you hungry[d], or thirsty, or a stranger, or naked, or sick, or in prison, and not serve you?” And then the King will answer them, saying, “Amen, I say to you, what you did not do for one of these little ones, you did not do for me.” And these will go into eternal condemnation, but the righteous into eternal life.”

[2] If there is anyone who says, “I am a Christian,” and does evil, commits fornication and defiles [himself], and they pass on him the sentence of death, keep far away from such a man. It is not

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[a] One letter has been erased at the start of this word.

[b] For **ኢገበርክሙ**, the scribe first wrote **ገበርክሙ** and **ኢ** is added above the line.

[c] *BnF d’Abbadie 79* omits ‘*you cursed*’.

[d] After ‘*hungry*’, *BnF d’Abbadie 79* adds ‘*and not feed you*’.

[e] Note that **ወይገብሩ** is a plural verb with a singular subject (a slip for **ወይገብር**); the sense is not affected.

ለክርስቲያን፡ ይኩኑ፡ ውፁአነ፡ እምሕግ፡ ወይትፈሥሑ[a]፡ በገቢረ፡ እኩይ። አላ፡ ዳእሙ፡ ይትገሐሡ፡ እምዕልዋን፡ ወመናፍቃን፡ ወኢይጎበሩ፡ ምስሌሆሙ። ወእለሂ፡ ሞቅሕዎሙ፡ ዕልዋን፡ ወሰደድዎሙ፡ ወአሰርዎሙ፡ ወመጠውዎሙ፡ ለቀትል፡ በእንተ፡ ስመ፡ ክርስቶስ፡ ተዓቀቡ፡ ታድጎንዎሙ፡ ለአኃዊክሙ፡ ወአባልክሙ፡ እምእደዊሆሙ፡ ለዕልዋን። ወእመቦ፡ ክርስቲያናዊ፡ ዘጸመወ፡ በእንቲአሆሙ፡ ብፁዕ፡ ውእቱ፡ ወይትጐለቍ፡ ምስለ፡ ሰማዕት፡ እስመ፡ ሐመ፡ በእንተ፡ ክርስቶስ። ወከማሁ፡ ለነኒ፡ ረከበነ፡ ብዙኅ፡ ሕማመ፡ ወምንዳቤ፡ በጎበ፡ ቀያፋ፡ ወእለ፡ ስክድሮስ[b]፡ ወሐና፡ እሉ፡ እሙንቱ፡ ሊቃነ፡ ካህናት። ወእምዝ፡ ወፃእነ፡ በጎቤሆሙ፡ እንዘ፡ ንትፌሣሕ፡ እስመ፡ ኮነ፡ ድልዋነ፡ ንጹር፡ ሕማማቲሁ፡ ለክርስቶስ። ከማሁ፡ አንትሙሂ፡ ተፈሥሑ፡ ወተዐገሡ፡ ሕማመ፡ ከመ፡ ትኩኑ፡ ብፁዓነ፡ በይእቲ፡ ዕለት።

fitting for Christians to be outside the law and rejoice in doing evil; rather, they should withdraw from the ungodly and the heretics and have no fellowship with them. But those whom the ungodly have imprisoned, and banished, and bound, and handed over to be killed for the name of Christ, take care to save them, your brothers and your fellow members, from the hands of the ungodly. And if there is a Christian who has toiled for their sake, he is blessed, and he will be counted with the martyrs, because he has suffered for the sake of Christ. And in the same way much suffering and affliction came upon us too from Caiaphas, and those with Alexander, and Annas, who are the high priests. And after this we went out from them rejoicing, because we had been made worthy to bear the sufferings of Christ. In the same way you also, rejoice and patiently endure suffering, so that you may be blessed on that day.

3 ወእለሰ፡ ይሰድዎሙ[c]፡ በእንተ፡ ሃይማኖት፡ ወይወፅኡ፡ እምሀገር፡ ለሀገር፡ በእንተ፡ ትእዛዘ፡ እግዚእ፡ ተወከፍዎሙ፡ ወአዕርፍዎሙ፡ ወአኃድርዎሙ፡ ኀቤክሙ፡ ከመ፡ ሰማዕት፡ እንዘ፡ ትትፌሥሑ፡ እስመ፡ ኮንክሙ፡ አዕርክተ፡ ምስሌሆሙ። ለብዉኬ፡ ከመ፡ ብፁዓን፡ እሙንቱ፡ በጎበ፡ እግዚአብሔር። እስመ፡ ይቤ፡ እግዚእነ። ብፁዓን፡ አንትሙ፡ ሶበ፡ ይሰድዱክሙ፡ ወይዘነጕጉክሙ፡ ወይነቡ፡ ኵሎ፡ እኩየ፡ ላዕሌክሙ፡ እንዘ፡ ይሔስዉ፡ በእንቲአየ፡ ተፈሥሑ፡

3 But those who are persecuted for the sake of the faith and go out from city to city for the sake of the commandment of the Lord, receive them, and give them rest and lodging with you as martyrs, rejoicing because you have become their companions. Understand, then, that they are blessed before God[d]. For, our Lord said, “Blessed are you when they persecute you and mock you and speak all evil against you falsely for my sake. Rejoice and be glad; for, your reward is great in

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a In place of **ወይትፈሥሑ** (‘*and rejoice*’), here following *GG-145*, *BnF d’Abbadie 79* has **ወይትሬሥሑ** (‘*be soiled*’).

b The form, **ስክድሮስ** (a defective spelling of ‘*Alexander*’), follows *GG-145*; *BnF d’Abbadie 79* has the correct form, **እስክንድሮስ**.

c The word, **ይሰድዎሙ**, is taken as the scribe’s misspelling of **ይሰድድዎሙ** (‘*persecuted*’).

d In place of ‘*before God*’, Harden has ‘*of the Lord*’.

ወተጎሠዩ፡ እስመ፡ ዐስብክሙ፡ ብዙኃ፡ በሰማያት። እስመ፡ ከመዝ፡ ሰደድዎሙ፡ ለነቢያት፡ እለ፡ እምቅድሜክሙ። ወዓዲ፡ ይቤ፡ ሶበሰ፡ ኪያየ፡ ሰደዱ፡ ኪያክሙኒ፡ ይሰድዱ። ወካዕበ፡ ይቤ፡ ሶበ፡ ይሰድዱክሙ፡ በውስተ፡ ዛቲ፡ ሀገር፡ ጕዩ፡ ውስተ፡ ካልእታ። ወአንትሙሰ፡ ተሐዝኑ[a]፡ ወትቈክዙ፡ በዝ፡ ዓለም፡ እስመ፡ ያገብኡክሙ፡ ውስተ፡ ማኅበር። ወበ፡ መኳርብቲሆሙ፡ ይቀሥፉክሙ፡ ወጎበ፡ መሳፍንት፡ ወነገሥት፡ ይወስዱክሙ፡ በእንቲአየ፡ ለስምዕ። ወዘሰ፡ አዝለፈ፡ ትዕግሥቶ፡ ውእቱ፡ ይድኅን። ወለዘሰ፡ ይሰድድዎ፡ በእንተ፡ ስመ፡ ክርስቶስ። ወተዐጊሶ፡ ኮነ፡ ሰማዕተ፡ ውእቱኬ፡ በአማን፡ ብሴ[b]፡ እግዚአብሔር።

[4] ወዘሰ፡ ይትዓረክ፡ ምስለ፡ ዕልዋን፡ ወይክሕዶ፡ ለክርስቶስ፡ ከመ፡ ኢይጽልእዎ፡ መናፍቃን፡ ወያበድር፡ ርእሶ፡ እምነ፡ እግዚእ፡ ዘውስተ፡ እዴሁ፡ መንፈሱ። ዝኬ፡ ውእቱ፡ ጽሉእ፡ ወምኑን፡ ወፅሩዕ[e]። እስመ፡ አብደረ፡ ፍቅረ፡ ሰብእ፡ ወኮነ፡ ጸላኢሁ፡ ለእግዚአብሔር፡ ወነሥአ፡ ክፍለ፡ ምስለ፡ ርጉማን፡ ወአኮ፡ ምስለ፡ ቅዱሳን። ህየንተ፡ መንግሥት፡ እንተ፡ ድሉት፡ ለቡሩካን፡ ኀረየ፡ ሎቱ፡ እሳተ፡ ገሀነም፡ ዘለዓለም፡ ዘድልው፡ ለሰይጣን፡ ወለመላእክቲሁ። ወበእንተዝ፡ አውሥአ፡ እግዚእነ፡ ወይቤ። ወዘሰ፡ ክሕደኒ፡ በገጸ፡ ሰብእ፡ እክሕዶ፡ አነሂ፡ በገጸ፡ አቡየ፡ ዘበሰማያት። ወካዕበ፡ አዘዘነ፡ እንዘ፡ ይብል፡ ዘያፈቅር፡ አበ፡ ወእመ፡ እምኔየ፡ ኢይደሉ፡

heaven. For, so they persecuted the prophets who were before you.” And again, he said, “If they persecuted me[c], they will persecute you also.” And again, he said, “When they persecute you in this city, flee to another. And, as for you, you will be sad and troubled in this world; for, they will hand you over to the assembly; and, in their synagogues, they will scourge you, and they will take you before governors [d] and kings for my sake, as a testimony. And he who patiently endures to the end will be saved.” And he who is persecuted for the name of Christ and, having endured, becomes a martyr, is in truth a man of God.

[4] But whoever associates with apostates and denies Christ, so the heretics do not hate him, and prefers himself above the Lord, in whose hand is his spirit, such a one is hated and despised and rejected, because he preferred the love of men, and became the enemy of God, and took his portion with the cursed and not with the saints. Instead of the kingdom prepared for the blessed, he has chosen for himself the eternal fire of Gehenna, which is prepared for Satan and his angels. And, about this, our Lord answered and said, “Whoever denies me before men, I too will deny him before my Father who is in heaven.” And again, he commanded us, saying, “Whoever loves father and mother

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[a] Here, **ተሐዝኑ** is taken as a misspelling of **ትሐዝኑ** (‘*you will be sad*’).

[b] Here, **ብሴ** is read as a misspelling of **ብእሴ** (‘*man of*’).

[c] Harden omits ‘*me*’.

[d] *BnF d’Abbadie 79* here adds ‘*and rulers*’.

[e] The word, **ወፅሩዕ**, is clear in *GG-145*; it is the passive form of **ጸርዐ** (‘be made void’, ‘be cast off’).

ሊተ። ወዘያፈቅር፡ ወልዶ፡ ወወለቶ፡ እምኔየ፡ ኢይደሉ፡ ሊተ። ወዘኢነሥአ፡ መስቀሎ። ወዘኢተለወ፡ ድኅሬየ፡ ኢይደሉ፡ ሊተ። ዘረከባ፡ ለነፍሱ፡ ይግድፋ፡ ወዘገደፋ፡ ለነፍሱ፡ በእንቲአየ፡ ይረክባ። ምንተ፡ ይበቍዖ፡ ለሰብእ፡ እመኵሉ፡ ዓለም፡ ረብሐ፡ ወነፍሱ፡ ኀጕለ። ወምንተ፡ እምኢወሀበ፡ ሰብእ፡ ቤዛሃ፡ ለነፍሱ። ወካዕበ፡ ይቤ፡ ወኢትፍርሁ፡ እምእለ፡ ይቀትሉ፡ ሥጋ፡ ወነፍስሰ፡ እምእለ፡ ኢይክሉ፡ ቀቲለ። ፍርሁሰ፡ ዘይክል፡ ነፍስኒ፡ ወሥጋ፡ አሕጕሎ፡ በውስተ፡ ገሀነም። እስመ፡ ዘተምህረ፡ ኪነ፡ ርቱዐ[a]፡ ውእቱኒ፡ ይምህር፡ ካልአነ።

5 ወእመሰ፡ ኢመሀረ፡ ለባዕዳን፡ ኢኮነ፡ ፍጹመ፡ ከመ፡ መምህሩ፡ ወለነሰ፡ መምህርነ፡ መድኃኒነ፡ ኢየሱስ፡ ክርስቶስ፡ እፎኬ፡ ኢናፈቅር፡ ትምህርቶ፡ ወተግሣጾ። እስመ፡ ጸልአ፡ እግዚእ፡ ትዕቢተ፡ ወዕረፍተ፡ ወትፍሥሕተ፡ ወብዕለ፡ ወትእግልት፡ ወበቀለ። ወዓዲ፡ መነ፡ እመ፡ ወአኃው[c]፡ በእንተ፡ ፍቅረ፡ አቡሁ፡ ወፍቅረ፡ ሰብእ። ወካዕበ፡ ተዐገሠ፡ ሕማመ፡ ወመቅሠፍተ፡ ወፅእለተ፡ ወፅርፈተ፡ ወስቅለተ። ወፈድፋደሰ፡ ተወክፈ፡ ቅንዋተ፡ በዲበ፡ መስቅል[d]፡ ከመ፡ ያድኅኖሙ፡ ለኵሎሙ፡ እለ፡ ይትዌከሉ፡ በቱ። ወእመሰ፡ ውእቱ፡ ተዐገሰ፡ ዘንተ፡ ኵሎ፡ ወኢኀፈረ፡ ተሰቅሎ፡ ዲበ፡ መስቀል፡ ወተዐገሰ፡ ሕማማተ፡ ሞት።

more than me is not worthy of me; and whoever loves his son and his daughter more than me is not worthy of me; and whoever does not take up his cross[b] and follow me is not worthy of me. Whoever finds his soul, let him lose it; and whoever loses his soul for my sake will find it. What does it profit a man to gain the whole world and lose his soul? And what would a man not give as a ransom for his soul?" And again, he said, "Do not fear those who kill the body but cannot kill the soul; but fear him who can destroy both soul and body in Gehenna." For, he who learns a right craft teaches others, too.

5 But, if he does not teach others, he is not perfect like his teacher. As for us, our teacher is our Saviour[e] Jesus Christ. How then shall we not love his teaching and his admonition? For, the Lord hated pride, and ease, and pleasure, and riches, and covetousness, and revenge. And, moreover, he despised mother and brothers, for the love of his Father and the love of men. And again, he endured suffering, and scourging, and reproach, and reviling, and crucifixion; and, more than that, he received the nails on the cross, in order to save all those who trust in him. And, if he endured all this, and was not ashamed to be crucified on the cross, and endured the sufferings

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[a] The word, **ርቱዐ**, can be taken with **ኪነ** ('*a right craft*'), as the adverb '*rightly*' (Dillmann col. 291), or impersonally ('*it is right that he teaches*', as Harden).

[b] In place of '*his cross*', Harden has '*the cross of his death*'.

[c] The last letter of **ወአኃው** is quite clearly **ወ** – i.e. '*brothers*', rather than '*sister*', which we might expect from the context.

[d] The word, **መስቅል** (as *GG-145*) is perhaps a misspelling of **መስቀል**.

[e] *GG-145* omits '*our Saviour*'.

እፎኬ፡ ንሕነ፡ ኢንትዔገስ፡ ሕማማተ፡ መድኃኒነ። ወውእቱሰ፡ ሐመ፡ በፈቃዱ፡ በእንቲአነ፡ ወአኮ፡ ንሕነ፡ በእንቲአሁ፡ አላ፡ ዳእሙ፡ ንሴፎ፡ ምሕረቶ። ወውእቱሰ፡ አልቦ፡ ዘይፈቅድ፡ ይንሣእ፡ በኀቤነ፡ ዘእንበለ፡ ዳእሙ፡ አሚን፡ በርትዕት፡ ሀይማኖት።

6 ወበእንተዝ፡ ንመንን፡ አበዊነ፡ ወአዝማዲነ፡ ወፍቁራኒነ፡ ወአንስቲያነ፡ ወደቂቅነ፡ ወኵሎ፡ ንዋየ፡ ለዝንቱ፡ ዓለም። ወእመሰ፡ አፍቀርነ፡ ዘንተ፡ ኢንገብር፡ ትእዛዘ። ወባሕቱ፡ ንትዓቀብ፡ ከመ፡ ኢንባእ፡ ውስተ፡ መንሱት። ወእምከመ፡ ተፀዋዕነ፡ ውስተ፡ ስምዕ፡ ንጽናዕ፡ በአሚን፡ በክቡር፡ ስሙ፡ ለመድኃኒነ። ወእመኒ፡ ኰነኑነ፡ ንጽናዕ፡ ወንትዐገስ፡ ወንትፈሣሕ፡ ሶበ፡ ይወስዱነ፡ ከመ፡ ንረስ፡ ሕይወት፡ ዘለዓለም። ኢናፍቅር፡ እንከ፡ ክብረ፡ ወተወድሶ፡ ከመ፡ ሕዝብ፡ አይሁድ፡ እለ፡ ያንክሩ[a]፡ መንክራቲሁ፡ ለክርስቶስ፡ ወእሙንቱሰ፡ ኢየአምኑ፡ ቦቱ፡ እስመ፡ ይፈርህዎሙ፡ ለሊቃነ፡ ካህናት። አላ፡ ዳእሙ፡ አብደሩ፡ ተወድሶ፡ በኀበ፡ ሰብእ፡ ወአኮ፡ በኀበ፡ እግዚአብሔር፡ ንሕነሰ፡ አመነ፡ በዛቲ፡ ርትዕት፡ ሀይማኖት፡ ከመ፡ ናለብዎሙ፡ ለሐዲሳን፡ እለ፡ ነሥኡ፡ ጥምቀተ፡ ወናጽንዕ፡ አልባቢሆሙ፡ ለንኡስ፡ ክርስቲያን። ወእመሰ፡ ዐቀብነ፡ በአልባቢነ፡ ሀይማኖተ፡ ወኢያግሀድነ፡ ለሰብእ፡ በፍርሀተ፡ ኵነኔ፡ ወምንዳቤ፡ ንከውን፡ ወፁአነ፡ እምሕይወት፡ ዘለዓለም። ወዓዲ፡ ዕቅፋተ፡ ለካልአን፡ ወምስተት[b]፡ ለብዙኃን። ወእመሰ፡ ገበርነ፡ ከመዝ፡

of death, how then shall we not endure the sufferings of our Saviour? He suffered of his own will for our sake, and not we for his sake; rather, we only hope for his mercy. And there is nothing he wishes to receive from us except only that we believe in the right faith.

6 So, let us despise our fathers, our kinsmen, our friends, our wives, our children, and all the goods of this world. And, if we love these things, we will not do the commandment. But let us take heed that we do not enter temptation. And, when we are called to bear witness, let us stand firm in believing in the honoured name of our Saviour. And, even if they condemn us,[c] let us stand firm, and endure patiently and rejoice when they lead us away, so that we may inherit eternal life. Let us not, then, love honour and praise like the people of the Jews, who disowned the wonders of Christ. And they did not believe in him, because they feared the chief priests; but rather they preferred praise from men, and not from God. But we have believed in this right faith, so we may instruct the newly [converted] who have received baptism, and strengthen the hearts of the catechumens. And if we keep the faith in our hearts and do not declare it openly to men for fear of condemnation and affliction, we shall have left eternal life. And, moreover, [we shall be] a stumbling-block to others and a snare (?) to many.

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[a] The word, **ያንክሩ**, is doubtful; we instead read **አንከረ**, which can mean either '*marvelled at*' or '*disowned*' – the latter fits the context.

[b] Here, **ወምስተተ**, is doubtful (*BnF d'Abbadie 79* has **ወመስተተ**): the letters are clear, but the word is unknown; the sense, '*snare*', is taken from the context.

[c] Harden omits '*And, even if they condemn us*'.

ንትፈደይ፡ መክዕቢተ፡ ኵነኔ። ንትዓቀብ፡ እንከ፡ ከመ፡ ኢንረድ፡ ውስተ፡ ምንዳቤ፡ ወንጸሊ፡ ከመ፡ ኢንባእ፡ ውስተ፡ መንሱት፡ እስመ፡ መንፈስ[a]፡ ይፈቅድ፡ ወሥጋ፡ ይደክም። ንለቡ፡ እንከ፡ ከመ፡ ኢንደንፅ፡ እምዛቲ፡ ርትዕት፡ ሀይማኖት፡ እንበይነ፡ ፍርሀቶሙ፡ ለዐልዋን፡ ወመናፍቃን፡ እስመ፡ ጎዳጥ፡ ውእቱ፡ ዓመታቲነ። ወእመቦ፡ ዘይቀብጽ፡ ተስፋ፡ በጎበ፡ ኢየሱስ፡ ክርስቶስ፡ ወልደ፡ እግዚአብሔር፡ ኵሎ፡ አሚረ፡ ይትመነደብ፡ በሕማም፡ እንተ፡ አልባቲ፡ ፈውስ፡ ሕምዝ፡ እንተ፡ ታፀብስ[b]፡ አባለ፡ ወትቀጠቅጥ፡ አዕፅምተ፡ ወእምዝ፡ የሐጕል፡ እምሕይወት፡ ዘለዓለም። ወይትኴነን፡ በእሳት፡ ገሀነም፡ ጎበ፡ ብካይ፡ ወሐቂየ፡ ስነን። ወዘሰ፡ ሐመ፡ በእንተ፡ እግዚእ፡ ወኮነ፡ ሰማዕተ፡ ይትፌሣሕ፡ በእግዚአብሔር፡ እስመ፡ ሐረየ፡ ሎቱ፡ አክሊለ፡ መንግሥት፡ ኮነ፡ ፍጹመ፡ ፀአቱ፡ እምዝ፡ ዓለም፡ በርትዕት፡ ሀይማኖት። ወእመሰ፡ ሐመ፡ ንኡስ፡ ክርስቲያን፡ ወተዐገሰ፡ ምንዳቤ፡ ወሞተ፡ በእንተ፡ ስመ፡ ክርስቶስ፡ ይከውኖ፡ ሕማማቲሁ፡ ህየንተ፡ ጥምቀት፡ ይረክብ፡ ተስፋ፡ ሠናየ፡ ወሕይወተ፡ ዘለዓለም። ወባዕዳንሂ፡ እለ፡ ተጋደሉ፡ ሠናየ፡ ገድለ፡ ወሞቱ፡ በእንተ፡ ስመ፡ ክርስቶስ፡ በርትዕት፡ ሀይማኖት፡ ይትፈሥሑ፡ ወይትሐሠዩ፡ እስመ፡ ዐቀቡ፡ ተግሣጸ፡ መምህሮሙ፡ እስመ፡ ውእቱ፡ ይቤ፡ ኩኑ፡ ድልዋነ፡ ከመ፡ መምህርክሙ። ወእግዚእነሂ፡ ኢየሱስ፡ ክርስቶስ፡ ሐመ፡ በእንቲአነ፡ ወተዐገሰ፡ ጽርፈተ፡ ወስላቀ፡ ወተወክፈ፡ ምራቀ፡ ርኩሰ፡ ዝብጠተ፡ ወጽፍዐተ፡ ወእምድኅረ፡ ቀሠፍዎ፡

And if we act thus, we shall be repaid with a double condemnation. Let us take heed, then, that we do not go down into affliction, and let us pray that we do not enter temptation; for, the spirit is willing but the flesh is weak. Let us be wise, then, so we do not slip away from this right faith for fear of the ungodly and the heretics; for, our years are few. And, if there is one who abandons hope in Jesus Christ, the Son of God, every day he will be tormented with a suffering that has no cure, a venom that wastes (?) the limbs and crushes the bones; and after that he will be lost from eternal life. And he will be punished in the fire of Gehenna, where there is weeping and gnashing of teeth. But whoever has suffered for the Lord's sake, and has become a martyr, will rejoice in God, because he has chosen for himself the crown of the kingdom; his departure from this world has been perfect in the right faith. And, if a catechumen suffers and patiently endures affliction and dies for the sake of the name of Christ, his sufferings will count for him in place of baptism; he will obtain a good hope and eternal life. And others, too, who have [c] fought a good fight and died for the sake of the name of Christ in the right faith will rejoice and be glad, because they have kept the admonition of their teacher; for, he said, "Be worthy like your teacher." And our Lord Jesus Christ, too, suffered for our sake, and endured reviling and mockery, and received unclean spittle, blows and slaps; and, after they had

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[a] Here, **መንፈስ**, is not a known form (*BnF d'Abbadie 79* has **ኢንድሐፅ**); it is possibly a misspelling of **ኢንድኀፅ** ('*slip away*').

[b] **ታፀብስ**, is doubtful: the letters are clear but the word is unknown; the sense, '*wastes*', is taken from the context.

[c] *BnF d'Abbadie 79* adds '*endured and*'.

ሰቀልዎ፡ ወቀነውዎ፡ በዲበ፡ መስቀል፡ ወአስተይዎ፡ ብሒአ፡ ምስለ፡ ሐሞት። ወፈጺሞ፡ ኵሎ፡ ዘጽሑፍ፡ ይቤሎ፡ ለእግዚአብሔር፡ አብ፡ ናሁ፡ ውስተ፡ እዴከ፡ አማሕፅን፡ ነፍስየ። ወዘሰ፡ ይፈቅድ፡ ይኩን፡ ረድእ፡ ይትዐገስ፡ ሕማመ፡ ወምንዳቤ፡ ወይትወከፍ፡ ቅሥፈተ፡ በጥቡዕ፡ ልብ፡ ወበፍቅር። ወእመኒ፡ ተወድየ፡ ውስተ፡ እሳት፡ አልቦ፡ ዘይለክፎ፡ በከመ፡ ድኅኑ፡ ፫[a]ደቂቅ፡ እምእቶን፡ እሳት። ወኵሉ፡ ዘሐመ፡ በእንቲአሁ፡ ይነሥእ፡ ዕሤተ፡ እስመ፡ አምነ፡ በአሐዱ፡ እግዚአብሔር፡ አብ፡ ኢየሱስ፡ ክርስቶስ፡ ዐቢይ፡ ሊቀ፡ ካህናት፡ መምህርነ፡ ወመገሥጸ፡ ነፍስትነ፡ ወወሀቤ፡ ሕይወትነ፡ ሎቱ፡ ስብሐት፡ ለዓለመ፡ ዓለም፡ አሜን።

[7] ውእቱኬ፡ እግዚአብሔር፡ አምላክ፡ አኃዜ፡ ኵሉ፡ መድኃኒነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘያጸንዐነ፡ ውስተ፡ ትምህርተ፡ ዚአሁ፡ ወያነሥአነ፡ ምስለ፡ እለ፡ ኖሙ፡ ወገብሩ፡ ፈቃዶ፡ ፍጹመ፡ ዘእንበለ፡ ሕፀት። ወእመኒ፡ ተሰጠምነ፡ ውስተ፡ ባሕር፡ ወበልዑ፡ ሥጋነ፡ አራዊት፡ ወአዕዋፍ፡ ኢይትሐጐል፡ ወኢአሐቲ፡ እምሥዕርተ፡ ርእስነ። እስመ፡ ዓለም፡ ወኵሉ፡ ዘውስቴታ፡ እጐዝ፡ ውስተ፡ እደዊሁ። ወበእንተዝ፡ መሀረነ፡ እንዘ፡ ይብል፡ በትዕግሥትክሙ፡ ታጠርይዋ፡ ለነፍስክሙ። እስመ፡ ይትነሣእ፡ በደኃሪት፡ ዕለት፡ ኵሉ፡ ፍጥረተ፡ ሰብእ፡ ጻድቃን፡ ወኃጥኣን። በእንተ፡ ትንሣኤ፡ ሙታን፡ ወዕሤተ፡

scourged him, they crucified him and nailed him to the cross, and gave him vinegar with gall to drink. And, having fulfilled all that is written, he said to God the Father, “Behold, I commit my soul into your hand.” And he who wishes to be a disciple, let him patiently endure suffering and affliction, and receive scourging with a brave heart and with love. And, even if he is cast into the fire, nothing will touch him, just as the three children were saved from the furnace of fire. And all who have suffered for his sake will receive a reward, because he has believed in one God the Father, [and in] Jesus Christ, the great high priest, our teacher, the instructor of our souls and the giver of our life; to him be glory forever and ever. Amen.

[7] He, then, is the Lord God Almighty, our Saviour Jesus Christ, who will strengthen us in his teaching[c] and raise us with those who have fallen asleep and have done his will perfectly, without lack. And, even if we were to be drowned in the sea, and beasts and birds eat our flesh, not even one hair of our head would perish; for, the world and all that is in it is held in his hands. And, therefore, he[d] taught us, saying, “By your patience you will gain your souls”; for, on the last day all humankind will rise, the righteous and the sinners. Concerning the resurrection of the dead and the reward of the martyrs, Gabriel said to Daniel, “Many

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[a] The numeral, ፫ (3) before **ደቂቅ** is not visible in the image of GG-145 we used: the line begins about one letter further right than those around it, at the cut left edge of the image, so a (red?) numeral may be lost there; here, it is supplied from *BnF d’Abbadie 79*.

[c] *GG-145* omits ‘*teaching*’.

[d] *BnF d’Abbadie 79* has ‘*our Lord*’.

ሰማዕት፡ ይቤሎ፡ ገብርኤል፡ ለዳንኤል፡ ብዙኃን፡ እምለኖሙ፡ ይትነሥኡ፡ እምጸበል።[a] ወቦ፡ እለ፡ ይትነሥኡ፡ ውስተ፡ ሕይወት፡ ዘለዓለም። ወቦ፡ እለ፡ ይትነሥኡ፡ በኀፍረት፡ ወበኀሳር። ወጻድቃንሰ፡ ይበርሁ፡ ከመ፡ ፀሐይ፡ ወከመ፡ ከዋክብት።[b] ናሁ፡ ቅዱስ፡ ገብርኤል፡ አቅደመ፡ ነጊረ፡ ወይቤ፡ ከመ፡ ቅዱሳን፡ ይበርሁ፡ ከመ፡ ከዋክብት፡ ብሩሃን። ወዓዲ፡ ስምዐ፡ ኮነ፡ በእንቲአሆሙ፡ ከመ፡ ያእምርዋ፡ ለጽድቅ፡[c] ወይሌብው፡ ስሞ፡ ቅዱሰ። እስመ፡ ኢይቤ[d]፡ ዘንተ፡ በእንተ፡ ትንሣኤ፡ ሰማዕት፡ ባሕቲቶሙ። አላ፡ ባሕቱ፡ በእንተ፡ ትንሣኤ፡ ኵሉ፡ ሰብእ፡ እመሂ፡ ጻድቃን፡ ወእው፡ ኃጥአን፡ ይትፌደዩ፡ አሐዱ፡ አሐዱ፡ በከመ፡ ምግባሩ። እስመ፡ ይብሉ፡ አይሁድ፡ አልቦ፡ ትንሣኤ፡ ሙታን፡ አዕፅምቲነ፡ ኮነ[e]፡ ሐመደ፡ ወበልየ፡ ሥጋነ። ወለእለ፡ ይሔልዩ፡ ዘንተ፡ ያወሥአሙ፡ እግዚእ፡ እንዘ፡ ይብል፡ ናሁ፡ አነ፡ አከሥት፡ መቃብሪክሙ[f]፡ ወአወፅአክሙ፡ እምኔሁ፡ ወእሬሲ፡ መንፈስየ፡ ላዕሌክሙ፡ ወተሐይው፡ ወይእዜ፡ ታአምሩ፡ ከመ፡ አነ፡ ውእቱ፡ እግዚአብሔር፡ ዘእነብብ፡ ወእገብር። ወዓዲ፡ ይቤ፡ ኢሳያስ፡ ነቢይ። ሙታንሰ፡ ይትነሥኡ፡ ወየሐይው፡ እለ፡ ውስተ፡ መቃብር፡ ወይትፈሥሑ፡ እለ፡ ውስተ፡ ምድር፡ እስመ፡ ጠል፡ ዘእምኀቤከ፡ ሕይወቶሙ፡ ውእቱ። ብዙኀ፡ ነገረነ፡

of those who have fallen asleep will rise from the dust. Some will rise to eternal life, and some will rise in shame and disgrace. But the righteous will shine like the sun and like the stars." Behold, the holy Gabriel foretold it and said that the saints will shine like bright stars. And again, he bore witness concerning them, that they would know the truth and understand his holy name. For, he did not say this concerning the resurrection of the martyrs alone, but concerning the resurrection of all people, whether righteous or sinners: they will be repaid, each one according to his deeds. For, the Jews say, "There is no resurrection of the dead. Our bones have become dust and our flesh has wasted away." And, to those who think this, the Lord answers, saying, "Behold, I will open your graves and bring you out of them, and I will put my spirit upon you, and you will live; and then you will know that I am the Lord, who speaks and acts." And again, Isaiah the prophet said, "The dead will rise, and those who are in the grave will live, and those who are in the earth will rejoice; for, the dew that comes from you is their life." He has told us much about the resurrection of the dead and dwelling in eternal life, which

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[a] In *GG-145*, this sentence ends with a ፡ and red dots at the end of the line; here, we take it as ። .

[b] *GG-145* has a red ። after **ወከመ፡ ከዋክብት**, so the quotation closes there.

[c] *GG-145* has no full stop (።) after **ለጽድቅ**, so the clause runs on into **ወይሌብው**.

[d] In **ኢይቤ**, *GG-145* has the **ኢ** added above the line.

[e] Note that **ኮነ** is a singular verb with a plural subject (**አዕፅምቲነ**).

[f] Note that **መቃብሪክሙ** is formally singular ('*your grave*'), hence **እምኔሁ** ('from it') is taken as a collective.

በእንተ፡ ትንሣኤ፡ ሙታን፡ ወንብረት፡ ውስተ፡ ሕይወት፡ ዘለዓለም። እንተ፡ ምልእት፡ ጸጋ፡ ወጽድቅ፡ ዘአስተዳለወ፡ ለእለ፡ ያፈቅርዎ።[a] ኵነኔ፡ ዕልዋንሰ፡ ወድቀቶሙ፡ ወመቅሠፍቶሙ፡ ጎፍረት፡ ወጎሳር፡ ትረክበሙ[b]፡ እሳት፡ እንተ፡ ኢትጠፍእ፡ ለዓለም፡ ወዕፄ፡ ዘኢይነውም። ወባሕቱ፡ እግዚአብሔርሰ፡ ኢይፈቅድ፡ ሞተ[c]፡ ለኃጥእ፡ አላ፡ ዳእሙ፡ ሚጠተ፡ ወሕይወተ። ናሁ፡ ነገረ፡ ከመ፡ ሃኖክ[d]፡ ወኤልያስ፡ ኢጥዕምዋ፡ ለሞት። ወአጠየቀነ፡ ከመ፡ ይትነሥኡ፡ ሙታን፡ በጊዜሁ። ኤልያስ፡ አንሥአ፡ ወልደ፡ መበለት። ወኤልሳዕኒ፡ አንሥአ፡ ሶማንድ[e]‹?›ያ። ናሁ፡ ለበውነ፡ ከመ፡ ሞቶሙ፡ ለጻድቃን፡ ኢኮነ፡ ኵነኔ፡ አላ፡ ተወክፉዎ፡ ቅዱሳን፡ በፍሥሐ። ከማሁ፡ ኢየሱስ፡ ክርስቶስ፡ እግዚአሙ፡ ለሐዋርያት፡ ወሕይወቶሙ፡ ለመሀይምናን፡ ያነሥአሙ፡ ለሙታን። ወከማሁ፡ ንሕነሂ፡ ንጻሙ፡ በዝ፡ ዓለም፡ ወእምድኅረ፡ ጎዳጥ፡ ንፈልስ፡ ውስተ፡ ዕረፍት፡ ወትትሐደስ፡ ፍጥረቱ፡ ለአዳም፡ ወትትነሣእ፡ ምስሌሁ፡ ውስተ፡ ሕይወት። ይቤ፡ ይሰምዑ፡ ቃሎ፡ ሙታን፡ ወኵሎሙ፡ እለ፡ ሰምዑ፡ የሐይው። ወበእንተዝ፡ ንእመን፡ ከመ፡ ትንሣኤ፡ ሙታን፡ ዳግመ፡[f] ምጽአቱ፡ ለክርስቶስ፡ ወዓዲ፡ ውእቱ፡ ዘአንሥአ፡ ለአልዓዛር፡ እመቃብር፡

is full of grace and righteousness, which he has prepared for those who love him. As for the judgement of the perverse, their fall and their punishment, shame and disgrace: a fire that is never quenched will overtake them, and the worm that does not sleep. But God does not desire the death of the sinner, but rather [his] turning back and [his] life. Behold, he has declared that Enoch and Elijah did not taste death, and he has made known to us that the dead will rise in his time. Elijah raised the widow's son, and Elisha too raised [the son of] the Shunammite. Behold, we have understood that the death of the righteous is not a condemnation; rather, the saints have received it with joy. In the same way, Jesus Christ, the Lord of the apostles and the life of the faithful, will raise the dead. And so, let us, too, toil in this world; and, after a little while, we shall pass over into rest, and the race of Adam will be renewed and will rise with him into [g] life. He said, "The dead will hear his voice, and all who have heard will live." Therefore, let us believe that the resurrection of the dead [will be] at the second coming of Christ. And, moreover, he who raised

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[a] *GG-145* puts a red ፡ after **ያፈቅርዎ** and has no 'and' before **ኵነኔ**.

[b] **ትረክበሙ** is a vowel slip for **ትረክቦሙ**.

[c] **ሞተ** is probably a misspelling of **ሞቶ**.

[d] **ሃኖክ** is almost certainly a misspelling of **ሄኖክ** ('*Enoch*').

[e] The 4th letter could also be a **ጽ**, giving a garbled form of '*the Shunammite*'

[f] *GG-145* has no '*and*' before **ዳግመ**; the accusative, **ዳግመ፡ ምጽአቱ** is taken as '*at the second coming*' but it could also be read '*that the resurrection of the dead [is] the second coming of Christ*' (the sense Harden gives for one of his *MSS*).

[g] Harden adds '*eternal*'.

በራብዕት፡ ዕለት፡ ወለወለተ፡ ኢያኢሮስ፡ ወለወልደ፡ መበለት፡ አንሥአሙ፡ እሙታን። ወለሊሁሰ፡ ተንሥአ፡ እሙታን፡ በሣልስት፡ ዕለት፡ በሥምረተ፡ አቡሁ፡ ወኮነ፡ ቃለ፡ ሕይወት። ወዓዲ፡ ውእቱ፡ ዘአውፅአ፡ ለዮናስ፡ እምከርሠ፡ ዐንበሪ፡ በሣልስት፡ ዕለት፡ እንዘ፡ ሕያው፡ ውእቱ፡ ዘእንበለ፡ ሙስና። ወለ፫ደቂቅ[a]፡ አድኀኖሙ፡ እምእቶነ፡ እሳት፡ በብሔረ፡ ባቢሎን። ወዳንኤል፡ አድኀኖ፡ እምአፈ፡ አናብስት። ውእቱኬ፡ ዘቦቱ፡ ሥልጣን፡ ወኀይል፡ ያንሥአሙ፡ ለሙታን፡ በደኀሪት፡ ዕለት።

Lazarus from the tomb on the fourth day raised the daughter of Jairus and the widow's son from the dead. And he himself rose from the dead on the third day by the will of his Father, and became the Word of life. And, moreover, it is he who brought Jonah out of the belly of the whale on the third day alive and without corruption, and saved the three children from the furnace of fire in the land of Babylon. And he saved Daniel from the mouth of the lions. He, then, who has authority and power, will raise the dead on the last day.

8 ወእመሰ፡ ዕልዋን፡ ኢየአምኑ፡ ቅዱሳት፡ መጻሕፍተ፡ ይሳለቁ፡ ላዕሌነ። ናሁ፡ ዚብላ፡ ነቢት፡ ዚአሆሙ፡ ታስተፈሥሕ፡ ልቦሙ፡ ወትብሎሙ። ከመዝ፡ እምከመ፡ ማሰነ፡ ሥጋ፡ ወኮነ፡ ጸበለ፡ ትበልዖሙ፡ እሳት፡ በትእዛዙ[b]፡ ለእግዚአብሔር፡ ዘኢይበሊ፡ ወኢይማሰን፡ አዕፅምት፡ ዘወዕየ፡ በእሳት፡ ወኮኑ፡ ሐመደ፡ ያንሥአሙ፡ እግዚአብሔር። ዳግመ። አሜሃ፡ ይፈትሕ፡ እግዚአብሔር፡ ፍትሐ፡ ኵነኔ፡ ለኵሉ፡ ዓለም። ወእለሰ፡ ይገብሩ፡ ኀጢአተ፡ ይወርዱ፡ ውስተ፡ መዓምቅተ፡ ምድር። ወእለሂ፡ ዐቀቡ፡ ትእዛዘ[c]፡ የሐይው፡ ሕይወተ፡ ዘለዓለም፡ ወይሁቦሙ፡ እግዚአብሔር፡ መንፈሰ፡ ሕይወት። ወእለሰ፡ ድኀኑ፡ ይትራአዩ፡ በበይናቲሆሙ፡ ወእመሰ፡ እሙንቱ፡ የአምኑ፡ ትንሣኤ፡ ኢያስትቱ[d]፡ ካልአ፡ ፍጥረተ። ናሁ፡ ያሌብዎሙ፡ ለዕልዋን፡ ያፍ፡ እለ፡ ይብሉ፡ አልቦ፡ ዘከማሁ፡ ዘአሐዱ፡ ፍጥረቱ፡

8 But, if the perverse, not believing the holy Scriptures, mock us, behold, the Sibyl, their own prophetess, gladdens their hearts and says to them thus: "When the flesh has decayed and become dust, the fire consumes them by the command of God, who does not grow old and does not decay; and the bones that were burned in the fire and became ashes God raises again. Then God will pronounce the sentence of judgement upon the whole world. And those who do sin will go down into the depths of the earth, and those who have kept the commandment will live an eternal life, and God will give them the spirit of life. And those who have been saved will see one another." And, if they believe in the resurrection, let them not lead astray (?) another creature. Behold, a bird will make the ungodly understand, those who say that there is none like it, that

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a The numeral, ፫ (3) is red in *GG-145*.

b *GG-145* has **ወትእዛዙ** ('*and his command*') in place of **በትእዛዙ** ('*by the command*'), here following *BnF d'Abbadie 79*.

c Note that **ትእዛዘ** ('*the commandment*') has no suffix.

d In **ኢያስትቱ**, the 4th letter is a plain **ት**; the verb is obscure, perhaps for **ኢያስሕቱ** ('*let them not lead astray*') but the sense is doubtful.

ዘስሙ፡ ፌንክስ፡ ይብሉ፡ በእንተ፡ ውእቱ፡ ዖፍ። ከመ፡ የሐዩ፡ ኀምስተ፡ ምእተ፡ ዓመተ። ወእምዝ፡ ይወርድ፡ ብሔረ፡ ግብጽ፡ ወያመጽእ፡ ምስሌሁ፡ ቀናምሞስ፡ ወሰላሐተ፡ ወዑደ፡ ወይነብር፡ ዲበ፡ ሥዕለ፡ ጣዖት፡ ዘስሙ፡ ኢአን። ወይሬኢ፡ ውስተ፡ ምሥራቅ። ወይሰግድ፡ ለፀሐይ፡ ወእምዝ፡ ይውዒ፡ ወይከውን፡ ሐመደ። ወይወፅእ፡ እምውእቱ፡ ሐመድ፡ አኀዱ፡ ዕፄ፡ ወያመውቆ፡ ፀሐይ፡ ለውእቱ፡ ዕፄ፡ ወይከውን፡ ንኡሰ፡ ዖፍ፡ ፌንኪስ። ወልሂቆ፡ ይገብእ፡ ውስተ፡ ብሔረ፡ ዐረብ። ወእመሰ፡ እሙንቱ፡ የአምኑ፡ ተሐድስቶ፡ ለውእቱ፡ ዖፍ። እፎኬ፡ ይትጋአዙነ[a]። በእንተዝ፡ ንብል፡ ወናአምር፡ ዘፈጠሮ፡ ለሰብእ፡ እምኀበ፡ ኢሀሎ፡ ኢይክልኑ፡ ያንሥአሙ፡ ለሙታን፡ በዐቢይ፡ ኀይሉ። ወበእንተዝ፡ ይደልወነ፡ ንትዐገሥ፡ ሕማመ፡ ወምንዳቤ፡ ዘዘዚአሁ፡ ዘይመጽእ፡ ላዕሌነ። ወእመሰ፡ ኢአመነ፡ ትንሣኤ፡ ሙታን፡ ይከውን፡ ሕማምነ፡ ወምንዳቤነ፡ ከንቱ፡ ውእቱ። አመነ፡ በዘይቤ፡ ሙሴ፡ በቀዳሚ፡ ገብረ፡ እግዚአብሔር፡ ሰማየ፡ ወምድረ። ወውእቱሰ፡ አልቦ፡ ዘይጸሀቅ፡ ምንተኒ፡ አእምሮ፡ ከመ፡ ኵሉ፡ በቃሉ፡ ይትገበር፡ ሠምረ፡ ይኩን፡ ሰማየ፡ ወምድረ፡ ወማየ። ወብርሃን፡ ወመዐልተ፡ ወሌሊተ፡ ጸዳለ፡ ወከዋክብተ፡ ወአዕዋፈ፡ ወዐንበሬ፡ ወእንስሳ፡ ወአራዊት፡ ወዕፀው፡ ወሐመልማል። ከማሁ፡ ያንሥአሙ፡ ለኵሎሙ፡ በፈቃዱ። ወኢይፈቅድ፡ ካልአ፡ ረዳኤ። ዝውእቱ፡ ብኀይሉ፡ ዘይክል፡ የሐድስ፡ ዓለመ፡ ዳግመ፡ ወያንሥአሙ፡ ለሙታን። ወባሕቱ፡ ሰብእሰ፡ ኢቀደመ፡ ተፈጥሮ፡ አላ፡ ዳእሙ፡

it is alone of its kind; its name is the Phoenix. They say of this bird that it lives five hundred years. Then it goes down to the land of Egypt, bringing with it cinnamon, cassia and aloe wood; and it settles on the image of the idol whose name is Ion, and looks toward the east and bows down to the sun, and then it burns and becomes ashes. Out of those ashes there comes a worm, and the sun warms that worm,[d] and it becomes a young Phoenix; and, when it has grown, it returns to the land of Arabia. And, if they believe in the renewal of that bird, how then can they dispute (?) with us? Therefore, we say and know: is he who created man out of nothing not able to raise the dead by his great power? Therefore, it is right for us to endure patiently every kind of suffering and affliction that comes on us. But, if we did not believe in the resurrection of the dead, our suffering and our affliction would be in vain. We have believed what Moses said: “In the beginning, God made heaven and earth.” He needs nothing at all; and, knowing that everything is made by his word, he was pleased that there should be heaven and earth and water, light and day and night, brightness and stars, birds and whales, cattle and wild beasts, trees and green herbs. In the same way, he will raise them all up by his will, and he needs no other helper. He it is who is able by his power to renew the world again and to raise the dead. But man was not created first; rather, [he was made] from the

[a] The word, **ይትጋአዙነ**, is clear but the sense, ‘*dispute with us*’, is taken from the context.

[d] Harden omits ‘*and the sun warms that worm*’.

እምአርባዕቱ፡ ጠባይዕ፡ ወሀበ[a]፡ ነፍሰ። ወከማሁ፡ ይሁብ፡ ለዛቲ፡ ነፍስት[b]፡ ሥጋ፡ ዘይማስን፡ እስመ፡ ትንሣኤሰ፡ ለእለ፡ ኖሙ፡ ወአኮ፡ ለእለ፡ ኢተፈጥሩ። እስመ፡ ውእቱ፡ ፈጠረ፡ ሥጋ፡ እምኀበ፡ አልቦ፡ ወረሰየ፡ ውስቴቱ፡ ብዙኀ፡ ትእምርተ። ወዓዲ፡ ውእቱ፡ ያንሥአሙ፡ ወያድኅኖሙ፡ ለእለ፡ ኖሙ።[c] ውእቱ፡ ከመ፡ ፈጠረ፡ ሥጋ፡ በዘርእ፡ በውስተ፡ ከርሥ። በከመ፡ ይቤ፡ ኤርምያስ፡ ነቢይ፡ ዘእንበለ፡ እፍጥርከ፡ በከርሰ፡ እምከ፡ አእመርኩከ። ወካዕበ፡ ይቤ፡ አነ፡ እግዚአብሔር፡ ዘፈጠርኩ፡ ሰማየ፡ ወሣረርክዋ፡ ለምድር፡ ወእፈጥር፡ ነፍሰ፡ ላዕለ፡ ሰብእ። በከመ፡ ይቤ፡ መጽሐፍ፡ በእንተዝ፡ ይቤ፡ እግዚአብሔር፡ አብ፡ ለዋሕዱ፡ ወልዱ፡ ኢየሱስ፡ ክርስቶስ፡ ንግበር፡ ሰብአ፡ በአርአያነ፡ ወበአምሳሊነ። ወእምዝ፡ ፈጠሮሙ፡ እግዚአብሔር፡ ተባዕተ፡ ወአንስተ። ወዓዲ፡ ይቤ፡ ቅዱስ፡ እዮብ፡ መዋዒ፡ ዘበእንቲአሁ፡ ይቤ፡ መጽሐፍ።[d] ከመ፡ ውእቱ፡ ይትነሣእ፡ ምስለ፡ እለ፡ ያነሥአሙ፡ እግዚአብሔር። ከመዝ፡ ይቤ፡ ከመ፡ ሐሊብ፡ ሐለብከኒ፡ ወአርጋእከኒ፡ ከመ፡ ግብነት፡ ወአልበስከኒ፡ ሥጋ፡ ወማእሰ። ወአሰርከኒ፡ አዕፅምትየ፡ በአሥራው። ወወሀብከኒ፡ ሣህለ፡ ወምሕረተ። ወሐውጸትከ፡ ዐቀበኒ፡ መንፈስየ። ወዘንተ፡ ዘኀቤከ፡ ሀሎ፡ አአምር፡ ከመ፡ ኵሎ፡ ትክል። ወአልቦ[e]፡ ምንተኒ፡ ዘይሰአነከ። ወካዕበ፡ ይቤ፡ ዳዊት፡ ፍቁረ፡ እግዚአብሔር፡ እደዊከ፡

four elements, [and God] gave [him] a soul. And, in the same way, he will give to this soul the flesh that decays; for, the resurrection is for those who have fallen asleep, and not for those who were never created. For, he created flesh out of nothing, and placed many wonders in it. And again, he will raise up and save those who have fallen asleep, just as he created flesh from seed in the womb. As Jeremiah the prophet said, “Before I created you in your mother’s[f] womb, I knew you.” And again, he said, “I am the Lord, who created heaven and laid the foundations of the earth, and I create the soul in man.” As the Scripture says concerning this, God the Father said to his only Son Jesus Christ, “Let us make man in our image and in our likeness.” And, after this, God created them male and female. And, moreover, holy Job the victor spoke, he of whom Scripture says that he will rise with those whom God raises. Thus, he said: “You milked me like milk and curdled me like cheese; you clothed me with flesh and skin and bound my bones with sinews; you gave me grace and mercy, and your visitation has kept my spirit. And this that is with you I know: that you can do all things. And there is nothing that is impossible for you.” And again, David, the lover of God, said, “Your hands

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[a] The word, **ወሀበ**, has neither ‘*and*’ nor an object suffix; perhaps a **ወ** has been lost after **ጠባይዕ** (haplography).

[b] In place of **ነፍስት**, here following *BnF d’Abbadie 79*, *GG-145* has **ነፍስ**.

[c] The full stop after **ኖሙ** (following *GG-145*) leaves **ውእቱ፡ ከመ**… without a verb; the English follows *BnF d’Abbadie 79*, which lacks the ።.

[d] The full stop (።) after **መጽሐፍ** (following *GG-145*) seems misplaced.

[e] The **ል** in **ወአልቦ** is added above the line.

[f] Harden omits ‘*your mother’s*’.

ይቤ፡ መፍቀሬ፡ እግዚአብሔር፡ ዳዊት። እደዊከ፡ ገብራኒ፡ ወለሐኩኒ። አለብወኒ፡ ወእትመሀር፡ ትእዛዘከ። ወዓዲ፡ ይቤ፡ አንተ፡ ፈጠርከኒ፡ ወወደይከ፡ እዴከ፡ ላዕሌየ፡ መንክር፡ ግብርከ፡ ወነፍስየ፡ ትጤይቆ፡ ጥቀ። ወኢይትኀባእ፡ እምኔከ፡ አዕፅምትየ፡ ዘገበርከ፡ በኀቡእ። ወኢአካልየ፡ በመትሕተ፡ ምድር፡ ወዘሂ፡ ገበርኩ፡ ርእያ፡ አዕይንቲከ። ወኵሉ፡ ይጸሐፍ፡ ውስተ፡ መጽሐፍከ። ወኢሳይያስኒ፡ ይቤ፡ ንሕነሰ[a]፡ መሬት፡ ወአንተ፡ ፈጠርከነ። ወእመሰ፡ ሰብእ፡ ፍጥረተ፡ እግዚአብሔር፡ ዘኮነ፡ በክርስቶስ፡ ይትነሥኡ፡ ምስለ፡ ክርስቶስ፡ ወይነሥኡ፡ ክብረ፡ ወአክሊለ፡ ሕይወት፡ እለ፡ ገብሩ፡ ፈቃዶ። ከማሁ፡ ውእቱ፡ ዕልዋን፡ ወመናፍቃን፡ እለ፡ ኢተወክፉ፡ ጥምቀተ፡ ወኢየአምኑ፡ ትንሣኤ፡ ይትኬነኑ፡ በመቅሠፍት፡ ዘለዓለም። ወእለሰ፡ ገብሩ፡ ሠናየ፡ ይበርሁ፡ ከመ፡ ከዋክብተ፡ ብርሃን። እስመ፡ ይቤ፡ ዳዊት፡ ምእመን፡ እግዚአብሔር፡ በኵሉ፡ ቃሉ፡ ወጻድቅ፡ በኵሉ፡ ምግባሩ። ዘፈጠረ፡ ሎቱ፡ ሥጋ፡ እምድንግል፡ ዘውእቱ፡ ገባሬ፡ ኵሉ፡ ፍጥረት፡ ውእቱ፡ ባሕቲቱ፡ ዘተንሥአ፡ እሙታን። ወዓዲ፡ ውእቱ፡ መንሥኢሆሙ፡ ለሙታን፡ ዘያበቍል፡ እምድር፡ ጎጠተ፡ ስርናይ፡ ወያበዝኃ፡ ፍሬሃ፡ ወዕፀኒ፡ እንተ፡ ተገዝመት፡ ይክል፡ አብዝኖ፡ አዕፁቂሃ። ወበትረ፡ አሮን፡ እምድኅረ፡ የብሰት፡ ረሰያ፡ ትሥርጽ። ከማሁ፡ ይክል፡ አንሥኦተነ፡ ምስሌሁ፡ በስብሐት። ዘአርትዐ፡ እግረ፡ ሐንካሳን፡ ወአሕየወ፡ መፃጉዐ፡ ወፈወሰ፡ ለዘየብሰት፡ እዴሁ። ወረቀ፡ ምድረ፡ ወገብረ፡ ፅቡረ፡ ወቀብአ፡ አዕይንቲሁ፡ ለዘ፡ ዕውሩ፡ ተወልደ። ዘፈወሰ፡ አባለ፡ መሱና፡ ኢይክል፡ አንሥኦተነኑ። ዘአጽገበ፡ ፱፻፡

made me and fashioned me; give me understanding, and I will learn your commandment." And again, he said, "You created me and laid your hand on me. Wonderful is your work, and my soul knows it very well. My bones, which you made in secret, are not hidden from you, nor my substance beneath the earth. And what I have done, your eyes have seen, and everything is written in your book." And Isaiah too said, "We are clay, and you created us." So, if men are the creation of God that came to be through Christ, they will rise with Christ, and those who have done his will shall receive honour and the crown of life. In the same way, the perverse and the heretics, who have not received baptism and do not believe in the resurrection, will be condemned to eternal punishment. But those who have done good will shine like the stars of light; for David said, "God is faithful in all his words and righteous in all his deeds." He who created flesh for himself from a virgin, who is the maker of all creation, he alone is the one who has risen from the dead. And, moreover, he is the one who raises the dead. He who makes the grain of wheat sprout from the earth and multiplies its fruit can also multiply the branches of the tree that was cut down; he made Aaron's rod sprout after it had dried up; in the same way he can raise us with him in glory. He who made straight the feet of the lame, healed the paralytic, cured the man whose hand was withered, spat on the ground and made clay and anointed the eyes of the man born blind, he who healed decayed limbs: can he not raise us? He who fed five thousand to the full from

[a] In place of **ንሕነሰ** (*'we'*), *GG-145* has **ንሕነሰነሰ** (a copying slip).

እም፡ ፭ ኅብስት፡ ወክልኤ፡ ዓሣ፡ ወዘአግሐሡ፡ ዘተረፈ፡ መልአ፡ ዐሠርተ፡ ወክልኤተ፡ አስፈሬዳተ። ወረሰየ፡ ማየ፡ ወይነ። ወዘፈነዎ፡ ለጴጥሮስ፡ ወነሥአ፡ ዲናረ፡ እምአፈ፡ ዓሣ፡ ውእቱኬ፡ ዘያነሥእ፡ ሙታነ። ናሁ፡ ንሕነ፡ ሰማዕቱ፡ በእንተዝ፡ ኵሉ፡ ግብር፡ ዘሰበኩ፡ ነቢያት፡ በእንቲአሁ፡ ንሕነ፡ አዕ[a]ረ(?)ርክቲሁ፡ በላዕነ፡ ወሰተይነ፡ ምስሌሁ፡ ወርኢነ፡ መንክራቲሁ፡ ወሕይወቶ፡ ወካዕበ፡ ርኢነ፡ ድካሞ፡ ወሕማሞ፡ ወሞቶ፡ ወትንሣኤሁ፡ ወሰማዕነ፡ ቃሎ፡ ወኮነ፡ ፍቁራኒሁ፡ ወነበርነ፡ ምስሌሁ፡ ፵ ዕለተ። ወእምድኅረ፡ ተንሥአ፡ እሙታን፡ መሀረነ፡ ንዜኑ፡ ስብከተ፡ ወንጌል፡ ቅዱስ፡ ውስተ፡ ኵሉ፡ ዓለም። ወአዘዘነ፡ ናጥምቅ፡ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ። ዘውእቱ፡ ጰራቅሊጦስ፡ መንፈሰ፡ ጽድቅ። ወዘንተ፡ ምሂሮ፡ ዐርገ፡ ውስተ፡ ሰማይ፡ በሥጋ፡ እንተ፡ ነሥአ፡ እምኀቤነ፡ ኅበ፡ አብ፡ ዘፈነዎ። ወእመሰ፡ አመንክሙ፡ ከመዝ፡ ብፁዓን፡ አንትሙ። ወእመሰ፡ ኢአመንክሙ፡ ትከውኑ፡ ርሑቃነ፡ እምኔሁ፡ እስመ፡ ኢዐቀብክሙ፡ ትእዛዘ።

five loaves and two fish, and of what was left over they took away twelve full baskets; he who made water into wine; he who sent Peter, and he took a denarius from the mouth of a fish: he it is who raises the dead. Behold, we are his witnesses concerning all this that the prophets preached about him: we, his friends, ate and drank with him and saw his wonders and his life. And again, we saw his weakness and his suffering, his death, and his resurrection; we heard his word and were his beloved ones; and we stayed with him forty days. And, after he had risen from the dead, he taught us to proclaim the preaching of the holy Gospel in all the world, and he commanded us to baptize in the name of the Father and of the Son and of the Holy Spirit, who is the Paraclete, the Spirit of truth. And, having taught this, he ascended into heaven, in the flesh which he took from us, to the Father who sent him. If you believe thus, you are blessed; but, if you do not believe, you will be far from him, because you have not kept the commandment.

[a] Two letters at the start of **አዕርክቲሁ** (*'his friends'*) are blotted out in *GG-145*; here, they are restored from the context.

ዲድስቅልያ፡ ፳፮

በእንተ፡ ሰማዕት።

1 ናሁ፡ ንብለክሙ፡ አዕብይዎሙ፡ ወአክብርዎሙ፡ ምክዕቢተ፡ ለሰማዕት፡ በከመ፡ ኮኑ፡ ክቡራን፡ በኀቤነ፡ ብፁዕ፡ ያዕቆብ፡ ወእስጢፋኖስ፡ ቀዳሜ፡ ሰማዕት፡ እሉ፡ እሙንቱ፡ ብፁዓን፡ በኀበ[a]፡ እግዚአብሔር፡ ወኅሩያን፡ በኀበ፡ ቅዱሳን፡ ሕዝብ። እለ፡ ንጹሓን፡ እምኃጢአት፡ ወአልቦሙ፡ ቂም፡ አላ፡ እሙንቱ፡ ገባርያነ፡ ሠናይ። ወዓዲ፡ ስሩሓን፡ ለገቢረ፡ ፈቃዱ፡ ወለዐቂበ፡ ትእዛዙ። ወበእንቲአሆሙ፡ ይቤ፡ ዳዊት። ክቡር፡ ሞቱ፡ ለጻድቅ፡ በቅድመ፡ እግዚአብሔር። ወዓዲ፡ ይቤ፡ ሰሎሞን፡ ዝክረ፡ ጻድቅ፡ ፍጹም፡ በውዳሴ፡

2 ወካዕበ፡ ይቤ፡ ነቢይ፡ ይትሌዐል፡ ቀርኑ፡ በክብር።[b] ዘንተ፡ ነገርነ፡ ለእለ፡ ኮኑ፡ ስምዐ፡ በጽድቅ፡ በእንተ፡ ስመ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ።[b] ናሁኬ፡ ለበውነ፡ ወጠየቅነ፡ ከመ፡ እለ፡ ያከብርዎሙ፡ ለሰማዕት፡ ወለመሀይምናን፡ እለ፡ ተጋደሉ፡ ሠናየ፡ ገድለ፡ ወፈጸሙ፡ ሩጸቶሙ፡ ወሞቱ፡ በእንተ፡ ክርስቶስ፡ በርትዕት፡ ሀይማኖት፡ ይረክቡ፡ ዕሴተ፡ ሠናየ፡ ወሕይወተ፡ ዘለዓለም። ወእለሰ፡ ኮኑ፡ ስምዐ፡ በጽድቅ፡ ወፈትሑ፡ በርትዕ፡ ወአሥመርዎ፡ ለእግዚአብሔር፡ በሕይወቶሙ፡ እሉ፡ እሙንቱ፡ ይወርሱ፡ መንግሥተ፡ ሰማያት።

Didascalia 26

Concerning the Martyrs

1 Behold, we say to you: magnify the martyrs and honour them doubly, as the blessed James and Stephen, the first martyr, have been honoured among us. These are blessed before God and chosen among the holy people. [They are those] who are pure from sin and bear no grudge; rather, they are doers of good. And, moreover, they are diligent in doing his will and in keeping his commandment. And, concerning them, David said, "Precious before the Lord is the death of the righteous." And again, Solomon said, "The remembrance of the righteous is perfect with praise."

2 And again, the prophet said, "His horn will be exalted with honour." This we have said concerning those who became witnesses in truth for the sake of the name of our Lord Jesus Christ. Behold, then, we have understood and know for certain that those who honour the martyrs and the faithful who fought the good fight, finished their course, and died for Christ in the right faith will obtain a good reward and eternal life. And those who became witnesses in truth, judged uprightly and pleased God in their [c] lives, these are the ones who will inherit the kingdom of heaven.

Didascalia 26

[a] *GG-145* omits the last letter of **በኀበ** (a copying slip).

[b] The full stops after **በክብር** and **ክርስቶስ** are in red ink in *GG-145* but absent from *BnF d'Abbadie 79*.

[c] *BnF d'Abbadie 79* adds '*eternal*'.

ዲድስቅልያ፡ ፳፯

በእንተ፡ ኢከመ፡ መፍትው፡ ይባኡ፡ ክርስቲያን፡ ውስተ፡ ቤት፡ ተውኔት፡ ወዘፋን፡ አላ፡ ዳእሙ፡ ይሰብሑ፡ ወዘምሩ[a]፡ በቤተ፡ ክርስቲያን።

[1] ናሁ፡ ናመክረክሙ፡ አፍቁራን፡ አኀው፡ ሠናየ፡ ምክረ፡ ትርሐቁ፡ እምነገረ፡ ተውኔት[c]፡ ወአጽምኦ፡ ማኅሌት፡ ወእምሐውዝ፡ መባልዕት፡ ወፍግዕ፡ ወእምኵሉ፡ ምግባረ፡ እኩይ፡ ወነገረ፡ ከንቱ፡ ዘአልቦ፡ በቍዕ፡ ኢትግበሩ፡ ለተድላ፡ ፍትወተ፡ ሥጋክሙ፡ በዕለተ፡ ሰንበት። እስመ፡ ይቤ፡ ነቢይ፡ ተቀነዩ፡ ለእግዚአብሔር፡ በፍርሀት፡ ወተኀሠዩ፡ ሎቱ፡ በረዓድ። እስመ፡ ኢይደልዎሙ፡ ለክርስቲያን፡ ይስምዑ፡ ማኅሌተ፡ ወመሰንቆ፡ ወዕንዚራ፡ ዘከመ፡ ይገብሩ፡ አብዳን፡ ሕዝብ። ወዓዲ፡ ኢይዝክሩ፡ ስመ፡ አማልክት፡ ጣዖት፡ በአፉሆሙ፡ ወኢይሰምይዎ[d]፡ ለሰይጣን፡ ወለ፡ አጋንንቲሁ፡ እስመ፡ ሶበ፡ ይሰምዩ፡ ስሞ፡ ይሴስል[e]፡ መንፈስ፡ ቅዱስ፡ እምኔሆሙ፡ ወየኀድር፡ ህየንቴሁ፡ መንፈስ፡ ርኩስ፡ ላዕሌሆሙ።

Didascalia 27

Concerning That Christians Ought Not to Enter a House of Revelry and[b] Dancing, but Ought Rather to Give Praise and Sing in the Church

[1] Behold, beloved brothers, we give you good counsel: keep far from jesting talk and from listening to songs, from sweet foods and luxury, and from every evil deed and vain talk that has no profit. Do not act for the pleasure of the desire of your flesh on the Sabbath day; for, the prophet said, “Serve the Lord with fear and rejoice in him with trembling.” For, it is not fitting for Christians to listen to singing, lyre and harp, as foolish people do. And, moreover, let them not mention with their mouths the names of the gods, the idols, nor name Satan and his demons; for, when they name his name, the Holy Spirit departs from them, and an unclean spirit dwells in them in his place.

Didascalia 27

[a] The word, **ወዘምሩ**, lacks the **ይ** of the parallel (preceding) **ይሰብሑ**; here, we take it as **ወይዘምሩ** (‘*and [that they] sing*’).

[b] *BnF d’Abbadie 79* omits ‘*revelry and*’.

[c] The word, **ተውኔት** (‘*jesting*’) is doubtful.

[d] The form, **ወኢይሰምይዎ**, is a 3rd-person plural jussive with an object suffix anticipating **ለሰይጣን**.

[e] **ይሴስል** (‘*departs*’, here following *GG-145*) is likely a misspelling of **ይሰስል** (as in *BnF d’Abbadie 79*).

ዲድስቅልያ፡ ፳፰

በእንተ፡ ኢከመ፡ መፍትው፡ ክርስቲያን፡ ይምሐሉ፡ በስመ፡ አማልክት፡ አጋንንት፡ ወግሙራ፡ ኢይዝክርዎሙ፡ ከመ፡ ዘትካት፡ ልማደ፡[a]

[1] ኢመፍትው፡ ንምሐል፡ በስመ፡ አማልክት፡ ወኢንዝክር፡ አስማቲሆሙ፡ በአፉነ፡ ወኢንስግድ፡ ሎሙ፡ ወኢንፍርሆሙ። እስመ፡ ዘይገብር፡ ከመዝ፡ ወይገኒ፡ ለአማልክት፡ ይከውን፡ ርሑቀ፡ እምእግዚአብሔር፡ ገባሬ፡ ሕይወት[b]። ወባሕቱ፡ እሉሰ፡ ኢኮኑ፡ አማልክት፡ አላ፡ ዳእሙ፡ ግብረ፡ እደ፡ ሰብእ፡ መናፍስተ፡ ሰይጣን። እስመ፡ ይቤሎሙ፡ እግዚአብሔር፡ ለደቂቀ፡ እስራኤል፡ መነኑኒ፡ ወመሐሉ፡ በአማልክቲሆሙ፡ ነኪር፡ ወአምዕዑኒ፡ በአማልክቲሆሙ። እስመ፡ ምኑን፡ ወጽሉእ፡ ወርኩስ፡ በውስተ፡ መጻሕፍት፡ ኵሉ፡ ዘይሰግድ፡ ወይገኒ፡ ለአማልክት፡ ወይምሐል፡ በስሞሙ።

[2] ወአኮሰ፡ እሉ፡ ባሕቲቶሙ፡ አላ፡ ዓዲ፡ ረአይተ፡ ኮከብ፡ ወመሰግላን፡ ወእለ፡ ያጣዕው[c]፡ ወለእሉኒ፡ ኢታምልክዎሙ፡ ወኢትስግዱ፡ ሎሙ። ወዓዲ፡ ይቤ፡ ነጺረከ፡ ሰማየ፡ ኢትስግድ፡ ለፀሐይ፡ ወለወርኀ፡ ወኢለከዋክብት። ኢትሐር፡ እንከ፡ በፍኖተ፡ አሕዛብ። ወኢትትመሀሩ፡ ምግባሮሙ፡ ወኢትፍርሁ፡ እምትእምርተ፡ ሰማይ። እስመ፡ ፈጠረ፡ ፀሐየ፡ ወወርኀ፡ ወከዋክብተ፡ ያብርሁ፡ ላዕለ፡ ሰብእ። ወአኮሰ፡ ከመ፡ ይስግዱ፡ ሎሙ፡ እስመ፡ እስራኤል፡ ሰገዱ፡ በገዳም፡

Didascalia 28

That Christians ought not to swear by the name of the gods, the demons, nor ever mention them, as was the custom of old

[1] It is not proper for us to swear by the name of the gods, or to mention their names with our mouth, or to bow down to them, or to fear them; for, whoever does so and serves the gods will be far from God, the maker of life. These, however, are not gods, but only the work of men's hands, spirits of Satan. For, God said to the children of Israel, "They have rejected me and sworn by foreign gods, and have provoked me to anger with their gods"; for, in the Scriptures, everyone who bows down to the gods and serves them, and who swears by their name, is despised, hateful and unclean.

[2] And not these alone, but star gazers as well, and magicians, and those who practice idolatry (?): these too you are not to worship or bow down to. And again, it says, "When you look up at the sky, do not bow down to the sun or the moon or the stars. Do not walk, then, in the way of the nations, nor learn their deeds, nor fear the signs of heaven." For, he created the sun and the moon and the stars to give light to men, and not so that they should bow down to them. For, in the desert, Israel

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Didascalia 28

[a] Note that there is no full stop (።) at the end of this heading. The last letter is cramped and could be read as a **ዱ**, giving **ልማዱ** ('*his custom*').

[b] In place of **ሕይወት**, *GG-145* has **ሕይት** (a copying slip).

[c] The sense of **ያጣዕው** is uncertain; here, it is taken as a verb formed from **ጣዖት** ('*idol*').

ለግልፎ፡ ዘገብሩ፡ ስብከ፡ ላህም። ወዓዲ፡ አምለኩ፡ ከዋክብተ፡ ወፀሐየ። በከመ፡ ይቤ፡ ሕዝቅያል፡ እንስሳ፡ እለ፡ ኢይነቡ፡ ረሰዩ፡ ሎሙ፡ አማልክተ። ወከማሁ፡ ግብጻውያንሰ፡ ሰገዱ፡ ለብዙኃን፡ አማልክት። ወለገጸ፡ ከልብ፡ ወለአማልክት፡ ዘወርቅ፡ ወብሩር፡ በይሁዳ። በከመ፡ ይቤ፡ እግዚአብሔር፡ በአፈ፡ ነቢይ። አማልክቲሆሙ፡ ለአሕዛብ፡ ዘወርቅ፡ ወብሩር። ግብረ፡ እደ፡ እጓለ፡ እመሕያው። አፈ፡ ቦሙ፡ ወኢይነቡ። ዐይነ፡ ቦሙ፡ ወኢይሬእዩ። እዝነ፡ ቦሙ፡ ወኢይሰምዑ። አንፈ፡ ቦሙ፡ ወኢያጼንው። እደ፡ ቦሙ፡ ወኢይገሱ[a]። እግረ፡ ቦሙ፡ ወኢየሐውሩ። ወኢይነቡ፡ በጕራሮቶሙ፡ ወአልቦሙ፡ መንፈስ፡ ውስተ፡ አፉሆሙ፡ ከማሆሙ፡ ይኩኑ፡ ኵሎሙ፡ እለ፡ ገብርዎሙ፡ ወኵሎሙ፡ እለ፡ ይትአመኑ፡ ቦሙ። ናሁኬ፡ ሰማዕክሙ፡ አፍቁራን፡ አኀው። ዘይቤ፡ እግዚአብሔር፡ ከመ፡ እኩያን፡ ወርኩሳን፡ እሙንቱ፡ እለ፡ ያመልክዎሙ። ለአማልክት። ወይሰግዱ፡ ለፀሐይ፡ ወለወርኀ፡ ወለ፡ ከዋክብት። ወባሕቱ፡ መፍትው፡ ለክርስቲያን፡ መፍቀርያነ፡ እግዚአብሔር፡ ወኢይምሐሉ[b]፡ በፀሐይ፡ ወኢበወርኀ፡ ወኢበከዋክብት። ወኢበሰማይ፡ ወኢበምድር። ወእመሰ፡ መምህርነ፡ አዘዘነ፡ ኢንምሐል፡ ግሙራ፡ ወኢበምንትኒ። ናሁኬ፡ ይኩን፡ ቃልነ፡ ጥዩቀ፡ እስመ፡ ይቤ፡ እግዚእነ፡ ኢትምሐሉ፡ በሰማይ፡ እስመ፡ መንበሩ፡ ለእግዚአብሔር፡ ውእቱ። ወኢበምድር፡ እስመ፡ መከየደ፡ እግሪሁ፡ ወኢበ፡ ኢየሩሳሌም፡ እስመ፡ ሀገሩ፡ ለንጉሥ፡ ዐቢይ፡ ወኢትምሐል፡ በርእስከ፡ እስመ፡ አብዳን፡ አይሁድ፡ ይምሕሉ፡ በርእሶሙ፡ እስመ፡ ውእቱ፡ አዘዘ፡ ይኩን፡ አሐደ፡

bowed down to the carved image that they had made, a molten [image] of an ox, and they also worshiped the stars and the sun. As Ezekiel said, “Beasts that do not speak they made into gods for themselves.” And, likewise, the Egyptians bowed down to many gods and to the dog’s face; and in Judah [they bowed down] to gods of gold and silver, as God said by the mouth of the prophet, “The gods of the nations are of gold and silver, the work of the hands of the sons of men. They have a mouth, but do not speak; they have eyes, but do not see; they have ears, but do not hear; they have a nose, but do not smell; they have hands, but do not touch. They have feet, but do not walk; they do not speak with their throat, and they have no breath in their mouth. Let all who made them become like them, and all who trust in them.” See then, beloved brothers, you have heard what God has said: that those who worship the gods and bow down to the sun and the moon and the stars are evil and unclean. But Christians who love God ought not to swear by the sun, or by the moon, or by the stars, or by heaven, or by the earth. And, since our Teacher has commanded us not to swear at all, not by anything, see then, let our word be exact. For, our Lord said, “Do not swear by heaven, because it is the throne of God; nor by the earth, because it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King; and do not swear by your head”; for, the foolish Jews swear by their heads. For, he commanded that

[a] The form, **ወኢይገሱ**, is likely a misspelling of **ወኢይገሥሡ** (‘*and do not touch*’).

[b] The **ወ** in **ወኢይምሐሉ** is superfluous after **መፍትው**.

ቃሎሙ፡ ለመሀይምናን፡ እመኒ፡ እወ፡ እወ፡ ወእመኒ፡ አልቦ፡ አልቦ። ወዘሰ፡ ይቄስክ፡ ዲበዝ፡ እኩይ፡ ውእቱ፡ እስመ፡ ዘይምሕል፡ በሐሰት፡ ይትዐደው፡ ፍትሐ፡ ወያከብርዎሙ[a]፡ ለአማልክት፡ ህየንተ፡ ጽድቅ፡ ዘአስሐቶሙ፡ እግዚአብሔር፡ በዑረተ፡ ልቦሙ፡ ወበእከየ፡ ምግባሮሙ፡ ይግበሩ፡ ዘኢይደሉ።

the word of the faithful should be one: either “Yes, yes” or “No, no.” Whatever is added to this is evil. For, whoever swears falsely transgresses the law, and [such people] honour the gods in place of the truth—they whom God has led astray in the blindness of their heart and in the evil of their deeds, so that they do what is not fitting.

[a] The word, **ወያከብርዎሙ**, is a plural after the singular **ዘይምሕል**; the letter before **ዎ** is an odd, ornate form, which we read as **ር**.

ዲድስቅልያ፡ ፳፱

በእንተ፡ ከመ፡ መፍትው፡ ይዕቀቡ፡ ወይፈጽሙ፡ ዕለተ፡ በዓላት፡ በፍሥሐ፡ መንፈሳዊት።

1 ዕቀቡ፡ እንከ፡ ዕለተ፡ በዓላት፡ አፍቁራን፡ አኃው። ቀዳሚ፡ በዓል፡ ዘውእቱ፡ ዕለተ፡ ልደተ፡ ክርስቶስ፡ ግበሩ፡ አመ፡ ፳ወ፭ ለታስዕ፡ ወርኀ። በኑልቄ፡ ሐሳበ፡ ዕብራዊያን። ወበኑልቄ፡ ሐሳበ፡ ግብጻዊያንስ፡ አመ፡ ፳ወ፱ ለወርኀ፡ ታሕሣሥ፡ ዘውእቱ፡ ራብዓይ፡ ወርኀ። ወእምድኅሬሁ፡ አክብር፡ በዓለ፡ ኤጲፋንያ፡ ዘቦቱ፡ አስተርአየ፡ እግዚእ፡ ስብሐተ፡ መለኮቱ፡ በውስተ፡ ጥምቀት፡ በኀበ፡ ዮሐንስ፡ በዮርዳኖስ፡ ፈለግ። ወግበሩ፡ አመ፡ ሳዱሱ፡ በዓሥራይ፡ ወርኀ፡ በኑልቄ፡ ሐሳበ፡ ዕብራዊያን፡ ወበሐሳበ፡ ግብጻዊያንስ፡ አመ፡ ፲ወ፩[b] ለወርኃ፡ ጦቢ፡ ዘውእቱ፡ ጥር፡ በኃምሳይ፡ ወርኀ። ወእምድኅሬሁ፡ ዕቀቡ፡ ዘንጽሕት፡ ፵ ዕለተ፡ ጾመ፡ ቅድስት። እንተ፡ ይእቲ፡ ትምህረነ፡ ጽሙና፡ ወትዕግሥት፡ በጾም፡ ወጸሎት፡ ታቀርበነ፡ ኀበ፡ ክርስቶስ። ወትትፈጸም፡ ዛቲ፡ ጾም፡ ቅድስት፡ በዕለተ፡ ፋሲካ፡ በዘቦቱ፡ ኮነ፡ መድኃኒት።

2 ወባሕቱ፡ ይኩን፡ ቀዳሚ፡ ጾምክሙ፡ በሰኑይ፡ ዕለት። ወተፍጻሜቱስ፡ በዐርብ፡ ዕለት፡ ዘቅድመ፡ ፋሲካ፡ እስመ፡ በሳኒታ፡ ሆሳዕና፡ በሰኑይ፡ ዕለት፡ ተጋብኡ፡ ዕልዋን፡ ሕግ፡ እኩያን፡ አይሁድ፡ ወተማከሩ፡ ላዕለ፡ እግዚእ፡

Didascalia 29

That they ought to Keep and Celebrate[a] the Days of the Feasts with Spiritual Joy

1 Keep, then, the days of the feasts, O beloved brothers. The first feast, the day of Christ's birth, celebrate on the 25th of the ninth month by the Hebrews' reckoning, but by the Egyptians' reckoning on the 29th of the month Tahsas, which is the fourth month. After it, celebrate the feast of the Epiphany, on which the Lord revealed the glory of his Godhead in [his] baptism by John in the river Jordan. Celebrate it on the sixth, in the tenth month, by the Hebrews' reckoning, but by the Egyptians' reckoning on the 11th of the month Tobi, which is Tir, in the fifth month. After that, keep the pure 40 days of the holy fast, which teaches us quietness and patience, and by fasting and prayer brings us near to Christ. This holy fast shall be completed on the day of the Passover, on which salvation came.

2 But let your fast begin on the Monday, and end on the Friday[c] before the Passover. For, on the day after Hosanna, on the Monday, the perverters of the law, the wicked Jews, gathered together and took counsel against the Lord, in the first, bright

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Didascalia 29

a *BnF d'Abbadie 79* lacks '*and celebrate*'.

b The numeral, ፲ወ፩ (in red ink), is faded to bare strokes.

c Harden omits '*and end on the Friday*'.

በቀዳሚ፡ ወርኀ፡ ብሩህ፡ ዘውእቱ፡ ሚያዝያ። ወበሠሉስ፡ ዕለት፡ ወሰኩ፡ ወአፈድፈዱ፡ ምክረ። ወበረቡዕ፡ ፈጸሙ፡ ምክረ፡ ከመ፡ ያማስንዎ፡ በሞት፡ በዲበ፡ መስቀል። ወይሁዳስ፡ አእመረ፡ ዘንተ፡ ምክሮሙ፡ እስመ፡ ሠራቂ፡ ውእቱ። ወእምአሜሃ፡ አውደቆ፡ ሰይጣን፡ በፍቅረ፡ ንዋይ፡ እስመ፡ መባእ፡ አስከሬን፡ ውእቱ[a]፡ የዐቅብ። ወይመስጥ፡ ንዋየ፡ ነዳያን። ወዘንተ፡ ኵሎ፡ ገቢሮ፡ ኢሰደዶ፡ እግዚእ፡ እስመ፡ ያአምር፡ እከየ፡ ልቡ። ወእንዘ፡ ንበልዕ፡ ምስሌሁ፡ ፈቀደ፡ እግዚእ፡ ይገሥጾ። ወናሁ፡ አለበወነ፡ ከመ፡ ውእቱ፡ ያገብአ። ወበእንተዝ፡ ይቤ፡ አሜን፡ እብለክሙ፡ ከመ፡ አሐዱ፡ እምኔክሙ፡ ያገብአኒ። ወተባህልነ፡ በበይናቲነ፡ አሐዱ፡ አሐዱ፡ እንዘ፡ ንብል፡ አነኑ፡ እንጋ፡ እግዚአ። ወተንሣእኩ፡ አነ፡ ፩ ዘእም፡ ፲ወ፪። እስመ፡ ውእቱ፡ ኪያየ፡ ያፈቅረኒ[b]፡ እምኵሎሙ፡ አርድእት፡ ተስእልክዎ፡ ወእቤሎ፡ እግዚአ፡ መኑ፡ ውእቱ፡ ዘያገብአከ። ወእግዚእሰ፡ ኢነገረኒ፡ ስሞ። ወባሕቱ፡ አመረነ፡ በክልኤ፡ ትእምርት። ቀዳሚሰ፡ በእንተዘይቤ፡ ዘይፀብጎ፡ እደዊሁ፡ ምስሌየ፡ ውስተ፡ መጽብሕ፡ ውእቱ፡ ያገብአኒ። ወዳግመ፡ ይቤ፡ ዘእሜጥዎ፡ አነ፡ ጎብስተ፡ ውእቱ፡ ያገብአኒ። እስመ፡ ይቤሎ፡ አነኑ፡ ውእቱ፡ እግዚአ። ወእግዚእነስ፡ ኢይቤሎ፡ እወ፡ አንተ። አላ፡ ዳእሙ፡ ይቤሎ፡ አንተ፡ ትቤ፡ ወውእቱስ፡ ኢፈቀደ፡ ያግህድ፡ ሎቱ። ዳእሙ፡ ይቤሎ፡ እምኄየሶ፡ ለውእቱ፡ ብእሲ፡ ሶበ፡ ኢተወልደ፡ ዘበእደዊሁ፡ ይትሜጠውዎ፡ ለወልደ፡ እጓለ፡ እመሕያው። ወሰሚዖ፡ ዘንተ፡ ይሁዳ፡ ሖረ፡ ኀበ፡ ካህናት፡ ወይቤሎሙ፡ ምንተ፡

month, which is Miyazya. On the Tuesday, they added to their counsel and increased it. On the Wednesday, they settled their counsel to destroy him by death on the cross. And Judas knew their counsel; for, he was a thief. From then on, Satan made him fall through love of money; for, he kept the offerings in the purse and stole the goods of the poor. Yet, though he did all this, the Lord did not drive him away; for, he knew the evil of his heart. And, while we ate with him, the Lord wished to rebuke him. And behold, he made us understand that it was he who would betray him. For this reason, he said, “Amen, I say to you, one of you will betray me.” And we said among ourselves, each one of us, “Is it I, then, Lord?” And I, [John,] arose, [being] one of the Twelve. For, he loved me more than all the disciples. I asked him and said to him, “Lord, who is it that will betray you?” But the Lord did not tell me his name. However, he showed us [who it was] by two signs. The first was that he said, “He who dips his hands with me into the dish is the one who will betray me”; and secondly, he said, “He to whom I give bread is the one who will betray me.” For [Judas] said to him, “Is it I, Lord?” But our Lord did not say to him, “Yes, you,” but only said to him, “You have said [so].” But he did not wish to reveal him; he only said to him, “It would have been better for that man, by whose hands they will receive the Son of Man, if he had not been born.” And, when Judas heard this, he went to the priests and said to them, “What will you

[a] For **ውእቱ**, *GG-145* has **ውቱ** (a copying slip).

[b] *GG-145* writes **ያፈቅረኒ** with a word-divider inside.

ትሁቡኒ፡ ወአነ፡ አገብኦ፡ ለክሙ። ወተማከሩ፡ ያህብዎ፡ ፴[a] ብሩረ። ወውእቱ፡ አሚረ፡ ጎሙስ፡ ዕለት፡ አመ፡ በልዐ፡ ፋሲሐ፡ ምስሌነ፡ እግዚእነ። ወይሁዳስ፡ ነሥአ፡ ጎብስተ፡ ወፀብጎ፡ እደዊሁ፡ ውስተ፡ መጸብሕ፡ ወወፅአ፡ ሌሊተ፡ ወይቤለነ፡ እግዚእ፡ በጽሐት፡ ሰዓት፡ ናሁ፡ ትዘረዉ፡ ኵልክሙ፡ ወተሐድጉኒ። ወንቤ፡ አሐዱ፡ አሐዱ፡ እምኔነ፡ ኢነሐድገከ። ወእቤሎ፡ አነ፡ ጴጥሮስ፡ እመ፡ ኵሎሙ፡ ጎደጉከ፡ አንሰ፡ ኢየጎድገከ[b]፡ እመውት፡ ምስሌከ፡ ወይቤለኒ፡ አሜን፡ እብለከ፡ ሠልስ፡ ትክሕደኒ፡ ዘእንበለ፡ ይንቁ፡ ዶርሆ፡ ከመ፡ ዘኢታአምረኒ። ናሁ፡ አለበወነ፡ ዘንተ፡ ምሥጢረ፡ ቅድስተ፡ ዘውእቱ፡ ሥጋሁ፡ ቅዱስ፡ ወደሙ፡ ክቡረ፡ እንዘ፡ ሀለወ፡ ይሁዳ፡ ምስሌነ። ወእምዝ፡ ወፅአ፡ እግዚእነ፡ ውስተ፡ ደብረ፡ ዘይት፡ ወንሕናኒ፡ ሐርነ፡ ምስሌሁ፡ እንዘ፡ ንጼሊ፡ ወንባርክ፡ በከመ፡ ናለምድ። ሕቀ፡ ተአተተ፡ እምኔነ፡ ወጸለየ፡ ጎበ፡ አብ፡ እንዘ፡ ይብል። አባ፡ እመሰ፡ ይትከሀል፡ ይጎልፋ፡ ዝንቱ፡ ጽዋዕ፡[c] እምኔየ፡ ወባሕቱ፡ ይኩን፡ ፈቃድከ፡ ወአከ[d]፡ ፈቃደ፡ ዚአየ፡ ከመዝ፡ ገብረ፡ ሠለስተ፡ ጊዜ። ወክብደ፡ አዕይንቲነ፡ ንዋመ፡ እንበይነ፡ ሐዘን። መጽአ፡ ጎቤነ፡ እግዚእነ፡ ወይቤለነ፡ በጽሐ፡ ጊዜሁ፡ ናሁ፡ ያገብእዎ፡ ለወልደ፡ እጓለ፡ እመሕያው፡ ውስተ፡ እደ፡ ኃጥአን። ናሁ፡ መጽአ፡ ይሁዳ፡ ወብዙኃን፡ ዕልዋን፡ ምስሌሁ። ወወሀቦሙ፡ ትእምርተ፡ ስዕመተ፡ ጕሕሉት፡ እንተ፡ ምልእት፡ ዐመፃ፡

give me, and I will betray him to you?" And they agreed to give him 30 [pieces of] silver. And it was on the Thursday that our Lord ate the Passover with us. And Judas took bread and dipped his hands into the dish and went out by night. And the Lord said to us, "The hour has come. Behold, you will all be scattered and will leave me." And each one of us said, "We will not leave you." And I, Peter, said to him, "Even if all leave you, I will not leave you; I will die with you." And he said to me, "Amen, I say to you, before the cock crows you will deny three times that you know me." Behold, he made known to us this holy mystery, which is his holy Body and his precious Blood, while Judas was with us. And, after this, our Lord went out to the Mount of Olives, and we too went with him, praying and blessing [God] as we were accustomed. He withdrew a little from us and prayed to the Father, saying, "Father, if it is possible, let this cup pass from me; but let your will be [done], and not my will." This he did three times. And our eyes were heavy with sleep because of sorrow. Our Lord came to us and said to us, "The time has come. Behold, they are delivering the Son of Man into the hands of sinners." Behold, Judas came, and many perverse men with him. And he had given them a sign by which he would betray him: a deceitful kiss, full of iniquity. And, when they recognized the sign that Judas gave them,

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[a] The red numeral, ፴ (*'30'*) is not visible in *GG-145*.

[b] The word, **ኢየጎድገከ**, is doubtful; it is a negative form and may be a misspelling of **ኢአጎድገከ**.

[c] *GG-145* has two separate word-dividers after **ጽዋዕ**.

[d] **ወአከ** is likely a misspelling of **ወአኮ** (*'and not'*).

በዘ፡ ያገብአ። ወለቢዎሙ፡ ትእምርተ፡ ዘወሀቦሙ፡ ይሁዳ፡ አኀዝዎ፡ ለኢየሱስ፡ ወአሲሮሙ፡ ወሰድዎ፡ ኀበ፡ ቤተ፡ ቀያፋ፡ ሊቀ፡ ካህናት፡ መካን፡ ኀበ፡ አልቦ፡ ሰብእ፡ ኄራን፡ ወቅዱሳን፡ ካህናት። አላ፡ ዳእሙ፡ እኩያን፡ ሕዝብ፡ ወርኩሳን፡ ካህናት፡ እለ፡ ውዑአን፡ እምሕግ። ወእሙንቱሰ፡ ኢያጸርዑ፡ እንዘ፡ ይፀርፉ፡ ላዕሌሁ። ወይፅእልዎ፡ ወይዘብጥዎ፡ ወይወርቁ፡ ውስተ፡ ገጹ። ወይጣለቅዎ፡ ወይኰርዕዎ። ወየኀሥሡ፡ ሎቱ፡ ሰማዕተ፡ ሐሰት፡ እለ፡ ይብሉ። ይፀርፍ፡ ላዕለ፡ ሙሴ፡ ወይነሥት፡ ቤተ፡ መቅደስ፡ ወያፀርዕ፡ መሥዋዕተ፡ ሰብአ፡ ሮሜ፡ ወየዐሉ፡ ነገሥተ፡ ወይሬሲ፡ ርእሶ፡ ንጉሠ። ዘንተ፡ ኵሎ፡ ገብሩ፡ ላዕሌሁ፡ ከለባት፡ ብዙኃን፡ ወአስዋር፡ ስቡሓን፡ እለ፡ አልቦሙ፡ ምሕረት። ወሌሊተ፡ አውፅእዎ፡ ወወሰድዎ፡ ኀበ፡ ሐና፡ ሐሙሁ፡ ለቀያፋ። ወገብሩ፡ ላዕሌሁ፡ ብዙኀ፡ እኩየ። ወአግብእዎ፡ ኀበ፡ ጲላጦስ፡ መኰንን፡ ሮም። ወሜሃ፡ ዐርብ፡ ዕለታ። ወአስተዋደይዎ፡ በብዙኀ፡ ግብር፡ ዘኢመፍትው፡ ነጊሮቶ። ወሰሚዖ፡ ዘንተ፡ ጲላጦስ፡ መኰንን፡ ሮም፡ ኢአምኖሙ። አላ፡ ይቤሎሙ፡ ኢረከብኩ፡ በላዕለዝ፡ ብእሲ፡ ጌጋየ፡ በዘ፡ ይመውት። ወእምዝ፡ አምጽኡ፡ ሎቱ፡ ክልኤ፡ ሰማዕተ፡ እለ፡ ይነቡ፡ ሐሰተ፡ ላዕለ፡ ክርስቶስ። ወአእመረ፡ ጲላጦስ፡ ከመ፡ ኢኀብረ፡ ስምዖሙ። ወእሙንቱሰ፡ ተመይጡ፡ ወመከሩ፡ ነገረ፡ በዘ፡ ያፈርህዎ፡ ለጲላጦስ። ወይቤሉ፡ ዝብእሲ፡ ይሬሲ፡ ርእሶ፡ ንጉሠ፡ ወይከልአነ፡ ትእዛዘ፡ ለንጉሥ። ሐሰዉ፡ ወፈትሑ፡ ላዕሌሁ፡ በዐመፃ፡ ከልሑ፡ ወይቤሉ፡ ስቅሎ፡ ስቅሎ። ከመ፡ ይትፈጸም፡ ላዕሌሁ፡ ቃለ፡

they seized Jesus and, having bound him, took him to the house of[a] Caiaphas the high priest, a place where there were no good people or holy priests, but only an evil people and unclean priests who had departed from the law. And they did not cease blaspheming against him and reviling him; they beat him and spat in his face and mocked him and struck him with their fists, and they sought false witnesses against him, who said, “He blasphemes against Moses, and will destroy the temple, and will abolish the sacrifices of the people of Rome, and rebels against the kings, and makes himself king.” All this the many dogs and fat bulls, who had no mercy, did against him. And, by night, they brought him out and took him to Annas, the father-in-law of Caiaphas, and did much evil against him, and handed him over to Pilate, the governor of Rome. And that day was Friday; and they accused him of many things that it is not fitting to tell. And, when Pilate, the governor of Rome, heard this, he did not believe them, but said to them, “I have not found in this man any fault for which he should die.” After this, they brought to him two witnesses, who spoke lies against Christ. And Pilate knew their testimony did not agree. Then they changed course and devised a plan by which to make Pilate afraid. And they said, “This man makes himself a king, and keeps us from the king’s command.” They lied and gave judgement against him unjustly; they cried out and said, “Crucify him, crucify him!” so that the word of the prophet might be fulfilled in him, which

[a] Harden omits ‘*the house of*’.

ነቢይ፡ ዘይቤ። ተንሥኡ፡ ላዕሌየ፡ ሰማዕተ፡ ዐመፃ። ወዘኢየአምር፡ ነበቡ፡ ላዕሌየ። ወፈደዩኒ፡ እኪተ፡ ህየንተ፡ ሠናይት። ወካዕበ፡ ይቤ፡ ዓገቱኒ፡ ከለባት፡ ብዙኃን፡ ወአኃዙኒ፡ ማኅበሮሙ፡ ለእኩያን። ወሶበ፡ ስእነ፡ ጲላጦስ፡ አድኅኖቶ፡ ለኢየሱስ፡ በእንተ፡ ፍርሀቶሙ፡ ለአይሁድ፡ መከረ፡ ይግበር፡ ፈቃዶሙ፡ ለሕዝብ። እስመ፡ ቀዲሙ፡ ስምዐ፡ ኮነ፡ ጲላጦስ፡ ወይቤ፡ አልቦ፡ ዘረከብኩ፡ ሎቱ፡ ጌጋየ፡ በዘ፡ ይመውት። ወአይሁድሰ፡ እኩያን፡ ሰቀልዎ፡ ዲበ፡ መስቀል፡ ወቀነውዎ። ወሮምሰ፡ ቦሙ፡ ሥርዐተ፡ ኢይቀትሉ፡ ወኢመነሂ፡ ዘእንበለ፡ ይትመዋዕ፡ በፍትሕ፡ በኀበ፡ ምኲናን። ወባሕቱ፡ ሐራ፡ ሰገራት፡[a] ነሥእዎ፡ ለእግዚአ፡ ስብሐት፡ ወጊዜ፡ ሠለስቱ፡ ሰዓት፡ አዕረግዎ፡ ዲበ፡ ዕፅ፡ ወበስድስቱ፡ ሰዐት፡ ሰቀልዎ፡ ወአስተዩዎ፡ ብሒአ፡ ከርቤ፡ ቱሱሐ፡ ምስለ፡ ሐሞት። ነሥኡ፡ አልባሲሁ፡ ወተካፈሉ፡ በበይናቲሆሙ። ወሰቀሉ፡ ምስሌሁ፡ ክልኤ፡ ገባርያነ፡ እኪት፡ አሐደ፡ በየማኑ፡ ወአሐደ፡ በፀጋሙ፡ ከመ፡ ይፈጸም፡ ዘጽሑፍ። ወደዩ፡ ሐሞተ፡ ውስተ፡ መብልዕየ፡ ወአስተዩኒ፡ ብሒአ፡ ለጽምእየ። ወካዕበ፡ ይቤ፡ ተዓፀዉ፡ ዲበ፡ ዓራዝየ፡ ወቦ፡ ኀበ፡ ይብል፡ ተጐለቈ፡ ምስለ፡ ገበርተ፡ ዐመፃ። ወእምዝ፡ ኮነ፡ ጽልመት፡ ሠለስቱ፡ ሰዐት፡ እምስድስቱ፡ ሰዐት፡ እስከ፡ ተሱዓት፡ ሰዓት። ወእምድኅረዝ፡ ሰሰለ፡ ጽልመት፡ ወአስተርአየ፡ ብርሃን። በከመ፡ ጽሑፍ፡ ኢኮነ፡ መዐልተ፡ ወኢሌሊተ፡ ወያስተርኢ፡ ብርሃን፡ በምሴት። ወጊዜ፡ ተሱዓት፡ ሰዐት፡ ገዐረ፡ ኢየሱስ፡ በዐቢይ፡ ቃል፡ ወይቤ፡ ኤሎሄ፡ ኤሎሄ፡ ለማ፡ ሰበቅተኒ፡ ዘበትርጓሜሁ፡

says, “Unjust witnesses have risen up against me, and they have spoken against me what I do not know; and they have repaid me evil in place of good.” And again, it says, “Many dogs have surrounded me, and the assembly of the wicked has seized me.” And, when Pilate was unable to save Jesus for fear of the Jews, he resolved to do the will of the people; for, earlier, Pilate had borne witness and said, “I have found no fault in him for which he should die.” But the wicked Jews crucified him on the cross and nailed him [to it]. Now the Romans have a law that they put no one at all to death unless he is convicted by judgement before the tribunal. But the soldiers of the guard (?) took the Lord of glory and, at the third hour, they raised him up on the wood; and, at the sixth hour, they crucified him; and they gave him vinegar [and] myrrh mixed with gall to drink. They took his garments and divided them among themselves, and they crucified with him two evildoers, one on his right and one on his left, so what is written might be fulfilled: “They put gall into my food, and for my thirst they gave me vinegar to drink.” And again, it says, “They cast lots over my garment.” And, in one place, it says, “He was counted with the workers of iniquity.” And, after this, there was darkness for three hours, from the sixth hour until the ninth hour. And, after this, the darkness passed, and light appeared, as it is written: “It was neither day nor night, and at evening light appears.” And, at the ninth hour, Jesus cried out with a loud voice, and said, “*Elohe, Elohe, lama sabaqteni*,” which,

[a] The sense of the phrase, **ሐራ፡ ሰገራት፡** (‘*the guard*’), is uncertain.

ይብል። አምላኪየ፡ አምላኪየ፡ ለምንት፡ ኀደገኒ። ወእምዝ፡ ጸርኀ፡ ወይቤ፡ አባ፡ ስረይ፡ ሎሙ፡ እስመ፡ ዘኢየአምሩ፡ ይገብሩ። ወካዕበ፡ ይቤ፡ አአባ[a]፡ ውስተ፡ እዴከ፡ አማኅጽን፡ ነፍስየ። ወእምዝ፡ አጽነነ፡ ርእሶ፡ ወወፅአት፡ መንፈሱ። ወአውረድዎ፡ እምዲበ፡ መስቀል፡ ወቀበርዎ፡ ውስተ፡ መቃብር፡ ኀዲስ። ወመሲዮ፡ ለጸቢሐ፡ ሰርክ፡ ዘሰንበት፡[b] ተንሥአ፡ እሙታን። ወፈጸመ፡ ኵሎ፡ ዘነገረነ፡ እምቅድመ፡ ይሕምም፡ ከመ፡ ይነብር፡ ወልደ፡ እጓለ፡ እመሕያው፡ ውስተ፡ ከርሠ፡ ምድር፡ ሠሉሰ፡ መዋዕለ፡ ወሠሉሰ፡ ለያልየ። ወእምድኅረ፡ ተንሥአ፡ እሙታን፡ አስተርአየ፡ ቀዲሙ፡ ለማርያም፡ መግደላዊት፡ ወለማርያም፡ እንተ፡ ያዕቆብ፡ ወለቀለዮጳ፡ በፍኖት። ወእምድኅሬሁ፡ አስተርአየነ፡ ለነ፡ ለአርዳኢሁ፡ እንዘ፡ ኀቡአን፡ ንሕነ፡ እምፍርሀቶሙ፡ ለአይሁድ። እስመ፡ ዝንቱ፡ ኵሉ፡ ጽሑፍ፡ ውስተ፡ ወንጌል። ወካዕበ፡ አዘዘነ፡ ንጹም፡ ጾመ፡ ቅድስተ፡ ፋሲካ። ሰዱሰ፡ ዕለተ፡ በእንተ፡ ዕልወቶሙ፡ ወእከዮሙ፡ ለአይሁድ፡ እለ፡ ውፁአን፡ እምሕግ። ወካዕበ፡ አዘዘነ፡ ንጹም፡ ረቡዐ፡ ወዐርበ። ረቡዕሰ፡ በእንተ፡ ዘፈጸሙ፡ አይሁድ፡ ምክረ፡ ላዕሌሁ። ወዐርብኒ፡ በእንተ፡ ሕማማቲሁ፡ መድኀኒት። መፍትው፡ ኢንጹም፡ በሰንበት። ዘእንበለ፡ አሐቲ፡ ዕለት፡ እንተ፡ ሕማም፡ ወባዕደ፡ ሰንበታትሰ፡ ናክብር፡ እስመ፡ አዕረፈ፡ እግዚእነ፡ እምኵሉ፡

translated, says, “My God, my God, why has he forsaken me?” And, after this, he cried out and said, “Father, forgive them; for, they do what they do not know.” And again, he said, “Father, into your hand I commit my soul.” And, after this, he bowed his head, and his spirit went out[c]. And they took him down from the cross and buried him in a new tomb. And, when evening had come, at the dawning of the evening of the Sabbath, he rose from the dead. And he fulfilled all that he had told us before he suffered, that the Son of Man would remain in the belly of the earth three days and three nights. And, after he rose from the dead, he appeared first to Mary Magdalene and to Mary of James, and to Cleopas on the road; and, after this, he appeared to us, his disciples, while we were hidden for fear of the Jews. For, all[d] this is written in the Gospel. And again, he commanded us to fast the fast of the holy Passover for six days, because of the rebellion and wickedness of the Jews, who have gone out from the law; and again, he commanded us to fast on Wednesday and Friday: on Wednesday because the Jews carried out a plan against him, and on Friday because of the sufferings of the Saviour. We ought not to fast on the Sabbath, except for the one day of the Passion; but the other Sabbaths let us honour; for, our Lord

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[a] Both *GG-145* and *BnF d'Abbadie 79* have the doubled **አ** in **አአባ**; it is possibly a vocative (‘*O Father*’).

[b] The phrase, **ለጸቢሐ፡ ሰርክ፡ ዘሰንበት፡** (‘*at the dawning of the evening of the Sabbath*’), is doubtful; it appears to be a compressed echo of the Greek idiom of Mt 28:1 (*ὀψὲ σαββάτων τῇ ἐπιφωσκούσῃ*).

[c] *BnF d'Abbadie 79* adds ‘*at once*’.

[d] Harden omits ‘*all*’.

ግብሩ፡ በዕለተ፡ ሰንበት። እስመ፡ መጽአ፡ እግዚእ፡ ወእሙንቱሰ፡ ኢአምኑ፡ ቦቱ፡ ወኢተወከፉ፡ ትምህርቶ፡ ወበእንተዝ፡ ሐጕሉ፡ መድኀኒተ።

3 ወአንትሙሰ፡ ብፁዓን፡ ወዘመድ፡ ቅዱስ፡ ወኢኮንክሙ፡ ከመ፡ ዘትካት፡ ሕዝብ፡ አላ፡ ዳእሙ፡ ድኀንክሙ፡ እምዕልወት፡ ወእምአምልኮ፡ ጣዖት። አንትሙሰ፡ ሕዝበ፡ እግዚአብሔር፡ ወለክሙ፡ ተርኅወ፡ አንቀጸ፡ ሕይወት፡ እንዘ፡ ቀዲሙ፡ ጽሉአን፡ ወምኑናን፡ አንትሙ፡ ወይእዜሰ፡ ኮንክሙ፡ ፍቁራኒሁ፡ ወኅሩያኒሁ። ሕዝብ፡ ቅዱስ፡ ለእግዚአብሔር፡ እለ፡ ድልዋን፡ ትስብኩ፡ መንክራቲሁ፡ ለመድኀኒነ። እስመ፡ ረከቡኒ፡ እለ፡ ኢኀሠሡኒ፡ ወአስተርአይኩ፡ ለእለ፡ ኢሐለዩኒ። ወእቤሎሙ፡ ለሕዝብ፡ እለ፡ ኢያአምሩ፡ ስምየ፡ ናሁ፡ አነ፡ ኀሠሥኩክሙ፡ ወአኮ፡ አንትሙ፡ ዘኀሠሥክሙኒ፡ አላ፡ ዳእሙ፡ አንትሙ፡ አምንክሙ፡ ብየ፡ ወሰማዕክሙ፡ ቤተ፡ ክርስቲያንየ፡ ወድኀንክሙ፡ እምስሕተተ፡ አማልክት። ወተሎክምዎ፡ ለሐዱ፡ እግዚአብሔር፡ አብ፡ አሐዜ፡ ኵሉ፡ ወለወልዱ፡ ኢየሱስ፡ ክርስቶስ። ወኮንክሙ፡ ኀልቈ፡ ምስለ፡ እለ፡ አምኑ፡ ብየ፡ አልፍ፡ አእላፍ፡ ወትእልፊተ፡ አእላፋት። ወአንትሙሰ፡ ኢኮንክሙ፡ ከመ፡ እስራኤል፡ እለ፡ ኢየአምኑ፡ ብየ። ወበእንቲአሆሙ፡ ይቤ፡ ኵሎ፡ አሚረ፡ አነሥእ፡ እደዊየ፡ ላዕለ፡ ሕዝብ፡ እለ፡ ኢይሰምዑ፡ ወኢይትኤዘዙ፡ ወየሐውሩ፡ ፍኖተ፡ እንተ፡ ኢኮነት፡ ሠናይት።

4 አላ፡ ባሕቱ፡ ሕዝብ፡ ዘይተሉ፡ ኃጢአተ፡ ወያምዕዉኒ፡ ወትረ። ናሁኬ፡ ርኢክሙ፡ ከመ፡ ዐለውዎ፡ ለእግዚአብሔር፡ ወኢአምኑ፡ ቦቱ። ወበእንተዝ፡ ይቤ፡ ከመ፡ እሉ፡ አምዕዕዎ፡

rested from all his work on the Sabbath day. For, the Lord came, and they did not believe in him and did not receive his teaching; and, because of this, they have lost salvation.

3 But you are blessed and a holy race, and you are not like the people of old; rather, you have been saved from ungodliness and from the worship of idols. You are the people of God, and to you the gate of life has been opened, though formerly you were hated and despised; but now you have become his beloved and his chosen ones. [You are] a holy people to God, worthy to proclaim the wonders of our Saviour. For "they found me who did not seek me, and I appeared to those who did not think of me. And I said to the people who do not know my name, 'Behold, I sought you, and it was not you who sought me; but you believed[a] in me and listened to my Church, and were saved from the error of the gods. And you followed the one God, the Father Almighty, and his Son Jesus Christ. And you have been numbered with those who believed in me, a thousand thousands and ten thousands of thousands. But you were not like Israel, who do not believe in me.'" And concerning them he said, "All day long I lift up my hands over a people who do not listen and do not obey, and who walk in a way that is not good.

4 "But rather a people who follow sin and provoke me to anger continually." Behold then, you have seen that they rebelled against God and did not believe in him. So, it says, "These

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[a] *GG-145* omits '*you believed*' (a copying slip).

ለመንፈስ፡ ቅዱስ፡ ያረ፡ ልበሙ፡ ወተወሰከ፡ ዲቤሆሙ፡ መቅሠፍት፡ በእከየ፡ ሕሊናሆሙ፡ እስመ፡ ይቤሉ፡ ነአምን፡ በክርስቶስ፡ ወእሙንቱሰ፡ ኢአምኑ፡ ከመ፡ ውእቱ፡ እግዚአብሔር፡ አምላክ፡ ዘተወልደ፡ እምኀበ፡ አብ፡ እምቅድመ፡ ኵሉ፡ ፍጥረት፡ ወልድ፡ ዋሕድ፡ ቃለ፡ አብ። ወእሙንቱሰ፡ ኢያአምርዎ፡ ሕጹጻነ፡ ሃይማኖት፡ ወኢለበዉ፡ ትንቢተ፡ ነቢያት፡ ዘተጽሕፉ፡ በእንቲአሁ፡ ከመ፡ ይትወለድ፡ እምድንግል። እንዘ፡ ያነቡ፡ ወይሰምዑ፡ ዘይቤ፡ ናሁ፡ ድንግል፡ ትፀንስ፡ ወትወልድ፡ ወልደ፡ ወይሰመይ፡ ስሙ፡ አማኑኤል። እስመ፡ ሕፃን፡ ተወለደ፡ ለነ፡ ወልድ፡ ተወህበ፡ ለነ። ወቀደምት፡ ኮነት፡ በዲበ፡ መትከፍቱ። ወይሰመይ፡ ስሙ፡ ዐቢየ፡ ምክር፡ መልአክ። እስመ፡ አነ፡ አመጽኦ፡ ሰላመ፡ ለመላእክት። ወሕይወትሰ፡ ዚአሁ፡ ወዕበይ[a]፡ ቀደሚሁ፡ ወአልቦ፡ ማኅለቅት፡ ለሰላሙ። በእንተ፡ እከየ፡ ምግባሮሙ፡ እንተ፡ አልባቲ፡ ተፍጻሜት። ወበእንተዝ፡ ይቤ፡ እግዚኦ፡ መኑ፡ የአምነነ[b]፡ ቃለነ። ወለመኑ፡ ተከሠተ፡ መዝራዕትከ። ወካዕበ፡ ይቤ፡ ሰሚዐ፡ ትሰምዑ፡ ወኢትሌብዉ፡ ወርእየ፡ ትሬእዩ፡ ወኢታአምሩ፡ እስመ፡ ጽሉል፡ ልበሙ፡ ለዝንቱ፡ ሕዝብ። ወበእንተዝ፡ ተሰወረት፡ እምኔሆሙ፡ ጥበብ። እስመ፡ ርእዮሙ፡ ኢያእመሩ፡ ወሰሚዖሙ፡ ኢለበዉ። ወአንትሙሰ፡ ሕዝብ፡ ለክሙ፡ ተውህበ፡ መንግሥት፡ እንዘ፡ ቀዲሙ፡ ኢታአምርዎ፡ ለእግዚአብሔር። ወይእዜሰ፡ አእመርክምዎ፡ በርትዕት፡ ሀይማኖት፡ በስብከተ፡ ወንጌል፡ ኢየሱስ፡ ክርስቶስ፡ መድኀኒነ፡ ወሃቤ፡ ሕይወት፡ ለኵሎሙ፡ እለ፡ ይሴፈዉ፡ ኪያሁ። ናሁ፡ አንትሙሰ፡ ኀደግሙ፡

provoked the Holy Spirit to anger"; their heart became blind, and punishment was added on them for the evil of their thoughts. For, they said, "We believe in Christ," but they did not believe that he is the Lord God, who was born of the Father before all creation, the only begotten Son, the Word of the Father. But they, lacking in faith, did not know him, and did not understand the prophecies of the prophets written about him, that he would be born of a virgin, though they read and heard what [Scripture] says: "Behold, a virgin will conceive and bear a son, and his name will be called Emmanuel. For, a child has been born to us, a son has been given to us, and the primacy was on his shoulder; and his name will be called the Angel of Great Counsel; for, I will bring peace to the rulers; and life is his, and great is his primacy, and there is no end to his peace." [This was] because of the evil of their deeds, which has no end. So, it says, "Lord, who has believed our word, and to whom has your arm been revealed?" And again, it says, "You will indeed hear and not understand, and you will indeed see and not know; for, the heart of this people is darkened." So, wisdom was hidden from them because, when they saw, they did not know, and when they heard they did not understand. But you are a people to whom the kingdom has been given, although formerly you did not know God. But now you have come to know him through right faith, through the preaching of the Gospel of Jesus Christ our Saviour, the

[a] Note that **ወዕበይ** (*'greatness'*) is a noun where we would expect (and read) an adjective.

[b] **የአምነነ** is perhaps a misspelling of **የአምን** – but the sense is clear (*'believes [us]'*).

አምልኮ፡ ጣዖት፡ እለ፡ አልቦሙ፡ ነፍስ፡ ወመነንክሙ፡ መሥዋዕተ፡ ርኩሰ፡ ወክሕድክምዎሙ፡ ለመኳንንተ፡ ጽልመት። ወበእንተዝ፡ ቦእክሙ፡ ውስተ፡ ብርሃን፡ ዘበአማን፡ በእግዚእነ፡ ኢየሱስ፡ ክርስቶስ። ወቦቱ፡ አእመርክምዎ፡ ለአሐዱ፡ ጻድቅ፡ እግዚአብሔር፡ አብ፡ ወኮንክሙ፡ ወራስያነ፡ መንግሥቱ። እስመ፡ ተጠመቅሙ፡ በሞቱ፡ ወበትንሣኤሁ። መፍትው፡ ትኩኑ፡ ከመ፡ ሕፃናት፡ እለ፡ ይእዜ፡ ተወልዱ፡ እለ፡ አልቦሙ፡ እከየ፡ ውስተ፡ ልቦሙ። አእትቱ፡ እምኔክሙ፡ ኃጢአተ፡ እስመ፡ ቤዘወክሙ፡ በደሙ፡ ክቡር፡ ከመ፡ ታምልክዎ፡ ለእግዚአብሔር፡ ሕያው። ይቤ፡ እግዚአብሔር፡ በውእቱ፡ መዋዕል፡ በእንተ፡ እስራኤል፡ በጎበ፡ እለ፡ ኢየአምኑ፡ ትትሀየድ፡ እምኔሆሙ፡ መንግሥተ፡ ሰማያት። ወትትወሀብ፡ ለሕዝብ፡ እለ፡ ይገብሩ፡ ፍሬ፡ ጽድቅ። ወአንትሙሰ፡ ቅንኡ፡ ለገቢረ፡ ፍሬ፡ ጥበብ፡ እስመ፡ ኪያክሙ፡ ፈነወ፡ ትካት፡ ጎበ፡ ዐፀደ፡ ወይን፡ ወእሙንቱሰ፡ ኢሰምዑክሙ፡ ወአግዘፉ፡ ልቦሙ፡ ወተንሥኡ፡ ላዕሌክሙ፡ ዐቀብተ፡ ወይኑ፡ ለእግዚአብሔር። ወአኃዝዎሙ። ቦ፡ ዘቀተሉ። ወቦ፡ ዘወገሩ፡ በእብን። ወቦ፡ ዘቀተሉ፡ በመጥባሓት። ወቦ፡ ዘወሠሩ፡ በሞሠርት። ወቦ፡ ዘቀተሉ፡ በውስተ፡ ቤተ፡ ሞቅሕ። ወዓዲ፡ ቀተልዎ፡ ለወራሲ፡ ወመነንዎ፡ ወወገርዎ፡ ከመ፡ እብን፡ እንተ፡ መነንዋ፡ ነደቅት። ወበእንቲአክሙ፡ ይቤ፡ ሕዝብ፡ ዘኢያአምር፡ ተቀንየ፡ ሊተ። ወውስተ፡ ምስማዕ፡ እዝኑ፡ ተሰጥወኒ።

giver of life to all who hope in him. See, you have abandoned the worship of idols that have no life, and you have rejected unclean sacrifice and renounced the rulers of darkness. So, you have entered the true light through our Lord [a] Jesus Christ. And, through him, you have known the one true God, the Father, and you have become heirs of his kingdom. For, you have been baptized into his death and his resurrection. You ought to be like newly born children, who have no evil in their hearts. Put away sin from you; for, he has redeemed you with his precious blood, so you may worship the living God. In those days, the Lord said concerning Israel, with regard to those who do not believe: "The kingdom of heaven will be taken away from them and given to a people who produce the fruit of righteousness." But, as for you, be zealous to bring forth the fruit of wisdom; for, it was you whom he sent of old to the vineyard. But they did not listen to you; they hardened their hearts and rose up against you, the keepers of God's vineyard, and seized them. Some they killed, some they stoned with stones, some they killed with the sword, some they sawed in two with a saw, and some they killed in prison. And they also killed the heir, and rejected him and stoned him, like the stone the builders rejected. And, concerning you, he said, "A people that did not know [me] has served me; and, at the hearing of its ear, it obeyed me."

[a] *BnF d'Abbadie 79* adds '*and Saviour*'.

ዲድስቅልያ፡ ፴

በእንተ፡ ከመ፡ መፍትው፡ ክርስቲያን፡ ንለቡ፡ ገቢረ፡ ዕለተ፡ ፋሲካ፡ ወኢንስሐት፡ ገቢረ፡ ካልእ፡ መዋዕል፡ ዘእንበለ፡ በሰሙን፡ በዘቦቱ፡ ይከውን፡ ፋሥሕ፡ አመ፡ ፲ወ፬ ለሰርቀ፡ ሌሊት።

[1] መፍትው፡ ለክሙ፡ አኣኃው፡ ፍቁራን፡ ዘተሣየጠክሙ፡ በክቡር፡ ደሙ፡ ለክርስቶስ፡ ትግበሩ፡ በዓለ፡ ዕለተ፡ ቅድስት፡ ፋሲካ፡ በኵሉ፡ ጥንቃቄ፡ ወልቡና። እስመ፡ ይዔሬ[b]፡ መዐልተ፡ ወሌሊተ፡ አመ፡ ፳ወ፭ ለወርኀ፡ መጋቢት። ጠይቁ፡ እንከ፡ ሐሳበ፡ እስመ፡ ኢሐመ፡ እግዚእ፡ በአሐቲ፡ ዓመት፡ ክልኤ፡ ጊዜ፡ ወአንትሙኒ፡ ተዓቀቡ፡ ትግበሩ፡ ተዝካረ፡ ሕማማቲሁ፡ አሐተ፡ ጊዜ፡ ለለ፡ ዓመት፡ እስመ፡ በእንቲአነ፡ ሞተ። ወኢትሕበሩ፡ ገቢረ፡ በዓል፡ ምስለ፡ አይሁድ፡ እስመ፡ አልቦ፡ ፍቅረ፡ ማእከሌነ፡ ማእከሌሆሙ። እስመ፡ እሙንቱሰ፡ በእበድ፡ ስሕቱ። አእምሮ፡ ሐሳብ፡ እንዘ፡ ይመስሎሙ፡ ዘይፈጽሙ። ወበእንተዝ፡ ኮኑ፡ ኀሡራነ፡ በኵሉ፡ ምድር፡ ወወፅአነ፡ እምጽድቅ። ወአንትሙሰ፡ ዕቀቡ፡ ዕለተ፡ አመ፡ ፳ወ፭ ለወርኀ፡ መጋቢት። ዘውእቱ[c]፡ ፳ወ፪ ለመጋቢት፡ በሐሳቦሙ፡ ለዕብራዊያን። ወዕቀቡ፡ ዘንተ፡ ሐሳበ፡ እስከ፡ ፳ወ፩ ለሠርቀ፡ ሌሊት። ወዓዲ፡ ኢትስሐቱ፡ ሐሳበ፡ ፍሥሕ፡ ከመ፡

Didascalia 30

That we Christians ought to understand to keep the Day of the Passover, and not err by keeping other Days, except in the Week when the Passover falls on the Fourteenth of the Moon, at Night[a]

[1] O beloved brothers, you who were bought with the precious blood of Christ, you ought to keep the feast of the day[d] of the holy Passover with all exactness and understanding; for day and night are equal on the twenty-fifth of the month of Megabit. So, make sure of the reckoning, for the Lord did not suffer twice in one year. You too, take care to keep the memorial of his sufferings once each year, for he died for our sake; and do not join with the Jews in keeping the feast, for there is no love between us and them. For in folly they have gone astray in knowing the reckoning, though they think they are exact. Because of this they have become despised in all the earth, and have departed from the truth. But as for you, keep the day on the twenty-fifth of the month of Megabit, which is the twenty-second of Megabit according to the reckoning of the Hebrews; and keep this reckoning until the twenty-first of the moon, at night[e]. And further, do not err in the reckoning of the Passover,

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Didascalia 3

[a] Harden omits '*at night*'.

[b] The last letter of **ይዔሬ** has the 5th-order ring; we read **ይዔሪ** ('*are equal*'), the sense of which is clear.

[c] In place of **ዘውእቱ**, *GG-145* has **ዘውቱ** (a copying slip).

[d] Harden omits '*of the day*'.

[e] Harden omits '*of the moon, at night*'.

ኢይከውን፡ ቅድመ፡ ሆሳዕና፡ ከመ፡ ኢይኩን፡ ፋሲካ፡ ክልኤ፡ ጊዜ፡ በአሐቲ፡ ዓመት፡ በኢጠይቆ፡ ሐሳብ። ዳእሙ፡ ይኩን፡ ዕለተ፡ ትንሣኤሁ፡ ቅድስተ፡ ለእግዚእነ፡ ወመድኃኒነ፡ ኢየሱስ፡ ክርስቶስ፡ በሰንበተ፡ ክርስቲያን።

2 ወዓዲ፡ ይኩን፡ ጾመ፡ ቅድስት፡ ፋሲካ፡ እምሰኑይ፡ እስከ፡ ቀዳሚት፡ ሰንበት፡ መኃትወ፡ ፋሲካ። ወበግብረ፡ ሕማማት፡ ኢትብልዑ፡ ወኢምንተኒ፡ ዘእንበለ፡ ኅብስት፡ ወማይ፡ ወጨው። ተዓቀቡ፡ በዝንቱ፡ መዋዕለ፡ አጽዋም፡ እምበሊዐ፡ ሥጋ፡ ወሰቲየ፡ ወይን፡ እስመ፡ መዋዕለ፡ ላሕ፡ ወሐዘን፡ እማንቱ። ወፈድፋደሰ፡ እሉ፡ ሰዱስ፡ ዕለት። ወእመቦ፡ ዘይክል፡ ጸዊመ፡ ይትዐገስ፡ ክልኤ፡ ዕለት። ወእመሰ፡ ኢይክል፡ ይጹም፡ በበ፡ አሐቲ፡ ዕለት፡ ወይትዓቀብ፡ እምገቢረ፡ እኩይ። እስመ፡ ይቤ፡ እግዚእነ፡ ኢይክሉ፡ ደቂቁ፡ ለመርዓዊ፡ ጸዊመ፡ አምጣነ፡ ሀሎ፡ መርዓዊ፡ ምስሌሆሙ።

3 ወባሕቱ፡ ይመጽእ፡ መዋዕል፡ አመ፡ ይነሥእዎ፡ ለመርዓዊ፡ እምኔሆሙ፡ ውእተ፡ አሚረ፡ ይጸውሙ። እስመ፡ በዝንቱ፡ ሰዱስ፡ መዋዕል፡ ነሥእዎ፡ እምኔነ፡ አይሁድ፡ ወሰቀልዎ፡ ዲበ፡ መስቀል፡ ወኰለቍዎ፡ ምስለ፡ ጊጉያን፡ ወበእንተዝ፡ ንኤዝዘክሙ፡ ትጹሙ፡ በከመ፡ ገበርነ፡ ንሕነ፡ እምድኅረ፡ ዐርገ፡ ውስተ፡ ሰማይ። ወባዕዳንሂ፡ መዋዕል፡ ይጹሙ፡ ረቡዐ፡ ወዐርበ፡ እስከ፡ ተሱዓት፡ ሰዐት። ወእመሰ፡ ቦ፡ ዘያፈደፍድ፡ ይጹም፡ እስከ፡ የዐርብ፡ ፀሐይ። ወዕቀቡ፡ ሰዐተ፡ ሌሊት፡ እስከ፡ ይነቁ፡ ዶርሆ፡ ተጋቢአክሙ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ በስብሐት፡ ወጸሎት፡ እንዘ፡ ታንቡ፡

so that it does not fall before Hosanna, and so that there is not a Passover twice in one year through failing to ascertain the reckoning; but let the holy day of the resurrection of our Lord and Saviour[a] Jesus Christ be on the Christians' Sabbath.

2 And, further, let the fast of the holy Passover be from the second day [of the week] until the first Sabbath, the vigil of the Passover. And, in Passion Week, eat nothing at all except bread and water and salt. In these days of the fasts, keep yourselves from eating flesh and drinking wine; for, they are days of mourning and sorrow[b], and these six days above all. And, if anyone is able to fast, let him persevere for two days; but, if he is not able, let him fast one day at a time, and keep himself from doing evil. For, our Lord said, "The children of the bridegroom cannot fast as long as the bridegroom is with them.

3 "But days will come when the bridegroom is taken from them; on that day, they will fast." For, in these six days, the Jews took him from us and crucified him on the cross, and counted him with the transgressors. Therefore, we command you to fast, just as we ourselves did after he ascended into heaven. And, on the other days also, let them fast on Wednesday and Friday until the ninth hour. And, if anyone would do more, let him fast until the sun sets. And keep the hours of the night until the cock crows, gathered together in the church in praise and prayer, while you read the Law and the Prophets and the Psalms of

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a *BnF d'Abbadie 79* omits '*and Saviour*'.

b *BnF d'Abbadie 79* lacks '*and sorrow*'.

አሪተ፡ ወነቢያተ፡ ወመዝሙረ፡ ዳዊት። ወእምድኅረ፡ አጥመቅሙ፡ አንብቡ፡ ወንጌለ፡ በፍርሀት፡ ወበረዓድ። ወመሀርዎሙ፡ ለሕዝብ፡ በቍዔተ፡ መድኃኒተ[a]፡ ነፍሶሙ። ወሰአልዎ፡ ለእግዚአብሔር፡ ከመ፡ ይትመየጥ፡ እስራኤል፡ ውስተ፡ ንስሐ፡ ወይድኅን፡ እምዕልወት። እስመ፡ መኰንን፡ ተኃፅበ፡ እዴሁ፡ ወይቤ፡ ንጹሕ፡ አነ፡ እምደሙ፡ ለዝ፡ ጻድቅ። ወእስራኤልሰ፡ ይቤሉ፡ ደሙ፡ ላዕሌነ፡ ወላዕለ፡ ውሉድነ። ወእምዝ፡ ይቤሎሙ፡ ጲላጦስ፡ እስቅሎኑ፡ ለንጉሥክሙ። አውሥኡ፡ ወይቤሉ፡ አልብነ፡ ንጉሠ፡ ዘእንበለ፡ ቄሳር፡ ስቅሎ፡ ስቅሎ። እስመ፡ ኵሉ፡ ዘያነግሥ፡ ርእሶ፡ ዐላዊ፡ ንጉሥ፡ ውእቱ፡ ወአውሥኡ፡ ወይቤሉ፡ እመ፡ አሕየውከ፡ ለዝንቱ፡ ኢኮንከ፡ ዐርከ፡ ለቄሳር። ጲላጦስ፡ መኰንን፡ ወሄሮድስ፡ ንጉሥ፡ አዘዙ፡ ይስቅልዎ፡ ከመ፡ ይትፈጸም፡ ዘጽሑፍ፡ ዘይቤ። ለምንት፡ አንገለጉ፡ አሕዛብ፡ ወሕዝብኒ፡ ነበቡ፡ ከንቶ፡ ወተንሥኡ፡ ነገሥተ፡ ምድር፡ ወመላእክትኒ፡ ተጋብኡ፡ ምስሌሆሙ፡ ኀቡረ፡ ላዕለ፡ እግዚአብሔር፡ ወላዕለ፡ መሲሑ። ወካዕበ፡ ይቤ፡ ገደፉ፡ እኁዋሙ[b]፡ ከመ፡ በድን፡ ርኩስ። ወእምዝ፡ ሰቀልዎ፡ በዐርብ፡ ወተንሥአ፡ በዕለተ፡ ሰንበት። ተፈጸመ፡ ዘይቤ፡ መጽሐፍ። ተንሥእ፡ እግዚኦ፡ ወኰንና፡ ለምድር፡ እስመ፡ አንተ፡ ትወርስ፡ በኵሉ፡ አሕዛብ። ወዓዲ፡ ይቤ፡ ይእዜ፡ እትነሣእ፡ ይቤ፡ እግዚአብሔር። እሬሲ፡ መድኃኒተ፡ ወአግህድ፡ በቱ። ወካዕበ፡ ይቤ፡ ተንሥእ፡ እግዚኦ፡ በመዐትከ፡ ወተላዐል፡ መልዕልቶሙ፡ ለጸላእትየ። ወዓዲ፡

David. And, after you have baptized, read the Gospel with fear and trembling. And teach the people the profit of the salvation of their souls, and ask God that Israel may turn to repentance and be saved from apostasy. For, the governor washed his hand and said, “I am innocent of the blood of this righteous man,” but Israel said, “His blood be on us and on our children.” Then Pilate said to them, “Shall I crucify your king?” They answered and said, “We have no king but Caesar. Crucify him, crucify him! For, everyone who makes himself king is a rebel against the king.” And they answered and said[c], “If you let this man live, you are not Caesar’s friend.” Pilate the governor and Herod the king commanded that he be crucified, so that what is written might be fulfilled, which says, “Why have the nations thronged together, and the peoples spoken vain things? And the kings of the earth rose up, and the rulers also assembled together with them, against God and against his anointed.” And again, he says, “They cast away their brother like an unclean corpse.” Then they crucified him on Friday, and he rose on the Sabbath day. What the Scripture says was fulfilled: “Arise, O Lord, and judge the earth; for, you will have an inheritance among all the nations.” And, moreover, he says, “Now I will arise, says God, I will appoint salvation and act openly in it.” And again, he says, “Arise, O Lord, in your anger, and be exalted above my enemies.” And, moreover, he says,

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[a] The last letter of **መድኃኒተ** is blotted; we here reconstruct with the **ተ**, giving ‘*salvation of*’ – there is no room for **፡ለ** before **ነፍሶሙ**.

[b] Note that **እኁዋሙ** (as written) is the accusative of **እኁ** with the suffix **-ሙ** (= **እኁዋሆሙ**), giving ‘*their brother*’, singular.

[c] *BnF d’Abbadie 79* omits ‘*And they answered and said*’.

ይቤ፡ ፍድዮሙ፡ ፍዳሆሙ፡ ላዕለ፡ ርእሶሙ፡ ወበእንተዝ፡ አንትሙኒ፡ አብኡ፡ ቍርባንክሙ፡ በከመ፡ አዘዘክሙ፡ እስመ፡ ይቤ፡ ከመዝ፡ ግበሩ፡ ተዝካርየ። ጹሙኬ፡ ጾመ፡ በፍሥሐ፡ ወበጎዴት። ወግበሩ፡ በዓለ፡ እስመ፡ ተንሥአ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ እሙታን፡ ወአሰፈወነ፡ ትንሣኤ። ዛተ፡ ሥርዐተ፡ ትኩንክሙ፡ ሕግ፡ ዘለዓለም፡ እስከ፡ ይመጽእ፡ ዳግመ፡ በስብሐት። እስመ፡ አይሁድ፡ ኢአምኑ፡ ትንሣኤሁ፡ ለእግዚእነ። ወንሕነሰ፡ ክርስቲያን፡ ነአምን፡ ትንሣኤሁ፡ እስመ፡ ለኵሉ፡ ዘይሴፎ፡ ትንሣኤሁ፡ ቅድስተ፡ ይረክብ፡ ሕይወተ፡ ዘለዓለም።

4 ግበሩ፡ እንከ፡ በዓለ፡ ሰሙን፡ ዕለተ፡ እስመ፡ በቱ፡ አስተርአየ፡ ለነ፡ እግዚእ። ይቤ፡ ቶማስ፡ ሊተኒ፡ አስተፈሥሐኒ፡ ወአርአየኒ፡ ቅንዋተ፡ እደዊሁ፡ ወእገሪሁ፡ ወርግዘተ፡ ገቦሁ፡ ቅድስተ። እንዘ፡ ቀዲሙ፡ እናፍቅ፡ ወኢየአምን፡ ትንሣኤሁ፡ አርአየኒ፡ ገሃደ፡ ርግዘተ፡ ገቦሁ፡ ዘየማን። በአርበዓ፡ ዕለት፡ ግበሩ፡ በዓለ፡ እስመ፡ በቲ፡ ፈጸመ፡ ኵሎ፡ ሥርዐተ፡ ወዐርገ፡ ሰማያተ፡ ኀበ፡ አብ፡ ዘአንሥኦ፡ ወነበረ፡ በየማነ፡ ኃይል፡ ወአግረረ፡ ጸላእቶ፡ ታሕተ፡ መከየደ፡ እገሪሁ፡ ወይመጽእ፡ ዳግመ፡ በስብሐት፡ ወዐቢይ፡ ኃይል፡ ይኰንን፡ ሕያዋነ፡ ወሙታነ፡ ወይፈድዮ፡ ለለ፡ ፩፩፡ በከመ፡ ምግባሩ፡ ወናሁ፡ ይሬእይዎ፡ ለፍቁር፡ ለወልደ፡ እግዚአብሔር፡ ዘሰቀልዎ፡ አይሁድ፡ እስመ፡ አይሁድ፡ ጉባአን፡ እስከ፡ ዮም፡ እንዘ፡ ያነቡ፡ ሰቆቃወ፡ ኤርምያስ፡ አመ፡ ፲ ለታስዕ፡ ወርኀ። እስመ፡ ለመንፈሰ፡ ሕይወትነ፡ ኢየሱስ፡ ክርስቶስ፡ ነሥእዎ፡ እምኔነ፡

"Repay them their recompense on their heads." And, for this reason, you also must offer your offering as he commanded you. For, he said, "Do this as my memorial." So, fast the fast with joy and gladness, and keep the feast; for, our Lord Jesus Christ has risen from the dead and has given us the hope of resurrection. Let this ordinance be a law for you forever, until he comes again in glory. For, the Jews did not believe in the resurrection of our Lord. But we Christians believe in his resurrection; for, everyone who hopes for his holy[a] resurrection will find eternal life.

4 Keep, then, the feast of the eighth day; for, on it, the Lord appeared to us. Thomas said, "He made me glad too, and he showed me the nail-marks in his hands and his feet and the wound in his holy side; though formerly I doubted and did not believe in his resurrection, he showed me openly the wound in his right side." On the fortieth day, keep a feast; for, on it, he completed the whole ordinance and ascended to the heavens, to the Father who had raised him, and sat down at the right hand of power and subjected his enemies beneath the footstool of his feet; and he will come again in glory and great power, will judge the living and the dead, and will repay each one according to his deeds. And behold, they will see the Beloved, the Son of God, whom the Jews crucified; for to this day the Jews gather and read the Lamentations of Jeremiah on the tenth[b] of the ninth month: "For, the spirit of our life, Jesus Christ, they

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a *BnF d'Abbadie 79* lacks '*holy*'.

b *GG-145* omits '*tenth*'.

ወአሕመምዎ። ወዓዲ፡ ያነቡ፡ ዘጸሐፈ፡ ባሩክ፡ ዘውእቱ፡ አምላክነ፡ ወአልቦ፡ ባዕድ፡ ዘይመስል፡ ኪያሁ። ውእቱ፡ ረከበ፡ ለኵሉ፡ ፍኖተ፡ ሕይወት፡ ወወሀቦ፡ ለያዕቆብ፡ ገብሩ፡ ወለእስራኤል፡ ፍቁሩ፡ ወእምድኅረዝ፡ ዲበ፡ ምድር፡ አንሶሰወ። ወአንቢቦሙ፡ ዘንተ፡ ይበክዩ፡ ወይላሕው፡ ወከመዝ፡ ይገብሩ፡ እንዘ፡ ያርእዩ፡ ላሐ፡ ምዝቡረ፡ ዘገብረ፡ ናቡክደናጾር፡ እንዘ፡ ያመክንዩ፡ ከመ፡ ጥዩቅ፡ ውእቱ። ወእምድኅረ፡ ፲ መዋዕል፡ እምዘ፡ ዐርገ፡ ተፍጻሜተ፡ ጰንጠቈስቴ፡ እስመ፡ በይእቲ፡ ዕለት፡ በ፫ ሰዐት፡ ፈነወ፡ ለነ፡ ጸራቅሊጦስ፡ ኢየሱስ፡ ክርስቶስ፡ ጸጋ፡ መንፈስ፡ ቅዱስ፡ ወመልአ፡ ላዕሌነ፡ ኃይሉ፡ ወተናገርነ፡ በሐዲስ፡ ልሳናት፡ ወሰበክነ፡ ለአይሁድ፡ ወለአሕዛብ፡ ከመ፡ ውእቱ፡ ክርስቶስ፡ መሲሑ፡ ለእግዚአብሔር፡ ዘቦቱ፡ ሥልጣን፡ ይኩንን፡ ሕያዋነ፡ ወሙታነ። ወበእንተዝ፡ ስምዐ፡ ኮነ፡ ሙሴ፡ ወይቤ። ከመ፡ እግዚአብሔር፡ አምላክ፡ ነሥአ፡ እሳተ፡ ወአዝነመ። ወከማሁ፡ ርእዮ፡ ያዕቆብ፡ በአምሳለ፡ ብእሲ፡ ወይቤ፡ ርእክዎ፡ ለእግዚአብሔር፡ ገጸ፡ በገጸ፡ ወድኅነት፡ ነፍስየ። ወአብርሃምኒ፡ ተወከፎ፡ ከመ፡ ነግድ፡ ወአምነ፡ ከመ፡ ውእቱ፡ እግዚአብሔር። ዝውእቱ፡ ዘርእየ፡ ኢያሱ፡ ወልደ፡ ኔዌ፡ መኰንን፡ ላዕለ፡ ሠራዊት፡ ኃይላተ፡ እግዚአብሔር፡ ወዓዲ፡ ጽኑዕ፡ ውእቱ፡ በንዋየ፡ ኃቅል፡ ረድአ፡ በኢያሪኮ። ወእምዝ፡ ሰገደ፡ ሎቱ፡ ኢያሱ፡ ከመዘ፡ ይሰግድ፡ ሎቱ፡ ገብር፡ ለእግዚኡ፡ ወካዕበ፡ ዝውእቱ፡ ዘአእመሮ፡ ሰሙኤል፡ ነቢይ፡ ከመ፡ ውእቱ፡ ክርስቶስ፡ መሲሑ፡ ለእግዚአብሔር። ወዓዲ፡ ይሰምይዎ፡ ካህናት፡ ወነገሥት፡ መሲሐ። ወዓዲ፡

have taken from us and afflicted him." And again, they read what Baruch wrote: "This is our God, and there is no other that is like him. He found every way of life and gave it to Jacob his servant and to Israel his beloved, and after this he walked upon the earth." And when they have read this, they weep and mourn. And so they do, making a show of mourning for the destruction that Nebuchadnezzar wrought, and pretending that it is certain.[a] And, ten days after he ascended, [came] the completion of Pentecost; for, on that day, at the third hour, Jesus Christ sent us the Paraclete, the grace of the Holy Spirit,[b] and his power filled us; and we spoke in new tongues and preached to the Jews and to the Gentiles that he, the Christ, is the Anointed of God, who has authority to judge the living and the dead. And, of him, Moses was a witness, and said, "The Lord God took fire and rained [it] down." And, likewise, Jacob saw him in the likeness of a man and said, "I have seen God face to face, and my soul has been saved"; and Abraham, too, received him as a stranger and believed that he was God. This is he whom Joshua the son of Nun saw, the commander over the hosts of the powers of God; and, further, being mighty in arms, he gave help at Jericho. And then Joshua bowed down to him as a servant bows down to his lord. And again, this is he whom Samuel the prophet knew to be Christ, the Anointed of God; and, moreover, priests and kings call him the Anointed. And, moreover, he is the one whom David knew, and with fear he spoke the praise

[a] In place of '*that it is certain*', *BnF d'Abbadie 79* has '*that it is the truth*'.

[b] Harden omits '*the grace of the Holy Spirit*'.

ውእቱ፡ ዘአእመሮ፡ ዳዊት፡ ወይቤ፡ በፍርሀት፡ ስብሐተ፡ ፍቁር። ጐሰዐ፡ ልብየ፡ ቃለ፡ ሠናየ፡ ወአነ፡ አይድዕ፡ ግብርየ፡ ለንጉሥ። ከመ፡ ቀለመ፡ ጸሐፌ፡ ዘጠበጠበ፡ ይጽሕፍ፡ ልሳንየ፡ ይሴኒ፡ ላሕዩ፡ እምውሉደ፡ እጓለ፡ እመሕያው። ተክዕወ፡ ሞገስ፡ እምከናፍሪከ። በእንተዝ፡ ይባርከከ፡ እግዚአብሔር፡ አምላክከ። ቅንት፡ ሰይፈከ፡ ኃያል፡ ውስተ፡ ሐቌከ። በሠንከ፡ ወበላሕይከ። አርትዕ፡ ተሰራሕ፡ ወንግሥ። በእንተ፡ ጽድቅ፡ ወርትዕ፡ ወየውሃትከ። ይመርሐከ፡ ስብሐተ፡ የማንከ፡ አሕጻከ፡ ስሑል፡ ኃያል። አሕዛብ፡ ይወድቁ፡ ታሕቴከ። ውስተ፡ ልቦሙ፡ ለጸላእተ፡ ንጉሥ። መንበርከ፡ እግዚኦ፡ ለዓለመ፡ ዓለም። በትረ፡ ጽድቅ፡ በትረ፡ መንግሥትከ፡ አፍቀርከ፡ ጽድቀ፡ ወዐመፃ፡ ጸላእከ። ወበእንተዝ፡ ቀብአከ፡ እግዚአብሔር፡ አምላክከ[a]። ቅብአ፡ ትፍሥሕት፡ እምእለ፡ ከማከ። ወበእንተዝ፡ ይቤ፡ ሰሎሞን፡ እግዚአብሔር፡ ፈጠረኒ፡ ቀዳሜ፡ ፍኖቱ፡ ለምግባሩ። እምቅድመ፡ ዓለም፡ ሣረረኒ። ወእምቅድመ፡ ዘእንበለ፡[b] ምድረ፡ ይግበር፡ ወዘእንበለ፡ ቀላያተ፡ ይግበር፡ ወዘእንበለ፡ ይጸእ፡ አንቅዕተ፡ ማያት፡ ወዘእንበለ፡ አድባር፡ ይጠአማእ[c]፡ ወእምቅድመ፡ አውግር፡ ወለደኒ። ወዓዲ፡ ይቤ፡ ኢሳይያስ፡ ትወፅእ፡ በትር፡ እምሠርወ፡ ኤሴይ፡ ወየዐርግ፡ ፍሬ፡ እምጕንዱ፡ ወይሠየም፡ መኰንነ፡ አሕዛብ። ወካዕበ፡ ይቤ፡ ሰሎሞን፡ ጥበብ፡ ሐነጸት፡ ላቲ፡ ቤተ። ወዓዲ፡ ይቤ፡

of the Beloved: “My heart has uttered a good word, and I declare my work to the king. My tongue writes[e] like the pen of a swift scribe. His beauty is fairer than the children of men; grace has been poured out from your lips. Therefore, God, your God, will bless you. Gird on your sword, O mighty one, on your thigh, in your comeliness and your beauty. Go forward, prosper and reign, for the sake of righteousness and uprightness and meekness. The glory of your right hand will lead you. Your arrows are sharp, O mighty one – the nations will fall beneath you – in the heart of the king’s enemies. Your throne, O Lord, is forever and ever; a sceptre of righteousness is the sceptre of your kingdom. You have loved righteousness and hated iniquity. And, therefore, God, your God, has anointed you, with the oil of gladness above those who are like you.” And, concerning him, Solomon said, “God created me at the beginning of his way for his works; before the world he founded me, and before ever he made the earth, and before he made the deeps, and before the springs of water came forth, and before the mountains were made firm (?), and before the hills, he begot me.” And again, Isaiah [f] said, “A rod will come forth from the root of Jesse, and fruit will rise up from its stock, and he will be appointed ruler of the nations.” And again,

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[a] In place of **አምላክከ**, *GG-145* has **አመላክከ** (a copying slip).

[b] The Ge’ez has 2 words for ‘before’ side by side (**ወእምቅድመ፡ ዘእንበለ፡**); here, we render the phrase ‘*before ever*’.

[c] The verb, **ይጠአማእ**, is not known; the sense, ‘*were made firm*’ is guessed from the context.

[e] *GG-145* lacks ‘*My tongue writes*’.

[f] *BnF d’Abbadie 79* and Harden add ‘*the prophet*’.

ዘካርያስ፡ ተፈሥሒ፡ ፈድፋደ፡ ወለተ፡ ጽዮን፡ ወስብኪ፡ ጎሜተ[a]፡ ኢየሩሳሌም፡ ናሁ፡ ይመጽእ፡ ንጉሢኪ፡ ጻድቅ፡ ወመድኀን፡ ወየዋህ፡ ውእቱ፡ ወይጼዐን፡ ዲበ፡ አድግ፡ ወዲበ፡ እጓለ፡ አድግ። ወዓዲ፡ ይቤ፡ ዳንኤል፡ ውእቱ፡ ወልደ፡ እጓለ፡ እመሕያው፡ በጽሐ፡ እስከ፡ ብሉየ፡ መዋዕል፡ ውእቱኬ፡ እምደብር፡ ወረደ፡ እብን፡ ዘእንበለ፡ እድ። ወንሕነኒ፡ ንዜኑ፡ ወንሰብክ፡ ለክሙ፡ ከመ፡ ውእቱ፡ ቃለ፡ እግዚአብሔር፡ ህሎ፡ እምቅድመ፡ ዓለም። ወዓዲ፡ ውእቱ፡ ዕሩይ፡ ምስሌሁ፡ በኵሉ፡ ግብር። እመኑ፡ ቦቱ፡ ከመ፡ ትርከቡ፡ ሕይወተ፡ ዘለዓለም። ወእመሰ፡ ኢአመንክምዎ፡ ትረክቡ፡ ኵነኔ። ወዘሰ፡ ኢየአምን፡ በወልድ፡ ኢይሬእያ፡ ለሕይወት፡ ዘለዓለም። ወመቅሠፍተ፡ እግዚአብሔር፡ ይነብር፡ ላዕሌሁ።

5 ወእምድኅረ፡ በዓለ፡ ፶ ግበሩ፡ በዓለ፡ ሰቡዐ፡ ዕለተ፡ ወእምዝ፡ ጹሙ። እስመ፡ መፍትው፡ ለነ፡ ንትፈሳሕ፡ ወንትሐሰይ፡ ከፈለነ፡ ንንሣእ፡ ጸጋ፡ መንፈስ፡ ቅዱስ። ሙሴ፡ ወኤልያስ፡ ጾሙ፡ ፵ ዕለተ። ወዳንኤል፡ ጾመ፡ ፫ ሰንበታተ፡ ወኢበልዐ፡ እክለ፡ ለፍትወተ፡ ሥጋ፡ ወወይነ፡ ኢቦአ፡ ውስተ፡ አፉሁ። ወብፅዕት፡ ሐና፡ ሶበ፡ ሰአለቶ፡ ለእግዚአብሔር፡ ይጸግዋ፡ ውሉደ፡ ሰሙኤልሃ፡ ትቤ፡ ወይነ፡ ኢሰተይኩ፡ ለሰኪር። አላ፡[b] ፀንዐ፡ ልብየ፡ በእግዚአብሔር። ወሰብአ፡ ነነዌ፡ ጾሙ፡ ፫ መዐልተ፡ ወ፫ ሌሊተ። አስቴር፡ ወመርዶኬዎስ፡ ወዮዲት፡ በጾም፡ ደኀኑ፡ እምአሎፈርንስ፡ ዕልው። ወዳዊትኒ፡ ይቤ፡ ደከመ፡ ብረክየ፡ በጾም፡ ወስሕከ፡ ሥጋየ፡ በኃጢአ፡ ቅብእ። ወአንትሙኒ፡ ጹሙ፡ ወሰአሉ፡

Solomon said, “Wisdom has built herself a house.” And again, Zechariah said, “Rejoice greatly, daughter of Zion, and proclaim gladness, Jerusalem: behold, your king comes, righteous and a saviour; he is meek, and he rides on an ass and on the foal of an ass.” And again, Daniel said, “He, the Son of Man, came to the Ancient of Days. He, then, is the stone that came down from the mountain without a hand.” And we too declare and proclaim to you that he, the Word of God, was before the world. And, moreover, he is equal with him in every work. Believe in him, that you may find eternal life. But if you do not believe him, you will find condemnation; and whoever does not believe in the Son will not see eternal life. And the wrath of God remains on him.

5 And, after the feast of Pentecost, keep a feast for seven days, and, after that, fast. For, it is fitting for us to rejoice and be glad, [since] he has granted us to receive the grace of the Holy Spirit. Moses and Elijah fasted for forty days. And Daniel fasted for three weeks; he ate no food for the desire of the flesh, and no wine entered his mouth. And the blessed Hannah, when she asked God to give her offspring, Samuel, said, “I have not drunk wine to get drunk, but my heart has been strong in God.” And the people of Nineveh fasted for three days and three nights. Esther, Mordecai, and Judith were saved by fasting from the wicked Holofernes. And David also said, “My knees have grown weak through fasting, and my flesh has wasted away for

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a We take **ጎሜተ** as a misspelling of **ሐሜተ** (‘*gladness*’).

b After **አላ** (‘*but*’), *GG-145* adds **ጻእሙ** (‘*fasting*’), which we have omitted (following *BnF d’Abbadie 79*), assuming a copying slip.

ጎቤሁ፡ ስርየተ፡ ኃጢአት። ወዓዲ፡ ጹሙ፡ ረቡዐ፡ ወዐርበ፡ እንዘ፡ ትመጸውቱ፡ ለነዳያን። ወአክብሩ፡ ሰንበታተ፡ ተጋቢአክሙ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ በፍሥሐ፡ ወበጎሜት። ወባዕደሰ፡ ሰንበታት፡ ኢትጹሙ፡ ዘእንበለ፡ አሐቲ፡ ዕለት፡ መኃትወ፡ ፋሲካ። ወእመቦ፡ ዘይጸውም፡ በሰንበተ፡ ክርስቲያን፡ እንተ፡ ይእቲ፡ ትንሣኤሁ፡ ቅድስት፡ ወጰንጠቈስጤ፡ እስከ፡ በዓለ፡ ፶ ወእለሰ፡ ይገብሩ፡ ከመዝ፡ ወይላሕው፡ በበዓላት፡ እግዚአብሔር፡ አልቦሙ፡ ስርየተ፡ ኃጢአት። ወአንትሙሰ፡ ግበሩ፡ በዓለ፡ መንፈሳዌ። ወግሙራ፡ ኢትረስዩ፡ ሐዘነ፡ ውስቴቶን[a]።

lack of oil." And you, too, fast and ask him for the forgiveness of sin; and also, fast on Wednesday and Friday, giving alms to the poor. And honour the Sabbaths, gathering together in the church with joy and gladness. But on the other Sabbaths do not fast, except on one day, the vigil of the Passover. And, if there is anyone who fasts on the Christians' Sabbath, which is [the day of] his holy resurrection, or during Pentecost until the feast of the Fiftieth Day – those who do this and mourn on the feasts of the Lord have no forgiveness of sin. But you, keep a spiritual feast, and never show sorrow on those days.

[a] The word, **ውስቴቶን**, is feminine plural (literally, 'in them').

ዲድስቅልያ፡ ፴፩

በእንተ፡ ፍልጠተ፡ ዕልዋን፡ ወመናፍቃን።

1 ኤጲስ፡ ቆጶሳት፡ ቅድመ፡ ታዓቀቡ፡ እምፍልጠተ፡ ዕልዋን፡ ወመናፍቃን፡ ተግሐሡ፡ እምፍኖቶሙ፡ ለርኩሳን፡ ወረሐቁ፡ እምኔሆሙ። እስመ፡ ዘይቀርብ፡ ኀቤሆሙ፡ ይውዒ፡ ከመ፡ እሳት፡ በላዒ፡ ኢትሚጡ፡ እንከ፡ ልብክሙ፡ ኀቤሆሙ፡ ወኢትትፈለጡ፡ እንከ፡ በበይናቲክሙ፡ በአመክንዮ፡ ነሢአ፡ ሚመት። ወእመሰበ፡ ዘይቀርብ፡ ኀቤሆሙ፡ ወይገብር፡ ምግባሮሙ፡ ይረክብ፡ ኵነኔ፡ ዘለዓለም። ዳታን፡ ወአቤሮን፡ እለ፡ ተቃረንዎ፡ ለሙሴ፡ አብቁወት፡ ምድር፡ ወውኀጠቶሙ። ወከማሁ፡ ለደቂቀ፡ ቆሬ፡ ፱፻[a]፡ እለ፡ ተቃረንዎ፡ ለአሮን፡ በልዐቶሙ፡ እሳት። ወለማርያም፡ እኅቱ፡ ሙሴ፡ ሶበ፡ ተዛለፈት፡ አውፅእዋ፡ እምትዕይንት፡ ሰቡዐ፡ ዕለት። እስመ፡ ትቤ፡ እፎ፡ ተዐደወ፡ ሙሴ፡ ወአውሰበ፡ ብእሲተ፡ ነኪረ። ወዓዲ፡ ያዝያን፡ ንጉሥ፡ ይሁዳ፡ ተዐደወ፡ ግብረ፡ ክህነት፡ ወአዕረገ፡ ዕጣነ፡ ዘኢኮነ፡ መፍትው፡ ለገቢር። አላ፡ አልዓዛር፡ ካህን፡ ወ፹ ካህናት፡ እለ፡ ምስሌሁ፡ አበየ፡ ሰሚዐ፡ ቃሎሙ፡ ወአስተርአየ፡ ውስተ፡ ገጹ፡ ለምጽ፡ እስመ፡ ተምዕያ፡ እግዚአብሔር።

2 ወእመሰ፡ ነገሥት፡ እምከመ፡ ተዐደዉ፡ ይረክቡ፡ ኵነኔ። እፎኬ፡ ባዕዳን፡ እለ፡ ተዐደዉ፡ ላዕለ፡ ካህናት፡ እስመ፡ ክህነት፡ የዐቢ፡ እመንግሥት። እስመ፡ ካህናትሰ፡ ይትቀነዩ፡

DIDASCALIA 31

OF THE DIVISION OF THE WICKED AND THE HERETICS

1 Bishops, first of all beware of the division of the wicked and the heretics; turn aside from the ways of the unclean, and keep far from them. For, whoever draws near to them will burn as [in] a consuming fire. So, do not turn your hearts toward them, and do not be divided among yourselves by scheming to gain office. And, if there is anyone who draws near to them and does their deeds, he will receive eternal condemnation. As for Dathan and Abiram, who opposed Moses, the earth opened and swallowed them; and, likewise, the fire devoured the 5,000 sons of Korah, who opposed Aaron. And Miriam, the sister of Moses, when she found fault [with him], was put out of the camp for seven days, because she said, "How Moses has transgressed! He has married a foreign woman." And again, Uzziah king of Judah usurped the work of the priesthood and offered incense, which it was not fitting [for him] to do. But as for Eleazar the priest and the 80 priests who were with him, he [Uzziah] refused to listen to their word, and leprosy appeared on his face, because the Lord was angry with him.

2 And, if kings who transgress receive condemnation, how much more others who transgress against the priests! For, the priesthood is greater than the kingship; for, the priests serve

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DIDASCALIA 31

[a] In place of ፱፻ (*'5,000'*), here following Harden, *GG-145* has ፻፼: three red ፻-shaped signs, the last two joined by a bar, underlined; as written, this would be 100 × 10,000.

ለነፍሳት። ወነገሥትኒ፡ ይኴንኑ፡ መጥባሕተ። ወእለሰ፡ ይትዐደዉ፡ ላዕለ፡ ካህናት፡ ይትኴነኑ፡ ዐቢየ፡ ኵነኔ፡ እምእለ፡ ይትዐደዉ፡ ላዕለ፡ ነገሥት። ወባሕቱ፡ አልቦ፡ ዘይክል፡ ድኂነ፡ እምኵነኔ፡ ክልኤሆሙ። ወዓዲ፡ አቤሴሎም፡ ወደቂቀ፡ ቆሬ፡ ወዳታን፡ ወባዕዳንሂ፡ እለ፡ ተዐደዉ፡ ካህናት፡ ኢያድኀኑ፡ ርእሶሙ፡ እምኵነኔ፡ እስመ፡ እሉ፡ ተንሥኡ፡ ላዕለ፡ ዳዊት፡ በእንተ፡ መንግሥት። ወካዕበ፡ ተቃረንዎ፡ ለሙሴ፡ በአፍቅሮ፡ ከዊነ፡ መኰንን፡ ወአቤሴሎምሰ፡ ረሰዮ፡ አቡሁ፡ መኰንነ፡ ዐመፃ። ወካዕበ፡ ይቤ፡ በእንተ፡ ዳታን፡ ወአቤሮን። አውሥእዎ፡ ወይቤልዎ፡ ለሙሴ፡ ኢአከለከኑ፡ ዘአውፃእከነ፡ እምድረ፡ ግብጽ፡ እምድር፡ እንተ፡ ትውኅዝ፡ ኀሊበ፡ ወመዓረ፡ ወመላሕከ፡ አዕይንቲነ፡ ወኮንከ፡ መኰንነ፡ ላዕሌነ። ወእምዝ፡ ታጋብኡ፡ ላዕሌሁ፡ ወኅብሩ፡ ብዙኃን። ወከማሁ፡ ደቂቀ፡ ቆሬኒ፡ ይቤሉ፡ ለሙሴኑ፡ ለባሕቲቱ፡ ተናገሮ፡ እግዚአብሔር[a]፡ ወለአሮን፡ ሊቀ፡ ካህናት። ወበሐበ፡ ደቂቀ፡ እስራኤልሰ፡ አልቦኑ፡ ንጹሐ፡ ዘእንበለ፡ አሮን፡ ባሕቲቱ። ወእምዝ፡ ሶበ፡ ይቤሉ፡ ለሙሴ፡ መኑ፡ ሤመከ፡ መልአከ፡ ወመኰንነ፡ ላዕሌነ።

3 ወእምዝ፡ ተንሥኡ፡ ላዕለ፡ ሙሴ፡ ብእሴ፡ እግዚአብሔር፡ መእመን፡ ዘገብረ፡ ዘንተ፡ ኵሎ፡ ተአምራተ፡ ወፈጸመ፡ ኵሎ፡ መንክራተ። ወአውረደ፡ ላዕለ፡ ሰብአ፡ ግብጽ፡ ብዙኀ፡ መቅሠፍተ፡ ሰጠቀ፡ ባሕረ፡ ወአቀመ፡ ማየ፡ ከመ፡ አረፍት፡ እምለፌ፡ ወእምለፌ።

souls, and the kings rule [b] by the sword. And those who transgress against the priests will be condemned with a greater condemnation than those who transgress against kings. Yet there is no one who can escape the condemnation of either of them. Again, Absalom and the sons of Korah and Dathan, and others too who transgressed against priests, did not save themselves from condemnation, for these rose up against David over the kingdom. And again, they opposed Moses in their desire to be ruler. And Absalom made his father out to be an unjust judge. And again, it says concerning Dathan and Abiram: They answered and said to Moses, “Is it not enough for you that you brought us out of the land of Egypt, from a land flowing with milk and honey, and have plucked out our eyes[c], and have become ruler over us?” Then many gathered and joined together against him. In the same way, the sons of Korah said, “Has God spoken to Moses alone, and to Aaron the high priest? Among the children of Israel is there no one pure except Aaron alone?” And then, when they said to Moses, “Who appointed you prince and ruler over us?”

3 Then they rose up against Moses, the faithful man of God, who had done all these signs and performed all the wonders, and had brought down many plagues on the people of Egypt. He split the sea and made the water stand like a wall on either side, and he brought the people

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[a] For **እግዚአብሔር**, *GG-145* has **እግዚዚአብሔር** (a copying slip).

[b] Harden adds ‘*over the body*’.

[c] In place of ‘*our eyes*’, Harden has ‘*the eyes of these men*’.

ወአውፅአሙ፡ ለሕዝብ፡ እምህየ፡ ከመ፡ ዘየሐውር፡ በየብስ። ወተሰጥመ፡ ፈርዖን፡ ወሠራዊቱ፡ ወኵሉ፡ ኃይሉ፡ ውስተ፡ ባሕር። ወአንቅዐ፡ ሎሙ፡ ማየ፡ እምኰኵሕ፡ ወወሀቦሙ፡ መና፡ እምሰማይ። ወአዝነመ፡ ላዕሌሆሙ፡ ሥጋ፡ ከመ፡ መሬት፡ መርሐሙ፡ መዐልተ፡ በደመና፡ ወኵሉ፡ ሌሊተ፡ በብርሃነ፡ እሳት። ወዓዲ፡ ወሀቦሙ፡ ሕገ፡ እምአፉሁ፡ ለእግዚአብሔር፡ አብ፡ አኃዜ፡ ኵሉ፡ ወክልኤ፡ ጽላተ፡ ዘእብን፡ እለ፡ ጽሑፍ፡ ውስቴቶን፡ ዓሠሩ፡ ቃላት፡ እለ፡ ጽሑፋት፡ በአጻብዒሁ፡ ለእግዚአብሔር፡ ወተናገሮ፡ እግዚአብሔር፡ ገጸ፡ በገጽ፡ በከመ፡ ይትናገር፡ ብእሲ፡ ምስለ፡ ዐርኩ። ወበእንተዝ፡ ይቤ፡ ኢይትነሣእ፡ ነቢይ፡ ዘከመ፡ ሙሴ። ላዕለ፡ ዝንቱ፡ ብእሲ፡ ተንሥኡ፡ ላዕሌሁ፡ ደቂቀ፡ ቆሬ፡ ወደቂቀ፡ ሮቤል፡ ወወገርዎ፡ በእብን፡ እንዘ፡ ይጼሊ። ወውእቱሰ፡ ይብል፡ ኢትነጽር፡ ዲበ፡ ቍርባኖሙ፡ ወውኅጠቶሙ፡ ምድር። ወእምዝ፡ አስተርአየ፡ ስብሐተ፡ እግዚአብሔር፡ ወቦ፡ እለ፡ በልዐቶሙ፡ እሳት። ወከማሁ፡ እለ፡ ኃሠሡ፡ ሢመተ፡ በዐመፃ፡ ውኅጠቶሙ፡ ምድር፡ ምስለ፡ ተዐይኒሆሙ፡ ወኵሉ፡ ንዋዮሙ፡ ወወረዱ፡ ውስተ፡ ሲኦል፡ ሕያዋኒሆሙ።

out through it as one who walks on dry land, and Pharaoh and his army and all his host were drowned in the sea. He made water gush out of the rock for them, he gave them manna from heaven, and he rained flesh on them like dust. He led them by day with a cloud, and all night long with the light of fire. Moreover, he gave them the Law from the mouth of God the Father Almighty, and two tablets of stone, on which the ten words were written, written by the fingers of God; and God spoke with him face to face, as a man speaks with his friend. And, on this account, it says, "No prophet shall arise like Moses." Against this man, *the children of Israel and*[a] the sons of Korah and the sons of Reuben rose up, and they stoned him with stones while he was praying. But he said, "Do not look upon their offering"; and the earth swallowed them up. Then the glory of God appeared. There were some whom fire devoured; and, likewise, the earth swallowed up those who unjustly sought office, with their tents and all their goods, and they went down alive into Sheol.

4 ወእመሰ፡ ለእሉ፡ ፈደዮሙ፡ እግዚአብሔር፡ በኵነኔ፡ ወመቅሠፍት። እፎኬ፡ ለእለ፡ ይተልዉ፡ አሰሮሙ፡ ለዕልዋን፡ ወመናፍቃን፡ ወይፀርፉ፡ ላዕለ፡ ፍጥረተ፡ ግብሩ። ወአንትሙኒ፡ አኀው፡ ስምዑ፡ ቃለ፡ ተግሣጽ፡ መጻሕፍት። ወተዐቀቡ፡ እምፍልጠተ፡ አእምሮ፡ ወኢይኩን፡ ኀጢአ፡ ሃይማኖትክሙ፡ ወኢትኅሠሡ፡ ነሢአ፡ ሢመት፡ በኀበ፡ ዕልዋን፡ ወመናፍቃን፡ እለ፡ ያማስንዎሙ፡

4 If God repaid these with judgement and punishment, how much more [will he repay] those who follow in the footsteps of the ungodly and the heretics and blaspheme against the creation of his work! You, too, O brothers, listen to the word of admonition of the Scriptures, and beware of division of opinion, and let your faith not be lacking; and do not seek to obtain authority among the ungodly and heretics who destroy the

[a] *GG-145* lacks '*the children of Israel and*', here following *BnF d'Abbadie 79*.

ለአሕዛብ፡ ወረሐቁ፡ እምዕልወቶሙ፡ ወኢትትዓረክዎሙ። እስመ፡ ይቤ፡ እግዚአብሔር፡ ተገኀሡ፡ እምእለ፡ ይገብሩ፡ ከመዝ፡ ከመ፡ ኢትትጎሉ፡ ምስሌሆሙ። መፍትው፡ ትርጎቁ፡ እምእለ፡ ይፀርፉ፡ ላዕለ፡ ስመ፡ እግዚአብሔር

5 እስመ፡ ነቢር፡ ምስለ፡ ዕልዋን፡ ወመናፍቃን፡ ያርሕቅ፡ እምእግዚአብሔር፡ እሙንቱ፡ እለ፡ ይትቃረኑ፡ ምስሌሁ። ወበእንተ፡ እከዮሙ፡ ረኵሰት፡ ምድር። በከመ፡ ይቤ፡ ኤርምያስ፡ ነቢይ፡ ርሕቁ፡ ዝንቱ፡ ሕዝብ፡ እኩይ፡ እምእግዚአብሔር። ወዓዲ፡ ይቤ፡ ኀደጉ፡ ቤትየ፡ ወኀደጉ፡ ርስትየ፡ ወሜጥኩ፡ ገጽየ፡ እምኔሆሙ። ወካዕበ፡ እቤላ፡ ለዐፀደ፡ ወይንየ፡ ኢይከርይዋ፡ ወኢይገምድዋ፡ ወኢያስተናፅሕዋ። አላ፡ ዳእሙ፡ ይበቍል፡ ውስቴታ፡ ሦክ፡ ወአሜከላ፡ ወኢይዝንም፡ ዲቤሃ፡ ዝናመ፡ ወትከውን፡ በድወ። እስመ፡ እግዚአብሔር፡ ኀደጎሙ፡ ለዝንቱ፡ ሕዝብ፡ ከመ፡ ጽላሎተ፡ ሐይመት፡ ማእከለ፡ ዐፀደ፡ ወይን፡ ወከመ፡ ዐቃቤ፡ ደሴት[b]፡ ወከመ፡ ሀገር፡ ምዝብርት፡ ወአሰሰለ፡ እምኔሆሙ፡ መንፈስ፡ ቅዱስ፡ ወመንፈስ፡ ትንቢት። ወለዛቲሰ፡ ቤተ፡ ክርስቲያን፡ መልአ፡ ላዕሌሃ፡ አኰቴተ፡ መንፈሳዊተ፡ ከመ፡ ፈለግ፡ ግብጽ፡ በመዋዕለ፡ ክረምት፡ ወአልዐለ፡ ከመ፡ ቤት፡ ዲበ፡ ርእሰ፡ ደብር። ከመ፡ ደብር፡ ርጡእ፡ ወደብር፡ ጥሉል፡ ደብር፡ ዘሠምሮ፡ እግዚአብሔር፡ ዘየኀድር፡ ውስቴቱ፡ ወይነብር፡ ለዓለም። ወካዕበ፡ ይቤ፡

nations;[a] and keep far from their ungodliness, and do not make friends with them. For, God said, “Depart from those who do thus, so that you do not perish with them.” It is fitting that you keep far from those who blaspheme against the name of God.

5 For, living with the ungodly and heretics removes [a person] far from God; they are the ones who contend with him. And, because of their wickedness, the earth has been defiled. As Jeremiah the prophet said, “This evil people have gone far from [c] God.” And again, he said, “I have left my house, and I have left[d] my inheritance, and I have turned my face away from them.” And again, “I say to my vineyard: they shall not dig it, nor prune it, nor clean it; but only thorns and thistles will spring up in it, and no rain will fall on it[e], and it will become a desert.” For, God has left this people like the shelter of a tent in the middle of a vineyard, and like the keeper of a hut, and like a ruined city; and he has removed from them the Holy Spirit and the spirit of prophecy. But this Church he has filled with spiritual grace, like the river of Egypt in the days of the rainy season, and he has raised [it] up like a house on the top of a mountain, like a fertile mountain and a rich mountain, a mountain in which God has been pleased to dwell; and he abides [there]

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[a] In place of ‘*the nations*’, Harden has ‘*the people*’ (the underlying Greek word can mean either).

[b] The word, **ደሴት** (‘*an island*’, following *GG-145*), is unexpected; here, the translation follows *BnF d’Abbadie 79* (**ዳስ**) in reading ‘*a hut*’.

[c] Harden adds ‘*the living*’.

[d] *BnF d’Abbadie 79* omits this second ‘*I have left*’.

[e] In place of ‘*and no rain will fall on it*’, *BnF d’Abbadie 79* has ‘*and I will command the clouds that they rain no rain*’.

በኤርምያስ፡ መንበር፡ ልዑል፡ ወስቡሕ፡ መካን፡ ቅዱስ፡ ወድልው፡ ለነ። ወዓዲ፡ ይቤ፡ በኢሳይያስ፡ በውእቱ፡ መዋዕል፡ ያስተርኢ፡ ደብረ፡ እግዚአብሔር፡ ዲበ፡ አርእስት፡ ነዋኃት፡ ወቤተ፡ እግዚአብሔር፡ ላዕለ፡ ማእዝንተ፡ አድባር፡ ወይትሌዐል፡ ፈደፋደ፡ መልዕልተ፡ አውግር። ወበእንተዝ፡ ኀደጎሙ፡ እግዚአብሔር፡ ለሕዝበ፡ አይሁድ፡ ወረሰየ፡ ምኵራቦሙ፡ በድወ፡ ወሠጠጠ፡ መንጦላዕተ፡ ወነሥአ፡ እምኔሆሙ፡ መንፈስ፡ ቅዱስ። በከመ፡ ጽሑፍ፡ ናሁ፡ ይትኀደግ፡ ለክሙ፡ ቤትክሙ፡ በድወ። ወለክሙሰ፡ ለሕዝበ፡ ክርስቲያን፡ ተውህበክሙ፡ አኰቴተ፡ መንፈስ፡ ቅዱስ። በከመ፡ ጽሑፍ፡ በኢዩኤል፡ ነቢይ፡ እሰውጥ፡ እምነ፡ መንፈስየ፡ ዲበ፡ ኵሉ፡ ዘሥጋ፡ ወይትነበዩ፡ ደቂቅክሙ፡ ወአዋልዲክሙ። ወራዙቲክሙኒ፡ ራእየ፡ ይሬእዩ፡ ወሊቃውንቲክሙኒ፡ ሕልመ፡ የሐልሙ። እስመ፡ ኀይለ፡ ጥበብ፡ ወአእምሮ፡ አሰሰለ፡ እግዚአብሔር፡ እምአይሁድ፡ ወወሀበክሙ፡ ለክሙ። ወበእንተዝ፡ ቀንአ፡ ዲያብሎስ፡ ላዕለ፡ ቅድስት፡ ቤተ፡ ክርስቲያን፡ ለእግዚአብሔር። ወአምጽአ፡ ላዕሌክሙ፡ ፍርሀተ፡ ወረዓደ፡ ሕማመ፡ ወምንዳቤ፡ ወኵሉ፡ ፅርፈተ፡ ወፍልጠተ፡ እምኀበ፡ ዕልዋን፡ እስመ፡ ሰይጣን፡ ቀነዮሙ፡ ለሕዝበ፡ አይሁድ፡ ከመ፡ ይቅትሉ፡ ክርስቶስሃ። ወአንትሙሰ፡ መነንክምዎ፡ ወጸላእክሙ፡ እከየ፡ ምግባሮሙ። ወበእንተዝ፡ አምጽአ፡ ላዕሌክሙ፡ መንሱተ፡ ወጸልአ። በከመ፡ ገብረ፡ ላዕለ፡ ጻድቅ፡ ኢዮብ። ወበከመ፡ ተቃረኖ፡ ለኢያሱ፡ ወልደ፡ ዮሴዴቅ። ወለነኒ፡ ብዙኀ፡ ጊዜ፡ ይፈቅድ፡ ሰይጣን፡ የሐንፍጸነ፡ ከመ፡ ዐለስ፡ ከመ፡ ያድክም፡ ሃይማኖተነ። ወባሕቱ፡ እግዚእነ፡ ወመምህርነ፡ ረገሞ፡

forever. And again, he said by Jeremiah, “A throne high and glorified is a holy place, and [it is] prepared for us.” And again, he said by Isaiah, “In those days, the mountain of God will appear on the high summits, and the house of God on the corners of the mountains, and it will be raised far above the hills.” And, because of this, God has left the people of the Jews, and made their temple a desert, and torn the veil, and taken the Holy Spirit from them. As it is written, “Behold, your house is left to you desolate”; but to you, the Christian people, has been given the grace of the Holy Spirit. As it is written by Joel the prophet, “I will pour out of my spirit on all flesh, and your sons and your daughters will prophesy; and your young men will see visions, and your elders will dream dreams;” for, God has removed the power of wisdom and knowledge from the Jews and has given it to you. And, because of this, the devil was moved to jealousy against the holy Church of God, and brought on you fear and trembling, suffering and affliction, and every kind of reproach and division at the hands of the ungodly; for, Satan subdued the people of the Jews so that they would kill Christ. But you rejected him and hated the evil of their deeds; and, therefore, he brought temptation and hatred on you, as he did against the righteous Job, and as he opposed Joshua the son of Josedech. Satan has many times desired to sift us too like wheat, so as to weaken our faith. But our Lord and Teacher cursed him and

ወገሠጸ፡ እንዘይብል፡ ያኅሥርከ፡ እግዚአብሔር፡ ዘአድኅኖ፡ ለእስራኤል። እስመ፡ ይቤ፡ ቀዲሙ፡ እንዘ፡ ጉባኤ፡ አንትሙ፡ ሰአልክዎ፡ ለአብ፡ በእንቲአክሙ፡ ከመ፡ ኢያድክም፡ ሀይማኖትክሙ።

6 እስመ፡ ኮነ፡ ቀዲሙ፡ ፍልጠተ፡ እኩይ፡ ወጋእዝ፡ ማእከለ፡ ማኅበረ፡ አይሁድ፡ ወሰዱቃዊያን፡ እለ፡ ኢየአምኑ፡ ትንሣኤ፡ ሙታን። ወፈሪሳዊያን፡ እለ፡ ይብሉ፡ ሶበ፡ ተወልደ፡ ብእሲ፡ ይጽሕፍ፡ ላዕሌሁ፡ ኵሉ፡ ዘይገብር፡ ኃጢአተ፡ ወዘሂ፡ ይከውን። እሉኬ፡ እለ፡ ኢየአምኑ፡ ግብሮ፡ ለእግዚአብሔር፡ ላዕሌነ። ወካዕበ፡ ይብሉ፡ ይትነሥኡ፡ ሙታን፡ በአሐቲ፡ ሰዐት፡ ወእሙንቱሰ፡ ኢየአምኑ፡ ትንሣኤ። ወቦ፡ ዕደው፡ እለ፡ ኢይጥዕሙ፡ እክለ፡ ዘእንበለ፡ ያጥምቁ፡ ኵሎ፡ አሚረ፡ ዐራታተ፡ ወኵሰኵሳተ[a]፡ ወአጽሕልተ፡ ወጽዋዓተ፡ ወመንበራተ፡ ያሐፅቡ፡ ወያነጽሑ፡ በማይ። ወቦ፡ ካልአን፡ እለ፡ ይሰመዩ፡ ፋዮኔዮሳን[b]፡ እለ፡ ይሔልዩ፡ ወይብሉ፡ ከመ፡ ወልደ፡ እግዚአብሔር፡ ብእሲ፡ ውእቱ፡ ወተወልደ፡ በፍትወተ፡ ሥጋ፡ በሩካቤ፡ ዮሴፍ፡ ወማርያም፡ እንዘ፡ ንጹሐን፡ እሙንቱ፡ እምዘ፡ ከመዝ፡ ግብር፡ እሉኬ፡ እለ፡ እምትካት፡ ዐቀቡ፡ ሕገ፡ አበዊሆሙ።

rebuked him, saying, “May God, who saved Israel, put you to shame.” For, he said formerly, while you were gathered together, “I have asked the Father for you, that your faith may not fail.”

6 For, formerly, there was evil division and strife in the midst of the congregation of the Jews: the Sadducees, who do not believe in the resurrection of the dead, and the Pharisees, who say that when a man is born all the sin that he will do is written about him, and also what he will be. These, then, are those who do not believe in the work of God concerning us. And again, they say that the dead will rise in one hour; yet they do not believe in the resurrection. And there are men who taste no food unless every day they baptize beds and pots (?) and dishes and cups and seats, washing and cleansing [them] with water. And there are others, who are called Fayoneyosan, who think and say that the Son of God is a man, and was born by the desire of the flesh, from the union of Joseph and Mary, although they were pure from any such act. These, then, are those who, from of old, have kept the law of their fathers.

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a The word, **ወኵሰኵሳተ** (as *GG-145*), is doubtful; *BnF d'Abbadie 79* has **ወኩሳኵሳተ** and the sense (‘*pots*’) is taken from the context.

b **ፋዮኔዮሳን** (‘*Fayoneyosan*’) is a corrupt form of the sect name (Harden emends to ‘*Ebionites*’ and says *BL Or 752* is similarly corrupt); the third letter is read as **ኔ**.

ዲድስቅልያ፡ ፴፪

በእንተ፡ ዘከመ፡ አበአ፡ ሰይጣን፡ ፍልጠተ፡ ወጋእዘ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ በከመ፡ ገብረ፡ ቀዲሙ፡ ላዕለ፡ ሕዝበ፡ እስራኤል።

1 ናሁኬ፡ ርእዩ፡ ወለብዉ፡ ኪኖ፡ ለሰይጣን፡ ጸላኤ፡ ኵሉ፡ ሠናያት፡ ዘከመ፡ ይገብር፡ ፍልጠተ፡ ወኑፋቄ፡ ወዕልወተ፡ ማእከለ፡ አሕዛብ። ቀዳሚ፡ ፍልጠት፡ ዘገብረ፡ ምስለ፡ ሲሞን፡ በሀገር፡ እንተ፡ ስማ፡ ጎቶን።

2 ወውእቱሰ፡ ብእሲ፡ መሰሪ፡ በኪነ፡ ርኩስ፡ ወለብሶ፡ ለሰይጣን፡ ከመ፡ ልብስ፡ ወተቀንየ፡ ሎቱ፡ ከመ፡ ገብር፡ እንዘ፡ ኵሎ፡ እከየ፡ ፈቃዶ፡ ይገብር። ወፊልጶስ፡ ሐዋርያ፡ እጉነ፡ ገብረ፡ ጎይላተ፡ ወተአምራተ፡ ዐበይተ፡ ወፈወሰ፡ ድውያነ፡ በሀገረ፡ ሰማርያ፡ በጸጋ፡ እግዚአብሔር፡ ወበትምህርተ፡ መንፈስ፡ ቅዱስ። ወርእዮሙ፡ ሰብአ፡ ሰማርያ፡ ኵሎ፡ ምግባሮ፡ ጸንዑ፡ ሃይማኖቶሙ፡ ወአምኑ፡ በእግዚአብሔር፡ ወተጠምቁ፡ በእግዚእነ፡ ኢየሱስ፡ ክርስቶስ። ወሶበ፡ ርእየ፡ ሲሞን፡ መሠርይ፡ ተአምራተ፡ ወመንክራተ፡ ዘኢኮነ፡ በኪነ፡ ሥራይ፡ አኀዘ፡ መድምመ፡ ወበጊዜሃ፡ አምነ፡ ወተጠምቀ፡ ወእምዝ፡ ጾመ፡ ወጸለየ። ወሰሚዐነ፡ ዘንተ፡ አእኰትናሁ፡ ለእግዚአብሔር፡ በእንተ፡ ዘአምኑ፡ ሰብአ፡ ሰማርያ፡ በስብከቱ፡ ለፊልጶስ። ወእምዝ፡ ተንሣእነ፡ ወሖርነ፡ ጎቤሆሙ፡ ወመሀርናሆሙ፡ ጥዩቀ፡ ቃለ፡ ተግሣጽ።

DIDASCALIA 32

CONCERNING HOW SATAN BROUGHT[a] DIVISION AND STRIFE INTO THE CHURCH, AS HE DID OF OLD AGAINST THE PEOPLE OF ISRAEL

1 Behold, then, see and understand the craft[b] of Satan, the enemy of all good, how he makes division and doubt and apostasy in the midst of the nations. The first division that he made was with Simon, in the city whose name is Goton.

2 Now, this man was a sorcerer by impure craft, and he clothed himself with Satan as with a garment. And he served him as a slave, doing all the evil of his will. And Philip the apostle, our brother, worked mighty works and great signs, and healed the sick in the city of Samaria by the grace of God and by the teaching of the Holy Spirit. And, when the people of Samaria saw all his deeds, they became firm in their faith, believed in God, and were baptized in [c] our Lord Jesus Christ. And, when Simon the sorcerer saw signs and wonders that were not done by the art of sorcery, amazement seized him, and at once he believed and was baptized. And, after that, he fasted and prayed. And, when we heard this, we gave thanks to God that the people of Samaria had believed through the preaching of Philip; then we arose and went to them and taught them

DIDASCALIA 32

[a] *BnF d'Abbadie 79* omits '*Concerning how Satan brought*'.

[b] After '*the craft*' *BnF d'Abbadie 79* adds '*and the work*'.

[c] *BnF d'Abbadie 79* adds '*the name of*'.

ወኵሎሙ፡ እለ፡ ነሥኡ፡ ጥምቀተ፡ ወአንበርነ፡ እዴነ፡ ላዕሌሆሙ፡ ወበጸሎት፡ ጸገውናሆሙ፡ ሀብተ፡ መንፈስ፡ ቅዱስ። ወርእዮ፡ ሲሞን፡ ከመ፡ ኀበ፡ ወደይነ፡ እደዊነ፡ ይወርድ፡ ላዕሌሆሙ፡ መንፈስ፡ ቅዱስ፡ ለእለ፡ አምኑ። መጽአ፡ ኀቤነ፡ ነሚአ፡ ሕልያነ፡ እንዘ፡ ይብል፡ ሀቡኒ፡ ሊተኒ፡ ሥልጣነ፡ ከመ፡ ኀበ፡ ወደይኩ፡ እዴየ፡ ይረድ፡ መንፈስ፡ ቅዱስ፡ ላዕሌሆሙ። እስመ፡ ይፈቅድ፡ ሰይጣን፡ አስሕቶ፡ ለእለ፡ ይፈቅዱ፡ አሚነ። በከመ፡ አስሐቶ፡ ለአዳም፡ ቀዳሚ፡ ወበልዐ፡ እምዕፅ፡ ወአውፅአ፡ እምገነት፡ ወአምጽአ፡ ላዕሌሁ፡ ኵነኔ፡ ሞት። ወከማሁ፡ ለነኒ፡ ያሠግረነ፡ ከመ፡ ንንሣእ፡ ሕልያነ፡ ወእምከመ፡ ነሣእነ፡ ንከውን፡ ዕሩቃነ፡ እመንፈስ፡ ቅዱስ፡ ዘነሣእነ፡ ዘእንበለ፡ ሜጥ፡ ህየንተ፡ ንዋይ፡ ዘይበሊ፡ ወይማስን። ወእምዝ፡ ፈራህነ፡ ወደንገፅነ። ወርእየ፡ አነ፡ ጴጥሮስ፡ ዘንተ፡ እኩየ፡ ምግባር። እቤሎ፡ ለሲሞን፡ ወርቅከ፡ ወብሩርከ፡ ይኩን፡ ምስሌከ፡ ለሐጐል። ይመስለከኑ፡ ዘበወርቅ፡ ትሣየጠ፡ ለጸጋ፡ እግዚአብሔር። እስመ፡ ኢኮነ፡ ርቱዐ፡ ልብከ፡ ኀበ፡ እግዚአብሔር፡ ተመየጥ፡ እምእከየ፡ ምግባሬከ፡ ወሰአል፡ ኀበ፡ እግዚአብሔር፡ ይስረይ፡ ኀጢአተ፡ ዘኀለየ፡ ልብከ። እስመ፡ እሬእየከ፡ ከመ፡ መሪር፡ አንተ፡ ውስተ፡ ግብረ፡ ዐመፃ። ወእምዝ፡ ፈርሀ፡ ሲሞን፡ ዐቢየ፡ ፍርሀተ። ወይቤሎሙ፡ ጸልዩ፡ ሊተ፡ ከመ፡ ኢይብጽሕ፡ ላዕሌየ፡ እምዘ፡ ትቤሉ፡ ዘንተ፡ ኵሎ።

3 ወእምዝ፡ ወፃእነ፡ ንስብክ፡ ውስተ፡ ኵሉ፡ ዓለም፡ ነገረ፡ ሕይወት። ወሰይጣንሰ፡ ፈነወ፡ ድኅሬነ፡ ሐዋርያተ፡ ሐሰዊያነ። ወዓዲ፡ አንሥአ፡ እለ፡ ያፀርዑ፡ ስብከተ፡ ወንጌል፡ ወይሬስዩ፡ ከንቶ። ወእምዝ፡ ሜሙ፡ አሐደ፡ እምውስቴቶሙ፡

carefully the word of admonition, and on all who had received baptism we laid our hands, and by prayer we bestowed on them the gift of the Holy Spirit. And, when Simon saw that when we laid our hands [on them], the Holy Spirit came down on those who believed, he came to us bringing bribes, saying, “Give me also authority, so that when I lay my hands [on anyone] the Holy Spirit may come down on them.” For, Satan wishes to lead astray those who wish to believe, as he led the first Adam astray, and he ate of the tree, and [God] put [him] out of the garden and brought on him the judgement of death. And, in the same way, he sets a snare for us too, so that we may take bribes; and, if we take [them], we will be deprived of the Holy Spirit, whom we received without price, in exchange for wealth that wears out and perishes. Then we were afraid and dismayed; and I, Peter, seeing this evil deed, said to Simon, “Your gold and your silver be with you to perdition! Do you think that you can buy the grace of God with gold? For, your heart is not right before God. Turn from your evil deeds, and ask God to forgive the sin that your heart has devised; for, I see that you are bitter in the work of iniquity.” Then Simon was greatly afraid and said to them, “Pray [a] for me, that nothing of all this that you have said may come on me.”

3 Then we went to preach the word of life in all the world. But Satan sent false apostles after us. And he raised up those who would stop the preaching of the Gospel and make [it] vain. Then they appointed one of their number whose name was

[a] Harden adds ‘*to the Lord*’.

ዘስሙ፡ እክሎናዮስ፡ ወረሰይዎ፡ ምስለ፡ ሲሞን። ወእሉ፡ ኮኑ፡ አርድእተ፡ ለእለ፡ ይቤልዎ፡[a] ዶሲቴዎስ፡ ወሰዐርዎ፡ እምኂመቱ። ወዓዲ፡ ተማከሩ፡ ምስለ፡ ካልአን፡ ወገብሩ፡ መካነ፡ ወጎብሩ፡ ውስቴቱ፡ ይግበሩ፡ ዘምሉእ፡ ፅርፈተ። እሉ፡ እሙንቱ፡ ከርንቶስ፡ ወማርቆስ። ወማናርደስ። ወባስልድስ። ወሰርደኔሎስ። ወዓዲ፡ ቦ፡ ካልአን፡ እለ፡ ይብሉ፡ ሀሎ፡ ብዙኃ፡ አማልክት። ወቦ፡ ባዕዳንሂ፡ እለ፡ ሠለስቱ፡ ሚመታት። ወካልአንሂ፡ ይትገአዙ[b]፡ በበይናቲሆሙ። ወቦ፡ እለ፡ ያመልኩ፡ ብዙኃን፡ አማልክተ፡ እለ፡ ኢያአምሩ። ወቦ፡ ዕደው፡ እለ፡ ይምህሩ፡ እንዘ፡ ይብሉ፡ ከመ፡ አልቦ፡ ሰብሳብ፡ በኀበ፡ እግዚአብሔር። ወቦ፡ እለ፡ ይሜንኑ፡ ተደምርተ፡ ወያስቆርሩ። ወቦ፡ እለ፡ ይዜምዉ፡ ዘእንበለ፡ ኀፍረት። ወቦ፡ እለ፡ ይሔስዉ፡ ሕገ፡ ወመምህሮሙ፡ ቄላይድስ[c]።

[4] ወዓዲ፡ አነ፡ ጴጥሮስ፡ ዘመጽአ፡ ኀቤየ፡ ሲሞን፡ በሀገረ፡ ቂሳርያ፡ ሀገረ፡ ቆርኖልዮስ፡ ምእመን፡ ዘአምነ፡ በእግዚእነ፡ ኢየሱስ፡ ክርስቶስ። ወሲሞንሰ፡ ፈቀደ፡ ያስሕቶሙ፡ ለቡሩካን፡ ውሉደ፡ ቅዱሳን። ዘኬዎስ፡ ዘቀዲሙ፡ መጸብሐዊ፡ ውእቱ። ወበርናባስ። ወኒኪዩ‹?›ስ። ወአኪላስ፡ እኁሁ፡ ለቀሌምንጦስ፡ ዘተሰይመ፡ ኤጲስ፡ ቆጶስ፡ በሀገረ፡ ሮም፡ ዘኮነ፡ ረድኡ፡ ለጳውሎስ፡ ጻድቅ፡ በትምህርተ፡ ወንጌል፡ ቅዱስ። ወተናገርክዎ፡ በቅድሜሆሙ፡ ሠለስተ፡ ጊዜ፡ በነገረ፡

Eklonayos[d] and set him by Simon; and these became disciples of the one whom they called Dositheus, and they removed him from his office. And they also took counsel with others and made a place, and gathered in it to do what is full of blasphemy: these are Cerinthus, Marcus, Manardes, Basilides, and Sardenelos. And again, there are others who say that there are many gods. And there are others too, who [say] three orders; and others, again, strive among themselves; and there are some who worship many gods whom they do not know; and there are men who teach, saying marriage is not from God. And there are those who despise and abhor the union. And there are those who commit fornication without shame. And there are those who falsify the law, and their teacher is Kelaides.

[4] Moreover, it was to me, Peter, that Simon came in the city of[e] Caesarea, the city of Cornelius the faithful, who believed in our Lord Jesus Christ. But Simon wished to lead astray the blessed, holy children: Zacchaeus, who was formerly a tax collector, and Barnabas, and Nikiyus, and Aquila the brother of Clement, who was appointed bishop in the city of Rome [and] who was the disciple of Paul the righteous in the teaching of the holy Gospel. And I spoke with him before them three times

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[a] The phrase, **ለእለ፡ ይቤልዎ፡**, has a plural relative with a singular object; we read it as '*of the one whom they called*' (the object suffix refers to one man, Dositheus).

[b] We take **ይትገአዙ** as a misspelling of **ይትጋአዙ**. ('*strive*' – literally '*are at strife*').

[c] The name, **ቄላይድስ** ('*Kelaides*') is a corrupt form of Nicolas/Nicolaitans; the letter before **ስ** is a **ደ**-form with a faint top stroke (**ድ** or **ደ**).

[d] '*Eklanayos*' (**እክሎናዮስ**) is Cleobius.

[e] *BnF d'Abbadie 79* omits '*the city of*'.

ትንቢት፡ ወሞእክዎ፡ በኀይለ፡ እግዚአብሔር። ወእምዝ፡ ጐየ፡ ወሖረ፡ እስከ፡ አንጦልያ። ወሶበ፡ በጽሐ፡ ሀገረ፡ ሮም፡ ሆከ፡ ለቤተ፡ ክርስቲያን፡ ወአሕጐለሙ፡ ለአሕዛብ፡ ወአማሰነ፡ ሃይማኖቶሙ፡ ለብዙኃን፡ ወሜጠሙ፡ ኀቤሁ፡ ወመሀሮሙ፡ ገቢረ፡ ሥራይ፡ ወግብረ፡ ርጉማን፡ አጋንንት። ወእምዝ፡ ሖረ፡ ቤተ፡ አማልክቲሆሙ፡ ጊዜ፡ ቀትር፡ ወአንበበ፡ ሎሙ፡ እንዘ፡ ይኔጽር፡ ውስተ፡ ምጽናዓት። ወኮሉ፡ ሕዝብ፡ ያንቀዐደው፡ ኀቤሁ። ወእምዝ፡ ተጽዕነ፡ ላዕለ፡ አጋንንት፡ ወሰረረ፡ ላዕለ። ወአንሰ፡ ጴጥሮስ፡ ቆምኩ፡ ወጸለይኩ፡ ወርኢኩ፡ እንዘ፡ ይሰርር፡ ታሕተ፡ ምጽናዓት። ወውእቱሰ፡ ይብል፡ አዐርግ፡ ሰማየ፡ ወየሴፎሙ፡ ለሕዝብ፡ ኵሎ፡ ሠናያተ። ወእሙንቱሰ፡ የአምኑ፡ ወይሬስይዎ፡ ከመ፡ አምላክ። ወአንሰ፡ ሰፋሕኩ፡ እደዊየ፡ ወሰአልክዎ፡ ለእግዚአብሔር፡ በኵሉ፡ ልብየ፡ ከመ፡ ያውርዶ፡ ውስተ፡ ምድር፡ ወይቀጥቅጥ፡ ኀይሎሙ፡ ለአጋንንት፡ እለ፡ ያስሕትዎሙ፡ ለሰብእ። ወካዕበ፡ ሰአልክዎ፡ ለእግዚአብሔር፡ ከመ፡ ኢይቅትሎ። አላ፡ ዳእሙ፡ ከመ፡ ይቀጥቅጦ፡ ከመ፡ ንዋየ፡ ለብሐ። ወእምዝ፡ ተመየጥኩ፡ ኀበ፡ ሲሞን፡ ወእቤሎ፡ እመሰ፡ ብእሴ፡ እግዚአብሔር፡ አንተ፡ ወሐዋርያሁ፡ ለኢየሱስ፡ ክርስቶስ፡ ወትምህር፡ ትእዛዛቲሁ፡ ጽድቀ፡ ኢትረድ፡ ታሕተ። ወእመሰ፡ መስሕት፡ ወመሐጕል፡ አንተ፡ ኦሲሞን። እኤዝዘክሙ፡ ለአጋንንት፡ እለ፡ ትጸውርዎ፡ ለሲሞን፡ መሰሪ፡ ረሐቁ፡ እምኔሁ፡ ወሕድግዎ፡ ይደቅ፡ ታሕተ፡ ይኩን፡ ስላቀ፡ በቅድመ፡ እለ፡ አስሐቶሙ። ወሶበ፡ እቤ፡ ከመዝ፡ ጐዩ፡ አጋንንት፡ መናፍስት፡ ርኩሳን፡ ወኀደግዎ፡ ለሲሞን። ወእምዝ፡ ወድቀ፡ ውስተ፡ ምድር፡ ወተቀጥቀጠ፡ በዐቢይ፡ ድንጋፄ፡ ወተሰብረ፡ መለያልዩሁ[a]።

with the word of prophecy, and overcame him by the power of God; and then he fled and went away as far as Antolya. And, when he reached the city of Rome, he troubled the Church and ruined the Gentiles, and destroyed the faith of many and turned them to himself, and taught them to practice sorcery and the practice of accursed demons. And then he went to the house of their gods at midday and made a speech to them, gazing into the firmaments; and all the people were looking up toward him. And then he mounted on demons and flew upward. But I, Peter, stood and prayed, and saw [him] as he flew beneath the firmaments. And he said, “I will ascend to heaven,” and he promised the people every good thing. And they believed and regarded him as a god. But I spread out my hands and besought God with all my heart, that he would bring him down to the earth and break the power of the demons who lead people astray. And again, I besought God not to kill him, but only to break him like a potter’s vessel. Then I turned to Simon and said to him, “If you are a man of God and the apostle of Jesus Christ, and you teach his commandments in truth, do not come down. But if you are a deceiver and a destroyer, O Simon – I command you demons who carry Simon the sorcerer: go far from him and leave him; let him fall down and become a laughing stock before those whom he led astray.” And, when I had said this, the demons, the unclean spirits, fled and left Simon. Then he fell to the earth and was shattered with great terror, and his limbs (?) were

[a] The word, **መለያልዩሁ**, is not known (*BnF d’Abbadie 79* has **መሰያልይሁ**); we take it as ‘*his limbs*’, following Harden.

ወእምዝ፡ ጸርኑ፡ ኵሉ፡ ሕዝብ፡ በዐቢይ፡ ቃል፡ ወይቤሉ፡ አሐዱ፡ ውእቱ፡ እግዚአብሔር፡ አምላከ፡ ጴጥሮስ፡ ዘሰበከ፡ ለነ፡ በጽድቅ። ወሶቤሃ፡ ኀደግዎ፡ ሕዝብ፡ ለሲሞን፡ ወእምይቲ፡ ዕለተ፡ ጸንዐ፡ ዕልወት፡ ወፍልጠት፡ ማእከለ፡ ሰብአ፡ ሲሞናዊያን።

broken. Then all the people cried out with a loud voice and said, “God is one, the God of Peter, whom he preached to us in truth.” And, at once, the people forsook Simon. And, from that day, apostasy and division grew strong among the Simonian people.

5 ወእምዝ፡ ቦአ፡ ሰይጣን፡ ውስተ፡ ልቦሙ፡ ለሐሳዊያን፡ ነቢያት፡ ወአስሐቶሙ፡ ወረሰዮሙ፡ ይበሉ፡ ቃለ፡ ፅርፈት፡ ላዕለ፡ እግዚአብሔር፡ አኃዜ፡ ኵሉ፡ ከመ፡ ኢኮነ፡ አቡሁ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ። ወዓዲ፡ ይቤሉ፡ ኢኮነ፡ ፈጣሬ፡ ዓለም፡ አላ፡ ዳእሙ፡ ውእቱሰ፡ ኢይትረአይ፡ ወኢይትዐወቅ፡ ወአልቦ፡ ስመ፡ ወኢተወልደ። ወካዕበ፡ ይብሉ፡ ኢኮነ፡ ውእቱ፡ ዘአውረደ፡ አሪተ፡ ወነቢያተ፡ ወኢያአምኑ፡ ትንሣኤ፡ ሙታን፡ ወይብሉ፡ አልቦ፡ ፍዳ፡ በደኃሪት፡ ዕለት፡ ወነፍስኒ፡ ትገብእ፡ ውስተ፡ ፍጥረታ፡ ወይትፈሥሑ፡ በፍትወት፡ ወይትመየጡ፡ ውስተ፡ እኩይ፡ ልማድ። ወቦ፡ ባዕዳን፡ እለ፡ ይብሉ፡ ብዙኃን፡ አማልክት፡ ወይብሉ፡ ሠለስቱ፡ ሚመታት። ወቦ፡ እለ፡ ይብሉ፡ ክልኤ፡ ሚመት። ወካልአን፡ ይክልኡ፡ አውስቦ፡ ወይኤዝዙ፡ ኢይስትዩ፡ ወይነ፡ እንዘ፡ ያስተራኵሱ፡ ወይጸልኡ፡ ሰብሳበ፡ ወልደተ፡ ወበሊዐ፡ ፍሬያት። ወያርእዩ፡ ርእሶሙ፡ ከመ፡ ንጹሓን፡ እሙንቱ፡ ወይትወከፉ፡ እኪተ፡ ጥበበ፡ ወይትሜሰሉ፡ ከመ፡ ጻድቃን፡ ወመሀይምናን። ወቦ፡ እምኔሆሙ፡ እለ፡ ይእዝዙ፡ ኢይብልዑ፡ ሥጋ፡ ወይብሉ፡ እንስሳ፡ ዘቦ፡ ነፍስ፡ አልቦ፡ ነቢብ። ወዓዲ፡ ይብሉ፡ እለ፡ ይትዐደው፡ ላዕለ፡ እንስሳ፡ ይከውኑ፡ ቀታሌ፡ ነፍስ። ወቦ፡ እለ፡ ይብሉ፡ ሥጋ፡ አሕርው፡ ወኢኮነ፡ ንጹሐ። መፍትው፡

5 After this, Satan entered the hearts of the false prophets and led them astray, and made them speak words of blasphemy against God the Almighty, that he is not the Father of our Lord Jesus Christ. Moreover, they said that he is not the Creator of the world, but rather that he is invisible and unknown, and has no name, and was not begotten. And again, they say that it was not he who sent down the Law and the Prophets. They do not believe in the resurrection of the dead, and they say[a] that there is no retribution on the last day and that the soul returns to its nature; and they delight in lust and turn to evil habits. And there are others who say [there are] many gods, and say three orders. And there are those who say two orders. And others forbid marriage and command [men] not to drink wine, while they count as unclean and hate the union of man and wife, the bearing of children and the eating of fruits. They make themselves out to be pure, and they receive an evil wisdom, and make themselves look like the righteous and the faithful. And there are some of them who command [men] not to eat meat, and they say that an animal which has a soul has no speech. Moreover, they say that those who do harm to an animal are murderers. And there are those who say that the flesh of swine

[a] *BnF d’Abbadie 79* omits ‘*and they say*’.

ለነ፡ ንርሐቅ፡ እምዘ፡ ከመዝ፡ ግብር። ወዘሰ፡ ኮነ፡ ንጹሐ፡ በውስተ፡ ሕግ፡ ይብልዑ፡ እምኔሁ። ወቦ፡ እለ፡ ይትገዘሩ፡ ወየአምኑ፡ ከመ፡ ክርስቶስ፡ ብእሲ፡ ቅዱስ፡ ውእቱ፡ አው፡ ከመ፡ አሐዱ፡ እምነቢያት። ወቦ፡ እለ፡ ይምህሩ፡ ዝሙተ፡ ገሃደ፡ ዘእንበለ፡ ኀፍረት። ወይገብሩ፡ ሥምረተ፡ ሥጋ፡ ወይከውኑ፡ ፍጹማነ፡ ውስተ፡ ኵሉ፡ ምግባረ፡ ርኵስ። እስመ፡ ኮኑ፡ እሙንቱ፡ ከመ፡ አርጋኖን፡ ማኅደረ፡ ለዲያብሎስ፡ ወውሉደ፡ መቅሠፍት።

is not clean. It is fitting for us to keep far from such a thing. But as for what was clean in the law, let them eat of it. And there are those who are circumcised and believe that Christ is a holy man, or like one of the prophets. And there are those who teach fornication openly and without shame, and do the pleasure of the flesh, and are perfected in every deed of uncleanness. For, they have become like instruments, a dwelling for the devil, and children of wrath.

ዲድስቅልያ፡ ፴፫

በእንተ፡ ርትዕት፡ ሃይማኖት፡ ወቅድስት፡ ሥላሴ፡ ዘሰበኩ፡ ለነ፡ ሐዋርያት፡ በጽድቅ፡

[1] ወንሕነኒ፡ ደቂቀ፡ እግዚአብሔር፡ ወውሉደ፡ ሰላም፡ ንሰብክ፡ ዘንተ፡ ቃለ፡ ቅዱሰ፡ ለእለ፡ ይትኤዘዙ፡ በርትዕ። ነአምን፡ በአሐዱ፡ አምላክ፡ ገባሬ፡ ኵሉ፡ ፍጥረት። አብ፡ ለእግዚእነ፡ ወመድኀኒነ፡ ኢየሱስ፡ ክርስቶስ፡ እስመ፡ አልቦ፡ አመክንዮ፡ ውስተ፡ ፍጥረቱ፡ በከመ፡ አቅደምነ፡ ነገረ፡ አላ፡ ባሕቲቱ፡ ህልው፡ በኵሉ፡ መዋዕል። ወአልቦ፡ ጥንተ፡ ወኢተፍጻሜት። ወቦቱ፡ ብርሃን፡ ዘኢይጠፍእ፡ ወአልቦ፡ ዘይክል፡ ቀሪበ፡ ኀቤሁ፡ ኢኮነ፡ ክልኤተ፡ ወኢሠለስተ፡ ወኢይትወሰክ። አላ፡ አሐዱ፡ ውእቱ፡ ባሕቲቱ፡ ዘይነብር፡ ለዓለም። እስመ፡ ኢኮነ፡ ሠውር፡ ዘኢይትአመር። ዳእሙ፡ ጥዩቀ፡ አእመርናሁ፡ በኦሪት፡ ወበነቢያት፡ ከመ፡ ውእቱ፡ አኃዜ፡ ኵሉ፡ ወስሉጥ፡ ላዕለ፡ ኵሉ፡ ፍጥረት። አኃዱ፡ እግዚአብሔር፡ አብ፡ ለእግዚእነ፡ ወመድኀኒነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘተወልደ፡ እምቅድመ፡ ይትፈጠር፡ ዓለም፡ ወልድ፡ ዋሕድ፡ ዘዕሩይ፡ ምስሌሁ፡ ገባሬ፡ ኵሉ፡ ሠራዊት፡ ወሚመታት፡ ወሥልጣናት፡ ዘሠምረ፡ ይኩን፡ ሰብአ፡ በደኃሪ፡ መዋዕል፡ ወነሥአ፡ ሥጋ፡ እማርያም፡ ቅድስት፡ ድንግል፡ ዘእንበለ፡ ዘርእ፡ ብእሲ፡ ወተጎፅነ፡ ምስለ፡ ሰብእ፡ ዘእንበለ፡ ኃጢአት፡ ወአበሳ፡ ወአልቦ፡ ጕሕሉት፡ ውስተ፡ አፉሁ። ወእምዝ፡ ሐመ፡ ወሞተ፡

DIDASCALIA 33

CONCERNING THE RIGHT FAITH[a] AND THE HOLY TRINITY, WHICH THE APOSTLES PREACHED TO US IN TRUTH

[1] But we, children of God and sons of peace, preach this holy[b] word to those who obey in uprightness: we believe in one God, the Maker of all creation, the Father of our Lord and Saviour Jesus Christ. For, there is no cause of his being, as we said before. But he alone exists at all times, and he has no beginning and no end, and in him is light that is not quenched, and there is no one who can approach him. He is not two. Nor is he three, nor is he increased; but he is one alone, who abides forever. For, he is not a hidden one who cannot be known. But we have surely come to know him through the Law and the Prophets: that he is the Almighty and the ruler over all creation. [He is] the one God, the Father of our Lord and Saviour Jesus Christ, who was begotten before the world was created, the only Son, who is equal with him, the maker of all the hosts and ranks and authorities, who was pleased to become man in the last days and took flesh from Mary[c], the holy Virgin, without the seed of a man. And he grew up among men without sin or trespass, and there was no guile in his mouth. And, after this, he suffered and died in the flesh, and rose from the dead on

DIDASCALIA 33

[a] *BnF d'Abbadie 79* omits '*Concerning the Right Faith*'.

[b] *BnF d'Abbadie 79* lacks '*holy*'.

[c] *BnF d'Abbadie 79* omits '*Mary*'.

በሥጋ፡ ወተንሥአ፡ እሙታን፡ በሣልስት፡ ዕለት፡ ወዐርገ፡ ሰማያተ፡ ኀበ፡ አብ፡ ዘፈነዎ፡ ወነበረ፡ በየማነ፡ ኃይል፡ ወፈነወ፡ ለነ፡ ጰራቅሊጦስ፡ መንፈስ፡ ቅዱስ። ዘወፅአ፡ እምኀበ፡ አብ፡ ወአድኀነ፡ ዓለመ፡ ዘህልው፡ ምስለ፡ አብ፡ ወወልድ። ንብል፡ እንከ፡ ከመ፡ ኵሉ፡ ሠናይ፡ ፍጥረተ፡ እግዚአብሔር፡ ወአልቦ፡ ግዱፈ፡ ወመንፈስሰ፡ ሕይወተ፡ ሥጋ፡ ውእቱ፡ ንጹሕ፡ ወቅድስተ፡ በኵሉ። ወንሕነሰ፡ ንብል፡ ከመ፡ ሰብሳብ፡ ንጹሕ፡ ወልደት፡ አልቦ፡ ርኵስ። እስመ፡ ፈጠሮሙ፡ እግዚአብሔር፡ ለአዳም፡ ወለሔዋን፡ ከመ፡ ይብዝኁ[a]፡ ሕዝብ። ንለቡ፡ እንከ፡ ከመቦ፡ ውስተ፡ ሥጋነ፡ ነፍስ፡ እንተ፡ ኢትመውት፡ ወኢትማስን፡ ምስለ፡ ሥጋ። ንሕነሰ፡ ናስቆርር፡ ኵሎ፡ ምግባሮሙ፡ ለዕልዋነ፡ ሃይማኖት፡ ወኵሎ፡ ዕልወተ፡ ወፍልጠተ፡ ወዐሊወ፡ ሕግ፡ እስመ፡ ርኩሳን፡ እሙንቱ፡ በኀቤነ። ወካዕበ፡ ነአምን፡ ትንሣኤ፡ ሙታን፡ ጻድቃን፡ ወኃጥኣን፡ ወዕለተ፡ ኵነኔ፡ አመ፡ ይትፈደይ፡ ኵሉ፡ በከመ፡ ምግባሩ። ወዓዲ፡ ነአምን፡ ከመ፡ ክርስቶስ፡ ኢኮነ፡ ሕጹጸ፡ እምትሰብእት፡ ወኢምንተኒ፡ አላ፡ ውእቱ፡ እግዚአብሔር፡ ቃል፡ ዘኮነ፡ ሰብአ፡ በጽድቅ። ወዐረቀ፡ ትዝምደ፡ ሰብእ፡ ምስለ፡ እግዚአብሔር፡ ሊቀ፡ ካህናቲሁ፡ ለአብ። ኢንትገዘር፡ እንከ፡ ከመ፡ አይሁድ። ናእምር፡ ከመ፡ መጽአ፡ ዘይፈጽም፡ ኦሪተ፡ ወነቢያተ፡ ዘኪያሁ፡ ይሴፈዉ፡ ምጽአቶ፡ ኵሎሙ፡ አሕዛብ፡ ኢየሱስ፡ ክርስቶስ፡ ዘሠረጸ፡ እምይሁዳ፡ እምሥርወ፡ እሴይ፡ ዘሥልጣኑ፡ ዲበ፡ መትከፍቱ።

the third day, and ascended to the heavens, to the Father who had sent him, and sat at the right hand of power; and he sent us the Paraclete, the Holy Spirit, who came forth from the Father and saved the world, who exists with the Father and the Son. We say, then, that every creature of God is good and nothing is rejected, and that the spirit, the life of the flesh, is pure and holy in everything. And we say that marriage is pure, and childbirth is without uncleanness. For, God created Adam and Eve so that people might multiply. We understand, then, that in our body there is a soul which does not die and does not perish with the body. But we abhor every deed of those who have fallen away from the faith, and all apostasy and division, and the transgression of the law. For, to us they are unclean. And again, we believe in the resurrection of the dead, both righteous and sinners, and in the day of judgement, when everyone will be repaid according to his deeds. And, further, we believe that Christ was not diminished in anything by the incarnation, but that he is God the Word, who became man in truth and reconciled the human race with God, the high priest of the Father. We are not circumcised, then, like the Jews[b]; we know that he has come who fulfils the Law and the Prophets, whose coming all the nations hope for: Jesus Christ, who sprang from Judah, from the root of Jesse, whose authority is on his shoulder.

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[a] In **ይብዝኁ** (‘*might multiply*’), *BnF d’Abbadie 79* writes an extra letter (**ገ** or **ግ**) between **ብ** and **ዝ**, and *GG-145* has no verb at all, so the exact form of the verb is not attested by either witness.

[b] *GG-145* reads ‘*like when the Jews*’ (a copying slip).

2 እስመ፡ በውእቱ፡ መዋዕል፡ ጸንዐት፡ ዕልወት፡ ወአስሐቶሙ፡ ለብዙኃን። ወበእንተዝ፡ ተሀውከት፡ ቤተ፡ ክርስቲያን። ወእምዝ፡ ተጋባእነ፡ በኢየሩሳሌም፡ ንሕነ፡ እሙንቱ፡ ፲ወ፪ ሐዋርያት። ወሄምነ፡ ማቲያንሃ[a]፡ ህየንተ፡ ይሁዳ፡ አስቆሮታዊ። በከመ፡ ጽሑፍ፡ ወሂመቶሂ፡ ይንሣእ፡ በዕድ። ወአንገለግነ፡ ምስለ፡ ያዕቆብ፡ እኁሁ፡ ለእግዚእነ፡ ኤጲስ፡ ቆጶስ፡ ዘኢየሩሳሌም፡ ወጎበርነ፡ ምስለ፡ ቀሲሳን፡ ከመ፡ ንንግሮሙ፡ ለሕዝብ፡ ቃለ፡ ተግሣጽ። እስመቦ፡ እለ፡ ወፅኡ፡ እምይሁዳ፡ ወሖሩ፡ አንጾኪያ፡ ይገሥፆሙ፡ ለአኃው፡ እለ፡ ውስተ፡ ውእቱ፡ መካን። እንዘ፡ ይብሉ፡ እመ፡ ኢተገዘርክሙ፡ በሕገ፡ ሙሴ፡ ወኢሖርክሙ፡ በሥርዐቱ፡ ኢትድኅኑ፡ ወኮነ፡ ጋእዝ፡ ወቀትለ። ወእምዝ፡ አእመሩ፡ አኃው፡ እለ፡ ሀለዉ፡ አንጾኪያ፡ ከመ፡ ተጋባእነ፡ ወጎሥሥነ፡ በእንተዝ፡ ግብር። ወፈነዉ፡ ኀቤነ፡ ዕደወ፡ መሃይምናነ፡ እለ፡ ያአምሩ፡ መጻሐፍተ፡ ቅዱሳተ፡ ይጠይቁ፡ ዘንተ፡ ነገረ። ወእሙንቱሰ፡ መጽኡ፡ ኀቤነ፡ ኢየሩሳሌም፡ ይንግሩነ፡ ኵሎ፡ ዘኮነ፡ በቤተ፡ ክርስቲያን፡ ዘአንጾኪያ። ወቦ፡ ዕደው፡ እለ፡ ይቤልዎሙ፡ መፍትው፡ ለክሙ፡ ትትገዘሩ፡ ወትግበሩ፡ ዘውስተ፡ ሕግ፡ ኦሪት። ወአንሰ፡ ጴጥሮስ፡ ተንሣእኩ፡ ወእቤሎሙ፡ ለሕዝብ፡ አአኃው፡ ታአምሩ፡ ከመ፡ ኀረዮሙ፡ ለሕዝብ፡ እለ፡ የዐቅቡ፡ ስብከተ፡ ወንጌል፡ ወየአምኑ፡ ለእሉ፡ ስምዐ፡ ኮነ፡ ሎሙ፡ እግዚአብሔር፡ ማእምረ፡ ልብ። ወለቆርኖሌዎስ፡ መኰንን፡ ምእት፡ አስተርአዮ፡ መልአከ፡ እግዚአብሔር፡ ወይቤሎ፡ ፈኑ፡ ኀቤየ፡ ዘይሰምዕ፡ ቃለ፡

2 For, in those days, apostasy grew strong and led many astray. And, because of this, the Church was disturbed. Then we, the twelve apostles, gathered together in Jerusalem and appointed Matyan in place of Judas Iscariot, as it is written, “And let another take his office”; and we assembled with James, the brother of our Lord, the bishop of Jerusalem, and joined with the presbyters to speak words of admonition to the people. For, there were some who went out from Judaea and went to Antioch to instruct the brothers who were in that place, saying[b], “If you are not circumcised according to the law of Moses and do not walk in his ordinance, you will not be saved.” And there was strife and fighting. Then the brothers who were in Antioch learned that we had gathered together and were inquiring about this matter, and they sent to us faithful men who knew the holy Scriptures, to examine this matter. And they came to us in Jerusalem to tell us all that had happened in the Church of Antioch. And there were men who said to them, “You must be circumcised and do[c] what is in the law of the Torah.” But I, Peter, rose and said to the people, “Brothers, you know that he chose the people who keep the preaching of the Gospel and believe, and for these God, who knows the heart, became a witness. And to Cornelius the centurion an angel of the Lord appeared and told him to send to me, so that he might hear the word of life. And he sent to

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a ‘*Matyan*’ (**ማቲያንሃ**) appears to be the Ethiopic form of the name, Matthias.

b *BnF d’Abbadie 79* omits ‘*saying*’.

c *GG-145* omits ‘*and do*’ (a copying slip).

ሕይወት። ወለአከ፡ ኀቤየ፡ ሀገረ፡ ኢዮጴ፡ ወአብጽሐኒ፡ እስከ፡ ቂሳርያ፡ ወእምቅድመ፡ እምጻእ፡ ኀቤሁ፡ ቆምኩ፡ ውስተ፡ ልዑል፡ መካን፡ ወጸለይኩ፡ ወናሁ፡ ርኢኩ፡ ተርሕወ፡ ሰማይ፡ ወወረደ፡ ሞጣጎት፡ ዐቢይ፡ ውስተ፡ ምድር፡ እሑዝ፡ በአርባቱ፡ ጽንፈሁ። ወቦ፡ ውስቴቱ፡ አራዊት። እንስሳ፡ ወአዕዋፈ፡ ሰማይ። ወሰማዕኩ፡ ቃለ፡ ዘይብል፡ ተንሥእ፡ ጴጥሮስ፡ ኀርድ፡ ወብላዕ። ወእቤ፡ ግሙራ፡ ኢቦአ፡ ውስተ፡ አፉየ፡ ኵሎ፡ ርኵስ፡ ዘኢኮነ፡ ንጹሐ። ወካዕበ፡ መጽአ፡ ቃል፡ ዘይብል፡ ዘእግዚአብሔር፡ አንጽሐ፡ አንተሰ፡ ኢታስተራኵስ፡ ወተሰውጠ[a]፡ ኵሎ፡ ውስተ፡ ሰማይ። ወእንዘ፡ ከመዝ፡ እሄሊ፡ ምንት፡ ውእቱ፡ ዘአስተርአየኒ፡ ወይቤለኒ፡ መንፈስ፡ ቅዱስ፡ ናሁ፡ የኀሥሡከ፡ ዕደው፡ ተንሥእ፡ ወሖር፡ ምስሌሆሙ፡ እንዘ፡ ኢትናፍቅ፡ እስመ፡ አነ፡ ፈነውክዎሙ፡ ኀቤከ። እሉ፡ እሙንቱ፡ እለ፡ ፈነዎሙ፡ መኰንነ፡ ፪ ወእምዝ፡ ሐለይኩ፡ በልብየ፡ ወአመንኩ፡ ዘይብል፡ መጽሐፍ፡ ኵሉ፡ ዘጸውዐ፡ ስመ፡ እግዚአብሔር፡ ይድኀን። ወካዕበ፡ ይቤ፡ ይዝክሩ፡ ወይትመየጡ፡ ኀበ፡ እግዚአብሔር፡ ኵሎሙ፡ አጽናፈ፡ ምድር። ወይስግዱ፡ ቅድሜሁ፡ ኵሎሙ፡ በሐውርተ፡ አሕዛብ። እስመ፡ ለእግዚአብሔር፡ መንግሥት። ወውእቱ፡ ይኴንኖሙ፡ ለአሕዛብ። ወዓዲ፡ ተዘከርኩ፡ ዘጽሑፍ፡ በውስተ፡ ጸውዓ፡ አሕዛብ። ወሖርኩ፡ ምስሌሆሙ፡ ወቦእኩ፡ ቤቶ፡ ለውእቱ፡ ብእሲ፡ ወሰበኩ፡ ቃለ፡ ወሶቤሃ፡ ወረደ፡

me in the city of Joppa and brought me as far as Caesarea. And, before I came to him, I stood on a high place and prayed, and behold, I saw heaven opened, and a great sheet came down to the earth, held[b] by its four[c] corners. And in it were wild beasts, animals, and birds of heaven[d]. And I heard a voice which said, “Arise, Peter! Kill and eat.” And I said, “Never has anything unclean, which was not pure, entered my mouth.” And again, a voice came which said, “What God has cleansed, you must not count unclean.” And the whole [sheet] was taken up (?) into heaven. And, while I was thinking thus, “What is this that has appeared to me?” the Holy Spirit said to me, “Behold, men are seeking you; arise[e] and go with them without doubting; for, I have sent them to you.” These were the men whom the centurion had sent; and then I thought in my heart and believed what the Scripture says, “Everyone who calls on the name of the Lord will be saved.” And again, it says, “Let all the ends of the earth remember and turn to the Lord. And let all the lands of the nations bow down before him; for, the kingdom belongs to the Lord; and he will judge the nations.” Moreover, I remembered what is written about the calling of the nations, and I went with them and entered that man’s house and preached the word. And, at

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[a] The word, **ወተሰውጠ**, is not known (*BnF d’Abbadie 79* has **ወተሠውጠ**); the sense (‘*was taken up*’) is assumed from the context.

[b] *BnF d’Abbadie 79* omits ‘*held*’.

[c] Harden omits ‘*four*’.

[d] *GG-145* omits ‘*of heaven*’ (a copying slip).

[e] *BnF d’Abbadie 79* omits ‘*arise*’.

ላዕሌሁ፡ መንፈስ፡ ቅዱስ፡ ወዲበ፡ ኵሎሙ፡ እለ፡ ሀለዉ፡ ምስሌሁ፡ በከመ፡ ወረደ፡ ላዕሌነ፡ ወኢኮነ፡ ፍልጠተ፡ ማእከሌነ፡ በአሚን፡ ወአንጻሐ፡ አልባቢነ፡ ወአእመርኩ፡ ከመ፡ ኢያደሉ፡ እግዚአብሔር፡ ለገጽ። ወባሕቱ፡ ኵሎሙ፡ አሕዛብ፡ እለ፡ ይፈርህዎ፡ ለእግዚአብሔር፡ ወይገብሩ፡ ጽድቀ፡ ይከውኑ፡ ሥሙረ፡ በኀቤሁ፡ ወእምዝ፡ ተንሥኡ፡ መህይምናን፡ ወይቤሉ፡ እስከ፡ ማእዜኑ፡ ታሜክርዎ፡ ለእግዚአብሔር፡ ወታሰክምዎሙ፡ ለአሕዛብ፡ ጾረ፡ ክቡደ፡ ዘኢይክሉ፡ ጸዊሮቶ። ወባሕቱ፡ ንሕነሰ፡ ነአምን፡ ከመ፡ ንድኅን፡ በጸጋ፡ እግዚአብሔር። ከማሁ፡ ፈትሐነ፡ እግዚአብሔር፡ እመአስረ፡ ኀጢአት፡ ወአቅለለ፡ እምላዕሌነ፡ ጾረ፡ ክቡደ። ወሶበ፡ ይቤ፡ ከመዝ፡ አርመሙ፡ ኵሉ፡ ሕዝብ። ወእምዝ፡ አውሥአ፡ ያዕቆብ፡ እጉሁ፡ ለእግዚእነ፡ ወይቤሎሙ። ስምዑኒ፡ ዘእብለክሙ፡ ናሁ፡ ስምዖን፡ ተናገረ፡ ቀዲሙ፡ ከመ፡ ኀረየ፡ እግዚአብሔር፡ ሕዝበ፡ ለርስቱ። በከመ፡ ጽሑፍ፡ እመጽእ፡ ወአኅንጽ፡ ቤተ፡ ለዳዊት፡ ዘመዝበረ፡ ወአነሥአሙ፡ ለእለ፡ ወድቁ፡ ከመ፡ ይትመየጡ፡ ኀበ፡ እግዚአብሔር፡ ኵሎሙ፡ አሕዛብ፡ እለ፡ ተሰምየ፡ ስምየ፡ ዲቤሆሙ፡ ይቤ፡ እግዚአብሔር። ወበእንተዝ፡ እብለክሙ፡ አነ፡ ኢታክብዱ፡ ዲበ፡ አሕዛብ፡ እለ፡ ይትመየጡ፡ ኀቤ፡ እግዚአብሔር። ዳእሙ፡ አዝዝዎሙ፡ ይርሐቁ፡ እምኵሉ፡ ርኵስ፡ ወኢይብልዑ፡ ማውታ፡ ወዘይዘብሑ፡ ለአማልክት። ወኢዝሙተ፡ ዘኢእዙዝ፡ ውስተ፡ ሕግ፡ ወኢጽሑፍ፡ ውስተ፡ መጽሐፈ፡ አበው። ሄኖስ፡ ወሄኖክ፡ ወኖኅ፡ ወመልከጼዴቅ፡ ወእዮብ፡ ወባዕዳንሂ፡ እለ፡ ከማሆሙ። ወእምዝ፡ ኀብሩ፡ ሐዋርያት፡ ወያዕቆብ፡ ኤጲስ፡ ቆጶስ፡ ዘሀገረ፡ ኢየሩሳሌም፡ ወቀሲሳን፡ ዘቤተ፡ ክርስቲያን፡

once, the Holy Spirit came down upon him, and upon all who were with him, as he had come down upon us; and there was no distinction between us in faith, and he purified our hearts. And I knew that God shows no partiality. But all the nations that fear God and do righteousness are acceptable to him." Then the faithful rose up, and said, "How long will you tempt God and load onto the shoulders of the nations a heavy burden which they cannot carry? But we believe that we shall be saved by the grace of God in the same way. God has loosed us from the bond of sin, and he has lifted the heavy burden from us." And, when he had said this, all the people were silent. Then James, the brother of our Lord, answered, and said to them, "Listen to what I say to you. Behold, Simeon has already told how God chose a people for his inheritance, as it is written, "I will come and build the house of David, which is in ruins, and I will raise up those who have fallen, so that all the nations on whom my name is called may turn to the Lord," says the Lord. Therefore, I say to you: do not lay a heavy load on the nations who turn to God, but command them to keep away from everything unclean, and not to eat carrion or what is sacrificed to the gods, and [to commit] no fornication, which is not commanded in the law and not written in the book of the fathers: Enosh, Enoch, Noah, Melchizedek, Job, and others like them." Then the apostles and James, the bishop of the city of Jerusalem, and the presbyters of the Church agreed together, and chose from among us men to send with Barnabas

ወጎረዩ፡ ዕደወ፡ እምኔነ፡ ዘይፈንው፡ ምስለ፡ በርናባስ፡ ወጳውሎስ፡ ሰፋዪ። ወይሁዳ፡ ዘተሰምየ፡ በርናባስ። ወሲላስ፡ እለ፡ ተሐርዩ፡ እምአኃው። ወእምዝ፡ ጸሐፍነ፡ ወፈነውነ፡ ኀበ፡ አኃው፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ዘአንጾክያ፡ ወሶርያ፡ እንዘ፡ ንብል፡ ሰላም፡ ለክሙ። እስመ፡ ሰማዕነ፡ እለ፡ ሆከዋ፡ ለነፍስክሙ፡ በነገር፡ ዘኢአዘዝናሆሙ። ወይእዜኒ፡ ኀቢረነ፡ ኀረይነ፡ ዕደወ፡ እለ፡ ንፈኑ፡ ኀቤክሙ፡ ምስለ፡ አኃዊነ፡ በርናባስ፡ ወጳውሎስ፡ ዕደው፡ እለ፡ መጠዉ፡ ነፍሶሙ፡ በእንተ፡ ስመ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወፈነውነ፡ ይሁዳሃ፡ ወሲላስሃ፡ ያጠይቁክሙ። እስመ፡ ኀብረ፡ መንፈስ፡ ቅዱስ፡ ምስሌነ፡ ከመ፡ ኢናክብድ፡ ወኢንወስክ፡ ባዕደ፡ ዘእንበለ፡ ዳእሙ፡ ዘንተ፡ ዘየኀድጉ፡ በግብር፡ ዝቡሐ፡ ለአማልክት፡ ወማውታ፡ ወደመ፡ ወዝሙተ፡ ወዘይጸልኡ፡ ለርእሶሙ፡ ኢይግበሩ፡ ዲበ፡ ቢጾሙ፡ ዘንተ፡ ተዐቀቡ፡ ወሰላም፡ ለክሙ።

3 ዘንተ፡ መልእክተ፡ ለአክነ፡ እምኢየሩሳሌም፡ ብዙኀ፡ መዋዕለ፡ ሰራኀነ፡ እንዘ፡ ንፈቅድ፡ ገቢረ፡ ዘይሤኒ፡ ለነ፡ ወለክሙ። ወእምድኅረ፡ ኀዳጥ፡ መዋዕል፡ ኀወፅናሙ፡ ለአኃው፡ ወአጽናዕናሙ፡ በቃለ፡ ተግሣጽ። ወአዘዝና፡ ይርሐቁ፡ እምእለ፡ ይጸርፉ፡ ላዕለ፡ ስመ፡ እግዚአብሔር። ወዲበ፡ ሙሴ። እስመ፡ እሙንቱ፡ መሠጥ፡ ወይትመሰሉ፡ ከመ፡ አባግዕ። ወይትቃረኑ፡ ምስለ፡ እግዚአብሔር፡ ወሙሴ፡ ወነቢያት፡ ሐሰዊያነ፡ መሲሕ፡ ወሐሰዊያነ፡ ነቢያት፡ ወሐዋርያት፡ መስሕታን፡ እለ፡ ያሐጉልዎሙ፡ ለአሕዛብ፡

and Paul the stitcher: Judas, who was called Barnabas, and Silas, who were chosen from the brothers. Then we wrote and sent to the brothers in the Church of Antioch and Syria, saying, "Peace be to you. Since we have heard of those who troubled your souls with words that we had not commanded them, now, having agreed together, we have chosen men whom we are sending to you with our brothers Barnabas and Paul, men who have given up their lives for the name of our Lord[a] Jesus Christ. And we have sent Judas and Silas to inform you. For the Holy Spirit agreed with us that we should lay no burden and add nothing else besides this alone: that they must abstain from what is sacrificed to the gods, and from carrion, and from blood, and from fornication. And what they hate for themselves, let them not do to their neighbours. Keep this, and peace be with you."

3 This letter we sent from Jerusalem. We laboured[b] for many days, wishing to do what was good for us and for you. And, after a few days, we visited the brothers and strengthened them with the word of admonition, and we commanded them to keep away from those who blaspheme against the name of God and against Moses. For, they are ravenous [wolves], and make themselves look like sheep, and oppose God, Moses and the prophets: false Christs and[c] false prophets and deceiving apostles

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a Harden omits '*the name of our Lord*'.

b Harden opens the verse, "*This letter we sent, but we laboured in Jerusalem.*"

c *BnF d'Abbadie 79* omits '*false Christs and*'.

ወያደንኑ፡ ርእሶሙ፡ ውስተ፡ ምድር፡ ወይሔልዩ፡ ኵሎ፡ እከየ። ወያማስኑ፡ ዐፀደ፡ ወይን፡ ቅዱስ። ወበእንተ፡ እሉ፡ የዐሉ[a]፡ ፍቅሮሙ፡ ለብዙኃን፡ ወዘሰ፡ አዝለፈ፡ ትዕግሥቶ፡ ውእቱ፡ ይድኅን። ወበእንተ፡ ዝ፡ አዘዘነ፡ እግዚእነ፡ እንዘ፡ ይብል፡ ተዓቀቡ፡ እምሐሳዊያን፡ ነቢያት፡ እለ፡ ይመጽኡ፡ ኀቤክሙ፡ በአልባሰ፡ አባግዕ፡ ወውስጠሙሰ፡ ተኵላት፡ መሰጥ፡ እሙንቱ፡ ወእምፍሬሆሙ፡ ታእምርዎሙ።

who destroy the nations, who bow their heads to the ground, plot every evil, and ruin the holy vineyard. And, because of them, the love of many will fall away (?); but whoever perseveres in patience will be saved. And, concerning this, our Lord commanded us, saying, “Beware of false prophets who come to you in sheep’s clothing, but inside they are ravenous wolves; by their fruit you will know them.”

4 ወእንበይነዝ፡ ተጋባእነ፡ ኵልነ፡ ውስተ፡ አሐዱ፡ መካን። ንሕነ፡ እሙንቱ፡ ሐዋርያቲሁ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ። ጴጥሮስ፡ ወእንድርያስ። ወያዕቆብ፡ ወዮሐንስ። ደቂቀ፡ ዘብዴዎስ። ወፊልጶስ፡ ወበርተሎሜዎስ። ወቶማስ፡ ወማቴዎስ። ወያዕቆብ፡ ወልደ፡ እልፍዮስ። ወተዴዎስ። ወስምዖን፡ ቀነናዊ። ወማትያን፡ ዘተጐለቈ፡ ምስሌነ። ወተሠይመ፡ ህየንተ፡ ይሁዳ፡ አስቆሮታዊ። ወያዕቆብ፡ እኁ፡ ለእግዚእነ፡ ኤጲስ፡ ቆጶስ፡ ዘሀገረ፡ ኢየሩሳሌም። ወጳውሎስ፡ ጌር፡ ወመገሥጽ፡ ለአሕዛብ፡ ወእንዘ፡ ጉባእን፡ ንሕነ፡ ውስተ፡ አሐዱ፡ መካን፡ ፈነውነ፡ ኀቤክሙ፡ ዘንተ፡ ቅድስተ፡ መልእክተ። ወአንትሙኒ፡ አመሀይምናን፡ አኃው፡ እለ፡ አመንክሙ፡ በክርስቶስ፡ ዘቦቱ፡ ኵሉ፡ ኮነ። ወይእዜኒ፡ ንብለክሙ፡ ከመ፡ ውእቱ፡ አሐዱ፡ አምላክ፡ አኃዜ፡ ኵሉ፡ ወአልቦ፡ ባዕድ፡ አምላክ፡ ዘእንበሌሁ። ንምህረክሙ፡ ታምልኩ፡ ኪያሁ፡ ወትስግዱ፡ ሎቱ፡ ወትትቀነዩ፡ ለኢየሱስ፡ ክርስቶስ፡ ወመንፈስ፡ ቅዱስ። ወአንብቡ፡ ቅዱሳተ፡

4 And, because of this, we all assembled in one place, we, the apostles of our Lord Jesus Christ: Peter and Andrew; James and John, the sons of Zebedee; Philip and Bartholomew; Thomas and Matthew; James the son of Alphaeus; and Thaddaeus[b]; and Simon the Cananaean; and Matyan, who was numbered with us and appointed in place of Judas Iscariot; and James, the brother of our Lord [c], bishop of the city of Jerusalem; and Paul, the good [man] and teacher of the Gentiles. And, while we were gathered in one place, we sent you this holy letter. And you too, O faithful brothers who have believed in Christ, through whom all things came into being – and now we tell you that there is one God, the Almighty, and there is no other god besides him. We teach you to worship him and bow down to him, and to serve Jesus Christ and the Holy Spirit. And read the holy Scriptures, the Law, and the Prophets. Honour your fathers, and keep

[a] The verb, **የዐሉ**, (following GG-145, *BnF d’Abbadie 79* has **የዓሉ**) is unknown; the sense (here assumed to be from **ዐለመ**, ‘fail’ or ‘turn aside’) is doubtful.

[b] *BnF d’Abbadie 79* omits ‘*and Thaddaeus*’.

[c] Harden adds ‘*Jesus Christ*’.

መጻሕፍተ፡ ኦሪተ፡ ወነቢያተ። ወአክብሩ፡ አበዊክሙ። ወተገሐሡ፡ እምኵሉ፡ ዘይትቃረን፡ ምስለ፡ ሕግ። ወእንትሙሰ[a]፡ እመኑ፡ ዕለተ፡ ትንሣኤ፡ ወዕለተ፡ ኵነኔ፡ ወፅንሑ፡ ዕለተ፡ ተስፋ፡ አመ፡ ይፈድዮ፡ ለኵሉ፡ በከመ፡ ምግባሩ። እስመ፡ ኵሉ፡ ፍጥረት፡ እምእግዚአብሔር፡ ውእቱ፡ ወኢኮነ፡ እምሰይጣን። ወባሕቱ፡ ኵሉ፡ እኩይ፡ እምሰይጣን፡ ውእቱ። ወሰብሳብሰ፡ ዘበሕግ፡ አልቦ፡ ነውረ፡ ወኢኀጸተ፡ አላ፡ ዳእሙ፡ እምእግዚአብሔር፡ ውእቱ። እስመ፡ ዘፈጠረ፡ ቀዲሙ፡ ተባዕተ፡ ወአንስተ። ወበእንተዝ፡ ይቤ፡ የኀድግ፡ ብእሲ፡ አባሁ፡ ወእሞ፡ ወይትልዋ፡ ለብእሲቱ፡ ወይከውኑ፡ ክልኤሆሙ፡ አሐደ፡ ሥጋ። ወእምድኅረሰ፡ አውሰበ፡ ኢይድኅር[b]፡ ብእሲ፡ ብእሲቶ፡ ዘእንበለ፡ በዝሙት፡ ባሕቲቱ፡ እስመ፡ መንፈስከ፡ ወሥጋከ፡ ይእቲ። እስመ፡ አነ፡ ፈጠርክዎሙ፡ ወአኮ፡ ባዕደ። ይቤ፡ ዘእግዚአብሔር፡ አስተጻመረ፡ ሰብእ፡ ኢይፍልጥ፡ እስመ፡ ዘይትፈለጥ፡ እምብእሲቱ፡ እንዘ፡ ይሬሲ፡ ክልኤ፡ ሥጋ፡ ዐለወ፡ ትእዛዘ፡ ወዘሂ፡ አውሰበ፡ ድኅርተ፡ አርኰሰ፡ ሥጋሁ፡ ወዘተለወ፡ ዘማ፡ ዐለወ፡ ሕገ፡ ግሙራ፡ ምትራ፡ ለዘማ፡ እምሥጋከ፡ እስመ፡ ኢኮነት፡ እንቲአከ። ኢታርኵሱ፡ እንከ፡ ሥጋክሙ፡ እስመ፡ የአክሎሙ፡ ለመሃይምናን፡ ግዝረተ፡ ልብ፡ በንጹሕ፡ መንፈስ።

away from everything that is opposed to the law. But, as for you, believe in the day of resurrection and the day of judgement, and wait for the day of hope, when he will repay each one according to his deeds. For, all creation is from God and not from Satan; but all evil is from Satan.[c] And, in lawful marriage, there is no blemish and no loss; rather, it is from God. For, it is he who in the beginning created male and female. And, for this reason, he said, "A man will leave his father and his mother and follow his wife, and the two of them will be one flesh." And, after a man has married, let him not put away his wife, except for fornication alone. For, "she is your spirit and your flesh, for I created them and not another." He says, "What God has joined, let man not separate[d]." For, he who separates himself from his wife, making [the one flesh] two, has transgressed the commandment. And he who has married a woman who has been put away has defiled his flesh. And he who has gone after an adulteress has utterly transgressed the law. Cut off the adulteress from your flesh; for, she is not yours. Do not, then, defile your flesh; for, circumcision of the heart in a pure spirit is enough for the faithful.

5 ወኢትረስዩ፡ ክልኤ፡ ጥምቀተ፡ የአክለክሙ፡ ዘነሣእክሙ፡ ቀዲሙ፡ ጥምቀተ፡ እስመ፡ ተቀበርክሙ፡ ውስተ፡ ሞቱ፡

5 Do not have two baptisms: the baptism that you received at first is enough for you; for, you were buried into the death of

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a In **ወእንትሙሰ**, the **ት** is added above the line.

b The word, **ኢይድኅር**, is doubtful; the verb, **ድኅረ**, means 'remain behind' but the sense, '*put away*', is taken from the from the context.

c *BnF d'Abbadie 79* omits '*but all evil is from Satan*'.

d Harden adds '*again*'.

ለክርስቶስ፡ እንተ፡ ኢተውህበት፡ ለዕልዋን፡ ወመናፍቃን። አላ፡ ዳእሙ፡ ለቅዱሳን፡ ካህናት። ዘጸገውናክሙ፡ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ። ወኢትትወከፉ፡ ጥምቀተ፡ በጎበ፡ ዕልዋነ፡ ሃይማኖት። እስመ፡ አሐቲ፡ ይቲ፡ ጥምቀት። ወአሐዱ፡ እግዚአብሔር፡ አብ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወጰራቅሊጦስ፡ መንፈስ፡ ቅዱስ። ወአሐዱ፡ ሞቱ፡ ለእግዚእነ፡ በሥጋ። ከማሁ፡ ይኩን፡ ጥምቀትክሙ፡ አሐደ፡ ዘነሣእክሙ፡ በሞቱ፡ ወዘሰ፡ ኢየአምን፡ ወኢይገብር፡ ከመዝ፡ ይከውን፡ ክፍሉ፡ ምስለ፡ ዕልዋን፡ ውስተ፡ ትምህርተ፡ እከይ። ለእለ፡ ከመዝ፡ ይገብሩ፡ ይቤ፡ እግዚአብሔር፡ እስመ፡ መነንክሙ፡ ትምህርትየ፡ ወአነኒ፡ እሜንነክሙ፡ ወአኀድገክሙ፡ ወኢይሬስየክሙ፡ ሊተ፡ ካህናተ። ወእለ፡ ይጠመቁ፡ እምኔክሙ፡ ኢኮኑ፡ ንጹሓነ። አላ፡ ዳእሙ፡ ርኩሳን፡ ወአልቦሙ፡ ስርየተ፡ ኃጢአት። ከማሁ፡ ይከውኑ፡ እለ፡ ይነሥኡ፡ ክልኤ፡ ጥምቀተ። ወይሬስዩ፡ ግብሮ፡ ለክርስቶስ፡ ተውኔተ። ወይትመየንዎሙ[a]፡ ለቅዱሳን፡ ወይፀርፉ፡ ላዕለ፡ መንፈስ፡ ቅዱስ። ወያረኵሱ፡ ደሞ፡ ክቡረ፡ ወየዐልዉ፡ ሕማማቲሁ። ወስምዖ፡ ወእለሰ፡ ኢየአምኑ፡ ወኢይጠመቁ፡ በርትዕት፡ ሃይማኖት፡ ይከውኑ፡ ውዑአነ፡ እምሕግ፡ ወይትኴነኑ፡ እስመ፡ እሙንቱሰ፡ ይፀእልዎ፡ ወኢያኰትዎ። ይቤ፡ እግዚእነ፡ ዘኢተወልደ፡ ዳግመ፡ እማይ፡ ወእመንፈስ፡ ቅዱስ፡ ኢይክል፡ በዊአ፡ መንግሥተ፡ ሰማያት። አላ፡ ዳእሙ፡ ዘአምነ፡ ወተጠምቀ፡ ይድኅን፡ ወዘሰ፡ ኢአምነ፡ ይትኰነን።

Christ. It was not given to apostates and heretics, but only to holy priests, and we have bestowed it on you in the name of the Father and the Son and the Holy Spirit. And do not receive baptism from apostates from the faith; for, there is one baptism and one God: the Father, our Lord Jesus Christ, and the Paraclete, the Holy Spirit; and one[b] is the death of our Lord in the flesh. In the same way, let your baptism, which you received into his death, be one. And whoever does not believe and does not act in this way, his portion will be with the apostates in the doctrine of evil. To those who act in this way God says, "Because you have rejected my teaching, I too will reject you and forsake you, and will not make you priests to me. And those who are baptized by you are not clean but unclean, and they have no forgiveness of sin." So too are those who receive two baptisms and make the work of Christ a mockery, and misuse holy things (?), and blaspheme against the Holy Spirit, and count his precious blood unclean, and pervert his sufferings and his testimony. But those who do not believe and are not baptized in the right faith have departed from the law and are condemned. For, they revile him and do not give him thanks. Our Lord said, "Whoever is not born again of water and of the Holy Spirit cannot enter the kingdom of heaven"; but rather, "Whoever believes and is baptized will

[a] **ወይትመየንዎሙ** is doubtful but *GG-145* and *BnF d'Abbadie 79* have the same form; Dillmann, Lex. col. 213 has **ተመየነ** c. Acc. *rei adulterare, falsare, ad fraudem abuti* (c. Acc. pers. *dolo circumvenire*); here, it is rendered '*misuse*'. We interpret the following **ቅዱሳን** as *τὰ ἅγια* ('*holy things*' – Dillmann col. 466), cf. *Apostolic Constitutions VI.15*, '*ridicule holy things*'; **ወየዐልዉ**.

[b] *BnF d'Abbadie 79* omits '*one*' (a copying slip).

ወዘሰ፡ ይብል፡ ድኅረ፡ እጠመቅ፡ ወያረኵስ፡ ጥምቀተ፡ ውእቱኬ፡ አብድ፡ ወይርሕቅ፡ እምእግዚአብሔር። ኢትትሀከዩ፡ ተመይጦ፡ ኀበ፡ እግዚአብሔር፡ እስመ፡ ኢያአምር፡ ሰብእ፡ ዘይመጽእ፡ ላዕሌሁ። ወአንትሙሰ፡ አጥምቁ፡ ደቂቅክሙ፡ እንዘ፡ ሕፃናት፡ እሙንቱ፡ ወሴስይዎሙ፡ ሲሳየ፡ መንፈሳዊተ፡ ወሐፅንዎሙ፡ በተግሣጽ፡ ወጥበብ። እስመ፡ ይቤ፡ ኀድግዎሙ፡ ለሕፃናት፡ ኢትክልእዎሙ፡ ይምጽኡ፡ ኀቤየ።

6 ናሁኬ፡ ጸሐፍነ፡ ለክሙ፡ ዘንተ፡ ኵሎ፡ አፍቁራን፡ አኃው፡ ትለብዉ፡ ጥበበ፡ ወአእምሮ፡ ወኢትትወክፉ፡ ነገረ፡ ፅሩዐ፡ ዘገብሩ፡ ዕልዋን፡ በስመ፡ ዚአነ፡ ኢትበሉ፡ እንከ፡ ብነ፡ ሐዋርያት፡ እለ፡ ይስእሉ፡ በእንቲአነ፡ አላ፡ ዳእሙ፡ ነጽሩ፡ ሠና፡ ግብሮሙ። እስመ፡ ቦ፡ እለ፡ ይገብሩ፡ ብዙኀ፡ ኀይላተ፡ ዘምሉእ፡ ሕምዘ፡ ሞት፡ በስመ፡ ክርስቶስ፡ ከመ፡ ሲሞን፡ መሠሪ፡ ወክሌዮፋዮስ፡ ወእለ፡ ምስሌሆሙ፡ በኵሉ፡ መካን፡ እለ፡ ያስሕትዎሙ፡ ለሰብእ። ወአንትሙሰ፡ እለ፡ አፍቀርክምዎ፡ ለክርስቶስ፡ ንሕነ፡ እሙንቱ፡ አግብርቲሁ። ወካልአንሂ፡ ቀደምት፡ ጸሐፉ፡ መጻሕፍተ፡ ዕፁባተ። ዘሙሴ፡ ወሄኖክ። ወአዳም፡ ወኢሳይያስ። ወዳዊት። ወኤልያስ። ወ፫ አበው፡ ቀደምት። እለ፡ ይትቃረንዎሙ፡ ለእሉ[a]፡ ይከውኑ፡ ውዑአነ፡ እምሕግ። ወዓዲ፡ ጸሐፉ፡ መጻሕፈ፡ በስመ፡ ጽርእ። እለ፡ ይሬስዩ፡ ርእሰሙ፡ ንጹሐነ፡ ወኅሩያነ። ወይብሉ፡ ጥዩቅ፡ ውእቱ፡ መጻሕፍቲነ፡ እንዘ፡ ርኩስ፡ ውእቱ። ረሐቁ፡ እምእለ፡ ይገብሩ፡ ከመዝ፡ ከመ፡ ኢትትኰነኑ፡ ምስሌሆሙ፡ እለ፡ ጸሐፉ፡ ለአስሕቶ፡

be saved, and whoever does not believe will be condemned." And whoever says, "I will be baptized later," and treats baptism as unclean is a fool and is far from God. Do not be slow to turn to God, for no one knows what will come on him. And as for you, baptize your children while they are infants, feed them with spiritual food, and bring them up with admonition and wisdom. For, he said, "Let the children be, and do not hinder them from coming to me."

6 Behold, then, we have written all this to you, beloved brothers, so you may understand wisdom and knowledge and not receive vain words the apostates have made up in our name. Do not say, then, "We have apostles who pray for us," but rather look at the goodness of their deeds. For, there are some who do many mighty works full of the poison of death in the name of Christ, like Simon the sorcerer and Kleyonofiyos[b] and those who are with them in every place, who lead people astray. And you are those who have loved Christ, we are his servants. And others of the ancients also wrote abstruse books of Moses and Enoch and Adam and Isaiah and David and Elijah and the three fathers of old, who are opposed to these; they have departed from the law. Moreover, [some] have written a book in the name of vanity, who make themselves out to be pure and chosen and say, "Our scripture is certain," though it is unclean. Keep far from those who do this, so you may not be condemned with those who wrote to

[a] The word, **ለእሉ** (*'to these'*) is doubtful; **ለእለ** (*'those who'*) would give Harden's sense.

[b] *'Kleyonofiyos'* is another name for Cleobius.

መሃይምናን፡ ዘአልቦሙ፡ ነውረ፡ አርዳኢሁ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ።

lead astray the faithful who are without blemish, the disciples of our Lord Jesus Christ.

7 ንቤ፡ እንከ፡ በእንተ፡ ኤጲስ፡ ቆጶሳት፡ ወቀሳውስት፡ ወዲያቆናት፡ ይንበሩ፡ በአሐቲ፡ ብእሲት፡ እምቅድመ፡ ሢመት። ወእምድኅረሰ፡ ሢመት፡ ኢርቱዕ፡ ያውስቡ። ወካዕበ፡ ንኤዝዝ፡ በእንተ፡ አግብርት፡ እለ፡ ይትቀነዩ፡ ለቤተ፡ ክርስቲያን፡ ንፍቀ፡ ዲያቆን፡ ወአናጕንስጢስ፡ ወዐፀውተ፡ ጕ(?)ዋኃው[a]፡ ይንበሩ፡ በአሐቲ፡ ሰብሳብ። ወእምድኅረሰ፡ ነሥኡ፡ ሢመተ፡ ኢይግበሩ፡ ኃጢአተ፡ ከመ፡ ኢይረዱ፡ ውስተ፡ ኵነኔ። ናሁ፡ ንኤዝዝ፡ ኢያውስቡ፡ ዘማ፡ ወኢአመተ፡ ወኢደኃርተ፡ ወኢማዕሰበ፡ በከመ፡ ጽሑፍ፡ ውስተ፡ ሕግ። ወዓዲ፡ ዲያቆናዊት፡ አንስት፡ ትኩን፡ ድንግለ፡ ንጽሕተ። ወእመሂ፡ መበለት፡ መሀይምንት፡ እንተ፡ አውሰበት፡ አሐደ፡ ብእሴ፡ መፍትው፡ ይርከባ፡ ሢመተ፡ አንስት። ወለእለሂ፡ ይትመየጡ፡ እምኃጢአት፡ ተወከፍዎሙ። ዝውእቱ፡ ፈቃዱ፡ ለእግዚአብሔር፡ በእግዚእነ፡ ኢየሱስ፡ ክርስቶስ።

7 We said, then, concerning bishops, presbyters, and deacons[b], that they should live with one wife before ordination. But, after ordination, it is not right for them to marry. And again, we command concerning the servants who serve the Church, the subdeacons, readers, and doorkeepers, that they should live in one marriage. But, after they have received ordination, let them not commit sin, so that they do not go down into condemnation. Behold, we command that they do not marry a harlot, nor a maidservant, nor a divorced woman, nor a widow, as it is written in the law. Moreover, let the deaconess of the women be a pure virgin, or else a faithful widow who has been married to one man: it is fitting that [such] women receive ordination. And those also who turn from sin, receive them; this is the will of God in our Lord Jesus Christ.

8 ወለንኡስ፡ ክርስቲያንሂ፡ ሶበ፡ ለበዉ፡ ተግሣጸ፡ አጥምቅዎሙ፡ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ። ወለእለሰ፡ አልቦሙ፡ አምልኮ፡ እግዚአብሔር፡ አዝዝዎሙ፡ ለመሀይምናን፡ ይትፈለጡ፡ እምኔሆሙ፡ በኵሉ፡ ግብር፡ ኢበምክር፡ ወኢበነገር፡ ወኢበጸልዮ፡ አርኃቅዎሙ፡ እምቤተ፡ ክርስቲያን፡ ለእግዚአብሔር፡ እስመ፡ ነኪራን፡ እሙንቱ፡ እኩያን፡ ወምኑናን፡ እለ፡ ያኅጕሉ፡ አባግዐ፡ መርዔቱ፡ ለክርስቶስ። ዘበእንቲአሆሙ፡ ይቤ፡ ጠቢብ፡ ሰሎሞን። አሌ፡

8 And as for the catechumens, when they understand the instruction, baptize them in the name of the Father and of the Son and of the Holy Spirit. But, as for those who do not worship God, command the faithful to separate themselves from them in every matter, neither in counsel nor in word nor in prayer; put them far from the Church of God; for, they are strangers, evil and rejected, who destroy the sheep of Christ's flock. About them, the wise Solomon said, "Woe to the heretics who

[a] The word, ጕዋኃው (*'doorkeepers'*), is doubtful: the first letter is possibly ጎ with a stroke at the upper left and the word ends in ው, giving the plural of ኖኀት ('door').

[b] Harden omits *'and deacons'*.

ሎሙ፡ ለመናፍቃን፡ እለ፡ ያስተጠብቡ፡ ርእሰሙ፡ ወደኃሪቶሙ፡ ለኵነኔ፡ ሲኦል። እሉ፡ እሙንቱ፡ እለ፡ ይምህሩ፡ ተግሣጸ፡ ሐሰት፡ ወይፀርፉ፡ ዲበ፡ መንፈስ፡ ቅዱስ፡ ለእሉ፡ ተሀይደ፡ እምኔሆሙ፡ ክፍለ፡ ርስት፡ ዘነሥኡ፡ እምኀቤሁ። ወአልቦሙ፡ ስርየት፡ በዝ፡ ዓለም፡ ወበዘይመጽእ። እስመ፡ አፈድፈዱ፡ ዐሊወ፡ እምአይሁድ፡ ወአረማውያን፡ እለ፡ ፀረፉ፡ ላዕለ፡ እግዚአብሔር፡ ፈጣሬ፡ ኵሉ፡ ወውእቱ፡ መልዕልተ፡ ኵሉ። ወተንሥኡ፡ ላዕለ፡ ወልዱ፡ ወክሐድዎ፡ ለመንፈስ፡ ቅዱስ፡ ወአጽረዉ፡ መጻሕፍተ፡ ቅዱሳተ። ወኀረዩ፡ ሎሙ፡ ጽርፈተ። ወአማሰኑ፡ ቤተ፡ ክርስቲያኑ፡ ለክርስቶስ፡ እሉ፡ እሙንቱ፡ ቈናጽል፡ ንኡሳን፡ እለ፡ ያማስኑ፡ ዐፀደ፡ ወይን። ንኤዝዘክሙ፡ ትርሐቁ፡ እምእሉ። እስመ፡ ዘይተሉ፡ ጠቢብ፡ ይከውን፡ ከመ፡ ውእቱ፡ ጠቢብ። ወዘሂ፡ ይተሉ፡ አብደ፡ ይከውን፡ ከማሁ፡ አብደ። ኢመፍትው፡ ትንበሩ፡ ምስለ፡ ሰረቅት፡ ወኢትደመሩ፡ ምስለ፡ ዘማውያን። ስምዑ፡ ዘይቤ፡ ቅዱስ፡ ዳዊት። አኮኑ፡ ጸላእትከ፡ ጸላእኩ፡ እግዚኦ። ወተመንሰውኩ፡ በእንተ፡ ፀርከ። ፍጹመ፡ ጽልአ፡ ጸላእክዎሙ። ወኮኑኒ፡ ፀርየ። እስመ፡ ረገሞ፡ እግዚአብሔር፡ ለዮሳፍጥ፡ በእንተ፡ ፍቅር፡ ወርዲአተ፡ አክአብ፡ ንጉሥ። ወለዖዝያንሂ፡ ንጉሥ፡ ይቤሎ፡ በኢዩኤል፡ ነቢይ፡ ኮንከ፡ ረድአ፡ ለብእሲ፡ ኃጥእ፡ ታድኅኖኑ፡ እንከ፡ አንተ፡ ለዘ፡ ጸልአ፡ እግዚአብሔር። ወበእንተዝ፡ ወረደ፡ ፍጡነ፡ መዐተ፡ እግዚአብሔር፡ ላዕሌሁ። እስመ፡ ኢኮነ፡ ርቱዐ፡ ልቡ፡ በቅድሜሁ። ኀስረ፡ ምግባሩ፡ በውስተ፡ ምድር። ረሐቁ፡

make themselves wise, and their end is the condemnation of Sheol." These are they who teach false instruction and blaspheme against the Holy Spirit; from them has been taken away the portion of the inheritance which they received from him, and they have no forgiveness in this world or in the world to come. For, they have gone further in transgression than the Jews and the heathen, they who have blasphemed against God, the Creator of all, who is above all, and have risen up against his Son, and denied the Holy Spirit, and made void the holy[a] Scriptures, and chosen blasphemy for themselves, and have ruined the Church of Christ. These are little[b] foxes that ruin the vineyard. We command you to keep far from these; for whoever follows a wise man will become wise like him, and whoever follows a fool will become a fool like him. It is not right for you to live with thieves, or to join yourselves to adulterers. Hear what holy David says: "Have I not hated those who hate you, O Lord, and been distressed because of your enemies? I have hated them with a perfect hatred, and they have become my enemies." For God cursed Jehoshaphat because he loved and helped King Ahab. And to King Uzziah too he said through Iyuel[c] the prophet, "You have been a helper to a sinful man; will you then save the one whom the Lord has hated?" And because of this the wrath of God came upon him quickly, for his heart was not upright before him.

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[a] *BnF d'Abbadie 79* omits '*holy*'.

[b] Harden lacks '*little*'.

[c] '*Iyuel*' is Joel; in the Bible, the prophet is Jehu; cf. 2Ch 19:2 (*LXX*).

እንከ፡ እምኔሆሙ፡ ወኢትትወከፉ፡ ሰላሞሙ። በእንቲአሆሙ፡ ይቤ፡ ነቢይ፡ አልቦሙ፡ ፍሥሐ፡ ለረሲዓን፡ በቅድመ፡ እግዚአብሔር። እሉ፡ እሙንቱ፡ ተኵላት፡ ወከላባት፡ መሰጥ፡ እለ፡ አልቦሙ፡ ምሕረት። ወሶበ፡ ቀርበት፡ ዕለት፡ ወበጽሐት፡ ሰዓት፡ ብዙኃን፡ ይከውኑ፡ እኩያነ። በከመ፡ ይቤ፡ እግዚእነ፡ በደኃሪ፡ መዋዕል፡ ተጎጽጽ፡ ሃይማኖት፡ ወትሴኰ(?)ስ[a]፡ ፍቅር፡ ወትበዝኃ፡ ኃጢአት። ወይመጽኡ፡ ሐሰዊያነ፡ መሲሕ፡ ወሐሳዊያነ፡ ነቢያት፡ ወይገብሩ፡ ተአምረ፡ በውስተ፡ ሰማይ፡ ወያስሕትዎሙ፡ ለኅሩያን። ናሁኬ፡ ንስአሎ፡ ለእግዚአብሔር፡ ያድኅነነ፡ እምስሕተቶሙ፡ በኢየሱስ፡ ክርስቶስ፡ ወይባልሐነ፡ እምዕልዋን፡ ሕዝብ፡ ከመ፡ ናጽንዓ፡ ለቤተ፡ ክርስቲያን፡ ወናድኅኖሙ፡ ለብዙኃን። ወንፈውሶሙ፡ በብዙኃ፡ ተግሣጽ፡ ወበቃለ፡ ጸጋ። ወእለሰ፡ ኢተወክፉ፡ ስብክተ፡ ስእኑ፡ ተፈውሶ፡ ወወፅኡ፡ እመርዔት፡ ከመ፡ ኢያማስኑ፡ ካልኣነ፡ አባግዐ፡ ንጹሐነ፡ እለ፡ አልቦሙ፡ ነውረ። ከመዝ፡ እንከ፡ ሠራዕነ፡ በውስተ፡ ኵሉ፡ በሐውርት። ወረሰይነ፡ ለክሙ፡ ዘንተ፡ ርትዕተ፡ ትምህርት፡ ዲድስቅልያ፡ በጽድቅ፡ ወበንጽሕ፡ ተዝክረ፡ ለእለ፡ የአምኑ፡ በእግዚእነ፡ ኢየሱስ፡ ክርስቶስ። ወፈነውነ፡ ምስለ፡ ፍቁር፡ ቀሌምንጦስ፡ ወኃሩይ፡ በርናባስ። ወፍቁር፡ ወልድነ፡ ጢሞቴዎስ። ወብፁዕ፡ ማርቆስ። ወምስሌሆሙ፡ ቲቶ፡ ወሉቃስ።

[9] ወአሶን፡ ወሉኪዮስ። ወአሶሲጳጥሮስ። ንስእለክሙ፡ ተመሰልዎሙኬ፡ ለእሉ፡ ወስምዑ፡ ቃሎሙ፡ ወረሐቁ፡

His deeds were diminished on the earth. Keep far from them, then, and do not receive their greeting. Concerning them the prophet said, “There is no joy for the wicked before God.” These are ravening wolves and dogs that have no mercy. And, when the day draws near and the hour arrives, many[b] will become evil, as our Lord said, “In the last days faith will diminish and love will fail (?), and sin will multiply; and false Christs and false prophets will come, and they will do signs in heaven and lead the elect astray.” So, let us ask God to save us from their error through Jesus Christ, and to deliver us from the perverse people, so that we may strengthen the Church and save many and heal them with much admonition and with the word of grace. But those who did not receive the preaching could not be healed, and they went out from the flock, so that they might not corrupt other pure sheep that have no blemish. Thus, then, we have ordained in all lands, and we have set out for you this right teaching of the Didascalia, in truth and purity, as a memorial for those who believe in our Lord Jesus Christ. And we have sent it with the beloved Clement, and the chosen Barnabas, and our beloved son Timothy, and the blessed Mark, and with them Titus and Luke,

[9] and Jason, Lucius, and Sosipater[c]. We beg you, then: imitate these men, listen to their word, and keep far from the custom

[a] The word, **ወትሴኰስ**, is unknown: the 3rd letter (not including the ‘*and*’ prefix, **ወ**) is of the k-series (**ኰ** or **ኮ**), as in *BnF d’Abbadie 79*; the sense, ‘*fail*’, is taken from the context.

[b] Harden omits ‘*many*’.

[c] For ‘*Sosipater*’, *BnF d’Abbadie 79* has ‘*Pitros*’.

እምዘትካት፡ ልማድ። እስመ፡ ቀደምትሰ፡ ኃለፉ፡ ወአንትሙሰ፡ ኩኑ፡ ሐዲሳነ። እስመ፡ አእመርክምዎ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘቦቱ፡ ኵሉ፡ ኮነ። ወወሀበ፡ ሕገ፡ ንጹሐ፡ መድኃኒተ፡ ለነፍስ፡ ዘረሰየ፡ ውስቴቱ፡ ፍጹመ፡ ስመ፡ ዚአሁ፡ ዘእንበለ፡ ሕፀት፡ ወወልጠት፡ ዘአልቦ፡ ነውረ፡ እንተ፡ ትመይጥ፡ ነፍሳተ። ዘንተ፡ ዘረስዎ፡ ዕብራዊያን፡ ወወሀቦሙ፡ ተዝካረ፡ በሚኪያስ፡ ነቢይ፡ ዘይብል፡ ተዘከሩ፡ ሕገ፡ ሙሴ፡ ብእሴ፡ እግዚአብሔር፡ ዘአዘዘክሙ፡ ዘንተ፡ ትእዛዘ፡ ጽድቅ፡ ወቅድሳት። ወእግዚእነሰ፡ ኢየሱስ፡ ክርስቶስ፡ ኢሠዐረ፡ ሕገ፡ አሪት፡ ወኢያሕፀፀ። አላ፡ ዳእሙ፡ ይቤ፡ ኢተሐልፍ፡ አሐቲ፡ ቃል፡ እምአሪት፡ እስከ፡ ይከውን፡ ዝንቱ፡ ኵሉ። ወካዕበ፡ ይቤ፡ ኢመጻእኩ፡ እንስቶሙ፡ ለአሪት፡ ወለነቢያት፡ አላ፡ ከመ፡ እፈጽሞሙ። እስመ፡ ሙሴ፡ ሠራዔ፡ ሕግ፡ ወነቢይ፡ ወንጉሥ። ወኤልያስ፡ ነቢይ፡ ቀናኢ፡ እለ፡ አስተርአዩ፡ ምስለ፡ እግዚእ፡ ሶበ፡ ተወለጠ፡ ራእዩ፡ በቅድሜሆሙ። ስምዐ፡ ኮኑ፡ በእንተ፡ ትስብእቱ፡ ወሕማሙ፡ ከመ፡ ፍቁር፡ ወሰብአ፡ ቤት፡ ወአኮ፡ ከመ፡ ነኪራን።

10 ወሀበ፡ እንከ፡ እግዚአብሔር፡ ሥርዐተ፡ ለሕዝብ፡ ፲ ቃላተ፡ ዘውስተ፡ አሪት፡ ወቅዱሳን፡ ነቢያት። ወእሙንቱሰ፡ ነበሩ፡ እንዘ፡ ይሰምዑ፡ ቃሎ፡ እምቅድመ፡ ይግበሩ፡ ሎሙ፡ ጣዕዋ፡ ላህም፡ ዘይሰምይዎ፡ ግብጻዊያን፡ ሃቢ። እስመ፡ ሥርዐትሰ፡

of former times. For, the former things have passed away; so, become new yourselves; for, you have come to know our Lord Jesus Christ, through whom all things came to be. He has given a pure law, salvation for the soul, in which he placed his own perfect name, without deficiency or change, without blemish, turning souls back. When the Hebrews forgot this, he gave them a memorial through Mikyas[a] the prophet, who says, "Remember the law of Moses, the man of God, who gave you this commandment of righteousness and holiness." But our Lord Jesus Christ did not abolish the law of the Torah or diminish it; rather he said, "Not one word shall pass away from the Law until all this comes to pass." And again, he said, "I did not come to destroy the Law and the Prophets, but to fulfil them." For, Moses, the lawgiver, prophet and king, and Elijah the zealous[b] prophet, who appeared with the Lord when his appearance was changed before them, became witnesses to his incarnation and suffering [c], as friends and men of [his] household, and not as strangers.

10 Then God gave the people[d] an ordinance, the ten words that are in the Law and the holy prophets. And they went on hearing his voice before they made for themselves the calf which the Egyptians call Habi[e]. For, the ordinance is

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a '*Mikyas*' is Micah, though the words that follow are from Malachi (4:4).

b Harden omits '*zealous*'.

c Here (?), Harden adds '*[and] his death*'.

d Harden omits '*the people*'.

e '*Habi*' is Apis.

ጽድቅ፡ ውእቱ፡ ወበእንተዝ፡ ተሰምየ፡ ሕገ፡ ወይፈትሕ፡ በርትዕ። ሲሞንስ፡ ወእለ፡ ምስሌሁ፡ ይጸልኡ፡ ዘንተ፡ ሥርዐተ፡ ወይቄድሱ፡ ርእሶሙ። ወእሙንቱ፡ ይወርዱ፡ ውስተ፡ ገሀነም። ሕግሰ፡ ኄር፡ ወቅዱስ፡ ውእቱ። እስመ፡ ይቤ፡ እመ፡ ትፈቅድ፡ ሊተ፡ ትግበር፡ ምሥዋዐ፡ ሕንጽ፡ ሊተ፡ በምድር። ወኢይቤ፡ ሕንጽ፡ ሊተ፡ ዘእንበለ፡ ሥምረትከ፡ እስመ፡ ኢይጸህቅ፡ እግዚአብሔር፡ በኀቤነ፡ መሥዋዕተ፡ ወኢቍርባነ። አቤልሰ፡ ወኖኅ፡ ወአብርሃም፡ መፍቀርያነ፡ እግዚአብሔር፡ አዕረጉ፡ መሥዋዕተ፡ ዕጣን፡ ኀቤሁ፡ በፈቃዶሙ። ወውእቱሰ፡ ኢአዘዞሙ፡ ያዕርጉ፡ ሎቱ፡ ዘእንበለ፡ ፈቃዶሙ። ወከማሁ፡ ዕብራዊያንሂ፡ ገብሩ፡ ዘንተ፡ ወአኮ፡ ውእቱ፡ ዘአዘዞሙ፡ ዳእሙ፡ ለሊሆሙ፡ ገብሩ፡ ሥምረቶ። ወውእቱሂ፡ ተወከፈ፡ መሥዋዕቶሙ፡ ዘአዕረጉ፡ ሎቱ፡ በልብ፡ ንጹሕ። ወበእንተዝ፡ ይቤ፡ ኢአፈቅድ፡ ዕጣንከሙ፡ ወኢይጸህቅ፡ ወኢምንተኒ፡ እስመ፡ ዚአየ፡ ውእቱ፡ ዓለም፡ ወኵሉ፡ ዘውስቴታ። ትካት፡ መዋዕል፡ ረሥዕዎ፡ ሕዝብ፡ ለእግዚአብሔር። ወረሰዩ፡ ሎሙ፡ ጣዕዋ፡ ላህም፡ አምላክ፡ ህየንተ፡ እግዚአብሔር፡ ዘበአማን። ወአመ፡ ይወፅኡ፡ እምግብጽ፡ ይቤ፡ ዝኑ፡ ውእቱ፡ አማልክቲከ፡ እስራኤል፡ ዘአውጽኡከ፡ እምድረ፡ ግብጽ። ወእሙንቱሰ፡ አምለኩ፡ ጣዕዋ፡ ላህም፡ በዕልወት። ወኀደግዎ፡ ለእግዚአብሔር፡ ዘፈነወ፡ ሙሴሃ፡ ወአውፅአሙ፡ እምዕፁብ፡ ኵነኔ። ናሁ፡ ገብረ፡ እግዚአብሔር፡ ተአምራተ፡ በእደ፡ ሙሴ፡ ገብሩ፡ ወበትር፡ ዘአማሰኖሙ፡ ለግብጻዊያን፡ ፲

righteousness, and that is why it was called law, and it judges with uprightness. But Simon and those who are with him hate this ordinance and praise themselves. And they will go down to Gehenna. The law, however, is good and holy; for, he said, “If you wish to make an altar for me, build [it] for me in the land”; and he did not say “Build for me” apart from your own goodwill; for, God does not need sacrifice or offering from us. But Abel and Noah and Abraham, who loved God, offered up sacrifices of incense to him of their own will. He did not command them to make offerings to him against their own will.[a] In the same way, the Hebrews too did this. It was not he who commanded them; rather, they themselves did his good pleasure, and he accepted the sacrifices, which they offered up to him with a pure heart. [b] That is why he said, “I do not want your incense[c], nor do I need anything at all; for, the world is mine and all that is in it.” In days of old, the people forgot God. They made themselves a calf as a god in place of the true God. And, when they had come out of Egypt, it says, “Are these your gods, Israel, that brought you out of the land of Egypt?” They worshiped the calf in their perversity and forsook God, who had sent Moses and brought them out of harsh subjection. See, God worked signs by the hand of Moses his servant, and [by] the rod that destroyed the Egyptians with 10 plagues; and, with it,

[a] Harden’s transcription and translation lack this sentence.

[b] At the end of this sentence, Harden adds ‘*according to their pleasure*’.

[c] *BnF d’Abbadie 79* adds ‘*[or] your sacrifices*’.

መቅሠፍት፡ ውእቱ፡ ወቦቱ፡ ዘበጣ፡ ለባሕረ፡ ኤርትራ፡ ወአሕለፎሙ፡ እንተ፡ ማእከላ፡ ከመ፡ ምርዋጽ፡ ፈረስ፡ በውስተ፡ የብስ። ወለጸላእቶሙሰ፡ አስጠሞሙ፡ ውስቴታ። ወረሰየ፡ ጥዑመ፡ ነቅዐ፡ ማይ፡ መሪር። አንቅዐ፡ ኰኵሐ። ወአውሐዘ፡ ማየ። ጸለሎሙ፡ መዓልተ፡ በደመና። ወሌሊተ፡ በዐምደ፡ እሳት፡ አብርሀ፡ ሎሙ፡ ወመርሐሙ። ወእሙንቱሰ፡ ኢያእመሩ፡ ጎበ፡ ይበጽሑ። ወአውረደ፡ ሎሙ፡ መና፡ እምሰማይ፡ ወሥጋ፡ ከመ፡ መሬት። ወወሀቦሙ፡ ሕገ፡ በገዳም። ወረሰዮሙ፡ ድልዋነ፡ ይስምዑ፡ ቃሎ። ኀደግዎ፡ ለዘገብረ፡ ዘንተ፡ ኵሎ። ወይቤልዎ፡ ለአሮን፡ ግበር፡ ለነ፡ አማልክተ፡ እለ፡ የሐውሩ፡ ምስሌነ። ወገብሩ፡ ሎሙ፡ ጣዕዋ፡ ላህም፡ ወሰገዱ፡ ሎቱ። ወአእመረ፡ እግዚአብሔር፡ ከመ፡ አልበሙ፡ አኰቴተ፡ በእንተ፡ ኵሉ፡ ዘገብረ፡ ሎሙ፡ ዘንተ። ወእሙንቱሰ፡ ተአሰሩ፡ በማሰር፡ ዘኢይትፈታሕ፡ ወወድቁ፡ ውስተ፡ መሥገርት፡ እንተ፡ አልባቲ፡ ሙጻእ። ወአንትሙሰ፡ ሶበ፡ ትገብሩ፡ ምሥዋዐ፡ አዕርጉ፡ ውስቴቱ፡ ቍርባነ፡ ኵሎ፡ ጊዜ። እስመ፡ ውእቱ፡ ይቤ፡ ረሳዕከ፡ ለእግዚአብሔር፡ ዘአድኀነከ፡ ወአልብከ፡ አኰቴተ። አብኡ፡ እንከ፡ መባእክሙ፡ ከመ፡ ትዘከሩ፡ ስምየ፡ በህየ። ወኢትወልጡ፡ ርኩሰ፡ እንስሳ፡ ህየንተ፡ ንጹሕ። ወእመሰ፡ ኢገበርክሙ፡ ከመዝ፡ አመጽእ፡ ላዕሌክሙ፡ ዐቢየ፡ መቅሠፍተ፡ ከመ፡ ገብር፡ እኩይ፡ ሀካይ፡ ወአብድ፡ ወትትአሰሩ፡ በማእሰረ፡ ትእዛዝ። ተዓቀቡ፡ እንከ፡ ወኢትደቁ፡ ውስተ፡ ስሕተት፡ ብዙኃ፡ አማልክት። ከመ፡ ኢትርከብክሙ፡ ቃል፡ ዘይቤ። አይቴ፡ [a]ውእቱ፡ አማልክቲከ፡ ኦእስራኤል። ተዘከሩ፡ ዘጽሑፍ፡ ዘይቤ፡ ስማዕ፡ እስራኤል፡

he struck the Red Sea and made them pass through its midst on dry land as on a course for horses. But their enemies he drowned in it; and he made the bitter spring of water sweet, and split open the rock and made water flow. He shaded them by day with a cloud and by night with a pillar of fire. He gave them light and led them. But they did not know where they would arrive. He brought down manna for them from heaven, and meat like the dust. He gave them the law in the wilderness and made them fit to hear his voice; [yet] they forsook him who had done all this, and said to Aaron, “Make us gods who will go with us.” And they made themselves a calf and bowed down to it. And God knew that they had no thankfulness for all that he had done for them. And they were bound with a bond that cannot be loosed, and they fell into a snare from which there is no way out. But, as for you,[b] when you make an altar, offer up offerings on it at all times. For, he said, “You forgot God who saved you, and you have no thankfulness. Bring your offerings, then, so that you may remember my name there; and do not exchange an unclean animal for a clean one. And, if you do not do so, I will bring great punishment on you, as on a wicked, lazy, and foolish servant, and you will be bound with the bonds of the commandment. Take heed, then, and do not fall into the error of many gods, so that the word may not overtake you that says, ‘Where are your gods, O Israel?’” Remember what is written, which says, “Hear, Israel:

[a] In the phrase, **ውእቱ፡ አማልክቲከ፡**, the singular verb, **ውእቱ** (‘*is*’), is paired with the plural **አማልክቲከ** (‘*your gods*’).

[b] Harden omits ‘*But, as for you*’.

አሐዱ፡ ውእቱ፡ እግዚአብሔር፡ አምላክከ። ወአንትሙሰ፡ ንበሩ፡ በዛቲ፡ ሥርዓት። ወአእምሩ፡ ከመ፡ አልበ፡ ባዕድ፡ አምላክ፡ ዘእንበሌሁ፡ በሰማይ፡ ወበምድር። አፍቅሮ፡ በኵሉ፡ ልብከ፡ ወበኵሉ፡ ኀይልከ፡ ወበኵሉ፡ ሕሊናከ። ወኪያሁ፡ ባሕቲቶ፡ ፍራህ፡ ወኢትረሲ፡ ውስተ፡ ልብከ፡ ስመ፡ አማልክት፡ ነኪር። ወኢትዝክሮሙ፡ በአፉከ። እስመ፡ በእንተ፡ ጽልሑተ፡ ልቦሙ፡ አሰሮሙ፡ እግዚአብሔር።

11 አንትሙሰ፡ እለ፡ አመንክሙ፡ በአሐዱ፡ አምላክ፡ በንጹሕ፡ ልብ፡ ወሠናይ፡ ሕሊና፡ ወሰማዕክሙ፡ ቃሎ፡ ለመድኀን። ብፁዓት፡ አዕይንቲክሙ፡ እስመ፡ ርእያ። ወእዘኒክሙ፡ እስመ፡ ሰምዓ። ናሁ፡ ፈተሑክሙ፡ እማእሰር፡ ወአግዐዙክሙ፡ እምግብርናት። ወዓዲ፡ ይቤ፡ ኢእብለክሙ፡ አግብርትየ፡ እስመ፡ ገብርሰ፡ ኢየአምር፡ ዘይሬስዮ፡ እግዚኡ። አላ፡ ዳእሙ፡ አዕርክትየ፡ አንትሙ፡ ናሁ፡ መሀርኩክሙ፡ ኵሎ፡ ዘሰማዕኩ፡ በኀበ፡ አቡየ። ወእለሰ፡ ይፈቅዱ፡ ይርአዩ፡ ወኢይስምዑ፡ ገዘፈ፡ ልበሙ፡ ወርሑቅ፡ እምኔሁ።

12 አንትሙሰ፡ ብፁዓን፡ አንትሙ፡ ዘሠዐረክሙ፡ እግዚአብሔር፡ እመርገም። እስመ፡ መጽአ፡ ክርስቶስ፡ ወልደ፡ እግዚአብሔር፡ አጽንዐ፡ ሕገ፡ ወፈጸመ። ወአሰሰለ፡ ክበደ፡ ጾር፡ ዘውስቴቱ፡ አድኀነነ፡ ወአግዐዘነ፡ እምተቀንዮ፡ ለኃጢአት። ወወሀበነ፡ ሕይወተ፡ ዘለዓለም። ወካዕበ፡ ይቤ፡ ዘይፈቅድ፡ ይትልወኒ፡ ይጽናሕ፡ ዳግመ፡ ምጽአትየ። ወውእቱሰ፡ ኢተወክፈ፡ መሥዋዕተ፡ ወቍርባነ፡ ዘያበውኡ፡ እስመ፡ ብዙኀ፡ ጊዜ፡ ይኤብሱ፡ ሎቱ። ወለእሙንቱሰ፡ ይመስሎሙ፡ በአብዝኖ፡ መሥዋዕት፡ ዘይድኀኑ፡

the Lord your God is one." And you, abide in this ordinance, and know that there is no other god besides him in heaven or on earth. Love him with all your heart and with all your strength and with all your mind. Fear him alone, and do not put the name of strange gods in your heart, and do not mention them with your mouth; for, God bound [the people] because of the guile of their heart.

11 But, as for you who have believed in the one God with a pure heart and a good mind and have heard the voice of the Saviour: blessed are your eyes; for, they have seen; and your ears; for, they have heard. Behold, you have been loosed from the bonds and set free from servitude. And again, he said, "I will not call you my servants; for, the servant does not know what his lord does to him; but you are my friends. Behold, I have taught you all I heard from my Father." But, as for those who wish to see and not to hear, their heart has grown gross, and they are far from him.

12 But, as for you, blessed are you, whom God has removed from the curse; for, Christ the Son of God came, established the law and fulfilled [it], and removed the weight of the burden that was in it; [a] he saved us and freed us from servitude to sin, and gave us eternal life. And again, he said, "Whoever wishes to follow me, let him wait for my second coming." But he did not accept the sacrifices and offerings that they bring; for, many times they sin against him; and they think that, by multiplying sacrifices, they will be saved from the scourge of

[a] Harden here (?) adds '*he had mercy on us*'.

እመቅሠፍተ፡ መዐቱ፡ ለእግዚአብሔር፡ ዘእንበለ፡ ንስሓ። ወዓዲ፡ ይቤ፡ በእንተ፡ ምንት፡ ታመጽኡ፡ ሊተ፡ ዕጣነ፡ እምሳባ፡ ወቀናንሞን፡ እምርሑቅ፡ ብሔር፡ ኢይሠምር፡ እግዚአብሔር፡ መሥዋዕትክሙ፡ ወኢይትወከፍ፡ ዕጣንክሙ። ወካዕበ፡ ይቤ፡ ኢሳይያስ፡ ለምንት፡ ታበውኡ፡ ሊተ፡ መሥዋዕቲክሙ፡ ጽጉብ፡ አነ፡ ደመ፡ ሐራጊት፡ ወአልህምት፡ ወስብሐ፡ አባግዕ፡ ኢአፈቅድ፡ ደመ፡ ላህም፡ ወጠሊ፡ ወእመኒ፡ አምጻእክሙ፡ ኢታስተርእዩኒ፡ መኑ፡ ጎሠሠ፡ ለዝንቱ፡ እምእዴክሙ። ኢትድግሙ፡ እንከ፡ ከዱደ[a]፡ ዐፀደ፡ ቤትየ። ወእመኒ፡ አምጻእክሙ፡ ስንዳሌ፡ ከንቱ፡ ውእቱ። ዕጣንክሙኒ፡ ወበዓላቲክሙኒ፡ ወሰንበታቲክሙ፡ ወዐባይ፡ ዕለትክሙ፡ ኢይፈቅድ። ጾምክሙኒ፡ ወጸሎትክሙኒ፡ ጸልአት፡ ነፍስየ፡ ወስቆራሪ፡ ኮንክሙኒ። ወዓዲ፡ ይቤ፡ ነቢይ፡ አትት፡ እምኔየ፡ ድምፀ፡ መዓትከ። ወካዕበ፡ ይቤሎ፡ ሳሙኤል፡ ለሳኦል፡ ሶበ፡ ይፈቅድ፡ ይሡዕ። ይኄይስ፡ ሰሚዕ፡ እምነ፡ ሠዊዕ፡ ወአእምሮ፡ እምስብሐ፡ አባግዕ። እስመ፡ ኢይፈቅድ፡ እግዚአብሔር፡ ትሡዕ፡ ሎቱ፡ ዘእንበለ፡ ዳእሙ፡ ትስማዕ፡ ቃሎ። ወዳዊት፡ ይቤ። ኢይነሥእ፡ እልህምተ፡ እምቤትከ። ወኢኃራጊተ፡ እመርዒትከ። እስመ፡ ዚአየ፡ ውእቱ፡ ኵሉ፡ አራዊተ፡ ገዳም። ወእንስሳ፡ ገዳምኒ፡ ወአልህምት። ወአእምር፡ ኵሎ፡ አዕዋፈ፡ ሰማይ። ሠና፡ ገዳምኒ፡ ጎቤየ፡ ሀሎ። ወእመኒ፡ ርኀብኩ፡ ኢይስአለከ። እስመ፡ ዚአየ፡ ውእቱ፡ ኵሉ፡ ዓለም፡ በምልኡ። ኢይበልዕ፡ ሥጋ፡ ላህም፡ ወኢይሰቲ[b]፡ ደመ፡ ጠሊ፡ ሡዕ፡

God's wrath without repentance. And, further, he said, "Why do you bring me incense from Sheba and cinnamon from a far country? God takes no pleasure in your sacrifices, and he does not accept your incense." And again, Isaiah said, "Why do you bring me your sacrifices? I am sated with the blood of rams and oxen, and with the fat of sheep. I do not want the blood of oxen and goats. And, even if you bring [them], do not appear before me. Who required this from your hands? Do not tread the court of my house again. And, if you bring fine flour, it is in vain; your incense, your feasts, your sabbaths and your great day I do not want; your fasting and your prayer [c] my soul has hated, and you have become an abomination to me." And, moreover, the prophet said, "Remove from me the sound of your wrath." And again, Samuel [d] said to Saul, when he wished to sacrifice, "To listen is better than to sacrifice, and knowledge than the fat of sheep; for, God does not want you to sacrifice to him, but only that you listen to his word." And David said, "I will not take oxen from your house, nor rams from your flock. For, all the beasts of the field are mine. And [so are] the cattle of the field and the oxen. I know all the birds of the sky, and the beauty of the field is with me too. And, if I am hungry, I will not ask you; for, the whole world is mine, with all that fills it. I do not eat the flesh of oxen, and I do not drink the blood of goats. Offer to God a sacrifice of praise, and

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[a] The word, **ከዱደ**, is likely a misspelling of **ከይደ** (*'to tread'*).

[b] In *GG-145*, the word, **ወኢይሰቲ** (*'and I do not drink'*) spans a line break, and the **ይ** is either cut off or omitted.

[c] Here, Harden repeats *'I do not want'*.

[d] Harden adds *'the prophet'*.

ለእግዚአብሔር፡ መስዋዕተ፡ ስብሐት። ወፈኑ፡ ለልዑል፡ ጸሎተከ። ወዓዲ፡ ጽሑፍ፡ ውስተ፡ መጽሐፍት፡ ከመ፡ ኢይፈቅድ፡ ዕጣነ፡ ለእለ፡ አበሱ፡ ሎቱ፡ እስመ፡ ርኩስ፡ በጎበ፡ እግዚአብሔር፡ መሥዋዕቶሙ፡ ለዕልዋን፡ እለ፡ ያበውኡ፡ ዘእንበለ፡ ሕግ። ወኵሉ፡ ዘይበልዕ፡ እምኔሁ፡ ይረኵስ። ወውእቱሰ፡ ይፈቅድ፡ ፈድፋደ፡ ልበ፡ የዋህ፡ ወመንፈሰ፡ ትሑተ፡ ዘይኄይስ፡ እመሥዋዕት። ናሁ፡ እንከ፡ መጽአ፡ ያጽርዕ፡ ለእለ፡ ያበውኡ፡ መሥዋዕተ፡ ደም።

13 እስመ፡ ውእቱ፡ ተናገረ፡ በኦሪት፡ እግዚአብሔር፡ አምላክከ፡ አሐዱ፡ ውእቱ። ወካዕበ፡ ይቤ፡ በወንጌል፡ ዛቲ፡ ይእቲ፡ ሕይወት፡ ዘለዓለም፡ ከመ፡ ያእምሩከ፡ ለአሐዱ፡ ዘበአማን፡ አምላክ። ወዓዲ፡ ይቤ፡ አፍቅር፡ ቢጸከ፡ ከመ፡ ነፍስከ። ደገመ፡ ወይቤ፡ ዘንተ፡ አዘዝኩክሙ፡ ከመ፡ ትትፋቀሩ፡ በበይናቲክሙ፡ በከመ፡ አነ፡ አፍቀርኩክሙ። እስመ፡ ዘይቤ፡ ኢትቅትሉ፡ ነፍሰ። ወውእቱሰ፡ አዘዘ፡ ግሙራ፡ ኢትጽላእ፡ ወኢመነሂ። ወዘይቤ፡ ኢትዘምዉ። ናሁ፡ አዘዘ፡ ኢይፍትው፡ ብእሲተ፡ ባዕድ። ይቤ፡ ኢትስርቁ፡ ወውእቱሰ፡ አዘዘነ፡ ንትገሐስ፡ እምኵሉ፡ ምግባረ፡ እኩይ፡ ወናፍቅር፡ ጸላእተነ። እስመ፡ ዘይቤ፡ ኢትፍድዩ፡ እኩየ፡ ለዘአሐሰመ፡ ለክሙ። አዘዘነ፡ ንግበር፡ ሰላመ፡ ምስለ፡ ኵሉ። እስመ፡ ምሕረት፡ ይኄይስ፡ እምእለ፡ ይፈድዩ፡ በቀለ፡ በእኩይ። ይቤ፡ አክብሩ፡ አበዊክሙ፡ ወውእቱሰ፡ አዘዘነ፡ ናትሕት፡ ርእሰነ፡ ለኵሉ። አጽርዐ፡ ግዝረተ፡ ወለሊሁ፡ ፈጸመ፡ ግዝረተ። ወውእቱ፡ ተስፋ፡ ዘይሴፈውዎ፡ ኵሉ፡ ዓለም። ዘይቤ፡ አግብእ፡ ማሐላከ፡ ለእግዚአብሔር። አዘዘነ፡ ኢንምሐል፡

send up your prayer to the Most High." It is also written in the Scriptures that he does not want the incense of those who have sinned against him; for, the sacrifice of the transgressors who bring [it] without law is unclean before God, and everyone who eats of it becomes unclean. But, above all, he wants a meek heart and a humble spirit, which is better than sacrifice. See, then: he came to put an end to [the offerings] of those who bring sacrifices of blood.

13 For, he said in the Law, "The Lord your God is one." And again, he said in the Gospel, "This is eternal life, that they may know you, the one true God." And he said, "Love your neighbour as yourself." He repeated it and said, "This I have commanded you: that you love one another as I have loved you." For, he who said, "Do not kill anyone," has commanded, "Do not hate anyone at all." And he who said, "Do not commit adultery," has, behold, commanded that no one desire another man's wife. He said, "Do not steal," and he has commanded us to keep away from every evil deed, and to love our enemies. For, he who said, "Do not repay evil to him who has harmed you," has commanded us to make peace with everyone. For, mercy is better than[a] those who take vengeance with evil. He said, "Honour your parents," and he has commanded us to humble ourselves before everyone. He abolished circumcision, and he himself fulfilled circumcision. And he is the hope for which the whole world hopes. He who said, "Render your oath to God," has commanded us not to swear by anything at

[a] *GG-145* omits '*than*' (a copying slip).

ወበምንትኒ። ህየንተ፡ መሥዋዕተ፡ ዘደም፡ ወህበነ፡ ቍርባነ፡ ነባቢተ፡ ዘእንበለ፡ ደም። ወህየንተ፡ መሥዋዕት፡ ዘውስተ፡ አሐዱ፡ መካን። አዘዘ፡ ይኩን፡ ቍርባን፡ ውስተ፡ ኵሉ፡ ምድር፡ እምሥራቀ፡ ፀሐይ፡ ወእስከነ[a]፡ ዐረብ፡ ለክህነቱ። ይቤ፡ ሙሴ፡ በውስተ፡ ሕግ፡ ንብብ[b]፡ ቃለ፡ ዘአዘዝኩከ፡ እንዘ፡ ትነብር፡ አው፡ እንዘ፡ ትቀውም፡ ወእመኒ፡ እንዘ፡ ተሐውር፡ በፍኖት። ወዳዊትኒ፡ ይቤ፡ ዘዳእሙ፡ ሕገ፡ እግዚአብሔር፡ ሠምረቱ። ወዘሕጎ፡ ያነብብ፡ መዐልተ፡ ወሌሊተ። ወበኵለሂ፡ አዘዘ፡ ይግበሩ፡ ዘውስተ፡ ሕግ፡ ወኢይዕልዉ፡ ሥርዐተ። ወካዕበ፡ ይቤ፡ ብፁዓን፡ እለ፡ ንጹሐን፡ በፍኖቶሙ። ወእለ፡ የሐውሩ፡ በፍናዊሁ። ወበኵሉ፡ ልቦሙ፡ የኃሥሥዎ። ወዓዲ፡ ይቤ፡ በወንጌል፡

14 ብፁዓን፡ አንትሙ፡ እመ፡ ገበርክምዎ፡ ለዝንቱ። እስመ፡ በእንተ፡ ዝ፡ ይፈቅድ፡ ይኩን፡ ሕግ፡ ገሃደ፡ በጽድቅ፡ ወያበርህ፡ ለኵሉ፡ ዓለም። ለእለ፡ አምኑ፡ በእግዚእነ፡ ወጎደጉ፡ አምልኮ፡ ጣዖት፡ ወርሕቁ፡ እምዐመፃ፡ ወተወክፉ፡ ኵሉ፡ ሠናያተ፡ ወእለሂ፡ መነኑ፡ ኪዳናተ፡ አይሁድ፡ እለ፡ ዖረ፡ ልቦሙ፡ ወኢትትልዉ፡ ፍኖቶሙ፡ ለእለ፡ ይብሉ፡ አልብነ፡ ንጉሠ፡ ዘእንበለ፡ ቄሳር። ወካዕበ፡ ይቤሉ፡ እመ፡ ጎደግናሁ፡ ለዝንቱ፡ ይመጽኡ፡ ሰብአ፡ ሮም፡ ወይነሥኡ፡ ብሔረነ፡ ወሕዝበነ። ተነበዩ፡ ላዕሌሁ፡ ወይቤሉ፡ ይኄይስ፡ ንቅትል፡ አሐደ፡ ብእሴ፡ እምይትኃጐል፡ ሕዝብ። አምኑ፡ ቦቱ፡ ኵሎሙ፡ ሕዝብ፡ ወነሥኡ፡ ሮሜ፡ ሚመቶሙ፡ ወነሠቶ፡ ኵሎ፡ ሥርዐቶሙ። ወበእንተዝ፡

all. Instead of the sacrifice of blood, he has given us a rational offering without blood; and, instead of the sacrifice that was in one place, he has commanded that there be an offering in all the earth, from the rising of the sun to its setting, for his priesthood. Moses said in the law, “Recite the word I have commanded you, while you sit, or while you stand, or while you walk on the way.” And David also said, “[Blessed is] he whose delight is in the law of God alone, and who recites his law by day and by night.” And in everything he has commanded that they do what is in the law and not transgress the ordinance. And again, he said, “Blessed are those who are pure in their way, and who walk in his ways, and who seek him with all their heart.” And, moreover, he said in the Gospel:

14 “Blessed are you if you do this.” Thus, he wills that the law be manifest in righteousness and give light to the whole world, to those who believe in our Lord, and forsake the worship of idols, and keep far from wickedness, and receive every good thing; and also to those who reject the covenants of the Jews, whose heart was blinded; and do not follow the way of those who say, “We have no king but Caesar.” And again, they said, “If we leave this man alone, the people of Rome will come and take our land and our people.” They prophesied about him and said, “It is better to kill one man than that the people perish.” Yet all the people have believed in him, and Rome has taken away their authority and destroyed all their ordinances.

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a The stray **ነ** at the end of **ወእስከነ** is present in both *GG-145* and *BnF d’Abbadie 79*.

b The single **ን** in **ንብብ** is taken as a defective imperative (**አንብብ** – ‘*Recite*’); *BnF d’Abbadie 79* has **ንንብብ**.

ኮኑ፡ ርጉማነ። እስመ፡ ኢክህሉ፡ ገቢረ፡ ትእዛዘ። ወዓዲ፡ ይቤ፡ ርጉም፡ ኵሉ፡ ዘኢይገብር፡ ትእዛዛተ፡ ዘጽሑፍ፡ ውስተዝ፡ መጽሐፍ፡ ሕግ።

15 ወንሕነሰ፡ ንትሉ፡ ፍኖቶ፡ ለክርስቶስ፡ ከመ፡ ንረስ፡ በረከተ፡ ወንትወኪፍ፡ ሕገ፡ ወነቢያተ፡ ወወንጌለ፡ ቅዱሰ። ወንትገኃስ፡ እምእለ፡ ያመልኩ፡ ብዙኃን፡ አማልክት፡ ወንርሐቅ፡ እምቀታልያነ፡ ክርስቶስ፡ ወቀታልያነ፡ ነቢያት[a]፡ እሉ፡ እሙንቱ፡ አይሁድ፡ ወመናፍቃን። ወንሕነሰ፡ ንቴሐት፡ ወናጽንዕ፡ አሚነ፡ በክርስቶስ፡ ንጉሥ፡ ዘቦ፡ ስልጣነ፡ ላዕለ፡ ኵሉ። ወውእቱ፡ መምህረ፡ ሕግ፡ ወዐቃቢ፡ ሥርዐት።

16 ረሐቁ፡ እንከ፡ እምፍልጠት፡ ኦኤጲስ፡ ቆጶሳት፡ ወካህናት፡ ወአሕዛብ፡ እምእለ፡ ያረኵሱ፡ ኦሪተ፡ ወነቢያተ። ጸላእቱ፡ ለእግዚአብሔር፡ አኃዜ፡ ኵሉ። ወእለሰ፡ ያአምኑ፡ በክርስቶስ፡ ወልደ፡ እግዚአብሔር፡ ወይፈልጡ፡ ልደቶ፡ በሥጋ፡ ወይፀርፉ፡ ዲበ፡ ሕማማቲሁ፡ ወይጼእልዎ፡ ለመስቀሉ፡ ወይሳላቁ፡ በሞቱ፡ ወኢያአምኑ፡ ትንሣኤሁ። ወያበጥሉ፡ ልደቶ፡ ዘእምአብ፡ እምቅድመ፡ ኵሉ፡ ፍጥረት፡ ወይብሉ፡ ሥጋ፡ እሙንቱ፡ ወነፍስ። ወአልቦ፡ መለኮተ። ወቦ፡ እለ፡ ይብሉ፡ ከመ፡ ኢየሱስ፡ ክርስቶስ፡ መልዕልተ፡ ኵሉ፡ ፍጥረት፡ ይዌድስዎ፡ ወይብልዎ፡ ባሕቲቱ፡ ውእቱ፡ አብ። ወካዕበ፡ ይብሉ፡ ከመ፡ ውእቱ፡ ወልድ፡ ወጳራቅሊጦስ። እሉኬ፡ ርኩሳን፡ እምኵሉ። ወቦ፡ እለ፡ ይብሉ፡ ከመ፡ ትንሣኤ፡ ሙታን፡ ነፍሳት፡ ዘእንበለ፡ ሥጋ። ለእሉ፡ ይብሎሙ፡ ሑሩ፡ ውስተ፡ እሳት፡ ዘለዓለም። ረሐቁ፡

And, for this, they are accursed; for, they could not keep the commandment. And he said, “Cursed are all who do not do the commandments written in this book of the law.”

15 But let us follow the way of Christ, so we may inherit a blessing, and let us receive the Law and the Prophets and the holy Gospel. And let us turn away from those who worship many gods, and keep far from the murderers of Christ and the killers of the prophets: these are the Jews and the heretics. And let us be humble and firm in faith in Christ the King, who has authority over all things; he is the teacher of the law and the keeper of the ordinance.

16 Keep far, then, from division, bishops, priests, and peoples: from those who defile the Law and the Prophets, the enemies of God Almighty. And [there are] those who believe in Christ, the Son of God, yet separate his birth in the flesh, and blaspheme against his sufferings[b], and revile his cross, and mock at his death, and do not believe in his resurrection, and make void his birth from the Father before all creation; and they say that [in him] are flesh and soul and there is no Godhead. And there are some who say that Jesus Christ is above all creation; they praise him and say of him that he alone is the Father. And again, they say that he is the Son and the Paraclete. These, then, are more unclean than all. And there are some who say that the resurrection of the dead is [of] souls without the body. To these he says, “Go into the eternal fire.”

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[a] In place of **ነቢያት** (‘*the prophets*’), *GG-145* has **ክሡያት** (a copying slip).

[b] Harden adds ‘*in the flesh*’.

እምኔሆሙ፡ አፍቁራን፡ አኃው፡ ከመ፡ ኢትትኰነኑ፡ ምስሌሆሙ፡ ኀቡረ።

17 ወእለሂ፡ ይሬእዩ፡ ኮከበ፡ ወያመልኩ፡ ኃይለ፡ ሰማይ። ወይትዓቀቡ፡ ዕለተ፡ ወሰዓታተ። ለእሉኬ፡ እንከ፡ ይሰምዕኑ፡ ጸሎቶሙ፡ ወይትወከፍኑ፡ ቍርባኖሙ። ወይሰምዑኑ፡ መጻሕፍተ፡ ቅዱሳተ። እሉኬ፡ ኮኑ፡ መዝብረ[a]፡ እመንፈስ፡ ቅዱስ፡ ዘህልው፡ ውስተ፡ ልበ፡ መሀይምናን። ይቤ፡ ሰሎሞን፡ በእንተ፡ ቅዱሳን፡ ይኩኑ፡ ድልዋነ። እመኒ፡ ኖሙ፡ ይትዓቀቡ፡ ወእመኒ፡ ነቅሁ፡ ይጠበቡ፡ በጽድቅ፡ ወተፋቅሮ፡ እስመ፡ ኢይርሕቅ፡ መንፈስ፡ ቅዱስ፡ እመሀይምናን፡ ሕዝበ፡ ክርስቲያን፡ እምዕለተ፡ ልደቶሙ፡ እስከ፡ አመ፡ ይመውቱ። ወብእሲትኒ፡ እምድኅረ፡ ወለደት፡ ትንበር፡ ሰቡዐ፡ ዕለት፡ በደም። ወእመሰ፡ ሐለየት፡ በልባ፡ ወትቤ፡ እፎ፡ የሐድር፡ መንፈስ፡ ቅዱስ፡ ላዕሌየ፡ እንዘ፡ ርኩስት፡ አነ። ወእመሰ፡ ውኁደ፡ ሀይማኖት፡ ይእቲ፡ ወአልባቲ፡ ምግባረ፡ ሠናይ፡ ኢየሐድር፡ ላዕሌሃ፡ መንፈስ፡ ቅዱስ። እስመ፡ ደምሰ፡ ኢያረኵስ፡ መንፈስ፡ ቅዱስ፡ ለእለ፡ ቦን፡ ሀይማኖተ፡ ከመ፡ ይኅድር፡ ላዕሌሆን፡ መንፈስ፡ ቅዱስ። እስመ፡ ዝንቱ፡ ግብር፡ ኢኮነ፡ ውፁአ፡ እምሕግ። ወሰብሳብሰ፡ ወደም፡ ዘይለምዳ፡ አንስት፡ ወሕልም፡ ኢይክል፡ ከሊአ፡ መንፈስ፡ ቅዱስ። አላ፡ ዳእሙ፡ ለዕልዋን፡ ወመናፍቃን፡ እለ፡ የዐልዉ፡ ሕገ፡ ወሥርዐተ፡ ኢየኅድር፡ ላዕሌሆሙ፡ መንፈስ፡ ቅዱስ። ወእለሰ፡ የአምኑ፡ ወይሴፈዉ፡ ዳግመ፡ ምጽአቶ፡ ለክርስቶስ፡ የኅድር፡ ላዕሌሆሙ፡ መንፈስ፡ ቅዱስ፡ ወእለሰ፡ አልቦሙ፡ መንፈስ፡ ቅዱስ፡ ይከውኑ፡ ማኅደረ፡ ለአጋንንት። እስመ፡ ጸራቅሊጦስ፡

Keep far from them, beloved brothers, so that you are not condemned together with them.

17 And those who watch the stars and worship the host of heaven and observe days and hours: will [God] hear the prayers of such as these, then, and will he accept their offering? And will they hear the holy Scriptures? These, then, have become void (?) of the Holy Spirit, who is present in the heart of believers. Solomon said concerning the saints, “Let them be ready: if they sleep, they keep watch, and if they wake, they are wise in righteousness and love.” For, the Holy Spirit does not keep far from believers, the Christian people, from the day of their birth until the day they die. And a woman, after she has given birth, shall remain seven days in [her] blood. But, if she thinks in her heart and says, “How will the Holy Spirit dwell in me while I am unclean?” and if she is of little faith and has no good works, the Holy Spirit will not dwell in her. For, blood does not defile the Holy Spirit in those women who have faith, so the Holy Spirit may dwell in them; for, this thing is not a departure from the law. And marriage, and the blood that women customarily have, and dreams cannot hinder the Holy Spirit; but in apostates and heretics who transgress the law and the ordinance the Holy Spirit does not dwell, while upon those who believe and hope for the second coming of Christ the Holy Spirit dwells. And those who do not have the Holy Spirit become a dwelling-place for demons. For, the

[a] The word, **መዝብረ**, is doubtful: the letters are clear (*BnF d'Abbadie 79* has **መግዝብረ**); Dillmann, Lex. col. 1049 has **መዝበር**/**መዝብር**, *ruina ... quidquid est destructum* and **መዝበረ** , *desolatum esse*; hence ‘*void of*’, and the construction with **እመንፈስ** (‘*the Holy Spirit*’) remaining loose.

ይጸልእ፡ ሐሰተ፡ ወኵሉ፡ ምግባረ፡ እኩይ። ወዲያብሎስ፡ ይጸልእ፡ ምግባረ፡ ጽድቅ፡ ወገቢረ፡ ሠናይ። ወኵሉ፡ ዘይጠመቅ፡ በአሚን፡ ይትፈለጥ፡ እመንፈስ፡ ሰይጣን፡ ወይከውን፡ ማኅደረ፡ ለመንፈስ፡ ቅዱስ። ወዘሰ፡ ይገብር፡ ፈቃደ፡ ወሥምረቶ፡ ይመልእ፡ ላዕሌሁ፡ ጥበበ፡ ወአእምሮ፡ ወኢይክል፡ ቀርበ፡ ኀቤሁ፡ መንፈስ፡ ርኩስ። እስመ፡ መንፈስ፡ ቅዱስ፡ ይጸልእ፡ ሀካያነ፡ እለ፡ አልቦሙ፡ አኰቴተ፡ ኃጥአነ፡ ወመሠርያነ። እስመ፡ ዲያብሎስ፡ በውሕደተ፡ አኰቴት፡ ወድቀ፡ እመንበሩ። ወኮነ፡ ዕሩቀ፡ እምስብሐተ፡ እግዚአብሔር፡ ወለሊሁ፡ ኀረየ፡ ከዊነ፡ ሰይጣነ፡ እምይኩን፡ ሊቀ፡ መላእክት። ወበእንተዝ፡ መፍትው፡ አንስት፡ ይትዓቀባ፡ እምነገረ፡ ከንቱ። ወይዝከራሁ፡ ለእግዚአብሔር፡ ወትረ፡ ለዘፈጠረ፡ ኵሎ፡ ወይትልዋ፡ ሕገ፡ ወኢይግበሩ፡ ፍትወተ፡ ሥጋሆን፡ ዘእንበለ፡ ዳእሙ፡ በርቱዕ፡ ሰብሳብ፡ ዘእንበለ፡ ርኵስ። ተዓቀባ፡ እንከ፡ እምክረ፡ እኩያን፡ ሰብእ። ወእምትድምርቶሙ።

Paraclete hates falsehood and every evil deed, but the devil hates deeds of righteousness and the doing of good. And everyone who is baptized in faith is separated from the spirit of Satan and becomes a dwelling-place for the Holy Spirit. And whoever does [his] will and his good pleasure is filled with wisdom and knowledge, and an unclean spirit cannot come near him. For, the Holy Spirit hates the slothful who have no thankfulness, sinners, and sorcerers. For, the devil, through lack of thankfulness, fell from his throne and was stripped of the glory of God; and he himself chose to be Satan rather than to be chief of the angels. And, for this reason, women ought to guard themselves from vain things, and to remember God continually, who created all things, and to follow the law, and not to fulfil the lust of their flesh except only in lawful marriage, without defilement. Beware, then, of the counsel of evil men and of union with them.

18 ወበእንተዝ፡ እንትሙኒ፡ አፍቁራንየ፡ አኃውየ፡ ተገኃሡ፡ እምኵሉ፡ ምግባረ፡ እኩይ፡ ዘይገብሩ፡ አረማውያን፡ ወረሐቁ፡ እምኔሆሙ፡ ወኢታስቆርሩ፡ ሥጋ፡ አብድንቲሆሙ፡ ለሰብእ። ነአምን፡ ከመ፡ የሐይዉ፡ ሙታን፡ ወይትነሥኡ፡ ዳግመ። ከማሁኬ፡ ኢኮነ፡ ስቆራሬ፡ ሰብሳብ፡ ዘበሕግ። እስመ፡ ትድምርት፡ ብእሲ፡ ወብእሲት፡ ጽድቅ፡ ወርትዕ። እስመ፡ ዘፈጠረ፡ ብእሲ፡ ወብእሲተ፡ ባረኮሙ፡ ወይቤሎሙ፡ ብዙኀ፡ ወተባዝኁ፡ ወምልእዋ፡ ለምድር። ናሁ፡ ለበውነ፡ ከመ፡ እምኀበ፡ እግዚአብሔር፡ ኮነ፡ ዝኵሉ፡ ወዘእንበሌሁሰ፡ አልቦ፡ ዘኮነ። ወኢምንትኒ። እስመ፡ ሰብአ፡ ሰዶም፡ ስሕቱ፡

18 Therefore, you also, O my[b] beloved brothers, withdraw from every evil deed that the heathens do, and keep far from them; and do not regard as abominable the flesh of the dead bodies of men; [for,] we believe that the dead will live and rise again. Likewise, lawful marriage is not abominable; for, the union of man and woman is righteous and right. For, he who created man and woman blessed them and said to them, "Increase and multiply, and fill the earth." See, we have understood that all this came to be from God, and that without him nothing at all came to be. For, the men of Sodom went astray and perverted

[b] *BnF d'Abbadie 79* lacks '*you also, O my*'.

ወወለጡ፡ ፍጥረቶሙ፡ ወገብሩ፡ ግሞራ[a]። ወከማሁ፡ እለ፡ ይትአነሰሱ፡ ምስለ፡ እንስሳ፡ ዝሙት፡ ወርኩስ። ዕልወተ፡ ሕግ፡ ውእቱ። ወእለሰ፡ ይገብሩ፡ ከመዝ፡ ኢያመሠጡ፡ እመቅሠፍት፡ እስመ፡ አርኰሱ፡ ሰብሳበ፡ ንጹሐ፡ ወገብሩ፡ ዘኢይደሉ፡ ወዘኢእዙዝ፡ ውስተ፡ ሕግ። ይቤ፡ ገብኡ፡ ብእሲ፡ ላዕለ፡ ብእሲ፡ ኃጣሮሙ፡ በበይናቲሆሙ፡ ይገብእ፡ ጌጋዮሙ፡ ዲበ፡ ርእሶሙ። እስመ፡ ይቤ፡ መጽሐፍ። ለእመቦ፡ ዘሰከበ፡ ምስለ፡ ተባዕት፡ ከመ፡ ዘምስለ፡ አንስት፡ ርኩሰ፡ ግብረ፡ ገብረ፡ ወክልኤሆሙ፡ ሞተ፡ ለይሙቱ። ወዘሰከበ፡ ምስለ፡ እንስሳ፡ ሞተ፡ ለይሙቱ። ወእመቦ፡ ዘዘመወ፡ ምስለ፡ ብእሲተ፡ ካልኡ፡ ሞተ፡ ለይሙት፡ እስመ፡ ኃፍረት፡ ውእቱ፡ ለእስራኤል። ነፍስ፡ ዘማ፡ ወቤዛ፡ ከልብ፡ ኢታብኡ፡ ቤተ፡ እግዚአብሔር፡ ዝንቱ፡ ኵሉ፡ ዘኢእዙዝ፡ ውስተ፡ ሕግ። ወሰብሳብሰ፡ ንጹሕ፡ ውእቱ፡ ወባረኮ፡ እግዚአብሔር፡ ለትድምርተ፡ ብእሲ፡ ምስለ፡ ብእሲት። ወሰሎሞንሂ፡ ይቤ፡ ትድምርተ፡ ብእሲ፡ ምስለ፡ ብእሲት፡ እምኀበ፡ እግዚብሔር፡ ውእቱ። ወዳዊትኒ፡ ይቤ፡ ብእሲትከኒ፡ ከመ፡ ወይን፡ ሥሙር፡ ውስተ፡ ጽርሐ፡ ቤትከ። ወውሉድከ፡ ከመ፡ ተክለ፡ ዘይት፡ ሐዲስ፡ አውደ፡ ማእድከ። ናሁ፡ ከመዝ፡ ይትባረክ፡ ብእሲ፡ ዘይፈርሆ፡ ለእግዚአብሔር። እስመ፡ ኢመፍትው፡ ለብእሲ፡ መፍቀሬ፡ እግዚአብሔር፡ ይኩን፡ ውስተ፡ ብዙኃ፡ ፍትወት።

their nature, and [so] did Gomorrah (?). And, likewise, those who behave as beasts with beasts: it is fornication and[b] uncleanness; it is a transgression of the law. And those who do such things will not escape punishment; for, they have defiled pure marriage and done what is unseemly and what is not commanded in the law. It says, "They turned[c], man upon man; their shame [is] among themselves; their iniquity returns upon their heads." For, the Scripture says, "If anyone lies with a male as with women, he has done an unclean deed; let both of them surely die." And: "He who lies with a beast, let them surely die."[d] And: "If anyone commits adultery with the wife of his neighbour, let him surely die;" for, it is a shame to Israel. "Do not bring a harlot (?) or the price of a dog into the house of God." All this is what is not commanded in the law; but marriage is pure, and God blessed the union of man with woman. And Solomon also said, "The union of a man with a woman is from God." And David also said, "Your wife will be like a pleasant vine in the chamber of your house, and your children like new olive plants around your table. See, thus will the man who fears God be blessed." For, it is not fitting that a man who loves God should be given over to much lust.

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[a] The word, **ግሞራ** ('*Gomorrah*') is doubtful: the letters are clear but *BnF d'Abbadie 79* has **ግሙራ**; here, it is taken as the name Gomorrah, subject of the plural **ወገብሩ** ('and [so] did Gomorrah'). Harden reports the word as, "very similar to the name of Gomorrah;" his '*wrought abomination*' is a guess.

[b] Harden lacks '*fornication and*'.

[c] *BnF d'Abbadie 79* adds '*to one another*'.

[d] *GG-145* lacks (most of) this sentence.

19 አንስትኒ፡ ይትአዘዛ፡ ለአምታቲሆን፡ በፍቅር፡ በከመ፡ ብፅዕት፡ ሳራ፡ ተአዘዘት፡ ለአብርሃም፡ ወእግዚእ፡ ትብሎ። ኢሰመየቶ፡ ስሞ፡ አላ፡ ትብሎ፡ እግዚእየ፡ ልሂቅ። ወከማሁ፡ አፍቅሩ፡ አንስቲያክሙ፡ እስመ፡ አባልክሙ፡ እሙንቱ፡ ወዕሩይ፡ ምስሌክሙ፡ በልደት። እስመ፡ ይቤ፡ አፍቅር፡ ብእሲትከ፡ እንተ፡ እምንእስከ፡ ከመ፡ ያፈቅር፡ ሀየል፡ ጎበ፡ አንቅዕተ፡ ማያት። እስመ፡ እንቲአከ፡ ይእቲ፡ ወትሄሉ፡ ምስሌከ፡ ኵሎ፡ ጊዜ፡ እስመ፡ አባልከ፡ ይእቲ፡ እስመ፡ ይቤ፡ ዕቀቡ፡ ርእስክሙ፡ ወኢትድኅሩ፡ አንስቲያክሙ፡ ወትድምርተ፡ ብእሲት፡ ዘበሕግ፡ ኢኮነ፡ ርኩሰ፡ ወነቂሆሙ፡ እምንዋም፡ ኢይቴክዙ፡ ለተጋፅቦ፡ አላ፡ ባሕቱ፡ ለጸሎት፡ የሐልዩ፡ ጸልዩ፡ ወአስተብቍዑ፡ ጎበ፡ እግዚአብሔር። ወእመሰ፡ ሰከበ፡ ብእሲተ፡ ካልኡ፡ ወረኵሰ፡ ምስለ፡ ዘማ። ወተንሥአ፡ ለተጋፅቦ፡ ውስተ፡ ባሕር፡ ወበኵሉ፡ ማያተ፡ አፍላግ፡ ኢይክል፡ ነጺኅ፡ አላ፡ ዳእሙ፡ ይከውን፡ ምስለ፡ ዘማዊያን፡ ውስተ፡ ኵነኔ፡ ዘለዓለም።

20 ወኢይትዓቀቡ፡ እንከ፡ ሕግ፡ ዘሥጋ፡ እስመ፡ ዘበ፡ ሰብሳብ፡ እሙር፡ ኢኮነ፡ ርኩስ፡ ኢትጎሠሡ፡ ፍኖቶሙ፡ ለአይሁድ፡ ወኢትጎፀቡ፡ ኵሎ፡ ጊዜ፡ ወኢትግበሩ፡ ዘከመ፡ ያለምዱ።

19 Let the women also obey their husbands in love[a], as the blessed Sarah obeyed Abraham and called him “lord.” She did not call him by his name, but said of him, “My lord is old.” And[b], likewise, love your wives; for, they are your members and your equals in begetting. For, it says, “Love the wife of your youth, as the hart loves the springs of water. For, she is yours, and she is with you at all times; for, she is your member.” For,[c] it says, “Take heed to yourselves, and do not put away your wives.” And the lawful union with a wife is not unclean; and, when they rise from sleep, let them not trouble themselves about washing, but rather let them think of prayer, to pray and make supplication to God. But, if anyone lies with the wife of his neighbour, or defiles himself with a harlot, and rises to wash in the sea and in all the waters of the rivers, he cannot be clean; rather, he will be with the fornicators in eternal condemnation.

20 Let them not, then, observe the law of the flesh; for, one who is bound in marriage is not unclean. Do not seek the way of the Jews, and do not be always washing yourselves, nor do as they are accustomed.

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a *BnF d’Abbadie 79* adds ‘*and in fear*’.

b Here, *BnF d’Abbadie 79* adds ‘*you men also*’.

c Harden and *BnF d’Abbadie 79* omit ‘*For*’.

ዲድስቅልያ፡ ፴፬

በእንተ፡ ከመ፡ መፍትው፡ ይጸልዩ፡ ይሴብሑ፡ ወይዘምሩ፡ ላዕለ፡ እለ፡ አዕረፉ፡ ወየሀቡ፡ ምጽዋተ፡ በእንቲአሆሙ።

[1] ተጋብኡ፡ እንከ፡ ዘእንበለ፡ ሀኬት፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ወአንብቡ፡ መጻሕፍተ፡ ቅዱሳተ፡ በእንተ፡ እለ፡ ኖሙ፡ ክርስቲያን፡ ጻድቃን፡ ወሰማዕት፡ አኃዊክሙ፡ እለ፡ አዕረፉ፡ በክብር፡ ወግበሩ፡ ሎሙ፡ አኰቴተ፡ ቍርባን፡ ሥጋሁ፡ ቅዱሰ፡ ወደሞ፡ ክቡረ፡ ወአዕርጉ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ወሶበ፡ ትወስዱ፡ ውስተ፡ ምሥዋዕ፡ አንብቡ፡ መዝሙረ፡ ቅድሜሆሙ፡ እስመ፡ ክቡር፡ ሞቶሙ፡ ለመሀይምናን፡ ወለጻድቃን፡ በቅድመ፡ እግዚአብሔር። ግብኢ፡ ነፍስየ፡ ውስተ፡ ዕረፍትኪ። እስመ፡ እግዚአብሔር፡ ረዳኢኪ። ወካዕበ፡ ይቤ፡ ዝክረ፡ ጻድቅ፡ ለዓለም፡ ይሄሉ። ዝክረ፡ ጻድቅ፡ በውዳሴ። ነፍሳቲሆሙ፡ ለጻድቃን፡ ውስተ፡ እደ፡ እግዚአብሔር። እስመ፡ እለ፡ የአምኑ፡ በእግዚአብሔር፡ እመኒ፡ ኖሙ፡ ኢኮኑ፡ ሙታነ። ይቤሎሙ፡ መድኃን፡ ለሰዱቃዊያን፡ በእንተ፡ ትንሣኤ፡ ሙታን፡ ኢያንበብክሙኑ፡ ዘይቤ፡ መጽሐፍ። አነ፡ ውእቱ፡ እግዚአብሔር፡ አምላከ፡ አብርሃም፡ ወአምላከ፡ ይስሐቅ፡ ወአምላከ፡ ያዕቆብ፡

DIDASCALIA 34

FOR, IT IS FITTING[a] THEY SHOULD PRAY[b], PRAISE, AND SING FOR THOSE WHO HAVE PASSED AWAY, AND GIVE ALMS ON THEIR BEHALF

[1] Gather, then, in the church without slackness, and read the holy Scriptures for those righteous Christians who have fallen asleep, and for your brothers the martyrs who have gone to their rest in glory[c]; and celebrate for them the eucharist of the offering, his holy Body and his precious Blood, and offer it up in the church; and when you carry [them] to the altar[d], read a psalm before them, for "precious before God is the death of the faithful and[e] of the righteous." "Return, my soul, to your rest, for God is your helper." And again, it says, "The remembrance of the righteous endures forever;[f]" "the remembrance of the righteous [is] with praise"; "the souls of the righteous [are] in the hand of God." For those who believe in God, even if they sleep, are not dead. The Saviour said to the Sadducees concerning the resurrection of the dead, "Have you not read what the Scripture says: 'I am God, the God of Abraham and the God of Isaac and the God of Jacob'? He is not, then, the God of

DIDASCALIA 34

[a] *BnF d'Abbadie 79* omits '*For, it is fitting*'.
[b] Harden adds '*and make supplication*'.
[c] In place of '*in glory*', *BnF d'Abbadie 79* has '*in Christ*'.
[d] *BnF d'Abbadie 79* has '*the tomb*' in place of '*the altar*'.
[e] Harden omits '*the faithful and*'.
[f] *BnF d'Abbadie 79* & Harden omit '*The remembrance of the righteous endures forever*'.

ኢኮነኬ፡ አምላከ፡ ሙታን፡ አምላከ፡ ሕያዋን፡ ውእቱ። ወአኮ፡ ኵሎሙ፡ ሕያዋን፡ ወኢሂ፡ ይትማሰሉ። ወኤልሳዕሂ፡ በሞቱ፡ ለዘቀተልዎ፡ በሶርያ፡ ሶበ፡ ተወከፎ፡ ተንሥአ፡ ውእቱ፡ በድን። ወዮሴፍ፡ ጻድቅ፡ ገሰሰ፡ ሥጋሁ፡ ለያዕቆብ፡ በዲበ፡ ዐራት፡ ወኢረኵሰ፡ ወሙሴ፡ ወኢያሱ፡ ወልደ፡ ነዌ፡ ሶበ፡ አውፅኡ፡ አዕጽምቲሁ፡ ለዮሴፍ፡ እምብሔረ፡ ግብጽ፡ ወለከፉ፡ ዐፅሙ[a]፡ ኢረኵሱ። ወከማሁ፡ አንትሙኒ፡ ኤጲስ፡ ቆጶሳት፡ ወኵሉ፡ ሕዝብ፡ ሶበ፡ ገሰስክሙ፡ በድነ፡ ኢታስቆርሩ። ለእለ፡ ኖሙ፡ ጸዊረ፡ አዕፅምቲሆሙ፡ እስመ፡ ኢኮንክሙ፡ ዘትረኵሱ፡ በእንቲአሆሙ፡ አሰስሉ፡ እንከ፡ ዘንተ፡ ምግባረ፡ እምኔክሙ፡ እስመ፡ ነገረ፡ እበድ፡ ውእቱ። ወአንትሙሰ፡ ተሰርገው፡ በጥበብ፡ ወአእምሮ፡ ከመ፡ ትርከቡ፡ ሕይወተ፡ ዘለዓለም፡ ወክፍለ፡ ምስለ፡ ጻድቃን፡ በመንግሥተ፡ ሰማያት፡ ውስተ፡ መካነ፡ ዕረፍት፡ በኢየሱስ፡ ክርስቶስ፡ ዘይክል፡ ከሚተ፡ እዝነ፡ አልባቢክሙ፡ ከመ፡ ትስምዑ፡ ቃለ፡ እግዚአብሔር፡ ዘመሀሩክሙ፡ በወንጌል፡ ዘተግሣጸ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ናዝራዊ፡ ዘተሰቅለ፡ በመዋዕለ፡ ጲላጦስ፡ ጰንጤናዊ፡ ወሄሮድስ፡ ሐመ፡ ወሞተ፡ ወተንሥአ፡ ወካዕበ፡ ይመጽእ፡ በስብሐት፡ ወበዐቢይ፡ ኃይል፡ ያንሥኦሙ፡ ለሙታን። ወይፈድዮ፡ ለኵሉ፡ በከመ፡ ምግባሩ። ወዐርገ፡ በዐቢይ፡ ኃይል፡ ወስብሐት፡ ኀበ፡ አቡሁ። ወእምድኅረ፡ ተንሥአ፡ እሙታን፡ ንሕነ፡ ርኢናሁ፡ ወበላዕነ፡ ወሰተይነ፡ ምስሌሁ፡ ወነበርነ፡ አርባዓ፡ ዕለተ። ወእምዝ፡ ዐርገ፡ ሰማያተ፡ ወነበረ፡ በየማነ፡ አብ፡ አኃዜ፡ ኵሉ፡ ዘይነብር፡ ዲበ፡ ኪሩቤል። ዘበእንቲአሁ፡ ይቤ፡ ዳዊት፡ ይቤሎ፡ እግዚእ፡ ለእግዚእየ፡ ንበር፡ በየማንየ፡

the dead; he is the God of the living." And not all are living, nor are they alike (?). Elisha too, in his death: when he received the one whom they had killed in Syria, that corpse rose up. And Joseph the righteous touched the body of Jacob upon the bier and was not defiled; and Moses and Joshua the son of Nun, when they brought out the bones of Joseph from the land of Egypt and touched his bone, were not defiled. Likewise, you also, bishops and all the people, when you touch a corpse, do not count it loathsome to carry the bones of those who have fallen asleep, for you are not defiled on their account. Remove this practice, then, from among you, for it is a thing of folly. But, as for you, be adorned with wisdom and knowledge, so that you may find eternal life, and a portion with the righteous in the kingdom of heaven, in the place of rest, through Jesus Christ, who is able to open the ears of your hearts so that you may hear the words of God which have taught you in the Gospel of the admonition of our Lord Jesus Christ the Nazarene, who was crucified in the days of Pontius Pilate and of Herod; he suffered and died and rose, and he will come again in glory and with great power; he will raise the dead and repay everyone according to his deeds. And he ascended in great power and glory to his Father. And, after he rose from the dead, we saw him, we ate and drank with him, and we stayed [with him] forty days. And, after that, he ascended to heaven and sat at the right hand of the Father, the Almighty, who sits upon the cherubim. Concerning him David said, "The Lord said to my Lord, 'Sit at

[a] The noun, **ዐፅሙ** (*'his bone[s]'*) is written in the nominative ending where the accusative, **ዐፅሞ**, is expected; it is here taken as the object of **ወለከፉ**.

እስከ፡ አግብአሙ፡ ለጸላእትከ፡ ታሕተ፡ መከየደ፡ እገሪከ። ዘርእዮ፡ ብፁዕ፡ እስጢፋኖስ፡ ፀርሐ፡ ወይቤ፡ ናሁ፡ እሬኢ፡ ተርጎወ፡ ሰማይ፡ ወወልደ፡ እጓለ፡ እመሕያው፡ ይነብር፡ በየማነ፡ እግዚአብሔር፡ ፈጣሬ፡ ሰማያት፡ ወሰራዊተ፡ መላእክት። ሎቱ፡ ዕበይ፡ ወስብሐት፡ ወክብር፡ ወአኰቴት፡ ወመንግሥት፡ ምስለ፡ አቡሁ፡ ወመንፈስ፡ ቅዱስ፡ ይእዜኒ፡ ወዘልፈኒ፡ ወለዓለመ፡ ዓለም።

my right hand until I put your enemies under the footstool of your feet.'" The blessed Stephen saw him, and cried out and said, "Behold, I see heaven opened, and the Son of Man sitting at the right hand of God, the Creator of the heavens and of the hosts of angels." To him be greatness and praise and glory and thanksgiving and dominion, with his Father and the Holy Spirit, now and always and forever and ever. [a]

[a] *BnF d'Abbadie 79* and Harden add '*Amen*'.

ዲድስቅልያ፡ ፴፭

በእንተ፡ ጸማ፡ ወአኰቴት።[a]

1 ወይቤሎሙ፡ ሙሴ፡ ነቢይ፡ ለሕዝበ፡ እስራኤል። ናሁ፡ አነ፡ አርአይኩክሙ፡ ፍኖተ፡ ሞት፡ ወሕይወት። ኀረዩ፡ ለክሙ፡ ሕይወተ፡ ትሕየዉ። ወኤልያስኒ፡ ነቢይ፡ ይቤሎሙ፡ ለሕዝብ፡ እስከ፡ ማእዜኑ፡ የሐንክስ[b]፡ ልብክሙ፡ ላዕለ፡ እግዚአብሔር፡ አሐዱ፡ ውእቱ፡ እግዚአብሔር፡ ኪያሁ፡ ኀሥሡ። እስመ፡ ይቤ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ኢይክል፡ ገብር፡ ለክልኤ፡ አጋእዝት፡ ተቀንዮ። እመ፡ አኮ፡ ለአሐዱ፡ ይትኤዘዝ፡ ወለካልኡ፡ የአቢ። ኢትክሉኬ፡ ለእግዚአብሔር፡ ተቀንዮ፡ ወለንዋይ። ወንሕነሰ፡ ተለውናሁ፡ ለእግዚእነ፡ ወመድኀኒነ፡ ኢየሱስ፡ ክርስቶስ፡ መኀሬ፡ ኵሉ፡ ፍጥረት፡

2 ንብል፡ እንከ፡ ክልኤ፡ ፍናወ፡ እማንቱ፡ አሐቲ፡ ሞት፡ ወአሐቲ፡ ሕይወት፡ ፍሉጣን፡ ወአልቦን፡ ኅብረተ፡ አሐቲ፡ ምስለ፡ ካልእታ። አሐቲ፡ እንተ፡ ትወስድ፡ ውስተ፡ ሕይወት። ወአሐቲ፡ እንተ፡ ትወስድ፡ ውስተ፡ ሞት። ቀዳሚትሰ፡ ፍኖተ፡ ሕይወት፡ ዘበእንቲአሃ[e]፡ ነገረ፡ አሪት፡ ወይቤ። አፍቅሮ፡ ለእግዚአብሔር፡ አምላከከ፡ በኵሉ፡ ልብከ፡ ወበኵሉ፡ ነፍስከ፡ ወበኵሉ፡ ሕሊናከ፡ ዘአልቦ፡ ባዕደ፡ አምላክ፡ ዘእንቢሉሁ፡ ወአፍቅር፡ ቢጸከ፡ ከመ፡

Didascalia 35

Of Toil and Thanksgiving

1 Moses the prophet said to the people of Israel[c], “Behold, I have shown you the way of death and of life. Choose life for yourselves, [that] you may live.” And Elijah the prophet also said to the people, “How long will your heart limp concerning God? God is one: seek him.” For,[d] our Lord Jesus Christ said, “A servant cannot serve two masters; otherwise, he will obey the one and disobey the other. You cannot, then, serve God and wealth.” But we have followed our Lord and Saviour Jesus Christ, who is merciful to all creation.

2 We say, then, that there are two ways, one of death and one of life; they are separate and have no fellowship one with the other. One is the way that leads to life, and the other leads to death. The first is the way of life, concerning which the Law spoke and said, “Love the Lord your God with all your heart and with all your soul and with all your mind[g], besides whom there is no other god, and love your neighbour as yourself. And what you do not want for yourself, do not do to your

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Didascalia 35

a *BnF d’Abbadie 79* omits the heading.

b *GG-145* lacks the **ን** in **የሐንክስ** (a copying slip).

c In place of ‘*said to the people of Israel*’, *BnF d’Abbadie 79* has ‘*said openly to them*’.

d Harden and *BnF d’Abbadie 79* omit ‘*For*’.

e *GG-145* lacks the **ሃ** in **ዘበእንቲአሃ** (a copying slip).

g *BnF d’Abbadie 79* omits ‘*and with all your mind*’.

ነፍስከ። ወዘኢትፈቅድ፡ አንተ፡ ለርእስከ፡ ኢትግበር፡ ዲበ፡ ክልእከ፡ ደኅርዎሙ[a]፡ ለእለ፡ ይረግሙክሙ፡ ወጸልዩ፡ ዲበ፡ እለ፡ ይትኤገሉክሙ፡ ወአፍቅሩ፡ ጸላእትክሙ። ምንተ፡ እንከ፡ ዕሤትክሙ፡ ለእመ፡ አሠነይክሙ፡ ለእለ፡ ያሤንዩ፡ ለክሙ። ወአንትሙሰ፡ ዑቁ፡ ወኢትጽልኡ፡ መንሂ። ወካዕበ፡ ይቤ፡ ኢትጽላእ፡ ኵሉ፡ ሰብአ፡ ኢግብጻዊ፡ ወኢዶማዊ። እስመ፡ ኵሉ፡ ፍጥረተ፡ እግዚአብሔር፡ እሙንቱ። ረሐቁ፡ እንከ፡ እምእኩያን፡ ሰብእ፡ ወእምፍትወተ፡ ዝ፡ ዓለም። ወለዘሂ፡ ጸፍዐከ፡ መልታሕተከ፡ ዘየማን፡ ሚጥ፡ ሎቱ፡ ካልእታ። እስመ፡ ይቤ፡ ዳዊት፡ እመኒ፡ ፈደይክዎሙ፡ ለእለ፡ ይፈድዩኒ፡ እኪተ። ለያውድቁኒ፡ ጸላእትየ፡ ዕራቅየ። ወካዕበ፡ ይቤ፡ ወለዘሂ፡ ዐበጠከ፡ አሐተ፡ ምዕራፈ፡ ሑር፡ ምስሌሁ።[b] አው፡ ክልኤተ፡ ወለዘነሥአከ፡ ልብሰከ፡ ከደናከኒ፡ ኢትክልኦ፡ ወኅደጋ፡ ሎቱ፡ ወለዘሄደከ፡ ንዋየከ፡ ኢትክልኦ፡ ወለዘሰአለከ፡ ሀብ፡ ወለዘሂ፡ ይፈቅድ፡ ይትለቃሕከ፡ ኢትዕፁ፡ ኖኅተከ፡ እስመ፡ መፍቀሬ፡ ሰብእ፡ ወመኅሬ፡ ውእቱ፡ ወይሁብ፡ ለዘ፡ ሰአሎ። ወአብ፡ ያሠርቅ፡ ፀሐዮ፡ ላዕለ፡ ኄራን፡ ወእኩያን፡ ወያዘንም፡ ላዕለ፡ ጻድቃን፡ ወኃጥኣን። መፍትው፡ ተሀቡ፡ ለኵሉ፡ እምጻማ፡ እደዊክሙ፡ ወአክብርዎሙ፡ ለቅዱሳን። እስመ፡ ይቤ፡ ኢትቅትል፡ ነፍሰ፡ አርአያከ፡ ወአምሳሊከ፡ ውእቱ። ወአልቦ፡ ዘየአኪ፡ እምቀቲል። ወኢትዘሙ፡ ወኢትፍልጥ፡ ሥጋ፡ ወኢትረሲ፡ ክልኤ፡ ክፍለ፡ እስመ፡ ይከውኑ፡ ክልኤሆሙ፡

fellow." "Bless those who curse you, pray for those who oppress you, and love your enemies. What, then, is your reward, if you do good to those who do good to you?" As for you, take heed, and hate no one. And again, it says, "Do not hate any man, neither an Egyptian nor an Edomite;" for, they are all God's creation. Keep far, then[c], from evil people and from the desire of this world. And whoever strikes you on your right cheek, turn the other to him. For, David says, "If I have repaid those who repay me with evil, let my enemies throw me down naked." And again, it says, "Whoever compels you [to go] one mile, go with him, or [even] two." And whoever takes your garment, do not withhold your cloak from him too, but leave it to him; whoever robs you of your goods, do not hinder him; whoever asks of you, give to him; and whoever wishes to borrow from you, do not shut your door [on him]. For, he is a lover of mankind and merciful, and gives to whoever asks him. And the Father 'makes his sun rise on the good and the evil[d], and sends rain on the righteous and sinners'. You ought to give to everyone from the labour of your hands; and honour the saints. For, he said, "Do not kill a person": he is your image and your likeness, and there is nothing worse than killing. And, "Do not commit adultery," and do not separate the flesh, and do not make [it] two parts;

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[a] The imperative, **ደኅርዎሙ** ('*Bless*') is usually written with a **ድ**.

[b] The full stop after **ምስሌሁ** (following *GG-145*) is written in red ink.

[c] *BnF d'Abbadie 79* omits '*then*'.

[d] *BnF d'Abbadie 79* lacks '*and the evil*'.

አሐደ፡ ሥጋ፡ ወአሐደ፡ መንፈስ፡ ወበአርአያሰ፡ ፍሉጣን፡ እሙንቱ። ወኢትስርቅ። እስመ፡ ሶበ፡ ሰረቀ፡ አካን፡ እስራኤላዊ፡ ወገርዎ፡ በአእባን፡ ወወፅአ፡ እምሕይወት። ወከማሁ፡ ግያዝኒ፡ ሠረቀ፡ ወሐሰወ፡ ወወፅአ፡ እምሕይወት፡ ዘለዓለም፡ ወለብሰ፡ ለምፀ፡ ለንዕማን፡ ሶርያዊ። ወይሁዳ፡ አስቆሮታዊ፡ ሠረቀ፡ በጎበ፡ ሙዳየ፡ ምጽዋት፡ ዘይሁብ፡ ለነዳያን። ወአግብአ፡ ለንጉሠ፡ ስብሐት፡ ውስተ፡ እዴሆሙ፡ ለአይሁድ። ወእምዝ፡ ነስሐ፡ ወተሐንቀ፡ ወተከፅዎ፡ አማዕዋቲሁ። ወሞተ፡ ሐናንያ፡ ወሰጲራ፡ ብእሲቱ፡ እስመ፡ ቀሰጡ[a]፡ መንፈቀ፡ ንዋዮሙ፡ ወሐሰውዎ፡ ለመንፈስ፡ ቅዱስ፡ ወሞቱ፡ በጎበ፡ ፍቁር፡ እጉነ፡ ሐዋርያ፡ ጴጥሮስ።

3 ወኢታስግል፡ ወኢታጣው[c]፡ ወኢትሕትት፡ ማርያነ። እስመ፡ ይቤ፡ ኢትትአመንዎሙ፡ ለማርያነ፡ ወኢትቅትል፡ ውሉደ፡ በሙስና፡ እስመ፡ አርአያሁ፡ ወአምሳሌሁ፡ ለእግዚአብሔር፡ ውእቱ። ወኢታፍቅር፡ ንዋዮ፡ ለእጉከ፡ ወኢብእሲቶ፡ ወኢገብሮ፡ ወኢአመቶ፡ ወኢአድጎ፡ ወኢላህሞ። ወዓዲ፡ ይቤ፡ ኢትምሐል፡ ግሙራ፡ በሐሰት። ወእመሰ፡ መሐልከ፡ መሐል፡ በጽድቅ።

4 ወካዕበ፡ ይቤ፡ ኢትኩን፡ ስምዐ፡ በሐሰት። እስመ፡ ዘይነብብ፡ ሐሰተ[e]፡ ላዕለ፡ ነዳይ፡ ያምዕዕ፡ ፈጣሪሁ።

for, ‘the two of them shall be one flesh’ and one spirit; but in form they are separate. And, “Do not steal;” for, when Achan the Israelite stole, they stoned him with stones, and he departed from life. Likewise, Gehazi too stole and lied, and departed from eternal life,[b] and was clothed with the leprosy of Naaman the Syrian. And Judas Iscariot stole from the box of alms that was given to the poor, and handed over the King of glory into the hands of the Jews. And, after this, he repented and hanged himself, and his bowels poured out, and he died. Ananias and Sapphira his wife, because they kept back half their goods and lied to the Holy Spirit, died in the presence of our beloved brother the apostle Peter.

3 And do not practice divination, nor idolatry, nor consult soothsayers; for, he said, “Do not trust soothsayers.” And do not kill children by abortion; for, [the child] is the image and the likeness of God. And do not love the goods of your brother, nor his wife, nor his servant, nor his maid, nor his donkey, nor his ox. And again, he said,[d] “Never swear falsely; but, if you swear, swear in truth.”

4 And again, he said, “Do not be a false witness;” for, “he who speaks lies against the poor angers his Creator.” And the way

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[a] The verb, **ቀሰጡ**, is rare and the sense, ‘*kept back*’, is taken from the context.

[b] *BnF d’Abbadie 79* omits ‘*and departed from eternal life*’.

[c] **ወኢታጣው** is a 2nd-person plural jussive of the verb from **ጣዖት** (‘idol’), whose verbal noun is **አጣዕዎ** (‘idolatry’); the shift from 2nd-person singular is in both witnesses.

[d] Harden omits ‘*he said*’.

[e] In *GG-145*, the word here is blotted: a first letter like **እ/ሕ**, a smudge over about two letters, and a last letter like **ወ/ዐ**; it does not look like **ሐሰተ** (‘*lies*’), here supplied from *BnF d'Abbadie 79* (= *BL Or. 752*).

ወፍኖቶሙ፡ ለገባርያነ፡ እኪት፡ ትወስድ፡ ውስተ፡ ሞት። ወኢትኩን፡ ዘክልኤ፡ ልቡ፡ ወክልኤ፡ ልሳኑ። እስመ፡ መሠገርቱ፡ ለሰይጣን፡ ንባበ፡ አፉሁ። ወብእሲ፡ ነባቢ፡ ኢያረትዕ፡ በዲበ፡ ምድር። ወኢይኩን፡ ቃልክሙ፡ ፅሩዐ። እስመ፡ ኵሉ፡ ሰብእ፡ ዘይነብብ፡ በከመ፡ ረከበ፡ ይትኴናን፡ ገቴ(?)[a]፡ በዕለተ፡ ደይን። ወኢትምስጥ፡

5 እስመ፡ ይቤ፡ አሌ፡ ሎሙ፡ ለእለ፡ ይዔምፁ፡ አዕርክቲሆሙ። ወኢትኩኑ፡ ነሣእያነ፡ ገጽ። ወኢፅልሕዋነ፡ ልብ። ወኢዝሁራነ፡ እስመ፡ እግዚአብሔር፡ ያሐስሮሙ፡ ለዕቡያን። ወኢትጸላእ፡ ኵሎ፡ ሰብአ። ወኢትርግም፡ እኁከ፡ ወኢትግበር፡ ምስሌሁ፡ ሕሙመ፡ ወተገሐስ፡ እምኵሉ፡ እኩይ። ወኢትኩን፡ መዐትመ[b]፡ ወቀናኤ፡ ከመ፡ ኢይርከብከ፡ ዘረከቦሙ፡ ለቃየን፡ ወለሳኦል፡ ወለኢዮአብ። እስመ፡ ቃየን፡ ቀተለ፡ አቤልሃ፡ እኁሁ። ወኀረዮ፡ እግዚአብሔር፡ ለአቤል፡ ወተወክፈ፡ መሥዋዕቶ። ወለሳኦልኒ፡ ዘሰደዶ፡ ለዳዊት፡ ሶበ፡ ሞአ፡ ለጎልያድ፡ ኢሎፍላዊ፡ ቀንአ፡ ላዕሌሁ፡ በእንተ፡ ማኅሌት፡ ዘኃለያ፡ አንስት። ወኢዮአብኒ፡ ቀተሎ፡ ለአቤኔር፡ እስራኤላዊ፡ ወለ፡ አሜሴይ፡ ዘእምይሁዳ።

6 ወኢትኩን፡ መስግለ፡ አዕዋፍ፡ እስመ፡ ይመርሕ፡ ውስተ፡ አጣዕዎ። ወበእንቲአሁ፡ ይቤ፡ ሳሙኤል፡ ነቢይ፡ ዝግብር፡ ኃጢአት፡ ውእቱ። ወኢይከውን፡ ከመዝ፡ በውስተ፡ እስራኤል፡ እስመ፡ ዝኵሉ፡ ምኑን፡ በኀበ፡ እግዚአብሔር።

7 ወኢትኩኑ፡ መንጎርጕራነ። እስመ፡ ሰማዕክሙ፡ ዘረከቦሙ፡ ለእለ፡ አንጎርጎሩ፡ ላዕለ፡ ሙሴ። ኩኑ፡ እንከ፡ የዋሃነ፡ ከመ፡ ሙሴ፡ ወዳዊት። እስመ፡ የዋሃን፡ ይወርስዋ፡ ለምድር።

of evildoers leads to death. And do not be double-hearted and double-tongued; for, “the snare of Satan is the speech of his mouth.” And, “A talkative man will not prosper on the earth.” Let your speech not be idle; for, everyone who speaks thoughtlessly will be condemned […] on the day of judgement. And do not be rapacious.

5 For, he said, “Woe to those who wrong their friends.” And do not be respecters of persons, nor crafty of heart, nor proud; for, “God humbles the proud.” And do not hate anyone, nor curse your brother, nor do evil to him; and keep away from all evil. And do not be wrathful or envious, lest there befall you what befell Cain and Saul and Joab. For, Cain killed Abel his brother, and God chose Abel and accepted his sacrifice. And, as for Saul, who persecuted David: when [David] overcame Goliath the Philistine, he was envious of him because of the song that the women sang. And Joab also killed Abner the Israelite, and Amasa, who was of Judah.

6 And do not be one who divines by birds; for, it leads to idolatry. And concerning it Samuel the prophet[c] said, “This deed is sin, and it shall not be so in Israel”; for, all this is rejected before God.

7 And do not be murmurers; for, you have heard what befell those who murmured against Moses. Be meek, then, like Moses and David; for, the meek shall inherit the earth.

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a The word, **ገቴ**, is unknown and is here left untranslated.

b **መዐትመ** is unknown (here following *GG-145*, where *BnF d'Abbadie 79* has **መዓትመ**); it is taken as ‘*wrathful*’ (from **መዓት**, ‘wrath’).

c *BnF d'Abbadie 79* and Harden omit ‘*the prophet*’.

8 ኩኑኬ፡ መሐርያነ፡ እስመ፡ መሐርያን፡ እሙንቱ፡ ይትመሐሩ።

9 ወተወከፍ፡ ኵሎ፡ ጻማ፡ ዘይመጽእ፡ ላዕሌከ፡ ከመ፡ እዮብ፡ ወአልዐዛር፡ ከመ፡ ትሣእ፡ ዕሤተከ፡ በጎበ፡ እግዚአብሔር። ወአክብር፡ ዘይምህረከ፡ ቃለ፡ እግዚአብሔር፡ ተዘከሮ፡ መዐልተ፡ ወሌሊተ፡ እስመ፡ ጎበ፡ ሀሎ፡ ተግሣጽ፡ ህየ፡ ሀሎ፡ እግዚአብሔር።

10 ወዕርቆሙ፡ ለእለ፡ ቦሙ፡ ተስናን፡ ወፍታሕ፡ በርትዕ፡ እስመ፡ ፍትሕሰ፡ ለእግዚአብሔር፡ ውእቱ።

11 ወሶበ፡ ትጼሊ፡ ኢትኩን፡ ዘክልኤ፡ ልቡ። እስመ፡ ይቤ፡ ጴጥሮስ፡ ይቤለኒ፡ እንዘ፡ ሀሎኩ፡ በውስተ፡ ባሕር። ለምንት፡ ትናፍቅ፡ ወትሬሲ፡ ለከ፡ ክልኤ፡ ልበ። ወእመኒ፡ ወሀብከ፡ ምጽዋተ፡ ለነዳያን፡ ኢትናፍቅ፡ ወኢተበል፡ መኑ፡ እንከ፡ ፈዳዩ፡ ዐስብ። አእምር፡ አኮኑ፡ እግዚአብሔር፡ ውእቱ። ሀብኬ[a]፡ ለኵሉ፡ ጻህቆ፡ ለዘሰአለከ፡

12 ወኢትርሣዕ፡ ትእዛዘ፡ ለእግዚአብሔር። ወእመን፡ አበሳከ፡ ቅድሜሁ፡ ወኢትገጊ፡ ዳግመ፡ ከመ፡ ትርከብ፡ ሠናየ፡ በቅድመ፡ እግዚአብሔር፡ አምላክከ። እስመ፡ ኢይፈቅድ፡ ሞቶ፡ ለኃጥእ፡ አላ፡ ይትመየጥ፡ ወይግባእ፡ ለንስሐ።

13 ወአክብር፡ አባከ፡ ወእምከ፡ ወኢትትሀየይ፡ አኃዊከ፡ ወአዝማዲከ። ወፍርሆ፡ ለንጉሥ፡ ወአእምር፡ ከመ፡ እምጎበ፡ እግዚአብሔር፡ ሚመቱ። ወአክብር፡ መኳንንተ፡ እስመ፡ ላእካነ፡ እግዚአብሔር፡ እሙንቱ። ወኢታዕርግ፡ መሥዋዕተ፡ እንዘ፡ ትገብር፡ እኩየ፡ ዘእንበለ፡ ትነስሕ፡ እምእከይከ። እስመ፡ ዛቲ፡ ይእቲ፡ ፍኖተ፡ ሞት፡ ወሕይወት።

8 Be merciful, then; for, the merciful shall obtain mercy.

9 And accept every toil that comes upon you, like Job and Lazarus, so that you may receive your reward from God. And honour the one who teaches you the word of God; remember him day and night; for, where there is instruction, there God is.

10 And reconcile those who are at strife, and judge uprightly; for, judgement belongs to God.

11 And, when you pray, do not be double-hearted; for, Peter said, “He said to me while I was on the sea, ‘Why do you doubt and make for yourself two hearts?’” And, if you give alms to the poor, do not doubt, and do not say, “Who, then, repays the wage?” Know: is it not God? Give, then, to everyone who asks you what he needs.

12 And do not forget the commandment of God. And confess your trespass before him, and do not sin again, so you may find good before the Lord your God. For, he does not desire the death of the sinner, but that he should turn and come back[b] to repentance.

13 And honour your father and your mother, and do not neglect your brothers and your kinsmen. And fear the king, and know that his appointment is from God. And honour rulers; for, they are ministers of God. And do not offer a sacrifice while you are doing evil, before you repent of your evil. For, this is the way of death and of life.

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[a] Here, **ሀብኬ** is read as read as **ሀብ** (‘*give*’) + enclitic **ኬ** (‘*then*’).

[b] Harden & *BnF d'Abbadie 79* omit ‘*and come back*’.

14 ናሁ፡ ረሰየክሙ፡ እግዚአብሔር፡ ድልዋነ፡ ከመ፡ ትትልዉ፡ ፍኖቶ፡ ለእግዚአብሔር፡ አምላከ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ[a]።

14 Behold, God has made you worthy to follow the way of God, the God of our Lord Jesus Christ.

[a] *GG-145* ends with **ክርስቶስከ** (a copying slip).

ዲድስቅልያ፡ ፴፮

በእንተ፡ ሜሮን፡ ታአኵት፡ ከመዝ።

1 ናአኵተከ፡ አፈጣሬ፡ ኵሉ፡ በእንተ፡ መዐዛ፡ ዝንቱ፡ ሜሮን፡ ወላዕለ፡ ዝንቱ፡ ዘይት፡ ዘአልቦ፡ ሞት፡ ዘከሠትከ፡ ለነ፡ በኢየሱስ፡ ክርስቶስ፡ ወልድከ፡ እግዚእነ። እስመ፡ ለከ፡ ስብሐት፡ ወመንግሥት፡ ወኃይል፡ ለዓለመ፡ ዓለም፡ አሜን።

2 ወለዘኒ፡ ይመጽእ፡ ኀቤክሙ፡ ወየአኵት፡ ከመዝ፡ ተወከፍዎ፡ እስመ፡ ረድአክርስቶስ፡[c] ውእቱ። ወእመቦ፡ ዘይቤ፡ ዘእንበለ፡ ሕግ፡ ተውህበ፡ ለክሙ፡ በኀበ፡ እግዚአብሔር፡ ኢትትወከፍዎ፡ ወኢትሕበሩ፡ ምስሌሁ። ወኵሉ፡ ዘይመጽእ፡ ኀቤክሙ፡ አመክርዎ፡ ምግባሮ። ሥርዑ፡ በከመ፡ ይደሉ። እስመ፡ ብክሙ፡ አእምሮ፡ ለእለ፡ በየማን፡ ወለእለ፡ በፀጋም፡ ወፍትሑ፡ ማእከለ፡ እለ፡ ይኬንኑ፡ በጽድቅ፡ ወበዐመፃ። ወለቢ‹ጽ›ክሙ[d]፡ ዘይፈትሑ፡ በጽድቅ፡ አሠንዩ፡ ሎቱ፡ በከመ፡ ምግባሩ። ወለዘኒ፡ ይፈትሕ፡ በዐመፃ፡ ፍድይዎ፡ በከመ፡ ምግባሩ። ወኢትጸልዩ፡ ኀቡረ፡ ከመ፡ ኢትርኩሱ፡ ምስሌሆሙ፡

3 ወኵሉ፡ ነቢይ፡ ወመገሥጽ፡ ዘይመጽእ፡ ኀቤክሙ፡ ወይምህር፡ በጽድቅ፡ ይደልዎ፡ ሲሳዩ፡ ከመ፡ ገብር፡ ኄር፡

DIDASCALIA 36

OF THE CHRISM. YOU SHALL GIVE THANKS THUS: [a]

1 "We give thanks to you, O Creator of all, for the fragrance of this chrism and for this oil that knows no death, which you have revealed to us through Jesus Christ your Son, our Lord[b]. For, yours is the glory and the kingdom and the power forever and ever. Amen."

2 And whoever comes to you and gives thanks in this way, receive him; for, he is a disciple of Christ. And, if there is anyone who speaks apart from the law that was given to you by God, do not receive him, and do not associate with him. And everyone who comes to you, test his deeds. Appoint [him] as is fitting; for, you have knowledge of those on the right and those on the left. And judge between those who rule justly and unjustly. And to your neighbour who judges justly do good according to his deeds. And him also who judges unjustly repay according to his deeds. And do not pray together, lest you be defiled with them.

3 And every prophet and instructor who comes to you and teaches truly is worthy of his food, like a good servant

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DIDASCALIA 36

[a] *BnF d'Abbadie 79* omits the heading; Harden has '*Of the chrism*' only and begins the next sentence, "*You shall give thanks thus:*"

[b] *BnF d'Abbadie 79* omits '*our Lord*'.

[c] The word, **ረድአክርስቶስ፡**, is written with no internal divider; we read as **ረድአ፡ ክርስቶስ፡** ('*a disciple of Christ*').

[d] **ወለቢጽክሙ** (as *GG-145*) is doubtful; *BnF d'Abbadie 79* has **ወለቢወክሙ** (not a word) and the **ጽ** is here restored following Harden's transcription, giving '*your neighbour*'.

ዘይትቀነይ፡ ለእግዚኡ። ወለካህናትኒ፡ ሀብዎሙ፡ ቀዳሚ፡ ፍሬያት፡ ከመ፡ ይባርኩ፡ ላዕሌክሙ፡ ወተግባርክሙ። ወኵሉ፡ ዓስራተ[a]፡ ሀቡ፡ ለእቤራት፡ ወለእጓለ፡ ማውታ፡ ወለ፡ ነዳያን፡ ወለግዩራን።

4 ወበዕለተ፡ ሰንበት፡ እንተ፡ ይእቲ፡ ትንሣኤሁ፡ ለመድኀኒነ፡ ተጋብኡ፡ ውስተ፡ አሐዱ፡ መካን፡ ወአእኵትዎ፡ ለእግዚአብሔር፡ በእንተ፡ ኵሉ፡ ዘገብረ፡ ለክሙ፡ ሠናያተ፡ በክርስቶስ፡ ከመ፡ ይኩን፡ መሥዋዕትክሙ፡ ፍጹመ፡ ወሥሙረ፡ በኀበ፡ እግዚአብሔር። እስመ፡ ይቤ፡ በእንተ፡ ቤተ፡ ክርስቲያን፡ ይባኡ፡ ውስቴታ፡ ወዕርጉ[b]፡ ዕጣነ፡ ወመሥዋዕተ። ይቤ፡ እግዚአብሔር፡ አነ፡ ውእቱ፡ ዐቢይ፡ ንጉሥ፡ አኃዜ፡ ኵሉ፡ ዓለም። ወግሩም፡ ስምየ፡ በውስተ፡ ኵሉ፡ አሕዛብ።

5 ሠይሙ[c]፡ ለክሙ፡ ኤጲስ፡ ቆጳሳተ፡ ቀሳውስተ፡ ወዲያቆናተ፡ የዋሃነ፡ ወትሑታነ፡ እለ፡ ተኀርዩ፡ እምሕዝብ፡ ንጹሓነ፡ ወምኩራነ፡ በኵሉ፡ ምግባረ፡ ሠናይ። እለ፡ ኢያፈቅሩ፡ ወርቀ። አላ፡ ዳእሙ፡ ይምህሩ፡ ቃለ፡ እግዚአብሔር፡ ቃለ፡ ተግሣጽ፡ ወይፈትሑ፡ በርትዕ፡ ትእዛዛቲሁ፡ ለክርስቶስ፡ ከመ፡ አብ፡ ወእግዚእ፡ በፍቅር፡ ዘእንበለ፡ መዐት፡ ወቍጥዓ፡ በትሑት፡ ልብ፡ ወበየውሀት፡ ዕቀቡ፡ ዘንተ፡ ኵሎ፡ ዘተአዘዝክሙ፡ በኀበ፡ እግዚአብሔር፡ ለሕይወተ፡ ነፍስክሙ። ቅኑተ፡ ይኩን፡ ሐቌክሙ፡ ወሕትወ[d]፡ መኃቲዊክሙ። ወኩኑ፡ ከመ፡ ዕደው፡ እለ፡

who serves his lord. And to the priests give the first fruits, so that they may bless you and your labour. And give all the tithes to the widows, the orphans, the poor and the strangers.

4 And, on the Sabbath day, which is [the day of] the resurrection of our Saviour, gather together in one place, and give thanks to God for all the good things that he has done for you in Christ, so that your sacrifice may be perfect and acceptable before God. For, he said concerning the church, “Let them enter it and offer up incense and sacrifice.” God said, “I am the great King who holds the whole world, and my name is terrible among all the nations.”

5 Appoint for yourselves bishops, presbyters and deacons, meek and humble men chosen from the people, pure and tried in every good work, who do not love gold but rather teach the word of God, the word of instruction, and expound uprightly the commandments of Christ, as a father and lord, in love, without wrath or anger, with a humble heart and meekness. Keep all this that you have been commanded by God for the life of your souls. Let your loins be girded and your lamps shining. And be like men who wait for their

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a We take **ዓስራተ** as a misspelling of **ዓሥራተ** (‘*tithes*’).

b We assume that **ወዕርጉ** is a misspelling of **ወአዕርጉ** (‘*and offer up*’).

c In **ሠይሙ**, the first letter is cramped and the second could be read **ረ**; we take it as a variant spelling of **ሢሙ** (‘*Appoint*’).

d Here, **ወሕትወ**, with the 6th-order **ሕ**, is evidently a form of **ኀተወ** (‘shine’).

ይጸንሑ፡ እግዚአሙ፡ ማእዜ፡ ይመጽእ፡ እመኒ፡ ቀዳሚ፡ ሰዐተ፡ ሌሊት፡ አው፡ መንፈቀ፡ ሌሊት፡ ወእመኒ፡ ጊዜ፡ ይኔቁ፡ ዶርሆ፡ ወእመኒ፡ ጎሐ፡ ወጽብሐ፡ ይመጽእ፡ እግዚእ፡ በጊዜ፡ ኢተሐዘቡ፡ ብፁዓን፡ እሙንቱ፡ አግብርት፡ ዘአቲዎ፡ እግዚአሙ፡ ይረክቦሙ፡ እንዘ፡ ከመዝ፡ ይገብሩ። ናሁ፡ ይቀንት፡ ወያለብሶሙ፡ ወያንሶሱ፡ ወይሜጥዎሙ፡ ጸልዩ፡ ወግበሩ፡ ከመዝ፡ ከመ፡ ኢይርከብክሙ፡ ግብተ፡ ሞት፡

6 ወአመ፡ ያስተርኢ፡ ስብሐቲሁ፡ በሰማያት፡ ለወልደ፡ እጓለ፡ እመሕያው። ወአሚሃ፡ ይነፍሕ፡ ቀርነ፡ ሊቀ፡ መላእክት፡ ወይትነሥኡ፡ ሙታን፡ ወይመጽእ፡ እግዚእ፡ ምስለ፡ ኵሎሙ፡ ቅዱሳኒሁ፡ በደመና፡ ሰማይ፡ ወኵሎሙ፡ መላእክተ፡ ኃይሉ፡ ምስሌሁ፡ ወይነብር፡ ዲበ፡ መንበረ፡ መንግሥቱ። ወየሐጕሎ፡ ለዲያብሎስ፡ መስሕት። ወይፈድዮ፡ ለኵሉ፡ በከመ፡ ምግባሩ፡ ወእምዝ፡ የሐውሩ፡ ኃጥአን፡ ውስተ፡ ኵነኔ፡ ዘለዓለም። ወጻድቃንሰ፡ ውስተ፡ ሕይወት፡ ዘለዓለም፡ ወይትፌሥሑ፡ በመንግሥተ፡ ሰማያት፡ በኢየሱስ፡ ክርስቶስ፡ እግዚእነ፡

7 ኩኑኬ፡ ድልዋነ፡ ትርከቡ፡ ሠናይቶ። ወንስአል፡ ወናንቃዕዱ፡ ኀቤሁ፡ ወንበል፡ መድኀኒነ፡ ዘህልው፡ እምቅድመ፡ ዓለም፡ አምላከ፡ አማልክት፡ ወእግዚእ፡ አጋእዝት፡ አኃዜ፡ ኵሉ፡ ዓለም፡ አሐዱ፡ አምላክ፡ ገባሬ፡ ኵሉ፡ ፍጥረት፡ እግዚአሙ፡ ለአበዊነ፡ ቅዱሳን። ዘአልቦ፡ ዐመፃ፡ በኀቤሁ፡ አምላከ፡ አብርሃም፡ ይስሐቅ፡ ወያዕቆብ፡ መኀሪ፡ ወሰሬዩ፡ ኃጢአት፡ ማእመን፡ ወየዋህ፡ ወብዙኀ፡

lord, whenever he comes, whether at the first hour of the night or at midnight, or when the cock crows, or at dawn and morning. The Lord will come at a time that you do not expect. Blessed are those servants whom their lord finds doing so when he returns. Behold, he will gird himself and clothe them, and go about and serve them[a]. Pray and do likewise, lest death find you suddenly.

6 And, when the glory of the Son of Man appears in the heavens, then the archangel will blow the trumpet, and the dead will rise, and the Lord will come with all his saints in the clouds of heaven, and all the angels of his power with him, and he will sit upon the throne of his kingdom. And he will destroy the devil, the deceiver. And he will repay each one according to his deeds. And, after this the sinners will go into eternal condemnation. But the righteous [will go] into eternal life, and they will rejoice in the kingdom of heaven through Jesus Christ our Lord.

7 Be ready, then, so that you may obtain his good things. And let us pray and look up to him and say: “O our Saviour, who exist from before the world, God of gods and Lord of lords, who hold the whole world, one God, maker of all creation, Lord of our holy fathers, with whom there is no iniquity, God of Abraham, Isaac and Jacob, merciful and forgiver of sin, faithful and gentle, abundant in compassion and mercy, and nothing is hidden from

[a] *GG-145* repeats ‘*and clothe them*’ (blotted) in place of ‘*and serve them*’.

ሣህል፡ ወምሕረት፡ ወአልቦ፡ ዘይትጎባእ፡ እምኔሁ፡ ወኵሉ፡ ክሡት፡ በቅድሜሁ። ብከ፡ ይትኤመኑ፡ ነፍስ፡ ጻድቃን። ወኪያከ፡ ይሴፈዉ፡ ቅዱሳን። አቡሆሙ፡ ለእለ፡ አልቦሙ፡ ነውረ፡ ወይሰምዕ፡ ጸሎቶሙ፡ ለንጹሓነ፡ ልብ፡ ወያጸምእ፡ ስእለቶሙ፡ ለእለ፡ ኢያረሙ። አኀድር፡ ሥምረተከ፡ እግዚኦ፡ ላዕለ፡ ኵሉ፡ ፍጥረት። እስመ፡ ተአምር፡ እምቅድመ፡ ሕሊና፡ ዘይሔሊ፡ ልብ፡ ወበኵሉ፡ አጽናፈ፡ ዓለም፡ ለከ፡ ያዐርጉ፡ መሥዋዕተ፡ ወዕጣነ፡ በጸሎት፡ ወአኰቴት፡ ዘሠርዐ፡ መዋዕለ፡ ይግበሩ፡ ጽድቀ፡ ወርኅው፡ አንቀጸ፡ ምሕረቱ፡ ለኵሉ፡ ዘየኃሥሥ፡ ኪያሁ፡ ወመርሐነ፡ ሕገ፡ ወትእዛዘ፡ ወሥርዓተ። ወአለበወነ፡ ከመ፡ ብዕለዝ፡[a] ዓለም፡ ኀላፊ፡ ውእቱ። ወስነ፡ ላሕይ፡ ኢይነብር፡ ለዝሉፉ፡ ወጽንዐ፡ ኃይል፡ ይማስን፡ ፍጡነ። እስመ፡ ቀደመ፡ አቡነ፡ አብርሃም፡ ኖዊረ፡ በፍኖተ፡ ጽድቅ፡ ወወሀብከ፡ ክብረ፡ ወብዕለ፡ ወበአሚን፡ ፈጸመ፡ ፍኖቶ፡ ወትቤሎ፡ አበዝኖ፡ ዘርአከ፡ ከመ፡ ኮከበ፡ ሰማይ፡ ወከመ፡ ኖፃ፡ ባሕር፡ ወወሀብኮ፡ ይስሐቅሃ። ባረከ፡ ወትብሎ፡ እሄሉ፡ ምስለ፡ ዘርእከ፡ እምድኅሬከ። እስመ፡ አእመርናሁ፡ ለክርስቶስ። በአቡነ፡ ያዕቆብ፡ ዘፈነውከ፡ ብሔረ፡ ግብጽ፡ ወትቤሎ፡ ናሁ፡ አነ፡ እሄሉ፡ ምስሌከ፡ ወአብዝኖ፡ አበዝኀከ፡ ፈድፋደ። ወከማሁ፡ ትቤሎ፡ ለሙሴ፡ ቊልዔከ፡ ቅዱስ፡ ወምእመን፡ በጎበ፡ ዕፀ፡ ጳጦስ፡ አነ፡ ህልው፡ እምቅድመ፡ ዓለም፡ ወይሄሉ፡ ስምየ፡ እስከ፡ ለዓለም። ወአንተሰ፡ እግዚኦ፡ ለዓለም፡ ትነብር፡ ወዝክርከኒ፡ ለትውልደ፡ ትውልድ። ዘባረክ፡ ዘርአ፡

him, and everything is open before him. In you the souls of the righteous trust, and on you the saints set their hope. [You are] the father of those who have no blemish, who hears the prayer of the pure in heart and listens to the supplication of those who are not silent. Make your good pleasure dwell, O Lord, upon all creation, for you know what the heart thinks before the thought; and in all the ends of the world they offer up to you sacrifice and incense with prayer and thanksgiving, [to] him who appointed days that [men] might do righteousness, and the gate of his mercy is open to everyone who seeks him. And he guided us [in] law and commandment and ordinance, and made us understand that the wealth of this world is passing, that the loveliness of beauty does not last forever, and that the strength of might quickly perishes. For, our father Abraham was the first to walk in the way of righteousness, and you gave him honour and wealth, and in faith he completed his course; and you said to him, 'I will multiply your seed like the stars of heaven and like the sand of the sea'; and you gave him Isaac. You blessed [him] and said to him, 'I will be with your seed after you.' For, we have known Christ in our father Jacob, whom you sent to the land of Egypt, and you said to him, 'Behold, I will be with you, and I will surely multiply you exceedingly.' And likewise you said to Moses, your holy and faithful servant, at the bush, 'I exist from before the world, and my name will be forever.' But you, O Lord, abide forever.[b] And your memorial also is for generation after generation. [You] who

[a] We would expect ብዕለዝ፡ to be written with a divider (ብዕለ፡ ዝ፡ – '*the wealth of this*').

[b] Harden lacks this sentence.

አብርሀም፡ ይኩን፡ ቡሩክ፡ ስምከ፡ ለዓለም፡ ዘፈጠርከ፡ ለሰብእ፡ ይኩን፡ ነባቤ።

8 ወአንተ፡ ትቤ፡ በጥበብከ፡ ንግበር፡ ሰብአ፡ በአርአያነ፡ ወበአምሳሊነ። ወሤምከ፡ ለአዳም፡ ይኩን፡ መስፍነ፡ ላዕለ፡ ኵሉ፡ ወወሀብከ፡ ሕይወተ፡ ዘለዓለም። ወሶበ፡ ዐለወ፡ ትእዛዘከ፡ አውፃእከ፡ እምገነት፡ ወአምጻእከ፡ ላዕሌሁ፡ ሞተ።

9 ወእምዝ፡ ፈነውከ፡ ለዋሕድ፡ ወልድከ፡ ወአንሣእከ፡ እምድቀቱ። ወአግባእከ፡ ውስተ፡ ገነተ፡ ትፍሥሕት። አንተ፡ እግዚአብሔር፡ ባሕቲትከ፡ ዐቢይ፡ ኃያል፡ ወግሩም፡ መኃሪ፡ ወየዋህ፡ አኃዜ፡ ኵሉ፡ ዘትገብር፡ መንክረ፡ ዘኢያርሕቅ፡ ሣህሎ፡ እምላዕለ፡ ፍጥረቱ፡ ኄር፡ ወመፍቀሬ፡ ሰብእ። ወትየውሆሙ[a]፡ ለኃጥአን፡ ወትመይጠሙ፡ በብዝኃ፡ ምሕረትከ። ወእንዘ፡ ኢይደልወነ፡ ናንቀዐዱ፡ ኀቤከ፡ ወናንሥእ፡ አዕይንቲነ፡ ውስተ፡ ሰማይ። ወአንተሰ፡ በጽንዐ፡ ኃይልከ፡ ትኔጽር፡ ዲበ፡ ትሕትናነ። ሰማይ፡ ስቁል፡ በትእዛዝከ። ወምድር፡ ትጸንዕ፡ በ‹ቃልከ፡ እስ›መ፡ ኃያል፡ አንተ፡ እግዚአ፡ ወጽድቅ፡ ኵነኔከ። ወመልአ፡ ዘፈጠርከ።

blessed the seed of Abraham, may your name be blessed forever, [you] who created man to be rational.

8 "And you said in your wisdom, "Let us make man in our image and in our likeness;" and you appointed Adam to be ruler over all, and you gave [him] eternal life. And when he transgressed your commandment, you put [him] out of the garden and brought death on him.

9 "Then you sent your only Son, and raised [Adam] from his fall, and brought [him] back into the garden of delight. You alone, O Lord, are great, mighty and terrible, merciful and gentle, the Almighty, who work wonders, who do not withdraw your mercy from your creation, good and a lover of mankind; and you deal gently with sinners and turn them back in the multitude of your mercy. And though it is not fitting for us to look up to you or to raise our eyes to heaven, yet you, in the strength of your power, look on our lowliness. The heaven is hung by your commandment, and the earth stands firm by your word, for you are mighty, O Lord, and your judgement is righteous, and it has filled what you created."

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[a] The word, **ወትየውሆሙ**, is an unusual form, apparently from **የውሀ** ('be gentle', so also *BnF d'Abbadie 79*); it is here rendered '*deal gently with*'.

ዲድስቅልያ፡ ፴፯

በእንተ፡ ቅኔ፡ ሠራዊት፡ መንፈሳዊያ[a]፡ ወቅድስት፡ ቤተ፡ ክርስቲያን።

1 ኵሎሙ፡ ሠራዊተ፡ መላእክት፡ መንፈሳዊያን፡ ነደ፡ እሳት፡ እሙንቱ፡ ወቅዱሳን፡ ኪሩቤል፡ ወሱራፌል፡ እለ፡ ፮ክንፈሆሙ፡ ኪያከ፡ ይሴብሑ፡ በዐቢይ፡ ቃል፡ ወይዜምሩ፡ በቃል፡ ዘኢያረምም፡ ወይብሉ። ቅዱስ፡ ቅዱስ፡ ቅዱስ፡ እግዚአብሔር፡ ጸባኦት፡ ፍጹም፡ መልአ፡ ሰማያተ፡ ወምድረ፡ ቅድሳተ፡ ስብሐቲከ። ወኵልቆሙ፡ ለእሙንቱ፡ መላእክት፡ ወሊቃነ፡ መላእክት፡ መናብርት፡ ወሥልጣናት፡ አጋእዝት፡ ወኃይላት፡ ወሊቃናት። ኪሩቤል፡ ወሱራፌል፡ ይጸርኑ፡ ‹ከ›መዝ[b]፡ ወይብሉ፡ ይትባረክ፡ እግዚአብሔር፡ አምላከ፡ እስራኤል፡ ወቡሩክት፡ ዛቲ፡ ቤተ፡ ክርስቲያን፡ እንተ፡ አሕዛብ፡ ወትመስል፡ ኃይለ፡ ሰማያት፡ መዐልተ፡ ወሌሊተ፡ በነፍስ፡ ቅዱስ፡ ወበልብ፡ ፍጹም፡ ይዜምሩ፡ ከመዝ፡ ወይብሉ። ሰረገላሁ፡ ለእግዚአብሔር፡ አእላፍ፡ አእላፋት። ወትእልፌት፡ አእላፋት፡ ይሴብሕዎ፡ ለእግዚአብሔር፡ በደብረ፡ ሲና፡ ቅዱስ። ሰማያት፡ ወኵሉ፡ ዘውስቴቱ፡ ይገንዩ፡ ለከ። እስመ፡ አንተ፡ ሰቀልከ፡ ለሰማይ፡ ከመ፡ ቀመር፡ ወሣረርካ፡ ለምድር፡ ወአጽናዕ፡ ዲበ፡ ማይ። ወፈጠርከ፡

Didascalia 37

Concerning the Service of the Spiritual Hosts and of the Holy Church

1 All the hosts of the spiritual angels are a flame of fire. And the holy cherubim and seraphim[d], who have six wings, praise you with a loud voice and sing with a voice[e] that is never silent. And they say, “Holy, holy, holy, perfect Lord of hosts, [who] has filled the heavens and the earth with the holiness of your glory!” And the number of those angels and archangels, thrones and authorities, dominions and powers and principalities, [and] the cherubim and seraphim cry out thus and say, “Blessed be the Lord, the God of Israel.” And blessed is this[f] Church of the nations, which is like the host of heaven: day and night, with a holy soul and a perfect heart, they sing thus, and say, “The chariot of the Lord is myriads of myriads, and ten thousands of myriads praise the Lord on holy Mount Sinai.” The heavens and all that is in them give humble thanks to you, for you hung the heaven like a vault, and founded the earth and made [it] firm upon the waters; and you created darkness and light. And you numbered the stars in their

Didascalia 37

a The word, **መንፈሳዊያ**, is most likely a misspelling of **መንፈሳዊያን** (‘*spiritual*’).

b In *GG-145*, the first letter of **ከመዝ** is hidden under a stain but the reconstruction is certain.

d Harden lacks ‘*and seraphim*’.

e *BnF d'Abbadie 79* omits ‘*and sing with a voice*’.

f *BnF d'Abbadie 79* omits ‘*this*’.

ጽልመተ፡ ወብርሃን። ወጐለቆሙ[a]፡ ለከዋክብት፡ በምልአሙ፡ ወሰመይኮሙ፡ ለኵሎሙ፡ በበአስማቲሆሙ። ወኵሉ፡ ፍጥረት፡ ይዜንዉ፡ ዕበይከ። ወዕፀወ፡ ገዳምኒ፡ አንተ፡ አብቈልከ፡ ወበእንተዝ፡ መፍትው፡ ኵሉ፡ ፍጥረት፡ ሰብእ፡ የዐርጉ፡ ለከ፡ ስብሐተ፡ ወአኰቴት፡ መሥዋዕተ፡ ወቍርባነ፡ ወዕጣነ፡ በእግዚእነ፡ ወመድኀኒነ፡ ኢየሱስ፡ ክርስቶስ፡ ዋሕድ፡ ወልድ፡ አንተ፡ ውእቱ፡ ባሕቲትከ፡ አኃዜ፡ ኵሉ፡ ኄር፡ ወመፍቀሬ፡ ምሕረት፡ ወገባሬ፡ ሠናይት። እስመ፡ ለከ፡ ስብሐት፡ ወእጎዝ፡ ለዓለመ፡ ዓለም፡ አሜን። አንተ፡ በሰማይ፡ ወአንተ፡ በምድር፡ ወአንተ፡ በባሕር፡ ዘታስተጋብእሙ፡ ለኵሉ፡ ፍጥረት፡ እምአጽናፈ፡ ምድር። ወአልቦ፡ ተፍጻሜት፡ ለዕበይከ፡ እስመ፡ አኮ፡ ንሕነ፡ ዘነበብነ፡ ዘንተ፡ አላ፡ አንተ፡ ትቤ። አነ፡ ውእቱ፡ እግዚአብሔር፡ ዘመልዕልተ፡ ሰማያት፡ ወአነ፡ ህልው፡ ውስተ፡ ኵሉ፡ መካን፡ ወአልቦ፡ ባዕድ፡ አምላክ፡ ዘእንበሌየ፡ ትቤ። እሙን፡ ውእቱ፡ ቃልከ፡ ወአልቦ፡ ዘይመስል፡ ኪያከ። እግዚአብሔር፡ ቅዱስ፡ እግዚአሙ፡ ለቅዱሳን፡ ወነፍሰ፡ ኵሉ፡ ውስተ፡ እዴከ። ለከ፡ ይደሉ፡ ስብሐት፡ ወልዕልና፡ ዘኢይትወለጥ፡ መንበሩ፡ ወኢይደክም፡ ኃይሉ፡ ወኢይትክህል፡ ዜንዎ፡ ዕበዩ፡ ወመንክር፡ ሥነ፡ ላሕዩ፡ ወአልቦ፡ ዘይክል፡ ቀሪበ፡ ኀቡ፡ ማሕደሩ። ወአልቦ፡ ኑልቈ፡ አእምሮ፡ ጥበቡ፡ ኢየኀልቅ፡ ጽድቁ፡ ወኢይጽሕቅ፡ ዘያሜክሮ፡ ወኢየኀሥሥ፡ ዘይረድኦ፡ አልቦ፡ ጥንተ፡ ወኢተፍጻሜተ፡ ኢየኀልቅ፡ መንግሥቱ፡ ወአልቦ፡ ዘይክል፡

fullness and called them all by their names; and the whole creation declares your greatness, and you also made the trees of the field to grow. Therefore, it is fitting that the whole creation of mankind should offer up to you glory and thanksgiving, sacrifice, offering and incense, through our Lord and Saviour Jesus Christ, the only Son. You alone are the Almighty, good, a lover of mercy and a doer of good. For, yours are the glory and the dominion forever and ever. Amen.[b] You are in heaven, and you are on earth, and you are in the sea, you who gather all creation from the ends of the earth, and there is no end to your greatness. For it is not we who have said this, but you said, “I am the Lord, who am above the heavens, and I am present in every place, and there is no other god besides me,” you said[c]. True is your word, and there is none like you, O holy God, Lord of the saints, and the soul of everyone is in your hand. To you are due glory and exaltation, whose throne does not change and whose strength does not weaken, whose greatness cannot be told, and the beauty of whose comeliness is wonderful. There is none who can draw near to his dwelling; there is no numbering the knowledge of his wisdom; his righteousness has no end; he needs none to counsel him and seeks none to help him; there is neither beginning nor end; his kingdom does not pass away; there is

[a] In **ወጐለቆሙ**, the second letter could be a **ጕ**, as in *BnF d'Abbadie 79*; the form is 3rd-person (‘he numbered them’) amid 2nd-person verbs and is here rendered ‘*you numbered*’.

[b] *BnF d'Abbadie 79* lacks ‘*Amen*’.

[c] Harden and *BnF d'Abbadie 79* omit ‘*you said*’.

መዊአ፡ ኃይሉ፡ ወአልቦሙ፡ ጐልቈ፡ ሠራዊት፡ መላእክት፡ እለ፡ ይትለአክዎ። አንተ፡ ውእቱ፡ አቡሃ፡ ለጥበብ፡ ወገባሬ፡ ኵሉ፡ ፍጥረት፡ ወገባሬሃ፡ ለሕግ። አንተ፡ ታማስኖሙ፡ ለዕልዋን፡ ወተዐስዮሙ፡ ለጻድቃን። እግዚአብሔር፡ አቡሁ፡ ለእግዚእነ፡ ወመድኀኒነ፡ ኢየሱስ፡ ክርስቶስ። እግዚአሙ፡ ለእለ፡ ይገንዩ፡ ሎቱ፡ ወአልቦ፡ ሐሰተ፡ በኀቤሁ፡ ወኢይነሥእ፡ ሕልያነ፡ በውስተ፡ ፍትሕ፡ ወአልቦ፡ ጐልቈ፡ አኰቴቱ። ለከ፡ ይደሉ፡ ክብር፡ ወስብሐት፡ ወሰጊድ፡ ዘየዐርግ፡ ኀቤከ፡ ኵሉ፡ ነፍስ፡ ነባቤ፡ ለዓለመ፡ ዓለም፡ አሜን።

none who can overcome his power; and there is no numbering the hosts of angels who minister to him. You are the father of wisdom, and the maker of all creation, and the maker of the law; you destroy the perverse and reward the righteous. [You are] God, the Father of our Lord and Saviour[a] Jesus Christ, the Lord of those who humbly give him thanks; there is no falsehood with him, he takes no bribe in judgement, and his praises are without number. To you are due the honour and glory and worship that go up to you [from] every rational soul, forever and ever. Amen.

[a] *BnF d'Abbadie 79* omits '*and Saviour*'.

ዲድስቅልያ፡ ፴፰

በእንተ፡ ከመ፡ መፍትው፡ ናዕርፍ፡ ሰንበታተ፡ ወናጽምእ፡ ቃለ፡ ቅዱሳት፡ መጻሕፍት፡ ከመ፡ ንግበር፡ ፈቃዶ፡ ወንዘክር፡ ሕማማቲሁ፡ ዘገብረ፡ በእንቲአነ፡ እግዚአብሔር፡ ቃል።

1 እግዚአብሔር፡ አኃዜ፡ ኵሉ፡ ዘፈጠረ፡ ዓለመ፡ በኢየሱስ፡ ክርስቶስ፡ መድኃኒነ። ወሠርዐ፡ ሰንበተ፡ ወአዕረፈ፡ ባቲ፡ እምኵሉ፡ ግብ‹ሩ›[b]። ወለነኒ፡ አዘዘነ፡ ናዕርፍ፡ እምኵሉ፡ ግብረ፡ እደዊነ፡ ወእምሐዊረ፡ ፍኖት። ወንኩን፡ ድልዋነ፡ ለተቀንዮ፡ ገቢረ፡ ትእዛዛቲሁ፡ ለእግዚአብሔር፡ ወገበርከ፡ ለነ፡ መዋዕለ፡ በዓላት፡ ፍሥሐ፡ ለነፍሳቲነ፡ ወንዘክር፡ ኪነ፡ ጥበቡ። ዘሠምረ፡ እግዚአብሔር፡ ቃል፡ ይትወለድ፡ እምብእሲት፡ በእንቲአነ፡ ወአስተርአየ፡ ገሃደ፡ በዝ፡ ግብር፡ ወተጠምቀ፡ ከመ፡ ሰብእ፡ እንዘ፡ አምላክ፡ ውእቱ፡ ወተዐገሠ፡ ሕማማተ፡ መስቀል፡ እንዘ፡ አምላክ፡ ውእቱ። ወሞተ፡ ወተንሥአ፡ እሙታን፡ በዐቢይ፡ ኃይሉ። ወበእንተዝ፡ ንግበር፡ በዓለ፡ ዕለተ፡ ትንሣኤሁ፡ ቅድስተ፡ ወናክብር፡ እጉደ፡ ሰንበት፡ ንሴብሕ፡ ወንዜምር፡ ለዘ፡ ሞአ፡ ለሞት። ወአብርሀ፡ ኵሎ፡ ዓለመ፡ ወጸገወነ፡ ክብረ፡ ወስብሐተ፡ ዘእንበለ፡ ሙስና። ወአስተጋብአሙ፡ ለዝርዋን፡ ሕዝብ፡ ወረሰዮሙ፡ ይኩኑ፡

Didascalia 38

That we ought to[a] rest on the Sabbaths and listen to the Word of the Holy Scriptures, so we may do His will, and remember the sufferings that God the Word underwent for our sake

1 O God Almighty, who created the world through Jesus Christ our Saviour![c] And he appointed the Sabbath and rested on it from all his work, and he commanded us too to rest from all the work of our hands and from going on a journey, and to be ready to serve by doing the commandments of God; and you made feast days for us, a joy for our souls. And let us remember the skill of his wisdom: that God the Word was pleased to be born of a woman for our sake[d], and appeared openly in this way, and was baptized as a man though he is God, and patiently endured the sufferings of the cross though he is God[e]. And he died, and rose from the dead with his great power. Therefore, let us celebrate the feast of the day of his holy resurrection and honour the first [day] of the week; we praise and sing to him who conquered death. And he gave light to the whole world and bestowed on us honour and glory without corruption; he gathered the scattered people and made them one pure flock, and

Didascalia 38

a *BnF d'Abbadie 79* omits '*That we ought to*'.

b The last letter of the word is faded, leaving a space before the full stop; we restore to **ግብሩ** ('*his work*'), following *BnF d'Abbadie 79*.

c For this sentence, Harden reads, "*O Almighty, who created the world, Jesus Christ our Saviour.*"

d *GG-145* adds '*God*' here (a copying slip).

e *BnF d'Abbadie 79* omits '*though he is God*'.

አሐደ፡ መርዔተ፡ ንጹሐ፡ ወባረከ፡ ላዕሌሆሙ፡ በከመ፡ ባረከ፡ ለእስራኤል። ወአንተ፡ እግዚኦ፡ ዘአውፃእከሙ፡ ለአበዊነ፡ እምድረ፡ ግብጽ፡ ወባላሕከሙ፡ እምቅኔ፡ መሪር፡ ወአድኀንከሙ፡ እምባሕር፡ ወእምግብረ፡ ግንፋል። ወአውፃእከሙ፡ እምትምልክተ፡ ፈርዖን፡ ወሠራዊቱ። ወአኀለፍኮሙ፡ ባሕረ፡ እንተ፡ የብስ፡ ወሴሰይኮሙ፡ በገዳም፡ ኵሎ፡ ሠናያተ፡ ወሠራዕከ፡ ሎሙ፡ ሕገ፡ ወ፲ቃላተ፡ ዘነበብከ፡ በቃልከ፡ ወጸሐፍከ፡ በእደከ። ወአዘዝኮሙ፡ ያዕርፉ፡ በዕለተ፡ ሰንበት፡ ከመ፡ ይግነዩ፡ ለከ፡ ወይድኀኑ፡ እምኵሉ፡ መንሱት፡ ወእኩይ። ወአሰርኮሙ፡ በቃለ፡ ተግሣጽ፡ ወአስተጋባእከሙ፡ ወአባእኮሙ፡ ውስተ፡ ቤተ፡ መቅደስከ። ወበእንተዝ፡ አዘዘነ፡ ናዕርፍ፡ በኵሉ፡ ሰናብት። እስመ፡ በዕለተ፡ ሰንበት፡ አዕረፈ፡ እግዚእነ፡ እምኵሉ፡ ግብሩ፡ ንሕሥሥ፡ እንከ፡ ሕጎ፡ ወንባርኮ፡ ለእግዚአብሔር፡ ወናእኵቶ፡ በእንተ፡ ኵሉ፡ ጸጋ፡ ዘጸገወነ፡ ሠናይቶ፡ ለውሉደ፡ ሰብእ። ወእምዝ፡ ኵሉ፡ ተዐቢ፡ ትንሣኤሁ፡ ቅድስት፡ ዘመሀረነ፡ እግዚእነ፡ ወመድኀኒነ፡ ወፈጣሪነ፡ እግዚአብሔር፡ ቃል፡ ዘተወልደ፡ እምቅድመ፡ ይትፈጠር፡ ዓለም፡ ወልደ፡ አብ፡ ‹እማር›ያም[a]፡ ድንግል፡ ዘእንበለ፡ ትድምርት፡ ሐመ፡ ወተሰቅለ፡ ወሞተ፡ በመዋዕለ፡ ጲላጦስ፡ ጴንጤናዊ። ወተንሥአ፡ እሙታን፡ በዕለተ፡ ሰንበት፡ ክርስቲያን፡ ተዘከር፡ እግዚኦ፡ ዘናበውእ፡ ለከ፡ በዛቲ፡ ዕለት፡ መሥዋዕተ፡ ወቍርባነ፡ ወአኰቴተ፡ ለስምከ፡ ቅዱስ፡

blessed them as he blessed Israel. And you, O Lord, are the one who brought our fathers out of the land of Egypt; you rescued them from bitter bondage and saved them from the sea and from the work of bricks. And you brought them out from the dominion of Pharaoh and his hosts. You led them through the sea on dry land, fed them in the wilderness with all good things, and appointed for them a law and ten words, which you spoke with your voice and wrote with your hand. And you commanded them to rest on the Sabbath day so that they might give thanks to you, and that they might be saved from all temptation and[b] evil. You bound them with the word of admonition, gathered them, and brought them[c] into the house of your sanctuary. For this reason, he commanded us to rest on every Sabbath, because on the Sabbath day our Lord rested from all his work. Let us, then, seek his law, and bless God and give him thanks for every gift of his goodness that he has bestowed on us, the children of men. And greater than all this is his holy resurrection, which our Lord and Saviour and Creator, God the Word, taught us: he who was born before the world was created, the Son of the Father, [born] of Mary the Virgin without union [with a man], suffered and was crucified and died in the days of Pontius Pilate. And he rose from the dead on the day of the Christians' Sabbath. Remember, O Lord, what we bring to you on this day: sacrifice and offering and thanksgiving to your holy name, this great portion which you

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[a] In *GG-145*, the first letters of the name, **እማርያም** (‘*Mary*’), are covered by an ink smudge; here, we restore following *BnF d'Abbadie 79*.

[b] Harden & *BnF d'Abbadie 79* omit ‘*temptation and*’.

[c] *GG-145* omits ‘*and brought them*’ (a copying slip).

ዘንተ፡ ዐቢይ፡ ክፍለ፡ ዘወሀብከነ፡ ንግበር፡ ሠናየ፡ ለዕበየ፡ ኃይልከ፡

2 ወፈጸምከ፡ ትንቢተ፡ ነቢያት። ወሐረይከ፡ ለጽዮን፡ ወተሣህልከ፡ ለኢየሩሳሌም፡ ወአልዐልከ፡ መንበሮ፡ ለዳዊት፡ ማእከሌነ፡ በልደተ፡ ክርስቶስ፡ ዘተወልደ፡ እምዘርኡ፡ በሥጋ፡ እምድንግል። አንተ፡ እግዚኦ፡ ተወከፍ፡ ጸሎተ፡ ወስእለተ፡ ሕዝብከ፡ እለ፡ ይጼውዑከ፡ በጽድቅ፡ በከመ፡ ተወከፍከ፡ መሥዋዕቶሙ፡ ለጻድቃን፡ በበ፡ ዘመኑ። ቀዳሚ፡ አቤል፡ ዘነጸርከ፡ ላዕለ፡ መሥዋዕቱ፡ ወተወከፍኮ። ወለኖኅ፡ አመ፡ ይወፅእ፡ እምታቦት፡ ወለአብርሃም፡ አመ፡ ይወፅእ፡ እምብሔረ፡ ከላዳዊያን። ወለይስሐቅ፡ እምዐዘቅተ፡ ማሐላ። ወለያዕቆብ፡ በቤተ፡ ልሔም። ወለሙሴ፡ በገዳም። ወለአሮን፡ በደብር። ወለኢያሱ፡ ወልደ፡ ነዌ፡ በገልገላ። ወለጌዴዎን፡ በዲበ፡ ኰኵሕ። ወለማኑሄ፡ ወብእሲቱ፡ በእትከይ[a]። ወለሶምሶን፡ ሶበ፡ ይጸምእ፡ ቅድመ፡ የአብስ። ወለዮፍታሔ፡ በውስተ፡ ቀትል። ወለባርቅ፡ ወለ፡ ዴቦራ፡ በላዕለ፡ ሲሳራ። ወለሳሙኤል፡ በመሲባ። ወለዳዊት፡ በውስተ፡ ገራህተ፡ አርናን፡ ኤልፌሳዊ። ወለሰሎሞን፡ በገባኦን፡ በኢየሩሳሌም። ወለኤልያስ፡ በደብረ፡ ቀርሜሎስ። ወለኤልሳዕ፡ በጎበ፡ አንቅዕት። ወለዮሳፍጥ፡ በውስተ፡ ጸብእ። ወለሕዝቅያስ፡ በውስተ፡ ደዌሁ። በዲበ፡ ሰናክሬም። ወለምናሴ፡ በምድረ፡ ከላዳዊያን፡ እምድኅረ፡ አበሰ። ወለኢዮስያስ፡ በፓሰ[b]።

have given us, so that we may do good to the greatness of your power.

2 And you have fulfilled the prophecy of the prophets. You have chosen Zion and had compassion on Jerusalem, and have exalted the throne of David among us by the birth of Christ, who was born of his seed according to the flesh, of a virgin. You, O Lord, receive the prayer and supplication of your people who call upon you in truth, even as you received the sacrifices of the righteous, each in his own time: first Abel, on whose sacrifice you looked and whom you received; and Noah, when he went out of the ark; and Abraham, when he went out from the land of the Chaldeans; and Isaac [c] from the Well of the Oath; and Jacob in Bethlehem; and Moses in the wilderness; and Aaron on the mountain; and Joshua son of Nun in Gilgal; and Gideon on the rock; and Manoah and his wife in [the field]; and Samson when he was thirsty, before he sinned; and Jephthah in battle; and Barak and Deborah against Sisera; and Samuel in Masiba; and David in the field of Arna the Elphesite; and Solomon in Gibeon [and] in Jerusalem; and Elijah on Mount Carmel; and Elisha at the springs; and Jehoshaphat in war; and Hezekiah in his sickness [and] over Sennacherib; and Manasseh in the land of the Chaldeans after he had sinned;

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[a] The word, **በእትከይ**, is unintelligible, as is the **በእቱኮይ** of *BnF d'Abbadie 79*; the sense is supplied as '*the field*' from the parallels in *Apostolic Constitutions* VII.37 & Jg 13:9.

[b] Here, **በፓሰ** ('*Passover*') is a transliteration of the Greek Φασσᾶ (*Apostolic Constitutions* VII.37), not the usual **ፋሲካ**.

[c] Harden and *BnF d'Abbadie 79* add '*when he went out*'.

ወለዕዝራ፡ ሶበ፡ ይትመየጥ። ወለዳንኤል፡ በውስተ፡ ግበበ፡ አናብስት፡ ወለዮናስ፡ በውስተ፡ ከርሠ፡ ዐንበሪ። ወለ፫ደቂቅ፡ በውስተ፡ እቶን፡ እሳት። ወለሐና፡ በደብተራ፡ ስምዕ፡ በውስተ፡ ታቦት። ወለኔምያ[a]፡ አመ፡ የሐንፅ፡ ጥቅመ፡ ምስለ፡ ዘሩባቤል። ወለ፡ መታትያስ፡ ምስለ፡ ደቂቁ፡ በላዕለ፡ ማእዝንት፡ ወለኢዩል፡ በዲበ፡ በረከት። ወይእዜኒ፡ ከማሁ፡ ተወከፍ፡ ጸሎቶሙ፡ ለእለ፡ ያበውኡ፡ ኀቤከ፡ በአእምሮ፡ በኢየሱስ፡ ክርስቶስ፡ ናአኵተከ፡ በእንተ፡ ኵሉ፡ ግብር። አኃዜ፡ ኵሉ፡ ኢታርሕቅ፡ እምኔነ፡ ሣህለከ፡ ወምሕረተከ።

[3] እስመ፡ አንተ፡ መሐሪ፡ ወመሥተሣህል፡ በኵሉ፡ ትውልደ፡ ትውልድ። ዘተወከፍኮሙ፡ ለኢኖስ፡ ወለሄኖክ፡ ወለኖኅ፡ በመዋዕለ፡ ሙሴ፡ ገብርከ፡ ወኢያሱ፡ መሳፍንት። ወበመዋዕለ፡ ሳሙኤል፡ ወኤልያስ፡ ወባዕዳን፡ ነቢያት፡ ወበመዋዕለ፡ ዳዊት፡ ወካልኣን፡ ነገሥት። ወበመዋዕለ፡ አስቴር፡ ወመርዶኪዮስ። ወበመዋዕለ፡ ዮዲት፡ ወበመዋዕለ፡ ይሁዳ፡ ወመከቢዮስ፡[b] ወአኃዊሁ። ወለነኒ፡ ከማሁ፡ ተወከፈነ፡ በመዋዕሊነ፡ በዐቢይ፡ ሊቀ፡ ካህናት፡ ኢየሱስ፡ ክርስቶስ፡ ወልድከ፡ ዘአድኀነነ፡ እመጥባሕት፡ ወእምረኃብ፡ ወሴሰይከነ፡ ወአጽገብከነ፡ ወፈውስከነ፡ እምደዌ፡ ልሳናት፡ እኩያት፡ ወሰወርከነ፡ እምኔሆሙ፡ ኪያከ፡ ናአኵት፡ ኵሎ፡ ጊዜ፡ በኢየሱስ፡ ክርስቶስ፡ ዘጸንከነ፡ ቃለ፡ ጥዑመ፡ ወልሳነ፡ ነባቤ፡ ከመ፡ ቃለ፡ አርጋኖን፡ ወረሰይከነ፡

and Josiah at the Passover; and Ezra when he was returning; and Daniel in the den of lions; and Jonah in the belly of the whale; and the three children in the furnace of fire; and Hannah in the tabernacle of testimony, at the ark; and Nehemiah when he was building the wall with Zerubbabel; and Mattathias with his sons on the corners (?); and Iyul at the blessing. And now likewise receive the prayer of those who bring [offerings] to you with knowledge through Jesus Christ. We thank you for every deed. O Almighty, do not take your mercy and your compassion away from us.

[3] For, you are merciful and compassionate in all generations. You received Enosh[c] and Enoch and Noah, [and others] in the days of Moses your servant[d] and Joshua [and] the judges, and in the days of Samuel and Elijah and other prophets, and in the days of David and other kings, and in the days of Esther and Mordecai, and in the days of Judith, and in the days of Judas and Maccabaeus and his brothers. Receive us also, likewise, in our days through the great high priest Jesus Christ your Son, who saved us from the sword and from famine; and you fed us and satisfied us, and healed us from the sickness of evil tongues, and sheltered us from them. We thank you at all times through Jesus Christ, [you] who gave us a sweet voice and a speaking tongue like

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[a] **ለኔምያ** is a corrupt spelling of **ነሐምያ** (‘*Nehemiah*’).

[b] The phrase, **ይሁዳ፡ ወመከቢዮስ፡** (‘*Judas and Maccabaeus*’) makes two individuals of Judas Maccabaeus.

[c] *BnF d'Abbadie 79* omits ‘*Enosh*’.

[d] *BnF d'Abbadie 79* lacks ‘*your servant*’.

ንፍልጥ፡ ጥዑመ፡ ወመሪረ። ዐይነ፡ ለርኢይ፡ ወእዝነ፡ ለሰሚዕ። ወአንፈ፡ ለአጼንዎ፡ ወእደ፡ ለገሲስ፡ ወእገረ፡ ለሐዊር። ወዘንተ፡ ፈጠርከ፡ በንስቲት፡ ነጠብጣብ፡ ዘይትዐቁር[a]፡ ውስተ፡ ማኅፀን፡ ወጸነከነ፡ ነፍስ፡ እንተ፡ ኢትመውት፡ ወረሰይከ፡ ይኩን፡ ብእሴ፡ ብሩህ፡ ገሠጽኮ፡ በሕግከ፡ ወአሰርነኮ፡ በትእዛዝከ። ወእምድኅረ፡ ሕዳጥ፡ መዋዕል፡ ረሰይኮ፡ መዋቴ፡ ወጸነኮ፡ ትንሣኤ፡ ምንተ፡ እንከ፡ የዐስየከ፡ ሰብእ፡ ዘገበርከ፡ ሎቱ፡ ዘንተ፡ ኵሎ፡ ወይእዜኒ፡ መፍትው፡ ለነ፡ ናእኵትከ፡ ወንሰብሐከ፡ በአምጣነ፡ ኃይልነ። ተወከፍ፡ ይኩን፡ ሥሙረ፡ በኀቤከ። ወአድኅነነ፡ እማዕሌቶሙ፡ ለእለ፡ ቦሙ፡ ብዙኃ፡ አማልክት፡ ወባልሐነ፡ እምእለ፡ ይትቃረንዎ፡ ለክርስቶስ፡ ወአንግፈነ፡ እምስሕተቱ፡ ለሰይጣን፡ እስመ፡ አንተ፡ ፈነውኮ፡ ለክርስቶስ፡ ፍቁር፡ ዋሕድ፡ ወልድከ፡ ይኩን፡ ሰብአ፡ እንዘ፡ አምላክ፡ ወአሕደርከ፡ ላዕሌነ፡ ጸራቅሊጦስ፡ ወረሰይኮሙ፡ ለመላእክት፡ ይባርኩከ፡ ወአኀሠርከ፡ ለሰይጣን፡ እስመ፡ አንተ፡ ፈጠርከነ፡ ወከነ። ጸገወነ፡ ሕይወተ፡ ዕቀበነ፡ አንተ፡ ወሀበነ፡ ሲሳየነ፡ ወሚጠነ፡ ውስተ፡ ንስሐ። እስመ፡ ለከ፡ ይደሉ፡ ስብሐት፡ ወሰጊድ፡ በኵሉ፡ ዘገበርከ፡ ለነ፡ በወልድከ፡ ኢየሱስ፡ ክርስቶስ፡ ለዓለመ፡ ዓለም፡ አሜን። ዘንተ፡ ትልዉ፡ አኃዊነ፡ ኵሎ፡ ጊዜ፡ እግዚአብሔር፡ የሀሉ፡ ምስሌክሙ፡ ኵሎ፡ ጊዜ፡ በዲበ፡ ምድር፡ ወበሰማያት፡ በመንግሥተ፡ አቡሁ፡ ዘፈነዎ፡

the sound of an organ; and you made us able to tell sweet from bitter; [you gave us] eyes to see and ears to hear, a nose to smell, hands to touch and feet to walk. And this you created from a tiny drop that is formed (?) in the womb; and you gave us a soul that does not die, and made [him] to be an enlightened man; you instructed him by your law and adorned him with your commandment. And, after a few days, you made him mortal,[b] and you granted him resurrection. What, then, shall man give back to you for all this that you have done for him? And now, it is right for us to give you thanks and to praise you according to the measure of our strength. Accept [it], so that it may be pleasing before you; and save us from the rebellion of those who have many gods, and rescue us from those who oppose Christ, and deliver us from the error of Satan. For, you sent Christ, your beloved only Son, to become man, though he is God; and you caused the Paraclete to dwell in us, and appointed the angels to bless you, and put Satan to shame. For, you have created us and granted us life (?); keep us yourself[c], and give us our sustenance, and turn us to repentance. For, glory and worship befit you for all that you have done for us through your Son Jesus Christ, forever and ever. Amen. Follow this at all times, our brothers. May God be with you at all times[d] on earth and in heaven, in the kingdom of

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[a] The word, **ዘይትዐቁር**, is not a known form; the sense, '*is formed*', is taken from the context.

[b] *BnF d'Abbadie 79* repeats '*you made him mortal*' (a copying slip).

[c] Harden omits '*yourself*'.

[d] *BnF d'Abbadie 79* and Harden omit the second '*at all times*'.

ያግዕዘነ፡ እምግብረ፡ ኃጢአት፡ ወእምተቀንዮ፡ ለሰይጣን፡ ወወሀቦሙ፡ ሕይወተ፡ ለእለ፡ የአምኑ፡ በእግዚአብሔር፡ አምላክ፡ ፈጣሪ፡ ከመ፡ ይሕየዉ፡ እለ፡ የአምኑ፡ በክርስቶስ፡ ፈጣሬ፡ ኵሉ።

[4] አይ፡ አኰቴት፡ ዘይደሉ፡ ናዕርግ፡ ለእግዚአብሔር፡ አብ፡ በክርስቶስ፡ ኢየሱስ። ናሁ፡ አቅደምነ፡ ነጊሮተክሙ፡ ወመሀርናክሙ፡ ትዕቀቡ፡ ዘንተ፡ ኵሎ፡ ከመ፡ ትርከቡ፡ ሕይወተ፡ ዘለዓለም።

[Christ's] Father, who sent him to set us free from the deeds of sin and from servitude to Satan. And he gave life to those who believe in the Lord God, the Creator, so that those who believe in Christ, the Creator of all, may live.

[4] What thanksgiving is it fitting that we should offer up to God the Father through Christ Jesus? Behold, we have told you beforehand, and have taught you to keep all this, so that you may find eternal life.

ዲድስቅልያ፡ ፴፱

በእንተ፡ ንኡሰ፡ ክርስቲያን፡ እለ፡ ይፈቅዱ፡ ይጠመቁ።

1 እስመ፡ ለዘ፡ ይፈቅድ፡ ይጠመቅ፡ መፍትው፡ ይምህርዎ፡ ወያለብውዎ፡ ቃለ፡ ተግሣጽ፡ አእምሮ፡ እግዚአብሔር፡ ወያጠይቅዎ፡ ስብሐተ፡ ዋሕድ፡ ወልድ፡ ወስምረቱ፡ መንፈስ፡ ቅዱስ። ወዓዲ፡ ይንግርዎ፡ ዘከመ፡ ፈጠረ፡ እግዚአብሔር፡ ዓለመ፡ ወሰብእ፡ ዲቤሃ፡ ወኰነኖሙ፡ እግዚአብሔር፡ ለእኩያን፡ በማየ፡ አይኅ፡ ወአጥፍአሙ፡ ለኃጥአን፡ በእሳት፡ ወአዕበዮሙ፡ ለቅዱሳን፡ በኵሉ፡ ትውልደ፡ ትውልድ። እሉ፡ እሙንቱ፡ ሴም፡ ወሄኖስ፡ ወሄኖክ፡ ወኖኅ፡ ወአብርሃም፡ ወኵሎሙ፡ እለ፡ ተወልዱ፡ እምኔሁ። ወመልከ፡ ጼዴቅ። ወኢዮብ፡ ወሙሴ። ወኢያሱ፡ ወካሌብ። ወፊናሐስ፡ ካህን። ወኵሎሙ፡ ጻድቃን፡ በበ፡ ትውልዶሙ። ወዘከመ፡ ኃረዮሙ፡ እግዚአብሔር፡ ለትዝምደ፡ ሰብእ፡ ወኢመነኖሙ[b]። አላ፡ ዳእሙ፡ ጸውዖሙ፡ ወሜጠሙ፡ እምስሕተት፡ ኵሎ፡ ጊዜ፡ ወእምከንቱ፡ ውስተ፡ ዘበአማን፡ አእምሮ፡ ወአውፅአሙ፡ እምተቀንዮ፡ ለጸላኢ፡ ወረሰዮሙ፡ ሐራ፡ ለገቢረ፡ ትእዛዙ፡ ወአድኀኖሙ፡ እምስሕተተ፡ ሞት፡ ወመርሐሙ፡ ውስተ፡ ሕይወት። ይለብዉኬ፡ ዘንተ፡ ኵሎ፡ ዘይፈቅድ፡ ይጠመቅ፡ ወይንሣእ፡ ጥምቀተ። ወዘሂ፡ ያነብር፡ እደ፡ ላዕሌሁ፡ ይስግድ፡ ለእግዚአብሔር፡ አብ፡ ገባሬ፡ ኵሉ፡ ፍጥረት፡ ዘፈነወ፡

Didascalia 39

Concerning the Catechumens[a] who Wish to be Baptized

1 For, the one who desires to be baptized must be taught and made to understand the word of instruction, the knowledge of God, and be informed of the glory[c] of the only Son and the good pleasure of the Holy Spirit. Moreover, let them tell him how God created the world and man upon it, and how God judged the wicked by the waters of the flood, and destroyed the sinners with fire, and magnified the saints in every generation. These are Shem[d], and Enosh, and Enoch, and Noah, and Abraham, and all who were born of him, and Melchizedek, and Job, and Moses, and Joshua, and Caleb, and Phinehas the priest, and all the righteous, each in their generation; and how God chose the human race and did not reject them; but, rather, he called them and, at all times, turned them from error and from vanity to true knowledge, and brought them out of servitude to the enemy, and made them an army to do his commandment, and saved them from the error of death, and led them into life. So, let him who desires to be baptized understand all this, and receive baptism. And let him who lays [his] hand on him worship God the Father, the maker of all creation, who sent us his only

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Didascalia 39

[a] *BnF d'Abbadie 79* omits '*Concerning the Catechumens*'.

[b] In **ወኢመነኖሙ**, the **ኢ** is added above the line (a scribal correction).

[c] In place of '*the glory*' (**ስብሐተ**), Harden & *BnF d'Abbadie 79* have '*the incarnation*' (**ትስብእተ**).

[d] For '*Shem*' (**ሴም**), here following *GG-145* & *BnF d'Abbadie 79*, *BL Or. 752* has '*Seth*' (**ሴት**), which one would expect, here.

ጎቤነ፡ ወልዶ፡ ዋሕደ፡ ኢየሱስ፡ ክርስቶስ፡ ያድኅኖሙ፡ ለትዝምደ፡ ሰብእ፡ እምርስሐተ፡ ሥጋ፡ ወመንፈስ፡ ወይቄድሶሙ፡ በሥምረተ፡ ኂሩቱ፡ ይመርሖሙ፡ ፍኖቶ፡ ወያበርህ፡ አዕይንተ፡ አልባቢሆሙ፡ ከመ፡ ይለብዉ፡ መንክራቲሁ፡ ወይትመሀሩ፡ ጽድቆ፡ ወይርሐቁ፡ እምዐመፃ፡ ወሩጹ፡ ፍኖቶ፡ ርቱዐ፡ ከመ፡ ይኩኑ፡ ድልዋነ፡ ለተጠምቆ፡ ዳግም፡ ልደተ፡ ውሉደ፡ ለክርስቶስ፡ በተስፋ፡ ዘምሉእ፡ ጸጋ፡ ወጽድቅ።

2 ወእሙንቱሰ፡ ይለብው፡ ጥበበ፡ ወአእምሮ፡ ወይትወከፉ፡ ምግባረ፡ ጽድቅ፡ ከመ፡ ይባኡ፡ ውስተ፡ ሕይወት። ወእምድኅረዝ፡ አኰቴት፡ ይመህርዎሙ፡ ትስብእቶ፡ ለእግዚእ፡ ወሕማማቲሁ። ወትንሣኤሁ፡ እሙታን፡ ወዕርገቶ፡ ውስተ፡ ሰማያት። ዘይፈቅድ፡ ይጠመቅ፡ ንኡስ፡ ክርስቲያን፡ ይምህርዎ፡ ያውግዝ፡ ሰይጣነ፡ ወይእመን፡ በክርስቶስ፡ ወይኅድግ፡ ዘትካት፡ ልማደ፡

3 ወያንጽሕ፡ ልቡ፡ እምዐመፃ፡ ወእምኵሉ፡ እኩይ፡ ወርኵስ፡ ወቂም፡ ወትዕቢት፡ ወጽልሑት። ወእምዝ፡ ይትመጠው፡ እምሲጢራተ፡ ቅድሳት፡ ከመ፡ ብእሲ፡ ጠቢብ፡ ዘያነጽሕ፡ እምገራህቱ፡ ሦክ፡ ወአሜከላ፡ ወይዘርእ፡ ውስቴታ፡ ስርናየ፡ ከማሁ፡ አንትሙኒ፡ መፍትው፡ ትትገኃሡ፡ እምኵሉ፡ ርኵስ፡ ወታንጽሑ፡ አልባቢክሙ፡ እምእኩይ፡ ከመ፡ ትኩኑ፡ ድልዋነ፡ ለተጠምቆ፡ በቅድስት፡ ጥምቀት። እስመ፡ ከመዝ፡ መሀረነ፡ እግዚእነ፡ እንዘ፡ ይብል፡ አጥምቅዎሙ፡ ለኵሎሙ፡ አሕዛብ፡ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ።

Son Jesus Christ to save the human race from the filthiness of flesh and spirit, to sanctify them by the good pleasure of his goodness, to lead them in his way and to enlighten the eyes of their hearts, so that they may understand his wonders, learn his righteousness, keep far from iniquity and run in his upright way, so that they may be worthy to be baptized into a second birth[a] as children of Christ, in a hope full of grace and righteousness.

2 And, as for them, let them understand wisdom and knowledge and take up the works of righteousness, so they may enter into life. And, after this thanksgiving, let them teach them the incarnation of the Lord, his sufferings, his resurrection from the dead and his ascension into the heavens; and the catechumen who wishes to be baptized, let them teach him to renounce Satan, to believe in Christ and to abandon the former ways.

3 And let him purify his heart from iniquity and[b] from all evil, impurity, grudge, pride and deceit. Then let them partake of the holy mysteries, like a wise man who clears his field of thorns and thistles and sows wheat in it; so, you, too, must withdraw from all impurity and purify your hearts from evil, so that you may be worthy to be baptized with holy baptism. For, thus our Lord taught us, saying, “Baptize all the nations in the name of the Father and the Son and the Holy Spirit.”

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a Harden lacks ‘*into a second birth*’.

b *BnF d'Abbadie 79* and Harden omit ‘*from iniquity and*’ and ‘*pride*’.

[4] ወካዕበ፡ ይኤዝዝዎ፡ ለዘይጠመቅ። ወይበል፡ ከመዝ፡ አወግዘከ፡ ሰይጣን፡ ወኵሎ፡ ምግባራቲከ፡ ወኵሎ፡ እከይከ፡ ወኵሎ፡ ቅኔከ፡ ወኵሎ፡ መላእክቲከ፡ ወኵሎ፡ መናግንቲከ፡ ወኵሎ፡ ኃይለከ። ወእምድኅረ፡ ግዘት፡ ተአምን፡ ወትብል፡ አአምን፡ በክርስቶስ። ወካዕበ፡ አአምን፡ በአሐዱ፡ አምላክ፡ ዘበአማን፡ ዘኢተወልደ፡ አቡሁ፡ ለእግዚእነ፡ ወመድኀኒነ፡ ኢየሱስ፡ ክርስቶስ፡ አኃዜ፡ ኵሉ፡ ወፈጣሬ፡ ኵሉ፡ ዘቦቱ፡ ኵሉ፡ ኮነ። ወእጠመቅ፡ በዋሕድ፡ ወልዱ፡ ኢየሱስ፡ ክርስቶስ፡ ዘተወልደ፡ እምቅድመ፡ ዓለም፡ በሥምረተ፡ አብ፡ ዘቦቱ፡ ኵሉ፡ ኮነ፡ ዘበሰማይኒ፡ ወዘበምድርኒ፡ ዘይሬኢ[a]፡ ወዘኢያስተርኢ፡ ዘወረደ፡ እምሰማያት፡ በደኃሪ፡ መዋዕል፡ ወተሰብአ፡ እማርያም፡ እምቅድስት፡ ድንግል፡ ወተወልደ፡ በንጹሕ፡ ወፈጸመ፡ ሕገ፡ አቡሁ፡ ወተሰቅለ፡ በእንቲአነ፡ በመዋዕለ፡ ጲላጦስ፡ ጴጤናዊ፡ ወሞተ፡ ወነበረ፡ ውስተ፡ ልበ፡ ምድር፡ ሠሉሰ፡ መዋዕለ፡ ወሠሉሰ፡ ለያልየ፡ ወተንሥአ፡ እሙታን፡ በሣልስት፡ ዕለት። ወዐርገ፡ ሰማያተ፡ በስብሐት፡ ወነበረ፡ በየማነ፡ አቡሁ። ወካዕበ፡ ይመጽእ፡ በደኃሪ፡ መዋዕል፡ ይኰንን፡ ሕያዋነ፡ ወምውታነ፡ ወአልቦ፡ ማሕለቅተ፡ ለመንግሥቱ። ወዓዲ፡ እጠመቅ፡ በጰራቅሊጦስ፡ መንፈስ፡ ቅዱስ፡ ዘወፅአ፡ እምኀበ፡ አብ፡ ወጸንዐ፡ በወልድ። ወኃደረ፡ ላዕለ፡ ቅዱሳን፡ አበው፡ ቀደምት፡ ወካዕበ፡ ተፈነወ፡

[4] And again, let them give command to the one being baptized, and let him say this: "I renounce you, Satan, and all your works, all your evil, all your service, all your angels, all your devices and all your power." And, after the renunciation, you shall confess and say: "I believe[b] in Christ." And again, "I believe in one true God, unbegotten, the Father of our Lord and Saviour Jesus Christ, the Almighty and Creator of all, through whom all things came into being. And I am baptized into his only Son Jesus Christ, who was begotten before the world by the will of the Father, through whom all things came into being, both in heaven and on earth, visible and invisible; who came down from the heavens in the last days, and he became man from Mary, from the holy Virgin, and was born in purity; and he fulfilled the law of his Father, and was crucified for our sake in the days of Pontius Pilate, and he died, and remained in the heart of the earth three days and three nights[c]; and he rose from the dead on the third day[d]. And he ascended into the heavens in glory, and sat at the right hand of his Father. And he will come again in the last days to judge the living and the dead, and there is no end to his kingdom. And I am also baptized into the Paraclete, the Holy Spirit, who went forth from the Father, and was made firm (?) through the Son. And he dwelt upon the holy

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[a] The word, **ዘይሬኢ** (*'which sees'*) is clear; however, it stands where **ዘያስተርኢ** (*'visible'*) is expected, and it is translated thus from the contrast with **ዘኢያስተርኢ**. *BnF d'Abbadie 79* has the same word (spelled **ዘይራኢ**).

[b] *GG-145* omits *'I believe'* (a copying slip).

[c] *BnF d'Abbadie 79* omits *'and three nights'*.

[d] Harden and *BnF d'Abbadie 79* omit *'on the third day'*.

እምኀበ፡ አብ፡ ላዕለ፡ ሐዋርያት፡ በእግዚእነ፡ ኢየሱስ፡ ክርስቶስ። ወእምድኅረ፡ ሐዋርያት፡ ተውህበ፡ ለመሃይምናን፡ በቅድስት፡ ቤተ፡ ክርስቲያን፡ እንተ፡ ሐዋርያት፡ ለስርየተ፡ ኃጢአት፡ ወለመንግሥተ፡ ሰማያት፡ ወለሕይወት፡ ዘይመጽእ፡ ለዓለም።

5 ወእምድኅረ፡ አምነ፡ ይቅረብ፡ ኀበ፡ ቅብአ፡ ዘይት፡ ቅዱስ፡ ዘቀደሰዎ፡ ካህናት፡ ለስርየተ፡ ኃጢአት። ወይጼሊ፡ ካህን፡ ወይስአል፡ ኀበ፡ እግዚአብሔር፡ ወይበል። እግዚአብሔር፡ አብ፡ ዘኢተወልደ፡ አብ፡ ለእግዚእ፡ ወመድኀኒነ፡ ኢየሱስ፡ ክርስቶስ፡ ንጉሠ፡ ነገሥት፡ ይቀድስ፡ ወያንጽሕ፡ ለዝንቱ፡ ዘይት፡ በስመ፡ ዋሕድ፡ ወልዱ፡ ኢየሱስ፡ ክርስቶስ፡ ይኩን፡ አኰቴተ፡ መንፈሳዌ፡ ወኃይለ፡ ለስርየተ፡ ኃጢአት፡ ወአሚን፡ በዛቲ፡ ጥምቀት፡ በቅብአተ፡ ዝንቱ፡ ዘይት፡ ቅዱስ፡ ከመ፡ ይኩን፡ ድልወ፡ ለዐቂበ፡ ትእዛዝከ።

fathers of old, and again he was sent from the Father upon the apostles through our Lord Jesus Christ. And after the apostles he was given to the believers in the holy Church of the apostles, for the forgiveness of sins, and for the kingdom of heaven, and for the life that is to come, forever.”

5 And, after he has believed, let him draw near to the anointing of the holy oil which the priests have consecrated for the forgiveness of sins. And let the priest pray and entreat God, and say: “May God the Father, the unbegotten, the Father of the Lord and our Saviour Jesus Christ, the King of kings, sanctify and purify this oil in the name of his only Son Jesus Christ; may it be a spiritual thanksgiving and a power for the forgiveness of sins, and [may it be] faith in this baptism through the anointing of this holy oil, so that he may be worthy to keep your commandments.”

ዲድስቅልያ፡ ፵

በእንተ፡ ጸሎት፡ ዘይትነበብ፡ ላዕለ፡ ማይ፡

1 ሶበ፡ ይቀውም፡ ዲበ፡ ማይ። ከመዝ፡ ይጼሊ፡ እንዘ፡ ይብል፡ እግዚአብሔር፡ አምላክነ፡ አኃዜ፡ ኵሉ፡ አቡሁ፡ ለዋሕድ፡ ወልድከ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ አእኰተከ፡ ዘፈነውከ፡ ለዋሕድ፡ ወልድከ፡ ወአድኀነ፡ ኵሎ፡ ዓለመ፡ ወይሰምዕ፡ ለኵሉ፡ ዘሰአሎ፡ ወይሰብክ፡ በእንተ፡ መንግሥተ፡ ሰማያት፡ ወስርየተ፡ ኃጢአት፡ ወትንሣኤ፡ ሙታን፡ ንሴብሐከ፡ ወንባርከከ፡ ወናአኵተከ፡ ወንቁድሰከ፡ እስመ፡ ተዐገሥከ፡ ሕማማተ፡ ሞት፡ በዲበ፡ መስቀል፡ በእንተ፡ ኵሉ፡ ዘጸጋከነ፡ ጥምቀተ፡ ዘዳግም፡ ልደት፡ እሴብሐከ፡ እግዚአብሔር፡ አብ፡ አምላክ፡ ባሕቲትከ፡ በስመ፡ ኢየሱስ፡ ክርስቶስ፡ ወመንፈስ፡ ቅዱስ፡ ዘኢመነኖ፡ ለትዝምደ፡ ሰብእ፡ ገባሬ፡ ኵሉ፡ መንክራት፡ ዘፈጠርከ፡ ለአዳም፡ ወአንበርከ፡ ውስተ፡ ገነት። ወሶበ፡ ዐለወ፡ ትእዛዘከ፡ አውፃከ[a]፡ እምገነት፡ በርቱዕ፡ ፍትሕ፡ ወበብዝኀ፡ ምሕረትከ፡ ኢገደፍከ፡ አላ፡ ፈነውከ፡ ወልደከ፡ በደኃሪ፡ መዋዕል፡ ይኩን፡ ሰብአ፡ ወይጹር፡ ሕማማ፡ ዘእንበለ፡ ኀጢአት፡ እስእለከ፡ ወአስተበቍዐከ፡ ርኢ፡ እምሰማይ፡ ላዕለ፡ ዝንቱ፡ ማይ። ወቀድሶ፡ በኀይልከ። ከመ፡ ይኩኑ፡ ኵሎሙ፡ እለ፡ ይጠመቁ፡ እምኔሁ፡ በትእዛዘ፡ ክርስቶስ፡ ይኩኑ፡ ኅቡረ፡ አዕርክተ፡ ምስሌከ፡ በስቅለትከ፡ ወበርግዘትከ፡ ወበሞትከ፡ ወበትንሣኤከ፡

DIDASCALIA 40

OF THE PRAYER THAT IS SAID OVER THE WATER

1 When [the priest] stands over the water, let him pray thus, saying: "O Lord our God Almighty,[b] Father of your only Son our Lord Jesus Christ, I thank you that you sent your only Son, and he saved the whole world, and he hears everyone who asks him, and preaches about the kingdom of heaven, the forgiveness of sins, and the resurrection of the dead. We praise you and bless you, we thank you and hallow you, because you endured the sufferings of death on the cross for the sake of all, you who granted us the baptism of the second birth. I praise you, O God the Father, you who alone are God, in the name of Jesus Christ and the Holy Spirit, who did not reject the human race, O Doer of all wonders, you who created Adam and set [him] in the garden. And, when he transgressed your commandment, you put [him] out of the garden by righteous judgement, and in the abundance of your mercy you did not cast [him] off, but you sent your Son in the last days to become man and to bear suffering without sin. I ask you and entreat you: look from heaven on this water, and sanctify it by your power, so that all who are baptized in it at the command of Christ may together become partners with you in your crucifixion, your piercing[c], your death, your resurrection and your ascension into heaven, so that you may

DIDASCALIA 40

[a] Here, **አውፃከ** appears to be a misspelling of **አውፃእከ** (*BnF d'Abbadie 79* has **አውፃእኮ**).

[b] *BnF d'Abbadie 79* has '*O Lord God Almighty*'.

[c] Harden lacks '*your piercing*'.

ወበዕርገትከ፡ ውስተ፡ ሰማያት፡ ከመ፡ ታድኅኖሙ፡ እሞተ፡ ኀጢአት፡ ወይሕየው፡ በጽድቅከ።

save them from the death of sin, and they may live in your righteousness.”

2 ወእምድኅረዝ፡ ያጠምቅ፡ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ወይቀብዕ፡ ቅብዓ፡[a] በለሳን፡ ወይብል።

2 And, after this, he shall baptize in the name of the Father and the Son and the Holy Spirit, and anoint with the ointment of balsam, and say:

[a] For **ወይቀብዕ፡ ቅብዓ፡**, here following *BnF d'Abbadie 79, GG-145* has **ወ … ቅበእ፡** – with an erased space about 2 letters wide.

ዲድስቅልያ፡ ፵፩

በእንተ፡ ጸሎት፡ ዘይትነበብ፡ ላዕለ፡ ሜሮን።

1 እግዚአብሔር፡ አብ፡ አምላክ፡ እግዚአ፡ ኵሉ፡ ፍጥረት፡ ዘጸገወነ፡ መዐዛ፡ ዝንቱ፡ ሜሮን፡ የሀበነ፡ ናእምር፡ ትእምርተ፡ ወንጌል፡ ቅዱስ፡ ይኩን፡ መዐዛ፡ ሠናየ፡ ለኵሎሙ፡ አሕዛብ፡ እለ፡ የአምኑ፡ ብከ፡ ወኀይለ፡ ዝንቱ፡ ምስጢር፡ ለእለ፡ ይጠመቁ፡ በስምከ።

2 ወእምድኅረ፡ ዝንቱ፡ ይቀውም፡ ወይጼሊ፡ ዘንተ፡ ጸሎተ፡ ዘመሀረነ፡ እግዚእነ፡ አቡነ፡ ዘበሰማያት፡ እስከ፡ ተፍጻሜቱ። ወእምዝ፡ ይትመየጥ፡ ካህን፡ መንገለ፡ ምሥራቅ፡ ወያነሥእ፡ አዕይንቲሁ፡ ውስተ፡ ሰማይ፡ ወይብል። ሰብሕዎ፡ ለእግዚአብሔር፡ እስመ፡ ኄር፡ እግዚአብሔር፡ ወዘምሩ፡ ለስሙ፡ እስመ፡ ሠናይ፡ እስመ፡ ለዓለም፡ ምሕረቱ፡ አሜን።

DIDASCALIA 41

OF THE PRAYER THAT IS SAID[a] OVER THE CHRISM

1 "O Lord God, Father, God, Lord of all creation, who granted us the fragrance of this chrism: may he grant us to know the sign of the holy Gospel; may it be a sweet fragrance[b] to all the nations who believe in you, and the power of this mystery to those who are baptized in your name."

2 And, after this, he shall stand and pray this prayer that our Lord taught us, "Our Father who is in heaven," to its end. And then the priest shall turn toward the east, lift up his eyes to heaven and say, "Praise the Lord; for, the Lord is good. And sing to his name; for, it is good; for, his mercy is forever. Amen.[c]"

DIDASCALIA 41

a *BnF d'Abbadie 79* omits '*Of the Prayer that is Said*'.

b Harden omits '*may he grant … a sweet fragrance*'.

c *BL Or. 752* omits '*Amen*'.

ዲድስቅልያ፡ ፵፪

ከመዝ፡ ይጸልዩ፡ ዘንተ፡ ጸሎተ፡ ጎዲሳን፡ እለ፡ ተጠምቁ፡

1 እግዚአብሔር፡ አኃዜ፡ ኵሉ፡ አቡሁ፡ ለእግዚእነ፡ መመድኀኒነ፡ ኢየሱስ፡ ክርስቶስ፡ ወልድ፡ ዋሕድ፡ መፍቀሬ፡ ንጽሕት፡ ሥጋ፡ ወይትወከፍ፡ ልበ፡ የዋሀ፡ ወመንፈሰ፡ ትሑተ፡ ወአእምሮ፡ ወጥበበ፡ እንተ፡ አልባቲ፡ ሙስና፡ አሕድር፡ ላዕሌነ፡ መንፈስ፡ ቅዱስ፡ በሥምረትከ፡ ወበጽንዐ፡ ኀይልከ፡ በኢየሱስ፡ ክርስቶስ፡ ዘቦቱ፡ ለከ፡ ምስሌሁ፡ ስብሐት፡ ወእኁዝ፡ ምስለ፡ መንፈስ፡ ቅዱስ፡ ለዓለመ፡ ዓለም፡ አሜን።

DIDASCALIA 42

THUS, THE NEWLY BAPTIZED SHALL PRAY THIS PRAYER:[a]

1 "O Lord God Almighty, Father of our Lord and Saviour Jesus Christ, the only Son, who love a pure body and accept a meek heart and a humble spirit, and knowledge and wisdom that has no corruption: make the Holy Spirit dwell upon us by your good pleasure and by the strength of your power, through Jesus Christ, through whom be glory and dominion to you with him [and] with the Holy Spirit forever and ever. Amen.[b]"

DIDASCALIA 42

[a] For the heading, *BnF d'Abbadie 79* has, "*The Prayer of the Newly Baptized.*"

[b] *BnF d'Abbadie 79* omits '*Amen*'.

ዲድስቅልያ፡ ፵፫

በእንተ፡ ኤጲስ፡ ቆጶሳት፡ እለ፡ ተሰይሙ፡ በጎበ፡ ሐዋርያት፡

1 ከመዝ፡ ውእቱ፡ አስማቲሆሙ፡ ወእለ፡ ተሰይሙ፡ በጎቤነ። ቀዳሚ፡ በኢየሩሳሌም፡ ያዕቆብ፡ እጉሁ፡ ለእግዚእነ። ወእምድኅረ፡ አዕረፈ፡ ተሰይመ፡ ህየንቴሁ፡ ስምዖን፡ ዘቀለ፡ ዮጳ። ወእምድኅሬሁ፡ ይሁዳ፡ ዘያዕቆብ። ወበቂሳርያ፡ ዘፍልስጤም፡ ቀዳሚ፡ ዘኪዮስ፡ መጸበሐዊ። ወእምድኅሬሁ፡ ቆርኖሌዎስ። ወእምድኅሬሁ፡ ቴዎፍሎስ። ወበአንጾኪያ፡ ኤዎድዮስ፡ በጎበ፡ ጴጥሮስ። ወእምድኅሬሁ፡ እግናጤዎስ፡ በጎበ፡ ጳውሎስ። ወበእለክድርያ፡ ቀዳሚ፡ አንያኖስ፡ ዘተሰይመ፡ በጎበ፡ ማርቆስ፡ ወንጌላዊ። ወእምድኅሬሁ፡ ሚልዮስ፡ በጎበ፡ ሉቃስ፡ ወንጌላዊ። ወበ፡ ቤተ፡ ክርስቲያን፡ ዘሮሜ፡ ቀዳሚ፡ ሊኖስ፡ በጎበ፡ ጳውሎስ። ወእምድኅሬሁ፡ ቀሌምንጦስ፡ ዘተሰይመ፡ በጎበ፡ ጴጥሮስ። ወበኤፌሶን፡ ቀዳሚ፡ ጢሞቴዎስ፡ በጎበ፡ ጳውሎስ። ወእምድኅሬሁ፡ ዮሐንስ፡ ዘተሰይመ፡ በጎበ፡ ዮሐንስ፡ ወንጌላዊ። ወበ፡ እስምርና፡ ቀዳሚ፡ አርስጦን። ወእምድኅሬሁ፡ አስተራቴዎስ፡ ዘጳሎኤዲናስ፡ ወእምድኅሬሁ፡ አርስጦን። ወበበርገሞስ፡ ቀዳሚ፡ ጋይዮስ። ወበቢላደልፍዮስ፡ ቀዳሚ፡ ድሜጥሮስ፡ በጎበ፡ ጴጥሮስ። ወበክክሬዎን፡ ቀዳሚ፡ ሉኪዮስ፡ በጎበ፡ ጳውሎስ። ወበአክሬጦስ፡ ቲቶ። ወበአቴናስ፡ ዲዮናስዮስ። ወበ፫አህጉር፡

DIDASCALIA 43

OF THE BISHOPS[a] WHO WERE ORDAINED BY THE APOSTLES

1 These are the names of those who were ordained by us. First in Jerusalem, James the brother of our Lord. And after he went to his rest, Simeon the [son] of Cleopas was ordained in his place; and after him Judas the [son] of James. And in Caesarea of Palestine, first Zacchaeus the tax collector; and, after him,[b] Cornelius; and after him Theophilus. And in Antioch, [c] Evodius, [ordained] by Peter. And, after him, Ignatius, by Paul. And in Alexandria, first Annianus, who was ordained by Mark the Evangelist. And after him Milius[d], [ordained] by Luke the Evangelist. And in the Church of Rome, first Linus, [ordained] by Paul. And after him Clement, who was ordained by Peter. And in Ephesus, first Timothy, [ordained] by Paul. And after him John, who was ordained by John the Evangelist. And in Smyrna, first Ariston[e]. And after him Astratios, the [son] of Paloedinas (?). And after him Ariston. And in Pergamum, first Gaius. And in Philadelphia, first Demetrius, by Peter. And in Cenchreae, first Lucius, by Paul. And in Crete, Titus. And in Athens, Dionysius. And in the three cities which are in Phoenicia, Merotsines (?). And in

DIDASCALIA 43

[a] *BnF d'Abbadie 79* omits '*Of the Bishops*'.

[b] *GG-145* lacks '*and, after him*' (a copying slip).

[c] Harden and *BnF d'Abbadie 79* add '*first*'.

[d] '*Milius*' is Avilius in the *Apostolic Constitutions*.

[e] *GG-145* omits '*first, Ariston*' (a copying slip).

ዘበ፡ ፊንቂ፡ መሮጺንስ። ወበሎዶቂያ፡ አርክቦስ፡ ወበቄላስይስ፡ ፊልሞና። ወበቄዶንያ፡ ወበብርስያን፡ አኔሲሞ፡ ዘፊልሞን። ወበቤተ፡ ክርስቲያን፡ ዘገላቲያ፡ ክርስጊስ። ወበብሔረ፡ እስያ፡ አኪሊስ፡ ወንኪትስ። ወበቤተ፡ ክርስቲያን፡ ኤጌና፡ ቄሪቦስ።

2 እሉ፡ እሙንቱ፡ እለተአአማናሆሙ[b]፡ ወሚምናሆሙ፡ በኢየሩሳሌም። ወፈነውነ፡ ይስብኩ፡ ወይምህሩ፡ ለብሔሮሙ፡ እንከሰ፡ ተዘከሩ፡ ጻማሆሙ፡ ወተወክፉ፡ ተግሣጾሙ፡ ወዕቀቡ፡ ቃሎሙ። እግዚአብሔር፡ የሀሉ፡ ምስሌክሙ፡ እምይእዜ፡ ወእስከ፡ ለዓለም።

3 በከመ፡ ይቤለነ፡ አዐርግ፡ ሰማየ፡ ኀበ፡ አብ፡ ናሁ፡ አነ፡ ምስሌክሙ፡ በኵሉ፡ መዋዕል፡ እስከ፡ ኀልቀተ፡ ዓለም፡ አሜን። ዘሎቱ፡ ክብር፡ ወስብሐት፡ ለዓለመ፡ ዓለም፡ አሜን።

ተፈጸመ፡ ዝንቱ፡ መጽሐፍ፡ ትምሕርት፡ ዲድስቅልያ፡ ዘአበው፡ ቅዱሳን፡ ጸሎቶሙ፡ ወበረከቶሙ፡ የሃሉ፡ ምስሌነ፡ አሚ

Laodicea, Archippus; and in Colossae, Philemon[a]. And in Macedonia and in Birsyan, Onesimus, of Philemon. And in the Church of Galatia, Krisgis. And in the land of Asia, Aquila and Nicetas. And in the Church of Aegina, Qeribos.

2 These are the ones whom we trusted, and we appointed them in Jerusalem. And we sent [them] out to preach and to teach in their countries. So then, remember their toil, receive their admonition and keep their word. May God be with you from now on and forever.

3 As he said to us, “I ascend to heaven to the Father; behold, I am with you all the days until the end of the world. Amen.” To him be honour and glory forever and ever. Amen.

[c] Here ends this book, the teaching of the Didascalia of the holy fathers. May their prayer and their blessing be with us. Amen

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[a] *GG-145* omits ‘*Archippus; and in Colossae, Philemon*’ (a copying slip).

[b] With the **አ** written twice, we read **እለተአአማናሆሙ** (= **እለ + ተአአማናሆሙ**) as the 1st-person plural of **ተአምነ** (‘trust’) with an object suffix, ‘we trusted them’.

[c] This closing line, here following *BnF d'Abbadie 79*, is not present in *GG-145*.