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## መጽሐፈ ሙቃብያን፡ ሣልሰ። ♦ THE 3<sup>RD</sup> BOOK OF MEQABYAN

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suggestions made by various online translators, on the [Iyaric translation of Feqade Selassie](#) (2005), and on an unpublished translation by Breandan Lumpkin – it should be considered ‘provisional’ and treated with a degree of caution.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

### መቃብያን፡ ሣልስ፡ ፩

<sup>1</sup> ቸር የዋህ የሆነ የበደል ሰውንም ያሳት የፈጠረውንም ሥራ የሚጠላት ዲያብሎስን ተበቅሎ የሚያጠፋ በኋላ ዘመን ወደነሳቸው ስለሚመጣ ክርስቶስ የግብፅን ሰዎች ደስ ይላቸዋል። <sup>2</sup> እሱ ተበቅሎ ያጠፋዋል በልቡናው ታብይዋልና ጌትነቱን ወደ ጉስቁልናና ወደ መዋረድ ይመልሳል። <sup>3</sup> ወደ ባሕሩ መካከል እገባለሁና ወደ ሰማይም እመጣለሁና ጥልቆችንም አያለሁና የአዳምን ልጆች እንደ ወፍ ጫጩት ጨብጬ እይዛቸዋልሁና ከኔ ከፍ ከፍ የሚል ማነው ብሏልና ጌትነቱን ወደ ማዋረድ የመልሰዋል። <sup>4</sup> ከቀናች ከሕገ እግዚአብሔር አርቃቸው ዘንድ በነሰቸው ምክንያት ስለ ሆንኩ የእግዚአብሔርን ፈቃድ ካላደረጉ በዚህ ዓለም በሚኖሩ ሰዎች እኔ አበረታታባቸዋለሁና ከሥልጣኔ የሚያስጥለኝ የለም አለ። <sup>5</sup> ከኔ ጋራ ወደ ገሃነም ሊሄዱ ጉጣጉጥ ወደ ሆነ ጉዳናም እመልሳቸው ዘንድ ምክንያት እሆናለሁና። <sup>6</sup> የወደዱት ሕጉንም የጠበቁ ሰዎች ስለዚህ ነገር እኔን ይጠላሉ ከጌታቸው ሕግ ወጥተው የሳቱ ሰዎች ግን ወደኔ ይመጣሉ እኔንም ይወዳሉ መሐላዬንም ይጠብቃሉ እኔ ልቡናቸውን እከፋለሁና ወደ ፈጣሪያቸው ወደ እግዚአብሔር እንዳይመለሱ አሳባቸውንም እለውጣለሁና እኔ እንዳዘዝኳቸው ትእዛዜን

### 3 MEQABYAN 1

<sup>1</sup> 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. <sup>2</sup> He will turn his kingdom into misery and humiliation; he has been arrogant in his heart. <sup>3</sup> 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?” <sup>4</sup> 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. <sup>5</sup> “I will be the reason for them to go to Gehenna with me and to return to the path that is narrow. <sup>6</sup> 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. <sup>7</sup> 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’.

ያደርጋሉ። <sup>7</sup> የዚህን ዓለም ገንዘብ ባሳየኋቸውም ጊዜ ከቀናችሁ ሕግ ልቡናቸውን አስታለሁ ቆንጆችንና መልክ መልካም ሴቶችንም ባሳየኋቸው ጊዜ በነዚህ ከቀናችሁ ሕግ አርቃቸዋለሁ። <sup>8</sup> የሚያበሩ የህንደኬ ዕንቁችንም ብርና ወርቅንም ባሳየኋቸው ጊዜ ወደኔ ሥራ ይመለሱ ዘንድ በዚህም ከቀናችሁ ሕግ አርቃቸዋለሁ። <sup>9</sup> ቀጭን ልብስን ቀይ ሐርንና ነጭ ሐርንም ግምጃንና ነጭ ሐርንም ባሳየኋቸው ጊዜ በዚህም ከቀናችሁ ሕግ አርቃቸዋለሁ ወደኔም አሳብ እመልሳቸዋለሁ ገንዘብን ከብቶችንም እንደ አሸዋ አብዝቼ ባሳየኋቸው ጊዜ በዚህም ወደኔ ሥራ እመልሳቸዋለሁ። <sup>10</sup> በትዕቢት ስለ ሴቶችም ስለ ቁጣና ስለ ጠብም የሚደረግ ቀናትን ባሳየኋቸው ጊዜ በዚህ ሁሉ ወደኔ ሥራ እመልሳቸዋለሁ። <sup>11</sup> ምልክቶችንም ባሳየኋቸው ጊዜ በባልንጀሮቻቸው ልቡና አድራለሁ በልቡናቸውም እየራሱ የሆነ የምልክት ነገርን አሳድራለሁ የቃላቸውንም ምልክት አሳይቼ አሳትኳቸው። <sup>12</sup> ማደሪያዬንም ላደረኳቸው ሰዎች ምልክትን አሳያቸዋለሁ በከዋክብት አካሄድም ቢሆን በደመና መውጣትም በእሳት ማናፋትም ቢሆን በአውሬዎችና በወፎችም ጩኸት ቢሆን እነሳቸው ማደሪያዎቼ ናቸውና በዚህ ሁሉ በልቡናቸው ምልክቶችን አሳድርባቸዋለሁ። <sup>13</sup> ተናግረው ለባልንጀሮቻቸው ምልክት ይሰጧቸዋል እነዚያ ሚርተኞቻቸው እንደ ነገሯቸው እኔም ቀድሜ መልክት

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.

<sup>13</sup> "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'.

እሆናቸዋለሁ። <sup>14</sup> የመረመሯቸው ሰዎች ይስቱ ዘንድ ለጠንቋዮችም ዋጋን ይሰጧቸው ዘንድ እንደ ተናገሩት የሚደረግላቸው ትንቢትንም የሚያውቁ ክፉና በጎንም የሚለቁ ሁሉም እንደ ተናገሩ የሚሆንላቸው አንደኛውም የሚደረግላቸው እንደ እገሊትና እንደ እገሌ አዋቆች የሉም ብለው ለባልንጀሮቻቸውም ይነግሯቸው ዘንድ የቃላቸውን መልክት አደርግላቸዋለሁ። <sup>15</sup> የሚጠፉ በኔመ የሚስቱ ሰዎች ፈጸመው ይበዙ ዘንድ የአዳምም ልጆች የጠፉ ዘንድ ይኸንን በተናገሩ ጊዜ አኔ ደስ ይለኛል ለሚዋረድልኝም ለአዳም አልሰግድም በማለቱ እግዚአብሔር ስለ አባታቸው ስለ አዳም ከማዕርጌ አዋርዶኛልና። <sup>16</sup> እኔም በትእዛዜ ጸንተው የሚኖሩ ልጆቼዋን ሁሉ ወደ ጥፋት እወስዳቸዋለሁ ያሳትኋቸው ሰዎች ከኔ ጋራ ወደ ገሃነም የወርዱ ዘንድ ከፈጠረኝ ከእግዚአብሔር መሐላ አለኝ። <sup>17</sup> ቁጣውን በኔ በበዛ ጊዜ አሥረውም ወደ ገሃነም ይጥሉኝ ዘንድ ባዘዘ ጊዜ እንዲህ ብሎ ፈጣሪዬ ባዘዘ ጊዜ እኔም ጌታዬን ማለድኩ ተቈጥተኸኛልና በመቅሠፍትህም ገሥጸኸኛልና በመፃትህም ቀሥፈኸኛልና አቤቱ ጌታዬ በፊትህ አንዲት ነገር እናገር ዘንድ አሰናብተኝ እያልኩ ከፊቱ ማለድኩ።

<sup>18</sup> ጌታዬም ተናገረ እሰማሀለሁ ብሎ መለሰልኝ ከማዕርጌ ከተዋረድኩ በኋላ ያሳትኳቸው ሰዎች እኔ መከራ በመቀበልበት በገሃነም እንደኔ ይሁኑ ብዬ የዚያን ጊዜ ወደሱ

<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'.

ልመናዬን ጀመርኩ። <sup>19</sup> እምቡ ያሉኝ በኔ ያልሳቱ ትእዛዝህን ያደርጉ ዘንድ ፈካቀድህንም የፈጽሙ ዘንድ ቃልህንም ይጠብቁ ዘንድ ትእዛዘን ያልጠበቁ እኔ እንዳስተማርኳቸው እምቢ ብለው አኔ እንዳሳትኋቸው በኔ ባለሳቱ ጊዜ እነሳቸው ለጌትነት ይሁኑ በወደድኸኝም ጊዜክ ለኖ የሰጠኸኝን ዘውድ ይውሰዱ።

<sup>20</sup> ከኔ ጋራ የተሰደዱ ሰይጣናት የተባሉ የሥልጣናትን ዘውድ ለነሳቸው ስጣቸው ከኔ ከሠራዊቶቼም ምድረ በዳ በሆነች በዙፋኔ በቀኝህ አስቀምጣቸው። <sup>21</sup> እንደ ወደድህመ ያመስግኑህ አንደ ሠራቺቶቼና አንደኔም ይሁኑ እኔን ጠልተህ ከአመድና ከመሮት የተፈጠሩትን ስለ ወደድካቸው የኔ ሠልጣን ጠፍተቷልና የነሳቸው ሥልጣን ከፍ ከፍ ብሏልና እንደ ወደድህ ያመስግኑህ። <sup>22</sup> እያዩ እየሰሙ አንተ አስተሃቸዋልና ሥራዬን ሳይወዱ ካሳትሃቸው በገሃነም እንዳንተ መከራ ይቀበሉ አለኝ። <sup>23</sup> እስከ ዘላለሙ ድረስ በገሃነም መከራ ትቀበላላችሁ እንጂ ላሳትካቸውና ላንተ ከገሃነም እስከ ዘላለሙ ድረስ መውጫ የላችሁም።

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.

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<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 in 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.”



## መቃብያን፡ ሣልስ። ፪

<sup>1</sup> አንተ ግን እንደ ባርያየ አንደ ኢዮብ ማሳት የተሳነህን አኔ በጌትነት ያንተን ዙፋን አወርሳቸዋለሁ ሁሉን የሚገዛ እግዚአብሔር አንተ ማሳት ለተነሳህ ሰዎች መንግሥተ ሰማያትን እሰጣቸዋለሁ አለ። <sup>2</sup> እኔም የአዳምን ለጆች በሁሉ እተንከብራቸዋለሁ እነሱን ማሳት ከተቻለኝ በበጎ ሥራ የጸኑ ዘንድ አልተዋቸውም የአዳምን ለጆች ሁሉ እተንከብራቸዋለሁና የዚህን ዓለም ተድላ ደስታ አጣፍጥላቸዋለሁም። <sup>3</sup> መጠጥንና መብልን ልብስንም በመውደድ ነገርንም በመውደድ በመንሣትና በመስጠትም ቢሆን። <sup>4</sup> መስማትና ማየትንም በመውደድ ቢሆን መዳሰስና መሄድንም በመውደድ ቢሆን ትቢትንና ነገርንም በማብዛት ቢሆን ሕልምንና እንቅልፍንም በመውደድ ቢሆን። <sup>5</sup> ስካርንና መጠጥንም በማብዛት ቢሆን ስድብንና ቁጣንም በማብዛት ቢሆን ጨዋታንና ያልረባ ነገርን በመናገር ቢሆን። <sup>6</sup> በጠብ ባለንጀራቸውንም በማማት ቢሆን መልክ መልካሞች የሆኑ የዚህን ዓለም ሴቶችን በማየትም ቢሆን የሚያስቷቸው የሽቱዎችን መዓዛ በማሸተት ቢሆን። <sup>7</sup> መዳንን እንዳይችሉ በዚህ ሁሉ እኔ እጠላቸዋለሁ ስለላቸው ከማዕርጌ

## 3 MEQABYAN 2

<sup>1</sup> “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.” <sup>2</sup> 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. <sup>3</sup> By loving drink, food, clothing, and things, even by taking and giving; <sup>4</sup> 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; <sup>5</sup> whether it is through excessive drinking and drunkenness, or through excessive swearing and anger, or through playing games and talking nonsense; <sup>6</sup> 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, <sup>7</sup> 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’.

የተዋረድሁበት ወደ ጥፋት ከኔ ጋራ ይገቡ ዘንድ ከእግዚአብሔር ሕግ አርቃቸዋለሁ።

<sup>8</sup> ነቢዩም ሰውን የምታጠፋ አንተ ጥፋ በልቡናህ ጽናትና በትዕቢትህ በልቡናህ ጽናት ፈጣሪህንም በማሳዘን ፈጣሪህንም ባለማመስገን አንተ ከእግዚአብሔር ትእዛዝ ወጥተህ በወንጀልህ ጊዜ በእግዚአብሔር ፍጥረት ላይ አንተ እንዲህን ታትበያለህን አለው። <sup>9</sup> ፈጣሪህ በተቈጣህ ጊዜ ስለ ክፉ ሥራህ ከማዕርግህ አዋረደህ ፈጣሪው ከመሬት የፈጠረውን እንደወደደ ያደረገውን ለምስጋናውም ያኖረውን አዳምን ወደ ኃጢአት ለምን ትወስደዋለሁ አለው። <sup>10</sup> ረቂቅ የምትሆን ከነፋስና ከእሳት የተፈጠረህ አንተ ፈጣሪ ነኝ በማለት በታበይህ ጊዜ። <sup>11</sup> አንተ በተመካህ ጊዜ እግዚአብሔር ክፉ ሥራህን አይቶ አንተ ከሠራዊቶችህ ጋራ እግዚአብሔርን ክደሃልና ሳያንድል ስሙን ያመሰግን ዘንድ ስላንተ ፈንታ የሚያመሰግን አዳምን ፈጠረው።

<sup>12</sup> እንዳንተ ካሉ ከመላእክት ሠራዊት ሁሉ ይልቅ ራስህን አኩርተሃልና ስለ ትዕቢትህ እግዚአብሔር ከናቃቸው ከሠራዊቶችህ ጋራ አንተ ስለምታመሰግነው ምሥጋና የእግዚአብሔርን ስም ያመሰግኑ ዘንድ አዳምን ከልጆቹ ጋራ ፈጠረው። <sup>13</sup> ስለዚህም ነገር እግዚአብሔር እንዳንተ ካሉ ከመላእክት አለቆች ሁሉ ለይቶ አጠፋህ ባንድ ምክር ካንተ

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

<sup>8</sup> 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.

<sup>9</sup> 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?” <sup>10</sup> When you arrogantly boasted that you were the creator, created from wind and fire, you were subtle. <sup>11</sup> 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.

<sup>12</sup> 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.”

ጋራ የተፈጠሩ ሠራዊቶችህና አንተም ስለማይጠቅም ስለ ልቡናችሁ ትዕቢትና ስለ ልቡናችሁ ጽናት ከእግዚአብሔር ምስጋና ወጥታችሁ ስታችሁ በሌላ ያይደለ በፈጣሪችሁም ላይ ተበያችሁ።

<sup>14</sup> ስለዚህ ነገር በተዋረዱ ሰዎች ይመሰገን ዘንድ አዳምን ከመሬት ፈጠረው ከበለስ ፍሬ እንዳይበላ አትብላ ብሎ ትእዛዝና ሕግንም ሰጠው። <sup>15</sup> በፈጠረው ፍጥረት ሁሉ ላይም ሾመው በራስህ ሞትን አንዳታመጣ ሞትን ከምታመጣ ካንዲት በለስ ፍሬ አትብላ እንጂ በገነት መካከል ካለው እንጨች ሁሉ ፍሬ ብላ ብሎ ልብ አስደረገው። <sup>16</sup> ይህንንም ቃልን በሰማሃት ጊዜ ከአዳም ጐን አጥንት ለተገኘች ለሔዋን ባንደበትህ ከተናገርከው ነገር የተነሣ ክሕደትን አሳደርህበት።

<sup>17</sup> እንዳንተ ሕግ አፍራሽ ታደርገው ዘንድ በጽኑ ክዳት ንጹሕ የሆነ አዳምን አሳትከው። <sup>18</sup> እንደ የዋህ ርግብ ሁና የተፈጠረች ተንኩልህን የማታወቅ ሔዋንን ባሳትካት ጊዜ በተከናወነ ነገርህና በጠማማ ቃልህ እስካድካት አስቀድማ የተፈጠረች ያችንም ሔዋንን ካሳትካት በኋላ እሷም ሄዳ አስቀድሞ ከመሬት የተፈጠረ የእግዚአብሔር ፍጥረት አዳምን አሳተችው። <sup>19</sup> በትዕቢትህም ያይደለ ሁከት አስካድከው የፈጣሪውንም ቃል ይክድ ዘንድ እንዲክድ አደረግኸው በትዕቢትህም አዳምን አጠፋኸው።

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.

<sup>14</sup> 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.” <sup>15</sup> 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.” <sup>16</sup> 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.

<sup>17</sup> You deceived the innocent Adam with a strong betrayal to make him a lawbreaker like you. <sup>18</sup> 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. <sup>19</sup> 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>14</sup> Throughout the Books of Meqabyan, the ‘Tree of Knowledge’ is referred to as ‘the fig tree’.

<sup>15</sup> For ‘creatures’, Lumpkin has ‘creation’.

<sup>16</sup> In place of ‘adultery’, Lumpkin has ‘perfidy’.

<sup>17</sup> For ‘deceived’, Lumpkin has ‘misled’ (as also throughout v. 18).

<sup>18</sup> Lumpkin has ‘innocent’ in place of ‘gentle’.

<sup>19</sup> Lumpkin has ‘arrogance’ in place of ‘pride’ (twice in this verse).



<sup>20</sup> በተንኩልህም ከፈጣሪው ፍቅር አራቅኸው በምክንያትህም ተድላ ደስታ ካለበት ከገነት አወጣኸው በመስናክልህም የገነትን መብል አስተውከው። <sup>21</sup> አንተ ፍዳ ወደምትቀበልባት ወደ ሲኦል ታወርደው ዘንድ ካለመኖር ወደ እውነተኛው መኖር ካመጣው ከፈጠረውም ፍቅር ታወጣው ዘንድ የዋህ ፍጥረት አዳምን ከጥንት ጀምሮ አንተ ተጣልተኸዋልና ባለተኛ ነገርህም ከገነት መጠጥ አስጠማኸው። <sup>22</sup> መሬታዊም ሲሆን በሥጋውና በነፍሱ በልቡናውም ፈጣሪውን ፈጽሞ የሚያመሰግን የረቀቀ መልአክን አደረገው። <sup>23</sup> በገናዎች በየስልታቸው እንደሚያመሰግኑ ብዙ አሳቦችንም ፈጠረለት።

<sup>20</sup> 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. <sup>21</sup> 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. <sup>22</sup> And when he is earthly, he made him a subtle angel who totally praises his Creator in body, soul, and heart. <sup>23</sup> He also created many ideas for him, such as how to praise the harps in their own way.

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<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."

### መቃብያን፡ ሣልስ። ፫

<sup>1</sup> ፈጣሪህ ወደላከህ እየተላከህ ፈጽመህ ታመሰግን ዘንድ ላንተ ግን አንድ አስብን ፈጠረልህ። <sup>2</sup> ለአዳም ግን ክፉ የሆኑ አምስት አሳቦችና በጎ የሆኑ አምስት አሳቦች አሥር አሳቦች ተሰጡት። <sup>3</sup> ዳግመኛም እንደ ባሕር ሞገድ ከምድር አንሥቶ ትቢያን እንደሚበትን ጥቅል ነፋስም እንደሚያናውጠው እንደ ባሕር ሞገድም ብዙ አሳቦች አሉት እንደማይቁጠር እንደ ዝናብም ጠብታ በልቡ ካለ ከማይቁጠር ካሳቡ ብዛት የተነሣ የአዳም አሳብ እንደዚያ ነው።

<sup>4</sup> አንተ ግን አሳብህ አንዲት ናት ሥጋዊ አይደለህምና ሌላ አሳብ የለህም። <sup>5</sup> አንተ ግን በእባብ ልቡና አድረህ በክፉ ክደት አንድ አካል የሆነ አዳምን አጠፋኸው ሔዋንም የባብን ነገር ሰማች ሰምታም እንዳዘዘቻት አደረገች። <sup>6</sup> የበለስ ፍሬን ከበላች በኋላ መጥታ የእግዚአብሔር መጀመሪያ ፍጥረቱ አዳምን አሳተችው የፈጣሪዋን ትእዛዝ ስለ ተደፋፈረች በሱም በልጆቿም ሞትን አመጣች።

<sup>7</sup> ለእግዚአብሔር በውነተኛ ፍርዱ ከገነት ወጡ በተሰደዱበት ምድር ከባሕርያቸው በተወለዱ ልጆቻቸው ከምድር በተገኘ አዝመራቸውም አረጋጋቸው እንጂ ተጣልቶ ከገነት አላራቃቸውም።

### 3 MEQABYAN 3

<sup>1</sup> Your Creator created you with one thought so that you might be grateful to him who sent you. <sup>2</sup> But Adam was given five evil thoughts and five good thoughts – ten thoughts. <sup>3</sup> 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.

<sup>4</sup> But you have only one mind; for you are not carnal, and you have no other mind. <sup>5</sup> 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. <sup>6</sup> 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.

<sup>7</sup> 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

- <sup>1</sup> Lumpkin has ‘totally praise him’ in place of ‘be grateful to him’.
- <sup>2</sup> The significance of the ‘ten thoughts’ is unclear.
- <sup>3</sup> For ‘lift up’, Lumpkin has ‘scatter’.
- <sup>4</sup> Note that it is still the devil who is being addressed.
- <sup>5</sup> In place of ‘wicked betrayal’, Lumpkin has ‘evil perfidy’.
- <sup>6</sup> For ‘deceived’, Lumpkin has ‘misled’.
- <sup>7</sup> The translation of this verse, here loosely following Lumpkin, is uncertain.

<sup>8</sup> ቀንተህም ከገነት ባስወጣህቸው ጊዜ ሊረጋጉ ተክልና ልጅን ከመሬትነቷ ምድር ባስገኘችው በምድር ፍሬም ልቡናቸውን ሊያድሱ ይተክሉ ዘንድ እግዚአብሔር በሰጣቸው በምድር ፍሬና በገነት ፍሬም ይረጋጉ ዘንድ። <sup>9</sup> እግዚአብሔር ከገነት እንጨት የለመለሙ እንጨቶችን ሰጣቸው እሱንም በበሉ ከገነት ያወጣሃቸው ሔዋንና አዳም ከኃዘን ፈጽመው ይረጋጋሉ።

<sup>10</sup> እግዚአብሔር ፍጥረቱን ማረጋገጥ ያውቃልና ስለ ልጆቻቸው ከምድር ስለተገኘው አዝመራም ልቡናቸው ይረጋጋል። <sup>11</sup> አሜከላና እሾህ ወደምታበቅል ወደዚህ ዓለም ተሰደዋልና ልቡናቸውን በውሀና በእህል ያጸናሉ።

<sup>8</sup> 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. <sup>9</sup> 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.

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

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<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’.

## መቃብያን፡ ሣልስ። ፬

<sup>1</sup> ጌታው አዳምን ይቤገፎው ዘንድ አለው አንተንም ያሳፍርሃል በግን ከተኩላ አፍ ያድነዋል /አዳምን ከዲያብሎስ/። <sup>2</sup> ነገር ግን አንተ የገዛህቸውን ሰዎች ካንተ ጋራ ይዘህ ወደገሃንም ትሔዳለህ። <sup>3</sup> የፈጣሪቸው የእግዚአብሔርን ሕግ የጠበቁ ሰዎች የሱ እድል ያደርጋቸው ዘንድ የፈጣሪያቸው የእግዚአብሔርንም ሕግ እንዳንተ ካልተደፋፈሩ ከከበሩ ከመላእክት ጋራ ያመሰግኑት ዘንድ ከክፉ ሥራ ከሠወራቸው ከፈጣሪቸው ከእግዚአብሔር ጋራ ደስ ይላቸዋል።

<sup>4</sup> ከአገልግሎቶቹ ከመላእክት ጋር ታመሰግነው ዘንድ እንዳንተ ካሉ ከመላእክት ሁሉ ይልቅ መርጦ የሰጠህ እግዚአብሔር አንተ ግን በትቢትህ ከፍ ያለ ዙፋንን ነሳህ።

<sup>5</sup> አንተ ግን ገነንህ አምላክነትንም የሚወድ ተባለህ ሠራዊቶችህም አጋንንት ተባሉ። <sup>6</sup> እግዚአብሔርን የሚወዱ ሰዎች ግን እንደከበሩ እንደ መላእክት መገኖቹን ይሆናሉ የሚያመሰግኑት ሱራፌልና ኪሩቤልም ክንፋቸውን ዘርግተው ያለባቸውን ያመሰግናሉ።

<sup>7</sup> አንተ ግን በመልክህ ከተፈጠሩ ከሠራዊትህና ከወገኖችህ ጋራ ሁለጊዜ ታመሰግነው ዘንድ ምስጋናህን በትቢትህና

## 3 MEQABYAN 4

<sup>1</sup> 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). <sup>2</sup> But you will go to Gehenna, taking with you the people you have bought. <sup>3</sup> 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.

<sup>4</sup> 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. <sup>5</sup> But you became famous and you were called one who wants divinity; and your armies were called demons. <sup>6</sup> 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.

<sup>7</sup> 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'.

በስንፍናህ አጠፋህ። <sup>8</sup> እንዳንተ ያለ ፍጥረት መፍጠር የማይቻለው መስሎህ አንተ የፈጠረህ የእግዚአብሔርን ምስጋና በዘነጋህ ጊዜ አሥረኛ ነገድ አድርጎ የፈጠረህ የእግዚአብሔር ምስጋናው እንዳይጉድል አንተም ከወንድሞችህ አንድነት በተለየህ ጊዜ የፈጠረህ የእግዚአብሔር ምስጋናው እንዳይጉድል ስላንተ ፈንታ አዳምን ፈጠረ።

<sup>9</sup> አንተ ግን በልቡናህ ትዕቢት የፈጠረህ የእግዚአብሔርን ምስጋና ቸል አልህ እሱም ተቈጣህ ተዘባበተብህ አሥሮም ከሠራዊቶችህም ጋር በገሃነም አጋዘህ። <sup>10</sup> በከበሩ እጆቹ ከምድር መሬትን አምጥቶ እሳትን ውኃን ነፋስንም ጨምሮ በሱ ምሳሌና መልክ አዳምን ፈጠረው። <sup>11</sup> ምስጋናው አንተ ታመሰግነው በነበረ ምስጋና ይመላ ዘንድ በሥልጣኑ በፈጠረው ፍጥረት ሁሉ ሾመው የአዳም ምስጋና ከመላእክት ምስጋና ጋራ አንድ ሆነ ምስጋናቸውም የተካከለ ሆነ።

<sup>12</sup> አንተ ግን በከሣደ ልቡና ጽናትና በትዕቢትህ ከማዕርግህ ተዋርደህ ከፈጠረህ ከእግዚአብሔር ጌትነት ወጥተህ ራስህን አጠፋህ። <sup>13</sup> የእግዚአብሔርነቱ ምስጋና እንዳይጉድል እግዚአብሔር በልቡናው ምክር የሚያመሰግነው አዳምን ፈጥሯልና ምስጋናው እንዳልገደለ እወቅ። <sup>14</sup> እርሱ

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'.



ሳይደረግ ሁሉን ያውቃልና ትእዛዙንም እንድታፈርስ ሳይፈጥርህ አወቀህ ዓለም ሳይፈጠር በርሱ ዘንድ የተሰወረ ምክር አለና በካድኸው ጊዜ ባርያው አዳምን በመልኩ በምሳሌው ፈጠረው።

<sup>15</sup> ሰሎሞን ኮረፍቶች ሳይፈጠሩ ዓለምም ተፈጥሮ ሳይከናወን የምድረ መሠረቶች የሚሆኑ ነፋሶችንም ሳይፈጥር።

<sup>16</sup> የኮረብቶችና የተራራዎችንም መሠረት ሳያጸና የዚህም ዓለም ሥራ ሳይጸና የጨረቃና የፀሐይም ብርሃን ሳይበራ የዘመኖችና የከዋክብት ምግብና ሳይታወቅ። <sup>17</sup> መዓልትና ሌሊትም ሳይፈራረቁ ባሕርም ባሸዋ ሳትወሰን የተፈጠረው ፍጥረት ሁሉ ሳይፈጠር። <sup>18</sup> ዛሬም የሚታየው ሁሉ ሳይታይ ዛሬ የሚጠራው ስም ሁሉ ሳይጠራ ሰሎሞን ፈጠረኝ ብሎ እንደ ተናገረ እንዳንተ ያሉ መላእክትና አንተ ባርያው አዳምም በእግዚአብሔር ልቡና ነበራችሁ።

<sup>19</sup> አንተ በካድህ ጊዜ የከበረ ስሙ ይመሰገን ዘንድ አንተም በታበይህ ጊዜ ከመሬት በተፈጠረ በተዋረደ በባርያው በአዳም ይመሰገን ዘንድ አዳምን ፈጠረው። <sup>20</sup> እግዚአብሔር በሰማይ ሁኖ የድሆችን ልመና ይሰማልና የተዋረዱ ሰዎችንም ምስጋና ይወዳል። <sup>21</sup> በሚፈሩት ሰዎች አድሮ ማዳን ይወዳል እንጂ

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.

<sup>15</sup> Solomon did not create the mountains, the world, or the winds that would become the earth's foundations. <sup>16</sup> 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, <sup>17</sup> before day and night separated, before the sea was delineated, before all creation had been created, <sup>18</sup> 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.

<sup>19</sup> 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.

<sup>20</sup> God, in heaven, hears the prayers of the poor and loves the praise of the humble. <sup>21</sup> 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'.

የፈረሰን ኃይል አይወድምና ጭነ ጥብቅም ብሎ አይራመድምና እግዚአብሔር የትቢተኞችን ነገር ቸል ይላል።

<sup>22</sup> ስለ ሠሩት ኃጢአታቸውም እየጮሁ ያለቅሳሉ። <sup>23</sup> አንተ በንስሐ መለማመጥ ተሳነህ። <sup>24</sup> ከመሬት የተፈጠረ አዳም ግን ስለ ኃጢአቱ በእግዚአብሔር ፊት ፈጽሞ እያለቀሰ በንስሐ ተመለሰ። <sup>25</sup> አንተ ግን በከሣደ ልቡናህ ጽናትና በልብህ ትቢት የፍቅር ሥራ አላወቅሃትም ንስሐንም አላወቅሃትም በንስሐ በልቅሶና በኃዘንም በፈጣሪህ በእግዚአብሔር ፊት መለማመጥ ተሳነህ። <sup>26</sup> አመድ መሬት የሚሆን ያ አዳም ግን በልቅሶና በኃዘን ወደ ንስሐ ተመለሰ ወደ ትሕትናና ወደ ፍቅርም ሥራ ተመለሰ።

<sup>27</sup> አንተ ግን ለፈጠረህ ለእግዚአብሔር ልቡ ናህንና ራስህን አላዋረድህም። <sup>28</sup> አዳምስ በበደለው በደል ራሱን አዋርዶ ተለማመጠ አልኮራም። <sup>29</sup> ወንጀልን አንተ ፈጽመህ አስገኝተሽዋልና ካንተ ተገኘ እንጂ ያንንም ስሕተት እሱ ያስገኘው አይደለም በትቢትህ ካንተ ጋራ ወዳንተ ጥፋት ወሰድከው።

<sup>30</sup> ሁለታችሁን ሁሉ ሳይፈጥራችሁ ኃጢአተኞች እንደሆናችሁ አውቋችኋልና ሥራችሁንም አውቋልና 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.

<sup>22</sup> They will cry out and weep for their sins. <sup>23</sup> You failed to repent. <sup>24</sup> But Adam, who was created from the earth, repented, weeping before God for his sins. <sup>25</sup> 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. <sup>26</sup> But that Adam, who is dust and ashes, returned to repentance through weeping and sorrow, and returned to humility and the work of love.

<sup>27</sup> But you did not humble yourself or your heart to God, your Creator. <sup>28</sup> Adam humbled himself and practiced humility in the wrong he had done, not boasting. <sup>29</sup> 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.

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

<sup>22</sup> Lumpkin reads, "And they shall weep while they cried because of their sin that they worked."

<sup>23</sup> Lumpkin reads, "It failed thee to plead in repentance."

<sup>24</sup> For 'weeping', Selassie has 'totally wept'.

<sup>25</sup> In place of 'sorrow', Lumpkin has 'sadness'; another option could be 'mourning'.

<sup>26</sup> Lumpkin ends, "and he returned toward humbleness and love work."

<sup>27</sup> Following Selassie, Lumpkin opens, "But thou didn't debase thy reasoning."

<sup>28</sup> For 'not boasting', Selassie has 'he weren't proud'.

<sup>29</sup> The blame for Adam's sin is here firmly placed on Satan (the addressee).

<sup>30</sup> The referents here are both Satan and Adam.

የተደረገ በሰብህ ትቢት እንደሆነ እሱ ያውቃል። <sup>31</sup> ያ ትቢት ተንኮል የሌለው አዳምን ግን በንስሐ በልቅሶ በኃዘን መለሰው። <sup>32</sup> በድሎ በንስሐ የማይለማመጥ ሰው ከቀድሞ በደሉ ይልቅ በደሉን አብዝቷልና አንተ ግን በሰብህ ትቢት በንስሐ መለማመጥ ተሳነህ በፈጣሪው በእግዚአብሔር ፊት በንስሐ ገብቶ የሚለማመጥ የሚያለቅስ ሰው ግን። <sup>33</sup> እሱ በውነት ንስሐ ገባ የጌታውን ልብ ይፈራ ዘንድ የሚድንበትንም ሥራ አገኘ በፈጣሪውም ፊት ተለማመጠ በመስገድና በብዙ ንስሐ በፊቱ ተለማምጧልና በባርያው እንዳይቆጣ ጌታውም ከቀደመው መከራ የተነሣ ኃጢአቱን ያቃልልለታል የቀደመው ኃጢአተቱንም ይቅር ይለዋል።

<sup>34</sup> ወደ ቀደመ ኃጢአቱ ካልተመለሰ ይኸንንም ካደረገ ይህ ፈጽም ንስሐ ነው አዳም ፈጣሪውን ማሰብ የፈጠረው እግዚአብሔርንም በንስሐ መለማመጥ አልዘነጋም።

<sup>35</sup> አንተም ወደ ፈጣሪህ ወደ እግዚአብሔር በንስሐ ተለማመጥ እነሱንም ሥጋዊ ደማዊ ስለሆኑ አትበድል የፈጠራቸው እግዚአብሔር ድካማቸውን ያውቃልና በሥልጣኑም የፈጠራቸውን ሰዎች አትበድል።

<sup>36</sup> ነፍሳቸውም ከሥጋቸው ከተለየች በኋላ እግዚአብሔር እስከሚወዳት ቀን ድረስ ሥጋቸው ትቢያ 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).

### መቃብያን፡ ሣልስ። ፩

<sup>1</sup> የፈጠረህ እግዚአብሔርን እወቀው አንተ መሬት ስትሆን በመልኩ በምሳሌው ፈጥሮህልና ያፀናህ ያዳኒህ እስራኤል ያከበሩት እግዚአብሔርን አትርሳው ደስ ይልህ ዘንድ ምድርንም ትቆፍራት ዘንድ በገነት አኖረህ። <sup>2</sup> ትእዛዙን በፈረስህ ጊዜ ከገነት አሜከላና እሾህ ወደምታበቅል ስላንተ ወደረገማት ወደዚች ዓለም አወጣህ። <sup>3</sup> አንተ ምድር ነህና እሷም ምድር ናትና አንተ ትቢያ ነህና እሷም ትቢያ ናትና አንተ መሬት ነህና እሷም መሬት ናትና ከሷ የተገኘውን እህል ትመገባለህና ወደ ሷም ትመለሳለህና ያነሣህ ዘንድ እስኪወድ ድረስ መሬት ትሆናለህና የሠራኸውን ኃጢአትና በደሉንም ሁሉ ይመረምርሃልና።

<sup>4</sup> የዚያን ጊዜ የምትመልሰውን እወቅ በዚህ ዓለም የሠራኸውን በጎውንና ክፉውንም አስብ ክፉውን የበዛ እንደ ሆነ በጎውም እንደ ሆነ መርምር ሞክር። <sup>5</sup> በጎ ነገር ብትሠራ የሞቱ ሰዎች በሚነሡበት ቀን ደስ ይልህ ዘንድ ላንተ በጎ ነገር ነው። <sup>6</sup> ክፉ ሥራ ብትሠራ ግን ወዮልህ እንደ እጅህ ሥራ እንደ ልቡናህም ክፉት ፍዳህን ትቀበላለህና በባለንጀራህ ክፉ ነገር ብትሠራበት እግዚአብሔርንም ካልፈራኸው ፍዳህን ትቀበላለህና። <sup>7</sup> ባለንጀራህንም ብትከዳው የእግዚአብሔርንም

### 3 MEQABYAN 5

<sup>1</sup> 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. <sup>2</sup> When you disobeyed his command, you were banished from Paradise to this world, where thorns and thistles grow. <sup>3</sup> 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.

<sup>4</sup> 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. <sup>5</sup> If you do good, it will be good for you, so you may rejoice on the Day when the dead are raised. <sup>6</sup> 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. <sup>7</sup> And, if you betray your neighbour and

### 3 MEQABYAN 5

- <sup>1</sup> Another possible opening is, “Do not forget the LORD who made you.”  
<sup>2</sup> For ‘thorns and thistles’, Lumpkin has ‘nettles and thorns’.  
<sup>3</sup> The referent of the 3PF pronouns in the 1<sup>st</sup> sentence is not clear.  
<sup>4</sup> The word, ‘Try’, at the end of the verse follows Lumpkin.  
<sup>5</sup> 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.”  
<sup>6</sup> In place of ‘reward’, Lumpkin has ‘hardship’.  
<sup>7</sup> Lumpkin has ‘companion’ in place of ‘neighbour’.



ስም ጠርተህ በሐሰት ብትምል እንደ ሥራህ ፈዳህን ትቀበላለህና ወዮልህ።

<sup>8</sup> ሐሰተኛውንም ነገርህን ለባልንጀራህ እውነት አስመስለህ ትነግረዋለህ አንተ ግን አሰት እንደ ተናገርህ ታውቀዋለህ።

<sup>9</sup> ካንተ ጋራ ያሉትንም ሰዎች ሐሰተኛውን ነገርህን እውነት አስመስለህ ታሳምናቸዋለህ እውነት ያልሆነ ሐሰተኛ ነገርንም ታበዛለህ እንደ ኃጢአትህም ፍዳህን ትቀበላለህ የማትሰጠውን ለባልንጀራህ አሰጥሃለሁ እያልክ ባልንጀራህን ትክዳዋለህ።

<sup>10</sup> በንጹሕ ልቡናህም እሰጣለሁ ባልህ ጊዜ አጋንንት እንደ ውሾች ደጅ ይጠኑሃል ሁሉንም ያስረሱሃል ብትነግም ትሰጥ ዘንድ ብትወድም የሚሰበስቡለትን ሰው አያውቁትም እንጂ ያደልባሉ ብሏልና የማይጠቅምህ የማትበላውን ገንዘብ ታደልብ ዘንድ የዚህ ዓለም ገንዘብ ያስጎመድሃል።

<sup>11</sup> ዳግመኛም አስተኞች የአዳም ልጆች ሚዛንን ሐሰተኛ ያደርጋሉ አነሳቸውስ ከቅሚያ ወደ ቅሚያ ይሄዳሉ ብሏልና የዚህ ዓለም ገንዘብ ያስጎመድሃል። <sup>12</sup> ሰዎች ሆይ ላዳንና ሚዛንን በማሳበል የሰውንም ገንዘብ በመስረቅ በግፍም የሰው ገንዘብ አንድ በማድረግ የባልንጀራችሁንም ገንዘብ በመደፋፈር አርሻዋንም በመስረቅ ለባሕንጀራችሁ ያይደለ ለራሳችሁ ትርፍ በመታደርጉት ሁሉ ሐሰትን ተስፋ አታደርጓት።

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.”



<sup>13</sup> ይኸንን ብታደርጉ እንደ ሥራችሁ ፈዳችሁን ትቀበላላችሁ። <sup>14</sup> ሰዎች ሆይ የቀና በሆነ በጃችሁ ሥራ ተመገቡ እንጂ ቅሚያን አትመጁት በማይገባ ያለ ፍርድ ፈጽማችሁ ቀምታችሁ የሰውን ገንዘብ ትበሉ ዘንድ አትውደዱ። <sup>15</sup> ብትበሉትም አያጠግባችሁም በሞታችሁ ጊዜ ለሌላ ትተውታላችሁ እንጂ ብታደልቡም አይጠቅማችሁም። <sup>16</sup> ገንዘባችሁም ቢበዛ ልቡናችሁን አታሳብዩ የኃጢአተኞች ሰዎች ገንዘብ ከምድጃ እንደ ሚወጣ ነፋስም እንደሚወሰደው እንደጢስ ነውና ብዙ ከሆኑ ከኃጢአተኞች ሰዎች ገንዘብ በውነት ያጠራቀሙት ጥቂት ገንዘብ ይሻላል።

<sup>13</sup> If you do this, you will receive your reward according to your deeds. <sup>14</sup> 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. <sup>15</sup> 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. <sup>16</sup> 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'.

### መቃብያን፡ ሣልስ። ፮

<sup>1</sup> የምትሞቱባትን ቀን አስቡ ነፍሳችሁ ከሥጋችሁ በተለየች ጊዜ ገንዘባችሁንም ለሌላ በተዋችሁ ጊዜ ወደማታውቁት ጐዳናም በሄዳችሁ ጊዜ የምትመጣባችሁን መከራ አስቧት።  
<sup>2</sup> የሚቀበሏችሁ አጋንንትም ክዎፋች ናቸው መልካቸውም ጥፉ ነው በግርማቸውም የሚያስፈሩ ናቸው ቃላችሁን አይሰሙም ቃላቸውንም አትሰሙም። <sup>3</sup> የፈጣሪያችሁ የእግዚአብሔርን ፈቃድ ስለ አላደረጋችሁ በለመናችኋቸውም ጊዜ ልመናችሁን አይሰማችሁም ስለዚህ ነገር ፈጽመው ያስፈሯችኋል። <sup>4</sup> አጋንንት ይፈሯቸዋልና የእግዚአብሔርን ፈቃድ በፈጸመ ሰዎች ግን ፍርሃት የለባቸውም። በኃጢአተኞች ሰዎች ነፍሶም ግን አጋንንት ይዘባበቱባቸዋል።  
<sup>5</sup> ይህን ዓለም ስለ ናቁት ፈጽሞ ደስ ያስኛቸዋልና የደጋጎች ሰዎች ነፍሳት ግን በመላእክት ተድላ ደስታ ደስ ይላቸዋል የኃጢአተኞች ሰዎች ነፍሳትን ግን ክፉዎች የሆኑ መላእክት ይቀበሏቸዋል። <sup>6</sup> የጻድቃንን ነፍሳት ያረጋጓቸው ዘንድ ከእግዚአብሔር የላካሉና የደጋጎች ሰዎችን የጻድቃን ነፍሳት የይቅርታ መላእክት የቀበሏቸዋል በኃጢአተኞች ሰዎች ነፍሶች ይዘባበቱባቸው ዘንድ ክፉዎች የሆኑ መላእክት ከዲያብሎስ ይላካሉና የኃጢአተኞች ሰዎች ነፍሶችን አጋንንት ይቀበሏቸዋል።

### 3 MEQABYAN 6

<sup>1</sup> 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.  
<sup>2</sup> 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. <sup>3</sup> 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. <sup>4</sup> 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.  
<sup>5</sup> 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. <sup>6</sup> 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

- <sup>1</sup> For 'an unknown journey', Lumpkin has 'the path you do not know'.  
<sup>2</sup> In place of 'evil', Lumpkin has 'ugly'.  
<sup>3</sup> The demons' response to the lack of obedience to God's will is interesting.  
<sup>4</sup> Note that Selassie (and Lumpkin) do not split this verse, despite the separator (#) within it.  
<sup>5</sup> Lumpkin has 'kind people' in place of 'good people'.  
<sup>6</sup> Here, 'from the LORD' translates ከእግዚአብሔር.

<sup>7</sup> ኃጢአተኞች ሰዎች ወዮላችሁ የምትሞቱባት ቀን ሳትደርስባችሁ ለራሳችሁ አልቅሱ ወደ እግዚአብሔር በደረሳችሁ ጊዜ። <sup>8</sup> ያለ መከራና ያለ ደዌ በተድላና በደስታ ትኖሩ ዘንድ ዘመናችሁ ሳያልፍ ባለ ዘመናችሁ ንስሐ ግቡ እንጂ ከሞታችሁ በኋላ ያለፈው ዘመናችሁ አይመለስምና አልቅሱ። <sup>9</sup> ከእግዚአብሔር ወደሚያርቅ ወደ ከንቱ ፈቃድ እንዳይሆንባችሁ በናንተ ጽኑ ነቀፋ መቀማጠል መብልንና ተድላን ደስታንም መውደድ በናንተ አይገኝ ያለልክ የጠገበች ሰውነት የእግዚአብሔርን ስም አታስብምና የሚያብሎስ ሀብት ያድርባታል እንጂ በሷ መንፈስ ቅዱስ አያድርባትምና ተድላ ደስታውን መውደድ በናንተ አይገኝ።

<sup>10</sup> ሙሴ ያዕቆብ በልቶ ጠገበ ወፈረ ረዘመ ሰፋ የፈጠረው እግዚአብሔርም ተለየው። <sup>11</sup> አነዋውም ከእግዚአብሔር ራቀ ብሎ ሙሴ እንደ ተናገረ ያለልክ ያለመጠን የጠገበች ሰውነት የእግዚአብሔርን ስም አታስብምና ተድላ ደስታን መውደዳ በናንተ ዘንድ አይገኝ ያለልክ የሆድ ጥጋብ በምድረ በዳ እንዳለ እሪያና እንዳለሌ ፈረስ መሆን ነውና ያለልስ መጠጣትና መብላት ዝሙትም በእናንተ አይገኝ።

<sup>12</sup> በልክ የሚበላ ሰው ግን በእግዚአብሔር ረድኤት ጸንቶ ይኖራል እንደ አድማስም ደንጊያ አጥርም እንዳለው ግብም

<sup>7</sup> Woe to you, sinful people! Weep for yourselves before the day of your death comes, when you reach God. <sup>8</sup> 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. <sup>9</sup> 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.

<sup>10</sup> Moses said, “Jacob ate and was satisfied, grew fat and tall, and God, who created him, separated him. <sup>11</sup> 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.

<sup>12</sup> 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’.

ጸንቶ ይኖራል የእግዚአብሔርን ሕግ የዘነጋ ሰው የሚያባርረው ሳይኖር ይሸሻል። <sup>13</sup> ደግ ሰው እንደ አንበሳ በመፈራት ይኖራል። <sup>14</sup> እግዚአብሔርን የማይወዱ ሰዎች ግን ሕጉን አይጠብቁም ልቡናቸውም የቀና አይደለም። <sup>15</sup> እግዚአብሔርም በዚህ ዓለም ሳሉ ኃዘንና ድንጋጌ ያመጣባቸዋል በመንቀጥቀጥምና በፍርሃት ተይዘው ገንዘባቸውን በመነጠቅ ቁጥርም በሌለው መከራ ተይዘው ከጌቶቻቸው እጅ እጃቸውን በሰንሰለት ታሥረው። <sup>16</sup> ከመከራውም ያረፉ እንዲሳሆኑ አነዋወሬቸውም በተደላ በደስታ አንዳይሆን አየራሳቸው በሆኑ በሚያስብደነግ ሙከራዎች ሳሉ እንዳያርፉ ኃዘንና ድንጋጤውን ይመጣባቸዋል።

stone wall is firm. The one who forgets the law of God will flee without anyone alive chasing him. <sup>13</sup> A kind person shall live in being respected like a lion. <sup>14</sup> But those who do not love God do not keep the law, and their hearts are not upright. <sup>15</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>16</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>13</sup> The literal translation of ‘*in being respected*’ (following Selassie) is ‘*in fear*’ but this makes little sense.

<sup>14</sup> Lumpkin ends, “*and their reasoning is not straight.*”

<sup>15</sup> Here, ‘*and the LORD*’ translates እግዚአብሔርም.

<sup>16</sup> For the last clause, Lumpkin reads, ‘*He shall bring sadness and alarm upon them*’.

## መቃብያን፡ ሣልስ። ፯

<sup>1</sup> ዳዊት በእግዚአብሔር አመንኩ አልፈራም ሰው ምን ያደርገኝ ብዬ ብሎ እንደ ተናገረ በእግዚአብሔር ባመኑ ሰዎች ግን ፍርሃትና ድንጋጂ የለባቸውም። <sup>2</sup> ዳግመኛም አርበኞች ቢከቡኝ እኔ በሱ አመንሁ እግዚአብሔርን አንዲት ነገር ለመንሁት ያቺኑ እፈልጋለሁ ብሎ እንደ ተናገረ በሱ ያመኑ ሰዎች ፍራት የለባቸውም በሱ ያመነ ሰው ለዘላለሙ በሕይወት ይኖራል ከክፉ ነገርም የተነሣ አይፈራም።

<sup>3</sup> በእግዚአብሔር አምኖ ያፈረ ሰው ማነው ለምኖትስ ቸል ያለው ማነው። <sup>4</sup> የወደደኝን እወደዋለሁ ያከበረኝም አከብረዋለሁ በንስሐ ወደኔ የተመለሰውን እጠብቀዋለሁ ብሏልና እሱን አምኖ ያፈረ ሰው ማነው። <sup>5</sup> እውነት ፈርዳችሁ የባልቴቱን ሰውነት አድኑ በክፉ ነገር ከሚቃወማችሁ ሁሉ እግዚአብሔር ያድናችሁ ዘንድ አድኗቸው ጠብቋቸው የደጋግ ሰዎች ልጆች ይከብራሉና አትርፈው ይሰጣሉ እንጂ እህልንም አይቸገሩምና ከናንተም በኋላ ልጆቻችሁን ያድናቸዋል።

## 3 MEQABYAN 7

<sup>1</sup> 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. <sup>2</sup> 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.

<sup>3</sup> Who is the one who believes in the LORD and is ashamed, and who is the one who is indifferent to his desires? <sup>4</sup> 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.” <sup>5</sup> 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.

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### 3 MEQABYAN 7

<sup>1</sup> The author here quotes from Ps 56:5 (or 56:12).

<sup>2</sup> The quotation here is from Ps 27:3.

<sup>3</sup> Lumpkin reads, “Who is a person who shamed believing in the Lord? How about who ignored Him for a desire?”

<sup>4</sup> 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.”

<sup>5</sup> The translation of this verse loosely follows Lumpkin.



### መቃብያን፡ ሣልስ። ፰

<sup>1</sup> ኢዮብ በእግዚአብሔር አመነ ፈጣሪው እግዚአብሔርን ማመስገንን ቸል አላለምና እግዚአብሔር የአዳም ልጆች ጠላት ዲያብሎስ ካመጣበት መከራር ሁሉ አዳነው እግዚአብሔር ሰጠ እግዚአብሔር ነሳ እግዚአብሔር በኔ እንደ ወደደ ሆነ በሁሉም በምድርም በሰማይ የእግዚአብሔር ስሙ የተመሰገነ ይሁን አለ እንጂ ልቡናውን አላሳዘነምና አዳነው።  
<sup>2</sup> እግዚአብሔርም ኢዮብን ልቡ ከኃጢአት እንደነፃች ባየው ጊዜ በብዙ ክብር ተቀበለው።<sup>3</sup> ከቀደመ ገንዘቡ ይልቅ የሚበዛ ገንዘብንም ሰጠው ፈጽሞ መከራውን ታግሷልና የደረሰበትን መከራ ሁሉ ስለ መታገሡ ከቁሱሉም ፈወሰው።  
<sup>4</sup> ወደናንተ ከሚላኩ አጋንንት የተነሣ እናንተም እንደሱ መከራውን ብትታገሡ የተደነቃችሁ ትሆናላችሁ።  
<sup>5</sup> መከራውን ታገሡ እግዚአብሔር ከሚጠሏችሁ ሰዎች አምባ መጠጊያ ይሆናችሁ ዘንድ ከናንተም በኋላ ለልጅ ልጆቻችሁና ለልጆቻችሁም አምባ መጠጊያ ይሆናቸው ዘንድ ከመጣባችሁ መከራ የተነሣ ልቡናችሁን አታሳዝኑ እመኑት እሱም አምባ መጠጊያ ይሆናችኋል።<sup>6</sup> ለምኑት የሰማችኋል ተስፋ አድርጉ እሱም ይቅር ይላችኋል ለምኑት እሱም አባት ይሆናችኋል።  
<sup>7</sup> መርዶክዮስንና አስቴርን ዮዲትን ጌዴዎንንም ዲቦራና

### 3 MEQABYAN 8

<sup>1</sup> 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. <sup>2</sup> And, when God saw that Job’s heart was cleansed from sin, he received him with great honour. <sup>3</sup> 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. <sup>4</sup> And you will be admired if you too endure the suffering, like him, because of the demons sent to you.  
<sup>5</sup> 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. <sup>6</sup> Pray to him, and he will hear you and he will forgive you. Pray to him, and he will be your Father. <sup>7</sup> Think of Mordecai and Esther and Judith and Gideon

### 3 MEQABYAN 8

- <sup>1</sup> Lumpkin has ‘Satan’ in place of ‘the devil’.
- <sup>2</sup> Another reading for ‘honour’ is ‘glory’.
- <sup>3</sup> The repetition in this verse reflects the Amharic text.
- <sup>4</sup> The translation, ‘admired’, follows Lumpkin; online translator tools suggest ‘amazed’ or ‘astonished’.
- <sup>5</sup> In place of ‘heart’, Lumpkin has ‘reasoning’.
- <sup>6</sup> For ‘Pray to’, Lumpkin has ‘Beg’ (twice in this verse).
- <sup>7</sup> The words, ‘Think of’, have been transposed from the beginning of v. 8.

ባርቅንም ዮፍታሐንና ሶምሶምንንም።<sup>8</sup> በእግዚአብሔር ለማመን የጨከኑ ጠላቶቻቸውም ድል ያልነሳቸው እንደነሳቸው ያሉ ሌሎች ሰዎችንም አስቡ።

<sup>9</sup> እግዚአብሔር እውነተኛ ነውና ፊት አይቶ አያደላምና በራሳቸው ኃጢአት ይሠሩ ዘንድ የሚወዱ ሰዎች ግን ፍዳን ተቀበሉ የሚፈሩትን ሕጉንም የሚጠብቁ ሰዎችን ሁሉ ሰውነት ይጠብቃል መወደድንና ክብርንም ይሰጣቸዋል።

<sup>10</sup> በመውጣታቸውንና በመግባታቸው በሕይወታቸውና በሞታቸው በመነሣታቸውና በመቀመጣቸውም ደስ ሰኛቸዋል እሱ ያድናል ይገላልና።<sup>11</sup> እሱ ያሳዝናል ይቅር ይላልና። እሱ ያደኽያል ያከብራልና እሱ ያጎብክላል ያከብራልና ደስ ያሰኛቸዋል።

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.

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<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’.

### መቃብያን፡ ሣልስ። ፱

<sup>1</sup> በሰማይም ያለ ቢሆንም በምድርም ያለ ቢሆን ረቂቅም ግዙፍም ቢሆን ሁሉም የሱ ገንዘብ ሁሉም በሥራቱ ጸንቶ ይኖራል። <sup>2</sup> ዓለሙን ሁሉ ከፈጠረ ከእግዚአብሔር ከሕጉ ከሥራቱ የወጣ የለም በሰማይ የሚበር ያሞራ ፍለጋ ቢሆን ወደ ወደደበት መሄጃውን እሱ ያዛል።

<sup>3</sup> በዋሻ የሚኖር የምድረ እባብንም ጉዳና ወደ ወደደበት እሱ ያዛል በባሕር ላይ የሚሄድ የመርከብን ጉዳና ከእግዚአብሔር ብቻ በቀር ጉዳናውን የሚያውቀው የለም። <sup>4</sup> የጻድቅም የኃጥአም ነፍስ ብትሆን ከሥጋዋ በተለየች ጊዜ ከእግዚአብሔር ብቻ በቀር ነፍስ የምትሄድበትን ጉዳና የሚያውቅ የለም።

<sup>5</sup> በምድረ በዳ በተራራም ትዞር እንደ ሆነ የምትዞርበትን ማን ያውቃል እንደ ወፍም ትበር እንደ ሆነ በተራራ ላይ እንደሚወርድ እንደ ሰማይ ጠል ትሆን እንደ ሆነ እንደ ጥልቅ ነፋስም ትሆን እንደሆነ ጉዳናውን እንደሚያቀና እንደ መብረቅም ትሆን እንደ ሆነ በጥልቁ መካከል እንደሚያበሩ ከዋክብትም ትሆን እንደሆነ በጥልቁ መካከል እንደሚከመር በባሕርም ዳር እንዳለ አሸዋ ትሆን እንደሆነ። <sup>6</sup> በባሕም

### 3 MEQABYAN 9

<sup>1</sup> 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. <sup>2</sup> 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.

<sup>3</sup> 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. <sup>4</sup> 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.

<sup>5</sup> 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. <sup>6</sup> 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 ዳርቻ እንደ ፀና እንደ አድማስ ድንጊያም ትሆን እንደሆነ በውኃ መፍሰሽ እንደ በቀለች ያማረ ፍሬዋንም እንደምትሰጥ እንደ እንጨትም ትሆን እንደሆነ ዋፅዖ ፀሐይ እንደሚያቃጥለው ነፋስም አንስቶ ወዳልበቀለበት ወደ ሌላ ቦታ እንደሚወስደው ፍለጋውም እንደማይገኝ እንደ መቃ መስዩም ትሆን እንደ ሆነ። <sup>7</sup> ፍለጋው እንደማይገኝ እንደ ጉም ሽንትም ትሆን እንደሆነ የእግዚአብሔርን ሥራ ማን ያውቃል መከሮቹ እነማ ናቸው ከማንስ ጋራ መከረ። <sup>8</sup> የእግዚአብሔር አሳቡ ከሰው የተሠወረ ነውና ሥራውን ማን መርምሮ ያውቃል። <sup>9</sup> እሱ ምድርን በውሀ ላይ ፈጥሯታልና ያለ ካስማም አጥንቷታልና የእግዚአብሔርን ምክሩንና ጥበቡን መርምሮ የሚያውቅ የለም በፈጽሞ ጥበቡም ሰማይን ፈጠረው በነፋስም አፀናው ከፍ ያለ ጠፈርንም እንደ ድንኳን ዘረጋው። <sup>10</sup> በምድር ላይ ዝናምን ያዘንሙ ዘንድ ደመናትን አዘዛቸው ሣርንም ያበቅላል በእግዚአብሔር አምነን አንድነት ደስ ይለን ዘንድ ለሰው ምግብ ሊሆኑ ቁርጥ የሌላቸው ፍሬዎችንም ያበቅላል። <sup>11</sup> ተድላው ደስታውንና ድልቡን ሁሉ ጽጋቡንም ለአዳም ልጆች የሚሰጥ እግዚአብሔር ነው ከምድር ፍሬ የሰጣቸውን። <sup>12</sup> ያማረ መጉናጸፊያንም ያለበላቸውን የሚወደደውን በረከት ሁሉ የእግዚአብሔርን ፈቃድ ለሚፈጽሙ ሰዎች የተሰጠ ደስታውንና ተድላውን የሰጣቸው

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’.

እግዚአብሔርን ጠግበው ያመሰግኑት ዘንድ የሚሰጥ እግዚአብሔር ነው።

<sup>13</sup> እግዚአብሔርን ሕጉን ለሚጠብቁ ላቦቶቻቸው ባዘጋጀው ቤት በመንግሥተ ሰማይም መወደድንና ክብርን ይሰጣቸዋል።

<sup>14</sup> በአምልኮቱና በሕጉም ፀንተው ለኖሩ ከሕጉም ላልወጡ ለተከባከባቸው ለመገባቸው ሥራቱንና ሕጉን ይጠብቁ ዘንድ ላገኘናቸው ላሳደጋቸው ላባቶቻቸው ባዘጋጀው ቦታ በመንግሥተ ሰማይ መወደድንና ክብርን ይሰጣቸዋል እኔም ጠላታቸውን በማድከም ሰውነታቸውንም በመጠበቅ እግዚአብሔር በዚህ ዓለም ለወዳጆቹ የሚያደርገውን አየሁ።

<sup>15</sup> የለመኑትን ሁሉ እንዲሰጣቸው ፈቃዳቸውንም እንዲፈጽሟቸው አየሁ ከእግዚአብሔር ትእዛዝ አትወጡ የእግዚአብሔርንም ፈቃድ ፈጽሙ። <sup>16</sup> እንዳይቆጣጠሩኩ አንድ ጊዜም እንዳያጠፋችሁ ቀድሞ ከኖራችሁበት ተቆጥቶም በመከራው እንዳይገርፋችሁ ቀድሞ ከነበራችሁበት ካባቶቻችሁ ሥራት እንዳትወጡ ማደሪያችሁም እስከ ዘላለሙ ድረስ መውጫ በሌለበት በገሃነም እንዳይሆን ከትእዛዙና ከሕጉ አትወጡ።

<sup>17</sup> በእግዚአብሔር ፊት በቆማችሁ ጊዜ በጎ ሥራ ያደርግላችሁ ዘንድ ነፍሳችሁ ከሥጋችሁ ስትለይ

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

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

<sup>14</sup> 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.

<sup>15</sup> 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. <sup>16</sup> 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.

<sup>17</sup> 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 firmed up 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’.



የፈጣሪያችሁ የእግዚአብሔርን ሕግ ጠብቁ። <sup>18</sup> የምድርና የሰማይ መንግሥት ለሱ ነውና መንግሥትና ከሀሊነትም ለሱ ነው እና መራራትና ይቅር ማለትም ለሱ ብቻ ነውና እሱ ባለ ጸጋ ያደርጋል ያደክያልና ያጎብራልና የእግዚአብሔርን ሕግ ጠብቁ። <sup>19</sup> ዳዊትም ሰው ከንቱን ይመስላል ዘመኑም እንደ ጥላ ያልፋል እያለ ስለሱ ተናገረ። <sup>20</sup> አቤቱ አንተ ግን ለዘላለም ትኖራለህ ስም አጠራርህም ለልጅ ልጅ ነው ብሎ ስለሱ ተናገረ።

<sup>21</sup> ዳግመኛም መንግሥትህ የዓለሙ ሁሉ መንግሥት ነው አገዛዝህም ለልጅ ልጅ ነው አለ ከሳኦል አምጥተህ መንግሥትን ለዳዊት መለስህ። <sup>22</sup> አንተን ግን የሚሾምህ የለም አንተንም መሻር የሚችል የለም አንተ ሁሉን ታያለህ እንጂ አንተን ማየት የሚችል የለም። <sup>23</sup> መንግሥትህም ለልጅ ልጅ ለዘላለሙ አይጠፋም እሱን የሚገዛው የለም እሱ ግን ሁሉን ይገዛል ሁሉን ያያል እሱን ግን የሚያየው የለም።

<sup>24</sup> ያመሰግኑት ዘንድ ያለጥርጥር በቀና ልቡና አምልኮቱንም ያውቁ ዘንድ እሱ ሰውን በመልኩ በምሳሌው ፈጥሮታልና ኩላሊት ያጤሰውን ልቡና ያመላለሰውን መርምሮ ያውቃል ለፈጠራቸው ለመገባቸው ላሳደጋቸው ላገነናቸው ለእግዚአብሔር ብቻ ነው እንጂ ለልዩ ጣዖቶችም የሚሰግዱ

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’.

እንዳይሆኑ እሱ በመልኩ በምሳሌው ፈጥሮታልና ኩላሊት ያጤሰውን ልቡና ያመላለሰውን መርምሮ ያውቃል።

<sup>25</sup> ለድንጋይ ለእንጨት የሰው እጅ ለሠራቸው ለብርና ለወርቅም ይሰግዳሉ እንጂ። <sup>26</sup> ኃጢአታቸው በእግዚአብሔር ፊት ፀንቶ ይኖር ዘንድ የመሥዋዕታቸው ጢስ ወደ ሰማይ እስኪወጣ ድረስ መሥዋዕትም ይሠውላቸዋል እንጂ እነሳቸው ግን የፈጠራቸው እግዚአብሔርን ማምለክ እምቢ አሉ ጣቦታቸው በማምለክ ስለ ሠሩት ኃጢአታቸው ሁሉ ይከሳቸዋል።

<sup>27</sup> ለጣቦት መስገድን የሚገባ ያይደለ አደፈኛ ሥራንም ሁሉ በኮከብ ማሟረትን ጥንቆላን ጣቦት ማምለክን ክፉ ፈቃድን እግዚአብሔር የማይወደውንም ሥራ ሁሉ ተማሩ እንጂ የተማሩትን የእግዚአብሔርን ትእዛዝ አልጠበቁም።

<sup>28</sup> ባገልጋዬቹ በመላእክትና በእግዚአብሔር ፊት በሚመሰገኑ ገንዘብ ከኃጢአትና ከበደል ሰውነታቸውን ያድኑ ዘንድ እግዚአብሔርን ማመስገን አልወደዱምና በጎ ሥራ በማጣት ይኸን ሁሉ ይሠራሉ።

<sup>29</sup> ከተቀበሩበት ሰውነቶቻቸውም ከጠፉበት ከመቃብር ሁሉም አንድነት በተነሡ ጊዜ ነፍሳቸው በእግዚአብሔር ፊት ባዶዋን ትቆማለች ነፍሳቸውም ለደጋጎች ሰዎች በተዘጋጀች በመንግሥተ ሰማይ ኖረች። <sup>30</sup> የኃጢአተኞች ሰዎች ነፍስ

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

<sup>25</sup> They worship stone, to wood, to silver, and to gold, which has been worked by man's hands. <sup>26</sup> 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.

<sup>27</sup> 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. <sup>28</sup> 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.

<sup>29</sup> 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. <sup>30</sup> 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*’.

ግን በገሃነም ትኖራለች በመቃብራትም በተከፈቱ ጊዜ የሞቱ ሰዎች ይነሣሉ ነፍሳትም ቀድሞ ወደ ተለይዋቸው ወደ ሥጋት ይመለሳሉ። <sup>31</sup> ከናታቸው ሆድ ዕራቆታቸውን እንደተወለዱ በእግዚአብሔር ፊት ዕራቆታቸውን ይቆማሉ ከሕፃንነት ጀምሮ እስከዚያን ጊዜ የሠሩት ኃጢአታቸውም ይገለጣል። <sup>32</sup> የኃጢአታቸውን ፍዳ በሰውነታቸው ይቀበላሉ ጥቂትም ብዙም ኃጢአት ቢሠሩ እንደ ኃጢአታቸው ፍዳቸውን ይቀበላሉ።

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.

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<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).

### መቃብያን፡ ሣልስ። ፲

<sup>1</sup> ቀድሞ እንዳደረገባቸው ከእግዚአብሔር የሚገኝ ደመ ነፍሱ ያድርባቸዋልና የሞቱ ሰዎችንም መነሣት ካላመንክ ከናት ከባታቸው ሳይወለዱ ፍጥረቶች በክረምት እንዲነሡ ሰማ።  
<sup>2</sup> እንዲሞቱም ቀድሞ በቃሉ ያዛቸዋል። <sup>3</sup> ሥጋቸው ፈርሶ በስብሶ ዳግመኛ ታድሶ እሱ እንደ ወደደ ይነሣሉ።  
<sup>4</sup> ዳግመኛም ዝናም በወረደ ጊዜ ምድርንም ባጠገባት ጊዜ ቀድሞ እንደ ተፈጠሩ ተነሥተው ይኖራሉ። <sup>5</sup> በደማዊት ነፍስ ሕያው የሚሆኑት በዚህ ዓለም የሚኖሩት ውሀም የሚያስገኛቸው ይፈጠሩ ብሎ ተፈጥረዋልና የእግዚአብሔር ሥልጣኑም በውሀው ላይ ያድራልና በሥልጣኑ በቃሉ ደማዊት ነፍስ ትሰጣቸዋለች።  
<sup>6</sup> በሥልጣኑ በቃሉ ያለ አባትና ያለ እናት ይፈጠራሉና የሞቱ ሰዎች አይነሡም የምትል አንተ ሰውረ ልቡና እውቀት ጥበብ ካለህ የሞቱ ሰዎች በፈጣሪያቸው በእግዚአብሔር ቃል እንዴት አይነሡም ትላለህ። <sup>7</sup> በመቃብር አመድ ትቢያ የሆኑ የሞቱ ሰዎች በእግዚአብሔር ቃል ይነሣሉና አንተስ ንስሐ ግባ ወደ ሃይማኖትህም ተመለስ። <sup>8</sup> ቀድሞ ቃሉ እንደ ተናገረ

### 3 MEQABYAN 10

<sup>1</sup> 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. <sup>2</sup> He has already ordered them by his word to die. <sup>3</sup> Their bodies, destroyed and decayed, shall arise as he wills. <sup>4</sup> And, when the rain comes down again and covers the earth, they will rise and live as they were before. <sup>5</sup> 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.  
<sup>6</sup> 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? <sup>7</sup> The dead, who are dust in the grave, will be raised by the word of God. Repent and return to your faith. <sup>8</sup> As the Word said before,

### 3 MEQABYAN 10

- <sup>1</sup> In place of ‘winter’, Lumpkin has ‘rainy season’.
- <sup>2</sup> Lumpkin opens, “He commanded them formerly.”
- <sup>3</sup> For ‘destroyed and decayed’, Selassie has ‘demolished and rotten’.
- <sup>4</sup> The implication here is that the dead bodies will grow again, like plant seeds after rainfall.
- <sup>5</sup> Both the translation and meaning of this verse are unclear.
- <sup>6</sup> Lumpkin has ‘authority’ in place of ‘power’.
- <sup>7</sup> Selassie has ‘religion’ in place of ‘faith’.
- <sup>8</sup> The ‘Word’ here is a reference to Christ.

ከእግዚአብሔር በተገኘ በይቅርታው ጠል ይነሣሉ ያም ቃል ዓለሙን ሁሉ ዞሮ የሞቱትን ሰዎች እንደወደደ ያስነሣቸዋል።<sup>9</sup> ተነሥተህም በፊቱ እንድትቆም እወቅ በልቡናህም ድንቁርና በመቃብር የምትቀር አይመስልህ።<sup>10</sup> እንዲህ አይደለም በዚህ ዓለም እንደሠራኸው ሥራ መጠን በጎም ቢሆን ክፉም ቢሆን ተነሥተህ ፍዳህን ትቀበላለህ እንጂ የምትቀር አይመስልህ ይህች ቀን ፍዳ የሚቀበሉባት ቀን ናትና።

<sup>11</sup> በትንሣኤም ጊዜ በሠራኸው ኃጢአትህ ሁሉ ፍዳህን ትቀበላለህ ከሕፃንነትህ ጀምሮ እስከዚያን ጊዜ ድረስ የተጻፈ የኃጢአትህን ፍዳ ትጨርሳለህ ኃጢአትህንም ትክድ ዘንድ እንደዚህ ዓለም ሥራ በኃጢአትህ የምታመካኘው ምክንያት የለህም።<sup>12</sup> ሐሰተኛ ቃልህን በፊትህ እውነት እንደ ምታደርገው የተናገርኸው አሰቱንም ነገር እውነት እንደምታደርገው እንደዚህ ዓለም ሥራ የምታመካኘው ምክንያት የለህም።<sup>13</sup> እሷ የሠራኸውን ክፉ ሥራህን ሁሉ የምትውቅብህ ስለሆነ በፈጣሪዋ በእግዚአብሔር ፊትም የምትገልጥብህ ስለሆነ የእግዚአብሔር ቃሉ ባንተ አድሮ ይናገርብሃልና በምታመካኘው ምክንያት የለህም።

<sup>14</sup> ስለ ሠራኸው ኃጢአትህ በዚያ ታፍራለህ ባማረ ሥራቸው ከሚመሰገኑ ሰዎች ጋር ትመሰገን ዘንድ ነው እንጂ 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.<sup>9</sup> 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.<sup>10</sup> 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.

<sup>11</sup> 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.<sup>12</sup> 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.<sup>13</sup> 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.

<sup>14</sup> 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

<sup>9</sup> For ‘ignorance of your heart’, Selassie has ‘thy reasoning dullness’.

<sup>10</sup> In place of ‘reward’, Selassie has ‘hardship’.

<sup>11</sup> In place of ‘payment for your sins’, Selassie has ‘sin hardship’.

<sup>12</sup> The translation of this verse is very uncertain.

<sup>13</sup> It is not clear who or what is the referent of the 3PF pronouns in this verse.

<sup>14</sup> Lumpkin has ‘thanked’ in place of ‘praised’ (twice in this verse).



በሚፈረድበት ቀን በሰውና በመላእክት ፊት እንዳታፍር ወደዚያ ሳትደርስ በዚህ ዓለም ፈጥነህ ንስሐ ግባ።  
<sup>15</sup> ከመላእክት ጋራ እግዚአብሔርን የሚያመሰግኑ ሰዎች ሳያፍሩ ከፈጣሪያቸው ዋጋቸውን ይቀበላሉ በመንግሥተ ሰማይም ደስ ይላቸዋል ነገር ግን በሥጋህ በሕይወት ሳለህ በጎ ሥራን ካልሠራህ ከጻድቃን ጋር እድል የለህም።

<sup>16</sup> ዕውቀት ሳለህ ንስሐ የምትገባበት ይህ ዓለምም ሳለህ አልተዘጋጀህምና የማይረባ ጸጸት ይሆንብሃል ገንዘብም ሳለህ የተራበውን አላጎረስኸውምና። <sup>17</sup> ልብስም ሳለህ የተራቆተውን አላለበስኸውምና ሥልጣንም ሳለህ የተበደለውን አላዳንከውምና። <sup>18</sup> ተመልሳ ንስሐ ይገባ ዘንድ ቀድሞ ባለማወቅ የሠራውንም ኃጢአቱን እግዚአብሔር ይቅር ይለው ዘንድ እውቀት ሳለህ ኃጥኡን ሰው አላስተማርከውምና ድል መንሳትን ትችል ዘንድ ኃይል ሳለህ ከሚጣሉህ ከአጋንንትም ጋር አልተዋጋህምና።

<sup>19</sup> በሥጋ ያለ የሕፃንነትህን ኃይል ታደክም ዘንድ ጽናትም ሳለህ አልጽምህም አልፀለይህምና በዓለም ያለ በሥጋ ማድላት ያይደለ ለጽድቅም ራስህን ታስገዛ ዘንድ። <sup>20</sup> ባማረ መጠጥና በጣፈጠ መብል በዚህ ዓለም ሳለ ተድላ ደስታ ማድላት ያይደለ በቀጭን ልብስም በብርና በወርቅም ማጌጥ ያይደለ።

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’.

<sup>21</sup> የከበሩ በሆኑ መረግድና ጳዊቱን በሚባሉ በሕንደኬ ዕንቁች ማጌጥ ያይደሉ ራስህንም ለጽድቅ ታስገዛ ዘንድ ጽናትም ሳለህ አልጽምክም አልፀለይክምና የማይረባ ጸጸት ይሆንብሃል ይህ የሚገባ የሰው ጌጥ አይደለም።

<sup>22</sup> ለሰው ጌጡስ ንጽሕና ጥበብ ዕውቀት ያለ መቃናት ያለ ምቀኝነት ያለ መጠራጠር ያለ ጸብ በሚገባ መዋደድ ነው ባልንጀራህን እንደ ራስህ እየወደድህ። <sup>23</sup> ክፉ ነገር ባደረግብህ ሰውም ክፉ ነገር ሳታደርግ መከራውን ለታገሡ ሰዎች ወደ ተሰጠ ወደ መንግሥተ ሰማያት ትገባ ዘንድ የከበረች መንግሥተ ሰማይን በዕውቀትና በትዕግሥት ከከበሩ ሰዎች ጋር በትንሣኤም ጊዜ መንግሥተ ሰማይን ተስፋ በማድረግ ዋጋህን ይሰጥህ ዘንድ በሚገባ መዋደድ ነው።

<sup>24</sup> ይኸንን የሚናገሩ የሚያስቡን ሰዎች በትንሣኤም ጊዜ እንዳይድኑ ዲያብሎስ ተስፋ ያስቆርጣቸዋልና ከሞትን በኋላ አንነሣም አትበሉ ምጽአት በደረሰባቸው ጊዜ ፍዳ እንዳለባቸው ያውቃሉ ኃጢአታቸውን ያስብባቸው ዘንድ ባለማወቅ ኃጢአት የሠሩ ሰዎች በትንሣኤ ጊዜ ፈጽመው ያዝናሉ በዚያች ቀን እንዲነሡ አላመኑበትምና።

<sup>25</sup> ስለዚህ ነገር በዚህ ዓለም እንደ ሠሩት ሥራቸው ክፋት መጠን ይወቀሳሉ በሥጋ አንድነት የሚነሡባት የካዲት ትንሣኤንም ያይዋታል። <sup>26</sup> በጎ ሥራን ስላልሠሩ ያን ጊዜ ያለቅሳሉ በገሃነም የሚያለቅሱ እንዳይሆኑ ቢቻላቸው በዚህ

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.

<sup>22</sup> A man's adornments are purity, wisdom, knowledge, loving one another without envy, without suspicion, without bitterness – to love your neighbour as yourself. <sup>23</sup> 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.

<sup>24</sup> 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.

<sup>25</sup> 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. <sup>26</sup> 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 ቢያለቅሱ በተሻላቸው ነበር። <sup>27</sup> በዚህ ዓለም በፈቃዳችን ካላለቀስን በገሃነም አጋንንት ያለፈቃዳችን ያስለቅሱናል በዚህ ዓለም ንስሐ ካልገባን በገሃነም የማይረባ የማይጠቅም ጩኸትን ልቅሶን እናዘጋጃለን።

<sup>28</sup> ከሞት ወደ ሕይወት ትሻገሩ ዘንድ ከምታልፍ ከዚህች ዓለምም ወደ መንግሥተ ሰማይ ትሄዱ ዘንድ በዚህ ዓለም ካለ ብርሃን የሚበልጥ የመንግሥተ ሰማይን ብርሃንንም ታዩ ዘንድ በጎ ሥራን አዘጋጁ። <sup>29</sup> የሞቱ ሰዎች መነሣትን ከሚያምኑ ሰዎች ጋራ ከዛሬ ጀምሮ እስከ ዘላለሙ ድረስ በማይፈጸም ተድላ ደስታ በመንግሥተ ሰማይ ያለ ልክ ደስ ይልህ ዘንድ በዚህ ዓለም ያለች ተድላ ደስታን እምቢ በላት።

<sup>30</sup> እግዚአብሔር ለዘላለሙ ክብር ምስጋና ይግባውና የመቃብያንን ነገር የሚናገር ሦስተኛው መጽሐፍ ተፈጸመ።

in Gehenna because they did not do good deeds. <sup>27</sup> 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.

<sup>28</sup> 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. <sup>29</sup> 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.

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

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<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.