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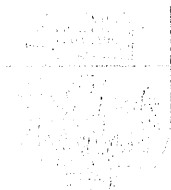
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Apostolical constitutions. Ethiopic.

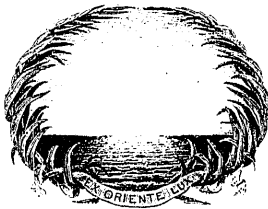
THE
ETHIOPIC DIDASCALIA;
OR,
THE ETHIOPIC VERSION
OF
THE APOSTOLICAL CONSTITUTIONS,

RECEIVED IN
THE CHURCH OF ABYSSINIA.

WITH AN ENGLISH TRANSLATION.

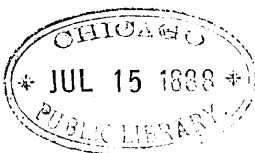
EDITED AND TRANSLATED
BY THOMAS PELL PLATT, Esq., F.A.S.

LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.



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P R E F A C E.

THE ancient language of Abyssinia, commonly called Ethiopic, was but very imperfectly known in Europe before the publication of the Grammar and Lexicon of Ludolf. This very learned, industrious, and accurate writer was Aulic Counsellor at the Court of the Duke of Saxe Gotha, from about 1652 to 1678, and afterwards his Resident at Frankfort, and President of the Academy of History in that city. His works, which are the great source of information on all subjects relating to the Ancient Language and the Literary and Ecclesiastical History of Abyssinia, are as follows :

1. Jobi Ludolfi Lexicon Æthiopico-Latinum, fol. Francof. ad Mœnum, 1699.
2. ————— Grammatica Æthiopica fol. ibid. 1702.
3. Psalterium Davidis Æthiopice et Latine, curâ J. Ludolfi, 4to. ibid. 1701.
4. Jobi Ludolfi Historia Æthiopica fol. ibid. 1681.
5. Jobi Ludolfi ad suam Historiam Æthiopicam Commentarius, fol. ibid. 1691.

The Grammar and Lexicon were first published in 1661; but these were nothing more than rough sketches of the much enlarged and complete works above mentioned, published in 1699 and 1702. The Ethiopic part of Castell's Polyglott Lexicon seems to have been chiefly composed from the MS. copy of the first edition of Ludolf's Lexicon before it was put to press*.

In one of the works above enumerated, the "Commentarius ad Historiam Æthiopicam," Ludolf has reprinted "The Confession of Faith of Claudius King of Ethiopia †," which had already been published with the First Edition of his Grammar and Lexicon. In this Confession, Claudius, speaking of the Sabbath, says, that it is observed in Ethiopia, በከመ : አዘዙን : አበዊን : ሐዋርያት : በደደብላዎ : "According as our Fathers the Apostles have commanded us in the Didascalia." On which passage, Ludolf has the following Note : (Comm. in Hist. Æth. p. 239 :)

* See the Prefaces to the two editions of Ludolf's Lexicon; and Castell, Lexicon Heptaglott. col. 853.

† Claudius reigned from 1540 to 1559.

“**ΔΙΔΑΣΚΑΛΙΑ**: Arab. **الدرستقلية** اي التعليم *Didascalia*, sive *Doctrina*, a Græco **Διδασκαλία**. Revera libellus est ita dictus, Apostolis adscriptus, qui et apud Coptitas reperitur, et tertius est in Collectione Canonum. Ignotus hucusque fuit ecclesiæ Romanæ atque Græcæ. *Quisnam sit, plane incertum est*, ait Beveregius in Annot. ad Proœmia et Paraphr. Arab. Conc. Nicæn. p. 211. Europa nondum illum vidit. Coptitis tantum notus est, a quibus Æthiopes illum acceperunt. Tringinta octo Canones continet, quorum capita infra Lib. iii. c. 4. cum lectoribus communicabimus.”

In the passage here referred to (Lib. iii. c. 4.), a Table of the Canons of the Didascalia, or rather, of the Titles of its Sections, is given, a copy of which is subjoined to this Preface. This Table was taken by Ludolf from a work of Wansleb's, which I have never seen, entitled “*Histoire de l'Église d'Alexandrie.*” Such is all the information that Ludolf was able to give respecting the Ethiopic Didascalia; and later writers appear to have added little or nothing to what he has stated.

A few years after the publication of Ludolf's works, the Didascalia became a subject of controversy between two celebrated men of that time; the learned Dr. Grabe, and William Whiston.

It is well known, that there is a Treatise containing various Rules of Christian Doctrine and Discipline, called, The Apostolical Constitutions; which was originally attributed to Clemens Romanus, and supposed to have been compiled by him from the Instructions of the Apostles. It has long however been considered as the production of a much later age, and not of higher antiquity than the fourth, or, at any rate, the third century. In the edition of the Councils published by Labbe and Cossart (fol. *Paris*, 1671), the learned editors prefix to these Constitutions the following Note on the date of their composition:—

“Sane ut Clementis Romani fœtum non esse, ita etiam erudito scriptori, qui 3^o saltem seculo floruerit, vindicandum, omnibus hodie persuasum esse video, *inquit illust. de Marca, Concordiæ* lib. iii. 2. p. 393. *cùm in illo commentario antiquæ disciplinæ satis expressa vestigia supersint.* An vero eædem sint cum illis quarum Epiphanius meminit adversus hæresim Audianorum uberius alias disputabitur. Interim lege Petavium in notis ad Epiphan. et tom. II. dogm. theologorum, Bellarminum de script. eccl. v. Clemens, Gabrielem Albaspineum ep. Aurel. lib. I. observationum, cap. 13. § *Certe si quis &c.*, qui S. Clementi abjudicant.”

In a later edition of the Councils, edited by Mansi, (*Florent.* 1759) it is argued, chiefly from points of internal evidence, that the true date of the Constitutions is about the beginning of the fourth century; probably between the Council of Illiberis A. D. 309, and that of Nice, A. D. 325.

But to return to Grabe and Whiston.—Whiston had set forth and strongly maintained an opinion that the Constitutions were a genuine work of the Apostles, and of as much authority as any of the Books of the New Testament; and moreover that there existed in the early Ages of the Church a book now lost, called, *The Doctrine of the Apostles*, which was an Epitome of part of the Constitutions, and of equal authority with the Constitutions themselves. He conceived that the *Didascalia* of the Eastern Churches would in all probability be found to be a Translation of this Apostolic Doctrine, and that it was therefore highly important that a copy of it should be obtained and published. And of the Versions received in the several Churches under the title of *Didascalia*, he considered that the Ethiopic was probably one of the most ancient and authentic. There were at the time two Arabic Manuscripts of the *Didascalia* in the Bodleian Library at Oxford. These Dr. Grabe undertook to examine for satisfaction on this point, so far at least as the Arabic copies were concerned; and in an Essay on the two MSS., he communicated the result of his researches. In giving an account of the Contents of his work, in the Introduction to it, he thus sums up the points which he considered that his examination had clearly established :

“FIRST—I will make it plainly appear, that this *Arabick Doctrine*, except the Preface, and five or six Leaves, is not an Extract from the Six Books of the *Clementine Constitutions*, but the very first five entire Books of them, and Part of the Sixth; (which by what accident it came to be left out, I shall also give an account of;) and that therefore Mr. *Whiston* has been greatly mistaken in esteeming it as a lost Book, and made a vain promise to publish it as such, together with the said Constitutions, when it is the very same with these, altho’ the order of some Parts be transposed.

“SECONDLY—I shall shew, that this *Arabick Doctrine* is not the same with that ancient Book, call’d the *Doctrine of the Apostles*; but that, altho’ the latter has been the Foundation of the former, yet it has been so much alter’d, and so many Things have been added to it, as have made it a quite different and a much larger Book.

“THIRDLY—I will prove, from the very Preface of this Book and the last Chapters, that it is not an Apostolical Writing, and ought not to be call’d a Sacred Book of the New Testament, nor to be publish’d as such.”—GRABE’S *Essay*, 2d edit. 8vo. Lond. 1712. p. 11, 12.

This Essay called forth a publication from Whiston, entitled “Remarks on Dr. Grabe’s Essay upon Two Arabic MSS. of the Bodleian Library” (8vo. Lond. 1711). As this book gives a detailed account of the origin of the controversy and the points upon which it turned, and exhibits very clearly the views which

Whiston entertained of the importance of procuring a copy of the Ethiopic Text of the Didascalia, some Extracts from it are here subjoined.

The work begins thus :—

“ Before I saw Dr. *Grabe's* Essay, my Thoughts were these :

“ PROPOSITION.

“ *That Doctrine of the Apostles which the Churches of Ethiopia and Egypt receiv'd, and that we have in Arabick at Oxford, so far as it is the same, is Genuine, and a sacred Book of the New Testament. I mean this in case these copies of the former were not an Athanasian Abridgment of the Genuine Book only.*

“ The reasons are these :

“ I. This Book has no other Competitor in all Antiquity ; and therefore, its Pretensions ought not to be disputed without full evidence to the contrary. We have already shew'd, and 'tis own'd by all the Learned, that there was in the Fourth and Fifth Centuries a sacred Book of our Religion, stil'd the *Διδαχὴ τῶν Ἀποστόλων*, *The Doctrine of the Apostles*. We also find by the Ethiopick Records, that those Churches, together with those of *Egypt*, or the *Copti*, have ever had a *Διδασκαλία* or *Doctrine*, ascrib'd to the Apostles, and ever receiv'd by them as Genuine. Nay, *Wanslebius* had the book itself in the Ethiopick Language ; and from him *Ludolphus* has given us the Contents of it, as I have set them down elsewhere. At the same time we know of no other book that can so much as pretend to be the same in all Antiquity besides. This therefore having so strong a claim, and having no other Book than can set up any opposite claim, ought to be allow'd to be the same, till some other appear. I mean this in case there be not very convincing Evidence to the contrary. If I know there was a genuine Epistle of *Clement* to the *Corinthians*, and find in the Alexandrian MSS. a Book with that very Title, and find no other Book with that Title in the World, I readily suppose it the very same genuine Epistle, till mighty Arguments are produc'd to the contrary. The application is easy.”

The next Extract exhibits more directly the importance attributed to the Ethiopic Text of the Didascalia, in reference to this controversy :

“ *Scholium.*—We must here note, that till we have the Ethiopick or Coptick Copy of this Book published, it will be very hard to determine how far that Arabick Version we have at *Oxford* is genuine, and how far alter'd or enlarg'd. Nay, till we have the Original Greek it will not be easy to satisfy ourselves intirely in this matter. So far seems plain, that the Preface is genuine ; and that this Book, in the main, includes that original *Doctrine of the Apostles*, which was extracted from the Constitutions in the first Century. But because this Arabick Version must be very late in comparison of the Ethiopick and Coptick ; and long after the Constitutions themselves were publick ; because it seems to be considerably larger than the Original *Doctrine of the Apostles*, at least, than the Ethiopick and Coptick Versions ; because it appears not as any Epitome or Abridgment, as the other do, but indeed contains about half the former Six Books of the Constitutions *themselves* ; because it has a long additional spurious Chapter at the end, no way derived from the original

Constitutions, nor appearing in the other Editions; and because there were so many other Extracts and Branches of these Constitutions extant by themselves in those later Ages, when the Arabick Version must have been made, this Edition can hardly claim to be the uncorrupt exact Doctrine of the Apostles, nor the same with that common to the Ethiopick and Coptick Churches, but some other Work thereto relating. If I might guess, till we have testimonies to supersede guessing, I should think it a transcript of those parts of the Constitutions at large, of which the Original *Doctrine of the Apostles* was a short Extract or Epitome, and no other. Not to say that 'tis not impossible that it may be that Extract from the *Clementines* spoken of by the Author of the *Synopsis Sacrae Scripturae*, in the words elsewhere set down: Κλημέντια· ἐξ ὧν μεταφράσθησαν ἐκλεγέντα τὰ ἀληθέστερα καὶ θεόπνευστα. Unless the larger spurious Ethiopick Constitutions themselves, of which in my Essay on the Constitutions, be therein referred to. When we have the Ethiopick or Coptick Edition of this *Doctrine of the Apostles* intirely published, which I hope will be done ere long by some learned Person who is skilled in those Languages, and has the opportunity of perusing it, we shall be better able to clear this matter.

“As for the Objections that are made by Dr. Grabe in his late Book, they chiefly concern that Arabick Edition only; and so are generally of no force against the other.” pp. 12—14.

One more passage only from Whiston shall be given. It is as follows :

“But now having done with my *Observations*, I shall proceed to my *History*, or such a clear and honest *Account* of my Procedure about these MSS. as may free me in good measure from the Imputation of *Rashness*, at least of such *Rashness that can hardly be parallel'd* and other the like severe Reflections which the Doctor makes upon me and my Conduct. I shall here only give a true Account of my Procedure: and then leave it to the impartial Reader to judge how far I have been too *rash*, or at all culpable in this matter. When I was examining the Authentickness of the Constitutions themselves, I perceived, that tho' *Eusebius* and the Antients did hardly ever mention them in express Terms, among the Catalogues of Sacred Books, either undoubted, doubtful, or spurious; according to those strict Rules of Secrecy which they then thought themselves under about them; yet did they not only discover the exactest knowledge of, and greatest Veneration for them on other Occasions, but did expressly name a parallel Book call'd the *Doctrine of the Apostles*, which seems plainly to have been an Extract out of the former Six Books, therein contained; with these Differences only, that the Constitution Word for Doctrine was *Διδασκαλία*, and the other *Διδαχή*, which yet seemed to me then of no very great consequence; tho' I now own myself of another mind; that the former contain'd many Doctrines and Accounts usually then conceal'd from the Catechumens, while the latter was particularly fitted for their use; and that the former appeared to be a much larger Book than the latter. I found also that the Ethiopick and Coptick Churches had such a Doctrine among them, only call'd *Διδασκαλία*, and not *Διδαχή*, which they own'd for Sacred; and that yet the Ethiopians had admitted no Books from the Greeks since the Fourth General Council, in the middle of the Fifth Century; or since the Ages when we have the certain Accounts of such a Sacred Book among Christians. So that it seem'd highly probable that the Ethiopick and Coptick *Διδασκαλία* might be the genuine *Doctrine*

of the *Apostles*. I had by me, from *Ludolphus* and *Wanslebius*, the Contents of all the Ethiopick Chapters or Canons, into which that Book was by them divided, in Number 38; and found reason to think it might well enough answer the ancient Descriptions and Citations from the true Book. I perceived it was a Methodical Extract, or rather two or three distinct Methodical Extracts join'd together, from the former Six Books of the Constitutions, and ending with the last Chapter of the Sixth Book. When I came to *Oxford* about *Michaelmas* last, to my great joy and surprize, I found two copies of the like Arabick *Διδασκαλία* or *Doctrine*, ascrib'd to the *Apostles*; or of that very Book; so far as then appear'd; as having a particular *Preface* in the Name of the Twelve *Apostles*, which expressly belong'd to that true *Doctrine of the Apostles*, as distinguish'd from the *Catholic Doctrine*, or former Six Books of the Constitutions; its contents were almost the very same with those of the Ethiopick Copy; the Number of the Chapters but one more; it was generally taken out of the Constitutions; and had a Passage not unlike that which *Origen* quotes from a certain *Little Book* belonging to the *Apostles*; as had the Constitutions themselves the same: And tho' we could not readily find that other Quotation among the Works of *Cyprian*, yet was I not sure but it might be there; nay did not know whether that Citation was not made from another spurious Book of the like Title, mention'd by *Dr. Grabe*. Only I was a little surpriz'd to find it such an Extract as generally agreed *verbatim* with the parallel parts of the Constitutions, tho' often in a different Order; and that it was so much larger than I expected: Yet in a case of this nature, I could not think such Difficulties equivalent to the foregoing Arguments; especially to the express Affirmation of the *Preface* prefix'd thereto. Upon the whole, I concluded that what Dislocations, Additions, Interpolations, or Alterations soever this late Arabick Copy might have, yet that it must probably preserve the antient *Doctrine of the Apostles*; (as not then dreaming of *Athanasian Deceit* or *Forgery* in the case; tho' I did suspect it before I saw the *Drs. Book*, as appears above) and till we could procure an Ethiopick, Coptick, or Syriack, if not a Greek Copy, must be highly worthy of the public View; and at the least, would give great Light and Attestation to the present Copies of the Constitutions themselves. My affairs in *London*, and the approach of our *Cambridge Term*, hindring my longer stay at that time at *Oxford*, I had not Opportunity to desire *Mr. Ockley* to go over any great part of the Book with me then; but only recommended the Translation of it to him before I came away; and so I defer'd the exact Examination of the Book, and the fixing my own distinct Opinion about it, till I should receive that Translation. And had not *Mr. Ockley's* private Affairs hindred him, I had long since had that Translation, and so could have form'd my own Judgment upon it: While in the mean time, for want of it, I was forc'd to content myself with informing the World in general what a Treasure I had found; as it on all Accounts most certainly is; with publishing the genuine *Preface* of the *Apostles* intire therein contain'd; and with using the Contents of the Ethiopick Copy, which I had before me; and which was to be a kind of Standard whereby to judge of this Arabic Edition, when I should receive it. Accordingly, till I heard that *Dr. Grabe* had a Book almost ready to be published against me, I never once fixed or wrote down my own Thoughts distinctly about it; as knowing that till I had that Translation by me, or some particular Account of the Book, I could not do any such thing either to my own or others' Satisfaction. Now this being the Truth of the Case, what mighty Occasion

was there for Dr. *Grabe's* numerous and pathetic Exclamations, Admirations, or Imputations upon my Conduct in this matter? None of which yet shall I here return upon him; as being very willing to undergo all this, and much more, in case the Church and the Learned will at last hear the Merits of my Cause, and come to fair Enquiry and Examination. But to wave this matter and return: I proceed now to my *third* and last Head, viz. To express my *present Thoughts* concerning this Arabick Book and its Preface, since I have had the happy Opportunity of perusing the Account and the Arguments which Dr. *Grabe* has given us about them; which I shall do under the following Proposition. Desiring the Reader only to Note, that the fourth Argument for the genuineness of the Preface to the Arabick Books, taken from that name of *Apostle* of Jerusalem instead of *Bishop* of the same, therein suppos'd to be ascribed to *James*, is to be omitted; as being, it seems, the bare mistake of the first Translator: and that all the other Arguments are still insisted on by me in that case: as being agreeable to that intire and more exact Translation of the whole which I have now by me, and which I design to give the Reader in my Essay on the Constitutions.

“ PROPOSITION.

“The Preface to this Arabick Doctrine is the real Preface to the Original Doctrine of the Apostles; but the Book itself is a corrupt Edition of the Catholick Doctrine, or former Six Books of the Apostolical Constitutions, made by the Athanasians in the Fourth Century of the Church.”
pp. 35—41.

In all this it does not appear that Whiston had changed his views of the importance and authority of the Ethiopic Didascalia, though he gives up the case of the Arabic Doctrine; but in a work which he published in the same year (1711), called “An Essay on the Apostolical Constitutions,”* he says (p. 549) that the Ethiopic Didascalia is either the very same as that Arabic one at Oxford, or a mere abridgment of it.

On this I have only to say, that he seems here at length to have come to a right opinion upon the subject. We have now the greater part of the Ethiopic Didascalia before us; and we find that the Proposition, just quoted above, about the Arabic Didascalia, is precisely applicable to the Ethiopic: it is precisely what Whiston, with his views, must have said of the Ethiopic Text also, if he had seen it. The work is set forth in the name of the Twelve Apostles; he would regard its Preface therefore to be the real and genuine Preface: but the Book itself, so far as we have it, is nothing more nor less than “a corrupt Edition of the Catholic Doctrine, or former *Four* Books of the Apostolical Constitutions.”

It results, however, from what has been here adduced, that no copy of the Ethiopic Didascalia could be obtained at the time of this controversy; and what

* Forming the Third Volume of his “Primitive Christianity reviv'd.”

Ludolf had said of the work before it, remained equally true after it, “Europa nondum illum vidit.”

Among the Manuscripts brought from Abyssinia by Bruce is one thus described in the Printed Catalogue of them, under the head “BIBLICAL MSS.":

“No. 5. The Constitutions of the Apostles, or a Collection of the Canons made by the First General Council, which is the Statute Book of the Church of Abyssinia; contained in one large and beautiful volume, 13 inches long by 12 in. broad, and 3 in. thick.”

Whether this be the Didascalia or not, is uncertain. It is much to be regretted that the negotiations which have at different times been entered into for transferring this valuable Collection of MSS. to some public Repository where they would be freely accessible, have hitherto been unsuccessful.

The latest account that we have of Abyssinia is the Journal of the Rev. S. Gobat, a Missionary sent thither by the Church-of-England Missionary Society*. He resided some time at Gondar in 1830. It will be found, that in the conversations with Abyssinians which he records, the Didascalia is occasionally mentioned by them, as a work of authority with their Church.

We proceed to the History of the present edition of this work:—

About ten years since, the Rev. William Jowett, formerly Fellow of St. John's College, Cambridge, and then residing at Malta as Representative of the Church-of-England Missionary Society, while on a journey in Palestine, for promoting the objects of the Society, obtained at Jerusalem several Ethiopic Manuscripts, which he transmitted to this country. The Society above mentioned presented them to the British and Foreign Bible Society: in whose Library, of which at that time I had the charge, they are now deposited. Two of them were found to contain the entire New Testament. The rest were chiefly of a liturgical or devotional character, and their contents do not seem to possess any particular interest. But one of them I observed to bear the Greek title *Διαταγαὶ τῶν Ἀποστόλων*, written upon one of the blank leaves at the beginning; and its Ethiopic title I found to be **ጥምህርተ፡ ደ.ደ.ስቅልዖ፡ ዘአበው**:: From the word **ደ.ደ.ስቅልዖ**: (Didiskalia)†, I naturally conjectured that this MS. might contain the Didascalia of Ludolf. The work was divided into Sections; and on examining the headings of them, I found them to be in most cases precisely the

* “Journal of a Three Years' Residence in Abyssinia, in Furtherance of the Objects of the Church Missionary Society. By the Rev. Samuel Gobat, one of the Society's Missionaries.” 8vo. Lond. 1834.

† I have adopted Ludolf's orthography, **ደ.ደ.ስቅልዖ**:

same, both in matter and order, with the Canons of the Didascalia as given by Ludolf from Wansleb. The work purported also to have been drawn up by the Apostles; to whom, as we have seen above, the Didascalia is attributed by the Abyssinians. There could be no doubt, therefore, that this MS. contained the very document of which Ludolf had spoken.

Having already some knowledge of the Ethiopic language, I immediately set about the Translation of the MS. into English: and when the Oriental Translation Committee was established, I laid my Translation before them, together with the original Ethiopic MS.; the use of which the Committee of the British and Foreign Bible Society very liberally granted to the Oriental Committee, with permission to publish it, if they should think fit to do so.

The Committee determined to publish it; and the work accordingly now appears. The types from which the Ethiopic Text is printed are the property of the British and Foreign Bible Society; and were cut under the direction of the Editor of this work, for an impression of the Entire Bible in the Amharic Language, the Modern Vernacular Dialect of the greater part of Abyssinia.

The publication of the work has been much delayed by the researches that have been made for a more perfect copy of the Didascalia; for the MS. above mentioned, the only one that we possess, is seriously mutilated at the close. The first fifteen Canons are found in it at length, precisely according to Ludolf's Table of their Titles. Seven others follow; which do not exactly correspond with his Table, either in the words of their Titles or the order of their arrangement. They seem to comprehend the same subjects as Canons 16—18, and 31—35, in Ludolf's list. In the middle of the 35th Canon, or Section, the MS. ends, and our endeavours to procure a more perfect copy have been without success.

Whiston appears to have understood that the Ethiopic Didascalia might be probably found at Rome; and he says (Remarks, p. 8), "I sent to Rome long since among other things to enquire about it, but without effect." The Oriental Translation Committee have done the same thing, with precisely the same result.

What the Didascalia contains has been already stated, both on the Title-page and in the course of this Preface. It is in fact a very loose and inaccurate Translation of the Apostolical Constitutions, the work which has been so often mentioned above. The subjects occur in the same order as in the Original, and the translation of clauses and even of particular words of the Greek Text may be perpetually traced throughout; but many additions are made to it, and the omissions are yet more numerous; and they are often omissions of a kind that entirely obscure or destroy the sense. The latter part of an argument, for

instance, will be omitted, and then the inference follow: in the Greek Text, the whole argument having been stated, the connexion is natural and obvious, but here of course it is entirely obscured. So in quoting Texts from Scripture, part of a passage will be given, and the very clause of it which relates to the point in hand, omitted.

To form any conclusions from such a Translation as this, either as to the original reading of any passage in the Greek Constitutions, or as to the Ancient Doctrine and Discipline of the Church, must of course be very hazardous. If it could be more safely depended upon, some not unimportant deductions might probably be drawn from it. I will give but one instance.

In the Constitutions, Lib. II. cap. 57, at the end, after prescribing a form of prayer to be used by the Bishop at the time of celebrating the Sacrament of the Lord's Supper, the text goes on :

Μετὰ δὲ ταῦτα γινέσθω ἡ θυσία, ἐστῶτος παντὸς τοῦ λαοῦ, καὶ προσευχομένου ἡσύχως, καὶ ὄταν ἀνενεχθῆ, μεταλαμβάνετω ἐκάστη τάξις καθ' ἑαυτὴν τοῦ κυριακοῦ σώματος καὶ τοῦ τιμίου αἵματος, ἐν τάξει, μετὰ αἰδοῦς καὶ εὐλαβείας, ὡς βασιλέως προσερχόμενοι σώματι· καὶ αἱ γυναῖκες κατακεκαλυμμένα τὴν κεφαλὴν, ὡς ἄρμόζει γυναικῶν τάξει, προσερχέσθωσαν· φυλαττέσθωσαν δὲ αἱ θύραι, μή τις ἄπιστος εἰσέλθοι, ἢ ἀμύητος.

“Postea verò fiat sacrificium, cuncto populo stante, et silentio precante, et oblatione facta, quisque ordo seorsum corpus Domini et pretiosum sanguinem sumat, accedentes ordine cum pudore et reverentia, utpote ad corpus regis. Item mulieres aperto capite, ut ordinem earum decet, accedant. Januæ autem ædis sacræ custodiantur, ne quis infidelis, aut non baptizatus, ingrediatur.” (*Versio Latina Turriani.*)

Upon this passage, Turrianus the Jesuit, in his edition printed at Antwerp, 1578, makes the following note, turning it against the Protestants:—

“En sancta Eucharistia sacrificium est secundum Apostolicam doctrinam, et corpus Domini extra usum et sumptionem: non enim præcipit hæc Apostolica constitutio sumere tantum cum reverentia, sed accedere cum reverentia ad sumendum. Quòd si reverentia opus sit ad accedendum, accedere autem ad sumendum, non est sumere, igitur ante sump-tionem est reverentia dignum, quia est corpus Domini: et si accessus cum reverentia est pius et laude dignus, cur non erit pia et laude digna circumgestatio cum reverentia, contra Protestantés?”

But to this passage, as represented in the Ethiopic Version, the above remarks cannot in any way be applied: for it stands thus:

“And after that the Priests have taken into their hands the Mysteries, let them take heed that none enter who are not believers. And then let the people stand up, and let the women also, by themselves, veil their heads, and let them stretch out their hands, and pray for pardon, and receive His flesh and precious blood.” (p. 97.)

The words ἱθῆ: and ἱθῆ: which are of frequent occurrence, I have gene-

rally rendered "repent" and "repentance." In many cases, however, the word "penance" would probably have expressed more accurately the meaning of the Ethiopic, and in some cases I have so translated the word ንበሐ : as in p. 95, *lin. antepenult.* The penance described in this work is not set forth as a compensation for sin, in which view it has doubtless given rise to great abuses in later times, but as a part of wholesome and necessary discipline.

In editing this work, I have closely followed the Ethiopic MS. Having no other copy to compare it with, I have not ventured, except in very few instances, to amend or alter the text. Wherever I have done any thing of this sort, it will be found mentioned in the Notes which I have added. I have there also stated and discussed any difficulties that have occurred to me, whether relating to Grammatical Construction or of any other kind, and have examined the meaning of such passages as appeared doubtful.

One emendation I have ventured to adopt throughout the whole work, which is not noticed in the Notes: I have written ኢጲበቀጶስ : "Bishop," and in the plural, ኢጲበቀጶሳተ : , instead of ኢጲበ : ቀጶስ : and ኢጲበ : ቀጶሳተ : which is the orthography of the MS. Ludolf says, in his Lexicon, ኢጲበ : ቀጶስ : *Græcum* Ἐπίσκοπος, *duobus punctis male interstinctum.* I have ventured to expunge the two points.

It will have been observed, that the controversy between Grabe and Whiston, referred to in the former part of this Preface, turned in a great measure upon the contents of the Arabic Didascalia.

There are now two copies of this work in the British Museum; one in the Arabic language and character; the other in what is called Carshûni, that is, in the Arabic language and Syriac character. They are among the MSS. collected by the late Mr. Rich, while Resident at Bagdad. As I believe they are not yet inserted in any printed Catalogue, it may be as well to mention, that the Arabic copy will be found in a MS. marked "Bibl. Rich. 7211," *fol. 45 verso*; and the Carshûni in "Bibl. Rich. 7207," *fol. 62.*

The beginning of the Arabic MS. has been transcribed for me by Mr. Mitchell, the Assistant Secretary of the Royal Asiatic Society, (whose kind assistance I am glad to take this opportunity of acknowledging,) and it is here subjoined. I have added also the Introduction and the First Chapter of the Greek Constitutions. An opportunity is thus given of comparing the Original and the two Translations; and of comparing also the opening of the Greek Constitutions with the Preface to the Ethiopic Version, referred to by Whiston.

THE BEGINNING OF THE GREEK CONSTITUTIONS ;
CONTAINING
THE INTRODUCTION, AND THE FIRST CHAPTER OF THE FIRST BOOK.

‘ΟΙ Ἀπόστολοι καὶ οἱ Πρεσβύτεροι πᾶσι τοῖς ἐξ ἔθνῶν πιστεύσασι εἰς τὸν Κύριον Ἰησοῦν Χριστὸν, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ Παντοκράτορος Θεοῦ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πληθυνθεῖ ἐν ἐπιγνώσει αὐτοῦ.

Θεοῦ φυτεία ἡ καθολικὴ ἐκκλησία, καὶ ἀμπελῶν αὐτοῦ ἐκλεκτὸς, οἱ πεπιστευκότες εἰς τὴν ἀπλανῆ Θεοσεβείαν αὐτοῦ, οἱ τὴν αἰώνιον καρπούμενοι διὰ πίστεως βασιλείαν αὐτοῦ, οἱ δύναμιν αὐτοῦ εἰληφότες καὶ μετουσίαν τοῦ Ἁγίου Πνεύματος, ὠπλισμένοι διὰ Ἰησοῦ, καὶ ἐνστερνισμένοι τὸν φόβον αὐτοῦ, ῥαντίσματος μέτοχοι τοῦ τιμίου καὶ ἀθώου αἵματος τοῦ Χριστοῦ, οἱ παῤῥησίαν εἰληφότες τὸν Παντοκράτορα Θεὸν πατέρα καλεῖν, συγκληρονόμοι καὶ συμμετοχοὶ τοῦ ἡγαπημένου παιδὸς αὐτοῦ· ἀκούσατε διδασκαλίαν ἱερὰν οἱ ἀντεχόμενοι τῆς ἐπαγγελίας αὐτοῦ ἐκ προστάγματος τοῦ Σωτῆρος, ὁμόστοιχον ταῖς ἐνδόξοις φθογαῖς αὐτοῦ. Φυλάσσεσθε οἱ Θεοῦ υἱοὶ ἅπαντα εἰς ὑπακοὴν Θεοῦ πράσσειν· καὶ γίνεσθε ἀρεστοὶ ἐν πᾶσι Χριστῶ τῷ Θεῷ ἡμῶν. Ἐὰν γάρ τις ἀνομίαν μεταδιώκῃ καὶ τὰ ἐναντία τῷ θελήματι τοῦ Θεοῦ ποιῇ, ὡς παράνομον ἔθνος τῷ Θεῷ ὁ τοιοῦτος λογισθήσεται.

Ἀπέχεσθε οὖν πάσης πλεονεξίας καὶ ἀδικίας· καὶ γὰρ ἐν τῷ νόμῳ γέγραπται· Οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου, οὐδὲ τὸν ἀγρὸν αὐτοῦ, οὐδὲ τὸν παῖδα αὐτοῦ, οὔτε τὴν παιδίσκην αὐτοῦ, οὔτε τὸν βοῦν αὐτοῦ, οὔτε τὸ ὑπόζυγιον αὐτοῦ, οὔτε ὅσα τοῦ πλησίον σου ἐστίν· ὅτι ἡ πᾶσα τούτων ἐπιθυμία ἐκ τοῦ πονηροῦ ὑπάρχει. Ὁ γὰρ ἐπιθυμήσας τὴν γυναῖκα, ἢ τὸν παῖδα, ἢ τὴν παιδίσκην τοῦ πλησίον, ἤδη κατὰ διάνοιαν μοιχὸς καὶ κλέπτης ἐστίν· ἐὰν μὴ μεταγνῶ, κέκριται ὑπὸ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι’ οὗ ἡ δόξα τῷ Θεῷ εἰς τοὺς αἰῶνας ἀμήν. Λέγει γὰρ ἐν τῷ εὐαγγελίῳ, ἀνακεφαλαιούμενος καὶ στηριζὼν καὶ πληρῶν τὴν δεκάλογον τοῦ νόμου· ὅτι ἐν τῷ νόμῳ γέγραπται, Οὐ μοιχεύσεις· ἐγὼ δὲ λέγω ὑμῖν· τούτεστιν ἐν τῷ νόμῳ διὰ Μωσέως ἐγὼ ἐλάλησα, νῦν δὲ ὁ αὐτὸς ὑμῖν λέγω· πᾶς ὅστις ἐμβλέψῃ εἰς τὴν γυναῖκα τοῦ πλησίον πρὸς τὸ ἐπιθυμῆσαι αὐτήν, ἤδη ἐμοίχευσε αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ· οὗτος ἐκρίθη μοιχὸς κατ’ ἐνοίαν, ὁ ἐπιθυμήσας. Ὁ δὲ τὸν βοῦν ἢ τὸν ὄνον ἐπιθυμήσας, οὐκ ἐπὶ τῷ κλέψῃ, καὶ ἰδιοποιήσασθαι, ἢ καὶ ἀπαγαγεῖν αὐτὰ διανοεῖται; ἢ ὁ τὸν ἀγρὸν πάλιν ἐπιθυμήσας, καὶ ἐπιμείνας τῇ τοιαύτῃ διαθέσει, οὐ πονηρεύεται, ὅπως ὀρογλυφίσας ἀναγκάσῃ τὸν ἔχοντα τοῦ μηδενὸς ἀποδόσθαι αὐτῷ; φησὶ γὰρ που ὁ προφήτης· Οὐαὶ οἱ συνάπτοντες οἰκίαν πρὸς οἰκίαν, καὶ ἀγρὸν πρὸς ἀγρὸν ἐγγιζόντες, ἵνα τοῦ πλησίον ἀφέλωνται τι· δι’ ὃ λέγει· Μὴ οἰκήσητε μόνον ἐπὶ τῆς γῆς; ἠκούσθη γὰρ εἰς τὰ ὄρα Κυρίου Σαβαὼθ ταῦτα. Καὶ ἀλλαχοῦ Ἐπικατάρτατος ὁ μεταπιθεὶς ὄρια τοῦ πλησίον αὐτοῦ· καὶ ἐρεῖ πᾶς ὁ λαὸς, Γένοιτο. Διὸ φησιν ὁ Μωσῆς· Οὐ μετακινήσεις ὄρια τοῦ πλησίον σου, ἃ ἔθεντο πατέρες σου. Διὰ τοῦτο οὖν φόβοι, θάνατοι, δικαστήρια, καταδικαί, παρὰ τοῦ Θεοῦ τοῖς τοιοῦτοις ἐπακολουθοῦσι· τοῖς δὲ ὑπηκόοις Θεῷ ἀνθρώποις εἰς νόμος Θεοῦ ἀπλοῦς, ἀληθῆς, ζῶν, οὗτος ἐνυπάρχει· Ὁ σὺ μισεῖς ὑφ’ ἐτέρου σοι γενέσθαι, σὺ ἄλλω οὐ ποιήσεις. Οὐ βούλει τῇ γυναϊκί σου τινα ἐμβλέψαι κακῶς εἰς διαφθορὰν αὐτῆς· μηδὲ σὺ τῇ τοῦ πλησίον σου γυναϊκί κακοῆτως ἀνεύσης. Οὐ βούλει σου τὸ ἱμάτιον ἀρθῆναι· μηδὲ σὺ τὸ τοῦ ἐτέρου ἄρῃς. Οὐ θέλεις πληγῆναι, λοιδορηθῆναι, ὑβρισθῆναι· μηδὲ σὺ ἄλλῳ ταῦτα διαθῆς.

THE BEGINNING OF THE ARABIC DIDASCALIA ;
CONTAINING
THE INTRODUCTION, AND THE TRANSLATION OF THE FIRST CHAPTER
OF THE GREEK CONSTITUTIONS.

الدسقلية

بسم الاب ضابط الكل وابنه الوحيد والروح القدس البارقليط المجد دايمًا
الي ابد الابد اامين
نحن الاثني عشر رسولًا الذي لهذا الوحيد ابن الله الاب ضابط الكل ربنا
والاهنا ومخلصنا يسوع المسيح

اجتمعنا معًا ببارشليم مدينة الملك العظيم . ومعنا اخونا بولس الانا المنتخب رسول اللسم ويعقوب
اسقف هذه المدينة الواحدة اورشليم . وقرنا هذه الدسقلية الجامعة فيها * وسمينا الرتب كاستحقاقها
كمثل السماويين وهكذا ايضا الكنيسة * ونعلم ان يقف كل واحد بشكر فيما قسم له من قبل الرب الاسقف
كالراعي . والقسيسيين معلمين . والشمامسة كخدام . والابدياين كاعوان . والاغنسطسيين قرا . والابلدس
مرتلين بالفهم . والتقولنيسيين والقومة وبقيّة الشعب مستمعين الكلام الانجيل بادب * وقد كنا فرغنا من
تقرير قوانين ووضعناها في الكنيسة * هولاء الان وهذا الكتاب التعليم الاخر الذي كتبناه وانعذناهما
علي يد اقليمطس شريكنا المضي للمسكونة كلها . لكي تسمعوا الاوامر يا كل النصاري اي المسيحيين
الذين تحت الشمس . لكي تعلموا بتكث * ومن سمع وحفظ الوصايا المكتوبة فيها كانت له حياة
ابدية وداله قدام ربنا يسوع المسيح * هذا الذي اتمنا لهذا النسر العظيم الذي له . ومن خالف ولم يحفظها
يخرجه كمضاد ومسكنة الحميم الي الابد . كما هو مكتوب ان الذين صنعوا الشر يمحضون الي عذاب
بدي والذين صنعوا الخير الي حياة ابدية في ملكوت السموات اامين *

بدو الدسقلية المقدسة من الرسل والقسا والشيوخ لكل من امن بربنا يسوع المسيح من اللسم *
النعمة والسلام يكثر لكم من الله الاب ضابط الكل . ومن ربنا يسوع المسيح . الي علماة الكنيسة الجامعة *
هي عرس حسن لله ومن امن بخدمة الخير مصله هو كرامة له مصطفي هولاء هم الذين رجحوا ملكوته
الابدية بامانتهم ونالوا قوته ومشاركة الروح القدس . وتمنطقوا بيسوع وتبتوا في خوفه وشاركوا فضوح
الدم المقدس الذي المسيح . الذي نالوا داله ان يسموا الالههم ضابط الكل * انا المشاركون للارث

والمتابعة لابنة القدوس * اسمعوا تعليما مقدسا يا ايها الذين يقبلون مواعيده باوامر مخلصنا * وهو التعليم الذي يوافق صوته المملو مجدا * تحفظوا يا ابنا الله ان تصنعوا كلما ياتي بكم الي طاعة الله * وكونوا عاملين برضا الاهكم في كل شي * اذا سعي واحد في الخطية . فهو يصنع ما يضاعف مشية الله . ويعد هذا عند الله كايين مخالف للناموس * زولوا عن كل ظلم . وعن سمجة النصيب الكبير . لانه مكتوب في الناموس . بان لا تشتهي امرأة صاحبك ولا حقله ولا عبده ولا امته ولا بقرته ولا حماره ولا شي صاحبك . لان كل شهوة انما هي من قبل الشر * من اشتهي زوجة صاحبه او عبده او امته . فهو فاسق وشارق بقلبه * اذا لم يندم وهو ملقي في الدينونة من ربنا يسوع المسيح * هذا الذي به المسجد للاب معه . وروح القدس الي ابد الابد امين * يقول المسيح ربنا في الانجيل المقدس في بعض الفصول . ويثبت ويكمل العشرة كلمات التي للناموس . مكتوب في الناموس بان لا تفسق . انا اقول لكم المتكلم من فم موسي بالناموس * وانا الان القايل لكم . كلمن نظر الي امرأة صاحبه ويشتهيها فقد فرغ مما يفسق بها في قلبه * ومن يشتهي بقلبه فقد حكم عليه انه فاسق * ومن اشتهي بقره صاحبه او حماره اليس هو يفكر كيف يسرقها او تكون له خاصة او ياخذها ظلما * وايضا من اشتهي حقله وهو مدمن بهذه الشريرة اليس يضطره ذلك حتي يبقي ايضا ورثه الحقل وياخذ من حدود حقله ويضطره ان يتبعه له بدون تمنه * يقول النبي في موضع الوبل لمن يقرب بيتا الي بيت ويلصق حقلا الي حقل * لكي فاخذ من مال صاحبكم فلاجل هذا اقول اتري انكم وجودكم الذين يسكنون علي الارض سمع هولاء في سمع وا رب القوات * وايضا يقول في موضع اخر * ملعون هو الذي ينقل حدود صاحبه * ويقول كل الشعب يكون يكون * لان موسي يقول بان لا تنقل حدود صاحبك التي رتبها ابارك * فلاجل هولاء ايضا يكون خوفا وموت وحزن ودينونه يتبعوا من يصنع هذا * والرجال الذين يسمعون من الله ناموس واحد نقي واجب عليهم اعتماده وهو ان انذي تكرة ان يفعله بك احد لا تفعله انت باحد * ما يتشتهي ان ينظر احدا الي زوجتك بردي فساد لها فانتم ايضا فلا تنظر الي زوجة صاحبك وما تشتهي ان تضرب او تلعن او تعبير وانتم ايضا فلا تصنعها لآخر *

TABLE OF THE CANONS OF THE DIDASCALIA, AS GIVEN BY LUDOLF.

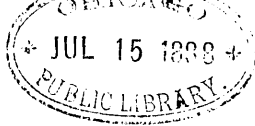
(Comm. in Hist. Æthiop. Lib. III. cap. 4. pag. 334.)

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- PRIMUS Canon jubet ditiores et non plane inopes *Sacram Scripturam* legere.
2. *Uxores* ad obedientiam maritis præstandam hortatur, utque modestè incedant.
 3. Tractat de *Episcopis, Presbyteris, et Diaconis*.
 4. Oportere Episcopos *pœnitentes* lubenti animo recipere.
 5. Neminem à communionem Ecclesiæ excludendum, cujus *crimen* sufficienter non sit probatum.
 6. Jubet seculares *eleemosynas* dare Ecclesiæ pro uniuscujusque facultate.
 7. *Diaconos* vetat quicquam facere sine permissione Episcoporum suorum.
 8. Necessarium esse, ut Episcopi bene examinent omnia, antequam *condemnent* aliquem.
 9. Boni Christiani esse *peccata* sibi invicem *condonare* quovis tempore.
 10. Necessarium esse, ut Episcopi ament et promoveant *pacem*.
 11. Non decere Christianos *nuptiis* atque aliis festivitibus *Infidelium* interesse.
 12. De *viduis* atque *virginibus*.
 13. Fœminis *baptismum* administrare interdicat.
 14. Seculares *munera Ecclesiastica* exercere prohibet.
 15. De viduis, quæ non more *viduarum* genuinarum vivunt.
 16. De *Episcopis*.
 17. *Viduas* atque *Orphanos* grato animo eleemosynas accipere decet.
 18. *Parentum officium* esse instruere liberos.
 19. *Virginibus* ante pubertatem votum facere interdicat.
 20. De diebus festis et *Paschate* agit.
 21. De *Martyribus*.
 22. Christianos decere *scandalum* verbaque inhonesta vitare.
 23. Indignum esse Christiano *jurare* per nomina Idolorum.
 24. Vetat festum *Paschatis* in alia hebdomade celebrare, quàm in ea in quam 14 dies lunæ incidit.
 25. De *Structura Templi* et ejusdem *Heikel* *.
 26. — — — — — [deest apud Wanslebium].
 27. De *Ordinatione* Episcoporum.

* Hebraicum est **היכל** *Hecal*, quod Coptitæ et Æthiopes vocant **ሕደል** : *Heikel, Sacrarium*.
— *Adytum* est in illorum templis, in quod nemini nisi Clericis intrare licet. (*Lud.*)

28. De *Oratione* Episcoporum cum Ecclesiasticis.
29. De *jejunio Episcopi*.
30. Continet *Mystagogiam*, seu doctrinam occultam, quam Apostoli docuerunt.*
31. De Orphanis.
32. Episcopis *orphanos* curæ esse debere.
33. Episcoporum esse, scire quæ *oblaciones* Deo grata, quæve minus sint.
34. Episcopum à fidelibus *collecta* accipere debere in sustentationem pauperum.
35. Jubet servos obtemperare heris suis, quavis infideles sint.
36. Omnes homines ultimo die judicii resurrecturos.
37. Dies festos hilaritate animi spirituali celebrandos esse.
38. In exsequiis mortuorum fidelium cantum cum precibus conjungendum esse.

* Num hic intelligatur *disciplina arvani*, suo tempore videant eruditi. (*Lud.*)



SECTIONS OF THE ETHIOPIC DIDASCALIA.

- I. በእንተ፡ ከመ፡ መፍትው፡ ለአብዕልት፡
ይጻሥሠ፡ ረባሐ፡ መጻሕፍት፡ ከሎ፡
ጊዜ፡ [በኃይል፡] መንፈስ፡ ቅዱስ፡ ::
*That it is the duty of the Rich to search into
the profit of the Scriptures at all times, [in
the strength of] the Holy Spirit.—P. 8.*
- II. በእንተ፡ ከመ፡ መፍትው፡ አንስት፡
ይትሕዛዛ፡ ለአምተ፡ ቲሆን፡ ወይሶሪ፡
በጥበብ፡ ርቶዕ፡ ::
*That it is the duty of Women to obey their
Husbands, and to walk in wisdom and
virtue.—P. 12.*
- III. በእንተ፡ ኤጲስቆጶስ፡ ወቀሲስ፡ ወደ
ያቀን፡ ::
Of Bishops, Priests, and Deacons.—P. 16.
- IV. በእንተ፡ ከመ፡ መፍትው፡ ኤጲስቆጶ
ሳት፡ ይትወከፈ፡ ንስሐሆሙ፡ ለአለ፡
ይትመዋጡ፡ በፍቅር፡ ወዋውሀት፡ ::
*Concerning the duty of Bishops to receive the
repentance of those who turn, in love and
meekness.—P. 34.*
- V. በእንተ፡ ከመ፡ ኢመፍትው፡ ለነ፡ ንገ
ሥጽ፡ ወኢመነሃ፡ ዘአንበል፡ ያቅ
ሙ፡ ሎቱ፡ ስምዐ፡ ከመ፡ አበሰ፡ ::
*That it is not lawful for us to enforce disci-
pline against any man, unless testimony
be established against him, that he hath
sinned.—P. 47.*
- VI. በእንተ፡ ከመ፡ መፍትው፡ ያብሉ፡ ሕ
ዝብ፡ መገአ፡ ቤተ፡ ክርስቲያን፡ መ
ጠነ፡ የሙ፡ ::
*Concerning the duty of the people to bring
offerings to the Church, according to their
ability.—P. 60.*
- VII. በእንተ፡ ከመ፡ ኢመፍትው፡ ደግበር፡
ደያቀን፡ ወኢምንተኒ፡ ዘአንበል፡ በ
መገሐተ፡ ኤጲስቆጶስ፡ ::
*That it is not lawful for the Deacon to do any
thing but by authority of the Bishop.—P. 66.*
- VIII. በእንተ፡ ከመ፡ መፍትው፡ ኤጲስቆጶስ፡
ያሚክር፡ ወይጤይቅ፡ ከሎ፡ ነገረ፡ በ
ጽድቅ፡ ወበርትዕ፡ ::
*That it is the duty of the Bishop to try and
inquire into every matter in justice and
uprightness.—P. 73.*
- IX. በእንተ፡ ከመ፡ መፍትው፡ ክርስቲያ
ን፡ ደጻድገ፡ አበሳ፡ ለቢጾሙ፡ ወኢ
ያንበረ፡ ቁመ፡ ውስተ፡ ልሦሙ፡ ወ
ኢየሐልዩ፡ ኦከየ፡ ::
*That Christians ought to forgive the trespasses
of their neighbours, and not let revenge
dwell in their hearts, nor think evil.—P. 88.*
- X. መፍትው፡ ኤጲስቆጶሳት፡ ደኩኑ፡ ገግ
ርያነ፡ ሰላም፡ መሐርያነ፡ አለ፡ ደስ
ርዩ፡ ለዘ፡ አበሰ፡ ላዕሌሆሙ፡ ወይ
ትወከፈ፡ ንስሐሆሙ፡ ለአለ፡ ይትመ
ዋጡ፡ ንበ፡ ኦግዚኦብሔር፡ ወአመ
ሰ፡ ኢገብረ፡ ከመዘ፡ ኢይሰመዩ፡ ኤ
ጲስቆጶሳት፡ አላ፡ ደአሙ፡ ደሰመ
ዩ፡ አቢቢሎሳዊያን፡ ኦከየ፡ ::
*It is the duty of Bishops to be peace-makers,
merciful, pardoning him who hath trans-
gressed against them, and that they should
receive the repentance of those who return
unto the Lord: and if they do not thus,
they shall not be called Bishops, but they
shall be called evil-doers.—P. 90.*

SECTIONS OF THE ETHIOPIC DIDASCALIA.

- XI. በእንተ : ከመ : አመፍትው : ያባሉ : *That it is not lawful for Christians to enter into the assemblies of the Heathen, nor to see the playing, nor to hear the singing.—*
ክርስቲያን : ውስተ : ማኅበረ : ነሲ
ራን : ሕዝብ : አይርአዩ : ተውኔተ :
ወአይስምዑ : ማኅሌተ :: P. 103.
- XII. በእንተ : መበሉት :: *Of Widows.—P. 105.*
- XIII. በእንተ : ከመ : አመፍትው : ያጥምዎ : *That it is not lawful for Women to baptize.—*
አንስተ :: P. 114.
- XIV. በእንተ : ከመ : አመፍትው : ሕዝባዊ : *That it is not lawful for the Layman to do any work belonging to the Priesthood.—*
ያገበር : ወአምንተኒ : ግበረ : ክህ
ነት :: P. 115.
- XV. በእንተ : መዓስብ :: *Of Widows.—P. 116. (See Note on p. 116. l. 7.)*
- XVI. በእንተ : ከመ : አመፍትው : ትግበራ : *That it is not lawful that ye should do evil against your neighbours.—P. 118.*
አኩዋ : ደበ : ቢጸክሙ ::
- XVII. በእንተ : እጊላ : ማውታ :: *Concerning Orphans.—P. 121.*
- XVIII. በእንተ : ከመ : መፍትው : ይተክዙ : *That it is required of Bishops to provide for Widows and Orphans.—P. 122.*
ኢጲስቆጶሳት : በእንተ : አቤራት : ወ
እጊላ : ማውታ ::
- XIX. በእንተ : ከመ : መፍትው : መዓስብ : *That it is required of the Unmarried Women, and Widows, that they receive that which is bestowed upon them thankfully.—P. 124.*
ወመበሉት : ይንሥኡ : ዘተጸገዋ :
አኩቴተ ::
- XX. በእንተ : ከመ : መፍትው : ኢጲስቆጶ
ሳት : ይሉበው : ነሣኦ : መገኦ : በን
በ : አለ : ይደሉ :: *That it is required of Bishops to be discreet in receiving offerings from those only who are worthy.—P. 125.*
- XXI. በእንተ : ከመ : መፍትው : ይገሥዱ : አ
በው : ውሉደሙ :: *That it is required of Fathers to keep their Children under discipline.—P. 129.*
- XXII. በእንተ : ከመ : መፍትው : ይጽሑፍ : አ
ግበርት : ለአጋእስቲሆሙ : በኩሉ :
ንጸሐ : አመሢ : መሀደምፍን : ወአመ
ሢ : ዕልዋን :: P. 130.

NOTE.—It will be observed that each of the above Sections, except the Tenth, begins with the word በእንተ : This word, when followed by a substantive, means “of” or “concerning”; when followed by a verb, the particle ከመ : is inserted after it, and the literal translation would be “How that—”, as, “How that it is required”, “How that it is not lawful” &c.

ትምህርተ፡ ደድሰቅልያ፡ ዘአበው።

ቅደሳን፡ ሐዋርያት፡ በስሙ፡ እግዚአብሔር፡ አብ፡ አንዜ፡ ኩሉ፡ ወዋሕድ፡ ወ
ልደ፡ ኢየሱስ፡ ክርስቶስ፡ ወጳራቅሊጦስ፡ መንፈስ፡ ቅደስ። ። ።

ንሕነ፡ እሙንቱ፡ ፲ወ፮፣ ሐዋርያት፡ ለእካሂሁ፡ ለዋሕድ፡ ወልደ፡ ኢየሱስ፡ ክ
ርስቶስ፡ ተጋቢእነ፡ አሐተኔ፡ በኢየሩሳሌም፡ ሀገሩ፡ ለንጉሥ፡ ሀቢይ። ወምስ
ሌነ፡ እንነ፡ ጳውሎስ፡ ኄር፡ ወንጹሕ፡ ሐዋርያሆሙ፡ ለኩሉሙ፡ አሕዛብ፡ ወ
ያዕቆብ፡ እንሁ፡ ለእግዚእነ፡ ዘውእቱ፡ ኤጲስቆጶስ፡ ለዛቲ፡ አሐቲ፡ ሀገር፡
ኢየሩሳሌም፡ ሠራዕ፡ ለዛቲ፡ ርትዕት፡ ሃይማኖት። እዘዝነ፡ ከሙዝ፡ መዓርገ፡
ሢመታተ፡ ለቤተ፡ ክርስቲያን፡ በአርአያ፡ ዘበሰማያት። ንሕነ፡ ንገሥጸክሙ፡
ለለ፡ አሐደ፡ አሐደ፡ እምነክሙ፡ በእኩቴት፡ ዘጸውዐነ፡ እግዚእነ፡ ኢየሱ
ስ፡ ክርስቶስ፡ ውስተ፡ ስብሐቲሁ። ። ። ኤጲስቆጶስ፡ በአምሳለ፡ ፍላጭ፡ አባግ
ዕ፡ ወዋሰስ፡ በአምሳለ፡ መገሥጽ። ወደያቀንሂ፡ አርአያ፡ ለእክ፡ ወንፎቀ፡
ደያቀንሂ፡ ፍሁ፡ ከሙ፡ ውእቱ፡ ወእነጉንስጢስሂ፡ ወመዘምራን፡ በጥይቅ፡ ኒ
ጲሎጣኖስ፡ ወባዕያንሂ፡ ሕዝብ፡ ከሙ፡ አለ፡ ያፀምኡ፡ ቃለ፡ ወንጌል፡ ወዓዲ፡

THE DOCTRINE OF THE DIDASCALIA OF THE FATHERS.

THE HOLY APOSTLES IN THE NAME OF GOD THE FATHER ALMIGHTY, AND HIS ONLY-
BEGOTTEN SON JESUS CHRIST, AND THE PARACLETE THE HOLY GHOST.

WE the Twelve Apostles, Messengers of the only-begotten Son Jesus Christ, being assembled together in Jerusalem, the city of the Great King, and with us our good and holy brother Paul, the Apostle of all the Gentiles, and James the brother of our Lord, Bishop of this same city of Jerusalem, have ordained this the right faith. We have appointed thus degrees and offices in the Church according to the example of that which is in heaven. We charge you, each and every one of you, giving thanks that our Lord Jesus Christ hath called us unto his glory. The Bishop is in the likeness of the shepherd of the sheep, and the Priest in the likeness of a reprover, and the Deacon the likeness of a minister, and the Sub-deacon, behold, he is as the same; and the Reader, and the skilful Singers and the rest of the people, as those who listen to the voice of the Gospel,

ትምህርት ፡ ደገብ ቅጥ ፡ ዘአበው ፡፡

ለብው ፡ ነገረ ፡ ተግሣጽ ፡፡ እስም ፡ ከሙዝ ፡ ረከብነ ፡ ወሠራዕነ ፡ ሕገ ፡ ለቤተ ፡ ክርስቲያን ፡ ዘጸሐፍነ ፡ ዘንተ ፡ ሙጽሐፈ ፡ ተግሣጽ ፡ ወፈነውነ ፡ ምስሌ ፡ ቀሊምን ሮስ ፡ እንነ ፡ ላእክ ፡ ለዘንቱ ፡ ዓለም ፡ ከሙ ፡ ይሖረ ፡ በትእዛዝ ፡ አብያተ ፡ ክርስቲያናት ፡ እሌ ፡ ሙተሕተ ፡ ሰማይ ፡ ወይለብው ፡ ጥዩቀ ፡ ከሙ ፡ ሶበ ፡ ሰምዑ ፡ ዘንተ ፡ ዘጸሐፍ ፡ ውስተቱ ፡ ይረክቡ ፡ ሕይወተ ፡ ዘለዓለም ፡፡ ክብረ ፡ ወስብሓተ ፡ በንባ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቲስ ፡፡ ዘጸገወነ ፡ ዘንተ ፡ ምሥጢረ ፡ ዘእምንቤሁ ፡ ወእለሰ ፡ ኢዐቀቡ ፡ ሕግ ፡ ይወድቁ ፡ ውስተ ፡ እሳት ፡ ዘኢይወፍእ ፡፡ ወዓይ ፡ ይከውን ፡ ምንግሮሙ ፡ ውስተ ፡ እሳት ፡ ገሃነም ፡ እስከ ፡ ለዓለም ፡ በከሙ ፡ ጽሑፍ ፡፡ ሐዋርያትሰ ፡ ወቀሲሳን ፡ ወኩሎሙ ፡ አሕዛብ ፡ እሌ ፡ የእምነ ፡ በእግዚእነ ፡ ኢየሱስ ፡ ክርስቲስ ፡ ወገብሩ ፡ ጽድቀ ፡ ወሰላሙ ፡ ይረክቡ ፡ ሣህለ ፡ ወምሕረተ ፡ በንባ ፡ እግዚአብሔር ፡ አብ ፡ እንዜ ፡ ኩሎ ፡ ዓለም ፡ ወወልደ ፡ ኢየሱስ ፡ ክርስቲስ ፡ ወይበጽሑ ፡ ውስተ ፡ አእምሮ ፡ ዘኢሁ ፡ በቅድስት ፡ ቤተ ፡ ክርስቲያን ፡ ለእግዚአብሔር ፡ ወእለሰ ፡ ተቀንዩ ፡ ሎቱ ፡ ይከውን ፡ ሀጸይ ፡ ወይን ፡ ንጹሐ ፡ ወንረዶ ፡ ወቅደሰ ፡ ወይረክቡ ፡ ሕይወተ ፡ ዘለዓለም ፡ በዛቲ ፡ አሚን ፡ ወመዊእ ፡ በመንፈስ ፡ ቅዱስ ፡ ወይጸንፁ ፡ በንደለ ፡ ኢየሱስ ፡ ክርስቲስ ፡ ወበፈሪሀ ፡ ዘኢሁ ፡ ዘቤዘወሙ ፡ በንዝንተ ፡ ደሙ ፡ ቅዱስ ፡ ወክብር ፡፡ ወጸገወሙ ፡ ስብሓተ ፡ ከሙ ፡ ይጸውዕዎ ፡ ለእንዜ ፡ ኩሎ ፡ ወይኩኖሙ ፡ አገሆሙ ፡ ወእምላኮ

and understand the word of reproof. For thus have we framed and ordained the law of the Church, which we have written in this book of instruction; and we have sent it, by Clemens our brother and messenger, into the world, that men may walk according to the ordinances of the Churches which are under heaven; and that they may understand it accurately, that, having heard that which is written therein, they may obtain everlasting life; and glory and praise from our Lord Jesus Christ, who hath graciously given to us this mystery which is from Himself. And those who keep not his law shall be cast into fire which is not quenched, yea, their dwelling shall be in hell-fire for ever, as it is written. But Apostles and Priests, and all the people that believe in our Lord Jesus Christ and work righteousness and peace, shall find mercy and compassion from God the Father, the Ruler of the whole world, and his Son Jesus Christ, and shall come in the knowledge of Him into the Holy Church of God. And those who obey Him shall become a pure, good, and holy vineyard, and shall find life everlasting, by this faith, and victory by the Holy Ghost, and shall prevail, in the might of Jesus Christ and in the fear of Him who hath redeemed them by the sprinkling of his holy and precious blood; and hath granted to them the glory that they should call upon the Almighty, and that He should be to them their Father and

ትምህርት : ደጅብቅልያ : ዘአበው ::

ቡ :: ወዲጊ : ዘይፈቅድ : ደግበር : ከመዝ : ደትኳነን : ምስለ : ዘማውያን :: ወፍ
ሁ : ከመ : ውሕቱ : ዘይሔሊ : በሰቡ : ወይፈቱ : ደንሣኦ : በዐመፃ : ላህሞ : አ
ው : አድጎ : አው : ገራህት : ወደሐዩ : አንዘ : ከመዝ : ደገብር : ደትጌልቶ : ም
ስለ : ዘማውያን :: አስመ : ደቤ : ነቢይ : አሌሎሙ : ለአለ : ያስተኣኝዙ : ቤት :
ምስለ : ቤት : ወአለ : ያስተቀርቡ : ገራህት : ምስለ : ገራህት : ወጥቅም : ምስ
ለ : ጥቅም : ከመ : ደሃይ : ዘአኮነ : ዘአሆሙ :: ወካዕበ : ደቤ : አእምሩ : አን
ትሙ : አለ : ትነብሩ : ደቤ : ምድር : ከመ : ተሰምዐ : ዝንቱ : ነገር : ውስተ : አ
ዘኒሁ : ለአግዚአብሔር : ፀግኦት :: ወበውስተ : ኦሪትኒ : ደብል : ርጉሙ : ለይኩ
ን : ዘይሰርቅ : ደወለ : ቢጽ :: ወይብል : ሕዝብ : ለይኩን :: ወበአንተዝ : ደቤ :
ሙሴ : አትፍትው : ደወለ : ካልአከ : ወኢትንሥት : ሕገ : ዘሠርዑ : አበዊከ ::
አንበይነ : አሉ : ደከውን : ፍርህት : ወሞት : ወህክክ : ወይረክሶሙ : ኩነኔ : አ
ንተ : አምንበ : አግዚአብሔር : ላዕለ : አለ : ደገብሩ : ከመዝ :: ወሰብአሰ : አ
ለ : ያፀምኡ : ቃለ : አግዚአብሔር : ወደዐቅቡ : ሕጎ : ብሩህ : በአሚን : ወይረክ
ቡ : ሣህለ : ወምሕረተ :: አስመ : ደቤ : ዘትጸልኦ : ለርአስከ : አትግበር : ደቤ :
ቢጽከ :: ወበከመ : አትፈቅድ : አንተ : ባዕድ : ደርአይ : ብአሲተከ : ወኢሙኑ
ሂ : ከመ : ያስሕታ : በአኩይ : ወከማሁ : አንተሂ : ወኢትነጽር : ብአሲተ : ባዕ
ድ : በአኩይ : ሕሊፍ :: ከመ : አትፈቅድ : ደንሣኦ : ልብሰከ : ካልኦ : ከማሁ : አ

like manner, he who will do these things shall be condemned with the adulterers. And, behold, he that thinketh in his heart, and desireth to take by violence his neighbour's ox or his ass or his field, and continues through his life doing after this manner, he shall be numbered with the adulterers. For the prophet saith, Woe unto them that join house to house, and add field to field, and wall to wall, that they may seize upon that which is not their own! And again he saith, Know ye that dwell upon the earth, that this matter hath been heard in the ears of the Lord of Sabaoth. And in the Law He saith, Cursed be he that stealeth his neighbour's land-mark: and the people shall say, So be it. And for this cause Moses said, Desire not the boundary of thy neighbour, and remove not the law which thy fathers have ordained. Through these things come fear and death and confusion; and judgment shall overtake them from the Lord, against those who do these things. But they who hear the word of the Lord, and keep his enlightening law with faith, these shall find loving-kindness and mercy. For He saith, That which thou hatest for thyself, do not against thy neighbour. And as thou wouldest not that another, no, not any man, should look upon thy wife, to turn her aside unto evil, so likewise do not thou look upon the wife of another with evil thoughts. As thou wouldest not that

ትምህርተ : ደድስቅልያ : ዘአበው ::

ንጥረ : ኢትንሣእ : ልብሰ : ባዕድ :: ወበከመ : ኢትፈቅድ : ለርእስከ : መርገ
መ : ወጽኢለተ : ወዙብጠተ : ወከማሁ : አንጥሂ : ኢትግቦር : ለካልእከ :: ወ
ለእመሰቦ : ዘረገመከ : አንጥሰ : ባርኮ :: እስመ : ጽሑፍ : ውስተ : መጽሐፈ : ጌ
ልቀ : እለ : ደባርኩከ : ቡረካነ : ይኩኑ :: ወእለ : ደረግሙከ : ርጉማነ : ይኩኑ ::
ወዓጂ : ጽሑፍ : ውስተ : ወንጌል : ደሐርወሙ : ለእለ : ደረግሙክሙ : ወጸል
ዩ : ደቦ : እለ : ይትዔገሉክሙ :: ወየዩ : ግብሩ : ለእለ : ይጸልኩክሙ : ወኢትፍ
ድዩ : እኩዩ : ለእለ : ይትዔገሉክሙ : አላ : ተግሥወሙ :: እስመ : ይብል : መ
ጽሐፍ : ኢትትቦቀል : ጸላኢከ : ህዩንጥ : ዘገባረ : ላዕልከ : እኩዩ :: ወበእንጥዙ :
ደረድኢከ : እግዚአብሔር : ወያገብእ : ኩነኔ : ላዕል : ጸላኢከ :: እስም : ይብ
ል : በወንጌል : አፍቅሩ : ጸላኢተክሙ : ወጸልዩ : በእንጥ : እለ : ደሰድደክ
ሙ : ከመ : ትኩኑ : ውሉደ : ለእቡክሙ : ዘበሰማዖት :: እስመ : ፀሓይ : ያሠ
ርቅ : ላዕል : እኩዩን : ወኒራን : ወያዘንም : ላዕል : ጸድቃን : ወመሣፅዖን :: ኦ
ፍቁራን : ንለቡ : እሉንጥ : ትእዛዘ : ከመ : ንኩን : ውሉደ : ብርሃን :: ተግሠ : በ
በደዮቲክሙ : ኦውሉደ : ብርሃን : ወውሉደ : እግዚአብሔር :: ውበእሰኒ : ይትግ
ሣ : ለብእሰቱ : ወኢይኩን : ዕቡዩ : ወኢመደልወ : አላ : ይኩን : መሓራ : ወራ
ትዐ : ወያሠንዶ : ለባሕቲታ : በፍቅር : ወበትሕትፍ :: ወኢዶኢድም : ወኢደፍቱ :

another should take thy garment, in like manner thou, too, take not the garment of another. And as thou desirest not for thyself curses and reproaches and beating, so likewise do not thou thus unto thy neighbour. And if any man have cursed thee, do thou bless him; for it is written in the Book of Numbers, Blessed shall they be that bless thee; and cursed shall they be that curse thee. And moreover it is written in the Gospel, Bless them that curse you, and pray for them that wrongfully oppress you. Do good unto them that hate you; and return not evil to them that wrongfully oppress you, but bear them patiently. For the Scripture saith, Thou shalt not avenge thyself upon thine enemy for the evil that he hath done against thee. And for this cause the Lord will help thee, and will bring judgment upon thine enemy. For he saith in the Gospel, Love your enemies, and pray for them that persecute you, that ye may be the children of your Father which is in heaven; for He maketh the sun to rise upon the evil and the good, and sendeth rain upon the just and the unjust. O beloved! let us keep in mind these commandments, that we may be the children of light. Bear with one another, O children of light, and children of God! And let a man, too, bear with his wife, and not be haughty or false; but let him be compassionate and upright, and cherish her alone in love and gentleness. And let him not take pleasure in or desire another woman, to lead her aside unto evil. And if thou

ትምህርት ፡ ደድሰቅልያ ፡ ዘአበው ፡፡

ካልአ ፡ ብእሲተ ፡ ከመ ፡ ያስሐታ ፡ በእከይ ፡፡ ወእመሰ ፡ ዘመውከ ፡ ወገበርከ ፡ ከ
መዝ ፡ መዊተ ፡ ትመውት ፡ ወይመጽእ ፡ ላዕሌከ ፡ መቅሠፍተ ፡ እግዚአብሔር ፡
ወትትኪነን ፡ መሪረ ፡ ኩሄ ፡፡ ወጣሕቱ ፡ እመሰ ፡ ሐሊይከ ፡ በሉብከ ፡ እኩዋ ፡ ወ
ኢዘመውከ ፡ ምስሌሃ ፡ ይከውኒከ ፡ ንጢአተ ፡፡ ወእመኒ ፡ ተደለውከ ፡ ወተሠነይ
ከ ፡ ከመ ፡ ተፍቅርከ ፡ ብእሲተ ፡ ካልእከ ፡ ገገይከ ፡ ወኮንከ ፡ ላቲ ፡ ዕቅፍተ ፡ ወ
አዘመውካ ፡፡ ወበእንተዝ ፡ ይመጽእ ፡ ላዕሌከ ፡ ኩሄ ፡ እሰመ ፡ ይቤ ፡ እግ
ዚአብሔር ፡ እትፍቱ ፡ ወእትዘሙ ፡፡ ወእመሰ ፡ አስሐትካ ፡ በሥነ ፡ ውርዘት
ከ ፡ ወበላሕዋ ፡ ገጽከ ፡ ከመ ፡ ተፍቅርከ ፡፡ ወበእንተዝ ፡ ተሳተፍከ ፡ ምስሌሃ ፡
ኅቡረ ፡ ውስተ ፡ ግብረ ፡ ንጢአት ፡ ወመርገም ፡፡ ወበእንተዝ ፡ ይደልወከ ፡ ት
ስልሎ ፡ ለእግዚአብሔር ፡ አምላክከ ፡ ከመ ፡ ኢይርኩብከ ፡ ዝንቱ ፡ ኩሎ ፡
ንጢአት ፡፡ ወጣሕቱ ፡ አንተሰ ፡ መፍትው ፡ በንጽሕ ፡ ታሥምሮ ፡ ለእግዚአብሔ
ር ፡ ከመ ፡ ትርኩብ ፡ ዕረፍተ ፡ ወሐይወተ ፡ ዘለዓለም ፡ በንብ ፡ እግዚአብሔር ፡፡
እሰመ ፡ ይቤ ፡ ኢታንኅ ፡ ሥዕርተ ፡ ርእሰከ ፡ አላ ፡ ደእሙ ፡ ቅርጽ ፡ ወአንጽሕ ፡ ር
እሰከ ፡ ከመ ፡ ትትቀነይ ፡ ለእግዚአብሔር ፡ ወእትትፈለግ ፡ እምነሁ ፡፡ ወአንተ
ሰ ፡ እትትቀጣእ ፡ ቅብእ ፡ መዐዛ ፡ ወእትልበስ ፡ ልብስ ፡ ሰርጉ ፡ ለአስሐቱ ፡ አንስ
ት ፡ ወእትትቀጣእ ፡ ወእትኩን ፡ ማዕቅፈ ፡ አላ ፡ ኅሥሥ ፡ ንጽሕ ፡ ወገቢረ ፡ ወፍ
ይ ፡፡ ወአንተሰ ፡ ብእሲ ፡ እግዚአብሔር ፡ ኢታንኅ ፡ ሥዕርተ ፡ ርእሰከ ፡ ወእት

hast committed adultery, and hast done thus, thou shalt die the death ; and the judgment of God shall come upon thee, and thou shalt be condemned with a bitter condemnation. Moreover, if thou thinkest evil in thy heart, and hast not committed adultery with her, it shall be sin unto thee. And if thou preparest and adornest thyself that the wife of thy neighbour may love thee, thou hast sinned, and art become unto her a stumbling-block, and hast made her commit adultery. And for this cause shall judgment come upon thee ; for God hath said, Desire not, and commit not adultery. But if thou hast drawn her aside by the beauty of thy youth and the fairness of thy face, that she should love thee, through this hast thou partaken with her in the work of sin and the curse. And for this cause it behoveth thee to pray to the Lord thy God that all this sin overtake thee not. But thou oughtest in purity to please the Lord, that thou mayest find rest and life everlasting in the presence of the Lord. For He saith, Make not the hair o thy head long, but cut it, and make thyself pure, that thou mayest be obedient unto the Lord, and not depart from Him. And do not thou anoint thyself with perfumed ointment, and put not on gay apparel, to draw women aside ; and be not vain, nor become an occasion of sin, but follow after purity and doing good. Thou then, O man of God ! make not the hair of thy head long, neither plait it

ትምህርት፡ ዲድስቅልያ፡ ዘእበው፡፡

ፍትህ፡ ወኢትዕፍር፡ እስመ፡ ዘንቱ፡ ከሎ፡ ትእምርት፡ ርኩስ፡ ወዘመት፡
ውእቱ፡፡ እስመ፡ ጽሑፍ፡ ውስተ፡ ደግሞ፡ ሕግ፡ ዘይብል፡ ወኢትልበስ፡ ልብ
ስ፡ ዘተአንመ፡ በፀምር፡ ወበሀጌ፡ ወትገብር፡ ለክ፡ ዘፈረ፡ ፍቱላ፡፡ ወባሕቱ፡ ኢ
መፍትው፡ ለነ፡ ንላፍ፡ ጽሕመነ፡ ወኢንወልጥ፡ ፍጥረት፡ ብአሲ፡ ውስተ፡ ካ
ልእ፡ ግዕዝ፡፡ ወእመሰ፡ ትገብር፡ ከመዘ፡ ኮንክ፡ ውፀኣ፡ እምሕግ፡ ወርሕቃ፡
እምእግዚአብሔር፡ ዘፈጠረክ፡ በአርአያሁ፡ ወእምሳሊሁ፡፡ ወእመሰ፡ ፈቀድ
ክ፡ ታሥምር፡ ለእግዚአብሔር፡ ወኢትግበር፡ እኩዮ፡ ወአርሕቅ፡ እምኔክ፡ እ
ክዮ፡ ወኩሎ፡ ዘይጸልእ፡ እምላክክ፡፡ ወኢትኩን፡ ሰካሬ፡ ወኢታንሶሱ፡ ውስ
ተ፡ መራሕብት፡ ምስለ፡ ዘማውያን፡ ዘአንበለ፡ ጥበብ፡ ወእእምር፡ አላ፡ አን
ተሰ፡ ተቀነይ፡ ወሕደው፡ በግብረ፡ እደደክ፡ ወሃሥሥ፡ ከመ፡ ትግበር፡ ከሎ፡
ዘያወምር፡ ለእግዚአብሔር፡ ወተዘከር፡ ቃሎ፡ ለእግዚአብሔር፡ ኢየሱስ፡ ክርስቶ
ስ፡ ወትሎ፡ ከያሁ፡ ከሎ፡ ጊዜ፡፡ እስመ፡ ይብል፡ መጽሐፍ፡ ዘበ፡ ሕጉ፡ ያነብ
ብ፡ ሎቱ፡ መሀልተ፡ ወሌሊተ፡ እመሢ፡ በፍጥት፡ አው፡ በውስተ፡ ቤት፡ ወእመኒ፡
እንዘ፡ ተነውሞ፡ እፍቅር፡ ለእግዚአብሔር፡ እምላክክ፡ በኩሎ፡ ልብክ፡ ወበኩ
ሎ፡ ሕሊኖክ፡ ወበኩሎ፡ ንይልክ፡ ከመ፡ ትርኩብ፡ በገቢሁ፡ ሣህለ፡ ወምሕረት፡፡

nor curl it, for all these things are the arts of impurity and fornication. For it is written in the Book of Deuteronomy, saying, Put not on a garment that is woven with wool and with flax; and thou shalt make for thyself a spun fringe. Moreover, it is not lawful for us to shave our beard, nor to change the nature of man into another form. And if thou doest thus, thou art become cast out from the Law, and far from God, who created thee in His image and in His likeness. But, if thou desirest to please the Lord, do not that which is bad; and put far from thee evil, and all that thy God hateth. And be not a drunkard, and walk not in the streets with the adulterers, without wisdom and understanding; but be thou obedient, and live by the work of thine hands, and seek to do every thing that is pleasing to God, and remember the word of our Lord Jesus Christ, and follow him at all times. For the Scripture speaketh of him who meditates in His Law day and night, whether on the way or in the house, and even when thou sleepest, love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength, that thou mayest find from Him mercy and compassion.

ትምህርት ፡ ደድስቅልያ ፡ ዘአበው ፡፡

በእንተ ፡ ከመ ፡ መፍትሔ ፡ ለአብዕልት ፡ ደኅሥሠ ፡ ረባሐ ፡ መጻሕፍት ፡ ከሉ ፡
ጊዜ ፡ [በገይለ ፡] መንፈስ ፡ ቅደስ ፡፡

ወእመሰ ፡ ባዕል ፡ እንተ ፡ ወኢትፈቅድ ፡ ከነ ፡ ወቅኔ ፡ እድ ፡ በዘ ፡ ትሰሰይ ፡ ወተ
ሐይ ፡ ቦቱ ፡ ወኢትትህከይ ፡ ወኢትንበር ፡ ፅረዐ ፡ አላ ፡ ሐር ፡ ንበ ፡ መሀይምፍን ፡
ወንበር ፡ ምስሌሆሙ ፡ ምስለ ፡ አለ ፡ የኅብረ ፡ ምስሌክ ፡ ሃይማኖተ ፡፡ ወተፍገ
ር ፡ ነገረ ፡ ሕይወት ፡ ወአንብብ ፡ ዘውስተ ፡ ሕገ ፡ መጻሕፍት ፡ ነገሥት ፡ ወነቢያት ፡፡
ወዘምር ፡ መዝሙረ ፡ ስብሐት ፡ ወአፅምእ ፡ ቃለ ፡ ወንጌል ፡ ዘውኡቱ ፡ ተፈጻ
ሚት ፡ ከሉ ፡፡ ወረሐቅ ፡ እምከሉ ፡ ቅኔ ፡ አማልክተ ፡ አሐዛብ ፡፡ ወኢያጽህቀ ፡ ነ
ገረ ፡ ከንቶ ፡ ዘአይበቀሶ ፡ ወኢትኅሥሥ ፡ ካልአ ፡ ሕገ ፡፡ ወኢሐሳውያነ ፡ ነቢያ
ት ፡ አለ ፡ ደዌልጡ ፡ ወያማስኑ ፡ ሃይማኖተ ፡፡ ምንተ ፡ እንክ ፡ ስእንክ ፡ እምው
ስተ ፡ ሕገ ፡ እግዚአብሔር ፡ ከመ ፡ ትኅሥሥ ፡ ትምህርተ ፡ አሐዛብ ፡፡ ወእመ
ሰ ፡ ትፈቅድ ፡ ታእምር ፡ ንይለ ፡ ትርጓሚ ፡ መጻሕፍት ፡ ኅሥሥ ፡ መጽሐፈ ፡ ነ
ገሥት ፡ ወእመህ ፡ ጽህቀ ፡ ትጠይቅ ፡ ንይለ ፡ ጠቢባን ፡ ወትምህርተሙ ፡ ብክ ፡ ነቢ
ያተ ፡ አይብ ፡ ወሰሎሞን ፡፡ አሉ ፡ እሙንቱ ፡ ምሉእነ ፡ ጥብብ ፡ ወትረክብ ፡ በንቢ
ሆሙ ፡ እእምር ፡፡ አሉ ፡ ያፈደፍደዱ ፡ ለብወ ፡ እምከሉ ፡ መምህራን ፡ አስመ ፡ ነ
ገርሙ ፡ ቃለ ፡ እግዚአብሔር ፡ አመላክ ፡ ዘውኡቱ ፡ ባሕቲቱ ፡ ጠቢባ ፡ ጠቢባን ፡፡

I. *That it is the duty of the Rich to search into the profit of the Scriptures at all times, (in the strength of) the Holy Spirit.*

If then thou art rich, and needest not the art and labour of thy hands, with which to get thy bread and to live, be not slothful and sit not idle ; but go to the faithful, and sit with them, with those that are united with thee in the faith ; and talk of the word of life, and read that which is in the Scriptures, the Law, the Kings, and the Prophets ; and sing a Psalm of praise, and listen to the word of the Gospel, which is the completion of the whole. And be far from all subjection to the gods of the Gentiles ; and be not engaged in vain words which profit not ; and seek not another law, nor false prophets, who change and corrupt the faith. What then is there that thou canst not find in the Law of the Lord, that thou shouldst seek after the learning of the Gentiles ? If thou desirest to know the force of the interpretation of the Scriptures, search the Book of Kings ; and if thou desirest to know the power of the wise and their doctrine, thou hast the Prophets, Job, and Solomon ; these are they who are filled with wisdom, and with them thou shalt find knowledge. These shall increase understanding more than all teachers ; for their words are the voice of the Lord God, who alone is

ትምህርት : ደድስቅልያ : ዘአበው ::

ወእመሰ : ትፈቅድ : ማኅሉት : ብከ : መዝሙረ : ደዊት : ወእመህ : ትፈቅድ : ትለቡ : ፍጥረት : ዓለም : ወልደት : አበው : ቀደምት : ብከ : ኦሪት :: ወእመ ኒ : ትፈቅድ : ተእምር : ጥበብ : ወትምህርት : ብከ : መጽሐፈ : ሕግ : ዘምሉእ : ወ ስቴቱ : ስብሐት : እግዚአብሔር : አምላክ :: ረሐቅ : እንከ : እምኩሉ : ምግ ባረ : እኩይ : ወትምህርት : ሰደጣን : ወነገረ : ከንቱ : ዘአሀለው : ውስተ : ሕግ :: አላ : አንብብ : ዘውስተ : ደግሞ : ሕግ : ከመ : ትለቡ : ወትጠይቅ : ስብሐት : እግ ዚአብሔር : ዘአድንኸ : እምብዙላ : መሣግሪሁ : ለሰደጣን :: እስመ : አመጽአ : መድኅን : ደንሥተሙ : ለኦሪት : ወለነቢያት : አላ : ከመ : ደፈጽሞሙ : ወደፍታ ሕ : መእስረ : ዘውስተ : ደግሞ : ሕግ : ወደግብራሙ : ውስተ : ትምህርት : መንፈሳ ዊት :: ወበእንተዛ : ደጸውሀን : እንዘ : ደብል : ንዑ : ንቢዎ : ከኅልክሙ : ጽዑራን : ክቡደን : ጸር : ወእነ : አሀርፈክሙ :: ወእንተሰ : እምከመ : አንብብ : ኦሪት : ወነ ቢያት : ወነገሥተ : ወወንጌል : ትሉቡ : ማመጠን : ሰደው : ጻድቃን : እለ : ነግሠ : በጸድቅ : ወአሠመርቀ : ለእግዚአብሔር : በሕይወተሙ : ወበእንተዛ : ረከቡ : ሕ ደወተ : ዘለዓለም :: ወዓዲ : ተእምር : ስፍነ : ነገሥት : ርኩሳን : እለ : ሀለው : ትእዛዘ : እግዚአብሔር : በኢሉብወተሙ :: ወእመንቱሰ : ማሰኑ : ወጠፍኡ : በ መቅሠፍት : ከኅኒሁ : ለእግዚአብሔር : ወሐጉሉ : ሕይወተ : ዘለዓለም :: ወጠ

Most Wise. And if thou desirest a song, thou hast the Psalms of David. If again thou desirest to understand the creation of the world, and the generation of the ancient Fathers, thou hast the Books of Moses. And if thou desirest to know wisdom and doctrine, thou hast the Book of the Law, which is full of the glory of the Lord God. Be thou far then from every evil work and doctrine of Satan, and every vain word which is not in the Law. But read what is in the Law of Ceremonies, that thou mayest understand and know the glory of the Lord, that he hath saved thee from many snares of Satan. For the Saviour came not to destroy the Law and the Prophets, but to fulfil them, and to loose the bonds which are in the Law of Ceremonies and bring men into a spiritual doctrine. And for this cause doth he invite us, saying, Come unto me, all ye that are weary and heavy-laden, and I will give you rest. And thou, when thou hast read the Law, and the Prophets, and the Kings, and the Gospel, shalt understand how many have been the good men who have reigned in righteousness and pleased the Lord in their lives, and for this cause have obtained life everlasting. And moreover thou shalt know the number of evil kings who have transgressed the commandment of the Lord, through lack of understanding. But these have perished and come to an end, by the stroke of the Lord's judgment, and have lost eternal life. Being then acquainted with these

ትምህርት፡ ዲድስቅልያ፡ ዘአበው፡ ::

ይቀኑ፡ ዘንተ፡ ትጽጎ፡ በርትዕት፡ ሃይማኖት፡ ወትረክብ፡ ጸጋ፡ ወሞገሰ፡ በገ
በ፡ አይሱስ፡ ክርስቲስ፡ እስመ፡ ኮንክ፡ ሎቱ፡ አባል፡ :: ወእንተሰ፡ ሰበ፡ ትፈቅ
ድ፡ ትትገፀብ፡ ኢትባእ፡ ውስተ፡ ቤተ፡ ብሉይ፡ ንብ፡ ይትገፀባ፡ አንስት፡ ከመ፡
ኢይርአያ፡ ሥነ፡ ውርዘትክ፡ ወላሕዮ፡ ሥጋክ፡ ወይትዐቀፈ፡ ብክ፡ ወሌሊክ
ኒ፡ ትኡብስ፡ ወትድኅ፡ ቦተን፡ :: ራደቁቅዮ፡ ንስማዕ፡ ወንልቡ፡ ቃለ፡ ቅደስ፡ ዘ
ይቤ፡ ዕቀቡ፡ ትእዛዞዮ፡ :: በላ፡ ለጥቡብ፡ እኅተ፡ ዘአዮ፡ አንቲ፡ ወለእእምሮ፡ ሀ
ገራትክ፡ ረስያ፡ ከመ፡ ትዕቀብክ፡ እምብእሲተ፡ ነኪር፡ ወእኪት፡ :: ወእመ፡ ነ
ገረ፡ ዘርቅ፡ አምጽአት፡ ለክ፡ :: እስመ፡ እመስኮተ፡ ቤታ፡ ውስተ፡ መሬሕብ
ት፡ ትሔውጽ፡ :: ወእመቦ፡ ዘርእዮት፡ እምአብደን፡ ውሉድ፡ ወረዛ፡ ነደዮ፡ አእ
ምሮ፡ ዘዮሐውር፡ ውስተ፡ ማዕዘንተ፡ ፍፍወ፡ ቤታ፡ ወይትፍገር፡ በጽልመተ፡
ሌሊት፡ ሰርክ፡ :: ወሰብ፡ ይከውን፡ ጽማጭ፡ ወጽልመተ፡ ሌሊት፡ :: ውብእሲት፡
ትደድቅ፡ እንተ፡ ባቲ፡ ትርሲተ፡ ዝሙት፡ እንተ፡ ትረሲ፡ ታሥርር፡ ልበ፡ ወሬ
ዘት፡ :: ሥርርት፡ ይእቲ፡ ወምርዕት፡ ወበቤታኒ፡ ኢያዐርፈ፡ እገራሃ፡ ወመቐዕ
ለ፡ ሕደጠ፡ አፍኦ፡ ታንጎጉ፡ ወመቐዕለ፡ ውስተ፡ መሬሕብት፡ ወውስተ፡ ኩ
ሉ፡ መዓዝንት፡ ወትጽጎሕ፡ :: ወአንዘተ፡ ወሰመተ፡ ወዘአንበለ፡ ንፍረት፡ ትቤ
ሎ፡ በገጽ፡ መሥቐዕተ፡ ሰላምዮ፡ ውእቱ፡ ዮም፡ እሁብ፡ ብፅአትዮ፡ :: በእንተ፡ ዝን

things, thou shalt abide in the right faith, and find grace and favour with Jesus Christ; for thou art become one of his members.

Thou moreover, when thou wilt bathe thyself, enter not into the bath where the women wash themselves, lest they see the beauty of thy youth and the fairness of thy flesh, and thou be a stumbling-block to them, and thyself also shouldst sin and fall into error with them. My children, let us hear and understand the Holy Word, which saith, Observe ye my commandment: say unto Wisdom, Thou art my sister; and make Knowledge thy familiar friend, that she may keep thee from the strange and evil woman, though she bring unto thee enticing words. For she looketh out from the windows of her house into the streets; and if she see one of the foolish children, a young man void of understanding, who walketh in the corners of the paths of her house, and talketh at even in the darkness of night, when the quietness and darkness of night is come on, then the woman cometh upon him, having the ornaments of adultery, which make the hearts of young men flutter. She is rambling and wanton, and her feet rest not in her house: at times she wandereth about out of doors a little, and at times is in the streets, and in every corner, and lieth in wait. Then she taketh hold of him, and kisseth him, and with a shameless face saith unto him, 'I have a peace-offering; to-day I pay my vows; therefore came I out to meet thee, desiring thy

ትምህርት : ደድስቅልያ : ዘእበው ::

ቱ : ወወፃእኩ : እትቀበልክ : እንዝ : አፈቅር : ገጸ : ዚእክ : ረከብኩክ :: በቀ
 ጠንት : ገለጅኩ : ምስካብዩ : ዘርቢታተ : ነጻፍኩ : ዘእምግብጽ :: ነሥነሥኩ : ም
 ስካብዩ : መጽርዖ : ወቤትዩኒ : በቀኖንሞስ :: ነጫ : ናስተሐውዝ : በስጫም : እ
 ስክ : ነግህ : ወኖንገርግር : በተፈቅር :: እስመ : ኢሀሎ : ምትዩ : ውስተ : ቤቱ :
 ሖረ : ርሑቀ : ፍኖተ : ዕቁረ : ወርቅ : ነሣኦ : ውስተ : እጂሁ : በመዋዕል : በዙ
 ጥ : እመ : ገብኦ : ውስተ : ቤቱ :: ወእስሐተት : በብዙጥ : ነገር : ወበመሥገር
 ት : ከኖፍር : ሰሐባት :: ወተለዋ : በእኪት : ፍትወተ : ነፍሱ : ወውረተ : ልቡ ::
 ወጫ : ደቤ : ኢትነጽር : በእሲት : እኪት :: እስመ : መጫር : ደውሐዝ : እምክ
 ኖፍር : በእሲት : ዘማ : እንተ : ለጊዜሁ : ታምጫርዕር : ለጉርጫክ :: ወእምድጥ
 ረሁ : ዘይመርር : እምሐሞት : ትረክብ :: ወስሐል : ፈድፈድ : እምነ : መጥጥጥት :
 ዘክልኤ : አፈሁ :: ወካዕብ : ደቤ : ርሑቀ : ረቢ : እምነጥ : ፍኖተክ : ወኢትቅረ
 ብ : ንብ : ጥጥ : ቤታ : ከመ : ኢትወስክ : ለባዕድ : ሐይወተክ : ወንብረተክ : ለእ
 ል : ዘእንበል : ምሕረት :: ከመ : ኢይጽገቡ : ነኪራን : ነይላክ : ወጻማ : ዚእክ :
 ቤተ : ባዕድ : ኢይግእ :: ወትኔስሐ : ድጥረ : እመ : ደክመ : ሥጋ : ነፍስትክ :: ወ
 ትብል : እፎ : ጸላእኩ : ትምህርት :: ወእምተግሣጽ : ተግሐሠ : እዘንዖ :: ወእ

countenance, and I have found thee. I have spread my bed with fine linen, I have spread out carpets from Egypt; I have sprinkled my bed with saffron and my house with cinnamon. Come, let us enjoy ourselves with kisses till the morning, and wanton in love: for my husband is not in the house; he is gone on a far journey, taking his bag of gold in his hand, for many days ere he return into the house.' Thus she deceiveth him with many words, and draweth him in with the net of her lips; and he followeth her, in the evil desire of his soul, and in the blindness of his heart.

And again he saith, Look not on the evil woman; for honey floweth from the lips of the adulterous woman, which for a time is sweet to thy throat, but afterward thou shalt find that it is more bitter than gall, and sharper than a two-edged sword.

And again he saith, Turn thy way far from her: draw not near to the door of her house; lest thou give thy life to strangers, and thy substance to them that are without mercy; lest strangers be satisfied with thy strength, and thy labour enter into the house of a stranger. Then shalt thou repent afterwards, when the flesh of thy body faileth, and say, How have I hated instruction, and mine ear hath turned away from reproof, and I have not heard the voice of them that

ትምህርት ፡ ዲድስቅልያ ፡ ዘአበው ፡፡

ሰማዕኑ ፡ ቃል ፡ ዘይጊሥጸኒ ፡ ወይሚህረኒ ፡ ወኢያዕማእኑ ፡ እዝንዮ ፡፡ ዘእን
በል ፡ ንስተት ፡ ኮንኩ ፡ ውስተ ፡ ኩሉ ፡ እኩይ ፡፡ ወይእዚኒ ፡ እብልክሙ ፡ ኅረዮ ፡
ልክሙ ፡ ኩሉ ፡ ወያየተ ፡ እል ፡ ጽሑፈት ፡ ውስተ ፡ ቅደሳት ፡ መጻሕፍት ፡ ከመ ፡
ኢያስትት ፡ እላንተ ፡ ስምዐ ፡ ወኢንትመዮፍ ፡ ውስተ ፡ ብዙኅ ፡ ነገር ፡ እላ ፡ ንጽ
ፍዕ ፡ በሀይማኖት ፡ ርትዕት ፡ ወበገቢረ ፡ ወያይ ፡፡ ወንርሐቅ ፡ እምኩሉ ፡ ምግባረ ፡
እኩይ ፡፡ ወንኩን ፡ ንጹሓን ፡ እምኩሉ ፡ ርኩስ ፡ በቅድመ ፡ እግዚአብሔር ፡ ከ
መ ፡ ንርኩብ ፡ ሕይወተ ፡ ዘልዓለም ፡፡

በእንተ ፡ ከመ ፡ መፍትሔ ፡ እንስት ፡ ይትእዘዛ ፡ ለእምታቲሆን ፡
ወይሖራ ፡ በጥቡብ ፡ ርቶዕ ፡፡

ብእሲት ፡ ትጽሐት ፡ ለምታ ፡ እስም ፡ ርእሳ ፡ ለብእሲት ፡ ምታ ፡ ወርእሱ ፡ ለ
ብእሲ ፡ ዘየሐውር ፡ በፍጥ ፡ ርትዕ ፡ ክርስቶስ ፡ ወርእሱኒ ፡ ለክርስቶስ ፡ እግዚ
አብሔር ፡ እብ ፡ ዘላዕል ፡ ኩሉ ፡ ዘሀሎ ፡ ወይሄሎ ፡ ፈጣሪ ፡ ኩሉ ፡ ምስል ፡ ወል
ደ ፡ እግዚእኒ ፡ እያሱስ ፡ ክርስቶስ ፡ ዘሎቱ ፡ ዕባይ ፡ ወስብሐት ፡ ወክብር ፡፡ ወ
አንተንሂ ፡ እንስት ፡ ተእዘዛ ፡ ለእምታቲክን ፡ ወተቀነያ ፡ በትሐትፍ ፡ ወበፈሪሀ ፡
እግዚአብሔር ፡ ወአስተፈሥሐ ፡ እምታቲክን ፡ በወያይ ፡ ቅኔ ፡ ከመ ፡ ትርኩባ ፡
ሞገስ ፡ በንቢሆሙ ፡ በከመ ፡ አቅደምኒ ፡ ነገረ ፡፡ እስመ ፡ ከመዛ ፡ ደብል ፡ ጥ

rebuked me and instructed me, and have not caused my ear to listen : almost
have I been in all evil.

And now I say unto you, choose for yourselves all good things, which are
written in the Holy Scriptures, that we may not neglect this testimony, and turn
away into a multitude of words, but may abide in the right faith, and in doing
that which is good. And let us depart from every evil work, and be clean from
all impurity before the Lord, that we may obtain everlasting life.

II. *That it is the duty of Women to obey their Husbands, and to walk in
wisdom and virtue.*

Let the Woman be subject to her Husband ; for the head of the woman is the
man ; and the head of the man who walketh in the right way, is Christ ; and the
head of Christ is God the Father, who is above all, who was and is to come,
the Creator of all things, together with his son Jesus Christ our Lord, unto
whom be majesty and praise and glory. Ye women then be obedient to your
husbands, and be subject in humility and in the fear of the Lord. And please
your husbands with good service, that ye may find favour with them, as we
have said before. For thus saith the wisdom of Solomon, If any man have found

ትምህርት : ደድስቅልያ : ዘአበው ::

በበ : ሰሎሞን :: በእሲት : ጸንዕት : እመሶ : ዘረከበ : ክብርት : ደኔቲ : እምዕ
 ንቀ : ዘብዙላ : ሢጡ :: እንተ : ከመዛ : ደትአመን : ባቲ : ልበ : ምታ : እንተ :
 ከመዛ : ሠፍይት : ደኔቲ : ምህርካ :: ኢየሱስ : ታረድኦ : ለምታ : ሠፍይ : በሠ
 ፍይ : ወአኮ : እኩይ : በእኩይ : ሕይወታ :: እንዘ : ትቢዝት : ፀምረ : ወዓጌ : ገ
 ብረት : ሠፍየ : በእደዊሃ :: ኮነት : ከመ : ሐመር : እንተ : ትትጊበር : እምርሑቅ :
 ወታስተጋብኦ : ላቲ : ኩሎ : ብዕለ :: ወትትሣእ : በሌሊት : ወትሁብ : ሲሳየ :
 ለበታ : ወግብርን : ለአዋልድ :: ርእየት : ወፍረ : ወተሣየጠት : እምፍረ : እደዊ
 ሃ : ተከለት : ጥሪታ :: ወአጽኒዓ : ቀኒታ : ሐቋሃ : ወአውፅአት : እደዊሃ : ለግብ
 ር : ጥዕመት : ከመ : ሠፍይ : ውእቱ : ተቀንዖ :: ወአይጠፍእ : ኩሎ : ማኅተ
 ታ :: ወእደዊሃ : ትሰፍሐ : ደበ : ዘይበቀሶ : ወእመታ : ትጸንዕ : ለፈቲል :: ወእ
 ደዊሃ : ሰፍሐት : ለምስኪን : ወእራሐ : ፍትሐት : ለነደይ :: ወአይቲክዛ : በእ
 ንተ : ቢቱ : ምታ : እመሶ : ንበ : ጉንደየ :: ኩሎሙ : እሊኒሃ : ዕረዛን : እመን
 ቱ : ክፀብ : ከለሚደ :: ገብረት : ለምታ : ቢሶን : ወሚላት : ገብረት : ላቲ : አልባ
 ሰ :: ወዘያስተርኢ : ደከውን : ምታ : በውስተ : አፍቅጽ : ሶበ : ደነብር : በውስ
 ተ : ማኅበር : ምስለ : ሊቃውንተ : ምድር :: ሰንደፍተ : ገብረት : ወጸገወት : ወ
 ንቀብታተ : ለከነዊደን :: ወአፈሃ : ከሠተት : ዘበ : ሕግ : ወዐቅም : ሠርዕት :

a virtuous woman, she is more precious than a pearl of great price. She that is thus, the heart of her husband trusteth in her: she that is thus, bringeth in good spoil. She ceaseth not to help her husband with good in that which is good, and not evil in that which is evil, through all her life. Spinning wool and flax, she maketh what is good with her hands. She is as a ship which bringeth merchandise from afar; she gathereth together for herself all riches: she riseth up at night, and giveth food to her house, and their work to her maidens. She seeth a field and purchaseth it; with the fruit of her hands she planteth her possession. Strongly girding up her loins, she putteth forth her hands to work; she tasteth that labour is good, and her lights are not put out. She stretcheth forth her hands to that which is profitable, and her arm is strong to spin; she stretcheth out her hands to the poor, and her hand is open to the needy. Her husband is not troubled about his house, if he tarrieth long any where. All her men are clothed with double clokes: she maketh for her husband clothing of fine linen and purple; she maketh for herself garments. Her husband is looked upon in the gates, when he sitteth in the council with the elders of the land. She maketh fine linens, and giveth them, and girdles for the Canaanites. She openeth her mouth according to the law, and setteth a rule

ትምህርት ፡ ደድስቅልያ ፡ ዘአበው ፡፡

ለልሳና ፡፡ ንደለ ፡ ወላሕዎ ፡ ለብሰት ፡ ወተፈሥሐት ፡ በመዋዕለ ፡ ደኃሪት ፡፡ ጽፈኛ ፡
በዋኤ ፡ ቤታ ፡፡ ስርናዎ ፡ በሀኪት ፡ ኢበልዐት ፡፡ አፈሃ ፡ ትፈትሕ ፡ በጥበብ ፡ ወበሥ
ርዐተ ፡ ሕግ ፡ ወምጽዋታ ፡ አልሀቀት ፡ ውሉደ ፡ ወአብዐላ ፡ ወምታ ፡ ወደሳ ፡፡ ወብ
ዙኝት ፡ ገብራ ፡ ንደለ ፡ ወአንቲሰ ፡ ትፈደፍደደ ፡ ወተዐደውኪ ፡ ከሎን ፡፡ ሕሰው ፡ አ
እምሮ ፡ ወምኑን ፡ ላሕይ ፡፡ እስመ ፡ ብእሲት ፡ ጠባብ ፡ ትትባረክ ፡ ወፈራሂት ፡
እግዚአብሔር ፡ ደኣቲ ፡ ትሲባሕ ፡፡ ሀብዋ ፡ እምፍራ ፡ ከፍፍሪሃ ፡ ወይትአኩት ፡
በአናቅጽ ፡ ምታ ፡ ከመ ፡ ታእምራ ፡ አንስት ፡ እስመ ፡ ብእሲት ፡ እንተ ፡ ታፈቅ
ር ፡ ምታ ፡ ትረክብ ፡ ክብረ ፡ ወበረከተ ፡ ወሣህላ ፡ እምንብ ፡ እግዚአብሔር ፡ አ
ምላክ ፡፡ ዑቁ ፡ ወለብዌ ፡ ኡብእሲት ፡ እንተ ፡ ትፈቅድ ፡ ትኩኒ ፡ መሀይምንተ ፡ ከ
መ ፡ ታሥምርዎ ፡ ለእግዚአብሔር ፡ ኢትትመካሕ ፡ ወኢትሠንይ ፡ ለካልእ ፡ ብእ
ሲ ፡፡ ወኢትልበሲ ፡ አልባሰ ፡ ሰርጉ ፡ ወኢትደይ ፡ አሣእን ፡ ውስተ ፡ እገሪክ ፡ ለት
ዝህርት ፡ በከመ ፡ ደገብራ ፡ ዘማተ ፡ እንስት ፡ ለእስሐቶ ፡፡ አላ ፡ ተዐቀቢ ፡ እ
ምኩሉ ፡ ምግባረ ፡ እኩይ ፡ ወዘመት ፡ ከመ ፡ ኢይትዐቀፈ ፡ ብኪ ፡ ካልኣን ፡
ደእመ ፡ ተአዘዚ ፡ ለምትኪ ፡ ወአሠንይ ፡ ሎቱ ፡፡ ወእመሰ ፡ ትፈቅደ ፡ አንሶስ
ዎ ፡ ማእከለ ፡ መራሕብት ፡ ለአሥግሮ ፡ ነፍሰ ፡ ብዙኝን ፡ ወይመጽእ ፡ ላዕሌ
ኪ ፡ ከኑኔ ፡ እምንብ ፡ እግዚአብሔር ፡፡ ወትከውኒ ፡ ዘአልቦ ፡ ተስፈ ፡ ከመ ፡ ሶብ ፡

to her tongue: she is clothed with strength and beauty, and rejoiceth in the latter days. Many are they that enter into her house; she eateth not her bread in idleness. She openeth her mouth with wisdom, and according to the ordinances of the law: her compassion bringeth up her children, and they become rich; and her husband praiseth her. Many women have done virtuously; but thou excellest, and surpassest them all. Knowledge is deceitful, and beauty is despised; but the wise woman shall be blessed, and she that feareth the Lord shall be praised. Give her of the fruit of her lips, and let her husband be praised in the gates, that women may learn wisdom: for the woman that loveth her husband shall find glory and blessing and mercy from the Lord God.

Take heed and understand, O woman that desirest to be faithful and to please the Lord, make no vain show, and deck not thyself out for another man. Put not on ornamented garments; neither put sandals on thy feet for vain glory, as the adulterous women do, to lead astray: but keep thyself from every evil work and adultery, that other men may not be offended in thee. And be obedient to thy husband, and carry thyself well towards him. But if thou wilt walk about in the midst of the streets, to entrap the souls of many, then judgment shall come upon thee from the Lord, and thou shalt be as one without hope, as when a wicked

ትምህርት ፡ ደድስቅልያ ፡ ዘአበው ፡፡

ረስዕ ፡ ደወድቅ ፡ ውስተ ፡ ሀቢይ ፡ ምንደቤ ፡ ወያመጽእ ፡ ለርእሱ ፡ ነውረ ፡ ወ
ሐዘነ ፡፡ ከማሁ ፡ እኪት ፡ ብእሲት ፡ ትስሐብ ፡ ለርእሳ ፡ ንሳረ ፡፡ ወከመ ፡ አንበ
ሳ ፡ ዘይጸንሕ ፡ ወይመስጥ ፡ ከማሁ ፡ ታሠግሮሙ ፡ ለአብደን ፡፡ በከመ ፡ ጽሑፍ ፡ ዘ
ይብል ፡ ከመ ፡ ቍንቍኔ ፡ ለልብስ ፡ ወነቀዝ ፡ ለዕፅ ፡ ከማሁ ፡ ሐዘን ፡ ለብእሲ ፡ ታ
ማስፍ ፡ ልቡ ፡፡ ወዔይ ፡ ደቤ ፡ ደኔይስ ፡ ነቢር ፡ ውስተ ፡ ገደም ፡ እምስል ፡ ብእሲ
ት ፡ መግእዝት ፡ ወነባቢት ፡ ወመዓትም ፡፡ ወይእዜኒ ፡ እብለክሙ ፡ ኦሕዝበ ፡ ክ
ርስቲያን ፡ ኢትነጽሩ ፡ ወኢትተልው ፡ ዘማተ ፡ እንስት ፡፡ ወባሕቱ ፡ ርቶፅ ፡ ለአንስ
ት ፡ ምእመናት ፡ ይትገለበባ ፡ ርእሶን ፡ በንጽሕ ፡፡ ወአኮ ፡ በአሠንዮ ፡ ላሕዮ ፡ ገጽ
ን ፡ በጥምዕት ፡ ወተኩሕሎ ፡ ወተሰርግዎ ፡ ዘአልቦ ፡ በቍፅ ፡ ውስተ ፡ መልክዕ ፡፡
ዘፈጠረ ፡ እግዚአብሔር ፡ ኢይግበራ ፡ ከመዝ ፡፡ አላ ፡ ሶብ ፡ ዮሐውራ ፡ በፍቶት ፡ ያ
ድንፍ ፡ ርእሶን ፡ እንዝ ፡ ግልቦባት ፡ እማንቱ ፡ ዕቀባ ፡ ርእስክን ፡ ኦምእመናት ፡፡
ወኢትተፍገራ ፡ ጸልእ ፡ ለመኔህ ፡ ወፈድፈደሰ ፡ ለአምታቲክን ፡፡ ኦአንስት ፡ ኔራት ፡
ወየዋሃት ፡ ወሠፍያት ፡ አምልካሁ ፡ ለእግዚአብሔር ፡ በፍሥሐ ፡ ወሐሢት ፡፡ ወ
አንትመህ ፡ አንዊን ፡ ወደቁቅን ፡ ወአዝማዲን ፡ ወፍቁራኒን ፡ ግሥሥዋ ፡ ለክብርት ፡
ጥበብ ፡ እንተ ፡ ታሢኒ ፡ ግዕዘን ፡ ወታበርህ ፡ አልባቢን ፡ ወታቀርባን ፡ ንበ ፡ እግዚአ
ብሔር ፡ ወታበውእን ፡ ውስተ ፡ መንግሥተ ፡ ሰማያት ፡ ውስተ ፡ ዕረፍት ፡ ዘለ
ዓለም ፡፡

man falleth into great tribulation, and bringeth upon his head disgrace and sorrow. Even so shall a wicked woman draw down upon her head reproach. And as a lion that lieth in wait and devoureth, so doth she entrap the foolish. As it is written, saying, As a moth to a garment and a canker to a tree, so doth sorrow waste away the heart of a man. And again it is said, It is better to dwell in a wilderness, than with a quarrelsome and babbling and angry woman. And now I say to you too, O Christian people, look not after and follow not adulterous women. But it is right for faithful women to veil their heads with purity, not setting off the beauty of their faces with paints, and adding colouring powder and ornaments, which are unprofitable, to the form which God hath created: let them not do thus. But when they walk in the way, let them turn their faces downward, being veiled. Take heed to yourselves, O faithful women, and talk not contentiously with any one, and above all not with your own husbands. O ye good and humble and virtuous women, worship the Lord with joy and rejoicing. And you also, our brethren, and our children, and kinsmen, and well-beloved, search into that glorious wisdom which directeth our minds aright, and enlighteneth our hearts, and bringeth us near unto the Lord, and giveth us entrance into the kingdom of heaven, into everlasting rest.

ትምህርተ ፡ ዲያብቅልያ ፡ ዘአበው ፡፡

በእንተ ፡ ኤጲስቆጶስ ፡ ወቀሲስ ፡ ወዲያቀን ፡፡

በእንተ ፡ ኤጲስቆጶስ ፡ ሰማዕነ ፡ ከመዝ ፡ በገበ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡፡ ከመዝ ፡ መፍትው ፡ ይኩን ፡ ፍላጭ ፡ አግዕዕ ፡ ዘይሠዋም ፡ ኤጲስቆጶስ ፡ ወስተ ፡ ኩሉ ፡ ኡባያተ ፡ ክርስቲያናት ፡ ዘአልቦ ፡ ነውረ ፡ ኄረ ፡ ወንጹሐ ፡ ዘኢይሐሊ ፡ ትኅዝ ፡ ዝዓለም ፡ ዘኢያጠንቀቀ ፡ ኃምሳ ፡ ዓም ፡ ዘፈጸመ ፡ ኅይለ ፡ ውርዘት ፡ ዘኢኮነ ፡ መስተዋድዖ ፡ ዘኢይነብብ ፡ ሐሰተ ፡ ማእከለ ፡ ኢጋው ፡፡ እስመ ፡ ይብል ፡ በወንጌል ፡ ኩሉ ፡ ቃል ፡ ዘይነብብ ፡ በከመ ፡ ረከበ ፡ ይትኪነን ፡ ባቲ ፡ በዕለተ ፡ ደይን ፡፡ ወዓዲ ፡ ይቤ ፡ እስመ ፡ እምቃልክ ፡ ትጸድቅ ፡ ወእምቃልክ ፡ ትትኪነን ፡፡ ወበእንተዝ ፡ ይኩን ፡ ይደሉ ፡ ዘምሉእ ፡ ኩሉ ፡ ሠፍያተ ፡፡ ወእመሳ ፡ ኢያአምር ፡ መጽሐፈ ፡ ይኩን ፡ ማእምረ ፡ ወለግጭ ፡ ዘማእከላይ ፡ ብእሲሁ ፡፡ ወለእመሳ ፡ ንስቲት ፡ ሀገር ፡ ይእቲ ፡ ወኢተረክበ ፡ በውስቲታ ፡ ዘይደልዎ ፡ ጳጳስፍ ፡ ወተረክበ ፡ እምንኡሳን ፡ ማእምር ፡ ወጠቢብ ፡ ዘኅደጥ ፡ ዓመታቲሁ ፡ ወስምዐ ፡ ኮኑ ፡ ሎቱ ፡ እለ ፡ ያአምርዎ ፡ ከመ ፡ ደደልዎ ፡ ደሠዋም ፡ ጳጳስ ፡ ወኤጲስቆጶስ ፡፡ ለእመ ፡ ሐይወ ፡ እምንእሱ ፡ በግብረ ፡ ኢበው ፡ ቅዲሳን ፡ ፍጹመ ፡ ወዋዋህ ፡ ዘየሐውር ፡ በፍፍተ ፡ ርትዕ ፡ ዘምኩር ፡ በኩሉ ፡ ግብር ፡ ዘስምዐ ፡ ኮኑ ፡ ሎቱ ፡ ከመ ፡ ፍጹም ፡ ውእቱ ፡ ደሠዋም ፡ በሰላም ፡፡ ወሰሎሞንሂ ፡ እንዝ ፡ መጠነ ፡ ዐሠርቱ ፡ ወክ

III. *Of Bishops, Priests, and Deacons.*

Concerning Bishops, we have heard thus from our Lord Jesus Christ : The Shepherd of the sheep who is appointed a Bishop in all the churches, must be without spot, good and pure, one who thinketh not on the cares of this world ; who is not younger than fifty years of age, who hath passed the strength of his youth ; who speaketh not that which is false among the brethren. For He saith in the Gospel, Every word that a man shall speak idly and without thought, by it shall he be condemned in the day of judgment. And again He saith, By thy words thou shalt be justified, and by thy words thou shalt be condemned. Wherefore it behoveth him to be full of all things that are good ; and if he be not learned, yet let him be discreet, and a man of understanding, and of middle age. And if the city be small, and there be not found in it such a man fit for the Bishop's office, but of the younger men there be found one who understandeth and is wise, whose years are fewer, and to whom those who know him bear witness that he is worthy to be appointed Bishop ; if he have lived from his youth in the works of the Holy Fathers, perfect and humble, walking in the right way, tried in every work, of whom men witness that he is perfect, let him be appointed in peace. For Solomon also, when he was but twelve years old,

ተምህርተ ጊድብቅል፡ ዘአበው፡፡

ልእቱ፡ ዓመተጊዮ፡ ነገሠ፡ ላዕለ፡ ሕዝብ፡ ኢስራኤል፡፡ ወሮዘያንሂ፡ ኮነ፡ መኩንነ፡ አመ፡ ኮነ፡ ሎቱ፡ ሰብዓተ፡ ዓመተ፡፡ ወእምዝ፡ በሳምኒት፡ ዓም፡ ነገሠ፡ በጽድቅ፡፡ እስመ፡ እግዚአብሔር፡ አመላክ፡ ነበብ፡ በአፈ፡ አሳይያስ፡ ነቢይ፡ ወይቤ፡ ንብ፡ መኔ፡ እኔጽር፡ ዘአንበለ፡ ንብ፡ የዋህ፡ ወትሑት፡ ወፅምው፡ ዘይርዕድ፡ እምቃል፡፡ ወካዕብ፡ ይቤ፡ በወንጌል፡ ብፁዓን፡ የዋሃን፡ እስመ፡ እሙንቱ፡ ይወርሰዋ፡ ለምድር፡፡ ይኩንኪ፡ መሐራ፡ እስመ፡ ይቤ፡ ብፁዓን፡ መሐርያን፡ እስመ፡ እሙንቱ፡ ይትመሐሩ፡፡ ይኩንኪ፡ ገባራ፡ ሰላም፡ እስመ፡ ይቤ፡ ብፁዓን፡ ገባርያነ፡ ሰላም፡ እሙንቱ፡ ውሉደ፡ እግዚአብሔር፡ ይሰመዩ፡፡ ይኩን፡ ንጹሐ፡ ልብ፡ ዘአንበለ፡ ቁም፡ ወእከይ፡ ወዐመፃ፡፡ እስመ፡ ይቤ፡ ብፁዓን፡ ንጹሐነ፡ ልብ፡ እሙንቱ፡ ይረኤይወ፡ ለእግዚአብሔር፡፡ ይኩን፡ እንከ፡ መንፈሳዊ፡ ለገቢረ፡ ሠያይ፡ ዘአሥሠዕ፡ ወአመዓትም፡፡ ወአሰካራ፡ ወአመስተበቅለ፡ ዘአልቦ፡ ጸልእ፡ ወጋንዘዘ፡ ዘአዝሁር፡ ወአመፍቀራ፡ ወርቅ፡ ወአጸአል፡፡ ወአይትዐይ፡ ከመ፡ አይደቅ፡ ውስተ፡ መሥገርተ፡ ሰይጣን፡፡ እስመ፡ ኩሉ፡ ዘአዕቦየ፡ ርኅሶ፡ የንብር፡ ወዘአትሐተ፡ ርኅሶ፡ ይኩበር፡፡ ከመዝ፡ ይሠየም፡ ኢጲስቆጶስ፡ ዘአሐተ፡ ግሪተ፡ ብእሲተ፡ አውሰበ፡ ዘይክል፡ ሠሪዐ፡ ቤቱ፡ በሠያይ፡ መምህር፡ ወመገሥጽ፡ ዘአልሀቀ፡ ደቁቅ፡ በንጽሕ፡፡ ውበእሲ

reigned over the people of Israel. And Ozias was made a ruler when he had attained seven years, and then in the eighth year he reigned in righteousness.

For the Lord God spake by the mouth of Isaiah the prophet, and said, To whom shall I look, but to him that is meek and lowly and quiet, that trembleth at my word? And again he saith in the Gospel, Blessed are the meek, for they shall inherit the earth. Let him then be merciful; for he saith, Blessed are the merciful, for they shall obtain mercy. Let him be a peace-maker; for he saith, Blessed are the peace-makers, for they shall be called the sons of God. Let him be pure in heart, without malice and evil and unrighteousness; for he saith, Blessed are the pure in heart, for they shall see God. Let him be a spiritual man, ready to do good, without covetousness and without wrath; not a drunkard, not revengeful, without hatred and strife, not vain-glorious, nor a lover of gold, nor an evil-speaker. Neither let him be puffed up, lest he fall into the snare of the devil: for every one that exalteth himself shall be abased, and he that humbleth himself shall be made honourable.

Let such a man then be made a Bishop, a man that hath married one wife, a woman befitting him, who can govern his house as a good teacher and reprover, who hath brought up his children in purity. And let his wife be faithful, one

ትምህርት : ደድስቅልያ : ዘአበው ::

ቱኒ : ትኩን : መሀይምንተ : አንተ : ተሐፅን : ደቂቃ : በሠፍይ : አምልኮ : ወበፈ
 ሪሀ : አግዚአብሔር :: ርቶዕ : ለኤጲስቆጶስ : ይተረዘዙ : ሎቶ : ሰብአ : ቤቶ : በ
 ትሕትፍ : ወበፍርሀት : ወውኢቱኒ : ባዕል : በከመ : ጽሑፍ : ያመክርዎ : ዘአል
 ቦ : ነውረ : ዘኢመዓትም : ከመዘ : ይብል : ጥብብ : አስመ : መዓትም : ብሕሲ :
 ያጠጉል : ጥበበ :: አላ : ይኩን : መሐረ : ወመጽዋቲ :: አስመ : ይቤ : አግዚአን :
 ወበዝንቱ : ያአምረክመ : ኩሉ : ከመ : አርደአዎ : አንትሙ : ለአመ : ተፈቀር
 ክመ : በበይፍቲክመ :: ይኩን : አንክ : መፍቀረ : ሰብአ : ዘይትወከፍ : ነግደ : ዘ
 አነሣኤ : ገጽ : መበይን : ዘአያደሉ : ለባዕል : ወኢላነደይ : ዘቦ : ኪነ : ዘስፈ
 ሕ : አደደሁ : ለውሂብ : ዘይትወከፍ : ማዕሰበ : መፍቀረ : ነደያን : ወእጋላ :
 ማወታ : ወመበለታት :: ወዓይ : ይሴሲ : ለአላ : ቦን : ደቂቃ :: ወአመሰቦ : ብአ
 ሲ : ሀካይ : ወአኅለቀ : ንዋዎ : በስካር : ወዘመት : ወይፈቅድ : ደመጽውትዎ :
 ኢሆሀቦ : ኤጲስቆጶስ : ትካዞ : ወኢያብሖ : ደባእ : ቤተ : ክርስቲያን :: አስመ :
 ይብል : መጽሐፍ : ለአለ : ይገብሩ : ከመዘ :: አስክ : ማእዘኑ : ሀካይ : ትነው
 ም : ወማእዘኑ : አምንዋምክ : ትነቅህ :: ሕቀ : ትነውም : ወሕቀ : ትነብር : ሕቀ :
 ትደቅስ : ወሕቀ : ታስተጋብእ : አደክ : ውስተ : አንግድዒክ :: ወአምዘ : ደመ
 ጸአክ : ከመ : አኩይ : ሐዋርያ : ንጂት : ወተፅፍስ : ከመ : ኄር : ረዋጸ :: ኢርቱ

who nurtureth her children in the true worship and in the fear of the Lord. It is right regarding a Bishop, that the men of his household should be obedient to him, with humility and fear; and let him also be a master: as it is written, Let them try him, that he be a man without spot: neither let him be an angry man, for thus saith Wisdom; An angry man destroyeth wisdom. But let him be merciful, and a giver of alms. For our Lord saith, And by this shall all men know that ye are my disciples, if ye love one another. Let him be, therefore, a lover of mankind, one who receiveth strangers, who accepteth not persons, a judge who favoureth neither the rich nor the poor, who is ready to serve others, whose hands are open to give, who receiveth widows, a lover of the poor, the fatherless, and the desolate. And, moreover, let him feed those who have children. But if there be a slothful man, who hath wasted his substance in drunkenness and fornication, and desireth that men should give him alms, let not the Bishop shew any care towards him, and let him not suffer him to enter the church. For the Scripture saith to those who do thus, How long wilt thou sleep, O sluggard! and when wilt thou awake from thy slumber? A little thou wilt sleep, and a little thou wilt sit still, a little thou wilt slumber, and a little thou wilt fold thy hand in thy bosom. And then poverty shall come upon thee like an evil messenger; and want, as a swift runner.

ትምህርት ፡ ደጋጅቅልጾ ፡ ዘአበው ፡፡

ዕ ፡ ለኢጲስቆጶስ ፡ ደፍታሕ ፡ በአድልዎ ፡ ለገጸ ፡ ባዕል ፡ ወይትሀሆይ ፡ ነደዖ ፡፡ እ
ስሙ ፡ ይቤሎ ፡ እግዚአብሔር ፡ ለሙሴ ፡ ኢትፍታሕ ፡ በአድልዎ ፡ ለገጸ ፡ ባዕል ፡
ወኢትግምዕ ፡ ፍትሕ ፡ ነደይ ፡ ንስሙ ፡ ፍትሕ ፡ ለእግዚአብሔር ፡ ውኃቱ ፡፡ ወባሕ
ቱ ፡ መፍትው ፡ ደፍታሕ ፡ በርትዕ ፡፡ ወባሕቱ ፡ ይኩን ፡ ሲሳይ ፡ ለኢጲስቆጶስ ፡
ሙበልዐ ፡ ጥዑሙ ፡ በዓቅም ፡ ከሙ ፡ ይክሀል ፡ ምህር ፡ ወገሥጽ ፡ ለአሕዛብ ፡ ወይ
ሚሞሙ ፡ ንበ ፡ እግዚአብሔር ፡፡ ወደርሐቅ ፡ እምኩሎ ፡ እከይ ፡ ወያንብብ ፡ መ
ጻሕፍት ፡ ኩሎ ፡ ጊዜ ፡ ወይኩን ፡ መፍቀረ ፡ ጥበብ ፡ ከሙ ፡ ይክሀል ፡ ተርጉም ፡
መጻሕፍት ፡ በመንፈስ ፡ ቅዱስ ፡ ቃል ፡ ወንጌል ፡ ኦሪት ፡ ወነቢያተ ፡፡ ንስሙ ፡ ይቤ ፡
እግዚእነ ፡ ለብው ፡ ቃል ፡ መጻሕፍት ፡ ንስሙ ፡ እሙንቱ ፡ ስምዕ ፡ በእንቲአዖ ፡፡
ይደልዎ ፡ ለኢጲስቆጶስ ፡ ዮሐሌ ፡ ተገሥሠ ፡ ወእጸንግሎ ፡ መጻሕፍት ፡ በበ ፡
መትልው ፡ ወያጽግሞሙ ፡ ለሕዝብ ፡ ትምህርት ፡ ወያርዎሞሙ ፡ እምብርሃነ ፡
ሕን ፡ ለእግዚአብሔር ፡ በብዙኅ ፡ ተግሣጽ ፡ በከሙ ፡ ይቤ ፡ እግዚአብሔር ፡ ኦብር
ሁ ፡ ላዕሊክሙ ፡ ብርሃነ ፡ ጥበብ ፡ ንስሙ ፡ ጊዜሁ ፡ ውኃቱ ፡፡ ከመካኒ ፡ ርቶዕ ፡ ለ
ኢጲስቆጶስ ፡ ይሕምም ፡ ወይጸሙ ፡ ወይትጋደል ፡ በእንተ ፡ ጽድቅ ፡ ወፈድፈ
ደሰ ፡ በቅድመ ፡ ሕዝብ ፡ ከሙ ፡ ርእዮሙ ፡ ግብሮ ፡ ይትወከፈ ፡ ተግሣጽ ፡፡ ወዓዲ ፡
ውኃቱሰ ፡ ኢይትሐበይ ፡ ወኢመኑሂ ፡ ወኢይትዐረክ ፡ ምስል ፡ ሀበይት ፡ ወኢይኩ
ን ፡ ዘክልኤ ፡ ልቡ ፡ ወኢዘክልኤ ፡ ልሳኑ ፡ ወኢይትሎ ፡ መኪንንተ ፡ ወደፍራህ ፡ እ

It is not good for a Bishop, when he judgeth, to accept the person of the rich, and to neglect the poor. For the Lord said unto Moses, When thou judgest, accept not the person of the rich, and turn not aside the judgment of the poor; for judgment belongeth unto the Lord. But it behoveth him to judge uprightly.

Let the food of the Bishop be meat seasoned with moderation, that he may be able to teach and rebuke the multitude, and to turn them to the Lord. And let him be far from all evil, and read the Scriptures at all times, and be a lover of wisdom, that he may be able to interpret the Scriptures, through the Holy Spirit, both the word of the Gospel, the Law, and the Prophets. For our Lord said, Understand ye the voice of the Scriptures, for they are witnesses concerning me. It becomes a Bishop to think upon searching into and expounding the Scriptures, in order that he may satisfy the people with doctrine, and water them from the light of the Law of the Lord, with much admonition. As the Lord said, Light up upon you the light of wisdom, for it is time. Thus then it behoveth the Bishop to labour and toil and wrestle for righteousness' sake; and so much the more in the presence of the people, that they, seeing his works, may be ready to receive his teaching.

And, moreover, let him not become surety for any man, nor make friendship with the great, nor let him be of a double heart or of a double tongue; neither let him follow after princes, but let him fear the Lord: neither let him hear

ትምህርት : ደዲስቅልያ : ዘአበው ::

ገዢአብሔር : ወአይስማዕ : ውደተ : በሐሰት : ላዕለ : ካልኡ :: ወአይትሀከይ : ጸ
ዊመ : ወአያመከኒ : ለበሊዕ :: ወአይበል : በዓል : የ-ም : በከመ : ደገበረ : አ
ሕዛብ : ለበሊዕ : ወሰኒይ : ወረገዕ :: አላ : ያሰሰል : አምኔሁ : ከሎ : ፍትወተ :
ዕረዖ : ዘአልዮ : በቀላዕ :: አስመ : ዘንቱ : ከሎ : ምኔን : ወጽሎ : በንብ : አግ
ዚአብሔር : ወፍቁር : በንብ : አገንንት :: ደደልወ : አንክ : ለኤጲስቆጶስ : የአ
ዝዞሙ : ወደገሥጸሙ : ለሕዝብ : ያኢትቱ : አምላላሁሆሙ : ዘንተ : ከሎ :
ምግባራት :: አላ : ባሕቱ : ይምህርሙ : ወይሚሞሙ : ደትመሰሉ : ከያሁ : ወይ
ትልው : ፍጥቱ : በርትዕ :: አስመ : ይቤሎሙ : አግዚአብሔር : ለደቁቁ : አስራ
ኤል : ዕቀቡ : ሕግዮ : ወሠርዐትዮ : ወትአዛዝዮ :: ወለሊሁኒ : አግዚአን : ወአም
ላክነ : አያሱስ : ክርስቶስ : አቅደመ : ከሎ : ገቢረ : ወመሀረን : ንትመሰል : ከ
ያሁ :: ወበአንተዝ : ይብል : አስመ : ዘይሚህር : ወደገብር : ሀቢዮ : ይከውን : በ
መንግሥተ : ሰማያት :: ረቶዕ : ለክሙ : አኤጲስቆጶስ : ትምህርዎሙ : ለ
ሕዝብ : ወተድኅንዎሙ : አምስሐተት : በከመ : ለክሙ : ጸገወክሙ : ክርስቶ
ስ :: አስመ : አግዚአብሔር : ነበበ : በአፈ : ሕዝቅኤል : ነቢይ : ወይቤ : ወልደ :
አጊለ : አመሐያው : ሰብአ : ሀይን : ረሰይኩክ : ለቤተ : አስራኤል : ወትሰማ
ዕ : ቃለ : አምኤፈዮ : ወትገሥጸሙ : በቃልዮ :: አምከመ : አቤሎ : ለንጥአ : ሞ
ተ : ትመውት : ወአነሰሐ : ወአነገርኮ : ወአገሠጽኮ : ከመ : ይነሰሐ : ወይትመዮ

false accusation against his neighbour. And let him not neglect to fast, nor make pretexts for eating, and say, To-day is a feast, as the Gentiles do, to eat and to drink and to take their pleasure; but let him cast away from himself every idle desire, in which there is no profit; for all this is despised and hated in the sight of the Lord, and well-pleasing to the devils. It becomes the Bishop, therefore, to command and exhort the people, that they put away from themselves all these doings. But let him teach them, and turn them, that they may become like himself, and follow his way in uprightness. For the Lord said to the Children of Israel, Observe my Law, and my covenant, and my commandments. And Jesus Christ himself, our Lord and our God, first did all things, and then taught us to become like himself; and therefore he saith, that he who shall teach and do, shall be great in the kingdom of heaven.

It is your office, O Bishops! to teach the people, and preserve them from error, according as Christ hath given you grace. For the Lord spake by the mouth of the Prophet Ezekiel, and said, Son of man, I have set thee as a watchman to the House of Israel; and thou shalt hear the word from my mouth, and shalt rebuke them with my word. When I say unto the sinner, Thou shalt surely die; and he hath not repented, and thou hast not told him, nor reproved

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ጥ፡ እምፍፍቱ፡ ወይሆኑ፡ ውሉቱኒ፡ ኃጥእ፡ ይመውት፡ በግጢሉቱ፡ ወደሞ፡ እ
ትገሠሠ፡ እምእደክ፡፡ ወእመሰ፡ ገሠጽኮ፡ ለኃጥእ፡ ወኢተመይጠ፡ እምግጢሉ
ቱ፡ ይመውት፡ በጊጋይ፡ ወእንተሰ፡ እድገንክ፡ ርእሰክ፡፡ ወእመሰ፡ ተመይጠ፡
ጸድቅ፡ እምጸድቁ፡ ወገብረ፡ ግጢሉት፡ እንዘ፡ አርእዮ፡ መቅሠፍተ፡ ቅድመ፡
ገጹ፡ ሞተ፡ ይመውት፡ በጊጋይ፡ ወኢይዜከር፡ ጸድቅ፡ ዘገብረ፡ ውሉቱ፡ ወእ
ትገሠሠ፡ ደሞ፡ እምእደክ፡፡ ወእመኒ፡ ገሠጽኮ፡ ለጸድቅ፡ ከመ፡ ኢዮሉ-በ
ስ፡ ውሉቱኒ፡ ጸድቅ፡ ሕይወተ፡ ዮሐይ፡ ወእንተኒ፡ እድገንክ፡ ነፍሰክ፡፡ ከማ
ሁኪ፡ ሰበ፡ ይከውን፡ ፀብእ፡ ወቀተለ፡ ማእከለ፡ ሕዝብ፡፡ ወእመ-ንቱሰ፡ ዮገ
ሠሠ፡ ሰብእ፡ ዓይን፡ ዘይዜንዎሙ፡ ከመ፡ ይትዐቀቡ፡ ወእመሰ፡ ኢዮቅደ
መ፡ ነገሮቶሙ፡ ከመ፡ ደድገኑ፡ እምቀትል፡ ደሙ፡ ላዕለ፡ ርእሱ፡ እስመ፡ ኦ.
ሰምዕ፡ ቃለ፡ ቀርን፡፡ ወግሕቱ፡ ዘሰ፡ ርእዮ፡ ኩፍተ፡ ትመጽእ፡ ላዕለ፡ ብሔር፡
ወነፍን፡ ቀርን፡ ትእምርተ፡ ለሰራዊት፡ ወሰምዐ፡ ዘይሰመዕ፡ ቃለ፡ ቀርን፡ ወኢ
ተግሕሠ፡ ወመጽአት፡ ኩፍት፡ ረከበተ፡ ይገብእ፡ ደሙ፡ ላዕለ፡ ርእሱ፡ እስመ፡
ሰምዐ፡ ቃለ፡ ቀርን፡ ወኢተግሕሠ፡ ወደሙ፡ ይሰወጥ፡ ደቢሁ፡፡ ወዘኩሰ፡ እስ
መ፡ ተግሕሠ፡ እድገኑ፡ ነፍሱ፡፡ ከማሁ፡ ውሉቱ፡ ኤጲስቆጶስ፡ ለእመ፡ መሀረ፡
ቃለ፡ ሕይወት፡ ዘለዓለም፡፡ ወኩፍትሰ፡ ኩነኒ፡ ውሉቱ፡ ወቃለ፡ ቀርን፡ ወንጌ

him, that he may repent and turn from his way and live, that sinner shall die in his sin, but his blood will I require at thy hand. But if thou hast rebuked the sinner, and he hath not turned from his sin, he shall die in his iniquity, but thou hast saved thyself. And if the righteous man hath turned from his righteousness and committed iniquity, while I shew him judgment before his face, he shall surely die in his iniquity, neither will I remember his righteousness which he hath done; but his blood will I require at thy hand. But if thou reprove the righteous man, that he sin not, that righteous man shall surely live, and thou also hast saved thy soul. In like manner as when there ariseth a war and fighting in the midst of the people, and they search out a watchman, to give them word, that they may take heed to themselves; if he do not tell them before, that they may be saved from destruction, his blood shall be upon his head, for they heard not the voice of the trumpet. But if he see the sword coming against the land, and blow the trumpet for a sign to the armies, and any man hear the sound of the trumpet and get him not away, and the sword come and overtake him, his blood shall come upon his own head; for he heard the voice of the trumpet and gat him not away, and his blood shall be poured out upon him. But he that gat him away saved his life: so shall it be also with the Bishop, if he teach the word of everlasting life. For the sword is

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ል ፡ ቅደስ ። ወሰብአ ፡ ዓይንሂ ፡ ኤጲስቆጶሳት ፡ አሙንቱ ፡ ለቅድስት ፡ ቤተ ፡ ክርስቲያን ። መፈትው ፡ ኤጲስቆጶስ ፡ ደርዐይ ፡ ወይምሀር ፡ ወያጽንዕ ፡ ቃለ ፡ መጻሕፍት ፡ ወያፍርህ ፡ በእንተ ፡ ኩነኔ ። ወበእንተዝ ፡ ይገሥጽሙ ፡ ለእለ ፡ የሐውረ ፡ ዘእንበለ ፡ አእምሮ ፡ ወያርእዮሙ ፡ ክሠተ ፡ ወለእለ ፡ ኢያአምሩ ፡ ይምሀርሙ ፡ ወለእለ ፡ ያአምሩ ፡ ያጽንዖሙ ። ወለእለ ፡ ጥገድፏ ፡ ያስተጋብሩሙ ፡ ወይንግሮሙ ፡ ኩሎ ፡ ጊዜ ፡ በእንተ ፡ መድኅኒቶሙ ፡ ከመ ፡ ሶበ ፡ ሰምዑ ፡ ዘንተ ፡ ይትገሠጹ ፡ ወይገበሩ ፡ ሠየዖ ። አስመ ፡ ይቤ ፡ እግዚአብሔር ፡ በነቢይ ፡ አስምዕ ፡ ላዕለ ፡ ዘሕዝብ ፡ ወንግሮሙ ፡ ንጢአቶሙ ፡ ለእመ ፡ ይትመዖጡ ፡ ወይኔስሑ ፡ ወይድኅኑ ፡ እምጊጋዮሙ ። ወዓይ ፡ ይቤሎሙ ፡ ሙሴ ፡ ለሕዝብ ። ስማዕ ፡ እስራኤል ፡ እግዚአብሔር ፡ አምላክነ ፡ አሐይ ፡ ውኑቱ ። ወካዕበ ፡ ይቤ ፡ በወንጌል ፡ ዘዮ ፡ እዝን ፡ ሰማዕ ፡ ይስማዕ ። ወሰሎሞንሂ ፡ ይቤ ፡ ስማዕ ፡ ወልድዮ ፡ ጥግሃጸ ፡ አቡክ ፡ ወእትትሀይይ ፡ ትኑዛዘ ፡ እምክ ። ወእሰምዑ ፡ እንክ ፡ እስክ ፡ ዛጥ ፡ ዕለት ፡ ወንደግወ ፡ ለእግዚአብሔር ፡ ለአሐይ ፡ አምላክ ፡ ዘበአማን ። ወሰመዮሙ ፡ ትውልደ ፡ ሀላውዮን ፡ ወዘማውያን ፡ ዘአቅደምነ ፡ ነገረ ፡ በእንጥሪህሙ ። ወይአዜኒ ፡ አእምሩ ፡ ንፍቁራን ፡ እለ ፡ ጥጠመቅሙ ፡ በሞቱ ፡ ለእግዚአን ፡ ኢየሱስ ፡ ክርስቲስ ፡ አስመ ፡ ኢርቶዕ ፡ ጥሕብቶ ፡ እለ ፡ ነሣኦክሙ ፡ ዘከመዛ ፡ ጸጋ ። አእምሩ ፡ ኢንዊነ ፡ አስመ ፡ አምድኅረ ፡ ነሥኡ ፡ ጥምቀተ ፡ ወገብ

Judgment, and the voice of the trumpet is the Holy Gospel. And the watchmen are the Bishops of the Holy Church. The Bishop must feed the flock, and teach, and hold fast the word of Scripture, and make men fear because of judgment. And therefore let him rebuke them that walk without knowledge, and guide them plainly; let him teach them that know not, and confirm them that know. And let him gather in those that are lost, and speak to them at all times concerning their salvation, that when they hear these things they may receive instruction and do that which is good. For the Lord saith by the prophet, Testify against this people, and tell them their sins, if so be they will turn and repent and be saved from their transgression. And Moses moreover saith unto the people, Hear, O Israel! the Lord our God is one. And again it is said in the Gospel, He that hath ears to hear, let him hear! And Solomon also saith, Hear, my son, the instruction of thy father; and despise not the commandment of thy mother. Yet they have not heard, even unto this day; but have left the Lord, the only true God, and He hath called them a perverse and adulterous generation; of whom we have spoken before.

And now know ye, O beloved! who have been baptized into the death of our Lord Jesus Christ, that it becometh not you to transgress, who have received such grace as this. Understand, brethren; for they that, after having received

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ኡ : ውስተ : ምግባረ : ገጠኢት : ይወርደ : ውስተ : ኩነረ : ገሃነም :: ወግዕደንሃ :
አለ : ኢኮነ : መሀይምና :: ወእምዘ : አመ : ተጠምቁ : ይከውኑ : ብጹዓነ : በ
ቅድመ : እግዚአብሔር :: በከመ : ይቤ : እግዚእነ : በወንጌል : ብጹዓን : አንት
መ : ሶበ : ይሰደደክመ : ወይዘነጉንክመ : ወይነቡ : ኩሎ : እኩዋ : ላዕሊክ
መ : እንዘ : ይሔስው : በእንተአዋ : ተፈሥሑ : ወተሐሠዩ : እስመ : ዐስብክ
መ : ብዙኅ : ውእቱ : በሰማያት :: እመዋ : ዘነበቡ : ላዕሊሁ : ሐሰተ : ብጹዕ : ው
እቱ : እስመ : ጽሑፍ : ዘይብል : ኩሎ : ብእሲ : ዘኢምኩር : ኢኮነ : ኅረዋ : በ
ንበ : እግዚአብሔር :: ለእመዋ : ዘወፅአ : እምሐግ : ወረገምዋ : ለሊሁ : እምጽ
አ : መርገመ : ለርእሱ :: ወከማሁ : ንሐነሃ : እመ : ኢሰማዕነ : ትእዛዛጊሁ : ለ
እግዚአብሔር : ወኢገበርነ : ፈቃደ : ፍመጽእ : ላዕሊነ : መርገመ : ወዓዲ : ንከ
ውን : ርሑቅነ : እምእግዚአብሔር :: እስመ : ዘለሊሁመ : ይሚህሩ : ወእይገብ
ሩ : ወኢይትመዋጡ : እምግዕዛመ : መፍትው : ኤጲስቆጶስ : ይገሥጸመ : ወ
ያስተገፍሮመ : ለእለ : ይገብሩ : ከመዘ :: ወግሐቱ : ርቶዕ : ይምህርመ : በፍ
ቅረ : ክርስቶስ : በከመ : ይደሉ : ለተቀንዎ :: ርቶዕ : ኤጲስቆጶስ : ይኅሥሥ :
ጽድቀ : ወኢያክብሮመ : ለዐላውያን : ወኢያድሎ : በውስተ : ፍትሕ : ወኢይን
ሣእ : ሐልያነ : በንበ : መኑሃ : እስመ : ሐልያን : ያዐውር : አዕይንቲሆመ : ለ
ጠባግን : ወኢያጽንን : ነገረ : ርቶዕ :: ወዓዲዎ : ንበ : ይብል : አእትቱ : እምኔክ

baptism, turn back to the works of iniquity, go down into the condemnation of hell. And there are others, also, who have not been believers; but afterwards, when they have been baptized, they become blessed before the Lord; as our Lord said in the Gospel, Blessed are ye when men shall persecute you, and revile you, and speak all evil against you falsely, for my sake: rejoice and be glad, for great is your reward in heaven. If there be any one against whom men have spoken falsely, he is blessed. For it is written, saying, Every man who is not tried, is not chosen before the Lord. If any man have departed from the Law, and men curse him, he hath brought the curse upon his own head. And so we also, if we obey not the commandments of the Lord, and do not His will, shall bring upon ourselves a curse, and moreover shall be driven far from the Lord. For those who do not what themselves teach, neither turn from following their own ways, such men the Bishop ought to reprove and put to shame. But he must teach them, in the love of Christ, how they ought to be obedient. The Bishop ought to seek after righteousness, and not honour transgressors, nor shew partiality in judgment, nor receive gifts from any one; for a gift blindeth the eyes of the wise: nor must he pervert the right cause. And, moreover, it is said in a certain place, Remove from yourselves all evil

ትምህርት ፡ ደድሰኛልያ ፡ ዘአበው ፡፡

ሙ ፡ ከሎ ፡ እከዎ ፡፡ ወሰሎሞንሂ ፡ ደቤ ፡ መካን ፡ እንተ ፡ ንበ ፡ ግዕዙ ፡ ኢትም
 ጸእ ፡ ህዎ ፡ ተገሐሥ ፡ እምነሆሙ ፡ ወተመዋጥ ፡ እስመ ፡ ኢይነውሙ ፡ እመ ፡ ኢ
 ገብሩ ፡ እኩዎ ፡ ተመስጠው ፡ ንዋም ፡ እምነሆሙ ፡ ወኢይነውሙ ፡ እለ ፡ ደበልሁ ፡
 ነጠአተ ፡፡ ወእመሰ ፡ ኢለበው ፡ ኢጲስቆጶስ ፡ ወሖረ ፡ በትምደንት ፡ ወምናኒ ፡፡
 በከመ ፡ ገብረ ፡ ሳኦል ፡ ለአጋግ ፡ ወኢሊ ፡ ካህን ፡ ዘኢገሠጸሙ ፡ ለደቁቁ ፡ ለእለ ፡
 ነደጉ ፡ ትእዛዝ ፡ እግዚአብሔር ፡፡ ወኖሁ ፡ ከመ ፡ ውኒቱ ፡ ሐጉለ ፡ ክብር ፡ ለሊሁ ፡
 ወዳዲ ፡ ድበተራ ፡ ቅድስት ፡ ዘሀገሩ ፡፡ ወገብረ ፡ ዐመፃ ፡ ቅድመ ፡ እግዚአብሔር ፡
 ወኮነ ፡ ዕቅፍተ ፡ ወመስተት ፡ ለብዙኃን ፡ ወለሐዲስ ፡ ተክል ፡ ለእለ ፡ ደነሥኡ ፡
 ጥምቀተ ፡ ወዳዲ ፡ ለንሑስ ፡ ክርስቲያን ፡ ለዕድ ፡ ወአንስት ፡ ከማሁ ፡ ክመ ፡፡
 ወእመሰ ፡ ኢመሀረ ፡ ኢጲስቆጶስ ፡ ወኢገሠጸ ፡ ወሖረ ፡ በፍጥ ፡ ርትዕ ፡ ወን
 ደገ ፡ ትእዛዝቲሁ ፡ ለእግዚአብሔር ፡፡ ወበእንተዝ ፡ ደረክብ ፡ ግዙተ ፡ ወደመጽ
 እ ፡ ላዕሊሁ ፡ መቅሠፍተ ፡ እግዚአብሔር ፡ እስመ ፡ አስሐተ ፡ ፍጥሙ ፡ ለሐዝ
 ብ ፡ በከመ ፡ ስሐተ ፡ ሐዝብ ፡ በመዋዕለ ፡ ኢዮርብዳም ፡፡ ወእለሂ ፡ ተቀተሉ ፡ ም
 ስለ ፡ ቆረ ፡፡ ወእመሰ ፡ ዘይኡብስ ፡ ደብ ፡ ኢጲስቆጶስ ፡ ወላዕለ ፡ ሥዩማን ፡ እ
 ንዝ ፡ አልሞሙ ፡ አበሳ ፡ ወንጹሓን ፡ እሙንቱ ፡ ኢይደልዎ ፡ ደባእ ፡ ቤተ ፡ ክርስ
 ቲያኑ ፡ ለእግዚአብሔር ፡ እስመ ፡ ደረረ ፡ ወሖረ ፡ በእበድ ፡ ወፍትወተ ፡ ነፍሱ ፡፡
 ወበእንተዝ ፡ ደረክብ ፡ ዘረከሞሙ ፡ ለእለ ፡ ተሳለቁ ፡ ላዕለ ፡ ፍን ፡፡ ወበከመ ፡ ፍ

And Solomon also saith, Go not to the place where they pitch their tents; come not thither; remove from them; and turn back. For they sleep not, unless they do evil; sleep is taken away from them, and they sleep not who devour iniquity. But if the Bishop hath not wisdom, but walketh in deceit and vileness, doing as Saul did to Agag, and as Eli the priest, who reproveth not his sons when they departed from the commandment of the Lord—and behold how he lost his honour, and, moreover, the holy tabernacle of his city!—then doth he commit iniquity in the sight of the Lord, and becometh a stumbling-block and cause of offence to many, both to the new converts, to those who are receiving baptism, and moreover to the young believers, to men and women alike. And if the Bishop teach not, nor reprove, and walk not in the right way, but depart from the commandments of the Lord, for this cause he shall receive excommunication, and the judgment of the Lord shall come upon him; for he hath perverted the way of the people, in like manner as the people erred in the days of Jeroboam, and as those who were destroyed with Korah. But if any man offend against the Bishop and against those who are ordained, while there is no offence in them, and they are guiltless, he is not worthy to enter into the Church of the Lord, for he hath been without shame, and hath walked in folly, and after the lust of his own mind. Therefore shall that come upon him which came upon those who mocked at

ተምህርት ፡ ደድስቅልፆ ፡ ዘአበው ።

ኮር ፡ ዘነሥአ ፡ መርገመ ፡ ለርእሱ ። ወከመ ፡ ግደዝ ፡ ዘነሥአ ፡ ንዋዖ ፡ አምንበ ፡ ንዕማን ፡ ሶርያዊ ። ዮሁኪ ፡ ደደልወ ፡ ለፍላጭ ፡ አግዕዕ ፡ ደምህር ፡ ወደገሥጽ ፡ በዋው ፡ ወበፈሪህ ፡ አግዚአብሔር ፡ ወደሚሮሙ ፡ ውስተ ፡ ንስሓ ፡ ጠደቆ ፡ ለለ ፡ አሐዲ ፡ ሕይወተሙ ፡ ደሥራዕ ፡ ንብረተሙ ፡ በከመ ፡ ደደሉ ፡ በሰላም ። ከመ ፡ ይሕዋው ፡ ሕዝብ ፡ ሕይወተ ፡ ሠፍዖ ፡ ወደተመዋጡ ፡ አምንጣውኢሆሙ ። ዛኪ ፡ ውኒቱ ፡ ሥሙር ፡ በቅድመ ፡ አግዚአብሔር ፡ አስመ ፡ ሶበ ፡ ተመደጠ ፡ ሰብአ ፡ አምንጠላቱ ፡ ወንብአ ፡ ውስተ ፡ ንስሓ ፡ ወርእዮሙ ፡ ኪያሁ ፡ ካልአን ፡ ደትመህረ ፡ ሠፍዖ ፡ አምልኮ ። ወበአንተዝ ፡ ደደልወ ፡ ለኢጲስቆጶስ ፡ ደኩን ፡ ትንሁ ፡ ለገቢረ ፡ ሠፍደ ፡ ከመ ፡ ደትዐወቅ ፡ ሥነ ፡ ግብረ ፡ በንበ ፡ ኩሉ ፡ አስመ ፡ ውኒቱ ፡ መርሖሙ ፡ ለአሕዛብ ፡ ወፍላዊሆሙ ፡ ለሊቃውንት ፡ ወመኪንንት ፡ ወለመምህራን ፡ ወለኩሉሙ ፡ አለ ፡ አምተሕቲሁ ። መፍተውኪ ፡ ለኢጲስቆጶስ ፡ ደንበር ፡ ቤተ ፡ ክርስቲያን ፡ ምስለ ፡ ካህናት ፡ ወደፍትሖ ፡ ለለ ፡ አሐዲ ፡ ኢሐዲ ፡ በከመ ፡ ደደሉ ፡ አስመ ፡ ሉሙ ፡ አግዚአብሔር ፡ ወሀቦሙ ፡ ሥልጣነ ፡ ወአዘዘሙ ፡ አንዝ ፡ ደብል ፡ ዘአሰርክሙ ፡ በምድር ፡ ደኩን ፡ አሱረ ፡ በሰማዖት ፡ ወዘፈተሕክሙ ፡ በምድር ፡ ደኩን ፡ ፍቱሖ ፡ በሰማዖት ። ርቶዕ ፡ ለኢጲስቆጶስ ፡ ደሚሮሙ ፡ ለሕዝብ ፡ ውስተ ፡ አእምሮ ፡ አግዚአብሔር ፡ ወደተወከፍ ፡ ንስሓሆሙ ፡ ለአለ ፡ ደትመዋጡ ፡ ንበ ፡ አግዚአብሔር ፡ ደምህርሙ ፡ ወደፍዝዘሙ ፡ በዋው ፡ ወበፍቅ

Noah ; and as Achan, who received the curse upon himself; or as Gehazi, who took the substance of Naaman the Syrian. Behold then, the shepherd of the sheep must teach and reprove in humility and in the fear of the Lord, and turn them to repentance ; inquiring into the life of each one, that he may regulate their manner of living as it is fit, in peace ; that the people may lead good lives, and turn from their sins. This is that which is acceptable in the sight of the Lord : for when a man turneth away from his sin, and returneth to repentance, then others, seeing him, are taught the true service of God. Therefore ought the Bishop to be watchful to do good, that his good conversation may be known to all ; for he is the guide of the people, and the shepherd of the chiefs and rulers and teachers, and of all those who are under him. It becomes the Bishop, therefore, that he should sit in the church with the priests, and that they should give judgment for every man, as it is fitting ; for to them the Lord hath given power, and commanded them, saying, Whatsoever ye bind on earth shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven.

It becomes the Bishop to turn the people to the knowledge of the Lord, and to receive the repentance of those who turn to the Lord, to teach and comfort them in humility and love and lowliness and joy of heart ; for the Lord God

ር ፡ ወበትሕት፣ ወበፍላጎት ፡ ልብ ፡ ኦስም ፡ መሐሪ ፡ ውኦቱ ፡ ኦግዚኡብሔር ፡ ኦ
ምላክ ፡፡ ኦስም ፡ ይቤ ፡ በሕዝቅኤል ፡ ነቢይ ፡ በሎሙ ፡ ሕያው ፡ ኦነ ፡ ይቤ ፡ ኦይ፣
ይ ፡ ኦግዚኡብሔር ፡ ከመ ፡ ኦይ፣ ሕያው ፡ ሞተ ፡ ለፓፕኦ ፡ ደኦሙ ፡ ከመ ፡ ይነስሕ ፡
ወደፋይግ ፡ ፍፍት ፡ ኦኪት ፡ ለምንት ፡ ትመውቱ ፡ በፕሌኦትክሙ ፡ ቤተ ፡ ኦስሪ
ኤል ፡፡ ኦንተ ፡ ወልደ ፡ ኦጊላ ፡ ኦመሕያው ፡ በሎሙ ፡ ለደቁቀ ፡ ሕዝብክ ፡ ጽድቁ ፡
ለጽድቅ ፡ ኦይ፣ ሕያው ፡ ኦመ ፡ ይነገ ፡ ወፕሌኦቱ ፡ ለፓፕኦ ፡ ኦይ፣ ሕያው ፡ ኦመ ፡ ይ
ኔሱሕ ፡ ኦምጊጋይ ፡፡ ወጽድቅኒ ፡ ኦይ፣ ሕያው ፡ ኦምከመ ፡ ኦበሰ ፡ ወሶብ ፡ ኦቤሎ ፡
ለጽድቅ ፡ ለኦመ ፡ ተኦመነ ፡ በጽድቁ ፡ ወገብረ ፡ ኦጊላተ ፡ ከሎ ፡ ጽድቁ ፡ ዘገብ
ረ ፡ ኦይ፣ ሕያው ፡ ሎቱ ፡ በፕሌኦቱ ፡ ዘገብረ ፡ ደመውት ፡፡ ወኦምከመ ፡ ኦቤሎ ፡ ለ
ፓፕኦ ፡ ሞተ ፡ ትመውት ፡ ወነስሕ ፡ ኦምፕሌኦቱ ፡ ወገብረ ፡ ጽድቁ ፡ ወርትዐ ፡ ወኦ
ግብኦ ፡ ኦኦክ ፡ ሕያው ፡ ወፈይ፣ ዘሃይ ፡ ወበሕገ ፡ ሕያውት ፡ ሶረ ፡ ወኦገብረ ፡ ኦጊ
ኦተ ፡ ሕያውት ፡ ይሕይ ፡ ወኦይመውት ፡ በፕሌኦቱ ፡ ዘአበሰ ፡ ወኦይ፣ ሕያው ፡ ሎቱ ፡
ጊጋይ ፡፡ ኦስም ፡ ገብረ ፡ ጽድቁ ፡ ወርትዐ ፡ ወሶቱ ፡ ይሕይ ፡ ወበኦንተዝ ፡ ይሕይ ፡
ፓፕኦን ፡ ኦምከም ፡ ተመይ፡ ኦምፕሌኦቱ ፡ ወነስሕ ፡ ይሕይ ፡ ተሰፋ ፡
ወያየ ፡ ወኦሙንቱሰ ፡ ይወርስዋ ፡ ለምድር ፡፡ ወኦላሰ ፡ ኦኦክ ፡ ይትዐቀቡ ፡ ከ
መ ፡ ኦይ፣ ሕያው ፡ ውስተ ፡ ከኦነ ፡ ወምንደቤ ፡ ወሕዘን ፡ ወብካይ ፡፡ ኦኦምርኪ ፡ ወ
ለቡ ፡ ኦኦክ ፡ ኦመ ፡ ኦበሰክ ፡ በዝ ፡ ሕያው ፡ ወገብረክ ፡ ኦጊላተ ፡ ወኦኦክ ፡

himself is merciful. For He saith by the Prophet Ezekiel, As I live, saith the Lord God, I desire not the death of a sinner, but that he should repent, and turn from his evil way: why will ye die in your sins, O House of Israel? Thou, son of man, say unto the children of thy people, The righteousness of the righteous shall not save him when he transgresseth, neither shall the wickedness of the sinner afflict him when he repenteth from his transgression; nor shall the righteous man be saved when he sinneth. And when I speak to the righteous man, if he trust in his righteousness and commit sin, all his righteousness that he hath done I will not remember unto him: in his sin that he hath committed shall he die. And if I say unto the sinner, thou shalt surely die, and he repent of his sin, and do that which is just and right, and return the pledge of his debt, and restore that which he hath taken by violence, and walk in the way of life, and commit not sin, he shall surely live, and not die in his sin that he hath sinned, neither will I remember unto him his transgression: for he hath done that which is just and right, and in it shall he live. And therefore is there hope for sinners, when they turn from their sins and repent, that they shall find a good hope; and they shall inherit the earth. And let them that have not transgressed take heed that they fall not into condemnation, and affliction, and sorrow, and weeping. Know and understand, O man, if thou hast transgressed in this world and hast committed

ትምህርት ፡ ደድስቅልያ ፡ ዘአበው ፡ ፡

ሞተ ፡ ትመውት ፡ ወአሉብክ ፡ ሐይወ ፡ ፡ ነበሐ ፡ እንክ ፡ እንዘ ፡ ሕያው ፡ አንተ ፡ እ
ስመ ፡ ደቤ ፡ ደዊት ፡ እስመ ፡ አልዮ ፡ በውስተ ፡ ሞት ፡ ዘይዘክረክ ፡ ወበሲኦልኒ ፡
መኑ ፡ ያሕምንክ ፡ ፡ እስመ ፡ እምድኅረ ፡ ሞቱ ፡ አልዮ ፡ ንስሐ ፡ ፡ ርቶዕኪ ፡ ኦኦኃ
ው ፡ ንንበር ፡ ድልዋኒ ፡ በገቢረ ፡ ወያይ ፡ ወንሖር ፡ በፍቶት ፡ ርትዕት ፡ እንተ ፡ አል
ባቲ ፡ ሐዘነ ፡ ንስመዕ ፡ እንክ ፡ ወንለቡ ፡ ዘይቤ ፡ አርትዕ ፡ ፍቶትዮ ፡ ወሐረትዮ ፡ በ
ስመ ፡ ነቢብክ ፡ ፡ ወእንኩንኪ ፡ ሕጽጻነ ፡ እምኩሉ ፡ ምግባረ ፡ ወያይ ፡ ፡ አላ ፡ ንዕ
ቀብ ፡ ቃለ ፡ ቅደሰ ፡ ዘጸሑፍ ፡ ውስተ ፡ ወንጌል ፡ በእንተ ፡ ኃምስ ፡ ደናግል ፡ ጠቢ
ባት ፡ ወአኮ ፡ ከመ ፡ ኃምስ ፡ ደናግል ፡ አብደት ፡ አለ ፡ ኅልቀ ፡ እምይሆን ፡ ቅብአ ፡
ገቢረ ፡ ወያይ ፡ ወወፅኦ ፡ እምኩብካብ ፡ ዘበሰማዮት ፡ ወበእንተዝ ፡ መፍትው ፡
ንዕቀብ ፡ ርእሰነ ፡ ወንኩን ፡ ኪንያ ፡ ለነፍሰነ ፡ ወንዕቀብ ፡ ጊዚሁ ፡ ለመርዓዊ ፡ ከ
መ ፡ አንድንፅ ፡ ውስተ ፡ ንጢአት ፡ ወዘሰ ፡ ገብረ ፡ ጽድቀ ፡ ይዕቀብ ፡ ገቢረ ፡ እሰ
ክ ፡ ፍጻሜሁ ፡ ፡ ይደልወ ፡ እንክ ፡ ለኤጲስቆጶስ ፡ ይለቡ ፡ ወይፍተሐ ፡ በርትዕ ፡
እስመ ፡ ፍትሐ ፡ ለእግዚአብሔር ፡ ውኡቱ ፡ ይገሥጽሙ ፡ ለኃጥአን ፡ ይሖረ ፡ ፍቶ
ተ ፡ ርቶዕ ፡ ወእምከመ ፡ ተመይጡ ፡ ይትወከፍ ፡ ንስሐሆሙ ፡ በሣህል ፡ ወበም
ሐረት ፡ ተዘከርኪ ፡ ዘይቤ ፡ እግዚአን ፡ ይከውን ፡ ሀቢዮ ፡ ፍሥሐ ፡ በሰማዮት ፡ በ
እንተ ፡ አሐይ ፡ ኃጥአ ፡ ዘይኒስሐ ፡ ፡ ወእመሰ ፡ አተወከፍኩሙ ፡ ለእለ ፡ ይኒስሐ ፡
ወገደፍኩሙ ፡ ዘረውክ ፡ መርዓተክ ፡ ፡ ወአለበውክ ፡ ዘይቤ ፡ ደዊት ፡ ኢትመጥ

sin, and hast not repented, thou shalt surely die, and hast not life. Repent, therefore, while thou art alive; for David saith, There is none that remembereth thee in death; and in the grave who trusteth in thee? For after men are dead, there is no repentance. It is right therefore, brethren, that we should stand ready in doing good, and should walk in the right way, in which there is no sorrow. Let us hear, then, and understand that which he saith, Direct my way and my goings, according to Thy word: and let us not fall behind in any good work, but observe the holy word that is written in the Gospel concerning the five wise virgins, neither let us be as the five foolish virgins, with whom the oil of good works was spent, and they were cast out from the heavenly marriage. Therefore ought we to keep ourselves, and be diligently watchful over ourselves, and observe the time of the bridegroom, that we fall not into sin; but he that doeth righteousness, let him take heed to do it unto the end.

It behoveth the Bishop, therefore, to understand, and to judge with righteousness; for judgment is the Lord's. Let him rebuke sinners that they walk in the right way; and when they turn, let him receive their repentance with compassion and mercy. Remember what our Lord saith, There is great joy in heaven over one sinner that repenteth. But if thou receivest not them that repent, but rejectest them, thou hast dispersed thy flock, and hast not

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ዋ ፡ ለአራዊት ፡ ነፍሰ ፡ እንተ ፡ ትገኒ ፡ ለከ ፡ እስመ ፡ ከመዝ ፡ ይቤ ፡ እግዚአብ
ሔር ፡ ዘወድቅኦ ፡ እደትነሣእኑ ፡ ወዘስሐትኦ ፡ እደትመዋጥኑ ፡፡ በእንተ ፡ ምን
ት ፡ ሀለው ፡ ሕዝብ ፡ ማዕሌተ ፡ እኩዋ ፡ ወአጽንዑ ፡ ምክሮሙ ፡ ወአቦዩ ፡ ንደገ ፡፡
አፅምኡ ፡ ይእዘኒ ፡ ወስምዑኒ ፡ እኮኑ ፡ ከመዝ ፡ ይብሉ ፡ አልቦኑ ፡ ሱብእ ፡ ዘይ
ኔበሐ ፡ እምእኩይ ፡ ወይብል ፡ ምንተ ፡ ገበርኩ ፡፡ ተመዋጡ ፡ ኦደቂቅ ፡ እለ ፡ ርሕ
ቅሙ ፡ ወእነ ፡ እፈውስ ፡ ቀብለክሙ ፡፡ ተወከፎሙ ፡ ለእለ ፡ ይኔበሐ ፡ ኦኢጳስ
ቀጳስ ፡ ወኢትኩን ፡ ዘክልኤ ፡ ልቡ ፡ ወኢታዕቢ ፡ ልቡከ ፡ ከመ ፡ እለ ፡ አልቦሙ ፡
ምሕረተ ፡ እስመ ፡ ዘይገብር ፡ ከመዝ ፡ እይፈርሆ ፡ ለእግዚአብሔር ፡ አላ ፡ ባሕ
ቱ ፡ ዩሐላ ፡ ይግበር ፡ ትካዘሙ ፡ ለሕዝብ ፡ በከመ ፡ ይደሉ ፡፡ ንዕቀብ ፡ እንከ ፡ ርእ
ሰነ ፡ ወኢትትሀወል ፡ ምስለ ፡ ንጥኣን ፡ ወመማዕዖን ፡ ለእለ ፡ ይገብር ፡ ከመዝ ፡፡ ጽ
ድቁ ፡ ለጳድቅ ፡ ለርእሱ ፡ ወዘሰ ፡ ይገብር ፡ ከመዝ ፡ ንጢአት ፡ ዘእንበለ ፡ ሕግ ፡ ት
ገብእ ፡ ጊጋዩ ፡ ደብ ፡ ርእሱ ፡ እስመ ፡ ይቤ ፡ በሕዝቅኤል ፡ ነቢይ ፡ ምድር ፡ ለእመ ፡
አበሰት ፡ ሊተ ፡ ወስሐተት ፡ ወጌገዋት ፡ ወእነሥእ ፡ እይዩ ፡ ላዕሌሃ ፡ ወአቀጠቅጥ ፡ ን
ይለ ፡ እክላ ፡ ወእፈኑ ፡ ላዕሌሃ ፡ ረታብ ፡ ወአጠፍእ ፡ እምነሃ ፡ ሱብእ ፡ ወእንበሳ ፡፡
ወእመ ፡ ሀለው ፡ እሉ ፡ ሠለስቱ ፡ ዕደው ፡ ማእከላ ፡ ፍኅ ፡ ወደንኤል ፡ ወኢዮብ ፡
እሙንቱ ፡ ይድኅኑ ፡ በጽድቅሙ ፡ ይቤ ፡ እደፍይ ፡ እግዚአብሔር ፡፡ ወለእመ ፡ እ
ርጭ ፡ እኩይ ፡ ፈኖኩ ፡ ላዕሌሃ ፡ ወደቢሃ ፡ ለይእቲ ፡ ምድር ፡ ወቀሠፍክዋ ፡ ወአጠፍ

understood what David saith, Give not up unto the fierce beasts the soul that confesseth unto thee. For thus hath the Lord said, That which falleth, shall it not arise? and that which hath erred, shall it not be brought back? Wherefore have the people rebelled with an evil rebellion, and confirmed their purpose, and refused to leave it? Hearken now, and hear, say they not thus? Is there not a man that repenteth of his evil, and saith, What have I done? Turn, O ye children that are gone afar off, and I will heal your wound. Receive them that repent, O Bishop! and be not of a double heart, neither harden thy heart as those that have no pity. For he that doeth thus feareth not the Lord; but let him rather consider to direct the concerns of the people, as it is fitting. Let us keep ourselves therefore; and have thou no communion with sinners and wicked men, who do thus. The righteousness of the righteous shall be for himself; and he that doeth sin after this manner without law, his transgression shall come upon his own head. For He saith by the Prophet Ezekiel, If a land sin against me and err and transgress, and I lift up my hand against it and cut off the strength of its bread, and send against it famine, and destroy from it man and beast, though these three men, Noah, Daniel, and Job, were in the midst of it, they (only) shall be saved in their righteousness, saith the Lord God. And if I send evil beasts against and upon that land and punish it, and destroy it, and there be left none that

ትምህርተ ፡ ደድስቅልያ ፡ ዘአበው ፡፡

አ ፡ ወአይተርፍ ፡ ዘያንሱሱ ፡ ቅድመ ፡ ውእቱ ፡ አርፎ ፡ ወሀለው ፡ እሉ ፡ ሠለስቱ ፡
ዕድው ፡ ማእከላ ፡ ሕያው ፡ አነ ፡ ይቤ ፡ አደፍይ ፡ እግዚአብሔር ፡ ከመ ፡ አይደሉ
ኑ ፡ ውሉደሙ ፡ ወደቁቁሙ ፡ ወአዋልደሆሙ ፡ ዘእንበል ፡ ባሕቲተሙ ፡ ዘይደሉ
ኑ ፡ ወተጠፍእ ፡ ደእቲ ፡ ምድር ፡፡ በከመ ፡ ጽሑፍ ፡ አመ ፡ ሀለው ፡ በዝ ፡ ዓለም ፡
ጻድቅ ፡ ወያጥእ ፡ አይተሐጉል ፡ ጻድቅ ፡ ምስል ፡ ኃጥእ ፡፡ አላ ፡ ያዘንም ፡ ዝ
ፍመ ፡ ደቦ ፡ ኄራን ፡ ወእኩያን ፡፡ ወእመሰቦ ፡ ዘይሔሊ ፡ ወይብል ፡ ከኅኔ ፡ ዕ
ረይ ፡ ላዕል ፡ ከሉ ፡፡ እስመ ፡ በውስተ ፡ ቀትልኒ ፡ ቦጽኑዕ ፡ ወዓይ ፡ ዘይጸንዕ ፡
እምኒሁ ፡ ወዘሰ ፡ ሞአ ፡ ደነሥእ ፡ አክሊል ፡ መዊራቱ ፡ ገሃደ ፡፡ እስመ ፡ አይኪ
ንን ፡ እግዚአብሔር ፡ ጻድቅ ፡ ምስል ፡ ኃጥእ ፡፡ ፍላ ፡ ኢተሰጥመ ፡ በማዖ ፡ አይ
ላ ፡ ወሎጥኒ ፡ አውዕዖ ፡ በእሳት ፡ ወራኡብኒ ፡ ዘማ ፡ ኢተሐጉልት ፡፡ ወእመሰ
ትረቅደ ፡ ታእምረ ፡ ዘኮነ ፡ በንቤነ ፡ ይሁደ ፡ አስቆርታዊ ፡ እንዝ ፡ ኅቡረ ፡ ምስል
ነ ፡ ውስተ ፡ አሐይ ፡ ቅኔ ፡ ተሐጉል ፡ ወሲሞንሃ ፡ መሠርይ ፡ ነሥእ ፡ ማኅተመ ፡ በ
ንብ ፡ እግዚአብሔር ፡ እስመ ፡ እሉ ፡ ክልኢቱ ፡ እኩያን ፡ እሙንቱ ፡ ወገሃደ ፡ ተዐ
ውቀ ፡ እከዮሙ ፡፡ ይሁደ ፡ ተንንቀ ፡ ወሲሞን ፡ ሠረረ ፡ ላዕል ፡ ወወድቀ ፡ ውስተ ፡
ምድር ፡፡ ወፍላ ፡ እንዝ ፡ ሀሉ ፡ ውስተ ፡ ታቦት ፡ ምስል ፡ ደቁቁ ፡ ካም ፡ በእከዮ ፡
አምጽእ ፡ መርገመ ፡ ላዕል ፡ ውሉደ ፡፡ ወበእንተዝ ፡ አለበወነ ፡ ከመ ፡ አይትረ
ደዩ ፡ አበው ፡ በንጢአተ ፡ ውሉደሙ ፡ ወኢውሉድ ፡ በንጢአተ ፡ አበዊሆሙ ፡፡ ወ

moveth before those beasts, though these three men were in the midst of it, as I live, saith the Lord God, they shall save neither their sons, nor their little ones, nor their daughters; but they only themselves shall be saved, and that land shall be destroyed. As it is written, if there be in this world a righteous man and a sinner, the righteous shall not perish with the sinner. But He causeth his rain to fall upon the good and the evil. And if there be any one that thinketh and saith otherwise, yet is judgment equal towards all; for in battle also there is a strong man, and there is another stronger than he; and he that conquereth receiveth his crown of victory openly. For the Lord condemneth not the righteous man with the sinner. Noah was not drowned in the water of the flood; and Lot was not burnt in the fire; and Rahab the harlot perished not. And if ye will know that which hath happened among us: Judas Iscariot, though he was united with us in the same ministry, perished; and Simon the sorcerer also received the seal of the Lord; yet inasmuch as these two were evil, their wickedness was made known openly. Judas strangled himself; and Simon, flying up into the air, fell upon the earth. And while Noah was in the ark with his sons, Ham, by his wickedness, brought a curse upon his children. And, therefore, he hath taught us that the fathers are not recompensed for the sin of their children, nor the children for

ትምህርት : ዲድስቅልያ : ዘአበው ::

ዘንቱሰ : ግብር : ዕውቅ : ውረቱ : ከመ : አይትኩነቱ : አንስት : በአምታቲሆን :
 ወአወራዙት : በአንስቲሆሙ :: ወአአግብርት : በአጋንስቲሆሙ : ወአአጋንስ
 ት : በአግብርቲሆሙ :: ወአአዝማይ : በአዝማይሆሙ : ወአአዕርክት : በአዕር
 ክቲሆሙ : ወአአደቃን : በኃጥኣን : አላ : አሐይ : አሐይ : ደትፈይይ : በከመ :
 ምግባሩ :: ንስመ : ፍላጊ : ኢተሐጉላ : በገጢአት : ሐዘብ : ወሎጥኒ : አውዕ
 ዮ : በአሳተ : ሰይም : ወራሕብኒ : ኢተሐጉላት : በገጢአት : አያሪኮ :: ወደቁ
 ቀ : አስራኤል : በአንተ : ግብጻውያን :: አመፍትውኪ : ንትሉ : ፍፍተሙ : ወ
 ምግባርሙ : ለሀያድያን : ወዐማፅያን : ወጉሐላውያን : ወዘማውያን : ወቀ
 ታልያን : አላ : ያመከንዩ : ለአከይ : ጸላኤያን : አላ : ድልዋን : ለዐመፀ : ወ
 ለመዊት : ንስመ : ከሉ : በከመ : ምግባሩ : ዮትፈይይ : በከመ : ይቤ : ደዊት :
 ንስመ : አንተ : ትፈይዮ : ለኩሉ : በከመ : ምግባሩ :: ወበአንተ : ዘንቱ : ር
 ቱዕ : ንርድሎም : ለምንደባን : ወከሐውጾም : ለሐሙማን : ወንሚጦም : ለ
 ኃጥኣን : አላ : ቍስሉ : በግብር : ገጢአት :: ንምህርሙ : ወፍለብወሙ : በቃ
 ለ : ተግሣጽ : ከመ : ደድኑ : አሞተ : ገጢአት :: ንስመ : አኮ : ጥዑያን : ዘይፈ
 ቅድወ : ለዐቃቤ : ሥራይ : አላ : ሐሙማን :: ንስመ : አይፈቅድ : አቡነ : ዘበሰ
 ማያት : ደትሐጉላ : አሐይ : አምአሉ : ንኡሳን :: ኦአጋው : ደአዜኒ : ኢንስ
 ማዕ : ቃሉሙ : ለኡባደን : ወጽሉላነ : ልብ : አላ : ንፈጽም : ሥምረተ : ለአግ

the sin of their fathers. And this thing is manifest, that women are not condemned for their husbands, nor young men for their wives; nor servants for their masters, nor masters for their servants; nor relations for their relations, nor friends for their friends; nor the just for sinners, but every one shall be recompensed according to his doings. For Noah also perished not in the sin of the people, nor was Lot burnt in the fire of Sodom, nor did Rahab perish in the sin of Jericho, nor the Children of Israel on account of the Egyptians. We must not, therefore, follow the way and the works of the violent and unjust and deceitful, and adulterers and murderers, who make pretexts for evil, men full of hatred, who are ready for violence and death; for every man shall be recompensed according to his deeds; as David saith, For thou wilt recompense to every man according to his works. And therefore it is right that we should help the afflicted, and visit the sick, and convert sinners, who have been wounded by their sinful deeds. Let us teach them, and instruct them with the voice of reproof, that they may be saved from the death of sin. For the whole need not a physician, but they that are sick: for our Father who is in heaven willeth not that one of these little ones should perish. O Brethren! let us not hear the voice of the foolish, and of them whose hearts are

ትምህርት : ደድስቅልያ : ዘአበው ::

ዚአብሔር : አብ : ፈጣሪ : ኩሉ : ዓለም : በእግዚአብሔር : አደሰብ : ክርስቶስ : ዘ
ሎቱ : ስብሐት : ለዓለሙ : ዓለም : አሜን :: ኢሜፍትው : ኢጲስቆጶስ : ደስሚ
ዕ : ነገረ : ውደት : በገባ : ብእሲ : እኩይ : ዘይነብብ : ሐሰተ : ላዕል : ካልኡ : አ
ላ : አንተሰ : ረሲ : ትውክልተክ : ንባ : እግዚአብሔር : ወሥርዖሙ : ለሐዘብ :
በከመ : ደደሉ :: ወኢይትዐበይ : ወልድ : ላዕል : አቡሁ : ወኢገብር : ደብ : እግ
ዚኡ : ወኢረደኡ : ላዕል : መምህሩ : ወኢወዓሊ : ላዕል : ንጉሥ :: ወኢሐዘባዊ :
ላዕል : ኢጲስቆጶስ :: እስመ : ኢሜፍትው : መምህር : ደሳተፍ : ምስለ : ሀሚ
ፅያን :: እስመ : ኢደፈቅድ : ንጥኦ : ቃለ : ተግሣዳ :: ደቤ : ሐዘቅኤል : ነቢይ :
ሐያው : አነ : ደቤ : አደገይ : እግዚአብሔር : ከመ : ኢይብልዋ : ደግመ : ለዛቲ : ም
ሳሌ : በውስተ : እስራኤል :: እስመ : ነፍሰ : ኩሉ : ዚአዎ : ውእቱ :: ከመ : ነፍ
ሰ : አብ : ከሚሁ : ነፍሰ : ውሉደ :: ወከሚሁ : ነፍሰ : ኩሉ : ዚአዎ : ውእቱ :: ወ
ነፍሰ : እንተ : አበሰት : ደእቲ : ትመውት :: ወብእሲስ : ዘይገብር : ጽድቀ : ወር
ትዐ : ወኢብልዐ : በውስተ : አድባር : ወኢያንሥኦ : አዕይንቲሁ : ንባ : ሐሊፍሆ
ሙ : ለቤተ : እስራኤል : ወኢያርኩሰ : ብእሲተ : ቢጽ : ወኢቀርባ : ንባ : ብእ
ሲት : ትክት : ወኢሀመፀ : ቢጽ :: ወኢግብኦ : አንዘ : ዕይሁ : ወኢሂይ : ወኢተዐ
ገለ : ወወሀበ : እምእክሉ : ለነይይ : ወኢልባሰ : እምልብሱ : ለዕረቅ : ወኢሊቅ
ሐ : ወርቅ : በሲሳይ : ወኢነሥኦ : ዘሀመፀ : ወሚጠ : እይሁ : እምዐመፀ : ወንጢ

darkened ; but let us perform the will of God the Father, the Creator of the whole world by our Lord Jesus Christ, to whom be glory for ever and ever ! Amen.

The Bishop ought not to hear the word of accusation from the evil man who speaketh falsely against his neighbour. But do thou put thy trust in the Lord, and direct the people as is right. And let not the son exalt himself against his father, nor the servant against his master, nor the disciple against his teacher, nor the officer of the Court against the King, nor the layman against the Bishop. For a teacher must not have communion with the wicked; for the sinner desireth not the voice of reproof. Ezekiel the Prophet saith, As I live, saith the Lord God, they shall not again speak this proverb in Israel: for the soul of every man is mine. As the soul of the father, so the soul of his children, and so the soul of every man is mine; and the soul that sinneth, it shall die. But the man that doeth that which is just and right, and hath not eaten upon the mountains, nor lifted up his eyes to the imagination of the House of Israel, nor hath defiled his neighbour's wife, nor come near to a woman in her uncleanness, nor hath done violence to his neighbour; and hath returned the pledge of his debt, and hath not taken by violence, nor oppressed, and hath given of his substance to the poor, and clothing from his garments to the naked, and hath not lent his money upon usury, nor hath taken unjustly, but hath turned his hand

ትምህርት ፡ ደድስቅልያ ፡ ዘአበው ፡፡

አት ፡ ወገብረ ፡ ፍትሐ ፡ ወርትዐ ፡ ወጽድቀ ፡ ማእከለ ፡ ብእሲ ፡ ወቢጽ ፡ ወሐረ ፡
በትእዛዝዮ ፡ ወዐቀቦ ፡ ሕግዮ ፡ ወገብረ ፡ ጽድቀ ፡ ውእቱ ፡ ሕይወተ ፡ ዮሐዩ ፡ ይቤ ፡
እደፍደ ፡ እግዚአብሔር ፡፡ ወለእመ ፡ ወለደ ፡ ወልደ ፡ ቻጥኦ ፡ ወቀታሌ ፡ ነፍስ ፡ ወይገ
ብር ፡ ሀመፃ ፡ ወእሐረ ፡ በፍፍተ ፡ አቡሁ ፡ ጸድቅ ፡፡ ወበልዐ ፡ በውስተ ፡ እድባር ፡
ወአርኹሰ ፡ ብእሲተ ፡ ቢጽ ፡ ወተዐገለ ፡ ነደዮ ፡ ወምስኪነ ፡ ወሄደ ፡ ወሀመፃ ፡ ወ
ኢያግብኦ ፡ አኅዘ ፡ ዕደሁ ፡ ወሚጠ ፡ አዕደንቲሁ ፡ መንገለ ፡ ጣዖት ፡ ወገብረ ፡ ዐ
መፃ ፡ ወለቅሐ ፡ ወርቅ ፡ በሲሳይ ፡ ወአስተንድኦ ፡ ወነሥኦ ፡ ዘሰርቅ ፡፡ ወዘከመ
ዝ ፡ ኢዮሐዩ ፡ ሕይወተ ፡ በኩሉ ፡ ንጢኦቱ ፡ ዘገብረ ፡ ሞተ ፡ ይመውት ፡ ወይገብ
ኦ ፡ ደሙ ፡ ላዕለ ፡ ርእሱ ፡ እመ ፡ ኢነስሐ ፡ ወኢተመይጠ ፡፡ ወለእመ ፡ ወለደ ፡ ወ
ልደ ፡ ወርኦዮ ፡ ኩሉ ፡ ንጢኦተ ፡ አቡሁ ፡ ዘይገብር ፡ ወፈርሀ ፡ ወኢገብረ ፡ ከሚ
ሁ ፡ ወንደገ ፡ ወአበልዐ ፡ በውስተ ፡ እድባር ፡ ወኢያንሥኦ ፡ አዕደንቲሁ ፡ መን
ገለ ፡ ሕሊፍሆሙ ፡ ለቤተ ፡ እስራኤል ፡ ወኢያርኹሰ ፡ ብእሲተ ፡ ቢጽ ፡ ወኢተዐ
ገለ ፡ ሰብኦ ፡ ወአግብኦ ፡ አኅዘ ፡ ዕደሁ ፡ ወሚጠ ፡ አዕደንቲሁ ፡ እምእኩይ ፡ ወ
ኢያስተንድኦ ፡ ወኢሄደ ፡ ወአብልዐ ፡ እምእክሉ ፡ ለርጉብ ፡ ወአልበሰ ፡ እምል
ብሱ ፡ ለዕረቅ ፡ ወሚጠ ፡ እደሁ ፡ እምሀመፃ ፡ ወኢነሥኦ ፡ ርዲ ፡ ወንዮዮ ፡ ባዕድ ፡ በ
ሀመፃ ፡ ወገብረ ፡ ጽድቀ ፡ ወሐረ ፡ በትእዛዝዮ ፡ ኢይመውት ፡ በንጢኦተ ፡ አቡሁ ፡

from violence and sin, and hath done judgment and righteousness and justice between a man and his neighbour, and hath walked in my commandments and kept my law, and done righteousness, he shall surely live, saith the Lord God. But if he beget a son who is a sinner and a murderer and doeth violence, and hath not walked in the way of his righteous father, hath eaten upon the mountains and hath defiled his neighbour's wife, hath oppressed the poor and needy and hath committed violence and injustice, hath not restored the pledge of his debt, hath turned his eyes towards idols, and hath done iniquity, hath lent his money upon usury, and oppressed, and taken that which was stolen, he that doeth thus shall not live : in all his sin that he hath done he shall surely die, and his blood shall come upon his own head, if he repent not and turn. But if he beget a son, who seeth all the sin of his father that he doeth, and feareth and doeth not likewise, but ceaseth from it, and hath not eaten upon the mountains, nor lifted up his eyes to the imagination of the House of Israel, neither hath defiled his neighbour's wife, nor committed violence against any man ; and hath returned the pledge of his debt, and turned his eyes from evil, neither hath oppressed nor taken violently, and hath given of his substance to the hungry to eat, and hath clothed the naked with his garments, and hath turned his hands from violence, and hath taken no usury, nor the substance of another wrongfully, but hath done righteousness and walked in my commandments, he shall not die for the sin of his

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ሕይወት : የሐይ :: ወአቡሁ : ለእም : ገፍቦ : ወዐመፀ : ወሂደ : ወተዐገለ : ወገብ
ረ : ዘኢይከውን : በማእከለ : ሕዝብየ : ይመውት : በጊጋይ :: ወትብሉ : በእፎ :
ይትፈይይ : ወልድ : በገጠአተ : አቡሁ :: ወእመሰ : ወልድ : ጻድቅ : ወገብረ : ም
ጽዋተ : ወዐቀበ : ከሎ : ሕግየ : ሕይወት : የሐይ :: ወነፍስ : እንተ : አበሰት : ት
መውት :: ወወልድሰ : ኢይትፈይይ : ንጢአተ : አቡሁ :: ጽድቁ : ለጻድቅ : ለርእ
ሱ : ወገጠአቱ : ለኃጥእ : ላዕሌሁ :: ወለእመ : ተመይጠ : ኃጥእ : እምከሎ : ነ
ጢአቱ : ዘገብረ : ወዐቀበ : ከሎ : ሕግየ : ወትእዛዝየ : ወገብረ : ጽድቁ : ወም
ጽዋተ : ሕይወት : የሐይ : ወኢይመውት : ወከሎ : ንጢአቱ : ዘገብረ : ኢይዜክ
ር : ሎቱ : ደእመ : በጽድቁ : ዘገብረ : የሐይ :: ቦኑ : ፈቂደ : እፈቅድ : ከመ :
ይመውት : ኃጥእ : ይቤ : እግዚአብሔር : ደእመ : ከመ : ይተመዋጥ : እምፍጥ
ቱ : ወይሐዮ :: ወለእም : ተመይጠ : ጻድቅ : እምጽድቁ : ወገብረ : ንጢአተ : በ
ከሎ : ጊጋይ : ዘገብረ : ወእቱ : ይመውት : ወከሎ : ጽድቁ : ዘገብረ : ኢይዜ
ክር : ሎቱ : ወበአበሳሁ : ዘአበሰ : ቦቱ : ይመውት :: ወትብሉ : ኢኮነ : ርቱዐ ::
እምከመ : ተመይጠ : ጻድቅ : እምጽድቁ : ወገብረ : ንጢአተ : ይመውት : በጊጋ
ይ : ዘገብረ : ቦቱ :: ወለእመ : ተመይጠ : ኃጥእ : እምንጢአቱ : ዘገብረ : ወገብ
ረ : ጽድቁ : ወርትዐ : ዘከመዝ : ነፍሱ : ዐቀበ : ወርእየ : ወተመይጠ : እምከሎ :

father; he shall surely live: but his father, because he committed violence and wrong, and plundered and oppressed, and did that which ought not to be done in the midst of my people, he shall die in his transgression. Yet ye say, How is it that the son is recompensed for the sin of his father? But if the son be righteous, and shew mercy, and keep all my Law, he shall surely live; and the soul that sinneth, it shall die. For the son shall not be recompensed for the sin of his father: the righteousness of the righteous shall be upon him, and the sin of the sinner shall be upon him. And if the sinner turn from all the sin that he hath done, and keep all my Law and Commandments, and do righteousness and shew mercy, he shall surely live, he shall not die: all his sin that he hath done will I not remember unto him, but in his righteousness that he hath done shall he live. Do I at all desire that the sinner should die, saith the Lord, and not rather that he should turn from his way and live? But if the righteous man turn from his righteousness and commit sin, in his transgression that he hath committed shall he die; and all his righteousness that he hath done I will not remember unto him, but in his sin that he hath sinned, in it shall he die. Yet ye say, It is not just. When the righteous man turneth away from his righteousness and committeth iniquity, in his transgression that he hath done he shall die. And if the sinner turn from his sin that he hath committed, and do that which is just and right, he that doeth thus hath saved his soul: he hath seen and turned from all his sin that he

ትምህርት ፡ ደደሰቅልዖ ፡ ዘአበው ።

ገጠአቱ ፡ ዘገብረ ፡ ሕይወት ፡ የሐዩ ፡ ወኢይመውት ። ወይቤሉ ፡ ቤተ ፡ እስራኤል ፡
ኢኮነ ፡ ርቶዐ ፡ ፍቶ ፡ እግዚአብሔር ። ቦኑ ፡ ፍቶ ፡ ኢኮነ ፡ ርቶዐ ፡ ቤተ ፡ እስራ
ኤል ። አኮኑ ፡ ፍቶ ፡ ኢኮነ ፡ ርቶዐ ፡ ቤተ ፡ እስራኤል ። ወበበይነ ፡ ዝንቱ ፡
እኳንክሙ ፡ ለኩልክሙ ፡ በከመ ፡ ፍቶ ፡ ቤተ ፡ እስራኤል ፡ ይቤ ፡ ኢ
ደፍይ ፡ እግዚአብሔር ። ተመየሎ ፡ ወነሰሎ ፡ እምገጠአትክሙ ፡ ወኢይምጻእክ
ሙ ፡ መቅሠፍተ ፡ ገጠአትክሙ ። ግድፈ ፡ እምላዕሌክሙ ፡ ኩሎ ፡ ጊጋይክሙ ፡
ዘአበስክሙ ፡ ሊተ ፡ ይቤ ፡ እግዚአብሔር ፡ ወግበሩ ፡ ለክሙ ፡ ልበ ፡ ሐደሰ ፡ ወመ
ንፈሰ ፡ ሐደሰ ፡ ለምንት ፡ ትመውቱ ፡ በገጠአትክሙ ፡ ቤተ ፡ እስራኤል ። እስመ ፡
ኢይፈቅድ ፡ ለክሙ ፡ ሞተ ፡ ትሙቱ ፡ ይቤ ፡ ኢይፍይ ፡ እግዚአብሔር ፡ ዘእንበ
ለ ፡ ከመ ፡ ትነሰሎ ፡ ወትሐዩው ፡ ይቤ ፡ ኢይፍይ ፡ እግዚአብሔር ። ተመየሎ ፡
ወነሰሎ ፡ እምእኩይክሙ ፡ ከመ ፡ ትሐዩው ።

በእንተ ፡ ከመ ፡ መፍትው ፡ ኢጳስቆጶሳት ፡ ይትወከፈ ፡ ንሰሓሆሙ ፡ ለእለ ፡ ይት
መየሎ ፡ በፍቅር ፡ ወየውሆት ።

ርእይኪ ፡ ጉፍቆራን ፡ አንው ፡ ብዝን ፡ ምሕረቱ ፡ ለእግዚአብሔር ፡ አምላክ ፡ ኔር ፡
ወጻድቅ ፡ ወመፍቀሪ ፡ ስብእ ፡ መሓሪ ፡ ወመስተሣህል ፡ ለእለ ፡ ይትመየሎ ፡
ውስተ ፡ ንሰሓ ፡ እስመ ፡ ኢይፈቅድ ፡ በእስተክብደ ፡ ወጽልሎተ ፡ ልብ ፡ ዘእንበ
ለ ፡ ምሕረት ፡ ከላ ፡ ባሕቱ ፡ ይሚጦሙ ፡ ወይትወከፍ ፡ ለእለ ፡ አበሱ ፡ በሠፍይ ፡

hath done; he shall surely live; he shall not die. Yet the House of Israel say,
The way of the Lord is not just. Are not my ways just, O House of Israel?
Are not your ways unjust, O House of Israel? Therefore will I judge you all
according to your ways, O House of Israel! saith the Lord God. Turn ye, and
repent you of your sins, and let not the punishment of your sin come upon
you. Cast away from off you all your transgression in which ye have sinned
against me, saith the Lord, and make you a new heart and a new spirit: why
will ye die in your sins, O House of Israel? For I desire not that ye should die,
saith the Lord God; but that ye should repent and live, saith the Lord God.
Turn ye, and repent you of your evil, that ye may live.

IV. *Concerning the duty of Bishops to receive the repentance of those who turn,
in love and meekness.*

See then, beloved brethren, the greatness of the mercy of the Lord God; who
is good and just, and loveth mankind; merciful and compassionate to those who
turn unto repentance. For He delighteth not in hardness and deceitfulness of
heart, without compassion; but willeth that a man should turn sinners, and

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አምልኮ : ከመ : ደክሀሉ : ገቢአ : ውስተ : ንስሐ :: ወእመሰ : አመሀረ : ኢጲስ
ቆጶሳት : ወኢገብረ : ከመዝ : ደትገሠሥ : እግዚአብሔር : እምኔሆሙ : ገቢ
አተ : ሕዝብ : በከመ : ደቤ : ኢሳይያስ : ነቢይ : ገሥጽዎሙ : ለሕዝብ : ደቤ : እ
ግዚአብሔር : ካህናት : ንብብዎ : ለኢየሱሳም : ውስተ : ልባ :: መፍትሔ :
ለኢጲስቆጶስ : ደሕትት : ሕይወተሙ : ለሕዝብ :: ወእመሰ : ዘአበሰ : ደሚ
ጥዎ : ውስተ : ንስሐ : ከመ : ደርብሑ : ለርእሶሙ : ዐስበ : ሠፈዎ :: ወእመሰ : አ
መሀረ : ወኢሚጥዎሙ : ለሕዝብ : ውስተ : ሠፈዎ : አምልኮ : ደረክብ : ከነኔ ::
ወደአዜኒ : ንትወከፍ : በፍሥሐ : ወፍቅር : ንስሐሆሙ : ለአለ : ደትመዋጡ :
ገብ : እግዚአብሔር :: ወለአለ : አበሱ : ንፍታሕ : ላዕሌሆሙ : በሣህል : ወበ
ምሕረት : በከመ : ደደሉ : ለንስሐ :: ወእመሰ : ርአከ : ብእሴ : ዘደገብር : ገ
ቢአተ : ወደድግፅ : ውስተ : ስሕተት : አንሥሯ : እምድቀቱ : ወእመሰ : አስተ
ጠዐምከ : ሎቱ : ምግባር : ፍሁኔ : ቀተልከ : እንከ :: ወባሕቱሰ : ርቶፅ : ታ
ንሥሯ : ለዘድግፅ : እምድቀቱ : ከመ : ኢደሚን : ወርእዮሙ : ካልኣን :
ደትመሀረ : ወደሉብው : ወደትወከፈ : ቃለ : ጥግሣጽ :: አርቶፅ : ለኢጲስቆ
ጶስ : ደትገብደይ : በእንተ : ገቢአተ : ሕዝብ :: ወዳይ : ኢደትሀዋይ : ጸህቆ
ሙ : ለአለ : ደገሥሠ : ንስሐ : ከመ : ኢደትሕጉሉ : መርዒቱ : ለክርስቲስ : በ
ህቤተ : ዘአሁ :: እስመ : በእንጥሐሆሙ : ነበበ : እግዚአብሔር : በአፈ : ኢርም

receive again those who have transgressed, into the true religion, that they may be able to return unto repentance. And if Bishops teach not and do not thus, the Lord shall require at their hands the sin of the people; as the Prophet Isaiah saith: Exhort my people, saith the Lord; and ye priests, speak unto Jerusalem, unto her heart. It becometh the Bishop to examine into the life of the people; and if there be any man that hath sinned, let them turn him unto repentance, that they may obtain for themselves a good reward. But if they do not teach, nor turn the people unto godliness, they shall obtain condemnation. And now, then, let us receive with joy and love the repentance of those that turn unto the Lord: and upon those who have sinned let us pass sentence with mercy and compassion, as is meet toward the penitent. And if thou see a man who committeth sin, and is slipping into error, raise him up from his fall; but if thou make his way pleasant to him, behold, thou hast killed thy brother. But it becometh thee to raise up him that slippeth from his fall, that he perish not, and that others seeing it may be instructed and understand, and receive the word of reproof.

The Bishop must not delay with respect to the sin of the people, nor neglect the desire of those who seek for repentance, lest the flock of Christ perish through his slothfulness. For concerning them hath the Lord spoken, by the mouth of

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ያስ : ነቢይ : እንዘ : ይብል : ፍሎት : ብዙ ታን : አማሰኑ : ሀጻይ : ወይንዮ : ወእር
 ኩሱ : መክፈልትዮ : ወረሰይዋ : ለመክፈልትዮ : እንተ : አፈቅር : በድወ : ወዕፀ
 ወ : ወፀፀ : ወኮነት : ለመስቶ : ወለሐጉል : በእንተአዮ : ኅልቀት : ኩላ : ምድ
 ር : ወማሰነት : በእንተአዮ :: ወእንተኒ : እመ : ርእሰ : ዘይኤብስ : እዝዝ : ዲ
 ዮቆኖት : ደስድድዎ : ወያውፅእዎ : አፋእ : ወይምሀርዎ : ወይገሥጽዎ : ከመ :
 ርእዮሙ : ካልእን : ይፈርሁ :: ወእምከመ : ተመይጠ : ወነስሐ : ደስአሉ : ወያ
 ስተብቀው : በእንተአሁ : ንበ : ኤጲስቆጶስ : ከመ : ይምሀር : ወያሉብዎ :: እ
 ስመ : መድኅን : ሰአለ : ንበ : አቡሁ : በእንተ : ንጥሉን : በከመ : ጽሑፍ : ው
 ስተ : ወንጌል : አባ : ስረይ : ሎሙ : ዘንተ : ወኢትረሲ : ጌጋዮ : እስመ : ዘኢያኦ
 ምሩ : ደገብሩ :: ወእምዘ : ደሕትትዎ : ለዘ : አበሰ : እመ : ዮጌግ : ፍኖት : እ
 ኪተ : ወእምከመ : አምነ : ንጣውኡ : ወተመይጠ : ውስተ : ንስሐ : ዮብእዎ :
 ወያብሕዎ : ደባእ : ቤተ : ክርስቲያን : ወዮአዝዘዎ : ይጽም : መጠነ : ገብረ : ን
 ጢአተ : ክልኤ : ሱባዔ : አው : ሠለስተ : ሱባዔ : አው : ንምስተ : ሱባዔ : አው :
 ሱባዔተ :: ርቶፀ : ለኃጥእ : ትምህር : ወታሉብዎ : ወትገሥጽ : ዘአንበለ : መሀት :
 ወአድልዎ : ከመ : ዮትሕት : ርእሶ : ወይሰአል : ንበ : እግዚአብሔር : ከመ : ደር
 ኩብ : ሣህለ : ወምሕረተ : እመ : ደቀውም : ቅድመ : እግዚአብሔር :: እስመ :
 ደቤ : እመሰ : ንጢአትኑ : ትትዐቀብ : እግዚኦ : እግዚኦ : መኑ : ደቀውም : ቅድ

Jeremiah the prophet, saying, Many shepherds have destroyed my vineyard and polluted my portion; and have made my portion, which I love, a desolation, and it is become a ruin and destruction: through me all the land is destroyed, through me it hath perished. And thou, when thou seest a man who sinneth, command the deacons to take him away, and put him forth without, and instruct him, and reprove him, that others, seeing him, may fear. But if he turn and repent, let them ask and entreat for him with the Bishop, that he may teach and instruct him: for the Saviour prayed to His Father for sinners; as it is written in the Gospel, Father, forgive them this, and lay not this sin to their charge; for they know not what they do. And then let them examine him that hath sinned, whether he leaveth his evil way: and if he confess his sins and turn unto repentance, let them bring him in, and give him power to enter the Church; and let them command him to fast, according to the sin that he hath done, two weeks, or three weeks, or five weeks, or seven. It is right to teach the sinner and instruct him, and reprove him, without anger or partiality, that he may humble himself, and pray unto the Lord, that he may find mercy and compassion when he standeth before the Lord. For he saith, If Thou, O Lord, shouldst strictly observe sin, O Lord, who should

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ሚክ፡ አስሙ፡ ስርዖት፡ እምንቤክ፡ ውእቱ፡ ወምሕረት፡ ውስተ፡ እደክ፡፡ ገበር፡
አንክ፡ ከመዝ፡ ወአበይን፡ አስሙ፡ ይቤሎ፡ እግዚአብሔር፡ ለዋያን፡ አበስ
ክ፡ አንክ፡ አርምም፡ ወኢታንሥእ፡ እደክ፡፡ ወባሕቶስ፡ ርቶሶ፡ ታጥኦ፡ ይሕዝ
ን፡ ወይትክዝ፡ ወይመንን፡ ርአሶ፡፡ ንለቡ፡ ቃለ፡ ዘይቤሎ፡ እግዚአብሔር፡ ለሙ
ሴ፡ በአንተ፡ ማርያም፡ ሶባ፡ አቡሃ፡ ተፈኢ፡ ትፈኢት፡ ውስተ፡ ገጸ፡ አሙ፡ ኢ
ንፈረትኑ፡ ሰቡ፡ ሙዋዕላ፡፡ ለትትገሐሥ፡ አፍኢ፡ እምትዕይንት፡ ሰቡ፡ ሙ
ዋዕላ፡ ወእምዝ፡ ትበውእ፡፡ ወተግሕሠት፡ ማርያም፡ አፍኢ፡ እምትዕይንት፡
ሰቡ፡ ሙዋዕላ፡ ወኢግዕዝ፡ ሕዝብ፡ አስክ፡ ተነጽሐት፡ ማርያም፡፡ ወእምድጥ
ረ፡ ዝንቱ፡ ግዕዝ፡ ሕዝብ፡፡ ንነግር፡ አንክ፡ ከመዝ፡ ለአለ፡ ይፈቅደ፡ ንስሐ፡ ታጣ
ውኢሆሙ፡ ንሥራዕ፡ ሎሙ፡ ዕድሚ፡ ዓመተተ፡ ሙጠነ፡ አበሱ፡ በዘ፡ ይኔስሐ፡
ወእምከሙ፡ ነስሐ፡ ንትጭከፎሙ፡ በከሙ፡ ይምሕሩ፡ አበው፡ ውሉደሙ፡፡ ወ
አመሰ፡ ኢጲስቆስጳሳት፡ ወባዕይንሂ፡ ሥዩማን፡ ቦሙ፡ ስእበተ፡ ወኔውረ፡ ወበእ
ንቲአሁ፡ ዋንፈሩ፡ ወኢይፈትሐ፡ ርቶሶ፡ ለነይይ፡ ወለእጊላ፡ ማውታ፡ ወለማ
ዕስብ፡፡ አላ፡ ይፈትሐ፡ ለአድልዎ፡ ከሙ፡ ይንሥኡ፡ ርዲ፡ ወሕልያነ፡፡ አሉኪ፡
ይትኑልቁ፡ ምስለ፡ ሙድልዋን፡፡ በከሙ፡ ጽሑፍ፡ ውስተ፡ ወንጌል፡ ዘይቤ፡ ለ
ምንት፡ ትኔጽር፡ ሐሠረ፡ ዘውስተ፡ ዐይነ፡ ቢጽክ፡ ወኢትረኢ፡ ሠርጭ፡ ዘውስተ፡
ዐይንክ፡፡ ይትዐቀቡ፡ አንክ፡ ኢጲስቆስጳሳት፡ ወካህናት፡ ከሙ፡ ኢይትረክብ፡

stand before Thee! for forgiveness is from Thee, and mercy is in Thine hand. Thus then do, and make a difference. For the Lord said to Cain, Thou hast sinned: be silent therefore, and lift not up thy hand. But it is right that the sinner should sorrow and grieve, and abhor himself. Let us understand the word which the Lord spake to Moses, concerning Miriam: If her father had spit in her face, should she not be ashamed seven days? Let her remove without from the camp seven days, and then let her enter in. And Miriam removed without from the camp seven days. And the people moved not forward, until Miriam was cleansed. And after this the people moved. Let us speak thus, therefore, unto those who desire to repent for their sins. Let us appoint unto them a set time of days, according to their sin, in which they may repent; and when they have repented, let us receive them, as fathers have compassion upon their children. But if Bishops, and other ordained persons, have a stain or spot upon them, and are brought to shame on account of it, and judge not what is right for the poor and the orphan and the widow, but judge with partiality, that they may get lucre and gifts, these shall perish with the hypocrites. As it is written in the Gospel, saying, Why dost thou regard the mote that is in thy neighbour's eye, and seeest not the beam that is in thine own eye? Let the Bishops, therefore, and Priests, take heed that there be not found with them deeds of this sort, lest

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በንቢሆሙ ፡ ዘከመዝ ፡ ግብር ፡ ከመ ፡ እይትዐቀፈ ፡ ካልኣን ፡ ርእዮሙ ፡ ዘንተ ፡
እኩዮ ፡ ምግባረ ፡፡ እስመ ፡ እኩዮን ፡ ዮገሥሠ ፡ ምክንያተ ፡ ከመ ፡ ያማስኑ ፡ ካ
ልኣነ ፡ ወይዘርወ ፡ መርዒተ ፡፡ እስመ ፡ ግደጥ ፡ ብሑእ ፡ ያብሐእ ፡ ብዙን ፡ ሐሪ
ጸ ፡ ከማሁ ፡ ትተልዎሙ ፡ ንጢእት ፡ ለእለ ፡ ይገብርዋ ፡ ወፈድፈድደ ፡ ታማስን ፡ ብ
ዙንነ ፡ ከመ ፡ ሶበ ፡ ሰሪቁ ፡ ይትረከብ ፡ በገንዘብ ፡ ወያወፅኦ ፡ ስመ ፡ እኩዮ ፡ ለ
እዛማዲሁ ፡ በእኩዮ ፡ ምግባረ ፡፡ ወከመ ፡ ጽዮእ ፡ ሥጋ ፡ ማውታ ፡ ሶበ ፡ ይትወደ
ይ ፡ ውስተ ፡ ቅብእ ፡ ወይማስን ፡ ጣዕሙ ፡ ወከመ ፡ ማሞግ ፡ ንጉሥ ፡ ወፀዋግ ፡ ዘ
አልቦ ፡ ፍትሐ ፡ ከማሁ ፡ እሙንቱ ፡ መኪንንቲሁ ፡፡ ወከመ ፡ ዛልጉስ ፡ በግዕ ፡ ሶ
በ ፡ ይትረዐይ ፡ ማእከለ ፡ አግዕፅ ፡ ይከውኑ ፡ ኩሎሙ ፡ ዛልጉሳነ ፡ ለእመ ፡ ኢተ
ፈልጠ ፡ እምኔሆሙ ፡፡ ወከመ ፡ ከልብ ፡ እቡድ ፡ ዘይነስክ ፡ ኩሎ ፡ ዘረከበ ፡ እመ ፡
ኢቀተልዎ ፡ ዮአብዲ ፡ እለ ፡ ነስሎሙ ፡ ግቡረ ፡ ምስሌሁ ፡ ከማሁ ፡ እመቦ ፡ ብእሲ ፡
መስተሳልቅ ፡ ወመሥሐቁ ፡ ወመስተጋእዝ ፡ ወዐላጭ ፡ ትእዛዝ ፡ ዘውስተ ፡ ሕግ ፡ ያ
ውፅእዎ ፡ አፍእ ፡ እመቤተ ፡ ክርስቲያን ፡ ከመ ፡ ኢያማስን ፡ ቤተ ፡ እግዚአብሔ
ር ፡ ወይረሲ ፡ በእተ ፡ ፈያት ፡፡ ኢርቶፅ ፡ ተርምም ፡ በእንተ ፡ ንጥኣን ፡ ወዐማ
ፅያን ፡ አላ ፡ ንገሥጸሙ ፡ ከመ ፡ ዮገድጉ ፡ እኩዮ ፡ ምግባሮሙ ፡ ወያሰስሉ ፡ እምኔ
ሆሙ ፡ ሕሠመ ፡ ልማደ ፡፡ ደእመ ፡ ነአዝሙ ፡ ደጸሙ ፡ ወይጸልዩ ፡ ወይመጽው
ቱ ፡ ከመ ፡ ይትመሀረ ፡ ፈሪህ ፡ እግዚአብሔር ፡፡ እስመ ፡ ደቤሎሙ ፡ እግዚአብሔ

others be offended, seeing these evil doings. For the wicked seek occasion to destroy others, and to scatter the flock. And a little leaven leaveneth much meal. Thus sin followeth after those who commit it, and goeth on to destroy many more. As when a thief is found in the treasure-house, and bringeth an evil name upon his whole family through his evil deeds; and as when the stinking flesh of the dead is put into ointment, its whole savour is corrupted; and as when a king is violent and cruel without justice, so are also his rulers. And as when a scabbed sheep feedeth in the midst of the sheep, they all become scabbed if it be not separated from them; and as a mad dog that biteth every one that he findeth, if they kill him not, those whom he biteth become mad together with him; so if there be a scorner, and mocker, and contentious man, and transgressor of the commandments of the law, let them put him forth from the Church, lest he corrupt the House of the Lord, and make it a den of thieves. We must not be silent concerning sinners and wicked men; but must reprove them, that they may leave their evil doings, and put away from themselves corrupt practices. But let us exhort them to fast and pray and give alms, that they may be taught to fear the Lord. For the Lord said unto the Children of Israel, Fear ye me, and

ትምህርት ፡ ደጅስቅልያ ፡ ዘአበው ፡

ር ፡ ለደቂቀ ፡ እስራኤል ፡ ፈርሁኒ ፡ ወዕቀቡ ፡ ትእዛዝዎ ፡ ስሜትው ፡ ኤጲስቆጶስ ፡ ይተክዝ ፡ በእንተ ፡ ንጢኦት ፡ ሕዝብ ፡ ወይሔሊ ፡ ለሌ ፡ አሐይ ፡ ሕይወተሙ ፡ ከሙ ፡ ይኩኖሙ ፡ መርሐ ፡ መድኃኒት ፡ ለምግባር ፡ ጽድቅ ፡ ወይኩኑ ፡ ድልዎን ፡ ለእግዚአብሔር ፡ ከሙ ፡ ይድገኑ ፡ እምኩነኔ ፡ እንተ ፡ ትረክሮሙ ፡ ለገጥህን ፡ በዕለተ ፡ ደደን ፡ ወእለሰ ፡ ይተሀክዩ ፡ ደስምሙ ፡ ዘይቤ ፡ ለምንት ፡ አርመምክሙ ፡ በእንተ ፡ ዕልዎን ፡ ወፍረሆሙ ፡ አረርክሙ ፡ ርቶዕ ፡ ኤጲስቆጶስ ፡ ይርሆሙ ፡ ለሕዝብ ፡ በሰላም ፡ ለእለ ፡ ኢአበቡ ፡ ኢይኖደጎሙ ፡ ይደቁ ፡ ወለእለ ፡ አበቡ ፡ ይሚሮሙ ፡ ውስተ ፡ ንስሓ ፡ ስምሙ ፡ ዘይቤለክሙ ፡ እግዚአብሔር ፡ ኦኤጲስቆጶስ ፡ ኢታስተቱ ፡ አሐይ ፡ እምእሉ ፡ ንኡሳን ፡ እላ ፡ መፍትው ፡ ይስረዩ ፡ ወያደሕይ ፡ ለዘ ፡ አበሰ ፡ ወእምከሙ ፡ አምነ ፡ ኃጥእ ፡ ንጢኦቱ ፡ ወጸርጎ ፡ ንቡ ፡ እግዚአብሔር ፡ እማዕምቀ ፡ ልቡ ፡ በብካይ ፡ ወበግር ፡ ምስለ ፡ ትሕተፍ ፡ ያወሥእ ፡ መንፈስ ፡ ቅደስ ፡ እንዘ ፡ ይብል ፡ ሰረዎ ፡ ለክ ፡ እግዚአብሔር ፡ ከሎ ፡ ንጢኦተክ ፡ አእምር ፡ እንክ ፡ ኤጲስቆጶስ ፡ ማመዘነ ፡ ጸገወክ ፡ እግዚአብሔር ፡ ክብረ ፡ ወስብሓተ ፡ ወወሀበክ ፡ ሥልጣነ ፡ ትእስር ፡ ወተፍታሕ ፡ ፀቅ ፡ ርእሰክ ፡ ወዕቀብ ፡ መርዒተ ፡ ለክርስቶስ ፡ ወሖር ፡ በፍፍተ ፡ ርቶዕ ፡ እንዘ ፡ ሕይወት ፡ አንተ ፡ በዘ ፡ ዓለም ፡ እስሙ ፡ ሀለወክ ፡ ትተንሠሠ ፡ በዕለተ ፡ ከነኔ ፡ እስሙ ፡ ለዘ ፡ ብዙን ፡ አዕቀብዎ ፡ በብዙን ፡ ይተንሠሠዎ ፡ እስሙ ፡ አልቦ ፡ ዘዩ

keep my commandments. The Bishop should have anxious care concerning the sin of the people, and consider the life of each of them, that he may become to them a guide of salvation into works of righteousness ; that so they may be prepared for the Lord, that they may be saved from the condemnation that shall overtake sinners in the day of judgment. And let those who are negligent hear what He saith : Wherefore have ye been silent concerning the transgressors, and have gathered their fruits ?

The Bishop must feed the people in peace. Those who have not sinned, let him not leave to fall ; and those who have sinned, let him turn unto repentance. Hear what the Lord saith unto you, O Bishops, Offend ye not one of these little ones. But it is right that they should pardon and forgive him that hath sinned. And if the sinner confess his sin, and cry unto the Lord from the bottom of his heart, in weeping and groaning, with humility, the Holy Spirit will answer him, saying, The Lord hath pardoned thee all thy sin. Understand then, O Bishop, how much glory and honour the Lord hath bestowed upon thee, who hath given thee power to bind and to loose. Take heed to thyself, and keep the flock of Christ, and walk in the right way, while thou livest in this world : for it shall be required of thee in the day of judgment. For to whom men have committed much, of him will they require much : and there is no man that

ትምህርተ ጊድብቅልያ ፡ ዘአበው ፡፡

ሐዩ ፡ ሱብኦ ፡ ወኢኣሐተ ፡ ዕለተ ፡ ዘእንበል ፡ ንጢኣት ፡፡ ዘእንበል ፡ አሐዲ ፡ ዘኮ
ነ ፡ ሱብኦ ፡ በእንተኣነ ፡ እግዚአብሔር ፡ ቃል ፡፡ ወበእንተዛ ፡ ተጽሕፈ ፡ ግብርሙ ፡
ወሐይወተሙ ፡ ለጸደቃን ፡ ለእል ፡ ዐቀቡ ፡ ርእሶሙ ፡ እስሙ ፡ ይቤ ፡ አግዕዖ ፡ እ
ሊኦ ፡ ይሰምዓኒ ፡ ቃልዮ ፡ ወእነሂ ፡ አእምርን ፡ ወእማንቱሰ ፡ ይተልዋኒ ፡ ወእነ
ሂ ፡ እሁቦን ፡ ሕይወተ ፡ ዘለዓለም ፡፡ አውሥራሙ ፡ ለሕዝብ ፡ ወይቤሎሙ ፡ ናሁ ፡
እነ ፡ እፈትሕ ፡ ማእከል ፡ በሐኩ ፡ ወበግዕ ፡፡ አእምሩ ፡ እንክ ፡ ክመ ፡ ውስተ ፡ ሠ
ናይ ፡ መርዓት ፡ ተረዐይክሙ ፡፡ ወእላሂ ፡ ተረፈ ፡ መርዓተ ፡ ኪድክሙ ፡ በእንገሪ
ክሙ ፡ በልዑ ፡ አግዕዖ ፡፡ ወካዕበ ፡ ይቤ ፡ ይእዜ ፡ ታእምሩ ፡ ክመ ፡ እነ ፡ ው
እቱ ፡ እግዚአብሔር ፡፡ ወእንተሙኒ ፡ አግዕዖ ፡ አግዕዐ ፡ መርዓትዮ ፡ እንተሙ ፡
እነ ፡ እግዚአብሔር ፡ አምላክክሙ ፡ ይቤ ፡ እግዚአብሔር ፡፡ ስምዑ ፡ ኤጲስቆጶስ
ሳት ፡ ወስምዑ ፡ ኦሕሐዛብ ፡ ዘይቤ ፡ እግዚአብሔር ፡ ናሁ ፡ እነ ፡ እፈትሕ ፡ ማእከ
ል ፡ ይቤላ ፡ ወወል ፡፡ ወዓዲ ፡ ይቤ ፡ እነ ፡ እፈትሕ ፡ ላዕለ ፡ ኖሎተ ፡ አግዕዕ ፡ እል ፡
አማሳኩ ፡ አግዕዖ ፡ በህኪተሙ ፡፡ ወካዕበ ፡ ይቤ ፡ እነ ፡ እፈትሕ ፡ ማእከል ፡ ኤ
ጲስቆጶስ ፡ ወካልኡ ፡ ማእከል ፡ ሕዝብ ፡ ወኣሐዛብ ፡ ወማእከል ፡ መኩንን ፡ ወ
መኪንንት ፡ ወአግዕዖሶ ፡ ነግብያን ፡ እሙንቱ ፡ ወኢኮኑ ፡ ዘእንበል ፡ ነቢብ ፡፡ ወ
በእንተዛ ፡ ክመ ፡ አይቤሎ ፡ አሐዛብ ፡ አግዕዕ ፡ ንሕነ ፡ ወኢኮነ ፡ ኖሎተ ፡ ማላዕሊ
ነ ፡፡ ክመ ፡ በግዕ ፡ ዘይተሎ ፡ ኄር ፡ ኖላዌ ፡ አግዕዕ ፡ ክመ ፡ ያድኅኖ ፡ እምዛኡ ፡ መ

liveth even one day without sin, but one, who became man for our sakes, even the Lord, the Word. And for this cause the deeds and the lives of the just men who have kept themselves have been committed to writing. For he saith: My sheep hear my voice, and I know them, and they follow me; and I give unto them life everlasting. He answered and said unto the people: Lo, I judge between sheep and sheep. Know, then, that ye are fed in the good pasture. And that which was left of the pasture ye have trodden under your feet, and my sheep have eaten it. And again he saith: Now shall ye know that I am the Lord. And ye my sheep, are the sheep of my pasture; and I the Lord am your God, saith the Lord. Hear, O ye Bishops, and hear, O people, what the Lord saith, Behold, I will judge between the flock and the goats. And moreover He saith, I will judge the shepherds of the sheep, that have destroyed my sheep by their slothfulness. And again He saith, I will judge between the Bishop and his fellow, between people and people, between ruler and rulers; for my sheep are reasonable creatures, and not without reason. And for this cause let not the people say, We are sheep, and not shepherds, what is this to us? As the sheep that follows the good shepherd of the sheep, that he may save it from the ravening wolf that destroys, is safe, so he that followeth a foolish

ትምህርት : ዲድስቅልያ : ዘአበው ::

ሳጢ : ዘያማስፍ :: ወከማሁ : ዘይተሉ : አብደ : ወእኩዮ : ፍላጭ : አግግዕ : ይ
ውሐሮ : ዘእብ : በቅድሚሁ :: ወበእንተዝ : መፍትው : ንርሐቅ : እምእኩዮን :
ወማሕጉላን : ፍሎት : እለ : አይምሕኩ : ወኢያድኅኑ : መርዓተሙ :: እስመ :
ለፍላጭ : ኄር : ያፈቅርዎ : ሕዝብ : ወይፈርህዎ : ከመ : አብ : ወከመ : እግዚእ :
ወከመ : ካህን : ወከመ : ሊቀ : ካህናቲሁ : ለእግዚአብሔር : እስመ : ገሠጸመ :
ወመርሖሙ : ውስተ : ሠፍይ : እምልኮ :: እስመ : ዘይትኤዘዝ : ሎቱ : ተአዘዘ :
ለክርስቲስ : ወዘይሰምዕ : ቃሎ : ሰምዐ : ቃሎ : ለክርስቲስ : እስመ : ዘይትኤዘ
ዘ : ለክርስቲስ : ተአዘዘ : ለእግዚአብሔር : አብ :: ወዓይ : ይቤ : ዘኪያክመ :
ሰምዐ : ኪያየ : ሰምዐ : ወዘለክመ : አበየ : ሊተ : አበየ : ወዘሊተ : አበየ : አበ
የ : ለዘ : ፈነወረ :: ወከማሁ : ርቶዕ : ለኤጲስቆጶስ : ያፍቅርሙ : ለሕዝብ :
ከመ : ደቂቁ : እስመ : ውሉይ : እሙንቱ : ወይሐፅፍሙ : በፍቅር : ወተግሣጽ :
ወከመ : ሶፍ : እንተ : ተሐቅፍ : እንቆቅፍ : ወተሐፅን : እጊሊሃ : እስከ : ሰብ : ይ
ሰርረ :: ከማሁ : ይምህርሙ : ለሕዝብ : ቃለ : እግዚአብሔር : ወይሲስዮሙ : ት
ምህርት : መንፈሳዊት : ወዋህሮሙ : ጸህቆሙ : ለኩሎሙ : እለ : ይፈቅዱ :
ይንሥሩ : በንቤሁ : ወኢያስተክብድ : ዲቤሆሙ : አለ : ይገሥጸሙ : በቃለ : ጥበ
ብ : ወያፍርሆሙ : ከመ : አይትመዋጡ : ውስተ : ንጢአት : ደእመ : ይኤዘዘ
ሙ : ይሖረ : በፍፍተ : ርትዕ : ወይዕቀቡ : ሃይማኖት : ወይርዐሮሙ : ለሕዝብ :

and wicked shepherd of the sheep, the wolf shall swallow him up before his face. And therefore we must keep far from evil and destructive shepherds, who spare not, nor save their flocks. For the people love a good shepherd, and fear him, as a father, and a lord, and a priest, and a chief of the priests of the Lord; for he reproveth them, and guideth them unto godliness. For he that obeyeth him, obeyeth Christ; and he that heareth his voice, heareth the voice of Christ. And he that obeyeth Christ, obeyeth God the Father. And moreover he saith, He that heareth you, heareth me; and he that refuseth you, refuseth me; and he that refuseth me, refuseth Him that sent me. And thus it becomes the Bishop to love the people as his children, for they are his sons; and let him nourish them with love and instruction, as a bird which broodeth over her eggs, and cherisheth her young ones until they fly. So let him teach the people the word of the Lord; and feed them with spiritual doctrine, and give their desire unto all who wish to receive of him. And let him not be harsh upon them; but reprove them by the word of wisdom, and put them in fear, that they turn not unto sin; but let him rather exhort them to walk in the right way and keep the faith, and let him feed the people in peace. And moreover let him raise the fallen,

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በሰላም :: ወዳዲ : ያንሥአሙ : ለውደቃን : ወያጽንምሙ : ለድኩማን : ወያህ
ተጋብሯሙ : ለዘርዋን : ወደፈውሶሙ : ለቀሱላን : ወደፍዝዘሙ : ለሀንቡዛነ :
ልብ : ወያርተሶሙ : ለሐንካሳነ : ልብ : ከመ : ደጽንዑ : በቃለ : ተግሣጽ :: ወያቅል
ል : ጸረ : ክቡደ : ንጢአተሙ : ወደርከቡ : ተስፈ : ሠፍዖ :: ወእሙንቱሰ : ይት
መሀረ : ሕገ : ቤተ : ክርስቲያን : ወይትመዋጡ : ውስተ : ንስሐ :: ወእመሰቦ : ዘ
ተገደረ : ኦፊኦ : በኢሉብወ : ቃለ : መጻሕፍት : ኢትመንፍ : ወኢትገድጎ : ይድ
ንፅ : ውስተ : ንጢአት : አላ : ርድኑ : ወፈውሶ : እምቀስለ : ንጢአት : ወሚ
ጦ : ንጢክ : ወአግብሶ : ውስተ : መርዒት : ቤተ : ክርስቲያን :: ወዘሰ : የአቢ : ተ
መደጦ : ደወፅኦ : እመርዒት : ወይከውን : መብለሀ : ለአራዊተ : ገደም :: ወይ
ከውን : ክፍሉ : ምስለ : እለ : ይብሉ : ንብላህ : ወንስተይ : እስመ : ጌሰመ : ን
መውት :: ወኢይሔልዩ : ደገሪተሙ :: ወእመቦ : ዘርእዮ : ኢጲስቀጶስ : እ
ንዝ : ከመዝ : ደገብር : ርቶህ : ደበሎ : እጸውር : ለከ : ንጢአተከ : ወእመወ
ት : ህዋንቲክ : በከመ : ክርስቲያን : ሞተ : በእንተ : ንጢአት : ዓለም :: ወእም
ዝ : ይጸሙ : ወይሕምም : ምስሌሁ : እስከ : ይትመዋጥ : ውስተ : ንስሐ :: እስ
መ : ፍላዊ : ጊር : ደሚጡ : ነፍሶ : ቤዛ : አግግዒሁ : ወሀሳብሰ : ዘኢኮነ : ፍላ
ዌ : ዘኢኮነ : አግግዒሁ : ደረኢ : ተኩላ : ደመጽኦ : ወደገደይ : ወዮገድግ :
አግግዒሁ : ወደመስጦን : ተኩላ : ወደዘርዋን : እስመ : ሀሳብ : ውእቱ : ኢዮ

and strengthen the weak, and gather in the scattered, and heal the wounded, and comfort the faint-hearted, and set right the lame in heart, that they may be strengthened by the word of instruction ; and let him lighten the heavy burden of their sin, that they may attain unto good hope. And as to them, let them receive instruction in the law of the Church, and turn to repentance: and if a man be cast out through not understanding the word of the Scriptures, despise him not, neither leave him to fall into sin ; but help him, and heal him from the wound of sin, and turn him unto thee, and bring him again into the flock of the Church. But he who refuseth to return, shall be cast out from the flock, and become food for the beasts of the field : and his portion shall be with those who say, Let us eat and drink, for to-morrow we die; who consider not their latter end. And if the Bishop see any man who doeth thus, he should say to him, I will bear thy sins for thee, and die in thy stead, as Christ died for the sin of the world. And then let him toil and labour with him, until he return unto repentance. For the good shepherd giveth his life a ransom for the sheep; but the hireling, who is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and the wolf teareth them and scattereth them; for he is an hireling, he careth not for the sheep. We

ትምህርት : ደጋ-ስቅልያ : ዘአበው ::

ሐዘፍ : በእንተ : አገግዕ :: ርቱዕ : ፍጥምር : ከመ : እግዚአብሔር : መሓሪ : ው
 እቱ : ወኢይፈቅድ : ሞቱ : ለገጥኡ : አላ : መጠተ : ወግብአተ : ውስተ : ንስሓ ::
 ወእመሆ : ዘይኡብስ : በኢሉብወ : ዘሠርዐ : እግዚአብሔር : ትእዛዛጥሁ : ለንስ
 ሓ :: አላ : የሐውር : በጽልሐተ : ልቡ : ወኢይዜክር : ንጢአተ : ወእከዮ : ዘገ
 ብረ : ኢሉብወ : ቃለ : ቅደሳተ : መጻሕፍት : ዘዜነው : ምሕረተ : ዚአሁ : ደማስ
 ን : ውእቱ : ብእሲ : ወደከውን : ዘአልቦ : ተስፋ :: ወእንተሰ : ንሥሥ : ፍላጭ :
 ኒረ : ወመምህረ : የዋህ : ወዕጉሰ : ወመገሥጸ : ወመሓራ : ወገባረ : ሰላም : ዘየ
 ሀውድ : ወደረዓ : እግግሁ : ወየሥሥ : ዘተገድፈ : ከመ : እግዚአብሔር : አ
 ምላክነ :: እስመ : አቡነ : ዘበሰማያተ : ፈነወ : ወልደ : ፍቁሩ : መድኅኒነ : ፍላ
 ጭ : ኒር : መምህርነ : ኢየሱስ : ክርስቶስ : ዘገደገ : ኔወፀውስተ : ገደም : ወሐ
 ረ : ደኅሥሥ : አሐደ : በግዐ : ዘተገድፈ :: ወሶብ : ረከቦ : ጾር : ደቦ : መታክፍ
 ቱ : ወአብኦ : ውስተ : መርዒት : በፍሥሓ : እስመ : ረከቦ : ዘተሐጉለ :: ስማዕ :
 ዘንተ : ኦኢጲስቆጶስ : መርሖመ : ለእለ : ስሐቱ : ወእስተጋብሖመ : ለእለ : ተ
 ዘርወ : ወኅሥሥመ : ለእለ : ተገድፈ : እስመ : ብከ : ሥልጣነ : ለመጠተ : ት
 እስር : ወትፍታሕ :: እስመ : ደቢሎ : እግዚአብሔር : ለመግቶ : ንደጉ : ለከ :
 ንጢአተከ : ሀደማፍትከ : አሕዋወተከ : ሖር : በሰላም :: እስመ : ሰላም : ዘተመ
 ጦነ : ቤተ : ክርስቲያኑ : ለክርስቶስ : ደኑቴ : እንተ : ታበውእ : ወስተታ : እለ : ነ

ought to know that the Lord is merciful, and desireth not the death of a sinner, but his conversion and returning to repentance. And if a man transgress, understanding not the commandments that the Lord hath set forth for repentance, but walk in the deceit of his heart, and remember not his sin and his evil that he hath done, understanding not the word of Holy Scripture which proclaimeth mercy to him, that man shall perish and be without hope. But do thou search out the good shepherd, and the humble and patient teacher and reprover, and the merciful, and peace-maker, that goeth round about and feedeth his sheep and seeketh that which is lost, like the Lord our God. For our Father which is in heaven sent his beloved Son, our Saviour, the Good Shepherd, our Teacher, Jesus Christ, who left the ninety and nine in the wilderness, and went to seek the one sheep that was lost: and when he had found it, he laid it upon his shoulder, and brought it into the flock with joy; for He had found that which was lost. Hear this, O Bishop! guide them that have erred, and gather in again them that are scattered, and search out them that are lost; for thou hast power for the turning of men to bind and to loosen. So the Lord said to the paralytic, I have forgiven thee thy sin; thy faith hath saved thee; go in peace. Now the peace which we have received is the Church of Christ, into which thou shouldst bring

ትምህርት ፡ ደድስቅልያ ፡ ዘኔበው ፡፡

ስሑ ፡ ኢመንግዳውኢሆሙ ፡ ወነስሑ ፡ ወገብሩ ፡ ጽድቅ ፡ ወሠየዎ ፡ ወረከቡ ፡ ተስ
ፈ ፡ ሕይወት ፡፡ መፍትሔ ፡ ኢጲስቆጶስ ፡ ይፈውስ ፡ ሕሙማን ፡ ኢለ ፡ ደወዩ ፡ በ
ግብረ ፡ ገጢኢት ፡ የሐውጸሙ ፡ ወይፍዝዘሙ ፡ ወይፈውስ ፡ ቍስሎሙ ፡፡ ኢስመ ፡ ኢ
ኮ ፡ ጥዑዮን ፡ ዘይፈቅድዎ ፡ ለዐቃቤ ፡ ሥራይ ፡ ኦላ ፡ ሕሙማን ፡፡ ኢስመ ፡ መጽ
ኦ ፡ ወልደ ፡ ኢጊላ ፡ ኢመሕያው ፡ ደኅሥሥ ፡ ወይርደኦ ፡ ዘተሐጉላ ፡፡ ኢስመ ፡ ኢ
ንተ ፡ ዐቃቤ ፡ ሥራይ ፡ በውስተ ፡ ቤተ ፡ ክርስቲያኑ ፡ ለኢግዚአብሔር ፡ ሀቦሙ ፡ ፈ
ውስ ፡ ለላ ፡ ኦሐይ ፡ ኦሐይ ፡ በከመ ፡ ይደሉ ፡ ወሲብዮሙ ፡ ሲሳዮ ፡ መንፈሳዊ
ተ ፡ ይጽንዑ ፡ በቅድስት ፡ ቤተ ፡ ክርስቲያን ፡፡ ረዐይ ፡ መርዒቶ ፡ ለክርስቶስ ፡ በ
ትሕትፍ ፡ ወፎቅር ፡ ወከሙሳስ ፡ ዘኦንበለ ፡ መዐት ፡፡ ወኦንዘ ፡ ኢትትዐበይ ፡ በ
ሣሙተ ፡ ሥልጣንክ ፡፡ ኢስመ ፡ ኦንተ ፡ ፍላጭ ፡ ኢባግዐ ፡ መርዒቶ ፡ ለክርስቶስ ፡፡
ወተስተጋብሐሙ ፡ ለመሓበኦ ፡ ውስተ ፡ ሕፃንክ ፡ ከንኪ ፡ ኄረ ፡ ወመሓረ ፡ ወጻ
ድቅ ፡ ዘኦንበለ ፡ ጽልሑት ፡ ወቂም ፡ ወቅንኦት ፡ ወውደት ፡ ወሐሚት ፡ ወጸል
ኦ ፡ ወኦድልዎ ፡ ወፅርፈት ፡ ወትዕቢት ፡ ወትምክሕት ፡፡ ኢትመንፍሙ ፡ ለኦሐዛ
ብ ፡ ኢለ ፡ ኢምተሕቴክ ፡ ወኢትኅባኦ ፡ ኢምኒሆሙ ፡ ትኦሐዛቲሁ ፡ ለኢግዚአብ
ሔር ፡ ወኢትመዋጥ ፡ ኢምንበሓሆሙ ፡ ወኢተምጽኦ ፡ ምክንያተ ፡ ላዕሌሆ
ሙ ፡ ወኢተርሕቆሙ ፡ ኢምቤተ ፡ ክርስቲያኑ ፡ ለኢግዚአብሔር ፡ ለቡ ፡ ኦንክ ፡
ለፍትሕ ፡፡ ወኢትንሣኦ ፡ በምዐ ፡ ኦሐይ ፡ ላዕለ ፡ መኑሣ ፡ ዘኦንበለ ፡ ወለስቶ ፡

back those that have repented of their sins, who have repented and done that which is right and good, and have found the hope of life. The Bishop ought to heal the afflicted, who are sick through the deeds of sin; to visit them, and comfort them, and heal their wounds. For the whole need not a physician, but they that are sick; for the Son of Man came to seek and to succour that which was lost. Inasmuch as thou art a physician in the Church of the Lord, give to every one healing according as it is fit, and feed them with spiritual food, that they may stand fast in the Holy Church. Feed the flock of Christ with humility and love, and reproof, without anger; not puffed up with the power of thy office, for thou art the shepherd of the sheep of the flock of Christ. And gather thou the lambs into thy bosom; and be good and merciful and just, without deceit, or revenge, or jealousy, or accusings, or calumny, or hatred, or partiality, or blasphemy, or pride, or vain-glory. Despise not the people that are under thee, and hide not from them the commandments of the Lord; neither turn thyself away from their repentance, nor bring pretexts against them, to drive them out from the church of the Lord.

Be of good understanding, therefore, in judgment; and receive not the witness of one against any man, but only the witness of three men, good and true,

ትምህርተ ፡ ደ፣ድስቅልያ ፡ ዘእበው ፡ ።

ሰማዕት ፡ ጌራን ፡ ወመሀይምናን ፡ እንዘ ፡ ስምዐ ፡ ይከውኑ ፡ ላዕሊሆሙ ፡ ካልእ
ን ፡ ከመ ፡ ጌራን ፡ ወመሀይምናን ፡ እሙንቱ ፡ እለ ፡ አልሶሙ ፡ ጸልኢ ፡ ወቁመ ፡
ወቅንአተ ። እስመሶ ፡ ብዙቻን ፡ ነገብያን ፡ ሐሰት ፡ እለ ፡ ክልኢ ፡ ወሠለስቱ ፡ ል
ሳኖሙ ፡ እለ ፡ ይትፈሥሑ ፡ በእኩይ ፡ ምግባር ፡ ጸላኤያን ፡ አቻው ፡ እለ ፡ ይፈቅ
ደ ፡ ይዘርው ፡ መርዒተ ፡ ለክርስቶስ ። ወእመ ፡ ሰማዕከ ፡ ቃሎሙ ፡ ወእመን
ከ ፡ ለእለ ፡ ይገብሩ ፡ ከመዝ ። ዮሁኪ ፡ ዘረውከ ፡ መርዒተከ ፡ ዘእንበለ ፡ ፍትሕ ፡
ወመጠውኩሙ ፡ ለእኩያን ፡ አዘኡበት ፡ ወመሰጥ ፡ እሉ ፡ እሙንቱ ፡ እኩያን ፡
ሰብእ ፡ ወባሕቱሰ ፡ ኢኮኑ ፡ ሰብእ ፡ እላ ፡ አራዊት ፡ እለ ፡ ይትሚሰሉ ፡ ሰብእ ፡
ዕልዋን ፡ ወመናፍቃን ፡ ወከላድያን ፡ እለ ፡ ኢየሁዳኛው ፡ ለእግዚአብሔር ። እ
ሉኪ ፡ ጸናሕያን ፡ ፍኖት ፡ ከመ ፡ ዝእብ ፡ ዘይበልዕ ፡ ይመስጠው ፡ ለእለ ፡ ይወፅኡ ፡
እምሕገ ፡ ቤተ ፡ ክርስቲያን ። ወሶቦ ፡ ርእይ ፡ ዘተሕጉለ ፡ ይመስሎሙ ፡ ዘረከቡ ፡
ዐቢዮ ፡ ረባሐ ፡ ለርእሶሙ ። እስመ ፡ አቡሆሙ ፡ ደያብሎስ ፡ ቀታሌ ፡ ሰብእ ፡ ወ
እቱ ። ወእለሰ ፡ ይርሕቁ ፡ እምቤተ ፡ ክርስቲያን ፡ ወይወፅኡ ፡ እምውስተ ፡ ሕግ ፡
ወይረዕይዎሙ ፡ አጋንንት ፡ ወያሐምምዎሙ ፡ በጻዕር ፡ ወምንደቤ ፡ ወሐዘን ፡ ል
ብ ። ወእሙንቱሰ ፡ ይተልው ፡ ፍኖቶሙ ፡ ለዕልዋን ፡ ወየሕጉሉ ፡ ተስፈሆሙ ፡
ወፈድፈድ ፡ ይርሕቁ ፡ እምእግዚአብሔር ። ወኢጳስቆጶስ ፡ ለእመ ፡ ኢፈትሐ ፡
በርቶዕ ፡ ይከውን ፡ ክፍሉ ፡ ምስሊሆሙ ። ኢመፍትውኪ ፡ ትስድድ ፡ ለንጥእ ፡ ወ
ኢትመንኖ ፡ ለዘ ፡ ይትመዋጥ ፡ ወኢትኩን ፡ ሕጹጸ ፡ ምሕረት ፡ ከመ ፡ ትፈውስ ፡

concerning whom others witness that they are good and true, who have no hatred or revenge or jealousy. For there are many that speak falsely, that have two tongues or three, who rejoice in evil deeds, haters of their brethren, who desire to scatter the flock of Christ. And if thou hast heard their voice, and believed those who do thus, behold thou hast scattered thy flock without judgment, and hast delivered them to evil and ravening wolves, which are wicked men. Or rather, they are not men, but beasts in the likeness of men, transgressors and heretics and unbelievers, who know not the Lord. These are they that lie in wait by the way; like a devouring wolf, they tear them that depart from the law of the Church; and when they see one that is gone out of the way, they think they have found for themselves great gain. For their father the devil is a murderer; and they that are separated from the Church, and depart from the law, the devils shall be their shepherds, and shall afflict them with torment and distress and sorrow of heart. And they shall follow the way of the transgressors, and shall lose their hope, and depart farther and farther from the Lord; and the Bishop too, if he judge not according to right, his portion shall be with them.

It is not right, therefore, to reject the sinner, nor to despise him that turneth; neither be thou wanting in mercy, that thou mayest heal the wound of sin;

ትምህርት : ደዲስቅልያ : ዘአበው ::

ቀብል : ንጢአት : ወኢትትሀወል : ምስል : ብእሲ : ደም :: አስመ : በእንቲአሆ
 መ : ይብል : መጽሐፍ : በሊሕ : እገሪሆመ : ለክዳወ : ደም : ንሳር : ወቅጥቃጤ :
 ውስተ : ፍፍተመ : ወኢያእምርዋ : ለፍፍተ : ሰላም : ወእልዎ : ፍርሃተ : እግዚ
 አብሔር : ቅድመ : አዕደንቲሆመ :: ፍፍተ : ሰላምሰ : መድኅኒነ : ኢየሱስ : ክር
 ስተስ : ዘመሀረነ : እንዘ : ይብል : ስረዩ : ከመ : ይስረዩ : ለክመ : ወሀቡ : ከ
 መ : ሆሀብክመ : ዘውኢቱ : ብሃል : ኅድጉ : ለሰብኦ : አብሳሆመ : ከመ : ይኅ
 ድግ : ለክመ : አብክመ : ሰማዖጥ : አብሳክመ :: ወዓጂ : መሀረነ : በጸሎት :
 እንዘ : ይብል : አንተመሰ : ሶብ : ትጼልዩ : ከመዘ : በሉ : አቡነ : ዘበሰማዖ
 ት : ይትቀደስ : ስምክ : ትምጽእ : መንግሥትክ : ወደኩን : ፈቃደክ : በከመ : በ
 ሰማደ : ከማሁ : በምድርኒ :: ሲሳዩነ : ዘለለ : ዕለትነ : ሀብነ : ዮም :: ኅድግ : ለነ :
 በሳነ : ወጊጋዩነ : ከመ : ንሕነኒ : ንኅድግ : ለዘ : አብሰ : ለነ :: ወእመሰኪ : አን
 ትመ : ኢትክሉ : ትሰረዩ : አብሳ : ለቢጽክመ :: ወእፎ : አንተመ : ትረክቡ :
 ስርዋተ : አብሳክመ :: ወእመሰቦ : ዘተሰደ : ዘእንበለ : አብሳ : ወእምዘ : ገቢ
 ኦ : ሰአለ : ስርዋተ : ወኢተወክፎ : ዝኪ : ወኢቱ : ቀጥሉ : እኑሁ : ወከዓዌ : ደ
 ም : ከመ : ቀዖን : ዘከሀወ : ደመ : አቢል : እኑሁ : ወጸርን : ደመ : ንብ : እግዚአ
 ብሔር : ወእመሶ : ኢጲስቅጶስ : ዘሰደደ : ዘእንበለ : አብሳ : ደከውን : ከመ : ቀ
 ዖን : ቀጥሉ ::

and have no communion with the bloody man. For concerning such the Scrip-
 ture saith, Their feet are swift to shed blood, shame and destruction are in their
 ways, they know not the way of peace, and there is no fear of God before their
 eyes. But the way of peace is our Saviour Jesus Christ, who hath taught us,
 saying, Forgive, that he may forgive you; give, that he may give unto you: that
 is to say, Forgive men their trespasses, that your Heavenly Father may forgive
 you your trespasses. And, moreover, he hath taught us in his prayer, saying,
 But ye, when ye pray, say thus: Our Father which art in heaven, Hallowed
 be thy name; Thy kingdom come; Thy will be done, as in heaven, so also upon
 earth: Give us this day our daily bread; Forgive us our trespasses and sins,
 as we also forgive him that hath trespassed against us. And if, then, ye cannot
 forgive the trespass of your neighbour, how shall ye find forgiveness of your
 trespasses? But if there be any one that hath been driven forth without
 transgression, and then returning asketh pardon, and the Bishop receiveth him
 not, such an one is the murderer of his brother and a shedder of blood; like
 Cain, who shed the blood of Abel his brother; and his blood cried unto the
 Lord. And if any Bishop expel a man without transgression, he is become, like
 Cain, a murderer.

ትምህርት ፡ ደጅስቅልፆ ፡ ዘእበው ።

በእንተ ፡ ከመ ፡ ኢመፍትው ፡ ለነ ፡ ንገሥጽ ፡ ወኢመኅሩ ፡ ዘእንበለ ፡ ያቅሙ ፡ ሎ ቱ ፡ ስምፀ ፡ ከመ ፡ እበሰ ።

እስመ ፡ ዘይሰድድ ፡ ዘአልዮ ፡ አበሳ ፡ ውእቱኪ ፡ ዮእኪ ፡ እምቀታሌ ፡ ነፍስ ። ወ ኢይረኢ ፡ ምሕረተ ፡ እግዚአብሔር ፡ እስመ ፡ ኢተዘኸረ ፡ ትእዛዛጊሁ ፡ ለክርስቲስ ፡ ዘይቤ ፡ በእንተ ፡ አሐደ ፡ ኃጥእ ፡ ዘይኔስሕ ፡ ይኸውን ፡ ፍሥሐ ፡ በሰሚዮ ት ። ወዘሰ ፡ ይገብር ፡ ከመዛ ፡ ኢይረክብ ፡ መድኃኒተ ፡ ነፍሱ ። እስመ ፡ ድኅፀ ፡ ወወድቀ ፡ ውስተ ፡ ሀቢዮ ፡ ንጠሕት ፡ እስመ ፡ ኢገሠጸሙ ፡ ወኢሚጦሙ ፡ ለእለ ፡ ይገብሩ ፡ ብዙን ፡ ንጠሕት ። አላ ፡ ዘረወ ፡ መርዔተ ፡ ለክርስቲስ ። ወዓይ ፡ ተቀረፍ ። እስመ ፡ ጻድቅ ፡ እግዚአብሔር ፡ ወጽድቅ ፡ ከኅኔሁ ፡ ዘይረትሕ ፡ ለኩሉ ፡ ለጻድቅ ፡ ወለኃጥእ ፡ መሓሪ ፡ ለእለ ፡ ይትመዋጡ ፡ ንቤሁ ፡ በጽድቅ ፡ ወምሕረት ፡ ወዋውሁት ፡ በፍቅር ፡ እግዚአብሔር ። መፍትወኪ ፡ ኤጲስቆጶስ ፡ ይፍታሕ ፡ በርትዕ ፡ ወይትልዎ ፡ ወይግበር ፡ ሥምረተ ፡ ለክርስቲስ ። እስመ ፡ እግዚአብሔር ፡ ይረትሕ ፡ ለኃጥኦን ፡ ለእለ ፡ ይትመዋጡ ፡ ንቤሁ ። ኢትዜክርኑ ፡ ደዊትሃ ፡ አመ ፡ ይኡበስ ፡ ወይቤሎ ፡ ፍታን ፡ ለምንት ፡ ገበርከ ፡ ከመዛ ፡ ወይቤ ፡ እበስከ ፡ እኔስሕ ፡ እንከ ፡ ሰበ ፡ አምነ ፡ ጌጋዮ ፡ ድኅነ ፡ እሞት ፡ ወይቤሎ ፡ ፍታን ፡ ጽፍዕ ፡ ወኢትፍፍቅ ፡ ወኢትመውት ። ወዮፍስሃ ፡ ነቢይ ፡ እንዘ ፡ ኢይረትድ ፡ ሎ

V. *That it is not lawful for us to enforce discipline against any man, unless testimony be established against him, that he hath sinned.*

For he that casteth out a man who hath not transgressed, is worse than a murderer. Neither perceiveth he the mercy of God; for he remembereth not the commandments of Christ, how he said, There is joy in heaven on account of one sinner that repenteth. And he that doeth thus shall not attain to the salvation of his soul: for he erreth, and falleth into great sin; seeing that he reproveth not, nor converteth those who commit many sins, but scattereth the flock of Christ; nay, even fighteth against it. For just is the Lord, and just is the judgment that he judgeth unto all, to the righteous man and to the sinner: he is merciful unto all them that turn unto him in righteousness and mercy and humility, in the love of God. It becometh the Bishop, therefore, to judge rightly, and to follow Christ, and do his will; even as the Lord judgeth the sinners that turn unto him. Dost thou not remember David, when he sinned, and Nathan said unto him, Wherefore hast thou done thus? and he said, I have sinned, and I repent thereof: when he confessed his transgression, he was saved from death; and Nathan said unto him, Be of good courage, and doubt not; thou shalt not die. And the prophet Jonas also, when he would not preach to the men of Nineveh,

ትምህርት፡ ደጅስቅል፡ ዘአበው፡ ::

ሙ፡ ደስብክ፡ ለሰብአ፡ ነዌ፡ ተሰጥመ፡ ውስተ፡ ባሕር፡ ወውኅጦ፡ ሀንበሪ፡ ::
ወእምዞ፡ ወፅአ፡ እምከርሠ፡ ሀንበሪ፡ ወድኅነ፡ እሞት፡ :: ወሕዝቅያስኒ፡ ሰብ፡
አልዐለ፡ ልቦ፡ ወቦኑ፡ ላዐሌሁ፡ መቅሠፍተ፡ ወተትሕተ፡ ሕዝቅያስ፡ ወንደገ፡ አል
ዕሎ፡ ልቡ፡ ወበከዋ፡ ቅድመ፡ እግዚአብሔር፡ ወመሐር፡ :: ስምዕ፡ ኦኢጸስቆጶ
ሳት፡ በቀሜተ፡ ዘይኸውን፡ ለዘ፡ ግብር፡ እስመ፡ ጽሑፍ፡ ውስተ፡ ራብዕ፡ መጽሐ
ፈ፡ ነገሥት፡ :: ወነግሠ፡ ምናሴ፡ ወልደ፡ ህዋንቲሁ፡ እንዘ፡ ሀሠርቱ፡ ወክልኢቱ፡
ክረምቱ፡ ለምናሴ፡ እመ፡ ደነግሥ፡ ገምሳ፡ ወገምስተ፡ ክረምተ፡ ለእስራኤል፡ ነ
ግሠ፡ በኢዋረሳሌም፡ ወስማ፡ ለእመ፡ ሓፍሳሳ፡ ወገብረ፡ እኩዋ፡ ቅድመ፡ አዕ
ደንቲሁ፡ ለእግዚአብሔር፡ :: ወዓዲ፡ ጽሑፍ፡ ውስተ፡ ካልእ፡ ሕጽጻን፡ ዘይብል፡
ወገብረ፡ እኩዋ፡ ቅድመ፡ እግዚአብሔር፡ እምኩሉ፡ ርኩሶሙ፡ ለአሕዛብ፡ እ
ለ፡ ሠረዎሙ፡ እግዚአብሔር፡ እምቅድሚሁሙ፡ ለደቂቀ፡ እስራኤል፡ ወተመ
ይጠ፡ ወሐነጸ፡ በመልዕልት፡ ዘነሠተ፡ ሕዝቅያስ፡ አቡሁ፡ ምሥዋዐ፡ ወአቀመ፡
አዕማደ፡ ለበዓለም፡ ወገብረ፡ ኤልሳ፡ ወሰገደ፡ ለኩሉሙ፡ ሐራ፡ ሰማይ፡ ወተ
ቀንዖ፡ ሎሙ፡ :: ወሐነጸ፡ ምሥዋዐ፡ ቤተ፡ እግዚአብሔር፡ በኢዋረሳሌም፡ ደሃሉ፡
ስምዖ፡ ለዓለም፡ :: ወሐነጸ፡ ምሥዋዐ፡ ለኩሉ፡ ከዋክብተ፡ ሰማይ፡ በክልኢሁ
ሙ፡ አዕጻደ፡ ቤተ፡ እግዚአብሔር፡ ወለሊሁ፡ ያቀኒ፡ ውሉደ፡ ዘኢሁ፡ በአሳት፡
በምድረ፡ ቤናኒም፡ ወደትኢመር፡ ወአድገ፡ ደትሚሰል፡ ወደሴገል፡ ወገብረ፡ ሰ

was cast into the sea, and the whale swallowed him up, yet afterwards he came forth from the belly of the whale, and was saved from death. And Hezekiah also, although, when he lifted up his heart, chastisement came upon him, yet, when he humbled himself, and departed from the exaltation of his heart, and wept before the Lord, then He had mercy upon him. Hear, O ye Bishops, that which is profitable in this matter: for it is written in the Fourth Book of Kings, And Manasseh his son reigned in his stead; twelve years old was Manasseh when he began to reign, and fifty and five years reigned he over Israel in Jerusalem; and his mother's name was Haphsaba; and he did that which was evil in the sight of the Lord. Moreover, it is written in the Second Book of Chronicles, saying, And he did that which was evil in the sight of the Lord, above all the abominations of the Gentiles whom the Lord rooted out before the Children of Israel. And he turned and built on the high places the altars which Hezekiah his father had pulled down, and raised pillars to Baalim, and made groves, and worshipped all the host of heaven and served them, and built an altar in the House of the Lord at Jerusalem, of which He had said, My name shall be there for ever. And he built an altar to all the stars of heaven in the two courts of the House of the Lord; and himself made his son to serve in the fire, in the land of Benonim, and he used signs, and made himself like an ass, and used magic, and set up diviners

ትምህርት ፡ ዲድስቅልፆ ፡ ዘኸበው ።

ያሐተ ፡ ወምርኢያተ ፡ ኡብዝን ፡ ገቢረ ፡ ኢኩይ ፡ ቅድመ ፡ ኢግዚኡብሔር ፡ ለሰሐ
ት ፡ ሎቱ ፡ ወኢንበረ ፡ ግልፎ ፡ ወዘሥብኮ ፡ ምስለ ፡ ኢንተ ፡ ገብረ ፡ በቤተ ፡ ኢግዚ
ኡብሔር ፡ ለደዊት ፡ ወለሰሎሞን ፡ ወልደ። በዝንቱ ፡ ቤት ፡ ወበኢዮረሳሌም ፡ ኢ
ንተ ፡ ንረይኩ ፡ ኢምኩሉ ፡ ሕዝበ ፡ ኢስራኤል ፡ ወኢነብር ፡ ስምዖ ፡ ለዓለም ፡ ወ
ኢደዌስክ ፡ ለሀዊሶቱ ፡ ኢግር ፡ ለኢስራኤል ፡ ኢምድር ፡ ኢንተ ፡ ወሀብኩ ፡ ለ
ኡበዊሆሙ ፡ ዘኢንበለ ፡ ይትዐቀቡ ፡ ኩሎ ፡ ዘኢዘዝክዎሙ ፡ በኩሉ ፡ ሕግዮ ፡
ወሥርዓትዮ ፡ ወኩሄዮ ፡ በኦይ ፡ ሙሴ ። ወኢርሱዎ ፡ ምናሴ ፡ ለይሁደ ፡ ወኢለ ፡
ነበሩ ፡ በኢዮረሳሌም ፡ ለገቢረ ፡ ኢኩይ ፡ በኢንተ ፡ ኩሉ ፡ ኢሕዛብ ፡ ኢለ ፡ ኢሰሰ
ለ ፡ ኢግዚኡብሔር ፡ ኢምቅድመ ፡ ገጾሙ ፡ ለደቂቀ ፡ ኢስራኤል ። ወተናገረ ፡ ኢ
ግዚኡብሔር ፡ ላዕለ ፡ ምናሴ ፡ ወላዕለ ፡ ሕዝቡ ፡ ወኢሰምዕዎ ። ወረኣወ ፡ ኢግዚ
ኡብሔር ፡ ላዕሊሆሙ ፡ ሙላኢክተ ፡ ንይል ፡ ዘንጉሠ ፡ ኢሶር ፡ ወኢነዝዎ ፡ ለምና
ሴ ፡ በማኢሰርት ፡ ወኢሰርዎ ፡ በመዋቅሕት ፡ ወወሰድዎ ፡ ለግቢሎን ። ወሶብ ፡ ሐ
መ ፡ ንሠሠ ፡ ገጾ ፡ ለኢግዚኡብሔር ፡ ኢምላኩ ፡ ወግሕተዎ ፡ በሕቁ ፡ ኢምቅድመ ፡
ገጹ ፡ ለኢምላኩ ፡ ኡበዊሆ ። ወጸለዮ ፡ ምናሴ ፡ ወልደ ፡ ሕዝቅያሱ ፡ ንጉሥ ። ወይ
ቤ ፡ ከመዝ ፡ ኢግዚኡ ፡ ኢኃዜ ፡ ኩሉ ፡ ዓለም ፡ ኢምላኩሙ ፡ ለኡበዊነ ፡ ለኡብር
ሃም ፡ ወልደስሐቅ ፡ ወልደዕቅብ ፡ ወለኩሉ ፡ ፍረሆሙ ፡ ለጻድቃን ፡ ዘገበርከ ፡
ሰማዮ ፡ ወምድረ ፡ ምስለ ፡ ኩሉ ፡ ዓለሞሙ ፡ ዘገሠጽካ ፡ ለግሕር ፡ በቃለ ፡ ትኢ

and soothsayers, and wrought much evil in the sight of the Lord, to sin against him; and he set up the graven image and the molten image which he had made, in the House of the Lord; of which the Lord had said to David and to Solomon his son, In this House, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I set my name for ever. And I will no more move the foot of Israel out of the land which I gave unto their fathers: only let them observe all that I have commanded them in my Law and my covenant and my judgments, by the hand of Moses. And Manasseh corrupted Judah, and them that dwelt in Jerusalem, to do evil above all the nations that the Lord had removed from before the face of the Children of Israel: and the Lord spake against Manasseh and against his people, but they hearkened not unto him. And the Lord sent against them the captains of the host of the king of Assyria; and they took Manasseh in bonds, and bound him in fetters, and led him away to Babylon. And when he was afflicted, he sought the face of the Lord his God, and humbled himself greatly before the face of the God of his fathers. And Manasseh the son of king Hezekiah prayed, and said thus: O Lord, Ruler of the whole world, God of our fathers, Abraham, Isaac, and Jacob, and of all their offspring that are righteous, who didst make heaven and earth with all the host of them, who didst rebuke the sea with the voice of thy

ትምህርት ፡ ደ ደብቅልዮ ፡ ዘአበው ፡፡

ዛዛኸ ፡ ዘዐጽኸ ፡ ቀላዮት ፡ ወንተምካ ፡ ግረመ ፡፡ ወውኢቲኒ ፡ በስቡሐ ፡ ስምኸ ፡፡
ዘኸሉ ፡ ደርዕድ ፡ ወደድለቀልቅ ፡ እምቅድመ ፡ ገጸ ፡ ንይልኸ ፡፡ እስመ ፡ አልዮ ፡
ጽንፈ ፡ ዕበዮ ፡ ስብሐቲኸ ፡፡ ግረም ፡ መቅሠፍት ፡ መዐትኸ ፡ ላዕል ፡ ንጥኣን ፡ አ
ልዮ ፡ ኡልቁ ፡ ወአልዮ ፡ መስፈርት ፡ ሣህል ፡ ትእዛዛኸ ፡ እስመ ፡ አንተ ፡ እግዚ
አብሔር ፡ ባሕቲትኸ ፡ ልዑል ፡፡ መሓሪ ፡ ርሑቀ ፡ መዐት ፡ ወብዙኅ ፡ ሣህል ፡ ወመ
ስተማደጥ ፡ ላዕል ፡ ጌጋዮሙ ፡ ለኢጋል ፡ እመሕዮው ፡፡ ወደኢዜኒ ፡ እግዚአብሔር ፡ አም
ላኸሙ ፡ ለጸድቃን ፡፡ እስመ ፡ አኮ ፡ ለጸድቅ ፡ ዘገበርኮ ፡ ለንቦሓ ፡፡ አኮ ፡ ለአብ
ርሃም ፡ ወለደስሐቅ ፡ ወለዮሶቅብ ፡ እል ፡ ኢአበሱ ፡ ለኸ ፡፡ አላ ፡ ተመዋጥ ፡ ንቦሓ ፡
ዚአዮ ፡ ዘንጥኦ ፡ እስመ ፡ አበስኩ ፡ እምኡልቁ ፡ ጥጸ ፡ ባሕር ፡፡ ወብዙኅ ፡ ንጢ
አትዮ ፡፡ ወአኮ ፡ ደልወት ፡ ሊተ ፡ አንቃዕዪ ፡ ወእርአይ ፡ ኑጥ ፡ ለሰማይ ፡ እምብ
ዝኅ ፡ ጌጋዮ ፡፡ ሰራሕኩ ፡ በመቀቅሕት ፡ ንጸን ፡ ከመ ፡ እሥሕታ ፡ እምንጢአት ፡
ለኒፍሰዮ ፡፡ ወበዝኒ ፡ ኢተሠሐትኩ ፡፡ እስመ ፡ መዐትኸ ፡ ወሐኩ ፡ ወእኩዮኒ ፡ በቅ
ድሚኸ ፡፡ ገበርኩ ፡ እንዘ ፡ አዐቅብ ፡ ከንቶ ፡ ወአበዝኅ ፡ ዘኢደበቁዕሲ ፡፡ ወደኢ
ዜኒ ፡ እሰግድ ፡ በብረኸ ፡ ልብዮ ፡ እንዘ ፡ እስኢል ፡ ምሕረተ ፡ ዚአኸ ፡፡ አበስኩ ፡ እ
ግዚአብሔር ፡ አበስኩ ፡፡ ወንጢአትዮኒ ፡ እትአመን ፡፡ እትመሀልል ፡ ወእስኢልኸ ፡፡ ተ
ሣህልኒ ፡ እግዚአብሔር ፡ ተሣህልኒ ፡ ወኢትመጥወኒ ፡ ለንጢአትዮ ፡፡ ወለዓለምሰ ፡ ኢ
ትዕቀብ ፡ ሊተ ፡ እኸይዮ ፡ ወኢትብቀልኒ ፡ በመዓምቅቲሃ ፡ ለምድር ፡፡ እስመ ፡

commandment, who didst shut up the depths and seal them up fearfully, and that by thy glorious name; whom every thing feareth with trembling, quaking before the face of thy power, for there is no end of the greatness of thy glory; fearful is the chastisement of thy wrath against sinners, but there is no number nor measure of the mercy of thy commandments, for thou alone art the Lord Most High. Thou art merciful, slow to anger, and of great compassion, and repentest thee toward the sins of men. And now, O Lord God of the righteous! for it is not for the righteous man that thou hast appointed repentance; not for Abraham, and Isaac, and Jacob, who sinned not against thee; but turn thyself at the repentance of me a sinner, for my transgressions are more in number than the sand of the sea, and my sins are many! Neither am I worthy to look upward, and to behold the height of heaven, for the multitude of my transgressions. I have laboured in fetters of iron, that I might obtain for myself rest from sin; and by this also I have not been refreshed: for I have stirred up thine anger, and have done evil before thee, while I observed vanities, and multiplied that which profited me not. And now I bow upon the knees of my heart, beseeching thy mercy. I have sinned, O Lord, I have sinned; and I confess my sin. I entreat and beseech thee, have mercy upon me, O Lord, have mercy upon me, and deliver me not up to my sin! And remember not my transgression against me for ever, neither take vengeance upon me in the depths of the earth! For thou,

ትምህርት ፡ ደጅስቅልፆ ፡ ዘአበው ።

አንተ ፡ እግዚአብሔር ፡ አምላካችሁ ፡ ለእኔ ፡ ይትኔሰኩ ። ወያህተርኤ ፡ ገረጉክ ፡ በላ
ዕልፆ ። ከመ ፡ እንዘ ፡ አኮ ፡ ደልወት ፡ ሊተ ፡ አድገንክኒ ፡ በብዛገ ፡ ሣህልክ ።
እሱብሐክ ፡ በኩሉ ፡ ጊዜ ፡ ወበኩሉ ፡ መዋዕል ፡ ሕይወትፆ ። እስመ ፡ ኪያክ ፡ ይ
ሱብሐ ፡ ኩሉ ፡ ገይል ፡ ሰማያት ፡ ወለክ ፡ ስብሐት ፡ ለዓለም ፡ አሜን ። ወሰብ ፡
ርእፆ ፡ እግዚአብሔር ፡ ከመ ፡ ነስሐ ፡ ምናሲ ፡ እምእኮፆ ፡ ምግባሩ ፡ ዘገብረ ፡ በእ
ያእምርፆ ፡ አፍሕሰፆ ፡ ሎፆ ፡ እግዚአብሔር ፡ ወሰምፆ ፡ ጸሎተ ፡ ወተሰጥወ ፡ ቃ
ለ ፡ ስእለፆ ። ወበጊዜሃ ፡ ዐገተ ፡ ነገ ፡ እሳት ፡ ወተፈትሐ ፡ መእስረ ፡ መዋቅሐት ፡
ገጸን ። ወእምዘ ፡ አድገፆ ፡ እግዚአብሔር ፡ ለምናሲ ፡ እመኩሉ ፡ ምንገቤሁ ፡
ወሚጦ ፡ እያረሳሌም ፡ ውስተ ፡ መንግሥፆ ። ወእእመረ ፡ ምናሲ ፡ ከመ ፡ እግ
ዚአብሔር ፡ አምላኩ ፡ ወተቀንፆ ፡ ለእግዚአብሔር ፡ በኩሉ ፡ ልቡ ፡ ወበኩሉ ፡ ነ
ፍሱ ፡ ኩሉ ፡ መዋዕል ፡ ሕይወፆ ፡ ወተኔለቀ ፡ ምስል ፡ ጸድቃን ። ወእምዘ ፡ አውፅ
ኦ ፡ አማልክተ ፡ ነኪረ ፡ እምቤተ ፡ እግዚአብሔር ፡ እለ ፡ ግቡራን ፡ በእገ ፡ ሰብእ ።
ወአልዐል ፡ በሐቅ ፡ ወአቀመ ፡ መላእክተ ፡ ገይል ፡ ውስተ ፡ ኩሉ ፡ በሐውርት ፡ ላዕ
ለ ፡ አረፍተ ፡ ይሁገ ። ወኩሉ ፡ ምሥዋዐ ፡ ዘሐነጸ ፡ በገብረ ፡ ቤተ ፡ እግዚአብሔር ፡
ወበእያረሳሌም ፡ አውፅአሙ ፡ አፍኦ ፡ እምሀገር ፡ ወአርትዐ ፡ ምሥዋዐ ፡ እግዚ
አብሔር ፡ ወሦዐ ፡ ውስተ ፡ ምሥዋዐ ፡ እግዚአብሔር ፡ መሥዋዕት ፡ ወሰብሐ ። ወ
ይቤ ፡ ምናሲ ፡ ለይሁገ ፡ ለተቀንፆ ፡ ለእግዚአብሔር ፡ አምላክ ፡ እስራኤል ። ወ

O Lord, art the God of them that repent, and thy goodness shall be shewed upon me; inasmuch as when there was no worthiness in me, thou didst save me in the multitude of thy mercy. I will praise thee at all times, and all the days of my life; for all the host of heaven praise thee; and unto thee be glory for ever. Amen.

And when the Lord saw that Manasseh repented of the evil of his doings that he had done in his foolishness, the Lord pardoned him, and heard his prayer, and answered the voice of his petition. And immediately a flame of fire shone round about him, and the bonds of his iron fetters were loosened. And afterward the Lord saved Manasseh from all his affliction, and brought him back to Jerusalem, into his kingdom. And Manasseh knew that the Lord was his God; and he served the Lord with all his heart, and with all his soul, all the days of his life; and he was numbered with the righteous. And afterward he put away the strange gods out of the House of the Lord, which were made with the hands of man. And he raised the wall very much, and appointed chiefs of the forces in all the provinces over the walls of Judah. And all the altars that he had built in the mountain of the House of the Lord, and in Jerusalem, he cast out of the city; and set up the altar of the Lord, and sacrificed sacrifices upon the altar of the Lord, and offered praise. And Manasseh spake unto Judah, to serve the

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ሰንበ : ምናሲ : ምስለ : አበዲሁ : በሰላም :: ወነግሠ : አሞጽ : ወልደ : ህገንቲ
ሁ :: ወገብረ : እኩዋ : ቅድመ : እግዚአብሔር : በከመ : ገብረ : ምናሲ : አቡ
ሁ :: ወአምዕቦ : ለእግዚአብሔር : አምላኩ :: ፍሁኪ : ሰማዕክሙ : እንከ : ኦ
ደቀቅነ : ዘከመ : ተቀንገ : ወሦሀ : ለአማልክት : ወቀተለ : ብዙ፡ንን : ዘእንበለ :
ሕገ :: ወእግዚአብሔር : አምላክ : አመንደዎ : ጻደግ :: ወሶብ : ነስሐ : ገደገ : ሎ
ቱ : ገጣውኢሁ : ወእግብኦ : ውስተ : መንግሥቱ : እስመ : እግዚአብሔር : ደት
ወከፍ : ንስሐሆሙ : ለእለ : ደትመዋጡ : ንቢሁ : ወከመ : ያግብሕሙ : ውስተ :
ዘቀደሚ : ክብርሙ :: እስመ : አልዎ : ዘዋባ : ንጢኢት : እምአምልኮ : ጣዖ
ት :: እስመ : ዕልወት : ደእቲ : ለእግዚአብሔር :: ወግሕቱ : ደድኅኑ : እምኔሃ :
በሠፈደ : ንስሐ :: ወእመሰዎ : ዘደኡብስ : ወደገብር : ንጢኢት : ወደብል : በል
ቡ : በእንተ : ዝንቱ : ምንተ : ደረስዎኒ : እግዚአብሔር : ዝኪ : ውእቱ : ዕልወ :
በንብ : እግዚአብሔር :: እስመ : ኢቀደመ : አመክር : ርእሱ :: አላ : ሖረ : በግዕ
ዙ : ወገብረ : ፍትወተ : ነፍሱ : ወደብል : ዝኪ : ሠፈደ : ውእቱ :: ወዘሰ : ደገብር :
ከመዝ : ወኢይኔስሐ : አልዎ : ስርዖተ : በቅድመ : እግዚአብሔር :: ከመዝ : እ
ንከ : ገብረ : አሞጽ : ወልደ : ምናሲ :: እስመ : ትብል : ቅድስት : መጽሐፍ :: ወ
ሐለዎ : በልቡ : አሞጽ : ማዕሊተ : ወገብረ : እኩዋ : ቅድመ : እግዚአብሔር : በ
ከመ : ገብረ : ምናሲ : አቡሁ :: ወእብዝን : ትዕይርተ :: ወደቢ : እስመ : ገብረ : እ

Lord God of Israel. And Manasseh slept with his fathers in peace, and Amon his son reigned in his stead. And he did evil in the sight of the Lord, as Manasseh his father did, and he provoked the Lord God to anger.

Behold then, ye have heard, O our children! how he served and sacrificed unto idols, and slew many without law; and the Lord God afflicted him for a little space. But when he repented, he forgave him his sin, and brought him back into his kingdom; for the Lord receiveth the repentance of them that turn unto him, even so that he bringeth them back into their former honour. For there is no greater sin than the worshipping of idols; for that is rebellion against the Lord; yet men are saved from it by true repentance. But if any man transgress and commit sin, and say in his heart, What will the Lord do unto me for this? such an one is rebellious before the Lord. For he doth not first try and examine himself, but walketh in his own will, and doeth the desire of his soul, and saith, This is good. He that doeth thus, and repenteth not, hath not forgiveness before the Lord. Now thus did Amon the son of Manasseh. For the Holy Scripture saith, And Amon conceived rebellion in his heart, and did evil before the Lord, as Manasseh his father did. And he multiplied proud words, and said, My father did much sin in his youth; but when he grew old he

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ቡዋ ፡ ብዙን ፡ ንጢአት ፡ በንእሱ ። ወሶበ ፡ ረብአ ፡ ተመደጠ ፡ ወነበሐ ። ወአሂ ፡ ከመሆ ፡ እገብር ፡ ወአሐውር ፡ በግዕዝዎ ፡ ወአተሉ ፡ ፍትወተ ፡ ነፍሱዎ ፡ ወሶበ ፡ ረ ሳእኩ ፡ እትመዋጥ ፡ ወእኔበሐ ፡ ንበ ፡ እግዚአብሔር ። ወእምዛ ፡ ገበረ ፡ አሞ ጸ ፡ እኩዎ ፡ ቅድመ ፡ እግዚአብሔር ፡ ወአፈድፈድ ፡ ገቢረ ፡ እኩዎ ፡ በከመ ፡ ገብ ሩ ፡ እለ ፡ እምቅድሚሁ ፡ ወእምዛ ፡ ቀሠፎ ፡ እግዚአብሔር ፡ ወአማሰፍ ፡ እም ድር ፡ ሠፍደት ፡ ወአንበሩ ፡ ሎቱ ፡ እግብርቲሁ ፡ ወቀተልዎ ፡ በቤት ። ወቀተሉ ፡ አ ሕላበ ፡ ምድር ፡ እለ ፡ አንበሩ ፡ በላዕለ ፡ ንጉሥ ፡ አሞጽ ። ወነገሠ ፡ ክልኤ ፡ ዓ መተ ። ለብው ፡ እንከ ፡ አአሕላብ ፡ ወኢተሐልዎ ፡ ገቢረ ፡ እኩዎ ፡ በከመ ፡ ገብረ ፡ አ ሞጽ ፡ ከመ ፡ ኢትማስኑ ። ወከማሁ ፡ ኢጲስቆጶስ ፡ ይርዐዎሙ ፡ ወደሚጠሙ ፡ ለሕዝብ ፡ ወደምህረሙ ፡ ወደሉብዎሙ ፡ ወለአለሂ ፡ አበት ፡ ይገሥጽሙ ፡ ወደፈው ሶሙ ፡ እምደዌሆሙ ፡ ወደትወክፍ ፡ ንስሐሆሙ ፡ መጠነ ፡ ይክል ። ወእመሰ ፡ ሕ ጸ-ጸ ፡ ምሕረት ፡ ወአቱ ፡ ወአይትወክፍ ፡ ንስሐሆሙ ፡ ለጋጥአን ፡ እለ ፡ ተመደጡ ፡ ንበ ፡ እግዚአብሔር ፡ ዝኪ ፡ ምኑን ፡ ወግሰር ፡ ወደትኪነን ፡ በቅድመ ፡ እግዚአብሔ ር ፡ እምላኩ ። ወእመሰ ፡ ተወክፈ ፡ ንስሐሆሙ ፡ ለእለ ፡ ተመደጡ ፡ ንበ ፡ እግዚአ ብሔር ፡ ይረክብ ፡ ሣህለ ፡ ወምሕረት ፡ በንበ ፡ እግዚአብሔር ፡ አምላክ ፡ ዘፈነወ ፡ ወልደ ፡ ዋሕደ ፡ ውስተ ፡ ዓለም ፡ ወሠምረ ፡ ደትወልድ ፡ እምብእሲት ፡ ወኮነ ፡ ሰብአ ፡ በእንቲእነ ፡ ወተወክፈ ፡ ሐማመ ፡ በደብ ፡ መስቀል ፡ ተረጊዞ ፡ ገቦሁ ፡ ሞ

turned and repented. And I also will do likewise, and will walk in my own will, and follow the desire of my soul; and when I am old, I will turn and repent before the Lord. Then Amon did evil before the Lord, and did evil exceedingly, above them that were before him. Then the Lord brought judgment upon him, and destroyed him from off the good land, and his servants set upon him and slew him in his house; and the people of the land slew those that had set upon King Amon. And he reigned two years.

Understand therefore, O ye people! and think not to do evil as Amon did, lest ye perish. And in like manner let the Bishop feed and convert the people, and teach and instruct them, and reprove them that have sinned, and heal them from their infirmities, and receive their repentance, as far as he can. But if he be without compassion, and receive not the repentance of sinners that turn unto the Lord, such an one is not worthy of esteem and honour, and shall be condemned before the Lord his God. But if he receive the repentance of them that turn unto the Lord, he shall find compassion and mercy with the Lord God, who sent his only Son into the world; who was pleased to be born of a woman, and became man for our sakes, and endured suffering upon the cross, his side

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ተ ። ዘውኃቱ ፡ እግዚአብሔር ፡ ቃል ፡ መልአከ ፡ ምክሩ ፡ ዐቢይ ፡ ወግረም ፡ ነሥ
አ ፡ ደዌነ ፡ ወጽረ ፡ ሕማሙ ። ወበቀሳስል ፡ ዘአሁ ፡ ሐዋውነ ፡ ቀሳስል ። ከሚሁ ፡
ንሕነኒ ፡ ንትዐገሥ ፡ ሕማሙ ፡ ወማንደቤ ። ወንትወክፍ ፡ ንስሐሁሙ ፡ ለእለ ፡ አ
በሱ ። ርእዩኪ ፡ ምሕረቶ ፡ ለእግዚአብሔር ፡ ለማቲዋስ ፡ እንዘ ፡ መጽብሓዊ ፡
ውኃቱ ፡ ሰባ ፡ ተመደጠ ፡ ንቤሁ ፡ ረሰዮ ፡ ወንኒላዊ ። ወልጵጥርስ ፡ ዘክሕደ ፡ ሥል
ሰ ፡ በእንተ ፡ ፍርሀት ፡ ሰባ ፡ ነስሐ ፡ ወበከዮ ፡ መሪሪ ፡ ወተወክፈ ፡ ንስሐሁ ፡ ወረ
ሰዮ ፡ ያላዌ ፡ አግግሁ ። ወልጵውሎስ ፡ እንደ ፡ እንዘ ፡ ቀደሙ ፡ ሰደደ ፡ ውኃቱ ፡
ዘወረፈ ፡ ላዕለ ፡ መንፈስ ፡ ቅደስ ፡ ሰባ ፡ ተመደጠ ፡ ንቤሁ ፡ ረሰዮ ፡ ሐዋርያ ። ወል
ብአሲት ፡ ንጥኃት ፡ እንተ ፡ መጽወተት ፡ ንዋያ ፡ ለብዙኃን ፡ ወደቤላ ፡ ተገድገ
ለኪ ፡ ንጢአትኪ ። ወልካልእትኒ ፡ ዘማ ፡ እንተ ፡ አቀምዋ ፡ ካህናት ፡ ቅድሚህ ፡
ከመ ፡ ያመክርዋ ፡ ለአዮሱስ ፡ ወአድገፍ ፡ ወደቤላ ፡ ሖሪ ፡ ወእምዘ ፡ ደግመ ፡ አ
ተራብሲ ። ርጥዕ ፡ ለክሙ ፡ ኦሪጲስቆጶሳት ፡ ረሰዩ ፡ ትውክልተክሙ ፡ ወተሰፈ
ክሙ ፡ ንበ ፡ እግዚአብሔር ፡ እግዚእነ ፡ ወመድገኒነ ፡ ወአምላክነ ፡ ወንጉሥነ ፡
አዮሱስ ፡ ክርስቶስ ፡ ወመድገኒ ፡ ነፍሳትክሙ ። ቅረቡ ፡ ንቤሁ ፡ በዋውሀት ፡ ወበ
ምሕረት ፡ ግበሩ ፡ ሰላሙ ፡ ዘእንበለ ፡ ተቃርፍ ፡ ወመዐት ። ሚጥዋሙ ፡ ለኃጥአ
ን ፡ ወአንሥእዋሙ ፡ ለውደቃን ። ወኢትፍድዮ ፡ እኩዮ ፡ ህዋንተ ፡ እኩዮ ። ወ
ዓዲ ፡ ኢትኩኑ ፡ ጸአልዮነ ፡ ወኢመዓትማነ ። ወኢፀራፍዮነ ፡ ወኢዘሁራነ ፡ ወኢ

being pierced unto death; who being God the Word, the Angel of the great and fearful counsel, took upon him our sicknesses and bare our sorrows, and by his wounds our wounds are healed: so let us also endure sorrow and affliction, and let us receive the repentance of those who have sinned.

See now the mercy of the Lord toward Matthew, who was a publican; but when he turned unto Him, he made him an Evangelist. And Peter too, who denied him three times through fear, when he repented and wept bitterly, He received his repentance, and made him a shepherd of his sheep. And Paul our brother, who was before a persecutor, who blasphemed against the Holy Ghost, when he turned unto him, He made him an apostle. Unto the woman who was a sinner, who gave of her substance unto many, he said, Thy sins are forgiven thee. The other also, the adulteress, whom the priests placed before him, that they might try Jesus, He saved, and said unto her, Go, and henceforth sin not again.

It is right that ye, O Bishops, should put your trust and hope in the Lord, our Lord and our Saviour, our God, and our King, even Jesus Christ, the Saviour of your souls. Draw near unto him in humility and gentleness; make peace without contention and anger; convert the sinners, raise the fallen; and return not evil for evil. And, moreover, be not railers, nor angry, nor blasphemous,

ተምህርተ ጊድስቅልያ፡ ዘአበው፡፡

ነሣእያነ ፡ ገጽ ፡ ወኢሰታይያነ ፡ ብዙን ፡ ወይነ ፡፡ ወኢሰካርያነ ፡ ወኢዘፋንያነ ፡፡
ወኢሰራቅያነ ፡ ወኢቀታልያነ ፡፡ ወኢነሣእያነ ፡ ሕልያነ ፡፡ ወኢትንሥሠ ፡ ኦንክ ፡
ክብረ ፡ ኦምንበ ፡ አማልክተ ፡ ነኪር ፡ አላ ፡ ረሐቁ ፡ ኦምኒሆሙ ፡ ኦስሙ ፡ ተጽዋ
ዕክሙ ፡ ለዝንቱ ፡ ግብር ፡ ከሙ ፡ ተትቀንዩ ፡ ለእግዚአብሔር ፡፡ ከሙዝ ፡ ይኹን ፡
ሕይወቱ ፡ ለኢጲስቆጶስ ፡ ዐራዙ ፡ ወሲሳዩ ፡ በዐቅም ፡ ወበንጽሕ ፡ ሙጠነ ፡ ዩኦ
ክሎ ፡ ከሙ ፡ ኢይትዐደው ፡ ውስተ ፡ ካልኦ ፡ ሕን ፡፡ ኦስሙ ፡ ይደልዎ ፡ ሲሳዩ ፡ ለ
ዘ ፡ ይትቀንዩ ፡ ዐሥራተ ፡ ወቀደሚ ፡ ፍረያተ ፡ ዘያበውኡ ፡ ቤተ ፡ ክርስቲያን ፡ በ
ከሙ ፡ ኦዙዝ ፡ በንበ ፡ እግዚኦ ፡፡ ብውሐ ፡ ለኢጲስቆጶስ ፡ ዩሀብ ፡ ጸህቆሙ ፡
ለነደያን ፡ ወለምስኪያን ፡ ወለኦቤራት ፡ ወለኦጊላ ፡ ማውታ ፡ ወለጽኑሳን ፡ ወለ
ፋላስያን ፡ ኦላ ፡ ኦልሶሙ ፡ ወኢምንተኒ ፡፡ ወኦመሰ ፡ ኢወሀሶሙ ፡ ኢጲስቆ
ጶስ ፡ ተካዘሙ ፡ ይትንሠሠ ፡ እግዚአብሔር ፡ በእንቲአሆሙ ፡ ኦስመሶ ፡ ሥልጣ
ነ ፡ ይሥራዕ ፡ ለኩሉ ፡ በከሙ ፡ ይደሉ ፡፡ ወአንተሙኒ ፡ ሥዩማነ ፡ ቤተ ፡ ክርስቲያ
ን ፡ ኦሙብክሙ ፡ ጸህቆ ፡ ንሥኡ ፡ ኦምውስቲቱ ፡ ወኦመሰ ፡ ኦልብክሙ ፡ ተጽፍ
ሰ ፡ ኢርቱዕ ፡ ተንሥኡ ፡ ኦምኒህ ፡፡ ወኢምከሙ ፡ ገበርክሙ ፡ ከሙዝ ፡ ተድኅኑ ፡
በንበ ፡ እግዚአብሔር ፡፡ ወኦመሰ ፡ ኢጲስቆጶሳት ፡ ይነሥኡ ፡ ለባሕቲተሙ ፡ ወ
ይሰስዑ ፡ ለበላዕ ፡ ወደዘግቡ ፡ ለርእሶሙ ፡ ወኢይሁቡ ፡ ለጽኑሳን ፡፡ ወበእንተዝ ፡
ይትንሠሠሙ ፡ እግዚአብሔር ፡ ወይለብኩ ፡ ነፍረተ ፡ ወንሳረ ፡፡ ወበእንተዝ ፡ ይ

nor boasters, nor acceptors of persons, nor drinkers of much wine or strong
drink; nor dancers; nor thieves, nor murderers; nor receivers of bribes; neither
seek glory from strange gods, but keep far from them; for ye have been called
to this work, that ye should serve the Lord. Thus let the life of the Bishop be,
let his garments and his food be in moderation and purity, as much as is sufficient
for him, that he transgress not after any other law. For he that laboureth is
worthy of his meat, even the tithes and first-fruits which they bring into the
Church, according to the commandment of the Lord. The Bishop ought to give
unto the afflicted, and the poor, and the widows and orphans, and to the needy
and strangers who possess nothing, according to their wants. But if the Bishop
give them not their due care, the Lord shall require it of him on their behalf;
for he has power to appoint for every one, according as it is right. And ye
who are ordained in the Church, if ye have need, take out of the store; but if
ye have not poverty, it is not right that ye should take from it. And if ye do
thus, ye shall be saved before the Lord. But if the Bishops take for themselves
alone, and are insatiable to devour, and lay up for themselves and give not to
the poor, for this cause the Lord shall call them to account, and they shall be
clothed with reproach and dishonour. And therefore he saith, Ye have drunk

ትምህርት፡ ደድስቅልያ፡ ዘአበው፡ ::

ቤ፡ ሐሊባ፡ ሰተደክሙ፡ ወፀምረ፡ ለበስክሙ፡ ወአስዋረ፡ ጠባሕክሙ፡ ዘወድ
 ቀ፡ ኢያንሣኦክሙ፡ ወዘተገድፈ፡ ኡረደኦክሙ፡ :: ቦኑ፡ አንትሙ፡ ባሕተትክ
 ሙ፡ ተሐይወ፡ በደባ፡ ምድር፡ :: በእንተዝ፡ አዘዘክሙ፡ በውስተ፡ ሕግ፡ እንዝ፡
 ድብል፡ አፍቀር፡ በጸክሙ፡ ከሙ፡ ነፍስክሙ፡ :: ወዓዲ፡ ይቤ፡ ኢትፈፅሞ፡ አ
 ፈሁ፡ ለላህም፡ ሰባ፡ ይከይድ፡ እክል፡ :: ወአንትሙ፡ ኢትግሥሠ፡ ትንሥሑ፡ ወ
 ኢምንተኒ፡ ዘእንበል፡ ደእሙ፡ መጠነ፡ ተቀደክሙ፡ ወጻመውክሙ፡ በከሙ፡
 ደደሉ፡ :: እስሙ፡ ፀውድሰ፡ ቅድስት፡ ቤተ፡ ክርስቲያኑ፡ ለእግዚአብሔር፡ ደእ
 ቲ፡ :: ወአንትሙ፡ ብልሁ፡ በውስተታ፡ በከሙ፡ ሊዋውያን፡ እለ፡ ደትቀነዩ፡ በደ
 ብተራ፡ ስምዕ፡ እንተ፡ ደእቲ፡ አምሳሊሃ፡ ለቅድስት፡ ቤተ፡ ክርስቲያን፡ :: መፍ
 ትውኪ፡ ድብልሁ፡ ካህናት፡ መባእ፡ ምስል፡ አንስትያሆሙ፡ ወውሉደሙ፡ ወ
 አዋልደሆሙ፡ እምዘ፡ ያበውሑ፡ ቍርባኖሙ፡ ለእግዚአብሔር፡ ብፅሕተ፡ ዘበ
 ፅሑ፡ ፍረያተ፡ ወዐሥራተ፡ ወመሥዋዕተ፡ ወጸረስፍራ፡ እስሙ፡ አልቦሙ፡ ካ
 ልእ፡ ትካዘ፡ ወኢክፍለ፡ በሐውርት፡ ምስል፡ ደቂቀ፡ እስራኤል፡ ዘእንበል፡
 ደእሙ፡ ለተቀንዮ፡ ድብተራ፡ :: እስሙ፡ መባእ፡ ዘያበውሑ፡ አሕዛብ፡ ክፍሎ
 ሙ፡ ውሕቱ፡ ለሊዋውያን፡ :: ወደእዚኒ፡ አንትሙ፡ ኡጲስቆጶሳት፡ አርአያሆ
 ሙ፡ ለካህናት፡ ወለሊዋውያን፡ ከሙ፡ እለ፡ እምትካት፡ መፍትው፡ ትስሕሉ፡
 ወትጸልዩ፡ በእንተ፡ አሕዛብ፡ እስሙ፡ አንትሙ፡ ድልዋን፡ ለቅኔ፡ ዛቲ፡ ቅድስ

milk, and have clothed yourselves with wool, and have killed bulls ; ye have not raised that which was fallen, nor helped that which was lost. Must ye indeed live alone upon the earth ? Therefore hath he commanded you in the Law, saying, Love your neighbour as yourselves. And moreover he saith, Thou shalt not muzzle the mouth of the ox, while he treadeth out the corn. And seek not ye to take any thing but that which is in proportion to your labour and toil, as it is right. For the holy threshing-floor is the Church of the Lord. And eat ye in it, as the Levites, who serve in the tabernacle of the covenant, which is the image of the Holy Church.

It is right, then, that the priests should eat the offerings, with their wives and their sons and their daughters, when men have brought their offering unto the Lord, whether a vow that they have vowed, or fruits, or tithes, or sacrifices or oblation ; for they have no other occupation, nor any portion of land with the Children of Israel, but only to do the service of the tabernacle ; for the offering that the people bring, that is the portion of the Levites. And now ye, O Bishops, are the similitude of the Priests and Levites, as those who were from the beginning. It is right that ye should entreat and pray for the people ; for ye are ordained for the service of this Holy and Blessed Church, who stand before the

ትምህርት ፡ ደጅብቅልያ ፡ ዘአበው ።

ት ፡ ወቡርክት ፡ ቤተ ፡ ክርስቲያን ፡ እለ ፡ ትቀውሙ ፡ ቅድመ ፡ ምሥዋዔሁ ፡ ለእ
 ግዚአብሔር ፡ አምላክነ ፡ እለ ፡ ታዐርጉ ፡ መሥዋዕተ ፡ ንጽሕተ ፡ ወነባቢተ ፡ ዘእን
 በለ ፡ ደም ፡ ለአዲሱ ፡ ክርስቲስ ፡ ሀብደ ፡ ሊቀ ፡ ካህናት ። እስመ ፡ አንተሙ ፡
 ውእቱ ፡ ንቢያት ፡ ወሊቃውንት ፡ ወመኪንንት ፡ ወነገሥት ፡ እለ ፡ ሥሉጣን ፡ ለዕ
 ለ ፡ ከሎሎሙ ፡ አሕዛብ ፡ እለ ፡ እምታሕቲክሙ ። ወለክሙ ፡ ደደልወክሙ ፡ ትስ
 ብኩ ፡ ወትንግረ ፡ ወታስምዕዎሙ ፡ ለአሕዛብ ፡ ቃለ ፡ እግዚአብሔር ፡ ወእትፋብ
 ኡ ፡ መራጌተ ፡ ትምህርት ፡ ጥበብ ፡ ወአእምር ። ወእመሰ ፡ ንባእክሙ ፡ ትረክቡ ፡
 ኩነ፤ ፡ እንተ ፡ ደሉት ፡ ለክሙ ፡ በንብ ፡ እግዚአብሔር ። ወባሕቱ ፡ እመሰ ፡ ሰበ
 ክሙ ፡ ወመሀርክሙ ፡ ለአሕዛብ ፡ ትረክቡ ፡ ዕቤተ ፡ ወክብረ ፡ ወሞገስ ፡ በንብ ፡
 እግዚአብሔር ፡ እስመ ፡ ተሀገሥክሙ ፡ ወጾርክሙ ፡ ከሎ ፡ ክበደ ። ወበእንተዛ፡
 ትረክቡ ፡ ተስፋክሙ ፡ በኩልሃ ፡ እስመ ፡ ተመሰልክምዎ ፡ ለአዲሱ ፡ ክርስቲ
 ስ ፡ ዘነሥእ ፡ ደዌነ ፡ ወጾረ ፡ ሕማሙነ ፡ በደብ ፡ መስቀል ። እስመ ፡ በእንተኢነ ፡
 ተሰቅለ ፡ ዘአልቦ ፡ ንጢኢተ ፡ ከማሁ ፡ አንተሙኒ ፡ መፍተው ፡ ትጽሩ ፡ ንጢኢተ
 ሙ ፡ ለሕዝቡ ። እስመ ፡ ደቤ ፡ ኢሳይያስ ፡ ንቢይ ፡ በእንተ ፡ መድኅኒ ፡ ውእቱ ፡ ነ
 ሥእ ፡ ደዌነ ፡ ወጾረ ፡ ሕማሙነ ፡ ወበእንተኢነ ፡ ሐመ ። ወዓዲ ፡ ደቤ ፡ ውእቱ ፡ ተ
 ሰቅለ ፡ በእንተ ፡ ንጣውኢነ ፡ ወሐመ ፡ በእንተ ፡ ጌጋይነ ። ከማሁ ፡ አንተሙኒ ፡ ር
 ቱዕ ፡ ታድፋንዎሙ ፡ ለአሕዛብ ፡ በከመ ፡ ኢድኅነክሙ ፡ ክርስቲስ ። ኢይምሰ

altars of the Lord our God, who offer up pure and reasonable sacrifices, without blood, unto Jesus Christ, the Great High Priest. For ye are prophets, and chiefs, and rulers, and kings, who have power over all the people that are under you. And you it becometh to preach and to speak, and to cause the people to hear the word of the Lord, and not to hide the keys of the teaching of wisdom and knowledge. And if ye hide them, ye shall find condemnation, which is prepared for you with the Lord. But if ye preach and teach the people, ye shall find recompence and glory and favour with the Lord, because ye have endured patiently, and borne all the burden. And therefore shall ye find your hope fulfilled in every thing; for ye are become like Jesus Christ, who took upon him our sicknesses, and bare our infirmities upon the cross. For, for our sake He was crucified who had no sin: in like manner should ye also bear the sins of his people. For the prophet Isaiah saith concerning our Saviour, He took upon him our sicknesses, and bare our sorrows, and for our sakes he was afflicted. And again he saith, He was crucified for our sins, and was afflicted for our transgressions. In like manner should ye also save the people, as Christ saved you. Think not

ትምህርተ፡ ደድስቅልያ፡ ዘአበው፡፡

ልክሙ፡ ጾረ፡ ቀለለ፡ ዘይጸውሩ፡ ኤጲስቆጶሳት፡፡ በከመ፡ ጾረ፡ ጾረ፡ ክቡ
ደ፡ ከማሁ፡ ይነሥኑ፡ ቀደሚ፡ ፍረያት፡ ወዋህቡ፡ እምኔሁ፡ ለጽኑሳን፡፡ እስ
መ፡ ሀሎ፡ ይወቅሠክሙ፡ ምስለ፡ ዘኢትክሉ፡ ምስሌሁ፡ ተዋቅሦ፡ ወተዋሥ
ኦ፡፡ ርቱዕኪ፡ ደርከቡ፡ ትኅዛሙ፡ ወይንሥኑ፡ መባኦ፡ እለ፡ ይትቀንዩ፡ ለቅ
ድስት፡ ቤተ፡ ክርስቲያን፡ ከመ፡ ካህናት፡ ወሌዋውያን፡ ላእካን፡ በከመ፡ ጽሑ
ፍ፡ ውስተ፡ መጽሐፈ፡ ኄልቶ፡ በእንተ፡ ካህናት፡፡ ወይቤሎ፡ እግዚአብሔር፡
ለአርን፡ ናሁ፡ አነ፡ ወሀብኩክሙ፡ ትዕቀቡ፡ ዘያቀድሙ፡ አብኦ፡ እምነ፡ ኩሉ፡
ዘይትቀደስ፡ ሊተ፡ እምነብ፡ ደቂቀ፡ እስራኤል፡ ለክ፡ ወሀብኩካሁ፡ እስክ፡ ት
ረሥእ፡፡ ወእምድኅረክ፡ ለደቂቅክ፡ ሕግ፡ ዘለዓለም፡፡ ወዘንቱ፡ ይኩንክሙ፡
ልክሙ፡ እምነ፡ ዘይትቀደስ፡ ለቅደሳን፡ ዘመሣውዕ፡ እምነ፡ ኩሉ፡ ቍርባኖ
ሙ፡ ወእምነ፡ ኩሉ፡ መሥዋዕተሙ፡ ወእምነ፡ ዘንስሐሆሙ፡ ወእምነ፡ ኩ
ሉ፡ ዘንግውኢሆሙ፡ ወኩሉ፡ ዘያመጽኑ፡ ሊተ፡ እምነ፡ ኩሉ፡ ዘቅደስ፡ ለ
ክ፡ ውኦቱ፡ ወለደቂቅክ፡፡ በቅደስ፡ ቅደሳን፡ ብልዕወ፡ ኩሉ፡ ተባዕት፡ ለይብል
ዖ፡ አንተ፡ ወደቂቅክ፡ እስመ፡ ቅደስ፡ ውኦቱ፡ ለክ፡፡ ወዘንቱ፡ ይኩንክሙ፡
እምነ፡ ቅድመ፡ ሀብተሙ፡ ወእምነ፡ ኩሉ፡ ዘያበውኑ፡ ደቂቀ፡ እስራኤል፡ ለ
ክ፡ ወሀብኩካሁ፡ ወለደቂቅክ፡ ወአዋልደከሂ፡ መስሌክ፡ ሕግ፡ ዘለዓለም፡፡ ኩ
ሉ፡ ዘንጽሕ፡ በውስተ፡ ቤትክ፡ ድብልዖ፡፡ ወቀደሚያተ፡ ቅብኦ፡ ወኩሉ፡ ቀደ

that it is a light burden which the Bishops bear. As they bear a heavy burden, so shall they receive the first-fruits; and let them give thereof to the needy. For He will call you to account, with whom ye cannot strive nor contend. It is right, then, that they who serve the Holy Church should obtain their due care, and receive the offerings, even as the Priests and Levites, the ministers; as it is written in the Book of Numbers concerning the Priests: And the Lord said unto Aaron, Behold I have given unto you to keep all the first-fruits that they shall offer of all that is sanctified unto me by the Children of Israel; unto thee have I given it, until thou growest old; and after thee to thy children, by an ordinance for ever. And this shall be yours of their holy things which are sanctified, of the sacrifices, of all their offerings, and of all their sacrifices, and of their offerings of repentance, and of all their sin-offerings, and of all that they shall bring unto me of all their holy things, unto thee shall it be, and to thy children. In the most holy place eat ye it, let every male eat of it, thou and thy children; for it is holy unto thee. And this shall be yours of their first gifts, and of all that the Children of Israel shall offer; unto thee have I given it, and unto thy sons and thy daughters with thee, by an ordinance for ever. Every one that is clean in thy house shall eat of it. And the first-fruits of oil,

ትምህርት ፡ ደጅስቅልያ ፡ ዘአበው ፡፡

ሚያተ ፡ ወይን ፡ ወዘስርያይ ፡ ወኩሉ ፡ ቀደሚያገረሁሙ ፡ ወኩሉ ፡ ዘያበውኡ ፡
 ለእግዚአብሔር ፡ ለክ ፡ ወሀብኩካሁ ፡፡ ወኩሉ ፡ ቀደሚ ፡ እክል ፡ ዘበኩሉ ፡ ም
 ድሮሙ ፡ ወኩሉ ፡ ዘያመጽኡ ፡ ለእግዚአብሔር ፡ ለክ ፡ ወሀብኩካሁ ፡ ኩሉ ፡
 ንጹሕ ፡ በውስተ ፡ ቤትክ ፡ ይብልፀ ፡፡ ኩሉ ፡ ዘየሐርሙ ፡ በውስተ ፡ ደቂቀ ፡ እስ
 ራሕል ፡ ለክ ፡ ውእቱ ፡፡ ወኩሉ ፡ ዘይፈተሕ ፡ ማሕፀነ ፡ እምነ ፡ ኩሉ ፡ ዘሥጋ ፡ ኩ
 ሉ ፡ ዘያመጽኡ ፡ ለእግዚአብሔር ፡ እምነ ፡ ሰብእ ፡ ወእስክ ፡ እንስሳ ፡ ለክ ፡ ው
 እቱ ፡ አላ ፡ በቤዛ ፡ እላ ፡ ተቤዛው ፡ በኩረ ፡ ሰብእ ፡ ወበኩረ ፡ እንስሳህ ፡ ዘርኩ
 ስ ፡ ታቤዛው ፡፡ ወቤዛሁ ፡ ለዘ ፡ አሐዲ ፡ ወርኑ ፡ ሢጠ ፡ ንምሳ ፡ ሰቅል ፡ በሰቅሎ ፡
 ዘቅደሳን ፡ ስሥራ ፡ አቦሊ ፡ ውእቱ ፡፡ ዘእንበለ ፡ በኩረ ፡ አልህምት ፡ ወበኩረ ፡
 አባግሶ ፡ ወበኩረ ፡ አጣሊ ፡ ዘአታቤዛ ፡ እስመ ፡ ቅደስ ፡ ውእቱ ፡ ወትክሶ ፡ ደ
 ሞሙ ፡ ንበ ፡ ምሥዋዕ ፡ ወሥብሐሙ ፡ ትገብር ፡ ምሥዋዕተ ፡ ለእግዚአብሔር ፡
 ለመዓዛ ፡ ወያይ ፡፡ ወሥጋሆሙ ፡ ደኩንክ ፡ ለክ ፡ በክመ ፡ ተላሶ ፡ ዘያበውኡ ፡
 ወበክመ ፡ መዛራዕት ፡ ዘየሚን ፡ ደኩንክ ፡ ለክ ፡ ኩሉ ፡ መገአ ፡ ዘቅደስ ፡
 ኩሎ ፡ ዘይፈልጡ ፡ ደቂቀ ፡ እስራሕል ፡ ለእግዚአብሔር ፡፡ ወሀብኩካሁ ፡
 ለክ ፡ ወለደቂቅክ ፡ ወለአዋልጂክ ፡ ምስሌክ ፡ ሕገ ፡ ዘለዓለም ፡ ወሥርዐት ፡
 ዘለዘላፊ ፡ እንተ ፡ ለዓለም ፡ ደእቲ ፡ ቅድመ ፡ እግዚአብሔር ፡ ወለዘርዕክ ፡ እ
 ምድኅረክ ፡፡

and all the first-fruits of wine and of wheat, all their first-fruits, and all that they shall offer unto the Lord, unto thee I have given it. And all the first-fruits that shall be in all their land, and all that they shall bring unto the Lord, unto thee have I given it; every one that is clean in thy house shall eat of it. Every thing that they shall consecrate among the Children of Israel, shall be thine. And every thing that openeth the womb, of all flesh, every thing that they shall bring unto the Lord, from man even unto beast, shall be thine; save those that shall be ransomed with a ransom: even the first-born of men, and the firstling of unclean beasts, shall ye ransom. And the ransom shall be, for that which is a month old, the price of fifty shekels, according to the shekel of the holy things, which is twenty oboli. But the firstling of cows, and the firstling of sheep, and the firstling of goats, thou shalt not ransom, for they are holy; and thou shalt pour out their blood upon the altar, and their fat thou shalt make a sacrifice unto the Lord, for a sweet savour. And their flesh shall be for thee, as the breast which they offer and as the right shoulder, so shall every holy offering be thine, every thing that the Children of Israel shall separate unto the Lord. I have given it unto thee, and to thy sons and thy daughters with thee, by an everlasting law, and a perpetual ordinance, which shall be for ever before the Lord, and unto thy seed after thee.

ትምህርተ ፡ ደገብቅል፡ ዘአበው ፡፡

በእንተ ፡ ከመ ፡ መፍትው ፡ ያብሉ ፡ ሕዝብ ፡ መባሕ ፡ ቤተ ፡ ክርስቲያን ፡ መጠነ ፡
ሶሙ ፡፡

ስምዑ ፡ ደእዚኒ ፡ እንተሙ ፡ ሕዝብ ፡ ቤተ ፡ ክርስቲያን ፡ ለእግዚአብሔር ፡ ግሪት ፡
እስመ ፡ ቀደሙ ፡ ተሰምዩ ፡ ሰብራውያን ፡ ሕዝብ ፡ እግዚአብሔር ፡ ሕዝብ ፡ ቅደ
ሳን ፡ ወደእዚሰ ፡ ኮንክሙ ፡ ግረያን ፡ ፍጥረትክሙ ፡ ተጽሕፈ ፡ አስማቲክሙ ፡
በሰማያት ፡ ለመንግሥት ፡ ወክህነት ፡፡ ሕዝብ ፡ ቅደስ ፡ መርዳት ፡ ስርጉት ፡ ለእ
ግዚአብሔር ፡ አምላክ ፡ ቤተ ፡ ክርስቲያን ፡ ክብርት ፡ ወምእመንት ፡፡ ስምዑ ፡
ዘከመ ፡ ተሠርዐ ፡ ቀደሙ ፡ ዘይተወሀብ ፡ ለሥዩማነ ፡ ቤተ ፡ ክርስቲያን ፡ ለክር
ስቶስ ፡ ብፅሕት ፡ ወቀደሚ ፡ እክል ፡ ወዐሥራት ፡ ለመድኅኒት ፡ ኔፍሶሙ ፡፡ ቀደ
ሚ ፡ ስሙ ፡ ለአዋብ ፡ የውጣ ፡ በኃልቀ ፡ ስምዐ ፡ ቅድስት ፡ ቤተ ፡ ክርስቲያን ፡
ጉባኤ ፡ አሕዛብ ፡ እንተ ፡ ተሳረረት ፡ በገብ ፡ የውጣ ፡ እንተ ፡ ተዐውቀት ፡ በውስ
ት ፡ ሕግ ፡ ወዐቀበት ፡ ሃይማኖት ፡ ወአምነት ፡ በእግዚአብሔር ፡ አዋብ ፡ ክርስቶስ ፡
ወመርሐት ፡ አእምሮ ፡ ቃለ ፡ የውጣ ፡ ወጸንዐት ፡ በተፈጻሚት ፡ ስብሐቲሁ ፡፡ እ
ስመ ፡ ተካት ፡ ዘያበውኡ ፡ መባሕ ፡ ወመሥዋዕት ፡ ወአኩቲት ፡ ወብፅሕት ፡ ወዐ
ሥራት ፡ ወቀደሚ ፡ ፍረያት ፡ ዘውእቱ ፡ ቍርባኖሙ ፡ በውእቱ ፡ መዋዕል ፡፡ ወደእ
ዚኒ ፡ ኤጲስቆጶሳት ፡ ወካህናት ፡ ያዕርጉ ፡ መሥዋዕት ፡ ጳጳስፍራ ፡ ለእግዚአ

VI. *Concerning the duty of the people to bring offerings to the Church, according to their ability.*

Hear now also, ye people of the elect Church of God; for of old time the Hebrews were called the People of the Lord, a holy people: and now ye are a chosen generation, your names are written in heaven for a kingdom and a priesthood; ye are a holy people, a bride adorned for the Lord God, a glorious and faithful Church. Hear how it was ordered at the beginning what should be given to those who are ordained over the Church of Christ, even vows and first-fruits and tithes, for the salvation of men's souls.

The beginning of the name of Jesus is Iota, according to the number of the testimony of the Holy Church, the congregation of people which is founded upon Iota, which hath knowledge of the Law, and hath kept the faith, and believed in the Lord Jesus Christ, and hath guided men unto the knowledge of the word of Iota, and hath stood fast in the perfection of his glory. In old time they brought offerings, and sacrifices, and thank-offerings, and tithes and first-fruits, which was their oblation in those days. And now also let the Bishops and Priests offer up sacrifices and oblations to the Lord our God, the Lord Jesus

ትምህርተ፡ ዲድስቅልያ፡ ዘአበው ።

ብሔር ፡ አምላክነ ፡ እግዚእነ ፡ አዋሱስ ፡ ክርስቶስ ፡ ዘሞተ ፡ በእንጥላነ ። ወ
ውኅቶሴ ፡ ሢሞሙ ፡ ለሊቃነ ፡ ካህናት ፡ ወቀሲሳን ፡ ወዲያቆፍት ፡ ወንፎቀ ፡ ዲ
ያቆፍት ፡ ወአፍጉንበጢስ ፡ ወመዘምራን ፡ ወዐጾውተ ፡ ገሞጋው ፡ ወዲያቆፍ
ት ፡ ወዓዲ ፡ እቤራት ፡ ወደፍግል ፡ ወእጊሊ ፡ ማውታ ፡ ወዲበ ፡ ዘኩሉ ፡ ሥሉጥ ፡
ኢጲስቆጶስ ፡ እስመ ፡ ውኅቶ ፡ መምህርሙ ፡ ወመጥበቢሆሙ ፡ ለእለ ፡ ደትቀ
ነዩ ፡ ለእግዚአብሔር ፡ በርትዕት ፡ ሃይማኖት ፡ ወበእንጥላሆሙ ፡ ያጉበእ ፡ ቃ
ለ ። ርታዕ ፡ ደትአዘዙ ፡ ሎቱ ፡ እስመ ፡ መምህረ ፡ ሕግ ፡ ውኅቶ ፡ ለኩሉ ። ወዓ
ዲ ፡ ውኅቶ ፡ አቡሆሙ ፡ ዘወለደሙ ፡ በማደ ፡ ወበመንፈስ ። እስመ ፡ ሊቅክ
ሙ ፡ ወመርሕክሙ ፡ ወጽንዕክሙ ፡ ወአምላክክሙ ፡ በደበ ፡ ምድር ፡ እምታ
ሕተ ፡ አምላክ ፡ ዘበ ፡ አማን ፡ መፍትው ፡ ታዕብደወ ፡ ወታክብርወ ፡ ወገዕደንሂ ፡
እለ ፡ ከማሁ ፡ በከመ ፡ ደቤ ፡ እግዚአብሔር ፡ በአፈ ፡ ደዊት ፡ ነቢይ ፡ እንዘ ፡ ደብ
ል ፡ አንሰ ፡ እቤ ፡ አማልክት ፡ አንትሙ ፡ ወደቂቀ ፡ ልዑል ፡ ኩልክሙ ። ኢታሕሥ
ሙ ፡ ቃለ ፡ ላዕለ ፡ አማልክት ፡ ዘውኅቶሙ ፡ ኢጲስቆጶሳት ፡ አላ ፡ ባሕቱ ፡ ደ
ቀድሙ ፡ ነቢረ ፡ ማእከሊክሙ ፡ ኢጲስቆጶሳት ፡ እስመ ፡ ሎሙ ፡ ተውህበ ፡ ክ
ብር ፡ ወሰብሓት ፡ በንበ ፡ እግዚአብሔር ፡ አምላክ ፡ ከመ ፡ ደርዐዩ ፡ ሕዝቦ ፡ በሰላ
ም ። ወዲያቆንሰ ፡ ደትለእክ ፡ በንጽሕ ፡ ዘእንበለ ፡ ነውር ፡ ወኢደግበር ፡ ወእም
ንትኒ ፡ ዘእንበለ ፡ መገሕተ ፡ ኢጲስቆጶስ ፡ አቡሆ ። ወዲያቆፍዊትኒ ፡ ኢትግበር ፡

Christ, who died for us. He it is who appointed High-Priests, and Priests, and Deacons, and Sub-deacons, and Readers, and Singers, and Door-keepers, and Deaconesses; and moreover, widows, and virgins, and orphans; and over all these hath the Bishop authority, for he is the teacher and instructor of those who obey the Lord in the right faith, and for their sakes does he deliver the word. It is right that they should obey him, for he is the teacher of the Law to them all: and, moreover, he is their father, who hath begotten them by water and by the Spirit. For he is your ruler, and guide, and strength; and your God upon earth, under the true God; and it is right that ye should magnify him and glorify him, and others also who are like him; as the Lord spake by the mouth of David the Prophet, saying, I have said, ye are Gods, and all of you are children of the Most High. Speak not evil against the Gods, which are the Bishops; but let the Bishops sit first among you; for unto them is given glory and honour before the Lord God, that they may feed His people in peace. And let the Deacon minister in purity, without spot; and let him do nothing without the authority of the Bishop, his father. Neither let the Deaconess do any thing without the

ትምህርተ፡ ዲያብቅልያ፡ ዘአበው፡ ::

ወእምንተኒ፡ ዘእንበለ፡ መገሐተ፡ ዲያቅን፡ :: ወካልኦትኒ፡ ብእሲት፡ ኢትሐር፡ ን
በ፡ ዲያቅን፡ ዘእንበለ፡ ምስለ፡ ዲያቅኖኖት፡ :: ወከማሁ፡ ኢትባእ፡ ብእሲት፡ ን
በ፡ ኤጲስቆጶስ፡ ዘእንበለ፡ ምስለ፡ ዲያቅን፡ :: ኦክብርዎሙ፡ ኦንክ፡ ለካህ
ናት፡ እስመ፡ ደጌሥጹክሙ፡ ወደሚህረክሙ፡ ፍፍተ፡ እግዚአብሔር፡ ወትት
ወከፈ፡ እምነሆሙ፡ ቃለ፡ በርትዕት፡ ሃይማኖት፡ :: እስመ፡ ፈነዎሙ፡ ይስብኩ፡
ወደምህረ፡ ወደገሥጹ፡ ወደጥምቅዎሙ፡ በስመ፡ ኡብ፡ ወወልድ፡ ወመንፈ
ስ፡ ቅዱስ፡ :: ወደምህርዎሙ፡ ይዕቀቡ፡ ኩሎ፡ ዘእዘዘክዎሙ፡ :: ወእንትሙኒ፡
ኦክብርዎሙ፡ ለእቤራት፡ ወለእጊላ፡ ማውታ፡ ከመ፡ ቤተ፡ ክርስቲያን፡ :: ወለ
ደናገልኒ፡ ከመ፡ ታቦት፡ ወጽንሐሐ፡ ዕጣን፡ :: እስመ፡ ትካት፡ አልቦ፡ ዘይክል፡
ዖርግ፡ መሥዋዕተ፡ ዘእንበለ፡ እምደቂቀ፡ ሌዊ፡ ወኢሕዝብ፡ ኢክህሉ፡ በዊእ፡
ውስተ፡ ታቦት፡ ዘእንበለ፡ ምስለ፡ ካህን፡ :: ወከማሁ፡ ኦንትሙኒ፡ ኢትግበሩ፡
ወእምንተኒ፡ ዘእንበለ፡ ምክረ፡ ኤጲስቆጶስ፡ ወዘሰ፡ ደንብር፡ ከመዛ፡ ዘእ
ንበለ፡ መገሐተ፡ ኤጲስቆጶስ፡ ፅረዕ፡ ውኡቱ፡ ወከንተ፡ ንብረቱ፡ ወአልቦ፡
ሠፍይተ፡ :: በከመ፡ ሳኦል፡ አዕረገ፡ መሥዋዕተ፡ ዘእንበለ፡ ሳሙኤል፡ ነቢይ፡ ::
ወሰምዎ፡ ቃለ፡ ዘይብል፡ ከንቱ፡ ውኡቱ፡ መሥዋዕትክ፡ :: ወከማሁ፡ ሕዝባዊ
ኒ፡ እመ፡ ገብረ፡ ዘእንበለ፡ ካህን፡ ከንቱ፡ ውኡቱ፡ :: ወዳዘያንሃ፡ ንጉሥ፡ እንዘ፡
ኢኮነ፡ ካህን፡ ወገብረ፡ ግብረ፡ ክህነት፡ ወኮነ፡ ለምጻ፡ :: ወእመቦ፡ እምሕዝብ፡

authority of the Deacon. And let not any other woman go to the Deacon, except in company with the Deaconess; and, in like manner, let no woman go to the Bishop, except in company with the Deacon. Honour therefore the Priests; for they admonish you and teach you the way of the Lord, and receive from them the word in the right faith. For He sent them that they should preach, and teach, and admonish, and baptize in the name of the Father and of the Son and of the Holy Ghost, and that they should teach men to keep all things whatsoever I have commanded them. And honour ye also the widows and orphans, as the Church; and virgins also, as the altar and the offering of incense. For, in old time, no one could offer sacrifice, unless he were of the Children of Levi; nor could any one of the people go in unto the altar, except with the Priest. And so ye also, do not ye any thing without the counsel of the Bishop; for he who doeth any thing without the authority of the Bishop, laboureth for nought, and his occupation is vain and without profit. As Saul offered up sacrifice without Samuel the Prophet, and heard a voice saying unto him, Thy sacrifice is vain; in like manner, if one of the people do any thing without the Priest, it also is vain. So King Ozias also, when, not being a Priest, he performed the office of the priesthood, became a leper. And if there be any one of the people who

ትምህርት ፡ ደጅብ ቅልጥ ፡ ዘአበው ።

ዘይትዓደው ፡ ክህነት ፡ ወኢይገብር ፡ ትኡዛዛቲሁ ፡ ለእግዚአብሔር ፡ ወኢያመስ
ጥ ፡ እምኩነቺ ፡ እስም ፡ ነሥኦ ፡ ክብረ ፡ እንተ ፡ ኢተውህበት ፡ ሎቱ ፡ ወተቀረነ ፡
ክህነት ፡ ወኢተመሰሎ ፡ ለክርስቶስ ፡ ዘኢወደሰ ፡ ርእሶ ፡ ለከደነ ፡ ሀቢዮ ፡ ሊቀ ፡
ካህናት ፡ አላ ፡ ተገገገገ ፡ እስመ ፡ ሰምዖ ፡ ቃሎ ፡ ለእብ ፡ ዘይብል ፡ መሐለ ፡ እግዚ
አብሔር ፡ ወኢነስሐ ፡ አንተ ፡ ካህኑ ፡ ለዓለም ፡ በከመ ፡ ሢመቱ ፡ ለመልክ ፡ ጸደ
ቅ ። ወእመሰ ፡ ክርስቶስ ፡ ኢወደሰ ፡ ርእሶ ፡ ዘእንበለ ፡ ለእቡሁ ፡ ዘዕረይ ፡ ምስ
ሌሁ ። እጅብ ፡ ይክል ፡ ባሕቲቱ ፡ ብእሳ ፡ ነሢኦ ፡ ጸጋ ፡ ክህነት ፡ ለርእሱ ፡ ለእ
መ ፡ ኢወሀቦ ፡ ዘቦ ፡ ሥልጣነ ፡ ደቢሁ ። እስመ ፡ ደቂቀ ፡ ቅሬ ፡ እምነገደ ፡ ሌደ ፡ እ
ሙንቱ ፡ ወሶቦ ፡ ተቀረንዎሙ ፡ ለሙሴ ፡ ወለኦሮን ፡ በልዑቶሙ ፡ እሳት ፡ እስ
መ ፡ ንሠሠ ፡ ይንሥኡ ፡ ዘኢይደልዎሙ ፡ ደገንህ ፡ ወቢርን ፡ ወቀረ ፡ ወረደ ፡ ው
ስተ ፡ ሰኦል ፡ ሕዋዮኒሆሙ ። በትር ፡ እንተ ፡ ሠረጸት ፡ አማሰነት ፡ ልቦሙ ፡ ለብ
ዘጎን ፡ አብደን ፡ ወኢስተርኢዮ ፡ እምነህ ፡ ሀቢዮ ፡ ሊቀ ፡ ካህናት ፡ ዘተሠደመ ፡ በ
ንቦ ፡ እግዚአብሔር ። መፍትወኪ ፡ እንደነ ፡ ተብኡ ፡ መሥዋዕተክሙ ፡ ወዕጣነ
ክሙ ፡ ለኢጲስቆስት ፡ እስመ ፡ ሊቀ ፡ ካህናት ፡ ውእቱ ። ቀደሚ ፡ ፍረዮት ፡ ወዐ
ሥራተ ፡ ወኩሎ ፡ ብፅኢቲክሙ ፡ አቅርቡ ፡ ሎቱ ፡ ከመ ፡ የሁብ ፡ ለለ ፡ አሐዲ ፡ አ
ሐዲ ፡ ትካዘሙ ፡ ለጽኑሳን ፡ ለእለ ፡ አልቦሙ ፡ ወእምንተኒ ። ይሥርዎሙ ፡ በከ
መ ፡ ይደሉ ፡ ከመ ፡ ኢዮዎምፅ ፡ አሐዲ ፡ አሐዲ ፡ ካልኦ ፡ ለነሢኦ ፡ ምጽዋት ።

usurpeth the Priest's office, and doeth not the commandments of the Lord, he shall not escape condemnation; for he hath taken an honour which hath not been given unto him, and hath insulted the priesthood; neither hath he been like unto Christ, who glorified not himself to be made a great High Priest, but endured patiently; for he heard the voice of the Father, saying, The Lord sware, and repented not, Thou art a Priest for ever, after the order of Melchisedec. But if Christ glorified not himself, but his Father, who was equal with him, how then can he who is only a man take the honour of the priesthood to himself, if he who has authority over him have not given it to him? For the sons of Korah were of the tribe of Levi; yet when they rose up against Moses and Aaron, the fire devoured them, inasmuch as they sought to take what belonged not to them; and Dathan, and Abiram, and Korah, went down alive into the pit. The rod that budded destroyed the counsel of many foolish men, and he shewed by its means the great High Priest who was ordained before the Lord. It is fit then, Brethren, that ye should bring your offerings and incense to the Bishop, for he is the High Priest: your first-fruits and tithes, and all your vows, bring ye unto him, that he may give to every one their due care, even to the needy who have nothing. Let him set them in order as it is fitting, that no one take advantage of his neighbour in the receiving of alms. It behoveth the Bishop to take care of all the

ትምህርት፡ ዲያብቅልያ፡ ዘአበው፡፡

መፍትሔ፡ ኢየሱስ፡ ይትክዝ፡ በእንተ፡ ኩሎ፡ ጽኑሳን፡ ወይሕትት፡ ሕይወተሙ፡ ወይጠይቅ፡ ንብረተሙ፡፡ ወዲ፡ መሀይምናን፡ ሰብ፡ ፈቅዷ፡ ያደገው፡ ጽኑሳን፡ ወመበለታት፡ ወእጊሉ፡ ማውታ፡ ውስተ፡ ምሳሕ፡ በከመ፡ አዘዘ፡ እግዚአብሔር፡ እግዚአ፡፡ መፍትሔ፡ ይትለክኩ፡ ዲያቆናት፡ ወእመንታቱ፡ ይጠይቁ፡ ሕይወተሙ፡ ያደገው፡ ወያንብሩ፡ አሐይ፡ አሐይ፡ ውስተ፡ መንበሩ፡ በከመ፡ ያደሉ፡፡ ወይክፍልዎሙ፡ ወለፍላጂ፡ የሀቡ፡ እምኔሁ፡ በኅቡእ፡ በእንተ፡ ክብሩ፡ እግዚአ፡ ዘተውህበ፡ ክህነተ፡፡ ወእመዘ፡ ተውህበ፡ ለመበለታት፡ ይገሥኑ፡ ዲያቆናት፡ እምኔሁ፡ ክልኤ፡ ክፍለ፡ ወከማሁ፡ ቀሲሳን፡ እለ፡ ይተግሁ፡ ወይምህሩ፡ ቃለ፡ ተግሣጽ፡ ወይገሥኑ፡ መክሶቢተ፡ ክብር፡ እስመ፡ እመንታ፡ ሐዋርያቲሁ፡ ለእግዚአብሔር፡ ኢየሱስ፡ ክርስቲስ፡፡ እስመ፡ እመንታ፡ መማክርቲሁ፡ ለኢየሱስ፡ ወአክሊላ፡ ለቤተ፡ ክርስቲያን፡ እለ፡ ይፈትሑ፡ በውስተታ፡ በርትዕ፡፡ ወአፍጉንበጢስ፡ ይገሣኑ፡ አሐይ፡ ክፍለ፡ ወከማሁ፡ መዘምራን፡ ወዐጻውተ፡ ንዋኅው፡ ይርከቡ፡ አሐይ፡ አሐይ፡ በከመ፡ ሥርዐተ፡ ቤተ፡ ክርስቲያን፡፡ ወሐዘብኒ፡ የሀብቅ፡ ክብሩ፡ መጠነ፡ ያደልዎ፡ ወለኢየሱስ፡ ኢየሱስ፡ ወኢየጉንዶዩ፡ ውሃቦተ፡ አላ፡ ፍጡነ፡ ያፈንው፡ ሎቱ፡ ምስለ፡ ላእካን፡ ዲያቆናት፡፡ መፍትሔ፡ እንከ፡ ይንገርዎ፡ ዲያቆናት፡ ለኢየሱስ፡ ኩሎ፡ ትካዘ፡ ሕዝብ፡ ከመ፡ የአዝዞሙ፡ ለሐዝብ፡ ያገባ

poor, and examine into their lives, and know their condition.

Moreover, when the faithful desire to call the poor and widows and orphans to a feast, as God, even our Lord, hath commanded, it is fitting that the Deacons should minister; and let them inquire into their lives, let them call them in, and place them each one in his seat, as is fitting. Let them divide portions unto them, and give thereof to the Shepherd also apart, for the honour of the Lord, seeing that the priesthood hath been given unto him. And when there hath been given unto the widows, then let the Deacons take thereof, two portions; and so also the Priests, who watch, and teach the word of exhortation: let them receive double honour, for they are the apostles of the Lord Jesus Christ; they are the counsellors of the Bishop, and the crown of the Church, who judge in it righteously. And let the Reader take one portion; and, in like manner, let the Singers and the Door-keepers receive, each one according to the ordinance of the Church. And let the people render unto each such honour as becometh him, and not overlook the Bishop, nor delay to give unto him; but let them send quickly to him, together with the ministers, the Deacons. Now it is fitting that the Deacons should report to the Bishop all the matters of the people, that he may command the people to do what is right. For, in old time, there was no

ሩ ፡ ዘይደሉ ፡ ንስመ ፡ ትካት ፡ አልዮ ፡ ዘይበውእ ፡ ውስተ ፡ ቤተ ፡ መቅደስ ፡ ወእ
 ደገብር ፡ ወእምንተኒ ፡ ዘእንበለ ፡ ካህን ፡፡ ይቤ ፡ መልክዮስ ፡ ነቢይ ፡ ንስመ ፡ ከ
 ፍፍሪሁ ፡ ለካህን ፡ የዐቅብ ፡ ምክረ ፡ ወየገሥሥ ፡ ሕገ ፡፡ ንስመ ፡ አለ ፡ ደት ቀንዩ ፡
 ለእማልክት ፡ ወይገብሩ ፡ ፈቃደሙ ፡ ወይረስዩ ፡ ርእሶሙ ፡ ከመ ፡ ጸድቃን ፡ እን
 ዘ ፡ ርኩሳን ፡ እሙንቱ ፡ ወእኩይ ፡ ምግባርሙ ፡ ወአልሮሙ ፡ ወእምንተኒ ፡ ምግ
 ባረ ፡ ወፍይ ፡ ወይትሚሰሉ ፡ ከመ ፡ ቅዱሳን ፡፡ ወርእዮሙ ፡ ምግባርሙ ፡ ደስሐቅዎ
 ሙ ፡ ወይሚንንዎሙ ፡፡ ወእሙንቱሰ ፡ አልዮ ፡ ዘይክሉ ፡ ፈጽሞ ፡ ወእይገብሩ ፡ ወ
 ኢምንተኒ ፡ ዘእንበለ ፡ በምክረ ፡ ዝነውተ ፡ አማልክት ፡ አላ ፡ ደእሙ ፡ ያንቀዳይ ፡
 ንቢሆሙ ፡ ወየፀምኡ ፡ ቃለ ፡ ዘይኤዝሙ ፡ ወይገብሩ ፡ ከሎ ፡ ዘይቤሎሙ ፡ ወየ
 ከብርዎሙ ፡ ለዝነውተ ፡ አማልክት ፡ ወይትወከሉ ፡ ሶሙ ፡ ወይትአመኑ ፡ በእማ
 ልክቲሆሙ ፡፡ ወእመሰ ፡ ደትአመንዎሙ ፡ ለአለ ፡ አልሮሙ ፡ ነፍሰ ፡ ወይትቀንዩ ፡
 ለመፍፍስት ፡ ርኩሳን ፡ አለ ፡ አልሮሙ ፡ በቀ፡ ወይሰፈው ፡ ከንተ ፡ ወይረስ
 ዩ ፡ ርእሶሙ ፡ ጸድቃን ፡፡ እፍኪ ፡ ንሕነ ፡ አለ ፡ ነሣእነ ፡ ጸጋ ፡ መንፈስ ፡ ቅዱስ ፡ ወ
 ብነ ፡ ሃይማኖተ ፡ ብርሀተ ፡ ወተስፋ ፡ ፍጽምተ ፡ እንተ ፡ አልባቲ ፡ ርስሐተ ፡ እንተ ፡
 ኢኮነት ፡ ሐሰተ ፡ ንትአመን ፡ ስብከተ ፡ ወንጌል ፡ እንተ ፡ ምልእት ፡ ስብሐት ፡ ዘ
 እንበለ ፡ ፍርሀት ፡ ከመ ፡ ፍሥምር ፡ ለእግዚአብሔር ፡ አምላክነ ፡፡ ንስመ ፡ አቦ
 ው ፡ ቀደምት ፡ ወኢጳስቅጳሳት ፡ ጥዩቀ ፡ እሙንቱ ፡ አፋሁ ፡ ለእግዚአብሔር ፡፡

one who entered into the temple, or did any thing therein, but the Priest. The
 Prophet Malachi saith, For the lips of the priest keep counsel, and search out the
 Law. For they who serve idols, and do according to their own will, and make as
 though they were righteous, while they are polluted and their deeds are evil and
 they have no good work, though they make themselves like the Saints;—men
 indeed, seeing their doings, will laugh at them and despise them—yet now even
 these cannot accomplish or do any thing without the counsel of the priests of their
 gods: but they lift up their eyes unto them, and listen to what their voice
 commandeth them, and do every thing that it saith to them; they give glory to
 the priests of their gods, and put confidence in them, and trust in their gods.
 But if these trust in things that have not life, and are subject to evil spirits in
 whom is no profit, and hope in vanity, while they make as though they were
 righteous, how then should we, who have received the grace of the Holy
 Spirit, and have enlightened faith, and a perfect hope, in which is no iniquity,
 which is not deceit—how ought we to trust in the preaching of the Gospel, which
 is full of glory, and without fear, that we may be pleasing unto the Lord our
 God! For the ancient Fathers, and the Bishops, doubtless they are the mouth

ትምህርት ፡ ጂደስቅልያ ፡ ዘአበው ።

እስመ ፡ እሙንቱ ፡ አፈሁ ፡ ለእግዚአብሔር ፡ እስመ ፡ ተናገሮ ፡ አሮን ፡ ለፈርዖን ፡ እንደ ፡ ደረድሯ ፡ ለሙሴ ። ወበእንተዝ ፡ ተሰምዖ ፡ አምላክ ፡ ፈርዖን ፡ ከሙ ፡ ን ጉሥ ፡ ወሊቀ ፡ ካህናት ፡ በከሙ ፡ ደቤሎ ፡ እግዚአብሔር ፡ ለሙሴ ፡ ተሆ ፡ ረሰይኩክ ፡ ትኩን ፡ አምላክ ፡ ለፈርዖን ፡ ወአሮን ፡ እንክ ፡ ይኩን ፡ ላእክ ፡ ወነቢዮ ። ወአንተሙኒ ፡ እፎ ፡ ኢተአምንዎሙ ፡ እስመ ፡ እሙንቱ ፡ ይተነብሉ ፡ በእንተአክሙ ፡ ወያገብኡ ፡ ቃለ ። ተቀዳዩ ፡ ሎሙ ፡ እስመ ፡ ነቢያት ፡ ወእግብርተ ፡ እግዚአብሔር ፡ እሙንቱ ። ጂያቀንሰ ፡ አምሳለ ፡ አሮን ፡ ወኢጳስቆጶስ ፡ አምሳለ ፡ ሙሴ ። ወእመሰ ፡ ሙሴ ፡ ተሰምዖ ፡ አምላክ ፡ በንብ ፡ እግዚአብሔር ፡ ወአንተሙኒ ፡ ርቶዕ ፡ ታክብርዎሙ ፡ ለኢጳስቆጶስ ፡ ከሙ ፡ እግዚአብሔር ፡ ወጂያቀን ፡ ከሙ ፡ ነቢያ ። በከሙ ፡ ክርስቶስ ፡ አልዮ ፡ ዘገብረ ፡ ወአምንተኒ ፡ ዘአንበለ ፡ በአብ ። ወከሚሁ ፡ ጂያቀንሂ ፡ ኢይግብር ፡ ወአምንተኒ ፡ ዘአንበለ ፡ ምክረ ፡ ኢጳስቆጶስ ። ወወልድኒ ፡ አልዮ ፡ ዘይገብር ፡ ዘአንበለ ፡ በአብ ። ወበከሙ ፡ ወልድ ፡ ይጥሐት ፡ ለአቡሁ ፡ ወከሚሁ ፡ ጂያቀን ፡ ይጥሐት ፡ ለኢጳስቆጶስ ።

በእንተ ፡ ከሙ ፡ አመፍተው ፡ ይግብር ፡ ጂያቀን ፡ ወአምንተኒ ፡ ዘአንበለ ፡ በሙ ባሕተ ፡ ኢጳስቆጶስ ።

በከሙ ፡ ወልድ ፡ ሥምረቱ ፡ ወመልአክ ፡ ምክሩ ፡ ወነቢዮ ፡ ለአብ ፡ ወከሚሁ ፡ ጂያቀንሂ ፡ መልአኩ ፡ ወነቢዮ ፡ ለኢጳስቆጶስ ። ወበእንተዝ ፡ ኢይ

of the Lord. They are the mouth of the Lord, in like manner as Aaron spake to Pharaoh while he was a helper unto Moses. And for this cause he was called the God of Pharaoh, as a King and an High Priest; as the Lord said to Moses, Behold I have made thee to be a God unto Pharaoh, and Aaron thy brother to be a Minister and Prophet. And how is it, then, that ye do not trust in them, seeing that they intercede for you, and deliver the word? Be subject to them; for they are Prophets and the Servants of the Lord; the Deacon after the similitude of Aaron, and the Bishop after the similitude of Moses. If, then, Moses was called a God before the Lord, it is right that ye also should honour the Bishops as the Lord, and the Deacon as a Prophet. As Christ did not any thing but by the Father, so also let not the Deacon do any thing without the counsel of the Bishop. The Son does nothing but by the Father: and as the Son is subject to his Father, so let the Deacon be subject to the Bishop.

VII. *That it is not lawful for the Deacon to do any thing but by authority of the Bishop.*

As the Son is the good pleasure of the Father, and his Messenger of Counsel, and his Prophet, so the Deacon also is the Messenger and Prophet of the Bishop:

ትምህርት : ደድስቅልያ : ዘአበው ::

ጸልዎ : ኢያግበር : ወኢምንተኒ : ዘአንበል : ምክረ : ኤጲስቆጶስ :: ወእመ
ሰ : ወሀበ : በኅቡእ : ለጽኑስ : ዘአንበል : ያእምር : ኤጲስቆጶስ : ያጼኤል :
ወደረሲ : ምናጌ : ወሀኪተ : ላዕል : ነደያን : ወምስኪያን : ወጽኑሳን : ወ
ምንደሳን :: ወዘአሐወመ : ቃለ : ደበ : ኤጲስቆጶስ : አው : ጉበረ : እኩ
ዮ : ጊዮ : ላዕል : እግዚአብሔር :: አለቢዎ : ዘደቤ : ኢተሐሥም : ደበ : መ
ኩንነ : ሐዙብክ :: እስመ : ኢተሠርዐ : ዝንቱ : ሐግ : ደበ : አእባን : ወፀፀ
ው : እለ : ያመልኩ : ነኪራን :: አላ : ደእመ : በእንተ : ካህናት : መምህራ
ን : ወማእምራን :: እስመ : ለእመንቱ : ደቤሎሙ : አማልክት : አንትሙ : ወ
ደቂቀ : ልዑል : ኩልክሙ : ለቡ : እንክ : አደያቀን : እመ : ርኢክ : በእሴ : ጽ
ኑስ : ወዮንፍር : በኢል : ንግር : በእንተኢሁ : በኅቡእ : ንበ : ኤጲስቆጶስ :: ወ
ኢትክሥት : ወኢትንግር : ለባዕድ : ተጽናሶ : ከመ : ኢደኅረር : ወኢያንጉርጉ
ር :: ወእመሰ : ከሠትክ : ኅቡአተሁ : ታሐዝን : እንክ :: ወበእንተኢሁ : ደትመ
ሀዳክ : እግዚአብሔር :: ወደቤሎሙ : እግዚአብሔር : ለምንት : ኢንፈርክሙ :
ሐምዮተ : ለቀጥልዮ : ሙሲ : ወኮነ : ላዕሊሆሙ : መንሱተ : መሀቱ : ለእግዚ
አብሔር :: ወደቤሎሙ : ሙሲ : ለእለ : አንጉርጉርዎ :: ወንሐነ : ምንተ : ንሐ
ነ : ወዘንጉርጊርክሙ : እኮ : በላዕሊዮ : ዘተንጉረጉሩ : ላዕል : ፈጣሪ :: ወእመ

wherefore it is not right that he should do any thing without the counsel of the Bishop. And if he give secretly to the needy without the knowledge of the Bishop, he causes him to be reproached, and occasions a charge against him of despising and neglecting the poor and needy and destitute and afflicted. But he who utters reproachful words, or doeth any thing evil against the Bishop, hath transgressed against the Lord; not understanding that which He hath said, Thou shalt not speak evil of the Ruler of thy People. For this law was not ordained with respect unto stocks and stones which the Gentiles worship, but for the sake of the Priests, the Teachers, and Wise Men. For unto them he said, Ye are Gods, and all of you are the children of the Most High. Understand then, O Deacon, if thou see a poor man, and he be ashamed to ask, tell the Bishop secretly concerning him; and reveal not nor tell to others his poverty, lest he be ashamed and murmur. But if thou reveal his secrets, thou bringest sorrow upon thy brother; and for his sake the Lord shall be angry with thee. And the Lord said unto them, Wherefore have ye not been ashamed to speak evil against my servant Moses? and the judgment of the wrath of the Lord came upon them. And Moses said unto them who murmured against him, And we, what are we? in this your murmuring, it is not against me that ye murmur, but against your

ትምህርት ፡ ደ ደብቅልዎ ፡ ዘአበው ፡፡

ቦ ፡ ዘይቤሎ ፡ ለሐዘባዊ ፡ አብድ ፡ ይተኩረን ፡፡ እስመ ፡ ፀረፈ ፡ ላዕለ ፡ ስመ ፡ ክርስቶስ ፡፡ ወእመሰ ፡ ከመዝ ፡ ውእቱ ፡ እፎኪ ፡ አለ ፡ ይፀርፈ ፡ ደበ ፡ ኤጲስቆጶስ ፡ እስመ ፡ ሶበ ፡ ይሰፍሐ ፡ እደዊሁ ፡ ይወርድ ፡ ላዕሌሁ ፡ መንፈስ ፡ ቅዱስ ፡፡ ወትትመሀረ ፡ እምኔሁ ፡ ሥርዓተ ፡ መንፈሳዊተ ፡፡ ወተአምርዎ ፡ ለእግዚአብሔር ፡ ወእመንክሙ ፡ በክርስቶስ ፡ በዘ ፡ ቦቱ ፡ ድኅንክሙ ፡፡ ወበቅብእ ፡ ትፋሥሕት ፡ ወበቅዱስ ፡ በለሳን ፡ ወትከውኑ ፡ ውሉደ ፡ ብርሃን ፡፡ እስመ ፡ ሶበ ፡ ያነብር ፡ ኤጲስቆጶስ ፡ እደዊሁ ፡ ላዕሌክሙ ፡ በውስተ ፡ ቅዱስት ፡ ጥምቀት ፡ ደፈኑ ፡ እግዚአብሔር ፡ ቃሎ ፡ ቅዱስ ፡ ደቤክሙ ፡ ዘይብል ፡ ውሉድዎ ፡ አንትሙ ፡ ወአነ ፡ ዮሥ ፡ ወለደኩክሙ ፡፡ ለቡ ፡ እንከ ፡ ኡብእሲ ፡ ከመ ፡ በጸሎተ ፡ ኤጲስቆጶስ ፡ ተሰመደክ ፡ ወልደ ፡ እግዚአብሔር ፡፡ ወይእዚኒ ፡ አእምር ፡ ዘንተ ፡ ጸጋ ፡ ዘተጸጎክ ፡ አፋቅር ፡ ለዘ ፡ አፋቀረክ ፡ ወጸውሀክ ፡ ውስተ ፡ ዝሰብሓት ፡ ወክብር ፡፡ ስግድ ፡ ለዘ ፡ ኮነክ ፡ አበ ፡ እምታሕተ ፡ እግዚአብሔር ፡ እስመ ፡ ሰማዕክሙ ፡ ቃለ ፡ ዘይቤ ፡ ለአለ ፡ ወለደክሙ ፡ በሥጋ ፡ አክብር ፡ አባክ ፡ ወእመክ ፡ ወሰእንተዝ ፡ ትረክብ ፡ ወያዎ ፡፡ ወዘአሐሠመ ፡ ቃለ ፡ ላዕለ ፡ አቡሁ ፡ ወእመ ፡ ሞተ ፡ ለይሙት ፡፡ ወእመሰ ፡ ከመዝ ፡ ውእቱ ፡ እፎኪ ፡ ኢትቦብደዎሙ ፡ ወኢታክብርዎሙ ፡ ለአለ ፡ ወለደክሙ ፡ ደግመ ፡ በማይ ፡ ወበመንፈስ ፡ ቅዱስ ፡ ወሲሰይክሙ ፡ በሐሊብ ፡ መንፈሳዊት ፡ ወሐፀኑክሙ ፡ በቃለ ፡ ተግሣጽ ፡ ወአጽንዑክሙ ፡ በቀርባን ፡ ወ

Maker. And if any one say against one of the people, Thou fool! he shall be condemned; for he hath blasphemed against the name of Christ. And if this be so, how then shall it be with them who blaspheme against the Bishop? For when he stretcheth out his hands upon any one, the Holy Spirit cometh down upon him: and by him ye are taught the spiritual covenant, and know the Lord, and have believed in Christ, by whom also ye are saved; and are anointed with the oil of joy, and with the holy unction, and become the children of light. For when the Bishop layeth his hands upon you in the holy baptism, the Lord sendeth His Holy Word upon you, which saith, Ye are my Children, and this day have I begotten you. Understand therefore, O man, that through the prayer of the Bishop thou wast called a Child of God. And now acknowledge this grace which is given thee; and love him who hath loved thee and called thee into this glory and honour. Bow down unto him who is thy father, under God. For ye have heard the word which saith concerning those who have begotten you according to the flesh, Honour thy father and thy mother; and thereby thou shalt find good; and, He that speaketh evil against his father or his mother, let him die the death. But if these things be so, how is it that ye do not magnify and honour them who have begotten you again by water and by the Holy Spirit, who have fed you with spiritual milk, and nourished you by the word of exhor-

ትምህርት ፡ ደድስቅልያ ፡ ዘአበው ፡፡

ረሰዩክሙ ፡ ድልዋነ ፡ ትንሥኡ ፡ ሥጋሁ ፡ ቅደስ ፡ ወደሞ ፡ ክብረ ፡ ለእግዚአብሔር ፡ ወ
መድኃኒነ ፡ አዋሰን ፡ ክርስቲስ ፡ ፡ አሉ ፡ አሙንቱ ፡ አለ ፡ ፈተሎክሙ ፡ አማኒ
ሰረ ፡ ገጠአት ፡ ወረሰዩክሙ ፡ አዕርክተ ፡ ለቅደስ ፡ አኩቱት ፡ ወለፍቅረ ፡ እግዚ
አብሔር ፡ ትኩኑ ፡ አዕርክተ ፡ ርስት ፡ ወመዋርስተ ፡ ለወልደ ፡ ፡ ለአሉኪ ፡ ፍርሃዎ
ሙ ፡ ወአክብርዎሙ ፡ በኩሉ ፡ ግብር ፡ እስሙ ፡ ተጸገው ፡ ሕይወተ ፡ በገብ ፡ እግዚ
አብሔር ፡ ከሙ ፡ ይፍትሑ ፡ ደብ ፡ አለ ፡ አበሱ ፡ ወደድኅንዎሙ ፡ አምእሳተ ፡ ገ
ሃነሞ ፡ ወለአለሂ ፡ ደትመዋሙ ፡ አምገጣውአሆሙ ፡ ያደሕብዩ ፡ ሎሙ ፡ ፡ መፍት
ው ፡ ለአሉ ፡ ትፍርሃዎሙ ፡ ከሙ ፡ ሊቃውንት ፡ ወመኪንንት ፡ ወተአዘዙ ፡ ሎሙ ፡
ከሙ ፡ ነገሥት ፡ ወተወከፍዎሙ ፡ በውስተ ፡ አብያተክሙ ፡ ፡ በከሙ ፡ አዘዘ ፡ ሳ
ሙኤል ፡ ነቢይ ፡ ለሕዝብ ፡ በእንተ ፡ ንጉሥ ፡ ውስተ ፡ ቀደሚ ፡ መጽሐፈ ፡ ነገሥ
ት ፡ ፡ ወዓይ ፡ ሙሴ ፡ አዘዘ ፡ በእንተ ፡ ካህናት ፡ ፡ ከማሁ ፡ ንኤዘዘክሙ ፡ ንሕ
ነ ፡ በእንተ ፡ ኤጲስቆጶስት ፡ ተሀቡ ፡ ትካዘሙ ፡ በከሙ ፡ ሥረዕ ፡ ፡ እስሙ ፡ ትካ
ት ፡ ሙሴ ፡ ወሳሙኤል ፡ አዘዘ ፡ ለሕዝብ ፡ ያክብርዎሙ ፡ ለነገሥት ፡ ወለካ
ህናት ፡ አለ ፡ ይትቀነዩ ፡ ለንብረተዝ ፡ ዓለም ፡ ፡ ወአመሰ ፡ ከመዝ ፡ ውኔቱ ፡ ፈድ
ፈደ ፡ ይደሉ ፡ ተሀቡ ፡ ትካዘሙ ፡ ወሲሳዮሙ ፡ ለኤጲስቆጶስት ፡ ወለካህናት ፡
አለ ፡ ይተግሁ ፡ ወይትቀነዩ ፡ በእንተአክሙ ፡ ወይከውኑክሙ ፡ መርሐ ፡ ለመን
ግሥተ ፡ ሰማያት ፡ ፡ ወአመሰ ፡ ትካት ፡ ነገሥት ፡ ያነሥኡ ፡ ሰራዊተ ፡ ይዕብሉ ፡ ወ
ይትቀተሉ ፡ ከሙ ፡ ይዕቀቡ ፡ ወደድኅኑ ፡ ሥጋ ፡ ሰብእ ፡ ፡ እፎኪ ፡ አለ ፡ ነሥኡ ፡ ፈ

tation, and strengthened you by the Eucharist, and made you prepared to receive the holy flesh and the precious blood of our Lord and Saviour Jesus Christ? These are they who have loosed you from the bonds of sin; and have made you partakers of the Holy Eucharist, and of the love of God, that ye should be partakers of the inheritance and joint-heirs with his Son. Fear them therefore, and honour them in every thing; for they have the grace of life from the Lord, that they may be judges over them that have transgressed, and may save them from the fire of hell, and absolve them that turn from their sins. It is right that ye should fear these as Princes and Rulers, and be obedient unto them as Kings, and receive them into your houses. Even as Samuel the Prophet gave commandment to the people concerning the King, in the First Book of Kings; and moreover, Moses gave commandment concerning the Priests. And thus we also command you concerning the Bishops, that ye give them their due respect, as it is ordained. For in old time Moses and Samuel commanded the people to honour Kings and Priests, who minister for the affairs of this world; but if this be so, much more is it fitting that ye should give their due respect and maintenance unto the Bishops and Priests, who watch and minister for your sakes, and are your guides unto the kingdom of Heaven. And if from the beginning Kings have raised armies to make war and fight, that they may defend and

ትምህርተ፡ ደድሰቅልያ፡ ዘአበው፡ ::

ድፋደ፡ ሢመተ፡ ክህነት፡ በኅበ፡ እግዚአብሔር፡ እለ፡ ደፈውሱ፡ ነፍስ፡ ወሥ
ጋ፡ እምኩነኔ፡ እስመ፡ ነፍስ፡ ተዐቢ፡ እምሥጋ፡ ወክህነት፡ ተዐቢ፡ እመንግ
ሥት፡ እስመ፡ ዛፒ፡ ሢመተ፡ እንተ፡ ተአበር፡ ለእለ፡ ደደልዎሙ፡ ኩነኔ፡ ወ
ትፈትሐ፡ ለእለ፡ ዋንሥሠ፡ ስርዖተ፡ ወበእንተዝ፡ ርቶ፡ ተፍቅርዎሙ፡ ለኢ
ጲስቆስቶስ፡ ከመ፡ አብ፡ ወትፍርህዎሙ፡ ከመ፡ ንጉሥ፡ ወትትአመንዎ
ሙ፡ ከመ፡ እግዚአብሔር፡ አብኡ፡ ሎቱ፡ አቅማሕክሙ፡ ወተግባረ፡ እደደክ
ሙ፡ ወቀደሚ፡ ፍረዖቲክሙ፡ ወዐሥራቲክሙ፡ ወመሥዋዕትክሙ፡ ወቀደሚ፡
ስርዖይ፡ ወወይን፡ ወዘይተ፡ ወፀምረ፡ ወበእንተዝ፡ ደባርክ፡ ላዕሌክሙ፡ ከ
መ፡ ይኩን፡ ቍርባንክሙ፡ ላረዖ፡ ወሥሙረ፡ ከመ፡ ዕጣን፡ መዓዛ፡ ሠደይ፡ በቅ
ድመ፡ እግዚአብሔር፡ አምላክክሙ፡ ወደባርክ፡ እግዚአብሔር፡ ተግባረ፡ እደ
ደክሙ፡ ወዎብዛኝ፡ ሠደያተ፡ ፍራ፡ ምድርክሙ፡ እስመ፡ ባረከ፡ እግዚአብ
ሔር፡ ወስተ፡ አርእስተ፡ ጻድቃን፡ እለ፡ ይገብሩ፡ ምሕረተ፡ ናሁኪ፡ አእምሩ፡
ከመ፡ አግዐዘነ፡ እግዚአብሔር፡ እመርገማ፡ ለኦሪት፡ ወአግብአነ፡ ወስተ፡ ሐ
ደወት፡ እንዘ፡ ዝርዋን፡ ወግደፋን፡ ንሕነ፡ ከመ፡ አባግ፡ ዘአልዎ፡ ናላዌ፡ ወከ
መ፡ እንስሳ፡ ዘአይክል፡ ነቢዐ፡ ሚጠነ፡ እምንጣውኡነ፡ ወአንጽሐነ፡ እምኒጋ
ይነ፡ ወአዘዘነ፡ ናብእ፡ መሥዋዕተነ፡ ለካህናት፡ ወንመጽውት፡ ለነደያን፡ እለ፡
አልዎሙ፡ ወእምንተነ፡ እስመ፡ ይቤ፡ እግዚእነ፡ በወንጌል፡ እመ፡ አያፋድ

save the bodies of men, how much more, then, are those worthy of honour who have received the ordination of the Priesthood from the Lord, who heal both soul and body from condemnation! For the soul is greater than the body, and the Priest's office is greater than the King's; for this is the office that bindeth those who deserve condemnation, and looseth those who seek forgiveness. And therefore it is right that ye should love the Bishop as a Father, and fear him as a King, and trust in him as in the Lord. Bring unto him your fruits of the earth, and the labour of your hands, and your first-fruits and tithes and oblations, and the first of corn and wine, and oil, and wool. And then shall he give a blessing upon you, that your offering may be well-pleasing and accepted, as incense of a sweet savour before the Lord your God; and the Lord shall bless the works of your hands, and multiply the good fruits of your land; for the Lord giveth his blessing upon the heads of the righteous who shew mercy.

Behold, then, and know that the Lord hath delivered us from the curse of the Law, and brought us into life, while we were scattered and lost as sheep that have no shepherd, and as the brute beast that cannot reason. He hath turned us from our sins, and cleansed us from our transgressions, and commanded us to bring our oblations to the Priests, and to give alms to the poor who have nothing.

ትምህርት ፡ ደጅብቅል፡፡ ዘአበው ፡

ክሙ ፡ ጸደቀ ፡ እምጸሐፍት ፡ ወረሪኅውያን ፡ ኢትክሉ ፡ ባዊሕ ፡ ውስተ ፡ መንግሥተ ፡ እግዚአብሔር ፡ ወእመሰ ፡ ትካዝክሙ ፡ ውህበ ፡ ለካህናት ፡ ወለእቤራት ፡ ወለእጊላ ፡ ማውታ ፡ በከመ ፡ ጽሑፍ ፡ ዘይብል ፡ ዘረወ ፡ ወወሀበ ፡ ለነደይ ፡ ወጽድቁኒ ፡ ደነብር ፡ ለዓለም ፡ እስመ ፡ በጽድቅ ፡ ወበርትዕ ፡ ወበምሕረት ፡ ደሰረይ ፡ ንጢአት ፡ እስመ ፡ ነፍስ ፡ ንጽሕት ፡ ወቡርክት ፡ ትኤድሞ ፡ ለእግዚአብሔር ፡ ግበር ፡ እንክ ፡ ጽድቀ ፡ ከመዝ ፡ በከመ ፡ አዘዘ ፡ እግዚአብሔር ፡ ሀብ ፡ ለካህናት ፡ በከመ ፡ ደደሉ ፡ ቀደሚ ፡ ምክያደ ፡ ወደንክ ፡ ወሀውደ ፡ እክልክ ፡ እስመ ፡ ሥሉጣን ፡ እሙንቱ ፡ ደጸግው ፡ ለኩሉ ፡ ጽኑነን ፡ ወሀው ፡ መግሕት ፡ ደብኩሉ ፡ ግብረ ፡ ቤተ ፡ ክርስቲያን ፡ ኢትትቀረንዎሙኪ ፡ ለኢጲስቆጶስት ፡ በኩሉ ፡ ግብርመ ፡ እንዝ ፡ ትብል ፡ አይ ፡ ጊዜ ፡ ገብረ ፡ ወለመኑ ፡ ወሀበ ፡ ወማእዜ ፡ አንላቀ ፡ ወውስተ ፡ አይ ፡ መካን ፡ ወሰደ ፡ እመሢ ፡ ገብረ ፡ ሠፍዖ ፡ ወአው ፡ እኩዖ ፡ እመኒ ፡ በርትዕ ፡ ወእመኒ ፡ ዘእንበል ፡ ርትዕ ፡ እስመ ፡ እግዚአብሔር ፡ አምላክ ፡ ደትንሠሥ ፡ እምኒሆሙ ፡ ዘወሀሀሙ ፡ ሢመተ ፡ ክህነት ፡ ወጸገዎሙ ፡ ዘዖቢ ፡ መዓርገ ፡ ወእንተሰ ፡ ረሰ ፡ ፍርሀተ ፡ እግዚአብሔር ፡ ቅድመ ፡ አዕድንቲክ ፡ ወተዘከር ፡ ኩሉ ፡ ጊዜ ፡ ቃለ ፡ ዘይቤ ፡ አፍቅሮ ፡ ለእግዚአብሔር ፡ አምላክ ፡ በኩሉ ፡ ልብክ ፡ ወበኩሉ ፡ ሕሊፍክ ፡ ወበኩሉ ፡ ነደልክ ፡ ወኢትትሉ ፡ ፍፍተ ፡ እንተ ፡ ትወስድ ፡ ነበ ፡ አማልክት ፡ ወኢኩሉ ፡ ዘይመሰሎ ፡ ለዝንቱ ፡ እ

For our Lord saith in the Gospel, Except your righteousness exceed that of the Scribes and Pharisees, ye cannot enter into the kingdom of God. Let it then be your care to give to the Priests and widows and orphans; as it is written, saying, He hath dispersed and given to the poor, and his righteousness remaineth for ever; for by righteousness and uprightness and mercy sin is pardoned, for a pure and blessed soul pleaseth the Lord. Do then righteousness thus, as the Lord hath commanded; give to the Priests, as is fitting, the first-fruits of thy wine-press and of thy threshing-floor; for they have power to give to every one that is in need, and they have authority over every matter of the Church. Resist not therefore the Bishops, in any of their doings; saying, When did he do it? or, To whom did he give? or, When did he spend this? and, Where did he receive that? nor judge whether he do what is good or evil, whether with justice or without justice: for the Lord God shall call them to account for these things, who hath given them the office of the priesthood, and hath granted unto them a higher degree.

But do thou set the fear of the Lord before thine eyes; and remember always the word that saith, Love the Lord thy God with all thy heart and with all thy mind and with all thy strength, and follow not the way which leadeth unto

ትምህርት፡ ደድስቅልያ፡ ዘአበው፡፡

**ለ፡ አልጦሙ፡ ነፍሱ፡ ወትምህርት፡ አጋንንት፡ ወኢሳቦደ፡ ፍጥረታት፡ ዘኢአዘዘ፡
ክርስቶስ፡ አላ፡ አንተሰ፡ ጥሥሥ፡ አንብቦ፡ መጻሕፍት፡ ዘውኦቱ፡ ሕገ፡ እግዚ
አብሔር፡ ወኢታፅርዕ፡ አንብቦ፡ መጻሕፍት፡ በበ፡ ጊዜሁ፡ ወአስበል፡ እምኔ
ከ፡ ኩሎ፡ እከዩ፡ ዘይትቃረን፡ ዘኢአዘዘ፡ ውስተ፡ ሕግ፡ ስላቀ፡ ወመዓተ፡፡ አ
ላ፡ አክብር፡ አባከ፡ ወእመከ፡ አለ፡ ወለደከ፡ በሥጋ፡ ወአፍቅር፡ ቢጸከ፡ ከ
ሙ፡ ነፍሱከ፡ ወመሐር፡ ነደዩ፡ ወረሐቅ፡ እመሐላ፡ በሐሰት፡ ዘአልቦ፡ በቀ፡፡
ወአንተሰ፡ ኢትርሐቅ፡ እምቤተ፡ ክርስቲያኑ፡ ለክርስቶስ፡ ጊስ፡ ንቢሃ፡ ኩሎ፡
ጊዜ፡ ወተጋይ፡ ኩሎ፡ ጊዜ፡ ምስለ፡ ትጉሃን፡ አለ፡ ኢይነውሙ፡ መሀልተ፡ ወ
ሌሊተ፡ አለ፡ ያአኩትዎ፡ ለእግዚአብሔር፡ በእንተ፡ ኩሎ፡ ዘጸገዎሙ፡ ሕይ
ወተ፡፡ ሕዩው፡ እንከ፡ በጻማ፡ ግብረ፡ እደደከ፡ ወአቅርብ፡ ለእግዚአብሔር፡
እምዘ፡ ብከ፡ መጠነ፡ ነደልከ፡ ወተዓረክ፡ ምስለ፡ ነደዩን፡ ወአጥርዮ፡ ለመን
ግሥተ፡ ሰማዖት፡፡ ንበ፡ አልቦ፡ ፃዲ፡ ወቀንቀኔ፡ ወኢይረክቦ፡ ሰራቂ፡፡ ወእ
መሰ፡ ትፈቅድ፡ ታድገን፡ ርእሰከ፡ ኢትትፈታሕ ምስለ፡ ኢጲስቀጶስ፡ ወኢ
ምስለ፡ ሕዝባዊ፡ እንከ፡ ወኢምስለ፡ ሀርክከ፡ በሀመፃ፡ ወእመሰ፡ ተፈታሕ
ከ፡ ምስሌሆሙ፡ በሀመፃ፡ ሰሐብከ፡ ርእሰከ፡ ለሀመፃ፡ ወለገጠኦት፡ እንዘ፡
አልቦ፡ ዘያገብረከ፡፡ እስሙ፡ ፍትሕ፡ ተውሀበ፡ ለካህናት፡ ወአኮ፡ ለሕዝባዊ፡፡**

other gods, nor any thing like unto them, who have not life; neither follow the doctrine of devils, nor any other devices, which Christ hath not commanded. But do thou seek unto the reading of the Scriptures, which are the Law of God; and cease not from the reading of the Scriptures at every opportunity. And put away from thee all evil which opposeth itself, which is not commanded in the Law, mocking, and anger. But honour thy father and thy mother who begat thee according to the flesh, and love thy neighbour as thyself, and be a guide to the poor; and keep far from a false oath, which is without profit. But keep not thou far from the Church of Christ; go early unto it at all times; and worship humbly at all times with the watchful, who sleep not day nor night, who give thanks unto the Lord for life, and for all that he has bestowed upon them. Live, then, by labour, and the work of thine hands; and offer unto the Lord of that which thou hast, according to thine ability; and be a friend of the poor, and obtain possession of the kingdom of Heaven, where there is neither moth nor rust, and where the thief doth not find. And if thou wilt save thyself, strive not in judgment with the Bishop, nor with him who is of the people, thy brother, nor with thy companion, wrongfully: but if thou strive with them wrongfully, thou hast drawn thyself into injustice and sin, seeing that no man hath appointed thee to this office, for judgment was given to the Priests, and not to him who is

ትምህርት ፡ ዲድስቅልያ ፡ ዘአበው ።

እስመ ፡ ደቤ ፡ እግዚአብሔር ፡ ፍትሑ ፡ በጽድቅ ፡ ወበርትዕ ፡ ለብው ፡ ወእበይኑ ፡ ለለ ፡ ኦሐይ። ኦሐይ። ፍትሑ ፡ ወእንትሙኒ ፡ ሕዝብ ፡ ኢብውሕ ፡ ትፍትሑ ፡ ወ ኢለመኑሂ ። እስመ ፡ ደቤሎሙ ፡ ለእለ ፡ አለሎሙ ፡ ሢመተ ፡ ክህነት ፡ ኢትፍትሑ ፡ እስመ ፡ ኢይሠምር ፡ ፍትሕክሙ ። አለ ፡ ባሕቱ ፡ ይፈታሕ ፡ ኤጲስቆስቶስ ፡ በ ርትዕ ፡ በስመ ፡ ጽሑፍ ፡ ዘይብል ፡ ፍትሑ ፡ ለነደይ ፡ ወለኢላ ፡ ማውታ ። ወአጽ ድቁ ፡ ግፈሪ ፡ ወምስኪኒ ፡ ወአድግኑ ፡ ባሕታዌ ፡ ወጽኑሰ ። ወዓይ ፡ ደቤ ፡ ለምን ት ፡ ኢትፈትሑ ፡ ማእከሊክሙ ፡ በጽድቅ ፡ ወበርትዕ ።

በእንተ ፡ ከመ ፡ መፍትው ፡ ኤጲስቆስቶስ ፡ ያሚክር ፡ ወይጢይቅ ፡ ከሎ ፡ ነገረ ፡ በ ጽድቅ ፡ ወበርትዕ ።

ከኑ ፡ እንከ ፡ ንጹሐኒ ፡ ከመ ፡ አበው ፡ ቀደምት ፡ ጌራኒ ፡ ወለባውያነ ፡ ወምእመና ኒ ። ወአእትቱ ፡ እምኔክሙ ፡ እኩዋ ፡ ሥርዐተ ፡ ወሕሠመ ፡ ልማደ ። ደእመ ፡ ግ ረዩ ፡ ለክሙ ፡ ፍፍተ ፡ ሕይወት ። መፍትው ፡ ኤጲስቆስቶስ ፡ ይሖር ፡ በዛቲ ፡ ርትዕት ፡ ፍፍት ፡ ወይትገሐሥ ፡ እምከሎ ፡ ምግባረ ፡ እኩይ ፡ ወይግበር ፡ ሠፍዮ ። ወለነደ ያንሂ ፡ ለእለ ፡ ይፈቅይ ፡ ንስሐ ፡ ይፈውሶሙ ። ወለአለሰ ፡ አበዩ ፡ ተመይጦ ፡ ይ ስድደሙ ፡ እስመቦ ፡ እለ ፡ ያመከንዩ ፡ ወያሰግሎ ፡ ወያስተዋድዩ ፡ በቅንኢት ።

of the people. For the Lord saith, Judge in righteousness and justice; be of understanding, and give judgment unto every man with discernment. But ye, O people, it is not permitted unto you to judge any man. For he saith to them who have not the ordination of the priesthood, Judge not, for your judgment shall not be accepted. But let the Bishop judge in righteousness; as it is written, saying, Judge the poor and the fatherless, and do right to him that is wronged, and to the poor; and save the desolate and needy. And moreover he saith, Why do ye not judge between yourselves in justice and righteousness?

VIII. *That it is the duty of the Bishop to try and inquire into every matter in justice and uprightness.*

Be ye therefore pure, as the Fathers of old, good and wise and faithful; and put away from you the evil law and the corrupt custom. But choose for yourselves the way of life. It is the duty of the Bishop to walk in this right way, and to depart from every evil work, and to do good; and to heal also the poor who have need of repentance, and to cast out them that refuse to turn. For there are that make pretences, and use lying devices, and bring accusations through

ትምህርተ፡ ደድስቅልያ፡ ዘአበው፡፡

በከመ፡ ገብረ፡ ክልኤ፡ ረቦናት፡ ላዕለ፡ ሶስቱ፡ በግቢሎን፡፡ ወከመ፡ ብእሲት፡ ግብጻዊት፡ ዘገብረት፡ ላዕለ፡ ዮሴፍ፡፡ ወአንተሰ፡ ብእሴ፡ ንግዚአብሔር፡ ኢት ግበር፡ ዘከመ፡ ደገብረ፡ እሉ፡ አላ፡ ኩን፡ ጌረ፡ ወመሐረ፡ ወተወከፍሙ፡ ለእለ፡ ደትኔስሐ፡፡ ኢታድሉ፡ ለጎጥእ፡ ወኢትቅተል፡ ጻድቀ፡፡ ወዘሰ፡ ኢይትወከ ፍ፡ ንሳሕያነ፡ ወኢይመይጥ፡ ንጥላነ፡ ዘኬ፡ ውኡቱ፡ ኢቡሃ፡ ለመዐት፡፡ ወአልቦ፡ ሰላመ፡፡ ኢስመ፡ መካን፡ ንበ፡ ሀሎ፡ መዐት፡ ኢጊደር፡ ውስቲቱ፡ ንግዚአብሔር፡፡ መዐትሰ፡ ዐርኩ፡ ለሰይግን፡ ውኡቱ፡ ዘይትሐወስ፡ ማእከለ፡ እጋው፡ ሐሳውያን፡ ወአልቦ፡ ሰላመ፡ ወይረሲ፡ ሀከከ፡ በቤተ፡ ክርስቲያን፡፡ ለቡ፡ እንከ ከ፡ ኢትተሉ፡ ፍቶሙ፡ ለአብደን፡ እለ፡ ደትፈሥሐ፡ በእከይ፡ ወኢትሰምዑ፡ ቃሎሙ፡ በእከይ፡ ወባሕቱ፡ ተዐቀቡ፡ ንምኒሆሙ፡ ኢስመ፡ አልቦሙ፡ ፍርሀተ፡ ንግዚአብሔር፡ ቅድመ፡ አዕይንቲሆሙ፡ ዘእንበለ፡ ደእሙ፡ ቁመ፡ ወቅንአተ፡፡ ኢስመ፡ እኩያን፡ ሰብእ፡ ያስተዋድደዎሙ፡ ለጌራን፡ ለእለ፡ አልቦሙ፡ አብሳ፡ ወያመጽኡ፡ ላዕሌሆሙ፡ ነገረ፡ እኩዮ፡ ወያወርድዎሙ፡ ውስተ፡ ዐቢይ፡ መቅሠፍት፡ ወምንደቤ፡፡ ወአንተሰ፡ ኢጲስቆጶስ፡ ለቡ፡ ወጠይቅ፡ ለእለ፡ ደመጽኡ፡ ንቤከ፡ ደንግረ፡ ቅሥተሙ፡ ወፍታሕ፡ ማእከሌሆሙ፡ በጥቡብ፡ በይነከ፡ ዘከመ፡ እፎ፡ ወምንት፡ ውኡቱ፡ ግብረ፡፡ ወእመሰ፡ ተረክበ፡ ኢቡስ፡ ገሥጸ፡ በከመ፡ ኢዘዘ፡ ንግዚአ፡ ንሥኦ፡ በባሕቲትከ፡ ወንግር፡ ከመ፡ ደትመዖ

envy and malice; as did the two Elders against Susanna in Babylon, and as the Egyptian woman did against Joseph. But thou, O man of God, do not as these do; but be good and merciful, and receive them that repent. Favour not the sinner, neither slay the just. For he that receiveth not the penitent, nor restoreth the sinners, he is a Father of wrath, and bringeth not peace. And where wrath is, there the Lord dwelleth not; but wrath is the companion of Satan, who walketh about among false brethren, who hath no peace, and stirreth up contention in the Church. Understand therefore, and follow not the way of fools, who rejoice in evil; neither hear ye their voice in that which is evil, but keep yourselves from them; for they have no fear of God before their eyes, but only revenge and envy. For evil men accuse the good, in whom there is no fault; and bring upon them an evil report, and bring them down into great affliction and tribulation. But thou, O Bishop, understand, and inquire of those who come to thee to tell their cause; and judge between them with wisdom, discerning how and what the matter is. And if a man be found to have transgressed, reprove him, as the Lord hath commanded; take him with thee alone, and exhort him to turn to repentance. And if he refuse, take with thee one or

ትምህርተ፡ ዲድስቅልያ፡ ዘኢበው፡፡

ጥ፡ ውስተ፡ ንስሐ፡፡ ወእመሰ፡ አበዮ፡ ንሥእ፡ ምስሌከ፡ አሐይ፡ አው፡ ክልኢ
ተ፡፡ ወንግሮ፡ ሀኪተ፡ ወእበይ፡ ወመሀሮ፡ በዋውሀት፡ ወጥቡብ፡ ወበሎ፡ ጥቡብ፡
ተንድሮ፡ ውስተ፡ ልቦ፡ ጌራን፡ ወተዐርፍ፡ ውስተ፡ ሕፃነ፡ መምህራን፡፡ ወእመ
ሰ፡ ሰምዐ፡ ነገረ፡ ሠለስቲክሙ፡ አድኅነ፡ ርእሶ፡ ወረብሐ፡ ነፍሶ፡፡ ወእመሰ፡ አ
በዮ፡ ሰመዓ፡ ንግራ፡ ልቤተ፡ ክርስቲያን፡፡ ወእመሰ፡ አበያ፡ ልቤተ፡ ክርስቲ
ያን፡ ይኸውነከ፡ ሐዛግዌ፡ ወአረማዌ፡ ወመጽብሓዌ፡ ኢትትወከፍ፡ ወኢታ
ብሖ፡ ቤተ፡ ክርስቲያን፡ ወኢትጌልቆ፡ ምስሌ፡ ሕዝብ፡ ክርስቲያን፡፡ ወእለሰ፡
ይኒስሐ፡ እምነጣውኢሆሙ፡ ወይትመዋጡ፡ ንብ፡ እግዚአብሔር፡ ኢየሱስ፡ ክርስ
ቲስ፡ ወልደ፡ እግዚአብሔር፡ ሕያው፡ ወይትወከፍ፡ ንስሐሆሙ፡፡ ይሁ፡ አነ፡ ማ
ቲወስ፡ አሐይ፡ እምዐሠርቱ፡ ወክልኢቱ፡ እነገረክሙ፡ ትምህርተ፡ ዛቲ፡ ዲድ
ስቅልያ፡ እንዘ፡ ቀደሙ፡ መጽብሓዌ፡ አነ፡ ሰብ፡ ነሳሕኩ፡ ወእመንኩ፡ በርትዕ
ት፡ ሃይማኖት፡ ኩንኩ፡ ሐዋርያ፡ ወሰግኪ፡ ቃለ፡ ወንጌል፡ ቅደስ፡ እስመ፡ በአ
ሚን፡ ይድኅን፡ ሰብእ፡፡ ወከማሁ፡ ዘኪወስህ፡ እንዘ፡ ቀደሙ፡ መጽብሓዌ፡
ውእቱ፡ ሰብ፡ ተመይጦ፡ ወሰአለ፡ ንብ፡ እግዚአብሔር፡ ወተወክፈ፡ ንስሐሁ፡ ወ
ኢመነኖ፡፡ ወይሁ፡ ከመ፡ ውእቱ፡ ሐራ፡ ወመጽብሓን፡ እለ፡ ቦሖ፡ ውስተ፡ ቤ
ተ፡ ክርስቲያን፡ ወሰምዑ፡ ቃለ፡ ንስሐ፡ በኅብ፡ ዮሐንስ፡ መጥምቅ፡ እምድኅ
ረ፡ ጥምቀት፡ ዘይብል፡ ኢትግብረ፡ ወእምንተኒ፡ እምዘ፡ ተአዘዝክሙ፡፡ ኢታ

two, and tell him of his negligence and folly, and teach him in meekness and wisdom; and say unto him, Wisdom dwelleth in the heart of the good, and maketh her rest in the bosom of the instructors. And if he hear the word of you three, he hath saved himself, and gained his soul. But if he refuse to hear, tell it to the Church; and if he refuse to hear the Church, let him be unto thee as a Gentile, a heathen and a publican. Receive him not, neither bring him into the Church; nor number him with the Christian people. But as for those who repent of their sins, and turn to our Lord Jesus Christ, the Son of the Living God, He will receive their repentance.

Behold, I, Matthew, one of the Twelve, declare unto you the doctrine of this Didascalia, who was before a publican, but when I repented and believed with a right faith, I became an Apostle, and a preacher of the word of the Holy Gospel; for by faith shall a man be saved. And thus Zacchæus also, who was before a publican, when he returned and prayed unto the Lord, he received his repentance, and despised him not. And so with those soldiers and publicans who entered into the Church, and heard the word of repentance from John the Baptist, after their baptism he saith unto them, Do no more than that which is commanded you. Be not heavy upon your brethren, nor upon the heathen that turn to the

ትምህርተ፡ ዲያብሎስ፡ ዘአበው፡፡

ክብደ፡ ደብ፡ ቢጽክሙ፡ ወኢደብ፡ አሕዛብ፡ ኦሎ፡ ተመደጡ፡ ንብ፡ ኦግዚኦብ
ሔር፡ ከመ፡ ኢደዕልው፡ ሃይማኖተ፡፡ ከመዝ፡ ንኢዝዘክሙ፡ ለኦሎ፡ ይትመዶ
ጡ፡ ንብ፡ ኦግዚኦብሔር፡ ኡብኡዎሙ፡ ቤተ፡ ክርስቲያን፡ ይሰምዑ፡ ቃለ፡ መጻ
ሕፍት፡ ወይግበሩ፡ ፍራ፡ ዘይደሉ፡ ለንስሓ፡ ከመ፡ ኢደመንኑ፡ ትምህርተ፡፡ ወ
ኡንትሙሰ፡ ኢትኅበሩ፡ ቀደመ፡ ምስሌሆሙ፡ በውስተ፡ ጸሎት፡ አላ፡ ያውፅ
ኦዎሙ፡ ኦምድኅረ፡ ተነባ፡ መጻሕፍተ፡ ኦሪት፡ ወነቢያት፡ ወወንጌል፡፡ ወኢ
ምዝ፡ ይከውኑ፡ ድልዎነ፡ ኩሎ፡ ጊዜ፡ ለተቀንዮ፡ በቤተ፡ ክርስቲያን፡ ከመ፡
ካልኣን፡ ርኢሎሙ፡ ይፍርሁ፡ ወይትገሠጹ፡ ወይትመሀሩ፡ ሠናዮ፡ አምልኮ፡፡ ኦ
ኡጲስቆስቶስ፡ ርድኦሙ፡ ለፓጥኣን፡ ወአጽንዖሙ፡ በቃለ፡ ኦግዚኦብሔር፡ ወኢ
ትመንፍሙ፡ ወኢትኡበይ፡ በሊዐ፡ ምስለ፡ ፓጥኣን፡ ወመጽብሓን፡፡ ወሰብ፡ ይ
ቤልዎሙ፡ ፈሪሳዊያን፡ ለአርደኢሁ፡ ለምንት፡ ይበልዕ፡ ሊቅክሙ፡ ምስለ፡ ፓ
ጥኣን፡ ወመጽብሓን፡፡ ወአውሥኡ፡ ወይቤሎሙ፡ ሕሙማን፡ ይፈቅድው፡ ለዐቃ
ቤ፡ ሥራይ፡ ወአኮ፡ ጥዑያን፡ ኢመጻእኩ፡ ኦጸውዕ፡ ጻድቃን፡ አላ፡ ፓጥኣን፡ ለ
ንስሓ፡፡ ወበኣንተዝ፡ ርቱዕ፡ ትዋሕዮሙ፡ ወትፍዝዝሙ፡ ወትብላዕ፡ ምስሌሆ
ሙ፡ በፍቅር፡፡ ወትተክዝ፡ በኣንተ፡ መድኅኒተሙ፡ ወትርድኦሙ፡ ወትበሎ
ሙ፡ ጽንዑ፡ ወጥፍሑ፡ ኦደዊክሙ፡ ወአጽሕቡ፡ ኦገሪክሙ፡፡ መፍትው፡ ኦን
ከ፡ ትፍዝዝዎሙ፡ ለትኩዛን፡ ልብ፡ ወትትዐገሥዎሙ፡ ለምዑዓን፡ ከመ፡ ኢይ

Lord, lest they rebel against the faith. Thus we command you: Them that return unto the Lord bring into the Church, that they may hear the voice of the Scriptures, and bring forth fruits meet for repentance; that they despise not instruction. But stand ye not together with them in prayer; but let them put them forth, after the reading of the Scriptures of the Law, the Prophets, and the Gospel. And then let them stand at all times prepared to worship in the Church, that others seeing them may fear, and receive instruction and learn godliness.

O Bishop, help the sinners, and strengthen them by the word of the Lord; and despise them not, neither refuse to eat with sinners and publicans. For when the Pharisees said to His disciples, Wherefore doth your master eat with sinners and publicans? he answered and said unto them, The sick need the physician, and not they that are whole: I came not to call the righteous, but sinners to repentance. And for this cause it is right that thou shouldst visit them and comfort them, and eat with them in love; and shouldst be careful for their salvation, and help them, and say unto them, Be strong, and clap your hands, and dance with your feet. It behoveth you, therefore, to comfort them that are sorrowful in heart, and bear patiently with them that are angry, that they turn

ትምህርት ፡ ደድሰቅልዮ ፡ ዘአበው ፡፡

ትመዋጡ ፡ ውስተ ፡ እበድ ፡፡ እስመ ፡ መዲተም ፡ አብድ ፡ ውእቱ ፡ ለዘላፊ ፡፡ ወ
እመሰብ ፡ ዘተመደጠ ፡ ወእስተርአዮ ፡ በፈረ ፡ ንሱሓ ፡ ወበጊዜሃ ፡ ተወከፍዎ ፡ በከ
መ ፡ ሕርቱም ፡ ወልድ ፡ ዘዘረወ ፡ ከሎ ፡ ንዋዮ ፡ አቡሁ ፡ እንዝ ፡ ይሐዩ ፡ በምርዓ
ት ፡፡ ወአኅለቀ ፡ ከሎ ፡ ንዋዮ ፡፡ ወመጽአ ፡ ሀቢይ ፡ ረጅብ ፡ ውስተ ፡ ውእቱ ፡ ብ
ሒር ፡፡ ወአንዝ ፡ ይጸነስ ፡ ወሖረ ፡ ወተፀምደ ፡ ንበ ፡ አሐዲ ፡ እምሰብአ ፡ ውእቱ ፡
ብሒር ፡፡ ወልኒዎ ፡ ሀጸደ ፡ ወፈረ ፡ ደርሀይ ፡ አሕርወ ፡ ወፈተወ ፡ ይጸገብ ፡ እምአ
ሕማረ ፡ ጸራኡ ፡ ዘይሲሰዩ ፡ አሕርወ ፡ ወአልዮ ፡ ዘይሁዮ ፡ ወሐለዮ ፡ በልቡ ፡ ወይ
ቤ ፡ መመጠነ ፡ እግብርቲሁ ፡ ለአቡዮ ፡ እለ ፡ ያተርፍዎ ፡ ለእክል ፡ ወአንሰ ፡ እመ
ውት ፡ በረጅብ ፡ በዝዮ ፡፡ እትገሣእ ፡ ወእሖር ፡ ንበ ፡ አቡዮ ፡፡ ወእብሎ ፡ አባ ፡ አበ
ስኩ ፡ በሰማይ ፡ ወበቅድሚኩ ፡ ወአይደልወኒ ፡ እሰማይ ፡ ወልደክ ፡ ረስዮኒ ፡ ከ
መ ፡ አሐዲ ፡ እምአግብርቲክ ፡፡ ወተንሥእ ፡ ወሖረ ፡ ንበ ፡ አቡሁ ፡ ወርእዮ ፡ አቡ
ሁ ፡ እምርሑቅ ፡ ወመሐር ፡ ወርጸ ፡ ወሐቀፎ ፡ ክሳደ ፡ ወሰዐም ፡፡ ወይቤሎ ፡ ወ
ልዲ ፡ አበስኩ ፡ በሰማይኒ ፡ ወበቅድሚኩ ፡፡ ወአይደልወኒ ፡ እሰማይ ፡ ወልደ
ክ ፡፡ ወይቤሎሙ ፡ አቡሁ ፡ ለአግብርቲሁ ፡ እምጽኑ ፡ ፍጡነ ፡ አልባሰ ፡ ቅድወ ፡
ወአልብስዎ ፡ ወደዮ ፡ ሐልቀተ ፡ ውስተ ፡ እደዊሁ ፡ ወአሣእነ ፡ ውስተ ፡ እገሪሁ ፡
ወእምጽኑ ፡ ላህመ ፡ መግዝእ ፡ ወጥብሑ ፡ ወንብላዕ ፡ ወንትፈሣሕ ፡ እስመዝ ፡

not again unto folly : for the angry man is ever a fool.

But if any man turn, and shew the fruit of repentance, straightway receive him ; as it was with the prodigal son, who spent all his father's substance in riotous living. And he consumed all his substance. And there came a great famine in that land, and he began to be in want ; and he went and joined himself to one of the men of that country. And he sent him to his farm-yard to feed swine ; and he desired to fill himself with the husks which the swine did eat ; and no man gave unto him. And he thought in his heart, and said, How many servants of my father have bread enough and to spare, and I die of hunger in this place ! I will arise and go unto my Father, and will say unto him, Father, I have sinned against heaven and before thee, and am not worthy to be called thy son : make me as one of thy servants. And he arose, and went to his Father. And his Father saw him afar off, and had compassion upon him, and ran, and fell on his neck, and kissed him. And his son said unto him, I have sinned against heaven and before thee, and am not worthy to be called thy son. And his Father said unto his servants, Bring out quickly the best garments, and put them on him ; and put a ring on his hand, and shoes on his feet ; and bring out the fatted calf, and kill, and let us eat and make merry : for this my son was

ትምህርት ፡ ደድስቅልያ ፡ ዘአበው ፡፡

ወልድዮ ፡ ሞተሂ ፡ ወሐይወሂ ፡ ወተሐንላሂ ፡ ወተረክበ ፡፡ ከመዝ ፡ ግበር ፡ ኦኤጲ ፡ ስቆጶስ ፡ ሶበ ፡ ተጠምቁ ፡ ንኡስ ፡ ክርስቲያን ፡ ወተወከፎሙ ፡ ወአንብር ፡ እደ ከ ፡ ላዕሌሆሙ ፡ ወደቢሆሙ ፡፡ እስመ ፡ ነጹሑ ፡ በንስሐ ፡ ወእምድኅረ ፡ ጸልደከ ፡ ላዕሌሆሙ ፡ አጥምቆሙ ፡ ወአግብሯሙ ፡ ውስተ ፡ ሠደይ ፡ መርዔት ፡፡ እስመ ፡ ሶበ ፡ ያነብር ፡ እደሁ ፡ ኤጲስቆጶስ ፡ ደቢሆሙ ፡ ደነሥኡ ፡ መንፈስ ፡ ቀደስ ፡ በን በ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡፡ ወእመሆ ፡ እምአቻው ፡ መሀይምናን ፡ ዘተስ ኦሊስ ፡ ወደቢለክ ፡ ለምንት ፡ ቀተልክ ፡ ብእሴ ፡ ቻጥኦ ፡ አኮኑ ፡ መፍትው ፡ ትት ፈሣሐ ፡ ምስሌሁ ፡ ወትበሎ ፡ እስመዝ ፡ እንክ ፡ ሞተሂ ፡ ወሐይወሂ ፡ ወተሐንላ ሂ ፡ ወተረክበሂ ፡፡ እስመ ፡ መሐሪ ፡ እግዚአብሔር ፡ ወደሰሪ ፡ ንጢእተ ፡ ልዘ ፡ እበ ሰ ፡ እምከመ ፡ ነስሐ ፡ ወጎብረ ፡ ሠደዮ ፡፡ ስማዕ ፡ ዘጎብረ ፡ ደዳት ፡ አመ ፡ ደኡብ ስ ፡ በብእሴተ ፡ ኦሪዮ ፡፡ ወእምድኅረ ፡ አምነ ፡ አበሳሁ ፡ ነስሐ ፡ ወደቢ ፡ ሚጥ ፡ ገ ጸክ ፡ እምንጢእትዮ ፡ እግዚአ ፡ ወደምስስ ፡ ሊተ ፡ ከሎ ፡ አበሳዮ ፡፡ ልበ ፡ ንጹሐ ፡ ፍጥር ፡ ሊተ ፡ እግዚአ ፡፡ ወመንፈስ ፡ ርቶዐ ፡ ሐድስ ፡ ውስተ ፡ ከርሥዮ ፡ ወእት ግድፈኒ ፡ እምቅድመ ፡ ገጽክ ፡፡ ወመንፈስክ ፡ ቅደስ ፡ ኢታውፅእ ፡ እምላዕሌ ዮ ፡፡ ዕስዩኒ ፡ ፍሥሐ ፡ ወአድኅኖተክ ፡ ወበመንፈስ ፡ ዐዚዝ ፡ አጽንዐኒ ፡፡ ወአን ተኒ ፡ ኦኤጲስቆጶስ ፡ ፈውሶሙ ፡ ከመ ፡ ጠቢብ ፡ ዐቃቤ ፡ ሥራይ ፡፡ ወከመ ፡ ዐ ርክ ፡ ማእመን ፡ ዘይተክዝ ፡ ወዮነሥሥ ፡ መድኅኒተ ፡ ለቢጹ ፡፡ ወከማሁ ፡ አንተ

dead and is alive again, was lost and is found. Do thus, O Bishop, when the new Converts are baptized, and receive them, and lay thy hands upon them and over them, for they are purified by repentance; and, after that thou hast prayed over them, baptize them, and bring them into the good flock. For when the Bishop layeth his hand upon them, they receive the Holy Spirit from our Lord Jesus Christ. And if there be one of the believing brethren that asketh thee, and saith unto thee, Wherefore hast thou slain the sinner? shouldst not thou rejoice with him, and say unto him, For this thy brother was dead and is alive again, was lost and is found? For the Lord is merciful, and pardoneth the sin of him that hath transgressed, when he repenteth and doeth that which is right. Hear what David did, when he sinned concerning the wife of Uriah. After he had confessed his transgression, he repented, and said, Turn thy face from my sin, O Lord, and blot out all my transgressions! Create in me a clean heart, O Lord, and renew a right spirit within me! Cast me not out from before thy face, and take not away thy Holy Spirit from me! Restore unto me thy joy and thy salvation, and strengthen me with thy powerful spirit! And thou too, O Bishop, heal them as a wise physician, and as a faithful friend who anxiously seeketh the salvation of his neighbour: so also do thou help them, and save them, and

ትምህርት፡ ዲድስቅል፡ ዘአበው፡፡

ኒ፡ ርድኦሙ፡ ወአድግሎም፡ ወፈውሰሙ፡ እምቅብሉ፡ ንጢሕት፡ ለአለ፡ ተ
መደጡ፡ ንበ፡ እግዚአብሔር፡ ከመ፡ ይድንኑ፡ እምካኔ፡፡ ወእመሰ፡ ፈድፈድ፡
ሕማሞሙ፡ ሀሮሙ፡ ፈውሰ፡ አንተ፡ ትደመስስ፡ ርስቀተ፡ ፡ ወቅብሎሙ፡ ቅብ
አ፡ ሕይወት፡ አንተ፡ ታማስን፡ ሕምዘ፡ ሕማም፡ ዘውእቱ፡ ጾም፡ ወጸሎት፡፡ ወ
እስር፡ ስእበተ፡ አባሎሙ፡ ለአለ፡ ተሰብረ፡ በስሌል፡ ወበሰጊድ፡፡ ወእመሰ፡
ዘንተ፡ ከሎ፡ ገቢረከ፡ ስእንከ፡ ፈውሰተሙ፡ ኢትኩን፡ ደቢሆሙ፡ ከመ፡ ሞ
ሰር፡ ዘይወፍር፡ ወከመ፡ ጉድብ፡ ዘይሰብር፡ አላ፡ ደእሙ፡ ከመ፡ ጠቢብ፡ ዐ
ቃቤ፡ ሥራይ፡ ዘይበጥጥ፡ በመላጼ፡ ወያወፀኦ፡ ርስቀተ፡ ሕማም፡ አንተ፡ ጥብእ
ት፡ ውስጥ፡ ወእምዘ፡ ይከውን፡ ጥዑ፡ ከሎ፡ አባሎ፡ ወእመሰ፡ ርኢከ፡ ብ
እሴ፡ ጸልሕዎ፡ ወነባቤ፡ ዘየአቢ፡ ተመደሞ፡ ውስተ፡ ንስሓ፡ አላ፡ ባሕቱ፡ የሐ
ይ፡ በእበድ፡ ወስቀተት፡ ምትር፡ እምቤተ፡ ክርስቲያን፡፡ እስመ፡ ይቤ፡ አእት
ቱ፡ እምኔክሙ፡ አከዎ፡፡ ርቶፀ፡ ትገሥጾ፡ ወባሕቱ፡ ከመ፡ ጸላኢከሰ፡ ኢትረስ
ዮ፡ እስመ፡ አባልከ፡ ውእቱ፡ ወኢትንሣኦ፡ ገጸ፡ በውስተ፡ ፍትሕ፡ ወኢታድ
ሎ፡ ለባፅል፡ ወኢላነደይ፡፡ ወአንትሙ፡ ፍሎተ፡ አባገፀ፡ ወደያቆቶት፡ አመፍ
ትው፡ ትስምሑ፡ ነገረ፡ ሐሰት፡ ወውደት፡ ላፅላ፡ ብእሲ፡ ንጸሕ፡ ዘአልሶ፡ አበ
ሳ፡ ከመ፡ ታውፅእዎ፡ እምቤተ፡ ክርስቲያን፡ በአመክንዮ፡ ነሣኦ፡ ሕልያን፡
ወአድልዎ፡ ለገጽ፡ እስመ፡ አለ፡ ይገብሩ፡ ከመዘ፡ ይከውኑ፡ አፀርክቲሁ፡ ለ

heal from the wounds of sin those who turn unto the Lord, that they may be saved from condemnation. And if their disorder be great, give them the remedy which blotteth out iniquity; and anoint them with the ointment of life, that destroyeth the poison of the disease, that is, prayer and fasting: and bind up the deformity of those whose limbs are broken, by entreaty and supplication. And if, though thou hast done all this, thou be not yet able to heal them, be not against them as a saw which cutteth asunder, and as a hatchet which breaketh in pieces, but as a wise physician, who cutteth gently with the lancet and driveth out the uncleanness of the disorder which is concealed within, and so shall all the body be made whole. But if thou see a deceitful and talkative man, who refuseth to return unto repentance, but liveth in folly and error, cut him off from the Church. For He hath said, Put away evil from amongst you. It is right that thou shouldst reprove him, but account him not as thine enemy, for he is one of thy members. And respect not persons in judgment, neither favour the rich or the poor.

For ye, O Shepherds of the sheep, and Deacons, must not hear the word of falsehood and accusation against a man that is innocent, in whom is no transgression, to put him out of the Church, devising that ye may receive gifts, and respecting persons: for those who do thus are companions of the Devil. Know,

ትምህርት ፡ ዲድስቅልያ ፡ ዘአበው ፡፡

ዲያብሎስ ፡፡ አእምሮኪ ፡ ከመ ፡ ሀለወክሙ ፡ ትትፈይይ ፡ በእንቲአሁ ፡ በቅድ
 መ ፡ ምክኑኑ ፡ ለእግዚአብሔር ፡፡ እስመ ፡ ጽሑፍ ፡ ዘይብል ፡ ኢትቅትል ፡ ጻይ
 ቀ ፡ ምስል ፡ ኃጥኦ ፡ ወእትንሣኦ ፡ ሕልያን ፡ በቀጥል ፡ ነፍስ ፡፡ እስመ ፡ ሕልያን ፡
 ያዐውር ፡ ኦሪደንቲሆሙ ፡ ለጠቢባን ፡ ወያሚስን ፡ ቃል ፡ ጽድቅ ፡፡ ወእትክብር ፡
 ሰልወ ፡ እንበይን ፡ ሕልያን ፡ ወእትወልጥ ፡ ርትሆ ፡ በሐሰት ፡ ኦላ ፡ ጥዕቀብ ፡ ወእ
 ትግበር ፡ ወእምንተኒ ፡፡ ወእትፍትሑ ፡ ዘእንበል ፡ ርትዕ ፡ ወእትትሀው ፡ ምስ
 ለ ፡ ገበርት ፡ ሀመፃ ፡ እስመ ፡ ደቤ ፡ በእሳይያስ ፡ ነቢይ ፡ አሌሎሙ ፡ ለኦል ፡ ደብ
 ልወ ፡ ለሠፊይ ፡ እኩይ ፡ ወልእኩይ ፡ ሠፊይ ፡ ኦል ፡ ደብልወ ፡ ለብርሃን ፡ ጽልመት ፡
 ወልጽልመት ፡ ብርሃን ፡ ኦል ፡ ደብልወ ፡ ለጥዑም ፡ መሪር ፡ ወለመሪር ፡ ጥዑም ፡፡
 አሌሎሙ ፡ ለኦል ፡ ደጠበቡ ፡ ለእኩይ ፡ ወይብሉ ፡ ንሕነ ፡ ጠቢባን ፡፡ ወእመሰ ፡ ገ
 መፅክሙ ፡ ፍትሕ ፡ በዐመፃ ፡ አእምሮ ፡ ከመ ፡ ታመጽኡ ፡ ለርእስክሙ ፡ ከኑነ
 ኔ ፡፡ እስመ ፡ ደቤ ፡ እግዚእን ፡ በከመ ፡ ከኑነንክሙ ፡ ትትኪነኑ ፡ ወበመስፈርት ፡ ሰ
 ፈርክሙ ፡ ደሰፍረ ፡ ለክሙ ፡፡ ወእመሰ ፡ ለበውክሙ ፡ ወጠየቅሙ ፡ ነገረ ፡ ፍት
 ሕ ፡ ትፈልጥዎሙ ፡ ለእኩያን ፡ ወለሐሳውያን ፡ ወለመስተዋይያን ፡ ለኦል ፡ ደቀ
 ትሉ ፡ ቢጾሙ ፡ በዐመፃ ፡፡ ኦሉ ፡ እሙንቱ ፡ ኦል ፡ ያመጽኡ ፡ ሀከከ ፡ ወየዐቅቡ ፡
 ነገረ ፡ ከንቶ ፡፡ ወይረስይ ፡ መሣገረ ፡ ለርእሶሙ ፡ በቃል ፡ ከፍፍሪሆሙ ፡፡ ለኦል ፡ ከ
 መዝ ፡ ደገብረ ፡ ኦርሕቅዎሙ ፡ እምቢተ ፡ ክርስቲያን ፡ ከመ ፡ ኤያርኩቱ ፡ ቤተ ፡

then, that ye shall be recompensed for this before the judgment-seat of God; for it is written, saying, Thou shalt not slay the righteous with the wicked, neither shalt thou receive a bribe to destroy life: for a bribe blindeth the eyes of the wise, and perverteth the word of justice. Neither honour thou the transgressor for the sake of a gift, nor change right for wrong; but keep thyself, and do not any such thing. Judge not unrighteously, neither be partaker with the workers of iniquity; for it is said by the Prophet Esaias, Woe unto them that call good evil, and evil good, who call light darkness and darkness light, who call sweet bitter and bitter sweet! Woe unto them who are wise to do evil, and say, We are wise! And if ye pervert judgment by iniquity, know that ye shall bring upon yourselves condemnation. For our Lord saith, As ye have judged, so shall ye be judged; and with the measure by which ye measure, shall it be measured unto you. But if ye understand and inquire into the word of judgment, ye will discern the evil, and the false, and the calumniators, who slay their neighbours by unjust accusations. These are they that bring in contention, and observe words of vanity, and make a snare for themselves by the words of their lips: those that do thus, drive ye far from the Church, that they pollute not the Church of God. But if they

ትምህርት : ዲደስቅልያ : ዘአበው ::

ክርስቲያኑ ለእግዚአብሔር :: ወባሕቱ ለእመሰ ፡ ተመደጡ ፡ ወነስሑ ፡ ወንደጉ ፡
እከዮሙ ፡ ወገብሩ ፡ ወየዮ ፡ ይትወከፍዎሙ ፡ ይባሉ ፡ ቤተ ፡ ክርስቲያን ፡ እስ
መ ፡ እሙንቱ ፡ ነሥሩ ፡ ሥጋሁ ፡ ለክርስቲስ ፡ ወእመሰ ፡ ተወልደ ፡ ብእሲ ፡ ወ
ቦ ፡ ወስተ ፡ አባሉ ፡ ተረፈ ፡ አኮኑ ፡ ይመትር ፡ ተረፈ ፡ አባሉ ፡ ከመ ፡ አይኩን ፡ ለ
ሰሌሁ ፡ ነፍረተ ፡ ወከመሁ ፡ አንትሙኒ ፡ ፍሎተ ፡ አባባሰ ፡ ስድድዎሙ ፡ እምቤ
ተ ፡ ክርስቲያኑ ፡ ለእግዚአብሔር ፡ ለሰልዋን ፡ ወመፍፍቃን ፡ እስመ ፡ ነፍረት ፡ ው
እቱ ፡ ለእመ ፡ ሐይው ፡ ምስሌክም ፡ እለ ፡ አይሆኑ ፡ በእግዚአብሔር ፡ አይሆኑ ፡ ክ
ርስቲስ ፡ ግሙራ ፡ ምትርዎሙ ፡ እምቤተ ፡ ክርስቲያን ፡ ወአንትሙሰ ፡ ፍጹ
መ ፡ አባሉ ፡ ለክርስቲስ ፡ ወውሉደ ፡ ለቤተ ፡ ክርስቲያን ፡ ወእመሰ ፡ ተረክበ ፡
እምውስተትክሙ ፡ ተረፈ ፡ አባል ፡ ዘይሔሊ ፡ እከዮ ፡ ወይትሐወስ ፡ ማእከሌ
ክሙ ፡ ወያመጽእ ፡ ቀትለ ፡ ወሐሚተ ፡ ወፅርፈተ ፡ ወዘሰ ፡ ይገብር ፡ ከመዝ ፡ ፈ
ጸመ ፡ ከሎ ፡ መፍግንቲሁ ፡ ለሰይጣን ፡ ወፀረፈ ፡ ላህለ ፡ ቤተ ፡ ክርስቲያን ፡ ወለ
እለ ፡ ይገብሩ ፡ ከመዝ ፡ አርሕቅዎሙ ፡ ወያውፅእዎም ፡ እምቤተ ፡ ክርስቲያን ፡
ወይፍድደዎሙ ፡ በከመ ፡ ምግባርሙ ፡ ወግሙራ ፡ ይምትርዎሙ ፡ እምሕዝበ ፡
እግዚአብሔር ፡ ወሶበ ፡ ትገብሩ ፡ ከመዝ ፡ ፍሁ ፡ ተሰርገወት ፡ ቤተ ፡ ክርስቲያኑ ፡
ለእግዚአብሔር ፡ እስመ ፡ ወፅእ ፡ እምኔሃ ፡ እኩይ ፡ አባል ፡ ዘነበረ ፡ ውስተታ ፡
እንዘ ፡ የሀውካ ፡ እሎ ፡ እሙንቱ ፡ ማሕጉላን ፡ ጸላእያነ ፡ ወየደ ፡ መፍቅርያነ ፡

turn and repent and leave their wickedness, and do that which is right, let them be received, to enter into the Church; for they have received the body of Christ. But if a man be born having a superfluity in his members, will he not cut off the superfluous member, lest it be a reproach upon him? And in like manner, ye, the shepherds of the sheep, drive out of the Church of the Lord the apostates and heretics; for it is a reproach, if those live among you who believe not in our Lord Jesus Christ. Cut them off for ever from the Church: for ye are truly members of Christ, and sons of the Church. But if there be found among you a superfluous member, who deviseth evil, and walketh up and down among you, and bringeth in murder and slander and blasphemy, he, who doeth thus, hath perfected all the devices of Satan, and blasphemed against the Church. Those who do thus, drive ye out; and let them be cast forth from the Church, and be recompensed according to their works, and be cut off for ever from the people of the Lord. And when ye do thus, behold, the Church of God is beautified; for the evil member is gone out of her which dwelt in her and disturbed her. These are the destroyers, the haters of that

ትምህርተ ፡ ዲደብቅልዮ ፡ ዘአበው ፡፡

ንዋይ ፡ ወተወደሶ ፡ በከንቶ ፡ እለ ፡ ይጠበቡ ፡ ለእኩይ ፡ ወይዘርወ ፡ አባገዐ ፡ መ
ርዔቱ ፡ ለክርስቶስ ፡፡ መፍትሔ ፡ ኢጲስቆጶሳት ፡ ይፍትሑ ፡ ለሕዝብ ፡ በጽድቅ ፡፡
እስመ ፡ ይቤ ፡ እግዚእነ ፡ እመሖርክመ ፡ ጠዋዮ ፡ ፍፍተ ፡ አነኒ ፡ አሐውር ፡ ምስ
ሌክመ ፡ ጠዋዮ ፡ ፍፍተ ፡፡ ወዓይ ፡ ቦ ፡ ንበ ፡ ይብል ፡ ምስለ ፡ ጸድቅ ፡ ትጸድቅ ፡ ወ
ምስለ ፡ በእሲ ፡ ንጹሕ ፡ ንጹሕ ፡ ትከውን ፡ ወምስለ ፡ ኅረይ ፡ ኅረዮ ፡ ትከውን ፡፡
ወምስለ ፡ ጠዋይ ፡ ትጠዌ ፡፡ ሖር ፡ እንከ ፡ በፍፍተ ፡ ንጹሕ ፡ ከመ ፡ ትርኩብ ፡ ክብ
ረ ፡ ወሞገሰ ፡ በንበ ፡ እግዚአብሔር ፡፡ ሀልው ፡ በአሐይ ፡ ልብ ፡ ወተፈቀሩ ፡ በበይፍ
ቲክመ ፡፡ ወይኩን ፡ ሰላመ ፡ ማእከሌክመ ፡፡ ወአንትሙኒ ፡ ኢጲስቆጶሳት ፡ ረዐ
ይወመ ፡ ለእሕዛብ ፡ በጽንዕ ፡ በአሐይ ፡ ሕሊፍ ፡ ወኅብረት ፡ ከመ ፡ ትሴብሐወ ፡
ለእግዚአብሔር ፡ በአሐቲ ፡ ሃይማኖት ፡፡ ኩንኪ ፡ አሐይ ፡ ሥጋ ፡ ወአሐይ ፡ መንፈ
ስ ፡ ወአሐይ ፡ አሚን ፡ በከመ ፡ ጸገወክመ ፡ እግዚአብሔር ፡፡ ርቶዕ ፡ ዲዮቅን ፡ ይ
ንግር ፡ ለኢጲስቆጶስ ፡ ኩሎ ፡ ዘኮነ ፡፡ በከመ ፡ ክርስቶስ ፡ ኦልዮ ፡ ዘንብረ ፡ ወ
ኢምንተኒ ፡ ዘእንበለ ፡ በአብ ፡ እስመ ፡ አሐይ ፡ ሥምረት ፡ ለአብ ፡ ወወልድ ፡ ወ
መንፈስ ፡ ቅዱስ ፡፡ ወእምከመ ፡ ነሥአ ፡ ዲዮቅን ፡ ሢመተ ፡ በንበ ፡ ኢጲስቆጶስ ፡
ይከውን ፡ ከመ ፡ እዛን ፡ ወዓይን ፡ ወአፍ ፡ ለኢጲስቆጶስ ፡ ወይነግር ፡ ትካዘመ ፡
ለሕዝብ ፡ በከመ ፡ ይደሉ ፡ በከመ ፡ ነገር ፡ ዮታር ፡ ለሙሴ ፡ ነቢይ ፡ ወተወክፈ ፡ ቃ
ሎ ፡፡ ዝንቱ ፡ ክብር ፡ ይደሉ ፡ ለሕዝብ ፡ ክርስቲያን ፡ ኢይፍታሕ ፡ ሕዝባዊ ፡ ወኢ

which is good, the lovers of wealth and vain-glory, who are wise to do evil, and scatter the sheep of the flock of Christ.

It behoveth Bishops to judge the people in righteousness; for the Lord saith, If ye walk in a crooked way, I also will walk with you in a crooked way. Moreover he saith in a certain place, With the just thou wilt be just, and with the pure man thou wilt be pure; and with the excellent thou wilt be excellent, and with the froward thou wilt be froward. Walk then in the way of purity, that thou mayest find glory and favour with the Lord. Be of one mind, and love one another. And ye also, O Bishops, feed the people diligently with one mind, in unity, that ye may praise the Lord in one faith. Be then one body and one spirit, and one faith, as the Lord hath given you grace. It is right that the Deacon should tell the Bishop every thing that hath been done; as Christ also did not any thing, but by the Father: for there is one will of the Father and of the Son and of the Holy Ghost. And when the Deacon hath received ordination from the Bishop, let him be as an ear and an eye and a mouth to the Bishop, and tell the Bishop the matters of the people, as is fitting; even as Jethro told Moses the Prophet, and he received his word. This is an honour which becometh a Christian people. Let not him who is of the people judge, neither the Rulers,

ትምህርተ ፡ ደግሞቅል፡ ዘአበው ፡፡

መላህቅት ፡ ዘእንበለ ፡ ደኒሙ ፡ ሥዩማነ ፡ ቤተ ፡ ክርስቲያን ፡፡ እስመ ፡ ሰይጣን ፡
ያመጽኦ ፡ መሣግረ ፡ ለእግብርተ ፡ እግዚአብሔር ፡ በገበ ፡ ዕልዋን ፡ ወይሚህር
ሙ ፡ ጽኑለተ ፡ ወፅርፈተ ፡ አልቦኑ ፡ እምውስተትነ ፡ ለጣዌ ፡ ዘይክል ፡ ፈቲሐ ፡ ማ
እከለነ ፡ በርትዕ ፡ ኢታብሐውኪ ፡ ለሐዝብ ፡ ያእምሩ ፡ ምስጢረ ፡ ኅቡአቲክ
ሙ ፡ ወኢትንሥኡ ፡ ስምዐ ፡ እለ ፡ ኢየሩሳሌም ፡ ላዕሌክሙ ፡ አላ ፡ ዕቀቡ ፡ ዘተ
ጸጎክሙ ፡፡ እስመ ፡ ደቤ ፡ ሀቡ ፡ ዘነጋሢ ፡ ለነጋሢ ፡ ወዘእግዚአብሔር ፡ ለእግዚ
አብሔር ፡ ወገሐቱ ፡ እመሰ ፡ ብክ ፡ ዕደ ፡ ዘተፈጸ ፡ ኢትጉንዲ ፡ ውሂባ ፡ እንዘ ፡
ትብል ፡ ለእጉዋ ፡ መሀይምን ፡ እፈጅዮ ፡ ወለዘሂ ፡ ኢየሩሳሌምን ፡ ኢይፈጅዮ ፡፡ ወ
ገሐቱ ፡ ግበር ፡ በከመ ፡ ወሀብ ፡ እግዚእነ ፡ ጸገሐተ ፡፡ ወእንተሙሰ ፡ እግብርተ ፡ እ
ግዚአብሔር ፡ ዕቀቡ ፡ ትእዛዛቲሁ ፡ ለክርስቶስ ፡፡ ወእመ ፡ ርኢክሙ ፡ ማእከ
ለ ፡ አቻው ፡ ጋእዘ ፡ ወተስነ ፡ ርቶዕ ፡ ትንገርዎሙ ፡ ለሥዩማን ፡ በእንቲአሆሙ ፡፡
እመሢ ፡ እኩዮነ ፡ ልማድ ፡ ወገርያነ ፡ ሀከክ ፡ ወጸላእያነ ፡ ሠገደ ፡ ወኢየሁድ
ሩ ፡ በፍጥ ፡ ርትዕ ፡ ለእለ ፡ ከመዝ ፡ ገሥጽዎሙ ፡ ወእስተገፍርዎሙ ፡፡ ወእ
ምከመሰ ፡ ነከሐ ፡ ተወከፍዎሙ ፡፡ ወእምከመ ፡ ገበርክሙ ፡ ከመዝ ፡ ረሰይክ
ሙ ፡ ሰላመ ፡ ማእከለ ፡ አቻው ፡ ወአድንንክምዎሙ ፡ እምንጢኢት ፡፡ መፍት
ውኪ ፡ ትኅድጉ ፡ ወትስረዩ ፡ አበሳ ፡ ለቢጽክሙ ፡ በከመ ፡ አዘዘ ፡ እግዚአብሔ
ር ፡ ለጴጥሮስ ፡ ሰባ ፡ ደቤሎ ፡ እመ ፡ አበሰ ፡ ሊተ ፡ ቢጽዋ ፡ ማመጠነ ፡ እኅዳግ ፡

but those only who are ordained over the Church. For Satan bringeth a
snare upon the servants of the Lord from the unbelievers, and teacheth them
reproaches and blasphemies. Is there not a man of understanding among
us, who can judge between us with justice? Suffer not then the heathen to
know your hidden secrets; neither receive the testimony against you of those
who believe not, but keep that which hath been given to you. For He saith,
Give unto Cæsar the things that are Cæsar's, and unto God the things that are
God's. But if thou hast a debt to pay, delay not to give it, saying, I will pay
it to my brother who is a believer, but to him who believeth not, I will not pay
it: but do as did our Lord, when he paid tribute. And ye, O servants of the
Lord, keep the commandments of Christ; and if ye see among the brethren a
contention or dispute, bring word concerning them to those who are ordained.
If they be men of evil habits, and makers of strife, and haters of that which is
good, and walk not in the right way, them that are such reprove, and put them
to shame. But if they repent, receive them. And if ye do thus, ye have made
peace between brethren, and have saved them from sin. It behoveth you also to
overlook and forgive the trespasses of your neighbour; as the Lord commanded
Peter, when he said unto him, If my neighbour sin against me, how often shall

ትምህርተ፡ ዲድስቅልያ፡ ዘአበው፡፡

ሎቱ፡ ስብዓት፡፡ ወይቤሎ፡ አያሱስ፡ አይብልክ፡ ስብዓት፡ አላ፡ ዓይ፡ ስብዓት፡ በ
በ፡ ስብዓት፡፡ ከመዝኪ፡ ይፈቅድ፡ እግዚአብሔር፡ ይግበረ፡ አርደኢሁ፡ ወግሙራ፡
አያላድረ፡ ቁመ፡ ውስተ፡ ልሦሙ፡ ወመሀተ፡ ወኢፍትወተ፡ እኩዋ፡፡ አላ፡ ባ
ሕቱ፡ ይግበረ፡ ሰላመ፡ ማእከል፡ አቻው፡ ከመ፡ ይሕዋው፡ በአሕይ፡ ልብ፡፡ አ
ስመ፡ ይቤ፡ ብጹዓን፡ ነገርያነ፡ ሰላም፡ እስመ፡ እሙንቱ፡ ውሉይ፡ እግዚአብ
ሔር፡ ይሰመዩ፡፡ አመፍትውኪ፡ በሰንበተ፡ ክርስቲያን፡ ትግበረ፡ ቅሥተ፡ አላ፡
ደእሙ፡ ሰላመ፡፡ ወፍትሕሰ፡ ደኩን፡ ባዕደነ፡ መዋዕለ፡፡ ወአንትሙኒ፡ ኤጲስ
ቀጶሳት፡ ርቱዕ፡ ይንበረ፡ ምስሌክሙ፡ ካህናት፡ ወዲያቆናት፡ በውስተ፡ ፍት
ሕ፡ ወኢትፍትሑ፡ በአድልዎ፡ ወአብህኒ፡ ገጽ፡ አላ፡ ፍትሑ፡ በጽድቅ፡ ወበር
ትዕ፡ ከመ፡ አግብርተ፡ እግዚአብሔር፡፡ ወእመሆ፡ ዘሆ፡ ተስቶነ፡ ምስለ፡ ካል
ኡ፡ ይምጽኡ፡ ጻብረ፡ ክልኢሆሙ፡ ወደቁሙ፡ ውስተ፡ ሀውድ፡፡ በከመ፡ ጽሑ
ፍ፡ ውስተ፡ ሕግ፡ ፍትሑ፡ እንከ፡ ማእከሎሙ፡ በጽድቅ፡ ወበርትዕ፡፡ ወሁቁ፡ ወ
ፍጡነ፡ ዕርቅዎሙ፡ ወግበረ፡ ሰላመ፡ ማእከሎሙ፡ ዘእንበለ፡ ይምጽኡ፡ ፍት
ሕ፡ ሞት፡ በገብ፡ ኤጲስቀጶስ፡ ደብ፡ ዘአበሰ፡፡ እስመ፡ ምስሌክሙ፡ ውስተ፡
ሀውድ፡ ፍትሕ፡ ክርስቲስ፡ ወልደ፡ እግዚአብሔር፡ ይኑበር፡፡ ወእመሆ፡ ዘይ
ቤ፡ እገሌ፡ ፀረፈ፡ ላዕለ፡ ሰመ፡ እግዚአብሔር፡ ወኢዋሐውር፡ በፍጥ፡ ርት
ዕ፡ ኢትጉጉኡ፡ ፍትሕ፡ ለአሕይ፡ ዘእንበለ፡ ይቁም፡ ካልኡ፡፡ ወእምድላረ፡

I forgive him? seven times? And Jesus said unto him, I say not unto thee seven times, but even seventy times seven. Thus then the Lord willeth that his disciples should do, and that they should never suffer revenge to dwell in their hearts, nor anger, nor evil desires; but that they should make peace between brethren, that they may live in one mind: for he saith, Blessed are the peacemakers, for they shall be called the sons of God.

Moreover, it is not fitting on the Sabbath to make debates, but rather peace: let judgment therefore be given on other days. And it is right, O ye Bishops, that the Priests and Deacons should sit with you in judgment: and judge ye not with partiality, and accepting of persons; but judge in righteousness and truth, as the servants of the Lord. And if there be any one who hath a controversy with his neighbour, let them come both of them together, and stand in the court; as it is written in the Law, Judge ye between them in righteousness and truth. And take heed, and quickly reconcile them, and make peace between them, before the judgment of death proceed from the Bishop upon him that hath transgressed. For with you, in the court of judgment, sitteth Christ, the Son of God. And if any man say, Such an one hath blasphemed the name of the Lord, and walketh not in the right way, be not hasty to give judgment against the

ትምህርት ፡ ደድስቅልያ ፡ ዘአበው ።

መጽሐፍ ፡ ጥበብ ፡ ፍታሕ ፡ ማእከሎሙ ፡ አስመ ፡ ፍታሕ ፡ አንተ ፡ ትወፀእ ፡ እም
ኔክሙ ፡ ትወስድ ፡ ውስተ ፡ ሕይወት ። ወካዕበ ፡ ትወስድ ፡ ውስተ ፡ ኩነኔ ። አስ
መ ፡ ደቤ ፡ እግዚእነ ፡ ትልው ፡ ጽድቅ ፡ ወርቶ ። ወዘሰ ፡ ተዐውቀ ፡ አበሳሁ ፡ ወ
በርቶ ፡ አቀምወ ፡ ደርሕቅ ፡ እምሕይወት ፡ ዘለዓለም ። ወኢይረኢያ ፡ ለሱብ
ሓተ ፡ እግዚአብሔር ፡ ወይትገፈር ፡ በኃበ ፡ ቅደሳን ። ወእመሰ ፡ ፈታሕክሙ ፡ በ
ዐመፃ ፡ ትረክቡ ፡ ኩነኔ ፡ ወትተፈጸዩ ፡ በኃበ ፡ እግዚአብሔር ፡ በክመ ፡ ምግባሪ
ክሙ ። በክመ ፡ ፈጸዩሙ ፡ እግዚአብሔር ፡ ለክልኤ ፡ ረበፍት ፡ አለ ፡ ነበቡ ፡ ሐ
ሰተ ፡ ላዕለ ፡ ሶስፍ ። ተዓቀቡኪ ፡ እምነቢበ ፡ ሐሰት ፡ አስመ ፡ ዘይነብብ ፡ ሐሰተ ፡
ይትኪነን ፡ ብዙን ፡ ኢትኩኑ ፡ ከመ ፡ ዕደው ፡ አለ ፡ ወፀኡ ፡ እምሕግ ፡ አለ ፡ ነበ
ቡ ፡ ሐሰተ ፡ ላዕለ ፡ ፍቡፍ ፡ በሰማርያ ። ወበክመ ፡ ማኅበረ ፡ አይሁድ ፡ አለ ፡ ነበ
ቡ ፡ ሐሰተ ፡ ላዕለ ፡ እግዚእነ ፡ በኢየሩሳሌም ። ወበክመ ፡ አለ ፡ ነበቡ ፡ ሐሰተ ፡ ላ
ዕለ ፡ አስጠፈፍሰ ፡ ቀደሜ ፡ ሰማዕት ። መፍትወኪ ፡ ይኩኑ ፡ ስምዐ ፡ ዕደው ፡ ዩ
ዋሃን ። አለ ፡ አልሶሙ ፡ መዓተ ፡ ንጹሓን ፡ ኄራን ፡ መፍቅራን ፡ እግዚአብሔር ፡ ት
ሐታን ፡ ምእመናን ። መምላክያነ ፡ እግዚአብሔር ፡ አለ ፡ አልሶሙ ፡ አከዩ ፡ ዘ
ከመ ፡ አሉ ፡ ደገሉ ፡ ስምዐ ፡ ንጹሓን ፡ አለ ፡ አልሶሙ ፡ አከዩ ፡ ወነውረ ፡ ወጠደ
ቅ ፡ ስምዖሙ ። ወለአለሰ ፡ ኢየሁዳው ፡ ከመዛ ፡ ኢትትወክፈ ፡ ስምዖሙ ። ወ
አመሃ ፡ ኅብረ ፡ ብዙንን ፡ ሰማዕተ ፡ ሐሰት ፡ በአሐጥ ፡ ምክር ፡ ኢትስምዑ ፡ ቃሉ

one, without his neighbour's appearing also. And when they are come together, judge between them. For the judgment that cometh forth from you leadeth on the one hand unto life; and on the other, it leadeth unto condemnation. For our Lord saith, Follow righteousness and truth. And he whose sin becomes known, and who is justly brought up to judgment, shall be driven far from everlasting life, and shall not see the glory of the Lord, but shall be made ashamed before the Saints. But if ye judge with iniquity, ye shall find condemnation, and shall be recompensed before the Lord according to your deeds; as the Lord recompensed unto the two Elders who spake falsely against Susanna. Take heed, then, of speaking falsely; for he that speaketh falsely shall have great condemnation. Be not as the men who transgressed the Law, who spake falsely against Naboth in Samaria; and as the Council of the Jews, who spake falsely against our Lord in Jerusalem; and as those who spake falsely against Stephen, the first martyr. They that bear witness then must be meek men, in whom is no anger, pure, good, loving the Lord, humble, faithful, worshippers of the Lord, men without evil. Those who are of this sort are worthy to bear witness, being pure, without evil or stain; and inquire thou diligently into their testimony. But as for those who live not thus, receive not their testimony. And if many false witnesses agree in one counsel, yet hear not their voice; for he saith, Let

ትምህርት ፡ ደግሞ ስቅልያ ፡ ዘአበው ፡፡

ሙ ፡ እስመ ፡ ይቤ ፡ አይትንበር ፡ ውስተ ፡ ማኅበርሙ ፡ ዘደም ፡፡ ወዳዲ ፡ እዙ
 ዝ ፡ ውስተ ፡ ሕግ ፡ ወደት ፡ ዘሐሰት ፡ ኢትሰጠው ፡ ወኢትንበር ፡ ምስለ ፡ ዘደሜም
 ፅ ፡ ከመ ፡ ኢትኩን ፡ መዐምፀ ፡ ስምፅ ፡፡ ወኢትደመር ፡ ምስለ ፡ ብዙኅ ፡ ለዐም
 ፆ ፡፡ ወእመሰቦ ፡ ዘመጽአ ፡ ንቤክሙ ፡ ውስተ ፡ ፍትሕ ፡ ሕትቱ ፡ ሕይወት ፡ ወዘከ
 መ ፡ እፎ ፡ ውእቱ ፡ ግዕዙ ፡ ወለምዲ ፡ ወትረክቡ ፡ ሰማዕተ ፡ በእንጉሊሁ ፡ ከመ ፡
 እልቦ ፡ ፀግ ፡ አላ ፡ ደእመ ፡ የገሥሥ ፡ ጽድቀ ፡ መፍቀሪ ፡ እግዚአብሔር ፡ ተወ
 ካፌ ፡ ነግድ ፡ ወመፍቀሪ ፡ ነደያን ፡ ወመፍቀሪ ፡ አታው ፡፡ ዘኢያፈቅር ፡ ረገሐ ፡ ወ
 ኢመሳጢ ፡ ወኢሰካሪ ፡ ወኢሀካየ ፡፡ መሐሪ ፡ ዘኢይፈትሕ ፡ እደሁ ፡ ውስተ ፡ ት
 ዕግልት ፡ ወለዘ ፡ ከመዝ ፡ ግበረ ፡ ፍትሕ ፡ ሎቱ ፡ ርትዐ ፡ ወጽድቀ ፡፡ ወለዘሰ ፡ ደ
 ኑብብ ፡ ሐሰተ ፡ ላዕለ ፡ ቢጹ ፡ ገሥጽዎ ፡ እስመ ፡ ቀታሌ ፡ እንሁ ፡ ውእቱ ፡ ከመ ፡ ር
 ኢዮሙ ፡ ካልእን ፡ ደፍርሁ ፡ ወኢይትልው ፡ ፍቶት ፡፡ ወእመሰቦ ፡ ዘተዐውቀት ፡
 እስሳሁ ፡ በውስተ ፡ ፍትሕ ፡ ገሥጽዎ ፡ ወአበተንፍርዎ ፡፡ በከመ ፡ አቅደምን ፡ ነገ
 ረ ፡ እመቦ ፡ ዘሰከዮ ፡ ኢትፍትሕ ፡ ለአሐዲ ፡ ዘእንበለ ፡ ደእመ ፡ የሀልው ፡ ክል
 ኢሆሙ ፡ ኅቡረ ፡ ውስተ ፡ ሀውድ ፡፡ ወእመሰ ፡ ፈታሕክሙ ፡ ለአሐዲ ፡ በዐመፀ ፡
 ዘእንበለ ፡ ደቁም ፡ ካልኡ ፡ ውስተ ፡ ሀውድ ፡ ፍትሕ ፡ ኮንክሙኪ ፡ ነግብያን ፡ ሐ
 ሰት ፡ ከመ ፡ ካህናት ፡ እለ ፡ ነበቡ ፡ ሐሰተ ፡ ላዕለ ፡ ስብፍ ፡ በባቢሎን ፡፡ ወእሙን
 ቱሰ ፡ አውረደዋ ፡ ውስተ ፡ ሀውድ ፡ ቅሥት ፡ ውስተ ፡ ፍትሕ ፡ ሞት ፡፡ ወከማሁ ፡

me not be joined unto their bloody assembly. And, moreover, it is commanded in the Law, Receive not a false accusation, neither sit with him who doeth unjustly, lest thou become an unjust witness; and, Join not thyself with a multitude to do iniquity. And when a man cometh before you in judgment, inquire into his manner of life, and what are his disposition and habits; and if ye find witnesses concerning him, that there is no depravedness in him, but that he followeth after righteousness, that he loveth the Lord, receiveth strangers, loveth the poor, is a lover of the brethren, one that loveth not gain, no extortioner, no drunkard, nor idle, a merciful man, who openeth not his hand for oppression; him whose doings are thus, judge ye in righteousness and truth. But him that speaketh falsely against his neighbour reprove, for he is the murderer of his brother; that others seeing it, may fear, and not follow his way. And if there be any man whose transgression is made known in the judgment, reprove him, and put him to shame. As we have said before, if any man bring a charge against another, give not judgment for the one without their being both together in the court. But if ye judge for the one wrongfully, without the other's standing up in the court of judgment, ye are become speakers of that which is false; as the Priests who spake falsely against Susanna in Babylon, and brought her down into the

ትምህርት ፡ ዲድስቅልያ ፡ ዘአበው ፡

አንተሙኒ ፡ ለእመ ፡ ኢፈታሕክሙ ፡ በጽድቅ ፡ ወበርትዕ ፡ ትረክቡ ፡ ከኅኔ ፡ ወይ
መጽእ ፡ ላዕሌክሙ ፡ መቅሠፍት ፡ መዐቱ ፡ ለእግዚአብሔር ፡ ወባሕቱሰ ፡ እመ ፡
ፈታሕክሙ ፡ በጽድቅ ፡ ወበርትዕ ፡ ትረክቡ ፡ ዐስበ ፡ ሠፍየ ፡ ወሕይወት ፡ ዘለዓለ
ም ፡ ዑቁኪ ፡ አጎው ፡ ፍቁራን ፡ ግበሩ ፡ ሠፍየ ፡ ከሎ ፡ ጊዜ ፡ ክመ ፡ ትርከቡ ፡ ክ
ብረ ፡ በንበ ፡ እግዚአብሔር ፡ ምስለ ፡ አበው ፡ ቅደሳን ፡ ኡብርሃም ፡ ወይስሐቅ ፡
ወደዕቆብ ፡ በመንግሥተ ፡ ሰማያት ፡ ውስተ ፡ ሕይወት ፡ ዘለዓለም ፡ እስመ ፡ ር
ቱዕስ ፡ በንበ ፡ እግዚአብሔር ፡ ውእቱ ፡ ፍትሑ ፡ በጽድቅ ፡ ወበሰላም ፡ ዘአንበ
ለ ፡ መዐት ፡ እስመ ፡ ዘደምዕዕ ፡ ቢጸ ፡ በከንቱ ፡ ይከውን ፡ መክፈልቱ ፡ ለገሃነ
ም ፡ እስመ ፡ ደቤ ፡ ዘአንበለ ፡ ደዕረብ ፡ ፀሐይ ፡ አቀርሩ ፡ መዓተክሙ ፡ ወአገህ
ብወ ፡ ፍያተ ፡ ለሰይጣን ፡ ወካዕበ ፡ ደቤ ፡ ደዊት ፡ ተምዑ ፡ ወአተሩብሱ ፡ ተፈቀ
ሩ ፡ በበይፍቲክሙ ፡ ወአእትቱ ፡ እከየ ፡ እምአልባቢክሙ ፡ ወግበሩ ፡ ሰላም ፡
ማእከሌክሙ ፡ ወስምዑ ፡ ዘይቤ ፡ በወንጌል ፡ ቅደስ ፡ ወመሀረነ ፡ እግዚእነ ፡ አያ
ሱስ ፡ ክርስቲስ ፡ መድኃኒነ ፡ ሱበ ፡ ታበውእ ፡ አምኃክ ፡ ውስተ ፡ ምሥዋዕ ፡ ወበ
ህየ ፡ ተዘከርክ ፡ ክመየ ፡ እኑክ ፡ ዘየሐይሰክ ፡ ናድግ ፡ ህየ ፡ መባእክ ፡ ቅድመ ፡
ምሥዋዕ ፡ ወሖር ፡ ቅድም ፡ ተካነን ፡ ምስለ ፡ እኑክ ፡ ወእምዛ ፡ ነባእክ ፡ ኡብእ፡
አምኃክ ፡ መሥዋዕቱሰ ፡ ለእግዚአብሔር ፡ ልብ ፡ የዋህ ፡ ወመንፈስ ፡ ትሑት ፡
ጸሎት ፡ ወእኩቴት ፡ ወእመሰ ፡ አምዓዕክ ፡ ቢጸክ ፡ ወአሕዘንክ ፡ ልቦ ፡ ኢይት

court of controversy, unto the judgment of death. And ye in like manner, if ye judge not in justice and righteousness, shall find condemnation, and the punishment of the wrath of the Lord shall come upon you. But if ye judge in righteousness and justice, ye shall find a good recompence, and life everlasting.

Take heed, then, beloved brethren; do that which is good at all times, that ye may find glory before the Lord, with the Holy Fathers, Abraham, Isaac, and Jacob, in the kingdom of heaven, in life everlasting; for that is right before the Lord. Judge in righteousness and peace, without anger. For he that maketh his neighbour angry without a cause, shall have his portion in hell. For he saith, Before the sun go down, cool your wrath, and give not place to the Devil. And again David saith, Be angry and sin not; have love among one another. Remove evil from your hearts, and let peace be among you; and hear what our Lord and Saviour Jesus Christ said and taught in the Holy Gospel: When thou bringest thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy offering before the altar, and go, first be reconciled with thy brother, and then return and offer thy gift. The offering of the Lord is a meek heart and humble spirit, prayer, and thanksgiving; but if thou hast made thy neighbour angry and grieved his heart, the Lord will not receive

ትምህርት፡ ደጋጅ-ስቅልያ፡ ዘአበው፡ ::

ወከፍ፡ ጌግዚአብሔር፡ መሥዋዕተክ፡ ወጸሎተክ፡ :: መፍትሔ፡ ለክሙ፡ ጎረቤት
ው፡ ፍቅራን፡ ትጽልዩ፡ ወትሰክሎ፡ ከሎ፡ ጊዜ፡ ወትንግሩ፡ ከሎ፡ ስለልተክ
ሙ፡ ነበ፡ ጌግዚአብሔር፡ ከሙ፡ ያኔትት፡ ጌግዚአብሔር፡ ቍጥጥ፡ ወመሀተ፡ ስ
ብሔዎ፡ ለጌግዚአብሔር፡ በከሎ፡ ጊዜ፡ ወትረ፡ በበ፡ ጊዜሁ፡ ወተዘከሩ፡ ስሞ፡
ልዑል፡ ከሙ፡ ያሰሰል፡ ጌግዚአብሔር፡ ጸልኦ፡ ወመሀተ፡ ወቆሙ፡ ከሙ፡ ት
ክህሉ፡ ጸልዩ፡ በልብ፡ ንጹሕ፡ ዘአልዩ፡ ርብሐተ፡ አሰሙ፡ አዘዘነ፡ ጌግዚአብ
ሔር፡ ፍፍቅር፡ ጸላኝትነ፡ ወፈጅ፡ ደረሰ፡ አዕርክቲነ፡ :: ወካዕበ፡ ደቤ፡ ኢትጽላኦ፡
ከሎ፡ ሰብኦ፡ አላ፡ ጌግዚአብሔር፡ ገሥጽ፡ ወመሀተ፡ ወኢትጽልኦ፡ ለኦሪ
ክ፡ በምልኦ፡ ልብክ፡ ወኢትሰማዕ፡ ወጸጥ፡ ላዕሊሁ፡ ከሙ፡ ኢትትግቆ፡ ላዕ
ሊሁ፡ :: ኢትሰድደ፡ ለግዩር፡ ዘይነብር፡ ነቤክ፡ :: አሰሙ፡ አንተህ፡ ግዩር፡ ኮንክ፡
በምድረ፡ ግብጽ፡ :: ወኢትጽልኦ፡ ለኤደማዊ፡ አሰሙ፡ አንክ፡ ወኢት፡ :: ወደዊት
ኒ፡ ደቤ፡ አመኒ፡ ፈጅደክዎሙ፡ ለአለ፡ ደፈድዩኒ፡ አኩዎ፡ ለዎውድቁኒ፡ ጸላ
ኢትዎ፡ ዕራቅዎ፡ ::

በአንተ፡ ከሙ፡ መፍትሔ፡ ክርስቲያን፡ ደኅድን፡ አበሳ፡ ለቢጽሙ፡ ወኢያንብ
ሩ፡ ቆሙ፡ ውስተ፡ ልቦሙ፡ ወኢያሐልዩ፡ አከዎ፡ ::

ወአመሰ፡ ትፈቅዷ፡ ትኩኑ፡ ጥዩቆ፡ ክርክቲያን፡ ሶሩ፡ በፍጥ፡ ጌግዚአብሔ
ር፡ ወፍትሔ፡ ከሎ፡ መኣሰረ፡ ነጢአት፡ :: አሰሙ፡ አዘዘክሙ፡ መድኅን፡ ትኅ

thy offering and prayer. It is right, O beloved brethren, that ye should offer prayer and supplication at all times, and tell all your petitions to the Lord, that he may remove from you indignation and anger. Praise the Lord at all times, always, in every season; and make mention of His name, which is Most High, that he may take away from you hatred and anger and revenge, that ye may be able to pray with a pure heart, without iniquity; for the Lord hath commanded us to love our enemies, and much more then our friends. And again he saith, Hate no man, but reprove some, and instruct; neither hate thy brother with thy whole heart, nor hear an accusation against him, lest thou be offended concerning him. Oppress not the stranger that dwelleth with thee; for thou also wast a stranger in the land of Egypt: neither hate the Edomite, for he is thy brother. And David also saith, If I have repaid them that have requited me evil, let my enemies cause me to fall down naked.

IX. *That Christians ought to forgive the trespasses of their neighbours, and not let revenge dwell in their hearts, nor think evil.*

If ye will be Christians in truth, walk in the way of the Lord, and loose every bond of sin; for the Saviour hath commanded you to forgive the trespasses

ትምህርት ፡ ጸድስቅልያ ፡ ዘአበው ።

ድጉ ፡ አበሳ ፡ ለቢጽክሙ ፡ ሰብዓ ፡ በበ ፡ ስብዕ ። ወእመሰ ፡ ኢትፈቅደ ፡ ትስረዩ ፡ ሎሙ ፡ ስምፁ ፡ ዘይቤ ፡ ንርምያስ ፡ ነቢይ ። ወአንተሰ ፡ ንመ ፡ ሐላይስ ፡ ንኩዩ ፡ በሉብስ ፡ ወዐቀብስ ፡ ጸልኢ ፡ ወፈታሕስ ፡ በመዐት ፡ ኢትክል ፡ ዐሪገ ፡ ጸሎተስ ፡ ንበ ፡ ንግዚኡብሔር ፡ ንስመ ፡ ኢገበርክ ፡ ትኒዛዛጊሁ ፡ ለእግዚእክ ፡ ንስመ ፡ ኢገደገ ፡ አበሳሁ ፡ ለእኔክ ፡ ፱፻ ፡ ወጊጊዜ ። ኩን ፡ ንንክ ፡ ሕጽጽ ፡ መዐት ፡ ወብዙን ፡ ምሕረት ፡ ከመ ፡ ታድኅን ፡ ርእሰክ ። ወእመሰ ፡ ገበርክ ፡ ከመዛ ፡ ትከውን ፡ ወልደ ፡ ለአቡክ ፡ ዘበሰማያት ። ወሶበ ፡ ሰኦልክ ፡ ንቤሁ ፡ ደሰምዐክ ፡ ጸሎተክ ፡ ከመ ፡ ዐርክ ፡ ምእመን ። ወበአንተዛ ፡ ኦሌኢብቆሶሳት ፡ ሶበ ፡ ተገግኢክሙ ፡ ለጸሎተ ፡ ወስብሐት ፡ ወለቅኔ ፡ ወለሰማዐ ፡ ኢንብዐ ፡ ቃለ ፡ ተግሣጽ ፡ ቅደሳት ፡ መጻሕፍት ። ደቁም ፡ ደያቆን ፡ ማኒከሌክሙ ፡ ንንዝ ፡ ደጸርኅ ፡ በዐቢይ ፡ ቃል ፡ ወደብል ፡ ንመዐ ፡ ወስተ ፡ ልቡ ፡ ቁመ ፡ ወቅንኢተ ፡ ወጉሕሎተ ፡ ወኩሎ ፡ ንኩዩ ፡ ፍጡን ፡ ደትዐረቅ ። ወእምዛ ፡ ደትወክፍ ፡ ንግዚኡብሔር ፡ ጸሎተሙ ። ወሶበ ፡ ትበውኡ ፡ ቤተ ፡ ከመዛ ፡ በሎ ፡ ሰላመ ፡ ንግዚኡብሔር ፡ የሀሎ ፡ ወስተ ፡ ዝንቱ ፡ ቤት ። ወእመዐ ፡ ሃዖ ፡ ወልደ ፡ ሰላም ፡ ያዕርፍ ፡ ሰላምክሙ ፡ ላዕሌሁ ። በከመ ፡ ጽሑፍ ፡ ሰላም ፡ ወእቱ ፡ ለርሑቃን ፡ ወደኅዩ ፡ ለቅረባን ፡ ለሕዝብ ፡ ንል ፡ የእምኑ ፡ በክርስቶስ ፡ መፍትው ፡ ኩሎሙ ፡ ንል ፡ ደበውኡ ፡ ቤተ ፡ ክርስቲያኑ ፡ ለእግዚኡብሔር ፡ ደስአሎ ፡ ንቤሁ ፡ ከመ ፡ ደፈኑ ፡ ሣህሎ ፡ ወሰላሞ ፡ ላዕሌ ፡ ሕዝብ ።

of your neighbours, even unto seventy times seven. And if ye will not forgive them, hear what Jeremiah the Prophet saith. Moreover, if thou hast thought evil in thine heart, and hast kept hatred, and judged in anger, thy prayer cannot ascend unto the Lord; for thou hast not done the commandments of the Lord, inasmuch as thou hast not forgiven the trespasses of thy brother four hundred and ninety times. Be therefore slow to anger and of much compassion, that thou mayest save thyself. And if thou do thus, thou shalt be the child of thy Father which is in heaven; and when thou entrest him, he shall hear thy prayer, as a faithful friend. Wherefore, O Bishops, when ye are gathered together for prayer and praise and worship, and hearing the reading of the word of exhortation from the Holy Scriptures, let the Deacon stand in the midst of you, crying out with a loud voice, and saying, If there be in the heart of any man revenge or envy or deceit, or any malice, let him speedily be reconciled: and then the Lord shall receive their prayer. And when ye enter into an house, say thus, The peace of the Lord be in this house! and if the son of peace be there, your peace shall rest upon it. As it is written, He is peace to them that are afar off, and salvation to them that are nigh; even to the people that believe in Christ. It behoveth all that enter into the Church of the Lord to ask of him to send His mercy and peace upon the people.

ትምህርት : ደድስቅልያ : ዘአበው ::

መፍትሔው : ኢጲስቅዳሳት : ይኩኑ : ገባርያነ : ሰላም : መሐርያነ : ኦሊ : ይሰርዩ :
ለዘ : አበሰ : ላሳላሆሙ : ወይትወከፈ : ንበሐሆሙ : ለኦሊ : ይትመዋሙ :
ጎበ : ኦግዚአብሔር : ወኦመሰ : ኦጎብረ : ከመዝ : ኢይሰመዩ : ኢጲስቅዳሳ
ት : ኦላ : ደኦሙ : ይሰመዩ : አቢቤሎሳዊያን : ኦኩያን ::

ወኦመሰ : ኢጲስቅዳሳት : ይደሊ : ሰላም : በኦንተ : ባዕደን : ኦፊ : ኦንከ : ለሊ
ሁ : ኢይከውን : ሰላማዊ : ከመ : ይሰመዩ : ወልደ : ሰላም :: ወኦመሰ : ለሊሁ :
አልዎ : ሰላም : ኦፊ : ይክል : ውሃበ : ሰላም : ለካልኦን :: ወበኦንተዝ : መፍት
ው : ቀደሚ : ኩሉ : ግብረ : ይኩን : ሰላማዊ : ዘኦንበላ : ኦከይ : ወደልኦ : ኦላ :
ባሕቱ : በፍቅር : ወሰላም : ይዕርቆሙ : ወደርሆሙ : ለኦግባዕ : ክርስቶስ : ፈድ
ፈደ : ይዕቀሩሙ : ከመ : ሀርክ : ምኦመን : ከመ : ይደኙኑ : ጎብረ : ወይኩኑ : ኦ
ሐይ : መርዒት :: ወኦኩያን : ኦሊ : ይጎብረ : ሀመፃ : ወደልኦ : ወሀከከ : ይከው
ኑ : ርሐቃነ : ኦምኦግዚአብሔር :: ኦስመ : ኦግዚአብሔር : ኦምላከ : ምሕረት :
ይፈቅድ : ያስተጋብራሙ : ውስተ : ንበሐ : በትምህርት : ጸድቃን : ለኩሎሙ : ት
ውልደ : ነቢያት :: ኦስመ : ኦምቅድመ : ኦይኅ : ነበረ : ሐዝብ : ኦንዝ : ዩሐውረ : በ
ተግሣጽ : አቤል : ወሴት : ወሂኖክ : ዘሀርገ : ውስተ : ሰማይ :: ወለኦሊሰ : ኦምድኅ
ረ : ኦይኅ : መሀርሙ : ኖኅ : ወለኦሊሂ : ኦምሰደም : መሀርሙ : ሎጥ : መፍቀ

X. *It is the duty of Bishops to be peace-makers, merciful, pardoning him who hath transgressed against them, and that they should receive the repentance of those who return unto the Lord: and if they do not thus, they shall not be called Bishops, but they shall be called evil-doers.*

If the Bishop pray for peace upon others, how then shall he himself not be peaceable, that he may be called a Son of peace? For if he himself have not peace, how can he give peace to others? Wherefore it is requisite, before all things, that he be peaceable, without malice or hatred; but in love and peace let him reconcile and feed the sheep of Christ; yea moreover let him watch over them as a faithful friend, that they may be saved together, and become one flock. But evil men, who do iniquity and bring in hatred and disturbance, are far from the Lord. For the Lord is a God of mercy, who desireth to gather in men unto repentance, by the teaching of the just, even of all the generations of the Prophets. For before the Flood, the people lived walking according to the exhortations of Abel, and Seth, and Enoch, who was taken up into heaven. And them that were after the Flood, Noah taught; and them of Sodom, Lot taught, the hospitable entertainer of strangers. And after Lot were Melchisedec, the Patriarchs,

ትምህርት ፡ ዲድስቅልያ ፡ ዘአበው ፡፡

ጌ ፡ ነግድ ፡፡ ወእምድኅረ ፡ ሎጥ ፡ መልክ ፡ ጸደቅ ፡ አበው ፡ ቀደምት ፡ ወኢሞብ ፡
መፍቀረ ፡ እግዚአብሔር ፡፡ ወግብጻዊያን ፡ ወደቁቀ ፡ እስራኤል ፡ በትእዛዝ ፡
መብ ፡ ወኢያሱ ፡ ወልደ ፡ ነጭ ፡ ወካሉብ ፡ ወፈቆስ ፡ ወእለ ፡ እምድኅረሆሙ ፡፡
ወእምድኅረ ፡ ሕግ ፡ በተግሣጽ ፡ መላእክት ፡ ወነቢያት ፡ ወእምድኅረ ፡ እሉ ፡
እግዚእነ ፡ ዘተሰብአ ፡ እማርያም ፡ ቅድስት ፡ ድንግል ፡፡ ወእምድኅረ ፡ ተወደዮ ፡
ዮሐንስ ፡ መጥምቅ ፡ ውስተ ፡ ቤተ ፡ ሞቅሕ ፡ ሰበክ ፡ እንዘ ፡ ደብል ፡ ነበሑ ፡ እስ
መ ፡ ቀርቦት ፡ መንግሥተ ፡ ሰማያት ፡፡ ወእምድኅረ ፡ ሐመ ፡ በደብ ፡ መስቀል ፡ እ
ዘዘነ ፡ ለነ ፡ ለነ ፡ ለ፲ወ፳፩ቀርያት ፡ ንስብክ ፡ ምስለ ፡ ጌር ፡ እንደ ፡ ጳውሎስ ፡፡ ንሐ
ነ ፡ እሙንቱ ፡ ዘተጸጎነ ፡ ንኩን ፡ ስምዐ ፡ በእንተ ፡ ወልደ ፡ እግዚእነ ፡ ኢየሱስ ፡
ክርስቶስ ፡፡ ወዓፄ ፡ ምስሌነ ፡ ያዕቆብ ፡ እንሁ ፡ ለእግዚእነ ፡ ወሰብዓቱ ፡ ዲያቆ
ቶት ፡፡ ሰማዕነ ፡ እምሕፋሁ ፡ ለእግዚእነ ፡ ቃል ፡ ሕይወት ፡ አመነ ፡ ወአእመርነ ፡ ከ
መ ፡ ውእቱ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ሥምረቱ ፡ ለኡብ ፡ ንዜንወክሙ ፡ ፍጹመ ፡
ዘሰማዕነ ፡ በንቢሁ ፡ ከመ ፡ ኢዲማስን ፡ ቦቱ ፡ ተዕርግ ፡ ሎቱ ፡ ስብሐተ ፡ በአሐቲ ፡
ቃል ፡ ከመ ፡ ንርከብ ፡ ሕይወተ ፡ ዘለዓለም ፡፡ ወከመዝ ፡ አዘዘነ ፡ እግዚእነ ፡ እ
ንዘ ፡ ንጹሊ ፡ ንብ ፡ ኡብ ፡ እንዘ ፡ ንብል ፡ ይኩን ፡ ፈቃደክ ፡ በከመ ፡ በሰማይ ፡ ከ
ማሁ ፡ በምድርነ ፡፡ በከመ ፡ ደሴብሑ ፡ ኩሉ ፡ ንደላተ ፡ ሰማያዊያን ፡ መንፈሳዊ
ያን ፡ ከማሁ ፡ ደሴብሐቅ ፡ ለአሐዲ ፡ እግዚአብሔር ፡ ኩሉ ፡ ፍጥረት ፡ በደብ ፡ ም

and Job, the lover of the Lord. The Egyptians and the Children of Israel were taught by the commands of Moses, and Joshua the son of Nun, and Caleb, and Phinehas, and those that came after them; and after the Law, by the reproofs of Angels and Prophets; and after these was our Lord, who was made man of the Holy Virgin Mary. For after John the Baptist had been put in prison, he preached, saying, Repent, for the kingdom of heaven is at hand. And after that he had suffered on the Cross, he commanded us, even us the twelve Apostles, to preach, together with our good brother Paul. We are they who have received this grace of God, that we should be witnesses for his Son our Lord Jesus Christ. And with us, moreover, are James the brother of the Lord, and the seven Deacons. We have heard from the mouth of our Lord the word of life, and we believe and know that he is Jesus the Christ, in whom the Father is well pleased. We declare unto you perfectly that which we have heard from him, that none may perish. To him let us offer praises with one voice, that we may obtain life everlasting. And thus the Lord hath commanded us, when we pray to the Father, saying, Thy will be done, as in heaven, so in earth. As all the hosts of heavenly and spiritual beings sing praises, so let every creature on earth praise the one God, through his only Son, our Lord God and Saviour, Jesus Christ. This is his will, that we should

ትምህርት ፡ ደጅስቅልያ ፡ ዘአበው ።

ድር ፡ በዋሕድ ፡ ወልደ ፡ እግዚአብሔር ፡ ወአምላክነ ፡ ወመድንኒነ ፡ ኢየሱስ ፡ ክርስቶስ ። ዝኪ ፡ ውሕቶ ፡ ሥምረቱ ፡ ከመ ፡ ንሱብሖ ፡ ወንግርኮ ፡ በአሐዲ ፡ ሕሊፍ ፡ ወንሰ ግድ ፡ ሎቶ ፡ በአሐዲ ፡ መንፈስ ፡ ዘውሕቶ ፡ ሥምረቱ ፡ ለክርስቶስ ፡ ከመ ፡ ይበዛ ፡ ኑ ፡ እለ ፡ ይድግኑ ፡ ወኢይማስን ፡ ወኢኤሐዲ ፡ እምነሆሙ ፡ ወኢትሕጽጽ ፡ ቤተ ፡ ክርስቲያን ። ኢትቅትሉ ፡ ነፍስ ፡ እንተ ፡ ሐይወት ፡ በንስሐ ፡ እስመ ፡ ድግነት ፡ እምቆጥጫ ፡ ወመሆት ፡ ወአንትሙስ ፡ በሥነ ፡ ትዕግሥትክሙ ፡ ፈጽሙ ፡ ከሎ ፡ ቃለ ፡ መጻሕፍት ። ወእመሰ ፡ ዘረውከ ፡ አግገ፡ መርዒቱ ፡ ለክርስቶስ ፡ ትከውን ፡ ጸላኢሆ ፡ ለክርስቶስ ፡ ወኢታሕጉሉ ፡ መሐስኢ ፡ ዘረዎሙ ፡ ክርስቶስ ። ለቡ ፡ እንከ ፡ ኦኤጳስቆጶስ ፡ ከመ ፡ ኢይዘረው ፡ በምክንያተ ፡ ዚኢከ ፡ አግገ፡ መርዒቱ ፡ ለክርስቶስ ፡ እለ ፡ አስተጋብኦም ፡ በስብከተ ፡ ልዓፍት ፡ እምኩልሂ ፡ በጸማ ፡ ወበድካም ፡ ወበሐዘን ፡ ወበትጋህ ፡ ወበረታብ ፡ ወበጽምእ ፡ ወበስራሕ ፡ በሐዊረ ፡ ፍቶ ፡ ወበስደት ፡ በምንገቢ ፡ ወበተሞቅሕ ። ፍሁ ፡ ከመዝ ፡ ነበርነ ፡ ሥምረቱ ፡ ለእግዚአብሔር ፡ ወመላእኒ ፡ ውስተ ፡ ቤት ፡ አትክልት ፡ እንተ ፡ ይእቲ ፡ ንብኢ ፡ ቅድስት ፡ ቤተ ፡ ክርስቲያን ፡ ለእግዚአብሔር ። ይትፈሥሐ ፡ ወይትሐወዩ ፡ እለ ፡ ተጸውፀ ፡ ውስተታ ፡ እንዘ ፡ ይሱብሐቆ ፡ ወይግርክቆ ፡ ለእግዚአብሔር ፡ እለ ፡ ብክሙ ፡ ተጸውዖ ፡ ውስተ ፡ ሐይወት ፡ ዘለዓለም ። ወአንትሙኒ ፡ አሕዛብ ፡ ግበራ ፡ ማእከሊክሙ ፡ ፍቅረ ፡ ወሰላመ ፡ ከመ ፡ ትሑራ ፡ ቤተ ፡ እግዚአ

praise him and bless him with one mind, and worship him with one spirit; for it is the will of Christ, that those who are saved should be multiplied, and that not one of them should perish, nor the Church be diminished. Slay not the soul which hath been made alive through repentance; for it hath been saved from indignation and wrath: but do ye, in goodness and patience, fulfil all the words of Scripture. But if thou scatter the sheep of the flock of Christ, thou art become an enemy of Christ. Destroy not the lambs, which Christ feedeth. Take heed therefore, O Bishop, lest through thy means the sheep of Christ's flock be scattered, whom we have gathered together by the preaching of tongues from every quarter, by toil and labour and sorrow, by watching, by hunger and thirst, by labour in journeyings, by persecution, and affliction, and imprisonment. Behold, thus have we done the will of the Lord; and have filled His vineyard, which is the Holy Congregation, the Church of the Lord. Let them that are called into it rejoice and be glad, praising and blessing the Lord, even they that are called unto life everlasting. And ye, O people, keep among you love and peace, that ye may go unto the House of the Lord with one heart: and for this ye shall find great and good recompence from the Lord.

ትምህርተ፡ ዲድስቅልያ፡ ዘአበው፡።

ብሔር፡ በአሐይ፡ ልብ ። ወበእንተዝ፡ ትረክቡ፡ ብዙን፡ ሀስበ፡ ወያየ፡ በንብ፡
እግዚአብሔር ። ወእንተሰ፡ ኦሪጲስቆጶስ፡ ኩን፡ ዘእንበለ፡ ነውር፡ ወእትግበ
ር፡ ዘኢይደሉ፡ ወእትኩን፡ መዓትመ፡ ወእጽልሐው፡ ወእእኩዮ፡ ግዕዝ፡ አላ፡
ባሕቱ፡ ኩን፡ መገሥጸ፡ ወረደኤ፡ ለእለ፡ ተሐጉሉ፡ ወመምከረ፡ ወያየ፡ ወእ
ጽንዖሙ፡ ለሐዝብ፡ ከመ፡ ብእሴ፡ እግዚአብሔር ። ወሶብ፡ ተጋባእክሙ፡ ው
ስተ፡ ቤተ፡ ክርስቲያን፡ አዝዘሙ፡ ደሖሩ፡ ወያየ፡ ፍቶተ፡ ከመ፡ ጠቢብ፡ ሊቀ፡
ሐመር ። ወለዲያቆናትኒ፡ አዝዘሙ፡ ይኩኑ፡ ከመ፡ ነዋትያት፡ ወያንብርዎ
ሙ፡ ለኢጋው፡ ለለ፡ አሐይ፡ አሐይ፡ ውስተ፡ መካኑ፡ በከመ፡ ይደሉ፡ በጽድ
ቅ፡ ወበንጽሕ፡ አስመ፡ እሙንቱ፡ ኅቡረ፡ ምስሌክሙ፡ ውስተ፡ አሐገ፡ ሐመ
ር ። ትኩን፡ እንከ፡ ቤተ፡ ክርስቲያን፡ ኑን፡ መንገል፡ ምሥራቅ፡ ወክልኤ፡ ህዋ
ራት፡ ውስተ፡ ገበዋቲሃ፡ በእምሳለ፡ ሐመር፡ ወይኩን፡ መንበሩ፡ ለኢጲስቆጶ
ስ፡ ርሰዮ፡ ማእከለ፡ ወእምዝ፡ ይንበሩ፡ ካህናት፡ በየማኑ፡ ወበፀጋሙ፡ ወዲ
ያቆናትኒ፡ ይቀውሙ፡ ድልዋነ፡ ለተልእኮ፡ እንዘ፡ ቅኑታን፡ አለባሲሆሙ፡ ከ
መ፡ ነዋትያት ። ወሐዝብሰ፡ ይንበሩ፡ ውስተ፡ መካኖሙ፡ በፍርሀት፡ ወበረዓ
ድ ። ወከመሁ፡ አንስትኒ፡ ይንበራ፡ እንተ፡ ባሕቲተን፡ በአርምሞ ። ወእጉንሰ
ጢስኒ፡ ይቀውሙ፡ ውስተ፡ መካን፡ ልዑል፡ ወያንብብ፡ መጻሕፍተ፡ ሙሴ፡ ወእ.

But thou, O Bishop, be without spot, and do not that which is not fitting; and be not angry, nor deceitful, nor of an evil disposition; but be an instructor, a helper of them that perish, counselling that which is good; and confirm the people, as a man of God. And when ye are gathered together in the church, command them to walk in the right way, as a wise ship-master. And command the Deacons to be as the sailors; and let them cause the brethren to sit each one in his place, as it is fitting, in righteousness and purity; for they are together with you in one ship. Let then the length of the church be towards the east; and let there be two porches in its sides, after the likeness of a ship; and let the throne of the Bishop be set in the midst. And then let the Priests sit on his right-hand and on his left; and the Deacons stand ready to minister, having their garments girt up, as sailors. But let the people sit in their places, with fear and trembling; and in like manner let the women sit by themselves in silence. And let the Reader stand up in a high place, and read the Books of Moses, and of Joshua the son of Nun, and of the Judges, and the Kings and

ትምህርት ፡ ዲድስ ቅልፆ ፡ ዘአበው ።

የሱ ፡ ወልደ ፡ ነጭ ፡ ወመሳፍንት ፡ ወነገሥት ፡ ወሕጹጽን ፡ ወመጻሕፍት ፡ እምድሩ ፡ ረ ፡ ጭዋዌ ፡ ግብአት ፡ ገቢሎን ፡ ኢሎን ፡ ወሰሎሞን ፡ ፤ ወጌ ፡ ነቢያት ። ወእምዛ ፡ የነቡ ፡ ወእምወስት ፡ መጻሕፍት ፡ በበ ፡ ክልሌ ፡ ወይትነሣእ ፡ እሐዲ ፡ ወይሴ ብሐ ፡ በቃለ ፡ ደዊት ፡ ወሕዝብ ፡ ይትመጠው ፡ ስብሐት ። ወእምዛ ፡ የነቡ ፡ ግብረ ፡ ሐዋርያት ፡ ወመልእክት ፡ ጳውሎስ ፡ ፍቁር ፡ በግብር ፡ ዘጸሐፈ ፡ ወረኔው ፡ ወስት ፡ ኩሉ ፡ አብያተ ፡ ክርስቲያናት ፡ በረድኤት ፡ መንፈስ ፡ ቅዱስ ። ወእምድሩ ፡ ላረሁ ፡ የንብብ ፡ ቀሲስ ፡ ወእው ፡ ዲያቆን ፡ ወንጌል ፡ ዘወሀብናክሙ ፡ አነ ፡ ማቲ ዋስ ፡ ወዮሐንስ ፡ ወዘሰላሳ ፡ ሉቃስ ፡ ወማርቆስ ፡ አዕርክቲሁ ፡ ለጳውሎስ ፡ በግብር ፡ ዘሠርዑ ፡ ለክሙ ። ወሶበ ፡ ደቀውም ፡ ሶበ ፡ ተነበ ፡ ወንጌል ፡ ደቀውሙ ፡ ካህናት ፡ ወዲያቆናት ፡ ወኩሉ ፡ ሕዝብ ፡ በዐቢይ ፡ ፍርሀት ። እስመ ፡ ጸሐፊ ፡ እርምም ፡ እስራኤል ፡ ወእፅምእ ። ወእምዛ ፡ ይከውኑ ፡ ቀሲሳን ፡ አሐዲ ፡ ወአጽንዕዎሙ ፡ ለሕዝብ ፡ ወድላረሰ ፡ ኤጲስቆጶስ ፡ ከመ ፡ ያድላኖሙ ፡ በተግሣጽ ። ወእምዛ ፡ ደቀውሙ ፡ ዐጸውተ ፡ ንዋላው ፡ ንበ ፡ ይበውኑ ፡ ዕጅው ፡ ወየንብርዎሙ ፡ ውስት ፡ መካኖሙ ፡ ወከማሁ ፡ ዲያቆናዊትኒ ፡ ታቅሞን ፡ ለአንስት ፡ ውስት ፡ መካኖን ። ወእመሰ ፡ ተራከባ ፡ እንዝ ፡ ደቀውማ ፡ ውስት ፡ ዘኢኮነ ፡ ሎቶን ፡ የስተጌርዎን ፡ ዲያቆናት ፡ ወየግብአዎን ፡ ውስት ፡ መካኖን ። እስመ ፡ ዲያቆናትሰ ፡ ከመ ፡ ነጭትያት ፡ ወቤተ ፡ ክርስቲያንሂ ፡ ከመ ፡ ሐመር ። ወባሕቱ ፡ ኢኮነት ፡ ሐመ

Chronicles, and the writings after the Captivity, after the return from Babylon, Job also, and Solomon, and the Fifteen Prophets. And then let them read in the Scriptures by two; and let one rise up and sing praises in the words of David, and let the people answer in praises. Then let them read the Acts of the Apostles, and the Epistles of Paul, our beloved fellow-labourer, which he wrote and sent to all the Churches, by the help of the Holy Spirit. And after this, let the Priest or Deacon read the Gospel, which we have given you, even I Matthew, and John, or that which Luke and Mark have set forth, the fellow-labourers with Paul, even that which they have set in order for you. And when he stands up, while the Gospel is read, let the Priests and Deacons and all the people stand up with great fear. For it is written, Be silent, O Israel, and hear! And then let the Priests stand up one by one and confirm the people; and afterwards the Bishop, that he may save them by an exhortation. Let the door-keepers stand where the men come in, and put them in their places; and so let the Deaconesses likewise make the women stand in their places. And if any be found standing in places which are not their own, let the Deacons put them to shame, and bring them back to their places: for the Deacons are as the sailors, and the church as a ship. Yet is it not a ship, but a flock of sheep. But the

ትምህርት ፡ ደጅስቅልያ ፡ ዘእበው ።

ረ ፡ አላ ፡ መርዕት ፡ አባግዕ ፡ ወፍሎተ ፡ አባግዕስ ፡ ይፈልጡ ፡ አባግዕ ፡ እምአጣ
ሊ ፡ ወያነብርዎሙ ፡ በበ ፡ ዘመደሙ ፡ ወበበ ፡ ኅብረሙ ፡ ወከማሁ ፡ ይትራከቡ ፡
ሕዝብ ፡ በቤተ ፡ ክርስቲያን ፡ ኅብረ ፡ በበ ፡ ነገደሙ ። ወራዘት ፡ ይቀውሙ ፡ እንተ ፡
ባሕቲተሙ ፡ ወእመስ ፡ አልቦ ፡ መካን ፡ ዘያገምር ፡ ይቁሙ ፡ ኅብረ ፡ ምስለ ፡ ሕ
ዝብ ፡ ወአእረግኒ ፡ ይቁሙ ፡ እንተ ፡ ባሕቲተሙ ፡ ወደቁቅሰ ፡ ይንበራ ፡ ቅድመ ፡ አ
በዊሆሙ ፡ እንዘ ፡ ያሐፅንዎሙ ። ወአዋልደኒ ፡ እንተ ፡ ባሕቲተን ፡ ይንበራ ። ወ
እመስ ፡ አልቦ ፡ መካን ፡ ይቁማ ፡ ድኅረ ፡ ውቡባት ። ወእለስ ፡ ቦተን ፡ ምታ ፡ ወ
ደቁቀ ፡ እንተ ፡ ባሕቲተን ፡ ይንበራ ። መፍትው ፡ ዲያቆን ፡ ይሠርሶሙ ፡ ለለ ፡ አ
ሐዲ ፡ አሐዲ ፡ አይትዐደው ፡ ውስተ ፡ መንበረ ፡ ካልኡ ፡ ወደጠደቅ ፡ ሕይወተሙ ፡
ወንብረተሙ ፡ ለሕዝብ ፡ በውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ከመ ፡ አይኑሙ ፡ ወአይ
ትሆከዩ ፡ ጸልዮ ፡ አላ ፡ ያስተሓይድ ፡ እመቦ ፡ ዘይትረከብ ፡ በሥሓቅ ፡ ወበዘውዕ ፡
ይገሥጸሙ ፡ ወይረስዮሙ ፡ ያርምሙ ። መፍትውኪ ፡ ንቁም ፡ ውስተ ፡ ቤተ ፡ ክ
ርስቲያን ፡ በፍርሀት ፡ ወበረዓድ ፡ ወንጌሲ ፡ ሕሊዩነ ፡ ለአፅምኡ ፡ ቃለ ፡ መጻሕፍ
ት ። ወቦቦ ፡ ይጸርኅ ፡ ዘይብል ፡ ንኡሰቱ ፡ ክርስቲያን ፡ መምህራን ፡ ወእለ ፡ ውስተ ፡
ንስሓ ፡ ወኩሉ ፡ ሕዝብ ፡ ይትነሥኡ ፡ ወይነጸሩ ፡ መንገለ ፡ ምሥራቅ ፡ ወይስአል
ዎ ፡ ለእግዚአብሔር ፡ ዘህልው ፡ ውስተ ፡ ኩሉ ፡ መካን ፡ ከመ ፡ ያግብሯሙ ፡ ው
ስተ ፡ ቀደሚ ፡ መካን ፡ ውስተ ፡ ገነተ ፡ ትፍሥሐት ፡ ዘወፅኦ ፡ እምኔህ ፡ ቀደሚ ፡ በ

shepherds separate the sheep from the goats, and place them each according to their kind, and on their own side. And thus let the people also, when they meet in the church, be placed together according to their class. Let the young men stand by themselves; but if there be not room to contain them, let them stand with the rest of the people. And let the old men also stand by themselves; but let the children be placed before their fathers, who may take them under their care. And let the young women also be set by themselves; but if there be not room, let them stand behind the married women. And let those that have husbands and children be by themselves. It is the duty of the Deacon to arrange them one by one; that no one trespass into the seat of his neighbour. And let him mark carefully the manners and behaviour of the people in the church, that they may not sleep, nor neglect to pray; but let him keep watch over them; and if any be found laughing or talking foolishly, let him reprove them, and cause them to be silent. It behoveth us then to stand in the church with fear and trembling, and to set our thoughts upon hearing the word of the Scriptures. And when he who speaks to the Catechumens cries aloud, let the teachers, and those who are under penance, and all the people, rise up and look towards the east, and pray unto the Lord, who is in every place, that He would bring them into the former place, into the Garden of joy, from whence

ትምህርተ ፡ ዲድስቅልያ ፡ ዘአበው ።

እሲ ፡ ሶበ ፡ ሠምረ ፡ ምክረ ፡ አርጭ ፡ ምድር ፡ ወዐለው ፡ ትኒዛዘ ፡ እግዚአብሔር ። ወእምድኅረሁ ፡ ይትኑሃእ ፡ ቀሰስ ፡ ወያዕርጉ ፡ መሥዋዕተ ፡ ለእግዚአብሔር ፡ በፍርሀት ፡ ወበረዓድ ። ወእምዘ ፡ ይትኑሥኡ ፡ መላእክት ፡ ወየአዝዝዎሙ ፡ ያርምሙ ፡ ወዲያቆን ፡ ዘይቀውም ፡ ምስለ ፡ ኢጲስቆጶስ ፡ ከመዘ ፡ ይበል ፡ ለሐዝብ ፡ ኢያንብር ፡ ውስተ ፡ ልቡ ፡ ቁመ ፡ ለጸልእ ፡ ወቅንኦት ፡ ላዕለ ፡ ቢጹ ። ወእምዘ ፡ ይትኑምኡ ፡ ሐዝብ ፡ በበይዮቲሆሙ ፡ በእምን ፡ ቅድሳት ። ወከማሁ ፡ እንስትኒ ፡ ይትኑምን ፡ በበይዮቲሆን ፡ ወባሕቱ ፡ ኢትትኑምኡ ፡ በጉሕሉት ፡ ከመ ፡ ይሁደ ፡ እስቆርታዊ ፡ ዘሰዋሞ ፡ ለእግዚእኒ ። ወእምድኅረዝ ፡ ይጹሊ ፡ ዲያቆን ፡ ወይስኦል ፡ በእንተ ፡ ከሉ ፡ ዘውስቲታ ፡ በእንተ ፡ ፍራ ፡ ምድር ፡ ወበእንተ ፡ ንጉሥ ። ወበእንተ ፡ ካህናት ። በእንተ ፡ መኪንንት ፡ ወሊዎናት ፡ ካህናት ። በእንተ ፡ ሰላም ፡ ለቅድስት ፡ ቤተ ፡ ክርስቲያን ፡ እንተ ፡ ሐዋርያት ። ወእምድኅረዝ ፡ ይስኦል ፡ ወያስተብቀዕ ፡ ሊቀ ፡ ካህናት ፡ ከመ ፡ ይኩን ፡ ሰላም ፡ ላዕለ ፡ ሐዝብ ። ወእምዘ ፡ ይባርኮሙ ፡ በከመ ፡ እዘዘ ፡ ሙሴ ፡ ይባርኩ ፡ ካህናት ፡ ላዕለ ፡ ሐዝብ ፡ እንዘ ፡ ይብሉ ፡ ከመዘ ፡ ለይባርክ ፡ እግዚአብሔር ፡ ወይዕቀብከ ፡ ወያርኢ ፡ ገጸ ፡ ላዕሌክ ፡ ወያድኅንክ ፡ ወየሁብክ ፡ ሰላም ፡ ወይምሐርክ ። ወእምድኅረዝ ፡ ይስኦል ፡ ኢጲስቆጶስ ፡ ወይብል ፡ እድኅን ፡ ሐዝብክ ፡ ወባርክ ፡ ርስተክ ፡ ረዐዮሙ ፡ ወእልዕሎሙ ፡ እስከ ፡ ለዓለም ፡ እንተ ፡ ቅድስት ፡ ቤተ ፡ ክርስቲያን

the first man was cast forth, when he consented to the counsel of the serpent, and transgressed the commandment of the Lord. And afterwards let the Priest arise; and let them offer up a sacrifice unto the Lord with fear and trembling. And then let the Deacons arise, and command them to be silent; and let the Deacon who stands with the Bishop say thus to the people, that no man let revenge dwell in his heart, unto hatred or envy against his neighbour. And then let the people salute one another with a holy kiss; and in like manner let the women also salute each other: but salute not one another deceitfully, as Judas Iscariot, who kissed our Lord. And afterwards let the Deacon pray and make supplication for all that are in the church, for the fruits of the earth, and for the King, and for the Priests, for the Rulers and Chief Priests, and for peace upon the Holy Apostolic Church. And after this, let the Chief Priest pray and offer supplication that peace may be upon the people. And then let him bless them, as Moses commanded that the Priests should bless the people, saying thus, The Lord bless thee and keep thee, and make his face to shine upon thee, and save thee, and give thee peace, and have mercy upon thee! And after this let the Bishop pray, and say, Save thy people, and bless thine inheritance! feed them, and lift them up for ever! for it is thy Holy Church, which thou hast purchased by thy name, and

ትምህርተ ፡ ዲድስቅልዮ ፡ ዘአበው ፡፡

ከ ፡ እንተ ፡ አጥረይከ ፡ በስምክ ፡ ወቤዘውክ ፡ በደምክ ፡ በእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘጸውዓ ፡ ትኩን ፡ ማኅደረ ፡ ለነገሥት ፡ ወለካህናት ፡ ለዘመድ ፡ ንጹሕ ፡ ወለሕዝብ ፡ ቅዲስ ፡ ወእምድኅረ ፡ ተመጠው ፡ ምሥጢራት ፡ ካህናት ፡ ይትዐቀቡ ፡ ከመ ፡ ኢደባኡ ፡ እለ ፡ እኮኑ ፡ ምእመናን ፡ ወእምዛ ፡ ይቀውሙ ፡ ሕዝብ ፡ ወእንበትኒ ፡ እንተ ፡ ባሕቲተን ፡ ይትገልበባ ፡ ርእሶን ፡ ወይስፍሑ ፡ እደዊሆሙ ፡ ወይስአሉ ፡ ስርዖተ ፡ ወይትመጠው ፡ ሥጋሁ ፡ ወደሞ ፡ ክቡረ ፡ ወእመቦ ፡ ዘመጽአ ፡ እምእጋው ፡ አው ፡ እኅት ፡ እምርሑቅ ፡ ብሔር ፡ ይጠይቅ ፡ ዲዮቆን ፡ ሕይወተሙ ፡ ወይለቡ ፡ ሃይማኖተሙ ፡ ወእመሰቦሙ ፡ ትእምርተ ፡ ርትዕተ ፡ ሃይማኖት ፡ ይትወከፍሙ ፡ ደባኡ ፡ ቤተ ፡ ክርስቲያን ፡ ወእመሰ ፡ ዕልዋን ፡ ኢይትወከፍሙ ፡ ደባኡ ፡ ወእመሰ ፡ መጽአ ፡ ቀሰስ ፡ እምርሑቅ ፡ ብሔር ፡ ይትወከፍዎ ፡ ቀሳውስት ፡ ወደሁ ፡ ከመ ፡ ውእቱ ፡ ዲዮቆናት ፡ ወእመሃ ፡ መጽአ ፡ ኤጲስቆጶስ ፡ እንግዲ ፡ ይትወከፍ ፡ ኤጲስቆጶስ ፡ ዘከማሁ ፡ ወደንበር ፡ ምስሌሁ ፡ ወደክብር ፡ ወእምዛ ፡ ይስአሉ ፡ ከመ ፡ ይምህርሙ ፡ ወይገሥጸሙ ፡ ወይምዐይሙ ፡ ወይኸዛሙ ፡ እስመ ፡ ይቤ ፡ ኢይክብር ፡ ነቢይ ፡ በሀገሩ ፡ አስተብቀውዎ ፡ እንከ ፡ ከመ ፡ ያዕርግ ፡ መሥዋዕተ ፡ ወእመሰ ፡ በምክንያተ ፡ ፍርሀት ፡ ኢይረቅድ ፡ ያዕርግ ፡ መሥዋዕተ ፡ ፈድፈድ ፡ ያስተብቀውዎ ፡ ከመ ፡ ይጸጉ ፡ በረከተ ፡ ለሕዝብ ፡ ወእመሰቦ ፡ ዘመጽአ ፡ ነቢክ ፡ እንግዲ ፡ አው ፡ እምሰብኦ ፡ ብሔር ፡ እንዘ ፡ ይለብስ ፡ እ

redeemed by thy blood, by our Lord Jesus Christ, who hath called her to be an assembly of Kings and Priests, a pure generation, a holy people! And after that the Priests have taken into their hands the Mysteries, let them take heed that none enter who are not believers. And then let the people stand up, and let the women also, by themselves, veil their heads, and let them stretch out their hands, and pray for pardon, and receive His flesh and precious blood. And if any brother or sister come from a distant place, let the Deacon inquire into their lives, and understand their faith. And if they have the true tokens of faith, let him receive them to enter into the church. But if they be unsound in the faith, let him not receive them to enter in. And if a Priest come from a place afar off, let the Priests receive him, and in like manner let it be done with the Deacons. And if a Bishop come, a stranger, let the Bishop, who is in the same station, receive him, and let him sit with him, and let him give him honour. And then let them request him to teach, and reprove, and exhort, and comfort them; for He saith, A Prophet is without honour in his own country. Entreat him therefore that he offer up the sacrifice. And if, through fear, he will not offer up the sacrifice, let them entreat him the more earnestly to give at least a blessing to the people. And if any man come unto thee, whether a stranger or one of the

ትምህርተ፡ ደድስቅል፡ ዘአበው ።

ስኪሚ ፡ ሠፍይ ፡ ዘምሉእ ፡ ሞገስ ፡ እንተ ፡ ኤጲስቆጶስ ፡ ንግር ፡ ቃለ ፡ እግዚአ
ብሔር ። ወሶበ ፡ ሰማዕከ ፡ እንዘ ፡ ያዜምረ ፡ ወያነበብ ፡ መጻሕፍተ ፡ ኢታጽርዕ ፡
ተቀንዮ ፡ ግብረ ፡ እደክ ። መፍትወ ፡ ይተወከፍዎሙ ፡ ለነግድ ፡ ወያዕብደዎ
ሙ ፡ ኢኃው ፡ ወያክብርዎሙ ። ወእመሰቦ ፡ ዝሁረ ፡ ወዘኢያከብር ፡ እንግደ ፡
መጸኦ ፡ ደያቆን ፡ ደገሥጸ ፡ ወያቅሞ ፡ ድግረ ፡ ሕዝብ ፡ ከመ ፡ ርኢሎሙ ፡ ካልኦ
ን ፡ ደፍርሁ ። ወእመሰ ፡ መጽኦ ፡ ንቤክሙ ፡ ነደይ ፡ አው ፡ አረጋዊ ፡ አው ፡ ወረ
ዛ ፡ ይተወከፍሙ ፡ ደያቆን ፡ በፍሠሕ ፡ ልብ ፡ ወያንብርሙ ፡ ለለ ፡ አሐይ ፡ አሐ
ይ ፡ ውስተ ፡ መካኑ ፡ በከመ ፡ ደይሉ ፡ ዘእንበለ ፡ ነሢኦ ፡ ገጽ ። አላ ፡ ደኩን ፡ መ
ልእክትክሙ ፡ እንተ ፡ ታሠምር ፡ ለእግዚአብሔር ። ወደያቆቹትኒ ፡ ከማሁ ፡
ትግብር ፡ ለእንበት ፡ ምስለ ፡ አብዕልት ፡ ወነደያን ። ገሥጸሙኪ ፡ ኦኤጲስቆጶ
ስ ፡ ለሕዝብክ ፡ ወእዝሙ ፡ ይምጽኡ ፡ ቤተ ፡ ክርስቲያን ፡ መመልተ ፡ ወሌሊተ ፡
ወግሙራ ፡ ኢይርሐቁ ፡ እምነሃ ፡ ወኢይኩን ፡ ሕዝብ ፡ ሕጽጽ ፡ በውስቲታ ፡ እበ
መ ፡ አባሉ ፡ ለክርስቲስ ፡ እሙንቱ ። ወእኮ ፡ በእንተ ፡ ካህናት ፡ ባሕቲቶሙ ፡
ዘንቤ ፡ ዘንተ ፡ አላ ፡ በእንተ ፡ ኩሉ ፡ ሕዝብ ፡ ከመ ፡ ይለብው ፡ አሐይ ፡ አሐይ ፡
ቃለ ፡ እግዚአብሔር ። እስመ ፡ እግዚእኒ ፡ ደቤ ፡ ወዘሰ ፡ ኢሆሉ ፡ ምስለዮ ፡ ዕድ
ውዮ ፡ ውእቱ ። ወዘኢይትጋባኦ ፡ ምስለዮ ፡ ይዘርወኒ ። ኢትትሀከዩ ፡ እንከ ፡
እስመ ፡ አባሉ ፡ ለክርስቲስ ፡ ኢንትሙ ፡ ኢትትፈለጡ ፡ እምሥጋሁ ፡ ወኢታብ

men of the place, clothed in a goodly robe, full of grace and dignity, do thou, O Bishop, proclaim unto him the word of the Lord. And while thou hearest them singing and reading the Scriptures, neglect not thy ministry and the work of thine hands. It is right that the brethren should receive strangers, and magnify and honour them. And if there be any haughty man, who honoureth not the stranger, let the Deacon, when he cometh, rebuke him, and place him behind the rest of the people, that others, seeing him, may fear. And if there come unto you a poor man, whether old or young, let the Deacon receive such with a joyful heart, and put each one in his own place, as it is fitting: let there be no respect of persons, but let your service be that which is pleasing unto the Lord. And let the Deaconess also do likewise with the women, with the rich and the poor.

Exhort thy people, O Bishop, and command them to come to the church day and night, and never to be away from it, and that the people in it be not diminished in number, for they are the members of Christ. And it is not concerning the Priests alone that we say this, but concerning all the people, that each one of them may understand the word of the Lord. For our Lord saith, He that is not with me is mine adversary; and he that gathereth not with me, scattereth. Be not slothful, therefore, for ye are the members of Christ: separate not yourselves from His body, neither prefer the cares of this world before the command-

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ትምህርት ፡ ደድስቅልያ ፡ ዘእበው ።

ድሩ፡ ትኅዝ፡ ዝዓለም ፡ እምነ፡ ትእዛዝ ፡ እግዚአብሔር ። ተጋብሑ ፡ ውስተ ፡ ቤተ ፡
 ክርስቲያን ፡ ሰርከ ፡ ወነግሀ ፡ ሰብሑ ፡ ወዘምሩ ፡ ወእንብቡ ፡ መዛሙረ ፡ ደዌት ፡
 ዘ፳ወ፤ ፡ ወዓፂ ፡ ዘ፫፵ ፡ ወፈድፈደሰ ፡ በሰንበተ ፡ አይሁድ ፡ ወበእሑድ ፡ ሰንበተ ፡
 ክርስቲያን ፡ እንተ ፡ ደእተ ፡ ትንሣኤሁ ፡ ቅድስት ፡ አዕርጉ ፡ ስብሐተ ፡ ወአኩቲተ ፡
 ወክብረ ፡ ለእግዚአብሔር ፡ ዘፈጠረ ፡ ኩሎ ፡ በወልጺ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘፈነ
 ወ፡ ንቤነ ፡ ዘወምረ ፡ ደሐምም ፡ በፈቃደ ፡ ወተቀብረ ፡ ውስተ ፡ መቃብር ፡ ወተንሥ
 አ ፡ እምዑታን ፡ ወእመሰ ፡ ኢመጻእክሙ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ምንተ ፡ ታ
 መክንዩ ፡ ወተወሥእዎ ፡ ለእግዚአብሔር ። እስመ ፡ በዛቲ ፡ ዕለት ፡ ሰንበተ ፡ ክርስ
 ቲያን ፡ መፍትው ፡ ንስማዕ ፡ ስብከተ ፡ ትንሣኤሁ ፡ ቅድስት ፡ ወንዜከር ፡ ሕማማቲ
 ሁ ፡ ወንግበር ፡ ተዘካር ፡ ወፍንብብ ፡ መጻሕፍተ ፡ ነቢያት ፡ ወወንጌላ ፡ ወቅደሴ ፡ ወ
 መሥዋዕተ ፡ ቍርባን ፡ መብልፀ ፡ መንፈሳዊ ። ወእመሰ ፡ ኢተጋህክሙ ፡ ሌሊታ ፡ ወ
 መሀልታ ፡ ወኢገበርክሙ ፡ በከመ ፡ ንቤ ፡ ትከውኑ ፡ ወፁላነ ፡ እምሕግ ፡ ወጸላእያ
 ኒሁ ፡ ለእግዚአብሔር ፡ እስመ ፡ አብደርክሙ ፡ ተድላ ፡ በሊፀ ፡ ወሰቲዮ ፡ ወፈጊፀ ፡
 ዘይበላ ፡ ወይማስን ። ወለእለ ፡ ይገብሩ ፡ ከመዝ ፡ ደቤሎሙ ፡ እግዚአብሔር ፡
 ድኒይሱ ፡ እምነክሙ ፡ ባዕደን ፡ ሕዝብ ፡ በከመ ፡ ደቤላ ፡ ለኢየሩሳሌም ፡ ወደቤ ፡
 ሰደም ፡ ትኒይስ ፡ እምነኪ ። ፍሁኪ ፡ ንርእዮሙ ፡ ለአብደን ፡ ሕዝብ ፡ ኩሎ ፡ አ
 ሚረ ፡ እንዘ ፡ ደነቅሁ ፡ ወደተግሁ ፡ ወዋሐውሩ ፡ ፍጡነ ፡ ንብ ፡ እለ ፡ ኢዮድኅኑ ፡

ments of the Lord. Assemble yourselves together in the church, evening and
 morning; offer up praises, and sing; and read the Psalms of David, the sixty-second,
 and moreover the hundred and fortieth. And especially on the Jewish Sabbath,
 and on the first day of the week, the Christian Sabbath, which is the day of His
 holy resurrection, offer up praises and thanksgivings and glory to the Lord, who
 hath created all things by his Son Jesus Christ, whom he sent unto us, who was
 pleased to suffer according to his will, and was buried in the tomb, and rose again
 from the dead. But if ye come not into the Church, what plea will ye make, or
 what will ye answer unto the Lord? For on this day, the Christian Sabbath, it
 behoveth us to hear the preaching of His holy resurrection, and to call to mind
 His sufferings, and to make remembrance of Him, and read the Scriptures of the
 Prophets, and the Gospel, and the service of the Holy Eucharist, and to offer up
 the oblation, and receive the spiritual food. And if ye watch not day and night,
 and do not as we command, ye shall be accounted transgressors of the Law, and
 enemies of the Lord; for ye have chosen rather your own pleasures, to eat and to
 drink, and to enjoy delights which wax old and vanish away. And to those who
 do such things, the Lord saith, The Gentiles are better than you; as He spake to
 Jerusalem, and said, Sodom is better than thou. Behold, then, let us look at the
 foolish Gentiles! every day, when they awake and arise from sleep, they hasten

ትምህርት : ደድስቅልያ : ዘአበው ::

ወኢይበቀው : አማልክት : ወይሰግዷ : ሎሙ : ወይስኦሎ : ሎሙ : ከሎ : ትካ
ዘሙ : ወበዕለተ : በዓሎሙ : ደትጋብኡ : ኅቡረ : ንኡሶሙ : ወዐቢዮሙ : ወኦ
ኮ : ባሕቲቶሙ : አላ : ካልአገሂ : ይመጽኡ : እምርሑቅ : ብሔር : ያመልክዎ
ሙ : ወይትቀነዩ : ሎሙ :: ወእመሰ : ኡብደን : አይሁድ : ዕልዋን : ወመፍፄ
ቃን : ወይትቀነዩ : ሰደሰ : ዕለተ : ወያዐርፈ : ሰቡዐ : ዕለተ :: ወእምዛ : ደት
ጋብኡ : በምኩራባት : ወይጉብሩ : በዓለ : ለጣዖት : ወያዐብይዎሙ : ወያከ
ብርዎሙ : ለእለ : አልቦሙ : ነፍሰ : ወመንፈሰ : ወኢይበቀው : ወእምንተኒ :
አላ : ደትሚክሑ : ወይብሎ : ንሕነ : እሙንቱ : አይሁድ : ወእመሰ : አለ : ይገ
ብሩ : ከመዛ : ወይትጋብኡ : ከሎ : ጊዜ : ወይትቀነዩ : በአበደሙ : ለእለ : አል
ቦሙ : በቀላዕ :: እፄ : እንከ : አንትሙ : አለ : ነሣእክሙ : ጸጋ : በኅበ : እግዚ
አብሔር : እምላክ : ወትትሀከዩ : ወታጸርዑ : ቅኔ : ቤተ : ክርስቲያን :: ወእመ
ሰ : ርሕቅሙ : እምቤተ : ክርስቲያን : ተሐጉሎ : ተበፈክሙ : ወትቀብጹ : መድ
ኅኒተክሙ : ወትከወኑ : ዕልዋነ : ኢትትገሐሠ : እምሠፍይት : ወትጉብሩ : እኩ
ዮ :: ዮሁ : ይቤ : እግዚአብሔር : በአፈ : ኤርምያስ : ነቢይ :: እስመ : ኅደጉ : ሕዝ
ብዮ : ሕግዮ : ዘወሀብክዎሙ : ቅድመ : ገጽሙ : ወኢሰመዑ : ቃልዮ :: ወሑሩ : ወ
ተለወ : ፍኖተ : ልቦሙ : ወተለወ : ጣዖተ : ዘመሀርዎሙ : አበዊሆሙ :: ወዓዲ :
ይቤ : አጸደቀት : ነፍሰ : ዕሎት : እስራኤል : እምነ : ኅስርት : ይሁዲ :: ዮሎቶ

away to their gods, that save not, nor profit, and worship them, and lay before them in prayer all their cares; and on the days of their feasts they gather themselves together, small and great; and not they alone, but others also, come from places far off, to worship and serve them. And in like manner the foolish Jews, apostates and unbelievers as they are, yet work six days, and rest on the seventh day. And then they assemble together in their synagogues, and keep a feast to idols, and magnify and honour them, even them that have no life nor spirit, who profit not any thing; yet they boast themselves, and say, We are Jews. But if these men, who do thus, yet continually assemble themselves together, while they are serving in their folly those in whom is no profit, how then is it that ye, who have received grace from the Lord God, are idle and negligent in the service of the Church? For, indeed, if ye forsake the Church, ye lose your hope, and give up your salvation, and become apostates. Depart not from that which is good, neither do evil. Behold, the Lord saith, by the mouth of the Prophet Jeremiah, My people have deserted my law which I set before their face, neither have they heard my voice: but they are gone, and have followed the way of their own hearts; and have followed idols, as their fathers have taught them. And moreover he saith, Rebellious Israel hath justified herself more than treacherous Judah.

ትምህርት ፡ ደድስቅልያ ፡ ዘአበው ፡

ሙ ፡ ወሰድዎሙ ፡ ውስተ ፡ አድባር ፡ ወገደፍዎሙ ፡ ወአንጎገው ፡ ውስተ ፡ አው
ገር ፡ ምንተ ፡ ያመከንዩ ፡ አለ ፡ ይጉደዩ ፡ ሐዲረ ፡ ቤተ ፡ ክርስቲያን ፡ ወይወፅኡ ፡ እ
ምኒሃ ፡ በጊዜ ፡ ጸሎት ፡ አይ ፡ ጊዜ ፡ ይሰምዑ ፡ መድኅኒት ፡ ነፍሶሙ ፡ ወምንተ ፡ ያ
ወሥእዎ ፡ ለእግዚአብሔር ፡ ለብው ፡ እንከ ፡ ከሙ ፡ ቅኔሆሙ ፡ ለመሀይምና ፡ ህ
ልው ፡ ምስሌሆሙ ፡ ወግብሮሙ ፡ በጽድቅ ፡ ዛውኡቱ ፡ አምልኮ ፡ እግዚአብሔር ፡
ወአይኩን ፡ ግብርክሙ ፡ ወጻማክሙ ፡ ለትካዘ ፡ ዛዓለም ፡ ኅላፈ ፡ ዘይበሊ ፡ ወይ
ማስን ፡ ወአይነብር ፡ ተድላሁ ፡ አላ ፡ ይኩን ፡ ሕሊቸክሙ ፡ ንበ ፡ እግዚአብሔር ፡
በከሙ ፡ ይቤ ፡ እግዚአኒ ፡ ኢተሐልዩ ፡ ለመብልዕ ፡ ኅላፈ ፡ አላ ፡ ለመብልዕ ፡ ዘይነ
ብር ፡ ለሐይወት ፡ ዘለዓለም ፡ ወዓይ ፡ ይቤ ፡ እስሙ ፡ ግብር ፡ ዘያወምር ፡ ለእግዚ
አብሔር ፡ ዛውኡቱ ፡ ከሙ ፡ ትእመኑ ፡ በዘ ፡ ፈነወ ፡ ንቤክሙ ፡ ፀቁ ፡ እንከ ፡ አ
ትርሐቁ ፡ እምቤተ ፡ ክርስቲያን ፡ ለእግዚአብሔር ፡ ወኢትተልው ፡ አሰሮሙ ፡ ለ
ዕልዋን ፡ ወመናፍቅን ፡ ወመምላኪያን ፡ ጣዖት ፡ ወማኅበረ ፡ አይሁድ ፡ ወኢትሖ
ር ፡ ቤተ ፡ አጋንንት ፡ ወኢትኅበር ፡ ምስለ ፡ ቀታልያን ፡ ክርስቲስ ፡ ወኢትባሕ ፡ ው
ስተ ፡ ምኩራብ ፡ ዕልዋን ፡ ኢሰማዕከኑ ፡ ዘይቤ ፡ ኢነበርኩ ፡ ውስተ ፡ ፀውደ ፡ ከን
ቱ ፡ ወኢቦኢኩ ፡ ምስለ ፡ ፀማዒያን ፡ ጸላእኩ ፡ ማኅበሮሙ ፡ ለእኩያን ፡ ወአይ
ነብር ፡ ምስለ ፡ ጽልሐዋን ፡ ወካዕብ ፡ ይቤ ፡ ብፀፅ ፡ ብእሲ ፡ ዘኢሖረ ፡ በምክረ ፡
ረሲዓን ፡ ወዘኢቆሙ ፡ ውስተ ፡ ፍፍተ ፡ ንጥኣን ፡ ወዘኢነበረ ፡ ውስተ ፡ መንበረ ፡

Their shepherds have led them into the mountains, and driven them away; and they have caused them to wander among the hills. What excuse can they make, who delay to go into the church, and go out of it at the time of prayer? When can they hear of the salvation of their souls? and what will they answer unto the Lord? Understand, then, that the employment of the faithful which abideth with them, and their work in truth and substance, is this, the worship of the Lord. Let not your work and labour be for the cares of this passing world, which waxeth old and vanisheth away, and its pleasures remain not; but let your thoughts be towards the Lord: as our Lord saith, Take no thought for the meat which perisheth, but for the meat that abideth unto everlasting life. And moreover he saith, The work that pleaseth the Lord is, that ye believe in Him whom He hath sent unto you. Take heed, therefore, that ye leave not the Church of the Lord; neither follow the steps of transgressors and unbelievers and worshippers of idols, nor the assemblies of the Jews; neither go to the house of devils, nor have fellowship with the murderers of Christ, nor enter into the assembly of the transgressors. Hast thou not heard what he saith, I sat not in the assembly of vanity, and went not in with the workers of iniquity; I have hated the congregation of evil men, and will not sit with the deceivers? And again he saith, Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat

ትምህርተ፡ ደድስቅልያ፡ ዘአበው፡ ::

መስተሰብ፡ ዘደኸሙ፡ ሕገ፡ እግዚአብሔር፡ ሥምረቱ፡ ወዘሕጎ፡ ያነብብ፡ መ
ሀልተ፡ ወሌሊተ፡ ወፍሁ፡ አንተሰ፡ ንደገ፡ ማኅበረ፡ መሀደምኖን፡ ወመነንከ፡
ቤተ፡ ክርስቲያን፡ ለእግዚአብሔር፡ ወኢሀቀብከ፡ ሕጎ፡ ወሥርዐተ፡ ወተሎከ፡
ፍፍተ፡ ፈያት፡ ወረሰይከ፡ ርኩሰ፡ ከመዘ፡ ንጹሐ፡ ወተዐረከ፡ ምስለ፡ እለ፡ ተ
ፈልጠ፡ እምነከ፡ ወረሰይከ፡ ንብረተከ፡ ምስለ፡ ዘማዊያን፡ ወአረማዊያ
ን፡ :: ወአፅማእከ፡ እዛነከ፡ ቃለ፡ ተውኔት፡ ዘምሉእ፡ ኩሎ፡ ርኩሰ፡ ወነገረ፡
ከንቱ፡ ዘአልቦ፡ በቀህ፡ :: ወአንተሰ፡ አበይከ፡ ሰሚሀ፡ ቃለ፡ ኤርምያስ፡ ዘይ
ቤ፡ እግዚአብሔር፡ ኢነበርኩ፡ ውስተ፡ ሀውደ፡ ምኩኖን፡ በዐመፃ፡ አላ፡ እፈርህ፡ እ
ምቅድመ፡ ገጽከ፡ :: በአንተ፡ ምንት፡ ትፈቅድ፡ ትስማዕ፡ ነገረ፡ ምውታን፡ አረማ
ዊያን፡ እለ፡ ቁስሎ፡ በንጢአት፡ በምግባሩ፡ ለደያብሎስ፡ ወደቀትልዎ፡ ለብ
እሲ፡ ዘይተልዎመ፡ ወይመልኅዎ፡ እምርትዕት፡ ሃይማኖት፡ ወደረስይዎ፡ ይት
ቀይ፡ ለብዙንን፡ አማልክት፡ :: ወአንትሙሰ፡ ኢትግበሩ፡ ከመዘ፡ አላ፡ ባሕቱ፡
ዕቀቡ፡ ትእዛዛቲሁ፡ ለእግዚአብሔር፡ ወኅረዶ፡ ለክሙ፡ ሕይወተ፡ ወፈድፈደስ፡
ኅሥሡ፡ ሕገ፡ ቤተ፡ ክርስቲያን፡ ለእግዚአብሔር፡ እንተ፡ አጥረያ፡ በደሙ፡ ክ
ቡር፡ ክርስቲስ፡ ፍቁር፡ ወወልደ፡ ዘህልው፡ እምቅድመ፡ ይትፈጠር፡ ዓለም፡
እስመ፡ ይእቲ፡ ቤተ፡ ክርስቲያን፡ ወላቱ፡ ለልዑል፡ እንተ፡ ታጸንዕ፡ አልባቢ፡
ወትረስዩን፡ ቅረባን፡ ንብ፡ እግዚአብሔር፡ ከመ፡ ንርከብ፡ ገጸ፡ በንቤሁ፡ እስመ፡

in the seat of the scornful; but the law of the Lord is his delight, and in His law will he meditate day and night. But behold, thou hast deserted the assembly of the faithful, and hast despised the Church of the Lord; neither hast thou kept his law and his ordinance; but hast followed the way of thieves, and hast accounted the polluted as the pure, and art become a companion of those who were separated from thee, and hast taken thy station with the adulterers and idolaters, and hast caused thine ear to hear the voice of the players, which is full of all impurity and vain words, wherein is no profit. And thou hast refused to hear the voice of Jeremiah, who saith, Lord, I have not sat on the judgment-seat of wickedness, but I fear before thy face. Why desirest thou to hear the words of the dead Gentiles, who are wounded through sin, even through the works of the devil, and slay the man who followeth them, and draw him away from the right faith, and make him to serve many gods? Do not ye thus therefore, but keep the commandments of the Lord; and choose for yourselves life, and especially seek after the law of the Church of the Lord, which Christ, his beloved Son, who was before the creation of the world, purchased with His precious blood. For the Church is the daughter of the Most High; she it is that strengtheneth our hearts, and bringeth us near unto the Lord, that we may find a place before him; for we are His members, and His friends. Let us be

ትምህርት ፡ ዲድስቅልዮ ፡ ዘአበው ።

አባሉ ፡ ንሕነ ፡ ወእዕርክቲሁ ። ንኩን ፡ ጌራነ ፡ ወንጹሓነ ፡ ዘእንበለ ፡ ርኩስ ፡ በር
ትዕት ፡ ሃይማኖት ፡ ወበኩሉ ፡ ምግባረ ፡ ሠፈይ ፡ ዘያሠመር ፡ ለእግዚአብሔር ።

በእንተ ፡ ከመ ፡ አመፍትው ፡ ያባሉ ፡ ክርስቲያን ፡ ውስተ ፡ ማኅበረ ፡ ነኪራን ፡
ሕዝብ ፡ አይርአይ ፡ ተውኔተ ፡ ወአይስምዑ ፡ ማኅሉተ ።

ተዐቀቡ ፡ እንከ ፡ እምዘ ፡ ከመዘ ፡ ምግባር ፡ ወኢትደመሩ ፡ ውስተ ፡ ጉባኤ ፡ አ
ሕዛብ ፡ ወረሐቁ ፡ እመናንቲሁ ፡ ለሰይጣን ፡ እስመ ፡ ዲያብሎስ ፡ አልዮ ፡ ፍቅረ ፡
ምስለ ፡ እግዚአብሔር ፡ እስመ ፡ ዘይይመር ፡ መስለ ፡ ዘይጌሊ ፡ ይግበር ፡ ሥምረ
ቶ ፡ ለጸላኢ ፡ ውእቱኪ ፡ ይትጌለቀ። ምስለ ፡ ዲያብሎስ ፡ ወይወርስ ፡ መርገ
መ ። ረሐቁ ፡ እንከ ፡ እምእኩይ ፡ ምግባር ፡ እንተ ፡ አልባቲ ፡ ሠፈይተ ፡ ዘውእቱ ፡
ተውኔት ፡ አምልኮ ፡ ጣዖት ፡ ወማርያን ፡ ወመሰግላን ፡ ወመሳንሰግን ፡ ወመሰግ
ላነ ፡ አዕዋፍ ፡ ወመንቅሄ ፡ ምውታን ። በከመ ፡ ጸሐፍ ፡ አይኩን ፡ እንከ ፡ እኩ
ዮ ፡ ላዕለ ፡ ያዕቅብ ፡ ወአሕሠመ ፡ ላዕለ ፡ እስራኤል ። ሰበሉ ፡ እንከ ፡ እምዘ ፡
ከመዘ ፡ ልማድ ፡ እለ ፡ ይገብሩ ፡ መጣዕዋን ፡ ለአስሐቶ ፡ ሰብእ ፡ ዘውእቱ ፡ ም
ግባራቲሁ ፡ ለሰይጣን ። መፍትው ፡ ይትፈለጡ ፡ መሀይምናን ፡ እማኅበረ ፡ እ
ኩያን ፡ ወአይኅበሩ ፡ ገቢረ ፡ በዓለ ፡ ምስሌሆሙ ። ወከማሁ ፡ ንርሐቅ ፡ እንከ ፡
ንሕነ ፡ እምኔሆሙ ፡ ወእንባኡ ፡ ውስተ ፡ አብያቲሆሙ ፡ ወእንብላዕ ፡ ምስሌሆ

good and pure, without pollution, continuing in the right faith, and in all good works, which are pleasing unto the Lord.

XI. *That it is not lawful for Christians to enter into the assemblies of the Heathen, nor to see the playing, nor to hear the singing.*

Take heed therefore, and keep yourselves from deeds like these, neither associate with the assemblies of the Gentiles; but keep far from the devices of Satan; for the devil hath no fellowship with the Lord; and he who joineth himself with the singer, to do the pleasure of the enemy, shall be numbered with the devil, and shall inherit a curse. Keep far, therefore, from evil doings, in which there is no profit, such as plays, the worshipping of idols, and resorting to soothsayers, and magicians, and enchanters, and diviners by birds, and necromancers. As it is written, Let there not be evil upon Jacob, nor reproach upon Israel. Depart, therefore, from such customs as these, which the idolaters follow, to lead men astray, which are the works of the devil. It behoveth the faithful to separate themselves from the assemblies of the wicked, and not to unite to keep a feast with them. And let us then likewise keep far from them, and not enter into their houses, nor eat nor drink with them; for these things are done amidst

ትምህርት ፡ ደጅስቅልያ ፡ ዘአበው።

ሙ ፡ ወኢንስተይ ፡ ምስሌሆሙ ፡ ኦስሙ ፡ ፍጹማን ፡ በምግባራቲሁ ፡ ለሰይጣን።
ንትገሐሥ ፡ ኦምኦምልኮ ፡ ጣዖት ፡ ወስሐተት ፡ ኦምኦምታሆሙ ፡ ወብፅአተ ፡ ኦ
ማልክቲሆሙ ። ወኦንትሙኒ ፡ ወራዙት ፡ ግበሩ ፡ ኩሉ ፡ ትካዝ ፡ ዘይደሉ ፡ ለቅድ
ስት ፡ ቤተ ፡ ክርስቲያን ፡ ዘኦንበለ ፡ ሆኑት ፡ ወተሰሰዩ ፡ ኦምፍራ ፡ ጸማክሙ ፡ በ
ንጸሐ ፡ ከሙ ፡ ኢትጽሀቁ ፡ ወኢምንተኒ ፡ ወኢታክብደ ፡ ወስተ ፡ ቤተ ፡ ክርስቲያ
ኑ ፡ ለክርስቲስ ፡ ከሙ ፡ ንኩኚ ፡ ዘኦንበለ ፡ ትካዝ ፡ ኦላ ፡ ደኦሙ ፡ በስብከ
ተ ፡ ወንጌል ፡ ቅደስ ፡ ወኢፍጽሪዕ ፡ ተቀንዖ ፡ ቅኔ ፡ ኦደዲ ፡ ወኢንትሆከይ ።
ኦስሙዖ ፡ ኦምኔነ ፡ መሠግራን ፡ ወዖ ፡ ሰፈይያነ ፡ ደብተራ ፡ ወዖ ፡ መስተገብ
ራነ ፡ ምድር ። ደቤ ፡ ሰሎሞን ፡ ተመዖፍ ፡ ንበ ፡ ቅህም ፡ ሆካይ ። ወቅፍኦ
ርኢዖከ ፡ ፍፍደሁ ፡ ወኩን ፡ ጠቢብ ፡ ኦምኔሁ ። ወውኦቱ ፡ ኦንዝ ፡ ወፍረ ፡ ኦልዖ ፡
ወኦልዖ ፡ ዘዖንብር ፡ ኦንዝ ፡ ኦግዚኦላ ፡ ኦልዖ ፡ ዖስተደሉ ፡ በሐጋይ ፡ ለሰሳዩ ፡ ብ
ዙን ፡ ኦሙ ፡ ማእረር ፡ ይትገቢር ። ኦው ፡ ሶር ፡ ንበ ፡ ንሆብ ፡ ወኦኦምር ፡ ከሙ ፡ መ
ስተገብርት ፡ ደኦቲ ፡ ወትግብርታ ፡ ከሙ ፡ ሠፍይ ። ኦንተ ፡ ጸማሃ ፡ ነገሥት ፡ ወኦ
ሐዛብ ፡ ለሐይወት ፡ ደነሥኡ ፡ ኦንተ ፡ ትትፈቀድ ፡ ደኦቲ ፡ በንበ ፡ ኩሉ ፡ ወክብ
ርት ፡ ወበጎይላ ፡ ፅብስት ፡ ጥብብ ፡ ኦክቢራ ፡ ኦስተርኦዖት ። ኦስከ ፡ ማኦዜኑ ፡
ሆካይ ፡ ትነውም ፡ ወማኦዜ ፡ ኦምንዖምከ ፡ ትነቅህ ። ሐቀ ፡ ትነውም ፡ ወሐቀ ፡
ትነብር ፡ ወሐቀ ፡ ትደቅስ ፡ ወሐቀ ፡ ታስተጋብኦ ፡ ኦደከ ፡ ደብ ፡ ኦንግድዳከ ። ወኦ

deeds of Satan. Let us separate ourselves from the worship of idols, and from error; from their social meetings, and vows to their gods.

Ye also, O young men! discharge all duties that are fitting towards the Holy Church, without idleness; and live by the fruit of your labour, in purity, that ye may not be in want of any thing, nor be a burden to the Church of Christ; that we may be without care, except for the preaching of the Holy Gospel; and that we may not be negligent to work with the labour of our hands, nor be idle. For there are some among us, fishermen, and some tent-makers, and some cultivators of the earth. Solomon saith, Turn to the ant, thou sluggard, and, seeing her ways, imitate her, and become wiser than she. For she, having no field, and none that compelleth her, having no master, prepareth her meat in the summer; in the time of harvest she laboureth much. Or go to the bee, and learn how she laboureth, and how good is her work; whose labour kings and people alike take, for health: she is desirable and honourable with all, yet in strength is she weak; by honouring wisdom, she is become honourable. How long, O sluggard! wilt thou sleep? and when wilt thou awake up from thy sleep? A little while thou sleepest, a little while thou sittest; and a little thou wilt dose, and a little thou wilt fold thy hands upon thy breast: and then poverty shall come upon thee as an evil messenger, and want as a swift

ትምህርት ፡ ደጅስቅልያ ፡ ዘአበው ፡፡

ምዝ ፡ ይመጽአከ ፡ ከመ ፡ እኩይ ፡ ሐዋርያ ፡ ንደት ፡ ወተጽዮስ ፡ ከመ ፡ ጌር ፡ ረዋ
ጸ ፡፡ ወእመስ ፡ ኢኮንክ ፡ ሀካዎ ፡ ይመጽአከ ፡ ከመ ፡ ነቅዕ ፡ ማእረርክ ፡ ወንደት
ሰ ፡ ከመ ፡ እኩይ ፡ ረዋጸ ፡ ለሊሁ ፡ ደርሕቅ ፡፡ ብእሲ ፡ አብድ ፡ ወዐማፃ ፡ የሐው
ር ፡ ፍፍው ፡ ዘኢኮን ፡ ጌራት ፡፡ ወካዕበ ፡ ይቤ ፡ ዘይትጌበራ ፡ ለምድር ፡ ይጸግብ ፡ ፋ
ብስተ ፡፡ ወዓዲ ፡ ይቤ ፡ ንብእ ፡ ሀካይ ፡ እዲሁ ፡ ውስተ ፡ ሕፅኑ ፡ ወያሐምሞ ፡ አቅ
ርቦ ፡ ውስተ ፡ እዲሁ ፡፡ ጠቢብ ፡ ያስተርኢ ፡ ለርእሱ ፡፡ ሀካይ ፡ አብድ ፡ ሐቀፈ ፡ እ
ዲሁ ፡ ወበለዐ ፡ ሥጋሁ ፡ እስመ ፡ ግብረ ፡ ለሀካይ ፡ ስልግቲ ፡ ፈውሰ ፡፡ ኩሎ ፡ ዘኢ
ይትቀንደ ፡ ኢይሲሰይ ፡ ወእይንበር ፡ ምስሌክሙ ፡ ፅረዐ ፡ ፍርሀውሁ ፡ ኩሎ ፡፡
ጊዜ ፡ ወረሐቁ ፡ እምኒሆሙ ፡ ለሀካዎን ፡ እስመ ፡ እግዚአብሔር ፡ አምላክ ፡ ይጸ
ልእ ፡ ኩሎ ፡ ሀካዎን ፡፡ ኢይንበር ፡ ሀካይ ፡ ምስሌ ፡ እላ ፡ ይትኤዘዙ ፡ ለእግዚአብ
ሔር ፡ አብ ፡ ዘሎቱ ፡ ስብሐት ፡ ወክብር ፡ ለዓለም ፡ አሜን ፡፡

በእንተ ፡ መበለት ፡፡

ትሠዋም ፡ እንተ ፡ ስሳ ፡ ክረምታ ፡ እንተ ፡ ባቲ ፡ ምግባረ ፡ ሠፍይ ፡ ፋሪት ፡ ወንጽ
ሕት ፡ እንተ ፡ ኢትፈቅድ ፡ ደግመ ፡ ብእሲ ፡፡ ወለንኡሳትሰ ፡ መበለታት ፡ ኢይደል
ዎን ፡ ሢመተ ፡ ወእመስ ፡ ሢምክ ፡ ንእስተ ፡ መበለተ ፡ እንተ ፡ ኢትክል ፡ ተዐግ
ሦ ፡ ከመ ፡ ልሢቃት ፡ መበለታት ፡ እላ ፡ ትፈቅድ ፡ ታውስብ ፡ ደግመ ፡ ኢትእመን

runner. But if thou be not slothful, thy harvest shall come as a spring of water; and poverty, like an evil runagate, shall depart far from thee. A foolish and violent man walketh in ways that are not good. And again he saith, He that tilleth the land shall be filled with bread. And yet again he saith, The slothful man hideth his hand in his bosom, and it troubleth him to lift it to his mouth. The wise man provideth for himself. The foolish sluggard foldeth his hands together, and eateth his own flesh; for the doings of the sluggard are without remedy. If any man will not work, neither let him eat; and let not the idle man sit with you. Fear the slothful therefore, at all times, and depart far from them; for the Lord God hateth all the slothful. Let not the slothful man sit with those that are obedient unto God the Father; unto whom be praise and glory for ever, Amen.

XII. *Of Widows.*

Let her be appointed who is of threescore years, who hath good works, chosen, and pure, who desireth not again a husband; but let not the younger widows be appointed. And if thou appoint a young widow, who cannot endure as the aged widows, but desireth to marry again, trust her not, for she will

ትምህርት፡ ዲድስቅል፡ ዘአበው፡፡

ዋ፡ እስመ፡ ታመጽእ፡ ነፍረት፡ ወነሳረ፡ ወነውረ፡ ለቤተ፡ ክርስቲያን፡ ወትት
ኳን፡ በንብ፡ እግዚአብሔር፡፡ እስመ፡ አውሰበት፡ ደግሞ፡ ብእሴ፡ ወአሀቀበ
ት፡ ትእዛዝ፡ መጻሕፍት፡ ወበእንተዝ፡ አመፍትው፡ ፍጡነ፡ ይሢሙ፡ ዘእንበ
ለ፡ ይሕትቱ፡ ሕይወቱን፡ ወያመክረዋን፡ እመቦን፡ ትዕግሥተ፡ ወእመሰ፡ አይ
ክላ፡ ተሰግሣ፡ ይኒይስ፡ አያንብቦቱን፡ እስመ፡ አሀቀባ፡ ዘሰምዒ፡፡ ወእመሰ
ቦ፡ ንእስተ፡ መበለተ፡ እንተ፡ ነበረት፡ ምታ፡ ወተፈልጠት፡ እምኒሁ፡ ኅደጠ፡
መዋዕለ፡ በሞት፡፡ ወእምዝ፡ ሐይወት፡ በባሕቲታ፡ ወተዐቅብ፡ ግብረ፡ መበለታ
ት፡ እንተ፡ ከመዝ፡ ትገብር፡ ብፅዕት፡ ይእቲ፡፡ እስመ፡ ተመሰለት፡ ከመ፡ መበ
ለት፡ እንተ፡ በሰረብጣ፡ ለሰደንይ፡ ዘመጽእ፡ ንቤሃ፡ ወተወክረት፡ ለኤልያስ፡
ነቢይ፡ ቅደሱ፡ ለእግዚአብሔር፡ ወከመ፡ ወለተ፡ ፈኑኤል፡ እንተ፡ እምነገ፡
አሴር፡ እንተ፡ ሐይወት፡ ውሰተ፡ ቤተ፡ እግዚአብሔር፡ መሀልተ፡ ወሌሊተ፡ ድል
ውት፡ ወትረ፡ ለጸሎት፡ ወአስተብቀዎት፡ እንዝ፡ መጠነዝ፡ ዓመታ፡ ሰብዓተ፡
ክረምተ፡ ቦሕት፡ ቤተ፡ መቅደስ፡ ወነበረት፡ ፃወፃመተ፡ እንዝ፡ ድንግል፡ ይእ
ቲ፡ ወትሴ፡ ምጽኢት፡ ለክርስቲስ፡ ወታኢኩት፡ ለእግዚአብሔር፡ ወትዜኑ፡ በ
እንቲአሁ፡ ለኩሎሙ፡ እሌ፡ ይሴፈው፡ ምጽኢት፡ ለመድንገተ፡ እስራኤል፡፡
ወዛቲ፡ መበለት፡ እንተ፡ ትገብር፡ ከመዝ፡ ትረክብ፡ ሞገስ፡ ወዕበዎ፡ ወኢኩቲ
ት፡ በዝ፡ ዓለም፡ ወበከሐክኒ፡ በንብ፡ እግዚአብሔር፡ በመንግሥተ፡ ሰማያት፡፡

bring reproach and disgrace and a stain upon the Church, and shall be con-
demned before the Lord ; because she hath married a second husband, and hath
not kept the command of the Scripture. Wherefore it is not right to appoint
them hastily, without inquiring into their lives, and examining them, whether
they have continence. And if they cannot persevere, it is better not to
name them ; for they keep not that which they have promised. But if there
be a young widow, who hath had a husband and hath been separated from him
for a little while by death, and then she live alone, and keep the observance of
widows, she that doeth thus is blessed : for she is like the widow at Sarepta
of Sidon, to whom Elijah the holy Prophet of the Lord came, and she received
him : and like the daughter of Phanuel, of the tribe of Aser, who lived in
the House of the Lord day and night, always ready for prayer and supplication,
though her years were so many. At seven years did she enter into the Temple,
and she remained fifty-seven years, continuing a virgin ; looking for the coming
of Christ, and giving thanks unto the Lord, and proclaiming concerning Him
to all that looked for the coming of the salvation of Israel. Now the widow
who doeth after this manner, shall find favour and honour and praise in this
world, and in that also which is to come, before the Lord, in the Kingdom of
Heaven. But let not the younger widows be appointed into the institutions

ትምህርት፡ ደይብቅልዎ፡ ዘአበው፡ ።

ወንኡሳት፡ መበለታት፡ ኢይሠዎማ፡ ውስተ፡ ሥርዐተ፡ ቤተ፡ ክርስቲያን፡ ። እስ
መ፡ ኢይክላ፡ ተዐግሦ፡ በሰብሳብ፡ እንዘ፡ ሀለዎ፡ በንይለ፡ ውርዘቶን፡ እስመ፡
ያወስባ፡ ደግመ፡ ብእሲ፡ ። ወለእማንቱሰ፡ ይኸውን፡ ውርዘቶን፡ ለሰይጣን፡ አ
ላ፡ ባሕቱ፡ ይትዓቀባ፡ በእድሩ፡ ርአሶን፡ ከመ፡ ኢያውስባ፡ ደግመ፡ ብእሲ፡ ።
መፍትው፡ ለክሙ፡ ትሉብው፡ ዘንተ፡ ከመ፡ ቀደሚ፡ ሰብሳብ፡ ንጹሕ፡ በንቦ፡
እግዚአብሔር፡ ። ወእለሰ፡ ያወስቡ፡ ደግመ፡ ይኸውን፡ ውጭኣን፡ እምሕግ፡ እስ
መ፡ አኮን፡ ባሕቱ፡ በእንተ፡ ረካቤ፡ አላ፡ ባሕቱ፡ ሐሰው፡ ላዕላ፡ እግዚአብሔር፡
ፈጣሪ፡ ። ወእለላ፡ ያወስቡ፡ ሣልሰ፡ ኢይትኤለቁ፡ ውስተ፡ መርዒቱ፡ ለክርስቲ
ስ፡ ። ወእለሰ፡ ያወስቡ፡ ራብዐ፡ ፈድፈድ፡ ተዐውቀ፡ ዘሙተሙ፡ ። ወይረክቡ፡ ን
ፍረተ፡ ወንሳረ፡ እስመ፡ በቀደሚ፡ ፍጥረት፡ ወሀበ፡ እግዚአብሔር፡ አሕተ፡
ብእሲተ፡ ለአሐዲ፡ ብእሲ፡ ። ወበእንተዛ፡ ኮኑ፡ ክልኢሆሙ፡ አሐዲ፡ ሥጋ፡ ።
ከመዛ፡ ንኢዝዛ፡ ለውርዘዋት፡ እንስት፡ ። እምከመ፡ ሞቱ፡ ዘቀደሚ፡ እምታ
ቲሆን፡ እመ፡ ኢክህላ፡ ተዐግሦ፡ ያውስባ፡ ደግመ፡ ከመ፡ ኢይደቃ፡ ውስተ፡ መ
ሥገርተ፡ ሰይጣን፡ ወመኖግንቲሁ፡ ወፍትወት፡ እኩይ፡ ማሕጉሌ፡ ነፍስ፡ ወእ
ማንቱሰ፡ ይወርደ፡ ውስተ፡ ኩነ፡ ገሃነም፡ ዘለዓለም፡ ንቦ፡ አሐገ፡ ናህዎ፡ ወ
ዕረፍተ፡ ። ወመበለታትሰ፡ እለ፡ ተዐውቀ፡ በጽድቅ፡ ወአንስትሰ፡ እለ፡ አውሰ
ባ፡ አሐዲ፡ ብእሲ፡ ውበዘቻን፡ እመ፡ ኮኑ፡ ሰማዕተ፡ በእንቲአሆን፡ ከመ፡ ሐይ

of the Church: for they cannot contain with respect to marriage, while they are in the strength of their youth; and they will marry a second husband. Now as to these, their youth is given to the devil: but rather let them take heed, for the saving of themselves, that they marry not a second husband. It becometh you to understand this, that a first marriage is pure before the Lord: but they who marry a second time are transgressors of the Law; yet not on account of their being joined in marriage, but because they have been false against God the Creator. And they who marry a third time are not to be numbered with the flock of Christ. But as to those who marry a fourth time, their lasciviousness is yet more evident, and they shall find reproach and dishonour. For in the first creation the Lord gave one woman to one man, and for this cause they two became one flesh. Thus we command the young women: if their first husbands die, and they cannot contain, let them marry again, lest they fall into the snare of the devil and his devices, and into evil desires, that destroy the soul, and they themselves go down into the everlasting condemnation of hell, where there is no rest nor refreshment. But widows who are known for righteousness, women who have married one man, and to whom many bear witness that they have lived in purity, let these be numbered with the faithful

ትምህርተ ፡ ደድስቅልያ ፡ ዘአበው ፡፡

ዋ ፡ በንጽሕ ፡ ንማንቱኪ ፡ ደትኑልቋ ፡ ምስለ ፡ መበለታት ፡ መሀይምናት ፡ ወዋሐ
ፅፍ ፡ ደቁቁን ፡ ዘእንበለ ፡ ርኩስ ፡ ለእለ ፡ ከመዝ ፡ መፍትው ፡ ትርድኔቆን ፡ ወተ
ሀብወን ፡ ትካዞን ፡ ንስመ ፡ ንማንቱ ፡ ትውክልተን ፡ ንበ ፡ ንግዚኡብሔር ፡፡
ወይእዘኒ ፡ ኦኢጲስቆጶስ ፡ ስፈሕ ፡ ንደክ ፡ ለውሂብ ፡ ወተዘከሮሙ ፡ ለነደያን ፡
ወለምስኪናን ፡ ወሀብ ፡ ለለ ፡ ኦሐደ። ኦሐደ። ጸህቆሙ ፡ በከመ ፡ ደፈቅደ። ወሐ
ውጽሙ ፡ ለኢቤራት ፡ ወለኢጊለ ፡ ማደት ፡ ወለምንደባን ፡፡ መፍትውኪ ፡ ኦኢ
ስቆጶስ ፡ ደርድሎሙ ፡ ወያድኅሎሙ ፡ ወዋህሎሙ ፡ ትካዞሙ ፡ ለኩሉ ፡ ጽኑሳን ፡
ወጽዑራን ፡ ወደርሀሎሙ ፡ ለኩሉ ፡ ሕዝብ ፡ ወስተ ፡ ሠፍደ ፡ መርዒት ፡ ለእለ ፡ ያ
ቀርቡ ፡ ጳራስፎራ ፡ ምጽዋተ ፡፡ ወእምዘ ፡ አምጽኡ ፡ ንቤክ ፡ ጸጉ ፡ ለለ ፡ ኦሐደ።
ኦሐደ። በከመ ፡ ደደሉ ፡ ከመ ፡ መጋቢ ፡ ኒር ፡ ወመሐሪ ፡፡ ንስመ ፡ ሥሙር ፡ ውኢ
ቱ ፡ በንበ ፡ ንግዚኡብሔር ፡፡ ወኩሉ ፡ ዘይጸጉ ፡ ለጽኑሳን ፡ ደረክብ ፡ ዐሰበ ፡ ሠፍ
ዖ ፡፡ ወአንተሰ ፡ ዘጸመውክ ፡ በአንተ ፡ ንግዚኡብሔር ፡ ትነሥእ ፡ ፅሰተ ፡፡ ወከመ
ዝ ፡ በሎሙ ፡ ለእለ ፡ ጸገውክ ፡ ንገሌ ፡ ዘአቅረበ ፡ ወሀብኩክሙ ፡ ከመ ፡ ደጸል
ዩ ፡ ወያስተብቀው ፡ በእንተአሁ ፡፡ መፍትው ፡ ንግበር ፡ ሠፍዖ ፡ ምስለ ፡ ኩሉ ፡ ሰ
ብእ ፡ ወኢትበል ፡ ለዝ ፡ ንሁብ ፡ ወለካልኡ ፡ ንክልኦ ፡፡ ወአንተሰ ፡ ኢትፍልጥ ፡
ወኢመነሂ ፡፡ ንስመ ፡ ደቤ ፡ ንግዚኡን ፡ ለኩሉ ፡ ዘሰአለክ ፡ ሀብ ፡ ወእመሂ ፡ ሀር
ክክ ፡ አው ፡ ጸላኢክ ፡፡ ወእመሂ ፡ ዘመድክ ፡ አው ፡ ፈላሲ ፡ አው ፡ ዘአውሰበ ፡፡

widows, even those who bring up their children without spot: such as are of this kind it is right to help, and to make due provision for them, for their trust is in the Lord.

And thou moreover, O Bishop, stretch forth thine hand to give, and remember the poor and needy, and give to every one his desire, according as they stand in need; and visit the widows and orphans, and the afflicted. It behoveth the Bishop then to help such, and save them, and make due provision for them, even for all the needy and afflicted; and to feed all the people in the good flock, who bring their offering of alms. And when they have brought it unto thee, give to every one according as it is fit, as a good and merciful steward; for this is acceptable with the Lord. For every one that giveth to the poor shall find a good reward; and thou that hast laboured for the Lord shalt receive a recompence. And say thus unto those to whom thou givest, That which I give unto you, such an one hath offered; that they may pray and make supplication for him. It is right that we should do good to all men; and say not, To this man I will give, and that man I will refuse. Do not thou make a difference between any. For our Lord saith, To every one that asketh thee, give; whether he be a friend or an enemy, and whether he be of thy kindred or a stranger, whether he be married or have not a wife, whether it be a widow or an orphan,

ትምህርት ፡ ደድስቅልያ ፡ ዘአበው ፡፡

አው ፡ ዘአልዮ ፡ ብእሲት ፡ አው ፡ መበለት ፡ አው ፡ እጊሉ ፡ ማውጥ ፡ ወለኩሉ ፡
 ጽኑሳን ፡ ግበር ፡ ሠዮዮ ፡፡ እስመ ፡ አዘዘ ፡ እግዚእን ፡ በውስተ ፡ መጻሕፍት ፡ ንም
 ሐርሙ ፡ ለነደያን ፡ እስመ ፡ ይቤ ፡ በአፈ ፡ ኦሳይያስ ፡ ነቢይ ፡ ፈትት ፡ ፋብስተክ ፡
 ለርጉብ ፡ ወኡብኦ ፡ ለነደይ ፡ ወኡንድሮ ፡ ጽላሎት ፡ ቤትክ ፡፡ ወእመ ፡ ርኢክ ፡ ዕሩ
 ቀ ፡ አልብሶ ፡፡ ወእትተዐወር ፡ እምዘርዐ ፡ ቤትክ ፡፡ ወደንኤልኒ ፡ ይቤ ፡ በእንጥ
 ዝ ፡ ያሠምረክ ፡ ንጉሥ ፡ ምክርዮ ፡ ወበምጽዋት ፡ ጽድቅ ፡ ትድኅን ፡ ወገጢእት
 ከኒ ፡ በምሒረ ፡ ነደይ ፡ እስክ ፡ ደሰሪ ፡ እግዚአብሔር ፡ ጌጋዮክ ፡፡ ወካዕበ ፡ ይቤ ፡
 እስመ ፡ በምሕረት ፡ ወበአሚን ፡ ይደመሰስ ፡ ንጢእት ፡፡ ወዓዲ ፡ ይቤ ፡ ብጹዕ ፡ ዘ
 ይሉቡ ፡ ላዕለ ፡ ነደይ ፡ ወምስኪን ፡ እምዕለተ ፡ እኪት ፡ ያድኅዮ ፡ እግዚአብሔ
 ር ፡፡ ወካዕበ ፡ ይቤ ፡ ዘረወ ፡ ወወሀበ ፡ ለነደይ ፡ ወጽድቁኒ ፡ ይነብር ፡ ለዓለመ ፡ ዓ
 ለም ፡፡ ወካዕበ ፡ ደገመ ፡ ሰሎሞን ፡ ወይቤ ፡ ዘይምሕር ፡ ለነደይ ፡ ይሌቅሖ ፡ ለእ
 ግዚአብሔር ፡፡ ወይትዐሰይ ፡ በከመ ፡ ወሀበ ፡፡ እስመ ፡ ዘያጸምም ፡ እዘኒሁ ፡
 ከመ ፡ ኢይስማዕ ፡ ዐውዮተ ፡ ነደይ ፡ ሎቱኒ ፡ ይጸመሞ ፡ እግዚአብሔር ፡፡ ወዘይከ
 ድን ፡ ዐይዮ ፡ ከመ ፡ ኢይርአይ ፡ ግጁዐ ፡ ሎቱኒ ፡ ይጸመም ፡ ወእይሰምዖ ፡ እግዚ
 አብሔር ፡፡ መፍትው ፡ ይኩዮ ፡ መበለተት ፡ ዕጉሣን ፡፡ አለ ፡ ኢያቦዝን ፡ ነቢበ ፡፡
 ወአለ ፡ አልዮን ፡ እከዮ ፡ ወእመዐተ ፡ አላ ፡ እማንቱ ፡ ንጹሓን ፡ ወዮሞሃን ፡ ወዮ
 መልካሁ ፡ ለእግዚአብሔር ፡ በጽድቅ ፡፡ ወእምከመ ፡ ርኢዮ ፡ እኩዮ ፡ ምግባረ ፡

even to all the needy do good. For our Lord hath commanded in the Scrip-
 tures, that we should have compassion upon the poor : for he saith, by the mouth
 of the Prophet Isaiah, Break thy bread to the hungry ; and bring in the poor,
 and cause him to dwell under the shadow of thine house. And when thou seest
 the naked, clothe him, and hide not thine eyes from the seed of thine house.
 And Daniel also saith, Wherefore let my counsel please thee, O King, and by
 almsgiving in righteousness thou shalt be saved ; and purge out thy sin also by
 shewing pity unto the poor, until the Lord pardon thy transgression. And again
 he saith, For by mercy and faith shall sin be blotted out. And again he saith,
 Blessed be he that considereth the poor and needy : the Lord shall deliver him
 from the day of evil. And again he saith, He hath scattered abroad, and given to
 the poor, and his righteousness endureth for ever and ever. And moreover
 Solomon saith again, He that hath pity on the poor, lendeth unto the Lord ; and
 he shall be recompensed according as he hath given. For he that stoppeth his
 ears, that he hear not the cry of the poor, against him the Lord also will stop
 his ears. And he that shutteth his eyes, that he see not the oppressed, unto
 him also the Lord will stop His ears, and will not hear him.

It behoveth the widows to be meek and quiet, no talkers, without malice
 or anger ; but pure and humble, and worshipping the Lord in righteousness.

ትምህርት ፡ ደጅስቅልያ ፡ ዘአበው ።

ወሰምዓ ፡ ሕሠ-መ ፡ ቃለ ፡ ያርምማ ፡ ከመ ፡ ዘኢርኢያ ፡ ወአሰምዓ ። ወኢይኩ-
ን ፡ ትኅዛ ፡ ለመበልት ፡ ወኢምንተኒ ፡ ዘኢንበለ ፡ ለጸልዮ ፡ ወአስተ-ብቅዮት ፡ በ
እንተ ፡ ኢለ ፡ ይመጸውቱ ፡ ወያበውኡ ፡ መባእ ፡ ለቤተ ፡ ክርስቲያን ። ወእመሰ
ቦ ፡ ዘያገሥሥ ፡ ፅረዐ ፡ ነገረ ፡ ከንቱ ፡ ኢያውሥኣሁ ፡ ኢላ ፡ ባሕቱ ፡ ይትወከፈ ፡ ለ
ኢለ ፡ ዮገሥሁ ፡ ቃለ ፡ ሃይማኖት ፡ ወምግባረ ፡ ጽድቅ ፡ ወተስፋ ፡ ሠናዮ ፡ በገብ ፡
እግዚአብሔር ። ወእለሰ ፡ ይፈቅደ ፡ ይትመሀሪ ፡ ይሖሪ ፡ ንበ ፡ ሥዩማን ፡ ይስም
ዓ ፡ ቃለ ፡ ተግሣጽ ፡ ወኢይስምዓ ፡ ውጂተ ፡ ወኢይተልዋ ፡ ድኅረ ፡ ባዕደ ፡ አማል
ክተ ፡ ኢላ ፡ ያምልካሁ ፡ ለኦሐይ ፡ እግዚአብሔር ፡ ዘፈጠረ ፡ ከሎ ፡ እስመ ፡ እስ
ተማሰላ ፡ እግዚአብሔር ፡ ለመንግሥተ ፡ ሰማያት ፡ በሕጠተ ፡ ስፍጥ ፡ እንተ ፡ ትን
እስ ፡ እምከሎ ፡ አዘርዕት ። ወሶቦ ፡ ጥዕማ ፡ ብእሲ ፡ ታውዕዮ ። ወከማሁ ፡ ው
እቱ ፡ ትምህርት ፡ ቃለ ፡ ሃይማኖት ፡ ያውዕዮ ፡ ለሰይጣን ። ኢመፍትው ፡ ንዕሉ ፡
ቃለ ፡ ነቢያት ፡ ወኢንክሥት ፡ ምሥጢረ ፡ ለዕልዋነ ፡ ሃይማኖት ፡ ኢላ ፡ ንጽፍዕ ፡ በ
እማን ። እስመ ፡ አዘዘነ ፡ እግዚእነ ፡ እንዘ ፡ ይብል ፡ ኢትደዩ ፡ ባሕርያክሙ ፡ ቅ
ድመ ፡ አሕርው ፡ ወኢተሀቡ ፡ ቅድሳተክሙ ፡ ለከለባት ፡ ከመ ፡ ኢይትመዋጡ ፡
ወደነስኩክሙ ፡ ወለኦሕርው ፡ ከመ ፡ ኢይኪደሁ ፡ ለባሕርይክሙ ፡ በእገሪሆን ።
እስመ ፡ ሶበ ፡ አእመሩ ፡ ዕልዋን ፡ ነገረ ፡ ምሥጢር ፡ ይሚንኑ ፡ ወይረስዩ ፡ ንፍረ
ተ ፡ ወንሳረ ፡ በእበደሙ ። ኢላ ፡ ደእሙ ፡ መሀርዋሙ ፡ ይለብው ፡ ቃለ ፡ ኦሪተ ፡

And if they see evil doings, or hear unseemly words, let them be silent, as though they saw not and heard not. .And let there be no care upon the widow for any thing, but for prayer and supplication on behalf of them that give alms and bring offerings unto the Church. And if there be any man who seeketh idle words of vanity, let them not answer him, but let them receive such as seek after the word of faith, and deeds of righteousness, and a good hope before the Lord. And let those who desire to be taught go to the Ordained Ministers, to hear the word of exhortation; and let them not hear slanderous reports, nor follow after other Gods; but let them worship the one Lord, who hath created all things. For the Lord hath compared the kingdom of heaven to a grain of mustard-seed, which is less than all seeds; and yet, when a man tasteth it, it burneth him. And so is the doctrine of the word of faith, it burneth the devil. It is not right that we should transgress the word of the Prophets, nor reveal mysteries to them that rebel against the faith; but let us be firm in believing: for our Lord hath commanded us, saying, Cast not your pearls before swine; neither give your holy things unto dogs, lest they turn and tear you; nor unto swine, lest they trample your pearls under their feet. For when unbelievers know the doctrine of the mysteries, they will despise it, and make it a reproach and shame, through their folly. But teach them rather to understand the word of

ተምህርት ፡ ደጋጅቅል፡ ዘአበው ፡፡

ወነቢያተ ፡ አለ ፡ ተነበዩ ፡ በአንተ ፡ ምጽአቱ ፡ ለክርስቲስ ፡፡ አስመ ፡ አግዚአብሔር ፡ አደሰሰ ፡ ክርስቲስ ፡ ፈነወ ፡ ዐሠርተ ፡ ወክልኤት ፡ ከመ ፡ ንምህርሙ ፡ ለከሎሎ ፡ አሕዛብ ፡፡ ወለአንስትሳ ፡ ኢሪዘዘን ፡ ይምህራ ፡ ወኢይንብግ ፡ በቤተ ፡ ክርስቲያን ፡ ላዕለ ፡ ሕዝብ ፡ አለ ፡ ደአሙ ፡ ይትገሠጸ ፡ ንምግባረ ፡ ዝሙት ፡ ወይትአዘዛ ፡ በጾም ፡ ወበጸሎት ፡ ለአፅምኦ ፡ ቃለ ፡ መጻሕፍት ፡፡ አስመ ፡ ነበራ ፡ መስሌጃ ፡ አሙ ፡ ወአታቱ ፡ ማርያም ፡ መግደላዊት ፡ ወአሳቱ ፡ ለአልዓዛር ፡ ማርያ ፡ ወማርታ ፡ ወሰሎሚ ፡ ወባዕደንሂ ፡ አስመ ፡ ለአሎን ፡ ኢሪዘዘን ፡ ይምህራ ፡ ምስሌጃ ፡ ወባዕደንሂ ፡ አንስት ፡ አመፍትው ፡ ይምህራ ፡፡ ወአመሰ ፡ በአሲ ፡ ርአሳ ፡ ለብአሲት ፡ ከመሆኑ ፡ አርቶዕ ፡ አባል ፡ የዐቢ ፡ ንምርአስ ፡ አመፍትውኪ ፡ መበለታት ፡ ወደፍግል ፡ ያንሰብዋ ፡ ውስተ ፡ መራሕብት ፡ ወደባኦ ፡ ነበ ፡ ዐውድ ፡፡ ወአለሰ ፡ ይገብራ ፡ ከመዝ ፡ አኮፍ ፡ መበለታት ፡ ወኢደፍግል ፡ አለ ፡ ደአሙ ፡ ይከውፍ ፡ ዕቅፍተ ፡ ለሰብአ ፡ ወአለሰ ፡ ኢይመደ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ይከውፍ ፡ ሆካያነ ፡ ወሥሠዓነ ፡ ወንሣሥያነ ፡ ንቀዋ ፡ ባዕድ ፡ ወደዉውዋ ፡ ዕደወ ፡፡ ወይከውፍ ፡ መስሕታነ ፡ ለካልኦን ፡ ወያወድቆ ፡ ነፍሳተ ፡ ወአለሰ ፡ ይተልውወን ፡ ይከውኑ ፡ ርሑቆነ ፡ ንምአግዚአብሔር ፡፡ ወአለሰ ፡ ይበውኡ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወኢይሉብው ፡ ቃለ ፡ መጻሕፍት ፡ ወኢይሰምዑ ፡ ቃለ ፡ ተግሣጽ ፡፡ በአንተ ፡ አለ ፡ ይገብሩ ፡ ከመዝ ፡ ይቤ ፡ ኢሳይያስ ፡ ነቢይ ፡ በአንተአሆሙ ፡ ሰሚዐ ፡፡

the Law and the Prophets, who prophesied concerning the coming of Christ. For our Lord Jesus Christ sent us twelve, to teach all nations; but he commanded not women to teach, nor to speak in the church unto the people. Let them rather receive instruction, and abstain from deeds of fornication, and be obedient, with fasting and prayer, to hear the word of Scripture. For there were with us His mother and sisters, Mary Magdalene, and Mary the sister of Lazarus, and Martha, and Salome, and others also; yet these he commanded not to teach with us, and neither is it right that other women should teach. For if the man be the head of the woman, it is not right that the members should be greater than the head. It is not becoming, then, for the widows and virgins to walk up and down in the streets, or enter into public assemblies. And they who do after this manner are not widows or virgins, but become a stumbling-block to men: they who cleave not unto the Church, are idle and wanton, and seek other men's goods, and take men captive, and become seducers of others, and cause souls to fall; and they who follow them are far from the Lord. And as to those who enter into the Church, and consider not the word of Scripture, neither listen to the word of exhortation, of those who do after this manner the Prophet Isaiah

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ይሰምዑ ፡ ወአይሉብው ፡ ወርኢያ ፡ ይረኝዩ ፡ ወአይጤይቁ ፡፡ ንስሙ ፡ ጽሉል ፡ ል
 ቦሙ ፡ ለዝንቱ ፡ ሕዝብ ፡፡ ወለኃለ ፡ ከመዝ ፡ መበለታት ፡ ኢታርኤይወን ፡ መሥ
 ዋዕቶ ፡ ለክርስቲስ ፡፡ ወእንተሰ ፡ ትፈቅድ ፡ ታሥምር ፡ ለእግዚአብሔር ፡ ትንበ
 ር ፡ ውስተ ፡ ቤታ ፡ ጽምወ ፡ ወትሰብሖ ፡ መዐልተ ፡ ወሌሊተ ፡ በከፍ ፡ ዘኢያረም
 ም ፡ ወትሰኦሎ ፡ ለእግዚአብሔር ፡ በልብ ፡ ንጹሕ ፡ ከመ ፡ ጠባብ ፡ ዮዲት ፡ እን
 ቲ ፡ ሰኢለት ፡ ነበ ፡ እግዚአብሔር ፡ በእንተ ፡ ንስራኤል ፡ መዐልተ ፡ ወሌሊተ ፡፡ ከ
 ማሁ ፡ መበለት ፡ መሓሪት ፡ ትሰኦሎ ፡ ለእግዚአብሔር ፡ እንዘ ፡ ኢታጸርዕ ፡ ሐዊ
 ረ ፡ ቤተ ፡ ክርስቲያን ፡፡ ንስሙ ፡ ከሉ ፡ ሐሊፋሃ ፡ ድልው ፡ ወትረ ፡ ለተቀንዮ ፡፡ ወ
 ኢትትመዋጥ ፡ ውስተ ፡ ፍትወተ ፡ ፍግዕ ፡፡ ወይኒተሰ ፡ ንጹሕ ፡ አዕይንቲሃ ፡ ወቅ
 ዲስ ፡ እዘኒሃ ፡ ወኢትሰፍሕ ፡ እደዋሃ ፡ ውስተ ፡ ትዕግልት ፡፡ ወደረውጸ ፡ እገሪሃ ፡
 ውስተ ፡ ፍፍተ ፡ ሰላም ፡ ወኢይነብብ ፡ ኢፈሃ ፡ ሐሰተ ፡ ወሰሳያ ፡ ዘበዓቅም ፡ ለ
 እንተ ፡ ከመዝ ፡ ግብሪ ፡ ይሰምዓ ፡ እግዚአብሔር ፡ ጸሎታ ፡ ወስኢለታ ፡፡ ንስሙ ፡
 ይቤ ፡ አመ ፡ ዕለተ ፡ እጸውዐክ ፡ ፍጡነ ፡ ስምዐሪ ፡፡ ከመዝ ፡ ትሠዋም ፡ መበለ
 ት ፡ እንተ ፡ ኢታፈቅር ፡ ወርቅ ፡ ወአልግቲ ፡ ትዝህርተ ፡ ወኢሥሥዕተ ፡ ወኢመስ
 ቲራብሒተ ፡፡ ኃላ ፡ ደእመ ፡ ኅሪተ ፡ ወለግደተ ፡ ወትነበር ፡ ውስተ ፡ ቤታ ፡ እ
 ንዘ ፡ ትሰብሖ ፡ ወትዜምር ፡ ወታነብብ ፡ መጻሕፍተ ፡፡ ወተዐቅብ ፡ ጊዜ ፡ ሰዓታ
 ት ፡ መዐልተ ፡ ወሌሊተ ፡፡ ወትጸውም ፡ ወትሰኦሎ ፡ ለእግዚአብሔር ፡ በከሉ ፡

saith, Hearing they shall hear and not understand, and seeing they shall see and not perceive: for the heart of this people is darkened. Unto such widows as these show thou not the sacrifice of Christ. But let her, who desireth to please the Lord, dwell in her house quietly, and praise him day and night, with a mouth that keepeth not silence; and let her pray unto the Lord with a pure heart, like wise Judith, who prayed to the Lord for Israel, day and night. So will the compassionate widow pray unto the Lord, neglecting not to go to the church; for all her thoughts are ever ready for His service, neither doth she turn to the desire of worldly pleasures. Her eyes are pure, and her ears holy; neither doth she stretch out her hand unto violence. Her feet run in the way of peace; neither doth her mouth speak falsely; and her manner of living is with moderation. Now as for her who doeth thus, the Lord will hear her prayer and supplication: for he saith, In the day when I call upon thee, hear me speedily. Let such a widow as this be appointed of the number, one who loveth not money, who hath no vanity nor wantonness, who is not a lover of gain, but is well-pleasing and prudent, and sitteth in her house, praising and singing, and reading the Scriptures, and observeth the times of the hours day and night, and fasteth and prayeth unto the Lord at all times, and giveth from the labour of her hands unto the

ትምህርት ፡ ዲድስ ቅልፆ ፡ ዘአበው ።

ጊዜ ። ወእምቅኔ ፡ እደዊሃ ፡ ትጹጉ ፡ ለነደያን ። ወኢታጠሪ ፡ ወኢምንተኒ ፡ እ
 ንዝ ፡ ትዜከር ፡ መበለት ፡ እንተ ፡ አብአት ፡ ክልኢ ፡ ጸሪቀ ፡ ውስተ ፡ ቤተ ፡ መ
 ቅደሱ ፡ ለእግዚአብሔር ። ወበእንቲአሃ ፡ ስምዐ ፡ ኮነ ፡ እግዚእን ፡ ኢየሱስ ፡ ክ
 ርሱት ፡ በውስተ ፡ ወንጌል ፡ ወይቤ ፡ አሚን ፡ ኡብለክሙ ፡ ከመ ፡ ዛጊ ፡ መበ
 ለት ፡ አብዝነት ፡ አብኦ ፡ እምኩሎሙ ፡ እለ ፡ አብኡ ፡ ውስተ ፡ ሙደያ ፡ ም
 ጽዋት ። እስመ ፡ ኩሎሙ ፡ እለ ፡ አብኡ ፡ እምዘ ፡ ሦሙ ፡ አብኡ ፡ ወይአቲሰ ፡
 እምተጽፍሳ ፡ አብአት ፡ ወኩሎ ፡ መፍብርታ ። መፍትወኪ ፡ መበለታት ፡ ይ
 ኩፍ ፡ ንጹሓነ ፡ ወይቴሐታ ፡ በፍርሀት ። ወፈድፈደሰ ፡ ለኢጲስቆጶስ ፡ ወለ
 ቀሳውስት ፡ ወለዲያቆፍት ፡ ወለዲያቆፍዊት ። ወእማንቱሰ ፡ ኢይግበራ ፡ ወ
 ኢምንተኒ ፡ ዘእንበለ ፡ በምክረ ፡ ዲያቆን ፡ ወኢይሖራ ፡ ውስተ ፡ ሐውዝ ፡ መግ
 ልዕት ፡ ወነዛሕላል ። ወእመሰ ፡ ተረክግ ፡ እንዝ ፡ ከመዝ ፡ ይገብራ ፡ ይተገሠጻ ፡
 እምንበ ፡ ዲያቆን ፡ ወየአዝዘን ፡ ይጽማ ። ወከማሁ ፡ ካህናትሂ ፡ ኢይንሥኡ ፡
 ርጂ ፡ እምንበ ፡ መሰጥ ፡ ወዘማዊያን ። ወኢትንሣእ ፡ ወኢምንተኒ ፡ በንበ ፡ እ
 ለ ፡ ይገብሩ ፡ ከመዝ ፡ ወኢታብኦ ፡ ቍርባነ ፡ ለእግዚአብሔር ፡ እምላክክ ። መ
 ፍትወኪ ፡ መበለታት ፡ ይኩፍ ፡ ድልዋነ ፡ ለሰሚዐ ፡ ቃለ ፡ መላህቅቱን ። ወይግበ
 ራ ፡ ኩሎ ፡ ዘአዝዘወን ፡ ወይዕቀግ ፡ ቃለ ፡ ኢጲስቆጶስ ፡ ወያክብራሁ ፡ ከመ ፡ እ
 ግዚአብሔር ። ወእመዐ ፡ ዘይንሥኡ ፡ ምጽዋተ ፡ እምንበ ፡ ዕልዋን ፡ ወዐማዲያን ፡

poor, and hath no possessions; remembering the widow who brought two mites into the sanctuary of the Lord. And concerning her our Lord Jesus Christ hath testified in the Gospel, and said, Verily I say unto you, that this widow hath brought in more than all they that have brought into the treasury of alms: for all they that brought in, have brought in of their substance; but she hath brought in of her poverty, even all her living.

It behoveth the widows, then, to be pure, and to be in subjection with fear, and more especially to the Bishops and Priests, and Deacons and Deaconesses. And let them do nothing without the counsel of the Deacon, not going after pleasant meats, or vain conversation; and if they be found doing thus, let them be reprov'd by the Deacon, and let him command them to fast. And so the Priests likewise, let them not receive gain from robbers and adulterers. Receive thou nothing from those who do such things, neither bring in their offering unto the Lord thy God. It behoveth the widows then to be ready to hear the voice of those that are over them, and to do all that they command them, and to observe the word of the Bishop, and to honour him as the Lord. And if any one receive alms of the unbelievers and unjust, he falleth himself into their error,

ትምህርት ፡ ደ.ድ.ስቅልያ ፡ ዘአበው ።

ይደኅፅ ፡ ውስተ ፡ ስሐተተ ፡ ዘአሆሙ ፡ ወይመውት ፡ በጊጋዮሙ ። ወለእመ ፡ ጸልዮ ፡ በእንተአሆሙ ፡ ያሐዘዮ ፡ ለክርስቲስ ። ወግሕቱ ፡ ይሚጥቀሙ ፡ ለንስሐ ። ወኛልሰ ፡ ኢይመይጡ ፡ ማሳደግ ፡ ወሰሐትዮን ፡ ወጋጥኦን ፡ ይትካፈሉ ፡ እከዮ ፡ ምግባሮሙ ፡ ለእሉ ።

በእንተ ፡ ከመ ፡ ኢመፍትው ፡ ያጥምቃ ፡ አንስት ።

የሁ ፡ ንገረክሙ ፡ ከመ ፡ ሀቢይ ፡ ኩነኔ ፡ ውኔቱ ፡ ለእሉ ፡ ይገብሩ ፡ ከመዝ ። ንኢ ዝዘክሙ ፡ እንከ ፡ ኢትግባሩ ፡ ዘንተ ፡ ምግባሩ ፡ እስመ ፡ ዕልወተ ፡ ሕግ ፡ ውኔቱ ፡ ዝግብር ። እስመ ፡ ርእሳ ፡ ለብእሲት ፡ ብእሲ ፡ ዘይወደም ፡ ክህነተ ። ኢመፍት ውኪ ፡ ንዕልወ ፡ ለፈጣሪ ፡ ንዳድግ ፡ ርእስ ፡ ወንተሉ ፡ ኢግለ ። እስመ ፡ ብእሲት ፡ ኢግሉ ፡ ለብእሲ ፡ ወይኔተ ፡ ወፅኦት ፡ እምኒሁ ። ወእምኒህ ፡ ይትወለደ ፡ ውሉ ድ ። እስመ ፡ ይቤላ ፡ እግዚእኪ ፡ በከመ ፡ አቅደምነ ፡ ነገረ ፡ ኢተብሕወን ፡ ለእን ስት ፡ ይገሥጻ ፡ ወይምሀራ ፡ ወኢይግባራ ፡ ግብረ ፡ ክህነት ፡ ዘኢእዘዝ ፡ ውስተ ፡ ሕግ ። ወዘሰ ፡ ይገብር ፡ ከመዝ ፡ ሀልዎ ፡ ለእግዚእብሔር ፡ ወይከውን ፡ ከመ ፡ እ ለ ፡ አልቦሙ ፡ አእምሮ ፡ እሉ ፡ ይወይመ ፡ አንስት ፡ ይኩፍ ፡ ካህናተ ፡ ለግልፎ ፡ ሥዕ ል ፡ አንስት ። ወለእሉ ፡ ከመዝ ፡ አርሕቅዎሙ ፡ እምሕጉ ፡ ለእግዚእብሔር ። ወ በእንተዝ ፡ ኢመፍትው ፡ ከመ ፡ ያጥምቃ ፡ አንስት ፡ ወኢመኒህ ፡ ሰበሰ ፡ ብውሕ ፡

and dieth in their transgression. And if he pray for them, he grieveth Christ. But rather let him turn them to repentance; for those who convert not the unjust and sinners, and them that are in error, shall be accounted partakers in their evil deeds.

XIII. *That it is not lawful for Women to baptize.*

Behold, we declare unto you, that great is the condemnation of those who do after this manner. We command you therefore not to do this deed; for this thing is a transgression of the Law. For the head of the woman is the man, who is also appointed to the Priesthood. It is not right, therefore, that we should transgress against the Creator; that we should leave the Head, and follow the members. For the woman is a member of the man, and came out from him; and from her, children are born. For the Lord hath said, as we have before declared, Suffer not the women to reprove, or teach, or to do the works of the Priesthood, which is not commanded in the Law. And he who doeth thus, hath transgressed against the Lord, and is become as those that are without knowledge, who appoint women to be Priestesses to graven images of women. Them that are such, put away far from the Law of the Lord. Wherefore it is not lawful for

ተምህርተ፡ ዲድስቅልያ፡ ዘአበው፡ ::

ያጥምቃ፡ አንስት፡ እምተወምቀ፡ እግዚእነ፡ አይሱስ፡ ክርስቶስ፡ በንባ፡ እ
ሙ፡ ወእመ፡ አተወምቀ፡ በንባ፡ ዮሐንስ፡ ወለነ፡ እመ፡ አፈነወነ፡ የጥምቅ፡
ውስተ፡ ዓለም፡ አላ፡ ደእሙ፡ እምፈነወን፡ ለአንስት፡ የጥምቃ፡ ምስሌነ፡ ወ
ንሕነ፡ ንኢዝዝ፡ ኢይግበራ፡ ከመዝ፡ ወእመኒ፡ ጥቀ፡ ጠባባት፡ ወቦን፡ ሃይማ
ኖተ፡ ወያአምራ፡ መጻሕፍተ፡ ኢፍብውሐን፡ ይምህራ፡ ወያጥምቃ፡ ወይስበካ፡
ወንጌል፡ ::

በእንተ፡ ከመ፡ አመፍትው፡ ሕዝባዊ፡ ይግበር፡ ወእምንተኒ፡ ግብረ፡ ክህነት፡ ::

ንኢዝዝ፡ እንከ፡ ኢይግበር፡ ሕዝባዊ፡ ግብረ፡ ክህነት፡ ወኢያዕርግ፡ ዕጣነ፡
ወኢያጥምቅ፡ ወኢያንብር፡ እይ፡ ወኢየሁብ፡ ፋብስተ፡ በረከት፡ እስመ፡ አል
ቦ፡ ዘይክል፡ ነሣሕ፡ ጸጋ፡ ለእመ፡ አተውህቦ፡ እምንባ፡ እግዚአብሔር፡ ወግ
ሕቱ፡ መፍትው፡ ይንሥሑ፡ ጸጋ፡ ወክብረ፡ በንባ፡ ኢጲስቅዳስ፡ ወዘሰ፡ አተ
ውህቦ፡ ሣመተ፡ ክህነት፡ ለእመ፡ ተዐጀው፡ ይረክብ፡ ከካይ፡ ከመ፡ ሮዛያን፡
ንጉሥ፡ ወዓይ፡ ኢኢዝዝነ፡ የጥምቁ፡ ከሎሙ፡ ሥይማነ፡ እለ፡ ቤተ፡ ክርስቲ
ያን፡ ወኢኢፍንጉንስጢስ፡ ወኢመዘመራነ፡ ወኢዐጻውተ፡ ንዋኛው፡ አላ፡ ኢጲ
ስቅዳሳት፡ ወቀሳውስት፡ ወዲያቆኖትኒ፡ እለ፡ ይተላእኩ፡ ፋብረ፡ ምስሌሆ
ሙ፡ ባሕተቶሙ፡ ወእለሰ፡ ይተዐጀው፡ ወይንብረ፡ ከመዝ፡ ይረክቡ፡ ከካይ፡ ዘ

women to baptize any one. If it had been lawful for women to baptize, our Lord Jesus Christ would have been baptized by his mother, and not by John: neither would he have sent us into the world to baptize, but would have sent women to baptize with us. We then also command that women do no such thing; even though they be very wise, and have faith, and know the Scriptures, yet do we not suffer them to teach, and baptize, and preach the Gospel.

XIV. *That it is not lawful for the Layman to do any work belonging to the Priesthood.*

We command then that no Layman do any work belonging to the Priesthood, neither offer up incense, nor baptize, nor lay on hands, nor give the bread of blessing. For no man receiveth this grace, unless it be given to him of the Lord. But it behoveth them to receive the grace and honour at the hands of the Bishop. And he to whom the ordination of the Priesthood hath not been given, if he transgress, shall find condemnation, even as King Ozias. Moreover, we do not command all that are ordained in the Church to baptize, neither the Reader, nor the Chanters, nor the Door-keepers, but only the Bishops and Priests, and the Deacons who minister with them. And they who transgress and do any such thing

ትምህርተ ጊዳስቅልያ ፡ ዘአበው ።

ረከሮሙ ፡ ለደቂቀ ፡ ቆረ ። ናሁ ፡ ንኤዝዝ ፡ ቀሰሳነ ፡ ኢይሢሙ ፡ ጊያቆናተ ፡ ወኢ
አናጉንሰጠሳ ፡ ወኢመዘምራይ ፡ ወኢዐጻውተ ፡ ንዋጎው ። አላ ፡ ኢጲስቆጶሳት ፡
ባሕተቶሙ ፡ ይሢሙ ፡ ሥርዐተ ፡ ቤተ ፡ ክርስቲያን ፡ ኦላ ፡ አልሮሙ ፡ ቁመ ፡ ወቅ
ንአተ ፡ ወኢሐሚተ ፡ ወኢጻልኦ ፡ ወኢእከዮ ። ናሁ ፡ አቅደምነ ፡ ነገርተክሙ ፡ ኦ
ስመ ፡ ኦላ ፡ ደገብረ ፡ ከመዝ ፡ ደከውኑ ፡ ርሑቃነ ፡ ኦምሐዝበ ፡ ክርስቲያን ፡ ወፈ
ድፈደሰ ፡ ለመበለታት ።

በእንተ ፡ መዓሱብ ።

እስመ ፡ ሰይጣንሰ ፡ ዮጌሥሥ ፡ ምክንያተ ፡ በዘ ፡ ያሠግር ፡ በከመ ፡ ገብረ ፡ ትካት ፡
ላዕላ ፡ ቀያን ። እስመሮ ፡ ኦላ ፡ ይብላ ፡ መበለታት ፡ ንሕነ ፡ ወእማንቶሰ ፡ ኢይገብራ ፡
ግብረ ፡ ዘይደሉ ፡ ለመበለት ። በከመ ፡ ቀያን ፡ ዘገብረ ፡ ዘኢይደሉ ፡ ለእጉሁ ። እሎ
ንኪ ፡ አልሮን ፡ አእምሮ ። እስመ ፡ አኮ ፡ በተሰምዮ ፡ መበለት ፡ ዘይወርሳ ፡ መን
ግሥተ ፡ ሰማያት ፡ አላ ፡ በትዕግሥት ፡ ወበሠደይ ፡ ምግባር ። ወእንተሰ ፡ ነሥኦ
ት ፡ ስመ ፡ መበለት ፡ ወትገብር ፡ ግብረ ፡ ዲያብሎስ ፡ ዛቲኪ ፡ ሐሳዊት ፡ ከመ ፡ ት
ርከብ ፡ ከነኔ ፡ በንበ ፡ እግዚአብሔር ፡ እስከ ፡ ለዓለም ። ናሁ ፡ ንሰምዕ ፡ ከመ
ሮ ፡ እምውስተ ፡ መበለታት ፡ እኩያን ፡ ቀናኦያን ፡ ኦላ ፡ ደገብራ ፡ ጋእዘ ፡ ማእ
ከለ ፡ አጎው ። እማንቶኪ ፡ ኢኮፍ ፡ እምክርስቲስ ፡ እስመ ፡ ኢዐቀባ ፡ ቃለ ፡ ተግ

shall receive the condemnation which came upon the sons of Korah. Behold, we command the Priests not to ordain Deacons, or Readers, or Chanters, or Door-keepers; but let the Bishops alone ordain, according to the Institution of the Church, who have no revenge, or jealousy, or slandering, or hatred, or malice. Behold, we have before told you, that they who do such things are aliens from the congregation of Christians; and most especially widows.

XV. *Of Widows.*

For Satan searcheth an opportunity to ensnare, as he did, at the beginning, against Cain. For there are who say, We are widows, and do not works fitting for widows; as Cain, who did that which was not right toward his brother. But such have no knowledge; for it is not by being called widows that they shall inherit the kingdom of heaven, but by patience and good works. And she who taketh the name of a widow, and doeth the works of the devil, is a deceiver, insomuch that she shall receive condemnation from the Lord, even for ever. Behold, we hear that there are among the widows those that are evil, and envious, that cause strife among brethren: these are not of Christ, for they have not kept the word of exhortation. If there be any one of the sisters,

ትምህርት ፡ ደጃስቅልያ ፡ ዘአበው ፡፡

ሣጽ ፡፡ እመሮ ፡ እምኢታት ፡ ወርኢያ ፡ እንዘ ፡ ይሁብዋ ፡ ምጽዋት ፡ እመኒ ፡ ወርቅ ፡
 ወእመኒ ፡ እምኢልባስ ፡ ዘኮነ ፡ እው ፡ ሙብልዐ ፡ ወመስገጥ ፡፡ ወእምዛ ፡ ተፈሥ
 ሐት ፡ ወረከበት ፡ ዕረፍጥ ፡፡ መፍትው ፡ ከመዛ ፡ ይበላ ፡ ይትባረክ ፡ እግዚአብሔ
 ር ፡ እምላክ ፡ ዘጸገዋ ፡ ትፍሥሐት ፡ ለፍቅርት ፡ እኅትነ ፡ መበለት ፡፡ ኦእግዚአ
 ባርክ ፡ ላዕለ ፡ ዘወሀባ ፡ ለዛቲ ፡ መበለት ፡ ወአብዛኅ ፡ ንዋዮ ፡ በጸድቅ ፡ ወበንጽ
 ሕ ፡፡ ወተዘከሮ ፡ በሠፈያቲክ ፡ በሣህልክ ፡ ወበምሕረትክ ፡፡ ወለዘንቱ ፡ ኢጲስቆ
 ጳስ ፡ ሀቦ ፡ መክዳቢት ፡ ክብር ፡ ለዘ ፡ መሀረ ፡ ወገሠጸ ፡ ለእለ ፡ ጸገውነ ፡ ሀቦ ፡ ኢ
 ክሊሊ ፡ ምክሕ ፡ ኢመ ፡ ይፈልስ ፡ እምዛንቱ ፡ ዓለም ፡፡ ወከማሁ ፡ ዛቲኒ ፡ መበለ
 ት ፡ ትጹሊ ፡ ወታስተብቀዕ ፡ ምስሌሆሙ ፡ በእንተ ፡ እለ ፡ ገብረ ፡ ላዕሌሃ ፡ ምሕ
 ረተ ፡፡ ወይኢቲኒ ፡ ተሀብ ፡ ለጽኑሳን ፡ እምዛ ፡ ነሥሐት ፡ ወበእንተዛ ፡ ይከውን ፡ ም
 ግባረ ፡ ሥሙረ ፡ በንበ ፡ እግዚአብሔር ፡ በከመ ፡ ጽሑፍ ፡ ዘይብል ፡ ዘትገብር ፡ የማ
 ንክ ፡ ኢታእምር ፡ ጸጋምክ ፡ ወይኩን ፡ ክደነ ፡ ምጽዋትክ ፡፡ ከመዛ ፡ ትጹሊ ፡ መ
 በለት ፡ ደቦ ፡ እለ ፡ ወሀብዋ ፡ ምጽዋት ፡ ኢመ ፡ ኦርኢያ ፡ መቅደሱ ፡ ለእግዚአ
 ብሔር ፡ ይእቲ ፡፡ ወአቡክ ፡ ዘይረኦዎክ ፡ በኅቡእ ፡ የዐስዎክ ፡ ክሠተ ፡፡ ወመበለ
 ታትሰ ፡ እለ ፡ ኢየሐውራ ፡ በትኦዛዘ ፡ እግዚአብሔር ፡ ይቀንኦ ፡ ላዕለ ፡ ዘመጽወተ ፡፡
 ለእኅተን ፡ መበለት ፡ ወዮንሥሣ ፡ ወይብላ ፡ ሙኑ ፡ ዘገብረ ፡ ላዕሌዛ ፡ ምሕረተ ፡፡
 ወእምዛ ፡ ሶቦ ፡ ለበዋ ፡ ወእእመራ ፡ የሐውራ ፡ ንበ ፡ ዘመጽወታ ፡ ለእኅተን ፡ ያ

and others of them see men give her alms, whether gold, or garments, what-
 ever they be, or meat and drink, and then she rejoice and find rest, it is fitting
 that they should say thus: Blessed be the Lord God, who hath given joy to the
 widow, our beloved sister! O Lord, bless him who hath given to this widow,
 and multiply his substance, in righteousness and purity; and remember him
 for good in thy compassion and mercy! And give thou double honour unto the
 Bishop, who hath taught and exhorted them that have given to us; give unto
 him a crown of glory, when he shall depart from this life. And in like manner
 let the widow herself also pray, and make supplication together with them,
 for those that have had mercy upon her. And let her also give to the poor of
 what she hath received; so shall her deeds be acceptable with the Lord. As
 it is written, Let not thy left hand know what thy right hand doeth, and let thine
 alms be in secret. Thus shall the widow pray for them that have given her alms,
 for she is as the sanctuary of the Lord; and thy Father, who seeth thee in secret,
 shall reward thee openly. But widows who walk not in the commandments
 of the Lord, are jealous against him who hath given alms to the widow their sister,
 and ask and say, Who hath shown mercy unto this woman? And then, when
 they understand and know, they go to him who hath given alms to their sister, to

ትምህርት ፡ ደ.ድ. ስቅልያ ፡ ዘአበው ።

ጽሕፍት ፡ ወይብላሁ ፡ አፍ ፡ ቀደምት ፡ ላቲ ፡ ውሃብ ፡ አንዘ ፡ ፈደፈደ ፡ ጽኑሳን ፡ ን
ሕነ ፡ አምነሃ ፡ አስመ ፡ አብደን ፡ አማንቱ ፡ አለ ፡ ደብላ ፡ ከመዝ ፡ አንዘ ፡ ይመስ
ሎን ፡ ሀብት ፡ ዘአምኑስ ፡ ሰብአ ፡ ሀብት ፡ ጸጋስ ፡ አምኑስ ፡ አግዚአብሔር ፡ ውኒ
ቱ ። ጥዩቀ ፡ ነደይት ፡ ደኒቲ ። አ.መፍ.ትው ፡ ይሖራ ፡ ወያጽሕፍት ፡ ለዘ ፡ ገብረ ፡ ም
ሕረት ፡ አላ ፡ በርቶህ ፡ ይንበራ ፡ ውስተ ፡ አብደቲሆን ፡ ወይስግደ ፡ በገጽን ፡ ወይነስ
ሓ ፡ ወይስአላሁ ፡ ለአግዚአብሔር ። አስመ ፡ አግዚአብሔር ፡ ገባራ ፡ ምሕረት ፡ ለ
አለ ፡ ይዜንው ፡ ሠደይቶ ፡ አስመ ፡ ይቤ ፡ አግዚአን ፡ ሶብ ፡ ትበውኑ ፡ ውስተ ፡ ቤ
ት ፡ በሉ ፡ ሰላም ፡ ለዝንቱ ፡ ቤት ። ወአመጥ ፡ ህፃ ፡ ወልደ ፡ ሰላም ፡ ያዐርፍ ፡ ሰላ
ምክሙ ፡ ላዕሌሁ ፡ ወአመአኮሰ ፡ ይግባኦ ፡ ሰላምክሙ ፡ ላዕሌክሙ ። ወአመ
ሰ ፡ አረከበት ፡ ድልወ ፡ ንብ ፡ ታዐርፍ ፡ ኢትቀውም ፡ ህፃ ፡ አላ ፡ ትገብኦ ፡ ንብ ፡ ዘ
ፈነዋ ፡ ወከማሁ ፡ ውኒቱ ፡ መርገም ፡ በዐመፃ ፡ አ.ይበጽሕ ፡ ላዕሌ ፡ ዘአ.አበሰ ፡ አ
ላ ፡ ደአሙ ፡ ይገብኦ ፡ ደብ ፡ ዘረገማ ፡ ዘይረገም ፡ ባዕደ ፡ በከንቱ ፡ ርአሶ ፡ ረገም ፡
በከመ ፡ ይቤ ፡ ሰሎሞን ።

በአንተ ፡ ከመ ፡ አ.መፍ.ትው ፡ ትግበራ ፡ አኩዩ ፡ ደብ ፡ ቢጽክሙ ።

ከማሁ ፡ አንትሙኒ ፡ በከመ ፡ ገበርክሙ ፡ ለካልኦን ፡ ከማሁ ፡ ትትፈይዩ ፡ አስ
መ ፡ ይቤ ፡ ግብ ፡ ከረዋ ፡ ወደሐዋ ፡ ወይወድቅ ፡ ውስተ ፡ ግብ ፡ ዘገብረ ። ወይገብኦ ፡

trouble him, and say to him, How is it that thou hast first given to her, when we are much more in need than she is? They are foolish who say thus, thinking it is a gift from man; whereas the gift of favour cometh from the Lord. Certainly she was in want. It is not lawful that they should go and trouble him who hath shown mercy; but rather let them remain in their houses, and fall down upon their faces, and repent, and pray unto the Lord. For the Lord showeth mercy to them that proclaim his goodness; for our Lord saith, When ye enter into an house, say, Peace be unto this house! And if the son of peace be there, your peace shall rest upon it; and if not, your peace shall return to you again. Now if Peace find not any place prepared for her where she may rest, she remaineth not there, but returneth to him that sent her; and so the unjust curse shall not come upon him that hath not sinned, but shall return back upon him that hath cursed. For he that curseth another without cause, hath cursed himself, as Solomon saith.

XVI. *That it is not lawful that ye should do evil against your Neighbours.*

In like manner ye also, as ye have done unto others, so shall ye be recompensed. For he saith, He hath digged a pit, and hollowed it out, and he shall fall

ትምህርት ፡ ዲድስቅልያ ፡ ዘአበው ።

ጻጣሁ ፡ ደበ ፡ ርእሱ ፡ ወትወርድ ፡ ሀመፃሁ ፡ ደበ ፡ ድማሐ ። እስመ ፡ ዘይከሪ ፡ ግበ ፡ ለቢዱ ፡ ለሊሁ ፡ ደወድቅ ፡ ውስቴቱ ። ወዘይጸልኦ ፡ ለርእሱ ፡ ኢይግበር ፡ ደበ ፡ ቢዱ ። ወበእንተዝ ፡ አንተኒ ፡ ኦኢጲስቆስ፡ ሙሀርሙ ፡ ወገሥጸሙ ፡ ለእለ ፡ ደሚንንወን ፡ ለመበለታት ፡ ወተግነሦሙ ፡ ለምዑግን ፡ ወሐውጸሙ ፡ ለሕሙማን ፡ ወተፈሣሕ ፡ በኅረፊያን ፡ እለ ፡ ደባርኩ ፡ ወኢይረግሙ ፡ ወኢተአዝዞሙ ፡ እኩዋ ፡ አላ ፡ ደእሙ ፡ ከሙ ፡ ደግበሩ ፡ ሠዮ ፡ ወሰላሙ ። ወእመሣ ፡ ኤጲስቆስ ፡ አው ፡ ቀሲስ ። ወእመሣ ፡ ዲያቆን ፡ አው ፡ ዘኮነ ፡ እምሥዩማን ፡ ኢይፃእ ፡ እምአጲሁ ፡ ሙርገም ፡ ህዮንተ ፡ በረከት ። ሙፍትው ፡ ኤጲስቆስ ፡ ደምሀርሙ ፡ ወደገሥጸሙ ፡ ወዮአዝዞሙ ፡ ለሕዝብ ፡ ወኢይፃእ ፡ እምአጲሁ ፡ ቃለ ፡ ሙርገም ፡ አላ ፡ ባሕቱ ፡ ደተክዝ ። ወበእንተ ፡ ካህናት ፡ ወዲያቆናት ፡ እለ ፡ ደትለእኩ ፡ ወደዮግል ፡ ወመበለታት ፡ ወሕዝብ ። ወበእንተዝ ፡ ኦኢጲስቆስ ፡ አመከሮሙ ፡ ለዲያቆናት ፡ እለ ፡ ደትቀንዶ ፡ ምስሌክ ፡ ወርድጎሙ ፡ በገቢረ ፡ ሠዮ ፡ ከሙ ፡ ድልዋን ፡ ደኩኑ ፡ ለተልእኮ ፡ ለሕዝብ ፡ ወዲያቆናዊትኒ ፡ ትሠዮም ፡ ኅሪት ፡ ወንጽሕት ፡ እንተ ፡ አልባጊ ፡ ነውረ ፡ ለተልእኮ ፡ አንስት ። እስመ ፡ ኢመፍትው ፡ ደትለእክ ፡ ዲያቆን ፡ ለአንስት ፡ ከሙ ፡ ኢይኩን ፡ ሐሚተ ፡ ለእለ ፡ ኢዮአምኑ ፡ በእንተዝኪ ፡ ትኩን ፡ ዲያቆናዊት ፡ ሙልእክት ፡ ለአንስት ፡ ወትቅብኦን ፡ ቅብኦ ፡ ወታልብሶን ፡ እምድኅረ ፡ ጥምቀት ። ወእንተሰ ፡ ኦኢጲስቆስ

into the pit that he hath made; and his labour shall return upon his own head, and his wickedness shall come down upon his own pate. For he that diggeth a pit for his neighbour shall fall into it himself. What he hateth for himself, let him not do against his neighbour. And for this cause, do thou also, O Bishop, teach and exhort them that despise the widows; and be patient with the angry, and visit the sick, and rejoice over the chosen ones, who bless and curse not; and command them not that which is evil, but that they do good, and make peace. And whether it be a Bishop, or Priest, or Deacon, or whosoever it be of them that are ordained, let there not come forth from the mouth of such an one cursing instead of blessing. It is fit that the Bishop should teach and reprove and command the people, and that there go not out of his mouth the voice of cursing, but that he be careful for them, both over the Priests, and the Deacons who minister, and the virgins and widows, and the people. And for this cause, O Bishop, try and examine the Deacons, who minister with thee; and help them in doing good, that they may be prepared to minister unto the people. And let a chosen and pure woman also, without spot, be appointed a Deaconess, to minister unto the women. For it is not lawful for a Deacon to minister to the women, lest there arise a reproach among them that believe not. Wherefore let there be a Deaconess to minister unto the women; and let her

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ስ : ቅባኝ : ፍጹሞሙ : ለኃላ : ደጠመቁ : ለዕድ : ወለኣንስት : በቅብኝ : ቅደ
ስ : በከመ : ሥርዓተ : ቅድስት : ጥምቀት :: ወእምድኅረዝ : ኢንትሙ : ኤጲ
ስቀጶሳት : ወቀሲሳን : ጸልዩ : ለኃላ : እምታሕቲክም : ወእጥምቅዎሙ : በ
ስመ : አብ : ወወልድ : ወመንፈስ : ቅደስ :: ወእምዝ : ይትመጠዎሙ : ደያ
ቅን : ለዕደው : ወደያቆፍዊት : ለኣንስት : ትትመጠዎን : ከመ : ይኩን : ማኅተ
መ : ዘነሥኡ : ዘኢይክሎ : ወኢመኑሂ : ቅደስ : ወንጹሕ :: ወእምድኅረ : ጥጠም
ቁ : ይቅባኝ : ኤጲስቀጶስ : በቅብኝ : በሉሳን : ኔስመ : ጥጠምቁ : በሞቱ : ለክ
ርስተስ : ቅብኝ : በሉሳንስ : ንይለ : ሃይማኖት : ውኣቱ :: እስመ : ሶበ : ደወፅኦ :
እማይ : አ

[A Leaf is here lost from the MS.]

በበይፍቲኝ : ወመሀረኝ : ፍፍቅር : ቢጸነ :: ወእመሰ : እግዚእነ : ወመድ
ኅኒነ : ትትሕተ : በእንቲኣነ : ወገብረ : ዘንተ : ከሎ : እፎቤ : ኢንትሙ : ትትዐቦዩ :
ወትትሀከዩ : ለገቢረ : ሠፍይ : ምስለ : ጽኑሳን : ወምንደባን :: ተቀነዩ : እንከ :
በፍጹም : ፍቅር : ዘእንበለ : ነኑርጊር : ወነሢኦ : ገጽ :: ወባሕቱሰ : ኢትግቢሩ :
ዘንተ : ለኦርኢያ : ገጽ :: አላ : ደእሙ : በእንተ : እግዚአብሔር : ከመ : ትንሥ

anoint them with oil, and put on their garments after baptism. But thou, O Bishop, anoint on the forehead them that are baptized, both men and women, with holy oil, according to the institution of the holy baptism. And after this, ye, O Bishops and Priests, pray for them that are put under you, and baptize them in the name of the Father and of the Son and of the Holy Ghost. And then let the Deacon take the men, and the Deaconess the women, that the seal which they receive, and which no man can break, may be holy and pure. And after that they are baptized, let the Bishop anoint them with oil of balsam; for they are baptized into the death of Christ. The oil of balsam is the confirmation of faith. For when a man cometh up out of the water,

* * * * *

among each other, and hath taught us that we should love our neighbour. And if our Lord and Saviour humbled himself for our sakes, and did all these things, how is it then that ye are puffed up, and are slow to do good among the poor and afflicted? Serve each other then with perfect love, without murmuring and accepting of persons. Only do not this for the outward appearance, but

ትምህርት ፡ ዲያብቅልያ ፡ ዘአበው ፡፡

ኡ ፡ ዐስበ ፡ ጻማክሙ ፡ በገቢሁ ፡ በደገሪት ፡ ዕለት ፡፡ መፍትው ፡ ዲያቆናት ፡ ደኅ
ሥላሠ ፡ ደግበረ ፡ ፈቃደሙ ፡ ዘኸንበለ ፡ ደስአልዎሙ ፡ ነደያን ፡፡ ወዓዲ ፡ ደትቀነ
ዩ ፡ ለኤጲስቆስት ፡ ወደኩኑ ፡ አሐደ ፡ ነፍሰ ፡ ወደረሰደዎ ፡ አበ ፡ ወመምህረ ፡ ወ
መገሥጸ ፡፡ ወፍሁ ፡ ንኢዝዝ ፡ ደሠዎም ፡ ኤጲስቆስት ፡ በገበ ፡ ሠለስቱ ፡ ኤጲስቆ
ስታት ፡ ወእመ ፡ አኮ ፡ እምነበ ፡ ክልኢቱ ፡፡ ወበገበ ፡ አሐዲሰ ፡ ኤጲስቆስት ፡ ኢ
ደትከህል ፡ ነሢኢ ፡ ሢሙት ፡፡ እስመ ፡ በስምዐ ፡ ክልኢቱ ፡ ወሠለስቱ ፡ ደቀውም ፡
ኩሉ ፡ ነገር ፡፡ ወቀሲሳን ፡ ወዲያቆናት ፡ ወባዕደን ፡ ሥዩማነ ፡ ቤተ ፡ ክርስቲያን ፡
ደሠዎሙ ፡ በገበ ፡ አሐዲ ፡ ኤጲስቆስት ፡፡ ወለቀሲሳንሰ ፡ ወለዲያቆናት ፡ ኢተው
ህበ ፡ ሉሙ ፡ ደሢሙ ፡ ሐዘባዌ ፡ አላ ፡ ባሐቱ ፡ ቀሲስ ፡ ደምህር ፡ ወያጥምቅ ፡ ወ
ደባርክ ፡ ሐዘበ ፡ ወደዕጥን ፡ ወደዕርግ ፡ መሥዋዕት ፡ ወዲያቆንሰ ፡ አልቦ ፡ ዘደገብ
ር ፡ ወኢምንተኒ ፡ ዘኸንበለ ፡ በመባሕት ፡ ኤጲስቆስት ፡ ወለቀሲስ ፡ ለተልእኮ ፡
ወደፈጽም ፡ በሠፈደ ፡ መልእክት ፡፡

በእንተ ፡ እጊላ ፡ ማውታ ፡፡

መፍትው ፡ ሐዘበ ፡ ክርስቲያን ፡ ኤላ ፡ አልቦሙ ፡ ውሉደ ፡ ደሐፅንዎሙ ፡ ለእጊ
ላ ፡ ማውታ ፡ ወራዙት ፡ ወደፍግል ፡ ወደረሰደዎሙ ፡ ከመ ፡ ውሉደሙ ፡ ወፈድፈ

for the sake of the Lord, that ye may receive the reward of your labour from him in the Last Day. It is right that the Deacons should seek to accomplish the desires of the poor, even before they ask them. And moreover let them minister unto the Bishop, and be one soul with him, and make him their father, and teacher, and reprover.

And behold, we command that a Bishop be ordained by three Bishops; or at the least, by two. But from one Bishop he cannot receive ordination: for by the testimony of two or three witnesses shall every word be established. And the Priests and Deacons, and other persons ordained in the Church, shall be ordained by one Bishop. And unto the Priests and Deacons it is not given that they should ordain one who is of the people; but let the Priest teach and baptize and bless the people, and burn incense and offer oblations: and the Deacon must do nothing without the authority of the Bishop, and he is for the Priest also, to minister unto him; and let him perform it with a good ministry.

XVII. Concerning Orphans.

It behoveth Christian people who have not children to take up the children of the departed, whether youths or virgins, and to make them as their own children,

ትምህርት ፡ ደግሞ ስቅልያ ፡ ዘአበው ።

**ደ ፡ ያፍቅርዎሙ ። ወዘሰቦ ፡ ወልደ ፡ ወበጽሐ ፡ መጠነ ፡ ወርዘት ፡ ያውስብ ፡ ደ
ንግለ ፡ እጋለ ፡ ማውታ ። ወእመሰ ፡ ገበርክሙ ፡ ከመዝ ፡ ትፈጽሙ ፡ ሀቢዮ ፡ ግብ
ረ ። ወትከውኑ ፡ አቡሆሙ ፡ ለእጋለ ፡ ማውታ ፡ ወትረክቡ ፡ ሀስበ ፡ ህዋንተ ፡
ዘተቀደክሙ ፡ በንቦ ፡ እግዚአብሔር ፡ አመላክ ። ወእመሰቦ ፡ ዘይትሚካሕ ፡ ወ
ደሚንን ፡ እጋለ ፡ ማውታ ፡ ወድብል ፡ አንሰ ፡ ኢያውስብ ፡ እጋለ ፡ ማውታ ፡ ነደይ
ተ ፡ ደሉቡ ፡ እንከ ፡ መኑ ፡ ውእቱ ፡ አብ ፡ ለእጋለ ፡ ማውታ ፡ ወቀዋሚሃ ፡ ለማዕ
ሰብ ። እስመ ፡ ዘይሔሊ ፡ ደግበር ፡ ከመዝ ፡ ደዘሩ ፡ ብዕሎ ፡ ለባዕድ ፡ ወይትፈጽ
ም ፡ ለዕሊሁ ፡ ዘይቤ ፡ መጽሐፍ ፡ ዘኢበልዕዎ ፡ ቅደሳን ፡ ደበልዕዎ ፡ ፈሪሳዊያን ፡
በከመ ፡ ደቤ ፡ ኢሳይያስ ፡ በሓውርቲክሙ ፡ ደበልዎ ፡ ፀር ፡ ነኪር ፡ በቅድሚክሙ ።**

**በእንተ ፡ ከመ ፡ መፍትው ፡ ደተክዙ ፡ ኤጲስቆጶስ ፡ በእንተ ፡ እቤራት ፡
ወእጋለ ፡ ማውታ ።**

**ወእንትሙሰ ፡ ኤጲስቆጶስ ፡ ሐልዮ ፡ ሲሳዮሙ ፡ ለጽኑሳን ፡ ወግበሩ ፡ ትካዞ
ሙ ፡ ለእጋለ ፡ ማውታ ። ወሀቡ ፡ ርስተ ፡ ንዋዮ ፡ አበዊሆሙ ፡ ወለእቤራትኒ ፡ ን
ዋዮ ፡ አምታቲሆን ፡ ወለወራዘትኒ ፡ ወለደፍግል ፡ ሥርዑ ፡ ሰብሳብ ፡ በከመ ፡ ደደ
ሉ ፡ ወለእለ ፡ ደትቀነዮ ፡ ሀቡ ፡ ሀስቦሙ ፡ ወአኅድርዎሙ ፡ ለነደያን ፡ ወለነጋድያ**

and love them yet more. And if any man have a son that is come to the ripe age of youth, let him marry the orphan virgin. And if ye do after this manner, ye shall perform a great work, and shall become fathers of the fatherless, and shall find a reward, in recompence for this your service, from the Lord God. But if any man be lifted up, and despise the fatherless, and say, I indeed will not marry the poor orphan; let him understand who it is that is the Father of the fatherless and the Avenger of the widow. For he who thinketh to do thus, shall scatter his wealth to another; and the Scripture shall be fulfilled against him, which saith, That which the Saints have not eaten, the Pharisees shall eat: as Isaiah saith, Your land, strangers and enemies shall devour it before your face.

XVIII. That it is required of Bishops to provide for Widows and Orphans.

Ye also, O Bishops, provide for the sustenance of the poor, and take care for the orphans, and give them the substance of their fathers for an inheritance; and to the widows also, the substance of their husbands: and for the young men and virgins provide marriages, as it is fitting: and to them that work give their recompence; and find a dwelling for the poor stranger; and satisfy the hungry,

ትምህርት ፡ ደድስቅልዖ ፡ ዘአበው ።

ን ፡ ወአጽግብዎሙ ፡ ለርጉባን ፡ ወአስተደዎሙ ፡ ለጽሑአን ፡ ወአልብስዎሙ ፡
ለዕረፉን ፡ ወሐውጽዎሙ ፡ ለሐሙማን ፡ ወርድኸዎሙ ፡ ለሙቁሐን ፡ ወዘንተ ፡
ሐልዩ ፡ ወስመዝ ፡ ግብሩ ፡ ለእጊሉ ፡ ማውታ ፡ ወለእቤራት ፡ መሀልተ ፡ ወሌሊተ ።
እስመ ፡ ዘይክል ፡ ገቢረ ፡ ከመዝ ፡ ብፁዕ ፡ ውኃቱ ። ፍሁኪ ፡ አድን ፡ ርእሶ ።
እስመ ፡ ተወክሏ ፡ እቤረ ፡ ወእጊሉ ፡ ማውታ ፡ ወነግደ ። ወበእንተዝ ፡ ይቤ ፡ እግ
ዘእነ ፡ ድኒይስ ፡ ውህብ ፡ እምነሢእ ። እለሰ ፡ ይትዔገሉ ፡ ነደዶነ ፡ ይትኩነኑ ፡
በእንተ ፡ ዘገብሩ ፡ በቅድመ ፡ እግዚአብሔር ፡ በደንሪት ፡ ዕለት ። ወዘሰ ፡ ይጸጉ ፡
እምዘ ፡ ነሥእ ፡ ምጽዋተ ፡ ወይሁብ ፡ ለእጊሉ ፡ ማውታ ፡ ወለአረጋዊ ፡ አው ፡ ለ
ነደይ ፡ አው ፡ ለድወይ ፡ እመኒ ፡ ነደይ ፡ ዘቦደቂቀ ፡ ለዘ ፡ ከመዝ ፡ ይገብር ፡ ኢትሐ
ምደዎ ፡ አላ ፡ ነአድዎ ። እስመ ፡ ኮነ ፡ ምስዋዕ ፡ ለእግዚአብሔር ፡ ውኃቱኪ ፡ ር
ቱዕ ፡ ይጸሊ ፡ ከሉ ፡ ጊዜ ፡ በእንተ ፡ እለ ፡ ወሀብዎ ፡ ምጽዋተ ። ወዘሰ ፡ እንዘቦ ፡
ይነሥእ ፡ ምጽዋተ ፡ ሉቱኒ ፡ ይትሐሰቦ ፡ እግዚአብሔር ፡ እስመ ፡ መሰጠ ፡ ሓብስ
ተ ፡ ነደይ ፡ እስመ ፡ አገብሩ ፡ ወፍዮ ፡ ለርእሱ ፡ ወለባዕደን ። ወዘህቦ ፡ ንዋዮ ፡ ወኢይ
ጸጉ ፡ ለጸኑሳን ፡ ይመስል ፡ ከመ ፡ ባዕል ፡ ዘአስተጋብኦ ፡ ወመልኦ ፡ ውስተ ፡ መዛ
ግብቲሁ ፡ በከንቱ ፡ ወደከውን ፡ ሙሱነ ፡ በንብ ፡ እግዚአብሔር ። እስመ ፡ ኢይቦቶ
ሶ ፡ ንዋዮ ፡ በዕለተ ፡ መሀተ ፡ እግዚአብሔር ። ወዘሰ ፡ ይገብር ፡ ከመዝ ፡ ኢዮአምን ፡
በእግዚእ ፡ አላ ፡ ደእሙ ፡ ያመልክ ፡ ንዋዮ ፡ ወይትዌከል ፡ ቦቱ ፡ ወኢይረቅድ ፡

and give drink to the thirsty, and clothe the naked, and visit the sick, and help the prisoners. Think on these things, and do thus for the fatherless and widows, day and night. For he that can do thus, blessed is he! Behold, he hath saved himself, for he hath received the widow, the fatherless, and the stranger. Wherefore also our Lord saith, It is better to give than to receive. They that oppress the poor shall receive condemnation for that which they have done, before the Lord, in the Last Day. If a man bestow alms of that which he hath received, and give to the fatherless, and to the old man, or to the poor, or to the sick, or whether it be to the poor man that hath children, him that doeth thus reproach not, but commend him; for he is an altar unto the Lord. It is right that a man should pray at all times for them that have given him alms. But he that receiveth alms while he possesseth any thing, with him the Lord shall reckon; for he hath snatched away the bread of the poor; and he hath not done that which is good toward himself and toward others. And he who hath substance, and giveth not to the poor, is like the rich man who gathered and filled his barns in vain, and he shall be destroyed from before the Lord; for his substance shall not profit him, in the day of the wrath of the Lord. For he that doeth thus, believeth not in the Lord, but maketh a God of his substance, and trusteth

ትምህርት ፡ ዲድስቅልያ ፡ ዘአበው ፡

ርትዐ ፡ ወይነሥኡ ፡ ገጸ ፡ ወአልዮ ፡ ምሕረት ፡ ወኢይረሲ ፡ ፍርሀት ፡ እግዚአብሔር ፡
ቅድመ ፡ አዕይንቲሁ ፡ ወአልዮ ፡ ፍቅረ ፡ ጸላኤ ፡ ርእሱ ፡ ወአልዮ ፡ ሀርክ ፡፡ ወዘሰ ፡
ይገብር ፡ ከመዝ ፡ ይመስገን ፡ ንዋዩ ፡ ወይበልዎ ፡ ፀር ፡ ነቢር ፡ እመኒ ፡ ሕያው ፡ ው
እቱ ፡ አው ፡ እምድኅረ ፡ ሞተ ፡፡ እስመ ፡ ይቤ ፡ ዘያስተጋብእ ፡ ብዕሎ ፡ በሀመፃ ፡
ይትሆይ ፡ እምኔሁ ፡፡

በእንተ ፡ ከመ ፡ መፍትው ፡ መዓሰብ ፡ ወመበለታት ፡ ይንሥኡ ፡ ዘተጸገዋ ፡
እኩቲተ ፡፡

ለንገሥጽን ፡ ለመዓሰብ ፡ ወለመበለታት ፡ ይትወከፈ ፡ ዘወሀቦን ፡ እግዚአብሔር ፡
በእኩቲት ፡ በፍርሀት ፡ ወበረዓድ ፡ ወያእኩታሁ ፡ ለእግዚአብሔር ፡ ዘይሁብ ፡ ሲ
ሳዩ ፡ ለርኅባን ፡፡ መኑ ፡ እምኔክሙ ፡ ዘይበልዕ ፡ ወይሰቲ ፡ በዓቅም ፡፡ አኮነ ፡ ዘጸገ
ወ ፡ እግዚአብሔር ፡፡ ወይሰፍሐ ፡ እደዌሁ ፡ ወያበዝኅ ፡ ሠናዮተ ፡ በፈቃዲ ፡ ዘይሁ
ብ ፡ ስርፈዮ ፡ ለወራዙት ፡ ወወይነ ፡ ለደፍግል ፡ ወቅብእ ፡ ትፍሥሕት ፡ ለሕያዋን ፡
ወይሁብ ፡ ጸጋብ ፡ ለእንስሳ ፡ ወግዕዛነ ፡ ለአግብርት ፡ ወሥጋ ፡ ለአራዊት ፡ ወፍርያ
ተ ፡ ለአዕዋፍ ፡ ወሲሳዩ ፡ ለኩሉ ፡ በከመ ፡ ይደሉ ፡፡ ወበእንተዝ ፡ ይቤ ፡ እግዚአብሔር ፡
ተመሰሉ ፡ በአዕዋፍ ፡ እለ ፡ ኢይዘርዑ ፡ ወኢያኦርሩ ፡ ወኢያስተጋብሉ ፡ ውስተ ፡
መዛግብት ፡ ወአቡክሙ ፡ ሰማዖዊ ፡ ይሴስዮሙ ፡፡ ፈድፈደ ፡ ትኒይሱ ፡ እንትሙ ፡

in it, and seeketh not after that which is right : he hath no mercy, neither setteth
he the fear of the Lord before his eyes ; he is without love, he is his own enemy,
and hath no friend. Now as for him who doeth thus, his substance shall perish ;
and an enemy and stranger shall devour it, either while he is living, or after that
he is dead. For he saith, He that gathereth riches by violence, they shall be
taken from him.

XIX. *That it is required of the Unmarried Women, and Widows, that they
receive that which is bestowed upon them thankfully.*

Let us exhort the unmarried women and widows to receive that which the
Lord giveth them, with thanksgiving, with fear and trembling ; and let them
give thanks unto the Lord, who giveth food to the hungry. Who is there
of you that eateth and drinketh in moderation ? Is it not the Lord that hath
given it to him ? He stretcheth out his hand, and multiplieth good things accord-
ing to his will ; He giveth corn to the young men, and wine to the maidens, and
the oil of gladness to all that live ; He giveth food to the cattle, and liberty to
the servants, and flesh to the beasts of the field, and fruits to the birds, and food
to all, such as is fitting for them. Wherefore also our Lord saith, Be ye like unto
the birds, which sow not, neither reap, nor gather into barns ; yet your Father

ትምህርት ፡ ደድስቅልያ ፡ ዘአበው ፡፡

እምብዙኅ ፡ አዕዋፍ ፡፡ ኢፕሐልዩ ፡ እንዘ ፡ ትብሉ ፡ ምንጥ ፡ ንበልዕ ፡ ወምንጥ ፡
ንሰጥ ፡ ወምንጥ ፡ ንሉበስ ፡ እስመ ፡ ያአምር ፡ አቡክሙ ፡ ዘበሰማያት ፡ ከመ ፡
ተንሥሠው ፡ ዘንጥ ፡ ከሎ ፡፡ ወእመሰ ፡ ትፈቅዷ ፡ ትንሥኡ ፡ ሠፍይቶ ፡ ወትረሱ ፡ መ
ንግሥቱ ፡ አዕርጉ ፡ ሎቱ ፡ ስብሓተ ፡ ወአኩቲተ ፡ ወበረከተ ፡፡ ወልአለሰ ፡ ይትወከ
ፈ ፡ እቤረ ፡ ወእጊሉ ፡ ማውታ ፡ ያስተፈሰሐሙ ፡ እግዚአብሔር ፡ አብ ፡ በመንግ
ሥተ ፡ ወልደ ፡ ፍቅሩ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቲስ ፡ ዘሎቱ ፡ ስብሓት ፡ ወክብ
ር ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፡፡

በእንጥ ፡ ከመ ፡ መፍትው ፡ ኤጲስቆጶስ ፡ ይሉበው ፡ ነሣኢ ፡ መባእ ፡
በንባ ፡ እለ ፡ ይደሉ ፡፡

መፍትው ፡ ኤጲስቆጶስ ፡ ይፈልግ ፡ ነሣኢ ፡ መባእ ፡ እምንባ ፡ እለ ፡ ይደሉ ፡ ወዘ
ሰ ፡ ኢኮነ ፡ ርቱዐ ፡ ኢይንሣእ ፡፡ ተዐቀቡ ፡ እመያሲ ፡ እስመ ፡ ርሑቅ ፡ ድኅነቱ ፡ እ
ምንጢኦት ፡ ወበእንጥዝ ፡ ይቤ ፡ አሌሎሙ ፡ ለእለ ፡ ይተሥሑ ፡ ወይነ ፡ መሰለ ፡
ማይ ፡፡ ንርሐቅ ፡ እንክ ፡ እምስካር ፡ ወዘሙት ፡ እስመ ፡ ይቤ ፡ እግዚአብሔር ፡ እ
ምላክ ፡ ኢታብኡ ፡ መባእ ፡ እምዐስባ ፡ ዘሙት ፡ እመሲጥ ፡ ወእምኦለ ፡ ይሉቅ
ሑ ፡ ንዋዮሙ ፡ በርጂ ፡ ወእምግሙናነ ፡ መንፈስ ፡ እለ ፡ ይገብሩ ፡ መሥዋዕተ ፡
ከመዝ ፡ ኢኮነ ፡ ሥሙረ ፡ በንባ ፡ እግዚአብሔር ፡፡ መፍትው ፡ ኤጲስቆጶስ ፡ ይርሐ

which is in heaven feedeth them : and far better are ye than many birds. Take no thought, saying, What shall we eat ? or, What shall we drink ? or, Wherewithal shall we be clothed ? for your heavenly Father knoweth that ye have need of all these things. But if ye desire to receive his good things, and inherit his kingdom, offer unto Him praises and thanksgiving and blessing. And unto those who receive the widow and the fatherless, God the Father shall give joy in the kingdom of His beloved Son our Lord Jesus Christ, unto whom be praise and glory for ever and ever, Amen.

XX. *That it is required of Bishops to be discreet in receiving offerings from those only who are worthy.*

It behoveth the Bishop to make a difference, receiving offerings from those who are worthy ; but that which it is not right to receive, let him not receive. Take heed of the seller of strong drink ; for his salvation from sin is far off. And for this cause he saith, Woe unto them that mingle wine with water ! Let us flee, therefore, from drunkenness and fornication : for the Lord God saith, Bring not offerings from the wages of fornication, from plunder, and from them that lend their substance for usury, and from the impure in spirit : they that make offerings thus, are not accepted before the Lord. It behoveth the Bishop

ትምህርት : ደደሰቅልያ : ዘአበው ::

ቅ : እምኦላ : ደተጫገልዎሙ : ለእቤራት : ወለእጊላ : ማውታ : ወእምኦላ : ደ
 መልኩ : ውስተ : ቤተ : ሞቅሕ : ንጹሐን : ኦላ : አልቦሙ : አበሳ : ወእምኦላ : ያ
 ከብደ : ደበ : አግብርቲሆሙ : ቅኔ : እኩያን : ወደኳንንዎሙ : በረታብ : ወበ
 ጽምእ :: ወለኦላ : ከመዝ : ርኩስ : መሥዋዕተሙ : ኢትተመጠው : እምኔሆሙ :
 እስመ : ምኑን : በንበ : እግዚአብሔር : ኩሉ : ዘይገብር : እኩየ : ወይነብብ : ዐ
 መፃ :: ንርሐቅ : እምፈያት : ወእመጽብሐን : ወእምኦላ : ደገብረ : ጣዖተ : ወ
 መስሐታን : ወእምኦላ : ደጫምፀ : መደልወ : ወእምኦላ : መስተራትግተ :
 ሐራ : ኦላ : ደበረብረ : ቤተ : ነደያን : ወምስኪያን : ወደመስጡ : ንዋዮሙ : በዐ
 መፃ :: ተዐቀቡ : እንከ : እምቀተልት : ወጸፍሕተ : ፍፍት : ወኦላ : ደነሥቱ : ሠ
 ዩየ : ምግባር : መዐንስግን : ርኩሳን : ወእምኦላ : ከመዝ : እምፀረፈት : ወፈደ
 ፈደስ : እምኦላ : ደነሥኡ : ርዪ : እስመ : ጽሑፍ : ዘይብል : ደኔይስ : ግደጥ : ዘ
 በጽድቅ : እምብዙግ : ብዕለ : ታጥኦን :: ወካዕበ : ጽሑፍ : ዘይብል : ጸላእከ :
 እግዚአ : ኩሉሙ : ገበርተ : ዐመፃ : ወትገድፎሙ : ለኩሉሙ : ኦላ : ደነቡ : ሐ
 ሰተ : ወዘሰ : ያጸርዕ : ዘይሲሲ : እቤረ : ወእጊላ : ማውታ : ደትኩነን : በንበ : እ
 ግዚአብሔር :: እስመ : ዘገብረ : እደንያስ : ጽሑፍ : ውስተ : መጽሐፈ : ነገሥት :
 ዘከመ : ዐለወ : ለእግዚአብሔር : ወበልዐ : ግብስተ : ወሰትየ : ማየ : በውስተ :
 መካን : ዘአዘዘ : እግዚአብሔር : ኢይብላዕ : በውስተቱ : በእንተ : ዕልወተ : ኢ

to be far from those that plunder widows and orphans, from those that fill prisons with the pure who have done no wrong, and from those that oppress their servants with heavy and evil servitude, and torment them with hunger and thirst. The offering of such men is polluted: receive it not of them; for every one who doeth evil, and speaketh iniquity, is rejected before the Lord. Let us be far from thieves and publicans, and from them that make idols, and from seducers, and such as use false balances, and wicked soldiers, who plunder the houses of the poor and needy, and seize their goods by violence. Take heed of murderers, and those that lie in wait by the way; and of such as overthrow good works; of impure wizards, and all such persons; of blasphemers; and especially of those that take usury; for it is written, saying, A little with righteousness is better than great riches of the sinner. And again it is written, saying, Thou, O Lord, hatest all the workers of iniquity, and shalt cast off all them that speak falsehood. And he that neglecteth to feed the widow and orphan shall be condemned before the Lord. For that which Adonias did is written in the Book of Kings, how he transgressed against the Lord, and eat bread and drank water in the place of which the Lord commanded that he should not eat in it, because of the transgression of Jeroboam the son of Nebat; and for this cause he was slain.

ተምህርተ ፡ ደጋጅብቅልያ ፡ ዘአበው ፡፡

ዮርብዓም ፡ ወልደ ፡ ናባጥ ፡ ወበእንተዝ ፡ ቀተልዎ ፡፡ እስመ ፡ ዘይጻሙ ፡ በእንተ ፡ ሲሳዩ ፡ መበለት ፡ እመኒ ፡ ብዙላ ፡ አው ፡ ኅደጥ ፡ ሥሙር ፡ ውእቱ ፡ በንበ ፡ እግ ዚአብሔር ፡ ዘኢኮነ ፡ በዐመፃ ፡ እስመ ፡ ደኒይስ ፡ ኅደጥ ፡ ዘበጽድቅ ፡ እምብ ዙላ ፡ ብህል ፡ ኃጥአን ፡፡ ወእመሰ ፡ በልዐት ፡ መበለት ፡ ወጸግበት ፡ በንበ ፡ ህልዋ ን ፡ ወጸለዮት ፡ በእንተአሆሙ ፡ ኢይሰምዓ ፡ እግዚአብሔር ፡ ጸሎታ ፡ እስመ ፡ ደፈ ትን ፡ እግዚአብሔር ፡ ዘሉብ ፡ ወዘምግባር ፡ ወኸላያት ፡፡ እስመ ፡ ደቤ ፡ እግዚአ ብሔር ፡ በእንተ ፡ ህልዋን ፡ ወመፍፍቃን ፡ እመ ፡ ቆሙ ፡ ሙሴ ፡ ወኢልያስ ፡ ወሳ ሙኢል ፡ ወጸለዮ ፡ በእንተአሆሙ ፡ ኢይሰምዕ ፡ ጸሎተሙ ፡ ወኢይሰሪ ፡ ንጢ ኦተሙ ፡፡ ወአኮ ፡ በእንተ ፡ እሉ ፡ ባሕቲተሙ ፡ አላ ፡ ለባዕደንሃ ፡ እለ ፡ አበሱ ፡ ወአበዩ ፡ ተመደጦ ፡ ውስተ ፡ ንስሐ ፡፡ ወእምከመ ፡ ጸለዩ ፡ ኢይሰምዕ ፡ ጸሎተ ሙ ፡ በእንተ ፡ እለ ፡ ደገብሩ ፡ ከመዝ ፡ አላ ፡ ያምዕዕዎ ፡ ለእግዚአብሔር ፡ ወኢይ ዜክሩ ፡ እኮዮ ፡ ምግባርሙ ፡፡ ረሐቁ ፡ እንከ ፡ እምዘ ፡ ከመዝ ፡ ምግባር ፡ እስመ ፡ ከሉሎሙ ፡ እለ ፡ ደገብሩ ፡ ከመዝ ፡ ደከውኑ ፡ ውፁአነ ፡ እምሕግ ፡ እስመ ፡ ኢልያ ስ ፡ ኢተወክፈ ፡ መሥዋዕተ ፡ አዛላይ ፡ ዘነገሠ ፡ ላህል ፡ ሰርያ ፡ ወኢክያስኒ ፡ ኢተ ወክፈ ፡ መሥዋዕተ ፡ ዮርብዓም ፡፡ ወእመሰ ፡ ዘነቢያተ ፡ እግዚአብሔር ፡ ኢተወ ክፈ ፡ መባኢ ፡ በንበ ፡ ህልዋን ፡ ከመሆ ፡ ኢጲስቆጶሳት ፡ ይፍርሁ ፡ ገቢረ ፡ ከመዝ ፡፡ ወሲሞንሃ ፡ መሠርይ ፡ እምጽአ ፡ ንቤነ ፡ ሕልያነ ፡ ኦነ ፡ ጴጥርስ ፡ ወዮሐንስ ፡ ወ

For that which a man obtaineth by his labour for the maintenance of the widow, whether it be much or little, is acceptable with the Lord, seeing that it is not gotten by iniquity; for a little with righteousness is better than great riches of the sinner. But if a widow eat that which cometh from the transgressors and be filled, and pray for them, the Lord will not hear her prayer; for the Lord trieth the doings, and what is in the heart and the reins. For the Lord saith concerning transgressors and unbelievers, Though Moses, Elias, and Samuel stood and prayed for them, I would not hear their prayer, nor pardon their sin. Now he spake not concerning these only, but concerning others also, who have sinned and refuse to turn unto repentance. When they pray, he will not hear their prayer for them that do such things; but they provoke the Lord, not remembering the evil of their doings. Flee then from deeds of this sort; for all who do such things depart from the law. For Elias received not the offering of Hazael who reigned over Syria, neither did Ahijah receive the offering of Jeroboam; and if the Prophets of the Lord received not offerings from unbelievers, in like manner let the Bishops fear to do so. Simon also, the magician, brought to us a gift, even to us Peter and John, purposing to obtain

ትምህርት : ደድስቅልያ : ዘአበው ::

መከረ : ደንሣኤ : ክብረ : ዘመልዕልተ : ኩሉ : ክብር : ወንሕነሰ : ኢየሣኤል : ኤ
ምኒሁ : ሕልያነ : አላ : አሰርየሁ : በመአሰር : ዘለዓለም :: ወውኦቶሰ : ፈቃድ :
ደሚጥ : ክብረ : ዘኢትውሀበ : ሎቱ : ኤምንበ : ኤግዚአብሔር : ረሐቁኪ : ኤም
ርኩስ : መሥዋዕት : ዘያበውኡ : ቤተ : ኤግዚአብሔር :: ወካዕበ : ደቤ : ሰስሉ :
ኤምመጃ : በፈርሀት : ወበረዓድ :: ወኤመሰ : ትቤሉ : ኤመ : ኢየሣኤል : መባ
አ : በንበ : ዕልዋን : ምንተ : ንጹጉ : ለኤቤራት : ወለኤጊለ : ማውታ : ወለጽኑሳ
ን : ኤል : አልሮሙ : ሲሳየ : ወኤመሰ : ነበርክሙ : ከመዘ : ደኸውክሙ : ነጢ
አተ : ኤስመ : ንብረ : ወሠርዐ : ለክሙ : ኤግዚአብሔር : በከመ : ትካት : ለሌዋ
ዊያን : ደነሥኡ : መባአ : በንበ : ሕዝብ :: ወኤመሰ : ዘንተ : ኩሉ : ተሠርዐ : ለቤ
ተ : ክርስቲያን : መፍትሔ : ትትዐገሠ : በረኃብ : ወበጽምኤ : ኤምትንሥኡ :
መባአ : ጸላኤያነ : ኤግዚአብሔር : ወትኸውኑ : ሥሐቀ : ወሰላቀ :: ወበኤንተ : ኤሉ :
ደቤ : ነቢይ : ቅብአ : ኃጥኣን : ኢይትቀባኤ : ርኤስየ :: ተዐቀቡ : ትንሥኡ : መባ
አ : በንበ : ኤል : ደንብሩ : ሠየየ :: ወበንበ : ዕልዋንሰ : ኢትንሥኡ :: ወኤመሰ :
ጽኑስ : ኤንተ : ንግሮሙ : ለመሀደምናን : አንው : መፍቅርያነ : ኤግዚአብሔር : የ
ሀቡ : ጸህቀክ :: ወኤምዘ : ነሣኤክ : ኤምኒሆሙ : ጸጉ : ለኤቤራት : ወለኤጊለ :
ማውታ : በጽድቅ :: በከመ : ደቤ : ሰሎሞን : ለሕዝብ : ሀብ : ለኤግዚአብሔር :
ኤምጻሚክ : በጽድቅ : ከመ : ደምላኤ : ውስተ : መዛግብቲክ : ስርየየ : ወደፈለፍ

the honour which is above every honour; but we received not the gift from him, but bound him with everlasting bonds. So did he desire to pervert the honour which was not given to him from the Lord. Flee, therefore, from the polluted offerings which they bring into the House of the Lord. And again he saith, Depart from iniquity, with fear and trembling. And if ye say, If we receive not offerings from transgressors, what shall we give to the widows and orphans, and the poor who have no maintenance?—if ye do thus, it becometh sin unto you; for the Lord hath done and appointed for you, as he did in the beginning for the Levites, that they should receive offerings from the people. And seeing that all this hath been appointed for the Church, it is right that ye should endure patiently hunger and thirst, rather than that ye should receive the offerings of the enemies of the Lord, and become a mocking and a laughing-stock. For concerning such persons, the prophet saith, Let not my head be anointed with the oil of sinners. Take heed to receive offerings from such as do that which is good; but from the transgressors receive them not. And if thou be poor, tell the faithful brethren that love the Lord, that they may give thee thy desire. And when thou hast received from them, give unto the widows and orphans according to righteousness. As Solomon saith unto the people, Give unto the Lord of thy labour in righteousness, that thy barns may be filled with corn, and thy wine-press

ትምህርት ፡ ደድስቅልያ ፡ ዘአበው ።

ል ፡ ምክንያድ ፡ ወይንክ ። ወእምጻማ ፡ መሀይምናን ፡ አልብስቶም ፡ ለዕረቃን ፡ ወተወከፍዎም ፡ እመባእ ፡ ዘያቀርቡ ፡ ንቤክም ፡ ወተቀነዩ ፡ ሎሙ ፡ በከም ፡ ሥርዓተ ፡ ቅደሳን ፡ ወተቤዘውዎም ፡ ለጻውዋን ፡ ወሐውጽዎም ፡ ለሙቁሓን ፡ ወአንግፍዎም ፡ ለእል ፡ ወብተ ፡ ቀትል ፡ ከም ፡ ትርከቡ ፡ ሕይወተ ፡ በንባ ፡ እግዚአብሔር ። ያሁ ፡ ንእዚዘክም ፡ ኢትትልው ፡ ፍፍተሙ ፡ ለዕልዋን ፡ ወመናፍቃን ፡ ወኢትትወከፉ ፡ መሥዋዕተሙ ። እስም ፡ ድልው ፡ ውእቱ ፡ ሙብልዕ ፡ ለእሳት ፡ ወኢትትሀውሉ ፡ ምስሌሆሙ ፡ እስም ፡ ርኩስ ፡ መሥዋዕተሙ ፡ ለጎጥኣን ፡ በቅድመ ፡ እግዚአብሔር ፡ ዘንተ ፡ ነገርናክም ፡ ኦሕጋው ፡ ለበቀላዊት ፡ ነፍስክም ።

በእንተ ፡ ከም ፡ መፍትሔ ፡ ይገሥዱ ፡ አበው ፡ ውሉደሙ ።

ወእንተሙኒ ፡ ኦአበው ፡ ገሥጽዎም ፡ ወመሀርዎም ፡ ለውሉድክም ፡ ይዕቀቡ ፡ ትእዛዙ ፡ እግዚአብሔር ፡ ወይትልው ፡ ፍፍተ ፡ ለክርስቲስ ። ወእዘዘዎም ፡ ይትመሀሩ ፡ ቅኔ ፡ እድ ፡ ወኢይንበሩ ፡ ፅረዕ ፡ ወእሙንቱስ ፡ ያዕብዩ ፡ ልቦሙ ፡ ወይርሕቁ ፡ እምገቢረ ፡ ወያይ ። ወበእንተዝ ፡ ሕፅንዎም ፡ ወኢትምሐክዎም ፡ ገሥጽተሙ ፡ እስም ፡ ኢይመውቱ ፡ ውሉድ ፡ በተግሣጽ ፡ አላ ፡ ደእሙ ፡ ይድግኑ ፡ እምከላኒ ። እስም ፡ ይቤ ፡ ኢትምሐክ ፡ በትረክ ፡ እምወልድክ ፡ እስም ፡ ወያይ ፡ ተስፈክ ። እምከም ፡ ዘበጥኮ ፡ በበትር ፡ አድንንክ ፡ ነፍሶ ፡ እምነ ፡ ሞት ። ወዓዲ ፡

may burst out as a fountain. And from the labour of the faithful clothe the naked, and entertain them from the offerings that they bring unto you, and minister unto them, according to the institution of the saints; redeem the captives, and visit the prisoners, and deliver them that are appointed unto death, that ye may find life from the Lord. Behold, we command that ye follow not the way of the ungodly and unbelievers, nor receive their offerings, for they are prepared as fuel for the fire; neither be ye partakers with them, for the offering of sinners is polluted before the Lord. These things have we spoken unto you, O Brethren, for the profit of your souls.

XXI. *That it is required of Fathers to keep their Children under discipline.*

And ye also, O Fathers, reprove and instruct your children, that they keep the commandment of the Lord, and follow the way of Christ. And command them that they learn some art and labour of the hands, and that they sit not idle; for so will their hearts be lifted up, and they will depart from doing that which is good. Wherefore instruct them diligently, and spare not to correct them; for children die not by correction, but are thereby saved from condemnation. For he saith, Keep not back thy rod from thy son, for thy hope is good: if thou beat him with the rod, thou hast saved his soul from death. And moreover he saith, He that

ትምህርት ፡ ደድስቅልያ ፡ ዘአበው ።

ደቤ ፡ ዘኢይጊሥጽ ፡ ወልደ ፡ አብድ ፡ ውእቱ ። ዛብጦ ፡ ለወልድክ ፡ ወስትር ፡ ገባ
ዋቲሁ ፡ አንዘ ፡ ንኡስ ፡ ውእቱ ፡ ከመ ፡ ኢይኩን ፡ ዛሉፈ ፡ ወደርሕቅ ፡ እምነክ ። ወ
ዘሰ ፡ ኢይጊሥጽ ፡ ወልደ ፡ ጸልእ ። መሀርወሙኪ ፡ ለውሉድክመ ፡ ቃለ ፡ እግዚ
አብሐር ፡ ወገሥጽወሙ ፡ እምንእሶሙ ፡ በጽኑዕ ፡ ተግሣጽ ፡ ከመ ፡ ይኩኑ ፡ ትሑታ፤
ወደትአዘዘ ፡ ለኩሉ ። መሀርወሙ ፡ ጽሒፈ ፡ ወእንብቦ ፡ ቅደሳት ፡ መጻሕፍት ፡
ወእትገድግወሙ ፡ ይሕዋው ፡ ፅረዐ ፡ ከመ ፡ ኢይገድጉ ፡ ወእይዕልው ፡ ትእዛዘ
ክመ ፡ ወእታብሐወሙ ፡ ደባኡ ፡ ቤተ ፡ መያሲ ፡ ከመ ፡ ኢይርኩቡ ፡ ወእመንቱ
ሰ ፡ ይማሰኑ ፡ በዝሙት ፡ ወእመሰ ፡ ተሀክዩ ፡ አበዊሆሙ ፡ ምህረ ፡ ይከውኑ ፡ ሱ
ቱፈ፤ ውስተ ፡ ንጢአት ፡ ምስለ ፡ ውሉደሙ ። ወእምከመ ፡ በጽሐ ፡ መጠ፤ ው
ርዙት ፡ ያውሱብ ፡ ብእሲተ ፡ በንጹሕ ፡ ሰብሳብ ፡ ከመ ፡ ኢይፀብእሙ ፡ ፍትወተ ፡
ዝሙት ፡ ወውርዙት ፡ ወይከውቶሙ ፡ ጌጋዎ ። ወበእንተዝ ፡ ይትገሠሠ ፡ እግዚ
አብሐር ፡ ንጢአተ ፡ እምንቦ ፡ አበዊሆሙ ፡ በዕለተ ፡ ፍደ ።

በእንተ ፡ ከመ ፡ መፍትወ ፡ ይቴሐቱ ፡ አግብርት ፡ ለእጋእስቲሆሙ ፡ በኩ
ሉ ፡ ንጽሕ ፡ እመህ ፡ መሀይምቶን ፡ ወእመህ ፡ ዕልዋን ።

ምንተ ፡ እንክ ፡ ትብሉ ፡ በእንተ ፡ አግብርት ፡ ይኩኑ ፡ ማእምራኑ ፡ ወደትቀነዩ ፡ ለ
እጋእስቲሆሙ ፡ በፈሪህ ፡ እግዚአብሐር ። ወእመሰ ፡ ጉብር ፡ ክርስቲያኖዊ ፡ ውእ

correcteth not his son, is a fool. Beat thy son, and scourge his sides, while he is young; lest he become hardened, and go astray from thee. He that correcteth not his son, hateth him. Teach then your children the word of the Lord; and correct them from their youth with sharp correction, that they may become humble, and obedient to every one. Teach them to write, and to read the Holy Scriptures; and leave them not to live in idleness, lest they neglect and transgress your commandments. Neither suffer them to enter the house of the seller of strong drink; lest they be polluted, and corrupted with fornication. For if the fathers neglect to teach them, they will become partakers in sin with their children. And when they come to the maturity of youth, let each take unto him a wife in a pure union, lest the desires of youth and of fornication assault them, and they fall into transgression; for the Lord will for this require the sin at the hand of their fathers, in the day of recompence.

XXII. *That it is required of Servants that they be subject unto their Masters in all purity, whether they be faithful or unbelievers.*

What then say ye concerning servants? Let them be of good understanding, and serve their masters in the fear of the Lord. For although the servant be a

ትምህርተ፡ ደድስቅልያ፡ ዘአበው፡፡

ቱ፡ ወእግዚኡ፡ ዕልው፡ መፍትው፡ ይትቀነይ፡ ሎቱ፡ በኩሉ፡ ግብር፡፡ ወባሕቱ፡
ኢይጎበር፡ ሃይማኖተ፡፡ ወከማሁ፡ ኦጋኔስትኒ፡ ያፍቅሩ፡ አግብርቲሆሙ፡፡ ወ
እመሰ፡ ሊቁ፡ ምእመን፡ ይትቀነይ፡ ሎቱ፡ ወይፍርሆ፡ ከመ፡ እግዚአብሔር፡ ወ
ይረስዮ፡ ከመ፡ አብ፡ ወከመ፡ ሊቅ፡ ኄር፡፡ ወበእንተዘ፡ ይነሥእ፡ ዕቤተ፡ ሠፍ
ዮ፡ ህዋንተ፡ ዘተቀንዮ፡ ለእግዚኡ፡፡ ወእመሶ፡ እግዚእ፡ ዘሶ፡ ገብር፡ ምእመ
ን፡ ወይገብር፡ ፈቃድ፡ እግዚኡ፡ ያፍቅር፡ ከመ፡ ወልጺ፡ ወይረስዮ፡ ከመ፡ እጉ
ሁ፡ በእንተ፡ ፍቅረ፡ ሃይማኖት፡፡ ተተሐቱ፡ ተሰዘዙ፡ ለመኳንንት፡ ወለ—

[*Cætera desunt.*]

Christian, and his master an unbeliever, yet is it required that he serve him in every thing; only let him have no communion with him in faith. And in like manner let masters also love their servants. But if a man's master be a believer, let him serve him, and fear him as the Lord, and esteem him as a father and a good master; and for this cause he shall receive a good recompence in return for that he hath served his master. And if a master have a believing servant, who doeth the will of his master, let him love him as a son, and esteem him as a brother, for the love of the faith.

Submit yourselves and be obedient unto Rulers, and to

N O T E S.

PAGE 1. lin. ult. **ኒጳሎባኖስ** : *Nipilobânos*. This word, apparently the name of some Ecclesiastical office, following after those of the Reader and the Singers, is omitted in the translation ; as I have not been able to discover any probable derivation or meaning for it. The termination *os*, and the use of the letter **ጳ** in it, seem to show that it is of Greek origin.

P. 3. 1. 1. **መዋርስጥሙ፡ ወሱጉፈሁ** : There is some confusion here in the use of the singular and plural numbers, both in the substantives and in the affixed pronouns. It was intended, no doubt, to represent the expression which we find in the corresponding passage in the Greek Text, *συγκληρονόμοι καὶ συμμετοχοὶ τοῦ ἡγαπημένου παιδὸς αὐτοῦ*; and I have translated accordingly.

P. 4. 1. 3. **ወዖሐዩ፡ ጎንዝ፡ ከመዛ፡ ያገብር** : The meaning of this clause is not perhaps very clear ; but it is explained by the Greek, which is, *καὶ ἐπιμείνας τῇ τοιαύτῃ διαθέσει*; and this sense I have accordingly given in the translation.

P. 5. 1. 10. **ጸላጎትክሙ** : This is written in the MS., **ጸላጎትክሙ** : the *status constructus* being dropped before the affix of the second person, which is often the case in this MS. I have restored it in this and other places, according to Ludolf's rules, *Gramm. Æthiop. lib. VI. cap. 3. and cap. 1. § 2 (a)*. There seems a proneness in the writer of the MS. to put letters in the sixth order before this affix, in verbs as well as nouns ; as in p. 7. lin. 6, **ፈጠርክ** : which is clearly wrong : it should be **ፈጠረክ** : "He hath created thee." (See also below, note on p. 43. l. 9.)

Ibid. l. 13. **ጎሎንጥ** : This pronoun is not given by Ludolf, either in his Grammar or Lexicon. Probably it may be a mere error for **ጎሎንጥ** :

Ibid. ult. **ወሊዖላድሞ** : This is written in the MS. **ወሊደላድሞ** : which being wrong apparently both in form and construction, I have ventured thus to correct it.

P. 7. 1. 12. **ዘበ፡ ሕጎ፡ ያገብብ** : The MS. has **ሕጎ** : but then the preposition **በ** has nothing to follow it. In the second verse of the First Psalm, we find **ዘሕጎ፡ ያገብብ** : which perhaps ought to be the reading here ; but the changing **ጎ** into **ጥ** makes least alteration in the text ; and I have taken that way therefore of correcting it.

P. 8. 1. 2. **በንደላ** : This word is nearly obliterated in the MS. It appears to be **በንደ** : the final letter of it is certainly **ደ** : But this must almost necessarily be an error ; because whatever word preceded **መንፈስ** : must have been in the *status constructus*, which would change **ደ** into **ዖ** : The word **በንደላ** : seems exactly to suit the context.

NOTES.

P. 8. l. 12. **ἸἸ፩ : ጥርጊሚ : መጻሕፍት :** “The force or power of the interpretation of the Scriptures.” It is not easy to see how this should be derived more from the Books of Kings than from other portions of Scripture. The corresponding passage in the Greek is, *εἴτε γὰρ ἱστορικὰ θέλει διερχεσθαι, ἔχεις τὰς βασιλείους*, which is clear enough. There has been here some of the accustomed omission of clauses, and confusion of one sentence with another, which has been noticed in the preface to this work, and of which we shall find numerous instances, as we proceed.

P. 9. l. 6, 9. **ጃግም : ሕግ :** This is the Ethiopic title of the Book of Deuteronomy; and it seems probable that the words would convey to the Ethiopic reader the idea of that book, in these passages, as well as elsewhere. Here, however, the corresponding Greek words have a very different sense. We do not find *δευτερονόμιον*, but *δευτέρωσις*, and *τὰ ἐπίσακτα*; which expressions are explained immediately after, in a passage omitted in the Ethiopic Version, to mean, the Additions made to the Original Law or Decalogue; that is, the ceremonial observances and rites, which are described as burdens imposed upon the Israelites for their sin in worshipping the golden calf. I have therefore translated the words **ጃግም : ሕግ :** according to this explanation.

P. 10. l. antepenult. **ጎንጎን :** This must be formed from the verb **አንገውገው :** *contr.* **አንጎጎጎ :** Ludolf has only **አንጎጎጎ :** to which however he gives the same sense as the context here also requires.

Ibid. penult. **ወሕንዙተ : ወሰመተ :** These verbs are in the Past Tense; the Aorist being used in the Greek Text, *ἐπιλαβομένη ἐφίλησεν*.

P. 11. l. 9. **ጎምዓርሰር :** The form **አምዓርሰር :** (or perhaps—**ሰር :**) is not given by Ludolf. Under the root **መዓር :** he has **አመሰረረ :** only. He has however the participial adjective **መዓርዒር :** which is of the same form as the verb in the text.

P. 13. l. 4. **ጥቢዝት :** I do not find this word in the Lexicons. I have translated it, conjecturally, “spinning,” guided by the context, and by the Greek word which corresponds to it, *μηρυσσαμένη*.

Ibid. l. 9. **ኩሎ :**, MS. **ኩሎ :** I have altered this, to make the construction right; but perhaps it was originally written **ኩሎ :** (or **ኩላ :**) **ሌሊተ :** for the Greek is, “Her candle goeth not out all night.”

Ibid. penult. **ጸገውት :** The Greek is *ἀπέδοτο*, “she hath sold,” or “selled,” not, “she giveth.” The Translator seems to have mistaken the compound for the simple Greek verb.

Ibid. ult. **ንቀብታተ :** This word is not found in the Lexicons. It appears to correspond to the Greek *περιζώματα*, “girdles.” The verb **ተንቀብ :** has been observed in one passage only, where Castell, from the analogy of the cognate dialects, proposes to translate it, *transfixus est*; but Ludolf, from the context, thinks it must mean, *perfusus est, vel tale quid*.

P. 13. ult. **አፋሃ :** This word, both here and in the second line of the next page, would be perhaps more correctly written **አፋሃ :** See Ludolf's observations on the forms of the word **አፍ :** with Pronominal affixes, Gramm. Æthiop. lib. VI. cap. 3. pag. 153.

NOTES.

P. 14. l. 1. **ጸጵቀ : በዋኤ : ቢታ :** The meaning of this seems to be what I have given in the translation ; though the Greek Text is different, and indeed rather obscure : *στεγναὶ δὲ διατριβαὶ οἴκων αὐτῆς*. Nor does it appear why **ጸጵቀ :** should be in the *status constructus*.

Ibid. l. 3. **ወምጽዋታ : አሁዋት : ውሉደ : ወኢብሐላ :** This appears to be a translation of the Greek Text of the Septuagint, Prov. xxxi. 28, according to the Vatican reading : *ἡ δὲ ἐλεημοσύνη αὐτῆς ἀνέστησε τὰ τέκνα αὐτῆς, καὶ ἐπλούτησαν*. In the Greek Constitutions we read, more nearly in accordance with the Hebrew Text, *θεσμοὶ δὲ ἐλεημοσύνης ἐπὶ τῆς γλώσσης αὐτῆς ἀνέστησαν τὰ τέκνα αὐτῆς, καὶ πλουτήσαντα ἤνεσεν αὐτήν*. It seems necessary, however, to give **ኢብሐላ :** an intransitive sense ; and as it is moreover feminine, the Translator must have understood *τέκνα* to mean daughters only.

P. 15. l. 1. **ዐቢደ : ምንደቤ :** MS. **ዐቢዮ :** We have below (lin. 7) **ዘማተ : አንስት :** but **ዘማተ :** may be considered as a substantive, which **ዐቢዮ :** can hardly be.

Ibid. l. 12. **ለመኑሂ :** I have taken away the stop between this and the preceding word, and prefixed **ለ :** the following substantive also has **ለ** prefixed, and both should be in the same construction. So the Greek Text : *τὸ δὲ μαχημὸν σου πρὸς πάντα, μάλιστα δὲ καὶ πρὸς τὸν ἄνδρα σου, περὶκοψον*.

P. 16. l. 10. **ዘማኒከላደ : ብኒሳሁ :** This seems to correspond to the Greek *καθῆκων τῆ ἡλικία*. Whether **ሁ :** may be pleonastic, or whether **ብኒሳ :** may be used for “manhood” as well as for “man,” and hence for “age,” I cannot undertake to determine.

It will be observed, that the Ethiopic translation of this clause supports the reading *εἰ δὲ ἀγράμματος, ἀλλ’ οὖν ἐμπειρος τοῦ λόγου*, in the Greek.

Ibid. 13. **ጳጳስ : ወኢጳስቀጳስ :** I have translated these two words simply “Bishop ;” for the sense of the passage, the Greek Text, and Ludolf’s remarks in his Lexicon on the word **ጳጳስ :** all go to show that they are but two names for the same office.

P. 17. l. 2. **ሰብዓተ : ዓመተ :** These words, according to the rules of analogy, as shown by Ludolf, (*Lex. Æth. in vocc.*) ought to be written **ሰባዕተ : ዓመተ :** but they are so uniformly written as they here stand, both in this and other MSS., that I have left them uncorrected. The same observation will apply to some other similar words.

There is a confusion in the Ethiopic version here, about the age at which King Ozias began to reign. In the Greek, it is said, “Josiah reigned in righteousness at eight years of age ; and, in like manner, Joash governed the people at seven years of age.” Here the two kings are confounded together, and mentioned as one, Ozias. Joash is called Ozias in the first chapter of St. Matthew’s Gospel.

P. 18. l. 5. **ፆሐጉል : ጥበበ :** MS. **ፆሐጉል : ጥበብ :** which I cannot see how to bring into the construction of the sentence. The Greek is, *Ὁργῇ καὶ φρονίμους ἀπόλλυσιν*.

P. 23. l. 2. **ወእምካ : አመ : ተጠምቁ :** This was the original reading of the MS. ; but it has been corrected by some later hand, thus, **ወእምካ : አምኑ : ወተጠምቁ :** “and, afterwards, have believed, and been baptized.” I am inclined to think the former the true reading ; the other having been probably introduced to make the construction somewhat easier, and perhaps to guard the passage from perversion, as to the sense.

NOTES.

P. 24. ult. **Ἰኮር** : This name comes nearest to "Nahor" in its pronunciation; but it seems to mean "Achan" (Josh. vii.), which is written, in the Septuagint Version, Ἀχαρ, and so in the Greek Text in this place.

P. 25. ult. **ጀምህርሙ** : In the MS. this is written **ጀምህርሙ** : but as the contingent and subjunctive of this verb have each of them three authorised forms (see Lud. Gramm. Æthiop. lib. II. cap. 17. p. 55), it seems most probable that this fourth form, a form also contrary to grammatical analogy, has originated merely in a mistake of the transcriber; I have therefore altered it to **ጀምህርሙ** :

P. 28. l. 2. **ዘወደቅኦ** : — **ዘከሐትኦ** : These verbs are apparently in the third person singular preterite, with the enclitic **ኦ** affixed; **ወ** and **ተ** being changed into **ቀ** and **ተ**, *euphonia gratia*.

Ibid. penult. I have inserted the word **ጀደኝ** : to complete the sense. The same verb is used in the similar passage in the next page; and in the Greek of the LXX. we have, in both passages, *σωθήσονται*. The word "only," which I have put in a parenthesis, is not expressed either in the Septuagint Version or the Greek Constitutions, nor indeed in the Hebrew Text, Ezek. xiv. 14. It is however in the similar passage which follows, in v. 16.

P. 29. l. 4—9. The sentences here are much confused, and the connexion obscure. What is intended to be expressed, stands thus in the Greek, which is intelligible enough :

Σαφέστατα δεδήλωκεν ἡ γραφή, ὅτι συνὼν δίκαιος ἀδίκῳ οὐ συναπόλλυται μετ' αὐτοῦ· ἐν γὰρ τῷ κόσμῳ τούτῳ καὶ δίκαιοι καὶ ἀδικοὶ ἀλλήλοις συναγελάζονται κοινωνίᾳ βίου, οὐ μὲν καὶ ὀσιότητος· καὶ τοῦτο οὐχ ἁμαρτάνουσιν οἱ θεοφιλεῖς· μιμηταὶ γὰρ εἰσι τοῦ πατρὸς αὐτῶν τοῦ ἐν τοῖς οὐρανοῖς, τοῦ τὸν ἥλιον αὐτοῦ ἀνατέλλοντος ἐπὶ δικαίους καὶ ἀδίκους, καὶ βρέχοντος αὐτοῦ τὸν ὑπερὸν ἐπὶ πονηροὺς καὶ ἀγαθοὺς. Καὶ οὐδὲν κινδυνεύσει ὁ δίκαιος ἐκ τούτου· ἐν γὰρ τῷ σταδίῳ καὶ νικηταὶ καὶ νικώμενοί εἰσιν, ἐν δὲ τῷ στεφάνῳ μόνον οἱ γενναίως ἀγωνισάμενοι οὐδεὶς δὲ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ· ἕκαστος γὰρ περὶ ἑαυτοῦ ἐξομολογήσεται, καὶ οὐ μὴ συναπολέσῃ ὁ Θεὸς τὸν δίκαιον μετὰ τοῦ ἀδίκου, ἐπεὶ περ' αὐτῷ τὸ ἀναμάρτητον ἀτιμώρητον. Οὔτε γὰρ τὸν Νῶε κατέκλυσε κ. τ. λ.

There is something of the same confusion again, in the sentences at the bottom of this page.

P. 30. l. 4. It is clear that the text of the MS. originally stood as here printed; but some corrector has erased a line, and re-written it with the addition of another clause, **ወኦ.ጋጥኦን : በጻድቅን** : which I have omitted.

P. 33. l. 3. **ገብረ : ምጽዋተ** : lin. 7. **ገብረ : ጽድቅ : ወምጽዋተ** : In both cases, the LXX. have, *δικαιοσύνην καὶ ἔλεος ποιήσκει*. In the second passage, **ምጽዋተ** : appears to be intended as a translation of ἔλεος, and it may be so therefore in the first likewise, *δικαιοσύνη* being omitted. Otherwise we must suppose, that in this case, as in some others, the translator has understood *δικαιοσύνη* to mean "almsgiving," as the Chaldee or Rabbinical **ܢܝܚܝܢ**.

Ibid. l. 10. I have written **ጀምወተ** : for **ኦ.ጀምወተ** : Yet it may be doubted perhaps whether the original reading was not right.

P. 36. l. 2. **በደው : ወሰፀው : ወሰፀ** : The Greek words in the Septuagint Version corresponding to these (Jer. xii. 10.) are, *ἔρημον ἄβατον*. What is the meaning of

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ፀፀፀ : ፀፀፀ : I do not know. It is possible that the translators may have confounded ἄβατος with βᾶτος, a “shrub” or “bush,” which is elsewhere translated by **ፀፀ** : and **ፀፀፕ** : and the passage being thus unintelligible to begin with, successive transcribers may have made it worse.

P. 37. l. 9. **ጸፈቅጸ : ንስሐ** : See the remark in the Preface to this work, on the meaning of the word **ንስሐ** :

P. 39. l. 10. **ያናሕዩ** : MS. **ያናሕዐ** : This word is not uncommon; and Ludolf does not appear to have found it any where written with a final **ፀ**. I have therefore considered this an error, and corrected it.

P. 40. l. 5. Here we find in the Greek Constitutions a long quotation from the Prophet Ezekiel, containing above half of the 34th chapter of his Prophecy. Instead of which, in the Ethiopic Version, we have only the latter end of the quotation, and that in a mutilated state, joined on to some words of our Saviour’s from St. John’s Gospel, as though He had spoken to the people these words of Ezekiel also. From all this, much confusion arises. I have translated the Ethiopic as closely as I could, obtaining assistance from the Greek Text; of which it is clearly intended, throughout, to be a translation; though it is here, as in many other places, a very imperfect and obscure one.

Ibid. l. 6. **ሚኒከለ : በሐኩ : ወግፀ** : Literally, “between ram and ewe.” But the passage has no reference to judging between male and female; and it seems clear that two clauses in the Greek Text have been thrown confusedly into one. In the Greek it stands, Ἴδου ἐγὼ κρινῶ ἀνά μέσον προβάτου εἰς πρόβατον, καὶ κρινὸν πρὸς κρινόν.

P. 42. penult. **ዘኢኮነ : አግግሁ** : This seems to have been originally written in the MS. **ዘኢኮነ : አግግሁ** : but some corrector has altered it to **ዘኢኮነ : ዘኢሁ : አግግሁ** : In neither case is the construction at all clear. **ዘኢሁ** : cannot, I think, be used in reference to a plural noun. I have ventured to write **ኮነ** : for **ኮነ** :

P. 43. l. 9. **ወልጸ : ፍቁሩ** : We have here the substantive with its pronominal affix in the *status constructus* or accusative case; while that affixed to the adjective is in the *status absolutus* or nominative; and immediately after, two or three other substantives in apposition with **ወልጸ** : are in the nominative. Such irregularities are of frequent occurrence. Whether they are merely the result of ignorance or carelessness, or may admit of explanation, it is often difficult to say. Ludolf appears to have met with them frequently in the MSS. that he used. See his Grammar, lib. VI. cap. 2. § 13. *De enallage statūs absoluti pro constructo*.

P. 44. ult. **አሐጸ** : *stat. constr.* **ወለስቱ** : *stat. absol.* See the note immediately preceding, on p. 43. l. 9. and also Lud. Gr. Æthiop. Lib. vi. cap. 1. §. 2. n. 4. p. 129.

P. 47. l. 7, 8. **ፀባፆ : ንጢኦት** : and **ብዙን : ንጢኦት** : See above, on p. 43. l. 9.

Ibid. l. 12. **እስመ : አግዚአብሔር : ጸፈትሐ : ለገጥኝ** : The Greek is, καὶ ἢ Θεὸς δικάζει τοὺς ἁμαρτάνοντας, καὶ ἐπιστρέφοντας, παρακλησίως καὶ σὲ κρίνειν. I have followed this sense in the version. We might otherwise translate **ጸፈትሐ** : “absolveth.” In the whole context, however, the word **ፈትሐ** : is used for “judge.” l. 9. **ዘጸፈትሐ : ለኩሉ : ለጸድቅ : ወለገጥኝ** :

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P. 48. ult. **አደገ፡ ደትሚሰል** : “He became like an ass,” or “made himself like an ass,” as I have translated it. The only explanation that I can conjecture for this expression is, that the translator was ignorant of the meaning of the Greek word *οἰωνίζετο* (2 Chr. xxxiii. 6), and associated it in some way with *ὄνος*.

P. 49. l. 1. **ለሰሐቲ** : MS. **ለሰሐቲ** :

Ibid. l. 3. A few words seem to be omitted here, before the word **ለደዊት** : which I have supplied in the translation : “concerning which the Lord had said,” or the like.

Ibid. l. 5. In the MS. this is written **ለሀዊኮቱ** : **አገር** : **ለአሰራኤል** : **ለሀቢይ** : **ምድር** : As I cannot affix any probable meaning to **ለሀቢይ** : nor see how it can come into the construction of the sentence, I have ventured to omit it, and to write **አምድር** : as it is in the Greek Text, *ἀπὸ τῆς γῆς*.

Ibid. l. 8. The translator has rendered the Greek *ὑπὲρ* by **በአንተ** : “on account of;” “in behalf of;” but it clearly means here, “beyond,” “above.”

P. 50. l. 4. **ሣህል** : **ትከሃዘከ** : is, as I have translated it, “the mercy of thy commandment;” but the Greek Text has *ἐπαγγελίας*, “promise,” not “commandment.” The same word is rendered “commandment,” by the Ethiopic translator, in other places besides this, where it ought to have been “promise.” I observe that I have written “commandments” in the translation, but the Ethiopic word is singular.

P. 51. l. 7. **ሰኦቱ** : MS. **ሰኦቱ** :

Ibid. l. 13. **ወአልሀል** : **ሰሐቱ** : This line and the following appear to be intended as a translation of the Septuagint version of the latter part of the 14th verse of the 33d chapter of the 2d Book of Chronicles, which is as follows : *καὶ ὑψώσε σφόδρα (τεῖχος has been mentioned in the former part of the verse, and must be here supplied), καὶ κατέστησεν ἄρχοντας τῆς δυνάμεως ἐν πάσαις ταῖς πόλεσι ταῖς τευχῆρεσιν ἐν Ἰούδα*. In the Greek Constitutions, this clause is not quoted.

Ibid. antepenult. A verb is wanting here: the Greek Text has *ἐξέβαλεν*. I have inserted **አውፅኦ** :

P. 52. l. 1. **አሞጽ** : Amos, instead of Amon, which is the name of Manasseh's son, according to the Hebrew Text, the Septuagint, and the Greek Constitutions also. Some copies of the Constitutions, however, have Ἀμῶς in a passage which occurs just below (p. 52. antepenult.)

P. 54. l. 14. **ገፍሳትክሙ** : MS. **ገፍትክሙ** :

Ibid. penult. **አኩዋ** : **ሀዋንተ** : **አኩዋ** : The last word should probably be written **አኩዊ** : See above, on p. 43. l. 9.

P. 55. l. 1. It seems very doubtful whether **ሰተደደነ** : in this line, and **ሣህኒያነ** : in the next, ought to be followed by **ወደነ** : and **ሐልደነ** : in the *status constructus*. But **አማልክተ** : **ነሲረ** : in line 3 is so clearly wrong, that I have changed it to **አማልክተ** :

Ἰἢር : *qu. d.* “the gods of the stranger,” which seemed the easiest and slightest change that could be adopted.

P. 57. l. 3. **ሀሀዩ :** This pleonastic *u* seems to be seldom used in Ethiopic, but is of frequent occurrence in the Amharic dialect.

P. 58. l. 8. **እስከ : ትረሠእ :** “until thou growest old.” The translator has here mistaken the Greek *εις γέρας*, “as a reward or portion,” for *εις γῆρας*, “unto old age.”

P. 59. l. 4. **ዩሐርሙ :** MS. **ዩሐርሙ :**

Ibid. l. 7. **አላ : በቡዛ : ኗላ : ጥቤዛው :** — **አላ :** appears to have stood originally in the MS. in the place of **ኗላ :** A later hand has changed it into **ኗላ :** leaving the first **ኗላ :** as before, for which I have here written **አላ :** In neither case is the construction very clear, though the general sense is obvious enough.

P. 60. l. 5. **ኮንክሙ : ገረዮን : ፍጥረትክሙ : ጥጽሐፈ :** &c. The construction of this sentence is confused; but I do not see any very obvious way of removing the difficulties, and so have left the passage as in the MS.

Ibid. l. 10. This mystical allusion to the Greek character Iota, the first letter of the name Ἰησοῦς, “Jesus,” I shall not attempt to elucidate, any further than by setting down the Greek Text of the passage. It will be seen that there is something of a play upon the numerical value of the letter *ι* “Ten,” as symbolical of the Ten plagues and the Ten commandments, and of the Tenths or Tithes. The Greek Text is as follows :

Δεκάται σωτηρίου ἀρχῆ ὀνόματος Ἰησοῦ· ἄκουε ἱερά καθολικῆ ἐκκλησία, ἡ τὴν δεκάπληγον ἐκπεφευγῖα, καὶ τὴν δεκάλογον εἰληφῖα, καὶ τὸν νόμον μεμαθηκυῖα, καὶ ἐπὶ τὸν Ἰησοῦν πεπιστευκυῖα, καὶ τὸ ὄνομα αὐτοῦ ἐπονομαζομένη, καὶ ἐπὶ τῇ τελειώσει τῆς δόξης αὐτοῦ ἐστηριγμένη καὶ λάμπουσα· αἱ τότε θυσίαι, νῦν εὐχαί, κ. τ. λ.

Some copies have, after the word *πεπιστευκυῖα*, another clause : *καὶ τὴν δεκάδα ἐγνωκυῖα, καὶ ἐπὶ τῷ ἴῳτα, ὅπερ ἐστὶν ἀρχῆ ὀνόματος Ἰησοῦ, πεπιστευκυῖα.*

P. 62. l. 3. **ደዮቆን :** It appears, from the Greek Text, that this should rather have been **ደዮቆፍቂት :** “the Deaconess.”

Ibid. l. 10. **በቂእ : ውስተ : ታቦት :** The Greek is *προσελθεῖν εἰς θυσιαστήριον*; and I have translated the word **ታቦት :** accordingly, both here and in the passage two lines above. The original meaning of the word **ታቦት :** is “Ark,” from the Hebrew **אֲרוֹן**, Arabic **كَنْز**: its various senses in the Ecclesiastical language of Abyssinia are explained at large by Ludolf, in his *Lexicon (in voc.)*. See also Gobat's *Journal of a Residence in Abyssinia*, p. 350 *et al.*

P. 65. l. 12. **መፍፍስት :** MS. **መፍፍስት :** See on p. 43. l. 9.

Ibid. l. 14. **ሃይማኖት :** MS. **ሃይማኖት :** Id.

P. 68. l. 5. **ወበቅብእ :** Some verb seems to have been omitted here, **ጥጥራዎክሙ :** perhaps, or something of the sort. The Greek is, *ἐσφραγίσθητε ἐλαίῳ ἀγαλλιάσεως.*

Ibid. l. 14. **ሠፍዮ :** MS. **ሠፍዮ :**

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P. 68. penult. በሐሊብ : መንፈሳዊት : MS. በሐሊብ : መንፈሳዊት : Perhaps it might have been better to omit the prefix በ, and retain the *status constructus*.

P. 70. l. 1. ነፍስ : Apparently this ought to be written ነፍስ : But in lines 6—8 below, we have instances of greater irregularities of this kind, ኢቅማሕ : and መሠዋዕት : in the *status absolutus*, though governed by a verb; and at the end of the sentence ዘይት : ወፀምረ : both in the *status constructus*, though merely following another noun, ቀደሚ : . So in line 7, ቀደሚ : in one case, and ቀደሚ : in another; only perhaps the first ቀደሚ : may be taken to agree with ፍረዖት : by an *enallage numeri*, and the latter ቀደሚ : may be construed as a substantive. But, ፍረዖት : itself is governed by a verb; so that ቀደሚ : should still be in the accusative. See the note on p. 43. l. 9. and the passage in Ludolf's Grammar there referred to.

P. 71. l. 2. ወእመስ : ትካዝክሙ : Some corrector of the MS. seems to have intended to alter the last of these two words into ትካዝክሙ : (2 pers. plur. pret.); by which means the ellipsis, which is somewhat unusual, would be avoided. The words, whichever reading be adopted, can only mean, "And if it be your care;" but to make the sense complete, I have been obliged to translate, "Let it then be your care." The Greek Text says, "In this way will your righteousness exceed, if ye take care" &c.; but the first clause is altogether omitted in the Ethiopic translation, and hence the confusion.

P. 72. penult. ኢንዘ : አልቦ : ዘያካበረኝ : The translation that I have given of this phrase is according to the Greek Text, μηδενός σε προχειρισσάμενον. There is confusion here again in the Ethiopic Version: the original cause of which is, that the Greek words, κρίνω, "to judge," and κριτής γένεσθαι, "to be a judge," are rendered by ተፈትሐ : "to litigate," "to contend in judgment with another."

P. 73. l. 10. ቀደምት : This epithet is of frequent occurrence in connexion with አበው : and I have introduced it here by correcting the Text; for in the MS. the word is ቀደት : The middle letter however is not very distinctly written, and the word may be read ቀደት : If this be the true reading, it may be a plural form from ቅድው : *candidus, sincerus*. Lud.

Ibid. ምእመናን : MS. መእመናን : This is clearly a bad orthography. Whether the form should be ምእመናን : or መእመናን : it is difficult to say. Ludolf only gives the forms ምእመናን : and መእመናን : and so in this MS. we have elsewhere መእመናን : (p. 85. line 14) with the second መ in the First Order. See Ludolf, *Lex. Æth. in voc. ምእመናን :*

Ibid. ult. ያሳገሉ : which I have translated "use lying devices," properly signifies, "use magic arts." But there is no such idea expressed in the Greek Text, nor does it suit the context here apparently.

P. 74. l. 4. ኢታድሉ : MS. ኢትድሉ : Vid. p. 79. l. 13.

P. 75. l. 6. After ይከውነክ : a corrector has inserted ከመ : but what I have printed is the original reading of the MS.; and indeed it would be shown to be right by the construction, but for the irregularity of the MS. in that respect; ሕዝባዊ : &c. being governed by ይከውነክ :

P. 76. l. 6. ወእምዛ : ይከውኑ : ድልዩን : The Greek Text in this passage is as

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follows: ὅπως διὰ τοῦ ἐξίεναι βελτιωθῶσι τὴν ἀναστροφήν τοῦ βίου, σπουδάζοντες περὶ τὰς συνάξεις ἀπαντῶν ὁσημέραι, καὶ τῇ δεήσει σχολάζειν, ὅπως καὶ αὐτοὶ δυνηθῶσιν εἰσδεχθῆναι, καὶ οἱ θεώμενοι αὐτοὺς κατανυγῶσι, καὶ ἀσφαλέστεροι γένωνται, εὐλαβοῦμενοι τοῖς ὁμοίως περιπεσεῖν.

P. 78. l. 7. ለምንት : ቀጥልክ : ብእሲ : ኃኃእ : "Wherefore hast thou slain the sinner?" The context seems to require some such word as "received," or "pardoned," instead of "slain." The next clause also is confused and obscure. The Greek Text is plain enough, and stands thus: *κάν τις τῶν μὴ σεσαλευμένων ἀδελφῶν ἐπεγαλέσῃ σοι, ὅτι δὴ κατηλλάγῃς αὐτῷ, εἰπὲ πρὸς αὐτόν· Σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ τὰ ἐμὰ πάντα σά ἐστίν· εὐφρανθῆναι δὲ ἔδει καὶ χαρῆναι, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλῶς καὶ εὐρέθη.*

Ibid. antepenult. ሕስዖ : ፍሥሐ : MS. ሕስዖ : ፍሥዖ : ፍሥሐ : I have omitted the middle word ፍሥዖ : which appears to be a mere error of the transcriber, from alliteration.

P. 81. penult. ኢኩደ : ኢባል : MS. ኢኩዖ : ኢባል :

P. 82. l. 4. ፍፍጥ : MS. ፍፍት : though in the line above, it has ፍፍጥ :

Ibid. ult. ዡንቱ : ክብር : What this "honour which becometh a Christian people" is, we are not here told. The Greek Text says, "It is an honour to a Christian, to have no controversy with any man;" and it goes on to direct, that if by any means a controversy should arise between brethren, such things should be settled among themselves, and not exposed before a heathen tribunal, which would give occasion to reproach upon the Church. All this is very imperfectly and confusedly expressed in the Ethiopic Version.

P. 85. l. 13. ንጹሐን : ኒራን : MS. ንጹሐነ : ኒራነ : In this, and one or two similar cases in the two next lines, I have endeavoured to restore the *status constructus* or *absolutus*, according to the rules of Grammar. The construction of the words ዡከሙ : ኢሉ : ደደሉ : ስምዑ : ንጹሐነ : I do not however clearly understand.

P. 86. l. 8. ሀካዖ : MS. ሀካደ : I have put this word into the *status constructus*, that it may correspond with the other adjectives with which it stands in connexion; though it may very well be questioned whether they ought not all to be in the *status absolutus*.

P. 87. penult. ልብ : የዋህ : MS. ልብ : የዋህ :

P. 89. l. 2. ዡደቤ : ኢርምያስ : ነቢዩ : The quotation from Jeremiah is here omitted. In the Greek it is, ἀκούσας τοῦ Ἱερεμίου λέγοντος, ὅτι ἕκαστος τὴν κακίαν τοῦ πλησίον αὐτοῦ μὴ λογίσεσθε ἐν ταῖς καρδίαις ὑμῶν.

Ibid. l. 9. ቅደሳት : MS. ቅደሳተ : This seems to be clearly wrong: whether we should write ቅደሳት : መጻፈፍት : or ቅደሳተ : መጻፈፍተ : may perhaps be doubted.

P. 89. l. 14. ወልደ : MS. ወሉደ : And so again in the next page, line 6. But I have perhaps made these corrections without sufficient grounds. There is much doubt whether ወሉደ : may not be a singular form. See the point discussed at length by Ludolf, in his Grammar, Lib. iii. cap. 6. p. 106.

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P. 90. l. 4. **አቢቤሎሳዊዮን** : Thus is this word very clearly and legibly written in the MS. ; but what it means, or whence it is derived, I am unable to conjecture. I once thought of *φιλόσοφος*, or *qu. ابليس Diabolus*. Taking it with **አኩዮን** : I have rendered the two words by the general term "evil-doers."

Ibid. l. 12. **አስመ** : **አዛዚአብሔር** :—**ትውልድ** : **ነቢያት** : The Greek Text here is, *ὁ γὰρ Θεὸς, Θεὸς ὢν ἐλεύσας, ἀπὶ ἀρχῆς ἐκάστην γενεὰν ἐπὶ μετάνοιαν καλεῖ διὰ τῶν δικαίων καὶ τῶν προφητῶν.*

P. 91. ult. **ደሴብሐወ** : This is clearly the contingent; but the sense requires the subjunctive, as in the Greek, *δοξάζωσι*. The same thing may be observed of **ደትፈሥሐ** : p. 92. l. 14.

P. 92. l. 13. **ቤት** : **አትክልት** : Thinking that for **ቤት** : we ought very probably to read **ቤት** : I have translated the two words together, **ቤት** : **አትክልት** : "a vineyard." But I now think it would have been better to take the whole clause differently, and to render it, "We have filled the house with plants," *i. e.* "disciples," "converts:" **ተክል** : is often used in this sense. The Greek is, *ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες, πληρώσωμεν τὸν τρίκλινον (αἱ οἶκον) τῶν ἀνακειμένων.*

Ibid. penult. **ተጸውዖ** : MS. **ተጸውዑ** : of which I can make nothing. **ብክሙ** : **ተጸውዖ** : "Ye have a calling, ye are called."

P. 93. ult. **ደቀውም** : MS. **ደቀውሙ** : But the following verb **ደንብብ** : is singular; and so the Greek Text.

P. 94. l. 2. **ወእምዛ** : **ደነብብ** : **ወእምወስተ** : **መጻሕፍት** :—**ስብሐተ** : I have translated this as literally as I could from the Ethiopic. The Greek Text is as follows: *ἀνὰ δύο δὲ γενομένων ἀναγνωσμάτων, ἕτερός τις τοὺς τοῦ Δαβὶδ ψαλλέτω ὕμνους, καὶ ὁ λαὸς τὰ ἀκροστίχια ὑποψαλλέτω.* **ደሴብሐ** : in line 3. ought to be in the subjunctive, instead of the contingent; and it would have been better so to correct it, as I have done in some other places.

Ibid. l. 5. **ጳውሎስ** : **ፍቁር** : **ባግብር** : The Greek is *Παύλου τοῦ συνεργοῦ ἡμῶν*. A few lines below, *συνεργοὶ* is properly rendered by **አዕርክጊሁ** : **ባግብር** : Whether **ዐርክ** : or any similar word, has been omitted here, or whether **ፍቁር** : **ባግብር** : may be intended for a translation of *συνεργός*, it is not easy to determine.

Ibid. l. 11. **ወእምዛ** : **ደከውኑ** . **ቀሲሳን** : **አሐዲ** : **ወአጽንዕዎሙ** : This is scarcely, if at all, intelligible. The Greek is, *Καὶ ἐξῆς παρακαλείτωσαν οἱ πρεσβύτεροι τὸν λαόν, ὁ καθείς αὐτῶν, ἀλλὰ μὴ ἅμα ἅπαντες, καὶ τελευταίος πάντων ὁ ἐπίσκοπος*. This sense I have expressed in the translation; but I have not attempted to correct the Ethiopic Text, as it appeared to require more alteration than I thought it right to venture upon.

P. 94. l. 12. **ወእምዛ** : "and after this," or "and then." I have omitted this word in the translation; and ought perhaps to have struck it out in the Text, as it spoils the sense, and there is nothing corresponding to it in the Greek. The direction about the door-keepers is general, and not that they are to take their posts at any particular time.

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P. 95. l. 14. **ወሰን : ደጸርኝ** : This “crying out” probably refers to the notice given aloud to the Catechumens, and Penitents, or those under penance, to depart from the Church. Thus at least it may be inferred from the Greek Text; but here the Penitents are apparently classed with the Teachers and the rest of the people, and indeed the whole passage is confusedly and obscurely expressed. The Greek is, *καὶ μετὰ τοῦτο συμφώνως ἅπαντες ἐξαναστάντες, καὶ ἐπ’ ἀνατολὰς κατανοήσαντες, μετὰ τὴν τῶν καθηγουμένων καὶ τὴν τῶν μετανοούντων ἐξέδοον, προσευξάσθωσαν, &c.*

Ibid. antepenult. **ይነጽጅ** : MS. **ይነጽጅ** : But the following verb **ይስጋልፍ** : is in the subjunctive, and so the construction requires that the others should be likewise.

P. 96. l. 9. **ዘውስጥ** : I have translated the pronoun affixed to this word as referring to “the Church,” which is the only probable antecedent that the Text, as it now stands, seems to supply. There has doubtless been something omitted: the Greek Text has one or two additional clauses; *προσευχέσθω ὁ διάκονος ὑπὲρ τῆς ἐκκλησίας ἀπάσης καὶ παντὸς τοῦ κόσμου, καὶ τῶν ἐν αὐτῷ μερῶν, καὶ ἐκφοριῶν ὑπὲρ τῶν ἱερέων, καὶ τῶν ἀρχόντων—κ. τ. λ.*

Ibid. ult. **እንጥ** : So it was originally written in the MS. It has been corrected to **በእንጥ** : which might appear to make the construction easier, but the former reading seems the best.

P. 97. l. 3. **ምሥጢራት** : MS. **ምሥጢራት** :

P. 98. l. 2. The Greek Text here contains an exhortation to the Bishop not to leave the work in which he is engaged, whether it be preaching, or hearing others read or sing, in order to pay attention to the stranger. The same sense seems intended to be conveyed by the Ethiopic translation, but it is confusedly and obscurely expressed.

P. 99. l. 11. **ሌሊት : ወመሀልት** : Usually written **ሌሊት** : and **መሀልት** : nor do I see any satisfactory reason for the termination **ት** :

Ibid. l. 13. **ጥጅላ** : Inserted in the MS. by a corrector.

P. 100. ult. **ጻሰርት** : I have translated this “treacherous,” as it corresponds to the Greek *ἀσύνητος*.

P. 101. l. 1. **እንገገፍ** : This verb occurs above, p. 10. antepenult. where it has a neuter sense. But the passage here is a quotation from Jeremiah l. 6., where the Greek verb which corresponds to this is *ἀπεπλάνησαν*, and I have translated it accordingly; though I now think that it would have been better to retain the neuter sense here also.

Ibid. l. 10. **ዘውጅቱ** : MS. **ዘውጅቱ** : But in the Ethiopic Version of John vi. 29., whence this passage is quoted, we find **ዘንጥ : ወጅቱ** : and so the sense requires it to be. **ዘ** is of the same signification as **ዘንጥ** : and makes less change from the reading of the MS.

P. 102. l. 8. **ዐውደ : ምኅኅን** : The Greek is *συνέδριον*, and has no reference to a “seat of judgment,” which this means. Perhaps the Ethiopic, taken as it stands, ought to be translated, “I have not sat on the judgment-seat in unrighteousness,” *i. e.* “I have not judged unrighteously, given unrighteous judgment.”

NOTES.

P. 104. l. 2. **አምአምሐኑ** : MS. **አምሐኑ** :

Ibid. **አምጋሆሙ** : Literally, "their salutations." The expression appears to correspond to the Greek words *πανηγύρεις, συμπόσια*, and I have translated it accordingly.

Ibid. l. 10. **ፍፍዮሁ** : MS. **ፍፍዮሃ** : But all the pronouns and verbs afterwards are masculine; so that it seems necessary to make this masculine too.

Ibid. antepenult. **ጥበብ : አክቢራ : አስተርአዖት** : The Greek is, *σοφίαν τιμήσασα προήχθη*. The meaning of the last word, **አስተርአዖት** : it is not easy to determine. The verb **አስተርአዖ** : is used both in a transitive and in a neuter sense. The latter seems best to suit the construction here, and it corresponds more closely with the Greek. But then the usual and more simple meaning of the verb, "hath appeared," will not do: it must signify, "hath been made conspicuous," "honourable," or something of the sort. And this sense therefore I have ventured to give it in the translation.

P. 105. l. 1. **ሀካዖ** : MS. **ሀካይ** :

Ibid. l. 3. **ፍፍወ : ዘአኮነ : ኄራተ** : I do not understand the construction here, but have left the passage as I found it; for a slight alteration, as writing **ኮኑ** : or **ኮፍ** : for **ኮነ** : , will not remedy the defect; the pronoun **ዘ** being singular, as well as the verb.

Ibid. antepenult. **ንኡሳት** : MS. **ንኡሳን** : In p. 107. l. 1. it is correctly written, **ንኡሳት** : But see below, note on p. 109. penult.

P. 106. l. 2. The Greek Text here does not condemn second marriages as contrary to Scripture, but says expressly that the woman shall give account of herself to God "not because she hath been married a second time, but because she hath waxed wanton against Christ (1 Tim. v. 11.), and hath not kept her promise." *ἐπαγγελία* has here again been incorrectly translated **ትእዛዝ** : "commandment." See above, on p. 50. l. 4.

Exactly the same doctrine is laid down in the passage of the Greek Text that corresponds to p. 107. l. 6.; where indeed it is rather more accurately, though still obscurely, expressed in the Ethiopic Version.

Ibid. l. 5. **አያንብዖትን** : None of the common significations of this word seem to suit the sense of this passage. I have therefore conjecturally given it the meaning of "naming," "nominating to an office," *q. d.* "to read aloud the name of a person, proclaiming his appointment." **ሰምዔ** : I have translated "promised;" as it is sometimes used for "testifying," "bearing witness;" and both the Greek Text, and the sense of the passage, show that it must have some such meaning here.

Ibid. l. 11. **አሲር** : MS. **ዔር** : It is **አሲር** : in the Ethiopic Version, Luc. ii. 36.

Ibid. l. 12. **ሰብዓተ : ክረምተ** : — **ድንግል : ደአፒ** : I have here given the sense which the Ethiopic Text appears to convey. It differs from the account of this prophethess given in the second chapter of the Gospel according to St. Luke, which the Greek Text of the Constitutions accurately repeats.

P. 107. l. 3. **አማንቱ** : MS. **አሙንቱ** :

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P. 109. l. 6. **ያሠምረክ** : The sense seems here to require the subjunctive ; the form of which is **ያሠምር** : as in p. 112. l. 3. **ተሠምር** :

Ibid. **ወንጢአትከኒ** : Gr. τὰς ἀμαρτίας σου λύτρωσαι. The verb appears to be omitted by mistake.

Ibid. penult. **እማንቱ** : **ንጹሐነ** : **ወየዋሃነ** : The pronouns and verbs in this sentence are all feminine, yet these two adjectives are masculine. As they follow close upon the feminine pronoun **እማንቱ** : it seems hardly likely that they should be mere errors of the transcriber. Possibly this form of the plural may be sometimes used as common, applied either to masculine or feminine. See **ባዕደን** : p. 111. l. 7, 8. and two or three instances, *ibid.* 13. and p. 116. penult. In p. 112. l. 9. **ንጹሐ** : **አዕደንቲሃ** : **ወቅደስ** : **እዘኒሃ** : the adjectives are singular, and the substantives plural. See Ludolf Gram. vi. 2. § 13. p. 144. on *Enallage*.

P. 110. penult. **ምሥጢር** : MS. **ምሥጢረ** :

P. 111. l. 2. **ዐሠርተ** : **ወክልኢተ** : MS. **ዐሠርቱ** : **ወክልኢቱ** :

Ibid. l. 9. **ኢርቶዕ** : I have here inserted the negative **ኢ** : The sense clearly requires it; and the Greek has *οὐκ ἔστι δίκαιον*.

P. 114. l. 3. **ወእለሰ** : **ኢይመይጡ** : &c. The translation which I have given may appear to require that **ዐማፀያን** : &c. should be in the *status constructus* ; but the MS. is very irregular on this point, as has been already often observed; and I do not see any other probable meaning of the passage. The Greek Text does not help us here, for this clause is not to be found in it.

Ibid. l. 5. The heading of Section XIII. as well as those of Sections XIV. XVI. begin **በእንተ** : **ኢከመ** : **መፍትወ** : This position of the negative seems very extraordinary, and contrary to the general usage in Ethiopic; and moreover in Sections V. VII. it is otherwise. To preserve uniformity therefore, as well as to avoid the apparent anomaly, I have written **ከመ** : **ኢመፍትወ** :

Ibid. l. 11. **እስመ** : **ይቤላ** : **እግዚአብሔር** : “For thy Lord hath said unto her.” Of this I can make no sense, and have substituted, in the translation, “For the Lord hath said.” In the Greek, a passage is here introduced from Gen. iii. 16. *Αὐτὸς γὰρ σου, φησὶ, κυριεύσει.* This quotation is either altogether omitted in the Ethiopic Version; or else, which I believe to be the case, the words before us are intended to be a translation of it. The translator, probably, not understanding the expression *σοῦ κυριεύσει*, has rendered it as though it were *σοῦ κύριος*, “thy lord.”

P. 115. penult. Here the Deacons appear to be invested with authority to baptize, in common with Bishops and Priests. The Greek Text only makes them attendants upon the others in the administration of the rite: *ἐξυπηρετουμένων αὐτοῖς τῶν διακόνων.*

P. 116. l. 7. Title of Sect. xv. **በእንተ** : **መፍትወ** : Ludolf endeavours to distinguish between **ማዕስብ** : and **መበለት** : (*Lex. Æth. in voc. ማዕስብ* :) but they are evidently used as synonymous in this Section. In the second line, and indeed throughout the whole of it, **መበለታት** : is applied to the same persons who are called **መፍትወ** : in the heading. Indeed, Ludolf elsewhere observes (*in voc. መበለት* :) that the two words must be consi-

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dered as synonymous, except when they appear in conjunction together, as in the Title of Section XIX. below, for instance.

We have already however had one Section (XII.) with the title በእንተ : መበሉት : and it appears as though some part of the Title of the present Section had been erroneously omitted. In Ludolf's list, the title which corresponds to this is, *De viduis, quæ non more viduarum genuinarum vivunt.*

P. 117. l. 3. ደበሉ : MS. ደበሉ :

P. 119. l. 10. ደተክክ :: ወበእንተ : ካህናት : MS. ወበእንተክ : I have made the slightest correction which the case seemed to admit, by merely leaving out ክ : The Greek is, *περὶ πάντων γὰρ αὐτῶ μέλειν ὀφείλει, περὶ κληρικῶν, περὶ παρθένων, &c.*

P. 120. l. 5. ከመ : ደኩን : መጻገመ : ዘነሥኡ : ዘአደክሎ : ወአመኑሃ : ቅደስ : ወንጹሕ : There seems to be some verb wanting here, to complete the sense after አደክሎ : and to express the meaning of the Greek ἄθραυστος. I have translated the passage according to the Greek Text, ὅπως σεμνοπρεπῶς ἢ μετὰδοσις τῆς ἀθραύστου σφραγίδος γένηται.

P. 121. l. 6. አደተከሀል : M.S. አደተከል :

P. 122. l. 1. ወልደ : MS. ውሉደ : See above, on p. 89. l. 14.

Ibid. l. 8. ፈሪካዊዎን : The Greek has Ἀσσύριοι. The passage, with either reading, is nowhere to be found in Scripture.

P. 124. l. 3. ፀር : ነኪር : MS. ፀረ : ነኪረ : But in a phrase precisely similar, p. 122. l. 9, the absolute form is used, which indeed the construction clearly requires.

Ibid. l. 7. መሳሰብ : ወመበሉት : See above, on p. 116. l. 7.

Ibid. l. 8. አኩቴት : appears to be here used adverbially. In the next line we find በአኩቴት : in the same sense.

Ibid. l. 13. ግዕዛነ : ለአግብርት : "liberty to the servants." The corresponding clause in the Greek is, *χλωήν τῆ δουλεία τῶν ἀνθρώπων,* "green herb for the service of men," Ps. civ. 14.

Ibid. penult. ተመሰሉ : በእዕዋፍ : This will not bear, I think, any other sense than "Be like the birds." In the passage of St. Matthew, which is here referred to, (vi. 26.), the Ethiopic Version has ነጹረ : አዕዋፍ : ሰማይ : "Look upon," or "behold," as in our Version, "the birds of heaven."

P. 125. l. 11. መደሰ : "the seller of strong drink." The Ethiopic translator has taken the Greek κάπηλος literally, confining its meaning to one particular trade or occupation. Whether it was intended to be so taken, may be doubted. Perhaps it means rather the "corrupt dealer;" as Whiston translates it; not only the adulterator of wine, but he that imitates his practices in any other occupation.

P. 126. l. 7. አኩዎን : መስተራትዓተ : ሐራ : MS. አኩዎት : The feminine termination ዎት : may possibly be attributed to alliteration, the following word ending in the same way : but that word, the substantive to which አኩዎን : refers, is clearly masculine.

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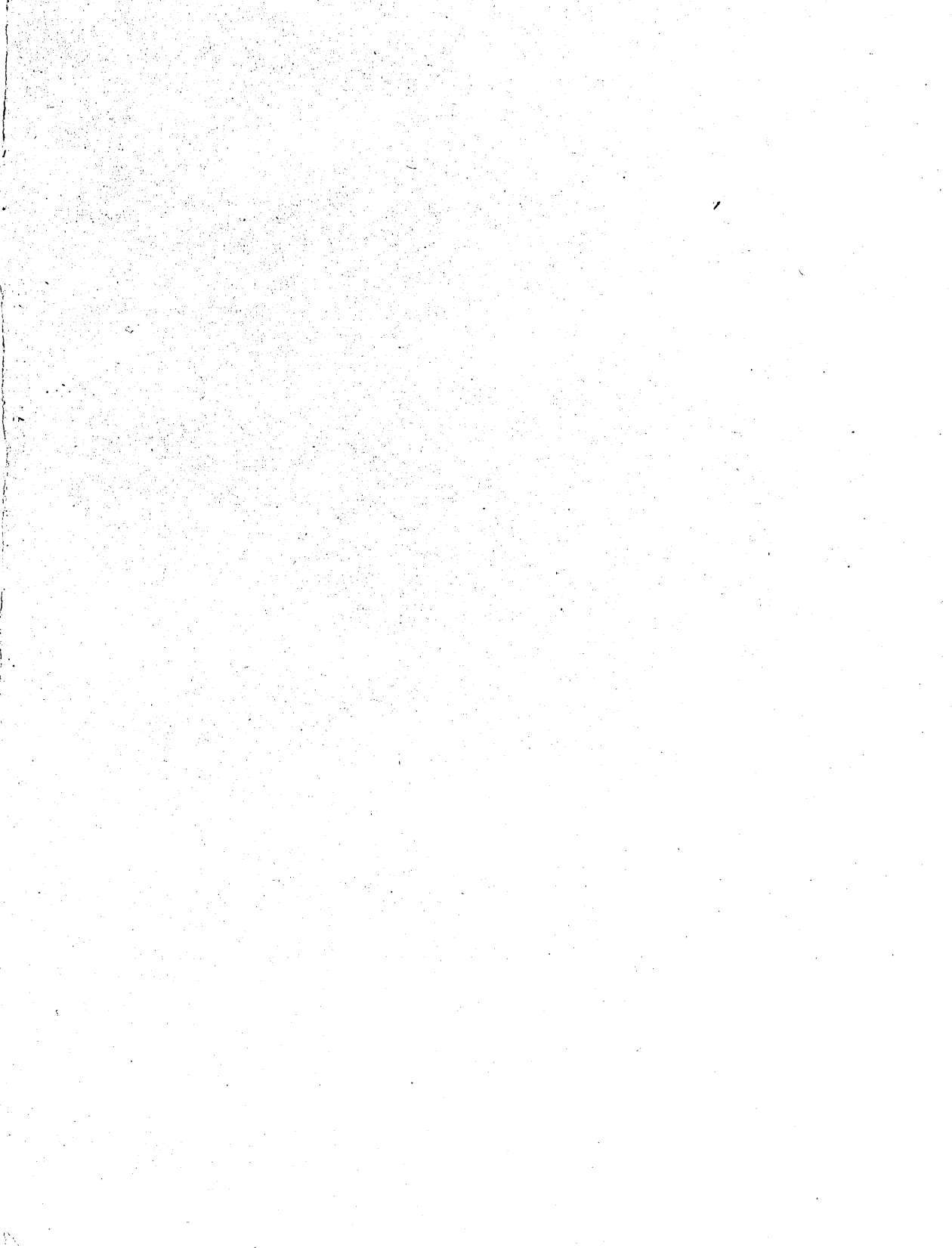
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