
የጳጥሮስ፡ አፖካሊፕስ፡ ○ THE REVELATION TO PETER

INTRODUCTION

The *Revelation to Peter* is perhaps the earliest extant work depicting a Christian account of heaven and hell in detail. The work is influenced by both Jewish apocalyptic literature and Greek philosophy of the Hellenistic period. The text is extant in two divergent manuscripts based on a lost Koine Greek original: a shorter [Greek version](#) (the so-called 'Akhmim Fragment') and a (much) longer [Ethiopic version](#), which is used herein. The *Revelation to Peter* describes a divine vision experienced by Peter through the risen Jesus Christ. After the disciples inquire about signs of the Second Coming of Jesus, the work delves into a vision of the afterlife (katabasis), and details both heavenly bliss for the righteous and infernal punishments for the damned. In particular, the punishments are graphically described in a physical sense, and loosely correspond to "an eye for an eye" (lex talionis): blasphemers are hung by their tongues; liars who bear false witness have their lips cut off; callous rich people are pierced by stones while being made to go barefoot and wear filthy rags, mirroring the status of the poor in life; and so on.

The *Revelation to Peter* is not included in the standard canon of the New Testament but is classed as part of NT apocrypha. It is listed in the canon of the Muratorian fragment, a 2nd Century list of approved books in Christianity and one of the earliest surviving proto-canon. However, the Muratorian fragment expresses some hesitation on the work, saying that some authorities would not have it read in church. While the book influenced other Christian works in the 2nd, 3rd, and 4th Centuries, it came to be considered inauthentic and declined in use. It was largely superseded by the *Revelation to Paul*, a popular 4th Century work heavily influenced by the *Revelation to Peter* that provides its own updated vision of heaven and hell.

The Ethiopic text presented here is that of Sylvain Gerbaut's 1910 transcription and the English translation for the first part loosely follows that of M.R. James (1924).

AUTHORSHIP AND DATES

The *Revelation to Peter* is pseudepigraphal: it is purportedly written by the disciple Peter, but its actual author is unknown. The geographic origin of the author is unknown and remains a matter of scholarly debate.

The text seems to have been written between 100 and 150 CE. The *terminus post quem* is shown by its probable use of the Fourth Book of Esdras, which was written about 100 CE. The work is quoted in Book 2 of the *Sibylline Oracles* (circa 150 CE) and is cited by name and quoted in Clement of Alexandria's *Prophetical Extracts* (circa 200). It also appears by name in the Muratorian fragment, generally dated to the late 2nd Century. All this implies it must have been in existence by around 150 CE, the *terminus ante quem*.

THE REVELATION TO PETER

ዳግም፡ ምጽአት፡ ለክርስቶስ፡ ወትንሣኤ፡ ምውታን ። ዘነገሮ፡ ለጴጥሮስ፡ እለ፡ ይመውቱ፡ በእንተ፡ ኃጢአቶሙ፡ እስመ፡ ኢዓቀቡ፡ ትእዛዙ፡ ለእግዚአብሔር፡ ፈጣሪሆሙ፡ ወዘንተ፡ ሐለየ፡ ከመ፡ ያእምር፡ ምሥጢሮሙ፡ ለወልደ፡ እግዚአብሔር፡ መሐሪ፡ ወመፍቀፌ፡ ምሕረት ።

ወእንዘ፡ ይነብር፡ ውስተ፡ ደብረ፡ ዘይት፡ ቀርቡ፡ ኅቤሁ፡ እሊአሁ፡ ወሰገድነ፡ ንሕነ፡ ወአስተበቋዕናሁ፡ በበ፡ ባሕቲተነ፡ ወሰአልናሁ፡ እንዘ፡ ንብሎ፡ ንግበር፡ ምንት፡ ተአምሪሁ፡ ለምጽአትከ፡ ወለ፡ ሕልቀተ፡ ዓለም ። ከመ፡ ናእምር፡ ወንለቡ፡ ጊዜ፡ ምጽአትከ፡ ወናለብዎሙ፡ ለእለ፡ ይመጽኡ፡ እምድኅሬነ፡ እለ፡ ንሰብክ፡ ሎሙ፡ ቃለ፡ ወንጌልከ፡ ወንሠይሞሙ፡ ውስተ፡ ቤተ፡ ክርስቲያንከ ። ከመ፡ እሙንቱኒ፡ ሰሚዎሙ፡ ይትዐቀቡ፡ ከመ፡ ይለብው፡ ጊዜ፡ ምጽአትከ ። ወአውስአነ፡ እግዚእነ፡ እንዘ፡ ይብለነ፡ ዑቁ፡ ኢያስሕቱክሙ፡ ወኢትኩኑ፡ ኑፉቃነ፡ ወኢታምልኩ፡ ባዕደ፡ አማልክተ ። ብዙኃን፡ ይመጽኡ፡ በስምየ፡ እንዘ፡ ይብሉ፡ አነ፡ ውእቱ፡ ክርስቶስ፡ ኢትትአመንዎሙ፡ ወኢትቅረብዎሙ ። እስመ፡ ምጽአቱስ፡ ለወልደ፡ እግዚአብሔር፡ ኢይትዓ[ወ]ቅ፡ አላ፡ ከመ፡ ሙብረቅ፡ ዘያስተርኢ፡ እምጽባሕ፡ እስከ፡ ምዕራብ፡ ከማሁ፡ እመጽእ፡ በደመና፡ ሰማይ፡ ምስለ፡ ኃይል፡ ብዙኅ፡ በስብሐትየ፡ እንዘ፡ መስቀልየ፡ የሐውር፡ ቅድመ፡ ገጽየ፡ እመጽእ፡ በስብሐትየ፡ እንዘ፡ ምስብዒተ፡ አበርህ፡ እምፀሐይ፡ እመጽእ፡ በስብሐትየ፡ ምስለ፡ ኩሎሙ፡ ቅዱሳንየ፡ መላእክትየ፡ አመ፡ ያነብር፡ አቡየ፡

The Second Coming of Christ and Resurrection of the Dead, which he* told Peter, who died because of their sins; for, they did not keep the commandment of God their creator. And he pondered thereon, that he might perceive the mystery of the Son of God, the merciful and lover of mercy

And, as he sat on the Mount of Olives, his disciples came to him privately, saying to him, “Declare to us what are the signs of your coming and of the end of the world, so that we may perceive and mark the time of your coming and instruct those who come after us, to whom we preach the word of your gospel, and whom we establish in your church, so that, when they hear it, they may take heed to themselves and mark the time of your coming.” And our Lord answered us, saying, “Take heed that no man deceives you, and that you are not hypocrites† and serve other gods. Many shall come in my name, saying, “I am the Christ.” Do not believe them, do not go near to them. For, the coming of the Son of God shall not be known; but, as the lightning that shines from the east to the west, so will I come on the clouds of heaven with a great host in my majesty; with my cross going before my face, I will come in my majesty, shining seven times more than the sun; I will come in my majesty with all my holy angels. And my Father shall set a crown on my head, in order that I may

* James has ‘which Christ told Peter’ in place of ‘which he told Peter’ and has the entire clause in parentheses.

† In place of ‘hypocrites’, James has ‘doubters’.

አክሊለ፡ ዲበ፡ ርእሰየ፡ ከመ፡ እኩንን፡ ሕያዋነ፡ ወምውታነ፡
ወእፈዲዮ፡ ለኩሉ፡ በከመ፡ምግባሩ ። ወአንትሙሰ፡ አእምሩ፡
እምበለስ፡ አምሳሊሁ፡ እም ከመ፡ ወፅአ፡ ሠርጹ፡ ወለምለመ፡
አዕጹቂሁ፡ አሜሃ፡ ይከውን፡ ኅልቀተ፡ ዓለም ።

ወአውሳእክዎ፡ አነ፡ ጴጥሮስ፡ ወእቤሎ፡ ፈክር፡ ሊተ፡ በእንተ፡
በለስ፡ ወበአይቱ፡ ናአምር፡ እስመ፡ ለለ፡ መዋዕሊሁ፡ ይሠርፅ፡
በለስ፡ ወለለ፡ ዓመቱ፡ ያገብእ፡ ፍሬሁ፡ ወለአጋእስቲሁ፡
ምንት፡ ውእቱ፡ አምሳሊሁ፡ ለበለስ፡ ኢያእመርነ፡ ወአውስአኒ፡
ሊቅ፡ ወይቤለኒ፡ ኢያእመርከኑ፡ ከመ፡ ዕፀ፡ በለስ፡ ቤተ፡
እ[ሰ]ራኤል፡ ውእቱ ። በከመ፡ ተከለ፡ ብእሲ፡ ውስተ፡ ገነቱ፡
በለስ፡ ወኢፈረየት፡ ወኅሠሠ፡ ፍሬሃ፡ ጉንዱየ፡ ዓመተ፡
ወኢረኪቦ፡ ይቤሎ፡ ለአቃቤ፡ ገነቱ፡ ሥርዋ፡ ለዛቲ፡ በለስ፡
ከመ፡ ኢታጽ[ር]ዕ፡ ለነ፡ ምድርነ ። ወይቤሎ፡ ዓቃቤ፡ ገነት፡
ለእግዚአብሔር፡ ላእክ፡ ንጸሐይያ፡ ወንከሪ፡ ሐመደ፡ በታሕቴሃ፡
ወንሰቂያ፡ ማየ ። ወለእመ፡ ኢፈረየት፡ በዛቲ፡ ሰዓት፡ ናሴስል፡
ሥረዊሃ፡ እምውስተ፡ ገነት፡ ወንተክል፡ ካልአ፡ ህየንቴሁ፡
ኢለበውከኑ፡ ከመ፡ ዕፀ፡ በለስ፡ ቤተ፡ እስራኤል፡ ውእቱ፡ ወዮ፡
እቤለክ፡ ሶበ ፣ ለምለመ፡ አዕፁቂሁ፡ በደኃሪ፡ ይመጽኡ፡
ሐሳዊያነ፡ መሲሕ፡ ወይሴፈው፡ ከመ፡ አነ፡ ውእቱ፡ ክርስቶስ፡
ዘመጸእኩ፡ ውስተ፡ ዓለም፡ ወሶበ፡ ርእዩ፡ እከየ፡ ምግባሩ፡
ይገብኡ፡ ድኅሬሆሙ፡ ወይክሕድዎ፡ ዘይብሉ፡ ስብሐተ፡
አበዊነ ። ዘስቀልዎ፡ ለቀዳማዊ፡ ክርስቶስ፡ ወጌገዩ. ፈድፋድ፡
ወዝንቱሰ፡ ሐሳዊ፡ ኢኮነ፡ ክርስቶስ ። ወሶበ፡ አበይነ ይዎ፡
ይቀትል፡ በመጥባሕት፡ ወይከውኑ፡ ብዙኃን፡ ሰማዕት፡
አሜሃኬ፡ ለምለመ፡ አዕፁቂሁ፡ ለበለስ፡ ዝውእቱ፡ ቤተ፡

judge the living and the dead and recompense every man according to his works. But learn this parable from the fig tree: as soon as its branch sprouts and puts forth leaves, you know that summer is near.”*

And I, Peter, answered and said to him, “Explain to me about the fig-tree, how we shall perceive it; for, throughout all its days the fig-tree sends forth shoots, and every year it brings forth its fruit for its master. We do not know what the parable of the fig-tree means.” And the Master answered and said to me, “Do you not understand that the fig-tree is the house of Israel? Just as a man who planted a fig-tree in his garden, and it brought forth no fruit, and he sought its fruit for many years; and, when he found none, he said to the keeper of his garden, “Cut down this fig-tree, so it does not waste out land.” And the gardener said to God, “Let us dig the ground round about it and water it. If then, it bears no fruit, we will uproot it from the garden and plant another in its place.” Have you not understood that the fig-tree is the house of Israel? Truly, I say to you, when its twigs have sprouted in the last days, then shall false Christs come and awake expectation saying, “I am the Christ who comes into the world.” And, when they shall perceive the wickedness of their deeds, they shall turn away after them and deny him,† even the first Christ whom they crucified and therein sinned a great sin. But this deceiver is not the Christ.‡ And, when

* James ends the paragraph with, “the end of the world shall come.”
† After ‘deny him’, James adds ‘whom our fathers did praise’ in brackets.
‡ James here adds this note: *Something is wrong here; the sense required is that Israel perceives the wickedness of antichrist and does not follow him.*

እስራኤል፡ ባሕተ ባሕቲቱ፡ ይከውኑ፡ ሰማዕተ፡ በእደ፡ ዚአሁ፡ ብዙኃን፡ ይመውቱ፡ ወይከውኑ፡ ሰማዕተ ። እስመ፡ ይትፈነው፡ ሄኖክ፡ ወኤልያስ፡ ከመ፡ ያለብውዎሙ፡ ከመ፡ ውእቱ፡ መስሕት፡ ዘሀለወ፡ ይመጽእ፡ ውስተ፡ ዓለም፡ ወይገብር፡ ተአምረ፡ ወመንክረ፡ ለአስሕቶ፡ ወበእንተዝ፡ እለ፡ ሞቱ፡ በእደ፡ ዚአሁ፡ ይከውኑ፡ ሰማዕተ፡ ወይትኃለቁ፡ ምስለ፡ ሰማዕተ፡ ጌራን፡ ወጻድቃን፡ እለ፡ አስመርዎ፡ ለእግዚአብሔር፡ በሕይወቶሙ፡

ወአርአየኒ፡ ውስተ፡ የማኑ፡ ነፍሰ፡ ኩሉ፡ ወውስተ፡ ፀጋመ፡ † እራኑ፡ እንተ፡ ትትገመር፡ አምሳል፡ በደኃሪ፡ ዕለት፡ ወዘከመ፡ ይትሌለዩ፡ ጻድቃን፡ ወኃጥአን፡ ወዘከመ፡ ይገብሩ፡ ርቱዓነ፡ ልብ፡ ወዘከመ፡ ይሰረው፡ አማጽያን፡ ለዓለመ፡ ዓለም ። ርኢነ፡ ‡ ዘከመ፡ ይበክዩ፡ ኃጥዓን፡ በዐቢይ፡ ምንዳቤ፡ ወኃዘን፡ እስከ፡ ኩሉ፡ ዘርእየ፡ በአዕይንቲሆሙ፡ ይበክዩ፡ እመሂ፡ ጻድቃን፡ ወእመሂ፡ መላእክት፡ ወአዲ፡ ለሊሁ ። ወአንሰ፡ ተስእልክዎ፡ ወእቤሎ፡ እግዚአ፡ ኣብሐኒ፡ ከመ፡ እንብብ፡ ቃልከ፡ በእንተ፡ እሉ፡ ኃጥአን፡ እስመ፡ ሐየሶሙ፡ ሶባ፡ ኢተፈጥሩ፡ ወአውሥ[አ]ኒ፡ መድኅን፡ ወ[ይ]ቤለኒ፡ አጼጥሮስ፡ ለምንት፡ ከመዝ፡ ትብል፡ የኅይሶሙ፡ [ኢ]ተፈጥሮ፡ እስመ፡ አ[ን]ተ፡ ዘትትቃወሞ፡ ለእግዚአብሔር፡ ወኢኮነ፡ አንተ፡ ዘትምሕሮሙ፡ እኔሁ፡ § ልሕኩተ፡ ዚአሁ፡ እስመ፡ ውእቱ፡ ፈጠሮሙ፡ ወአምጽአሙ፡ ኅባ፡ ኢሀለው ። ወሶባ፡ ርኢከ፡

they reject him, he shall slay with the sword, and there shall be many martyrs. Then shall the leaves of the fig-tree, which is the house of Israel, shoot forth; many shall become martyrs at his hand. Enoch and Elijah shall be sent to refute him; for, he is the deceiver that must come into the world and do signs and wonders to deceive. And, therefore, those who die by his hand shall be martyrs, and shall be reckoned among the good and righteous martyrs who pleased God in their life.”*

And he showed me on his right the souls of all men; and, on the left the flame that burns like the last day; ** and how the righteous and the sinners shall be separated, and how they do that are upright in heart, and how the evildoers shall serve for all eternity. We saw how the sinners weep in great misery and sorrow, so all who see with their eyes weep, whether righteous or angels, and for themselves also. And I asked him and said to him, “Lord, enlighten me about the sinners: It were better for them if they had not been created.” And the Saviour answered and said to me, “Peter, why do you speak thus, that not being created were better for them? For, you oppose God. It is not you who teaches them; I am their potter; he created them and brought them into being from nothing. And, when you see the affliction that shall befall sinners in

* The Shepherd of Hermas, Vision III, 1:9 speaks of “those who have already been found well-pleasing to God and have suffered for the Name.”
† The MS repeats ወዘከመ before ርኢነ (a dittography).
‡ In place of ዘከመ (here following Gerbaut), the MS has የማኑ.
§ This word is not found in Dillman’s Ethiopic Lexicon; it is probably used here to express negation in a (rhetorical) question.
** In place of ‘and, on the left, the flame that burns like the last day’, James has ‘on the palm of his right hand, the image of that which shall be accomplished at the last day’.

ሰቆቃወ፡ ዘይከውን፡ ለኃጥአን፡ በደሐሬ፡ መዋዕል፡ ወበእንተዝ፡
 ሐዘነ፡ ልብከ፡ ወዘሰ፡ አበሱ፡ በልዑል፡ አርእየከ፡ ምግባርሙ፡
 ወርኢ፡ ይእዜ፡ ዘይረክቦሙ፡ በደኃሪ፡ መዋዕል፡ አመ፡
 ይመጽእ፡ ዕለተ፡ እግዚአብሔር፡ ወዕ[ለ]ተ፡ ደይን፡ እንተ፡
 ኩነኔ፡ እግዚአብሔር፡ እምጽባሕ፡ ውስተ፡ ምዕራብ፡
 ወይትጋብኡ፡ ኩሎሙ፡ እንለ፡ እመሕያው፡ ቅድመ፡ ለአቡዮ፡
 ዘለዓ[ለ]ም፡ ሕያው፡ ወይኤዝዞ፡ ለገሀነም፡ ከመ፡ ታርጉ፡
 መናስግቲ፡ ዘአድማስ፡ ወያገብእ፡ ኩሎ፡ ዘቦቱ፡ ውስቴታ፡
 ወለአራዊትኒ፡ ወለአዕዋፍኒ፡ ወይኤዝዞሙ፡ ያገብኡ፡ ኩሎ፡
 ዘበልዑ፡ ሥጋ፡ እንዘ፡ ይፈቅድ፡ ከመ፡ ያስተርኢ፡ ሰብእ፡
 እስመ፡ አልቦ፡ ዘይትሐጎል፡ ለእግዚአብሔር፡ ወአልቦ፡
 ዘይሰአኖ፡ ኩሎ፡ ከመ፡ ዚአሁ ። ኩሎ፡ በዕለተ፡ ደይን፡
 በዕለተ፡ ኩነኔ፡ እስመ፡ ምስለ፡ ብሂሎቱ፡ ለእግዚአብሔር፡
 ወኩሎ፡ ይከውን፡ በከመ፡ ይፈጥር፡ ዓለመ፡ ወኩሎ፡
 ዘውስቴታ፡ አዘዘ፡ ወኩሎ፡ ኮነ፡ ከማሁኬ፡ በደኃሪ፡ መዋዕል፡
 እስመ፡ ኩሎ፡ ይትከሀሎ፡ ለእግዚአብሔር፡ ወከማሁኬ፡ ይብል፡
 ውስተ፡ መጽሐፍ፡ ወልደ፡ እንለ፡ እመሕያው፡ ተነበይ፡*
 ላዕሌሆሙ፡ ለለ፡ አዕጽምት፡ ወትቤላ፡ ለዓጽም፡ ዓጽም፡ ኅበ፡
 አዕጽምት፡ ውስተ፡ መለያልይ፡ መትን፡† ወስርው፡ ወሥጋ፡
 ወማእስ፡ ወስዕርት፡ ውስቴታ፡ ወነፍስ፡ ወመንፈስ፡ ወይሁብ፡
 ዓቢይ፡ ኡራኤል፡ በትእዛዝ፡ እግዚአብሔር፡ እስመ፡ ኪያሁ፡
 ሠርዓ፡ እግዚአብሔር፡ በትንሣኤሁ፡ ምውታን፡ አመ፡ ዕለተ፡
 ኩነኔ፡ ወርእዩ፡ ወአእምሩ፡ አዝር[እ]ተ፡ ዘተዘርአ፡ ውስተ፡
 ምድር፡ ከመ፡ ይቡ፡ ዘአልቦ፡ ነፍስ፡ ይዘርእዎ ። ውስተ፡

the last days, your heart will grieve; but I will show you their
 deeds, whereby they have sinned against the Most High.
 “See now what shall come on them in the last days, when the
 day of the Lord and the day of the decision of the judgement
 of the Lord comes. From east to west shall all the children of
 men be gathered together before my Father, the Living One
 of the world. And he shall command hell to open the abysses
 of the earth and give up all that is therein; and both beasts
 and birds shall he command to restore all the flesh that they
 have devoured, because he wills that men should appear; for,
 nothing perishes before God, and nothing is impossible with
 him, because all things are his. For, all things come to pass on
 the day of decision, on the day of judgement, at the word of
 God; and, as all things were done when he created the world
 and commanded all that is therein and it was done, even so
 shall it be in the last days; for, all things are possible with
 God. And, therefore, says he in the scripture, “Son of man,
 prophesy on the several bones and say to the bones, ‘Bone to
 bone in joints, sinew, nerves, flesh and skin and hair
 thereon’.”‡ And soul and spirit shall the great Uriel give them
 at the commandment of God; for, him has God set over the
 rising again of the dead at the day of judgement. Behold and
 consider the corns of wheat that are sown in the earth. As
 things dry and without soul do men sow them in the earth;

* In place of ተነበይ (here following Gerbaut), the MS has ተነበየ.
 † In place of መትን (here following Gerbaut), the MS has ምንት.
 ‡ The quotation is from Ezk 37.

ምድር፡ ወየሐዩ፡ ወይፈሪ፡ ወያገብእ፡ ምድር፡ በከመ፡ ማኅፀንት፡ ዘአማኅፀንዎ ። ወዝንቱ፡ ውእቱ፡ ዘይመውት፡ ዘተዘርአ፡ ዘርእ፡ ውስተ፡ ምድር፡ ወየሐዩ፡ ወይትወሀብ፡ ለሕይወት፡ ሰብእ ። እፎ፡ ፈድፋደ፡ ለእለ፡ የአምኑ፡ ቦቱ፡ ወለኅሩያኒሁ፡ ለእለ፡ በእንቲአሆሙ፡ ገብረ፡ እግዚብአብሔር፡ ያነሥኦሙ፡ አመ፡ ዕለተ፡ ደይን፡ ወኩሎ፡ ታገብእ፡ ምድር፡ አመ፡ ዕለተ፡ ደይን፡ እስመ፡ ሀለዋ፡ ባቲ፡ ትትኩነን፡ ኅቡረ፡ ወሰማይኒ፡ ምስሌሃ፡

ወይከውን፡ አመ፡ ዕለተ፡ ኩነኒ፡ እለ፡ ዐለው፡ ሃይማኖቶ፡ ለእግዚአብሔር፡ ወለእለ፡ ገብሩ፡ ኃጢአተ፡ ወይትረኅዋ፡ መንብሐብኃተ፡ እሳት፡ ወይከውን፡ ጣቃ፡ ወጽልመተ፡ ወይለብስ፡ ወይትገለበብ፡ ኩሎ፡ ዓለመ፡ ወማያትኒ፡ ይትመየጡ፡ ወይትወሀብ፡ በአፍላመ፡ እሳት፡ ወይውዒ፡ ኩሎ፡ ዘውስቴታ፡ ወባሕርኒ፡ እሳተ፡ ትከውን፡ እምታሕተ፡ ሰማይ፡ እሳተ፡ መሪር፡ ዘኢይጠፍእ፡ ወይውሕዝ፡ ለኩነኒ፡ መዓት፡ ወከዋክብትኒ፡ ይትመሰው ። በነደ፡ እሳት፡ ከመ፡ ኢተፈጥሩ፡ ወምጽኅዓተ፡ ሰማይ፡ በኃጢአ፡ ማይ፡ ወየሐውሩ፡ ወይከውኑ፡ ከመ፡ ዘኢተፈጥሩ፡ ወኢይሄልው፡ መባርቅተ፡ ሰማይ፡ ወበርቅየቶሙ፡ ያደነግፁ፡ ዓለመ፡ ወመንፈስ፡ ሰ፡ በድን፡ ይት ትመሰሎሙ፡ ወይከውን፡ እሳተ፡ በትእዛዙ፡ ለእግዚአብ በሔር፡ ወእ ዐእምዝ፡ ተመስው፡ ኩሎ፡ ፍጥረት፡ ይጎዩ፡ እንለ፡ እመሕያው፡ እለ፡ ውስተ፡ መንገለ፡ ሰርቅ፡ ውስተ፡ መንገለ፡ ዐረብ፡ ውስተ፡ ሰርቅ፡ ይጎይዩ ። ወእለ፡ ውስተ፡ ሰሜን፡

and they live again and bear fruit, and the earth restores them as a pledge entrusted to it. And this that dies, which is sown as seed in the earth, and shall become alive and be restored to life, is man.* How much more for those who believe in him, and for his elect, who the Lord God will raise up on the day of judgment; and all the earth will gather on the day of judgment; for, there is in it what will be judged together, and the heavens with it.

On the day of judgement, those who *do not* have faith in God and have committed sin shall be thrown into the fiery furnace; and darkness and gloom shall come up and clothe and veil the whole world and the waters will be changed and turned into coals of fire and all in them will burn, and the sea shall become fire. Under the sky will be an unquenchable fire that flows to fulfil the judgement of wrath; and the stars will be blotted out. They are created by blazing fire and they are destroyed by the heavenly flood, and they move and become as if they were not created and do not exist. The sky shall turn to lightning and that shall frighten the world.† The spirits also of the dead will be like them and become fire at the command of God. And, as soon as the whole creation dissolves, the men that are inside shall flee to the north, to the west, <and those who are in the west> to the east. They who are in the south

* James notes that the sentence, 'And this that dies ... to life, is man' (ወዝንቱ፡ ውእቱ፡ ዘይመውት፡ ዘተዘርአ፡ ዘርእ፡ ውስተ፡ ምድር፡ ወየሐዩ፡ ወይትወሀብ፡ ለሕይወት፡ ሰብእ ።) is probably a gloss.

† James has this sentence as a 'probable' translation (in brackets) and precedes it with 'And the lightning of heaven shall be no more and, by their enchantment, they shall frighten the world'.

ይጎደ፡ ደቡብ ። ወእለ፡ ውስተ፡ ሰሜን፡ ወበኩለሄ፡ ትረክቦ
ቦሙ፡ መዓተ፡ እ እሳት፡ ግሩም፡ ወእንዘ፡ ይሰዶሙ፡ ነድ፡
ዘኢይጠፍእ፡ ያመጽአሙ፡ ለኩነኔ፡ መዓት፡ ውስተ፡ ፈለገ፡
እሳት፡ ዘኢይጠፍእ፡* ዘይውሕዝ፡ እሳት፡ እንዘ፡ ይነድድ፡ ባቲ፡
ወአስተፋሊጦስ፡ እንዘ፡ ይፈልሕ፡ ሞገዱ፡ ወይከውን፡ ሐቄ፡
ስነን ። ብዙኅ፡ ለእንለ፡ እመሕያው፡

ወይሬእዩ፡ ኩሎሙ፡ እንዘ፡ እመጽእ፡ በደመና፡ ብሩህ፡
ዘለዓለም፡ ወመላእክተ፡ እግዚአብሔር፡ ዘምስሌየ ። ይነብሩ፡
መንበረ፡ ስብሐትየ፡ በየማነ፡ አቡየ ። ሰማያዊ፡ ወያነብር፡
አክሊለ፡ ዲቦ፡ ርእስየ፡ አሜሃ፡ ርእዮሙ፡ አሕዛብ፡ ይበክዩ፡
በቦ፡ ሕዘቢሆሙ፡ ወይኤዝዞሙ፡ ይኅልፉ፡ እንተ፡ ማእከለ፡
ፈለገ፡ እሳት፡ ወምግባራቲሆሙ፡ ለለ፡ እምኔሆሙ፡† ይቀውም፡
ቅድሜሆሙ፡ ለለ፡ በከመ፡ ምግባሩ፡ ወለኅሩያንሰ፡ ለእለ፡
ሠናየ፡ ገብሩ፡ ይመጽኡ፡ ኅቤየ፡ እንዘ፡ ሞት፡ አልቦ፡
ዘይሬእዮሙ፡ እሳት፡ በላዒ፡ ወዓማዒያንሰ፡ ወኃጥአንሰ፡
ወመደልዋንሰ፡ ይቀውሙ፡ ማእከለ፡ መዓምቅተ፡ ጽልመት፡
ዘኢይጠፍእ፡ ወደይኖሙ፡ እሳት፡ ወያመጽኡ፡ መላእክት፡
ኃጢአቶሙ፡ ወያስተዳልው፡ ሎሙ፡ መካነ፡ ኅብ፡ ይደየኑ፡
ለዓለም ። ለለ፡ በከመ፡ አበሳሆሙ፡ ያመጽእ፡ መልአከ፡
እግዚአብሔር፡ ኡራኤል፡ ነፍሶሙ፡ ለእለ፡ ተሐጉሉ፡ ኃጥአን፡
በአይኅ፡ ወኩሎሙ፡ ለእለ፡ ሀለው፡ ውስተ፡ ኩሉ፡ ጣዖት፡
ውስተ፡ ኩሉ፡ ስብኮ፡ ውስተ፡ ኩሉ፡ ፍቅር፡ ወውስተ፡ ሥዕል፡
ወውስተ፡ ኩሉ፡ አውግር፡ ወእብን፡ ወውስተ፡ ፍኖት፡ እለ፡

shall flee to the north, and they who are in <the north to> the south; and the wrath of a fearful fire shall overtake them and an unquenchable flame shall drive them to the judgement of wrath, to the stream of unquenchable fire that flows, flaming with fire; and an earthquake will cause a wave of mud that turns as sharp as knives among the children of men.

Then they shall see me come on a bright, eternal cloud; and the angels of God that are with me shall sit[†] on the throne of my glory at the right hand of my Father; and he shall set a crown upon my head. And, seeing it, they shall weep, every nation apart. Then shall he command them to enter the river of fire while the works of every one of them shall stand before them,[§] each according to his deeds. As for the elect that have done good, they shall come to me and not see death by the devouring fire. But the rebels, the sinners, and the hypocrites shall stand in the depths of darkness that does not pass away, and their judgement is fire; and angels shall show their sins and prepare for them a place where they shall be punished for ever, each according to his sins. Uriel shall bring forth the souls of those sinners who perished in the flood, and of all that live in idolatry, in every molten image, in all love, and in pictures, in wood and stone, and by the wayside, whom men called gods; and he shall burn them along with them in

* The MS has here a dittography, repeating ያመጽአሙ ... ዘኢይጠፍእ.

† The MS repeats እምኔሆሙ (dittography).

‡ James has a note here that, in place of '[they] shall sit', one should most probably read 'and I shall sit'.

§ James has a note here that 'something is wanting'.

ይነብሩ፡ ሰመይዎሙ፡ አማልክተ፡ ያውዕይዎሙ፡ ምስሌሆሙ፡ በእሳት፡ ዘለዓለም ። ወእምድኅረ፡ ኅልቁ፡ ኩሎሙ፡ ወመካኖሙ፡ ኅበ፡ ይነብሩ፡ ወይዴይንዎሙ፡ ለዓለም ። ወእምዝ፡ ይመጽኡ፡ ዕድ፡ ወአንስት፡ ውስተ፡ መካን፡ ዘይደልዎሙ፡ በልሳኖሙ፡ እንተ፡ ባቲ፡ ጸረፍዎ፡ ለፍኖተ፡ ጽድቅ፡ ይሰቅልዎሙ፡ ያነጽርዎሙ፡ ሎሙ፡ ዘኢይጠፍእ፡ ከመ፡ ያምስጥዎሙ፡ ዘልፈ ።

ወነዋ፡ ካዕበ፡ መካነ፡ ወህየ፡ ግብ፡ ዓቢይ፡ ወምሉእ፡ ውስቴቱ፡ ለእለ፡ ክሕድዎ፡ ለጽድቅ፡ ወመላእክተ፡ ደይን፡ ይዋኅዩ፡ ወህየ፡ ውስቴታ፡ ወያነድዱ፡ ወእሳተ፡ ደይኖሙ ። ወካዕበ፡ ክልኤቱ፡ አንስት፡ ይሰቅልዎን፡ በክሳዶን፡ ወሥዕርቶን፡ ውስተ፡ ግብ፡ ይወድይዎን፡ ወእሉ፡ እሙንቱ፡ እለ፡ ይፀፍራ፡ ጽፍሮ፡ ወአኮ፡ ለፍጥረተ፡ ሠናይ፡ አላ፡ የአውዳ፡ ለዝሙት፡ ከመ፡ ያስግራ፡ ነፍስ፡ ሰብእ፡ ለሐጉል፡ ወዕደውሂ፡ እለ፡ ይሰክቡ፡ ምስሌሆሙ፡ በዝሙት፡ ይሰቅልዎሙ፡ ውስተ፡ መ፡ መንቃዕቶሙ፡ ውስተ፡ ውእቱ፡ መካን፡ ዘይነድድ፡ ወይብሉ፡ በበይናቲሆሙ፡ ወኢያእመርነ፡ ከመ፡ ንመጽእ፡ ሀለወነ፡ ውስተ፡ ደይን፡ ዘለዓለም፡ ወለቀተልተ፡ ነፍስ፡ ወእለሂ፡ ኅብሩ፡ ምስሌሆሙ፡ ይወድይዎሙ፡ ውስተ፡ እሳት፡ ኅበ፡ ዘምሉእ፡ ውስቴታ፡ አራዊተ፡ ሕምዝ፡ ወይደየኑ፡ ዘእንበለ፡ ዕረፍት፡ እንዘ፡ ይትዓወቆሙ፡ ሕማሞሙ፡ ወይበዝኅ፡ ዕዪሆሙ፡ ከመ፡ እንተ፡ ደመና፡ ጽልመት፡ ወያመጽእ፡ መልአክ፡ ዕዝራኤል፡ ነፍሶሙ፡ ለእለ፡ ተቀትሉ ። ወርእይዎሙ፡ ደይኖሙ፡ ቀተልዎሙ፡ ወይብልዎሙ፡ በበይናቲሆሙ፡ ጽድቅ፡ ወርትዕ፡ ኩነኔሁ፡ ለእግዚአብሔር፡ እስመ፡ ሰማዕነ፡ ወኢአመነ፡ ከመ፡ ንመጽእ፡ ውስተ፡ ዝንቱ፡ ምኩናን፡ ዘለዓለም ።

everlasting fire. And, after all of them with their dwelling places are destroyed, they shall be punished eternally. Then shall men and women come to the place prepared for them. By their tongues, with which they have blasphemed the way of righteousness, shall they be hanged up. There is spread under them unquenchable fire, from which they can never escape.

Behold, the pit of hell is great and full; in it are those who deny righteousness; and angels of punishment chastise them and kindle on them the fire of their torment. And again, behold two women; they hang them up by their necks and hair, and cast them into hell. These are those who plaited their hair, not for good but to turn to adultery, lead the souls of men to perdition. And the men who lay with them in adultery shall be hanged in that place of fire; and they shall say one to another, "We did not know we should come to eternal punishment." And the murderers and those who have made common cause with them shall they cast into the fire, in a place full of venomous beasts, and they shall be tormented without rest, feeling their pains; and their worms shall be as many in number as a dark cloud. And the angel Ezrael shall bring the souls of those who have been slain, and they shall see the torment of those who slew them, saying to one another, "Righteousness and justice is the judgement of God. For, we heard, but we did not believe we should come into this place of eternal judgement."

ወኅበ፡ ዝንቱ፡ ላኅብ፡ ግብ፡ ዓቢይ፡ ወዕሙቅ፡ ጥቀ፡ *ወ...ቱ፡
 ወይውሕዝ፡ ኩሉ፡ ዘእምኩለሄ ። ኩነኔ፡ ወሰቆራር፡ ጽብ፡
 ወአንስቲያሆሙ፡ ውሑጣት፡ እስከ፡ ከሳውዲሆሙ፡ ወይዴየና፡
 በጻዕር፡ ዓቢይ ። እሉኬ፡ እሙንቱ፡ እለ፡ ያወጽኦ፡ ውሉዶን፡
 ወያማስና፡† ግብረ፡ እግዚአብሔር፡ ዘለሐኩ፡ ወአንጸረ፡ ገጽን፡
 መካነ፡ ካልኦ ተ ኅበ፡ ይነብሩ፡ ውሉዶን፡ ኦላ፡ ክልኤሆን፡
 ሕያው፡ ወይግዕሩ፡ ኅበ፡ እግዚአብሔር፡ ወይመጽእ፡ መብረቅ፡
 ወእምውስተ፡ ሕፃናት፡ መቅዳሕተ፡ ውስተ፡ አዕይንቲሆሙ፡
 ለእለ፡ በዝንቱ፡ ዝሙት፡ ገብራ፡ ሙስናሆን፡ ካልእ፡ እደው፡
 ወአንስት፡ ይቀውሙ፡ ዕራቆሙ፡ መልዕልተ፡ ህየ፡
 ወውሉዶሙ፡ ይቀውሙ፡ ህየ፡ አንጸረ፡ ገጽሙ፡ ውስተ፡ መካነ፡
 መሐውዝ፡ ወግዑር፡ ወይን[ህ]ኩ፡ ወይግዕሩ ። ኅበ፡
 እግዚአብሔር፡ በእንተ፡ አዝማዲሆሙ፡ እሉ፡ እሙንቱ፡ እለ፡
 አስተቱ፡ ወረገሙ፡ ወተዓደው፡ ትእዛዝከ፡ ወሞቱ፡ ወረገሙ፡
 መልአከ፡ ዘለሐኩ፡ ወሰቀሉ፡ ኪያነ፡ ወደንጸው ። ብርሃነ፡
 ለኩሉ፡ ወወሀብከ፡ ሐሊበ፡ እማቲሆን፡ ይውሕዝ፡
 እምአጥባቲሆን፡ ወይረግዕ፡ ወይፀይእ፡ እምውስቴቱ፡ አራዊተ፡
 በላዕያነ፡ ሥጋ፡ ወይወፅኡ፡ ወይትመየጡ፡ ወያዴይንዎሙ፡
 ለዓለም፡ ምስለ፡ አምታቲሆን፡ እስመ፡ ኅደጉ፡ ትእዛዘ፡
 እግዚአብሔር፡ ወቀተሉ፡ ውሉዶሙ፡ ወለውሉዶሙስ፡
 ይሁብዎሙ፡ ለመልአክ፡ ጥምላኮስ፡ ወእለ፡ ቀተልዎሙስ፡
 ይደይንዎሙ፡ ለዓለም፡ እስመ፡ ዘ[ይ]ፈቅድ፡ እግዚአብሔር፡
 ያመጽእ፡ መልአክ፡ መዐቱ፡ ዕዝራኤል ። ዕደ፡ ወአንስተ፡ እለ፡
 ውዑያን፡ መንፈቆሙ፡ ወይወድይዎሙ፡ ውስተ፡ መካነ፡

And this pit is very large and deep, and everything flows out
 of it. And women are swallowed up therein up to their necks
 and tormented with great pain. These are those who have
 caused their children to be born untimely and have
 corrupted the work of God that created them. Over against
 them shall be another place where sit their children [both]
 alive, and they cry to God. And lightning goes forth from
 those children and pierces the eyes of them who, for
 fornication's sake have caused their destruction. Other men
 and women shall stand above them, naked; and their
 children stand against them in a place of delight, and sigh
 and cry to God for their parents, saying, "These are those
 who despised and cursed and transgressed your commands
 and delivered us to death; they cursed the angel that formed
 us, and have hanged us and kept from us the light that you
 have given to all creatures." And the milk of their mothers
 flowing from their breasts shall congeal and, from it, shall
 come beasts that eat flesh, which shall come forth and turn
 and torment them for ever with their husbands, because they
 forsook the command of God and slew their children. And
 their children shall be given to the angel Temlakos. And they
 who slew them will be judged forever; for, God wills it so.

Ezrael, the angel of wrath, shall bring men and women, with
 their bodies burning, and cast them into the dark place of

* The word ወ...ቱ፡ here is uncertain and is difficult to read in the transcription.
 † In place of ወያማስና (here following Gerbaut), the MS has ወያስና.

ጽልመት፡ ዘገሃነም፡ ዘእድ፡ ወመንፈሰ፡ መዓት፡ ይቀስፎሙ፡
 በኩሉ፡ መቅሰፍት፡ ወዘኢይነውም፡ ዕፄ፡ ይበልዎሙ፡
 አማዑቶሙ፡ እሙንቱ፡ ሰዳድያኒሆሙ፡ ወምግአኒሆሙ፡
 ለጻድቃንዮ፡ ወጎቤሆሙ፡ ለእለ፡ ህዮ፡ ካልአነ፡ ዕድ፡ ወአንስት፡
 ወየጎይኩ፡ ልሳኖሙ፡ ወያጼዕርዎሙ፡ በርሱን ። ኃጺን፡
 ወያውዕይዎሙ፡ አዕይንቲሆሙ፡ እሉ፡ እሙንቱ፡ ጽሩፋነ፡
 ወመያጥያኒሃ፡ ለጽድቅዮ፡ ለካልአን፡ እድ፡ ወአንስት፡
 ወምግባራቲሆሙ፡ በትዕግልት፡ ይመትሩ፡ ከናፍሪሆሙ፡
 ወእሳት፡ ይበውእ፡ ውስተ፡ አፉሆሙ፡ ወአማዑቶሙ፡ እለ፡
 አሞቱ፡ ሰማዕት ። ሐሰት፡ ወጎቤሆሙ፡ ለእለ፡ ቀርቡ፡ መካነ፡
 በእብነ፡ ሐውልት፡ ዘእሳት፡ ወይበልሕ፡ ሐውልቱ፡
 እመጥባጎት፡ ዕድ፡ ወአንስት፡ እለ፡ ያለብሱ፡ መሳህግታተ፡*
 ወአጽርቅተ፡ ርሱሐ፡ ወይወድይዎሙ፡ ውስቴቱ፡ ከመ፡
 ይትኩነኑ፡ ኩነኔ፡ ጻዕር፡ ዘኢየጎልቅ፡ እሉ፡ እሙንቱ፡ እለ፡
 ይትዌከሉ፡ በብሰሎሙ፡ ወእቤር፡ ወብእሲተ፡ እንለ፡ ማውታ፡
 ተዐወሩ፡ ላዕለ፡ እግዚአብሔር፡

ወመካነ፡ ካልአ፡ ጎቤሁ፡ ሎቱ ። ወጽጉባነ፡ ጽብ፡
 ወይወድይዎሙ፡ ውስ ውስቴቱ፡ ዕድ፡ ወአንስት፡ እስከ፡
 ብረኪሆሙ፡ እሉ፡ እሙንቱ፡ እለ፡ ይሌቅሑ፡ ወርዴ፡
 ይነሥኡ፡ ወካል[እ]ን፡ ዕድ፡ ወአንስት፡ እምነ፡ ነዋጎ፡
 ያጻድፎሙ፡ ርእሶሙ፡ ወካዕበ፡ ይብኡ፡ ወይረውጹ፡
 ወያጌብርዎሙ፡ አጋንንት፡ እሉ፡ እሙንቱ፡ መጣዕዋነ፡
 ወይረስይዎሙ፡ ውስተ፡ ጽንፈ፡ ሕሊና፡ ወይፀድፉ፡ ወውእቱ፡
 ከመዝ፡ ይገብሩ ። ወትረ፡ ለዓለም፡ ይደዩኑ፡ እሉ፡ እሙንቱ፡
 እለ፡ ይመትሩ፡ ሥጋሆሙ፡ ሐዋርያነ፡ ብእሲ፡ ወአንስት፡ እለ፡
 ሀለዋ፡ ምስሌሙ፡ ወውስቴቱ፡ እለ፡ ከመ፡ እንስት፡ ብእሲ፡

Gehenna; and a spirit of wrath shall chastise them with all manner of torment; and the worm that never sleeps shall devour their entrails. These are the persecutors and betrayers of my righteous ones. And beside them shall be other men and women, gnawing their tongues. Woe to them, whose eyes are blinded! They are the despisers and the betrayers of my righteousness. To others, men and women, their deeds are hidden. Their lips speak with guile, and fire enters their mouths, and their dwellings are the abodes of the dead, false witnesses. Woe to them who draw near to the place wrought with stone images of fire, and the image devours more than the flame of a furnace, and women that wear ornaments and garments of vanity, and deliver them therein, that they may be judged with a torment that never stops. These are those who trusted in their riches and despised the widows and the woman with fatherless children ... before God.†

And another place belongs to him (Satan). And men and women are cast down, up to their knees. These are those who lent money and took usury; and another group of men and women cast themselves down from a high place, they shave their heads and again they enter and run and demons make them work; these are madmen who cause them to go out of their minds and they shave; and they do this continually and are tormented for ever. *These are those who have inflict suffering on their bodies, as [apostles] of a man; and the women who were with them ... and these are the men who defiled*

* In place of መሳህግታተ (here following Gerbaut), the MS has መለግህነተ.

† The ellipsis here, following James, suggests that there is something missing from the text.

በበይናቲሆሙ፡ ያረኩሱ፡ ወጎቤሆሙ ። ለእሉ፡ ሔል፡
 ወበታሕቴሆሙ፡ ይገብር፡ መልአክ፡ ዕዝራኤል* መካነ፡ ዘእሳት፡
 ብዙኃ፡ ወኩሉ፡ ጣዖት፡ ዘወርቅ፡ ወብሩር፡ ኩሉ፡ ጣዖት፡
 ግብረ፡ እደ፡ እጓለ፡ እመሕያው፡ ወዘይመስሎ፡ አምሳለ፡
 ድመት፡ ወአንበሳ፡ አምሳለ፡ ዘይትሐወስ፡ ወአምሳለ፡ አራዊት፡
 ወእለሂ፡ ገብርዎሙ፡ ምሳሌሆሙ፡ ዕድ፡ ወአንስት፡ በሰናስለ፡
 እሳት ። ዘይትቀሰፉ፡ በስሕተቶሙ፡ በቅድሚያሆሙ፡ ወከመዝ፡
 ኩነኔሁ፡ ለዓለም፡ ወጎቤሆሙ፡ ካልአን፡ ዕድ፡ ወአንስት፡
 ወይውዕዩ፡ በላሕበ፡ ኩነኔ፡ ለዓለም፡ ደይኖሙ፡ እሉ፡
 እሙንቱ፡ እለ፡ የኃድጉ፡ ትእዛዘ፡ እግዚአብሔር፡ ወተለው፡
 ፋቅት፡ አጋንንት፡

ወካልእ፡ መካን፡ ነዋህ፡ ጥቀ፡ ምህር፡ ወሔል፡ እሳት፡ ውስተ፡
 ዘይነድድ፡ እምጽንፍ፡ ውእቱ፡ ዘይነድድ፡ ዘይድሃ፡ ዕድ፡
 ወአንስት፡ እንዘ፡ ያንኩረኩር፡ ይወርድ፡ ውስተ፡ ዘሀሎ፡
 ረዓድ ። ወካዕበ፡ እንዘ፡ ግብር፡ ይውሕዝ፡ የዓርጉ፡ ወይወርዱ፡
 ወይደግሙ፡ ከማሁ፡ ለአንኩርኩር፡ ከማሁ፡ ይደየኑ፡ ለዓለም፡
 እሉኬ፡ እሙንቱ፡ እለ፡ ኢያከብሩ፡ አበቂሆሙ፡ ወእሞሙ ።
 ወበርእሶሙ፡ ይትዔገሥዎሙ፡ በእንተዝ፡ ይደየኑ፡ ዘለዓ[ለ]ም ።
 ወካዕበ፡ ደቀ፡ ወደናግለ፡ ያመጽእ፡ ዕዝራኤል፡ መልአክ፡ ከመ፡
 ያርእዮሙ፡ ለእለ፡ ይደየኑ፡ እሙንቱ፡ ይትኳነኑ፡ በጻዕር፡
 ወበስቁል፡ ወበቀሕል፡ ብዙህ፡ ዘያቄስሎሙ ። አዕዋፈ፡
 በላዕ[ያ]ነ፡ ሥጋ፡ እሉ፡ እሙንቱ፡ እለ፡ የአምኑ፡ በጌጋዮሙ፡
 በአዝማዲሆሙ፡ ኢይትኤዘዙ፡ ወትምህርተ፡ አበቂሆሙ፡
 ኢይተልው፡ ወዘይልህቆሙ፡ ኢያከብሩ፡ ምስሌሆሙ፡ ደናግል፡

themselves together as women.† And above them [shall be a brazier?] ... and beneath them the angel Ezrael shall prepare a place of much fire; and all the idols of gold and silver, all idols, the work of men’s hands, and those resembling cats and lions, or creeping things or wild beasts, and the men and women who have prepared the images thereof, shall be in chains of fire. And beside them shall be other men and women, burning in the fire of the judgement, and their torment is everlasting. These are those who have forsaken the commandment of God and followed the doctrines of devils.

And there shall be another place, vast, very high [...] and fire‡. The men and women whose feet slip shall go rolling down into a place where there is fear and trembling. And, just as the water flows, ascending, descending, and repeating, so they will constantly labour forever. These are those who did not honour their fathers and mothers and kept themselves from them; so, they shall be chastised eternally. And the angel Ezrael shall bring children of men to show them those who are suffering; they shall be repaid with toil, bitterness, and much pain that wounds them, that flesh-devouring birds shall inflict upon them. These are those who pride themselves on their sins, who do not obey their parents, nor follow the instruction of their fathers, and do not honour

* In place of **ዕዝራኤል** (here following Gerbaut), the MS has **ዝራኤል** (sic).
 † The section here presented in italics is an uncertain translation of a very corrupt text.
 ‡ The text at the beginning of this paragraph is very corrupt in the MS; some render, doubtfully, “*There shall be a furnace and a brazier wherein shall burn fire. The fire that shall burn shall come from one end of the brazier.*”

ወይለብሱ፡ ጽልመተ፡ አልባሰ፡ ወእሙንቱ፡ ይትኳነኑ፡ ኩነኔ፡
ወሥጋ ሆሙ፡ ይዘረዘር፡ እሉ፡ እሙንቱ፡ ድንግልናሆሙ፡ እለ፡
ኢየዓቅባ፡ እስከ፡ ያስተዋሱብዎን፡ ወእሙንቱሂ፡ ይትኳነና፡
ኪያሁ ። ኩነኔ፡ እንዘ፡ ይትዓወቆን ። ወካዕባ፡ ካልአን፡ ዕድ፡
ወአንስት፡ እለ፡ የሐይኩ፡ ልሳኖሙ፡ ዘእን[ባ]፡ ለ፡ ዕረፍት፡
እንዘ፡ ይደየኑ፡ በእሳት፡ ዘለዓለም፡ እሉኬ፡ አግብር፡ ት፡
ለአንእስቲሆሙ፡ እለ፡ ኢይትኬዘዙ፡ ዝኬ፡ ውእቱ፡ ኩነኔሆ፡
ሙ፡ ዘለዓ[ለ]ም፡

ወኅባ፡ ውእቱ፡ ደይን ። ዕድ፡ ወአንስት፡ ዕውራን፡ ወፅሙማን፡
ወአልባሲሆሙ፡ ጸዓዳ፡ ወእምዝ፡ ይትጋፍዑ፡ በበይናቲሆሙ፡
ወይወድቁ፡ ውስተ፡ አፍሓመ፡ እሳት፡ ዘኢይጠፍእ፡ እሉ፡
እሙንቱ፡ እለ፡ ይገብሩ፡ ምጽዋተ፡ ወይብሉ፡ ጸድቃን፡ ንሕነ፡
ለእግዚአብሔር፡ ጽድቅ፡ ኢኃሠሥዎ፡ ወያወጽእ፡ መልአከ፡
እግዚአብሔር፡ እዝራኤል፡ እምነ፡ ውእቱ፡ ነድ፡ ወያቀውም፡
ኩነኔ፡ ደይን፡ ዝኬ፡ ኩነኔሆሙ፡ ወፈለገ፡ እሳት፡ ይውኅዝ፡
ወይወርድ፡ ኩሉ፡ ደይን፡ ማእከለ፡ ፈለግ፡ ወያቀውሞሙ፡
ኡራኤል፡ ወመንኰራኩረ ። ዘእሳት፡ ይሁብ፡ ወእድ፡
ወአንስት፡ ስቅላን፡ ውስቴቱ ። በኃይለ፡ አንኰርኩሮቱ፡
ዘበግብ፡ ይውዕዩ፡ እሉኬ፡ እሙንቱ፡ መሠርያን፡ ወመሠርያት፡
ውእቱ፡ መንኰራኩር፡ ውስተ፡ ኩሉ፡ ደይን፡ በእሳት፡ አልቦ፡
ኅልቄ ።

ወእምዝ፡ [ለ]ምጽእዎሙ፡ ለኅሩያንዮ፡ ወለጸድቃንዮ፡ ፍጹማን፡
በኩሉ፡ ጽድቅ፡ እንዘ፡ ይፀውርዎሙ፡ መላእክት፡ በእደዊሆሙ፡
እንዘ፡ ይብሉ፡ አልባሰ፡ ሕይወት፡ ዘላዕሉ፡ ወይሬእዩ፡ ለዘ፡
ፀልእዎ፡* እንዘ፡ ይትቤቀሉሙ፡ ደይን፡ ለዓለም፡ ለለ፡ በከመ፡
ግብሩ፡ በአሐዱ፡ ቃል፡ ወይብሉ፡ ኩሎሙ፡ እለ፡ ውስተ፡

those who are more aged than they. With them shall be girls clad dark garments who shall be sorely chastised and their flesh torn apart; these are those who did not keep their virginity until they were betrothed; and are so judged. And other women, gnawing their tongues without ceasing, and being tormented with everlasting fire. These are the servants that were not obedient unto their masters; and this then is their eternal judgement.

And by this place of torment shall be men and women deaf and blind, whose raiment is white, pushing one another into the furnace of unquenchable fire. These are those who give alms and say, "We are righteous before God," but did not seek righteousness. Ezrael, the angel of God, shall bring them out of this fire and establish judgement; and this is their judgement: A river of fire shall flow and all who are judged shall be drawn down into the river. And Uriel shall set them there. And there are wheels of fire and men and women hanged on them by the strength of their whirling. And those who are in the pit shall burn; now, these are the sorcerers and sorceresses. Those wheels shall be in all judgement by fire without number.

Then the angels shall bring my elect and righteous, perfect in all uprightness, and bear them in their hands and clothe them with garments of the life from above. They shall show those who hated them eternal judgement, each according to his deeds. And those in torment shall say with one voice, "Have

* In place of ፀልእዎ (here following Gerbaut), the MS has ፀልእልዎ (sic).

ደይን፡ መሀረን፡ እስመ፡* ይእዜ፡ አእመር[ነ]፡ ኩነኔሁ፡ ለግዚአብሔር፡ ዘአቅደመ፡ ነጊሮተን፡ ወኢአመን ። ወይመጽአ፡ መልአክ፡ ታጢሮኮስ፡ ወይጌስጾሙ፡ በደይን፡ ፈድፋድ፡ ወይቤሎሙ፡ ይእዜ፡ ትኔስሐ፡ አመ፡ አልቦ፡ ጊዜ፡ ለንስሐ፡ ወኢተረፈ፡ ሕይወት፡ ወይብሉ፡ ኩሎሙ፡ ርቱዕ፡ ኩነኔሁ፡ ለእግዚአብሔር፡ እስመ፡ ሰማዕነ፡ ሰማዕነ፡ ወአእመርነ ። ከመ፡ ሰናይ፡ ኩነኔሁ፡ እስመ፡ ተፈደይነ፡ በከመ፡ ምግባሪነ ።

ወአሜሃ፡ እሁቦሙ፡ ለኅሩያንዮ፡ ለጻድቃንዮ፡ ጥምቀተ፡ ወመድኅኒተ፡ ዘሰአሉኒ፡ በኅብ፡ ሐቅለ፡ አክሮስያ፡ እንተ፡ ይብልዋ፡ አኔስለስልያ፡ ጸገዩ፡ መክፈልተ፡ ጻድቃን፡ ወአሐውር፡ ይዕዜ፡ † እትፌሣሕ፡ ምስሌሆሙ፡ አበውእ፡ አሕዛብ፡ ውስተ፡ መንግሥትዮ፡ ዘለዓለም፡ ወእገብር፡ ሎሙ፡ ዘአሰፈውክዎሙ፡ ዘለዓለም ። አነ፡ ወአቡዮ፡ ሰማያዊ፡ ነገርኩከ፡ ጴጥሮስ፡ ወአይዳእኩከ፡ ፃእ፡ እንከ፡ ወሐር፡ እንከ፡ ሀገረ፡ እንተ፡ ዐረብ፡ ውስተ፡ ወይን፡ ዘእቤለኪ፡ እምደዌሁ ። ለወልድዮ፡ ዘዘእንበለ፡ ኃጢአት፡ ከመ፡ ይትቀደስ፡ ግብሩ፡ ሙስና፡ ወአንተሰ፡ ኅሩይ፡ በተስፋ፡ እንተ፡ አሰፎኩከ፡ ወፈኑ፡ እንከ፡ ውስተ፡ ኩሉ፡ ዓለም፡ ዜናዮ፡ በሰላም፡ እስመ፡ ተፈስሐ፡ ነቅዑ፡ ቃልዮ፡ ተስፋ፡ ሕይወት፡ ወግብተ፡ ተመስጦ፡ ዓለም ። ወይቤለኒ፡ እግዚእዮ፡ ኢየሱስ፡ ክርስቶስ፡ ንጉሥነ፡ ንሐር፡ ውስተ፡ ደብር፡ ቅዱስ፡ ወመጽኡ፡ አርዳኢሁ፡ ምስሌሁ፡ እንዘ፡

mercy on us; for, now we know the judgement of God, which he declared to us before, and we did not believe.” And the angel Tatiroskos† shall come to punish them and say loudly, “Now you repent, when there is no time for repentance, and no life remains.” And they shall say, “Righteous is the judgement of God; for, we have heard and know that his judgement is good; for, we are repaid as our deeds deserve.” Then will I give to my elect and righteous the baptism and salvation they asked of me, in the field of Acrosia, which they call Elysium. They obtained the portion of the righteous; and, from now on, I shall rejoice with them, bringing the nations into my everlasting kingdom and do for them what I have promised forever. I and my Heavenly Father told you, Peter, and showed you: §go to the land of Arabia, into the vineyard I shall tell you of, so by the sickness of the Son who is without sin, deeds of corruption may be sanctified. And you are chosen by the promise I made you. Spread my gospel in peace to the whole world; men shall rejoice and my words shall be the source of hope and of life, and fulfilment. And my Lord Jesus Christ our King said to me, “Let us go to the holy mountain.” And his disciples went with him,

* James notes that there is a dittography in the MS here.
 † The name, ‘Tatiroskos’ (ታጢሮኮስ) means ‘keeper of hell’.
 ‡ In place of ይዕዜ (here following Gerbaut), the MS has ማዕዜ.
 § The translation from here to the end of the paragraph is uncertain; some dismiss the text as unintelligible and James has, “in the field of Akrosja, which is called Aneslasleja. They shall adorn with flowers the portion of the righteous, and I shall go ... I shall rejoice with them. I will cause the peoples to enter into my everlasting kingdom and show them that eternal thing whereon I have made them to set their hope, even I and my Father who is in heaven.”

ይጾልዩ፡ ወናሁ፡ ፪* ሰብእ፡ ወስእነ፡ ነጽሮተ፡ ገጾሙ፡ ፩*
 እምውስቴቶሙ፡ እስመ፡ ይመጽእ፡ ብርሃን ። ዘያበርህ፡
 እምፀሐይ፡ ወአልባሲሆሙኒ፡ ብሩህ፡ ወኢይትከሀል፡ ለነገር፡
 ወአልቦ፡ ዘይክል፡ ምሳሌሁ፡ በዝንቱ፡ ዓለም ። ወየውሀቶ፡
 አፍ፡ ዘኢይክል፡ ነገረ፡ ስነ፡ ላሕዮሙ፡ እስመ፡ መድምም፡
 ራእዮሙ፡ ወመንክር፡ ወካልእ፡ ዓቢይ፡ እብል፡ ይበርህ፡
 እምበረድ፡ በራእዩ፡ ጽጌ፡ ረዳ፡ አምሳለ ፡ ኅብረ፡ ራእዩ፡
 ወሥጋሁ፡ ወድምማ፡ ርእሱ፡ ወእምዲበ፡ መታክፍቱ፡ ወውስተ፡
 ፍጽሞሙ፡ አክሊል ። ዘናርዶስ፡ ጽፍሮ፡ በጽጌ፡ ሠናይ፡ ከመ፡
 ቀስተ፡ ደመና፡ ስዕርቱ፡ በውስተ፡ ማይ፡ ከማሁ፡ ሞገሰ፡ ገጹ፡
 ወስርግው፡ በኩሉ፡ ሰርጉ ። ወሶበ፡ ርኢና፡ ሆሙ፡ ግብተ፡
 አንከርነ፡

ወቀረብኩ፡ ኅብ፡ እግዚአብሔር፡ ኢየሱስ፡ ክርስቶስ፡ ወእቤሎ፡
 እግዚእየ፡ መኑ፡ ውእቱ ። ወይቤለኒ፡ ዝውእቱ፡ ሙሴ፡
 ወኤልያስ፡ ወእቤሎ፡ አብርሃም፡ ወይስሐቅ ። ወያዕቆብ፡
 ወባዕዳንሂ፡ አበው፡ ጳድቃን፡ ወአርአየነ፡ ገነተ፡ ርኅወ፡ ዓቢየ፡
 ዕፅ፡ ስሙር፡ ወፍሬ፡ በረከት፡ ምሉእ ። ጼና፡ አፈው፡ ምሉእ፡
 ጼናሁ፡ ሠናይ፡ ወይመጽእ፡ ጼናሁ፡ ኅቤሃ፡ ወእምውስቴቱ፡
 መንክረ፡ ርኢኩ፡ ብዙኃ፡ ፍሬ ። ወይቤለኒ፡ እግዚእየ፡
 ወእምላኪየ፡ ኢየሱስ፡ ክርስቶስ፡ ወርኢካሁ፡ አሕዛበ፡ አበው ።
 ወከማሁ፡ ዘዕረፍቶሙ፡ ወተፈሣሕኩ፡ ወአመንኩ፡ ወአመንኩ ።
 ከመዝ፡ ክብሮሙ፡ ወስብሐቶሙ፡ ለ[እ]ለ፡ ዴገንዎሙ፡
 ለጽድቅየ፡ ወለበውኩ፡ ዘንተ፡ ዘውስተ፡ መጽሐፍ ። ዘተጽሕፈ፡
 ዘእግዚእየ፡ ኢየሱስ፡ ክርስቶስ፡ ወእቤሎ፡ እግዚእየ፡ ትፈቅድኑ፡
 እግባር፡ ፫ ምጽላለ፡ ዝየ፡ አሐተ፡ ለከ፡† ፩ ወለሙሴ፡ ፩

praying. And two men were there, and we could not look on their faces; for, a light came from them, shining more than the sun, and their raiment was shining, indescribably, as there is nothing like them in this world. And woe is me! My mouth is incapable of uttering the beauty of their speech; for, their appearance was astonishing and wonderful. And the other was great, I say and shines in his aspect more than crystal. Like the flower of roses is the appearance of the colour of his aspect and his body, the darkness of his head, and on his shoulders was a perfect crown. His nails were like the colours of the rainbow. And, when we saw them, we marvelled.

And I approached the Lord Jesus Christ and said to him, “My Lord, who are they?” And he said to me, “They are Moses and Elijah.” And I said to him, “<Where then are> Abraham, Isaac, Jacob, and other righteous fathers?” And he showed us a great garden, full of fair trees and blessed fruits, and sweet perfumes, with pleasant fragrance that came to us. And I saw many fruits. And my Lord and God, Jesus Christ, said to me, “Have you seen the people of the fathers? As is their rest, so is the honour and glory of those persecuted for my sake.” And I rejoiced and believed, and I understood what is written in the book of my Lord Jesus Christ. And I said to him, “My Lord, do you wish me to make here three booths, one for you, one for Moses, and one for Elijah?” And he said to me in

* In the MS, the ‘numerals’, ፪ & ፩ are given in the margin.

† In place of ለከ (here following Gerbaut), the MS has እሰ (sic).

ወለኤልያስ፡ ወይቤለኒ፡ በመዓት፡ ሰይጣን፡ ይፀብአከ፡ ወገልበበ፡
ሕሊናከ፡ ወንብረተ፡ ዝንቱ፡ ዓለም፡ ይመውአከ፡ ይትከሰትኬ፡
አዕይንቲከ፡ ወይትረኃዋ፡ እዘኒከ፡ ከመ፡ አሐቲ፡ ምጽላል፡
እንተ፡ ኢገብራ፡ እደ፡ ሰብእ፡ እንተ፡ ገብራ፡ አቡዮ፡ ሰማያዊ፡
ሊተ፡ ወለኅሩያን፡ ወርኢነ፡ እንዘ፡ ንት[ፊ]ሣሕ፡

ወናሁ፡ መጽአ፡ ቃል፡ ግብተ፡ እምሰማይ፡ እንዘ፡ ይብል፡
ዝንቱ፡ ውእቱ፡ ወልድዮ፡ ዘአፈቅር፡ ወሰመርኩ፡ ወትእዛዝዮ፡
ወመጽአ፡ ደመና፡ ዓቢይ፡ ዘመጠነ፡ ዲበ፡ ርእሰነ፡ ወጻዓዳ፡
ጥቀ፡ ወነሥኦመ፡ ለእግዚእነ ። ወለሙሴ፡ ወለኤልያስ፡ ወአነ፡
ረዓድኩ፡ ወደንገጽኩ፡ ወነጸርነ፡ ወተርጎወ፡ ውእቱ፡ ሰማይ፡
ወርኢነ፡ ሰብአ፡ እለ፡* በሥጋ፡ ወመጽኡ፡ ወተቀበልዎ፡
ለ[እ]ግዚእነ፡ ወለሙሴ ። ወለኤልያስ፡ ወሐሩ፡ ውስተ፡ ካልእ፡
ሰማይ፡ ወተፈጸመ፡ ቃለ፡ መጽሐፍ ። ዛቲ፡ ትውልድ፡ ተኃዎ፡
ሎቱ፡ ወተኃሥሥ፡ ገጾ፡ ለአምላክ፡ ያዕቆብ፡ ወፍርሃት፡ ዓቢይ፡
ኮነ፡ ወድንጋዔ፡ ዓቢይ፡ በሰማይ፡ መላእክት፡ ይትጋፍዑ፡ ከመ፡
ይትፈጸም፡ ቃለ፡ መጽሐፍ ። ዘይቤ፡ አርጎው፡ ጥኃተ፡†
መኳንንት፡ ወእምዝ፡ ተዐዕወ፡ ውእቱ፡ ሰማይ፡ ዘተርጎወ፡
ወጸለይነ፡ ወወረድነ፡ እምደብር ። እንዘ፡ ንሴብሐ፡
ለእግዚአብሔር፡ ዘጸሐፈ፡ አሰማቲሆሙ፡ ለጻድቃን፡ ውስተ፡
መጽሐፈ፡ ሕይወት፡

wrath, “Satan fights you and the vanities of this world have veiled your understanding. Your eyes must be opened and your ears unstopped, that <you may see> a booth, not made with men’s hands, which my heavenly Father made for me and for the elect.” And we saw it and rejoiced.

And behold, a voice came from heaven, saying, “This is my beloved Son in whom I am well pleased; <he has kept> my command.” And a great and exceedingly white cloud came over our heads that bore away our Lord and Moses and Elias. And I trembled and was afraid; and we looked up and the sky opened and we saw men in the flesh, who came and greeted our Lord and Moses and Elias and went into another heaven. And the word of scripture was fulfilled, “This generation seeks him and the face of the God of Jacob.” And there was great fear and commotion in heaven and the angels strove that the word of scripture might be fulfilled, “Open the gates, you princes.” Then the opened heaven was shut. And we prayed and went down from the mountain, glorifying God, who has written the names of the righteous in heaven in the book of life. ‡

* In place of እለ (here following Gerbaut), the MS has እላ.

† In place of ጥኃተ (here following Gerbaut), the MS has መጥኃተ (sic).

‡ At this point, J.K. Elliot’s 1993 translation ends and James adds a note that, while there is a great deal more text in the *Ethiopic MS* (which follows, in this presentation), it is very evidently of later date; he continues with some excerpts of the text, more in the form of a commentary than a direct translation.

ወከሠተ፡ አፉሁ፡ ወይቤለኒ፡ ስማዕ፡ ወልድየ፡ ቀሌምንጦስ፡
ኩሎሙ፡ እለ፡ ፈጠረ፡ ለስብሐቲሁ፡ ፈጠረ፡ መላእክተ፡
ወሊቃነ፡ መላእክት፡ አጋእስት፡ ወስልጣናት፡ ወመናብርት፡
ወኅይላት፡ ወሊቃናተ፡ ኪሩቤል፡ ወሱራፊል፡ እልፍ፡ አእላፈ፡
ወትእልፊተ፡ አእላፍ ። ወካዕበ፡ ሠርዖሙ፡ ለአሕዛብ፡
በበደወሎሙ፡ ወገብረ፡ ነገሥት፡ በበ፡ በሓውርቲሆሙ፡
ወመሳፍ[ን]ት፡ ወመኳንንት፡ ወነቢያት፡ ወሐዋርያት፡ ከመ፡
ያለብውዎሙ፡ ወይምሀርዎሙ ። ለእለ፡ ይሰምዕዎሙ፡ ቃለ፡
እግዚአብሔር፡ ወእለሰ፡ ኢሰምዑ፡ ኩነኔሆሙ፡ ደይን፡
ወእመሰ፡ ሰምዑ፡ ወይገብሩ፡ ዕሤቶሙ፡ ፍሥሓ፡ ወተድላ፡
በመንግሥተ፡ ሰማያት፡ እንዘ፡ ይሴብሕዎ፡ ወያክኩትዎ፡ ምስለ፡
መላእክት፡ ወምስለ፡ ኩሎሙ፡ ነፍሰ፡ ጻድቃን፡ እንዘ ።
ይሴብሕዎ፡ ለእግዚአብሔር፡ ለዝሎፉ፡ ወይሁቦሙ፡ ክብረ፡
ወስብሐተ፡ ለዘፈጠረ፡ ኩሎ፡ ፈጠረ፡ ሰማያት፡ ወምድር፡
ባሕረ፡ ወአፍላግ፡ ወእንስሳ፡ ወኩሎ፡ ዘያስተ ሬኢ፡ እስመ፡
ኩሎ፡ ዘፈጠረ፡ ይሴብሐ፡ ወስብሐቲሁኒ፡ ይነብር፡ ለዓለም ።
ወዘሰ፡ ድኅፀ፡ ወተሐከየ፡ እምስብሐቲሁ፡ ለሊሁ፡ ወድቀ፡
በፈቃዱ፡ ወስብሐቲሁ፡ ለእግዚአብሔር ወፈራህያነ፡
ለእግዚአብሔርሰ፡ ኢያረሙ፡ ወትረ፡ እምስብሐቲሁ፡
ወይሴብሕዎ፡ ለእግዚአብሔር፡ ባሕር፡ ወአፍላግ፡ አንቅዕት፡
ወእሳት፡ ወጠል፡ ዘቦ፡ ነፍሰ፡ ወዘአልቦ፡ ነፍሰ፡ ይሴብሕዎ፡
ለእግዚአብሔር፡

ወለዲያብሎስኒ፡ ፈጠሮ፡ ለስብሐቲሁ፡ ወበተሀክዮቱ፡ አውደቆ፡
እምክብሩ፡ ወለኩሎሙ፡ እሊአሁ፡ እለ፡ ይሴብሕዎ፡ ታሕተ፡
ስልጣኑ፡ እለ፡ ተፈጥሩ፡ ምስሌሁ፡ ወተሰምዩ፡ አጋንንት፡
እስመ፡ እግዚአብሔር፡ ቀዲሙ፡ ፈጠሮሙ፡ ዘመደ፡ መላእክት፡

And he opened his mouth and said to me, “Hear, my son Clement, he created all things in creation for his glory; angels, the archangels, principalities, authorities, thrones, powers, archangels, cherubim, and seraphim, and thousands of thousands, and myriads of myriads. And he appointed to nations their borders, and gave to kings their customs, and rulers, and nobles, and prophets and apostles, so that they might instruct them and teach them. For those who hear the word of God, and for those who do not hear, judgment is judged. And, if they hear and do his will, they have joy and gladness in the kingdom of heaven, while they praise and glorify him with the angels and with all the souls of the righteous, while they praise God, the exalted one and give honour and glory to the creator of all. He created the heavens and the earth, the sea and the rivers, the animals and all that is visible; for, all that he created praises him, and his glory endures forever. Whoever diminished and reduced from the glory of God, fell by his own will; but the glory of God and those who fear God do not cease continually from his glory, and they praise God. Seas and rivers, springs and fire, and dew, that which has a soul and that which does not have a soul, praise God.

“And he created the devil for his glory; and, through his arrogance, he cast him down from his glory, and all his hosts who praise him, under his authority, who were created with him and are called demons; for, God first created them as a

ለስብሐቲሁ ። ሶበ፡ ተንሥኦ፡ ተረፋ፡ ምስለ፡ እሊኣሁ፡ ዘመደ፡ መላእክት ።

እምድጎሬሁ፡ ተፈጥሩ፡ አዳም፡ ለስብሐተ፡ እግዚአብሔር፡ ወወሀቦሙ ። ምድረ፡ እምኔሃ፡ ተፈጥረ ። ወወሀቦ፡ ኪያህ፡ ወኵሎ፡ ዘዲቤሃ፡ ከመ፡ ይሴብሑ፡ በውስቴታ፡ ምስለ፡ ደቂቁ ። እስመ፡ ኢተፈጥሩ፡ ለከንቱ፡ አላ፡ ለስብሐተ፡ እግዚአብሔር፡ ወዲያብሎስ፡ ተፈጥረ፡ ለከንቱ፡ ወኮነ፡ ፀረ፡ ለእግዚአብሔር፡ ዘተሀከየ፡ ስብሐቲሁ ። ወእመሰ፡ ኮነ፡ ወልደ፡ እግዚአብሔር፡ ከመ፡ ይሴብሑ፡ ለስሙ፡ ቅዱስ፡ ወዘሰ፡ ተሀከየ፡ ወድቀ፡ እምስ[ብ]ሐተ፡ እግዚአብሔር፡

ወስብሐቲሁሰ፡ ኢየሐጽጽ፡ እስመ፡ ምሉእ፡ ሰማያተ፡ ወምድረ፡ ቅድሳተ፡ ስብሐቲሁ፡ አልቦ፡ ዘይክል፡ ንግልቆቶ፡ ኢትትሀከዩ፡ እምስብሐተ፡ እግዚአብሔር፡ እስመ፡ በእንቲኣሁ፡ ፈጠረ፡ ለስብሐቲሁ፡ ወንበሩ፡ ድልዋኒክሙ፡ ወተሰፈው፡ ፍሡሓኒክሙ ። ወእመሰ፡ ኢያንተግክሙ፡ ወድሶቶ፡ ወሰብሐቶ፡ ዘኢየህልቅ ። ወእመሰ፡ ተሀከይክሙ፡ ወደቅሙ፡ እምክብርክሙ፡ ወስብሐቲሁሰ፡ ለእግዚአብሔር፡ ኢየሐጽጽ፡ ክብርክሙ፡ ለእግዚአብሔር፡ ወእለሰ፡ ተቀንዩ፡ ወበዝ[ን]ቱ፡ ውሑድ፡ ኖኃ፡ መዋዕሊሆሙ ። ወሰብሐቲ፡ ወዘምሩ፡ መዓልተ፡ ወሌሊተ፡ ይነብር፡ ስብሐቲሆሙ፡ ኖሐ፡ መዋዕል፡

ወሰብሐቲ፡ ወዘምሩ፡ ዘኢየህ[ል]ፍ፡ ዘመጽኦ፡ እስመ፡ ይቤ፡ እለሰ፡ ይትዔገሡኒ፡ ይወርስዋ፡ ለምድር፡ ወይወር ሱ፡ ደብረ፡ መቅደስየ፡ ጎሩያንየ፡ ወእሁቦሙ፡ ፍሥሓ፡ ዘለዓለም፡ በከመ፡ ርኢኩ፡ ክበሮሙ፡ አመ፡ ይነብር፡ በደብረ፡ መቅደስየ፡ አመ፡ ያዓርገኒ፡ በድንጋዔየ፡ ዘሰረራ፡ ለምድር፡ ወተከለ፡ ገነተ፡ ዲቤሃ፡ ወረበቦ፡ ለሰማይ፡ ወተከለ፡ ዲቤሁ፡ ፀሐይ፡ ወአርኃባ፡ ለባሕር፡ ወገብረ፡ አራዊተ፡ ውስቴታ፡ ዘአንፍሐሙ፡ ለነፋሳተ፡

rank of angels for his glory. When he rose up, he remained with his hosts of angels.

“Then Adam was created for the glory of God, and he gave him the earth from which he was created. And he gave it to him and everything on it, so that he might praise within it with his children. For, they were not created in vain but for the glory of God. But the devil was created in vain, and he became an enemy of God, who diminished his glory. And, if he was a son of God, that he might praise his holy name; but he who diminished it fell from the glory of God.

And his praise is endless; for, his holy praises fill the heavens and the earth. There is none who can count them. Do not be diminished from the glory of God; because, for his glory he created you. And let your thrones be prepared, and may your joys be multiplied. And, if you do not offer praise and glory without ceasing, and if you are diminished, you will fall from your glory. But the glory of the Lord does not diminish. Your glory belongs to the Lord. And those who are jealous, their days are few because of this. But those praise and sing day and night, their glory abides for a few days.

“Praise and sing; for, he does not pass, who comes and says, “Those who wait for me will inherit the earth and the mountain of my sanctuary, my elect. I will give them eternal joy, as I saw his glory when he dwells on the mountain of my sanctuary, exalting me in my awe; he established the earth and planted a garden on it, and made the sky flourish and planted the sun in it, and made the sea and creatures in it,

ወቶስሐ፡ እሳተ፡ ወነፍህ፡ በውስቴቱ ። ዘሐጸቦ፡ ለቀዳማዊ፡ በማየ፡ አይህ፡ ለዘ፡ በልየ፡ ወሐደሶ ። ለዓለም፡ በምፖኦቱ፡ ያነሥአሙ፡ ለሙታን፡ በሰሚዓ፡ ቃሉ፡ ወያበርሆሙ፡ ለጻድቃንየ፡ ምስብዒተ፡ እምፀሐይ፡ ወያበርህ፡ አክሊላቲሆሙ፡ ከመ፡ በረድ፡ ወከመ፡ ቀስተ፡ ደመና፡ ዘክረምት፡ ዘግቡር፡ በናርዶስ፡ ዘኢ[ይ]ትከሀል፡ ለተጠይቆ፡ በከርከዴን፡ ዘኅብረ፡ መረግድ፡ ዋካ፡ ዘያበርህ፡ ወጳዝዮን፡ ዘዕንቀሥ፡ ዘባሕርይ፡ ዘ[አ]ጽፋር፡ በዘያሐቱ፡ ከመ፡ ከዋክብት፡ በመልዕልተ፡ ሰማያት፡ ወከመ፡ እግረ፡ ፀሐይ፡ ዘያንጸበርቅ፡ ወዘኢይትከሀል ። ለጠይቆ፡

ወነጸረ፡ አዕይንቲሆሙ፡ ለመዋቲያን፡ እስመ፡ ዘእንበለ፡ ዓቅም፡ ሰብሕዎ፡ ለፈጣሪሆሙ፡ ወውእቱኒ፡ አክበሮሙ፡ ወበከመ፡ ሰብሕዎ፡ በም[ን]ዳቤ፡ ዕሩየ፡ ይወድስዎ፡ በሰባሐ፡ እስመ፡ ኢይትሔለይ፡ በልብ፡ ወስውር፡ እምሕሊና፡ መዋቲ፡ ክብረ፡ ሰብሐቲሆሙ፡ ለጻድቃንየ፡ እለ፡ ሰብሕዎ፡ ለእግዚአብሔር፡ በሕይወቶሙ፡ እለ፡ አክበርዎ፡ ወውእቱኒ፡ አልዐሎሙ ። ወውእቱ፡ አንገሥሙ፡ ወከመ፡ ክብረ፡ አቡሁ፡ ዘበሰማያት፡ ወከማሁ፡ ክብሮሙ፡ ለጻድቃንየ፡ በቅድመ፡ እግዚአብሔር፡

ወለመላእክቲሁ፡ ይበርህ፡ ገጸሙ፡ እምፀሐይ፡ ወአክሊላቲሆሙ፡ ከመ፡ ቀስተ፡ ደመና፡ ዘክረምት፡ በናርዶስ፡ ወአዕይንቲሆሙ፡ ብሩህ፡ ከመ፡ ኮከበ፡ ጽባሕ፡ ወሥነ፡ ራእዮሙኒ፡ ዘኢይተረጎም፡ ወዜማ፡ ስብሐቶሙ፡ ከመ፡ ቃለ፡ አርጋኖን፡ ዘጥዑም፡ ዘስብሐቶሙ፡ ወሠናይ፡ ለሰሚዕ፡ ወአዳም፡ ነገሩ፡ ወፈድፋደሰ፡ ፍሥሐሆሙ፡ ዘኢየህልቅ፡ ወአልባሲሆሙ፡ ዘኢተአንመ፡ ወጻዕደው፡ ዝኩ፡ ዘመሀፒል፡ በከመ ። ርኢኩ፡ በደብረ፡ በኅብ፡ ሙሴ፡ ወኤልያስ፡

who breathe winds. He stoked the fire and breathed into it. He cleansed the first with the water of the Flood; for, he created the world and renewed it. At his word, he raises the dead hearing his voice and illuminates my saints seven times more than the sun, and illuminates their crowns like crystal and the rainbow of winter, mixed with nard, which is unlike carnelian, the colour of emerald, and chalcedony that shines and topaz that is pearl of the sea, more precious than stars in the heights of heaven, and like the rays of the sun that reflect. It cannot be described.”

“And he looked on the eyes of mortals; for, without strength, they praised their Creator and he honoured them. And, as they praised him in their speech, they praise him in glory; for, the glory of the praise of my saints who praised God in their lifetime, who honoured him and he exalted them, cannot be conceived in the heart and is hidden from mortal minds. And he made them kings; and, like the glory of his Father in heaven, so is the glory of my saints before God.”

As for his angels, their faces shine brighter than the sun, and their crowns are like the winter rainbow; and their eyes are brighter than the morning star, and the beauty of their appearance is indescribable. And the melody of their praise is like the sweet voice of the organ of their praise, which is good to hear and their words are beautiful. And their joy is unending, and their garments are unworn and white. This is what I saw on the mountain with Moses and Elijah.

ወእግዚእነ፡ አርአየ፡ በተወልጦ፡ አልባሰ፡ ዘደኃሪ፡ አመ፡
 ትንሣኤ፡ ዕለተ፡ ለጴጥሮስ፡ ወለያዕቆብ፡ ወለዮሐንስ፡ ደቂቀ፡
 ዘብዴዎስ፡ ወጸለለ፡ ደመና፡ ብሩህ፡ ወሰማዕነ፡ ቃለ፡ አብ፡
 ዘይቤለነ፡ ዝውእቱ ። ወልድየ፡ ዘ[አ]ፈቅር፡ ወኪያሁ፡
 ሠመርኩ፡ ወሎቱ፡ ስምዕዎ፡ ወእንዘ፡ ድንጉዓን፡ ንሕነ፡ ረሳዕነ፡
 ዘዝየ፡ ኩሎ፡ ዘበሥጋ፡ ወኢያእመርነ፡ ዘንነብብ፡ በእንተ፡ ዕባየ፡
 ግርማሁ፡ ለውእቱ፡ ዕለት፡ ወለውእቱ፡ ደብር፡ እንተ፡ ባቲ፡
 አርአየነ፡ ዘዳግም፡ ምጽአት፡ በመንግሥት፡ ዘኢየህራቅ፡
 ለክርስቶስ፡ በከመ፡ ወአወፈዮ፡ አቡሁ፡ ኩሎ፡ ኩነኔ፡ ሰማይ፡
 ወምድር፡ በከመ፡ ተብህለ፡ አብሰ፡ ኢይኳንን፡ ወኢመነሂ፡ አላ፡
 ኩነኔሁ፡ አወፈዮ፡ ለወልዱ፡ ከመ፡ ኩሎሙ፡ እለ፡ አምኑ፡
 ቦቱ፡ ይሁቦሙ፡ ሕይወተ፡ ዘለዓለም ። በመንግሥተ፡ ሰማያት፡
 ዕሤቶሙ፡ ለጸድቃን፡ እለ፡ አምሰጥዎ፡ ለዝንቱ፡ ዓለም፡
 ወጸንዑ፡ በገድል፡ ወኮኑ፡ ሀገሪተ፡ ምስለ፡ መላእክት፡ እንዘ፡
 በምድር፡ ያንሶስው፡ በስጋ፡ አምሰጥዎ፡ ለስፍነት* እንተ፡
 የሐውሩ፡ አሕዛብ፡ ውስቴታ፡ አምልኮ፡ ጣዖት፡ ሐዊረ፡
 ብእሲተ፡ ብእሲ፡ ወቀቲለ፡ ነፍስ፡ ወስ[ም]ዕ፡ በሐሰት፡
 ወጸሊአ፡ ብእሲ፡ ቢጹ፡ መዓት፡ ወቀጥጥ፡ ወስርቅ፡ ወአፍቅሮ፡
 ንዋይ፡ በዓመጸ ። በሐይድ፡ ወሐሜተ፡ ወላኳ፡ ወጋእዝ፡
 ወዝሙት፡ ወሐሰት፡ ዛቲ፡ ይእቲ፡ ስፍነት፡ ፍኖት፡ ወጸባብሰ፡
 ዓንቀጽ፡ እንተ፡ የሐውሩ፡ ጸድቃን፡ ትሕትና፡ ወፍቅር፡
 ወየውሀት፡ ምሕረት፡ ወሰላም፡ ወንጽሕ፡ ሥጋ፡ ወኢተምዕዖ፡
 ወአስተፈሥሐ፡ ቢጽ፡ ወተስፋ፡ ወሃይማኖት፡ ወዝንቱኬ፡
 አንቀጽ፡ እንተ፡ የሐውሩ ። ባቲ፡ ጸድቃን፡ ወኃጥ[አ]ንሰ፡
 ይስእንዋ፡ ወኢየሐውርዎን፡ ባቲ ። — ።

The Lord showed at the transfiguration, the cloak of the day
 of resurrection to Peter, James, and John, sons of Zebedee,
 and a bright cloud overshadowed us, and we heard the voice
 of the Father saying, “This is my beloved Son, in whom I am
 well pleased; hear him.” And, as we trembled, we forgot all
 that is of the flesh and we did not know what we were saying
 because of the great glory of the day and the mount on which
 he showed us the second coming in an everlasting kingdom.
 To Christ, his Father has given him all judgment of heaven
 and earth; as it is said, the Father does not judge but has
 given all judgment to the Son, so that all who believe in
 him may be given eternal life. In the kingdom of heaven is
 found the reward of the righteous, who have rejected this
 world, persevered in struggle, and become citizens with
 the angels; while on earth, they despised the flesh, they
 rejected the broad path on which the Gentiles walk in
 idolatry, the adultery of man with man, the killing of souls,
 false witness, hatred of one’s fellow man, anger, wrath, theft,
 and the love of wealth unjustly earned by secret and
 public slander, mockery, fornication, and lies. This is the
 broad, spacious path in which the righteous walk: humility,
 love, gentleness, mercy, peace, purity of body, lack of
 anger, comforting one’s neighbour, hope, and faith. This
 is the path in which the righteous walk, but sinners fail to
 find it and do not walk in it. —

* In place of ለስፍነት (here following Gerbaut), the MS has ለመጽብብ; in the text, ለስፍነት is found a few lines below and the meaning requires this amendment.

ወባሕቱ፡ ኢትርስዓኒ፡ በእንተ፡ ኃጥአን፡ አመ፡ ትምሕሮሙ፡
 አመ፡ ደኃሪ፡ ዕለት፡ ወአመ፡ አልቦ፡ በእንተ፡ ጊሩተከ፡
 ወዕባዩ፡ ግርማከ፡ ወምሕረትከ፡ አይድአኒ፡ በእንተ፡ ዘሰአልኩከ፡
 በእንተ፡ እለ፡ ይከውኑ፡ ኃጥአን፡ እምኅየሶሙ፡ ሶቦ፡
 ኢተፈጥሩ፡ አመ፡ ይትፈጠሩ ። እስመ፡ ክልኤ፡ ሞተ፡
 ይመውቱ፡ ሞቶሙሰ፡ ቀዳሚ፡ ከመ፡ ኩሉ፡ ፍጥረት፡ ለጻድቃን፡
 ወለኃጥአን፡ ለእንስሳ፡ ወለአራዊት፡ በከመ፡ ተአዘዘ፡ ሞት፡
 ለኩሉ፡ ተረክበ፡ በሩካቤ፡ ጥብሉል፡ ለኩሉ፡ ዘስጋ ። ወካዕቦ፡
 ጥብሉል፡ በሕማም፡ ወድካም ። ወካዕቦ፡ ጥብሉል፡ ላዕሌሆሙ፡
 ለንጹሓን፡ ወለርኩሳን፡ ለጻድቃን፡ ወለኃጥአን፡ ለኄራን፡
 ወለአባስያን፡ ወአልቦኑ፡ እግዚእየ፡ መሲሕ፡ ወልደ፡
 እግዚአብሔር፡ ተወከፍከ፡ ሕማማተ፡ በሥጋ፡ እንዘ፡ አልብከ፡
 ሞተ፡ ወድካመ፡ መለኮት፡ እስመ፡ ቃለ፡ አብ፡ ሕያው፡
 እግዚአብሔር፡ አንተ፡ ቀዳማዊ፡ ፈጣሬ ። ሰማያት፡ ወምድር፡
 ዘአልብከ፡ ጥንተ፡ ወኢተፍጻሜተ፡ ምስለ፡ መንፈስከ፡ ቅዱስ፡
 በከመ፡ ነገርከኒ፡ ቀዲሙ፡ ሶቦ፡ ተሰእልኩከ፡ ህላዌከ፡
 ወመንበረ፡ ስብሐቲከ፡ እምቅድመ፡ ይትፈጠር፡ ዓለም ።
 ወትቤለኒ፡ ወአልቦ፡ ዘያገምረኒ፡ መካን፡ ወንሕነሰ፡ ናገምር*
 ኩሉ፡ መካነ፡ በኅይለ፡ መለኮትነ፡

ወዳግምዕ፡ ሞቶሙ፡ ለኃጥአን፡ እምድኅረ፡ ትንሣኤ፡ ነፍስ፡
 ወሥጋ፡ ወካዕቦ፡ በእሳት፡ የኅልቁ፡ ወእምኅየሶሙ፡ ተወልዶ፡
 ከመ፡ ይርአዩ፡ ስብሐቲሁ፡ ወሰርጐ፡ ሰማይ፡ ወግብረ፡ ምድረ፡
 ፀሐየ፡ ወወርኅ፡ ወከዋክብት፡ አድባር፡ ወአውግር፡ አራዊተ፡
 ወእንስሳ፡ ወዘእምኔሁ፡ ፈግዑ፡ ወአበሱ፡ ወሞቱ፡ ወዝንቱ፡
 ቀዳሚ፡ ሞት፡ በእንተ፡ ኃጢአቶሙ፡ ተፈድዩ፡ ዝንቱኬ፡
 ፍትሕ፡ ወኩነኒ፡ ጽድቅ፡ በኅቤከ፡ እግዚአ ። — ።

But do not forget me for the sake of sinners when you teach them on the last day, when there is nothing for your goodness and your great majesty and your mercy; forgive me for asking you who will be sinners from their youth, when they are not created, when they are created. They die two deaths, the first death is like all creation for the righteous and for sinners, for animals and for beasts, as death is ordered for all, found in the union of corruption for all flesh, and corruption in pain and weakness. And corruption on them for the pure and for the unclean, for the righteous and for sinners, for the good and for the wicked, and is it not, my Lord, the Messiah, the Son of God, you have taken the sufferings in the flesh, even though you have no death or weakness of divinity, for the word of the living Father, God, you are the first Creator. The heavens and the earth that have no beginning or end with your Holy Spirit as you told me before when I asked of your existence and the throne of your glory before the world was created. And you said to me that no place limits us but we limit every place with the power of our faith.

And the death of sinners after the resurrection of soul and body is perishing in fire; they will be born from their ashes, to see his glory and the radiance of heaven and the works of the earth, the sun, the moon, and the stars, mountains and hills, wild animals and cattle, and those who rejoiced in him, and sinned, and died the first death because of their sins. This is just and righteous judgment before you, Lord. —

* In place of ናገምር (here following Gerbaut), the MS has ናእምር.

ወካዕበ፡ ትገብር፡ ፈቃድከ፡ ትንሣኤ፡ ወሐዲሰከ፡ ታወጽአሙ፡
እምድር፡ ወታነቅሆሙ፡ ለእለ፡ ኖሙ፡ ወሰከቡ፡ ውስተ፡
መሬት፡ ወበልየ፡ ሥጋሆሙ፡ ወተቀጥቀጠ፡ አዕጽምቲሆሙ፡
ወኮኑ፡ ሐመደ፡ ወእምድኅረ፡ አንሣእከ፡ እምንዋም፡ መዋቲ፡
ተሐዲሶሙ፡ በነፍስ፡ ወሥጋ፡ ትሁቦሙ፡ ዳግመ፡ ሞት፡
በኩነኔ፡ ዳግም፡ ፍትሕ ። ሞት፡ ላዕለ፡ ኃጥአን፡ ኮነ፡
እምልብየ፡ ብጡል፡ ወተክዕውኩ፡ በድንጋዬ፡ እንዘ፡ እብል፡
በእንተ፡ ኃጢአቶሙ፡ ሞቶሙ፡ ዳ[ማ]መ፡ ወእምድሕረ፡
ትንሣኤ፡ ዛቲኬ፡ ሞት፡ ለኃጥ[አ]ን፡ እንተ፡ ተአኪ፡
ረከቡቶሙ ።

ወአውስአኒ፡ እግዚእየ፡ ወ[ይ]ቤለኒ፡ ተዓውቀከኑ፡ ቀዳሚ፡
ዘነገርኩከ፡ ብውሕ፡ ለከ፡ ዘንተ፡ ኢታእምር፡ ውስተ፡ ልብከ፡
ለዝንቱ፡ ነገር፡ ዘትሰእል፡ ኢኮነ፡ መፍትው፡ ከመ፡ ዘሰማዕከ፡
ትንግሮሙ፡ ለኃጥአን፡ ከመ፡ ኢያፈድፍዱ፡ አበሳ፡ ወኃጢአተ፡
ዘንተ፡ ነገር፡ ትንግሮሙ፡ ኢመፍትው፡ ለከ፡ እስመ፡*
መፍትው፡ እምኔየ፡ ዘአጠየቅከ፡ ወኢትክሥት፡ ለባእዳን፡
ወይሬእይዎ፡ ሰብእ፡ ወይከውኑ፡ ኃጥአነ፡ ወአልቦ፡ ዘይኔስሕ፡
በእንተ፡ ኃጢአቶሙ ። ወበእንተ፡ አበሳሆሙ፡ ሶበ፡ ሰምዑ፡
ዘንተ፡ ቃለ፡ ዘአንተ፡ ትሰእለኒ፡ ይእዜ፡ በእንተ፡ ሞቶሙ፡
ለኃጥአን፡ ዳግመ ።

ወደቁ፡ አቡከ፡ ጴጥሮስ፡ ታሕት፡ እገሪሁ፡ ወአውሐዝኩ፡
አንብዐ፡ ወአርሐስኩ፡ እገሪሁ፡ በልሳንየ፡ እንዘ፡ አስተምሕር፡
ወእብል፡ ተሣሀለኒ፡ እግዚአ፡ ለኃጥእ፡ ወለነዳይ፡ እስመ፡
ርእሶሙ፡ ለኃጥአን፡ ወለአብዳን፡ በተኃልፎ፡ መሒልየ፡ እንዘ፡
እብል፡ ኢያእመር[ኩ]ከ፡ ሥልስ፡ ዘእንበለ፡ ይነቁ፡ ዶርሆ፡

And you make your will a resurrection; and your new ones you bring out from the earth; and you awaken those who sleep and rest in the ground, and whose flesh decayed, and whose bones were crushed and became dust. And, after you raise them from the sleep of the dead, renewing them in soul and body, you give them again to death in further condemnation and judgment. Death for sinners has become abhorrent to my heart and I am filled with dread, while I say that, because of their sins, their death is fitting. And, after the resurrection, this second death overtakes sinners.

And my Lord answered and said to me, “Do you know the first thing I told you? I have withheld this from you. Do not let this matter that you ask enter your heart. It is not right that you tell sinners what you have heard, lest they increase sin and iniquity. It is not right for you to tell them this matter; for, what you have asked from me is allowed but it should not be revealed to strangers, or they will see it and become sinners, and there will be no one who repents of their sins and, because of their sins, when they hear this word that you ask me now concerning the second death of sinners.”

I, Peter fell beneath his feet and poured out tears and licked his feet with my tongue while entreating and saying, “Have mercy on me, O Lord, a sinner and a pauper; for, I have exceeded the measure of sinners and fools, while saying, “I did not know” you thrice before the cock crowed.” And then

* Gerbaut notes a dittography in the MS at this point.

ወእምዝ፡ በከይኩ፡ ወኣርሐስኩ፡ እገሪሁ፡ በአንብዕየ፡
ወመዝመዝኩ፡ በልሳንየ፡ ወሰዓምኩ፡ በአፋየ፡ እንዘ፡
አስተምሕር፡ በኩሉ፡ ልብየ፡

ወሶበ፡ በከይኩ፡ መሪረ፡ ነዋኃ፡ ሰዓተ፡ ተመየጠኒ፡ መፍቀሬ፡
ንስሓ፡ ወይቤለኒ፡ ኢመፍትው፡ ከመ፡ ታስተሓምመኒ፡ እንዘ፡
ታአምር፡ ወትሌቡ፡ ቃላትየ፡ በውስተ፡ ወንጌል፡ ያሠርቅ፡
ፀሐየ፡ ለጻድቃን፡ ወለኃጥአን፡ ወያዘንም፡ ዝናመ፡ ላዕለ፡
ኄራን፡ ወእኩያን፡ እስመ፡ ምሕረቱ፡ ለአቡየ፡ ከመ፡ ፀሐይ፡
ወዝናም፡ ያሠርቅ፡ ወይወርድ፡ ከማሁ፡ ንምህር፡ ወንሣህል፡
ለኩሉ፡ ተግባርነ፡ በከመ፡ እቤሎሙ፡ ለአይሁድ፡ በእንተ፡
ምሕረተ፡ ኃጥአን፡ ዘአ ንጉርጎሩ፡ ላዕሌየ፡ ሶበ፡ ፈወስኩ፡
ድውያነ፡ በሰንበት፡ እንዘ፡ እብሎ፡ ለመፃጉዕ፡ ተንሥእ፡
ወንሣእ፡ ዓራተከ፡ ተኃድገ፡ ለከ፡ ኃጢአተከ፡ ወይቤለኒ፡
ዝብእሲ፡ ይነብብ፡ ጽርፈተ፡ ላዕለ፡ እግዚአብሔር፡ ወላዕለ፡
ሰብእ፡ መኑ፡ ይክል፡ ኃዲገ፡ ኃጢአት፡ በዲበ፡ ምድር፡
ዘእንበለ፡ ባሕቲቱ፡ እግዚአብሔር ። ወእቤሎ፡ አቡየሂ፡
ይገብር፡ ከመዝ፡ ምሕረተ፡ ለሰብእ፡ በሰንበት፡ ወአነሂ፡
እገብር፡ ግብሮ፡ ለአቡየ፡ ለእመ፡ ኪያየ፡ ኢአመንክሙ፡
ለምግባርየ፡ እመኑ ። ካዕበ፡ እቤሎሙ፡ ሶበ፡ ኢገብርኩ፡ ሎሙ፡
ግብረ፡ ዘባዕድ፡ ኢገብሮ፡ እምድኅኑ፡ እምጌጋዮሙ፡ ወይእዜሰ፡
አልቦሙ፡ ምክንያተ፡ እስመ፡ ምሕረትሰ፡ ግብሩ፡ ለአቡየ፡
ወኩሎ፡ ዘይገብር፡ እስመ፡ አነ፡ በአብ፡ ወአብ፡ ብየ፡
ወመንፈስ፡ ቅዱስ፡ ዘይወጽእ፡ እምኅበ፡ አብየ፡ ወይነሥእ፡
እምኔየ፡ ወኪያየ፡ ይሴብሕ፡ በከመ፡ ነገርኩ፡ ቀዲሙ ።

ወአውሣእኩ፡ ወእቤሎ፡ እፎ፡ አአምር፡ እግዚእየ፡ ዘትነግረኒ፡
በአምሳል፡ ወኢታጠይቀኒ፡ ገሃደ፡ ከመ፡ እትፌሣክ፡ አነ፡
ገብርከ፡ ኃጥእ፡ ወኩሎሙ፡ እለ፡ እምድኅሬየ፡ ወትቤለኒ፡

I wept and washed his feet with my tears and caressed them with my tongue and kissed them with my mouth while entreating with all my heart.

And in my bitterness, the hour of repentance drew me near to the lover of repentance, and he said to me, "I do not want you to be troubled while you know and understand that my words in the Gospel shine like the sun on the righteous and on sinners, and send rain on the good and the evil; for, the mercy of my Father is like the sun and rain: it shines and falls so we have mercy and forgive all our deeds as I said to the Jews concerning the mercy of sinners who murmured against me when I healed the sick on the Sabbath, when I said to the paralytic, "Arise, take up your bed, your sins are forgiven you." And he said to me, "This man speaks blasphemy against God and against man. Who can forgive sins on earth except God alone?" And I said to him, "My Father also does such mercy to men on the Sabbath, and I also do the work of my Father. If you do not believe me, believe my works." Again I said to them, "When I did not do for them strange deeds, I did not keep them from their error, but now they have no excuse; for, mercy is the work of my Father and everything I do is because I am in the Father and the Father is in me, and the Holy Spirit who proceeds from my Father and takes from me, and he glorifies me as I said before."

I answered and said to him, "How shall I know, my Lord, what you tell me in parables and do not say openly, so that I, your sinful servant, and all those after me may rejoice?" And

በከመ፡ ፀሐይ፡ ወዝናም፡ ከማሁ፡ ሣህለ፡ ዚአየ፡ ወዘንተሰ፡ ሶ፡
እለ፡ ይፈቅዱ፡ በዲበ፡ ምድር፡ ሶበ፡ ይወርድ፡ ዝናም፡ ሶ፡
ዘይበውእ፡ ውስተ፡ በዐት፡ ወሶ፡ ዘይበውእ፡ ውስተ፡ ግብ፡
ዕሙቅ፡ ወሶ፡ ዘይበውእ፡ ውስተ፡ ልጎታተ፡ ባሕር ። ወሶ፡
ዘይበውእ፡ ውስተ፡ ተስላስ፡ ወበአይቴ፡ ይረክሶሙ፡ ፀሐይ፡
ወዝናም፡ ለእመ፡ ቦኡ፡ ውስተ፡ ልጎታተ ። — ። አጠይቀኒ፡
ገሃደ፡ ከመ፡ እትፌሣሕ፡ ገሃደ፡

ወአውሥኦኒ፡ ወይቤለኒ፡ በዝንቱ፡ አጠይቀኒ፡ ለእመ፡ ትቤለኒ፡
አነ፡ እከሥት፡ ለከ፡ ወኢመፍትው፡ ትንግሮሙ፡ ለኃጥአን፡
ከመ፡ ኢይግበሩ። ኃጢአተ፡ ተሰፊዎሙ፡ ምሕረተ፡ በከመ፡
ፀሐይ፡ ሶበ፡ ይሰርቅ፡ ኢይሌሊ፡ ብርሃነ፡ ፀሐይ፡ አላ፡ ለኩሉ፡
ስፋሕ፡ ያበርህ፡ በታሕተ፡ ሰማይ፡ ሶበ፡ ይገብር፡ ለነ፡ ነግሀ፡
ወመኑ፡ ዘኢይፈቱ፡ ይርአይ፡ ለብርሃን፡ ፀሐይ፡ ወመኑ፡
ዘይፀልእ፡ ዝናመ፡ እምሰማይ፡ ወምሕረተሰ፡ ከማሁ፡

ወዲያብሎስኒ፡ ይሰዓር፡ በከመ፡ ይቤ፡ ጳውሎስ፡ እኑከ፡
ዘደሐረኒ፡ ጸላኢ፡ ይሰዕሮ ። ሞት፡ ዝውእቱ፡ ዲያብሎስ፡
በከመ፡ ይቤ፡ ኩሉ፡ ገነዩ፡ ሎቱ፡ ታሕተ፡ እገሪሁ፡ ወውእተ፡
አሚረ፡ ወልድኒ፡ ይገኒ፡ ለዘ፡ አግነዩ፡ ሎቱ፡ ኩሎ፡ ከመ፡
ይኩን፡ እግዚአብሔር፡ በኩሉ፡ ወላዕለ፡ ኩሉ፡ ወስማዕ፡
ዕሙቅ፡ ነገርዮ፡ ለእኑከ፡ እስመ፡ መንፈስዮ፡ ነበበ፡ በፍካሬሁ፡
ለዝንቱ፡ ለደኃሪ፡ መዋቲ፡ ሐሳዊ፡ ወልድ፡ ለሐጉል፡ ዘይብል፡
አነ፡ ውእቱ፡ ክርስቶስ፡ ያስሕት፡ ኩሎ፡ ሰብአ፡ ወእለስ፡ አበዩ፡
አሚነ፡ ቦቱ፡ ይኳንኖሙ፡ በመጥባሕት፡ ኩሎ፡ ባሕቱ፡
ይከውኑ፡ ብዙኃነ፡ ሰማዕት፡ ወእምድኅረ፡ ቅትለቶሙ፡
ለሰማዕት ። ይፌኑ፡ እግዚአብሔር፡ ዲበ፡ ምድር፡ እኩያነ፡
ወብዙኃነ፡ ነፍሰአጋንንት፡ ውስተ፡ ምድር፡ እለ፡ ኢኮኑ፡
በሥጋ፡ ባሕቲቱ፡ ወእለ፡ ኢኮኑ፡ በነፍስ፡ ባሕቲቱ፡ ወይበልዑ፡

he said to me, “Like the sun and rain, so is my grace; and there are those who desire this on earth. When rain falls, there are those who go into a cave, and those who go into a deep pit, and there are those who go into the depths of the sea, and those who go into a thicket. And where do the sun and rain find them, if they go into thickets?” — Ask me openly, so you may rejoice openly.

And he answered and said to me, “In this, question me carefully. If you tell me, I will reveal to you, and it is not allowed for you to tell sinners, lest they commit sins, hoping for mercy. Just as the sun, when it rises, does not withhold its light but shines widely to all under heaven, when it dawns for us. And who does not desire to see the light of the sun? And who hates rain from the sky? So also is mercy.

“And the devil will be defeated; as Paul said, the last enemy will defeat him. Death is the devil, as he said, everything is under his feet, and I will subject the Son to the one who subjected everything to him, so that God may be in all things and above all things. And listen to my deep words *I said* to your brother; for, my spirit spoke in his interpretation of this last mortal, the false son to the blind one who says, “I am Christ,” will deceive all people, and those who refuse to believe in him, he will judge them with slaughter. But many will be martyrs and, after the killing of the martyrs, God will send evil and many demons down to the earth who are not in the flesh only, and who are not in the soul only, and they will eat and rejoice and consummate

ወይትፌሥሐ፡ ወይፌጽሙ፡ ወኩሎ፡ ዘሥጋ፡ በዲበ፡ ምድር ።
 ወንጉሥሙ፡ ዘሰሙ፡ ጋግ፡ እለ፡ ዐፀዎሙ፡ እስከ፡ እወርድ፡*
 ንጉሥ፡ በፈቃድየ፡ ይትፈነው፡ ወዝንቱኒ፡ በሞት፡ ይሰወር ።
 ወእምድሳረ፡ ዝንቱ፡ እመጽእ፡ በስብ[ሐ]ትየ፡ ወመንግሥትየ፡
 ምስለ፡ ኩሎሙ፡ ቅዱሳንየ፡ ወይትነሥኡ፡ ምውታን፡ በቃልየ፡
 ወይትሌለዩ፡ ጻድቃን፡ ወኃጥአን፡ በትእዛዝየ፡ ወይትወሀበሙ፡
 ክንፍ፡ ለኅሩያንየ፡ ወይጼዐኑ፡ በሰረገላ፡ ዘአየ፡ ወእመጽእ፡
 ወእወርድ፡ ዲበ፡ ምድር፡ ወያነብር፡ አክሊለ፡ አቡየ፡ ዲበ፡
 ርእስየ፡ በኢየሩሳ[ል]ም፡ ሀገርየ፡ ወትመጽእ፡ ጽዮን፡ ውስተ፡
 ሀገርየ፡ ወታስተርኢ፡ በኩሎ፡ ድሉታ፡ ወሕንጸታ፡
 ወያስተሬእዩ፡ ኅሩያንየ፡ ሙሴ፡ ወኤልያስ፡ በከመ፡ ርኢክሙ፡
 በደብረ፡ ታቦር ። እንዘ፡ ይትናገሩ፡ ምስሌየ፡ ወይቀውሙ፡
 ኩሎሙ፡ በየማን፡ አቡየ፡ ወኩሎሙ፡ ኅሩያንየ፡ በየማን፡ አቡየ፡
 መንበርየ፡ በፈለገ፡ እሳት፡ ይውሕዝ፡ ቅድሜየ፡ ወመብረቀ፡
 እሳት፡ ያአውደኒ፡ ወጽግመ፡ ወግርማ፡ ሕያዋን፡† የአውደኒ፡
 በአፍአ፡ ወውስጥ፡ እልፍ፡ ወአእላፍ፡ ይጸዐቁ፡ ለስብሐትየ፡
 ወግርማ፡ ድንጋጫ፡ ግርማየ፡
 ይረግዙሙ፡ ለኃጥአን፡ በምዕር፡ ወይሰጠጥ፡ ልቦሙ፡ ወአሕፃ፡
 ሐዘን፡ ዘቦቱ፡ ሕምዘ፡ እሳት፡ ይደጉጽ፡ ልቦሙ፡ ለኃጥአን፡
 ወጽራሐሙ፡ መሪረ፡ ዘየሐምግ፡ ልቦ፡ መላእክት፡ ወጻድቃን፡
 ወፈድፋድ፡ ይትጋፍዑ፡ ኃጥአን፡ በእደ፡ መላእክት፡ ብሩሃን፡
 እለ፡ አልቦሙ፡ ምሕረት፡ እስመ፡ በዲበ፡ ምድር፡ አማሰኑ፡
 ፍኖቶሙ፡ ኃጥአን፡ እምኔየ፡‡ ወሶበ፡ ረከቦሙ፡ ብዙኅ ።
 ስቃይ፡ ይግዕሩ፡ እስከ፡ ሞት ። — ።

all that is flesh on the earth. And their king, whose name is
 Gog, who will oppress them until the king comes down, will
 be sent at my will, and this one will also be defeated by death.
 “And I will come in my glory and my kingdom with all my
 saints, and the dead will rise at my word, and the righteous
 and sinners will be separated by my command, and wings
 will be given to my elect, and they will ride in my chariot,
 and I will descend to earth and place the crown of my Father
 on my head in Jerusalem, my city, and Zion will be my city
 and will be seen in all its perfection and construction, and my
 elect, Moses and Elijah, will appear as you saw on Mount
 Tabor, while they were talking with me, and all will stand at
 the right hand of my Father, and all my elect, my throne in a
 river of fire flowing before me, and lightning and fire around
 me, and the majesty and glory of the living around me
 outwardly and inwardly, thousands and thousands hasten to
 my glory and the awe of my majesty.
 “The sinners conceive with bitterness, their hearts faint, and
 pains multiply. The sorrow that is in it, a burning fire, presses
 on the hearts of the sinners, and their cry is bitter, grieving
 the hearts of angels and the righteous. And the sinners are
 much afflicted by the hands of bright angels without mercy;
 for, on earth the sinners corrupted their ways from me. And
 when much suffering finds them, they roar until death. —

* In place of እወርድ (here following Gerbaut), the MS has ንድር (sic).
 † In place of ሕያዋን (here following Gerbaut), the MS has ሕይወት (sic).
 ‡ The MS adds እለመ (after እምኔየ).

ወእምዝ፡ አውሳእኩ፡ እንዘ፡ እግዕር፡ ወ[እ]በኪ፡ ወእብሎ፡
ለእግዚእየ፡ ዘንተኪ፡ ዳግመ፡ ሞት፡ እፈርህ፡ እግዚእየ ።
ዘይረክቦሙ፡ ለኃጥአን፡ ወነጸረኒ፡ ወአውሥአኒ፡ ወይቤለ[ኒ]፡
ሰማዕ፡ ወተዐገሥ፡ እስከ፡ ትረክብ፡ ለነገርየ፡ ወአኮ፡ ፈድፋድ፡
ዘትምህሮሙ፡ ለኃጥአን፡* እምኔየ፡ እስመ፡ አነ፡ በአንተ፡
ኃጥአን፡ ዘተሰቀልኩ፡ ከመ፡ አስተስሪ፡ ሎሙ፡ ኀበ፡ አቡየ፡
ወእምዝ፡ አርመምኩ፡ ወሶበ፡ አኮ፡ ሐዘንከ ። — ።

†...

ወተከዝከ፡ እነግረከ፡ ዘተስእልከኒ ። — ። ዑቅ፡ በእንተ፡
ዘተስእልከኒ፡ ዘንተ፡ ነገረ፡ ወአእምር፡ ርእስከ፡ ወሐሊ፡ ለሊከ፡
ወጠይቅ፡ አልቦ፡ ዘነገርኩ፡ ለባዕዳን፡ ኢለመላእክት፡
ወኢለጻድቃን፡ ኢለሰማዕት፡ ወኢለነቢያት፡ አልቦ፡ ዘአእመሮ፡
ለዝንቱ፡ ነገርየ፡ ዘእንበለ፡ አቡየ፡ ወአነ፡ ከሠትኩ፡ ለከ፡
አጴጥሮስ፡ ዘንተ፡ ምሥጢረ፡ ኢትክሥት፡ ለባዕዳን፡ ሰብእ፡
ዘእንቀ፡ ጠቢባን፡ ወማእምራን፡ ወአንብራ፡ ወኅብአ፡ ውስተ፡
ቀማጥር፡ ከመ፡ ኢይርአይዎ፡ አብዳን፡ ሰብእ፡ ከመ፡ ኢይበሉ፡
በደኃሪ፡ ዕለት፡ ይምሕረነ፡ እግዚአብሔር፡ ወይገብሩ፡ አበሳ፡
ለቢጸሙ፡ ቀትለ፡ ሰርቀ፡ ወዝሙተ፡ ወትእግልተ፡ ትዕቢተ፡
ወትዝህርተ፡ መዓተ፡ ወሐሜተ፡ ወካዕበ፡ ይኤብሱ፡ ሊተ፡
በአምልኮ፡ ጣዖት፡ በኢያክብሮ፡ ሰንበት፡ ወኢአቂበ፡ ትእዛዝየ፡
ወመሐላ፡ በሐሰት፡ ወበተዓውሮ፡ ፈቃድየ ። ዘንተ፡ ለእመ፡
ገብሩ፡ ኃጥአን፡ ዑቅ፡ ርእስከ፡ ወኢመፍትው፡ ትክሥቶ፡ ከመ፡
ኢይኤብሱ፡ አብዳን፡ በብሂል፡ ይምሕረነ ።

ምሕረትሰ፡ መሓሪ፡ አቡየ፡ ወአነሂ፡ እምሕር፡ እስመ፡ ዘአቡየ፡
ዚእየ፡ ውእቱ፡ ወኵሉ፡ ዘዚእየ፡ ዘአቡየ ። ወሶበ፡ ገነዩ፡

Then I cried out, sighing and weeping, and I said to my Lord,
“I fear this second death, my Lord, which befalls sinners.”
And he looked at me and answered me saying, “Listen and
be patient until you understand my word. I do not teach
sinners more than I do myself; for, I was crucified for you
sinners, so that I might intercede for them with my Father.”
And then I was silent, and I was no longer sad. —

...

“And, as you asked me, I tell you. — Listen to what you asked
me and know and worry about yourself and seek. There is
nothing that I have told to strangers, nor to angels, nor to
saints, nor to martyrs, nor to prophets. No one knows my
word except my Father, and I have revealed this mystery to
you, Peter. Do not reveal it to strangers, only wise men and
scholars. Keep it and hide it in secret places so that fools do
not see it, lest they say on the last day, “God will have mercy
on us,” and do evil to their neighbours: murder, steal, and
commit adultery, and slavery, pride, and inciting anger, and
gossip; and they may anger me by worshiping idols, by not
honouring the Sabbath, and not keeping my commands, and
swearing falsely, and by blinding my will. If sinners do this,
keep yourself; it is not allowed to reveal it, lest fools be
angered, saying, “He will have mercy on us.”

My father and I will have mercy; for, what is my father’s is
mine, and all that is mine is my father’s. And, when the

* In place of ለኃጥአን (here following Gerbaut), the MS has ለኃጥንአን.

† At this point, there are seven blank lines in the MS.

ኃጥአን፡ እለ፡ አምኑ፡ ብየ፡ ወአነሂ፡ እገኒ፡ ለአቡየ፡ ምስሌሆሙ፡ እንዘ፡ አስተምሕር፡ ሎሙ፡ ኅበ፡ አቡየ፡ ወእብሎ፡ መሐሮሙ፡ እስመ፡ ለበስኩ፡ ሥጋሆሙ፡ ወእሙንቱኒ፡ ዘበልዑ፡ ሥጋየ፡ ወሰትዩ፡ ደምየ፡ ጸርኩ፡ ሕማሞሙ፡ ወነሣእኩ፡ ደዌሆሙ፡ ወተሰቀልኩ፡ በእንተ[አ]ሆሙ፡ ከመ፡ አድኅኖሙ፡ ለኃጥአን፡ እለ፡ አምኑ፡ ብየ፡ ወሶበ፡ ርእዩ፡ ኃጥአን፡ እንዘ፡ እስእል፡ ኅበ፡ አቡየ፡ በእንቲአሆሙ፡ ወእሙንቱ፡ ይገንዩ፡ ሊተ፡ ወአነሂ፡ እገኒ፡ ኅበ፡ አቡየ፡ በእንቲ[አ]ሆሙ፡ ወእሙንቱሰ፡ አልቦ፡ ዘይሬእዩ፡ ዘእንበሌየ፡ ለዘ፡ ለበስኩ፡ ሥጋሆሙ፡ ወአነ፡ እሬእዩ፡ ለአቡየ፡ እስመ፡ ፩አነ፡ ምስለ፡ አቡየ፡ በመለኮት፡ እስመ፡ እምህላዌሁ፡ እስመ፡ እምፍቅርየ፡ ወፃእኩ፡ አነ፡ ለፈቃዱ፡ ከመ፡ እግበር፡ ሥምረቶ፡ ወበእንተዝ፡ ይሁቦሙ፡ ሕይወተ፡ ኣብ፡ ለኩሉ፡ ክብረ፡ ወመንግሥተ፡ ዘኢየሩሳሌም፡ ወምኩናኑ፡ ዘኢይትከፈል፡ ወአክሊሊ፡ ክብር፡ ዘሥን፡ ዘይበርቅ፡ ወስብሐተ፡ ክብር፡ ዘመንክረ፡ ክብር፡ ዘመለኮት፡ ወእነብር፡ ዲቤሁ፡ ወአስተዳሉ፡ ለከ፡ ወለአኃዊከ፡ ፲፪ ወመናብርተ፡ ወትኳንኑ፡ ፲፪ ወነገደ፡ እስራኤል፡ በእንተ፡ እለ፡ አምኑ፡ ብየ፡ ከመ፡ መጻእኩ፡ በእንቲአሆሙ፡ ወእለሰ፡ አምኑ፡ ብየ፡ በቃሎሙ፡ እምሕሮሙ፡ ሶቤሃ፡ ወተኃልፉ፡ በግህደት፡ ወበጊዜሃ፡ ተሐውሩ፡ ውስተ፡ ሕይወት፡ ዘለግለም፡ ኅበ፡ አልቦ፡ ሙፃአ ። — ።

ወይእዜኒ፡ ኢትክሥት፡ ለእለ፡ ኢይክሉ፡ ጸዊሮቶ፡ ከመ፡ ኢየአብሱ፡ ላዕለ፡ ቢጸሙ፡ እስመ፡ እኩይ፡ ምግባሮሙ፡ አሐዱ፡ ላዕለ፡ ካልኡ፡ እንዘ፡ ይሰምዑ፡ ኩነኔ፡ ነደ፡ እሳት፡ ይትቃተሉ፡ ወተዐመፀዑ፡ ወሶበ፡ ይሰምዑ፡ ኃጥአን፡ ገቢሮሙ፡ ኃጢአተ፡ ከመ፡ ይትመሐሩ፡ አልቦ፡ ዘይገብሮ፡ ለሠናይት፡ ወለንስሓ፡ እምኩሎሙ፡ እለ፡ ሰምዑ፡ ወለበው፡ ኃጥአን፡

sinner who believe in me rejoice, I will rejoice with my father with them, and intercede for them to my father, and I will say, "Have mercy on them; for, I have put on their flesh, and they have eaten my flesh and drunk my blood; I bore their suffering and took away their affliction, and I was crucified for them, to save the sinners who believe in me." And, when the sinners see me asking my father for them, they will rejoice for me, and I will rejoice to my father for them, but they will not see anyone but me; for, I have put on their flesh. And I will show it to my father, as I am one with my father in divinity; for, I came forth from his being, from my love, and I came forth for his will, to do his pleasure; and, so, the Father gives them life, to the glory and kingdom that does not end, and judgment that is not divided, and a crown of glory, bright and shining, and praise of glory, wonderful glory of the kingdom. And I will dwell on it and prepare, for you and your brothers, 12 thrones and you will judge the 12 tribes of Israel for those who believe in me; for, I came for them. And those who believe in me by their word, I will have mercy on them at that time, and they will pass openly and, at that time, they will go into eternal life where there is no exit. —

"And now, do not reveal it to those who cannot bear it, lest they add to their sins; for, their deeds are evil, one upon another; while they hear the judgment of the fire of hell, they fight and rebel and, when sinners hear of their sins, that they may be forgiven, there is none who does good or repents from all sinners who have heard and understood. And,

ወበእንተዝኬ፡ ዘከላእኩከ፡ ነገረ፡ ወእቤለከ፡ ከመ፡ ኢመፍትው፡ ይርአይዎ፡ ወይኔጽርዎ፡ ኩሎሙ፡ ኃጥአን፡ ከመ፡ ኢየአብሱ፡ ላዕለ፡ ቢጸሙ፡ ሶበ፡ አኮ፡ በከይከ፡ ወገዓርከ፡ ወ[ነ]ገርኩከ፡ ከመ፡ ኢያቅብጽከ፡ ተስፋ፡ ወባሕቱ፡ አንተሰ፡ አቅድም፡ ውሂበ፡ ንስሓ፡ ለኃጥአን፡ ወገሥጽ፡ በኩነኔ፡ ነደ፡ እሳት፡ ከመ፡ ይፍርሁ፡ ወይገብሩ፡ ጽድቀ፡ ከመ፡ ኢይትዓመ፡ ላዕለ፡ ቢጸሙ፡ ወከመ፡ ኢይትኔየሉ፡ እቤረ፡ ወእጋለ፡ ማውታ፡ በተፅናሶሙ፡

በእንተ፡ ምሕረትነ፡ ስማዕ፡ እንግርከ፡ ዘያስተአምነከ፡ ብእሲትኒ፡ እንዘ፡ ታህኒ፡ ንዋየ፡ ግብር፡ ዘልሕኩት፡ ወእመአኮ፡ ለብሓዊ፡ ዘያህኒ፡ ንዋየ፡ ግብሩ፡ እንዘ፡ ያህኒ፡ ለቢሶ፡ ጽቡረ፡ ወይቀጠቅጥ፡ ንዋየ፡ ለብሓዊ፡ ወይፈቅድ፡ ለክብር፡ ወከመ፡ ይግበር፡ ሠናየ፡ ልሕኩተ፡ እንዘ፡ ይፈቅድ፡ በሕሊናሁ፡ ከመ፡ ይኩን፡ ጽሩየ፡ ወንጹሐ፡ ዘአልቦ፡ ስብረተ፡ ወኢንቅዓተ፡ ወየሐስብ፡ ወይብል፡ ከመ፡ ይኩን፡ ልሕኩተ፡ ቅብእ፡ አው፡ ቀሱተ፡ ወይን፡ አው፡ ልሕኩተ፡ መዐር፡ ወዘንተ፡ ይገብር፡ እንዘ፡ ይፈቅድ፡ ከመ፡ ያህኒ፡ ግብር፡ ወሶበ፡ አበዮ፡ አው፡ ትሰበር፡ አው፡ ትነቅዕ፡ አኮኑ፡ ያገብኦ፡ ውስተ፡ ጽቡር፡ ወይለውስ፡ ወይቀጠቅጥ፡ ካዕበ፡ ወይደግም፡ ልሒኮታ ።

ወከማሁ፡ ለአቡከ፡ አዳም፡ ፈጠሮ፡ ለክብረ፡ ልሕኩት፡ ወበተአድዎቱ፡ ውስተ፡ ዳግም፡ ጽቡር፡ ወእምድኅረ፡ አሰነዮ፡ ዳግምኑ፡ ይደመስሶ፡ ካዕበ፡ ውስተ፡ መዊት፡ ሐሰ፡ እስመ፡ ዐቢይ፡ ምሕረቱ፡ ለእግዚአብሔር፡ ላዕለ፡ ሰብእ፡ በከመ፡ ይቤ፡ ዳዊት፡ አእሚሮ፡ ምሕረተ፡ አምላኩ፡ እስመ፡ ዐቢያት፡ ምሕረትከ፡ ውስተ፡ ሰማይ፡ ወእስከ፡ ደመናት፡ ጽድቅከ፡ ትሬኢኑ፡ በከመ፡ ለሊከ፡ ወትኔጽር፡ ዘንተ፡ ቃለ፡ በከመ፡

because of this, I forbade you the word and told you it is not right for sinners to see it and look at it, lest they add to their sins, when I was weeping and rebuking you, and I told you that hope should not overtake you. But first give repentance to sinners, and rebuke them with the judgment of the fire of hell, that they may fear and do righteousness, that they do not rebel against each other, and that they do not choose hell and the pit of death in their destruction.

“About my mercy, listen, and I will tell you: a woman, when making ointment, uses the substance of production that is refined; and if a wise man makes the substance of his production while he makes it, having put on good clothes and he crushes that substance, and he desires honour, then how to make good refinement while he desires in his mind that it may be purified and clean, with no break or defect, and he thinks and says how to make refined oil or wine or refined honey, and this he does while he desires that his work may make it good, and when it refuses or breaks or is defective, does he not put it back into good condition, and knead it, and crush it again, and repeat its refinement?

“And your father Adam, who he created for the glory of the priesthood and, through his help, he crushed him; and, after he restoring him, would he kill him again? No, for great is the mercy of God on man, as David said, knowing the mercy of his God, “For, great is your mercy in the heavens and your righteousness to the clouds. Do you perceive and observe this word as it is honoured and exalted? See the extent of the

ይከብር፡ ወይትሌዓል፡ ርኢ፡ አምጣኑ፡ ወአካሉ፡ ለኑኅ፡ ሰማይ፡
ወለቡ፡ ወሐሊ፡ ዕባዮ፡ ምሕረቱ፡ ለእግዚአብሔር፡ ወጽድቁኒ፡
እስከ፡ ደመናት፡ ዘይቤ፡ እስመ፡ ጽድቅ፡ ኩነኔሁ፡
ለእግዚአብሔር፡ ወካዕብ፡ ይቤ፡ የማነ፡ እግዚአብሔር፡ ገብረት፡
ኃይለ፡ የማነ፡ እግዚአብሔር፡ አልዓለኒ፡ ኢይመውት፡ ዘእንበለ፡
ዘአሐዩ፡ ገሥጸሰ፡ ገሠጸኒ፡ እግዚአብሔር፡ ወለሞትሰ፡ ባሕቱ፡
ኢመጠወኒ፡ ዘንተኬ፡ ቃለ፡ አዳም፡ ኢትስምዓኒ፡ ዘከመ፡
አቡነ፡ አዳም፡ ገሥጸሰ፡ ገሠጸኒ፡ ሶብ፡ ይብለከ፡ ወበእንተ፡
ፀአቱ፡ እምውስተ፡ ገነት፡ ወበእንተ፡ ፀአተ፡ ነፍሱ፡
እምሥጋሁ፡

ወኩሉ፡ ነገሩ፡ በምሥጢር፡ ለዳዊት፡ ነቢይ፡ ወለሞትሰ፡
ባሕቱ፡ ኢመጠ[ወ]ኒ፡ ብሂል፡ ሲአል፡ ውእቱ፡ ወእለ፡
ይወርዱ፡ ውስቴታ፡ ዲያብሎስ፡ ወአጋንንቲሁ፡ እለ፡ ኢየአምኑ፡
በወልደ፡ እግዚአብሔር፡ ወእለ፡ የአምኑ፡ ቦቱ፡ ኢይሬእይዎ፡
ለኩሉ፡ ኩነነ፡ እሳት፡ ነሥኡ፡ ሥጋሁ፡ ወደሙ፡ ለክርስቶስ፡
ወኮኑ፡ ውሉዱ፡ ወአጋዊሁ፡ ወራስያነ፡ መንግሥቱ ። ወካዕብ፡
አአኩተ[h]፡ እግዚአ፡ እስመ፡ ተወከፍከኒ፡ ወስላቀ፡ ጸላኢየ፡
ኢረሰይከኒ ። እለ፡ መኑ፡ ጸላእቱ፡ ለአዳም፡ አኮኑ፡ ዲያብሎስ፡
ወአጋንንቲሁ፡ እለ፡ ይፈቅዱ፡ አስሕቶ፡ ከመ፡ ያወርድዎ፡
ውስተ፡ አሚነ፡ ዚአሁ፡ ወአድኃንከኒ፡ እምእለ፡ ይወርዱ፡
ውስተ፡ ግብ፡ አኮኑ፡ ዲያብሎስ፡ ወአጋንንቲሁ ።

ወካዕብ፡ ይቤ፡ ዘምሩ፡ ለእግዚአብሔር፡ ጸድቃኑ፡ ወግነዩ፡
ለዝክረ፡ ቅድሳቱ፡ እስመ፡ መቅሠፍት፡ እመዓቱ፡ ወሕይወት፡*
እምፈቃዱ፡ መቅሠፍትሰ፡ ሞት፡ ወመቃብር፡ ወሕይወትሰ፡
ትንሣኤ፡ እመቃብር፡ ወትፍሥሕት፡ ለዓለመ፡ ዓለም፡
አጴጥሮስ፡ ዘንተ፡ ምሥጢር፡ ከመ፡ ትእመን፡ ቦቱ፡ ከመ፡

rain of the sky and understand and consider the greatness of the mercy of God and his righteousness to the clouds, which he said, for righteousness is the judgment of God.” And again, he said, “The right hand of the Lord has done mightily, the right hand of the Lord has exalted me; I shall not die unless he chastens me. The Lord chastens me but has not given me over to death.” Do not hear this word concerning Adam as if our father Adam chastened me when he speaks to you, and concerning his departure from the Garden, and the departure of his soul from his body.

“And it was a mystery to David the prophet, “Death has not reached me.” Hell is for those who go down to it: the devil and his demons, who do not believe in the Son of God. But those who believe in him will not see it, who have received the body and blood of Christ, and are his children, brothers, and heirs to his kingdom. Again, “I will give thanks to you, Lord for accepting me and not letting my enemies rejoice over me.” Who are the enemies of Adam? Aren’t they the devil and his demons, who wish to deceive him, to bring him down to their abyss? And you have saved me from those go down to the pit. Aren’t they the devil and his demons?

Again, he said, “Sing to the Lord, you righteous, and confess to the memory of his holiness; for, punishment is from his wrath, and life from his will. Punishment is death and the grave, and life is resurrection from the grave, and joy for ever and ever. O Peter, that you may believe in this mystery, that

* In place of ወሕይወት (here following Gerbaut), the MS has ወሕይሙ.

ተሳጋሎት፡ ለእለ፡ አምኑ፡ ወነሥኡ፡ ሥጋየ፡ ወደምየ፡
ኢይወርዱ፡ ዳግመ፡ ውስተ፡ ሲኦል፡ ውስተ፡ አሚነ፡ ዜአሁ፡
ለዲያብሎስ፡ ወአጋንንቲሁ፡ አእመርኩኑ፡ ዘንተ፡ ክብረ፡
ወሚመ፡ ብከ፡ ኑፋቄ፡ ውስተ፡ ልብከ፡ ወኢተአምን፡ በዘ፡
ነገርኩከ ። — ።

ወአውሳእክዎ፡ ወእቤሎ፡ አማ[ን]፡ ጥዩቀ፡ ነገርከኒ፡ ወፈከርከ፡
ሊተ፡ ቃለ፡ ዳዊት፡ ነቢይ፡ እስመ፡ ምሕረተ፡ ዜአሁ፡ ብዙኅ፡
እስከ፡ ተስእልኩከ፡ በእንተ፡ ኃጥአን፡ እለ፡ ከማየ፡ እስመ፡
ቀለየኒ፡ ልብየ፡ ሶበ፡ ሐለይኩ፡ በእንቲአሁ፡ ከመ፡ እምድኅረ፡
ትንሣኤ፡ ምውቃን፡ ዳግመ፡ ሞቶሙ፡ ለኃጥአን፡ ወሪደ፡
ውስተ፡ ሲኦል፡ ወበእንተ፡ ዝንቱ፡ አጠይቀኒ፡ ዘንተ፡ ቃለ፡
ወአመንኩ፡ ወአልብየ፡ ኑፋቄ፡ አውሥአኒ፡ ወይቤለኒ፡ ወባሕቱ፡
ኢትርስዕኒ፡ ዘንተ፡ ቃለ፡ ከመ፡ ኢትንግር፡ ለኩሉ፡ ሰብእ፡
ዘረከብከ፡ አላ፡ ይኩን፡ ክቡተ፡ ከመ፡ ኢይትዐመ፡
በበይናቲሆሙ፡ ወኢይበሉ፡ ብነ፡ ተስፋ፡ ለድኅን፡ ወኢይግበሩ፡
እከየ፡ ዲበ፡ ቢጾሙ፡ በብሂል፡ ይትኅደግ፡ ሎሙ፡ ኃጢአቶሙ፡
ወአንተሰ፡ በከይከ፡ ወገዐርከ፡ ወአስራኅከኒ፡ ፈድፋደ፡ ሶበ፡
ታርኅስ፡ እግርየ፡ በአንብዕከ፡ ወአስራኅከኒ፡ ጥቅ፡ በስኢል፡
ወአስ[ተ]ብቀሥት፡ በብሩህ፡ ልብ፡ አይዳዕኩከ፡ ዘንተ፡
ወኢትክሥት፡ ለኩሉ፡ ዘእንበለ፡ ለእሙራን፡ ሰብእ፡ እለ፡
ቦሙ፡ አእምሮ፡ እስመ፡ ምሥጢር፡ ኅቡእ፡ ውእቱ፡ ዝንቱ፡
ነገር ።

ወእለስ፡ አምኑ፡ ብየ፡ ይወርሱ፡ በበ፡ መዓርጊሆሙ፡ መዓርገ፡
ዘሊቃነ፡ ጳጳሳት፡ ዘኪሩባዊያን፡ መንበሩ፡ ወዘጳጳሳት፡ መንበረ፡
መዓርገ፡ ዘሱራፊን፡ መንበረ፡ ይነብሩ፡ ወዘኤጲስ፡ ቆጶስ፡
መንበረ፡ ይነብሩ፡ ወዘሊቃነ፡ ካህናት፡ ዘአጋእስት፡ መንበረ፡
ይነብሩ፡ ወዘካህናት፡ መዓርገ፡ ኃይላት፡ መንበረ፡ ይነብሩ፡

you may receive those who believe and partake of my body
and blood, they shall not descend again into hell, into the
covenant of the devil and his demons. Did you know this
glory? And why is there hypocrisy in your heart, and do you
not believe in what I told you?" —

And I answered and said to him, “You have asked me a
profound question and you have reminded me of the words
of David the prophet; for, his mercy is abundant. I even asked
you about sinners who are like me, as my heart grieved when
I considered their fate after the resurrection of the dead, the
second death of the sinners, and their descent into hell. And,
because of this, you have asked me this question, and I
believed and I have no doubt.” He answered and said to me,
“But do not forget this word, not to tell everyone what you
have found, but let it be hidden, so they may not be bold in
their sins, and say, “We have hope of salvation,” and do evil
to their neighbours, saying, “Our sins will be forgiven.” But
you wept and greatly comforted me when you washed my
feet with your tears, and you comforted me with a kiss, and
with a bright heart I begged you for this; do not reveal it to
everyone, except to faithful men who understand; for, this
matter is a hidden mystery.

“And those who believe in me inherit according to their rank:
the archbishops, the throne of the Cherubim; and the Popes,
the throne of the Seraphim; and the bishops, the throne; and
the archpriests, the throne of the superiors; and the priests,
the throne of the powers; the readers, the throne of the

ዘአናጉን[ስ]ጢስ፡ መዓርገ፡ ዘሊቃናት፡ መንበረ፡ ይነብሩ ።
ወዘነገሥት፡ ወመኳንንት፡ መዓርገ፡ ዘሄኖክ ። ወዘአብርሃም ።
ወዘይ[ስ]ሐቅ፡ ወዘያዕቆብ፡ መናብርተ፡ ይነብሩ፡ ወኵሉ፡ በበ፡
መዓርጊሁ፡ ብዙኅ፡ መኃድረ፡ ቦቱ፡ ወይሬስዮሙ፡ መርዔተ፡
መላእክት፡ ወሰብእ፡ ይሴብሑ፡ ለስሙ፡ ቅዱስ፡ በማኅበሮሙ፡
ለመንፈሳዊያን፡

በቅድሜሆሙ፡ ለመላእክት፡ ይመጽእ፡ በስብሐቲሁ፡
ወይትነሥኡ፡ ምውታን፡ ወበከመ፡ ይቤ፡ ይከውን፡ ቀደምት፡
ደኃርት፡ ይከውኑ፡ ወቀደምት፡ እለ፡ በክርስቶስ፡ ይቀድሙ፡
ወይመስጥሎሙ፡ በደመና፡ እስከ፡ አየር፡ ይጸወሩ፡ በክነፈ፡
ነፋስ፡ ወይረስና፡ ሰማያት፡ ወምድር፡ ወአልቦ፡ ፀሐይ፡
ወወርኃ፡ ወአልቦ፡ ክረምተ፡ ወኢሐጋዩ፡ በከመ፡ ኮነ፡ ቀዲሙ፡
እምቅድመ፡ ይትፈጠር፡ ኵሉ፡ ወደቂቁ፡ ለአዳም፡ እለ፡
ተንሥኡ፡ ውስተ፡ ሕይወት፡ እስመ፡ ይነሥኡ፡* ሢመቶ፡
ወመንበሮ፡ ለዲያብሎስ፡ ወኵሎሙ፡ ደቂቁ፡ ይከውኑ፡ ሰራዊተ፡
መላእክት፡ ህየንተ፡ ሰራዊቱ፡ ለዲያብሎስ፡ አጋንንት፡ አላ፡
ያሐትሞሙ፡ እግዚአብሔር፡ ውስተ፡ ረዕድ፡ ገሃነም፡ ምስለ፡
አግዚአሎሙ፡ ዲያብሎስ፡ ምስለ፡ ኵሎሙ፡ ዘኮነ፡ ማኅደረ፡
ዚአሆሙ፡ በበ፡ ነገዶሙ፡ ምስሌሆሙ፡ ይትሐተሙ፡ ውስተ፡
ማዕመቀ፡ ሲኦል፡ እስመ፡ ኮንዎ፡ ፀረ፡ ለአዳም፡ ወፈቀዱ፡
ያውርድዎ፡ ውስተ፡ ሞተ፡ ዚአሆሙ፡ ሲኦል፡ ውእቱ፡
ይሬስዮሙ፡ ሐመደ፡ መርዔተ ። ወእምድኅረ፡ ኮኑ፡ ሐመደ፡
መርዔተ፡ መላእክት፡ ወሶበ፡ አኮ፡ ይከውን፡ አሐዱ፡
እግዚአብሔር፡ ወአሐዱ፡ ስሙ፡ ይነግሥ፡ እስከ፡ ለዓለመ፡
ዓለም፡ ወአልቦ፡ ማኅለቅተ፡ ለመንግሥቱ፡

superiors; and the kings and princes, the rank of Enoch, and
of Abraham, and of Isaac, and of Jacob, they sit on their
thrones. And everyone according to his rank, many
dwellings are there for him, and the leader of the angels
inherits them. And people praise his Holy Name in the
assembly of the spiritual ones.

Before the angels, he comes in glory, and the dead will rise
and, as he said, it will be. The last will be first, and those in
Christ will be first. And he will snatch them up in the clouds,
even to the air. They will be carried on the wings of the wind
and inherit the heavens and the earth. And there is no sun or
moon, and there is no winter or summer, as it was in the
beginning before all creation. And the children of Adam who
have risen to life; for, he will take away the dominion and
throne of the devil and all his children will become hosts of
angels instead of the hosts of the devil, the demons. But God
will seal them in the trembling of Gehenna with their leader,
the devil, with all who were their habitation, each according
to their kind. With them, they will be sealed in the depth of
Sheol; for, they were enemies of Adam and desired to bring
him down into their death, which is Sheol. He will make
them dust of abomination. And, after they have become dust
of abomination, the angels, and when it is not, there will be
one God and one name. He reigns forever and ever, and there
is no end to His kingdom.

* In place of ይነሥኡ (here following Gerbaut), the MS has ይትነሥኡ.

ወይእዜኔ፡ ሰማዕ፡ አወልድየ፡ ቀሌመንጦስ፡ ኩሎ፡ ዘነገረኒ፡
እግዚእየ፡ ከሠትኩ፡ ለከ፡ ወኢትክስቶ፡ ለሰብእ፡ አብዳን፡ እለ፡
ኢይክሉ፡ ጸዊሮቶ፡ ወእለ፡ ኢያአምሩ፡ ፍካሬ፡ እስመ፡ ኅቡእ፡
ምሥጢር፡ ውእቱ፡ ለዝንቱ፡ ነገር፡ ለእለ፡ ይሌብውዎ፡ ቀዳሚ፡
ጸሐፍኩ፡ ቃልክ፡ በግብራተ፡ ዓለም፡ በከመ፡ ሰማዕኩ፡
እመድኃኔ፡ ዓለም፡ ወዳግም፡ አጠየቁክ፡ በእንተ፡ መለኮተ፡
አብ፡ ወወልድ፡ ወመን[ፈ.]ስ፡ ቅዱስ፡ ሥልሰ፡ ፈከርኩ፡ ለከ፡
ንስሓሆሙ፡ ለእለ፡ አበሱ፡ ከመ፡ ይነስሑ፡ ወኢየአብሱ፡ ላዕለ፡
ቢጸሙ፡ ወበራብዕ፡ አጠየቁክ፡ በከመ፡ ወሀበኒ፡ ስእለትየ፡ ሶበ፡
አስተብቋዕክዎ፡ ሶበ፡ ይከሥት፡ ልብየ፡

እስመ፡ ከመ፡ ደቂቅ፡ ዘኢያአምር፡ ሠናየ፡ ወእኩየ፡
እምቅድመ፡ ይትፈነው፡ ኃቤነ፡ ጳራቅሊጦስ፡ ወአመ፡ ተፈነው፡
ጳራቅሊጦስ፡ መንፈስ፡ ቅዱስ፡ ውስተ፡ አእምሮ፡ አልባቢነ፡
አእመርነ፡ ኩሎ፡ ዘይከውን፡ ዘበሰማይ፡ ወዘበምድር፡ እስመ፡
ከፈለነ፡ መንፈስ፡ ሕይወት፡ ወኮነ፡ ውሉዱ፡ እግዚአብሔር፡
ወሰማዕናሁ፡ አቡነ፡ ዘበ፡ ሰማያት፡ እስመ፡ ፈድፋድ፡ አፍቀረነ፡
ዘከፈለነ፡ መንፈስ፡ ሕይወት፡ ወአእምሮ፡ አማን፡ ወመንፈስ፡
ጥበብ፡ ወልቡና፡ ዘእግዚአብሔር፡ ቃል፡ ዘወረደ፡ እምላዕሉ፡
ወተሳተፍነ፡ ሥጋሁ፡ ወደሙ፡ ከመ፡ ንኩን፡ ወልዱ፡
ወአኃዊሁ፡

ሚመጠነ፡ ዘተጸገውነ፡ ክብረ፡ በኅበ፡ እግዚአብሔር፡ ለእመ፡
ኢገደፍነ፡ መድኅኒተነ፡ ወለእመ፡ አእመርነ፡ ምቅዋመነ፡
ወክብረነ፡ ከመ፡ ኢንርሳዕ፡ ተስፋ፡ ዘጽኑሕ፡ ለነ፡ ዕሤተነ፡
ወኢንኩን፡ ከመ፡ ሕፃን፡ ዘሰአሎ፡ ለአቡሁ፡ ከመ፡ የሀቦ፡ ያፈ፡
እምዝ፡ ሶበ፡ ይሜጥዎ፡ ውስተ፡ እዴሁ፡ ተፈሥሐ፡ ሕፃን፡
ወእምድህረ፡ ንስቲት፡ ሰረረት፡ ይእቲ፡ ያፍ፡ እምውስተ፡
እዴሁ፡ ለውእቱ፡ ሕፃን፡ ወደንገ፡ እስመ፡ ኢያእመረ፡

Now, listen, my son Clement, I have revealed to you all that my Lord told me; do not reveal it to fools who cannot bear it and who do not know its meaning; for, it is a hidden mystery to those who understand it. First, I wrote the word in books [?] as I heard it from the Saviour of the world. Then I asked about the divinity of the Father, the Son, and the Holy Spirit: I have thrice reminded you to let those who have sinned repent so they may not sin against their companions. And fourth, I asked you as he gave me my request when I begged him, when my heart is revealed.

For, before the Paraclete was sent to us, we were like infants who do not know good and evil. And, when the Paraclete, the Holy Spirit, was sent into our inner minds, we knew all that is in heaven and on earth. For, the Spirit of Life separated us, and God became his child, and we heard him, our Father who is in heaven; for, he greatly loved us, he who gave us the Spirit of Life, true knowledge, the spirit of wisdom and understanding, the Word of God, who descended from above; and we partook of his body and blood, so we may be his children and brothers.

As is fitting, we are enriched with honour by God, if we do not forsake our salvation know our standing and honour, so we do not forget the hope that is firm for us, our reward, and not even like a child who asked his father to give him a bird. Then, when he placed it in his hand, the child rejoiced; but, after a while, the bird flew from the child's hand, and he was sad because he did not know how to keep it. And we, let us

ዐቂቦታ፡ ወንሕነኒ፡ ንዴግና፡ ወኢንጎድጋ፡ ለጽድቅ፡ ዘጽኑሕ፡ ለነ፡ ዘበ፡ ሰማያት፡ ወማኅደር፡ ከመ፡ ንግበር፡ ምስለ፡ ማኅበረ፡ ቅዱሳን፡ ወሰማያዊያን፡ እለ፡ ይሴብሕዎ፡ ለእግዚአብሔር፡ ወይትዔገሡ፡ በምክሩ፡ ከመ፡ ይባሉ፡ ውስተ፡ ሀገሩ፡

ዕቀብ፡ ዘንተ፡ ምሥጢረ፡ ወደይ፡ ውስተ፡ ሙዳይ፡ በቀማጥር፡ ከመ፡ ኢይርአይዎ፡ ሰብእ፡ ኦብዳን፡ ወይብሉ፡ እስመ፡ ከመዝ፡ ተስፋነ፡ ንግበር፡ እኩየ፡ ከመ፡ ንርከብ፡ ሠናየ፡ ወሠርዐ፡ ለነ፡ በደኃሪ፡ ዕለት፡ ወኢይግበሩ፡ ዐመ፡ ዲበ፡ ቢጾሙ፡ ወኢይቅትሉ፡ ነፍሰ፡ ወኢያብሉ፡ በብእሲት፡ ብእሲ፡ ወኢይኩኑ፡ ስምዐ፡ በሐሰት፡ እስመ፡ እምዝ፡ ኩሉ፡ ምግባራት፡ እኩይ፡ ይፀራዕ፡ ምግባራተ፡ ሠናይ፡ ወይፀንዕ፡ ምሕረት፡ ላዕለ፡ ሰብእ፡ ወበቀትልኒ፡ በከመ፡*

ያክብሩ፡ ግብረ፡ በዐለ፡ ልደተ፡ ክርስቶስ ። ወበታስዓይ፡ ወርኅ፡ ወበተያቅ፡ ዝውእቱ፡ ታኅሣሥ፡ አመ፡ ፳፬፡ በሐሳብ፡ ዕብራዊያን ። ወበኅሳብ፡ ግብጻዊያን፡ ራብዓይ፡ በወርኅ፡ ዝውን ዑእቱ፡ ታኅሣሥ፡ አመ፡ ፳፱፡ በከመ፡ ሕገ፡ ቤተ ተ፡ ክርስቲያን፡ ግበሩ፡ በዐለ፡ ጥምቀት፡† በዓስራይ፡ ወርኅ፡ ዝውእቱ፡ ጦቢ፡ ጥር ። አመ፡ ፯በሐሳብ፡ ዕብራዊያን፡ ወበሐሳብ፡ ግብጻዊያን፡ በኃምሳይ፡ ወርኅ፡ ዝውእቱ፡ ጥር፡ አመ፡ ፲፬፡ በከመ፡ ሕገ፡ ቤተ፡ ክርስቲያን፡ እመሂ፡ በውስተ፡ መጋቢት፡ ወእመሂ፡ በውስተ፡ ሚያዝያ፡ በከመ፡ ሕገ፡ ቤተ፡ ክርስቲያን፡ ግበሩ፡ በዐለ፡ ዕርገት፡ ለዘ፡ ኅበ፡ አቡሁ፡ በስብሐት፡ በከመ፡ ሕገ፡ ቤተ ። ክርስቲያን፡ ግበሩ፡ በዓለ፡ አመ፡ ፶፫፡ መንፈስ፡ ቅዱስ፡ ላዕለ፡ ሐዋርያት፡ ግበሩ፡

hold fast and not forsake the righteousness that is firm for us, which is a heavenly dwelling, so we may be with the assembly of saints and heavenly beings who praise God and are patient in his counsel, so they may enter his city.

Keep this secret, my friend, in a locked box, so fools may not see it and say, “In this way, let us do evil hoping we may obtain good.” And he ordained for us in the last day and let them not commit sins on their neighbours, and let them not kill a soul, and let them not rejoice over a man’s wife, and let them not be false witnesses; for then, all evil deeds will disappear and good deeds will be strengthened, and mercy towards men will increase; and by killing, according to ...

Celebrate the Nativity of Christ on the ninth month, which is Tahsas, on the 25th according to the Hebrew calculation. And, according to the Egyptian calculation, the fourth month, which is also Tahsas, on the 29th, according to the law of the church. Celebrate the Baptism on the tenth month, which is Tobi (Tir), on the 7th according to the Hebrew calculation, and according to the Egyptian calculation, on the fifth month, which is Tir, on the 11th according to the law of the church. Whether it is in March or in April, according to the law of the church, celebrate the Ascension of the one who is to his Father in glory, according to the law of the church. Celebrate the feast of the coming of the Holy Spirit upon the Apostles.

* The paragraph ends with an unfinished sentence.
† In place of ጥምቀት (here following Gerbaut), the MS has ጥቀምት.

በዓለ፡ እምድኅረ፡ ፶፬ቡዐ፡ ዕለተ፡ ወእምድኅረዝ፡ ጹሙ፡
ውሉደ፡ ቤተ፡ ክርስቲያን፡

ወያዕርፉ፡ ባቲ፡ በግዝረተ፡ እግዚእነ፡ በወርታ፡ ጦቢ፡
ዝውእቱ፡ ጥር፡ አመ፡ ፯* በኃምሳይ፡ ወርኅ፡ በሐሳብ፡
ግብጻዊያንወያዕርፉ፡ በበዐለ፡ ስምዖን፡ አመ፡ ፲ወ፩፡ በዐስራይ፡
ወአሐዳይ፡ ወርኅ፡ በሐሳብ፡ ዕብራዊያን፡ ወበሐሳብ፡
ግብጻዊያንሰ፡ በላድሳይ፡ ወርኅ፡ ዝውእቱ፡ የካቲት፡ አመ፡ ፳
ወ፰፡ ያዕርፉ፡ አመ፡ ዜነዋ፡ መልአክ፡ ለማርያም፡ አመ፡
፳ወ፱፡ ለወርታ፡ መጋቢት፡ ዝውእቱ፡ ፊሜኖት፡ በኅብ፡
ዕብራዊያን፡ ወበኅብ፡ ግብጻዊያንሰ፡ አመ፡ ፳ ወ፱፡ ለሳብዓይ፡
ወርኅ፡ ዝውእቱ፡ መጋቢት፡ ወያዕርፉ፡ በሕማማተ፡ እግዚእነ፡
አመ፡ ፯ ዕለት፡ በሐዘን፡ ሐዘንሰ፡ በእንተ፡ ዘተሰቅለ፡
መድኅኒነ፡ ወፍሥሐሰ፡ በእንተ፡ ዘመጽአ፡ እግዚእነ፡ ግብሩ፡
በዐለ፡ ሰሙነ፡ ዕለተ፡ እምድኅረ፡ ሕማማት፡ ወያዕርፉ፡ አመ፡
፯ለኃምሳይ፡ ወርኅ፡ ዝውእቱ፡ ሚህር፡ በኅብ፡ ዕብራዊ[ያ]ን፡
አመ፡ ተወለጠ፡ ራእዩ፡ በደብረ፡ ታቦር፡ በሐሳብ፡ ግብጻዊያንሰ፡
አመ፡ ፲ወ፫፡ ዝውእቱ፡ ነሐሴ፡ ወያዕርፉ፡ በበዐለ፡ ሰማዕት፡
አርድእት፡ ሐዋርያተ፡ እግዚእነ፡ በበ፡ በዐለ፡ ዕረፍቶሙ፡
ወያዕርፉ፡ በበዐለ፡ እስጢፋኖስ፡ አመ፡ ፲ወ፮፡ ለወርታ፡
መስከረም፡ ወያዕርፉ፡ በግሐራ፡ አመ፡ ዓሱሩ፡ ወ፫፡ ለወርታ፡
መጋቢት፡ ወያ[ዕ]ርፉ፡ በልደታ፡ ለእግዝ[እ]ትነ፡ ማርያም፡
አመ፡ ፩ለግንቦት፡

ወያዕርፉ፡ ባቲ፡ አ፡ አመ፡ ፳፩፡ በወርታ፡ ሳኔ፡ ወያዕርፉ፡
አመ፡ ፲ወ፯ለወርታ፡ ነሐሴ፡ ወያዕር ርፉ፡ አመ፡ ፳፩፡ ለወርታ፡
ጥር፡ ወያዕርፉ፡ አመ፡ ፲ወ፪፡ ለወርታ፡ ኅዳር፡ በበዐለ ዐለ፡
ሚካኤል፡ ወአመ፡ ፲ወ፪፡ ለወርታ፡ ሳኔ፡ ወያዕርፉ፡ አመ፡

Celebrate the feast after fifty days, and thereafter, fast, children of the church.

Rest on the Feast of the Circumcision of our Lord in the month of Tobi (January) on the 7th, on the 15th day of the month, according to the Egyptians. Rest on the Feast of Simeon on the 11th day of the month according to the Hebrew calculation, and according to the Egyptians, on the 14th day of the month (February), on the 28th. Rest on the day the angel announced to Mary on the 29th of the month of Pamenot (March), among the Hebrews, and among the Egyptians on the 29th of the seventh month (March). And rest on the Passion of our Lord on the 7th day with mourning for the crucifixion of our Savior and joy for the coming of our Lord. Make the feast of the week of days after the Passion. Rest on the 7th of the 15th month (Misir among the Hebrews), on the day his vision was revealed on Mount Tabor, according to the Egyptians, on the 13th (August). And rest on the Feast of the Martyrs, the disciples, the apostles of our Lord, on the feast of their repose. And rest on the Feast of Stephen on the 15th of the month of September. And rest on the 40th of Hera on the 13th of the month of March. And they rest on the Nativity of our Lady Mary on the 1st of May.

Rest on the 21st of Sane, and rest on the 17th of Nahase, and rest on the 21st of Terr, and rest on the 12th of Hedar, on the feast of Michael, and on the 12th of Sane, and rest on the 12th of Nahase, and rest on the four living creatures on the 8th of

* The numeral ፯ (7) is misspelled in the manuscript, where it also appears later; perhaps the scribe intended to write ፱ (30)?

፲ወ፪፡ ለወርቃ፡ ነሐሴ፡ ወያዕርፉ፡ በ፬እንስሳ፡ አመ፡ ፰ለኅዳር፡
ያዕርፉ፡ በካህናተ፡ ሰማይ፡ አመ፡ ፰ወ፬፡ ለኅዳር፡ ያዕርፉ፡
በ፱ምህልላ፡* በከመ፡ ሠርዑ፡ አበዊነ፡ ግበሩ፡ መዋዕለ፡
ክልኤሆን፡ ሰንበታት፡ ወእጉደ፡ በጠንቅቆ፡ አዘዙን፡ ጴጥሮስ፡
ወጳውሎስ፡ ወመሀሩ፡ ለውሉደ፡ ቤተ፡ ክርስቲያን፡ አመ፡
ሰሙን፡ ክልኤ፡ ዕለተ፡ ሰንበተ፡ ወዕለተ፡ እጉድ፡ ወኢይግበሩ፡
ግብረ፡ ሞተ፡ ለይሙት፡ ውእቱ፡ ብእሲ፡ ወሶበ፡ ሰዓር፡
ለይትሐጎል፡ አዘዘን፡ ከመዝ፡ ለሰሚዐ፡ መጻሕፍት፡ ለሐዊረ፡
ቤተ፡ ክርስቲያን፡ ወዘንተ፡ ዕቀቡ፡ ነገርኩክሙ ።

ዝንቱ፡ ነገር፡ ይኩን፡ ክቡተ፡ ለእለ፡ አልቦሙ፡ አእምሮ፡ ከመ፡
ኢይኩኑ፡ አባሲያነ፡ ወስሑታነ፡ በተሰፍዎ፡ ምሕረተ፡ አምላክ፡
ኢትክሥት፡ ዘእንበለ፡ ለሊቃነ፡ ጳጳሳት፡ ወቀሳውስት፡ ለእለ፡
ቦሙ፡ አእምሮ፡ ወልቡና፡ እለ፡ ያጠነግሉ፡ መጻሕፍተ፡
ዘኅቡእ፡ ወዘገሀድ፡ ዘስውር፡ ወክሡት፡ እለ፡ ያአምርዎ፡
ወኢት[ን]ግር፡ ዘረከብከ፡ አላ፡ ኅባእ፡ ወእስራ፡ በቀማጥር፡
ኢይርአይዎ፡ አብዳን፡ ሰብእ፡ ዘነገርኩከ፡ ዘሐተትከኒ፡
ወአጠየቁከ፡ ዘሰአልከኒ፡

ይቤሎ፡ መድኅኒነ፡ ክርስቶስ፡ ለጴጥሮስ፡ ረድኡ፡ ወውእቱኒ፡
ጴጥሮስ፡ ከሠተ፡ ሎቱ፡ ለረድኡ፡ ቀሌመንጦስ፡ ወአጠየቆ፡
ነገረ፡ ምሥጢር፡ ከመ፡ ኢይክሥታ፡ አላ፡ ያፍርሆሙ፡ በኩነኔ፡
ነደ፡ እሳት፡ ከመ፡ ይነስሑ፡ እምኃጢአቶሙ፡

ሰማዕ፡ አወልድየ፡ ቀሌመንጦስ፡ አማንየ፡ እቤለከ፡ ስብሐት፡
ለመፍቀሬ፡ ሰብእ፡ ወለዓለመ፡ ዓለም፡ አሜን ።

Hedar. They rest with the priests of heaven on the 24th of Hedar. They rest in nine prayers according to the order of our fathers. They made the days of the two Sabbaths and one carefully. Peter and Paul commanded us, and they taught the children of the church for two weeks, the day of the Sabbath and the day of one, and they should not do deadly deeds, let that man die, and when he defeats, let him be destroyed. We commanded thus for hearing the scriptures, for going to church, and keep this, I tell you.

Let this be hidden from those who have no understanding, lest they become foolish and deceived, hoping for the mercy of God. Do not reveal it except to the archbishops and priests, who understand and are wise, who understand the hidden and revealed books, the secret and the open. And do not tell what you have found, but hide and conceal it with ciphers, lest fools see it. This is what I have told you, what you have sought from me, and what you have asked me.

Our Savior Christ told Peter, his aide, and Peter told Clement, his aide, and taught him the mystery, that he should not reveal it, but should frighten them with the judgment of the burning fire, that they may repent from their sins.

Hear, Clement! Truly, I say to you, glory to the lover of mankind, to the ages of ages. Amen.

* In place of በ፱ምህልላ (here following Gerbaut), the MS has በ፱መሀሳላ.