
INTRODUCTION

The three *Books of Meqabyan* (also known as ‘Ethiopic Maccabees’) are found only in the (broad) canon of the Ethiopic Orthodox Tewahedo Church; despite the similarity in names, these books are entirely different (in content) from the more well-known ‘Books of Maccabees’ found in the *Septuagint* and in the Catholic and Eastern Orthodox Deuterocanon. The Maccabees referred to do not correspond to known martyrology and their identity is never fully clarified by the ancient author. Liturgically, they are read together within the seasons of the Ethiopian Orthodox Church.

The [Ethiopic \(Amharic\) text](#) here presented is adapted from the “Amharic Bible 81” Android app. The English text is (mostly) original and based on a combination suggestions made by various online translators, on the [Iyaric translation of Feqade Selassie](#) (2005), and on an unpublished translation by Breandan Lumpkin – it should be considered ‘provisional’ and treated with a degree of caution.

According to this book, a certain man from the territory of Benjamin called Maccabeus had three sons who opposed the tyrannical policies of the king and refused to worship his idols; their account consumes only a short section of the book, spanning Chs 1–4. A second group of brothers are introduced in Ch. 15. who are said to have led a successful revolt against the ruthless King of Midian.

The rest of the book contains no further narratives about the Maccabees and offers no further historical narrative, instead focusing on principles such as the primacy of God, the resurrection of the dead, the importance of good works, and the vanity of earthly power, often illustrated using examples from the Old Testament. Much of the text is interested in the judgment of God over the righteous and the unrighteous. Chs 18–19 seem to contradict 1 Enoch regarding the origin of the Nephilim, depicting them as descendants of Cain’s sons and Seth’s daughters, whereas 1 Enoch identifies their fathers, the Watchers, as fallen angels.

AUTHORSHIP AND DATES

The three *Books of Meqabyan* are generally believed to have been written in the middle of the 4th Century CE, though their precise date and authorship are unknown. The *First Book of Meqabyan* is attributed to St Frumentius (or one of his disciples) by some.

መቻለያን፡ ቁልማዊ፡ ደ

¹ ስሙ የፋይይናን የሚባል ችግርአትንም የሚውዳት አንድ
ሰው ካርር በፈረሰዎች በሃት ካሠልጣን በታች በዋናሸምዎችም
ገናት ይመከ ካርር፡ ² የሚያመልከቻውና የሚሰጠናለቻው
በለለት በመኖልቻም መሥዋዕት የሚያዋላቻው ጥያቃቁን
የሚያገለገለ በዘዴ ካሃናት ካርሩት፡ ³ እስ ጥን በልቦናው-
ድንቁርና እነሳቻው ጥናትና ችግራን የሚሰጠት ይመስለው-
ኋር፡ ⁴ በልቦናው በግዢቱ ሁሉ እነሳቻው ሥልጣንን
የሚሰጠት የመስለው ካርር፡ ⁵ የግመናቸው በስለፍ ገዢ
እነሳቻው የተመናገኘውና ሁሉ ሥልጣን የሚሰጠት የምስለው-
ኋር፡ ⁶ እርስተው ቅናና ሌላት መሥዋዕት ይዋላቻው-
ኋር፡

⁷ ጥያቃቁን የሚያገለገለ ካሃናትን ጥሙ፡ ⁸ ካዚች ካረከሰች
መሥዋዕት እነሳቻው እያወለ ሌላትና ቅና ጥያቃቁ የሚሰጠ-
አስመስለው ይነግሩት ካርር፡ ⁹ የግመናቸው መሥዋዕት ለውተው-

1 MEQABYAN 1

¹ There was a man named Ziruzaidan, and he loved sin, and he boasted of the multitude of horses under his authority, and in the strength of his armies. ² He had many priests who served him, and idols whom he worshiped, and to whom he bowed down and offered sacrifices by day and by night. ³ But, in his ignorance, he thought that they were the ones who gave him strength and power. ⁴ And, in his heart, it seemed to him that they would give him authority throughout his entire kingdom. ⁵ And again, when he came to power, it seemed that they would grant him whatever he desired. ⁶ And he offered sacrifices to them day and night.

⁷ He appointed priests to serve his idols. ⁸ And, while his priests ate from that defiled sacrifice, they would tell him that the idols had taken his offerings. ⁹ He was determined to bring people

1 MEQABYAN 1

¹ In place of 'Ziruzaidan', Selassie has 'Tseerutsaydan'; the name (in either form) is not found in any other scriptures, nor can the name be found in other historical accounts of the time. There is one theory stating that the name is symbolic of Antiochus IV Epiphanes, a Seleucid king who minted coins with the names of the cities Tyre and Sidon, which may have come together to form the king's name.

² For 'offered sacrifices', Selassie has 'sacrifice sacrifice'.

³ For 'ignorance', Selassie has 'heart dullness' and Lumpkin opens with, 'But his heart was blind'

⁴ Selassie has 'Rule' in place of 'kingdom'.

5 The translation, 'when they came to power', is uncertain; Selassie has 'in the formation time'.

6 See #2.

⁷ For 'to serve', Selassie has 'who serve'.

⁸ The translation here follows Lumpkin.

⁹ The translation here is uncertain; Lumpkin has, "They would preach to the other people about these idols so that they might sacrifice to the idols as well."

11 በወ-ቀቂ ማነስና በልጻ ደንቀርና የራጠኑት እነዚው
የሚመማሩት እነዚውም የሚያነባው-ት ይመሰለው ነበር
ከለመናር ወደ መኖር አምጥቶ በነፍስ በሥራ የራጠው-
ፈጥረውን እንዲያው-ቁ አማልከት ማይሁት አማልከት እነዚው-
ከነ ጋዜ ተፈጻሚነት ለዘለዎች ወደ ገዢነው እኩት ይህና
ዘንድ ከለመናር ወደ መኖር አምጥቶ የራጠውን ልጥረውን
እኩ ከወገኖች ጋዜ እንዲያው-ቁ ለይጣን ለበናውን
እኩቁርታልና ይፈጠኑት ይመሰለው ነበር፡፡ 12 መቁጥር
መቁጥር ደንብቃቻ አይደለምና መታን ይለቁው ቤት
ይገባል፡፡ 13 የሚያስታቁው የሰይጣን ሥልጣን በዘመና በጥያቃ
ምስል ያድራልና የልብናቁውንም ልቃድ ይነግሬቁልና
እንደ ወደፊጥ ይገልጻለቁልና ባመኑባቁው ለሉናቁውም
እንደ አመድ የሆነ የአዲም ለቃቻ በሚታመኑባቁው በጥያቃቁ
ይፈረድባቁል፡፡

¹⁴ የሰበትናም እንደ ሂደመናቸው በየ ገዢ የደንቃለ እናርሳቸውም ከበአርያቸው የተወለደ ሲታቸ ለሻሻቸውንና ወንደቸ ለሻሻቸውን እስከሠው ገልጊ የሆነ የነቸቸ ለሻሻቸውንና የወንደቸ ለሻሻቸውን ደም እስከያደሰ ደረሰ

back to offer sacrifices and eat again. They would again offer sacrifices and invite other people to offer the same sacrifices as they had offered. ¹⁰ But he trusted in his idols, which neither profit nor benefit anyone.

11 The king was short-sighted and his heart was blind - he believed that they had appointed him to be king. He thought this because Satan had tricked him and compromised his reasoning, so that he would not follow God; and, instead, Satan led him toward the fire of Gehenna, forever. He knew this would lead the king to be judged as one who worshipped false idols. **12** However, since these idols do not live, they cannot give life. **13** It was Satan who conjured this image and misled the king and his people. And he promised them earthly power and pleasures and they loved him for it. And he led them to believe in these false idols and that the children of Adam, whose hearts are like ashes, will be judged by the idols in which they trust.

14 And, when they see what he has accomplished and what he had intended, they will be astonished and will do his will, even to the point of shedding the blood of their innocent daughters and sons, so that they may make sacrifices of their daughters and

¹⁰ For this verse, Lumpkin has, "But he had placed his trust in idols that had no power."

¹¹ The translation here follows Lumpkin (online translator tools do very poorly with text of this verse).

¹² For this verse, here following Lumpkin translation, the 'Amharic Teacher' gives, "They should be called dead, for they are never safe."

¹³ It is not clear what 'whose hearts are like ashes' means.

¹⁴ Selassie reverses the order of the clauses about shedding blood and sacrificing.

ደርሰው ፈቃድን የደርጋለቻል፡፡ ¹⁵ እስከ ዘላጊለም ይረሰ
መመጣ ወደ ለለባት እና መከራ ወደሚቀበለበት እንደነ
ወደ ገንዘም የወርዳቸው በንድ ስይጣን ክፍ ፈቃድቸውን
ለመፈጸም መሥዋዕቱን አማጥሞለቻልና አላሳዘኅቸውም፡፡
¹⁶ የ ግኅናይናን ግን ተዕበተኛ ንበር በወንድቻ እምሳል
የተወሩ እምሳል በስቶች እምሳል የተወሩ ክፍ ማያቶች
ነበረቻ፡፡ ¹⁷ ጥቁም በሌላቸው በዘረም በማያቻቸው ይመከ
ነበር ወቻና ማቻ መሥዋዕት እያወጥ ፈቃድም የከብረቻቸው
ነበር፡፡

¹⁸ ለወቻንም ለማያቻ መሥዋዕት ይወው በንድ የወቻው ንበር
እስታም ከዘረቻ ከረከበቻ መስዋዕት ይበላ ንበር ከመስዋዕቱ
ይበላ በንድ ለለማቻንም ለወቻ የወቻው ንበር ይልቀቻም
ለከናት ይተናከራል ንበር፡፡ ¹⁹ የበረትና የናስ የእርዳስም ለሆነ
ተመቻቻው ለተወሩ ማያቻቱ እምሳልት በቻ እውራለቻቸው፡፡
²⁰ በብርና በወርቻም አስተማቸው በበቻ በዘረም መጋረቻ
እስታደላቻቸው ይንኋንም አስተከለለቻቸው፡፡

²¹ በዘረም መቀቻቸን ገመሳቸው የሰበ እያመ በይቻን እያመ
መስተዋቻ ለዋቻን የሰበ እያመ የበግ መከናቶቻን የመስተ
እያመ ፍየሰዕትን ከገና ከለቸው ከወይቻ ጉራ ለማያቻቱ
ዘዴር ዓይነ ይመጥለቻቸው ንበር፡፡ ²² ለስ ግን ማያቻቱ

of their sons, born to them naturally. ¹⁵ And they did not disappoint Satan, who had already tasted their sacrifice to fulfil their evil will, to cast them down to Gehenna, where they would suffer like him, and from where there would be no way to escape for eternity. ¹⁶ But that Ziruzaidan was arrogant. He had fifty idols made in the likeness of men and twenty made in the likeness of women. ¹⁷ He boasted about those useless idols and honoured them completely, offering sacrifices morning and evening.

¹⁸ He would also command people to sacrifice to his idol, and he would eat from that polluted sacrifice, and he command others to eat from his sacrifice, and he would even more often deceive others for evil. ¹⁹ He built five houses for his idols, which were made of iron, of bronze, and of lead. ²⁰ And he adorned them with silver and gold, and hung curtains around the house, and pitched a tent for them.

²¹ There he appointed guards and made forty sacrifices to his idols: ten fattened oxen, ten fattened cows, ten fattened ewes, ten fattened goats, and winged birds. ²² But to him, it seemed as if his idols were eating, so he offered them fifty firkins of wine and fifty

¹⁵ Some read 'hell' for 'Gehenna' (here following Selassie & Lumpkin).

¹⁶ On the name, 'Ziruzaidan', see #1.

¹⁷ For 'honoured them', Selassie has 'would totally glorify them'.

¹⁸ Note that 'idol' is singular, here (though Selassie has a plural).

¹⁹ Selassie and Lumpkin have 'brass' in place of 'bronze'.

²⁰ In place of 'pitched', Selassie has 'planted'.

²¹ Lumpkin has 'sterile cows' in place of 'fattened cows'; the translation is uncertain.

²² The word translated 'firkins' is uncertain; Selassie has 'feeqen'.

የሚበለ ይመስለው ነበር አምኑ ቅን ወይን በዘዴት የታኑ አምኑ ወጪት ስንደን ያቀርበለችው ነበር፡፡ ²³ ካሁኑንም ወሰኑኑሁ ስጥቃው ፈጠረዋቂ ያረድሱለችውን ሆኖ ይበለ ያቀረቡስለችውንም ወይን ይጠበ ማረጋገጫውም እኔ አመምርጫቸልሁ አለችው፡፡

²⁴ ካወደቻቸ ከረከበቻ መሥዋዕትም ይበለ ይጠበ አንድ ሁሉን የዘዴ ነበር፡፡ ²⁵ እኔ ገን በከና ተንከለ የሚያዙዋም የሚይለባድም እንዲለ ለይተው አውቀው ያመጠት አንድ በፈቃም በእሳትና በበደና ይቀበት አንድ ገንዘበን ይበረበሩት አንድ በቁናም በእሳት ያቻተለት አንድ ያለውን ገንዘበን ሁሉ ይውስኑት አንድ በግዛቱ ሁሉ የሚገበባቸ ቅናዕምን ለክ፡፡ ²⁶ እነዚቸው ይጠኑና ተሳሳቸ ትቃውና በቁናነት እናን ፈጠረዋልና ፈጠረዋቂን ካለመለከ ለፈጠረዋቂ መሥዋዕት ካልሠዋ ለርከም እኔ ቅጠትና መከራን አስተዋለሁ፡፡

²⁷ ምድርና ለማይደን ስለ የዚኑ ባሳርጓም ማረቃና ተከይደንም ከዋከብትንም አፍማትንና ነፍሳትንም ለኋ ምግባር ለሆነን በዘዴ ዓለም የሚኖረውንም ፈጠረዋልና እስንም እኔ ቅጠትና መከራን አስተዋለሁ፡፡

²⁸ የሚያመልከቻው ስዋቸ ገን በፍጋም መከራ ይቀባል አይደረገቸውም፡፡

bushels of wheat mixed with oil. ²³ And he said, “Take the priests and give it to them; and let my creators eat the meat I that have slaughtered for them, and let them drink the wine that I have prepared for them; but, if they do not have enough, I will increase it for them.”

²⁴ And he commanded everyone to eat and drink from that polluted sacrifice. ²⁵ But he, knowing that they would not sacrifice to him or worship him, sent his troops throughout his dominion to bring them in, to punish them in his presence with fire and sword, and to rob him of his wealth, and to burn his house with fire, and to take away all the money they had on them.

²⁶ “For, they are kind and great, and they created us with their kindness. If they do not worship my creators and do not offer sacrifices to my creators, I will show them punishment and suffering.

²⁷ “I will show them punishment and suffering; for, they created the earth and the sky, the vast sea, the moon and the sun, the stars, the rains and the winds, to be our food and sustenance, and all that lives in this world. ²⁸ But those who do not worship them will be punished with great suffering and will not be shown mercy.”

²³ Here, ‘my creators’ refers to the idols.

²⁴ Other readings for ‘polluted’ are ‘unclean’ and ‘defiled’.

²⁵ Throughout this verse, the Amharic text has singular pronouns in place of the 3rd-person plurals.

²⁶ See #25.

²⁷ For ‘vast’, Selassie has ‘wide’.

²⁸ Selassie & Lumpkin have ‘firm tribulation’ in place of ‘great suffering’.

መቻብያን፡ ቁጥጥዋ፡ ይ

1 ከነገድ በንያም የተወለደ ስመ መቻብያ የሚባል **2** እናድ፡ ስው ካበረ መልከ መልከም ፈጻመውም አርበዋች የሆነ ለሰት ለቻች ከበሩት በስው ሁሉ በንድ፡ በነዋቶ በእናድ የሚታወች የሚታወችን በምድርያምና በሚደን አገር መመሪያ ካበረችው፡፡ **3** ባንቃችውም ገዢ ገንዘብ እንዳዘዣ ለእናድ የሚታወችን ፈጻወችች አተስቀምኑ መሥዋወቻለ አተሠውምን፡፡ **4** እምበ በተለ ግን ይዘን ወደ ገንዘብ እንወሰዳችን ለገንዘብ እንዳዘዣ ገንዘብችሁን ሁሉ እናጠቀለን፡፡ **5** መልከ መልከም የሆነ እነዚያ ገልማለች እና የምንሰባድለት ምድርና ለማይና በውሰድ ያለውንና ባከርንም መረቻንና ተከሱን ያመናቸው ከዋከበትንም የፈጻሚ ያባቻችን ፈጻወች እኩ እና የምናመልከው የምናምንበትም እውነትች ፈጻወች እኩ ንዑስ በለው መለሰለቸ፡፡

6 እነዚያም የንገዢ በለቻችቻ እሱት ፍቻው ጉዳ መሆችውን የሚሽከመ እሽከሮችቻውም መቆ ፍቻው፡፡ **7** እነዚያም ቁጥጥን ይይሃችው በንድ በውደድ ለገዢ ከቻችው እመለመ የነቻችውም የለም እነዚያ ገልማለች በጀራል ፈጻም አርበዋች ፍቻውና ጉዳ መሆችውን ይዘው ፍስ፡፡ **8** ከነርሳችውም እንቅ

1 MEQABYAN 2

1 There was a man named Meqabyan, who was born of the tribe of Benjamin, 2 who had three sons who were handsome and brave men, and who were beloved by all the people of the land of Ziruzaidan and Media, which is in the province ruled by him. 3 And, when he found them, he did not bow down and offer sacrifices to the creators of Ziruzaidan, as the king had commanded. 4 “But, if you refuse, we will take you to the king and destroy all your property as the king has commanded.” 5 Those handsome young men replied to him, saying, “We worship the one who created the earth and the heavens, the sea, the moon, the sun, the clouds, and the stars. There is a Creator, our Father, whom we worship and in whom we believe. He is the true Creator.”

6 These are the king’s four young men, and their shield-bearers are a hundred. 7 And, when they were about to seize these saints, they escaped from their hands, and no one touched them, and they went away with their armoured spears; for, these men were powerful warriors. 8 Some of

1 MEQABYAN 2

- 1 For the two names in this verse, Selassie reads ‘Meqabees’ and ‘Binyam’.
- 2 In place of ‘Ziruzaidan’, Selassie has ‘Tseerutsaydan’. The verse division here (following Selassie) is not indicated by a separator (፡).
- 3 The ‘creators’ here refers (sarcastically) to the king’s idols.
- 4 For ‘destroy all your property’, some have ‘seize all your money’. There is no introduction as to who is speaking, here.
- 5 Another reading for ‘heavens’ is ‘sky’.
- 6 For ‘their shield-bearers’, Selassie has ‘those who carry shield and spear’.
- 7 Selassie has ‘shields and spears’ in place of ‘armoured spears’.
- 8 In place of ‘lion’, Selassie & Lumpkin have ‘panther’ (as also in v. 9).

ገሰለ የሚገልል ነበር የዘመን ገዢም እንደ ደር ያንቀው ነበር፡፡ ⁹ ከነርሳቸውም ባንዲት ደንጋጌ ወይም ባንድ ገዢ በበትር መተቶ እንበሳ የሚገልል ነበር፡፡ ¹⁰ ከነርሳቸውም በስልፍ ገዢ ባንድ ሰይቀ መተቶ መቶ ሰወ የሚገልል ነበር ስማቸው አደናቸውም እንዲሁ ነበር በበበለመንና በምግባ አገር ህሉ የተጠረ ነበር፡፡ ¹¹ በጀይልም አርበበቸት ነበሩ የነገር መመሪያና ደም ማስተም ነበረቸው፡፡

¹² ደግሞ የመልከቻው ደም ማስተም ደንቅ ነበር ነገር ወንድ እግዢአብኬርን ስለመለከት መተናም ስለልፈናት ከሁሉ የምትበላጥ የልቦናቸው ደም ማስተም ተት፡፡ ¹³ መፍረምቸንም ስለፈናዋቸው ገዢ ይይሃቸው በንድ የቻለ የለም አርበበቸት የሆነ እነርሳቸው ወንድ ከፍ ወካለ ተራራ ወጥቶው አመለመ፡፡

¹⁴ እነዘመን መፍረምቸ ወደ ከተማ ተመልሰው ያምባውን በር በንድ እነዘመን አርበበቸት መቻብያንን ከለመማቸቻቸው ከተማቸሁን በእሳት እናቻጥለቻለን ወደ ዓገሱ ለከን አገልቸሁን እናውኑለን፡፡ ¹⁵ በለው ሁጻቦን እስራራራቸው፡፡ የዘመን ለዢም የገና ሰወቸት ባለጋነቸና ደኝቸት ሰቶቸና መንፈቸም እናት አባቱ የምቱበት ለፈና ባልቻቸቸም ህሉም ወጥቶው እንደነት ምሁ እንገታቸውንም ወደ ተራራ አዋቱ እናን አታተሩን አገልቸንንም አታተሩበን በለው ወደንገቸው

them would strangle a lion, and then they would strangle it like a chicken. ⁹ Some of them would kill a lion with a single blow or with a stick. ¹⁰ And one of them, in battle, could kill a hundred men with one blow of his sword. And this was the name of their hunt, and it was known throughout Babylon and the land of Moab. ¹¹ They were fiercely patriotic, with a love of war and bloodshed.

¹² Again, the beauty of their appearance was amazing, but the beauty of their hearts was greater than anything else; for, they worshipped God and did not fear death. ¹³ And, when they had frightened the soldiers, no one was able to capture them; but they, being brave, climbed a high mountain and escaped.

¹⁴ And those troops returned to the city and closed the gate of the fortress, saying, “If you do not bring those brave Meqabyans, we will burn your city with fire and send them to the king and destroy your country.” ¹⁵ They threatened the people. At that time, the people of the land, the rich and the poor, the women and men, the orphans and the widows, all went out and shouted in unison, and turned their heads to the mountain and cried out to them, saying, “Do not destroy us and do not destroy our

⁹ The translation, ‘with a single blow’, is uncertain; an alternative might be ‘with a (single) rock’.

¹⁰ The precise meaning of the phrase, ‘the name of their hunt’, is uncertain.

¹¹ The translation, ‘with a love of war and bloodshed’, is uncertain; Lumpkin ends with, “and they had a thing being beloved and comeliness.”

¹² For ‘beauty’ (twice in this verse), Selassie has ‘comeliness’.

¹³ Selassie has ‘lofty’ in place of ‘high’.

¹⁴ The translation, ‘of the fortress’ (following Selassie), is uncertain; the Amharic text has የምባውን (literally, ‘of Yamba’).

¹⁵ Selassie has ‘They threatened the people’ in the middle of v. 14 (before ‘saying’).

መሆ:: ¹⁶ የዘመን ገዢ አንድነት አለቀሰ ከእግዚአብሔርም የተነሱ ልሃ:: ¹⁷ ልታችውን ወደ ምሥራቅ መልሰው እድችውንም ከርግተው አንድነት ወደ እግዚአብሔር ለመት አበቱ ተሳካሁንና አባህን የደረሰ አነዱሁን ስምም እንደ እንበላችውን::

¹⁸ በብርና በወርቅ የሰው ለቻ በሠራው በደንበደና በእንጨት አመነ እንደ እና ግን አባህን የለመኑ የዘመን የወንጀለና ቅል እንሰማ አንድ አንወድም አለ:: ¹⁹ የምታደንና የምትገድል አንተ ልጠው ለለሁ ልብንም እነርሳ እንደጠበኑት የደርጋል እርስሳ የሰውን ያም የሚያደለ የሰውንም ሥር የሚበላ ነው:: ²⁰ እና ግን የዘመን የወንጀለና ሲተ እናይ አንድ ቅለንም እንሰማ አንድ አንወድም አለ:: ²¹ ካር ግን አንተ ከዘገበኩ ወደስ እንዳለን ባንተ ለለመኑ ለውነታችንን ለምት አሳልፈን እንሰጠለን ለፈጥረዋቸ መሥዋዕት ለመ ባለ ገዢም የዘመን ቅል እንሰማም:: ²² ልቃድሁን የደረሰ በአባህም ይንተው የኩና ከተለተና ለበኩንም የምትመረምር አበቱ የአባቶችን የአብርሃም የይሰሳቅ የያዕቆብ ልጠ እና ግን አንተን አመን:: ²³ የሰው ለበና መርምረህ ተተኩንና ይድቃን ተረምዋለህ የሚመውሱም የለ የተሰጠውም ባንተ አንድ

country.” ¹⁶ The people of that time wept together and they feared because of God. ¹⁷ They turned their faces toward the east and spread out their hands and prayed to God for unity: “O LORD, let us reject these people who have broken your commandments and laws.”

¹⁸ They said, “We do not want to hear the words of the sinner who does not believe in your law but in the stone and wood made by a person, from silver and gold. ¹⁹ You are the Creator, the One who saves and kills, and yet he makes himself like they created him. He is the one who sheds human blood and eats human flesh. ²⁰ But we do not want to see the face of that criminal or hear his words,” they said. ²¹ “But, if you command us, we will go to him. We will surrender our bodies to death because we believe in you. We will not listen to the words of this criminal, even if he says, “Offer a sacrifice to my creator.” ²² O Lord, you who test the hearts and minds of those who do your will and keep your law, you who created our fathers, Abraham, Isaac, and Jacob, we have believed in you. ²³ You examine the heart of man and discern the wicked and the righteous. Nothing is hidden from you and what

¹⁶ A more literal translation of ‘the people of that time’ is simply ‘they’; here, we (loosely) follow Selassie.

¹⁷ The Divine Name here rendered as ‘O LORD’ is እግዚአብሔር.

¹⁸ The literal translation of ‘person’ is ‘son of man’.

¹⁹ In place of ‘human’, Selassie has ‘a person’s’ (twice in this verse).

²⁰ Another reading for ‘words’ is ‘voice’.

²¹ Some capitalize ‘creator’ here – a reference to the idol(s) of the king.

²² The word translated ‘Lord’ here is አበቱ.

²³ For ‘and what is hidden’, Selassie has ‘and he who took refuge’.

የተገለጠ ነው:: ²⁴ እና ጥን ክንተ በቀር ሌላ ፈጥሮ የለንም::
²⁵ ስለ ከበረ ስምህ ስው-ነታ-ቻን ለምት እንሰተ ብንድ ነገር
ጥን በዘመ በምንግባሮ ሥራ የወልን ጽናትን መጠረምን
ሁ-ነን::

²⁶ እስራ-ኤልም ወደ ጥብጋ አገር በገበ ገዢ የያዥቻበን ለመና
ስምህ አሁ-ንም የከበርህ አምላክ እንለምንኑለን::
²⁷ መልካቻው ፈጋጥ የማረ ሆነቱም ለወቻ በረታቻው
ቀመው በታደዋቻው ገዢ እንደ መበረቻ የሚያስፈሩ የእነት
በደጋቻ መርደው እንገታቻውን ቁርጉው በገደድቻው ገዢ የነ
ገዢ እንደ ቁደመው ደንብቻው ሆነው ተነሱ:: ²⁸ የመልካቻው
ደግም ጥብጋ የማረ ሆነ ከዕቅይም ያልቻ አበና
ከቀድመው-ም ያልቻ የማኑ ሆነ::

is hidden is revealed to you. ²⁴ But we have no creator other than you. ²⁵ For the sake of your glorious name, we may give our bodies to death; but, in this work that we serve you, grant us strength, endurance, and refuge.

²⁶ And now we pray to you, O God, who heard the supplication of Jacob when Israel entered the land of Egypt. ²⁷ When they saw the two men, both of whom were extremely beautiful, standing before them, fiery swords as terrifying as lightning descended and cut off their heads and killed them, and they rose up as safe as before. ²⁸ The radiance of their beauty became absolutely beautiful; they shone brighter than the sun and they became more beautiful than before.

²⁴ For the final 'you', Selassie here has the conventional 'Thee-I'.

²⁵ In place of 'strength, endurance, and refuge', Selassie has 'Power and Firmness and a Shelter'.

²⁶ Throughout his text, Selassie has 'Gibts' in place of 'Egypt'.

²⁷ For 'cut off their heads', Selassie has 'cut their necks'.

²⁸ Selassie has 'comeliness' in place of 'beauty'.

መቋብያን፡ ቁጥጥዋዊ ፈ

1 የልዕል የእግዥአብዕር ማርቻ አበያ ለተ ፍንቶስ የጥወ
የተወስ እነዚህን በራቻቻሁ እንዳያቻቻሁ ከምቻቻሁ በንስ
እንዳዚህ ተነሱ ከንድ አለቻሁ ሂቻቻወም በመንግሥት
ስማይ እንደ ወከይ ይበራል፡ **2** ከነዚያ ለወቻቻም ገዢ ሂደወ
በዚያ ለማወቻትን ተቀበለ፡ **3** የዚያን ገዢ ለመነ አመሰንት
ለእግዥአብዕርም ለገዢ የጥ አለበረቻቻወም የንገዢም
ቁጥጥ አለበረቻቻወም፡ **4** ወደንዚያ በለቻቻቻወም ሂደ ክፍት
እንዳለለው በግ ሆነ እንዲ አለበረቻቻወም ወደናስም
በደረሰ ገዢ ይዘወ መቻቻወም አሁንወም ገዢቻቻወም ወደ
ንገዢም አድርጋው በራቻ አቀማቻቻ፡ **5** የንገዢም እናንት
እምበተቻቻ ለፈጥረዋቸ መሥዋወት ለመቻቻቻ እንደት
እተባግድለቻወም በለመ መለሰለቻው፡፡

6 ከዚጠኑት የነገር የዚበኑ የተመረጋጋ ይስ ያለቻቻወም የቻው
ድንቃ እንደ ሆነ እንደ ዕንቀም የሚያበኑ እነዚያ
መንድማማቻቻ ለተና አበያ ፍንቶስም በንድ ቅል
መለሰለት፡ **7** ተናደረ የሆነ የንገዢ የንገዢ እናን ዕውቀትና
ልቦና ለለለቻወም ለረከብ ማያቻቻ እንሰባግድም እንዋዋም
አለት፡ **8** ደግማቻወም በርና ወርቅ የስወ እና ለመቻቻወም

1 MEQABYAN 3

1 As you see these servants of the Most High God, Abijah, Silas, and Pentos, who have died and risen, so you will rise after death, and your faces will shine like the sun in the kingdom of heaven.

2 They went with those men and received martyrdom there. **3** At that time, they prayed, thanked, and worshiped God. Death did not frighten them, nor did the king's punishment frighten them.

4 And they went to those young men, and they did not frighten them, but were like sheep without harm. And, when they reached them, they seized them, beat them, bound them, and flogged them, and brought them to the king and stood them before him. **5** The king replied, "You rebellious men, why won't you offer sacrifices to my creators and bow down to them?"

6 Those brothers, Silas and Abijah and Phinehas, who were purified from sin, precious, chosen, and joyful, whose price was wonderful, and whose beauty shone like pearls, answered him with one word. **7** They said to that king, "We will not bow down or sacrifice to those filthy idols who have no knowledge or heart." **8** And they said, "We will not bow down to idols of silver

1 MEQABYAN 3

1 Selassie has 'slaves' in place of 'servants'.

2 Some read 'people' in place of 'men'.

3 In place of 'prayed, thanked', Selassie has 'them begged, them praised'.

4 Selassie has 'whipped' in place of 'flogged'.

5 Selassie has 'stubborn' in place of 'rebellious'.

6 For 'Phinehas', Selassie reads 'Fentos' and Lumpkin has 'Forntos'.

7 After 'king', Lumpkin adds 'who was a plague'.

8 For 'heart', Selassie has 'reasoning'.

ዶንጋዬና እንጂት ለሆነ ለቦናና ነፍስ እውቀትም ለለላቻው
ወካድቻውን ለማይጠቅሙ በአቶችቻውንም ለማይገኘኝ
ጥያቻት እንሰጣቸው አለታ፡፡

⁹ የተያወቂ እንዲሁ ለምን ታደርጋለቸሁ እነዚህ
የሚሰድባቻውንና የሚሰድባቻውን የወቻለና የከበሩ የሆኑ
ፈጻሚቻን ለምን ታስድባለቸሁ በለው መለሰላቻው፡፡

¹⁰ እነዚሁ በእኔ በንድ እንደ አምንት ፍቻውና እና
እንሰድባቻውን እናከበሩቻውም በለው መለሰላት፡፡

¹¹ የተያወቂ እንደሚረቸሁ ክፍት መጠን እቀዥቻለሁ
በገርፋትና በጽሑፍ በእሳትም ይመልከቻን ይም ማብት
አጠቃለሁ፡፡ ¹² እሁንም ለፈጻሚቻው መሥዋዕት ተስጠ እንደ
ሆነ ወይም አትስጠ እንደ ሆነ ገንዘኝ ይህን ካልሆነ በስደቅ
በገርፋት እቀዥቻለሁ በለው መለሰላቻው፡፡ ¹³ እና ለረከብ
ጥያቻት መሥዋዕት እንዋዋም እንሰጣቸው በለው መለሰላት
የተያወቂ በወፍራም በትር ይመታቸው በንድ የግመናም
በፈጻፍ ይገርፋቸው በንድ ካለም በንጂ ወሰጥ አከላቻው
እስከታይ ይስነታቸው በንድ አዘዣ ¹⁴ ካይም በንጂ⁹
በሚቀጥቻው በሚገደገቻው ገንዘብ እስከመከር ይረስ
እኔዎም በግዢት በት አዋጅቻው፡፡

¹⁵ ወሰደው ያለ ሰንጋዣ በእሥር በት ይኑ እኔዎችን
እውቀቻው እነዚህም በእሥር በት ማስተና ማስተና

and gold, of stone and wood, made by the hands of men, which have no heart, soul, or knowledge, which cannot benefit their friends or harm their enemies.”

⁹ And the king answered for them saying, “Why do you do thus – and as they know who insult them and who wrong them – why do you insult the glorified creators?” ¹⁰ And they answered him, saying, “They are insignificant to us, and we will insult them and we will not honour them.” ¹¹ And the king said, “The king will punish you according to the wickedness of your deeds, with scourges and with severe affliction, and I will consume your blood with fire. ¹² Now, tell me whether you will offer sacrifices to my creators or not, or else I will punish you with the sword and with scourges.” ¹³ They answered him, saying, “We will not sacrifice or bow down to unclean idols.” The king ordered them to be beaten with a thick rod, whipped again with scourges, and then ripped apart until their internal organs were visible. ¹⁴ After that, he tied them up and put them in prison until he could decide on the amount of money to be paid for their deaths.

¹⁵ They took them and threw them into prison without mercy, and they remained in prison for three nights and three days.

⁹ The translation of this verse (here following Lumpkin) is uncertain.

¹⁰ The Amharic text appears to lack the word ‘not’ before ‘honour’.

¹¹ The Amharic text lacks ‘And the king said’, here following Selassie and Lumpkin.

¹² A more literal reading of ‘scourges’ is ‘stripes’ (Lumpkin has ‘whipping’).

¹³ The translation of the last part of this verse is uncertain.

¹⁴ The verse division here (following Selassie) is not indicated by a separator (፡፡).

¹⁵ Selassie has ‘niceness’ in place of ‘mercy’.

መዓልት ተቀመጥ፡፡ ¹⁶ ከዚህ ከዚስተኛውም ቅን በኋላ
ንተዋ አዋጅ ካርድ ይዘር በንድ መከርቻና መኋገገቶች ያገር
ሽማግለዴና ሽማምንቱ ይሰበሰበ በንድ አዘዴ፡፡ ¹⁷ ቤተዋ
እናደረሰንም ባደባበደረሰ በተቀመጥ ገዢ እነዚን የከበሩ ሌላና
አበደን ፍንቃስንም ያመጣቸው በንድ አዘዴ የቆስለና የቻዎች
ሁለው በፈቻ ወመ፡፡ ¹⁸ ቤተዋም ይከንን ሥስቱን ቅን
ስተቀመጥ በወተኑ የተመለከቻት መመለስ እለን ወይስ
እናንተ በቀድመው ከፋትቻሁ አገኘሁን አገኘው፡፡

¹⁹ የከበሩ እነዚያ የአገሱአበበር ተፋራዋቸውም እናስ
የጠዕበን ተጠላቸና ከፋትን የተመለ እንተ የምታመልከውን
መየትን እናመልከ በንድ እንዲ እንልም በለው መለሰላት፡፡
²⁰ የም ወንጀለኛ ተቀጥቶ ከፋ ባለ በታ ያቆማቸው በንድ
ቁስላቸውንም ያደሰተ በንድ አዘዴ ያማቸው በምድር ሌይ
ፈሰሰ፡፡ ²¹ የግመናም በቋራር መብራት ያቻበደቸው በንድ
ሥራቸውም ያር በንድ አዘዴ እስከሱቸም እንዲዘዘተው እደረገ
እነዚም የከበሩ ስዋቹ እና አገሱአበበርን የዘነዚሁ እንተ
ተናገር ቅመታቻን በምታበበን መጠን የጋቻን ይበካል
እለት፡፡ ²² የግመናም ሥራቸውን ከእተንታቸው ቤት
ፈጻመው ይበደቸው በንድ የግበባቸውን ስይበለ ከፋ
እውራዋቸው የሆነ ይብና ካስበላም አምታው ይበደባቸው
ውንድ አዘዴ፡፡

¹⁶ And it came to pass, on the third day, that the king commanded to gather the princes, and the nobles, and the elders, and the rulers, to make a proclamation. ¹⁷ When King Ziruzaidan was sitting in public, he ordered these nobles Silas, Abijah, and Phinehas to be brought in. They stood before him, being wounded and crippled. ¹⁸ The king said to them, “Since you have stayed these three days, have you changed your minds, or are you still in your former wickedness?”

¹⁹ And those glorious hosts of God answered him, saying, “We will not say but we will not worship the idols that you worship, which are full of sin and wickedness.” ²⁰ The criminal became angry and ordered them to be put on a high place and their wounds to be healed, and their blood spilled on the ground.

²¹ He again ordered them to be burned with torches and their bodies to be burned. The soldiers did as he ordered. These noble men said, “You have forgotten the law of God. Speak, and the more you punish us, the greater our reward will be.” ²² Again, he ordered that bears, leopards, and lions, which were vicious beasts who had not been given any food, be sent to devour them, so that they might completely devour their flesh along with their bones.

¹⁶ In place of ‘princes’, Selassie has ‘counsellors’.

¹⁷ On ‘Ziruzaidan’, see #1:1.

¹⁸ The translation ‘have you changed your minds’ is conjectural; the Amharic text has ‘have you come back’.

¹⁹ Another reading for ‘glorious’ is ‘noble’.

²⁰ The meaning of the phrase, ‘their wounds to be healed’, is not clear.

²¹ Lumpkin ends with, “our reward shall abound in the measure whereby you multiply our punishment.”

²² The translation ‘who had not been given any food’ is conjectural; the Amharic text has ‘without eating (their) food’.

23 አውራዱ የሚጠበቁ ስምቶንም አውራዱን ይስካብቁው አንድ አዘዴ እነርሳቁውም እንዲዘዴው አደረገ የከበሩ እነዚያን ስማዕታትንም የባርጋረት አውራዱቁው ይገመኝም ተተጻዣለው ከሰማ መተተው አውራዱቁው፡፡ **24** እነዚያም አውራዱ እያገዢ በለያቁው ተመረዥና ወደ ስማዕታቱም በደረሰ ገዢ እና ነውታው ስገድላቁው፡፡ **25** እያገዢ ወደ ተባቁዋቁቁው ተመለስ ተባቁዋቁቁውንም አስፈጽቶቁው ወደ ገዢ ፍት እስከያደርሱቁው ይረስ ወደ አደባባይ ወከድቁቁው፡፡ **26** በዚያም ከወንድለቁት ማረጋገጫ ስባ አምስት ስምት ገደለ፡፡ **27** ገዢ በኩናን ተያ እስከሽን ይረስ በፍርሃት እንዲ ጥንዲ ለይ ተመናገቁው በዚ ስምት ተሽቦና አውራዱንም በጥንቃ ይዘው ወደ ማደረግቁው ወሰኙዋቁው፡፡ **28** የሰላም የአበያ የፈንቶስ ሆለቱ ወንድማዋቁቁው መተተው አውራዱቁው አሸራት ፍትተው እነዚህ ተጠሬጣና ወንድለቁት እንዲያገኘን ነ እንሽን አድቁቁው፡፡

29 እነዚያም ስማዕታት ወንድዋቁቁው ለምስክርነት ከቆምን በደን እንዲ አንድ አገባብ አይደለም እናንተ ፍርቃቁሁ እንዲሆነ ፍርቃቁሁ ሂደ በለው መለስላቁው፡፡ **30** እነዚያም

23 And he commanded the men who were guarding the beasts that they should send the beasts to them; and they did as he commanded. They tied those noble martyrs to a net, and again they were bound with tent-stakes. **24** And those beasts roared and rushed upon them; and, when they reached the martyrs, they raised their heads and bowed down before them. **25** And they roared and rushed back to their guards, frightened their guards, and took them to the square until they were brought before the king. **26** There, they killed seventy-five men from the criminal's army. **27** A great multitude of people were terrified, crowding one another in fear, until the king abandoned his throne and fled. They caught the beasts with difficulty and took them back to their lairs. **28** Then, two brothers of Silas and Abijah and Phinehas came and released them from their imprisonment and said, "Come, let us flee so that these suspicious and criminal men will not find us."

29 And the martyrs answered their brothers, saying, "It is not right for us to flee after we have stood as witnesses. If you are afraid, flee and go." **30** And these younger brothers of theirs said,

²³ The meaning of the word translated as 'tent-stakes' (following Selassie) is uncertain.

²⁴ The translation of the end of the verse is uncertain; Lumpkin has 'they hailed and bowed before them'.

²⁵ Another reading for 'square' is 'street'.

²⁶ An alternative reading for 'the criminal's army' is 'the army of criminals'.

²⁷ In the Amharic text, the last sentence is a clause in the middle of the 1st.

²⁸ The Amharic text seems to lack 'and released them from their imprisonment', here following Selassie.

²⁹ One could read 'testimony' in place of 'witnesses'.

³⁰ The words, 'of theirs', are not in the Amharic text but are here added for stylistic reasons.

ተናናን ወንድምቻቻው እናም በንገዱ ፊት ከናንተ ወራ
እንቃማለን በትምቀም እና አበረን እንምታለን እለ፡፡
31 ከዚህም በኋላ ገንዘብ በንተነቱ አዲሱ ሰነነት ገዢ ሆኔ
እነዚህ የከበሩ ሰወቻ እንደተፈፀጉ አምስቱም ወንድማማቻቻ
ሁሉ እንደነት እንደቆሙ አየ መፍራዎችን የሚመሩ የሚቀበ
እነዚያ አለቻቻ ወንድምቻቻው እናደ ሆኔ መፈው ለንገዱ
ነገኑት ገንዘብ ተቀጥቶ እናደ ምድረ በኋላ እረዳ መሸሻ፡፡
32 ገንዘብ አምስቱን ወንድማማቻቻቻ ሁሉ በሚቀበቻው
ገንዘብ እስከመከር ያረሰ ይዘው በእኔም በት
ይጨምሩዋቻው በንድ አዘዘ በተፈለፈለ ገንድ ያለ ርነራን
ጋኑ እመራትን እመረው በእኔም በት አጥረቻቻው፡፡ 33 ገንዘብ
እፈጋደግኝም እለዚህ የሳቱ ተልማሳቻ እድከመና የነዚህ
ሰወቻ ለተናናቻው ምን ይጋና የሚረቻውም ከፋት እናደ
ጋይተቻው ይኖት ነው ይመለሳለ በል ለተናናቻውን የከፋለ፡፡
34 እናም እናደ ለራቻው ከፋት መጠን ፍቅርዋን
እመጣጥቻለሁ አርሱ እመድ ይሁን በንድ ለመቻቻውንም
በእኑት አቃጥለለሁ ንብረት ይመለከቻው በንድ በዘረም
የሚረቻውን እመድ እናደ ተበያ በተፈራ ገዢ እበተናለሁ
እለ፡፡
35 ይኩንኩም ከተናና በኋላ ማስተ ቅን ቅይታ እነዚያን የከበሩ
ሰወቻ ያመፈቻው በንድ አዘዘ እነዚያም የከበሩ ሰወቻ በቀረበ
ገዢ በታላቁ ጉዳጊደ ምድረቻ ውስጥ እኑት የነድ በንድ እኑቻ፡፡

“We will stand with you before the king; if you die, we will die with you.” ³¹ After this, the king, standing on the balcony of his palace, saw that these noble men had been released and that all five brothers were standing together. He ordered those chiefs who were forming and punishing the troops to ask if they were brothers, and they told the king. The king became angry and roared like a wild boar.

³² And the king ordered that all five brothers be arrested and imprisoned until he could determine the amount of money to be paid. They were mercilessly tied to a split log and kept in prison. ³³ And king Ziruzaidan said to them, “These young men who have gone astray have made me weary. How can the minds of these people be steadfast? The wickedness of their deeds is as great as their strength. They will return. And they will be troubled. ³⁴ And I will bring upon them according to the evil of their deeds, and I will burn their flesh with fire, and I will scatter their flesh like dust upon the mountains, that the wind may carry them away.”

³⁵ After saying this, he waited for three days and then commanded that those noble men should be brought. When those noble men arrived, he ordered them to kindle a fire in the

³¹ The Amharic text is somewhat confusing, here, but the general meaning seems clear enough.

³² For ‘split log’, Selassie has ‘hollow stalk’; the meaning of the Amharic term is uncertain.

³³ On ‘Ziruzaidan’, see #1:1.

³⁴ The source text has a paragraph break at the start of this verse.

³⁵ The source text does not have a paragraph break at the start of this verse (but cf. #34).

የሚያናድና ደስት የሚያፈለበት የተንከበል ሥራን ስበንና
እንዳደን የባከር አረፍ-ና መ-ሚን ደናኝም በውሰድ
ይመምኑ በንድ አዘዘ፡ ³⁶ በተደንናም ያለ እስት በነድለ
ኩሉ መልከተች የዘገበና አደረገን የሚመምረውን ስው
ስደድ ሲለ ወደ ገንዘብ ችግ፡፡

³⁷ ተቀብለውም በእስቱ ተደንና ይተደቻው በንድ አዘዘ
በለቱናቸው ገንዘብ እንዲዘዘችው አደረጋ እነዚም የከበር
ስምት ወደ እስቱ በገበር ገዢ ንፍስችውን ለእግዥአብዕር
ስበ፡፡ ³⁸ መለእከትም የጠለዋቻው ስምት ሲያየ ተቀብለው
ንፍስችውን ይስተካቸ አበርሃም ያልቀበ ወደ አለበት ተደለ
ደስታ ወደ ማረጋገጫ ወደ ገንት ወስናቻው፡፡

great pit furnace, and to add to it the cunning work of stirring the fire and boiling the pot, fat, sea salt, gum, and sulphur. ³⁶ When the fire in the pit was burning, the messengers went to the king, saying, "We have done as you commanded, so send us the men who will be added to it."

³⁷ He received them and ordered them to be cast into the furnace. The young men did as the king had commanded them and, when these noble men entered the furnace, they gave up their lives to God. ³⁸ When the angels saw the people who had been cast away, they welcomed them and took their souls to Paradise, where Isaac, Abraham, and Jacob lived, in happiness.

³⁶ The translation of the end of the verse is uncertain; Selassie has 'we will send the men who will be added'.

³⁷ The 'young men' here are the king's servants.

³⁸ The literal translation of 'Paradise' is 'the Garden of Delight'.

መቋብያን፡ ቁጥጥቅ፡ ፭

1 የም ወንጀለኛ እንደ ቅፅ በየ ገዢ አመዳ፡ እስከሆነ ድረስ
ሥርቶች በእነት የቋጥል በንድ በንቅስቃም ይበትኝችው
ዘንድ አዝዘ እሳቱ ጥን ከራሳችው ወገን የደሳውን መንጠ
የቋጥል በንድ አልቻለውም ከተደጋኝም አውጭችው፡፡

2 ዓገመኝም ከዚት ድምረው እስከ ማታ ድረስ በለያችው
እሳት አነዳኖ አላቹጠለችውም አሁንም ፍሰትውን እና ወደ
ባክር እንጠለው እለ፡፡ **3** ገንዘውም እንዲዘዘችው እደረት
በባክር ላይ ማደችው ምንም ታላለቁ ደንጋጌዎችንና የበረት
ተልቻዎችን አሁያ በመዘዴው የሚፈጻሚትን ወፍጻ
ይደምረው ወደ ባክር በጥናችው ባክር ያሰጠማችው
ማሰጠም የለም የእግዢ.እብክር መንፈሰ ለድኬት
እድርሻችዋልና በባክር ላይ ቅና እንዲ አልሰጠሙም
በተተከውለችው ተንከል ሆነ እነዚችውን ማጥሩት
ተሳናው፡፡

4 ከከይወቻችውም ይህ ቅታችው እድከሞችለና ይበደችው
ዘንድ ፍሰትውን ለእወራዎች ለማል እንዲ ምን እድርጋለሁ
እለ፡፡ **5** በተኋናቃም እንዲዘዘችው እደረት እምሮችና
አውጭዎች ፍሰትውን አልነትታም ወይችና እምሮች በዕስዳ
ከመቋጠል በከንፈችው ጉርደዋችው ያምስቱ ለማስታት

1 MEQABYAN 4

1 And, when the criminal saw that they were dead, he ordered their bodies to be burned until they were reduced to ashes and scattered in the wind. But the fire could not burn the corpse hair on their bodies, and they were taken out of the pit.

2 Again, they set a fire on them from morning until evening but it did not burn them. Now they said, "Come, let us throw their bodies into the sea." **3** And they did as the king commanded them and cast them into the sea. Even if they had thrown them into the sea with great stones and iron bars, even a millstone that would be turned by a donkey for grinding, the sea would not have submerged them. For, the Spirit of God was with them, and they floated upon the sea, and they did not drown. All the deceit that was laid upon them failed to destroy their cause.

4 And he said, "This death of theirs has wearied me from life; what shall I do but throw their carcasses to the wild beasts to devour them?" **5** The young men did as he ordered but the vultures and ravens did not touch their bodies. The birds and vultures sheltered them with their wings from the sun. The five

1 MEQABYAN 4

1 The translation, 'corpse hair' (following Selassie & Lumpkin), is uncertain; the Amharic text appears to read 'pink hair'.

2 A more literal translation of 'bodies' is 'carcasses'.

3 For 'submerged' and 'floated', the Amharic text has 'drowned' and 'swam'.

4 Selassie lacks the opening, "And he said."

5 The meaning of the word translated 'ravens' is uncertain.

ፈሰቶው አሁን አረት ቅን ተቀመጥ፡፡ ⁶ የየዋናውም ገብ
ስተነታቸው እንደ ተከይ አሁን በርሃን ድንብኑን እንዲከብ
መሳእከተም ፈሰቶውን ክበበት፡፡

⁷ ምክርን መከረ የሚያደርጉውን አጠ ክፍያም በኋላ መቻብር
ቁርድ ያምስቱን ሰማልታት ፈሰቶውን ቁበረ፡፡ ⁸ የገንግዢ
የአጠልከብር ስባ የዘነው ገንዘብ ለለት ባልጋ ተኋጥ ስለ
አጠልቱ ሰማልታት ተቀጥተው ለይፈቻውን ይዘው ለለት
በፊቱ ቁመው ታደሰት፡፡ ⁹ ለለት በውንድል ወደ በቱ የገበ
መስላታልና ከእንቅልና በነው ገብ ፈርማ ከእልፍና ወደ
አዲሱ ይሽና አንድ ወደደ የውንድለትም መስላው
የሚገልጻት መስላታልና ፈርማ ጉልበቱ ተንቀባቀው፡፡

¹⁰ ለለዘህ ነገር ገጽ የንግ ተመዳለቸው እኔበ የንግ
አድርጋለቸው አለ፡፡ ¹¹ በእሳት አቋጥለሁ የገደልነን እናንግ
በበኩረ ላይ ይጥለ አንድ የዘነው እና አይደለምን በለው
መለሰለት ለለመንበት እግዢአብክር ለወነታቸንን
መብቻልና እናንግ ማጥፊት ተከነው በስ ያመነ ለው
አይጠቅምና ለእግዢአብክር ክብር መስጋና ይግባዙ
የመንበት እናንግ በመከራው አለፈርገም፡፡ ¹² እንደዘህ ያለ
ትባት እንዲያገኘኝ አለውቁሁምና ክፍ ነገርን ለለደርጋሁባቸው
ፈንታ የንግ የጋ ለሰማቸው፡፡ ¹³ ለወነቱን በዋጥ

martyrs' bodies remained there fourteen days. ⁶ When they saw them, their bodies shone like the sun and the angels surrounded their bodies like the light around the tent.

⁷ He lost his way after taking advice. So, he dug a grave and buried the bodies of the five martyrs. ⁸ And while the king, who had forgotten the law of God, was fast asleep at night, the five martyrs, enraged, stood before him with their swords in their hands. ⁹ He thought that someone had broken into his house at night; so, when he woke up, he was afraid and wanted to flee from the room to the hall. He thought that they were going to kill him, so his knees trembled with fear.

¹⁰ He said, "What do you want, my lords? What can I do for you?" ¹¹ They said, "We are those you burned and killed and ordered to be cast into the sea. God has preserved our lives because we believed in him. You were unable to destroy us. Whoever believes in him will never perish. May God be praised and glorified! And we are not ashamed of our suffering." ¹² "I did not know that such a punishment could happen to me; so, what recompense should I give you for the evil I have done to you?" ¹³ So that you do not take my body in death, and so you do not

⁶ The meaning of the phrase, 'like the light around the tent' is unclear.

⁷ The translation of the opening sentence is uncertain; Lumpkin reads, "He counselled counsel ~ he lacked what to do."

⁸ Whether this was a dream or an actual appearance of the ghosts of the martyrs is not stated – the former seems more likely.

⁹ For the pronoun, 'they', in the last sentence, Selassie has 'them that committed crime'.

¹⁰ The Amharic text lacks the opening 'He said'.

¹¹ The translation here (especially the ordering of the clauses) is uncertain.

¹² In place of 'recompense', Selassie has 'reward'.

¹³ Selassie has the last clause ('tell me the price ... now') at the start of the verse.

እንዳታውኩድ በአደዣት ስለሁ ወደ ሲ.አልማ እንዳታውርዶኝ
እሁንም የምስጥኩሁን ቅጂ ለየልቻ::

14 እኔ በደቻቻቻለሁና ያባታቻ የእግዢአብዕር አባ
ርንጻኑ ስለሆነ የጠላቸውን ይቀር በለቻ አገታው::
15 እነዚያም የከበሩ ስማዕታት ከፋ ነገን ስላደረግሁባን
ፈንታ እናስ ከፋ ነገን እንከፍልህም በነፍስ ፈዲ የሚያመጣ
እግዢአብዕር ነውና ፍቅርም የሚከፍልሁ ልጠረቻቻ
እግዢአብዕር አለ:: **16** ነገር ግን ለውጥኩ ማነስና ስለ
ልቦናሁ ደንቅርና እና ደንቅቻ እንደሆንን ተገልጻን ታየንሁ
እናንስ የገልጻናን መሰለሁ ደንነትን አዘጋጅሁልን::
17 የጠዋጥኩ ካህና እንተ ግን ለዘላጊለሙ መወጪ ወደ
ለለበት ወደ ገንዘም ተወዳሪቻ:: **18** ለምታመልካቻው
እንደ ባረቀ የተናቻቻ ስትሆነ ለፈጻሚቻ
ለእግዢአብዕር መሰገድ ተቻቻ ለምትስጥናቻው
ለጠዋጥኩና ለፍንታ ወያሳቻ ካለመኖር ወደ መኖር
እምጥቶ የፈጻሚቻው እግዢአብዕርንም አታውቅም ብሔ
እንደ በስ ተደቻቻ ገን የምትመሩ አይደለቻምን በለው
መለስላቻ::

19 ታተመጥ የወደፊትሩትን ሁሉ አደጋጋለቻ እንደ ባን
ታገዢነትሩ በሉ መለስላቻው:: **20** ወደ ገንዘም እናት

bring me down to Sheol while I am still alive, tell me the price I must pay to you now.

14 For, I have sinned against you, and the law of your father God is mercy; so, can you forgive my sin? **15** And those honoured martyrs said, “We will not repay you with evil for the evil you have done to us. For, it is God who brings salvation to the soul, and it is God, our Creator, who will repay you.” **16** But, because of your lack of knowledge and the ignorance of your mind, you think that we are safe and you have prepared salvation for us, even though you actually killed us. **17** But you and the priests of your idols will go down to Gehenna, from where there is no escape for eternity. **18** Woe to you, and to your idols, and to you who have abandoned the worship of God who created you, and you who have become as contemptible as spittle to those whom you worship. Do you not know the God who created you, bringing you from non-existence into existence? And do you not know that you are like smoke, seen today and perish tomorrow?

19 And the king answered them, saying, “What do you command that I should do for you? Whatever you please.” **20** “We are

¹⁴ Selassie has ‘niceness’ in place of ‘mercy’.

¹⁵ Another reading for ‘honoured’ (following Selassie) is ‘glorious’.

¹⁶ A more literal reading of ‘mind’ is ‘heart’.

¹⁷ Some read ‘hell’ in place of ‘Gehenna’.

¹⁸ Another option for ‘non-existence’ is ‘nothing(ness)’.

¹⁹ This verse appears to be one long question in the Amharic text.

²⁰ The phrase, ‘Gehenna of Fire’, follows Selassie.

እንዳትን ለሰነ ለማዳን ነው እንደ የምናስተምርህ ለሰቻን
ለማዳን አይደለም፡፡ **21** ማያችቻሁ ለበናና ነፍስ ስወቻት
የበላቻው የበው እና የወራቻው በርና ወርቁ ይገለያና
እንጂት ፍቻውና፡፡ **22** እነርሳቻው ጥን አይገልለም አያደኑም
ውዳቻቻውን አይጠቀሙም በለታቻውን አይገኑም
አያዋርናም አያከብናም ባለጋር አያደርጉም አያደናያም
ከሰው እንዲ ይደን በንድ በማይወቅ በአጋንጋት ለልማት
እናንተን የስተላ እንደ አይነቅለም አይተከለም፡፡

23 እናንተ የወራቻቻቻው ስተሆነ እነርሳቻው የሆጠናዋቻሁ
የሚመስረቻቻሁ እናንተ ለበ ደንቆርወቻቻ ይልቀንም እንደናንተ
ያለት ለወቻ ከምት ይደን በንድ አይወቅም፡፡

24 የበወጣቻቻና የአጋንጋት ለልማት አድርጉዋልና በባከራ
ገንዘም ወሰት የስተማቻሁ በንድ እንደወደፊቻሁ ነገር
ይመለከተቻቻል፡፡ **25** እንተ ጥን ይከናዣ ለስተተሆነ ተተሆ
ፈጻይቻን እግዢአብዕርን አምልከው ነፍሳቻን እንጠቀማት
በንድ ይከናዣ ለለዋጥን ፍንታ የጋቻን ይሁን አለት፡፡

26 እርስ ጥን ደንገጠ ፈጻም ያደንቁ ንብር አምስተም ሆነ
አይፈቻው መዝዘው ታይተውቻልና ፍራ ለለዘሆም ነገር
ስተደላቻው፡፡ **27** እንገኘሁ ተበያ የሆነ መታን ከምቱ በንድ
በወነት እንዲነው አውቻሁ እኩስ ለጥት ጥቻት በቻ ቁርቻቻ

teaching you to save yourself from going to the Gehenna of Fire, not to save ourselves. **21** For, your idols are silver and gold, stone and wood, the work of men's hands, without understanding or knowledge. **22** But they neither kill nor save, neither benefit their friends nor harm their enemies, neither humiliate nor honour, neither enrich nor impoverish, but they deceive you by the power of demons, who do not want anyone to be saved. They neither uproot nor plant.

23 “You are deaf in heart, who think that they created you when you were the ones who made them; they do not want people like you to be saved from death. **24** They have the power of Satan and of demons, so they will tell you whatever you want in order to drown you in the sea of Gehenna. **25** But you,” they said to him, “Turn from this error and worship our Creator God, and let this be our reward for our death, so that we may benefit our souls.”

26 But he was shocked and completely amazed, and he was afraid because he saw all five with their swords drawn; and, because of this, he bowed down to them. **27** He said, “Now I know that the dead, who are made of dust, will rise again after they die, and I

21 A more literal translation of ‘understanding or knowledge’ is ‘heart or soul’.

22 The Amharic text has the last (short) sentence as a clause in the middle of the first.

23 The phrase, ‘deaf in heart’, means ‘foolish’.

24 The word ‘Gehenna’ (ገኩናም) is often translated as ‘hell’.

25 The phrase, ‘Creator God’ translates ፈጻይቻን እግዢአብዕር.

26 Another reading for ‘he saw ... swords drawn’ is ‘swords drawn and shown to him’.

27 The Amharic text lacks the opening, “He said.”

ነበር፡፡ ²⁸ ከዚህ በፊት ከዚያ ከንገዱ ፊት ተመወሩ ከዚያች
ቁን ወደደም ልጻች ተወስኑና የሚሆን የ የኋዳደኛን ፍሰትዎች
ማቻወል ተወ፡፡ ²⁹ በዚ ኮሙን አስተወቃልና በጣምቶችና
በልቦናው ስስተት ይስ ይለው ነበር የፈጻሚችው
እግዥአብዕርን በአምልካ መከተል አስከተው ይረስ
እንደርሰ ያለ በዚ ለወቻንም አሳተ እንዲ እርሰ በቻ የኋት
እይደለም፡፡

³⁰ ለዚች ለፈቻችውንና ወንድች ለፈቻችውንም ለአጋንጋጥ
ይመው ነበር እግዥአብዕር የሚይመደው መካሂትን ሁከትን
ያደርግ ከንድ አጋታችው ለይጠን የሰተማሸችው የልቦናችው
ፈቻች የሚሆን መካሂትና ሁከትን ይመሬል እንዲ፡፡

³¹ እናታችውን ያገባለ አከለቶችችውንና እሁታችችውንም
የገብረቻለ ይህንን ያደረ ለሆ የሚመስለውን ሁሉ እየዋሩ
ስመናችውን ያገብረቻለ ለይጠን የነበረን በማዋች ለወቻ
አሉናችውን አጥንቶችልና እንመለሰም አሉ፡፡

³² ልጻው የማያወች የ የኋዳደኛን ግን ልጻች ተወስኑና
ነበር በጣምቶችና ይመጣ ነበር፡፡ ³³ እግዥአብዕር በፊጥ
በአምልካ ለማያወችት ለወቻ መገባሸትን እንደት ይሰጣል
በሉ በንሰሳ ልጻመው ወደርሰ ይመለስ እንደሆ
ይፈትናችዋልና ስለዚህ ነው፡፡ ³⁴ እነዚ ግን ልጻመው በንሰሳ

myself was about to die." ²⁸ After this, they hid themselves from the king's presence and, from that day on, the totally arrogant Ziruzaidan stopped burning their bodies. ²⁹ For a long time, he delighted in the error of his idols and his own mind, and he led many people like him astray, until they abandoned the worship of God who created them. He was not the only one who was deceived.

³⁰ And they would sacrifice their daughters and their sons to demons, but they practiced the immoral desires of their hearts, which their father Satan had taught them to do, to do what God did not want. ³¹ They marry their mothers, they abuse their aunts and sisters, they abuse their bodies by doing everything that resembles this dirty work. And Satan has influenced the hearts of those perverted people, so they say, "We will not return."

³² But that Ziruzaidan, who did not know his Creator, was totally arrogant and would come with his idols. ³³ For this reason, God will always test them, so that they will repent and turn to him, even if they say, "How can God give the kingdom to those who do not know the law and worship?" ³⁴ But, if they truly repented,

²⁸ On 'Ziruzaidan', see #1:1.

²⁹ The translation for the 1st part of this verse is uncertain; Lumpkin reads, "As they have misled them many eras."

³⁰ The description of the people as 'children of Satan' occurs often in this book.

³¹ Selassie has 'filthy' in place of 'dirty'.

³² On 'Ziruzaidan', see #1:1.

³³ Other readings for 'totally' (here following Selassie) are 'extremely' and 'utterly'.

³⁴ Some read 'hell' in place of 'Gehenna'.

በመለስ ይውቀቷው ነበር መንግሥታቻውንም ይጠብቃ ነበር
እምበ በለ ገን ለዘላፍለሙ በእሳት ገንኩም እሳት
ይቀጥቻል፡፡ ³⁵ የገዢ ገን እንደ ቤትኩ ገናናት ለማረው
እግዢአብዕርን ለፈጸው ይገዢ ነበር፡፡ ይናም እንደ የዘቱ
ገናናት በን ፍርድ እየፈረደ ለፈማረው ለገዛ ይገባ ነበር፡፡

³⁶ የሚገለቻና አለቆቻም ላቁ ማዣፈያዎቻና ተቁቃን
ነገሥታቻም እንደ ቤትኩቻው በዘት መጠን ለፈማረቻው
ለቻዘዣ ይገባ ነበር፡፡ ³⁷ ቁጥረቻን ሁሉ የፈጻራ የሰማያና
የምድር ይታ እና ነውና የሚያደኝና በለጊጊ የሚያደርግ
በምድርና በስማይ ለለ ለማረ ስለሠለ የሚያከብርና
የሚያዋርድ እና ነው፡፡

he would love them and protect their kingdom. But if they refused, he would punish them forever in the fire of Gehenna.

³⁵ But a king, according to the greatness of his lordship, should fear God, his Creator. A judge should also submit to the Creator, passing good judgment according to the dignity of his realm.

³⁶ Elders and chiefs, as well as distant servants and petty kings, were to obey their Creator according to the extent of their lordship. ³⁷ He is the Lord of heaven and earth, the Creator of all creation. He makes poor and rich. He is the One who honours and humiliates; for, there is no other Creator in heaven or on earth.

³⁵ For the 2nd sentence, Lumpkin reads, “and it would be due to a judge to be ruled by his Creator while he judged goodly judgment like unto his Rule fame.”

³⁶ In place of ‘distant servants’, Selassie has ‘envoys’.

³⁷ ‘Lord of Heaven’ often translates a Divine Name (እግዢአብዕር.) but here it is a description rather than a proper name.

መቋብያን፡ ቁጥጥዋዊ ፅ

1 ከስኩው እርበቃች እንዳ እርበቃ ከሬ ባንዲት ማንከ ደንና
ከእግዚ ይምር እስከ ልስ ይረስ እግዚአብሔር ስውነት
እንዲያበት አደረገው ባንዲት ልሬ ባጥ፡ **2** ይግመኩም
ከይይለችነት በሃት የተነሱ የበረት አልጋ የሠራ ከሬም ከሬ
እስተኛው እግዚአብሔር በጥት ስሽጭው፡ **3** ይግመኩም
ናበካድነው ያለኝ ለወ ገንዘው የለም በወህ ዓለምም ተከደግ
የማውጫ ፈጻ እና ንት በለው ከሬ ከተበበችም በሃት የተነሱ
እንዲሁ አል፡ **4** እግዚአብሔርም ከስው ለይቶ ለበት ዓመት
ወደ የምና በኋ ለደደው የፈጻሚው እግዚአብሔር እንደ ሆነ
እስተዋወቂ ይረስ ላድለንም ከስማይ ወይቻና ከምድር በኋ
እውጭም ልሬ አደረገው፡ **5** በእምልከ ማውቃጥም ገብ
የግመኩ ወደ መንግሥቱ መለሰው ተደኝናው በፈጻሚው
በእግዚአብሔር ለይ ከርቶ መሬት ያልሆነ ማነው፡
6 ከተን ለርዓቱንስ አፍርስ መሬት ያልዋጠችው ማነው፡
7 የፈጻደኛን እንተም በፈጻሚው ለይ ተከራ አንድ ተወካሉሁ
እንተም ይግመኩ ከተበበችሁ የተነሱ እንደ እነቶችው ያጠኑሁ
አንድ ወደ መቋብያም ያወርድሁ አንድ አሉሁ፡ **8** ይግመኩም

1 MEQABYAN 5

1 One of the warriors, Korah Bandit Manka, died of a fever. God caused his body to swell from head to toe with one spoon of sulphur. **2** Again, Hiram Korah who, because of his great strength, had made himself a bed of iron, God also smote him with death. **3** Again, Nebuchadnezzar said, "There is no other king besides me, and I am the creator of the sun in this world." And, in his great arrogance, he said, "I am the one who makes the sun rise." **4** And God separated him from the man and sent him into the wilderness for seven years, until he knew that God had made him. And he placed him with the birds of the air and the beasts of the field. **5** And, when he learned of him through worship, he returned him to his kingdom – and who of the earth is not proud of the God who created it?

6 Who has demolished his Law and his order and not been swallowed by the earth? **7** You, Ziruzaidan, love to boast about your Creator, and you, because of your arrogance, are destined to destroy you like them and bring you down to the grave. **8** And,

1 MEQABYAN 5

- 1 It is not certain whether 'Korah Bandit Manka' is actually a proper name; Lumpkin opens, "The one warrior from the sixty warriors was proud."
- 2 Another possible reading for 'smote him with death' is 'hid him in death'.
- 3 The use of the name, 'Nebuchadnezzar', here is strange: the author seems to be diverting to recount a different story.
- 4 Cf. Dn 4:25-35.
- 5 The translation of this verse, especially the latter part, is uncertain.
- 6 Selassie here capitalizes 'Earth'.
- 7 On 'Ziruzaidan', see #1:1.
- 8 Some have 'hell' in place of 'Gehenna'.

ጥርስ ማኅመትና ለቁስ ወደለበት የጠለማ ፍጻሚ ወደ ሆነ
ውደ ለአላ ካገኔም በንጂ ለዘላግለሙ መመጣ ወደለበት
ውደ ተልቻ ተድንደ ወደ ገንዘም ያወርድህ በንድ አለሁ::

⁹ እንተስ እንዳንተ እንደ ንበኑ የዘረዝ ዓለም እር እንደ ተው
እንደ ተስቦተቻቻ ነገሮች ነት የምትምት የምትፈርስ ስው
ነህ:: ¹⁰ እናስ እንተ ፍጻሚ በስባን ነው እግዥአብኬር ዓን
ምድርና ስማይን እንተንም የፈጻሚ ነውና እግዥአብኬር
እይደለሁም እንሳለን:: ¹¹ እርስ ተስቦተቻቻን ያወርዳቻዋል
የተዋረደትን ያከበረቻዋል እርስ ለደከመ ለወቻ ጥናትን
ደሰጣቻዋል:: ¹² እርስ ደንነቻቻን ይገደላ እርስ በመቻበር
ተቻበረው መረት የሆኑትን የማቻትን ለወቻ ያስነሣቻዋል::
¹³ በይቻንም ከጭበአት አገባብ በስወወት ነገ ያወጣቻዋል::
¹⁴ የፈጻይደን ገጥሮ ሆኖ ተቻም በሌላቻው በረከብ
ጥያቻቻ ለጥን ተመከለሁ:: ¹⁵ እግዥአብኬር ዓን ምድርና
ስማይን ተሳለቻ በአርጭም ፍጻሚ ማረቻቻ ተከይን ፍጻሚ
ዘመናቻንም አዘጋጅ:: ¹⁶ ለው ወደ እርሻው ይሰማራል
እስከመናቻ ድረስ ለያርስ ይመላ የሰማይ ከዋከብተዋ
በቻለ ዓንተው ይኖራሉ::

after you have entered Sheol, the dark end where there is gnashing of teeth and weeping, you will be brought down to the bottomless pit of Gehenna, from which there is no exit for ever.

⁹ You, like the arrogant kings who have abandoned the life of this world, as you have, are a person who will die tomorrow and be destroyed. ¹⁰ As for us, we say, “You are a scoundrel, but God is the one who created the earth and the heavens and you; therefore, you are not God.” ¹¹ He will humble the arrogant, he will exalt the humiliated, and he will give strength to the weary. ¹² He kills those who are healthy and raises up those who are earth, dead and buried in their graves. ¹³ He also sets free slaves from the power of sin in their lives. ¹⁴ O King Ziruzaidan, why do you boast in your filthy idols, which have no benefit? ¹⁵ But God created the earth and the sky and the great seas, he created the moon and the sun, and he set the seasons. ¹⁶ A man’s beloved field will be grazed, and he will plough it until the evening, and the stars of heaven will remain steadfast in his word.

⁹ The words, ‘as you have’, are conjectural (loosely following Selassie).

¹⁰ In place of ‘a scoundrel’, Selassie and Lumpkin have ‘demolished ruins’.

¹¹ Selassie has ‘endurance’ in place of ‘strength’.

¹² A more literal translation of ‘those who are healthy’ is ‘the innocent’, which makes little sense in this context; Selassie and Lumpkin have ‘the well ones’, which is somewhat ambiguous.

¹³ Selassie has ‘rulership’ in place of ‘power’.

¹⁴ On ‘Ziruzaidan’, see #1:1.

¹⁵ Another reading for ‘sky’ is ‘heaven’.

¹⁶ The translation of this verse is uncertain; Lumpkin reads, “Man grazes toward his field – and while he ploughs up till dusk – and Heaven’s stars live firmed up by His Word.”

17 ሁሉንም በሰማይ ይጠራቸዋል እግዥእብኬር ስያወቸው
የሚደረገ ነገር የለም፡፡ **18** የገለግልት አንድ የከበረ ስሙንም
ያመሰባኑ አንድ የሰማይ መለከትና እርስ እወወ መለከትና
አይወቻን ወደሚወርሱ ስዋች ሁሉ ይለከለ፡፡ **19** አገልጻይ
የሆነ ፍቃኬል ወደ መረት ተለከ መጠየንም በራተኞል አገር
ከምት አካናው፡፡ **20** ቅዱስ ማኩኬል የእለምነት ስዋች
በሚያጠናቸው ገንዘብ ልማት የስደራገዥ አንድ ወደ ገደዥን
ተለከ እስራኤልንም የእርትራን ባኩር ባሻገራቸው ገኬ ወደ
ነበሩ ወደ መሬ ተለከ፡፡

21 እግዥእብኬር በቻ መረቸው በደልና ከነርሳቸው ወራ
ልቶ ማየት አልነበም፡፡ **22** በምድር ሌይ ወዳለ አገመራም
አመጥቸው፡፡ **23** የተዳደሪም እሁሉ መገባቸው ልጋጥ
ወደቸዋልና እንደ ደንበያ የሱናውን ማር መግበ
ተከባከሮቸው፡፡ **24** እንተም ወገኖችን በሚገባ ልጋሙ
ተመስቀ አንድ የፈጻሚ የእግዥእብኬርንም ልቁዱን ታደርግ
አንድ ባራቱ መንግሥት ሌይ ለመስጠን ስጥቶ አነጋዥሁ፡፡
25 ከዚለ ከፍ ከፍ አደርገን እንግሥትና ልጋሙ
እግዥእብኬርንም ተወደው አንድ ልጋጥ አነጋዥሁ፡፡

17 And he calls everyone to heaven. And nothing is done without God's knowledge. **18** He has commanded the angels in heaven to minister to him and to praise his glorious name. And the angels are sent to all those who will inherit life. **19** Raphael, a servant, was sent to Tobit and saved Tobit from death in the land of Raguel. **20** Saint Michael was sent to Gideon to persuade him to repent of the money that the Philistine people were wasting, and he was sent to the prophet Moses when he led Israel across the Red Sea.

21 They said that God alone guided them, and there was no special idol with them. **22** And he brought them out towards crops on the earth. **23** And he fed them the grain of the field, because he loved them very much, and they were nourished with honey, which was as strong as stone. **24** And to you, he has given the authority over the four kingdoms and made you king, so that you may perfectly protect your people and do the will of God, who created you. **25** For, he has exalted you above all, and has made you reign forever, so that you may love God, your Creator.

17 For this verse, the online translator on the 'Amharic Teacher' website gives, "There is nothing in heaven that God does not know."

18 Selassie has 'all persons' in place of 'all those'.

19 Cf Tb 5:7, 5:17.

20 The tradition that Michael led the Exodus is found in a number of apocryphal books.

21 In place of 'special', Selassie and Lumpkin have 'different'.

22 A more literal translation of 'crops' is 'harvest'.

23 The meaning of 'which was as strong as stone' is unclear; Lumpkin has 'that firmed up like a rock'.

24 It is not clear what the 'four kingdoms' refers to.

25 For 'made you reign forever', Selassie has 'totally crowned thee'.

26 እንደወደደህ በዕዝዕ ለይ ሁሉ እንዲመናህ እንተም ፈጥሬህ
እግዢአብዕርን ፈጋመህ ትወደወ አንድ አግባብ ነው በዕህ
ዓለም አመንኑ ይበካ አንድ እንተም ጋዜ በረድኬት ይኖር
አንድ እንተም የእግዢአብዕር ፈቻኩን እድርግ፡፡

27 በጠተቀኞቸው ለይ ጥበቃ ሆኖ ይቆምልህ አንድ በዘተኩነህም
የሰቀምኑህ አንድ ለሰህንም በከንፈ ለድኬት ይመውርህ አንድ
የእግዢአብዕርን ፈቻኩ እድርግ፡፡ 28 በታወቂስ
እግዢአብዕር ስእልን ካእሰራኬል ለቻቻ መርመ ያባቸት
እሁሮች ስጠበቅ በወገኖች በእሰራኬል ለይ እንዲገዢው
እንተም መርመ በእሰራኬል ለይ አገልግሎት እስም ካእሰራኬል
ጋዜ በዘተኩነ ለይ ተቀመጠ፡፡ 29 ከወገድሞች ለይቶ ከፍ ያለ
ዕድልንም ስጠው እግዢአብዕር በወገኖች ለይ አገልግሎት
እንዲሆ ወደሆነ እነም ወገኖችን መበቅ፡፡ 30 ተገልጻ አንድ
ታደንም አንድ እግዢአብዕር በላይቶው ምምግልና በት ነገር
የሚመሩትን በበት ነገር ከፍ ነገር የሚመሩትንም በዘተኩነ ነገር
ጠበቃቸው እለው፡፡

31 እየገረፍኩም እያንዳንኩም በሆነ ፈቻኩን ተደርግ አንድ
እግዢአብዕር እንተን በሁሉ ለይ ምምግልና በት ሥራ
የሚመሩትን በት ሥራ ከፍ ሥራ የሚመሩትን ከፍ ሥራ
ከፈላቸው፡፡ 32 እንተ በስማይ ያለ ሁሉን የሚገባ

26 It is fitting that you should love your Creator God completely, as he loves you and has trusted you above all people, so that your time in this world may be prolonged and that he may be with you to support you.

27 Do the will of the LORD, so that he may stand as a shield against your enemies, and so that he may set you on his throne, and so that he may hide you under the protection of his wings. 28 Do you not know, the LORD chose Saul from among the children of Israel and made him king over his people Israel, while he was tending his father's donkeys. So, he chose you and made you king over Israel, and he sat on his throne with Israel. 29 God separated him from his brothers and gave him a higher position than his brothers. He made him king over his people. 30 He said, "Reward those who do good with good and those who do evil with evil; for, God has set you over them to kill and to save." Now then, look after his people.

31 For, God has appointed you over all things, that you may do his will, even as you are chastised. Therefore, repay those who do good for good and those who do evil for evil. 32 You are a servant of the Almighty God in Heaven;

²⁶ A more literal translation of 'to support you' is 'in your help'.

²⁷ In place of 'under the protection of his wings', Selassie has 'in the Wing of Support'.

²⁸ Literally translated, this verse opens, "If you don't know."

²⁹ It is not completely clear who is being addressed in this paragraph.

³⁰ Selassie includes the last sentence as part of v. 29.

³¹ In place of 'chastised', Selassie has 'whipped'.

³² The title, 'Almighty God in Heaven', translates የእግዢአብዕር.

የኢ.ፌ.ዲ.ር ብሔር ንህን በስብትው ሁሉ በሂቻ
እየተለማመጥሁ ባለመንከውም ሁሉ ፈቃድሁን የደርጋል
ዘንድ አንተም የኢ.ፌ.ዲ.ርን ፈቃድ አድርጋ፡፡ ³³ እስን
የሚያገዥ የለም እስ ግን ሁሉን ይገዛል፡፡ ³⁴ እስን
የሚገመዥ የለም እስ ግን ሁሉን ይገማል፡፡

³⁵ እስን የሚገኘው የለም እስ ግን ሁሉን ይስራል፡፡

³⁶ እስን የሚናቅዱው የለም እስ ግን ሁሉን ይኬቅናል፡፡

³⁷ እስን የሚያተጋው የለም እስ ግን ሁሉን ያተጋል የሰማይና
የምድር አገባብ የነ ነውና ከመልጥኑ የሚያመልጥ የለም በስ
ዘንድ ሁሉ የተገለጠ ነው እንዲ ከፈቱ የተመወረ የለም፡፡

³⁸ ሁሉን ያደል እስን ግን የሚያየው የለም ወደብ አድንች
በለ የሚደልየውን ስው ወለቀን ይሰማዋል ስውን በስ
አምሳል ፈተሮቻልና ለመናወንም ይቀበለዋል፡፡ ³⁹ እስከ
ዘለዓለሙ የሚኖር ጉተሙ ነውና ከማይወለው በእርሱ ሁሉን
ይመማገል፡፡

therefore, do the will of God, so that he may do your will for you, practicing before him in all your thoughts and in all that you do not believe. ³³ No one rules over him, but he rules over all things. ³⁴ No one appoints him, but he appoints everyone.

³⁵ No one can overturn him, but he overturns everything. ³⁶ No one criticizes him, but he criticizes everyone. ³⁷ No one can surpass him, but he is the One who surpasses all. For, the kingdom of heaven and earth is his, and no one can escape his authority. Nothing is hidden from his sight, but all things are revealed to him. ³⁸ He sees everything, but no one sees him. He hears the prayer of the person who prays to him, "Save me," and he answers his supplication; for, he created man in his image. ³⁹ He is the King who lives forever, and he nourishes all from his unchanging nature.

³³ Selassie ends the verse with 'but he rules all'.

³⁴ Selassie opens the verse with, "There are none."

³⁵ In place of 'overturn' (twice in this verse), Selassie has 'dismiss'.

³⁶ In place of 'criticise' (twice in this verse), Selassie has 'reproach'.

³⁷ Selassie has 'his face' in place of 'his sight'.

³⁸ For 'answers his supplication', Selassie has 'accepts his plea'.

³⁹ Another reading of 'forever' is 'for eternity'.

መቋብያን፡ ቁጥጥዋ፡ ፭

፧ ፈቋድን የሚያደርግ ነገሮችችን በወንት ያነጋግቻቸልኝ
ነገሮችች ሲለስ የቀና ነገናን ይች፡ **፨** የእግዥ.እብዕርን ፈቋድ፡
እድርጊዋልኝ ይስተካቸኝ አብርሃም ያልቀበም ሲለምንና ደዋት
አገቻዋልም ማደረግቸው በርሃን የሆነት ያማና ነገሮችች
ሁሉ ባለበት በገኘት ማደረግቸውን በማይመረመር በርሃን
የበራል፡ **፩** የሰማይ አዲራሽ ፈቋም የበራ ነው አንድ የምድር
አዲራሽ አንድ ሰማይ አዲራሽ አይደለም መልካ የበርና
የወርቁ ያልቻቸው መልካ የሚሆን ወልወሉ ገዢ-አ ነው፡፡
፪ ፈቋም የሚያበራ መልካም በስወ ለቦና የማይመረመር
ነው የሰማይ አዲራሽ አንድ ደንቁ የሚያበራ ነው፡፡ **፫** የባኩርድ
አዋቁ የሆነ እግዥ.እብዕር እርስ አንድዎች የፈጻሚው የሰማይ
አዲራሽ የስወ ለቦና የማይመረምናው በፍቋም በርሃን
የሚያበራ ነው በበርና በወርቁ በልቻቁ በነፃ እርና በሰማያዊ
እርም የተወራ ወልወሉ ገዢ-አ ነው፡፡ **፬** አንድዎሁ አጀማ
ፈቋም ያማረ ነው፡፡

፭ በሆምናትና በመግባር የሂኑ ዓይቃን በእግዥ.እብዕር
ተናነትና ለይቅርቻ የሚመርስት ነው፡፡ **፮** ከርስም የሚፈልጊ

1 MEQABYAN 6

፧ The kings wrote good things about him; for, he who does his will truly crowns his kings. **፨** Because they did the will of God, Isaac, Abraham, Jacob, Solomon, David, and Hezekiah, whose dwelling place was in the light, their dwelling place in Paradise, where all the beautiful kings are, will be illuminated with unsearchable light. **፩** The heavenly hall is completely illuminated, but the earthly halls are not like the heavenly hall. Its appearance is like that of silver, gold, and pearls, and its features are pure. **፪** Its appearance is so radiant that it is beyond human comprehension. The heavenly hall shines like a pearl. **፫** God, who is the Knower of Nature, created the heavenly palace as he knew it, which the human mind cannot fathom, shining with perfect light. Its interior, which is made of silver and gold, pearls, white silk, and blue silk, is pure. **፬** It is so absolutely beautiful like this.

፭ The righteous who are steadfast in their faith and in their religion will inherit God's grace and forgiveness. **፮** And there is a

1 MEQABYAN 6

፧ A more literal ending is, "truly makes his kings king."

፨ Selassie has 'the Garden' in place of 'Paradise'.

፩ In place of 'appearance', Selassie has 'features'.

፪ Selassie has 'jewels' in place of 'a pearl'.

፫ For 'interior', Selassie and Lumpkin have 'floor'.

፬ In place of 'absolutely', Selassie has 'quite totally'.

፭ For 'grace' and 'forgiveness', Selassie has, respectively, 'Charity' and 'Pardon'.

፮ A more literal translation of 'tabernacle' is 'tent' (as Selassie).

የደንንት ወታ አለ ፈጋጥም እንደ ተከይ የበረሰ በመሰጠም
የበርሃን ደንብን አለ በኋይ ስቱም የተከበበ ነው፡፡ ⁹ የሚረ
የተወደደ የሆነ መልከ ማዕመ ላይ የሆነ የገነት ፍቃም በበቻ
ዘጋጀ አለ በዘመኑ የዘመኑ የወይን በታ አለ ፈጋጥም የሚረ
ነው የፍጠዥም መግዛ የጠራው ነው፡፡ ¹⁰ ሆኖም ደማዊ ስው
ወደሰ ሌገን ከመግዛዥ ማዕም የተነሱ በርሃ ከልተደገና ይስታ
በዛት ነፍሰ ከሥራው በተለያቻ ነበር፡፡ ¹¹ የእግዢአብዕርን
ፈቻድ የደረሰ የሚና ነገሥታት በዘመኑ ይስ ይለቻዋል
ከበረቻውና በታቸው ደንብት በሚገኘበት ለለዓለም ዓንተ
በሚኖር በመንግሥት ለማይ የታወቂ ነው፡፡

¹² በምድር ያለ ቤትነታቸው የገነት የከበረ እንደ ሆነ በስማይ
የለ ቤትነታቸውም የገነት የከበረ እንደ ሆነ አሳያ በዘመኑ ዓለም
እንደየከበረቻው እንደሰጣቸለቻው በስማይ ይከበረለ ከፍ
ከፍ ይለለ በዘመኑ ዓለም በት ሆኖ በመና ይስ ይለቻዋል፡፡

¹³ እግዢአብዕር በስማይ ባህታቸውና መንግሥታቸው ከፍ
የሆነ ነገሥታት ባን በመነት በሚገኘ አይደርምናም የጠዋ
አካራወቻና የደናቻና ማስተት ተል በለዋልና ስደተኞቸገና
የተበደለውን አበት እናት የምተባትን ለቻ እውነት ሂርደው
አያድናቸው፡፡

¹⁴ መም አካራወቻና ደናቻና ከሚቀማቸው ከበረሰው እና
አያድናቸውም ከምባትው ከፍለው ሰጥተው የተረስበትን

water of salvation flowing from it, and it shines like the sun, and within it is a tabernacle of light, and it is surrounded by the fragrance of grace. ⁹ It is a beautiful, pleasant, and delicious garden, surrounded by a garden of olives and grapes. It is absolutely beautiful, and the aroma of its fruit is sweet. ¹⁰ When a flesh-and-blood man entered it, his soul would have been separated from his body if he had not enjoyed the taste of its fragrance. ¹¹ The beautiful kings who do the will of God will rejoice there, their glory and place are known in the eternal Kingdom of Heaven, where salvation is found.

¹² He showed that, as their dominion on earth is glorious and exalted, so too is their dominion in heaven. They will be honoured and worshipped in this world; they will be honoured and exalted in heaven. They will be happy if they do good deeds in this world. ¹³ But wicked kings, in their dominion and kingdom given to them by God, do not judge truly and properly. They ignore the cries of the oppressed and the cries of the poor, and they do not truly judge and save the refugee and the wronged child whose father and mother are dead.

¹⁴ They do not deliver the poor and the destitute from the hand of the rich, nor do they give their food to the hungry,

⁹ For 'aroma', Selassie has 'fragrance'.

¹⁰ A more literal translation of 'flesh-and-blood' is 'fleshy, bloody'.

¹¹ Selassie has 'welfare' in place of 'salvation'.

¹² In place of 'dominion', Selassie has 'lordship' (twice in this verse).

¹³ For 'oppressed', Selassie has 'destitute'.

¹⁴ After 'rich', Selassie has 'who robbed them'.

አያጠቃዣ ትወቃ ከመጠቃዣ ከፍለው ለጥቃው
የተጠሙትን ስወቻ አያጠቃዣ ትወቃ ይሸቃዣ ወደ ድጋው
መጀት አልመለሰው፡፡ ¹⁵ እነርሳቃዣ የጠለማ መጨረሻ
ውደ ሆነ ወደ ገናዣ ይወካድቃዋል እግዢአብዕር የሚመጣት
ያቻ ከፍ ያለቻ ቅን በደረሰቃዣው ገዢ ድዋት በምስጫናው
አበቱ በፍርድህ አትቃዣና በመቃዣትህም አትገሥቴና
በለ እንደተናገረ መዓቱም በተደረገበቃው ገዢ እንደ
ገናዘናቃዣው በሃት መጠን ትግራቃዣን ውርድታቃው
ይበካል፡፡

¹⁶ መኩንትና ነገሥታት በዘዴ ዓለም ይህን ዓለም የሚገባው
ለሆነ ስባህን ያልጠበቂ ስወቻ አለ፡፡ ¹⁷ በስማይ ገን ሁሉን
የሚገባው እግዢአብዕር አለ የሰው ሁሉ ነፍስ የሰውም ሁሉ
ደንት በመልጥኑ ተይቻል ለሚያከበሩት ስወቻ ከበርን
የሚሰጥቃው እስ ነው ፍጋጥ ሁሉን ይገዛልና የሚመከትናው
ስወቻ ይወካድቃዋል፡፡ ¹⁸ እስ የምድርና የስማይ ስታ ነውና
ከተለት ያመለሰውን ልቦና ያሰበውን መርምር ያውቃል
ውደስም በንዳሸቱ ልቦና ለለሙኑ ስው ያልመናውን ውጋውን
ይሰጠዋል፡፡ ¹⁹ እናት አበቱ በምቻበት ለቻና በበልቃቃቻች ከፍ
ሥራ የሚያሩ የጋይለቻች ተስቦትን ያጠኑል፡፡

²⁰ ይህን መንገሥት የያዝዕው በንዳሸቱ አይደለም ከዘዴ
ዘተና ላይ የተቀመጥህ በመቃልህ አይደለም በዘዴ ወራት

nor do they give their drink to the thirsty, nor do they turn their ears to the cry of the poor. ¹⁵ And he will take them to Gehenna, the end of darkness, when that great day of God's appearance will come upon them, as David said in his praise, "O LORD, do not rebuke me with your judgment, and do not admonish me with your chastisement." And, when wrath is upon them, according to the abundance of their glory, their affliction will increase, and their humiliation will increase.

¹⁶ Princes and kings rule this world, but there are people who do not keep your laws. ¹⁷ But in heaven there is a God who rules over all. The soul of every man and the salvation of every man are held in his power. He gives honour to those who honour him. He rules over all and loves those who love him. ¹⁸ He is the Lord of the heavens and the earth, and he knows the thoughts of the heart and the thoughts of the mind, and he rewards the supplication of the one who asks him with a pure heart. ¹⁹ He destroys the pride of the powerful, who do evil deeds through the son whose father has died, and through the sons of the dead.

²⁰ It is not by your power that you seized this kingdom – it is not by your ability that you sat upon this throne – his love to test you

¹⁵ Cf. Ps 6:2.

¹⁶ Selassie has 'Nobles' in place of 'Princes'.

¹⁷ In place of 'those who love him', Selassie has 'the persons who love him'.

¹⁸ The literal translation of 'heart' is 'kidneys'.

¹⁹ The translation, 'sons of the dead', is uncertain; Selassie and Lumpkin have 'old daughters', which could refer to widows.

²⁰ Both the translation (here following Lumpkin) and the meaning of this verse are somewhat unclear.

ወገኖችን እንደ ከ እንደ ስልጣን መግለጫ ይችሉ እንደሆ
ለፈትና እርስ ወደ በመንግሥት ብሩን ለይ አስቀመጣሁ
እንደ ይኩን መንግሥት የያዝኩው በጀዴልሁ አይደለም የነበረ
የሰሙኤልን ቅልና የአሁንአብበርን ቅል ቅል በለ
ሠራቅችንና የማለችን ጽጋዥ እንዳልገደለ እንደ ስልጣን
ለፈትና ነው እንደ ይህን መንግሥት የያዝኩው በመችሉ
አይደለም፡፡ ²¹ እግዥአብበርም ነበረ ስሙኤልን ተረሱ ስባ
በማፍረሰ ማያዣችንም በማምላኩ ለማያችም በመስገድ
በመስረዳችውም ተቀም በለለው በተጠላ ለራቻችውም ሆነ
አባላትው-ኩልና ስልጣን ወደ አማራት አገር ተረሱ ከስው
ደምር አስተ ከበት ይረስ ለራቻችችውንና ነገሮችናን ሆነ
አጥቄ በለው አለው፡፡

²² እግዥአብበርን ባሳዘነት ስለዚህ ነገር ያጠናችው እንደ
ስልጣን ለተው፡፡ ²³ እስ ጉን ጽጥሞችውን ከምት አዲነው በዘ
ከበትናም ቅንቃቻችንና ለቶችንም የማና ገልማያችንም
ከምት አዲነ ነገናን ቅልና ተእዘዘንም አልሰማምና ስለዚህ
ገኘ እግዥአብበር ነበረ ስሙኤልን ተረሱ መንግሥቱን
ከፈለት፡፡ ²⁴ ስለዚ ፍንታ በእስራኬ ለይ ይገኘው እንደ
የሰራይ ልጅ ደዋትን ቅዱው፡፡ ²⁵ በእስ ጉን አንቀ የሚጥለው
ጋን አስናብትበት፡፡

²⁶ ፍቃድን ያደርግ እንደ መንግሥትን በስጠው እምበ
በደልና ፍቃድን ማደረግ እምበ በለኝ ገብ ከሚገባው

made it possible for you to rule like Saul who ruled his kindred in that season – and he seated you upon a kingdom throne – yet it is not by your power that you seized this kingdom – it is when he tested you like Saul who ignored the prophet Samuel's word and the LORD's word and did not serve his army nor Amalek's king – yet it is not by your ability that you seized this kingdom.

²¹ The LORD said to Samuel the prophet, "Go and tell Saul to go to the land of the Amalekites and completely destroy all their armies and their kings, both man and beast, because they have offended me by breaking the law and by serving their idols, and by bowing down to their idols, and by all their detestable practices that are worthless."

²² He sent Saul to destroy them because they had offended God in this matter. ²³ But he saved their king from death, and many cattle, and beautiful women, and young men from death, because he despised my word, and did not obey my commandments. Therefore, the Lord said to Samuel the prophet, "Go and divide his kingdom." ²⁴ He anointed David the son of Jesse to be king over Israel in his place; ²⁵ and, through him, he was cast out by the demon who was tormenting him

²⁶ If I had given him the kingdom to do my will, he would have refused. But, when he refused to do my will, I tore him out of the

²¹ For 'worthless', Selassie has 'without benefit'.

²² Other readings for 'offended' are 'saddened' (as Selassie) and 'grieved'.

²³ Cf. 1S 15:9 ff.

²⁴ Throughout the book, Selassie has 'Daweeet' in place of 'David'.

²⁵ Another reading for 'tormenting' is 'strangling' (as Selassie).

²⁶ For 'made you king', Selassie has 'crowned you king'.

ከመንግሥቱ ጥርሃት አንተ ገን ሂደህ በወገኖች በእስራኬል
ለይ የንግሬን በንተነቱ ብሩን ለይ የሰውመው
እግዢአብዕርን እንዲሆን ተል ተለዋሉህን በለህ ገንዘው
እለው:: ²⁷ አንተ ገን ይህን የህል በዘተ ከበርን ጉኝነትንም
የሰው እግዢአብዕርን እለውቁሁም በለው እለው:: ²⁸ ካብ
እመኬልም ወደ ገንዘው ወደ ስእል ሂደህ በማድድ ተቀምሮ
የአማራች ገንዘው አጋግም በግራው ተቀምሮ ስለ ወደሰ ገን::
²⁹ ከበቻና ስወን ተጠኑ ብሩና የዘዴ እግዢአብዕርን
ፈጻሚሁ ለምን ተል እልከው እለው::

³⁰ የዘዴ ሂዕወ ገንዘው ፈርቶ ከዘተና ተነዋቶ ስመኬልን
ተመለሰልን ለበዕን የዘዴ ስመኬልም መመለሰን እምበ.
እለው የሰመኬል ለበዕ ተቀደድ:: ³¹ ስመኬልም ስእልን
እግዢአብዕር መንግሥትህን ከፈለት እለው:: ³² ዓግመኝም
ስእል ስመኬልን በስተዕበ ፍት አከበረኝ ይችር ይለኝም ብሩና
በእግዢአብዕር ፍት የጠኩቱን እስተኞረደልኝ እለው
የፈጻሚው የእግዢአብዕርን ቅል ፈርጻልና የሚጥት ገንዘን
ገን እልፈረዥምና ስመኬልም በቋሉ መመለሰን እምበ.
እለ::

³³ ለለዘዴ ካር ያለመጠወን ስይመጠወ የአማራች ገንዘው
አጋግን ወጪው:: ³⁴ ከገን እግዢአብዕርን ያፈረሰ ያንንም

kingdom, which is his due. But go, tell the LORD, who made you king over his people Israel, who set you on the throne of his kingdom, "Is this how you will despise the LORD, who made you king over his people Israel? ²⁷ But you, do you not know God, who has given you so much honour and glory?" ²⁸ The prophet Samuel went to King Saul, and he sat at the table, with Agag, the king of Amalek, sitting at his left. ²⁹ He said, "Why have you completely ignored the LORD, who commanded you to destroy both livestock and people?"

³⁰ At that moment, the king was afraid and rose from his throne and went back to Samuel, holding onto his clothes. But Samuel refused to go back, and Samuel's clothes tore.

³¹ And Samuel said to Saul, "The LORD has divided your kingdom." ³² And Saul said again to Samuel, "Honour me before the people, and forgive me my sin before the LORD." For, he feared the voice of the LORD who made him, but he did not fear a king who will die. And Samuel refused to return his word.

³³ So, he stabbed Agag, the king of Amalek, before he could swallow his food. ³⁴ The demon possessed Saul, who broke God's

²⁷ Another reading for 'glory' is 'fame'.

²⁸ Selassie has 'dinner table' in place of 'table' – but tables almost certainly weren't used for dining in those days.

²⁹ Another possible reading for 'ignored' is 'neglected'.

³⁰ Torn clothes were a sign of distress or anger.

³¹ The division of the kingdom came later, after the time of Solomon.

³² The phrase, 'return his word', most likely means to fulfil the request that Saul had made.

³³ Literally translated, this verse reads, "And he stabbed Agag, the king of Amalek, without swallowing it."

³⁴ For 'All-Powerful Emperor', Selassie has 'King of Kings who rules all'.

ኋላን ገዢ የወው እስ ሁሉን የሚገባ ገንዘብ ነገሮች ስለሆነ
እግዢአብዕር ችልት የወራ ገንዘብ አያጭረውም ልሰንም
መታወች፡፡ ³⁵ የሚይረሩት የመኅንንቻንና የነገሥታችን
ሥልጣን ሁሉ የሚሰር እስ የፍጥረች ሁሉ ቤት ነውና እስን
ገን የሚገዢ የለም፡፡ ³⁶ የድቃቻ ወገን እያንና እያከበረ
ይህዳል የሳላል ወገን ገን እየተዋረደ ይህዳል በለ እንደ
ተናገረ ካልቻና ከሳላል መንግሥት እውቀ፡፡

³⁷ ስለሳነው በኋና ለሆናቸው ያሳይነት ወንጀለቻቻንም ለለ
እውቀ እግዢአብዕር ችልቷል የሳላልን ወገን ለጀት እውቀ
የእግዢአብዕርን በላት የሚይበል ለው እስ የእግዢአብዕር
ውላት ነውና፡፡ ³⁸ ችልቷል ማጥቻት ለቻለው ሥልጣንም
ሳለው ችልትናውን ችልቷል የሚያጠኑው
የእግዢአብዕርንም አካ የሚይጠበቅ ለውን ችልቷል
የሚያጠኑ ለው እስ በውነት የእግዢአብዕር በላት ነውና
የሳላልን ወገን ለጀት እውቀ፡፡

law, and because he is the All-Powerful Emperor, God does not shame a king who sins but strikes him on the head. ³⁵ He abolishes all authority of princes and kings who do not fear him; for, he is the Lord of all creation and no one can rule over him. ³⁶ As he had said, “The house of David will grow stronger and stronger, but the house of Saul will grow weaker and weaker,” he took away the kingdom from his son and Saul.

³⁷ Because he had made us angry, and because he had destroyed the wicked, the LORD turned and destroyed the sons of Saul’s house. For, he who does not avenge the enemy of the LORD is the enemy of the LORD. ³⁸ He who, while he had the power to destroy the wicked, would not destroy the wicked, and would not destroy the man who did not keep the law of God, he was truly an enemy of God, and he destroyed the descendants of Saul’s family.

³⁵ Selassie ends, “but there are none who rule him.”

³⁶ Saul was not only killed but his line (son) did not inherit the throne.

³⁷ Throughout this section, Selassie has ‘JAH’ in place of ‘the LORD’.

³⁸ This verse essentially repeats previous content, for emphasis.

መቋብያን፡ ቁጥጥዋ፡ ፷

፧ አንተ ገጥሮም በትሔን ገጥም በትሔን አንተ ምን ቁጥር
ነርር ነህ፡ **፨** ፈቋድን ታደርግ አንድ በትእሮም ወንታሁ ተናር
ዘንድ ፍርድንም ተፈራ ዘንድ ካለመናር ወደ መናር እምጥቶ
የፈጻረሁ እግዥአብዕር እይደለምን አንተ ባድቃቻ
እንደትቃቃዎች በላይቃውም እንደ ለለጻንሁ እንደዘሮም
ሁሉ አንተንም የሚችበህ በላይሁም የሚችለጥን
እግዥአብዕር አለ፡ **፩** አንተ ባጠቅት የወሩ ሰምቻን ያለ
ርኅራኑ እንደትመቻ እንደዘሮም ሁሉ አንተንም የሚመቻሁ
እስከ አለባለም ይረስ መመጣ ወደለለበት ወደ ገንዘምም
የሚያውርድሁ እግዥአብዕር አለ፡ **፪** ያልተገልህን እኩ
መንግዶም ያለመባለሁን አንተ እንደትገናፍ አንተ
ለእግዥአብዕር እኩ መንግዶም የሚታገና ለምንድናው፡፡ **፫** አንተ
ይፈሩሁ አንድ እንደትወደ የፈጻረሁ ወገኖችንም በወነት
ቻጠቅ አንድ በፍጥረቱ ሁሉ ላይ የነገሱ አሉ ነውና
ፈጻረሁ እግዥአብዕርን የማትፈራው ለምንድናው፡፡

፬ እግዥአብዕር እንደ ገመሁ በሚገባውና በወነት ፍረድ
እንደ ፍት እየተሆ ለታናናና ለታላቅ አታደሳ ያለብ ማንን
ቻፈራለሁ እምልከተና ለወጥና ተእሮም መጠቅ፡፡ **፭** ወ-ናና
እስተን አቅረብዕልሁ እኩሁን ወደ ወደፊትዎች መናር በሉ

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፧ Even if you are a king or a ruler, what are you worth? **፨** Is it not God who created you from non-existence to existence, that you may do his will, abide in his commandments, and fear his judgment? Just as we have made you angry with your servants and have made you govern them, so also is there a God who will make you angry and govern you. **፩** There is a God who will strike you in the same way as you strike people who have sinned, without mercy; and he will cast you down to Gehenna, from which there is no escape for eternity. **፪** Why don't you offer a tribute to God, so that you can whip a servant who is not governed by you and has not brought you a tribute? **፫** Why do you not fear God, your Creator? For, he created you to be loved and feared, and he made you king over all his creation, that you might guard my people in truth.

፬ Judge with justice and truth, as God has appointed you. Do not show partiality to the small or the great. Whom will you fear besides him? And keep his worship and the Nine Commandments. **፭** As Moses commanded the children of Israel, saying, "I

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፧ Lumpkin ends, "what important thing are you?"

፨ The translation of the last sentence is somewhat doubtful.

፩ In place of 'escape', Selassie has 'exits'.

፪ Here, 'tribute' follows Selassie (twice in this verse); another reading is 'gift'.

፫ The translation of this verse is very uncertain.

፬ This is the 1st mention of the 'Nine Commandments' – the Ethiopian Orthodox Church traditionally merges the first two commandments.

፭ It is unclear what the 'water and fire' here refer to.

መ-ስ የእስራኬልን ለቻቻ እንዳከዣው ወደ ቅናም ወደ ገራም እትረድ፡፡ ⁸ ቅሉን ተሰማ አንድ ተእሱትንም ተደርጉ አንድ የምንጋርህን ቅሉን ስማ በበኩር ማረ ወይም በጠልቂ ማረ ወይም በውጭ ማረ አለቻ እያት አንድ ቅሉንም እስማ አንድ የእግዥኬብኩርንም ተእሱትን አደርጉ አንድ ማን ያመጠልቻል እንዳቻል፡፡

⁹ ስምች አደርጉት አንድ ዓገመናም ወደ ስማይ ወጥቶ ያቻን የእግዥኬብኩር ቅል ማን ያመጠልቻል እንዳቻል በኩህ ለታስተምሬት በቻህ ለተመջወጥበት እናም የእግዥኬብኩር ቅል የቀረብ ነው፡፡ ¹⁰ መጽሐፍንም ካልስማኩው ፈጣሁ እግዥኬብኩርን አልስማኩውም አገንም ካልጠበቃ እስን አልወደድኩውም ተእሱትንም አገልጻሆም፡፡ ¹¹ እንተም ለዘላጊለሙ ወደ ገንዘም ተገባ አንድ አሉሁ ተእሱትንም ካልወደድሁ በውጭት ተጠበቃቸው አንድ ካወገናቸሁ ሆነ ለይቶ ያከበሩ ያገኙሁ የእግዥኬብኩርንም ፈቻድ ካለደረግሁ ለዘላጊለሙ ወደ ገንዘም ተገባ አንድ አሉሁ፡፡

¹² ካሁዳ በገዢ አደረጋሁ የፈጻሚ መንግሥትን የሰጠው የፈጻሚሁን ስም እያስበከ በውጭት በሚገባ ወገኖችን ተገባ አንድ በውጥቶችም ሆነ ላይ አነጋሁ፡፡ ¹³ እንተን ካበደለሁ ለወቻ የምትገኑቸው እኔ የእግዥኬብኩርን ሆኖ እያስበከ የምትጥርጉውም እኔ ለበኩር እንቀተሁ በሚገባ የምትፈጻሚነት እኔ፡፡

have brought you water and fire; stretch out your hand wherever you wish; do not turn to the right or to the left.” ⁸ Hear the words that I speak to you, that you may hear his voice, whether on the other side of the sea or the river, and do my commandments, lest you say, “Who shall bring me to you, that I may hear his voice and do his commandments?”

⁹ Behold, the word of the LORD is near, that you may teach it with your mouth, and that you may keep it in your hand, lest you should go up to heaven and say, “Who will bring it down to me?”

¹⁰ If you do not listen to the Book, you have not listened to God, your Creator; and, if you do not keep his law, you have not loved him and have not kept his commandments. ¹¹ You too will go to Gehenna forever; and, if you do not love his commandments, who has set you apart from all your people, so that you may keep them in truth, and if you do not do the will of God, you will go to Gehenna forever.

¹² He has made you king over all his people, so that you may rule his people in truth and honour, remembering the name of your Creator, who created you and gave you the kingdom. ¹³ There are those who beat those who wrong you, and there are those who forgive while thinking about the work of God, and there are those who judge them well, with their minds open.

⁸ The ‘sea’ and the ‘river’ here are not specified.

⁹ In place of ‘bring it down’, Selassie has ‘lower the Word of JAH’.

¹⁰ The ‘Book’ is, presumably, the Torah.

¹¹ The repetitive nature of this verse is no doubt intended as emphasis.

¹² Selassie has ‘crowned’ in place of ‘made’.

¹³ Another, more literal translation for the end of the verse is, “those who judge your heart with justice.”

14 በፈተሱም በተከራከሩ ገዢ ዓት አይተህ አቶችን ባዕር
ሁለንተናዋ ያንተ ገዢዎን ደተና የጠኢትናውን ስው ተዋሪው
ንጋድናን ስው ተበደለው በንድ ማማለች አቶችበል፡፡
15 ፈቃድን ከደረግህ እግዢአብበር በዚህ ዓለም አመንሱን
የበሳራጋ በታሳባነው ግን አመንሱን ያሳንሰዋል፡፡

16 ከምትህ በጃሳ እንዳቻለሁ በትም በሆን ክኩም በሆን
በመራኑው ሆኖ ሆኖ በፈቻ ቁመህ እንዳቻመረመር አስቦ፡፡
17 በት ሆኖ በተመራ ደንብ ነገሱች በሚኖሩባቸው በርሃን
በመሳባቸው በት በገነት በመንግሥት ስማይ ተናራለሁ፡፡
እግዢአብበር የትትነትህን ሥልጣን አያፍርምና ክኩ ሆኖ
በተመራ ግን ክኩምች ነገሱች በሚኖሩበት በስልሳ በገንዘብ
ቻናራለሁ፡፡ **18** እንተ ግን የመፈራትህን ነገነት ሰጠቻቸው
ሽልማት የተስቀለ ጋዜ መርሆንም የየህ ገዢ ፈረሰቻንም
ከመልጣንህ በታች ያለ ምርመቻቸውንም ነገረትንም የሚመቱ
በፈተሱ በበገና የሚጠወቂትን ስዋችን የየህ ገዢ፡፡ **19** እንተ
ገን ይኩንን ሆኖ የየህ ገዢ ልቦሁን ክኩ ክኩ ተደርጋለሁ
ከሚደ ልቦናህንም ተጠናለሁ ይኩን ሆኖ ክብር የሰጠው
እግዢአብበርንም አቶሰበውም ነገር ግን ይኩን ሆኖ ተወ
ገለሁ ገዢ እንተ የምትተወው አይደለምን፡፡ **20** የገመሆን
ሻመት ልጠመህ ተል በለሆና ትትነትህንም ለለለ

14 Do not show partiality when they argue before you. The whole earth is yours, and you shall spare the wicked man; but do not take a bribe to wrong the innocent man. **15** If you do his will, God will prolong your life in this world; but, if you displease him, he will shorten your life.

16 Think about the resurrection after death, when you will stand before him and be judged for all your deeds, whether good or bad. **17** If you do good deeds, you will live in Paradise, in the kingdom of heaven, in a house filled with light, where good kings live. God is not ashamed of your power. However, if you do evil, you will live in Sheol, the Gehenna where evil kings rule. **18** But, when you saw your fearsome majesty, your warriors, your hanging shield and your spear, your horses, and your troops under your command, and the people playing harps before you, **19** and when you see all this, you lift up your heart and harden your heart, and you do not remember God, who has given you all this glory, but you say, "Give up all this," they aren't you the one who gives up? **20** For, you have completely neglected the appointment of the one who appointed you, and he shall give your lordship to another.

¹⁴ For 'the innocent man', Selassie has 'a clean person'.

¹⁵ In place of 'prolong your life', Lumpkin has 'multiply your era'.

¹⁶ Selassie has 'examined' in place of 'judged'.

¹⁷ For 'Paradise', Selassie has 'a Garden'.

¹⁸ The meaning of 'hanging' (here following Selassie) is uncertain.

¹⁹ In place of 'harden your heart', Selassie has 'firm up your collar of reasoning'.

²⁰ Another reading for 'lordship' is 'authority'.

ይሰጥዋል፡፡ ²¹ ይንገት ወቻ ይመጥብቃልና በትንሣኑም ገዢ
ኋርድ ይደረጋልና የሰውም ሥራ ሁሉ ይመረመራልና ፊልም
ተመራምር ይደረዳለሁል፡፡

²² የዘሱን ዓለም ካገኘታት የሚከበረቻው የለም እርሻ
የወንት ደኝ ስለሆነ በፍርድ ገዢ ይጋና ባለጋር አንድነት
ይቆማለና፡፡ የዘሱ ዓለም መካንጋት የሚመከበት ከወዳቻው

ይመድቻል፡፡ ²³ ፋርድ የተዘጋጀ ነው ካፍሰም ተንቀበቀበለች
የዘሱን ገዢ የጋጥናን የገድቻን ሥራ ይመረመራል፡፡

²⁴ የሚመረመውም የለም፡፡ ስት ለመውለድ በደረሰት ገዢ
በመደግም ያለ ተንስ ለመውለድ በደረሰ ገዢ ማገዢናን
ለመከልከል አንዳቻች ምድርም በርድ ሌይ ያለ አዲሱዋን
መከልከል አትቻልም ተመልከለች፡፡

²⁵ ይመናዋቻም እግዢኤብኑስ ወዳዘዣቻው በታ ወሰድው
አንዳያዘመ፡፡ በኋምን መከልከል እንዳቻች
የእግዢኤብኑስም ቅል ሁሉን ካለመኖር ወደ መኖር አምጥቶ
ፈጥሬታልና ደግመናም የእግዢኤብኑስ ቅል ሁሉን ወደ
መቋበር አግብቶታልና እንዳሁሆም ሁሉ የተንሣኑ ገዢ
ከደረሰ በጃለ የምቱ ስወች እንዳይከው መሆን አይቻልም፡፡
²⁶ ከእግዢኤብኑስ እንደበት በሚመጥ ቅል ነው እንዲ ስወች
የሚደን በእሁዳ በታ አይደለም በለው መሆኑ እንደ ተናገረ
ደግመናም የእግዢኤብኑስ ቅል ስወች ሁሉ ካመቋበር
የሰነድዋል፡፡

²¹ Death will come to you suddenly; and, at the resurrection, judgment will be made and all of man's deeds will be examined and judged.

²² No one respects the kings of this world; for, he is the true judge and, in the judgment, the poor and the rich will stand together. The crowns of the princes of this world will fall, in which they boast. ²³ Judgment is ready and the soul trembles. At that time, the work of the wicked and the righteous will be examined.

²⁴ There is nothing hidden. When a woman is about to give birth, and when she is about to give birth without a foetus in her womb, she responds, just as the earth cannot withhold its host from her, so the womb cannot withhold its host from her.

²⁵ And the clouds cannot stop the rain from falling, nor can they stop the rain from falling where it was commanded, and the word of God has brought all things into existence from non-existence and has brought all things into the grave again, so it is impossible that the dead will not rise again after the time of resurrection has come.

²⁶ As Moses spoke, saying, "Man shall not live by bread alone but by every word that proceeds from the mouth of God." Again, the word of God will raise everyone from the grave.

²¹ Selassie ends the verse, "he shall totally investigate and judge upon thee."

²² In place of 'princes', Selassie has 'nobles'.

²³ For 'ready', Selassie has 'prepared'.

²⁴ For the 2nd instance of 'the womb', the Amharic text has just 'it'.

²⁵ The repetition of 'stop the rain from falling' is possibly a dittography.

²⁶ Cf. Dt 8:3 & Mt 4:4.

27 እነም የምቻ ስምቶ በእግዚአብሔር ቅል እንዳነዱ ተወቂ፡፡
28 መካንንተና ንገወቻት ስለሚሆን ፍቃድን ስለሚያደርጉ
ስምቶ ደገመኩም እግዚአብሔር በዳግም አገል እንዳህ አለ
ለጥሩት የሚችበባት ቅን ደርድልና ፍርድ በሚፈረደበት
ቅን እገዚቻውም በሚሰነካልበት ገዢ ተበቂው አጠሩቻቸዋለሁ
አለ፡፡ **29** ደገመኩም እግዚአብሔር ፍርድን የሚያውቁ
ስምቶን ሂጋሪቶሁ እግዚአብሔር እኔ እንደ ሆንሁ እኔ²⁷
እንደገዳል እንዳድን እውቀ እውቀ አገኘቸው፡፡

30 በመከራው እቅዱኩሉሁ ይቀር እለሁሁ ወደ ለአል
አውርዶሉሁ ደገመኩም ወደ ገንት እውጧሉሁ ከሥልጣኝም
የሚያመልጥ የለም አገኘቸው፡፡ **31** አገንና ስላልጠበቀ
መካንንተና ንገወቻት እግዚአብሔር እንዳህ አለ ምድራዊ
መንግሥት ተለፈ ነውና ከዚት አስከ ማታም ደረሰ ያልፏልና
ዘለዓለም ዓንቶ ወደሚኖር ወደ መንግሥት ስማይ ተገብ ብንድ
ሥርዓቱን አገንና መበቀ አለ፡፡ **32** እግዚአብሔር ዓድቃን
መጥሩቱ ለከብር ታተክንናም ለመከራ ነውና ታጠአተቻቸውን
የገኘቻቸላ ዓድቃንን ግን የከብርል፡፡ **33** ፍቃድን የለደረሰ
እውን ይሻረዋል ፍቃድን የደረሰ ለውን ግን ይሻመዋል፡፡

27 Behold, it was known that the dead are raised by the word of God. **28** And, concerning those who do his will, who will be princes and kings, God again says in the law, “For, the day of their reckoning has come, and I will rise up and destroy them in the day of judgment; and, when their feet stumble, I will destroy them.” **29** Again, God said to those who know his judgment, “Know that I am the God who created you, and that I can kill, and that I can save.”

30 I will destroy him in the tribulation, I will say, “Let him go.” I will bring him down to Sheol and bring him up again to heaven. No one will escape my power. **31** Because the princes and kings did not keep the law, God said, “Keep the law, that you may enter the kingdom of heaven, which will last forever; for, it is the ruler of the earthly kingdoms, and they pass from morning to evening.” **32** God calls the righteous to glory and the sinner to misery, but he honours the righteous. **33** He will remove the one who did not do his will, but he will appoint the one who did his will.

²⁷ For the opening ‘Behold’, Selassie has ‘Check’.

²⁸ It is not certain if the Amharic word translated ‘feet’ is singular or plural.

²⁹ For the pronoun, ‘I’, Selassie uses the Rastafarian term, ‘I-man’.

³⁰ In place of ‘heaven’, Selassie has ‘the Garden’.

³¹ The last clause refers to the ‘earthly kingdoms’.

³² Literally translated, the verse ends, “but he honours the sinner and the righteous.”

³³ Selassie has ‘dismiss’ in place of ‘remove’.

መቋብያን፡ ቁጥጥዋ፡ ተ

1 የምቱ ለምቻ የሚከመበትን ካር ለማኝ ለንገር ተከልን
ይተከለለ ይለመልማለ ወይንም እረግ የወጣል እግዥአብዕር
ፁራውን አምኑበት አልበት የመዋል ከስ መቻ ይተለለ፡
2 ይቻ የተከለከት ተከል ታናሽ እንደ ካሬቻ ሆኖ ማደቻቸን
ፁራና ቁጥልን እንደወጣቻ አስተውል፡ **3** እግዥአብዕር
ከመረቻና ከዚ ከሠራቱ ለርወን የመዋል፡ **4** እንጂቻቸን
ገን ከእሳትና ከነፃነ ይመግባቸዋል ለር ለቁጥል ወቻን
ታጠማለቻ መረቻም ለእንጂቻቸን ድናትን ተስጠማለቻ፡
5 እግዥአብዕር የፈጻሚውን ነፍስ ዓገን በመከከለቸው ፍራና
እንደያሬና ያደርጋል የምቱ ለምቻም መንማት እንደወሁ
ነው፡ **6** ነፍስ ከሠራ በተለያቻ ገዢ እየሬስ ሆኖልና
ከመረቻና ከዚ ከነፃነ ከእሳት ካሬቱ በአርሱት ነፍስትን
ሰብሰብ አለ፡
7 መረት ባከርድ ዓገን በበከርድዋ ዓገታ ዓረቻ መረቻንም
ሆነቻ ወሃ ባከርድዋ በበከርድዋ ዓገታ ዓረቻ ወሃ ሆነቻ፡
8 ነፍስ ባህሪም በበህሪም ይገታ ዓረቻ ነፍስ ሆነቻ እሳት
በበህሪም ይገታ ዓረቻ የሚጥቅ እሳት ሆነቻ፡

1 MEQABYAN 8

1 Listen to what the dead will say when they are raised. They plant a plant and it grows, or they make a vine, and God brings forth its fruit [*'imhibe 'albo*] and they shall drink wine from it. **2** Notice that that planted plant, which was small, has now sprouted fruit and leaves. **3** God gives its roots water both from the earth and from the waters. **4** But he nourishes its wood with fire and wind, and the roots water the leaves, and the earth gives strength to the trees. **5** But the soul that the LORD created makes them bear fruit amidst them - and dead persons arising are likewise. **6** When the soul separates from the body, it goes on its own, so he said, "Gather souls from the four elements of earth, water, wind, and fire."

7 But the nature of the earth remained steadfast, and the nature of the water remained steadfast, becoming land and water. **8** The wind, having remained steadfast in its nature, became the wind. The fire, having remained steadfast in its nature, became a

1 MEQABYAN 8

1 Selassie notes that the meaning of the words **አምኑበት አልበት** (after 'its fruit') is uncertain and just transcribes them as '*imhibe 'albo*'.

2 In place of 'Notice', Selassie opens with 'Understand'.

3 Selassie ends with a singular noun, 'water'.

4 For 'strength', Selassie has 'firmness'.

5 The meaning and context of this verse (here loosely following Lumpkin) is unclear.

6 Selassie has 'Natures' in place of 'elements'.

7 After 'steadfast' (twice in this verse), the Amharic text adds 'in its nature' - but this repetition is redundant in contemporary English.

8 In place of 'burning', Selassie has 'hot'.

٩ እግዢአብዕር ከሠራ የለያት ነረሰ ጉን ወደ ፈጻዬ
ተመለሰች በወደደ ገዢ ከሠራ አዋቅዬ እስከ የንግድ ይረሰ
በወደደው በታ በገነት የናይቻል፡፡ ١٠ የልቻችንን ነፍሰች
በብርሃን በታ በገነት የናይቻችዋል የሚጠናችች ነፍሰችን ጉን
ያመቀችው በንድ እስከ ወደደበት ሂዢም ይረሰ በጠለማ በታ
በስላል የናይቻችዋል፡፡ ١١ ተስቦሰቦው እንድ አካል ይሆኑ
በንድ እግዢአብዕር ነበሩ ስትቅኬልን ከሬቱ ማቆዘን
ነፍሰችን ጥሩ አለው፡፡

١٢ እንዲሁ በሉ ባንድ ቅል በተናገረ ገዢ ነፍሰች ከሬቱ
ማቆዘን ተስቦሰቦ፡፡ ١٣ ውጤ ባከርደም ለምላሽን አመጣ
ዳግማማች እሳት ባከርደ አሳተን አመጣ፡፡ ١٤ መሬት
ባከርደም ደግማማው መሬተን አመጣ ነፍሰ ባከርደም ነፍሰን
አመጣ፡፡ ١٥ እግዢአብዕርም ነፍሰን ከናይቻት በታ ከገነት
አመጣ ባንድ ቅል ተስቦሰቦ ተንማኬም ተደረገ፡፡
١٦ ደግማማች ባንተ በንድ ያለ ምሳሌን አሳይሱሁ ቅት
ይመናል ተተኩሉሁ ሌሎች ይናገል ከመጀታሁም ተነሣሉሁ
እንተ ጉን በተኩሱ ገዢ የምትሁ ምሳሌ ነው፡፡

١٧ በነቻሁም ገዢ የመካማትሁ ምሳሌ ነው ማለማ ስናድቻዋልና
ሁለንተናው ማለማ የሆነ ስው ሆሉ የሚተኩበት ሌሎች ጉን

burning fire. ٩ God did not separate her from the body, but she returned to her Creator, and he placed her in Paradise in a place he pleased until he reunited her with the body and raised her up. ١٠ He places the souls of the righteous in the house of light in Paradise, but he places the souls of the wicked in the house of darkness in Sheol until he wants to bring them out. ١١ God told the prophet Ezekiel to call upon the four winds of the heavens so that they might gather together and become one body.

١٢ When he spoke, the winds gathered from the four corners.

١٣ The nature of water brought forth light, and again the nature of fire brought forth darkness. ١٤ The nature of the earth brought forth earth, and the nature of the wind brought forth wind.

١٥ And God brought the soul from where it had been placed, from Paradise; and, with one word, they were gathered and resurrection took place. ١٦ Again, I will show you a parable that is like you: The day dusks, you lie down, the night dawns, and you rise from your bed; but, when you sleep, it is a parable of your death.

١٧ It is a symbol of your awakening when you wake up; for, darkness has covered them; but the night, when everyone (whose

⁹ The referent of the feminine pronouns in this verse is the soul (if we follow Selassie, and cf. v. 10).

¹⁰ In place of 'Paradise', Selassie reads 'a Garden'.

¹¹ Selassie has 'limb' in place of 'body'.

¹² The translation, 'from the four corners', is uncertain.

¹³ For 'light', Selassie has 'verdure'.

¹⁴ Note that 'earth' and 'wind' can refer to either the elements or the physical aspects thereof.

¹⁵ In place of 'Paradise', Selassie reads 'a Garden'.

¹⁶ For 'parable' (twice in this verse), Selassie has 'example'.

¹⁷ The Amharic text lacks 'whose bodies are dark', here (loosely) following Selassie.

የዚህ ዓለም ምሳሌ ነው:: ¹⁸ መለማ የሚወገድበት በዓለም-ም
ሁሉ በርሃን የሚሆንበት ስወ-ም ተነሸቶ ወደ እረሻው
የሚመግሬበት የወ-ት በርሃን ግን የምቱ ስወች ምሳሌ ነው::
¹⁹ ስወ- የሚቻልበት ይህች መንግሥት ስማይም እንደሆነ
ናት የምቱ ስወች ተንሣኤ እንደሆነ ነው ይህ ዓለም ተለፈ
ነው-ና የለለቱ ምሳሌ ነው:: ²⁰ የወ-ም ምሳሌው-ን በዕቃይ
እናደ በሉ እንደ ተናገረ ብዕይ በወጣ ገዢ ያበራልኝ
የመንግሥት ስማይ ምሳሌ ነው:: ²¹ እኔ በዚህ ዓለም ብዕይ
እንደሆነ እስ- ከርስቶስም በመማ ገዢ ተከሰለ በሚሆን
በመንግሥት ስማይ እንደ ብዕይ ያበራ የማይገባ ብዕይ
የማይጠናም ፍ-ና እኔ ጉኑ በደልኝ እስ- እግዢአብዕር
በርሃንዋ ነው::

²² የማመና-ም የምቱትን ስወች ልጥቶ ያስነበቻዋል
ከምትክራው እንተም ከምትድንበት ከምግባህ ያማመና-ም
እንደት ምሳሌ አመጣለሁ የስንደም ቅንጧት በሆነ
የተበለም ቅንጧት በሆነ የምስርም ቅንጧት በሆነ በምድር
የሚከራ የሰው-ም ዘር ሁሉ ከልፈረሰ ከልበለበስ የሚበቻል
የለም:: ²³ እንደምታየው እንደ ስወ- ሥራ በፈረሰው
በበለበው ገዢ ግዘዘን ከቀርባቱ ጉራ መራት ይበላዋል::

²⁴ ግዘዘናም መራት በበላው ገዢ የቅንጧት ስባትና የህል
ሆና ይበቻል እግዢአብዕር እንደ ወደደ አናም የያዘ ነፋስን

bodies are dark) sleeps, is a symbol of this world. ¹⁸ The light of the morning, when darkness is dispelled and light becomes the whole world, and where man rises and goes to work in the field, is a parable of the dead. ¹⁹ This is the kingdom of heaven, where people are renewed. This is the resurrection of the dead. This is the example of the night; for, this world is in charge. ²⁰ And David said, "He set the parable by the sun." For, the sun shines when it rises and it is a parable of the kingdom of heaven. ²¹ Today, just as the sun shines in this world, so when Christ comes, he will shine like the sun in the new kingdom of heaven; for, he said, "I am the unfailing sun, the unquenchable light." He is God's light.

²² And he will raise the dead again quickly. And I will give you another parable about your food: whether it is a grain of wheat or a grain of barley or a grain of lentils, or any seed of man that is sown in the earth, it will not sprout unless it is broken down and rots. ²³ As you can see, just like human flesh, when it decomposes and rots, the earth eats its substance along with its skin.

²⁴ And, when the earth has eaten the grain, it grows as much as a seventh of a grain. And the LORD gives a wind that brings rain as

¹⁸ The 'parable of the dead' here most likely refers to resurrection (cf. v. 19).

¹⁹ For 'this word is in charge', Selassie has (conjecturally) 'this world is passing'.

²⁰ It is not clear where David's quote comes from.

²¹ In place of the 1st instance of 'light', Selassie has 'Torch'.

²² Selassie has 'example' in place of 'parable'.

²³ For 'substance', Selassie has 'stoutness'.

²⁴ The meaning and significance of 'a seventh of a grain' are unclear.

ይሰጣል ለርም በምድር ገዢ በቅሳ ቅጠልን ታወጣለች፡፡
25 እርዳም ካፈረሰች ካበሰበች መባቀል አትቻልም ካበቀለች
በቻ ገን በዚ እርከር ታወጣለች፡፡ 26 ገደጋ ለዘይ
ለዘርዘሩም በእግዥአብዕር ፈቻ ፍራ ይሰጣዋል ግዥናንም
ገለጋ ያለበሰውል፡፡ 27 የዘረኩው ካር ቅንጧቱ እንደበዜ መጠን
እና እንደ በኋና ቅጠል ምርቆና ገለዎው እያቆጠርልሁም፡፡
28 የሚያውቁ ደንቅር አትሁን እርህንም እንደበዜ እና
እንደዘሃሁም ሁሉ የምቱ ለምች የሚገኘውን መነማት እንደ
ሥራቻውም ፍቻቻውን እንደቀበሉ እስከ፡፡ 29 ስንደ
በትዘረው ገበደ ሆኖ ሆኖ በትዘረው ስንደ ሆኖ
እንደይበቀል ስማኝ ለንጻር ደግሞኝም እንደይበቀል ስንደ
በትዘረው ገበደ ተሰበሰበለሁን ፍዥ በትዘረው ተልዥ
ትሰበሰበለሁን፡፡ 30 ከተከልበ ወገን በለስ በትተክል በወተኑ
ለውኑ ሆኖ ይበቀልልሆን ገዥኑ በትተክል ወይን ሆኖ
ይበቀልልሆን፡፡ 31 የሚፈጠውን ፍራ በትተክል የመረጋ ሆኖ
ይበቀልልሆን የመረጋውንስ ፍራ በትተክል የሚፈጠውን
መሆን ይችላዋን፡፡

32 እንደዘሃሁስ ሁሉ የጠኩተኝ በጥጥሏኑ ገዢ ያድቁት
ሆኖ መነማት ይችላልን ያድቁ ለውኑ በጥጥሏኑ ገዢ

he pleases, and it puts forth roots and shoots in the earth. 25 If it is broken and rotten, it cannot sprout; but, after it sprouts, it produces many buds. 26 And according to the will of God, fruit is given to the buds that grow, and he will clothe the plant with straw. 27 You will see the abundance of the seed that you sowed but the ears and the straw are counted for you.

28 Do not be ignorant and foolish, and do not think that your descendants will be multiplied, but that the dead will be raised and will receive their reward according to their works. 29 If you sow wheat, it will not grow into barley. If you sow barley, it will not grow into wheat. Listen, let me tell you, so that it will not grow into wheat again. If you sow wheat, will you harvest barley? If you sow watercress, will you gather linseed? 30 If you plant a fig tree, will it grow into a nut? If you plant an almond, will it grow into a grape? 31 If you plant a sweet fruit, will it grow into a bitter fruit? If you plant a bitter fruit, will it grow into a sweet fruit?

32 In the same way, if a sinner dies, is it possible for him to rise again as a righteous person in the resurrection? And if a

25 The 3P pronouns in this verse are actually feminine.

26 The translation of this verse (here loosely following Selassie) is very uncertain.

27 The translation of this verse (here loosely following Selassie) is very uncertain.

28 Selassie has 'dull' in place of 'ignorant'.

29 The last sentence here follows Selassie and Lumpkin; the Amharic text appears to read, "If you sow barley, will you gather flax?"

30 'Almond' follows Selassie; the Amharic text is uncertain.

31 Though the text is often uncertain, the general sense of vv. 29–31 is clear.

32 Here, the point of the previous questions is addressed.

ቻዕላቻ ሆኖ መነማት ይችላልን ሁሉም እንደሚሸው·
ኩዳዎን ይቀበላል እንዲ እንደ ቻዕላቻ እንደ እችም ሥራ
ኩዳዎን ይቀበላል እንዲ በባለንደሸው· ቻዕላቻ
የሚፈረድበት የለም:: ³³ የደን ብኩላል ለቻቻም
ቀርንጻይይቻንም ያወጣል ልጋጥ ይደርቁል እንዲ የሰማይ
ገናዎ ካልዘለመ ቅጠል እያለመልጥም:: ³⁴ ጉባዎም
የከረምት እናዎ በርሳ ካልወረደ ከሠሩ ይነቀላል::
³⁵ እንደዘለሁም ሁሉ ካለባለከበር ታካዎ የደንንነት መል
ካልወረዳቸው የምቱ ለዋጥ እያነወም::

righteous person dies, is it possible for him to rise again as a sinner in the resurrection? No one will be judged for the sins of his neighbour but everyone will receive what he has done. He will receive what he has done and what his hands have done. ³³ A highland tree is planted and produces tall branches; but it will wither and, if the rain from heaven does not fall, its leaves will not grow. ³⁴ Even a cedar tree, if the winter rains do not fall on it, will be uprooted. ³⁵ Likewise, the dead will not rise unless the dew of salvation descends upon them at God's command.

³³ In place of 'grow', Selassie has 'be verdant'.

³⁴ Selassie has 'summer' in place of 'winter'.

³⁵ For 'salvation', Selassie reads 'welfare'.

መቋብያን፡ ቁጥጥዋ፡ ተ

¹ የደን ተረሱችና የንለበት አውራዱዎች ከእግዥአብዕር
ታዘዥ ይችርታ ነኝም ከልዕዥነቶች ለአውራዱዎችና
ለእንደሰዎች ማርን አያበቃለም፡ ² የእለም ተረሱችና
የገለጻድ ተረሱችና ለማወመኑ ለቦትችና ለፍየለዱ ለፈቃድ
በጥቃሪ በኋ ለተ እንደሰትና ለዋላያዎችና ለተራትና
የለመለመ ቁጠልን አይሰጠም፡ ³ እንደዥሱም ለስተትና
መንቃልን አስቀድም ገንዘብ ያደረጋት ተጠረጋና ወንቃለችና
ከእግዥአብዕር ተዘዥ ይችርታና ጠል አልወረዳለችውም
የምቻ ለወቻ አይነዋም ማጥታ የሚያመልከና ሆኖ የሚያስ
ነገር ወጪው የሚያጠኑ ደማኑና ቁጽሪነም፡ ⁴ ሆኖ
የሚያስና ተንቀሳኔም የሚጠቁለ ለውንም የሚያደረሰ፡
⁵ ከዚያም ወጥተው የሚሰከኑ በማየትችው የሚያምኑ
የሚደንና የእቴና ለወቻም መሰንቀናና ከበደን እያመጠ በገኘም
እየደረናኝ የሚጠቁለችውና የሚዘፍተለችውም
ከእግዥአብዕር ተዘዥ ይችርታ ጠል አልወረዳለችው
አይነዋም፡
⁶ የምቻ ለወቻ በሚናውት ቁርጥ ፍርድ በሚደረግበት ቁን
የሚፈረድባችው አነዥ ተቋው እንዲ ሲሳቁዥን የሚያደን

1 MEQABYAN 9

¹ The highlands and the districts of Gelabue, if God does not forgive them and command rain to fall on them, will not grow grass for the beasts and animals. ² The mountains of Elam and the mountains of Gilead will not yield green leaves to the flocks and the goats that graze, to the pheasants, and to the wild beasts of the field, to the wild oxen and to the wild goats. ³ Likewise, those who have previously made money out of errors and crimes, who are doubtful and criminals, have not received forgiveness and dew from God. The dead do not rise. Demas and Cyprus, who worship idols and practice what is rooted in evil, have lost everything. ⁴ ... and those who dig roots, practice witchcraft, and bewitch people. ⁵ The Medes and Athenians, who have abandoned the law and are worshipping their idols, who come with harps and lyres, and who play and sing to them, will not rise until the dew of forgiveness descends upon them by the command of God.

⁶ These are the ones who will be judged on the Day of Judgment when the dead will be raised. Those who save themselves by

1 MEQABYAN 9

¹ It is not clear what the 'districts of Gelabue' are.

² The meaning of the word/phrase translated 'pheasants' is uncertain.

³ For 'Cyprus', Selassie and Lumpkin read 'Qophros'.

⁴ It is unclear what the practice of digging roots refers to.

⁵ In place of 'lyres', Selassie has 'drums and violins'.

⁶ For 'will be led astray', Selassie has 'err'.

በቻ የሚሰነኑ ስምች በጥያቄቸው ይሰታል፡፡
፭ አንተ ልቦ በከና ደንቆር የምቱ ስምች የሚያኅው
ይመስልሆናን፡፡ ፮ መታን ለኢዋብት በመለከከት አላቹ
በቅድስት ማካኤል አንደበት መለከት በተነኩ ገብ ስትኩ
በመቻብር አቶችርምና አንዳህ ያለ ንብር አታስቦ፡፡
፯ ከረፍቶችና ተረጋቶች ይተከከላለ ጥርጉያ ገዳናም ይሆናል፡፡
፱ ለሥርዎች ሁለም ተንሣኤ ይደረጋል፡፡

their own deeds will be led astray by their idols. ⁷ You ignorant people; do you think that those who died will never be resurrected? ⁸ Do not think of such things! For, when the Chief of Angels, Michael, blows the trumpet, you will not remain in the grave without being raised. ⁹ Hills and mountains will be levelled and become paved roads. ¹⁰ There will be a resurrection for all those of flesh and blood.

⁷ Another possible reading is, “Do you think that those who died in the wilderness of Cana will never be resurrected?”

⁸ A more literal reading of ‘Chief of Angels’ (following Selassie) is ‘Saint’.

⁹ In place of ‘paved roads’, Selassie has ‘a clear path’.

¹⁰ For ‘those of flesh and blood’, Selassie has ‘fleshy ones’.

መቁብጥን፡ ቁጥጥቅ፡ ፪

¹ ካር ጥን እንደህ ካልሆነ የቀድመ ለምቻ ከአዲም ጭምር
ከበትና ከአበል ከበምና ከኋገ ከይሰቅና ከአብርሃም
በየሰኞና ከየዕቅብ ከእርንና ከመሰም ጭምር በአበቶችው
መቁብር ይቀበሩ በንድ ነው እንዲ በሌላ በታ ይቀበሩ በንድ
የልወልዶ ለምንድነው፡፡ ² በተንሣኤ ገዢ ከዘመዕችው ገዢ
እንደነት ለነዱ አይደለምን አጥንቃችውን መሬት
ከሚያመልከ ከከፋዕቻ ከእረማው-የንም አጥንት ገዢ
እንዳይቀበር አይደለምን በሌላ በታ ይቀበሩ በንድ ያልወልዶ
ለምንድነው፡፡

³ እንተ ጥን እልፅ እልፅ ሆነው ባንድ መቁብር የተቀበሩ
ስውነታችውም የፈረሰ የበሰበ የምቱ ለምቻ ከምቱ በንድ
እንደነት ይነሳለ እያልህ ለበተኞን አታስተ፡፡ ⁴ ወደ
መቁብርም ባየህ ገዢ እናች መለ መሬት አይገኝም የምቱ
ለምቻ እንደነት ይነሳለ እያልከ በልበተኞን ይጋቀርና ይህንን
ተናገሸለሁ፡፡ ⁵ እንተ የዘረሰው ካር አይበቃልም ተከለሁ
እንተ የዘረሰው ካር ሰንኩ ይበቃላል፡፡

⁶ እንዳሁሆም ሁሉ እግዢአብበር የዘረቻችው ነፍስተ ልጥነው
የነሳለ እስ ለውጭ በውጭ ካለመኖር ወደ መኖር አምጥቶ
ፈጥረቻልና በምታድን ቅሉ ልጥና ያስነማችዋል ማስነማችን

1 MEQABYAN 10

¹ However, if this is not the case, why did the ancient people not want to be buried somewhere else, from Adam, from Seth, from Abel, from Shem, from Noah, from Isaac, from Abraham, from Joseph, from Jacob, from Aaron, and Moses, but to be buried in the graves of their fathers? ² Why didn't they want to be buried somewhere else, so that they wouldn't be buried with their relatives in the resurrection, and their bones wouldn't be counted with the bones of the wicked who worship idols and pagans?

³ But do not mislead your mind by wondering, "How can thousands of people buried in one grave, their bodies decaying and decomposing, ever rise again after death." ⁴ And, when you look at the grave, you will not find a handful of earth. You will think this in your heart of ignorance, saying, "How can the dead be raised?" ⁵ Do you say that the seed you sow will not grow? Even the seed you sow will grow.

⁶ In the same way, all the souls that God has sown will quickly arise. In truth, he created man out of non-existence into existence, and he will quickly raise them up with his saving word, and he

1 MEQABYAN 10

¹ The order of the 'Patriarchs' listed here, and the names included, seems somewhat arbitrary.

² At the end of this verse, Lumpkin (following Selassie) adds, "For, what is it that they didn't love that they might be buried in another place?"

³ For 'decaying and decomposing', Selassie has 'demolished and rotten'.

⁴ The literal translation of 'think' is 'say'.

⁵ Another (possibly more literal) translation of 'grow' (twice in this verse) is 'germinate'.

⁶ For 'raise them up', Selassie has 'arouse them'.

አያዘገም፡ 7 ደንመኝም ከመኖር በምት ወደ መቋብር
መልሬታልና ደንመኝነ ከምት ወደ ስይመት መመለስ
አይችለውምን፡ 8 እግዥአብዕር ማዳን ማንማት ይችለዋል፡

will not delay in raising them up. 7 And, since he returned from life to the grave in death, how can he not return from death to life again? 8 The LORD is able to save.

⁷ The referent here appears to be God (i.e., Christ).

⁸ The word used for 'the LORD' here is እግዥአብዕር.

መቋብያን፡ ቁጥጥቅ፡ ገዢ

**1 አርጥን በኩቻ አምባዎችም ይረስ እግዥአብዕር እና የ
ከኩታችው በእኩታችውም እና ወሩት ሥራ ፍዴዎን
አምጥቶባችዋና በእድምያስና በማብራሪ መጥቶ
የሚያመለከ ስምቻ ያን ገዢ ይዋረዳለ በአጥቢነታችው
በወሩት እስከያረሱም ይረስ ባልተውት ስለ መጥቶችና ስለ
ከኩታችው የሚፈርምባችው እግዥአብዕር ቅርጫልና ሲደናና
በዚህ ያለቁሳለ::**

2 Եռակիցն տօնեածն յաստեց ՈՅ արդեզր
ՈԼԱՄՈՒՆ ՈԼԱԿՍ ՆՈՅ ԱՊԱՀՈՒԾ ԴՈՓՈ ՅՈՒԿԵՎԱ
ՈՎԱՐԵՔՎՈ ՈՆՊԱՀՈՒԾ ԴՆԿՈ ՑՆԵՎՈ ԱԼԳԵՔՄՈ
ՔԵՄ-ՔՐՈ ԱՔ-Ք ԱՃ-Ք ԵՂԵԴՓՈՂՈ: **3** ՆՈՐԴԵ
ՈՄՄԵԶԱՆ ՈՒՖՈ ՈԶՈՒ ՑՆԵ ԴՀԵ ԱՆՑ ՈՒՈՒ ՈՒՈՒ
ՖՈՐԵԴՆ ՈՒՄԱԼԻՒ ՑՆԵ ԱԼԳԵՔՄՈ ՄԱ-ԵՆ
ՈՄԴՆԱ-ՊԴ ԵԱ ՔՀԱՐԴՈՆՔ ԵՌԵ ԵՂԵՊՈ:

4 የዘ.ምን ገ.ኤ እግዥኤብዕር በባክር ተበብ ይመረምሬታል
በአገኗናቸው ከመን በዋጋቸው ስጠኑቸው ሆነ ተበቅለ
የጠኑቸው ከቆንቻቸው ከመን ይምር እስከታረቸ ይረስ
ሻጠኑት መሆኑቸው አልተወቻም፡፡ **5** በሻጠኑቸው
ገንተው እንደ የኩ እንደ ቅድመ አበቃቸ ወደ መቋብር ገበታል

1 MEQABYAN 11

¹ Hermon is destroyed, and her towers are broken down. The LORD has punished them according to their wickedness and the work of their hands. The idolaters of Edom and Zebulun will be humiliated at that time. They will mourn over their idols and their wickedness, which they have not abandoned even to old age. Sidon and Tyre will mourn over their idols and their wickedness.

2 Because they have committed sin, debauchery, and whoredom, and have worshipped idols, the LORD will rise up and destroy them; and the daughters of Judah will be disgraced, because they have not kept the commandments of the LORD their Maker.

³ Jerusalem's sins will be revealed when the dead are resurrected; for, she did not abide by the Nine Commandments and worship, but rather by killing the prophets and living in pleasure.

⁴ At that time, the LORD will examine her in his natural wisdom and destroy her for all the sins she committed in her childhood. From the time of her beauty until she was old, she did not stop sinning. ⁵ Like her fathers who persisted in their sins, she went to the grave and turned to dust; and he will rise up and destroy

1 MEQABYAN 11

¹ In place of 'towers', Selassie has 'fortress'.

² The word used for 'the LORD' here (twice) is እግዥእብዕር.

³ On the 'Nine Commandments', see #7:6.

⁴ For 'childhood', Selassie has 'infancy'.

⁵ Selassie has 'demolished' in place of 'broke'.

ትበያ ማንኛ የእግዥናብኩርንም አካል ያደረሰ ስወቻን
በተንሱ ገዢ ተበቃለ ያጠኑቸዋል፡፡ ⁶ የአጠቃው ማደረያ
ልበናቸው የሰዳም አካል ማደረያ ሆነ በለ መብት ስለነርሳቸው
ተናገድልና ይፈረድባቸዋል፡፡ ⁷ ወገናቸውም የገምሮ ወገና
ነው አጠቃውም የሚያጠኑ ነው ለረቃውም ክኩ ነው፡፡
⁸ አጠቃውም የሚያጠኑ የባብ መርሃ ክዘውም ክንድ
የሚያጠኑ የፋናት መርሃ ነው፡፡

those who broke God's law at the time of the resurrection. ⁶ And they will be judged; for, Moses spoke of them, saying, "The dwelling place of their law has become the dwelling place of the law of Sodom." ⁷ Their people are like those of Gomorrah, their laws are destructive, and their deeds are evil. ⁸ Their law is the poison of the snake that destroys, and the poison of the viper that destroys alongside it.

⁶ Some transpose 'and they will be judged' to the end of the verse.

⁷ Selassie ends, "and their work is evil."

⁸ The exact meanings of the words translated 'snake' and 'viper' (following Selassie) are uncertain.

መቋብጥን፡ ቁጥጥዋ፡ ፊል

1 የእ.የኩ.ለም ላይ ይህ ችልትኩ እንደ ገምሬና እንደ
ስለም ችልት ነውና የእ.የኩ.ለም ላይ በነበረ የተነገረ
መከራኩ ይህ ነው፡፡ **2** መከራኩም እንደ ገምሬና እንደ ስለም
መከራ ነው የእግ ማደረግ ለተናቸውም በገመትና በትልብት
ዶና፡፡ **3** ያለገመትና ያለትልብት እናም በቀር ያለቻልትኩ
የለበደል የስው ደም ከማፍስስና ከመቀማት የፈጻቸቻው
የአገል.አብበርንም ስም ከመዘንጋት በቀር የእግ ለበና
ማደረቸው በሚለመልም ገዝብ የይቅርታና የትክክትና እናም
ከልተናቸው አልዘዝመም፡፡

4 ከዚፋ ሥራቸውና ከማያቸቻው በቀር ልማረቸው
አገል.አብበርንም አላውቀም በእቻቸውም ሥራ ይለቻዋል
በወንድና በከብትም ይሰናናል፡፡ **5** የሚጠር እንዲያየ ዓይን
ለተናቸው ተወጋልና እንዲይሰሙ አገል.አብበር የሚመደው
ፈቻቸም እንዲያደርጉ ይጋቸውም ይንቀጽልና በሥራቸው
አገል.አብበርን አላውቀም ለተናቸውም እናም ስለም እግ
ማደረግ ነው፡፡ ወገናቸውም የጠራው ፍጋን የሚያደርግ የገምሬ
ውደን ወገን፡፡

6 ከተወራበት ቅን ይምር በርማናን ወንታልና መመራቸው
በተፋት አመን ሆኖልና ሥራቸውንም በመረምሩት የሚገልል

1 MEQABYAN 12

1 This is the calamity the prophet spoke of, O son of Jerusalem; for, your sin is like the sin of Gomorrah and Sodom. **2** And your suffering is like the suffering of Gomorrah and Sodom, the dwelling place of the law, where hearts were hardened by fornication and pride. **3** Without the fame of fornication and pride, without sin and injustice, without shedding and avenging human blood, and without forgetting the name of their Creator, God, their heart of law and their dwelling place, forgiveness and humility did not rain on them.

4 They do not know God their Maker, except in their evil deeds and their idols. They delight in the works of their own hands and lust on men and animals. **5** They have not known God by their deeds; for their eyes have been blinded, and their hearts have been deaf, so that they cannot see the mystery, and their ears have become dull, so that they cannot do what God wants them to do. Their hearts are like Sodom, the dwelling place of the law. Their people are the vines of Gomorrah, which produce sweet fruit.

6 For, the curse was established since the day it was built and its foundation was laid in the time of destruction; and, if they

1 MEQABYAN 12

1 Selassie has 'child' in place of 'son' and repeats the phrase, 'child of Jerusalem' at the start of the verse.

2 In place of 'fornication and pride', Selassie has 'adultery and arrogance'.

3 The phrase, 'did not rain on them', (loosely) follows Selassie.

4 Here, 'lust on' follows Selassie and Lumpkin; the Amharic text is uncertain and may read, 'are rich in'.

5 The phrase, 'dwelling place of the law', applied to Sodom (here and elsewhere) seems strange.

6 For 'deadly poison', Selassie has 'poison that kill(s)'.

መርን ሆነ፡፡ ⁷ የአጠቃው ማደረግ ለቦናቃው በቻጠኑት ሥራ
ገንዘልና ለመነታቃው ቡጠኑት ለማሬራት በሚናደድ
በሰይጣን ሥራ ሁንጻልና ለአጠቃው ማደረግ ለልቦናቃው ሁሉ
ኩሉ በት ሥራ የለወጥ፡፡ ⁸ አርፍቃው በተመመቁ ሁሉ
/በተመራ/ ለመቆመቻትና ለተኞች ሆነ የጠጠትንም ለወቻ
ልቦናቃውንም ያዘኝዋል እናንም የሚያጠኑ የሚያጠኑ
ከእግዥአብከር የራቁ ለወቻን ያደርጋቃዋል፡፡ ⁹ ክኩ በሆነ
ሆራው ወንተው ይኖራለና የእያበለስም ማደረግ
የደርጋቃዋል በተ እስራኬልም ለማየት የተመዋዣ መብላት
ተቋሙበት ወደ ተረፈዣቃም ወደ ሆኖችም ተመሳለች፡፡

¹⁰ በዘረዳዋ ያለ አስቀበ የሚያመልከት ማጥናም
ታመልከዋለች ከክኩ ለይተው በት ሥራን ለማያወቁ
ለእንንትም ለወቻ ለቋጻንና ወንደቻ ለቋጻን፡፡ ¹¹ ገዢ ከ
ደሞንም ፈሳሽ ከስድም ወይን ለዘላለም ፍልቁ አድርጋው
ለማየት ያደርሳለ፡፡ ¹² አለፍለውያን የሚያመልከት
ደንንንም አከባረ ተመልከለች ለተመዋላቃውና አጋንተ
በስተማራት በስንቀናቃውና ወይን ፍልቁ አድርጋው
በማፍስሰቃው ይስ ይለት ከንድ ከመንጋዢቁና ከስበት ለጥቃ
ተመዋላች ልቋጥቃውንም ተደርጉ ከንድ፡፡ ¹³ በየጊዜው
የሚመማበት ከስግንነት ይሞር እስከ ቅንቃናዋ ከመን ይረስ

examine their work, it has become a deadly poison. ⁷ For, the dwelling place of the law is not always good for their minds; for, their minds are always strong in the works of sin and their bodies are strong in the works of Satan, who is angry with sin. ⁸ When he was baptized, he hardened the hearts of those who were destined for punishment and destruction, and he made those who would destroy me and hate me far from God. ⁹ They will continue in their evil deeds and will make them a dwelling place for the devil. The house of Israel will begin to eat what was sacrificed to idols and will go to the mountains and to the trees.

¹⁰ She worships the idols that the nations around her worship, and she gives her daughters and sons to demons, who do not know how to distinguish good from evil. ¹¹ They will shed innocent blood and pour out the wine of Sodom forever, destroying it for its idols. ¹² She also worships the gods worshipped by the Philistines, and, having been taught by the demons to sacrifice to them, she sacrifices from her flocks and fattened cows, in order to please them with their foolishness and the pouring of wine, and to do their will. ¹³ She is constantly being fed, from her

⁷ In place of 'angry', Selassie has 'burning'.

⁸ The mention of Satan being 'baptized' is peculiar.

⁹ Going to the mountains and the trees implies the worship of idols in their 'sacred places'.

¹⁰ After 'good', Selassie adds 'work'.

¹¹ Selassie has 'clean' in place of 'innocent'.

¹² For 'Philistines' (following Lumpkin), Selassie reads 'Iloflans'.

¹³ The translation is here uncertain, with a number of phrases possibly being repeated in the Amharic text.

ዶግመኅም አስከ እርቃናዋ አመን ይረሰ ዶግመኅም አስከ
እርቃናዋ አስከምትምትበት ቅን ይረሰ ተከባከሮ ያሳደጋት
ፈጻቃዋ አጋዥአብከርን አገዲታውቁ አጋንጋት ባስተማሻት
በሰንድናቸው ያስ ይለት አንድ ተመዋለቷልች፡፡

14 ዶግመኅም ተበቃው በቻንማኬ ገዢ እፈርደበቻለሁ ወደ
አገናም አልተመለስቸምና በቻንአዘገም ይንታ አልፈረቸምና
በገንዘም የምትናርበት ሂዢዋ አስከ ለለዓለም ይረሰ ይሁናል፡፡

15 በወንታ ሌጻቃዋቹ ከሆነ እኩን ተቋጥቹ ባጠናሁ ገዢ
ከፈም ገር የሚሰነት ከሆናት ጥሩቱን ሁሉ ባረቅሁ ገዢ
ጥሩቶች ከደ ሂደ ተነሣተው ወደ ገንዘም ወርደው ያደናች፡፡

16 በንዋወ ቅድስትና በማደረያው በበት መቅደስ ምጻእትና
እድብ አንዳደረገት በዚህ ሁሉ የገብፉለቻን አደረገናች፡፡

17 እነዚ ይህም የእግዥአብከር ወገን ዓት የእስራኤል ሌጻ
እግዥአብከርም ወደረያ ዓት ከተለየ የተለየች የገናናው
ንገሥ አገር አያኋናለምም የልዕል እግዥአብከር የሰው
ማደረያ ዓት ለፈት በፈ የተጠሩ ለማን አንዳስዘነች
የገብፉለቻን አደረገናች፡፡ **18** እኩ ባርያው አንድ ሁኔታ እኩም
ንታዋ አንድ ሁኔታ በኋ ተመክለች አንድ ወንጀለች
ተጠቃቀስበናለች አንጀ ተታዋ አንድ መሆኑ የምትናርበ
ፈቻደንም የምታደርግ አይደለቸም፡፡ **19** ከኋ የርቃቻት አንድ
ለማሳት መስተካከል ሁኔታ አንጀ ለማይመማዣት ለማያለበዣት

childhood to her beauty, and again to her old age, and again to the day of her death, and she is being sacrificed so that the demons may delight in their foolishness, lest she should learn to know God, the Creator who raised her.

14 And I will rise again and judge her at the resurrection, and her time in Gehenna will be for eternity, because she did not return to my law and did not abide by my commandments. **15** If they are truly the creators, when I destroy her in anger and remove all the idols of the priests who are with her, her idols will rise up with her and descend into Gehenna to save her. **16** I have made her miserable in all this, just as she sinned and blasphemed in my holy places and in my dwelling place, in the Temple.

17 Behold, this is the people of God, and the Creator of Israel is a vision of God, a land separated from those who are separated, a land of the King of the Gentiles, and Jerusalem is the dwelling place of the name of the Most High God. I have made her a desolation, because she has grieved my name, by which she is called. **18** She boasts of me as if I were her slave and she were my master; but she treats me like a criminal, not as if I were her master, nor as if she fears me and does my will. **19** She will worship other idols who do not feed her or clothe her, but who

¹⁴ Some read 'hell' in place of 'Gehenna'.

¹⁵ There is a distinct, sarcastic tone to this verse.

¹⁶ Selassie has 'wretched' in place of 'miserable'.

¹⁷ The translation, 'by which she is called', is uncertain; Lumpkin has 'that was called in her'.

¹⁸ For 'treats me like a criminal', Selassie has 'winks upon me as if I were a criminal'.

¹⁹ For 'stumbling block', Selassie has 'obstacle'.

ለለሎች መያቶች ተገዢለች፡፡ ²⁰ መሥዋዕት ተመዋለችዋለች
መሥዋዕችንም ተበላለች ይምም ተፈሰለችዋለች ከወይኑም
ኩልቹ አድርጋ ተመወለች ዕጣን ተጥንተችዋለች የዕጣኑንም
መግዛ ተሻሻትችዋለች ጥያቄዎች የገዢታል እኩም
ቻታዘገበችዋለች፡፡

²¹ ደግሞኝም ስት ለቻችን መንዳች ለቻችንም
ቻመዋለችዋለች ስለ ቅዱችውም ምስጋና ተቀርብለችና
ባንዲበች በተናገች ንርና በእቻች ሥራ ይለታል፡፡

²² ቅርቡ ቅርቡ በሚደረግበት ቅን ለሆ ወጥላት
ለምትመዳችው ለምትዋሁዳችው ለማያችቸም ወጥላችው ተለ
ወደማየንቀሳኔበት እኩቱ ወደማይጠናበት ከለላችውም ጋዜ
ከስላል በታች ወዳለ ወደ ማኅም ተመሪያለች፡፡

²³ የረመርከ-ኩ እኔን ተተኩ ለረ የሆነ መያቶችን አምልካቻል
የጊበወልኩ የእ.የተሰራው ለቻ ወጥልኩ፡፡ ²⁴ እኔም እኔደ
ሥራኩ ፍጥወ-ን አመማብኩሉሁ እኩዘንኩልና ቅለንም ቅል
በለኩዋል በት ሥራንም አልዋረኩምና ወደ ተግኝጻችኩ
እራርዳ-ባኩሉሁ፡፡

²⁵ እንች ቅለን እኩዘንኩዋል እኔን ተመብች በንድ እኔም
ካንች ጋዜ በረድኩት አኖር በንድ ከሚጠለ-ኩም ሆኖ እኩንኩ
ውንድ እንችም የሚከ-ኩን ሥርዓቱንም ተመብች በንድ ክስ
ጋራ በተማማራበበት እኔም ዓንተኩ አልዋረኩምና እኔም ቅል

have become a stumbling block to her in order to lead her away from me. ²⁰ She sacrifices to them, and eats the sacrifices, and pours blood upon them, and drinks the wine, and burns incense on them, and smells the fragrance of incense on them. Her idols command her, and she obeys them.

²¹ Again, she sacrifices her daughters and sons to her hands, and she gives thanks to them for their love, and is pleased with the words of her mouth and the works of her hands.

²² On the day of judgment, woe to her, to those she loved, and to her idols, and she will go down with them to the worm that doesn't sleep and to the unquenchable fire, to Gehenna beneath Sheol. ²³ Woe to you, son of Jerusalem, who have become corrupt; for, you have forsaken me, who created you, and have worshiped strange idols. ²⁴ I will repay you according to your deeds, because you have grieved me and have ignored my words and have not done good. I will judge you according to your pretensions.

²⁵ You have despised my word, and have not kept my covenant, which I swore to you, that you would keep my statutes, and that I would be with you to help you, and that I would deliver you from all enemies. Thus, I will also forsake you and will not

²⁰ Obviously, the statement that the idols command her is sarcastic and metaphorical.

²¹ Child sacrifice was practised by the early inhabitants of Canaan.

²² Another reading for 'Gehenna beneath Sheol' (following Selassie) is 'the lowest hell'.

²³ For 'son', Selassie has 'child'; it is also possible to read 'daughter'.

²⁴ Selassie has 'convict' in place of the 2nd instance of 'judge'.

²⁵ In place of 'trouble', Selassie has 'tribulation'.

አልማለሁ ፈጥናም ከመከራው አለደንገኝም፡፡ ²⁶ ይህን ሁሉ
አልጠበቃኝም እናም ተል አልሁን እና ፈጥረሻለሁና ተእዛዣ
ቋልንም አልጠበቃኝምና በፍርድ ገዢ እፈርደብኩለሁ የሂም
ወንን ተሆኔ ዘንድ አከበርሱን፡፡ ²⁷ ገዢሬና ለዳም ከኋ እንደ
ተለየ እንቃም ከኋ ተለየ፡፡

²⁸ እናም ፈርድ አጠቃላቁቸው ለዳምና ገዢሬና ከኋ እንደ ተለየ
እንቃም ከኋ ተለየ አሁንም ተቋጥቻ እንዲጠቃቁቸው
እንቃንም ተቋጥቻ አጠቃላቁን እና ከጠቃቁቸው ከስደም
ከገምሬ ወንን ንናና አጠቃላቁን ወደ ገልማት ማስታ በመከራድ
ከስተቶ ጋር እንደ መደረሰ ከእንሰሳና ከውንድ ጋር የለ
አገም በመሰሰን የፈጻሚቸው እናን አሳይነውናልና በተደሳ
በደስታቸው እንዲይኖሩ ለም አጠራራቁቸውን ከዚህ ዓለም
አጠቃላቁ፡፡

²⁹ ከዚያ ፌዴር እስከ ገማገለ ድረሰ በፈታቸው
እግዢአብዕርን መፍራት የለም በከኑ ሥራ ሁሉ ደረሰኝቸል
እንደ እኩን መሥራት ይተው ብንድ እንዲ እንዲ
እይቀማውም ሥራቸው ክኑ ነውና በጠአትንና በደልን
የጠገቡ ፍቸው፡፡ ³⁰ ክኑ ሥራ ሁሉ ቁማያና ተስቦት ስስተም
በልቦናቸው የተዘረዘሩ ነው፡፡ ³¹ ስላዘሁም ንጋር እግዢአብዕር
ቻል አለቸው አገርቻቸውንም አጠቃቁው ሥር መመረታቸው
እስከጠቁ ድረሰ በእስት ያቋጠተቁውም አሉ እስከ ለለዓለሙ፡፡

deliver you quickly from trouble. ²⁶ You did not keep all this, so I ignored you. I created you, and you did not keep my commandments and my words. So, I will judge you in the time of judgement; I honoured you, that you may be my people. ²⁷ You have departed from me, just like Gomorrah and Sodom.

²⁸ I have destroyed them in judgment; just like Sodom and Gomorrah, you departed from me, and I have destroyed them in anger and destroyed you in anger, because you are of the same race as Sodom and Gomorrah that I destroyed. I have destroyed you. They have grieved me by going to adulterous wives, and by lying with women, and by lying with animals and men, and by lying with them without a law, and I have destroyed their name from this world, so they may not live in their pleasures and joys.

²⁹ From the youngest to the oldest, there is no fear of God in their eyes; and they do not provoke one another to anger, to abandon their evil practices; for, their deeds are evil and they are full of sin and iniquity. ³⁰ All evil deeds are prepared in their hearts by greed, and by pride, and by covetousness. ³¹ Therefore, God ignored them, and destroyed their countries, and burned them with fire, until their very foundations were destroyed; and

²⁶ Selassie has 'convict' in place of 'judge'.

²⁷ At the end of this verse, the Amharic text repeats 'departed from me'.

²⁸ After 'Gomorrah', the Amharic text repeats 'departed from me'.

²⁹ In place of 'full of', Selassie has 'sated with'.

³⁰ For 'youngest to oldest', Selassie has 'infant to elder'.

³¹ For 'greed, and pride, and covetousness', Selassie has 'robbery and greed and arrogance'.

ደረሰ ፈጻመው መኩ አንቀ ከነርሳቸው አንዳ ስንኩ አሳሰቸም::

³² በታጠቃት ወንተዋልና ቁርጥ ፍርድ እስከ ከሚደረጋገባት እስከ ሰላት ምጽእት ደረሰ ለዘላማለሙ በጥቅት ይቆያል በከፋ ሥራቸው አሳይነው-ኩልና እናም አልማራቸውም ይቆር አልተቻቸውም:: ³³ እናም ተል አልቻቸው ሥራሽ ሁሉ ቁጥሚና ትጠቃት ብሙትና ሰላት ቁጥሚና መናገርም የስዕተት ሥራ ሁሉ እናም የሚልውድው መሰናከል ሰላ ሆነ ተቻቻቸ በያዝነት ገዢ ምክንያት አታጥናምና የገዢቻልሽ አንቀም የእያንዳለው ለፈ አንዳነትው ፍርድ በሚደረጋገባት ቅን በፍርድ ተያዘለሽ::

³⁴ እኔ ለከበር አደርጋን ንበ አንቀ ግን ልሰንን አዋረድና እኔ የኩ ገንዘብ በየኩ ንበ አንቀ ግን ለለላ ሆንኩ:: ³⁵ እኔ ለከበር አዋጅና ንበ አንቀ ግን ለደያብለስ ሆንኩ እናም አንዳ ከፋ ሥራሽ ተበቃው አመራቸለሁ:: ³⁶ ቅልን ሁሉ ለለልቦግኩ በውደድሆኑም ገዢ የዘገበዎችን ተእሱ ለለልቦቃው የፈጻሚዎች እግዢአብዕር እኔ ነኝ ዓን በቀል አብዛኛ አመጥብቻለሁ አንዳንች ባለ በታተካንም ሁሉ እፈርዳለሁ እናደ ከፋ ሥራቸውም ፍርድ በሚፈረድበት ቅን ቅድመን አመጥባቸዋለሁ::

³⁷ ቅልን አልጠበቅምና ፍርድንም ተል በለጥልና ከነር

they were utterly destroyed for ever. He left not one of them alive.

³² They persist in their sins and they will remain in eternal destruction until the Day of Judgement, when they will be judged. I will not spare them or forgive them; for, they have grieved me with their evil deeds. ³³ I have ignored all your works, your rebellion, your sin, your adultery, your covetousness, your lying, and all the wrongdoings that I do not like. If I were to seize you in anger, you would not find any reason. You, wretched one, will be seized in judgment on the Day of Judgment, just as the son of Jerusalem did.

³⁴ I honoured you but you humiliated yourself. I considered you my money but you became someone else's. ³⁵ I had chosen you for glory, but you have become for the devil, and I will destroy you according to your evil deeds. ³⁶ Because you have not obeyed all my words, and have not kept the commandments that I commanded you when I loved you, I, the LORD, who created you, will bring upon you a great vengeance, and I will judge all the wicked like you, and I will repay them according to their wicked deeds on the day of judgment.

³⁷ I will judge you with them, because you have not kept my

³² For 'Day of Judgement', Selassie has 'Day of Advent'.

³³ For 'son', Selassie has 'child'; it is also possible to read 'daughter'.

³⁴ The comparison to 'money' is unusual; perhaps 'wealth' or 'treasure' would be better readings.

³⁵ In place of 'the devil', Selassie has 'Deeyablos'.

³⁶ The word used for 'the LORD' here is እግዢአብዕር.

³⁷ Selassie has 'convict' in place of 'judge'.

26 እደርደብስለሁ:: ³⁸ በልቦናቸው እግዢአብዕር
መፍራት የሰለባቸው ገምገና ስደም ወያሳቸው:: ³⁹ በእነት
ገዢም ካንች ገዢ ባንድነት የሚፈረደባት እትና የእያራሳለም
ልደ እንደሆሁ ሁሉ ወያሳት ለዘላዕለሙ መወጪ ወደለለበት
ወደ ተዘጋጀለቸው ወደ ገዢም እንደነት ተወርዶለቸው
የንቃንም ችግሬት የወሩ ችግሬተዋች ሁሉ ወያሳቸው::
⁴⁰ ተእሸነና ቅልን አልጠበቃቸውምና ተእሸነና ቅልን
የልጠበቃቸው እንችና እርዳ ፍርድ በሚፈረደባት ቅን
ገንድነት ወደ ሌላል ተወርዶለቸው::

⁴¹ ተእሸነና ቅልን የጠበቀ ደጋታች ስዋች የን ችግሬተዋች
ስዋች ያደለበትን ገዢበት ይበላለ ከኩጥች ስዋች
የሚፈከተኗም ምርከ እግዢአብዕር እንዲከወ ደጋታች ስዋች
ይከፈላለ ደጋታች ስዋችም ፈጻመው ደን ይለቅዋል::
⁴² በደረሰቸና ችግሬተዋች ስዋች የን ያለቅባለ ከተእሸነ
ወጥተው ሲለ በደረሰት ችግሬተዋቸውም ሁሉ የዘናድ::
⁴³ ቅልን የሚጠበቀ በተእሸነም ዓንቶ የሚኖር በረከቱን
የሚያገኘ በኋ ከንድ የሚከበር እርዳ ነው:: ⁴⁴ ቅልን
የሚጠበቀ በተእሸነም ዓንቶ የሚኖር ሲው ሁሉ ከምድር
የተገኘውን ደጋጌ ይበላል ቅን ለቦና የለቸው ደጋታች
ነገሥታት ወደ ገብት ወደ ገብታም ገብቶ ይኖራል::

words and have ignored my judgment. ³⁸ Woe to you, Gomorrah and Sodom! For, you did not fear God in your hearts. ³⁹ Woe to you, daughter of Jerusalem, who will be judged together with you in the fire of hell. Woe to all the sinners who have committed your sins; for, you will descend together into hell, from which there is no escape for eternity. ⁴⁰ You and she, who have not kept my commandments and my words, will go down together to Sheol on the Day of Judgement, because you have not kept my commandments and my words.

⁴¹ But the righteous, who keep my commandments and my words, shall eat the riches of the wicked; and the righteous shall divide the spoil of the wicked, as the LORD has commanded; and the righteous shall be exceedingly glad. ⁴² But the wicked and sinful people will weep and mourn over all their sins, because they have transgressed against my commandments. ⁴³ He who keeps my word and abides in my commandments will receive my blessing; he is honoured by me. ⁴⁴ Whoever keeps my word and walks in my commandments will eat the good of the earth and live in Paradise, where the kind kings and the righteous will dwell.

³⁸ In place of 'hearts', Selassie has 'reasoning'.

³⁹ Here, the word translated 'daughter' is clearly feminine (cf. #23, #33).

⁴⁰ Throughout the text, Selassie has 'See'ol' in place of 'Sheol'.

⁴¹ The word translated 'the LORD' here is እግዢአብዕር.

⁴² For 'wicked', Selassie has 'wrongdoers'.

⁴³ Selassie has 'alongside I' in place of 'by me'.

⁴⁴ In place of 'Paradise', Selassie has 'the Garden'.

መቋብያን፡ ቁጥጥቅ፡ ክፍ

1 በየገዢታቸው ገዢ በመኖቱ ይገባቸለለና ይጠናለና ነው ሲሳታቸውን ለሚያስታ በየ ለጠርስና ለሰራና ለይህን አገር እውራቸዋቸ ሁሉ ወጥላቸው፡፡ **2** አገና እግዢአብዕር እንዲህ አለ ፈጋጥ ተወስኑ የሚሆን የዲያስለስ ለቻ ስውነት ገዢ ተሳታ የሚሆን ከሚደ ለጥናውን የሚያገና የሚመከ ልጥረውን የሚያውቁ ተሳዋ መስከ ከነው ይወለዳል በላና ወጥላቸው አለ ሁሉን የሚገባ እግዢአብዕርን በስ ተይለን አገልጻ ከንድ ለቀጣው አምሳለ አደረጋጻት አለ፡ **3** ይችም ቁጥርናም ለማርያም ገዢ ይማስቀና ለርያም አካያና ቁጥርና የየርዳናነም እውራቸ ሁሉ ከሚደ ለጥናቸውን የፊት በጀት አገልጻው የሚኖሩ የሞት ጥሩና መለማም የጊዜናቸው ወገኖች ተቻው የዲያስለስ ለጥናቸውን በጀት አገልጻው ለጥናቸውን እግዢአብዕርን የሚያስተኞም ወደ መፍራት እያመለስ፡፡

4 ለአጋንጻት የሚታዘዘለቸው በስማቸውም መሥዋቻት የሚመለቸው ለዋቻ የዘይት ለዚህን ለዚህን ወጥላቸው የፋጻቸው እግዢአብዕርን ከድወቻልና አእምሮ ወለጥቸው እንሰሳትን ይመስላል የእግዢአብዕርን ከግ የዘይት የዲያስለስ ለቻ የሚሆን ተሳዋ መስከ በጥቻው ሁሉ መስለን የቆማልና

1 MEQABYAN 13

1 Woe to Tyre and Sidon and all the provinces of the land of Judaea, who are arrogant today, because they will be humiliated and destroyed in my wrath when I call on them.

2 The Almighty God said, "Woe to them! For, they will be born of a false Messiah, a son of the devil, who will be completely arrogant, a son of the flesh, an enemy of the flesh, a scoundrel, an arrogant one, a boaster who does not know his Creator." And the Almighty God said, "I have made him a model for their successors, that I may show my power through him." **3** This is Capernaum, and Samaria, and Galilee, and Damascus, and Syria, and Achaia, and Cyprus, and all the region beyond the Jordan, who are covered with the shadow of death and darkness, and they do not turn to the fear of God, because the devil has blinded their minds with sin.

4 At that time, woe to those who are commanded by demons and offer sacrifices in their names; for, they are like animals without minds - and they have denied God, who created them. For, the false Messiah, the son of the devil, who has forgotten the law of God, will set up

1 MEQABYAN 13

1 For 'humiliated and destroyed', Selassie has 'wretched and perish'.

2 The title, 'Almighty God', translates እግዢአብዕር.

3 In place of 'Capernaum and Samaria', Selassie has 'Qifirnahom Semarya'.

4 For 'offer sacrifices', Selassie has 'sacrifice sacrifices'. The words in parentheses, here following Selassie, see missing from the Amharic text.

1 አምላክ ነኝ በደልና/ በልቦናው ሲቋድና በእናት ሥራ
በቅሚያና በጀጻእቱሙ ሆነ በከናትና በበደልም በቅሚያና
ስው በሚሸራው ነው፡፡ ሆነ በከናት ነገም ይስ ይለዋል፡፡
5 ይህንን እንዳሬ በአግዥእበኑ ነንድ የተቋጠረ ሲለ ሆነ
ጠጠእት እንዳሬ ነው፤ ይታወቋልና፡፡ 6 በኩል
ተጨማሪለች መረቻም ይኖ ተሆናለች ከዋሕብትም ከስማይ
ይረባኑለ የኩልና የኩልናት ነንድ በውስጥም በሚናና
ስዋች በኩልና የሚኖረውን ሆነ የኩልናው ነንድ
አግዥእበኑ በፍጻዊ ነው፤ በሚያመጣው ተአምራት
ሥራው ሆነ ያልፏል፡፡

7 እግዥእበኑ በፈጻሚው ቅጥረት ላይ ከርቃልና ሲተሞም
የውደድውን ሆነ ባንድ ለማት አድርጋልና ታናሽ በላት
ይደግበለሁን የሂቻ ማት ያጠኑዋል፡፡ 8 ሆነን የሚገኘ
አግዥእበኑ እኔ ፍርድ አጠኑለሁ በደልና ከምጋእት በንብ
ገን ለይደግበለሁ ሥልጣን የለውም፡፡ 9 እስም በቀጥያ
በተያዘበት ቅን ይች የሚጠናለት ይኑ መከራ ወዳለት ወደ
ገንዘም ይውርናል ከስ ጉራ ያለትን ሆነ ወደ መቅመቻትና
ውደ ጥሩት ወደ ከህደትም ይውርናል ከገንዘም የሚመጣ ወደ
ገንዘምም የሚገባ እኔ ሲለ ሆነዎች ወደ ገንዘም ይውርናል፡፡
10 እስ ለዳክሙ ስዋች ይኖትና በይልን ይሰጣልና ይገመኝም
ለይለቻችና ለዚ ስዋች ይካምን ይሰጣልና በይልን በይልን

his image everywhere (for, he has said, "I am a god"). 5 For, the time is known for them to sin, because it has been ordained by God that they should do this. 6 The sun will be turned into darkness, and the moon shall become blood, and the stars will fall from heaven. All the miracles that God will bring about in the end times will pass away, to bring judgment on the earth and all that is in it, through the sins of the people who live in it.

7 God is proud of his creation, and he quickly does whatever he wants in one hour, so the Lord's death destroys the lesser enemy, the devil. 8 But, after the coming of the Lord, the Almighty God has said, "I will judge and destroy." But, after the coming of the Lord, the Devil will have no power. 9 He will descend to Hell, whose gates are closed, and to severe torment on the Day of my wrath. He will lead all those with him into torment, destruction, and disbelief. He will descend to Hell; for, I am the One who brings him out of Hell and the One who enters Hell.

10 Let not the strong boast in his strength; for, he gives strength and power to the weak, and weakness to the strong and vigorous.

5 The translation of this verse is uncertain.

6 For 'end times', Selassie has 'Fulfilment Era'.

7 The 'Lord' here refers to Jesus Christ.

8 The title, 'Almighty God', translates እግዥእበኑ.

9 Nothing prevents God from entering Hell, should he choose to do so.

10 Selassie has 'firmness' in place of 'strength'.

አይመካ፡ 11 እስ ገዢ ንዑስ የሚበደለተኞም ስወች ከሚበደረችው ስወች እና ፍርድ የድናቻዋል የባልቻቻና አባት እናቱ የምተበትን ላይ በቀል ይመልሳል፡ 12 ለምትመከ ከሚደ ለቦናስንም ለምታዊና የሚልገባሽ ፈርድም የሚለጠኩሽ ለሚመስልሽ ለንች ወጥልሽ በመመከተና በትዕስቱ ተኋናን በከዋከብትና በስማይ ለይ እዘረጋለሁ ከፍ እንዳለ እንደ እግዥአብከርም እምራለሁ በወልድ፡

13 ከሁሉ አስቀድሞ የተፈጻሚ እንደ አጥቢያ ከከበ የሚያበረ ደያየለስ ከስማይ እንደሆት ወረዳ በሉ እንደ ተናገረ እንታዊው ወጥልሽ፡ 14 ይኩንኞም በትዕስቱ ደናይሁ ተናገሱ ፈጻም በሥልጣን የፈጻሚ እግዥአብከርም አለበብኩውም በልቦና ዓናት ወደ ገዢም ተወርድ እንተ ልስከን ለምን አከራለሁ፡ 15 ከእሳት ከኩብ የፈጻሚው እስ እንደሆነ ስለውቁ እነዚቻው በተዋረድ ለቦና ፈጻይቻውን የመስጠትልና ከትእሱም አይመጠምና ከትእሱም ፈጻመው እንዲያወጪ ለቦናቻዊና ከከሁደት ይጠበቃለና እንዳንት እስ ከመለከት ሆሉ ተለይቱ ተዋረድሁ፡

16 እንተ ግን በልቦና ተወስት ዓን ከሁደትን አደረግሁ ክንተ ወንኑ የሚሆን እንዳንተም የሚወነቸለ ሂጠአትን በምታስተምርበት በትእሱሁና በፈቻይሁም ሆሉ ዓንተው የሚኖሩ የእግዥአብከርን እግ የዘነት ስወችና እንዳንት ያለ

11 He is the ruler, and he will judge and save the oppressed from the hand of those who oppress them. He will avenge the widows and the fatherless and the son who has lost his mother. 12 Woe to you who are proud and arrogant, who think that I will not judge you or destroy you; for, he said, "I will set my throne above the stars and the heavens, and I will be like God, who is on high."

13 Woe to you, as he said, "How the devil, created before all, fell from heaven, shining like a morning star." 14 And you dared to say this in your arrogance, and you did not think of God, who created you by his power. You will descend to Gehenna in the stubbornness of your heart. Why exalt yourself? 15 Knowing it was he who created them from fire and wind, they praise their Creator with humble hearts and do not deviate from his command. They guard their hearts from disbelief, lest they deviate from his command. You, and those like you, have been separated from the angels and have become humble.

16 But you, in the pride of your heart, have committed a great apostasy, and have become a wretched man, separated from your companions; for, you have nurtured all sin, and iniquity, and extortion, and apostasy, in which you have taught

¹¹ In place of 'oppressed', Selassie has 'wrongs'.

¹² It is not entirely clear what is meant when God says he will 'be like God'.

¹³ The translation of this verse is not completely certain.

¹⁴ Another reading for the last question is, "Why did you exalt yourselves?"

¹⁵ This verse refers to the angels.

¹⁶ It is unclear who the individual being addressed here is.

ቃጠአተቻች ወንተው የሚያደበት ቃጠአተናና በደልን
ቁሚያንና ከህደትን ሁሉ አንተ ተከባከበዋለሁና ከባልንኝርቻ
ተለደተሁ የገብረቻ ስውን ሆኖሁ:: ¹⁷ በተገኘበሁ ያሳተካቻው
አጋንተና አንተ አንድነት ወደ ገንዘም ተወርዳለቻሁና
ወያልሁ::

¹⁸ በሚያስተ በዘመና በመንፈለና በደመሰለሰ የሳታቻ
የእግዥአብዕር ላይ ሆኖ ወያለቻሁ እስከ በስተማራቻሁ
መፈቀም በስተማራቻሁ ገንዘብ አንድሰ ስታቻናልና
ለዘላፍለም መውጭ ወደለለበት ወደ ገንዘም ባንድነት
ተወርዳለቻሁ:: ¹⁹ ቅድመም የእግዥአብዕር ባረም መሰኔ ስለ
ከርክር በተደረገበት ውጤና በከራብ በአማራቻና በደብረ ሰኔም
እግዥአብዕርን አሳይናቻሁት::

²⁰ ደግሞም ወደ ከነናን ጉባኤ በላከቻሁ ገዢ ገዢናው ፈቃ
ነው እስከ ለማይ የሚደርሰ ቅጽሬቻውም እምበቻውም ውጤ
ነው እርበቻቻው በዘመና ይኖረሉ በለው ይሁን በንገዥቻሁ
ገዢ የሚያስጠናቸው ሆኖ ወደምትሬናበት ወደ ገብጽ አገር
ትመለስ በንድ ተቋጥቻቸው የእግዥአብዕርን ቅለ
እሳይናቻሁ:: ²¹ ከመከራው ያድናቻሁን በግብዥም ተሳሳቁ
ታመራት ያደረገ በመልካከም ሥልጣን የመራቻሁን
እግዥአብዕርን አለበቻቻቻቻው:: ተከይ አንዳያቻጥላቻቸው ቅን
በደመና ይጋጥቻቸው ንብር አገልቻቻም በጠላማ አንዳይስከል
ዓምድ እሳት ሌላት ያጠራቻቸው ንብር:: ²² መፈቀም ፈርማም

your people, who are like you, to sin, and who have forgotten the law of God, and who have been steadfast in all your commandments and wills. ¹⁷ Woe to you; for, you and the demons you deceived with your deceit will descend together into Gehenna.

¹⁸ Woe to you, children of God, who have been deceived by that wicked one, the devil, who has deceived you, because you have been deceived by the money he has taught you and by his army has taught you; and you will descend into hell, from which there is no escape for ever. ¹⁹ You provoked the LORD to anger at the waters of strife, at Horeb, at Amalek, and at Mount Sinai, when Moses was the servant of the LORD.

²⁰ And, when I sent you again to spy out Canaan, and said to you, "The way is long, and their height is high, and their walls are strong, and the people dwell there," you were angry and provoked the LORD to anger, to return to the land of Egypt, to the land of your hard labour. ²¹ You did not remember the LORD, who delivered you from your affliction and led you with the power of his angel, who made you great in Egypt. By day, the cloud covered you so that the sun would not scorch you; and by night, the pillar of fire gave you light so that your land would not be plunged in darkness. ²² When the

¹⁷ The meaning of this verse is unclear – who was deceiving the demons? Are vv. 16–17 addressed to Satan? (Cf. v. 18.)

¹⁸ The meaning of being taught money is unclear.

¹⁹ Here, the author makes a short summary of some of the sins of the Israelites during the Exodus.

²⁰ Cf. Nb 14:1–5.

²¹ In place of 'affliction', Selassie has 'tribulation'.

²² The tradition that the angel, Michael, led the Exodus is mentioned a number of times in this book.

በስራውቻ ገብ ሁኔታው ወደ መብ ማኔታው መብም
ፈጻም ወደ እግዥአብኬር መኩ ከደርምንም ገብ እንዲትገናኝ
በመልካም አድር ጠብቻቸው፡፡

23 እነዚውን ግን በመከራ ወደ እርትራ አገባቸው
እግዥአብኬር እስራኤልን በቻውን መራቻው ከነም ገብ
ልቶ መሬት አልነበደም በቻልና መተቻቻቸውን ግን እንደ ገብ
በባክር ቅበራቻው ከነቻውም የሚስጠውን አለበረም፡፡

24 እስራኤልንም በባክር መከከል በእገር አሻራቻው
ከማብጣውያን የተነሱ ምንምን ያገናቸው መከራ የለም ወደ
ደጋረ ሲኋ አደራሻው በዘመናም አርባ ኮመን መናውን
መገባቸው፡፡ **25** የእስራኤል ለቻቻ እግዥአብኬርን ሆነ ገብ
የሳሽነታልና ይህን ሆነ በት ንጋር አደርጋቻው
እግዥአብኬርን ማምላከ ተል አለ፡፡

26 ከልቻነታቸው ይምረ እስከየረዳ ይረስ ክፍትን
በልቦናቸው አኋኑ የእግዥአብኬር እና የእበው ልደት
በተኩበት በእራት እንዲህ በላይ ተኩረሰልና የእምም ለቻቻ
ልቦናቸው አመድ ነው ሥራቻውም ሆነ ወደቀሚያ ነው ወደ
ከፍትም ይጠቀስ በግኝ የሰውን ገንዘብ ከሰበሰበ በፈሰትም
ከመማል በልንደራንም ከመበደል ከመቀማቻና ከመሥራቅ
በቀር ከነቻው የቀናቻ ሥራን የሚመሬት የለም በላይ
ቻቻ ክፍትን በልቦናቸው አኋኑ፡፡ **27** ሆነም
በአይወት በሚኖሩበት ኮመን ወደ ክፍ ሥራ ይጠቀስ

army and Pharaoh had gathered you together, you cried out to Moses, and Moses cried out to God, and God sent an angel to protect you from Pharaoh.

23 But God brought them to Eritrea with hardship. He led Israel alone, and there was no special totem with them. But he buried their enemies in the sea once, and he did not leave anyone who fled when He took them away. **24** And he led Israel through the midst of the sea on foot, and there was no distress to them from the Egyptians. He brought them to Mount Sinai, and there he fed them with manna for forty days. **25** The children of Israel continually provoked the LORD to anger; for, they neglected to serve the LORD, who had done all these good things for them.

26 From their childhood until they are old, they have put evil in their hearts. For, the mouth of God has said in the Torah, where the births of their fathers is recorded, it is written, "The hearts of the children of Adam are ashes, and all their works are for robbery, and they run after evil." He has raised them up, saying, "There is no one among them who loves good works except to oppress others, and to swear falsely, and to oppress their neighbours, and to take advantage of others, and to steal." They have put evil in their hearts. **27** All of them

²³ Referring to the Sinai Peninsula as 'Eritrea' is using a degree of geographical licence; perhaps one should read 'the Eritrean Sea'.

²⁴ It may be better to read (conjecturally) 'forty years' in place of 'forty days' (as Lumpkin does).

²⁵ In place of 'the LORD' (twice in this verse), Selassie has (unsurprisingly) 'JAH'.

²⁶ This is the 1st time the 'Torah' (አጽተ) is mentioned in this book (Selassie has 'Oreet'). The words, 'among them', loosely follow Selassie.

²⁷ For 'end of time', Selassie has 'Fulfilment Era'.

የኢ.ፌ.ዲ.ሪ የኢትዮጵያ ልማት ከተኞች
ቃምር እስከ ቅድሚያ አውንድ ይረዳ እግዚአብሔርን ልጋጌዎች
አሳይቷል፡፡

will do evil while they live. The children of Israel, who broke God's law, have greatly offended God from ancient times to the end of time.

መቋብያን፡ ቁጥጥቅና ንዑስ

1 እግዚአብሔርም የቀድመ ወገኖች የቋጥንን ለቋጥ ስለ
ቃጠቅቃቸው በጥሩት ወጪ ባጠቅቃቸው ገዢ ምድርን በማየ
እያሁ አጠመቃቸት ከቆየል ለቋጥም ቃጠቅ ሁሉ አነጻት፡፡
2 ስወጭ ስለ ለጠርሁት አዘጋጅ በቃልና በደረሰቃቸትን ሁሉ
አጠቅ ከሰምንት ስምቶ በቀር አጠቅረብም ሁሉን አጠቅ ከሚሆ
በኋላ እነዚን አበባቸው ምድርንም መደት ያባቸቃው የአዳምኑ
ርስት ተከፈሉ፡፡

3 ዓገን ጥን ከእግዚአብሔር ገዢ ተማማለ መከላን
እግዚአብሔር ምድርን ደግሞም በጥሩት ወጪ እንዲያጠኑት
የፍንም ለቋጥ የበከተውንና መቶ ያደረሰውን እንዲይበለ
ከፈጠራቸው ከእግዚአብሔር በቀር ልዩ የሆነ ጥያቃቸት
እንዲያመልከት እርስታም የፍቅር አባት ይመቻቸው አንድ በከንቱ
ቃጠቅቃቸውም አንድ ገዢ እንዲያጠኑቸው የስተኞኑ
የበላተንም እናም እንዲይከለከለቸው ለከበትና ለስምቶ
የየረዘዥም ምግባቸውን ይሰጣቸው አንድ ማኅናና የእሁለን
ፍዢ ተከላለንም ይሰጣቸው አንድ እናርሳቸውም እግዚአብሔር
በሚወደው ሁሉ በን ለሆን ይመሩ አንድ ከእግዚአብሔር ገዢ
መከላን ተማማለ፡፡ **4** ይስጋንም ሆኖም ከሰጣቸው በኋላ
የእስራኤል ለቋጥ በቃጠቅቃቸው እግዚአብሔርን አሳሰት
የፈጠራቸውን የእግዚአብሔርን ስካ እንዲለፈረስ

1 MEQABYAN 14

1 When God destroyed the children of Cain by the flood for their sins, he looked upon the earth and he baptized it and cleansed it from all the sins of the children of Cain. **2** He said, "I regret that I have created man." He destroyed all the wicked, leaving only eight people. He destroyed them all. After that, he multiplied them and filled the earth. They shared the inheritance of their father Adam.

3 But Noah swore an oath with God, that God would not destroy the earth again with a flood, and that the children of Noah would not eat anything that was polluted and dead, and that they should not worship idols other than God, whom created them, and that he would be their father of love, and that he would not destroy them again because of their vain sins, and that he would not withhold the rain of the dew and the spring rain, and that he would give them food for cattle and men at the proper time, and that he would give them grass, grain, and plants, and that they should do good in all that the LORD willed. **4** After he had given them this commandment, the children of Israel offended God with their sins and did not remain steadfast in the law, as their fathers,

1 MEQABYAN 14

1 Selassie has 'baptized the Earth in Water of destruction' in place of 'baptized and cleansed it'.

2 For 'I regret', Selassie has 'I was sad'.

3 A more literal translation of 'destroy them again' is 'destroy them once'. In place of 'the rain of the dew', Selassie has 'the first (rain)'.

4 In place of 'commandment', Selassie has 'order'.

እንዳባቻቻው እንደ ይስቀቻኝ እንደ አብርሃም እንደ
የዕቅበዋ በዚት ወንተው አልደናም፡፡

⁵ ከታናናሽቻው ይምረው እስከ ታላለቻ ይረስ
የእግዥአብዕርን አገኔ ያልጠበቁ እነዚህ የእስራኬል ለቻቻ
በሥራቻው ተማዋቻ የቻቻው ከሁኔታቻቻውም
አለቻቻቻውም ይከልዋቻቻውም በሆነ ሁሉም
የእግዥአብዕርን አገኔ ያልጠበለ፡፡ ⁷ በፍቅርም ስው-ነትሆኝ
በፍቅርም ለበኩህ ፈጣሪሁ እግዥአብዕርን ወ-ደ-ደው በለ
በቅጥም አገኔ መ-ሸ በዘዴቻው በእግዥአብዕር ሥርዓትና አገኔ⁸
የንተው አይደናም፡፡ ⁸ የልንደሸሁን እንደ ስው-ነትሆኝ ወ-ደ-ደ
ልዋ የሆነ ተዋዋቻንም አታምልክ ወደ ጉልማኩ ማስተዋ
አትረድ ካፍስ አትማድል አትስረቅ፡፡

⁹ በስብትም አትመሰኩር አሁያው-ም በሆነ በራው-ም በሆነ
የባለንደሸሁን ጉንዘብ ወንድ-ምህ የገዢው-ምም ሁሉ አትው-ደድ
በለ አገኔ በተገራበት መጽሐፍ መ-ሸ በዘዴቻው
በእግዥአብዕር ሥርዓትና በዚት አይደናም፡፡ ¹⁰ ንጋ ባን
ይ-ኩን ሁሉ ከዘዴቻው በእንደ ከተ-ዋቻ የሆነ የእስራኬል ለቻቻ
ውደ ከዳትና ወደ ተጠናት ወደ ቅሚያና ወደ በደል ወደ
ገልማኩ ማስተዋ ወደ አስተና ወደ መስረቅም ተዋዋቻንም
ውደማምለኩ ይመለሳለ፡፡ ¹¹ ወደ ማር የሚመማር ለምን

Isaac, Abraham, and Jacob had done, and who did not break the law of God their Creator.

⁵ From the least to the greatest, these children of Israel are corrupt in their deeds, who have not kept the Law of the LORD; ⁶ and whether they were their priests, or their leaders, or their scribes, they all transgress the Law of the LORD. ⁷ They do not abide by the statutes and laws of God, which Moses commanded them in the Deuteronomy, saying, “Love the LORD your God with all your heart and with all your soul. ⁸ Love your neighbour as yourself, and do not worship idols, do not go to a prostitute, do not murder, do not steal.”

⁹ They do not abide by the statutes and the law of God, which Moses commanded them in the book of the law, saying, “You shall not bear false witness, whether it be for donkeys or oxen, or for anything that is your neighbour’s property, or for anything that your brother has bought.” ¹⁰ But, after all this was commanded them, the wicked children of Israel returned to treachery and sin, to extortion and wrongdoing, to adultery and fornication, to theft and idolatry. ¹¹ The children of Israel angered

⁵ Note that there is no separator (፡፡) at the end of this verse; the division here follows Selassie.

⁶ For ‘the Law of the LORD’, Selassie has ‘JAH LAW’ (as also in v. 6).

⁷ Cf. Dt 6:5 & Mt 22:37.

⁸ Cf. Lv 19:18 & Mt 22:39.

⁹ The author here seems to conflate 2 commandments.

¹⁰ Selassie has ‘robbery’ in place of ‘extortion’ and ‘lies’ in place of ‘theft’.

¹¹ Referring to the golden calf statue as one ‘that would eat grass’ is strange.

በመሬት የእስራኬል ለቻች በከራብ እግዥእብኬርን
እሳዣት እነሆ ከግብዥ የወጪን ፈጣወጥቻን እነዚህ ደቻው
በለው ስንደ::

12 በቻችውም ለሆኑ ያለቻው በልተው መጥተውም
በመግበር ለዘዴኑ ተነሱ:: **13** እግዥእብኬር እንሱ ከለበት
ከግብዥ እንደ የወጪሁቻው ወገናቸው ከእባት ወጥተው በደረሰ¹²
የለም ምስልም ማርተው ለማየቱ ስንደ በለቻችልና ስለዚህ
ነግር መብት ተቋጥቶ ከዚና ተረጋ ወረዳ:: **14** መብት ወገናቸን
እያተቻቻቻው ከበለማቸ ከእያወደ ተረጋ ወረዳ እያከተም በስማም
ገዢ እነሆ በእስራኬል ስራር ያርበቻቸ ደምዥ እስማለሁ አለ::
15 መብታም እያሰን እስራኬል ያልፈለውን መቻ መጥተው
ለሚወቱ ነው እንደ ያርበቻቸ ደምና እይደለም አለው
መርዳም ምስላቻቻን ስበረው እንደ ተበያም እስከሆን ደረሰ
ፈጻጥ እድቀውው የእስራኬል ለቻች በተረጋው እጠን
በሚጠጠት ወታ ወሰተ በመስጠው:: **16** ከዚህም በታላ
በእግዥእብኬር ዲት ስለመኖት ምጠኑት ከሆኑቸን እርስ
በገናቻው ይጋደለ በንድ እዘዴቻው::

17 እንተቻቻን ከመግዳል እባተቻቻቻንም ከመግዳል
እግዥእብኬርን መገናዥር እንዲበልጥ እውቀው እንዲዘዴቻው
እደረገ:: **18** መብታም የመግባቸውን የተከባከሸውን ከእንሱም

God at Horeb by making a calf that would eat grass. They worshiped and said, "These are our creators who brought us out of Egypt."

12 They rejoiced in their labours and, when they ate and drank their fill, they rose up to sing. **13** God said to him, "Your people, whom you brought out of Egypt, have transgressed the law and have made a molten calf and bowed to its idol." Moses was angry and went down from Mount Sinai. **14** Moses, being angry with his people, went down with Joshua. And when Joshua heard it, he said, "Behold, I hear the sound of the camp of Israel shouting."

15 And Moses said to Joshua, "It is not the voice of warriors but of the children of Israel, after they have drunk unfermented wine, and play." And he went down, and broke their images, and ground them to powder, and submerged them in the water which the children of Israel drank by the mountain. **16** After this, he ordered the priests to fight against each other for their sins against God.

17 They did as he commanded, knowing that it was a greater offence to defy God than to kill their fathers.

18 And Moses said to them, "You have made the LORD

¹² For 'their labours', Selassie has 'the work of their hands'.

¹³ The pronoun, 'him', in the opening clause, refers to Moses.

¹⁴ Selassie has 'warriors' in place of 'camp'.

¹⁵ The literal translation of 'unfermented' is 'not boiled'.

¹⁶ Cf. Ex 32:27.

¹⁷ The literal translation of 'a greater offence' is just 'greater'.

¹⁸ For 'nourished', Selassie reads 'cherished'.

በት የወጣችሁን ለነገቻው ከነገቻው በኋላ ለልቻቻው ይሰጣቻው በንድ ለቦታቻሁ የሚለላቻው ሪስታዊ የወረዳቻሁ እግዢአብዕርን ለነገዘናቻሁት ለሉይሁ ነገር እግዢአብዕርን ይስ አስተቻሁት አላቻው፡፡ ¹⁹ ወደ ሂጻት ወደ ከፌ ነገር ይጋድለና በዘመና እግዢአብዕርን ማሳዝ አልተውም፡፡

²⁰ ከአገንታቻው ፌምረው እስከ ጉልማስነታቻው እስከ እርቃናቻውም ይረስ በምድር ገይ ያለውን በስማይያው ለማውዲት ስምቶ የዘጋጀውን ይሰጣቻው በንድ በበት ለሆናቻው እግዢአብዕርን ይስ እንዳስተት እንዳስተቻቻው እንደ ይሰከቻና እንደ አብርሃም እንደ ያልቀበም እየደለም በዘመና ዓለም ተደለ ይስታ የሚገኘት ምድር ሪስታዊ በመዳደውም ዓለም ለደጋግ ስምቶ የተዘጋጀች ይስ የምታስና ገነትን ዓይን ያለያውን ፌርማ ያልሰማውን በስው ለበኩም ያልታስበውን እግዢአብዕርን በባከይወት ስለ ይስ ለሰናቻት ለማውዲት ለአብርሃም ለይሰከቻ ለየልቀበ የዘጋጀውን ይሰጣቻው በንድ በሆናቻው ይስ እንዳስተት እንደ አብርሃም እንደ ይሰከቻ እንደ ያልቀበ እየደለም፡፡

²¹ እግዢአብዕርን የከና ከፌ-ምቻም የሆነ በልቦናቻው ፈቻድ የንተው የሚኖሩ የነገቻው ለቻቻም የመገባቻውን የተከበከቻውን ከአገንታቻውም ፌምር የጠበቃቻውን የእግዢአብዕርን ተእዛዣ አልሰመም፡፡ ²² ከግብዢ ምድር የወጣቻውን ከጠብ ለሆና ከግብዢ አገዛዣ ያዘናቻው

angry, who has fed you and nourished you, who has brought you out of the house of slavery, and has bequeathed to you the inheritance that he swore to your fathers, to give to their children after he had brought you out.” ¹⁹ For, they continued in sin and evil, and they did not cease to grieve God there.

²⁰ They are not like their fathers Isaac, Abraham, and Jacob who made the LORD happy with their goodly work that he might give them what is on Earth and what he prepared for persons who love him in heaven beginning from their infancy up to their youth and up to their old age; they are not like Abraham, Isaac, and Jacob who made him happy with their work that he might give them an Earth of inheritance where joyful things are found in this world – and a garden that makes happy – prepared for kind persons in the hereafter world – what he prepared for Abraham, Isaac, and Jacob who made the LORD happy when they were in life and who love him – whom an eye has not seen nor an ear heard and who is not thought of in reasoning.

²¹ Those who rejected God and were wicked, who lived in the desires of their own hearts, did not listen to the commandments of God, whom he had fed, nurtured, and protected from their childhood. ²² They did not remember God, who had brought them out of the land of Egypt, who had delivered them from the

¹⁹ This verse *may* be part of Moses' speech.

²⁰ The online translation tools have great difficulty with this verse; here, we present a version loosely based on Lumpkin's text.

²¹ For ‘nurtured’, Selassie reads ‘cherished’.

²² Selassie has ‘firm rulership’ in place of ‘oppressive rule’.

እግዢዕስና አለበትም፡ ²³ እነዚው ገን ሂጋሙው እናዚት እስም በተረምቶ የለ አስተበን የሰነድዎች ነበር እነዚውም በጠላትነት ተነሱተውባችው እንደ ወደፊቶ የሰንበድዎች ነበር፡፡

labour of bricks and from the oppressive rule. ²³ But they greatly upset him, and he stirred up the nations around them against them, and they rose up against them in hostility and subjected them to whatever they pleased.

²³ In place of ‘hostility’, Selassie has ‘enmity’.

መቋብያን፡ ቁጥጥዋ፡ ክፍ

1 የዘመን ገዢም የጥምድ የጥም ስምም በጠላትነት ተነሱ በቋው እስራዕላጊም ይመናቸው አንድ ለራዋጥቸቻውን እስነዱ በቋው የንገዢቸውም ስመ እስራንድስ ይባላ በከልቅና በደርሃ በደማሳቅም ያሉ በዚ ለራዋጥን ፍጥና ስበሰባ፡ **2** በየርዳናስም ማረ ስፍር ገንዘባቸሁንም እማርከ አንድ ወደ እስራዕላ ግብር ገበናልኝ በለ መልከተቸቻ ለከ ባትገበሩኝ ዓን እናንተን እቀዥሁ አንድ ከበጥቸቻን እማርከ አንድ መጠሁ አላቸው፡፡

3 ወደማታውቻት እገር ማርከ እመካዳቸሉሁ በዘመንም ወታ ቁጥጥን እንጂ ለቋሚዎችን እደርጋቸሉሁ አላቸው፡፡ **4** እና የእግዢአብዕር ወገኖች ነን የሚችሉንም የለም እያሳቸሁ አትመከ አጠቃቸሁ አንድ ገንዘባቸሁንም እዘርፈ አንድ እግዢአብዕር የለከኝ እይደለምን ወገኖችሁንም ሆነ እስበሰባ አንድ የለከኝ እይደለሁም፡፡ **5** እኔ ያጠቃቸውን ለለቻ ወገኖች በወጪ ለፈ ማያዝቸው ያዘኝ እስን ባትራቸውንና ሁሉተቸውን ማረከሁ እነባቸውንም ገልብ ለቋቸውንም ማረከሁ፡፡ **6** የዘመንቸሁን ግብር ከገባቸሁልኝ እናንተንም እንደነገቸው እደርጋቸሉሁ አለ

1 MEQABYAN 15

1 And, at that time, the Midianites rose up against Israel and gathered their armies to fight against them. Their king, whose name was Akrandis, quickly gathered a large army from Cilicia, from Syria, and from Damascus. **2** And, camping beyond the Jordan, he sent messengers to them, saying, "Send tribute for me to Israel, that I may take your money and your goods. But, if you do not pay me, I will come to punish you, and I will take your cattle, and take your possessions, and take your children as slaves."

3 And he told them, "I will lead you into a land that you do not know and, there, I will make you drawers of water and gatherers of wood. **4** Do not boast, saying, "We are God's people, and there is nothing we can do." Was it not God who sent me to destroy you and to plunder your wealth? Was it not God who sent me to gather all your people? **5** I destroyed other nations, and their various idols did not save them. I captured their cattle and their horses, and I killed them, and I took their children as captives. **6** And, if you do not pay me the tribute that I command you, I will do to you as I did to them." And he

1 MEQABYAN 15

1 For 'Cilicia', Selassie has 'Keeliqyas'.

2 Selassie has 'mares' in place of 'possessions'.

3 The opening words, 'And he told them', here loosely following Selassie, are not in the Amharic text.

4 The story here resembles that of Nebuchadnezzar and his conquest of Israel and Judah.

5 The Amharic text has 'saved' in place of 'did not save' but this seems inappropriate.

6 For 'tribute', Selassie here has 'tax'.

ከብቶችዎንና ገንዘቦችዎን ይዘሩና ማረጋገጫዎንም
ይማርና በንድ የርዳናለም ተኋገረ፡፡

7 ከዚህም በንድ የእስራኤል ለቻቻ ወደ እግዥአብዕር ይኑ
ልቀሰን አለቀለ ፍጻመወጥ ሚሱ ነገር ብን የሚረዳቸው
እው፡፡ **8** ስለዚህም ነገር ለያሳቱ ወንድማማቻች
እግዥአብዕር ይኖትን ሰጣቸው ሰማቸውም እንደሆሱ ነው
መልካቸውም ያማረ በታደለቸውም እርበቻች የሆነ ይሁዳና
መብከሪስ መቻቻ ይችው፡፡

9 የእስራኤልም ለቻቻ ፍጻመው በዚያ አለቀለ በስሙ ገዢ
ከእስራኤል ለቻቻ ሁሉ መቻቻ የተነሱ ለቦናቸውን
እሳዣቸው እናቱና አባቱ የምቻበት ለቻቻ ባልቻቻች
ሻማማቻቸውና ከህኖቻቸውም የእስራኤል መገን ሁሉ
ስቶችና ወንድቻቻ ለቻቻም ሁሉ በረዳቸውም ለደ አመድ
ነበኑለው ያለቀለ ነበር መካንንቻቸውም ማቅ ለበስው
ነበር፡፡ **10** መልከ መልካም ደመ ግበ የሆነ እነዚህ
ወንድማማቻች ብን ፊደው ያደረናቸው በንድ ተሰማው ፊደን
ስለነዚህ ለምቻ ሰወነታቻን ለምቻ እንሰተ በለው ተማክሩ፡፡

11 አይሁ አይሁ ተባበለው በወገኖቸው ለደሩቸውን
ታጥቸው በእቻቻውም ለሆነቸውን ይዘው ፊደና እርበቻቸውም
ይመኝለት በንድ ተዘቻቻቸው ፊደና፡፡ **12** ወደ ለፈራቸውም
ደረሰ በማልድ ተቀምጧ ስለ መብከሪስ እርበቻቸውን /ንገዢን/

crossed the Jordan to plunder their livestock and their money,
and to take their wives as captives.

7 And, after this, the children of Israel cried bitterly to the LORD with a loud cry; however, there was no one to help them. **8** For this reason, the LORD gave strength to the three brothers, and these were their names: Judas and Mebikyas and Meqabyan, who were handsome in appearance and were warriors of great strength.

9 And the children of Israel wept there exceedingly, when they heard it, and their hearts were grieved for the weeping of all the children of Israel, for the sons whose mother and father were dead, the widows, their princes, their priests, and all the house of Israel, and all the women, and the men, and the children; they put ashes on their heads and their princes were girded with sackcloth. **10** But these brothers, who were of good character, agreed to go and save them. They consulted together, saying, “Let us go and give up our bodies to death for these people.”

11 Telling one another, “Take heart, take heart,” they went out, girded with swords and spears, ready to attack the warriors. **12** When they reached their camp, Mebikyas stabbed the king while he was sitting at the table; and, while he was

⁷ Here and in v. 8, ‘the LORD’ translates እግዥአብዕር.

⁸ The name, ‘Mebikyas’, follows Selassie; the exact transliteration is not certain.

⁹ Selassie has ‘nobles’ in place of ‘princes’.

¹⁰ In place of ‘of good character’, Selassie has ‘attractive and comely’.

¹¹ The word translated ‘warriors’ is singular in the Amharic text.

¹² On the name, ‘Mebikyas’, see #8.

ወጪ በእኔ መብል ስለ በእንዲት አመታት አንገቱን
ቁረጋው መቁብጥና ይህም በንገዱ ግራኝ ቅና ያለ
መፈቻን በስዕፍ መተተው ገደለዋቻው:: ¹³ ገንዘብዋው
ድል በተነሱ ገዢ ወደ መርቻቻው በበልንቻቻቻው ለብ ገብ
ሁለም ፈጻመው ስሽ ቅስቻቻው ተሰበረ እነርዳቻው
ድል ተነሱ::

¹⁴ መልከ መልከም ደሙ ግብ የሚሆኑ እነዚያ ወንድማማቻቻ
ገን ከምት ደን መንም መን ከኩት ነገር ያገናቻው የለም
እግዥአብኬር መቁዋጥናን ወደንጋጌው መልከታልና
እነርዳቻው ዓን እርስ በርሳቻው ተቀራይው አለቸ:: ¹⁵ ዓል
ተነሱ ጥሩ የርዳናንም ተሽጻ እስከሽንናም ያለስ
ገንዘብዋን ሆኖ ጥሩ ገንዘብዋውም ሆኖ ቅሬ የእስራኤልም
ልቻቻ መተቻቻው እንደሽሽ ብሔ ገዢ ወደ ሰራራቻው ሂደው
የዘረፋትንም ገንዘብዋንም ለረዳቻው ወስዶ::
¹⁶ በወንድዋቻና በመብከር እኩ እግዥአብኬር እስራኤልን
እንዲሁ አድርት አደናቻው::

¹⁷ የእስራኤል ለቻቻ እግዥአብኬርን ያስ እያስተት ጥቻት
ቁን ተቀመጥ:: ¹⁸ ከዚያ በጃላ ዓን ደግመና ወደ
ጠጠካቻቻው ተመለስ የእስራኤል ለቻቻ እግዥአብኬርን
በሚገባ ማጥለከን ተል አለ:: ¹⁹ እርስም በማያውቻቻው

eating, he cut off his head in one stroke. Meqabyan and Judas killed the soldiers on the king's left and right with their swords. ¹³ When their king was defeated, their spears pierced through the hearts of their fellow soldiers, and they all fled in complete terror, their bows were broken, and they themselves were victorious.

¹⁴ But those brothers, who were destined for a beautiful future, were saved from death. No evil thing befell them. God returned chastisement to them, but they were separated from each other and perished. ¹⁵ And they prevailed; and they died, and they crossed the Jordan, and they threw away all their money until they crossed, and all their money remained. When the children of Israel saw that their enemies had fled, they returned to their camp and took the plunder and the money for themselves. ¹⁶ Thus, God saved Israel by the hand of his brothers and of Mebikyas.

¹⁷ The children of Israel stayed there for a few days, while they were pleasing the LORD. ¹⁸ But, after that, they again returned to their sins and the children of Israel neglected to worship God properly. ¹⁹ And he shall again punish them

¹³ 'In complete terror' is a conjectural translation; the Amharic text has 'they all fled completely'.

¹⁴ The meaning of the last sentence is unclear.

¹⁵ There appear to be two different referents to the pronouns in this verse – the defeated enemies and the victorious brothers.

¹⁶ Here, Selassie has 'Mebikyu' in place of 'Mebikyas'.

¹⁷ In place of 'stayed', Selassie has 'sat'.

¹⁸ Selassie has 'JAH' in place of 'God'.

¹⁹ For 'punish', Selassie has 'sadden'.

የእርሻውን አገመራ በሚሰበበ የወይናቸውንም በታ
በሚያጠኑ መንጋቸውንም በማዘርኑ ከበቶችቸውንም
በፈታቸው አርደው በሚያበደቸው:: ²⁰ ማረጋገጫውን
ለቶች ለቃቻቸውንና ወንድቶች ለቃቻቸውን በሚማርነ
ወገኖች እስም ዓገመና ያስዘናቸዋል ሆነ ገዢ
እግዢአበበና የሚያሳይት ሰለምና እነዚው አገን ያፈረሰ
ወገኖች ፍቸውና ለቃቻቸውን በፈታቸው ሲስ ለሳቸው::
ይቀጥቻቸዋል እያደናቸውም::

by people they do not know reaping the harvest of their fields, and destroying their vineyards, and plundering their flocks, and slaughtering their cattle in front of them and eating them.²⁰ And he will take their wives, and their daughters, and their sons captive, because they are the ones who will grieve God every time. They are the ones who have broken the law and he will crush their children before their eyes, and he will not save them.

²⁰ Selassie has 'hammer' in place of 'crush'.

መቋብያን፡ ቁጥጥቅ፡ ክፍ

1 ይኩንን የሚያደርጉ የጠመሳና የሰላም በየርዳናስም ወንገት
ማናድ በበአር እርቃ የሚኖሩ የከራንና የገለግድ፡
የኢያብሳምና የከናዣና የኢድምና የንጂስዥን የአማላቻ
ስምት ዓቃዎ፡፡ **2** በየነገድቻውና በየሁጋቻው
በየአውራጃቻውና በየሥራቻውም በየሁጋቻውም ቅንቃ
ጋንተው የሚኖሩ አሳካባ ሁሉ እንዳሁ ያደርጋሉ ሁሉም
እግዥአበኑ እንደዋራቻው ዘንተው ይኖራሉ፡፡
3 ከነገቻውም እግዥአበኑን የሚያውቁት ሥራቻው ያማረ
ስምት አሉ፡፡

4 ከነገቻውም ሥራቻው ክፍ የሁን የፋጋራቻው
እግዥአበኑንም የሚያውቁት ስምት አሉ ታጠክት እንደዋሩ
በርሃ ገንዘብ በስልምሳንም እኩ ገዢዎ፡፡ **5** የደማስቀን
ገንዘብ ዝርድ ይመከራልና በማብቃ ገንዘብ ፈት ያለ የመማርንም
ምርክ ያከፍላልና በስልምናስር እኩ ገዢዎ፡፡ **6** የንለሁሂ
አውራጃና በገለግድም አምባ የይሁዳ ምድረ ክፍል በምትሆን
ታስመናው በምዕራብ ተራራ የሚኖሩ በፋርስና በሚደን
በቀዳቅያና በመስራገያ ስምት፡፡ **7** በአውራጃቻውም የሚኖሩ
እነዚ ዓቃዎ እግዥአበኑንም የሚያውቁት ተእሳዣም

1 MEQABYAN 16

1 The people who will do this are those of Tyre and Sidon, and those who live on the other side of the Jordan River and along the coast of the sea – the people of Keren and of Gilead – and the Jebusites, and the Canaanites, and the Edomites, and the Girgashites, and the Amalekites. **2** All the nations, each according to their tribe, their clan, their territory, their occupation, and their language, will do this, each one living as God created them. **3** And there are people among them who know God and whose deeds are good.

4 And there were some people who had sinned, and who did not know God, and he delivered them into the hand of Shalmaneser, king of Syria. **5** He will plunder the wealth of Damascus and divide the spoils of Samaria before the king of Egypt, and he will sell them to Shalmaneser. **6** The people of Persia, Media, Cedocia, and Seuss, who live in the region of Gelabucheh, and in the hill country of Gilead, in the western mountains of Judaea, in the region of Pastos. **7** These are the people who live in their province, a people whose hearts are

1 MEQABYAN 16

1 Selassie has variant forms for most of the nations listed here.

2 The term, 'occupation', is here used in the sense of location, rather than any professional trade or craft.

3 In place of 'good', Selassie ends with 'beautiful'.

4 For 'he delivered them', Selassie has 'he ruled them'.

5 The Amharic text has 'buy ... from' in place of 'sell ... to'.

6 Neither 'Cedocia' nor 'Gelabucheh' can be readily identified.

7 For 'hearts are hardened', Selassie has 'collar of reasoning is firm'.

የሚደጋበቃ ክሚደ ለቦናቸው የገና ወገናቸው እናቸው:: ⁸ እስም እንደ ለራቸው ከኩት እንደ እናቸውም ለራ ፍቸቸውን ይከፍልቸዋል::

⁹ የገለግድ ወገናቸና የቀሚር አውራጃ አማራቸዋ እውነት ነገን የተመለቸ ከከበሩ የከበሩ አሽናል የሚሆን በከተበላ ለረገላት የበት በበት የሚሆን መለከት በራቱ የሚችሙ ፈርተው ተንቀጥቸው የሚገለገለት የእስራኤል ፈጣረ በውሰድ የሚመስገንበት የእግዥአብከርን አገር ያጠቃት ሲንደ እንደ ሆነውበታልና እስም እንደ ለራቸው ከኩት እንደ እናቸውም ለራ ፍቸቸውን ይከፍልቸዋል::

hardened, who do not know God and do not keep his commandments. ⁸ He will repay them according to the evil of their deeds and according to the work of their hands.

⁹ For, the families of Gilead, Amalek, and the region of Caesarea, have been united to destroy the land of the LORD, in the chariots of the cherubim, full of truth and glorious, and many angels standing before him, and serving in fear and trembling, to destroy the land of God, in which the Maker of Israel is to be praised; and he will repay them according to the evil of their deeds, and according to the work of their hands.

⁸ For 'repay them', Selassie has 'pay them hardship' (as also in v. 9).

⁹ For 'Maker of Israel', Selassie has 'Israel's Creator'.

መቁብጥን፡ ቁልጻዊ፡ 17

1 የአማሌክና የኤዕድምያን ለወቻ የምድርና የሰማይ አገባብ
በሥልጣን የተያዘ እግዥአብዕርን አያመልከተው እነገኘው
በወካት ሥራ ዓንተው የማይደርና ወንደለቻች ፍቻውና
ማደረያው በተ መቆዳበት ማፍረሰ አይደናም፡፡ **2** ይም
ከማፍሰሰና ከገመት የተመታወችና ለማየት የተዋዋወች
መተ ያደረወችም የሚመሰለውን ሁሉ ከመብላት በቀር
በፈታቻውም እግዥአብዕርን መቆራት የለም እነዚህም
የተኞች ተጠሪተቻች ፍቻው፡፡ **3** የሚሰር ሂይማየት የለቻውም
በት ሥራን የጠለ ፍቻውና እግዥአብዕርንም አያወቻቻችም
የሰው ገንዘብ ከመቀማቻና ከጠሪአት በቀር ሰውን ከማወከና
ከማጠለም ሥራ ሁሉ በቀር አበታቻው ይደብላለ
እንዲስተማራቻው ከመዋጥና ከዘረን በቀር የፍቅርንም ሥራ
አያወቻቻው የሚሰር ሂይማየት የለቻውም፡፡

4 እስ ከመራዊቱ ከከጋንት ሂደ ገዢታቻዋልና ለየራለ የሆነ
የከተ ሥራ ሁሉ የቁማያና የጠጠለትን የሰርቆቻንና የከሰት
ገንዘብ የመቀማቻን አበላ የተመታወችና መተ ያደረወች
መብላትንም የገመትንም ሥራ ሁሉ የሰተምራቻዋል፡፡
5 ይኩንንም የሚመሰለውን ሁሉ ወደ ገልማሳ ሚስት
መሰዳንም ይም ማፍሰሰንም ለማየት የተዋዋወች መተ
የደረገውን መብላት የሰው ነፍስንም በግኝ መግልል

1 MEQABYAN 17

1 The people of Amalek and Edom do not worship the LORD, by whose command the heavens and the earth were created, and they are not afraid to destroy the temple of the LORD, because they are criminals who do not live in the truth. **2** There is no fear of God before them, except the shedding of blood, and to fornicate, and to eat things strangled, and things sacrificed to idols, and anything that resembles a dead body. These are the very ones who are despised and sinners. **3** They have no morality and no religion; for, they hate good works and do not know God. They do not know the works of love except for the stealing of people's wealth and all the evil and hateful works, as their father the devil has taught them.

4 He has ruled over them with his army of demons, and he teaches them to commit all kinds of evil deeds, including greed, and sin, and theft, and false money-making, and to eat what was strangled and what was beaten to death, and to commit all kinds of sexual immorality. **5** And he teaches them all that resembles this: to go to a virgin bride, the shedding of blood, eating what has been sacrificed to idols, to kill the

1 MEQABYAN 17

¹ Selassie has 'seized' in place of 'created'.

² For 'despised and sinners', Selassie has 'scorned sinners'.

³ In place of 'morality', Selassie has 'virtue'.

⁴ For 'all kinds of sexual immorality', Selassie has just 'adultery'.

⁵ Other readings for 'virgin bride' are 'young man's wife' (as Lumpkin) and 'mature wife'.

ምቻነትና መጠቃቀስናም ለሰትናም እግዥአብዕር
የሚይወደውን ከፌ ሥራንም ሆሉ ያስተምረቻዋል ዓለም-ን
ሆሉ ከሚገባ ከእግዥአብዕር አባ ያርቃቻው አንድ
ጠላቻቻው የሆነ ዓይነነት ይችንን ተምህርት
ያስተምረቻዋል፡፡

⁶ የእግዥአብዕር ሥራ ገን የዋህነትና ተከተና ወንድምን
እለማብዕር በለንድራን መውደድ ከሰው ሆሉ ሥራ
መስማማትና መፋዊር ነው፡፡ ⁷ ለሰው ፈት ለማየላት
ግብዕትን አትሁን በደልቀቻቻም ፈጋማቻሁም ቅማቻቻ ወደ
ጥልማሳ ማስተ የሚከናወ ለወቻቻም በባልንድራቻው ላይ
በደንና ከፌ ሥራን የሚመሩ በባኅ በለንድራቻውንም
ይበደሉ አንድ የሚገኘባለ ለወቻቻም አትሁኑ፡፡
⁸ ይጠቃቀሉ ልሳቻቻንም ይነቀኑቻሉ ለእኩትናም ይተካለለ
ለወቻቻ ወደ አለባለም ቅርጫ ቅርጫ ያውርቻቻው አንድ
ለማየላት ያሚረርታሉ፡፡

soul of a man with violence, to jealousy, and to slander, and to covetousness, and to every evil deed that God does not like. The devil, who is their enemy, teaches them this doctrine, that he may turn them away from the law of God, who rules over the whole world.

⁶ But the work of God is gentleness and humility, not offending one's brother, loving one's neighbour, and being in harmony with and loving all people. ⁷ Do not be hypocrites who show partiality, nor be like wrongdoers, nor robbers, nor be like those who go to adulterous wives, nor be like those who commit injustice and wickedness against their neighbours, nor be like those who deceive their neighbours to do wrong. ⁸ They will scold and shake their heads, and they will be moved to do evil, and they will deceive people to bring them down to eternal damnation.

⁶ Selassie has 'innocence' in place of 'gentleness'.

⁷ In place of 'neighbours', Selassie has 'companion' (twice in this verse).

⁸ For 'damnation', Selassie has 'Definite Judgement'.

መቋበን፡ ቁጥጥዋ፡ ወጥ

1 ሁሉ በእች ወደለ በጥት ወደ እግዥአብዕር እንደተከደ፡
እስዱ በወራኩውም የጠቅት በራቱ ይደርግበህ ኮንደ አንተ
በራቱ ተቆጣለሁ፡ **2** ተስቦተቻቸው ከተወቻ የሚሆነ
ከነኩውም የሚጠልጥ የሚጠረቻ የለለ የደረሰቻቸው ለቻቸው
ቁልጥ እንደዘለሁ ንበና ቁመታቻውንና የደረሰቻውን ዓንተ
ሁልጣቻውንም ለለየ እግዥአብዕርን በራታቻው
እለደረገተቻው እስዱ ከለመኖር ወደ መኖር እምጥቶ
የደጋጋቻው ልማርቻውም እንደ ሆነ አለውቀም፡

3 አባቶቻቻውም እንደ መሳከት ሁኔዱ ከመሳከት ወረዳ
በደብር ቁጥሪ ለደመሰባገኑ ልማቻው ባሳታቻው ገብረ
ለዘለግለመ ቁርጥ ፍርድ ወደሚደረገበት ወደዘለሁ ዓለም
ወረዳ፡ **4** ለለ ለቦናቻው ተስቦተ ያስታቻው ኮንደ አካንና
ትእኩነቻው ይጠበቁ እንደ ሆነ ይደረገቻው ኮንደ
እግዥአብዕር ጥንቃን የሰው ሆኖ ልጥረጋቻዋል ከቻዋል
ለቻቸው ማስተ አገበ፡ **5** እነኩው ግን አካን አልጠበቁም
ከባታቻው ከዚያስለስ ወረዳ ወደ ጉነዥ እሳተ አውራድቻው
እግዥአብዕር እንደ ስው የበደለ ይቻቁ ለተን
ተቻጥቻቻዋል ለለነገቻውም የጠቅት የሰው ከመተ አነበ፡

6 የእኩነቻን ለቻቸው ከነኩው ወረዳ የጠቅት ወስዶቻው
እነኩው መቻያ ወደ ማቀበለበት ወደ ለአል አውራድቻው፡፡

1 MEQABYAN 18

1 Think of going in death to the LORD, in whose hands everything is held, and you will stand before him to be judged for the sins you have committed. **2** Those who were the sons of the mighty, who were arrogant and wicked, and there was no one stronger than them, saw their height, their power, and their strength. They did not set God before them, nor did they know that he was their Creator, who had brought them into existence from non-existence.

3 And their fathers, who were like angels, were praising God with the angels in the Holy Land; but, when their will led them astray, they descended into this world, where they will be judged for eternity. **4** They married wives from the sons of Cain; for, God created the flesh of the first man for them, to tempt them because of the pride of their hearts, and to test them to see if they would keep the law and commandments. **5** But they did not keep the law, and their father, the devil, cast them into the fire of Gehenna. God was angry with their offspring, who had sinned like a man, and because of their sin, the life of man was shortened.

6 They took the children of Adam with them into sin and brought them down to Sheol, where they will receive their punishment.

1 MEQABYAN 18

¹ As in most places, Selassie has 'JAH' in place of 'the LORD'.

² Selassie ends, "brought them from not living into living."

³ The last part of this verse refers to the 'angels' who fell from heaven to the earth.

⁴ Cf. Gn 6: 1-4.

⁵ The translation, 'their offspring', is conjectural; the text seems to read 'the little woman'; Selassie and Lumpkin have 'the offspring of Seth'.

⁶ Note the use of 'Sheol' here, rather than 'Gehenna'.

7 የዕት ለቻቻ በቻቻ ለቻቻ ሲለ ስቱ የሰው አመኑ ተከናወልና ጥንቃን የሰው አመኑ አጠቃላይ መቶ ለሆነ መቶ አያ አመኑ ወደ መኖር ተመለስ፡፡ 8 አነሳቻውም ለጋዢ የንግድ ደሞዥና ፍቻውና እግዢአብዕር መንፈሰ ለድኬቻ በነገቻው ይንቀ አይኖርም አለ፡፡ 9 ለለዘይም ነገር አመናቻን ተከፈለ ለለጠመናቻንና ሲለ በደረሰቻን አመናቻን ከቀደሙ እባቀቻቻን ተከናወልና የግመናቻው በፊጥንት ሲለ የሚቻቻ አለ፡፡

10 አገንና ሲለ መብቻ እግዢአብዕርንም ሲለ እለማዘንት የእባቀቻቻን አመኑ ግን በዘዴ ነበር፡፡ 11 ያስተምረቻው አንድ ለቻቻ ለቻቻውን ሲለ ተቻወ የእግዢአብዕርን አባ እንዲያረርስ ወንጀቻ ለቻቻውንም ሲለ ተቻወቻው ያባቀቻቻን አመኑ ግን በዘዴ ነበር፡፡ 12 ከዕተቻ ለቻቻውን ከወንጀቻ ለቻቻው ጉሠ የእግዢአብዕርን አባ ሲለ ፍረሰ ለለዘይ ነገር በወንት አመናቻው በዘዴ ነበር፡፡

7 Because the sons of Cain were deceived, the human race was divided; and men originally lived nine hundred years but they were reduced to live for one hundred and twenty years. 8 And he said, “For, they are flesh and blood, and the Spirit of God will not abide in them because he has taken it away.” 9 For this reason, our time is divided; because of our sins and iniquities, our time is divided from our fathers, and there are those who die again in infancy.

10 But the days of our fathers were prosperous because they kept the law and did not displease God. 11 But the days of our fathers were long, because they were angry with their daughters, and they were angry with their sons, lest they should break the law of God, to teach them. 12 For, they had not broken the law of God by their daughters and their sons, and this was a matter of great truth in their days.

⁷ In place of ‘sons’, Selassie has ‘children’.

⁸ Selassie has ‘Spirit of Support’ in place of ‘Spirit of God’.

⁹ The meaning of this verse (and possibly the translation) is uncertain.

¹⁰ For ‘were prosperous’, Selassie has ‘abounded’.

¹¹ Selassie has ‘male children’ in place of ‘sons’, as he does in most cases in this book.

¹² The translation of the latter part of this verse is uncertain; Lumpkin has ‘because of this thing their era had abounded for true’.

መቋብያን፡ ቁጥጥቅ፡ ፲፭

፧ የቋብያን ለቋጥ በበዚ ገዢ ከበርና በገኘን ስንተንና መስንቀን
ወሩ አፈጻና መዋጥውንም ሁሉ አደረገ፡ **፨** እርሱ መልካ
መልካም ከበቻና ስለእርሱ ከገደለው ከደግ ስው ከእበል
ማስተ መልካ መልካምች ይመ ግብጥች የሚሆን ለቋጥ
ቅማመና ለቋብያን ተወለቅስተ ወንድመንም ከገደለው በቻላ
የርሳ ገንዘብ የሚች ያቻና እኩን ወስደ፡ **፩** ከአባቱም
ተለይተ እነዚቻውን ይዘ በምዕራብ በከል ወዳለ ወደ ቁጥጥ
አውራቸ ዘደ የዘረቸ የመልካ መልካም ለቋጥም እኩን
እኩታቻው መልካ መልካምች ሆነ፡፡

፪ ስለዚህም ነገር የስተ ለቋጥ ወደ ቁጥጥ ለቋጥ ወረዳ
ከዚቻውም በቻላ እንዲት ሰዓት አልቋረም የመረጥቻውንም
ለቋጥ ለረዳቻው ማስተ አደረገ፡ **፫** ስለ ስዕተታቻው
ከነኩው ጋዜ እንዲነት ወደ ስዕተት ወስደውናልና ስለዚህ
ነገር እግዢአብዕር እኩን ተቋጥን እነዚቻውንም ተቋጥው፡፡
፬ ዓይነስሳም እኩን ፈጣሪያቸው እኩን እግዢአብዕር
ፈጣሪያቸው ተሆናለቸው በለው ስንጠረዥ እኩታቸን ፈቃጥን
አባታቸን እኩምን ወደርሳ ስዕተት ወስደቻው፡፡
፭ እኩታቻው ግን በደንቅርናቻው እውነት መሰረታዊ

1 MEQABYAN 19

፧ When the children of Cain multiplied, they made tambourines, harps, lutes, and violins, and they played all kinds of music and dances. **፨** She was beautiful and, from the wife of Abel, the good man whom he killed for her, beautiful children were born to Cain again, who was to be his reward. After he killed his brother, he took both her and his property. **፩** He separated from his father and took his children with him and went to the western region of Cephas. The children of that beautiful woman became as beautiful as their mother.

፪ And so, the daughters [of Seth] went down to the sons of Cain and, after they had seen them, they did not stay even an hour, and they took for themselves as wives the women they chose. **፫** For this reason, God was angry with us and angry with them, because they led us into error by joining together with them because of their error. **፬** And the devil deceived our mother Eve, our father Adam, and led them into sin, saying, "You will be like God, the Creator of the universe." **፭** But they, in their ignorance, thought it was true, and

1 MEQABYAN 19

፧ Selassie notes that the meaning of the word here translated as 'lutes' (ሰንተንና) is uncertain; Lumpkin transliterates to 'santee'.

፨ The referent of the 1PF pronouns here is not clearly stated but is probably Abel's wife.

፩ The identity and location of 'Cephas' is not known.

፪ The words, 'of Seth', here following Selassie, are not in the Amharic text.

፫ The translation of this verse is uncertain but the Amharic text is somewhat repetitive.

፬ For 'Creator of the universe', Selassie has 'your Creator'.

፭ Selassie has 'from not living toward living' in place of 'from non-existence to existence'.

ይሰንድ አንድ የከበረ ስመንጻ ያመሰባኑ አንድ ካለመናር
ወደ መኖር አምጥቶ የፈጻሚችውን የእግዥአብዕርን አባ
እረረለሁ::

8 አምሳትኩን ለፈልቶው ያደረገ እነዚያን ሂወጻና አዳምና
ግን እስ ልማርቶችው አውረድቶው ተዕስተኛ የሚሆን እስንጻ
አውረድው:: **9** ዓዋት በድጋላትና ዓይነነት ተዕስተ አዳም
ይጠናል በለ እንደተናገረ አባችን አዳም በእያነበለሰ
ቻዕስተ ካለግዥአብዕር በታዘዘ በመነተኛ ፍርድ
ተፈርጋዕታልና አገሳቻለቶች:: **10** በቃዋል ለቻች የገዢ
የጠቻ ለቻችም እንዲሁ ወደ ባጋላቻችው ወስኑን ሰላዕሁ
ነገር እግዥአብዕር የሰጠን አመኖችን ካለበቻችን አመን
አነስ:: **11** እንተው ግን በት ሥራ ማርተው ነበር ለበናቶችውን
በአግዥአብዕር አገናተው ነበርና ክስተማሻችው
ከአግዥአብዕር አባ እንዳይወጠ ለቻች ለቻችቶችንና
ወንድቻ ለቻችቶችንና አስተምረው ነበርና የሚቀርባችው
ከኩ መለተም አልነበ:: **12** እንተው ግን በት ሥራ በዋና
ለልቻችቶችን ካልነገሩ ክስተማሻችው የሚጠቀማችው
የለም::

13 ዓዋት ካለቻችው ለለተ ለቻ አልመኖም
የእግዥአብዕርን ምስጋና ያደረገውን ዓንቀቻ ተምራትና
ቃይለንም አስተማኑ በለ እንደ ተናገረ እንተው እንዳውቀ

broke the law of God, who created them from non-existence to existence, so that they might worship and praise his glorious name.

8 But those two, Eve and Adam, who took godhood for themselves, were brought down by their Creator, and he brought down the one who was arrogant. **9** Just as David said that Adam perished through the pride of the wicked devil, our father Adam was condemned by God through the pride of the devil; for, he disobeyed God and was judged by his true judgment. **10** The daughters of Cain, who were led astray by the sons of Cain, also led us into their sins. Therefore, our days that God has given us are shorter than were the days of our fathers. **11** But they did good works, and they strengthened their hearts in God, and they taught their daughters and their sons not to depart from the law of God, which they had taught them, and there was no evil enemy that could approach them. **12** But if they do good deeds, if they do not tell their children or teach them, it will not benefit them.

13 As David had said to them, they did not hide from their children the wondrous miracles that God had done, and his power, and they taught them the praises of God. It

⁸ Throughout the book, Selassie has 'Hiewan' in place of 'Eve'.

⁹ A more literal translation of 'Adam perished' is 'Adam would perish'.

¹⁰ Selassie has 'Seth' in place of the 1st instance of 'Cain' – which here follows the Amharic text.

¹¹ Selassie ends, "who approach(ed) them."

¹² The meaning of this verse is not entirely clear.

¹³ The translation of this verse is uncertain but the Amharic text is somewhat repetitive.

አበ ለያደርግ ለልደቻቸው ያስተምኑ በንድ አውቀውም
ፈቻቸን ያደርግ በንድ የእግዥአብዕር ስተንም አደረ
ደለቻቸው በንድ ባማሪ ለሆቻቸው እግዥአብዕርን ይስ
እንዳስተት እንደ አባቶቻቸውም ስተን ይጠብቃ በንድ
ለልደቻቸው ካለስተማኑ የሚጠቀማቸው የለም::

¹⁴ ከባቶቻቸው በአገንናቸው አደረ ያልዋቻቸው ተእሱሁንም
አለፈረሰም ከባቶቻቸው ከባቶቻቸው የእግዥአብዕርን
አምልከት በጠናንም ስጠቅት እንደ ተማኑ:: ¹⁵ በት ለሆ
ይሆኑ በንድ ለፈጻሚያቸውም የሚጠቅኑን ያቀርብ በንድ
ለልደቻቸው ከባቶቻቸው ተማኑ ስተን መጠቀዋልና እስንም
ወደወታልና:: ¹⁶ እስም ወለታቸውን ይሰማቻዋል
ለመናቸውንም ተል እድልም እስ ጥን ያቅር ባይ ነው::
¹⁷ መዓቱን አብላቶ ይመልከተዋል በመቻቻቻቸውም ሆነ
አያጠናም ነበር::

is of no benefit to them if they do not teach their children – so that they make take heart teach their children to keep the law, as their fathers did, that they should be mindful of God's glory, and that they should keep the law as their fathers did.

¹⁴ And they did not disobey his commandments, just as their fathers had learned from their fathers the worship of God and the Nine Commandments. ¹⁵ And their children learned from their fathers, that they might do good works and to give thanks to their Creator; for, they kept the law and they loved it. ¹⁶ He hears their prayers and does not ignore their pleas, but he is Forgiving. ¹⁷ He would repay them with great wrath and would not destroy them with all the plagues.

¹⁴ Selassie has 'the Nine Laws' in place of 'the Nine Commandments' (cf. #7:5).

¹⁵ In place of 'loved it', Selassie ends with 'loved Him'.

¹⁶ Selassie has the verbs in the first two clauses in the future tense.

¹⁷ The meaning of this verse is unclear.

መቋብያን፡ ቁጥጥቅ፡ ቅ

¹ ወንድምችን አስቦ እግዥአብዕር በን ለራ የሚመሩ
ስምችን እውነትና ለራቻውን እንዲጠበቅ ቁድም
የነገዱዋችሁን አትርጓ፡፡ ² ለቻቻውንም በዚህ ዓለም የበዕል
ስም አጠራራቻውም ለቦን ንብር አስከ ለለዓለሙ ይረስ ይንቀ
ይኖራል ለቻቻውም በዚህ ዓለም እህልን አይቻርም፡፡
³ ለለነገቻው ይከራከርአቻዋልና በጠገኘቻውም እና
አይተለቻውምና ከሚጠደቻው ከጠገኘቻው እና
የድናቻዋል፡፡ ⁴ ለመን ለማውቅ ለምችም በመከራቻው ገዢ
ረዳት ይኖራቻዋል ይጠበቃቻዋል የጠአቻቻውንም ሆኖ
ይችር ይለቃዋል፡፡

1 MEQABYAN 20

¹ Remember, brothers, do not forget what we told you before, that God will protect those who do good and keep their true works. ² He will multiply their children in this world, and their name will endure for good things forever, and their children will not lack for food in this world. ³ He will defend them because he has raised them up and will not abandon them to the hand of their enemies; he will save them from the hand of their enemies who hate them. ⁴ He will be a helper to those who love his name in time of trouble, and he will protect them and forgive them all their sins.

1 MEQABYAN 20

¹ For 'protect', Selassie has 'keep the true work'.

² Selassie has 'grain' in place of 'food'.

³ In place of 'defend them', Selassie has 'dispute for them'.

⁴ Selassie has 'pardon' in place of 'forgive'.

መቋብያን፡ ቁጥጥዋ፡ ፊል

1 የወተን እግዢዎች አመን በስ- አምድልና መጠንና ሆነው ከንተው ከስተላም እና አዲነው፡፡ **2** ለቋ አበበለም በተነሱት ገዢ አለመተው-የንም በተነሱት ገዢ እድማው-የንና አማራቃው-የንም በተነሱት ገዢ ከሬት ልተዳደሪ እንደ በተነሱት ገዢ በስ- አምድልና አገንናው መስቀልና የተከራከሩት መለያት ከመጠበት ከዘህ ሁሉ መከራ እግዢዎች የወተን አዲነው፡፡ **3** ይል መንማት በእግዢዎች ልቃድ ነውና በጠላቶችው እና ይል ተነሱ እንዲ ያለመተበት ከፌ የሆነ ነገሮችናን ጥን እግዢዎች አለቀናቶች፡፡ **4** አገንቀያዥ በእግዢዎች አመን ተስቦታ ከሆነ ከስተላም እና አዲነው፡፡

5 መታመኑን በእግዢዎች አለደረገምና ለቋ ምናስ ጥን በጠላቱ እና ይል ተነሱ መታመኑን በእግዢዎች አለደረገምና ልጋጥ የከበረው የገናወው እግዢዎች አለፈረመምና አሁንው ወደ አገራችው መስከት እንዲ ምናስን ይል የነውት እነዚያ መለያቱ ጥን እንዲስ አልሆነም፡፡ **6** አመን ይበካ አንድ መለያንም የከራከሬት አንድ በንድ በፈትም ስራን ዓንድን ይሆነው አንድ በፈጻው በእግዢዎች ልት በት ሚራን አልሆነምና

1 MEQABYAN 21

1 David trusted in God; and, because he trusted in him, he became his refuge and delivered him from the hand of King Saul.

2 When his son Absalom rose up, when the Philistines rose up, when the Edomites and the Amalekites rose up, when the Carthaginians rose up, when one of the giants rose up, God delivered David from all the troubles that his enemies brought on him, because he trusted in him and kept the law. **3** Since victory is God's will, God did not save the wicked kings who did not believe in him, but they were defeated by their enemies. **4** And Hezekiah believed in God, and God delivered him from the hand of Sennacherib, though he was proud.

5 But his son, Manasseh was defeated by his enemies because he did not trust in God. But those enemies who defeated Manasseh were not like him, but they took him captive and carried him to their land, because he did not trust in God, and he did not fear God. **6** He took away the kingdom that was given to him at that time, because he did not do what was right in the sight of God his Creator, that he might prolong his days, and that he might contend with his enemies, and that he might

1 MEQABYAN 21

¹ Selassie has 'believed' in place of 'trusted' (twice in this verse).

² Here, 'Philistines' is a conjectural translation, following Lumpkin.

³ Selassie transposes 'they were defeated by their enemies' to the middle of the verse.

⁴ Cf. 2K 18:13-19:37.

⁵ For 'his son, Manasseh', the Amharic text appears to read 'the son of Manasseh'.

⁶ For 'took away the kingdom', Selassie has 'denied him the kingdom'.

የሰጠውን መንግሥት የዘመን ገዢ ነጥው:: ⁷ ከበዚ መረጃች
በእግዥአብዕር ማመን ይሻላል በፈረሰች በቀሰትና በጋኘ
ከማመን::

⁸ በእግዥአብዕር ማመን ይሻላል በኋ ያመነ ስወ ይሻናል
ይከበራል ፈጋጥም ከፍ ከፍ ይለል:: ⁹ እግዥአብዕር ለራት
እያደለምና በእግዥአብዕር ያለመኑ በገንዘብዎች በብት ያመነ
ስወች ግን ከሰጣችው የጋኘ ከበዚ የወጪ ሆነ:: ¹⁰ ያመነበትን
ስወች ይጠብቃችዋል ያላዋቁ የሚለትን ስወች ግን ያላዋቁ
የደርጋችዋል እግዥአብዕርን ለመከተል አገኘም ለመጠበቅ
ልበናችውንም አለበዕከነምና በመከራችው ገዢ
ጠላችችውንም በተከራከሩዋችው ገዢ ፈጥና አይረዳችውም::

¹¹ እግዥአብዕርን በማምላከ አገኘም ለመጠበቅ ለመከተል
ስወች ግን በመከራው ገዢ መጠረም ይሆነዋል:: ¹² በለቻን
በማጥሩት የጠላችንም ከብት በመገረፍ የጠላችን አገር ስወው
በመማሪ የዘመናች አናምንም በማዘነም በቁያንም
በማጠቀል የእሁዳንም ከምር በማግባት በተከለ ፍራ::
¹³ የገተናና የበላተንም አናም በማዘነም ማናንም
በማለምለም ከሥልጣንህ በታች ያለ ወገኖችህ ይስ ይለችው
ዘንድ በየጊዜውም የሚዘንመውን አናም በመሰጠት ይስ
የሰኞችዋል::

be strong and powerful before and behind. ⁷ It is better to trust in God than in a large army, than believing in horses, bows, and shields.

⁸ Believing in God is greater. Whoever believes in him will be established, honoured, and exalted forever. ⁹ God is impartial so, those who did not believe in God but trusted in their abundant wealth were deprived of the grace and glory he gave them. ¹⁰ He protects those who believe in him but he makes ignorant those who call him ignorant; as they have not hardened their hearts to follow God and keep his law, he does not quickly help them in their time of trouble and when their enemies argue with them.

¹¹ But, for a person who is diligent in worshipping God and keeping his law, he will be a refuge in times of trouble. ¹² By destroying the enemy, by plundering the enemy's cattle, by capturing the enemy's land and people, by bringing the seasonal rain, by making the sprouts grow, and by gathering the grain heaps and the fruit of the plants, ¹³ he also makes the people under your rule happy by sending the autumn and spring rains, and by making the grass green, and by giving them the rain that falls at regular intervals, so that they may rejoice.

⁷ Selassie has 'believe' in place of 'trust'.

⁸ In place of 'exalted forever', Selassie has 'totally lofty'.

⁹ For 'wealth', Selassie has 'money'.

¹⁰ In place of 'argue', Selassie has 'dispute'.

¹¹ The translation here given is very similar to that of Selassie.

¹² Although this verse is clumsy in translation, it is difficult to see how to adjust it to make it more in line with contemporary English.

¹³ Selassie has 'first' in place of 'autumn'.

14 የለለውን ገንዘብ ይበለ አንድ ከጠላቸው የዘረፋትን
ገንዘብ በልተው ይጠናበ አንድ እንሰሳትን በትኩና ለምቻም
ይዘሩና አንድ የለለውንም ማልድ ይበለ አንድ
የጠላቸውንም ለቻቻ ማርከ ይመስኗ አንድ ይስ
የሰኞቻል፡ **15** እግዢአብዕር ይኩን ሁሉ ለማወደው ስው
የደርግለታል የሚጠለውን ስው ጥን ለጠላቸ በዘበባ
የደርግቻል፡ **16** እግናንና እችንም የሚረዋል በጠላቸው እች
የጥለዋል ለጠላቸውም መዘባበቻ የደርግቻል የእግዢአብዕርናን
አገ ያረጋገጫ ይም አፍባሽም ሆኖልና በበቻ ዘር ይስ
አያስቻውም፡ **17** በፍርድም ገዢ አይደናም ታጠፊትንም
ለማወሩ ስዋቻ ፍኩወን ያመጣቸዋል አንድ ክኩ ሥራን
ለማወሩ ስዋቻም የታጠፊቸውን ፍኩ ይሰጣቸዋል፡
18 በሚልማኑ ይጠበቃቸው አንድ በት ሥራ ለማወሩ ስዋቻ
ጥን የጠቃቸውን ለሰጣቸው ከእግዢአብዕር አንድ ታዘዘ፡
19 በት ሥራን የደርግ አንድ የዘለወለም ድንትንም ይሰጣቸው
አንድ እነሳቸውም የፈጻሚቸው እግዢአብዕርናን ያመሳጠት
አንድ እስ በፈጻሚው ፍጥረት ሁሉ ልይ ከሱስ ነውና እስም
አገን ይጠበቻ አንድ አዘዣ ከስው በቻ በቀር ከፈጻሚው
ፍጥረት ሁሉ ከተሳሣዘ የወጥ የለም፡
20 እግዢአብዕር በየሚፈቸው ድንተው የሚኖሩትን ሁሉ
እንዳዘዘቸው ሁሉም አውቀው በእኔ ይጠበቃለ፡ **21** ስው

14 They delight to devour the wealth of others, to devour the spoils of their enemies, to plunder animals, sheep, and cattle, and to eat at the tables of others, and to take their enemies' children captive. **15** God does all these things for those he loves, but he makes those who hate him a prey for their enemies. **16** And he will bind him hand and foot, and he will deliver him into the hand of his enemies, and he will make him a reproach to his enemies. He will not be pleased with the offspring of his house, because he has transgressed the law of God, and has become a shedder of blood. **17** And he will not stand in judgment when he will repay those who do wrong according to their sins, so that they may receive their reward. **18** But he was commanded by God to reward those who did good, so that he might protect those who were under his authority. **19** He commanded all creatures to keep his law; for, he is sovereign over all creatures he created, so that they may do good works and attain eternal salvation, and that those whom he created might praise God. No creature, except man, has ever disobeyed his command.

20 Everyone knows that God commands all who live steadfastly in their work to be protected by the law. **21** But man rebels

¹⁴ A more literal translation of 'devour' is 'eat'.

¹⁵ One could read 'who he hates' in place of 'who hate him'.

¹⁶ This verse is really one long sentence in the Amharic text.

¹⁷ The referent of the 1st instance of 'he' is the wrongdoer of the previous verses.

¹⁸ The referent now shifts to the diligent, lawful ruler.

¹⁹ The last sentence is an interesting observation that does not occur elsewhere in canonical scripture.

²⁰ For this verse, Selassie has, "Like unto JAH commanded all who live firmed up in each of them Works ~ them all know and are kept in His LAW."

²¹ Selassie has 'heaven' in place of 'sky'.

ገኔ በየፈጻሚው በእንስሳና በእራዊት እና በስማይዥ ወርቻች
እና ሆኖ ማንወቂው በእግዚአብሔር እና ይደኑል፡፡
22 በባኩር ያለውን በየብለ ያለውንም ሆኖ በሆነ የፈጻሚውን
ፍጥረት ሆኖ እግዚአብሔር ለጠቃቻው ለእዳም ሰጠው
የወደደዱውን ያደርግ አንድ በምድርም አንድ በቀለ እሁዳ
ይበደቻው አንድ ገዢተውም ያስገበደቻው አንድ እረዋጥም
በሆነ እንሰሳት በሆነ ለሰው ይቻዘዘ አንድ እግዚአብሔር
ስጠቃው የገንዘብ ለምቻም ክብርን ለስጠቃው ለእግዚአብሔር
የቻዘዘ አንድ ያደለለቻም አንድ በፈጻሚው ሆኖ እና
ገማቻው፡፡

23 ከዚት በወጪ ገኔ እስከ ከስጠቃው ቤትነት ይለያቻዋል
ምድርንና ለማይና የሚገባ ነውና ፈቻዎን ለሚያደርግ
ይሰጠዋል፡፡ 24 ለጠቃው የወደደዱውን ይጠቃዋል ለጠቃው
የመውደደዱውን ገኔ የሽያጭ ይገደላል ያደናል በመከራ
ይገኘናል ይፈር ይለል፡፡ 25 እንደሰ ያለ ፈጠራ ሌላ የለም
ለፈጻሚው ፍጥረት ሆኖ እስከ ገዢ ነውና ከምድር በለይ ባለ
ከስማይ በቻቻ ባለ በምድር ያለስ ፈጠራ ሌላ የለምና
የሚናቸው የለም፡፡ 26 ይጠቃዋል ይሽያጭ ይገደላል ያደናል
በመከራ ይገኘናል ይፈር ይለል ያደናል የከብርል፡፡
27 የሚለምነትን ለምቻ ለመናቻውን ይስማቻዋል በንጂሳ
አሁና ፈቻዎን የሚያደርግን ስው ለምናውን ይቀበለዋል

against God, who has made him ruler over all the animals and wild beasts and birds of the sky. 22 And God gave to Adam every creature that is in the sea, and every creature that is on dry land, that he might do whatever he pleased, and that they might eat of them as the grain that grew up on the earth, and that they might be bought and subservient, and that they should be obedient to men, whether beasts or animals, should be obedient to men; and that men who reigned should be obedient to God, and that they should be partial to him, to whom he had given glory.

23 But, if they depart from the law, he will separate them from the dominion he has given them; for, he rules heaven and earth and he gives it to whomever does his will. 24 He appoints whom he wills and he dethrones whom he wills. He kills, saves, scourges, and forgives. 25 There is no other Creator like him; for, he is the ruler of all creation, and there is no other Creator, above the earth, under the heavens, and on the earth. There is no one to criticise him. 26 He appoints, he revokes, he kills, he saves, he scourges with suffering, he forgives, he impoverishes, he honours.

27 He hears the prayers of those who pray. He accepts the prayers of those who do his will with a pure heart. He hears their prayers

22 The distinction between 'beasts' and 'animals' is not entirely clear.

23 The 'it' in the 2nd part of the verse refers to the 'dominion' in the 1st part.

24 Selassie has 'whips' in place of 'scourges'.

25 Selassie ends the 1st sentence, "in Heaven above Earth nor upon Earth beneath Heaven."

26 In place of 'revokes', Selassie has 'dismiss(es)'.

27 For this verse, Selassie has, "Him hear persons who beg Him ina them plea ~ Him accept a person plea who do Him Accord with a clean reasonin; an Him hear them ina them priah ~ an Him do them accord fe them ina all that them begged Him."

እስታ ወለታቻውን ይለማቻዋል በለመነትም ሆነ
ፈቻቻቻውን የደርጋለቻዋል፡፡ ²⁸ ታላቁንና ታኩንጻም
እንዲታዘዘለቻው የደርጋል በከረበታና በተራራ እና በካድቻ
ሥርና በዋኩም በምድር ገድጋድም በደረሰቻና በበአርጋም የለ
ወገኖችቻውንም ሆነ ይህ ሆነ ይነሳቻው ገንዘብ ነው፡፡

²⁹ የፈጻጸምቻውንም ልቃድ ለሚያደርግ ለወቻ ይህ ሆነ
ገንዘብቻው ነው ከበረከቱም እያስተግራቻውም
የምስጠናቻውንም የጋ ይለማቻዋል፡፡ ³⁰ በለማይም
ገባቻቻው ለይስከቅና ለእብርሃም ለያዥበባም የዘጋጀውን
ከባር ይለማቻዋል ከአገኘ ከተሳሳዘ ለልወጥ ለአሁዋያና
ለያዊት ለሰመናልም የዘጋጀውን ይለማቻዋል፡፡ ³¹ በንትነት
ደን ይለቻው አንድ ከተገኘ ይምር ለገለጋለት ሰነት
ለለማቻው ለማለተቻው ለእባቻቻው ለይስከቅና ለእብርሃም
ለያዥበባም የዘጋጀውን ከባር ይለማቻዋል፡፡

and fulfils their will in all their requests. ²⁸ And he makes the great and the small obedient to him, on the hills and mountains, under the trees, in caves and in the caves of the earth, on the land and in the sea, and all their people, and all this is money that he will raise for them.

²⁹ And for those who do the will of their Creator, all this wealth is theirs, and he will not burden them with it, and he will reward them for their gratitude. ³⁰ And, in heaven, they will be given the glory he made for their fathers, Isaac, Abraham and Jacob; and, for those who did not depart from his law and commandments, he will give the glory he made for Hezekiah, David, and Samuel.

³¹ He will give them the glory he made for their fathers, Isaac, Abraham, and Jacob, to whom he swore to give the inheritance he had served from of old, so they can rejoice in his sovereignty.

²⁸ The use of the term, 'money', here seems unusual ('wealth' is used in v. 29 and elsewhere).

²⁹ The 'burden' of wealth can lead people astray.

³⁰ Selassie has 'honour' in place of 'glory' (twice in this verse).

³¹ The order in which the three Patriarchs are named here and in v. 30 is unusual.

መቋብያን፡ ቁጥጥዋ፡ ንዑስ

1 በት ሥራን የሚያሩትን ስዋች ስም እስከ እስከ
ሥራችውንም አትዘዘሩ፡ **2** የእግዥአብዕርን ሂችድ ለደረገ
ደንብች ስዋች ለሆነ ለመከንኑትና ለነገሥታት ባዘዕች
የበርሃን ማደረያ በሆነች በመንግሥት ስማይ ከነኩው ወራ
ደለ ይልሆ በንድ ስምህ እንደ ስማችው እንዲጠራ ቅድ፡
3 ደግማችም እንዲረዳደባችው ከጥቃዋ በቋላ በስው በንድ
እንዲያማችው ከፋዋች የመከንኑትና የነገሥታትና ስማችውን
ዕውቅ ተረዳ፡ **4** እያየ እያሰሙ ሥራችውን አገልግሎቶምና
የእግዥአብዕርን ሂችድ ከለደረገ ከወጻችለችች
የእግዥአብዕርን ሂግ ከዘነት ስዋች በመንግሥት ስማይም
እንዲረዳደባችው ሕውቅ ተረዳ፡ **5** ተር የወህ ቅን ሆን እንደ
እንተዋ ለለ ከፋ ሥራችው እግዥአብዕር በተቋማችው
የእግዥአብዕርን ሂግ በዘነት ስዋች ጉዳና አትከል፡
6 እውነትን ሂርድህ እናት አባቱ የጥቃቦት ለቋንና
ባለቻቻቻን ከሚቀማችው ከጠጠቻቻቻ ስዋች ለቋ እንደ፡
7 ከሚቀማው ከባለጠጋው እች ተደንወ በንድ እናት አባቱዋ
ለጥቃቦት ለቋ እንደ አባቱ መብች ሆነው ቁምለትም ጥስቱ
ያልጠ ታጠቻቻቻቻን ስዋች በሚቀጠበት በእናት ባኩር

1 MEQABYAN 22

1 Remember the names of those who do good deeds and do not forget their deeds. **2** Hope that your name may be called with their names, that you may rejoice with them in the kingdom of heaven, which is a dwelling place of light prepared for princes and kings, who are good people who do the will of God.

3 He learned the names of the wicked princes and kings, so that they might be judged again, alongside other men, after their death. **4** And if, having seen and heard, they do not do the will of God, they will be judged in the kingdom of heaven along with other criminals and with those who have forgotten the law of God. **5** Be kind, gentle, and upright, and do not walk in the path of those who have forsaken the law of God, who have incurred God's wrath because of their evil deeds.

6 Judge truthfully and save the child whose mother and father are dead and the child of the widow from the wicked men who oppress them. **7** Be a father to the orphan, and stand up for him, so that he may be saved from the hand of the oppressor. And be afraid when the tears of the orphan flow before you, lest you be

1 MEQABYAN 22

1 Selassie has 'Work' in place of 'deeds' (twice in this verse).

2 In place of 'princes', Selassie has 'nobles'.

3 The translation, 'alongside other men', loosely following Selassie, is conjectural.

4 For 'along with', Selassie has 'more than'.

5 In place of 'gentle and upright', Selassie has 'innocent ~ honest'.

6 Selassie has 'rob' in place of 'oppress'.

7 Selassie ends, "where sinner persons who didn't enter repentance are punished."

እንደተደንገት እናት አብቱ የምትበት ላይ እንበም በፈተህ
በፈሰሰ ገብ ደንገተ፡፡

⁸ እግርህንም ወደ ቅዱር እንደነት ገብና አቶና
የእግዥ ወደዚችን ይመለከታልና ድርጋውም
ለመናቸውን ይስማልና ቅዱን ፍላጊት ተከተለቸ፡፡

⁹ የእግዥ አበበር ገዢ መዓቱ ገን ስም አጠራራቸውን ከዚህ
ዓለም የጠና በንድ ከኋ ሥራን ወደሚውሩ ስዋቸ ነው
በቀጥርና በተራራ ለይ ያለ የሚጠው ስዋንም አያስቀርም፡፡

¹⁰ በእምነት የምቀና እግዥ አበበር ንና የሚጠለቸ
ቁለንም የሚይጠበቁ ስዋቸን ተበቀው የሚጠና ፍላጊ ንና
ቁለን የሚይጠበቁ ስዋን እስከጠናው ይረስ ያርስ ገዢ
ረድኬቸን አልመልስም፡፡ ¹¹ የሚያከበሩትንም ቁለንም
የሚጠበቁ ስዋቸን አከበራቸዋለሁ፡፡

terrified by the lake of fire where unrepentant sinners are punished.

⁸ And straighten up your feet to the path of unity and love. Seek love and follow it; for, the eyes of God are on his friends, and his ears are open to their supplication. ⁹ But the face of God's wrath is upon those who do evil, those who would blot out his name and reputation from this world. He will not spare anyone who takes refuge behind a wall or on a mountain. ¹⁰ For, I am a jealous God, and I will not turn back until I have destroyed those who hate me and do not keep my word. ¹¹ And I shall honour those people who honour me and keep my word.

⁸ Selassie personifies 'love' and uses feminine pronouns when referring to it.

⁹ In place of 'a wall', Selassie has 'ramparts'.

¹⁰ Using the usual Rastafarian language, Selassie opens, "As I-man am JAH Who am jealous upon I Godhood."

¹¹ For this verse, Lumpkin reads, "And I shall honor those who honor Me and keep My word."

መቃቢያን፡ ቁጥጥዋ፡ ፊጥ

1 ወንድመ፡ የሚውደው መስለት በየዋህነት የተከተለው ወንድመን በገዢለው በቁጥር ሆኖች ወንታሁ አትናር፡
2 እርስታው በስት ቅንቶ ወንድመን ጉዳለው ቁጥና በደልን በባንቃቃቃውም ከዳትን የሚያደርጉ ስምም አንዳስ ፍቃው፡
3 አበት ገን አንዳ በግ የዋህ ነውና ደመጥ በንዳስ ለበና ለአገልግብር አንዳወውት አንዳ ጉዳስ በግ ደም ነውና በአበል ገናና ያደረሰ በቁጥር ገናና ሂደ፡ ⁴ በየዋህነት የሚኖረውን ስው ሁሉ እግዢልግብር አንዳ ደግ ስው አንዳ አበል የሚውደው ስው ስለሆነ አንዳ አበል የዋህችን ሆኖዋልና የዋህ ሆሆነ በአበል ሆሆ ወንታው የሚኖሩ እለያ ስምም ለገን እንዳወውታል፡
5 ከፋዋትን ገን እግዢልግብር ተል ይለቻል ቁርጥ ፍርድቃውም በስውነታቃው ደቃ ይጠናቻል በመትከል ለበናቃውም የተገኘ ነው ፍርድም በሚፈረድበት ገዢ በስውና በመሳሳከት ፍት በፍጥረቱም ሁሉ ፍት የነበረቻል፡
6 የዘመን ገዢ ያኩረሉ የእግዢልግብርን ፍቃድ ያለደረገ በደለቃቃቃና እምበታቃቃ ያኩረሉ፡ ⁷ እስከ አለዓለሙ ደረሰ መውጣ በስለባት በገዢነም አተጋቃው የሚል የሚያስደነግጥ ቁልጥ ይስጠቻል፡

1 MEQABYAN 23

1 Do not continue in the way of Cain, who killed his brother, who meekly followed his brother, thinking that he loved him. **2** He was jealous of a woman and killed his brother. People who commit jealousy, and injustice, and treachery against their neighbours are like him. **3** But behold, he is as gentle as a lamb, and his blood is as pure as the blood of a lamb offered to God with a pure heart. Therefore, they went in the way of Cain, not in the way of Abel. **4** Because God loves everyone who lives in meekness, just as he loves Abel. Therefore, they become meek like Abel, and those who live in meekness and persevere in Abel's work love God.

5 But God ignores the wicked, and their final judgment is firmly pronounced on them at the gates of their bodies, and it is written in their hearts; and, when the judgment is pronounced, he reads it before men and in the presence of angels, and in the presence all his creation. **6** At that time, the wicked and rebellious who did not do God's will shall be ashamed. **7** They are also given the terrifying promise that they will be condemned to Gehenna, from which there is no exit for eternity.

1 MEQABYAN 23

¹ The 2nd 'who' clearly refers to Abel – Cain's brother.

² The story in Genesis does not say that Cain was jealous of Abel's wife (though that claim is made several times in this book).

³ It is not clear who are the people referred to in vv. 3-4.

⁴ Selassie has 'innocence' in place of 'meekness'.

⁵ The precise meaning of the phrase, 'the gates of their bodies', is unclear.

⁶ For 'wicked', Selassie has 'wrongdoers'.

⁷ Some read 'hell' in place of 'Gehenna'.

መቁብያን፡ ቁጥጥዋ፡ ንዑስ

1 ቤዕሮን ጥን እግዥአብዕርን በታመነው ገዢ በጥቃት
መረጥ እልፍ የበዕ በዕ የሁን እንዳንበጥም ቁጥር
የለተቻው ያልተገዢ የእሳዕብን መረጥ ደል ነፃ፡ **2** የለን
ፈጻሪ የለምና መካንንትና ነገሮች ሆኖ ላይ የሁን
ጥያቻትን አጥመነ፡ **3** ከኩቻው ማገብን ያመጣቻው
የሳደግቻው የመገበቻው ያለበቻቻው እኔ ፈጻይቻው እኔ
እግዥአብዕር ነኝ ለምን ተመክናቻው ያለበለ ለለ ጥያቻ
ለምን ተመልከለቻው፡ **4** ይችን ሁሉ እደጋሁለቻው ምን
ሰጣቻቸና በእኔ በሥርዓቱ በትእዛዕለ ወንቻቻው ተኋኑ አንድ
እኔም የሰውነቻው ያነስት እሰጣቻው በንድ ነው እናኝ
ከናት ምን እናለሁ፡

5 ሁሉን የሚገባ እግዥአብዕር እንዲህ እሉ ጥያቻ ከማምላከ
ጥንቃለም ከማስጠናቸል ሚርተም ከማማረቻት ልሳቻን እናኑ
እሉ፡ **6** በነዕህ ይህን በሚያደርግ በሚሰማቻውም
ፈቻቻቸውን በሚያደርግ ወዳቻቸው በሚሆናቸው
በትእዛዕቻውም ወንተው በሚኖሩ የእግዥአብዕር መቁዬፍት
ይመጣል ልሳቻን ጥያቻ ከማምላከ እናኑ፡
7 የማያውቻው የማይፈሩለቻው እሳዕብ ይኩላቻቸልና

1 MEQABYAN 24

1 But, when Gideon trusted God, he defeated an army of uncircumcised Gentiles, countless in number, with an army of thousands upon thousands. **2** O princes and kings, do not believe in various idols; for, there is no creator besides me. **3** I am the one who took you out of your mother's womb, who raised you, who fed you, who clothed you. I am your Creator. Why do you make excuses to worship other gods besides me? **4** I have done all these things for you. What do you give me? What do I require of you, but that you abide in my law, in my ordinances, and in my commandments, and I give you the salvation of your body?

5 Thus says the Lord GOD who rules all: "Save yourselves from worshipping idols, from practising sorcery, and from divination. **6** Save yourselves from practising idolatry; for, the wrath of God will come upon those who do this, those who listen to them, those who do their will, those who are friends with them, and those who remain steadfast in their commandments. **7** For, nations that have not known you and

1 MEQABYAN 24

¹ After 'countless in number', Selassie adds 'like unto locusts'.

² Selassie has 'nobles' in place of 'princes'.

³ The translation, 'make excuses', is uncertain.

⁴ For 'salvation', Selassie has 'welfare'.

⁵ Here, 'Lord GOD' translates እግዥአብዕር. In place of 'divination', Selassie has 'discouraging pessimism'.

⁶ Selassie has 'chastisement' in place of 'wrath'.

⁷ Selassie lacks the references to 'Samuel' and 'Ezekiel' and repeats 'will eat up the money you have worked for' at the end of the verse.

የፋይቻ የአገልግሎትና ሂቻ ከለደረጋቻ
የደከማቻበትን ገዢበ ይበላል ከነበረ ከሰመኬል ይምር
አገልግሎት ነበረት እንደ ተናገሩ ደግሞ ስትቅኬል እንደ
ተናገሩ ብኩም እንደ ተናገሩ አሳቀም እንደ ተናገሩ
የአገልግሎትና ሂቻ ከለደረጋቻ የደከማቻበትን
ገዢበ ይበላል፡፡⁸ ከፌ ስምም ለበላቸውን ለውጭው ይመጣል
እሉ ከመባለት ከመጠበት በበርና በወርቃም ከሚነት
አገልግሎትና የሚይወደውን ሥራ ሆኖ በቻበት ይንቀ
ከመኖር በቀር በነገቻው እንደ ለለ ሂሳብ የለም፡፡⁹ እነገቻው
ገን ወደ መጠጥና ወደ መጠል ለመሆኑ የተዘጋጀ ፍቻው
ከንቀልናቻው ከተቀበቀሉ በቻበ ከዚት ይምር እስከ ማቻ
ውደ ከፌ ሥራ ይጋኙሉ በገመናቻው ጉልቋልና መከራ እሉ
እንዲ ለእግዚቻው የፍቅር ጉዳና የለውም፡፡

¹⁰ የፍቅር እንደነት ሥራንም እያወቂቻው በፈታቸውም
አገልግሎትና መፍራት የለም ፈይምናትና ምግባር የለተቻው
ጠማምም ከፌ ፍቻው በቻቸውን የሚበላ የሚመጠ
ስለታቸው ፍቻው የሚሰከሩ ፍቻው ተጠካታቸውም ያለ ሂሳብ
የለ መጠን ነው ወደ መካይት ያም ወደ ማፍሰስ ወደ ስርቆሽ
ውደ መከናትም በግኝ የለለውንም ገዢበ ወደ መቀማት
የሚሆኑ ፍቻው፡፡¹¹ ያለ ፍርድና ያለ ሂሳብ የሚወቁሉ
ፍቻው የፈጻሚቸው እገልግሎትና እይፈሩትምና
በፈታቸውም ፍራት የለም፡፡¹² በሚያቀት የስውን ፍት

will not have pity on you will rise up against you, and they will eat up the money you have worked for, if you do not do the will of the LORD your God, as his servants the prophets have spoken, beginning with Samuel the prophet, and again as Ezekiel, Enoch, and Asaph have spoken.⁸ Evil people come in disguise, and there is no other law that can prevent them from eating, and drinking, and adorning themselves with silver and gold, and from continuing to live in sin, and doing all the things that God does not like.⁹ But they are ready to go to drink and eat and, after being awakened from their slumber, they go to evil deeds from morning until evening. There are misery and suffering in their path but there is no path of love for their feet.”

¹⁰ They do not know the unity of love and the work of it, and there is no fear of God before them. They are wicked, without religion and morality, gluttons, drunkards, and their sins are without measure, without law, leading to adultery, to shedding blood, to stealing, to betraying, and to unjustly seizing other people’s property.¹¹ They are reprovers without judgement and without law; for, they do not fear the God who made them, and neither is there any fear before them.¹² They do not show any shame to the people they see, nor do

⁸ For ‘in disguise’, Selassie has ‘having changed their clothes’.

⁹ Selassie has ‘tribulation’ in place of ‘suffering’.

¹⁰ In place of ‘betraying’, Selassie has ‘perfidy’.

¹¹ For ‘judgement’, Selassie has ‘Love’.

¹² The referent of the pronoun ‘it’ in the last sentence (twice) is unclear.

አያፋኑም የሽቦታም የሽማገለ ፈትንም አያፋኑም በዚህ
ዓለምም ገዢዎን እለ ሌላ በስዕስ ገዢ በይናቸው ስያያ
የረሳቸው ገዢዎን የደርጋቸል በፈታቸው እግዢአብከርን
መኖሩት የለምና በይናቸው በየት ገዢ በፋቸውም የበላት
ይመስላቸዋል::

13 መካንንተቸቸውም የደረሰ ገዢዎን ይበላለ የሚበላ ደቸው
እነዚ አለተቸቸው ደቸውና ባንደበታቸውም የቀና ነገር የለምና
ወጥ የተናገሩትን ማታ አይደግምመቸውም:: **14** የጠዋ
አዲወቸቸን የድግሞቸን መጠኑት ተል ይለላና ሰደተቸቸንም
ከሚቀሱቸው ከባለውቸቸ እና አድራቸው ስውን የሚያውጥ
ንገዢቸቸው ለከናት ይተመናለ:: **15** የተበደለውንና
ሰደተቸቸን የድግሞቸው እንዲ ሲለወህ ነገር ነገሥታቸው ቁርድን
የሚነፍት አይሁት:: **16** እነዚው ግን ግብር የሚያስገበሩ
ናቸው የስው ገዢዎን የሚቀመው ደቸው መንፈለቸቸም ደቸው
ሥራቸውም ከኩ ነውና እምበሳየቱ ከኩታ ጋዜ ወፍን ከዕቀል
ጋዜ ሲበላ አይፈሩም የየትን የሰመቸትን ሆኖ የረሳቸው
�ዢዎን የደርጋቸል::

17 እነዚው ለረሳቸው ይሰበበበ አንድ ይመከለ እንዲ
ለአመምተቸቸና ለደሞቸ አይፈሩም በግኝ የለለውንና
�ዢዎን ይቀማለ በፈታቸው የደልበ አንድ በስም ይስ
ይለቸው አንድ የገኘቸንና ሆኖ ይሰበበበ:: **18** ከተደንደ

they show any shame to the elder or to the white-haired man. They say that there is money in this world, but when they see it, they make it their own money. There is no fear of God before them, and when they see it with their eyes, they think that they have eaten it with their mouths.

13 And their princes are the ones who eat and drink the money that was entrusted to them; they are negativists and they do not repeat at night what they say in the morning, because there is nothing straight in their tongues. **14** They ignore the cries of the hungry and the thirsty; and their kings fight for evil and destroy those who have saved the refugees from the hands of the rich who rob them. **15** Do not let the kings deny justice in this matter but deliver the oppressed and the exiled. **16** But they are tax collectors, they are thieves, and they are criminals, and their deeds are evil. They do not spare the calf with its mother and the bird with its egg. They make everything they see and hear their own money.

17 They love to accumulate wealth for themselves but they have no compassion for the sick and the poor. They unjustly seize the wealth of others, and they hoard everything they find, so that they may be rich in their homes and enjoy it. **18** Woe to

¹³ The clause, 'they are negativists', follows Selassie.

¹⁴ The words, 'who rob them', are added following Selassie.

¹⁵ For 'the oppressed and the exiled', Selassie has 'the wronged and the refugee'.

¹⁶ Before 'calf', Selassie adds 'newborn'.

¹⁷ For 'rich', Selassie has 'fattened'.

¹⁸ The clause, 'like a scarab leaving its', loosely follows Selassie.

እንደ ወጪ ቅለጋውም እንደማይገኘ ወደ በታም
እንደማይይመለስ እናን ፊጥነው ይጠናለና በአይይወቻቸውም
ስለ በት ሥራን ስላልሬና እግዢአብዕር ተቋጥቶ በየዘዴው
ጊዜ ለሰውነቸው ወጥሳት፡፡ ¹⁹ እግዢአብዕር ተል ባለቸው
ጊዜ ባንድ መቆወቻቸት እንዳለ እንደ ሆነ ይጠናለ ወደ ዘስዕ
ይመለስ እንደ ሆነ በሉ ይታገማቸዋል እንዲ ፊጥና
እያጠናቸውምና በሚጠናቸውም ጊዜ ይጠናለ፡፡

²⁰ ወደ ዘስዕ ማይመለስ ገን ከነሳቸው አስቀድሞ እንደ ነበሩ
የእግዢአብዕርን ሂጻ በሚገባ እንዳልጠበቃ እንደ ቁድሞ
ስዴቻቸ ፊጥና ይጠናቸዋል፡፡ ²¹ የሰው ሥር የሚጠለ የሰው
ደም የሚጠው ፍቸው ወደ የጠናት ለመሸድ ግኝን
ይታጠቻለና ይመራለና በፈታቸው ሆነዎን እግዢአብዕርን
መቆራት የለም ከመጀቸቸውም ከተነወ በጃለ የጠናት
ለመሸራት እያርናቸ፡፡ ²² በዘህ ዓለም የበዝ ለዴቻ
ስዴነትን ይጠና አንድ ሥራቸውም መጠጥና መባል ወደ
ጥናትና ወደ የጠናት መሸድ ነው፡፡

them when God is angry and takes them away; for, they will quickly perish, like a scarab leaving its pit, as if they were never found, and will never return to their homes. ¹⁹ When God neglects them, they will perish as if they were plagues in them; but, if they return to repentance, he will not destroy them quickly but will be patient with them. When they are destroyed, they will perish.

²⁰ But, if they do not repent, he will quickly destroy them, just as he did to the people who went before them, because they did not keep God's law properly. ²¹ They are those who eat human flesh and drink human blood. They are dressed to work violence and to commit sin. There is no fear of God before them at all times. They do not cease to sin after they rise from their sleep. ²² In this world, many people's bodies are destroyed, and their work leads them towards destruction and sin through food and drink.

¹⁹ Literally translated, the last sentence reads, "When the perish they will perish."

²⁰ For 'properly', Selassie has 'by what are due'.

²¹ Selassie has 'beds' in place of 'sleep'.

²² The precise nuance of this verse is unclear.

መቁብጥን፡ ቁጥጥዋ፡ ፕሮ

¹ ለራቻው በማማ ነውና ሁሉም በሚያስት በስዕማንም ለራ
ቋንተው የሚኖሩ ፍቻውና ሁሉን የሚገኘ እግዥአብዕር
ተቋጥቻ በያዘዕት ገዢ ለስዕማትቻው ወያሳት እለ፡
² የእግዥአብዕርን ለራ ግን እያወቁምና ወደ ድጋፍው
መልሰውታልና ስነዕም ተል በለዋልና፡ ³ እናም ድጋ
በፍጋማ አመን እንደ ለራቻው ክፍት መጠን ፍቋዎን
እመማቻቻለሁ ችግርአቶቻው በኋ እንደ እንደ ተኩል ፍርድ
በማራረድበት ቅን ተበቂው እውቅቻቻለሁ የምግድል የምግድን
በመከራ የምግርና ይቻር የምል እኔ እግዥአብዕር ንና
ከሥልጣኝ እያመልጠምና፡ ⁴ እኔ እግዥአብዕር ከእድማስ
እስከ እድማስ ምለ ንና ፍጥረቻም ሁሉ በሥልጣኝ
ተይቻልና በስማይና በምድረ በጥልቻና በባከርም ከሥልጣኝ
የሚያመልጥ የለም፡፡

⁵ በምድር በታቻ ያለ እባለን እዘዋለሁ በባከርም ወሰኑት ያለ
ዓማን እዘዋለሁ በስማይ ያለ ወይቻንም እዘቻቻለሁ በምድረ
በኋ ያለ የበረሃ እህያወገም እዘዋለሁ ከእድማስ ድምር እስከ
እድማስ ድረሰ ያለ ገንዘብ ነውና፡ ⁶ በፈቻ ደንቅ ለራ
የምወራ ተመራትን የምድርና እኔ ንና በምድርና በስማይ
ከሥልጣኝ የሚያመልጥ የለም ወደት ተሆኝለሁ ምንስ

1 MEQABYAN 25

¹ For, their works are perverse and they all stand firm in the work of Satan, who deceives. The Almighty God said, "Woe to your flesh," when I was angry and seized it. ² But they do not know the works of God; for, they have turned their backs on him and have neglected my law. ³ And I will bring upon them in the latter days according to the evil of their deeds; and I will rise up and destroy them in the day of judgment, according to the judgment written by me; for, I am the Lord, who kills, who saves, who smites with affliction, who forgives; and they shall not escape from my power. ⁴ For, I am the LORD from horizon to horizon, and all creation is held in my power. There is nothing in heaven or on earth or in the depths or in the sea that escapes my power.

⁵ I command the serpents under the earth, I command the fish in the sea, I command the birds in the sky, I command the wild donkeys in the desert; for, they are mine from the horizon to the horizon. ⁶ For, I am the One who does wondrous things before me, who does what is pleasing to me. There is no one in heaven or on earth who can escape my power. No one can say to me,

1 MEQABYAN 25

¹ The title, 'Almighty God', translates እግዥአብዕር.

² Note the confusion of pronouns (1P & 3P) in this verse.

³ Selassie lacks 'and they shall not escape from my power'.

⁴ Here, 'the LORD' translates እግዥአብዕር.

⁵ For 'wild donkeys in the desert', Selassie has 'desert donkey in the wilderness'.

⁶ For the 2nd question, Selassie reads, "How about what do thou Work?"

ትመራለሁ የሚለን የለም:: ⁷ እኔም በመሳከት አለቁቻና
መረቁቻ ላይ አካለሁ ስመ የሚጠረው ሁሉ ፍጥረት የኋ
ገንዘብ ነው በምድረ በኋ ያለ አውራዣችና በስማይ ያለ
ወራቁቻ ሁሉ ከበቶችም የኋ ገንዘብ ፍቃው::

⁸ ከእነበት ነገብ ይነማል በመሰራም ያለ ደርቁ ይጠናል ጋዜ
በፍቅርና አመን ወደፊ የሚመጣ ከእገዢአበበር መረራት
ገናዘነትም የተነሱ የእርተራ ባክር ተስምታ ተጠኑለች::
⁹ በእስ የምቻትንና ያለትን ለምቻ ይጠናል ከስዕ እና ከፍና
ከንደከና ከእተያዥያም መከናዣዎና አውራቁቻዎም ጋዜ
ሁሉ ተስምታ ተጠኑለች:: ¹⁰ ከፍ ባለ ሥልጣንም በየዋህነት
ሁሉን ይጠናቸል ከሥልጣኑ ሁሉ የስ ሥልጣን ይጠናቸል
በሥልጣኑም ባህመናንን ይጠናቸል:: ¹¹ ሥልጣኑም
ከሥልጣኑ ሁሉ ይጠናልና መንግሥቱም ከመንግሥቱ ሁሉ
የጠልጠልና ሥልጣኑም ዓለመንና ሁሉ የሚገኘ ነውና ሁሉን
ደቃቁላልና የሚሳነውም የለም:: ¹² በስማይ ያለ ደመናዣችን
ሁሉ ይጠናል በምድር ሌላ ከበቶች ማርን ያስቀላል በዘርዝሩም
ለይ ፍራን ይስጠል::

¹³ እንደ ወደፊ ለሁሉ በየወገኑ ይመግባል በየኋው
በየምግባውም የፈጻሚውን ሁሉ ይመግባል ለገበረ ገንዘንም
በምድር በታች ሌላ ለተ-ከ-ገንዘም በምድር ሌላ ሌላ ከበቶችም

"Where are you going?" or "What are you doing?" ⁷ I command
the chiefs of the angels and their hosts. Every creature that is
called by name is mine. The beasts of the field and the birds of
the air, and all the cattle, are mine.

⁸ A wind will rise from the east and a drought will prevail in the
desert. Later, in the end times, the fear of God will come to her,
and the Eritrean Sea will disappear because of the greatness of
her spirit. ⁹ He will rule over those who are dead and alive, and
all their borders and districts, from Seba and Nova, from India
and Ethiopia, will be destroyed. ¹⁰ He protects all with great
authority and meekness. His authority is greater than all
authority, and he protects the faithful with his authority. ¹¹ For,
his power is stronger than all power, and his kingdom is greater
than all kingdoms, and his power rules over the whole world,
and he is able to do all things, and nothing can be prevented.
¹² He rules over all the clouds in the sky, makes grass grow for
the animals on the earth, and gives fruit on the trees.

¹³ He feeds everyone according to his own kind and, with his
own food, he feeds all that he has created. He feeds the ants
and the locusts that are under the earth, the cattle that are on

⁷ For 'mine' (twice in this verse), Selassie has 'my money'.

⁸ The 'Eritrean Sea' is almost certainly a reference to the Red Sea.

⁹ The identity of many of the regions/countries listed here are uncertain.

¹⁰ The multiple repetitions of 'authority' here is no doubt intended for emphasis.

¹¹ The multiple repetitions of 'power' here is no doubt intended for emphasis.

¹² Selassie has 'buds' in place of 'trees'.

¹³ The word translated 'locusts' (following Selassie) may have a more general sense than any specific type of insect.

ለአውራም ደመኑቻል ለጽሑፍ ስውጥ ዘለቱን
ይሰጣል እናት አብቱ የምቱበት ለቋንና ባለቋቻም
ለምናቻውን ተል አይልም፡፡ ¹⁴ የከተ ስዋቻ አመጣቻው እንደ
ጥቻል ነፃሰ የበደለቻቻ ጉባኤያቻውም እንደ ጉም ስንት ነውና
ይልቀንም በየረከው ወደሰ የሚለምኑ የንዳ-ሐንን ልመና
ይቀበላል፡፡ ¹⁵ ስውነታቻውም እንደምትበር ወና ነውና
የበርና የወርቻ የሚሆን የመልከቻውም ደም ግባት በበሆ
ኋላም ተፈ ነውና የእግዥአብከርን ስካ የዘነት ስዋቻ
መመርመራቻው እንደ ወርቻው አይጠቀማቻውም
ልብናቻውንም በል ይበላዋል፡፡

¹⁶ የበንደውንና የገብረንም ድልብ ፈጋም ነቀነ ይበላዋል
ሁለም ተናንተና እንደለ ልቻቻ ተ ቀን ያልፁል ከና የወጣ
ቋልም እንዲይመለስ የቻጠአተቻቻ ስዋቻ ጉንዘበም እንደለ
ነው የሚረ እናደረቻቻውም እንደምንያልፁ ጥና ነው
የቻጠአተቻቻ ስዋቻ ጉንዘበቻው በእግዥአብከር ፈት እንደ
ወሰት ለበስ ነው፡፡ ¹⁷ ለድጋ እየራና ከበረዋልና የጠም
እናይቻቻንና እናት አብቱ የምቱበት ለቋ ተርድን ይሰማለና
ደንብ ስዋቻ ግን በከበና እግዥአብከር ተል አይለቻውም
ከበቋቻው ለቋቻ ተል ለይለ ለሰደተቻው ለመም እናይቻ
ይሰጠ ሲንደ እግዥአብከር ከስተቻው ለበስ ለተረቀቻ
እያለበ የከበረዋልና እግዥአብከር አይለቻውም፡፡ ¹⁸
የታመኑ ስዋቻን ፈርድ እያደለም የምንደቻቻንም ደመወዝ

the earth, and the wild animals. He answers the prayer of the one who prays. He does not neglect the child whose father and mother are dead and the widows who are in need. ¹⁴ The rebellion of the wicked is like a whirlwind, and the assembly of the wicked is like the urine of the mist. But he hears the prayer of the innocent who call on him from time to time. ¹⁵ For, their bodies are like flying birds, and the beauty of their silver and gold is fleeting in this world. For those who forget the law of God, their gold will not profit them but their garments will be moth-eaten.

¹⁶ The wheat and the barley shall be totally eaten up by weevils. All is as yesterday, and as a day that passed away, and the word that is spoken is not repeated. The wealth of the wicked is just like that, and their beauty is like a fleeting shadow. The wealth of the wicked is as a garment borrowed before God. ¹⁷ They are honoured when they show mercy to the poor, and they hear the judgment of the poor and the orphans; but, if the righteous are honoured, God will not neglect them. They will not neglect their children from their homes but will clothe the naked with the clothes that God has given them, so that they may give to the homeless and to the poor. ¹⁸ They do not judge the faithful, nor do they withhold the wages of the

¹⁴ The meaning of the phrase, 'urine of the mist', is unclear (Lumpkin has 'misty urine').

¹⁵ Selassie ends, "and moths shall eat their clothes."

¹⁶ Another possible reading for 'by weevils' is 'with a gnawing sound'.

¹⁷ Selassie ends with 'refugee' in place of 'poor'.

¹⁸ In place of 'judge', Selassie has 'favour'.

አያዲናም የእግዥ አበበ ነገር አኅ ሁለት እንደ ሆነ ስያው
እውነት ነውና የከበረ ነውና በወራቅታቸው ቁጥር በሚሆናቸው
ልክ በደልን አያደርገም::

wicked. For, the word of God is double-edged, and the sword is true and noble, and they do not do wrong according to the number of their months.

መቋብያን፡ ቁጥጥዋ፡ ፍቃ

1 ፍሮች ገን ደባመኝ በመጀታችው ያስቀሉ ባለ በትች
በቀበደታው ገን ለምሳም እንደለለው እንደ ደረቅ እንጂት
ይሆናለ ርጥትም ከለለ ከንድ ለሆ እየለመልምም ለርም
ከለለ ቁጥሮ እየለመልምም፡ **2** ቁጥል ለኋና ጉዢ ለማሆን
እበበ ያገለግላልና ቁጥሮ ከከልለመለመ ፍል እያደረግም የሰው
ፈልጊዣ ውይጣኑት ነውና ውይጣኑት ለለለው ስሙ ምግባር
የለውም፡ **3** ውይጣኑትን ከዘና ምግባርን ለሆ እግዢ.እብከርም
እውነትን የቀና ለሆን በሚያሂል ሰው ይለዋል፡
4 ለለመነውም ሰው የልመናውን ያገድቦችንም የጋ ይለውዋል
እውነትናውንም ሰው ሰለ ለራው እውነትና ለሆው
እየበደለውም፡ **5** እግዢ.እብከር እውነትና ነውና እውነት
ነገርን ወደፊል ቤትናትናውን ሰው ለለመሂው ለሆ ከኩት
የለ ጉስቀ እያደረግውም ምድርና ሰማይን የሚገባ ሰለ ሆነ
የለውም ሆነ ከኩት በሥልጣኑ ተይቃልና በፋርድ ጉዘ
ከድቃው ለበለጠዋው እያደለምና የለ ጉስቀ እያደረግውም፡

1 MEQABYAN 26

1 But the poor will think again in their sleep. But if the rich do not receive them, they will be like dry wood that has no green. Without moisture, work will not flourish; and without roots, the leaves will not flourish. **2** A leaf serves as a decoration for a flower that bears fruit; and if the leaf is not green, it will not bear fruit. The essence of a person is religion, and a person without religion has no morals. **3** If he establishes faith and practices morality, God will be pleased with the one who does the truth and does righteous deeds. **4** And he will give to the one who asks what he has asked for; and he will not wrong the honest man because of his honest deeds. **5** For, God is true, and loves truth, and will not justify the wicked without repentance in their deeds of wickedness. For, he is the Lord of heaven and earth, and the winds of all men are in his power, and he will not show partiality in judgment, between the poor and the rich.

1 MEQABYAN 26

1 In place of 'flourish', Selassie has 'be fertile'.

2 Selassie has 'ornament' in place of 'decoration'.

3 For 'faith', Selassie has 'religion'.

4 For 'asks/asked', Selassie has 'begs/begged'.

5 The words, 'without repentance', here follow Selassie.

መቍበኝ፡ ቁጥጥዋ፡ ፍቃ

¹ ዓለምና ሁሉ ካለ መኖር ወደ መኖር አምጥቃ ፍጠረ
ከረበቃቻና ተረጋቃቻና ልጠጥ አዘጋጅ ምድርንም በወጪ
የይ አያኝት ባከርም እንዲታናወጥ ባሻው ወሰኝት
እግዚአብኬር በመጀመሪያ ቅሉ በርሃን ይረጋጭ በልልና፡፡

² ይህ ዓለም በጨለማ ተሽናና ራለ በርሃን ተፈጠረ
እግዚአብኬር ፍጥረቱን ሁሉ ፍጠረ ይከንናም ዓለም አዘጋጅ
በሚገባም በሚቀናም ገንዘብ ይችን ዓለም አያኝት ምሽት
ጨለማ ይህን አለ፡፡ ³ የግመኝም እግዚአብኬር በርሃን
የረጋጭ እስከ በርሃንም ሆነ የለይቃወጥም ውጤ ወደ ስማይ
ከፍ ከፍ አደረገው፡፡

⁴ እንደ ደንብንም በረጋው በነፃስም አያኝው የታችናውንም
ውጤ በተደረገድ ወሰኑ አጥረው፡፡ ⁵ የባከናንም ቁልፍ ባሻው
ዘጋጀ በወጪውም እንዲይሰጥሙ በሥልጣን አያኝቃው
እንሰሳትና አረዋቃቻና በወሰኑ አጥረቃው ተለለቃቃ
አውራዣቃ የሆነ ልዋታና በከተማትናም በወሰኑ አጥረቃው
ቁጥር የለለቃው የሚታደት የሚይታደት አውራዣቃንም
በወሰኑ አጥረቃው፡፡ ⁶ በሚስተኞው ቅን እግዚአብኬር
በምድር የይ አትከልትን ሆኖን ሁሉ እንጨቀቃቻና
በየወገናቃው የሚያደና ፍጠዋቃቻና ለያየት የሚረ የደንንነት
እንጨቀቃቻና ፍጠረ፡፡

1 MEQABYAN 27

¹ He created the whole world from nothingness to existence, he established the hills and mountains, he established the earth upon the waters, he established the sea upon the firmament, that it should not be moved. For, in the first word, God said, "Let there be light." ² While this world was covered in darkness, light was created. God created all of his creation, prepared this world, and established this world with a well-earned wealth. He said, "Let there be darkness." ³ And God said again, "Let there be light." And God made the light and the waters above the firmament to rise up to the heavens.

⁴ He spread it out like a tent, and he made it strong against the wind, and he put the lower waters in a pit. ⁵ And he shut the door of the sea with a rod; and, with his power, he kept them from drowning in the waters, and he placed in it the beasts and the wild beasts, and he placed in it the great beasts, the leviathan and the behemoth, and he placed within it all the beasts, both seen and unseen, without number. ⁶ On the third day, God created on the earth all kinds of plants, trees that produce fruit according to their kinds, and the tree of life that is pleasant to the eye.

1 MEQABYAN 27

¹ Selassie has 'sand' in place of 'firmament'.

² For 'Let there be darkness', Selassie has 'Make evening dark'.

³ The account here differs somewhat from that of Gn 1.

⁴ For 'lower waters', Selassie has 'lower Water'.

⁵ Selassie opens with, "And he locked the sea shut in sand."

⁶ For 'the tree of life', Selassie has 'welfare wood'.

7 ለያዥተም ያማረ ለበለተም የጠረመ የደንብነት እንጂተንም ፍጠረ ማርንም እና ከዚስጠ የሚገኘ ተከልንም ሁሉ ለወይቻና ለከበቶች ለወፈጥቶም መጠል ለሆነ ፍጠረ ለፈጻሚዎም ሁሉ ማግበት ሰጠ፡፡ **8** መሽ ነገ ባራተኞቻች ቅን ተፈርር በሚባል ስማይ በርሃን የፈጻመ እሉ እግዥአብዕር መረቻና ተከይን ከዚከበተንም ፍጠረ በዘሱ ዓለም ያበኑ በንድ መዓልተና ለለትንም ይመግኘችው በንድ ተፈርር በሚባል ስማይ እናደቻችው፡፡ **9** ከዘሱ በንድ መረቻና ተከይ ከዚከበተም በበለተና በመዓልተም ተፈጻቻች፡፡

10 የሚስተኞቻች ቅን እግዥአብዕር በወታ ወሰተ የሚኖሩ እንሰሳና እወፈጥቶን ሁሉ በስማይ ለይ የሚሰሩ ወይቻናም ሁሉ የሚታየውንና የሚይታየውን ሁሉ ይከናና ሁሉ ፍጠረ፡፡

11 በስድስተኞቻች ቅን ከበቶችንና እወፈጥቶን ለለትንም ፍጠረ ሁሉንም ፍጠረ እዘጋጀት እናምን በሚሰለውና በመልከት ፍጠረው፡፡ **12** የፈጻቻው እንሰሳና እወፈጥቶን ሁሉ ይኑግሥባችው በንድ ሰጠው ይገመኝም እንሰሳና እረዋትን ሁሉ የሚወጥንም ሁሉ በበከር ያለ ለዋታና በከምትንም፡፡ **13** በዘሱ ዓለም የሚኖሩ ለዋታን ሁሉና በትንም የሚይታየውንና የሚታየውን እንሰሳና ሰጠው፡፡

7 He created the tree of life, beautiful to look at and delicious to eat, and the grass with its seed and every plant in it, for food for the birds and the cattle and the wild animals. He gave food to all that he had created. **8** And on the fourth day, God created the sun, and the moon, and the stars, and placed them in the firmament, so that they might give light to the world and to govern the day and the night. **9** After this, the moon, and the sun, and the stars alternated between the night and the daylight. **10** On the fifth day, God created all living creatures that move in the water, all the, and all the birds that fly in the sky, and every kind of beast, both visible and invisible creatures.

11 On the sixth day, he created cattle, wild animals, and other creatures. He created and prepared all of them, and he created Adam in his own image and likeness. **12** He gave him dominion over all the animals and wild beasts he had created, and over all the cattle and wild animals, and over all the fish in the sea, even Leviathan and Behemoth. **13** He gave him all the cows and sheep that live in this world – all animals, invisible and visible. **14** And

⁷ For 'the tree of life', Selassie has 'welfare wood'.

⁸ At the start of this verse, Selassie adds, "It dusked ~ it dawned."

⁹ See #3.

¹⁰ The Amharic text (probably) transposes the words translated 'birds' and 'beast'.

¹¹ For 'image' and 'likeness', Selassie has 'Example' and 'Appearance', respectively.

¹² For 'Leviathan' and 'Behemoth' (ለዋታና በከምትንም), Selassie has 'Liewatan' an 'Biehiemot'.

¹³ For '(in)visible', Selassie has '(not) sight up'.

¹⁴ See #11.

14 በምሳሌውና በመልከት የፋጋዬው አዲምንም በገነት አኖረው ይበላ አንድ ተከላንም ይከተተኝት አንድ በዘመና እግዢአብኬርን ያመሰግኝው አንድ::

15 ተእሮዎንም እንዳያራርሰ ከዚህ ካወል በለስ በበላቸው-በት ገዢ ውትን ተምታለቸው በደልና:: **16** ውትን ከሚያመጣ ክፍና በትን ልብ ከሚያስደርጉ ውትን ከሚያመጣ ካወል በለስ እንዳይበላ እዘዚው:: **17** እናታቸን ፊወን በእባባ ማሳት ተሽንግለ ከዚያ ካወል በለስ በለታ ለበታቸን ለአዲም ስጠቸው::

18 አዲምም ከዚያ ካወል በለስ በልተ በልጀቸና በረሰ ውትን እመጣ:: **19** ተእሮዎን አፍርዳልና እግዢአብኬር ከፍል አት-በላ በለው እዘዚው ከዚያም ካወል በለስ በልቻልና እግዢአብኬር በእባታቸን ለአዲም ተቀባ ከገነትም አስወጥቶ ለደደው ያርሳት አንድ ጥሩ ግርም የድክመን ወጪ ይበላ አንድ ተእሮዎን በረሰው ገዢ ለለስ ለገማት አማካለና እናሁን የምታበቁል ያቻንም ምድር ስጠው:: **20** እግዢአብኬርም ወደዚህ ምድር ባወጣው ገዢ አዲም ወደ ፍጋም የዘዢ ተመለስ ምድርንም ያርሳት አንድ ጥሩ ግርም በድክምና በትዳማልታም ይበላ ይመር::

he created Adam in his own image and likeness, and placed him in the garden, that he might eat of the fruit of the field, and dress it, and thereby praise God.

15 For, he said, "When you eat figs from this tree, you will surely die." **16** He commanded him not to eat the fruit that brings death, that gives understanding between evil and good, and the fig that brings death. **17** Our mother Eve was deceived by a serpent and then gave a fig from the fig tree to our father Adam. **18** Then Adam ate from the forbidden tree and brought death upon himself and upon his children. **19** Because he broke the commandment, God was angry with our father Adam and he expelled him from the Garden of Eden and sent him to till the earth; and he ate figs from it, so he cursed the ground for him, which produced thorns and thistles, so that he would eat the fruit of his labour. **20** And it came to pass, when the LORD brought him forth into this land, that Adam returned to utter sorrow, and began to plough the earth, and to eat with fatigue and endurance.

¹⁵ For 'figs from this tree', Selassie has 'Herb of Fig'.

¹⁶ There is possibly a lacuna in the text, here, as the Tree of Knowledge is not named or introduced in any way.

¹⁷ Other readings for 'deceived' are 'cajoled' (as Selassie) and 'seduced'.

¹⁸ For 'the forbidden tree', Selassie has 'that Herb of Fig'.

¹⁹ The order of clauses in the Amharic text is clumsy and this is reflected in the translation.

²⁰ For 'fatigue and endurance', Selassie has 'weariness and struggles'.

መቋብያን፡ ቁጥጥቅ፡ ፊል

¹ ለልቻም በገተው ከኩሩ በቻለ ከነርሳቸው እግዢአብዕርን
የሚያመስገኑት የሚያከበሩት ተእሱትንም የሚያረርሱ ነበሩ፡፡
² የተደረገውን እንገኝሁም የሚደረገውን የሚኖሩ ነበሩት
ነበሩ ከልቻም ቀበት የሚኖሩ ስውንም የሚበደለ
ቻውአተቻች ነበሩ የእዳም የበኩር ለቻ ቅል ክኩ ሆነ
መንድመ እበላንም ገደለው፡፡ ³ ወንድመን እበላን ስለ
ገደለ እግዢአብዕር በቋላ ፍርድን ፍረድ ያመንም ስለ
ጠዋት እግዢአብዕር ምድርን ተቋጥት፡፡ ⁴ እግዢአብዕርም
ቋላን ወንድምህ እበላ ወደት አሉ አለው ቅልልም በልበ
ትበበት የወንድም የእበላ ተባቀ እኔ ንኩን አሉ፡፡
⁵ እበላ ገብት ስውን ሆነ ቅል ግን ደን ስው መንድመ
እበላን በመግዳል ቻውአተቻን ሆነ፡፡ ⁶ ዓይመቻ ደን ለቻ
ስት ተወለድ እዳም ሲደሳ ለልቻን ወለድ ከነገቸው ደንት
ስዋት ክፍጥቶ ለዋቱ አሉ፡፡ ⁷ ከነገቸውም ደንት ለዋቱ
አሉ ነበሩት የሆነ ከዳተቻቻና ቻውአተቻቻ የሆነ ለዋቱም
አሉ፡፡ ⁸ ደንት ለዋቱ የሆነ የእባታቸው የእዳምን ፍቻድ
ከእዳም ፍምር የእግዢአብዕርን ስጋ እስከ ተባቀ ደን ስው

1 MEQABYAN 28

¹ And, after his children had multiplied, there were among them those who praised and honoured God and did not break his commandments. ² There were prophets who told what had happened and what would happen, and there were sinners among their children who told lies and wronged people. Adam's firstborn son, Cain, became wicked and killed his brother Abel. ³ God judged Cain because he killed his brother Abel, and God was angry with the earth because it drank his blood. ⁴ And the LORD said to Cain, "Where is your brother Abel?" And Cain thought proudly in his heart, "Am I my brother Abel's keeper?" ⁵ Abel became a righteous man, but Cain became a sinner by killing his good brother Abel. ⁶ Again, a good son, Seth, was born. Adam gave birth to sixty children. Among the good people he raised, there were some bad people. ⁷ Among those who have risen, there are good people who are prophets, and there are also people who are traitors and sinners. ⁸ There are righteous people who do the will of their father, Adam, and who do everything he

1 MEQABYAN 28

¹ In place of 'break', Selassie has 'demolish'.

² For 'Cain' and 'Abel', Selassie has, respectively, 'Qayel' and 'Abiel'.

³ Cf. Gn 4:11.

⁴ Here, 'and the LORD' translates እግዢአብዕርም.

⁵ For 'righteous', Selassie has 'clean'.

⁶ For 'Seth', Selassie reads 'Seit'.

⁷ Selassie has 'kind' in place of 'good'.

⁸ The correct arrangement of clauses in the English translation here is uncertain.

እስከሚሆን እስከ የገዢ ደረሰ ለልቻ ለበት የነገረውንም ሁሉ
የሚፈጸመ የተመረቀበ ሰዎች አለ::

9 እኩም ለልዕች የእግዥአብዕርን አገ አስጠበቃቸው
የእግዥአብዕርን አገ እንዲያደርስ አባታቸው የገኘ እንደ
ነገሩቸው እነኩም ለልዕችቸው ይነግሩ በንድ
የእግዥአብዕርንም አገ ይጠበቃ በንድ ጠብቃ አለቸው::
10 እነኩም ከነኩም በጃላ ለተወለድ ሰወቻ ለልዕችቸው
እያስተማሬቸው የኩ:: 11 ሰይጣን ማን አባታቸቸውን
ለመቻበር በደረሰስ ሆኖል በለዋቸው ጥሩታት አድር እኩ
የሚለትን ሰወቻ ድል ነው በኋገሩቸው የገኘ እነኩም
የጠጠቅ መምር የሚሆን ይያጠለስ ያዘማቸውን ሆኖ
በደረሰት::

12 የእግዥአብዕርን ፈቃድ የሚፈጸም ይግ ስው አብርሃም
እስከነኑ ይረስ እንደ ሆርዓታቸው ማያታቸንም ለያመልከ-
ጥና፡፡ 13 ከዚመደቂ ተለይቶ እስቀድም በእኑ ይንቶ የሻልና
እግዥአብዕርም በንፃሰና በእሳት እድር ከርስ ገዢ መስለን
ተማማለ፡፡ 14 ለስ የሚፈጸር ሰነትን ይሰጣው በንድ ለልቻቸም
እስከ ለለዓለሙ ይረስ ይሰጣቸው በንድ እግዥአብዕር
ማለለት፡፡ 15 ይባቱ የእብርሃምና ሰነት ይሰጣው በንድ
ለይሰሩትቸም እንደሆነ ማለለት ይባቱ የይሰሩትቸን ሰነት ይሰጣው

told his son Seth; from Adam to Noah, who became a righteous man who kept God's law.

9 And he kept the law of the LORD unto his sons, that they might not transgress the law of the LORD, as their father Noah had commanded them, and that they might tell their children, and that they might keep the law of the LORD, so that they might not transgress the law of the LORD. **10** And they lived and taught them to their children, who were born after them. **11** But Satan continued to win over those who were willing to accept idols, with images of their fathers in their graves, and they continued to do whatever the devil, who was the teacher of sin, commanded.

12 And they continued to worship their idols according to their traditions until Abraham, a righteous man who did God's will, arose. **13** Because he had previously remained steadfast in the law, separated from his relatives, God swore an oath to him by wind and fire. **14** God swore to him that he would give him the land as an inheritance and to his children forever. **15** He swore to Isaac, to give him the inheritance of his father Abraham, and to Jacob, like he swore to Isaac, to

⁹ Thrice in this verse, 'the LORD' translates እግዥ, እብዳር.

¹⁰ Another possible reading for 'who were born after them' is 'after they were born'.

¹¹ In place of 'the devil', Selassie repeats 'Satan'.

¹² Selassie has 'kind' in place of 'righteous'.

¹³ The swearing of an oath '*by wind and fire*' appears to be unique to this book.

¹⁴ In place of 'forever', Selassie has 'until Eternity'.

¹⁵ For 'Isaac', Selassie reads 'Yis'haq'.

ዘንድ ለያዥበዻ ማለት ጊዜ ይሰኑ ማለት፡፡
16 ከነዚውም በንጂ ከያዥበዻ የተወለደ ለቻቻውን ከሥራ
ሁለቱ ነገ እስራኤል ለይቶ ከህናትንና ነገዚትንና
አድራቻው በዘት ፈጋማቻዻም የበዝት በዘት ሆነ በለ
መረቻቻው፡፡

17 የአባቶቻቻውንም ሰነት ለማቻው ነገር ግን እያመገበቻው
እያወደደቻው እግዢአብዕርን ማሳዘን በሁለም አልተወም፡፡
18 በጠሩቻቻው ገዢ የገዢ በአምልካ ይፈልጋቻል
ከጠሩካትም ተመልከው ወደ እግዢአብዕር ይጋዳለ
ይመከቻዋልና እግዢአብዕርም ይችር ይለቻዋል፡፡
19 የፈጻሚውን ሁሉ ለርቶ ይችር ይላልና የሚመከቻውም ለሉ
እባቶቻቻው ለሂ ነው እንዲ ለሉ ለሳቻው ለሂ እየደለም፡፡
20 የተፈበቻ ለውሃትን ያጠማብ ዘንድ በበረከትም ቅና እና
ይዘረጋል ለምግብ እሁን ያበካ ዘንድ ይችር ለማለትም
የይናን ይገልጻል፡፡

21 ለቀራውቻ ለመተቻ ለሚለምኑት ለአውራቻቻውም ባግብ
ይሰጣቻል ወደርሱ በመሆ ገዢ የእስራኤል ለቻቻ ከገዢው
ከዘገበት ተላቶቻቻው እና ያድናቻዋል፡፡ 22 ያሳዝተት ዘንድ
ዳግመናም ወደ ትጠሩካት ይመለሳል እርስጥ በዘተደረቻቻው ያለ
ተላቶቻቻውን አስተባን ያስነሱቻዋል ያጠቻቻዋል

give him the inheritance of his father Isaac. 16 After he had raised them up, he separated their children, who were born of Jacob, from the two tribes of Israel, and made them priests and kings. He blessed them, saying, “Be fruitful and multiply, and become many.”

17 He gave them the inheritance of their fathers, however, while he fed them and loved them, they did not stop grieving God in many ways. 18 And, when he destroys them, then they will seek him with worship, and they will turn from their sins and come to God, and God will forgive them, because he loves them. 19 He loves and forgives all that he has created, and he loves them not because of their own deeds but because of the deeds of their fathers. 20 He stretches out his right hand with blessing to satisfy the hungry, and opens his eyes to forgive, to increase the grain for food.

21 He gives food to the young ravens and to the wild animals that beg for food. When they cry to him, he saves the children of Israel from the hand of their enemies who are late in coming. 22 They will turn back to sin to grieve him and he will raise up against them their enemies, the nations around them, to destroy them,

¹⁶ More literally translated, this verse ends, “Be abundant totally be many, many.”

¹⁷ For ‘in many ways’, Selassie has ‘in all’.

¹⁸ Selassie has ‘pardon’ in place of ‘forgive’.

¹⁹ In place of ‘deeds’ (twice in this verse), Selassie has ‘Work’.

²⁰ For ‘opens his eyes’, Selassie has ‘reveal his eye’.

²¹ For ‘young ravens’, Selassie has ‘crows’ chicks’.

²² In place of ‘grieve’, Selassie has ‘sadden’.

ይንደቂቃል ይማርኑቃል:: ²³ የገመኝም በልቁስና በታዘን
 ወደ እግዥአብኬር ይመኝኩ እስም ለየትን ለዚ በንበያት
 እኩ አነገቶች ያደነበት ገዢ አለ:: ²⁴ በመሳፍንትም እኩ
 ያደነበት ገዢ አለ እግዥአብኬርም ባሳዘት ገዢ መላቶችችው
 አስተበቃችው ማርኑቃል:: ²⁵ የወቃቃም ተነሱት
 ከእለማቃለውያን እኩ አደናችው የገመኝም እግዥአብኬርን
 አሳዘት እግዥአብኬርም የሚያስጠናቁችው አስተበባ
 አስተበቃችው:: ²⁶ በየኅታኅም እኩ አነገቶች ያደነበት ገዢ
 አለ የገመኝም በመከራችው ገዢ ያደናችው እግዥአብኬርን
 በንተት:: እግዥአብኬር ፍቃዱን አምጥቶችዋልና ከፌ የሁኔ
 መከራ የሚያጠናቁችውን ልጋመውም የሚማርኑቃል
 መላቶችን ያስተበቃችዋል:: ²⁷ በመከራ በተጨማቁ ገዢ
 ተይዘውም የገመኝ ወደብ ሚሁ እስም በንደወን እኩ
 አደናችው የገመኝም በእቃችው ሆኖ እግዥአብኬርን
 አሳዘት:: ²⁸ እስም የገመኝ መከራ የሚያጠናቁችውን
 አስተበባ አስተበቃችው ተመልከውም ወደ እግዥአብኬር
 አለቀብ ሚሁ:: ²⁹ የገመኝም በስምሰን እኩ ከእስተበ
 አደናችው ከመከራውም ተቀት አረፋ:: በቀድመውም
 ተጠካችው እግዥአብኬርን ያሳዘት በንድ ተነሱ::
³⁰ እስም የገመኝ የሚያስጠናቁችው ለለምት አስተበባ

kill them, and take them captive. ²³ And again, they cry out to God with weeping and mourning, and he sends help and saves them by the hand of prophets. ²⁴ There was a time when he delivered them by the hand of judges; and when they grieved God them, their enemies took them captive. ²⁵ And David arose and delivered them out of the hand of the Philistines; and they angered the LORD again and the LORD raised up against them nations to afflict them. ²⁶ There was a time when God saved them by the hand of Jephthah, but again they forgot God, who had saved them in the time of their distress. Just as God brought them their reward, he will raise up enemies against them who will inflict evil on them and completely subdue them. ²⁷ When they were oppressed by affliction and were taken captive, they cried out to him again, and he delivered them by the hand of Gideon. And they again provoked the Lord to anger with the work of their hands. ²⁸ He again raised up nations to afflict them and they returned and cried out to God. ²⁹ And again, he delivered them from the heathen by the hand of Samson, and they were relieved of their affliction for a while. And they rose up to grieve God with their former sins. ³⁰ He again stirred up

²³ The tenses of the verbs in this verse, here translated as present, could also be taken as a combination of future and past.

²⁴ The author here takes the Judges to be forerunners of the prophets rather than of the later kings.

²⁵ For 'Philistines', Selassie reads 'Iloflans'.

²⁶ On 'Jephthah', see Jg 11.

²⁷ On 'Gideon', see Jg 6-8.

²⁸ The words of this verse are almost a 'refrain' in this section of the book.

²⁹ On 'Samson', see Jg 16.

³⁰ On 'Barak and Deborah', see Jg 4:1-5:31.

አስተያየት ደንብናም ለዚትን ይስደግኝው በንድ ወደ
እግዥአብር ሚሁ አለቀበ በበርቃና በጀበራም እና
ከእምባብ አድናቸው::

³¹ ደንብና እግዥአብርን እያመለከት ጥቂት ወረት ዓኔ
ደንብናም በቀድመው ቤትናቸው እግዥአብርን በነትት
አሳለት:: ³² እስም የሚያስጠናቸው ለለም አመብበን
አስተያየት ደንብናም በየዳት እና አድናቸው ደንብናም
ጥቂት ወረት ተቀምጠው እንደ ቅድመው እግዥአብርን
በቤበትናቸው ያሳለት በንድ ተነሱ:: ³³ እስም
የሚገዢቸው አመብበን አስተያየት እነገቸውም ወደ
እግዥአብር ሚሁ አለቀበ የይሁዳን አገር ይውጋ በንድ
የመጥ እርጋኝ የሆነ አበሆለከን ለሰን መተቶታል::
³⁴ በዘመናው ባለ በልቻቸና በማታተሪም እና አድናቸው ያዋ
እርጋኝ በዋጥ ሂሳብ ማረጋገጫ ስነ ተበተኑ የእስራኤልም ለጀት
እስከ አያጠቅ ድረሰ ተከተለው ወጪቸው ክነገቸውም እንደ
ስዕት ስንጻ አለበቀሩም::

³⁵ ከዚህ በጀለ ጥቂት ቅድመው እግዥአብርን ያሳለት
ውንድ ተነሱ እስም የሚገዢቸው አመብበን አስተያየት
ደንብናም ልጋጠው ወደ እግዥአብር ሚሁ
እግዥአብርን ሆለጊዥ አሳለውታልና ስተንጻ
እፍጋዥላል እግዥአብርም መከተቸውንና ለቅድቸውን
ቻል አለ:: ³⁶ ማርከበውም ከከሁናቶችው ወጪ ወደበበለን

other nations to oppress them, and again they cried out to God for help, and he delivered them from the nations by the hand of Barak and Deborah.

³¹ They lived for a few months again, worshipping God, but again they forgot God and grieved him with their previous sins. ³² He raised up other nations against them, who were troubling them, and again he rescued them by the hand of Judith. After they had sat down for a few months, they rose up again, as before, to grieve God with their sins. ³³ He stirred up the nations that were under his dominion, and they cried out to God, saying, “He has struck down Abimelech, a warrior who came to invade Judah.” ³⁴ He saved them by the hands of his sons and Mattathias, who were around him. When that warrior died, his army fled and was scattered. The Israelites pursued them as far as the Jabbok and struck them down, leaving not a single man alive.

³⁵ After a while, they rose up to provoke the LORD to anger, and he stirred up the nations that were around them to rule over them. And they cried out again and again to the LORD, because they had provoked the LORD to anger continually and had broken his law. And the LORD turned away from their cry and their mourning. ³⁶ And they took them captive,

³¹ The chronology of vv. 31–32 is not congruent with either the Book of Judges or the Book of Judith.

³² Note that the Book of Judith is included in the Canon of the Ethiopian Orthodox Tewahedo Church.

³³ The name, ‘Abimelech’, could be applied to a number of characters in the Bible.

³⁴ The only ‘Mattathias’ mentioned in the Bible lived during the Maccabean Period – which fits with the title of this book but not in this context.

³⁵ Throughout this verse, ‘the LORD’ translates እግዥአብር.

³⁶ The narrative now jumps to Nebuchadnezzar’s conquest of Israel and Judah, and the start of the Babylonian Exile.

ስዕች አገር ወሰኑቸው:: ³⁷ ከዘም ቡጻእትን እየዋሩ
ጥያትንም እያመለከ ከዚተቻች የሆነ የእስራኤል ለቻች
እግዥአብዕርን ማሳዘን አልተወም:: ³⁸ እግዥአብዕር በዚያ
በዚጠኑቸው አንድ ገዢ የጠኑቸው አንድ ተቁጥ ፊጣ
በንገዢ ማጥን አልፎ ወርቅን እግባጥ በታወቀበት ቅን
የጠኑቸው አንድ በነገዢ ገዢ ከዚንደስ ድምር እስከ
እትምድያም ይረስ በኋርስ አገር ለቻችቸውን እንዲያስቀር
በንገዢ በእርመከለስ ለዚኖ ቅጣን አንደረ:: ³⁹ እንዲህ
አንደረ በንገዢው ለልማት መልከት የተኩረበትን ይበካሱ
ኋላ ወደኑርሱም አገር የደርሰ አንድ በእች የለ ማንተምን
ስጠቃቸው::

⁴⁰ ዘተሁ እንዲዘዴ ለየጠኑቸው በውደድበት ባንዲት ቅን
የጠኑቸው አንድ ማንተምን ስጠቃው ጉዘዘባቸው ወርቅን በኋን
ገዢ ወደ ዘተሁ ማጥን ያገብ አንድ እዘዴ:: ⁴¹ የእስራኤልም
ለቻች ይህንን ነገር በስሙ ገዢ ወደ እግዥአብዕር ልጋመው
ሙሁ አለቀበ ለመርዳከየለም ነገራት መርዳከየለም ለእስቴር
ነገራት:: ⁴² አስተርም የሙ ለምኑ የእስራኤል ለቻች
ወገኑቸው ሁሉ ባለቻሁበት በታ ወደ እግዥአብዕር መሬ
አለች:: ⁴³ መርዳከየለም ማቅ ለበስ በረከተም ተበያን ነስከ
የእስራኤልም ለቻች ባለበት አገር የሙ ለሙኑ ገስብ ገበ::

along with their priests, to the land of the Babylonians. ³⁷ Then the treacherous children of Israel continued to offend God by committing sins and worshiping idols. ³⁸ God was angry with them for their sin, and, when Haman had taken a thousand talents of gold from the king's treasury and told him to destroy them on the day it was announced, he stirred up the anger of King Ahasuerus, so that he would not let any of their children remain in the land of Persia, from India to Ethiopia. ³⁹ He did so and wrote a letter with the king's authority and gave it to him with a seal in his hand, to be sent to Persia.

⁴⁰ He gave him a seal to destroy them on a day when the king wanted to destroy them, as he had ordered. But he ordered the money, the gold and silver, to be put in the king's treasury.

⁴¹ When the sons of Israel heard this, they cried out to God and wept. They told Mordecai, and Mordecai told Esther. ⁴² And Esther said, "Fast and supplicate, and cry to the LORD, all you tribes of the sons of Israel, in all your places." ⁴³ And Mordecai put on sackcloth and dust on his head, and the sons of Israel fasted and prayed and repented in the land where they were.

³⁷ Selassie has 'sadden' in place of 'offend'.

³⁸ The author here seems to conflate stories from the Maccabean Period with those from the time of Exile.

³⁹ For 'Persia', Selassie here has 'the Fars country'.

⁴⁰ The translation and meaning of this verse are unclear.

⁴¹ The narrative now shifts to the Book of Esther.

⁴² Note that God (or 'the LORD') is not mentioned in the (Hebrew) Book of Esther.

⁴³ For 'Mordecai', Selassie reads 'Merdokyo'.

44 አስተርም ፍጻማ አዘነት ገንዘብታም ሆኖም ለበደት
ቻቦኝን ንብረት ልደንም ተለጭች የፋርስም ነገሥታት ስቻን
እንዲቀበ ስቻን አልተቀበችም በጥልቅ ለቦኝዋም ወደ
አባቶችም ፍጻም ወደ እግዥአብከር **45** ማስቀቻ አለቀበች
ስለዘህ ነገር በፋኩስ ገንዘብ በእርከስስ ክንድ መውደድን ስጣት
ለአባቶችዋም ፍጻም ደንብ ምሳን አደረገች፡ **46** ፍማና
ገንዘውም አስተር ወደ አዘጋጅችው ምሳን ገዢ በመርዳከየሁም
ደደርግ ክንድ እንዲውደድ እግዥአብከር በዘመና ፍማን ፍድወን
ከፈለው በረጅም እንጂ ለያም ለቀበቻ፡

47 በፈቻቃችው ሆኖ እንዲለ አስራሳን ይተዋችው ክንድ
እንዲያስገኘችውም እንዲይቀኑችውም እንዲይበደሉችውም
ገንዘበችውንም እንዲይውስኩኑችው የንገሥ ደብዳቤ ታዘዘ፡
48 ቤት ገበተው በመሆ ገዢ እግዥአብከር እንዲሁ አድርን
አስራሳን ይቻር ይለቻዋል በኖሩበት በፋርስ አገር
ይመሸችው የከበሩዋችው ክንድ ነው እንዲ አገራችውን
እንዲያጠቁ ከበተቻችውንም እንዲይዘርኑ የንገሥ ደብዳቤ
ውዘ፡ **49** ባሳዘተቻም ገዢ የሚያስጠናችው አስተባን
የሰነዱችው ልማትችውን ይሰራቻችው ክንድ መከራ
ከሚያጠናችው ከእሳዱያም እና የደናችው ክንድ የዘመና
ገዢ ፍጻመው ያለቀበለ ይመሸ፡፡

44 And Queen Esther was greatly grieved, and put on sackcloth, and put on dust, and shaved her head, and anointed herself not with perfume, as Persia queens anoint themselves with perfume; and she cried with all her heart to God, the Creator of her fathers, and wept. **45** And, for this, she found favour with Ahasuerus king of Persia and made a feast to the Creator of her fathers. **46** So, Haman and Queen Esther went to the banquet that Esther had prepared. And there God punished Haman, and they hanged him on the gallows, just as he had planned to do to Mordecai.

47 The king's letter was given to them, so that they would not force them to leave Israel, nor oppress them, nor wrong them, nor take their money, as they would have wanted.

48 When they repented and cried out, God forgave Israel, so that they would be loved and honoured in the land of Persia where they lived, and the king's letter was issued to them not to destroy their country or plunder their livestock. **49** And, when they are afflicted, they will cry out with a loud voice, that he may send them help from the nations that oppress them, and that he may save them from the hand of the nations that afflict them.

44 Cf. the Greek addition to Esther (Est 4:17k).

45 For 'Ahasuerus', Selassie has 'Arthieksis'.

46 Cf. Est 7:10.

47 Selassie has 'tax' in place of 'oppress'.

48 For 'land of Persia', Selassie has 'Fars country'.

49 In place of 'afflict', Selassie has 'firm up tribulation on'.

መቋብያን፡ ቁጥጥዋ፡ ፊልዴ

1 የግብጽም ስምቶ የእስራኤልን ለዚቶ በዚንቱ ተብ
በማሬት ማሻሻል ተብ ለራወጥ ሁሉ የለገለባም ቅዱ
በመርገጥ ተብንም በመተከብ በስራ ቁጥጥዋው ተብ፡
2 ወረምቶን የሚያሳጥኑ አለቀኑም በነርሳቸው ጽዴው
በሻሻል ተብ የግብጽን ተብ ሁሉ ከመሠራት ያደናቸው
ዘንድ ወደ እግዥአብከር መሆኑ፡ **3** የዘመኑን ተብ የሚረዳቸው
እርንና መሰን ለደደላቸው ከፈርማን አገባብ ቤት ወገናቸን
ያወጠ፡ ቤት እግዥአብከር ልኅቸዋል ከጠብያም ሥራ
አካናቸው እንዳይገቡ ለእግዥአብከርም በምድረ በኋላ
መሠዋዕት እንዳይሠው በተወለቀ እስራኤልን ማስኖበት
እምበ ለላለ ወገናቸን እስራኤልን ከግብጽ ዓገሥ ከፈርማን
አገባብ ቤት ያወጣቸው ቤት እግዥአብከር ልኅቸዋል
አካናቸው፡፡

4 እግዥአብከር ተወለቸቸን ተል ይለቸዋልና ፍርማንም
እሉ ተወለቀ ከሠራዊቱ ተረጋግጧል በእርትራ ባሻር እስተማው፡፡
5 መካንንተና ነገዱት ሲሆን የእግዥአብከርን ተል ተል
የሚለ ፍቃድንም ይፈጸማለት ቤት ቤት በበኩም ነገር
ለሚያገለገለ ስምቶ ደሞኑቸውን ይሰጣቸው ቤት ገና
ስመንም የከበሩ ቤት በገኑቸው በነገሱቸው መንገሥት

1 MEQABYAN 29

1 And it came to pass that the Egyptians made the children of Israel work by making bricks under oppression, and maltreated them by making them work hard - treading mortar without straw, and baking bricks under duress; **2** and they appointed over them foremen to speed up the workers; and, as they wrought, they cried to God, that he would deliver them from all the burdens of making bricks in Egypt. **3** At that time, he sent Aaron and Moses to help them, and they delivered them from the brickworks, because God had sent them to bring his people out of Pharaoh's house, because, in his arrogance, he had refused to let Israel go, so that they could not leave to offer sacrifices to God in the desert.

4 God ignores the proud and, because of his pride, he drowned Pharaoh, along with his army, in the Red Sea. **5** He will destroy those who neglect the word of God and do not do good in all the kingdoms in which he has appointed them, so that they may honour his name and give their wages to those who serve him in good works, so that they

1 MEQABYAN 29

1 For 'under oppression', Selassie has 'in difficulty'.

2 Selassie has 'chiefs' in place of 'foremen'.

3 Like many modern translations, Selassie has 'wilderness' in place of 'desert'.

4 In place of 'Red Sea', Selassie has 'Eritrean Sea'.

5 Selassie has 'honour' in place of 'bring glory to'.

ሁሉ በን ሥራ ያልማኑትን እንደሰ የጠናቸውል፡፡ ⁶ ሁሉን
የሚገኘ እግዥአብዕር መንግሥቱን በያቀኑ ግን
መንግሥታቸውን አቀናዕቃቸውሁ አሉ፡፡ ⁷ በን ሥራ ሥሩለኛ
እኔም በን ሥራ እውራለቻቸሉሁ ስኬን መብቁ እኔም
ስውነታቸውን አጠብቃቻቸሉሁ በስኬን የንግታቸው ነኔ እኔም
እንደ ለቦናቸው ቅንስትን አሳይፈብቸው እናራለሁ፡፡ ⁸ እኔን
ወደኩ እኔም ደንብነታቸውን እውቀሉሁ ወደኩ ተጠኑ እኔም
እድናቻቸሉሁ፡፡

⁹ ሁሉን የሚገኘ እግዥአብዕር በኋ እመት እኔም ከመከራው
እድናቻቸሉሁ አሉ፡፡ ¹⁰ ባጠንበ ባጠንበ አትኑኑ ሁሉን የሚገኘ
እግዥአብዕር የቀና ሥራን ይውቀልና እናንተ ወደኩ ቅረቡ
እኔም ወደናንተ እቀርቦሉሁ አሉ ባጠኑትቻቻ ከዚተቻቻ
የምትሆነ ለወቻ እቻቻሁ ከጠጠቅት እንዲ ለቦናቸውንም
ከከኑት አርቁ፡፡ ¹¹ እኔም ቅጠናን ከናንተ አርቁሉሁ
በቻርነትና በይቅርታም እመለሰለቻቸሉሁ፡፡ ¹² በደልን
የሚውኑ ወንጀለቻቻ በለተቻንም ከናንተ አርቁሉሁ ባረያው
ዳዋትን ከተገናኝት ከጠላቻቻ ከበዚ ተንከላቸው አርበኝ ከሆነ
ከተልያደም እቻ ይገኙለውም አንድ ከፈላጊው ከሳላልም እቻ
መንግሥቱን ይውቀድ አንድ ከውደድ ከልቻ ከእበሰለም እቻ
እንዲያንከት፡፡ ¹³ ስኬን የሚጠበቁ ፈቻይንም የሚፈጸመ

may do his will and bring glory to his famous name. ⁶ The Almighty GOD said, "If they will establish my kingdom, then I will establish their kingdom for them. ⁷ Do good deeds for me, and I will do good deeds for you. Keep my laws, and I will keep your bodies. Live according to my laws, and I will live with you in righteousness, according to your hearts. ⁸ Love me, and I will love your safety. Draw close to me, and I will save you."

⁹ The Almighty GOD said, "Believe in me and I will deliver you from the trouble. ¹⁰ Do not dwell near one another; for, the Almighty GOD loves upright works. Draw near to me, and I will draw near to you. Cleanse your hands from iniquity, you who are unfaithful, and remove your hearts from evil. ¹¹ I will turn away my anger from you and return to you with kindness and forgiveness. ¹² I will remove from you criminals and the wicked who work evil against you, just as I saved my servant David from the hand of his enemies, from the hand of Goliath, who was a warrior, and from the hand of Saul, who sought to kill him, and from the hand of Absalom his son, who sought to take the kingdom away from him. ¹³ Those people who keep my law and

⁶ Here, 'Almighty GOD' translates እግዥአብዕር.

⁷ For 'hearts', Selassie has 'reasoning'.

⁸ Selassie has 'welfare' in place of 'safety'.

⁹ For 'trouble', Selassie has 'tribulation'.

¹⁰ Selassie opens, "Don't live side by side;" the meaning of this instruction is unclear.

¹¹ In place of 'kindness', Selassie has 'Charity'.

¹² Selassie has 'enemies' in place of 'the wicked'.

¹³ For 'I shall make them kings', Selassie has 'I shall crown them'.

ስዕችን እንደሰ አድናቸውልሁ ከብርን አውርሰቸውሉሁ
በወደህም ዓለም በሚመማውም ዓለም በወደየኝው ይስ
ይለቸዋል ይስ ይለቸው አንድ በሁሉ ገዢ አነማቸቸውሉሁ፡፡

¹⁴ እርስ እናን ሆኖ ስለ ከኤዋንኑቸ ይምር ባማሪ አድናና
አገዘለበኑ የመረጋገዥ ነበር ስመኑል እንዲገለጋው ባማሪ
አድናራቸው አገዘለበኑ ከገለጋ ከከበኑ ነገሮች ተረ
አንድ ይሁናለሁ፡ ¹⁵ አገልጋይ ጽማግለ ለሁኑ ለእሉ ይገኘው
አንድ ነገሮች በእገዘለበኑ ማደረግ በበተ መቅደስ
ስያንጋል የሰመኑልም ለሆዎች የማሪ የተወደደ ነበር፡፡

¹⁶ በእገዘለበኑ ማደረግ በበተ መቅደስለም ስያንጋል ባደን
ገዢ ስተዘጋጀ ይገኘው አንድ ነገሮች ተቋንም በእገዘለበኑ
ፈቻድ ይቀባ አንድ እንዲገኘው እንዲቀባ አደረገው፡፡
አገዘለበኑ ከእስራኑ ለቋቻ የመረጋገዥ ወገን ይገኘው
አንድ ወጪታልና የሆጋዥ የእገዘለበኑ ሌቻድ በፈቻዎ
ገዢ በእቻ ቅበሻ መግማሚትን ስጠው፡፡ ¹⁷ ስአልም
በመንግሥቱ ስለ አገዘለበኑ ነበር ስመኑልን ሂደህ
ከይሁዳ ወገን የተወደደ የሆጋዥ ለቋቻ ይቀትን ወደቸቸውሉሁና
ቁባው አለው፡፡

do my will, I will save them like him, and I will give them glory, and I will make them kings over all, that they may rejoice both in this world and in the world to come.”

¹⁴ They will be united with the glorious kings who served God with their good conduct, just as Samuel, the prophet whom God chose from his childhood, served God with the good way he conducted his life. ¹⁵ He told him to tell Eli, an old man and a servant, and Samuel’s work was well-received while he served in the temple of the LORD. ¹⁶ When he grew up, while they were serving in the tabernacle of the LORD and in the temple, he anointed him to appoint his people and to anoint their kings according to the will of the LORD. God chose the people from among the children of Israel to appoint him and, when he had fulfilled the will of God, the Creator, he gave him the anointing of the kingdom in his hand ¹⁷ And it came to pass, when Saul was king, that the LORD spoke to Samuel the prophet, saying, “Go and anoint David the son of Jesse, of the tribe of Judah; for, I have loved him.”

¹⁴ In place of ‘the good way he conducted his life’, Selassie has ‘his beautiful way of life’.

¹⁵ One could also read ‘elder’ for ‘old man’.

¹⁶ Throughout this paragraph, ‘the LORD’ translates አገዘለበኑ.

¹⁷ Selassie has ‘kin’ in place of ‘tribe’.

መቋበኑ፡ ቁጥሮች፡ ስ

1 ቁልን ለለ ተደራሱ አስተዋናና የሰአላ ወገን በለሁ፡
2 እኔም ተል አልከት አሁን አልጠበቃምና ደንመናም ከወገን
አለንግሥም፡ **3** አሁንና ቁልን ሥርዓቱንም ያልጠበቃ
ለዋናም እንደሆ መግባርቱንና ስጠቃቁን እስከ ለለዓለሙ
ደረሰ ከልቻቻው አጠቁለሁ፡ **4** ባንገኩቻውም ገብ
አለገናናምና አጠቁቻውሁ እንደ ደንመና እንዲነሱቻው
አልመለሰም ባከበረቻውም አለከበሩናም አለገናቻውም፡
5 በን ነገን ባደረግሁቻው ገብ በን ነገን እያደርጉልኝምና
ይቅርም ባልቻቻው ገብ ይቅር አለገናምና፡ **6** በሁለም ለይ
ገኘ ባደረግሁቻው ገብ ገኘ አለደረገቻውምና ከሁሉ ይልቀ
ባከበሩቻው ገብ አለከበሩናምና ደንመና አለገናቻውም
አለከበረቻውም አሁንም አልጠበቃምና፡
7 እኔም የሰጠቻቻውን ስጠት ነገሱቻው ተቋጥቻው እንደ
ማልሁ መጠን የነገሩቻውን ገንዘብ አልመለሰለቻውም ሆለን
የሚገባ እግዢአብዕር እንዲህ እስ የከበሩት አከበረቻውሁ
የወደፊቻም እውዳቻውሁ እስ፡ **8** የለከበሩ አሁንም
የልጠበቃቻ ከሰጠቻቻው ስጠት እለያቻውሁ፡ **9** ሆለን
የሚገባ እግዢአብዕር እስ የወደፊቻን እውዳዋሁ ይገኘኝ

1 MEQABYAN 30

1 I hated the house of Saul; for, I was grieved because he violated my word. **2** I ignored him for not keeping my law and I will not crown his house again. **3** And those like him, who do not keep my law, my words, and my statutes, I will remove my kingdom and my gifts from their sons forever. **4** And, when I exalted them, they did not exalt me; I will destroy them, because they did not exalt me. And, when I honoured them, they did not honour me, and I will not be with them. **5** For, when I benefit them, they do not thank me, and when I forgive them, they do not forgive me. **6** For, when I made them rulers of all, they did not make me ruler; and when I honoured them, they did not honour me; I won't restore them again, nor honour them; for, they did not keep my law.

7 I have taken back the gift that I gave them, and I will not restore the money that I took, as I swore in my anger. Thus says the LORD God Almighty: "Those who honour me I will honour, and those who love me I will love. **8** I will separate those who do not honour me and do not keep my law from the gifts I have given them." **9** The Almighty GOD said, "I love those who love

1 MEQABYAN 30

1 Selassie has 'kin' in place of 'house'.
2 It is not clear what 'house' here refers to – possibly, the whole Tribe of Benjamin?
3 For 'statutes', Selassie has 'Order'.
4 In place of 'exalt me', Selassie has 'make me famous'.
5 It is unclear how (or why) one would 'forgive' God.
6 One should probably read 'make me ruler' as 'make me *their* ruler'.
7 For 'the LORD God Almighty', Selassie has 'JAH Who rules all'.
8 Selassie has 'didn't honour' in place of 'do not honour'.
9 For 'exalt', Selassie has 'make famous'.

አገኗዎሁ አለ፡ ¹⁰ እኔ እግዥአብዕር ሁሉን የምንጫ ነኝኝ
ቦዥድርና በሰማይ ከመልጻ የሚያመልጥ የለም የምንድል
የሚድን የሚሳካንና ይችር የምል እኔ እግዥአብዕር ነኝኝ፡
¹¹ ገንዘነት ክብርም የኋ ገንዘብ ነውኋ የወደድሆትኑ
አከበረዋሉሁ የምፈርድ ተበቂወ የሚጠሩ እኔ ነኝኝ
የጠለሁትንም አገብቃለዋሉሁ፡

¹² የሚወደኋና ስሜንም ሁሉትኂ የሚጠሩትኑ ይችር የምል እኔ¹³ ለባለጠቃውኋ ለድቃው ምግባ የምመማብ እኔ ነኝኝ፡
¹³ ወደቻኑ እንሰሰቻኑም በባክር ያለ ዓማዋቻኑ
አውራምቻኑ እባባቻኑም እመግባሉሁ እንኝ ለውን በቻ
የምመማብ አድራለሁም፡ ¹⁴ አዘዋቻኑ ዓማ ነገዋቻኑ
አሽከተዋቻኑ ጉማራምቻኑ አቅለማንም፡ ¹⁵ በውን ወሰተዋ
የሚኖረውን ሁሉ በንኩስ ለይ የሚበረውን ሁሉ እመግባሉሁ
እንኝ ለውን በቻ የምመማብ አድራለሁም ይህ ሁሉ የኋ ገንዘብ
ነው፡ ¹⁶ በሚገባ በሚወደድም ሁሉ ሁሉ እኔን የሚፈልጋቻኑ
ሁሉ የምመማብ እኔ ነኝ፡

me, and I will exalt those who exalt me. ¹⁰ For I, the LORD, am the Lord of all things. There is no one on earth or in heaven who escapes my power. For, I am the LORD, the One who kills, saves, makes sorry, and forgives. ¹¹ For, glory and honour are mine to give, and I honour those I love, and I judge and make wretched those I hate.

¹² “For, I am he who forgives those who love me and call on my name forever, and I am the one who gives food to the rich and to the poor. ¹³ I feed not only humans, but the birds and the animals, the fish in the sea, the wild animals, and the serpents. ¹⁴ And I feed the crocodiles and the whales, the elephants and the hippos. ¹⁵ I feed not only humans, but also everything that lives in the water and everything that flies on the wind. All this is my money. ¹⁶ I am the one who feeds all who seek me, in all that is well-loved.”

¹⁰ Selassie has ‘authority’ in place of ‘power’.

¹¹ In place of ‘glory’, Selassie has ‘famousness’.

¹² For ‘rich’, Selassie reads ‘wealthy’.

¹³ Selassie has ‘flowers’ in place of ‘serpents’; the translation of the end of this verse is uncertain.

¹⁴ Literally translated, this verse opens, “We have killed.”

¹⁵ The meaning of ‘money’ here is unclear.

¹⁶ The translation of this verse is uncertain – ‘seek’ could also be read as ‘need’.

መቋብያን፡ ቁጥጥዋ፡ ማስታወሻ

1 ነገሥታችም የለኝ ልቋድ አይነጣውም ማም አዲሱዋችም
በትእኔዎ ነው እንደ የለ ተእኔዎ አይደሰዋው ቤደለችችም
በፈቻው ነው እንደ የለ ልቋድ አይበረቱዋ፡ **2** እኝ ለማቅት
መወደድን ለሰላምን ተበብን ሰጠሱት ለአገልግሎም
ዘመናችን ቅምር ሁለት፡ **3** የገልግሎትን ከመን አሳነስሁ እኝ
ለሰምገናም ቤደልን ሰጠሱት ዓገመናችም ቤደልን አደከምሁ፡
4 በረያው ዓቅተንም እኝ አርበኛ ከሆነ ከገልግሎት እኝ
አዲገኙት፡ **5** ዓገመናችም ከገንዘው ከገኘል እኝ
ከተከራከረውም ከሆነተኞው አርበኛ አዲገኙት ተእኔዎም
በባቻልና ከሚከራከሩትም ከሚጠለትም ሰምት እኝ
አዲገኙት፡ **6** እኔም እስን ወደፊሱ ሂንን የሚጠበቅ
መናገናችና ነገሥታችም ሁሉ እውቀችዋለሁ እነሻው ይስ
አስተቶችልና በጠተቀችችው ለይ ይል መንማትና ቤደልን
አስተቀዋለሁ፡ **7** ዓገመናችም የባተችችውን ጥናር ይውርስ
ዘንድ ለባተችችው የሚልከተችውን የነወች የበረች ጥናር
ርስትን አስተቀዋለሁ፡

1 MEQABYAN 31

1 Kings don't reign without my consent, and the poor aren't poor without my command but by my command, and the mighty do not become strong without my consent but by my will. **2** I gave David the love of God and Solomon the wisdom of God, and both to Hezekiah. **3** I shortened the days of Goliath, and I gave strength to Samson, and then I weakened his strength. **4** And I saved my servant David from the hand of Goliath, the warrior. **5** And I delivered him again from the hand of King Saul, and from the hand of the second captain that fought him; and I delivered him from the hand of his enemies, and from the hand of them that hated him, because he kept my commandments. **6** I love him, and I love all the princes and kings who keep my law. I will give them victory and strength over their enemies, because they have pleased me. **7** And I will give them again the pure and bright land that I swore their fathers would possess, that they may inherit the land of their fathers.

1 MEQABYAN 31

1 The translation of this verse is not certain; Lumpkin opens, "And the kings do not reign without My Accord – and rulers are by My Command – yet they are not poor without My Command."

2 Here, 'both' is a conjectural translation.

3 For 'Goliath', Selassie has 'Gwolyad'.

4 In place of 'servant', Selassie has 'slave'.

5 For 'captain', Selassie has 'warrior'; it is unclear who the referent is.

6 Selassie has 'nobles' in place of 'princes'.

7 In place of 'pure and bright', Selassie has 'cleansed and shining'.

መቋብያን፡ ቁጥጥዋ፡ ማሬ

¹ ሁሉን የሚገባ እግዥአብዕር እናንተም መካንንቸን
ነገሥታቸው ቅለን ስሙኝ ተእሱሁንም መብቁ አለ እኔ¹
እግዥአብዕር ልጠረቻቸው ስሆን የጠበቃቸው ያያንቃቸው²
የእስራኤል ለቻቻ እንዲከነኝ ለየ የሆነ ባየቻቸው
እንዲመለከ እንዲታሳኝ እንዲታመለከ ሁሉን የሚገባ
እግዥአብዕር ቅለን ስሙኝ አለ ከባት ከናታቸውም
ከተወለዶ ይምር ያሳደግቸው የውድኖቻቸው ሁሉ
የመገበቸው፡፡ ² ወደ ምድርም አገመራ ያመግቸው
እንደሚገባም አድርጋ ከምድረ የተገኘውን ድልብ
የመገበቸው ያልተከለተንም የወይናን ሲረግ የዘረፍንም
ፍር ያልቆሩትን የጠራ የውጭውንም ጉድጋድ የሰጠቸው፡፡
³ ልጠረቻቸው እኔ እግዥአብዕር ስሆን ባየቻቸው አምልከው
የእስራኤል ለቻቻ እንዲከነኝ እንዲታሳኝ ቅለን ስሙኝ
አገቻው ከተፈተገው ስንዶ ጉራ የበትን ወተተና የማሩን ወላለ
የመገበቸው ገጥ ያለበትንም ለበስ ያለበትቸው
የሚውደድውንም ሁሉ የሰጠቸው፡፡ ⁴ የለመንቻንም ሁሉ
የሳጠቸው ለይኖር፡፡

1 MEQABYAN 32

¹ The LORD Almighty says, "Listen to my words, you princes and also you kings, and keep my commandments. Do not let the children of Israel, whom I have preserved and redeemed, grieve me, their Creator, as they grieved me by serving strange idols, and I have brought them up from their birth, and I have fed them with all that they desired. ² And I brought them out to the field of crops, and I gave them the produce of the land, as they should be, and the vineyards and olive trees that they had not planted, and the wells of fresh water that they had not dug. ³ Hear my voice, lest you grieve me, as the children of Israel grieved me by worshipping idols, when I am the LORD their Creator. I fed them with milk of the flock, and honey, and wheat of the field, and clothed them with fine garments, and gave them all that was desirable. ⁴ And I have deprived them of all that they have asked of me, without any success."

1 MEQABYAN 32

¹ For 'princes', Selassie has 'nobles'.

² The translation, 'as they should be', is uncertain.

³ The partial repetition of v. 1 is, no doubt, for emphasis.

⁴ The meaning of this verse is not clear.

መቋበኑ፡ ቁጥጥዋ፡ ምር

1 ደምት መለከት ያውረዳትን መና የእስራኤል ለቋቻ
ተመገበ በለ እንደ ተናገረ ደግሞችም የሚጣፍተ መግኝነን
በምድረ በኋ ይመገበችው እኔ ፈጠራቻው እግዢአብዕር
ስምን ጥያቄና አምላከው የእስራኤል ለቋቻ እንዳስተነኝ
እንዲታሳነኝ ቅለን ስመኝ እሉ በሚገባና በመነት ያመልከኝ
ዘንድ ይኩንን ሁሉ አደራጋሁታቸው፡፡ **2** ሁሉን የሚገኘ
እግዢአብዕር እነዚችው ግን አለመለከታቸው እኔም ቅል
እልቻችው እሉ እነዚች የኋ ስጋ በልሆነ በፊት ጥያቄው
ጋንተው የሩ፡፡ **3** እኔም እንደ የጠአታችው ፍቃዣ
እመባኑቸው አምላከቱን ቅል በለዋልና በምክራና
በሥርዓቱም አልጋኑምና በእቻችው እንደ ማኑት የጠአት
መጋን ቅል እልቻችው በስማይ በሚደረግ ቁርጥ ፍርድ ወደ
ገኘም አውርቻቸውለሁ፡፡

4 እኔን አልጠበቃምና እኔም እቀማቸውለሁና በዚህ ዓለምም
ወመናችውን አሳንስለሁ፡፡ **5** እንተ ገተሙን በትሔምን የምት-ምት
የምት-ሙስ ነት ተል ተበያ የምት-ሔምን ስው እድልሁምን፡፡
6 እዔ ግን ለዘላፍለሙ እንደማይወጥ ስው ተመክሉ
ትከራለሁ፡፡ **7** ሁሉን የሚገኘ እግዢአብዕር እዔ ደንና ሆነው
የምት-ታይ እንተ ግን ነት የምት-ምት ስው ነህ እሉ፡፡

1 MEQABYAN 33

1 As David said, “The children of Israel ate the manna that the angels brought down.” And again, “I fed them with the sweet savour in the desert.” He said, “Do not anger me, as the children of Israel angered me by serving idols, when I, the LORD, am their Creator.” He said, “Listen to my voice, so that they may serve me in truth and in righteousness.” I have done all these things for them. **2** The Almighty GOD said, “But they did not worship me, and I ignored them. They grieved me, and they persisted in the law of idols, which is not my law.” **3** And I will bring on them according to their iniquity, because they have forsaken my worship, and have not stood in my counsels and my statutes; and I will bring them down to Gehenna with judgments from heaven, according to the iniquity of their hands.

4 I will also cut short their days in this world, because they did not keep my law. **5** Even if you are a king, you are a mortal who will die and crumble tomorrow and become worms and dust? **6** But today you are proud and boast that you will never die. **7** The Almighty GOD said, “You who appear healthy today are mortal men, but tomorrow you will die.”

1 MEQABYAN 33

1 Here, ‘the LORD’ translates እግዢአብዕር.

2 Here, ‘Almighty GOD’ translates እግዢአብዕር.

3 Some have ‘hell’ in place of ‘Gehenna’.

4 In place of ‘cut short’, Selassie has ‘diminish’.

5 For ‘crumble’, Selassie has ‘be demolished’.

6 For this verse, Lumpkin reads, “But today thou boast and are proud like unto a man who won’t die forever.”

7 Here, ‘Almighty GOD’ translates እግዢአብዕር.

8 ተእሱንና ቅለን በተመበቁ ገን ማደረግቸው በርሃን ከሆነ
ዘመኑ ተፈጥሮ ከሚኑ ተፈጥሮ የበርና የወርቁ ከሆነ
በነገቸውም ላይ የሚቀመጥ ለወቻ ያሆው ከሆነ ልቃደን
ከደረገ ከከበሩ ነገሱች የከበሩች አገርን አውርሰለሁ
እሉ፡ **9** በት ሥራን ለዋና ለወቻ የቀረበች በታ በምትሆን
ገንዘብ ወሰጥ ይስ ይለቻዋል **10** ሥርዓቱንና ሂንን
እልጠበቀምና ተጠናት ለሚሠሩ ለወቻን ገን ሁሉን የሚገኘ
እግዥአበበር የከበሩ ነገሱች ወደሚገበባት፡፡ **11** ወደዘረቻ
አገር ይገባ ሆኖም አይገባቸውም እሉ፡

8 But, if you keep my commandments and my words, your dwellings will be bright, your crowns will be beautiful, your thrones will be silver and gold, and those who sit on them will be beautiful; if you do my will, then I will give you a glorious land with glorious kings. **9** They will rejoice in their land, which is near to those who do good, **10** but to those who sin, because they have not kept my statutes and my laws, to a place where glorious kings will enter, where the LORD Almighty will dwell. **11** He said, “They are not worthy to enter that country.”

8 In place of ‘glorious’ (twice in this verse), Selassie has ‘honoured’.

9 The translation of this verse is uncertain.

10 Here, ‘LORD Almighty’ translates እግዥአበበር.

11 At the end of this verse, Selassie and Lumpkin add, “where honoured kings shall enter.”

መቋብያን፡ ቁጥጥዋ፡ ምስ

1 የመድን መንግሥት ተጠናለች የደም መንግሥት ጥን
በመቋድንም መንግሥት ለይ ልጋማ ተጠናለች የነበዋው
መንግሥት በፌርስ መንግሥት ለይ ተጠናለች፡ **2** የኢትዮጵያ
መንግሥትም በእስከንድርሱ መንግሥት ለይ ተጠናለች አስተባ
ይኬሱና የሞኑን መንግሥት በእማለች መንግሥት ለይ
ቻጠናለች፡ **3** ወንድም በወንድሙ ለይ ይኬል ይጠና አንድ
አንድ ተናገረ እግዥአብዕርም ተበቃለ ያጠናል፡
4 መንግሥት በመንግሥት ለይ አጠብታው በአገበው ለይ አገበዋል
በአገር ለይ ይኬል አለ፡ **5** ከርክር ይደረጋል ስልፍ ላይ
ጥናር ገዢ-ጥዢ-ጥቃ ይርቃ ይህናል ከዚህ ዓለም ፍቃር
ወኩታልና የእግዥአብዕር መቋመቃት በርሃ ወረዳ፡
6 ከመመራቅ እስከ የሚሸጠ አንድማቻቸ መብረቅ
የምታስኬ እግዥአብዕር የሚመማጥ ቅን ያንገት
ደርሳለችና፡
7 እስ እግዥአብዕር ፍርድ በሚፈርድበት ቅን የዘመን ገዢ
ስለ ሁሉ አንድ እች ይከምና አንድ የጠአቃዎ ይኖት
ፍቅዢን ይቀበላል እስ እግዥአብዕር ፍርድ በሚፈርድበት
ቅን እግዢ-ጥዢ-ጥቃ በሚሰነከልበት ቅን እበቀልቻቸ በደልና

1 MEQABYAN 34

1 The kingdom of Media will be destroyed, but the kingdom of Rome will be completely established against the kingdom of Macedonia, and the kingdom of Nineveh will be established against the kingdom of Persia. **2** The kingdom of Ethiopia will prevail over the kingdom of Alexandria, and the nations will rise up, and the kingdom of Moab will prevail over the kingdom of Amalek. **3** Brother will rise up against brother and be destroyed, as God has said, and God will take revenge and destroy. **4** He said, “Government will rise against government, people against people, and country against country.” **5** There will be arguments, wars, famines, pestilences, and droughts. The plague of God has fallen upon this world because love has disappeared. **6** For, the day of the LORD is coming suddenly, as the lightning flashes from the east to the west.

7 On the day of judgment, God will punish everyone according to the work of their hands and the persistence of their sins. For, the day has come when they will be counted to destruction; for, God has said, “I will punish them on the day of judgment, and

1 MEQABYAN 34

1 Selassie has ‘Fars’ in place of ‘Persia’.

2 It is unclear what ‘Alexandria’ here represents – there was never really a ‘kingdom’ with that name.

3 Here, Selassie has ‘JAH’ in place of ‘God’.

4 In place of ‘Government’, Selassie has ‘Kingdom’ (twice in this verse).

5 Selassie has ‘earthquakes’ in place of ‘wars’.

6 Here, ‘the LORD’ translates እግዥአብዕር.

7 For ‘work’, Selassie reads ‘weakness’.

ለተፋት የሚችልኩት ቅን ደርሱልኝ፡፡ ⁸ የዘመን ገብ
እግዥኩ በአገት ላገትው የሚይኖሩ ምጠኑት የሚያኝ
ስምቶን ለዘመንስ በገዢንም የጠኑትዋል የቆኝሱስና የይሁዳ
የደማሰቻና የሰማርያም ለምቶ የባለፈን ለምቶ፡፡ ⁹ በምዕራብ
ደረሰታም የሚኖሩ የኖባና የሐንድኩም የሰባ የእትየቻቻና
የግብጽም ለምቶ በነገቶችው የሚኖሩ ለምቶ ሁሉ፡፡ ¹⁰ የሚኖሩ
ስማይን እምግባ መወዳድናና ከበርንም እምሰት እምድናና
እምገዳለም እግዥኩ እኔ እንደ ሆኖት የዘመን ገብ
የመችል፡፡ ¹¹ በአይን የሚወጣ ወደ መግቢያው እምልከው
ከተመንና በለውንም እማመጣ እኔ ነኝ፡፡ ¹² እማታውቷቻውን
የደከማቻሁበትን ገንዘብ የበታቻሁንና የአዋቻቻሁንም መንጋ
እርዳው የሚበለ አስተባን እማመጣ እኔ ነኝ፡፡
¹³ ለደቻቻሁንም በፈታቻሁ እየቀቀው ይማርቻቻዋል
እለተውንም ማያን አትቻለም፡፡ የእግዥኩ መንፈስ
ረዳኑት ስለደረሰበቻሁ የሰማቻሁትን የእግዥኩ ተእሱ
እልፈራቻሁምና ቅምጥለቻሁ ደልፈለቻሁ የጠኑለ፡፡
¹⁴ በንተ ያደረገ የእግዥኩ መንፈስ ወደኑትን እያለሁና
በለ ፍጠከናር ለየንኩል እንደ ካገዢው የእግዥኩ
መንፈስ ወደኑት ያደረሰት ስው ዓን ሁሉን ያውቻል፡፡
¹⁵ የእግዥኩ መንፈስ ወደኑት ያደረሰት ስው ሁሉን

on the day when their feet stumble.” ⁸ At that time, God will destroy the people who commit sins and do not abide by the law forever in Gehenna: the people of Cyprus, Judaea, Damascus, Samaria, and Babylon. ⁹ And all the people who live in the western islands, the people of Noba, the people of India, the people of Sheba, the people of Ethiopia and Egypt, all the people who live in these countries. ¹⁰ At that time, they will know that I am GOD, the One who rules the earth and the heavens, who gives love and honour, who saves and who kills. ¹¹ I am the one who brings the sun to its entrance, who sends it to its setting, and who brings in the evil and the good. ¹² I will bring in nations you do not know, who will slaughter your flocks and herds and eat the money you have worked for. ¹³ They will crush your children before your eyes, and you will not be able to save them. And the Spirit of God will not support you, because you have not feared the commandments of God that you have heard, and all your works will be destroyed. ¹⁴ But a person in whom the Spirit of God has helped knows everything, as Nebuchadnezzar told Daniel, “I see the help of the Spirit of God that is in you.” ¹⁵ And the one who is led by the Spirit of God knows all things, and

⁸ Selassie lacks, “the people of Cyprus, Judaea, Damascus, Samaria, and Babylon.”

⁹ It is not certain what the ‘western islands’ are – possibly, the Aegean Islands.

¹⁰ Here, ‘GOD’ translates እግዥኩ.

¹¹ The sun’s ‘entrance’ is its rising.

¹² The word translated as ‘money’ most likely has another meaning here but Selassie and Lumpkin also read as we do.

¹³ The translation, ‘all your works’, is uncertain; Selassie has ‘lavishments and assignments’.

¹⁴ The reference here is possibly to Dn 2:46–49.

¹⁵ For ‘Spirit of God’, Selassie reads ‘JAH Spirit of Support’.

የወቂል የተወጠውም ይገለጥል የተገለጠውንና
የተወጠውንም ሆኖ የወቂል እንደ የእግዥአብዕር መንፈሰ
ረዳኬት ካደረበት ስው የሚሠውር የለም፡፡ ¹⁶ እና የን ነገ
የምንምት ስምም ነገና ለውጭን የወጪናው ችግርናቸውን
ይገለባል፡፡ ¹⁷ በርንና ወርቅንም በእናት እንዲፈተናት
የእግዥአብዕርን ተእዛዣ አልጠበቀምና ችግሩን እንዳለ ይለ
በዚት ምንምት ይመረመራለ፡፡ ¹⁸ የዘመን ገዢ የእሳዎ
ሁሉና የእስራኬል ለቻቻ ሆኖ ለሆወቻቻው ይመረመራለ፡፡

everything hidden is revealed to him. He knows everything that is revealed and everything hidden. Nothing is hidden from the one who is led by the Spirit of God. ¹⁶ But we are people who will die tomorrow, so our sins that we have committed in secret will be revealed. ¹⁷ They will be examined later on the Day of Judgment as sinners because they did not keep God's command, tested like silver and gold with fire. ¹⁸ At that time, all the nations and all the children of Israel will be examined for their deeds.

¹⁶ For 'committed in secret', Selassie has 'hid and worked'.

¹⁷ The order of clauses in this verse is rather awkward.

¹⁸ Selassie ends, "all the Israelite children's works shall be examined."

መቁበያን፡ ቁጥጥዋ፡ ምድ

¹ አብት አኅቱ ለጥቃባት ለቃ አዎንት ፍርድ ስላልፈረሻቸው እግዢአብኬር በኋንት ላይ ይቻማልና የእስራኬል መኋንገትቸው ወያለቸው፡፡ ² ወተና ማታ ወደ መሻተኞች በት የምትሰዳና የምትሰከና የምትሰከና ፍርድ የምታደለ የባልቻኬና አብት አኅቱ የምቻበት ለቃ ፍርድንም የምትሰሙ በታጠኬትና በመከራቸው የምትኖሩ ለወቻ ወያለቸው፡፡ ³ እግዢአብኬር የእስራኬል መኋንገትቸን አንዳህ አላቸው በትእኔዎ ዓንታቸው ካልፈረሻው ከተገኘ ካለበበቸው እኔ የምወደውን ካልወደሻቸው ወያለቸው አላቸው፡፡ ⁴ እኔም ጥሩትንና መቆመቻትን መከራን እመጣቸቸሉሁ ካቻና በላም አንዳበለው ተጠናለቸው ፍላጊቸና አውራጃቸውም አይገኘም አላቸው፡፡

⁵ አገራቸውም ምድረ በኋ ተሆናለቸ ቁድሞም ያያት ስው ሆኖ እችን ያጠበቃባል ይቻ አገር በረከታን የሚወደውንም ሆኖ የተመለቻ አልነበቸምን እግዢአብኬር በማጥናባት ለወቻ ታጠኬት አንዳህ አደረጋት እያለ በርድ ይደንቃል፡፡ ⁶ ለዚን አከርታለቸና ለዚንም ካና ካና አድርጋለቸና እግዢአብኬር በመረት እስከያገናቀለት ይረስ ካሣል ለበናዋንም አገንታለቸና በማጥናባት ለወቻ ተስቦትም

1 MEQABYAN 35

¹ Woe to you, princes of Israel! For, the LORD is angry with you, because you have not judged truthfully the child whose father and mother are dead. ² Woe to you, you who go to the drinking house morning and evening, who get drunk and judge unjustly, who do not hear the judgment of the widow and the fatherless, and who live in sin and debauchery.

³ The LORD said to the leaders of Israel, “Woe to you if you do not abide in my commandments and keep my laws and do not love what I love. ⁴ And I will bring upon you destruction, and pestilence, and distress; and you shall perish like wheat that weevils eat, and your roads and your territory shall not be found.

⁵ “Your land will become a desert and all who see it will clap their hands and be astonished at it, saying, “Wasn’t this land full of blessings and full of everything it loved? God has done this to it because of the sin of the people who lived there.” ⁶ Because her heart is proud and her head is lifted up, she has hardened her heart and hardened her mind until God casts her down to the ground. She will become a desert to the arrogant who live in her,

1 MEQABYAN 35

¹ Selassie has ‘nobles’ in place of ‘princes’.

² In place of ‘debauchery’, Selassie has ‘seducing’.

³ Here, ‘The LORD’ translates እግዢአብኬር.

⁴ For ‘pestilence’, Selassie has ‘chastisement’.

⁵ The clapping of hands was a sign of astonishment and/or shock.

⁶ Selassie has ‘wilderness’ in place of ‘desert’ (as also in v. 5).

ምድረ በዳ ተሆናለችና ከአማካለ ገራ እናሁም በቁለባችልና
ወያነት ይለለ::

⁷ መሸጋና አስተናገርም አበቀለች ምድረ በዳና በረሃንም
ሆነች አውራምችም በውሰድ ይኖሩበታል:: ⁸ የእግዥአብዕር
ፍርድ በርሃ ይንቻልና በሚኖሩባትም ስምች ታጠክት ስላ
ልቦናዋ ተስቦት የእግዥአብዕርን ፍርድ ይዋ ተቀብላለችና
ወደርሃ ለሚረዳ ስምችም የምታስራረ ሆነች::

and she will be thorny with thorns and briers, and they will say,
“Woe to her.”

⁷ It will produce both weeds and nettles, becoming a wilderness
and desert, and wild animals will live in it. ⁸ For, the judgment of
God is established on her and she has received the cup of God’s
judgment because of the iniquity of her heart, and has become a
terror to those who go to her.

⁷ The translation, ‘weeds and nettles’, follows Selassie; the Amharic text is uncertain.

⁸ Selassie has ‘Chalice’ in place of ‘cup’.

መ.ቁ.በ.ን፡ ቁጥጥዋ፡ በኋኩ

1 የመቁ.በ.ን ለወቻ አትመት ተበቁለ የሚያጠቃቻቸው እግዥአብኬር አለኝ አማለቁውያን ከሚደ ለበተኞቻቸን አታጋኑ፡ **2** እስከ ለማድ ከፍ ከፍ ተለጠቻቸና እስከ ገዢው ተመርጓለቻቸና፡ **3** እስራኬል ወደም በጥናብና በሚደንጋጌ መንግሥት ወደ ገብጽ አገር በገበር ገብጽ ተገኘደናት አንድ፡ በእግዥአብኬር መንግድር አይገባምና አትመት አለ፡ **4** አንተ የይለማኬል ወገን የባርያ ልቃ የንተ ገንዘብ ባልሆነ ከሚደ ለበተኞቻቸን ለምን ተጠናለሁ በጥናርጉስ ይረርጋበት አንድ በተነሱ ገብጽ በሚፈረድበሁ ቅን እግዥአብኬር እንዲረርጉሁ አታስተዋዋን፡

5 ሁለን የሚገባ እግዥአብኬ የዘመን ገብጽ እንደሸህ ለሆኑ ተቀበላለሁ ለበተኞቻቸን ለምን ከፍ ከፍ ተደርጋለሁ ከሚደ ለበተኞቻቸን ለምን ተከናለሁ አለ፡ **6** ወገኖቻቸ ለልሆነ ለወቻ አንተ እንደተገኘደና እኔ አገኘደና አለሁ ተጠናትም ተመራ አንድ የውደድናውን ተደርጋለሁና በለከ-ሁም በታ ቅል እልሆለሁ፡ **7** ሁለን የሚገባ እግዥአብኬር እኔም ባንተ ገይ እንደሆ አደርጋለሁ አለ አንተ ገን በት ለሆ ከመራሁ እኔም ከውደድናውን እኔም የለመንከውን ሁለ እስማማለሁ

1 MEQABYAN 36

1 Do not rejoice in the Macedonians; for, the LORD will destroy you. Do not let your hearts be troubled by the Amalekites. **2** For, you will be exalted to heaven and brought down to Gehenna. **3** When Israel first came to the land of Egypt through the kingdoms of Moab and Media, he said, “Do not be arrogant; for, you should not tempt the LORD. **4** You son of a slave, a descendant of Ishmael, why do you set your heart on a loss that is not yours? Do you not consider that God will punish you on the day he judges you when he rises to judge the earth?”

5 God who rules all said, “At that time, you will receive your reward according to your deeds. Why do you exalt yourself and harden your heart when you are in trouble? **6** I have challenged you, just as you challenged people who are not your kin, and you will do whatever you like to sin, and I will neglect you in the place where I sent you” **7** The Almighty GOD said, “I will do the same to you. But if you do good deeds and love what I love, I will also listen to you in everything you ask. **8** If you do my will, I will

1 MEQABYAN 36

¹ In place of ‘rejoice’, Selassie has ‘boast’.

² Some read ‘hell’ in place of ‘Gehenna’.

³ For ‘Do not be arrogant’, Selassie has ‘Don’t boast’.

⁴ It is not clear who the addressee (the ‘descendant of Ishmael’) is, here.

⁵ ‘God who rules all’ translates ሁለን የሚገባ እግዥአብኬ.

⁶ For ‘have challenged’, Selassie as ‘will pretend upon’.

⁷ Here, the opening ሁለን የሚገባ እግዥአብኬ is translated as ‘The Almighty GOD’.

⁸ For ‘sons’, Selassie has ‘children’; the word could also be read as ‘daughters’.

እለ:: ⁸ የእኔን ፈቃድ በተፈጻሚልኝ ያንተንም ፈቃድ እፈጻሚልሸሁ ተለዋኝም እስራከራልሸሁ ለቃሽንና ከርሆንም እባርከልሸሁ:: ⁹ የበታችሁንና የለምችሁንንም መንጋ አብዛሁለሁ በተዕዛዏ ተንተህ ከኖርህ እኔም የምወደወጪም ከደረግህ ሁሉም የሚገባ እግዥ አገልግሎት በቃል የደረሰ ለሁ ሁሉ መከራ የገኘል በተኋላዎ ወንተህ መከራን አልታገሸምና በከንያ ወንተህ አልተገኘምና ሁሉ ገዢ ከምትመጣሁ ቅዱያ ማምላጥ አትቻልም::

¹⁰ እኔ የወደድሆትንም አልወደድሆምና እኔ ካለመኖር ወደ መኖር አምጥቻ የፈጻሚሁ ለሆን:: ¹² የወደድኝው ሁሉ ለተደርጋ ተገኘል ተደን በንድ ተሠራ ተፈርሰ በንድ ተከበር ተገኘችል በንድ ከፍ ከፍ ተደርጋ ተዋርድም በንድ ይህ ሁሉ ያንተ ገዢዎ ነበር በመልጣን በታች በለ ለዋጥ በንድም ተተለተንና ከበርንም የሰጠሁ እኔ ለሆን አምልከተንና የሰጠናየንም ተል በለሆልና ከምትመጣሁ ቅዱያ ማምላጥ አትቻልም:: ¹³ የእግዥ አገልግሎትንም ፈቃድ ከደረግህ በተኋላዎም ወንተህ ከኖርህ በንተነቱ ከለ ገራ ይለሁ በንድ የከበር አገርንም ከወረሰ ለዋጥ ገራ ተከፈረ ተሆን በንድ ይውድግል:: ¹⁴ በታገሸኝ መመልቸናና ከበርን

do yours too. I will make your enemies slaves before you, and I will bless your sons and your seed. ⁹ I will multiply your flocks and herds and, if you will walk in my ways and do what is pleasing to me, then the LORD Almighty will bless you in all that you do. ¹⁰ If you do not do my will, and if you do not abide by my law and commandments, all these afflictions that have been spoken of before will come upon you. And you will endure afflictions by not adhering to my commandments and not abiding by my law; you will not be able to escape my wrath that will come upon you every time.

¹¹ “You did not love what I loved, I who created you, bringing you from non-existence into existence. ¹² I gave you the power to do whatever you want, kill, save, build, destroy, honour, humiliate, exalt, and humiliate. All this was your property. You have neglected me, the one who gave you dominion and honour among those under your authority; you have neglected my worship and gratitude, so you cannot escape my wrath that will come upon you. ¹³ And, if you do the will of God and abide in his commandments, he will want you to rejoice with him in his kingdom and to be a sharer with those who inherit a glorious land. ¹⁴ For, he has said, “If they endure me, I shall bequeath them

⁹ Again, the Divine Title, እግዥ አገልግሎት, is used here.

¹⁰ The translation, ‘every time’, is uncertain.

¹¹ For ‘(non-)existence’, Selassie has ‘(not) living’.

¹² The literal translation of ‘power’ is ‘money’.

¹³ In place of ‘glorious land’, Selassie has ‘honoured country’.

¹⁴ The meaning (and possibly translation, loosely following Lumpkin) of much of this verse is obscure and uncertain.

አወርነቻለሁ በደልና ዘሎት በሚጠረበት በበት መቋድስ
ደስ አስተቻለሁና ሆሉን የሚገባ እግዥአብኬር እንደ
መሥዋዕት የተወደፊና የተመረጋገጫም ይሆናል በደልና፡፡

15 ከምት ወደ ሂይወት ትኩን አንድ ድንብቻቻ፡
በሚደረገባት ሥራንና በት ነገር ማደረገን ተል አትበለ፡፡

16 በት ሥራ የሚሠሩ ለወቻን ግን እግዥአብኬር ከመከራወ
ሆሉ እንደ ተበቀው እንደ አየበ በድቻን ይሆኑ አንድ
እግዥአብኬር በበት ሥራው ሆሉ ይጠብቃቻል፡፡

17 ካገኘቻቻን በገደገቻው ገብ እንደ አድነው እንደ አበርሃም
የየት ያስመልከት አንድ ማታና ወት ለተና ቅን ለመከተት
ለያወጥት ከነበሩ እበርሃም ከጥረበቻው ከከናወን እኩን
ከፈርምን እኩ እንዳካነው እንደ መሰም በድቻ ይሆኑት አንድ
እግዥአብኬር በበት ሥራ ሆሉ ይጠብቃቻል፡፡ **18** እስ ግን
የገኘቻው ገንዘብ ወደ ሆኑ ወደ ለጥቻቸው ለመከናት አምስት
እያለ መከራወን ይታገሙ ነበረ፡፡

19 ከልቻነቱ ይምር እስን ያመኑው እበርሃም ለእግዥአብኬር
የታመን ወዳደሩ ነበርና እስም እምበ እያለ የፈጻሚው
እግዥአብኬርን ያመልከው ነበረ፡፡ **20** እግዥአብኬርን ፈጻም
ይወደዋና እስከምት ይረስ እግዥአብኬርን ማምለሁ
እልተመወም እስከሚጥተበትም ይረስ ከስተም እልወጣም
የእግዥአብኬርን አካ ይጠብቀ አንድ ለቻቻቸው እስተማረ፡፡

being beloved and honoured; for, I shall make them joyful in the Temple where prayers are prayed; for, the LORD who rules all has said: And they shall be beloved and chosen like a sacrifice.”

15 Do not neglect to do good and to do work by which you will gain salvation, so that you may pass from death to life.

16 But God preserves those who do good in all their good works, so that they may be like Job, whom God preserved through all his afflictions. **17** The LORD will keep them by all good works, that they may be like Abraham, whom he saved when he killed the kings, and like his servants Moses, who he saved from the hand of the Canaanites and the hand of Pharaoh, where Abraham lived, who pressured them morning, night and day to worship idols. **18** But he endured the suffering, refusing to let them take his money to the idols that they brought him before.

19 Abraham, who had believed in him since his childhood, was a faithful friend of God; and, despite his refusal, he worshipped the God who created him. **20** Because he loved God completely, he did not abandon the worship of God until his death, and he did not deviate from the law until his death. And he also taught his children to keep the law of

¹⁵ For ‘salvation’, Selassie has ‘welfare’.

¹⁶ In place of ‘afflictions’, Selassie has ‘tribulations’.

¹⁷ The translation of this verse, here loosely following Selassie is very uncertain – especially the order of the clauses.

¹⁸ The use of the term, ‘money’, here is odd.

¹⁹ The meaning of the phrase, ‘despite his refusal’, is unclear.

²⁰ Selassie has ‘totally’ in place of ‘completely’.

21 አብታቸው አብርሃም ስትን እንደ መብቀ እነሳቸውም ከእግዥአብኬር ስጥ አልወጻም በዘዴ ዓለም አብርሃም የሚባል ወደዚ አለኝ በለ ለመሳእከት እንደ ካገናቸው እግዥአብኬር ስለነገቸው የተኞረ ባርቂ የሚሆን የእብርሃም ለቻቻ ያልቀበና ይሰከቸ ከእግዥአብኬር ስጥ አልወጻም::

22 በነገቸው እንደ የተመሰገኑ ሁሉን የሚገኘ እግዥአብኬር አብርሃም ወደዚ ነው ይሰከቸ ባለሚሉ ነው ያልቀበም ለበኩረው ወደዚ ነው አለ:: 23 የእስራኤልን ለቻቻ ፈጻም ለመዳቸው እነሳቸው ባን ለወጥር ለደግብጥት ፍሩ እስጥ ለታገናቸው በምድረ በኋም መና ለመባዕቸው ፍሩ::

24 ለበገቸው አገረቻም ይውቀት እንደረ የሚሆን መናን ተመግባራና እገራቸውም አልነቻም:: 25 ለበኩረው ግን

ሁሉን ከእግዥአብኬር ይርቻ ነበር ከተንት ድምር ችልት የሚሆኑ ነበና ለመዳን ተስፋ አልነበቸውም::

26 እንደጠማማ ቅስት ሆነ እንደ ባማሪ አነዋወራቸው እግዥአብኬርን እንዳገለገለት እንደ አብታቸው እንደ ይሰከቸና እንደ አብርሃም እንደ ያልቀበም አልሆነም በተራራውና በከረፍታው ሌይ ባለ ማዋቸቸው ሁሉን ያሳዝነት ነበር በተራራው ሌይ በዋናውና በዘይቻቻም ሆኖ ይበለ ነበር:: 27 ቅረብ ያርቀ ነበር መሥዋዕት ይመው ነበር

God, 21 just as their father Abraham kept the law, so they did not depart from the law of God. Just as he told the angels, "I have a friend in this world whose name is Abraham," so did Abraham's sons Jacob and Isaac, who became his servants, whom God spoke of because they were raised up.

22 Praised be the LORD Almighty, who raised them up, and who said, "Abraham is my friend, and Isaac is my shepherd, and Jacob is my companion, whom my soul delights in." 23 He loved the children of Israel dearly, but they continually disappointed him. He was patient with them and fed them with manna in the desert. 24 Their clothes did not wear out, and their feet did not become numb; for, they ate manna, the bread of knowledge. 25 But their hearts were always far from God, and they had no hope of salvation; for, they had been sinners from the beginning. 26 They became like a twisted arrow, not like their fathers Isaac and Abraham, who served God with their beautiful way of life. They always grieved him with their idols on the mountains and on the hills. They ate in the mountains, in the caves, and under the trees. 27 They slaughtered animals, offered

21 The translation of this verse is extremely uncertain.

22 In place of 'companion', Selassie repeats 'friend'.

23 Like many translators, Selassie has 'wilderness' in place of 'desert'.

24 For 'become numb', Selassie has 'awaken'.

25 Selassie has 'since Antiquity' in place of 'from the beginning'.

26 This verse speaks of the pagan rites practised in the time of the latter kings of Israel and Judah.

27 For 'animals', Selassie has 'a steer'.

በኢትዮጵያ ሆኖ ይስ ይገኘው ነበር ተረጋ መሥዋቃቸን
ይበሉ ነበር የመሥዋቃቸቸውን ይጠበ ነበር እየዘረኑም
ከከንንት ቤት ይጠበቃ ነበር፡፡ ²⁸ አጋንጋጥም
ሙዋቸቸውንና አፈናቸውን ሁሉ የደንቀላቸው ነበር
ስከራቸቸውንም የለልካም ገመትን ይጠበ ነበር እግዥአበራር
የማይወደው ቅሚያና ስስተኛም ያደርግ ነበር፡፡ ²⁹ ለከንዳን
ማጥ ለምድም ማጥና ለቦግልም የእለምፈል ማጥና
ለሚሆነ ለእቃለንና ለአጋንጋጥም ለስራቸቸውንና
ለእርጊዊያስስም፡፡ ³⁰ በተሸያቸው ለሉ ለእሳዕብያው ማጥና
ሁሉ መሥዋቃቸ ይጠበ ነበር ባይ በስሙ ገንዘብ እሳዕብ
ማጥ እንዲያመልከት እስራዕልም ሁሉ ማጥ ያመልከት ነበር
ሙዋቸቸውንና አፈናቸውን እሳዕብያው የሚያደርግት
ድንቀቸቸውን ያደርግ ነበር፡፡ ³¹ የእግዥአበራርን አገባ
ይጠበቀ በንድ ማጥናም ከማምላከ ይርቀ በንድ መብ
በእረት የነገራቸው ተእሳዕንና አገንና ስይጠበቀ
እግዥአበራርን እናመልከዋለን የሚሉ የእስራዕል ወገን ሁሉ
እንዲሁም ያደርግለ፡፡

³² የከ-ዚያን እሁሉ ከመግባቸው ወደ ምድኑም እገዥ
ከመግባቸው ከማጋ የተገኘ ማሩንም የመግባቸው መናወንም
የመግባቸው ከባቶቸቸው ልጠረ በቀር የተለየ ማጥና
እንዲያመልከ፡፡ ³³ መብ አቶምላከ በሉ እዘወቸው

sacrifices, and rejoiced in the work of their hands. They ate the leftovers of the sacrifices, drank the sacrifices, and sang and danced with the demons. ²⁸ The demons were amazed by all their games and songs, and they were drunk and committed excessive fornication, and they practiced extortion and greed, which God does not like. ²⁹ To the idols of Canaan, to the idols of the Medes and to the Baals, to the idols of the Philistines, to Apollo and to Dagon, to Serapion and to Artemis: ³⁰ they offered sacrifices to all the idols of the nations round about and, with the money that they saw and heard that the Gentiles might worship idols; and all Israel worshipped idols, and the Gentiles played their games, and their songs, and the Gentiles indulged their lust. ³¹ All the people of Israel who claim to worship God without keeping the commandments and laws that Moses gave them in the Torah, so that they would keep God's law and avoid idolatry, did the same.

³² They should not worship idols other than their fathers' Creator, who fed them with the grain of the field, who brought them out into the land, who fed them with honey from Maga, and who fed them with manna. ³³ Moses told them not to worship them; for,

²⁸ For 'excessive fornication', Selassie has 'adultery without measure'.

²⁹ Here, 'Philistines' is a conjectural translation.

³⁰ The translation of this verse is extremely speculative.

³¹ The 'Torah' is mentioned by name several times in this book.

³² The meaning of the word translated 'from Maga' (ከማጋ - here following Selassie) is not known.

³³ In the first clause, 'them' refers to the idols of v. 32.

ፈጥረቻው ነውና የወደፊትንም ይመግባቻልና የወደፊትን
የተመቻቻቻው አለፈቻውም:: ³⁴ እነዚው ገን
እግዚአብሔርን ማሳዘን አልተውም ይስም ባዕቻቻው ገን
እግዚአብሔርን ያሳዘንት ነበር:: ³⁵ ባዕቻቻውም ገን ወደብ
ይመሱ ነበር ካገናቻውም መከራ ያደናቻው ነበር ይግማቻው
ፈጻም ይስ ይለቻው ነበር በዘመናም ይኖሩ ነበር::

³⁶ እንደ ቅድመው እግዚአብሔርን ያሳዘንት ዘንድ የዘመና
ገኘው ሲጠመው ለማቻቻት ወደ ታጠፊት ይመልስ ነበር
የጠቻቻው ዘንድ በተረፈቻው ያስ አቅምንም ያስነሱቻው
ነበር አስጠንቀውም ያስገባሩዋቻው ነበር:: ³⁷ ይግማቻው
ፈጻመው ተመልስው ወደ ልጥረቻው ወደ እግዚአብሔር
ይመሱ ነበር:: ³⁸ እስጥ ይቅር ይለቻው ነበር ባማረ
እነዋወራቻው ከተነት ይሞር እግዚአብሔርን ስለ አገልግሎት
መከላውን ስለ አገናለቻው ስለ አባቶቻው ስለ የጊ ስለ
ይስከቀና ስለ አብርሃም ስለ ያዕቀባዎም ነው እንደ ይቅር
የሚገቻው ስለ ሲሳቻው ሆኖ አይደለም:: ³⁹ እንደ ሌማይ
ከዋከብትና እንደ ባኬር አሽዋ ለጀቻቻውን ያበካ ዘንድ
ወደው አገን የጠበቀ ለማቻቻም ወደናቻው:: ⁴⁰ እንደ ባኬር
አሽዋ ይለቻው ግን መታት በተለዋ ገን ከእስራኬል ለጀቻ
ተለይተው ወደ ገንናም የሚገበ የጠጠካቻቻቻ ለማቻ ነፍስት

he was their Creator and he would feed them with what they loved and would not deprive them of what they loved or desired.

³⁴ But they did not cease to grieve God, and they grieved God even when he gave them joy. ³⁵ And, when he afflicted them, they cried out to him, and he delivered them from their distress, and they were made to rejoice again, and they lived for a long time.

³⁶ And, at that time, they turned their hearts back to sin, so that they might grieve God, as before; and he stirred up against them the nations around them to destroy them, and he chastised them and oppressed them. ³⁷ And they would once again turn back and cry out to their Creator, the LORD.

³⁸ He forgave them, not because of their own works, but because of their fathers Noah, and Isaac, and Abraham, and Jacob, who had served God faithfully from their youth, in antiquity, and he kept the oath he swore to them. ³⁹ And he loved those who kept his law, desiring that he might multiply their children like the stars of the sky and like the sand of the sea. ⁴⁰ But those who are like the sand of the sea are the souls of sinners who will be separated from the children of Israel and go down to Gehenna

³⁴ Selassie has 'sadden(ed)' in place of 'grieve(d)'.

³⁵ Selassie ends, "and would live many eras."

³⁶ The words, 'at that time', follow Selassie.

³⁷ Here, 'the LORD' translates the Divine Title, እግዚአብሔር.

³⁸ In place of 'faithfully', Selassie has 'in a beautiful way'.

³⁹ For 'the sky', Selassie reads 'heaven'.

⁴⁰ Some read 'hell' for 'Gehenna'.

ናቸው:: ⁴¹ እግዢዢ አብራ罕 ለለት ወደ ስሜ እና
መቆመም ተቻል እንደ ሆነ የሰማይን ከወከብት ቁጠራቸው
በለታልና እንደሁሆ ለቻቻም የድቻም እንደ ስሜ
ከወከብት በመንግሥት ስሜ ያበራለ በለታልና በሰማይ ገዢ
እንደሚያበሩ ከወከብት ፍቸው ያለቸው ግን ከአበራኬል
የተወለደ የደንብቻ ስምም ነፍነት ፍቸው::

⁴² ደግመኝም ወደ ወንበት ደግኝ ወደ ባሕር አስተውል
የገዢው መከከል ያለውንም እና መቆመ ተቻል እንደ ሆነ
ቁጠር መታን በተነወ ገዢ ወደ ገዢም የሚወርዳ
ቻው አተቻቻ ለቻቻም እንደሁሆ ፍቸው በለታልና
የቻው አተቻቻ ስምም ነፍነት ፍቸው:: ⁴³ አብርሃም
በአግዢዢ አብራ罕 ለለወህ ነገር እውነት ሆኖ ተቆጠረለት
በወህ ዓለም አለቻቻውን አገኔ ማስቀ ስራም ካረቻቻ በቻል
ይስቀው የሚባል ለቻቻ ወለደቸ::

⁴⁴ በት ሥራ የወሩ ስምም ተነሱትው አለበለም የንቶ ወደ
ሚኖር ወደ መንግሥት ስማያት እንዲሸፍ እምዳልና
ደግመኝም በሰማይ መንግሥትን ያገኘል:: ⁴⁵ ተጠኑትን
የወሩ ስምም ግን መታን በተነወ ገዢ ለዘለበለም የንቶ ወደ
ሚኖር ወደ ገዢም እንዲሸፍ በት ሥራ የወሩ ያድቻን ግን
ለዘለበለመ ከስ ዓይ እንዲገኘው እምዳልና:: ⁴⁶ ተጠኑት
የወሩ ስምም ግን በውነት ያለ ስስት ለዘለበለመ::

when the dead are resurrected. ⁴¹ God told Abraham to look up to the sky at night and count the stars in the sky, and he said, "So your righteous children will shine like the stars in the sky in the kingdom of heaven." But those who say they are like the stars that shine in the sky are the souls of the righteous people who were born of Israel.

⁴² And again, look to the river, and to the sea, and see the sand that is in the midst of the sea, and count it, if you can. For, when the dead are raised, so shall be your children who are sinners, and who will go down to Gehenna; for, they are the souls of sinners. ⁴³ Abraham believed God, and it was counted to him as true. He found his place in this world. His wife Sarah also gave birth to a son named Isaac when she was old.

⁴⁴ For, he believed people who do good deeds will be resurrected and go to the kingdom of heaven, where they will live forever. He will again find a kingdom in heaven. ⁴⁵ For, he believed that those who commit sins will go to Gehenna, where they will be eternally punished, when the dead are resurrected, while the righteous who do good deeds will reign with him forever. ⁴⁶ But those who have sinned will be judged eternally

⁴¹ The translation of the last sentence is far from certain.

⁴² Some read 'hell' for 'Gehenna'.

⁴³ This verse seems to be a parenthetical note.

⁴⁴ In place of 'will be resurrected', Selassie has 'shall arise'.

⁴⁵ See #42.

⁴⁶ The 'he' in the last clause refers to Abraham (presumably).

እንዲሬድናቸው እምናልና በሰማያ የአያዥት መንግሥት
ያገኘልኝ::

፪፭ በዚነት የለ አሰት ለእግዥአብዕር ክብርና የሚገኘ
ይግባውና የመቋብያንን ነገር የሚናገር መሸመራያ
መጽሐፍ መለ ተፈጻሚ::

without falsehood; and he will receive the kingdom of life in heaven.

፪፭ Let glory and praise for the LORD be true without falsehood; and the first book that speaks about the Meqabyans is filled and completed.

^{፪፭} Selassie includes this conclusion as part of v. 46.