
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suggestions made by various online translators, on the [Iyaric translation of Feqade Selassie](#) (2005), and on an unpublished translation by Breandan Lumpkin – it should be considered ‘provisional’ and treated with a degree of caution.

The story of 2nd *Meqabyan* is that a king of Moab, Meqabyan, makes war against Israel, which is its punishment. Later, he feels bad for his sins and teaches God’s law to the people living in Israel. After his death, Ziruzaidan introduces idolatry and burns the sons of Meqabyan.

A major theme of the book – especially in the latter chapters – is of the importance of belief in the resurrection of the spirit and the physical body; the example is set in the earlier chapters by the martyred sons of Meqabyan.

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. Although the Second Book of Meqabyan has many similarities to the First, there is no firm evidence that they have the same author.

መቋብያን፡ ካልዕ፡ ዕ

1 መቃለስ አስራሳልን የዚያ ክፍል በምትሆን በመስክርምና
አገኘት ከእያወቻ ይምር እስከ አያዥስለም እደባባይ ይረስ
በመራዳቸው እንደ ገደብቸው የከበረቻ አገርንም እንደጠና
የሚኖገር መጽሐፍ ይህ ነው፡፡ 2 የዚያና የእዳምያስ ስምም
አማራቸውያንም የአያዥስለምን አገር ከጠቅ ከምዓበ ስው
ከመቃለስ ጉል እንደ ስለ ሆነ ከስማርያ ይምር እስከ
አያዥስለመ እደባባይ ይረስ እስከ አውራዳቸዋም ሆኖ ይረስ
ስቀረዋልና ከጥቃቶች ስምም በቀር የሚጠና ስው ባይነውና
በጠር ገደሉ፡፡ 3 የእስራሳልም ልማት በበደሉ ገዢ የምዓበ
ስው መቃለስን አስተያየቸው እስም በስይና ገደብቸው፡፡
4 ስለዘህም ነገር የእግዥአበበር መለያች አስቀበ በከበረቻ
አገሩ ለይ ይናኑ በዚንቃለቸውያ ተማማለ፡፡
5 የእለፍለና የእዳምያስም ስምም ሲሆና የእግዥአበበርን
ቍል ሲለ ተገኘደና እስ ለኩቸዋልና የእግዥአበበርን አገር
ተበቃለው ያጠኑ ይመና፡፡ 6 የዘመና የመቃለስ አገሩ የምዓበ
ከፍል የምትሆን ሂሳብ ዓይነት ከሁኔም በጀይል ተነሱት ከስ
ጉራ ከለ ስምምም ጉል ተማማለ፡፡ 7 የእግዥአበበርንም
አገር ያጠኑ በንድ የመስክርምና ዕግ በምትሆን በረለሁ

2 MEQABYAN 1

1 This book tells how Meqabyan found Israel in Mesopotamia, which is part of Syria, and how he defeated them from the Jabbok to the streets of Jerusalem, killing them and destroying a glorious land. **2** The Syrians and Edomites, who had destroyed the land of Jerusalem, and the Amalekites, who had joined forces with the Meqabyans of Moab, had settled in all the territory from Samaria to the streets of Jerusalem, and they struck down all the people with the sword, leaving no one to escape except a few men. **3** And, when the children of Israel trespassed, the Moabites raised up Meqabyan against them, and he slew them with the sword. **4** Therefore, the enemies of God, the nations, have invaded his glorious land and have joined in their sins.

5 The people of Elohim and Idumea began to invade and destroy God's land, because they defied the word of God; for, he had sent them. **6** And the land of the Meqabyans was Ramoth in Moab, and they came up from the land with great force, and they joined forces with the people who were with him. **7** And they encamped in the land of Mesopotamia, in the valley of Gilah, as far as Syria,

2 MEQABYAN 1

¹ The pronoun, 'them', here refers to either the Syrians or the Mesopotamians; or, possibly, the Meqabyans.

² This verse (and also v. 1) suggests that the 'Maccabees' of this book are the enemies of Israel, not their heroes.

³ It is just about plausible to read '*a magistrate*' in place of '*Meqabyan*'.

⁴ Selassie has '*crime*' in place of '*sins*'.

⁵ Lumpkin ends the verse with, "*they began to take revenge and destroy JAH's country.*"

⁶ Selassie ends, "*them swore also with persons with him.*"

⁷ Here, '*Philistines*' is a conjectural translation.

አውሃኑ እስከ ስርያ ይረዳ ስሬኑ በዘመኑ አማለቻውያንና
አለማተውያንን ለመን በወንጀል ከስ ጉራ እንደ የሆነ ክንድ
በዚ ስርና ወርቅን ለረገላወቻና ልረሰትንም ስጥቶው::

⁸ እንደነት መጥቶው አምባየቻቻንም ፍቃት በዚ የሚገኑ
ለወቻ ይሞን እንደ ወሱ እረሰሰ:: ⁹ አየሩሳለምንም እንደ
ትክል መቀቁ ታደርግ እናደረሰት በወሰዱም ይሞወ አስማባት
አግዥአብኬር የሚይመደው የጋጌአትን ሥራ ሆነ ሥራ
ምስጻናና ክብርንም የተመለቻ የእግዥአብኬር አገርንም
እረከሰ:: ¹⁰ የወዳጅታሁን ሥርዓ የባድቻሁን እራሳ ለምድረ
በኩ አውራወቻና ለስማይ ወደቻ ምግባ እናደረገ:: ¹¹ እናት
እባቱ የምቻበት ለፈንድ ባለቻትንም ቅመ ስይመ
እንዳስተማራቻው እግዥአብኬርን ስይፈሩ አድርጋዋል
ከተለቻና ለበኩ የሚመረምር እግዥአብኬር እስከቻወ ይረዳ
በወንሰ ሆኖች ሆኖ የለውንም ታንስ አውጠ::
¹² በእግዥአብኬር ወገኖች ለይ ከኩ ሥራን ስለ ልኩ ይስ
እያሳቻው ወደ አገራቻው ተመለስ ክከበደቻ አገር
የሚረከትንም ምርከ ወስኩ:: ¹³ ተመለስው ወደበታቻው
በገዢ ገብታን ሆኖን ተብጠበንም እናደረገ::

to destroy the land of God. There he persuaded the Amalekites and the Philistines to join him in his crime, and gave them much silver and gold, and chariots and horses.

⁸ The people of the city came together and spilled the blood of the people who lived there. ⁹ They made Jerusalem like a plant-keeping hut and made a great noise in it. They did every evil work that the LORD did not like, and they defiled the land of the LORD, which was full of glory and honour. ¹⁰ They gave the flesh of your loved ones and the dead bodies of your servants as food for the wild animals and the birds of the sky. ¹¹ They killed the children whose father and mother were dead, and they killed the widows. They did not fear God, as Satan taught them, and they even killed the foetuses in the wombs of pregnant women until God, who searches the kidneys and hearts, was angry. ¹² They returned to their own land, rejoicing because they had done evil against God's people, and they took the spoils they had taken from the glorious land. ¹³ When they returned home, they sang and clapped happily.

⁸ For this verse, Lumpkin reads, "They came together and crushed the fortress, the people who lived in it shed blood like water."

⁹ The translation, 'plant-keeping hut' (following Lumpkin) is uncertain.

¹⁰ A more literal translation of 'wild animals' is 'beasts of the field'.

¹¹ In the Amharic text, the words translated 'children' and 'widows' are singular.

¹² Selassie and Lumpkin have 'honoured' in place of 'glorious'.

¹³ Another reading for 'clapped happily' is 'applauded [themselves]'.

መቁብያን፡ ካልዕሬ

¹ እናይ የሚለት ካሱ እንዳህ አለው ተደለ ይስታ
በሚደረግበት ገዢ ሁኔታ የቁጥ ይስ ይበልሆ እስራኤል የከበሩት
እግዥ አለው፡፡ ² ፍረሰኝ ፍጥጥ ፍቃው ስለዚህ ነገር በኋላ
አመልጠሁ ተሳለሁ፡፡ ³ እኩ የሚከተሉህ ለዋጥ ከእምሮች
ይፈጥናለ ከሚመጣበሁ ከእግዥ አበር ተስፋት
እታመልጥም እልሆለሁ፡፡ ⁴ የበረት ለበዚ እለበባለሁ የጠረ
መውርዎር የቀስተዋው መንደፍ እድቻለጀው ተሳለሁ
እስራኤልን የሚከበር እግዥ አበር ተስፋት እማጠኑሁ በጥር
መውርዎር እያደለዋው አለ አለው ከጥር መውርዎር ከቀስተ
ንድፈት የሚከና ጥሩ የሆነ የልብ በሽታን እከከና የቀርጥማት
በሽታንም እመጣበሆለሁ እንዲ ተስፋው የማጠኑሁ በዚህ
እያደለዋው፡፡

⁵ ቁጥሮን አነማስተዋል የልብ በሽታን እመጣበሆለሁ
የሚረዳህም ተጠለሁ ከዚህ ዓለም ስም አጠራርህ እስከመፋው
ድረሰ ከሚልጠቃው እታመልጥም፡፡ ⁶ ከሚደ ለበኋናሁ
እጋንተዋልና ልሰነን ብገና ከፍ ከፍ እድርጋዋል ይሽንን ነገር
እንደ ዓይነ ጥቅም ፍጥኝ ባደረግበሁ ገዢ እኔ ፍጥሩ
እንደሆነሁ ተመቀናለሁ እንተ በራቱ እማት እንደሆነበው

2 MEQABYAN 2

¹ The prophet who is called a seer said, “Rejoice a little today, in the time of joy and gladness; for the LORD, the God of Israel, will bring vengeance on you with a plague that you did not know about, and will destroy you. ² Will you say, “My horses are fast; so, because of this, I can outrun this thing?” ³ But I say to you, those who follow you will be swifter than the eagles, and you will not escape the judgment of the LORD and the destruction that comes upon you. ⁴ Will you say, “I am wearing a coat of mail, so a spear thrown or an arrow shot cannot harm me?” The LORD, the God of Israel, says, “I will not destroy you with a spear.” He says, “I will bring on you a severe heart disease, worse than a spear or a bow, and a scab and a boil.”

⁵ “You have aroused my anger; I will bring you heart disease; you will have no one to help you and you will not escape my power until I erase your name from this world. ⁶ You have set your heart on the wicked and have lifted up your head against my land. When I do this thing quickly, as in the twinkling of an eye, you will know that I am your creator. You are like grass before me,

2 MEQABYAN 2

¹ In place of ‘a seer’, Selassie and Lumpkin have the proper name, ‘Re’ay’.

² Lumpkin ends with, “I can escape by running.”

³ The translation, ‘eagles’, is uncertain (Selassie and Lumpkin have ‘vultures’).

⁴ The literal translation of ‘a coat of mail’ is ‘iron clothes’.

⁵ Lumpkin (following Selassie) has ‘authority’ in place of ‘power’.

⁶ For ‘heart’, Selassie has ‘collar of reasoning’.

በኩስ ፈት እንዳለ ማር ካና ነኩስ ከምድር አፍሰው እንደሚበትኩታም ተበደ ካና በሁ እንደ እንደነበ ካና፡፡

⁷ ቁጥሩን አነማስተኞች ልማሪሁንም አለውቁሁምና እናም ወገንሁን ሁሉ ተል እለዋለሁ ባምባህም ለይ የተጠቃውንም አለሰቃም፡፡ ⁸ እሁንም ከመራኩው የጠቅምች ሁሉ ተመለስ ከጠቅምች ተመልስ በእግዥአብዕር ፈት ይጠሙ በልቅሰና በቻዎን በትለማመጥ በንዳስ ልቦናም ወደስ በትለምና በፈቱ የመራኩውን የጠቅምች ሁሉ እግዥአብዕር ይችር ይልማል እለው፡፡ ⁹ እግዥአብዕር ተቋጥቶታልና የዘረምን ገዢ መቋቦስ ተበደ ለቦስ ሲሉ የጠቅም በእግዥአብዕር ፈት እለቀበ፡፡

¹⁰ ዓይቃቸ የተገለጹ የቻውና አያሰቃምና ይጠውም የተከራተ ነውና ተል እይልምና የተናገወንም ቅል ሁስት እያደርግምና ባንዲት ገዢም ልጥም ያደርጋቸልና እግዥአብዕር በንበደ ቅል የተናገወን መቋወቻቸ እንዲያሰቃ እውቀና፡፡ ¹¹ ልቦስን ጥሎ ማቅ ለቦስ በረስም ለይ ተበደ ካናነስ ሲሉ ማረው የጠቅምው በፈጥረው በእግዥአብዕር ፈት ማኩ እለቀበ፡፡

like grass before the wind, like dust that the winds drive away from the earth. You are like them to me.

⁷ “I will also forsake all your people, and I will not spare those who are close to you, because you have provoked my anger and have not known your Maker. ⁸ Now, turn from all your sins that you have committed, and if you turn from your sins and make your confession before the LORD, with weeping and mourning, and with a pure heart, and make supplication to him, the LORD will forgive you all your sins that you have committed before him.” ⁹ At that time Meqabyan put on dust and wept before God for his sin; for, God was angry with him.

¹⁰ For, his eyes were open; and he will not hide it; and his ears are open, and he will not conceal it; and he will not make the word he has spoken lies but will bring it to pass in a moment. And the LORD knows that he will not leave the plague which he has spoken by the word of the prophet undone. ¹¹ He cast off his clothes, put on sackcloth, and threw dust on his head, and cried out to God, his Creator, for the sin he had committed.

⁷ A more literal translation of ‘close to you’ is ‘near to your castle’.

⁸ In this verse, the Divine Title, ‘the LORD’ (twice) translates እግዥአብዕር.

⁹ For ‘Meqabyan’, Selassie and Lumpkin have ‘Meqabees’.

¹⁰ The 3P pronouns in this verse refer to God.

¹¹ Selassie has ‘sprinkled dust’ in place of ‘threw dust’.

መቁብያን፡ ካልዕስ

1 የቀዳማ ክፍል የምዕራን ፈማት ለሰርያ ቁርባ ዓቸው ነበያ
ከራማት መጥቶ ነገወው፡፡ **2** ጉድጋድ ቁርድ እስከ አንገት
ደረሰ ገበቶ ዓነዥ ዕንበን አለቀበ በአገልግሎቱ ፈቃት ለለ
ወረው በመአካቶም ገስቀ ገብ፡፡ **3** እግዚአብሔርም ነበያ
እንዲሁ አለው ከዚህም አገር ከራማት ወደ ጥቅም ተዋዋል
መቁብለ ተመለስ አለው፡፡ እግዚአብሔር እንዲሁ አለሁ በለው
በታይነ ዓናት በመፈቀት በዚት የከበረቻ አገር አያኋስለምን
አጠቃቃት እንዲቻል አገራን ተጠና ተንድ ያንተ ፈጠራ
የምዕራን እኔ እግዚአብሔር በፈቃድ ሰደድነሁ እንዲ ይህንን
ነገር ያደረግኝው እንተ አይደለሁም አለሁ በለው፡፡

4 በስለቻ ሆኖ በከናወል በስለቻነቻም እና ተናቃላቻና፡፡
5 እኔም ተፈል በዚ ባንተ እና ማልቻት አሁንም ለለ ወላጊሁው
ልቻቻሁ እግዚአብሔር በመአትሁን ይቃር አለሁ ከሚደ
አበሱሁን ለለገኘሁ በመፈጻሚም ዓናት አገራቸን አያኋስለምን
ከበበቻት ለለምቻል ለለ እንተ አይደለም፡፡ **6** የሚጠናው
ለምቻት ለስቀበት አይመከተምና ተጠራጠር አትሁን
አሁንም በፍጋግማ ለበኩህ መከናወል ለስቀ ገብ፡፡ **7** ነገር ገብ
በፍጋግማ ለበኩህ ለስቀበት የሚጠናው ለለ በመአታቻው ለስቀ

2 MEQABYAN 3

1 Now, Ramoth, which is in Moab, is near Syria, so the prophet came from Ramoth and told him. **2** He dug a well, went in up to his neck and wept bitterly, and repented of his sins that he had committed before God. **3** And the LORD said to the prophet, “Return from Ramoth in Judah to Meqabyan, the governor of Moab.” Say to him, “Thus says the LORD: I, your Creator sent you according to my will, that you might destroy my country, lest you say, “I destroyed the honoured country of Jerusalem by my power, strength, and the multitude of my army;” yet it was not you who did this thing.

4 “For, she has grieved me with all her greed, her treachery, and her lustfulness. **5** And I neglected to deliver her into your hand. But now, because of the children you have borne, the LORD has forgiven your sin; it is not because of you who, with a stubborn heart, said, “I encircled the country of Jerusalem by my power and strength.” **6** As those who doubt are not disciplined to enter repentance, do not be a doubter; and now enter repentance, being disciplined in your complete reasoning. **7** But those who repent

2 MEQABYAN 3

¹ Selassie and Lumpkin transpose the clause, ‘Ramoth, which is in Moab, is near Syria’, to the end of the verse.

² In place of ‘well’, Selassie and Lumpkin have ‘pit’.

³ The translation of this verse (here loosely following Lumpkin), especially the order of clauses, is uncertain.

⁴ In place of ‘treachery’, Lumpkin has ‘perfidy’.

⁵ Here, ‘the LORD’ translates እግዚአብሔር.

⁶ The translation of this verse (loosely following Lumpkin) is uncertain.

⁷ In place of ‘their sins’, Selassie has ‘thirst and sin’.

በገብርት ሁሉ የማመኅም ወደ ተመት ወደ ታጠክት
የሚይመለስ ስምች የተደንቀቁ ፍቃዣ፡፡

8 በልቅርና በታዘን በሰጠናትና በበዕስ ልማና መከነው ወደ
ፈጻሚዎች ወደ እግዥአብዕር የሚመለስ ስምች የተደንቀቁ
ፍቃዣ፡፡ ገዢ የገብርና ስምች ከደቻቻሁ በታዘን ገዢ የገብርና
እናንተ የሂ ገንዘቦች ፍቃዣ በደቻቻልና መከነው ገዢ
የሚገበ ስምች የተደንቀቁ ፍቃዣ፡፡ **9** ተብተና መቋብሎን ከዚት
በታዘን በንሰሳ ወደሰ በተመለስ ገዢ ሰላ ፍርማትሁና ሰላ
ድንጋጌህ ታጠክትሁን ይችር እልሆለሁ አለው በባት ታጠክት
እስከ በባት ተመልቂ ይረሰ በልቅርና ፍቅር የማመጣ አብቻ
የዋጋዎን ታጠክት ላይ በመ ለማወቅና አሁንም
ለማጠበቅ ስምች ለነገቶች እስከ እልፎ ተመልቂ ይረሰ
ጥርነትን የሚደርግ ልማና እኔ እግዥአብዕር ንና፡፡

10 እሁንም ሰላ ወለድናቸው ስለነዕህ ልቅቻሁ ከንተ ወር
መከላየን እያኖለሁ፡፡ ሁሉን የሚገባ እስራኤልን ይከበ
እግዥአብዕርም ሰላ ለራክዎች ታጠክትሁን ያደረግኝዎን ገዢ
እቀበለሁ አለ፡፡

11 የዘመን ገዢ ከተደጋጌ ወጥቶ ለነበረ ስገድ እኔ⁸
እግዥአብዕርን አሳይቸዋለሁና የወደድናቸውን እድርጋልኝ
እንደ ከንተ እንዳይሰለዣ እግዥአብዕር እንዳሁ እንዳሁ
የደርጋን በለ ማለ ለኝ ስባ የለንምና እንዳባቸች በተወካይ
በገዢ እልነሆም አባቶችን እንዳስተማሩን መጥጥ
እንደናመለከ እንተ ተወቂለሁ፡፡ **12** በታጠክቱ ይገኘ የኋርሁ
የእግዥአብዕርን ተእሱ ባሳዘሁበት በከሚደ ለበኩረ ይኖትና

with all their hearts and do not return to their sins are admired,
wherever they are.

8 Those who turn to their Creator, God, with weeping and
mourning, with prayer and many supplications, are admired.
Those who repent and repent earnestly are admired because,
after he has forgiven those who repent, he says to them,
“You who repent are my property.” **9** When the arrogant
Meqabyan, after having been misled, returned to him
in repentance, he said, “I will forgive your sin because of
your fear and trembling. If the son commits the iniquity of the
father, I will visit hardship on the children to the seventh
generation. For, I am the LORD your Creator, showing
lovingkindness to thousands of those who love me and keep my
law. **10** Now I will confirm my oath with you for the sake of these
children you have borne.” The Almighty God, the God who
glorifies Israel, said, “I will accept your repentance for the sin you
have committed.”

11 Then he came up out of the well, bowed down to the prophet,
and swore an oath, saying, “As I have grieved God, make me
what you will; yet may God do to me as such, lest I separate from
him and his Law; I did not stay firm in his Command like my
fathers; you know what our fathers taught us and that we
worship idols. **12** I have persisted in my sin, and in the
stubbornness of my heart and my arrogance; I have transgressed

⁸ A more literal translation of ‘property’ is ‘money’.

⁹ For ‘thousands of those’, Selassie and Lumpkin have ‘ten thousand generations’.

¹⁰ The Amharic text lacks ‘the sake of’.

¹¹ The translation of this verse (loosely following Lumpkin) is uncertain.

¹² A more literal translation of ‘told’ is ‘commanded’ but this sound repetitive in modern English.

በልቦናው ተበት የገናሁ ቤትና ንናና እኔ ገን እስከሁኔን
ደረሰ የእግዥአብዕር አገልግሎት የነበት ቅልን አልሰጣሁም
ነበር ባዘዘም በአገኘ በተለካዕት ይንች አልፍርሱም፡፡
13 ከፍንት አስቀድም ከወገናቸው ቤትና የታማና የለምና
ነበሩ ነው ብስዕት እንደተቀበለ አውቆሁ በለ ንገዎ፡፡ **14** እሁን
ገን ጥሩት ማምላከሁን ተተሱ እውነትና ብስዕት ይሆና በንድ
እግዥአብዕርን ወደ ማውቅ ተመለስ አለው በነበሩ እገር
ወደቅ ስገድ ነበረም እንያቶ የሚገባውን በት ሥራውን ሆነ
እዘዴው፡፡ **15** እግዥአብዕርም እንዳዘዘዴውም አድርን ወደ በቱ
ተመለስ፡፡

16 ያሆ መቋበስ ስውነቱን እግዥአብዕርን ወደ ማምላከ
መለስት ከበቁም ጥሩቱን ጥንቃለውንም ጥሩት
የሚያመልልከ ስዋቻና ማረተቻቻን ተንቃየቻንም አጠቁ፡፡
17 ከእያኑስናም ማርከ ያመጣቸውን ለቻቻ አበቃቻቻው
እንደሚያደርጉ የእግዥአብዕርን ተእሳሁ ሆነ ሥራቱን
አገኘም ጥሩና ማታ ያመረምሸቸው ነበር፡፡
18 ከተማረከተም ለቻቻ አዋቆቻን በበቁ ገመ፡፡
19 ደግመናም የእስራኤል ለቻቻ የሚያደርጉትን
የእግዥአብዕርን አገኘ ያስተምሸቸው በንድ ወደ መሻታው
የሚገበ ተናናሽ የሆነ የተደረሰለ ለቻቻን የሚጠበቅ አዋቆቻ

the commandments of God and have not listened to the words of the prophets, the servants of God, nor have I kept the law and the commandments, as they told me.” **13** He told him, “As there are none from your people before you who repented their sin, I knew that the prophet received repentance today. **14** But now,” he said, “Turn away from idolatry and return to the knowledge of God so that you may have true repentance.” He fell at the feet of the prophet and bowed before him. The prophet lifted him up and commanded him to do all the good things he should do. **15** And he did as the LORD commanded him and returned home.

16 That Meqabyan turned his people back to the worship of God, and he destroyed from his house the idols, the sorcerers, the worshippers of idols, and the magicians. **17** He studied all the commandments of the LORD, his works, and his law, morning and evening, just as their fathers had done for the children whom he taken captive out of Jerusalem. **18** And he appointed elders from the children captive of his household. **19** And, again, he appointed young men of the children to be guardians of the little ones who were going to bed, to teach them the law of the LORD, which the children of Israel were

13 Lumpkin has ‘trusted’ in place of ‘repented’.

14 In place of ‘idolatry’, Selassie has ‘worshipping idols’.

15 Another possible reading for this verse is, “And he returned to his house, as the LORD had commanded him.”

16 The literal translation of ‘people’ is ‘body’.

17 For this verse, Lumpkin reads, “And morning and evening like unto their fathers do – he would examine the children he captured and brought from Jerusalem in all JAH Commands and His Order and His Law.”

18 The translation of this verse is uncertain; Lumpkin reads, “And from the children he captured – he appointed knowing ones upon his house.”

19 The Ethiopian Orthodox church has Nine Commandments – merging the first two of the more traditional Ten.

ለቻችን ከስቀኑቱ ስመ ለራችንና ስትን አምልካችንና
ዘመኑም ሁንጻት የጥወት ለወቻ ለራቻ የሚያደርጉትም
ምስረዳችውን ከንቱ እንደ ሆነ ከተማርከ ከእስራኬል ለቻች
ይሰማ ነበር፡፡

20 የሚለውን ማቅረብ የሚያደርግ ተንቃላችውን ለቻች ማች
ከፍየለው ተብቻችና የሰበር ከሆነ ከበትና መንጋዢች ለመያችች
የሚያዋው መመቆቻችንና ወይተንግም አጠቁ፡፡ **21** በስዓትና
በቀትር መመቆቻት እያወዋ በሥራው ሁሉ የሚያመልከችውን
የሚለምናችውን የሚያምናችው የጥወቻችንና ከሆኑት
ለንገሩትም ሁሉ ልቃቻችውንና የሚያደርጉትም ማቅረብ
አጠቁ፡፡ **22** በንገሩ ሁሉ የሚያደንት ይመስላው ነበርና
የንገሩትን ነገር ሁሉ አይደንቹም ነበር፡፡ **23** ያ መቻቻለ ጥን
የነገችውን ሥራ ተው፡፡ **24** ነበረ የሚለት የራግኝን ነገር
ከሰማው በቻቻ በንሰሳ ሥራውን እከተወነ የእስራኬል ለቻች
እንደ ገዢ ያሳለሁት ነበርና በመከራወም በቀዬችው ገዢ
አውችው ወደ እግዢአብራርም ይመሆናል ወገኖች ሁሉ በዘረሰ
ወራት ከእስራኬል ለቻች ይልቀ በን ሥራን ማሩ፡፡

25 መከራ በሚያደናባችው በእሳወዎ እጅ ተይዘው እንደ
ገብወለ ወደብ እንደመሆ በስማ ገዢ ያሳተቻችውን መሳሰ
እስቦ የዘረሰን ገዢ ሲለ አባተቻችው ሲለ ይሰከቻ ሲለ አብርሃም
ስለ ያልቀበም ይቀር ይለቻው ነበር፡፡ **26** ባዳናችውም ገዢ

doing, and to teach them his works, and his law, and his worship, and his Nine Commandments, and to teach them the works of the Moabites, and to teach them that the mosques they built were in vain.

20 He destroyed their mosques, their idols, their sorceries, the sacrifices of wine that were offered to their idols morning and evening, the kids and the fattened sheep of their flocks. **21** He destroyed the idols that he worshipped, those he prayed to, those he believed in, and those who offered sacrifices at noon and at night, and all the priests of his idols, whose will he obeyed. **22** He did not ignore anything they said; for, he thought they would save him in every way. **23** But the Meqabyans abandoned the work they had begun. **24** After hearing the words of the prophet, he repented and did his work. For, the children of Israel had once grieved him; and, when they were afflicted, they knew and cried out to the LORD. All his people did good deeds in those days more than the children of Israel.

25 When he heard that they were oppressed by the nations and were in distress, he remembered the oath of their fathers, and he spoke to them at that time about their fathers, about Isaac, Abraham, and Jacob. **26** And, when he delivered them, they forgot

20 One could possibly read 'lambs' in place of 'kids'.

21 For 'whose will he obeyed', Lumpkin has 'for whom he did their accord'.

22 For this verse, Lumpkin reads, "As it would seem for him that they save him in all that they told – he would not scorn all the things they told him."

23 There are some doubts as to whether 'Meqabyan(s)' should be read as singular or plural.

24 Lumpkin opens, "After he heard the Ra'ay thing – whom they call a prophet." (Cf. # 2:1).

25 The referent of the pronoun, 'he', in this verse could be God (cf. v. 26) or it could be Meqabyan.

26 The theme here is a familiar one in the Old Testament.

ከመከራ የእናቶች እግዥ አብዕርን ይረዳት ነበር ጥያቄንም ወደ ማምላከ ይመለስ ነበር፡፡ ²⁷ የዚያን ገዢዎ መከራ የሚጠበቃው አሳዛቢን ያስነበባችው ነበር መከራ ባረከባችው ባሳዕናዋችውም ገዢ ወደ እግዥ አብዕር ይመሆ ነበር የሚልጥና ፍጥረት ስለሆነ ይመከራዋል የዚያን ገዢ ላጋጥ ይችር ይለቁዋው ነበር፡፡

²⁸ ይኩ በሆነ በእናቶች ሥራና በሽንጭችው ያለ ጥያቄን በማምላከ ያሳተኑት በንድ በጠበቃችው ገዢ የግመናችም ወደ ታጠፊት ይመለስ ነበር፡፡ ²⁹ እኩ የገን የጥዕስበና የእ.ለ.ፍ.ለ.ን የስርያን የመድያምን የግብዕናም ለወቻ ያስነበባችው ነበር ተላቶችችውም ይል በነዕቶው ገዢ ይመሆ ያለቁስ ነበር መከራ ባረከባችው ገዢ በስጠናዋችውም ገዢ በገዢችውም ገዢ እግዥ አብዕር በመደረጋት ገዢ የእናቶች ወደ መሳናችን ያስነበባችው ነበር፡፡

the LORD who had delivered them from their affliction and returned to worshipping idols. ²⁷ At that time, he would raise up nations against them who would inflict hardships. When they suffered hardships and he afflicted them, they would cry out to God. Because they were the creation of his authority, he showed mercy and forgave them at that time.

²⁸ And when he kept them, they again returned to and saddened him by their hands' work and by worshipping idols in their councils. ²⁹ But he stirred up against them the Moabites and the Philistines, and the people of Syria, and the people of Media, and the people of Egypt; and they cried out and wept when their enemies defeated them. When they afflicted them, when they oppressed them, when they ruled over them, when God pleased, he raised up judges for them to save them.

²⁷ For 'he showed mercy', Lumpkin and Selassie have 'he would be nice'.

²⁸ The translation of this verse, here loosely following Lumpkin, is far from certain.

²⁹ Here, 'Philistines' is a conjectural translation.

መቁብጥን፡ ካልዕ፡ ዕ

1 በእ.የሰ-ም ገዢ እነተቁዣ የዳንበት ቅን አለ፡
2 በንድምንም ገዢ እነተቁዣ የዳንበት ቅን አለ፡
3 በሰምሳንም ገዢ በቅብረና በበርቃ በየድትም ገዢ
እነተቁዣ የዳንበት ቅን አለ በወንድና በሰትም በሆን አድር
መከራ ከሚያገኘበቁ ከጠላቂቃቁዣ እና የደናቁዣ
ዘንድ መሳፍንትን ያስነሳቁዣ ነበር፡፡

4 መከራም ከሚያገኘበቁ ለዋጥ እግዢ አበበር እንደ ወደደ
የደናቁዣ ነበር፡፡ **5** በከናወነቁዣ ሥር ሆሉ ፈጻጥ ይስ
ደላቁዣ ነበር በመድረቁዣ ከር በምድረ በኋ ያለ መንጋቁዣ
ሆሉና ከበታቁዣንም በማብት ይስ ደላቁዣ ነበር፡፡

6 ተከለቁዣና ከበታቁዣንም ይቀርብለቁዣ ነበር በምድረ
በኋና በበት የየዘትንም ሆሉ ይቀርብለቁዣ ነበር በኋይ
ምሁረት የየቃወልና ከበታቁዣንም እያሳንሰበቁዣ ነበር
የደጋግ ለዋጥ ለቃጥ ፍቃዣና ፈጻጥም ይመዳቁዣ ነበር፡፡

7 እነተቁዣ ግን በሥራቁዣ ክፍ በሆነ ገዢ በጠላቂቃቁዣ
እና ይጥላቁዣ ነበር፡፡

8 በአመራቁዣ ገዢ በአምልካ ይስት ነበር ከሆነአትም
ተመልሰው በንሰሳ ወደ እግዢ አበበር ይገመግሣ ነበር፡፡

2 MEQABYAN 4

1 And there was a day in the time of Joshua when he saved them.
2 And there was a day in the time of Gideon when he saved them.
3 And in the days of Samson, and in the days of Deborah and Barak, and in the days of Judith, there was a day when he raised up judges to deliver them, both men and women, from the hand of their enemies, who oppressed them.
4 And God would deliver them from the afflictions they endured, as he pleased. **5** And they rejoiced greatly in all the work that he had done for them, and in the increase of all their flocks and herds, which were in the wilderness, through the seed of their land. **6** He blessed their crops and their livestock, and he blessed everything they had in the field and in the house. He looked upon them with favour and blessed their livestock, because they were the children of good people, and he loved them unconditionally. **7** But, when they were wicked in their deeds, he would deliver them into the hands of their enemies.
8 And, when he destroyed them, they sought him in worship, and they would return from sin and turn towards God in repentance.

2 MEQABYAN 4

- 1 Lumpkin has 'Jesus' in place of 'Joshua'.
- 2 In place of 'the time of Gideon', Lumpkin has 'Gideon's time'.
- 3 We know of no other book that associates Judith with the time of the Judges.
- 4 Selassie has 'tribulation' in place of 'afflictions'.
- 5 The exact meaning of 'through the seed of their land' is uncertain.
- 6 Selassie ends with, "and he would totally love them."
- 7 For 'wicked in their deeds', Selassie has 'evil in their Work'.
- 8 Lumpkin ends, "and they would return from sin and march toward JAH in repentance."

9 በፍትሮ ለበኩቻውም በተመለሰ ገዢ ታጠካቻቻውን
ያስተኩርይለቻው ነበር ሥጋዊ ደማዊ እናደ ሆነ ያውቻቻዋል
የሚያስት የዘህ ዓለም አሳሰ አለባቻቻውና አጋንጻቻው
አለባቻቻውና የቀድመ ታጠካቻቻውን እያስተባቻቻውም ነበር፡፡

10 ያ መቻበስ ገን እግዢአብዕር በመመስገኝው በታ በበት
መቻደስ የወራውን ይህን ሥራት በስማ ገዢ በንሰሳ ተጋደለ፡፡

11 ይኩንን ካየ ካለማ በንሰሳ በት ሥራ መሠራትን አለቻለለው
እግዢአብዕር የችር ባላቻው ገዢ የእስራኤል ለቻቻ
የሚያኩትን በተመን ሥራ ሆነ መሠራት አለቻለለው
ከአገልግሎት በንሰሳ እግዢአብዕር በመከራው በገረፋቻው
ገዢ ያለቻበስ ይመሆም ነበር ደግማሁናም ይችር ይለቻው
ነበር አገልግሎት ነበር፡፡ **12** መቻበስም እንዲሁ
ሥራውን ያቻና ነበር አገልግሎት ይጠበቅ ነበር በእስራኤል
ፈጻሚ በእግዢአብዕር ተእሱ ይቻና ይኖር ነበር፡፡ **13** የዘህ
ገዢ የእስራኤል ለቻቻ የሚመከባትን ሥራ ሆነ ካለማ በንሰሳ
እግዢአብዕርን ስሜ በመጠበቅ እንዲገባቻው ይመካ ነበር፡፡

14 ወገኑም ለቻቻንም በእግዢአብዕር ተእሱና በአገል
ሆናቻው ይኖሩ ሆነደ ይመራሱ ነበር፡፡ **15** እስራኤል
የሚከለከለትን ሥራት እስጥ ይከለከል ነበር እስራኤልው
የሚጠበቅትን ስሜ ለምቶ ይጠበቅ ነበር ወገኑ ሌላ የጥናብ

9 And, when they were converted with all their hearts, he forgave them their sins; for, he knew that they were flesh and blood, that they had the deceptive thoughts of this world, and that they had demons, and he would not consider their past sins.

10 But, when Meqabyan heard about this order that God had made in the temple, in the place where he had been worshipping, he struggled with repentance. **11** After seeing and hearing this, he did not neglect to do good works. He did not neglect all the good works that the children of Israel did when the LORD had mercy on them. When the LORD struck them with affliction after they had transgressed the law, they wept and cried, when the LORD scourged them and they kept the law. **12** Meqabyan also was diligent in his work and kept the law, and he lived steadfastly in the commandments of God, the Creator of Israel. **13** After hearing all the exploits of the children of Israel at that time, he boasted that he had raised them up by keeping the law of God.

14 And he was diligent in raising his kindred and his children to keep the commandments and all the laws of the LORD. **15** He would forbid the things that Israel forbade, and he would listen to and keep the laws that Israel kept. And his people were

⁹ In place of 'all their hearts', Lumpkin has 'complete reasoning'.

¹⁰ Lumpkin ends, "he was slain in repentance."

¹¹ In place of 'scourged', Selassie and Lumpkin have 'whipped'.

¹² The phrase, 'Creator of Israel', is found only in the Books of Meqabyan.

¹³ Selassie has 'boasts' in place of 'exploits'.

¹⁴ Lumpkin (following Selassie) opens with, "He would urge his kindred and children."

¹⁵ The meaning of 'his people were another Moabite man' is not clear.

ስዕስ ስሆን እስራኤል የሚከለከለትን ምግባር ይከላከል ነበር፡፡
16 እናሁራትም ያወጣ ነበር ከላምችና ከበትች ከሆምችና
መጀመሪያ የተወለደውን የገዢውንም ሁሉ ይስተ ነበር ወደ
እያንዳለም ፈቻን መልስ እስራኤልም የሚያውጥን
መሥዋዕት ይመዋ ነበር፡፡

17 የቻጠቅተና የሰላምን መሥዋዕት ይገነት የሚደረግበት
መሥዋዕትና የፈቻድን መሥዋዕት የዘዢትናንም መሰዋዕት
የመዋ ነበር፡፡ **18** የዘዢመራውንም መጀመሪያ ይስተ ነበር
እስራኤል የሚያደረሰት ወይናንም ፈልቻ እድርጉ ይረስ ነበር
ለገመው ለከሆኑም ይህንን ይስተ ነበር እስራኤልም
የሚያደርጉትን ሁሉ እንደዘሮ ያደርግ ነበር ዕጣንም
የማፍጥ ነበር፡፡ **19** መቆረብን ጋዜን መንበርን ይጋኙን
እራቱን ነበረ ቅለበትን ለቀድሞት ቅድሞኑ መበረት የሚሆን
የተከለስ ብይትንም እግዢአብዕርን ባንጠንስት ገዢ እስራኤል
በቀድሞት ቅድሞኑ የሚያደርጉት መጋረፍንም እውሸ፡፡

20 በሥራቱና በአገተኛው ወንተው ባኩሩ ገዢ እግዢአብዕርም
ቻል በለ በጠላቶችችው እና ባልጣቶችው ገዢ በት ሥራን
እንደዋሩ መቆበለም እንደባቶችው በት ሥራ ይመሱ ነበር፡፡
21 መምህር ይሁንው በንድ ከመረጣቸው ልፈቻንም ከደረገ
እናስራኤል ወገኖችም እንደረለየው ሁሉ ገዢ ወደ እስራኤል
ፈጻሪ ወደ እግዢአብዕር ይለምን ነበር፡፡ **22** በጽዋን ልፈቻን

another Moabite man, and he would forbid the foods that Israel forbade. **16** He would also pay tithes from his cattle and sheep; and he would give to the priests the firstborn of all that he acquired. He would turn his face toward Jerusalem and offer the sacrifices of Israel.

17 He offered the sin and sacrifice offerings, the sacrifices for atonement, the freewill offerings, and the regular sacrifices. **18** He would give the first fruits, and the wine that Israel poured out, and he would pour it out to the priest who had ordained him. And, likewise, he would do everything that Israel did, and he would sweeten the incense. **19** He made the lampstand, and the basin, and the stand, and the tabernacle, and the four rings, and the refined oil for the light in the Holy of Holies, and the veil, which the Israelites used in the Holy of Holies when they ministered to the LORD.

20 When they were steadfast in their work and in the law, and God did not neglect them and deliver them into the hands of their enemies, Meqabyan also did good deeds like them. **21** He always prayed to God, the Creator of Israel, not to separate him from those whom he had chosen to be his teacher and who had done his will, and from the people of Israel. **22** To give him seed in Zion

¹⁶ Lumpkin, more literally following the Amharic text, ends with, “he would sacrifice the sacrifice that Israel sacrifices.”

¹⁷ For ‘regular’, Lumpkin has ‘continual’.

¹⁸ The phrase, ‘sweeten the incense’, likely refers to adding perfume.

¹⁹ In place of ‘lampstand’, Selassie and Lumpkin have ‘candlestick’.

²⁰ For ‘steadfast’, Selassie has ‘firmed up’.

²¹ Selassie and Lumpkin have ‘every time’ in place of ‘always’.

²² For ‘seed’, Lumpkin has ‘children’.

በእ.የኩስለምም ቤትን ይሰጣው ከንድ በጽሑን ስማዊት ካርዎ
ምግባርን በእ.የኩስለም ስማያዊት ቤት ንፍስን ይሰጣቸው
ዘንድ በነበረ አንደበት ከተናገረው ከጥፋትም ያድኑው ከንድ
አሁኑ ገልፎ ገበት በእግዥአብዕር ዲት ባለቀው ልቃለ ሆ-ለ
ገልፎውን ይቀበለው ከንድ፡፡ ²³ በዘመኩ ዓለም ለደን
እንዳይጠኑት በመውጥቱና በመማጣቸው ይጠብቀው ከንድ
ዳግማዊ ይለምን ንበ፡፡ ²⁴ አለቃቃው በቀናት ሆሮ የንቶ
ደናጋልና በመቋበለ ለልጠን በታች ካለ ከምዓብ አስተባ
መንች ያምኑ ከንድ ይስ አለቃው ፍርድንም ይመለከቱ ንበ
ፈቃድንም ይፈጋሙ ንበ የገዢታውን ቅጂው የገዢታውንም
ፍርድ ይገኘ ንበ የመቋበለ ሆሮ እንዲጠል እንዳቀና
የሰተውለ ንበ፡፡ ²⁵ እነዚህ ወጥተው የመቋበለን
የጥርንቱን የወ-ነቱን ፍረድ ይሰሙ ንበ፡፡

²⁶ በዘ ገንዘብ ንበው ለተች ባርቃና ወንድች ባርቃ
ገመለቻና አሁዋታም ንበተ ጥሩር የሚለበለ አምስት መቶ
ፈረሰቻም ንበተ አማለቃው-የንና አ-ለምሳለው-የንና የስርያንም
ስዋች ፍጠም ደል ይነሳው ንበ ቅድመ ማጥ ለ-የመልከ
ገን ደል ለ-ነስተ የረ፡፡ ²⁷ እስ ደል ነገ እንዲ
እግዥአብዕርን ከመለከ ወይሁ ገን ወደ ለለፍ ለ-ከዕድ እስ-ት
ደል የሚው የለም፡፡ ²⁸ እነዚህ ገን ይመተት ከንድ
በመጥታው ታይል ይመጠ ንበ የመጥታውንም ሰም

and a house in Jerusalem, to give him a heavenly seed in Zion, a soul in the heavenly house in Jerusalem, to save him from destruction, as spoken by the prophet, and to accept his repentance for all the weeping that he has made before God. ²³ He would again beg God to protect the children from being lost in this world, both in his going out and coming in. ²⁴ Because their leader was steadfast in righteous deeds, the people of Moab, who were under the authority of Meqabyan, were glad to believe him. They would observe his judgments and carry out his will. They would despise their own language and the judgments of their own country, and they would understand that Meqabyan's deeds would be more virtuous. ²⁵ They would go out and listen to Meqabyan's judgment of his goodness and truth.

²⁶ He had a lot of money, male and female slaves, camels and donkeys, and five hundred horses with armour. He defeated the Amalekites, the Philistines, and the people of Syria. He had previously worshipped idols but he survived when they defeated him. ²⁷ He was victorious and, from when he began worshipping the LORD onward, when he went toward battle there were none who defeated him. ²⁸ But they would come to fight him with the power of their idols, and they would call out

²³ The word translated 'children' is singular in the Amharic text.

²⁴ The significance of despising 'their own language' is not completely clear.

²⁵ In place of 'goodness', Lumpkin has 'charity'.

²⁶ Here, 'Philistines' is a conjectural translation.

²⁷ The translation of this verse, here loosely following Lumpkin, is not certain.

²⁸ Selassie and Lumpkin have 'his Creator' in place of 'the Creator'.

መተው ይረዳመት ነበር እምነቱን በፈጥሮ
በእግዥ አበበር ገደ አድርጋልና ነበር ግን ደል የሚነጥው
እልነበደም፡ ²⁹ እንደሆ ለፈደርግ መለተቻንም ደል ለነፋ
እመተበንም በሥልጣኑ ለገዛ ዓለ፡

30 የተበደለ ለምች መላታቸውን ተበቂለ ያመናለቸው ነበር
እናት አብቱ ለምቻበት ለቻ እውነት ይፈርድ ነበር፡፡
31 በለቻቻቻቻንም በቻቻቻቻው ገዢ ይቀበለቸው ነበር
የተፈረሰተንም ከምግባ ሰተቶ ያመባባቸው ነበር
የተፈቀቀተንም ከልብስ ያለባባቸው ነበር፡፡ **32** በቻቻቻ ለረ
ዳስ የለው ነበር ማይናፍግ ከለውም ገንዘብ ይሰተ ነበር ለበተ
መቅደስም እውራትን ይሰተ ነበር መቻበስ ይኩንን ሌያደርግ
በተደራ በደሰቻ ዓይ ምተ፡፡

the names of their idols and curse him. But he would prevail; for, he put his trust in God, the Creator. **29** While doing so, he conquered his enemies and ruled over the nations with his authority.

30 He would destroy the enemies of the wronged and avenge them, and he would judge the truth for the child whose mother and father had died. **31** He welcomed widows in their time of distress, he gave from his food to the hungry, and he clothed the naked with his garments. **32** And he would be happy in his hands' work, and he would give from the money he had without begrudging, and he gave tithes to the temple. Meqabyan lived and died in joy while doing this.

²⁹ For this verse, Lumpkin reads, "And when he did thus and when he defeated his enemies – he lived when he ruled peoples in his Authority."

³⁰ Standing up for orphans and widows (v. 31) is a common theme in the Books of Meqabyan.

³¹ Selassie has 'clothes' in place of 'garments'.

³² The translation of the opening part of this verse, here following Lumpkin, is uncertain.

መቋዕያን፡ ካልዕስ ፖ

1 ታናናን የሁኔት ለቋናንም ትቶ የወተ አባታችውም እንዲስተማሸችው አደጋ የበታችውንም ለሆነት መጠቃችውን ሁሉ ይጠበቅ ነበር ድጋን ባልቋቻችንና እናት አባቱ የጥቃበት ለቋናንም አያስጠውም ነበር፡፡
2 እግዢአብዕርን ይፈሩት ነበር ገንዘባችውንም ለድጋን ይመጠው ነበር አባታችውም አደጋ ያገኙችውን ሁሉ የጠበቅ ነበር እናት አባቱ የጥቃበትን ለቋናን ባልቋቻችንም በቋራጭው ገዢ ያረጋግችው ነበር እናተና አባታው ይመናችው ነበር ከሚበድድችው ለምት እና ያስተዳችው ክጥቃችው ሁኔታና ታዘንም ሁሉ ያረጋግችው ነበር፡፡
3 እንዲሁ እያደረገት አምስት ዓመት የኩ፡፡ **4** ከዚህ በጀት የከለዳውንን ገንዘሁ ያረጋግዙን መጠ አገልችውን ሁሉ አጠሩ የመቋበንም ለቋቻ ማረከችው መንደረሰችውንም ሁሉ አጠሩ፡፡ **5** ገንዘባችውንም ሁሉ ዘረፈ በከተ ለሆነ በጀት በገመት በስድስና በስስት ልማረያችውንም ባለማስበ ወንተው ይኖረለ እንዲ በእግዢአብዕር ስባን በትእዛዝ ወንተው የሚይናሩ ጥያቄ የሚያመልከ ለምት እነዚችውንም ይዘው ወደ አገልችው ወስደችው፡፡ **6** እወራ

2 MEQABYAN 5

1 He died leaving behind his younger children, who grew up and took care of their household affairs, as their father had taught them. They cared for all their belongings, and they did not turn away poor widows or children whose mother and father had died. **2** They feared God, and gave their money to the poor, and kept all their father entrusted to them. They comforted children whose mother and father had died and widows in their time of need, and they were mothers and fathers to them, delivering them from the hands of those who wronged them, and they comforted them in all the troubles and sorrows that befell them. **3** They lived like this for five years. **4** After this, King Ziruaidan of the Chaldeans came and destroyed all their land, took the sons of Meqabyan captive, and destroyed all their villages. **5** He plundered all their wealth and took them back to their own country. They were idolaters who did not abide by the law and commandments of God but rather lived in all kinds of wickedness and sin, in fornication, blasphemy, and greed, and did not remember their Creator. **6** They do not obey any of the

2 MEQABYAN 5

1 The literal translation of 'children' is 'a child', as also in v. 2.

2 See #1.

3 For this verse, Lumpkin reads, "They lived for five years while they did thus."

4 In place of 'Ziruaidan', 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.

5 Selassie and Lumpkin have 'adultery' in place of 'fornication'.

6 The phrase, 'in the Torah', translates በአይት.

የኢትዮ-ንና ደመን በከተን አበላ መተተው የጠልትን እግዥአበራር የሚደውደዱን ሆነ ይበላለ እንደ በእረት ከተናወው ከው-ነትና ተእሮን ሆነ ሥራት የተቻወም::

7 ከናታቻው ማገዥን ያመጥቻው በሚገባም ይመጣቻው እግዥአበራርን ፈጠራቻቻው መጽሑፍናቻቻው እንደ ሆነ አያዥ-ቻቻው:: **8** አከሰታቻውንና ያባታቻውን ማስተት የእንደሸ እናታቻውን አግባተው ወደ ቁሣሪያ ወደ ከኩ ነገር ወደ ታጠፊትና ወደ ወመትም ይገኘለ እንደ በፍርድ ገብ ሥራት የተቻወም ከኩ ሥራንም ሆነ ይመራለ አከሰታቻቻውንና አገቶቻቻውንና ያገባለ ስጋም የተቻወም:: **9** መንገዶቻቻውም ሆነ መለማና ደጥ ነው ሥራቻቻው ታጠፊትና ወመት ነው:: **10** እነዚያ የመቻበለ ለቻቻ ማገኘው ሆነ ይጠበቁ ነበር አበላ የመቻውንና መታ ያደረገውን አይበለም ነበር በዘህ መጽሐፍ ያልተና ታጠፊቻቻ ተጠረጣቻቻና ወንጀለቻቻ ቁሣሪያና ታጠፊትን ፈጠራው የተመለ የሚሆነ ከዳተቻቻ የእረማውያን ለቻቻ የሚሠሩት በዘህ የሆነ ሥራቻው ከኩ ነውና የከለዳውያን ለቻቻ የሚሠሩትን ሥራ ሆነ አይሠሩም ነበር:: **11** ፈጠራቻቻው እግዥአበራር የሚደውዱ ሥራ ሆነ በነገቻው እንደ የለም:: **12** ደገመናም በእሌ ፍርር የሚባል ማጥታ

commandments written in the Torah, but they eat what is bitten by a wild animal, what is eaten with blood, and what is thrown into the fire, and everything that God does not like.

7 They do not know that God, who took them out of their mothers' wombs and fed them well, is their Creator and Saviour. **8** They marry their aunts and their father's wives and their stepmothers, and they give themselves over to greed and evil, to sin and fornication, and they have no power in the judgment, and they do all kinds of evil deeds. They marry their aunts and their sisters, and they have no law.

9 All their ways are darkness and gloom, and their works are sin and adultery. **10** But the sons of Meqabyan were careful in all their works, and they did not eat anything that was killed by a scavenger or was found already dead. They did not work all the works that the children of the Chaldaeans worked. Their many works were evil and not written in this book, works of sinners, doubters, criminals, and betrayers filled with robbery, sin, and paganism.

11 They are not able to do any of the works that their Creator, the LORD, loves. **12** They also worshipped an idol called Baal

7 For this verse, Lumpkin (following Selassie) reads, "They did not know JAH their Creator, who sent them forth from their mothers' wombs and fed them by what was due to them as their medicine."

8 Selassie and Lumpkin have 'adultery' in place of 'fornication'.

9 In place of 'darkness and gloom', Selassie has 'dark and slippery'.

10 The 2nd sentence here follows Lumpkin's translation.

11 For this verse, Lumpkin (following Selassie) reads, "All the works their Creator JAH loved were not there alongside them."

12 On 'Baal (of) Peor', see, e.g., Nb 25:5.

ያመልከ- ንበ ደንቅር ደዳ ስ.ምን እንደ ል.በደየቻው እንደ
እግዥአበሮ የታመት ንበ፡ የሰው እና የመራው ጥያት
ነው-ና በርና ወርቻን የሚያራ እንተረኞ የመራው ተንተኞና
እው-ቻት የፊለው የሰው እና መሬ ነው-ና የሚያየው-ም
የሚሰማው-ም እልነበረው-ም፡፡ ¹³ እይበላም እይጠባም፡፡
¹⁴ እይገልልም እያደንገም፡፡ ¹⁵ እይተከልም እይኞቻልም፡፡
¹⁶ በተተን እይገልም ወዳቻንም እይጠቻም፡፡
¹⁷ እያደኩይም እያከበርም፡፡ ¹⁸ ሰነድ-ቻ የሆነ የከለዳው-ያን
ስዋቻ ለማሳት ይጠቀት ይመናል እንደ እያቀመጥም ይችር
እይልም፡፡

Peor, who was deaf and dumb, and they believed it was a god and their creator. However, it is an idol made by human hands, the work of the silversmith and the goldsmith, the work of human hands, without breath or knowledge, which neither sees nor hears. ¹³ He neither eats nor drinks. ¹⁴ He neither kills nor saves. ¹⁵ It neither plants nor uproots. ¹⁶ He neither harms his enemy nor benefits his friend. ¹⁷ He neither despises nor respects. ¹⁸ He will not punish or forgive but will become a stumbling block to mislead the foolish Chaldaeans.

¹³ Lumpkin has, "It did not eat nor drink."

¹⁴ Lumpkin has, "It did not kill nor save."

¹⁵ Lumpkin has, "It did not plant nor uproot."

¹⁶ Lumpkin has, "It did not harm its enemy nor benefit its friend."

¹⁷ Lumpkin has, "It did not impoverish nor honour."

¹⁸ For 'stumbling block', Selassie and Lumpkin have 'hindrance'.

መቋበያን፡ ካልዕና ክ

¹ የእግዥአብኬር መለት ተብተኞች የሆነ ላኩዳይናን ለማያችች
የሚጋርኩና የአብተት ከሆናችች ገመ፡፡ ² መሥዋዕት
ይመዋለችው ነበር ወይተንም ያፈሰለችው ነበር፡፡ ³ እነዚውም
የሚጠለ የሚጠው ይመሰለው ነበር፡፡ ⁴ እየነጋዢ በትኩና
አዋችን ፍጥነትና ቤደርችንም ይሰጣችው ነበር ወቻ
ማችም መሥዋዕት ይመቀት ነበር ከዘመት ከረከበት
መሥዋዕትም ይበላ ነበር፡፡ ⁵ ለማያችች ይመው አንዳ
ዳግማዕናም ለለምት ለወቻን ያውናችው ግድ ይፈቻው ነበር
እንዳ እነዚው በቻ የሚያደርገት አልነበም፡፡

⁶ የመቋበሰን ለቻች ያማሩ እንዳ ሆነ ፍጠረዥው
እግዥአብኬርንም እንዳ ያመልከት ባጥቃው ገብ
መሥዋዕት እንዳመው ከዘመት ከተመለቻ መሥዋዕትም
እንዳበለ የማያችች ከሆናችችው አንዳ ወደፊ እለሁ
የከበሩ የመቋበሰ ለቻች ግን እምበ አደቻው፡፡ ⁷ ይበታችውን
ትእዛዣ ይጠበቃለና በት ለራንም በመሥራት ውንተዋልና
እግዥአብኬርንም ፍጠረዥው ይፈናቻልና እነዚውን እኩ

2 MEQABYAN 6

¹ The arrogant enemy of God, Ziruzaidan, appointed false priests to protect his idols. ² He would offer sacrifices to them and pour out the wine for them. ³ And it seemed to him that they were eating and drinking. ⁴ And he would give them sheep, cows, goats, and calves every morning, and he would offer sacrifices in the morning and in the evening, and he would eat from the unclean sacrifices. ⁵ And again, he threatened and forced other people that they might make sacrifices for his idols, yet it was not only they who did it.

⁶ And, when they saw that the sons of Meqabyan were beautiful and worshipped their Creator, God, the priests of the idols wanted to entice them into offering sacrifices and to eat from that abominable sacrifice; but these honourable sons of Meqabyan refused them. ⁷ And they were unable to persuade them; for, they kept their father's commandments, and they were steadfast in doing good works, and they feared the LORD completely. ⁸ And,

2 MEQABYAN 6

¹ On 'Ziruzaidan', see #5:4.

² Selassie and Lumpkin have 'grapes' in place of 'wine'.

³ The Amharic text does not have the words 'to him', here added for clarity.

⁴ For 'offer sacrifices', Selassie has 'sacrifice sacrifices'.

⁵ In place of 'threatened and forced', Lumpkin has 'disturbed and obligated'.

⁶ Lumpkin, following Selassie, has 'children' in place of 'sons' (twice in this verse).

⁷ For this verse, Lumpkin reads, "As they kept their father's command and firmed up in doing good deeds, and as they totally feared JAH, they failed to agree..." (the ellipsis is included in Lumpkin's translation).

⁸ Lumpkin has 'insulted' in place of 'cursed'.

ማስታ ተከናወው:: ⁸ የመጀቃው በከደደቃው በቀሚቃውም
ረከ:: ⁹ ለማጥቃቸው መሥዋዕቱንና መስገድን እምበ. እንዲስ
ለንጂዙ ለእናደደሪን ነገት::

¹⁰ ሰላለሁም ነገር ገንዘብ ተንቀባ እኩን ያመጣቃውም አንድ
እወወ እምጥተውም በፈተ አቆማቃው ለማጥቃ ገንዘብም
ለማጥቃቸው መሥዋዕት ማው አገኅው:: ¹¹ እነገቃውም ተናገሩ
በዘመኝም ነገር እንመለሰሉም ለረከሰ ለማጥቃቸውም
መሥዋዕት እንዋጥም አለት:: ¹² በበዚ ሥራ አሰራራቃው
በእግዥአብኬር እምነው ለደተናወውን አሰጠከተዋልኝ ነገር ወን
አልቻለቃውም::

¹³ እነት እንደደ በእናት ሌይ ማለቃው እነገቃውም
ስወነታቃውን ለእግዥአብኬር ሰጠ:: ¹⁴ ከምቱ በጋላ
ተነሱተው ለይፈቃቃውን መዘወ በንትነቱ ተኩን ተኩኝ ስለ
ለለት ተየት እስጥ ፈጻም ፈጻ:: ¹⁵ ገጽቁ እሽ በለኝ ምን
ተደርጋለችሁ የዘመኝም ሁሉ እደርጋ አንድ ለውነቱን በምት
አተውሰኝት አገኅው ፈጻመውም አስፈሩት::
¹⁶ እግዥአብኬር ፈጻወ እንደ ሆነ አስበ እያለ የሚገባውን
ሁሉ ነገት ከዘመኝም ከምትታበደበት መንግሥትሁ ስር
ከባትሁ ከፊያብለስ ጉሆ ወደ ገዢሙ እነት የሚያወርድሁ

then they bound them, cursed them and robbed them. ⁹ They told King Ziruzaidan that they refused to offer sacrifices to and worship the idols.

¹⁰ At this, the king was angry. He was sad and commanded that they might bring them; and they brought them and stood them before him. The king told them, "Offer a sacrifice to my idols."

¹¹ And they said, "We will not answer you in this matter and we will not sacrifice to your filthy idols." ¹² He frightened them with many words, yet he could not prevail over them; for, they were steadfast in their belief in God.

¹³ He threw them into the fire and they offered their bodies to God. ¹⁴ After they died, they stood up, drew their swords, and appeared to him at night while he was sleeping on his royal throne, and he was completely afraid. ¹⁵ He said, "My masters, please tell me what I should do. Do not take my body in death, so that I may do whatever you command me." ¹⁶ They told him all he needed to know, saying, "Remember that the LORD is your Creator. There is a God who will cast you down from your kingdom into Gehenna of fire with your father the devil. When

⁹ On 'Ziruzaidan', see #5:4.

¹⁰ After 'The king told them', Lumpkin (following Selassie) adds 'about his idols'.

¹¹ In place of 'filthy', Lumpkin has 'defiled'.

¹² Lumpkin ends, "had disciplined their reasoning, believing in JAH."

¹³ Compare this passage with that of 1Mq 4.

¹⁴ For 'royal throne', Lumpkin has 'lordship throne'; another reading is 'the throne of his glory'.

¹⁵ The Amharic text does not have the opening 'He said', here added for clarity.

¹⁶ In place of 'the LORD', Lumpkin has 'JAH'.

እግዢአብዕር እስ እንተን የበደልንህ በደል ስያዊር ፈጠራቻን
እግዢአብዕርን ስናመልከው እግዢአብዕርነቱንም በመፍራት
ስንሰባድለት በእሳት እንዳቻመልሽን በዘመና ፍኩህን ሁሉ
ተጨረሰለሁ፡ ¹⁷ እስ ሁሉን የፈጻሚ ነውና ምድርና ስማይን
ገዢርንም በመሰማዣ ያለውንም ሁሉ፡ ¹⁸ ሙሉቻና ተከራይም
ከዋከብትንም የፈጻሚ ነውና ሲተረቻቻንም ሁሉ የፈጻሚ እስ
እግዢአብዕር ነውና፡ ¹⁹ በምድርና በስማይ ያለብ ሌላ ፈጠራ
የለምና ሁሉን የሚቻል እስ ነውና የሚሳይውም የለምና፡
የሚገድል የሚያደን በመከራ የሚገኘ ይቻር የሚል እስ ነውና
እግዢአብዕርን በመፍራት ስንሰባድለት በእሳት
እንዳቻመልሽን በዘመና ፍኩህን ተጨረሰለሁ እስታ፡

²⁰ ምድርን ስማይን የሚገኘ እስ ነውና ከመፈጥኑ
የሚያመልጥ የለም፡ ²¹ ወገዢለኛ ከምትሆን ክንተ አብትሁ
ከይጣን ለተናቸውን ከመፈጥኑ እንዳንተ እስ ከዚቻለቻቻ
በዚር እስ ከፈጻወው ፍጥረት ከትእወዣ ወመ የለም እንተና
እነዚ ከህናቸውም ማጥቃቸውም እስከ ለለም ይረስ
መውጭ ወደ ለለባት ወደ ገዢም ባንድነት ተወርድለቻ፡፡
²² በቻ ክፍ ነገር ተደርግ አንዳ ይሽን ክፍ ሥራ ያስተማረሁ
መምርሱ ሲይጣን ነው እንዳ ይሽን የምታደርግ እንተ በቻ
አይደለሁምና ወደ ገዢም ባንድነት ተወርድለቻ፡፡ ²³ ልስዕን
እንዳ ፈጠራ እንዳ እግዢአብዕር ተደርጋለሁ እንዳ የፈጻሚ

we worship our God, our Savior, without any wrongdoing; and, when we worship him out of fear of his Godhead and bow down to him, you will complete all your punishment there, just as you burned us with fire. ¹⁷ He is the One who created all things, earth, sky and sea and all in them. ¹⁸ For, God created the moon, the sun, and the stars, and he is the Creator of all creation. ¹⁹ There is no other Creator besides him in the earth and in the heavens and he is the Almighty, and there is nothing that he cannot do." They said, "He is the one who kills, saves, and forgives. When we worship him out of fear of God, you will complete your punishment there, just as you burned us with fire.

²⁰ "There is no one who can escape his authority; for, he is the one who rules the heavens and the earth. ²¹ There is no one who has deviated from the command of his creation except you, the criminal and criminals like you, whose hearts your father Satan has hidden. And you and those priests and your idols will descend into Gehenna, from which there is no escape for eternity. ²² You will all descend into Gehenna together; for, you are not the only one who do this, but it is your teacher, Satan, who taught you this evil deed to do evil to us. ²³ You make yourself like the LORD, your

¹⁷ Another reading for 'sky' is 'heaven'.

¹⁸ For this verse, Lumpkin reads, "And He created the moon and sun and stars – and He who created all the creation is JAH."

¹⁹ Compare the end of this verse with the end of v. 16.

²⁰ Selassie and Lumpkin swap the order of clauses in this verse.

²¹ For 'hearts', Selassie and Lumpkin have 'reasoning'.

²² Many translators would use 'hell' in place of 'Gehenna'.

²³ In place of 'the LORD', Lumpkin has 'JAH' (twice in this verse).

አባት አበበኩን አለውቁ ክውልምና፡፡ ²⁴ አባት አበበኩን
እስከ የተሰኘው ደረሰ በማየትኩን በጀምሮ ሥር ተቋቦ የለሁ
በዚህ ዓለም ስለ ለራ ክውልም ትጠትኩን በደልሁ ወልደ
ይረዳርድ በግል፡፡

Creator, but you do not know the LORD, who created you. ²⁴ You will boast about your idols and the works of your hands until God condemns you. You will be judged for your sins and iniquities in this world.

²⁴ In place of 'condemns you', Lumpkin has 'makes you wretched'.

መቋብጥን፡ ካልዕስ ክ

1 የዕጻራቻ እግዢዢብርን ለማታወቁ እንዳንተ ለለ
ለማያቶችሁና ሻንተ ወያቶችሁ በስላላ ምንቅም ተይቶችሁ
በዘዴቻ ገዢ በማይረጋ የዕትን ተጠናቸ ሻንድ አገኅሁና
ቁለጻና አገኅም ለማትመበቁ ለናንተ ወያልህ፡ 2 ተንናኩና
ነፍስ ለለላቻው ከፌ ካርር የደረሰባቻውን ተበቅለው ለማያጠቁ
በት ካርር የደረሰባቻውም በት ካርር ለማያደርጉ ለማያቶችሁ
እንደ ፈጣራቻ እንደ እግዢዢብር ለማታወቁላቻው
ለከህናቶች ሆኖ ሻንተ እስከ ለለለም ያረሰ ከዚ መውጫ
የገኅሁና፡ 3 ለናንተ የሚታዘዘዋችሁ አጋንጻቻና
ማጥቻቻናን የሚያገለገለ ከህናቻም ወደ ገንዘመ እናት
ያወርዳቻሁ ሻንድ እንዳንተ ያለ የበነዕች ለበና ለማሳት
አድራሻው ለይጣን የሚኖርባቻው የስው እና ለሆነ ፍቻውና
ለማታወቁላቻው ለናንተ ወያሳቻሁ፡ 4 የሚረበቻ እንደለለ
አታወቁምና ተበደገለቻሁ ተበታገቻሁ፡ 5 እነገቶው
የገንዘሩት ጥሩ ደግሞዎች ካና የለባቻውምና ከናንተስ ጥግባ
ለጥናቻሁ እግዢዢብር የዕጻራቻው እንሰሳት ወጪ ተና
አውራወቻም ይሻላለ፡ 6 እናንተ ግን ጥታቻሁ እስከ ለለለም
የረሰ መውጫ በለለበት በገንዘሩ እናት ፍኖ ተቀበላላቻሁና
እንሰሳት ይሻላለ፡ 7 ይሻንን ተናገረው ፍኖ ከስተ

2 MEQABYAN 7

1 “Woe to you, who do not know the God who created you; for, your idols who are like you, and for you who do not keep his word and his law; for, at the time when you will be seized and grieved in Sheol, and you will regret it, having gained nothing from them. 2 There is no escape from it forever for you, for the priests who sacrifice to them like to God your Creator, to idols that have no breath of soul, who won’t avenge nor destroy him who did an evil thing to them, nor do a good thing for him who did a good thing for them. 3 Woe to you who sacrifice to them; for, they are the work of man’s hands where Satan lives – lodging there to mislead lazy ones’ hearts like you, so that he might bring you down to Gehenna of Fire – and the priests who serve demons commanded by you and your idols. 4 You will sin and go astray, as you do not know that nothing will benefit you. 5 Dogs and wild animals, which the LORD made to food for you, are better than you because, for them, there is no judgement after death. 6 Animals are better off because you will die and be punished in the Gehenna of Fire, from which there is no escape, forever.” 7 Having said this, they went away and hid themselves from him.

2 MEQABYAN 7

1 The translation of this verse is very uncertain.

2 The online translator tools have great difficulty with this verse, the last part of which loosely follows Lumpkin.

3 The Amharic text of this verse is quite obscure and the translation, loosely following Lumpkin, is very uncertain.

4 For ‘sin and go astray’, Lumpkin has ‘wrong and err’.

5 The translation of the end of this verse is uncertain but the meaning seems clear enough.

6 Another reading for ‘the Gehenna of Fire’ is ‘hellfire’.

7 On ‘Ziruzaidan’, see #5:4.

ተመወች፡ የ የኋዳደኛን ገን በዚ ፍርማት ተይሃ ስንቀበች
እኔና እስከኋም ደረሰና ፍርማት እልተወመም፡
⁸ ይቀበሩታው በንድ ወደልና ከዚህ በንድ የኋድችን ፍሰ ወደ
ጠለበት በታ ሂደ ፍሰታውን እንዳደኑ እግዢአብዕር
መሻቻቻልና ነገር ገን አጥቻው፡፡

But Ziruzaidan was seized with a great fear and trembled all night, and the fear did not leave him until the morning.⁸ He wanted to bury them, so he went to the place where the bodies of the righteous were thrown and God hid them so that he would not touch their bodies, but he lost them.

⁸ For this verse, here using a translation based on the output of several online tools, Lumpkin – following Selassie – reads, “*But that Tseerutsaydan lodged when he trembled - seized by a firm fright - and fright did not quit him until it dawned.*”

መቁጥሪ፡ ካልዕ፡ ተ

1 በልቦና ተንከልና በትዕብትም ተንቶ የረ:: **2** በመንግሥቱም ደንኩል እንዳያው በረት ይኩ ተብልናና በተረያው ያለ የእሳዕባ እንደቻን ካለ:: **3** በከኩትና በንግድናው ሁሉ ስውንም በማውከል ተንቶ ይኖራል::

4 ቁድጥም የተናገኘውን ፍጤም ያጠናል የሰውንም ገንዘብ ይቦላል:: **5** ከሂደ ልቦናውን እንዳበና እንደ አብቱ እንደ የያብሎስ ለከኩት የተጋ ነውና የቀረውንም በማረዋቱ ያጠናል:: **6** ዘመኑ እንደ ስማይ ዘመኑ ሆነ ይለል እንደ ፍጤርው እንደ ሆነ እንደ ሆነ እግዥአብኬርን እያውቁውም::

7 በልቦናውም በአይ ከስ እንደገኘ ያስባል:: **8** በታይል ይነሳል በንገድ ባብሎን ዕጣ ስኖም በመቆዳንያ ስልፍ ይጀመራል ከስማርያም ምግባን ይቀበላል ከስማርያም እና መንገን ይሰጣቸል:: **9** በዘላጥ አውራጅ ይሰናራል እስከ ሰላም ይደርሳል በአካይም ገብር ይጥላል እስከ ፍሳሽ ባክርም ይረስ ከሂደ ልቦናውን ከፍ ከፍ ይደርጋል ተመልሬም እስከ አንድኩ ባክር ይረስ መልካምቻን ይልካል::

2 MEQABYAN 8

1 He was steadfast in his heart, in deceit and arrogance. **2** And in the kingdom, as Daniel saw, it was said to be strong like iron, so he went about the nations around it. **3** He persisted in all his evil and foolishness, and in disturbing people.

4 He completely destroyed what I said before and consumed human wealth. **5** And the enemy hardened his heart, and he destroyed the rest with his army; for, he is devoted to evil, like his father the devil. **6** He said, "My days are like the days of heaven," but he does not recognize God as the Creator. **7** In his heart, he thinks that the sun will be found from him. **8** He will rise up with power, he will camp in the land of Zebulun, he will begin his campaign in Macedonia, he will receive his food from Samaria, he will be given a gift from the hand of Samaria. **9** He will settle in the land of the nomads and will reach as far as Sidon. He will impose taxes on Achaia, and he will exalt his heart as far as the Red Sea. He will return and send messengers as far as the Indian Sea.

2 MEQABYAN 8

1 Lumpkin has 'malice' in place of 'deceit'.

2 It is unclear which of Daniel's visions is referred to, here.

3 In place of 'foolishness', Lumpkin has 'laziness'.

4 Selassie and Lumpkin have 'money' in place of 'wealth'.

5 For 'hardened his heart', Lumpkin has 'firmed up his collar of reasoning'.

6 For the king's speech, here, Lumpkin (following Selassie) reads, "My era became like unto the Sun era."

7 Lumpkin has 'reasoning' in place of 'heart'.

8 The significance of 'Zebulun' being singled out here is not clear.

9 For 'the Red Sea', Lumpkin has 'the flowing sea'.

10 አንድዢሮም ከሚደ ለቦናውን እስከ ለማድ ይረስ ከፍ ከፍ
የደርጋል፡፡ 11 በመታበሬ በከናት የንቅ ይኖራል አንድ
ሸሎን ማዋረድ የለውም፡፡ 12 ነናናውም ወደ መለማና ወደ
ደጥ ወደ ወንጀልና ወደ መታበሬም ይኖ ወደ ማቅረብና ወደ
መከራም ነው፡፡ 13 ለራውም ሆሉ አግዥአብዕር የሚጠቁው
ነው የቀማሪና የከናት የጋጌት መምህር የደብዳቤ
አንድስተማረው የደርጋል እናቱና አብቱ የምቻበትን ላይ
የሰጠኑል ለደታም አይደረገም፡፡

14 የእሳካብንም ንገታት በሥልጣት ይል ንሮ
እጠቅቸው፡፡ 15 የጠላቶች አለቆቸንም ገዢ በዘዢ አስካብንም
ገዢ እናደ ወደደም አስገበራቸው፡፡ 16 በደመኑም አልተውም
ከተርለስ ባኩር ይምር እስከ አያርብ ባኩር ይረስ
የልነቶቁውም ስው የለም፡፡ 17 ለጠዋት ይሰጣል ነበር መቶ
የደረሰውን ደመን ስያፍ ጥር የቀረበው ለጠዋቶችም
የተወቁውን ይበላ ነበር ለራው ሆሉ ያለ ፍርድ ነው እናድ
ፍርድ ለውም ከሥልጣት በታች ያለ አስካብን የሚያስደንግነት
ሁኔታ እናደ ወደደ ጥበኛን የስገበራቸው ነበር፡፡ 18 በራቱ
የወደደውን ሆሉ የደርጋልና በራቱ አግዥአብዕርን መፍራት
የለም በፈጻሚው በእግዥአብዕርም ፈት በተገኘበ ይኖራል፡፡

10 And, likewise, he lifted up his heart to the heavens. 11 He did not humble himself but he remained steadfast in evil and in arrogance. 12 And his path leads to darkness and to misery, to crime and to pride, to bloodshed and to suffering. 13 And all his works are hateful to God. He does as the devil, the teacher of greed and open sin, teaches him. He cries out for the child whose mother and father are dead, and he has no pity on the poor person.

14 And he defeated and destroyed the kings of the nations with his power. 15 He subdued the princes of his enemies, and he subdued many nations, and he taxed them as he pleased. 16 Even when destroyed it, he did not stop. From the sea of Tarshish to the sea of Jericho, there was no person whom he did not plunder. 17 He worshiped idols, he killed the dead with the sword, he ate what was sacrificed to idols, and all his deeds were without judgement; he imposed taxes on those under his power, because he was such a terror to the nations under his power. 18 There is no fear of God before him; for, he does whatever was pleasing in his own eyes, and he lives in deceit before God who made him.

¹⁰ For 'his heart', Lumpkin has 'his collar of reasoning'.

¹¹ Another reading for 'he did not humble himself' could be 'he was not ashamed of himself'.

¹² For 'misery', Lumpkin has 'slipperiness'.

¹³ In place of 'greed', Lumpkin has 'robbery'.

¹⁴ For this verse, Lumpkin reads, "And he defeated and destroyed peoples' kings by his authority."

¹⁵ Lumpkin and Selassie have 'chiefs' in place of 'princes'.

¹⁶ The 'it' of the 1st sentence refers to any of the lands he conquered.

¹⁷ Selassie has 'authority' in place of 'power'.

¹⁸ For 'in his own eyes', Lumpkin has 'before him'.

19 እንደ ሂጻዎች አለደረገውም ተቁጥቶም በያዘው ገዢ
በበንኩረው ለይ ክፍ ንጋን እንዳደረገ እግዥአብከርም
ፍናውን ይከፍለዋል፡፡ **20** እግዥአብከር ከዚህ ዓለም ስም
አጠረፈቻውን አጠሩ ሆንድ በተሳሳይ የማናና ታጠፊቻች
ስምቶን እኔ ተስቃው አጠሩቻዋሉሁ በልልና ከስ አስቀድሞ
የነበሩ ስምቶን እንዳጠሩቻው በሚያጠሩበት ገዢ ተስቃው
ያጠሩዋል፡፡

21 ክፍ ስምቶም ክፍ ንጋን እንዳደረገ ፍናውን ይቀበላለ፡፡
22 በት ሥራ የሚሆኑ ስምቶን ጥን ከእግዥአብከር ስሜ በት
ሥራ ተከተለቻዋሉች፡፡ **23** አ.ያሳ አምስቱ የከነናን ነገሮታትን
ገንዘት ቅን በዋጥ እንዳጠሩቻው ማረቃቻቻቻውንም
ያጠሩቻው ሆንድ በጽሎቱ ተከይን በገባየን እንዳቆሙ
የእውቅና የከናዣንን የራርሱዣና የከጠዣን
የእ.የተስዣንንም ማረቃት እስከያጠሩቻው ይረስ ተከይ
በሰማይ መከከል ቅጂልና ብንድ ገዢ ሁሉት እልፎ ያህል
ስምቶ እንደ ገደለ እነታቻውንም እንደ ገደለቻው እገር
ከንገትም አድርት እንዳሆቻቻው በዋጥም በመር እንደ
ገደለቻው ይጠየቻም እንደ ገመመቻው፡፡ **24** በክፍ ሥራቻው
እግዥአብከርን የሚያሳይት ስምቶን ሁሉ እንዳዘህ ያለ
መከራ ያገኅቻዋል፡፡

19 He did not act like his Creator wanted him to and, when he was angry and seized and restrained him, God repaid him accordingly for what he did to his neighbour. **20** God said, “And I will take vengeance on the wicked man, who does not dwell in my commandment, to destroy his name from this world, just as I have destroyed those who went before him.”

21 Evil people will receive the punishment according to their evil deeds. **22** But being commanded from the LORD – good work shall follow persons who have done good work. **23** For, just as Joshua destroyed the five kings of Canaan in a cave in one day, and set the sun in Gibeon with his prayer to destroy their armies, and the sun stood still in the midst of heaven, until he destroyed the armies of the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites; and just like he killed around twenty thousand persons at one time – and just like unto he killed them – and just like he bound them making foot from neck – and just like he killed them in a cave by spear – and just like unto he fitted a stone upon them ... **24** Such suffering will befall all those who grieve God with their evil deeds.

¹⁹ The translation of this verse is somewhat uncertain.

²⁰ The translation of this verse is somewhat uncertain.

²¹ Selassie and Lumpkin have ‘hardship’ in place of ‘punishment’.

²² The translation of this verse loosely follows that of Lumpkin.

²³ The names, ‘Amorites’ and ‘Hivites’ are conjectural, following Lumpkin.

²⁴ Selassie and Lumpkin have ‘sadden’ in place of ‘grieve’.

መቋብያን፡ ካልዕስ ቅ

¹ እግዢዢ አበበር ያደደሉ ይከማ ስው ሆኖ ለምን ተከራለሁ
ኩል ስው ሆነ የምትታይ አንተ ነት መሬት አመድ ነው
በመቋብያም ልጋመሆ ተል ተሆናለሁ፡ ² የንተ መምህር
እባታችን አካምን ስላሳት የስውን ሆኖ ትጠት ተካ ወደ
ሬ የሚመልስ የይበለስ ነውና የማመድናው ስላል
ታገኝሸላቻ ያንተገም ትጠት የሚያሩ ስዋችን
ታገኝቻዋለቻ፡ ³ ክሣል ለበናውን በማግኘትና ልቦን
በማከራት ልማርው ለረጋገዙ ለእናም መስገድን እምበ
እንዳለ፡ ⁴ እንተም መምርሱ የይበለስ እንዳደረገ ለፈጥሩ
ለእግዢዢ አበበር መስገድ እምበ በለያልና፡ ⁵ ልማርያችው
እግዢዢ አበበርን በእምልከ የማያውቀት የቀድመ አባቶችሁ
ውደ ገንዘም እንዳሂሳ እንተም ወደ ገንዘም ተሂዳለሁ፡ ⁶ በዚህ
ዓለም ስለ ማኑት ስለ ክፍ ሥራችው ተበቅላ እንዳጠኑችው
ውደ ገንዘምም እንደ ወረዳ፡ ⁷ እንተም እንዳነገችው ወደ
ገንዘም ተወርዶለሁ፡ ⁸ ቅዱውን አነስተኛልና በምስተም
መንግሥታት ለይ ሥልጣን ይሰጣ እግዢዢ አበበርንም
ማዋላ ተል በለያልና ከእግዢዢ አበበር ሥልጣን የምታመልጥ

2 MEQABYAN 9

¹ You are not God, O weak man, why are you proud? Today you appear as a man, tomorrow you will be ashes on the ground and worms in the grave. ² For, your teacher is the devil, who corrupted our father Adam and brought all the punishments for the sins of mankind back to himself. And Sheol will find you again, and she will find the people who work your sins. ³ For, he refused to bow down to Adam, whom the Creator had created, by hardening his heart and making himself proud. ⁴ And you, also, have refused to worship your Creator, God, just as the devil did. ⁵ You will go down to Gehenna, just like your fathers, who did not know God their Creator, went down to Gehenna. ⁶ How they were destroyed by the evil deeds they did in this world and how they descended into Gehenna. ⁷ And you will also descend into Gehenna juts like they did. ⁸ As you have aroused his anger, and as you have neglected to worship the LORD, who gave you authority over the five kingdoms, does it seem to you that you will escape from the authority of the LORD?

2 MEQABYAN 9

¹ In place of 'on the ground', Lumpkin has 'of the earth'.

² The pronoun, 'she', most probably refers to 'Sheol'.

³ At the end of this verse, Lumpkin adds an ellipsis, suggesting some missing text.

⁴ The translation of the opening part of this verse is uncertain.

⁵ Many translators read 'hell' in place of 'Gehenna'.

⁶ Throughout this section, Lumpkin has 'Gehinnom' in place of 'Gehenna'.

⁷ The translation of this verse is based on Selassie; the online tools struggle to make sense of the Amharic.

⁸ The meaning of this verse, where our translation loosely follows that of Lumpkin, is not entirely clear.

ይመስልጋን፡ ۹ ሂቻናን ታደርግ እንደሁ አቶደርግም እንደሁ መረመራህ በዚህ ዓለም በት ሥራ በተወራ ማን እግዥኤብኬር ሥራህን ሁሉ የከናወንጋግል በጀሃም የየዘኝውን ሥራ ሁሉ የከናወንጋግል ይበርከልግል ተንተ መላቶችሁንና የለት መላቶችሁንም ያስገልግል፡፡

10 በመግባትኩና በመውጥኩና ከባከርይሁ በተወለድ ለጀሃም በመንጋዢችና በድልቦችሁም እጀሃንም ባኖርከባት ሥራ ሁሉ በልብሃም ባስተካው ሁሉ ይለ ይልግል እንደሁ ታደርግ እንደ ተሠራ ተተክል ታደርሰም እንደ ከእግዥኤብኬር እንደ ሥልጣን ተሰጥቶባልና ሁሉ ይቻዘዘልግል፡፡ 11 ንር የን የእግዥኤብኬር ቅል ባትሰማ በአገኘም ወንተሁ ባትሰር የእግዥኤብኬር ፊርማ እወነት ነውና ካንተ አስቀድሞ እንደ ነበሩ በሚገባ እግዥኤብኬርንም እንደማያመልከተት በቀና ከተም ወንተው እንዳለመት ወጪወለችች ከእግዥኤብኬር ሥልጣን የምታመልጥበት የለም፡፡

12 ሁሉ በራቱ ፊርማ የተገለጠ ነው እንዲ ከራቱ የሚያውር የለም፡፡ 13 የነገሥታችን ሥልጣን የሚይዝ የጋዥለችችንም ተኋን የሚገለበት እስ ነው፡፡ 14 የተዋረድኩን ከፍ ከፍ የሚያደርግ የውዳቀትንም የሚያነማ እስ ነው፡፡ 15 የታወሩትን የሚፈልጉ የጥቅትንም የሚያስነማ እስ ነው የይቀርታ መል ከስ

9 You do not behave according to his will, thus, he has judged you; but if you do good works in this world, the LORD will accomplish all your work for you; and he will accomplish and bless all the work you seized in your hand for you, and he will subject your enemies of old and your enemies of today to you.

10 You shall be blessed in your coming in and in your going out, in your offspring born of your nature, in your flocks and your herds, and in all the work that you put your hand to, and in all that you have conceived in your heart. For, so has God given you the power to do, to build, to plant, and to tear down; and all things shall be obeyed. 11 But, if you do not listen to the word of God and do not abide by the law, then you will not escape the power of God, just as the sinners who went before you did not worship God properly and did not abide by the law, did not believe; for, the judgment of God is true.

12 Everything is completely revealed before him, and nothing is hidden from his sight. 13 He is the one who seizes the power of kings and overthrows the thrones of the powerful. 14 He is the one who exalts the humble and raises those who fall. 15 He is the one who frees the captives and raises the dead. With him is the

⁹ Selassie and Lumpkin have 'examined' in place of 'judged'.

¹⁰ In place of 'the power', Selassie and Lumpkin have 'authority'.

¹¹ Selassie and Lumpkin have 'criminals' in place of 'sinners'.

¹² For this verse, Lumpkin reads, "All is totally revealed before Him – yet there is nothing hidden from before Him."

¹³ Selassie and Lumpkin have 'authority' in place of 'power'.

¹⁴ For 'humble', Lumpkin has 'debased'.

¹⁵ In place of 'forgiveness' Selassie and Lumpkin have 'pardon'.

ዘንድ ይገኘልና ለጋቻው የፈረሰ የበሰበበ እንደ ትበያም የሆኑ ስምትን በወደደረሰ ገዢ የሰነድቸዋል፡፡ ¹⁶ አሳሳቸው-ቻለና ክፍ ለሆኑ የሆኑ ስምትንም አስተዋጥ ፈርድ ወደ ገዢ ይመለክቸዋል፡፡

¹⁷ እንደቻው የእግዥአብዕርን ለሆኑን ስትን ያፈርሰ ትቻውና በዘጋጀ ዓለምም ለቻቸውን ያጠኑል፡፡

¹⁸ ከጠጋተቻቸት ስምት ለሆኑ የደጋገት ስምት ለሆኑ ቅንቃ ነውና ተጋተቻቸት ስምት በደጋገት ስምት ለሆኑ ምክር ይኖሩ በንድ አይወቅም፡፡ ¹⁹ ስሜው ከምድር የፈቀት እንደ ሆነ እንደዘረዘሩ የደጋገት ስምት ለሆኑ ከጠጋተቻቸት ስምት ለሆኑ የደጋገት ስምት ለሆኑ ነው፡፡

²⁰ የጠጋተቻቸት ስምት ለሆኑ ጉን የቀሚያና የጠጋተ ይገመትና የበደል የሰነድ የከፊት ለሆኑ ነው በበደል መሰከርና የሰውን ገንዘብ መቀማት ነው፡፡ ²¹ የሰውን ደም ወደ ማፍሰስ ልጥና መከዳ ነው ወደማይጠቅም ተኩተም መከዳ ነው እናት አብቱ የምተበት ለቻቸም ማስለቀስ ነው ደምና ቅቶ ያደረሰውን መባላት ነው የገመልና የፈጸም ለሆኑ መብላት ነው ስትነፃ በደጋገት ስትና ወደ አራሻ ስትም መሸፈ ነው፡፡

²² ይህ ሁሉ የጠጋተቻቸት ስምት ለሆኑ ነው የሰኑት የተዘረጋቸት ገኝና የምትሆን አለለም ተንተ ወደ ማናር ወደ

dew of forgiveness. He raises those whose flesh is decayed and rotten like dust when he chooses. ¹⁶ He will also raise up those who have grieved him and done evil deeds, judge them, and take them to Gehenna.

¹⁷ They are the ones who demolished God's work and law, and he will destroy their children in this world. ¹⁸ Sinners do not want to live in the counsel of good men; for, the works of the righteous are more difficult than the works of sinners. ¹⁹ As the heavens are far from the earth, so the works of the righteous are far from the works of wicked people. ²⁰ But the work of the wicked is the work of greed, fornication, and transgression, covetousness, and treachery, bearing witness to iniquity, and extorting people's money. ²¹ It is to rush to shed the blood of a man, to commit harmful acts of no benefit, to make a child cry when his mother and father are dead, to eat blood and the flesh of a dead animal, to eat the flesh of camels and the flesh of boars, to approach a woman who is not yet clean and is bleeding, and to approach a newborn.

²² All this is the work of sinful people, a wide, wide path, a trap of Satan that leads to hardships in Gehenna for

¹⁶ Many prefer to read 'hell' in place of 'Gehenna'.

¹⁷ Other readings for 'demolished' are 'transgressed' and 'destroyed'.

¹⁸ Lumpkin has 'kind persons' in place of 'good men'

¹⁹ This verse presents a very poetic proverb.

²⁰ For 'fornication', Lumpkin has 'adultery'.

²¹ Lumpkin ends, "and toward a daughter in childbirth."

²² Both 'Gehenna' and 'Sheol' are sometimes translated as 'hell'.

ገኔምና ወደ ለአል የምትወስድ የሰይጣን ወጥመድ ፍት፡፡
23 ፍጊማ ጠባበት የምትሆን የጽድቃን ገኩና ግን ወደ ደንብነት
ወደ የዋህነትና ወደ ተከተልም ወደ አንድነትና ወደ ቅቅርም
ወደ ወለታና ወደ ወምም ወደ ሥርም ገልፏና ከማይወጥም
ሰይና ገዢ የቁረጠወንና መተ ያደረወን ከመብላት ወደ
ጥልማሳ ማስተ ከመሃድና ከዘመትም ወደ መጠበቅ
የምትወስድ ፍት፡፡ **24** በጠቅምች ለምች ይሞን ሆነ
የደርጋለና በከባ ከልታወዢ የሚያደረና መብላን ከመብላትና
ከተጠላ ሥራ ሆነ እግዢአብዕር ከማይወደወም ሥራ ሆነ
ይጠበቅለ፡፡ **25** ይጋግ ለምች እግዢአብዕር ከማይወደወም
ሆራ ሆነ ይጠበቅለ፡፡ **26** ይመከታቻ ከመከራቻወም ሆነ
እንደ እኩራ ገንዘብ ይጠበቅቻቸል፡፡ **27** ሥርዓቱንና ስነን
የሚወደወንም ሆነ ይጠበቅለና በጠቅምች ለምችን ግን
ሰይጣን ይጠበቅቻቸል፡፡

eternity and to Sheol. **23** But the path of the righteous, which is extremely narrow, leads to safety, to meekness and to humility, to unity and to love, to prayer and to fasting, to purity of body, to abstaining from what is cut off by the useless sword, and from eating what is found dead, and from going to a young man's wife, and from fornication. **24** For, sinful people do all this and, if they do not obey the law, they are not protected from eating unclean food and from all detestable deeds and from all the works that God does not like. **25** As for the good people – they avoid all the things that God does not like. **26** He loves them and shall protect them from all their troubles like entrusted money. **27** They keep the law and the statutes, and everything that he loves; but the wicked are ruled by Satan.

23 The literal translation of 'extremely narrow' is 'narrow and narrow'.

24 The translation of this verse is very uncertain.

25 In place of 'avoid', Lumpkin has 'turn away from'.

26 The exact nuance of the phrase, 'like entrusted money', is not clear.

27 Lumpkin has 'sinners' in place of 'the wicked'.

መቻብያን፡ ካልዕ፡ ፪

፧ የፋጋዬቻን እስከ ሁጻም ደረሰ የጠብቻቻን እግዥአብዕርን ፍሩት እንደ እናንተ መኅንንቱና ነገሮችቱ በስዕማን ታደና አተሂደ፡ **፨** ሁሉን በሚገኘ በእግዥአብዕር ከገና ተእዛዝ ብንታቻ ነሩ እንደ በስዕማን ታደና አተሂደ፡ **፩** የእስራኬል ላቻቻ የከመዋንና የከናወንና የፋጋዬቻንና እናር ይውርስ ነንደ ወደ አማለቁ በመጠ ገዢ የሰይር ላቻቻ በእለምና፡ **፪** እንተ የረገምኩው የተረገሙ የመረቻቻውም የተመረቻ ነውና ተረገምልና ነንደ ለገመሱ ታጠኑልና ነንደ እናም የሚያከበርሁን በዚ በርና ወርቁ እስተሆነሁ በለጥልና በስዕማን መንገድ አተሂደ፡ **፫** በለዓምም የተንቀሳዣን ወጪ አለቻቻ አድርጉ መተኋላና የሰይር ላቻቻ ባለቅም የእስራኬል ላቻቻ የሰራናበት በቻ አሳይቻቻ፡ **፬** ሚርቱን አድርጉባና መሥዋቻቻንም ማውቻልና ክስቦት አዋቻቻና በትቻን እርዳልና የእስራኬልንም ላቻቻ ደግሞ የጠኑ ነንደ ወደልና፡ **፭** እርማማንና ወደ ምርቻት መለሰት እንደ እግዥአብዕር ግን በቻለ ይረገማቻው ነንደ እልወደደምና በስዕማን መንገድ አተሂደ፡ **፮** እንተ

2 MEQABYAN 10

፧ Do not walk in the way of Satan, you princes and kings, but fear the LORD, who has created you and has preserved you to this day. **፨** Do not follow the path of Satan but abide in the laws and commandments of the Almighty God. **፩** When the children of Israel came to Amalek to possess the land of the Hittites, the Canaanites, and the Perizzites, Balak the son of Zippor spoke to the people of the world. **፪** Do not be deceived by the path of Satan; for, he said, "I will give you much silver and gold that honour you; and who you curse is cursed and who you bless is blessed." **፫** And Balaam came to collect the payment for his divination, and Balak the son of Zippor showed him the place where the children of Israel encamped.

፬ For, he has made his vow, and he has offered his sacrifice, and he has slaughtered the fatted cattle and sheep; and he also delights in destroying the children of Israel. **፭** Do not follow the path of Satan; for, God did not want to curse them with his word, but rather to turn the curse into a blessing. **፮** "You

2 MEQABYAN 10

- 1 Selassie and Lumpkin have 'nobles' in place of 'princes'.
- 2 In place of 'Almighty God', Lumpkin has 'JAH Who rules all'.
- 3 Lumpkin has an ellipsis in place of 'spoke to the people of the world'; the Amharic text appears to read just 'was in the world'.
- 4 Presumably, it is Balak who is speaking here.
- 5 For 'divination', Lumpkin has 'sorcery'.
- 6 In place of 'made his vow', Lumpkin has 'done his pessimism'.
- 7 The author repeats (again) the opening warning.
- 8 Again, it is probably Balak speaking here.

እግዢአብዕር የመረጋገጥ ወገን ካኅ ከሰማያ የሚመጣ
የእግዢአብዕር ማደረግ ካኅ የሚረገገሙ ስወቻ የተረገጋሙ
ይህን የሚመርቁሁም የተመረቁ ይህን አለ፡፡ ⁹ በራቱ
በመረቁቁዎ ገዢ ከዘህ በቋላ የበደር ለቋ ባለቅ አዘነ
ፈጻምም ተቁጥ ይረጋግጣቁዎም በንድ አዘዣ፡ እግዢአብዕር
የመረቁዎ ወገን ወደዘህ አገር መተቋልና በለዓምም
እግዢአብዕር የመረቁቁዎ እስራኤልን እኔ አልረጋግጣም
አለው፡፡

¹⁰ የበደር ለቋ ባለቅም በለዓምን እኔስ ተረጋግጧልኝ በንድ
ወደቋ ንበር በራቱ መረቁቁቁዎ እንዲ አንተ ገን
አልረጋግጣቁዎ ለግመህልኝ አንተ ስጋኝ በተለኝ እኔስ በተ
መል በርና ወርቅ በስጠሁም ንበር አንተ ገን ልጋመህ
መረቁቁቁዎ ለኋዕስ በት ነገር አለደረግህም እኔም አንተ በት
ነገር አለደርግም አለው፡፡ ¹¹ በለዓም እግዢአብዕር ባንዲበት
ተናገር ያለኝን እስት አናገራለሁ እንዲ እኔስ የእግዢአብዕርናን
ነገር ተል በየ መደኑፈር አልቻልም፡፡ ¹² የተመረቁ ወገንን
እንዲልረግም ገንዘበን በወደ እግዢአብዕር ይቻማኝልና እኔስ
ከነፍስ ገንዘበን አልወደም አለ፡፡ ¹³ እግዢአብዕር
አባታቁዎ ያልቀበን የሚመርቁሁ ስወቻ ተመረቁ ይህን
የሚረገገሙም ስወቻ የተረገጋሙ ይህን በለቋልና የተመረቁ
ያለቅበን እንዲልረግም እኔም ከነፍስ ገንዘበን አልወደም አለ
የሚመርቁሁም የተመረቁ ነው፡፡ ¹⁴ ያለ ፍርድም የሚረገግምህ

are God's chosen people, the dwelling place of God who comes from heaven. Cursed are those who curse you, and blessed are those who bless you," he said ⁹ After this, when Balak the son of Zippor blessed them before him, he was grieved, and was utterly angry, and commanded him to curse them. And Balaam said to him, "I will not curse Israel, whom the LORD has blessed; for the people whom the LORD has blessed have come into this land."

¹⁰ And Balak the son of Zippor said to Balaam, "I would love that you would curse me and that you would not curse them, but you have never blessed them in front of my face; if you had said to me, "Give me," I would have given you a house full of silver and gold; but you have utterly cursed them, you have done me no good, and I will do you no good." ¹¹ Balaam said, "I will speak what the LORD tells me to say; but I cannot dare to ignore the word of the LORD." ¹² He said, "I do not love money more than (*I love*) soul; for, if I love money, God will be angry with me, lest I curse a blessed people." ¹³ God said to their father Jacob, "Blessed are those who bless you, and cursed are those who curse you." He said, "I will not curse Jacob, the blessed one, nor will I desire wealth from my life." Blessed is he who blesses you ... ¹⁴ And he said, "Cursed is he

⁹ The conversation here is between Balak and Balaam.

¹⁰ Lumpkin has 'blessed' in place of 'cursed' in the latter part of this verse.

¹¹ For 'the word of the LORD', Lumpkin has 'JAH thing'.

¹² In place of 'people', Lumpkin has 'kindred'.

¹³ The ellipsis at the end of this verse (suggesting some missing text) follows Lumpkin.

¹⁴ For 'without judgement', Lumpkin has 'unjustly'.

ስዕስ የተረገመ ነው በለምሳና እግዥአብዕር አንተን ይመደህ
በንድ ገዢናህንና ሥራህን አከናወግ፡፡ ¹⁵ እግዥአብዕርም
በጀትአቻቻው እንዲሳዘተት እስጥ ተል እንዲሳቻው
እንደቀደሙ ለምቻም አትሁን በጥሩት ወሆም ያጠኑቻው
አሉ፡፡ ¹⁶ በጠላቻቻውም እኩ ያጠኑቻው አሉ መከራ
ያዥናባቻው ክፍጥቻ ለምቻ የሆነ መለያቻን አጥጥ
በጠላቻቻው እኩ ያጠኑቻው አሉ ቤቶቻቻውንም
ከከሁናቶቻቻውና በንዑያቶቻቻው ሆኖ ማረከቻው፡፡ ¹⁷ ወደ
ማያወቻት ወደ ባድጋም አገር አደረሰቻው ልጋመው
ማረከቻው ከበቶቻቻውንም አርፈባቻው አገልቻውንም
አጠኑ፡፡ ¹⁸ የከበቻ አገር አያኔስለምን አጥረንና ቅጥረን
እፍርሰዋልና አያኔስለምንም እኩ እርሻ አደረሰቻ፡፡

¹⁹ ከሆናቻም ተማሪዎ ስትም ፈረሰ አርበቻቻም በወር
ተወግተው ወደቀ፡፡ ²⁰ ባልቻቻቻም ተማሪዎ ተማርከዋልና
ለፈሳቻው አለቀስ እኩ ለምቻ ለባለቻቻው አለለቀስም፡፡

²¹ ለቻቻም አለቀስ ምማግለቻቻም አፈሩ ለሽቦታም ለውና
ለሽማግለና አልፈሩም፡፡ ²² ባገልቻው ያገኘትን ሁሉ አጠኑ
እኩ ለቆንቻቻና በአጠኑ ለለ አልፈሩም ማደረግው በተ
መቅደስን አለቀድሞ ያፈርስ በንድ በውደድ ገዢ እግዥአብዕር
መገኘቻን ተቋጥቻልና ወደ ማያወቻት አገር ወደ አስቀባ

who curses you without judgement." So, direct your way and your work so that God may love you. ¹⁵ They said, "Do not be like the people of old, who were grieved by their sins, and who were neglected by God, and who were destroyed by the Flood." ¹⁶ And he brought in enemies, wicked men who had afflicted them, and he destroyed them by the hand of their enemies. And he took their leaders captive, together with their priests and their prophets. ¹⁷ They took them to a foreign land that they did not know, completely enslaved them, plundered their livestock, and destroyed their country. ¹⁸ For, they have demolished the honoured country, Jerusalem's walls and ramparts - and they made Jerusalem like unto a field.

¹⁹ And the priests were taken captive, and the law was broken, and the warriors fell by the sword. ²⁰ And the widows were taken captive and wept for themselves but did not weep for their dead husbands. ²¹ The children wept, and the elders were shamed, and they had no mercy on the grey-haired man or the elder. ²² They destroyed everything they found in their country, and they did not spare the beautiful and the lawful. When the LORD wanted to destroy the temple of his dwelling first, he was angry with the

¹⁵ It is not sure who the referent of the opening (plural) pronoun is.

¹⁶ The narrative here jumps from that of Numbers to the conquest by Nebuchadnezzar.

¹⁷ For 'completely enslaved', Lumpkin has 'totally captured'.

¹⁸ Lumpkin has 'fences' in place of 'walls'.

¹⁹ Another possible reading for 'warriors' is 'patriots'.

²⁰ Lumpkin ends the verse, "did not weep for their husbands who are dead."

²¹ It is not entirely clear what the distinction between 'grey-haired man' and 'elder' is, here.

²² The translation of the 2nd sentence is somewhat doubtful.

ማርዕው ወሰኑቸው:: ²³ ሁሉ ገዢ ለጠረምቸውን
ያሳይትልና ስለዚህ ንገ እግዢአብዕር የእስራዕልን ለቻቻ
ቻል ባላቸው ገዢ እግዢአብዕር አያኋሳለምን እንደርሱ
እንዳትታለ አደረግቱ::

²⁴ ስለባቸቸው ይረዳለቸዋልና እስ ግን እንደ ገዢ
እነጠቀቸውም በወነት የገንዘብ በፈጻሚቸውም ፈት በቀና
አገ ተንተው የኖሩ አባቸቸውን ይሰጣቸና አብርሃምን
የቆቅብንም ይመዳቸዋልና ሲለ አባቸቸው ደንብት ነው እንደ
ይቅር የሚገኘው ሲለ ለተቻው ደንብት አይደለም:: ²⁵ እስዚ
እተና በሆነ ክብር ላይ ጽማቸው በምድርና በስማይም ሁለት
መንገሥትን አገኋ:: ²⁶ በሚያልፎ በዚህ ዓለም የምትኩሩ
እናንተም መካንንቸና ነገሥታቸ በሚገባ ለሆነ ደንተው ይኖሩ
ከናንተ አሰቀድም የበኑ አባቸቸው እንዲሁም መንገሥት
ስማያትን እንደ ወረብ ለማቸውም ለልቻ ለልቻ የሚረ እንደ
ሆነ አሰጠቸው:: ²⁷ መንገሥትህን ያቀናሉ ከንድ ባሙሉ
እነወራቸው እግዢአብዕርን እንዲገንጻት ከንተ አሰቀድም
እንደ ነበሩ እንደ ደጋት ነገሥታት ለምህ በበት አመራር
ይጠሩ ከንድ እንተም ለራሱን አቅና::

people, so he took them captive to a land they did not know, to the nations. ²³ Because they always grieved their Creator, God made Jerusalem the be ploughed like a field when he abandoned the children of Israel.

²⁴ He will not destroy them utterly, because he will have mercy on their fathers, and he will love their fathers, Isaac, Abraham, and Jacob, who reigned in truth and lived in righteousness before their Creator. He will forgive them not for their own kindness, but for the kindness of their fathers. ²⁵ He appointed them to double glory, and they received two kingdoms, on earth and in heaven. ²⁶ You who live in this passing world, remember that the princes and kings, who lived in good works, have inherited the kingdom of heaven in the same way as your fathers who lived before you, and that their names are beautiful for generations to come. ²⁷ Do your work well, so that your name may be remembered with honour, like the good kings who were before you, who served God with their good deeds, so that he may establish your kingdom for you.

²³ Selassie has 'saddened' in place of 'grieved'.

²⁴ The literal translation of 'utterly' is 'once'.

²⁵ In place of 'double glory', Lumpkin has 'honours that were twofold'.

²⁶ For 'generations to come', Selassie and Lumpkin have 'a child's children'.

²⁷ For 'with their good deeds', Lumpkin has 'in their beautiful lifestyles'.

መቁብጥን፡ ካልዕስ ፊል

1 በተከተናውና በእለዎች ይህን የህል ወገንን ስጠበቅ
ያልተበኩለ እንደ ስው ስንኩ ያለውኑ የእግዥአብኬር ባርያ
መሰን አሰቦው እንተን በደረሰዋልና እበቱ ወገኖችን ይችር
በለ ተል አትበል እያለ ለመት እግዥአብኬርም ያጠኑቸው
ዘንድ ለውደድ ለእንተና ለውንድመ በየዋህንቱ ወደ
እግዥአብኬር ለምጥ ተጠኑቸውን አስተሳረፈለቸው እንደ
ያልተበኩለ የእግዥአብኬር አገልጻይ መሰን አሰቦው፡፡

2 እንተን በደኋለሁና ተጠኑቸና የምሆን እኔን በርሃህንም
የችር በለኝ እንተ መከራ ካህድ ይችር ባይም ካህድ
እነዚቸውንም ተጠኑቸውን ይችር በላቸው፡፡ **3** መሰና
ለመት ለንተና ለውንድመ እንደሁሆ ተጠኑቸውን
አስተሳረፈለቸው፡፡ **4** ስላለሁም ነገር የዋህን ተባለ፡፡

5 እግዥአብኬርም ወንድሞች ካሆኑ ካከሆኑቱ ለቻቻ ሆኖ
ይልቅ ፈጻጥ ወደደዱ ካሆኑቱና ይጠማቸዋልና በነገቸውም
ዘንድ እግዥአብኬር እንደ ለሳ አደረገው፡፡ **6** የተደኋፈሩ
የቆራንም ለቻቻ ጥን በምድር በታቻ አስመማቸው
ከከብቻቸውና ከደንኩናቸው ሁሉ በሥራና በነፍስ አለን
እለን ለሳ ወደ ለሳል አውረድቸው ፈጻዱ እግዥአብኬር
ወደታልና ከተክሣዣ አልወጥምና የተገኘው ቅል ሆኖ
እንደ እግዥአብኬር ቅል ይደረግለት ነበር፡፡

2 MEQABYAN 11

1 Remember Moses, the servant of God, who was not disheartened when he remained among his kin in humility and prayer, and whom no one harmed. He pleaded to the LORD in his innocence for his sister and brother who spoke ill of him, and he wished that the LORD might forgive them when he said, “Lord, forgive the people, do not ignore them; for, they have sinned against you.” He atoned for their sins, yet Moses, the LORD’s servant, was not disheartened. **2** “Forgive me, your servant, a sinner, for I have sinned against you. You are merciful and are forgiving. And forgive them their sins.” **3** And Moses atoned for the sins of his sister and his brother in this way. **4** Therefore, he was called innocent.

5 And God loved him more than all the sons of the priests, his brothers, and he made him like himself, to be their priest and to make them his. **6** But the sons of Korah, who were bold, were drowned in the depths of the earth, with their livestock and their tents, and they were brought down to Sheol, saying, “We are dead, both body and soul.” For, the Creator loved him and did not depart from his commandments, so every word that he spoke was done to him according to the word of God.

2 MEQABYAN 11

1 Lumpkin has ‘slave’ in place of the 1st instance of ‘servant’.

2 In place of ‘forgiving’, Selassie has ‘a pardoner’.

3 Lumpkin opens, “And Moses likewise atoned.”

4 The exact meaning of the word translated ‘innocent’ (የዋህን) is uncertain.

5 For ‘like himself’, Lumpkin has ‘like unto His Royal Self’.

6 The text here is awkward: the last sentence clearly refers to Moses, not Korah.

7 አንተም አንደሬሁ የአገልግሎት ተእሮ ከስፈረሰሁ
አገልግሎት ልቃድሁን የደርጋግል ካርሱንም ይመድላግል
መንግሥትሁንም ይጠቀቁልግል፡፡ **8** ከመ-ስ ተእሮ የወጪ
የካልፍና የቀረም ለቃጥ ለአገልግሎት ለተገኘ ለብርቻሁን
አቅና ለለላቻው በስ አንገራ-ገና፡፡ **9** እናስ በልዋ በሆነቻ
ደንናን የከሱነት ሥራ የምንጠራ የለዋ ለቃጥን አይደለምን
ምን በለው አንገራ-ገና፡፡ **10** የተኑ አንድ ተናታቻውን ይዘው
ዘደው አጠኑ አገልግሎት ገን ለመናቻውን አልተቀበለም
በጥናቻው በለ እሳትም ተቋጠል እሳት አንድሆያቻልው
ለምም ቅለው ከነሳቻው አንድ ስው ሰንድ እልቀረው
በሰው-ነታቻው መቋጠል ተናቻው ከበረል በደልና
ለአገልግሎት ተእሮ ወደ አገልግሎት ማደረግ ከገዢ-ት
ከጥናቻው በቀር ለበላቻቻውና አጥንቶቻቻውን አልቀሩም፡፡

11 ለለዘሁ ካርና አገልግሎት መ-ስን ተናቻውን ወደ
ደንናን ለበሰበ ከውጭ ይምር እስከ ወሰኑ ይረስ ሁ-ሳን
አዘጋጅሁለት ማደረግና መማረግ ይሁን እለቻው፡፡ **12** የከበረቻ
የደንናትንም መማርያ አዘጋጅ ቅለበቻና መማጠሚያውን
የከፈበልን ሥዕል ባከርን አዘጋጅ፡፡ **13** ለተን መጋረቻውን
ለከተቱን የደንናትን ተረይ ዕድዋ ላይ በሆነ ይንብን
የሚመውበት መመፈያውንና ጋናን ሥራ፡፡

7 And, unless you break the LORD's commandments in the same way, the LORD will act accordingly for you, will love your work, and will protect your kingdom. **8** And the sons of Asaph and Korah, who had departed from the commandment of Moses, murmured against him, because he said, "Set your hearts on serving the LORD." **9** They grumbled, saying "Are we not the sons of Levi, who serve as priests in the special Tent?" **10** They went and burned incense, seizing their censers to burn incense, but God did not accept their plea and they were burned with fire, like wax melting in the fire. Not a single one of them was left alive. As he said, their censers were honoured by their bodies being burned, apart from the censers that entered God's dwelling for God's command. Neither their clothes nor their bones remained.

11 Therefore, God told Aaron and Moses to gather their censers into the tent and said, "Let them be the instruments of the tabernacle that I have prepared, from the outside to the inside."

12 He prepared the furnishings of the tabernacle, its rings and its setting, the sea of cherubim, and its decoration. **13** They made the altar and the laver, and put up the curtain around the tabernacle, and make a special tent for the sacrifice.

7 In place of 'protect', Lumpkin has 'preserve'.

8 For 'Set your hearts', Selassie has 'Straighten up your reasoning'.

9 Another reading for 'Tent' is 'tabernacle'.

10 The meaning of the last sentence (and possibly the translation) is uncertain.

11 The exact nuance of the phrase, 'from the outside to the inside', is unclear.

12 Another reading for 'decoration' is 'image'; the meaning of the last part of this verse is unclear.

13 For this verse, Lumpkin reads, "He worked the cups, the curtains, the Tent area grounds for the mobilization, the altar and the jugs whereby they sacrifice in the Tent that is special."

14 በፈቻዎች የሚያውችን መሥዋዎት የጠኑት
የሚያሥተዋርድዎትን መሥዋዎት የስለቱ የሚታዎንና
የጠኑም መሥዋዎት መው:: **15** ሥራ የወሩባት ካንድ ላይ
በሆነት ድንኩን ለመሆኑ ያዘዘዎን ሁሉ እዘዎች:: **16** ማርና
ወተትን የምታስተኞች ለአበበሮም የሚለለትን ያባቻቻቻዎት
ርስት እንዲስተዋው ይስተዋው ካንድ ተስፋ በስተዋው
በፈጻዎች በእግዥአብኬር በአቶ ማደረግ በደንኩን ለመ-
በነዋችው ይመስገን ካንድ ለፈጻዎችው ለእግዥአብኬር
መግዛትን አለቁለለም::

17 ለይሰሳቸው የሚለለት ለያዥቆብም አምልካችን ያደናለት::
18 አምልካቸው በሚጠበቅባት ድንኩንም ለእርንኩ ለመሆኑ
የደናለቻቻዎች:: **19** በእ.የኩሳለም የእግዥአብኬር ማደረግ
እስከሆነ ድረሰ ለለምን በዋሬው በተ መቅደስና በደንኩን
የእግዥአብኬር የሰው ማደረግ እስራኤልን ያከበረ
የእግዥአብኬርም ማደረግ እስከሆነ ድረሰ ለእልያኩና
ለአመካልም አምልካችን ለደናለቻቻዎት ለፈጻዎችው
ለእግዥአብኬር መግዛትን አለቁለለም::

20 መለመቸ ፍትና በየዋህነት ለሚኖሩ ለከሆናቸው
የሚገለጥባት የቻጠኑት ማስተዋሸያ ፍትና:: **21** ፈቻዎንና

14 They offered their freewill offerings, and their offerings by which they atoned for sins, and their evening and morning offerings. **15** He commanded them to do all that he had commanded Moses in the special Tent where they were to work. **16** They did not neglect to serve their Creator, God, who had promised to give them the inheritance that he had sworn to their fathers, to Abraham, a land flowing with milk and honey, and to glorify the LORD, their Creator, who had called them by the law, that his name be praised in the tabernacle.

17 He swore to Isaac and established his worship to Jacob. **18** And he established them for Aaron and for Moses in the tabernacle where his worship was maintained. **19** They did not neglect their devotion to God, their Creator, who had established sis worship for them through Elijah and Samuel, until the tabernacle of God was established in Jerusalem, the tabernacle of God's name, which glorified Israel in the temple and tabernacle that Solomon built.

20 For, it is a (*place of*) prayer, and it is an atonement for sins, which is revealed to those who live in meekness, and to the

14 For this verse, Lumpkin reads, "They sacrificed the sacrifices by their accord, the sacrifices whereby welfare is made, the sacrifices whereby He atones for sin, and the vow sacrifices and the morning and evening sacrifices."

15 Another reading for 'Tent' is 'tabernacle'.

16 Selassie and Lumpkin have 'JAH' in place of 'the LORD'.

17 Lumpkin includes the latter part of v. 16 in this verse.

18 At the end of this verse, Lumpkin adds an ellipsis, suggesting some missing text.

19 In place of 'glorified', Lumpkin has 'honoured'.

20 For 'meekness', Lumpkin has 'innocence'.

ለምቻዎች ለመረጃዎች የሚሰማበት በታ::
22 እስራኤልን የከበረ የእግዥአብዕር የአገት መመሪያ ያቻና::
23 እስራኤልን የከበረ እግዥአብዕር በን መዓዛ ለሚገ
መሥዋዕት የሚያወጣት ዕጣን የሚታወቃበት ያቻና:: 24 ለየ
በሆነች በደንብና ይችር በሚልበት በመግበሚያዎችም ለይ ሆኖ
ይኖር ነበር ለመረጃዎች ለየዕቅበት ለቻና በአገትና በትእዛዝ
ወንታው ለሚኖሩ ለመካድና የእግዥአብዕር በርሃን
ደንብተቻችው ነበር:: 25 የእግዥአብዕርን አካ ተል ያለ
ለምቻ ባን ባድር እንዲከተማቻችው እንደ ቅዱ ለቻና ለቻና
ይሆናለ ለቻና እንዲከተማቻችው ለምቻ እስከ ሙሉም ይረስ መመራ
መደላት ወደ ገዢም ይገበ እንደ እንደሁሆ አገታው::

priests, 21 a place where he hears the supplications of those who do his will. 22 For, it is the foundation of the law of God, which glorified Israel. 23 For, it is the place where incense is burned, where sacrifices are offered as a sweet aroma to God, who glorified Israel. 24 And spoke from the entrance to the tabernacle, where he forgave and was seated on a throne, to the chosen ones of Jacob, to those who kept his law and commandments. And, to those who were his friends, the light of God was revealed. 25 But those who ignore God's law will be like the sons of Korah, who were swallowed by the earth, and thus they will go to Gehenna, from which there is no escape for all eternity.

²¹ At the end of this verse, Lumpkin adds an ellipsis, suggesting some missing text.

²² In place of 'glorified', Lumpkin has 'honoured', as also in v. 23.

²³ See #22.

²⁴ For the 1st sentence, Lumpkin reads, "And He would speak being on the joiner where He forgives in the Tent that is special."

²⁵ The description of Gehenna at the end of this verse is very common in the Books of Meqabyan.

መቋብጥን፡ ካልዕስ ፖሮ

1 በደንብናን የዘመኑን አገን ያልጠበቃችሁ የረዳቃችሁን
ፈቃድ አደረጋችሁ እንዲ ልቃድንም የለደረጋችሁ የእስራኤል
መከናወች ወያሳችሁ ይከውም መታበደና ከራት ስስትና
ገመት መጠጥና መሰከር በአስተዋም መማላ ነው፡፡ **2** ስለዚህ
ነገር ቁጥሮ በእሳት ውት ያለ ገለጊ እንዲኖር እሳችዋ
ተረጋዥን እንዲያችጥል ጥቃል ነፋለም የደቀቀውን ገለጊ
ከምድር አፍሳ ወደ ስማይ እንዲበትናው ፍለጋው በበታው
እንደማይገኘ ቁጥሮ እንዲያ ያጠኑችናል፡፡ **3** እስራኤልን
የከበረ እግዥአበኬር ታጠክትን የሚያጠኑትን ስምም ሆኖ
እንዲሁም አጠኑችናልሁ እነ ሁሉም የሚገባ የሚሳነው የስለ
እግዥአበኬርንም አስቦት፡፡

4 የሚውኑትን ስምም ይመዳችዋል በትእዘዣም ተንተው
ለማናኑ ስምም በደግሞችና ታጠክታችውን
የሰተውርድለችዋል ባለማመን የልጊ ይንቀመጥና ገተገኘት
እትሁኑ፡፡ **5** ለእግዥአበኬርም ለተገዢ ለበናችን የቀና
እድርጋ ስውነታችሁንም ተወነ ከንድ በስ እመት
በመከራችሁም ቅን ከጠገታችሁ እና እድናችናልሁ፡፡
6 በለመፍችሁናም ገዢ እነም ከናገተ ገዢ በረድኑት እሉሁ
እላችናሉሁ ከጠገታችሁ እና እድናችናሉሁ በን እምናችናልና

2 MEQABYAN 12

1 Woe to you, princes of Israel, who have not kept the law that he commanded you in the tabernacle, but have done your own will, and have not kept his will: pride, arrogance, covetousness, fornication, drinking, drunkenness, and swearing falsely.

2 Therefore, my wrath will be kindled against you, as the fire burns the stubble, and the fire will set the mountains ablaze, and the wind will sweep the chaff from the earth to the heavens, and my wrath will consume you, so that no one will find it. **3** The LORD, who glorified Israel, said, "In this way, I will destroy all those who sin against you." Remember God, who is omnipotent and omniscient.

4 He loves those who love him and he will make atonement for those who stand firm in his commandments. Do not be stubborn and unbelieving. **5** And set your hearts on the LORD, and strengthen your bodies, and believe in him, and he will deliver you from the hand of your enemies in the day of your trouble.

6 And, in the time of your supplication, "Behold, I am with you to help you; I will deliver you from the hand of your enemies. Because you have trusted in me, and have kept my

2 MEQABYAN 12

1 Lumpkin ends the verse with, "and this is being arrogant and proud, greedy and adulterous, drinking and being drunk, and swearing falsely."

2 In place of 'stubble', Selassie has 'chaff'.

3 Lumpkin, following Selassie, ends with, "and think of JAH Who rules all and for Whom nothing fails."

4 For the last sentence, Lumpkin has, "Do not be dull and stingy of heart by not believing."

5 For 'trouble', Lumpkin has 'tribulation'.

6 The title, 'Almighty God', translates እግዥአበኬር.

ትእዛዣም አድርጋቻልና ከእነም አልወጥቻምና እኔ
የምወደውንም ወደቻልና ሆሉን የሚገባ እግዥአብዕር
በመከራቻ ቅን ተል አልተቻም እሉ፡፡ ⁷ የሚወደትን
ይመከተዋል ይችር ማደ ነውና ርዕስንም ነውና አገንኝም
የሚጠበቅ ለወቻን እንዲደረሰ ገዢበት ይጠብቃቻል፡፡
⁸ ቁጥርን በዚ ገዢ ይመልከተዋል ለማዋ ይማዋ እንደሆነ
የሚያውቃቻው ለሉሆነ ይችር ማደ ነውና በመቅመቻ ሆሉ
አያጠናም ነፍሳቻውንም ከሥጋቻው በተለያቻ ገዢ ወደ
መረትነቻቸው ይመለከለ፡፡

⁹ ከለመኖር ወደ መኖር አጥማቻ ፋጥሪቻዋልና ከለመኖር
ውደ መኖር ይመጥቻው አንድ እግዥአብዕር እስከውደ ይረስ
የሚኖሩበትን በታ አያውቀም ይገመኝ እስ ነፍሳቻውን
ከሥጋቻው ለየ የመረት ባከርይንም ወደ መረትነቻ መለሰ፡፡
¹⁰ ይገመኝም ከለመኖር ፍቻ ወደ መኖር ይመጥቻዋል፡፡
¹¹ እግዥአብዕርን የከድ የተደረሰን ግን በእግዥአብዕር ፍቻ
መታበደን እበዛ እስከ ወደደባት ቅን ይረስ በተውው ገዢ
ፈሰን ከፍ ከፍ አደረገ፡፡

¹² ከመኑም አንድ ሰማይ ከመን ሆነ ተከይኝም የሚውወ እኔ
ኝ እስከ ከለምኝም ይረስ አልዋጥቻም እሉ፡፡ ¹³ ይህንኝም ነገር
ተናገድ ማይመርስ ስሙ ጥልምያከስ የሚባል መልካክ ቅት

commandments, and have not departed from my law, and have loved that which I love, I, the Almighty God will not forsake you in the day of your trouble.” ⁷ He loves those who love him; for, he is forgiving and compassionate, and he guards those who keep his law like treasure. ⁸ He often turns away his wrath from against them; for, he knows them to be flesh and blood; and he is forgiving, and he does not destroy them in all his plagues, and when their souls are separated from their bodies, they will return to their earthly nature.

⁹ They do not know where they live until God wills to bring them from non-existence into existence; for, he created them from non-existence. Again, he separates their souls from their bodies and returns the nature of the earth to its earthiness. ¹⁰ And again, from non-existence, his will brings them into existence. ¹¹ But Ziruzaidan, who denied the LORD, exalted himself even more before the LORD, until the day when he forsook him, and he exalted himself.

¹² He said, “My days are as the days of the heavens, and I am he who raises the sun, and I will never die.” ¹³ Before he had finished speaking, an angel named Tilmiacus descended and struck his

⁷ Lumpkin has ‘kind’ in place of ‘compassionate’.

⁸ In place of ‘he is forgiving’, Selassie has ‘he is a Pardoner’ (as also in v. 7).

⁹ The translation of the 2nd sentence is uncertain.

¹⁰ Another possible reading of this verse is, “He will bring them back to life if they want to live again.”

¹¹ On ‘Ziruzaidan’, see #5:4. The translation of the end of the verse is uncertain; Lumpkin has ‘He made himself lofty until the day that he loved at the time he quit Him’.

¹² For ‘raises’, Lumpkin has ‘sends forth’.

¹³ ‘Tilmiacus’ is an unusual name for an angel; it could mean ‘Angel of Death’.

ወርዳ ለበን መታወሻ በዘመኑ ስኑት ጥሩ ፈጣዎች
እለመስገኘውምና ከተበቃ ስሄት ከመራውም ክኑት የተነሃ
ከማረ እነወቅሩ ተለይቶ ተኩ:: ¹⁴ የከለዳውያን ገንዘብ
መራቅት ግን ለመትት ወደወ በከተማውና ባንሩ እደባባይ
ስኑት ስራ በምት ገዢ ወጥቶው አገኔን እጠቁ ከበቃን
ሁሉ ካረኝ ቅጥር ተጠግኗ የሚያደርግ ስማግሌም አለሰቀኑም::
¹⁵ ገንዘቡን ሁሉ ካረኝ ቅጥቅን ገንዘቡንም ወሰኑ አገኔንም
በእኑት እቃጥለው ወደ አገራችው ተመለስ::

heart. At that moment, he died; and, because he did not thank his Creator, his beautiful lifestyle was taken from him due to the abundance of his pride and his evil deeds. ¹⁴ But the Chaldaean king's army, who were camped in the city and in the streets of his country, wanted to fight him. When he died, they destroyed his land, plundered his livestock, and left no old man standing on the walls. ¹⁵ They looted all the money, took the small change, burned the land with fire, and returned to their own country.

¹⁴ For 'walls', Lumpkin has 'ramparts'.

¹⁵ In place of 'money' and 'small change', Lumpkin has, respectively, 'wealth' and 'tiny wealth'; the meaning of the latter phrase is unclear.

መቁጥር 13: ካልዕስ ነገ

1 የመኑ እናና አምሰቱ የመቁበሉ ለቁጥር ጥን ለመጥት
የተዋዋውን መሥዋዕት መብላት አምበት በለው ስውነታቸውን
ለጥት ስጠ:: **2** ስውን ከመገኘደር እግዢአብዕርን መገኘደር
ከንገዥም ቁጥር የእግዢአብዕር ቁጥር እንዲጠልጥ
አውቀዋል:: **3** ይህ ዓለም ፈጻማ እንዲያልፏ ተደለ
ደስታቸውም ለዘላለም ተንተ እንዲይኖር አውቀው በስማይ ካል
እስት ይደኑ እንደ ስውነታቸውን ለስት ስጠ:: **4** በዘህ ዓለም
በዚ ከመን ከመኖርም በገኘት እንዲት ቁጥር ይስ መስጥት
እንዲሻል ከበዚ ከመኖቸም አበቱ እንዲት ለዓት ይቀርታሁ
ማጣት እንዲሻል አውቀዋል ስውነታቸውን ለዓት ለጠ::
5 የኝ ከመን ምንድነው እንደ ጥሩ የሚያልፏ በእስት የር ያለ
ስም ቁልጠ እንዲጠሩ እንደዚ እየደለምን:: **6** አበቱ እንተ
ገን ለዘላለመ ተናረለሁ ከመንህም የሚይፈጸም ነው ለዋ
እጠራርህም ለልቁ ለቁጥር ነው:: **7** የመቁበሉ ለቁጥር ይከና
ሁሉ የሚመስለውንም ሁሉ እስበት የሚያያይሩ መሥዋዕትን
መብላት አምበት በለው በእግዢአብዕር መታመንን መረጋጭ::
8 ከምቱ ለዋጥ ጉዥ እንዲነው አውቀው ሲለ እግዢአብዕር

2 MEQABYAN 13

1 But the five sons of Meqabyan, who believed, refused to eat the sacrifices offered to idols and gave their bodies to death. **2** For, they knew that it is better to obey God than to obey man, and the wrath of God than the wrath of a king. **3** Knowing that this world would pass away completely and that its joy would not last forever, they offered their bodies to be burned to save themselves from the fire in heaven. **4** They gave their bodies to the fire because they knew that it is better to enjoy one day in paradise than to live for many years in this world, and that it is better to receive your forgiveness for one hour than for many years.

5 What is our life? Like a shadow, like passing wax melting and perishing on the edge of a fire - is it not like that? **6** But you, O LORD, remain forever, and your days will never end. Your name and your praise endure for all generations. **7** The sons of Meqabyan, thinking of all this and everything that resembled it, chose to trust in God, refusing to eat the abominable sacrifices. **8** Knowing that they would rise with the dead, they offered their

2 MEQABYAN 13

1 This is the first mention of the **five** sons of Meqabyan.

2 The translation, 'obey', is uncertain.

3 The phrase, 'fire in heaven', is unusual; normally, this would be 'fire of Gehenna' (or something similar).

4 In place of 'paradise', Selassie has 'the Garden'.

5 The translation of this verse follows Lumpkin.

6 Another reading for 'for all generations' is 'from generation to generation'.

7 For 'abominable', Lumpkin has 'disgusting'.

8 From this point on, the major theme of bodily resurrection starts to become more prominent.

በለው ከተኞች በተባኑ በቋላም ፍርድ እንዲረዳ አውቀው
ስለዕህ ነገር ስውነታቸውን ለሰማዕትነት ስጋ፡፡

⁹ የምቱ ለዋቹ መነማትን የማታውቁና የማታምኑ ለዋቹ
ከዚህች ከምታልፏ ከምድራዊት አይወቻቸው እና የሚያገኘት
አይወቻ እንደተበላጥ አውቀው ስውነታቸውን እንደነት
ለምቱ ከመጠ መልካቸው ከሚሸ ከነዕህ ከምስቱ ከመቻበስ
ልቻቹ የተለማ ከዚህ በቋላ ተኞችኬልን አውቀ፡፡ ¹⁰ ሁሉ
እንዲያልፏ አውቀው ሲለመነባት ለማየትም ሲለልጠን
ረዳኬት ከማታስተ ከምታጋይፏ መሥዋዕት ሲለልበስ
ከእግዥአብዕር ምስጋናን ያገኘ እንደ ስውነታቸውን ለምት
ስጋ፡፡

¹¹ ሲለዕህ ነገር በሥርና በንፍስ በቋላ ከመን ይስ
እንዲያስቻቸው አውቀው ለቻና ማስተ ለላቻው የዚህን ዓለም
በዚህ የምትንም መከራ ቅም ነገር አለውቁምና በስለት
ምጽአትም በሥርና በንፍስ ተኞች እንዲደረግ አውቀው
ስውነታቸውን ለምት ማጋ፡፡ ¹² የእግዥአብዕርና ስጋ የጠበቃ
ለዋቹ በእግዥአብዕር ቅል ከመኑ ደንጋ ከሆነ ከመኩንንቻና
ከነገሥቻች የጋ የዘንና መከራ፡፡ ¹³ የምት በለለበት በዘ
ከመን በመንግሥት ለማይ ለልቻ ለልቻ ንግወው እንዲኖሩ
አውቀው የለም የሚደረገውን በልቦናቸው አውቀው በእነት
መከከለ ያለ ስም እንዲቀልጥ ሲለዕህም ነገር ስውነታቸውን

bodies for martyrdom for God's sake, knowing that they would be judged after the resurrection.

⁹ Those who do not know and do not believe in the resurrection of the dead, knowing that the life they will find after this earthly life is greater than this passing one, and who gave their bodies to death, and whose appearance was beautiful, came to know the name of the five sons of the Meqabyan. ¹⁰ Knowing that everything would pass away, they believed in it; and, because they did not worship idols, nor did they eat sacrifices that were not pleasing to God, they gave their bodies to death so they might find favour from God.

¹¹ Knowing this would bring them joy in the afterlife in body and soul, they did not know the pleasures of this world and the pain of death; for, they had children and wives and gave their bodies to death, knowing there would be a resurrection of body and soul on the Day of Judgment. ¹² If people who keep God's law believe in God's word and are righteous, they will find sorrow and pain along with the princes and kings. ¹³ ... they shall reign in the kingdom of heaven for generations to come, and they knew in their hearts what was going to happen, and they gave their bodies to death for this purpose, like wax melting in the midst of

⁹ There appears to be some confusion in the text between 'knowing' and 'not knowing'.

¹⁰ The phrase, 'find favour', follows Lumpkin; another reading could be 'receive thanks'.

¹¹ For 'pain', Selassie has 'tribulation'.

¹² The translation of this verse is uncertain; Lumpkin ends with an ellipsis, reading, "And knowing that those who kept God's Law, with the nobles and the kings who believed God's Word and were righteous ..."

¹³ We here include the ellipsis that Lumpkin has at the end of v. 12.

ለምት ስጠ:: ¹⁴ ሂታችው ከዕከይ ስባት እና እንዲያበኑ
ሁሉ በሥራና በንፍስ በተነሱ ቤት በፍቅር ይስ እንዲታችው
አምንው ስው-ነታችውን ለምት ስጠ::

fire. ¹⁴ They gave their bodies to death, believing they would rejoice in his love when he rises in body and soul, so that their bodies would shine seven times more than the sun.

¹⁴ The referent of the pronoun, 'he', is probably Christ.

መቻብያን፡ ካልዕስ ክፍ

¹ የሰምራውንና የከይሁድ ነገር የምቱ ስዋች መነማትን
የሚያምኑ የሰኞቻውንና የፈረሰውያን ነገር ላይን ግን ፍጋዬ
እናዚ የተዘዘሪል ለልቦናዚው ይረዳችል ነት እንምታለን
ከይሁድ እንበሳ እንጠጣ ነት እንምታለን በመቻብያር የምናየው-
ተደለ ይስታ የለም ይለለ፡፡ ² ለምራዊያን ግን ስጋችን ተበደ
ይሆናል እይነሳም፡፡ ³ እንደ ካሳ የሚትታይ እንደ
ነገድናድም ይሞዕ ሲለ ሆነች አነሁ አነሁ እለች የሚይልታ
የሚትታየም ሲለ ሆነች ሥር ቤታት ነፍስ እተሞትምና ተንሣሽ
በተደረገ ገዢ የነፍስችን መነማት እናምናለን፡፡ ⁴ አውራዕች
ይበደቻልና ተለቻችም በመቻብያር ይበደቻልና ሥጋችን ግን
በሁሉ ዘንድ ተታየለች ተበደና አመድ ተሆናለች፡፡ ⁵ እንደ
ሣር ሆነዋልና እንዲከተሏመናም ተበደ ሆነዋልና እነዚም
የበደቻት አውራዕች ተበደ ይሆናል ፍለጋቻውም እያጋናችምና
ሆጋችን ግን እይነማም፡፡ ⁶ ፍረሰውያንም የምቱ ስዋች
መነማትንስ እናምናለን፡፡ ነገር ግን ነፍስትን በምድር የይደል
በሰማይ ሌላ ሥር አምጥቶ ያዋከብጥቻል የፈረሰ የበሰበብ
ሆጋች ወደቻት ይገኘሉ ይለለ፡፡

⁷ ለፍቻውያን ግን ነፍስችን ከሥጋችን ከወጣች በቻላ ከምቱ
ስዋች ጉሠ እንነማም ለሥጋና ለነፍስም ከምቱ በቻላ መነማት

2 MEQABYAN 14

¹ But the Samaritans and Jews, the Sadducees, do not believe in the resurrection of the dead, and the Pharisees; this greatly saddens me and it helps my heart. “We will die tomorrow,” the Jews say, “Let us eat and drink; for, we will die tomorrow, there is no eternal life we will see in the grave.” ² But the Samaritans say, “Our flesh will become dust and will not rise again. ³ We believe in the resurrection of our souls; for, it is invisible like the wind and the sound of thunder, and it is invisible, and we do not say, “Behold, here it is.” If the body dies, the soul does not die. ⁴ But our flesh will be seen by all and will become dust and ashes; for, the beasts will eat it, and the worms will eat it in the grave. ⁵ They have become like grass, and have become dust, so that they cannot be re-formed. And the beasts that have eaten them will become dust, and their trace will not be found, but our flesh will not rise.” ⁶ The Pharisees also believe in the resurrection of the dead. But they say, “Where are the rotten bodies?” They say, “He brings souls together in heaven, not on earth.” ⁷ But the Sadducees say that, after our souls leave our bodies, we do not rise with the dead, and that there is no resurrection for the

2 MEQABYAN 14

¹ For ‘heart’, Lumpkin has ‘reasoning’.

² The source text has a paragraph break after this verse.

³ The distinction between physical and spiritual resurrection is here discussed at some length.

⁴ Selassie and Lumpkin invert the order of the two subsentences of this verse.

⁵ A more literal translation of ‘re-formed’ is ‘created’.

⁶ Lumpkin has ‘demolished and’ before ‘rotten’.

⁷ There is a considerable degree of confusion and doubt in the translation of this verse.

የኢቃዣ ከምትናም በንገ አገናሣም ይለለ:: ⁸ ስለዚህ ነገር
ፈጻሚው ይስታለ በእግዥአብዕርም በንትነቱ ላይ ስድስን
ይኖገለና ይነሳቸው ነገር የሳነነቸል:: ⁹ የሚያከበረቸው
እግዥአብዕርን አገመትቸምና ለመዳን ተስፋ የኢቃዣ ነገር
ገን ጥቅ ለመነማትና ለመዳንምና ተስፋ የኢቃዣ::

¹⁰ የልቦና ዕውር የምትሆን አይሁዳዋ ሆኖ ካለመኖር ወደ
መኖር አያጥቶ የፈጻሚ እንደ ምራቅም የተናቁሁ ለትሆን
ለው ያደረገህ እግዥአብዕርን አለዋቁ ታደርጋዋለሁን
በጥናለውና በመልከት የፈጻሚ እግዥአብዕር ሥርሃን
ነፍስህን አዋጅ ማስማት ይሰነዋል:: ¹¹ ከእግዥአብዕር
ሥልጣን አታመልጥምና እንዲህ ያለ ነገር አታስቦ ስትወደ
ትንሃለሁ በምትሆ ገዢ የተያዘሱት በስላል የምትቀበለው ፍዳ
በስውነትሆ አለና ስትወደም ይፈረደብሃል::

¹² ከእጋንጋት የምትገኘ አጋንጋት በልቦናህ የሚኖረቻት
ሻጠት ከፍትሆ ማገዥን ከተወለድሁ በንገ ባንተ ሆንድ
ትሬረሰቸና እንተ ባደግሁ ቈዢ እኩም በንታ ታሬረሰቸና::
¹³ እንተ በምትሆ ቈዢ በስውነትሆ ያኖረቻል በዋጋትም ቈዢ
እኩ ፍዳ ታመጣቸዋለቸ:: ¹⁴ በከባድ ለቦናቸው ሻጠት
እንዲለ ሻጠት የሚያፈር ስምቻ በደ ተይዘው አለና ወገኖች

body and soul after death. ⁸ They are completely mistaken about this matter and speak blasphemy against God's sovereignty, and it saddens me that they speak like this. ⁹ They have no hope of salvation because they do not believe in the God who honours them, but they also have no hope of resurrection and salvation.

¹⁰ O Jew, you who are blind in mind, you despise he who created you from non-existence to existence, scorned like spit. Do you not know God who made you human? Will God, who created you in his image and likeness, fail to unite and resurrect your body and soul? ¹¹ You will not escape God's power, so do not think of such things. You will rise against your will. The punishment you will receive in Sheol, where you were held at the time of your death, is in your body, and you will be judged against your will.

¹² The evil of the demons, which resides in your heart, has been working in you since you were born from your mother's womb, and it will work even harder as you grow up. ¹³ You will keep it in your body when you die and, when you die, it will bring you its reward. ¹⁴ She brings demons to her people because people who commit sins are trapped by her, as if they were committing

⁸ Other readings for 'sovereignty' are 'lordship' (as Selassie) and 'glory'.

⁹ The repetitive nature of the translation of this verse reflects the Amharic.

¹⁰ For "Do you not know God?" Lumpkin has "Will you make God ignorant?"

¹¹ In place of 'against your will', Lumpkin has 'without your love' (twice in this verse).

¹² For this verse, Lumpkin reads, "For, the sin found from demons that demons placed in your reasoning is worked alongside you after you were birthed from your mother's womb, and for she worked abundantly at the time you grew up."

¹³ Selassie has 'hardship' in place of 'its reward'.

¹⁴ The translation of this verse is very uncertain; Lumpkin reads, "Just as there is sin in their collar of reasoning, as there are persons who work sin being seized by it, its kindreds will present demons."

አጋንተን ታቀበለች፡፡ ¹⁵ የጤጠ.አተቻቻ ስዋቻ ነፍሰት ሆነ
ከለበት ከሰማይ ዓርቻ ይመጣለ የጤጠ.አተሆም እንደዘለሁ
ነፍሰን ከለሁበት ስባ አምጥታ ወደ ገንዘም ታገበለች፡፡

¹⁶ ሥርሃም ከነፍሰሁ ተለይታ ከኩረ በጃላ እንዳባታችን እንደ
አዲም ሥር ስባት እጥፋ ሆኖ የእግዥኤብዕር የቻርነቱ መለ
ቻስነማሬለች የጤጠ.አተና በደልን እንዳወራሁ እንዳለመንሁ
በዘመና ፍኩሁን ተቀበለሁ፡፡ ¹⁷ በመቻብር የምትኩር እንተ
በለተቻ እንተም ተስታለሁ እንዲ ለለወጥ ብቻ የምትስት
አይመስለሁ ከእግዥኤብዕር ተእሮ ወጥተው ይስቱ አንድ
የምቱ ስዋቻ የሚስት መነማት የለም ተለለሁ፡፡ ¹⁸ እንደ
ወረኩው ሥራሁ ፍኩሁን ይለጥሁ አንድ ያስተማሬ እንዲ ተበደ
ሆነው ተቀር አንድ ማን ይተወማል፡፡

¹⁹ የዘመና ገዢ ገን በነፃሰ ያለ ነፃሰ ባክር ይህም በ.ሆን
በወታ ያለ ወታ ባክር ይህም በ.ሆን በመራት ያለ መራት
ባክር ይህም በ.ሆን በእማት ያለ እስተ ባክር.የህም በ.ሆን
የመጣል፡፡ ²⁰ ባንተ ያደረች በስኬል የምትኩር ነፍሰም
በትሆን ተመጣለች፡፡ ²¹ በገኘት በደስታ የሚኖሩ የእድቻን
ነፍሰታም ይመጣል፡፡ ²² አይሁዳዊ ስምራዊ ለረሳዊ ለተቻዊ

sins in their hearts. ¹⁵ All the souls of sinners come from the ends of heaven, and your sin will bring your soul from the ends of the earth and bring it to Gehenna.

¹⁶ After your body is separated from your soul, like the body of our father Adam, the dew of God's goodness will rise up in you sevenfold, and you will receive your reward there, as if you had not committed sin and evil. ¹⁷ You who dwell in the grave, do not think that you are only misleading others, but you are also misleading yourself. You say that the dead are not raised, so that they may deviate from the command of God and be misled. ¹⁸ Who will leave you to remain in dust, but will raise you up to give you a reward according to your deeds?

¹⁹ But, at that time, whether wind in wind is your nature, or if water in water is your nature, or if earth in earth is your nature, or if fire in fire is your nature, it shall come. ²⁰ Even if the soul that is lodged in you dwells in Sheol, it shall still come (back) to you. ²¹ The souls of the righteous, who live happily in paradise, will also come (back to them). ²² But you

¹⁵ Some read 'hell' in place of 'Gehenna'.

¹⁶ Selassie lacks 'and you will receive your reward there, as if you had not committed sin and evil'.

¹⁷ The text of this verse is obscure and the translation is speculative.

¹⁸ For this verse, Lumpkin reads, "He shall arouse you that He might give you your hardship like your Work that you worked, yet who shall quit you that you might remain being dust?"

¹⁹ For this verse, here loosely following Lumpkin, the online translator tools suggest, "But then there will come a sea without wind, a sea of water without water, a sea of land without land, and a sea of fire without fire." Either way, the meaning is obscure.

²⁰ The phrase, 'that is lodged in you', follows Lumpkin.

²¹ In place of 'live happily in paradise', Lumpkin has 'live in the Garden of Life'.

²² For 'remain', Lumpkin has 'live'.

አንተ የን አስከራረደበህ ይረሰ በስ.አል ትኩረለሁ፡
23 የዘመኑን ገዢ ስወን ስለ እሳትህ እንደ የጠ.አትሁ
እግዢአብዕር ፍቅር.ን እንዲከፍልሁ ታደሰሁ፡ 24 የምት
ስምት አይነውም ነገ እንምታለንና እንብላ እንጠጣ በመ.ስም
ወምበር ተቀምጧሁ በቁልሁ የምት ስምት አይነውም እያሉሁ
ስላሳትህ ፍቅር.ን እንዲከፍልሁ ታደሰሁ፡

25 የእረትን መጽሐፍ ስታውቅ የመጽሐፈትንም ቅል
ስታስተምር ስላዘም ነገ ስታሁ ስወን ከማሳትሁ ስታማር
በቁረሁ ይኝል ነበር፡ 26 በእኔ ትምህርትሁ በማይረጋገጫ ቅልሁ
የእግዢአብዕርን ወገን ስታስከድ የመጽሐፍት ቅል በለወቃሁ
በተሳለሁ ነበር፡ 27 እግዢአብዕር ፍት አይቶ አያደለምና በን
ሥራንም ለማረጥተም ስምት ለወዳጅዋ የዘመኑን ይገኘ ከበር
ይሰጣቸዋልና አንተ የን እንደ ሥራሁ እንደ ተኩርከው ነገ
ዋጋሁን ተቀበል ይገኘ አለሁ፡

28 አንተ የን ከሚፈርድበህ ከእግዢአብዕር ሥልጣን
የምታመልጥበት የለም እንደ ሥራሁም ይከፍልሁ ይገኘ አለው
የስተማርከቶውና አንተ እንደንት መጽያ ተቀበላለቸና፡፡

29 የምት ስምት እንዲነው እውቅ ስተንም የጠበቀ ስምት
በሆነ ይነሳለ አናም በዘመኑን ገዢ ምድር ማርን እንድታወጣ
ትእዛዝ ከመቁበር ወጥቶዋልና ፍርድ በስብሰብ መቆረት

Jews, Samaritans, and Pharisees, and Sadducees: you will remain in Sheol until you are judged. 23 At that time, you will see that God will repay you for your sin, because you misled people. 24 You will see that he will repay you for your words, saying, “The dead do not rise; for, tomorrow we die; let us eat and drink, and sit in Moses’ seat.”

25 It would be better for you to remain ignorant than to mislead people by teaching the words of Scripture without knowing the Book of Torah. 26 It would be better for you not to know the words of the Scriptures, since you deny God’s people with your evil teaching and useless words. 27 For, God is not partial, but gives honour to those who teach good works, the grace he has prepared for his friends. But you will receive your reward according to your deeds, just as you have spoken.

28 But you will not escape the judgment of God, who judges you. He will reward you according to your deeds; for, you have taught them and you have received unity.

29 Know that the dead will rise, and those who have kept the Law shall rise. And, just like the earth brings forth grass at the time when it has rained, so his command shall bring them forth from

²³ For ‘because you misled people’, here following Lumpkin, the Amharic text appears to have ‘according to your fire’.

²⁴ One could read ‘throne’ for ‘seat’.

²⁵ A stark warning, indeed!

²⁶ For ‘deny’, Lumpkin has ‘promulgate’.

²⁷ Selassie has ‘glory’ in place of ‘honour’.

²⁸ Lumpkin ends, “for those whom you taught and you together will receive a sentence.”

²⁹ In place of ‘decayed’, Lumpkin has ‘demolished’.

አይቻለውም፡፡ ³⁰ ለምድር ነናምን በጠባት ገዢ መልን
ጠጥቃ የረጋብቻ እንጂ ተቀልን እንዳታወጣ ስንደ ፍራን
እንዳታወል እሁዳም ነርክርን እንዳታስተኞች እግዢአብዕር
ከወደደ ፍራውን ተከለከል እንደ ማስቀረት እንዳይቻለት፡፡
³¹ የወነስትም ስት ምት በያዥት ገዢ የሚህዝንምን ከግታ
መከለከል እንዳይቻለት ስትወልድ ማምላት እንዳይቻለት፡፡
³² ከእግዢአብዕር ተዘ መል ወደደ ወርደልና የን ገዢ ባንድ
ገዢ ተስተኞችዋለች እንደ የእግዢአብዕርን ቅል ከለማች
በእሳ መቋበርም እንደሁሆ በ እንደ የተሰበሰበትን ስምት
ከመነማት መከለከል አተቻልም፡፡

³³ ሆጋዥችም ልሳቻው በመዳቀበት በታ ይሰበሰበለ ነፍሳት
የሚኖሩባችው በታቻውም ይከራታለ ነፍሳትም ቅድመ ወደ
ተለያበት ወደ ሆጋ ይመለሳለ፡፡ ³⁴ ካርሬትም በተመታ ገዢ
የዋቱ ስዋች እንዳይጋ ጥቻ ልጥነው ይኅላ ተነሣተውም
በእግዢአብዕር ፈት ይቆማለ እንደ እኩቻውም ሆጋ
ጥቃቻውን ይሰጣቻል፡፡ ³⁵ የዘመን ገዢ ከመታን ወጪ
እንዳትኑ ተያሉ በዘመ ዓለም የዋራኩውንም ሆጋ ሆጋ
ጥደንቻሉ ተጠአቻቻችም በፈቻሁ ተጽሑው ባይግቻው
ገዢም ገዢ የማይረዳ የጋትን ተያያዥሉሁ፡፡ ³⁶ ከመታን ወጪ
እንዳትኑ እንደ ሆጋኩውም ሆጋ ፍሰህን እንዳቻቀል
ቻውቻሉ፡፡

the grave, and they cannot remain in decayed and rotten. ³⁰ When God sends rain upon the earth, he causes the trees to drink and to sprout leaves, and to bear fruit, and the seeds produce buds. If God chooses, it cannot withhold its fruit. ³¹ And, when a pregnant woman is in labour, she cannot close her womb and prevent her from escaping without giving birth. ³² Since the dew from God has descended upon her, she will bring them forth at once, and she will not be able to prevent the people gathered in the graves from rising after hearing the word of God.

³³ The bodies will gather in the place where their bodies fell, and the places where the souls live will open, and the souls will return to the bodies from which they were previously separated. ³⁴ And, when the drum is struck, the dead will rise in an instant, and stand before God, and will be rewarded according to the works of their hands. ³⁵ At that time, you will see yourself resurrected with the dead, and you will appreciate all the work you have done in this world, and you will confess your sins to them, written before you. At that time, you will regret it in vain. ³⁶ You know that you will rise from the dead and receive a reward according to your deeds.

³⁰ Lumpkin has 'grain' in place of 'seeds'.

³¹ The translation of this verse is uncertain.

³² The feminine pronouns in this verse most likely refer to the earth (v. 30) rather than the woman (v. 31).

³³ In place of 'bodies', Lumpkin has 'fleshes' (1st instance) and 'corpses' (2nd instance) and 'flesh' (3rd instance).

³⁴ Another reading for 'drum' (following Lumpkin) is 'thunder'.

³⁵ The literal translation for 'regret it in vain' is 'regret it with useless regret'.

³⁶ Lumpkin, following Selassie, ends with, "you will receive your hardship like the work that you worked."

መቁብጥን፡ ካልዕስ ገጽ

1 በዚህ ለሆኑው የጊዜ ለማቻ ማን የን ገዢ የኩ ይሰ
ይለቻዋል የምቱ ለማቻ እያነወም እያለ ተል የሉ ለማቻ
ከማይይውም ከኩ ለሆኑው ጉራ የምቱ ለማቻ እንዳተነወ
በኩ የዘመና ገዢ የዘመና፡፡ **2** ይ የወሬት ለሆኑው
ይሸጋድባቻዋል የሚከራከራቻውም ስይኖር እንዲረጋግጣቻው
እንዳቻው ልሳቻው ያወቻቸለ፡፡ **3** ቅረድና ለቁስ በሚደረግባት
ቁን እግዢአብኬር በሚመማባት ቁንና ቁርጥ ፍርድ
በሚፈረድባት ቁን የእግዢአብኬርን አሁን የዘነት ለማቻ
በሚቻሙት በታ ይቆማለ፡፡ **4** ቅናጥ ማለማ በሚሆንባት ቁን
ትምህም በሚሳባባት ቁን በልቻልቻታ በሚታይባት መብረቻ
በሚሰማባት ቁን፡፡ **5** መንቀጥቀጥና ፍርማትም ወይም ቁቻ
ወርቻም በሚደረግባት ቁን፡፡ **6** ከኩ ለሆኑ የወሬ ከኩ ለው¹
ቅና በሚቻልባባት ቁን ገዢ-አሁን ለውም ገዢ-አሁን ለሆኑ
ጥቃውን በሚቻልባባት ቁን ችልአትና በስውም ችልአት
እንዲሸፈ የእግዢአብኬርን አሁን የዘነት ለማቻ ፍናጥ
በሚቻልባባት ቁን በሚቻሙት በታ ይቆማለ፡፡

7 ቅና ከባይው በማይከብርባት ቁን እመበትም ከባይው
በማትከብርባት ገዢ፡፡ **8** ገዢ-አሁን ከድቃ በማይከብርባት ገዢ

2 MEQABYAN 15

1 But those who found their reward by their good works shall be joyful at that time; those who said, “People who are dead won’t arise,” shall be sad at that time when they see that persons who were dead arose, and their evil works won’t benefit them. **2** They will be judged by their deeds and they know will be convicted without anyone disputing it. **3** On the day of judgment and mourning, on the day of God’s coming and the day of final judgment, those who have forgotten God’s law will stand where they stand. **4** On a day of complete darkness, on a day of gloom, on a day of lightning, **5** on a day when there will be trembling and fear and wailing and famine and frost, **6** on the day when the wicked man who has done evil will receive his reward, and on the day when the righteous man who has done good will receive his reward, those who have forgotten the law of God will stand where they stand on the day when they receive their reward, just as they did sin and sinned against man.

7 On a day when the master is not honoured by his servant, and the mistress is not honoured by her servant, **8** when the king is

2 MEQABYAN 15

- 1 The Amharic text of this verse is awkward, especially the placement of negative terms.
- 2 Lumpkin has ‘works’ in place of ‘deeds’.
- 3 The meaning of ‘will stand where they stand’ is unclear.
- 4 In place of ‘gloom’, Selassie has ‘mist’.
- 5 The meaning of the word translated ‘famine’ (Lumpkin has ‘heatwave’) is uncertain.
- 6 See #3 on the phrase, ‘will stand where they stand’.
- 7 Selassie has ‘slave’ in place of ‘servant’ (twice in this verse).
- 8 In place of ‘honoured by’, Lumpkin has ‘no more honoured than’, throughout vv. 7-8.

ገኘገለም ከዚናን በማይከበርበት ገዢ አበት ከልቻ
በማይከበርበት ገዢ እናትም ከልቻዋ በማትከበርበት ገዢ፡፡
⁹ በለጋጋ ከድድ በማይከበርበት ገዢ ተበተኞም ከተዋረደ
ስው በማይከበርበት ገዢ ተለቀም ከተኞች በማይከበርበት ገዢ
ቁርድ የሚረርድባት ቅን ፍትና መጽያና ፍዲ የሚቀበለባት
ቅን ፍትና ሆላም ተጠናት እንደሠራ ፍዲ የሚቀበለባት ቅን
ናትና፡፡

¹⁰ በት ሥራም የወሩ ለዋጥ ወጪቸውን የሚቀበለባት ቅን
ናትና ተጠናት የወሩ ለዋጥም ልክጥቸውን የሚቀበለባት ቅን
ናትና፡፡ ¹¹ ወጪቸውን ያገኞም ለዋጥ ፍስ የሚሰኞባት ቅን
ናትና የእግዥአብራርን አካ የዘነት ለዋጥ በሚቻሙበት በታ
ደቆማለ፡፡ ¹² የሞቱ ለዋጥ አይነውም እያሉ መጽሕፍትን
የሚያሳሰሉ አስተዋጥ የሚያደርጋ ለዋጥ ተንሣኤን የየሉ
በዘህር ዓለም በት ሥራን ያልሠሩ የዘህር ዓለም ተጠናተዋጥ
መረጋገት የለለው ይዘን ለለገኞቸው በሠሩት ተጠናታቸው
የን ገዢ ያለቃሳለ፡፡

¹³ በዘህር ዓለም ስለ በት ሥራን ለመተዋል እንደዘህርም ሆላ
በት ሥራን የወሩ የደረግ ለዋጥ ተደለ ይስታቸው እስከ
ዘለለም ፍጻስ አይደለምም፡፡ ¹⁴ ከምቱ በጃለ እንዲነው
አውቀዋል ከፈጥረዋቸውም አካ አልወጠም፡፡ ¹⁵ ከዚና

not respected by the poor, when the old man is not respected by the child, when the father is not respected by the son, and when the mother is not respected by her daughter, ⁹ when the rich are not honoured above the poor, when the humble are not honoured above the rich, and when the great are not honoured above the small, it is a day of judgment, a day of forgiveness and redemption, a day of redemption for all who have sinned.

¹⁰ It is a day when those who do good deeds will receive their reward, and those who commit sins will receive their punishment. ¹¹ Those who have forgotten the law of God will stand where they stand; for, it is a day of rejoicing for those who have received their reward. ¹² Those who practice magic, who teach that the dead will not rise, will see the resurrection. The sinners of this world who did not do good deeds in this world will weep at that time for their sins; for, they will be filled with unspeakable sorrow.

¹³ Just as they did good deeds while in this world, the happiness of good people who do good deeds will not end forever. ¹⁴ They knew that they would be resurrected after death, and they did not disobey the law of their Creator. ¹⁵ Because they did not

⁹ Lumpkin ends, “and for this is the day when all will receive hardship like unto they worked sin.”

¹⁰ In place of ‘punishment’, Lumpkin has ‘hardship’.

¹¹ See #3 of the phrase, ‘will stand where they stand’.

¹² For ‘unspeakable sorrow’, Selassie has ‘sadness without calming’.

¹³ In place of ‘will not end forever’, Lumpkin has ‘won’t be fulfilled until eternity’.

¹⁴ Lumpkin has ‘depart from’ in place of ‘disobey’ (as also in v. 15).

¹⁵ Selassie has ‘honoured’ in place of ‘glorified’

ስላልወጥ ሁለት ደንብት ይወርሳል በዚህ ዓለም አራቻዎን
እብዛ ለቻቻቻዎንም አከበረ፡፡ ¹⁶ የምቱ ለወቻ በሚገኘበት
ገዢ በለደተቻዎ በሚደሰበበት ገዢ ለበቻቻቻዎ የሚለለቻዎ፡
ደንብት የሚገኘበት መንግሥት ለማያዝን አወረሰኝዎ፡፡
¹⁷ በጠቅምች የወሩ የምቱ ለወቻ መንግሥትን የሚያምኑ
የእግዥአብራርን አማ የሚይጠበቅ የመንግሥትንም ቅን
የሚያስበ ለወቻ ያለቁሳለ፡፡ ¹⁸ መጨረሻ የለለት መረጃቻቻ
ደንብትንም የለለበት የምታገኝዎንም መከራ ያን ገዢ ያደለ
በልቦናቻዎም ዕረፍትና መረጃቻቻ የለለው ተዘን አለው፡፡
¹⁹ የሚይጠኑ እሳትና የሚያንቀሳኑ ተልሆነ ያገኝቻዎ፡፡
²⁰ ሆኖቻዎም ባለበት በታ እሳት ደንና ጥቁል ንብረት ወርሱ
በረድ ቅዱ አለ ይህ ሁሉ በለያቻዎ ይዘንማል፡፡ ²¹ የምቱ
ለወቻ መንግሥትን ለማያምኑ ለወቻ ገንዘመ እሳት አለበኝዎ፡፡

disobey the law, they will inherit two salvoes: He multiplied their seed in this world and glorified their children. ¹⁶ When the dead are raised, and the rich are poor, they inherit the kingdom of heaven, where there is security he swore to their fathers. ¹⁷ Those who have sinned, who do not believe in the rising of the dead, who do not keep God's law, and who do not remember the day of resurrection, will weep. ¹⁸ They will then see the suffering that will come upon them, and there will be no peace or rest in their hearts, and there will be no rest but sorrow in their hearts. ¹⁹ Unquenchable fire and a worm that never sleeps shall find them. ²⁰ Where their flesh is, there is fire, brimstone, frost, and hail: all shall fall upon them. ²¹ There is the fire of Gehenna for those who do not believe in the resurrection of the dead.

¹⁶ For this verse, Lumpkin reads, "He bequeathed them the Kingdom of Heaven where shall be found the welfare He swore for their fathers at the time when persons who are dead arise, and at the time when rich ones become poor."

¹⁷ In place of 'remember', Lumpkin has 'think of'.

¹⁸ For 'hearts', Lumpkin has 'reasoning'.

¹⁹ The 'worm that never sleeps' is a fairly common theme in the Books of Meqabyan.

²⁰ After 'brimstone', Lumpkin adds 'whirlwind'.

²¹ Some read 'hellfire' in place of 'the fire of Gehenna'.

መቃለያን፡ ካልዕስ ነገር

¹ በቁረጥኩው ገዢ ልጥነው ይውጣልና በሥራህ በእግርህና
በእናሸሁ ተፍር በረሰቦም በጥር ያለውን እስከ አንተ አስቦው-
ልቦና እንዳለሁ ሽያጭናትና ዕውቀትም እንዳለሁ በዘህ
ትንሃናን ዕውቀቸ፡ ² የእግርህና የእናሸሁ ተፍር የረሰቦም በጥር
እለሁ ከዚህ ተስፋት ይውጣል ተለለሁ ከምትህ በኋላ እንዳታነማ
አንተ ተውቀ አንድ በሌላ ሥር ያይደለ ባንተ ሥር የሚደረግ
መከማትን እንዳታውቀ ይውጠ አንድ እግዢ አበኩር ያዘጋጀው-
አይደለምን፡ ³ ተንሃና መታን የለም እያለሁ ለወጥን
ስለሳትህ ተጠኗና በደልን እንድ ሥራህ መታን በሚነው-በት
ገዢ አንተ ፍድህን ተቀበላለሁ፡

⁴ አሁንም ስንደም በሆነ ገብረም በሆነ አንተ ስንኩ
የዘረኩው ይበቅል ከንድ እምበ በለ አይቀርምና ፍኩህን
የምትቀበለበት ቅን በደረሰቻቸው ገብ ተያችሉህ፡፡ ⁵ ዓግመኩም
አንተ የተከልከው ተከል አልበቅልም አይፈም የበለስ
እንጂቻቻና የወይን ሲረግም በሆነ ፍረዥና ቅጠል
አይለውተም፡፡ ⁶ ወይን በተተከል በለስ ይሁን ከንድ
አይለውተም በለስም በተተከል ወይን ይሁን ከንድ አይለውተም
ስንደም በተዘዘሩ ገብ ይሁን ከንድ አይለውተም፡፡

2 MEQABYAN 16

1 Think about what is in your body, your nails, your hands, and your hair on your head: when you cut them, they will quickly grow back; and know that you have a heart, faith, and knowledge in this resurrection. **2** You ask, “Where do my fingernails and my hair come from?” The LORD made them come out so that you might know that you will be resurrected after death, and that you might know that this resurrection will be in your body, not in another body? **3** You will receive your reward when the dead are resurrected, because you misled people by saying that there is no resurrection of the dead.

⁴ And, even as what you have planted now won't remain and refuse to grow, whether it is wheat or barley, you will see it at the time when the day arrives for you to receive your reward.

⁵ Again, the plant you planted will not say, "I won't grow, nor will I bear fruit," nor will the fig tree, or the vine, and its leaves will not change. ⁶ If you plant a vine, it will not turn into figs; if you plant a fig, it will not turn into grapes; if you plant wheat, it will not turn into barley.

2 MEQABYAN 16

¹ For 'faith', Lumpkin has 'religion'.

² The emphasis, here, on the fact the resurrection is in the **same** body is an important theme of the book.

³ Selassie has 'hardship' in place of 'reward', as also in v. 4.

⁴ The translation of this verse is uncertain but the general meaning seems clear enough.

⁵ The meaning of the phrase, 'it's leaves will not change', is not clear.

⁶ This verse figuratively reaffirms the message that sinners will not be treated as righteous in the resurrection, nor will the righteous be treated like sinners.

7 ሂሳ በየዘሩ በየወገኑ በየፍራው በየእንጂች በየቁጥል
በየሥሩ ከእግዥአብዕር በተገኘ ይቁርታ መል በረከትን
ተቀብለ ፍሩን የወጣል እንደ ገበያም በተዘረዘሩ ስንደ ይሁን
ዘንድ አይለውጥም፡፡ 8 እንዳሁሁ ሂሳ መቁጥርም ሥርዓ
ነፍስን ታስቦን ዘንድ እግዥአብዕር እንደ አረብት ስምም
ታስቦች እግዥአብዕር የዘረቻው ሥርዓ ነፍስ ተወስኩው
ይነማለ እንደ በት ሥራ የወሩ ስምም ክፍ ሥራ በወሩ ስምም
አይለውጥም ክፍ ሥራም የወሩ ስምም በት ሥራም በወሩ
ስምም አይለውጥም፡፡ 9 ካጋት የሚመታበት ስኖት በደረሰ
ገኘ የጥሩት ስምም ከእግዥአብዕር በሚገኘ በይቁርታው መል
ይነማለ በት ሥራ የወሩ ስምም የሰይወት ተንሣኤን ይነማለ
ጥርቻውም እግዥአብዕር ለደጋት ስምም የዘረቻው መከራና
ደዊ የፈለጉት ከዚህ በጃላ የገመኩም የሚይጥሩበት የንዳትን
ማደረግ የሚሆን ተደገና ይስታ ያለበት ገንት ነው፡፡

10 ክፍ ሥራ የወሩ ስምም ጥን የቀርጥ ፍርድ መነማትን
ተነሱትው ከሳታቸው ከደምብለስ ጉራ፡፡ 11 ክፍምም ከሆነ
ከእናም ልጅም ሂሳ እንድ ስው ስንድ ይደን ዘንድ ከማይወዳ
ከወራዋጥቸ ከእጋንትም ጉራ፡፡ 12 የጉጠማ የርጋም ወደ ሆነ
ጥርስ ማቅረብና ለቅብ ወደለበት ተርጉትና ይቁርታ
ወደለለበት እስከ ከለምም ድረሰ መውጭ ወደለለበት
ለዘላለሙ ከስላል በታቸ ወዳለ ወደ ገንዘም ይመርዳለ፡፡

7 Everything, in every seed, in every kind, in every fruit, in every tree, in every leaf, in every root, receives the blessing of God and bears fruit; but, if barley is sown, it does not change to become wheat. 8 In the same way, the grave will produce people as God sows, to produce body and soul. Those who have done good will not be changed into those who have done evil, nor will those who have done evil be changed into those who have done good, but the body and soul of those who have been sown by God will be taken away and raised. 9 When the hour of the trumpet sounds, the dead will be raised from the dead in the dew of God's forgiveness. Those who have done good deeds will be raised to the resurrection of life. Their reward is a paradise of joy and happiness, a paradise of pure bliss, where there will be no suffering or disease and where they will never die again.

10 But those who have done evil will rise up and receive their punishment with the devil who misled them, 11 with his evil hosts and demons, who do not want even one of the children of Adam to be saved. 12 They will descend into Gehenna, to the depths of darkness, where there is gnashing of teeth and weeping, where there is no mercy or forgiveness, and where there is no way out forever and ever. For, they did not do any

⁷ For 'blessing of God', Lumpkin has 'Pardon Dew blessing by what is found from JAH'.

⁸ This verse states more literally what is said figuratively in v. 6.

⁹ Selassie has 'Garden' in place of 'paradise'.

¹⁰ Lumpkin adds an ellipsis at the end of this verse, suggesting some missing text.

¹¹ Selassie has 'armies' in place of 'hosts'.

¹² Many read 'hell' in place of 'Gehenna'.

በመጀችው ስለ በዘዴ ዓለም በከይወቻችው በት ሥራ
እልዋኑምና፡፡ ¹³ ስለዘዴ ነገር ሥርዓት ንፍስ ተዋስድው
በመጀመብት ገዢ ይፈረድባቸዋል፡፡ ¹⁴ እግዢአብሐር
የተከምሏችን በዛት እንደነት የማያሳይት የሥራና የነፍስን
መነማት ለማያምኑ ለወቻ ወያሳቸው፡፡ ¹⁵ ሁሉም እንዳም
እንዳም እንደ ሥራው እንደ እኩም ይከና ወጋዣ
ይቀበላል፡፡

good works in their lives in this world, while they were in the flesh. ¹³ For this reason, the body and soul will be judged when they are resurrected together. ¹⁴ Woe to those who do not believe in the resurrection of the body and soul, in which God demonstrates the unity of his many miracles. ¹⁵ Everyone will receive the reward according to his work and the labour of his hands.

¹³ Lumpkin has 'flesh' in place of 'body'.

¹⁴ The Amharic text appears to have 'does not demonstrate' in place of 'demonstrates' but this makes little sense in this context.

¹⁵ For 'the labour of his hands', Selassie has 'his hands' weariness'.

መቋብጥ፡ ካልዕ፡ ፲፭

፧ የስንደ ቅንጣት ካልፈረሰች አትበቃለም አቶራራም፡ የስንደ ቅንጣት በተፈረሰ ገን ወደ ምድር ሆር ተስኩለች ቅጠል ታውጣለች አርርና ይሆናል ያልፈራል፡ [፨] እንዲች የስንደ ቅንጣት በዘ ቅንጣት እንደተሆን እናንተ ታውቋላችሁ፡ ^፩ እንደዘዴም ሆኖ ይህች ቅንጣት ከዚና ከነፋስ ከመፈተም ጠል ተነዋች ተበቃለለች ስንደ ያለ ተከለ ፍራ ማፍራት አይቻለምና ተከለ ገን ስለ እሳት ውንታ ነው፡፡

፪ ካሳም ስለ ነፍስ ውንታ ነው ያለ ካሳም ስንደ ማፍራት አይቻለም ወታወጥም ምድርን ያጠጣችል ያጠጣችል፡

፫ እመድ፡ የምትሆን መፈተም ወታን ከጠጣች በቻለ ሆርን ታስተናለች ማኅም ወደ ለይ ከፍ ከፍ ይለል እግዢአብዕር የበረከትን ያሁል ታፈራለች፡ ^፬ የስንደ ቅንጣት ገን እግዢአብዕር የፈጻሚት ነበት ነፍስ ያደረቻበት የእምም እምሳለ ነው የወይን እንጂተም ምንደዘዴም ወታን ይጠጣል ሆርም ይሰናል የቀመና የሥር ወገንም ወታን ይጠጣል፡

፭ ከእግዢአብዕር የተገኘ የይቅርታ ጠል ለቻቻም የሆነ የእረጋችን ማይች ያጠጣችዋል ወሆናችንም ወደ ቅጠል ማይች ወደ ለይ ያጠጣችል በቻከለ መቀት ይዘረዘሩል በእግዢአብዕርም ልቻድ ፍርድ ያልፈራል፡

2 MEQABYAN 17

[፧] Unless a grain of wheat is broken, it will not sprout or bear fruit. However, if a grain of wheat falls, it sinks into the ground, it sprouts leaves, it becomes a branch, and it bears fruit. [፨] You know that one grain of wheat can become many grains. ^፩ In the same way, this grain grows from water and wind and dew from the earth. Wheat cannot bear fruit without the sun, but the sun is a substitute for fire.

^፪ And the wind is a substitute for the soul; and, without the wind, wheat cannot grow, and the water irrigates and nourishes the earth. ^፫ Even the ground that has become like ashes, after drinking water, it will produce roots, and their top will rise upward, and they will bear fruit as much as God has blessed them. ^፬ But the grain of wheat, created by God, is the image of Adam, in which the soul of the Creator dwells. Just as a vine drinks water, it sends out branches, and its branches drink water. ^፭ The dew of forgiveness from God waters the tall branches of the trees, and they carry its water up to the tips of the leaves, and it is warmed by the heat of the sun, and it bears fruit according to the will of God.

2 MEQABYAN 17

[፧] In place of 'grain', Lumpkin has 'kernel' (twice in this verse).

[፨] For 'can become', Lumpkin has 'will become'.

^፩ Lumpkin, following Selassie, ends with, "but Sun is because of fire instead."

^፪ For 'nourishes', Lumpkin has 'satisfies'.

^፫ The 3P plural pronouns in this verse are singular in the Amharic text.

^፬ Lumpkin has 'roots' here in place of 'branches'.

^፭ For 'dew of forgiveness', Selassie has 'Pardon Dew'.

8 ልብናን ደስ የሚያስኩ በት መዓካን ይሆናል በበላትም ገብ
እንደማያስጠና ወሆና እንደማያስርብ እኩል ያጠገባል
በጠመቁትም ገብ የዘላለሙ ደም ይሆናል፡፡ **9** ወይን የሰው
ልብናን ደስ ያስኩል በለ በመገመር እንደ ተነገረ
በጠመትም ገብ የሰው ለብ ደስ ያስኩል ፊታ ፊታ ያለ
ሰውም እኩን ከፍቶ በጠጣ ገብ ይስከራል ይጠባል
በገምባውም ይመለል ያመውም ወደ ለቦ ይፈሳል፡፡

10 ወይን ለክር ፍቃጥ ያስታልና አእምርውን ያሳጠዋልና
ገዢገዢገዢ ገደለን እንደ ሰራ ማቅ ያደርጋዋል በእግዢና
በእች ያለ እንቀሩትና እኩህም አያውቁም፡፡ **11** የምቻ ለወቻ
መካማትን በሚያምኑና ፍቃጥን በሚያደርጉ ለወቻ ለመ-
ይመስገን በንድ እግዢ እግዢ አበበር በፍራዎና በወይን እንጂት
እንደህ አደረገ፡፡ **12** የምቻ ለወቻ መካማትን የሚያምኑ ለወቻን
በመንግሥት ለማየት ደስ ያስኩታዋል፡፡

8 It will be a sweet aroma that delights the heart. When they eat it, it will satisfy them like water that never fails and like grain that never fails. When they are immersed it, it will become their eternal blood. **9** As the Psalmist says, "Wine makes glad the heart of man." And when a man drinks, his heart rejoices. When a man who is not drunk opens his mouth and drinks, he becomes drunk. He drinks, his lungs fill, and his blood flows into his heart.

10 For, the drunkenness of wine utterly deceives and makes the road and the valley like a wide plain, and he knows no obstacles or thorns in his feet and hands. **11** God did this through the fruit and the vine, so that his name might be glorified by those who believe in the resurrection of the dead and do his will. **12** Those who believe in the resurrection of the dead will be happy in the kingdom of heaven.

8 The immersion here refers to baptism.

9 Selassie has 'Grapes' in place of 'Wine'.

10 Another reading for 'obstacles' is 'stumbling blocks'.

11 The nuance of this verse is unclear.

12 For this verse, Lumpkin (following Selassie) reads, "In the Kingdom of Heaven He shall make persons joyful who believe persons who are dead arising."

መቁጥሪን፡ ካልዕስ ነጥ

1 የምቱ ስምቶ መነማትን የማታምኑ ስምቶ ምን ያህል ስተትን
ትስተላቸሁ ወደማታውቀትም በታ በውስዶችሁ ገዢ
የማይረጋ የገዢ ተያያዥለችሁ የምቱም ስምቶ በነፍሰና በሥራ
ተዋሕደው የሚከለውንን መነማት ሲለ አለመናቸሁ ስምቶ ወደ
ገዢምም በጣምችሁ ገዢ፡ **2** ተብሎ አመድ የሆነ የምቱ ስምቶ
እንዲይነው እናውቅለን እያለችሁ የባንድርቃቃውን ለቦና
እስተኽእልና በትውንም ክፍውንም በትሬና እንደሆነቸሁ
ዋጋችሁን ተቀብላለችሁ፡፡

3 ለማታቸው ዕረፍት የለውምና ለሚመማባቸው
መቁዱታቸውም ይወል የለቸውምና በመከራቸውም የወነ
እልሆነምና ሲለሁ ንር በልንድርቃቃውን ያስተላ
በእግዥአበበር እደባባይ ይቆሙ ክንድ እላቸውና፡፡
4 በመዓቱ በተቀባዩቸው ገዢ ልጋመው ይፈረለ ክለመናር
ወደ መኖር መተተው እንደተረጋጠና ሲለ አለውቁ ስያውቁ
የእግዥአበበርን አካ ይኖገራለና ክፍ ሲለ ሆኖ ሁሉ
ይፈረድባቸዋል፡ **5** የሚሸፍበት የገዢምን እያውቁም ቁጥጥች
ስለሆነ በሥራቸውም መማምቶ ሲለሆነ እንደ ለቦናቸው
ጥመት መጠን ለባንድርቃቃው ያስተምራለና ተንሬኑ መታገ
የለም እያለ መማማ ንርን የሚያስተምኑ ክፍጥችም
ናቸውና፡፡

2 MEQABYAN 18

1 You who do not believe in the resurrection of the dead – what error you commit! And when they take you to the place you do not know, you will regret it in vain, because you did not believe in the resurrection of the soul and flesh of the dead. And when they cast you into Gehenna ... **2** You have deceived the hearts of your neighbours, saying, "We know that the dead, who are dust and ashes, are not raised." So, whether you do good or evil, you will receive your reward according to your deeds.

3 For, there is no rest for their death, and they have no power over the plagues that will come on them, and they will not endure their afflictions; for, they deceive their neighbours about this matter, and they have to stand in the court of God. **4** When his wrath is kindled against them, they will be utterly terrified; for, they will be judged for all that they have done, as they speak the law of God without knowing they were created from nothingness to existence. **5** They do not know Gehenna to which they are going; and, because they are angry and perverse in their deeds, they teach their neighbours according to the perversity of their minds; and they are evil, teaching perverse things, saying that there is no resurrection of the dead.

2 MEQABYAN 18

1 The ellipsis at the end of this verse (following Lumpkin) suggests missing text.

2 In place of 'neighbours', Lumpkin has 'companions'.

3 The translation of the opening is uncertain; Lumpkin reads, 'As death has no exit'.

4 For 'from nothingness to existence', Selassie has 'from non-living to living'.

5 For 'according to the perversity of their minds', Lumpkin has 'like unto their reasoning in a thirst measure'.

6 የዘመን ገብ የጥቃት ስወቻ አንዳንዱ ያወቻቸሉ ለአዲም
ልሸቻ ሁሉ የሚሆን የጥቃት ስወቻ መንማትን ሲሉ አለመት
አንዳራደባቸውም ያወቻቸሉ:: **7** ሁሉቻን የአዲም ለሸቻ
ነና ሲሉ አዲምም ቅተናልና ሁሉቻንንም ሲሉእጣቻን ሲሉ
አዲም ለአተት ከእግዥአብዕር አንድ የጥት ፍርድ
አግኞቻናልኝ:: **8** ዓይነት በመሬዱ ሥራቻን ፍርድን
እንቀበል አንድ ከዘመን ከባቻቻን የአዲም ጋዜ እንነሱለን
በጣቻን በአዲም በለማውቅ ዓለም ለጥት ተገዢቷልኝ::

9 አዲም የእግዥአብዕርን ተእሱ በመደኅፈሩ ሲሉእሁ ነገር
ፍሪን ተቀበልን በመቻብር ሥራቻን እንደ ስም ቅለጠቻ
ስወቻቻቻቻንም ተኩ:: **10** የሚደርግ ቅለጥማቻንን ተማቻ
ተኩን ዓይ ግብቻቻንም በመቻብር ተኩ ሥራቻንም
በመቻብር ተቀበሉ የሚረ ቅለቻንም በመፈት ተቀበሉ::

11 ከሚያበሩ ዓይቻቻቻንም ተል ወጪ መልካቻንም በመቻብር
ውኩ ተበጥሮ ሆነ:: **12** መልካ መልካም የነበሩ ቅመታቸው
የሚረ የቻላቸውም ነገር የተከናወነ የገልግሎት የመልካቸው
ፈጥሮ ግብት ወደት አሉ የእርበቻቻቻን ዓይቻቻቻው ወደት አሉ::
13 የነገሥታቸው ሥራቸታቸው የመኅንንቻዕስ ተትነታቸው ወደት
አሉ በፈረሰ ማንታ በበርና በመቻቻቻው ማንታ በሚያበሩ

6 At that time, they will know that the dead will be resurrected, and they will be judged because they did not believe in the resurrection of the dead, which is for all the children of Adam.

7 For, we are all children of Adam, and because of Adam we died, and because of the sin of our father Adam we all received the sentence of death from God. **8** We will rise again with our father Adam to receive our reward for our deeds; for, the world was subject to death through the ignorance of our father Adam.

9 Because Adam disobeyed God's command, we received punishment for this; our flesh melted like wax in the grave, and our bodies perished. **10** The earth swallowed up our bones; we perished, our blood was lost in the grave, our flesh was buried in the grave, and our beautiful words were buried in the ground.

11 And a worm came out of our shining eyes, and our beauty was lost in the grave and became filth. **12** Where is the beauty of the men who were handsome, whose stature was handsome, whose words were completed? Where is the endurance of the patriots? **13** Where is the army of kings and the lordship of princes? Where is the adornment of horses, the adornment of silver and gold, and

6 The emphasis on punishment of those who do not believe in the resurrection is continued.

7 Lumpkin has 'error' in place of 'sin'.

8 In place of 'reward', Selassie has 'hardship'.

9 Lumpkin transposes 'in the grave' to before 'melted'.

10 For 'swallowed up', Lumpkin has 'drank'.

11 Lumpkin has 'dust' in place of 'filth'.

12 For the 2nd question, Selassie has, "How about where are warriors firmness?"

13 For the 2nd question, Lumpkin reads, "Didn't it perish?"

መማርያም ማንተ ወደቻ እለ አልጠኑምን፡፡ ¹⁴ የሚጠቃጥ ለthe adornment of shining weapons? Has it not disappeared?
የወደን መጠጥና የሙላለስ ጥወም ወደቻ እለ፡፡ ¹⁴ Where are the delicious wine and the delicious food?

¹⁴ For this verse, Lumpkin reads, “Where are the sweet grape drink – and how about food flavour?”

መቋ-በኩን፡ ካልዕስ ነዑ

1 መኩንንቂንና ነገሥታችን ባለጋጥኩንና ስማግለጥኩም መልከ
መልከጥ የሆነ ልቶችንም መልከ መልከጥ የሆነ
ቍዴችኩንም የሰበሰባችው ጥናር ሆይ ካንች የተነሱ ወያ::
2 አርበዋች የሆነ ደም ግባት ያለችው ባት መልከምም የሆነ
ለበኩና ዕውቀትም ያለችው ቅብቃው-ም እንደም ታንጻጻጻር
በገና እንደ ክሬርና እንደ መሰንቆም አመታት ያማረ የሆነ
ቍል ያለችው የወይን መጠጥ ይስ እንዲስኝ ይስ የሚያስኝ
ነማም ያለችው ዓይኖችችው-ም እንደ አጥቢያ ከከብ
የሚያስኝ:: **3** ቅኝ እኩቃው-ም የሚሰጥና የሚናሱ
እንደሚያነና እንደሚሆነ ይኑ የሆነ የሚናድሩ እገዢችችው-ም
ለማየት ያማሩ የሆነ እንደሚፈጻሚ መንከራከርችው
የሚፈጻሙ ለወቻን የሰበሰባችው ጥናር ሆይ ካንች የተነሱ
ወያ::

4 በእግዢአብዕር ልቋድ ተልከናል የመልከ የመልከም
ስወቻን ካፍሳት ከሥርችው ይለሆ ወጥ ሆይ ካንት የተነሱ
ወያ:: **5** እግዢአብዕር ካንች ያስገኘችውን ወዳንችም
የመለሰችውን በዘት ለወቻን ለሰበሰባልና እንች ጥናር ካንች
የተነሱ ወያ ካንች ተገኘን በፈቋድ እግዢአብዕር ወዳንች

2 MEQABYAN 19

1 Woe to you, O Earth, which has gathered together its princes, its kings, its rich men, its elders, its beautiful women, and its beautiful virgins! **2** Those who are patriotic, those who are brave, those who are good-natured, those who have a good heart and knowledge, whose words are like the sound of a harp, whose words are as beautiful as the lute and the harp, whose words are as pleasant as the sound of wine, whose songs are as pleasant as the sound of a flute, whose eyes are as bright as the stars of the night sky. **3** Woe to you, O Earth, which has gathered together men, whose right hand is like one who gives and takes up and becomes strong, whose feet are beautiful to look at, whose feet are like swift wheels, and whose feet are like those of a horse.

4 Woe to you, O Death, who separated the souls of good people from their bodies; for, we were sent by the will of God. **5** For, you have gathered together many people whom God has sent away from you and whom he has brought back to us. Woe to you, O Earth! We have been sent away from you by the will of God. We

2 MEQABYAN 19

¹ Lumpkin has 'daughters' in place of 'virgins'.

² The translation of this verse is uncertain; Lumpkin has, "O Earth who gathered persons who were warriors – those who have comeliness – and those who were fine of leg – and those who have reasoning and knowledge – and those whose words were beautiful like unto a humming harp and like unto a lyre and a violin beat ...".

³ Lumpkin has this as v. 4.

⁴ In place of 'we were sent', Lumpkin has 'thou have been sent'.

⁵ Throughout this section, Lumpkin (following Selassie) has 'Woe arising from thee' in place of 'Woe to you'.

ተመለስን በእግዥአብዕር ፈቻድ በላይኝ ይስ አለን፡፡
⁶ ለረዳችን ምንም ሆንኝ በላይኝ ተመለስን በውሰጥኝም
ተቀብርን ፍራሽን በላን አንቃም ሥርዓትን በላሽ፡፡
⁷ ከምንም ገም የተገኘውን ወሬ ተጣን አንቃም የደማችንን
ምንም ተጣን ከምድርነትኝ የተገኘውን ፍራ በላን አንቃም
የሰውነታችን ሥር በላሽ፡፡ ^⁸ ምባባችንን ለተሆኝ
እግዥአብዕር አንዳዘዣኝ የማረ ተል ካለው ከመረከትነትኝ
እሁሉን በላን አንቃም የሥርዓትንን ደምግባት ተቀብለን
እግዥአብዕር አንዳዘዣኝ ለምግባሽ ተበያን አደረግኝው፡፡
⁹ የዚለች የሆነ መኩንታችንና ነገሮችንና የሰበሰበው ጥቻ
ሆይ ክንተ የተነሱ ወያ የፈጻሚችው እግዥአብዕር አንዳዘዣ
ከተናነታችው ከማስፈረታችው የተነሱ አልፈረሱም ጥቻ ሆይ
ከንተ የተነሱ ወያ ተዋ አዲጋውንም አልፈቀሱም፡፡
⁩ መልካችውም ለማረ ለወች አልፈረሱም የዚለችንና
እርበችንና አልተውሱም ደሆችንና ባለጋገችን ደጋገችንና
ከፋውችንና ለጀችና ስማግለጫችንና ለጀችና ወንጀችንና
አልተውሱም፡፡ ¹⁰ በነ ነገርን የሚያስበ ከስተም ያልውጠ
ለወችን አልተውሱም በሥራችውም አንዳ አንስሳ የሆነ ክፋ
ነገር የሚያስበትን በመልካችው ደም ባባት በነገራችው
ጥፊምና በቋላችው ልጋመው ያማሩትን አልተውሱም ጥቻ
ሆይ ክንተ የተነሱ ወያ፡፡

have returned to you by the will of God. We rejoice over you.

⁶ You became a carpet for our corpses; we walked on you, we were buried inside you, we ate your fruit and you ate our flesh.

⁷ We drank the water from the spring, and you drank the spring of our blood. We ate the fruit from your earth, and you ate the flesh of our bodies. ⁸ We ate the grain of your land, which had the sweet dew of the earth, as the LORD commanded you to be our food. You took the blood of our flesh and turned it into dust for your food, as the LORD commanded you.

⁹ Woe to you, O Death, who has gathered together the mighty princes and kings. You didn't fear their famousness and their terror, like the LORD who created them commanded you. Woe to you, O Death, who did not scorn the sufferer. ¹⁰ You have not spared the beautiful, nor have you spared the strong and the brave, nor have you spared the poor and the rich, the good and the evil, the young and the old, the women and the men. ¹¹ You have not forsaken those who think good things and have not deviated from the law, nor have you forsaken those who think evil things, who are like animals in their deeds, who are completely beautiful in their appearance, in their taste and in their words. Woe to you, O Death, because of you.

⁶ The phrase, 'carpet for our corpses', provides strong imagery.

⁷ Note the repetition of the last part of v. 6.

⁸ Selassie and Lumpkin have 'JAH' in place of 'the LORD' (twice in this verse).

⁹ This verse loosely follows Lumpkin's translation.

¹⁰ For 'the women and the men', Lumpkin has 'the daughters and the males'.

¹¹ In place of 'have not forsaken', Lumpkin has 'didn't quit'.

12 ቁለችው ቁጠ የሆነ አኅችውም እርግማንን የተመለ
ስምቶን አልተውሃም በጨረማና በበርሃን የሚኖሩ ስምቶን
ነፍሰቻቻውንና በበታዥና ስበሰብህ ጥት ሆኖ ካንተ የተነሣ
ወያ:: 13 ጥምርም ነጋረት አስከመታ የምቱ ስምቶ አስከኋው
ደረሰ በዋሻም በመረከትም የሚኖሩትን ስምቶ ሥርቻውን
ስበሰቦች:: 14 በእግዥአብኬር ተወካና በነጋረት መመታት
የምቱ ስምቶ እንደ ዓይን ጥቃቃ ፈጥነው ይነማለና ከኋ ሥር
የወሩ ስምቶ በዋሩት የጠአቻቻው በዘት መጋን ፍቅርቻውን
ይቀበላሉ በን ሥር የወሩ ስምቶም ይስ ይለቻዋል::

12 You did not forsake those whose words are angry and whose mouths are full of cursing. You gathered those who live in darkness and light, their souls and their places. Woe to you, O Death! 13 And the earth gathered the bodies of those who lived in caves and in the ground until the dead were raised up. 14 By God's command and by the power of the devil, those who have died will be raised in the twinkling of an eye, and those who have done evil will receive their reward according to the number of their sins, and those who have done good will rejoice.

¹² In place of 'did not forsake', Lumpkin has 'didn't quit'.

¹³ Before 'the dead were raised up', Lumpkin adds 'the drum is beaten and'.

¹⁴ This is v. 15 in Lumpkin's translation (see #3).

መቋብጥን፡ ካልዕስ እና

1 ፊርማን ተንቀጥቷልን በፈቻ በቀምኑ ገዢ በዚህም ዓለም
የወራኑው ለሠቻን ሁሉ እንዲይቀር እንዲይወው እመትኩ፡
2 ለገዢናቻንም ስንቅ ለልያነን ገዢ ለሰዕነታቻንም ለብብ
በለለን ገዢ፡ **3** ለእቻቻን ምርጥ ለእግዥቻንም ማማ
በለለን ገዢ፡ **4** ደጥም ገማገጥም በሆነ መለማም በሆነ
እናዚህም እሚከላም በሆነ የወሱም ተልቅ የገድናድም ተልቅ
በሆነ አጋንት አቶን የሚመለከባትን ተናወጊም በማናው·
ገዢ በዚህ ዓለም የወራኑው ለሠቻን እንዲይቀር እንዲይወው
እመትኩ፡ **5** የሚመለከት አጋንትን አናው·ቋቻው·ም
ገኘቻውንም እንሰማም፡
6 እነባቻው ጥቋቁርቻ ዓቻው·ና ወደ መለማም ይመናናልና
ፈቻቻውን አናይም፡ **7** ነፍስ ከሥራው በተለየቻ ገዢ አስቻ
ንታው ተናወጊ እንተ ተመቀዋሉ በዘመናቻ በከድከባትም
ትናና ወጥመድ ለመሩ ወደቀናቻም ተመልሽ አየሁ
የሚያውቀኝ አጠሁ በዘመናቻ የሚመልጥበት የለን በለን ነበር
እንደ ተናገረ ወደ መለማም ይመለከናልና ለቋቻውን
አናይም፡

2 MEQABYAN 20

1 Believe me, when we stand before him in fear and trembling,
all our work that we have done in this world will not be forgotten
nor be hidden. **2** When we have no food for our journey, and
no clothing for our bodies ... **3** When we have no staff for our
hands and no shoes for our feet ... **4** Believe me, whether it is
slippery or smooth, or darkness, or thorns, or thistles, or deep
water, or a deep pit, and even when we do not know the path the
demons take us, our work in this world will not be forgotten.
5 We will not know the demons who will take us, nor do will we
hear their words.
6 We cannot see their faces because they are black and they lead
us into darkness. **7** When my soul departs from my body, I will
not see their faces; for, they will lead us into darkness, as the
prophet said, "My Father, my Lord, you know my path. In the
path I have taken, they have hidden a trap for me. I turned and
looked. I saw that I had lost my knowledge, and there was no
escape for me."

2 MEQABYAN 20

1 For 'done', Lumpkin has 'worked'.

2 In place of 'journey', Lumpkin has 'path'.

3 The ellipses at the end of vv. 3 & 4 follow Lumpkin.

4 The translation, 'slippery or smooth', following Selassie and Lumpkin, is uncertain.

5 Lumpkin ends, "and we won't hear a thing."

6 This verse should not be interpreted in any racist way.

7 The author here quotes (loosely) from Ps 142:4: "However faint my spirit, you are watching over my path. On the road I have to travel they have hidden a trap for me."

8 አጋንት እንዲዘበበቻበት ያውቋልና ወደ ማያዣው-ም
ትናና ይመሩታልና ይኩን መናገሩ ስለዚህ ነው ወደ ብረና
ውደ ቅናም በመለስ የሚያው-ም ስው የለም፡፡ **9** በአጋንት
መከከል በቃውን ነው እንደ እስተኛም የሚያው-ም የለም፡፡
10 የእድቻን ነፍስ ይቀበሉ በንድ ይገነት ወደሚገኘበት ወደ
በርሃን በታ ወደ ገነታም ይመስና በንድ ወደ ደጋግ ስምት
የሚለሁ ለቁቻን የሆነ መለከከት በርሃን ፍቃው፡፡

11 ይቀበደቻው በንድ በዋኑት የጠናቻቻው ፍቃቻውን
ለቀበሉ ወደ ተዘጋጀቻው ወደ ገነምም ይመስናቻው በንድ
የሚለሁ እንደንትና መለከከት ይሰመት ፍቃው፡፡ **12** ወደ
ጥሩት ለሚመስናቻው ይገነትና ዕረፍት ከገናቻውም መከራ
ማምላጥ እስከ ለላለም ይረስ ከሃገነም መውጥት ለለላቻው
ለጠናቻቻቻው ስምት ነፍስ ተዋላቻው፡፡

13 በቁዋል ሥራ ዓንተው ፍረዋልና በበለዓምም በደል ቅር
መፍተዋልና የሚያደርጉትም አጥተዋልና ለጠናቻቻቻቻቻ
ስምት ወጥላቻው ገንዘበቻው ያልሆነ የበደድ ገንዘበ በባቀ
ይመስና በንድ ወለድና እና መንሻን ለመቀበል ያመከናለና፡፡
14 እነገቻው በዋኑት የጠናቻቻው በገኘነም ፍቃቻውን
ለቀበሉ፡፡

8 He knows that demons are lurking around him and that they will lead him down a path he does not know. That is why he says this, and no one will know whether he turns left or right. **9** He is alone among the demons, and no one knows him. **10** There are angels of light, sent to righteous people to receive the souls of the righteous and take them to a place of light where salvation is found, and to paradise.

11 There are demons and angels of darkness who are sent to take them to Gehenna, which is prepared for them, to receive their punishment for their sins. **12** Woe to the souls of sinners who have no salvation and rest, for those who are led to destruction, and no escape from the suffering that has befallen them, and no escape from the torment that has befallen them, forever.

13 Woe to the wicked! For, they have lived in the work of Cain, and have perished in the error of Balaam, and those who do it have perished. Woe to the wicked! They take usury and increase, to take other people's money that is not theirs by oppression. **14** They will receive their punishment in Gehenna for the sins they have committed.

⁸ For 'are lurking around him', Lumpkin has 'ridicule him'.

⁹ The significance of this verse is unclear.

¹⁰ For 'paradise', Selassie read 'the Garden'.

¹¹ Many read 'hell' in place of 'Gehenna'.

¹² In place of 'salvation', Lumpkin has 'welfare'.

¹³ For 'error', Lumpkin has 'iniquity'.

¹⁴ Selassie and Lumpkin have 'hardships' in place of 'punishment'.

መቁጥሪን፡ ካልዕስ ፊልዕ

1 የቃቃው ለሆና ገንዘባቃው ያልሆነ የበድድ ገንዘባን የሚሰበበበ ለወቻ ወደት አለ፡፡ **2** ያለዋጋ የሰውን ገንዘባ ይመስኩልና የምትደርሰባቃው የሚያችቃቃለም ቅን ለያዥቁ ይሰበሰባለና እንደ ገንዘባቃውን ለበድድ ይተዋሉ፡፡ **3** እንደ አባቶቃቃው እንደኩል ያሉ ሽጥኩን በሥርቃሽም በቃሚያም በሆነ አሰጠቃቁው የሚይዘው የጀጋላትቃቁ ወገኖች ፍቃመና ለጀቃቁው እንደባቃው ገንዘባ ይለ አይለቃውም፡፡

4 በግኝ ለሰበሰበ ለተቋልና እንደ ገም ገንተም ነፋስ እንደሚሰትኩው ተሰጥ እንደሚረገና ማርም ነውና ከለሰተም ፈት የተነሱ እንደሚቋልጥ ሰም የጀጋላን ከበረታቃው እንደሆይ ይመቋልና የበቃቃቁው ገንዘባ የሚጠቃማቁው የለም ሽጥኩ ሲው፡፡ **5** እንደ ወንበ እንደ ስጋብ ከበር ገም አያሁት በተመለከተ ገዢ ገንዘባ እንደ ለጋብ እንደ ተናገረ የበቃቃቁው ገንዘባ የሚረባቁው የሚጠቃማቁው የለም፡፡

6 የሚይሞቱ መሰራቃቁው የሰውን ገንዘባ በግኝ ለሰበሰበበ ለልንደታቃቁውን የሚበደለ ለወቻ እንዲያመከ የጀጋላትቃቁ ለወቻ ተናቃቁው እንደሆህ እንደ ገዢ ነው፡፡

2 MEQABYAN 21

1 Where are the people who collect foreigners' money that is not their own work or their money? **2** They take money for nothing and hoard it, without knowing the day it will come to them and the day they will die, but they leave their money to a stranger.

3 They are a generation of sinners who oppress sinners like themselves, even through greed and extortion, and their children do not delight in the wealth of their fathers.

4 For, they have gathered them together unjustly, and are like the urine scattered by the wind, and the smoke that falls like grass, and the wax that melts away from the presence of fire; so shall the glory of the wicked perish, and the money of their fathers shall be of no use to them. **5** As David said, "I saw it in the wilderness, like a grove, but when I returned, I lost it. I looked for it but could not find its place." There are none whom their fathers' money will profit nor benefit.

6 Because they gathered people's money unjustly, it seems to them that they won't die, like those who wrong their companions won't boast; and sinners' destruction is at one time. **7** You fools

2 MEQABYAN 21

1 Before 'work', Selassie adds 'hands'.

2 Lumpkin has 'foreigner' in place of 'stranger'.

3 At the start of this verse, Lumpkin adds 'Like unto their fathers'.

4 In place of 'unjustly', Lumpkin has 'in degradation'.

5 The last sentence follows Lumpkin.

6 The meaning of 'and sinners' destruction is at one time' is unclear.

7 For 'fools', Lumpkin has 'lazy ones'.

7 እናንተ ለነዕች እንዳቻቻፋ ገንዘብቻው ከናንተ ጋዜ እንዳቻቻፋ አስቦ በረቻና ወርቻቻው በብዛ የካን ይሆናል፡፡
8 በዘ ለቻቻፋ በተወልደ ለብዘ መቻበር ይሆናል በዘ በተኋም በተወልደ የፈረሰ ይሆናል፡፡ 9 የፈጻጸምቻው የእግዥአብኬርን ልቻድ አልፈጻሚቻውና ከበትም በታብዘ ለጠላቶቻቻው ምርከ ይሆናል ያልተባረከን ሆኖልና በቻቻፋ የየሆኑትም ገንዘብ ሁሉ አይገኝም፡፡

10 በበትም በቅርቡ ያለ በሆን በምድረ በቅር በመሰማርያ በቻቻፋ ያለ በሆን በወይን አውድማና በእሁል አውድማና ያለ በሆን አይገኝም፡፡ 11 የእግዥአብኬርን ተእዛዣ ለላልበበቻቻው እግዥአብኬር ከበት ለበቻቻው ሁሉ ጋዜ ከመከራው አያደናቻቻውና ከጠላቶቻቻው ሁሉ የተነሣ ተዘን ይሆንበቻቻል እንደ ከባከርቻቻው በተወለደ ለቻቻፋ ያለ አይገኝሁም፡፡

12 ሥራቻቻፋ አገን የጠበቀ ለወቻቻን ጥን ከበረከቱ አያስቻቻቻቻውም የለመኑትን ሁሉ ይሰጣቻዋል ከባከርቻቻው የተወለደ ለቻቻፋንና የምድራቻቻቻውም ፍሰ ይባርከለቻዋል እንደ፡፡ 13 የሚገነዘ እንዲይሆኑ ይገዘ በንድ በተረዳቻው ባለ በእሳዣቦም ሁሉ ለይ ገዢ ያደርጋቻዋል በመሰምረቻቻውም በቻ በረከቱን ሁሉ ይሰጣቻዋል፡፡ 14 በእቻቻው የየዘትን ሁሉ

think your money will perish with you, and your silver and gold, no matter how much you have, will rust. 8 If you have many children, they will become many graves, and if you build many houses, they will be destroyed. 9 As you have not fulfilled the will of God your Creator, even if you increase in wealth, it will become a spoil for your enemies, and all the wealth you have accumulated will not be found; for, you have not been blessed.

10 Whether it is in the house or in the forest, whether it is in the desert or in the pasture, whether it is in the vineyard or in the grain threshing floor, it will not be found. 11 You will not rejoice in your natural son, but you will be in sorrow because of all your enemies; for, God will not save you and your entire household from the calamity because you have not kept the commandments of God.

12 But those who keep his works and his law will not be deprived of his blessings; he will give them everything they ask for, and he will bless their children born from their nature and the fruit of their land. 13 He will make them rulers over all the nations around them, so that they may rule over them, and he will give them all the blessings in their territory. 14 He will bless everything

⁸ Selassie has 'demolished' in place of 'destroyed'.

⁹ For 'wealth', Lumpkin has 'livestock'.

¹⁰ Lumpkin has 'wilderness' in place of 'desert'.

¹¹ In place of 'calamity', Selassie and Lumpkin have 'tribulation'.

¹² Lumpkin opens, "But from His plenty – He won't trouble persons who kept His Order and His LAW."

¹³ For 'territory', Lumpkin has 'pasture place'.

¹⁴ Lumpkin ends, "and He makes them happy in their children birthed from their nature."

የርዳቻውን ፍል ሁሉ የከበቻቻውንም በታ ሁሉ
ይበርከለቻዋል ከባቻቻቻው በተወለደ ለቻቻውም ይስ
ያስቻቻዋል፡፡

15 ከብቻቻቻውንም እያሳንሰባቻው ከመከራቻው ሁሉ
ከድካምና ከበሽታም ከጥሩትም ከማያውቻትና ተጠታቻው
ያደናቻቻዋል፡፡ **16** በፍርድም ገብ ይከራከራቻዋል ከከፋ
ነገኖ ከመከራዣም ከሚከራከራቻውም ሁሉ ያደናቻቻዋል
በመጀመሪያ በሙኑ የድንብናን ሥራ የሚያራ ስትን
የሚጠበቅ የድንብናንም ሥራት የሚጠበቅ በእግዥአብራርያ
ፈቻድ የንተ የሚኖር ከህን በኋር በመጀመሪያ ሥራት
በአገታው ሁሉ አያራቻን ከስው ይምር እስከ ከበት ይረስ
መጀመሪያ የተወለደውን ይስጠት ነገኖ ከመከራው ሁሉ
የደናቻቻው ነገር፡፡ **17** መሬ የነበ ለቻ እያስተን እንዲዘዘዣ
ባንቻቻው ሁሉ ለገኖ ምስክር ነገር በሚፈርሱት ለሚፈርሱት
ናርድን እስከፈርሱ ይረስ ባለማውቅ በማውቅም፡፡ **18** ነፍስ
የገዢ ስው በኋር ይደን ሰንድ በዘይ ይማጠን ነገር፡፡

19 ቅድመ ከስ ሬል መብ እንዲወው በልቦናቻው መርም
እባቻው ምስክርም በሆነ ደንገያም በሆነ እንጂትም በሆነ
ባለማውቅ ከእቻ ወደቻልና የ ወደቀበት ስው ባተብኩ በል
መርምራቻው እናነት ባለማውቅ ከደረገው ይደን፡፡ **20** አውቆ
በደጋገው ገን እንደ የጠኩ ፍቅርን ይቀበላል

they put their hands to, the fruit of their fields and the folds of their livestock, and he will make them happy with their offspring.

15 He does not diminish their livestock, and he saves them from all their afflictions, weakness, sickness, destruction, and from the enemies they know and those they don't know. **16** And he will plead for them in judgment, and will deliver them from evil and distress, and from all that adversaries contend with them. For if, in the first days, there had been a priest, who did the work of the tabernacle, and kept the law, and kept the service of the tabernacle, and stood fast in the will of God, and gave tithes of the firstborn of both man and beast, he would have delivered them from all distress. **17** As Moses commanded, Joshua the son of Nun was a judge in all his lands, knowingly and unknowingly until they had judged the people of the land. **18** If anyone had killed a soul, they would have been saved there.

19 If you had a quarrel with him in the past, and if it falls without him knowing, axe, stone, or wood, and the man from whom it fell says, "I am dead," then examine and save him. If he did it unknowingly, let him be spared. **20** But if he did it knowingly, he will receive the punishment for his sin. But if he killed him

¹⁵ For 'afflictions', Selassie has 'tribulations'.

¹⁶ In place of 'plead', Lumpkin has 'dispute'.

¹⁷ The translation of this verse is uncertain; Lumpkin ends, "until they judged judgment upon whom they convicted and for whom they acquitted ..."

¹⁸ The meaning of this verse is not clear (but it is possibly to be connected with vv. 19-20).

¹⁹ One could perhaps read, 'He is dead' in place of 'I am dead'.

²⁰ Lumpkin has 'hardship' in place of 'punishment'.

የሚያረዥም የለ በለማውቁ ቤትዕለው ገን በለማውቁ አድርገታና እንዳይወጥ መርምራችሁ አድነት፡፡

21 ከዚጠኑ ሁሉ ይርቁ አንድ መረዳችው እንደ ከእግዥአብኬር አካ እንዳይወጠ መብ ለእስራኬል ለቻቻ እንዳሁ ወርቻላችው ነበር፡፡ **22** በፍርድና በእውነትና አት ተንተው ያኝና አንድ ጥሩት ከሚምለከ መታ ያደረውንና ለይፈ ገዢ የቻቻውን ከመብላት በእግዥአብኬር ተእሣዣ ተንተው የሚኖሩ እንደመራላችውም ከዚና ለሂ ሁሉ የሚርቁ የእኩም ለቻቻ ይመሩት አንድ ከሚይገባውም ሁሉ ልጋመው ይርቁ አንድ አዘማችው፡፡ **23** ለውነታችውን ያደና አንድ በት ከዚ ከባታችውም ገራ ማደረግችውን ያገኘ አንድ በለማይ ለለቻቻ ይገኘና አምሳል ከመራላችው ተእሣዣ እንዳይወጠ አዘማችው፡፡ **24** የእግዥአብኬርን ልቻድ ከደረግ ከስትና ከእኩም ተወልደዋልና በእግዥአብኬር ቅለ ያመኑ በትእዘዘዣው ተንተው የኝና ለዋቻ እንተችው የደጋግኝ ለዋቻ ለቻቻ ይበላሉ፡፡ **25** የእኩም ለቻቻ ነና በት ለሂን እግዥአብኬርን ይስ የሚያስተኞችን ሁሉ እንዱ አንድ በስ አምሳል በስ መልክ ፍጥረናልና አይገችውም፡፡ **26** ወዳቻቻን ልጋም አይለይምና በት ለሂን በንዱ በት ለሂ ከዚ ለዋቻ ለቻቻ ይገኘና ይለባቻ መንግሥት ለማያገኘ እንዱርሱታለን፡፡ **27** በንድ-ከ የሚለምኑትን ለዋቻ ልጋም ይውዳችዋል ወለታችውንም

unintentionally, and there is no one who can forgive him, then you must investigate and save him so that he does not die.

21 Moses said this to the children of Israel, so they would not depart from the law of the LORD but might turn away from all their sins. **22** He commanded all the children of Adam to abide by his judgment and true law, to abide by the commandments of God, to abstain from idolatry, from eating what is strangled and killed by the sword, and to abstain from all evil deeds, and to abstain completely from everything that is not right. **23** He told them not to depart from the commandment he had made for them in the form of a tabernacle in heaven, so they might save their bodies and find their dwelling place with their fathers.

24 Those who do the will of God, who believe in the word of God and abide by his commandments, because they are born of Adam and Eve, will be called the children of righteous people.

25 We are the children of Adam, and he created us in his image and likeness, so that we might do good works and do whatever pleases God. He does not despise us. **26** He never separates his friends and, if we do good deeds, we will inherit the kingdom of heaven, where there is peace with those who do good deeds.

27 He truly loves those who pray in sincerity and hears their

21 Lumpkin has 'JAH' in place of 'the LORD'.

22 Lumpkin ends, "that they might work it and might totally distance from all that aren't due."

23 In place of 'in the form', Selassie has 'as an example'.

24 Lumpkin has 'Seth' in place of 'Eve'.

25 For the last (short) sentence, Lumpkin reads, "He will not scorn it."

26 The meaning of the word translated 'separates' is not clear.

27 In place of 'endurance and strength', Lumpkin has 'firmness and power'.

ይሰጥቻል መከተለውም ገሰብ የሚገበትን ስምም ገሰብቻውን
ይቀበለቻል ሆኖችን ስጋን ተእሱትንም ለማጠበቅ ስምም
ቋናትና ተደልን ይሰጥቻል::

28 ፈቃድን ያደርጋ ስምም ለከተለመ በመንግሥት ከስ ስራ
እስ ይገጥቻል የቀድመውም በኋላ የተነሱ ስምምም በሆነ ከሂሳ
ቋምር እስከ ለለመ ድረስ ምስጋና የቀርበለቻል::

29 ለከተለመ ለእግዥአብዕር ክብር
ይግባውና ሆነተኩው መቋብያን ደረሰ ተፈጻሚ::

prayers. He accepts the repentance of those who earnestly repent. He gives endurance and strength to those who keep his works and his laws and commandments.

28 Those who do his will shall rejoice with him in his kingdom forever, and those who came before and those who come after will give him thanks from this day forward and forevermore.

29 To the glory of God forever.

The Second book of Meqabyan has come and gone.

²⁸ Lumpkin ends with 'up until Eternity'.

²⁹ Selassie includes this conclusion as part of v. 28.