

### 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suggestions made by various online translators, on the [Iyaric translation of Feqade Selassie](#) (2005), and on an unpublished translation by Breandan Lumpkin – it should be considered ‘provisional’ and treated with a degree of caution.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 *Third Book of Meqabyan* contains no narrative about the Maccabees whatsoever but it resembles the other two book in both style and language. A major theme of the book is the concept of ‘due reward’ in the resurrection – happiness for those who have done good deeds and punishment for those who have committed evils.

### AUTHORSHIP AND DATES

The three *Books of Meqabyan* are generally believed to have been written in the middle of the 4<sup>th</sup> Century CE, though their precise date and authorship are unknown.

## መቋብጥን፡ ማልሳ፡ ዕ

**1** ተር የወ የሆነ የበደል ስወጥም ያሳት የፈጻጸመጥም ሥራ  
የሚጠላት የዳጋጌነት ተበቃለ የሚያጠኑ በኋላ ከመን  
ወደነገቻው ስለሆመዎ ከርስተኩ የግብዢን ስወጥ ያሳ  
ይለቻዋል፡ **2** እኩ ተበቃለ ያጠኑዋል በልቦናው ተብቻዋል  
ንትነቱን ወደ ጉሳቻልናና ወደ መዋረድ ይመልሳል፡ **3** ወደ  
በኩሩ መከከል እገባለሁና ወደ ስማይም እመጠለሁና  
ጥልቻቻም እያለሁና የአዳምን ለቻቻ እንደ ወና ማጠቃቻ  
መጠጠቻ እይሱዋልሁና ከሱ ከሱ የሚል ማናው በደልና  
ንትነቱን ወደ መዋረድ የመልስዋል፡ **4** ከቀናቻ ከጠን  
እግዥአብኬር እርቻቻው በንድ በነስቻው ምክንያት ለለ ሆን  
የእግዥአብኬርን ልቻቻ ካለደረገ በዚህ ዓለም በሚጥና ስወጥ  
እኩ አበረታታባቻዋልሁና ከመልጠኑ የሚያስተላቸ የለም እሉ፡  
**5** ከሱ ወደ ገንዘም ለሂሳብ ጉጠኑት ወደ ሆነ ጉዳናም  
እመልሳቻው በንድ ምክንያት እመናለሁና፡ **6** የወደቅት  
አገኘም የጠበቀ ስወጥ ለለዘሱ ነገር እኩን ይጠላል ከነታቻው  
አገኘ ወጥተው የሳቱ ስወጥ ባን ወደና ይመጠለ እንደም  
ይመካለ መሳገብናም ይጠበቃለ እኩ ለቦናቻውን እከፋለሁና  
ወደ ልጠራቻቻው ወደ እግዥአብኬር እንዲይመለስ  
እስቀቻቻውንም እለውጠለሁና እኩ እንዲዘባቻቻው ተእዘዘን

## 3 MEQABYAN 1

**1** The people of Egypt will rejoice in Christ because he will come to them in the future, to avenge and destroy the devil who wronged the kind and gentle, who deceived people and who hates the works of the Creator. **2** He will turn his kingdom into misery and humiliation; he has been arrogant in his heart. **3** He will return his kingdom to humiliation. For, he said, “I will go into the midst of the sea, and I will ascend into the heavens, and I will behold the depths; I will gather the children of Adam like bird chicks. And who is greater than I?” **4** He said, “Because I am the reason why they have been separated from God’s law, I will encourage those living in this world who do not do the will of God, and no one can remove me from my authority.

**5** “I will be the reason for them to go to Gehenna with me and to return to the path that is narrow. **6** Those who love him and keep his law hate me for this reason, but those who strayed from the law of their Lord and sinned will come to me and love me and keep my oath. I will make their hearts bitter and their minds turn away from returning to the LORD their Maker, and they will do my commandments as I have commanded them. **7** And, when I

### 3 MEQABYAN 1

<sup>1</sup> In place of ‘gentle’, Lumpkin has ‘innocent’.

<sup>2</sup> At the start of this verse, Selassie repeats (from v. 1), ‘He shall avenge and destroy him’.

<sup>3</sup> For the question at the end of this verse, Lumpkin reads, “Who are they who are loftier than I?”

<sup>4</sup> Here, it is the devil who is being quoted.

<sup>5</sup> For ‘narrow’, Lumpkin has ‘smooth’.

<sup>6</sup> Lumpkin has ‘reasoning’ in place of ‘hearts’.

<sup>7</sup> In place of ‘wealth’, Lumpkin has ‘money’.

የደርጋለ፡፡ **7** የዘመን ዓለም ገንዘብ ባሳድችውም ገዢ ከቀናቸት  
አገል ለቦናቸውን አስታለሁ ቅንቸቸንና መልከ መልካም  
ለቸቸንም ባሳድችው ገዢ በነፃህ ከቀናቸት አገል  
አርቃቻዋለሁ፡፡ **8** የሚያበሩ የህንደኩ ዕንቃቸቸንም በርና  
ወርቃቸንም ባሳድችው ገዢ ወደኩ ሥራ ይመለስ ከንድ በዘመና  
ከቀናቸት አገል አርቃቻዋለሁ፡፡ **9** ቅጂን ለበለን ቁይ አርንኩ  
ነው አርንኩም ግምሽንና ነው አርንኩም ባሳድችው ገዢ በዘመና  
ከቀናቸት አገል አርቃቻዋለሁ ወደኩም አሳቢ እመልሳቻዋለሁ  
ገንዘብን ከበቅቸቸንም እንደ አገዋ አበበቻ ባሳድችው ገዢ  
በዘመና ወደኩ ሥራ እመልሳቻዋለሁ፡፡ **10** በትዕበት ስለ  
ለቸቸም ስለ ቁጥር ስለ መብም የሚደረግ ቁጥትን ባሳድችው  
�ዢ በዘመኩ ሁሉ ወደኩ ሥራ እመልሳቻዋለሁ፡፡  
**11** ባልከቶቸቸንም ባሳድችው ገዢ በባልንቃርቃቻው ለቦና  
አድራለሁ በልቦናቸውም እየረስ የሆነ የምልከት ነገርን  
አድራለሁ የቃለቻውንም ባልከት አገረች አሳተኩቸው፡፡  
**12** ማደረግየንም እደረኩቸው ለምቻ ባልከትን አሳቶቻዋለሁ  
በከዋከብት አከረድም በሆነ በደመና መውጥትም በእሳት  
ማናኑትም በሆነ በአውራዕቻቸና በወጪቻቸና ማኑት በሆነ  
አሳቶቸው ማደረግምቻ ዓቸውና በዘመኩ ሁሉ በልቦናቸው  
ባልከቶቻን አድራጋቻዋለሁ፡፡  
**13** ተናግረው ለባልንቃርቃቻው ባልከት ይሰጣቻዋል እነዚያ  
ሚጠቻቻቸው እንደ ነገቻቸው እኔም ቁድማ መልከት

show them the wealth of this world, I lead their minds astray from the righteous law. And, when I show them beautiful and attractive women, I lead them away from the righteous law with these. <sup>8</sup> When I show them the shining gems of India, the silver and gold, I will draw them away from this law of righteousness, that they may return to my work. <sup>9</sup> When I show them fine clothing, red silk and white silk, and fine linen and white silk, I will turn them away from the righteous law and bring them back to my thoughts. When I show them silver and cattle in abundance like the sand, I will bring them back to my work. <sup>10</sup> When I have shown them the days of pride, anger, and strife because of the women, I will bring them back to my work in all this. <sup>11</sup> And, when I showed them my signs, I put a sign in their neighbours' hearts, and I caused them to sin by the signs of their words. <sup>12</sup> And I will show them signs in the hearts of those in whom I have made myself a dwelling place, whether by the movement of the stars, or by the rising of the clouds, or by the flickering of fire, or by the cries of beasts and birds; for, these are my dwelling places. I will put signs in their hearts by all these.

**13** “They will speak and give signs to their neighbours, as their soothsayers told them, and I will be their messenger beforehand.

<sup>8</sup> For 'India', Lumpkin has 'Ethiopia' and Selassie has 'Hindekie'.

<sup>9</sup> In place of 'silver', Lumpkin has 'money'.

<sup>10</sup> Lumpkin opens, "And when I showed them jealousy done in arrogance because of daughters and because of anger and quarrels."

<sup>11</sup> For 'neighbours', Lumpkin has 'companions'.

<sup>12</sup> For 'movement of the stars', Lumpkin has 'stars' gate'.

<sup>13</sup> For 'neighbours', Lumpkin has 'companions'.

አሁኑቸውለሁ:: <sup>14</sup> የመረመጃቸው ስወቻ ይስቱ አንድ፡  
ለጠንቃዋቸው ወጪን ይሰጣቸው አንድ፡ እንደ ተናገሩት  
የሚደረገባቸው ተንበትንም የሚያውቁ ክፍና በትንም የሚለቁ  
ሁሉም እንደ ተናገሩ የሚሆንለቸው እንደ ቅለቸውም  
የሚደረገባቸው እንደ እገልትና እንደ እገለ አዋቂቻ የሉም  
በለው ለባልንደርቸውም ይነገሩቸው አንድ የቃላቸውን  
መልከት አደርጋቸውለሁ:: <sup>15</sup> የሚጠሩ በኋሙ የሚስቱ ስወቻ  
ፈጻመው ይበዝ አንድ የአድምም ለቻቻ የጠሩ አንድ ይከተን  
በተናገሩ ገዢ እኔ ይሰኞል ለሚዋረድልቻም ለአድም  
አልባዋድም በማለቱ እግዢአብኬር ስለ አባታቸው ስለ አድም  
ከማዕርን አዋርድናልና:: <sup>16</sup> እኔም በተኋኑበት የንተው የሚናሩ  
ለቻቻውን ሁሉ ወደ ጥሩት እውነዱቸውለሁ ያስተናቸው ስወቻ  
ከኋ ሂሳ ወደ ገንዘም የወርዶ አንድ ከፈጻጸም ከእግዢአብኬር  
መስከ አለቸ፡ <sup>17</sup> ቁጥውን በኋ በበዚ ገዢ እኋዎቸውም ወደ  
ገንዘም ይተለቸ አንድ ባዚ ገዢ እንዲህ በለው ፈጻጸው ባዚ  
ገዢ እኔም ሂታዊን ማለድና ተቋጥተናልና በመቁወጥቻሁም  
ገመገኘናልና በመዓተሁም ቅመልናልና አበቱ ሂታዊ  
በፈተሁ እንዲት ነገር እናገር አንድ አስተባቸ እያልከ ከፈቻ  
ማለድና፡፡

<sup>18</sup> ሂታዊም ተናገር እስማሱሁ በለው መለሰልና ከማዕርን  
ከተዋረድና በኋ ያስተናቸው ስወቻ እኔ መከራ  
በመቀበለበት በገንዘም እንደኋ ይሁት በየ የዘመን ገዢ ወደስ፡

<sup>14</sup> I will make them hear their words, so that those who search them may err, and so that they may pay their fortune-tellers, and tell their neighbours, saying, "There are no savants like so-and-so and so-and-so for whom it is done as they spoke, and who know prophecy, and who separate good and evil, and for whom all is as they spoke, and for whom it is done as their word." <sup>15</sup> I will be pleased when they say this, that people who perish and err because of me might totally abound and that the children of Adam might perish; for the LORD has debased me from my rank because of their father Adam, when I said, "I won't bow to Adam who is debased before me." <sup>16</sup> I swear by God who created me that I will take all his children who kept my commandments to destruction, and those whom I misled will descend with me into Gehenna. <sup>17</sup> When his anger was great against me, when he commanded that they should bind me and cast me into Gehenna, and when my Creator commanded, saying, "I also prayed to my Lord, saying, "O Lord, let me speak a word before you, for you have been angry with me, and you have rebuked me with your punishment, and you have smitten me with your wrath."

<sup>18</sup> "My Lord answered me, saying, "Speak, I will listen to you." I began to pray to him at that time, wishing that the people I had led astray after I was humiliated would be like

<sup>14</sup> In place of 'fortune-tellers', Lumpkin has 'magicians'.

<sup>15</sup> Selassie (unsurprisingly) has 'JAH' in place of 'the LORD'.

<sup>16</sup> Many read 'hell' in place of 'Gehenna'.

<sup>17</sup> The term, 'Lord' (twice in this verse), does not here translate the Divine Name.

<sup>18</sup> Lumpkin has 'tribulation' in place of 'punishment'.

አመናየን ፕሮጀክት፡፡ <sup>19</sup> እምበ የለኝ በኋ የልሳቸ ተኋላሁን  
የደርጋ በንድ ልተቀደሆንም የፈጻመ በንድ ቅልህንም  
ይመስቀ በንድ ተኋላሁን የልማበቸ እኔ እንዲስተማርኑቸው  
እምበ በላው እኔ እንዲስተኞቸው በኋ በላሳቸ ገዢ እንዳቸው  
ለንተነት ይሁኑ በመደረግኝም ተዘክ ለም የሰጠኝና አውድ  
ይመስቀ፡፡

<sup>20</sup> ከኋ ገል የተሰደኝ ስይመስቸ የተባለ የሚልማናቸን አውድ  
ለንዳቸው ስማቸው ከኋ ከመረዋጥቸም ምድረ በኋ በመነቸ  
በዘተና በቀኑሁ አስቀምመቸው፡፡ <sup>21</sup> እንደ ወደድህመ  
የመስማት እንደ ማረቻቸና እንደገም ይሁኑ እኔን መልቱ  
ከአመድና ከመሬት የተፈጻሚቸን ስለ ወደድካቸው የኋ  
መልማት መፍተቻልና የንዳቸው ለማሳካ ከኋ ከፍ በደልና  
እንደ ወደድህ የመስማት፡፡ <sup>22</sup> እያቶ እየሰመ እንተ  
እስተካቸዋልና ለረከብ ስይመስ ከኋቸው በግንባው  
እንዲንት መከራ ይቀበለ እለኝ፡፡ <sup>23</sup> እስከ አላለመ ይረሰ  
በግንባው መከራ ተቀበላለቸሁ እንደ ስሳተካቸውና እንተ  
ከግንባው እስከ አላለመ ይረሰ መመራዊ የገኘሁም፡፡

me in Gehenna, where I was suffering punishment. <sup>19</sup> And when they do not obey me, and do not obey your commandments, and do not obey your commands, as I have taught them, and do not obey me, let them be masters, and when you love me, let them take the crown which you have given me.

<sup>20</sup> “Give them the crown of power, the devils who have gone astray from me, and place them at your right hand on my throne, which is a wilderness of my armies. <sup>21</sup> Let them praise you as you please, my makers and my followers; for, you have loved those who hated me and were created from dust and clay. My authority has been destroyed, and the authority that raised them has been exalted. Let them praise you as you please. <sup>22</sup> You have misled them while they were watching and listening; and if you misled them unwillingly, may they suffer in hell like you,” I said. <sup>23</sup> You will suffer in hell for eternity, and there will be no way out for you, and those you led astray, from Gehenna for eternity.

---

<sup>19</sup> The mixture 1<sup>st</sup> and 2<sup>nd</sup> person pronouns in this verse is confusing, to say the least.

<sup>20</sup> For ‘devils’, Lumpkin has ‘Satans’.

<sup>21</sup> In place of ‘dust and clay’, Lumpkin has ‘ashes and Earth’.

<sup>22</sup> Lumpkin ends, “if thou misled them without them loving My Order, make them be for thee like thy accord and like thy word.”

<sup>23</sup> After this verse, Selassie adds v. 24, which Lumpkin translates as follows: “Unu will receive tribulation ina Gehannem up til the Iternity ~ yet unu will have no exits from Gehannem up til the Iternity ~ fe them whom thou misled nor fe thee.”

## መቁብጥን፡ ማልስ፡ ፖ

**1** አንተ ገን አንዳ ባርያዎ አንዳ አየብ ማሳት የተሳነህን እኔ<sup>1</sup>  
በንተነት የንተን ቢሮን አውርቃቃልሁ ሆኖን የሚገኘ  
እግዥአበኬር አንተ ማሳት ለተነሱ ስምቻ መንገሥት  
ስማያትን አስተዋቃቃልሁ እለ፡ **2** እናም የእምሮን ለቃቻ በሁለ  
እተንከውልቃቃልሁ እንስን ማሳት ከተቃለሽ በበት ሥራ የቆኑ<sup>2</sup>  
ዘንድ አልተዋቃቃውም የእምሮን ለቃቻ ሆኖ  
እተንከውልቃቃልሁና የዘሮን ዓለም ተደለ ይስታ  
እማፍተላቃቃልሁም፡ **3** መጠጥንና መጠልን ለበለንም  
በመውደድ ነገርንም በመውደድ በመንማትና በመሰጠታም  
በሆነ፡ **4** መስማትና ማየትንም በመውደድ በሆነ መቆሰና  
መቆድንም በመውደድ በሆነ ተበትንና ነገርንም በማብዛት  
በሆነ ሂልምንና እንቀልፍንም በመውደድ በሆነ፡  
**5** ሰከርንና መጠጥንም በማብዛት በሆነ ስድብንና ቁጥንም  
በማብዛት በሆነ ማዋታና ያልረዥ ነገርን በመኖገር በሆነ፡  
**6** በጠብ ባለንድራቃቃውንም በማማት በሆነ መልካ መልካምቻ  
የሁኑ የዘሮን ዓለም ለተቃቻ በማየትም በሆነ የሚያስታቃው  
የኩቃቃቻን መቀባ በማስተት በሆነ፡ **7** መቆንን እንዳቃቻ  
በዘሮ ሆኖ እኔ እመለቃቃልሁ ለለሳቃው ከማዕር

## 3 MEQABYAN 2

**1** “But you, like my servant Job, who have failed to deceive you, I will give your throne as Lord to those whom you have deceived. The Almighty GOD said, “I will give the kingdom of heaven to those whom you failed to deceived.” **2** I will deceive all the children of Adam in every way; and, if I can deceive them, I will not leave them to persevere in good works. I will deceive all the children of Adam, and I will make the pleasures of this world sweet to them. **3** By loving drink, food, clothing, and things, even by taking and giving; **4** whether it is by loving hearing and seeing, or by loving touching and walking, or by loving imagination and multiplying things, or by loving dreams and sleep; **5** whether it is through excessive drinking and drunkenness, or through excessive swearing and anger, or through playing games and talking nonsense; **6** whether it is by gossiping about their neighbours or by looking at the beautiful women of this world, or by smelling the fragrance of perfumes that seduce them, **7** I hate them in all this, so that they cannot be saved. I have distanced them from the law of God, so that they may come with

## 3 MEQABYAN 2

<sup>1</sup> For ‘The Almighty GOD’, Selassie has ‘JAH who Rules All’.

<sup>2</sup> Lumpkin ends the verse with, “and I sweeten this world’s pleasant things for them.”

<sup>3</sup> Lumpkin ends this verse with an ellipsis, suggesting possible missing text.

<sup>4</sup> In place of ‘sleep’, Lumpkin has ‘slumber’.

<sup>5</sup> Lumpkin ends, “by speaking games and useless things ...”

<sup>6</sup> Lumpkin opens, “or be it by quarrels and by backbiting their companion.”

<sup>7</sup> In place of ‘humiliated from my position’, Lumpkin has ‘debased from my rank’.

የተዋረድሆበት ወደ ተኩት ከኋ ወራ ይገበ ከንድ  
ከእግዥ አበበር አባ እርቃቶዋለሁ::

8 ነጋፍም ስውን የምታውኑ እንተ ጥሩ በልቦናህ ደናትና  
በትዕበትህ በልቦናህ ደናት ፈጠረሁንም በማሳዣን ፈጠረሁንም  
በለማማስተና እንተ ከእግዥአብዕር ተእሱ ወጥቱ  
በውንድልህ ገዢ በእግዥአብዕር ፍጥረት ላይ እንተ እንዲህን  
ታተበያለሁን አለው፡፡ 9 ፈጠረህ በተቋጣህ ገዢ ሰላ ከፋ-  
ሥራህ ከማዕርጋህ አዋረድህ ፈጠረው ከመራት የፈጻሚውን  
እንዲውደድ ያደረገውን ለምስርናውም ያናረውን አዲምን ወደ  
ቻጠት ለምን ተመስረዋለሁ አለው፡፡ 10 ለቋቅ የምታዣን  
ከነፋሰና ከእሳት የተፈጻሚሁ እንተ ፈጠረ ነኝ በማለት  
በታበይሁ ገዢ፡፡ 11 እንተ በተመከሱ ገዢ እግዥአብዕር ከፋ-  
ሥራህን አይቶ እንተ ከመፈጸምና ላይ እግዥአብዕርን  
ከደግኘና ማያዣድል ስመን ያመስማን በንድ ሰላንተ ፈጠታ  
የሚያመስበባን አዲምን ፈጠረው፡፡

**12** እንዳንት ካለ ከመለከት ለፈጸም ሆኖ ይልቅ ለሰነ  
አከርተኝልኝ ሰላ ተብጥሃ እግዥእብዕር ከናቃቄው  
ከመፈጸምኝ ላይ እንተ ስለምታመሰባገኝ ምሥራኝ  
የእግዥእብዕርን ሰም ያመሰባገኝ በንድ እናምን ከልቻቸ ላይ  
ፈጻሚው:: **13** ስላዘም ነገር እግዥእብዕር እንዳንት ካለ  
ከመለከት አለፈቸ ሆኖ ለይቶ አጠቃሱ ባንድ ምክር ከንተ

me into destruction, for which I have been humiliated from my position."

**8** The prophet said, "You who destroy people will be destroyed! By the stubbornness of your heart and your arrogance, by displeasing your Creator and by not thanking your Creator, you have broken the commandment of God and have committed this sin of arrogance against God's creation.

**9** When your Creator was angry with you, he said, "Why do you bring Adam, whom the Creator created from the earth as was his pleasure, and whom he created for his praise, toward sin?" **10** When you arrogantly boasted that you were the creator, created from wind and fire, you were subtle. **11** When you were proud, God saw your evil deeds and created Adam to praise his name without ceasing, because you and your armies had rejected God.

**12** Because you have exalted yourself above all the host of angels, who are like you, God despised you because of your arrogance, so he created Adam and his sons, that they might praise the name of God with the praise you give them, along with your hosts.

<sup>13</sup> For this reason, God has separated you from all the chief angels, like you, and destroyed your armies that were created

<sup>8</sup> The translation of the opening of the prophet's speech is uncertain.

<sup>9</sup> For 'angry', Selassie and Lumpkin have 'vexed'.

<sup>10</sup> For 'arrogantly boasted', Lumpkin has 'were arrogant in saying'.

<sup>11</sup> In place of 'ceasing', Lumpkin has 'diminishing'.

<sup>12</sup> The translation of the latter part of this verse is uncertain.

<sup>13</sup> Lumpkin ends the verse with, "and you were arrogant upon your Creator, that aren't upon another."

፲፭. የተረጋኝ ማረቃቃቃሁና አንተም ስለማይወቃም ሲለ  
ልቦናቸሁ ትስቦትና ሲለ ለቦናቸሁ ጥናት ከእግዥአብዕር  
ምስጫና ወጥቃቃቃሁ ስቃቃቃሁ በሌላ ያይደለ በፈጥረቃቃቃውም ለይ  
ተቦየቃቃሁ፡፡

**፯፪** ስለዚህ ነገር በተዋረድ ስዋቃ ይመስገን በንድ አዳምን  
ከመራት ፈጠረዥ ከበለስ ፍራ አንዳይበት አትብብ በለ  
ትእዛዣና ሂጥንም ስጠው፡፡ **፯፫** በፈጠረዥ ፍጥረት ሆኖ ለያዥ  
ሻመው በፈሰህ ወጥን አንዳቃመዣ ወጥን ከምቃመዣ  
ከንድት በለስ ፍራ አትብብ አንድ በገኘት መከከል ከለው  
እንጂቃቃቃሁ ሆኖ ፍራ በለ በለ ልብ አስደረገው፡፡ **፯፬** ይህናንም  
ቋልን በስማማት ገዢ ከእዳም ገን አጥንት ለተገኘች ለአዋን  
ባንዲበት ከተናገኘው ነገር የተነሣ ከከደትን አሳይርበት፡፡

**፯፭** አንዳንት አካ አፍራሽ ታደርጋው በንድ በጽኑ ክፍት ገዳ-ሳ  
የሆነ አዳምን አሳተኩው፡፡ **፯፮** አንድ የዋህ ርግብ ሆኖ  
የተረጋኝ ተንከልሁን የማቃውቁ ሂወንን ባሳተኩት ገዢ  
በተከናወነ ነገሱና በጠማማ ቁልህ እስከደከት አስቀድማ  
የተረጋኝ ያቻንም ሂወንን ክሳተኩት በጽላ እስም ችግ  
አስቀድማ ከመራት የተረጋኝ የእግዥአብዕር ፍጥረት አዳምን  
አሳተኩው፡፡ **፯፯** በተስቦትናም ያይደለ ሆነት እስከደከው  
የፈጥረዥንም ቁል ይከድ በንድ አንዳካድ አደረግኝው  
በተስቦትናም አዳምን አጠቃቃው፡፡

with you in one counsel, and you, because of the stubbornness of your heart and the arrogance of your mind, have turned away from the glory of God and have cursed none other than your Creator.

**፯፪** So, in order that he might be praised by the humble, he made Adam from the earth and gave him a command and a law, saying, “You shall not eat of the fig tree.” **፯፫** He placed him over all the creatures he had created, and he warned him, saying, “You may eat fruit from every tree in the middle of the garden but do not eat the fruit of the fig tree, lest you die.” **፯፬** And, when you heard this word, you caused Eve, who was taken from Adam’s rib, to commit adultery because of what you said in your heart.

**፯፭** You deceived the innocent Adam with a strong betrayal to make him a lawbreaker like you. **፯፮** When you deceived Eve, who was created as a gentle dove, not knowing your malice, you exhausted her with your actions and your perverse words. After you deceived Eve, who was created first, she went and deceived Adam, God’s first creation, who was created from the earth. **፯፯** Through your pride, you caused a disturbance that was not yours, and you caused him to deny the word of the One who created him; and, through your pride, you destroyed Adam.

<sup>፯፪</sup> Throughout the Books of Meqabyan, the ‘Tree of Knowledge’ is referred to as ‘*the fig tree*’.

<sup>፯፫</sup> For ‘creatures’, Lumpkin has ‘*creation*’.

<sup>፯፬</sup> In place of ‘*adultery*’, Lumpkin has ‘*perfidy*’.

<sup>፯፭</sup> For ‘*deceived*’, Lumpkin has ‘*misled*’ (as also throughout v. 18).

<sup>፯፮</sup> Lumpkin has ‘*innocent*’ in place of ‘*gentle*’.

<sup>፯፯</sup> Lumpkin has ‘*arrogance*’ in place of ‘*pride*’ (twice in this verse).

**20** በተገኘለሁም ከፈጻዬው ፍቅር እራቅኩው በምኩንያቻው  
ተደለ ያስታ ካለበት ከገነት አመጥኩው በመሰናከልሁም  
የገነትን መብል አስተውካው:: **21** እንተ ፍዳ  
ወደምትቀበለበት ወደ ሌላል ታውርድው አንድ ከለመኖር ወደ  
እመነተኩው መኖር ከመጠው ከፈጻዬውም ፍቅር ታውባው  
ዘንድ የዋህ ፍጥረት አካምን ከተንት ይምር እንተ  
ተማልተኩዋልና ባስተኛ ንርህም ከገነት መጠጥ  
እስጠማኩው:: **22** መረጃዋም ለሚን በሥርውና በነፍስ  
በልቦናውም ፍጠረዬን ፍጠረው የሚያመሰግን የረቃቁ  
መልአከን አደረገው:: **23** በገዢች በየሰላታችው  
እንደሚያመሰግና በዘመና አሳቦችንም ፍጠረለት::

**20** With your malice, you distanced him from his Creator's love; and, with your deceit, you expelled him from Paradise, where pleasant things are; and, with your hindrance, you deprived him of the food of Paradise. **21** You deceived the gentle creature Adam from the beginning; and, by your lies, you made him thirst of the drink of paradise, so that you may bring him down to Sheol, where you will receive punishment, and bring him out of the love that brought him from non-existence to existence. **22** And when he is earthly, he made him a subtle angel who totally praises his Creator in body, soul, and heart. **23** He also created many ideas for him, such as how to praise the harps in their own way.

---

<sup>20</sup> In place of 'Paradise', Selassie has 'the Garden' (twice in this verse).

<sup>21</sup> After 'beginning', Lumpkin adds 'from Antiquity'.

<sup>22</sup> The meaning of the word translated 'earthly' (following Lumpkin) is uncertain.

<sup>23</sup> Lumpkin reads, "And He created many thoughts for him, like harps praising in each of their styles."

## መቁብጥን፡ ማልስ፡ ድ

**1** ፈጋዬ ወደለሁ እየተለከሁ ፈጋሙ ታመሰባን በንድ ገንተ  
ገን እንደ አሳባን ፈጋዬልሁ፡ **2** ለእዳም ገን ክፍ የሆነ  
እምነት አሳቦችና በት የሆነ እምነት አሳቦች እናር አሳቦች  
ተሰጠቸ፡ **3** ዓግመኞም እንደ ባሻር ጥገና ከምድር እንመቶ  
ትበያን እንደማበትን ጥቂል ነተሰም እንደማይቀመር እንደ  
ባሻር ጥገናም በዚ አሳቦች አለት እንደማይቀመር እንደ  
ባናበም በበታ በልቦ ካለ ከማይቀመር ካሳብ በሃት የተነሱ  
የእዳም አሳባን እንደዘረም ነው፡፡

**4** እንተ ገን አሳባሁ እንዲት ፍት ሥርዓም እይደለሁምና ሌላ  
አሳባ የለሁም፡ **5** እንተ ገን በእሳባ ለበኩ እድሩሁ በከቅ  
ከድት እንደ አካል የሆነ እዳምን አመቱኩው ሲዋንም የበባን  
ነገር ለማች ለምታም እንዲዘዘዘቻት እድረጋች፡ **6** የበለስ ቅዱን  
ከበላች በንዳ መጥታ የእግዥአብአር መቋመራያ ቅጥረቻ  
እዳምን አሳተችው የፈጥረዋን ተእዛዣ ሰላ ተደኑፈረቻት በስም  
በልቋቋም ጥቃን እመጥች፡፡

**7** ለእግዥአብአር በውነታች ፍርድ ከገነት ወጪ በተከደከበት  
ምድር ከበሻርያችው በተመለያ ለቋቋችው ከምድር በተገኘ  
እገመራችውም እረጋጋችው እንዲ ተጠልቶ ከገነት  
እለፈችውም፡፡

## 3 MEQABYAN 3

**1** Your Creator created you with one thought so that you might be grateful to him who sent you. **2** But Adam was given five evil thoughts and five good thoughts - ten thoughts. **3** Again, like the waves of the sea that lift up dust from the earth and are shaken by the wind, like the waves of the sea, there are many thoughts, as many as the drops of rain that are in his heart, so are the thoughts of Adam, because of the multitude of thoughts that are innumerable.

**4** But you have only one mind; for you are not carnal, and you have no other mind. **5** But you, with the heart of the serpent, destroyed Adam by your wicked betrayal. Eve listened to the voice of the serpent and did as he commanded her. **6** After eating the fig fruit, she came and deceived God's first creation, Adam; and, because she disobeyed the command of her Creator, she brought death on him and his children.

**7** They left paradise by God's true judgment - he settled them in the land where they were sent with their natural children and by their crops found from Earth - yet he didn't distance them from paradise quarrelling.

## 3 MEQABYAN 3

**1** Lumpkin has 'totally praise him' in place of 'be grateful to him'.

**2** The significance of the 'ten thoughts' is unclear.

**3** For 'lift up', Lumpkin has 'scatter'.

**4** Note that it is still the devil who is being addressed.

**5** In place of 'wicked betrayal', Lumpkin has 'evil perfidy'.

**6** For 'deceived', Lumpkin has 'misled'.

**7** The translation of this verse, here loosely following Lumpkin, is uncertain.

**8** ቅንተሁም ከነት ባለሙስቸው ገዢ ለረጋገጥ ተከልና ላይን  
ከመረጃነቸ ምድር ባለገኘቸው በምድር ፍሩም ለቦናቸውን  
ለያደሰ ይተከለ በንድ እግዢአብዕር ባለጣቸው በምድር  
ፍሩና በንት ፍሩም ይረጋገጥ በንድ፡፡ **9** እግዢአብዕር ከነት  
እንጂት የለመለመ እንጂቸቻን ለጣቸው እስተም በበለ  
ከነት ያወጣህቸው ሲዋንና አድም ከዚህን ላጋሙው  
ይረጋገል፡፡

**10** እግዢአብዕር ፍጥረቃቻን ማረጋገት ያወቃልና ስለ  
ልጀቸቸው ከምድር ስለተገኘው እንጂመራም ለቦናቸው  
ይረጋገል፡፡ **11** እሚከላና እናህ ወደምታብቻ ወደዘህ ዓለም  
ተስፈዋል ለቦናቸውን በውሃና በእሁዳ ያዘኝሉ፡፡

**8** And, when you drove them out of paradise, you sent them to plant plants and bring forth children from the earth, and to refresh their hearts with the fruit of the earth and the fruit of paradise, which God gave them. **9** God gave them green trees from the garden and, when they ate of them, Eve and Adam, whom he had expelled from the garden, would be completely relieved of their sorrow.

**10** God knows how to calm his creation, and their hearts will be calm about the harvest from the earth for their children. **11** They have been exiled to this world where thistles and thorns grow, so they strengthen their hearts with water and grain.

---

<sup>8</sup> Selassie capitalizes 'Earth' (twice in this verse).

<sup>9</sup> Lumpkin ends, "were totally calmed from sadness."

<sup>10</sup> In place of 'hearts', Lumpkin has 'reasonings'.

<sup>11</sup> Another reading for 'strengthen' is 'harden'.

## መቋብጥ፡ ማልስ፡ ፭

**1** ካታው አዳምን ይጠናው አንድ አለው አንተንም ያሳናቸዋል በግን ከተከተለ እና ያድነዋል /አዳምን ከድቻስለስ፡ **2** ነገር ግን አንተ የንሃሱቻውን ስምቶ ካንተ ገሬ ይዘህ ወደገኘነም ተከናወሁ፡ **3** የፈጥረቻው የእግዥ አበበርን አካ የጠበቂ ስምቶ የስ እናል ያደርጋቻው አንድ የፈጥረቻው የእግዥ አበበርንም አካ እንዳንተ ካልተደናደሩ ከከበሩ ከመለከት ገሬ ያመሰግኑት አንድ ከከኔ ለሬ ከመረቻው ከፈጥረቻው ከእግዥ አበበር ገሬ ያለ ይለቻዋል፡

**4** ከእገልግሎምና ከመለከት ስር ታመሰግነው አንድ እንዳንተ ካለ ከመለከት ሆኖ ይልቀ መጠመ የስጠሁ እግዥ አበበር አንተ ግን በትብቻ ከና ያለ ተኩረን ነኝ፡ **5** አንተ ግን ገንዘህ አምላከነትንም የሚውድ ተባለው ለረዋጥቻው አጋንት ተባለ፡ **6** እግዥ አበበርን የሚውድ ስምቶ ግን እንዳከበሩ እንድ መለከት መገኘችን ይሆናል የሚያመሰግኑት ሲሆ኏ልና ከተጠላው ከንቀቻውን አርጋተው ያለበኩን ያመሰግናለ፡

**7** አንተ ግን በመልከሁ ከተፈጻሚሩ ከመረቻውና ከወገኖች ገሬ ሆነጊዜ ታመሰግነው አንድ የሚጠናሁን በትብቻ

## 3 MEQABYAN 4

**1** The Lord is about to redeem Adam, and he will put you to shame. He will save the sheep from the mouth of the wolf (Adam from the devil). **2** But you will go to Gehenna, taking with you the people you have bought. **3** Those who keep the law of their Creator, God, will rejoice with their Creator, God, who has hidden them from evil deeds, so that he might make them his fortune and that they may praise him with the glorious angels, who did not disobey their Creator, God's law like you have done.

**4** But God, who chose you and gave you more than all the angels like you, that you might praise him with his servant angels, has withheld from you, in your arrogance, an exalted throne. **5** But you became famous and you were called one who wants divinity; and your armies were called demons. **6** But those who love God will be like angels in glory, and the seraphim and the cherubim who praise him will spread their wings and praise him without fear.

**7** But you, through your arrogance and foolishness, have destroyed your praise, so that you, along with your army and

### 3 MEQABYAN 4

<sup>1</sup> The word translated 'Lord' here is not the Divine Name.

<sup>2</sup> Selassie and Lumpkin have 'ruled' in place of 'bought'.

<sup>3</sup> In place of 'glorious', Lumpkin has 'honoured'.

<sup>4</sup> For 'exalted', Lumpkin has 'lofty'.

<sup>5</sup> Lumpkin has 'godhood' in place of 'divinity'.

<sup>6</sup> The translation of this verse is not completely certain.

<sup>7</sup> In place of 'foolishness', Lumpkin has 'laziness'.

በበናናህ አጠቃለ፡፡ <sup>8</sup> እንዲት ይለ ፍጥረት መፍጠር  
የሚደቃለው መሰላሁ እንተ የፈጻሚ የእግዥአብዕርን  
ምስጠና በዘነዚ ገዢ አሸረና ነኝ አድርን የፈጻሚ  
የእግዥአብዕር ምስጠናው እንዲይገል እንተዋል  
ከመንድጥቃቸው እንዲነት በተለያሁ ገዢ የፈጻሚ  
የእግዥአብዕር ምስጠናው እንዲይገል ስለንተ ፍጤታ  
እናምን ፍጤ፡፡

<sup>9</sup> እንተ ገን በልተናህ ተዕስት የፈጻሚ የእግዥአብዕርን  
ምስጠና ተል አልሆ እስጥ ተቁሙ ተዘጋጀተብህ አሸረም  
ከመፈጥቶችም ወር በንግድም አጋሁ፡፡ <sup>10</sup> በከበሩ እናቸው  
ከምድር መረትን አምጥቶ አገትን ወጪን ካፈንም መምር  
በዚ ምሳሌና መልካ እናምን ፍጤው፡፡ <sup>11</sup> ምስጠናው እንተ  
ታመስማወው በነበረ ምስጠና ይመለ ሆነድ በሥልጣን  
በፈጻሚው ፍጥረት ሁሉ ጽመወ የእናም ምስጠና ከመለከት  
ምስጠና ወራ እንድ ሆነ ምስጠናቸውም የተከከለ ሆኩ፡፡

<sup>12</sup> እንተ ገን በከበሩ ልቦና ጽፍትና በተዕስትና ከማስርጋሁ  
ተዋርድህ ከፈጻሚ ከእግዥአብዕር ቤትነት ወጥቱ ልሰሱን  
አጠቃለ፡፡ <sup>13</sup> የእግዥአብዕርና ምስጠና እንዲይገል  
እግዥአብዕር በልተናው ምክር የሚያመስማወው እናምን  
ፈጥረናና ምስጠናው እንዲያገል እውቀ፡፡ <sup>14</sup> እርስ-

your people, created in your image, might always praise him.

<sup>8</sup> You thought it was impossible to create a creature like you, so that the praise of God, who created you as the tenth tribe, would not be lacking when you were separated from the unity of your brothers, and so that the praise of God, who created you, would not be lacking when you were separated from the unity of your brothers, he created Adam in your place.

<sup>9</sup> But you, in your pride of heart, neglected the praise of God who created you; and he was angry, and mocked you, and cast you and your armies into Gehenna. <sup>10</sup> With his glorious hands, he took dust from the earth and, adding fire, water, and wind, he created Adam in his own image and likeness. <sup>11</sup> He appointed all creation by his authority so that its praise might be filled with the praise that you used to praise. Adam's praise became one with the praise of the angels, and their praise became equal.

<sup>12</sup> But you, in your stubbornness of heart and arrogance, have humbled yourself from your position, separated yourself from the Lordship of God, who created you, and destroyed yourself.

<sup>13</sup> Know that God created Adam, who is praised by the counsel of his heart, so that his praise may not be lacking. <sup>14</sup> He knows

<sup>8</sup> The translation of this verse is uncertain.

<sup>9</sup> Lumpkin has 'ridiculed' in place of 'mocked'.

<sup>10</sup> Lumpkin ends, "in His example and His features."

<sup>11</sup> The repetition of the word, 'praise', in this verse is remarkable.

<sup>12</sup> In place of 'heart', Lumpkin has 'collar of reasoning'.

<sup>13</sup> For this verse, Lumpkin reads, "Know that His praise weren't diminished – for God has created 'Adam who praised Him in his reasoning counsel lest His God-ness praise be diminished.'

<sup>14</sup> For 'secret plan', Lumpkin has 'hidden counsel'.

ኋይደረገ ሁሉን ያው-ቅልና ትኩለዎንም እንደቁልርስ  
ኋይደረጋሁ አውቆሁ ዓለም ማይደረጋሁ በርስ አንድ የተሰወረ  
ምኩር አሉና በከድ-ከው ገዢ በርያው እኩምን በመልከት  
በምሳሌው ፈጠረወ፡፡

**15** ለለምኑን ከረፍ-ቃቻ ማይደረጋሁ ዓለምኑን ትራጥር ማይከናወን  
የምድረስ መሠረት-ቃቻ የሚሆን ነቅስቃቻም ማይደረጋሁ፡፡

**16** የከረበ-ቃቻ የተሠራው-ቃቻም መሠረት ማያዝና የዘመኩ  
ዓለም ለጠ ማይደረገና የጠረቃና የወሰደም በርሃን ማይደረገ  
የዘመኩ-ቃቻ የከዋከብት ምግባና ማይታወቁ፡፡ **17** መዓልትና  
ለለትና ማይደረጋለቁ በአርምና በሽዋ ማትወስን የተፈጠረው  
ፍጥረት ሁሉ ማይደረጋሁ፡፡ **18** ካራም የሚታየው ሁሉ ማይታደ  
ሁና የሚጠራው ስም ሁሉ ማይጠራ ለለምኑን ፈጠረና በለ  
እንደ ተናገረ እኩምን ያለ መለከትና እንተ በርያው  
እኩምኑን በእግዚአብሔር ለለና ነገሮችሁ፡፡

**19** እንተ በከድ-ሁ ገዢ የከበረ ስሙ ይመስገን አንድ እንተም  
በታብይሁ ገዢ ከመራት በተፈጠረ በተዋረድ በበርያው በእኩም  
ይመስገን አንድ እኩምን ፈጠረወ፡፡ **20** እግዚአብሔር በስማይ  
ሁና የድሆቃቻን ለመና ይሰማልና የተዋረድ በዋቃቃም ምስጋና  
ይመከል፡፡ **21** በሚፈሩት ስወቻ አድር ማያዝ ይመከል እንደ

everything before it is done, and he knew that you would break his command before he created you. There was a secret plan with him before the world was created. When you disbelieved, he created his servant Adam in his image and likeness.

**15** Solomon did not create the mountains, the world, or the winds that would become the earth's foundations. **16** Before the foundations of the hills and mountains were set, and the works of this world were made, and before the moon and the sun shone, and before the food of the seasons and the stars were known, **17** before day and night separated, before the sea was delineated, before all creation had been created, **18** even before everything that is seen today was seen, and before everything that is named today was named, as Solomon said, "He created me," angels like you and you, his servant Adam, were in the heart of God.

**19** When you rebelled, he created Adam for his glorious name to be praised, and so he might be praised by his humble servant, Adam, who was created from earth when you were arrogant.

**20** God, in heaven, hears the prayers of the poor and loves the praise of the humble. **21** He does not love the strength of the horse,

<sup>15</sup> The translation of this verse is uncertain; Lumpkin (following Selassie) reads, "Like unto Solomon spoke saying - a 'Before hills were created and before the world succeeded being created - and before winds that are Earth's foundations were created ...'"

<sup>16</sup> Lumpkin ends this verse with an ellipsis, suggesting missing text.

<sup>17</sup> After 'delineated', Lumpkin adds 'by sand'.

<sup>18</sup> The translation of the latter part of this verse is very uncertain.

<sup>19</sup> For 'glorious', Lumpkin has 'glorified'.

<sup>20</sup> In place of 'humble', Lumpkin has 'debased' (as also in v. 19).

<sup>21</sup> For 'strength', Lumpkin has 'power'.

የፋይስን ብይል አይመድምና ብን ተብቻም በለ አይመድምና እግዥአብኬር የተበተቻቻን ነገር ተልል::

**22** ስለ ሁኔታ ብጠአቻቻውም እያጠሁ ያለቁሳለ:: **23** እንተ በንሰሳ መለማመጥ ተሳኑሁ:: **24** ካመራት የተጠረጋ አዳም ብን ስለ ብጠአቻ በእግዥአብኬር ሲት ልጋጥ እያለቀበ በንሰሳ ተመለስ:: **25** እንተ ብን በከሣደ ለቦናህ ድናትና በልብህ ተበት የፍቅር ሥራ አለውቃሃትም ገሰሳንም አለውቃሃትም በንሰሳ በልቀበና በታዘዘም በፈጻሚ በእግዥአብኬር ሲት መለማመጥ ተሳኑሁ:: **26** ካመድ መራት የሚሆን የ አዳም ብን በልቀበና በታዘዘ ወደ ቃል ተመለስ ወደ ተከተናና ወደ ቁቅርም ሥራ ተመለስ::

**27** እንተ ብን ለፈጻሚ ለእግዥአብኬር ለቦና የህንና ለሰሆን አለዋረድሆሙ:: **28** አዳም በበደለው በደል ለሰን አዋርድ ተለማመጠ አልከራም:: **29** ወንጀልን እንተ ልጋሙ አስገኘተኞችልና ከንተ ተገኘ እንዲ የንግም ለከተት እስ ያስገኘው አይደለም በተበተሁ ከንተ ጋዜ ወደንተ ተናት ወሰድ ከው::

**30** ሁሉታቻን ሁሉ ማደረጋቻቻ ብጠአቻቻ እንደሆናቻቻ አውቃቻቻልና ሥራቻቻንም አውቃቻልና ይህ

nor does he walk in haste, but he delights in saving those who fear him. God does not despise the cause of the humble.

**22** They will cry out and weep for their sins. **23** You failed to repent. **24** But Adam, who was created from the earth, repented, weeping before God for his sins. **25** But you, with the stubbornness of your mind and the arrogance of your heart, have not known the work of love, nor have you known repentance. You have failed to practice repentance, weeping, and sorrow before God, your Creator. **26** But that Adam, who is dust and ashes, returned to repentance through weeping and sorrow, and returned to humility and the work of love.

**27** But you did not humble yourself or your heart to God, your Creator. **28** Adam humbled himself and practiced humility in the wrong he had done, not boasting. **29** You committed the crime, so it is from you that he committed that mistake, and it is not he who has committed it. You have taken him with you to your own destruction through your arrogance.

**30** He knows you were sinners before he created you both, and he knows your works; for, he knows this was done in the arrogance

**22** Lumpkin reads, “And they shall weep while they cried because of their sin that they worked.”

**23** Lumpkin reads, “It failed thee to plead in repentance.”

**24** For ‘weeping’, Selassie has ‘totally wept’.

**25** In place of ‘sorrow’, Lumpkin has ‘sadness’; another option could be ‘mourning’.

**26** Lumpkin ends, “and he returned toward humbleness and love work.”

**27** Following Selassie, Lumpkin opens, “But thou didn’t debase thy reasoning.”

**28** For ‘not boasting’, Selassie has ‘he weren’t proud’.

**29** The blame for Adam’s sin is here firmly placed on Satan (the addressee).

**30** The referents here are both Satan and Adam.

የተደረገ በለበህ ተብት እንደሆነ እስ የውጭል፡፡ <sup>31</sup> ይ ተብት  
ተንከል የረለው እናምን ጥን በንሰብ በልቅብ በቻዘን  
መለሰው፡፡ <sup>32</sup> በደረሰ በንሰብ የሚደለማመት ስው ከቀድሞ  
በደረሰ ይልቅ በደረሰ እብዛዕልና እንተ ጥን በለበህ ተብት  
በንሰብ መለማመት ተሳኔ በፈጥረው በእግዥአብዕር ፈት  
በንሰብ ገበቶ የሚለማመት የሚያለቅበት ስው ጥን፡፡ <sup>33</sup> እስ  
በወነት ገሰብ ገበቶ የደረሰውን ለብ ይፈራ አንድ  
የሚደንበትንም ሥራ አገኔ በፈጥረውም ፈት ተለማመት  
በመስቀልና በብዕት ገሰብ በፈቻ ተለማምዕልና በበርያው  
እንዳይቀጣ ትወቻም ከቀድመው መከራ የተነሣ የጠቅምች  
የቻልልሳቻል የቀድመው የጠቅምችም ይቻር ይለዋል፡፡

<sup>34</sup> ወደ ቅድመ የጠቅምች ካልተመለስ ይከንናም ክደረገ ይህ  
ፈጸም ገሰብ ነው እናም ልማርዎን ማስብ የፈጻጸው  
እግዥአብዕርንም በንሰብ መለማመት እልከነዋም፡፡

<sup>35</sup> እንተም ወደ ልማርህ ወደ እግዥአብዕር በንሰብ  
ተለማመት እነስንም ሥርዓ ይማዋ ስለሆነ አትበዳል  
የፈጻጸቻው እግዥአብዕር ይከማቻውን የውጭልና  
በሥልጣናም የፈጻጸቻውን ስምም አትበዳል፡፡

<sup>36</sup> ካፍናቻውም ከሥራቻው ከተለየቻ በንሰብ እግዥአብዕር  
እስከሚውዳቻ ቅን ይፈራ ሥርዓው ተብቻ ይሆናል፡፡

of your hearts. <sup>31</sup> But that pride brought back the innocent Adam with repentance, weeping, and sorrow. <sup>32</sup> A person who does not repent of his sins has sinned more than his previous sins. But you, because of your pride in your heart, have failed to repent, but you are a person who repents and weeps before God, the Creator. <sup>33</sup> He truly repented, so that his Lord's heart might fear him, and he found a work by which he could be saved. He practiced before his Creator by worshipping and repenting much, and he practiced before him, so that he would not be angry with his servant. The Lord will reduce his sins because of his previous suffering, and he will forgive him his previous sins.

<sup>34</sup> If he does not return to his previous sin and does this, this is true repentance. Adam did not forget to remember his Creator and to implore his God through repentance.

<sup>35</sup> You too, turn to your Creator, God, in repentance. Do not wrong them; for, they are flesh and blood. God, who created them, knows their weakness; and do not wrong the people he created with his authority. <sup>36</sup> And, after their souls are separated from their bodies, their bodies will become dust until the day God wills it.

<sup>31</sup> Lumpkin reads, "But He returned that 'Adam – who were without arrogance or malice – in repentance mourning and sadness."

<sup>32</sup> There appears to be a case of some dittography in the Amharic text of this verse.

<sup>33</sup> The term 'Lord' here (twice in this verse) does not translate a Divine Name.

<sup>34</sup> In place of 'true', Lumpkin has 'perfect'.

<sup>35</sup> The addressee, here, seems to be the reader/audience.

<sup>36</sup> For 'bodies', Lumpkin has 'flesh' (twice in this verse).

## መቁጥሪን፡ ማልስ፡ ፖ

**1** የፈጻሚ እግዥአብዕርን እውቀው እንተ መሬት ስትሆን  
በመልካ- በምሳሌው ፈተሮሁልና ያዥና ያኩነት እስራኤል  
የከበሩት እግዥአብዕርን አተርሱው ይስ ይልሆ ከንድ  
ምድርንም ትቆራረት አንድ በገኘት አኖሩሁ፡ **2** ትእዛዝ  
በፈረሰሁ ገዢ ከገኘት አማካለና እናሁ ወደምታብቃል ስላጊት  
ወደገንባት ወደዘረቻ ዓለም እውጪሁ፡ **3** እንተ ምድር ካና  
እናም ምድር ፍትና እንተ ትበያ ካናም ትበያ ፍትና  
እንተ መሬት ካናም መሬት ፍትና ከዚ የተገኘውን እሁዳ  
ትመግባለሁና ወደ ፍም ትመግባለሁና ያነሱ አንድ እስከውድ  
ድረሰ መሬት ትመግባለሁና የወራሽውን ትጠካትና በደላጊም  
ሁሉ ይመረምርሆልና፡

**4** የዘመና ገዢ የምትመልሰውን እውቀ በዘመና ዓለም  
የወራሽውን በትወጻና ክፋውንም እስከ ክፋውን የበካ አንድ  
ሆነ በትወጻው አንድ ሆነ መርምር ቅዱር፡ **5** በት ነገር በትወራ  
የምቱ ስዋቻ በሚናው-በት ቅን ይስ ይልሆ አንድ እንተ በት  
ነገር ነው፡ **6** ክፋው ሥራ በትወራ ግን ወጥልሁ አንድ እናሁ  
ሆራ አንድ ልቦናሁም ክፋት ፍኩሁን ትቀብለሁና በበለጊዜራሁ  
ክፋው በትወራበት እግዥአብዕርንም ካልፈራሽው ፍኩሁን  
ትቀብለሁና፡ **7** ባለንቋራሁንም በትከዳው የእግዥአብዕርንም

## 3 MEQABYAN 5

**1** Know the Lord your Maker; for, you are dust, in his image and likeness he created you. Do not forget the LORD, who established you and redeemed you, the God of Israel, who glorified you. He placed you in Paradise, that you might delight in it and that you might till the earth. **2** When you disobeyed his command, you were banished from Paradise to this world, where thorns and thistles grow. **3** For, you are the earth, and she is the earth. You are dust, and she is dust. You are the earth, and she is the earth. You eat the grain from it, and to it you will return. You will be dust until he wants to raise you up. He will examine you for all the sins and iniquities you have committed.

**4** Know what you will return at that time and think about the good and bad you have done in this world. Examine whether the bad is more or the good. Try. **5** If you do good, it will be good for you, so you may rejoice on the Day when the dead are raised. **6** But, if you do evil, woe to you! For, you will receive according to the work of your hands and according to the evil of your heart. If you do evil to your neighbour and do not fear God, you will receive your reward. **7** And, if you betray your neighbour and

### **3 MEQABYAN 5**

**1** Another possible opening is, “Do not forget the LORD who made you.”

**2** For ‘thorns and thistles’, Lumpkin has ‘nettles and thorns’.

**3** The referent of the 3PF pronouns in the 1<sup>st</sup> sentence is not clear.

**4** The word, ‘Try’, at the end of the verse follows Lumpkin.

**5** Lumpkin reads, “If you work a good deed, it is a good thing for you that you might be happy on the day when those who are dead will arise.”

**6** In place of ‘reward’, Lumpkin has ‘hardship’.

**7** Lumpkin has ‘companion’ in place of ‘neighbour’.

ስም መርተሱ በአስተት በተምል እንደ ለሆኑ ፈቃድን  
ተቀበለሁና ወያሉ፡፡

<sup>8</sup> አስተኞቃም ነገሱን ለባለንቃሬሁ እውነት አስመሰለሁ  
ተነገረዋለሁ እንተ ብን አስተት እንደ ተኋገርሱ ታውቀዋለሁ፡፡

<sup>9</sup> ከንተ ጋዜ ያለተኞም ስምቶ አስተኞቃም ነገሱን እውነት  
አስመሰለሁ ታስምናቃዋለሁ እውነት ያልሆነ አስተኞቃም  
ታበላለሁ እንደ ታጠፊትሆም ፍቅሬን ተቀበለሁ የማትሰጠውን  
ለባለንቃሬሁ አስተሃለሁ እያልካ ለባለንቃሬሁን ተከናወለሁ፡፡

<sup>10</sup> በንጂ-ሳ ልቦናህም አስተዋለሁ ባልሁ ገዢ አጋገግት እንደ  
ወ-ኞቃ ይቃ ይጠኑል ሁሉንም ያስረስኑል በትኑም ተስተ  
ዘንድ በተመደግም የሚሰበበበትን ስው እያውቀትም እንደ  
የደልባለ በደልና የማይጠቀምህ የማትሰጠውን ገዢበ  
ታደላበ ዘንድ የዘህ ዓለም ገዢበ ያስገመድ-ሆል፡፡

<sup>11</sup> የማመኞም አስተኞቃ የእናም ለቃቃ ማሂንን አስተኞቃ  
የደርጋለ አነሳቃውስ ከቅማያ ወደ ቅማያ ይጠኑል በደልና  
የዘህ ዓለም ገዢበ ያስገመድ-ሆል፡፡ <sup>12</sup> ስምቶ ሆይ ገናና  
ማሂንን በማሳበ የሰውንም ገዢበ በመሰረቅ በግኝም የሰው  
ገዢበ እንደ በማድረግ የባለንቃሬችሁንም ገዢበ  
በመደሩ-ራር አጠቃዋንም በመሰረቅ ለባለንቃሬችሁ ያደፈለ  
ለፈሳችሁ ተርፍ በመታደርት ሁሉ አስተኞቃ ተስፋ  
አታደሩት፡፡

swear falsely by taking the name of the Lord, woe to you! For, you will receive your reward according to your deeds.

<sup>8</sup> You will tell your neighbour your lies as if they were the truth, but you will know that you have spoken lies. <sup>9</sup> You will convince those with you of your falsehood, pretending it to be true, and you will multiply falsehoods. You will receive your reward according to your sins. You will deny your neighbour by saying, "I will give you what you do not give." <sup>10</sup> When you say, "I will give with a pure heart," the demons will attack you like dogs at the door, and you will forget everything. Even if you rise up and want to give, they will not know the person for whom they are collecting, but they will fatten. The money of this world is not good for you and will make you fat, so that you will not eat.

<sup>11</sup> Again, the money of this world will harm you; for, it says, "The children of Adam are liars and will make the balance false, and they will go from robbery to robbery." <sup>12</sup> O people, do not hope in distorting scales and balances, by stealing people's money, by misusing it, by oppressing people's money, by plundering your neighbour's money, and by stealing his wealth. Do not give false hope to anyone by doing anything for your own benefit, not for your neighbour.

<sup>8</sup> Lumpkin, more literally following the Amharic text, ends with 'a lie' in place of 'lies'.

<sup>9</sup> For 'falsehoods' (twice in this verse), Lumpkin has 'false things'.

<sup>10</sup> The translation and meaning of the last sentence are uncertain.

<sup>11</sup> The meaning of the word(s) translated 'robbery' (following Lumpkin) is uncertain.

<sup>12</sup> Both the translation and meaning of this verse are unclear; Lumpkin ends with, "in all the lies you do for your own profit that are not for your companions."

13 ይኩን በታደርግ እንደ ለራቻው ልማቻን  
ትቀበላቻሁ:: 14 ለወቻ ሆኖ የቀና በዚነ በቻቻው ለራ  
ተመገበ እንዲ ቅሚያን አትመናት በማይገባ ይለ ፍርድ  
ፈጻማቻው ቅምታቻው የሰውን ገንዘብ ተበለ ብንድ  
አትመናኝ:: 15 በተበላቻም አያጠባቻሁም በምታቻው ገብ  
ለለለ ተተወቻለቻው እንዲ በታደለበዋም አያጠቁማቻሁም::  
16 ገንዘብቻው በበካ ለበናቻሁን አታሳቢያ የጠጠላቻቻ  
ለወቻ ገንዘብ ከምድቻ እንደ ማወጣ ነፋስም እንደማወስድው  
እንደጠስ ነውና በዘው ከሆነ ከጠጠላቻቻ ለወቻ ገንዘብ  
በወካት ያጠራቀመት ጥቂት ገንዘብ ይሻላ::

13 If you do this, you will receive your reward according to your deeds. 14 O people, eat your food with honest labour, and do not covet wealth. Do not love that you might totally rob and devour someone's money without justice by what is not due. 15 Even if you eat it, it will not satisfy you, and even if you become fat, it will not benefit you, but when you die, you will leave it for someone else. 16 And, if you have much money, do not be anxious about it. For, the money of sinners is like smoke from a furnace, which the wind carries away. Better is a little that is truly saved than the money of sinners that is much.

---

<sup>13</sup> In place of 'reward', Lumpkin has 'hardship'.

<sup>14</sup> The 2<sup>nd</sup> sentence here (loosely) follows Lumpkin.

<sup>15</sup> For 'someone else', Lumpkin has simple 'another'.

<sup>16</sup> Lumpkin has 'griddle' in place of 'furnace'.

## መቋብጥን፡ ማልስ፡ ፭

**፧** የምትሞች፡ ቅዱትን ቅዱ አስቦ ነፍሰቻ ከሥራቻ በተለዋቻ  
በዚ ገንዘብቻ፡ ገም ለለለ በተዋቻ ገዢ ወደማቻውቁት  
የዚናም በረዳቻ ገዢ የምትመጣቻን መከራ አስፈት፡  
**፨** የሚቀበደቻ አጋንተም ከዚቻ ፍቻው መልካቻውም  
ጥሩ ነው በገርማቻውም የሚያስፈሩ ፍቻው ቅለቻን  
አይሰመም ቅለቻውንም አትሰመም፡፡ **፩** የፈጥረዋቻ  
የእግዥአብራርን ፍቻድ ስለ አለደረገቻ በለመናቻቻውም  
ገዢ ለመናቻን አይሰማቻም ስለዚህ ነገር ፍጋመው  
ያስፈጽቻል፡ **፪** አጋንተ ይፈጽቻልና የእግዥአብራርን  
ፍቻድ በፈጸመ ስዋቻ ገን ፍርሃት የለባቻውም፡፡  
በቻመአተቻቻ ስዋቻ ነፍሰም ገን አጋንተ ይዘበበቻቻል፡  
**፫** ይህን ዓለም ስለ ፍቻት ፍጋም ይለ ያስታቻልና የደጋነቻ  
ስዋቻ ነፍሰት ገን በመለከት ተደለ ይስታ ይለ ይለቻዋል  
የቻመአተቻቻ ስዋቻ ነፍሰትን ገን ከፋውቻ የሆነ መለከት  
ይቀበደቻዋል፡ **፬** የደድቻን ነፍሰት ያረጋግቻው በንድ  
ከእግዥአብራር የተከለና የደጋነቻ ስዋቻን የደድቻን ነፍሰት  
የይቅርቻ መለከት የቀበደቻዋል በቻመአተቻቻ ስዋቻ  
ነፍሰቻ ይዘበበቻቻው በንድ ከፋውቻ የሆነ መለከት  
ከደያበለስ ይለከለና የቻመአተቻቻ ስዋቻ ነፍሰትን አጋንተ  
ይቀበደቻዋል፡

## 3 MEQABYAN 6

**፧** Think of the day you will die, the suffering that will come upon you when your soul departs from your body, when you leave your wealth to others, and when you go on an unknown journey.

**፨** The demons who welcome you are blind, their appearance is evil, and they are terrifying in their majesty. They do not listen to your words, and you do not listen to their words. **፩** Because you have not done the will of God your Creator, they will not listen to your prayers when you pray to them; and, for this reason, they will utterly terrify you. **፪** But the people who have done the will of God have no fear; for, the demons fear them. But the demons will mock the souls of sinful people.

**፫** But the souls of good people shall be happy among the angels in joyous heights; for, they shall make them completely happy because they scorned this world. But the souls of sinners shall be received by evil angels. **፬** The angels of forgiveness shall receive kind and righteous souls; for, they are sent from the LORD that they might comfort the souls of the righteous. But evil angels shall be sent from the devil to torment the souls of sinners, and demons shall receive the souls of sinners.

## 3 MEQABYAN 6

**፧** For ‘an unknown journey’, Lumpkin has ‘the path you do not know’.

**፨** In place of ‘evil’, Lumpkin has ‘ugly’.

**፩** The demons’ response to the lack of obedience to God’s will is interesting.

**፪** Note that Selassie (and Lumpkin) do not split this verse, despite the separator (፡) within it.

**፫** Lumpkin has ‘kind people’ in place of ‘good people’.

**፬** Here, ‘from the LORD’ translates ከእግዥአብራር.

**7** የጤናተቻች ስምቶ ወጥቶ የምትምቻባት ቅን  
ሳተረሰባቻሁ ለረዳቻሁ አልቀበ ወደ እግዥአብዕር  
በደረሰቻሁ ገዢ፡ **8** ያለ መከራና ያለ ደዊ በተደላና በደሰታ  
ትናና ማንድ በመናቻሁ ስያልፍ በለ በመናቻሁ ገሰብ ግበ  
እንደ ከምታቻሁ በጃለ ያለፈው በመናቻሁ አይመለስምና  
አልቀበ፡ **9** ከእግዥአብዕር ወደሚያርች ወደ ከንቱ ደቋድ  
እንዲይሆንቻሁ በኋንተ ደንት ነቀፅ መቀማጠል መብልንና  
ተደገና ደስታንም መውዳድ በኋንተ አይገኝ ያለልክ የጠገበች  
ስመነት የእግዥአብዕርን ሰም አታስቦምና የሚያበለስ ሁበት  
ደድርጉታል እንደ በደ መንፈሰ ቅድስ አያደርጉትምና ተደለ  
ደስታውን መውዳድ፡ በኋንተ አይገኝ፡፡

**10** መብ ያልቀበ በልቶ ተገበ ወፈረ ለክመ ስኔ የፈጻጸው  
እግዥአብዕርም ተለያው፡ **11** አነዋወሩም ከእግዥአብዕር  
ራቀ በለ መብ እንደ ተናገረ ያለልክ ያለመጠን የጠገበች  
ስመነት የእግዥአብዕርን ሰም አታስቦምና ተደገና ደስታን  
መውዳድ በኋንተ እንደ አይገኝ ያለልክ የሚድ ተጋቢ በሚድና  
በዲ እንዲለ እረዳና እንዲለለ ልረሰ መሆን ነውና ያለልክ  
መጠጥና መብለት በመጥም በእኋንተ አይገኝ፡፡

**12** በልክ የሚበለ ስው ማን በእግዥአብዕር ልደከት ዓንተ  
ይኖራል እንደ አድማኑም ደንጋጌ አጥርም እንዲለው ግብም

**7** Woe to you, sinful people! Weep for yourselves before the day of your death comes, when you reach God. **8** Repent today, before your time is over, so that you may live in joy and happiness without suffering or illness; for, your time that has passed will not return after your death. **9** Let there be no love of food, pleasure, and enjoyment in you, lest you be led astray by vain desires that turn you away from God. Do not let the love of pleasure and enjoyment be found in you; for, the body that is overfed does not remember the name of God, but rather the treasure of the devil dwells in it, because the Holy Spirit does not dwell in it.

**10** Moses said, “Jacob ate and was satisfied, grew fat and tall, and God, who created him, separated him. **11** And the people shall not be found among you who are far from God, for the flesh that is filled with excess, and the love of pleasure, shall not be found among you, for the gluttony of the belly is like a pig and a wild horse in the wilderness. There shall be no drinking and eating, nor shall there be any fornication among you.

**12** But the one who eats in moderation will remain steadfast with God’s help, just as the horizon is firm and like the tower with a

<sup>7</sup> Lumpkin has an ellipsis at the end of this verse (possibly suggesting missing text).

<sup>8</sup> The literal translation of ‘today’ is ‘in your days’.

<sup>9</sup> Lumpkin opens, “Lest it be upon you towards a vain accord that distances from the Lord. In your firm criticism, make love be lavished and food and joyous heights not be found in you.”

<sup>10</sup> Lumpkin opens this verse, “Like Moses spoke, Moses having said.”

<sup>11</sup> The translation of this verse is extremely uncertain.

<sup>12</sup> For ‘stone wall’, Lumpkin has ‘stone fence’.

፳፻፭ ይኖራል የኢትዮጵያውን ስሜ የዘነት ስው-  
የሚያስፈልጉ ስይኖር ይስኝል፡፡ <sup>፩፩</sup> ይግ ስው እንደ እንበሳ  
በመራራት ይኖራል፡፡ <sup>፩፪</sup> የኢትዮጵያውን የሚያውዲ ስምች  
የን ስነን አይመስቀም ለብናቸውም የቀና አይደለም፡፡  
<sup>፩ጀ</sup> የኢትዮጵያውም በዚህ ዓለም ስለ የዘንና ድንጋጌ  
ያመጣቸዋል በመንቀጥቀጥምና በፍርሃት ተይዘው-  
ገንዘብቸውን በመነጠቃ ቅጥርም በረለው መከራ ተይዘው-  
ከነቶችቸው እኩ እችቸውን በበኩስለት ታሸረው፡፡  
<sup>፩፬</sup> ከመከራውም ያረሩ እንዲቻሱ እንዋወረቸውም በተደሳ  
በደስታ እንዲይሆን አየረሳቸው በሆነ በሚያስከደና  
መከራዸች ስለ እንዲያርሱ የዘንና ድንጋጌውን  
ያመጣቸዋል፡፡

stone wall is firm. The one who forgets the law of God will flee without anyone alive chasing him. <sup>፩፩</sup> A kind person shall live in being respected like a lion. <sup>፩፪</sup> But those who do not love God do not keep the law, and their hearts are not upright. <sup>፩ጀ</sup> And the LORD will bring upon them sorrow and judgment while they are in this world, and they will be seized with trembling and fear, and their wealth will be taken away, and they will be seized with countless afflictions, and their hands will be bound in chains by the hands of their masters. <sup>፩፬</sup> And, so that they may not rest from their suffering, and their conversation may not be filled with joy, but with their own mindless attempts, sorrow and panic will come on them.

---

<sup>፩፩</sup> The literal translation of ‘in being respected’ (following Selassie) is ‘in fear’ but this makes little sense.

<sup>፩፪</sup> Lumpkin ends, “and their reasoning is not straight.”

<sup>፩ጀ</sup> Here, ‘and the LORD’ translates የኢትዮጵያውም.

<sup>፩፬</sup> For the last clause, Lumpkin reads, ‘He shall bring sadness and alarm upon them’.

## መቋብጥና፡ ማልስ፡ ን

**1** ደምት በእግዥአብኬር አመንኩ አልፈረም ስው ምን  
የደርግኝ በዚ በለው እንደ ተናገረ በእግዥአብኬር በሙት ስምት  
ገን ፍርማትና ድንጋጌ የለባቸውም፡ **2** ደማመቻም አርበዋቻ  
በከበኝ እኔ በስ አመንሁ እግዥአብኬርን እንዲት ነገ  
ለመንሁት ያቻኑ እፈልጋለሁ በለው እንደ ተናገረ በስ ያሙት  
ስምት ፍረት የለባቸውም በስ ያሙት ስው ለዘላለሙ  
በአይዥት ይኖረል ከዚፋ ነገሥም የተነሱ አይፈረም፡

**3** በእግዥአብኬር አምና ያፈረ ስው ማኅው ለምናትስ ተል  
የለው ማኅው፡ **4** የወደደቻኑ እውደዋለሁ ያከበረኝም  
እከብረዋለሁ በንሰሳ ወደኋ የተመለከወን እጠብቀዋለሁ  
በደልና እስን አምና ያፈረ ስው ማኅው፡ **5** እውነት  
ፈርማቻሁ የባልቻቱን ስውነት እናት በዚፋ ነገ  
ከሚቻውምና ሆኖ እግዥአብኬር ያደናቻሁ እንደ  
እናደቻው በብቻቻው የደጋግ ስምት ለቻቻ ይከበረለና  
እተርፈው ይሰጣል እንዲ እሁንም አይቻገኝምና ከናንተው  
በንሰ ለቻቻሁን ያደናቻዋል፡

## 3 MEQABYAN 7

**1** As David said, "In God I trust; I will not fear. What can a man do to me?" But, for those who believe in the LORD, there is no fear or dread. **2** And again, he said, "If the soldiers should surround me again, I will trust in him. I have asked God for one thing, and that is what I want." Those who trust in him will not be afraid. Whoever trusts in him will live forever and will not be afraid of evil.

**3** Who is the one who believes in the LORD and is ashamed, and who is the one who is indifferent to his desires? **4** Who is the one who believes in him and is ashamed? For, he said, "I love those who love me; I honour those who honour me; and I protect those who turn to me in repentance." **5** Judge truly and save the widow's body. Save them so the Lord might save you from all who oppose you in evil. As kind people's children are honoured, they are given making a profit, and yet he shall save your children after you; for, they will not be troubled for grain.

## 3 MEQABYAN 7

**1** The author here quotes from Ps 56:5 (or 56:12).

**2** The quotation here is from Ps 27:3.

**3** Lumpkin reads, "Who is a person who shamed believing in the Lord? How about who ignored Him for a desire?"

**4** For God's quote, Lumpkin reads, "I love him who loved Me, and I shall honour him who glorified Me. I shall keep him who returned to Me in repentance."

**5** The translation of this verse loosely follows Lumpkin.

## መቻቦን: ማልስ፡ ተ

**1** አ.የ.ብ በእግዚአብሔር አመን ፈጠረዥ እግዚአብሔርን  
ማመስገንኝ ተል አለምና እግዚአብሔር የእናም ለቻቻ  
በላት ዓይነት ከመጣት መከራር ሁሉ እናወ  
እግዚአብሔር ስጠ እግዚአብሔር ነገ እግዚአብሔር በጽ እንደ  
ወደደ ሆነ በሁሉም በምድርም በስማይ የእግዚአብሔር ስመ  
የተመስገን ይህን አለ እንዲ ለበናውን አላማዎምና እናወ፡፡

**2** እግዚአብሔርም አ.የ.ብን ለበ ከድጋዢት እንደነፃት የዋው  
ንኩ በበዚ ክበር ተቀብወ፡፡ **3** ከቀድመ ገንዘብ ይልቀ  
የሚጠቀ ገንዘብንም ስጠው ልጋጥ መከራውን ተግልልና  
የደረሰበትን መከራ ሁሉ ሲለ መታገዥ ከቀድመው ፈመስወ፡፡

**4** ወደናገና ከሚለከ አጋንተ የተነሣ እናንተም እንደስ  
መከራውን በተታገዥ የተደናቃቃሁ ተመናገቃሁ፡፡

**5** መከራውን ተገዥ እግዚአብሔር ከሚጠደቃሁ ለዋቻ እናወ  
መጠረም ይመናቃሁ በንድ ከናንተም በጃላ ለልቻ ለቻቻቻሁና  
ለልቻቻቻው እናወ መጠረም ይመናቃው በንድ ከመጣቃቃሁ  
መከራ የተነሣ ለበናውን አታሳዣነት እመነት እስጥ እናወ እናወ  
መጠረም ይመናቃቃል፡፡ **6** ለምኑት የስማቃቃል ተስፋ እድርጋ  
እስጥ ይቻቻቻል ለምኑት እስጥ አበት ይመናቃቃል፡፡

**7** መርደከየሰንና አስተርን የእትን ቤታን ቤታን ይጠረና

## 3 MEQABYAN 8

**1** Job believed in God, and he did not neglect to praise God, his Creator; for, God delivered him from all the trials brought on him by the devil, the enemy of the children of Adam. He said, “God gave, God withheld. It happened as God loved me; and let God’s name be praised by all on earth and in heaven.” But, as he did not grieve his heart, God delivered him. **2** And, when God saw that Job’s heart was cleansed from sin, he received him with great honour. **3** He gave him more money than he had before and, because he had fully endured the suffering, he was healed of his wounds, because he had endured all the suffering. **4** And you will be admired if you too endure the suffering, like him, because of the demons sent to you.

**5** Endure the hardship, so that God might be your fortress and refuge, and a fortress and refuge for your children’s children and your descendants after you. Do not sadden your heart because of the tribulation that came upon you. Believe in him, and he shall be a fortress and a refuge for you. **6** Pray to him, and he will hear you and he will forgive you. Pray to him, and he will be your Father. **7** Think of Mordecai and Esther and Judith and Gideon

## 3 MEQABYAN 8

**1** Lumpkin has ‘Satan’ in place of ‘the devil’.

**2** Another reading for ‘honour’ is ‘glory’.

**3** The repetition in this verse reflects the Amharic text.

**4** The translation, ‘admired’, follows Lumpkin; online translator tools suggest ‘amazed’ or ‘astonished’.

**5** In place of ‘heart’, Lumpkin has ‘reasoning’.

**6** For ‘Pray to’, Lumpkin has ‘Beg’ (twice in this verse).

**7** The words, ‘Think of’, have been transposed from the beginning of v. 8.

በርቃንም የኩታኩና ለምስምንም፡፡ <sup>8</sup> በእግዚአብሔር  
ለማሙን የመከተ መለተቻቻውም ይል ያልነማቻው  
እንደነገቻው ይሉ ለለቻ ለምቻንም አስቡ፡፡

<sup>9</sup> እግዚአብሔር እውነትች ነውና ፍት እያቶ እያደለምና  
በረሳቻው ታጠፊት ይመሩ በንድ የሚውዲ ለምቻ ባን ፍቻን  
ተቀበሉ የሚፈሩትን አገንም የሚመበች ለምቻን ሆነ  
ስውነት ይጠበቃል መመሪያና ክብርንም ይሰጣቻል፡፡  
<sup>10</sup> በመውጣቻቻውና በመግባቻቻው በከይወቻቻውና  
በጥቻቻው በመነማቻቻውና በመቀመጥቻቻውም ይስ ስናቻል  
እስ ያደናል ይገልጻል፡፡ <sup>11</sup> እስ ያሳካል ይቅር ይገልጻል፡፡  
እስ ያደናል ያከበራልና እስ ያገብቻል ያከበራልና ይስ  
የሰናቻቻል፡፡

and Deborah and Barak and Jephthah and Samson, <sup>8</sup> ... and of other people who have fought hard to believe in God, even though their enemies have not been defeated.

<sup>9</sup> For, God is true and shows no partiality; but those who choose to do evil on their own account will receive their punishment. And he will protect the bodies of all those who fear him and keep his law, and he will give them love and honour. <sup>10</sup> He rejoices in their going out and their coming in, in their life and in their death, in their rising and in their sitting; for, he saves and destroys; <sup>11</sup> and he grieves and he forgives; and he humbles and he honours and makes them happy.

---

<sup>8</sup> On the start of this verse, see #7.

<sup>9</sup> A more literal translation of 'shows no partiality' is 'does not favour any face'.

<sup>10</sup> Some interpret 'rising' to mean 'resurrection'.

<sup>11</sup> In place of 'grieves', Lumpkin has 'saddens'.

## መቋብያን፡ ማልስ፡ ባ

**1** በሰማይም የለ በመንም በጥናርም የለ በመን ለቋቋም  
ገዘናፍም በመን ሁሉም የስ ገንዘብ ሁሉም በሥራቱ ይንተ  
ይኖራል፡ **2** ዓለመን ሁሉ ከፈጻረ ከእግዥእብኬር ከእተ  
ከሥራቱ የወጥ የለም በሰማይ የሚበር የጥራ ፍለታ በመን  
ወደ ወደደበት መሠቻቸውን እስ የካል፡

**3** በዋና የሚኖር የጥናር እባበንም ገኩና ወደ ወደደበት እስ  
የካል በባከር እይ የሚሂድ የመርከብን ገኩና ከእግዥእብኬር  
በቻ በቀር ገኩናውን የሚያውቃው የለም፡ **4** የጋድቃም  
የቻጥኑም ካፍስ በትሔን ከሥርዋ በተለያቻት ገኩና  
ከእግዥእብኬር በቻ በቀር ካፍስ የጥናርናበትን ገኩና  
የሚያውት የለም፡

**5** በጥናር በኋ በተራራም ተዘር እንደ ሆነ የጥናርበትን ማን  
ያውቃል እንደ ወፍም ተበር እንደ ሆነ በተራራ እይ  
እንደሚመርድ እንደ ስማይ መል ተሆን እንደ ሆነ እንደ ጥልቁ  
ነቅስም ተሆን እንደሆነ ገኩናውን እንደሚያቀና እንደ  
መብረቃም ተሆን እንደ ሆነ በጥልቁ መከከል እንደሚያበሩ  
ከዋከበትም ተሆን እንደሆነ በጥልቁ መከከል እንደሚከመር  
በባከርም የር እንዲለ አስዋ ተሆን እንደሆነ፡ **6** በባከም

## 3 MEQABYAN 9

**1** Whether it is in heaven or it is on earth, whether it is small or it is large, everything and all his wealth will remain established in his work. **2** There is nothing that has ever deviated from God's law or his work; even if an eagle flies in the sky, he directs its path to wherever he pleases.

**3** He directs the path of the snake that lives in a cave wherever he pleases. And no one knows the path of a ship that sails the sea except God alone. **4** And, when a soul is separated from its body, whether it is the soul of a righteous person or of a wicked person, no one knows the path the soul takes except God alone.

**5** Who knows where it will turn – that it will turn in the desert or in the mountains? Or if it will fly like a bird, or if it will descend like the dew of heaven on the mountains; whether it will be like the wind of the deep, whether it will be like lightning that straightens the path, whether you it be like the stars that shine in the midst of the deep, whether it will be like the sand on the seashore. **6** And as if she were like a rock on the horizon, on the

## 3 MEQABYAN 9

<sup>1</sup> For 'large or small', Selassie and Lumpkin have 'subtle or stout'.

<sup>2</sup> Lumpkin has 'vulture' in place of 'eagle'.

<sup>3</sup> The meaning of the 2<sup>nd</sup> sentence is not entirely clear.

<sup>4</sup> For 'body', Lumpkin has 'flesh'.

<sup>5</sup> Selassie and Lumpkin end this verse (the latter with an ellipsis) after 'on the mountains', include the text up to 'straightens the path' as v. 6, and the remainder of (our) v. 5 as v. 7.

<sup>6</sup> Selassie and Lumpkin include this as v. 8; here, we follow the 'dividers' in the Amharic text.

ጥልቅ የርቃ እንደ በኩ እንደ አድማስ ያንደያም ትሆን  
እንደሆነ በውጭ መፍሰን እንደ በቀለች የማረ ፍልዋንም  
እንደምትሰጥ እንደ እንደተም ትሆን እንደሆነ ወወያ ተከደ  
እንደሚያቻለው ነፋስም እንሰተ ወካልበቀለበት ወደ ሌላ  
በታ እንደሚውሰድው ፍልዋውም እንደማይገኘ እንደ መቃ  
መስያውም ትሆን እንደ ሆኖ፡ <sup>7</sup> ፍልዋው እንደማይገኘ እንደ  
ጥም ተንተም ትሆን እንደሆነ የእግዥአብከርን ሥራ ማን  
ያውቃል መከራቸ እነማ ፍቃው ከማንስ ሥራ መከራ፡፡  
<sup>8</sup> የእግዥአብከር አሰቦ ከሰው የተመረጋ ነውና ሥራውን ማን  
መርምር የውቃል፡፡ <sup>9</sup> እስ ምድርን በውሃ ሌይ ፍጥረታልና  
የለ ከሰማም አጥንቃቃልና የእግዥአብከርን ምክናንና ተበብ  
መርምር የሚያውቃ የለም በፈጸም ተበብም ስማይና ፍጠረው  
በኋስጥም አዥናው ከፍ የለ መፈጸም እንደ ደንብን አረጋው፡፡

<sup>10</sup> በምድር ሌይ ካናምን የዘንመ አንድ ደመናትን አዘዘቻው  
ማርንም ያበቃላ በእግዥአብከር አምንን እንደነት ይስ ይለን  
ዘንድ ለሰው ምግባ ለሆነ ቁርጥ የለቀቃው ፍልዋንም  
የበቃላል፡፡ <sup>11</sup> ተደለው ደስታውንና ደልቦን ሁሉ ድጋጌንም  
ለአዳም ልቻቻ የሚሰጥ እግዥአብከር ነው ከምድር ፍል  
የሰጥቃውን፡፡ <sup>12</sup> የማረ መገናዘፈያንም ያለበናቃውን  
የሚውደድውን በረከት ሁሉ የእግዥአብከርን ፍቃድ  
ለሚፈጸሙ ለዋቻ የተሰጠ ደስታውንና ተደለውን የሰጥቃው

edge of the deep sea, like a tree that grows in the midst of the water and bears its beautiful fruit, and as if she were like a tree that is scorched by the scorching sun and carried away by the wind to another place where it did not grow, and so that it cannot be found, she would be like a tree that has been cut down and  
<sup>7</sup> Who knows the work of God, if the search is not found and it is like misty urine? Who are his counsellors? And with whom did he seek counsel? <sup>8</sup> For, as the thoughts of God are hidden from men, who can examine and know his work? <sup>9</sup> For, he founded the earth upon the waters and established it without foundation; there is none that can fathom the counsel and wisdom of God. He made the heavens by his perfect wisdom, and spread them out with the wind, and stretched out the firmament like a tent.

<sup>10</sup> He commands the clouds that they should rain on the earth, and makes the grass grow, and makes the unfailing fruits grow to be food for man, so that we may rejoice in unity by believing in God. <sup>11</sup> It is God who gives all the joy, happiness, and prosperity to the children of Adam; it is God who gave them the fruit from the earth ... <sup>12</sup> It is God who gives all the pleasant blessings that are given to those who do the will of God, so that they may be satisfied

<sup>7</sup> Selassie and Lumpkin include this as v. 10.

<sup>8</sup> Another reading for 'examine and know' could be 'fathom' cf. v. 9).

<sup>9</sup> Lumpkin ends, "and He stretched forth a lofty cosmos like a tent."

<sup>10</sup> For 'unfailing fruits', Lumpkin has 'fruits without number'.

<sup>11</sup> The ellipsis at the end of this verse follows Lumpkin.

<sup>12</sup> Selassie and Lumpkin lack 'who has given them their joy and delight'.

እግዢአብዕርን መግዢው ያመሰግነት በንድ የሚሰጥ እግዢአብዕር ነው::

**13** እግዢአብዕርን አገን ለማጠበቅ ለቦታችችው ባዘጋጀው በታ በመንግሥት ለማይያወ መመልከትና ክብርን ይሰጣቸዋል::

**14** በእምልከተና በእገተም ብንተው ለኖሩ ከእገተም ለልወጪ ለተከበከባችው ለመገባችው ለሠራተኞና አገን ይጠበቅ በንድ ለገኘችው ለሰራችው ለቦታችችው ባዘጋጀው በታ በመንግሥት ለማይ መመልከትና ክብርን ይሰጣቸዋል እናም መላችችውን በማድከም ለውነታችውንም በመጠበቅ እግዢአብዕር በዚህ ዓለም ለመከናወ የሚያደርጋውን እያሁ::

**15** የለመኑትን ሁሉ እንዲሰጣችው ልቃድችውንም እንዲፈጽማለችው እያሁ ከእግዢአብዕር ተእሱ አቶውጭ የእግዢአብዕርንም ልቃድ ልቃመ:: **16** እንዲይቆጣችሁ እንድ ገዢም እንዲያጠሩችሁ ቅድሞ ከኖራችሁበት ተቆጥቶም በመከራወ እንዲይጠሩችሁ ቅድሞ ከነበረችሁበት ከባቶችችሁ ለሠት እንዲተወጪ ማደረገችሁም እስከ አለለመ ደረሰ መውጭ በፈለጉት በገንዘም እንዲይሆን ከተእሱ ከዚ አቶውጭ::

**17** በእግዢአብዕር ሂት በቆማችሁ ገዢ በት ለራ የደርጋለችሁ በንድ ነፍሳችሁ ከሥጋችሁ ለተለይ

and give thanks to God, who has given them their joy and delight.

**13** God gives them love and honour in the house he prepared for the fathers who keep his law, and in the kingdom of heaven.

**14** Those who remained steadfast in his worship and his law, and did not depart from the law, who were cared for by him and have kept his work and his law, will be given love and honour in the kingdom of heaven; and also for their fathers, whom he raised. And I saw what God does for his friends in this world by weakening their enemies and preserving their bodies.

**15** I saw that he gave them everything that they asked for and fulfilled their wishes. Do not deviate from the commandments of God and do the will of God. **16** Do not depart from his commandments and laws, lest he becomes angry with you and destroy you in one strike, and lest he becomes angry with you and smite you with his affliction, lest you depart from the works of your fathers, and your dwelling place is Gehenna, from which there is no exit for ever.

**17** Keep the law of God your Creator so that, when your soul is separated from your body, he may treat you with kindness when

<sup>13</sup> Selassie and Lumpkin include this as v. 16.

<sup>14</sup> The translation of this verse is very uncertain; Lumpkin reads, "He gives being loved and honoured in the place He prepared and in the Kingdom of Heaven for their fathers who lived firm in His Worship and His Law, and who didn't depart from His Law, whom He famed and raised that they might keep His Order and His Law. And I see what God does for His friends in this world by weakening their enemies and by keeping their bodies."

<sup>15</sup> For 'the will of God', Lumpkin has 'God's accord'.

<sup>16</sup> In place of 'becomes angry', Lumpkin has 'be vexed' (twice in this verse).

<sup>17</sup> Selassie and Lumpkin have the words, 'so that' after 'body'.

የፋጥሪችሁ የእግዥአብዕርን አካ በብቁ፡፡ <sup>18</sup> የምድርና  
የሰማይ መንግሥት ለሸ ነውና መንግሥትና ከሠላነትም ለሸ  
ነው እና መራራትና ይችር ማለትም ለሸ በቻ ነውና እሸ በል  
፳፭ የደርጋል የደኩልና የገዢቁል የከበራልና  
የእግዥአብዕርን አካ በብቁ፡፡ <sup>19</sup> የወቻም ስው ከንቱን  
ይመስላል ካመኑም እንደ ጥሩ ያልተል እያለ ስለሸ ተኋገራ፡፡  
<sup>20</sup> እበቱ እንተ ጥን ለዘላለም ተኋገራለሁ ስም እመራርህም  
ለልኝ ለቻ ነው በለሁ ስለሸ ተኋገራ፡፡

<sup>21</sup> የሞትናም መንግሥቱ የዓለሙ ሁሉ መንግሥት ነው  
እግዥሁም ለልኝ ለቻ ነው እስ ከሳላ እምጥቱ  
መንግሥትን ለዳዋት መለሰሁ፡፡ <sup>22</sup> እንተን ጥን የሚገምህ  
የለም እንተንም መኝር የሚችል የለም እንተ ሁሉን ታደሰሁ  
እንደ እንተን ማየት የሚችል የለም፡፡ <sup>23</sup> መንግሥትህም  
ለልኝ ለዘላለሙ እይጠኑም እስን የሚገዢው የለም እስ  
ጥን ሁሉን ይገባ ሁሉን ያያል እስን ጥን የሚያየው የለም፡፡  
<sup>24</sup> ያመሰንት እንደ ያለተርጥር በቀና ልቦና እምልከተንም  
የውቅ እንደ እስ ስውን በመልከ በምማለው ፍተርቋልና  
ከ-ለት ያመሰንት ልቦና ያመሰለሰውን መርምሮ የውቅል  
ለፈጠራችው ለመገባችው ለገዳታችው ለገኘታችው  
ለእግዥአብዕር በቻ ነው እንደ ለልኝ ማያችችም የሚሰማኝ

you stand before God. <sup>18</sup> For, the kingdom of heaven and earth is his, and his is the kingdom and the dominion, and he alone is merciful and forgiving. He makes rich and he makes poor; and he makes humble, and he exalts. Keep the law of God. <sup>19</sup> David also spoke of man, when he said, "Man is like a shadow, and his days pass away like a shadow. <sup>20</sup> But you, O LORD, will remain forever; your name and your praise will endure to all generations."

<sup>21</sup> And again, he said, "Your kingdom is the kingdom of all the earth, and your dominion is for all generations." You have taken the kingdom from Saul and restored it to David. <sup>22</sup> But no one can appoint you, and no one can dismiss you. No one can see you, but you see everything. <sup>23</sup> Your kingdom will last forever and ever. No one will rule over you, but you rule over everything. You see all, but no one sees you.

<sup>24</sup> He created man in his image and his likeness, so that they might praise him with a pure heart and know his worship. He examined the heart that had formed from the kidneys and knew what he had done. He created them so that they would not worship other idols, but only God, who created them, who raised

<sup>18</sup> Selassie and Lumpkin start a new verse (v. 22) at 'He makes rich'; here, we follow the 'dividers' of the Amharic text.

<sup>19</sup> The author here (loosely) quotes Ps 144:4 (but cf. #20 and Ps 102:11).

<sup>20</sup> The author here quotes Ps 102:12.

<sup>21</sup> The author here quotes Ps 145:13.

<sup>22</sup> Selassie and Lumpkin include this as v. 26.

<sup>23</sup> Lumpkin has 'him' in place of the last 3 instances of 'you'.

<sup>24</sup> In place of 'his image and his likeness' (twice in this verse), Lumpkin has 'His Features and in His example'.

እንዳይሆነ እስ በመልከት በጥናቸው ፊጥሮች ከላለች  
የጠሰውን ለበና የመለሰሰውን መርምሮ የወቻቸል::

**25** ለድንጋይ ለእንጂዻት የሰው እና ለመራቸው ለበርና  
ለወርቻቸው ይሰጣል እንደ:: **26** የጠለቻቸው በእግዥአብዕር  
ልት ተንተ ይኖር በንድ የመሥዋዕታቸው ጥና ወደ ስማይ  
እስከወጣ ይረዳ መሥዋዕታቸው ይመለቻቸል እንደ እነባቸው  
ገን የፈጻሚቸው እግዥአብዕርን ማጥረስ እምበ. እስ  
ጥያቻቸው በማጥረስ ስለ ማኅት የጠለቻቸው ሆኖ  
ይከተቻቸል::

**27** ለማየት መስገድን የሚገባ ያደረሰ እናደና ሥራንም ሆኖ  
በተከብ ማማረቻትን ተንቀባን ማየት ማጥረስ ክፍ ፈቻድን  
እግዥአብዕር የሚይውደውንም ሥራ ሆኖ ተማሩ እንደ  
የተማሩትን የእግዥአብዕርን ተእሱ እልጠበቀም::  
**28** በገልጻዎች በመለከትና በእግዥአብዕር ሲት በማመስገን  
ገንዘብ ከጠበቅና ከበደል ስወነታቸውን ያደን በንድ  
እግዥአብዕርን ማመስገን እልወደቅምና በት ሥራ በማጥተ  
ይኩን ሆኖ ይመሱ::

**29** ከተቀበሩበት ስወነታቸውም ከጠቅበት ከመቻብር  
ሁለም እንደነት በተለሱ ገዢ ነፍሳቸው በእግዥአብዕር ሲት  
ባድዋን ተቀማለቻ ነፍሳቸውም ለደጋዥ ስወቻ በተዘጋጀቻ  
በመንግሥት ስማይ የረቻ:: **30** የጠበቅናቸው ስወቻ ነፍስ

them, and who raised them. He created them in his image and his likeness, so that they would not worship other idols.

**25** They worship stone, to wood, to silver, and to gold, which has been worked by man's hands. **26** And they offer sacrifices for them until their sacrifice smoke proceeds toward heaven, so that their sin might live established before God, but yet they refused to worship the God who created them. He shall judge them because of all their sins that they worked in worshipping their idols.

**27** They did not keep the commandments of God, which they had learned, but they learned to worship idols, to practice all kinds of abominations, to use divination, to practice witchcraft, to practice idolatry, to practice evil desires, and to practice all kinds of works of which God does not approve. **28** They do all this because they lack good works, and they do not want to thank God for saving their bodies from sin and wrongdoing, praising money before his servants, angels, and God.

**29** When they all rise together from the graves where they were buried and their bodies disappeared, their souls will stand empty before God, and their souls will dwell in the kingdom of heaven prepared for the righteous. **30** But the souls of sinners will live in

<sup>25</sup> Selassie and Lumpkin include this as v. 29.

<sup>26</sup> The translation of this verse, here loosely following Lumpkin, is uncertain.

<sup>27</sup> Lumpkin opens, "They learned bowing to idols and all stained Work that is not due, naysaying by stars, sorcery, worshipping idols, evil accord."

<sup>28</sup> In place of 'money', Lumpkin has 'wealth'.

<sup>29</sup> The translation of the end of this verse is uncertain, especially 'their souls will stand empty' (cf. 'naked' in v. 31).

<sup>30</sup> For 'bodies', Selassie and Lumpkin have 'flesh'.

ገኝ በገኝነም ትናሬለች በመቁብረትም በተከሬተ ገዢ የምት  
ስምች ይነሳለ ካፍሳትም ቅድም ወደ ተለይዋችው ወደ ሥጋት  
ይመለከለ:: <sup>31</sup> ከናታችው ሆኖ ዕረቅታችውን እንደተወለደ  
በአገዥናበበር ፈት ዕረቅታችውን ይቆማለ ከአየንነት  
ደምር እስከዚያን ገዢ የወሩት ትጠቅታችውም ይገለባለ::  
<sup>32</sup> የቻጠቅታችውን ፍዳ በስዕነታችው ይቀበላለ ጥቃትም  
በተዋወ ትጠቅት በሠሩ እንደ ትጠቅታችው ፍዳችውን  
ይቀበላለ::

Gehenna; and, when the graves are opened, the dead will rise and the souls will return to the bodies from which they were separated. <sup>31</sup> They will stand naked before God as if they were born naked from their mother's womb; and their sins, which they have committed since childhood, will be revealed. <sup>32</sup> They will receive the punishment for their sins in their bodies; and, whether they commit a little or much sin, they will receive the punishment according to their sins.

---

<sup>31</sup> In place of 'childhood', Lumpkin has 'their infancy'.

<sup>32</sup> Lumpkin has 'hardship' in place of 'punishment' (twice in this verse).

## መቁጥሪን፡ ማልስ፡ ፪

**፧** ቁጥር እንዳደረሰቸው ከእግዥአብዕር የሚገኘ ደመ ነፃነ የድርሻቸውልና የምቱ ስዋጥናም መካሂት ከለመንገዴ ከናት ከባታቸው ስያመለሰ ፍጥረቃቻ በከረምት እንዳነው ስማ፡  
**፨** እንዳዋቸው ቁጥር በቁሉ የዘቻቸው፡ **፩** ሆኖቸው ፍርማ በስብሰ ደግሞምና ታደሰ እና እንደ ወደደ ይነሳ፡  
**፪** ደግሞምናም ብናም በውረድ ገዢ ምድርንም በጠገበት ገዢ ቁጥር እንደ ተፈጻሚ ተነሱትው ይኖራለ፡ **፫** በደማዊት ነፃነ ሁያው የሚሆነት በዘሱ ዓለም የሚጥሩት ወሆም የሚያስተኞቸው ይፈጻሚ በለ ተፈጥረዋልና የእግዥአብዕር ሥልጣኑም በውሃው ላይ ይኖራልና በሥልጣት በቁሉ ደማዊት ነፃነ ተስተዋዋለ፡፡  
**፬** በሥልጣት በቁሉ ያለ አበትና ያለ እናት ይፈጻሚለና የምቱ ስዋጥ አይነውም የምትል እንተ ስውረ ለበና እውቀት ተበብ ከለህ የምቱ ስዋጥ በፈጻሚቸው በእግዥአብዕር ቅል እንደት አይነውም ተከለሁ፡ **፭** በመቁጥር አመድ ተበያ የሆነ የምቱ ስዋጥ በእግዥአብዕር ቅል ይነሳለና እንተስ ገሰብ ገዢ ወደ ሂይማጣሁም ተመለስ፡ **፮** ቁጥር ቅል እንደ ተናገረ

## 3 MEQABYAN 10

**፧** Even if you do not believe in the resurrection of the dead, then you have heard that creatures are raised in the winter, even before they are born from their mothers and fathers; for, the spirit of God dwells in them as before. **፨** He has already ordered them by his word to die. **፩** Their bodies, destroyed and decayed, shall arise as he wills. **፪** And, when the rain comes down again and covers the earth, they will rise and live as they were before. **፫** Those who live in this world with a blood-filled soul were created to live by the water that gives them life; and the power of God rests on the water and, by his power and word, he gives them a blood-filled soul.

**፬** As they are created by his power and his word, without father or mother, you are blind who say, “Those who are dead won’t arise.” If you have knowledge or wisdom, how can you say those who are dead won’t arise at their Creator God’s word? **፭** The dead, who are dust in the grave, will be raised by the word of God. Repent and return to your faith. **፮** As the Word said before,

## 3 MEQABYAN 10

**፧** In place of ‘winter’, Lumpkin has ‘rainy season’.

**፨** Lumpkin opens, “He commanded them formerly.”

**፩** For ‘destroyed and decayed’, Selassie has ‘demolished and rotten’.

**፪** The implication here is that the dead bodies will grow again, like plant seeds after rainfall.

**፫** Both the translation and meaning of this verse are unclear.

**፬** Lumpkin has ‘authority’ in place of ‘power’.

**፭** Selassie has ‘religion’ in place of ‘faith’.

**፮** The ‘Word’ here is a reference to Christ.

ከእግዥ.እብዱር በተገኘ በይቅርታው መል ይኻል የም ቅል  
ዓለሙን ሆሉ ዘር የምተትን ሆወች እንደወደደ ያስነማቻል፡፡  
**٩** ተነሱታሁም በፈቻ እንደተቻዣ እውቅ በልቦናሁም  
ደንቅርና በመቻበር የምተቻር እይመሰልሁ፡፡ **١٠** እንደህ  
እይደለም በዘሩ ዓለም እንደወራኝው ሥራ መጠን በነዋ  
በሆን ከፋም በሆን ተነሱታሁ ፍኩሁን ተቀበለሁ እንደ  
የምተቻር እይምሰልሁ ይህት ቅን ፍኩ የሚቻበለባት ቅን  
ናትና፡፡

**١١** በተገኘአም ገዢ በዋራኝው ተጠካቱሁ ሆሉ ፍኩሁን  
ትቀበለሁ ከእግዥነትሁ ይምር እስከዚያን ገዢ ደረሰ የተዘረ  
የቻጠካቱሁን ፍኩ ተመርሳለሁ ተጠካቱሁም ተከደ በንድ  
እንደወሩ ዓለም ሥራ በቻጠካቱሁ የምታመኝው ምክንያት  
የለሁም፡፡ **١٢** አስተኛ ቅልሁን በፈቻ እውነት እንደ  
ምታደርገው የተናገኝው አስተኛም ነገር እውነት  
እንደምታደርገው እንደወሩ ዓለም ሥራ የምታመኝው  
ምክንያት የለሁም፡፡ **١٣** እኩ የዋራኝውን ከፋ ሥራሁን ሆሉ  
የምተውቻበሁ ለለሁን በፈጥረዋ በእግዥ.እብዱር ልተዋ  
የምተገልጻበሁ ለለሁን የእግዥ.እብዱር ቅሉ ባንተ አድር  
ይናገርባለና በምታመኝው ምክንያት የለሁም፡፡

**١٤** ለለ ወራኝው ተጠካቱሁ በዘሩ ተፈራለሁ ባማረ ሥራቻው  
ከሚመሰገት ሆወች ጋር ተመሰገን በንድ ነው እንደ ፍርድ

they will rise in the dew of forgiveness from God. That Word will go round the whole world and raise the dead as he likes. **٩** Know that you will arise and stand before him; and do not think, in the ignorance of your heart, that you will remain in the grave. **١٠** It is not like this. Do not think that you will be left behind; you will rise up and receive your reward according to the deeds you have done in this world, whether good or bad. This is the day when they will receive their reward.

**١١** And, at the time of resurrection, you will receive your payment for all your sins, from your childhood until that time. You will complete the payment for your sins, which has been written down, and you will have no reason to deny your sins by the work of this world. **١٢** As you claim that your false word is truth in your own eyes, and as you claim that when you lied you spoke truth, then there is no reason for you to justify your works in this world. **١٣** Since she knows all your evil deeds and reveals them to her Creator, God, the Word of God will speak to you in the end, so you have no reason to justify your deeds.

**١٤** You will be ashamed of your sins but you will be praised with those who are praised for their good deeds. So, repent quickly in

**٩** For 'ignorance of your heart', Selassie has 'thy reasoning dullness'.

**١٠** In place of 'reward', Selassie has 'hardship'.

**١١** In place of 'payment for your sins', Selassie has 'sin hardship'.

**١٢** The translation of this verse is very uncertain.

**١٣** It is not clear who or what is the referent of the 3PF pronouns in this verse.

**١٤** Lumpkin has 'thanked' in place of 'praised' (twice in this verse).

በመጀመሪያ ቅን በስውና በመጀከት ፊት እንዲታፍር  
ወደዚያ ስትደርስ በዚህ ዓለም ፊጥነህ ዘስዴ ማብ፡፡  
<sup>15</sup> ከመጀከት ጋዜ እግዥአብዕርን የሚያመስጥኑ ስምች  
ሳያችና ከፈጥረዋችው ቅጂችውን ይቀበለል በመንግሥት  
ስማይም ይስ ይለተዋል ነገር ግን በሥራ በከይወት ስለህ በን  
ሥራን ከልዋሸህ ከጋድችን ጋር እድል የለሁም፡፡

<sup>16</sup> ዕውቀት ስለህ ዘስዴ የምትገበት ይህ ዓለምም ስለህ  
አልተዘጋጀሁምና የሚይረብ ወጪት ይሆንበባል ገንዘብም ስለህ  
የተረበውን አላገረሰነውምና ሥልጣንም ስለህ የተበደለውን  
አላፍንከውምና፡፡ <sup>17</sup> ልብስም ስለህ  
የተረፈተውን አላስበነውምና ሥልጣንም ስለህ የተበደለውን  
አላፍንከውምና፡፡ <sup>18</sup> ተመልሳ ዘስዴ ይገባ በንድ ቅድም  
በለማውቅ የወራውንም ተጠናቸውን እግዥአብዕር ይቅር ይለው  
በንድ እውቀት ስለህ ተተናን ስው አላስተማርከውምና ይል  
መንሳትን ተቻል በንድ ይጋል ስለህ ከሚጠለሁ ከእጋንጻትም  
ጋር አልተዋህምና፡፡

<sup>19</sup> በሥራ ያለ የአገንናትሁን ይጋል ተደከም በንድ ዋናትም  
ስለህ አልጋምሁም አልበደህምና በዓለም ያለ በሥራ ማድላት  
የይደለ ለጋድቻም ልብስን ተሰጣሁ በንድ፡፡ <sup>20</sup> በማረ መጠጥና  
በጠፌው መብል በዚህ ዓለም ያለ ተደሳ ይስታ ማድላት  
የይደለ በቀጥና ልብስም በጠርና በወርቻም ማንተ ይይደለ፡፡

this world before you arrive, so that you will not be ashamed before men and angels on the Day of Judgment. <sup>15</sup> Those who praise God with the angels will receive their reward from their Creator without shame and will rejoice in the kingdom of heaven. But, if you do not do good works while you are alive in the flesh, you have no opportunity with the righteous.

<sup>16</sup> You will regret it unnecessarily; for, you were not prepared for this world when you had knowledge, and you did not give food to the hungry when you had money. <sup>17</sup> For, though you had clothing, you did not clothe the naked; though you had authority, you did not save the oppressed. <sup>18</sup> For you, having knowledge, did not teach the wicked man to repent and to allow to God forgive him for the sins he committed in ignorance; and you, having power, did not fight against the demons who fought against you.

<sup>19</sup> You did not fast or pray when you were strong, to weaken the power of youth and submit to righteousness, not favouring the flesh. <sup>20</sup> Time in this world is not to enjoy fine drinks and delicious food, nor to adorn oneself with fine clothes and silver and gold. <sup>21</sup> It is not fitting to adorn yourself with Indian jewels

<sup>15</sup> In place of 'opportunity', Lumpkin has 'fortune'.

<sup>16</sup> Lumpkin has 'wealth' in place of 'money'.

<sup>17</sup> For 'oppressed', Lumpkin has 'wronged'.

<sup>18</sup> Selassie has 'quarrelled' in place of 'fought'.

<sup>19</sup> The translation of the last clause of this verse is uncertain; Lumpkin ends with an ellipsis and another possible reading is 'not to the worldly pleasures of the flesh'.

<sup>20</sup> Lumpkin has 'thin' in place of 'fine'.

<sup>21</sup> In place of 'Indian', Lumpkin has 'Ethiopian' and Selassie has 'Hindekie'.

**21** የከበሩ በሁኔታ መረጃና ድንብን በሚባለ በከንደኩ ደንቃቄ  
ማኑት የይደለ ሲሳይም ለጋድቁ ታስገዛ ብንድ ድናትም ስለ  
አልጋምኩም አልበለካምና የማይረጋገኘ የገዢ ይሆንበትል ይህ  
የሚገባ የሰው ጉተ አይደለም::

**22** ለሰው ስጠት ገዢና ጥበት ደወቀቁ ያለ መቋናት ያለ  
ምቀናት ያለ መጠራውር ያለ ይበት በሚገባ መዋሪያ ነው  
በልንደሸህን እንደ ሲሳይ እየውደድሁ:: **23** ከፋ ነገር ባደረገበት  
ሰውም ከፋ ነገር ስታደርግ መከራውን ለታገዢ ለማቻ ወደ  
ተስጠት ወደ መንገሥት ለማያቻት ተገባ ብንድ የከበሩ  
መንገሥት ለማይገኘ በወቀቁና በትኩማይት ከከበሩ ለማቻ  
ጋር በትኩማኩም ጉዘ መንገሥት ለማይገኘ ተስፋ በማድረግ  
ጥሩህን ይሰጥሁ ብንድ በሚገባ መዋሪያ ነው::

**24** ይኩንን የሚኖሩ የሚያስበት ለማቻ በትኩማኩም ጉዘ  
እንዳይደኑ ይደብበለ ተስፋ የስቀመጥዋል ከምትን በጋላ  
እንነዱም አትበለ ምጽሕት በደረሰባቸው ጉዘ ፍዳ  
እንዳለባቸው የውቃሉ ታጠክታቸውን የስበባቸው ብንድ  
ገለማውቁ ታጠክት የወሩ ለማቻ በትኩማኑ ጉዘ ልጋመው  
የዘናለ በዘይቻቻ ቅን እንዲነው አለመነበትምና::

**25** ለሰነድ ነገር በዘይቻቻ ዓለም እንደ ማኑት ለረቻቸው ከፋት  
መጠን ይመቀስ በሁኔታ እንዳነት የሚነውንት የከደቻ  
ትኩማኩም ያይቀቻል:: **26** በት ለራን ለሰላወሩ ያን ጉዘ  
የለቀስ በገኘነም የሚያስቀስ እንዳይሆነ በቻላቸው በዘይ

like emeralds and onyx, nor to adorn yourself with vain regrets, because you have not fasted and prayed while you were strong, so that you may submit yourself to righteousness. This is not a worthy adornment for a person.

**22** A man's adornments are purity, wisdom, knowledge, loving one another without envy, without suspicion, without bitterness – to love your neighbour as yourself. **23** It is to love well so that you may enter the glorious kingdom of heaven, which is given to those who endure suffering without doing evil to those who have done evil to you, and to live with the glorious people in knowledge and patience, hoping for the kingdom of heaven at the time of resurrection, and that it will reward you.

**24** And don't say, "After we die, we won't arise." For, the devil cut off the hope those who speak and think this, lest they be saved at resurrection time. They know that they will be punished when the coming judgment comes. Those who sinned in ignorance will be utterly miserable at the resurrection, because they did not believe that they would be resurrected on that day.

**25** So, they will be judged according to the evil of their deeds in this world, and those who reject them will see the resurrection of the dead, who will be raised in unity with the body. **26** It would have been better for them to weep in this world, to avoid weeping

<sup>22</sup> For 'suspicion' and 'bitterness', Lumpkin has, respectively, 'doubting' and 'quarrels'.

<sup>23</sup> In place of 'suffering', Selassie has 'the tribulation'.

<sup>24</sup> Lumpkin has 'Satan' in place of 'the devil'.

<sup>25</sup> The translation, 'those who reject them', is uncertain; Selassie has just 'them'.

<sup>26</sup> Many read 'hell' in place of 'Gehenna'.

ዓለም በያለቁስ በተሳተቁው ንብር፡ 27 በዚህ ዓለም  
በፈቻዕችን ከለለቁስን በገዢነም አጋንጻት የለፈቻዕችን  
የሰለቁስና በዚህ ዓለም ገሰብ ከልጋገን በገዢነም የማይረዳ  
የማይጠቁም መሻሻትን ለቁስን እናዘጋጀለን፡

28 ከምት ወደ አይወት ተሳገሩ በንድ ከምታልፋ ከዚህም  
ዓለምም ወደ መንግሥት ስማይ ተሸች በንድ በዚህ ዓለም  
ነስ በርሃን የሚሰላጥ የመንግሥት ስማይሱ በርሃንም ተያ  
ውንድ በት ሥራን እዘጋጀ፡ 29 የምቱ ለወቻ መካሂትን  
ከሚያምኑ ለወቻ የሸ ከዘረ ፅምር እስከ አላለሙ ይረስ  
በማይረዳም ተደለ ይስታ በመንግሥት ስማይ ያለ ለከ ይስ  
ይልሆ በዚህ ዓለም ያለቻ ተደለ ይስታን እምበ በላት፡

30 እግዢዕብዳር ለዘላለሙ ከበር የሚታና ይግባውና  
የመቁበያንን ነገር የሚኖገር ሆነታቁው መቁስና ተፈጻሚ፡

in Gehenna because they did not do good deeds. 27 If we do not weep willingly in this world, the demons in Gehenna will make us weep against our will. If we do not repent in this world, we will make vain and useless cries and laments in Gehenna.

28 Prepare good works, so that you may pass from death to life, and so that you may go from this passing world to the kingdom of heaven, and so that you may see the light of the Kingdom of Heaven, which is greater than the light of this world. 29 Reject the pleasures of this world, so that you may experience the unending joy of the Kingdom of Heaven with those who believe in the resurrection of the dead, from now on and forever.

30 Let Glory and praise be due to God forever; and the third book that speaks of the Meqabyans is complete.

<sup>27</sup> Lumpkin has 'mourning' in place of 'laments'.

<sup>28</sup> Lumpkin ends, "you might see the Kingdom of Heaven Light that surpasses light in this world."

<sup>29</sup> In place of 'from now on and forever', Lumpkin has 'from today until eternity'.

<sup>30</sup> Selassie includes this conclusion as part of v. 29.