



***ADDIS ABABA UNIVERSITY
COLLEGE OF HUMANITIES, LANGUAGE STUDIES,
JOURNALISM AND COMMUNICATION
DEPARTMENT OF LINGUISTICS AND PHILOLOGY***

**THE ETHIOPIC VERSION OF BÄRÄLAM WÄ-YÉWASÉF:
CRITICAL EDITION WITH ANNOTATED TRANSLATION**

**BY
AKALEWOLD TESSEMA ANESA**

**MARCH 2021
ADDIS ABABA**



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A dissertation submitted to College of Humanities, Language Studies, Journalism and
Communication, Department of Linguistics and Philology, in partial fulfillment of the
requirements for the Degree of Doctor of Philosophy in Philology

BY

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MARCH 2021
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DECLARATION

I, the undersigned, declare that this dissertation is my own original work, and it has not been presented for any degree in any other university, and all sources of material used for this dissertation have been duly acknowledged.

Place: Addis Ababa University, College of Humanities, Language Studies, Journalism and Communication, Department of Linguistics and Philology

Name of the candidate: Akalewold Tesemma

Signature: _____

Date of Submission: _____

DEDICATION

To the memory of my beloved father the late **Tessema Ansa Alega** and my
spiritual father the late **His Grace Abune Melketsiediek**

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LIST OF ABBREVIATIONS

I.	Abbreviations
add.	Addit, addunt, ‘it adds or they add’
AD	Anno Domini ‘in the year of the Lord’
BY	Bärälam wä-yéwasef
A.M	’Amätä Məhrät
BC	Before the birth of Jesus Christ
BL	British Library, London
BnF	Bibliothèque National de France
ca.	circa (around)
col.	Column
Cf.	Compare
con.	Conjunctive error
des.	Desinit, ‘it ends’
dit.	Dittography
EAe	Encyclopedia Aethiopica, Siegbert Uhlig (edt.), Harrassowitz Verlag Wiebaden, vol. 1(A-C) 2003; vol. 2 (D-Ha) 2005; vol. 3 (He-N) 2007; vol. 4 (O-W) 2010.
E.C	Ethiopian calendar
EMIP	Ethiopic Manuscript Imaging Project
EMML	A Catalogue of Ethiopian manuscripts microfilmed for the Ethiopian Manuscripts Microfilm Library, Addis Ababa and For Hill Monastic Microfilm Library, Collegeville, USA (10 vols.), W.F. Macomber, (vol.I=III, V-VII) and Getatchew Haile (vol. IV-X), 1975-1993
EOTC:	Ethiopian Orthodox Täwəḥədo Church
era.	erased
etc.	et cetera ‘and so on’
f./ff.	folium (folia)
Fn.	Footnote
Ibid.	Ibidem ‘the same place’
IES	Institute of Ethiopian Studies

i.e.	<i>id est</i> ‘that is to say’
ill.	Illegible
inc.	incipit, ‘it begins’.
ms/mss	Manuscript/s
meta.	Metathesis
NALA	National Archive and Library Agency
NL	National Library (of Ethiopia)
om.	omittit, omittunt ‘it omits, they omit’.
Or.	Oriental
p.	page
r.	recto
rep.	repeated
(sic)	it refers that the preceding word is correctly quoted though erroneous
s.l.	Supra lineum ‘written above’.
St.	Saint
tra.	Transponit (Transposition)
UNESCO	United Nations Educational, Scientific and Cultural Organization
v.	verso
ws.	Word separation

Biblical abbreviations¹

1. Old Testament

Gen.	Genesis
Exod.	Exodus
Lev.	Leviticus
Num.	Numbers
Deut.	Deuteronomy
Josh.	Joshua
Judg.	Judges
Ruth	Ruth
1Sam.	1Samuel
2Sam.	2Samuel
1Kings	1Kings
2Kings	2Kings
1Chron.	1Chronicles
2Chron.	2Chronicles
Ezra	Ezra
Neh.	Nehemiah
Esther	Esther
Job	Job
Ps.	Psalms
Prov.	Proverbs
Isa.	Isaiah
Jer.	Jeremiah
Ezek.	Ezekiel
Dan.	Daniel
Hosea	Hosea
Joel	Joel

¹The biblical Abbreviations are adopted according to the Chicago Manual of Style which was used by Solomon Gebreyes, 2016: xi-xiii. The information is taken from the Chicago Manual of style, 15thed., 2003, sections 15, 50–54.

Amos	Amos
Obad.	Obadiah
Jon.	Jonah
Mic.	Micah
Nah.	Nahum
Hab.	Habakkuk
Zeph.	Zephaniah
Hag.	Haggai
Zech.	Zechariah
Mal.	Malachi
Sir.	Sirach (= Ecclesiasticus)
Bar.	Baruch
Epis.	Jeremiah Epistle of Jeremiah
Jub.	Jubilees
En.	Enoch

2. The New Testament

Matt.	Matthew
Mark	Mark
Luke	Luke
John	John
Acts	Acts of the Apostles
Rom.	Romans
1Cor.	1Corinthians
2 Cor.	2 Corinthians
Gal.	Galatians
Eph.	Ephesians
Phil.	Philippians
Col.	Colossians
1 Thess.	1 Thessalonians
2 Thess.	2 Thessalonians

1 Tim.	1 Timothy
2 Tim.	2 Timothy
Titus	Titus
Philem.	Philemon
Heb.	Hebrews
James	James
1 Pet.	1 Peter
2 Pet.	2 Peter
1 John	1 John
2 John	2 John
3 John	3 John
Jude	Jude
Rev	Revelation (= Apocalypse of John)

Signs

In this research, the following signs are utilized.

- [] (Square bracket with numbers): it indicates the paragraph of the edited text and the translation part
- [] (square bracket): is an indication of physical damage and restoration of corrupted texts by the author
- †...† Greek obelos (sing.), obeloi (pl.), which means ‘cross’, and it is also called Crux desperationis: it is applied in the case of irremediable corruptions where no restoration can be proposed
- () It refers to an alternative meaning or explanation in the annotated translation part
 - ⌈ the half bracket is used to indicate the starting of variants consisting of only two words
- a - a, b-b, and c-c: it used for the variant that contains more than two words, phrases or a long sentence to show the gap between **a** up to **a**, **b** up to **b**, **and c** up to **c** on the same page.
- (|) A solid vertical line used to separate numbers between the variants in the critical apparatus

Translation

The transliteration for fidäl symbols are done in accordance with the EAe convention.

1. Consonants

ሀ h	ሰ s	ኀ ò	ወ w	ጀ g	ፀ ì	ጎ ḡ ^w
ለ l	ሸ š	ነ n	ዐ Ȳ	ጎ g	ፈ f	
ሐ h	ቀ q	ኘ ñ	ዘ z	ጠ t	ፐ p	
መ m	በ b	አ ʾ	ዠ ĭ	ጨ c	ቂ q ^w	
ሠ í	ተ t	ከ K	የ y	አ p	ኀ ò ^w	
ረ r	ቸ ó	ኸ ò	ደ d	አ s	ከ k ^w	

2. Vowels

1	2	3	4	5	6	7
Ä	U	I	A	E	ə or no vowel	O
Ꭰ=bä	Ꭱ= bu	Ꭲ= bi	Ꭳ= ba	Ꭴ= be	Ꭶ= bə or b	Ꭷ= bo

3. Numerals

፩	፪	፫	፬	፭	፮	፯	፰	፱	፲
1	2	3	4	5	6	7	8	9	10
፳	፴	፵	፶	፷	፸	፹	፺	፻	፻፱
20	30	40	50	60	70	80	90	100	1000

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It is my fortune to gratefully acknowledge the support of HMML for sending me manuscripts of EMML745, EMML 1051 and EMML 6926 in the pdf format from their archive. Similarly, I greatly appreciate and acknowledge Mr. Eyob Derilo's support to access the very important copy of the BY Or 753.

Abstract

This study aims at reconstructing the Ethiopic version of Bärälam Wä-Yéwaséf. The text is speculated to have been first composed in Hindu, Sanscrit language and it has been translated into syriac and Arabic. The first Arabic version was translated in the 8th century. However, the Geez version was translated from Arabic vorlage in the first half of the 16th century by Éccäge Énbaqom of Däbrä Libanos. There are ten copies of BY that are collected for the purpose of text reconstruction so as to produce a hypothetical text that is assumed to be the archetype of the whole ms. tradition; the nearest to the lost original of the AR. The collected witnesses cover the range between the age of 17th and 20thc. mss. The main objective of the study was critical edition and translation of the Ethiopic AR using the “Neo-Lachmannian” method. Thus, the researcher has drawn the stemma codicum using conjunctive errors. To undertake a work of critical edition and annotated translation ten MSS were collected and collated to be used for the critical edition based on the common innovations they share forming a bipartite stemma. The hypothetical relationship of the witnesses to their ancestor is formulated as: $\Omega = (\alpha [\gamma (A1+A2+B) + \delta (E1 + P)] + \beta [\epsilon (E2 + J + O + T) + L])$, and the emendation process took place based on this formula. The variants are summarized in the critical apparatus under the respective sections in editing the text, and the edited text is translated into English with annotations. The research has also been organized into seven chapters.

CHAPTER ONE: INTRODUCTION

1.1 Background of the Study

In the Ethiopian literary tradition, Bärälam wäyewasəf (=BY) is categorized in wisdom literature which is the ancient near East literature genre. Some scholars categorized BY with *Mäṣḥafä Hiqar*, *Mäṣḥafä Səkundəs*, *Zena Āskəndər*, *Fisaləgos*, *Mäṣḥafä fālasfa ṭābiban*, and *Mäṣḥafä Sabela* as philosophical texts.² On the other hand, it is believed by many scholars that BY is a ‘Spiritual romance’ that is a type of story comprising idealized love, obsessive association with some spiritual body or some spiritual idea, and mysterious adventures. In fact, the Ethiopic equivalent for this word can be *Ṭəbāb mənfasawi*.

It is believed that the text is written in the first era of Christianity. It is written in Indian Language by Indian propagandists of the era. Since India has good trade relationship with the European, African and Asian countries, the news of the text was spread over and an interest of translation become very high.³ Scholars who have made an effort in studying BY agree that the text translation has been made from Indian language into Syriac (Pehlevi). The first Arabic translation of the scripture is done in 8th Century with a title of *Kitab Balauhar wabudasaf*. In the 10th century⁴ versions, the name Budasaf has changed to Yudasaf. The 10th Century Yudasaf is more similar to the Persian Iodasaph. However, Marion Turner explains the reason of changing the name from Budasaf into Yudasaf. She explains: “In Arabic recensions, the honorific becomes Budhasaf and from a scribal slip emerges as Yudasaf, because the Arabic B and Y differ by only a single diacritical point, Budhasaf by virtue of a scribal error became Yudasaf”.⁵

For it was a spiritual tradition of Ethiopian fathers to write and translate life stories of saints,⁶ BY is translated from Arabic to Geez⁷ in 1553 by ʾĀččāge ʾEnbaqom of Däbrä Libanos who

² Maimire, 2010, p. 9 The church believes as such books are the power of wisdom law and power.

³ Hirth 1885, p. 140.

⁴ Suresh K. Sharma, Usha Sharma 2004, p. 202.

⁵ Turner 2013, p. 427.

⁶ Tadesse Tamrat, 1970, p. 2-3

⁷ Leslau, 1991, p. IX

was the responsible for the administration of properties of the church.⁸ Because, the life of monks was useful in the social life of the Ethiopian society.⁹ In Ethiopia the Scripture is known by two names: *Gädlä qəddusan Bärälam wäyəwasəf* (as in EMMML 1051) and *Gädlä*¹⁰ *Bärälam Wä-Yəwasəf*. Both titles focus on the hardship that both Bärälam and Yəwasəf have gone through during their relationship and their way to convert and be converted to Christianity. The first title has an additional attention that shows the holiness of Bärälam and Yəwasəf.¹¹

It consists of dialectical approach between Bärälam and Yəwasəf. The reason why BY is considered as a book of philosophy is the story in the scripture focuses on questioning. Some of the ideas raised in the side of the prince Yəwasəf were philosophical and the hermit Bärälam have done a lot to come with philosophy of religion and win the heart of the prince. Prince Yəwasəf was first in need of experiencing the existing world and was in need of watching the challenges in this world. Then after he met Bärälam the Hermit, he has asked several questions. The parables and the examples, which are used to explain the discussion between Bärälam and Yəwasəf, were also philosophical, because parables are parts of wisdom and instrument of philosophical concept. Some of the parables are similar to Buddhist and Christian scriptures (cf. “A wealthy Brahman farmer was celebrating his harvest-thanksgiving when the blessed one came with his alms-bowl, begging for food”,¹² with “He (Jesus) spoke many things unto them in parables, saying behold, a sower went forth to sow, Matthew 13:3). The parables are also stories of wisdom that are used to convert people to Christianity. The main figures of the book are the Hermit Bärälam and the Indian Prince Yəwasəf, the King Wädagos father of Prince Yəwasəf. Zärədan, the guardian of Prince Yəwasəf, Tewodas the magician and Bärəsəyas the King who succeeded Yəwasəf to become the next King are included as sub-main figures on the book.

⁸ Chaillot, 2002, p. 38.

⁹ Rosini 1896, p. 97

¹⁰ Gädl, derived from the verb ተጋደለ *tägadälä*, which means to contend. Hagiography is a term describing literary products related to the veneration of the saints. In Ethiopian context, hagiography encompasses a number of genres, or different types of texts: Vita, or Acts (*Gädl*), Miracles (*Tä’ammər*), Homilies (*Dərsan*), hymns and hymnological compositions of different kinds, accounts about the translation of relics, and a number of smaller texts like monastic genealogies, prayers etc. (Denis Nosnitsin in: EAE vol, II, 969).

¹¹ Wright 1870, pp. 608 and 611.

¹² Carus 1917, p. 74.

It is known that Yəwasəf claimed as Bodhisattva and his father the King as Buddha.¹³ Yəwasəf is believed as “Bodhisattva” which is to mean “He who is to become a Buddha” or “Buddha Elect.” There are also suggestions that discuss as the name Budasaf of the Arabic version is a name that show the Bodhisattva.¹⁴

Bärālam and Yəwasəf are among the people who have done a lot to convert the then Indian people in to Christianity, and they have a big place in the heart of the present Indian Christians. The Apostle who preached Christianity was St. Thomas the Apostle. F.A. Dcruz writes “Apostle Thomas, who was also called Didymus, a Galilean, after receiving the Holy Ghost, went to many countries to preach the Gospel of Christ ; that he handed over the precepts of the Christian faith and life to the Parthians, the Medes, the Persians, the Hircanians and the Bactrians ; that finally be taking himself to the Indians he instructed them in the Christian religion”¹⁵ At the beginning of the story the king Wādagos was persecuting Christians and forcing the prince to stay far away from Christians.

The Hermit (A hermit is a young or elderly man or monk who lives either in monastery or in wilderness spending his full time by prayer and contemplation)¹⁶ her Bärālam discussed and converted prince Yəwasəf to Christianity and the Prince converted his father king Wādagos, his guardian, the magician, the woman who was sent to tempt him and his successor.

When we come to the content of the scripture, BY begins the story by describing the preaching of St. Thomas, the Apostle in India. Then, King Wādagos was very eager to have a son. At this time, king Wādagos was a strong enemy of Christianity who persecute Christians, especially monks. While he was persecuting the Christian religion a son is born to him and called him Yəwasəf. When Yəwasəf was born the king has called magicians to discuss the upbringing manner of his son and the magicians told to the king as his son will become Christian and advised the him to keep his son separately from the society and to up bring him lonely. But Yəwasəf was interested to know the life in the outside world and

¹³ Black 1928, p. 28.

¹⁴ Jacobs 1896, p. xxxv.

¹⁵ Dcruz 1922, p.3.

¹⁶ Oampa 1971, p.18

insisted his father to allow him to go out of his place and the king allowed him to do so. The experience that Yəwasəf has got was far different from the life he has been leading. With the guidance of the Lord the hermit Bärālam has arrived to the place where the lonely prince stays and established a friendship with the guardian of the prince. At this time Bärālam has told to the guardian as he owns a precious stone that can perform different miracles and asked to meet the prince to discuss about it.

The guardian allowed Bärālam to meet the prince expecting that Bärālam will sell the precious stone. But Bärālam began to discuss with the prince about Christianity. During their discussion, Bärālam has used several parables (Parables are a figurative speeches frequently used in Holy Bible and spiritual hagiographies)¹⁷ to attract the mind of the prince and the prince was asking now and then about life, death, free will, and the life in heaven. When the prince was convinced by the fact that Bärālam has brought to him he decided to be converted to Christianity.

This news of conversion was very terrible for king Wādagos. Due to this he has sent a magician that can do something to abstain Yəwasəf from exercising Christianity. But the plane was the king was not successful. More over Yəwasəf began to convince his father king Wādagos and become successful to convert him to Christianity. After his conversion king Wādagos has transferred power to his son Yəwasəf. But Yəwasəf didn't stay long on the throne. He has passed his power to his successor and went to wilderness to join Bärālam after two years of hard searching in the wilderness. Bärālam and Yəwasəf have stayed for a while in a wilderness. Bärālam has passed and buried then Yəwasəf has also passed and buried next to him.

¹⁷ Herbert 1963, p.29.

1.2 Statement of the Problem

It is well known that manuscripts are written in Ethiopia to show the social and spiritual personality of figures and to help citizens and believers to get a life lesson and blessing from the figure or the saint. More over, scriptures have an importance to pass history of one generation to other. When we come to BY, it will bring for us more benefit which is a philosophical idea.

There are four manuscripts in Ethiopia: 1) Betä Maryam of Lalibäla, digitized and catalogued as EMLL 6926; 2) Järr Səllase of Däbrä Libanos, digitized and catalogued as EMLL 7118; 4) Holy Trinity Cathedral of Addis Ababa, digitized and catalogued as EMLL 1051; 4) Library Museum of EOTC Patriarchate, digitized and catalogued as EMLL 745.

There are also six copies of BY in Foreign libraries. Two of them are in British Library (=BL) London and four of them are found in Bibliothèque Nationale de France (=BnF) Paris. Budge (Sir E.A. Wallis Budge is a british writer who translatend numbers of Ethiopiand and Egyptian manuscripets into English language)¹⁸ has translated the Geez version into English using only the two manuscripts in the BL, Oriental 699 and Oriental 753.¹⁹ In 1864 Herman Zotenberg and Paul Meyer translated the Geez text into French. Geez is now only a service language of Ethiopian Orthodox Tewahədo Church (=EOTC), and no more a language of service in the country like Amharic, which is the national service language of Federal Government of Ethiopia. But book of BY is not found in Amharic. This result has come due to the lack of information about the Manuscript tradition of BY.

There is also no any research work that has done to show the text analysis of BY. While BY is rich in philosophy, there is no research work that has done in Ethiopia showing the philosophical analysis of the book. So, showing the manuscript tradition of the book and giving text and philosophical analysis is needed to attract many readers and researchers to the book. Although the book contains an attractive history and an idea of wisdom the

¹⁸ Budge 2010, p.61.

¹⁹ Weninger 2003, p. 472.

Amharic language readers doesn't have a chance to know much about it. So, I believe this research work will enlighten readers to come to the book and benefit from it.

Focusing on the manuscripts found in Ethiopia, this research work will raise the following research questions and works on answering them.

Hence, the basic research questions that are answered by this study are:

1. How the Ur-text, which is supposed to be the nearest to the lost original of BY can be reconstructed?
2. How a relationship among the mss. into their families can be developed?
3. What are the descriptions and contents of the text?
4. When and by whom the BY was translated from Arabic into Gə'əz?
5. What is the textual history of the BY?

1.3. Objectives of the Study

1.3.1. General Objective

The general objective of the study is to reconstruct the archetypal text, which is assumed to be the nearest to the Ur-text of the Geez version of BY with a critical edition and annotated translation using Neo-Lachmannian method of text edition.²⁰

1.3.2. Specific Objectives

The specific objectives of the study are to:

- collect the existing copies of the BY,
- give a physical and content descriptions to the extant MSS,
- collate the available data offered by the MS tradition of the literary work,
- establish a stemma codicum to determine the genealogical relationship of the MSS,

²⁰ Timparano 2013, p. 39

- emend the text based up on the stemma codicum as well as the variant readings, and
- translate the emended text into English with annotation.

1.4. Significance of the Study

The study will contribute a lot to different disciplines in general and to Ethiopian philology in particular. Therefore, the result of this study may hopefully have the following significances:

- It can be used as a source material to develop a stemma codicum of the Ethiopic MSS;
- It may present a useful insight to those who translate texts from one language to the other, particularly Gə'əz texts;
- It could help readers to become familiar with historical and theological dimensions of the country;
- It may also initiate other researchers to carry out related studies on other Ethiopic MSS.
- By showing the Ethiopian manuscript tradition of BY it will encourage translators to translate it to different languages of Ethiopia.

1.5. Scope of the Study

The scope of the study is delimited to a critical edition and translation of the Ethiopic version of the BY based on ten available mss., which are collected from different Libraries and monastries.

1.6. Research Methodology

1.6.1. The Concept of Critical Edition

The concept of critical edition mainly focuses on identifying and correcting the innovations and errors that have been created in the process of manuscript transmission. This is because ancient copyists may make errors or laterations when copying manuscripts by hand. Thus,

the main objective of a critical edition is to reproduce a text as close as possible to the Ur-Text (Mace, et al. 2015, 328).

Since the purpose of this dissertation is editing critically and translating into English with annotation of BY. Thus, Neo-Lachmannian method of text edition is employed. According to the description of Sebastiano Timpanaro, the Lachmannian method is based on the reconstruction of the manuscript tradition of a text, namely the reconstruction of the historical relationships among all the witnesses of a text transmitted by manuscripts. Manuscripts are gathered into families, identified through the sharing of common mistakes.²¹ For each passage of the text the agreement among more families is the ground for the reconstruction of the original form of the passage.²²

1.6.2 Method of Critical Edition

Modern textual criticism has a refined methodology that has been developing over the centuries particularly during the middle of the 19thc, and passed through a crisis and the reaction between the end of the 19th and the middle of the 20thc. (Bausi, 2008: 21).²³ It is the science of discovering an error in texts and the art of removing it (Robins, 2007: 92, and Witzel, 2014: 21). It includes *recension* and *emendation*. Its principles have now been generally accepted (Bausi, 2008: 21). In fact, its goal is to produce a text as close as possible to the original or *constitutio textus*, which is the archetype of the whole tradition from which all the available witnesses of the text are derived (Mass, 1958: 1). The objective of this study is to reconstruct BY into its nearest form of the original text; thus, to meet this objective, the researcher applied the “Leo-Lachmannian” method of text edition or the stemmatic method.²⁴ This method is very decisive to produce a text as close as possible to the original one, i.e., the archetype of the whole tradition. It helps us to reconstruct the archetype on the basis of the comparison among groups of genetically related codices

²¹ Timpanaro 2005, p. 65.

²² Bausi 2008, p.13.

²³ Cf. Witzel, 2014: 36.

²⁴ See, Lusini, 2017. This method is called genealogical method, method of common error or stemmatic method. It helps to sort out relations among the mss. by tracing the way they had descended from earlier copies (Robins, 2007: 90).

(Lusini, 2017: 78). Identification of mss., into their families on the basis of conjunctive errors and concluding with the application of the majority criterion is the main focus of this method. This includes the careful examination of both the internal and external features of the mss.

Thus, so as to reconstruct the *stemma codicum* which illustrates the relationship among all the witnesses through critical evaluation of the errors contained in all the available mss., there are three phases. The first phase is *recensio*.²⁵ It consists of searching and collecting of all the extant manuscripts of a certain work. The second phase is the *collation*: it refers to the systematic and careful comparisons of errors and variant readings of all the extant manuscripts of a certain work in order to determine the variant readings. The third phase is the *elimination codicum descriptorum*, which consists of a process of eliminating copies of the same extant manuscript. This is because if two copies are identical and have the same readings, they don't have any use for the restoration of the lost text. Thus, one of the two versions must be excluded in the edition. Finally, the *stemma codicum* or the genealogical tree can be constructed on the basis of the conjunctive errors that are common to the witnesses descending from the same sub-archetype. Finally, the editor is able to eliminate the mistakes and could produce the hypothetical text which is supposed to be the nearest of the lost original text. This could be done in two ways: one is by means of *emendation ope codicum*, emendation by means of the codices²⁶ (Lusini, 2017: 76 and Marrassini, 2009: 36).

1.6.3 Data Gathering Tools

In data collection process, first the researcher consulted local and foreign catalogues and inventories of different churches and archives. After identifying from the catalogue and oral information from different individuals where and in which monastery, church and library the BY copy is found, the researcher went to Betä Maryam, Lalibäla and Järr Səllase for filed work. During the filed work, the researcher was able to observe the physical copy of the manuscripts and made an important discussion with servants there. In Addition to traveling to Lalibäla and Järr, the researcher also consulted the manuscripts found in Holy Trinity Cathedral and Library Museum of Ethiopian Orthodox Täwahido Church

²⁵ Cf. Saleman, 2000, and Maas, 1958: 1-2 and 10.

²⁶ This refers to the application of majority of the families.

Patriarchate, both in Addis Ababa. Thus, the primary data which are the MSS copies of the BY are collected through fieldwork in the form of microfilm copies. So as to consolidate the data, the researcher also interviewed different church scholars about the issue under study.

CHAPTER TWO: TRADITION OF BÄRÄLAM WÄ-YÉWASÉF

2.1 Tradition of BY

In the long history of Ethiopia scribes had carried responsibilities of writing chronicles and translating different religious manuscripts from different languages especially from Arabic language. Both the written and the translated manuscripts contributed their roles in shaping the features of the church services and wider society. The reading of the Ethiopian eunuch who went to Jerusalem for worship can be a good example as Ethiopia had a long age tradition of translating scriptures from other languages to its own. Translators such as *abba* Sälama who translated the Holy Bible and *Éččäge* Ĥnbaqom of Däbrä Libanos who translated BY can be seen as figures in Ethiopian texts translation.

At the beginning the translation job has been done focusing on the Holy Bible wholly and partially. Then on the time of the New Testament the translation border become elaborated and different religious, dogmatic, historical, homiletic and hagiographic manuscripts began to be translated into Ethiopian Language. When we see the works and personality of translator, Ethiopia had benefited from those foreigners who visited the country and who reside in the country in different centuries.

In general, translation of manuscripts in Ethiopia has a long story and it has been done both by Ethiopian scholars and by foreigners who reside in Ethiopia for different purposes. This job has helped Ethiopia to get many benefits from the translated scriptures and to become competent on acquiring knowledge from abroad.

Due to the enlightenment that he had, the king Wädagos used to call Buddha which is to mean enlightened. Also the prince Yəwasəf has been called Bodhisattva means someone who is going to become the enlightened one. Scholars such as M. Amiaud describe as the original Indian work of BY was a scripture without any name in it but when the scripture is

translated to other languages the names began to appear. He also writes as a church was dedicated at Edessa in 412 A.D.²⁷

There is no sufficient literature that shows the alternative Indian name of BY rather than the name BY itself. The Syriac and Arabic version of BY which is believed the first translation is known by the name Kalilah wa Dimnah²⁸ (=KD). The exact time of the Syriac version is unknown, But Ibn Abi Yakub the famous book that is composed on 987 A.D. by Faraj Mohammed bin Isaac describes as the Syriac version is translated on the 8th century²⁹. This Syriac version does not exist now. Budge has done his best by requesting the then scholars of Syria and public officials who have access to get all kinds of manuscripts. But he didn't become successful.³⁰ Even though this Syriac version is lost, scholars such as Kuhn believed that the ancient Georgian and Greek Versions are translated from the Syriac KD or pahlevi version.³¹

When we come to the Arabic version of BY it is translated from the Pehlevi version. Hermann Zotenberg writes as the Arabic version of BY is translated on the 13th Century.³² Several scholars agree that as BY paraphrased and modified to be suitable to Christian tradition and it became a Christian version. The Arabic name of BY is changed from time to time. At the beginning the Arabic title of the scripture was Balauhar wa Budasaf³³ then Budasaf is changed to Yudasaf³⁴.

The ancient Ethiopian tradition of translating manuscripts has been continued on the 15th Century Ethiopia. *Īččäge* Īnbaqom (1470-1560) whose origin from Yemen and who stayed at Däbrä Libanos as a monk and finally as the *äččäge* of the monastery is one of the prominent translators of Ethiopia. *Īččäge* Īnbaqom has translated BY from Arabic into

²⁷ Jacobs 1896, p. xxxiv.

²⁸ Cerulli 1964, p. 75.

²⁹ Flugel 1871-72, p. 111.

³⁰ Budge 1923, p. xci.

³¹ Kuhn 1894, p. 34.

³² Zotenberg 1887, p. 84.

³³ Suresh K. Sharma, Usha Sharma 2004, p. 202.

³⁴ Abuladze 1966, pp. 19-41.

Gəəz in 1553.³⁵ The order to translate BY into Geez came from the then King of Ethiopia Gälawədwos. For Éččäge Īnbaqom was from Yemen he was familiar to Arabic and it was an easy job for him to translate BY from Arabic into Geez. Since it is the translation of the Arabic version, the Ethiopic version of BY is also a Christianized version of the story. But when we uncover the translation history of the Ethiopic BY, while the book is translated from Arabic version the title it took is not that of Arabic Balauhar rather the Greek Baralam. It shows that the translation technique in Ethiopia doesn't depend only on the mother scripture rather it uses names of other scriptures that are family of the book.

The reason why BY translated into Gəəz is to help Christians to know more about the story of the saints and the long march to Christianity. Even though BY is translated into Gəəz it is not used on the service of the EOTC. The saints that are figure in BY are also not mentioned in the Ethiopian Synaxarium and there is no Tabot or commemoration date assigned to the saints. But since the story of the saints mentioned in BY is morally acceptable the manuscript continued to be translated until the recent time (EMML 745 and EMML 1051 are very recent). The prayer of Bärālam and Yəwasef is also included in the church prayer book known as *Arganonä Wəddase* (HMML 1943)

The Gəəz text writes as the scripture is brought from India to Holy Land (Jerusalem) by one anonymous Monk. The Ethiopian Traditional and modern scholars accept the Book is not originated in Ethiopia. The Authorship of the book of BY was traditionally given to John of Damascus. Some ancient scriptures mention the author anonymously John the Monk. But in 1886 Hermann Zotenberg have falsified this thinking by giving some reasons such as the book never mention the teaching and name of John of Damascus and it never mention the Mohamedian religion which was active on the time of John of Damascus.³⁶

³⁵ van Donzel 2005, p. 281.

³⁶ Woodward, Mattingly 1937, pp. x.

2. 2 The Origin of BY

Even though the story of BY is first written in India in Indian language Sanskrit which is known as Indo-Aryan language.³⁷ There are no written evidences that show the author and the guidance for the writing. The story was happened and written on third or fourth century A.D.³⁸ Budge who wrote on the Ethiopic version of BY even didn't pointed clearly the author of BY rather he vaguely pointed as Buddhist propagandists are the authors of BY.³⁹ The stories which are included in the story and the mentioning of the name and provinces of the country India shows as the origin of BY is India.⁴⁰

The MS tradition of BY shows as it came from India to Jerusalem by John of Damascus⁴¹ in the 8th Century. It writes Jerusalem as Temple. Some scholars claim that Euthymius the Athonite, the Georgian monk, scholar and philosopher is the one who christienized the story by adding some Christian stories and verses in 1028⁴². Even though the text shows as it came from India to middle east, there is no any clear point that specific author of the original text (in India) and to which language of middle east it is translated (in Jerusalem). The story also didn't show the exact year of its writing. The intention of John of Damascus to bring the text and is not mentioned. This brings a gap of showing whether there is an order from someone else or not.

Many writers including Budge claimed as the story is a Christened version of Buddha.⁴³ But they didn't refer the original story and show the difference between the story in BY and the story of Buddha which they claim is the origin for the story in BY. In place of bringing the

³⁷ In addition, Sanskrit studies, heir to a brilliant and imperious intellectual tradition that had set its own agenda in the important issues of the human sciences, has had grounds to rest content with addressing the questions predefined by this tradition—and the historical expansion of the realm of Sanskrit culture was not one of them. (Sheldon Pollock 2006, p.11)

³⁸ In one of the centuries that immediately preceded or followed the beginning of the Christian Era. (Budge 1923, p. xi)

³⁹ Ibid

⁴⁰ Ibid p. xii

⁴¹ This John might be John VIII, who was Patriarch of Jerusalem toward the end of the eleventh century. Fredric H. Chase, Jr. p. v

⁴² Euthymius of Athos (d. 1028), Christianized the text and inserted additional material, e.g. 'The Apology of Aristides' (EAE V.1 p.472)

⁴³ The wise counsels of Baralam is no other than the Buddha himself, and that Baralam, his master... The Sanskrit word that has been turned into Ioasaph and Josaphat, through the mistakes of scribes and translators, is "Bodhisattva" meaning "he who is to become a Buddha" or "Buddha elect" (Budge, 1923, p. xxxix)

story that directly shows the Buddhist story, he discusses more of linguistic matters that show the relationship of the names Josaphat and Buddha.⁴⁴

2.3 The Difference Version of BY

2.3.1 The Geez Version of the BY

As all of the available Ethiopic MSS describe that BY is translated from Arabic to Geez by Éccäge Énbaqom of *Däbrä Libanos* in 1545 during the reign of Emperor *Gälawdewos*⁴⁵. All of the MSS that found both in Ethiopia, Paris and London have the same colophon about the first translation and the identity of the translator. Most of Ethiopic MSS start by calling the name of Holy Trinity, but BY starts with the word “In the name of God, The merciful and the compassionate”⁴⁶ which usually is the beginning style of Arabic Mss.

2.3.2 The Arabic Version of the BY

The MS which was brought to Jerusalem by John of Damascus is not clearly explained as what language it was. “Arabic translation was made, probably by *YAbdallah b. al-MuqaffaY* (d. 759). This first Arabic translation, the *Kitab Bilawhar wa-Budasaf*, was the basis for several Islamic versions.”⁴⁷ The Arabic version of BY is translated from the original Indian text. There are also some scholars that discuss as the Arabic version is translated from the language of Pelevi. Even though the Arabic version of the text tells that the one who brought the MS to Jerusalem is John of Damascus. The Ethiopic text which is translated from the Arabic text clearly shows as John is the one who brought it from India and who translated it. But we can enterprate the word brought into translate. The Arabic version also calls a monk who is called John, not John of Damascus.

2.4 Sources of the Text

In all MSS that I found and used to complete this dessertation the text of BY did not mentioned the exact time on which the story has occurred. In the mean time, the text doesn't

⁴⁴ Ibid

⁴⁵ Ibid

⁴⁶ The Critical text, 1

⁴⁷ EAE V.1 p.472

describe the exact person who is going to be called as the author of the text. The writer of BY has used different kinds of sources. The text is very rich in using cotations of the Holy Bible both the Old and New Testaments. Further more the text uses historical facts, and geographical findings.

As a text which is prepared for religious use, BY frequently refers different dogmatic and canonical teachings of the Orthodox Church. The author also has used different philosophical ideas and litereature tecniques. The following are some of the sources of BY.

2.4.1 Holy Bible

As the story in BY shows clearly the author has deep knowledge of Holy Bible. Plenty of verses of both Old and New Testament verses have been coted in the text. During the conversation between Bärälam and Yéwasef, the hermit Bärälam used different parts of the Holy Bible as convincing powers. If we focus on the Old Testament cotations, Bärälam cited the biblical story that shows as God created man from the dust of the earth⁴⁸ and as God brought out Israelites from Egypt through the hands of Moses and Aron⁴⁹. The author also used the words of Phrophet Isaia⁵⁰ and the history of Abraham⁵¹. From the books of New Testament, the author coted different stories and verses. The parable and figurative explananations of Jesus Christ are also used in different parts of the text. The story of the ten virgins⁵², the story of salvation⁵³ and different teachings⁵⁴ of Saint Paul the Apostle are used as explanatory sources in the text.

2.4.2 History

The story in the text begins by mentioning the Story of Saint Thomas⁵⁵ the Apostle and his evangelical activity service. This story is found in different texts of Church history. It also

⁴⁸ The Critical text, 121

⁴⁹ The Critical text, 102

⁵⁰ The Critical text, 141

⁵¹ The Critical text, 100

⁵² The Critical text, 138

⁵³ The Critical text, 237

⁵⁴ The Critical text, 159

⁵⁵ The Critical text, 9

discusses the beginning of monastic life in monasteries of Egypt⁵⁶. The part that discusses the story and reign of king Wadagos⁵⁷ is also can be labeled as part of history. The history of the suffering of Christians at the age of martires also mentioned⁵⁸. Moreover, the part that mentions the name of Saint Antonios⁵⁹ and the council of Nicea⁶⁰ is discussed in the text. The above parts of BY shows as the text has used history as its basic and important source.

2.4.3 Geography

The text is also based on geographical backgrounds. It mentions different names of countries⁶¹ of Asia and show the geographical location of India⁶². Some of the countries that are mentioned in the text are still using the names mentioned in the text and some of the others are changed. In addition to the names of the countries, the text mentions about resources in the earth⁶³.

2.4.4 Philosophy

Different kinds of philosophical ideologues can be considered as sources of the text. The reason that leads to such conclusion is, there are several expressions in the text that carry philosophical thoughts. The text mentions that as Yéwasef “studied the wisdom of India, Ewlaton, Nuba and Fars”⁶⁴ again the text shows as Yéwasef had an internal question, “He went his way restlessly thinking about the passerby world and the eternal and about death.”⁶⁵ The monastic people also had their own philosophy and they refused to stop such philosophy⁶⁶. These and many more evidences in the text show as philosophy is one of the sources for the text.

⁵⁶ The Critical text, 10

⁵⁷ The Critical text, 11

⁵⁸ The Critical text, 170

⁵⁹ The Critical text, 176

⁶⁰ The Critical text, 256

⁶¹ The Critical text, 59

⁶² The Critical text, 6

⁶³ The Critical text, 210

⁶⁴ The Critical text, 59

⁶⁵ The Critical text, 71

⁶⁶ The Critical text, 309

2.5 Inter-textual Tradition of BY

Since there are numbers of Ethiopian Geez texts that have different historical origins⁶⁷, BY too has a foreign origin.⁶⁸ As many scholars agree, the text has its own textual tradition that shows its move from the original writing language to Gé'éz.⁶⁹ The textual tradition of BY helps us to understand the copying and translation line of the text and to understand the conjunctive errors, which is very important for construction of the critical text.

⁶⁷ The origin of Mäshafä Fälasfa Täbiban and Fisalgos are also from countries other than Ethiopia.

⁶⁸ EAE describes as BY is a MS that have an Indian Origin and translated into different 'Book of Barlaam and Josaphat' is a religious romance comprising many fables and parables, deriving ultimately from the traditional biography of Gautama Buddha. Manichaeism, Muslim, Christian and Jewish versions of the romance were widely known in the middle Ages. (EAE V.1 p.472)

⁶⁹ Ibid

CHAPTER THREE: MANUSCRIPT DESCRIPTION

3.1 Description of Manuscripts

In the process of textual criticism, describing of all the collected witness for edition purpose is mandatory.⁷⁰ Thus, the researcher described all ten mss of BY. The *siglum* or ‘code’ for every manuscript is usually given by taking the initial letter of the parish church, monastery or library, where it was found or the initial letter of the code of the MS in the library. The following are lists of the ten MSS used in this dissertation with their *sigla*:

1. Biblioteque National de France. Département des Manuscrits. Paris, France. (Catalogue Abbadie) ‘A₁’
2. Biblioteque National de France. Département des Manuscrits. Paris, France. (Catalogue Abbadie) ‘A₂’
3. British Library. London, U.K. (catalogue Oriental) ‘B’
4. Biblioteque National de France. Département des Manuscrits. Paris, France. (Catalogue Ethiopien) ‘E₁’
5. Biblioteque National de France. Département des Manuscrits. Paris, France. (Catalogue Ethiopien) ‘E₂’
6. *Jär Səllase* Monastery. *Jär*, North Shoa, Ethiopia ‘J’
7. *Betä Marāyam lasta, lalibāla, Wālo*, Ethiopia ‘L’
8. British Library. London, U.K. (catalogue Oriental) ‘O’
9. Holy Trinity Cathedral, Addis Ababa, Ethiopia. ‘T’
10. Patriarchate Library, Museum, Addis Ababa, Ethiopia. ‘P’

⁷⁰ Uhlig 1990, p.19.

3.1.1 Ms. A₁: Abb 31

Title: No title is given on the beginning of the text. But the colophon calls it **ገድሎሙ፡ ለቅዱሳን፡ በረሃም፡ ወይዋስፍ** (*Gädlomu läqədusan Bärälam wä Yəwasəf*)

Place: Biblioteque Nationale de France. Département des Manuscrits. (Paris, France).

Size: 13. 3/4 cm. (height) x 12.1/8 cm. (width), Column: three. Language: Ge'ez, Material: Parchment, covered with carton board, Number of lines: 30, Number of words: Four up to five Folio: 180 *folia* plus three unnumbered blank folia, one at the beginning, and the other



two blank folia at the end. Also f 26 v, f 103 v, and f 164 v are blank.

The MS is organized with other texts. **ዜናሁ፡ ለአቡነ፡ ቅዱስ፡ አባ፡ እንጦንስ፡፡** (The news of our father St. Abba Aəntons) f 1r – f 17 v. **ገድለ፡ አቡነ፡ ቅዱስ፡ ማሪ፡ አባ፡ በርሶማ፡ ሶርያዊ፡፡** ('The hagiography of our father Saint Mari Abba Bärsuma the Syrian') f.18r–19v. **ድርሳን፡ ዘቅዱስ፡ ጌርሎስ፡ ኤጲስ፡ ቆጶስ፡ ዘኢየሩሳሌም፡፡** ('Homily of Saint Gerälos Episcopos of Jerusalem'). f.20r–f.24r. **ዘከመ፡ ተወክፍ፡ ስምዖን፡ ለእግዚእን፡፡** ('The story of Simon's carrying our Lord') f.24v–f.26r. **ገድሎሙ፡ ለቅዱሳን፡ በረሃም፡ ወይዋስፍ፡፡** (The Acts of

Saints Bärälam and Yəwasəf.) f. 27r–f.103r. **122 አምሳላት፡፡** (122 figurative words.) f.104r–f.107v. **ዘቅዱስ፡ ዮሐንስ፡ ጳጳስ፡ ዘኒቅዮስ፡፡** ('Homily of Yohanəs bishop of Niqəyus') f.108r–f.164r. **ገድሉ፡ ለአብ፡ ክቡር፡ ሳዊሮስ፡ ሊቀ፡ ጳጳሳት፡ ዘኢንጸኪያ፡ ዘጸሐፍ፡ አብ፡ ክቡር፡ አትናቴዎስ፡ ሊቀ፡ ጳጳሳት፡፡** (Hagiography of blessed father Sawiros bishop of Antioch, which is written by blessed father, Arc-Bishop Athanasius.) f 165r.-f.175v. **ሃይማኖተ፡ አበወ፡፡** (*Haymanote Abäw* =The treaties of Church fathers') f 176r.-f.180v.

Date: The end of its copying came on Saturday, 30th of August, 7182 year of pure martyrs. በወኮነ፡ ፍጻሜሁ፡ በዕለተ፡ ቀዳም፡ ቡርክት፡ አመ፡ ፴፡ ለነሐሴ፡ በሰብዓ፡ ፻ወ፩፻፹ወ፪፡ ዓመተ፡ ሰማዕታት፡ ንጹሐን፡፡ f 180 r^a. EAE writes as the date is 1619⁷¹

Scribe: The name of the scribe is not mentioned. But the name *Aədäkəṣtos*. Might be the one who ordered the copying. በረከተ፡ ጸሎቱ፡ ወትንብልናሁ፡ ተህሉ፡ ምስለ፡ አቡነ፡ እደክርስቶስ፡ አሚን፡፡ (Blessing of his prayer and his intercession be with our father *Aədäkəṣtos* Amen.) f.1r^a. This name might also be the name of the bishop at the time of the copying period.

Inc.: በስመ፡ እግዚአብሔር፡ መሐሪ፡ ወመስተግህል፡ ወቦቱ፡ ረድኤትነ፡ ንቀድም፡ በረድኤተ፡ እግዚአብሔር፡ ወስነ፡ ሰርሐቱ፡ በጽሐፈ፡ ዜና፡ ዘትበቁዕ፡ ለነፍስ፡ ወለሥጋ፡ ዘአምጽእዋ፡ እምሀገረ፡ ህንድ፡ እስከ፡ ቤተ፡ መቅደስ፡ ወጸሐፋ፡ ፩፡ መነኮስ፡ ቅዱስ፡ ዘእምጌቴሴማኒ፡ ዘስሙ፡ ዮሐንስ፡፡ (In the name of God, The merciful and the compassionate from Whom is our help. We begin with the help and favor of God writing a news that gives profit for Soul and body, which is brought from India up to temple. It is written by one holy monk from *Getesemani* whose name is *Yohänəs*) f.1r^{a, b, and c}.

Des.: በረከተ፡ ጸሎቱ፡ ወትንብልናሁ፡ ተህሉ፡ ምስለ፡ አቡነ፡ እደክርስቶስ፡ አሚን፡፡ (Blessing of his prayer and his intercession be with our father *Aədäkəṣtos* Amen.) f.1r^a. በረከቶሙ፡ ትክድኖ፡ ለፍቁሮሙ፡ እደክርስቶስ፡ ወለኩልነ፡ ውሉደ፡ ክርስቲያን፡ አሚን፡፡ (May their blessings cover their beloved *Aədäkəṣtos* and all of us, children of Christian Amen.) f.180r^a.

Varia: No varia.

3.1.2 Ms. A₂: Abb 130

Title: No title is given on the beginning of the text

Place: Biblioteque Nationale de France. Département des Manuscrits. (Paris, France).

Size: 13. 3/4 cm. (height) x 12.1/8 cm. (width)

Column: three.

Language: Ge.ez,

⁷¹ EAE V.1 p. 472

Material: Parchment, covered with wooden board laminated with leather designed with annuls and beautiful cross.

Number of lines: 28

Number of words: Four.

Folio: 115 folia plus two unnumbered blank folia, one at the beginning, and the other one blank folia at the end.

The ms is organized with other texts. f 1r- f 73v contains BY, And the rest f 74 r- f 115 v contains collection of readings from the epistle of St, Paul.

Date: The exact time of copying is not mentioned both at the beginning and at the end. But the

mentioned name of king *Dawit* gives us clue as the text is copied during the reign of King *Dawit*.



Scribe: The name of the scribe is mentioned as *Zāmäläkot*. በረከተ፡ ጸሎቱ፡ ወትንብልናሁ፡ ተሀሉ፡ ምስለ፡ ፍቁሩ፡ ዘመለኮት፡ ለዓለመ፡ ዓለም፡ አሜን፡፡ (Blessing of his prayer and his intercession be with his beloved *Zāmäläkot* for ever and ever Amen.) f 1 r^a. This name might also be the name of the one who gave the order

of the copy.

Inc.: በስመ፡ እግዚአብሔር፡ መሐሪ፡ ወመስተሣህል፡ ወቦቱ፡ ረድኤትነ፡ ንቀድም፡ በረድኤተ፡ እግዚአብሔር፡ ወስነ፡ ሰርሐቱ፡ በጽሒፈ፡ ዜና፡ ዘትብቀሳ፡ ለነፍስ፡ ወለሥጋ፡ ዘአምጽእዋ፡ እምሀገረ፡ ህንድ፡ እስከ፡ ቤተ፡ መቅደስ፡ ወጸሐፋ፡ አሐዱ፡ መነኮስ፡ ቅዱስ፡ ዘእምጋቴሴማኒ፡ ዘስሙ፡ ዮሐንስ፡ (In the name of God, The merciful and the compassionate from Whom is our help. We begin with the help and favor of God writing a news that gives profit for Soul and body, which is brought from India up to temple. It is written by one holy monk from *Getesemani* whose name is *Yohänas*) f 1 r^{a, b, and c}.

Des.: በረከተ፡ ጸሎቱ፡ ወትንብልናሁ፡ ተህሉ፡ ምስለ፡ ፍቄሩ፡ ዘመለኮት፡ ለዓለመ፡ ዓለም፡ አሜን፡፡ (Blessing of his prayer and his intercession be with his beloved *Zāmäläkot* for ever and ever Amen.) f 1 r^c. **በረከቶሙ፡ ትክድኖ፡ ለንጉሥነ፡ ዳዊት፡ ወለኩልነ፡ አግብርቲሁ፡ አሜን፡፡** (May their blessings cover our king *Dawit* and all of us his servants Amen.) f 73 r^b. **ለእሉ፡ መጻሕፍተ፡ በረሃም፡ ሠርዌ፡ ሃይማኖት፡ ወመቅድመ፡ ጳውሎስ፡ ልሳነ፡ ዕፍረት፡፡ ወሀብክዎሙ፡ አነ፡ ዘመለኮት፡፡ እመሂ፡ ዘአውፅአሙ፡ እመቅደስ፡ እስጢፋኖስ፡ ሰማዕት፡፡ ውጉዘ፡ ይኩን፡ ወምቱረ፡ በሠይፈ፡ ቃሎሙ፡ ለሐዋርያት፡፡ አሜን፡፡** (I *Zāmäläkot* presented those books of Baralam defender of faith and the introduction of Paul the eloquent to the church of Stephen the Martyr. Anyone who took them out be excommunicated and cut by sword word of the Apostles. Amen.) f 115 v^b

Varia: On top of f 1 r, there is a reading; **ዝ፡ መጽሐፍ፡ ዘእንጦንዮስ፡ ዘአብዲያ፡ ዘአጥረዮ፡ በንዋዩ፡፡** No 131 Anthony de Abbadie. (This belongs to Anthony de Abbadie bought by his own money No 131 Anthony de Abbadie) f 1 r. There are also unreadable stamp on f 1 r and f 115 v.

3.1.3 Ms. B: Or 753

Title: No title is given on the beginning of the text

Place: British Library (London, U.K.).

Size: 13. 3/4 cm. (height) x 12.1/8 cm. (width)

Column: three.

Language: Ge.ez,

Material: Parchment, covered with wooden board laminated with leather designed with annuls and crosses.

Number of lines: 31

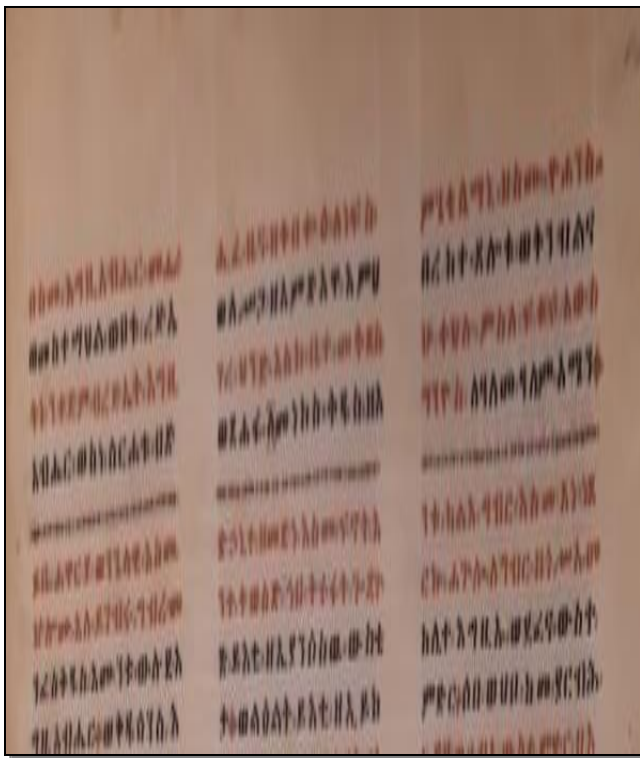
Number of words: Four.

Folio: 158 folia including three unnumbered blank folia, two at the beginning and the other one blank folia at the end.

The ms is organized with other texts but the researcher is unable to visit the library and to describe what texts are bind together. BY begins on f 84 r.

Date: The exact time of copying is not mentioned both at the beginning and at the end.

Scribe: The name of the scribe is mentioned as *'Awəsgəṇəyos*. በረከተ፡ ጸሎቱ፡ ወትንብልናሁ፡ ተሀሉ፡ ምስለ፡ ፍቁሩ፡ አውስግንዮስ፡ ለዓለመ፡ ዓለም፡ አሜን። (Blessing of his prayer and his intercession be with his beloved *'Awəsgəṇəyos* for ever and ever Amen.) f 84 r^c. This name might also be the name of the one who gave the order of the copy. Since the name is not from Ethiopian origin, there is a probability of being a nick-name of a copyist of king.



Inc.: በስመ፡ እግዚአብሔር፡ መሐሪ፡ ወመስተሣህል፡ ወቦቱ፡ ረድኤትነ፡ ንቀድም፡ በረድኤተ፡ እግዚአብሔር፡ ወስነ፡ ሰርሐቱ፡ በጽሐፈ፡ ዜና፡ ዘትብቁሳ፡ ለነፍስ፡ ወለሥጋ፡ ዘአምጽእዋ፡ እምሀገረ፡ ህንድ፡ እስከ፡ ቤተ፡ መቅደስ፡ ወጸሐፋ፡ ፩፡ መነኮስ፡ ቅዱስ፡ ዘእምጌቴሴማኒ፡ ዘስሙ፡ ዮሐንስ፡ (In the name of God, The merciful and the compassionate from Whom is our help. We begin with the help and favor of God writing a news that gives profit for Soul and body, which is brought from India up

to temple. It is written by one holy monk from *Getesemani* whose name is *Yohānəs*) f 84 r^{a, b, and c}.

Des.: በረከተ፡ ጸሎቱ፡ ወትንብልናሁ፡ ተሀሉ፡ ምስለ፡ ፍቁሩ፡ አውስግንዮስ፡ ለዓለመ፡ ዓለም፡ አሜን። (Blessing of his prayer and his intercession be with his beloved *'Awəsgəṇəyos* for ever and ever Amen.) f 84 r^c. በረከቶሙ፡ ትክድኖ፡ ለንጉሥነ፡ ገላውዴዎስ፡ ወለኩልነ፡ አግብርቲሁ፡ አሜን። (May their blessings cover our king *Gälawdewos* and all of us his servants Amen.) f 158 r^b.

Varia: On the r of the blank f, there is a hand writing on top that reads, ንዌጥን በረድኤተ እግዚአብሔር ዘንተ መጽሐፈ. (We begin to write this book with the help of God.) and on the

middle, ተፈጸመ ላዕሌሁ ዘተብህለ መንበሩ ውስተ ሰማይ ሰፋ (The prophecy that says he sated his throne on heaven fulfilled on him.)

3.1.4 E₁ Et. 140

Title: *Bārālam Wäyṓwasəf*

Place: Bibliothèque Nationale de France. Département des Manuscrits. (Paris, France).



Size: 18.8 cm. (height) x 16 cm. (width)

Column: two.

Language: Ge'ez,

Material: Parchment, covered with modern printing hard cover.

Number of lines: 21

Number of words: three up to four.

Folio: 122 folia plus three paper folia, two at the beginning and one at the end. The first paper folia at the beginning and the paper at the end are part of the ornament of the inner part of the cover.

The ms is organized alone, with no addition of other mss.

Date: The specific year, month or day on which the ms copied is not mentioned. But on the second paper flia at the beginning there is a French word written “*Volume de 122 Feuilletts 6 Fevriers 1874.*” This can be an indication of the ms is copied before 1874.

Scribe: The name of the scribe is not mentioned in any part of the ms.

Inc.: በስመ: እግዚአብሔር: መሐሪ: ወመስተግህል: ወቦቱ: ረድኤትነ: ንቀድም: በረድኤተ: እግዚአብሔር: ወስነ: ሰርሐቱ: በጽሐፈ: ዜና: ዘጎበቀሶ: ለነፍስ: ወለሥጋ: ዘአምጽእዋ: እምሀገረ:

ህንድ፡ እስከ፡ ቤተ፡ መቅደስ፡ ወጸሐ፡ ፩፡ መነኮስ፡ ቅዱስ፡ ዘእምራቴሴማኒ፡ ዘስሙ፡ ዮሐንስ፡ (In the name of God, The merciful and the compassionate from whom is our help. We begin with the help and favor of God writing a news that gives profit for Soul and body, which is brought from India up to temple. It is written by one holy monk from *Getesemani* whose name is *Yohännəs*)

Varia: On the second paper flia at the beginning r, there is a French word written “*Volume de 122 Feuilles 6 Fevriers 1874.*” And “Eth 121.” And on folio r, there is a family member list and other covenants. and on v of the same folia, there is unreadable French font writing. On both r and v of folia 122, different family issues are recorded. There is also undefinable seal on folia 2 r.

3.1.5 E₂: Et. 205

Title: No title is given on the beginning of the text

Place: Biblioteque Nationale de France. Département des Manuscrits. (Paris, France).

Size: 13. 3/4 cm. (height) x 12.1/8 cm. (width)

Column: three.

Language: Ge.ez,

Material: Parchment, covered with wooden board.

Number of lines: 45

Number of words: Four.

Folio: 73 folia. F 1r is blank and f 69v and 70r are erased.

The ms is organized containing different texts. መጽሐፈ፡ ጠቢባን፡፡ (*Mäṣəḥafä Ṭäbiban*) f 3r – f 16r.

ፊላሎጎስ፡፡ (*Fisaləgos*) f 16 v – 20 r. ሳቤላ፡፡ (*Sabela*) f 25 r – 25 v. መጽሐፈ፡ ፈላስፋ፡ ጠቢባን፡፡

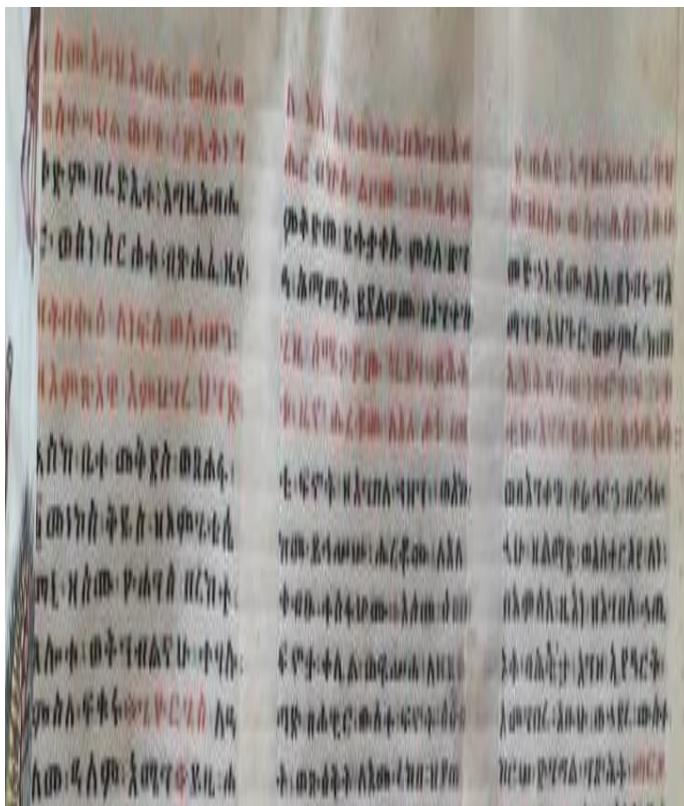
Mäṣəḥafä Fälasfä Ṭäbiban) f 26 r – f 37 v. ፍካሬ፡ ኢየሱስ፡፡ (*Fəkare 'Aiyäsus*) f 38 r – f 40 r.

በረሃም፡ ወይዋስኛ፡፡ (*Bärälam we Yəwasəf*) f 43 r – f 69 r.

Date: The exact time of copying is not mentioned both at the beginning and at the end. But the mentioned name *Giyorgis* gives us clue as the text is copied during the Bishopric period of Bishop *Giyorgis*.

Scribe: The name of the scribe is not mentioned at all.

Inc.: በስመ፡ እግዚአብሔር፡ መሐሪ፡ ወመስተሣህል፡ ወቦቱ፡ ረድኤትነ፡ ንቀድም፡ በረድኤተ፡ እግዚአብሔር፡ ወስነ፡ ሰርሐቱ፡ በጽሑፈ፡ ዜና፡ ዘትብቀሳ፡ ለነፍስ፡ ወለሥጋ፡ ዘአምጽእዋ፡ እምሀገረ፡



ህንድ፡ እስከ፡ ቤተ፡ መቅደስ፡ ወጸሐፋ፡ ፩፡ መነኮስ፡ ቅዱስ፡

ዘአምጽእማኒ፡ ዘስመ፡ ዮሐንስ፡ (In the name of God, The merciful and the compassionate from Whom is our help. We begin with the help and favor of God writing a news that gives profit for Soul and body, which is brought from India up to temple. It is written by one holy monk from *Getesemani* whose name is *Yohānēs*) f 43 r^a.

Des.: በረከተ፡ ጸሎቱ፡ ወትንብልናሁ፡ ተሀሉ፡ ምስለ፡ ፍቁሩ፡ ጊዮርጊስ፡ ለዓለመ፡ ዓለም፡ አሜን፡ (Blessing

of his prayer and his intercession be with his beloved *Giyorgis* for ever and ever Amen.) f 43 r^a.

Varia: On f 1 r, there is a sign of david star and a sign of cross in a circle. There are also different colorful illustrations of Saints, kings and warriors on f 1 v, 2 r, 2 v, 21 v, 22 r, 22 v, 23 r, 23 v, 24 v, 40 v, 41 r, 41 v, 42 r, 42 v, 70 v, 71 r, 71 v, 72 r, 72 v, 73 r and 73 v.

3.1.6 J: EMM 7118

Title: *Gädlä Qədusan*

Place: Jerr Holy Trinity Monastery. (North Shewa, Ethiopia).

Size: 18 cm. (height) x 16 cm. (width)

Column: two.

Language: Ge.ez,



Material: Parchment, covered with wooden board, laminated with fine leather, ornamented with cross.

Number of lines: 19

Number of words: Three to four.

Folio: 183 folia. f 1 and f 183 contained varia. The text is written between f 2 r and 181 v.

The ms is organized alone.

Date: The exact time of copying is not mentioned both at the beginning and at the end.

Scribe: The name of the scribe is not mentioned at all. But on f 182 v there is a name of the one who tested his hand writing **ገ: መድኅን: አበጋዝ: አፈ**

ጸድቃን (*Gäbrämādhən, 'Aäbägaz* and *'Aäfä*

Ṣadqan)

Inc.: በስመ: እዝሊአብሔር: መሐሪ: ወመስተሣህል: ወቦቱ: ረድኤትነ: ንቀድም: በረድኤተ: እዝሊአብሔር: ወስነ: ሰርሐቱ: በጽሐፈ: ዜና: ዘትብቀዕ: ለነፍስ: ወለሥጋ: ዘአምጽአዋ: እምሀገረ: ህንድ: እስከ: ቤተ: መቅደስ: ወጸሐፋ: ፩: መነከስ: ቅዱስ: ዘእምጋቴሴማኒ: ዘስሙ: ዮሐንስ: (In the name of God, The merciful and the compassionate from Whom is our help. We begin with the help

and favor of God writing a news that gives profit for Soul and body, which is brought from India up to temple. It is written by one holy monk from *Getesemani* whose name is *Yohānəs*) f 2 r^a.

Des.: በረከተ፡ ጸሎቱ፡ ወትንብልናሁ፡ ተሀሉ፡ ምስሉ፡ ፍ፡ አሜን፡፡ (Blessing of his prayer and his intercession be with *fə* Amen.) f 2 r^a. There is an erased word which is probably the completion word of ፍቁሩ፡ and the name of the copyist or the name of the order giver of the copy.

Varia: On f 1 r, there is a testing words which are written for the purpose of test the writing materials. The testing includes writing the Geez alphabets and numbers. On 1 v, there is also a testing word that reads ንዌጥን፡ በረድኤተ፡ እግዚአብሔር፡ ማኅሌት፡ አውሥኦ፡ በቃለ፡ ጥበብ፡፡ (We Start with the help of God singing and speaking with a word of wisdom.) There is also a written title which is written by pen, that reads, መፅ፡ ህንድ፡ 182 ገድለ፡ ቅዱሳን፡ (Book of India 182 *Gädlä Qədusan*.) At the end of f 181, after the completion of the text there is also a word that read, በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩፡ አምላክ፡ ጸሎት፡ በእንተ፡ ጽሕፈት፡ ፯፡ ያሽኢትት፡ ፯፡ ያሽበርና፡ ፯፡ ያደታኤል፡ በጨ፡ ፯፻፯፡ ከመ፡ ሰረገላ፡፡ (In the name of the Father the Son and the Holy Spirit One God. Prayer of writing, 7 *Yaşə'aitət*, 7 *Yaşbärna*, 7 *Yadäta'ael*, and *Bäčä* 707 as a connecting word.) Also on f 182 v there is a test of hand writing that gives clue of the copyist.

3.1.7. L: EMMML 6926

Title: *Bärälam WäYəwasəf*

Place: *Betä Marəyam lasta, lalibäla (Wälo).*

Size: 30.5 (height) x 21 (width) cm.

Column: two.

Language: Ge.ez,

Material: vellum, wooden boards.

Number of lines: 24"

Number of words: three.

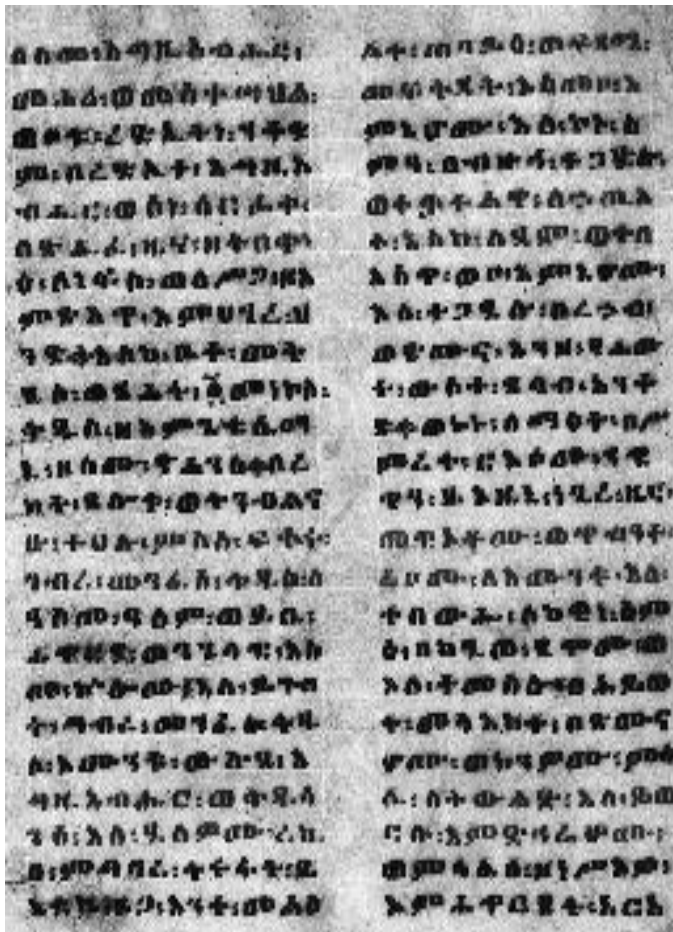
Folio: 181 folia with five blank folia; three from the beginning and the rest two blank folia are at the end.

The ms is organized alone, with no addition of other mss.

Date: There is no specific year, month or day on which the ms written.

Scribe: The scribe is not mentioned by name rather he described himself on f 79 v^b by saying **ሊተኒ፡ ወለክሙኒ፡ ይዕቀበን፡** (May He protect me and you all)

Inc.: **በስመ፡ እግዚአብሔር፡ መሐሪ፡ ወመስተግህል፡ ወቦቱ፡ ረድኤትን፡ ንቀድም፡ በረድኤተ፡ እግዚአብሔር፡ ወስን፡ ሰርሐቱ፡ በጽሐፈ፡ ዜና፡ ዘትብቀሶ፡ ለነፍስ፡ ወለሥጋ፡ ዘአምጽእዋ፡ እምሀገረ፡ ህንድ፡ እስከ፡ ቤተ፡ መቅደስ፡ ወጸሐፋ፡ ፩፡ መነኮስ፡ ቅዱስ፡ ዘእምጌቴሴማኒ፡ ዘስሙ፡ ዮሐንስ፡** (In the name of God, The merciful and the compassionate from whom is our help. We begin with the



help and favor of God writing a news that gives profit for Soul and body, which is brought from India up to temple. It is written by one holy monk from *Getesemani* whose name is *Yohānəs*)

Des.: **በረከተ፡ ጸሎቱ፡ ወትንብልናሁ፡ ተሀሉ፡ ምስለ፡ ፍቁሩ፡ ገብረ መንፈስ ቅዱስ ለዓለመ፡ ዓለም፡** (Blessing of his prayer and his intercession be with his beloved *Gäbrä Mänfäs qəḍus* for ever and ever.) f 4 r^a and **ይዕቀቦ፡ በምሕረቱ፡ እስከ፡ ለዓለመ፡ ዓለም፡ ለገብሩ፡ ገብረ፡ መንፈስ፡ ቅዱስ፡**

ለዓለሙ፡ ዓለም፡ አሜን፡ ወአሜን፡ ለይኩን፡ ለይኩን፡ (Let He protect His servant *Gäbrä Mänfäs qədus* through His mercifulness forever and ever Amen, let it be! let it be!) f 179 v^b

Varia: There are later hand writing that reads, such as On f 1r, **ይህ መጽሐፍ ሙብረለዓም ወይዋስኛ ነው። የቤተ ማርያም 12 በረሐኑም** (This is book of *Bärälam* and *Yəwasəf*. It belongs to *Betä Marəyam*. 12 *Bärälam*.) f 2 r, **ቼሪ በረሐኑም ቤተ** (Bethy *Bärälam* Chery) On f 181 v there is a kind of signature and its description that says, **ጥላሁን፡ ደርሶ፡ ጥሁላን፡ ደሶር፡ በየ፡ አፈናጂሬ፡ የጻፍሁት፡ ስሜንም፡ አላውቀው፡ ባውቀውም፡ አልናገር።** (*Təlahun Dərso* I mixed it and wrote it *Təhulan Däsor*. for I don't know my name and even I knew, I shall not say it.)

3.1.8 O: Or 699

Title: *Bärälam Zäqədus Mädhane 'Aläm*

Place: British Library (London, U.K.).

Size: 22.8 cm. (height) x 20.3 cm. (width)

Column: two.

Language: Ge.ez,

Material: Parchment, covered with wooden board partially laminated with leather.

Number of lines: 23

Number of words: Four.

Folio: 134 folia including three blank folia at the beginning and another three blank folia at the end.

The ms is organized alone, with no addition of other mss.

Date: Even though, the exact time of copying is not mentioned, the the mentioning of Emperor Theodros both at the beginning and at the end indicates that the ma is copied during the reign of Emperor Tewodros. **በረከተ፡ ጸሎቱ፡ ወትንብልናሁ፡ ተሀሉ፡ ምስለ፡ ፍቁሩ፡ ቴዎድሮስ፡** (Blessing of

his prayer and his intercession be with his beloved *Tewodəros*) f 4 r^a and ወይዕቀቦ፡ በምሕረቱ፡

ለቴዎድሮስ፡ ለዓለመ፡ ዓለም፡ አሜን። (Let He protect *Tewodəros* forever and ever Amen!) f 131 r^b

Scribe: The name of the scribe is not mentioned at all.

Inc.: በስመ፡ እግዚአብሔር፡ መሐሪ፡ ወመስተሣህል፡ ወቦቹ፡ ረድኤትነ፡ ንቀድም፡ በረድኤተ፡
እግዚአብሔር፡ ወስነ፡ ሰርሐቱ፡ በጽሐፈ፡ ዜና፡ ዘትበቀሳ፡ ለነፍስ፡ ወለሥጋ፡ ዘአምጽእዋ፡ እምሀገረ፡
ህንድ፡ እስከ፡ ቤተ፡ መቅደስ፡ ወጸሐፋ፡ ፩፡



መነኮስ፡ ቅዱስ፡ ዘእምኔቴሴማኒ፡ ዘስመ፡
ዮሐንስ፡ (In the name of God, The
merciful and the compassionate from
whom is our help. We begin with the
help and favor of God writing a news that
gives profit for Soul and body, which is
brought from India up to temple. It is
written by one holy monk from
Getesemani whose name is *Yohānəs*)

Des.: በረከተ፡ ጸሎቱ፡ ወትንበልናሁ፡
ተሀሉ፡ ምስለ፡ ፍቁሩ፡ ቴዎድሮስ፡
ለዓለመ፡ ዓለም፡ አሜን። (Blessing of his
prayer and his intercession be with his
beloved *Tewodəros* for ever and ever

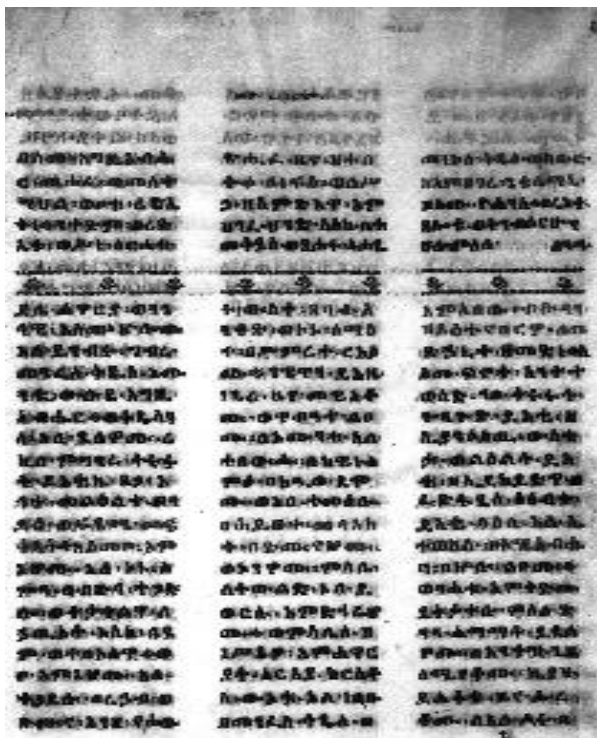
Amen.) f 4 r^a ወይዕቀቦ፡ በምሕረቱ፡ ለቴዎድሮስ፡ ለዓለመ፡ ዓለም፡ አሜን። (Let He protect
Tewodəros forever and ever Amen!) f 131 r^b

Varia: On f 1 r There is stamp code and number “OR. 699”, Hand writing code “no 237” and
another stamp that read “PRESENTED BY THE SECRETARY OF STATE FOR INDIA, ID
186A.” On f 2 r There is a script reads “፴ኳ፡ ፪ኳ፡ ፪ኳ፡ ፪ኳ፡ ፩ የመክት፡ ለሁለት፡ ጥራዝ፡ አንድ፡
ገበር የጉደለው፡ ፩፡ የፍየል፡ አንድ፡ ጥራዝ፡ (4,2,2,2, one sheep leather is one down to two quires

and one goat leather is for one quire.) In the middle of f 2 r, there is red colored unreadable seal and on the bottom of the same folia there is a hand writing that reads. የበረሃም ፫አ፡ ፫አ፡ ፪አ፡ የመ-ክት፡ ጥራዝ፡ ከል፡ ፩፡ የፍየል፡ ፫፡ ዝር። (For *Bärälam* 3, 3, 2 and half sheep leather. One goat leather, for three fold folias.) On f 131 v there is red colored seal. On f 134 v there is stamp that read “INDIA OFFICE LIBRARY MICROFILM do971” The code “do 971” is written with pen.

3.1.9 P: EMMML 745

Title: *Mäṣəḥafä Bärälam*



Place: Patriarchate library museum (Addis Ababa).

Size: 40 cm. (height) x 30 cm. (width)

Column: three.

Language: Ge'ez,

Material: Parchment, covered with wooden boards covered with leather.

Number of lines: 30

Number of words: two up to three.

Folio: 114 folia including one blank folia at

the end.

The ms is organized alone, with no addition of other mss.

Date: The specific year, month or day on which the MS written is mentioned on f 113 vc. ተፈጸመ፡ ዝንቱ፡ መጽሐፍ፡ በዘመነ፡ መንግሥቱ፡ ለንጉሥነ፡ ኃይለ፡ ሥላሴ፡ በመዋዕለ፡ ሢመተ፡ ጳጳስናሁ፡ ለአቡነ፡ ባስልዮስ፡ ርዕሰ፡ ሊቃነ፡ ጳጳሳት፡ ወፓትርያርክ፡ ዘኢትዮጵያ፡ በዘመነ፡ ማርቆስ፡ ወንጌላዊ፡ በወርቃ፡ መስከረም፡ ፳ወ፰፡ በዕለተ፡ ዓርብ፡ በ፩፻፶፯፡ ዓመተ፡ ምሕረት፡፡ (This book is completed during the reign of our king *Haylä Sēlase* and during the bishopric period of our father *Basləyos*

Arc-Bishop and Patriarch of Ethiopia, on the year of Mark the evangelist, on Friday the 28th of the month September, 1958 year of Mercy.)

Scribe: The name of the scribe is not mentioned in any part of the ms.

Inc.: በስመ፡ እግዚአብሔር፡ መሐሪ፡ ወመስተሣህል፡ ወቦቱ፡ ረድኤትነ፡ ንቀድም፡ በረድኤቱ፡ ወስነ፡ ሰርሐቱ፡ ጽሒፈ፡ ዜና፡ ዘትበቀሑ፡ ለነፍስ፡ ወለሥጋ፡ ዘአምጽእዋ፡ እምሀገረ፡ ህንድ፡ እስከ፡ ቤተ፡ መቅደስ፡ ወጸሐፋ፡ አሐዱ፡ መነኮስ፡ ቅዱስ፡ ወክቡር፡ ዘእምጌቴሴማኒ፡ ዘስሙ፡ ዮሐንስ፡ (In the name of God, The merciful and the compassionate from whom is our help. We begin with His help and favor of writing news that gives profit for Soul and body, which is brought from India up to temple. It is written by one holy and honored monk from *Getesemani* whose name is *Yohānəs*)

Des.: The ms only mention the year of the copy, It doesn't give any clue about the scribe of the order of the copy. The word on f113 vc. ተፈጸመ፡ ዝንቱ፡ መጽሐፍ፡ በዘመነ፡ መንግሥቱ፡ ለንጉሥነ፡ ኃይለ፡ ሥላሴ፡ በመዋዕለ፡ ሢመተ፡ ጵጵስናሁ፡ ለአቡነ፡ ባስልዮስ፡ ርዕሰ፡ ሊቃነ፡ ጳጳሳት፡ ወፓትርያርክ፡ ዘኢትዮጵያ፡ በዘመነ፡ ማርቆስ፡ ወንጌላዊ፡ በወርኃ፡ መስከረም፡ ፳፬፡ በዕለተ፡ ዓርብ፡ በ፳፱፻፶፰፡ ዓመተ፡ ምሕረት፡፡ (This book is completed during the reign of our king *Haylā Śēlase* and during the bishopric period of our father *Baslāyos* Arc-Bishop and Patriarch of Ethiopia, on the year of Mark the evangelist, on Friday the 28th of the month September, 1958 year of Mercy.) indicates only the time of the copy. **Varia:** On every top folia, there is a written title በረላም፡ (*Bärälam*) and again on every top of the folia there is a page numbers in *Ge.ez* font. The title is written on top right at r. and on left top of v.

3.1.10. T: EMMML 1051

Title: *Bärälam Gädlä Qədusan*

Place: Holy Trinity Cathedral (Addis Ababa).

Size: 22 (height) x 18.5 (width) cm.

Column: two.

Language: *Ge.ez*,

Material: Parchment, covered with wooden boards covered with leather.

Number of lines: 19

Number of words: three up to four.

Folio: 208 folia including seven blank folia; four from the beginning and the rest three blank folia are at the end. 205 V is also blank.

The ms is organized alone, with no addition of other mss.

Date: There is no specific year, month or day on which the ms written. But on f 4 v there is a date on which the ms presented to the cathedral. The hand writing says; ሞዓ: አንበሳ: ዘእምነገደ: ይሁዳ: እኛ: ቀዳማዊ: ኃይለ: ሥላሴ: ሥዩመ: እግዚአብሔር: ይህንን: ገድለ: ቅዱሳን: መጽሐፍ: ለመንበረ: ፀባዖት: ቅድስት: ሥላሴ: ገዳም: ሰጥተናል:: አዲስ: አበባ: ታኅሣሥ: 22፣ 1940 ዓመተ: ምሕረት:: (Mighty lion from the clan of Judah. I *Hayələ Səlasə* I appointee of God presented this book of *Gädlä qədusan*, to *Mänbärä Şäbaot* Holy Trinity Monastery on *Tahəsas* 22 1940 Year of mercy. And there is a signature with a name) ወ. ጊዮርጊስ.

Scribe: The name of the scribe is not mentioned properly. But on f 4 r there is a writing that says, የደብተራ አክሊሉ ዘሃጃም (*Yädäbtära 'Aklilu zägojam.*) So according to this hint the scribe is probabely *Däbtära 'Aklilu* of *Gojam*.



Inc.: በስመ: እግዚአብሔር: መሐሪ: ወመስተሣህል: ወቦቱ: ረድኤትነ: ንቀድም: በረድኤተ: እግዚአብሔር: ወስነ: ሰርሐቱ: በጽሐፈ: ዜና: ዘትብቀሳ: ለነፍስ: ወለሥጋ: ዘእምጽእዋ: እምሀገረ: ህንድ: እስከ: ቤተ: መቅደስ: ወጸሐፋ: ፩: መነኮስ: ቅዱስ: ዘእምጽኤሌማኒ: ዘስመ: ዮሐንስ: (In the name of God, The merciful and the compassionate from whom is

our help. We begin with the help and favor of God writing a news that gives profit for Soul and body, which is brought from India up to temple. It is written by one holy monk from *Getesemani* whose name is *Yohānəs*)

Des.: በረከተ፡ ጸሎቱ፡ ወትንብልናሁ፡ ተሀሉ፡ ምስለ፡ ፍቁሩ፡ ኃይለ፡ ሥላሴ ለዓለመ፡ ዓለም አሜን።
(Blessing of his prayer and his intercession be with his beloved *Hayälä Sälase* for ever and ever Amen.) f 5 r^a And ወያንሳ፡ መዋዕለ፡ መንግሥቱ፡ ለእግዚእነ፡ ወመላኪነ፡ ወሥልጣንነ፡ መላክ፡ መንግሥት፡ ክቡር፡ ኄር፡ ኃይለ ሥላሴ። h(Let He lengthen the years of the kingdom of our lord, governor and administer of the kingdom, honored and compassionate *Haylä Sällase*.) f 204 r^b -204 v^a

Varia: There is a marginal note on f 4^b and stamps on ff. 4^b, 5^a, 6^a, 204^b, 205^a. There are also later hand writings that read f 1^a, በረላም፡ ገድለ፡ ቅዱሳን፡ (*Bärälam Gädlä Qəddusan*) f 2^b በረላዓም (*Bärälä'am*) f 3^a በረላም፡ መርስኤ፡ ሐዘን፡ (*Bärälam Märso'ae hazän*) f 4^a የደብተራ አክሊሉ ዘጎጃም (*Yädäbtära 'Aklilu zä Goggam*.) f 4^b ሞዓ፡ አንበሳ፡ ዘእምነገደ፡ ይሁዳ፡፡ እኛ፡ ቀዳማዊ፡ ኃይለ፡ ሥላሴ፡ ሥዩመ፡ እግዚአብሔር፡ ይህንን፡ ገድለ፡ ቅዱሳን፡ መጽሐፍ፡ ለመንበረ፡ ፀባዖት፡ ቅድስት፡ ሥላሴ፡ ገዳም፡ ሰጥተናል፡፡ አዲስ፡ አበባ፡ ታኅሣሥ፡ 22፣ 1940 ዓመተ፡ ምስረት፡፡ (Mighty lion from the clan of Judah. I *Hayälä Sälase* I appointee of God presented this book of *Gädlä qəddusan*, to *Mänbärä Šäbaot* Holy Trinity Monastery on *Tahəsas* 22 1940 Year of mercy, ወ. ጊዮርጊስ. (wägiyorgis) which is to mean *wäldä Giyorgis*, f 5^a A kind of title a later writing. ገድለ፡ ቅዱሳን፡ *Gädlä Qəddusan*

CHAPTER FOUR: PHILOLOGICAL AND LINGUISTICS ENQUIRES

4. 1. Philological Features

In general, Philology can be defined as the science of establishing primary sources, i.e texts, before they can be utilized by the historian, the linguist, or other specialists.⁷²The Ethiopic version of BY is organized straightly without any chapter indication. On the beginning of many of the topics, it starts with new paragraph and it ends up without mentioning sign of the end of the paragraph. Most often, MSS use subtitles that describe the content of the passage or they give paragraph numbers; however, BY didn't use such techniques. Instead there are one, two and three star signs to show the end of the paragraph in some MSS which can be considered as chapter indicators. The divisions of the paragraphs are different from one MS to another.

4.2. Collation Procedure

To re-edit BY, the researcher collated all ten manuscripts of BY that he found in Ethiopian monasteries and libraries of BnF and BL. The researcher preferred to use manual collation than the digital system of collation⁷³. To collate, the researcher has chosen the Lalibela manuscript (MS. L), The reason I chose this MS is, it is clear and contain full text of BY. Moreover in percent wise, it contains some words and spellings that are not found in the other MSS. Each difference of all nine manuscripts are compared to the Lalibela Manuscript and noted. All the grammatical, numerical, word and spelling errors, additions and omissions of words are considered. To identify the ending point of each manuscript ten kinds of colors are used and the differences are written using the siglum of the manuscripts. All siglums are used to show the variant. Using such ways, the conjunctive errors that help to reconstruct the manuscript and form family tree are found.

4.3. Findings of Polygenetic errors

There are many differences among manuscripts.⁷⁴ The errors that have more importance to reconstruct the text are conjunctive errors. The other kind of errors that are not serious like conjunctive errors are called polygenetic errors. Such kinds of errors appear frequently during

⁷² Cf. Marrassini, 2008, p. 10

⁷³ Collation derived Latin *collatio* ("comparison"), from *collatus*, participle of the verb *conferre*, 'bring together' (Roelli and Mace, 2015:41). Once one has listed all the manuscripts containing the work to be edited and collected all available reproductions (whether photos, microfilms or images in digital format), the next task is to read them and compare the texts they contain: this process is called 'collation. Caroline Macé et alii, 2015 .p331.

⁷⁴ Dillmann, 2005, pp. 91-92

copying process and most of the time many of the families commit different kinds of polygenetic errors, such as transposition, addition, omission, banalization and so on.

4.3.1 Transposition

Such kind of errors change the position of words or phrases, e.g. **ወበፅዑ ንዋየ** (A₂B) instead of **ንዋየ ወበፅዑ** (section 13), or **ይበርሁ ብዙኃን** (P) instead of **ብዙኃን ይበርሁ** (section 14). There are hundreds of cases like these, but they are of no value from the text-critical point of view, because they are typically polygenetic.

4.3.2. Banalization

Banalization is committing error during the time of copying. It is a kind of deliberate or unconscious change of a word by another word that has mostly similar meaning. For example **እምድረ** (T) instead of **እምብሔረ** (Section 6) and **ርኩሳን** (L) instead of **ፀዋኃን** (Section 397) Banal errors can occur both independently or similarly in more than one text. We consider useful to give the resder some significant examples of this banal errors found in the text of BY.

4.3.3 Word repetition

Word repetition can occur unknowingly by the error of the writer or copyist, e.g. **ወሰበከ ሎሙ ወሰበከ ሎሙ** (P) instead of **ወሰበከ ሎሙ** (Section 9) and **እንተ አልባቲ ማኅለቅት ወትመክረከ ከመ ታጥሪ እንተ አልባቲ ማኅለቅት ወትመክረከ ከመ ታጥሪ** (P) instead of **እንተ አልባቲ ማኅለቅት ወትመክረከ ከመ** (Section 192) and **አእምሮ አእምሮ** (E₂) instead of **አእምሮ** (Section 218).

4.3.4 Gender Marking

During the time of copying, many copyists mix up the masculine and feminine indicators, They mix up this indicators, as in the following examples **ብዙኃት** (BLT) instead of **ብዙኅ** (Section 11) and **ዘአልቦ** (E₁) instead of **ዘአልባቲ** (Section 143).

4.3.5 Gramatical number

In the text of BY, there are some grammatical number errors. While the text writes plural, some MS write singular and vice versa. The following words **ለግልፍዋት ምኑናነ** (P) instead of **ለግልፍ ምኑነ** (Section 13) and **ዘአሰፈዎ** (L) instead of **ዘአሰፈውዎ** (Section 55) are some of the grammatical number errors found in BY.

4.3.6 Metathesis

Such errors are order changes or vowel changes of letters in words. Such kinds of errors may add or remove some of the letters in the words. Such errors occur due to mispronouncing of words during the time of copying. **ያብርህ** (L) instead of **ያርብህ** (Section 5) and **ወለአስርሐ** (B) instead of **ወለአርስሐ** (Section 158) are the examples of such errors in BY.

4.3.7 Polar Error

Polar errors are errors that bring a total change in a word. Such errors change the negative meaning to positive and the positive meaning to negative. Most of the time the copyist adds or removes the letter **አ**, and the polar error occurs. Eventhough most of such errors are unintentional, in some cases the copyist do such changes intentionally. The following are some examples of polar errors in BY. **ይሄሉ** (A₁LP) instead of **አይሄሉ** (Section 47) and **አይትዌከፎሙ** (A₁) instead of **ይትዌከፎሙ** (Section 231).

4.3.8 Omission of letter

Omission of letter is a polygenetic error that omits letter. Such omission of letter may distort the word or change the meaning of the word. Most of the time, such errors occur due to the mistake of a copyist. The following words are some examples of omission of letter in BY. **ወአቡሰ** (L) instead of **ወአቡሁሰ** (Section 34) and **አስተርእዮቶ** (B) instead of **አስተርእዮቶ** (Section 161).

4.3.9 Addition of letter

Addition of letter is a polygenetic error that adds letter. Such addition of letter may distort the word or change the meaning of the word. Most of the time, such errors occur due to the mistake of a copyist.⁷⁵ The following words are some examples of addition of letter in BY. **በምላንት** (E1) instead of **በምንት** (Section 128) and **ወይጠይላት** (E2) instead of **ወይጠላት** (Section 241).

⁷⁵ Campbell, 2004, p. 33

4.4 Archetype errors

Archetype is the lost ancestor of all MSS. It is believed that all MSS have been copied from this ancestor or archetype. The reconstruction of a common ancestor of all MSS does not lead us to conclude that this archetype is the original text. The reason why we conclude that the archetype is not the original text is that it commits some conjunctive errors, which are shared by all available witnesses.⁷⁶ The following are some of the archetype errors found in BY.

4.4.1 General

There is at least one serious mistake affecting the whole manuscript tradition in the following passage:

1. [412] Ω says ወባሕቱ፡ ንሰቲት፡ ፍትወት፡ እንተ፡ ትፈጽማ፡ ሊተ፡ በአመ፡ ፈቀድክ፡ ታድኅና፡ ለነፍሰየ፡ ሰክብ፡ ምስሌየ፡ በዛቲ፡ ሌሊት፡ ባሕቲታ፡፡ (But a small desire that you will fulfil for me, when you are willing to save my soul, sleep with me only in this night)

All the MSS share the sentence in this form, which is not correct for two reasons. First, it lacks a main verb. Moreover, instead of በአመ፡ ፈቀድክ፡ which is to mean “when you are willing”, it is supposed to be ለአመ፡ ፈቀድክ፡ which means “if you are willing”. So: “But I **have** a small desire that you will fulfil for me, **if** you are willing to save my soul: sleep with me only in this night”.

2. [177] Ω says አጽርዑ፡ ክበደ፡ ሀላውያት፡ ኃላፍያት፡ እንተ፡ ኢትቀውም፡፡ (they discerned the heaviness of those living and passerby which is uncertain,) The words ሀላውያት፡ and ኃላፍያት፡ are two contradictory words and one of the two should be written.

To these evidences we can add some passages, which don't contain true mistakes, but variants, which are characteristic features of the Ethiopic translation, so that they must be attributed to the archetype.

⁷⁶ Lusini (unpublished notes)

4.4.2 Grouping Family of MSS

This part shows the group of the MSS according to their errors. Since the archetype is identified on the section above, in this part the subarchetype errors shall be shown. This part of grouping helps to construct the *stemma codicum* of BY

4.4.2.1. Subarchetype α ($A_1A_2BE_1P$)

Manuscripts on subarchetype α shares many conjunctive errors. The following are some examples that show this fact.

1. [265] While subarchetype α ($A_1A_2BE_1P$) reads **ንሬስያ፡ እግዝእት፡ ለእመ፡ ፈቀድነ፡ እምከመ፡ ኃረይነ፡ ኪያሃ፡ ወአብደርናሃ፡ እምነ፡ ኃጢአት።** (If we chose and focused on it and prioritize it from sin, we shall make her queen.) Subarchetype β (E_2JLOT) substitutes the underlined word with **ግዕዝተ** which is senseless.
2. [327] While subarchetype α ($A_1A_2BE_1P$) reads **አሌ፡ ሊተ፡ ለእመ፡ ተሞቃሕከ፡ እንተ፡ ውስቴታ፡ ወተፅዕርከ፡ በእኩይ፡ ነደ፡ ዚአሃ፡ በንስሐ፡ ዘለዓለም፡ በእንተ፡ ብዝኃ እከየ፡ ሕሊናከ።** (Woe for me! If you got imprisoned in it and suffered with its bitter flame; for your evil thought, you will regret with eternal repentance.) Subarchetype β (E_2JLOT) substitutes the underlined word with **ይውእዩ ሌሊተ** which is senseless.
3. [304] While β (E_2JLOT) read **አውሥኦ፡ ሊቅ፡ ወይቤሎ፡ ለንጉሥ፡ ናሁ፡ አይዳዕኩከ፡ ፀዊሮተነ፡ ኪያህሙ፡ ለእሉ፡ አዕፅምት፡ በ፪፡ ያታ።** (The leader replied to the king saying, “I told you two reasons of carrying these bones.) subarchetype α (MSS $A_1A_2BE_1P$) substitutes the underlined word with **በ፭፡** which changes “two” with “five”

4. [307] While β (E_2JLOT) read **አላ፡ ውእቱሰ፡ ከመ፡ ፩፡ ኅብስት፡፡** (rather it is like 1 bread.) subarchetype α ($A_1A_2BE_1P$) substitutes the underlined word with **፪፡** which changes “1” with “2”
5. [359] While β (E_2JLOT) read **የሐርሥዋ፡ ወይከርይዋ፡ ወይሬስይዋ፡
ዘኢትብቁዕ፡፡** (They excavate, dig and make it useless.) subarchetype α ($A_1A_2BE_1P$) substitutes the underlined word with **ወይፈጥርዋ፡** which changes “dig” with “create”
6. [465] While β (E_2JLOT) read **ወባሕቱ፡ ተመሰለ፡ በእለ፡ ኮነ፡ ይነግሩ፡ በከንቱ፡
ውስተ፡ እዘኒሆሙ፡ ለእለ፡ ኢይሰምዑ፡፡** (but he seemed to be like those who talk uselessly to the ears of those who can’t hear) subarchetype α ($A_1A_2BE_1P$) substitutes the underlined word with **የኀልዩ፡** which changes “talk” with “think”

4.4.2.2. Sbarchetype δ (A_1 A_2 and B)

δ shares the following conjunctive errors.

1. [94] While subarchetype δ (A_1 A_2 and B) reads **ወአብሐ፡ ከመ፡ ይብላዕ፡
እምነሎሙ፡ አትክልት፡ አምላካውያት፡ ዘእንበለ፡ ተከልኦ፡፡** (and allowed him to eat all the divine plants without inhibition) Subarchetype ε (E_1 and P) substitutes the underlined word with **ተከልኦ** which changes “inhibition” with “he is inhibited.”
2. [115] While subarchetype δ (A_1 A_2 and B) reads **ወዘእንበለ፡ ጥምቀተ፡ ክርስትናሰ፡
ኢይረክብ፡ መኑሂ፡ ውእተ፡ ተስፋ፡ በቁዔት፡፡** (But without baptism of Christianity, no one can find the worth full hope) subarchetype ε (E_1 and P) substitutes the underlined word with **ኢይትረክብ፡** which changes “no one can find” with “no one cant be found.”

4.4.2.3. Subarchetype ε (E_1 and P)

ε shares the following conjunctive errors.

1. [45] While subarchetype ε (E_1 and P) reads **ወናሁ፡ ነሳሕኩ፡ ላዕለ፡ ውእቱ፡ ወእፈቅድ፡ ከመ፡ እኩን፡ እምእለ፡ ይሴፈውዎሙ፡ ለእልክቱ፡ ተስፋት፡ ዘሰማዕክዎሙ፡ ይትናገሩ፡ ባቲ፡ ከመ፡ ይእቲ፡ መንግሥት፡ ዘለዓለም፡ ዘአልባ፡ ሞት።** (But now I am repented on it and willing to become one of those who are hoping those hopes which I heard while they speak about it as it is the eternal kingdom that carry no death) subarchetype δ (A_1 A_2 and B) substitutes the underlined word with **ዘአልቦቱ፡** which changes third person singular feminin with third person singular mesculine.
2. [169] While subarchetype ε (E_1 and P) reads **ወተአመኑ፡ ተአምኖ፡ ሠናየ፡ ወፈጸሙ፡ ሩጸቶሙ፡ ወዓቀቡ፡ ሃይማኖቶሙ፡ ወተወፈዩ፡ ዕሄተ፡ ጽድቅ።** (They kept the good faith, they completed their running and they kept their faith, and received the prizes of righteousness.) subarchetype δ (A_1 A_2 and B) substitutes the underlined word with **ወተአምኑ፡** which changes “They kept” with “you shall keep”

4.4.2.4. Subarchetype γ (MSS E_2 JOT)

γ shares the following conjunctive errors.

1. [33] While γ (E_2 JOT) read **ወእንዘ፡ ሀሎ፡ በዛቲ፡ ተንሕልዎ፡ ፍጽምት፡ ወበእኪት፡ ስሕተት፡ ወተዓርወዮ፡ ጽኑዕ፡ ተወልደ፡ ሎቱ፡ ሕፃን፡ ተባዕት፡ ሠናየ፡ ራዕይ፡ ጥቀ።** While γ (E_2 JOT) read **ወእንዘ፡ ሀሎ፡ በዛቲ፡ ተንሕልዎ፡ ፍጽምት፡ ወበእኪት፡ ስሕተት፡ ወተዓርወዮ፡ ጽኑዕ፡ ተወልደ፡ ሎቱ፡ ሕፃን፡ ተባዕት፡ ሠናየ፡ ራዕይ፡ ጥቀ።** (While he is in such terrible delusion, evil error and wildness, a very handsome baby boy is born to him) subarchetype η (L) substitutes the underlined word with **ወተዓርዮ፡** which changes “wildness” with “equality”.
2. [98] While γ (E_2 JOT) read **ወአቅረቡ፡ ሎሙ፡ አምኑ፡ እንዘ፡ የአምሩ፡ ከመ፡ እንስሳ፡ እሙንቱ፡ ፍለጣን፡ እምእለ፡ ያመልኩ፡ ከያሆሙ፡፡** (While knowing as animals are different from those who worship them, they offer them gifts) subarchetype η (L) substitutes the underlined word with **እንዘ፡ የሐውሩ፡** which changes “knowing” with “walking”

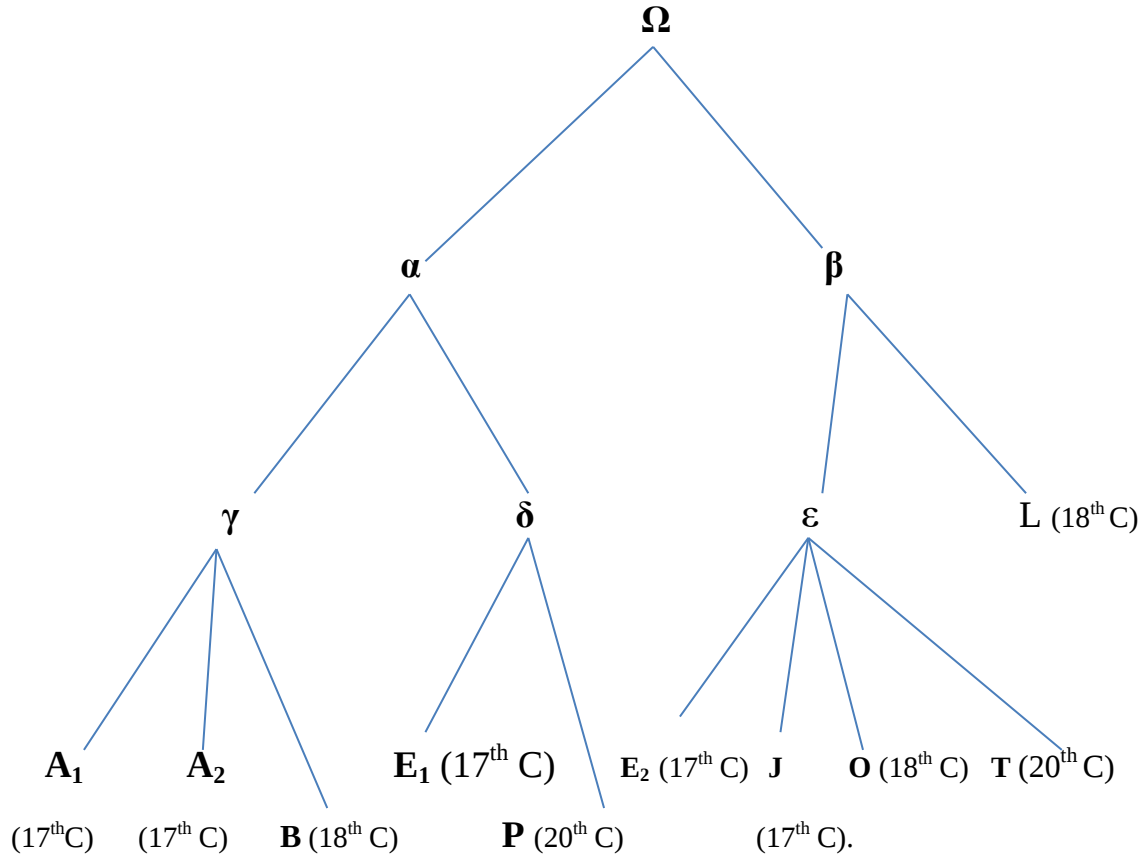
3. [207] While γ (E₂JOT) read ወይሄሊ፡ ካልበ፡ ዘይኔይስ፡ ወዘይከውን። (and again he thinks what is preferable and what is to be done.) subarchetype η (L) substitutes the underlined word with የወይሄሉ፡ which changes “and he thinks” with “and he live”
4. [293] While γ (E₂JOT) read እስመ፡ ለእመ፡ ረከብናሁ፡ ንመውያ፡ በቃል፡ ወበተርጉሞ፡ ወናጌብሮ፡ ከመ፡ ይበል፡ ሁሉ፡ ነገርየ፡ ዘነገርክዎ፡ ሐሰት፡ ውእቱ፡ ወተመይኖ፡ ውእቱ። (Because, if we find him, we shall win him by words or interpretations and persuade him to say all my stories that I have told him is false and cheating.) subarchetype η (L) substitutes the underlined word with እስመ፡ ረከብናሁ፡ ዘመውያ፡ which is senseless

4.5 Stemma Codicum

The text of BY is edited through following the stemmatic method. The conjunctive errors, found in all the ten used witnesses of BY are categorized into two major groups, these are archetype and sub-archetypes. The mss themselves are designated by the Latin letters BDEFHLMV. The original text or archetype is represented by the Greek letter [Ω] and the subarchetypes by the Greek letters [α β γ δ ϵ η]. In every error, the erroneous reading will be listed and the possible original reading with the indication of sections in the critical edition will be suggested. Based on the conjunctive errors, witnesses are grouped into families as follows: [α] A₁A₂BE₁P, [β] E₂JLOT, [γ] A₁A₂B, [δ] E₁P, [ϵ] E₂JOT, [L]. Finally the genealogical tree or stemma codicum will be illustrated as follows.

4.6. Stemma Codicum of BY

The relationship among the MSS of BY is summarized according to the following Stemma Codicum.



$$\Omega = \alpha + \beta$$

$$\alpha = \gamma + \delta$$

$$\gamma = A_1 + A_2 + B$$

$$\delta = E_1 + P$$

$$\beta = \varepsilon + L$$

$$\varepsilon = E_2 + J + O + T.$$

Thus, the stemma codicum of BY is summarized as mathematically as:

$$\Omega = (\alpha [\gamma (A_1 + A_2 + B) + \delta (E_1 + P)]) + \beta [\varepsilon (E_2 + J + O + T) + L].$$

CHAPTER FIVE: CRITICAL EDITION⁷⁷

[1] በስመ፡ እግዚአብሔር፡ መሐሪ፡ ወመስተሣህል፡ ወቦቱ፡ ረድኤትነ፡ ንቀድም፡ በረድኤት¹፡ እግዚአብሔር²፡ ወስነ፡ ሰርሖቱ፡ በጽሒፈ³፡ ዜና፡ ዘትብቀው፡ ለነፍስ፡ ወለሥጋ፡ ዘአምጽአዋ፡ እምሀገረ፡ ህንድ፡ እስከ፡ ቤተ፡ መቅደስ፡ ወጸሐፋ፡ ፩⁴፡ መነኮስ፡ ቅዱስ⁵፡ ዘእምጌቴሴማኒ፡ ዘስሙ፡ ዮሐንስ፡ በረከተ፡ ጸሎቱ፡ ወትንብልናሁ፡ ተህሉ⁶፡ ምስለ፡ ፍቁሩ⁷፡ ልዓለመ፡ ዓለም⁸፡ አሜን፡⁹

[2] ይቤ¹፡ ሐዋርያ፡ ወንጌላዊ፡ እስመ፡ ኩሎሙ፡ እለ፡ ይገብሩ፡ ግብረ፡ መንፈስ፡ ቅዱስ፡ እሙንቱ፡ ውሉደ፡ እግዚአብሔር፡ ወቅዱሳንሰ²፡ እለ፡ ደለዎሙ፡ ረኪበ፡ ምግባረ፡ ትሩፋት፡ ይእቲኬ፡ ጸጋ፡ እንተ፡ መልዕ(L1r^a)ልተ፡ ጠ(T1r^a)ባይዕ፡ ወፍጻሜ፡ መፍቅዳት፡ እስመቦ፡ እምኔሆሙ፡ እለ፡ ኮነ፡ (E1r^a)ስ(J1r^a)ምዓ፡ በብዙኅ፡ ተጋድሎ፡ ወተቃተልዋ፡ ለኃጢአት፡ እስከ፡ ለደም፡ ወተበአስዋ፡ ወቦ፡ እምኔሆሙ፡ እለ፡ ተጋደሉ፡ በረኃብ፡ ወጽሙና፡ እንዘ፡ የሐው(P1r^a)ሩ፡ (O1r^a)ውስተ፡ ጸባብ፡ አንቀጽ፡ ወኮነ፡ ለማዕተ፡ በሥምረተ፡ ርእሶሙ፡

[3] ንዌጥን፡ ይእዜኒ፡ ነገረ፡ ዜና፡ መዊኦቶሙ፡ ወጥብዓተ፡ ልቦሙ፡(E1r^b) ለእሙንቱ፡ እለ፡ ተበውሐ፡ ለከዊነ¹፡ ስምዕ፡ በክዲወ፡ ደሞሙ፡ ወእለ፡ ተመሰሉ፡ ልብሐይወ(A1r^a)ት፡ መላእክተ²፡ በጽሙናሆሙ፡ ወኮንዎሙ፡ ምሳሌ፡ ለትውልድ፡ እለ፡ ይወርሱ፡ እምድኅሬሆሙ፡ ወምሳሌሰ፡ ዘነሥእዎ፡ እምሐዋርያ(A21r^a)ት፡ አርአ(L1r^b)ያ፡ ክርስቶስ፡ ውእቱ፡ እለ፡ ነበቡ፡ በመንፈ(T1r^b)ስ፡ ቅዱስ፡ ወ(P1r^b)እምአበው፡ ብፁዓን፡ ዘአስተናበርዎ፡ ለመ(B1r^a)ድኃኒተ፡ ዘመድነ፡ [4] እስመ፡(J1r^b) ፍኖት፡ እንተ፡ ትወስድ፡ ኀብ፡ ትሩፋት፡ ጐጸጐጽ፡ ይእቲ፡ ዘኢያንሶስወ¹፡ ውስቴታ፡ ወልዕልት፡ ይእቲ፡ ዘኢይከይድዎ²፡ ወፈድፋደሰ፡ ዕዕብት፡ ይእቲ፡

⁷⁷ Roelli and Mace 2015, p.71. A critical edition is an edition in which the text has been constituted on the basis of more than one source according to the genealogical principle.

[1] ¹ በረድኤቱ፡ P | ² om. P | ³ ጽሒፈ፡ P | ⁴ አሐዱ፡ A₂ | ⁵ ወክቡር ad. P | ⁶ የሀሉ፡ P | ⁷ አቡነ፡ እደ፡ ክርስቶስ፡ ad. A₁፤ ዘመለኮት፡ ad. A₂፤ አውስግንዮስ፡ ad. B፤ ንጉሥነ፡ ኢያሱ፡ ወምስለ፡ ፍቁሩ፡ አቤሴሎም፡ ad. E₁፤ ጊዮርጊስ፡ ad. E₂፤ ፍ+er. ad. J፤ ገብረ፡ መንፈስ፡ ቅዱስ፡ ad. L፤ ቴዎድሮስ፡ ad. O፤ [...] P፤ ኃይሉ፡ ሥላሴ፡ ad. T | ⁸ om. A₁J፤ ለዓ.ዓ. P | ⁹ om. LP.

[2] ¹ ወይቤ፡ L | ² ወቅዱሳንኒ፡ E₁

[3] ¹ በከዊነ፡ P | ² በሐይወተ፡ መላእክት፡ A₁A₂E₁P.

[4] ¹ ዘኢያንሶስወ፡ A₁J | ² ዘኢይከይድዎ፡ E₂ | ³ ይትቃቀሉ፡ E₂ | ⁴ ወአኮመ፡ P | ⁵ ዜናሁ፡ A₂.

ላዕ(E_21r^a)ለ፡ እለ፡ ኢተወከለ፡ በ(E_11v^a)እግዚአብሔር፡ በኩሉ፡ ልቦሙ፡ ወባሕቱ፡ እምቅድመ፡ ይትቃተሉ³፡ ምስለ፡ ጽንዓ፡ ሕማማት፡ ይደልዎሙ፡ በእንተዝ፡ ጊዜ፡ ለ($O1r^b$) ሚዖቶሙ፡ ኪያሃ፡ ይሕትቱ፡ ሐረቶሙ፡ ለእለ፡ ሐሩ፡ በ($P1r^c$)ዙቲ፡ ፍኖት፡ ዘእንበለ፡ ኀዘን፡ ወአኮ፡ ከመ፡ ይኅሥሡ፡ ሐረቶሙ፡ ለእለ፡ ቀብፁ፡ ተስፋሆሙ፡ እስመ፡ ዕፀበ፡ ፍኖታ፡ ቀሊል፡ ወፍሥሐ፡ ለዘይነግድ፡($L1v^a$) በሐዊር፡ ውስተ፡ ፍኖት፡($T1v^a$) ዕዕብት፡ ወጽዕቅት፡ ረከበ፡ ዘያጠብዖ ወያነቅሆ በቃለ ምህሮ አንዳኢ ከመ ይብቋዕ ቦቱ፡ እስ(A_21r^b)መ⁴፡ ቀሊል($J1v^a$) ውእቱ፡ ዘየአክሎ፡ ለአንቅሐተ፡ ዝንቱ፡ ወእመ፡ ርእዮሙ፡ ለብዙ(A_11r^b)ኃን፡(E_11v^b) ዘናሁ⁵፡ ነገዱ፡ ወበጽሐ፡ ኀበ፡ ዘይሄኒ፡ ፍድፋዴ፡ ብዕል፡ አሜሃ፡ ይጠብዕ፡ ውእቱ፡ ለሐዊር፡

[5] ወሊተሰ¹፡ አጽሐቀኒ፡ ዝንቱ፡ ምክር፡ ወሆከኒ፡ ካዕበ፡ በዝ($B1r^b$)ንቱ፡ ካልዕ፡ ግብር፡ እስመ፡ አነ፡ ነጸርኩ፡ ኃጉሎ፡ ለገብር፡ ዘነሥኦ፡ መክሊተ፡ እግዚአብሔር፡ ወደፈና²፡ ውስተ፡ ምድር፡ ሶበ³፡ ወሀቦ፡ ከመ፡($P1v^a$) ያርብህ፡ ኪያሃ፡ ወኃብኦ፡ ውስተ፡ ምድር፡ ዘእንበለ⁴፡ ነጊድ፡ ወአስተራብሐ፡($T1v^b$)($O1v^a$)፡ [6] ናሁኬ፡ በጽሐኒ፡ ቃለ፡ ዜና፡ ክቡር፡ ወበቋዒ፡ ለነፍስ፡ ወለሥጋ፡ ወኢያረምም፡ በ($L1v^b$)እንተ፡ አግህዶቱ፡ ዜነወኒ¹፡ ዕደው፡ ብዑላን፡ ዘሀገረ፡ ህንደኬ፡ ወተርጐሙ፡ ሊተ፡ ተዝካረ፡ ኀቡ(E_12r^a)ኦ፡ ወእመኑ፡ እስመ፡ ሀገረ፡ ህንድ፡ ርኅቅት፡ እምድረ፡ ግብጽ፡ ወዓባይ፡($J1v^b$) ጥቀ፡ ወብዙኃን፡ ሰብኦ፡ ዚአሃ፡ ወየዓውድዋ፡ አብሕርት፡ ወልጐታት፡(A_21r^c) ወየሐውሩ፡ ኀቤሃ፡ በእሕማር፡ እምብሔረ²፡ ግብጽ፡ ለወእመንገለ፡ የብስ³፡ ቅርብት፡ ይእቲ፡ እምአድያመ፡ አገም⁴፡ ወፋርስ፡ ወለእሎን፡ አህጉር፡ ነበሩ፡ ቀዲሙ፡ ሰብኦ፡ ዚአሆን፡ በፍቅረ፡ አምልኮ፡ ጣዖታት፡ ወሙሱን፡ ጥቀ፡ ሕይወ($P1v^b$)ቶሙ፡ ወፈድፋደሰ⁵፡ ኢይትዓወቅ፡ ንባቦሙ፡

[7] ወሶበ፡ ፈቀ(E_21r^b)ደ፡ ወልደ¹፡ እግዚአብሔር፡ ዋህድ፡ ዘሀሎ፡ ውስተ፡ ሕዕነ፡ አቡሁ፡ መድኃኒቶሙ፡($T2r^a$) ለእለ፡ ይነ($L2r^a$)ብሩ፡ በእማንቱ፡($B1r^c$) አህጉር፡ ወሠምረ፡(E_12r^b) ከመ፡ ይትዓገሥ²፡ ነጽሮተ፡ ፍጥ(A_11r^c)ረታቲሁ፡ እንዘ፡ ይትቀነዩ፡ ለኃጢአት፡

[5] ¹ ሊተሰ፡ A_1 | ² ወደፈና፡ P | ³ ወሶበ፡ L | ⁴ ያርብህ፡ L | ⁵ እንበለ፡ A_1 .
 [6] ¹ ዜነወኒ፡ E_1JOT | ² እምድረ፡ T | ³ ወየብስ፡ እመንገለ፡ መስዕ፡ P | ³ አጀም፡ P ፤ ሰገም፡ T | ⁴ ፈድፋደሰ A_1P .
 [7] ¹ om. P | ² ኢይተዓገሥ፡ E_2JOPT | ³ በእንተዝ፡ P | ⁴ ተራኅራኅ፡ T | ⁵ በአምሳሊነ፡ P | ⁶ እንበለ፡ A_1 ፤ ዘእንበል፡ P | ⁷ ወንጽሕት፡ A_1 | ⁸ om. A_1 ማሪሃ፡ B | ⁹ እምኃኦት፡ P | ¹⁰ ውልድና፡ L ፤ ወልደና፡ P | ¹¹ አምላካዊት፡ E_2 .

ወበእንተዝ³፡ ተራጎርጋ⁴፡ በርጎራሄሁ፡ ዘልማድ፡ ወአስተርአየ፡(O1v^b) ለነ፡ _aበአምሳለ፡
 ዚአነ_a⁵፡ ዘእንበለ⁶፡ ጋ(J2r^a)ጢአት፡ ባሕቲታ፡ እንዘ፡ ኢየዓርቅ፡ እመንበረ፡ አቡሁ፡
 ወጋደረ፡ ውስተ፡ ከርህ፡ ድንግል፡ ንጽሕት⁷፡ ማርያም፡ ማሪሃም⁸፡ በእንቲአነ፡ ከመ፡
 ያጎድረነ፡ ለነኒ፡ ውስተ፡ ሰማያት፡ ወያድኅነነ፡ እምጋጢአት⁹፡ ወንትመጠው፡ ወልድና¹⁰፡
 አምላካዊተ¹¹፡፡

[8] ወፈጸመ፡ በኪነ፡ ጥበቡ፡ ኩሎ፡ ድካመ፡ ሥጋ፡ በእንቲአነ፡ ወተወ(P1v^c)ክፎ¹፡
 ተሰቅሎ፡ ወመዊተ፡ ወረሰዮሙ፡ ለምድራውያ(A₂1v^a)ን፡ ይትወሐዱ²፡ ምስለ፡
 ሰማያውያን³፡(E₁2v^a) ተዋህዶተ፡(L2r^b) ዘኢይትነገር፡ ወተንሥኦ፡ እሙታን፡
 ወዓርገ፡(T2r^b) በስብሐቲሁ⁴፡ ውስተ፡ ሰማያት፡ ወነበረ፡ በየማነ፡ አቡሁ፡ ወፈነወ፡
 መንፈሶ፡ ናዛዜ፡ በአምሳለ፡ ልሳናተ፡ እሳት፡ ኀበ፡ እሊአሁ፡ ወሰብኦ፡ ምሥጢሩ፡ በከመ፡
 አሰፈዎሙ፡ ወፈነዎሙ፡ ኀበ፡ ኩሎ፡ አሕዛብ፡ ከመ፡ ያብርሁ፡ በብርሃኖሙ፡
 ለእለ፡(J2r^b) ይነብሩ፡ ውስተ፡ ጽልመተ፡ ዕበድ፡ ወያጥምቅዎሙ⁵፡ በስመ፡ አብ፡
 ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ በእምኔሆሙ፡ እለ፡ ወዕኦ፡ ዕባሆሙ፡ ኀበ፡ ምሥራቅ፡
 ወ(O2r^a)ቦ፡ እ(B1v^a)ለ፡ ተፈነወ፡ ውስተ፡ ምዕራብ፡ ወቦ፡ እለ፡ ኮነ፡ የአውዱ፡
 ኀበ፡(P2r^a) አድያመ፡ አዜብ፡(E₁2v^b) ወመስዕ፡ ወኩሎሙ፡ ፍጹማነ፡ ምግባር፡፡

[9] አሜሃ፡ ተፈነወ፡ ኀበ፡ ሀገረ፡ ህን(A₁1v^a)ደኬ፡ ቶማስ፡ ዓቢየ፡(L2v^a) ቅድስና፡ ፩¹፡
 እማኅበረ፡ ፲ወ፪፡ (T2v^a) አርድእት፡ _aወሰበከ፡ ሎሙ_a²፡ ስብከተ፡ መድኃኒት፡
 ወአጠየቆሙ፡ ቃለ፡ ትእምርታት፡ እለ፡ ይታለዋ፡ ከመ፡ እማንቱ፡ ናሁ፡ ተፈጸማ፡
 ወጽልመተ፡ አምልኮ³፡ ጣዖታት፡ ናሁ፡ ተአተተ፡ ከመ፡ ወኢም(E₂1r^c)ንት⁴፡
 ወተደምሰሱ፡ ወአጎደጋ፡ ቶማስ፡ ለሀገር፡ ሠዊዓ፡(A₂1v^b) ለግልፍዋት፡ ወሜጦሙ፡
 ለሰብኦ፡ ዚአሃ፡ እምስሕ(J2v^a)ተት፡ ወተቀደሰት፡ ሀገር፡ ወድኅነት፡ ወጸንዐ⁵፡
 በሃይማኖት፡ አንተ፡ አልባቲ፡ ጉሕሎት፡ ወሶበ፡ ተፈጥሩ፡ ዳግመ፡ _aበ(E₁3r^a)እድ፡
 ሐዋርያዊት_a⁶፡ በነሢአ፡ ልብስ፡ ጥምቀት፡ ተሰምዩ፡ ይእተ፡ ጊዜ፡(P2r^b) በስመ፡
 ክርስቶስ፡ ወበዝኑ፡ በኩላሄ፡ ወልህቁ፡ በሃይማኖት፡ ፍጽምት፡ ወተሐንጸ፡
 አብያተ፡(T2v^b) ክርስቲያናት፡ ዓበ(L2v^b)ይት፡ ብዙኃት፡፡

[8] 1 ወተወክፈ፡ A₁A₂ | ² ይትዋሐዱ፡ L | ³ ዘማውያን፡ E₂ | ⁴ በስብሐት፡ BL | ⁵ ወያጥምቅዎሙ፡ E₂.
 [9] 1 አሐዱ፡ A₂ | ² iter. P | ³ አምልኮተ፡ | ⁴ ኢምንት፡ A₁፤ ወኢምንትኒ፡ E₂ | ⁵ ወጸንዓት፡ L | ⁶ በእደ፡
 ሐዋርያት፡ L.

[10] ወሶበ: ተወጥነ: ሥርዓተ:(O1r^b) ምኔታት: በምድረ: ግብጽ: ወተጋብኡ: በውስቴቶን: ጉባኤ: መነኮሳት: እለ: ይመስሉ: መላእክተ: በግዕዙሙ: ወተሰምዓ: ዜናሆሙ: ወበጽሐ: እስከ¹: አፍናፈ: ምድር: ወበጽሐ²: ካዕበ: ጎ(B1v^b)በ: ሀገረ: ህንደኬ³: ዜና: ትጋሆሙ: ለእልክቱ: መነኮሳት: እስከ: ተመሰሉ: እሙንቱሂ: በሐረቶሙ: ሠናይት: ወበዙጋን: እምኔሆሙ:(J2v^b) ኃደጉ: ኩ(E13r^b)ሎ: ወኃደሩ: ወስተ: ገዳማት: ወአጥረዩ: በሥጋሆሙ: መዋቲ: አርአያሆሙ: ለእለ: አል(A11v^b)በሙ: ሥጋ: ወሶበ: ፈድፈደ⁴: ከመዝ: ስነ: ምግባር(P2r^c)ሙ: ጥቀ: ብዙጋን:(T3r^a) እምኔሆሙ: ይሰርሩ⁵: በአክናፈ: ወር(L3r^a)ቅ: እስከ: ሰማይ: በከመ: ተብህለ:(A21v^c)

[11] ወበውእቱ: መዋዕል: ነግሠ: ላዕለ: ሀገር: ንጉሥ: ዘስሙ: ወዳጎስ: ዘብዙኅ: ብዕለ: ወጽኑዕ: በኃይሉ: ወሞኦሙ: ለኩሎሙ: መስተቃርናኒሁ¹: ወኮነ: መዋዒ: በውስተ: ጸብዕ: ወሠናይ: መልክዓ: ገጽ: ወስቡሕ: ወግሩም: አካለ: ቆሙ: ወምኩሕ: ወ(O2v^a) እቱ: በኩሉ: ጥሪተ²: ዝንቱ: ዓለም: ኃላ(E13v^a)ፊ: ወውዱስ: ወበነፍሱስ³: ኮነ: ይሄሊ: ፍጻሜ: ድካም: ወበዙኅ⁴: እከያት: ወፍጥረቱኒ: ኮነ: እምሕዝብ⁵: ዮናናውያን: ወኮነ: ያከብ(J3r^a)ሮሙ: ጥቀ: ለአጋንንት: ዘየሐይጥዎ⁶: በአምልኮ: ጣ(E21v^a)ያታት: እለ: ያመልኮሙ: ወያጸምዕ: ኪያሆሙ:(P2v^a)

[12] ወ(T3r^b)ኮነ: ዝንቱ:(L3r^b) ንጉሥ: የሀዩ: በብዝሃ: ተድላ: ለወስተጋብኦ: ሰብእ¹: ወተፈግዎ: በፍትወታት: ወተላህዮ: ዘዝንቱ: ዓለም: ወኢየሃጥ(B1v^c)እ²: ምንተኒ: እምፈቃደ: ልቡ: ወፍትወታቲሁ: ወአልቦ: ዘይከልኦ: እምእሉ: ምግባራት: ወኢዘያቴክዛ: ለነፍሱ: ዘእንበለ: ፩³: ምግባር: ዘውእቱ: ኃጢአ: ውሉድ: እ(E13v^b)በሙ: አልቦቱ: ግሙራ: ፩⁴: ወልድ⁵: ወኮነ: ያስተሐምም: ፍጹሙ: ከመ: ይትፈታሕ⁶: እምኔሁ: ለዝንቱ: ማዕሠር⁷: ወይርከብ: ወልደ:(A22r^a) ወበዝንቱ: ኮነ: ይሁብ: አምኃ: ወምጽዋተ: ብዙጋ: ወከመዝ: ኮነ:(A11v^c) ፈቃዱ: ለንጉሥ:

[10] ¹ ጎበ: L | ² በጽሐ: P | ³ ሕንድ: P | ⁴ ፈቀደ: L | ⁵ ይሰሩ: L.
 [11] ¹ መስተቃርናኒሁ: A₂E₁ | ² ፍጥረተ: L | ³ በነፍሱስ: A₁ | ⁴ ወበዙጋ: E₂; ወበዙጋት: L | ⁵ እምሕዝብ: BE₂JOT | ⁶ ለአጋንንት: ዘይሐይጥዎ: A₁; ለአጋንን: የሐይጥዎ: L.
 [12] ¹ ወስተጋብኦ: ሰብኦ: L | ² ወኢየጥእ: L | ³ አሐዱ: A₂ | ⁴ አሐዱ: A₂ | ⁵ ወልደ: E₁ | ⁶ ይፍታሕ: L | ⁷ ዘንተ: ማዕሠር: L.

[13] ወዘመደ፡ ክርስቲያንስ፡ ለባስያነ¹፡ (J3r^b) ምክህ፡ ኢየሐስ(P2v^b)ብዎሙ፡ ምንተኒ፡ ለአማል(L3v^a)(O2v^b)ክተ፡ ንጉ(T3v^a)ሥ፡ ወኢያፈርሆሙ²፡ ግሙራ፡ ትግርምተ፡ ዚአሁ፡ አላ፡ ይፊስይዎሙ³፡ ለግልፎ፡ ምኑነ⁴፡ ወምሱጥ፡ ልቦሙ፡ ወትረ፡ ኀበ፡ ፍቅረ፡ እግዚአብሔር፡ ወበእንተ፡ ዝንቱ፡ መነኑ፡ እለ፡ ኃረዩ፡ መዓርገ፡ ምንኩስና፡ ኩሎ፡ መፍቅዳተ፡ እለ፡ በዝ(E14r^a)የ፡ እስከ⁵፡ ለሞት፡ በእንተ፡ ክርስቶስ፡ እግዚእነ፡ ወስቁል፡ ልቦሙ፡ ኀበ፡ ሀብታት፡ እለ፡ በህየ፡ ወኮነ፡ ያፈቅርዎ፡ ለስመ፡ ክርስቶስ፡ መድኃኒነ፡ ዘእንበለ፡ ፍርሃት፡ ወድንጋዬ፡ እስከ፡ ለመጥዎ፡ ነፍሶሙሂ፡ ጥቀ፡ ወአልቦ፡ ምንትኒ፡ ውስተ፡ አፉሆሙ፡ ዘእንበለ፡ ዘክሮተ፡ ስሙ፡ ለክርስቶስ፡ ገሐደ፡ በቅድመ፡ ኩሎ፡ ድኩማነ⁶፡ ጠባይ፡ እለ፡ ሀለዉ⁷፡ ዘፍጡነ⁸፡ ይ(P2v^c)ጠፍኡ፡ (J3v^a) በእንተ፡ (T3v^b) ተስፋ፡ ሕይወት፡ (L3v^b) ዘት(B2r^a)መጽእ፡ እንተ⁹፡ አልባቲ፡ ማኅለቅት፡ በከመ፡ ተብህለ፡ ከመ፡ እሙንቱ፡ መነኑ፡ ለንዋየ፡ ወበፅዑ¹⁰፡ ከመ፡ ይኩነ፡ በአማን፡ ውሉደ፡ እግዚአብሔር፡ ልዑል፡ ለወይረ(A22r^b)ክቡ፡ ሕ(E14r^b)ይወተ¹¹፡ በክርስቶስ፡ እግዚእነ፡

[14] ወበዝንቱ፡ ኮነ፡ ለብዙኃን፡ ይበርሁ¹፡ በዛቲ፡ ተ(E21v^b)ምህሮ²፡ ክብርት፡ (O3r^a) ወይትመየጡ፡ እመራር፡ ስሕተት፡ ኀበ፡ ጥዑም፡ ብርሃን፡ ወይፈደፍዱ፡ እስከ፡ ብዙኃን፡ እምክቡራን፡ ወመማክርተ፡ ንጉሥ፡ ኃደጉ፡ ኩሎ፡ ዓለመ፡ ወኮነ፡ ባህታውያነ፡ ወ(A12r^a)ሶበ፡ ሰምዓ፡ ንጉሥ፡ ዘንተ፡ መልኦ³፡ መዓተ⁴፡ ፈድፋደ፡ ወነደ፡ ቊጥዓሁ⁵፡ ወአዘዘ፡ በጊዜሃ፡ ትእዛዘ⁶፡ እምነቤሁ፡ ከመ፡ ያገብርዎ(T4r^a)ሙ፡ ለክርስቲያን፡ ይክህዱ⁷፡ ሃይማኖተ፡ ርትዕተ፡ ወከ(P3r^a)መ፡ ያስተ(L4r^a)ዳል(J3v^b)ዉ፡ መባልዕተ⁸፡ ኩነኔ፡ ወሥቃያተ፡ ዕፁባተ፡ ወፈነወ፡ መጻሕፍተ፡ ኀበ፡ ኩሎን፡ አህጉር፡ እለ፡ ታሕተ፡ መንግሥቱ፡ ወኀበ፡ ኩሎሙ፡ ሊቃናት፡ (E14v^a) ወመኪንንት፡ ከመ⁹፡ ይኳንንዎሙ፡ ወይቅትልዎሙ፡ በብልሐ፡ ሰይፍ፡ ለእለ፡ የአምኑ፡ በክርስቶስ፡ ወፈድፋደለ¹⁰፡ ለኅሩያን፡ ወለባሕታውያን¹¹፡ ጉባዔ፡ መነኮሳት፡

[13] 1 ለባስያነ፡ L | 2 ወኢያፍርሆሙ፡ L | 3 ይፊስይዎ፡ BO ይፊስየ፡ L | 4 ለግልፎ፡ ምኑነ፡ A₁A₂E₁T; ለግልፎዋት፡ ምኑናነ፡ P | 5 እስከ፡ E₁ | 6 ድኩማን፡ E₁E₂L | 7 ሀለዉ፡ O | 8 ወፍጡነ፡ A₁ | 9 ወ፡ A₁ | 10 ወበፅዑ፡ ንዋየ፡ A₁; ወበፅኡ፡ ንዋየ፡ A₂B; ንዋየ፡ ወበፅዑብ፡ E₁ | 11 ወይርክቡ፡ ሕይወተ፡ BE₁E₂T; ወይርክቡ፡ ፍኖተ፡ E₂.

[14] 1 ይበርሁ፡ በዙኃን፡ P | 2 ትምህርት፡ P | 3 መልኦ፡ A₂JLO | 4 መዓተ፡ JL | 5 ቊጥዓሁ፡ L | 6 ትእዛዘ፡ L | 7 ይክህዱ፡ E₁JO | 8 መባልላተ፡ BOPT | 9 ወከመ፡ A₁L | 10 ፈድፋደለ፡ P | 11 ወለባውያን፡ A₂BE₁P.

[15] ወተሀውከ፡ በእንተ፡ ዝንቱ፡ ሕሊናሆሙ፡ ለብዙኃን፡ እመሃይምናን¹፡ ወለካልዓንስ፡
 ኢትክህሎሙ፡ ተዓግሦ፡ ሥቃያት፡ ወተአዘዙ፡ ለትእዛዙ፡ ዘኩለንታሁ፡
 ጽ(B2r^b)ልመት፡(A₂2r^c) ሊቃናትሰ²፡ ወ(O3r^b)ዓበይት፡ ዘጸታ³፡ መከላት፡(T4r^b)
 በእምኔሆሙ፡ ዘመነኑ፡ ትእዛዙ፡ ወተዓገሥዎ፡ ለሞት፡ በከዊነ፡ ስምዕ፡ ወረከቡ፡ ብፅዓን⁴፡
 ዘኢየ(L4r^b)ሐልፍ፡ ወቦ፡ እምኔሆሙ፡ እለ፡(P3r^b) ተኃብኡ፡ እምነ፡ ገጹ፡(J4r^a) ውስተ፡
 አድባራት፡ ወገዳማት፡ ወ(E₁4v^b)ግበበ፡ ምድር⁵፡ ወአኮ⁶፡ ፈሪሆሙ፡ እምኩነኔሁ፡ አላ፡
 በጥበብ፡ አምላካዊ፡ ወሶበ፡ ሰፈነት፡ ዛቲ፡ ጽልመት፡ እንተ፡ አልባቲ፡ ፍሬ፡ ላዕለ፡ ሀገረ፡
 ህንደኬ፡ ነበሩ፡ መሃይምናን፡ እንዘ፡ ይሰደዱ፡ እምኩለሄ፡ ወይትገፍዑ፡
 ወካህናቲሆሙ⁷፡ ለካሃድያን፡ ይትፌግዑ⁸፡ በደመ፡ መሥዋዕቶሙ፡ ወበጢሰ፡ ዚአሃ፡
 ጸልመ፡ እ(A₁2r^b)የር እምርኩሶሙ፡

[16] ወሶበ፡ ሰምዓ፡ በእላንቱ፡ ምግባራት፡ ፩፡ እምዓበይተ፡ ንጉሥ፡ ዘክቡር፡
 በጎቤ(T4v^a)ሁ፡ ወ(E₂1v^c)ይትሌዓል፡ እምኩሎሙ፡ በገቢረ፡ ፍትሕ፡ ወመዊዕ፡
 ወበዕበይ¹፡ ወስን²፡ ወጽ(L4v^a)ንዓ፡ ሃይማኖት፡ ወሶበ፡ በጽሐ፡ ዘኮነ፡ እምነ፡ ክሂድ፡
 ወናፍቆ፡ እንዘ፡ ሀሎ፡(E₁5r^a) ማዕከለ፡ ዛቲ፡ ስ(P3r^c)ሕተት፡ በክብር፡ ወተድላ፡ ሕስው³፡
 ዘየጋልፍ⁴፡ ደመረ፡(J4r^b) ርስኦ፡ ንበ፡ መከላት፡ በፈቃዱ፡(O3v^a) ወበሥምረተ፡
 ነፍሱ፡ ወሐረ፡ ንበ፡ መካነ፡ በድው፡ ተቀን(A₂2v^a)የ⁵፡ ወተጋደለ፡ ሠናየ⁶፡
 እንዘ፡ ያወትር፡ ጸመ፡ ወጸሎተ፡ በትጋህ፡ ወአንብቦ፡ መጻሕፍት፡ [አምላካውያት]⁷፡
 አንጺሐ፡ ነፍሶ፡ ወሕሊናቲሁ⁸፡ ልቡ(B2r^c)ናውያተ⁹፡ ወአድኃነ፡ ርእሶ፡ እምኩሎ፡
 ትካዛት፡ ወእምኩሎ፡ ፍቅረ፡ ሕማማት፡ ወበርሃ፡ በብርሃነ፡ ኃጢአ፡ ሕማማት፡
 ዘኃጢ(T4v^b)አት፡ እስመ፡ ንጉሥ፡ ኮነ፡ ያፈቅሮ፡ ጥቀ፡ ወያከብሮ፡

[17] ወሶበ፡ ሰምዓ፡ ዘንተ፡ ዜና፡ በእንቲአሁ፡(L4v^b) ሐመ፡ ልቡ፡ በእንተ፡ ዘኃጥአ¹፡ ወነደ፡
 መዓ(E₁5r^b)ቱ፡ ፈድፋደ፡ ላዕለ፡ መከላት፡ ወፈነው፡ ይኅሥሥዎ፡ ውስተ፡ ኩሎ፡ ገጽ፡
 መካን፡ እስመ፡ ውእቱ፡(P3v^a) ናሁ፡ ረስየ፡ ንብረቶ፡ ውስተ፡ ገዳማት፡ ወኃሥሥዎ፡
 በ(J4v^a)ህየ፡ በንዲው፡ ወአኃዝዎ፡ ወአቀምዎ፡ ቅድመ፡ መንበረ፡ ንጉሥ፡ እንዘ፡ እሱር፡

[15] ¹ መሃይምናን፡ E₂T | ² om. L | ³ ወጸታ፡ E₂LO | ⁴ ብፅዓን፡ E₁E₂ | ⁵ add. እምነ፡ ገጹ፡ P | ⁶ አኮ፡
 L | ⁷ ካህናቲሆሙሰ፡ A₁፡ ወካህናቲሆሙኒ፡ A₂E₂ | ⁸ ይትፈግዑ፡ E₁.
 [16] ¹ ወዕበይ፡ E₁ | ² ወበስን፡ A₂፡ ወስነ፡ E₁ | ³ ኃሰው፡ E₂ | ⁴ ዘኢየጋልፍ፡ P | ⁵ ወተቀንዮ፡ A₁ | ⁶ ሠናየ፡
 ገድለ፡ L | ⁷ (dif.) አምላካዊት፡ A₁L፡ አምላካዊያት፡ E₂JOT፡ አምላካዊያተ፡ P | ⁸ ወሕሊናሁ፡ P | ⁹
 ልቡናዊተ፡ A₂P.
 [17] ¹ ዘኃጥአ፡ A₁BJOT | ² ወሶበ፡ T | ³ ወዘኮነ፡ P | | ⁴ ወዘኮነ፡ P | ⁵ ከመዝ፡ ከዊኖ፡ P | ⁶ በብዙኅ፡ L |
⁷ ወተጽናስ፡ A₁ | ⁸ ይትአመር፡ L | ⁹ መልዓ፡ P.

ድኅሪተ፡ ሶብ²፡ ነጻሮ፡ ንጉሥ፡ በዝንቱ፡ ኃሣር፡ ወትሕትና፡ ወምናኔ፡ ዘዕቡብ፡ ጥቀ፡
 ለዘኮነ³፡ ይለብስ፡ አልባስ፡ ምክሕ፡ ወስነ፡ ሥርጋዊ፡ (A₁2r^c) ወለዘኮነ⁴፡ የሐዩ፡ በብዙኅ፡
 ትፍግዕት፡ ወተድላ፡_a ከዊኖ፡ ከመዝ_a⁵፡ ነዳየ፡ በዕቡብ⁶፡ ንዴት፡ (T5r^a) ዘጽሙና፡
 ወተዕናስኒ⁷፡ ዘሀለው፡ (O3v^b) ቦቱ፡ ይትአወቅ⁸፡ በትእምርተ፡ ገጹ፡ ወመልዓ⁹፡
 ወስተ፡ (A₂2v^b) ልቡ፡ ለንጉ (L5r^a)ሥ፡ እምዝንቱ፡ ኃዘን፡ ወቀጥጥ፡ (E₁5v^a) ኅብረ፡
 ወተመሐዙ፡ በቃል፡ በበይናቲሆሙ፡

[18] ወይቤሎ፡ ንጉሥ፡ ኦኅጡአ፡ አእምሮ፡ ወእኩየ፡ ግዕዝ፡ ወተጠባቢ፡ ለገቢረ¹፡ እክይ፡
 ወተምሕሮ፡ ምንተ፡ እንክ፡ ፈቂደ (P3v^b)²፡ ሜጥካ፡ ለክብር፡ ኅብ፡ ኃሣር፡ ወለዕበይ፡
 ኅብ፡ ዝንቱ፡ አርአያ፡ ሕ (J4v^b)ሱም፡ እስመ፡ አንተ፡ ነበርክ፡ ሊ (B2v^a)ቅ፡ በውስተ፡
 መንግሥትየ፡ ወሊቀ፡ ሐራ፡ ዘ (E₂2r^a)ኃይላትየ፡ ወናሁ፡ ይእዜ፡ ረሰይክ፡ ርእሰክ፡
 መርገመ፡ ለሕፃናት፡ ወኢመሐኮሙ፡ ለውሉድክ፡ ወአምሰልኮ፡ ለብዕል፡ ወለኩሉ፡
 ክ (T5r^b)ብረ፡ አእምሮ፡ ከመ፡ ወኢምንት³፡ ወኃረይክ፡ ለርእስክ፡ ለዝንተ፡ ኃሣረ_a⁴፡
 ወቡኑ፡ (L5r^b) ምንተ⁵፡ ይከውን፡ ደኃሪትክ፡ ወበምንት፡ ተዓርፍ፡ እምዝንቱ⁶፡
 እስ (E₁5v^b)መ፡ አንተ፡ ተሀበልክ፡ ላዕለ፡ ኩሉ፡ አማልክት፡ ወሰብእ፡ በአክብሮትክ፡
 ለዘይብልዎ፡ ኢየሱስ፡ ወኃረይካ፡ ለዛቲ፡ ሕይወት፡ ዕዕብት፡ ፍኖተ፡ ኅርትምና፡ እምነ፡
 ተድላ፡ ወፍግዓ⁷፡ በተሴስየ፡ ሠናደት⁸፡ ጥዑማት⁹፡ ወክቡ (P3v^c)ራት፡

[19] ወሶ (O4r^a)ብ፡ ሰምዓ፡ ዘንተ፡ ንባብ፡ ብእሴ፡ እግዚአብሔር፡ ልዑል፡ አውሥኦ¹፡ በቃለ፡
 ጥ (A₂2v^c)ብብ፡ (A₁2v^a) (J5r^a) ወኅድአት፡ ወየውሃት፡ ወከመዝ፡ ይቤሎ፡ እመሰ፡ ከመዝ፡
 ኦንጉሥ፡ ትፈቅድ፡ ትትዋሣዕ፡ ምስሌየ፡ በነገር፡ (T5v^a) ስድዶሙ፡ ለኩሉ²፡ ፀር፡ እለ፡
 ሀለው፡ በውሣጤክ፡ ወይእተ፡ ጊዜ፡ አውሥኦክ³፡ በእንተ፡ ኩሉ፡ ዘተኃሥሥ፡
 እምኔ (L5v^a)የ፡ ጠይቆቶ፡ እስመ፡ (E₁6r^a) እልክቱ፡ ለአመ፡ ነበሩ፡ ምስሌክ፡
 ኢይትከሀለኒ፡ ከመ፡ እትናገር፡ ምስሌክ፡ ፩⁴፡ ቃለ፡ ወእምድኅረ፡ ነገርኩክ፡ ዘንተ፡
 ቃልየ፡ ኩንነኒ፡ ወግበር፡ ብየ፡ ዘትፈቅድ፡ ወዘይዔድመክ፡ ግበ (B2v^b)ር፡ እስመ፡ ናሁ፡
 ላለም፡ ተሰቅለ፡ ሊተ_a⁵፡ ወእነሂ⁶፡ ተሰቀልኩ⁷፡ ላበእንተ፡ ዓለም_a⁸፡ በከመ፡ ይቤ፡
 መምህርየ፡

[18] ¹ ለነገረ፡ | ² ፈቂደ፡ | ³ ኢምንት፡ | ⁴ እስክ፡ ዝንቱ፡ ኃሣር፡ | ⁵ ምንት፡ | ⁶ እምዝንቱ፡ | ⁷ ወፍግዕ፡ | ⁸ om. | ⁹ ወጥዑማት

[19] ¹ አውሥኦ፡ E₂L | ² ለኩሎሙ፡ A₂T | ³ አውሥኦክ፡ L | ⁴ አሐደ፡ A₁A₂P | ⁵ ተሰቅለ፡ ሊተ፡ ዓለም፡ A₂፡ ተሰቅለ፡ ዓለም፡ ሊተ፡ T | ⁶ እነሂ፡ A₁ | ⁷ ተሰቀልኩ፡ A₁ | ⁸ እም፡ ዓለም፡ A₁፡ በእንተ L.

[20] ወአውሥኦ¹: ንጉሥ: ወይቤሎ: መኑ: እሙንቱ: (P4^a) ዘትኤዝዝ: አንተ: ከመ: እስድዶመ: እምወሣጤ: ጽር (J5^r) ሕዩ: ወአውሥኦ²: ብእሴ: አምላክ: እንዘ: ይ(T5^v)ብል: እሙንቱ³: መዓት: ወፍትወት: እስመ: እምቀዲመ: [ተፈነወ]⁴: እምነበ: እግዚአብሔር: ፈ(O4^r) ጣሬ: ኩሉ: አድክሞ: ጠባይዕ: (E16^r) ወእስከ: ይእዜ: ህልዋን: እ(L5^v)ሙንቱ: አኮ: ኀበ: እለ: ሀለዉ: በሥጋ: [ዘይሜግበመ]⁵: በመንፈስ: ቅዱስ: ውስቴትክመ⁶: (A23^r) አንትመ: [እለ]⁷: አልብክመ: ምንትኒ: እለ⁸: ኩለንታክመ: ሥጋ⁹: ዕራቁ: ወአልቦ: ውስቴትክመ: ምንትኒ: ዘመንፈስ: እሙንቱ¹⁰: [ይከወነክመ]¹¹: ዕድዋን: ወይገብሩ: ብክመ: (A12^v) ግብረ: ጸላእት: ወአብዳ (E22^r)ን: እስመ: ፍትወት: ለእመ: ተገብረት: ውስቴትክመ: ታስተናሥኦ¹²: ለአስተጥዕሞ: ወለእመ: ዓብዮት: (P4^r) ትወል (T6^r)ድ¹³: መዓተ: ¹⁴

[21] አርኅቆመኤ: አን (J5^v)ተ: ዮም: እምኤክ: ለእሉ: ወንቅረብ¹: ውስተ: ዓወደ: ምርፋቅ: በሰሚዕ: በእንተ: ፍትሐ: ነ (E16^v)ገር: ፍትሐ: ኩነኔ: ወርትዕ: ወእምከመ: ተአተተ: እምወሣጤ²: መዓት: ወፍትወት: ወቦ (L6^r)እከ: በፈቃድክ: ኀበ: ጽድቅ: ወኩነኔ: ርትዕ: ይእተ: ጊዜ: እትናገረክ: አነ: በእንተ: ኩሉ: ወአውሥኦ³: ን(B2^v)ጉሥ: በእንተ: ውእቱ: ወይቤሎ: ተናገር: ዘእንበለ: ፍርሃት: [እምአይቱ]⁴: (O4^v) ረከብካ: ለዛቲ: ተመይኖ: እንተ: ባቲ: አቅደምክ: አክብሮተ: ተስፋ: ብጡል: እምነ: ዘሀሎ: ውስተ: እደዊነ: ህልወ:

[22] ወአውሥኦ¹: ብእሴ: እግዚአብሔር: ወይቤሎ: ኦንጉ (T6^r)ሥ: አንስ: ኢጋደግዎመ²: ለእሉ: [ኃላፍያት]³: ዘእንበለ: ከመ: እ (P4^r)ርከቦመ⁴: ለነባርያት: ለ(A23^r)ዓለም: ስማ (E16^v) (J5^v)ዕ: እስመ: አነ: ቀዲመ: አመ⁵: ኮንከ: ሕፃነ: ንኡሰ: ጥቀ: ሰማእኩ: ጀ⁶: ቃለ: ሠናዮ: ወመድኀኑ: ወመለከኒ: ኃይለ: ዚአሁ: ኩለንታዮ: ወተ (L6^r)ተክለ: ውስተ: ልብዮ: አምላለ: ዘርእ: አምላካዊ: እስከ: ውእቱ: አስተርአዮ: ወሠረፀ⁷: ወናሁ: አንተ: ትሬኢ: ፍሬሁ: በአዕይንቲክ: ወኃይለ: ቃልለ⁸:

[20] ¹ ወአውሥኦ: O | ² ወአውሥኦ: A1E1PT | ³ እሙንሰ: P | ⁴ ተፈነወ: E2JLOT | ⁵ ዘይሜግብ: E2JLOT | ⁶ አላ: እምወስቴትክመ: A2; አላ: ውስቴትክመ: BE1P | ⁷ ዘሥጋ: A1A2BE1P | ⁸ ወእሙንቱ: A1A2 | ⁹ ይከወነክመ: E2 | ¹⁰ ታስተናሥኦ: P | ¹¹ በጠለት: A1A2BE1P | ¹² ትወልድ: JLO | ¹³ om.

A1
[21] ¹ ወንቅርብ: E2 | ² ወሣጤክ: A2 | ³ ወአውሥኦ: BE1OPT | ⁴ ወእምአይቱ: A1A2BE1P.

[22] ¹ ወአውሥኦ BPT | ² ኢየጋደግክመ: L; ኢጋደግዎመ: P; ኢጋደግዎመ: T | ³ ኃላፍያት: BE1JT; ኃላፊት: E2LO | ⁴ ይርከቦመ: E2 | ⁵ ከመ: E2JLO | ⁶ አሐደ: P | ⁷ ሠርፀ: E1 | ⁸ ቃልክ: L | ⁹ ኅጡአን: P | ¹⁰ ለነባርያን: A2 | ¹¹ ወረሰይዎን: A2P | ¹² ዘሰ: P | ¹³ ኢለበወ: A1 | ¹⁴ መጽሐፍ: ነቢርያተ: E2; መነባርያተ: L | ¹⁵ ለዓለም: A2 | ¹⁶ ለኃላፍያትሰ: A1A2P | ¹⁷ ይትከዓዎ: A1.

ከመዝ፡(A₁2v^c) ይኣቲ፡ በጎበ፡ ኅጡአነ፡⁹ አእምሮ፡፡ ያበድሩ፡ ቃለ፡ መንኖቶሙ፡ ለነባርያት¹⁰፡ ከመ፡ ዘኢሀለዋ፡ ወነሥእምን፡ ለኃላፍያ(O4v^b)ት፡ ወረሰይዎሙ¹¹፡ በአምሳለ፡ ነባርያት፡፡ ወኢይትከሃ(T6v^a)ሎ፡ ለማእምር፡ ከመ፡ ይረስዮ፡ ድኩመ፡ ለፍጹመ፡ ኃይል፡፡ ወዘለ¹²፡ ለበወ¹³፡ ኪያሃ፡ እፎኑ፡ ይሜ(E₁7r^a)ንና፡ እስመ፡ ለሀላውያት፡ ናሁ፡ ሰመዮን፡ መጽሐፍ፡ ነባርያተ¹⁴፡ ዘለ(J6r^a)ዓለም¹⁵፡ እለ፡(P4v^a) አልቦን፡ ኅልፈት፡፡ ወለኃላፍያት¹⁶፡ እለ፡ ይትከዓዋ¹⁷፡ ከመ፡ ማይ፡ ውእቶን፡ ዕ(L6v^a)ድሜ፡ ዝንቱ፡ መዋዕል፡ ዘአንተ፡ ትሬእዮ፡ ወትኩል፡ ው(B3r^a)ስተ፡ ልብከ፡፡

[23] ወናሁ፡ ካዕበ፡ አነ፡ ኮንኩ፡ እሬእያ፡ ቀዲሙ፡ ወአበድር፡ ኪያሃ፡፡ ወባሕቱ፡ ኃይል¹፡ ይኣቲ፡ አንተ፡ ረድአተኒ፡ ሊተ፡ ወአንትሐቶ፡ ለልብዮ፡ ዘይመርሐኒ፡ ኅበ፡ ኃርዮቱ፡ ለዘይኔይስ፡ ወይከ(A₂3r^c)ብር፡፡ ዳዕሙ፡(E₂2r^c) ኮነ፡ ሕገ፡ ኃጢአት፡ ይኔይሎ፡ ለሕገ፡ ልብዮ፡(T6v^b) ወየአስረኒ፡ በመዋቅሕተ፡ ሐዲን፡ ወኮንኩ፡ ሙቁሐ፡ በእንተ²፡ [አፍቅሮቶሙ]³፡ ለኃላፍያት⁴፡ ላሆሀቡኒ፡(E₁7r^b) ዕረፍተ⁵፡ ወሶበ፡ ሐርኩ፡ ሐረተ፡ ሠናይተ⁶፡ ወበቋዒተ፡ ወተጠመቁ፡ በስመ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ አምላ(J6r^b)ክነ፡ ውእተ፡ አሚረ፡ ሠምረ፡ ውእቱ፡ ከመ፡ ይቤዝወኒ፡ እምውእቱ፡ ዪዋዌ፡ ዕፁብ፡፡

[24] ወሶቤ(P4v^b)ሃ¹፡ አኃዘ፡ ል(L6v^b)ብዮ፡ ይማኡ፡ ለሕገ፡ ኃጢአ(A₁3r^a)ት፡፡ ወከሠቶን፡ ለአዕይንትዮ፡ በፈሊጠ፡ ክቡር²፡ እምነ፡ ኅሡር፡ ወአስተሐየጽኩ፡ አሜሃ፡ ወርኢኩ፡፡ ወናሁ፡ ኩሎሙ፡ እለ፡ ያስተርእዩ፡ ከንቶ³፡ በከመ፡ ነገረ፡ ሰሎሞን፡ በውስተ፡ መጻሕፍቲሁ፡፡ ወይ(O5r^a)እተ፡ ጊዜ፡ ተቀልዓ፡ ግ(T7r^a)ልባቤ፡ ኃጢአት፡ እምልብዮ፡ ወተሠጠ፡ መንጦላዕተ፡ ጽልመት፡ ዘይከድና፡ ለነፍ(E₁7v^a)ስዮ፡ ወተአተተ፡ እምኔዮ፡ ስህተት፡ ሥጋዊ፡ ወአእመርክዎ፡ ለዘረከብኩ፡ ኪያሁ፡፡ ወናሁ⁴፡ ይደልወኒ፡ እሐር፡ ኅበ፡ ፈጣሪ፡ ዘልዑል፡ ስብሐቲሁ፡ በገቢረ፡ ትእዛዛት⁵፡ ወበእንተዝ⁶፡ ኀደግዎ፡ አ(B3r^b)ነ፡ ለኩሎ፡(J6v^a) ወተለውኩ፡ ኪያሁ፡፡

[25] አእኩቶ¹፡ ለእግዚአብሔር፡ በኢየሱስ፡ ክር(A₂3v^a)ስቶስ፡ ዘመርሐኒ²፡ ወ(L7r^a)አድኃነ(P4v^c)ኒ፡ እምእዴሁ፡ ለግዙፈ፡ ልብ፡ ማኅጉሊ፡ መልአከ፡ ጽልመታ³፡

[23] ¹ om. A₂L | ² ወበእንተ፡ A₁BE₁ | ³ ምሒኮቶሙ፡ A₁A₂BE₁P | ⁴ ለኃላፍያት፡ BJO | ⁵ የሀበኒ፡ ንስቲተ፡ A₁A₂BE₁ om. P | ⁶ ሠናየ P.
 [24] ¹ om. L | ² ከብር፡ L | ³ ከንቱሐ፡ L | ⁴ iter. P | ⁵ ትእዛዛቲሁ፡ A₁ | ⁶ ወበእንተ፡ LOPT.
 [25] ¹ አእኩቶ፡ A₂B | ² ዘመርሐኒ፡ P | ³ ጽልመት፡ E₂ | ⁴ ጽይሕት፡ P | ⁵ om. L | ⁶ መቅዓት፡ L | ⁷ አብደርክዎን፡ P | ⁸ ወመነንክዎን፡ P | ⁹ ለኃላፍያት፡ BJO | ¹⁰ ወለተንሥኦቶን፡ P | ¹¹ ወለዑደቶን፡ P.

ለዛቲ፡ ዓለም፡ ኃላፊት፡ ወእርአየኒ፡ ፍኖተ፡ ጽይሕተ⁴፡ ዘፍጡነ፡ ትትረከብ፡ አንተ፡
 ባቲ፡ እትአመን፡ ከመ፡ እኅረይ፡ በዝንቱ፡ ሥ(T7r^b)፡ ዘይበሊ⁵፡ ኃሣረ፡ በእንተ፡ ጥበብ፡
 መልአካዊ፡ ዘኃሥ(E17v^b)ሥክዎ፡ ከመ፡ እርከብ፡ ኪያሁ፡ በሐዊረ፡ ፍኖት፡ መቅዓን⁶፡
 ወማኅዘኒት፡ ወአብደርክዎመ⁷፡ ለነባርያት፡ ወመነንክዎመ⁸፡ ለኃላፍያት⁹፡ እለ፡ ሀለዋ፡
 ወለተንሥኦታ¹⁰፡ እንተ፡ አልባቲ፡ ምቅዋም፡ ወለውደታቲሃ¹¹፡ ዘብዙኅ፡
 ውላጤ(O5r^b)ሁ፡ ወተገፍትኦቱ፡

[26] ወኢሐርከ፡ ከመ፡ አጥሪ፡ ምንተኒ¹፡ ካልአ፡(A13r^b) አሚነ፡ ዘእንበለ፡ አሚን፡
 ዘበአማን፡(J6v^b) ዘአንተ፡ ተፈለጥከ²፡ እምኔሁ፡ አንጉሥ³፡ ወበእንተ(L7r^b)ዝ፡
 ተፈለጥነ፡ ን(P5r^a)ሕነኒ፡ እምኔከ⁴፡ ይእዜ፡ እስመ፡ አንተ፡ ናሁ፡ ወደቀ፡ ውስተ፡ ኃጉል፡
 ወክሥት፡ ወዕውቅ⁵፡ ወትፈ(E22v^a)ቅድ፡ ከመ፡ ታኅሣስ⁶፡ ወታብአነ⁷፡ ውስተ፡(T7v^a)
 እዳ፡(E18r^a) በእንተ⁸፡ ውእቱ፡ ኃጉል፡ ወተመይኖ፡ ዓለማዊ፡ ወለሊክ፡ ሰማዕትዮ፡ ከመ፡
 አነ⁹፡ ኢኃባእከ፡ እምኔከ፡ ምንተኒ¹⁰፡ ወሶብ፡ ፈቀድከ፡ ከመ፡ ትትበአሰነ¹¹፡
 ወ(A23v^b)ትንሣእ፡ ርእሰ፡ ንዋይነ፡ እንተ፡ ይእቲ፡ ሃይማኖትነ፡ ሠናይት፡
 ወታኅ(B3r^c)ጉሰነ¹²፡ እምእግዚአብሔር፡ ኃጉሰ፡ ፍጹመ፡ እንዘ፡ ታሴፍወነ፡ ክብራተ፡
 ወፍቅረ፡ ሢመታት፡

[27] ለምንትኬ፡ ኢይቤ¹፡ ከመ፡ ብዕልክ፡ ኅጡአ፡ አእምሮ፡ ወሐሳብ፡ እስመ፡ አንተ፡
 ትሜንና፡ ለአሚነ፡ እግዚአብ(J7r^a)ሔር፡ ኅሪት፡ ወሠናይት፡ ወታጸድቅ፡ ለክብር²፡
 ሥጋዊ³፡ ዘይትከዓው፡ ከመ፡ ማይ፡(L7v^a) ወ(P5r^b)ፈድፋደሰ⁴፡ ናሁ፡ ንሬእየክ፡
 አንጉሥ፡(T7v^b) ት(E18r^b)ክሀዶ፡ ለእግዚአብሔ(O5v^a)ር፡ ዘአብሐክ፡ ላዕለ፡ ዝንቱ፡
 ክብር፡ ዘውእቱ፡ ኢየሱስ፡ ክርስቶስ፡ እግዚአ፡ ኩሉ፡ ዘአልቦቱ፡ ጥንት፡ ዘሀሎ፡
 እምቅድመ፡ ዓለም፡ ምስለ፡ አብ፡ ፈጠሬ፡ ሰማያት፡ ወምድር፡ ወኩሉ⁵፡ ዘውስቴቶመ፡
 በቃሉ፡ ወለሐኳሐ፡ ለሰብእ፡ በጥበቡ፡ ወበእደዊሁ፡ ወዘአክበረ፡ ኪያሁ፡ ዘረሰዮ፡
 ንጉሠ፡ ላዕለ፡ ምድር፡ ወላዕለ፡ ኩሉ፡ ዘውስቴታ፡ ወፈለጠ፡ ሎቱ፡ እንተ፡ ተዓቢ፡ ሀገረ፡
 እምኩሉ፡ መንግሥት⁶፡ ዘይእቲ⁷፡ ገነተ⁸፡ ተ(A13r^c)ድላ⁹፡ ወተሠርቀ፡ እምኔሃ፡
 በፈቲው፡ መብልዕ፡(J7r^b) ወተሐይጠ¹⁰፡ በፍትወተ፡ ሥጋሁ፡ በቅንዓቱ፡ ለቀናዒ፡

[26] ¹ ምንትኒ፡ E₁ | ² ተፈልክ፡ A₂L | ³ አንጉሥ፡ J | ⁴ እምከ፡ L | ⁵ ዘዕውቅ፡ ወክሥት፡ L | ⁶ ታ፡ P | ⁷ ወታብወአነ፡ A₁BE₁ ወታብ..አነ፡ J | ⁸ በE₁ | ⁹ om. E₂LO | ¹⁰ ምንትኒ፡ A₁ | ¹¹ ትትበአሰነ፡ P | ¹² ወታኃጉሰነ፡ A₁ ወአሕጉሰኒ፡ L.
 [27] ¹ ዘኢይብል፡ E₂LOT | ² ለክቡር፡ P | ³ ሥጋዊ፡ P | ⁴ ፈድፋደሰ፡ A₁ | ⁵ ወኩሉ፡ A₂ | ⁶ om. A₁ | ⁷ ዛይእቲ፡ A₁ | ⁸ ዘገነተ፡ P | ⁹ ገድላ፡ A₁ | ¹⁰ ወተሐይጠ፡ E₁ ወተሐይጦ፡ P.

[28] ወመሐሮ፡ ፈጣሪሁ፡ ወተሣሃ (E₁8v^a) ለ¹፡ (T8r^a) ላዕለ፡ አናብዲ (A₂3v^c) ሁ፡ በእንተ፡ ቅጥቃጤሁ፡ ዘ (P5r^c) ረከቡ፡ እ (L7v^b) ስመ፡ ለሐኩነት²፡ ወፈጣሪነ፡ ነጸረ፡ በአዕይንቲሁ፡ መፍቀሪት³፡ እንለ፡ እመሕያው፡ ኀበ፡ ዘተገብረ፡ በእደዊሁ፡ ወረደ፡ እንዘ፡ ኢይትዌለጥ፡ መለኮቱ፡ እምህላዊሁ⁴፡ ወባ (B3v^a) ሕቱ፡ ኮነ፡ ሰብአ፡ በእንቲአነ፡ ዘእንበለ፡ ኃጢአት፡ ባሕቲታ፡ ወተመሰለ፡ በአርአያነ፡ ወተዓገሠ፡ ሰቅለተ፡ ወሞተ፡ በፈቃዱ፡ ወቀጥቀጠ፡ ትምይንቶ፡ ለጸላዲ፡ (O5v^b) ዘገብረ፡ ቀዲሙ፡ ዲበ፡ ዘመድነ፡ ወአድኃነነ፡ እምዔዋዊ⁵፡ መሪር፡ ምዕረ፡ ዳግመ፡ ወአግብአ⁶፡ ለነ፡ ግዕዛነነ፡ ዘቀዲሙ፡ እምድኅረ፡ ወደቅነ፡ በበሊዓ፡ ዕፁ፡ ዕልወት፡ (E₁8v^b) ወበአፍቅሮቱ፡ ሰብአ፡ ሜጠነ፡ ዳግ (T8r^b) መ፡ ወ (J7v^a) ረሰየነ፡ ልድል (E₂2v^b) ዋነ፡ ለክብር⁷፡ ልዘየዓቢ፡ እምቀዲሙ፡ ወለዘሂ፡ ሐመ⁸፡ በእንቲአነ፡ ወረሰየነ፡ ድልዋነ⁹፡ ለዘከመዝ¹⁰፡ ክብር፡ ልዓለ (L8r^a) ውኮ፡ አንተ¹¹፡ ወክህድኮ፡ ወትፀርፍ፡ ላዕለ፡ መስቀሉ፡ ማኅየዊ፡

[29] ወናሁ፡ (P5v^a) ቅንው¹፡ ኩለንታከ²፡ በበሊሕ፡ ቀንዓት፡ ወበሕማም፡ ማኅጉሊ፡ ወትሰምዮሙ³፡ ለጣዖታት⁴፡ አማልክተ፡ እለ⁵፡ ኅሡራን፡ ወምኑናን፡ ኢይሰምዑ⁶፡ ወኢይፊእዩ፡ ወኢይነቡ፡ ወባሕቱ፡ ኩን፡ ማእምረ፡ ወንቁሐ፡ እስመ፡ አ (A₂4r^a) ነ⁷፡ ኢይትኤዘዝ፡ ለከ፡ ወኦሆ፡ ኢይቤለከ፡ በዝንቱ፡ ወኢይክህዶ፡ አነ⁸፡ ለዘአሠነዩ፡ ሊተ፡ (A₁3v^a) ወአድኃነ⁹፡ ኪያየ፡ ለእመ፡ መጠውከኒ፡ (T8v^a) ለአራዊት፡ ወመተርከኒ፡ በአስይ (E₁9r^a) ፍት¹⁰፡ ወገደፍከኒ¹¹፡ ለአጽዳፍ፡ ወወረውከኒ፡ ውስተ፡ እሳት፡ ዘብከ፡ ሥልጣን፡ ላዕሌሃ፡ አንሰ፡ ኢይፈርህ፡ ሞተ፡ ወ (J7v^b) ኢይፈትዎሙ፡ ልብዩ፡ (O6r^a) ለኃላፍያት፡ እለ፡ አ (B3v^b) እመርኩ፡ ብዝኃ¹²፡ ጽበሶሙ¹³፡ ወኅልፈቶ (L8r^b) መ¹⁴፡ ወምንት¹⁵፡ ቦሙ፡ ይእዜ፡ እምበቁዴታት፡ ወቦኑ፡ ይሄልወ፡ (P5v^b) ዘእንበለ፡ ስሳሌ፡

[30] ወአኮ፡ ዝንቱ፡ ባሕቲቱ፡ ዓዲ¹፡ ዐልዎታኒ፡ በሕርትምና፡ ብዙኅ፡ ልቦንዝ²፡ ወበትኅዝ፡ ዘኢየሕዳቅ፡ እስመ፡ ልብሰሉ፡ ለዝንቱ³፡ ዓለም፡ ንዴት፡ ውእቱ፡ ወከብራኒ፡ ኃሣር፡ ውእቱ፡ ወመኑ፡ ዘይኃልቀሁ፡ ጽድቃቲሃ⁴፡ ንግረኒ፡ ኪያሃ፡ ወዜንወኒ፡ አ

[28] ¹ ወተሣሃለ፡ BE₁E₂JP | ² ለሐኩነት፡ L | ³ መፍቀሪ፡ L; መፍቀሪተ፡ P | ⁴ እምህላዊሁ፡ E₂ | ⁵ እምዔዋዊ፡ BJ | ⁶ ወአግብአነ፡ T | ⁷ ለክብር፡ ድልዋነ፡ A₂L | ⁸ ሕመ፡ A₁ | ⁹ om. A₂P | ¹⁰ ዘከመዝ፡ P | ¹¹ አንተሰ፡ ዓለውኮ፡ A₁.
[29] ¹ ቀነወ፡ P | ² ወኩለንታከ፡ E₂ | ³ ወትሰምዮሙ፡ B; እለ፡ ትሰምዮሙ፡ P | ⁴ ለጣዖታት፡ P | ⁵ om. P | ⁶ ኢይሰምዑሂ፡ A₁ | ⁷ om. A₁ | ⁸ om. P | ⁹ ወአድኃነነ፡ E₂ | ¹⁰ በሠይፍ፡ P | ¹¹ ከደፍከነ፡ T | ¹² ብዙኃ፡ L | ¹³ ጽበሶን፡ A₁ | ¹⁴ ኅልፈቶን፡ A₁A₂E₁E₂ | ¹⁵ ወምንተ፡ E₁; ወምንት፡ በቁዴት፡ ad.
[30] ¹ ወዓዲ፡ P | ² በዓቢይ፡ ኀዘን፡ B; ወበኀዘን፡ ዓቢይ፡ P | ³ ብዕላ፡ ለዛ፡ P; ብዕል፡ ዘዝንቱ፡ T | ⁴ ድቃሃ፡ T | ⁵ ወኢለዘሎ፡ A₂; ወኢለሀሎ፡ E₂; ወኢዘሀሎ፡ L | ⁶ om. P | ⁷ ለአብዝኖ፡ E₁L | ⁸ ዓለምኒ፡ A₂P | ⁹ ወፍትወቱኒ፡ የኃልፍ፡ A₂; ወፍትወትኒ፡ E₂ | ¹⁰ ዘሰ፡ A₁ | ¹¹ ሥምረቶ፡ ለእግዚአብሔር፡ A₂ | ¹² eras. A₂JT; om. P | ¹³ አጥረይዎ፡ A₂ | ¹⁴ ማሰደረ፡ E₁.

ዘትትዋ(T8v^{by})ሥከኒ፡ በእንተ፡ ግብረ፡ መለኮት፡፡ እስመ፡ ይቤ፡ ለሊሁ፡ በመልእክተ፡
 ዮሐንስ፡ ኢታፍቅርዎ፡ ለዓለም፡(E₁9r^b) ወኢለዘሀሎ⁵፡ ልውስተ፡ ዓለም_a⁶፡፡ እስመ፡
 በእኩት፡ ይቀውም፡ ውእቱ፡ ወኹሉ፡ ዘውስቴቱ፡ ለአስሕቶ፡ ሥጋ፡ ወዓይን፡
 ወለአብዝኖ⁷፡ ኃዘን፡ ወትካዝ፡፡ ወዓለምኒ⁸፡ የኃ(J8r^a)ልፍ፡(A₂4r^b) ወፍትወቱኒ⁹፡
 ወዘለ¹⁰፡ ይገብር፡ ልሥምረተ፡ እግ(L8v^a)ዚአብሔር_a¹¹፡ ልይነብር፡ ለዓለም፡፡ ወበእንተዝ፡
 አነሂ፡ አኃሥሥ፡ ሥምረተ፡ እግዚአብሔር_a¹²፡ በቋሂተ፡፡ ወበእንቲአሃ፡ ኃደጉ፡ ኩሉ፡
 ወተዓረኩ፡ ም(P5v^c)ስለ፡ እለ፡ አጥረይዋ¹³፡ ለዛቲ፡ ፍቅር፡ ወኃሠሥዎ፡ ለዝንቱ፡(O6r^b)
 አምላክ፡ እለ፡ ኢይ(A₁3v^{by})ቁቅ(T9r^a)ዩ፡ ወኢይቀንዑ፡ ወኢየኃዝኑ፡ ወኢይቴክዘ፡ አላ፡
 የሐውሩ፡(E₂2v^c) ሐረት፡ አምላካዊ፡ ወይረክቡ፡ ማኅደረ¹⁴፡ ዘለዓለም፡ ዘአሰፈው፡ ኪያሃ፡
 አበ፡ ብርሃናት፡ ለፍቁራኒሁ፡፡

[31] ወበእንተዝ፡ ተግኅሥኩ፡ ወኃደርኩ፡ ውስተ፡(E₁9v^a)(B3v^c) ገዳም፡ እንዘ፡ እሴፈዎ፡
 ለአምላኪየ፡ እግዚአብሔር፡ ዘጉየይኩ፡ ኀቤሁ¹፡ ዘአድኃነኒ፡ ልምፅበተ፡ እንግድዓ_a²፡
 ወዕልወት፡፡ ኪያሁ³፡ አመልክ፡ ወኪያሁ፡ እሴብሕ⁴፡ እስክ፡ ፀዓተ፡ ነፍስየ፡
 አሜን፡(J8r^b) ልወበዛቲ፡(L8v^b) ቃላት_a⁵፡ ነበበ፡ ብእሴ፡ እግዚአብሔር፡ እንዘ፡ ይቀውም፡
 በፍርሃተ፡ እግዚአብሔር፡ ባሕቲቱ፡፡

[32] ወተቈጥዓ፡ ንጉሥ፡ ወይቤሎ፡ ኦኅርቱም፡(T9r^b) ናሁ፡ ረሳዕ(P6r^a)ከ¹፡ ልሞተ፡
 ወአናኅክ፡ ልሳነከ_a²፡፡ ሶበሰ፡ ኢያሰፈውኩክ፡ በጥንተ፡ ነገር፡ ከመ፡ አነ፡ እሰድድ³፡
 እምውሳጤ፡ ጉባኤ፡ መዓትየ፡ ወፍትወትየ፡ እምወሀብኩክ፡(A₂4r^c) ይእዜ፡ ለነደ፡
 እሳት፡፡ ወባሕቱ፡ በእንተ፡ ዘቀደምከ⁴፡ ይእዜ፡ ወተአመንከ⁵፡ ቃልየ፡ ተዓገሥኩ፡(O6v^a)
 ተሀብሎተክ፡ ሳዕሌየ፡ ወዘኃለፈ፡ [አፍ(E₁9v^b)ቅሮተክ]⁷፡ ኪያ⁸፡ ካዕበ፡ ተንሥእ፡ ይእዜ፡
 ወጉየይ፡ እምቅድመ፡ ገጽየ፡ ወለአመ፡ ዓበይከኒ፡ አኃጉለከ⁹፡ በእኩይ፡ ኃጉል፡
 ወአጠፍአክ፡፡ ወወፅአ፡ ብእሴ፡ እግዚአብሔር፡ ኀበ፡ ገዳም፡(L9r^a) ወተሰደ፡ ወነበረ፡
 እንዘ፡ ይትጋደል፡ ምስ(J8v^a)ለ፡ መኳንንተ፡ ጽልመት፡ እለ፡ ይእኅዘ፡ ዓለመ፡
 ጽል(A₁3v^c)መ(T9v^a)ት፡ በከመ፡ ብህሎሙ፡ ጳውሎስ፡ ሐዋርያ¹⁰፡፡

[31] ¹ ኀቤሁ፡ LPT | ² እምፅዕበተ፡ እግድአ፡ LO | ³ ኪያሃ፡ A₁ | ⁴ እሴብሕ፡ L | ⁵ ወዘንተ፡ ቃለ፡ P.

[32] ¹ ረሳዕክ፡ L | ² om. E₁ | ³ እስድድ፡ Q₁E₂፡ እሰድድ፡ E₁ | ⁴ ዘእቅደምክ፡ | ⁵ ወተአመነክ፡ A₂B
 ወተአመንክ፡ E₂ | ⁶ ተዓገሥኩክ፡ E₁ | ⁷ አፍቅሮትክ፡ E₂JLOT | ⁸ ኪያየ፡ PT | ⁹ አኃጉለክ፡ A₁ | ¹⁰፡ L፡
 ክፍል፡ ad. P.

[33] ወንጉሥስ¹፡ አፈድፈድ፡ ጽንዓ²፡ ስደት፡ ላዕለ³፡(P6r^b) ጉባኤ፡ መነኮሳት፡
 ወአሠርገዎሙ፡ ለመኳርብተ⁴፡ ግልፍዋት⁵፡ በብዙኅ፡ ክብር፡፡ ወእንዘ፡(B4r^a) ሀሎ፡
 በዛቲ፡ ተጓሕልዎ፡ ፍጽምት፡ ወበእኪት፡ ስሕተት፡ ወተዓርወዮ⁶፡ ጽኑዕ፡ ተወልደ፡
 ሎቱ፡ ሕፃን፡ ተባዕት⁷፡ ሠናዩ፡ ራዕይ፡ ጥቀ፡፡ ወእምዕበዩ፡ ሞገስ⁸፡ ዘኅዱር፡(E110r^a)
 ላዕለ፡ ሕፃን፡ ተፈሥሐ፡ አቡሁ⁹፡ ፈድፋድ፡ ወኮነ፡ ዝንቱ፡ በእንተ፡ ትእምርተ፡ ጸጋ፡
 ዘሀለዎ፡ ታስተርኢ፡ ድኅረ፡ እምኔሁ፡፡ እስመ¹⁰፡ ኮነ፡ ይትበሀሉ፡ እምኔሁ¹¹፡
 በእንቲአሁ፡ አልቦ፡ ዘአስተ(E23r^a)ር(L9r^b)አዮ፡ በዛቲ፡(T9v^b) ምድር፡ ሕፃን፡ ፍሡሕ፡
 ዘከማሁ፡(O6v^b) ወኢዘይኔይስ¹²፡ እምኔሁ፡ በ(A24v^a)ስን፡ ወመልዓ፡ ላእለ፡ ንጉሥ፡
 ዓቢይ፡(J8v^b) ፍሥሐ፡ በልደተ፡ ሕፃን፡፡

[34] ወሰመዮ፡ ስሞ፡ ይዋስፍ፡፡ ወአቡሁስ¹፡ ኀጡአ²፡ አእምሮ፡ ሐረ፡ ኀበ፡ ምኹ(P6r^c)ራብ፡
 ግልፍዋት³፡ ያዕርግ፡ ሎሙ⁴፡ መሥዋዕተ፡ በእንተ፡ ልደተ፡ ወልዱ፡ ለክብረ፡ ዚአሆሙ፡
 ለእለ፡ አልቦሙ፡ ልብ፡፡ ወየአክዩ፡ እምኔሁ፡ በኃጢአ፡ አእምሮ፡ ወየሀቦሙ፡ ስብሐተ፡
 ወአኩሉተ፡፡ ወክህዶ፡ ለዘበአማን፡ ምክንያተ፡ ኩሉ፡ በቀኔት፡፡ ወእምደለዎ፡ ከመ፡
 ያቅር(E110r^b)ብ፡ ሎቱ፡ መሥዋዕተ፡ መንፈሳዊተ፡ በፈቃዱ፡፡ አላ፡ ረሰዩ፡ ልደተ፡ ሕፃን፡
 እምነበ፡ ጣዖታት፡ እለ፡ አልቦሙ፡ ነፍስ፡፡(A14r^a)

[35] ወእ(T10r^a)ምዝ፡(L9v^a) ፈነወ፡ ውስተ፡ ኩሉ፡ መካን፡ ከመ፡ ይትጋብኡ፡ ጉባኤ፡
 ዓቢይ፡ እምነ፡ አህጉሪሁ፡፡ ወአስተዳለወ፡ ለኩሉ፡ ጉባኤ፡ በዓለ¹፡ ዓቢዮ፡ ንጉሣዊ²፡፡
 ወእ(B4r^b)ክበሮሙ፡ ለኩሉ(J9r^a)ሙ፡ ወኮነ፡ ይመጽኡ፡ እንዘ፡ ይትባደሩ፡ ፀዊሮሙ፡
 ዘአስተዳለወ³፡ ለመሥዋዊ(P6v^a)ዕት፡ አምኃ፡ ብዙኃ፡ በእንተ፡ ልደተ፡ ሕፃን፡፡
 ወበጽ(O7r^a)ሐ፡ ኀበ፡ ንጉሥ፡ ብዙኅ፡ ጉባኤ፡ እምእለ፡ የአምሩ፡ ሐሳብ፡ ከዋክብት፡፡
 ወአቅረሶሙ፡ ንጉሥ፡ ኀቤሁ፡ ወተስእሎሙ⁴፡ ከመ፡ ያጠይቅዎ፡ በእንተ፡ ዘሀለዎ፡
 ይኩን፡ እምግብረ፡ ሕፃን፡ ዘተወልደ፡፡

[36] ወእሙንቱስ፡ ኃ(A24v^b)ሠሡ፡ ለእንተ፡ ዝንቱ¹፡ ኃሠሣ፡ ዓቢዮ፡፡
 ወይቤልዎ፡(E110v^a) ውእቱስ፡ ይከውን፡ ዓቢዮ፡(T10r^b) ወስሙዓ፡ ዜና፡ ወሥሉጠ፡፡

[33] ¹ ንጉሥስ፡ A₁ | ² ጽንዓ፡ iter. B | ³ ላዕለ iter. P | ⁴ ለመኳንንተ፡ P | ⁵ ግልፍዋት፡ BE₂JOP | ⁶ ወተዓርዮ፡ L | ⁷ ተባዕታዊ፡ P | ⁸ om. A₁ | ⁹ አፋሁ፡ BLO | ¹⁰ እስከ፡ A₂BE₂P | ¹¹ በእንቲአሁ፡ B | ¹² ወዘይኔይስ፡ P.
 [34] ¹ አቡሁስ፡ A₁፤ ወአቡስ፡ L | ² ኃጡአ፡ L | ³ ግልፍዋት፡ BE₂JP | ⁴ ሎቱ፡ L | ⁵ ነፍስ፡ E₁L
 [35] ¹ ብዕለ፡ B | ² ንጉሣዊ፡ E₂ | ³ ዘአስተዳለወ፡ JO | ⁴ ወተስእሎሙ፡ P
 [36] ¹ በእንተዝ፡ A₁ | ² አሐዱስ፡ A₁P ወአሐዱ፡ E₁ | ³ እለ፡ A₂E₁P | ⁴ ለንጉሥ፡ T | ⁵ ዘስ፡ O | ⁶ ለዝንቱ፡ P | ⁷ ካልእት፡ A₁P | ⁸ ወእትሔዘብ፡ A₁P | ⁹ ራዓዩ፡ B፤ ራእዩ፡ E₁ | ¹⁰ እሕስወ፡ A₁ | ¹¹ ወበሕሊናሁ፡ P.

ወከሃሊ፡ ወይትሌዓል፡ እምኩሎሙ፡ ነገሥት፡ እለ፡ ቀደምዎ፡ ወጀስ²፡ እማእምራነ፡
 ከዋክት፡ ዘይከብር፡ እ(L9v^b)ምኩሎሙ፡ እምእለ³፡ መጽኡ፡ ምስሌሁ፡ ይቤሎ፡፡
 አንጉሥ⁴፡ ዘለ⁵፡ አመሩኒ፡ ኩሎሙ፡ ከዋክ(J9r^b)ብት፡ ከመ፡ ዝንቱ⁶፡ ሕፃን፡ ኢይከውን፡
 ንግሡ፡ በአምሳለ፡ ንግሥክ፡ አላ፡(P6v^b) በአምሳለ፡ መንግሥት፡ ካልእ⁷፡ ዘትትሌዓል፡
 በክብር፡ እመንግሥትክ፡ ወይፈደፍድ፡ ልዕልናሃ፡ በምጣኔ፡ ወ(E23r^b)እትሐዘብ⁸፡ ከመ፡
 ይነሥእ፡ ለርእሱ፡ ሕገ፡ መሢሐዊተ፡ ዘአንተ፡ ትሰድዳ፡ ዮም፡ እምኔከ፡ ወሊተሰ፡
 ካ(A14r^b)ዕበ፡ ይመስለኒ፡ ከመ፡ ወእቱ፡ ረዓ(O7r^b)ዩ⁹፡ ኮከብ፡(T10v^a) በአስተሐይጾቱ፡
 ወነገሩ፡ ኢሐሰወ¹⁰፡ በሕሊናሁ¹¹፡

[37]ወዘንተ፡ ገብረ፡ በከመ፡ ገብረ፡(E110v^b) ቀዲ(B4r^c)መ¹፡ ባልቅ²፡ ንጉሥ³፡ ወኢኮነ፡
 ዝንቱ፡(L10r^a) እምጥያቄ፡ ከዋክብት፡ አላ፡ እግዚአብሔር፡ ይትለዓል፡⁴ ዝክሩ፡
 ይክሥት⁵፡ በካልእ፡ ፍና፡ ወበካልዕ፡ ጥያቄ፡ ለአግብርቲሁ፡ ከመ፡ ይምትር⁶፡ ኩሎ፡
 ተመክንዮተ፡ መናፍቃን፡ [በሙ እምኔሆሙ]⁷፡ ወስ(J9v^a)ሚዖ፡ ንጉሥ፡ ዘንተ፡
 ብሥራተ⁸፡ እምኔሁ፡ ተወክፋ፡ ዘእንበለ፡(A24v^c) ፈቃዱ፡ ወ(P6v^c)ኮነ፡ በዝንቱ፡
 ያመጽእ፡ ኀዘነ፡ ዲበ⁹፡ ፍሥሐሁ፡ ወእምዝ፡ አዘዘ፡ ከመ፡ ይሕንጹ፡ ጽርሐ፡ ሠናየ፡
 ዘመንግሥት፡ በውስተ፡ ሀገሩ፡ ፍሉጠ፡ በባሕቲቱ፡ ውስተ፡ ዘይሢ(T10v^b)ኒ፡
 እማኅደር¹⁰፡ ሠናያን፡ ወረሰየ¹¹፡ ማደር፡ ለሕፃን፡ በህየ፡ አመ¹²፡ ፍጻሜሁ፡ አዘዘ¹³፡
 ከመ፡ ይሕንጹ፡ ቅጽረ¹⁴፡ ዘየዓውዶ፡ ወሠርዓ፡ ሎቱ፡ መምህረ፡ ወላእካነ፡ ሠናያነ፡
 ክብር፡(L10r^b) ወፍ(E111r^a)ሠሐን፡ በርእየቶሙ፡

[38]ወአዘዘሙ፡ [ኢይክሥቱ]¹፡ ሎቱ፡ ምንተኒ²፡ እመከራ፡ ሐይወ³፡ ወሐዘናቲሁ፡
 ኢሞተ፡ ወኢርስኦነ፡ ኢሕማ(O7v^a)መ፡ ወኢንዴተ፡ ወኢምንተኒ፡ እምትካዛት፡ እለ፡
 ይክሉ⁴፡ መቲረ፡ ፍሥሐ፡ እምኔሁ፡ አላ፡ ያምጽኡ⁵፡ ሎቱ፡ ኩሎ፡(J9v^b) ተላህየ፡
 ወጥዑማተ፡ ከመ፡ ይትፈሣሕ፡ ልቡ፡ ወሕሊናሁ፡ ወይግበሩ⁶፡ ሎቱ፡
 ወያር(P7r^a)እይዎ፡ ኩሎ፡ ማኅሌ(A14r^c)ተ፡ ወዘይፈትው፡ ከመ፡ ይትፈሣሕ፡ ልቡ፡
 ወሕሊናሁ፡ ወይ(T11r^a)ትኃሠይ፡ በጣዕሞሙ፡(B4v^a) ከመ፡ ኢየሃሊ፡ ፍጹመ፡ በእንተ፡
 ደኃርያት፡ ወኢይስማዕ፡ ቃለ፡ አእኩቶ፡ ዘበእንተ፡ ክርስቶስ፡

[37] ¹ om. A₁P | ² ባላቅ፡ A₁A₂B | ³ ቀዲሙ፡ ad. P | ⁴ ይትሌዓል፡ E₂T | ⁵ ይክሥት፡ A₁JOPT | ⁶ ይምተር፡ L | ⁷ በሙ፡ ወእምኔሆሙ፡ A₁A₂BE₂J በእምኔሆሙ፡ L | ⁸ ብስተ፡ A₁ | ⁹ ዓቢየ፡ E₂ | ¹⁰ እመኃድር፡ JOT እማኅደራት፡ P | ¹¹ ረሰየ፡ E₂ | ¹² ወአመ፡ E₂T | ¹³ ወአዘዘ፡ A₁ | ¹⁴ ወቅጽረ፡ A₂B.
 [38] ¹ ከመ፡ ኢይክሥቱ፡ BJOPT; ኢይክሥት፡ A₁A₂E₁E₂ | ² om. P | ³ ሐይወ፡ A₁BE₁JPT | ⁴ ይክላ፡ A₁E₁PB | ⁵ ያመጽኡ፡ LO | ⁶ አላ፡ ይግበሩ፡ A₁E₁B; ይግበሩ፡ A₂; ወይገብሩ፡ E₂.

[39] ወፈድፋደስ፡ ኮነ፡ ይፈቅድ፡ ይገባኝ፡ እምኔሁ፡ ዘንተ፡ ፈሪሆ፡ እም(L10v^a)ነ፡
 ዘአቅደሙ፡ ነገሮቶ፡ ረዓይያ¹፡ ከ(A25r^a)ዋክብት²፡ ወአዘዘ፡(E111r^b) ካዕበ፡ ከመ፡
 ለእመ፡ ተዳደቆሙ፡ ለእኔካን፡ እለ፡ ሀለወ³፡ ኀቤሁ፡ ሕማም⁴፡ ይሰደዱ⁵፡ እምህየ፡
 ወያቅሙ፡ ህየንቴሆሙ⁶፡ ወራዙ(E23r^c)ተ⁷፡ ካልዓነ፡ ለጥዑያነ፡ በሥጋሆሙ⁸፡ ከመ፡
 ኢይርአይ፡ ሕፃን፡ ምንተኒ፡ ኀዘነ፡ ዘእንበለ⁹፡ ፍሥሐ፡ ወከመዝ፡ ኮነ፡ ወት(J10r^a)ረ፡
 ሕሊናሁ¹⁰፡ ለንጉሥ፡ ወኮነ፡ እንዘበ¹¹፡ አዕይንት፡ ኢይሬኢ¹²፡ ወእንዘበ፡ ልብ፡
 ኢይሌቡ¹³፡(P7r^b) እስመ፡ አእመረ¹⁴፡ ከመቦ፡ እ(T11r^b)ለ፡ ተርፉ፡ እመነኮሳት፡ ወኮነ፡
 ይ(O7v^b)መስሎ፡ አልቦ፡ ዘተርፈ፡ እምኔሆሙ፡ ወተምዓ፡ መዓተ፡ ወሆኮ፡ ቊጥዓሁ፡
 [በላዕሌሆሙ]¹⁵፡

[40] ወፈነው፡ ኀበ፡ ኩሉ፡ አህጉር፡ ወብሔር፡ ከመ፡ ይዑዱ፡ ዓዋድያን፡ እንዘ፡(L10v^b)
 ይኬልሁ፡ ወይብሉ፡ እመቦ፡ ዘተረክበ፡ አምጾታ፡ መነኮሳት፡ ወስተ፡ አህጉሪነ፡ ለሐኩሉ፡
 ዘተረክበ፡ እምድገረ፡ ዝንቱ¹፡ ያ(E111v^a)ውዕይዎ፡ በእሳት፡ እስመ፡ እሙንቱ²፡ እለ፡
 ይሜህርዎሙ³፡ ለሕዝብ⁴፡ ያግብኡ፡ ርእሶሙ፡ ኀበ፡ አምላክ፡ ዘተሰቅለ፡(A14v^a)
 ወእምድገረ፡ ዝንቱ⁵፡ ኮነ፡ ለዓቢይ፡ ሁከት⁶፡ ወአነ፡ አዘክር⁷፡ ኪያሁ፡ ለእስመ፡(B4v^b)
 ናሁ⁸፡ ጽንዓ⁹፡ መዓተ፡ ንጉሥ፡(J10r^b) ላዕለ፡ መነኮሳት፡ ወአፈድፈደ፡ ቊጥዓ፡
 ወመዓተ¹⁰፡

[41] ወሀሎ፡ ፩¹፡ ብእሲ፡ ልዑለ፡ መንበር፡ ክ(T11v^a)ቡር²፡ ጥቀ፡ በቤ(P7r^c)ተ፡
 መንግሥት፡(A25r^b) ወሐይወ፡ በየውሃት፡ ወበሃይማኖት፡ እንዘ፡ የአምን፡ በአሚን፡
 ብዕዕት³፡ ወይትዓቀብ፡ እምኩሉ፡ ርኩስ፡ ወበእንተ፡ ፍርሃ(L11r^a)ቱ፡ ለንጉሥ፡ ኮነ፡
 የሀብእ፡ ወቀንዑ፡ ላዕሌሁ፡ ሰብእ፡ ወአስተዋደይዎ፡ ኀበ፡ ንጉሥ፡ ወበ፩⁴፡ እመዋዕል፡
 ወዕኡ፡ ንጉሥ፡ ለንዲው፡ በክብር፡(O8r^a) ወበዓቢይ፡ ግርማ፡ በከመ፡ ያለምድ፡
 ወ(E111v^b)ዝኩ፡ ብእሲ፡ ኄር፡ ሖረ፡ ምስሌሁ፡ ከመ፡ ፩⁵፡ እምነዓውያን⁶፡

[39] ¹ ረዓይያ፡ B | ² ኮከብ፡ P | ³ ሀለው፡ J; ሀወ፡ P | ⁴ ሕማም፡ E1 | ⁵ ይሰደዱ፡ P | ⁶ ሕየንቴሆሙ፡ L | ⁷ ወራዙት፡ L | ⁸ ጥዑያነ፡ በሥጋሆሙ፡ A1A2E2J; om. E1; ጥዑማነ፡ በሥጋሆሙ፡ L; እለ፡ ጥዑያን፡ በሥጋሆሙ፡ P | ⁹ እንበለ፡ A1 | ¹⁰ ሕሊኒናሁ፡ E1 | ¹¹ እምዘበ፡ E1 | ¹² ዘኢይሬኢ፡ A1; ወኢይሬኢ፡ E1P | ¹³ ወኢይሌቡ፡ E1P | ¹⁴ አእመ፡ T | ¹⁵ ዘላዕሌሆሙ፡ E2JLOT.

[40] ¹ እምድዝንቱ፡ ለኩሉ፡ ዘተረክበ፡ P | ² om. T | ³ ይሜህርዎሙ፡ A2 | ⁴ እሙንቱ፡ ad. T | ⁵ ነገር፡ ad. P | ⁶ ሁከት፡ ዐቢይ፡ P | ⁷ እዜክር፡ P | ⁸ om. P | ⁹ ወጽንዓ፡ P | ¹⁰ መዓተ፡ P.

[41] ¹ አሐዱ፡ A1 | ² ወክቡር፡ P | ³ ጽኑዕ፡ LP | ⁴ አሐዱ፡ A1J | ⁵ አሐዱ፡ A1 | ⁶ እምነ፡ ዓላውያን፡ E2.

[42] ወእንዘ፡ የሐውር፡ ባሕቲቱ¹፡ ረከቦ፡ ለ፩²፡ ብእሲ፡ ግዱፈ፡ ላዕለ፡ ምድር፡ ጊዜ፡ ንልፈተ፡ መዓልት፡ ወአሐቲ፡ እግሩ፡ ናሁ፡ ቈስለት፡ እምንስከተ፡ አራዊት፡ ወሶቦ፡ ርእዮ፡ ለውእቱ፡ (J10v^a) ብእሲ፡ ኄር፡ ሰአለ፡ ን(T11v^b)ቤሁ፡ ከመ፡ ኢይኅድጎ፡ አላ፡ ይትራጎራጎ³፡ ላዕሌሁ፡ ወይንሥኣ⁴፡ ንቦ፡ ማኅደሩ፡ ወይቤሎ፡ እስመ፡ ኢተጋጥእ⁵፡ በቍዔተ⁶፡ በኀቤየ⁷፡ ወ(L11r^b)አውሥኣ⁸፡ ውእቱ⁹፡ ብእሲ¹⁰፡ ኄር፡ ወይቤሎ፡ አንሰ፡ እምዘመደ፡ ክቡራን፡ አነ፡ ናሁ፡ እወስደክ፡ ምስለ፡ አዝማዲክ¹¹፡ ን(E23v^a)ቦ፡ አዓርፍ፡ አነ፡ አላ፡ ምንት፡ ይእቲ፡ በቍዔት፡ ዘትቤለኒ፡ ወይ(A4v^b)ቤሎ፡ ውእቱ፡ ነዳይ፡ አነ፡ ብእሲ፡ ዘአሢንዮ¹²፡ ለቃል፡ እምከመ፡ (E12r^a) ኮነ፡ ዳኅፀ¹³፡ በጊዜ፡ ተናግሮ፡ ዘአልቦ፡ (B4v^c) ዘይክል፡ አምሥጦ፡ እምኔሁ፡ ወዘይከውን፡ ተጋዕዞ¹⁴፡ ወተባ(A25r^c)እሶ፡ በእንቲአሁ፡ ወአነሂ¹⁵፡ ይእተ፡ ጊዜ፡ እፌውሶ፡ እምውእቱ፡ በፈውስ፡ ዘይበቍዖ፡ ከመ፡ ኢይፈደፍድ¹⁶፡ ባእ(O8r^b)ቦ፡ ወጋዕዝ፡

[43] ወአዘዘ¹፡ (T12r^a) መኰንን፡ ከመ፡ (J10v^b) ይሰድዎ፡ በክብር፡ ንቦ፡ ማኅደሩ፡ በእንተ፡ ትእዛዝ፡ ልዑላዊት²፡ ወእሙንቱሰ፡ ቀናዕያን³፡ እለ፡ ዘክርነ፡ (L11v^a) ቀዲሙ፡ አግሃዱ፡ ነገሮሙ፡ ዘመክሩ፡ በጉሕሉት፡ ወአስተዋደይዎ፡ ንቦ፡ ንጉሥ፡ ለውእቱ፡ መኰንን⁴፡ ወይቤልዎ፡ አኮ፡ ተዓርኮትከ⁵፡ ባሕቱ⁶፡ ዘረሰዓ፡ አላ፡ ካዕቦ፡ አስተጋቀራ፡ ለክብርክ፡ ወለክብረ፡ አማልክት፡ ወጸነ፡ ንቦ፡ መሲሐውያን፡ ወያስተናስእ፡ ጋዕዘ፡ ላዕለ፡ መንግሥትክ፡ ወይስሕቦሙ፡ ለሰብእ፡ (E12r^b) ንቦ፡ ሃይማኖቱ⁷፡ ወእመሰ፡ ፈቀድክ፡ አንጉሥ፡ ከመ፡ ታእምር፡ ዘንተ፡ ጥዩቀ፡ አምጽኦ፡ ኀቤክ፡ ጽሚተ⁸፡ በባሕቲትክሙ፡ ወተናገሮ⁹፡ በተመይኖ¹⁰፡ ወ(T12r^b)በሎ፡ አንሰ¹¹፡ እፈቅድ፡ አቅዱስ፡ ከመ፡ እኅድግ፡ ሃይማኖተ፡ አበውዮ፡ ወክብ(J11r^a)ረ፡ መንግሥትዮ፡ ወእኩን፡ ክርስቲያናዊ¹²፡ ወእልበስ¹³፡ (L11v^b) አርአያሆሙ፡ ለመነኮሳት¹⁴፡ ዘኮንኩ፡ ቀዳሚ¹⁵፡ እሰድይሙ፡ እስመ፡ አኮ፡ ሠናይ፡ ዘ(O8v^a)ኮነ፡ እ(A4v^c)ምኔየ፡ ዝንቱ፡

[42] ¹ ባሕቲቱ፡ A₂B | ² ለአሐዱ፡ A₁; a.m. T | ³ ይትራጎራጎ፡ A₁; ይትራጎራጎ፡ E₁E₂O | ⁴ ወይንሥኣ፡ E₂ | ⁵ ኢተጋጥእ፡ L | ⁶ በቍዔት፡ PT | ⁷ ኀቤየ፡ a.m. T | ⁸ ወአውሥኣ፡ BE₁E₂OT | ⁹ om. LP | ¹⁰ ብእሲ፡ J | ¹¹ አዝማዲክ፡ A₁ | ¹² l.dub. A₂ | ¹³ ዳኅፀ፡ A₁ | ¹⁴ ጋዕዝ፡ A₁; ጋዕዘ፡ A₂E₁; ጋእዞ፡ B | ¹⁵ አነሂ፡ A₁ | ¹⁶ ኢይፈደፍድ፡ E₁E₂.

[43] ¹ ወአዘዘ፡ E₂ | ² ልዑላዊት፡ A₂ | ³ ቀናዕያን፡ E₁ | ⁴ መኰንን፡ E₂ | ⁵ ባሕቲቱ፡ A₁; ባሕቲቱ፡ A₂ | ⁶ ተዓርኮት፡ BE₂JO | ⁷ ሃይማኖት፡ T | ⁸ ጽምሚተ፡ JLOP | ⁹ ወተናገሮ፡ LP | ¹⁰ ወተመይኖ፡ BLP | ¹¹ om. E₂ | ¹² ክርስቲያናዊ፡ A₁E₂J | ¹³ ወእልበስ፡ BE₁; ወአልባስ፡ E₂ | ¹⁴ ለመነኮሳት፡ J | ¹⁵ ቀዲሙ፡ A₁.

[44] ወእልክቱ¹፡ እለ፡ አስተዋደይዎ፡ ለውእቱ፡ ብእሲ፡ ኮነ፡ የአምሩ፡ ፈቃዶ²፡ ወስነ፡ ሕሊናሁ። ወ(A₂5v^a)በእ (B5r^a)ንተዝ፡ አምከርዎ³፡ ለንጉሥ፡ በዝንቱ፡ ምክር፡ ከመ፡ ይትከሠት፡ ግብሩ፡ በዝንቱ፡ ወይትረከቡ፡ እሙንቱ፡ አማናውያን⁴፡ ወይማእዎ⁵፡ ለውእቱ፡ ብእሲ። ወንጉሥስ፡ ኢረስዓ፡ ስነ፡ አፍቅሮቱ፡ ለውእቱ፡ ብእሲ፡ ፋድል፡ ወረሰየ፡(E₁12v^a) ኩሉ፡ ዘተብህለ፡ ሎቱ፡ በእንቲአሁ፡ ሐሰተ⁶፡(T12v^a) ወኢኮነ፡ ጽድቀ፡ ወእምዝ፡ ሐለየ፡ ይከውንሁ፡ እሙነ፡ አው፡ ኮነ፡ ዘኢተወክፈ⁷፡ ነገሮሙ፡ ዘእንበ(J11r^b)ለ፡ ይፍትን።

[45] ወበእንተዝ፡(L12r^a) ፈቀደ፡ ይጠይቅ፡ ግብረ፡ በዘአስተዋደ(E₂3v^b)ይዎ፡ ወጸውዎ፡ በባሕቲቱ፡ ከመ፡ ይፍትኖ። ወይቤሎ፡ አንተ፡ ተአምር፡ አቅዱስ፡ ዘገበርኩ፡ በእለ¹፡ ይሰመዩ፡ መነኮሳተ²፡ ወበኩሎሙ፡ መሲሐውያን። ወናሁ፡ ነሳሕኩ፡ ላዕለ፡ ወእቱ፡ ወእፈቅድ፡ ከመ፡ እኩን፡ እምእለ፡ ይሴፈውዎሙ³፡ ለእልክቱ፡ ተስፋት፡ ዘሰማዕክዎሙ፡ ይትናገሩ፡(O8v^b) ባቲ፡ ከመ፡ ይእቲ፡ መንግሥት፡ ዘለዓለም፡ ዘእልባ⁴፡ ሞት። ወሀለወት፡ ካልእት⁵፡ ሕይወት፡ ዘትመጽእ፡ እንተ፡ አልባቲ፡ ማኅለቅት። ወለዛቲስ፡ እንተ፡ ሀለ(T12v^b)ወት፡ ይሥዕራ⁶፡ ሞት። ወእንሰ⁷፡ ኢይረክቡ፡ ለዝንቱ፡(E₁12v^b) በከመ፡ ተሐዝቦትየ፡ ዘእንበለ፡ ከዊንየ፡ ክርስቲ(A₁5r^a)ያናዩ፡ ሐበኃዲገ፡ ዝንቱ፡ ክብረ፡ መንግሥትየ⁸፡(A₂5v^b)በኃዲ(L12r^b)ገ⁹፡(J11v^a) ፍትወታት፡ ዘዝንቱ፡ ዓለም።

[46] ምንተ፡ ትብለኒ፡ አንተ፡ እን(B5r^b)በይነ፡ ዝንቱ። ንግረኒ፡ ጽድቀ፡ ወበአይ፡ ምክር፡ ታመክረኒ¹፡ እስመ፡ አነ፡ አአምር፡ ጽድቀ፡ ቃልክ፡ ወስነ፡ ሕሊናክ፡ ሊተ። ወከመ፡ አንተ፡ ታፈቅረኒ፡ በጽድቅ፡ እምነ፡ ኩሉ። ወሶበ፡ ሰምዓ፡ ዘንተ፡ እምኔሁ፡ ዝኩ፡ ብእሲ፡ ኄር፡ ኢያእመረ፡ ጉሕሉቶ፡ ዘሀሎ፡ ኅቡአ፡ ውስተ፡ ልቡ። ወባሕቱ፡ አጥብዓ፡ ይእተ፡ ጊዜ፡ በነፍስ፡ ንጽሕት፡ ዝኩ፡ ብእሲ፡ ወውኅዘ፡ እምአዕይንቲሁ፡ ብዙኅ፡ አንብዕ፡ ወተ(T13r^a)ሠጥዎ፡ እንዘ፡ ይብል። አንጉሥ፡ ሕየው፡ ለዓለም፡ ናሁ፡ [መክርኩክ]²፡ ይእዜ፡ በእንተ፡(O9r^a) ዝንቱ፡ ሠናየ፡ ምክረ፡(L12v^a)

[47] ናሁ፡(E₁13r^a) ሀሎ፡ ኄር፡ ወመድኅን፡ ንጉሥ፡ ሰማያዊ፡ ለእመ¹፡ ኮነ፡ ረኪቦቱ፡ ርትቀ፡ ይደሉ፡ ከመ፡ ትኅሥሦ፡ በኩ(J11v^b)ለ፡ ኃይልክ፡ ናሁ፡ ተብህለ፡ ከመ፡ ዘየኃሥሦ፡

[44] ¹ እልክቱስ፡ A₁ | ² ፈቃዶ O | ³ አመክርዎ፡ E₂ | ⁴ አማናውያን፡ A₂OT | ⁵ ወይማእ፡ LP | ⁶ ሐሰት፡ LP | ⁷ om. A₁E₁; a.m. BJ.
[45] ¹ ቦእለ፡ LOP | ² መነኮሳተ፡ E₂ | ³ ይሴፈውዎ፡ E₁ | ⁴ ዘእልባቲ፡ A₁; ዘእልቦቱ፡ A₂BE₁ | ⁵ ካልእ፡ BE₁E₂JO | ⁶ ይስዓራ፡ LP | ⁷ አንሰ፡ A₁E₂ | ⁸ om. LP | ⁹ በኃዲገ፡ LP.
[46] ¹ ታምክረኒ፡ A₁E₁; ትመክረኒ፡ A₂; ትምክረኒ፡ B | ² መክርኩክ፡ A₁; መክርኩክ፡ E₁E₂JOT.
[47] ¹ ወለእመ፡ B | ² ኃዲሳተ፡ LP | ³ ይሄሉ፡ LP | ⁴ በዝየ፡ ad. A₂ | ⁵ ጿተ A₂BL | ⁶ ምክብዒተ፡ BJ | ⁷ om. A₁ | ⁸ ይቀልላ፡ B; ይቀለ፡ E₁; የቀላ፡ JPT | ⁹ ውስተ፡ L.

ለእግዚአብሔር፡ ይረክቡ፡ ወተፈግዎሱ፡ በእሱ፡ ኃላፊያት፡ ለእመ፡ ኮነ፡ ፍሥሐሆሙ፡ ወተድላሆሙ፡ ክሡተ፡ ይኄይሱ፡ ኃዲትቱ²፡ ለኃላፊ፡ እስመ፡ ኢይሄሉ³፡ ለዓለም፡ ወያጥርይዎ፡ ለነባሪ፡ ዘአልቦቱ፡ ኃልፈት፡ እስመ፡ እለ፡ ይትፈሥሁ፡ በዝዮ፡ የኃዝኑ⁴፡ ሰብዓተ⁵፡ ምክዕቢተ⁶፡ እስመ፡ ለዝንቱ፡ ዓለም⁷፡ ትካ(A₂5v^c)ዛቲሁ፡ ይቀልል⁸፡ እም(T13r^b)ነ፡ ጽላሎት፡(A₁5r^b) ዘየኃልፍ፡ ወከመ፡ አሰረ፡ ሐመር፡ ዘየሐ(E₂3v^c)ውር፡ በውስተ⁹፡ ልጎተ፡ ባሕር፡ ወከመ፡ አሰረ፡ ያፍ፡ ዘየ(L12v^b)ሐውር፡ ውስተ፡ አየር፡ ከማሁ፡ ፍጡነ፡ የኃልፍ፡

[48] ወተስፋሰ¹፡ ዘይመ(B5r^c)ጽእ፡ ዘይሴፈውዎ፡ ክርስቲያን፡ ነባሪ፡ ውእቱ፡(E₁13r^b) ዘይረብሕዎ፡ እለ፡ ይቴክዙ፡ በዝንቱ፡ ዓለም፡ ኃላፊ፡ [ወምሳሌሁ]²፡ ለዝንቱ፡(J12r^a) ሀሎ፡ በውስተ፡ መንግሥትከ፡ እስመ፡ አንተ፡ ለእመ፡(O9r^b) ብከ፡ ሐራ³፡ ኦንጉሥ፡ ዘይትለአከከ፡ በጽድቅ፡ ወይረድአከ፡ በውስተ፡ ጸብዕ፡ አኮነ፡ ታከብሮ፡ እምካልዓን፡ ወታብዝህ፡ እስቦ፡ ወከማሁ፡ ውእቱ፡ ሐተስፋሁ፡ ለዓለም⁴፡ ዘይመጽእ፡ ለለ፩ ይትፈደይ⁵፡ በአምጣነ፡ ገብረ⁶፡ እስመ፡ ኃዘ(T13v^a)ናቲሁ⁷፡ ለዝ(P8v^a)ንቱ⁸፡ ዓለም፡ ዘመናዊ፡ ውእቱ፡ ወተድላሃኒ⁹፡ ለአሐቲ፡ ሰዓት፡ ወሕማሞሙስ¹⁰፡ ለመሲሐውያን፡ ለኅዳጥ፡ መዋዕል¹¹፡ ወድኅሬሁ፡ ተድላ፡ ዘለዓለም፡ ወሞቶሙኒ¹²፡ ረባሆ(L13r^a)ሙ¹³፡ ውእቱ፡

[49] ወይእዜኒ፡ ኦንጉሥ፡ ጽናዕ፡ በምክርክ፡ ሠናይ፡ ወተዓገሥ፡ እስመ¹፡ ጸም²፡ ጥቀ፡ ውእቱ፡ ወወልጦሙ፡ ለኃላፊያት³፡ በነሢአ፡ ነባርያት፡ ወሶብ፡(E₁13v^a) ሰምዓ፡ ንጉሥ፡ ዘንተ፡ ነገረ፡ እምኔሁ፡ መልዓ⁴፡ መዓት⁵፡ ላእ(J12r^b)ሌሁ፡ ፈድፋድ፡ ወባሕቱ፡ አኅደጋ፡ ለነፍሱ፡(A₂6r^a) እምቁጥዓ፡ ወኢነበቦ፡ በውእቱ፡ ጊዜ፡ ወብእሲሱ፡ ትሩፈ፡ ምግባር፡ ለባዊ፡ ው(A₁5r^b)እቱ፡ ወማእምር፡ ፈድፋድ፡ አእመረ፡ በጊዜሃ፡ ከመ፡(T13v^b) ከብደ፡ ላዕለ፡ ንጉሥ፡ ቃለ፡ ዘአሁ፡ ወአ(O9v^a)እመረ፡ ከመ፡ ኮነ፡ ይፈትኖ፡ በነገር፡ ወገብአ፡ ኀብ፡ ማኅደሩ፡ ሕሙመ፡ ልብ፡ እንዘ፡ ይ(P8v^b)ሄሊ፡ በል(B5v^a)ቡ፡ በአይ፡ ገጽ፡ ያራኅርኅ⁶፡ ልብ፡ ንጉሥ፡ ወይርከብ⁷፡ ምሕረተ፡ ወይድኃን⁸፡ እመዓቱ፡⁹

[48] ¹ ተስፋሰ፡ A₁፤ ወተስፋ፡ L ፤ ² ወምስሌሁ፡ BLPT ፤ ³ ሐራዊ፡ P ፤ ⁴ ተስፋ፡ ዓለም፡ P ፤ ⁵ ዘይትፈደይ፡ E₁ ፤ ⁶ ዘገብረ፡ A₁ ፤ ⁷ ኃዘኑ፡ P ፤ ⁸ በዝንቱ፡ E₁ ፤ ⁹ ወተድላሁኒ፡ P ፤ ¹⁰ ወሕማሞሙ፡ P ፤ ¹¹ ውእቱ፡ ad. P ፤ ¹² ሞቶሙኒ፡ A₁P ፤ ¹³ ረባሆሙ፡ B
[49] ¹ እመ፡ P ፤ ² ጸም፡ E₂ ፤ ³ ለኃላፊያት፡ P ፤ ⁴ መልአ፡ A₁BE₁ ፤ ⁵ መዓተ፡ P ፤ ⁶ ያራኅርኅ፡ A₂፤ ያራኅርኅ፡ E₂ ፤ ⁷ ወይረከብ፡ BE₂JOPT ፤ ⁸ ወይድኅን፡ A₂P ፤ ⁹ እመዓቱ፡ P.

[50] ወቤተ፡ በይእቲ፡ ሌሊት¹፡ እንዘ፡ ይተግህ። ወሐለየ፡ በልቡ፡(L13r^b) ይእተ፡ ጊዜ፡ ቃለ፡ ውእቱ፡ ብእሲ፡ ድውይ፡ ወጸውዖ፡ ፍጡነ፡ ወይቤሎ። አንሰ፡ ተዘከርኩ፡ ቃለክ፡ ዘትቤለኒ፡ ከመ፡ አንተ፡ ትፌውሶ፡ ለነገር፡ ዘተስሕተ። ኢ(E₁13v^b)ውሥኦ²፡ ወይቤሎ፡ እው፡ እፌውሶ³፡ ቦኑ፡ ብክ፡ መፍቅድ፡ ኀበ፡ ዝንቱ⁴፡ ከመ፡ ኢርኢ(J12v^a)ክ፡ ጥበብየ፡ ዘይፌውሶ⁵፡ ለነገር⁶፡ ወአኃዘ⁷፡ ውእቱ፡ ብእሲ⁸፡ ትሩፍ፡ ይንግር⁹፡ ዘከመ፡(T14r^a) ኮነ፡ ቀዲሙ¹⁰፡ ያፈቅሮ፡ ንጉሥ፡ ወዘከመ፡ ኮነ፡ ያከብሮ፡ ን(E₂4r^a)ጉሥ¹¹፡ ወዘከመ፡ እፎ፡ ይእዜ፡ ፈተኖ¹²፡ በጉሕሉት።

[51] ወአስተጋብአ፡ ሕሊናሁ፡ ውእቱ፡ ድውይ፡ ወይቤሎ። መፍትው፡ ለክ¹፡(P8v^c) ታእምር፡ ኦብእሲ፡ ክቡረ፡ አምጣን። እስመ፡ ንጉሥ፡ ሐለየ፡ በእንቲአክ፡ ሕሊና፡ እኩየ፡ ወእንዘ፡ ይፈትነክ፡ ተናገረክ²። ወባሕቱ፡ ተ(A₂6r^b)ንሥእ፡ ይእዜ፡ ወላጺ፡ ስ(L13v^a)እርተክ³፡ ወአሰስል፡ እምላዕሌክ፡ አልባሲ(O9v^b)ክ፡ ሠናያን⁴፡ ወልበስ፡ ህየንቴሃ⁵፡ [አልባሲ፡ ፀጉር]⁶፡ ወሐር፡ ኀበ፡ ንጉሥ፡ ጊዜ፡ ኀሐ፡ ጽባሕ። ወእ(A₁5v^a)ምከመ፡ ተስእለክ፡ ወይብለክ⁷፡(E₁14r^a) ውእቱ፡ ለምንት፡ መጻእክ፡ ላይእዜ፡ በዝንቱ፡ አርአያ⁸፡ ዘእፊእየክ፡ ባቲ⁹፡ አውሥኦ¹⁰፡ እንዘ፡ ትብል¹¹፡(T14r^b) በጻሕክ፡ ላኦንጉሥ፡ በዝንቱ፡ አርአያ¹²፡ ሶበ፡ ነገርክ(J12v^b)ኒ፡ ትማልም፡ መ(B5v^b)ጻእክ፡ እስትርኩብ፡ ወድልወ¹³፡ ከመ፡ እትሉክ፡ ኀበ፡ ይእቲ፡ ፍኖት፡ እንተ፡ ፈቀድክ፡ ሐዊረ፡ ኀቤሃ።

[52] እስመ፡ ለእመ፡ ኮነ፡ መንኖ፡ ጥዑም¹፡ ጥቀ፡ ኢ(P9r^a)መፍትው፡ ሊተ፡ ዘእንበሌክ፡ ከመ፡ አግበር፡ ኪያሁ። ወባሕቱ፡ ፍኖተ፡ ትሩፋት፡ እንተ፡ ትፈቅድ፡ እንተ፡ ሐዊረ፡ ኀቢሃ²፡ እመኒ³፡ ኮነት⁴፡ ዕዕብተ፡ ሶበ፡ እከውን፡ ምስሌክ⁵፡ ይእቲ፡ ትከውነኒ፡(L13v^b) ስህልተ⁶፡ ወጽይሕተ⁷። እስመ፡ በከመ፡ ረሰይከኒ፡ ሱታፌክ፡ ውስተ፡ ሠናያት⁸፡ ዘበዝየ⁹፡ ወከማሁ፡ ይደልወኒ፡ ከመ፡ እኩን፡ ሱታፌክ፡ በሐዘናት፡ እለ፡ ያስተርእያ። ወተወክፈ¹⁰፡ ላውእቱ፡ ብ(E₁14r^b)እሲ፡ ቃሎ፡ ለ(T14v^a)ድውይ¹¹፡ ወገብረ፡ በከመ፡ አመከሮ¹²።

[50] ¹ ዕለት፡ E₁ | ² አውሥኦ፡ A₂E₂L | ³ እፌውሶ፡ A₁A₂BJT | ⁴ ዝክ፡ P | ⁵ ዘይፌውሶ፡ J | ⁶ ለነገርየ፡ LT | ⁷ ይንግር፡ ad. P | ⁸ om. A₁ | ⁹ om. P | ¹⁰ ንጉሥ፡ ad. E₂ | ¹¹ om. A₁ | ¹² ይፈትኖ፡ E₁.

[51] ¹ ከመ፡ ad. P | ² ተናገርክ፡ P | ³ ስእርተ፡ ርእስክ፡ T | ⁴ ሠናያን፡ E₁፤ ሠናዕያን፡ E₂ | ⁵ ህየንቴሃ፡ L፤ ህየንቴሆን፡ P | ⁶ ፀጉረ፡ E₂JLOT | ⁷ ወይቤለክ፡ P | ⁸ በዝንቱ፡ አርአያ፡ ይእዜ፡ P | ⁹ ዛቲ፡ A₂፤ ቦቱ፡ P | ¹⁰ ወአውሥኦ፡ A₁A₂E₁ | ¹¹ ይብል፡ E₁፤ አንሰ፡ ad. BE₁E₂OT | ¹² በዝንቱ፡ አርአያ፡ ኦንጉሥ፡ P | ¹³ ድልወ፡ E₂.

[52] ¹ ጥዑመ፡ A₂BP | ² ኀቢሃ፡ L | ³ ወእመኒ፡ B | ⁴ ኮነት፡ iter. P | ⁵ ምሌክ፡ P | ⁶ ስህለተ፡ L | ⁷ ወጽሕየተ፡ L | ⁸ ሠናይት፡ A₁L | ⁹ ዘበ፡ ዝየ፡ E₁L | ¹⁰ ውተወክፈ፡ LT | ¹¹ ቃሎ፡ ለድውይ፡ ውእቱ፡ ብእሲ፡ P | ¹² አመከሮ፡ BE₁E₂T.

[53] ወሶበ፡ ጸብሐ፡ ሖረ፡ ብሕሌ፡ እግዚአብሔር፡ ጎ(O10r^a)በ¹፡ ንጉሥ፡ ወሶበ፡ ርእሶ፡ ንጉሥ፡ በዝንቱ፡ አርአ(J13r^a)ያ፡ ይቤሎ፡ ምንተ፡ ኮንክ፡ [ወው(A26r^c)እቱኒ]²፡ ተሠጥዎ፡ በከመ፡ ተምህረ፡ እምውእቱ፡ ነዳይ፡ ወሰሚያ፡ ንጉሥ፡ ነገር፡ ሐተፈሥሐ፡ ፈድፋደ³፡ በዝንቱ፡ ወአንከረ፡ እም(P9r^b)አፍቅሮቱ፡ ኪያሁ፡ ወአእመረ፡ ከመ፡ ዘአስተዋደይዎ⁴፡ ቦ(A15v^b)ቱ⁵፡ በከ⁶፡ በሐሰት⁷፡ ወበነገረ፡ ቅንዓት፡ ወረሰዮ፡ እምድኅረ፡ ዝንቱ፡ ዓቢየ⁸፡ ወአክበሮ፡ ፈድፋደ፡ ዘይኔይስ፡ እ(L14r^a)ምቀዳሚ፡ መዓተ⁹፡ ንጉሥ¹⁰፡ ፈድፈደ¹¹፡ ላዕለ፡ መነኮሳት፡ እስመ፡ ይቤ¹²፡ እሙንቱ፡ እለ፡ ይሜህርዎሙ፡ ለሰብእ፡ ከመ፡ ይር(T14v^b)ኃቁ፡ እምተድ(E24r^b)ላ፡ ዝንቱ፡ ዓለም፡ ወ(B5v^c)ይጽንሐ፡ ተስፋተ፡ እንተ፡ ኢታስተርኢ¹³፡(E114v^a)

[54] ወበ፩ እመዋዕል¹፡ ወዕክ፡ ንጉሥ፡ ጎበ፡ ንዒወ፡ አራዊት፡ ወርእየ፡ ፪ተ²፡ መነኮሳተ³፡ እንዘ፡ የዓውዱ፡ በገዳም፡ ወአዘዘ፡ ከመ፡ የአኃዝዎሙ⁴፡ ወያቅምዎሙ⁵፡ ቅድሜሁ፡ ወነጸረ፡ ጎቤ(J13r^b)ሆሙ፡ በመዓት፡ ወነደ፡ ልቡ፡ ከመ፡ እሳት፡ ወይቤሎሙ፡ በቀጥጥ፡ ኢሰማዕክሙኑ፡ አጉህላውያን፡ ወዓላውያን፡ ቃ(O10r^b)ለ፡ ዓዋድያን፡(P9r^c) እንዘ፡ ይጸርሐ፡ ሐኩሉ፡ ሰብእ፡ ወይብሉ⁶፡ ኢያስተርኢ⁷፡ እምድኅረ⁸፡ ሠሉስ⁹፡ መዋዕል፡ ፩፡ እምእለ፡ ከማክሙ፡ ጎሱማነ፡ አርአያ፡ ወጽዩዓን፡ ወኢይትረክብ፡(L14r^b) በውስተ፡ ሀገር፡ ወኢበውስተ¹⁰፡ ብሔር፡ ወኢ(T15r^a)በውስተ¹¹፡ አድ(A26v^a)ያም፡ ዘምልክናየ፡ ወእመቦ፡ ዘተረክበ፡ ያውዕይዎ፡ በነደ፡ እሳት፡

[55] ወይእተ፡ ጊዜ፡ አውሥእዎ፡ መነኮሳት፡ ናሁ፡ በከመ፡ አዘዝክ፡ ወዓእነ፡ እ(E114v^b)ምሀገርክ፡ ወበሐውርቲክ፡ ወሀሎ፡ ፍኖት፡ በቅድሜነ¹፡ ለሐዊር፡ ጎበ፡ አኃዊነ፡ እስመ፡ ንሕነ፡ ሶበ፡ ኃጣእነ፡ ዘንሴ(A15v^c)ሰይ፡ ፈቀድነ፡ ከመ፡ ናስተጋብእ፡ ሲሲተ²፡ ወኢንሙት፡ በረኃብ፡ ወአውሥእ፡ ንጉሥ፡ ወይቤሎሙ፡ እስመ፡(J13v^a) ዘአሰፈውዎ³፡ መዊተ፡ አኮ፡ ዘያስተሐምም፡ በአስተጋብ(P9v^a)ኦ፡ መባልዕት፡

[53] ¹ ሀገረ፡ A₂BE₁P | ² ውእቱኒ፡ A₁P; ወውእቱ፡ L | ³ ፈድፋደ፡ ተፈሥሐ፡ L | ⁴ አስተዋደይዎ፡ A₁ | ⁵ ሎቱ፡ A₁ | ⁶ om. A₁; በክ፡ E₂ | ⁷ ወሐሰት፡ E₂ | ⁸ ዓቢይ፡ L | ⁹ ወመዓተ፡ BE₁ | ¹⁰ ንጉሥሰ፡ A₂BE₁OT | ¹¹ ፈድፋደE₂ | ¹² ይቤሎ A₁L | ¹³ ኢያስተርኢያ L.
[54] ¹ መዋዕል፡ E₂ | ² ፪ JP | ³ መነኮሳት፡ P | ⁴ om. A₂ | ⁵ ያቅምዎሙ፡ A₂ | ⁶ ወይብሉ፡ ለኩሉ፡ ሰብእ፡ P | ⁷ ኢታስተርኢ፡ BE₂LO | ⁸ እምድኅረ፡ O | ⁹ ሠሉስ፡ L | ¹⁰ ወኢውስተ፡ E₂ | ¹¹ ወኢውስተ፡ E₂.
[55] ¹ በቅድሜክ፡ A₁E₁ | ² om. L | ³ ዘአሰፈው፡ L.

[56] ወይቤልዎ፡ ጽድቀ፡ ተናገርከ፡ ኦንጉሥ፡ ንሕነሰ፡ ኢንፈርህ፡ ሞተ፡ እስመ፡ እሰ፡(B6r^a) መነኩ¹፡ ጸሕቀ፡ ብጡሰ፡ በእፎ፡ ይጉይዩ²፡ እሞት፡ ወ(L14v^a)ባሕቱ፡ እልክቱሰ፡ እሰ፡ ይት(T15r^b)ዳገሉ፡ እንዘ፡ ይፈደፍዱ፡ በበይናቲሆሙ፡ መንገሰ፡ ኃላፍያት፡(O10v^a) ኢይሴፈው³፡ እሙንቱ⁴፡ ነሢኦ፡ ጸጋ፡ ዘህየ፡ እምህናያት፡ እሰ፡ ይነብራ⁵፡ ለዓለም፡ ወእሱሰ፡⁶ እምዕፁብ፡ ይረክብዋ⁷፡ ለኃላፍያት፡ ወበእንተዝ፡ እሙንቱ፡ ይፈርህዎ፡ ለሞ(E115r^a)ት፡ ወንሕነሰ⁸፡ እሰ፡ ጸላዕናሁ፡ ለዝንቱ፡ ዓለም፡ ኃላፊ፡ ሕሰ፡ ነሐውር⁹፡ ውስተ፡ ፍኖተ¹⁰፡ ምንዳቤ፡ [ወፃዕቅ]¹¹፡ በእንተ፡ ክርስቶስ፡ ኢንፈርህ፡ ለሞት፡ ወኢንፈቅዶሙ፡ ለኃላፍያ(A26v^b)ት፡ አላ፡ ለነባርያት¹²፡ እሰ፡ ይመጽኣ፡ ድኅረ፡

[57] ወሞትሰ¹፡ ዘይበጽሐነ፡(P9v^b) እምነቤክሙ፡ ውእቱ፡ ያ(J13v^b)መጽእ፡ ለነ፡ ሕይወተ፡ ዘለዓለም፡ ወአው(T15v^a)ሥኦ፡ ንጉሥ፡ ወይቤሎሙ፡(E24r^c) በእፎ፡ ትቤ(L14v^b)ሉኒ²፡ ቀዲሙ፡ ከመ፡ አንትሙ፡ ተሐውሩ፡ በቃልየ፡ ወበትእዛዝየ፡ ወለእመ³፡ ኮንክሙ፡ ዘኢትፈርሁ⁴፡ ሞተ፡ ወኢትጉ(A16r^a)ይዩ⁵፡ ነዋ፡ አንትሙ፡ ሐሰውክምዎ⁶፡ በዘትትሜክሁ፡ ቦቱ፡ በክንቱ፡ ወአውሥእዎ፡ ወይቤልዎ፡ ንሕነሰ፡ ኢፈራህነ፡ ወኢጉየይነ፡ አላ፡ ምህክናከ⁷፡ ከመ፡ ኢንኩን⁸፡ ተመክንዮተ⁹፡ ለአፈድፍዶ፡ ኩነኔ፡ ወደይን፡ ዘይረክ(E115r^b)በከ፡ ወበእንተ፡ ዝንቱ፡ ኃረይነ፡ ተግላሦ፡ እምሀገርከ፡ ወእምኩነኔከሰ¹⁰፡ ዘታመ(O10v^b)ጽእ፡ ላዕሌ(B6r^b)ነ፡ አከ፡ ዘንጉይይ¹¹፡ ግሙራ፡

[58] ወይአተ፡ ጊዜ፡ ተምዓ፡ ንጉሥ፡(T15v^b) ወአዘዘ፡ ከመ፡ ይትቀሠፋ፡ ወይረስይዎሙ¹፡ ዕፁ፡ ለአንድዶ²፡ ዘነበ(P9v^c)ልባለ፡ እሳት፡ ወገብሩ፡ ቦሙ³፡ ከማሁ፡ ወኮነ፡ ሰማዕተ፡ ገሃ(L15r^a)ደ፡ በሃይማኖት⁴፡ ርትዕት፡ በእንተ፡ ት(J14r^a)እዛዝ፡ ልዑላዊት፡ ወእምዝ፡ አዘዘ፡ በጊዜሃ፡ ትእዛዘ፡ ጽኑዓ፡ እንዘ፡ ይብል፡ እመቦ፡ ዘረከበ፡ ፩⁵፡ መነኮሰ፡ ይቅትሎ፡ ዘእንበለ፡ ይትብዋሕ፡ እምነቤየ፡ ወዘእንበለ፡ ይትማከር፡ ወሶበ፤ ነበረ⁶፡ ንጉሥ፡(A26v^c) በዛቲ፡ ስሕተት፡ ኢተርፈ፡ መኩሂ፡ አምጾታ፡ መነኮሳት፡ ውስተ፡ አህጉሪሁ፡ ዘእንበለ፡ እሰ፡⁷ ተኃብኡ፡ ውስተ፡ አድባር፡ ወበአታት፡ ወከመዝ፡(T16r^a) ኮነ፡ በውእቱ፡ መዋዕል፡

[56] ¹ መነን፡ P | ² ይጉይዩ፡ BL | ³ ኢይሴፈው፡ T | ⁴ እሙንቱሂ፡ E2LO | ⁵ ይነብሩ፡ A1 | ⁶ እሱሰ፡ A1P | ⁷ ይረክብዎን፡ A1P; ይረክብዎሙ፡ L | ⁸ ንሕነሰ፡ A1P | ⁹ ወነሐውር፡ P | ¹⁰ ፍኖት፡ E1 | ¹¹ በፃዕቅ፡ E2LOP | ¹² ለነባርያት፡ B; ነባርያት፡ E1.
[57] ¹ ወሞትሂ P | ² ትብሉኒ P | ³ ወለእመኒ E1 | ⁴ ዘትፈርሁ E2LOT | ⁵ ወትጉይዩ E2LOT | ⁶ በዘትትመክሁ፡ A1; በዘትተሜክሁ፡ T | ⁷ ምክህናክ፡ B | ⁸ ኢይኩን፡ E2LO | ⁹ ተመክንዮ፡ E2; ተመክንዮት፡ L | ¹⁰ እምኩነኔከሰ፡ A1 | ¹¹ ዘይጉይይ፡ L.
[58] ¹ ወይረስይዎ፡ P | ² ለአንግዶ፡ LO | ³ ቦሙ፡ B | ⁴ በእንተ፡ ሃይማኖት፡ P | ⁵ አሐደ፡ A1P | ⁶ ነገረ፡ E1LO | ⁷ om. E2

[59] ወወልደ¹፡ ንጉሥስ፡ ዘአቅደ(E₁15v^a)ምነ፡ ነገረ፡ በእንቲአሁ፡ ነበረ፡ ስውረ፡ ውስተ፡ ጽርሕ፡ ንጉሣዊ፡ ዘሐነጽ²፡ ሎቱ፡ ወሶበ፡ በጽሐ፡ መጠነ፡ አካል³፡ ተምህረ፡ ኩሎ፡ ተግሣጸ፡ ሀገረ፡ ህንድ፡(P10r^e) ወኤው(A₁6r^b)ላጦን፡ ወነባ⁴፡ ወፋርስ፡ ወለበወ፡(L15r^b) [ወኢኮነ]⁵፡ ለብዎቱ፡ ኅዳጠ፡ አላ፡ ፍድፉድ⁶፡ ጥቀ፡(O11r^a) ወበሥጋሁኒ⁷፡ ኮነ፡ ራዕዩ፡ ዘይሣኒ፡ እምኩሉ፡ ወበጥበብሂ⁸፡ ኮነ፡ ጽዱለ፡ ወለአጥርዮ፡ ሠናያት፡(J14r^b) እለ፡ ኢየሩሳልፋ፡ ኮነ፡ ያጠብዕ፡ በፈቲው፡ ወኮነ፡ ይጐሥዕ፡ በአስተፋጥኖ፡ ሐተታተ፡ [ጠባይዓውያተ]⁹፡ እምውስተ፡(T16r^b) ልቡ፡ ወይሴአሎ፡ ለመምህሩ፡ እስከ፡ ያነክሩ፡(B6r^c) እልክቱ፡ ሰብእ፡ እምቅጥነተ፡ ልቡ¹⁰፡ ለሕዓን፡ ወንጉሥኒ¹¹፡ ኮነ፡ ያነክር፡ እምስነ፡ ገጽ፡ ወጥበበ፡ ጽምዓተ፡ ነፍሱ፡

[60] ወአዘዙሙ፡ ንጉሥ፡ ለእለ፡ ምስሌሁ፡ ከመ፡(E₂4v^a) ኢይንግርዎ፡ ለሕዓን፡ ግሙራ፡ መከራተ፡ ዝንቱ፡ ዓ(E₁15v^b)ለም፡ እስከ¹፡ ምጽአተ፡ ሞትሂ፡ ኮነ፡ ሓይራቅድ፡ ይኅባእ²፡ እምኔሁ፡ በነጽሮ፡ ትፍሥሕታ(A₂7r^a)ት፡ ዘዝንቱ፡ ዓለም፡ ተኣ(P10r^b)ሚኖ፡ ተስፋ፡(L15v^a) ብጡሉ፡ ወተፈጸመ፡ ላዕሌሁ፡ ዘተብህለ፡ ወአንበሩ፡ ውስተ፡ ሰማይ፡ አፋሆሙ፡ በእፎኬ³፡ ይትከሃሎ፡ ኃቢአ⁴፡ አእምሮተ⁵፡ ሞት፡ ከመ፡ ይኅባእ⁶፡(T16v^a) እምጠባይዕ⁷፡ ሥጋዊ፡ ኢይትከህሎ፡ እንከ፡ ኀቢአ፡ ሞት፡ እምጠባይዓ፡ ሕ(J14v^a)ዓን፡ እስመ፡ ሕሊናሁ፡ ምሉዕ፡ እምነ፡ አእምሮ፡(O11r^b)

[61] ወኮነ፡ ይሄሊ፡ በነፍሱ፡ በአይ፡ ምክንያት፡ አዘዘ፡ አቡሁ፡ ከመ፡ ይኅባእዎ፡ ወኢያብሐ፡ መነሂ፡ ለበዊእ፡ ኀቢሁ፡ ለእለ፡ ይፈቅዱ፡ በዊእ፡ ኀበ፡ ሀሎ፡ ወሐለዮ፡ ሕዓን፡ ወይሴ፡ ለእመ፡(A₁6r^c) ተስእልክዎ፡ ለአቡዮ፡ ጥያቄ¹፡ ተሰውሮትዮ፡ እምሰብእ፡ ኢይነግረኒ፡ ወፈቀደ፡ ይጠይቅ፡ ዘንተ፡ እምካ(P10r^b)ልከን፡(E₁16r^a) ሓወአኮ፡ እም፡ አቡሁ፡ ወሀሎ²፡ ጀ³፡ እም፡ ሐጻንያኒሁ፡ ፍቁር፡ በኀቢሁ፡ እም፡ ካልአን⁴፡ እለ፡ ኃረዮሙ፡ ወበብዝኃ፡(T16v^b) አፍቅሮቱ፡ ኪያሁ፡ ይሁቡ፡ ወያከብሮ፡ ፈድፋድ፡(L15v^b) ወጸውዎ፡ ወይሴሎ፡ በባሕቲ(B6v^a)ቱ፡ ምንት፡ ይፈቅድ፡ ንጉሥ፡ እምተሞቅሐትዮ፡ አምረኒ፡ ጥያቄሁ፡ ለዝንቱ፡

[59] ¹ ወልደ፡ A1L | ² ሐነጽ፡ L | ³ ለውእቱ፡ ወልደ፡ ንጉሥ፡ ad. T | ⁴ ወኖባ፡ L | ⁵ ኢኮነ፡ JLOP | ⁶ ፍድፉድ P | ⁷ በሥጋሁ፡ A₁፤ ወሥጋሁ፡ L | ⁸ በጥበብሂ፡ A₁ | ⁹ ጠባይዓዊያተ፡ JO፤ ጠባይዓዊተ፡ E₁LT | ¹⁰ iter. P | ² ንጉሥኒ፡ A₁P፤ ወኮንጉሥኒ፡ E₁.
[60] ¹ እስመ፡ LO | ² ዮኅበእ፡ P | ³ በእፎ፡ A₁L | ⁴ ኀበ፡ E₁ | ⁵ አእምሮ፡ A₁ | ⁶ ይኅበእ፡ B | ⁷ እምጠባዓ፡ A₁.
[61] ¹ ጥያቄሁ፡ P | ² ዘሀሎ፡ A₁ | ³ አሐዱ፡ J | ⁴ om.፡ L | ⁵ መኪንንት፡ A₁ | ⁶ ወአፍቀርከ፡ A₁፤ ወአፍቅርከ B.

እስመ፡ አንተ፡ ጎሩይ፡ በጎቤየ፡ እመኳንንትዮ⁵ ፡ወእትካዮድ፡ ኪዳነ፡ ምስሌክ፡ ወአፈቅረክ⁶፡
ለዝሉፉ።

[62] ወሐ(J14v^b)ዓኒሁሰ፡ ኮነ፡ ለባዌ፡ ወመበይነ፡ ወእእመረ፡ ሐጥበበ፡ ሕፃን፡ ወልባዊሁ¹፡
ከመ፡ (A27r^b) ፍጹም፡ ውእቱ²። ወሐለየ፡ ወይቤ፡ ለእመ፡ ኢነገርክዎ፡ ይከውነኒ፡ ምክንያተ፡
ኃጉል። ወሶቤሃ፡ ነገሮ፡ ለሕፃን፡ ኩሎ፡ (O11v^a) ዘተገብረ፡ ወዘከመ፡ ሰደዶመ፡ አቡሁ፡
ለመሲሐውያን፡ ወጉ(T17r^a)ዩ፡ እምአህጉሪሁ³፡ ወፈድፋደሰ⁴፡ ለመነኮሳት፡ እሰ፡ ኮነ፡
ይትጋደሉ፡ በሕገ፡ ጽሙና። ወአጠየቆ፡ (P10v^a) ካዕበ፡ ዘይቤሉ፡ ረዓይያነ⁵፡ ከዋክብት፡
በጊዜ፡ (E116r^b) ልደቱ። ወይቤሎ፡ አነሂ፡ አ(L16r^a)ምክርኩክ⁶፡ ሶበ⁷፡ ትሰምዕ፡
ትምህርቶመ፡ ኢትጎረይ፡ ኪያሁ፡ እምሃይማኖትነ። ወበእንተ፡ ዝንቱ፡ አዘዘ፡ አቡክ፡ ከመ፡
፩፡ እምሰብእ፡ ኢይንግርክ፡ ዘንተ፡ ወለነኒ፡ አዘዘነ፡ ከመ፡ ኢ(E24v^b)ንንግርክ⁸፡ ምንዳቤ⁹፡
ዝንቱ፡ ዓለም፡ ወኢመክራሁ።

[63] ወሶበ ፡ ሰምዓ፡ ወልደ፡ ንጉሥ፡ ዘንተ፡ እ(A16v^a)ምኒሁ፡ አኃዘ፡ ያስ(J15r^a)ተሐምም ፡
ቦቱ፡ ፈድፋደ። ወዓቀበ፡ ውስተ፡ ልቡ፡ ቃሎ፡ መ(T17r^b)ድኅነ። ወኮነ፡ ይሬእዮ፡ እምይዕቲ፡
ዕለት፡ ከመ፡ አብ፡ ናዛዚ። ወአቡሁሰ፡ ብዙኃ፡ ጊዜያተ፡ ይመጽእ፡ ጎበ፡ (B6v^b) ጽርሑ፡
ከመ፡ ይርእዮ፡ ለቀላልዔሁ። ወኮነ፡ ያፈቅሮ፡ ፍቅረ፡ ጽኑዓ። ወበ፩፡ እመዋዕል፡ ይቤሎ፡
ለአቡሁ፡ አንሰ፡ እፈቱ፡ እምኒክ¹፡ (P10v^b) ከመ፡ ታጠይቀኒ፡ አእግዚእየ፡ ንጉሥ፡
ምክን(L16r^b)ያተ፡ ዘያቴክዘኒ²፡ ውኅዘን³፡ ዘአልቦ፡ [ዕረ(A27r^c)ፍት]⁴፡ ዘይቀጠቅጣ፡(O11v^b)
ለነፍስየ፡ ወይበልዓ።

[64] ወሶ(E116v^a)በ፡ ሰምዓ፡ ንጉሥ¹፡ ዘንተ፡ እምኒሁ²፡ ሐመ፡ ልቡ፡ በኃዘን። ውይቤሎ፡
ንግረኒ፡ አወልድየ፡ ወፍጻሜ፡ ተምኒትየ፡ ምንት፡ ውእቱ³፡ ጎዘን፡ ዘከደነክ⁴፡
ወም(T17v^a)ንት፡ ምክንያቱ፡ ከመ፡ እወልጦ፡ ፍጡነ፡ ጎበ፡ ፍሥሐ። ወአውሥኦ⁵፡ ወልዱ፡
እንዘ፡ ይብል፡ ምንት፡ ውእቱ፡ ተመክንዮቱ፡ ለተሰውሮ(J15r^b)ትዮ⁶፡ በቤተ፡ ሞቅሕ፡ ማዕከለ፡
ጥቅም፡ በተአጽዎ፡ አናቅጽ፡ እስመ፡ ረሰይክኒ፡ ሥውረ፡ እምዓይነ፡ ኩሉ። ወይቤሎ፡ ንጉሥ፡
አንሰ፡ ፈቀድኩ፡ ኦ⁷፡ ወልድየ፡ ከመ፡ ኢትርአይ፡ ዘይብእሳ፡ ለነፍስክ፡ ወዘያግኅሃ⁸፡ እምነ፡

[62] ¹ ጥበቦ፡ ወልባዊሁ፡ P | ² ውእቱ፡ B | ³ አህጉሪሁ፡ O | ⁴ ፈድፋደሰ፡ P | ⁵ ራዕያነ፡ A₁A₂BE₁JLOT | ⁶ አመክረክ፡ L | ⁷ ሰበ፡ A₁B | ⁸ ኢይንግርክ፡ E₂ | ⁹ ምዳቤ፡ O.

[63] ¹ እምነቤክ፡ L | ² ዘያቴክዘኒ፡ P | ³ ውኅዘን፡ L | ⁴ ዕረፍተ፡ A₁፤ ዕረፍታ፡ O. JLT

[64] ¹ om. L | ² om. P | ³ ትኅዝ ወ፡ ad. P | ⁴ ዘከደነክ፡ E₂ | ⁵ ወአውሥኦ፡ A₁LO | ⁶ ለሰውሮትየ፡ E₁B | ⁷ om. JL | ⁸ om. P | ⁹ ትንበር፡ P | ¹⁰ ለነፍስክ፡ A₁P.

ፍሥሐ፡ ወኃሄት፡ እስመ፡ አብደርኩ፡ ከመ፡ a ትሕየ(L16v^a)(P10v^c)ው፡ አንተ⁹፡ በተድላ፡
 ዘለዓለም፡ ወበኩሉ፡ ትፍሥሕት፡ ወበዘይጥዕማ፡ ለነ(A16v^b)ፍስ¹⁰፡

[65] ወአውሥኦ ፡ ወልድ¹፡ ለአቡሁ፡ ወይቤሎ፡ ይደልወክ፡ (T17v^b) ታእምር፡ ኦአቡየ፡ ከመ፡
 አነ፡ በዛቲ፡ (E116v^b) ንብረት፡ አኮ፡ ዘአሐዩ፡ በተድላ፡ ሕይወት፡ ወትፍሥሕት፡ አላ፡
 በጎዝን፡ ወበትካዝ²፡ ብዙን፡ ወኩሉ፡ መብልዕየ፡ ወ(B6v^c)ስቲየ፡(O12r^a) መሪር፡ ጥቀ፡
 ዘአልቦ³፡ ጣዕም፡ እስመ፡ አነ፡ እፈቅድ፡ እርአይ፡ ኩሎ፡ ዘሀሎ፡ በአፍኦ፡ እምእሉ፡ አናቅጽ፡
 ወእመሰ⁴፡ ኮንክ፡ (A27v^a) ትፈቅድ፡ ከመ፡ አ(J15v^a)⁵፡ ኢይሕየው፡ ሕይወተ፡ በጎዝን⁶፡
 አዝዝ፡ ከመ፡ እፃኦ፡ ወትትፈታሕ፡ ነፍስየ፡ በርእየቱ⁷፡ ለዘርኢኩ⁸፡

[66] ወተከዘ፡ ንጉሥ፡ ሶባ፡ ሰ(E24v^c)ምዓ፡ ዘንተ፡ ነገረ፡ ወሐለየ፡ እንዘ፡ ይብል፡ ለእመ፡
 ከላእክዎ፡ እምዝንቱ፡ ይ(L16v^b)ከውኖ፡(T18r^a) ተመክንዮተ፡ ለአብዝኖ¹፡ ኃዘን፡
 ወአውሥኦ²፡ እንዘ፡ (P11r^a) ይብል፡ አወልድየ፡ ፍቁር፡ አነ፡ እገብር፡ ኩሎ³፡ ፍትወተክ⁴፡
 ወአዘዘ፡ ንጉሥ፡ ከመ⁵፡ ያስተዳልዉ⁶፡ አፍራሰ፡ ሠናያነ፡ ወጎሩያነ፡ ወይሥርዑ፡ ንዋየ፡
 ሐቅል፡ ዘይደሉ፡ ለሕ(E117r^a)ገ ፡ መንግሥት፡ ወአዘዘ፡ ከመ፡ ያውዕእዎ፡ ወያዑድዎ፡ ጎባ፡
 ፈቀደ⁷፡ ወአዘዘመ፡ ለእለ፡ ምስሌሁ፡ ከመ፡ ኢይትረከብ፡ ግሙራ፡ በፍኖቱ፡ ምንትኒ⁸፡
 ዘጎሱም፡ መልክዑ፡ (A16vc) አላ⁹፡ ኩሎ፡ ምግባራተ፡ ያርእይዎ፡ ዘያስተፌሥሕ¹⁰፡
 ወያስተዳልዉ¹¹፡ ሎቱ፡ በፍኖታት፡ ማኅሌታተ፡ ወጥፍሐታተ¹²፡ እድ፡ ወ(L17r^a)ተውኔተ¹³፡
 (O12r^b)(J15v^b) ወተላህየ፡ በዘዘዘአሁ¹⁴፡ (T18r^b) ድርገታተ፡ ማኅሌት፡ ወዘፋንያ¹⁵፡
 ከመ፡ ይስራጎ¹⁶፡ ልቡ፡ በዝንቱ¹⁷፡ ወይጥዓም¹⁸፡

[67] ወሶባ፡ ኮኖ፡ ለወልደ፡ ንጉሥ፡ ዕድሜ፡ መዋዕል፡ በተፈሥሐ¹፡ ወተድላ፡ (B7r^a)
 ርእዮመ፡ ለሐራ(P11r^b)ሁ፡ እንዘ፡ ይሰድድዎመ፡ ለእለ፡ ይደውዩ²፡ በደዌ፡ ዝልጋሴ፡ እንዘ³፡
 የሐውሩ፡ በፍኖ(A27v^b)ት፡ ፩፡ እምኔሆመ፡ ቊሱሰ⁴፡ ሥጋ፡ ወ፩፡ ዕውር፡ ወሶባ፡
 ርእዮመ፡ ጸልአቶመ፡ ነፍሱ⁵፡ ወይቤሎመ፡ ለ(E117r^b)እለ፡ ምስሌሁ፡ ምንት፡ እለ፡
 ወምንት⁶፡ ግብርመ፡ ወኢተክህሎመ፡ ከመ፡ ይጎብእ(L17r^b)ዎ⁷፡ እስመ፡ ርእዮመ⁸፡
 በአዕይንቲሁ፡ ወአውሥኦዎ፡ እንዘ፡ ይብሉ፡ ዛቲ፡ ግብራት⁹፡ እንተ፡ ባቲ፡

[65] ¹ ወልድ፡ P | ² ወትካዝ፡ A₁A₂BE1 | ³ ዘአልቦቱ፡ A₁ | ⁴ እመሰ፡ B | ⁵ om. A₂ | ⁶ በበኃዘን፡ A₁E₁BJT;
 በኃን፡ P | ⁷ በርእየቱ፡ BP | ⁸ ለዘኢርኢኩ፡ A₁; ለዘኢርኢኩ፡ E₂.
 [66] ¹ ለአብዝኖተ፡ A₂E₁ | ² ወአውሥኦ፡ P | ³ om. E₁; ኩሎ፡ O | ⁴ ፍትወተ፡ ልብክ፡ P | ⁵ om. A₁ | ⁶
 ያስተዳልዉ፡ A₁J | ⁷ ዘፈቀደ፡ P | ⁸ ምንትኒ፡ A₁L | ⁹ እለ፡ A₁ | ¹⁰ ዘያስተፌሰሐ፡ P | ¹¹ ወያስተዳልዉ፡
 A₁A₂E₁J | ¹² ወጥፍሐታተ፡ A₁ | ¹³ ወተውኔት፡ L | ¹⁴ በዘዘዘአሁ፡ A₂T | ¹⁵ ወዘፋንያን፡ A₁A₂E₂ | ¹⁶
 ይስራጎ፡ L | ¹⁷ በእለ፡ P | ¹⁸ ወይጥዕም፡ L; ወይጥዓም፡ P.
 [67] ¹ በፍሥሐ፡ L; በፍሥሐ፡ ወተፈሥሐ፡ P | ² ይድወዩ፡ E1; ደወዩ፡ P | ³ እለ፡ A₂ | ⁴ ቊሱሰ፡ E₂L | ⁵
 ነፍሱ፡ JL | ⁶ ምንት፡ JO; om. L | ⁷ ይጎብእዎመ፡ T | ⁸ ርእዮዎመ፡ P | ⁹ ግብር፡ P | ¹⁰ ልማድነ፡ L.

ይትሜ(T18v^a)ከሩ፡ ሥጋውያን፡ ወከመዝ፡ ይዳደቆሙ፡ ለሰብእ፡ በዝ፡ ዓለም፡ ማሳኒ፡
ወውስተ፡ አባል፡ ዘቦቱ፡ በልቀም፡ እኩይ፡ ይከውን፡ ካዕበ፡

[68] ወአውሥኦሙ፡ ወሬዛ፡ ወይቤሎሙ፡ ልማድ¹፡ ዝንቱ፡ ዘይዳ(J16r^a)ደቆሙ፡ ለኩሉ፡
ሰብእ፡ አውሥኦ²፡ ወይ(A17r^a)ቤልዎ፡ አኮ፡ ልማድ፡ ዘይረክቦሙ፡ _aዝንቱ³፡
ለኩሎሙ_a⁴፡(O12v^a) አላ፡ ለኅዳጣን፡(P11r^c) ወይቤሎሙ፡ ቦኑ፡ አቅዲሞሙ፡ የአምርዎ⁵፡
ለዝንቱ፡ (L17v^a) ከመ፡ ይረክቦሙ⁶፡ አው፡ ግብተ፡ ይመጽኦሙ፡ ዝንቱ፡ ደዌ፡ ዘእንበለ፡
ጊዜ፡ ውሱን፡ ወአውሥኦዎ፡ ወይቤልዎ፡ መኑኬ፡ እም(E25r^a)ሰብእ፡ ዘይትከሃሎ፡ ያእምር⁷፡
ዘይበጽሕ፡ (T18v^b) ላዕሌ(E117v^a)ሁ፡ ዘእንበለ፡ አማልክት፡ እለ፡ ኢየሱስምሩ፡ መዊተ፡

[69] ወእተ¹፡ ጊዜ²፡ ኅደገ፡ ወልደ፡ ንጉሥ፡ ተስእሎቶሙ³፡ ወሐመ፡ ልቡ፡ ፈድፋደ፡ በእንተ፡
ዘርእዩ፡ ወ(B7r^b)ተወለጠ፡ ስነ፡ አርአያሁ፡ ወቈጸረ፡ ገጽ፡ (A27v^c) እስመ፡ ርእዮ፡ ዘኢርእዮ፡
ግሙራ፡ ወእምዝ፡ እምድኅረ⁴፡ መዋዕል፡ እንዘ፡ የኃልፍ፡ ተራክቦ፡ ፩፡ አረጋዊ፡ ዘልህቀ፡
ጥቀ፡ _aወቀዱ(L17v^b)ር፡ ገጹ_a⁵፡ ወኅሱም፡ ፈድፋደ፡ ወይደው(J16r^b)ያ⁶፡ አቀዳጽ፡ እገራሁ፡
ወጉኑቅ⁷፡ ዘባኑ፡ ወተወድዩ⁸፡ አስናኒሁ፡ ወደከመ፡ ቃሉ፡ _aወርእዮ፡ ደንገጽ፡ ወተደመ_a⁹፡
(P11v^a) ወተስእሎሙ፡ ለእለ፡ ምስሌሁ ምንትኑ፡ ዝንቱ፡ ወይቤልዎ፡ ብዙኅ¹⁰፡
ዓ(T19r^a)መታቲሁ ፡ ለዝንቱ፡ ወቀርብ፡ ኅልፈቱ፡ ከመ፡ ሕይወቶሙ፡ ለአበው፡ እንዘ፡
ይነትግ፡ በበ(A17r^b)ንስቲት፡ ወደከመ¹¹፡ እስከ፡ ይበጽሕ፡ (O12v^b) ኅበ፡(E117v^b) ዘትሬኢ፡
ይእዜ፡ እምኅርትምና፡ ወለለጌሠሙ¹²፡ ይደክማ፡ አባላቲሁ፡ ፈድፋደ፡

[70] ወይቤሎሙ፡ ምንተ፡ ይከውን፡ ደኃሪቱ፡ ወ(L18r^a)ይቤልዎ፡ አልቦ፡ ዘተርፎ፡ ዘእንበለ፡
መዊት፡ አውሥኦሙ¹፡ ወይቤሎሙ፡ ንቡርኑ፡ ዝንቱ፡ ለኩሉ፡ ሰብእ፡ አው፡ ለኅዳጣን፡
ይረክቦሙ፡ ወይቤልዎ፡ ሞትሰ²፡ ሥሩዕ፡ ለኩሉ፡ ሰብእ፡ ወከመዝ፡ ፍጻሜ፡ ሕይወቶሙ፡
ወይቤሎሙ፡ ወሬዛ፡ በእስፍንቱ፡ ዓመታት፡ ይመጽእ፡ (J16v^a) ዝንቱ፡ ላዕለ፡(T19r^b) ሰብእ፡
ወለእመ፡ ኮነ፡ ዘኢይትኃደግ፡ ምጽአቱ፡ ላዕለ፡ ኩሉ፡ ሰብእ፡ ወ(P11v^b)_aለእመቦ፡
ምክንያት_a³፡ እንተ፡ ትትረከብ፡ ለድኒን፡ እ(B7r^c)ምዝንቱ ፡ _aለምንት፡ ኢይቀድም፡(A28r^a)
ሰብእ፡ ጉይዮ፡ ኅበ፡ ድኒን፡ እም(L18r^b)ዝንቱ_a⁴፡ አውሥኦዎ፡ ወይቤልዎ፡ እስከ፡ ቸ፡

[68] ¹ ልማድነ፡ L | ² ወአውሥኦዎ፡ A₂B | ³ om. P | ⁴ iter. O | ⁵ የአምር፡ LT | ⁶ ይረክቦሙ፡ BL | ⁷ ያእምር B.

[69] ¹ ወይእተ፡ P | ² አሚረ፡ A₁ | ³ ተስእሎቶሙ፡ L | ⁴ ኅዳጥ፡ ad. BT | ⁵ ወቈጸረ፡ ገጽ፡ L | ⁶ ወደወያ፡ P | ⁷ ወጉሕቀ፡ E₂ | ⁸ ወተወድዮ፡ A₂BE₁P | ⁹ ወዘርእዮ፡ ደንገጽ፡ ወተደመ፡ BL | ¹⁰ ብዙኃት፡ P | ¹¹ ወደክማ፡ A₁E₁ | ¹² ለለጌሠም፡ E₁P

[70] ¹ አውኦሙ፡ L | ² ሞትሰ፡ A₂ | ³ ወለእመ፡ በምክንያተ፡ A₁፡ ወለእመ፡ በምክንያት፡ E₁ | ⁴ om. A₁A₂ | ⁵ om. E₁.

ዓመት፡ ይበጽሑ፡ ለሰብ(E₁18r^a)እ፡ ዝንቱ⁵፡ ልህቅና፡ ወይእተ፡ ጊዜ፡ ይመውት፡ እስመ፡ ሞት፡ ኩነኔ፡ ጠባይዓዊ፡ እዙዝ፡ ላዕለ፡ ኩሉ፡ ዓለም፡ እምቀዲሙ፡፡

[71] ወሶበ፡ ሰምዓ፡ ዘንተ፡ ወሬዛ፡ ጠቢብ፡ ወለባዊ፡ ገዓረ፡ እማዕምቀ፡ ልቡ፡ እንዘ፡ ይብል፡፡ ሚይመርር፡ ዝንቱ፡ ሕይወት፡ ዘምሉዕ፡ እምኩሉ፡ ሕማም፡ ወምንዳቤ፡፡ ወለእመ¹፡(T19v^a) ኮነ፡ ዝንቱ፡ እስት(O13r^a)ርኩብ፡ ኢየሁዳእ፡ ኀዘነ፡(E₂5r^b) መ(A₁7r^c)ኩሂ²፡ እምእለ፡ ይጸንሕዎ፡ ለሞት፡ ኅቡእ፡ ዘኢይትኃደግ፡ ብጽሐተ³፡ ዚአሁ፡(L18v^a) ወሐረ፡ እንዘ፡ ይትዋሳዕ፡ ምስለ፡ ልቡ፡(J16v^b) በእንተ፡ ዓለም፡ ኃላፊ፡ ወበእንተ፡ ዘኢየሁልፍ፡(P11v^c) ወበእንተ፡ ሞትሂ፡፡ ወነበረ፡ እምድኅረ፡ ዝንቱ፡ እንዘ⁴፡ የሐዩ፡ ሕይወተ፡ ምስለ፡ ሕማም፡ ወትኅዝ፡ ወያዜክራ፡ ለነፍሱ፡ እምጸአተ⁵፡ ሞት፡፡ ወይቤ፡ መኑ፡ ዘይሄድሶ⁶፡ ለዝክርየ፡ እምድኅረ፡ ሞት፡ ለእ(E₁18r^b)መ፡ ኮነ፡ ዘመን፡ ያገብአ፡ ለኩሉ፡ ኀበ፡ ርስዓን፡ ወለእመ⁷፡ ኮንኩ፡ ሶበ፡ እመውት፡ እማስን፡ ወኢእትረከብ⁸፡ [aወቦነ፡ ሀሎ፡ ካልእ፡ ሕይወት፡ ወካልዕ፡ ዓለም_a⁹]:፡፡

[72] ወነበረ፡ እ(T19v^b)ንዘ፡ ይሄሊ፡ ዘን(B7v^a)ተ፡ ወዘይመስሎ፡ ወትረ፡ መጽለወ¹፡ አርአያሁ፡ ወተ(L18v^b)መ(A₂8r^b)ስወ፡ ሥጋሁ፡፡ ወኮነ፡ ሶበ፡ ይበጽሕ፡ ቅድመ፡ አቡሁ፡ ያስተርእዮ፡ ከመ፡ ዘይትፌሣሕ፡ ወከመ፡ ዘአልቦቱ፡ ኃዘን፡፡ ወአልቦ፡ ዘይነግሮ፡ ለአቡሁ፡ ምንተኒ፡ እምዝንቱ፡፡ ወኮነ፡ ይፈቱ፡ ፈድፋድ፡ በልቡ፡ ከመ፡ ይርከብ²፡ ፩³፡ ብ(J17r^a)እሴ⁴፡ ጠቢ(A₁7v^a)በ፡ ይንግሮ፡ ሕሊናሁ፡ ወዘይዘርእ⁵፡ ውስተ፡ አዘኒሁ፡(P12r^a) ቃለ፡ ጽድቅ፡፡ ወአኃዘ፡(O13r^b) ይስአሎ⁶፡ ለመኩንን፡ ሐፃኒሁ፡ ለእመ፡ ኮነ፡ የአምር፡ ብእሴ፡ ጠቢበ፡ ዘይናዝዝ፡ ሕሊናሁ፡ ወይፌጽም⁷፡ ሎቱ፡ ፍትወተ፡ ልቡ፡፡ ወይቤሎ፡ ካዕበ፡(E₁18v^a) አንስ፡ ኢተክህለኒ⁸፡ እግድፍ፡(T20r^a) ጸሕቅየ፡ እምዝንቱ፡፡ ወአውሥእ⁹፡ ሐፃኒሁ፡ እንዘ፡ ያዜክሮ፡ ነገረ፡ ዘነገሮ፡ ቀዳሚ፡ በእንተ፡ አቡሁ፡ ሐመ፡ ውእቱ_a¹⁰፡(L19r^a) ቀተሎሙ፡ ለጠቢባን፡ እለ፡ ይጸመድዎ፡ ለጽድቅ፡፡ ወይቤሎ፡ እሙንቱኒ¹¹፡ ነበሩ፡¹²፡ ከማከ፡ በዝንቱ፡ ሕሊና፡ ሐኩሎ፡ ጊዜ፡ እንዘ፡ ይትፈለስ፡¹³፡ ሐበኩሉ፡ ጥበብ_a¹⁴፡፡ ወሰደደሙ፡ አቡከ፡ በመዓት፡ ወኢየአምር፡

[71] ¹ ወእመ፡ P | ² መኑ፡ A₂B | ³ ብጽዓት፡ A₁ | ⁴ om. A₂B | ⁵ ምጽአተ፡ E₂LOT; ምጽአተ፡ J | ⁶ ዘይሒድሳ፡ A₂P; ዘይሒድሳ፡ ከመ፡ ንስር፡ B | ⁷ ለእመ፡ A₁A₂E₁B | ⁸ ወኢይትረከብ፡ A₂L | ⁹ ሶነ፡ ሀሎ፡ ካልእ፡ ሕይወት፡ ወካልእ፡ ዓለም፡ E₂JLOT; ወቦነ፡ ካልእ፡ ዓለም፡ ወካልእ፡ ሕይወት፡ ሀሎ፡ P.
[72] ¹ ወመጽለወ፡ P | ² ይርከብ፡ E₂ | ³ አሐደ፡ A₁E₁P | ⁴ በእሴ፡ L | ⁵ ወይዘርእ፡ E₂OT; ወይዝራዕ፡ P | ⁶ om. | ⁷ ወይፈጽም፡ P | ⁸ ኢይትክህለኒ፡ L; ኢክህለኒ፡ P | ⁹ ወአውሥእ፡ A₂BJ; ወአውሥእ፡ P | ¹⁰ ከመ፡ ለውእቱሙ፡ A₁A₂BE1 | ¹¹ እሙንቱሂ፡ E₂LO; | ¹² ነበሩ፡ om. L | ¹³ ኩሎ፡ ጊዜ፡ እንዘ፡ ይትፋለስ፡ E₂; እንዘ፡ ይትፈለስ፡ ኩሎ፡ ጊዜ፡ P | ¹⁴ በጥበብ፡ P | ¹⁵ አመ፡ J; ከመ፡ P | ¹⁶ ረክብ፡ A₁ | ¹⁷ አሐደ፡ P.

እመ¹⁵፡ እረከብ¹⁶፡ ፩¹⁷፡ እምእለ፡ ይመስልዎሙ። እስመ፡ ኢተርፈ፡ ውስተ፡ ዛቲ፡ ሀገር፡ ፩፡ እምኔሆሙ።

[73] ወመ(J17^b)ል፡ ውስተ፡ ልበ፡ ወሬዛ¹፡ ኃዘን፡ ዓቢይ፡ ወቁስለ፡ ልቡ፡ ፈድፋድ፡ በበይነ፡ ዝንቱ፡ (P12^b) ወሀሎ፡ በ(B7v^b)ይእቲ፡ ሀገር፡ ብእሲ፡ ዘእመ(A28r^c)ጽወተ²፡ መዝገበ፡ ዓቢዮ፡ ወረሰዮ³፡ ል(T20r^b)ቦ⁴፡ ስቁለ፡ ኀበ፡ ሀሎ፡ መዝገበ፡ ዚአሁ፡ ወበእንተዝ፡ ረሰዮ፡ ሕይወ(E118v^b)ቶ⁵፡ በኃዘን፡ ወትካዝ፡ ወኩሉ፡ ተድላ፡ ዓ(E25r^c)ለም፡ ኮነ፡ በኀቤሁ፡ ር(L19^b)ኩሉ፡ ወምኑነ፡ ወነበረ፡ ውእቱ፡ ብእሲ፡ ምንዱብ፡ እንዘ፡ የኃሥሥ፡ ረከበ፡ ን(O13v^a)ራት⁶፡ ወሠናያት⁷፡ ወሶበ፡ ነጸረት፡ ኀቤሁ፡ ይእቲ፡ ዓይን፡ እንተ፡ ትሬ(A17v^b)ኢ፡ ኩሎ፡ ወኢተሀየዮ፡ እምኔሁ፡ መጽንዒ⁸፡ ኩሉ፡ ከመ፡ ያድኅኖ፡ እስመ፡ ልማዱ፡ አፍቅሮተ⁹፡ ሰብእ፡ ከሠተ፡ ሎቱ፡ ለዝንቱ፡ ብእሲ፡ ፍኖተ፡ እንተ፡ ይደልዎ፡ ከመ፡ ይሐር፡ ባቲ፡ እስመ¹⁰፡ ኮነ፡ ጠቢብ፡ ፈድፋድ፡ በጥበብ፡ [እምላካዊት]¹¹፡ ወሥር(J17v^a)ግወ¹²፡ በሐረታት፡ ክቡራት¹³፡ ዘምንኩስ(T20v^a)ና።

[74] ወአኮ፡ ዘእነግር፡ እምአይ፡ ኮነ፡ ወእምአይ¹፡ ዘመድ፡ ውእቱ፡ ወባሕቱ፡ (P12^r) ነበረ፡ በገዳም²፡ ዘመፍርህ³፡ ጥቀ፡ በምድረ⁴፡ ሲላ፡ በህዮ፡ ረሰዮ፡ ምንባሪሁ፡ ወኮነ፡ ፍጹመ፡ (L19v^a) በጸጋ፡ መለ(E119r^a)ኮት፡ ወበሢመተ፡ ክህነት፡ ወስመ፡ ለዝንቱ⁵፡ አረጋይ፡ እግዚእ፡ በረሃም።

[75] ወዝንቱ¹፡ ሶበ፡ አእመረ፡ በራእይ፡ አምላካዊ፡ ዘአስተርአዮ፡ ከመ፡ ወልደ፡ ንጉሥ፡ ይበውእ፡ ውስተ፡ ሃይማኖት፡ ርትዕት፡ ወዕእ፡ እም፡ (A28v^a) ገዳም፡ ወቦእ፡ ውስተ፡ ዓለም፡ ወወለጠ፡ አርአያሁ፡ ወለብሰ፡ አ(B7v^c)ልባሰ ፡ ሰብአ²፡ ዓለም፡ ወሐረ፡ ኀበ፡ ሀገረ፡ መንግሥተ፡ ህንድ፡ ወተመሰለ፡ በአርአያ፡ ነጋዲ፡ ባዕል፡ ወቦእ፡ (T20v^b) ውስተ፡ ሀገር፡ አንተ፡ ባቲ፡ ሀሎ፡ ጽርሐ፡ ለወልደ፡ ንጉሥ፡ ወ(O13v^b)ነበረ፡ ብዙኃ፡ መዋዕለ³፡ እንዘ፡ ይሴአል፡ መኑ፡ (J17v^b) ውእቱ፡ እምኩሎሙ፡ መኳንንት፡ ዘ(A17v^c)ቅሩብ ፡ ኀቤሁ፡ ወነገርዎ፡ በእንተ፡ ሐባኒሁ፡ ዘዘከ(P12v^a)ርነ ፡ ቀዲመ፡ (L19v^b) ከመ፡ ውእቱ፡ ቅሩብ፡ እምኩሎሙ⁴።

[73] ¹ ልቡ፡ ለወሬዛ፡ A₁BE₁P | ² ዘመጽወተ፡ P | ³ ወረሰዮ፡ B | ⁴ ልቡ፡ E₂ | ⁵ ሕየወቶ፡ J; ሕይወቶሙ፡ E₁ | ⁶ ንጹሐተ፡ L | ⁷ ወሠናያን፡ A₁; ወሠናያተ፡ A₁L | ⁸ መጽንዒ፡ A₁ | ⁹ አፍቅሮ፡ P | ¹⁰ om. L | ¹¹ አምላካዊያት፡ A₁A₂E₂JOT; አምላካውያት፡ BE₁ | ¹² ወሥርግወ፡ A₁A₂BE₁ | ¹³ om. L.
[74] ¹ ወእምአይቱ፡ E₁ | ² በዳም፡ L | ³ ዘመፍህ፡ E₂ | ⁴ ዘምድረ፡ E₂ | ⁵ ለውእቱ፡ E₂.
[75] ¹ ወዝንቱ፡ E₂JLO ; ዝንቱኒ፡ P | ² ሰብእ፡ T | ³ መዋዕሉ፡ A₁ | ⁴ ኩሎሙ፡ A₂.

[76] ወሐረ፡ ጎቤሁ፡ ጎበ፡ ሀሎ፡ ባሕቲቱ፡ ወተናገሮ፡ እንዘ¹፡ ይብል፡፡ አፍቁር²፡ ብዩ፡ ነገር³፡
 ዘእንግረከ፡ አነ፡(E₁19^b) ብእሲ፡ ነጋዲ፡ መጻእኩ⁴፡ እምርጉቅ፡ ብሔር፡ ጎበ፡ ዝዩ፡ ወሀለወኒ፡
 ባሕርይ፡ ክቡር፡ ጥቀ⁵፡ ዘኢይትረከብ፡ ለከማሁ⁶፡ ግሙራ⁷፡ እስከ፡ ዮም፡ [ወኢከሠትኩ]⁸፡
 ኪያሁ፡ ለመኑሂ፡ ወናሁ፡ እንግረከ፡(T21^a) ግብረ፡ ዚአሁ፡ እስመ፡ [አነ]⁹፡ እሬእየከ፡ ብእሲ፡
 ልቡብ፡ ወለባዊ¹⁰፡ ወእፈቅድ፡ አሀብ¹¹፡ ኪያሁ፡ ለወልደ፡ ንጉሥ፡፡ እስእለከ፡ ከመ፡ ታብአኒ፡
 ጎቤሁ፡ ወእመጥዎ፡ ሎቱ፡ እስመ፡ ይትፈቀር፡ በጎቤሁ፡ ፈድፋድ፡ እምኩሎሙ፡ ንዋያተ፡
 ጽዱላነ፡ ስን፡ ቦቱ፡ ክሂል፡(L20^a) ለውእቱ፡(E₂5v^a) ባሕርይ፡(J18^a) ከመ፡ የሀብ¹²፡
 ለዕውራን¹³፡ ብርሃነ፡ ጥበብ፡ ወይከሥት¹⁴፡ አፅ(A₂8v^b)ዛነ፡(P12v^b) ጽመማን፡
 ወይረስዮሙ¹⁵፡ ለበሐማን፡ ከመ፡ ይንብቡ፡ ወይሰድድ፡ ሕማመ፡ እምላዕለ፡ ዱያን¹⁶፡
 ወይጸግዎሙ¹⁷፡ ጥዲና፡ ወያጥብረሙ¹⁸፡ ለአብዳን፡ ወይሰድዶሙ፡(B8^r)
 ለአጋ(O14^a)(E₁19v^a)ንንት፡፡ ወይሁቦሙ¹⁹፡ ለእለ፡ ያጠ(T21^b)ርይዎ፡ ኩሎ፡ ብዕለ፡
 [ምኩረ]²⁰፡ ዘይትፈ(A₁8^a)ተው፡ እንዘ፡ ኢይቀብል፡ ወኢይቁቂ፡፡

[77] ወአውሥኦ¹፡ ሐባኒ፡ እንዘ፡ ይብል፡፡ አነ፡ እሬእየከ፡ ብእሲ፡ ጽኑዓ፡ ጥበብ፡ ወጥዑዮ፡
 ልብ²፡ ወባሕቱ፡ ዝንቱ፡ ቃልከ³፡ ይኤምር፡ ከመ፡ አንተ፡ ትትሜካህ፡ ተመክሖተ፡ ዘየዓዱ፡
 እምወሰን፡ ወአነ⁴፡(L20^b) እዜንወከ፡ ዘርኢኩ፡ ሕምነ፡ አዕባን⁵፡ ክቡራን⁶፡ ንጉሣውያን፡
 ወባሕርያት⁷፡ ዘዘዚአሁ⁸፡ ንብሮሙ፡ ወኢሀለወ፡ በውስቴቶሙ፡ ዝንቱ፡ ባህል⁹፡(J18^b)
 ለዘለሊከ፡ ትቤለኒ¹⁰፡ ወኢርኢኩ፡ አነ፡ ወኢሰማዕኩ፡ ዘከመዝ፡ ግሙራ፡፡ ወባሕቱ፡ አርእየኒ፡
 ኪ(P2v^c)ያሁ፡ ለእመ፡ እሙን፡ ዝንቱ፡(T21v^a) ቃልከ፡ ወአነ፡ አበወአከ¹¹፡ ፍጡነ፡ ጎበ፡
 ወልደ፡ ንጉሥ፡ ወትረክብ፡ አንተ፡ በጎቤሁ፡ ይእተ፡ ጊዜ፡ ክብራተ¹²፡ ዓበይተ፡ ወፍድፋዴ፡
 (E₁19v^b) ሀብታት፡ ሕስመ፡ ኢይትከሀለኒ¹³፡ እምቅድመ፡ ታጠይቀኒ፡ ጥያቄሁ፡ ለዝንቱ፡
 ወትርዓዩ፡ ዓይንዩ፡ ከመ፡ እንግሮ፡ ለእግዚእየ፡ ወንጉሥዮ፡ ግብረ፡ ዘኢኮነ¹⁴፡ ክሡተ፡(L20v^a)
 ጽድቀ፡ ቃሉ፡ ዘንዕደተ¹⁵፡ ዚአሁ፡ ዓቢይ፡(A₂8v^c) ወ(O14^b)መድምም፡፡

[76] ¹ እንዘ፡ P ad. | ² አፍቁር፡ LP | ³ ነገረ፡ BJ | ⁴ ዘመጻእኩ፡ P | ⁵ om. P | ⁶ ዘከማከ፡ A₁ | ⁷ ግሙራ፡ ከማሁ፡ B | ⁸ ኢከሠትኩ፡ E₂JLOT | ⁹ Om. E₂JLOT | ¹⁰ ወለባዊ፡ E₂ | ¹¹ እሁብ፡ E₁ | ¹² ከመ፡ የሀብ፡ ለውእቱ፡ ባሕርይ፡ P | ¹³ በዕውራን፡ A₂ | ¹⁴ ወይከሥት፡ E₁ | ¹⁵ ወይሰድዶሙ፡ E₁ | ¹⁶ እምላዕለ፡ ዱያን፡ ሕማመ፡ L | ¹⁷ ወይጸግዎሙ፡ JLOT | ¹⁸ ፈድፋድ፡ Ad. P | ¹⁹ ወየሀብሙ፡ E₂P | ²⁰ ምክር፡ E₂JLOT.
 [77] ¹ ወአውሥኦ፡ A₁A₂P | ² ልቡና፡ A₁A₂E1P | ³ ቃል፡ L | ⁴ አንሰ፡ A₁ | ⁵ እምአእባን፡ A₂ | ⁶ ክቡራት፡ A₂ | ⁷ ወባሕቲያተ፡ A₁፤ ወባሕርያተ፡ A₁BE₁ | ⁸ ዘዚአሁ፡ B | ⁹ ባዕል፡ E₂ | ¹⁰ ዘትቤለኒ፡ P | ¹¹ አበወአከ፡ B | ¹² ክቡራተ፡ E₁ | ¹³ ከመ፡ እትከሀለኒ፡ A₁፤ ከመ፡ እትከሀለኒ፡ A₂፤ ከመ፡ ኢትክል፡ አነ፡ E₂፤ እስመ፡ ኢይትከለኒ፡ J፤ ከመብ፡ እትክልአኒ፡ L፤ ከመ፡ ኢትክለኒ፡ O፤ ይእተ ጊዜ እስመ ኢይትከሃለኒ P | ¹⁴ ዘኮነ P | ¹⁵ ዘንዕደተ E₂ JLO.

[78] ወዘውሥኦ¹፡ በረሃም፡ ወይቤሎ፡ እሙነ፡ ትቤ፡ ከመ፡ አንተ፡ ኢርኢከ፡ ዘከማሁ፡ ግሙራ፡ ወኢሰማዕከ፡(A₁8r^b) ዘከመ፡ ቃልየ፡ ዝንቱ፡ እስመ፡ ኢኮነ፡ ሕፁፁ፡ በተመዝግኖ²፡ አላ፡ ዓቢ(B8r^b)ይ፡ ወመንክር፡ ውእቱ፡ ወኃ(T21v^b)ሠሣከሰ፡ ከመ፡ ትርአየ፡ ስማ(J18v^a)ዕ፡ ዘእነግረከ፡ ቅድመ፡ እስመ፡ ዝንቱ፡ ባሕርይ፡ ክቡር³፡ ዘዕፁብ፡ ሢጡ፡(P13r^a) ተነግረ፡ ቀዲመ፡ በእንቲአሁ፡ ከመ፡ ውእቱ፡ ይገብር፡ ኃይላተ፡ ወኢይክል፡ መኑሂ፡ ነጽሮቶ፡ ወፈድፋደሰ⁴፡ ለዘኢኮነ፡ ጥዑዮ⁵፡ በንጹፊሁ፡ ወንጹሕ፡ በሕሊናሁ⁶፡ ወዘኢ(E₁20r^a)ልቦ⁷፡ ርስሐት፡ ኩለንታሁ፡ ወለእ(L20v^b)መቦ⁸፡ ዘኢሀለወ⁹፡ ቦቱ፡ ሕላንቱ፡ ግዕዛት¹⁰፡ ጃ፡ ለእመ፡ ርእየ፡ ኀብ፡ ዝንቱ፡ ዕብን፡ ኢይትከሀሎ፡ በልቡ፡ ነጽሮ፡ ዘኢሁ፡ እስመ፡ አነ፡ ኢኮንከ፡ አብደ፡ በገቢረ¹¹፡ ጥብብ፡ ወእፈርህ፡ ከመ፡ ኢእኩን¹²፡ ምክንያተ፡ ለጥፍአተ፡ ንጹፊ¹³፡ ዳዕሙ፡ ሰማዕኩ፡(T22r^a) ብዙ(E₂5v^b)ኃ፡ ከመ፡ ወልደ፡ ንጉሥ፡ ይትፌሣሕ፡ በገቢረ፡ ንጽሕ፡ ወአዕይንቲሁኒ¹⁴፡ ሠናያት¹⁵፡ ወይኔጽራ፡ ኀብ፡ ገቢረ፡(O14v^a) ጽድቅ፡ ወጥሂና፡ ወበእንተ፡ ዝንቱ፡ እደፍር፡ አነ፡ ከመ፡ አርእየ¹⁶፡ ዘንተ፡ ዕብነ፡ ኢትቅናዕኬ፡ አንተ፡ ወኢታኀጥኦ፡(J18v^b) ለፍቁርከ፡ ዘንተ፡ ሀብተ፡ ዓ(P13r^b)ቢየ፡ (A₂9r^a)

[79] ወእ(L21r^a)ውሥኦ፡ ሐዓኒ፡ ወይቤሎ፡ እመሰ፡ ቦቱ፡ ዝንቱ፡ ግዕዝ፡ ዘትቤ፡ ኢታርእየኒ፡ ኪያ(A₁8r^c)ሁ፡ እስመ፡ አነ፡ ሕምአመ፡ ንዕስየ¹፡ እስከ፡ ዮም፡ ልህቁ፡ በብዝኃ፡ ኃጢአት፡ ወአዕይንትየኒ²፡ በከመ፡ ትቤ፡ ኢኮ(E₁20r^b)ና³፡ ጥዑያተ⁴፡ ወባሕቱ፡ አነ፡ እትኤዘዝ፡ ለቃልከ፡ ወኢይትሐከይ፡ አጠይ(B8r^c)ቆቶ፡ ለወልደ፡ ንጉሥ፡(T22r^b) ፍቁርየ፡ ዘንተ፡ ነገረ፡ እስመ፡ ፍጹም፡ ውእቱ፡ በአርአያ፡ ወስነ፡ ንጹፊ፡ በከመ፡ ትቤ፡ ለሊከ፡ በእንቲአሁ፡ ወእምዝ፡ ሐረ፡ ሐዓኒ፡ ወቦኦ፡ ኀብ፡ ወልደ፡ ንጉሥ፡ ወዜነዎ፡ ዘንተ፡ በበመትልወ⁵፡ ወሶብ⁶፡ ሰምዓ፡ ይዋስፍ፡ ነገሮ፡ ለሐዓኒሁ፡ ተወክፎ፡ በፍሥሐ⁷፡(L21r^b) ወጣዕም፡ መንፈሳዊት፡ እንተ፡ ሀለወት፡ በልቡ፡ እስመ፡ ረከበ፡ ዘኮነ፡ ይትማነይ፡ በመንፈሱ⁸፡ ወአዘዘ፡ ከመ፡ ያብእዎ፡ ለ(J19r^a)ብእሊ ፡ ጠቢብ፡(P13r^c) ፍጡነ፡

[78] ¹ ወዘውሥኦ፡ JPT | ² በተመዝግኖ፡ A₁ | ³ Om. E₁ | ⁴ ፈድፋደሰ፡ P | ⁵ ጥዑመየ፡ L | ⁶ በሕሊና፡ E₁ | ⁷ ዘኢልቦ፡ E₂JLO | ⁸ ወለእመ፡ E₁ | ⁹ ዘኢሀለዎ፡ P | ¹⁰ ግዕዛት፡ እላንቱ፡ P | ¹¹ እምገቢረ፡ P | ¹² ኢይኩን፡ A₂LT; iter. ኢእኩን፡ B | ¹³ ንጹፊሁ፡ L | ¹⁴ ወአእይንቲሁ፡ A₂BP | ¹⁵ ሠናያተ፡ A₁L | ¹⁶ እርአየ፡ BP.
[79] ¹ እምንዕስየ፡ P | ² አዕይንትየኒ፡ P | ³ ኢኮነ፡ L | ⁴ Ad. በከመ፡ ትቤ፡ P | ⁵ በበመትልዎ፡ L; በበመትልወ፡ P | ⁶ ወካዕብ፡ L | ⁷ Om. | ⁸ በመንፈሱ፡ A₂.

[80] ወሶበ፡ ቆመ፡ በረላም፡ ቅድሜሁ፡ አምኖ፡ በከመ፡ ይደሉ፡ ለክብረ፡ ዚአ(O14v^b)ሁ፡፡
 ወሶቤሃ፡ አዘዘ¹፡ ይዋስፍ፡ ከመ፡ ይንበር፡ ወተግሃሠ፡ ሐዋኒሁ፡፡ ይቤሎ፡ ይዋስ(T22v^a)ፍ፡
 ለሊቅ²፡ በረላም፡ አርእየኒዮ፡ ለዕብን፡ ክቡር፡ ዘትቤ፡ አንተ፡ በእንቲሁ፡ እንዘ፡(E₁20v^a)
 ትንዕዶ፡ በመንክራት፡ ብዙነት³፡ በከመ፡ ዜነወኒ፡ መምህርዮ፡ በእንቲአክ፡ ወአኃዘ፡ በረላም፡
 ይንብብ፡ ለአውሥኦቱ⁴፡(A₁8v^a)(A₂9v^b) ወይቤ(L21v^a)ሎ፡፡ ኢይደሉ፡ ሊተ፡ ከመ፡ እትናገር፡
 በቅድመ፡ ልዕልናክ፡ አንጉሥ፡ በምንትኒ፡ እምሐሰት፡ አላ፡ እምድኅረ፡ ኃሢሥ፡ ወሐተታ፡
 በእንተ፡ ኩሉ፡ ዘነገሩክ፡ በእንቲአዮ፡ እስመ፡ ጽድቅ፡ ወእቱ፡ ዘአልቦቱ፡ ኑፋቄ፡፡ ወባሕቱ፡
 ዘእንበለ፡ እፍትን፡ ቀዲሙ⁵፡ ትዕግሥተ⁶፡ ዚ(J19r^b)አክ ፡ ኢይደሉ፡ እክሥት፡ ለክ፡ ኪያሁ፡፡
 [81] እስመ፡(B8v^a) እግዚእዮ፡(P13v^a) ዘይቤ፡ አነ፡ እነግረክ፡ ይእዜ፡፡ [ወፅአክ]¹፡
 ዘራኢ፡(T22v^b) ከመ፡ ይዘራእ፡፡ ቦዘወድቀ፡ ውስተ፡ ፍኖት፡ ወ(E₂5v^o)መጽኡ፡ አዕዋፍ፡
 ወበልዕዎ፡(E₁20v^b) ላወቦ፡ ዘወድቀ፡ ውስተ፡ ኩኩሕ፡ ኀብ፡ አልቦ፡ እመቅ²፡ ለመሬቱ፡
 ወሠረቆ³፡ ፀሐይ፡ ላዕሌሁ፡ ዮብሰ፡ እስመ፡ አልቦቱ፡ ሥርወ⁴፡፡ ወቦ፡ ዘወድቀ፡ ውስተ፡
 ሦክ፡(O15r^a) ወአሜኬላ፡ ወሐነቆ፡፡ ወ(L21v^b)ቦ፡ ዘወድቀ፡ ውስተ⁵፡ ምድር፡ ሠናይ፡
 ወፈረዮ⁶፡ ፻⁷፡ ምክዕቢተ⁸፡፡ ወአነሂ፡ ለአመ፡ ረከብኩ፡ በውስተ⁹፡ ልብክ፡ ምድረ፡ ዘታፈራ፡
 ፍሬ፡ ሠናዮ፡ ኢይትሐከይ፡ እዝራዕ፡ ለክ፡ ዘርአ፡ አምላካዊ¹⁰፡ ወእክሥት¹¹፡ ለክ፡ ምሥጢረ፡
 ዓቢዮ፡ በገሃድ፡፡ ወለእመ¹²፡ ኮነት፡ ምድረ¹³፡ ዕዕብተ፡ በጐጸጐጸ፡ ዘኩሉ፡ ይከይዳ ኢይደሉ፡
 ከመ፡ ይ(T23r^a)ዘርኡ፡ ውስቲታ¹⁴፡ ዘንተ¹⁵፡(A₁8v^b) ዘርአ፡ መድኃኔ፡(J19v^a) ከመ፡
 ኢይኩን፡ መብልዓ፡ ለእ(P13v^b)ዕዋፍ ፡ ወአራዊት፡፡¹⁶
 [82] እስመ፡ ንሕነ፡ ተአዘዘነ፡ እምቅድመ፡ ላኩ(A₂9r^o)ሉ፡ ግብር¹፡ ከመ፡ ኢንግድፍ²፡ ባሕርዮ፡፡
 ወባሕቱ፡ ለክ፡ ይደ(L22r^a)ልወክ፡ በእንተ፡ ትሩፋት³፡ ምግባራቲክ⁴፡ እሉ፡ ቅሩባት፡ ኀበ⁵፡
 ድኒን፡ ከመ፡ ትርአዮ፡ ለዕብን፡ ክቡር፡ ዘኢይትረከብ፡ ሢጠ⁶፡ ዚአሁ፡፡ ወለክ፡(E₁21r^a)
 ይደሉ፡ ትርአይ፡ ላፀዳለ፡ ብርሃኑ⁷፡ ከመ፡ ያብርህ፡ ውስተ፡ ልብክ፡፡ እስመ፡ በእንቲአክ፡
 መጻእኩ፡ እምርጉቅ፡ ወጸመውኩ፡ ውስተ፡ ፍኖት፡ ዕዕብት፡ ከመ፡ ኢርኢካሁ፡

[80] ¹ አዘዘ፡ BE₂JOT | ² ለሊቀ፡ A₁ | ³ ብዙነት፡ P | ⁴ በአውሥኦቱ፡ L | ⁵ Om. P | ⁶ ትዕግሥተ፡ A₁;
 ትዕግሥት፡ E₂.
 [81] ¹ ወፅአ፡ A₂E₂LT; ወፅአኑ፡ E₁ | ² እመቅ፡ A₁J | ³ ወሠረቆ፡ BE₁JT | ⁴ Om. L | ⁵ ዘውስተ፡ B | ⁶
 ወፈርዮ፡ BE₁ | ⁷ ፻ተ፡ E₁; ምእተ፡ P | ⁸ ምክብረተ፡ BJ | ⁹ ውስተ፡ P | ¹⁰ አምላካዊ፡ E₂ | ¹¹ ወእክሥት፡
 E₁L | ¹² ወእመ፡ E₂ | ¹³ ምድር፡ A₂BE₁P | ¹⁴ ውስቲታ፡ E₂L | ¹⁵ Om E₁ | ¹⁶ ወለአራዊት፡ A₁P.
 [82] ¹ ግብር፡ ኩሉ፡ A₂B | ² ኢይግድፍ፡ L | ³ ትሩፋተ፡ A₂B | ⁴ ምግባራት፡ A₂B | ⁵ እምነ፡ A₁A₂BE₁ | ⁶
 ሢጠ፡ L | ⁷ ብርሃኑ፡ ፀዳሉ፡ L | ⁸ ለዘአርአያሁ፡ E₁ | ⁹ አጠየቀ፡ A₁L.

ለ(B8v^b)ዘኢርእያሁ⁸፡ አዕይንቲክ፡ ግሙራ፡ ወከመ፡ አ(O15r^b)ጠይቀ⁹፡ ዘኢ(T23r^b)ሰማዕክ፡ በእንቲአሁ።

[83] ወአውሥአ¹፡ ይዋስፍ፡ ወይቤሎ፡ ኦሊቅ፡ ክቡር፡ አነ፡ አጋሥሥ፡ በፈቲው፡ ጽኑዕ፡ ወፍቅር፡ ዘኢይትዊስን²፡ ከመ፡ እስማዕ፡ ቃለ፡ ሐዲሰ፡ መድኅነ፡ ወኔ(L22r^b)ረ። ወሀ(P13v^c)ሎ ፡ በከርሥዮ፡(J19v^b) ለእንተ፡ ዝንቱ³፡ እሳት፡ ዘይነድድ። ወኢነገርኩ፡ ዘንተ፡ ለመኑሂ፡ ግሙራ። ቦኑ፡ ትክል፡ ትናዝዝ፡ ልብዮ፡ በምንተኒ፡ እምአሉ፡ ኃዘናት። ወአንሰ⁴፡ ለእመ፡ ረክብኩ፡ ብእሲ፡ ጠቢብ፡ በቃሉ፡ ወሰማዕኩ፡ እምአፋሁ፡ ቃለ፡(A18v^c) መድኃኒት፡ እምዓቀብኩ፡ ኪያሁ፡ ወእምኢጋደግዎሙ፡(E121r^b) ለአዕዋፍ፡ ወለአራዊት፡ ወኢ፡ ለመሬት፡ ኩኩሕ፡ ወኢለአስዋክ፡ ያጥፍእዎ⁵፡ በከመ፡ ቃል(T23v^a)ከ። ወለእመ፡ ኮንክ፡ አንተ፡ ዘተአምር፡ ምንተኒ፡ እምዝንቱ፡ አይድአኒ፡ ወኢት(A29v^a)ጎብአኒ። እስመ፡ ሶብ፡ ሰማዕኩ፡ ከመ፡ አ(E26r^a)ንተ፡(L22v^a) መጻእክ፡ ለእምድር፡ ርኅቅት⁶፡ ተፈሥሐት፡ ለዝንቱ፡ ነፍስየ⁷፡ ጥቀ። ወአጥረይኩ፡ ስነ፡ ተስፋ፡ ከመ፡ ብክ፡ እርከብ⁸፡ ተምኔትየ⁹። እስመ፡ ፈነወክ¹⁰፡ ፍጡነ፡ ኃቤየ። ወበእንተዝ፡ እሴፍ፡ ከ(O15v^a)መ፡ ኢይ(P14r^a)ትኃፈር፡ ተ(J20r^a)ስፋየ።

[84] ወይቤሎ፡ በረሃም፡ ሠናየ፡ ገበርክ፡ በዘይደሉ፡ ለክብረ፡ መንግሥትክ፡ እስመ፡ ኢነጻርክ¹፡ ኀበ፡ ዛቲ፡ [ሥርጋዊ፡ ዘታስተርኢ²፡ ወኃላፊት፡ ይእ(B8v^c)ቲ፡ አላ፡ ነጻርክ፡ ኀበ፡ ተስፋ፡ ዘይነብር፡ ለዓለም። ስማዕ፡ ዘእነግረክ³፡ ነበረ፡ ፩⁴፡ ንጉሥ፡ ክቡር፡ ወስቡሕ፡ ዘይ(T23v^b)ዔዓን⁵፡ ዲበ፡ ሠረገላ፡ ዘልቡጥ፡ በወርቅ፡ ወ(L22v^b)ልኩዕ፡ በአዕና(E121v^a)ቀ። ዘይደሉ፡ ለዕባየ፡ መንግሥት። ወተዳደቆሙ፡ ለ፪⁶፡ ዕደው፡ ዘይለብሱ፡ አጽርቅተ፡ ርሱሐነ፡ ወድግዱግ፡ ገጸሙ፡ ጥቀ፡ ወየአምሮሙ⁷፡ ንጉሥ፡ ለእሙንቱ፡ ድ(A19r^a)ግዱጋነ ፡ ሥጋ፡ በእንተ፡ ጽሙና፡ እስመ፡ አጥረዩ፡ ዘይኔይስ። ወረደ፡ እምሠረገላሁ፡ ወገነየ፡ ዲበ፡ ምድር፡ ወሰገደ፡ ሎሙ፡ ወተንሥአ፡ ወሐቀፎሙ፡ ወአኃዘ፡ ይስዓሞሙ፡ በምሉ(J20r^b)ዕ፡ ፍቅር።

[85] ወመኳንንትሰ፡ ወዓበይ(P14r^b)ተ፡ መንግሥት፡ ተሐዘብዎ፡ ወአስተዓፀቡ፡ እስመ፡ ገብረ፡ ዘኢመፍትው፡ ለንጉሥ። ወኃብኡ፡ ለዘንተ፡ በልቦሙ¹፡(L23r^a) ወኢተሀበሉ፡ ተናግሮቶ፡

[83] ¹ ወአውሥአ፡ P | ² ዘኢይትሰን፡ E₁፤ ዘኢይትዊስን፡ E₂ | ³ Om. P | ⁴ አንሰ፡ P | ⁵ ያጥፍእክ፡ L | ⁶ እምድር፡ ርሐቀ፡ A₁፤ እምርሐቅ፡ ብሔር፡ P | ⁷ ነፍስየ፡ በዝንቱ፡ P | ⁸ እረክብ፡ P | ⁹ ተውኔትየ፡ L | ¹⁰ ፈነወክ፡ E₂፤ ተፈነወክ፡ P.
[84] ¹ ኢነጻርክ፡ A₁E₂ | ² ሥርጋዊ፡ ዘይስተርኢ፡ A₁፤ ሥርጋዊት፡ ዘታስተርኢ፡ E₂JOT፤ ሥርጋዊት፡ ይእቲ፡ ዘታስተርኢ፡ L | ³ ነበረ፡ L | ⁴ አሐዱ፡ A₂ | ⁵ ዘይፀዓን፡ A₁ | ⁶ ክልኤቱ፡ A₂ | ⁷ ወየአምሮ፡ E₂.
[85] ¹ በልቦሙ፡ ዘንተ፡ A₁፤ በልቦሙ፡ ዘንተ፡ L | ² ገሃድ፡ A₁ | ³ ወይቤሎ፡ A₂L | ⁴ ያስትት፡ L | ⁵ በዘ፡ P | ⁶ ወሰሚዓ፡ J | ⁷ ይፈኑ፡ E₂L | ⁸ በዘይአምሩ፡ B፤ በዘይእምሩ፡ E₁፤ በዘይአምኑ፡ P.

ገሃደ።²(T24r^a) ወባሕቱ፡ ሰአልዎ፡(A₂9v^b) ለእኑሁ፡ ከመ፡ ይንግር፡ ጽ(O15v^b)ሚተ።
 ወይበሎ³፡ ከመ፡ ኢያስትት⁴፡ አክሊለ፡ መንግሥት። ወነገር፡ እኑሁ፡ በከመ⁵፡ አዘዘዎ፡
 ዓበይተ፡ መንግሥት። ወሰሚዎ⁶፡ ንጉሥ፡ ተ(E₁21v^b)ምዓ፡ ላዕሌሁ፡ በእንተ፡ ሕፀ፡
 ልቡናሁ። ወኮነ፡ ልማዱ፡ ለውእቱ፡ ንጉሥ፡ ሶበ፡ ይፈትሕ፡ ፍትሐ፡ ላዕለ፡ ፩፡ ብእሲ፡
 ይፌኑ⁷፡ ቃለ፡ ዓዋዲ፡ ወይነፍሕ፡ ቅድመ፡ አንቀጽ፡ ቤቱ፡ ቃለ፡ ትእምርተ፡ ሞት፡
 በዘየአምሩ⁸፡ ኩሉ፡ ሰብእ፡ ከመ፡ ደለወ፡ ላዕሌሁ፡(B9r^a) ቅትለተ፡ ሞት።

[86] ወሶበ፡ መስየ፡ ፈነዎ፡ ንጉሥ፡ ለዘይ(L23r^b) (J20v^a)ነፍሕ፡ ቀርነ፡ ከመ፡ ይንፋሕ፡
 ቅድመ፡ አንቀጽ፡ እኑሁ¹። ወ(P14r^c)ሰሚዎ፡ እኑሁ፡ ቃለ፡ ቀርን፡(T24r^b) ዘትእምርተ፡
 ሞት፡ ቀብፀ፡ ተስፋ፡ ድኒን። ወአዘዘ፡ በነኃ፡ ይ(A₁9r^b)እቲ፡ ሌሊት፡ ኩሎ፡ መፍቅዳቲሁ²።
 ወጸቢሐ፡ ለብሰ፡ ልብሰ፡ ጸሊመ፡ ለትእምርተ³፡ ኃዘ(E₂6r^b)ን፡ ምስለ፡ ብእሲቱ፡ ወውሉዱ⁴፡
 ወመጽኡ፡ ኀበ፡ ዴዴ⁵፡ ዘኩርንኔ፡ መንግሥት፡ እንዘ፡ ይበክዩ፡ ወያለቆቅዉ።⁶

[87] ወበውእቱ¹፡ ጊዜ፡ አብአሙ፡ ንጉሥ፡(E₁22r^a) ኀቤሁ። ወርእየ፡ ገጽ፡ እኑሁ፡ ቀሁረ፡
 ወይቤሎ። አክብድ፡ ወኀጡአ፡ አእምሮ፡ እምኩሉ፡(O16r^a) ሰብእ፡ ለእመ²፡ ኮንከ፡ ዘትፈርህ፡
 ለመዝ፡ እም(L23v^a)ቃለ፡ ዓዋዲ፡ ሥጋዊ³፡ ዘከማከ፡ ፍጥረቱ፡ ወእምነ⁴፡ እኑከ፡
 [፩ወቢጽከ፡ ዘይትኣረየከ_a]⁵ በክብር፡ ወዘኢኣ(T24v^a)በስከ፡ ሎቱ፡ ግሙራ፡ ለምንት፡
 ሐ(A₂9v^c)መይከኒ፡ ወጸአልከኒ⁶፡ ሶበ፡ ተወከፍክዎ፡ በት(J20v^b)ሕትና⁷፡ ለቃለ፡ ዓዋዲ፡
 አምላካ(P14v^a)ዊ፡ ዘይከብር፡ እምቃለ፡ ቀርን፡ ዓለማዊ። ወአንሰ⁸፡ አእሚርየ፡ ከመ፡
 እመውት⁹፡ ወከመ፡ እትራከቦ፡ ለእግዚእየ፡ ዘፈጠረኒ፡ ዘአነ፡ አእምን፡ በልብየ፡ ከመ፡ አበስከ፡
 ሎቱ፡ ወገበርኩ፡ ኃጢአተ፡ ዓባየ¹⁰። ወኢገበርኩ፡ አነ፡ ዘንተ፡ ብከ፡ ዘእንበለ፡ ከመ፡ እዝልፍ፡
 እበደ፡ ዚአከ፡ ወ(L23v^b)እገሥጽ¹¹፡ ዕበዶሙ፡ ለእለ፡ አገበሩከ፡ ገሥጽትየ¹²፡
 ወአኅ(B9r^b)ድጎት(E₁22r^b)የ። ወሶበ፡ ገሠጽ፡ ወደጐዎ፡ በዛቲ¹³፡ ቃል፡ ኮነቶ¹⁴፡ በቀላዱተ¹⁵፡
 ወፈነዎ፡ ኀበ፡ ማኅደሩ።

[86] ¹ ቤቱ፡ A₂ | ² መፍቅዳቲሁ፡ A₁ | ³ ዘትእምርተ፡ P | ⁴ ወወልዱ፡ A1 | ⁵ ዳዴ፡ E₂፤ ዲዲ፡ L | ⁶ ወያለቆቅዉ፡ P.

[87] ¹ ወውእቱ፡ P | ² ለእመሰ፡ P | ³ እም፡ ቃለ፡ ዓዋዲ፡ ሥጋዊ፡ ከመዝ፡ P | ⁴ ወእምነ፡ A₁ | ⁵ ወቢጽከ፡ ዘይትኣረየከ፡ A₁፤ ወቢጽከ፡ ዘይትኣረየከ፡ A₂BP፤ ከመ፡ ቢጽከ፡ ዘይትኣረየከ፡ L | ⁶ ወጸአልከኒ፡ A₁ | ⁷ በትሕና፡ O | ⁸ አንሰ፡ A₁P | ⁹ እመት፡ P | ¹⁰ ዓቢየ፡ T | ¹¹ ወገሥጽ፡ E₂ | ¹² ለገሥጽትየ፡ A₂B | ¹³ በዛቲ፡ J | ¹⁴ ኮነቶ፡ L | ¹⁵ በቀላዱት፡ L.

[88] ወ(A₁9r^c)አዘዘ፡ በጊዜሃ፡ ከመ፡ ይግበሩ፡ አርባአተ¹፡ ሣፀ-ናተ²፡(T24v^b) እምዕዕ፡ ወከመ፡ ይግልፉ፡ ፪ተ³፡ እምኔሆመ፡ በወርቅ፡ እምኩለሄ⁴፡ ወይደዩ፡ በውስቴቶመ፡ አዕዕምተ፡ መታን፡ ዘጽዩዕ፡ ፈድፋደ፡ ወይዕዕውዎመ፡ በኖዓዳት⁵፡ ዘወርቅ፡ ወ(J21r^a)ለ፪⁶፡ እምኔሆመ፡ አ(P14v^b)ዘ(O16r^b)ዘ፡ ከመ፡ ይቅብዕዎመ⁷፡ ፒሳ፡ ወዝፍተ፡ ወይደዩ፡ ውስቴቶመ፡ አዕ(L24r^a)ባነ፡ ክቡራን፡ ወአዕናቄ፡ ባሕርይ፡ ዘብዙኅ፡ ሢጦመ⁸፡ ወአፈወ፡ ወመዓዛ፡ ወአሰርዎመ፡ በአሕባለ፡ ፀጉር፡ ወእምዝ፡ አዘዘ፡ ይጸውዕዎመ፡ ለእልክቱ፡ ዕደው⁹፡ ክቡራን፡ እለ፡ ሐመይዎ፡ በእንተ፡ ዘተቀበሎመ፡ ለ፪፡ ሐዕደው፡ ነዳያን¹⁰፡ ወአቅረበመ፡ ኀቤሆመ¹¹፡ ለ፬¹²፡(T25r^a) ሣፀ-ናት፡ ወአዘዘ፡ ከመ፡(E₁22v^a) ይመጥነ፡ ሢጦመ፡ ለ(A₂10r^a)ለ፪¹³፡ እምኔሆመ፡ ወይንግርዎ፡ ሢጦመ፡ ወይቤልዎ፡ ፈታሕነ፡ ከመ፡ እለ፡ ሣፀ-ናት፡ ዘወርቅ፡ ይፈደፍድ፡ ሢጦመ፡ ጥቀ፡ እምአብያጸሊሆመ¹⁴፡ እስመ፡ መሰሎመ፡ ከመ፡ ሀለዉ¹⁵፡ ውስ(L24r^b)ቴቶመ፡ አክሊላተ፡ ንጉሣውያት¹⁶፡ ወቅናታት፡ ዘወርቅ፡ ወለእልክቱ¹⁷፡(J21r^b) ቅቡዓነ፡ ፒሳ፡ ወዝፍት፡ አሕፀፀ፡(P14v^c) ሢጦመ፡

[89] ወአውሥኦ፡ ንጉሥ፡ ወይቤሎመ፡ ናሁ፡ አእመርኩ፡ ከመ¹፡ ከመዝ፡ ት(E₂6r^c)ብለ፡(B9r^c) አንት(A₁9v^a)መ፡ እስመ፡ አዕይንቲክመ፡ ሥጋውያን²፡ ወኢይጤይቁ፡ ወለነሰ፡ አኮ፡ ዘይደልወነ፡ ንኩን፡ ከማክመ፡(T25r^b) አላ፡ መፍትው፡ ለነ፡ ከመ፡ ንርአይ፡ በአዕይን(O16v^a)ተ፡ ልብነ፡ ውሣጥያት³፡ ምንት፡ [ዘሀሎ]⁴፡ በውስቴቶመ፡ እመሂ፡ ክቡር፡ አው፡ ኀሱር፡ ወአዘዘ፡ በጊዜሃ፡ ከመ፡ ያርኅውዎ(E₁22v^b)መ⁵፡ ለ፪⁶፡ ሣፀ-ናት፡ ልቡ(L24v^a)ባነ፡ ወርቅ፡ ወወፅኦ፡ ሶቤሃ፡ እምኔሆመ፡ ዔና፡ ጽዩዕ⁷፡ ወፍጉግ⁸፡ ጥቀ፡ ወይቤሎመ፡ ንጉሥ፡ ዝውእቱ፡ ትእምርተ፡ አምሳሎመ⁹፡ ለእለ፡ ይለብሰ፡ አልባሰ፡ ስን፡ ክቡራተ¹⁰፡ እስመ፡ እመንቱ፡ እለ፡ ይትሜክሁ፡ በትዕቢቶመ፡ ወእንተ፡ ውስጦመ¹¹፡ ምግባረ¹²፡ ጉሕሉት፡ እለ፡ [ጽ(J21v^a)ዩአት]¹³፡(P15r^a) ከመ፡ አብድንት፡

[90] ወአዘዘ፡ ካዕበ፡ ከመ፡ ያርኅውዎመ¹፡(T25v^a) ለሣፀ-ናት፡ ቅቡዓነ፡ ፒሳ²፡ ከመ፡ ይትፌሥሐ³፡ በፀዳሎመ፡ ወስኖመ፡ ሐለእለ፡ ንቡራን⁴፡ ውስቴቶመ፡ ወበዔ(A₂10r^b)ና፡

[88] ¹ ፬ተ A₂E₂LO | ² ሣፀ-ናተ፡ A₁ | ³ ክልኤተ፡ A₁E₁JPT | ⁴ እምኩለሂ፡ L | ⁵ በኖጸት፡ P | ⁶ ወለእልክቱ፡ P | ⁷ ይቅብዕዎ፡ E₂ | ⁸ ጤጡ፡ E₂ | ⁹ Om. B | ¹⁰ ነዳያን፡ ዕደው፡ P | ¹¹ ኀቤሁ፡ L | ¹² ለአርባአቱ፡ A₁BE₁JT | ¹³ ለ፪፡ P | ¹⁴ እምኔሆመ፡ L | ¹⁵ ሀለው፡ A₁A₂JOT; ፀለው፡ L | ¹⁶ ንጉሣውያት O | ¹⁷ ለእልክቱ P.

[89] ¹ ከመከመዝ፡ A₁ | ² ሥጋውያውያን፡ L | ³ ውሣጥያተ፡ A₁O; ውሣጤት፡ P | ⁴ ሀሎ፡ E₂JLOT | ⁵ ያርኅዎመ፡ J; ያርኅሰዎመ፡ L | ⁶ ለክልኤቱ፡ A₁E₂JOT | ⁷ ጽኑዕ፡ A₁ | ⁸ ወፍግዕ፡ B | ⁹ አምሳሎ፡ E₁ | ¹⁰ ክቡራት፡ E₁JO | ¹¹ ውስጦመ-ሰ፡ A₂E₁P | ¹² ምግባራተ፡ P | ¹³ ጽዩአን፡ E₂JLOT.

[90] ¹ ያርውይዎመ፡ L | ² ፔስ፡ B; ፔሳ፡ JO | ³ ይትፌሥሐ፡ A₂E₁JP | ⁴ ለእለ፡ ንቡራን፡ | ⁵ ውስቴቶመ፡ B | ⁶ ምዑዝ፡ A₁ | ⁷ መኑ፡ L | ⁸ እለ፡ L | ⁹ አኮነ፡ Ad. P | ¹⁰ አምሳሊሆመ፡ E₁ | ¹¹

መዓዛሆሙ፡ ጥዑም፡⁶(L24v^b) ኩሎሙ፡ እለ፡ ሀለዉ፡ ህየ፡ ወይቤሎሙ፡ ንጉሥ፡ ተአምሩኑ፡ መነ፡⁷ ይመስሉ፡ እሉ፡⁸ ሣፀናት፡⁹ አምሳሊሆሙ፡¹⁰ እሙንቱ፡ ለእልክቱ፡ ትሑታን፡ ለባስያነ፡ ልብሰ፡ ክብር¹¹፡ ጎ(E₁23r^a)ቡአ፡ ዘርኢክሙ፡(A₁9v^b) ክሡተ፡ አርአያሆሙ፡ አንትሙ፡ ወመሰለክሙ፡ ከመ፡ ኮነኒ፡ ኃሣረ፡ ጊዜ፡(B9v^a) ወደቁ፡ በገጽዮ፡ እንዘ፡ እሰግድ፡(O16v^b) ሎሙ፡ ወአከብሮሙ፡¹²፡ ወአንሰ፡ በአዕይንተ፡ ልብዮ፡ አስተሐየጽክዎ፡ ለዝኩ፡ ክብሮሙ፡ ዓቢይ፡ ወምኩሕ፡ ወፈተውክዎ፡ በንደተ፡¹³ ልብ፡(T25v^b) ወሐቀፍክዎሙ፡ ወአክበርክዎሙ፡ ፈድፋድ፡(P15r^b) እም(J21v^b) አክሊላትዮ፡¹⁴ ወአልባሰ፡ መንግሥትዮ፡ ወአሃሠሮሙ፡¹⁵ በዝንቱ፡¹⁶ ቃል፡ ወአስተኃፈሮ(L25r^a)ሙ፡ ወአጠየቆሙ፡ ከመ፡¹⁷ ኢይትሐየጡ፡¹⁸ በዝንቱ፡ ዓለም፡ ዘያስተርኢ፡¹⁹ አላ፡ በዘሀሎ፡ ጎቡእ፡ ወናሁ፡ ገበርኩ፡ አንተ፡ ለዝንቱ፡ ነገር፡ ኦንጉሥ፡ ጠቢብ፡ ሶበ፡ ተወክፍክኒ፡ በሠናይ፡²⁰ ተሰፍዎ፡ ከመ፡ ታጠይቀኒ፡ ሕሊናክ፡ ዘኢትትሐፈር፡ ቦቱ፡

[91] ወይቤሎ፡ ይዋስፍ፡ ዝንቱ¹፡ ቃል፡ (E₁23r^b) ዘነበብክ፡ ቦቱ፡ ሠናይ፡ ጥቀ፡ ወመዓድም፡ ለተናግሮ፡ ወባሕቱ፡ አነ፡ እፈቅድ፡ ከመ፡ አአምር፡ መኑ፡ ውእቱ፡ እግዚእክ፡ ዘዘከርክ፡ ኪያሁ፡ ቀዲሙ፡ ወመኑ፡ ውእቱ፡ ዘራ(T26r^a)ኢ፡ ዘይዘርእ፡ ወአኃዘ፡ በረ(E₂6v^a)ላም፡ ይንግሮ፡ ወይቤሎ፡ እመሰ፡ ፈቀድክ፡ ታእምሮ፡ ለ(A₂10r^c)እግዚእዮ፡ [ውእቱ]²፡ ክርስቶስ፡ ወልደ፡ እግዚአብሔር፡(O17r^a) ዋ(P15r^c)ሕድ፡(L25r^b) ዘ(A₁9v^c)ሎቱ፡ ው(J22r^a)ዳሴ፡ ወዕበይ፡ ወክሂል፡ ለባሕቲቱ፡ ንጉሠ፡ ነገሥት፡ ወእግዚአ፡ አጋዕዝት፡³፡ ሕያው፡ ዘኢይመውት፡ ዘየኃድር፡ ውስተ፡ ብርሃን፡ ጎበ፡ አልቦ፡ ዘይቀርቦ፡ ዕሩዮ፡ ስብሐት፡ ም(B9v^b)ስለ፡ አብ⁴፡ ወመንፈስ፡ ቅዱስ፡ ወኢኮንኩ፡ አነ፡ እምእለ፡ ይትአመኑ፡ በአማልክት፡ እለ፡ አልቦሙ፡⁵ ሕግ፡ ወኢእለ⁶፡ ያመልኩ፡ ኪያሆሙ፡ አላ⁷፡ ግልፍዋት፡⁸(E₁23v^a) እሙንቱ፡ እለ፡ አልቦሙ፡ ነፍስ፡ ወባሕቱ፡ አመልኮ፡ ለአምላክ፡ ፩፡ ወነአምን¹⁰፡ ከመ፡ ስበ፡(T26r^b)ሕ፡ ውእቱ፡ እምስብሐተ፡ መላእክት፡ ብርሃናውያን፡ ፫፡ አካላት፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩፡ ጠባይ¹¹፡ ወ፩፡ ባሕርይ፡ ፩¹²፡ ስብሐት፡ ወአሐቲ፡ መንግሥት፡ ዘኢትትከፈል፡ ፫፡ በአካላቲሁ፡ ፩፡ እግ(L25v^a)ዚአብሔር፡ ዘአልቦቱ፡ ጥንት፡

ልብሰ፡ ክብር፡ E₁፡ ልብሰ፡ ክብር፡ L | ¹² ወአክበሮሙ፡ O | ¹³ በንደተ፡ L | ¹⁴ ወአክሊላትዮ፡ A1 | ¹⁵ ወአኃሠሮሙ፡ L | ¹⁶ ለዝንቱ፡ LO | ¹⁷ ከመ፡ ከመ፡ O | ¹⁸ ኢይትዮው፡ E₂፡ ኢይትኃይው፡ L | ¹⁹ ዘኢያስተርኢ፡ LO | ²⁰ በሠና፡ P.
[91] ¹ ዝንቱስ፡ BE₂JOPT | ² ውእቱስ፡ A₁A₂BE₁JT | ³ Om. T | ⁴ Ad. ወወልድ፡ BE₁E₂LO | ⁵ ቦሙ፡ A₂B | ⁶ ለእለ፡ B | ⁷ እለ፡ A₁A₂BE₁JP | ⁸ ግልፍዋተ፡ A₁፡ ግልፍዋት፡ E₁፡ ግልፈዋት፡ BJT | ⁹ አምልኮ፡ E₂L | ¹⁰ ወአአምን፡ B | ¹¹ ጠባይ፡ A₁ | ¹² ወ፩፡ A₁P | ¹³ ዘኢትዓገት፡ O | ¹⁴ ወዘኢይትገሠሥ፡ L፡ ወኢትገሠሥ፡ O | ¹⁵ ወኢይትረከብ፡ A₁፡ Om. E₁ | ¹⁶ ወኢትገመር፡ L.

ወኢተፍ(J22r^b)ጸሜት። ዘሀሎ፡ እም(P15v^a)ቅድመ፡ ዓለም፡ ወይሄሎ፡ እስከ፡ ለዓለም፡
ኢፍጡር፡ ዘኢይትዓገት¹³፡ ወኢይትገሠሥ¹⁴፡ ወኢይትረከይ¹⁵፡ ወኢይትገመር¹⁶፡
ወኢይበጽሕዎ፡ ሕሊናት፡ ንር፡ ወጸድቅ።

[92] ውእቱ፡ ባሕቲ(O17r^b)ቱ፡ ፈጣሪ፡ አምጸኤ፡ ኩሎ፡ እምነበ፡ ኢሀለወ¹፡ እለ፡ ያስተርእዩ²፡
ወእለ³፡ ኢያስተርእዩ። ወለጋይላት⁴፡(A110r^a) ሰማያውያን፡ እለ፡ ኢያስተርእዩ፡
ብዙ(T26v^a)ኃን፡ እ(A210v^a)ለ፡ አል(E123v^b)በሙ፡ ጉልቀ፡ ዘኢይመውቱ። ወኢኮነ⁵፡
ሥጋውያን⁶፡ መንፈስ፡ እሙንቱ፡ እለ፡ ይትለክኩ፡ ለዕቦዩ፡ እግዚአብሔር፡ ልዑል። ወፈጠሮ፡
ለዝንቱ፡ ዓለም፡ ዘያስተርኢ፡ ለሰማይ፡ ወምድር⁷፡ ወለባሕር። ወአብርሃ፡ ውስቴቶሙ፡
ብርሃነ⁸፡(L25v^b) ዚአሁ፡ ዓቢይ፡ ወአሠርገም(B9v^c)ሙ። ለሰማይኒ፡ አሠርገም፡
በፀሐይ፡(J22v^a) ወበወርኅ፡(P15v^b) ወበከዋክብት። ወለምድርኒ⁹፡ አሠርገም፡ በኩሉ፡
[በቀላት]¹⁰፡ [ወዘዘአሆሙ]¹¹፡ እንስሳ¹²፡ ወአራዊተ። ወለአብሕርትኒ¹³፡ በዘዘአሁ¹⁴፡
ሐፀር፡ ወበኩሉ፡ ዘተፈጥረ፡ ውስተ፡ ሰማይ¹⁵። በከመ፡ ተብህለ፡ እስመ፡ ውእቱ፡ ይቤ፡
ወኮነ፡ ወውእቱ፡ አዘዘ፡ ወተፈጥ(T26v^b)ሩ።

[93] ወለሰብእስ፡ ፈጠሮ፡ በእደዊሁ¹፡ እስመ፡ ነሥኦ፡ መሬተ፡ እምድር፡ ወፈጠሮ፡
ለሥ(E26v^b)ጋ። ወለነፍስስ²፡ ነባቢ(E124r^a)ት፡ ወልቡናዊት³፡ በንፍሐተ፡ ዚአሁ፡ ወሀቦ፡
ኪያሃ። በከመ፡ ጽሑፍ፡ ውእቱ፡ እስመ፡ ፈጠሮ፡ ለሰብእ፡ በአምሳለ፡ እግዚአብሔር፡
ወአር(O17v^a)እያሁ። ወዘይቤስ⁴፡ በአምሳለ፡ እግዚአብሔር፡ ዝኒ፡ በእንተ፡ አእምሮቱ፡
ወልቡና(L26r^a)ሁ፡ ዘሰፉሕ፡ ወበእንተ፡ ተሠልጦቱ፡ ዘኅድርት⁵፡(A110r^b) ቦቱ። ወዘይቤስ፡
በአርአያሁ፡ ዝኒ፡ በእንተ፡ ፍድ(P15v^c)ፋ፡(J22v^b)ይ፡ ኃይል፡ ወክብር፡ ወሥልጣን፡
ዘተውህቦ፡ ለሰብእ፡ ወክዊነ፡ ኢመዊት⁶። ወአሠልጠ(A210v^b)ኖ፡ ላዕለ፡ ኩሉ⁷፡ ዘሀሎ፡ ዲቦ፡
ምድር፡ ወአንገሥ፡ ወአውፅኦ፡ ሎቱ፡ ብእሲ(T27r^a)ተ፡ እምነ፡ ገቦሁ፡ ለረድኤተ፡ ዚአሁ።

[94] ወተከለ፡ ገነተ፡ ኤዶም፡ በምሥራቅ፡ ወመልዓ፡ ውስቴታ፡ ኩሎ፡ ትፍሥሕታተ፡
ወኃሄተ፡ ወጣዕመ፡ ተድላ። ወአንበሮ፡ ውስቴታ¹፡ ለሰብእ²፡ ዘፈጠሮ³፡ ወአብሐ፡ ከመ፡

[92] ¹ ኢሀለወ፡ A₁ | ² ኢያስተርእዩ፡ P | ³ ወእለኒ፡ E₂JO | ⁴ ወለጋይላተ፡ A₁ | ⁵ ወኢኮነ፡ E₁ | ⁶ ሥጋውያን፡ A₁ | ⁷ ወለምድር፡ P | ⁸ ብርሃነ፡ BE₁OPT | ⁹ ለምድርኒ፡ P | ¹⁰ በቁላት፡ JO; በቁላት፡ L | ¹¹ ወዘዘአሆሙ፡ BP; ወዘዘአሆሙ፡ L | ¹² እስሳ፡ O | ¹³ ወለአብሕርት፡ L; ለአብሕርት፡ P | ¹⁴ በዘዘአሁ፡ A₂ | ¹⁵ ማይ፡ JOPT.
[93] ¹ እዴሁ፡ L | ² ለነፍስስ፡ P | ³ ወለባዊት፡ L | ⁴ ወዘይቤ፡ A₁ | ⁵ ዘኃደረት፡ L; ዘኅዱር፡ P | ⁶ ኢመዊቱ፡ P | ⁷ Om. L.
[94] ¹ Om. A₁ | ² ወለሰብእ፡ A₁ | ³ ዘፈጠሮ፡ L | ⁴ አምላካውያን፡ A₁; አምላካዊት፡ JT; አምላካዊት፡ L | ⁵ ተከልኦ፡ A₁P | ⁶ ጀእምዕ፡ E₂LO | ⁷ Ad. ሞተ፡ P | ⁸ ጀስ፡ P | ⁹ ዘኢተፈጥራ፡ E₁ | ¹⁰ በፈቃዱ፡ P |

ይብላል፡ እምኩሎሙ፡ አትክ(E₁24r^b)ል(B10r^a)ት፡ አምላካውያት⁴፡ ዘእንበለ፡ ተከልኑ፡⁵
 ወወሰነ፡ ሎቱ፡ ትእዛዘ፡ ከመ፡ ኢይብላእ፡ ግሙራ፡ ልእም፡ ፩፡ ዕዕ⁶፡ ዘእምውስቴቶሙ፡
 ዘስመ፡ አእምሮ፡ ሠናይ፡ ወእኩይ፡ ወይ(L26r^b)ቤሎ፡ አመ፡ ዕለተ፡ ትበልዑ፡ እምኔሁ⁷፡
 ትመውቱ፡ ወ፩⁸፡ እምኃይላተ፡ መላእክት፡ ዘአቅደምነ፡ ዘክሮቶ(P16r^a)ሙ፡ ሊቀ፡ አሐቲ፡
 ጾታ፡(J23r^a) ዘኢተፈጥረ⁹፡ ውስቴቱ፡ ግሙራ፡ አሰረ፡ እ(T27r^b)ከይ፡ ጣባይዓዊ፡ ዘእንበለ፡
 ሠናይ፡ ወበፈቃዱ¹⁰፡ ለሊሁ፡ ፈለሰ፡(O17v^b) በመባሕተ¹¹፡ ዚአሁ፡ እምሠናይ፡ ኀበ፡ እከይ፡
 ወተአበየ፡ ወዓለዎ፡ ለእግዚአ፡ ወበእንተዝ፡ ወድቀ፡ እመዓርጉ፡ ወህየንተ፡ ክብር፡
 ወብ(A₁10r^b)ዕል ወተሰምየ¹² መልአካዊ ተሰምየ ዓላዊ¹³ ወአውደቆ እግዚአብሔር ልዑል¹⁴፡
 ለዘኮነ¹⁵፡ ድልው፡ ለክብር፡ [ልዑላዊ]¹⁶፡

[95] ወወድቁ፡ ካዕበ፡ እለ፡ ታሕተ፡ ሥልጣኑ፡ ዘኮነ¹፡ እኩያነ፡ በፈቃደሙ፡
 ወበሥምረቶ(E₁24v^a)ሙ፡ ወተሰምየ፡ ጉሕላ(L26v^a)ውያነ፡ ወመ(A₂10v^c)ስሕታነ፡
 ወክህድዋ፡ ፍጹመ፡ ለሕይወት፡ ወለመድኃኒት፡ ወአጥረዩ²፡ ለርእሶሙ፡ ግዕዝ፡ እኩየ፡
 ወሙሱነ፡ ወአኃዘ፡ ይቅናዕ፡ ላዕለ፡ ሰብ(T27v^a)እ፡ ሶበ፡ ርእየ፡ ዕበየ³፡(P16r^b) ወስብሐተ፡
 ዘተውህበ⁴፡ ሎቱ፡ ወለሊሁ፡(J23r^b) ኮነ፡ ውዱቀ፡ እምዝኩ፡ ክብር፡ ወኮነ⁵፡ ይትገንታለው⁶፡
 በዘያወዕኦ፡ እምይ(E₂6v^c)እቲ፡ ሕይወት፡ ብፁዓዊት፡ ወረሰዮ፡(B10r^b) ለከይሲ⁷፡ ንዋየ፡
 ሐቅል፡ ሎቱ፡ ዘተመይኖ⁸፡ ወሐረ፡ ኀበ፡ ብእሲት፡ ወኔጣ፡ ከመ፡ ትብላዕ፡ እምውእቱ፡ ዕዕ፡
 ዘእዘዞሙ፡ ከመ፡ ኢብልዑ፡ ወበልዑ⁹፡ አዳም፡ ወብእሲት¹⁰፡ በፈቲወ፡ ከዊነ፡ አምላክ፡
 በኒጠተ¹¹፡ ሰይጣን፡ ወሶበ፡ ፀነ፡ ቀዳማይ፡ ልሕኩት፡ ብእሲ፡ ቀዳ(O18r^a)ማዊ፡ ወበልኦ፡
 እም(L26v^b)ዕፀ¹²፡ ዕልወት¹³፡ ኮነ፡ ጽሑኦ፡ በኀበ፡ ፈጣሪሁ፡ ወሰዱደ፡ እምገነተ፡ ተድላ፡

[96] ወ(E₁24v^b)ህየንተ፡ እንታክቲ፡ ሕይወት፡ ብፁዓዊት፡ ወህላዊ¹፡ ዘአልባቲ፡(A₁10v^a)
 ሙስና፡ ወ(T27v^b)ድቀ፡ ኀበ፡ ዛቲ፡ ሕይወት፡ ኀስርት፡ ወሕርትምት²፡ ወፈትሐ፡
 ልእግዚአብሔር፡ ላዕሌሁ³፡ ሞተ፡ በደኃሪቱ፡(P16r^c) ወእምአሜሃ⁴፡ ነሥኦ፡(J23v^a)
 ሰይጣን፡ ኃይለ፡ መዊዕ፡ ወተመክሐ፡ በመዊኦቱ⁵፡ ወሶበ፡ በዝኑ፡ ትዝምደ፡ ሰብእ፡
 አስተናበረ፡ ሎሙ⁶፡ ኩሎ⁷፡ ፍኖተ⁸፡ እከይ⁹፡ ወበእንተዝ፡ ፈቀደ፡ እግዚአብሔር፡ ልዑል፡

¹¹ ወበመባሕተ፡ P | ¹² ወተሰምየ፡ E₁ | ¹³ ዓላዊ፡ E₂L | ¹⁴ ልዑ፡ P | ¹⁵ ለዘኢኮነ፡ A₁፤ ዘኮነ፡ E₂፤ እስመ፡
 ኢኮነ፡ P | ¹⁶ ሉዓላዊ፡ E₂JOT፤ ዓላዊ፡ L.
^[95] ¹ እስመ፡ ኮነ፡ P | ² ወአጥረዩ፡ A₁ | ³ Om. L | ⁴ ዘተውህበ፡ P | ⁵ ወኮነ፡ A₁ | ⁶ ይትገንታለው፡
 A₂E₁E₂P፤ ይትገንታለው፡ B፤ ይትገንታለው፡ T | ⁷ ለከይሲ፡ P | ⁸ ዘተመየኖ፡ L | ⁹ ውብልዑ፡ A₁ | ¹⁰
 ወብእሲቱ፡ E₁LP | ¹¹ እምሒጠተ፡ P | ¹² ዕዕ፡ A₁ | ¹³ ሕይወት፡ L.
^[96] ¹ ወህላዊት፡ E₂ | ² ወሕትምት፡ L | ³ ላዕሌሁ፡ እግዚአብሔር፡ P | ⁴ ወእምአሜሃ፡ P | ⁵ ወተመክህ፡
 A₂BL | ⁶ Om. A₂ | ⁷ Om. P | ⁸ ፍኖረተ፡ A₂ | ⁹ እኩይ፡ P | ¹⁰ ወእምጽኦ፡ P | ¹¹ ፩ A₂BLT | ¹²
 ባሕቲቱ፡ E₁ | ¹³ ወልዱ፡ ወብእሲቱ፡ A₁E₂L፤ ብእሲቱ፡ ወውሱዱ፡ P.

ከመ፡ ያስስል፡ ትንሣኤሃ፡ ለብዝሃ፡ ኃጢአት፡ (A₂11r^a) አምጽአ¹⁰፡ አይኃ፡ ላዕለ፡ ምድር፡
 ወአጎጉለ፡ ኩሎ፡ ነፍስ፡ ሕይወት፡ ወረከበ፡ በውእቱ፡ መዋዕል፡ አሐደ¹¹፡ ጸድቀ፡ ባሕቲቶ¹²፡
 ወአድጎኖ፡ እግዚአብሔር፡ ምስለ፡ [aው(27r^a)ሉዱ፡ ወብእሲቱa]¹³፡ በአሐቲ፡ ሐመር፡
 ለባሕቲቶሙ፡ (E₁25r^a) ውስተ፡ ምድር፡

[97] ወሶበ¹፡ ወጠነ፡ እንለ፡ እመሕያው፡ ይብዝኑ፡ ዲ(T28r^a)በ፡ ምድር፡ ረስዕዎ²፡
 ለእግዚአብሔር፡ ወተመይ(B10r^c)ጡ፡ ጎበ፡ ክህደቶሙ፡ ወእከዮ(O18r^b)ሙ፡ ወአፈድፈዱ፡
 ገቢ፡³፡ ወተቀንዩ፡ ለኃጢአት⁴፡ ዘዘዘአሁ፡ ወማሰነ፡ በገቢ፡ ኃ(P16v^a)ሃር፡ ወተከፍሉ⁵፡
 ጎበ፡ ፀዋትው፡ (J23v^b) ተንሕልዎ፡ ዘኃጉል፡ ሶእምኔሆሙ፡ ዘኮነ፡ ይሄሊ፡ ከመ፡ ኩሉ፡
 ፍጥረት፡ [ተገብሩ]⁶፡ እምግዕዞን⁷፡ [ወአልቦን]⁸፡ ፈጣሪ፡ ወኢእግዚእ⁹፡ ዘይኤዝዞን¹⁰፡
 ወቡ፡ (A₁10v^b) ካልአን፡ እለ፡ ተቀነዩ፡ ለአማልክት፡ እኩያን፡ መብዝሃያነ፡ ሕማም፡ ከመ፡
 ይትዓወቁ¹¹፡ በአሕምሞቶሙ፡ ወይኩኖሙ፡ [ገቢ፡]¹²፡ እከይ፡ ረድኤተ፡ ወአኃዘ፡ ይግበሩ፡
 በአምሳሊሆሙ¹³፡ ወአርአያሆሙ¹⁴፡ ጣዖ(L27r^b)ታተ፡ ለርእሶሙ፡ (E₁25r^b) ዕ(T28r^b)ፀው፡
 ወአዕባነ፡ ጽሙማነ፡ እለ፡ ኢያንሰሐስሁ፡ ወአምለ(E₂7r^a)ክዎ¹⁵፡ ህዩንተ፡ ፈጣሪ፡ ወሰገዱ፡
 ሎሙ፡ ወሦዑ¹⁶፡ መሥዋዕተ፡¹⁷

[98] ወካልአን፡ አምለኩ፡ ፀሐዩ፡ ወወርኃ፡ ወከዋክብተ፡ እለ፡ ሢሞሙ፡ እግዚአብሔር፡ ከመ፡
 ያብርሁ፡ ለዝንቱ፡ ዓለም፡ ወ(A₂11r^b)አልቦሙ፡ ነፍስ፡ ወኢእስትንፋስ፡ (P16v^b) ወባሕቱ፡
 በጥበበ፡ እግዚአብሔር¹፡ (J24r^a) ፈጣሪ፡ ይጸንዑ²፡ ወኢይትከሀሎሙ³፡ (O18v^a) ይግበሩ፡
 ምንተኒ፡ በፈቃዶሙ፡ ወቡ፡ እለ፡ ያመልኩ፡ እፀው፡ ወኢያኃፍሩ፡ እንዘ፡ ነባብያን፡ እሙንቱ፡
 በነፍስ፡ ነባቢት፡ ወያመልክዎሙ⁴፡ ለአሉ፡ ወካልአን፡ ያመልኩ፡ አራዊተ⁵፡ ወአዝዕብተ⁶፡
 ወእንስሳ፡ ዘየሐውር፡ በ፬፡ እ(T28v^a)ግር፡ ወአቅረ(B10v^a)ቡ፡ ሎሙ፡ አምኃ፡ እንዘ፡
 የአምሩ⁷፡ ከመ፡ እንስሳ፡ (L27v^a) እሙንቱ፡ ፍ(E₁25v^a)ሉጣን፡ እምእለ፡ ያመልኩ፡
 ኢያሆሙ፡

[97] ¹ Om. E₂ | ² ወረስእዎ፡ A₁A₂BE1 | ³ Ad. እከይ፡ T | ⁴ ለበኃጢአት፡ E₁ | ⁵ ወተካፈሉ፡ L | ⁶ ተገብሩ፡ E₂JLOT | ⁷ እምግእዛን፡ L፤ እምግእዞሙ፡ P | ⁸ ወአልቦሙ፡ A₁BE₁P፤ ወአልቦ፡ A₂፤ ወአልቦንን፡ O | ⁹ ወእግዚእ፡ E₂ | ¹⁰ ዘይኤዝዞሙ፡ P | ¹¹ ይትዓወቅ፡ L | ¹² ለገቢ፡ E₂JLOT | ¹³ በአምሳሊሆሙ፡ J | ¹⁴ አርአያሆሙ፡ A₂B፤ ወበአርአያሆሙ፡ L | ¹⁵ ወአምለክዎሙ፡ A₁A₂BE₂ | ¹⁶ ሎሙ፡ Ad. T | ¹⁷ መሥዋዕ፡ E₂.

[98] ¹ ልዑል፡ Ad. P | ² ወባሕቱ፡ Ad. A₂ | ³ Om. A₂ | ⁴ ወያመልክዎ፡ E₁ | ⁵ አራዊተ፡ L | ⁶ ወአዝዕብተ፡ P | ⁷ የሐውሩ፡ L.

[99] ወካልአን፡ ሰመይዎሙ፡ ለምስላተ¹፡ ሰብእ፡ አማልክተ፡ ለር(A₁10v^c)ኩሳን²፡
 ወለጎሰራን³፡፡ ቦእምኔሆሙ፡ ተባዕት፡ ወቦ፡ እምኔሆሙ⁴፡ አንስት፡ ዘእግሃዱ፡ በእንተ፡
 ርእሶሙ፡ ከመ፡ ለሊሆሙ፡ ዘማውያን ፡ቀታልያን⁵፡ ቍጡዓን፡ መስተበቅላን⁶፡ ቀናዕያን፡
 ላዕለ፡ አበዊሆሙ፡(P16v^c) ወአጋዊሆሙ፡(J24r^b) ሠራቅያን፡ ኃያድያን⁷፡ ሐንካሳን፡
 ዕቡሳን⁸፡ ፀዋጋን፡ መሠርያን⁹፡፡ ቦእምኔሆሙ፡ እለ፡ ሞቱ፡ ወቦ፡ እለ፡ ኃጥኡ፡ ልቦሙ፡ እንዘ፡
 ይትቀነዩ፡ ለሰብእ፡፡ ወነበሩ፡ እንዘ፡ ይጐይዩ፡ ወይላህዉ¹⁰፡ ወያስቆቅዉ¹¹፡
 በምንዳቤሆ(T28v^b)ሙ፡፡ ወበእንተ¹²፡ ሕሰመ¹³፡ ምግባራት፡ ፀዋጋት¹⁴፡ ወርኩሳት¹⁵፡
 [ሰፈነት]¹⁶፡ ጽልመተ፡ እ(O18v^b)ከይ፡ ላዕለ፡ ዘመድነ፡ በእማንቱ፡ ዓመታት¹፡(L27v^b)
 (A₂11r^c)(E₁25v^b)_aወአልቦ፡ ጠቢብ፡ ዘየጋሥሦ፡ ለእግዚአብሔር፡፡

[100] ወተረክበ፡ በእማንቱ፡ መዋዕል_a²፡ ብእሴ³፡ ፍጹም⁴፡ ዘስመ፡ አብርሃም፡ ዘሕሊናተ፡
 ነፍሱ፡ ሠናያት፡ ወጥዑያት፡ ወጽኑዓት፡፡ ወዘእኦመር⁵፡ ለኬንያ⁶፡ ጠቢብ፡ በነጽሮተ፡
 ፍጥረታቲሁ፡ እስመ፡ ውእቱ፡ ርእዮሙ፡ በአስተሐይዖ፡ ለሰማይ፡ ወለምድር⁷፡ ወለባሕር፡
 ለፀሐይ፡ ወለወ(J24v^a)ርጎ፡ ወ(P17r^a)ለኩሎሙ፡ ፍጡራን፡ ወንቡ(A₁11r^a)ራቲሆሙ⁸፡፡
 ወሶቦ፡ ርእዮ፡ ለዝን(B10v^b)ቱ፡ ዓለም⁹፡ ወለኩሎ¹⁰፡ ዘውስቴቱ፡ ለበወ፡ ወጠየቀ፡ ከመ፡
 ለኩሎ¹¹፡ ግብራት፡ ቦሙ፡ ገባሪ¹²፡ ወኢተፈጥ(T29r^a)ሩ፡ ለሊሆሙ፡፡ ወኢኮነ፡ ዝንቱ፡ ኑባሬ፡
 (E₂7r^b) በጥበቦሙ፡ ለጠባይዕ¹³፡ ምድራውያን፡ ወኢለግልፍዋት¹⁴፡ እለ፡ አልቦሙ፡ ነፍስ፡፡
 ወአእመረ፡ ከመ፡ ዝንቱ፡ ልጥበቦ፡ አምላክ_a¹⁵፡ ዘበእማን፡ ወከመ፡ ውእቱ፡ ፈጣሬ፡ ኩሎ፡
 ወህልዉ¹⁶፡ ውስተ፡ ኩሎ፡ ወአምጸኢ(L28r^a)ሁ፡ እ(E₁26r^a)ምጎበ¹⁷፡ ኢሀሎ፡፡

[101] ተወክፈ¹፡ እግዚአብሔር፡ ሕሊናቲሁ፡ ሠናያተ፡ ወልቡናሁ፡ ርትዕተ፡ ወከሠተ²፡ ሎቱ፡
 ከመ፡ ለሊ(O19r^a)ሁ³፡ አምላክ፡ ውእቱ፡ በጠባይኢሁ⁴፡፡ እስመ፡ ኢይትከሀሎሙ፡ ለጠባይዓ፡
 ቅዱሳን፡ በከመ፡ ይርእዩ፡ ልዑለ፡ ባሕርይሁ፡ ለእግዚአብሔር፡፡ አላ፡(J24v^b) በጥበብ⁵፡
 መለኮቱ፡ ይ(P17r^b)ትከሠት፡ ሎሙ፡ በከመ፡ ፈቀደ፡፡ ወወደየ፡ ውስተ፡(T29r^b) ልቡ፡

[99] ¹ ለምሳሌተ፡ A¹፤ ለምስላተ፡ E² | ² ርኩሳን፡ P | ³ ወጎሠራን፡ P | ⁴ Om. P | ⁵ ወቀታልያን፡ P | ⁶ ወመስተበቅላን፡ P | ⁷ ወሐያድያን፡ P | ⁸ ወዕቡሳን፡ P | ⁹ ወመሠርያን፡ P | ¹⁰ ወይላህዉ፡ A¹፤ ወይላህዉ፡ A¹J | ¹¹ ወያስቆቅዉ፡ A²E¹J | ¹² በእንተ፡ A¹ | ¹³ ሕሰመ፡ P | ¹⁴ ፀዋጋት፡ L | ¹⁵ | ¹⁶ ወርኩሳን፡ E² | ¹⁶ ሰፈነ፡ L.
 [100] ¹ መዋዕል፡ L | ² Om. BL | ³ ብእሴ፡ A₁፤ Om. A₂B | ⁴ ፍጹም፡ E₁ | ⁵ ዘእኦመር፡ B | ⁶ ለኬንያ፡ L | ⁷ ወበምድር፡ L ወምድር፡ P | ⁸ ወኑባርያቲሆሙ፡ A₁A₂BE₁፤ ወኑባሬያቲሆሙ፡ P | ⁹ ዓም፡ P | ¹⁰ ለኩሎ፡ A₂፤ ኩሎ፡ BP | ¹¹ ለኩሎሙ፡ P | ¹² ገባሬ፡ A₁E₁ | ¹³ ወበጠባይዕ፡ E₁ | ¹⁴ ወኢለግልፍዋት፡ BJO | ¹⁵ ጥበቦ፡ ለአምላክ፡ A₂B | ¹⁶ ወህልዉ፡ L | ¹⁷ እምጎ፡ A₁.
 [101] ¹ ወተወክፈ፡ BP | ² ወከሠቱ፡ A₁ | ³ ሊሊሁ፡ J | ⁴ በጠባይሁ፡ E₂፤ በጠባይዕሁ፡ T | ⁵ በጥብ፡ P | ⁶ Om. E₂LO | ⁷ ዘርኡ፡ A₁፤ ዘርኡ PT | ⁸ ዘኢይትኃለቁ፡ P | ⁹ ወኢይዊሰን፡ A₁፤ ወኢይትዊሰን፡ P | ¹⁰ ወሰመዮ፡ L | ¹¹ ወቀዮሙ፡ L | ¹² ሕዝ፡ P | ¹³ ግብጻዊ፡ A₁L.

አእምሮ፡ ፍጽምተ፡ ወሤመ፡ ሎቱ፡ (A₂11v^a) ላእከ፡ ለውእቱ፡ ዘኮነት፡ አምነቱ፡ ሠናይ፡ እንተ፡ ሠረቀት፡ እምኔሁ፡ በመዳልው፡ ተስእሎቱ፡ መመሀሮ፡ ከመ፡ ያእምሮ፡ ለእግዚአብሔር፡^፩ ለመሠምረ፡ እግዚአብሔር^፩፡ ከመ፡ ይረሲ፡ ዘ(A₁11r^b)ርአ⁷፡ ብዙኃ፡ ዘኢይትኃለቀ⁸፡ ወኢይትዌሰን⁹፡ ወሰመዮሙ¹⁰፡ ሕዝበ፡ ክቡደ፡ ወፍድፉደ፡ ወቀነዮሙ¹¹፡ ሕዝብ¹²፡ ግብጻዊ¹³፡ (L28r^b) ወፈርዖን፡ ንጉሦሙ፡ ዓላ(E₁26r^b)ዊ፡ ኃያል፡ ወዓማሊ፡

[102] ወአውፅአሙ፡ እግዚአብሔር፡ በእደ፡ ሙሴ፡ ወ(B10v^c)አሮን፡ እምህዮ፡ ዕደው፡ ቅዱሳን፡ ብሩሃነ፡ ገጽ፡ በፀዳለ፡ ትንቢት፡ አውፅአተ፡ ገሃደ፡ ወግሩመ፡ በተአምራት፡ ወመንክራት¹፡ ወመድም(T29v^a)(J25r^a)ማት፡ ወአሥጠሞሙ፡ ለግብጻውያን፡ በከመ፡ ድልወቱ፡ ለእከዮሙ፡ ወአ(P17r^c)ኅለፎሙ፡ ለእስራኤል፡ ለው(O19r^b)እተ፡ ባሕረ፡ ግሩመ፡ ለዘርአ፡ አብርሃም²፡ ወማይሰ፡ ተከፍለ³፡ ሎሙ፡ ዓረፍት፡ በይምን፡ ወዓረፍት፡ በጽግም፡ ሶበ⁴፡ ፈቀደ⁵፡ ፈርዖን፡ ወኃያላኒሁ⁶፡ ምስለ፡ ግብጻውያን፡ ይትልወ⁷፡ ድኅሬሆሙ፡ ገብኡ፡ ማያት፡ ላዕሌሆሙ፡ ወአኅጉልዎሙ፡ ለኩሎሙ፡ (L28v^a) ኅቡረ፡ ወኃደረ፡ ዝኩ፡ ሕዝብ፡ ውስተ፡ ገዳም፡ እንዘ፡ ይፊኢ፡ ተአምራተ፡ ወመንክራተ፡ ፵፡ ዓመት፡ እንዘ፡ ይሴስዮሙ⁸፡ ኅብስተ፡ ሰማይ፡

[103] ወ(E₁26v^a)ወሀቦሙ፡ ሕገ፡ ውስተ፡ ሰሌዳተ፡ ዕብን፡ ዘጽሑፍ፡ በአጻብ(A₂11v^b)ዒሁ¹፡ ለእግዚአብሔር፡ መጠዎ፡ ለሙ(T29v^b)ሴ፡ በመል(A₁11r^c)ዕልተ፡ (J25r^b) ደብር፡ ወኮነ፡ ትእምርተ፡ ወምሳሌ፡ ለእለ፡ ይፈትውዎ፡ ዘያርኅቆሙ፡ እምአ(E₂7r^c)ምልኮ፡ ጣዖት፡ ወእምኩሉ፡ ምግባረ²፡ እከያት፡ (P17v^a) ዘይሜህሮሙ፡ አምልኮ፡ እግዚአብሔር፡ ጻድቅ፡ ዘለዓለም፡ ወከመ፡ ያጥርዩ፡ ስነ፡ ምግባራት³፡ ወበዘከመዝ⁴፡ ተአምራት፡ አውፅአሙ፡ እስከ፡ አብአሙ፡ ምድረ፡ ሠናይተ፡ ወብርህተ፡ እንተ፡ ኪያሃ፡ አሰፈ(L28v^b)ወ⁵፡ ቀ(O19v^a)ዒሙ፡ ለውእቱ፡ ሊቅ፡ አበ፡ አበው፡ አብርሃም፡ ከመ፡ ዮ(B11r^a)ሀባ⁶፡ ለዘርአ፡ ወለእመ፡ ፈቀድነ፡ ናይድእ፡ ኩሎ፡ ዘኮነ፡ ለዘርአ፡ አብርሃም፡ እምተአምራት፡ ወመድምማት፡ እንተ፡ ኢትትኅለቀ⁷፡ አምነኃ⁸፡ ነገር፡ ወጸሕቅነሰ፡ በዝ(T30r^a)ንቱ⁹፡ ኩሎ፡ ከመ፡ ንዜነ፡ ፈ(J25v^a)ቃዶ፡ ለአምላክነ፡ እስ(E₁26v^b)መ፡ ሠምረ፡ አንሥኡቶሙ፡ ለዘመደ፡ እጓለ፡

[102] ¹ ወበመንክራት፡ A₂BE₁ | ² ዘውእቶሙ፡ አርአ፡ አብርሃም፡ ውእተ፡ ባሕረ፡ ግሩመ፡ ማይኒ፡ P | ³ ተከፍለት፡ A₁ | ⁴ ወሶበ፡ P | ⁵ ፈቀዱ፡ P | ⁶ ወኃያላኒሁ፡ A₁ | ⁷ ይትልው፡ A₁A₂E₁J | ⁸ ይሴስዮ፡ P.
[103] ¹ በአጻብዒሁ፡ J | ² ምግባራተ፡ T | ³ ምግባር፡ P | ⁴ ወበከመዝ፡ E₂ | ⁵ አሰፈዎ፡ T | ⁶ ዮሀባ፡ E₂ | ⁷ ኢትትኅለቀ፡ A₂LP | ⁸ እምነኃ፡ A₁BE₂JPT | ⁹ በእዝንቱ፡ E₂ | ¹⁰ ግብራት፡ E₂.

እመሕያው፡ አምቅኔ፡ ግብርናት¹⁰፡ እኪት፡ ወእምገቢረ፡ ኃጢአት፡ ወከመ፡ ያግብአሙ፡ ኀበ፡ መዓርሳሙ፡ ቀዳሚት፡፡

[104] ወባሕቱ፡ ነበሩ፡ ጠባይዓቲነ፡ እስትርኩባን¹፡(P17v^b) በተጓሕልዎተ፡ ሕግ፡ በአገብሮቱ፡ ለሰይጣን፡ _aዘመለኮሙ፡ ወቀነዮሙ_a²፡ ለኩሉ፡ ወወሰዶሙ፡ ውስተ³፡ ሲኦ(L29r^a)ል፡ በተበቅሎ፡ ወሶበ፡ ወደቅነ፡ ኀበ፡(A₁11v^a) ፍጽሜ፡ ሕርትምና፡ ወምንዳቤ፡ ኢተሐየየነ፡ ፈጣሪ⁴፡ ዘ(A₂11v^c)አምጽአነ፡ እምተኃጥኦ፡ ኀበ፡ ሀልዎ፡ ወኢመነነ፡ ልሁኩቶ፡ ወ(T30r^b)ተግባረ፡ እደዊሁ፡ ከመ፡ ይትኃጉል⁵፡ ፍጽመ፡ ወባሕቱ⁶፡ በሥምረተ፡ _aእግዚአብሔር፡ አብ_a⁷፡ ወረደ፡ ወልዱ⁸፡ ዋህድ፡ ቃለ፡ እግዚአብሔር፡ ዘለዓለም፡ እምሕፀነ፡ አብ፡ ሰማያዊ፡(J25v^b) ዘዕ(O19v^b)ሩይ፡ ም(E₁27r^a)ስለ፡ መንፈስ፡ ቅዱስ፡ በባሕርይሁ፡ ዘህልው፡ እምቅድመ፡ አዝማን፡ ዘኢይትረከብ፡ ህላዌሁ፡ እምቅድመ፡ ዓለም፡ ዘዕሩይ፡ ምስለ፡ አብ፡ እንበለ፡ ጥንት፡ አምላክ፡ ውእቱ፡ ለዓለም፡ ወረደ፡ ኀበ፡ አግብርቲሁ⁹፡(P17v^c) ርደተ፡ ንኩረ፡ ዘኢትይረከ(B11r^b)ብ፡፡

[105] አምላክ ፡ ዘለዓለም፡(L29r^b) ቀዳማዊ፡ ኮነ፡ ሰብአ፡ ፍጽመ፡ እመንፈስ፡ ቅዱስ፡ ወእማርያም፡ እምቅድስት¹፡ ድንግል፡ ወላዲተ፡(T30v^a) አምላክ፡ አኮ፡ እምዘርአ፡ ብእሲ፡ ወኢእምፈቃደ፡ ሰብእ፡ ወኢተፀንሰ፡ በሩካቤ፡ ውስተ፡ ማኅፀነ፡ ድንግል፡ ዘፍጽም፡ ንጽሐ²፡ ዚአሃ፡ አላ፡ እመንፈስ፡ ቅዱስ፡ በከመ፡ ፈነዎ፡ በ(E₂7v^a)እንተ፡ ዝንቱ፡ ለ፩³፡ እምሊቃነ፡ መላእክት፡ ወአብሠራ፡ ለድንግል፡ በዝንቱ፡ ዕንስ፡ ብዑድ፡ ልደት⁴፡ ዘኢይት(A₁11v^b)ነ(J26r^a)ገር፡ ወፀንሰቶ⁵፡ ለወልደ⁶፡ እግዚአብሔር፡ _aእመንፈስ፡ ቅዱስ፡ ዘእንበለ፡ ዘርአ፡ ብእሲ_a⁷፡ ዘርአ፡ ርእሶ፡ ውስተ፡ ከ(E₁27r^b)ርሠ፡ ድንግል፡ ብእሴ፡ ሕያው፡ በነፍስ፡ ነባቢት፡ ልቡናዊት፡ ተወልደ⁸፡ ወወዕኦ⁹፡(P18r^a)(A₂12r^a) ወዓቀብ፡ ድንግልናሃ፡ ለእሙ፡ እንዘ፡(L29v^a) ኢይትረኃው፡ ወኮነ፡ በአምሳለ፡ ዚአነ፡ ዘእንበለ፡(O20r^a) ኃጢአት፡ ባሕቲታ፡፡

[106] ወኮነ¹፡ መድኃኔ፡(T30v^b) ወዖረ፡ ሕማመነ፡ እስመ፡ ቦቱ፡ ረከብነ፡ ግዕዛነ፡ በምጽአቱ²፡ ውስተ፡ ዓለም፡ ወሠምረ³፡ በተሣህለሎቱ፡ ከመ፡ ይቤዝወነ፡ እሞት፡ በሞተ፡ ዚአሁ፡ በበሕቅ፡ ልሕቀ፡ ማእከለ⁴፡ ሰብእ፡ [በ፱]⁵፡ ዓመት፡ በፈለገ፡ ዮርዳኖስ፡ በእደ፡ ዮሐንስ⁶፡ ፍጽመ፡

[104] ¹ እስትርኩባን፡ L | ² ዘቀነዮሙ፡ ወመለኮሙ፡ P | ³ ውላተ፡ O | ⁴ ፈጣሪነ፡ A₁A₂BP | ⁵ ኢይትኃጉል፡ BP | ⁶ ወባሕተ፡ P | ⁷ አብ፡ እግዚአብሔር፡ P | ⁸ ወልድ፡ L | ⁹ አግብረቲሁ፡ O.

[105] ¹ ቅድስት፡ A₂P | ² ንጽሐ፡ ንጽሐ፡ E₂፡ ንጽሐ፡ O | ³ በ፩፡ | ⁴ ልደተ፡ A₂BE₁JOT፡ ወልደት፡ P | ⁵ ወፀንሰቶ፡ A₁ | ⁶ ለወል፡ P | ⁷ ዘእንበለ፡ ዘርዓ፡ ብእሲ፡ እመንፈስ፡ ቅዱስ፡ P | ⁸ ወተወልደ፡ P | ⁹ በ፩፡ አካል፡ ወ፩፡ ጠባይዕ፡ አምላክ፡ ፍጽም፡ ውበእሴ፡ ፍጽም፡ Ad. P.

[106] ¹ ወኮነ፡ E₂LOP | ² በምጽአቱ፡ E₂ | ³ ወሥምረተ፡ E₁ | ⁴ ማእከለ፡ E₂L | ⁵ ወበ፱፡ JLOT፡ ፱፡ E₂ | ⁶ መጥምቅ፡ Ad. E₂ | ⁷ መጽአ፡ A₁ | ⁸ Om. L | ⁹ በርየተ፡ E₂.

ቅድስና፡ ተጠምቀ። ወመጽአ⁷፡ ቃል፡ እምሰማይ፡ እምነበ፡ እግዚአብሔር፡ አብ፡ እንዘ፡ ይብል፡ ዝንቱ፡(J26r^b) ውእቱ⁸፡ ወልድዮ፡ ዘአፈቅር፡ ዘበ(B11r^c)ቱ ፡ ሠመርኩ። ወወረደ፡ ላዕሌሁ፡ መንፈስ፡ ቅዱስ፡ በርእየተ⁹፡ ርግብ።

[¹⁰⁷]ወእምውእቱ፡ ጊዜ፡ አኃዘ፡ ይግበር፡ ተአምራተ፡ ዓበይተ፡ ወ(L29v^b)መንክራተ፡ [መድ(E₁27v^a)ምማተ]¹፡ አንሥኦ፡ ሙታነ፡ ወአብርሃ፡ አዕይንተ፡(T31r^a) ዕውራን፡(P18r^b) ወሰደደሙ፡ ለአጋንንት፡ ወፈወሰሙ፡ ለዕውሳን²፡ ወእለ፡ ለምጽ፡ አንጽሐ። ወሐደ(A₁11v^c)ሶን፡ እምኩለሄ፡ ዳግመ፡ ለጠባይዓቲነ፡ እምተወልጦ፡ መገሥጸ³፡ ነፍሳቲነ፡ በትእዛዛቲሁ⁴። መሀረነ⁵፡ ፍኖተ፡ ትሩፋት፡ ወአርኃቀነ፡ እሙስና፡ ወመርሐነ፡ ኀበ⁶፡ ሕይወት፡ ዘለዓለም። አሜሃ፡ ኃ(O20r^b)ረዮ፡ ሎቱ፡ አርድእተ፡ ፲ወ፪፡ ዕደወ፡ ወሰመዮሙ፡ ሐዋርያተ፡ ወአዘዘሙ፡ ይስብኩ፡ ለኩሉ፡ ሰብእ፡ ሕይወተ፡ ሰማያ(A₂12r^b)(J26v^a)ዊተ ፡ እንተ፡ መጽአ፡ ከመ፡ ይክሥት፡ ኪያሃ፡ ዲበ፡ ምድር። ወበጥበበ⁷፡ ዚአሁ፡ ኮነ፡ ፍጹማነ፡ ንሕነ፡ ምድራውያን። ጸገወነ⁸፡ ጥምቀተ፡ ወረሰየነ፡ ሰ(L30r^a)ማያውያነ⁹።

[¹⁰⁸]ወቀንዑ፡ ላዕሌሁ፡ ሊቃነ፡ ካህናት፡ ወመኳንንተ፡ አ(T31r^b)ይሁድ¹፡ እስመ፡ ኮነ፡ ሥሉጠ፡ በማዕከሎሙ። ወተምዑ፡ በእንተ፡ ተአምራት፡ ወ(E₁27v^b)መንክራት፡(P18r^c) ዘዘከር(E₂7v^b)ነ፡ ቀዲሙ፡ ዘኮነ፡ ይገብራ²፡ በቅድሜሆሙ። ዘንተ፡ ኩሎ፡ ረስዑ፡ ወፈትሑ፡ ላዕሌሁ፡ ፍትሐ፡ ሞት፡ ነሢአሙ፡ ፩³፡ እምአርዳኢሁ፡ ዘያገብኦ፡ ሎሙ። ለአኃዘዎ፡ አሜሃ_a⁴፡ ወአግብእዎ፡ ለሕይወተ፡ ኩሉ፡(B11v^a) ኀበ፡ አሕዛብ⁵፡ በሥምረተ፡ ርእሱ፡ በዘለሊሁ፡ ፈቀዶ፡ እምቀዲሙ። እስመ፡ በእንቲአነ፡ መጽአ፡ ወዖረ፡ ኩሎ፡ ሕማመ(J26v^b)ነ፡ ከመ፡ ያግዕዘነ፡ እምሕማም። ወገብሩ፡(A₁12r^a) ላዕሌሁ፡ ብዙኃ፡ እከየ፡ ወድኅሬሁ፡ ፈትሑ፡ ላዕሌሁ፡ በሞተ፡ መስቀ(O20v^a)ል።

[¹⁰⁹]ወተዓገሠ፡ ኩ(L30r^b)ሎ፡ በሥጋ፡ እንለ፡ እመሕያው፡ ዘነሥኦ¹፡(T31v^a) እምኔነ²። ሰቀልዎ፡ በሥ(P18v^a)ጋሁ፡ ለዘአልቡ፡ ኃጢአት፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘንጹሕ፡ እምኃጢአት፡ ወኢተረክበ³፡ ሐሰት፡ ውስተ፡ አፋሁ፡ ዘኢይደልዎ፡ ሞት። በከመ፡ እቤ፡ ቀዲሙ፡ እስመ፡ በእንተ፡ ኃጢአት፡ ለባኦ፡ ሞት_a⁴፡ ውስተ፡(E₁28r^a) ዓለም፡ ወይደሉ፡

[107] ¹ መድምመ፡ A₁E₁E₂JOT; ወመድምማተ፡ A₂; ወመድምመ፡ B | ² ለዕቡሳን፡ A₁ | ³ ወተገሠጽ፡ E₂; መገሥጽ፡ O | ⁴ በተአዛዛቲሁ፡ E₂ | ⁵ ወመሐረነ፡ P | ⁶ ፍና፡ P | ⁷ ወበጥበ፡ O | ⁸ ጸገወነ፡ E₂ | ⁹ ምድራውያነ፡ P.
[108] ¹ አሕዛብ፡ A₂L | ² ይገብረን፡ A₂P | ³ አሐደ፡ P | ⁴ አሜሃ፡ አኃዘዎ፡ P | ⁵ አሕዘብ፡ E₂.
[109] ¹ ዘነሥኦ፡ E₁E₂JOP | ² መለኮቱስ፡ ኢሐመ፡ በከመ፡ ይቤ፡ ጴጥሮስ፡ ሊቀ፡ ሐዋርያት፡ ሐመ፡ በሥጋ፡ ወሐይወ፡ በመንፈስ፡ እስመ፡ ሐማሚ፡ ውእቱ፡ በመለኮቱ፡ Ad. P | ³ ወኢተረክበ፡ E₁ | ⁴ ሞት፡ ቦኦ፡ A₁ | ⁵ በሥጋሁ፡ A₁A₂BE₁P | ⁶ በእንተአነ፡ P | ⁷ መናስግቲሁ፡ A₁ | ⁸ በህየ፡ A₂ | ⁹ ወይደይዎ፡ P | ¹⁰ Om. L | ¹¹ ሰላሞ፡ L | ¹² ወቦሙ፡ A₁A₂BE₁JPT; ወወሀቦሙ፡ E₂.

እንከ፡ ከመ፡ ይኩን፡ መ(A₂12r^c)ድኅነ፡ ዓለም፡ እንበለ፡ ኃጢአት፡፡ ሞተ፡ [በሥጋ]⁵፡
በእንቲአን⁶፡ ከመ፡ ያግዕዘነ፡ ወይቤዝወነ፡ እምግብርናተ፡ ሞት፡ ወኃጢአት፡፡ ወረደ፡ ውስተ፡
ሲኦል፡ ወቀጥቀጠ፡ መናስግቲሃ⁷፡ ወፈትሐ፡ ነፍሳቲሆ(J27r^a)መ፡ ለሙቁሐን፡ እለ፡ ነበሩ፡
ህየ⁸፡ እምቅድመ፡ አዝማን፡፡ ወደይዎ⁹፡ ውስተ፡ መቃብር፡ ወበሣል(L30v^a)ስት፡ ዕለት¹⁰፡
ተ(T31v^b)ንሥክ፡ ሞክ፡ ለሞት፡ ወወሀበነ፡ ርስተ፡ ዘአልቦቱ፡ ሙስና፡፡ ወአስተርአዮመ፡
ለአርዳኢሁ፡ ንጹሐን፡ ወጸገዎመ፡ ሰላመ¹¹፡ [ወሀቦመ፡]¹²፡ ካዕበ፡(P18v^b) መርሆመ፡
ለኩሉ፡ ሰብእ፡ ኀበ፡ ፍኖተ፡ ጽድቅ፡፡

[110] ወእምድኅረ፡ ፱፡ ዕለት፡ ዓርገ፡ ሰማያተ፡(B11v^b) ወሀሎ፡ ይነብር፡ በየማነ፡ አብ¹፡፡
ወካዕበ፡ ሀለዎ፡ ይመጽእ²፡(O20v^b) ዳግመ፡(A₁12r^b) በስብሐት፡ ለኩንኖ፡ ሕያዋን³፡
ወሙታን⁴፡ ወይፈድዮ፡ ለኩሉ፡ በከመ፡ ምግባሩ፡፡ ወእምድኅረ፡ ዕርገቱ፡ በክብር፡ ውስተ፡
ሰማያት፡ ፈ(E₁28r^b)ነዎ፡ ለመንፈሱ⁵፡ ቅዱስ፡ ኀበ፡ አርዳኢሁ፡ በአምሳለ፡ ልሳናተ፡ እሳት፡
ወአኃዙ፡ ይንብቡ፡ በዘዘዘአሁ⁶፡ ልሳ(J27r^b)ናት፡ በከመ፡ አብሐመ፡ መንፈስ፡ ቅዱስ፡
ወእ(T32r^a)ምዝ፡ ተፈነ(L30v^b)ወ፡ በጸጋሁ፡ ውስተ፡ ኩሉ⁷፡ አሕ(E₂7v^c)ዛብ፡ ወሰበኩ፡
ሎመ፡ ሃይማኖተ፡ ርትዕተ፡ ወአጥመቅዎመ⁸፡ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡
ወአስተጻንዕዎመ፡ በኩሉ፡ ጊዜ፡(A₂12v^a) ለአሕዛብ፡ እለ⁹፡ ስሐታን፡
በትምህርቶመ፡(P18v^c) ከመ፡ ይዕቀቡ፡ ትእዛዛተ፡ መድኃኒት፡፡ ወአብጠሉ፡ ፍርሃተ፡
አጋንንት፡ ወስሕተተ፡ ጣዖታት፡፡

[111] ወባሕቱ¹፡ እስከ፡ ይእዜ²፡ የሐይጦመ³፡ ሰይጣን፡ ለአብዳነ⁴፡ ልብ፡ ወለኅጡአነ⁵፡
አእምሮ፡ ከመ፡ ይጸመዱ፡ ለአምልኮ፡ ጣዖታት፡፡ ዳዕመ፡ ኢሀለወት፡ ኃይሉ፡ ዘቀዳሚ፡
እስመ፡ ደክመት፡ ፈድፋደ፡ በኃይሉ፡ ለክርስቶስ፡ አምላክነ፡ እስከ፡ ለዓለም፡፡ ወናሁ፡
ይእዜ፡(J27v^a) አጠየ(O21r^a)ቁክ፡ አነ፡ ወከሠት(T32r^b)ኩ፡(L31r^a) (E₁28v^a) ለክ፡ ሣህሎ፡
ለእግዚእነ፡ ወአምላክነ፡ ወመድኃኒነ፡ ኢየሱስ፡ ክርስቶስ፡ ሎቱ፡ ስብሐት፡ እስከ፡
ለመ(A₁12r^c)ነ፡ ዘመናት⁶፡ አሜን፡፡

[112] ወናሁ፡ አንተ፡ እምይእዜ፡ ታ(B11v^c)እምሮ፡ ሀለወከ¹፡ ለዝንቱ፡ ግብር፡ እምከመ፡
ተወክፈት፡ ነፍስክ፡ ጸጋሁ፡ ልዑላዊተ²፡ ወእምከመ፡ ደለወከ³፡ ትኩን፡ ገብረ⁴፡ ዚአሁ፡፡

[110] ¹ አቡሁ፡ L | ² ይምጸእ፡ A₂E₂P | ³ ሕያዋነ፡ A₁ | ⁴ ወሙታን፡ A₁ | ⁵ ለመንፈስ፡ P | ⁶ በዘዘዘአሁ፡ L | ⁷ ኩሉ፡ J | ⁸ ወጥመቅዎመ፡ P | ⁹ Om. E₁.

[111] ¹ ባሕቱ፡ E₂ | ² Om. E₂ | ³ ይሐይጦመ፡ JO; ይኒጦመ፡ L | ⁴ ለአብዳን፡ P | ⁵ ወይኅጡአነ፡ A₁ | ⁶ ዘመን፡ ወዘመናት፡ L.

[112] ¹ እምይእዜ፡ ሀለወከ፡ ታእምሮ፡ P | ² ሉዓላዊተ፡ L | ³ ይደልወክ፡ P | ⁴ ገቢረ፡ E₂ | ⁵ ይዋስፍ፡ ወልደ፡ ንጉሥ፡ P | ⁶ Om. L | ⁷ ብርሃነ፡ L | ⁸ አክብር፡ L | ⁹ አማንዮ፡ A₁BE₁; አሚንዮ፡ P | ¹⁰ አሐተ፡

ወሶበ፡ ሰ(P19^a)ምዓ፡ _aወልደ፡ ንጉሥ፡ ይዋስፍ_a⁵፡ እሎንተ፡ ቃላተ፡ ሠረቀ፡ ውስተ፡ ልቡ⁶፡ ብርሃን⁷፡ አምላካዊ፡ ወተንሥአ፡ እምዲብ፡ መንበሩ፡ እንዘ፡ ይትፌሣሕ፡ ወይትኃሠይ፡ ወሐቀፎ፡ ለበረሃም፡ እንዘ፡ ይብል፡ ኦክቡር⁸፡ እምኩሉ፡ ሰብእ፡ አማን⁹፡ ኢሐሰውክ፡ አሐደ¹⁰፡ ቃለ፡ በእንተ፡ ውእቱ፡ ዕንቁ¹¹፡ ባሕርይ፡ ክቡ(T32v^a)ር፡ ዘብዙኅ፡ ሢጡ፡ ናሁ፡ ሀሎ፡(A₂12v^b) ም(J27v^b)ስሌክ፡ ኅቡዕ፡ ምሥጢር፡(L31r^b) ክሥቶ¹²፡ ይእዜ፡ ለዕለ¹³፡ ሕሊና¹⁴፡ ነፍሳቲሆሙ፡ ጥቡዕ፡ ወርቱዕ፡ ወእንሰ፡ _aናሁ፡ ተ(E₁28v^b)ወክፍኩ_a¹⁵፡ ዘንተ፡ ነገረ፡ በምስምዓትዮ¹⁶፡ ወበረቀ፡ ላዕሌዮ፡ ዓቢይ፡ ብርሃን፡ ዘጥዑም፡ ፈድፋድ፡(O21r^b) ወጎደረ፡ ውስተ፡ ልብዮ፡ ወቀልዓ፡ ግላ፡ ኃዘን፡ ክቡድ፡ ዘይገለብሶ¹⁷፡ ለሕሊናዮ፡ ወተአተተ፡ ፍጡኑ፡ ወለእመ፡ ኮንክ፡ ዘተአምር፡ ምንተኒ፡(P19r^b) ካልአ¹⁸፡(E₂8r^a) ኢትዕበየኒ¹⁹፡ ከሢቶቶ፡ አላ፡ አጠይቀኒ²⁰፡

[113] ወተሠጥዎ፡ በረሃም፡ እንዘ፡ ይብል፡ እው፡ እግዚእዮ፡ ንጉሥ፡ ዝንቱ፡(A₁12v^a) ውእቱ፡ ምሥጢር፡ ዓቢይ፡ ዘኅቡዕ፡ እምቅድመ፡ ትውልዳት¹፡ ወዘመናት፡ ወበደኃሪ፡ መ(T32v^b)ዋዕል²፡ አስተርአዮ፡ ለዘመደ፡ እንሰ፡ እመሕያው፡ ዘቀደመ³፡ ተነብዮ፡ በእንቲአ(B12r^a)ሁ፡ በጸጋ፡ መንፈስ፡ ቅዱስ፡ ወብዙኃን፡(J28r^a) አእመሩ፡ ዘንተ፡ በብዙኅ፡(L31v^a) _aፍናዋት፡ ወትእምርታት_a⁴፡ ዘዘኪአሆን⁵፡ ወባሕቱ፡ ለዝንቱ፡ ትውልድ፡ ደኃራዊ፡ ደለዎ፡ ከመ፡ ይትወፈይ፡ ድኒኑ፡ ወዘአምነ⁶፡ ወዘተጠ(E₁29r^a)ምቀ⁷፡ ይድኃን⁸፡ ወዘለ⁹፡ ኢአምነ፡ ይዴየን¹⁰፡ ወአውስአ፡ ይዋስፍ፡ ወይቤሎ፡ አንሰ፡ አአምን፡ ኩሎ¹¹፡ ዘትቤለኒ፡ ወአመልክ፡ ለአምላክ¹²፡ ዘዜነውክኒ፡ ወአይዳዕክኒ፡ በ(P19r^c)እንቲአሁ፡ ወባሕቱ፡ ክሥ(A₂12v^c)ት¹³፡ ሊተ፡ ኩሎ፡ ዘእንበለ፡ ቁቅዮ፡ ወመሐረኒ፡ ዘይደሉ፡ ሊተ፡ ከመ፡ እጠመ(O21v^a)ቅ፡ ወምን(T33r^a)ት፡ ይእቲ፡ ጥምቀት፡ ዘዘከርክ፡ ሊተ፡ በእንቲአሃ፡ ወአጠይቀኒ¹⁴፡ ዘንተ፡ ጥያቄ፡ ፍጹመ፡

[114] ወይቤሎ፡ በረሃም፡ እስመ፡ መሠረተ፡ ሃይማኖቶሙ፡ ቅድስት፡ ለመሲሐውያን፡ እንተ፡ አልባቲ፡ ነውር፡ ወመሠረት፡ ጽኑዕ፡ ይእ(J28r^b)ቲኬ፡ ጥምቀት፡ አምላካዊ(L31v^b)ት¹፡ እንተ፡ ታነጽሕ፡ እምኃጣውእ፡ ወተሐዕብ፡ ርስሐተ፡ ዘቀዲመ፡ እስመ፡ ከመዝ፡ አዘዘ፡

A₂; ፩፡ L | ¹¹ ዕንቁ፡ A₂ | ¹² ክሥቶ፡ P | ¹³ ላዕለ፡ L | ¹⁴ ሕሊናተ፡ P | ¹⁵ ተወክፍኩ፡ ናሁ፡ P | ¹⁶ በምስማዓትዮ፡ A₂BE₁፤ በስምዓትዮ፡ LO | ¹⁷ ዘይገለብሶ፡ A₁ | ¹⁸ ካልዕ፡ A₁L | ¹⁹ ኢትዕበየኒ፡ A₁ | ²⁰ አጠየቀኒ፡ A₁.
 [113] ¹ ተወልደት፡ L | ² መዋል፡ J | ³ ዘቀደመ፡ E₁ | ⁴ ትእምርታት፡ A₂ | ⁵ ዘዘኪአሆን፡ P | ⁶ ዘአምነ፡ A₁ | ⁷ ወተጠምቀ፡ A₁E₁ | ⁸ ይድኅን፡ BE₂JOPT | ⁹ ዘሰ፡ P | ¹⁰ ይድኃን፡ A₂፤ ይዴየን፡ A₁LT | ¹¹ ወኩሉ፡ A₁E₁፤ በኩሉ፡ A₂B | ¹² ለአምላክክ፡ A₂ | ¹³ ክሥ፡ A₂ | ¹⁴ ወአጠየቀኒ፡ A₁A₂E₁E₂.
 [114] ¹ አምላካዊያት፡ E₂O | ² Om. E₁E₂LT | ³ Om. L | ⁴ መድኃናዊት፡ E₂LO | ⁵ ጥምቁ፡ Ad. P | ⁶ ክርስቶስ፡ Ad. P.

መድኃኒት፡ ከመ፡ ይትወ(A₁12v^b)ለዱ፡ ዳግመ፡ እማይ፡ ወእመንፈስ፡ [ቅዱስ]²፡ ወይግብኡ፡
 ጎብ፡ መዓርግ³፡ ቀዳሚት፡ በጸሎት፡ ወእስ(E₁29r^b)ተብቀዮት፡ ወተሰምዮ፡ መድኃናዊት⁴፡
 በወሪደ፡ መንፈስ፡ ቅዱስ፡ ላዕለ፡(P19v^a) ማይ፡ ወበእንተ፡ ዝንቱ፡ ይጠመቁ⁵፡
 ጥ(T33r^b)ምቀተ፡ ክርስትና፡ በከመ፡(B12r^b) ይቤ፡ እግዚእነ⁶፡ ሎቱ፡ ስብሐት፡ ወእንዘ፡
 ታጠምቅዎመ፡ በሉ፡ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡

[115] ወበዛቲ፡ ፍና፡ ተኃድር፡ ጸጋ፡ እግዚአብሔር፡ በነፍሱ፡ ወታበርሃ¹፡ ወትሬስያ፡ ዕሩየ²፡
 በተዋርሶ፡ ዘኢይማስን፡ ወይረክብ፡ ሕይወተ፡ ዘለዓለም³፡ እስመ፡ ተወልደ⁴፡(J28v^a) ዳግመ፡
 ወዘእንበለ⁵፡ ጥምቀተ⁶፡ ክር(L32r^a)ስትናስ⁷፡(E₂8r^b) ኢይረክብ⁸፡ መኑሂ፡ ውእቱ፡(O21v^b)
 ተስፋ፡ በቀዳሚት፡(A₂13r^a) ወእመኒ፡ ኮነ⁹፡ ምግባራቲሁ፡ ዘይኔይስ፡ እምኩሎመ፡
 ጽመዳን፡ እስመ፡ ከመዝ፡ ይቤ፡ ቃለ፡ እግዚአብሔር፡ ዘተሰብኦ፡ ለመድኃኒተ፡ ዘኣኑ፡ አማን፡
 አማን¹⁰፡ እብለክመ፡ ዘኢተወልደ፡ ዳግ(T33v^a)መ፡ እማይ፡ ወእመንፈስ፡(P19v^b) ቅዱስ¹¹፡
 ኢይክል፡ በዊኦ፡ ው(E₁29v^a)ስተ፡ መንግሥተ፡ እግዚአብሔር፡ ወአነሂ፡ እፈቅድ፡
 እምቅድመ፡ ኩሉ¹²፡ ከመ፡ ትትወፈይ፡ ሃይማኖተ፡ በውስተ፡ ነፍስክ፡ ወትቅረብ፡ በፈቲው፡
 ምው(A₁12v^c)ቅ¹³፡ ጎብ፡ ጥምቀተ፡ ክርስትና፡ ወአልቦ፡ ይክልኦክ፡ እስመ፡ ዘይክልእ፡
 እምዝንቱ፡ ዓቢይ፡ ኃጢአት፡ ውእቱ፡ እስመ፡ ሞት፡ ኅቡዕ፡ ምሥጢር¹⁴፡

[116] ወአውሥዓ፡ ይዋስፍ፡ ወይቤሎ፡(J28v^b) ምንት፡(L32r^b) ውእቱ፡ ተስፋ፡ በቋዒ፡
 ዘትቤለኒ፡ ኢይረክብዎ፡ ዘእንበለ፡ በጥምቀተ¹፡ ክርስትና፡ ወምንት፡ ይእቲ፡ መንግሥተ፡
 ለ(B12r^c)ማያት፡ ዘሰመይክ²፡ ሊተ፡ ወበአይቱ³፡ ሰማዕክ⁴፡ አንተ፡ ዜናሁ፡ ለዝንቱ፡(T33v^b)
 አምላክ፡ ዘተሰብኦ፡ ወምንት፡ ይእቲ፡ ሰዓተ፡ ሞት፡ ኅቡዕ፡ እንተ፡ ሀለወት፡ ትክልተ፡
 ው(P19v^c)ስተ፡ ልብዮ፡ ወታሔልየኒ፡ ፈድፋድ፡ ወታውዕዮ፡ ለሥጋዮ፡ በሕማም⁵፡(O22r^a)
 ወትበልዎ፡ ለኃይልዮ⁶፡ ምስለ፡ አዕዕምትዮ፡(E₁29v^b) ወለእመ፡ ኮነ፡ ንሕነ፡ ሰብእ፡
 መዋትያን⁷፡ ዘንትኃጉል⁸፡ ወአልቦ፡ ካልዕ፡ ዓለም፡ እምድኅረ፡ ሖርነ፡ እምዘዮ፡
 ወኢይተልዎ⁹፡ ካልዕ፡ ዓለም፡(A₂13r^b) በጽድቅ፡ ዘሠርዎ፡ ለሊሁ፡

[115] ¹ ወታበርሃ፡ A₁ | ² ዕሩየ፡ P | ³ ዘለም፡ B | ⁴ ተወልደ፡ T | ⁵ ወዘተጠምቀ፡ L; ዘእንበለ፡ P | ⁶ ጥምቀት፡ A₁ | ⁷ ክርስትና፡ A₁ | ⁸ ኢይትረክብ፡ A₁P | ⁹ ኮና፡ P | ¹⁰ Om. P | ¹¹ Om. BJOP | ¹² Om. B | ¹³ ምጥቅ፡ L | ¹⁴ ውእቱ፡ Ad. P.
 [116] ¹ ጥምቀተ፡ A₂L | ² ዘሰመይክ፡ A₁; ዘሰመየክ፡ L; ዘሰመይካ፡ P | ³ ወበአይቲ፡ L | ⁴ ሰማዕክ፡ P | ⁵ በሕማምዮ፡ L | ⁶ Om. E₁; ለኃልዮ፡ E₂ | ⁷ መዋትያን፡ JO | ⁸ ዘንተ፡ ኃጉል፡ L; ወዘንትኃጉል፡ P | ⁹ ወኢተልዎ፡ L; ወኢተልዎ፡ O.

[117] ወይቤሎ¹፡ በረሃም፡ ተስፋሰ²፡ በቋፊ፡ ዘክሪያለክ፡ ውእቱ፡ ተሰፍዎ³፡ መንግሥተ፡ ሰ(L32v^a)ማያት፡፡ እስመ፡(J29r^a) ይቤ፡ መጽሐፍ፡ በእንቲአሃ፡ ዘዓይን፡ ኢርእየ፡ ወእዝን፡ ኢሰምዓ፡ ውስተ፡ ልቦ፡ ሰብእ፡ ዘኢተሐለየ፡ ዘአስተዳለወ⁴፡ እግዚአብሔር፡ ለእለ፡ ያ(T34r^a)ፈቅርዎ፡፡ (A₁13r^a) ወእምከመ፡ ደለወን፡ ኃዲገ፡ ክበዱ፡ ለዝንቱ፡ ሥጋ፡ ወረከብናሁ፡ ለውእቱ፡ ብዕዓን፡ አሜሃ፡ ይሜህረን፡ ዘረሰየን፡ ድልዋን፡ ለረከብ፡ ው(P20r^a)እቱ⁵፡ ተስፋ፡ ወያሌብወን፡ ኪያሃ፡ ለእንታክቲ፡ ሠናያት⁶፡ ወክብር፡ ዘይትሌዓል፡ እምኩሉ፡ ሕሊናት፡ ወብርሃን፡ ዘኢይትረከብ፡ ወሕይወት፡ እንተ፡ አልባቲ፡ ማኅለቅ(E₁30r^a)ት፡ በአምጣን፡ ክሂሎታ፡ ለ(B12v^a)ጠባይዕ፡ ሰብአዊት፡ ወተአምር፡ አሜሃ፡ ለዘኢኮንክ⁷፡ ተአምር፡(E₂8r^c) ይእዜ፡፡ ወዝንቱሰ⁸፡ ምሕር፡ ዘአነ፡ እትናገር፡ ቦቱ፡(O22r^b) እመጸሐፍት፡ መንፈሳው(L32v^b)ያን⁹፡ ውእቱ፡፡

[118] ለእመ¹፡ ኮነ²፡ ዘኢ(J29r^b)ይትክህል³፡ በቃል፡ ከመ፡ ይጠይቅ⁴፡ ወይትፌኖ፡ ዝከ፡ ስብሐት፡ ወብርሃን፡ ወሠናያት፡(T34r^b) ዘኢይትክህል⁵፡ ነገሮቶሙ፡፡ ኢኮነ⁶፡ መንክረ፡ ዝንቱ፡ ሶባ⁷፡ ኮነት፡ ዘንረክባ፡ በሕ(A₂13r^c)ሊናቲን፡ ወተክህለን፡ ንዲዶታ፡ በቃል⁸፡ ንሕነ፡ ምድራውያን፡ ዘንበሊ፡ ለባስያን፡ ዝንቱ፡ ሥጋ፡ ክቡድ፡ ወድኩም፡ ዘየሐምም⁹፡ እምኢኮነት፡ ክብርተ፡ ው(P20r^b)መንክርተ፡፡ ወዝውእቱ፡ [ዘእእመርን]¹⁰፡ ኪያሁ፡ በእንተ፡ እሉ፡ ክብራት¹¹፡ ተወክፋ¹²፡ ይእዜ፡ ለአሚን፡ ባሕቲታ፡ ዘእንበለ፡ ኑፋቄ፡፡ ወአፍጥን፡ ገቢሮቶን፡ ለምግባራተ፡ ሠናይ፡ እንተ፡ ባቲ¹³፡ ትረክባ፡(A₁13r^b) ለመንግሥት¹⁴፡ ነባሪት፡ እንተ፡ አልቦ¹⁵፡ ሞት፡ በውስቴታ፡፡ (E₁30r^b) እንተ¹⁶፡ ሶብ፡ ትከውን፡ ድልወ¹⁷፡ ላቲ፡ ተ(L33r^a)አምር፡ ለፍጻሜ¹⁸፡፡

[119] ወዘለ¹፡ ትቤለኒ፡(J29v^a) እምኢይቱ፡ ሰማዕከ²፡ ዜናሁ፡ ለእ(T34v^a)ምላክ³፡ ዘተሠገወ፡፡ አእምር፡ ጥዩቀ፡ ከመ፡ እምቃለ፡ ወንጌል፡ ክቡር፡ አእመርን፡ ኩሎ፡ ግብራቲሁ፡ ወስሙ፡ ለዝንቱ፡ መጽሐፍ፡ ቅዱስ፡ ብስ(O22v^a)ራታዊ፡ ዘአብሰረነ⁴፡ ለመዋትያን፡ መሬታውያን፡ ከመ፡ ሀሎ፡ ህየ፡ ኢመዊት⁵፡ ወአልቦ፡ ሙ(B12v^b)ስና፡ አላ፡ ሕይወት፡ ዘለዓለም፡ በመንግሥተ⁶፡ ሰማያት፡ ዘጸሐፍዎ⁷፡ ላእካነ፡ አምላክ፡ እለ፡ ርእይዎ፡፡

[117] ¹ ወይቤሎ፡ L | ² ተስፋየ፡ P | ³ ተስፋ፡ P | ⁴ ዘአዳለወ፡ J | ⁵ ዝንቱ፡ E1 | ⁶ ሠናይት፡ LP | ⁷ ዘኢኮንክ፡ P | ⁸ ወዝንቱ፡ E₂L | ⁹ መንፈሳዊያት፡ P.

[118] ¹ እስመ፡ ለእመ፡ BE₁P | ² ነ E₁ | ³ ዘይትክህል፡ A₁፡ ዘኢትክህል፡ P | ⁴ ይጠየቅ፡ A₂BE₁JO | ⁵ ኢይትክህል፡ A₁A₂B | ⁶ ወኢኮነ፡ P | ⁷ ሶበሰ፡ P | ⁸ ለቃል፡ L | ⁹ ዘኢየሐምም፡ E₂ | ¹⁰ እመ፡ አእመርን፡ E₂JLOT | ¹¹ ክቡራት፡ L | ¹² ተወክፋ፡ A₁A₂BE₂JLOPT | ¹³ ቦን፡ P | ¹⁴ ለመንግሥተ፡ ሰማይ፡ A₂፡ ለመንግሥተ፡ E₁ | ¹⁵ አልባቲ፡ P | ¹⁶ ወእንተ፡ P | ¹⁷ ድልወ፡ L | ¹⁸ ለፍጻሜ፡ P.

[119] ¹ ዘለ፡ P | ² ዘሰማዕከ፡ A₁A₂E₁ | ³ ለአምላክ፡ LPT | ⁴ ዘአብሰረኒ፡ P | ⁵ ኢመዊቲ፡ LP | ⁶ መንግሥተ፡ A₁ | ⁷ ዘጸሐፍን፡ L | ⁸ አርደእተ፡ P | ⁹ መጠውነ፡ A₁BE₂JO.

በአዕይንቲ(P20r^c)ሆመ። ዘነገርኩክ፡ ቅድመ፡ ከመ፡ ክርስቶስ፡ መድኃኒኑ፡ ኃረየ፡ ኪያሆመ።
ወረሰሶሙ፡ ሎቱ፡ አርድእተ⁸፡ ወሐዋርያተ። ወእመንቱ፡ እለ፡ መጠወነ⁹፡ ወንጌለ፡
እ(A₂13v^a)ምድኅረ፡ ዕርገቱ፡ ውስተ፡ ሰማይ።

[120] ወነገሩነ፡ ኩሎ፡ ጥበባቲሁ፡ ወ(T34v^b)ትምህር(L33r^b)ታቲሁ፡ ወመንክራቲሁ።
ወአልቦ፡(J29v^b) ዘይ(E₁30v^a)ክል፡ ነገረ፡ ዜናሁ¹፡ ወተአምራቲሁ፡ ኢበጽሒ፡
ወኢበተናግሮ²። በከመ፡ ይቤ፡ ክቡር፡ እምወንጌላውያን፡ ዮሐንስ፡ ፍድፋድ፡ ትሩፋቲሁ፡
በፍጻሜ፡ ቃለ፡ ወንጌሉ። ወዘንተ፡ ገብረ፡ እግዚእ³፡ ኢየሱስ፡ ወቦ፡ ባ(A₁13r^c)ዕድኒ⁴፡ ብዙኅ⁵፡
ዘገብረ⁶። ወሶቦ⁷፡ ተጽሕፈ፡ በበ፩፡ እምኢያግመሮ፡ ዓለም፡ ጥቀ፡ መጻሕፍቲሁ፡ ዘተጽሕፈ።
ወሀሎ፡ ጽሑፍ፡ ውስተ፡ ዝንቱ፡ ወንጌል፡ ቅዱስ፡ በጥ(E₂8v^a)በበ⁸፡ መንፈስ፡(P20v^a)
(O22v^b) ቅዱስ፡ ግብረ፡ ሥጋዊሁ፡ ንጹሕ፡ ወአስተርእዮተ፡ ጥበቡ፡ ወመንክራቲሁ፡
ወሥርዓተ፡ ትእዛዛቲሁ። ወዓዲ⁹፡ በእንተ፡ ሕማማቲሁ፡ ዘተዓገሠ፡ ኪያ(T35r^a)ሃ¹⁰፡
በእንቲአነ፡ ወበእንተ፡ ትንሣኤሁ፡ በሣልስት፡ ዕለት፡ ወበእንተ¹¹፡ ዕርገቱ፡ ውስተ፡ ሰማይ፡
ወ(L33v^a)በእን (J30r^a)ተ፡ ዳግም፡ ምጽአቱ፡ በስብሐት፡ ወበዓቢይ¹²፡ ግርማ።
እ(E₁30v^b)ስመ፡ ሀለዎ፡ ለወልደ፡(B12v^c) እግዚአብሔር፡ [ይመጽእ]¹³፡ በስብሐት፡
ዘኢይትነገር፡ ቦቱ፡ ምስለ፡ ብዙኅ¹⁴፡ ሐራ፡ ሰማያውያን፡ ለኩንኖተ፡ ዘመድነ፡ ወከመ¹⁵፡
ይፍድዮ¹⁶፡ ለለ፩፡ በከመ፡ ምግባሩ።

[121] እስመ፡ በቀዳሚ፡ ፈጠሮ፡ እግዚአብሔር፡ ለሰብ(A₂13v^b)እ፡ እመሬተ¹፡ ምድር። በከመ፡
አቅደምኩ፡ ነገሮተክ፡ ወነፍሐ፡ ውስቴቱ፡ መንፈስ፡ ሕይወት፡ ወይእቲ፡ እንተ፡ ትሰመይ፡
ነፍሱ²፡ ነባቢተ፡(P20v^b) ወለባዊተ። ወአመ፡ ገሠጸነ፡ በፍትሐ፡ ሞት፡ ዘይቀትለነ፡(T35r^b)
ወኢይትከሀል፡ ይኅልፍ፡ ዝንቱ፡ ጽዋዕ፡ እምነ፡ ፩፡ እምሰብእ፡ ኅቡረ፡ ወ(A₁13v^a)ዝንቱ³፡
ሞት፡ ፍልጠተ፡ ነፍስ፡ እምሥጋ፡ ውእቱ። ወዝንቱ፡ ሥጋ(O23r^a)ሁ⁴፡ ዘተፈጥረ፡ እምድር፡
ይገብእ፡ ኅበ⁵፡(J30r^b) ልምድር፡ ዘተንሥአ⁶፡ እምኔሃ፡(L33v^b) ወይበሊ⁷፡ ወይማስን።
ወነፍስስ⁸፡ ኢመዋቲት፡ ይእቲ⁹፡ ተሐውር¹⁰ ^a11፡ ኅበ፡ ይኤዝዝ፡ ፈጣሪሃ፡ በእ(E₁31r^a)ምጣነ፡
አስተዳለወ፡ ላቲ፡ እንዘ፡ ሀለወት፡ በሥጋሃ። እስመ፡ ኩሎ፡ ሰብእ፡ በአምጣነ፡ ዘይገብር¹²፡
በዝየ፡ ይትፈጸይ፡ በህየ።

[120] ¹ ዚአሁ፡ L | ² ብተናግሮ፡ A₁ | ³ እግዚእነ፡ L | ⁴ ባእድነ፡ A₁፤ ባእድነ፡ E₁B | ⁵ ብዙኃ፡ A₁BE₁ | ⁶ Om. A₁L | ⁷ ሶበስ፡ E₂ | ⁸ ወጥበብ፡ P | ⁹ ዓዳ፡ J | ¹⁰ ኪያሆን፡ P | ¹¹ በእንተ፡ BE₁O | ¹² ወዓቢይ፡ A₁A₂LT | ¹³ ይመጽእ፡ E₂LO | ¹⁴ ብዙኃን፡ E₂LP | ¹⁵ ወከመ፡ E₂ | ¹⁶ ይፈድዮ፡ A₁E₂L.
[121] ¹ እመሬት፡ A₁ | ² ነፍስ፡ O | ³ ወዝ፡ A₂ | ⁴ ሥጋ፡ BE₂JOPT | ⁵ Om. A₁L | ⁶ ዘተነሥአ፡ A₂BE₁OPT | ⁷ ዘይበሊ፡ L፤ ወይልዕ፡ P | ⁸ ነፍስስ፡ P | ⁹ ወይእቲ፡ A₁BL | ¹⁰ ወተሐውር፡ P | ¹¹ Om. A₁ | ¹² በሕይወቱ፡ Ad. A₂.

[122] ወይመጽ፡ ካዕበ፡ አምላክክ፡ ክርስቶስ፡ እምድጎረ፡ ብዙጎ፡ ዓመታት፡ በዓቢይ፡ ስብሐት፡
 ዘኢይትነገር፡ ዘብዑድ፡ እመጠን¹፡ ዘግሩም²፡ ፈ(T35v^a)ድፋደ፡ ወይትካወስ³፡ ኃይለ፡
 ሰማያት፡ ወይቀ(P20v^c)ውሙ፡ ቅድሜሁ፡ ኩሎሙ⁴፡ ሠራዊተ፡ መላእ(B13r^a)ክት፡
 ወይትነሥኡ፡ ሙታን፡ በንፍሐተ፡ ቃለ፡ ቀርን፡ ዘእግዚአብሔር፡ ወይቀውሙ፡ ቅድመ፡
 መንበሩ፡ ግሩም፡ ወዛቲሰ፡ ትንሣኤ፡ ይእቲ⁵፡ አስተጋብአተ፡ ነፍ(J30v^a)ስ፡ ውስተ፡ ሥጋ፡
 ዳግመ⁶፡ ወሥ(A213v^c)ጋሰ⁷፡ ትካውን፡ ውስተ፡ ዓቢይ፡ ፍር(L34r^a)ሃት፡ ወድንጋዬ፡ እንዘ፡
 ተኃዘን፡ ፈድፋደ፡ ወይወፅዕ፡ ቃለ፡ ፍትሕ፡ ላዕሌሃ፡ ወላዕለ፡ ነፍስ፡ ካዕበ፡ እስከ፡
 አመ፡(E28v^b) ያነ(O23r^b)ሥኡ፡ ዳግመ፡ እንዘ፡ ይትመየጥ⁸፡ እምከዊን፡ ጎበ፡ ከዊን፡ በከመ፡
 ፈጠር⁹፡ ቅ(E131r^b)ድመ¹⁰፡ በዘይኔይስ፡ እምፍጥረቱ¹¹፡ ዘቀዲሙ፡ እምጎበ፡
 ኢሀሎ፡(T35v^b)

[123] ወይእዜሰ፡(A113v^b) ፍሉጣን፡ በኩነታት፡ እሙንቱ፡ ወያብአሙ፡ በከመ፡ ኮኑ፡
 ወአግብሐቱስ፡ ለሰሐካ፡ ልሐካ፡¹ በስንዕ²፡ ቀሊል፡ ውእቱ፡ እምአስተጋብአቱ፡ ኪያሆሙ፡
 እ(P21r^a)ምተኃጥኡ፡ እምጎበ፡ ኢነለዉ³፡ ወለእመ፡ አስተሐየጽከ⁴፡ አንተ፡ ጎበ፡ ሚመጠን፡
 ፈጠረ፡ እግዚአብሔር፡ ወእምጽአሙ፡ ጎበ፡ ሀልዎ፡ ለእለ፡ ኢሀለ(J30v^b)ዉ⁵፡ ረሰዮሙ⁶፡
 ለከ፡ ለምሳሌ፡ ወይከውነከ⁷፡ ዝንቱ፡ አስተሐይጽ⁸፡ ብርሃን፡ ዘየለ(L34r^b)ክለከ፡ ለዝንቱ፡
 እስመ፡ ውእቱ፡ ነሥኡ፡ ቀዲሙ፡ መሬተ፡ እምድር፡ ወፈጠረ፡ እምኔሁ፡ ለብእሴ፡ ነባቤ⁹፡

[124] ወምድርኒ፡ ሀለወት¹፡ እምትካት፡ በእፎ²፡ ኮነት፡ ምድ(B13r^b)ር፡ ለብእሴ፡ ነባቤ³፡
 ወእፎ፡ አውፅአ⁴፡ እምኔሃ፡(T36r^a) ዘመደ፡ እንስሳ፡ ወአራዊት፡ ብዙኃን⁵፡ ወበቀላተ፡ ብዙኃ፡
 እለ፡ ይፈርዩ፡ ወዓዲ፡ ለብ፡ ፍጥረተ⁶፡ ዚአነ፡ ለ(E131v^a)እንለ፡ እመ(A214r^a)ሕያው፡
 ንስቲት፡ ነጠብጣብ⁷፡ ዘ(O23v^a)ርእ፡ ይትከዓው፡ ውስተ፡ ማኅፀን፡ ወማኅፀንሂ፡ ዘይትዌከፍ፡
 ኪያሁ፡ እምአይቱ⁸፡ ለሐኩ፡ አዕፅምተ፡ ዝንቱ፡ ሕያ(P21r^b)ው፡ ወዘለ⁹፡ ነአምሮ፡
 እምቅድመ፡ ዝንቱ፡ ኩሉ፡ እምጥንት፡ እስከ፡ ተ(J31r^a)ፍጻሜት፡ ንሬእዮ፡ ይፈጥር፡ ከመዝ፡

[122] ¹ አምጣን፡ L | ² ወግሩም፡ P | ³ ወይትካወስ፡ BJ | ⁴ Om. L | ⁵ Om. A₂ | ⁶ ዳግም፡ E₁ | ⁷ ወሥጋኒ፡ P | ⁸ ትትመየጥ፡ P | ⁹ ፈጠራ፡ P | ¹⁰ ቀዲሙ፡ P | ¹¹ እምተፈጥሮቱ፡ BJT; እምተፈጥሮታ፡ P.
 [123] ¹ ለሰሐካ፡ ልሐካ፡ A₁A₂BP; ለልሕኩት፡ ልሐካ፡ E₁ | ² በስንዕ፡ A₁ | ³ ኢሀለው፡ A₁J | ⁴ አስተሐየጽከ፡ E₁; አስተሐጽከ፡ E₂ | ⁵ ኢሀለው፡ A₁ | ⁶ ወረሰዮሙ፡ BE₁JP; ረሰዮሙ፡ O | ⁷ ወይከውነውነከ፡ B; ይከውነከ፡ T | ⁸ አስተሐይጽ፡ A₁ | ⁹ ብእሴ፡ ነባቤ፡ L.
 [124] ¹ ኢሀለወት፡ A₁BE₁ | ² ወእፎ፡ P | ³ ብእሴ፡ ነባቤ፡ E₂; ብእሴ፡ ነባቤ፡ L | ⁴ አውፅአ፡ B | ⁵ ብዙኃን፡ E₂LO | ⁶ ለፍጥረተ፡ L | ⁷ ነጠብጣብ፡ A₁ | ⁸ እምአይቱ፡ LT | ⁹ ዘለ፡ P | ¹⁰ ያነሥኡ፡ A₂E₁LO | ¹¹ ወጀሆሙ፡ A₂E₂; ወጀኤሆሙ፡ L | ¹² እንክሰ፡ P | ¹³ ወእመሰ፡ ይሰአኖ፡ A₁A₂BE₁P | ¹⁴ ገቢረ፡ A₁A₂BE₁ | ¹⁵ ይትባየጽ፡ J; ወይትባየጽ፡ L | ¹⁶ ይገብአ፡ BJT; ይገብአ፡ E₂ | ¹⁷ ይመውታ፡ E₂JLOT | ¹⁸ Om. L | ¹⁹ ቤትሰ፡ P | ²⁰ ለጅ፡ A₁ | ²¹ Om.

ኢይትከሀሎኑ፡ [ያንሥኦ]¹⁰፡ እ(A₁13v^c)ምድር፡ ለዘኖ(L34v^a)መ፡፡ [ወክልኤሆመ-]¹¹፡ ተሌለዩ፡ በትእዛዘ፡ ዚአሁ፡፡ ወእግብኦቶመ፡ አንከ¹²፡ ቀሊል፡ በኀቤሁ፡ [aእስመ፡ ኢይሰዓፍ_a]¹³፡ ገቢር¹⁴፡፡ ወውእቶመ፡ እንዘ፡ ልጹቃን፡ ገዚፍ፡ ወረቂቅ፡(T36r^b) [aበእፎ፡ ወይትባየጽ_a]¹⁵፡ ክቡድ፡ ወባሕርያዊ፡፡ ወለእሉ፡ ሥጋት፡ መዋትያን፡ ከመዝ፡ ይገብእ¹⁶፡ ነፍሳቲሆመ፡ እለ፡ [ኢይመውታ]¹⁷፡ ኀቤሆመ፡ በአምሳለ፡ ማኅፀንት፡ ዘአማኅፀኑ፡ እስከ፡ ጊዜ¹⁸፡ አግብኦታ፡ ውስተ፡ ቤታ፡፡ ወቤትሰ¹⁹፡ ይትነ(E₂8v^c)ሣእ፡ በጊዜ፡ ምጽኦቱ፡ ከመ፡ ይትፈደይ፡ ኩሉ፡ ለለ፩²⁰፡ በከመ፡ ምግባሩ፡ በርት(E₁31v^b)ዕ²¹፡፡

[¹²⁵]ወናሁ፡ ተብህለ፡ ከመ¹፡ ዝንቱ፡ ዓለም፡ ዘይእዜ፡ ጊዜ፡ ተገብሮ፡ ወዓለምሰ፡ ዘይመጽእ፡(P21r^c) ጊዜ፡(J31r^b) ተፈድዮ²፡፡ እስ(B13r^c)መ፡ ኢነበረ³፡ እምቅድሜሁ፡ ወጽድቅ⁴፡ ውእቱ፡ ርትዓ፡ እግዚ(O23v^b)እ(L34v^b)ብሔር፡ እስመ፡ ብዙኃን፡ ጸድቃን፡ ናሁ፡ ዓመዉ⁵፡ በዝንቱ፡ ዓለም፡ ወከኀንዎመ፡ ወቀተልዎ(A₂14r^b)መ፡ በዓመዓ፡፡ ወቦ፡(T36v^a) ካዕበ፡ መናፍቃን፡ እለ፡ ተዓደዉ⁶፡ ሕገ፡ ወፈጸመ፡ ሕይወቶመ፡ በተድላ፡ ወበዕረፍት፡ እንዘ፡ የሐይዉ⁷፡ በትፍግዕት፡ ብዙኀን፡ ወእግዚአብሔር፡ ልዑል፡ ኄር፡ ወራትዕ⁸፡ ሠርዓ፡ ዕለተ፡ ትንሣኤ፡ ለተሣህሎ፡ ወለፍዳ፡(A₁14r^a) ወኃጥአንሰ፡ ናሁ፡ ነሥኦ፡ በዝዮ፡ ሠናያቲሁ፡ ለዝንቱ፡ ዓለም፡፡ ወበኀዮ፡ [ናሁ]⁹፡ ይሣቀዩ¹⁰፡ በእንተ፡ አበሳሆመ፡ ወኃጢአቶመ፡፡ ወኄራንሰ፡ ናሁ፡ ተሣቀዩ፡ በዝዮ¹¹፡ በቅድመ፡ ኃጥአን፡ ወየሐውሩ፡ ኀበ፡ ሠናያት፡ ወይወርስዎ፡ ለተድላ፡ ዘለዓለም፡፡ እስመ፡ እ(J31v^a)ግዚእነ ፡ ይ(E₁32r^a)ቤ፡ ወይሰምዕዎ፡ ቃሎ፡ እለ፡(P21v^a) ውስተ፡ መቃብር፡ ወይወዕኡ(L35r^a) እለ፡ ሠናዮ፡ ገብሩ፡ ውስተ፡ ትንሣኤ፡ ሕ(T36v^b)ይወት፡ ፡ ወእለሰ¹²፡ እኩዮ¹³፡ ገብሩ፡ ውስተ፡ ትንሣኤ፡ ዘለደይን፡፡

[¹²⁶]አመ፡ ያነብርዎመ፡ ለመናብርት፡ ወይነብር፡ ዲቤሆመ፡ ፈጣሬ፡ ኩሉ፡ ወይትከሠታ¹፡ መጻሕፍት፡ ዘጽሑፍ²፡ ውስቴቶን፡ ምግባራቲነ፡ ወቃላቲነ፡(O24r^a) ወሕሊናቲነ፡ ወይውኀዝ፡ ፈለገ፡ እሳት፡ ወያስተርእዩ፡ ኀቡኣት፡ ኩሎመ፡፡ aከ(B13v^a)ልቦ፡ አሜሃ_a³፡ ዘይረድእ፡ ወኢበቃለ⁴፡ መሐላ፡ ወኢአውሥኦ⁵፡ በቃለ፡ ሐሰት፡ ወኢተኃይሎ፡ በብዕለ፡ ንዋይ፡ ወኢፈቲወ⁶፡ መዓርጋት፡ ወኢውሂ(A₂14r^c)ቦ፡ አምኃ፡፡ አላ፡ ውእቱ፡ ፈታሒ፡ ዘኢይትዊከፍ⁷፡ ሕልያነ፡ አላ፡ ይኳንን፡ ኩሎ፡ በመዳልወ፡ ርትዕ⁸፡ ወይሁቦመ፡ ለእለ፡

[125] ¹ በከመ፡ E₂ | ² ተፈድዮ፡ A₁ | ³ ነበረ፡ L | ⁴ ወጽድቅ፡ L | ⁵ ጸመዉ፡ A₁J | ⁶ ተዓደዉ፡ A₁J | ⁷ የሐይዉ፡ A₁J | ⁸ ወራብዕት፡ A₁ | ⁹ Om. L | ¹⁰ ይሰቀዩ፡ E₁፤ ይሳቀዩ፡ L | ¹¹ Om. E₂JLOT | ¹² እለሰ፡ P | ¹³ እኩዮ፡ A₁.
[126] ¹ ወይትሠታ፡ P | ² ዘጽሑፍ፡ A¹ | ³ አሜሃ፡ አልቦ፡ P | ⁴ ኢቃለ፡ P | ⁵ ወኢአውሥኦ፡ A¹ | ⁶ ወኢበፈቲወ፡ A¹፤ ወኢፈተወ፡ L | ⁷ ዘይትዊከፍ፡ P | ⁸ ርት፡ E¹ | ⁹ ወይትፌሐ፡ P | ¹⁰ ይደለዉ፡ A¹J.

ገ(J31v^b)ብሩ፡ ሠናዮ፡ ሕይወተ፡(T37r^a) ዘለዓለም፡ ወተድላ፡ ዘ(L35r^b)ኢ (P21v^b)የጋልቅ፡
 ወኢይትከሃል፡(A₁14r^b) ለነገር። ወይትፌሥሐ⁹፡ ምስለ፡ መላእክት፡ እንዘ፡
 ይደለወ¹⁰፡(E₁32r^b) በጣዕመ፡ ሠናያት፡ ዘብዑድ፡ እምተናግር፡ ቀዊሞሙ፡ ገሃደ፡ ቅድመ፡
 ሥሉስ፡ ቅዱስ።

[127]ወእለስ፡ እኩየ¹፡ ገብሩ፡ ውስተ፡ ሥቃይ፡ ዘለዓለም፡ ዘይብልዎ፡ ገሃነም። ወየሐውሩ፡
 ውስተ፡ ጸናፌ፡ ጽልመት፡(E₂9r^a) ወሐቅየ፡ ስነን፡ ወወይሌ፡ ወዘየአኪ²፡ እምዝንቱ፡ ኩሉ፡
 ርኒቅ፡ እምእግዚአብሔር፡ ወተሰዶ፡ እምቅድመ፡ ገጹ፡ ወኃጢአ፡ ዝኩ፡ ክብር፡ ዘኢይትነገር።
 ወኃፍረት³፡ ወኃሣር፡ በቅድመ፡ ኩሉ፡ ፍጥረት፡ ወኃሣር⁴፡ ወተመንኖ፡ ዘአል(O24r^b)⁵፡
 ተፍጻሜት። ሶባ⁶፡ ኃለፈ፡ ጊዜ፡ ኩ(T37r^b)ነኔ፡ ፍትሕ፡ ግሩም፡ ይሄሉ⁷፡(J32r^a) ኩሉ፡
 ልፍጡር⁸፡ ዘእንበለ⁹፡ ተወልጦ፡ ወኢሙያጤ።(L35v^a) ወይከውን፡ ልሕይወተ፡ ጸድቃን¹⁰፡
 ዘእንበለ፡ ፍጻሜ፡(P21v^c) ወለንስሐ¹¹፡ ኃጥአን¹²፡ አልቦ፡ ማኅ(B13v^b)ለቅት። እስመ፡ አልቦ፡
 እምድሃረ፡ ዝንቱ፡ ካልዕ፡ መኰንን¹³፡ ዘይትሌዓል፡ እምኔሁ። ወአልቦ፡ እንከ፡ ገቢረ¹⁴፡
 ምግባራት፡ ዳግመ፡ ወአ(A₂14v^a)ልቦ¹⁵፡ [aዝክር፡(E₁32v^a) ለተገብር]_a¹⁶። ወአልቦሙ፡
 [ምክንያት]¹⁷፡ ለእለ፡ ይሣቅዩ¹⁸፡ ልዘልፈ፡ ኪያሆሙ_a¹⁹፡ በኩነኔ²⁰፡ ሥቃይ። ወእመሰ፡
 ከመዝ፡ ውእቱ፡ ይደሉ፡ እንከ፡ ከመ፡ ይኩን፡ ሕይወት²¹፡ በተጠብቦ፡ ቅድስት፡
 ወሠ(A₁14r^c)ናይ²²፡ አምልኮ፡ ከመ፡ ንኩን፡ ድልዋነ፡ ለድኒን፡ ወለተስፋ፡ እንተ፡ ትመጽእ።
 ወይ(T37v^a)ክፍለነ፡ ቀዊመ፡ በየማነ²³፡ ወልደ፡ እግዚአብሔር፡ ይቀውሙ፡ ጸድቃን፡ እለ፡
 ጸው(J32r^b)ዎሙ፡ ወይቤሎሙ፡ ንዑ፡ ቡሩካኑ፡ ለአቡየ፡ ትረሱ፡ መንግሥ(L35v^b)ተ፡
 እንተ²⁴፡ ፍጻሜ፡ አሜን²⁵።

[128]ወሶቦ፡ ሰምዓ፡ ይዋስፍ፡ እሎንተ፡ ቃላተ፡ አውሥእ¹፡ እንዘ፡ ይብል። ናሁ፡(P22r^a)
 ዘ(O24v^a)ነውከኒ፡ ኦብእሲ፡ ምግባራተ፡ ዓበይተ፡ ዘመንክርት²፡ ጥቀ፡ ዘይደሉ³፡ ከመ፡
 ይትወክፍዎ፡ በፍርሃት፡ ወረዓድ⁴፡ ብዙኅ። ወለእመ፡ ከመዝ፡ ውእቱ፡ ሀሎ⁵፡ እምድሃረ፡

[127] ¹ እኩየ፡ A₁ | ² ወየአኪ፡ A₁L | ³ ኃፍረት፡ E₁ | ⁴ ኃሣር፡ E₁ | ⁵ ዘአልቦቱ፡ A₂BL | ⁶ ወሶቦ፡ P | ⁷ በቅድመ፡ Ad. P | ⁸ ፍጥረት፡ A₁P | ⁹ ፍጡር፡ ዘእንበለ፡ ፍጡር፡ ዘእንበለ፡ E₂ | ¹⁰ ሕይወት፡ ለጸድቃን፡ P | ¹¹ ወንስሐ፡ A₁ | ¹² ኃጥአንስ፡ A₂፤ እለ፡ Ad. L | ¹³ መኰንን፡ E₁ | ¹⁴ ገብረ፡ A₁ | ¹⁵ ወአልቦቱ፡ A₁BE₁P | ¹⁶ ዝክር፡ ተገብር፡ E₂JLOT | ¹⁷ ምሕረት፡ E₂JLOT | ¹⁸ ይሳቀዩ፡ E₂P | ¹⁹ ዘልፈ፡ ዚአሆሙ፡ E₂፤ ለሊሆሙ፡ ዘልፈ፡ P | ²⁰ በኩነኒ፡ E₂ | ²¹ ሕይወተነ፡ A₁፤ ሕይወተ፡ L | ²² ወሠናይት፡ A₂L | ²³ በየማነ፡ P | ²⁴ አልባቲ፡ Ad. T | ²⁵ ወአሜን፡ Ad. A₁.
 [128] ¹ አውሥእ፡ BP | ² ዘመንክርተ፡ L፤ ዘመንክር፡ P | ³ ይደሉ፡ P | ⁴ ወበረዓድ፡ A₁E₁T | ⁵ ዘሀሎ፡ E₂ | ⁶ ማስኖ፡ E₁ | ⁷ ሕይወት፡ P | ⁸ ዳግማዊ፡ A₁ | ⁹ ምግባርነ፡ P | ¹⁰ ዘእመ፡ P | ¹¹ ዝንቱ፡ A₂ | ¹² በምላንት፡ E₁ | ¹³ ትትአወቅ፡ P | ¹⁴ ዛቲ፡ P | ¹⁵ ወበአይቲ፡ A₁ | ¹⁶ አእመርክምዎ፡ P | ¹⁷ ለዘርኢክሙ፡ A₂ | ¹⁸ ኪያሃ፡ P | ¹⁹ አጽድቅምዎ፡ L | ²⁰ ወወረስክምዎ፡ P | ²¹ ለዓለም፡ Ad. T | ²² ወዘሰ፡ አስተርአየ፡ A₁A₂BE₁፤ ዘሰ፡ አስተርአየት፡ P | ²³ ዘኢርኢክምዎ፡ T | ²⁴ ትሰምዑኒ፡ E₂፤ ትሰምዑኑ፡ JLOT | ²⁵ ወለእልክቱ፡ A₁A₂BE₁ | ²⁶ ይትረአያ፡ LP | ²⁷ ወለዛቲ፡ እንተ፡ ኢትትረዓይ፡ P.

a ሞት፡ ወማስኖ $_a^6$ ፡ ትንሣኤ፡ ወሕይወት⁷፡ ዳግማይ⁸፡ ወኩነቴ፡ በእንተ፡
 ምግ(E_132v^b)ባራት⁹፡ አመ¹⁰፡ ሀሎን፡ በሕይወተ፡ ዛቲ¹¹፡ ዓለም፡ በምንት¹²፡
 ይትዓወ($T37v^b$)ቅ¹³፡ ዝንቱ¹⁴፡ ወበአይቴ¹⁵፡ አእመርክም¹⁶፡ ለዘኢርኢክመ¹⁷፡($B13v^c$)
 ኪያሁ¹⁸፡ ወበምንት፡ አጽደቅም¹⁹፡ ከመዝ፡ ወረሰይክም²⁰፡ እሙነ²¹፡ ወአመንክመ፡
 ዘእንበለ፡($J32v^a$) ኑፋቄ፡(A_214v^b) ዘአስተርአየ²²፡ እምኩሉ፡ ምግባራት፡ እመ፡ ትከውንሁ፡
 ዘርኢክም($L36r^a$)ዋ²³፡ አው፡ [ትሰምዑ]²⁴፡ እምቃሎመ፡ ለእለ፡ ይንዕዱ፡ ኪያሃ፡
 a [ለእልክቱ²⁵፡ እለ፡ ኢይትረአያ²⁶] $_a^{27}$ ፡ ዘአንትመ፡ ትሰብኩ፡(E_29r^b) ባቲ፡ በዘከመዝ፡(A_114v^a)
 ዕበይ፡ ዘኢይትዌሰን፡($P22r^b$) በእፎ፡ አመንክመ፡ በእንቲአሃ፡ አሚነ፡ ጽኑዓ፡

^[129]ወአውሥኦ፡ በረሃም፡ እንዘ፡ ይብል፡ ለዝንቱሰ¹፡ አሚን፡ ተወክፍናሁ²፡ እምሰባክያኒሃ፡
 ለጽድቅ፡ እለ፡ ኢይዌስኩ³፡ ምንተኒ፡ ዲበ፡ ቃለ፡ ርትዕ፡ አላ⁴፡($T38r^a$) በተ($O24v^b$)አምራት፡
 ወትእምርታት⁵፡ ንኩራት፡ ገብሩ፡ ወአጠየቁ፡ ወአስተጻንዑ፡ በቃላት፡ እለ፡
 ተ(E_133r^a)ብህሉ⁶፡ በእንተ፡ መጻእያት፡ ወበከመ፡ እሙንቱ፡ ኢገብሩ፡ በዝየ፡ ምንትኒ፡ ዘቡቱ፡
 ቃለ፡ ስሐተት፡ አላ⁷፡ በኩሉ፡($J32v^b$) ዘይቤሉ፡ ወይገብሩ⁸፡ ይሠርቅ፡ ፀዳል⁹፡ ብሩህ፡
 ዘይበርህ፡ እ($L36r^b$)ምብርሃነ፡ ፀሐይ፡ [a ወለሊሆመ፡ ዘሐገግዋ $_a$]¹⁰፡ ለእንታክቲ፡
 አማናውያት¹¹፡ በቃል፡ ዘአስተጻንዖ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ በቃል፡ ወበምግባር¹²፡
 እንዘ፡ ይብል፡ ከመዝ፡ አማን፡ አማን፡ እብለክመ፡ ከመ፡ ትመጽእ፡ ሰዓት፡ ወይእዜ፡
 ይእ($B14r^a$)ቲ፡ ከመ፡ ምው($P22r^c$)ታን፡ ይሰምዑ፡ ቃሎ፡ ለወልደ፡ እግዚአብሔር፡
 ወእለሰ፡($T38r^b$) (A_214v^c) ይሰምዕዎ፡ የሐይወ¹³፡ ወካዕበ፡ ይቤ፡ ናሁ፡ ይበጽሕ፡ ጊዜሁ፡
 ወይሰምዕዎ፡ ቃሎ፡ ኩሎመ፡ እለ፡ ውስተ፡ መቃብር፡ ወይወፅኦ፡ እለ፡ ሠናየ፡ ገብሩ፡
 ውስተ፡ ትንሣኤ፡ ሕይወት፡ ወእለሰ¹⁴፡ እኩየ፡ ገብሩ፡ ውስተ፡ ትንሣኤ፡(A_114v^b) ዘለደይን፡

^[130]ወካዕበ፡ ይቤ፡ በእንተ፡($L36v^a$) ትንሣኤ፡ ሙታን፡ ኢያንበብክመ¹፡ ዘጽሑፍ፡ ዘይቤ²፡
 a እ($J33r^a$)ግዚአብሔር፡(E_133r^b) አነ³፡ ውእቱ፡ አምላክ፡ አብርሃም፡ ወአምላክ⁴፡
 ይ($O25r^a$)ስሐቅ፡ ወአምላክ⁵፡ ያዕቆብ፡ ኢኮነ፡ ውእቱ፡ አምላክ፡ ሙታን⁶፡ አላ፡ አምላክ፡
 ሕያዋን፡ ወበከመ፡ ያስተጋብእዎ፡ ለክርዳድ፡ ወያውዕይዎ፡ በእሳት፡ ከማ($T38v^a$)ሁ፡

^[129] ¹ ለዛቲስ፡ P | ² ተወክፍናሃ፡ P | ³ ኢይትዌስኩ፡ L | ⁴ አለ፡ A_1 | ⁵ ወበትእምርታት፡ $A_1A_2E_2L$ | ⁶ ተብህላ፡ P | ⁷ አለ፡ A_1 | ⁸ ወይገብሩ፡ L | ⁹ ፀዳል፡ A_1E_2 | ¹⁰ ለሊሆመ፡ ሐገግዋ፡ E_2JLOT | ¹¹ አማናዊት፡ A_2P | ¹² ወምግባር፡ P | ¹³ የሐይወ፡ A_1J ፡ ወየሐይወ፡ T | ¹⁴ እለሰ፡ P.
^[130] ¹ ኢያንበብክመኑ፡ A_2E_2P | ² ወይቤ፡ L | ³ አነ፡ እግዚአብሔር፡ E_1 ፡ እግዚአብሔር፡ አንተ፡ L | ⁴ አምላክ፡ L | ⁵ ወ፡ L | ⁶ ምውታን፡ A_2E_2 | ⁷ ውልደ፡ A_1 | ⁸ Om. | ⁹ አበሰ፡ E_1 | ¹⁰ ምስብዒተ፡ Ad. P | ¹¹ Om. | ¹² አዕዛን፡ ሰማዕያተ፡ B፡ እእዛነ፡ ሰማዕያት፡ E_1 ፡ እዝን፡ ሰሚዓ፡ L | ¹³ በአምላሉ፡ A_1 | ¹⁴ ወካልአሆመ፡ A_1 | ¹⁵ ሎነ A_1 | ¹⁶ እምሳረ፡ P | ¹⁷ ዒዓ፡ E_1L | ¹⁸ ረቡዕ፡ E_1 .

ይከውን፡ በሕልቀተ፡ ዓለም፡ ይፌንዎሙ፡ ወልደ⁷፡ እንለ⁸፡ እመሕያው፡ ለመላእክቲሁ፡
 ወያስተጋ(P22v^a)ብእዎሙ፡ ለገባርያነ፡ አበሳ⁹፡ ወይወድይዎሙ፡ ውስተ፡ እቶነ፡ እሳት፡
 ህየ፡ ይከውን፡ ብካይ፡ ወሐቅየ፡ ስነን፡ አሜሃ፡ ይበርሁ፡ ጻድቃን¹⁰፡ በመንግሥተ፡
 አቡሆሙ፡ ከመ፡ ፀሐይ፡ ወይቤ፡ ከመዝ፡ ዘቦ¹¹፡ ሐእእ(L36v^b)ዛን ፡ ለማዕያት¹²፡
 ለይስማዕ፡ በአምሳለ¹³፡ እሉ፡ ቃላት፡ ወካልአኒሆሙ¹⁴፡ ብዙኃ፡ ከ(E29r^c)ሠተ፡ ለነ¹⁵፡
 እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ትንሣኤ፡ ሥጋቲ(J33r^b)ነ፡ ወአጠየቀነ፡
 ቃላቲ(A215r^a)ሁ፡(B14r^b) እስመ፡ ውእቱ፡ አንሥኦ፡ ሙታን፡ ብዙኃን፡ አመ፡ ፈጸመ፡
 ገቢረ፡ ፈቃዱ፡ ክቡር፡ በ(T38v^b)ዲበ፡ ምድር፡ ወዓዲ፡ ጸውዖ፡ እምከርሠ፡
 መቃብ(E133v^a)ር፡ ለዓርኩ፡ ዘስሙ፡ አልዓዛር፡ እምድኅረ¹⁶፡(A114v^c) ሐዓ¹⁷፡ በረቡዕ¹⁸፡
 መዋዕል፡ ወአንሥኦ፡ ሕያው፡

[131] ወለሊሁኒ¹፡ ካዕበ፡ እንዘ፡ እግዚእ፡ ውእቱ፡ ኮነ፡ ጥንተ፡ ትንሣኤ፡ ሙታን፡(O25r^b)
 ወበኩረ፡(P22v^b) ተንሥኦትነ፡ ውእቱ፡ ካዕበ²፡ ዘኢቦኦ፡ ታሕተ፡ ሥልጣነ፡ ሞት፡ አላ፡
 ጥዕመ፡ ሞተ፡ በሥጋሁ፡ ዘረሰዮ፡ መንጦላዕተ፡ ለዕረፍተ፡ ዚእነ፡(L37r^a) ወተንሥኦ፡
 እሙታን፡ ወኮኖሙ፡ በኩረ፡ ትንሣኤ፡ ለኩሎሙ፡ ወበከመዝ፡ ፈጸመ፡ ቃለ፡ ነቢያቲሁ፡
 ቀደምት፡ እለ፡ አብሰርዎሙ³፡ ለሙታን፡ ዜና፡ ትንሣኤ፡ ወለኩሉ፡ (J33v^a) ፍጥረት፡
 ጳውሎስ⁴፡ ሐዋርያ፡ ይቤ⁵፡ ኢኮ(T39r^a)ነ፡ ጽዋዴየ⁶፡ እምኅበ፡ ሰብእ፡ አላ፡ እምሰማይ፡
 ይእቲ፡ ዘኮነት፡ ዘንተ⁷፡ ይቤ፡ እንዘ፡ ይጌሥጽ፡ አጤይቀክሙ፡ አጋዊነ፡ ከመ፡ ዜና፡
 ሐተወፈይኩ፡ ወተወፈይክምዋ⁸፡ አንትሙ፡ እምቀዲሙ፡ [ተመጠውክምዋ]⁹፡ እስመ፡
 ክርስቶስ፡ ሞተ፡ በእንተ፡ ኃጣውኢነ¹⁰፡ በከመ፡ ይቤሉ¹¹፡ መጸሕፍት፡ ወእመስ¹²፡(E133v^b)
 ይሰብኩ፡ በእንተ፡ ክርስቶስ፡ እንዘ፡ አልቦ፡ ት(P22v^c)ንሣኤ፡ ሙታን፡ ወእ(A215r^b)መስ፡
 ኢይትነሥኦ፡ ሙታን፡(L37r^b) ክርስቶስኒ፡ ኢ(B14r^c)ተንሥኦ፡ ሐእሙታን፡ ወእመኒ፡
 ክርስቶስ፡ ኢተንሥኦ¹³፡ [ከንቱ]¹⁴፡ ሞትነ፡ በዛቲ፡ ሕይወት¹⁵፡

[132] አኮነ¹፡(A115r^a) ክርስቶስ፡ ቤዘው²፡ በነፍሱ³፡ ወጥዕሞ፡(O25v^a) ለውእቱ፡ ጽዋዕ⁴፡
 በእንተ፡ ሰብእ፡ ወናሁ፡ ተን(T39r^b)ሥኦ፡ ክርስ(J33v^b)ቶስ፡ ወኮነነ፡ አርአያ፡ እስመ፡ በ፩፡

[131] ¹ ወለሊሁኒ፡ P | ² ወካዕበ፡ P | ³ አብሰርዎሙ፡ L | ⁴ ጳውሎስኒ፡ P | ⁵ Om. A₁ | ⁶ ጸዊዕየ፡ L | ⁷ ወዘንተ፡ P | ⁸ ዘተወፈይኩ፡ ወተወፈይክዋ፡ A₁፡ ዘተወፈይኩ፡ ወተወክፍክምዋ፡ L | ⁹ ተመጠውዋ፡ A₁፡ ተመጠውክዋ፡ A₂BE₁JT | ¹⁰ ኃጣውኢነ፡ P | ¹¹ ይብሉ፡ A₁፡ ይቤሉ፡ P | ¹² እመስ፡ A₁ | ¹³ Om. A₁ | ¹⁴ ዘከንቱ፡ A₁A₂BE₁P | ¹⁵ ሕይወትነ፡ A₁.

[132] ¹ ወአኮነ፡ A₂E₁ | ² ቤዘውነ፡ O | ³ በነፍሱ፡ L | ⁴ ጽኑዕ፡ E₂LO | ⁵ ወበሙታን፡ A₁E₁፡ ወበካልእ፡ BE₂፡ ወበካልእ፡ ብእሲ፡ P | ⁶ ወከመ፡ A₂LPT | ⁷ በክርስቶስ፡ የሐይው፡ ኩሎሙ፡ A₁J፡ በእንተ፡ ክርስቶስ፡

ብእሲ፡ ኮነ፡ ሞት፡ [ወበሞተ፡ ፩]⁵፡ ኮነ፡ ትንሣኤ፡ ሙታን፡ ወከመ⁶፡ በእንተ፡ አዳም፡
 ኩሎሙ፡ ይመውቱ፡ ከማሁ፡ _aበክርስቶስ፡ የሐይወ፡ ኩሎሙ_a⁷፡ ወይቤ፡ ኃሊፎ፡ ንሰቲተ፡
 ናሁ፡ ሀለዎ፡ ለዝንቱ፡ በላዩ፡ ይልበስ⁸፡ ዘኢይበሊ፡ ወለዝንቱ⁹፡ መዋቲ፡ ይልበስ¹⁰፡
 ዘኢይመውት፡ አሜሃ፡ ይትፈጸም¹¹፡ ቃለ፡ መጽሐፍ¹²፡ ዘይቤ፡ ተሠጥመ፡ ሞት፡
 በተመውኦ፡ አይቱ፡ ሐፅከ፡ አሞት¹³፡ ወእ(P23r^a)ይቱ፡ ሙአትከ¹⁴፡ አሲአል¹⁵፡ እስመ፡
 በ(L37v^a)ውኦቱ፡ ጊዜ፡ ይበጥል¹⁶፡ ሞት¹⁷፡ ኩለ(E29v^a)ንታ (E134r^a)ሁ፡ ወይትኃጉል፡
 ኃይሉ፡ ወይጸራፅ፡ ግብሩ፡ ለዓለም፡ ወይረክብ፡ ሰብ(T39v^a)እ፡ ኢመዊተ፡ ወኢሙስና፡
 ወይትወሀበሙ፡ ለሙታን፡ ትንሣኤ፡ ዘእንበለ¹⁸፡ ኑፋቄ፡

[133] ወነእ(J34r^a)ምን ዘንተ እንበለ¹ ሐስዎ፡ ወባሕቱ፡ ይደልወነ፡ ናእምር፡ ወንጠይቅ፡ ከመ፡
 ሀሎ፡ ፍዳ፡ ወኩነኔ²፡ (A215r^c) በከመ፡ ገበርነ³፡ እንዘ፡ ሀሎነ፡ በዛቲ፡ ዓለም፡ ኃላፊት⁴፡ አመ፡
 ዕለተ፡ ምጽአቱ፡ ለእግዚእነ⁵፡ ክርስቶስ፡ አመ፡ ይትመሰወ⁶፡ ሰማይ፡ ወይወ(A115r^b)ዕዩ፡
 መዓዝነ፡ ዓለም፡ ወይትመሰወ፡ በከመ፡ (O25v^b) ይቤሉ፡ ነባ(B14v^a)ብያነ፡ መለኮት፡ ናሁ፡
 ንሬኢ፡ ሰማያተ፡ ሐዲሳነ፡ ወምድረ፡ ሐዲሰ፡ ወበህየ፡ ይትፈደደ⁷፡ በእንተ፡ ንሬት⁸፡
 ወእኩያት፡ ዘ(L37v^b)ገቢር፡ ወቃል⁹፡ ወሕሊናት¹⁰፡ ተደለወ¹¹፡ (P23r^b) ሎሙ፡ ፍዳ፡
 እስመ፡ እግዚ(T39v^b)እ፡ ሎቱ፡ ስብሐት፡ ይቤ፡ ወዘእስተዮሙ¹²፡ ለ፩፡ እምእሉ፡ ንኡሳን፡
 ጽዋዓ፡ ማይ¹³፡ ቈሪረ¹⁴፡ ባሕቲቶ፡ ኢየኃጉል፡ ዕሤቶ¹⁵፡

[134] _aወይቤ፡ ካዕበ_a¹፡ አመ፡ ይመጽእ፡ ወ(J34r^b)ልደ፡ እንለ፡ እመሕያው፡ በስብሐቲሁ፡
 ወኩ(E134r^b)ሎሙ²፡ ቅዱሳን³፡ መላእክቲሁ፡ ምስሌሁ፡ [ያስተጋብአሙ]⁴፡ ለኩሎሙ፡
 አሕዛብ፡ ቅድሜሁ፡ ወይፈልጦሙ፡ ዘዘዘሊሆሙ፡ ከመ፡ _aይፈልጥ፡ ኖላዊ_a⁵፡ አባግዓ፡
 እምአጣሊ⁶፡ ወያቀውሞሙ፡ ለአባግዕ፡ በየማነ፡ ወለአጣሊ⁷፡ በፀጋሙ፡ አሜሃ፡ ይብሎሙ⁸፡
 ንጉሥ፡ ለእለ፡ በየማነ፡ ንዑ⁹፡ አቡሩካነ¹⁰፡ ለአቡየ፡ ትረሱ፡ መንግሥተ፡ ዘድልው፡
 ለክሙ¹¹፡ እምቅድመ፡ ይትፈጠር፡ ዓለም፡ እስ(L38r^a)መ፡ (T40r^a) ርኅብከ፡
 ወአብላዕክሙኒ፡ (A215v^a) _aጸማዕኩ፡ ወአስተይክሙኒ_a¹²፡ ነግደ፡ ኮንኩ፡

ኩሎሙ፡ የሐይወ፡ P | ⁸ ይለብስ፡ L | ⁹ ወዝንቱ፡ P | ¹⁰ ይለብስ፡ L | ¹¹ ይትፈጸም፡ E1 | ¹² መጽሐፍት፡
 L | ¹³ ሞት፡ L | ¹⁴ ሞአትከ፡ A1 | ¹⁵ ሲአል፡ P | ¹⁶ ይቤጥል፡ P | ¹⁷ ለሞት፡ P | ¹⁸ ዘእንበለ፡ P.
 [133] ¹ ዘእንበለ፡ A2E1P | ² ኩነኔ፡ P | ³ ገበርነ፡ A1 | ⁴ ኃላፊተ፡ T | ⁵ ኢየሱስ፡ Ad. E2LO | ⁶
 ወይትመሰወ፡ A1BJL | ⁷ ይትፈደደ፡ E1 | ⁸ ንሬት፡ L | ⁹ በቃል፡ P | ¹⁰ ወሕሊና፡ P | ¹¹ ወተደለወ፡ P |
¹² ወዘእስተዮ፡ P | ¹³ ማየ፡ A1BJO | ¹⁴ ቈሪር፡ P | ¹⁵ ዕሤቶ፡ B.
 [134] ¹ ወካዕበ፡ ይቤ፡ P | ² ኩሎሙ፡ O | ³ Om. P | ⁴ ወያስተጋብአሙ፡ A1A2BE1P | ⁵ ኖላዊ፡ ይፈልጥ፡
 P | ⁶ እምአጣሊ፡ P | ⁷ ወለአጣሊ፡ P | ⁸ ይቤሎሙ፡ E2 | ⁹ ንዜየ፡ Ad. P | ¹⁰ ቡሩካነ፡ P | ¹¹ Om.
 A2BE1 | ¹² Om. A1 | ¹³ ወናዘዝክሙ፡ O | ¹⁴ አእምን፡ L | ¹⁵ አእምኖ፡ በገጽ፡ አቡየ፡ P | ¹⁶ ዕሤት፡ L |
¹⁷ ዘትኅብራ፡ P.

ወአጎደርክሙኒ፡(P23^r) ዓረቁ፡ ወአልበስክሙኒ፡ ደወይኩ፡ ወሐወጽክሙኒ፡ ተሞቃሕኩ፡
ወናዘዝክሙኒ¹³፡ ወበካልእ፡ መ(O26^r)ካን፡ ይብል፡(A₁15^r) ኩሉ፡ ዘየአምን፡ ብየ፡
በ(J34^v)ቅድመ፡ ሰብእ፡ ልአአምኖ¹⁴፡ አነሂ፡ በቅድመ፡ አቡየ_a¹⁵፡ ዘበሰማያት፡ ናሁ፡ ከሠተ፡
ለነ፡ ዘንተ፡ ኩሉ፡ በእንተ፡ ዕሤተ¹⁶፡ ምግባራት፡ ሠናያት፡ ዘትነብር¹⁷፡ ለዓለ(B14^v)ም፡

[135]ወዜነወነ፡ ካዕበ፡ ሥቃየ፡ ኩነኔ፡(E₂9^v) ዘይረክቦሙ፡ ለእኩያን፡ በመንክር¹፡
ም(E₁34^v)ሳሌ፡ ዘውስቴታ፡ ነቅዑ፡ ጥበባት²፡ ብሂሎቹ³፡ ወሀሎ፡ ፩፡ ብእሲ፡ ባዕል፡
ዘይለብስ፡ ልብስ፡ ቢሶስ፡ ዘለይ፡ ወ(T40^b)ይትፌሣሕ፡ ኩሉ፡ ዕለተ፡ ወአልቦቹ፡ ምሕረት፡
ላዕለ፡(L38^r) ጽኑሳን⁴፡ ወሀሎ፡ ፩፡ ነዳይ፡ ዘስሙ፡ አልዓዛር፡ ግዱፍ፡ በዴዴሁ፡ ወአልቦ፡
ዘይሁቦ፡ ወኢሂ⁵፡ እምፍርፋራተ፡ ማዕዱ⁶፡ ወሞቹ፡ ክልኤሆሙ⁷፡ ወወሰድዎ፡ ለውእቱ፡
ነዳይ፡ ቁሱል፡(P23^v) ኀበ፡ ሕዕነ፡ አብርሃም፡ ዘውእቱ፡ ማጎደረ፡ ጸድቃን፡
ወለ(J34^v)ባዕልስ⁸፡ ወሰድዎ፡ ኀበ፡ ሥቃየ፡ ገሃነም፡ ውእቱኤ፡ ዘይቤሎ፡ አብርሃም፡ ናሁ፡
ወዳዕከ፡ ወፈጋዕከ⁹፡ በሕይወትከ፡ ወከማሁ፡ አልዓዛርሂ፡ ነበረ፡ በተዕናስ፡ ወናሁ፡
ይትፌሣሕ፡ በዝየ፡(A₂15^v) ወአንተስ¹⁰፡ ትጼዓር፡(O26^r)

[136]ወበካልእ፡ መካን፡ ይብል፡ ትመስል፡ መንግሥተ፡(T40^v) ሰማያት፡ ብእሲ፡ ንጉሠ፡
ዘገብረ፡ መርዓ፡ ለወልዱ¹፡ ይዴምር²፡ በመርዓ፡ ኀበ፡ ፍሥሐ፡ ወኃሤት፡ ዘሀ(A₁15^v)ለዎ፡
ይኩን፡ እስመ፡ ኮነ፡ ይ(E₁34^v)ትናገር፡ ምስለ፡ ሰብእ፡ መፍቀር(L38^v)ያነ፡ ምድራውያት³፡
ወመሰለ፡ ሎሙ፡ በምሳሌ፡ ዘልማድ፡ ዘለሊሆሙ፡ የአምርዋ፡ እስመ፡ እግዚአብሔር፡
ኢአመረ⁴፡ በዝንቱ፡ ከመ፡ ሀለወ⁵፡ በህየ፡ መርዓ፡ ወማዕዳት፡ አላ፡ ተትሕተ⁶፡ ወተናገረ፡
ዘንተ፡ በእንተ፡ ግዘ(J35^r)ፈ፡(B14^v) ልቦሙ፡

[137]ወ(P23^v)ሰመየ፡ እሎንተ፡ አስማተ፡ ከመ፡ ያጠይቆሙ¹፡ ደኃርያተ²፡ ወይቤ፡ ከመ፡
ንጉሥ፡ በቃለ፡ ዓዋዲ፡ አደመ፡ ኩሎ፡ ለመጸእ፡ ውስተ፡ መርዓሁ፡ ከመ፡ ይትፈግዑ፡
በእልክቱ፡ ሠ(T40^v)ናያት፡ እንተ፡ ኢትትነገር³፡ ወበዙኃን፡ እምነ፡ [ጽወዓን]⁴፡ እለ፡
ተሀከዩ፡ ወኢመጽኡ፡ በእምኤሆሙ፡ እለ፡ አስርሐ⁵፡ ልቦሙ፡ ጥሕሉተ፡ ዝንቱ፡ ዓለም፡

[135] ¹ በመንበር፡ A₁ | ² ጥበብ፡ P | ³ በብሂሎቹ፡ L | ⁴ ጽውሳን፡ A₁ | ⁵ ወኢ፡ A₁P | ⁶ ማዕድ፡ A₁A₂ | ⁷ ጀሆሙ፡ A₂BL | ⁸ ለባዕልስ፡ A₁P | ⁹ ወተፈጋዕከ፡ L | ¹⁰ አንተስ፡ LP.
[136] ¹ ለውሉዱ፡ L | ² ያዴምር፡ E₁ | ³ ምድራውያተ፡ P | ⁴ አእመረ፡ LT፤ ኢአእመረ፡ P | ⁵ ኢሀለወ፡ E₂JOT | ⁶ ተትሕተ፡ L.
[137] ¹ ያጠይቆሙ፡ E₁ | ² ደኃርተ፡ L፤ ለደኃርያት፡ P፤ ደኃራያተ፡ T | ³ ኢይትነገራ፡ P | ⁴ ጽዋአን፡ A₁BE₂JOT፤ ጽውአን፡ P | ⁵ አርስሐ፡ L | ⁶ እምኤሆሙ፡ Ad. A₁ | ⁷ ነፋሳቲሆሙ፡ E₂ | ⁸ ወእምትፍሕታቲሁ፡ L | ⁹ እምነ፡ ፍሥሐ፡ L | ¹⁰ ወምልክ፡ L | ¹¹ ቤተ፡ A₁ | ¹² ወቦ፡ L፤ ወቦክ፡ ምስለ፡ P | ¹³ ይርእይዎ፡ A₁፤ ይርእይዎሙ፡ OP | ¹⁴ ቦክ፡ P | ¹⁵ ትኩዞ፡ P | ¹⁶ ወሶቤሃ፡ T | ¹⁷ ወይቤሎሙ፡ E₂L | ¹⁸ Ad. ጸናፊ፡ A₂ | ¹⁹ ዓቢዩ፡ A₁ | ²⁰ ስው፡ A₁ | ²¹ ዘአነምነ፡ A₁፤ ዘየአምን፡ P | ²² አስርሐ፡ E₁ | ²³ ወበርቱዕ፡ P.

ኃላፊ። ወቦ፡ እምኔሆሙ፡ እለ፡ ተመክነዩ፡ በገራውኒሆ(O26v^a)ሙ። ወቦ⁶፡ በአስተራብሐ፡ ነገድ። ወቦ፡ እለ፡ በአስ(L38v^b)ተዋሰቦ፡ አንስት። ወአኅረሙ፡ ነፍሳቲሆሙ⁷፡ እምስነ፡ ጽርሕ፡ ሰማያዊ፡ ወእምትፍሥ(E135r^a)ሕታቲሆ⁸። ወበሥም(A215v^c)ረቶሙ፡(E29v^c) ኮነ፡ ነኪራነ፡ እምፍሥሐ⁹፡ ወተድላ። ወይእተ፡ ጊዜ፡ ጸውዓ፡ ካልአነ፡ ወ(J35r^b)መልዓ¹⁰፡ ቤት¹¹፡ እምእለ፡ ይረፍቁ። ወቦኡ¹²፡ አግብርቲሆ፡ ይር(P23v^c)አይዎሙ¹³፡ ለእለ፡ ይረፍቁ፡ ወተረክ(A115v^b)ቦ፡ በህዩ፡ ብ(T41r^a)እሲ፡ ዘኢለብሰ፡ ልብሰ፡ መርዓ። ወይቤሎ፡ ገሃደ፡ እፎ፡ ቦእክ¹⁴፡ ዝዩ፡ እንዘ፡ ኢሀሎ፡ ላዕሌክ፡ ልብሰ፡ መርዓ። ወአርመመ፡ ትኩዙ¹⁵። ሶቤሃ¹⁶፡ ይቤሎሙ¹⁷፡ ንጉሥ፡ ለላእካኒሆ፡ እስሩ፡ እደዊሆ፡ ወእገሪሆ፡ ወደይዎ፡ ውስተ¹⁸፡ ጽልመት፡ ዘአፍአ፡ በህዩ፡ ይከውን፡ ብካይ፡ ወሐቅዩ፡ ስነን። እስመ፡ እለ፡ ኢሰምዑ፡ ቃለ፡ ጽዋዔ፡(L39r^a) በኩሉ፡ ልቦሙ፡ እሙንቱ፡ እለ፡ ዓበዩ¹⁹፡ አሚነ፡ በክርስቶስ፡(B15r^a) ወነበሩ፡ በአምልኮ፡ ጣዖት፡ አው²⁰፡ በካልእ፡ አምልኮ። ወውእቱ፡ ብእሲ፡ ዘኢለብሰ፡ ልብሰ፡ መርዓ፡ ወእቱ፡ ዘእምነ²¹፡ በሃይማኖት፡ ወ(J35v^a)በምግባራት፡ ርሱሐት፡ አርስሐ²²፡ ለልብስ፡(O26v^b) ክቡር፡ ዘውእቱ፡(T41r^b) ልብሰ፡ ጥምቀት፡ ዘበርቱዕ²³፡ ፍት(E135r^b)ሕ፡ ወዕአ፡ እምፍሥሐ፡ ዘጽርሕ።

[138] ወመስ(P24r^a)ለ፡ ዓዲ፡ ካልእ፡ ምሳሌ፡ ዘአሥሮን¹፡ ደናግል፡ ኃምስ፡ ጠባባት፡ ወኃምስ፡ አብዳት። ወጊዜ፡ መንፈቀ፡ ሌሊት፡ ውውዓ፡ ኮነ፡ በጽሐ²፡ መርዓዊ፡ ዓኡ፡ ተቀበሉ። እንዘ፡ ይኤምር³፡ በመንፈቀ፡(A216r^a) ሌሊት፡ ኀበ፡ ውእቱ፡ ዕለት፡ ኀቡአ⁴። አሜሃ፡ ነቅሐ⁵፡ እልኩ፡ ደናግል፡ እለ፡ ተደለዋ፡ ወሐራ፡ ለቀበላ፡ መርዓዊ⁶። ወቦኣ፡ ምስሌሆ፡ ውስተ፡ ከብካብ፡ ወተ(L39r^b)ዕዕወ፡(A115v^b) ጥኅት። ወእማንቱስ፡ እለ፡ ኢተደለዋ⁷፡ ወተሰምያ፡ አብዳት፡ ሶበ⁸፡ ርእያ፡ ከመ፡ ጠፍአ፡ መኃትዊሆን፡ ሐራ⁹፡ ከ(J35v^b)መ፡ ይሃዩጣ፡ ቅብዓ። ወ(T41v^a)ሶበ፡ አተዋ፡ ድኅረ፡ ተዓዕወ፡ ጥኅት፡ ጸርሐ¹⁰፡ እንዘ፡ ይብላ። እግዚአ፡ እግዚአ፡ አርኅወን፡ ንባእ። ወውእቱስ¹¹፡ አውሥኦን፡ እንዘ፡ ይብል። አሜን¹²፡ እብለክን¹³፡ ኢየአምረክን። ይኤምር፡ በዝንቱ፡ ከመ፡ ሀሎ፡ ፍዳ፡ በእንተ፡ ቃ(P24r^b)ል፡(E210r^a) ወሕሊናት።(E135v^a)

[138] ¹ ዘዓሠሮን፡ L | ² በጽሐ፡ L | ³ ይኤምር፡ E₁ | ⁴ ኀቡአ፡ E₁ | ⁵ ነቅሐ፡ E₂ | ⁶ መርዓዊ፡ P | ⁷ ተደለዋ፡ L | ⁸ Om. P | ⁹ ሐራ፡ B | ¹⁰ ወጸርሐ፡ P | ¹¹ ውእቱስ፡ P | ¹² አማን፡ L | ¹³ ከመ፡ Ad. P.

[139] ወይቤ፡ ካዕበ፡ ከመ፡ ኩሉ፡ ላቃለ፡ ጽሩዓ¹፡ ዘይነብብ፡ ቦቱ፡ ሰብእ፡ ይትኃ(O27r^a)ሠሥዎ፡ በእንቲአሁ፡ በዕለተ፡ ደይን፡(B15r^b) ወካዕበ፡ ይቤ፡ ወሥዕርተ²፡ ርእስክሙ³፡ ጉሉቅ⁴፡ ውእቱ⁵፡ ወይእቲ፡ አምሳለ፡ ሕሊናቲነ፡ ዘቀጢናት⁶፡ ከመ፡ ፀጉር፡ ወከማሁ፡ መሀረ፡ ጳውሎስ፡ ብፁዓዊ፡ በዘይ(L39v^a)መስሎ፡ ለዝንቱ፡ ቃል፡ እንዘ፡ ይብል፡ ሕያው፡ ውእቱ፡(T41v^b) ቃለ፡ እግዚአብሔር፡ ገባሪ⁷፡ ወመ(J36r^a)ታሪ፡ ፈድፋድ፡ እምስይፍ፡ ዘክልኤ⁸፡ አፋሁ፡ ወይመትር፡ አስራው፡ ነፍስ፡ ወመንፈስ፡ ወመለያልይ፡ ወናላ፡ ወይፈልጥ፡ ሕሊና፡ ልብ፡ ወአልቦ፡ ኅቡእ፡ በቅድሜሁ፡ አ(A₂16r^b)ላ፡ ኩሉ፡ ክሡት፡ ወዕውቅ⁹፡ ወበእንተዝ፡ አይድአ፡ ቀዲሙ፡ ለነቢያት¹⁰፡ በጸጋ፡ መንፈስ፡ ቅዱስ፡ ኢሳይያስኒ፡(A₁16r^a) ይቤ፡ አነ፡ አአምር፡ ምግባራቲሆመ፡ ወሕሊና(P24r^c)ቲሆመ፡ ወእፈድዮመ፡ ይቤ፡ እግዚአብሔር፡ ወናሁ፡ እመጽእ፡ ወአስ(E₁35v^b)ተጋብእ፡ ኩሎ¹¹፡ ልሳናተ፡ ወይመጽኡ¹²፡ ወይሬእዩ፡ ስብሐትዮ፡ ወይከውን፡ ሰማይ፡ ሐዲስ፡ ወምድር፡ ሐዲስ¹³፡(T42r^a) ዘእንብሮመ፡ በቅድሜዮ ለዓለም፡(L39v^b) ወይመጽእ፡ ኩሎ፡ ዘሕ(O27r^b)ያው፡ ወይሰግዱ፡ ቅድሜዮ፡ ይቤ እግዚአብሔር፡ ወናሁ፡ ይ(J36r^b)ሬእዩ፡ አብድንቲሆመ፡ ለሰብእ፡ እለ፡ ዓለዉኒ¹⁴፡ እስመ፡ ሀለዎ፡ ለጊዜ፡ ከመ፡ ይምጸእ¹⁵፡ ወቀርብ፡ ዕለቶመ፡ እስመ፡ ዕዪሆመ፡ ዘኢይመውት፡ ወእሳቶመ፡ ዘኢይጠፍእ¹⁶፡

[140] ወይቤ፡ ካዕበ፡ በእንተ፡ ውእቱ፡ ዕለት፡ ወዕጠውሞ¹፡ ለሰማይ፡(B15r^c) ከመ፡ ክርታስ፡ ወይወድቁ፡ ከዋክብት፡ ከመ፡ ይወድቅ፡ ቊጸሊሁ፡ ለዓፀደ፡ ወይን፡ ናሁ²፡ ዕለተ፡ እግዚአብሔር፡ ትመጽእ፡ ዘእንበለ፡ ምሒክ፡(P24v^a) ለሰርዎ³፡ ወለምንሳዌ፡ ከመ፡ ትረስያ፡ ለኩላ⁴፡(T42r^b) ዓለም፡ መዝበረ⁵፡ ወታጠፍአመ፡ ለኃጥአን፡ እምውስቲታ፡ እስመ፡ ከዋክብተ፡ ሰማይ፡ ወኩሉ፡ ሠ(E₁36r^a)ርንቲሃ፡ ኢይ(A₂16r^c)ሁቡ፡ ብርሃኖ(L40r^a)መ፡ ወይጸልም፡ ብርሃነ፡ ፀ(E₂10r^b)ሐይ፡ ወወርኅ፡ ወአኃጉል፡ ዝክሮ(J36v^a)መ፡ ለሰብእ፡ ወአደክም⁶፡ ጽ(A₁16r^b)ንዓ፡ ዕቡያን፡ ወዓዲ፡ ይቤ፡ አሌ፡ ሎመ፡ ለእለ፡ ይስሕብዋ፡ ከመ፡ ሐብል፡ ነዊኅ፡ ለኃጢአቶመ፡ ወከመ፡ ማዕሰረ፡ አርዑተ፡ ብዕራይ፡(O27v^a) ለጌጋዮመ፡

[139] ¹ ጽሩዕ፡ ቃል፡ P | ² ሥዕርተ፡ A₂B | ³ ርእስክሙኒ፡ A₂P | ⁴ ጉሉቅ፡ A₁A₂E₁O | ⁵ ይእቲ፡ P | ⁶ ዘቀጢኒት፡ E₂LO | ⁷ ሃባሪ፡ L | ⁸ ዘ፪፡ A₂BE₂፡ ዘ፪ኤ፡ L | ⁹ ወዕዉቅ፡ O | ¹⁰ በነቢያት፡ A₁E₁ | ¹¹ ኩ፡ P | ¹² ወይመጽእ፡ A₁ | ¹³ ሐዲስ፡ T | ¹⁴ ዓለውኒ፡ E₁J | ¹⁵ ይመጽእ፡ L | ¹⁶ ዘኢትጠፍእ፡ A₁A₂BJ.
[140] ¹ ወእጠውሞ፡ E₁ | ² ናሁ፡ E₂፡ ወናሁ፡ L | ³ ለሰርዎ፡ E₂ | ⁴ ወኩሉ፡ A₂ | ⁵ መዝብረ፡ A₁B | ⁶ ወይደክም፡ E₂.

[141] አሌ፡ ሎሙ፡ ለእለ፡ ይረስይዎ፡ ለእኩይ፡ ሠናየ፡ ወለሠናይ፡ እኩየ፡ ወእለ¹፡
ይሬስይዎ²፡ ለጽልመት፡ ብርሃነ፡ ወለብርሃን፡ ጽልመተ፡ ወእለ፡ ይሔልይዎ፡ ለጥዑም፡
መሪረ፡(T42v^a) ወለመሪር፡ ጥዑመ፡ አሌ፡ ሎሙ፡ ለተኃያልያን፡ ወእለ፡ ይነሥኡ፡ ሕልያነ፡
እለ፡ ይመ(P24v^b)ይጡ፡ ፍትሐ፡ ነዳይ፡ ወእለ፡ ይመስጡ³፡ ንዋየ፡ ፅነሳን፡ ወየሐይድዎሙ፡
ለዕቤራት፡ ወይበረብሩ፡ ደክታመ⁴፡ ምንተ፡ ይሬስይዎ⁵፡ ለበርበርመ⁶፡ አመ፡ ይመውቱ፡
ወለመኑ፡ ይሁቡ⁷፡ አምኃ፡ ወይት(J36v^b)ራድ(L40r^b)ኡ⁸፡ ሐው፡ ለመኑ⁹፡ የጎድግዎ፡
እስመ፡ እሙንቱ፡(E136r^b) በከመ፡ ይነድድ፡ ብርዕ፡ እም(B15v^a)ላህበ፡ እሳት፡ ከማሁ፡
ይውዲ፡ ስርዎሙ፡ በነበልባል፡ ወይከውኑ¹⁰፡ ከመ፡ ፀበል፡ እስመ፡ እሙንቱ፡ ኢፈቀድዎ¹¹፡
ለሕገ፡ እግዚአብሔር፡ ጸባዎት፡ እለ¹²፡ አምዕዑ፡ ቃሎ፡ ለቅዱስ¹³፡ እስራኤል፡
ወዓዲ፡(A216v^a) ይቤ፡ ቅሩብ፡ ወ(T42v^b)እቱ፡ ዕለተ፡ እግዚአብሔር፡ ወዕዕብት፡ ይእቲ፡
ዕለት፡ ዕለተ፡(A116r^a) ቊጥዓ፡ ዕለተ፡ ኃዘን፡ ወምንዳቤ፡ ዕለተ፡ ደመና፡ ወቆባር፡ ዕለተ፡
መባርቅት፡(O27v^b) ወውውዓ¹⁴፡ አሌ፡ ሎሙ፡ ለእኩያን፡ እስመ፡ የሐ(P24v^c)ውሩ፡
በመርሰስ¹⁵፡ በእንተ፡ ዘእበሰ፡ ላዕለ፡ እግዚአብሔር፡ ወርቆመ¹⁶፡ ወብሩርመ፡ ኢይክል፡
አድጎኖቶሙ፡ በዕለተ¹⁷፡ መዓቱ፡ ለእግዚ(J37r^a)አብሔር፡ እስመ፡ በቅንዓቱ፡(L40v^a)
ያጠፍኦ¹⁸፡ ለምድር፡

[142] ወዳዊትኒ¹፡ ነቢይ²፡ ወንጉሥ፡ ይብል፡ ከመዝ፡ እግዚአብሔርስ፡ ገሃድ፡ ይመጽእ፡
ወአምላክነ፡ ኢያረምም፡ እሳት፡ ይነድድ፡ ቅድሜሁ፡ ዓውዶ(T43r^a) (E136v^a)ሂ³፡ ዓውሎ፡
ብዙጎ፡ ይጼውዓ⁴፡ ለሰማይ፡ በላዕለ⁵፡ ወለምድርኒ፡ ከመ፡ ይኩንን፡ ሕዝቡ፡ ወካዕበ፡ ይቤ፡
ተንሥእ፡ እግዚአ፡ ወኩንና፡ ለምድር፡ እስመ፡(E210r^c) ሕሊናሁ፡ ለሰብእ፡ የአኩተከ፡
እግዚአ፡ ወአንተ፡ ትፈድዮ፡ ለኩሉ፡ በከመ⁶፡ ምግባሩ፡ ወብዙኃ፡ ሠናያተ፡ ዜነው፡ ባቲ፡
ዝንቱ፡ መዘምር፡ ወኩሎሙ፡ ነቢያት፡ በመንፈስ፡ ቅዱስ፡ ሰበኩ፡ በእንተ፡ ዓለም፡(P25r^a)
ዘይመጽእ፡ ወበአንተ፡ ም(B15v^b)ጽአቱ፡ ለመድኅን፡ ለ(J37r^b)ፈጽሞ⁷፡ ቃለ፡ ትንቢቶሙ፡
ዘአዘዘነ፡ ንእመን፡ ትንሣኤ፡ ሙታ(L40v^b)ን፡ ወዕሣተ፡ ፍዳ፡ በዘገ(A216v^b)በርነ⁸፡
በሕይወትነ፡ ከመ፡(O28r^a) ንረስ፡(A116v^a) ሕይወተ፡(T43r^b) ዘአልባቲ⁹፡ ፍጻሜ፡ በዓለም¹⁰፡
ዘይመጽእ፡ አሜን፡

[141] ¹ ወለእለ፡ P | ² Om. E2L | ³ ይመይጡ፡ L | ⁴ ደክትመ፡ B | ⁵ ይሬስይ፡ P | ⁶ ዘበርበርመ፡ BP | ⁷ ይሁብዎ፡ P | ⁸ ወይትራድኦዎ፡ P | ⁹ ወለመኑ፡ P | ¹⁰ ወይከውን፡ P | ¹¹ ኢፈቀድዎ፡ A1፡ ኢይፈቀድዎ፡ L | ¹² Om. A1፡ አላ፡ A2BE1P | ¹³ ቅዱስ፡ A1A2J | ¹⁴ ወውዓ፡ E1 | ¹⁵ በመርስ፡ L | ¹⁶ ወርቆሙኒ፡ P | ¹⁷ እም፡ ዕለተ፡ P | ¹⁸ ያጠፍኦ፡ A1B.

[142] ¹ ዳዊትኒ፡ P | ² ይቤ፡ L | ³ ዓውዱሂ፡ A1LO | ⁴ ይጸውዓ፡ A1፡ ይጼው፡ P | ⁵ እምላዕለ፡ BE1E2JOT | ⁶ Om. P | ⁷ ለፈጽም፡ A1 | ⁸ ዘገበርነ፡ P | ⁹ ዘአልቦ፡ E1 | ¹⁰ ለዓለም፡ A1.

[143] ወይዘሮአብ¹፡ ተመልዓት፡ ነፍሱ፡ ^aእምዛቲ፡ ሠናይት^{a2}፡ ወኮነ፡ ፍሡሐ³፡ ኩለንታሁ፡
 ወይቤሎ፡ ለሊቅ⁴፡ በረሃም፡ ናሁ፡ ዜነውከኒ፡(E₁36v^b) በእንተ፡ ኩሉ፡ ወአጠየቀኒ፡ ክሡተ፡
 ወአምጸእከ⁵፡ ሊተ፡ አስተጻንጾታ⁶፡ ፍጹመ፡ ለዛቲ፡ ጽዋዔ፡ ግርምት፡ [እመሰኬ]⁷፡ ኮነ፡
 ዝንቱ፡ ለሰብእ፡ ንቡረ፡ ምንትነ፡ ይደልወነ፡ ዘንገብሮ፡ ንሕነ፡ ከመ፡ ንጉዮይ፡ እምዛቲ፡
 ሥቃያት⁸፡ ዘአስተዳለውዋ⁹፡ ለኃጥአን፡ በህየ¹⁰፡ ወንኩን፡ ድልዋነ¹¹፡ ለትፍሥሕተ፡
 ጸድቃን፡(J37v^a) ወአውስኦ፡ በረሃም፡ እንዘ፡ ይብል፡ ጽሑፍ፡(P25r^b) ከመ፡ ጴጥሮስ፡
 ለሊቀ፡(T43v^a) ሐዋርያት^a12፡ ሶበ፡ አእ(L41r^a)መረ ፡ ፍርሃተ፡ ልቦሙ፡ ለሕዝብ¹³፡ ከማከ፡
 ዮም፡ ወይቤልዎ፡ ምንተ፡ ንግበር፡ አውሥኦሙ፡ ወይቤሎሙ፡ ነስሐ፡ ወተጠመቁ፡ ለለ፩፡
 እምወስቴትክሙ፡ ለኅድገተ፡ ኃጣውኢክሙ¹⁴፡ ወትነሥኡ፡ ለሀብተ፡ መንፈስ፡ ቅዱስ^a15፡
 እስመ፡ ለክሙ፡ አሰፈወ፡ ወለውሉድክሙ¹⁶፡ ለወለኩሎሙ፡ እለ፡ ርት(O28r^b)ቃን^a17፡ እለ፡
 ጸውዖሙ¹⁸፡ እግዚአ(E₁37r^a)ብሔር፡ አምላክነ፡

[144] ወናሁ፡ አንተ፡ ይእ(B15v^c)ዜ፡ ከዓወ፡ ላዕሌከ፡ ምሕረቶ፡ ወብዕለ፡ ጸ(A₂16v^c)ጋሁ¹፡
 ወጸውዓ(A₁16v^b)ከ፡ ለዘኮንከ፡ በሕሊናከ፡ ርትቀ፡ እምኔሁ፡ እንዘ፡ ታመልክ፡ ነኪራነ፡ እለ፡
 ኢኮነ²፡ አማልክተ፡ አላ፡ አጋንንት፡ ማላ(T43v^b)ጉላን፡ እሙንቱ፡ ወበእንተዝ፡
 እምቅድ(J37v^b)መ፡(L41r^b) ኩሉ፡ ቅረብ³፡ ኀበ፡ ዘጸውዓከ፡ ከመ፡ ትንሣእ⁴፡
 እምኔሁ፡(P25r^c) ጥበበ፡ አእምሮ፡ እንተ፡ አልባቲ፡ ሐሰት፡ ወካልአተ፡ ኀቡአተ፡ እለ፡
 ኢይትረአያ⁵፡ እስመ፡ ናሁ፡ ጸውዓከ፡ ኢትትጉናደይ፡ እስከ፡ ትከውን፡ ንጹሐ፡
 እ(E₂10v^a)ምነ፡ አበላ፡ በፍትሐ፡ እግዚአብሔር፡ ርቱዕ፡ ወናሁ፡ ከመዝ፡ ይቤሎ፡ ጳውሎስ፡
 ሐዋርያ፡ ለ፩፡ እምአርድእት፡ መሃይምንናን፡ ንሕነስ፡ ንትአመነከ፡ እስመ፡ አንተ፡ ተአዘዝከ፡
 ለጽዋዔነ፡ ወትክልሂ፡ ፈድፋድ፡ ወትፀውር፡ መስቀለ⁶፡ ወትተልዎ፡ ለእግዚአብሔር፡ ዘጸውዓ፡
 ከያከ፡ ዘይጼውዕ፡ እሞት፡(T44r^a) ውስተ፡(E₁37r^b) ሕይወት፡ ወእምነ፡ ጽልመት፡(O28v^a)
 ውስተ፡ ብርሃን፡ እስመ፡ ዘኢየሱም⁷፡ ለእግ(L41v^a)ዚአብሔር፡ ይነብር፡ ውስተ፡
 ጽል(J38r^a)መት፡ ወሞተ⁸፡ ነፍስ፡ ወዘሂ⁹፡ ይትለክክ፡ ለአጋንንት፡ የኃጥል፡ ጠባይዒሁ፡

[143] ¹ ወለይዘሮአብ፡ A₂BE₂P | ² እምዛቲ፡ ሠናይት፡ A₁E₁፡ እምሠናይት፡ A₂B | ³ ፍሥሐ፡ BL | ⁴ Om. A₁፡ ለሊቀ፡ E₂ | ⁵ ወአምጸእከ፡ P | ⁶ አስተጻንጾታ፡ E₂ | ⁷ እመሰኬ፡ E₂JLOT | ⁸ ሥቃይ፡ P | ⁹ አስተዳለውዎ፡ A₂፡ አስተዳለዋ፡ E₂ | ¹⁰ ህየ፡ A₁ | ¹¹ Om. E₂ | ¹² ሊቀሙ፡ ለሐዋርያት፡ P | ¹³ ለሕዝብነ፡ A₁ | ¹⁴ ኃጣውኢክሙ፡ LP | ¹⁵ ጸጋሁ፡ ለመንፈስ፡ ቅዱስ፡ P | ¹⁶ ለወልድክሙ፡ P | ¹⁷ ወለርትቃን፡ A₂፡ ወለኩሎሙ፡ እለ፡ ርትቃን፡ E₂ | ¹⁸ ይጼውዖሙ፡ P.
 [144] ¹ ጸጋከ፡ E₂ | ² ኢኮነ፡ A₁ | ³ ቅረብ፡ L | ⁴ ትንሣእ፡ A₁ | ⁵ ይትረአያ፡ P | ⁶ መስቀል፡ A₁ | ⁷ ዘኢየሱም፡ E₂ | ⁸ ወሞት፡ A₁ | ⁹ ዘሂ፡ P | ¹⁰ ኃጥአ፡ E₂፡ ተኃጥአ፡ JLO፡ የኃጥእ፡ P | ¹¹ ኩሉ፡ E₂L.

እስመ፡ [ተኃጥእ]¹⁰፡ ኩሎ¹¹፡ ኃይለ፡ አእምሮ፡፡ ወታጠራ፡(P25v^a) ክህደቶሙ፡ ለእለ፡ ተመስልዎሙ፡ ወሐሩ፡ በክህደ(A217r^a)ቶሙ፡፡

[145] ወ(A116v^c)ባሕቱ፡ ነዋ፡ አነ፡ እሁበክ፡ ትእምርተ፡ ዘትነብር፡ ለዓለም፡ ዘነገረኒ፡ ኪያሃ፡ ብእሲ¹፡ ጠቢብ፡ እስ(B16r^a)መ፡ እሉ²፡ እለ፡ ይስግዱ፡ ለጣዖታት፡ ትመስል፡ ምግባራቲሆሙ³፡ ብእሴ⁴፡ ነዓዌ፡ ዘአሥገረ፡ ያፈ፡ ንዑስ፡ ዘስመ፡ ሻሕሩር፡ ወዘአኃዘ⁵፡ መጥባሕተ፡ ከመ፡ ይጥ(T44r^b)ብሐ፡ ወይብልዖ፡ ወከሠተ፡ አፋሁ፡ ሻሕሩር፡ ወተናግሮ፡ በቃል፡ ርቱዕ፡ እንዘ፡ ይብል፡ ኦብእሲ፡ ምንት፡ ይበቀላክ፡ ጠቢቀትዮ፡ ዘኢይትከሀል፡ ትምላዕ፡ ከ(L41v^b)ርሥከ⁶፡ እምኔየ⁷፡ ወባሕቱ፡(J38r^b) ለእመ፡ ኀደገኒ፡ አነ፡ እነግረክ፡ [፫ ቃለ]⁸፡ ወ(E137v^a)ለእመ፡ ዓቀብኮሙ፡ ይበቀላኩ፡ ፈድፋድ፡ እምኩሉ፡ ግብር፡ በሕይወትክ፡ ወተደመ፡ ዝኩ፡ ነዓዊ፡ ወአስፈዎ⁹፡ ከመ፡ ይስማዕ¹⁰፡ እምኔሁ፡ ጽድ(P25v^b)ቀ፡ ቃሉ፡ ወከ(O28v^b)መ፡ ይፍትሐ፡ ልፍጡነ፡ እማዕሠር¹¹፡ ወከሠተ፡ አፋሁ፡ ሻሕሩር፡ ወይቤሎ፡ ለብእሲ፡ [ኢትላሥሥ]¹²፡ ግሙራ¹³፡ ከመ፡ ትንሣእ፡ ምንተኒ፡ ዘኢይትከሀለክ፡ ወኢትነስሕ፡(T44v^a) ላዕለ፡ ግብር፡ ዘእምሠጠ፡ እምኔክ፡ ወኢትእመን፡ ቃለ፡ ዘኢኮነ፡ እመኑ፡ እሎንተ፡ ፫¹⁴፡ ትእዛዛተ¹⁵፡ ዕቀብ፡ ወይከውከ¹⁶፡ ኩሉ፡ ግብር፡ ሠናየ፡ ወስዕንወ፡ ወአንክረ፡ እ(A117r^a)ምኔሁ፡ ወእቱ፡ ብእሲ፡ ወፈ(A217r^b)ነዎ¹⁷፡ ወሰረረ፡ ውስተ፡ ዓየር፡፡

[146] ወሻሕሩርስ፡ ፈቀደ፡ ከመ፡ ያእ(J38v^a)ም(L42r^a)ር፡ ለእመ፡ ኮነ፡ ነዓዊ፡ ዘእእመረ፡ ኃይለ፡ ቃል፡ ዘብህሎ፡ ሎቱ፡ ወእመ፡ ረከበ፡(E210v^b) እምኔሁ፡ በቀላፍተ፡ ወይቤሎ፡ ያፍ፡ እንዘ፡ ሀሎ፡(B16r^b) ውስተ፡ ዓየር፡ ወይ፡ ሎቱ፡ ለምክርክ፡ ኦብእሲ፡ ዓቢይ፡ መዝ(E137v^b)ገብ፡ ልምሠ(P25v^c)ጠ፡ ዮም፡ እምእዴከ¹፡ እስመ፡ ሀሎ፡ ውስተ፡ ከርሥየ፡ ዕንቁ፡ ባሕ(T44v^b)ርይ፡ ዓቢይ፡ መጠነ፡ አንቆቅሆ፡ ዘሰገኖ፡ ወሶብ፡ ሰምዓ፡ ነዓዊ፡ ዘንተ፡ ነገረ፡ ተሰልበ²፡ ኩለንታሁ³፡ ወተፈትሐ፡ መለያልይሁ፡ እምኃዘን፡ ወአስቆቀወ፡ ላዕለ፡ ዝንቱ፡ ወፈቀደ፡ ከመ፡ የአኃዘ፡(O29r^a) ዳግመ፡ በተመይኖ፡ ወይቤሎ፡ ነዓ⁴፡ ኀበ፡ ማኅደርየ፡ ወአስተሐምም፡ በእንቲአከ⁵፡ ከመ፡ አርክየ፡ አስተሐምሞ⁶፡ ሠናየ፡ ወእፌንወክ፡ በክብር፡፡

[145] ¹ ብእሲ፡ iter E₁ | ² እለ፡ A₂; Om. E₂LO | ³ ምግባሮሙ፡ P | ⁴ ብእሲ፡ E₂ | ⁵ ወአኃዘ፡ B | ⁶ ከርሥክ፡ JOPT | ⁷ እምኔክ፡ ⁸ ሠለስተ፡ ቃላተ፡ A₁P; ፫፡ ቃላተ፡ A₂; ፫ተ፡ ቃለ፡ B; ሠለስተ፡ ቃለ፡ E₁ | ⁹ ወአስፈዎ፡ A₂ | ¹⁰ ይስማዕ፡ E₂ | ¹¹ እመእሰሩ፡ ፍጡነ፡ A₂ | ¹² ኢትትሀበል፡ A₁BE₁P; ኢትሀበል፡ A₂ | ¹³ ለግሙራ፡ P | ¹⁴ ፫ተ፡ BOT; ሠለስተ፡ E₁P | ¹⁵ ቃላተ፡ A₂ | ¹⁶ ወይከውክ፡ O | ¹⁷ ወፈዎ፡ O.
[146] ¹ እምእዴክ፡ አምሰጠ፡ ዮም፡ transp. P | ² ልቡ፡ Ad. A₂; ተልብ፡ P | ³ ወኩለንታሁ፡ A₂ | ⁴ ኀበየ፡ Ad. P | ⁵ በእንቲአከ፡ E₂LO | ⁶ አስተሐምሞ፡ L.

[147] ወአውሥኦ¹፡ ሻሕሩር፡ እን(L42r^b)ዘ፡ ይብል፡ ናሁ፡ ይእ(J38v^b)ዜ፡ አእመርኩ፡ ወጠየቁ፡ ፍጻሜ፡ ዕበድከ²፡ እስመ፡ ሰማዕከ፡ ወተወከፍከ፡ ኩሎ፡ ዘእቤለከ፡ በንቅሐት፡ ወአስተጥዕሞ፡ ወኢዓቀብከ፡ እምኔሁ፡ አሐተ፡ በቀ(T45r^a)ዔተ፡ አኮኑ፡ እቤለከ፡ እትነስሐ፡ ላዕለ፡ ዘአምሠጠከ፡ ወናሁ፡ (P26r^a) አንተ፡ ተኃዝን፡ ፍጹመ፡ በእ(A17r^b)ንተ፡ አምሥ(A217r^c)ጠትየ፡ እምእዴከ፡ እንዘ፡ ትኔስሐ፡ በእን(E138r^a)ተ፡ ግብር፡ ዘኃለፈ፡ ወካዕበ፡ አዘዝኩከ፡ ከመ፡ ኢትኅሥሥ፡ ምንተኒ፡ ዘኢይትከሀለከ³፡ ወናሁ፡ አንተ፡ ትትመነይ፡ ለአሥግሮትየ፡ ወኢይትከሀለከ፡ አሥግሮትየ፡ ወበጸሐ⁴፡ ኀበ፡ ፍኖትየ⁵፡ ወዓዲ፡ አዘዝኩከ፡ ከመ፡ ኢትእመን፡ ቃለ፡ ዘኢኮነ፡ እሙ(L42v^a)ነ⁶፡ ወና(B16r^c)ሁ፡ አንተ፡ ይእዜ፡ አመንከ፡ ከመ፡ በውስተ፡ ከርሥየ፡ ዕንቄ፡ ባሕርይ፡ ዘተዓቢ፡ እ(O29r^b)መ(J39r^a)ጠንየ⁷፡ ኢለብውከ⁸፡ ወኢያእመርከ፡ ከመ፡ አነ፡ ኩለንታ(T45r^b)የ፡ ለእመ፡ [ደለዉኒ]⁹፡ በመዳልው፡ ኢየአክል፡ ቅሳረ፡ ፩፡ አንቆቅሆ፡ ዘለገኖ¹⁰፡ በምንት፡ አገምር፡ በውስተ፡ ከርሥየ፡ ዘመጠነዝ፡ አርአያ፡፡

[148] ወከመዝ፡ የዓብዱ፡ እሉ፡ እለ፡ ይትዌከሉ¹፡ ላዕለ፡ ጣዖታት፡ ዘገብ(P26r^b)ርዎሙ፡ በእደዊሆሙ፡ ወይቤሉ²፡ እሙንቱ፡ ፈጠሩነ³፡ እንዘ፡ ለሊሆሙ፡ የዓቅብዎሙ፡ እምሠረቅት⁴፡ በጻሕቅ፡ ከመ፡ ኢይሥርቅዎሙ፡ ወይስምይዎ(E210v^c)ሙ⁵፡ ዓቀብተ፡ ለአድኅ(E138r^b)ኖቶሙ፡ አ⁶፡ ለዛቲ⁷፡ ዕበድ፡ ወስሕተት፡ ወኃጢአ፡ አእምሮ፡ ወበእንተዝ፡ (L42v^b) ከልሐ፡ ዳዊት፡ ነቢይ፡ በእንተአሆሙ፡ እንዘ፡ ይብል⁸፡ ከማሆሙ፡ ለይኩነ⁹፡ ኩሎሙ፡ እለ፡ ገብ(T45v^a)ርዎሙ፡ ወኩሎሙ፡ እለ፡ (A17r^c) ይትዌከሉ፡ ቦሙ¹⁰፡ (A217v^a)(J39r^b) ወዓዲ፡ ተብህለ፡ በእንተአሆሙ፡ ይኅሠሩ¹¹፡ ወይትኃፈሩ¹²፡ እለ፡ ይሰግዱ፡ ለግልፎ፡ ወእለ፡ ይትዌከሉ¹³፡ በአማልክቲሆሙ፡ ወካዕበ፡ ይቤ፡ ሦዑ፡ ለአጋንንት፡ ወአኮ፡ ለእግዚአብሔር፡ እስመ፡ ትውልድ፡ ጠዋይ¹⁴፡ እሙንቱ፡ ወአልቦሙ፡ (O29v^a) ሃይማኖት፡ ወበእንተ¹⁵፡ ዘከመዝ፡ (P26r^c) ዘመድ¹⁶፡ እኩይ፡ ዘኢየአምን፡ ይቤ፡ ባኡ፡ እማእከሎሙ፡ ወተፈለጡ፡ እምኔሆሙ፡ ከመ፡ ትድኃነ፡ (B16v^a) እምዝንቱ፡ ትውልድ፡ ጠዋይ፡ ጉዮ¹⁷፡ ወሐሩ¹⁸፡ ወመትልወ፡ ዝንቱ¹⁹፡፡

[147] ¹ ወአውሥኦ፡ BOT | ² ዕበድከ፡ A₁ | ³ ዘኢይከሃለከ፡ B; ኢይትከሃለከ፡ L | ⁴ ወበጸሐ፡ P | ⁵ ፍኖትየ፡ A₁ | ⁶ ሙስና፡ E₂ | ⁷ እመንየ፡ E₂; ኢመጠንየ፡ A₁L | ⁸ የኢለብኩከ፡ E₁ | ⁹ ደለውኒ፡ A₁E₁J; ደለውኒ፡ E₂O; ደለውከኒ፡ T | ¹⁰ ኢየአክል፡ Ad. P.

[148] ¹ ያመልኩ፡ A₁; ይትዌከሉ፡ L | ² ወይብሉ፡ OT | ³ ፈጠራሩነ፡ E₂ | ⁴ እምሥርቀት፡ L | ⁵ ወይስይዎሙ፡ A₁; ወይስምይዎሙ፡ O | ⁶ Om. E₂LO | ⁷ ለዛቲ፡ iter. E₂ | ⁸ እንዘ፡ ይብል፡ በእንተአሆሙ፡ P | ⁹ ለይኩን፡ JO | ¹⁰ ቦቱ፡ A₁ | ¹¹ ይኅሥሩ፡ A₁ | ¹² ወይትኃጉሉ፡ L | ¹³ ይትሜክሁ፡ E₂LPT | ¹⁴ ጠዋያን፡ P | ¹⁵ ወበእንተዝ፡ A₁ | ¹⁶ ዕበድ፡ E₁ | ¹⁷ ጉዮ፡ A₂BE₂ | ¹⁸ ወሐሩ፡ A₂BE₂ | ¹⁹ ቃል፡ Ad. P.

[149] ወንሕነሰ፡ አልብነ፡ ከማሆሙ¹፡ ብዙ(L43r^a)፡ አማልክት³፡ ወኢአጋ(T45v^b)፡ ፅዝት⁴፡
 አላ፡ ላናመልክ፡ ለ፩⁵፡ አምላክ፡ እግዚአብሔር፡ አብ፡ ዘእ(E138v^a)ምኔሁ፡ ኩሉ፡ ወንሕነኒ፡
 ቦቱ፡ ወለ፩⁶፡ እግዚእ⁷፡ ኢየሱስ፡ ክርስቶስ፡ ዘቦቱ፡ ኩሉ፡ J39v^a ወንሕነኒ፡ በእንቲአሁ፡
 ዘውእቱ፡ አርአያ፡ ገጹ፡ ለእግዚአብሔር፡ ልዑል፡ ዘውእቱ፡ በኩረ፡ ኩሉ፡ ፍጥረት፡ ወኩሉ፡
 አዝማናተ⁸፡ እስመ፡ ቦቱ፡ ፈጠሮ፡ ለኩሉ፡ ለዘበሰማይ፡ ወለዘበምድር፡ ዘያስተርኢ፡ ኅቡረ፡
 ወኩሉ፡ [aኮነ፡ ቦቱ⁹]፡ ወዘእንበሌሁሰ፡ አልቦ፡ ዘኮነ፡ ወበመንፈ(P26v^a)ስ፡ ቅዱስ፡ ዋህድ፡
 ዘኩሉ¹⁰፡ ይሴፎ፡ ኪያሁ፡ መንፈስ፡ ርቱዓ፡ A17v^a መንፈስ፡ ናዛዜ¹¹፡ ዘአነበዮሙ፡
 ለነቢያት፡ A217v^b ወድሶተ፡ እግዚአ(T46r^a)ብሔር፡

[150] ወእሉ፡ ፫፡ አስማት፡ ፩፡ ባሕ(L43r^b)ርይ፡ ወለለ፩፡ እምኔሆሙ፡ እሙር፡ በአካሉ፡
 ወዕሩያን፡ እሙንቱ፡ O29v^b አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩፡ መለኮቶሙ፡
 ለሠለስቲሆሙ¹፡ አሐቲ፡ ጠባይዕ፡ ወአሐቲ፡ መንግሥት፡ ፩፡ ክ(E138v^b)ብር፡ ወ፩፡
 ኃይል፡ J39v^b ፍሉጣን፡ በተሰምዮ፡ ስም፡ ባሕቲቱ፡ ፩፡ ውእቱ፡ አብ፡ በከዊነ፡ ወላዲ²፡
 ወኢተወልደ³፡ ፩⁴፡ ውእቱ፡ ወልድ፡ በከዊነ፡ ወልድና⁵፡ ወ፩፡ ውእቱ፡ መንፈስ፡
 ቅ(B16v^b)ዱስ፡ በከዊነ፡ ሥርዕና⁶፡ ወከማሁ፡ ለነኒ⁷፡ ልምብርሃን፡ አብ⁸፡ ወልድ⁹፡ ብርሃን፡
 ሠረቀ¹⁰፡ ላዕሌነ፡ በፀዳለ፡ መንፈስ፡ ቅዱስ፡ ወእም፡ ፫¹¹፡ አካላት፡ ፩፡ ተሠገወ፡ ዝውእቱ፡
 ፩፡ አም(P26v^b)ላክ፡ T46r^b (E211r^a) ዘበአማን¹²፡ ባሕቲቱ፡ ዘእሙር፡ በትሥልስት፡
 ዘእምኔሁ፡ ኩሉ፡ ወኩሉ፡ በእንቲአሁ፡ ወቦቱ፡ aኮነ፡ ኩሉ¹³፡ ወበጸጋ፡ L43v^a ዚአሁ፡
 አእመርኩ፡ አነ፡ ግብረ፡ ዚአክ፡ ወተፈነወኩ¹⁴፡ ከመ፡ እምሐርክ፡ ወለበወክዎ፡ እምቀዲሙ፡

[151] ወተፍጻሜተ¹፡ ዝንቱ፡ ለእመ፡ አመንክ፡ ወተጠመቀ፡ ትድኅን²፡ ወለእመ፡ ኢአመንክ፡
 ትዴያን፡ እስመ፡ ዘአንተ፡ aትሬእዮ፡ ዮም³፡ J40r^a እምነ፡ A17v^b ክብር፡
 ወብዕ(E139r^a)ል፡ ወኩሉ፡ ትምይንተ⁴፡ ዝንቱ፡ ዓለም፡ ዘበኅዳጥ⁵፡ ይትዌለጥ⁶፡
 ወA217v^cየኃልፍ፡ ወለከኒ⁷፡ ያወዕኡክ፡ ልምዝየ፡ በግብር⁸፡ ወለሥጋከሰ⁹፡ የዓዕውዎ፡
 ውስተ፡ ንዑስ¹⁰፡ ቤተ፡ ሞቅ(O30r^a)ሕ፡ በባሕቲ(T46v^a)ቱ፡ ወየኃጥኡሙ፡ ለሰብኡ፡

[149] ¹ ከማሁ፡ A1L | ² በዙኃን፡ P | ³ አማልክተ፡ A1BE1 | ⁴ ወኢአጋ፡ O | ⁵ ናመልክ፡ በ፩፡ L፡
 ናመልክ፡ በ፩፡ O | ⁶ ወበአሐዱ፡ A1E1፡ ወበ፩፡ A2፡ ወ፩፡ P | ⁷ እግዚእ፡ A1LP | ⁸ አዝማናት፡ BPT | ⁹
 ቦቱ፡ ኮነ፡ A1A2E1P | ¹⁰ ዘኩሉ፡ A1 | ¹¹ ኑዛዜ፡ A1.
 [150] ¹ ለ፫ቲሆሙ፡ L | ² አብ፡ A2፡ ወልዱ፡ E2 | ³ ወኢተወላዲ፡ E2L | ⁴ ወ፩፡ P | ⁵ Om. E2 | ⁶ ሠርጽና፡
 P | ⁷ ለሰነኒ፡ A1 | ⁸ Om. A1 | ⁹ ወወልድ፡ A2E1 | ¹⁰ እምብርሃን፡ አብ፡ ብርሃን፡ ወልድ፡ ሠረቀ፡ transp.
 P | ¹¹ ሠለስቱ፡ A1E1P | ¹² Om. T | ¹³ ኩሉ፡ ኮነ፡ L | ¹⁴ ወተፈነወኩ፡ A1.
 [151] ¹ ወተፍጻሜት፡ O | ² ትድኅን፡ A1A2L | ³ ትሬእዮሙ፡ L | ⁴ ትምይንት፡ E2 | ⁵ ዘኅዳጥ፡ B | ⁶
 ይዌለጥ፡ P | ⁷ ለከኒ፡ P | ⁸ በግብር፡ እምዝየ፡ transp. P | ⁹ በሥጋሰ፡ B | ¹⁰ Om. A1 | ¹¹
 ትፍግዕፍተ፡ B፡ ትፍግዕት፡ E2 | ¹² Om. A2 | ¹³ ስሒን፡ L | ¹⁴ ወፍጉግ፡ A2 | ¹⁵ ወሰበ፡ J | ¹⁶ ትለብሱ፡
 A2 | ¹⁷ ወሥጋ፡ A1E2 | ¹⁸ ወይረክበክ፡ ዘየዓቢ፡ A1፡ ወየአኪ፡ ዘይረክበክ፡ P.

ወለአዕርክቲሁ፡ እስመ፡ ትፍግዕተ¹¹፡ ዝንቱ¹²፡ ዓለም፡ ይጠፍእ፡ ፍጡነ፡፡ ወህየንተ፡ ሥን¹³፡
ወዚና፡ መዓዛ፡ ይወጽ(P26v^c)እ፡ እምኔሁ፡ ርስሐት፡ _aወዚና፡ ፍጉግ_a¹⁴፡፡ ወለነፍስከሰ፡
ይሰቅልዋ፡ በመትሕ(L43v^b)ተ፡ ምድር፡ ውስተ፡ ኩነኔ፡ ሲኦል፡ እስከ፡ ዕለተ፡ ትንሣኤ፡
መታን፡፡ ወሶበ¹⁵፡ ትለብስ¹⁶፡ ነፍስ፡ ሥጋሃ¹⁷፡ በውእቱ፡ ዕለት፡ ይሰድድዋ፡ እምቅድመ፡
ገጽ፡ ለእግዚ(B16v^c)አብሔር፡ ወይወስድዋ፡ ውስተ፡ እሳተ፡ ገሃነም፡ ዘይነድድ፡(J40r^b)
ወያውዕይዋ፡ ወትረ፡ ዘእንበለ፡ ጽርዓት፡ _aወይረክበክ፡ ዘየዓኪ_a¹⁸፡ እምዝንቱ፡፡
^[152]እመ፡ ነበ(E139r^b)ርክ፡ በክህደትክ፡ ወለእመ፡ ኢተለውከኒ፡ በጥብዓት፡
ለዘእጼ(T46v^b)ውዓክ፡ ኀበ፡ ድኒን¹፡ ወለእመ፡ ኢነቃሕክ፡ በፈቲው፡ ከመ፡ ትትከደን፡ ፀዳለ፡
ዚአሁ፡ ወለእመ፡ ኢተለውክ፡ ዘእንበለ፡ ተመይጦ፡ ወለእመ፡ ኢክህድከ²፡ ኩሎ፡
ወኢተአመንክ፡ ቦቱ፡ በባሕቲቱ³፡፡ _aወለዘለ፡ ት(A117v^c)ረክቦ_a⁴፡ ወተሐውር፡ ኀቤሁ፡ እምነ፡
ዕረ(P27r^a)ፍት፡ ወትፍሥሕት፡ ስማዕ፡ [ዘእ(L44r^a)ብለክ]⁵፡፡ ወዝወ(O30r^b)እቱ፡ ሶበ፡
ትነብር፡ አንተ፡ ትከውን፡ ዘእንበለ⁶፡ _aድንጋዬ⁷፡፡ ወለእመ፡ ኖምክ፡ ትረክብ፡ ን(A218r^a)ዋመ፡
ጥዑመ፡ ዘእንበለ፡ ፍርሃት_a⁸፡፡ ወኢይረክበክ፡ ድቀት፡ ኀበ፡ ሓርክ፡ ወኢያስተርኢ፡ ለክ፡
ትንሣኤ፡ ሰይጣ(J40v^a)ናት፡ አላ፡ ተሐውር፡ በተአምኖ፡ ውኩል⁹፡ ከመ፡ አንበሳ፡(E211r^b)
ወ(T47r^a)ተሐዩ¹⁰፡ በትፍሥሕት፡ ወበኃሜት፡ ዘለዓለም፡፡ ወ(E139v^a)ዲበ፡ ርእስክ፡ ስን፡
ወስብሐት፡ ወትረክባ፡ ለትፍሥሕት፡ አመ፡ ይጉይይ፡ ኃዘን ወሕማም፡ ወገዓር፡፡ አሜሃ፡
ይትፌኖ፡ ብርሃንክ፡ ሠሪቆ፡ ወየሐውር፡ ቅድሜክ፡ ርትዕክ፡ ወስብሐተ፡ እግዚአብሔር፡
ይከድነክ፡፡ ወበውእቱ፡ ጊዜ፡ ሶበ፡ ትጸርሕ፡ ይሰምዓክ፡ እግዚአብሔር፡ ወሶበ፡(L44r^b)
ትጼውዎ፡ _aይ(B17r^a)ብለክ፡ ነዩ_a¹¹፡ አነ፡(P27r^b) ሀለውኩ፡፡ አነ¹²፡ መድኃኒክ¹³፡ ዘእደመስስ፡
ኃጣውኢክ፡ ወኢይዜክራ¹⁴፡ ለክ፡ ተአመን¹⁵፡ አንተ፡ በኃጣውኢክ¹⁶፡ [ከመ]¹⁷፡ ይትኃደጋ፡፡
ለእመ¹⁸፡ ኮነ፡ ኃጣውኢክ¹⁹፡ ጸሊመ፡ አጸዓድዎ²⁰፡ ከመ፡ አስሐትያ፡ ወለእመ፡ [ኮና]²¹፡
ቀይሐተ²²፡ ከመ፡ ለ(J40v^b)ይ ፡ አጸዓድዎን²³፡(T47r^b) ከመ፡ ንጹሕ፡(O30v^a) ፀምር፡፡
እስመ፡ አፉሁ፡ ለእግዚአብሔር፡(A118r^a) ነበበ፡ ከመዝ፡፡

[152] ¹ ድኅን፡ P | ² ክህድክ፡ P | ³ ባሕቲቱ፡ A₁A₂L | ⁴ ለዘትረክቦ፡ P | ⁵ ዘእቤለክ፡ A₁A₂BE₁፡ ዘእንበለክ፡
P | ⁶ ፍርሃት፡ Ad. P | ⁷ ወድንጋዬ፡ P | ⁸ ወድንጋዬ፡ ወለእመ፡ ኖምክ፡ ትረክብ፡ ንዋመ፡ ጥዑመ፡ ዘእንበለ፡
ፍርሃት፡ iter. E₁ | ⁹ ውኩላ፡ E₂OT፡ ወኩላ፡ L | ¹⁰ ወተሐዩ፡ L | ¹¹ ነዩ፡ ይብለክ፡ transp. E₁L | ¹²
ወአነ፡ P | ¹³ መድኃኒክ፡ B | ¹⁴ ወኢይዜክራ፡ P | ¹⁵ ተአምን፡ A₁E₂L | ¹⁶ ኃጣውኢክ፡ E₁T | ¹⁷ Om.
E₂JLOT | ¹⁸ ወለእመ፡ A₁A₂P፡ ለእመ፡ E₁ | ¹⁹ በኃጣውኢክ፡ P | ²⁰ አጸዕድዎ፡ A₁፡ አጸዓድወክ፡ P | ²¹
ኮነ፡ A₁A₂BE₁፡ ኮንክ፡ P | ²² ቀይሐ፡ P | ²³ አጸዓድዎ፡ A₂፡ አጸዓድዎን፡ B፡ አፀዓድወክ፡ P.

[153] ወይቤሎ፡ ይዋስፍ፡ ነገርከሰ፡ ኦኦግዚእየ፡ ሠናይ፡ ውእቱ፡ ወመንክር፡ አንሰ፡ አመንኩ፡ ወአአምንሂ፡ ወጸላእኩ፡ ፍጹመ፡ በኩሉ፡ ልብየ፡ አምልኮ¹፡ ጣዖታት²፡ ወእምቅድመ፡ በዓት(E₁39v^b)ከ፡ ጎቤየ፡ ኮነት፡ ነፍስየ፡ ትጸልእ፡ ኪያሆ(A₂18r^b)መ፡ በዓቢይ፡ ተናፍቆ፡ በእንቲአሆመ፡ ወይእኬኒ፡ አነ፡ ጸላእ(L44v^a)ክዎመ³፡ ወእጸልዎመ፡ ፍጹመ፡ በእንተ፡ ዘተምሀርኩ፡ እምኔከ፡ ስሕተተ⁴፡ ዚአሆመ፡ (P27r^c) ወዕበደ፡ መምለኪያኒሆመ⁵፡ ወእፈቱ፡ ይእኬ፡ ከመ፡ እኩን፡ ገብረ፡ ለአምላክ፡ ጽድቅ፡ ለእመ፡ ኢ(T47v^a)ገደፈኒ⁶፡ ውእቱ፡ በብዝኃ፡ አበሳየ፡ በእ(J41r^a)ንተ፡ ዘኢኮንኩ፡ ድልወ፡ ለዝንቱ፡ ወባሕቱ⁷፡ ለሊሁ፡ ይስረይ፡ ሊተ፡ ኩሎ፡ አበሳትየ⁸፡ እስመ፡ መፍቀሬ፡ እንሰ፡ እመሕያው፡ ውእቱ፡ ወርኅሩኃ፡ ልብ፡ በከመ፡ መሐርከኒ፡ ለሊከ፡ ወድልወ፡ ይረስየኒ፡ ከመ፡ እኩን፡ ገብረ፡ ሎቱ፡ ወናሁ፡ (B17r^b) እስትርኩብ፡ አነ፡ ለተወከፎ፡ ጥምቀተ፡ ክርስትና፡ ወይከውንሁ፡ ባሕቱ፡ (O30v^b) በአሚን፡ ወጥምቀተ፡ ክርስትና፡ ፍጻሜ፡ ድኒን፡ አው፡ ይደሉ፡ ከመ፡ ይወስኩ⁹፡ ካዕበ፡ ዲቤሆመ፡ ምንተኒ ካልአ¹⁰፡

[154] ወአውሥኦ፡ በረሃም፡ እ(A₁18r^b)ንዘ፡ ይብል፡ ስ(E₁40r^a)ማዕ፡ ዘ(L44v^b)ይደሉ፡ እምድኅረ፡ ነሢኦ፡ ጥ(E₂11r^c)ምቀት፡ (T47v^b) ቅድስት፡ ወዝውእቱ፡ ተራኅቆ፡ እ(P27v^a)ምኩሎን፡ ኃጣውእ፡ ወእ(J41r^b)ምኩሎ፡ ደዌ፡ እኩይ፡ ወከመ፡ ትትሐነጽ፡ መሠረተ፡ ሃይማኖትከ፡ ርትዕት፡ ዲበ፡ ምግባረ¹፡ ትሩፋት²፡ እስመ፡ ሃይማኖት፡ ዘአንበለ፡ ምግባር፡ ምውት፡ ይእቲ፡ ወከማሁ፡ ምግባር፡ ዘእንበ(A₂18r^c)ለ³፡ ሃይማኖት፡ እስመ፡ ሐዋርያ፡ ጳውሎስ፡ ይቤ⁴፡ አንትሙስ፡ በመንፈስ⁵፡ ተሐውሩ፡ ኢታስተሐምመ፡ በፍትወታት፡ ዘሥጋ፡ እስመ፡ ምግባረ፡ ሥጋስ፡ ያስተርኢ፡ ገሃደ፡ ወዝውእቱ፡ ዝሙት፡ ምርዓት⁶፡ ርኩስ፡ ትዕግልት፡ አምልኮ፡ ጣዖት፡ ሥራይ⁷፡ ተባዕሶ፡ ተጋዕዞ⁸፡ ቀቲል⁹፡ አፍቅ(T48r^a)ሮ¹⁰፡ ንዋይ፡ ጸሪፍ¹¹፡ ስካር፡ ተዓብዮ፡ ወዘይመስሎ፡ ለ(L45r^a)ዝንቱ፡ በከመ፡ አቅደምኩ፡ ነገሮተከ፡ እስመ፡ እለ፡ ይገብሩ፡ እሎንተ፡ ኢይወርሱ፡ (J41v^a) መንግሥተ፡ ሰማ(O31r^a)ያት፡ (P27v^b)

[153] ¹ ወአምልኮ፡ L | ² ጣዖት፡ E₁ | ³ ጸላእክዎ፡ E₂ | ⁴ ስሕተተ፡ A₁ | ⁵ ወመምለኪያኒሆመ፡ E₂ | ⁶ ኢገፈኒ፡ ኒ፡ E₁ | ⁷ ወባሕቲቱ፡ JT | ⁸ አበሳየ፡ L | ⁹ ይወስክ፡ A₂B | ¹⁰ ካልእ፡ BE₂.

[154] ¹ ምግባር፡ A₂ | ² ትሩፋት፡ P | ³ ዘእንበ፡ P | ⁴ ይብል፡ E₁ | ⁵ በመንፈስ፡ L | ⁶ ምርዓት፡ A₂B፡ መምርዓት፡ P | ⁷ ወሥራይ፡ P | ⁸ ወተባዕሶ፡ P | ⁹ ወቀቲል፡ P | ¹⁰ አፍቅሮተ፡ L | ¹¹ ወጸሪ፡ P.

[155] ወፍሬሁስ፡ ለመንፈስ፡ ቅዱስ፡ ዝውክቱ፡ ተፋቅሮ፡ ፍሥሐ፡ ወሰላም፡(E₁40r^b) ትዕግሥት፡ ጎረጎጥ¹፡ ወሠናይት፡ ሃይማኖት²፡ የውሃት³፡ ተጸምዶ፡ ንጽሐ፡(B17r^c) ነፍስ⁴፡ ወሥጋ፡ ትሕትና፡ ልብ፡ በቅጥቃጤ⁵፡ ፍድፋድ፡ ምሒር፡ ኃዲገ⁶፡ እኩይ፡ ትጋህ፡ ንስሐ⁷፡ ዘበአማ(A₁18r^c)ን፡ በእንተ፡ ኩሉ፡ ዘኃለፈ፡ ኃጣውእ፡ ወአበሳ፡ ዳኅ፡ ወጌግዮ፡ በብዙኅ፡ አንብዕ፡ ዘምስለ፡ ፈሪሃ፡ እግዚአብሔር፡ በአስቆቅዎ፡(T48r^b) በእንተ፡ ኃጣውእ⁸፡ ፍቅረ፡ ቢጽ፡ ወዘይመስሎ፡ ለዝንቱ፡ ወእሉ፡ ምግባራት፡ ለይከውንዎ፡ ለምእመን⁹፡ [አምሳለ]¹⁰፡ ሰዋስው፡ ለዓሪግ፡ ለእንዘ፡ ትተልዋ¹¹፡ አሐቲ፡ መ(A₂18v^a)ዓርግ፡(L45r^b) ለካልእታ፡ ወተጋቢአሙ፡ በበይናቲሆሙ፡ ያዓርግዎ¹²፡(J41v^b) ለነፍስ፡ እስከ፡ ሰማይ፡ እስመ፡ አዘዘነ፡ ከመ፡ ንባእ፡ እንተ፡ ጸባብ፡ አንቀጽ፡(P27v^c) ወንርኃቅ፡ እምተቃውሞታ፡

[156] ወእመሰ፡ እምድኅረ፡ አእመርናሃ፡ ለጽድቅ¹፡ ንገብእ፡ ካዕበ፡ ወንገብራ፡ ለምግባረ፡ ኃሣር፡ መዋቲት²፡ ገቢአነ፡ ንከውን፡ በአምሳለ፡ ከልብ፡ ዘገብእ፡ ዲበ፡ ቂያዑ³፡ ይትፌጸም⁴፡ በላዕሌ(E₁40v^a)ን፡ ዘይቤ፡ እግዚ(O31r^b)እ፡ እ(T48v^a)ምከመ፡ ወፅአ፡ መንፈስ፡ ርኩስ፡ እምላዕላ፡ ሰብእ፡ የዓውድ፡ መካነ⁵፡ ኀበ፡ አልቦ፡ ማይ፡ እንዘ፡ የኃሥሥ፡ ዕረፍተ፡ ወኢይረክብ፡ ወይብል፡ እገብእ፡ እም(E₂11v^a)ነበ፡ ወባእኩ፡ ወይመጽእ፡ ወይረክቦ⁶፡ ዕራቆ፡ ኩስቱረ⁷፡ ወሥርግወ፡ ወያመጽእ⁸፡ ምስሌሁ፡ ጿ⁹፡ መናፍስተ፡ ካልአነ፡ ዘየአ(L45v^a)ክዩ፡ እምኔሁ፡ ወይበው(J42r^a)ኡ፡ ወየኃድሩ¹⁰፡ ህየ፡ ወት(A₁18v^a)(B17v^a)ከውን፡ ደኃሪቱ፡ ለውክቱ፡ ብእሲ፡ ዘተክሲ፡ እምቀዳሚቱ፡ እስመ¹¹፡ ጥምቀተ፡ ክር(P28r^a)ስትና፡ ንጽሕት፡ ታሠጥሞን፡ ውስተ፡ ማይ፡ ለኩሎን፡ ኃጣውኢን፡ እለ፡ ኃለፋ፡ ዘተጽሕፋ፡ ለእድ፡ ልዑላዊት¹²፡ ወትደመስሳ¹³፡ ተ(T48v^b)ደምስሶ¹⁴፡ ፍጹመ፡ ወድኅሬሁ፡ ትከውን፡ ይእቲ¹⁵፡ [ጥቅም]¹⁶፡ ጽኑዓ፡ ወማኅፈደ፡ ክቡደ፡ ወንዋየ፡(A₂18r^b) ኃቅል¹⁷፡ ጽኑዓ፡ በቅድመ፡ ገጸ፡ ጸላዒ፡ ወባሕቱ፡ ኢትመልሕ፡ ሥልጣን፡ ሥጋ፡ አላ፡ ትደመስስ¹⁸፡ ዘኃለፈ፡ ገቢረ፡ ኃጣውእ፡ ወእ(E₁40v^b)ኮ፡ ዘንጠመቅ፡ ውስተ፡ ምዕቃለ፡ ማይ፡ ዕራቁ፡ አላ፡ ነአምን፡ በአሐቲ፡ ጥምቀት፡ ለሥርየተ፡ ኃጢአት፡

[155] 1 ወጎረጎጥ፡ P | 2 ወሃይማኖት፡ P | 3 ወየውሃት፡ P | 4 ወንጽሐ፡ ነፍስ፡ P | 5 ወቅጥቃጤ፡ P | 6 ወኃዲገ፡ እኩይ፡ P | 7 ወንስሐ፡ P | 8 በእንተ፡ Ad. B; ወበእንተ፡ Ad. P | 9 ይከውንዎሙ፡ ለምእመናን፡ L | 10 በአምሳለ፡ E₁JLOT | 11 ዘንተ፡ ትተልዋ፡ A₁; እንዘ፡ ትተልዋ፡ B | 12 የዓርግዎ፡ A₂BE₁E₂.
[156] 1 ለጸድቃን፡ A₂ | 2 ወመዋቲት፡ A₁ | 3 ቅያሁ፡ L | 4 ይትፌጸም፡ E₁ | 5 Om. A₁ | 6 ወይረክብ፡ P | 7 ኩስቱረ፡ A₂ | 8 ወይመጽእ፡ A₂ | 9 ሰብዓተ፡ A₁E₁P | 10 ወየድሩ፡ A₁; የኃድሩ፡ P | 11 እስከ፡ A₁L | 12 በእድ፡ ሉዓላዊት፡ A₂; በእደ፡ ልዑላት፡ L | 13 ወትደመስሳ፡ A₁; ወትደመስስ፡ A₂; ወትደምስሳ፡ L; ወትደመስሶን፡ P | 14 ደምስሶተ፡ P | 15 Om. A₂ | 16 ጥመ፡ A₁; ጥቅመ፡ A₂BE₁JO | 17 ኃቅል፡ A₁ | 18 ትደምስስ፡ B; ትደምስስ፡ E₁.

[157] ወይ (O31v^a) ደልወነ፡ ከመ፡ ናንጽሕ፡ C(L45v^b) እስነ¹፡ ወንትዓቀብ፡ ከመ፡ ኢንደቅ፡ በውስተ፡ (J42r^b) ምንትኒ፡ እምንቢረ፡ ኃጣውእ፡ ዳግመ፡፡ አላ፡ ንግበር²፡ ትእዛዛተ³፡ እግዚአብሔር፡ ልዑል፡፡ እስመ፡ ይቤሎሙ፡ ለሐዋርያቲሁ፡ ንጹሐን፡ ሑሩ⁴፡ ወስብኩ፡ (P28r^b) ለኩ (T49r^a) ሉ፡ አሕዛብ፡፡ ወአጥምቅዎሙ፡ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡፡ ወአኩ፡ ዘይቤ⁵፡ ዘንተ፡ ባሕቲቶ፡ አላ⁶፡ ወሰከ፡ ወይቤ፡ ወመሐርዎሙ፡ ኩሎ፡ ዘእዘዘኩክሙ⁷፡ አነ፡፡ ወእመንገሰ፡ (A118v^b) ትእዛዛቱ⁸፡ ክቡራት፡ ኃደረ፡ ላዕሌነ፡ መንፈስ፡ ቅዱስ፡፡ ወለሊሁ⁹፡ ሐዋርያቲሁ¹⁰፡ ዘወሀበሙ¹¹፡ ብፅዓነ¹²፡ ወሰመዮሙ¹³፡ አኃዊሁ¹⁴፡ እለ፡ ድልዎን፡ ለመንግሥተ፡ ሰማያ (B17v^b) ት፡፡ አዘዘነ¹⁵ ^a16፡ ካዕበ¹⁷፡ ንላሁ፡ በዝንቱ፡ (E141r^a) ዓለም፡ ወንኩን፡ ድልዎነ፡ ለፍሥሐ፡ ዘይ (L46r^a) መጽእ፡ ወከመ፡ ንኩን፡ የዋሃነ¹⁸፡ (J42v^a) ንርኃብሂ፡ ወንጽማዕሂ¹⁹፡ በእንተ፡ ጽድቅ፡፡ ንምሐ (T49r^b) ርሂ፡ ወናሠኒ፡ ውሂብ፡ ወንኩን፡ (A218v^c) ንጹሐነ፡ ልብ፡ ወርኑቃነ²⁰፡ እምኩሉ፡ ርኩስ፡ በጥቡዕ፡ ልብ፡ እንዘ፡ ንገብር፡ ሰላመ፡ ምስለ፡ ቢጽነ፡፡ ወን (P28r^c) ትዓገሥ²¹፡ ኅዘነ፡ ወጽእለተ፡ በእንተ፡ ጽድቅ፡ ወበእንተ²²፡ (O31v^b) ስሙ፡ ቅዱስ፡፡

[158] ወኩሎ፡ ዘይመጽእ፡ ላዕሌነ¹፡ ከመ²፡ ንንግእ፡ ሀብተ፡ ጸጋ፡ ትፍሥሕተ፡ ወኃሄተ፡ ዘለዓለም፡፡ ወበዝንቱ፡ ዓለም፡ አዘዘ³፡ ከመ፡ ይሥርቅ፡ ብርሃንነ፡ በከመ፡ ይቤ፡ ወይርአዩ፡ ሐሥናየ፡ ምግባሪክሙ⁴፡ ወይሰብሕዎ⁵፡ ለእቡክሙ፡ ዘበሰማያት፡፡ እስመ፡ ሕገ፡ ሙሴ⁶፡ (E211v^b) ዘተውሀበ፡ ቀዲሙ፡ ለደቂቀ፡ እስራኤል⁷፡ ይብል፡ ከመዝ፡ (L46r^b) ኢትቅ (T49v^a) ትል፡ ኢትዘሙ⁸፡ ኢትሥርቅ⁹፡ ኢትኩን¹⁰፡ ስምዓ፡ በሐሰት፡፡ ወክርስ (J42v^b) ቶስኒ¹¹፡ ይቤ፡ ዘያምዕዕ፡ እኅ (E141r^b) ዋሁ፡ በከንቱ፡ ደለዎ፡ ኩነኔ፡ ደይ (A118v^c) ን፡ ወዘይቤሎ፡ ለእኑሁ፡ ዘፀርቀ፡ ደለዎ፡ እሳተ፡ ገሃነም፡፡ እምከመ፡ አባእከ¹²፡ መባዓከ¹³፡ ወተዘከርከ፡ ከመ፡ እኑከ¹⁴፡ የኃዝን፡ ላዕሌከ፡ ኅድግ፡ መባዓከ፡ (P28v^a) ዲበ¹⁵፡ ምሥዋዕ፡ ወሐር፡ ቅድመ¹⁶፡ ወተዓረቅ፡ ምስለ፡ እኑከ፡፡ ወይቤ፡ ኩሉ፡ ዘርእያ፡ ለብእሊት፡፡

[157] ¹ ርስሐተ፡ A₁ | ² እንብር፡ L; ንገብር፡ O | ³ ትእዛዛ፡ A₂B | ⁴ ሑሩ፡ J | ⁵ ይቤ፡ P | ⁶ አለ፡ J | ⁷ ዘእዘዘኩርክሙ፡ E₁ | ⁸ ትእዛዛት፡ L; ትእዛዛቲሁ፡ P | ⁹ ወለሊሆሙ፡ A₁; ወላዕሊሆሙ፡ B | ¹⁰ ለሐዋርያቲሁ፡ E₂JO | ¹¹ Om. P | ¹² ብፅዓነ፡ L; Om. P | ¹³ ዘሰመዮሙ፡ P | ¹⁴ ወወሀበሙ፡ ብፅዓነ፡ Ad. P | ¹⁵ ወአዘዘነ፡ B | ¹⁶ Om. E₂ | ¹⁷ ከመ፡ Ad. BE₂JPT | ¹⁸ የውሃነ፡ BE₂JT | ¹⁹ ወንጽምዕሂ፡ E₂ | ²⁰ ወርሒቃን፡ P | ²¹ ወንትዓገሥ፡ E₂JOT | ²² በእንተ፡ E₂JOT.

[158] ¹ ላዕሊነ፡ P | ² ወከመ፡ A₁ | ³ አዘዘነ፡ A₁ | ⁴ ምግባሪክሙ፡ ሠናየ፡ transp. A₁A₂BE₁; ሥነምግባሪክሙ፡ ሠናየ፡ Transp. P | ⁵ ወይሰብሕዎ፡ L | ⁶ አዘዘ፡ Ad. A₂ | ⁷ እንዘ፡ Ad. A₂ | ⁸ ወኢትዘሙ፡ P | ⁹ ወኢትሥርቅ፡ P | ¹⁰ ወኢትኩን፡ P | ¹¹ ክርስቶስኒ፡ P | ¹² አብእከ፡ E₁ | ¹³ መባእከ፡ A₁OP | ¹⁴ እኑከ፡ A₁ | ¹⁵ ቅድመ፡ P | ¹⁶ ተኳነን፡ P | ¹⁷ ዘመዋ፡ L | ¹⁸ ወለእስርሐ፡ B | ¹⁹ ወለተዋርዮ፡ A₂; ወለተዋርዮ፡ B.

ወፈተዋ፡ ወድኦ፡ ዘመወ¹⁷፡ ባ(B17v^c)፡ቲ፡ በልቡ፡ ወለከርስሐ¹⁸፡ ነፍስ፡ ወለተዋርዶ¹⁹፡ ኀበ፡
ሕማመ፡ ኃጢአት፡ ሰመዮሙ፡ ዝ(A₂19r^a)ሙተ፡፡

[159] ሕግኒ¹፡ ይክልኦ፡ እመሐላ፡ በሐሰት፡፡ ወክርስ(T49v^b)ቶስኒ፡ አዘዘ፡ ከመ፡ ኢይምሐሉ²፡
ግሙራ፡ አላ፡(O32r^a) ይበሉ፡ እወ፡ በጊ(L46v^a)ዜ፡ እወ፡ ወአልቦ፡ በጊዜ፡ አልቦ፡፡ ሕግ³፡
ዓይን፡ ህየንተ፡ ዓይን፡ ወስን፡ ህየንተ፡ ስን፡፡ ወክርስቶስኒ፡ ይቤ፡ ለዘ(J43r^a)ጸፍዓ⁴፡
መልታሕቲክ⁵፡ መጥዎ፡ ካልእታኒ⁶፡ ወለዘኒ⁷፡ ሔደክ፡ ልብሰክ፡ ወስኮ⁸፡ ቀሚሰክ፡፡
ወለዘአበጠክ⁹፡ ፩¹⁰፡ ምዕራፈ፡ ሑር፡ ምስሌሁ፡ ፪ተ¹¹፡፡ ወለዘሰአለ(E₁41v^a)ክ፡ ሀቦ፡
ወለዘፈቀደ፡ ይትለቃሕክ፡ ኢትክልኦ¹²፡፡ ወይቤ፡ ካዕበ፡ አፍቅሩ¹³፡(P28v^b) ጸላእተክሙ፡
ወደኃርዎሙ¹⁴፡ ለእለ፡ ይረግሙክሙ፡ ወሠናዮ፡ ግበሩ፡ ለእለ፡ ይባረሩክሙ፡፡
ወ(A₁19r^a)ጸልዩ፡ ዲቦ፡ እለ፡ ይትዔገለክሙ፡(T50r^a) ከመ፡ ትኩኑ፡ ውሉዶ¹⁵፡ ለአቡክሙ፡
ዘበሰማያት፡፡ እስመ፡ ወእቱ፡ ያሠርቅ፡ ፀሐዮ¹⁶፡ ላዕለ¹⁷፡ ኄራን፡ ወእኩያን፡ ወያዘንም፡
ዝናሞ¹⁸፡ ላዕለ፡ ጸድቃን፡ ወዓማፅያን፡፡

[160] ወ(L46v^b)ይቤ፡ ካዕበ፡ ኢትኩንኑ፡ ከመ፡ ኢትትኩንኑ¹፡፡ ስረዩ²፡ ይስረዩ³፡ ለክሙ፡
ኢትዝገቡ፡ ለክሙ፡ መዝገቡ፡ ላበውስተ፡ ምድ(J43r^b)C_a⁴፡ ኀበ፡ ሀሎ⁵፡ ዓቤ፡ ወሠረቅት፡
ዘይክርዩ፡ ወይሠርቁ⁶፡፡ አላ፡ ዝግቡ፡ ለክሙ፡ መዛግብተ⁷፡ ዘበሰማያት⁸፡ ኀበ፡ አልቦ፡(O32r^b)
ዓቤ፡ ወኢሠረቅት፡፡ ወኀበ፡ ሀሎ፡ መ(A₂19r^b)ዛግብቲክ(B18r^a)ሙ፡ ህዮ፡ ላትሄሉ፡
አልባቢክሙ⁹፡፡ ኢተሐልዩ¹⁰፡ ለነፍሳቲክሙ፡ ዘትበልዑ፡ ወዘትሰትዩ¹¹፡(P28v^c)
ወኢለ(T50r^b)ሥጋክ (E₁41v^b)ሙ፡ ዘትለብሱ፡፡ እስመ፡ አቡክሙ¹²፡ ሰማያዊ፡ ዮአምር፡
ከመ፡ አንትሙ፡ ትፈቅድዎ፡ ለዝንቱ፡ ኩሉ፡፡ አማን፡ እንበለ፡ ሐሰት፡ ከመ፡ ልፈጣሬ፡
ነፍስ¹³፡ ወሥጋ፡ ይሁብ፡ ሲሳዩ፡ ለኩሉ፡ ይሴስዮሙ፡ ለአዕዋፈ፡ ሰማይ፡ ወያሠረግዋ፡
ለምድር፡ በሥነጽጌ¹⁴፡፡ ኀሡ፡ መቅድመ፡ መ(L47r^a)ንግሥተ፡ ሰማያት፡ ወዝንቱስ፡ ኩሉ፡
ይትዊስክሙ፡፡ ኢተሐልዩ፡ ለጌሠም፡ እስመ፡ ጌሠም፡ ትሄሊ፡(J43v^a) ለርእሳ፡ ወበክመ፡
ትፈቅዱ፡ ይግበር፡(E₂11v^c) ለክሙ፡ ሰብእ፡ ከማሁ፡ ግበሩ፡ ሎሙ፡(A₁19r^b) አንትሙሂ፡፡

[159] ¹ ሕግኒ፡ A₁ | ² ኢይምሐሉ፡ E₂ | ³ Om. L | ⁴ ለዘጸፍዓ፡ LP | ⁵ መልታሕቲክ፡ BE₂ | ⁶ ካልእታሂ፡
A₁E₁ | ⁷ ወለዘኒ፡ L | ⁸ ወስክ፡ L | ⁹ ወዘሂ፡ አበጠክ፡ A₁፤ ወለዘአበጠወክ፡ L | ¹⁰ አሐደ፡ A₁E₁P | ¹¹
ክልኤተ፡ A₁E₁P | ¹² ኢትክልኦ፡ E₂ | ¹³ አክብሩ፡ L | ¹⁴ ደኃርዎሙ፡ P | ¹⁵ ውሉደ፡ BE₂P | ¹⁶ ፀሐዮ፡ L
| ¹⁷ ለ፡ P | ¹⁸ ዝናመ፡ L.
[160] ¹ ኢትኩንኑ፡ A₂B | ² ከመ፡ Ad. A₁A₂L | ³ ይስረዩ፡ A₁E₁፤ ይሰረዩ፡ L | ⁴ ዘበምድር፡ A₂ | ⁵ ሀለወ፡
P | ⁶ ወሠረቁ፡ BL | ⁷ መዝገቡ፡ E₂L | ⁸ በሰማያት፡ A₁A₂BE₁ | ⁹ Om. A₁፤ ተሀሉ፡ አልባቢክሙ፡ A₂BE₁
| ¹⁰ ተሀልዩ፡ A₁ | ¹¹ ወትሰትዩ፡ E₁ | ¹² Om. L | ¹³ ፈጠረ፡ ነፍሰ፡ L | ¹⁴ በጽጌ፡ L፤ በሥነጽጌያት፡ P.

[161] ባሉ፡ እንተ፡ ጸባብ፡ አንቀጽ፡ እስመ፡ መቃዓን፡ ፍኖት፡ (T50v^a) እንተ፡ ታበጽሕ፡
 ውስተ፡ ሕይወት¹፡ ወውሐዳን፡ እሙንቱ፡ እለ፡ ይፈቅድዋ²፡ ወርኒብ፡ ጥቀ፡ (P29r^a)
 ወስፋሕ፡ ፍኖት፡ ዘይወስድ፡ ኀበ፡ ሐጉል፡ ወበዙኃን፡ እሙንቱ፡ እለ፡ የሐውሩ፡ (O32v^a)
 ውስቴታ³፡ አኮ፡ ኩሎሙ፡ ዘይብለ (E₁42r^a)ኒ⁴፡ እግዚአ፡ እግዚአ፡ ዘይበውዕዋ፡
 ለመንግሥተ፡ ሰማያት፡ አላ፡ ዘይገብር፡ ፈቃዶ፡ ለአቡየ፡ ዘበሰማያት፡ (B18r^b) ዘያፈቅር፡
 አበ፡ አ (A₂19r^c)ው⁵፡ እመ⁶፡ ፈድፋድ፡ እምኔየ፡ ኢይደ (L47r^b)ሉ፡ ሊተ፡ ዘያፈቅር፡ ወልደ⁷፡
 አው፡ ወለቶ፡ ፈድፋድ፡ እምኔየ፡ ኢይደሉ፡ ሊተ⁸፡ ወዘኢያረ፡ መስቀሎ፡ ወኢተለወኒ፡
 ኢይደሉ፡ ሊተ፡ በዘከመ⁹፡ እሉ፡ ም (J43v^b)ግ (T50v^b)ባራት፡ ወዘይመስሎን¹⁰፡ አዘዘሙ፡
 እግዚእ¹¹፡ ለሐዋርያት፡ ጸድቃን፡ ይምህሩ፡ ኪያ¹²፡ ለእለ፡ የአምኑ፡ ቦቱ፡ ወለዝንቱ፡ ኩሉ፡
 ይደሉ፡ ላዕሌነ፡ ዓቂቦቱ¹³፡ ለእመ፡ ፈቀድነ፡ ንብጻሕ፡ ኀበ፡ ፍጻሜ፡ ወለነሢአ፡ አክሊላተ፡
 ጽድቅ፡ እንተ፡ (P29r^b) ኢትበሊ፡ ዘይሁቦሙ፡ እግዚአብሔር፡ መኰንን¹⁴፡ ራትዕ፡ በውእቱ፡
 ዕለት፡ ለእለ፡ ያፈቅሩ፡ አስተርእዮቶ¹⁵፡

[162] ወይቤሎ፡ ይዋስፍ፡ ለእመ፡ ኮነት፡ ዛቲ፡ ሕገኃት¹፡ ትፈቅድ²፡ ኀበ፡
 ዘከመ (E₁42r^b)ዝ፡ (A₁19r^c) ተዓቅቦ³፡ በተጠናቅቆ፡ ብዙኀ፡ ወለእመ፡ ተዳደቀኒ፡ (L47v^a)
 እምድኅረ፡ ጥምቀተ፡ ክርስትና፡ ኃጢአት፡ ቦ (T51r^a)ኑ፡ እከውን፡ (O32v^b) ቅቡ፡ ተስፋ፡
 [እምሕይወት]⁴፡ ወይከውንሁ፡ ኩሉ፡ ተስፋየ፡ ብጡለ፡ አውሥኦ⁵፡ በረላም፡ እንዘ፡
 ይብ (J44r^a)ል፡ ኢተሐሊ፡ አንተሰ⁶፡ ዘንተ፡ እስመ፡ ቃለ፡ እግዚአብሔር፡ ዘተሰብአ፡ በእንተ፡
 መድኃኒተ⁷፡ ዘመድነ፡ የአምር፡ ብዙኃ⁸፡ ድካምነ⁹፡ ወኢያኃ (A₂19v^a)ድገነ፡ ከመ፡ ንድወይ፡
 በዝንቱ፡ መክፈልተ፡ ሕማም፡ ዘአልቦቱ፡ ፈውስ፡ አላ፡ ከመ፡ ዓቃቤ፡ ሥራይ¹⁰፡ ፍጹመ፡
 ጥበብ፡ አስተዳ (P29r^c)ለው፡ ለነ፡ ፈውስ፡ ጥበብ፡ በንስሐ፡ ወሰበክ፡ ባቲ፡ ለስርየተ፡ ኃጢአት
 እንተ ሠርዓ ለአስተስርዮ¹¹፡ እስመ ንሕነ እምድኅረ አጥረይነ አእምሮ ጽድቅ ወንጠመቅ፡
 በማይ፡ ወበመ (B18r^c)ንፈስ፡ ወ (L47v^b) (T51r^b)ንጸሕ¹²፡ ለበተእምርተ፡ መ (E₁42v^a)ስቀል፡
 እምኩሉ፡ ኃጣውእ¹³፡ ለእመ፡ ተዳደቀነ¹⁴፡ ወዲቅ¹⁵፡ ውስተ፡ ኃጢአት፡ ኢመፍትው፡ ለነ፡
 ከመ፡ ንጠመ (A₁19v^a)ቅ፡ ዳግመ፡ እስመ፡ ዛቲ፡ ሀብት፡ ትት (J44r^b)ወሀብ፡ ምዕረ፡ አሐተ፡

[161] ¹ ሕይወት፡ P | ² ይበውእዋ፡ A₂P | ³ ውስቴቱ፡ L | ⁴ ዘይቤሎኒ፡ A₁A₂፡ ዘይቤሎነ፡ L | ⁵ አበው፡ LO፡
 Om. E₂ | ⁶ ወእመ፡ E₂ | ⁷ ወልደ፡ BJOPT | ⁸ (in) mg. B | ⁹ በከመ፡ A₁ | ¹⁰ ወዘይመስሎሙ፡ P | ¹¹
 እግዚአብሔር፡ E₂LO | ¹² ኪያሆሙ፡ P | ¹³ ዓቂቦቶ፡ A₂B | ¹⁴ መኰንን፡ L | ¹⁵ አስተርእዮ፡ B.
 [162] ¹ ሕግ፡ P | ² Om. P | ³ ትፈቅድ፡ Ad. P | ⁴ እምፈቃድ፡ A₁A₂BE₁P | ⁵ ወአውሥኦ፡ B | ⁶ አንስ፡
 E₂L | ⁷ መድኃኒት፡ P | ⁸ ብዝኃ፡ BE₁JOT | ⁹ ድካመነ፡ E₁LP | ¹⁰ ሥራ፡ P | ¹¹ ለአስተርእዮ፡ B | ¹²
 ወንጸሕ፡ B፡ ንጸሕ፡ E₂፡ ወንጸሕ፡ L | ¹³ እምኩሉ፡ ኃጣውእ፡ በትእምርተ፡ መስቀል፡ transp. P | ¹⁴
 ተዳደቀኒ፡ L፡ ተዳደቀነ፡ P | ¹⁵ ወዲቅ፡ P.

[163] ወባሕቱ ፡ ንድጎን¹፡ በገቢረ፡ ንስሐ፡ ዘተውህበት፡ ለነ፡ እምኃብ፡ ፈጣሪነ፡ እንተ፡ ይእቲ፡
 ጾም፡ ወጸሎት፡ ወአንብዕ፡ ውዑይ፡ ወእሉ፡ (E₂12^a) በጸጋ፡ (O33^a) እግዚእ²፡ ይሰመዩ፡
 ጥምቀተ፡ ወባሕቱ፡ ይደሉ፡ ከመ፡ ይጸምዉ³፡ ኅዳጤ፡ መዋዕለ፡ ከመ፡ ይድኃኑ፡ ፈድፋድ፡
 ለእምዓቢይ⁴፡ (P29^a) ዳጎ፡⁵ ወበዘመዝ⁶፡ ፍፍ፡ አልቦ፡ ኃጢአት፡ ዘትመውዕ፡ ፍቅረ⁷፡
 እግዚአብሔር፡ (T51^a) ወባሕቱ፡ ይደልወነ፡ ንትልዋ፡ ለንስሐ፡ እምቅድመ፡ ምጽአቱ⁸፡
 ለሞት፡ ከመ፡ ኢያው (L48^a) ዕሉ፡ እምዝየ፡ እንዘ፡ ርሱሐን፡ ንሕነ፡ እስመ፡ አልቦ፡
 ንስ (A₂19^b) ሐ፡ በውስተ፡ ሲኦል፡ ወበእንተዝ፡ አዘዘ፡ ከመ፡ (E₁42^b) [ኢንቅብጽ]⁹፡ ተስፋነ፡
 ሶብ፡ ንኤብስ፡ እስመ፡ ነስ (J44^a) ምር፡ ጊሩተ፡ እግዚአብሔር፡ ወነአምራ፡ ለኃጢአት፡
 ዘሠርዓ፡ ለነ፡ ስርየተ፡ በእንቲአሃ፡ መፍቀሬ፡ ሰብእ፡ ዘከዓወ፡ ደሞ፡ ለእንተ፡
 ኃ (A₁19^c) ጢአትነ¹⁰፡ ሎቱ፡ ስብሐት፡ እስከ፡ ለዓለመ፡ ዓለም፡ አሜን፡

[164] ለወበውስተ፡ ብዙኅ፡ ገጽት¹፡ ያጤይቅ²፡ ለኃይሉ፡ ንስሐ፡ ወፈድፋደሉ³፡ ትእዛዛቲሁ፡
 ወምሳሌያቲሁ⁴፡ ለእግዚ (T51^b) እ (B18^a) ነ፡ ወመድኃኒነ፡ ኢየሱስ፡ ክርስቶስ፡ እስመ፡
 በጥ (P29^b) ንተ፡ ትምህርቱ⁵፡ ይቤ፡ ለኃይሉ፡ ናሁ⁶፡ ቀርበት፡ መንግሥተ፡ ሰማያት፡
 ወነገረ፡ በም (O33^b) ሳሌ፡ ወይቤ፡ በእንተ፡ ወልድ፡ ዘነ (L48^b) ሥኦ፡ ብዕለ፡ አቡሁ፡ ወነገደ፡
 ርጉቀ፡ ብሔረ፡ ወዘረወ፡ ኩሎ፡ ንዋየ፡ በህየ፡ በንዝኅላል⁷፡ ወይእተ፡ ጊዜ፡ ኮነ፡ በይእቲ፡
 ሀገር፡ መብዝሂተ፡ ኃጢአ (E₁43^a) ት፡ ዓቢይ፡ ረኃ (J44^b) ብ፡ ወሐረ፡ ወተዓረክ፡ ምስለ፡ ፩፡
 እኩይ፡ እምሰብእ፡ ይእቲ፡ ሀገር፡ ወተብህለ፡ ከመ፡ ውእቱ፡ ፈነዎ፡ ንብ፡ ሐቅሉ፡ ይርአይ፡
 ለሎቱ፡ አኅርወ⁸፡ ወኢተክህሎ፡ ከመ፡ ይምላ፡⁹ ክርሦ፡ እምኖመረ¹⁰፡ ዕራዕ፡
 ዘይሴ (T52^a) ሰዩ፡ አኅርወ፡ ወበጊዜ፡ ዕርበተ¹¹፡ ሕይወቱ፡ ገብአ፡ እምውእቱ፡ ኃሣር፡
 ወአስቆቀወ፡ (A₂19^c) ላዕለ፡ ነፍሱ፡ እንዘ፡ ይብል፡ ሚመጠነ፡ ሀለዉ¹²፡ አሳብ፡ በቤተ፡
 አቡየ፡ ዘያተርፍዎ፡ ለሲሳይ፡ ወአንሰ¹³፡ በዝየ፡ እት (P29^c) መነደብ፡ በረኃብ፡ እሑር፡
 እንክለ፡ ንብ፡ አቡየ፡ (L48^a) ወእብሎ፡ አአባ፡ አበስኩ፡ በሰማይኒ፡ ወበቅድሜከኒ፡
 ኢይደልወኒ፡ እሰመይ፡ ወልደክ፡ ረስየኒ፡ ዳዕሙ፡ ከመ፡ ፩¹⁴፡ እምአሳብከ¹⁵፡ ወተንሥኦ፡
 ወሐረ፡ ንብ፡ አቡሁ፡ ወ (J45^a) ሶብ፡ ርእዮ፡ አቡሁ፡ እምርጉቅ፡ ተራኅራኃ¹⁶፡ ላዕሌሁ፡

[163] ¹ ንድኃን፡ A₂JL | ² እግዚእነ፡ A₁፡ እግዚአብሔር፡ P | ³ ይጸምወ፡ A₁E₁JT | ⁴ እምዓቢ፡ L | ⁵ እምዳጎጽ፡ ዓቢይ፡ E₁ | ⁶ ወበዘመዝ፡ E₁L | ⁷ እምፍቅረ፡ A₁A₂BP | ⁸ ምእቱ፡ L | ⁹ ኢንቅብጽ፡ A₂BE₁፡ ኢንቅጽ፡ L | ¹⁰ በእንቲአነ፡ ወበእንተ፡ ኃጢአትነ፡ A₁.
 [164] ¹ ወበእንተ፡ ገጽት፡ ብዙኅ፡ transp. P | ² ያጤይቅ፡ E₁ | ³ ፈድፋድ፡ ኃይሉ፡ ንስሐ፡ ወፈድፋደሉ፡ transp. P | ⁴ ወምሳሌያቲሁ፡ A₁A₂B | ⁵ ትእምርቱ፡ L | ⁶ ናሁ፡ ነስሐ፡ transp. P | ⁷ በንዝኅላል፡ B | ⁸ ዘሎቱ፡ አኅረወ፡ E₂O፡ አኅርወ፡ ዘሎቱ፡ transp. P | ⁹ ይማላዕ፡ J | ¹⁰ እምሐሞረ፡ A₂፡ እምሐመረ፡ P | ¹¹ ዕርበተ፡ ፀሐይ፡ A₁፡ ዕብረተ፡ E₂O፡ ዕብራተ፡ L፡ ዕርበቱ፡ T | ¹² ሀለው፡ A₁ | ¹³ ወአነሂ፡ A₁A₂BE₁፡ ወአነሰ፡ JP |፡ አነሂ፡ ¹⁴ አሐዱ፡ A₁ | ¹⁵ እምአግርቲክ፡ P | ¹⁶ ተራኅራኃ፡ B፡ ተራራኃ፡ O.

ወአፍጠነ፡ ወሐቀፎ፡ ወገብ(O33v^a)፡(E₁43r^b) በዓለ፡ በፍሥሐ፡ በእንተ፡ ዘረከቦ፡
ወጠብ(T52r^b)ሐ፡ መግዝእ፡(B18v^b) ላህም፡ ስቡሐ፡

[165] ለዝንቱ ፡ ምሳሌ፡ ረሰዮ፡ በእንተ፡ እለ፡ ይገብሉ፡ እምኃጣውኢሆ(E₂12r^b)ሙ፡ ኀበ፡
ንስሐ፡፡ ወይኤምር፡ ካዕበ፡ በትእምርት፡ ክሡት፡ በእንተ፡ ኖላዊ፡ ጌር፡ ዘ(A₁20r^a)ቦቱ፡ ፻¹፡
አባግዕ፡፡ ወሶበ፡ ተገድፎ፡ ፩²፡ እምኔሆሙ፡ ኃደጎሙ፡ ለጀወ፱³፡ ወሐረ፡ ይኅሥሦ፡
ለዘተገድፈ፡ እስከ⁴፡ ረከቦ⁵፡ ወ(P30r^a)ዖሮ ፡ ዲቦ፡ መትከፍቱ፡ ወደመሮ፡(L48v^b) ምስለ፡
እለ፡ ኢስሕቱ፡፡ ወጸውዖሙ⁶፡ ለአዕርክቲሁ፡ ለጎሩ፡፡ ወከመዝ፡ ይቤ፡ መድኃኒን⁷፡ ይከውን፡
ዓቢይ⁸፡ ፍሥሐ፡ በሰማያት፡ በእን(J45r^b)ተ፡ ፩⁹፡ ኃጥእ፡ ዘይነስሕ፡ ፈድፋድ፡ እምጀወ፱¹⁰፡
ጸድቃን፡ እለ፡ ኢይፈቅድዋ፡(T52v^a) ለንስሐ፡፡ ወከማሁ፡(A₂20r^a) ሊቀ፡ አርድእት፡ ጴጥሮስ፡
ከኩሐ፡ ሃይማኖት፡ በጊዜ፡ ሕማሙ፡ ለመድኃኑ፡ በኪነ፡ ጥበቡ፡ ከመ፡ ያለብዎ፡ ድካመ፡
እንለ፡ እመሕያው፡ ወ(E₁43v^a)ድቀ፡ ውስተ፡ ዳኅ፡ ክሂድ፡፡ ወሶበ፡ ተዘከረ፡ ቃሎ፡
ለእግዚእነ¹¹፡ በከዮ፡ ሶቤሃ፡ ብካዮ፡ መሪረ፡፡ ወበውኒዘ፡ አንብዑ፡ ውዑይ፡ አድኃኑ፡(A₁20r^b)
ርእሶ፡ አምማዬ፡ እስመ፡ ምሐረ፡ ፀብ(O33v^b)እ፡ ውእቱ፡፡ ወእመኒ፡ ኮነ፡ ዘድኅ፱¹²፡
ኢደክመ፡ ወኢቀብ፱፡ ተስፋሁ፡፡ ወኮነ¹³፡ ዝንቱ፡ ሊ(P30r^b)ቅ፡ በግብሩ፡ ምሳሌ፡
ለኩሐ¹⁴፡(L49r^a) ዓለም፡ ኀበ፡ ገቢረ፡ ንስሐ፡፡

[166] ወእምድኅረ፡ ተንሥክ፡ በኃይለ፡ መለኮቱ፡ እግዚእነ፡ ኢ(J45v^a)የሱስ፡ ክርስቶስ፡
ተስ(T52v^b)እሎ፡ እንዘ፡ ይብል፡፡ አጴጥ(B18v^c)ሮስ፡ ታፈቅረኒኑ፡ ወእስተጸንኦሙ፡ ለ፫¹፡
ክህደታት፡ በ፫²፡ ተስእሎታት³፡፡ ወአውሥክ፡ ጴጥሮስ፡ እንዘ፡ ይብል፡ እወ፡ እግዚእ፡ ለሊክ፡
ተአምር_a⁴፡ ከመ፡ አነ⁵፡ አፈቅረክ፡፡ ወበዝንቱ፡ ኩሐ፡ ወበካልአት፡ ግብራት፡ ብዙኃት፡ ጸንዓ፡
ኅልቁ፡ ፫⁶፡ ወተዓውቀ፡ ለኃይለ፡ አንብዕ_a⁷፡፡ ናፍቅር(E₁43v^b)ኬ⁸፡ እንከ፡ ገዲፈ፡ ኃጢአት፡
ወአርኅቆታ፡ ወጐይዮ⁹፡ እምኔሃ፡ በውኒዘ፡ አንብዕ፡፡ በከመ፡ ይቤ፡ ዳዊት፡ ሠራኅኩ፡
በምንዳቤዮ¹⁰፡ ለወአሐዕብ፡ ኩሐ፡ ሌሊተ¹¹ ለ¹²፡ ዓ(A₁20r^c)ራትዮ፡(L49r^b) በአንብዕዮ፡
አርሐስኩ፡ ምስካብዮ፡(A₂20r^b) ይደልዎ፡ ለሰብእ፡ እምድኅ(T53r^a)ረ፡ አእ(P30r^c)መራ፡
ለጽድቅ፡ ወለልደት¹³፡ ዳግማዊ፡ ወጥዕመ ምሥጢረ፡ አም(J45v^b)ላካዌ፡ ከመ፡ ይትዓቀብ፡

[165] ¹ ምዕት፡ A₁P | ² አሐዱ፡ A₁ | ³ ለተሥዓ፡ ወተሥዓቱ፡ A₁፤ ለ፱፡ ወተሰዓቱ፡ P | ⁴ እስክ፡ iter. P | ⁵ ወሶበ፡ ረከቦ፡ Ad. A₁ | ⁶ ወጠውዖው፡ E₂ | ⁷ ኢየሱስ፡ ክርስቶስ፡ Ad. A₁ | ⁸ ዓቢይ፡ BE₁ | ⁹ አሐዱ፡ A₁ | ¹⁰ ተስዓ፡ ወተሰዓቱ፡ A₁ | ¹¹ ኢየሱስ፡ ክርስቶስ፡ Ad. A₁ | ¹² ዘሕፀዕ፡ E₁፤ ዘዳኅ፱፡ L | ¹³ ኮነ፡ P | ¹⁴ ለኩሐ፡ L.
[166] ¹ ለሠለስቱ፡ A₁E₁ | ² በሠለስቱ፡ A₁ | ³ ስእለታት፡ L | ⁴ ለሊክ፡ ታእምር፡ B፤ ተአምር፡ ለሊክ፡ L | ⁵ Om. L | ⁶ ሠለስቱ፡ A₁ | ⁷ ኃይሉ፡ ለአብዕ፡ E₁ | ⁸ ናፍርኬ፡ L | ⁹ ወጐይይ፡ A₁E₁፤ ወጐዮ፡ L | ¹⁰ በምንዳቤ፡ BE₁J | ¹¹ Om. E₂ | ¹² ወአሐዕብ፡ ሌሊተ፡ ኩሐ፡ E₁፤ ወበአንብዕዮ፡ አርሐስኩ፡ ምስካብዮ፡ T | ¹³ ወለልደተ፡ L፤ ወበልደተ፡ P.

በኩሉ፡ ኃይሉ፡ ወይፍራህ፡ ከመ፡ ኢይደቅ። እስመ፡ ወዲቅ፡ አኩ፡ ሠ(O34r^a)ናይ፡ ለመስተጋድላን፡ እስመ፡ ብዙኃን፡ እለ፡ ወድቁ፡ ወኢተክህሎሙ፡ ከመ፡ ይትነሥኡ።

[167] ስምኤላም¹፡ ዘአርኃው፡ ለሕማም፡ አንቀጸ፡ ወነበረ፡ ቦቱ። ወቦ፡ እምኤላም፡ ዘኢተክህሎሙ፡ ያም(E212r^o)ሥጡ፡ እምኤላም ወዓዲ፡ ኢተክህሎሙ፡ ሐዊር²፡ ኀበ፡ ንስሐ፡ ወኢያንሥኡ፡ ርእሶሙ፡ በተአም(E144r^a)ኖ፡ ከመ፡ ይሕዕቡ፡ ርስሐተ፡ ኃጣውኢሆሙ። ወበእንተዝ³፡ ግብተ፡ ይመ(L49v^a)ጽ (T53r^b)እ፡ ድቀት። ወእምከመ⁴፡ መጽአ፡ ድቀት፡ መፍትው፡(B19r^a) ፍጡነ፡ ይትነሥኡ፡ ወይትጋ(A120v^a)ደሉ፡ በሠናይ። ወለለይበጽሕ፡ ዘከመዝ፡ ይ(P30v^a)ደሉ፡ ከመ፡ ይትነሥኡ፡ ወይትጋደሉ፡ እስከ፡ ፍጻ(J46r^a)ሜ፡ እስመ፡ ይቤ፡ እግዚእነ፡ ተመየጡ፡ ኀቤየ፡ ወእትመየጥክመ⁵።

[168] አውሥኦ¹፡ ይዋስፍ፡ ወይቤሎ፡ እፎ፡ የዓቅብ፡ ርእሶ፡ ንጹሐ፡ እምድላረ፡ ተጠምቀ፡ እምኩሉ፡ ኃጢአት። እስመ፡ አነ፡ እፈቅድ፡ እርክብ፡ ፍኖተ፡ እግዚአብሔር፡ በተጠናቅቆ፡ ወኢይትገሃሥ፡ እምኤላም፡ ወኢይደቅ²፡ ካዕበ³፡ እ(A220r^o)ምድላረ፡ ሥርየተ፡ ኃጣውእየ፡ ሕላ፡ ኃለፋ⁴።(O34r^b) ወይቤሎ፡ በረሃም፡(T53v^a) ፈድፋድ፡ ሠናይ፡ ዘትቤ፡ አንጉሥ። ዝንቱ፡ ውእቱ፡ ፈቃድየ፡ ወፍት(E144r^b)ወትየ፡ ሊተ። ወባሕቱ፡ ዕፁብ፡ ውእቱ፡ ወኢይትከሃል፡ ከመ፡ ያንሶስወ⁵፡ ዲበ፡ እሳት፡(L49v^b) ወኢይዓዩ⁶፡ ወዕፁብ፡ ውእቱ፡ ቀዊም⁷፡ ዲበ፡ እሳት። ወጽኑዕ፡ ጥቀ፡ ከመ፡ ይኩ(A120v^b)ን፡(J46r^b) ብእሲ፡ እን(P30v^b)ዘ፡ ሀሎ፡ እሱረ፡ በምግባረ፡ ዓለም፡ ወበጸሕቀ፡ ዚአሁ፡ እንዘ፡ ይሰርሕ⁸፡ በግብር፡ በብዕል፡ ወበተድላ፡ እንዘ፡ የሐዩ፡ ከመ፡ ይሐር፡ እንበለ⁹፡ ጽናኔ፡ እምፍኖተ፡ ትእዛዘ፡ እግዚአብሔር፡ ወያደንን፡ ርእሶ፡ ፍጽመ። እስመ፡ እግዚአብሔር፡ ይቤ፡ ኢይክል፡ ገብር፡ ተቀንዮ፡ [ለክልኤ]¹⁰፡ አጋዕዝ(T53v^b)ት። ወእመ፡ አኩ፡ ይጸልኦ¹¹፡ ለ፩¹²፡ ወያፈቅሮ፡ ለ(B19r^b)ካልኡ፡ ያክብሮ፡ ለ፩¹³፡ ወያሐሥሮ፡ ለካልኡ፡ ኢትክሉ፡ ተቀንዮ፡ ለእግዚአብሔር፡ ወለንዋይ።

[169] ዮሐንስ፡ ወንጌላዊ፡ ፍቁረ፡ ዚአሁ፡ ነባቤ፡ መለኮት፡ ጸሐፈ፡ በመልእክቱ¹፡ እንዘ፡ ይብል።(A120v^c) ኢታፍቅርዎ፡ ለዓለ(E144v^a)ም፡ ወኢለዘሀሎ²፡ ው(L50r^a)ስተ፡ ዓለም።

[167] ¹ ወቦ፡ እምኤላም፡ P | ² ሐዊረ፡ A1BE1E2 | ³ ወበእንተ፡ L | ⁴ ወእምከመመ፡ L | ⁵ ወአነ፡

እትመየጥክመ፡ A1.

[168] ¹ ወአውሥኦ፡ A1A2P | ² ወኢይወድቅ፡ A1A2BE1 | ³ Om. L | ⁴ Om. A1 | ⁵ ያንሶስወ፡ A1BE1J;

ያንሶስወ፡ T | ⁶ ወኢይወዕዩ፡ A1A2BE1; ወኢይሀዩ፡ J | ⁷ ዓለም፡ L | ⁸ እሰርሕ፡ E2 | ⁹ እንበለ፡ E2LO |

¹⁰ ለ፩፡ A2BP ; ለ፪ኤ፡ L | ¹¹ ይጸልኦ፡ A1 | ¹² ለአሐዱ፡ A1E1 | ¹³ ለአሐዱ፡ A1E1

[169] ¹ በመለኮቱ፡ E2 | ² ወኢለዘሀሎ፡ L | ³ ፍቁሩ፡ E2O | ⁴ ዓለምኒ፡ A1P | ⁵ ፈቃድ፡ እግዚአብሔር፡ A1 | ⁶

ለዓለም፡ P | ⁷ ወክብርተ፡ L | ⁸ ዘዘዘኢሆሙ፡ B | ⁹ ወተአምነ፡ A1BE1 | ¹⁰ ወተፈዩ፡ E2 | ¹¹

በደኃራቶሙ፡ L | ¹² ወበምግባሮሙ፡ BE1E2JOT | ¹³ ወበክዕወተ፡ L; ወክወተ፡ P | ¹⁴ እንዘ፡ ያጉይይዎ፡

A1; ቀዳሲ፡ ያጉይይዎሙ፡ L | ¹⁵ ሰይጣናት፡ L | ¹⁶ ይድወዩ፡ B; ደወዩ፡ P.

እስመ፡ ፍ(J46v^a)ቅሩ³፡ ለዓለም፡ ፍትወ(O34v^a)ቱ፡ ለሥጋ፡ ወለአዕይንት፡፡
 ወዓለምኒ⁴፡(A₂20v^a) የኃልፍ፡ ወፍትወታቲሁ፡ ምስሌ(P30v^c)ሁ፡፡ ወዘለ፡ ይገብር፡ ልፈቃዶ፡
 ለእግዚአብሔር⁵፡ ይነብር፡ ለዓለመ፡ ዓለም⁶፡፡ ነጽርኬ፡ ኀበ፡ አበዊነ፡ ለባስያነ፡ መለኮት፡
 ዘለምዑ፡ ዘንተ፡ እም(T54r^a)አፈ፡ ክርስቶስ፡ ወአዘዘ፡ እምድኅረ፡ ጥምቀተ፡ ክርስትና፡ ከመ፡
 ያጥርዩ፡ ሰብእ፡ ለነፍሶሙ፡(E₂12v^a) ዘኢይማስን፡፡ ቦእምኔሆሙ፡ ዘአጥብዓ፡ ከመ፡ ይንሥኦ፡
 ለጥምቀት፡ ዳግሚት፡ ዘውእቱ፡ ከዊነ፡ ስምዕ፡ በክዕወተ፡ ደሙ፡፡ እስመ፡ ዛቲ፡ ካዕበ፡
 ተሰምየት፡ ጥምቀተ፡ ወክብርት⁷፡ ፈድፋደ፡ ወግርምት፡፡ እስመ፡ ይእቲ፡ ኢታረስሐ፡ ዳግመ፡
 በርስሐ(L50r^b)ተ፡ ኃጣእውእ፡ እስመ፡(J46v^b) እሙንቱ፡ መጠወ፡ ርእሶሙ፡ ለነገሥት፡
 ወለመኳንንተ፡ ዓላውያን፡ በ(E₁44v^b)እንተ፡ ክርስቶስ፡ ወተዓገሡ፡ ሥቃያተ፡ ዘዘዘአሁ⁸፡
 ወገደፍዎሙ፡ ለአናብስት፡ ወለእሳት፡ ወ(T54r^b)ለአስይፍት፡፡(P31r^c) ወተአመኑ⁹፡ ተአምኖ፡
 ሠናየ፡ ወፈጸሙ፡ ሩጸቶሙ፡ ወዓቀ(B19r^c)ቡ፡ ሃይማኖቶሙ፡ ወተወፈዩ¹⁰፡ ዕሢተ፡ ጽድቅ፡፡
 ወኮኑ፡ ሱቱፋነ፡ ምስለ፡ መላእክት፡ ወወራስያኒሁ፡ ለ(O34v^b)ክርስቶስ፡ ዘ(A₁21r^a)አጽደለ፡
 ትሩፋቲሆሙ፡ ከመዝ፡ ወአብርሆሙ፡ እስከ፡ ወጽኦ፡ ውስተ፡ ኩሉ፡ ምድር፡ ብዕለ፡
 ጸጋሆሙ፡ ውስተ፡ ኩሉ፡ አጽና(A₂20v^b)ፈ ዓለም በረቀ ፀዳለ ትምህርቶሙ፡፡ አከ
 በደኅድረቶሙ¹¹ ባሕቲቱ አላ በምግባሮሙ¹²፡ ወክዕወተ¹³፡ ደ(L50v^a)ሞሙ፡
 ወአ(J47r^a)ዕዕምቲሆሙ፡ ምሉዓን፡ እምኩሉ፡ ልእንዘ፡ ያጐይይዎሙ¹⁴፡ ለሰይጣናት¹⁵፡
 ወይፌው(T54v^a)ስዎሙ፡ ለእለ፡ ይደውዩ¹⁶፡ በደዌ፡ ጽኑዕ፡ ወ(E₁45r^a)ያክብርዎሙ፡ ዘልፈ፡
 ማእከለ፡ ፍጡራን፡፡

[170] ወነገሩኒ¹፡ ብዙኅ፡ ለእመ፡ ፈቀድነ፡ ናይድዕ፡ ዜና፡ ትሩፋቲሆሙ፡፡ ሶበ²፡
 ተኃገኑ(P31r^b)ሉ፡ እኩያን፡ ወአማሳንያን፡ ወነግሡ፡ ውስተ፡ ኩሉ³፡ ዓለም፡ ነገሥት፡
 ምእመናን፡፡ አስተሐይጽ፡ ይእተ፡ ጊዜ፡ ኀበ፡ አበው፡ በርቱዕ፡ ሕሊና፡ ከመ፡ አቅረቡ፡
 ሥጋሆሙ፡ ወነፍሶሙ፡ ለእግዚአብሔር፡ ልዑል፡ ዘእንበለ፡ ደነስ፡ ወመተሩ፡ ኩሉ፡
 ምግባረ፡ ሕማም፡ ወአግኃሡ፡ ርእሶሙ፡ እምደነስ፡ ሥጋ፡ ወነፍስ፡ ወሶበ፡ ለበዉ፡ ከመ፡
 ኢይትከሃ(J47r^b)ሎሙ፡ [ዓቂበ]⁴፡(T54v^b) ዝንቱ፡ ዘእንበለ፡ ዓቂበ⁵፡ ትእዛዛተ፡(O35r^a)
 እግዚአብሔር፡፡ ወመሐሩነ፡(L50v^b) ካዕበ⁶፡ ናጥሪ፡ እሎንተ፡ ወንዕቀብ፡ ትእዛዛተ፡ ወንግበር፡
 ኪያሃ⁷፡ በም(B19v^a)ንዳቤ፡ ወተስናስ፡ ዘይረክበነ፡ በተሰዶ፡ ዓለማዊ፡፡ ወአጥረዩ፡(E₁45r^b)

[170] ¹ ነገርሰ፡ P | ² ወሶበ፡ P | ³ Om. L | ⁴ ገቢረ፡ E₂JLOT | ⁵ ዓቂበ፡ B | ⁶ ከመ፡ Ad. A₁A₂BP | ⁷ ኪያሆሙ፡ P | ⁸ አጥረዩ፡ L | ⁹ ወንዋዮሙ፡ P | ¹⁰ ወረስዑ፡ BP | ¹¹ ኩሉ፡ Ad. A₂ | ¹² ጽኑሳነ፡ P | ¹³ ትኩዛነ፡ P | ¹⁴ ምንዱባነ፡ P | ¹⁵ ወረሰዩ፡ P | ¹⁶ Om. L | ¹⁷ አልባስ፡ A₂፡ ወእም፡ አልባስ፡ P | ¹⁸ ወአህጉር፡ P.

ሎሙ፡ ሐ(A₂₁r^b)ረተ፡ ካልአ፡ ወንኩረ፡ በከመ፡ ቃል፡ አምላካዊ፡ ወመነኩ፡ ኩሎ፡ ወኃደጉ፡
 አበ(A₂₀v^a)ዊሆሙ፡ ወአኃዊሆሙ፡(E₂12v^b) ወውሉዶ(P31r^c)ሙ፡ አዕርክቲሆሙ፡
 ወአዝማዲሆሙ፡ ንዋዮሙ⁹፡ ወተድላሆሙ፡ ወረከቡ¹⁰፡ ኩሎ፡ ዘውስተ¹¹፡ ዓለም፡ ወጉዳ፡
 ከመ፡ ሰብእ፡ እለ፡ ይጉይዩ፡ ኀበ፡ ገዳማት፡ ጽኑሳን¹²፡ ትኩዛን¹³፡ ምንዳባን¹⁴፡ በውስተ፡
 አ(T55r^a)ድባራት፡ ወበአታት፡ ወግበበ፡ ምድር፡ ረሰዩ¹⁵፡ ማኅደሮሙ፡(J47v^a) በአርኃቁ፡
 ርእሶሙ፡ እምኩሉ፡ ትፍሥሕታት፡ ዘውስተ፡ ዝንቱ¹⁶፡ ዓለም፡ አልባሰ¹⁷፡ ወሲሳዩ፡
 ወአህጉረ¹⁸፡

[171] ወተናጊዶሙ፡ በዝንቱ፡ ረከቡ፡ ክልኤ¹፡ ዕረፍተ፡ ፩፡ እምኔሆሙ፡ [ኢ(L51r^a)ነጽሮተ]²፡
 ዓለም፡ ኃላፊ፡ ወሕማማቲሆ፡ ከመ፡ ይምትሩ፡ ፍትወተ፡ እምስርዋ፡ ወያጥፍኡ፡ ዝክረ፡
 ዘአሀ፡ ከመ፡ ይትክሉ³፡ ውስተ፡ ልቦሙ፡ ፍትወ(E₁45v^a)ተ፡ ሰማያዊ፡(O35r^b) ወረኪቦታ፡
 ወካልዕ፡ እምኔሆሙ፡ ከመ፡ ያጥፍኡ፡ ግብረ፡ ሥጋ፡(P31v^a) ወይኩኑ፡ ሰማዕተ፡
 በፈቃዶሙ፡ ወይትመሰልዎ፡ ለክርስቶስ፡ በሕማማቲሆሙ፡ በአምጣነ፡ ክሂሎቶሙ፡ ከመ፡
 ይኩኑ፡ ሱቱፋኒሆ፡ በመንግሥት፡ እንተ፡(T55r^b) ኢትኃልቅ፡ ወሶበ፡ ርእይዎ፡ ለዝንቱ⁴፡
 ምክር፡ ከመ፡ ሠናይ፡ ውእቱ፡ ኃ(J47v^b)ደጉ፡ ደባትሪሆሙ፡ ወተኃብኡ፡ ው(B19v^b)ስተ፡
 በአታት፡ ወጸዋልዕ፡ ወሐይወ⁵፡ ከመ፡(A₁21r^c)ዝ⁶፡ ወአጥረይዎ⁷፡ ለትሩ፡(A₂21r^a)ፋት፡
 ወዎርዎ⁸፡ ወመነኩ፡ ኩሎ፡ ከመ፡ ይርከቡ፡(L51r^b) ትፍሥሕተ፡ ወዕረፍተ፡

[172] ወአብደሩ፡ ከመ፡ ይሴሰዩ¹፡ ሣዕረ፡ ዘኢበሰለ፡ በእሳት፡ ወበዛቲ፡ ለመባልዕት፡ ሕፁዓት²፡
 ኮኑ፡ ይሴሰዩ³፡ ሕይወተ፡ ሥጋሆሙ፡ ወቦ፡ እምኔሆሙ፡ እለ፡ ይፌጽሙ፡ ሱባዔ፡
 ኩለንታሁ፡ እንዘ፡ ይበልዑ፡ ወቦ፡ እምኔሆ(E₁45v^b)ሙ፡ እለ፡ ይበልዑ፡ ክልኤ⁴፡ ጊዜያተ፡
 በ፩ዱ፡ ሱባዔ፡ ወካልአን፡(P31v^b) በኩሉ፡ ሠርከ⁵፡ መ(T55v^a)ዓልት ፡ ይሴሰዩ፡ በአምጣነ፡
 ጣዕም⁶፡ ባሕቲቶ፡ ወጸሎቶሙ⁷፡ ወትጋሆሙ፡ የሐጽጽ፡ ሕቀ፡ እመላእክት⁸፡ ወመነኩ፡
 ወርቀ፡(O35v^a) ወብሩረ፡ ወጥሪተ፡ መን(J48r^a)ኖ፡ ፍጹሙ፡ ወረስዑ⁹፡ ኩሎ፡ ዘማእከለ፡
 ሰብእ፡ ሠይጠ፡ ወተሣይጦ፡ ወአልቦቱ¹⁰፡ መካን፡ ለቅንዓት፡ ወለት(L51v^a)ዕቢት፡
 በውስቴቶሙ፡ አላ፡ ባቡዑ፡ ለርእሶሙ፡ በትሑት፡ ልብ፡ እንዘ፡ ኢይገብሩ፡ ምንተኒ፡ ፍጹሙ፡
 አላ፡ ዕቁባን፡ እሙንቱ፡ በከመ፡ ይቤ፡ እግዚእነ፡ ለእመ፡ ገበርክሙ፡ ኩሎ፡ ትእዛዛተ፡ በሉ፡

[171] ¹ ፩፡ A₂B | ² ነጽሮተ፡ E₂JLOT | ³ ይክሉ፡ L | ⁴ በዝንቱ፡ E₁B | ⁵ ወሐዩ፡ E₂፡ ወይከውን፡ L | ⁶ ከመጽ፡ E₂ | ⁷ ወአጥረይዎ፡ L | ⁸ ወዎርዎ፡ E₂LO.
 [172] ¹ ይሴሰዩ፡ O | ² መብልዕ፡ ሕዕዕት፡ P | ³ ይሴሰዩ፡ O | ⁴ ፩፡ A₂BP | ⁵ ሰርክ፡ A₁፡ ሰክ፡ P | ⁶ ጠዐም፡ B፡ ጣዕሙ፡ P | ⁷ ጸሎቶሙ፡ P | ⁸ እመላእክት፡ ሕቀ፡ transp. A₁ | ⁹ ወረሱ፡ A₁ | ¹⁰ ወአልቦ፡ A₁A₂B | ¹¹ ይፈትሑ፡ LP.

ንገነ፡ እግብርት፡ ጽሩዓን፡ እስመ፡ ኢገበርነ፡ ዘእንበ(E₂12v^c)ለ፡ ዘተአዘዘነ፡ ለገቢር፡
ወቦ፡(T55v^b) እምኔሆሙ፡ እለ፡ ፈትሑ¹¹፡ ላእለ፡ ርእሶሙ፡ ከመ፡ ኢይግበሩ፡ ምንተኒ፡
ዘእንበለ፡ (E₁46r^a) ዘተአዘዘ፡ ቦቱ፡

[173] ወከማሁ፡ ለለጅ፡(P31v^c) እምኔሆሙ፡ እጥረየ፡ ሎቱ፡ ሕሊና፡ ሠናየ፡ ወ(A₂21r^b)አልቦ፡
በላዕሌሆሙ፡(A₁21v^a) ትምክህት¹፡(B19v^c) ብጡል²፡ ወኢአድልዎ፡ ለገ(J48r^b)ጽ³፡
በእንቲአሆሙ⁴፡ ኃደጉ፡ ዓለመ፡ ወኃደሩ፡ ወስተ፡ ገዳማት፡ እንዘ፡ ይሴፈወ፡ እሤቶሙ፡
በጎብ፡ እግዚአብሔር፡ ወአኮ፡(L51v^b) እምነብ፡ ሰብእ፡ [ወእንእዘ]⁵፡ የአምኑ፡ በሕሊናሆሙ፡
ከመ፡ ጽሙና⁶፡ እንተ፡ ትትገበር፡ በእንተ፡ ውዳሴ፡ ከንቱ፡ አልቦ፡ ዕሤት፡
በእንቲአ(O35v^b)ሃ፡ እስመ፡ ኮነት፡ ለአርአያ፡ ሰብእ፡ ወእለሰ⁷፡ ይፈትውዎ⁸፡(T56r^a)
ለክብር⁹፡ ልዑላዊ¹⁰፡ ዘኪያሁ¹¹፡ ይፈቅዱ፡ መነንዎሙ¹²፡ [ለምድራውያት]¹³፡ ወተጋደሉ፡
ለለአሐቲ፡ እስከ፡ ፍጻሜሃ፡ ወአርኃቁ፡ ርእሶሙ፡ እማኅደረ፡ ሰብእ፡ በኑኃ፡ መዋዕሊሆሙ፡
ወበበይነ፡ ዝንቱ፡ ኮነ፡ ቅሩባነ፡ ጎብ፡ እግዚአብሔር(P32r^a)ር፡ ወቦ፡ እለ፡ ረለዩ፡
ማኅደሮሙ፡(E₁46r^b) ርኑቃነ፡ እምቢጾሙ፡(J48v^a) ለለጅ፡ በባሕቲቱ¹⁴፡ ወበእለተ፡ እሑድ፡
ይትጋብኡ፡ ወስተ፡ ቤተ፡ ክርስቲያን፡ ቅድስት፡ ለተመጥዎ፡ ምሥጢር፡ አምላካዊ፡ ዘውእቱ፡
መሥ(L52r^a)ዋዕተ፡ ሥጋሁ፡ ወደሙ¹⁵፡ ንጹሕ፡ ለክርስቶስ፡ ክቡር፡ ዘጸገወ፡ ኪያሁ፡
ላዕለ¹⁶፡ መሃይምናን፡ ለስርየተ፡ ኃጢአቶሙ፡(T56r^b) ለአብርሆ፡ ወለቀደሶ፡ ነፍስ፡ ወሥጋ፡

[174] እንዘ፡ ይኔይል፡ ጅ፡ እምካልኡ፡ በተረይጸ¹፡ ቃላት፡ አምላካውያት²፡(A₂21r^c)
ወይከሥቱ³፡ ተጸብኦቶሙ፡ ለመስተቃርናን፡ እለ፡ በ(A₁21v^b)ጎብዕ፡ ከመ፡ ኢይሠገር፡
ቦ(B20r^a)ሙ፡ ጅ፡ እምእለ፡ ኢየአምሩ⁴፡ በዊኦ፡ ወስተ፡ ጸብእ፡ ወእምዝ፡ ይገብኡ፡ ካዕበ፡
ወስተ፡ መካናቲሆ(O36r^a)ሙ፡ ወዲዮሙ⁵፡ መዓረ፡ ትሩፋት፡ ወስተ፡ ጸራይቀ፡
ፀቃውዕ፡(P32r^b) ዘአልባብ፡ በጸሕቅ፡(J48v^b) ፍጹም፡ ወይገብ(E₁46v^a)ሩ፡ እምውእቱ፡ ፍሬ፡
ጥዑመ፡ ዘይበቁዕ፡ ለማዕድ፡ ሰማያዊ፡ ወካልኦን፡ ሐሩ፡ በሥር(L52r^b)ዓተ፡ ሐይው⁶፡
ዘተሳተፎ፡ ዘይትጋብኡ፡ ቦቱ፡ ጉባዔ፡ ብዙ(T56v^a)ኅ፡ በአሐቲ፡ ጥብረት፡ ወገደፉ፡ ልቦሙ፡
በተአዝዞተ፡ ኩሎሙ⁷፡ መሃይምናን፡ ወጠብሐ፡ ፍትውቶሙ፡ በመትባሕተ፡ ተአዝዞ⁸፡
ውኅለቁ፡ ርእሶሙ፡ ከመ፡ አግብርት፡ እለ፡ ተሠይጡ፡ በፈቃዶሙ፡ እብል፡ እንከ፡ ከመ፡

[173] ¹ ትምክህተ፡ B | ² ብጡል፡ BE₁ | ³ ዘገጽ፡ A₁ | ⁴ ዘበእንቲአሆሙ፡ BE₁E₂OT | ⁵ እንዘ፡ E₂JLOT | ⁶ ለጽሙና፡ P | ⁷ እለሰ፡ P | ⁸ ይፈትውዎ፡ L | ⁹ ለክቡር፡ E₁ | ¹⁰ ሉዓላዊ፡ L፤ ላዕላዊ፡ O | ¹¹ ኪያሁ፡ A₁ | ¹² ወመነንዎሙ፡ A₁A₂BE₁ | ¹³ ለምድራውያት፡ A₁P፤ ለምድራውያን፡ A₂L | ¹⁴ ባሕቲቱ፡ A₁A₂ | ¹⁵ ዘእበለ፡ ደም፡ ሥጋሁ፡ P | ¹⁶ ለ A₁P.
[174] ¹ በተራይጸ፡ L | ² አምላካዊያት፡ A₁P | ³ ወከሠቱ፡ L | ⁴ የአምሩ፡ A₂ | ⁵ ወደዮሙ፡ L | ⁶ ሕይወት፡ L | ⁷ ኩሎሙ፡ P | ⁸ ትእዛዝ፡ L | ⁹ ቦቱ፡ እምክህደት፡ ወመዊት፡ P | ¹⁰ ጽቡራት፡ LO.

እሙንቱ፡ የሐይወ፡ አኮ፡ ለርእሶሙ፡ በሕይወተ፡ ክርስቶስ፡ ዘኅዳር፡ (E₂13^r) ውስቴቶሙ፡
 ዘተለወ፡ ኪያሁ፡ ወክህዱ፡ ኩሎ፡ በእንቲአሁ፡ ወዘውእቱ፡ ተግሃሦ፡ እምዓለም፡
 ዘይትወሀብ፡ በእሉ፡ ፈውሳት፡ ዘበበጾታሁ፡ ዘይትመሐፀኑ፡ ሐብቲ፡ እመዊት፡ (P32^r)
 ወ(J49^r)ክህደት⁹፡ ዘጠባይዕ፡ ታ(L52^v)ሕታዊት፡ በፈቲው፡ ኀበ፡ ዘይትሌዓል፡
 እም(T56^v)ጠባይዕ፡ (E₁46^v) ጽቡራዊት¹⁰፡

[175] ወእሉ¹፡ እሉ፡ የሐውሩ፡ ዲበ፡ ም(A₂21^v)ድር፡ በአምሳለ፡ መላእክት፡ በዘምሮ፡
 [ወበሰ(O36^r)ብ (A₁21^v)ሐቱ]²፡ ለእግዚአብሔር፡ ኀበረ፡ ጽኑዓን፡ ከመ፡ ሰማዕታት፡ እሉ፡
 ተአመኑ፡ በተጋድሎተ፡ ተአ(B20^r)ዝዘ፡ ዘበእንቲአሆሙ³፡ ተፈጸመ፡ ሐቃለ፡
 እግዚአብሔር⁴፡ ኀበ፡ ሀለወ፡ ፪፡ ወ፫፡ ጉቡአን፡ በስምየ፡ አነ፡ ሀሎኩ፡ ማእከሎሙ፡ እስመ፡
 ይኤምር፡ በ፪⁵፡ ወ፫፡ ኀበ፡ ኩሉ፡ ጉባዒ⁶፡ እሉ፡ አልቦሙ፡ ጉልቀ፡ ሐወበ፡ እሉ⁷፡ ፍናዋት፡
 ዘብሕታዊ፡ ወምንታዊ፡ ኀበ፡ ይትጋብኡ፡ ውሐዳን፡ አው፡ ብዙኃን፡ በእንተ፡ ስሙ፡ ቅዱስ፡
 እንዘ፡ ያመልክዎ፡ በንደተ፡ (T57^r) ልብ፡ ነአምን፡ ወንትአ(L52^v)መን፡ ከመ፡ ህየ፡
 ይሄ(J49^r)ሉ፡ ማዕከለ፡ አግብርቲሁ፡ ወ(P32^v)ይሄሉ፡ ውስቴቶሙ፡ ወበዛቲ፡
 ትእምርታት⁸፡ ይቀንዑ፡ መሬታውያን፡ ለግብረ፡ ሰማያውያን፡ በጾም፡ ሐወበጸሎት፡
 ወበትጋህ⁹፡ (E₁47^r) ወበአንብዕ፡ ውዑይ፡ ወተዘክሮ፡ ሞት፡ ወአግሃሦ፡ መዓት፡ ወአርምሞ፡
 ከናፍር፡ በጽሙና፡ ገሃደ፡ በንጽሕና¹⁰፡ ወትዕግሥት¹¹፡ ወበፍቅረ፡ እግዚአብሔር፡ ፍጹም፡
 ወፍቅረ¹²፡ ቢጽኒ¹³፡ ወፈጸሙ፡ ሐመዋዕሊሆሙ፡ ከመ(O36^v)ዝ¹⁴፡ በአምሳለ፡ መላእክት፡

[176] ወበእንተዝ፡ አሠርገዎሙ፡ እግዚአብሔር፡ በተአምራት፡ ወበመንክራት¹፡ ወረሰየ፡ ጸጋ፡
 ሐረቶ(T57^v)ሙ፡ [መንክርት]²፡ ስሙዓ፡ ወድሙጸ³፡ ወ(A₂21^v)ስተ፡ ኩሉ፡
 ዓለ(L53^r)ም፡ ወሶበ፡ ነገርኩ(A₁22^r)ከ፡ ሐረተ፡ ፩፡ እምኔሆሙ፡ ዘሀሎ፡ ዕቁበ፡ (J49^v)
 በአፋየ፡ ዘይብልዎ፡ እንጦንዮስ፡ እምኮንከ⁴፡ ተአምር⁵፡ ወታነ(P32^v)ክር⁶፡ እፎኑ፡
 [ለአሐቲ]⁷፡ ዕዕ፡ ዘዕ(B20^r)ሩይ፡ ኀበሪሃ፡ ወጥዑም⁸፡ ፍሬያቲሃ⁹፡ ወዕሩያን፡ ፀዋትዊሃ¹⁰፡
 አንበረ፡ መሠረተ፡ [ዲበ]¹¹፡ ጽሙና፡ ወሚመጠን፡ ልዕልናሃ¹²፡ ለጠፈር፡ ዘተለዓለ¹³፡
 ወደለዎ፡ ከመ፡ ይንሣእ፡ ብዕ(E₁47^r)ዓነ፡ እምኀበ፡ መድኃኒኑ፡ ወካልአን፡ ካዕበ፡ ተጋደሉ፡

[175] ¹ ወእሉ፡ P | ² ወበስብሐት፡ E₁ | ³ ዘበእንቲአሆሙ፡ P | ⁴ ቃለ፡ እግዚአብሔር፡ L | ⁵ ወ፪፡ E₂ | ⁶ ጉባዒ፡ L | ⁷ ወቦ፡ እሉ፡ L | ⁸ ትእምርት፡ P | ⁹ ወበጸሎት፡ ወበትጋህ፡ transp. A₁L | ¹⁰ ወትሕትና፡ Ad. A₁BJT | ወበትሕትና፡ Ad. A₂ | ¹¹ ወትዕግሥት፡ LO | ¹² ፍቅረ፡ A₁ | ወበፍቅረ፡ BP | ¹³ ቢጽኑ፡ A₂P | ¹⁴ ከመዝ፡ መዋዕሊሆሙ፡ transp. P.
 [176] ¹ ወመንክራት፡ LP | ² መንክርተ፡ A₂BE₁E₂JO | መንክረ፡ P | ³ ወጽሙ፡ P | ⁴ እመ፡ ኮንከ፡ LOPT | ⁵ ተአምር፡ L | ⁶ ወታነክር፡ E₁L | ⁷ እም፡ አሐቲ፡ A₁A₂BE₁P | ⁸ ወጥዑማን፡ P | ⁹ ፍሬሃ፡ A₁ | ¹⁰ ፀዋቲሃ፡ L | ¹¹ Om. E₂JLOT | ¹² ልዕልናህ፡ A₁A₂BE₁ | ¹³ ተለዓለ፡ A₂E₁L | ¹⁴ ሰማያዊያተ፡ JT | ወማያዊተ፡ L | ¹⁵ Om. L | ¹⁶ ወመስወ፡ PT | ¹⁷ ወትጋህ፡ BE₂JOPT.

በአምሳለ፡ ዚአሁ፡ ወረከቡ፡ አክሊላተ፡ [ሰማ(E₂13r^b)ያውያተ]¹⁴፡ ብፁዓን፡ እሙንቱ፡ እለ፡ አፍቀርዎ፡ ለእግዚአብሔር፡ ወ(T57v^a)በእንተ፡ ፍቅረ፡ ዚአሁ፡ መነኑ፡ ኩሎ፡ እስመ፡ ነበሩ¹⁵፡ እንዘ፡ ይላህዉ፡ መዓልተ፡ ወሌሊተ፡ ከመ፡ ይርከቡ፡ ት(L53r^b)ፍሥሕተ፡ ዘአልቦ፡ ማኅለቅት፡ ወአግረሩ፡ ሕሊናሆሙ፡ በሥምረቶሙ፡ ከመ፡ ይትለዓሉ፡ ህየ፡ ወመስዉ¹⁶፡ ሥጋሆ(O36v^b)(J49v^b)ሙ፡ በረኃብ፡ ወበጽምዕ፡ ወበትጋህ¹⁷፡ ከመ፡ ይትወ(P32v^c)ከፉ፡ ግዕዘ፡ መንፈሳውያን፡ ወትፍሥሕተ፡ ዘገነተ፡ ተድላ፡ ወመንግሥተ፡ ዘለዓለም፡

[177] ወኮኑ፡ ንጹሐነ፡ ልብ፡ ወማኅደረ፡ ለመንፈስ፡ ቅዱስ፡ ሰቀሉ፡ ርእሶሙ፡ በእንተ፡ ዓለም፡ ከመ፡ ይቁሙ፡ በየማኑ፡ ለዘተሰቅለ¹፡ በእንቲአሆሙ፡ ቀነቱ፡ ሐ(E₁47v^a)ቋሆሙ፡ (T57v^b) ወአስተ(A₂21v^c)ዳለዉ፡ መኃትዊሆሙ²፡ በኩሉ፡ ጊዜ፡ እንዘ፡ ይሴፈዉ፡ ምጽአቶ፡ (A₁22r^b) ለመርዓዊ፡ ዘኢይመውት፡ እስመ፡ አጥረዩ፡ ፪³፡ ሐዕይንተ፡ ብሩሃተ_a⁴፡ ለባውያተ⁵፡ ዘበሊሕ፡ ንጸሬሆን፡ ወያስተ(L53v^a)ሐይጻ፡ ኀበ፡ ይእቲ፡ ሰዓት፡ መደንግዕት፡ (B20v^a) ወትረ፡ ወኀበ፡ እንታክቲ፡ ሠናያት፡ እንተ፡ ኢተኃልፍ፡ ወኀበ፡ ኩነኔ፡ ሥቃይ፡ ዘለዓለም፡ ወኮነ⁶፡ ልኩአ፡ ውስተ፡ ልቦሙ፡ ወይ(J50r^a)ጽሕቁ፡ በዓቢይ፡ ዓማ፡ ከመ፡ ይርከብዎ፡ ለውእቱ፡ ክብር፡ (P33r^a) ዘይነብር፡ ለዓለም፡ ወኮኑ፡ ድትናነ፡ እምሕማመ፡ ኃጢአት፡ ከመ፡ መላእክት፡ ወእሙንቱ፡ ይእዜ፡ [ይዔይሉ]⁷፡ እለ፡ ተ(T58r^a)መሰሉ፡ በሐረቶሙ፡ ብፁዓን፡ እሙንቱ፡ ከማ(O37r^a)ሆሙ፡ እስመ፡ በአዕይንተ፡ ልቦሙ፡ እንተ፡ ኢትትኃየጥ⁸፡ አጽርዑ፡ ክበደ⁹፡ (E₁47v^b) ሀላውያት፡ ኃላፍያት፡ እንተ፡ ኢትቀውም፡ ወክህድዎ፡ ለዝንቱ፡ ኩሉ፡ [ዘዘገቡ]¹⁰፡ ሎሙ፡ ሠናያተ፡ እንተ፡ ኢተኃልፍ፡ ወኢትመውት፡ (L53v^b) ወጸንዑ፡ ባቲ፡ እሉ¹¹፡ እሙንቱ፡ እደው፡ ቅዱሳን፡ ወንኩራን፡

[178] ወንሕነኒ፡ ድኩማን፡ እለ፡ ኢይደልወነ፡ ጥቀ፡ ከመ፡ ንትመሰል፡ ቦሙ፡ እስመ፡ ኢበጸሕነ፡ ኃበ፡ ጥበቦሙ፡ ልዑላዊ¹፡ ዘይነብር፡ ውስተ፡ ሰማ(J50r^b)ይ፡ ወባሕቱ፡ በአምጣነ፡ ይትከሀሎ፡ ለድካም፡ ወለቅጥቃጤ²፡ ኃ(A₂22r^a)ይልነ፡ ኃላፊ³፡ ንትመሰ(T58r^b)ል፡ በሐረቶ(P33r^b)ሙ፡ ወንልበስ፡ አርአያሆሙ⁴፡ ወለእመ፡ አበስነ፡ በምግባሪነ፡ ናሁ፡ ሀሎ፡ ተስፋ፡ አምላካዊ፡ ነአምር፡ ከመ፡ ውእቱ፡ ይረድእ፡ በ(E₂13r^c)እንተ፡ ኃጣውአ⁵፡ ሙስና፡ ዘይትወሀብ፡ ለነ፡ በነሢ(A₁22r^c)አ፡ ጥምቀት፡ አምላካዊት⁶፡ ወ(B20v^b)ንትሉ፡ ቃላቲሆሙ፡

[177] ¹ ዘተሰቅለ፡ E₁L | ² ማኅተዊሆሙ፡ A₁፤ ማኅትዊሆሙ፡ P | ³ ክልኤተ፡ A₁E₁፤ ፪ተ፡ A₂BJT | ⁴ ብሩሃተ፡ አዕይንተ፡ transp. A₂ | ⁵ ወለባውያተ፡ P | ⁶ ወኮኑ፡ E₂ | ⁷ ይዓይሉ፡ JO፤ የዓይሉ፡ E₂LT | ⁸ ኢትትኃየ፡ P | ⁹ ክበደ፡ L፤ ክቡዳ፡ P | ¹⁰ ወዘገቡ፡ E₂JLOT | ¹¹ Om. A₂
[178] ¹ ሉዓላዊ፡ A₂ | ² ወለጥንቃቄ፡ E₂ | ³ ኃላፊ፡ L | ⁴ በአርአያሆሙ፡ BE₁ | ⁵ ኃጢአ፡ BJOPT | ⁶ አምላካዊ፡ P | ⁷ ወነአምር፡ L | ⁸ ለምግባሪ፡ L | ⁹ ኃላፊት፡ LP | ¹⁰ እማክሕማላት፡ E₁P ፤ እምሕላማት፡ L | ¹¹ ዘይነፍ፡ A₁ | ¹² ግሙራ፡ A₁A₂E₁P | ¹³ Om. L | ¹⁴ የሐይድዎሙ፡ E₁ | ¹⁵ ወዕሩቃነ፡ A₁BE₁P.

ለእ(E₁48r^a)ልክቱ፡ ብፁዓን፡ ወናእምር⁷፡ ጥዩቀ፡ ኅልፈታ፡ ለምግባራተ⁸፡ ዓለም፡
 ኃላፍያ(L54r^a)ት⁹፡ እንተ፡ አልባቲ፡ በቀዳሚት፡ ወትቀልል፡(O37r^b) እምአሕላማት¹⁰፡
 ወእምጽላሎት፡ ዘይትኃጣእ፡ ወእምነፋስ፡ ዘይነፍሕ¹¹፡ በዓየር፡ ከማሁ፡ ግብራቲሁ፡ ለዝንቱ፡
 ዓለም፡ ዘመሐሩነ፡ ከመ፡ ኢናፍቅ(J50v^a)ሮ፡ ለግሙራ¹²፡ አላ፡ ከመ፡ ን(T58v^a)ጽልኦ፡
 ጽልኦ፡ ፍጹመ፡ እስመ፡ ከመ¹³፡ ይደልዎ፡ ይጽልዕዎ፡ እስመ፡ የሐይደሙ¹⁴፡ በቀጥጥ፡
 ለአዕርክቲሁ፡ ኩሎ፡ ዘተውህቦሙ፡ ዘያበጽሐ(P33r^c)ሙ፡ ወትረ፡ ኀበ፡ ትካዝ፡ ዕሩቃ¹⁵፡
 እምኩሉ፡ ኄራት፡ ወይወዲ፡ ጸረ፡ ከቡደ፡ ላዕሌሆሙ፡ ወያወድቆሙ፡ ለእለ፡ ተልዕሉ፡፡
 [179]ከመዝ፡ ውእቱ፡ አርአያሁ፡ ወከመዝ፡ ሀብታቲሁ፡ ይጸልኦሙ፡ ለአዕርክቲሁ፡
 ወየሐምዮሙ¹፡ ለእለ፡ ኢይገብሩ፡ ሥምረቶ፡ ወያወ(L54r^b)ርድ፡ እኩየ፡ ላዕለ፡(E₁48r^b)
 ኩሎሙ፡ እለ፡ ያለምኩ፡ ቦቱ፡ ወይመትር፡ ሥረዊሆሙ፡ ልእለ፡ ይትአመንዎ፡ ይትካየድ²፡
 ኪዳነ³፡ ምስለ⁴፡ አብ(A₂22r^b)ዳን፡ ወያሌፍ(T58v^b)ዎሙ፡ ሐሰተ፡ ከመ፡ ይስሐቦሙ፡
 ኀቤሁ፡ ወሶበ፡ ይፌጽሙ፡ ፍትወቶሙ፡(J50v^b) እምኔሁ፡ ይትዓወቆሙ፡ ሶቤሃ፡ ከመ፡
 ሐሳዊ፡ ወእኩይ፡ ውእቱ፡ [ለዓለም]⁵፡ ወኢይፌጽም⁶፡ በኩሉ፡ ዘተካየድ⁷፡
 በምን(O37v^a)ትኒ፡ ዮም⁸፡ ያጠዓጥዕ፡(B20v^c) ፍትወቶሙ፡ ወያስተጥዕም፡ ሎሙ፡
 መባልዕተ፡(P33v^a) ወንሠመ፡ ይፊስዮሙ፡ መብልዓ፡ ለፀሮሙ፡ ለዮምኒ፡ ይፊስዮ⁹፡ ንጉሠ፡
 ለ፩፡(A₁22v^a) እምኔሆሙ፡ ወንሠመ፡ ይሜጥዎ¹⁰፡ ለእከየ፡ ግብርናት፡ ወኃሣር¹¹፡ ዮም¹²፡
 ይሁቡ፡ ብዙኃ፡ አ(L54v^a)ዕላፈ¹³፡ እምሠናያት፡ ወንሠመ፡ ይፈስዮ፡ ጽኑሰ፡ ዮም¹⁴፡ ይወዲ፡
 አክሊለ፡ ክብር፡ ዲበ፡ ርእሱ፡ ወንሠመ፡ ያወርዶ¹⁵፡ ውስተ፡ ምድር፡ ወዲቆ¹⁶፡ በገጽ፡
 ዮም¹⁷፡(E₁48v^a) ያሠረገዎ፡ ክሳዶ፡ በክብር፡ ወበሥርዓተ፡ ተመክሐ፡ ወንሠመ፡(T59r^a)
 የአሥሮ¹⁸፡ በጋጋተ፡ ሐዲን፡ ው(J51r^a)ስተ፡ ክሳዱ፡ ወይፊስዮ፡ ፍቁረ፡ በኀበ፡ ኩሉ፡
 ለአሐቲ¹⁹፡ ሰዓት፡ ወእምድኅረ፡ ኅዳጥ፡ ይፊስዮ፡ ጽሉኦ፡ ፈድፋድ፡ [ዮምኒ]²⁰፡ ያስተፌሥሐ፡
 ወያስተፌግዎ²¹፡ ወንሠመ፡ በብካይ፡ ወሰቆቃው፡ ያዪዕሮ፡ ወአይ²²፡ ደኃሪት²³፡ ዘትከውን፡
 ሎሙ²⁴፡ ወስማ(E₂13v^a)ዕ፡ ይእዜ፡ እስመ፡(P33v^b) ውእቱ፡ ይፊሲ፡ ማኅደሮሙ፡ ለእለ፡
 ያፈቅርዎ፡ ውስተ፡ እሳተ፡ ገሃነም፡ መካነ፡ ወይሌ፡ ወሐጉል፡(L54v^b) (A₂22r^c)

[179] ¹ ወይሄምዮሙ፡ P | ² ይትካየዱ፡ L | ³ om. L | ⁴ ምስለ፡ iter. L | ⁵ ዓለም፡ E₂JLOT | ⁶ ወይፌጽም፡ L | ⁷ ይትካየድዎ፡ LP | ⁸ ዮምኒ፡ A₂BE₁P | ⁹ ዮም፡ ይፊስዮ፡ E₂JOT፤ ዮም፡ ይፊስዮሙ፡ L | ¹⁰ ይሜጥዎ፡ E₁ | ¹¹ ወሰኃሣር፡ P | ¹² ዮምሰ፡ A₁A₂E₁P | ¹³ አእላፍ፡ A₁A₂E₁ | ¹⁴ ዮምሰ፡ A₂BE₁P | ¹⁵ ያወርድ፡ A₁A₂B | ¹⁶ አውዲቆ፡ E₂LOT | ¹⁷ ዮምሰ፡ A₁BE₁P | ¹⁸ የአምሮ፡ E₂LO | ¹⁹ በአሐቲ፡ LP | ²⁰ ዮም፡ E₂JLOT | ²¹ ያስተፊግዎ፡ L | ²² ወአየ፡ A₁A₂BE₁ | ²³ ደኃሪተ፡ A₂BE₁ | ²⁴ ሎሙ፡ A₁.

[180] ወከመዝ፡ ውእቱ፡ ወትረ፡ አርአያ፡ ግዕዙ፡ ወዛቲ¹፡ ይእ(T59r^b)ቲ፡ አፍቅሮተ፡ ዚአሁ²፡
 ኢይ(O37v^b)ላህዎሙ፡ ለእለ፡ ሞቱ፡ ወኢይትራኃራኅ³፡ ላዕለ፡ እለ፡ ሀለዉ፡ እስመ፡ ውእቱ፡
 ኄጦሙ፡ በእከዩ፡ ለእልክቱ፡ ወአሥገርዎሙ⁴፡ በመሣግሪሁ፡ ልወላዕለ፡(E148v^b) እለ፡
 ይፈቅድ⁵፡ ከመ፡ ይ(B21r^a)ፍ(J51r^b)ትን፡ ግብረ፡ ዚአሁ፡ ወኢይፈቅድ፡ ያምሥጥ፡
 መኑሂ⁶፡ እመሣግረ፡ ዚአሁ፡ እኩያት፡ ወእለሂ፡ ይትቀነዩ፡ ለዘከመዝ፡ እግዚእ፡ ናሁ፡
 አርኃቁ፡ ርእሶሙ፡ በሙስና፡ ልቦሙ፡ እምክብር⁷፡ ይወድቁ⁸፡ እሙንቱ፡ እንዘ፡ ይሴፈዉ⁹፡
 ተመሲዎሙ¹⁰፡ በፍቅረ፡ ምግባራት፡ ኃላፍያት፡(A122v^b) ወኢይሔልይዎ፡ ግሙራ፡
 ለዘ(P33v^c)ይመጽአ፡ ዓለም፡ ወበተድላ፡ ሥጋውያት¹¹፡ ይዴለዉ¹²፡(T59v^a)
 ወለ(L55r^a)ነፍሶሙስ፡ ይገድፍዎ፡ ትትመሰው፡ በረኃብ፡ ወትርወይ፡ እምአዕላፍ፡ እከያት¹³፡

[181] ወይመስለኒ፡ ከመ፡ እሙንተ፡ ይመስሉ፡ ብእሲ፡ ዘይጉይይ፡ እምቅድመ፡ ገጹ፡ ለዘ፩፡
 ቀር(E149r^a)ኑ፡ በዓቢይ፡ ፍርሃት፡ ወኢይክል፡ ይትግገሥ፡ ሰሚዓ፡ ድም(J51v^a)፡ ቃሉ፡
 ወግርማሁ፡ አላ፡ ይጉይይ፡ በኩሉ፡ ኃይሉ፡ ከመ፡ ኢይረስዮ፡ ሲሳዮ፡ ዚአሁ፡ ወእንዘ፡
 ይጉይይ፡ በጉጉዓ፡ ፈሪሆ፡ ወድቀ፡ ውስተ፡(O38r^a) ዕሙቅ፡ ዓዘቅት፡ ዘዓቢይ፡ ጥቀ፡
 ወበጊ(A22v^a)ዜ¹፡ ድቀቱ፡ ሰፍሐ፡ እደዊሁ፡ ወአኃዘ፡ አመ፡ ዘባቲ፡ ክልኤ²፡ አዕፁቅ³፡
 ወጸበጠ፡ ጽኑዓ፡ በእደዊሁ፡ ወቆማ፡ አእጋሪሁ⁴፡ በገበ(T59v^b)ዋተ፡ ዕዕ፡ ወመሰሎ፡ በዝንቱ⁵፡
 ከመ፡ ረከበ፡ ድኒኒ⁶፡ ዘኢያንቀለቅል፡ ወእንዘ፡ ውእቱ፡ ይ(L55r^b)ኔጽር⁷፡ ርእዮ፡ ፪ተ⁸፡
 አናብጠ፡(P34r^a) ፩፡ ፀዓዳ፡ ወ፩፡ ጸሊም⁹፡ ይበልዕዎሙ¹⁰፡(B21r^b) ዘልፈ፡ ለእልክቱ¹¹፡
 አዕፁቅ፡ ዘይእንዘሙ፡ በጽኑዕ¹²፡ ውእቱ፡ ብእሲ፡ ወኢያልጸቀ¹³፡ እስከ፡ ዓዲሁ፡(E149r^b)
 ተመትሮታ¹⁴፡ ወነጸረ፡ ኀበ፡ ማዕምቀ፡ ዓዘቅት፡ ወርእዮ፡ ተመነ፡ ዘግሩም፡ ራእ(J51v^b)ዮ፡
 ዘያስተነፍስ፡ እሳተ፡ ወአዕይንቲሁኒ¹⁵፡ ይበርቃ፡ በኃይል፡ ወክሁት፡ አፋሁ፡ መንገሌሁ፡
 ወይፈቅድ፡ የሐጦ፡ ወሜጠ፡ ንጻፊሁ¹⁶፡ ኀበ፡ ዝከ፡ ምቅዋም፡ ዘቦቱ፡ ይቀውማ፡ እገሪሁ፡
 [፱ተ]¹⁷፡ አክይስተ፡(T60r^a)(A122v^c) ዘአውፅኡ፡ እርእስቲሆሙ፡ እምስቀረቶሙ፡ ዘውስተ፡

[180] ¹ ወከመዝ፡ P | ² ዚአሁ፡ A₂ | ³ ተራኅራኅ፡ E₁፡ ተረኃራኅ፡ P | ⁴ ወአሥገርዎሙ፡ BPT | ⁵ ላዕለ፡ እለ፡ ይፈቅዱ፡ L | ⁶ መኑሂ፡ A₁BE₁ | ⁷ አላ፡ ad. A₁A₂BE₁E₂ | ⁸ ወይደቁ፡ L፡ ወይወድቁ፡ PT | ⁹ ይሴፈዉ፡ A₂JO | ¹⁰ ተመሲሎሙ፡ E₂ | ¹¹ ሥጋዊ፡ P | ¹² ይዴለዉ፡ L | ¹³ እከያተ፡ L.
 [181] ¹ ወጊዜ፡ L | ² ፪፡ A₂BP፡ ክልኤተ፡ E₁፡ ፪ኤ፡ T | ³ አዕፁቅ፡ BE₁ | ⁴ እገሪሁ፡ A₁ | ⁵ በዝንተ፡ T | ⁶ ጽኑ፡ L | ⁷ ይኔጽ፡ A₁ | ⁸ ክልኤተ፡ A₁፡ ፪፡ L | ⁹ ጸሊመ፡ T | ¹⁰ ወይበልዕዎሙ፡ A₁ | ¹¹ ለክልኤቱ፡ A₁ | ¹² በዕድ፡ ጽኑዕ፡ A₁ | ¹³ ወኢያልጸቀ፡ E₁ | ¹⁴ ታመትሮ፡ E₁ | ¹⁵ ወአዕይንቲሁ፡ P | ¹⁶ አንጻፊሁ፡ A₁ | ¹⁷ አርባዕተ፡ A₁A₂BE₁P | ¹⁸ ዘክልኤ፡ A₁፡ ዘ፪፡ A₁BE₂JOT፡ ዘክልኤቱ፡ P | ¹⁹ ወጥዲሞ፡ A₁L | ²⁰ ወተፈሥሐ፡ A₂E₁E₂JOT | ²¹ ወአስርሐ፡ A₁A₂BE₁፡ ወአስስሐ፡ P | ²² ልቡ፡ A₁BE₁ | ²³ በእንታክቲ፡ A₁A₂BE₁P | ²⁴ ምንዳቤ፡ P | ²⁵ እንተ፡ የዓውዶ፡ A₂BE₁፡ እንተ፡ ተዓውዶ፡ P | ²⁶ ዕመቀቲሃ፡ L | ²⁷ ንስቲት፡ A1B | ²⁸ ዘኢያድኃና፡ A₂፡ ዘኢያድኅኖሙ፡ E₁፡ ዘኢያድኃኖ፡ E₂JT፡ ዘያድኅኖ፡ L | ²⁹ እም፡ አርባኤቱ፡ A₁E₁JP፡ ፱ቱ፡ T | ³⁰ ምንዳብያት፡ A₁ | ³¹ ለኩሎሙ፡ ምንዳቤያት፡ እልክቱ፡ P | ³² ወአርሰሐ፡ L፡ ወአርሰክ፡ P

ዓረፍቶሙ፡ ዘያሰምክ፡ ቦቱ፡ አንሥኦ፡ አዕይንቲሁ፡ ወርእዮ፡ ንህበ፡ ዘተገበረ፡ መዓረ፡ እንዘ፡ ያንጸፈጽ(L55v^a)፡ እመ(O38r^b)(E₂13v^b)ልዕልተ፡ ዕዕ፡ [ዘ፪ኤ]¹⁸፡ አዕፁቂሃ፡ ወለሐሰ፡ በልሳኑ፡ ወጥዕሞ¹⁹፡ ተፈሥሐ²⁰፡(P34r^b) ቦቱ፡ ወአድከመ²¹፡ ልቦ²²፡ እምሐልዮተ፡ ግብሩ፡ ወ(E₁49v^a)ኀደገ፡ አስተሐምሞተ፡ [በእልክቱ]²³፡ ምንዳቤያት²⁴፡ ልእለ፡ የዓውድዎ²⁵፡ ወኢሐለየ፡ ከመ፡ ዘ፩፡ ቀርኑ፡ በአፍኦ፡ እ(A₂22v^b)ምነ፡ አዘ(J52r^a)ቅት፡ ይጥሕር፡ ወየኃሥሥ፡ በሊዎቶ፡ ወታሕተ፡ ዕመቃቲሃ²⁶፡ ለዓዘቅት፡ ካዕበ፡ ተመን፡ ዘብቅው፡ አፋሁ፡ ከመ፡ የሐጦ፡ ወአዕፁቅኒ፡ ዘይእኀዘመ፡(T60v^b) ከመ፡ ይትመተሩ፡ ንስቲተ²⁷፡ ተርፎሙ፡ ወእገሪሁኒ፡ ይከይዱ፡ ኀበ፡ ዘኢኮነ፡ ጽኑዓ፡ ዘኢደድኀ²⁸፡ እም፬²⁹፡ አክይስት፡ ወረስዖሙ፡ ወእቱ፡(B21r^c) ልእልክቱ፡ ምንዳቤያት³⁰፡ ኩሎሙ³¹፡ ወለዓፀባሆሙ፡ ወአርስሐ³²፡ ርእሶ፡ በ(L55v^b)ጣዕመ፡ ዝከ፡ መዓር፡ ንስቲት፡

[182] ወዝወእቱ፡ ምሳሌሆሙ፡ ለእለ፡ ይትመሰዉ፡ በፍት(E₁49v^b)ወተ፡ ፍቅረ፡ ኀጣኑ፡ ለዓለም፡ ኃላፊ፡ ወናሁ¹፡ ቀረብኩ፡ ከመ፡ እፈክር፡ ለከ፡ ዘንተ፡(P34r^c) [ዘአሐዱስ]²፡ ቀርኑ፡ ትእዛዘ፡ ሞት፡ ወእቱ³፡ ዘወትረ፡(J52r^b) ይሰድዶሙ፡(O38v^a) በረዊጽ፡ ከመ፡ ይብጻሕ፡ ኀበ፡ ዘመድ፡ አዳማዊ፡ ወዓዘቅትኒ፡ ዓለም፡ ይእቲ፡(T60v^a) ዘምልዕት፡(A₁23r^a) ሕማም፡ ወእከያት፡ ወትትሜሰል⁴፡ በመቃብር፡ ወዕዕሰ፡ ዘ፪⁵፡ አዕፁቂሃ፡ እለ፡ ይትበልዑ፡ ወትረ፡ እምአናብጥ፡ ዕድሜ፡ ሕይወትነ⁶፡ ዘይትበላዕ፡ ወየኃልፍ፡ አንበጣ፡ ጸሊም፡ ሌሊት፡ ወእቱ፡ ወፀዓዳኒ፡ መዓልት፡ ወእቱ፡ [ወ፱ቱስ]⁷፡ አክይስት፡ [አርባዕቱ]⁸፡ ጠባይዕ፡ ኃላፍያት፡(L56r^a) እለ፡ ኢይቀውማ፡ ወስተ፡ እንለ፡ እመሕያው፡(E₁50r^a) እለ፡ ሶብ፡ ይት(A₂22v^c)ገኃሁ⁹፡ እመዓርጊሆሙ፡ አው፡ ይትሀወኩ፡ ይንህል፡ በእንተ፡ ዝንቱ፡ ኑባሬሁ¹⁰፡ ዘሥጋ¹¹፡ ወተመንሰ፡ ይትሜሰል፡ በክርሠ፡ ሲኦል፡(J52v^a) ዘይነድድ፡ ላህቡ፡ ከመ፡ ይትመጠዎሙ¹²፡(T60v^b) ለእለ፡ ኃረዩ፡ ሁከተ፡ ዛቲ፡ ልኃላፍያት፡(P34v^a) ላዕለ፡ እንተ¹³፡ ትመጽእ፡ ሠናያት¹⁴፡ ወመዓርስ፡ ጣዕመ፡ ወፍትወቱ፡ ለዝንቱ፡ ዓለም፡ ዘይትንሕለዎሙ¹⁵፡ ለአዕርክቲሁ፡ ወ(B21v^a)ኢያበውሆሙ፡ ከመ፡ ያስተሐምሙ፡ ለመድኃኒተ፡ ነፍሶሙ፡(O38v^b)

[182] ¹ ናሁ፡ P | ² ዘ፩ዱስ፡ E₁፡ ዘ፩ስ፡ JLO | ³ Om. P | ⁴ ወይትሜሰል፡ BE₁ | ⁵ ዘክልኤቱ፡ A₁E₂T፡ ዘ፪ቱ፡ BE₁ | ⁶ ወእቱ፡ Ad. A₁A₂B | ⁷ ወአርባእቱስ፡ A₁E₁E₂T፡ ወ፱ስ፡ A₂B | ⁸ ፱ JLOP | ⁹ ይትኃሁ፡ A₁፡ ይትገኃሥ፡ L | ¹⁰ ኑባሬሁ፡ L | ¹¹ ለሥጋ፡ A₂ | ¹² ይትመጠውዎሙ፡ A₁B | ¹³ ኃላፊት፡ እምእንተ፡ P | ¹⁴ ሠናይት፡ P | ¹⁵ ዘይትጐሐለዎሙ፡ A₂፡ ዘይትንሕለዎሙ፡ BOT.

[183] ወይወት፡ አውሥኦ፡ ወይወት፡ አማን፡ በአማን¹፡ ጽድቅ፡ ዝንቱ²፡ ወየኃብር፡ ምስለ፡ ቃልከ፡ ኢትዮጵያ፡ ከመ፡ ትክሥት³፡ ሊተ፡ ዘከመ፡ እሱ፡ አምሳላት፡ (L56r^b) ወትእምርታት⁴፡ እንዘ፡ ታጤይቀኒ፡ ወትረ፡ (E150r^b) ከመ፡ አእምር፡ አነ፡ ፍጹመ፡ ምንት ውእቱ፡ ሐይወ፡ በዝንቱ፡ ዓለም፡ ኃላፊ፡ ወምንት፡ ይረክበን፡ (T61r^a) በፍጻሜሁ፡ (A123r^b) ወአውሥኦ⁵፡ ሊቅ፡ ክቡር፡ እንዘ፡ ይብል፡ (J52v^b) ናሁ፡ ይመስሉ፡ (E213v^c) እለ፡ ያፈቅሩ፡ ትፍሥሐተ፡ ሐይወት፡ ኃላፊ፡ ወፍቅረ፡ ዝንቱ፡ ዓለም፡ ወእለ፡ ይጥዕሞሙ፡ ጣዕመ፡ ፍትወታቲሁ፡ ወየኃርይዎሙ፡ ለኃላፍያት፡ (P34v^b) እምነባርያት⁶፡ እለ፡ ኢየሁዳ፡ [፩አ]⁷፡ ብእሲ፡ ቡቱ፡ ፫፡ አዕርክት፡ ወኮነ፡ ያከብሮሙ፡ ለ፪፡ እምኔሆሙ፡ ወይትጋ (A23r^a) ይል፡ በእንቲአሆሙ፡ ወያበዝን፡ አስተሐምሞተ፡ በእንቲአሆሙ፡ ወለሣልስለ⁸፡ ኮነ፡ ያስተኃቅሮ፡ ብዙኃ፡ ወኢያከብሮ፡ ወኢያፈቅሮ፡ በከመ፡ ይደሉ፡ አላ፡ ለ (L56v^a) አፍአ⁹፡ ያፈቅሮ፡ ንሰቲተ፡ (E150v^a) ወመጽኡ፡ ንቤሁ፡ በ፩፡ እመዋዕል፡ (T61r^b) ሐራ፡ ዘመፍርህ፡ ወመደንግ፡ ራ (O39r^a) እዮሙ፡ እንዘ፡ ያፈጥኑ¹⁰፡ ሐዊረ፡ በብዙን፡ ሐተታ፡ ከመ፡ ይሰድዎ፡ ለውእቱ፡ (B21v^b) ብእሲ፡ ንቡ፡ ን (J53r^a) ጉሥ፡ ያግብእ¹¹፡ ሐሳቡ፡ ዕዳ፡ ዘላዕሌሁ፡ አዕላፊ፡ መካልየ፡

[184] ወሶበ፡ ዐፀበ፡ ላዕሌሁ፡ ግብር፡ ሰአለ፡ ሎቱ፡ ዘይረድኦ፡ ሶበ፡ ተሐሰብዎ፡ በኩርንኔ፡ ንጉሥ፡ መፍርህ፡ ወጌሠ¹፡ በጽባሕ፡ ንቡ፡ ዓርኩ²፡ ቀዳማዊ፡ ዘያፈቅሮ፡ ፈድፋድ፡ ወይቤሎ፡ አንተ፡ ተእምር፡ (P34v^c) አዓርክየ፡ ከመ፡ በኩሉ፡ ጊዜ፡ ኮንኩ፡ እሜጡ፡ ነፍስየ፡ በእንቲአከ፡ ወናሁ፡ እፈቅድ፡ ይእዜ፡ በዛቲ፡ ዕለት፡ ዘይረድዓኒ፡ ወያድኅኒ፡ እምዕበየ፡ ምንዳቤ፡ ዘግንተኒ፡ (T61v^a) ወበምንት³፡ (A123r^c) አን (E150v^b) ተ፡ ይእዜ፡ ትትራድ (L56v^b) አኒ፡ ወምንት፡ ተስፋ፡ ዘይከውን፡ ሊተ፡ እምኔከ፡ አከርክየ⁴፡ ወአውሥኦ⁵፡ ውእቱ፡ እንዘ፡ ይብል፡ አብእሲ፡ አንሰ፡ ኢተዓርኩክ፡ ግሙራ፡ ወኢያአምረከ፡ እምአይቱ፡ አንተ፡ አንሰ፡ ብየ፡ አዕርክት⁶፡ ካልአን⁷፡ (J53r^b) ዘይደልወኒ፡ ዮም፡ ከመ፡ እትፈሣሕ፡ ምስ (A23r^b) ሌሆሙ፡ ወእፊስየሙ⁸፡ እምይእዜ፡ አዕርክት (O39r^b) የ፡ ወባሕቱ፡ ናሁ፡ ይእዜ፡ እሁብከ፡ አነ፡ ክልኤ⁹፡ አጽርቅት፡ ይኩኑከ¹⁰፡ ለፍኖት፡ እንተ፡ ተሐውር፡ ንቤሃ፡ ዘኢይበቀሁ፡ ምንተኒ¹¹፡ ግሙራ፡ [ኢትሰፎ]¹²፡ እምኔየ፡ ተስፋ፡ ካልአ፡

[183] ¹ አማን፡ A₁P | ² ውእቱ፡ A₂ | ³ ኢትክሥት፡ E₂L | ⁴ ወትምህርታት፡ A₁ | ⁵ ወአውሥኦ፡ L | ⁶ ወእምነባርያት፡ A₂E₂L | ⁷ አሐዱኦ፡ A₁JT; ፩ LP | ⁸ ወለሣልስለ፡ E₂; ወለሣልሳዊ፡ P | ⁹ በአፍኦ፡ L | ¹⁰ ያፈጥን፡ A₁ | ¹¹ ያግብእ፡ E₁.
[184] ¹ ወጌሠ፡ L | ² ዓርኩ፡ A₁T | ³ ወበምንተ፡ L | ⁴ ዓርክየ፡ A₂E₁ | ⁵ ወአውሥኦ፡ A₂BJP | ⁶ አዕርክተ፡ E₁ | ⁷ ካልአነ፡ E₁ | ⁸ ወእፊስየሙ፡ A₁L | ⁹ ክልኤቱ፡ A₁; ፪ A₂B | ¹⁰ ይኩንከ፡ A₁A₂BE₁ | ¹¹ ወምንተኒ፡ P | ¹² ኢትሰፎ፡ JLOT; ኢትሰፊው፡ E₂.

[185] ወ(T61v^b) ሶበ፡ ሰምአ፡ ውእቱ፡ ብእሲ፡ ዘንተ፡ ነገረ፡ ቀብፀ፡ ተስ(P35r^a)ፋ፡ ወረድኤተ፡
 ዘኮነ¹፡ ይሴፎ፡ እምነቤሁ፡፡(E₁51r^a) ወሐረ፡ ሶቤሃ፡ ኀበ፡ ካልእ፡ ዓርኩ፡ ወይቤሎ፡፡
 ተዘከር፡(E₂14r^a) ኣ(L57r^a)(B21v^c)ኣርክዮ፡ እስፍንተ²፡ ሠናያተ፡ ዘወሀብኩክ፡ ኪያሃ፡
 [ወእስፍንተ]³፡ ስነ፡ ተፋቅሮ፡ ዘእርኣይኩክ፡ ኪያሃ፡፡ ወናሁ፡ ወደቁ፡ ዮም፡ ውስተ፡ ኀዘን፡
 ወምንዳቤ፡ ዓቢይ፡ ወአነ፡ እፈቅድ፡ ረዳኤ፡ ዘይረድኣ(J53v^a)ኒ፡፡ ኣጠይቀኒ⁴፡ ሚመጠን⁵፡
 ይትከሀልክ፡ ትዓመ፡ ምስሌየ፡ ወአውሥኣ፡ ዝኩ፡ ወይቤሎ፡ ሓኢኮንኩ፡ ኣንሳ⁶፡ ኣስተርኩብ፡
 ለዝንቱ⁷፡ በዛቲ፡ ዕለት፡ እስመ፡ አነ፡ ካዕበ፡ ሀለወ(A₁23v^a)ኩከ⁸፡ በኣስተሐምሞ፡(T62r^a)
 ወስራሕ፡ ወትካዝ፡፡ ወባሕቱ፡ ኣሐውር፡ ንስቲተ፡ ምስሌክ፡ እስመ፡ ኢይበቀሁዐክ፡ አነ፡
 በምንተኒ፡ ወእገብእ፡ ፍጡነ፡ ውስተ፡ መካንዮ፡ ወእሑሉ፡(O39v^a) በስራሕዮ፡
 ወኣስተሐምሞት(E₁51r^b)ዮ፡ በእንተ፡ ኃላፍያት፡፡ ወገብኣ፡ ውእቱ፡ ብእሲ፡
 ዕራ(L57r^b)ቁ፡(P35r^b) እምህዮ፡ ካዕበ፡ እንዝ፡(A₂23r^a) ዮኀዝን፡ በኩሉ፡ ፍና፡፡ ወወሀበ፡
 ወይሌ፡ ለዘኮነ፡ ይሴፈዎ¹⁰፡ በሐሰት¹¹፡ ወለኣዕርክቲሁ፡ እኩያነ፡ ሕሊና፡ እለ፡ ኢይበቀሁዐ፡
 ዘኮነ¹²፡ ያሠምሮመ፡፡ ወያፈቅሮመ፡¹³፡ ቀዲመ፡፡

[186] ወሐረ፡ ሶቤሃ፡ ኀበ፡ ዓርኩ፡ ሣ(J53v^b)ልሳይ፡ ዘኢወሀቦ¹፡ ዕረፍተ፡ ለግመራ²፡
 ወኢተወክፎ፡ ለተሳትፎ፡ በፍሥሐሁ፡፡ ወይቤ(T62r^b)ሎ³፡ በገጽ፡ ኀፉር፡ ወቀዱር⁴፡ እንዝ፡
 ይፈርህ፡ ኢይደልወኒ፡ እክሥት፡ አፋዮ፡ በቅድሜክ፡ ወኢከመ፡ ኣንሥእ፡ ኣዕይንትዮ፡ ኀቤክ፡
 እስመ፡ አነ፡ ኣእመር(B22r^a)ኩ፡ ጥዩቀ፡ ከመ፡ ኢገበርኩ፡ ለክ፡ ሓሐተ፡ እምሠናያት⁵፡
 ወኢተመየጥኩ፡ ኀቤክ፡ በክዊነ፡ ዓርክ፡፡ ወባሕ(E₁51v^a)ቱ፡ መጻእኩ፡ ኀቤክ፡ ይእዜ፡ በእንተ፡
 ምንዳቤ፡ ዘረክበኒ፡፡ ወኢረከብኩ፡ በ(L57v^a)ኀበ፡ ኣዕርክትዮ፡ ካልኣን፡ ፍኖተ፡ ወኢረድኤተ⁶፡፡
 ወለእመ፡ ብክ፡ ክሂል፡ አው፡ ረድኤት፡ ኀዳጠ⁷፡ ከመ፡ ትርድኣኒ⁸፡(P35r^c) ባቲ፡
 አንተ፡(A₁23v^b) ኢትክልኣኒ፡ እምዝንቱ፡ ወኢትትቀየመኒ⁹፡ በእንተ፡ እክዮ፡ ሕሊናዮ፡
 ዘ(O39v^b)ገበርኩ፡ ብክ፡፡(T62v^a)

[185] ¹ ወኮነ፡ A₁E₁J | ² እስፍንቱ፡ P | ³ እስፍንቱ፡ A₁A₂BE₁P | ⁴ ኣጠየቀኒ፡ E₁ | ⁵ ሚመጠን፡ P | ⁶ ኣንሳ፡ ኢኮንኩ፡ P | ⁷ በዝንቱ፡ L | ⁸ ሀለውኩ፡ BE₂JPT | ⁹ በሥራይ፡ LT | ¹⁰ ይሴፎዎ፡ E₂፤ ይሴፈዎመ፡ P | ¹¹ በሐት፡ P | ¹² ወዘኮነ፡ P | ¹³ Om. E₁
 [186] ¹ ዘኢወሀቦ፡ A₂B | ² ግመራ፡ A₂E₁P፤ ለ፡ eras. B | ³ ወይቤሎመ፡ E₁ | ⁴ ወቀዱር፡ E₁E₂O፤ ወቅጽር፡ E₂ | ⁵ እምሰናያት፡ ኣሐተ፡ A₂ | ⁶ ወረድኤተ፡ P | ⁷ ኀዳጥ፡ E₂P | ⁸ ትርድኣኒ፡ E₁ | ⁹ ወኢትትቀየመኒ፡ E₂.

[187] ወአውሥከ፡ ው(J54r^a)እቱ፡ በገጽ፡ ብሩህ፡ ወፍሡሕ፡ እው፡ አንሰ፡ [ዓርክክ]¹፡
 ዘበአማን²፡ ወእዜከር፡ ለክ፡ ዘብዙኅ፡ ወዘኅዳጥ፡ ዘገበርኩ³፡ እምሠናያት፡ ምስሌየ፡ ናሁ፡
 እፈድዮክ፡ ዮም⁴፡ ኪያሁ፡ ወእዊስክክ፡ ዲቤ(A23v^a)ሁ፡ ኢትፍራህ⁵፡ ወኢትደንግ፡ አነ፡
 አሐውር፡ ቅድመ፡ ገጽክ፡ ወእስእሎ⁶፡ ለንጉሥ፡ በእንቲአክ፡ ኢይ(E151v^b)ሚጥወክ⁷፡
 ውስተ፡ እደ፡ ጸላእትክ፡ ተአመን፡ ይእዜ፡ ኦዓርክየ፡ ወኢትፍራህ፡ ይእ(E214r^b)ተ፡ ጊዜ፡
 ፈርሃ፡ ውእቱ፡ ብእ(L57v^b)ሲ፡ ወአውሐዘ፡ አናብዒሁ፡ በሕማመ፡ ልብ፡ ውዑይ፡ ወይቤ፡
 ወይ፡ ሊተ፡ ላዕለ፡ መኑ፡ እላሁ፡ ላዕለ፡ ዘጋለፈኑ፡ አው፡(T62v^b) ላዕለ፡ ዘተድኅረ፡ እበኪ⁸፡
 እንክሰ፡ ላዕለ፡ ርኅራኄየ፡ ወ(P35v^a)ተሣህሎትየ፡ ዘጠፍአ፡ ዘኮንከ፡ እገብሮ፡ ለእልክቱ፡
 አዕ(J54r^b)ርክትየ⁹፡ ሐሳውያን፡ እለ፡ ኢተዘከር(B22r^b)ዋ¹⁰፡ ለሠናይትየ¹¹፡ አሌ፡ ሎቱ፡
 ለልልብየ፡ ወለዕበድየ¹²፡ ዘኢተዓረኩ፡ ምስለ፡ ዝንቱ፡ ዓርክ፡ ፈዋሴ፡

[188] ወዓደሞ፡ ለይዋስፍ፡ ዝንቱ፡ ባህል¹፡ ወሐሠሠ፡ እምጋቤሁ²፡ ፍካሬሁ፡
 ወአውሥ(O40r^a)ኦ፡ በረሃም፡ እንዘ፡ ይብል፡ ዓርክሰ፡ ቀዳማ(E152r^a)ዊ፡ ብዕል፡ ውእቱ፡
 ወፍቅረ፡ ንዋይ፡ እ(A123v^c)ለ፡ ቦመ፡ ይወድቅ፡ ሰብእ፡ ውስተ፡ አዕላፍ፡ ምንዳቤያት³፡
 ወይረክቦ፡ ብዙኅ፡ ኅ(L58r^a)ርትምና፡ ወሶቦ፡ በጽሐ፡ ጊዜ፡ ሞቱ፡ ኢይ(T63r^a)ነሥእ፡
 ምስሌሁ፡ ምንተኒ፡ ዘእንበለ፡ አዕርቅት፡ እለ፡ ኢይበቑዑ⁴፡ ዘውእቶመ፡ መጋንዘ⁵፡ ቦድኑ፡
 ባሕቲቶመ፡ ወዓርክሰ፡ ዳማዊ፡ ብእሲት፡ ወውሉድ፡ ወተረፈ፡(A23v^b) አዝማድ፡
 ዘይጸንፍ⁶፡ ሕሊና፡ መንገሌ(P35v^b)ሆመ፡ ወ(J54v^a)ይትሔየያ፡ ለነፍስ፡ በእንተ፡
 አፍቅሮቶመ፡ ወባሕቱ፡ ለእመንቱኒ፡ በሰዓተ፡ መዊት፡ ኢንረክብ፡ [አሐደ]⁷፡ በቑሌተ፡
 በንቤሆመ፡ ዘእንበለ፡ ሐዊር፡ ባሕቲቱ፡ ኀብ፡ መቃብር፡ ወበጊዜሃ፡ ይትመየጡ፡ ኀብ፡
 ጸሕቆመ፡ ወስራ(E152r^b)ሆመ፡ ወዓርክሰ፡ ሣልሳይ፡ ዘኮነ፡ ይትሔየየ፡ ወይሬእየ፡ ከመ፡
 ወኢምንት፡ ውእቱኬ፡ ርእሰ፡ ምግባራት፡ ዘትሩፋት፡(T63r^b) ሃይማኖት፡ ወዘተስፋ፡
 ወፍቅር፡ ጽ(L58r^b)ድቀ፡ ቃል፡ ወምጽዋት፡ ወተረፈ⁸፡ ማኅበሮ(O40r^b)መ፡ ለኩሎመ⁹፡
 ትሩፋት፡ ዘይክሉ፡ ሐዊረ፡ ቅድመ፡ ገጽኑ፡ አመ፡ ፀአትነ¹⁰፡ እ(B22r^c)ምዝንቱ፡ ዓለም፡
 ወይስእልዎ፡ ለእግዚአብሔር፡ በእንቲአኑ፡ ወያድኅኑ፡ እምእደ፡ ፀርኑ፡ እኩያን፡ በቃሎመ፡

[187] ¹ ዓርክየ፡ A₁A₂BE₁፤ ኦአርክየ፡ P | ² በአማን፡ A₁JLO | ³ ዘገበርኩ፡ A₂BPT | ⁴ Om. P | ⁵ ወኢትፍራህ፡ E₁ | ⁶ እስእሎ፡ A₁L | ⁷ ኢይመጥን፡ A₂፤ ወኢይመጥን፡ BE₁P | ⁸ እብኪ፡ P | ⁹ አዕክትየ፡ E₁ | ¹⁰ ኢተዘከዋ፡ E₁ | ¹¹ ለሠናይት፡ L | ¹² ለእበድየ፡ ወለልብየ፡ transp. P.
 [188] ¹ ዝንቱ፡ ባህል፡ ለይዋስፍ፡ transp. P | ² እምኔሁ፡ L | ³ ምንዳቤያት፡ E₁ | ⁴ ይበቑዑ፡ E₁፤ ኢይበቑዕ፡ L | ⁵ መጋንዘ፡ A₁ | ⁶ ዘጸንን፡ P | ⁷ ጅ፡ BE₁፤ ጅደ፡ E₂L | ⁸ ወተርፈ፡ P | ⁹ ኩመ፡ P | ¹⁰ ፀአተነ፡ E₁L | ¹¹ ኩርጋኔሁ፡ A₂ | ¹² Om. P | ¹³ ዘውቱ፡ P | ¹⁴ ሣልሣዊ፡ A₂፤ ሣልሣ፡ P | ¹⁵ ዘወደየ፡ BP | ¹⁶ ሥነምግባር፡ P | ¹⁷ ወይፈድየን፡ L | ¹⁸ ወስከ፡ A₁.

እለ፡ ይትነሥኡ፡ ላዕሌነ፡ በውስተ፡ አየር፡(J54v^b) ኩርንኔሆሙ¹¹፡(A₁24r^a) ለእለ፡ ይፈቅዱ፡
 ከመ¹²፡ ይፍትሑ፡ ላዕሌነ፡ ፍት(P35v^c)ሐ፡ ጽኑዓ፡ ዝውእቱ¹³፡ ዓርክ፡ ሣልሳይ¹⁴፡ ሠናየ፡
 ፍቅር፡ ዘወደይነ¹⁵፡ በሕሊናሁ፡ ስነ፡ ምግባራ(E₁52v^a)ቲነ¹⁶፡ ውሑደ፡ ወፈደየነ¹⁷፡ ወሲኮ¹⁸፡፡
 [189] ወአውሥኦ፡ ይዋስፍ፡ ወይቤሎ፡ ሐለሥነ፡ ዕሤት¹፡ ዘይከውን፡ ለከ፡ እም(T63v^a)ንበ፡
 አምላክክ፡ ኦጠቢብ፡ እምኩሉ፡ ሰብእ፡ በልባዊ²፡ ናሁ፡ ተፈሥሐት፡ ነ(L58v^a)ፍስየ፡(A₂23v^c)
 ይእዜ፡ በንባብ³፡ ቃልክ፡ ፍትው፡ ዘበበመትልው፡ አም(E₂14r^c)ረኒ⁴፡ ካዕበ፡ አርአያ፡ ኅልፈቱ፡
 ለዝንቱ፡ ዓለም፡ ወዘከመ፡ እፎ፡ የዓድዎ፡ ሰብእ፡ ድኒኖ⁵፡ በተአምኖ፡ ወአውሥኦ፡ በረላም፡
 ትሩፍ፡ እንዘ፡ ይብል፡ [ዜነወኒ]⁶፡ ከመ፡ ሀለወት፡ ሀገ(O40v^a)ር፡ ዓባይ፡ ጥቀ፡፡
 ወልማዶሙ፡ ለሰብእ፡ ዚአሃ፡ ይነ(J55r^a)ሥእዎ፡ ለ፩፡ ብእሲ፡ እንግዳ፡ ዘኢየአምርዎ⁷፡
 ወዘኢየአምር⁸፡ ምንተኒ፡ እምሕገጋቲሃ፡ ሐላዛቲ፡ ሀገር⁹፡ ወዘኢይጤይቅ¹⁰፡
 ሥ(E₁52v^b)ርዓ(P36r^a)ታቲሃ፡ ግሙራ፡፡ [ወይሠይምዎ]¹¹፡ ንጉሠ፡ ዘይ(T63v^b)መልኮሙ፡
 ወይሤለጥ¹²፡ ላዕሌሆሙ፡ በኩሉ፡ ተሠልጦ፡ ወተድላ፡ ዘእንበለ¹³፡ ተከልኦ፡ እስከ፡
 ተፍጻሜተ፡ ፩፡ ዓመት፡፡ ወእመ፡ ፍ(B22v^a)ጻሜሃ፡ እንዘ፡ ሀሎ፡(L58v^b) በተድላ፡ ዘእንበለ፡
 ኅዘን፡ በጽጋብ፡ ወበፍ(A₁24r^b)ሥሐ፡ ወይመስሎ¹⁴፡ ከመ¹⁵፡ መንግሥት፡ ይነብር፡ ሎቱ፡
 እስከ፡ ለዓለም፡ ይእተ¹⁶፡ ጊዜ፡ ይትነሥኡ፡ ላዕሌሁ፡ ግብተ፡ ወይሰልብዎ፡ ሜላተ፡
 መንግሥት፡ ወያግህድዎ፡ በውስተ፡ ሀገር፡ ዕራቆ፡ በቅድመ፡ ጉባኤ፡፡ ወእምዝ፡ ይሰድድዎ¹⁷፡
 ወያነብርዎ፡ ውስተ፡ [ዓባይ]¹⁸፡ ደሴት፡ ርኅቅት፡(J55r^b) ዘዕዕብት፡ ጥ(E₁53r^a)ቀ፡
 ዘኢይትከሀሎ፡ ከመ፡ ይጽገብ¹⁹፡ ወኢከመ፡ ይልበስ፡ ወባሕቱ፡ ነበ(T64r^a)ረ፡ በረኃብ፡
 ወበዕርቃን፡ ወበሐልዮ፡ ትካዝ፡(A₂24r^a) ወትረ፡ እፎነ፡ ኃለፈ፡ እምኤሁ፡ ዝከ፡ ክብር፡
 ዘኢ(P36r^b)ተሐዘበ፡ ወኢተሰፈወ²⁰፡፡

[190] ወበከመ፡ ልማዶ(O40v^b)ሙ፡ ለእልክቱ፡ ሰብእ፡ ሀገር፡ ኃረዩ፡ ለመንግሥት፡ ብእሴ፡
 ዘረከቡ፡፡ ዘ(L59r^a)ሀሎ፡ በሕሊናሁ፡ ለብዎ፡ ብዙኅ፡ ወምሉዕ፡ ወኢተወለጠ፡ ልቡናሁ፡
 በእንተ፡ ክብር፡ ወክሂል፡ ወየአውዶ፡ ወኢሐፀ፡ ልቡናሁ፡ በሢመተ፡ መንግሥት፡ ከመ፡ እለ፡

[189] ¹ አላ፡ ስነ፡ እሴት፡ L | ² በልባዊ፡ T | ³ በንባብ፡ E₁ | ⁴ አመረኒ፡ L | ⁵ ድኒኖ፡ A₁ | ⁶ ዜንወኒ፡
 A₁E₂J; ዜንወኒ፡ A₂BPT; ዜንወኒ፡ L | ⁷ ዘየአምርዎ፡ E₁ | ⁸ ወዘየአምር፡ L | ⁹ ለሀገር፡ ዛቲ፡ transp. P |
¹⁰ ዘኢይጤይቅ፡ E₁ | ¹¹ ወይሠይምዎ፡ JT; ወይሰመይ፡ L; ወይሠምዩ፡ O; ወይሠይም፡ P | ¹² ወይሰለጥ፡
 A₁A₂BE₁ | ¹³ ዘእበለ፡ E₁ | ¹⁴ ወይመስሎ፡ L | ¹⁵ Om. L | ¹⁶ ይእተ፡ A₁A₂BE₁ | ¹⁷ ይስድድዎ፡ E₁ | ¹⁸
 ዓቢይ፡ A₁A₂BE₁P | ¹⁹ ይገብ፡ P | ²⁰ ወኢተሰፈወ፡ L.
 [190] ¹ ለነፍሱ፡ A₁L | ² ብእሴ፡ A₁E₁E₂ | ³ ሰብእ፡ A₁ | ⁴ Om. A₁ | ⁵ አርኃው፡ ፍጡነ፡ transp. P | ⁶
 ተከልኦ፡ A₂E₂ | ⁷ ለለ፩፡ E₂LOT | ⁸ በጊዜሁ፡ P | ⁹ Om. L | ¹⁰ ዓመተ፡ A₁BE₁L | ¹¹ መንግሥቱ፡ P |
¹² ካልእቱ፡ E₁ | ¹³ ወበንዲት፡ T | ¹⁴ ጠቢብ፡ A₁A₂L | ¹⁵ ወኮነ፡ A₁A₂BE₁P | ¹⁶ ሲሳየ፡ P | ¹⁷ ውብዕለ፡
 A₁ | ¹⁸ ወእእተ፡ P | ¹⁹ እም፡ P | ²⁰ ምእመናን፡ A₁ | ²¹ ብዕል፡ E₁.

ወጽኦ፡ እምዓፀባ፡ ወኃዘን፡ ብዙኅ፡ ወኮነ፡ ይሔሊ፡ ወጻሕቅ፡ ወተዓቅቦ፡ ጽኑዕ፡ ዘከመ፡ እፎ፡
 ያሜኒ፡ ንብረተ፡ ነፍሱ¹፡ ወይእተ፡ ጊዜ፡(E₁53r^b) አእመረ፡ ወኃሠሠ፡ ከመ፡ ብእሲ²፡
 ዘጠቢብ፡ በም(T64r^b)ክሩ፡ ወአ(J55v^a)እመረ፡ ልማዳተ፡ ሰብእ³፡ ይእቲ፡ ሀገር፡ እምእለ፡
 ቀደምዎ፡(A₁24r^c) ወአእመረ፡(B22v^b) መካናተ፡ ስደት፡ ወተምህረ፡ ዘእንበለ፡ ጊጣን፡
 ዘይደልዎ፡ ይኅረይ፡ ለነፍሱ፡ ወሶበ፡ አእመረ፡ ጥዩቀ፡ ከመ፡ እምድኅረ፡ ኅዳጥ፡ ዕድሜ፡
 ሀለዎ፡ ይሰደድ፡ ኀበ፡ ይ(P36r^c)እቲ፡ ደሴት፡ ወኃደጋ፡ ለጥሪት፡ እንተ፡ ተዘግ(L59r^b)በት፡
 ለካልአን፡ ወሶቤሃ፡ ልፍጡነ⁴፡ አርኃወ⁵፡ መዛግብቲሁ፡ እንተ፡ ተሠይመ፡ ዲቤሃ፡ ቀዲመ፡
 እንበለ፡ ተከልኦ⁶፡ ወነሥኦ፡ ብዙኃ፡ ንዋያተ፡ ወርቀ፡ ወብሩረ፡ ወአዕናቄ፡ ክበራተ፡
 ወኮ(E₂14v^a)ኀ፡(O41r^a) ይፌንዎመ፡ [ለ፩]⁷፡ እምድኅረ፡ ፩፡ በበጊዜሁ⁸፡ ም(E₁53v^a)ስለ፡
 አ(A₂24r^b)ግብርት፡ ምእመናን፡ ወይወስ(T64v^a)ድዎመ፡ ኀበ፡ ይእቲ⁹፡ ደሴት፡ ዘሀለዎመ፡
 ይሰድዎ፡ ኀቤሃ፡ ድኅረ፡ ወሶበ፡ ተፈጸመ፡ ሎቱ፡ ፩፡ ዓመት¹⁰፡ ተንሥኦ፡ ላዕሌሁ፡
 ሰብ(J55v^b)አ፡ ሀገር፡ ወሰለብዎ፡ ልብስ፡ መንግሥት¹¹፡ ወሰደድዎ፡ ኀበ፡ እልክቱ¹²፡
 ነገሥት፡ እለ፡ ተሰዱ፡ እልክቱስ፡ አብዳን፡ ነገሥት፡ ዘበበዘመኖመ፡ ነበሩ፡ በመከራ፡
 ወበንዴት¹³፡ ወውእቱስ፡ ንጉሥ፡ ዘጠቢብ¹⁴፡ በምክሩ፡ ዘኮነ፡ ይትዓቀብ፡ ዘአቅደመ፡
 ፈ(P36v^a)ንዎቶ፡ ለው(L59v^a)እቱ፡ ብዕል፡ በቅድመ፡ ገጹ፡ [ኮነ]¹⁵፡ ይሌሰይ፡ ሲላየ¹⁶፡
 በጥዲና፡ ወብዕል¹⁷፡ ዘለዓለም፡ ወተድላ፡ ዘኢየሳልቅ፡ ወአዕተተ¹⁸፡ እምላዕለ¹⁹፡ ነፍሱ፡
 ፍርሃተ፡ ሰብ(E₁53v^b)አ፡ ይእ፡ ሀገር፡ ጉሕላ(T64v^b)ውያን፡ እለ፡ ኢኮነ፡ ምእመናነ²⁰፡
 ወነበረ፡ በ(A₁24v^a)ብዕል²¹፡ በይ(B22v^c)እቲ፡ ምክር፡ ሠናይት፡ ዘምልዕት፡ ኩሎ፡ ጥበበ፡

[191] ለቡኬ፡ እንተ፡ ይኤዜ፡ በዝዩ፡ ፍካሬሁ፡ ለዝንቱ፡ ሀገርስ፡ ዛቲ፡ ዓለም፡ ጉሕላዊት¹፡
 ወኃላፊት፡ ወሰብአ፡ ዚአሃ፡ እመን(O41r^b)ቱ፡ ሊቃናት²፡ ወ(J56r^a)መኳንንት፡ አኃዝያነ፡
 ልዓለመ፡ ጽልመት³፡ ዘዝንቱ፡ ዘመን፡ ኃላፊ፡ እንዘ፡ የሐይጡ⁴፡ ኪያነ፡ በጣእመ፡ ፍትወታት፡
 ዘአሐቲ፡ ሰዓት፡ ወያጌብሩ፡ ኪያነ፡ ከመ፡ ናስተሐምም፡ በተስናዕዎታት፡ እንተ፡
 ት(P36v^b)በለ፡ ወትመስለ(A₂24r^c)ነ⁵፡ ከመ፡ ዘአልባቲ፡ ሙ(L59v^b)ስና፡ ወከመዝ፡
 ንትኃየዋ፡ ወኢይበውእ⁶፡ ወስቲትነ፡ ፩⁷፡ እም(E₁54r^a)ሐልዮታት፡ ዘአልክቱ⁸፡ ነባርያት፡
 ዘለዓለም፡ ወኢንዝግብ፡ ምንተኒ፡ ለሕይወትነ⁹፡ [እምህየ]¹⁰፡ ዘይነብር፡ ለዓለም፡
 ወይመጽአነ፡ ግብተ፡ መልአክ፡ ሞት፡ ወያፈልሱነ፡ እምዝዩ፡ ሰብእ፡ ሀገር፡ ዓማዕያን፡
 ወእኩያን፡ ዕሩቃኒነ፡ ከመ፡ ዘወድአ፡ ኩሎ፡ መዋዕሊሁ፡(T65r^a) ወይወሰዱነ፡ ውስተ፡

[191] ¹ ጉሕላውያን፡ A₁ | ² ሊቃውንት፡ A₁ | ³ ዓለም፡ ጽልመታት፡ A₁E₁፡ ዓለመ፡ ጽልመታት፡ A₂BP | ⁴
 የሐይጡነ፡ BE₁ | ⁵ ወትመስለኒ፡ L | ⁶ ወኢይበውእ፡ E₁ | ⁷ አሐዱ፡ A₁A₂B | ⁸ ዘእንታክቲ፡ A₂፡ ዘእልክቲ፡
 B | ⁹ በሕይወትነ፡ P | ¹⁰ ህየ፡ E₂JLOT | ¹¹ ወኢሕይወተ፡ A₁E₁.

ምድረ፡ ጽልመት፡ ወጣቃ፡ ውስተ፡ ምድር፡ ዘኢይት(J56r^b)ረአይ፡ በውስቴታ፡ ወርኅ፡
_aወኢሕይወት¹¹፡ ሥጋዊት፡

[192] ወምክርሰ፡ ሠናይት_a¹፡ ወአማናዊት፡ እንተ፡ ተዓውቀት፡ በኩሉ፡ ትውልድ፡
 ዘአድኃነቶ፡ ለውእቱ፡ ንጉሥ፡ ጠቢብ፡ ይእቲኤ፡(P36v^c) ሕፃዕ፡ ወተመንኖትዮ፡
 ሊ(O41v^a)ተ፡ ዘመጸእኩ፡ ኀቤከ²፡(L60r^a) (E₁54r^b)(A₁24v^b) ከመ፡ አርኢከ³፡ ፍኖተ፡
 ኄራት፡ በቋዕ(B23r^a)ያት፡ እንተ፡ አልባቲ፡ ተጓሕለዎ⁴፡ ዘትሁበክ፡ ሕይወተ፡ ዘለዓለም፡
_aእንተ፡ አልባ(E₂14v^b)ቲ፡ ማኅለቅት፡ ወትመክረክ፡ ከመ፡ ታጥሪ⁵_a⁶፡ ወትዝግብ፡ ለክ፡ በህዮ፡
 ኩሎ፡ ክብረ፡ ወታርኅቀክ፡ እምስሕተተ፡ ዝንቱ፡ ዓለም፡ ኃላፊ፡ ዘከንኩ፡ አነ፡ በ፩፡ ዘመን፡
 ንዋዩ፡ ዚአሁ፡ ወበእንተ⁷፡ ሁከታቲሁ፡ አስተሐየጽኩ፡ አነ፡ በ፪⁸፡ አዕይንት፡ እለ፡
 ኢተሐይጡ፡ ዘከመ፡(A₂24v^a) ተመንሰዉ⁹፡ ቦቱ፡ ለሊሆሙ፡(J56v^a) በኩሉ፡ መዋዕሊሆሙ፡
 እለ፡(T65r^b) ኃለፉ፡ እምስብእ፡ በእምኔሆሙ፡ እለ፡ ቀደሙ፡ ወበእምኔሆሙ፡ እለ፡
 ይተልዉ¹⁰፡ አልቦ፡ እምውስቴቶሙ፡ ነባሪ፡ ዘኢየሕልፍ፡ አልቦ፡ ብዕል፡(P37r^a)(E₁54v^a)
 ነባሪ፡ ለኩብዕልት፡ ወኢኃይል፡ ለኃያላን፡ ኢጥብብ¹¹፡ ለጠቢባን፡ ወኢ(L60r^b)ዕረፍት፡ ለእለ፡
 ይነብሩ፡ በተአምኖ፡ ወኢትፍሥሕት፡ ለእለ፡ ይትፌግዑ¹²፡ ወኢይትረከብ፡ ትምክህትዮ¹³፡
 በውዳሴያት¹⁴፡ ዘዝዮ፡ ወኢምቅዋም¹⁵፡ ወባሕቱ፡ ይመስል፡ ግብሮሙ፡ ኅልፈተ፡ ማያት፡
 በውስተ¹⁶፡ ማዕምቀ፡ ባሕር፡ ከማሁኔ፡ ኩሎሙ፡ (O41v^b) ኃላፍያት፡

[193] በእንተዝ፡ ለበውኩ፡ ከመ፡ ከንቱ፡ ኩሎሙ፡ ወአልቦሙ፡ በቍዱት¹፡ አላ፡ ከመ፡
 ኩሎሙ፡ እለ፡ ቀደሙ፡ ወተረስዑ፡ ወኃብአሙ፡ ተረስዖ²፡ እመ(A₁24v^c)ሂ፡ ክቡር፡ አው፡
 ንጉ(T65v^a)ሥ፡ አው፡ መኩንን፡(J56v^b) አው³፡ ኃ(B23r^b)ያ(E₁54v^b)ል፡ ወዘይመስሎሙ፡
 ለእሉ፡ ከማሁ፡ እማንቱ⁴፡ ኃላፍያት፡ ሶብ፡ ይከይድዎሙ፡ አዝማናት፡ ይጠፍኡ፡
 ወይጸመሐየዩ፡ ዘአነ፡ ፩⁵፡(P37r^b) እምኔሆሙ፡ እወድቅ፡ እንበለ፡ ሐ(L60v^a)ሰት፡ ውስተ፡
 ተውላጥ፡ ወብልየት፡ ወከመ⁶፡ ልማድ፡ ዘወትር፡ ወከመ⁷፡ ኢተበውሐ⁸፡ እለ፡
 በቅድሚያ⁹(A₂24v^b) ከመ፡ ይትፈግዑ¹⁰፡ በኃላፍያት፡ ከማሁ፡ ይከውን፡ ሊተ፡ ወበከመ፡
 ድልው፡ ላዕለ፡ ሰብእ፡ ወይሬስዮሙ¹¹፡ ዓለም¹²፡ ህውከ¹³፡ ወያፈልሶሙ፡ እምዝዮ፡ እስክ፡

[192] ¹ iter. | P. ² ኀቤከ፡ E₁ | ³ አርኢ፡ A₂ | ⁴ ተጓሕለዎ፡ E₁ | ⁵ ታሪ፡ E₁ | ⁶ iter P | ⁷ ወበእንተ፡
 E₂LP | ⁸ በክልኤ፡ A₁BJP; በጀኤ፡ E₂O | ⁹ ተመንሰው፡ A₁J | ¹⁰ ተለዉ፡ LP | ¹¹ ኢጠቢብ፡ A₁LT | ¹²
 ይትፈግዑ፡ A₁BE₁ | ¹³ ትምክህት፡ A₂BE₁; ትምህርተ፡ P | ¹⁴ በውዳሴያት፡ A₁E₁E₂JO | ¹⁵ ወኢምቅዋም፡
 P | ¹⁶ አፍላግ፡ እንተ፡ ትውህዝ፡ ውስተ፡ ad. BE₁; አፍላግ፡ እንተ፡ ይውህዝ፡ ውስተ፡ Ad. P.
 [193] ¹ በቍዱተ፡ A₁E₁ | ² ተረስዑ፡ A₁ | ³ እመሂ፡ A₂ | ⁴ እሙንቱኒ፡ A₂; እማንቱኒ፡ B; እሙንቱ፡ P | ⁵
 Om. L | ⁶ በከመ፡ BJP | ⁷ ወበከመ፡ P | ⁸ ኢተውሐ፡ O | ⁹ እምቅድሚያ፡ BP | ¹⁰ ይትፈግዑ፡ A₂ | ¹¹
 ወይሬስዮ፡ A₁BE₁ | ¹² ለዓለም፡ A₁A₂BE₁ | ¹³ ሕውክ፡ E₂JOT; ሕውካን፡ P | ¹⁴ ንዲት፡ L | ¹⁵ እለ፡ ad. P
 | ¹⁶ ወባሕመ፡ A₂B | ¹⁷ ያጋሥርሙ፡ A₁A₂B.

ህየ፡ ለመንፈቆሙ፡ ያፈልጋል፡ እምብዕል፡ ኀበ፡ ንዴት¹⁴፡ ወቦ፡ እምኔሆሙ፡ ዘያፈልሶሙ፡ እምንዴት፡ ኀበ፡ ብዕል፡ ወቦ፡ እለ፡ ያወፅኦሙ¹⁵፡ እም(E₁55r^a)ዓለም፡ ወያበውዕ፡ ካልአነ፡ ህየንቴሆሙ፡ ቦስመ¹⁶፡ የኃሥሮሙ¹⁷፡ ለለባውያን፡ ወያክብሮሙ፡(J57r^a) ለአብዳን፡ ወመስተሣልቃ(T65v^b)ን፡ ወያክብሮሙ፡ ዲበ፡ መናብር(O42r^a)ተ፡ ክብር፡ ለእለ አልቦሙ፡ ጥበብ፡

[194] ወኮኑ፡ ትዝምደ፡ ሰብእ፡ ዕፁ(L60v^b)ባነ¹፡ ለ(E₂14v^c)ርእይ፡ በእንተ፡ ዘእል(P37r^c)ቦሙ፡ ጽንዕ²፡ ዘያቀውሞሙ፡ ቅድመ፡ ገጽ፡ ዓመፃሁ፡ አላ፡ በእምሳለ፡ ርግብ፡ ዘይጉይይ፡ እምቅድመ፡ ገጽ፡ አውስት፡ ወአንቄ፡ እስመ፡ ይእቲ፡ ትፈልስ፡ እመካን፡ ለመካን፡ ታጽልል³፡ ኀበ፡(A₁25r^a) በ፩፡ ዕፅ፡ ወትጼውን⁴፡ ኀበ⁵፡ ልገት፡ ወ፩⁶፡ ጊዜ፡ ኀበ፡ ስቋረተ፡ ከኩሕ፡ ወትገድፍ⁷፡ ርእ(B23r^c)ሳ⁸፡ ኀበ፡ ብዙኅ፡ ገዓር፡ ወኢትረክብ፡ ምጉያየ፡ ዘያስተፌሥሐ⁹፡ ወትሒሉ፡(E₁55v^b) ወትረ፡ በተሀውኮ፡ ወፍርሃት፡ ወከማሁ፡ እሙንቱ፡ መፍቀርያን፡ ኃላፍያት፡ ፍቅረ¹⁰፡ እንስሳዊ¹¹፡ [የሐም(T66r^a)ሙ]¹²፡ ባቲ¹³፡ ሕማመ¹⁴፡ ሕርትምና፡ ወአልቦሙ፡(J57r^b) ግሙራ፡(A₂24v^c) ግብር¹⁵፡ ጽኑእ¹⁶፡ ወኢየአምሩ¹⁷፡ ምንተ¹⁸፡ ይከውን¹⁹፡ ደኃሪቶሙ፡ በእንተ፡ ዝንቱ፡ ውነበ፡ አይቱ፡ ይነድፖሙ፡ ዝ(L61r^a)ንቱ፡ ፡ ዓለም፡ ተመያኒ፡ ዘአግነዩ፡ ልርእሶሙ፡ ሎቱ²⁰፡ ፈድፋድ፡ እምድሃረ፡ አእመርዎ²¹፡(P37v^a)

[195] ወአብደሩ፡ እኪተ፡ እምሠናይት፡ ወሐሩ፡ ውስተ፡ ፍኖተ፡ እከይ፡ ህየንተ፡(O42r^b) ፍኖት፡ ሠናይት፡ ወኢየአምሩ¹፡ መኑ፡ ዘይወርስ፡ ፍሬ፡ ፃማሆሙ፡ ዕፅብት፡ ወማሕመሚት፡ እመኒ፡ እሊዓሆሙ፡ አው፡ ለዘኃረዩ፡ ለሊሆሙ²፡ እንዳኢ፡ እመ፡ ይከው(E₁55v^a)ን፡ ዘእንበለ፡ እዕርክት፡ ወአብያጽ፡ አላ፡ ፀሮሙ፡ ዘይጸብዖሙ፡ ወዝንቱ፡ ኩሉ³፡(T66r^b) ወዘይተልዎ⁴፡ ይበጽሑ፡ ውስተ፡ ኩርንኔሃ፡ ለነፍስ፡ ወጸላእክዎ፡ አነ፡ ሶቤሃ፡ ለዝንቱ፡ ወለኩሉ፡ ዕድሜ፡ ሕይወትየ፡ ኃላፊ፡ ወለኩሉ፡ ምግባር፡ ብጡል፡ ዘተስሕበት፡ ውስቴቶሙ፡ ተመሲዎ⁵፡ መንገ(A₁25r^b)ለ፡ ሕማም፡ ምድራዊ፡ ወገደፍ(L61r^b)፡ ሶቤሃ፡ አምሳለ፡ ነፍስየ፡ ምንዳቤ፡ ዝንቱ፡ ወእኢተትኩ⁶፡ ኩሎ፡ እምላዕሌየ፡ ወተለውክዎ፡ ለጽድ(B23v^a)ቅ፡ ወለሠናይት⁷፡ ዘበአማን፡ እንተ፡(P37v^b) ትትፈቀር፡ ወትገብር፡ ሥምረቶ፡

[194] ¹ ዕፁባን፡ A₁ | ² ጽንዓ፡ E₁ | ³ ታጽልል፡ E₂ | ⁴ ወትጼውን፡ A₁ | ⁵ iter. P | ⁶ ወአሐደ፡ P | ⁷ ወትጉድፍ፡ P | ⁸ ርእስ፡ T | ⁹ ያስተፌሐ፡ E₂፡ ያስተፌስሕ፡ L | ¹⁰ ፍቅር፡ E₂P | ¹¹ እንስሳዊ፡ E₂P | ¹² ወየሐምሙ፡ A₁A₂BE₁P | ¹³ ቦቱ፡ P | ¹⁴ ሕማሙ፡ A₁ | ¹⁵ ግብረ፡ E₁ | ¹⁶ ጽኑዓ፡ E₁ | ¹⁷ ወኢየአመሩ፡ L | ¹⁸ ምንተኒ፡ P | ¹⁹ ዘይከውን፡ P | ²⁰ ሎቱ፡ ርእሶሙ፡ transp. P | ²¹ አእመሩ፡ P.
[195] ¹ ወኢየአመሩ፡ L | ² ለሊሆሙ፡ ዘኃረዩ፡ transp. P | ³ iter. A₁ | ⁴ ዘይተልዎሙ፡ P | ⁵ ተመሲዎ፡ A₁A₂BP | ⁶ ወእኢተኩ፡ L | ⁷ ወሠናይት፡ A₁JLO.

[196] ወአእመርኩ፡ ከመ፡ ዝንቱ፡ ውእቱ፡ ርእሳ፡ ለኩሉ¹፡ ሠናያት²፡ ወይስመይ፡ ርእሰ፡ ጥበብ፡ ወዓዲ፡ ለሊ(T66v^a)ሁ፡(E₁55v^b) (A₂25r^a) ጥበብ፡ ፍጹም፡ ወለሊሁ፡ ሕይወት፡ ዘኢይረክባ፡ ኀዘን፡ ወርኅቅት፡ እምአሕስሞ፡ ለእለ፡ ያጠ(O42v^a)ርይዋ፡ ወይጸንዑ፡ ባቲ፡ ወይትዌክሉ³፡ በእግዚአብሔር፡ ወአጸ(E₂15r^a)ንዕ⁴፡ ሕሊናየ፡ በዛቲ፡ ፍኖት፡ ፍኖተ፡ ትእዛዛቲሁ፡ ለእግዚአብሔር፡ እንተ፡ አልባቲ፡ ስሕተት፡ ወአነሂ፡ አእመርኩ፡ ጥዩቀ፡ ከመ፡ አልባቲ⁵፡ ተዓቅፎ፡ ወኢጥ(L61v^a)ውየት፡ ወኢጐግጉጽ⁶፡ ወኢማዕምቅት⁷፡ ወኢድንጋዬ፡ ጽይሕት⁸፡ ዘእንበለ⁹፡ ተከልአ¹⁰፡ ዘአልባቲ፡ ሦክ፡ ወአሜኤላ፡ አላ፡ ርትዕት፡ ይእቲ፡ ወሠናይት፡ ዘታስተፌሥሕ¹¹፡ አዕይንቲሆሙ፡ በስነ፡ ራእያ¹²፡ ለእለ፡ የሐውሩ፡ ውስቴታ፡ በንጽሕ፡ ወፈድፋ(E₁56r^a)ደሰ፡ ለእለ፡(P37v^c) ይሴፈዉ¹³፡ ኪያሃ¹⁴፡(T66v^b) እንዘ፡ ይጸንሑ፡ ብስራተ፡ መድኃኒት፡ ከመ፡ ይመርዱ፡ ውስቴታ፡ በአስተሐውዞ፡ ዘለዓለም፡

[197] ወመጠውኩ፡ ርእስየ፡(A₁25r^c) በእንተ፡ ዘቀዲሙ፡ ለስሕተትየ፡ ወተሐይሎተ፡ ዕበድየ_a¹፡ ከመ፡ አንሶሱ፡ ውስቴታ፡ በኃይል፡ ወላቲ፡ ኃረይክዋ፡ በርትዕ²፡ ህየንተ፡ ኩሉ፡ ወአኃዝኩ፡ ከመ፡ እሕንጽ፡ ማኅደረ፡ ነፍስየ፡ እንተ፡ ወድቀት፡ ወተ(B23v^b)ኃጉ(L61v^b)ለት፡ ወከመዝ፡ ወሀብኩ፡ ተመክንዮ(O42v^b)ተ³፡ ለርእስየ፡ ወአግኃሥክዋ፡ ለመዓት፡ እምውስተ፡(A₂25r^b) ልብየ፡ ወሰማዕኩ፡ ድምፁ፡ ቃሉ፡ ለጠቢብ፡ [ዘይሜህር]⁴፡ ወይኤልሕ፡ ሊተ፡ እንዘ፡ ይብል፡ ከመዝ፡ ዓኡ፡(E₁56r^b) ኩልክሙ፡(T67r^a) አዘትፈትውዋ⁵፡ ለድኒን፡ ወተፈለጡ፡ እምስሕተተ፡ ዓለም፡ ዘይትዌለጥ፡ አርአያሁ፡ ወእስክ፡ ኀዳጥ፡(P38r^a) ኢይሔሱ፡ ዓኡ፡ ዘእንበለ⁶፡ ተመይሎት፡ እንዘ፡ ትፀውሩ፡ ስንቀ፡ ሕይወት፡ ዘለዓለም፡ ወጣዕመ⁷፡ ተድላ፡ እስመ፡ ሀለወክሙ⁸፡ ትሐሩ⁹፡ ፍኖተ፡ ርኑቀ፡ ዘትፈቅድ¹⁰፡ መፍቅዳተ፡ ብዙኃ፡ ወሰንቃተ¹¹፡ በዝየ፡ ወትረክቡ፡ መካነ፡ ዕረፍት፡ ዘለዓለም፡ ዘሀለዋ¹²፡ ቦቱ፡ ፪፡ አህጉር፡ እለ፡ ቦን፡ ብዙኀ¹³፡ ማኅደር¹⁴፡ ዘአሐቲ¹⁵፡ እም(L62r^a)ኔሆን፡ አስተዳለወ፡ እግዚአብሔር፡ ለፍቁራኒሁ፡ ወለገባርያ¹⁶፡ ትእዛዛቲሁ፡ ዘምሉዕ፡ እምኩሉ፡ ሠናያት፡ ወእለ፡ ይደልዎሙ¹⁷፡

[196] ¹ ለኩሉ፡ P | ² ሠናያት፡ E₂JLO | ³ ወይትወክሉ፡ E₁ | ⁴ ወአጽንዕ፡ A₁ | ⁵ ስሕተት፡ ወአነሂ፡ አእመርኩ፡ ጥዩቀ፡ ከመ፡ አልባቲ፡ Ad. JLOT | ⁶ ወኢጐግጉጽ፡ E₁ | ⁷ ወኢማዕምቅት፡ E₁፤ ወኢማዕማቅት፡ T | ⁸ ጽይሕተ፡ A₁E₁ | ⁹ ተሐውክ፡ Ad. A₁JLT | ¹⁰ Om. A₁፤ ወተከልአ፡ JLT | ¹¹ ዘያስተፌስሕ፡ A₁ | ¹² ራእይ፡ A₁ | ¹³ ይሴፈዉ፡ A₁ | ¹⁴ ኪያክ፡ B.
[197] ¹ ዕበድየ፡ ወተሐይሎተ፡ ስሕተትየ፡ transp. P | ² በርትዕት፡ E₁፤ በርቱዕ፡ JL | ³ ተመክንዮታ፡ E₂JL | ⁴ እንዘ፡ ይሜህር፡ E₂JLOT | ⁵ ኦ፡ ዘትፈትትዋ፡ T | ⁶ ዘእበለ፡ E₁ | ⁷ ወጣመ፡ E₁ | ⁸ ሀለወክሙ፡ A₁ | ⁹ ትሐሩ፡ E₁ | ¹⁰ ዘይፈቅድ፡ P | ¹¹ ወስቃያተ፡ A₁ | ¹² ዘሀለወ፡ BE₁ | ¹³ ብዙኃ፡ E₁ | ¹⁴ መኃድር፡ A₁፤ መኃድረ፡ E₁ | ¹⁵ ዘአሐተ፡ A₂BP | ¹⁶ ወለገባርያኒሁ፡ L | ¹⁷ ይርከቡ፡ Ad. P | ¹⁸ የሐይወ፡ ባቲ፡ transp. P.

ከ(A₁25v^a)ያሃ፡ ላይካይወ፡(E₁56v^a) ባቲ¹⁸፡ እስከ፡ ለዓ(T67r^b)ለም፡ ዘእንበለ፡ ሙስና፡ ወኢብልየት፡ ሰሚያሙ፡ ከመ፡ አልቦ፡ በህየ፡ ሕማም፡ ወንዝን፡ ወገዓር፡

[198] ወዳግሚትሰ፡ ምልዕት፡(E₂15r^b) ጽልመ(O43r^a)ተ፡ ምስለ፡ ሕማም፡ ወትካዝ፡ ዘድልወ፡ ለሰይጣን፡ ወለሐራሁ፡ እለ፡ ይትወደዩ¹፡ ውስቴታ፡(P38r^b) ገባርያነ፡ ምግባራት፡ እኩያት፡ ወአፍቀሩ፡ ህየንተ፡ ነባርያት፡ እለ፡ ኢየሳል(B23v^c)፡²፡ ኃላፍያተ³፡ ዘዝ(A₂25r^c)የ፡ እለ፡ ይማስና፡ ፍጡነ፡ ወይሬስዩ፡ ርእሶሙ፡ መብልዓ፡ ለእሳት፡ ዘለዓለም፡ ወሶቦ፡ ሰማዕኩ፡ አነ፡ ዘንተ፡ ቃለ፡ ወአእመርኩ፡ ጽድቀ፡ ሢምኩ፡(L62r^b) ሊተ፡ ምግባረ፡(J58v^a) ዘቦቱ፡ እረከቦ⁴፡ ለውእቱ፡ ማኅደር፡ ዘግዑ፡(E₁56v^b)ዝ፡ እምረኃብ፡ ወኃዘን፡ ወምሉዕ፡ እምኩሉ፡ ሠ(T67v^a)ናያት፡ እንተ፡ ይከውን፡ ሊተ፡ ይእዜ፡ አእምሮተ፡ ዚአሃ፡ ወትረ፡ ዘለዓለም፡ ወናሁ፡ ላተረክቦ⁵፡ ሊተ፡ ይእዜ_a⁶፡ ፩፡ ክፍል፡ እምአእምሮተ፡ ዚአየ፡ ከመ፡ ሕፃን⁷፡ ዘይልሕቅ፡ በበንስቲት፡ በሕይወት፡ መንፈሳዊት፡ ወከመ፡ ዘይሬኢ፡ በመጽሔት፡ እኔጽሮ፡ ለዘበህየ፡ ወሶቦ፡ በጽሐ፡ ዘመነ፡ ፍጻሜ፡ እሬእዮ፡ ገጽ፡ በገጽ፡ አሜሃ፡ ይበጥል⁸፡ ኃፍረት፡ ወኃሣር፡

[199] ወይእዜ(A₁25v^b)ኒ፡ አ(P38r^c)እኩቶ፡ ለእግዚአብሔር፡ ላበኢየሱስ፡ ክርስቶስ፡ እግዚእነ_a¹፡(O43r^b) እስመ፡ ሕገ፡ መንፈስ፡ ቅዱስ፡ በመንፈ(J58v^b)ስ፡ ሕይወት፡ ናሁ፡(E₁57r^a) ሰለበ፡ እምኔየ፡ ሕገ፡ ኃጢአ(L62v^a)ት፡ ወሞት፡ ወከሠተ፡ አዕይንትየ፡ ላለነጽሮተ፡ ርእይ_a²፡ ዘአ(T67v^b)ልቦ፡ ስሒት፡ እስመ፡ ሕሊና፡ ሥጋ፡ ሞት፡ ውእቱ፡ ወሕሊና፡ መንፈስ፡ ሕይወት፡ ወሰላም፡ በከመ፡ ጠየቁ፡ አነ³፡ ተመይኖቶሙ፡ ለኃላፍያት፡ ወአስሕቶቶሙ፡ ወጸላእክዎሙ፡ ላጽልአ፡ ፍጹመ_a⁴፡ ከማሁኬ፡ እሁበክ፡(A₂25v^a) ምክረ፡ ከመ፡ ትለቡ፡ ዘን(B24r^a)ተ፡ ወታእምሮ፡ ወትጠይቅ⁵፡ በልብክ⁶፡ ከመ፡ ፍጡነ⁷፡ ቅሩብ፡ እምኔክ፡ ኅልፈተ ዚአሃ፡ ወታነሥእ⁸፡ በዝየ፡ እምነ፡ ኩሉ፡ ወትዘግብ፡ ለክ፡ በቤተ⁹፡ መዛግብት¹⁰፡ ግዕዛን¹¹፡ ዘለዓለም፡ እንተ፡ አልባቲ፡ ኅልፈት¹²፡ ወኢተፍጻሜት፡ ወብዕል¹³፡ ዘኢይረክቦ፡ ንዴት፡ ዘለሊክ፡(E₁57r^b) ሀለወክ፡(P38v^a) ትሑር፡ ንቤሁ፡ ዘእንበለ፡ ተከልኦ፡

[198] ¹ ይትወደዩ፡ E₁ | ² ኢየሳል፡ A₁BE₁T | ³ ሐለፍተ፡ ፍኖት፡ A₁፡ ኃላፍት፡ B፡ ኃላፍያት፡ E₂፡ ኃላፍታ፡ P | ⁴ እረክብ፡ A₁L | ⁵ ትረክብ፡ L | ⁶ ተረክብ፡ ይእዜ፡ ሊተ፡ transp. P | ⁷ ዘሕፃን፡ A₁A₂BE₁T | ⁸ ይቤጥል፡ P.
[199] ¹ በእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ transp. P | ² ለርእይ፡ L | ³ Om. A₂ | ⁴ ፍጹመ፡ ጽልኦ፡ transp. E₂LO | ⁵ ወትጠይቅ፡ A₁L | ⁶ በልብናክ፡ P | ⁷ ፍጡነ፡ A₁L | ⁸ ወትነሥእ፡ BE₁JOP | ⁹ ለቤተ፡ E₁LT | ¹⁰ መዛግብተ፡ BE₁E₂OT | ¹¹ ግዕዛን፡ P | ¹² ኅልፈተ፡ E₁ | ¹³ ወብዕል፡ A₁ | ¹⁴ እስመ፡ E₂LO | ¹⁵ አንበርካ፡ BJLO.

ከመ¹⁴፡ ሶበ፡ ሖር(L62v^b)ከ፡ ኢት(T68r^a)ኩን፡ ኀጡኦ፡ ወፅኑሰ፡ አላ፡ ባዕለ፡ በሐሳበ፡
 መፍቅድ፡ ዘይደሉ፡ እንተ፡ እንበርከ¹⁵፡ ቅድመ፡ ለርእስከ፡(O43v^a)
 [200] ወአውሥኦ፡ ይዋስፍ፡ እንዘ፡ ይ(J59r^a)ብል፡፡ በእፎ፡ ይትከሀለኒ፡ ከመ፡ አቅድም፡
 ወእፈኑ¹፡ ሊተ፡ መዛግብተ፡ ንዋይ፡ ወብዕል፡ ህየ²፡(E215r^c) ከመ፡(A125v^b) ሶበ፡ ሖርኩ፡
 ህየ፡ እረክብ³፡ ባቲ፡ ተድላ፡ ዘኢየህልቅ፡ ወኢይማስን፡፡ ወእፎ፡ እጸልዕ፡ ዘያስተርኢ፡ ወአኃሪ፡
 ዘሀለዎ፡ ይምጸእ⁴፡ ዘኢያስተርኢ⁵፡ ክሥት፡ ሊተ፡ ካዕበ፡ ዘንተ፡ ገሃደ፡ በሠናይ፡
 ወበየውሃት፡፡ ወአውሥኦ⁶፡ በረላም፡ ትሩፍ፡ እንዘ፡ ይብል፡፡ [ፈንዎተከሰ]⁷፡ ንዋየ⁸፡ ብዕል፡
 ኀበ፡ ወእቱ፡ መካን፡(E157v^a) ዘለዓለም፡ ቀሊል፡ ወእቱ፡፡ ለእመ፡ ወሀብከ⁹፡ ኢያሁ፡
 ለፅኑሳን፡ ይት(T68r^b)መከዓብ፡ ለከ፡ ወትዘግቦ፡ በህየ፡፡ እስ(L63r^a) (P38v^b)መ፡ ፩፡
 እምነቢ(A225v^b)ያት፡ ዘውእቱ፡ ዳንኤል፡ ጽዱቀ፡ ቃል፡ ይቤሎ፡ ለናቡከደነዖር፡ ንጉሥ፡፡
 አንጉሥ¹⁰፡ ያሥምርከ¹¹፡ ምክ(B24r^b)ርየ፡ ከመ፡(J59r^b) ይሰረይ¹²፡ ኃጢአትከ¹³፡ በምሐረ፡
 ነዳይ፡ ወብዝኃ¹⁴፡ ዓመዓከ፡ በተራኅርኖ፡ ላዕለ፡ ምስኪናን፡፡ ወቃለ፡ መድኃኒኑ፡ ዘይቤ፡
 አጥርዩ፡ ለክመ፡፡ አዕርክተ፡ እምንዋየ፡ ዓመዓ፡ ከመ፡ ሶበ፡ ተሐውሩ፡ ይትወክፉክመ፡¹⁵
 ውስተ፡ አብያቲሆመ፡፡ ዘለዓም፡፡

[201] ወናሁ፡(O43v^b) አስተናበረ፡ እግዚእኑ፡ በጥንት፡ ወበተፍጻሜት፡ ቃላተ¹፡ ብዙኃ፡ በእንተ፡
 ው(E157v^b)ሂበ፡ ምጽዋት፡ በብሂሎቱ፡፡ ብፁዓን²፡ መሐርያን፡ እስመ፡ ሎሙኒ፡
 ይም(T68v^a)ህርዎሙ፡፡ ከማሁ፡ ይከውን፡ ወይፈደፍድ³፡ ጥቀ፡ ኩሉ፡(A126r^a) ዘይትወሀብ፡
 ውስተ፡ እደ፡ ነዳያን⁴፡ ወምስኪናን፡፡ ወይዘግብ፡ በህየ፡ ምስለ፡ ረባሁ፡ እስመ፡ ኩሉ፡
 ዘትጉብ(L63r^b)ር፡ ምስሌሆሙ፡(P38v^c) በዘታሠምር፡ ለእግዚእ⁵፡ ትትዓሠይ⁶፡ ምክዕቢተ፡
 በእንቲአሁ፡፡ በከመ፡ ይቤ፡ ለ(J59v^a)ሊሁ⁷፡፡ ፫⁸፡ ምክዕቢተ⁹፡ ወሕይወተ፡ ዘለዓለም፡
 ይወርስ፡ እስመ፡ ወእቱ፡ የአምርን፡ ለጸጋት፡ ወለሀብታት፡ ልዑላውያት¹⁰፡ [ማኅየውያት]¹¹፡፡
 ወበእንተዝ፡ መንን፡ መዛግብተ፡ ዝንቱ፡ ዓለም፡ ዘተሠጠምከ፡ ውስተ፡
 ፍትወታቲ(E158r^a)ሁ፡ ብዙኃ፡ መዋዕለ፡፡ ወተ(A225v^c)ግዕዝከ፡ ከመ¹²፡ ትትመየጥ፡
 እምኔሁ፡ በተስሕቦ¹³፡፡ እስመ፡(T68v^b) በዛቲ፡ ሀብታት፡ ኃላፍያት፡ ትሣየጦን፡ ለነባርያት፡

[200] ¹ ወፈኑ፡ A₁ | ² በህየ፡ A₁ | ³ እርክብ፡ A₂E₂JOPT | ⁴ ይመጽእ፡ A₁E₁ | ⁵ ያስተርኢ፡ E₁፤
 ወኢያስተርኢ፡ P | ⁶ ወአውሥኦ፡ P | ⁷ ፈንዎትከ፡ A₁A₂E₁E₂O፤ ፈንዎ፡ ትረክቦ፡ P | ⁸ ለንዋየ፡ P | ⁹
 ወሀብከ፡ L | ¹⁰ ኦ፡ ንጉሥ፡ iter. P | ¹¹ ያሥምርከ፡ P | ¹² ይሥረይ፡ T | ¹³ ኃጢአትከ፡ A₂BE₁JP | ¹⁴
 ወብዙኃ፡ P | ¹⁵ ይትወክፍክመ፡ L.
 [201] ¹ ቃለ፡ L | ² ብፁዓ፡ P | ³ ወፍድፋድ፡ L፤ ወፈድፍድ፡ O | ⁴ ነዳይን፡ T | ⁵ ለእግዚአብሔር፡ B | ⁶
 ትትኤሠይ፡ P | ⁷ ይትዓሠይ፡ Ad. B | ⁸ ምእት፡ P | ⁹ ምክብሂተ፡ B፤ ዕቢ፡ (in) mg. B | ¹⁰ ልዑላዊያት፡
 A₂E₂ | ¹¹ ማኅየዊት፡ A₁E₁፤ ማሕየዊያት፡ A₂BJOPT | ¹² ከከመ፡ B፤ iter P | ¹³ ወኢትሰሐብ፡ P | ¹⁴
 እግዚአብሔር፡ P | ¹⁵ ረሰየ፡ L | ¹⁶ ወማኅፀን፡ L | ¹⁷ በመታክፊከ፡ A₂ | ¹⁸ ማኅየዊ፡ A₁.

ዘለዓለም። ወበረድኤተ፡ እግ(B24r^c)ዚአብሔር¹⁴፡ ግበር፡ ዘንተ፡ እንዘ፡ ታስተሐይጽ፡ ጥፍአቶ፡ ለንብረተ፡ ዝንቱ፡ ዓለም፡ ወታስተቃልል፡ ኪያሁ፡ ወተሐው(O44r^a)ር፡ እንበለ፡ ተክዞ፡ በእንተ፡ ኃላፍያት፡ ፈሊሰክ፡ ኀበ፡ ነባርያት፡ እንተ፡ ት(L63v^a)ሔሉ ፡ ለዓለም።(P39r^a) አእቲተክ፡ ልብሰ፡ ጽልመት፡ ወምግባራተ፡ ሞት። መኒነክ፡ ዘንተ፡ ዓለመ፡ ወዘይጸመ(J59v^b)ዶ፡ ለዝንቱ፡ ዓለም፡ ወለሥጋ፡ ዘይበሊ፡ ረስዮ¹⁵፡ ከመ፡ ጸላኢክ፡ ወተማኅፀን¹⁶፡ ኀበ፡ ብርሃን፡ ዘኢይትረከብ፡ በምጣኔ።(A₁26r^b) ጸዊረክ፡ በመ(E₁58r^b)ታክፍቲክ¹⁷፡(E₂15v^a) መስቀሎ፡ ማኅየዌ¹⁸፡ ወትልዎ፡ እን(T69r^a)በለ፡ ተመይጦ፡ ከመ፡ ትሰባሕ፡ ምስሌሁ፡ ወትኩን፡ ወራሴ፡ ሕይወት፡ እንተ፡ ኢተኃልቅ፡ ዘአልቦ፡ ተንሕልዎ፡ በውስቴታ።

[202] ወአውሥእ¹፡ ይዋስፍ፡ እንዘ፡ ይብል፡ መንኖተ፡ ኩሉ፡ ወተሐይዮተ፡ ኩሉ፡ ወአጥርዮተ፡ ሕይወት፡ ማሕመሚ²፡ ዘከመዝ፡ በከመ፡ ትቤለኒ፡ ቅድመ፡ ተመሐርክምዎሙኑ³፡ ቀዲሙ፡ ወተመጠውክምዎ፡ እም(L63v^b)ትእዛዛተ⁴፡ ሐዋርያት፡ ወሀሎኑ፡ ሥሩዓ⁵፡ እስክ፡ ዮም፡ አው፡ እምኔክመ፡ ተሠር(A₂26r^a)ዓ⁶፡ [እሎንቱ]⁷፡ ፀዋትወ፡ ከመዝ፡ አው፡ ኃረይ(P39r^b)ክምዋ⁸፡ ለሊ(J60r^a)ክመ።(O44r^b) ወአውሥእ፡ በረሃም፡ ክቡር⁹፡ በ(E₁58v^a)እንተ፡ እሉ፡ አውሥኦታት፡ ወይቤሎ፡ አኮ፡ ሕገ፡ ፈጠራ፡ ሐዲ(T69r^b)ስ ፡ ዘእነግ(B24v^a)ረክ፡ ሐሰ፡ ሊተ፡ አላ፡ ዘተወፈይክዋ¹⁰፡ እምቀዲሙ። እስመ፡ እግዚአብሔር፡ ይቤሎ፡ ለብእሲ፡ ዘተስእሎ፡ ኦሊቅ፡ ምንተ፡ ገቢርዮ፡ እወርስ፡ ሕይወተ፡ ዘለዓለም። ወተመክሐ፡ ውእቱ¹¹፡ ወይቤ፡ አነ፡ ዓቀብኩ፡ ኩሉ፡ ዘጽሑፍ፡ በውስተ፡ ሕግ፡ [ወአውሥእ]¹² ወይቤሎ፡ አሐቲ፡ ተርፈተክ፡ ሐር፡ ወሢጥ፡ ኩሉ፡ ዘብክ፡ ወሀብ፡ ለነዳያን፡ ወትዘግብ፡ ለክ፡ መዝገበ፡ ዘበሰማያት፡ ወፀር፡ መስቀ(L64r^a)ለክ¹³፡ ወነዓ፡ ትልወኒ፡ ወሶበ፡ ሰምዓ፡ ዘንተ፡ ሐረ፡ ት(A₁26r^c)ኩዙ። ሕስመ፡ ጥቀ፡ ባዕል፡ ውእቱ¹⁴፡ ወሶበ፡ ርእዮ፡ እግዚእ¹⁵፡ ኢየ(E₁58v^b)ሱስ፡ እንዘ፡ ይቴክዝ፡ ይቤ፡ ዕ(P39r^c)(J60r^b)ፀብኬ፡ ለእለ፡ ቦሙ፡ ንዋይ፡(T69v^a) በዊክ፡ መንግሥተ፡ ሰማያት፡ ይቀልል፡ ለበዊክ፡ ገመል¹⁶፡ ውስተ፡ ስቑረተ፡ መርፍዕ፡ እምበዊእ፡ ባዕል፡ ውስተ፡ መንግሥተ፡ ሰማያት።

[202] ¹ አውሥእ፡ PT | ² ማሕመሚ፡ A₁ | ³ ተመሐርክምዎኑ፡ L | ⁴ ትእዛዛተ፡ A₂B; እደ፡ P | ⁵ ሥሩዕ፡ A₁A₂E₁ | ⁶ ተሠርዑ፡ A₂ | ⁷ እሉ፡ A₁A₂BE₁; እላ፡ P | ⁸ ኃረይክምዎ፡ A₁B; ኃረይክምዎን፡ P | ⁹ Om. E₁ | ¹⁰ ዘተወፈይክዋ፡ LT | ¹¹ Om. L | ¹² ወአውስኦ፡ B; አውስኦ፡ E₂; አውስኦ፡ JOT ; Om. L | ¹³ መስቀለ፡ ሞትክ፡ L | ¹⁴ እስመ፡ ብዙህ፡ ጥሪቱ፡ ወባዕል፡ ጥቀ፡ ውእቱ፡ Ad. A₁ | ¹⁵ Om. E₂LO | ¹⁶ ገመል፡ በዊክ፡ transp. L.

[203] ወለዛቲ፡ ትእዛዝ፡ ሰምዕዋ፡ ኩሎሙ፡ ቅዱሳን፡ ወአጥብኡ፡ ከመ፡(O44v^a) ይትፈለጡ፡
እምዘ፡ ከመዝ፡ ዓፀባ፡ ዘብዕል¹፡ ወተሌለዩ፡ ፍጹመ፡ እምኔሁ፡ ወዘረ(A226r^b)ዉ²፡ ኩሎ፡
ዘቦሙ፡ ላዕለ፡ ነዳያን³፡ ወአስተዳለዉ፡ ሎሙ፡ ብዕለ፡ ዘለዓለም፡ ዘኢይጠፍዕ፡ ወዳርዎ፡
በፈቃዶሙ፡ ለመስቀል፡ ማኅዋዊ፡ ወተለውዎ፡ በፍቅር⁴፡ ለክርስቶስ፡ አምላክ፡(E159r^a)
በእምኔ(B24v^b)ሆሙ፡ ለሞተ፡ በስምዕ፡ ወቦ፡ እምኔሆሙ⁵፡ ዘተ(L64r^b)፡ ጋደለ፡ በጽሙና፡
ወኢኃደጉ⁶፡ ምን(T69v^b)ተኒ፡ እምግባረ⁷፡ እልክቱ፡ [ሰማዕት]⁸፡ ዛቲኬ፡ ፍልስፍና፡(J60v^a)
ዘበአማን⁹፡ መፍትወ፡ ለክ፡ ታእምር፡ አእ(P39v^a)ምሮ፡ ጥዩቀ፡ ከመ፡ ዛቲ፡ ትእዛዝ፡
እምነብ፡ ክርስቶስ፡ ንጉሥነ፡ ወአምላክነ፡ ወይእቲኬ፡(E215v^b) [ዘትመይጠነ]¹⁰፡
እምኃላፍያት፡ ወትሬስዩን¹¹፡ ለሱቱፋነ፡ ምስለ፡ ነባርያት¹²፡(A126v^a)

[204] ወአውሥኦ፡ ይዋስፍ፡ ወይቤሎ፡ እመሰ፡ ኮነት፡ ዛቲ፡ ፍልስፍና፡ ከመዝ፡ ክብርተ¹፡
[ቀዳማዊተ]²፡ ለምንት፡ ኢይገብርዎ³፡ ዮም፡ ለዝንቱ⁴፡ ጥበብ፡ ብዙኃን፡ ወይቤሎ፡ በረሃም፡
ብዙኃን፡ እለ፡ ናሁ፡ ረከቡ፡ ወሞኡ⁵፡ ወብዙኃን፡ ተሀከዩ፡(E159r^b) ወተከልኡ፡ በከመ፡ ይቤ፡
እግዚእነ፡ እስመ፡(O44v^b) ጎዳጣን፡ እለ፡ የ(T70r^a)ሐውሩ፡ በፍኖት፡ ማኅዘኒት⁶፡ ወጸባብ፡
ወብዙኃን፡ እለ፡ የሐውሩ፡ ውስተ፡ ፍኖት⁷፡ ርኒ(L64v^a)ብ፡ እስመ፡ እለ፡ የሐውሩ፡ ፍጹመ፡
በፍቅረ፡ ንዋይ፡ ወበመ(J60v^b)ከራ፡ ፍቅረ፡(A226r^c) ፍትወታት፡ እለ፡ የኃሥሡ፡ ፍቅረ፡
ስብሐት⁸፡ [ብጡለ]⁹፡ ዘያ(P39v^b)ስሐት፡ ናሁ፡ ኮነ፡ ነኪራነ፡ እምእግዚአብሔር፡ ወሙቁሐን፡
እሙንቱ፡ እስመ፡ ነፍስ፡ እንተ፡ ትቀብጽ¹⁰፡ ተስፋሃ፡ ፍጹመ፡ እምገቢረ¹¹፡ ኄራት፡ ናሁ፡
ተደለወት፡ ለተስሐቦ¹²፡ በፍትወታት¹³፡ እንስሳውያት¹⁴፡

[205] በከመ፡ አስቆቀወ፡ ዳዊት፡ ነቢይ፡ በእንተ፡ ዕበድ፡ ዘተክዕ(B24v^c)ወ፡ ላዕለ፡ እለ፡ ዘከመ፡
እሉ¹፡ ነፍሳት፡ ወላዕለ፡ ቆ(E159v^a)ባር፡ ወ(T70r^b)ጽልመት፡ ዘከደኖሙ፡ ወአስቆቀወ፡
ላዕለ፡ ግዘፈ፡ ልቦሙ፡ ወጽንዓ²፡ ሕሊናሆሙ፡ እንዘ፡ ይብል፡ ኦደቂቀ፡(A126v^b) እንለ፡
እመሕያው፡ እስከ፡ ማእዜነ፡ ታክብዱ፡ ልበክሙ፡(L64v^b) ለምንት፡ ታፈቅሩ፡ ከንቶ፡

[203] ¹ ዘባዕል፡ L | ² ወዘረወ፡ A₁J | ³ ለነዳያን፡ LT | ⁴ አምላካዊ፡ Ad. A₂ | ⁵ Om. L | ⁶ ወኢኃደጉ፡ E₂LP | ⁷ እምግባረ፡ A₂B; እምግባራተ፡ T | ⁸ Om. A₁A₂BE₁P | ⁹ በአማን፡ L | ¹⁰ ዘተፈለጥነ፡ E₂JLOT | ¹¹ ወትሬስዩን፡ L | ¹² ምስለ፡ ነባርያት፡ ሱቱፋነ፡ transp. P.
[204] ¹ ክብርት፡ L; ክብር፡ P | ² ቀዳሚተ፡ L; ቀዳማዊት፡ P | ³ ኢይገብርዎ፡ P | ⁴ ለዛቲ፡ P | ⁵ ወሞኡ፡ P | ⁶ ማኅዘኒ፡ E₂ | ⁷ ፍኖተ፡ A₁ | ⁸ ስብሐተ፡ A₁ | ⁹ ብጡል፡ A₁A₂BE₁P | ¹⁰ ትቀብሶ፡ J | ¹¹ እገቢረ፡ E₂ | ¹² Om. P | ¹³ በፍትወት፡ P | ¹⁴ እንስሳዊት፡ ለተስሐቦ፡ Ad. P.
[205] ¹ እለ፡ A₁B | ² ወጽንዓ፡ L | ³ ግብር፡ E₂JLOT | ⁴ ዓቢይ፡ E₂JLOT | ⁵ Om. E₂JLOT | ⁶ ስብሐተ፡ A₁A₂E₁ | ⁷ ዘይሔስወ፡ A₁T | ⁸ Om. A₁A₂BE₁P | ⁹ ለእለ፡ A₁A₂BE₁P | ¹⁰ ይፈደፍድ፡ A₁A₂BE₁P | ¹¹ ይፌወ፡ L | ¹² ወሰእሉ፡ BE₁ | ¹³ ዘይኔይስ፡ E₂JLOT | ¹⁴ እምእለ፡ ኢይትሜነይዎ፡ ; እምእለ፡ ኢይትሜነይዎ፡ B; ለእለ፡ ይትሜነይዎ፡ J; ለእለ፡ ይትሜነይዎ፡ L; እስመ፡ Ad. A₂BE₁P | ¹⁵ ከንቱ፡ LT | ¹⁶ በአውስቦ፡ A₁E₁ | ¹⁷ አርባዕቱ፡ A₁A₂BP; ቫ፡ E₁ | ¹⁸ እስከ፡ A₁A₂BE₁P | ¹⁹ ወይጠፍኦ፡ A₁A₂BE₁P | ²⁰ አላ፡ Ad. A₁A₂BE₁P | ²¹ ከመ፡ A₁A₂BE₁P.

ወትተልወ፡ ሐሰተ። ወይመስለክሙ፡ ከመ፡ ዝንቱ፡ ዓለም፡ ዘዝ(J61r^a)የ፡ ወተድላሁ፡
 [ግብረ]፡ [ዓቢያ]፡ [ወክመ]፡ ስብሐት፡ ከንቱ፡ ዘዕራቁ፡ ወነቢር፡ (O45r^a) በኃሣር፡ በግብር፡
 ዘይሐስወ፡ በእንቲአሁ፡ ዘውእቱ፡ [ብሂል]፡ [እለ]፡ (P39v^c) የሐውሩ፡ ቦቱ፡ [ይሐይሱ]፡¹⁰
 እምእለ፡ [ይፌንወ]፡¹¹ ኪያሁ፡ ሐዓዳ፡ ለእለ¹²፡ ኩሎሙ፡ [በዘይኔይስ]፡¹³ ወይፈደፍድ፡
 [እምእለ፡ ይትሜነይዎ]፡¹⁴፡ ሐሪ፡ መሬት፡ ይሰመይ፡ ዝ(T70v^a)ንቱ፡¹⁵
 አውስቦተ፡ (E159v^b) [አርባዕ]፡¹⁷ እንዘ፡ ይዌል(A226v^a)ጥ፡ ኃዲጎታ፡ ለአሐቲ፡ [ድኅረ]፡¹⁸
 አሐቲ፡ [ወይጠፍዕ]፡¹⁹ ከመ፡ ጢስ፡ ዘኢይትገሠሥ²⁰፡ [ወክመ]፡²¹ ጽላሎት፡ የሐውር፡

[206] ወእግዚእነሂ፡ ሎቱ፡ ስብሐት፡ አዘዞሙ፡ ለነቢያት፡ ወለሐዋርያት፡¹ ወለኩሎሙ፡²
 ቅዱሳን፡ ከመ፡ ይስብኩ፡ (L65r^a) በፈጽሞ፡ ቃል፡ ወነቢር፡ ለእንቅሐተ፡ ኩሎ፡ ኀበ፡ ፍኖተ፡
 ትሩፋቱ፡ እንተ፡ አ(J61r^b)ልባቲ፡ ስሕተት፡ ወበእንተዝ፡ እለ፡ የሐውሩ፡ ውስቴታ፡
 ውሐዳን፡ እሙንቱ፡ [ወእለስ]፡³ ኃረይዎ፡ ለ(B25r^a)ፍ፡ (E215v^c)ኖት፡ ርኅብት፡ (A126v^c)
 እንተ፡ ትወስድ፡ ውስተ፡ ሐጉል፡ ብዙኃን፡ ጥቀ፡ ወበእንተዝ፡ ኢይደልወነ፡
 ናስተን(P40r^a)ዕሳ፡ ለጥቡብ፡ ወለሐረ(T70v^b)ት፡ አምላካዊት፡ አሳ፡ ንረስ(E160r^a)ያ፡ ከመ፡
 እንተ፡ ሐይሐይ፡ ብሩህ⁴፡ ዘ(O45r^b)ይሠርቅ፡ ላዕለ፡ ኩሎ፡ ወይፌኑ፡ ፀዳሎ፡⁵ በተሣህሎ፡
 በትእዛዝ፡ ኀበ፡ ኩሎ፡ ወያበርህ፡ ሎሙ፡ ወቦ፡ እምኔሆሙ፡ አለ፡ ይክድኑ፡ አዕይንቲሆሙ፡
 ፈቂዶሙ፡⁷ ከመ፡ ኢይነጽሩ፡ ብርሃኖ፡ [ወይጸልሞሙ፡ ፀሐይ_a]፡⁸ በእንተ፡ ትዕቢቶሙ፡
 ወኢይደሉ፡ ለኩሎ፡ ሰብእ፡ ከመ፡ ይትሐየዩ፡ ወይመንን፡⁹ ስብሐ(L65r^b)ተ፡¹⁰ ስነ፡ በእንተ፡
 ዕበዶሙ፡ ለእልክቱ፡ እስመ¹¹፡ እልክቱ፡ አሕረሙ፡ (J61v^a) ነፍሶሙ፡ እምነ፡ ብርሃን፡
 ዘያበርህ፡ እስመ፡ ዕውራን፡ እሙንቱ፡ ዘያረመስሱ፡¹² ኀበ፡ (A226v^b) አረፍት፡
 ወይወድቁ፡ (T71r^a) ውስተ፡ ብዙን፡ ማዕምቅት፡ ወፀሐይሱ፡ ብሩህ፡ ንቡር፡ በህላዌሁ፡
 ወፀዳለ፡ ሥነ፡ ወያበርህ፡ (E160r^b) ለእለ፡ ይበርሁ፡ በ(P40r^b)ብርሃኑ፡ [ወበዘክመ]፡¹³ ዝንቱ፡
 አምሳለ፡ ልዑል፡ ይትሜሰል፡ ብርሃኑ፡ ክርስቶስ፡ ዘያበርህ፡ ለኩሎ፡ በስፉሕ፡ ዘጸገወነ፡
 ፀ(A127r^a)ዳለ፡ ብርሃኑ፡ ወይሳተፉ፡ ለለጅ፡ በሀሳብ፡ ፍትወቱ፡ ወንቅሐቱ፡ ፀሐየ፡ ጽድቅ፡
 ውእቱ፡ ዘኢየህዓእ፡ ርእሶ፡ ለመኑሂ፡ እምእለ፡ ይፈቅዱ፡ ነጽሮቶ፡ (O45v^a) ወኢያጌብር፡¹⁴
 ለመኑሂ ፡እም(B25r^b)እለ፡ የኃርዩ፡¹⁵ ጽልመተ፡ በፈቃዶሙ፡ ሐሳ፡ ኩሎ፡¹⁶ ለለጅ¹⁷ ¹⁸፡

[206] ¹ ወሐዋርያት፡ P | ² ወኩሎሙ፡ E₁ | ³ ወእሂ፡ A₁፡ ወእለሂ፡ A₂BE₁፡ እለሂ፡ P | ⁴ ብሩህ፡ ፀሐይ፡
 transp. L | ⁵ ፀዳዳ፡ E₂ | ⁶ ወበትእዛዝ፡ A₁ | ⁷ ፈቃዶሙ፡ E₂LO | ⁸ ወጽልመተ፡ ፀሐይሱ፡ E₂JLOT | ⁹
 ወመኑነ፡ L፡ ወመንን፡ O | ¹⁰ ስብሐት፡ E₁ | ¹¹ እመ፡ P | ¹² ዘያመረስሱ፡ B፡ ዘያርመስሱ፡ E₁ | ¹³
 ወበዘክመ፡ E₂L፡ ወበዘክመ፡ JOT | ¹⁴ ወኢያጌር፡ E₁ | ¹⁵ ኃረዩ፡ E₁ | ¹⁶ ኩሎ፡ A₁E₁T | ¹⁷ አሐዱ፡ P | ¹⁸
 (in) mg. E₂.

ይመልክ፡ ሥ(L65v^a)ምረተ፡ ልቡ፡ በመባሕተ፡ ርእሱ፡ አምጣነ፡ ሀሎ፡ ሕያወ፡ በዝንቱ፡
ዓለም፡(J61v^b) ዘያስተ(T71r^b)ርኢ፡

[207] ወይዋስኛሱ፡ ፈተወ፡ ከመ፡ ያእምር፡ ምንት፡(E₁60v^a) ውእቱ፡ መባሕት፡ ዘርእስ፡
ወምንት፡ ውእቱ፡ ኃይላ፡ ለሥምረት፡ ወአውሥኦ¹፡ ሊቅ፡ ክቡር፡ በረሃም፡ እንዘ፡ ይብል፡
መባሕትሱ²፡ ዘርእስ፡(P40r^c) ፈቃድ፡ ነፍስ፡ ነባቢት፡ ውእቱ፡ ዘየሐውር³፡ ዘእንበለ፡ ተከልኦ፡
ኀብ፡ ዘፈቀደ⁴፡ እመኒ፡ ኀብ፡ ምግባረ፡ ትሩፋት፡ ወእመኒ፡ ኀብ፡ ምኑናት፡ ወከመዝ፡
ተገብረት፡ እምነብ፡ ፈጣሪ፡ ይዕበይ፡ ስመ፡ ወመባሕትኒ፡ ዘርእስ፡ ውእቱ⁵፡ ተሐውሶ፡
ነፍስ⁶፡ ልቡናዊት፡ እን(A₂26v^c)ተ፡ ትመልክ፡ [ርእሳ]⁷፡ ወገቢረ፡ ሥምረትኒ፡ ውእቱ፡
ንስቲት፡ ፍትወት፡ ዘሀሎ፡ ውስቴትነ፡ ወምክር፡ ፈቃዊት⁸፡ ትመ(T71v^a)ክር⁹፡
በውሣጢነ፡(E₁60v^b) እስመ፡ [ዘ(A₁27r^b)ሀለይነ]¹⁰፡ ቦቱ፡ ቅድመ፡(L65v^b) በ(J62r^a)ሕሊናነ፡
ንፈቱ፡ ኪያሁ፡ ሠሚረነ፡ [ወሐልዮሱ]¹¹፡ ፍትወት፡ ውእቱ፡ ዘይከውን¹²፡ በእንተ፡
ምግባራት¹³፡ እን(O45v^b)ተ፡ ሀለወት፡ በውሣጢነ¹⁴፡ እስመቦ፡ እምሰብእ፡ ዘይትማክር፡
ምስለ፡ ነፍሱ፡ ለእመ፡ መፍትወ፡(E₂16r^a) ከመ፡ ይግበር፡ ለግብር፡ አው፡ አልቦ፡
[ወይሄሊ]¹⁵፡ ካዕበ፡(P40v^a) [ዘይኔይስ]¹⁶፡ [ወዘይከውን]¹⁷፡ ወእምዝ፡ [ይሔሊ]¹⁸፡ ወያፈቅር፡
ዘፈ(B25r^c)ትሐ፡ ቦቱ፡ ሕሊና፡ [ወዝንቱኒ]¹⁹፡ ይትበሀል²⁰፡ ፈቃድ²¹፡ ወለእመ፡ ሐለዮ፡
ወኢኃረዮ፡ ዘሐለዮ²²፡ ቦቱ፡ [ወኢፈተወ]²³፡ ኪያሁ፡ [ወዝንቱኒ]²⁴፡ ኢይትበሀል፡ ፈቃድ²⁵፡
ወእምድኅረ፡ ሐልዮ፡ ካዕበ፡ [ሥምረት]²⁶፡ በውስተ፡ ፍትሕ፡ [ሐርዮ]²⁷፡ ዘውእቱ፡
[እትልዎ]²⁸፡ ሥምረት²⁹፡(T71v^b)(E₁61r^a) ወውእቶመ፡ ፪³⁰፡ ግብር³¹፡ ክሡታን፡
ሥምረት፡ ወኃርዮ፡ ፩³²፡ [እምድኅረ]³³፡ ካልኡ፡

[208] ወዝንቱ(J62r^b)ኒ፡ ክሡት፡ ወዕውቅ፡ ከመ፡ ሐርዮ¹፡ እም(L66r^a)ድኅረ፡ [ሐልዮ፡
ሥምረት_a]²፡ ወኃርዮ፡ ውእቱ፡ ወበዝዮ፡ ይትዓወቅ፡ አስተናብሮ፡ ቃል፡ እስመ፡ አቅድሞ፡

[207] ¹ አውሥኦ፡ E₂JOT | ² መባሕትሱ፡ L | ³ ዘይትሀወክ፡ E₂JLOT | ⁴ ዘፈቃድ፡ L | ⁵ Om. A₂ | ⁶ ዘነፍስ፡ P | ⁷ ርእስ፡ A₁፡ ርእሳ፡ A₂BE₂O፡ ርእስ፡ PT | ⁸ ፈቃዊት፡ P | ⁹ ትመክር፡ B፡ ይመክር፡ P | ¹⁰ ዘፈቃሕነ፡ A₁A₂BE₂P | ¹¹ ወሐርዮሱ፡ E₂JLOT | ¹² ይከውን፡ BE₁ | ¹³ ምግባር፡ P | ¹⁴ በውሣጢነ፡ A₂BE₁ | ¹⁵ ወይፈትሕ፡ A₁A₂BE₁P፡ ወይሄሊ፡ L | ¹⁶ በዘይኔይስ፡ A₁A₂BE₁P | ¹⁷ ወይከውን፡ A₁A₂BE₁P | ¹⁸ የኃሪ፡ E₂JLOT | ¹⁹ ወዝንቱ፡ E₂JLOT | ²⁰ ይበሃል፡ A₁ | ²¹ ፈቃድ፡ A₂BP | ²² ፈትሐ፡ ወኢሐለዮ፡ ዘፈትሐ፡ A₁A₂BE₁P | ²³ ወኢሐተተ፡ A₁A₂BE₁P | ²⁴ ወዝንቱሱ፡ E₂JLOT | ²⁵ ፈቃድ፡ A₂P | ²⁶ ሥርፀት፡ A₁A₂BE₁P | ²⁷ ሠሚሮ፡ A₁A₂BE₁P | ²⁸ አቅድሞ፡ A₁A₂BE₁P | ²⁹ ሥምረቶ፡ A₁ | ³⁰ ክልኤቱ፡ P | ³¹ ግብራት፡ A₂P | ³² አሐዱ፡ A₁A₂BP | ³³ እምቅድመ፡ A₁A₂BE₁P.

[208] ¹ ሐልዮ፡ A₁A₂BE₁P | ² ፍትሕ፡ ሥርፀት፡ A₁A₂BE₁P | ³ ሥምረት፡ A₁A₂BE₁P | ⁴ ዲብ፡ A₁A₂BE₁P | ⁵ ዘየእምር፡ E₂JLOT | ⁶ ፈቃዱ፡ E₂JLOT | ⁷ ወኢይፈትሕ፡ A₁A₂፡ ወኢትፈትሕ፡ BE₁P | ⁸ በጥያቄሁ፡ A₁A₂BE₁P | ⁹ ሠናያት፡ A₁ | ¹⁰ ትፈቅዱ፡ L | ¹¹ ታውዕእ፡ A₁A₂B | ¹² Om. E₂JLOT | ¹³ አሜን፡ L | ¹⁴ ቦቱ፡ ዘተጋብኦ፡ A₂፡ ዘአስተጋብኦ፡ ቦቱ፡ E₁፡ ዘተጋብኦ፡ ቦቱ፡ P | ¹⁵ እምሐልዮ፡ A₁A₂BE₁P | ¹⁶ ትትዊክፋ፡ L | ¹⁷ ያቀድም፡ A₁A₂B፡ ያቀም፡ E₁ | ¹⁸ ኃርዮ፡ A₁BE₁ | ¹⁹ ሥምረቱ፡ A₁BE₁ | ²⁰

[ሐልዮ]³፡ ውእቱ፡ ዘ[A₂27r^a]ኃረዮ፡ ለግብር፡ ፩፡ [እም]⁴፡ ካልኡ፡ ወአልቦ፡
 [ዘይፈትሕ]⁵፡(P40v^b) ፍትሐ፡ [በፈቃዱ]⁶፡ ወኢዘየኃሪ፡(A₁27r^c) ግብረ፡ እምቅድመ፡ ዝንቱ፡
 [ወኢተአምር]⁷፡ ቅድመ፡ [ጥያቄሁ]⁸፡ እስመ፡ አኮ፡ ኩሎመ፡ ግብራት፡
 ዘትሑ(O46r^a)ልዮመ፡ ወተአምሮመ፡ ሠናያን⁹፡ እሙንቱ፡ አላ፡ ትፈ(E₁61r^b)ቅድ¹⁰፡ ከመ፡
 ታውፅእ¹¹፡ [እምኔሃ]¹²፡(T72r^a) ኀብ፡ አእምሮ፡ አሜሃ¹³፡ ይከውን፡ ለተጋብአ፡ ቦቱ¹⁴፡
 ዘይቀድም፡ እምኃርዮ¹⁵፡ ሶብ፡ ትትዌከፋ¹⁶፡ ለፍትወት፡ ይቀድም¹⁷፡ ሐልዮ¹⁸፡ ወትጽንዕ፡
 ሥምረት¹⁹፡ ወከመዝ፡ ይትጋባእ፡ [ሥምረት]²⁰፡ ለዘየኃሪ²¹፡ ወይከው(J62v^a)ን፡ ፍትወተ²²፡
 ምክር፡ በዘሀሎ²³፡ ውስቴትነ፡ [ሐልዮ]²⁴፡ ወ(B25v^a)ምክር²⁵፡ ዘንትዓቀብ፡ ኪያሁ፡ ይበጽሕ፡
 ኀብ፡ ውሳጤን²⁶፡(L66r^b) እስመ፡ ዘፈታሕነ፡ ቦቱ፡ ቀዲመ፡ በሕሊናነ፡ ንፈቱ፡ ኪያሁ፡
 ወነኃርዮ፡ እስመ፡ ኩሎ፡ ሕሊና፡ ይትሑለይ፡ በእንተ፡ ገቢር፡ ወከማሁ፡ ለኃርዮ፡
 ዘይቀድም²⁷፡(P40v^c) ይቀድም²⁸፡ ሕሊና፡ ወለኩሎ፡ ገቢር²⁹፡ ዘይቀድም³⁰፡ ይቀድም፡
 ኅርዮት፡(E₁61v^a) ወዝንቱ፡ አኮ፡ ውእቱ³¹፡ በእንተ፡ ምግባራት፡ ባሕቲ(T72r^b)ታ፡ አላ፡
 [ተአምሮመ]³²፡ ለኅርዮታት³³፡ እለ፡ ቀደማ፡ እለ፡ ይትሑለያ፡ በሕሊና፡

[²⁰⁹] ወያስተርእዩ፡ ይእተ፡ ጊዜ፡ አክሊላት፡ ወሥቃያት¹፡ እስመ፡ ጥንተ፡(A₁27v^a) ኃጢአት፡
 ወገቢረ፡(A₂27r^b) [ግብር፡ ይቀድም፡ እ(O46r^b)ምድኅረ፡ ተጠብቦ_a]²፡ ዘሀሎ፡ ውስቴትነ፡
 ዛቲሰ፡ ግብራቲሃ፡ በአምጣነ፡ ኅርዮት³፡ ዘሀሎ፡ በውሳጤን⁴፡ እ(J62v^b)ስመ፡ ብነ፡ ሀለዋ፡
 አእምሮ⁵፡ ምግባራት⁶፡ ትሩፋት፡ ወብነ፡ ሀሎ፡ [ግትእምርታተ፡ ኩሎ_a]⁷፡ ትሩፋት፡
 ነፍሳወያት⁸፡ ወበእንተ፡(L66v^a) ግብራት፡ እንተ⁹፡ ትትዌደስ¹⁰፡ ሥርዓታቲሃ¹¹፡ አው፡
 የሐምይዎ¹²፡ ከማሁ፡ ሰብ(E₂16r^b)እ፡ [የ(E₁61v^b)ሐውሩ]¹³፡ በመባሕተ፡(P41r^a) ርእሶመ፡
 ወየኃርዮ፡ በፈቃድ፡(T72v^a) ርእሶመ፡ ወበከመ፡ ኃረዮ፡ ለለ፩፡ በአምጣነ፡ ጸሕቀ፡ ዘአሁ፡
 ይሳተፎ፡ ለብርሃን፡ አምላካዊ፡ ወይረብሕ፡ በተባይጾ፡ ጥበብ፡ እስመ¹⁴፡ ባ(B25v^b)ቲ፡
 ተኃርዮታት፡ ዘዘዘአሆን¹⁵፡

ሥርፀት፡ A₁A₂BE₁P | ²¹ ዘየኃሪ፡ Q₂BE₁P | ²² ፍትወት፡ A₁ ; ሥምረተ፡ BLT | ²³ ዘሀሎ፡ A₂ | ²⁴ Om. A₁A₂BE₁P | ²⁵ ወምክረ፡ A₁A₂BE₁ | ²⁶ በውሳጤነ፡ A1BE1 | ²⁷ ዘይቀውም፡ E₂JOT | ²⁸ ይቀድም፡ A₁E₁ | ²⁹ ግብር፡ BP | ³⁰ ዘይቀውም፡ E₂JOT | ³¹ Om. P | ³² ታነሥሎ፡ A₁A₂BE₁P | ³³ ለኃርዮታት፡ P. [²⁰⁹] ¹ ወሥቃያት፡ E₁ | ² ግብር፡ ይቀድም፡ እምኅረ፡ ተጠብቦ፡ A₁A₂BE₁; ምግባር፡ ሠናይ፡ ይቀውም፡ እምኅረ፡ ተጠብቦ፡ J; ምግባር፡ ሠናይ፡ ይቀውም፡ እምድኅረ፡ ተውህቦ፡ L; ግብር፡ ይቀድም፡ እድኅረ፡ ተጠብቦ፡ P; ምግባር፡ ሠናይ፡ ይቀውም፡ እምድኅረ፡ ተጠብቦ፡ T | ³ ገቢር፡ A₁A₂BE₁P | ⁴ በውሳጤነ፡ A₂BE₁ | ⁵ Om. A₁A₂BE₁ | ⁶ ዘከመ፡ Ad. A₁A₂BE₁ | ⁷ ትእምርታቲሃ፡ ለኩሎመ፡ A₁A₂BE₁; ትእምርታቲሆን፡ ለኩሎን፡ P | ⁸ ነፍሳዊያት፡ P | ⁹ ባቲ፡ Ad. A₁A₂BE₁; ቦን፡ Ad. P | ¹⁰ ትትዌደስ፡ A₁; ትትሑደስ፡ L | ¹¹ ሥርዓታቲሁ፡ LOT; ሥርዓታ፡ P | ¹² የሐምመዎ፡ B; ይሑምይዋ፡ P | ¹³ ይበክዩ፡ A₁A₂BE₁P | ¹⁴ እመ፡ P | ¹⁵ ዘዘዘአሆመ፡ P.

[210] ^aወበከመ፡ ሀሎ፡ ውስተ፡ ልቦ፡ ምድር፡ አንቅዕተ፡ ማያት፡ ዘዘዚአሆሙ¹፡፡
 ቦእምኔሆሙ²፡ እለ፡ ይውገዙ፡ ዲቦ፡ ገጽ፡ ምድር፡፡ ^aወቦእምኔሆሙ፡ ዘዕሙቅ፡ ንስቲተ³፡፡
 ወቦ፡ እምኔሆሙ፡ ዘዕሙቅ፡ ጥቀ፡፡ ወእምእለ፡ ማያት፡ በዘ(J63r^a)ያውገዝ⁴፡ ማየ፡ ብዙኃ፡
 ዘሐዋዝ፡ ጣዕሙ፡፡ [ወማይስ]⁵፡ ዘአፍአ፡ [እማዕምቅ]⁶፡ ቦመ(A₁27v^b)ሪር፡ ወ(O46v^a)ቦ፡
 ጥ(E₁62r^a)ዑም⁷፡፡ ወቦ፡ ዘይፈልሐ፡ በኃይል፡ ነቅዑ፡ ወቦ፡ ዘያንጠበጥብ፡ ንስ(T72v^b)ቲተ፡
 ነጠብጣብ፡ ወከ(L66v^b)መዝ፡ ትሌቡ፡ ምጣኔ፡ ዘኅርየታተ⁸፡ ሰብእ፡ ወፍሥሐሆሙ፡፡ ወቦ፡
 እምኔሃ፡ መስተፋጥኒት⁹፡ ዘበ(A₂27r^c)ሊሕ¹⁰፡ ጥቀ፡፡ ወቦ፡(P41r^b) እምኔሃ፡ ቤተ፡ ሐኬት፡
 ቈሪር፡ ፈድፋድ፡፡ ወቦ¹¹፡ እምኔሃ፡ ዘመልካ¹²፡ ፍጹመ፡ ጽናኔ፡ ወተመይጦ፡ ኀብ፡ ገቢረ፡
 ሠናይ፡፡ ወቦ፡ እምኔሆሙ፡ እለ፡ በኩሉ፡ ኃይሎሙ፡ በካልእ፡ እምዝንቱ፡ አኮ፡ በከመ፡
 ሕሊናሆሙ፡ ዘይፈለፍል፡ ነቅዓ፡ ምግባሮሙ፡፡

[211] ወአውሥእ¹፡ ይዋስፍ፡ ወይቤሎ፡ ቦኑ፡ ይትረክብ፡ በውስተ²፡ ስብእ፡ ዘይሰብኮ³፡ ከማከ፡
 ዮም፡ ለዝንቱ⁴፡፡ አው፡(J63r^b) አንተኑ፡ ባሕቲትከ⁵፡(E₁62r^b) ዘትምዕድ፡ ከመ፡ ዓለም⁶፡
 ዘያስተርኢ፡ ኃላፊ፡ ውእቱ፡ ከመዝ፡(T73r^a) ወአውሥእ፡ በረሃም፡ እንዘ፡ ይ(B25v^c)ብል፡
 በሀገርክሙስ፡ [ለዝንቱ]⁷፡ ኅጡአ⁸፡ ተወክፎ፡ ኢአመርክዎ፡(L67r^a) ለመኑሂ፡፡ እስመ፡
 ዓመባሁ፡ ለአቡከ፡ ናሁ፡ ከደኖሙ፡ በአዕላፍ⁹፡ ረበዋት፡ እምኃጣእ¹⁰፡(P41r^c) ዘዘዚአሆን¹¹፡፡
 ወሢመ፡ ውስተ፡ ሕሊናሁ፡(A₁27v^c) ከመ፡ ኢይስማዕ፡ ማዕከሌክመ፡ ግሙራ፡
 ዜንዎ፡(O46v^b) ረድኤቱ፡ ለእግዚአብሔር፡፡ ወበተረፈ፡ ልሳናትሰ፡ ይሴባሕ፡ ውእቱ፡
 ወይትዋደስ¹²፡ በንባብ፡ ርቱዕ፡፡ በከመ፡ ተምህሩ፡ እምሐዋርያት፡ ዜናውያን፡ ወእምአበው፡
 ለባስያነ፡ መለኮት፡ ይሠርቅ፡ ብ(E₁62v^a)ርሃኑ¹³፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ቅድስት፡ እንተ፡
 ሀለወት፡ እምጽንፍ፡(J63v^a) እስከ¹⁴፡ አፍናፈ¹⁵፡ ዓ(T73r^b)ለም፡ ሥርቀተ፡
 ዘይ(A₂27v^a)ፈደፍድ፡ ሥኑ፡ እምብርሃነ፡ ፀሐይ፡፡ ወዝውእቱ፡ ዘተፈኖኩ፡ አነ፡ በእንቲአሁ፡
 ኀቤከ፡ ሰባኬ¹⁶፡ ወመምህር¹⁷፡፡

[210] ¹ Om. P | ² ወቦ፡ A₁ | ³ Om. A₂; ወቦ፡ እምኔሆሙ፡ ዘእመቁ፡ ንስቲት፡ P | ⁴ ቦዘይውገዝ፡ A₁ | ⁵ ወማይኒ፡ E₂JLOT; ማይሰ፡ P | ⁶ በማእምቅ፡ E₂JLOT | ⁷ ጥዑመ፡ E₁ | ⁸ ዘኅርየታት፡ BE₁ | ⁹ መስተፋጥኒተ፡ A₂BE₁ | ¹⁰ ዘብልሕት፡ P | ¹¹ ቦ፡ BE₁ | ¹² ዘይመልካ፡ A₁BE₁; ዘያመልካ፡ A₂.
 [211] ¹ አውሥእ፡ E₂JOPT | ² በውስተት፡ A₁; በውስ፡ ውስተ፡ L; Om. P | ³ ዘይሰብኮ፡ A₂; ይሰብኮ፡ P | ⁴ በዝንቱ፡ LP | ⁵ ባሕቲከ፡ E₁ | ⁶ ኃላፊ፡ Ad. A₂ | ⁷ ዝንቱ፡ Ad. E₂JOT; Om. L | ⁸ ኃጡአ፡ BL | ⁹ ለአእላፍ፡ A₁A₂P; በአእላፊ፡ L | ¹⁰ ኃጣውአ፡ A₁A₂BE₁ | ¹¹ ዘዘዚአሆን፡ A₁ | ¹² ወይትዋደስ፡ L | ¹³ ብርኑ፡ J | ¹⁴ ወእስከ፡ A₁ | ¹⁵ ጽንፍ፡ E₂; ጽንፈ፡ P | ¹⁶ ሰባኪ፡ E₁JP | ¹⁷ ወመምህረ፡ JLOT.

[212] አውሥኦ¹፡ ይዋስፍ፡ ወይቤሎ፡ ኢየአምርኑ፡ አ(L67r^b)ቡዮ፡ ግሙራ፡ ምንተኒ፡ እምነ²፡(E₂16r^c) ዝንቱ፡ [አውሥኦ]³፡(P41v^a) ሊቅ፡ ክቡር፡ በረሃም፡ እንዘ፡ ይብል፡ [ግብረሰ]⁴፡ ዘመፍትው፡ ገቢሮቱ⁵፡ ኢያእመረ፡ እስመ፡ ውእቱ፡ ዓፀው፡ ሕሊናቲሁ፡ ወኢፈቀደ፡ ከመ፡ ይትወከፍ፡ ገቢረ፡ ሠናይ፡ በፈቃዱ፡ አላ፡ አ(E₁62v^b)ጥረዮ፡ ፅናኔ፡ ኀበ፡ ገቢረ፡ እከይ፡ በከመ፡ ለሊሁ፡(B26r^a) ኃረዮ፡ ወሠምረ፡ ይቤሎ⁶፡ ይዋስፍ፡ እምፈቀድኩ፡ አነ፡ ከመ፡ ያአምር፡ ውእቱ፡ ዘንተ⁷፡ አውሥ(A₁28r^a)አ⁸፡ በረሃም፡(T73v^a) እንዘ፡ ይብል፡ ግብርሰ፡ ይሰ(O47r^a)አን፡ በኀበ፡ ሰብእ፡ ወ(J63v^b)ኢይትከሃል⁹፡ ኢይሰአኖ፡ እንከ፡ ውእቱ፡ ለእግዚአብሔር፡ እምአይቱ፡ ተአምር፡ እንተ፡ እመ¹⁰፡ ታድኅኖ፡ ለአቡከ፡ ወበግብር፡ መንክር፡ ትከውኖ፡ አንተ፡ አበ፡ ለወላዲከ፡ እስመ፡ አነ¹¹፡ ሰማዕኩ፡ ከመ፡ ለውእቱ፡(L67v^a) ትከ(P41v^b)ውን፡ መንግሥቱ፡ ርትዕተ፡ በሠናይ፡ ወይሜግቦመ¹²፡ ለሕዝብ፡ እለ፡ ታሕተ፡ ሥልጣኑ¹³፡ በ(E₁63r^a)የውሃት፡ ወፍቅር¹⁴፡ ወኅድአት¹⁵፡

[213] ወነበረ፡ አቡሁ፡ ለይዋስፍ፡ በግዘፈ፡ ልብ፡ በእንተ፡ ዘኮነ፡ ዘኢየአምር¹፡ ለእግዚአብሔር፡ ው(A₂27v^b)እቱ፡ ምስካዮ፡ አልባብ፡ አላ፡ ኮነ፡ ይፀመድ፡ ውስተ፡ ስሕተት፡ ዘው(T73v^b)እቱ፡ ስሕተተ፡ ጣዖታት፡ ወኮነ፡ ቦቱ፡ ፩²፡ መምክር³፡ ባሕቲቱ፡ ብእሲ፡ ትሩፍ፡ ዘይመልኮ፡ ለእግዚአብሔር፡ ወየአምር፡ ካዕበ፡ ጥበበ፡ ክብርተ፡ ወይምዕዶ፡ ለንጉሥ፡ ወያነቅሖ፡(J64r^a) ለገቢረ⁴፡ ሠናይ፡ ወኮነ፡ የኃዝን፡ በእንተ፡ ዘተሐይጦ⁵፡ ንጉሥ፡ ወይፈቅድ፡ ከመ፡ ይዝልፎ፡ ላዕለ ፡ዝንቱ፡ ወየኃድግ⁶፡ ፈሪሆ፡(E₁63r^b) ተንሥአተ፡ መዓቱ፡(B26r^b) ከመ፡ ኢይኩን፡ ውእቱ፡ ምክን(O47r^b)ያ (A₁28r^b)ተ፡ ተመንስ(P41v^c)ዎ⁷፡(L67v^b) ለነፍሱ⁸፡ ወለልዕልናሁ፡ ወኢይክላዕ፡ በቊላተ፡ ዘትከውን፡ እምኀቤሁ፡ ለብዙኃን፡ ወኮነ፡ የኃሥሥ፡ ጊዜ፡ [ስንዕወ]⁹፡ በዘይስሕሶ¹⁰፡ ኀበ፡ ዘይበቊዖ፡ ሎቱ፡

[214] ወበአሐ(T74r^a)ቲ፡ እምለያልይ¹፡ ይቤሎ፡ ንጉሥ፡ ነዓ፡ ከመ፡ ንዓእ፡ ወናንሶሱ፡ ውስተ፡ ሀገር፡ እመቦ፡ ከመ፡ ንርአይ፡ በውስቲታ²፡ ምንተኒ፡ እምግባራት፡ ዘትከውነን፡ ለበቊላት፡ ወእንዘ፡ እሙንቱ፡ ያንሶስወ፡ ውስተ፡ ሀገር፡ ርእዩ፡ ፀዳለ፡ ዘይትፌኖ፡ እምአኃቲ፡ ስቊረት፡ ወአጽንዑ፡ ንዓሬሆመ፡ ወአስተሐየጹ፡ ፍጹመ³፡ ወርእዩ፡

[212] ¹ ወአውሥኦ፡ A₁BE₁P | ² እም፡ A₂ | ³ ወአውሥኦ፡ A₁A₂BE₁፡ አውሥኦ፡ P | ⁴ ግብርሰ፡ A₁BE₁E₂P | ⁵ ገቢሮቱ፡ E₁ | ⁶ ወይቤሎ፡ E₁P | ⁷ ዝንቱ፡ L | ⁸ ወአውሥኦ፡ A₁A₂BE₁ | ⁹ ዘኢይትከሃሎ፡ A₂ | ¹⁰ ከመ፡ E₂ | ¹¹ ስነ፡ A₁ | ¹² ወይመግቦመ፡ A₂B | ¹³ ልሳኑ፡ P | ¹⁴ ወበፍቅር፡ A₁ | ¹⁵ ወበኅድአት፡ A₁.
 [213] ¹ ዘኢያእምር፡ BE₁ | ² አሐደ፡ A₁B፡ አሐዱ፡ JT | ³ መምህረ፡ A₁፡ መምክረ፡ BE₁ | ⁴ በገቢረ፡ A₁ | ⁵ ዘተሐይወ፡ L | ⁶ ወየኃድግድ፡ L | ⁷ ተመንሰዎ፡ E₁፡ ተመንሰዎ፡ L | ⁸ ነፍሱ፡ A₂ | ⁹ ስዕንወ፡ E₂JO፡ ስንዕዎቱ፡ L፡ ስዕንዎ፡ T | ¹⁰ በዘይስሶ፡ A₂.
 [214] ¹ እምለያልይ፡ E1 | ² በውስቲታ፡ L | ³ ፍጹመ፡ P.

ው(J64r^b)ስተ፡(E₁63v^a) ምድር፡ አምሳለ፡ በዓት፡ ወሀሎ፡ ይነብር፡ ውስቴታ፡ ፩፡ ብእሲ፡
 ዘየሐዩ፡ በበዙኅ፡ ተፅናስ፡ ወይሉብስ፡ አልባስ፡ ኅሱ(A₂27v^c)ራተ፡ ወቅ(P42r^a)ድሜሁ፡
 አሐቲ፡ ብእሲት፡ ወታሰትዮ፡ ወይነ፡(L68r^a) ወሶበ፡ ተመ(E₂16v^a)ጠው፡ ውእቱ፡ ብእሲ፡
 እምውስተ፡ እዴሃ፡ ጽዋዓ፡ ዘፈ(T74r^b)ነት፡ ሎቱ፡ ይእቲ፡ ብእሲት፡ ዘፈነ፡ ዘያስተፌሥሕ፡
 ወአስተፍሥሐቶ፡ በአጽሕሶተ፡ አእጋሪሃ፡ ወተመየነቶ፡ በውዳሴሃ፡ ዘይ(O47v^a)ወስድ፡ ንበ፡
 ፍትወት፡(A₁28r^c)

[215] ወሶበ፡ አስተሐየጸ፡ ንጉሥ፡ ዘንተ፡ አሐተ፡(B26r^c) ሰዓተ፡ አንከረ፡ ወይቤ፡ እፎኬ፡
 እምዘ¹፡ ሀለው፡ እሙንቱ፡ በዘከመዝ፡ ተፅናስ፡ እስከ፡ ቤትኒ²፡ ወልብስ፡ ጥቀ፡ አልቦሙ፡
 እሙንቱ፡ ይት(E₁63v^b)ፌሥሐ³፡ ወይፌጽሙ፡ ዕድሜ፡ ሕይወቶሙ፡ ወይእተ፡ ጊዜ፡
 ይቤሎ፡ ንጉሥ፡ ለመልአ(J64v^a)ከ፡ ኃይሉ፡ አርክዮ⁴፡ አለዝንቱ፡ መንክር፡ ዕፁብ፡ በእፎ፡
 ዘኢንትፌሣሕ፡ አነ፡ ወአን(P42r^b)ተ፡ በዛቲ፡ ተድላነ፡ ወኢንሠምር፡(T74v^a) እንዘ፡ ሀሎን፡
 በዘመነ፡ ተድላ፡ ወክብር፡ ወዕበይ፡ ወኢተፈጋዕነ፡ ፩⁵፡ ዕለተ፡ ከመ፡ ዛቲ፡(L68r^b)
 ኅርትምት⁶፡ ዘትትኃሠይ፡ ወትትፌጋዕ፡ እሉ፡ ክልኤሆሙ⁷፡ እሉ፡ አልቦሙ፡ አእምሮ፡ እንዘ፡
 ሀለው፡ በዛቲ፡ ሕይወት፡ ጽልእት፡ ዘይፈርሁ፡ ኪያሃ፡ ወትመስሎሙ፡ ከመ፡ ርትዕት፡
 ይእቲ፡ ወሠምሩ፡ ባቲ፡

[216] ወሶቤሃ፡ ረከበ፡ መልአከ፡ ኃይሉ፡ ፍኖተ፡ ስንዕው፡ ለተናግሮ፡ ም(E₁64r^a)ስሌሁ፡
 ወይቤሎ፡ አንጉሥ፡ ም(A₂28r^a)ንተ፡ ይመስለከ፡ ሕይወተ፡ እሉ፡ ወአውሥእ¹፡ ወይቤሎ፡
 የ(A₁28v^a)ዓኪ፡ ወይመርር²፡ እምኩሉ፡ ዘ(O47v^b)ርኢክዎ፡ እምአመ፡ ተወለድኩ፡ ወይእተ፡
 ጊዜ፡(J64v^b) ይቤ(T74v^b)ሎ፡ መልአከ፡ ኃይሉ፡ አንጉሥ፡ አማን፡ ከ(P42r^c)መ፡ ዝንቱ፡
 የዓኪ፡ ፈድፋድ፡ ወሕይወትኅሂ³፡ ካዕበ፡ ለነሂ፡ ይመስሎሙ፡ ለእሉ፡ ይፊ(B26v^a)እዩነ፡
 እምእሉ፡ ሀለው፡ በስብሐት፡ ዘእምቅድመ፡ ዓለም፡ ወይሄሉ፡ እስከ፡ ለዓለ(L68v^a)ም፡
 ወሠናይትኒ፡ እንተ፡ ትትሌዓል፡ እምኩሉ፡ ጥበብ፡ ወአእምሮ፡ ወእማንቱ፡ ማኅደራት፡ እሉ፡
 ግቡራት፡ በወርቅ፡ ወእሉኒ፡ አልባስ፡ ሠናያን⁴፡ ወኩሉ፡ ተድላ፡ ዝንቱ፡ ዓለም፡
 በው(E₁64r^b)ስተ፡ አዕይንቲሆሙ፡ ለማእምራን⁵፡ ስኖሙ፡ ለእማንቱ፡ ማኅደራት፡ እሉ፡
 በሰማይ፡ ዘኢተገብራ⁶፡ በዕዕዳው፡ እንተ⁷፡ ኢይትከሀል፡ ነጊሮታ⁸፡ ዘእግዚአብ(T75r^a)ሔር፡

[215] ¹ እንዘ፡ B | ² ትኒ፡ E₂ | ³ ይፌሥሐ፡ P | ⁴ አርክዮ፡ A₁ | ⁵ አሐተ፡ A₂፤ አሐደ፡ P | ⁶ ኅርትምት፡ A₁ | ⁷ ፪ሆሙ፡ E₁L.

[216] ¹ ወአውሥእ፡ T | ² ወመርር፡ L | ³ ወሕይወትኅሂ፡ E₂፤ ወሕይወትኅሂ፡ P | ⁴ ሠናያት፡ A₁ | ⁵ ለማእምራን፡ A₂BE₂JO | ⁶ ዘኢተገብረ፡ A₁A₂ | ⁷ እንዘ፡ L | ⁸ ነጊሮቶን፡ P | ⁹ ገባራሆሙ፡ A₁.

ገባሪሆሙ⁹፡፡ ወአክሊላተ፡ እለ፡ ኢይበልያ፡ ዘአስተዳለው፡ እግዚአብሔር፡ ገባ፡ ኩሉ፡ ለፍቅራራሊሁ፡ በአም(J65r^a)ሳለ፡ ፪፡ አ(P42v^a)ጽራሕ፡ ወሐተታ፡ ዘበእንተ፡ ኃላፍያት፡፡

[217] ወበከመ፡ ሐለይነ፡ ንሕነ፡ በእንተ፡ እለ፡ ንጡአነ፡ አእምሮ፡ ከማሁ፡ ኮነ፡ ወይደል(A128v^b)ወነ፡ ለነ(E216v^b)ኒ¹፡ ይበለኑ፡ ከመ፡ እለ፡ እለ፡ ተሐይጡ፡ በዝንቱ፡ ዓ(L68v^b)ለም፡ ብ(O48r^a)ጡል፡ ወኃላፊ፡፡ እለ፡ ሥርግዋን፡ በዝንቱ፡ ክብር፡ ኃላፊ፡ ወሕስው፡ ወተ(A228r^b)ድላ፡ ዘአልቦቱ፡ በቍዔት፡(E164v^a) ይደልወነ፡ ይእዜ፡ ብካይ፡ ወሰቆቃው፡ በቅድመ፡ አዕይንቲሆሙ፡ ለእለ፡ ጥዕምዎ፡ ለውእቱ²፡ ተድላ፡ ዘይነብር፡ ለዓለም፡፡ ወሶበ፡ ሰምዓ፡ ንጉሥ፡(B26v^b) ዘንተ፡ ቃለ፡ እምኔ(T75r^b)ሁ፡ ደንገ፡ ወይቤሎ፡፡ መኑ³፡ እሙንቱ፡ እለ፡ አጥረዩ፡ ሕይወተ፡ ሠናይተ⁴፡ ዘይፈደፍድ⁵፡ ወይከብር⁶፡ እምዛቲ፡ ሕይወት፡ ዘሀለውነ፡ ባቲ፡፡ ወአውሥኦ⁷፡ መልአከ፡ ኃይሉ፡ እንዘ፡ ይብል፡ እሙን(J65r^b)ቱ፡ እ(P42v^b)ለ፡ አብደሩ፡ ግብረ፡ ሀብታት፡ ነባርያት፡ እምነ፡ ኃላፍያት፡፡

[218] ወንጉሥሠ¹፡ ሰአለ፡ ካዕበ፡ እምኔሁ²፡ ከመ፡ ያጠይቆ³፡ ምንት፡ ይእቲ⁴፡ ሀብታት፡ ዘለዓለም፡፡ ወአውሥኦ⁵፡ መልአከ፡ ኃ(E164v^b)ይ(L69r^a)ለ፡ ወይቤሎ፡፡ እሙንቱ፡ እለ፡ ኃረዩ፡ ክብረ፡ መንግሥት፡ እንተ፡ ኢትሠዓር፡፡ ወሕይወተ፡ እንተ፡ ኢይረክባ⁶፡ ሞት⁷፡፡ ወብዕለ፡ ዘኢይዳደቆ፡ ተዕናስ፡፡ ወፍሥሐ፡ ወኃሄት፡ ዘኢይሳተፎሙ፡(T75v^a) ትካዝ፡(A128v^c) እለ፡ እሙንቱ፡ እለ፡ ብፁዓን፡ ፈድፋ(O48r^b)ደ፡፡ ወየሐይወ፡ ሕይወተ፡ ዘለዓለም፡ እንዘ፡ ይዴለዉ፡ በኩሉ፡ ጣዕማት፡ ወብዕል፡ ዘያስተፌሥሕ፡ ዘሀሎ፡ በመንግሥተ፡ እግዚአብሔር፡ ዘእንበለ፡ ዓማ፡ ወድካም፡፡ ወይነግሡ፡ ምስለ፡ ክርስቶስ፡ መንግሥተ⁸፡ ዘኢየህልቅ፡፡ ወ(J65v^a)አውሥኦ፡ ንጉሥ፡ ወይ(A228r^c)ቤሎ፡(P42v^c) ለመኑ⁹፡ ዘይደልዎ፡ ዛቲ¹⁰፡ ሀብታት¹¹፡ ሕእለ፡ ንቡራት¹²፡ ከመዝ፡፡ አውሥኦ¹³፡ መልአከ፡ ኃይሉ፡ እንዘ፡ ይብል፡ እሙ(E165r^a)ን(L69r^b)ቱ፡ እለ፡ የሐ(B26v^c)ውሩ፡ በይእቲ¹⁴፡ ፍኖት፡ እንተ፡ ትወስድ፡ ህየ፡፡ እስመ፡ አልቦ፡ ዘይከልአሙ፡ በዊኦ¹⁵፡ ለእለ፡ ይፈቅድዎ፡ ለበዊእ፡፡ ወይቤሎ፡ ንጉ(T75v^b)ሥ፡ አይ፡ ወእቱ፡ ፍኖት፡ ዘይወስድ፡ ንበ፡ ህየ፡፡ አውሥኦ¹⁶፡ መልአከ፡ ኃይሉ፡ ብሩሃ¹⁷፡ ነፍስ፡ እንዘ፡ ይብል፡፡ ፍኖትስ፡ አእምሮተ¹⁸፡ እግዚአብሔር፡ ይእቲ፡ ዘበአማን፡ ዘባሕቲቱ፡ ምስለ፡ ወልዱ፡ ዘውእቱ፡ ቃለ፡ ኢየሱስ፡ ክርስቶስ፡ ወመንፈሱ፡ ቅዱስ፡ ማኅዋዊ፡፡

[217] 1 ለነ፡ P | 2 በውእቱ፡ A1E1 | 3 ወመኑ፡ A1BE1; እለ፡ መኑ፡ P | 4 ሠናይተ፡ A1 | 5 ዘትፈደፍድ፡ P | 6 ወትከብር፡ P | 7 ወአውሥኦ፡ JOT.
[218] 1 ንጉሥሰ፡ P | 2 Om. P | 3 ያጥምቆ፡ A1 | 4 እማንቱ፡ P | 5 ወአውሥኦ፡ E1 | 6 ኢትረክባ፡ L; ዘኢይረክባ፡ P | 7 ሞተ፡ L | 8 በመንግሥተ፡ A1 | 9 ወለመኑ፡ A2B | 10 ባቲ፡ L | 11 ሐብት፡ P | 12 ዘንብርት፡ P | 13 ወአውሥኦ፡ A2B | 14 በዛቲ፡ A1 | 15 በዊኦ፡ O | 16 ወአውሥኦ፡ A1A2; አውሥኦ፡ O; ወአውሥኦ፡ P | 17 ብሩህ፡ L | 18 አእምሮ፡ አእምሮ፡ E2.

[219] ወንጉሥሠ፡ ኢለበዎ፡ ለዝንቱ፡ እስመ፡ ትዕቢተ¹፡ መንግሥት፡ (O48v^a)
ይመልከ፡ (A₁29r^a) ወአውሥኦ²፡ እንዘ፡ ይብል፡ ምንት፡ ከልአከ፡ እ (J65v^b) ስከ፡ ዝንቱ፡ ጊዜ፡
ዘኢያጤይቀኒ³፡ ክዋኔሁ፡ ለዝንቱ፡ ለእመ፡ (P43r^a) ኮነ⁴፡ እሙ (L69v^a) ነ፡ ወለእመ፡ ቦቱ፡
ተናፍቆ፡ (E₂16v^c) ወይደ (E₁65r^b) ልወነ⁵፡ ከመ፡ ንጎሥሥ፡ በተዓቅቦ፡ እስከ፡ [ንረክባ]⁶፡
ለጽድቅ፡ ወንሰ (T76r^a) ድዶ፡ ለተናፍቆ፡ አውሥኦ⁷፡ መልአከ፡ ኃይሉ፡ ወይቤሎ፡ አልቦ፡
ዘከልአኒ፡ እምአጠይቆትከ፡ ዘንተ፡ ምንተኒ⁸፡ እምኑፋቂ፡ እስመ፡ ዝንቱ፡ አሚን፡ ግኑሥ⁹፡
እምኑፋቂ፡ ግሙራ፡ ወእምኩሉ፡ ነውር፡ ወባሕቱ፡ ኃፈርኩ¹⁰፡ እም (A₂28v^a) ክብረ፡
መንግሥትከ፡ ከመ፡ ኢእኩን¹¹፡ አነ፡ በገሃድ፡ ገሣጺከ፡ አላ፡ አዝዘኒ¹²፡ ለላዕክከ፡ [አመ፡
አዘክርክ_a]¹³፡ (B27r^a) ዘንተ¹⁴፡ እስመ፡ ቀዲሙ¹⁵፡ ኮንኩ፡ አነ¹⁶፡ ላዕክከ¹⁷፡ እቀውም¹⁸፡
በትእዛዝከ፡ ወአውሥኦ፡ ንጉሥ፡ እንዘ፡ ይብል፡ እው፡ ሐድሱ፡ ሊተ፡ ወትረ፡ ዘክርተ፡
ዝንቱ፡ አ (J66r^a) ከ፡ አሐደ¹⁹፡ ጊዜ፡ [አላ፡ በኩሉ፡ ዕለት፡ ወበኩሉ፡ ጊዜ_a]²⁰፡ ወሰዓት፡
እስመ፡ (L69v^b) ዝ (P43r^b) ንቱ፡ አከ፡ (E₁65v^a) ዘይደሉ፡ ከመ፡ ይጎሥሡ፡
በእንቲአ (T76r^b) ሁ፡ በተኃይዮ፡ አላ፡ በጸሕቅ፡ ዘዕሙቅ፡ ጥቀ፡ (O48v^b) (A₁29r^b)

[220] ወይቤሎ፡ በረሃም፡ ካዕበ፡ ናሁ፡ ስማዕነ¹፡ በእንተ፡ ዝንቱ፡ ንጉሥ፡ ከመ፡ የሐደ፡
በአምልኮ፡ ሠናይት፡ ድጎረ፡ ይፌጽም²፡ ዕድሜ፡ መዋዕሊሁ፡ በዝዩ፡ ዘእንበለ፡ ተሐውኮ፡
ወኢይገብእ፡ ተኃፊር፡ እምነ³፡ ብዕኣን⁴፡ እንተ፡ ትመጽእ፡ ወለእመ፡ አንተ⁵፡ ነገርኮ፡
ለአቡከ⁶፡ ዘንተ፡ ጊዜ፡ ስንዕው⁷፡ እንዳኢ፡ እመ⁸፡ ይለቡ፡ እስፍንቱ፡ እከያት፡ ዘየዓውድዎ፡
እመቦ⁹፡ ከመ፡ ይትመየጥ፡ እምዝንቱ፡ ወይጎረይ¹⁰፡ ለነፍሱ፡ ዘይኔይሱ፡ እስመ፡ ውእቱ፡
ዘይጸመድ፡ ኪያሁ፡ ይእዜ፡ (J66r^b) ወይትአመን¹¹፡ ቦቱ፡ ይመስል፡ ከ (T76v^a) መ፡
ዕው (E₁65v^b) ር፡ ዘያ (P43r^c) ረመስስ¹²፡ ኃጢአ¹³፡ ለነፍሱ፡ ብርሃነ_a¹⁴፡ ዘበአማን፡ መይጦ፡
ገጽ፡ (L70r^a) መንገለ፡ ጽልመት፡ ዘመናፍቃን፡ በፍትወት፡ ዓላዊት፡ (A₂28v^b) ወይቤሎ¹⁵፡
ይዋስፍ፡ ለምግባራተ¹⁶፡ አቡ (B27r^b) የሰ፡ እግዚአብሔር፡ ይሜግቦን¹⁷፡ በከመ፡ ፈቀደ፡
እስመ፡ ቦቱ፡ ክሂል¹⁸፡ ላዕለ፡ ኩሉ፡ በከመ፡ ትቤ፡ ለሊከ፡ ወአነሂ፡ ይእዜ፡ እፈቱ፡ ፍጹመ፡

[219] ¹ ትዕቢት፡ E₂ | ² ወአውሥኦ፡ P | ³ ዘኢያጤይቀኒ፡ A₁A₂BE₁O | ⁴ Om. A₁ | ⁵ ይደልወነ፡ JLOT | ⁶ ንረክቦ፡ A₁A₂BE₁P | ⁷ አውሥኦ፡ A₁L | ⁸ ምንትኒ፡ BP | ⁹ ግሣሡ፡ LO | ¹⁰ ፈኃርኩ፡ L | ¹¹ ኢይኩን፡ LP | ¹² አዘዘኒ፡ L | ¹³ አመ፡ እዝክርክ፡ BP፤ እዝክርክ፡ L | ¹⁴ (in) mg. B | ¹⁵ ቀዲሙኒ፡ P | ¹⁶ አላ፡ E₂ | ¹⁷ ለላዕክከ፡ E₁J | ¹⁸ ዘእቀውም፡ E₂ | ¹⁹ ጅ፡ E₁L | ²⁰ በኩሉ፡ ዕለት፡ አላ፡ በኩሉ፡ ጊዜ፡ A₁A₂BE₁፤ አላ፡ በኩሉ፡ ጊዜ፡ ወበኩሉ፡ ሰዓት፡ P
[220] ¹ ስማዕከ፡ A₂ | ² ይፌጽም፡ J | ³ እምነ፡ L | ⁴ ብዑዓን፡ A₁L | ⁵ እንተ፡ E₁LO | ⁶ ወለእኩከ፡ L | ⁷ ስንዕው፡ A₁A₂BE₁፤ ስንዕው፡ P | ⁸ አመ፡ A₂፤ ከመ፡ ከመ፡ B | ⁹ Om. E₂፤ እመ፡ L | ¹⁰ ወይጎረይ፡ L | ¹¹ ይትአመን፡ A₁E₂LO | ¹² ዘያመረስስ፡ A₂B፤ ዘያርመስስ፡ E₁፤ ዘያመረስሶ፡ P | ¹³ ኃጢአ፡ LO | ¹⁴ ብርሃነ፡ ለነፍሱ፡ transp. A₁ | ¹⁵ ወአውሥኦ፡ A₂ | ¹⁶ ለምግባራት፡ L | ¹⁷ ይሜግቦ፡ L | ¹⁸ ክሂለ፡ E₁ | ¹⁹ ኃላፊት፡ P | ²⁰ እሂሉ፡ L | ²¹ እምኔየ፡ BLO | ²² ኢይጸዓቅ፡ L | ²³ ኃላፍያት፡ L | ²⁴ ዘይእዜ፡ Om. L.

መንኖተ ዛቲ ኃላፍያት¹⁹። ወናሁ እሐሊ²⁰ አነ ከመ እርኃቅ እምኔሃ²¹ ለዓለም ወእፈ(A₁29r^c)ጽም፡ ይእዜ፡ ሕይ(O49r^a)ወትየ፡ ምስሌክ፡ ከመ፡ ኢይደቅ²²፡ ውስተ፡ ዛቲ፡ ኃላፊት²³፡ ዘይእዜ²⁴።

[221] ወአውሥኦ፡ በረሃም¹፡ እንዘ፡ ይብል፡ ለእመ፡ ገበርክ፡ ዘንተ፡ ክዋኔ፡ ትከ(T76v^b)ውን፡ አምሳሊሁ፡ ለ፩፡ ወሬዛ፡ (J66v^a) ዘሰማ(E₁66r^a)ዕኩ፡ በእንቲአሁ። ከመ፡ ኮነ፡ ወላድያኒሁ፡ እመሃይምናን፡ ወሐፀዩ፡ ሎ(P43v^a)ቱ²፡ ወለተ፡ ፩፡ ብእሲ፡ ክቡር፡ ዘዕውቅ³፡ ከማክ፡ በአስተማስሎ፡ ወብዕ(L70r^b)ል፡ (E₂17r^a) ዘሠናይት⁴፡ ጥቀ። ወሐተተ፡ ወሬዛ፡ በእንተ፡ ዝንቱ። ወሶብ፡ ሰምዓ፡ ወሬዛ፡ ዘንተ፡ ጸልኦ፡ በልቡ፡ ወተድኅለ፡ ወጐዩ፡ ወንደገ፡ አባሁ። ወበጊዜ፡ ሐዊሮቱ፡ ተወክፎ፡ ፩፡ አረጋዊ፡ ነዳይ። ወቦኦ፡ ኀቤሁ፡ ከመ⁵፡ ያዕርፍ፡ እምሐሩረ፡ ፀሐይ። ወቦቱ፡ ለአረጋዊ፡ ወለት፡ ባሕቲታ፡ ዘትትጌበር፡ በእደዊሃ፡ ወአፋሃኒ፡ ይሴብሕ⁶፡ ለእግዚአብሔር⁷፡ ዘእንበለ፡ ጽርዓት፡ ወ(T77r^a)ተአኩቶ⁸፡ እማዕምቀ፡ ልባ። ወሶብ፡ ሰምዓ፡ ወሬዛ፡ ስብሐተ፡ ዚአሃ፡ ይቤላ። ኦወ(B27r^c)ለት፡ ምንት፡ ተግባ(A₂28v^c)ርኪ፡ ወምንት፡ ይ(E₁66r^b)ሢኒ፡ ግዕ(A₁29v^a)ዝኪ⁹፡ እስመ፡ አነ፡ እፊእየኪ፡ መሃይምንተ¹⁰፡ ወነዳይተ። (J66v^b) ወተውህባ¹¹፡ ለ(O49r^b)ኪ፡ ሀብታት፡ ብዙኃት፡ (P43v^b) ወክቡራት¹²። ወትቤሎ፡ ኢተአምርኑ፡ ከመ፡ ኀዳጥ፡ ፈውስ¹³፡ ይፌ(L70v^a)ውሶ፡ ለብሊ፡ እምዓቢይ፡ ሕማም። ወበእንተዝ፡ ናአኩቶ፡ ለእግዚአብሔር፡ ላዕለ፡ ምግባራት፡ ንዑሳት¹⁴፡ ወበዘይንዕሉ¹⁵፡ እምኔሃ። ወይከውን፡ ዝንቱ፡ ምክንያተ፡ ለእለ፡ ይከብሩ¹⁶፡ እምኔሃ። ወናሁ፡ አነ፡ ወለተ፡ ፩፡ አረጋዊ፡ ድኩም። አአኩቶ፡ ለእግዚእየ፡ በእንተ፡ እሎ፡ ንዑ(T77r^b)ሳት፡ ወእባርክ፡ እስመ፡ ሎቱ፡ ስብሐት፡ እምነብ፡ ኩሎ፡ ፍጥረት፡ እስከ፡ ለዓለም።

[222] ወአንሰ፡ አአምር፡ ከመ፡ ለሊሁ፡ ዘይሁብ¹፡ ዘንተ፡ ወለሊሁ፡ ሐሃሊ²። (E₁66v^a) ካዕባ³፡ ይሁብ⁴፡ ዘየዓቢ፡ እምዝንቱ። ወዝንቱስ፡ በእንተ⁵፡ አፍአ⁶፡ [በእንተ]⁷፡ ዘይከውን፡ ለነ⁸፡ እምውስጥ፡ እንተ፡ አልቦ⁹፡ ረባ(J67r^a)ሕ፡ ለእለ፡ ያጠርዩ፡ ኪያሃ¹⁰። [ወእብል]¹¹፡ ከመቦ¹²፡ (P43v^c) ኃጉል፡ [እስመ]¹³፡ ፪ሆመ¹⁴፡ (A₁29v^b) በአሐቲ፡ ፍኖት፡ የሐውሩ፡ ኀቡረ፡

[221] ¹ ይዋስፍ፡ A₂ | ² ሎተ፡ P | ³ ወእውቅ፡ L | ⁴ ዘሠናይ፡ A₁P | ⁵ iter. A₁ | ⁶ ይሴባሕ፡ L; ይሴብሐ፡ T | ⁷ Om. A₂BE₁P; p.c. J | ⁸ ለእግዚአብሔር፡ Ad. P | ⁹ ግዝኪ፡ E₁ | ¹⁰ መሃይምተ፡ E₂JO | ¹¹ ወተውህባ፡ A₁A₂E₁; ወተውህቡ፡ B | ¹² ወክቡራተ፡ P | ¹³ ፈውስ፡ LP | ¹⁴ ንዑሳት፡ E₂ | ¹⁵ ወዘይንዕሉ፡ L | ¹⁶ ይከብሩ፡ A₂B.

[222] ¹ ይሁብ፡ A₁ | ² Om. A₁ | ³ ካዕባ፡ ከሃሊ፡ transp. A₂ | ⁴ የሃብ፡ A₂B | ⁵ ዘእንተ፡ T | ⁶ ዘአፍአ፡ BE₁P; ወአኩ፡ Ad. A₁A₂BE₁P | ⁷ ወበእንተ፡ E₂; ወእንተ፡ L | ⁸ አነ፡ L | ⁹ አልቦቱ፡ A₂B | ¹⁰ ኪያሁ፡ P | ¹¹ ወእብል፡ A₁A₂BE₁P | ¹² ለእመሁ፡ ሶ፡ A₁A₂BE₁; ለእመ፡ ሶባ፡ P | ¹³ በእንተ፡ E₂JLOT | ¹⁴ ክልኤሆመ፡ A₁A₂B | ¹⁵ Om. A₁A₂BE₁P ; p.c. J; በኩነኔ፡ L | ¹⁶ ወይትነድሁ፡ B | ¹⁷ መቅዳትሰ፡ L | ¹⁸ ተውህባ፡ P | ¹⁹ ሀብታተ፡ A₁E₁ | ²⁰ ብዙኃ፡ A₁E₁; ብዙኅ፡ BE₂JOT | ²¹ ዓበይተ፡ A₁E₁ | ²² ወኢይከሃላ፡ E₂ | ²³ ጸግወኒ፡ L | ²⁴ ነባቢ፡ L | ²⁵ ቅዱሳት፡ A₁A₂; ቅድሳተ፡ E₂.

ሀብ፡ [ኩነኔ]¹⁵፡ ወይ(L70v^b)ትነድኡ¹⁶፡ ወእምነ፡ መፍቅዳትሰ¹⁷፡ እለ፡ ይደልዋ፡ ናሁ፡ ተውሀበ¹⁸፡ ላቲ፡ እምእግዚአብሔር፡ ሀብታት¹⁹፡ [ብዙኃት]²⁰፡ ዓበይ(B27v^a)ት²¹፡(O49v^a)
 ዘአልቦን፡ ጉልቀሁ፡ ወኢይትከሃላ²²፡ በምጣ(T77v^a)ኔ፡ እስመ፡ አነ፡ ተፈጠርኩ፡ በአርአያ፡
 እግ(A29r^a)ዚአብሔር፡ ዘልዑል፡ ስብሐቲሁ፡ ወናሁ፡ ጸገወኒ²³፡ ከመ፡ አእምር፡ ኪያሁ፡
 ወኮንኩ፡ ነባቤ²⁴፡ ዘእኩብር፡ እምኩሎሙ፡ እንስሳ፡ ወና(E166v^b)ሁ፡ ተጸዋዕኩ፡ በሃህሉ፡
 ለእግዚአብሔር፡ እሞት፡ ኀብ፡ ሕይወት፡ ዘለዓለም፡ ወወሀበኒ፡ ሥልጣነ፡ ከመ፡ እሳተፍ፡
 ምሥጢራቲሁ፡ ቅዱሳተ²⁵፡ ወናሁ፡ አርኃወ፡ ሊተ፡ አን(J67r^b)ቀጸ፡ ገነተ፡ ተድ(E217r^b)ላ፡
 ዘእንበለ፡ ተከልኦ፡ ወረሰየኒ፡ ድልወ፡ ለበዊእ፡

[223] ለ(P44r^a)እመ፡ ፈቀድኩ፡ ወበእንተ፡ ዕበየ፡ ልእሉ፡ ሀብታት¹፡ እንተ፡ ይሳተፉ፡ ኪያሃ፡
 በዕሪና፡ አብዕልት፡ ወነዳያ(L71r^a)ን፡ ኢይትከሃለኒ፡ ፍጹመ፡ ከመ፡ አ(T77v^b)እኩቶ፡
 በአምጣነ፡ ድልወቱ፡ ወእመሰ፡ ኢያቅረብኩ፡ ለወሀቤ፡ ዝንቱ፡ ክብር፡ አኩቴተ²፡ ወብስሐተ³፡
 አይ⁴፡ ተመክንዮ፡ ዘይከውን፡ ሊተ፡ ወምንተ፡ እነግር፡ ቅድሜሁ፡(A129v^c) ወአንከረ፡
 ወሬዛ፡ እምስነ፡ ሃይማኖታ፡ ወብ(E167r^a)ዙኃ⁵፡ ጥበባ፡ ወጸውዎ፡ ለአቡሃ፡ ወይቤሎ፡ ሀበኒ፡
 ወለተክ፡ ትኩነኒ፡ ብእሲተ፡ እስመ፡ ናሁ፡ አፍቀርኩ፡ ልቡናሃ፡ ወአውሥእ⁶፡ አረጋዊ⁷፡
 ወይቤሎ፡(O49v^b) ኢይደልወክ፡ አወልድዮ፡ ዘከመ፡ ዝንቱ፡(J67v^a) ከመ፡ ትንሣእ፡
 ወለ(B27v^b)ተ፡ ነዳያን፡ ወምስኪናን፡ እንዘ፡ ወልደ፡ ብዑላን፡ አንተ፡ ወይቤሎ፡
 ወሬ(P44r^b)ዛ፡ ሠናይ፡ ሊተ፡ ነሢኦታ፡ ለእመ፡ ሠመርክ፡(A29r^b) አንተ፡ ዘንተ፡(T78r^a)
 እስመ፡ ናሁ፡ ሐፀየ፡ ሊተ፡(L71r^b) አቡየ፡ ወለተ፡ ሰብእ፡ ብዑላን፡ ሠናያን⁸፡ ወጉየይኩ፡
 እምዝንቱ፡ ወለወለትክ፡ ዛቲ፡ ናሁ፡ አፍቀርክዋ፡ አነ፡ ወፈተውክዋ፡ በእንተ፡ ሥነ⁹፡
 እምነታ፡ በእግዚአብሔር፡ ወፍድፍዴ፡ ልቡናሃ፡ ወሐለይኩ¹⁰፡ ከመ፡ ልእንሥእ፡ ሊተ፡
 ብእሲተ¹¹፡

[224] ወአውሥእ¹፡ አረጋዊ፡ ወይቤ(E167r^b)ሎ፡ ኢይትከሃለኒ፡ አሀብክ፡ ኪያሃ፡ ከመ፡ ትሰዳ፡
 እምኔየ፡ ኀብ፡ ቤተ፡ አቡክ፡ ወከመ፡ [ኢትፍልጠኒ]²፡ እምኔሃ፡ እስመ፡ ዋሕድትየ፡ ይእቲ፡
 ወአውሥእ³፡ ወሬዛ፡ እንዘ፡ ይብል፡ እነብር፡ ኀቤክመ፡ ወአጠሪ፡ ግዕዘክመ፡ ወሶቤሃ⁴፡

[223] ¹ ዛቲ፡ ሀብት፡ P | ² አኩቴት፡ A₁A₂፡ ወአኩቴት፡ L | ³ ወስብሐት፡ L | ⁴ አየ፡ A₁E₁ | ⁵ ወብዝኃ፡ B፡
 ወብብዝኃ፡ P | ⁶ ወአውሥእ፡ BT | ⁷ Om. A₁ | ⁸ ወሠናያን፡ A₁ | ⁹ ዘኮነ፡ L | ¹⁰ ወሐለኩ፡ E₁ | ¹¹
 አንሥእ፡ ሊተ፡ ብእሲተ፡ A₁፡ አንሥእ፡ ሊተ፡ ብእሲተ፡ A₂E₂፡ እንሥእ፡ ለዛቲ፡ ብእሲት፡ L.
 [224] ¹ ወአውሥእ፡ BT | ² ትፈልጠኒ፡ E₂፡ ትፍልጠኒ፡ JLOT | ³ Om. L፡ ወአውሥእ፡ P | ⁴ ወሶብ፡ E₁ |
⁵ ወሰአለ፡ LO | ⁶ ወልብሰ፡ ዚኦሁ፡ LT | ⁷ ጽኑዓ፡ ወክቡደ፡ A₁E₁ | ⁸ ወወሀቦ፡ A₁E₁L | ⁹ ይሕይወ፡ A₁ |
¹⁰ በምንቤ፡ P | ¹¹ አኃዘ፡ A₂BJPT | ¹² መዛግብርቲሁ፡ A₁ | ¹³ Om. E₁LP | ¹⁴ ዘኃብኦ፡ A₁A₂B | ¹⁵
 ዘኢይትኹለቀሁ፡ BE₁JO፡ ዘኢይትኹለቀሁ፡ T.

ገ(J67v^b) ደፎሙ፡ (A₁30r^a) ለአልባሲሁ፡ ሠናያን፡ ወሰከሎ⁵፡ ል(T78r^b) ብሶ ፡ ለአረጋዊ፡
 ለወሰብሰ፡ ኪያሁ⁶፡ (P44r^c) ወፈተኖ፡ ውእቱ፡ አረጋዊ፡ ብዙኃ፡ ጊዜ(L71v^a) ያተ፡ ወፈተነ፡
 ሕሊናቲሁ፡ በብዙኅ፡ ፍና፡ ዘዘዚአሁ፡ ወሶብ፡ አእመረ፡ ከመ፡ ቦቱ፡ ልብ፡ ወልቡና፡ ልጽኑ፡
 ወክቡድ⁷፡ ወኢተዳደቆ፡ ሕ(O50r^a)ሊና ፡ ፍትወት፡ ዘሥጋ፡ ወሀቦ⁸፡ ወለተ፡ ዚአሁ፡
 በከመ፡ ፈቀደ፡ ወባሕቱ፡ ውእቱሰ፡ ኢኃረየ፡ ኪያሃ፡ ዘእንበለ፡ በእንተ፡ ሃይማኖት፡
 ወ(E₁67v^a)ስናሰ፡ ኢዘከረ፡ ሎቱ፡ ፈቂዶ፡ ከመ፡ ይሕየ(B27v^c)ወ⁹፡ በምንዳቤ¹⁰፡ ወተፅናስ፡
 ወነደገ፡ ዕባየ፡ ክብሩ፡ ወክብረ፡ አዝማዲሁ፡ ወይእተ፡ ጊዜ፡ አኃዞ¹¹፡ አረጋዊ፡ እዴሁ፡
 ወአብአ፡ ወ(A₂29r^c)ስተ፡ ቤተ፡ መዛግብቲሁ¹²፡ (T78v^a) ወአርአየ፡ (E₂17r^c) ብዕለ¹³፡ ብዙኃ፡
 ዘኃብአ¹⁴፡ ለርእሱ፡ በህየ፡ ንዋየ፡ [ዘኢይትጌለቀ]፡¹⁵ በፍቅድ፡ (J68r^a) ዘኢርእየ፡ ከማሁ፡
 እምአመ፡ ተወልደ፡ ወይቤሎ፡ አ(P44v^a)ወልድየ፡ ለዝንቱ፡ ኩሎ፡ ዘትሬእየ፡ (L71v^b)
 ወሀብኩ፡ ለክ፡ ኪያሁ፡ ህየንተ፡ ዘኃረይቤካ፡ ከመ፡ ትኩን፡ ወራሴ፡ ብዕልየ፡ ወወረሰ፡ ወሬዛ፡
 ውእተ፡ ብዕለ፡ ወተለዓለ፡ ክብሩ፡ ላዕለ፡ ኩሎሙ፡ ሰብአ፡ ምድር፡

[225] ወአውሥኦ፡ ይዋስፍ፡ ለበረሃም፡ ወይቤሎ¹፡ (A₁30r^b) ዝንቱ²፡ ዜና፡ ካዕብ፡ ይደሉ፡
 ሊ(E₁67v^b)ተ፡ ወያስተናሥእ፡ ግብርየ፡ ወእትሐዘብ³፡ ከመ፡ አንተ⁴፡ በእንቲአየ፡ ብህልከ⁵፡
 ዘንተ፡ ከመ፡ እምተመክሮ፡ እንተ፡ ባቲ፡ ይደሉ፡ (T78v^b) ይግበሩ፡ አጽንዖተ፡
 ሕሊና⁶፡ (O50r^b) ወይቤሎ፡ በረሃም፡ አንሰ፡ ፈተንኩክ፡ ወአእመርኩ፡ ከመ፡ አንተ፡ በሕሊናክ፡
 ወነፍስክ፡ ጽኑ፡ ወበሊሕ፡ በአእምሮ፡ ርትዕት፡ ዘብህልከ⁷፡ (J68r^b) ለዝንቱ፡ ነገር፡
 ወለዝንቱ፡ ግብር፡ አንሰ፡ አአጽፍ፡ (P44v^b) አብራክየ፡ ወእሰግድ፡ ለአምላክ⁸፡ (L72r^a)
 ዘስቡሕ፡ በሥላሴሁ፡ ገባሬ፡ ኩሎ፡ ዘያስተርኢ፡ ወዘኢያስተርኢ፡ ዘውእቱ፡ ህልው፡
 ዘበአማን፡ ወኢይሠዓር፡ ወይሄሎ፡ እስ(B28r^a)ክ፡ ለዓለም፡ በህላዌሁ፡ ወአልቦ⁹፡ ጥንት¹⁰፡
 ግሙራ፡ ወኢ(A₂29v^a)ተፍጻሜት¹¹፡ ለዕባየ፡ ስ(E₁68r^a)ብሐቲሁ፡ ግሩም፡ ወከሃሊ፡ ላዕለ፡
 ኩሎ፡ ግብር፡ ኄር፡ ወመስተሣህል፡ ከመ፡ ያብርህ፡ አዕይ(T79r^a)ንተ፡ ልብክ፡ ወከመ፡
 የሀብክ፡ ጥበብ፡ አምላካዊተ፡ ወብርሃነ፡ አምእሮ፡ ከመ፡ ታእምር፡ ምንት፡ ውእቱ፡ ተስፋ፡
 ጽዋዴሁ፡ ወምንት፡ ውእቱ፡ ብዕለ፡ ስብሐት፡ ዘያወርሶሙ፡ ለቅዱሳን፡

[225] ¹ iter. A₁ | ² ወዝንቱ፡ A₁A₂BE₁ | ³ ወእትሐዘብ፡ P | ⁴ አንሰ፡ P | ⁵ ብዕልክ፡ A₁፡ ብህላክ፡ JT፡
 ባሕልክ፡ L | ⁶ ሕሊናየ፡ A₁BE₁P | ⁷ ዘብህልክ፡ B፡ ዘባህልክ፡ L | ⁸ ለአምላኪየ፡ A₁A₂ | ⁹ ወአልቦቱ፡ P | ¹⁰
 ጥንተ፡ E₁ | ¹¹ ወኢተፍጻሜተ፡ E₁.

[226] ወመኑ፡ ውእቱ፡ ዘይትሌዓል፡ እምውስቲትነ፡ በልዕልና፡ ክ(A₁30r^c)ሂሎቱ፡ እምእመናን፡ ወመኑ፡ ዘተሐንጸ፡ ገሃደ፡ (J68v^a) ዲ(L72r^b)በ፡ (P44v^c) መሠረተ፡ ሐዋርያት፡ ወነቢያት¹፡ ብፀዓን፡ መሠረት፡ (O50v^a) ዘሀሎ፡ እምቅድመ፡ ዓለም፡ ዘውእቱ፡ ኢየሱስ፡ ክርስቶስ²፡ ዕብን፡ ጽኑዕ፡ ውስተ፡ ርእሰ፡ ማዕዘንት፡ ዘቤተ፡ ቅድሳቲሁ፡ ለእግዚአብሔር፡ ይረሲ³፡ ኪያከ፡ ውሱክ፡ ወልጹቀ⁴፡ ቦቱ፡ (E₁68r^b) ወለይዋስፍስ⁵፡ ቦኣ፡ ፍርሃተ፡ እግዚ(T79r^b)አብሔር⁶፡ ውስተ፡ ልቡ፡ ሶብ፡ ሰምዓ፡ ዘንተ፡ ወይቤሎ፡ ዘንተሰ፡ ኩሎ፡ አነ⁷፡ እፈቱ፡ አእምሮ⁸፡ ጥዩቀ፡ ወአጋሥሥ፡ እምነቤክ፡ ከመ፡ ታጠይቀኒ፡ ስብሐተ፡ እግዚአብሔር፡ ወፍጻሜ፡ ክሂሎቱ፡ ወይቤሎ፡ በረሃም፡ አነ፡ እጼሊ፡ ኀበ፡ እግዚአብሔር፡ ወአስተብቀሥ፡ ከመ፡ ያጠይቀ⁹፡ ዘንተ፡ ወከመ፡ ይሂ(B28r^b)ም፡ ውስተ፡ ነፍስክ፡ አምሳሉ፡ ዝንቱ፡ እስመ፡ (L72v^a)(E₂17v^a) ለስብሐቲሁ፡ ወክሂሎቱ፡ (P45r^a)(J68v^b) ኢይትከሃ(A₂29v^b)ሎመ¹⁰፡ ለሰብእ፡ ከመ፡ ይንግሩ፡ በእንቲአሆመ¹¹፡ ኢለቀደምት¹²፡ ወኢለደጋርት፡

[227] በከመ፡ ይቤ፡ ወንጌል፡ ቅዱስ፡ ንባብ፡ እግዚአብሔር፡ ዓቢይ¹፡ ይቤ፡ ለእግዚአብሔር²፡ አልቦ፡ ዘርእዮ፡ ግሙ(E₁68v^a)ራ³፡ ወልድ፡ (A₁30v^a) ዋህድ፡ ዘህ(T79v^a)ልው፡ ውስተ፡ ሕፅነ፡ አቡሁ፡ ውእቱ፡ [aዘንተ፡ ነገረa]4፡ ወለዘኢይትረከብ⁵፡ (O50v^b) በዕባዮ፡ ስብሐቲሁ፡ ወክብሩ⁶፡ ለእመ፡ ኢክሠተ፡ ሎቱ⁷፡ ለሊሁ፡ በከመ፡ ፈቀደ፡ በከመ⁸፡ ከሠተ፡ ሎሙ፡ ለነቢያት፡ ወሐዋርያት፡ ወንሕነኒ⁹፡ እምቃሉ፡ ስብከቶሙ፡ ወእምግዘ፡ እልክቱ¹⁰፡ ምግባራት፡ ነአምሮ¹¹፡ በአምጣነ፡ ክሂሎትነ፡ እስመ፡ ይቤ፡ መጽ(J69r^a)ሐፍ፡ ሰማያት፡ ይነግራ፡ (P45r^b) ስብ(L72v^b)ሐተ፡ እግዚአብሔር፡ ወግብረ፡ እደዊሁ፡ ያየድዕ፡ ፈለክ¹²፡ ወለዘኢያስተርአዮ፡ ወኢተክህለ፡ እምእመ፡ ፈጠሮ፡ ለዓ(T79v^b)ለም፡ በጥበቡ፡ ወተስእነ፡

[228] በዝን(E₁68v^b)ቱ፡ ነአምር፡ ኃይለ፡ መለኮቱ¹፡ ዘህልው፡ እምቅድመ፡ ዓለም፡ በአምሳሉ፡ ብእሲ፡ ዘርእዮ፡ ማኅደረ፡ ሠናዮ፡ ዘግቡር፡ በጥበብ፡ አው፡ ሕንጻ፡ ዘተሐንጸ፡ በሠናይ፡ ለብዎ፡ ወያ(B28r^c)ስተሐይጽ²፡ ሶቤሃ፡ ኀበ፡ ሕንፃ፡ ወሐናጺሃ፡ ከማሁ፡ አነኒ፡ ሐእገብር፡ ካዕቦ³፡ [aምንተኒ፡ እምነበ፡ አልቦa]4፡ ወረሰይክ(A₂29v^c)ዎ፡ ህልው፡ ወለእመ፡ ኮንኩ፡

[226] ¹ ነቢያት፡ ወሐዋርያት፡ transp. LP | ² ክርስቶስ፡ Om. E₂LO | ³ ይራሲ፡ L፡ ይራሲ፡ O | ⁴ ወልጹቅ፡ B | ⁵ ወይዋስፍስ፡ L | ⁶ ቦኣ፡ Ad. A₂ | ⁷ Om. LT | ⁸ አእምሮቶ፡ BE₁፡ አእምሮተ፡ JT፡ አእምር፡ P | ⁹ ያጠይቅ፡ E₁T፡ ያጠይቀኒ፡ L | ¹⁰ ኢይትከሎሙ፡ A₁ | ¹¹ በእንቲአሁ፡ L | ¹² ኢለቀደምት፡ P.

[227] ¹ iter. T | ² ለእግዚአብሔርስ፡ A₁፡ እግዚአብሔር፡ P | ³ Om. T፡ ባሕቱ፡ Ad. E₂L | ⁴ ነገረ፡ ዘንተ፡ transp. A₁A₂BE₁፡ ነገረነ፡ ዘንተ፡ P | ⁵ ወለዘ፡ E₂Lo | ⁶ መነኩ፡ እምኩሎሙ፡ ምድራውያን፡ ዘይትከሃሎ፡ ረከብ፡ ስብሐቲሁ፡ ወክብሩ፡ Ad. A₁A₂BE₁T | ⁷ Om. A₁፡ iter. L | ⁸ ወበከመ፡ L | ⁹ ወንሕነኒ፡ E₂LO | ¹⁰ እሊ፡ LP | ¹¹ ነአምን፡ L | ¹² ፈለክ፡ A₁L

[228] ¹ መለኮቶ፡ A₁BE₁ | ² ወአስተሐይጽ፡ E₂L | ³ እገብር፡ ካዕብ፡ transp. L | ⁴ Om. E₂JLOT | ⁵ ውእቱ፡ L | ⁶ ወእሕፀፀነ፡ O | ⁷ ወካዕብ፡ አጽንኣኒ፡ E₂JLOT | ⁸ ወሐደሰኒ፡ A₁BE₁ | ⁹ ኢእዊስክ፡ E₁P፡ ኢእወስክ፡ E₂JOT፡ ኢይወስክ፡ L | ¹⁰ አሐፅዕ፡ L | ¹¹ ወኢአምነ፡ L | ¹² ወኢይክል፡ L | ¹³ Om. A₂.

ኢይትከሃለኒ፡ ከመ፡ እርአዮ፡ ለዘየዓቢ፡ ወለ(A₁30v^b)ዘይሁብ፡ ባሕቱ፡ ለዘረሰየኒ፡ እሌቡ፡ ስነ፡ አጣዕጥዖ፡ መንክር፡ ዘይሴኒ፡ አምጻእኩ፡ እምው(J69r^b)እቱ፡ አምሳለ፡ አእምሮተ፡ ጥበ(L73r^a)ቡ፡(P45r^c) ከመ፡ አሐ(O51r^a)ሊ፡ ምንት፡ ይእቲ⁵፡ አላ፡ በአምጣነ፡ ከሀልኩ፡ ከመ፡ እለ(T80r^a)ቡ፡ እስመ፡ አነ፡ ተፈጠርኩ፡ እምነበ፡ አልቦ፡ ወኢኮንኩ፡ እምነበ፡ ርእስየ፡ ዘተፈጠ(E₁69r^a)ርኩ፡ አላ፡ ፈጠረኒ፡ በከመ፡ ፈቀደ፡ ወአዘዘኒ፡ ከመ፡ እኩን፡ ርእሰ፡ ላዕለ፡ ፍጥረታቲሁ፡ ወአሕፀፀኒ⁶፡ ሕቀ፡ እመላእክቲሁ፡ ወተቀጥቀጥኩ፡ _aካዕበ፡ ወአጽንኦኒ_a⁷፡ ወሐደለ⁸፡ ተፈጥሮትየ፡ በዘይኔይስ፡ ወያወዕኦኒ፡ ካዕበ፡ እምዝየ፡ በትእዛዙ፡ አምላካዊ፡ ወያፈልሰኒ፡ ንበ፡ ካልዕ፡ ሕይወት፡ ዘትነብር፡ ለዓለም፡ ዘአልባቲ፡ ፍጻሜ፡ ወኢተክህለኒ፡ እትቃወም፡ ምንተኒ፡ እምነበ፡ ጥበቡ፡ [ኢይዌስክ]⁹፡ ምንተኒ፡ ዲቦ፡ ርእስየ፡ ወኢከመ፡ አሕዕፅ¹⁰፡ እምአካልየ፡ ወኢ(J69v^a)እምሥነ¹¹፡ አር(T80r^b)አያየ፡ ወኢእ(L73r^b)ክል¹²፡(P45v^a) ከመ፡ አሐድስ፡ ዘበል(B28v^a)የ¹³፡ እምአባልየ፡ ወኢከመ፡ አንሥእ፡ ዘማሰነ፡

[229] አልቦ፡ እምሰብእ፡ ግሙራ፡ ዘይክል፡ ይግበር፡ ምንተኒ፡(E₁69r^b) እ(A₁30v^c)ምዝን(E₂17v^b)ቱ፡ ኩሉ፡ ኢንጉሥ፡ ወኢጠቢብ¹፡ ኢባዕል²፡ ወኢከሃሊ፡ ወኢመኑሂ፡ እምእለ፡ ያስተሐምሙ፡ በምግባራት፡ ሥጋውያ(A₂30r^a)ት፡ እስመ፡(O51r^b) ይቤ፡ ለሊሁ፡ አልቦ፡ ለ፩³፡ እምነገሥት፡ ወኢእመኪንንት⁴፡ ካልዕ፡ ልደት⁵፡ አላ፡ ኩሎሙ፡ ፩⁶፡ በዓቶሙ፡ ውስተ፡ ዝንቱ፡ ዓለም፡ በእሪና፡ [ወይወዕኩ]⁷፡ እምኔሁ፡ ወእመንገለ፡ እልክቱ፡ ተመራህነ፡ ንበ፡ አእምሮተ፡ ግብረ፡ ፈጣሪ፡ ሎቱ፡ ስብሐት፡ ወምስለ፡ ዝንቱ፡ አተሐይዕ፡ ንበ፡ ጥዕጣ(T80v^a)ዔ፡ ዝንቱ፡ ሥርዓት፡ ሠናይ፡ ወንበ፡ ዓቃቤ፡ ኩሉ፡ ፍጥረታት፡ እስመ፡ ይዌል(J69v^b)ጠ(P45v^b)ሙ፡ ጠባይዒሆሙ፡(L73v^a) ወበአርአያሆሙ⁸፡ ወለፍጡራንስ፡ መንፈሳውያን፡ ይዌልጥ፡ ሕሊናሆሙ፡ ወምክሮሙ⁹፡ _aኀ(E₁69v^a)ቦ፡ ረባኅ፡ ዘገቢረ፡ ሠናይ_a¹⁰፡ ወንበ፡ ርኒቅ፡ እምእከይ፡ [ወእለሂ]¹¹፡ ያስተርእዩ፡ ይትወለዱ፡ ወይከውኑ¹²፡ ለእከይ፡ ወለሕፀዕ፡ ወለከዊነ፡ ተውላጥ፡ ወፈሊስ፡ እመካን፡ ለመካን¹³፡ ወይማስኑ¹⁴፡

[229] ¹ ኢጠቢብ፡ E₂JOT | ² ኢባዕል፡ A₁BL | ³ ለ፩፡ E₁ | ⁴ ወኢመኪንንት፡ A₁E₂O; ወኢእመካንንት፡ L; ወኢእመኪንንተ፡ P | ⁵ ልደተ፡ E₁ | ⁶ አሐዱ፡ A₁B; ፩ E₁ | ⁷ ወዕኩ፡ A₁A₂BE₁P | ⁸ ወአርአያሆሙ፡ L | ⁹ ምክሮሙኒ፡ L | ¹⁰ ንበ፡ ገቢረ፡ ሠናይ፡ ዘረባሕ፡ transp. LOT | ¹¹ ወእለሰ፡ E₂JLOT | ¹² ወይማስኑ፡ A₁A₂BE₁ | ¹³ ንበ፡ መካን፡ A₂ | ¹⁴ Om. A₁A₂BE₁.

[230] ወበእንተዝ፡ ይሰብኩ፡ በከሊህ፡ ዘእንበለ፡ [ዕርዓት]¹፡ እስመ፡ እግዚአብሔር፡
 ዘኢ(B28v^b)ፍጡር፡ ፈጠሮመ፡ ዘኢይትዌለጥ፡ ወዘኢይሠዓር²፡ ወይእዜኒ፡ እፎ፡
 መጽአ፡(A₁31r^a) ጠባይዓ(T80v^b)ት፡ እለ፡ ይትቃረና፡ በበይናቲሆን፡ በፍጻሜ፡ _a፩ ዓለም_a³፡
 ወይት(O51v^a)ዓወቅ፡ ተፋቅሮ፡ ወተሰናዕዎ⁴፡ ሶበ፡ ኢሀለወ፡ በህየ፡ ኃይል፡ ከሃሊ⁵፡
 [ዘእስተናሥእዎመ፡]⁶፡ በጥዕጣዔ፡ ወው(J70r^a)እቱ፡ የዓ(P45v^c)ቅቦ(L73v^b)መ፡ ዘልፈ፡
 ዘእንበለ፡ ተፈልጦ፡ ወይፀውኖመ⁷፡ ዘእንበለ፡ ተሐይዮ⁸፡ _aእፎ፡ እምኮኒ_a⁹፡
 ይነብር፡(E₁69v^b) ግብር፡ ዘኢ(A₂30r^b)ልቦ፡ ጥዕጣዔ፡ ለእመ¹⁰፡ ኢፈቀደ¹¹፡ ውእቱ፡
 ተሰናዕዎተ፡ ዝኩ፡ ወአጣዕጥዎቱ¹²፡ ወለእመ፡ ኢዓቀቦ፡ በእፎ፡ እምተዓቅቦ¹³፡ በከመ፡ ይቤ፡
 መጽሐፍ፡ ለእመ፡ ኢሀለወ¹⁴፡ ዘይሜግቦ፡ ለሐመር፡ እምኢጸንዓ፡ አላ፡ እምተሰጥመ፡
 እስመ፡ ናሁ፡ ንሬኢ፡ ማኅደረ፡ ንዑስ፡ ኢያስተሐምም፡ በርእሱ፡ አላ፡(T81r^a)
 ቦዘያስተሐምም፡ ሎቱ¹⁵፡ ወእፎኤ¹⁶፡ እምጸንዓ፡ ዓለም፡ በመጠነ፡ እለ፡ ዓመታት፡ _aእንዘ፡
 ከመዝ_a¹⁷፡ ዓቢይ፡ ወሠናይ፡ ወማኅየዊ¹⁸፡ ፍጥረተ፡ ዚአሁ፡ ዘመንክር፡ ይትከሃልኑ፡
 ዘእንበለ፡ አኃዚ፡ ወመጋቢ፡ ክቡር፡ ወዘ(J70r^b)እንበለ¹⁹፡ አስተሐምሞ፡
 በጥበብ፡(L74r^a)(P46r^a)ልዑላዊት²⁰፡

[231] ናሁ፡ ዝንቱ፡ ሰማይ፡ እስፍንቱ፡ ዓመት¹፡ ሎቱ፡ ዘኢበልየ፡ ወኢተስዕ(E₁70r^a)ረ፡
 ወኃይላኒ፡ ለምድር፡ [ኢመከነ]²፡ እምኩ(B28v^c)ኃ፡ ዘመን³፡ ወአንቅዕተ፡ ማያትኒ፡
 ኢያንተ፡(A₁31r^b) ውኅዘቶመ⁴፡(O51v^b) እምእመ፡ ተፈጥሩ፡ ወባሕርኒ፡ ይትዌከፎመ⁵፡
 ለእለ፡ ከመዝ፡ አፍላጋት፡ ዓበይት፡ እንዘ፡ ኢይትዓደወ⁶፡ እምወሰኑ፡ ወሐረቶመ፡(E₂17v^c)
 ለብርሃና(T81r^b)ተ፡ ፀሐይ፡ ወወርኅ፡ ኢይትዌለጥ፡ ወሥርዓተ፡ ሌሊት፡ ወመዓልት፡
 ኢሰሰለ፡ ወእመንገለ⁷፡ እለ፡ ኩሎመ፡ ዘኢይትከሃሉ፡ ለነገር፡ ይትዓወቅ፡ ኃይሉ፡ ለዘስምዓ፡
 ኮኑ፡ ሎቱ፡ ነቢያት፡ ወሐዋርያት፡ ንጹሐን፡ ወባ(A₂30r^c)ሕቱ፡ _aአልቦ፡ መኑሂ_a⁸፡
 ዘይክ(J70v^a)ል፡ ጠይቆ፡ ስብሐቲሁ፡ ወኢከመ፡ ይፍድዮ፡ በዘይደለ፡ ለወድሶቱ፡
 ትዕልፊተ፡(P46r^b) እስመ፡(L74r^b) ሐዋርያ፡ ጳውሎስ፡ አምላካዊ፡ ሶበ፡ ተጠየቆመ፡

[230] ¹ ነቢብ፡ A₁A₂BE₁P | ² ዘኢያሠዓር፡ O | ³ ለዓለም፡ A₂B | ⁴ ወተሰዕዎ፡ A₁ | ⁵ ከሃሊት፡ A₁BE₁ | ⁶ ዘእስተሰናዕዎመ፡ A₂E₁፡ ዘእስተሰነዓወመ፡ E₂፡ ዘእስተሰናዓዎመ፡ JOT፡ ዘእስተነዓዎመ፡ L | ⁷ ወይፀውኖመ፡ L | ⁸ ተፀማሕይዮ፡ A₁A₂BE₁P | ⁹ ወበእፎ፡ A₁A₂E₁P | ¹⁰ ወለእመ፡ B | ¹¹ ፈቀደ፡ L | ¹² ወአጣዕጥዎቱ፡ B | ¹³ እምተዓቅቦ፡ E₂LT | ¹⁴ ሀለወ፡ L | ¹⁵ ሶቱ፡ L | ¹⁶ ወእፎ፡ L | ¹⁷ ዘከመዝ፡ E₂LOT | ¹⁸ ማኅየዊ፡ E₂LO | ¹⁹ ዘእንበለ፡ L | ²⁰ ሉዓላዊት፡ P.

[231] ¹ ዓመታት፡ LP | ² ኢመከነ፡ A₁E₁OT፡ ኢመክነ፡ A₂BP፡ ወኢመከነ፡ E₂ | ³ አዝማን፡ BE₂OPT | ⁴ ውኅዘቶመ፡ A₁፡ ወሕዘቶመ፡ B | ⁵ ኢይትዌከፎመ፡ A₁ | ⁶ ይትዓደወ፡ E₁ | ⁷ ወእመንገለ፡ E₁ | ⁸ መኑሂ፡ አልቦ፡ transp. E₂L | ⁹ በአሐዱ፡ A₁A₂B | ¹⁰ ይቤጥል፡ A₂BP | ¹¹ ብዙኃ፡ A₁ | ¹² ፍኖቱ፡ B | ¹³ ዘይክል፡ Ad. BP | ¹⁴ ነገሮቶን፡ P.

ለኩሎም፡ መንፈሳውያን፡ ወ(E₁70r^b)ለኩሎም፡ ሥጋውያን፡ ለዝንቱኒ፡ ዘተናበቦ፡
ክርስቶስ፡ ይቤ፡ በ፩⁹፡ ገጽ፡ ነአምሮ፡ በሕሊናነ፡ አመ፡ ይክውን፡ ፍጻሜ፡ አሜሃሰ፡
ይበጥል¹⁰፡ ውእቱ፡ ዘንተ፡ ይ(T81v^a)ቤ፡ በእንተ፡ ዘኃጥኦ፡ አሠረ፡ ብዝኃ¹¹፡ ጥበቡ፡
ለእግዚአብሔር፡ ኢይትኃሥሥ፡ ወኢይትዓወቅ፡ አሠረ ፍናዊሁ¹²፡ ወለእመ፡ ኮነ፡ ዝንቱ፡
ዘበጽሐ፡ እስከ፡ (A31r^c) ሣልስ፡ (O52r^a) ሰማይ፡ ዘሰምዓ፡ ቃላ(B29r^a)ተ፡ እንተ፡ አልቦ¹³፡
ነጊሮታ¹⁴፡

[232] በዘከ(J70v^b)መ¹፡ እሉ፡ ቃላት፡ ወዘሰ²፡ ከማየ፡ ውእቱ፡ ኢይትከሃሎ፡ ፍጹመ፡ ከመ፡
ይባእ፡ ግሙራ፡ ውስተ፡ እሉ፡ (P46r^c) ዕመቃት፡ ወንበ፡ ዛቲ፡ ምሥጢራት³፡ እንተ፡
ኢ(L74v^a)ትትረከብ፡ ወከመ⁴፡ ይበል፡ ምንተኒ፡ በልቡናሁ፡ ወሕሊናሁ⁵፡
ወኢ(E₁70v^a)ይትከሃሎ፡ ከመ፡ የሐሊ፡ ጥያቄ፡ ዜናቲሃ፡ ለእ(T81v^b)መ፡ ኢተውህበ፡ ሎቱ፡
ዝንቱ⁶፡ እምነበ፡ ወሀቤ፡ ጥበብ፡ ዘያጠብቦመ፡ ለእለ፡ ሐልቦመ፡ ጥበብ_a⁷፡ እስመ፡ ውስተ፡
እዴሁ፡ ንሕነ፡ ወንባብነሂ፡ ወእምኔሁ፡ ኩሉ፡ ጥበብ፡ ወለብ(A₂30v^a)ዎተ፡ ተኬንዎ፡
ወውእቱ⁸፡ ዘወሀበነ፡ አእምሮተ፡ ሕላዊያት፡ እሉ፡ አልቦመ፡ ሐሰት፡ ከመ፡ ናእምር፡
ሱራራሁ⁹፡ ለዓለም፡ ወግብረቶን፡ ለጠባይዓት፡ ወጥንቶመ፡ ወፍጻሜሆመ፡
ወዘይከው(J71r^a)ን፡ በውስተ፡ አዝማናት¹⁰፡ ወሚጠታት፡ ወተወልጦ፡ ጊዜያት፡ እስመ፡
ውእቱ፡ ሠርዖ፡ ለኩሉ፡ (P46v^a) በመዳልው¹¹፡ ወበኩልቀ፡ እስመ፡ ክሂ(T82r^a)ል፡ ዘኢሁ፡
ውእቱ፡ ወትረ፡ ለገቢረ፡ ዓቢያት፡ (L74v^b) እለ፡ ሀለዋ፡ ወአልቦ፡ ዘ(O52r^b)ይክል፡
ተ(E₁70v^b)ቃውሞታ፡ ለኃይለ፡ መዝራዕቱ፡ እስመ፡ ከ(A₁31v^a)መ፡ ለጽሊጸ¹²፡ መዳልው፡
ከማሁ፡ ዓለም፡ ቅድመ፡ ገጹ፡ ወከመ፡ አሐቲ፡ ነጠብጣበ፡ ጠ(B29r^b)ል፡ ዲበ፡ ምድር፡
እስመ፡ (E₂18r^a) ከሃሊ፡ ውእቱ፡ ላዕለ፡ ኩሉ፡ ወኢይትሔያይ፡ ኃጣውኦ፡ ዓለም፡
ወኢያስተኃፍሮ¹³፡ ለ፩፡ ወኢይሰድዶመ፡ ለእለ፡ ይመጽኡ¹⁴፡ ንቤሁ፡ ኄር፡ ባሕቲቱ፡
ወእግዚእ፡ መፍቀሬ፡ ነፍሳት፡ ለይኩን፡ ቡሩከ¹⁵፡ ስመ፡ ስብሐቲሁ፡ ቅዱስ፡ ዘውእቱ፡
መልዕልተ፡ ኩሉ፡ ስቡሕ፡ ወልዑል፡ ውእቱ፡ መልዕልተ፡ ኩሉ፡ ስብሐ(J71r^b)ት፡ እስከ፡
ለዓለም¹⁶፡ (T82r^b)

[232] ¹ ለዘከመ፡ P | ² ዘሰ፡ P | ³ ምሥጢር፡ P | ⁴ ወመ፡ E₂ | ⁵ ወበሕሊናሁ፡ A₂ | ⁶ ዘንተ፡ A₁E₁ | ⁷ ጥበብ፡ አልቦመ፡ transp. L | ⁸ ውእቱ፡ E₂L | ⁹ ሱራራሃ፡ B | ¹⁰ አዝማናት፡ J | ¹¹ በመመዳልው፡ A₂ | ¹² ለጽሊጽ፡ A₁ | ¹³ ወኢያስተኃፍሮ፡ P | ¹⁴ መጽኡ፡ L | ¹⁵ ቡሩክ፡ P | ¹⁶ ለዓለመ፡ ዓለም፡ L.

[233] ወአውሥኦ¹፡ ይዋስፍ፡ ወይቤሎ፡፡ ኦፍድፋደ²፡(P46v^b) ጥበብ³፡ ወክቡደ፡ ጸጋ፡፡ ብዙኃ፡ መዋዕለ፡ ለካእከ⁴፡ ውስተ፡ ሕሊናየ⁵፡ ዘየአክለኒ፡(L75r^a) ለአሚን፡፡ ወዘ(E171r^a)ይጌይስ፡ ለአድኅኖ፡ ዘካነ፡ ነጋሥኖ⁶፡ በተስዕሎታቲነ፡ እስከ⁷፡ እ(A230v^b)ትሐዘብ⁸፡ ከመ፡ አንተ፡ ኢመሐርከ፡ ምንተኒ፡ ዘይጌይስ፡ እምዝንቱ⁹፡፡ እስመ፡ አንተ፡ ትቤ፡ በቃልከ፡ ከመ፡ እግዚአብሔር፡ ገባ፡ ኩሉ፡ ኢይትዓገት፡ ወኢይበጽሕዎ፡ ሕሊናት፡(O52v^a) ሥጋውያት፡፡ ወአግሐድከ፡ በእንተ፡ ዕበየ፡ ስብሐቲሁ፡ በቃላት፡ እንተ፡ ኢትትመዋዕ፡ በተዋሥኦ፡፡ ወከመ፡ ለ፩¹⁰፡ ኢይትከሃሎ፡ ረኪቦቱ¹¹፡ ዘእንበለ፡ ለእለ፡ ከሠ(T82v^a)ተ፡ ሎሙ፡(A131v^b) ውእቱ፡ በአምጣነ፡ አዘዘ፡ ለሊሁ፡ (J71v^a) በዝንቱ፡¹² ወአንከርከ፡ ይእተ፡ ጊዜ፡ እምጥበብከ፡ ነባቢት፡ ወአስተናባቢት፡፡ ወባሕቱ፡ ንግረኒ፡ ኦዘዕፀብ፡(B29r^c) (P46v^c) እምኩሉ፡ ሰብእ፡፡ እስፍንቱ፡ ዓመታት፡ ዘዕድሜ፡ መዋዕሊከ፡(E171r^b) ወበአይ፡ መካን፡ ረሰይ(L75r^b)ከ፡ ምቅዋመከ¹³፡ ወመኩ፡ እሙንቱ፡ አብያጺከ፡ በውስተ፡ ፍልስፍና፡፡ እስመ፡ ነፍስየ፡ ተሰቅለት፡ ፈድፋድ፡ [ወኢይፈቅድ]¹⁴፡ ከመ፡ እትፈለጥ፡ እምኔከ¹⁵፡ በኩሉ፡ ኑኃ፡ አዝማን፡ ዘሕይወትየ¹⁶፡፡

[234] ወአውሥኦ፡ በረሃም፡ እንዘ፡ ይብል፡፡ በከመ፡ እሜጥን፡ ዓመታትየሰ፡ ጃወ፩፡ ዓመት፡ ወነቢሮትየ(T82v^b)ሰ፡ ውስተ፡ ገዳመ፡ ሰናዖር¹፡፡ ወብየ፡ መስተጋድላን፡ ይነብሩ፡ ምስሌየ፡ እሙንቱ፡ እለ፡ ይቀድሑ፡ እማይ፡ ዘያዓርግ፡ እስከ፡ ሰማይ፡፡ ወአውሥኦ፡ ይዋስፍ፡ ወይቤሎ፡(J71v^b) እፎ፡ ትብለኒ፡ ይእዜ፡ ዘንተ፡ ነገረ፡፡ ወከመ(O52v^b)ሰ፡ ተከሥተ፡ ሊተ፡ መዋዕ(A230v^c)ሊከ፡ ይነውህ፡ እምፎ፡ አም፡፡(P47r^a) ወነገርከሰ²፡ እትኃዘብ፡ አነ፡ ከመ፡ ኢኮነ፡ እ(E171v^a)ሙነ፡፡ ወአውሥኦ፡ በረሃም፡ ጠቢብ³፡ ምክር፡ ወይቤ(L75v^a)ሎ⁴፡፡ እመሰ፡ ፈቀድከ፡ ታእምር፡ ዓመታተ፡ ልደትየ፡(A131v^c) ሠናይ፡ መጥኖ፡(E218r^b)ትከ፡ ለዝንቱ፡ አላ፡ መልዕልተ⁵፡ ፎ፡ ውእቱ፡ ወባሕቱ፡ ኢትኑልቀ⁶፡ ሊተ፡ ሕይወትየ፡ እንተ፡ አጥረይክዋ⁷፡ በኒጣነ፡ ልማድ⁸፡ ዘዝን(T83r^a)ቱ፡ ዓለም፡ ኃላ፡፡ እመ፡ ኮንኩ፡ አሐዩ፡ በው(B29v^a)ስቴቱ፡ እንዘ፡ እትቀነይ⁹፡ ለሥጋ፡ ወለኃጢአት፡፡ ወናሁ፡ አነ፡ ይእዜ፡ ጥብሉል፡ በብእሲ፡ ዘውሥጥ፡፡ ወለዓመታተ፡ ሞት፡ ኢይሰምዮን፡ ሕይወተ፡ ግሙራ፡፡ ወሶበ፡ ተሰቅለ፡ ሊተ፡ ዓለም፡

[233] ¹ አውሥኦ፡ BT | ² አፈድፈድ፡ E₂፤ አፈድፍድ፡ L | ³ ጥበብ፡ LP | ⁴ ለካእከ፡ P | ⁵ ሕሊናክ፡ P | ⁶ ነጋሥኖ፡ A₂ | ⁷ iter. E₁ | ⁸ እትሐዘብ፡ P | ⁹ እምንቱ፡ O | ¹⁰ ለአሐዱ፡ B | ¹¹ ለረከቦቱ፡ L | ¹² ለጽሊጽ፡ Ad. A₂B | ¹³ ምቅመክ፡ A₁ | ¹⁴ ኢእፈቅድ፡ E1E₂JOPT | ¹⁵ እምኒከ፡ A₁ | ¹⁶ በሕይወትየ፡ E₂LOP.

[234] ¹ ሲናኦር፡ E₂ | ² ወነገረከሰ፡ A₂BL | ³ ጠቢብ፡ E₁ | ⁴ ወይቤሎሎ፡ E₁ | ⁵ ወመልዕልተ፡ E₁ | ⁶ ኢትኑልቀ፡ A₁ | ⁷ አጥረይክ፡ A₁ | ⁸ ኢልማድ፡ A₂B | ⁹ እትቃነይ፡ E₁ | ¹⁰ በክርስቶስ፡ T | ¹¹ ያሐዩ፡ A₂ | ¹² የሐዩ፡ P | ¹³ ነፍሶ፡ L | ¹⁴ ዘቲሰ፡ J | ¹⁵ እስምያ፡ A₁A₂P | ¹⁶ ዓመተ፡ P.

ወተሰቀልኩ፡ አነሂ፡ በእንቲአ(J72^a)ሁ፡ ወገደፍክዎ፡ ለብእሲ፡ ብሉይ፡ ዘይማስን፡ በፍትወተ፡ ኂጣን፡ ወኢየሐዩ፡ እንክ፡ ካዕቡ፡(P47^b) በሥጋዩ፡ አላ፡(E171v^b) ክርስቶስ¹⁰፡ የሐዩ¹¹፡ በውስቴትዮ፡(L75v^b) ወሕይወትየሰ፡ ይእዜ፡ አሐዩ¹²፡ በአሚን፡ በወልደ፡ እግዚአብሔር፡ ዘአፍቀረ፡ ኪያየ፡ ወመጠወ፡ ርእሶ¹³፡ በእንቲአየ፡ ወለዛቲሰ¹⁴፡ በርትዕ፡ ወበ(T83r^b)ድልው፡ እስምያ¹⁵፡ ጥዩቀ፡(O53r^a) ዓመታተ¹⁶፡ ወመዋዕለ፡ መድኃኒት፡፡

[235] ይኩን፡ በጎቤክ፡ ዝንቱ፡ ሕሊና፡ ወትረ፡ ወኢተሐልዮሙ፡ ግሙራ፡ [ahመ፡ እለa]¹፡ ሞቱ፡ እምገቢረ፡ ሠናይ፡ ሕያዋን²፡ እለ፡ ሐይወ፡ በገ(A132r^a)ቢረ³፡ ኃጢአት፡ ወተቀንዩ፡ ለሕ(A231r^a)ይወተ፡ ዝንቱ፡ ዓለም፡ ኃላፊ፡ አላ፡ አእምር፡ አንተ፡ ከመ፡ እሙንቱ⁴፡ ቅቱላን፡ ወምወታን፡ [እምግባረ]⁵፡ ሕይወት፡ እንተ፡ ኢ(J72r^b)ትመውት⁶፡ ወይኤምር፡ ንቡ፡ ነፍስ፡ ነባቢት⁷፡ ልቡናዊ፡ እስመ፡ ለኃጢአት፡ ሰመያ⁸፡ ሞተ፡፡ ፩፡(L76r^a) እምጠቢባን፡ ወ(P47r^c)(E172r^a)ጳውሎስ፡ ሐዋርያ፡ ይቤ፡ ከመ(B29v^b)ዝ፡ ወአመ⁹፡ ነበርክመ፡ እንዘ፡ ትትቀነዩ፡ ለኃጢአት፡ ኮንክመ፡ ርትቃነ፡ እምጽድ(T3v^a)ቅ፡ ወፍሉጣነ፡ አይ¹⁰፡ ፍሬ፡ ኮነ፡ ብክመ፡ ዝንቱ፡ ዘተሐይወ፡ ቦቱ፡ ይእዜ፡ እስመ፡ ፍጻሜሁ፡ ሞት፡ ውእቱ፡ ወይእዜሰ፡ ናሁ፡ ተግዕዝክመ፡ እምኃጢአት፡ ወተቀነይክመ፡ ለእግዚአብሔር፡ ወፈረይክመ፡ ፍሬ፡ ንጹሕ፡ ወማኅለቅቱሰ፡ ሕይወት፡ ዘለዓለም፡ እስመ፡ ፍሬሃ፡ ለኃጢአት፡ ሞት፡ ውእቱ፡ ወጸጋሁሰ¹¹፡ ለእግዚአብሔር፡ ሕይወት¹²፡ ዘለዓለም፡(O53r^b)

[236] ወአውስአ¹፡ ይዋስፍ፡ ወይቤሎ፡ ለእመ፡ ኮነ፡ ሐይወ፡ በ(J72v^a)ሥጋ ፡ ኢይትኃለቀ፡ በጎቤክ²፡ ውስተ፡ ጉልቄ፡ ዓመታት፡ ዘሕይወት፡ ኢይደሉኬ፡ ከመ፡ ይስምይ(L76r^b)ዎ፡ ለዝንቱ፡ ሞት³፡(P47v^a) ዘይፈርህዎ፡ ኩሉ፡(E172r^b) ሞተ፡(T83v^b) ወይቤሎ፡(A132r^b) በረሃም፡ ከመዝ፡ አእምን፡(E218r^c) ዘእንበለ፡ ናፍቆ፡ ወኢይፈርህ፡ ፍጹመ፡ እምዝንቱ፡ ሞት፡ ዘመናዊ፡ ወኢእስምዮ⁴፡ ግሙራ፡ ሞተ፡ ለእመ፡ ተራክበኒ፡ እንዘ፡ አሐውር፡ በት(A231r^b)እዛዘ፡ አምላኪዩ፡ ፈሊስዮ፡ እሞት፡ ውስተ፡ ሕይወት፡ ክብርት፡ በክርስቶስ፡ እንተ፡ ይፈትወ⁵፡ ቅዱሳን፡ ነሢኦታ⁶፡ እንዘ፡ ሀለዉ፡ ፅዑራን፡ በዛቲ፡ ዓለም፡ ወበእንተዝ⁷፡ ይቤ፡ ሐዋርያ፡ ንሕነ፡ ነክ(B29v^c)ምር፡ ከመ፡ ለእመ፡ ተነሥተ፡ ማኅደርነ፡ ምድራዊ፡ ብነ፡ ሕንዋ፡ ዘሐነጾ፡ እግዚአብሔር፡ በሰማያት፡፡ ዘኢገብሮ⁸፡ እደ፡ ሰብእ፡ እስመ፡(J72v^b) ለእመ፡

[235] ¹ ለእለ፡ E₂JOT; ለእመ፡ L | ² ሕያዋን፡ A₁A₂B | ³ በጊቢረ፡ A₁ | ⁴ Om. P | ⁵ እምገቢረ፡ A₁A₂BE₁P | ⁶ ኢትመት፡ T | ⁷ Om. T | ⁸ ስመያ፡ E₁ | ⁹ ወእመ፡ L | ¹⁰ አየ፡ A₁BE₁P | ¹¹ ወለጸጋሁ፡ A₁; ወጸጋሁ፡ L; ወለጸጋሁሰ፡ P | ¹² ውእቱ፡ Ad. A₂.
[236] ¹ ወአውሥኦ፡ A₂E₁P; አውሥኦ፡ BE₁JOT | ² በጎቤክመ፡ E₂L | ³ ሞተ፡ A₂E₂L | ⁴ ወኢይስምዮ፡ A₂BL | ⁵ ይፈተው፡ E₁L | ⁶ ረኪቦቶ፡ E₂JOLT | ⁷ ወበእንተ፡ E₁ | ⁸ ዘኢገብራ፡ L | ⁹ ሰለብናሁ፡ E₁ | ¹⁰ ንለብስ፡ A₁E₁O.

ለበስናሁ⁹፡ ለዝንቱ፡ ኢንትረከብ፡ ዕሩቃኒ(T84r^a)ነ። ወእለሂ፡ ንቴክዝ፡ በዝንቱ፡ ማኅደር፡ ንፈል(E₁72v^a)ስ፡ ኀበ፡(P47v^b) ዘይ(L76v^a)ከብር፡ እምኔሁ፡ ዘኢይትአተት፡ እምኔነ፡ አላ፡ ንለብሰ¹⁰፡ ለዝንቱ፡ እስከ፡(O53v^a) ናበጽሖ፡ ለመዋቲ፡ ኀበ፡ ሕይወት።

[237] ወይቤ፡ ካዕበ፡ አንስ፡ ብእሲ፡ ኀርቱም፡ መኑ፡ ያድኅነኒ፡ እምሥጋ፡ መዋቲ፡ አከተቶ፡ ለእግዚአብሔር፡ በኢየሱስ፡ ክርስቶስ፡ እግዚእነ። ወዓዲ፡ ይቤ፡ እፈቅድ፡ ከመ፡ እኅድር፡ ወአሀሉ፡ ምስለ፡ ክርስቶስ፡ ወዳዊትኒ፡ ይቤ፡ ማእዜ፡ እበጽሖ፡(A₁32r^c) ወአስተርኢ፡ ቅድመ¹፡ እግዚአብሔር። ወይእዜስ፡ ኢይትኃዘብ²፡ እስመ፡ አነ፡ አሐፅፅ፡ እምኑሉ፡ ወኢእፈርህ³፡ ግሙራ፡ እሞት፡ ሥጋዊ። መ(T84r^b)ፍትው⁴፡ ታእምር፡ ጥዩብ፡ ከመ፡(J73r^a) አነ፡ ኢየሐስቦ፡ ከመ፡ ወኢምንት፡ ለመዓተ፡ አቡከ፡ ወመጻእ(E₁72v^b)ከ፡ ኀቤከ፡ ዘእንበለ፡ ፍርሃት፡ ከመ፡(L76v^b)(P47v^c)(A₂31r^c) እዜነከ፡ ቃለ፡ መድኅናዊ። እስመ፡ አነ፡ ኃረይከ፡ ቃለ፡ እግዚአብሔር፡ አምላኪያ፡ እምኑሉ፡ ወእፈቱ፡ ሐዊረ፡ ኀቤሁ። ወኢይደነግፅ⁵፡ እሞት⁶፡ ዘአሐቲ፡ ጊዜ፡(B30r^a) አላ፡ እትኤዘዝ፡ ለትእዛዝ፡ እግዚአብሔራዊ፡ ወኢእፈርህ⁷፡ እምእለ፡ ኢይትከሃሎመ፡ ይቅትሉ፡ ነፍስ፡ አላ፡ እፈርህ፡ እምነ፡ ዘቦቱ፡ ክሂል፡ ከመ፡ ያኀጉል፡ ነፍስ፡ ወሥጋ፡ ልውስተ፡ በእሳተ⁸፡ ገሃነም።(O53v^b)

[238] ወአውሥኦ፡ ይዋስፍ፡ እንዘ፡ ይብል። ናሁ፡ ኃየለ¹፡ ጽንዓ፡ ጥ(T84v^a)ብብከ፡ አማናዊ፡ ወተለዓለ፡ ፈድፋደ፡ እምጠባይዒሆመ፡ ለምድራውያን፡ እለ፡ ይትቀነዩ²፡ ለሕይወት፡ ኃላፊት፡(E₁73r^a) ወእምዕፀብ፡ ይስሐብ፡ ወየኀ(J73r^b)ድጉ፡ ኪያሃ። ወአንትመሰ³፡ ብፀዓን፡ አንትመ፡ እለ፡ ተኃ(P48r^a)ሥሥዎ⁴፡ ለዝንቱ፡ ፈቃድ፡ መዋዒ።(L77r^a) አጠይቀኒ፡ እስከ፡ ምንተኑ⁵፡ ትሴለዩ፡ አንተ፡(A₁32v^a) ወእለ፡(E₂18v^a) ምስሌከ፡ ውስተ፡ ይእቲ፡ ገዳም። ወእምአይቱ፡ ትለብሱ፡ ወለዘከመዝ⁶፡ ሥርዓት፡ አምረኒ፡ ኪያሁ⁷። ወአውሥኦ⁸፡ በረሃም፡ እንዘ፡ ይብል፡ ሲሳይነሰ⁹፡ እምአዕፀቀ፡ ዕፀው¹⁰፡ ወዘረከብነ¹¹፡ እምሐመልማላተ፡ ኀዕር፡ እለ¹²፡ ይሰቀዩ፡ እምጠል¹³፡ ሰማያዊ¹⁴።(T84v^b) ዘአልቦ፡ ዘይትበዓለነ፡ በእንቲአሆመ፡ ወንረክቦ፡ በሀልዎትነ፡ ጌሠመ፡ ንቡረ፡ ወሥሩ(A₂31v^a)ዓ፡ ለኩሉ፡ ወማዕደ፡ ድልወ፡ በጊዜሁ፡ ዘእንበለ፡ ልማ፡ ወድካም¹⁵፡ ስፋሐ፡ ዘእንበለ፡(E₁73r^b) ቅንዓት። ወዘሂ፡ አምጽኦ፡

[237] ¹ ገጽ፡ Ad. BO | ² ኢይትሔዘብ፡ A₁P | ³ ወኢይፈርህ፡ A₁A₂E₂L | ⁴ ወመፍትው፡ BT | ⁵ ወኢይደነግጽ፡ E₂L | ⁶ ሞት፡ L | ⁷ ወኢይፈርህ፡ E₁L | ⁸ በእሳተ፡ L; እሳተ፡ O.
[238] ¹ ኃየል፡ A₁ | ² ይትቀነዩ፡ E₁ | ³ አንትመሰ፡ A₁P | ⁴ የኃሥሥዎ፡ E₂ | ⁵ ምንተኑ፡ L | ⁶ ወዘከመዝ፡ A₁ | ⁷ ኪያሃ፡ A₂ | ⁸ አውሥኦ፡ E₂JOPT; ወአውሥኦ፡ A₁BE₁ | ⁹ ሲሳይነሰ፡ A₁ | ¹⁰ ዕፀው፡ A₁ | ¹¹ ዘረከብነ፡ A₁ | ¹² iter L | ¹³ እምጠል፡ L | ¹⁴ ሰማይ፡ L | ¹⁵ ድካም፡ ወዓማ፡ transp. E₂L | ¹⁶ Om. E₂JL | ¹⁷ በሃይማኖት፡ ለነ፡ transp. A₁ | ¹⁸ ኢናሰሰሎ፡ A₁A₂BE₁ | ¹⁹ በቁር፡ BT; ቁር፡ P | ²⁰ ወሐሩር፡ P | ²¹ ንረከሶመ፡ P | ²² Om. E₁; ለደኃርት፡ A₁L | ²³ ኢይበልዩ፡ E₂JLOT.

ለነ፡ ፩፡ ብእሲ፡ እምኢኃዊነ፡ እለ፡ ይትጋወሩነ፡ ኅብስተ፡ በረከት፡ (J73v^a) ው (B30r^b) እቱኒ፡ ተፈነወ፡ ለነ፡ እምኅ (O54r^a) በ፡ (P48r^b) ሕዋጼ፡ ልዑላዊት፡ ንትዊከፎ፡ ለውእቱ፡ እንዘ፡ ንባ (L77r^b) ርክ፡ ዘአቅረብዎ¹⁶፡ ልነ፡ በሃይማኖት¹⁷፡ ወአልባሲነሂ፡ እምኢጽርቅት፡ ዘጸጉር፡ ወእመኒ፡ እምጸጉረ፡ በቀልት፡ ብሉይ፡ ኩለንታሁ፡ ዘብዙኅ፡ ጥቅብቱ፡ ዘይመስዎ፡ ለዝንቱ፡ ሥጋ (T85r^a) ነ፡ ወውእቱ፡ ክዳንነ፡ በሐጋይ፡ ወበክረምት፡ ወዘሂ፡ ይደልወነ፡ ከመ፡ ንልበሶ፡ ኢናሴስሎ¹⁸፡ እምላዕሌነ፡ ግሙራ፡ እስከ፡ ይበሊ፡ ወይከውን፡ ፀርቀ፡ ኩለንታሁ፡ ወንፈቅድ፡ ከመ፡ በእሉ፡ ምንዳቤያት፡ ወበቑር¹⁹፡ ወበ (A132v^b) ሐሩር²⁰፡ ንርክሶመ²¹፡ ለእሙንቱ፡ አልባስ፡ (E173v^a) ደጋርያት²²፡ እለ፡ [ኢይበልያ]²³፡

[239] ይቤሎ¹፡ ይዋስፍ፡ እምኢይቱ፡ ረከብከ፡ ልዘንተ፡ አልባስ፡ ዘአንተ፡ ትሉብሰ² ል³፡ (J73v^b) ወይቤሎ፡ በረሃም ዘፀጉርሰ⁴፡ እምኅበ፡ አጋው፡ መእመናን፡ ሶበ፡ (P48r^c) ፈቀድኩ፡ መጸኢ፡ ኅቤከ፡ እስመ⁵፡ ኢይደ (L77v^a) ሉ፡ አምጸእ፡ ኅቤከ፡ በውእቱ፡ አርአያ፡ በአምሳለ፡ ብእሲ፡ ዘቦቱ፡ ዘመድ፡ (T85r^b) ዘያፈቅሮ፡ እምኩሉ፡ አዝማዲሁ፡ ወሀለወ፡ በስደት፡ ባሕቲቱ፡ ማእከለ (A231v^b) ሕዝብ ነኪር ወፈቀደ ከመ ያውፅኦ⁶ እምህየ፡ ኀደ (O54r^b) ገ⁷ አልባሲሁ በአምሳለ፡ ነኪር፡ ወለብሰ፡ አልባሲሆመ፡ ለመስተቃርናን፡ ከመ፡ ይባእ፡ ውስተ፡ ሀገሮመ፡ ወያግዕዝ፡ ዘመደ፡ ዚአሁ፡ እምተቀንዮ፡ በብዙ (B30r^c) ጎ⁸፡ ተመይኖ፡ ወያድኅኖ፡ እምተ (E173v^b) ገፍኦ፡ መሪር፡ ወከማሁ፡ አነኒ፡ ሶበ፡ አእመርኩ፡ ዜናከ፡ ተሠርጎኩ፡ በዝንቱ፡ አርአያ፡ ወመጸእኩ⁹፡ ከመ፡ እዝራዕ፡ ው (J74r^a) ስተ፡ ልብከ፡ ዘርኦ፡ ዜና¹⁰፡ አምላካዊ¹¹፡ ወአድኅንከ¹²፡ እምኢግብርቲሁ፡ ለአጋዜ፡ (P48v^a) ዓለም፡ እኩይ፡ (T85v^a) ወናሁ፡ ይእዜ፡ በጋይለ፡ እግዚአብሔር¹³፡ ፈጸምኩ፡ (L77v^b) መልእክትየ፡ ወረከብኩ፡ (E218v^b) ተምኔትየ፡ በአምጣነ፡ ክሂሎትየ፡ ወ (A132v^c) ነገርኩከ፡ ዘይደሉ፡ ላዕሌከ፡ ከመ፡ ታእምሮ፡ ወመሐርኩከ፡ ቦቱ፡ ዘሰበኩ፡ ነቢያት፡ ወሐዋርያት፡ ዘይከውን፡ ለከ፡ ተግሣጽ፡ ዘእንበለ፡ ተንሕልዎ፡ በፍቅር፡ ፍጹም፡ ወመጠቁከ፡ እምስሕተቶመ፡ ለጋላፍያት፡ ዘዝየ፡ ወእምዓለም፡ ዘምሉዕ፡ እከያተ፡ ወተመይኖ፡ (E174r^a) ለኩሎመ፡ እለ፡ ይትኤዘዙ፡ ሎቱ፡ ወመፍትው፡ ሊተ፡ (O54v^a) ይእዜ፡ ከመ፡ እሑር፡ ኅበ፡ ዘመጸእኩ፡ እምኅቤሁ፡ ወበጊዜሃ፡ እገድፍ፡ እምላዕሌየ፡ (J74r^b) አልባስ¹⁴፡ ነኪር¹⁵፡ (T85v^b) ወእለብስ፡ አልባስየ፡

[239] ¹ ወይቤሎ፡ A₁E₂LO | ² ትሉብስ፡ P | ³ ዘአንተ፡ ትሉብስ፡ ዘንተ፡ አልባስ፡ E₁ | ⁴ om. E₂JLOT. A₁A₂BE₁P | ⁵ ከመ፡ LT | ⁶ ያውፅዕ፡ E₂ | ⁷ ወኀደገ፡ BP | ⁸ ለብዙኅ፡ E₂L | ⁹ መጸእኩ፡ A₁A₂B | ¹⁰ ሠናየ፡ P | ¹¹ አምላካዊ፡ P | ¹² ወአድኅንከ፡ L | ¹³ ናሁ፡ Ad. A₁A₂BE₁ | ¹⁴ አልባስ፡ A₂O | ¹⁵ ነኪር፡ A₁.

[240] ወይዋስኛስ¹: (A₂31v^a) አስተብቀዎ: ከመ: ይክሥት: ሎቱ: አልባሲ (P48v^b) ሁ: ዘልማድ:: ወይእተ: ጊዜ: ከልኦ²: በረሃም: አልባሲ³: ዘይለብስ⁴: (L78r^a) እመልዕልተ⁵: ልብሱ:: ወርእዮ: ይዋስኛ: መንክረ: ዘያደነግዕ: እስመ: ርእዮ: አልባሲ: ዘይለብስ⁶: እምፀጉረ: ዕፀው⁷: ወከመ: ኃልቀ: ኩሉ: ሥጋሁ: ወተዝነቀ: አነዳሁ: እምላህበ: ሐሩረ: ፀ(B30v^a) ሐይ: ወጸልመ: ፈድፋድ:: ወኮነ: እምሐቋሁ: እስከ: መትሕተ: ብረኪሁ: ይለብስ: አጽርቅተ: (E₁74r^b) ዘጸጉር⁸: ገዢፋን: ጥቀ:: ወይቀንት: ውስተ: ሐቋሁ: ቅናተ: ዘኢትመስሎመ:: ለ(A₁33r^a) እልክቱ:: ወአንከረ: ይዋስኛ: እ(T86r^a) ምዓፀባ: ጽንዓ⁹: ገድሉ: ወተአንበዘ: ሕሊና(J74v^a) ሁ: ወኃጥአ: ነፃረ: ፍጻሜ: ትዕግሥቱ: ወገዓረ: እንዘ: ይበኪ:: ወይቤሎ: ለበረሃም¹⁰: ለእመ¹¹: (P48v^c) ኮንከ_a¹²: ዘኢመጸእከ: ኀቤዮ: ዘእንበለ: ከመ: ታግ(O54v^b) ዕዘኒ: እምግብርናተ: ሰይጣን: መሪር: ፈጽም: በላዕሌየ¹³: አሠንዮ(L78r^b) ተከ¹: ወአውፅአ: እምቤተ: ሞቅሕ: ለነፍስዮ: ወሰደኒ: ምስሌክ:: ወንሐር: እምዝየ: ከመ: እድኃን: ፍጹመ: እምትምይንት: ዓለማዊት: ወእንሣእ¹⁵: ማኅተመ: ጥምቀት: ቅድስት: ወእከውን: ሱታፌክ: በዛቲ: ፍ(E₁74v^a) ልስፍና¹⁶: መንክርት: ወበዛቲ: ዕመና: ዘልዕልት: እም(T86r^b) ጠባይዓ¹⁷: (A₂32r^a) እንለ: እመሕያው::

[241] [ወቡሩክስ]¹: በረሃም: መሰለ: ለሎቱ: ምሳሌ_a²: እንዘ: ይብል:: አሐዱአ³: እምብዑላን: ሐፀኖ⁴: በውስተ: ቤቱ: ለእንለ: ወይጠል:: (J74v^b) (P49r^a) ለወሰበ: ልሕቀ: በኀቤሁ: ኮነ: የኃዝን: ከመ: ኢይትኃጣእ: እምኔሁ: በከመ: ልማደ: ፍቅር: ጠባይዓዊ:: ወአሐተ: ዕለተ: ወጽአ: እንለ: ወይጠል_a⁵: ወረከበ: መራዕዮ: ወይጠላት: ወአኃዘ: ይዑድ: በውስተ: አሕቁል: በቅ(E₂18v^c) ሩብ⁶: እም(B30v^b) ኔሆመ:: ወይገብእ: (A₁33r^b) በጊዜ: ምሴት: ወይወፍር: በጊዜ: ጽባሕ: በእንተ: ሀኬቶመ: ለላእካን: እምዓቂቦቱ⁷: ወአሐተ: ዕለ(L78v^a) ተ: ተሰናከወ⁸: (T86v^a) ምስ(E₁74v^b) ለ: መራዕዮ: ወይጠላት: ወተለዎ(O55r^a) መ: በተላምዶ: ወበጠባይዕ⁹: ወተዕዕኑ: ሐራሁ: በአፍራስ¹⁰: ወተለወ: አሠሮ: ፍቱነ: ወአኃዝዎ: ለወይጠሎመ: በንዲው:: ወለተረፈ: መርዔትሰ: ቦዘቀተሉ¹¹: እምኔሆመ: ወቦ: ዘአኅሰመ: ላዕሌሆመ¹²::

[240] ¹ ወይዋስኛስስ: P | ² ከልኦ: A₁E₁JO | ³ አልባሲሁ: L; ልብሱ: P | ⁴ ዘይለብሱ: P | ⁵ እምልዕልተ: E₂ | ⁶ ዘይለብሱ: P | ⁷ ገመል: E₁ | ⁸ በጸጉር: P | ⁹ ጽንዓ: A₁ | ¹⁰ በረሃም: P | ¹¹ Om. L | ¹² ለእመ: ኮንከ: A₁ | ¹³ በላዕሌ: P | ¹⁴ አሠንዮትከ: P | ¹⁵ ወእትነሣእ: T | ¹⁶ ፍልስፍናክ: A₁; ፍልስፍናን: P | ¹⁷ እምጠባዓ: A₁.
 [241] ¹ ወክቡርስ: A₁A₂BE₁; ክቡርስ: P | ² ምሳሌ: ሎቱ: transp. L | ³ ጆኦ: JLT | ⁴ ዘሐፀኖ: A₂ | ⁵ Om. LPT | ⁶ ዘቅሩብ: L | ⁷ በዓቂቦቱ: A₁A₂BE₁ | ⁸ ተሰናከወ: B; ተሰናከወ: E₁ | ⁹ ወሐሩ: Ad. E₂JLO; ወሐረ: | ¹⁰ በአፍራስ: E₂LPT | ¹¹ ቦቱ: ዘቀተሉ: A₁ | ¹² ወአኅሰመ: A₁.

[242] ወከማሁ፡ አነሂ፡ እፈ(J75r^a)Cህ፡ ኢይርከበነ፡ በአምሳለ፡ ዝንቱ፡ ዕዳ፡ ሶበ፡ ትተልወኒ፡ አንተ፡(P49r^b) ወአንጥእ¹፡ ነቢረ²፡ ምስሌክ፡ _aወእከውን፡ ምክንያተ፡ አኅስሞ፡ ብዙኅ_a³፡ ለአብያጽዮ፡ ወለአቡክኒ⁴፡ ካዕበ⁵፡ እከውኖ፡ ምክንያተ⁶፡ ኩነኔ፡ ዘለዓለም፡ ወባሕቱ፡ ዝንቱ፡ ውእቱ፡ ምክሩ፡ ለእግዚአብሔር፡ በእን(T86v^b)ቲአክ፡ በ(A232r^b)ዝንቱ፡ ጊዜ፡ ከመ፡ ትትሐተም፡ በማኅተመ፡ ጥምቀ(E175r^a)ት፡ ቅድስት፡ አምላካዊት፡ ወትንበር⁷፡ በውስተ፡ ሀገርክ፡ ነሢአክ፡ ኩሎ፡ ሃይማኖተ፡ ሠናይተ፡ ወገባ(L78v^b)ሬ⁸፡ ትእዛዛተ፡ ክርስቶስ፡ ወእምከመ፡ ፈቀደ፡ ወሀቤ፡ ሠናይት⁹፡ ይዌስን¹⁰፡ ለዝንቱ፡ ዕድሜ፡ ወሰዓተ፡ ወይእተ፡ ጊዜ፡(A133r^c) ትመጽእ፡ ኀቤነ፡ በተአምኖ፡ ወነጋድር¹¹፡ ለለጅ፡ እምኔነ፡ ምስለ፡ ካልኡ፡ ተረፈ፡ ሕይወ(J75r^b)ትነ፡ ኃላፊ(O55r^b)ት፡ ወአነሂ፡ እትአመኖ፡ ለእግዚአብሔር፡ ከመ፡ ንሕነ፡(P49r^c) በዘይመጽእ፡ ዓለም፡ ንንበር፡ ኀብረ፡ እንበለ፡ ተፈልጦ፡

[243] ወአውሐ(B30v^c)ዘ፡ ይዋስፍ¹፡ አንበዓ፡ ብዙኃ፡ እም(T87r^a)አዕይንቲሁ፡ ወይቤሎ፡ ትኩን፡ ሥምረቱ፡ ለእግዚአብሔር፡ ወይኩን፡ ፈቃዱ፡ ፈጽም²፡ ሊተ፡ ይእዜ፡ ጥምቀተ፡ ክርስትና፡ አምላካዊተ³፡(E175r^b) ወሰድ፡ እምኀቤዮ፡ ንዋዮ፡ ወአልባሰ፡ ይኩን፡ ውእቱ⁴፡ ለሲሳይክመ፡ ወለልብስክመ፡ ለክ፡ ወለእለ⁵፡ ምስሌክ፡ ወሐር፡ ዕቁብ፡ ኀበ፡ መካነ፡ ጽሙናክ፡ ወኢታንትግ፡ _aጸልዮ፡ ዘ(L79r^a)ልፈ_a⁶፡ በእንቲአዮ፡ ከመ፡ ኢይግባእ፡ ኀፋረ፡ እምተስፋዮ፡ አላ፡ ያክሀለኒ፡ ከመ፡ እብጻሕክ⁷፡ ፍጡነ፡ ወእደለው፡ ለበቀሌት፡ በብዙ(J75v^a)ኀ፡ ጽማዊ፡ _aወአውሥእ⁸፡ በረሃም_a⁹፡ ወይቤሎ፡ ኢይቤለክነ፡ ከመ¹⁰፡ እሙን(A232r^c)ቱ፡ ዕኩሳን፡(P49v^a) ወነዳያን፡ እመፍቅድ፡ ዓለማዊ፡ አላ፡ ብዑ(T87r^b)ላን፡ ፈድፋደ፡(A133v^a) በብዕል፡ ዘኢየህልቅ፡ እስመ፡ ለአዝልፎ¹¹፡ አስተጋብኦተ፡ ንዋይ፡ በዲበ፡ ንዋይ፡ ኢየዓርፍ፡ ሰብእ፡ እንዘ፡ ይተ(E219r^a)ግህ፡ ወየኃሥሥ፡ ኪያሁ፡ ወ(E175v^a)ይፈትዎ¹²፡ ለ(O55v^a)ብዕል፡ ዘእንበለ፡ ጸጊብ፡ ወዝንቱ፡ ውእቱ፡ ፍጻሜሁ፡ ለንዴት፡ [እለስ]¹³፡ ይትኔየይዎመ¹⁴፡ ለኃላፍያት¹⁵፡ ኃዲጎመ¹⁶፡ በእንተ፡ ፍቅሮመ፡ ለነባርያት፡ ዘለዓለም፡ እለ¹⁷፡ ይኔልይዎ፡ ለዝንቱ፡ ንዴት¹⁸፡ ከመ፡ ረኪበ፡ ብዕል፡ ከመ፡ ይርብሕዎ፡ ለክርስቶስ፡ ለባሕቲቱ፡

[242] ¹ ወጋጥእ፡ L | ² ዝቢረ፡ E₂LOP | ³ Om. L | ⁴ ወአቡክኒ፡ E₂ | ⁵ Om. A₁ | ⁶ Om. BP | ⁷ ወትንበር፡ A₁A₂P | ⁸ ወገባራት፡ L; ወትንበር፡ P | ⁹ ሠናይት፡ E₂LOP | ¹⁰ ይዋስን፡ E₂; ይዌስኖ፡ L | ¹¹ ወተጋድር፡ A₁.

[243] ¹ Om. E₁ | ² ፈጽሞ፡ BE₁ | ³ Om. L | ⁴ Om. L | ⁵ ወእለ፡ P | ⁶ ዘልፈ፡ ጸልዮ፡ transp. A₂ | ⁷ እብጻሕ፡ E₁ | ⁸ አውሥእ፡ A₂BJOT | ⁹ Om. E₁ | ¹⁰ iter. L | ¹¹ አዝልፎ፡ A₁A₂BE₁ | ¹² ወይፈትዎ፡ A₂B; ወይትዎ፡ E₁ | ¹³ ወእለስ፡ A₁A₂BE₁P | ¹⁴ ይትሐየይዎ፡ A₁ | ¹⁵ ለኃላፊያት፡ BE₁JOT | ¹⁶ Om. E₂JLOT | ¹⁷ እለ፡ L | ¹⁸ Om. E₂JLOT.

[244] ዝወኡቱ¹ (L79r^b) ብዕል፡ ፍጹም፡ እለ፡ ገደፉ²፡ ኩሎ³፡ አስተሐም (J75v^b) ሞተ፡ መባልዕት፡ ኃላፍያት፡ ወዘአልባስ፡ በ(B31r^a) ሉያት⁴፡ ወገደፉ፡ ሕሊናሆሙ⁵፡ ላዕለ፡ እ(T87v^a) ግዚአብሔር፡ (P49v^b) ወተወከሉ፡ ቦቱ፡ ተፈሢሖሙ፡ በመንኖ፡ ጥሪት፡ ፍሥሐ⁶፡ ዘኢይረክቦ⁷፡ መኩሂ፡ እመፍቀርያ⁸፡ ዓለም፡ ኃላፊ፡ (E175v^b) እለሰ⁹፡ ይትሐሠዩ¹⁰፡ በብዕል፡ ዘመናዊ፡ ያስተብጋብእዎ፡ ወየጎድግዎ፡ ለካልዓኒሆሙ፡ ወእለሰ፡ ይሴፈዉ፡ በሕሊናሆሙ፡ ሠናያተ¹¹፡ እንተ¹²፡ አልባቲ፡ ማኅለቅት፡ እማንዩ፡ እብለክ፡ እሙንቱ፡ ከመ፡ ይብዕሉ፡ ፈድፋድ፡ እምኔክ፡ ወእምኩሎሙ¹³፡ ነገሥተ፡ ምድር፡ ወባሕቱ፡ አንተሰ፡ አጥሪ፡ ለክ፡ በአምላላ፡ ዛቲ፡ (A133v^b) (A232v^a) ጥሪት¹⁴፡ መንፈሳዊት¹⁵፡ እንተ፡ ለእመ፡ ዓቀብክ፡ ኪያሃ፡ በአሚን፡ ፍጹም፡ ወፈተውከ¹⁶፡ ዘይበዝኅ፡ (L79v^a) በጽድ (O55v^b) ቅ፡ ኢትፈቅድ፡ (T87v^b) ግሙራ፡ ከመ፡ ተሀብ፡ ምን (J76r^a) ተኒ ፡ እምኔሃ፡ ወዛቲኬ፡ ይእቲ፡ አጥረዮ፡ ዘበአማን፡ (P49v^c) ወአጥርዮተ፡ ብዕልስ፡ ኃላፊ፡ መብዝኅቶ፡ (E176r^a) የሐውር¹⁷፡ ኀበ፡ አዕርክት፡ ወሎሙኒ፡ ካዕበ፡ ኢይበቁያሙ፡ ይደልወኒ¹⁸፡ ከመ፡ እሰምያ፡ ተፍጻሜተ፡ ንዴት፡ እንክ፡ ክህድዋ፡ ፈታውያነ፡ ብዕል፡ ሰማያዊ፡ ወጐዩ፡ እምኔሃ፡ በጥብዓተ፡ ልብ፡ በከመ፡ ይጐይይ፡ ሰብእ፡ እምገጸ፡ ከይሲ፡

[245] ወእመሰ፡ ነሣእክዎ፡ አነ¹፡ ለጸላዒ፡ ዘቀተልዎ፡ ወኬድዎ፡ በእገሪሆሙ፡ እሙንቱ፡ መናንያነ፡ ዓለም፡ አኃውየ፡ ወሱቱፋንዩ²፡ በመልእክት፡ ወተመጠውክዎ፡ አነ፡ ሕያው፡ እም (B31r^b) ኀቤክ፡ ወአብ (T88r^a) ጸሕክዎ፡ ኀቤሆሙ፡ እከውን፡ አነሂ፡ ምክንያተ፡ ለተቃትሎ፡ ወለሕማም⁴፡ ወእሰመይ፡ ዓዲ፡ (L79v^b) ላዕ (J76r^b) ክ፡ እክይ፡ ዘእንበለ፡ ሐስዎ፡ ሐሰ፡ ሊተ፡ እም (P50r^a) ገ (E219r^b) ቢረ፡ (E176r^b) ዝንቱ፡ ወእፎ፡ እሔሊ፡ ኀበ፡ አልባስ፡ ክብር፡ [እስመ]⁵፡ ለእለ⁶፡ ገደፉ፡ ላዕሌሆሙ⁷፡ አልባሰ፡ ሙስና፡ ወልብ (A133v^c) ሰ⁸፡ ዕልወት፡ ወመነንዎ፡ በአምጣነ፡ ክሂሎቶሙ፡ በእፎኬ፡ [እለብስ]⁹፡ በቅድመ፡ ገጸሙ፡ ለልብስ፡ እ (A232v^b) እዳል፡ ዘማዕስ፡ ዘፈተ (O56r^a) ውከ¹⁰፡ እደይ¹¹፡ በላዕሌየ፡ አልባሰ፡ ኃሣር፡ በባሕቱ፡ ለአዕርክትየሰ¹²፡ አነ፡ እትአመኖሙ፡ ከመ፡ እሙንቱ፡ ኢይፈቅዱ፡ ምንተኒ፡

[244] ¹ ዘወኡቱ፡ A₁A₂BP | ² ገደፉ፡ B | ³ Om. A₂ | ⁴ በላይያት፡ E₂LOT | ⁵ ሕልናሆሙ፡ P | ⁶ ተፍሥሐ፡ B | ⁷ ዘኢይረክቦ፡ E₁፡ ኢይረክቦ፡ L | ⁸ እመፍቀርያነ፡ E₁ | ⁹ እለሂ፡ A₁፡ እለኒ፡ A₁BE₁P | ¹⁰ የኃሥዩ፡ E₂L | ¹¹ ሠናይት፡ LOP | ¹² እለ፡ E₂ | ¹³ ሎመ፡ E₁ | ¹⁴ ጥሪት፡ E₂OPT | ¹⁵ መንፈሳዊት፡ E₂OPT | ¹⁶ ወተውከ፡ E₁፡ ወፈተውከ፡ E₂ | ¹⁷ የአምር፡ L | ¹⁸ ይደልወኒ፡ B.
[245] ¹ አላ፡ E₂ | ² ወሱፋንዩ፡ E₁ | ³ እምኀቤየ፡ L | ⁴ ወበሕማም፡ LO | ⁵ Om. E₂JLOT | ⁶ እለ፡ L | ⁷ እምላእሌሆሙ፡ BOP፡ ላእሌሆ፡ E₂ | ⁸ ወአልባሰ፡ L | ⁹ እለብስ፡ E₂JOT፡ እለብሰሙ፡ L | ¹⁰ Om. A₁A₂BE₁P | ¹¹ ወእደይ፡ A₁A₂BE₁፡ ወእወዲ፡ P | ¹² ለአዕርክትየ፡ E₂L.

እምነ፡ ዝንቱ፡ ኩሉ፡ እስመ፡ አከሎሙ፡ ጽሙና፡(T88^b) ገዳም፡ አእሚሮሙ፡ ከመ፡ ውእቱ፡ ተድላ፡ ዘበአማን፡

[246] ወለንዋይኒ¹፡ ወአልባሳት፡ እንተ፡ ፈቀድክ፡ ከመ፡ ተሀቦሙ፡ ኪያሃ፡ ሀቦሙ፡ ለፅነሳን፡ ወዝ(J76v^a)ግብ፡ ለክ፡ በዓለም፡ ዘይመጽእ²፡ ውስተ፡ መዝገብ፡ ዘኢይ(E₁76v^a)ሠረቅ³፡ ወረስዮ፡(P50r^b) ለእግዚ(L80r^a)አብሔር፡ ረዳኢክ፡ በጸሎተ፡ ዚአሆሙ፡ ወከማሁ፡ አንተ፡ ረስዮ፡ ለውሂብ፡ ብዕል፡ ረድኤተ⁴፡ ዚአክ፡ ላዕለ፡ ገቢረ፡ ሠናያት፡ እንተ፡ ትነብር፡ ለዓለም፡ ለቢሰክ፡ ንዋየ፡ ሐቅል፡ ዘመንፈስ፡ ቅዱስ፡ እንዘ፡ ትቀንት፡ ውስተ፡ ሐቋክ፡ ጽድቀ፡ ወልብስ፡ ጽርዓ፡ ጽድቅ፡ ወድየክ⁵፡ ዲብ፡ ርእስክ፡ ጌራ፡(T88v^a) መድኃኒት፡ [ተስዲነክ]⁶፡ እገሪክ፡ ላዓቂብ፡ ትእዛዝ⁷፡ እስትርኩብ⁸፡(B31r^c) ከዊነክ፡ ለዜንዎ⁹፡ ሰላም፡ እኒዘክ¹⁰፡ በእዴክ፡ ወልታ፡ ሃይማኖት፡ ወሰይፈ፡ መንፈ(A₁34r^a)ስ፡ ዘውእቱ፡ ቃለ፡ እግ(O56r^b)ዚአብሔር፡ መታሪ፡ እንዘ፡ ትትዓቀብ፡ ከመዝ፡ ላወጽንዕ¹¹፡ ወተአምኖ¹²፡ አንጸረ¹³፡ ተጽብዖቱ፡ ለሕሊና¹⁴፡ እስክ፡ ትመ(J76v^b)ውዖ፡ ወትቀጠቅጦ፡ በዲብ¹⁵፡(E₁76v^b) ምድር፡ ለሰይጣን፡ መልአክ፡(P50r^c) ዚአሁ፡ ከ(A₂32v^c)መ፡ ትሠርገው¹⁶፡(L80r^b) በአክሊላተ፡ መዊዕ፡ ወተኃይሎ፡ እምነብ፡ ጥንተ¹⁷፡ ሕይወት፡ በየማነ፡ እዱ፡ ለእግዚእ፡

[247] ወበዘከመ፡ እሉ፡ ሕገጋት፡ አምላካውያት፡(T88v^b) ወቃላት፡ መድኃኖውያት፡ መዓዶ፡ ቅዱስ፡ በረሃም¹፡ ለወልደ፡ ንጉሥ፡ ወአስተዳለዎ፡ ለነሢአ²፡ ጥምቀት፡ አምላካዊት³፡ ወአዘዘ፡ ከመ፡ ይጽም፡ ወይጸሊ⁴፡ በከመ፡ ልማድ፡ ዘተሠርዓ፡ ወኢተሌለዮ⁵፡ እምኔሁ፡ እንዘ፡ ይሔወጽ፡ ወትረ፡ ወይሜህሮ፡ ኩሎ፡ ቃላተ፡ ክቡራተ፡ አምላካውያተ፡ ወፍልጠታተ⁶፡ ዘሃይማኖት፡ ቅድስት፡ እንዘ፡ ያነብብ፡ ሎቱ፡ ወንጌለ፡ ቅዱስ፡ ወኩሎ፡ ተግሣጽ፡ [ሐዋርያዊተ]⁷፡ ወይ(E₁77r^a)ፌ(J77r^a)ክር፡ ሎቱ፡ ወያጤይቆ፡(E₂19r^c) ቃለ፡ ነቢያት፡ እስመ፡ ወሬዛ፡ ኮነ፡ ምሑር፡ እምነብ፡(P50v^a) እግዚአብሔር፡ ጸዊሮ፡ ውስተ፡(T89r^a) አፋሁ፡ ነገ(L80v^a)ረ፡ ኩሎ፡ ተግሣጽ፡ ዘብሉ፡(O56v^a)ይ፡ ወሐዲስ⁸፡ ወይፌንዎሙ፡ በንባብ፡ መንፈስ፡ አምላካዊ፡ ከመ፡ እ(A₁34r^b)ሳት፡ ዘያንበለብል፡ አእምሮተ፡ ብርሃን፡ ዘበአማን፡

[246] ¹ ለንዋይኒ፡ E₂JLO | ² ዘይመጸእ፡ E₁ | ³ ዘኢይሠርቅ፡ E₂JLOT | ⁴ ረዳኢተ፡ L | ⁵ ወዲየክ፡ A₂P | ⁶ ተስዲነክ፡ E₂JLOT | ⁷ Om. A₁A₂BE₁ | ⁸ እስትርኩብ፡ A₁፤ እስርኩብ፡ O | ⁹ ለዝንዎ፡ P | ¹⁰ እኒዘክ፡ A₁ | ¹¹ በጽኑዕ፡ A₁P | ¹² በተአምኖ፡ ወጽንዕ፡ transp. L | ¹³ አንጸረ፡ A₁ | ¹⁴ በሕሊና፡ A₁ | ¹⁵ ዲብ፡ A₂ | ¹⁶ ትሠርገው፡ E₁ | ¹⁷ ጥንት፡ A₁.
[247] ¹ Om. E₁ | ² ምሥጢር፡ ዘ፡ Ad. L | ³ አምላካዊያት፡ A₁፤ አምላካውያት፡ E₂LOP | ⁴ ወይጸሊ፡ P | ⁵ ወተሌለዮ፡ L | ⁶ ወፍጠታተ፡ E₂ | ⁷ ሐዋርያዊት፡ A₁E₂፤ ሐዋርያት፡ LT፤ ሐዋርያዊ፡ P | ⁸ ወሐዲስ፡ A₁L.

[248] ወበውእቱ፡ ዕለት፡ ዘፈቀደ፡ ከመ፡ ያብኦ፡ ቦቱ፡ ወያጠም(B31v^a)ቆ¹፡ ጥምቀተ፡ ክርስትና፡
 አጋዘ²፡ ይምሐር፡ እንዘ፡ ይብል፡ ናሁ፡ አንተ፡ ኦወልድ፡ መንፈሳዊ፡ ተደለውከ፡ ከመ፡
 ትንሣኤ፡ ማኅተመ፡ ክርስቶስ፡ ወይትለካእ³፡(A₂33r^a) በጽኑ፡ ማኅተመ፡ ብርሃነ፡ ገጽ፡
 ወትከውን፡ _aወልድ፡ እግዚአብሔር_a⁴፡ ወቤተ፡ ለመንፈስ፡ ቅዱስ፡ ማኅየዊ፡ እመን፡ በአብ፡
 ወ(E₁77r^b)ልድ፡ መንፈስ፡ ቅ(J77r^b)ዱስ፡ ርእሰ፡ ሕይወት፡ ስቡሕ፡ ወ(T89r^b)ከመ፡ ፫፡
 አካላቲሁ፡(P50v^b) ዘ፩፡ በመለኮት፡ ዘይትቂደስ፡ በከዊነ፡ ፫፡ አካላት፡ እሙራን⁵፡ ዘእንበለ፡
 ፍልጠተ፡ ዘይትወሐድ⁶፡ በባሕርይሁ፡ አእምር፡ ወጠይ(L80v^b)ቅ፡ ከመ፡ ወእቱ፡ ፩፡
 አምላክ፡ ወ፩⁷፡ እግዚእ፡ አብ፡ ዘኢተወልድ፡ ወልድ፡ ዘተወልድ፡ ብርሃን፡ ዘእምብርሃን፡
 ዘበአማን⁸፡ _aአምላክ፡ ዘእምአምላክ፡ ዘበአማን_a⁹፡ ዘተወልድ፡ እምቅድመ፡ ኩሉ፡ አዝማናት፡
 እስመ፡ አብ፡ ኄር፡ ወለድ፡ _aወልድ፡ ኄረ_a¹⁰፡ ወብርሃን፡ ዘተወልድ፡ ሠረ(O56v^b)ቀ፡
 እምብርሃን፡ ቀዳማዊ፡ ወእምሕይወት፡ ህሉት፡ ፈልፈለ፡ ነቅዕ፡ ማኅየዊ፡ ወእምክሂል¹¹፡
 ዘለዓለም፡ አስተርአየ(A₁34r^c)ት፡ [ኃይለ]¹²፡ ወልድ፡ ዘውእቱ፡ ብርሃነ፡
 ስ(T89v^a)ብሐት፡(E₁77v^a) ወቃለ፡ እግዚአብሔር፡ በ፩፡ አካል፡(J77v^a) ዘሀሎ፡
 እምቀዲሙ¹³፡ ኀበ፡ እግዚ(P50v^c)አብሔር፡ አምላክ፡ ዘእምቅድመ፡ ዓለም፡ ዘአልቦቱ፡
 ጥንት፡ ዘቦቱ፡ ኩሉ፡ ኮነ፡ እለ፡ ያስተርእዩ¹⁴፡ ወእለ፡ ኢያስተርእዩ፡ ወበ፩¹⁵፡ መንፈስ፡
 ዘሠረ፡ እምአብ፡ አም(L81r^a)ላክ¹⁶፡ ፍጹም፡ ወገባሬ፡ ሕይወት፡ ማኅየዊ¹⁷፡ ወወሀቤ¹⁸፡
 ቅድስ(A₂33r^b)ና¹⁹፡ መስ(B31v^b)ተሣህል ፡ ቡሩክ²⁰፡ በአካሉ፡ ከሃሊ²¹፡ በአካሉ²²፡ በ፩፡
 ፈቃድ፡ ወክሂሎቱ፡ ምስሌሁ፡ እምቅድመ፡ ዓለም፡ በ፩²³፡ አካሉ፡

[249] ወከመዝ፡ ስግድ፡ ለአብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፫፡ አካላት፡ እሙራት¹፡ ወ፩፡
 መለኮት፡ እስመ፡ መለኮት፡ ህልው፡ በተዋህዶ፡ ውስተ፡ ፫፡ አካላት፡ ጠ(T89v^b)ባይዲሆሙ፡
 አሐቲ፡ በእንተ፡ ዘኮነ፡(E₁77v^b) ፩፡ ባሕርይሆሙ፡ ወ፩፡ ክሂል፡ ወ፩፡ ሥልጣን፡ በተዋህዶተ፡
 ወልድ፡ ወመንፈስ፡ ቅዱስ፡(J77v^b) እስመ፡ _aእሙንቱ፡ ወዕኡ_a²፡ እምአብ፡(P51r^a)
 (O57r^a) ወከዊነ፡ አብ³፡ ወላዲ፡ እስመ፡ ወእቱ፡ ኢተወልድ፡ _aወከዊነ፡ ወልድ፡ ተወላዲ፡

[248] ¹ ወያ: E₁ | ² አጋዘ: O | ³ ወትለካእ: L; ወትከላእ: O | ⁴ ወልድ: እግዚአብሔር: transp. BJT; ወልድ: እግዚአብሔር: transp. E1O | ⁵ እሙራት: A₁A₂B | ⁶ ይትዋሐድ: L | ⁷ ወአሐዱ: A₁E₁ | ⁸ Om. A₁E₂L | ⁹ Om. E1 | ¹⁰ ኄረ: ወልድ: transp. A₂; ወልድ: ኄረ: OT | ¹¹ ወእምክሂሊ: E₂JLOT | ¹² አካለ: A₁A₂B E1 | ¹³ እምቀዲሙ: L | ¹⁴ ኢያስተርእዩ: A₂ | ¹⁵ ወ፩: P | ¹⁶ Om. A₂ | ¹⁷ ማኅየዊ: O | ¹⁸ ሕይወት: Ad. A₁ | ¹⁹ ወቅድስና: A₁ | ²⁰ Om. P | ²¹ Om. P | ²² በቃሉ: L; Om. P | ²³ በ: P. [249] ¹ እሙራን: A₁ | ² ወጽኡ: እሙንቱ: transp. T | ³ ከዊነ: Ad. A₂BE₁P | ⁴ ኢወለድ: L | ⁵ Om. E₁ | ⁶ ኢተወልድ: ወኢወለድ: transp. A₁ | ⁷ ዘኢተረከቡ: E₁; ዘኢተረከቡ: E₂ | ⁸ አለ: A₁ | ⁹ በርትዕተ: P | ¹⁰ ወልድና: E₁ | ¹¹ ወሥርጽና: P.

እስመ፡ ውእቱ፡ ኢወለደ⁴_a⁵፡ ወከዊነ፡ መንፈስ፡ ቅዱስ፡ ሥርፀት፡ _aኢወለደ፡ ወኢተወልደ⁶_a፡ ወከመ(E₂19v^a)ዝ፡ ውእቱ፡ ግብረ፡ ተወልዶ፡ ወ(L81r^b)ሥርፀት፡፡ ዘኢይትረከቡ⁷፡ እ(A₁34v^a)ሙንቱ፡ አላ⁸፡ በርትዓተ⁹፡ ልብ፡ ዘእንበለ፡ ኑፋቄ፡፡ እሙንቱ፡ አብ፡ ወልድ፡ ወመንፈስ፡ ቅዱስ፡ በኩሉ፡ ፍና፡ ዘእንበለ፡ ዳዕሙ፡ ከዊነ፡ ወሊድ፡ ወወልድና¹⁰፡ ወሥርፀት¹¹፡፡

[250] እስመ ፡ ወልድ፡ ዋህድ፡ ቃ(T90r^a)ለ፡ እግዚአብሔር፡ ወረደ፡ እምሰማይ፡ ውስተ¹፡ ምድር፡ በእንተ፡ መድኃኒትነ፡ በሥምረተ፡(E₁78r^a) አብ²፡ ወመንፈስ፡ ቅዱስ፡ ወተፀንለ፡ ውስተ፡ ማኅፀነ፡ ቅድስት፡ ድን(J78r^a)ግል፡(A₂33r^c) ወላዲተ፡ አምላክ፡ ማርያም፡ ማሪሃም፡ ዘእንበለ፡(P51r^b) ዘርእ፡ በመንፈስ፡ ቅዱስ፡ ወተወልደ፡ እምኔሃ፡ እንበለ፡ ሙስና፡ ወኮነ፡ ብእሴ፡ ፍጹመ፡ እንዘ፡ ለሊሁ፡ አምላክ፡ ፍጹም፡፡ በ፩፡ ጠባይዕ፡ መለኮት፡(B31v^c) ወትስብዕት፡ በ፩፡ አካል፡ ሱሩር፡፡ ወተወከፍ፡ ዘንተ³፡ ዘእንበለ፡ ኑ(L81v^a)ፋቄ፡፡ ወኢትኅሥሥ፡ ፍጹመ፡ ከመ፡(O57r^b) ታእምር፡ በእፎ፡ አሕፀፀ፡ ርእሶ፡ ወልደ፡ እግዚአብሔር፡ ወኮነ፡ ሰብአ፡ በደም⁴፡ ድንግልናዊ⁵፡ ዘእንበ(T90r^b)ለ፡ ዘርአ፡ ብእሴ፡ በኢሙስና፡፡ ወኢትበል፡ ከመ፡ ምንት፡ ውእቱ፡ ተላጽቆቶሙ፡ ለ፪⁶፡ ጠባይዕ፡ በ፩⁷፡ አካል፡፡ እስመ፡ ዛቲ⁸፡ ሥርዓተ⁹፡(E₁78r^b) ተምህርነ¹⁰፡ ኪያሃ፡ ከመ¹¹፡ ንእመን፡ ባቲ፡ በሃይ(J78r^b)ማኖት፡ ወተአምኖ¹²፡፡ እስመ፡ ሀብት፡ ይእቲ፡ ዘነገሩነ፡ በእንቲአሃ፡ መጻሕ(A₁34v^b)ፍት፡ አምላካውያት፡፡

[251] እመን፡ አንተ፡ ይእዜ፡ በወ(P51r^c)ልደ፡ እግዚአብሔር፡ በተራኅርኖ¹፡ ሣህሉ፡ ኮነ፡ ብእሴ፡፡ ወተወክፈ፡ ሕማማተ፡ በጠባይዓ፡ ትስብአቱ፡ እንተ፡ አልባቲ፡ ነውር፡፡ እስመ፡ ውእቱ፡ ርኅብ፡ ወጸምዓ፡ [ጸመወ]²፡ ወተጋደለ፡ በጠባይዓ፡ ሥጋሁ፡፡ ወጥዕሞ፡ (T90v^a) ለሞት፡ _aበእንተ፡ ኃጣውኢነ፡ ተሰቅለ፡ ወተቀ(L81v^b)ብረ_a³፡ _aወጥዕሞ፡ ለሞት_a⁴፡ እንዘ፡ መለኮቱ፡ ኢየሐምም፡ ወኢይትዊለጥ፡፡ እስመ፡ ኢ(A₂33v^a)ይትከሃለነ፡ ናምጽእ፡ ሕማመ፡ ዲብ፡ ጠባይዕ፡ እንተ፡ ኢተሐምም፡ አላ፡ ነአምር፡፡ ከመ፡ ውእ(E₁78v^a)ቱ፡ ዘእንበለ፡ ተፈልጦ⁵፡ ሐመ፡ ወተቀብረ፡፡ ወበስብሐት፡(O57v^a)(J78v^a) አምላካዊ፡ ተንሥኦ፡ እሙታን፡ ዘእንበለ፡ ሙስና፡ ወዓርገ፡ ውስተ፡ ሰማያት፡፡ ወሀለዎ⁶፡ ይምጻእ⁷፡ ካዕብ፡ በስብሐት፡ በሥጋ፡

[250] ¹ ዲብ፡ L | ² ወወልድ፡ Ad. A₁E₂O | ³ Om. P | ⁴ በደመ፡ E₂ | ⁵ ድንግልዊ፡ E₁ | ⁶ ለ፡ L | ⁷ በአሐዱ፡ A₁ | ⁸ በዛቲ፡ A₁፤ ለዛቲ፡ A₂BE₁ | ⁹ ሥርዓት፡ A₁A₂B | ¹⁰ ተምህርነ፡ E₂ | ¹¹ iter L | ¹² ወበአምኖ፡ E₂.

[251] ¹ ዘበተራኅርኖ፡ B | ² ጸመ፡ A₁፤ ወጸመ፡ A1E2JOT፤ ወጸመ፡ L. | ³ Om. A₁ | ⁴ Om. A₁L | ⁵ ፍልጠት፡ A₁ | ⁶ ወለዎ፡ L | ⁷ ይመጻእ፡ A₁A₂BE₁ | ⁸ ወይፍድዮ፡ A₂BJOT.

አም(P51v^a)ላካዊ፡ ዘለብሶ፡ ለሊሁ፡ ከመ፡ ይከግን፡ ሕ(B32r^a)ያዋነ፡ ወሙታነ፡ ወይፈድዮ⁸፡
ለለጅ፡ በመዳልወ፡ ምግባሩ፡ በርትዕ፡

[252] በከመ፡ ነገረነ፡ ለሊሁ፡ እስመ፡(E219v^b) ሙታን፡ ይትነሥኡ፡ ወእለ፡ ውስተ፡ መቃብር፡
ይነቅሉ¹፡ በከመ፡ ይቤ፡ ኢሳይያስ፡ ነቢይ²፡ ወእለ(T90v^b)ኒ³፡ ዓቀቡ፡ ትእዛዛተ፡ ክርስቶስ፡
እግዚእነ፡ ወሐሩ፡ በፍኖተ፡ ሃይማኖት፡ ርትዕት፡ ይወርሱ፡ ሕይወተ፡ ዘለዓለም፡(L82r^a)
ወእለስ፡ ማሰኑ፡ በ(A134v^c)ገቢረ፡ ኃጣውእ፡ ወእለ⁴፡ ተግሳሡ፡ እምሃይማኖት፡
ርት(E178v^b)ዕት፡ ይነድዕዎሙ⁵፡ ኀበ፡ ኩነቴ⁶፡ ሥቃይ፡ ዘኢየሕዳቅ፡ እመን፡ ካዕበ፡ ከመ፡
ለ(J78v^b)እከይ፡ አልቡቱ፡ መልክዕ፡ ወኢመላኪ፡ ወኢተሐሊ ከመ፡ [አልቡቱ]⁷፡ ጥንት፡ አው፡
ለሊሁ፡ ዘከነ⁸፡ እምነበ፡ ነፍሱ፡ አ(P51v^b)ው⁹፡ ቦዘአምጽአ፡ ኀበ፡ ከዊን፡ አው፡ ኮነ፡
እምእግዚአብሔር፡ ቀዲሙ፡ ረኃቅ፡ እምዝንቱ፡ ኃሣር፡ አላ፡ ውእቱስ፡ ይትገበር¹⁰፡
እምኔነ፡(A233v^b) ወእምነ፡ ሰይጣን፡ ወይትነሣእ፡ ላዕሌነ፡ ወይበውእ፡
በው(T91r^a)ስቴትነ፡(O57v^b) እመንገለ፡ ትዕቢት፡ በእንተ፡ ከመ¹¹፡ ብነ፡ መባሕት¹²፡
ወሥልጣን፡ በርእስነ፡ በፈቃድነ¹³፡ ወበሥምረትነ¹⁴፡ ንስሐብ፡ እመኒ¹⁵፡ ኀበ¹⁶፡ ገቢረ፡
ሠናይ፡ ወእመኒ¹⁷፡ ኀበ¹⁸፡ ገቢረ፡ እከይ፡

[253] ወበዲበ፡ ዝንቱ፡ እመን፡ በአ(E179r^a)ሐቲ፡ ጥምቀት፡ እማይ፡ ወእመንፈስ፡ ቅዱስ¹፡
ለስርየተ፡ ኃጢአት፡ ወተመጠው፡ ካዕበ፡ ምሥጢራተ²፡ ክርስቶስ፡(L82r^b) ንጹሐተ፡ እንዘ፡
ተአምን፡ ከመ፡ ይእቲ፡ ጥ(J79r^a)ይቅት³፡ ሥጋሁ፡ ወደሙ፡ ዘተውህበ፡
ለመሃይምናን፡(P51v^c) ኪዳን፡ ሐዲስ፡ ለአር(B32r^b)ዳኢሁ፡ ወለኩሎሙ፡ እለ፡ የአምነ፡
ቦቱ፡ ወይቤሎሙ፡ ንሥኡ፡ ብልዑ፡(A135r^a) ዝንቱ፡ ውእቱ፡ ሥጋየ፡ ዘይትፌተት፡
በእንቲአክሙ፡(T91r^b) ወከማሁ፡ ነሥኡ፡ ጽዋዓ፡ ወወሀቦሙ፡ እንዘ፡ ይብል፡ ስትዩ፡
እምኔሁ፡ ዝውእቱ፡ ደምየ፡ ደመ፡ ኪዳን፡ ሐዲስ፡ ዘይትከዓው፡ በእንቲአክሙ፡ ለሥርየተ፡
ኃጣውእ፡ ወከመዝ፡ ግበሩ፡ ተዝካርየ፡ ዝውእቱ፡ ቃለ፡ እግ(E179r^b)ዚአብሔር፡ ናሁ፡
አጠየቀ፡ ኪያሁ፡ ገባሬ⁴፡ ኩሉ፡ ግብር፡ በኃይሉ፡ ገብረ፡ በቃሉ⁵፡ አምላካዊ፡ ሕገ፡ ተክህኖ፡
ዘቑርባን፡ ኀብስተ፡ ወወይነ⁶፡ ዘአልቡ፡(O58r^a) ከማሁ፡ ወረሰዮ፡(A233v^c)ሙ፡ ሥጋሁ፡

[252] ¹ ይነቅዑ፡ E₂O | ² Om. L | ³ ወእለሂ፡ A₁ | ⁴ ወእለ፡ LP | ⁵ ያነድዕዎሙ፡ P | ⁶ ከነኔ፡ P | ⁷ ቦቱ፡ E₂JLOT | ⁸ ኮነ፡ P | ⁹ አው፡ P | ¹⁰ ይተገበር፡ E₁ | ¹¹ ዘከመ፡ P | ¹² መባሕተ፡ E₁ | ¹³ በፈቃድነ፡ E₁ | ¹⁴ ወበሥምረትነ፡ E₁ | ¹⁵ እመሂ፡ BE₂OPT | ¹⁶ Om. L | ¹⁷ ወእመሂ፡ PT | ¹⁸ Om. L.
[253] ¹ Om. BE₁ | ² ምጢራተ፡ B; በምሥጢራተ፡ E₂ | ³ ጥይዕት፡ A₁ | ⁴ ወገባሬ፡ BE₁P | ⁵ ማኅዋዊ፡ Ad. L | ⁶ ወይነ፡ O | ⁷ ወደሙ፡ A₁A₂BE₁.

ወደሞ⁷፡ በርደተ፡ መ(J79^b)ንፈስ ፡ ቅዱስ፡ ከመ፡ ይ(P52^a)ቀድሶሙ፡ ለእለ፡ ይነሥኡ፡ ኪያሁ፡ በፈቲ(L82^v^a)ው።

[254] ወስግድ፡ ካዕበ፡ በአማን፡ በቅድመ፡ ሥዕል¹፡ ክብርት፡ እግዚአብሔር(T91^v^a)ብሔራዊት። ሥዕል፡ ቃለ፡ እግዚአብሔር፡ ዘተሰብአ፡ በእንቲአነ፡ እንዘ፡ ተአምን²፡ ከመ፡ አንተ፡ ትሬእዮ፡ ወትረ፡ ለፈጣሪ፡ ወለለሐኔ³፡ በውስተ⁴፡ ሥዕል። እስመ፡ በእንተ፡ ክብሩ፡ ለሥዕል፡ ይቤ፡ ፩⁵፡ እምቅዱሳን፡ ዘ(E219^v^c)ፍጽም፡ በጠባይዑ። እስመ፡ ለሊሁ፡ ምሥል፡ ዘተክፍለ፡ እምኔሁ⁶፡ እስመ፡ ንሕነ፡ ንሬእያ፡ ለ(E179^v^a)ምስል⁷፡ ዘውስተ፡ ሥዕል፡ ወንሬኢ⁸፡ በዓይነ፡ ሕሊናነ፡ ጎበ፡ አምሳል፡ ዘበ(A135^r^b)አማን፡ ዘሥዕል⁹። ወንስግድ፡ በአማኒ፡ ወበፍርሃት፡ ለሥዕል፡ ዘተ(B32^r^c)ሠገወ፡ በእንቲአነ፡ ወኢንርአዮ¹⁰፡ በመንኖ፡ እስመ፡ ውእቱ፡ ሥዕል፡ አምላክ፡(P52^b) (J79^v^a) ዘተሠገወ። ወነአምኖ፡ [aበፈቲው፡ ወፍቅ(T91^v^b)C_a]¹¹፡ እማዕምቀ፡ ልብነ፡ ለዘከዓወ፡ ደሞ፡ በእንቲ(L82^v^b)አነ። aወከማሁ፡ ካዕበa¹²፡ ለሥዕል፡ ወላዲቱ፡ ንጽሕት፡ ወሥዕላተ¹³፡ ኩሎሙ፡ ቅዱሳን። ወዓዲ፡ ነአምጉ፡ ትእምርተ፡(O58^r^b) መስቀል፡ ማኅዩዊ፡ በእንተ፡ ዘተሰቅለ፡ ላዕሌሁ፡ በሥጋ፡ ከመ፡ ያድኅን፡ ዘመደነ፡ እምኃጢአት¹⁴። ክርስቶስ፡ አምላክ¹⁵፡ መድ(A234^r^a)ኅነ፡ ዓለም፡ ወሀበነ¹⁶፡ ኪያሁ፡ ትእምርተ፡ ዘንመውዕ፡ ቦቱ፡ ፀረነ፡ እስመ፡ ነኪር፡ ውእቱ፡(E179^v^b) እምኔሁ፡ ወኢይትከሃሎ፡ ከመ፡ ይርአይ፡ ኃይለ፡ ዚአሁ።

[255] ወዛቲ፡ ይእቲ፡ ትእዛዛት፡ እንተ፡ ተወፈይናሃ። አንተኒ፡ ተረሰይ፡ ኪያሃ፡ አወልድ፡ መንፈሳዊ። ዕቀብ፡ ኪያሃ፡ እስከ፡ ደጋሪት፡ እስትንፋስከ¹፡(P52^r) (T92^r^a) እንበለ፡ ተውላጥ፡ ወኢቱሳሔ። አሰሲለከ፡(J79^v^b) ኩሎ፡ ኑፋቄ፡ ወኩሎ፡ ሕሊና፡ ፈጠራ²፡ እንዘ፡ ትሜንን፡ ኩሎ፡ ትምህርተ፡ ወኩሎ፡ ቃለ፡ ዕልወት፡ ዘይትቃወማ፡ ለዛቲ፡ ሃይማኖ(L83^r^a)ት፡ እንተ፡ አልባቲ፡ ነውር። አእማረከ፡ ከመ፡ ነኪራን³፡ እሙንቱ፡ እምእግዚአብሔር፡(A135^r^c) ወርኑቃን፡ እምኔሁ። እስመ፡ ሐዋርያ፡ አምላካዊ፡ ይብል። እመኒ፡ ንሕነ፡ አው፡ መልአክ⁴፡ እምሰማይ፡ መሐረክሙ፡ ካልአ፡ እምዘመሐር(E180^r^a)ናክሙ፡ ርጉመ፡ ወውጉዘ፡ ለይ(O58^v^a)ኩን። አልቦ፡ ካልእ፡(B32^v^a) ወንጌል፡ ወአልቦ፡ ካልእ፡ ሃይማኖት፡ ዘእንበለ፡ ዘስምዓ፡ ኮነ፡ በእንቲአሁ፡ ሐዋርያት፡ ቅዱሳን፡ ወአበው፡ ለባስ(T92^r^b)ያነ፡ መለኮት፡ እለ፡

[254] ¹ ሥዕልት፡ P | ² ነአምን፡ A₁ | ³ ወለሐኔ፡ L | ⁴ ውስተ፡ E₁ | ⁵ አሐዱ፡ E₁ | ⁶ ምስል፡ Ad. A₂B; እምነሁ፡ E₁ | ⁷ ለጽሐፍ፡ A₂BE1P | ⁸ ወንሬእያ፡ A₂ | ⁹ ዘንሥዕል፡ E₁ | ¹⁰ ወኢንርዮ፡ E₁ | ¹¹ በፈተው፡ ወፍቅር፡ A₁; በፈቲው፡ ፍቅር፡ A₂BE1JP | ¹² ወካዕበ፡ ከማሁ፡ L | ¹³ ወለሥዕላተ፡ B; ወሥዕላተ፡ O | ¹⁴ እምኃጢአተ፡ E₂ | ¹⁵ አምላክ፡ E₂; አምላክነ፡ T | ¹⁶ ወወሀበነ፡ A₁E₂LO.

[255] ¹ እስትንፋስ፡ L | ² ፈጣሪ፡ E₂ | ³ ነኪያን፡ E₁ | ⁴ መላክ፡ E₁ | ⁵ በበዘመኖሙ፡ E₂JLOT | ⁶ ወወሀበ፡ A₁.

አስተናበሩ፡ ሕገ፡ ቤተ፡ ክርስቲ(P52v^a)ያን፡ ጉባዔ፡ ሐዋርያዊት፡ [ዘበበዘመኖኑ-መ.]⁵፡
ወወሀቡ⁶፡ ለቤተ፡ ክርስቲ(J80r^a)ያን፡ ጉባዔ፡፡

[256]^aወሰባ፡ ይቤሎ፡ በረሃም¹፡ ለወልደ፡ ንጉ(A₂34r^b)ሥ፡ ዘንተ፡ ነገረ፡ ወእምድኅረ፡ መሐሮ፡
ትእዛዘ፡ ሃይማኖት፡ ርትዕት፡ እንተ፡ ሠርዕዋ፡ ማኅበር²፡ ጉባዔ፡ ዘኒቂያ፡ አጥመቆ³፡ በስመ፡
አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ለምጥማ(L83r^b)ቀ፡ ማይ⁴፡ እንተ፡ ሀለወት፡ በገነተ፡
ዚአሁ፡፡ ወኃደረት፡(E₁80r^b) ላዕሌሁ፡ ጸጋ፡ መንፈስ፡ ቅዱስ፡ ወበርሀ፡ በብርሃነ⁵፡ ስብሐቲሁ፡
ለእግዚአብሔር፡(E₂20r^a) ወእምዝ፡ አዕረጎ፡ ውስተ፡ ጽርሕ፡ እንተ፡ ተገብረት⁶፡(T92v^a)
ሎቱ፡፡ ወፈጺሞ፡ መልእክተ፡ ምሥጢረ፡ መሥዋዕት፡ ንጽሕት፡ ዘውእቱ፡ ሥጋሁ፡ ወደሙ፡
ለክርስቶስ፡ ተፈሥሐ⁷፡ ሶቤሃ፡ በመ(P52v^b)ንፈሱ⁸፡ ወአልዓለ፡ ስብሐቲሁ፡ ለክርስቶስ፡
ዘበብዝኃ⁹፡ ምሕ(J80r^b)ረቱ፡ ረ(A₁35v^a)ሰ(O58v^b)ዮ፡ ድልወ፡ ለዝንቱ፡ ለወይቤሎ፡
በረሃም¹⁰፡ ይትባረክ፡ እግዚአብሔር፡ አቡሁ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ በብዝኃ¹¹፡
ምሕረቱ፡ ወሃህሉ፡ ዘካዓወ¹²፡ ላዕሌነ፡ ዘወለደነ¹³፡ ዳግመ፡ በተስፋ፡ መንፈሱ፡ ማኅየዊ፡
በተዋርሶ፡ ዘኢይበሊ፡ ወኢይማስን፡ ወኢይጸመሂ¹⁴፡ ዘዕቁ(E₁80v^a)ብ፡ [ለነ]¹⁵፡ በሰማያት፡
በኢየሱስ፡ ክርስቶስ፡ እግዚእነ፡፡

[257]አእምር፡(L83v^a) (T92v^b)(B32v^b) አወልድዮ፡ ከመ፡ እንተ፡ ዮም፡ ናሁ፡ ተግዕዝከ፡
እምኃጢአት፡ ወተቀነይከ፡ ለእግዚአብሔር፡ ወነሃእከ፡ አረቦነ፡ ሕይወት፡ ዘይነብር፡
ለ(A₂34r^c)ዓለም፡ ወገደፍክ፡ ልብሰ፡ ጽልመት፡ ወለበስክ፡ ብርሃነ፡ ወተሰየምክ፡ በመካነ፡
ውሉደ፡ እግዚአብሔር፡(P52v^c) በከመ፡ ተብህለ፡ እስመ፡ ለኩሎሙ፡ እለ፡
ተወክፍዎ፡(J80v^a) ወሀቦሙ፡ ሥልጣነ፡ ውሉደ፡ እግዚአብሔር፡ ይኩኑ፡ እለ፡ አምኑ፡
በስሙ፡ በእንተ፡ ክርስቶስ፡ በመንፈስ፡ ቅዱስ፡ ወበእንተዝ¹፡ ተዓቀብ²፡ አንተ፡ አፍቁር፡
ከመ፡ ትትረከብ፡ ዘእንበለ፡ ርስሐት፡ ወዘእንበለ፡ ነውር፡(O59r^a) እንዘ፡(E₁80v^b) ትገብር፡
ኄራተ፡ ዲብ፡ መሠ(T93r^a)ረተ፡(A₁35v^b) ሃይማኖት፡፡ እስመ፡ ሃይማኖት፡ ዘእንበለ፡
ምግባር፡ ምውት፡ ይእቲ፡፡ ወከማሁ፡ ምግባር፡(L83v^b) ዘእንበለ፡ ሃይማኖት³፡፡

[256] ¹ Om. E₁ | ² ማኅበረ L | ³ ወአጥመቆ A₁A₂BE₁ | ⁴ በጥምቀተ ማዩ A₁; በምጥማቀ ማዩ B;
በምጥማቅ በማይ E₂JOT | ⁵ ብርሃነ P | ⁶ ገብረት LP | ⁷ ተፈሥሐ A₁A₂BE₁ | ⁸ በመንፈስ ቅዱስ
E₂LP; በመንፈሱ ቅዱስ O | ⁹ ዘበብዝ A₁; ዘበዝኃ E₂; ዘብዝኃ P | ¹⁰ ወይቤ በረሃም A₂BP; Om. E₁ | ¹¹
ዘበብዝኃ B | ¹² ካዓወ P | ¹³ ወወለደነ B | ¹⁴ Om. L | ¹⁵ Om. A₁A₂BE₁P.
[257] ¹ ወበእንተ ዝንቱ L | ² ተዓቅብ P | ³ ምግባር L.

[258] በከመ፡ ነገርከከ፡ ቀዲሙ፡ ተገኝሥ፡ ይእኬ፡ እምኩሉ፡ እኩይ፡ ወለኩሉ፡ ምግባር¹፡
 ብእሲ፡ ብሉይ፡ ጽልክ፡ ፍጹሙ፡ ብሊትሰ²፡ ይእቲ³፡ ፍትወተ፡ ተንሕልዎ፡ ወአንተሰ፡ ኩን፡
 ከመ፡ ባዕባዕ፡ ሶበ፡ (P53^r) ተፈጸመ፡ ዕድሜሁ፡ ይሰቲ⁴፡ ሐሊበ፡ እሙ፡ ኦፍቁር፡ አንተኒ፡
 ከመ፡ ትስተይ፡ ሐሊበ፡ ትሩፋት፡ ነባቤ⁵፡ ዘእ (J80v^b) ልቦቱ⁶፡ ቱስሕት፡ ትልሐቅ፡ ቦቱ፡
 ወያብጽሕከ⁷፡ ኀበ፡ አእምሮ፡ ትእዛዊቲሁ፡ ለወልደ⁸፡ እግዚአብሔር፡ በአምጣነ፡ ብእሲ፡
 ፍጹም፡ [ወበ (T93r^b) አምሳሊ]⁹፡ ክርስቶስ፡ ኢትኩን፡ ንዑሰ፡ ልብ፡ ሐውከ፡
 ወ (E181r^a) ጠዋየ¹⁰፡ በጽንዓ፡ ሕማማት፡ እ (A234v^a) ንተ፡ ይትሀወክ¹¹፡ መዋግዲሃ¹²፡
 ወባሕቱ፡ ኩን፡ ሕዓነ፡ እምነ፡ እ (B32v^c) ከይ፡ ወይኩን፡ ልብክ፡ ልጹቀ፡ መንገለ¹³፡ ሠናያት፡
 ወሐረትከ፡ (L84r^a) ይኩን፡ በከመ፡ ይደሉ፡ ለጽዋዔክ፡ ዘተጸዎስክ፡ ኀቤ (E220r^b) ሃ፡ በዓቂበ፡
 ትእዛዘ፡ እ (O59r^b) ግዚአብሔር፡ እንዘ፡ ታስተሐምም፡ ወትትገኝሥ፡ እምሐረትከ¹⁴፡
 ዘቀዲሙ፡ በከመ፡ የሐውሩ፡ እ (P53r^b) ሕዛብ፡ ኀጉላን፡ በስሕተተ¹⁵፡ ልቦሙ፡ ወጽልመተ¹⁶፡
 ሕሊናሆሙ፡ እሉ፡ ርትቃን፡ እምስብሐተ፡ እግዚአብሔር፡ ወይገንዩ፡ ሐፍትወቶሙ፡
 ወለሁከቶሙ¹⁷፡ እንስ (J81r^a) ሳዊት፡ ወ (T93v^a) አንተሰ¹⁸፡ በከመ¹⁹፡ ጸናዕክ፡ [ወበከመ]²⁰፡
 ቀረብክ፡ ኀበ፡ እም (A135v^c) ላክ፡ ጽድቅ፡ ከማሁ፡ ይእኬ፡ ሐር፡ ከመ፡ ውሉደ፡ (E181r^b)
 ብርሃን፡ ሐመ፡ ዕዕ፡ ዘትፈራ²¹፡ እስመ፡ ፍሬሁ²²፡ ለመንፈስ²³፡ ሠናይ፡ ወርትዕ፡ ወጽድቅ፡
 እስመ፡ ብእሲ፡ ሐዲስ፡ ዘለበስከ²⁴፡ ዮም፡ አንተ፡ ሐዚይማስን፡ ወኢይበሊ²⁵፡ በብሉይ፡
 ዘቀዲሙ፡ አላ፡ ኩን፡ ሐዲሰ፡ ዘልፈ፡ በርትዕ፡ ወበጽድቅ፡ እስመ፡ ዝንቱ፡
 ይትከሃሎ²⁶፡ (L84r^b) ለኩሉ፡ ዘይፈቅድ፡ ኪያሁ፡

[259] በከመ፡ ሰማዕክ፡ ለሊክ፡ ከመ፡ ውእቱ፡ ይሁቦሙ፡ ሥል (P53r^c) ጣነ፡ ለእሉ፡ ተወክፍዎ፡
 ከመ፡ ይኩኑ፡ ውሉደ፡ እግዚአብሔር፡ እሉ፡ የአምኑ፡ በስ (A234v^b) ሙ፡ ቅዱስ፡
 ወበእንተዝ¹፡ (T93v^b) ኢይትከሃለነ፡ ንበል፡ ከመ፡ አጥርዮ፡ ትሩፋት፡ ኢንክል፡ (O59v^a) አላ፡
 ጽይሕት²፡ ይእቲ፡ ፍ (J81r^b) ኖት፡ ወኢኮነ፡ (B33r^a) መብዕሰ፡ ወለእመ³፡ ኮነት፡ በእንተ፡

[258] ¹ ምግባር፡ A₁ | ² ብእሲትሰ፡ A₁B | ³ ብሊትሰ፡ A₂E₁ | ⁴ ብሉይሰ፡ P | ⁵ ከመ፡ A₁A₂BE₁P | ⁶ ይእቲ፡ E₂P | ⁷ ነባቤ፡ BE₁T | ⁸ ዘእልቦ፡ A₁E₁JOPT | ⁹ ወያብጽሕከ፡ A₁ | ¹⁰ ወያበጽሕከ፡ B | ¹¹ Om. L | ¹² በአምሳሊ፡ A₁A₂BE₁P | ¹³ ወጠዋየ፡ ወሐውከ፡ E₂LOT | ¹⁴ ወይትሐወክ፡ A₁ | ¹⁵ ዘይትሐወክ፡ A₂ | ¹⁶ ዘይሐወክ፡ E₁ | ¹⁷ ይትሐወክ፡ P | ¹⁸ በመዋግዲሃን፡ P | ¹⁹ እምነ፡ LO | ²⁰ እምሐትከ፡ E₁ | ²¹ በስሕተ፡ A₂ | ²² ወጽመተ፡ E₁ | ²³ ለፍጥረቶሙ፡ ወለሁከቶሙ፡ A₁ | ²⁴ ለሁከቶሙ፡ ወለፍትወቶሙ፡ transp. L | ²⁵ አንተሰ፡ A₁P | ²⁶ እምከመ፡ A₁A₂BE₁ | ²⁷ በከመ፡ A₁A₂BE₁P | ²⁸ Om. BP | ²⁹ ፍሬሃ፡ E₂Lo | ³⁰ ይፈራ፡ ዘእንበሉ፡ Ad. A₁P | ³¹ ኢይፈራ፡ ዘእንበሉ፡ Ad. A₂BE₁ | ³² ለመንስ፡ E₁ | ³³ ዘለበስከ፡ BE₁JOPT | ³⁴ ዘይበሊ፡ ወይማስን፡ L | ³⁵ ይትከሃሎ፡ A₁LT.

[259] ¹ ወበእንተ፡ ዝንቱ፡ A₂B | ² ጽይት፡ L | ³ ወለእመኒ፡ JT | ⁴ ወመኅዘኒተ፡ E₁ | ⁵ ብሊት፡ L | ⁶ Om. P | ⁷ ሠናያት፡ BE₁E₂JOT | ⁸ ወእእምሩ፡ P | ⁹ ሥምረት፡ ዘእግዚአብሔር፡ L | ¹⁰ ለተቃትሎ፡ ጸላኢ፡ E₂OP | ¹¹ ለተቃትሎ፡ በጸላኢ፡ L.

ሕሊና፡ ሥጋ፡ ተሰም(E₁81v^a)የት፡ መቅዓነ፡ ወማገዘኒተ⁴፡ አላ፡ ብርህት⁵፡ ይእቲ፡ ሥህልት⁶፡ ወርትዕት፡ በእንተ፡ ተስፋ፡ ሠናይት⁷፡ እንተ፡ ንሴፎ፡ ኪያሃ፡ ዘትከውን፡ ለእለ፡ ሐሩ፡ ውስቴታ፡ በጥበብ፡ ወለበወ፡ ኪያሃ፡ ጥዩቀ፡ በጽድቅ፡ ወአእመሩ⁸፡ ምንት፡ ይእቲ፡ ሥምረተ፡ እግዚአብሔር_a⁹፡ ወለብሉ፡ ኩሎ፡ ንዋየ፡ ሐቅሉ፡ ለእግዚአብሔር፡ ለተቃትሎተ፡ ጸላዒ_a¹⁰፡ መስተቃርን፡ ወእ(L84v^a)ግሃዱ፡ ርእሶሙ፡ በዝንቱ፡ (P53v^a) በኩሉ፡ ተስፋ፡ (A₁36r^a) በእስ(T94r^a)ተብቀዮቶሙ፡፡

[260] ወአንተኒ¹፡ አወልድ፡ በከመ፡ ሰማዕክ፡ እምኔየ፡ ወተምህርከ²፡ ወስክ፡ ዲቤሁ፡ ምግባረ፡ ትሩፋት፡ ፍጹመ፡ ለዝገዝኃ፡ ወንሕኑኃ_a³፡ ነሢአክ፡ ከ(J81v^a)ዊነ፡ ሐራ፡ [ሠናይ(E₁81v^b)ተ]⁴፡ [ወኔርተ]⁵፡ ወትኩን⁶፡ ለክ፡ ሃይማኖት፡ ፅንዕት⁷፡ በተአምኖ፡ ሠናይት፡ እንዘ፡ ስምዓ፡ ይከውንዋ፡ ምግባራቲክ፡ ሠናይት⁸፡ በፍጹም፡ ትዕግሥት፡ ወበንጽሕ⁹፡ ወየውሃት¹⁰፡ ነሢአክ¹¹፡ ሕይወተ፡ ዘለዓለም፡ አንተ፡ ጸዋዕክ፡ ኀቤሃ¹²፡ ወለኩሉ፡ (O59v^b) ፍትወት፡ ወጣዕም፡ (A₂34v^c) ዘይወስድ፡ ኀበ፡ ሕማማት፡ መስጠሚት¹³፡ አክ፡ ዘታርኅቃ፡ እምኔክ፡ በገቢር_a¹⁴፡ ባሕቲቱ፡ አላ፡ አርኅቃ፡ [እምሕ(E₂20r^c)ሊናከኒ]¹⁵፡ ዘይትወላወል¹⁶፡ (T94r^b) ከመ፡ ት(B33r^b)ርአዮ፡ ለእግ(L84v^b)ዚአብ(P53v^b)ሔር፡ ነፍስክ፡ ሠናይት፡ እንተ፡ አልባቲ፡ ርስሐት፡ አክ፡ ምግባራቲክ፡ ባሕቲቶን፡ ዘይጸሐፋ¹⁷፡ አላ፡ ዓዲ፡ ሕሊናቲነ¹⁸፡ እለ፡ ይከውኑነ፡ ምክንያት፡ እመኒ፡ ለዕ(E₁82r^a)ረፍት፡ ወለኩነኔ፡፡

[261] ወንሕነኒ፡ ነአምር፡ ጥዩቀ፡ (J81v^b) ከመ፡ በውስተ፡ አልባብ፡ ንጹሐት፡ የሐድር፡ ክርስቶስ፡ ምስለ፡ አብ፡ ለወምስለ፡ መንፈስ፡ ቅዱስ_a¹፡ ወናሁ፡ መሐረነ፡ ከመ²፡ በከመ፡ ለንሕብ፡ ይሰድዶ፡ ጢስ፡ ከማሁ፡ ለሕሊናት፡ እኩያት፡ ይሰድዶሙ፡ እምኔነ፡ ጸጋ፡ መንፈስ፡ ቅዱስ፡ ወኩን፡ ለወትረ፡ በዝንቱ_a³፡ ጸሐቂ⁴፡ ወመስተሐምመ⁵፡ ወፈውሳ⁶፡ ለነፍስክ፡ እምኩሉ፡ ሕሊ(T94v^a)ና፡ ዓለማዊ፡ (A₁36r^b) ወረስያ፡ ምሥዋዓ፡ ለመንፈስ፡ ቅዱስ፡ ማኅየዊ፡ እስመ⁷፡ እምሕሊና፡ ይትፌጸም፡ (P53v^c) ገቢር፡ ወኩሉ፡ ግብር፡ ዘይትገበር፡ አኮነ፡ ኩሉ፡ ይትፌጸም⁸፡ በሐል(L85r^a)ዮ፡ ወይወዕ(O60r^a)እ፡ ኀበ፡ ገቢር፡ ይትዌጠን፡ በንኡስ፡ ወእምዝ፡ (E₁82r^b) ይልሕቅ፡ በበንስቲት፡ ወይበጽሕ⁹፡ ኀበ፡ ዓቢያን፡ እለ፡ ያደነግ፡፡

[260] ¹ ወአንተ፡ P | ² ወተምህርክ፡ E₂JLO | ³ ወዝህዙኃ፡ ወንህኑኃ፡ A₁፤ ንህኑኃ፡ ዝህዙኃ፡ L | ⁴ ሠናይት፡ A₁A₂BE₁P | ⁵ ወኔርት፡ A₁A₂BE₁P | ⁶ ወይኩን፡ A₁A₂E₁ | ⁷ ፅንዕተ፡ A₂BE₁ | ⁸ ሠናይት፡ A₂ | ⁹ ወበንጽህ፡ E₁ | ¹⁰ የውናት፡ A₁፤ የውሃት፡ A₁BE₁P | ¹¹ ነሢአክ፡ E₁ | ¹² ኀቤክ፡ L | ¹³ መስጠሚያት፡ P | ¹⁴ በገቢር፡ እምኔክ፡ transp. E₁L | ¹⁵ በሕሊናከኒ፡ A₁E₁፤ ለሕሊናኒ፡ A₂BP | ¹⁶ ዘይትወላል፡ L | ¹⁷ ዘይጸሐፋ፡ A₂ | ¹⁸ ሕሊናቲነኒ፡ JOT፤ ሕሊቲነ፡ L.
[261] ¹ ወመንፈስ፡ ቅዱስ፡ L | ² Om. E₂L | ³ በዝንቱ፡ ወትረ፡ transp. BPT፤ ዝንቱ፡ ወትረ፡ E₂ | ⁴ ጸሐቂ፡ A₁E₂L | ⁵ መስተሐምም፡ E₁LT | ⁶ ወፈውሳ፡ A₁A₂BE₁P | ⁷ Om. L | ⁸ ይትፈጸም፡ A₁BE₁ | ⁹ ይበጽሕ፡ A₁A₂B፤ Om. E₁.

[262] ወበእንተዝ፡ ኢትረስያ፡ ለ(J82r^a)ልማድ፡ እኪት፡ ትምልክ¹፡ ላዕ(A235r^a)ሌከ፡ አላ፡ ምላህ፡ ሥርዋ፡ እምልብከ፡ በልምላሜሃ፡ ከመ፡ ኢታውዕእ፡ አዕፁቀ፡ ወአሥራው፡ ውስተ፡ ዕመቅ፡ ወኢትፍቅድ²፡ ላቲ፡ ዘመነ፡ ነዋኃ³፡(B33r^c) ወዓማ፡ ብዙኃ፡ ለሠርዎታ⁴፡ እስመ፡ በዘከመዝ፡ ግብር፡ ይሰፍን፡ ላ(T94v^b)ዕሌነ፡ ክበደ፡ ኃጣውእ፡ ወትረ፡ ወትትሄየሎን⁵፡ ለነፍሳቲነ⁶፡ እስመ፡ ዘትትኃዘባ⁷፡ ከመ፡ ንዕስት፡ ይእቲ፡ ዘከመ፡ ሕሊና፡ እኩይ⁸፡ አው፡ ቃለ፡ ኃፍረት፡ አው፡ ተዛውዖ፡ እኩይ፡ አኮ፡ በኅዳ(P54r^a)ጥ፡ ዓማ፡ ዘይትከሃል፡ አእትቶቶን⁹፡ በከመ¹⁰፡ ይከውን፡(E182v^a) ግብር፡ በእንተ፡ ግብረ፡ ሥጋ፡(L85v^b) በከመ¹¹፡ ለመስተሣልቃን¹²፡ ቀሊል፡ አቀራሽሎቶመ፡ ወያመዕኡ፡ ላዕለ፡ ነፍሶመ፡ ዘየዓቢ¹³፡ ዕዳ፡ ወመዊተሂ¹⁴፡ ከማ(J82r^b)ሁ¹⁵፡ ግብር፡ በእንተ፡ ነፍስኒ፡ እስመ፡ እለ፡ ይትሔየይዎመ፡ ለሕማማት፡ ቀሊላት፡ ወለኃጣውእ፡(O60r^b) ቀጢናት፡ እለ፡ ያስተንዕሱ፡ ኪያሆን፡ እሙንቱ፡ ይፈስይዎን፡ ምብ(A136r^c)ዋዓ¹⁶፡(T95r^a) ለዓበይት፡ ኃጣውእ፡ ወይትኃለቀ፡ በዓቶመ¹⁷፡ ለኃጣውእ፡ ዓበይት¹⁸፡ [ወተራክቦቶን]¹⁹፡ [በውስቴቶን]²⁰፡ ይከውና፡ ለነፍስ፡ ከመ፡ ልማድ፡ ወታስተቃልል፡ ኪያሃ፡ ወታንዕስ²¹፡ ክበደ፡ ዚአሃ፡

[263] እስመ፡ ናሁ፡ ተብሀለ፡ ከመ፡ ዓላዊ፡ ለእመ፡ በጽ(E182v^b)ሐ፡ ኀበ፡ ዕመቀ፡ እከይ፡(P54r^b) ያስተቃልሎ¹፡ ወይ(A235r^b)ትቃጸቡ፡ ወትከውን፡ ነፍሱ፡ ለ(E220v^a)ውእቱ፡ ከመ²፡ ሐራውያ³፡ ዘያንገረግር፡ ውስተ፡ ዕቡረ⁴፡ እምዓም፡ ወይ(L85v^a)ትፌሣሕ⁵፡ ባቲ፡ ወከመዝ፡ ተሐምም፡ ነፍሱ፡(B33v^a) በልማደ፡ እከያት፡ ወኢትረክብ፡ ኃሣሣሃ፡ ለዒአተ⁶፡ ኃጢአ(J82v^a)ት፡ ወባሕቱ፡ ይትቀሠፍ⁷፡ ቦቶን፡ ወይጥዕም⁸፡ እከይ፡ ከመ፡ ግብር፡ ሠናይ፡ እንዳኪ፡(T95r^b) እመ⁹፡ [ነፍሱ]¹⁰፡ ትነቅሕ፡ ጊዜ¹¹፡ ዕርበተ፡ ዕድሜ፡ በመዋዕሊሃ፡ በሐፈ፡ ዓማ፡ ዕኑእ፡ እስከ፡ ትከውን፡ ግዑዝ¹²፡ እምነ፡ ልማድ፡ እኩይ፡ ዘበፈቃደ፡ ዚአሃ፡ አቅነየት፡ ሎቱ፡ ርእሳ¹³፡ ወበእንተዝ፡ ረኃቅ፡ አንተ፡ በኩሉ፡ ኃይልክ፡(E183r^a) እምኩሉ፡ ሕሊ(O60v^a)ና፡ እኩይ፡ ወተገኃሥ፡ እምሕሊና¹⁴፡ ጉሕሉት፡ እንዘ፡ ትጤይቅ¹⁵፡ ኩሎ፡ ልማደ፡(P54r^c) ዓለማዊተ፡ ወፈድፋደሰ¹⁶፡ አልምዳ፡ ለነፍስከ፡ ገቢረ፡ ትሩፋት፡

[262] ¹ ትምልክ፡ A₂B; ትመልክ፡ P | ² ወኢፍቅድ፡ L | ³ ነዊኃ፡ BP | ⁴ ለሰርወቶመ፡ A₁ ⁵ ለሰርዎቶመ፡ A₂BE₁P | ⁶ ወትትኃየሎ፡ A₁; ወትትኃየሎን፡ A₂BE₁; ወትትሄየሎ፡ L | ⁷ ለነፍሳቲክ፡ E₁ | ⁸ ትትኃዘባ፡ E₂LO | ⁹ እከይ፡ E₁ | ¹⁰ አእትቶን፡ L | ¹¹ ወበከመ፡ BE₁P | ¹² ሶመ፡ P | ¹³ ለተሳልቃን፡ E₁ | ¹⁴ ዘዓቢይ፡ A₁ | ¹⁵ ወመዊተኒ፡ E₁L | ¹⁶ ወከማሁ፡ A₁A₂BP | ¹⁷ ምብዋኦ፡ B | ¹⁸ በዓቶመ፡ B | ¹⁹ ለዓበይት፡ ኃጣውእ፡ transp. T | ²⁰ ወተራክቦቶመ፡ A₁; ወተራክቦቶመ፡ A₂BE₁P | ²¹ በውስቴቶመ፡ A₁A₂BE₁P; በውስቴታ፡ JOT | ²² ወታንዕ፡ P.

[263] ¹ ያስተቃልሎ፡ A₁ | ² Om. B | ³ ሐራውያን፡ P | ⁴ ዕዕበ፡ P | ⁵ ወይትፌሣሕ፡ A₂O; ወይትፌሣይ፡ E₁ | ⁶ ለዓአተ፡ E₁ | ⁷ ትትሠፍ፡ P | ⁸ ወይጥዕም፡ A₁; ወይጥዕማ፡ P | ⁹ ለእመ፡ P | ¹⁰ Om. A₁A₂BE₁P | ¹¹ በጊዜ፡ BTP | ¹² ግዕዝተ፡ P | ¹³ ርእሰ፡ A₁E₂ | ¹⁴ እምሕሊናት፡ L | ¹⁵ ትጠየቅ፡ ¹⁶ ወፈድፋደ፡ T.

[264] ወተፈሣሕ፡ በገቢሮታ፡ እስመ፡ አንተ፡ ዓመውከ፡ ኅዳጠ¹፡ በእንቲአሃ፡፡ ወክህልከ²፡ ከመ፡ ትረስ(A₁36v^a)ያ፡ ልማድ፡ ለዝሉፋ፡ ትከው(L85v^b)ነክ፡ በቀዳሚተ፡ በረድኤተ፡ እግዚአብሔር፡ ዘእንበለ፡ ድካም፡ ወትከውን፡ መ(J82v^b)ዋዴ፡፡ እስመ፡(T95v^a) ነፍስ፡ ለእመ፡ ተአዘዘት፡ ወረሰየቶ³፡ ልማድ፡ ለገቢረ፡ ትሩፋት፡ ይከውና፡ ከመ፡ ጠባይ፡ ወታጠርዮ፡ ለእግዚአብሔር፡ ለከዊነ⁴፡ ረድኤት፡ ወይከውን፡ ለከ፡ መብ(A₂35r^c)ዕስ፡ (E₁83r^b) መጽያሕተ⁵፡ [ወትራኢ]⁶፡ ይእዜ⁷፡ ጥብዓተ⁸፡ ወትዕግሥት⁹፡ ወንጽሕ¹⁰፡ ወገቢረ፡ [ርትዕ]¹¹፡ ዕፁባን፡ እሙንቱ፡ ለአፍልሶ፡ ወለወልጦ¹²፡ እስመ፡(P54v^a) ልማዳተ¹³፡ ነፍስ፡ እሙንቱ፡(B33v^b) ወኩነታቲሃ፡ [ወምግባራቲሃ]¹⁴፡ ልኩእት¹⁵፡ በምግባራቲሃ፡፡ [aምግባራተ፡ ኃጣእውእሰa]¹⁶፡ ኢኮና፡ ልኩዓተ፡ በጠባይዓቲነ¹⁷፡ አላ፡ ይበውኣ¹⁸፡ ኀቤነ፡ እምነ፡ አፍአ፡፡ ወእምከመ፡ ኮነነ፡ ልማድ፡ የዓዕብ፡ ላዕሌነ፡ ይእተ፡ ጊዜ፡ መሊሐቶሙ፡(O60v^b) ወአሰስሎቶሙ፡፡(T95v^b) ወሚመጠነ¹⁹፡ ፈድፋድ፡ እንታክቲ፡ ምግባ(L86r^a)ረ፡ ትሩፋት፡ እንተ፡ ትክልት፡ ጠባይዓቲነ²⁰፡ በፈቃድ፡(J83r^a) ፈጣሪ፡ ልዑለ²¹፡ ስብሐት፡ እስመ፡ ጠባይ፡ ይእቲ፡ ወለሊሁ፡ ይረድኣ²²፡ ወለእመ፡ ዓመውነ፡ ንሰቲተ፡(E₁83v^a) ወአዕመቅነ፡ ሥረዊሃ፡ በውስተ፡ ነፍስነ፡ በባሕቅ፡ ወበጥብዓት፡ ትክልተ²³፡ ጽኑዓ፡፡ ይከውን፡ እንከ²⁴፡ ተመልሐታ፡ እምላዕሌነ፡ ዘኢይ(P54v^b)ትከሃል፡ ጥቀ፡፡

[265] ወናሁ፡(A₁36v^b) ዜነወኒ፡ ፩፡ ዘኮነ፡ ይ(E₂20v^b)ትቀነይ፡ ባቲ፡፡ ይቤ፡ እስመ፡ አነ፡ እምድህረ፡ አጥረይክዎን¹፡ ለራዕያት፡ መንፈሳውያት፡ ዘውእቶሙ፡ አስተርእዮታት፡ በዓይነ²፡ ሕሊና፡ ጽኑዕ፡ [ወኮነት]³፡ ነፍስየ⁴፡ በአንብቦተ፡ ዚአሃ፡ በቋሂተ⁵፡ ወበውእቱ፡(T96r^a) ጊዜ፡ ፈቀድኩ፡ ከመ፡ እፍትና፡ ወከደንክዎ⁶፡ ለንጻሬ፡(A₂35v^a) ዓይነ፡ ሕሊናየ፡ ወኢያባሕክዎ፡ ይዘምር፡ በከመ፡ ልማድ፡ ዘቀዲሁ፡፡ ወአእመርክዎ፡ ሶቤሃ፡ ከመ፡(L86r^b) ኀዘን፡ ወ(J83r^b)ትኩዝ፡ ወእቱ፡፡ ወስቁል፡ ልቡ⁷፡ በፈቲው፡ መንገሌሃ፡፡ ዘእል(E₁83v^b)ቦ፡ ተመይጦ፡ ወኢይከልኦ፡ ካልእ፡ ሕሊና፡ ዘይትቃረና፡፡ ወሶብ፡ ወ(B33v^c)ሀብክዎ፡(O61r^a) መባሕተ፡ ሮጸ፡ በጊዜሃ፡ ሩጸተ፡ መስተፋጥኒተ፡፡ ወገብእ፡ ኀበ፡ ግብሩ፡ ዘልማድ፡

[264] ¹ ወኅዳጠ፡ A₂ | ² ወተክህልከ፡ A₂; ወተክህልከ፡ B | ³ ወረሰየቲ፡ L | ⁴ በከዊነ፡ L | ⁵ መጽያሕተ፡ PT | ⁶ በከመ፡ ትራኢ፡ A₁A₂BP; ከመ፡ ትራኢ፡ E₁ | ⁷ ከመ Ad. E₁PB | ⁸ ትብዓተ፡ L | ⁹ ወትዕግሥተ፡ L | ¹⁰ ወንጽሕ፡ L | ¹¹ ከመ፡ Ad. E₂LOPT | ¹² ወተወልጦ፡ BP | ¹³ ልማድ፡ L; ልማዳት፡ P | ¹⁴ ወምግባራተ፡ A₁A₂BE₁; ወምግባራት፡ JOPT | ¹⁵ ልኩአተ፡ A₁A₂BE₁P | ¹⁶ እስመ፡ ምግባራት፡ A₁A₂BE₁P; ምግባራተ ኃጣውኢነ T; er. J | ¹⁷ ጠባይዓቲነ B | ¹⁸ ይበውዕ E₂LO | ¹⁹ ወሚጠነ፡ P | ²⁰ በጠባይዓቲነ፡ A₁A₂JPT | ²¹ ልዑል፡ L | ²² ይረድኦ፡ E₁; ይረድኦ፡ BL | ²³ ትክለተ፡ BE₁JOT | ²⁴ Om. L; እንተ፡ Ad. P.
[265] ¹ አጥረይኩዎን፡ A₂ | ² ዘበዓይነ፡ A₁A₂BP | ³ ትከውን፡ A₁A₂BE₁P; p.c. J | ⁴ ነፍስ፡ A₁A₂E₁P; p.c. J | ⁵ በቀዳሚተ፡ E₂L | ⁶ ወከደንክዎ፡ JL | ⁷ ልብ፡ P | ⁸ በውስቴተት፡ P | ⁹ ግዕዝተ፡ A₁A₂BE₁P | ¹⁰ እም፡ L | ¹¹ ይትቀነይ፡ L.

በከመ፡(P54v^o) ይቤ፡ ዳዊት፡፡ ከመ፡ ያፈቅር፡ ኃዋል፡ ኀበ፡ አንቅዕተ፡ ማያት፡ ከማሁ፡ ታፈቅር፡ ነፍስየ፡ ኀበ፡ እግዚአብሔር፡፡ ጸምዓት፡ ነፍስየ፡ ኀበ፡ አምላኪያ፡ ሕያው፡፡ ናሁኬ፡ ተዓውቀ፡ በዝንቱ፡ ቃ(T96r^b)ል፡ ከመ፡ አጽርየ፡ ትሩፋት፡ ኅዱራት፡ በውስቴት⁸፡ ንሬስያ፡ [እግዝእተ]⁹፡ ለእመ፡ ፈቀድነ፡ እምከመ፡ ኃረይነ፡ ኪያሃ፡ ወአብደርናሃ፡ እምነ¹⁰፡ ኃጢአት፡፡ ወእለሰ፡ ይትቀነዩ¹¹፡ ለእከይ፡ እሙንቱ፡ ይጸመድዎ፡ ወእምዕፀብ፡(L86v^a) ይድኅኑ፡(A₁36v^o) እምኔሁ፡፡

[266] በከ(J83v^a)መ፡ አቅደምኩ፡ ነጊሮተክ፡ ወአ(E₁84r^a)ንተኒ፡ ይእዜ፡ ተስሕብክ፡ ኀቤሁ፡ በሃህሉ፡ ወበምሕረቱ፡ ለአምላክነ፡ ወኮንክ፡ ለባሲሁ¹፡ ለክርስቶስ፡ በጸጋ፡ መንፈስ፡ ቅዱስ፡ አምላካዊት፡፡ ግድፍ፡ ይእዜ፡ ነፍስከ²፡ ኀበ፡ እግ(P55r^a)ዚአብሔር፡፡ ወኢታርኑ፡ ግሙራ፡ አሐደ³፡ አንቀጽ፡ አላ፡ አሠርግዋ፡ ለነፍስክ፡ በዪና፡ ስ(T96v^a)ኖ (A₂35v^b)መ፡ ለትሩፋት፡ ጽዱላተ⁴፡ ስን፡ ወረሰያ፡ ለነፍስክ፡ ምሥዋዓ⁵፡ ለሥ(O61r^b)ሉስ፡ ቅዱስ፡ ወረሰዮመ፡ ለሕሊናተ፡ ልብክ፡ ጽሙዳተ፡ ለዘምሮተ⁶ ስመ፡፡ ወለእመቦ፡ ብእሲ፡ ዘይትለክክ፡ ለንጉሥ፡ ምድራዊ፡ አ(B34r^a)መ፡ ይትናገር፡ ምስሌሁ፡ ገጽ፡ በገጽ፡ [ይትዓወቅ]⁷፡ ለኩሉ፡ ክብረ⁸፡ ዚአሁ፡ ዘአክበሮ፡ ሎቱ፡ ወያስተርኢ፡ ክብረ፡ ዚአሁ፡፡

[267] ወዘደለዎ¹፡ ከመ²፡ ይትና(L86v^b)ገር፡ ምስለ፡ እግዚአ(E₁84r^b)ብሔር፡ ወስ(J83v^b)ቁል፡ ልቡ፡ ኀቤሁ፡ ብፀዕ፡ ውእቱ፡ እስመ፡ ይዴሎ፡ በጣዕመ፡ ቃሉ፡ ወይሬእዮ፡ እንዘ፡ ይትናገር፡ ዘልፈ፡ ምስሌሁ³፡ [ለእግዚአብሔር]⁴፡ ዝውእቱ፡ ጸልዮ፡ ጸሎት፡ በአስተብቁዎ⁵፡(T96v^b) ወትረ፡(P55r^b) ኀቤሁ፡ እስመ፡ ዘይጼሊ፡ በልብ፡ ውዑይ፡ ወንጹሕ፡ ወርኑቅ፡ ሕሊናሁ፡ እምኩሉ፡(E₂20v^o) ምግባራት፡ ኃላፍያት፡(A₁37r^a) እንዘ፡ ይቀውም፡ ቅድመ፡ እግዚአብሔር፡ ገሃደ፡ ወያቀርብ፡ ሎቱ⁶፡ አስተብቁዎታተ⁷፡ በፍርሃት፡ ወበረዓድ፡፡ ዝንቱስ፡ ይትናገር፡ ምስሌሁ፡ ገጽ፡ በገጽ፡ እስመ፡ አምላክነ፡ ኄር⁸፡ ወእግዚእነ፡ መሐሪ፡ ምሉዕ፡ ውእቱ፡ ውስተ፡ ኩሉ፡ መካን⁹፡ እንዘ፡(E₁84v^a) ይሰምዎመ፡ ለእለ፡ ይጼልዩ፡ ኀቤሁ፡ በንጹሕ፡ በከመ፡ ይቤ፡(A₂35v^o) ዳዊት፡ እ(O61v^a)ስመ፡ አዕይ(J84r^a)ንቲሁ፡ ለ(L87r^a)እግዚአብሔር፡ ኀበ፡ ጸድቃኑ¹⁰፡ ወእዝነሂ¹¹፡ ያጸምዓ፡ ስእለቶመ፡፡

[266] ¹ ለበሲሁ፡ E₁ | ² ነፍክ፡ E₁ | ³ ጃ፡ L | ⁴ ጽዱላት፡ A₁ | ⁵ ምሥዋዓ፡ P | ⁶ ለዘምሮ፡ L | ⁷ ወይትዓወቅ፡ A₁A₂BE₁P | ⁸ ዚብረ፡ Ad. E₁.
[267] ¹ ወዘሰ፡ ደለዎ፡ A₁A₂BE₁ | ² Om. P | ³ ወከመስ፡ ይትናገር፡ ምስለ፡ Ad. A₁A₂BE₁P | ⁴ እግዚአብሔር፡ A₁A₂BE₁P | ⁵ ወበአስተብቁዎ፡ A₁A₂BE₁፡ ወአስተብቁዎ፡ P | ⁶ iter. A₁B | ⁷ አስተብቁዎታት፡ A₁ | ⁸ p.c. J | ⁹ ሀልዎተ፡ ድመፀ፡ Ad. A₁፡ ልዎተ፡ ጽሙደ፡ Ad. A₂BP፡ ልዎተ፡ ድመጽ፡ Ad. E₁ | ¹⁰ ጸድቃን፡ A₁ | ¹¹ ወአእዛኒሃ፡ A₂፡ ወአእዛኒሁ፡ BE₁E₂JOT፡ ወአእዛኒሂ፡ P.

[268] ወበእንተዝ፡ ይቤሉ፡ አበው፡ ከመ፡ እለ፡(T97r^a) ይጼልዩ፡ ይትጌለቀሩ፡ ውስተ፡ ሕሉና¹፡ እግዚአብሔር፡ ወሰመይ(P55r^c)ዋ፡ ግ(B34r^b)ብረ፡ መላእክት፡ ወጥንተ፡ ፍሥሐ፡ ዘይመጽእ፡ እሙንቱ፡ ወሰኑ፡ ከመ፡ ይእቲ፡ ቀሪብ፡ ኀበ፡ እግዚአብሔር፡ ወነጊሥ፡ በመንግሥተ፡ ሰማያት፡ ወነጽሮተ፡ ሥሉስ፡ ቅዱስ፡ ወረሰይዋ²፡ ዘተዓቢ፡ እምኩሉ፡ [ምግባረ]³፡ ትሩፋት፡ እስመ፡ አብዝኖ፡ ትዕግሥት፡ በጊዜ፡ ጸሎት፡ ወአውት(E184v^b)ሮ፡ በላዕሌሃ፡ ይመርሐ፡ ለልብ፡ ኀበ፡ ኩርንኔ፡ ስነ፡ ቱክልት⁴፡ ወዛቲኒ፡ ተሰምየት፡ አምሳሊሃ⁵፡ ለእንታክቲ፡ ብፅዓን፡ ወአኮ፡ ኩሉ፡ ጸሎት፡ ከመዝ፡ ይእቲ፡ አላ⁶፡(J84r^b) [እንተ]⁷፡ ይደልዋ፡ ትሰመይ፡ በዝን(T97r^b)ቱ፡ ስም፡ እንተ፡ መ(L87r^b)ሐረ፡ ኪያሃ፡ እግዚአብሔር፡ ዘይሁቦ⁸፡ ጸሎ(A137r^b)ቶ፡ ለዘጸለየ፡ እንተ፡ ተግህደት፡ ውስተ፡ ኩሉ፡ ዘሀሎ፡ ዲበ፡ ምድር፡ ወእንተ፡ ትትናበብ፡(P55v^a) ምስለ፡ እግዚአብሔር፡ ዘእንበለ፡ ላእክ፡

[269] አጽርዖ፡ እንከ፡ ለርእስከ፡ በጸሕቅ፡ ወይእቲ፡ ተአ(O61v^y)ክለከ፡ ወታዓርዝ¹፡ እምድር፡ እስከ፡ ሰማይ፡ ለእመ፡ አንጸሕከ፡ ርእስከ፡ ለእምኩሉ፡ ኃጢአት²፡ ወእምኩሉ፡ ሕሊና፡ እኩይ፡(A236r^a) ወሢም(E185r^a)ከ³፡ ውስተ፡ ፍጻሜ፡ ንጽሕ፡ ከመ፡ መጽሔት፡ ጽሪት⁴፡ ዘሐዲስ፡ ተሀብርቶታ⁵፡ ተግኒሠከ፡ እምኩሉ፡ ቂም፡ ወተዘክሮ፡ እከይ፡ እለ፡ ይክልእዋ፡ ዓሪገ፡ ለጸሎት፡ ፈድፋደ፡ [እምኩሎን]⁶፡ ኃጣውእ፡ ወያስተድኅ(T97v^a)ርዋ⁷፡ እ(B34r^c)ምዓሪግ፡(J84v^a) ኀበ፡ እግዚአብሔር፡ ወለኩሎሙ፡ እለ፡ አበሱ፡ ለከ፡ ሥረይ፡ ሎሙ፡ እምኩሉ፡ ልብከ፡ ወሀብ፡ ምጽዋተ፡ ለፅነሳን፡ ወተ(L87v^a)ሠሃሎሙ፡ እዕብያ⁸፡ ለጸሎትከ፡ ወአቅርባ፡(P55v^b) ኀበ፡ እግዚአብሔር፡ በአንብዕ፡ ወዑይ፡ ወከመዝ፡ ለእመ፡ ጸለይከ፡ ይትከሃለከ⁹፡ ከ(E221r^a)መ፡ ትበል፡ ከመ፡ ዳዊት፡ ነቢይ፡ ዘኮነ፡ ንጉሠ፡ ወእምአዕላፍ፡ መስተቃርናን፡ ዕቁበ¹⁰፡ ወአንጽሐ፡ ነፍ(E185r^b)ሶ፡ እምኩሉ፡ ኃጣውእ፡ ወይቤሎ፡ ለእግዚአብሔር፡ ዓመዓ፡ ጸላእኩ፡ ወአስቈረርኩ፡ ወሕዝከ¹¹፡ አፍቀርኩ፡ ስብዓ፡ ለ(A137r^b)ዕለትዮ፡ እሴብሐከ፡ በእንተ፡ ኩነኔ፡ ጽድቅከ፡ ዓቀበት፡ ነፍስየ፡(T97v^b) ስምዓከ፡ ወአፍቀረ(O62r^a)ቶ¹² ፈድፋደ፡ ለትቅረብ፡ ስእለትዮ፡ ኀቤከ፡ እግዚአ፡ በከመ፡ ቃልከ፡ ጽድ(J84v^b)ቅ፡ ውእቱ፡

[268] ¹ ሕሊና፡ L | ² ወረሰዋ፡ E₂ | ³ ምግባር፡ A₁A₂BE₁፤ ምግባራት፡ E₂P | ⁴ ትውክልት፡ L፤ ትውክልቱ፡ P | ⁵ አምሳሊሃ፡ A₁ | ⁶ ለዛቲ፡ Ad. (p.c.) J | ⁷ ለእንተ፡ A₁A₂BE₁P | ⁸ ዘይሁብ፡ A₁.
[269] ¹ ወታዓርከ፡ A₂ | ² እምኃጢአት፡ L | ³ ወሴምካ፡ BE₁JOP | ⁴ ጽርይት፡ L | ⁵ ተሀብርቶታ፡ BE₁T | ⁶ እምኩሉ፡ E₂JLOT | ⁷ ወያስተድኅርዋ፡ E₁ | ⁸ አዕቢያ፡ BE₁P፤ አዕቢያ፡ E₂ | ⁹ ኢይትከሃለከ፡ A₁ | ¹⁰ ዕቁበ፡ E₂፤ ዓቀበ፡ L | ¹¹ ሕዝከሰ፡ P | ¹² ወአፍቀሮቶ፡ JT፤ ወአፍቀሮቶ፡ O.

[270] ለእመ፡ ጸራኅክ፡ ከመዝ¹፡ ይሰምዓክ፡ እግዚአብሔር²፡ ወሶብ፡ ትጼውዎ፡ ነዩ³፡ ሀለውኩ፡ ይብለክ፡ ለእመ፡ አጥረይክ፡ ጸሎተ፡ ከመዝ፡ ናሁ፡ ትከውን፡ ብፁዓ፡ እስመ፡ (P55v^c) ኢይትከሃሎ፡ ለ፩፡ (L87v^b) ከመ፡ ይጸሊ፡ (A₂36r^b) በዘከመዝ፡ ጥብዓት፡ ዘእንበለ⁴፡ በረድኤተ፡ እግዚአብሔር፡ ወኢይትከሃሎ፡ ፈጽሞ፡ ጸሎቱ⁵፡ (E₁85v^a) ወሰሪረ፡ ዲብ፡ ለኩሉ፡ መሣግራ⁶፡ ጸላዲ፡ ወተልዕሎተ፡ ለእመ፡ ኢነደ፡ ሕሊናሁ፡ በከመ፡ (B34v^a) ይቤሉ፡ ቅዱሳን፡ አንቅሐ፡ ለነፍስክ፡ ወአዕርጋ⁷፡ እስክ፡ ሰማይ፡ ወ(T98r^a)ተማኅፀን፡ ኀብ፡ እግዚእክ፡ ተዘከር፡ ኃጣውኢክ⁸፡ ወሰአል፡ እምነቤሁ⁹፡ ለርዮተ፡ ለእመ፡ ሰአልክ¹⁰፡ ኀቤሁ¹¹፡ በአንብዕ፡ ውዑይ፡ ይሰሪ¹²፡ ለክ፡ እስመ፡ መፍቀሬ፡ ሰብ(J85r^a)እ፡ ውእቱ፡ መሐሪ¹³፡ ወርኅሩኃ፡ ልብ፡

[271] ወበእሉ¹፡ ቃላት፡ ወሐልዮታት፡ ትሰድዶሙ፡ ለኩሉ፡ ጸሕቃት ሳለማውያት፡ ወትከውን፡ ልዑለ²፡ እምግባረ፡ ሕማማት፡ ሥጋውያት፡ ወድል(P56r^a)ው፡ (O62r^b) ለተናብቦ፡ ምስለ፡ እግዚአብሔር፡ ለምንተ፡ ይሄኒ፡ (L88r^a) ወምንተ፡ ይከብር³፡ እምዝንቱ፡ ሕላዌ፡ አወል(A₁37v^a)ድዮ፡ ይረ(E₁85v^b)ሲክ፡ እግዚአብሔር፡ ድልወ፡ ለረኪብ፡ ዛቲ፡ ብፅዓን፡ ልዑላዊት፡ ወናሁ⁴፡ አነ፡ ይእዜ፡ አርአይኩክ፡ (T98r^b) ፍኖተ፡ ትእዛዘ፡ እግዚአብሔር፡ ወነበርኩ፡ እንዘ፡ እፃሙ፡ በዜንዎትክ፡ ኩሎ፡ ዘያህምሮ፡ ለእግዚአብሔር፡ ወናሁ፡ ፈጸምኩ፡ መልእክትዮ፡ ጽናዕ፡ አንተ፡ ይእዜ፡ በሕሊናክ፡ በዘይደሉ፡ ለቅዱስ⁵፡ እግዚአብሔር⁶፡ ለዘጸውዓ(J85r^b)ክ፡ ኀቤሁ፡ ወአንተኒ፡ ናሁ፡ ኮንክ፡ ቅዱስ፡ (A₂36r^c) በሐረትክ፡ ወበሥርዓትክ፡ እስመ፡ ይቤ፡ እግዚአብሔር፡ ኩኑ፡ ቅዱሳን፡ እስመ፡ አነሂ፡ ቅዱስ፡ አነ፡ ወሊቀ፡ ሐዋርያት፡ ክቡር፡ ጸሐፈ፡ እንዘ፡ (P56r^b) ይ(E₂21r^b)ብል፡ ወእ(B34v^b)መሰ፡ ለአብ፡ ትጼውዕዎ፡ ዘውእቱ፡ ይኳንን፡ እንዘ፡ ኢያደሉ⁷፡ ለገጽ፡ ወይፈድዮ፡ ለኩሉ፡ ለ(E₁86r^a)ለ፩⁸፡ በከመ፡ ምግባ(L88r^b)ሩ፡ ሐሩ⁹፡ (T98v^a) እንዘ፡ ትፈርሁ፡ በኩሉ፡ ለመዋዕለ፡ ሕይወትክሙ፡ ወአእምሩ፡ ከመ፡ አኮ፡ ዘተሣየጠክሙ፡ (O62v^a) እምሕይወትክሙ፡ ከንቱ፡ ዘአፈወዩክሙ¹⁰፡ አበዊክሙ፡ ኢበወርቅ¹¹፡ ወኢበብሩር¹²፡ ዘይበሊ፡ አላ፡ በደም፡ ክቡር፡ ለደመ፡ ክርስቶስ¹³፡ በግዕ፡ ቅድው፡ ዘአልቦቱ፡ ነውር፡ ወኢርስሐት፡

[270] ¹ Om. L | ² ከመዝ፡ Ad. L | ³ አነ፡ Ad. A₂ | ⁴ ዘንበለ፡ P | ⁵ ጸሎት፡ L | ⁶ መሣግረ፡ ኩሉ፡ transp. L | ⁷ ወአዕርጋ፡ BL | ⁸ ኃጣውኢክ፡ E₁፡ ኃጣውኢሁ፡ L | ⁹ ኀቤሁ፡ P | ¹⁰ ሰአልክ፡ LT | ¹¹ Om. A₁ | ¹² ወይሠሪ፡ P | ¹³ ወመሐሪ፡ P.

[271] ¹ በእሉ፡ P | ² Om. P | ³ ምንት፡ ይከብር፡ ወምንት፡ L፡ ምንት፡ ይሄኒ፡ ወምንት፡ ይከብር፡ PT | ⁴ ወባሕቱ፡ B | ⁵ ቀድሶ፡ L | ⁶ ለእግዚአብሔር፡ L | ⁷ ኢያደሉ፡ A₁E₂ | ⁸ p.c. P | ⁹ እንክ፡ Ad. B | ¹⁰ p.c. P | ¹¹ ኢወርቅ፡ A₁ | ¹² ወኢብሩር፡ A₁ | ¹³ ዘክርስቶስ፡ L.

[272] ዘንተ፡ ኩሎ፡ ደይ፡ ውስተ፡ ልብከ፡ ወዘልፈ፡ ተዘከር፡ ኪያሁ፡ ወይ(J85v^a)ኩን፡
 ፍርሃተ፡ እግዚአብሔር፡ ቅድመ፡ አዕይንቲክ፡ ወዓውደ፡ ምኩናን፡ ግሩም፡(A137v^b)
 ወትፍሥሕቶሙ፡ ለጸድቃን፡ ዘይከውን፡ በውእቱ¹፡ ጊዜ፡(P56r^c) ለባሕቲቶሙ፡ ወኃሣሮሙ፡
 ለኃጥአን፡ ወብካዮ(T98v^b)ሙ፡ ውስተ፡ ማዕምቀ፡ ጽልመት፡ ወአእምር፡(E186r^b) ከመ፡
 ኩሎ፡ ሰብእ፡ ከመ፡ ሣዕር²፡ ወኩሎ፡ ክብሩ፡ ለእንሰ፡ እመሕያው፡ ከመ፡ ጽጌ፡ ሣዕር፡
 ይ(L88v^a)ዮብስ³፡ ወጽጌሁኒ፡ ይትነገፍ፡ ወቃሉስ፡ ለእግዚአብሔር፡ ይነብር፡ ለዓለም⁴፡
 አንብብ፡ እሎንተ፡ ቃላተ፡ ወዘ(A236v^a)ይመስሎን⁵፡ ወትረ፡ አወልድዮ፡ ወሰላመ፡
 እግዚአብሔር፡ የሃሉ፡ ምስሌክ፡ ወይረሲክ፡ ብሩሃ፡ ወያለቡክ፡ ወይምራኅክ፡ ኀበ፡ ፍኖተ፡
 መድኃኒት፡ ወይሰደድ⁶፡(B34v^c) እምሕ(O62v^b)ሊናክ፡ ኩሎ፡ ፈቃ(J85v^b)ደ፡ ተምይንት፡
 ወይኅትም፡ ነፍሰክ፡ በትእምርተ⁷፡ መስቀል፡ ማኅዩዊ፡ ከመ፡ ኢይቅረብ⁸፡(T99r^a) ኀቤክ፡
 ምንትኒ⁹፡ እምአክዩ፡ ለእ(P56v^a)ኩይ፡ ወይረሲክ፡ ድልወ፡ ለኩሎ፡ ገቢረ፡ ትሩፋት፡ ከመ፡
 ትርክብ፡ መንግሥተ፡ እንተ፡ ሀለወት፡(E186v^a) ትመጽእ፡ ዘአልባቲ፡ ተፍጻሜት፡
 ወኢኅልፈት፡ እንዘ፡ ትትኃሠይ፡ በብርሃነ፡ ሥሉስ፡ ቅዱስ፡ ለእሳ፡ ለሕይወት¹⁰፡
 ወቀዳሚሃ፡ ንጉሠ፡ ስብሐት፡ አብ፡(L88v^b) ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ አሜን፡

[273] ወበዛቲ¹፡ ቃላት፡ ሠናያት፡ መዓዶ፡ ሊቅ፡ ክቡር፡ ለይዋስ(A137v^c)ፍ²፡ ወልደ፡ ንጉሥ፡
 [aወገብአ፡ ውስተ፡ መካነ፡ ብሕታዊሁ³፡ ወዓልያነ፡ ንጉሥስ፡ ወሐዓንያኒሁ፡ ለወሬዛ፡ ሶበ፡
 ርእይዎ⁴፡ ለሊቅ፡ እንዘ፡ ይበውእ፡ ወትረ፡ ኀ(E221r^c)በ፡(J86r^a) ቤተ፡ መንግሥት፡ አንከሩ፡
 ፈድፋደ፡ እምዘንቱ፡ [ወአሐዱኒ]⁵፡(T99r^b) እምኔሆሙ፡ ዘአቅደምነ፡ ዘክሮቶ⁶፡ ዘተሰይመ⁷፡
 ላዕሌሆሙ፡ ከመ፡ መጋቢ⁸፡(P56v^b) ወምእመን፡ ወጽ(E186v^b)ንዓ፡ ተፋቅሮ፡ ላዕለ፡ ጽርሐ፡
 ወልዱ፡ ዘስሙ፡ ዘርዳን⁹፡ ይቤሎ¹⁰፡ ለወልደ፡ ንጉሥ፡ አ(A236v^b) እግዚእየ¹¹፡(O63r^a)
 ይደልወክ፡ ታእምር፡ ዘከመ፡ እፎ፡ እፈርሆ¹²፡ አነ፡ ለአቡክ፡ ወዘከመ፡ እፎ፡ ተአምነኒ፡
 ወበእንተዝ፡ አዘዘኒ፡ እትለ(B35r^a)አክ¹³፡ ከመ፡ ምእመን፡ ለወናሁ፡ አነ¹⁴፡ እሬእዮ፡ ለዝንቱ፡
 ብእሲ፡ ነኪር፡ ወትረ፡ ይትናገር፡ ምስሌክ፡ ወእፈር(L89r^a)ሆ፡ አነ፡ ከመ፡ ኢይኩን፡
 እምሕዝበ¹⁵፡ ሃይማኖት፡ ዘክርስትና፡ እንተ፡ አቡክ፡ ይጸልዓ¹⁶፡ ጥቀ፡ ወእከውን፡ እነ፡

[272] ¹ በኩሎ፡ L | ² p.c. J | ³ የይብስ፡ A₁ | ⁴ ይነብር፡ ለዓለም፡ ለእግዚአብሔር፡ transp. L | ⁵ p.c. E₁ | ⁶ ወይሰደድክ፡ L | ⁷ በእምርተ፡ E₁ | ⁸ አትቅረብ፡ E₁ | ⁹ ምንተኒ፡ BE₁ | ¹⁰ ርእስ፡ ሕይወት፡ L.
 [273] ¹ ወበዛቲ፡ P | ² Om. E₁ | ³ Om. E₂LOT; er. J | ⁴ ርይዎ፡ E₁ | ⁵ ወአሐዱ፡ J; ወጀስ፡ L; አሐዱኒ፡ P; ወአሐዱስ፡ T | ⁶ ዘክሮቶ፡ L | ⁷ ወተሠይመ፡ A₁ | ⁸ መጋቢ፡ A₁ | ⁹ ዛርዳን፡ A₂ | ¹⁰ ወይቤሎ፡ A₁PI | ¹¹ አእግዚእ፡ P | ¹² እፈርሆ፡ L | ¹³ እትለአክ፡ P | ¹⁴ ወአነ፡ ናሁ፡ transp. L | ¹⁵ ሕዝበ፡ E₁ | ¹⁶ ይጸልአ፡ P | ¹⁷ ወልደ፡ Ad. A₂B | ¹⁸ ይእዜ፡ JL | ¹⁹ ስድደኒ፡ E₂JOT; ሰደኒ፡ L | ²⁰ እስመ፡ E₂JLPT | ²¹ ኢይጌይሰኒ፡ A₂; ኢይጌሰኒ፡ E₂; ኢይጌይሰኒ፡ L | ²² ካልአ፡ E₁.

ድልወ¹⁷: ለኩነቱ (J86r^b) ሞት: ወሰንተ: ተ (T99v^a) አምር: ግዕዝ: ለአቡክ: ወለእመ: ኢጋደገ: እምይእዜ¹⁸: ተናብቦተ: ምስሌሁ: ወኢገበርክ: ዘንተ: [ስደኒ]¹⁹: እምቅድመ: ገጽክ: ከመ²⁰: [ኢይ (E187r^a) ኒሰኒ]²¹: አቡክ: ወኅሥሥ: እምነ: (P56v^c) አቡክ: (A138r^a) ከመ: የሀብክ: ህየንቴየ: ካልእ²²:

[274] ^aወይቤሎ: ይዋስፍ¹: አዘርዳን²: አነ: እፈቅድ: እምነቤክ: ከመ: ትትኃባእ: ውስተ: መንጦላዕትየ: ወትስማዕ³: ቃሎ: እንዘ: ይትናገር: ምስሌየ: ወሶብ: አእመረ: ዘርዳን⁴: ወቦአ⁵: ኀቤሁ: [አብአ: ውስተ^a]⁶: ውሣጤ መንጦላዕቱ: ^aወይቤሎ⁷: ይዋስፍ: ለበረሃም^a⁸: ዓቅም⁹: ሊተ: ምሕሮክ: አም (O63r^b) ላካዌ: ከመ: ይተከል¹⁰: ውስተ: ልብየ: ተክለተ¹¹: ጽኑ (T99v^b) ዓ: (J86v^a) ^aወአኃዘ: በረሃም^a¹²: ይንግር¹³: ብዙኃ: ነገረ: እግዚአ (L89v^b) ብሔር: ወይቤሎ: አ (A236v^c) ፍቅር: ለእግዚአብሔር: ለባሕቲቱ: በኩሉ: ልብክ: ወበኩሉ: ነፍስክ: ወበኩሉ¹⁴: ሕሊናክ: ወዕቀብ: ትእዛዘ¹⁵: (E187r^b) ንጹሐ: በፍር (P57r^a) ሃት: ወበፈ (B35r^b) ቲው: እስመ: እግዚአብሔር: ፈጠሮ: ለኩሉ: ዘያስተርኢ: ወዘኢያስተርኢ: ወተዘከር: ዘከመ: ፈጠሮ: ለሰብእ: [ወትእዛዘ]¹⁶: እንተ: አዘዘ¹⁷: ኪያሃ: ወዘከመ: ዓለወ: ትእዛዘ: ወበቀለ: ዘተበቀሎ: ለሐኩሁ¹⁸: በእንተ: ዕልወቱ: ወተዘከር: ካዕብ: ብዙኃ: ሠናያት: ወክብራት: እንተ: ነሥአ¹⁹: እምኔነ: በዓሊዎትነ: ትእዛዘ: ዘ (T100r^a) አሁ: ወሐዘናተ: እንተ²⁰: ተረከብናሃ: እምድሃረ: ፀዓትነ: እምእንታክቲ: ሠናያት²¹: ወኅርት (J86v^b) ምና: (A138r^b) ብዙሃ²²:

[275] ወዘከመ: ወሰክ: ወዓ (E221v^a) ትለወ: ድሃረ: ዝንቱ: ተመክንዮታተ: ፍቅር: ዘእንለ: እመሕያው: ወዘከመ: አስተሐመመ: ፈጣሪ: ለ (E187v^a) አድኅኖትነ: (O63v^a) ወ (L89v^a) ፈነወ: መምህራነ: ወነቢ (P57r^b) ያተ¹: ይዜንወነ²: በእንተ: ተሠግዎቱ: ለዋሕድ: ወበእንተ³: ርደቱ: ወተሰብአቱ: ወሠናያቱ⁴: [ወመንክራቱ]⁵ ወበእንተ: ሕማማት: ዘፆረ: በእንቲአነ: ወስቅለቱ: ወሞቱ: ዘበፈቃዱ: ወዘከመ: ጸውዓነ: ዳግመ: ወአግብአነ: ኀብ: ሠናያት: ዘቀዲመ: [ወመ (T100r^b) ንግሥት]⁶: ሰ (A237r^a) ማያዊት⁷: እንተ: ይጸንሕዋ: እለ: ድልዋን: ላቲ: ተዘከር⁸: ካዕብ: ኩነቱ: ሥቃይ: ዘተደለወ: ለኃጥአን: እሳት: ዘኢይጠፍእ:

[274] ¹ Om. E₁ | ² አዛርዳን: A₂ | ³ ወስማዕ: E₁ | ⁴ ዘረዳን: L; ዛርዳን: A₂ | ⁵ ኀቤሁ: አብአ: Ad. A₁A₂BE₁P | ⁶ Om. E₂JLOT | ⁷ ይቤሎ: A₁JOT | ⁸ Om. E₁ | ⁹ ዓቅድም: A₁A₂BP | ¹⁰ ይትክል: OP | ¹¹ ትክለተ: JO | ¹² Om. E₁ | ¹³ ይንግር: P | ¹⁴ ወኩሉ: O | ¹⁵ ትእዛዘ: A₁PT | ¹⁶ በትእዛዘ: A₁BP; ወትእዛዘ: A₂E₁ | ¹⁷ አዘዘ: E₁OT | ¹⁸ ለሐከሁ: L | ¹⁹ ተነሥአ: P | ²⁰ Om. E₂ | ²¹ ሠናይት: P | ²² በዙኃ: A₂E₂LO.
[275] ¹ ነቢያተ: P | ² ይዜንወነ: T | ³ ወበእተ: E₁ | ⁴ ወሠናያተ: A₁A₂B; ወሠናተ: E₁; ሠናይት: P | ⁵ ወመንክራተ: A₁A₂BE₁; ወመንክራት: P | ⁶ ምስለ: መንግሥት: A₁A₂BE₁P | ⁷ ሰማያት: A₁ | ⁸ ተገዛር: A₁ | ⁹ ጽልመት: L.

ጽልመት⁹፡ ወዕዪ፡ ዘኢይመውት፡ ወኩሎ፡(B35r^c) ዘአስተጋብኡ፡(J87r^a) እለ፡ ቅኑያን፡ ለኃጢአት፡ እምነ፡ ሥቃያት፡ ለርእሶሙ፡፡

[276] ወሶበ፡(E187v^b) ፈጸመ፡ አጽንዖቶ¹፡ በዝንቱ²፡ ነገር፡ ወፈጸመ፡ ስነ፡ ትምህርቱ፡ በከመ፡ ልማድ፡፡ እምድኅረ፡ ተናገረ፡ ብዙኃ፡(P57r^c) በእንተ፡ ንጽሐ፡ ተጋድሎ፡ ወሐይው፡(L89v^b) ወበእንተ፡ መንኖቶሙ፡ ወክበዶሙ፡ ለግብራት³፡ እለ፡ ሀለዋ፡ በዝየ፡ ወገሠጽ፡ ሕርትምናሆሙ፡ ለእለ፡ ተመ፡(T100v^a)ሰዉ፡ በፈቲው፡ መንገሌሃ፡፡ ወፈጸመ፡ ቃሎ፡ በጸልዮ፡(A138r^c) ላዕሌሁ፡ ወባረኮ⁴፡ ከመ፡ ተሃ፡(O63v^b)ሉ፡ ምስሌሁ፡ ሃይማኖት፡ ዘርቱ፡ ምክራ፡ ወሐረት⁵፡ እንተ፡ አልቦ፡ ዘያነውራ፡ በተጠብቦ⁶፡ ንጽሕት፡ ዘትነብር፡ ዘልፈ፡ ዘእንበለ፡ ሙያጤ፡ ወኢጽናኔ፡፡ ወረሰዮ፡ ለጸሎት⁷፡ ወሰነ፡ ወፍጻሜ⁸፡፡(E188r^a)(J87r^b)

[277] _aወጸውዎ¹፡ ይዋስፍ_a²፡ ለዘርዳን፡ ሐሳኒሁ፡ ከመ፡ ይፍትን፡ ሕሊናሁ፡ ወይቤሎ፡ ሰማዕከነ፡ ይእዜ፡ ዘነበበኒ³፡ ቦቱ፡ ዝንቱ፡ _aዘራኤ፡ ነቢብ_a⁴፡ ከመ፡ ይኒጠ፡(P57v^a)ኒ፡ በኒጣነ፡ ቃሉ⁵፡ ጽሩ፡ ከመ⁶፡ ያግኅሠኒ፡ እምተድላ፡(A237r^b) ፍሥሐ፡ ዘዝንቱ፡ ዓለም፡ ኃላፊ፡ ወጣዕመ፡ ዚአሁ፡፡ ወከመ፡(T100v^b) አምልክ⁷፡ አምላክ⁸፡ ነኪረ⁹፡፡ ወአውሥኦ፡ ዘርዳን፡ እንዘ፡(L90r^a) ይብል፡፡ አንጉሥ፡ ለእመ፡ ትቤ፡ ከመ፡ ትሰአለኒ፡ ሊተ፡ ለላዕክ¹⁰፡ ዚአክ፡ እስመ፡ አ(B35v^a)ነ፡ አእመርኩ፡ ከመ፡ ነገረ፡ _aዝንቱ፡ ብእሲ_a¹¹፡ ናሁ፡ ቦኦ፡ ወበጽሐ፡ እስከ፡ ዕመቀ፡ ልብከ፡ ሶበሰ፡ ኢኮነ፡ ግብር፡ ከመዝ፡ እምኢተናገርከ፡ ወትረ፡ ምስሌሁ፡ ወኢኮነ፡ ዘኢነአምራ¹²፡ ለዛቲ፡ ክ(J87v^a)ብር፡ አ(E188r^b)ላ፡ እምአመ፡ ጊዜ፡ አስተናሥኦ፡ አቡከ፡ ስደተ፡ ላዕለ፡ ክርስቲያን፡ አልቦ¹³፡ ድኒን፡ እምኔሁ¹⁴፡፡ ወተሰዱ¹⁵፡ እምዝ(O64^a)የ፡ ወኃድኦ፡ ስብከቶሙ፡ በዝንቱ፡ እምወእ(A138v^a)ቱ፡ ጊዜ፡፡ ወለእመ፡ ኮነ፡(P57v^b) _aምክር፡(E221v^b)ሙ፡ ይእዜ¹⁶፡(T101r^a) ሥሙረ_a¹⁷፡ በኅቤክ፡ ወተክሥተ፡ ለክ፡ ወትክል፡ ፀዊረ፡ ዓፀባሁ፡ ወሕማሙ፡፡ ይኩን፡ ይእዜ፡ ሥምረትክ፡ መንገለ፡ ኄራት፡ ወሠናያት፡፡ ወባሕቱ፡ [አነሂ]¹⁸፡ ምንተ፡ እገብር¹⁹፡ ዘኢይትከሃለኒ፡ ከመ፡ እነጽር፡ መንገለ፡ እለ፡ ምንዳቤያት፡፡ ወናሁ፡ ነፍስየ፡ ተመልዓት²⁰፡ ኀዘነ፡ እምፍርሃተ፡ ንጉሥ፡ ወሕማም²¹፡

[276] ¹ አጽንዖተ፡ L | ² ለዝንቱ፡ A₂B | ³ ለግብርናት፡ A₁ | ⁴ ወባረክ፡ L | ⁵ ወሐረታ፡ L | ⁶ ወታጠብቦ፡ E₁ | ⁷ በጸሎት፡ A₁A₂E₁፤ ለጸሎቱ፡ PT | ⁸ ወሆረ፡ ኀበ፡ መካነ፡ ተጸምዶቱ፡ A₂BE₁፤ ሆረ፡ ኀበ፡ መካነ፡ ተጸምዶ፡ P.

[277] ¹ ጸውዖ፡ A₁ | ² Om. E₁ | ³ ዘነበበኒ፡ L | ⁴ ዘራኤ፡ ነቢብ፡ A₂፤ ዘራኤ፡ ንባብ፡ A₁L | ⁵ ቃሉ፡ E₁ | ⁶ ወ፡ A₁BE₁T | ⁷ Om. L | ⁸ አምክ፡ E₁፤ አምላክ፡ A₁A₂L | ⁹ ነኪር፡ L | ¹⁰ ላዕክ፡ E₁ | ¹¹ ብእሲ፡ ዝንቱ፡ transp. L | ¹² ዘኢነምራ፡ E₁ | ¹³ ዘአልቦ፡ P | ¹⁴ ላዕሌሁ፡ L | ¹⁵ ተሰዱ፡ P | ¹⁶ ኮነ፡ ad. A₂E₁ | ¹⁷ ይእዜ፡ ምክርሙ፡ ኮነ፡ ሥሙረ፡ BP፤ ይእዜ፡ ምክርሙ፡ ሥሙረ፡ transp. E₂OT | ¹⁸ አንሰ፡ E₂O፤ አነኒ፡ J፤ አንተ፡ L፤ አነሰ፡ T | ¹⁹ እገብር፡ BE₁P | ²⁰ Om. A₁ | ²¹ ሕማመ፡ A₁A₂BE₁ | ²² ዓቢየ፡ A₂BE₁ | ²³ ምንትኒ፡ A₁.

ዓቢይ^{22::}(L90r^b) ምንትኑ²³፡ ዘአወሥኦ፡ በእንተ፡ አስተሐቅሮትየ፡ ወአብሐትየ፡ ለአብኦተ፡ ዝንቱ፡ ብእ(A₂37r^c)ሲ፡ (E₁88v^a) ኅቤከ፡(J87v^b)

[278]_aወይቤሎ፡ ይዋስፍ_a¹፡ አነ፡ አአምር፡ ስነ፡ ፍድፋዴ፡ አፍቅሮትከ፡ ኪያየ፡ እንተ፡ አልባቲ፡ ዕሤት፡ በኅቤየ፡ ወሶብ፡ ረክብክዋ፡ [በዕለ(T101r^b)ተ]²፡ ጥያቄ፡ ፈቀድከ፡ እክሥት፡ ለከ፡ ዘንተ፡ ግብረ፡(P57v^c) ሠናየ፡ ዘልዑል፡ እምጠባይዕ፡ ሰብዓዊት³፡ በእንተ፡ አፍቅሮትየ⁴፡ ኪያከ፡ ከመ፡(B35v^b) ታእምር፡ ዘረክብከ፡ ኪያሁ፡ ወታእምር፡ ካዕብ፡ ለፈጣሪ፡ ወትትመ(O64r^b)ሐፀን፡ በብርሃን፡ ዘያበርህ፡ ተሰፊውየ፡ ኪያከ፡ ከመ፡ ለእመ፡ ሰማዕከ፡ ዜና፡ መንፈሳውያት⁵፡ ትትልዎመ፡ በፈቲው፡ ወተዓቅቦ⁶፡ ወኢያጐንድየከ⁷፡ እምኔሁ፡ ሀኬት፡ ወተሐይዮ፡ ወባሕቱ፡ ይመስለኒ፡ ከመ፡ ተሐፈርከ፡(E₁88v^b) እምተሰፍዎትየ፡ ኪያከ፡ እስመ፡ እፊኢ፡ ተ(A₁38v^b)ና(J88r^a)ግሮተከ፡ ቀራረ፡ በእንቲአሁ፡ ወባሕቱ፡ _aአንተ፡ ለእመ_a⁸፡ ነገርከ፡ ለአ(L90v^a)ቡየ፡ ንጉሥ፡(T101v^a) ዘንተ፡ አልቦ፡ ዘትረክብ፡ ምንተኒ፡ ዘእንበለ፡ ዘታጸምዋ⁹፡ ለነፍስከ፡ _aበኃዘን፡ ወትካዝ_a¹⁰፡ ወለእመ፡ _aኮንከ፡ ዘታጸንዕ_a¹¹፡ አፍቅሮተከ¹² ኪያሁ፡ ኢታኅዝኖ፡ በምንትኒ፡ እም(P58r^a)ዝንቱ ፡ ግሙራ፡ እስከ፡ ጊዜ፡ ዘይደለ፡፡

[279]_aወበሳኒታ፡ ገብአ¹፡ በረላም_a²፡ ወቦኦ፡ ኅብ፡ ይዋስፍ³፡ ወነገሮ፡ በእንተ፡ ሐዊር፡ ወኢተክህሎ፡ ከመ፡ ይትዓገሥ፡ በተ(A₂37v^a)ፈልጦቱ፡ እምኔሁ፡ ወተከዘት፡ ነፍሱ፡ ወመልዓ፡ አንብዕ፡ ውስተ፡ አዕይንቲሁ፡ ወመዓይ፡ ሊቅ፡ ብዙኃ፡ ወይቤሎ፡ ጽናዕ፡ በገቢረ፡ ሠናይ፡ ወፍኖ(O64v^a)ተ፡(E₁89r^a) መዊዕ፡ ዘኢይረክቦ፡ ድንጋዬ፡ ወኢ(J88r^b)ነውር፡ ወአስተጸንዓ⁴፡ ልቦ፡ በቃለ⁵፡ ኑዛዜ፡ ኃሢሦ፡ በጎ(T101v^b)ቤሁ፡ ከመ፡ ያስተፋንዎ፡ በፍሥሐ፡ ወይቤሎ፡ ካዕብ፡ ኢኮነ፡ ርኑቀ፡ ዕድሜሁ፡ ለተራክ(B35v^c)ቦትነ፡ ኅቡረ፡ ዘ(L90v^b)አልቦ፡ ተፈልጦ፡ ወይዋስፍለ⁶፡ ተመልዓ፡ ኃዘነ፡ ወአውሐዘ፡ አናብዒሁ፡ ወከመ፡ ኢያጸምዎ⁷፡ ለሊቅ፡ በአብዝኖ፡ ድካም፡ ወኢይክልአ⁸፡(P58r^b) ፍኖተ፡ ትሩፋት፡ እንተ፡ ይፈቱ፡ [ኪያሁ]⁹፡ ወፈርሃ፡ ከመ፡ ኢይክሥት፡ ግብሮ፡ ለንጉሥ፡(A₁38v^c) ዝከ፡ ዘይሰመይ፡ ዘርዳን፡ ወኢይርከቦ¹⁰፡ ሥቃይ፡ ወኩነኔ፡፡

[278] ¹ om. E₁ | ² ልዕልተ፡ A₁A₂BE₁P | ³ ሳብዓዊት፡ E₂L | ⁴ አፍቅሮትየ፡ L | ⁵ መንፈሳውያን፡ L | ⁶ ወተዓቅቦ፡ LPT | ⁷ ወኢያጐንድየከ፡ A₂L; ወኢያጐንድየከ፡ E₁ | ⁸ ለእመ፡ አንተ፡ transp. A₂BE₁E₂P | ⁹ ታጸምዋ፡ L | ¹⁰ በኃዘን፡ ወበትካዝ፡ A₁; በትካዝ፡ ወበኃዘን፡ transp. L | ¹¹ ዘታጸንዕ፡ ኮንከ፡ transp. L | ¹² አፍቅሮትከ፡ A₁E₁.

[279] ¹ ገብረ፡ E₁L | ² om. E₁ | ³ om. E₁ | ⁴ ወኢአስተጸንዓ፡ O | ⁵ በቃለ፡ A₁ | ⁶ ወይዋስፍለ፡ A₁; om. E₁ | ⁷ እያጸምዋ፡ A₁; ኢያጸምሦ፡ O | ⁸ ወኢይክልአ፡ E₂L | ⁹ ኪያህ፡ A₁A₂BE₁P | ¹⁰ ወኢይረክቦ፡ A₁A₂E₂.

[280] ወይቤሎ፡ አካብ፡ መ(E₂21v^c)ንፈሳዊ፡ ዘበአማን፡ ወክቡር¹፡ እመምህራን፡ በመጠን፡ ዘኮንክኒ፡ ምክን(E₁89r^b)ያተ፡ ለኩሉ፡ ጎራት፡ ዘናሁ²፡ አንተ፡ ይእዜ፡ ተጋድገ(J88v^a)ኒ፡ ሙቁሐ፡ በዝንቱ፡ ዓለም፡ ብጡ(T102r^a)ል፡ ወተሐውር፡ ለሊክ፡ ኀበ፡ መካነ፡ ዕረፍት፡ መንፈሳዊ³፡ ወኢእትጋበል⁴፡ ይእዜ⁵፡ ለተሞቅሖትክ፡ ወአኅድጎትክ⁶፡ እምፍኖትክ፡ ዛቲ፡ ሐርኬ፡ ዕቁበ⁷፡ በሰላመ፡ እግዚአብሔር፡ ወተዘከር፡ ኅር(O64v^b)ትምናየ⁸፡ ወት(A₂37v^b)ረ፡ በጸሎትክ፡ ክብርት፡ ከመ፡ እክሃል፡ ረ(L91r^a)ኪቦተክ፡ ወነጽሮ፡ ገጽክ፡ ፍሡሕ፡ በኩሉ፡ ጊዜ፡ ወተወከፍ፡ እምኔ(P58r^c)የ፡ አሐተ፡ ስእለተ፡ ወእመኒ፡ ኮንከ⁹፡ ዘኢትፈቅድ፡ ተመጠው፡ እምኔየ፡ ኅዳጠ፡ ወሰድ፡ ምስሌክ፡ ለጽሙዳን፡ ወለነፍስከሂ¹⁰፡ ንሰቲተ፡ ስንቀ፡ በፍኖት¹¹፡ ለጌሠም፡ ባሕቲቱ፡ ወልብሰ፡ ለአራዝ፡

[281] _aወአውሥኦ፡ በረሃም_a¹፡ እንዘ፡ ይ(E₁89v^a)ብል፡ ለእመ፡ እነ፡ ተመ(J88v^b)ጠውኩ፡ (T102r^b) እምኔክ፡ ም(B36r^a)ንተኒ፡ ለአጋውየ፡ እስመ፡ እሙንቱ²፡ ኢይፈቅዱ፡ ከመ፡ ይንሥኡ³፡ ምንተኒ፡ እምንዋየ፡ ዝንቱ፡ ዓለም⁴፡ ኃላፊ፡ ዘአርጋቅዎ⁵፡ እምኔሆመ፡ ወርኅቁ፡ ለሊሆመ፡ (A₁39r^a) እምኔሁ፡ በሥምረቶመ፡ በእፎ፡ አነ፡ እነሥእ፡ ለርእስየ፡ ዘክላእክዎመ፡ ለእልክቱ፡ ወአነ፡ አአምር፡ ከመ፡ አጥርየታ፡ ማኅጉሊ⁶፡ ውእቱ፡ ኢለእሙንቱ፡ ወኢለርእስየ፡ ኢይነሥእ፡ ወኢንወድቅ⁷፡ ውስተ፡ (P58v^a) ዛቲ⁸፡ መሥገርት፡ ነዓዊት፡ ወጥሪት፡ ማኅዘኒት፡

[282] ወሶበ፡ አሆ፡ ኢይ(L91r^b)ቤሎ፡ ኢበዝንቱ፡ ወኢበካልኡ፡ አጋዘ¹፡ ያስተብቁዎ፡ ካዕበ፡ ወሐደሰ፡ ስእለቶ፡ ከመ፡ ኢያስተጋፍር²፡ አስተ(O65r^a)ብቁዎቶ፡ ወኢይክዓው፡ (J89r^a) ላዕሌሁ፡ (E₁89v^b) ብዝ(T102v^a)ጋ³፡ ኃዘን፡ ወፍርሃት፡ አላ፡ ይኅድግ፡ ሎቱ፡ ልብሰ⁴፡ ዘጸጉር፡ ዘሥጡጥ፡ ወቅናቶ፡ (A₂37v^c) ሠናይተ፡ ከመ፡ ተሀሉ፡ ምስሌሁ፡ ለተዝክር፡ ወዕቅበተ፡ እምኩሉ፡ ምግባር፡ ሰይጣናዊ፡ ወንሣእ፡ ምስሌክ፡ ህየንቱሆመ፡ ከመ፡ ሶበ፡ ነጸርኮመ፡ ተዘከር፡ ድካምየ፡ _aወአውሥኦ፡ በረሃም_a⁵፡ እንዘ፡ ይብል፡ አንሰ፡ ለእመ፡ ወሀብኩክ፡ ልብስየ፡ ዘበልየ⁶፡ ወነሣእኩ፡ እምኔክ፡ ልብሰ፡ ሐዲሰ፡ ኢኮነ፡ ዝንቱ፡ ርቱዓ፡ ከመ፡ እትፈደይ፡ በዝየ፡ (P58v^b) ዕሢተ፡ ዓማ፡ ኅዳጥ፡ ወከመ፡ ኢይምትር፡ ተስፋክ፡ ረሲ፡

[280] ¹ ዝየ፡ ቆመ፡ ad. A₂B | ² ዜናሁ፡ E₁፡ ዘና፡ P | ³ መንፈሳዊት፡ A₁ | ⁴ ወኢይትጋበል፡ L፡ ወኢእትጋበል፡ T | ⁵ ይእዜ፡ L | ⁶ ወአኅድጎትክ፡ L | ⁷ ዕቁበ፡ E₁፡ ዕቁብ፡ L | ⁸ ኅርትምናየ፡ L | ⁹ ኮነ፡ A₂፡ ሐርክ፡ L | ¹⁰ ወለነፍስከሂ፡ A₁L | ¹¹ ለፍኖት፡ A₁A₂L.

[281] ¹ om. E₁ | ² እሙንቱሂ፡ BP | ³ ኢይንሥኡ፡ L | ⁴ om. BJOT | ⁵ ዘአርጋቅዎ፡ L | ⁶ ማኅጉሊ፡ L | ⁷ ወኢእነድቅ፡ A₁፡ ወኢይወድቅ፡ E₂LO፡ ⁸ om. L.

[282] ¹ አጋዘ፡ A₁፡ አጋዘ፡ E₁ | ² ኢያስተጋፍር፡ P | ³ ብዘጋ፡ P | ⁴ ልብሰ፡ A₁A₂P፡ ልብስ፡ O | ⁵ om. E₁ | ⁶ om. L | ⁷ በአምሳሌሁ፡ J | ⁸ om. E₁ | ⁹ om. E₁ | ¹⁰ ክብርት፡ A₁B | ¹¹ ዘይኔስ፡ E₁፡ ዘይኔይሱ፡ JOT.

ዘትሁብኒ፡ ኪያሁ፡ ጸርቀ፡ በአምሳሊሁ⁷፡ ለዘእሁብከ፡ አነ፡፡ ወኃሠሠ፡(B36r^b) ይእተ፡ ጊዜ፡ ይዋስፍ⁸፡ ልብስ፡(T102v^b)(J89r^b) ጸጉር፡ ብሉዮ፡ ወወሀቦ፡ ለሊ(E190r^a)ቅ፡፡ ወነሥኦ፡ እምኔሁ፡(A139r^b) ይዋስፍ⁹፡(L91v^a) ልብሶ፡ ወ(E222r^a)ቅናቶ፡ እንዘ፡ ይትፌሣሕ፡ ወይትኃሠይ፡፡ ወኮነት፡ በገቤሁ፡ ክብርተ¹⁰፡ ፈድፋድ፡ ዘእንበለ፡ መጠን፡ ዘይኔይስ¹¹፡ እምልብስ፡ ሜላት፡ ወእምሠርጉ፡ ክቡ(O65r^b)ር፡ ንጉሣዊ፡፡

[283] ወበረሃም¹፡ ሶበ፡ ቀርቦ፡ ጊዜ፡ ሐዊሮቱ፡ aከሐዘ፡ ይትናገር፡ ነገረ፡ ሐዊሮቱ²፡ ወመሐሮ፡ ድኅረ፡ እንዘ፡ ይብል፡፡ አወልድ³፡ ፍቁር፡ ዘበአማን፡ [ወእኅው]⁴፡ ጥዑም፡ ዘወለድክም⁵፡ በትምህርተ፡ ወንጌል፡ ቅዱስ፡ ወክቡር፡፡ ይደሉ፡ ፈድፋድ፡ ከመ፡ ታእም(P58v^c)ር፡ ለዓይ፡ ንጉሥ፡ ዘኮነከ፡ ሐራሁ፡ ወበመኑ፡ አመንከ፡ ወተአመንከ፡፡ ይደል(T103r^a)ወከ፡ ይእዜ፡ ከ(A238r^a)መ፡ ትዕቀብ፡ ወታጽ(J89v^a)ንዕ፡ ሐራዊናከ⁶፡ በ(E190r^b)ጥብዓት፡ ወትፌጽፍም፡ ዘአሰፈውከ⁷፡ ቦቱ፡ በመጽሐፈ፡ ተአምኖ፡ በቅድመ፡ ኩሎመ⁸፡ ሐራ፡ ሰማያዊያን፡፡ አንተ፡ ለእመ፡ ዓቀብከ⁹፡ ኪያሃ፡ ትከውን፡ ዕቁብ፡ ወብፁዓዊ¹⁰፡ እንዘ፡ ኢትፈቅድ፡ እምነ፡ ግብራት፡(L91v^b) ኃላፍያት¹¹፡ አምሳሉ፡ ሕልም፡ እማንቱ፡፡ ወድኅረ፡ ዝንቱ፡ ይከውና¹²፡ ለእሳተ፡ ገሃነም፡ ዘለዓለም¹³፡ እንተ፡ አልባቲ፡ ፀዳል፡ aወዋዕዮ፡ ዚአሃ¹⁴፡ ዘኢየጋልቅ፡(O65v^a)(A139r^c) ወአልቦቱ፡ ዕረፍት፡ ለላህባ፡ ወ(P59r^a)ሥቃያቲሃ፡፡ ወኪያረ(B36r^a)ምም፡ እንከ፡ ወአልቦ፡ ፍ(T103r^b)ጸሜ፡ ለኩነኔ፡ ወዓዲ፡ ምንት፡ ወእቱ፡ እምሠ(E190v^a)ናያት፡ ዘይትረ(J89v^b)ከብ፡ በውስተ፡ ዓለም፡፡ ወዓለምስ፡ ደኃራዊ፡ ከመዝ፡ ወእቱ፡ ትፍሥሕታቲሁ፡ ትትኃሠይ፡ ዘልፈ፡ ምስለ፡ እግዚአብሔር፡ ዘይሁብ፡ ለእለ፡ ያፈቅርዎ፡ መንግሥተ፡ ዘትነብር፡ ለዓለም፡ ወስነሂ፡ ዘኢይትነገር፡፡ ወአልቦ¹⁵፡ ዘይትቃወማ፡ ለኃይሉ፡ ወስብሐቲሁ¹⁶፡ ይነብር፡ ለዓለም፡፡ ወሠናይቱስ¹⁷፡ ዘአስተዳለው፡ ለእለ፡ ያፈቅሩ፡ ኪያሁ፡ ልዕልት፡ ፈድፋድ፡ ወአልባቲ¹⁸፡ ምጣኔ፡ ለኩሉ፡ ዘይኔጽር፡ ኀቤሃ፡(A238r^b) እንተ፡ ኢርእያ፡ ዓይን፡ ወኢስምዓ፡ ባቲ፡ እዝ(L92r^a)ን፡ ወኢተሐለየት¹⁹፡ ውስተ፡ ልብ፡ ሰብእ፡፡ ዘትከውን፡(T103v^a) ላቲ፡ ለሊከ፡ ወራሲሃ፡(P59r^b) [ወዕቁብ]²⁰፡ በ(E190v^b)እደ፡ እግዚአብሔር፡ አዚዝ፡፡

[283] ¹ ወበረሃም፡ B; om. E₁ | ² om. A₂E₂L | ³ አወልድዮ፡ A₁B | ⁴ ወእኅ፡ A₁A₂BE₁P; ወእኅው፡ E₂JO; ወእኅው፡ T | ⁵ ዘወለድክም፡ L | ⁶ ሐራዊናከ፡ BJO | ⁷ ዘአሰፈውከ፡ L | ⁸ om. L | ⁹ ዓቀብከ፡ E₂ | ¹⁰ ወብፁዓዊ፡ A₁A₂E₂L | ¹¹ ኃላፍያት፡ E₁ | ¹² ከ፡ L | ¹³ s.l. (m.g.) B | ¹⁴ ወዋዕዮ፡ L | ¹⁵ ወአልማ፡ A₂ | ¹⁶ ወስብሐቲሁ፡ L | ¹⁷ ወሠናይቱስ፡ P | ¹⁸ ወአልቦ፡ L | ¹⁹ ወኢተሐለየ፡ E₁ | ²⁰ ወዕቁብ፡ A₁A₂BE₁P.

[284]_a ወለይዋስፍስ፡ ወልደ፡ ንጉሥ¹፡(J90^a) ውግዘ²፡ አንብዕ፡ እምአዕይንቲሁ፡ ወኃዘነ፡
 ወዘሐቀ³፡ ዓነዳ፡ ሥጋሁ፡ በአጽፋሪሁ⁴፡(E₂22^r) ወኢክህለ፡ ትዓግሦ፡ እምተፈልጦቱ⁵፡
 እምአብ፡ ዘያፈቅር፡ ወእመምህ(O65^v)C⁶፡ ትሩፈ፡ ምግባር፡ ወይቤሎ፡ አአብ፡ መኑ፡
 ሀለወኒ፡ ወመኑ፡ (A₁39^v) ዘይፌጽም⁷፡ ሐጺኖተክ⁸፡ ዘሐፀንከኒ፡ ወመኑ፡ ይከውነኒ⁹፡
 ኖላዌ፡ ወመራሔ፡ ዘከማከ፡ ወምንተ፡ እሬሲ¹⁰፡ ለተናዝዞትዮ፡ እምጽንዓ፡ ፍቅርከ፡ ለገብር¹¹፡
 ዘኮንከ፡ ርትቀ፡ እምእግዚአብሔ(B36^v)C፡ አቅረብከኒ¹²፡ ንቤሁ፡ ወሐፀንከኒ፡ በእምሳለ፡
 ወልድ፡ ወራሲ፡ ለሕጉ(T103^v)(E₁91^r)ል፡ ወለስሐት፡ ዘአዓይል፡ ውስተ፡ አድባር፡
 ዘተደለውኩ¹³፡ ለአፈ፡ አራዊት፡ መሣጥያን፡(P59^r) ኃሠ(J90^r)ሥከኒ፡ ወበጸጋሁ፡
 ለእግዚአብሔር፡ እንተ፡ አልባቲ፡ ስሕተት¹⁴፡ ደመ(L92^r)ርከኒ፡ ምስለ፡ አባግዲሁ፡
 ወአርአይከኒ፡ ፍኖተ፡ ጽድቅ፡ ወአውዓእከኒ፡ እምጽልመት፡ ወጽላሎተ፡ ሞት፡ ወሜጥኮን¹⁵፡
 ለእገርዮ፡ እምፍኖተ¹⁶፡ ዳኅዕ፡ ጸዋሪተ፡ ሞት፡ ወምንዳቤ¹⁷፡ ዘዕፅ(A₂38^r)ብት ጉጸጉጽ
 ወጠዋይ¹⁸፡ ወኮንከኒ ሊተ¹⁹ ምክንያተ መንገለ ሠናይት²⁰ ዓበይት²¹፡ ወመንክርት፡
 ዘኢይትከሃል²²፡ በቃል²³፡ ከመ፡ ይንግሩ፡ ዕበያቲሃ፡ ወናሁ፡ ትረክብ፡ አንተ፡ በእንቲአዮ፡
 ለሕፁ፡ ሀብታተ²⁴፡(E₁91^r) ዓበይተ²⁵፡ እም(T104^r)ኅብ፡ እግዚአብሔር፡(O66^r)
_aወለሕፀ፡ አእኩቶትዮ፡ ይሬሰዮ፡ እግዚአብሔር²⁶፡ ፍጹመ፡ ዘውእቱ፡ ባሕቲቱ፡
 መዋ(J90^v)ዲ፡ ወወሀቢ፡ ዕሤተ፡ ጸጋ፡ ለእለ፡ ያ(A₁39^v)ፈቅርዎ፡ (P59^v)ከማከ፡

[285] ወበረሃምሰ¹፡ አኅደኅ፡ ሰቆቃወ፡ ወተንሥአ፡ ለጸልዮ፡ ወቆመ፡ ወሰፍሐ፡ እደዊሁ፡ ኅብ፡
 ሰማይ፡ እንዘ፡ ይብል፡ አእምላክ፡ አቡሁ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘአብራህክ፡
 ጽልመታተ፡ እምቀዲሙ፡ ፈጣሬ፡ ኩሉ፡ ፍጥረት፡ እለ፡ ያስተርእዩ፡ ወእለ፡ ኢየስተርእዩ²፡
 ዘኢመነንክ³፡ ልሕ(B36^v)ኩተከ⁴፡ ወኢኃ(L92^v)ደገነ፡ ንሑር፡ ድኅረ፡ ዕበድነ፡ ነአኩተክ፡
 ወነአኩቶ፡ ለክሂሎትክ፡ ወለጥበብክ፡ ወቃልክ⁵፡ ኢየሱስ፡ ክርስቶስ፡ እግዚእነ፡ ዘቦ(T104^r)ቱ፡
 ፈጠርክ፡ ዓለማተ፡ ወደቅነ⁶፡ ወአንሣእክ(E₁91^v)ነ፡ ገበርነ፡ ኃጣውአ፡ ወሠረይክ⁷፡ ለነ፡
 ተኃጉልነ፡ ወአግ(J90^v)ባእከነ፡ ተዪወውነ፡ ወቤዘውከነ፡ ሞትነ፡ ወአሕዩውከነ፡ በክቡር⁸፡

[284] ¹ om. E₁ | ² ወግዘ፡ E₁ | ³ ወዝሕቆ፡ A₁ | ⁴ በጽፈሪሁ፡ A₂ | ⁵ በተፈልጦቱ፡ P | ⁶ ወእመምህር፡ A₁ |
 | ⁷ ዘይፌጽ፡ P | ⁸ ሐጺኖተክ፡ A₁፤ ተሐጽኖተክ፡ BE₂፤ ተሐጽኖ፡ P | ⁹ ይከውነክ፡ A₁ | ¹⁰ ይሬሲ፡ L | ¹¹
 ለገብርክ፡ B | ¹² ወአቅረብኒ፡ A₁A₂፤ ወአቅርብኒ፡ E₁ | ¹³ ዘተለውኩ፡ A₂ | ¹⁴ ስሕተተ፡ B፤ ስሕተታት፡ E₁ |
¹⁵ ወሚጥኮን፡ A₁ | ¹⁶ እምኖተ፡ E₁ | ¹⁷ ሞተ፡ ምንዳቤ፡ L | ¹⁸ om. E₁፤ ወጠዋይት፡ P | ¹⁹ om. L | ²⁰
 ሠናይት፡ LT | ²¹ ዐባይ፡ P | ²² ዘኢትትከሃል፡ BT | ²³ በነቢብ፡ L | ²⁴ ሀብታት፡ E₁L | ²⁵ ዓበይት፡ E₁L |
²⁶ om. A₂E₁L.
 [285] ¹ om. E₁ | ² ያስተርእዩ፡ A₂P፤ ኢየስተርእዩ፡ E₁ | ³ ኢዘመንክ፡ B፤ ዘኢመነንክ፡ P | ⁴ ልሕኩታተ፡ E₁ |
 | ⁵ ወቃልክ፡ L | ⁶ ወዳቅነ፡ E₁ | ⁷ ወረሰይክ፡ O | ⁸ ዘክቡር፡ L | ⁹ ለኩ፡ P | ¹⁰ ቀድሶ፡ T | ¹¹ ነፍሳ፡ LT |
 | ¹² ወባረክ፡ P | ¹³ እምይንተ፡ A₂፤ እምትይንተ፡ E₁፤ እምትምይተ፡ O | ¹⁴ እምነሁ፡ E₁ | ¹⁵ ሠናቲክ፡ E₁፤
 ሠናይቲክ፡ P | ¹⁶ ወስቡሕ፡ አንተ፡ transp. L | ¹⁷ አዝማን፡ A₁.

ደመ፡ ወልድከ፡ አእግዚአ፡(A₂38v^a) መፍቀሬ፡(P59v^b) ሰብእ፡ ነጽር፡ ኀበ፡ ዝንቱ፡ በግዕዝ፡
ነባቢ፡ ዘአቅረ(E₂22r^c)ብኩ፡ ለከ⁹፡ እምዘ፡ ኢይደልም፡ ቀድስ¹⁰፡ ነፍሶ¹¹፡ በኃይልክ፡
ወበ(O66r^b)ጸጋክ፡ ወባርኮ¹²፡ በርትዕክ፡ ወዕቀቦ፡ ለዝንቱ፡ ዓፀደ፡ ወይን፡ ዘተተክለ፡
በመንፈስ፡ ቅዱስ፡ ማኅዋዊ፡ ወሀቦ፡ ከመ፡ ይፍረይ፡ ፍሬ፡ ርትዕ፡ ወጽድቅ፡
ወባል(A₁39v^c)ሐ፡ እምትምይንተ¹³፡ ጸላኢ፡ በጥበበ፡ መንፈስ፡ ቅዱስ፡ ኄር፡ ወመሐሮ፡
ገቢረ፡ ፈቃድክ፡ ወኢታእትት፡(T104v^a) ጸጋክ፡ እምኔህ¹⁴፡ ረስዮ፡ ድልወ፡ ከመ፡ የሃሉ፡
ምስሌ(L92v^b)ዮ፡ ሊተ፡ ለሕፁዕ፡ ላዕክክ፡ ውስተ፡ ሠ(J91r^a)ናይቲክ¹⁵፡ ዘለዓለም፡(E₁91v^b)
እንተ፡ አልባቲ፡ ፍጻሜ፡ ወኩን፡ ሎቱ፡ ናዛዚ፡ ወሐዋጺ፡ ወመራሐ፡ ኀበ፡ ፍኖትክ፡
ማኅዋዊት፡ እስመ፡ ቡሩክ፡ ሐንተ፡ ወስቡሕ¹⁶፡ በኩሉ፡ ዓለማት¹⁷፡ አሜን፡(P59v^c)
^[286]፡ ወሰብ፡ ፈጸመ፡ ጸሎቶ¹፡ ተመይጠ፡ ወሰዓሞ፡ ለወልደ²፡ አብ፡ ሰማያዊ፡ ወባረክ፡ ከመ፡
ይርክብ፡ ሰላመ፡ ወመድኃኒተ፡ እንዘ፡ ይብል፡ እግዚአብሔ(B36v^c)ር፡ ያጽንዕክ³፡ አወልድዮ፡
በፍኖት፡ ፍጽምት፡ ወይረሲክ፡ ከመ፡ ትርክብ፡ ፍሥሐ፡ ዘለዓለም፡ በከመ፡ ከሠተ፡ ለከ፡
ወወሀበክ⁴፡ ምስለ፡ ኩሎመ፡ ቅዱሳኒሁ፡ በ(T104v^b)መንግሥቱ፡ ዘኢየሕዳፍ፡ አሜን፡
ወእምድኅረ፡(O66v^a) እሉ፡ ቃላት፡ ወዕክ፡ እ(A₂38v^b)ምጽርሐ፡ መንግሥት፡(J91r^b) ወሐረ፡
ኀበ፡ ገዳም⁵፡ ማኅደሩ፡ እንዘ⁶፡ ይትፌሣ(E₁92r^a)ሕ፡ ወይትኃሠይ፡ ወየአኩቶ⁷፡
ለእግዚአብሔር፡ ዘጼሐ፡ ሎቱ፡ ፍኖተ፡ ሠናይተ፡ ወበቋጧተ⁸፡
^[287]፡ ወይዋስፍሰ፡ እምድ(A₁40r^a)ኅረ፡ ፀዓቱ፡ ለ(L93r^a)በረሃም¹፡ አንቅሐ፡ ለነፍሱ፡
ወተጸምደ፡ ለጸሎት፡(P60r^a) በውኒዘ፡ አንብዕ፡ ውዑይ፡ እንዘ፡ ይብል፡ እግዚአ²፡ ነጽር፡
ውስተ፡ ረዲኦትዮ፡ እግዚአ፡ አፍጥን፡ ረዲኦትዮ³፡ እስመ፡ ላዕሌክ፡ ይትገደፉ⁴፡ ምስኪናን፡
አንተ፡ ረዳኢሆመ፡ ለድክቱማን፡ ነጽር፡ ላዕሌዮ፡ ወተሣሃለኒ⁵፡ ዘትፈቅድ፡ መድኃኒተ፡
ለኩሉ፡(T105r^a) ከመ፡ ይግብኡ፡ ኀበ፡ አእምሮ፡ ጽድቅ፡ አድኅኒ፡ ወተሣሃለኒ⁶፡ ወአጽንኦኒ፡
ከመ፡(J91v^a) እሐር፡ በፍኖተ፡ ትእዛዝክ፡ ማኅዋዊት፡ እስመ፡ ድኩም፡ ወኅርቱም፡ አነ፡
ወኢይበቀሑ፡ ለገቢረ⁷፡ ሠናይ፡ እስ(E₁92r^b)መ፡ አንተ፡ ከሃሊ፡ ከመ፡ ታድኅኒ⁸፡
^aአእግዚአ፡ አኃዜ⁹ ¹⁰፡ ኩሉ፡ ዓለም፡ ኢትኅድገኒ፡ እሐር፡ ወእትሉ፡ ፈቃድ፡ ሥጋ¹¹፡ አላ፡
መሐረኒ፡ ከመ፡ እግበር፡ ሥምረተክ፡ ወአስተዳልወኒ፡(O66v^b) ለ(B37r^a)ሠናይቲክ¹²፡

^[286] ¹ om. E₁ | ² ለወልዱ፡ L | ³ ያጽንዕክ፡ A₁ | ⁴ ወወሀብክ፡ E₂ | ⁵ ገዳመ፡ A₁ | ⁶ iter. P | ⁷ ወያእኩቶ፡ L | ⁸ በቋጭተ፡ A₁.

^[287] ¹ om. E₁ | ² እግዚአ፡ L | ³ om. A₂L | ⁴ ይገድፉ፡ E₂ | ⁵ ወተሣሃለኒ፡ A₂BJ; ወታሠለኒ፡ E₁ | ⁶ ወተሣሃለኒ፡ A₁E₂PT | ⁷ ለገቢር፡ A₁ | ⁸ ታኅኒ፡ E₁ | ⁹ አኃዜ፡ L | ¹⁰ ኦ አኃዜ፡ B | ¹¹ ሥጋዮ፡ B | ¹² ለሠናይቲክ፡ P | ¹³ አሐዱ፡ P | ¹⁴ ኃይላት፡ P | ¹⁵ ለዓለመ፡ ዓለም፡ L.

እንተ፡(P60^r) ሕሉት፡ ለዓለም፡ ኦክብ፡ ወወልድ፡(E₂22v^a) ወመንፈስ፡ ቅዱስ፡ ጀ¹³፡
መለኮት፡ ዘዕሩይ፡ ባሕርይሁ፡(L93^r) ዘኢይትከፈል፡ ብክ፡ ተማኅፀንኩ፡ ወኢያክ፡ እሴብሕ፡
እስመ፡ ስቡሕ፡ አንተ፡(A₂38v^c) እምነብ፡ ኩሎሙ፡ ፍጡ(T105^r)ራን፡ ወለክ፡(A₁40^r)
ይትቀነዩ፡ ኃይላት¹⁴፡ መንፈሳውያን፡ እለ፡ አልቦሙ፡ ሥጋ፡ ወቡሩክ፡ አንተ፡ እ(J91v^b)ስክ፡
ለዓለም¹⁵፡ አሜን፡

[288] ወእምውእቱ¹፡ ጊዜ፡ ለግባ፡ ለነፍሱ²፡ በኩሉ፡ ተዓቅቦ፡ ወተፀውኖ፡ ከመ፡ ያጥራ፡
ንጽሐ፡ ልብ፡ ወሕሊና፡(E₁92v^a) ወሥጋ³፡ በገቢረ፡ ጽሙና፡ ወጸሎት፡ ወአስተብቅዖት፡
በኩጋ፡ ለያልይ⁴፡ እንዳኢ⁵፡ እመቦ፡ አመ፡ ያጸርዕዎ⁶፡ እምውእቱ፡ ኃዳርያኒሁ⁷፡ እለ፡
ምስሌሁ፡ አው፡ ምጽአተ፡ ንጉሥ፡ ወላዲሁ፡ ወጸውዖቱ፡ ካዕብ፡ ኀቤሁ፡ ወኮነ፡
ይፌጽ(P60^r)ም፡ በሌሊት፡ ዘነትገ፡ በመዓልት፡ በጸልዮ፡ ወበአንብዕ፡ እስክ፡ ጎሐ፡ ጽባሕ፡
ወተፈጸመ፡ ላዕሌሁ⁸፡ ቃለ፡ ነቢይ፡ ዘይቤ፡ በሌሊት፡ አንሥኡ፡ እደዊክ(T105v^a)ሙ፡ ለጎብ፡
ቤተ⁹፡ መቅደስ፡ ወባርክዎ፡ ለእግዚአብሔር፡

[289] ወ(L93v^a)ዘርዳንሰ፡ ዘአቅደምነ፡(O67^r)¹(J92^r) ዘክሮቶ¹፡ ሶብ፡ አእመረ፡ ሐረቶ፡ ሠናዮ፡
መልአ²፡ ኃዘን³፡ ወትካዝ⁴፡ ወኢያእመረ፡ ዘይገብር፡ ወሶብ፡ መለክ፡(E₁92v^b) ኃዘን፡ ሐረ፡
ኀብ፡ ማኅደሩ፡ ወአስምዓ፡ በእንተ፡ ነፍሱ፡ ከመ፡ ሕሙም፡ ወእቱ፡ ወሶብ፡ ሰምዓ፡ ንጉሥ፡
ዘንተ፡ ፈነዎ፡ ለ(B37^r)ጀ⁵፡ እምእመናኒሁ⁶፡ ከመ፡ ይቁም፡ ለተልእኮተ⁷፡ ወ(A₁40^r)ልዱ፡
ህዩንቴሁ፡ ወእምዝ፡ አስተሐመመ፡ ለተፈውሶተ፡(A₂39^r) ዘርዳን፡ ወለአክ፡ ኀቤሁ፡ ጀ⁸፡
እምዓቀብተ፡ ሥ(P60v^a)ራይ፡ ጠቢብ፡ ፈድፋድ፡ ወአዘዞ፡ ከመ፡ ይጽሐቅ፡ ፍጹመ፡
ለተፈውሶቱ፡ ወሶብ፡ ርእዮ፡ ዓቃቤ፡ ሥራይ፡ ከመ፡ ንጉሥ፡ ዮጋ(T105v^b)ዝን፡ በእንቲአሁ፡
ወያፈቅሮ፡ ከመዝ፡ ኮነ⁹፡ ይሔውጽ፡ በብዙኀ፡ አስተሐምሞ፡ እስ(J92^r)ክ፡ አእመረ፡ ግብሮ፡
ፍጹመ፡ ወሐረ፡ ኀብ፡ ንጉሥ፡(E₁93^r) ወይቤሎ፡ አንሰ፡ ግሙራ፡ ኢረከብኩ፡ ሕማመ፡
በዝንቱ፡ ብእሲ፡ ወኢምክንያተ፡ ደዌ፡ ሥጋዊ፡ አላ፡ እትኃዘብ፡(L93v^b) ለመ፡ ነፍሱ¹⁰፡
ተሰጥመት፡ ውስተ፡ ኃዘን፡

[288] ¹ ወእውእቱ፡ L | ² ዕቀባ፡ ለነፍሱ፡ L | ³ ሥጋ፡ E₁ | ⁴ ላያልይ፡ J | ⁵ ያጸርይዎ፡ LT | ⁶ ኃዳርያሁ፡
LT | ⁷ iter. P | ⁸ በቤተ፡ L
[289] ¹ ነገሮቶ፡ L | ² መልዓ፡ E₂L | ³ ኃዘነ፡ E₂L | ⁴ ወትካዝ፡ E₂L | ⁵ ጀ፡ A₂፤ አሐዱ፡ P | ⁶ እምመናኒሁ፡
A₁፤ እመምእናኒሁ፡ B፤ እመእመናኒሁ፡ E₂ | ⁷ ለተልእኮቱ፡ L | ⁸ አሐድ፡ P | ⁹ ወኮነ፡ A₁E₂LO | ¹⁰ አንሰ፡
ከመ፡ L.

[290] ወሶበ፡ ሰምዓ፡ ንጉሥ፡ ዘንተ፡ እምኔሁ¹፡ ተሐዘበ፡ ከመ፡ ወልዱ፡ ከብደ፡ (O67r^b) ላዕሌሁ፡ ወጸልዎ²፡ ወበእንተ፡ ዝንቱ³፡ ኃዘነ፡ ወተመክነየ፡ በሕማም፡ ወሐረ፡ ወፈቀደ፡ ከመ፡ ያእምር፡ ግብር፡ ጥዩቀ፡ ፈነወ፡ ጎቤሁ፡ እን(P60v^b)ዘ፡ ይብል፡ ጌህምኦ፡ እመጽእ፡ ጎቤክ፡ ከመ፡ እርአይክ፡ ወእእምር፡ ምንት፡ ም(T106r^a)ክንያቱ፡ ለዝንቱ፡ (E222v^b) ደዌከ⁴፡ ወሶበ፡ በጽሐ፡ መልእክተ፡ ንጉሥ፡ ጎበ፡ ዘርዳን፡ ወለበወ፡ ኪ(E193r^b)ያሃ፡ ተ(J92v^a)ንሥኦ፡ ጊዜ፡ ጸባሕ፡ ወለብሰ፡ አልባሲሁ፡ ወሐረ፡ ጎበ፡ ንጉሥ፡ ወሰ(A140v^a)ገደ⁵፡ ሎቱ፡ ዲበ፡ ምድር፡ ወይቤሎ፡ ንጉሥ፡ ለምንት፡ አገበርክ፡ ርእሰክ፡ ለሐውጽትነ፡ እንዘ፡ ድውይ፡ አንተ፡ (B37r^c) [ወአንሰ]⁶፡ ፈቀድኩ፡ (A239r^b) እምጸእ፡ ጎቤክ፡ ከመ፡ አሐውጽክ፡ ወያእምሩ፡ ኩሎሙ፡ እሰ፡ ታሕተ፡ እዴነ⁷፡ አፍቅር(L94r^a)ተነ⁸፡ ኪያክ፡ ወክብረከ⁹፡ በጎቤነ¹⁰፡

[291] ወአውሥኦ፡ ዘርዳን፡ እንዘ፡ ይብል፡ ሕማምየሰ፡ ኦንጉሥ፡ አኮ፡ ሕማመ፡ ሰብእ፡ ዘልማድ፡ አላ፡ ሕማመ፡ ኃዘን፡ ወትካዝ፡ ነፍሳዊት፡ (P60v^c) ወአኮ፡ ካልዕ¹፡ ወከመ፡ (T106r^b) ኢይኩን፡ እምኔየ፡ ሕገ፡ ዕበድ፡ ለእመ፡ መጸእኩ፡ ፍጡነ፡ በፍድረት፡ ጎበ²፡ ክብረ፡ ዚ(O67v^a)አክ፡ ፈሪህየ፡ በእንቲአክ፡ ከመ፡ ኢይኩን፡ በንግሥከ³፡ ድንጋ(J92v^b)ዬ፡ (E193v^a) ወተሐውኮ፡ በኃሣረ፡ ዚአየ⁴፡ ለገብርክ፡ ለወተጠየቆ፡ ንጉሥ⁵፡ ይእተ፡ ጊዜ፡ ምክንያተ፡ ኃዘኑ፡ ወአውሥኦ⁶፡ ዘርዳን፡ ወይቤሎ፡ ናሁ⁷፡ እምጸእኩ፡ ለርእሰየ⁸፡ ኃጉለ፡ ወይደልወኒ፡ ዓቢይ፡ ኩነኔ፡ ጥቀ፡ [ወመተታት]⁹፡ [ብዙኅ]¹⁰፡ በእንተ፡ ሁከትየ፡ እስመ፡ አነ፡ ተሐየይኩ፡ ትእዛዘክ፡ ወኮንኩከ¹¹፡ ምክንያተ፡ ለብዙኅ፡ ኃዘን፡ ወይቤሎ፡ ንጉሥ፡ ምንተ፡ ገበርክ፡ ናሁ፡ ፍርሃ(L94r^b)ት፡ ይክድነክ፡ ንግረኒ¹²፡ ፍጡ(A140v^b)ነ፡

[292] ወአውሥኦ¹፡ እንዘ፡ ይብል፡ ኦእግ(T106v^a)ዚእየ፡ ንጉሥ፡ (P61r^a) እስመ፡ አነ፡ ተሐክይኩ፡ ዓቂቦተ²፡ ወልድክ፡ መላኪያ³፡ እስመ፡ ፩⁴፡ ብእሲ፡ እኩይ፡ ተመየነኒ⁵፡ መጽአ⁶፡ ጎበ፡ ወልድክ፡ ወመሀሮ፡ ሕገ፡ ክርስ(A239r^c)ቲያን፡ ወነግሮ፡ ዜና፡ ዘያፈቱ፡ ወኮነ፡ ኩለን(E193v^b)ታሁ፡ (J93r^a) ለክርስቶስ፡ እስመ፡ ተወክፎ፡ በአስተጥዕሞ⁷፡

[290] ¹ እምነሁ፡ E₁ | ² ወጸልኦ፡ E₁E₂ | ³ ውእቱ፡ E₂LP | ⁴ ለደዌክ፡ A₁ | ⁵ ወሰገዱ፡ BL | ⁶ ወአነሂ፡ A₁A₂BE₁P | ⁷ እዴየ፡ A₁A₂BE₁ | ⁸ አፍቅርትነ፡ A₁A₂E₁፡ አፍቅተነ፡ E₂ | ⁹ ወክብርክ፡ A₁BE₁፡ ወክብረ፡ L | ¹⁰ በእንቲአክ፡ L.
[291] ¹ p.c. J | ² ከመ፡ B | ³ በመንግሥትክ፡ B | ⁴ ዚአክ፡ P | ⁵ ወአጠየቆ፡ ለንጉሥ፡ A₂B | ⁶ ወአውሥኦ፡ A₁፡ ወአውሥኦ፡ E₂LT | ⁷ om. L | ⁸ ናሁ፡ ad. L | ⁹ ወመታት፡ A₁A₂፡ ወመተታተ፡ BE₁፡ ወመታት፡ LP | ¹⁰ ብዙኃ፡ A₁A₂BE₁J፡ om. P | ¹¹ ወኮንኩ፡ L | ¹² ንግረከኒ፡ A₁.
[292] ¹ ወአውሥኦ፡ A₁E₂L | ² ዓቂቦቱ፡ E₂፡ ዓቂቢተ፡ L | ³ መልእኪያ፡ L | ⁴ አሐዱ፡ P | ⁵ ተመየጠኒ፡ L | ⁶ መጽአ፡ P | ⁷ በአስተሐምሞ፡ A₁፡ አስተጥዒሞ፡ A₂፡ አስተጥዕሞ፡ B | ⁸ om. P | ⁹ om. E₁ | ¹⁰ om. E₁ | ¹¹ መልኦ፡ LP | ¹² ወረአድ፡ L | ¹³ om. L.

ወአጠየ(B37v^a)ቀ፡ ከመ፡ ስሙ፡ ለውእቱ፡ ሊቅ⁸፡ በረላም⁹፡ እስመ፡ ንጉሥ፡ ኮነ፡ ይስምዕ፡ እምቀዲሙ፡ በእንተ፡ በረላም¹⁰፡ ወበእንተ፡ ስነ፡ ጽድቁ፡ ወሶበ፡ ሰ(O67v^b)ምዓ፡ ንጉሥ፡ ዘንተ፡ ነገረ፡ መልአ¹¹፡ ኃዘን፡ ውስተ፡ ልቡ፡ ሶቤሃ፡ ፍርሃት፡ ወድንጋጼ¹²፡ ወረደ፡ ላዕሌሁ፡ ለወነደ፡ ልቡ¹³፡ ወፈቀደ፡ ይትሐነቅ፡ በእደዊሁ፡ እምጽንዓ፡ ቃል፡ ዘ(T106v^b)ዕምአፋሁ፡

[293] ወአስተባጽሐ¹፡ ለ፩²፡ ብእሲ፡ ዘስሙ፡ አራሽስ³፡ ዘሢሞ፡ ከመ፡ (P61r^b) ይኩን፡ ዳግማ(L94v^a)የ⁴፡ ንጉሠ⁵፡ ወኮነ፡ ይልእኮ፡ በእንተ፡ ኩሉ፡ ትእዛዛቲሁ፡ ወኅቡአተ፡ ፈቃዳቲሁ፡ ወኮነ፡ ውእቱ፡ ብእሲ፡ የአምር፡ (J93r^b) ጥበበ፡ ከዋክብት፡ ወሶበ፡ መጽአ፡ ኀቤሁ፡ ነገር፡ (E194r^a) ዘረከቦ፡ ዓቢይ፡ ኀዘን፡ ወትካዝ፡ ወሶበ፡ ርእ(E222v^c)የ፡ ውእቱ፡ ድንጋዬሁ፡ ወተሐውኮተ⁶፡ ነፍሱ፡ ይ(A140v^c)ቤሎ፡ ኢትደነግ፩⁷፡ አንጉሥ፡ ወኢትኅዝን⁸፡ ኢኮነ፡ ንሕነ፡ ቅቡዓነ፡ ተስፋ፡ ወኢኅጡአነ፡ ተሰፍዎ⁹፡ ከመ፡ ናግብአ፡ ለወልድክ፡ ወንሚጦ¹⁰፡ ወአነ፡ አአምር፡ ወእጤይቅ¹¹፡ ከመ፡ ፍጡነ፡ ይክህይ፡ ወልድክ፡ ለትምህርተ፡ ዝኩ፡ መስ(T107r^a)ሐቲ፡ ወይገብእ¹²፡ ኀበ፡ ምክ(A239v^a)ርክ፡ ወፈቃድክ፡ ወበዛቲ፡ ተመክንዮ፡ አሰሰለ፡ አራሽስ¹³፡ መዓተ፡ ንጉሥ፡ ኀበ፡ ፍሥሐ፡ ወገብሩ፡ ምክረ፡ ለአርእዮ፡ ግብር¹⁴፡ (P61r^c) ወይቤሎ፡ (O68r^a) አንጉሥ፡ ንግበር፡ ከመዝ፡ እምቅድመ፡ ኩሉ፡ ንጎ(J93v^a)ሥሥ፡ ለበረላም¹⁵፡ እኩይ፡ ወእም፡ (L94v^b)ከመ፡ ረከብናሁ፡ አእም(B37v^b)ር፡ ከመ፡ ንሕነ፡ ኢንትጋፈር¹⁶፡ በዘሐለይነ፡ እስ(E194r^b)መ፡ [ለእመ፡ ረከብናሁ፡ ንመውዖ^a]¹⁷፡ በቃል፡ [ወበተርጉሞ]¹⁸፡ ወናጌብሮ፡ ከመ፡ ይበል፡ ኩሉ¹⁹፡ ነገርየ፡ ዘነገርክዎ፡ ሐሰት፡ ውእቱ፡ ወተመይኖ፡ ውእቱ፡ ወየአክሎ፡ ዝንቱ፡ ለወልድክ፡ እግዚእየ፡

[294] ወለእመ፡ ኢክህልነ፡ ላዕለ፡ ረከብቱ፡ አነ፡ አአምር፡ ለ፩¹፡ አረጋዊ፡ ገዳ(T107r^b)ማዊ፡ ዘስሙ፡ ናኮር፡ ውእቱ፡ ይመስሎ፡ ለበረላም²፡ በኩሉ፡ ግዕዛቲሁ፡ እንተ፡ ታስተርኢ፡ ወሃይማኖቱ፡ ከመ፡ ሃይማ(A141r^a)ኖትነ፡ ወሊተኒ³፡ በትምህርቱ፡ ኮነ⁴፡ ይጌሥጸኒ፡ ለሐውር፡ አነ⁵፡ ኀቤሁ⁶፡ ሌሊተ፡ (P61v^a) ወእነግር፡ (J93v^b) ኩሎ፡ ጥዩቀ፡ ወእመክሮ⁷፡ ዘይገብር፡ ወእከሥት፡ ሎቱ፡ ከመ፡ ለይበል⁸፡ በረላም⁹፡ ናሁ፡ ተእኅዘ፡ ወእመጽአ፡ ኀቤሁ፡

[293] ¹ ወአስተባጽሐ፡ B | ² ለአሐዱ፡ P | ³ አራሽስ፡ L | ⁴ ዳግማይ፡ A₁BE₁ | ⁵ ንጉሥ፡ A₁BE₁JOT | ⁶ ወተሐውኮት፡ L | ⁷ ኢይደንግጽ፡ E₂ | ⁸ ኢትኅዝን፡ A₁A₂BE₁ | ⁹ ተስፋ፡ L | ¹⁰ ወንሚጦ፡ ለወልድክ፡ transp. A₂ | ¹¹ ወእጤይቅ፡ A₁E₁ | ¹² ወይሃብእ፡ L | ¹³ አራሽስ፡ L | ¹⁴ ምክር፡ E₁E₂L | ¹⁵ Om. E₁ | ¹⁶ ኢትጋፈር፡ E₁ | ¹⁷ ለእመ፡ ረከብና፡ ንመውአ፡ A₁BE₁P፤ እመ፡ ረከብና፡ ንመውአ፡ A₂፤ ረከብናሁ፡ ዘመውአ፡ L | ¹⁸ ወበተርጉሞ፡ A₁፤ ወተገርጉሞ፡ A₂BE₁፤ ወበተርጉሞ፡ L | ¹⁹ ኩሎ፡ A₁BE₁P.

[294] ¹ ለአሐዱ፡ P | ² Om. E₁ | ³ ወሊተኒ፡ E₁P | ⁴ Om. L | ⁵ አነ፡ ሐውር፡ transp. A₁A₂L | ⁶ Om. JLP | ⁷ ወእመክሮ፡ A₁ | ⁸ Om. B፤ s.l. J | ⁹ Om. E₁ | ¹⁰ ወእጤብብ፡ L | ¹¹ ወእምድረ፡ E₁፤ ወምድኅረ፡ O | ¹² ዘተመውዖ፡ L፤ ዘተመውአ፡ O | ¹³ እግዚእየ፡ ወልድክ፡ transp. L | ¹⁴ Om. E₁ | ¹⁵ ተመውዖ፡ E₁L | ¹⁶ ከመ፡ A₂BE₁L | ¹⁷ ለመሐይምናን፡ A₂ | ¹⁸ ለአምሳለ፡ E₁ | ¹⁹ Om. E₁ | ²⁰ ሜጦ፡ L.

ከመ፡ ለሊሁ፡ ውእቱ፡ ወይጠበብ¹⁰፡ ይእተ፡ ጊዜ፡ ከመ፡ ዘይረ(E₁94v^a)ድአመ፡
 ለክርስቲያን፡ ወይትሜሰ(L95r^a)ል፡ ከመ፡ ዘይትበአስ፡ በእንቲአሆመ፡፡
 ወ(O68r^b)እምድገረ¹¹፡ ዝንቱ፡ ይሜምዕ፡ ከ(A₂39v^b)መ፡ ዘተመውዓ¹²፡ ወሶብ፡ ይፊኢ፡
 ለወልድክ፡ እግዚእየ_a¹³፡ ከመ፡ በረላም¹⁴፡ ተመውዓ¹⁵፡ ናሁ፡ ወከ(T107v^a)መ¹⁶፡ ሃይማኖትነ፡
 መዋዒት፡ ይእቲ፡ ከመዝ፡ ይትባየጸመ፡ ለመዋዕያን¹⁷፡ ወየኃብር፡ ምስሌሆመ፡ ዘእንበለ፡
 ተጋዕዞ፡ ወፈድፋደስ፡ እምነ፡ ዝንቱ፡ የኃፍር፡ ዓዲ፡ እምዕበየ፡ መንግሥትክ፡ ወየኃብር፡
 ወትረክብ፡ እንተ፡ (J94r^a) ዘያስተፊሥሐክ፡ ወይመይጦ፡ (P61v^b) ውእቱ፡ ዘተመሰለ፡
 በአም(B37v^c)ሳለ¹⁸፡ በረላም¹⁹፡ ወይጤይቅ፡ በልቡ፡ ከመ፡ ለሊሁ፡ ሔጦ²⁰፡፡

^[295]ወለበወ፡ ንጉሥ፡ ከመ፡ ዘተብህለ፡ ሎቱ፡ ወዘአምከር፡ ከመ¹፡ እሙን፡ ው(E₁94v^b)እቱ፡
 ናሁ፡ ተወከለ፡ ላዕለ፡ ተሰፍዎ፡ ከንቱ፡ ከመ፡ [aበዘመከረ፡ ወእእመ(A₁41r^b)ረ_a]²፡ ከመ፡
 በረላም³፡ ሐረ⁴፡ በቅሩ(E₂23r^a)ብ፡ ዕድሜ፡ ወሐረ⁵፡ ወእፍጠነ፡ ከመ፡ የ(L95r^b)አኃዞ⁶፡
 ወአን(T107v^b)በረ፡ ዲፓ፡ በብዙጉ፡ ፍናዋት⁷፡ ለኃሢሦቱ፡ ወተፅዕነ፡ ዲብ፡ ፈረሱ፡ ምስለ፡
 እሊዓሁ፡ በጸሕቅ⁸፡ ወሐሩ፡ በአሐቲ፡ ፍኖት፡ ወብዙኃን፡ ኃያላን፡ ሀለወ፡ ምስሌሁ፡፡
 ወመሰሎ፡ ከመ፡ በረላም⁹፡ (O68v^a) የሐውር፡ ኪያሃ፡ ፍኖተ፡ ወእፍ(J94r^b)ጠነ፡ ሐዊረ፡
 በኩሉ፡ ኃይሉ¹⁰፡ ከመ፡ ይርከቦ፡ ወአደክመ፡ ሥጋሁ፡ ሠሉስ፡ መዋዕለ፡ በጥብዓት፡ ወረከበ፡
 አዕ(P61v^c)ዓዳት፡ ንጉሣውያን፡ በህየ፡ እለ፡ ተሐንጸ፡ ውስተ፡ ገዳ(A₂39v^c)ማት¹¹፡ ወአዕረፈ፡
 ወፈነወ፡ አራሽለ¹²፡ መስተፅዕና(E₁95r^a)ነ¹³፡ አፍራስ፡ ዘብዙጉ፡ ኅልቆመ፡ ከመ፡
 ይኅሥሥዎ¹⁴፡ በዓሕቅ፡ በይእቲ፡ ገዳም፡፡

^[296]ወበጸሐ፡ ኀበ፡ ውእቱ፡ መካን፡ ሆኮመ፡ (T108r^a) ለኩሎመ፡ እለ¹፡ የኃድሩ፡ ህየ፡ ሁከተ፡
 ጽኑዓ፡ እንዘ፡ የኃሥሦ፡ ለበረላም²፡ ወእልክቱስ፡ እጠየቅዎ፡ ወይቤልዎ³፡ ኢርኢናሁ፡
 ለዝንቱ፡ ብ(L95v^a)እሲ፡ ግሙራ፡ ወሐረ⁴፡ ካዕብ፡ ውስተ፡ ገዳም⁵፡ ከመ፡ ይንዓዎመ፡⁶
 ለመነኮሳት፡ ባሕታውያን_a⁷፡ ወሶብ፡ ኃለ(B38r^a)ፈ፡ (J94v^a) ንሰቲተ፡ ውስተ፡ ገዳም፡ እንዘ፡
 የሐትት፡ ወደደመ፡⁸ ለአድባራት፡ ወለአፍላጋት፡ ዕፁባት፡ ዘኢሐረ፡ (A₁41r^c) መኑሂ፡
 ውስቲታ፡ ወሶብ፡ በጽሐ፡ ውስተ፡ ፩⁹፡ (P62r^a) ደብር፡ ዘዕፁብ፡ ጥቀ፡ ለሐዊር፡ [አሜሃ፡

^[295] ¹ p.c. J | ² በዘመከረ፡ ወኢያእመ፡ A₁፤ ዘከመ፡ መከረ፡ ወኢያእመረ፡ A₂B፤ በዘመከረ፡ ዘኢያእመረ፡ E₁፤
 ከመ፡ ዘአመከረ፡ ወእእመረ፡ L | ³ om. E₁ | ⁴ ሐረ፡ L | ⁵ ወሐረ፡ L | ⁶ የአኃዝ፡ P | ⁷ ፍንዋት፡ E₂፤
 ፍኖት፡ L | ⁸ በጸሕቅ፡ J | ⁹ om. E₁ | ¹⁰ ኃይሎ፡ E₁፤ om. L | ¹¹ ገዳማት፡ E₁ | ¹² አራሽለ፡ L | ¹³
 መስተፅዕነ፡ P | ¹⁴ ይኅሥሥ፡ L.

^[296] ¹ ለእለ፡ B | ² om. E₁ | ³ ወይብልዎ፡ L | ⁴ ወሐራ፡ L | ⁵ ገዳማት፡ A₂BP | ⁶ ይናአመ፡ L | ⁷
 ለባሕታውያን፡ መነኮሳት፡ transp. A₂ | ⁸ ደደመ፡ L | ⁹ አሐዱ፡ P | ¹⁰ አሜሃ፡ ተጽንዓ፡ A₁A₂፤ አሚሃ፡
 ተጽንኦ፡ E₁፤ ተጽንዓ፡ አሜሃ፡ transp. L | ¹¹ ዘመልእልተ፡ A₂ | ¹² በባሕታውያን፡ A₁፤ ባሕታውያን፡ A₂L |
¹³ ሐራ፡ A₂L | ¹⁴ እቡዳት፡ A₁ | ¹⁵ ለዕለወ፡ E₁ | ¹⁶ ወአቅረብዎመ፡ L፤ ወአቀብዎመ፡ O.

ተጸንኳ¹⁰፡ ውእቱኒ፡ ወኩሎሙ፡ ሐራ(E₁95^b)ሁ፡ እለ፡ ሀለዉ፡ ምስሌሁ፡
 ወዓርገ፡(O68^v) መልዕልተ፡ ደብር፡ ወርእየ፡ ውስተ፡ ፈለ(T108^r)ግ፡ ዘመትሕተ¹¹፡ ደብር፡
 ባሕታውያን¹²፡ እንዘ፡ ያንሶስዉ፡ ወአገትዎሙ፡ ኩሎሙ፡ ሐራ¹³፡ በትእዛዘ፡ ሊቀ፡
 ሠራዊት፡ እንዘ፡ ኢይትናገሩ፡ ይረውጹ፡ ወይትባደሩ፡ ለሐዊር፡ ወይትቀሐዉ፡ ለበጺሕ፡
 ፍጡነ፡ ወረከብዎሙ፡ ለቅዱሳን፡ ወሰረሩ፡ ላዕሌሆሙ፡ ከመ፡ ከለባት፡ እቡዳን¹⁴፡
 ወከመ፡(J94^v) አራዊት፡ እኩያን፡(A₂40^r) ፀረ፡ እ(L95^v)ንለ፡ እመሕያው፡ ወአጋዝዎሙ፡
 ለዕደወ¹⁵፡ ጽሙና፡ ለባስያነ፡ ገዳም፡ ዘልኩዕ፡ ትእምርተ፡ ጽሙና፡ በገጸሙ፡ ወነድዕዎሙ፡
 እንዘ፡ ያረውጽዎሙ፡ ወእ(P62^r)ቀምዎሙ¹⁶፡ ቅድመ፡ ሊቀ፡ ሠራዊት፡

[297] ወእሙንቱሰ፡ ቅዱሳን፡ ኢ(T108^v)ደንገ፡ ግሙራ፡ ወኢነበቡ¹፡(E₁95^v) አሐደ²፡ ቃለ፡
 ጽርፈት፡ ወኢያርእዩ፡ ግብረ፡ ቀጥጥ፡ ወመምህሮሙ³፡ በእንተ፡ ዘኮነ፡ ሊቀ፡
 ይጸወ(E₂23^r)ር፡ አሐደ⁴፡ ጽፍነ⁵፡ ጸጉር፡ ዘምሉዕ፡ አዕዕምተ፡ ቅዱሳን፡ እለ፡ ቀደሙ፡
 ወሶበ፡ አስተሐየጸሙ፡ አራሺስ፡ ሊቀ፡(A₁41^v) ሠራዊት፡ ኢረከቦ፡ በማእከሎ(B38^r)ሙ፡
 ለበረሃም⁶፡ እስመ፡ ኮነ፡ የአምሮ⁷፡(O69^r) ኀዘነ፡ ወተከዘ⁸፡ ወነስሐ፡ ወይቤሎሙ፡ ለእክልቱ፡
 ዕደወ፡ ቅዱሳን፡ አይቴ፡ ውእቱ፡ ዝ(J95^r)ኩ፡ ዘአስሐቶ፡ ለወልደ፡ ንጉሥ፡ ወአውሥኦ፡
 ሊቅ፡ ዘይጸውር፡ ጽፍነተ፡ እንዘ፡ ይብል፡ ውእቱሰ⁹፡ ኢ(L96^r)ሀሎ፡ ኀቤነ፡ አላ፡ ሀሎ¹⁰፡
 ኀቤክሙ፡ ወእምኔነሰ፡ ይጉይይ፡ ወይሰደድ፡ በ(T108^v)ጸጋ፡ ክርስቶስ፡(P62^r)
 ወአውሥኦ፡ ሊቀ፡ ሠራዊት፡ ወይቤሎ፡ ተአም(E₁95^v)ሮነ፡ አውሥኦ¹¹፡ ገዳማዊ፡ እንዘ፡
 ይብል፡ እወ፡ አአምሮ፡ ለተመያኒ፡ ወለመስሐቲ፡ ዘውእቱ፡ ሰይጣን፡ ዘይነብር፡ ኀቤክሙ፡
 ዘታመልኩ፡ ኪያሁ፡ ወትትለአክዎ፡ አንት(A₂40^r)ሙ፡

[298] ወይቤ ሊቀ፡ ሠራዊት፡ አንሰ፡ ኢተስእልኩ¹፡ ዘእንበለ፡ በእንተ፡ በረሃም²፡ ወኪያሁ፡
 እፈቅድ፡ አነ፡ ለወበእንተ፡ ዝንቱ³፡ ሐተትኩክሙ፡ በእንቲአሁ፡ ከመ፡ አአምር፡ አይቴ⁴፡
 ሀሎ፡ ወአውሥኦ፡ ገዳማዊ፡ እንዘ፡ ይብል፡ ለምንት፡(J95^r) ነቡብክ፡ ነገረ፡ ከንቱ፡
 ዘኢይደሉ⁵፡ ወአቅደምክ፡ ተስእሎ፡ በእንተ፡ ዘተመየኖ⁶፡ ለወልደ፡(T109^r) ንጉሥ፡ እመሰ፡
 ተጋሥዎ፡ ለበረሃም⁷፡ እምደ(O69^r)ለወክ፡ ትበል⁸፡ በተዓ(A₁41^v)ቅቦ፡ እ(L96^r)ምኩሉ፡
 ፍና፡ አይቴ፡ ሀሎ፡ ዝኩ፡(P62^v) (E₁96^r) ዘሜቦ፡ ለወልደ፡ ንጉሥ፡ እምስሕተት፡

[297] ¹ ወኢነበቡ፡ L | ² ጆ L | ³ ወመምህሮሙ፡ L | ⁴ ጆ፡ L | ⁵ ጽንፈ፡ E₂ | ⁶ om. E₁ | ⁷ የአምሮሙ፡
 A₁ | ⁸ ወትኀዘ፡ E₁P | ⁹ ውእቱ፡ L | ¹⁰ om. E₂ | ¹¹ ወአውሥኦ፡ A₁BE₁
 [298] ¹ ተስእልኩክ፡ L | ² om. E₁ | ³ ወበእንተዝ፡ L | ⁴ ኀብ፡ L | ⁵ ዘኢይደ፡ L | ⁶ ዘተመይኖ፡ A₁፡
 ዘተመይኖ፡ BE₁ | ⁷ om. L | ⁸ om. L | ⁹ ወሱታፊነሰ፡ P.

ወእምተመይኖ፡ ወአድኃኖ፡ እምኔሆሙ። ውእቱሰ፡ እጉነ፡ ወሱታፌነ፡⁹ ወጽሙድ፡ ምስሌነ፡
ወእምብዙጉ፡ መዋዕል፡(B38r^c) ኢርኢናሁ።

[299] ወይቤሎ ፡ ሊቀ፡ ሠራዊት፡ አርእየኒ፡ ማኅደሮ። ወአውሥኦ፡ ባሕታዊ፡ ወይቤሎ፡ ሶበሰ፡
ፈቀደ፡ ነጽሮተክሙ፡ እምወፅአ፡ ምስሌነ፡ ለበቀላክሙ፡ ወኢብውህ¹፡ ለነ፡ ከመ፡ ናጠይቅሙ፡²
በጎበ፡ ሀሎ፡ ይነብር። ወተምዓ፡ ሊቀ፡ ሐራ፡ በእንተዝ፡ ነገር፡ ወነጸ(J95v^a)፡ ጎቤሆሙ፡
በመ(T109r^b)ዓት፡ ወይቤሎሙ። እቅትለክሙ፡ በሞት³፡ ዕፁብ፡ ወእመትረክሙ፡ በበግማድ፡
ለእመ፡ ኢያርአይክሙኒ፡ ወኢያብጻሕክምዎ፡ በዛቲ፡ ጊዜ፡(E196r^b) ለበረሃም⁴።
ወይቤ(A240r^c)ልዎ፡ ጽ(L96v^a)ሙዳን፡ [ምንተ]⁵፡ ትሬስየነ፡(P62v^b) አው፡ ብነኑ፡ ጥሪት፡
ዘትነሥእ⁶፡ እምኔነ፡ ወበእንቲአሃ፡ ን(E223r^c)ሰሐብ፡ በግብር፡ ለነሢአ፡ ዛቲ፡ ሕይወት፡
ኃላፊት። አው፡ ንፈር(O69v^a)ሆነ፡ ለሞት፡ ዘእምጎቤክ፡ ዘታመጽኦ፡ ላዕሌነ፡ አላ፡
ንትአመን፡ ጥዩቀ⁷፡ ከመ፡ ታህኒ⁸፡ ላዕሌነ፡ ወታውፅአነ፡ ልእም(A141v^c)ሕይወተ፡ ዝንቱ⁹፡
ዓለም፡ ኃላፊ፡ [ወትፌንወን]¹⁰፡ ጎበ፡ ሕይወት፡ ዘለዓለም።

[300] እስመ፡ ንሕነ፡ ንፈርህ፡ ካዕበ፡ ፍርሃተ፡ ዘኢኮነ¹፡ ንሰቲተ፡ ንፈርህ²፡ (T109v^a)ተከድኖ፡
አዕይንት፡ ጊዜ፡ መዊት፡ [aወኢነአምር፡ ምንተ_a]³፡ [ዘይከ(J95v^b)ውን]⁴፡ ሶበ፡ ይበጽሐነ፡
ሞት፡ [aቦነ፡ ይከውን፡ ንግደትነ፡ በተመይኖ፡ ሰይጣናዊ_a]⁵፡(E196v^a) [aወያጎነድየነ፡ እም፡
ገቢር_a]⁶፡ ለበፈቃድ፡ ዚአነ_a⁷፡ [aበካልዕ፡ እምዘ፡(B38v^a) ተአመነ_a]⁸፡ ቦቱ፡ በእግዚአብሔር፡
ፈጽሙኬ፡ ፈቃደክሙ፡(P62v^c) ወቅብፁ⁹፡ ተስፋክሙ፡ ዘተስ(L96v^b)ፈውክሙ፡ ረኪቦቶ፡
ወኢትትሐክዩ፡ ገቢረ፡ ፈቃድክሙ¹⁰፡ እስመ፡ ንሕነ፡ ኢናርእየክሙ¹¹፡ ኪያሁ፡ ለእጉነ፡
መፍቀፊ፡ እግዚአብሔር፡ ወአልብነ፡ መፍቅድ¹²፡ ለጎይይ¹³፡ እምዝንቱ፡ ሞት፡ ወእመኒ፡
ኮነ፡ ዕፁብ¹⁴፡ አላ፡ ይኔይሰነ፡ ከመ፡ ንሙት፡ ሞተ¹⁵፡ ሠናየ፡ በተአም(T109v^b)ኖ፡ ትሩፋት፡
ዘቀዲሙ፡ እንዘ፡ ናቂርብ፡ ለእግዚአብሔር(A240v^a)ሔ(O69v^b)ር፡ ደመ፡ ስምዕ¹⁶፡ በሠናይ¹⁷፡
ጥብዓት።

[299] ¹ ወኢብወሕ፡ E₁ | ² ናጠይቅክሙ፡ A₁P | ³ በመዓት፡ L | ⁴ om. L | ⁵ ምንተነ፡ A₁A₂BE₁P | ⁶ ዘትነሥኦ፡ A₁ | ⁷ በቅድሜክ፡ ad. A₁A₂BE₁P | ⁸ ታህኒ፡ A₂BE₁L | ⁹ እም፡ ሕይወት፡ ዝንቱ፡ A₁፤ እምዝንቱ፡ E₁L | ¹⁰ ወትፈንወን፡ A₁A₂BE₁፤ ወትፈንወን፡ L.
[300] ¹ ዘኢኮነት፡ A₁A₂BE₁P | ² om. L | ³ እስመ፡ ኢነአምሮ፡ E₂፤ እስመ፡ ኢነአምር፡ JLOT፤ ምንተ፡ ad. BJOT | ⁴ ምንተ፡ ad. L | ⁵ ቦነ፡ ይከውን፡ ንግደትነ፡ በተመይኖ፡ ሰይጣናዊ፡ BT፤ ቦነ፡ ይከውን፡ ዘተመይኖ፡ ሰይጣናዊ፡ ንግደትነ፡ L | ⁶ ወያነድየነ፡ ገቢር፡ J፤ ወእመ፡ ያነድየነ፡ ገቢር፡ E2LOT | ⁷ በፈቃድነ፡ A₂ | ⁸ እምካልእ፡ ዘተአምን፡ A₁፤ እምካልእ፡ ዘተአመነ፡ A₂BE₁P | ⁹ ወቅብፁ፡ A₁BE₁JOT | ¹⁰ ፈቃደክሙ፡ E₁E₂JOP | ¹¹ ኢናርኢክሙ፡ A₂BE₁ | ¹² om. P | ¹³ እምዘይ፡ A₂፤ ለጎይይ፡ E₁ | ¹⁴ ዕፁብነ፡ L | ¹⁵ om. L | ¹⁶ ስምሰ፡ L፤ ስምዕ፡ P | ¹⁷ ሠናይ፡ A₁.

[301] ወኢተክህሎ፡ ከመ፡ ይትግገሥ፡ ተሀብሎቶሙ¹፡ ላዕሌሁ፡(E₁96v^b) ዝንቱ፡ መኰን(J96r^a)ን፡ ግዙፈ²፡ ልብ፡ ወአምጽአ፡ ላዕሌሆሙ፡ ቅሥፈተ፡ ብዙኃ፡ ወኰነኔ፡ ጽኑዓ፡ ወአንከ(A₁42r^a)፤ ወእቱ፡ ዓላዊ፡ ጥቀ፡ እምነ፡ ጥብዓቶሙ፡ ወድፍረቶሙ፡ ወሶብ፡ ኢተክዘዘ፡ ሎቱ፡ ወዓበዩ፡(P63r^a) አርእዮተ፡ በረሃም³፡ አዘዘ፡ ይእተ፡ ጊዜ፡ ከመ፡ ይንጽዕዎሙ፡ ወይስድዎሙ፡ ኀበ፡ ንጉሥ⁴፡(L97r^a) እንዘ፡ ቅሡፋን፡ ወዕሱራን⁵፡ በሰናሰለ፡ ሐዲን፡ ወቁሱል፡ ሥጋሆሙ፡ ወመምህሮሙ⁶፡ እንዘ፡ ይጸውር፡ ጽፍነተ፡ ዘውስቴቱ⁶፡ አዕፅ(T110r^a)ምተ፡ ጸድቃን፡ ወበኅዳጥ፡ መዋዕል፡ በጽሑ፡ ኀበ፡ ንጉሥ፡ ወነገሮ፡ ግብሮሙ፡ መኰንን፡ ወዓቀሞሙ፡ ቅድሜሁ፡

[302] ወሶብ፡ ርእዮሙ፡ ንጉሥ፡ ተቈጥ(B38v^b)ዓ፡ ፈድፋደ፡ ወአዘዘ፡ ከመ፡ ይቀሥፍዎሙ፡ ቅሥፈተ፡ ማኅመሜ፡(E₁97r^a)(J96r^b) ዘእንበለ፡ ምሕረት፡ ወሶብ፡ ነጸሮሙ፡ ንጉሥ፡ ከመ፡ ተነትፈ¹፡ ሥጋሆሙ፡ በቊስለ፡ መቅሰፍት²፡ ኃድአ³፡ ብዝኃ፡ ቊጥዓሁ፡ እምላዕሌሆ(O70r^a)ሙ፡ ወተናበበሙ፡ ድኅረ፡ እንዘ፡ ይብል፡ ምንት፡ እሉ፡ አዕ(E₂23v^a)ዕምተ፡ ሙታን⁴፡(P63r^b) ዘትጸውሩ፡ ምስሌክሙ፡ ቦኑ⁵፡ እሙንቱ፡ አዕዕምተ፡ ሰብእ፡ እለ፡ ታፈቅርዎሙ፡(A₂40v^b) ወትፈትወ፡ ሐዊረ፡ ኀቤሆሙ፡(T110r^b) አነ፡ እፊሰየክሙ፡ በዛቲ፡ ሰዓት፡ ከማሆሙ፡ ከ(L97r^b)ሙ፡ ትደመሩ፡ ምስለ፡ እለ፡ ታፈቅሩ⁶፡ ወተከ(A₁42r^b)ኩቱኒ፡ ይእተ፡ ጊዜ፡ በእንተ፡ ሠናይትዮ⁷፡

[303] ወሊቆሙሰ፡ ወመምህሮሙ¹፡ ለእሙንቱ፡ ቢጽ፡ አምላካውያን፡ ረሰዮ²፡ ለቃለ፡ ንጉሥ፡ ከመ³፡ ወኢምንት፡ ወአውሥኦ⁴፡ በትሕ(J96v^a)ትና፡ ወበብሩህ፡ ገጽ፡ በጸጋ፡ ዘኅድርት፡ ውስተ፡ ነፍሱ፡(E₁97r^b) ወይቤሎ፡ አንጉሥ፡ ለእሉ፡ አዕዕምት፡ ንጽሐት፡ ወቅዱሳን፡ ንጸውሮሙ፡ በክብር⁵፡ አምላካዊ፡ እስመ፡ እሙንቱ፡ አዕዕምተ፡ ጸድቃን፡ ዕደው፡ ትሩፋነ፡ ምግባር፡ ወአምጸእናሆሙ፡ ከመ፡ ንዘከር፡ ተጸም(P63r^c)ዶቶሙ፡(T110v^a) ወሐረቶሙ፡ ሠናይተ⁶፡ [ወክብርተ]⁷፡ በቅድመ፡ እግዚአብሔር⁸፡ ወከመ፡ ናንቅሕ፡ ኀነፍሳቲነ፡ በዝንቱ⁹፡ ለተ(O70r^b)መስሎ፡ በቅንዓቶሙ¹⁰፡ ወንረስዮሙ¹¹፡ ለነ፡ ተዝካ(B38v^c)፤ ዘያዜክረነ፡

[301] ¹ በተሀብሎቶሙ፡ B | ² ግዘፈ፡ A₁ | ³ om. E₁ | ⁴ ኃበ፡ ንጉሥ፡ ወይስድዎሙ፡ transp. A₁ | ⁵ ወእውራን፡ L | ⁶ ዘውስቴቶሙ፡ L.
[302] ¹ ተነትፈ፡ L | ² ሞት፡ L | ³ አሕድአ፡ A₁ | ⁴ ጸድቃን፡ L; ምውታን፡ P | ⁵ om. L | ⁶ ታፈቅርዎ፡ L | ⁷ ሠናይትዮ፡ BE₁E₂JOT.
[303] ¹ ወመምህሮሙ፡ E₁ | ² ረሰዮ፡ A₁BLO | ³ ከመ፡ L; iter. P | ⁴ ወአውሥኦ፡ L | ⁵ በክር፡ E₂ | ⁶ ሠናይት፡ A₁E₁ | ⁷ om. A₁A₂BE₁P; ወፍቅርተ፡ E₂JOT | ⁸ ወፍቅርት፡ ad. A₁BE₁; ወፍቅርተ፡ Ad. A₂P | ⁹ በዝንቱ፡ ነፍሳቲነ፡ transp. L | ¹⁰ በንቅዓቶሙ፡ B | ¹¹ ወንረስዮ፡ P | ¹² ወይወስደነ፡ ፈድፋደ፡ transp. T | ¹³ ወናጠሪ፡ P | ¹⁴ በቅድስና፡ A₂B | ¹⁵ በረከተ፡ A₂.

ትሩፋቲሆሙ፡ ወሞቶሙኒ፡ መሪረ፡ ዘይከ(L97v^a)ውነ፡ ለበቁዔት፡ ልፈድፋድ፡ ወይወስደኒ¹²፡ በጥብዓት፡ መንገሉ፡ ጽሙና፡ ወናጥሪ¹³፡ በቀሪቦትነ፡ ኀቤሃ፡ ቅድስ(J96v^b)ና¹⁴፡ ወበረከተ¹⁵፡
^[304] ወይቤሎሙ፡ ንጉሥ፡ ለእመ፡ ኮነ፡ ዝክረ፡ ሞት፡ በቋዔ¹፡ በክመ፡ ትቤሉ፡ ለምንት፡ ኢትትዌክፋ፡ ዝክሮ፡ በሥጋክሙ፡ እንተ፡ (A240v^a)[ትብሊ]²፡ [ድጎረ]³፡ እስመ፡ (E197v^a) ዝንቱ፡ ይህኒ፡ እምእንታክቲ⁴፡ ነኪራት፡ እለ⁵፡ በልያ⁶፡ ኣ(T110v^b)ውሥኦ፡ ሊቅ፡ ወይቤሎ፡ (A142r^c) ለንጉሥ፡ ናሁ፡ ኣይዳዕኩክ⁷፡ ፀዊርተነ፡ ኪያሆሙ፡ ለእሉ፡ ኣዕዕም(P63v^a)ት፡ [በጀ]⁸፡ ፆታ፡ ኣውሥኣኒ⁹፡ ኣንተ፡ በእንተ፡ ኣሐቲ፡ እምኔሆን፡ ለእመ፡ ተኣምር፡ እስመ፡ ኣንተ፡ ትሣለቅ፡ ኪያነ፡ ወትትቃጸበነ፡ ወባሕቱ፡ ኣእምር፡ ጥዩቀ፡ ከመ፡ ኣዕዕምቲሆሙ፡ ለጸድቃን፡ እለ¹⁰፡ ቀደሙ፡ ኣዕርፎ፡ ያቀውም፡ ዝክረ፡ ዘይትዓወቅ፡ ገሃደ፡ ፈድፋድ፡ እምዝክረ፡ ሕያዋን፡ ወእ(L97v^b)መሰ፡ ኮንክ፡ (O70v^a) ተኣምር፡ (J97r^a) ዘንተ፡ ግብረ፡ እስመ፡ ኣዕዕምት፡ እለ፡ ትሬእዮን፡ እሙንቱ¹¹፡ ይነግሩክ¹²፡ ኣርኣያ፡ ሞት፡ ገሃደ፡ ወለምንትኬ፡ ኢትዘክር¹³፡ ኣንተ፡ ሞተ፡ ዚኣክ፡ ዘሀ(T111r^a)ለው፡ [ፈቅሩበ፡ እምኔከ_a]¹⁴፡ ወይበጽሐክ፡ እምድጎረ፡ ኅዳጥ፡ ዕድሜ፡ ይ(E197v^b)ሬስዩክ፡ ከማሆሙ፡ ወባሕቱ፡ ኣንተ(B39r^a)ሰ፡ ኣግባእክ፡ ነፍሰክ¹⁵፡ ኀበ፡ ኩሉ፡ ዘይትቃረኖ፡ ለሕግ፡ ኣምላካዊ፡ (P63v^b) ወትቀትሎሙ፡ ለላእካነ፡ እግዚኣብሔር፡ ልዑል፡ (E223v^b) [ወመፍቀርያነ]¹⁶፡ ሃይማኖት፡ ብርሀት፡ እለ፡ ኢይጸረሩክ፡ በምንትኒ፡ ወኢይትካፈሉ፡ ምስሌክ፡ መክፈልተ፡ በዝንቱ፡ ዓለም፡ ኃላፊ፡

^[305] ወኣው(A241r^a)ሥኦ፡ ንጉሥ፡ ወይቤሎሙ፡ ኣገባርያነ፡ እክይ፡ እለ፡ ትትሜየነ፡ ሰብኣ፡ ናሁ፡ በርቱዕ፡ ወድልው¹፡ እኳ(A142v^a)ንክክ(J97r^b)ሙ²፡ እስመ፡ ኣንትሙ፡ ሓታስሐቱ፡ ኩሎ³፡ ከመ፡ ይመንኩ፡ ተድላ፡ ዝንቱ፡ ዓ(L98r^a)ለ(T111r^b)ም፡ ወትፍሥሕታቲሁ፡ ወከመ፡ ይርኃቁ፡ እምኔሃ፡ ወታሴፍውዎሙ፡ ህየንቴሃ፡ ይሕወተ፡ ዘለዓለም፡ ለጥዑም፡ ወለፍትው፡ ወለፍግዓ፡ (E198r^a) ዘይትፈቀር⁴፡ ትሬስይዎሙ⁵፡ ከመ፡ ይጽልዑ፡ ወከመ፡ (O70v^b) ይጎረፍ⁶፡ ዛተ፡ ሕይወተ፡ ዕዕብተ፡ [ርስሕተ]⁷፡ ወምንንተ⁸(P63v^c) ወፍኖተ፡ ጐጸጐጸ⁹፡ ትሰብኩ¹⁰፡ ሎሙ፡ ከመ፡ ያፍልሱ፡ ክብረ፡ ኣማልክት፡ ኀበ፡ ኢየሱስ፡ ወከመ¹¹፡

^[304] ¹ በቋዔ፡ E₂L | ² ኢትብሊ፡ A₁A₂BE₁P | ³ ይእዘ፡ E₂LOT | ⁴ እምእኣ፡ P | ⁵ እንተ፡ A₂L | ⁶ ይበልያ፡ BP | ⁷ ኣይዳእኩኩ፡ A₁ | ⁸ በጀ፡ A₁A₂BE₁P | ⁹ ወኣውሥኣኒ፡ A₁ | ¹⁰ ለእለ፡ A₂B | ¹¹ እማንቱ፡ P | ¹² ይነግራክ፡ P | ¹³ ኢትዘክር፡ A₂E₂LP | ¹⁴ ቅሩብ፡ እምኔክ፡ BE₁PT; እምኔክ፡ ቅሩብ፡ transp. L | ¹⁵ ነፍሰክ፡ A₂JO | ¹⁶ ወለመፍቀርያነ፡ A₁A₂BE₁P.

^[305] ¹ ወድልው፡ LP | ² እኩንክሙ፡ B | ³ ኩሎ፡ ታስሐቱ፡ transp. E₁O | ⁴ ዘይትፈቀር፡ E₁ | ⁵ ትረስይዎሙ፡ A₁BE₁P | ⁶ ይጽልዑ፡ A₁ | ⁷ ይጎርዩ፡ A₂BJPT | ⁸ ርስሕት፡ A₁; ርስሕት፡ A₂BE₁; ርስሕተ፡ L | ⁹ ወምንንት፡ A₁A₂BE₁; ወምንተ፡ P | ¹⁰ ጐጸጐጸ፡ BE₁JP | ¹¹ ትሰብክ፡ L | ¹² ወከመሰ፡ BE₁E₂P | ¹³ ኒጣንክሙ፡ A₂BE₁ | ¹⁴ እምኣማልክት፡ A₁.

ኢይትልወ፡ ሕዝብ፡ ኂጣነክመ¹²፡ ወኢትኩን፡ ምድር፡ ብዱተ¹³፡ ወኢይርጋቁ፡
እምአማልክተ¹⁴፡ አበዊሆመ፡ ወኢያምልኩ፡ አምላክ፡ ነኪረ፡ ፈታሕኩ፡ ላዕሌክመ፡ ከመ፡
ይሣቅዩክመ፡ በብዙኅ፡ ኩነኔ፡(J97v^a)

[306] አወ(T111v^a)ሥአ¹፡ አብ²፡ መምህሮመ፡ እንዘ፡(B39r^b) ይብል፡ ለእመ፡ ኮንክ³፡
ትፈቅድ፡ ከመ፡ ኩሉ፡ ይትካፈሉ⁴፡ ምስሌክ፡ ሠናያተ⁵፡ ዝንቱ፡ ዓለም፡ ወጸጋሁ፡ ለምንት፡
ዘኢትሁብ፡ ለኩሉ፡ በዕሩይ⁶፡ ሕገ፡ ተድላ፡ ወንዋይ፡ አላ፡ ረሰይክ፡ መብ(E198r^b)ዝኅቶመ፡
a⁷ነዳያን፡ ወዕነሳነ⁸፡(L98r^b) እንዘ፡ ለሊክ፡ ተሐይድ፡ ንዋዮመ፡ ወትዌስክ⁹፡ ዲበ፡(A241r^b)
ንዋይክ፡ ወአኮ፡ ዘታስተሐ(P64r^a)ምም፡ በእንተ፡ መድኃኒተ፡(A142v^b) ብዙኃን፡ አላ፡
በአስብሐ፡ ሥጋክ፡ ኃላፊ፡ እንዘ፡ ትሴስዮ፡ ጥዑማተ¹⁰፡ እክል፡ ወምስለ፡ ዝንቱ፡ ትክህይ፡
ለአምላክ፡ ኩሉ፡ ወትረስዖ፡ ወትሰምዮመ፡ አምላክ¹¹፡ ለእለ፡ ኢኮነ፡ አ(O71r^a)ማልክተ፡ እለ፡
ይ(T111v^b)ንብሩ፡ ኩሉ፡ ርኩስ፡ ወዝመተ፡ ናሁ¹²፡ ተሐየጥክ፡ ወተመየኑክ¹³፡ ገሃደ፡
እስመ፡ አን(J97v^b)ተ፡ ትክልኦመ፡ ለሕዝብ፡ ከመ፡ ኢይኅበሩ፡ ምስሌክ፡ ሃይማኖተ፡ ፈቂደክ፡
ከመ፡ ይኩን¹⁴፡ በታሕተ፡ ሥልጣንክ፡ ከመ፡ ታክብድ፡ ላዕሌሆመ፡ ዓማ፡ ወኅርትምና፡ እለ፡
አልቦመ፡ በቀሌት፡

[307] ወይከውን፡ በቀሌቶመ፡(E198v^a) ወረባሐመ፡ ለክ፡ በአምላለ፡ ብእሲ፡ ዘይሴሲ፡
አክልብተ፡ ወያስተላምድ፡ [ቆቃሐተ]¹፡ ለንዲው፡ ወይከ(P64r^b)ውን፡ ሎመ፡ እምቅድመ፡
ንዲ(L98v^a)ው፡ መስተመይነ፡ በኒ(E223v^c)ጣን፡ እንዘ፡ ይየውሆመ፡ ወእምክመ፡ አኃዙ፡
ምንተኒ፡ በ(B39r^c)ንዲው፡ ይ(T112r^a)መስጦ፡ እምአፋሆመ፡ ከማሁ፡ አንተኒ፡ ትፈቅድ፡
ከመ፡ ይኩን፡ አስተጋብኦተ፡ ጸባሕት፡ ወብነታት፡ ዘምድር²፡ ወዘባሕር፡ [ብዙኃን]³፡
በቅድሜክ፡ ወይመስለክ፡ [አመ፡ አንተ⁴]⁵፡ ዘታ(J98r^a)ስተሐምም፡ ለአድኅኖቶመ፡
ወለሊክ፡ ትክውኖመ፡⁶ ተመክንዮተ፡ ሐ(A241r^c)ጥል፡(A142v^c) ዘለዓለም⁷፡ ወምክንያተ፡
ሞት፡ ሎሙሂ፡ ወለነፍስከሂ⁸፡ ወሶበ፡ ይበዝኅ፡(O71r^b) ንዋይክ፡ ወይፈደፍድ፡
ብዕልክ፡(E198v^b) ኃላፊ፡ ኢይተርፍ⁹፡ ምንተኒ፡ እምኔሁ፡ አላ፡ ውእቱስ፡ ከመ፡ [፩]¹⁰፡
ኅብስት፡

[306] ¹ አወሥአ፡ A₁A₂BE₁P | ² Om. E₂LO | ³ Om. L | ⁴ ይትካፈሉ፡ A₁BE₁ | ⁵ ሠናያተ፡ P | ⁶ በዕሩይ፡ L | ⁷ ለነዳያን፡ ወለጽኑሳን፡ transp. A₂B | ⁸ ወትወስክ፡ A₁A₂BE₁፡ ወትዊስክ፡ P | ⁹ ጣዕማተ፡ P | ¹⁰ አማልክተ፡ P | ¹¹ ናሁ፡ E₂ | ¹² ወተመየክ፡ L | ¹³ ይኩን፡ A₁L.
[307] ¹ አእዋፈ፡ A₁A₂BE₁P፡ p.c. J፡ ቆቃሐተ፡ T | ² ዘበምድር፡ T | ³ ብዙኃ፡ E₁JLOT | ⁴ አንተ፡ ከመ፡ transp. A₁A₂BE₁P | ⁵ ዘያስተሐምም፡ P | ⁶ ትክድኖመ፡ B | ⁷ ዘለዓለም፡ E₁ | ⁸ ወለነፍስከሂ፡ O | ⁹ ዘኢይተርፍ፡ A₁A₂E₁P | ¹⁰ ፩፡ A₁A₂BE₁P.

[308] ወናሁ፡ ተመሰልከ፡ አንተ፡ ይእዜ፡ ከመ፡ ዘያበድር፡ ጽል(P64r^c)መተ፡ ህየንተ፡ ብርሃን፡
ንቃሕ፡ እምንዋምከ፡ ዝንቱ፡ እስመ፡ አንተ¹፡(T112r^b) ጌሠመ፡ ትከውን፡ ታ(L98v^b)ሕተ፡
መሬት፡ ክሥት፡ አዕይንቲክ፡ ዕውራነ፡ ወነጽር፡ ኀበ፡ አምላክነ፡ ዘአሥረቀ፡ ላዕለ፡ ኩሉ፡
ፀዳለ፡ ዚአሁ፡ [ብርሃን]²፡ ወተመየጥ³፡ ኀበ፡ እግዚአብሔር፡ እስመ፡ [aይቤ፡ ነቢይa]⁴፡ ለእለ፡
አልብክመ፡ አእምሮ፡(J98r^b) እስከ፡ ማእዜነ፡ ትትሐየዩ⁵፡ አእምሩ፡ ከመ፡ አልቦ፡ ባዕድ፡
አምላክ፡ ዘእንበሌየ፡ አምላክነሰ፡ ፩⁶፡ ውእቱ፡ ወአልቦ፡ መድኃኒ⁷፡ ዘእንበለ፡ ባሕቲቱ፡
ወአውሥኦ፡ ንጉሥ፡ ወይቤሎመ፡ ኀ(E፡99r^a)ድጉ፡ አብዝኖ፡ ንባብክመ፡⁸ ወአምጽእዎ፡
ሊተ፡ በዛቲ⁹፡ ጊዜ፡ ለበረሃም¹⁰፡ እምቅድመ፡ አሕልቅ(B39v^a)መ፡¹¹፡ በመብዕላተ¹²፡
ሥቃይ፡(P64v^a) እንተ፡ ኢ(T112v^a)ጥዕምክመ፡ ግሙራ፡ ዘከማሃ፡ ሥቃየ¹³፡
ወመስተጋድልሰ፡ ዓቢየ፡ ትዕግሥት፡ ወጥቡዓ፡ ል(O71v^a)ብ፡ ዘይፈትዋ፡ ጥቀ¹⁴፡ ለጥበብ¹⁵፡
ሰማያዊት፡ ኢገገ(L99r^a)ጸ¹⁶፡(A፡43r^a) እምአሐቲ፡ ቃል፡ ዘትግርምተ¹⁷፡ ን(A፡41v^a)ጉሥ፡
አላ፡ ኮነ፡ ጽኑዓ፡ ዘእንበለ፡ ድንጋዬ፡

[309] ወይቤሎ፡ ለንጉሥ፡ አንጉሥ¹፡ ኢይምሰልከ²፡ ዘንገብር፡ እሎንተ፡ ምግባራተ፡
ዘይመጽ(J98v^a)እ³፡ እምነቤከ⁴፡ አላ፡ ንገብር፡ ምግባራተ፡ ዘባቲ፡ አዘዘ⁵፡ እግዚአብሔር፡
[ለእግዚእነ]⁶፡ ወመምህርነ፡ ወአቡነ፡ ንጽሐ፡ ወተግላዎ፡ እምኩሉ፡ ተድላ፡ ወፍትወታት፡
ወከመ፡ ንትዓ(E፡99r^b)ገሥ፡ ላዕለ፡ ሥቃይ፡ ወዘዘዚአሁ⁷፡ ሕማም፡ እኩይ፡
ዘ(T112v^b)ይመጽእ⁸፡ ወኩሎ፡ ዘታመጽእ⁹፡ ላዕሌነ፡ እምኩነኔ፡ ሥቃይ፡ በእንተ፡
ሃይማኖትነ፡ ብርህት፡ ወሠ(P64v^b)ና (E፡24r^a)ይት፡ ናሁ፡ አንተ፡ ትገብር፡ ሠናየ፡
ፈድፋድ፡ ላዕሌነ¹⁰፡ ግበር፡ ዘትፈቅድ፡ እስመ፡ ንሕነ፡ ኢንፈቅድ፡ ከመ፡ ንግበር፡ ካልኦ፡
አፍኦ፡ እምነ፡ ዘይደሉ፡ ወኢናግብእ፡ ነፍሰነ፡ ለኃጢ(L99r^b)እት፡ ኢይምሰልከ፡ ከመ፡ ዛቲ፡
ኃጢእት፡ ንዕስት፡ ይእቲ፡ ወኢንክህዶ፡ ለረዳኢነ፡ ዘያስተሐምም፡ በእንቲአነ፡ እመኒ፡
አምጸእከ፡ ላዕሌነ፡ አዕላፈ፡ ሙ(J98v^b)ተታተ¹¹፡ ኢነኃጥኦ¹²፡ ለጥብዓት፡
ል(O71v^b)ቡናዊት፡ ወኢንገድፋ፡(B39v^b) ለተፈልሰፎትነ፡ በእንተ፡ ፍርሃተ፡ ሥቃያቲክ፡
ወኢንገብር¹³፡(T113r^a) ምንተኒ፡ ዘኢየኃብር፡ ምስለ፡ ሕግ፡(A፡43r^b) አምላካዊት፡ አላ¹⁴፡

[308] ¹ om. L | ² ብርሃን፡ A₁A₂BE₁P | ³ ወተመይጠ፡ A₁ | ⁴ ነቢይ፡ ይቤ፡ transp. A₁A₂BE₁P | ⁵ ትትሐየዩ፡ P | ⁶ አሐዱ፡ P | ⁷ መድኃኒት፡ E₁፤ መድኃኒነ፡ E₂L | ⁸ ነገርክመ፡ A₂ | ⁹ om. E₂ | ¹⁰ om. E₁ | ¹¹ አሕለቅመ፡ B | ¹² በመብዕላተ፡ A₁፤ በመባልዕተ፡ E₂LO | ¹³ ሥቃይ፡ A₁A₂BE₁ | ¹⁴ om. A₁L | ¹⁵ ጥቀ፡ ad. L | ¹⁶ ጸገገጽ፡ A₁፤ ኢደንገጽ፡ E₁ | ¹⁷ ዘትግርምት፡ B፤ ዘግርምት፡ E₂.
[309] ¹ om. P | ² ዘንተ፡ ad. L | ³ ዘይመጽኦ፡ E₁P | ⁴ በኃቤክ፡ A₁A₂B፤ ኀቤክ፡ E₁ | ⁵ አዘዘ፡ BE₁፤ አዘዛ፡ O | ⁶ እግዚእነ፡ E₂JLOT | ⁷ ወዘዘዚአሁ፡ A₂ | ⁸ ይመጽእ፡ ad. A₂ | ⁹ ዘታመጽእ፡ L | ¹⁰ እምኩነኔ፡ ሥቃይ፡ ad. L | ¹¹ ሙታታተ፡ A₁E₁ | ¹² ኢናኃጥኦ፡ A₂ | ¹³ ወኢንግበር፡ P | ¹⁴ እለ፡ B | ¹⁵ ድልዋነ፡ A₁

ድልዋን¹⁵፡ ንሕነ፡ ለኩሉ፡ ዘታመጽኡ፡(E₁99v^a) እምሥቃያቲክ፡፡ እስመ፡ ነሐዩ፡ ዳግ(A₂41v^b)መ፡ በክርስቶስ፡ ወለእመ፡ ሞትነ፡ በእንቲአሁ፡ ዓቢይ፡ ረባህ፡(P64v^c) ውእቱ፡፡

[310] ወሶበ፡ ሰምዓ፡ ንጉሥ፡ ነደ፡ በመዓት፡፡ ወአዘዘ፡ ይምትሩ፡ ልሳናቲሆመ፡፡ አምላካውያት¹፡ ወይምልሁ፡ ካዕበ፡ አዕይንቲሆመ፡፡ ወይምትሩ፡ እደዊሆመ፡፡ ወእገሪሆመ፡፡ ለኩሎመ፡፡ ወሶበ፡ ወዕአ፡ ትእዛዝ፡ ዓገትዎመ፡፡ ሐራ፡(L99v^a) እንዘ፡ ይፀውሩ፡ ንዋዩ፡ ሐቅሎመ፡፡ ከመ፡ ይ(J99r^a)ምትሩ፡ አባላቲሆመ፡፡ እንበለ፡ ምሒክ፡፡ ወኮነ፡ ያወዕኡ፡ ልሳናቲሆመ፡፡ እምአ(T113r^b)ፋሆመ፡፡ በመስፌ፡ ጠዋይ፡ ዘብርት፡፡ ወይመትርዎመ፡፡ በብልሐ፡ ሐዲን፡፡ ወተአርወዩ፡ ላዕሌሆመ፡፡ ወይከርዩ፡ ውሣጤ²፡ አዕይንቲሆመ፡፡ በአጽፋረ፡ ሐዲን፡፡ ወእደዊሆመ³፡ ወእገሪሆመ፡፡ ኮነ፡ ይመትር(E₁99v^b)ዎመ⁴፡፡ በመባልዕተ⁵፡ ኩነኔ፡ እለ፡ ተገብሩ⁶፡(P65r^a) ለመቲረ፡ አባል፡፡ ወኮነ፡(O72r^a) እመንቱ፡ ቅዱሳን፡ ክቡራን፡ ይትፌሥሐ፡ በልቦመ፡፡ ወሕሊናሆመ፡፡ ከመ፡ ዘተጸውዓ፡ ንበ፡ ማዕድ፡፡ ወይቀርቡ፡ ንበ፡ ሥቃይ፡ በጥብዓት፡ እንዘ፡ ያ(B39v^c)ነቅሐ፡ ፩፡ ለ፩⁷፡ ወይትባደሩ፡ ለመዊት፡ በእንተ፡ ፍቅረ፡ ክርስቶስ፡ ዘእንበ(J99r^b)ለ ፡ ፍርሃት፡(L99v^b) ወድንጋዬ፡፡(A₁43r^c)

[311] ወበዘከመዝ¹፡ ሥቃ(T113v^a)ይ፡ ዘዘዘአሁ²፡ አማኅፀነ፡ ነፍሶመ፡፡ መስተዓግሥተ³፡ ንበ፡ እግዚአብሔር፡፡ ወኮነ⁴፡ ኅልቆ(A₂41v^c)መ⁵፡ ለባሕታውያን፡ ፲ወ፯፡፡ እመር፡ ወጥዩቅ፡ ውእቱ፡ ከመ፡ ዘይትዔ(E₂24r^b)ገሥ፡ ላዕለ፡ ሕማም፡ ሕሊና፡ ውእቱ፡ ዘያፈቅር፡ ስነ፡ አምልኮ፡፡ [በከመ]⁶፡ ይቤ⁷፡ ካልእ፡ ዘኢኮነ፡ እምአብያጺነ⁸፡ እንዘ፡ ይንዕድ፡ ሰምዓ፡ ፩፡ አረጋዊ፡ ካህን፡(E₁100r^a) ወስምዓ⁹፡ ፯፡ ወራ(P65r^b)ዙት፡ ምስለ፡ እሞመ፡፡ ዘኮነ፡ ይረድአመ፡፡ በመካነ፡ ፍትሕ፡፡ [ወይቤ]¹⁰፡ ተጋደሉ፡ በእንተ፡ ሕገ፡ አበዊሆመ፡፡ ወኢሐጽ¹¹፡ እሉ፡ አበው፡ ቅዱሳን፡ [ነጋድያነ]¹²፡ ኢየሩሳሌም፡ ልዑላዊት፡ ወወራስያኒሃ፡፡ ወኢያንተጉ¹³፡ ምንተኒ፡(J99v^a) እምሕሊናሆመ፡፡(T113v^b) ወዕበዩ፡ ነፍሶመ፡፡ ለእል(O72r^b)ክቱ¹⁴፡፡ ወሶበ፡ አዕረፉ፡ እሉ፡ አበው፡ ቅዱ(L100r^a)ሳን፡ ተግህደ፡ ሰምዖመ፡፡ በሃይማኖት፡ ብርህት¹⁵፡፡

[310] ¹ አምላካውያት፡ A₁A₂JOPT | ² ወሳጤ፡ E₁ | ³ ወእደዊሆመ፡ A₁E₁፡ እደዊሆመ፡ L | ⁴ ይመትዎመ፡ P | ⁵ በመባልዕተ፡ E₂JOPT፡ በመብልዕተ፡ P | ⁶ ተገበሩ፡ P | ⁷ አሐዱ፡ ለአሐዱ፡ P.

[311] ¹ ወበዘከመዝ፡ L | ² ወዘዘዘአሁ፡ P | ³ መስተዓግሥት፡ E₁ | ⁴ ወኮነ፡ A₁BE₁ | ⁵ ጥልቆመ፡ A₁ | ⁶ om. E₂JLOT | ⁷ ወይቤ፡ JT | ⁸ እምአብያጽነ፡ A₁B፡ እምአብያጺከ፡ L | ⁹ ወስም፡ L | ¹⁰ ወይቤ፡ A₁A₂BE₁P | ¹¹ ወኢሐነጽ፡ L | ¹² እምነጋድያነ፡ A₁E₁P፡ እምነጋድያን፡ A₂B | ¹³ ወኢያንተጉ፡ P | ¹⁴ ለእኩቱ፡ E₁ | ¹⁵ ብርሃን፡ A₁.

[312] ወእምዝ፡ ተመይጦ፡ ንጉሥ፡ ንብ፡ አራሺስ፡ ሊቀ፡ ሐራሁ፡ ከመ፡ ይግበር፡ ምክረ፡ ዚአሁ፡ ዳግማየ፡ እስመ፡ በቀዳሚ፡ ምክሮሙ፡ ተኃፍሩ፡ ክልኤሆሙ¹፡ ወአዘዘ²፡ ከመ፡ ያምጽኦ፡ ለዘስሙ፡ ናኮር፡ ወሐረ³፡ አራሺስ፡ ንቤሁ፡ ለናኮር፡ በጽልመተ⁴፡ ሌሊት⁵፡ ወበ(B40r^a)ጽ(E1100r^b)ሐ፡ ንብ፡ ጸማዕቱ፡ እስመ፡(P65r^c) ኮነ፡ የኃድር፡ ውስተ፡ ገዳማት፡ ወያዘልፍ፡ ገቢረ፡ ሥ(A143v^a)ራይ⁶፡ ወነገሮ፡ አራሺስ፡ በኩሉ፡ ዘተማከሩ፡ በእንቲአሁ፡ ወፈጸሙ፡ ምክሮሙ፡ ምስሌሁ፡ ወገብኦ፡ በጽ(T114r^a)ባሕ፡ ንብ፡ ንጉሥ፡(J99v^b) ወሰአለ፡ እ(A242r^a)ምንቤሁ፡ ከመ፡ የሀቦ፡ ሰብኦ፡ አፍራስ⁷፡ [ጽኑዓን]⁸፡ ከመ፡ ይሐር፡ ለኃሢሃተ፡ በረሃም⁹፡ ወሐረ፡ ውስተ፡ ገዳማት¹⁰፡ ወርእዮ፡ ለ፩ብእሲ¹¹፡ እንዘ፡ ይወፅእ፡ እማእ(L100r^b)ከለ፡ አፍላግ¹²፡ ወአዘዘ፡ ከመ፡ ያብጽሕዎ፡ ወአርጽ¹³፡ አፍራሲሆሙ፡ ወረከብዎ፡ ፍጡነ፡ ወአኃዝዎ፡ ወአ(O72v^a)ምጽእዎ፡ ንቤሁ፡ ወአኃዘ፡ ይሕትቶ፡ ወይቤሎ፡ መኑ፡ አንተ፡ ወመኑ፡ ስምክ፡ ወይቤ¹⁴፡ ክርስቲያናዊ፡ አነ፡ ወሰምየ፡ በረሃም፡ በከመ፡ መሀሮ፡ ቅድመ፡ ወተሰነዓወ¹⁵፡ ምስሌሁ፡(P65v^a) ወ(E1100v^a)ተፈሥሐ፡ ይእተ፡ ጊዜ፡ አራሺስ፡ በረኪብ፡ ናኮር፡ ጉሕላዊ¹⁶፡ ዘተመሰለ¹⁷፡ በበረሃም¹⁸፡ ወወሰዶ፡ በጉጉዓ፡ ወገብ(T114r^b)ኦ፡ ንብ፡ ንጉሥ፡ ፍጡነ፡ ወዓቀሞ፡ ቅድ(J100r^a)ሜሁ¹⁹፡

[313] ወይቤሎ፡ ንጉሥ፡ በቅድመ፡ ኩሎሙ፡ እለ፡ ይቀውሙ፡ ቅድሜሁ፡ አንተነ፡ ውእቱ፡ ገባሬ፡ እከይ፡ በረሃም፡ ወአውሥኦ¹፡ ውእቱ፡ ወይቤሎ፡ አ(E224r^c)ነ፡ ገብሩ፡ ለእግዚአብሔር፡ ወኢትስምየኒ፡ ላዕከ²፡ ሰይጣን፡ እስመ፡ ይደልወክ፡ ከመ፡ ትእ(A143v^b)መን፡ ብዝኃ፡ ጸጋሁ፡(B40r^b) እስ(L100v^a)መ፡ አነ፡ መሐርክዎ፡ ለወልድክ፡ አምልኮ፡ እግዚአብሔር፡ [ሠናየ]³፡ ወአድኃንክዎ፡ እምኩሉ፡ ትምይንት፡ ወአራጎራጎኩ፡ ላዕሌሁ፡ አምላክ⁴፡ ዘበአማን፡ ወመሐርክዎ፡ ተግሣጽ፡ ኩሉ፡ ምግባረ፡ ት(E1100v^b)ሩፋት፡ ወይቤሎ፡ ንጉሥ፡ ከመ፡ ዘይት(A242r^b)መ(P65v^b)ዓዕ፡ እምደለወነ፡ ከመ፡ ኢንስማዕ⁵፡(T114v^a) አሐደ⁶፡(O72v^b) ቃለ፡ እምኔከ⁷፡ ወኢነሀብከ⁸፡ ፍኖተ፡ ለአውሥኦ፡ አላ፡(J100r^b) ንቅትልክ፡ ዘእንበለ⁹፡ ሐተታ¹⁰፡ ወባሕቱ፡ እትዔገሠክ፡ በእንተ፡ አፍቅሮትየ፡ ለእንለ፡ እመሕያወ¹¹፡ ወእሁብክ፡ ዕድሜ፡ እስከ፡ ዕለት፡ እሙር፡ ወእከሥት፡ ግብረከ¹²፡

[312] ¹ ጀሆሙ፡ L | ² ወአዘዘ፡ BJT | ³ ንብ፡ ad. E1 | ⁴ በጽልመተ፡ A1 | ⁵ ሌሊት፡ A1 | ⁶ ሥቃይ፡ L | ⁷ አፍስ፡ O | ⁸ ጽኑዓን፡ A1A2BE1P | ⁹ om. E1 | ¹⁰ ገዳም፡ E1 | ¹¹ ለብእሲ፡ A1 | ¹² አፍላክ፡ A2B | ¹³ ወአርወጽ፡ A1 | ¹⁴ ወይቤሎ፡ A2L | ¹⁵ ወተሰነዓወ፡ P | ¹⁶ ጉሕላዊ፡ L | ¹⁷ ዘመሰለ፡ L | ¹⁸ በረሃምሃ፡ L | ¹⁹ ቅዳሜሁ፡ E1.
[313] ¹ ወአውሥኦ፡ A1E1L | ² ካዕከ፡ E2፡ ገብረ፡ L | ³ ሠናይ፡ A1A2BE1P | ⁴ አምላክ፡ A1A2E1 | ⁵ እምኔከ፡ ad. BE2PT | ⁶ ጅ፡ L | ⁷ om. BE2PT | ⁸ ወኢነሀብከ፡ E2 | ⁹ እንበለ፡ L | ¹⁰ ኃሠሣ፡ L | ¹¹ እንለ፡ እመሕያወ፡ BP | ¹² ግብርክ፡ A1 | ¹³ ትትሐጉል፡ A1፡ ተኃጉሎ፡ L.

ገሃደ። ወለእመ፡ ተከዘዘከ፡ ሊተ፡ ይደልወከ፡ ምሕረት፡ ወተሣህሎ፡ እምነቤየ። ወለእመ፡
ዓለውከኒ፡ ትትሐጐል¹³፡ በእኩይ፡ ተሠርዎ።

[314] ወአውሥኦ¹፡ ዝኩ፡ አረጋዊ²፡ ዓላዊ፡(L100v^b) እንዘ፡ ይብል። ሊተሰ፡ ይደሉ፡ ላዕሌየ፡
ለእመ፡ ርኢኮ³፡ ለወልድከ⁴፡ ይትሐከያ፡ ለተግሣጽ። አነ⁵፡ አነቅሐ፡ ወእኬክሮ⁶፡ ኩሎ፡
ዘይፈ፡(E₁101r^a)ቅድ፡ ኪያሁ፡ ከመ፡ ኢይትሐከያ፡ ግሙራ።(T114v^b) ወሶብ፡ ይቤ፡ ዘንተ፡
መጠዎ⁷፡ ለአራሺስ፡ ወአዘዙ፡ ከመ፡ ይ(P65v^c)ዕቀብ፡ ኪያሁ። ወይቤሎ፡
ለባሕ(J100v^a)ቲቱ፡ ለእመ፡ ንሕነ፡ ቀደምናሁ፡ ሐዊረ፡ ኀብ፡ ሕፃንየ፡ [ኢይወ(A₁43v^c)ስክ]⁸፡
እንከ፡ ዘእንበለ፡ ነገረ፡ ሃይማኖት። ወባሕቱ፡ አምጽኦ፡ ለናኮር፡ ከመ፡ ይብጻሕ፡
ተመሲሎ፡(B40r^c) በበረሃም። እስመ፡ ዜናሁ፡ ተሰምዓ፡ በኩላ⁹፡ ሀገር፡ በምልዓ¹⁰፡
ከመ፡(O73r^a) በረሃም፡ ተረክበ፡ እስከ፡ ይዋስፍኒ¹¹፡ ሰምዓ¹²፡ ዘንተ፡ ወሐመ¹³፡ ልቡ፡
ወደወየት፡ ነፍሱ። ወኢተክህሎ፡ ከመ፡ ይትግገሥ፡ ወአውሐዘ¹⁴፡ አናብዒሁ፡ ወኮ(A₂42r^c)ነ፡
ይጼሊ¹⁵፡ ልኀብ፡ እግዚአብሔር¹⁶፡ በገዓር፡(L101r^a) ወሰቆቃው¹⁷፡ እንዘ፡ ይስእሎ፡ ከመ፡
ይርድኦ፡ ለበረ(T115r^a)ላም፡ አረጋዊ፡ ጸድቅ¹⁸።(E₁101r^b)

[315] ወኢተሐየየ¹፡ ገባሬ፡ ሠናያት፡ ለላሀ²፡ ዚአሁ፡ እስመ፡ ኄር፡ ውእቱ፡ ወረዳኢሆመ።
በጊዜ፡ ትካዞመ፡ ለእ(P66r^a)ለ፡ ይዩ(J100v^b)ወነ፡ ኀቤሁ፡ አላ፡ አጠየቆ፡ ለወሬዛ፡ በራዕየ፡
ሌሊት፡ ወአመሮ፡ ኩሎ፡ ግብሮመ። ወወሀቦ፡ ኃይለ፡ ወአጽንዖ፡ ለተጋድሎ፡
በእ(E₂24v^a)ንተ፡ ሃይማኖት፡ ሠናያት። ወሶብ፡ ነቅሐ፡ ረከበ፡ በውስተ፡ ልቡ፡ ትፍሥሕተ፡
ወኃሄተ፡ ምሉአ³፡ ወተአምኖ፡ ወተአውቆ፡ ጣዕመ፡ ብርሃን፡ በውስተ⁴፡ ልቡ፡ ዘኮነ፡ ኀዘነ⁵፡
ወትኩዘ፡ ወሕመመ። ወንጉሥስ፡ ፈቀደ፡ በልቡ፡ ከመ፡ የሀቦ፡ ለአራሺስ፡ ሀብታተ፡ ብዙኃ፡
ወሠናያተ፡ ዓበይተ፡ ኢለቢዎ⁶፡ ቃለ⁷፡(T115r^b) ዳዊት፡ ነቢይ⁸፡(A₁44r^a) ዘይቤ፡ ወዓማኒኒ፡
[ሐሰወ]⁹፡ ር(O73r^b)እሶ፡ ወርትዕኒ፡ ትመውዖ፡ ለኃጥ(L101r^b)እ፡ ወትቀጠቅጦ፡ ፍጹመ፡
ወታጠፍእ፡ ዝክሮ፡ ፍጡ(E₁101v^a)ነ፡ ወመትልወ፡ ዝንቱ።

[314] ¹ ወአውሥኦ፡ T | ² አረጋዊ፡ J | ³ ርኢክዎ፡ A₁P | ⁴ ለወልድከሰ፡ A₂ | ⁵ om. P | ⁶ ወእኬክሮ፡ E₂P | ⁷ መጥዎ፡ A₁ | ⁸ ኢጥዋስክ፡ E₂፤ እይዋስክ፡ JLOT | ⁹ ለኩሎ፡ P | ¹⁰ ተመልኦ፡ P | ¹¹ om. E₁ | ¹² ተሰምዓ፡ E₂ | ¹³ ወሐመ፡ A₁ | ¹⁴ ወአውሐዘ፡ P | ¹⁵ ይጸሊ፡ A₁፤ በእንተ፡ ርእሱ፡ ad. A₁ | ¹⁶ om. A₂ | ¹⁷ ወበሰቆቃው፡ A₂ | ¹⁸ መንፈሳዊ፡ P.

[315] ¹ ወኢተሐየየ፡ P | ² ላሀ፡ P | ³ ምሉእ፡ A₁BE₂ | ⁴ ውስተ፡ L | ⁵ ኀዘነ፡ A₁ | ⁶ ኢለቢዎ፡ A₁A₂LT፤ ኢለቢወ፡ L | ⁷ iter. T | ⁸ ንጉሥ፡ L | ⁹ አሐሰወ፡ A₁A₂BE₁P.

[316] ወእምድኅረ፡ ሠኑይ፡ (P66r^b) መዋዕል፡ መጽሐ፡ ንጉሥ፡ ጎ (J101r^a) በ፡ ጽርሐ፡ ወልዱ፡፡
 ወወጽ (B40v^a) አ¹፡ ይዋስፍ²፡ ለቀበላሁ፡፡ ወኢአምኖ፡ አቡሁ፡ በከመ³፡ ልማዱ፡ አላ፡ ኮነ፡
 ከመ፡ ዘይትመዓዕ፡፡ ወቦአ፡ ውስተ፡ ጽርሐ፡ መንግሥት፡ እንዘ፡ ይትመዓዕ፡፡ ወነበረ፡
 ወጸው (A242v^a) ያ፡ ለይዋስፍ⁴፡ ወይቤሎ፡፡ ምንትኑ⁵፡ ዝንቱ፡ ዜና፡ ዘደም፡ ውስተ፡
 ምስማዓትየ፡ ወተመስወት፡ ነፍስየ፡ ጥቀ⁶፡ እምፍርሃት፡፡ ወእትኃዘብ⁷፡ በሕሊናየ፡ ከመ፡
 አልቦ፡ እምሰብእ፡ እለ፡ (T115v^a) ቀደመ፡፡ ዘተፈሥሐ፡ በልደተ⁸፡ ወልዱ፡ በከመ፡
 ተፈሣሕኩ፡ አነ፡ በልደትኩ፡፡ ወአልቦ፡ መኑሂ፡ ካዕቦ፡ ዘረከቦ⁹፡ እምነ፡ ወልዱ፡ እከይ¹⁰፡
 ወ (L101v^a) ኃዘነ¹¹፡ በከመ፡ ረሰይከኒ¹²፡ አንተ፡ ይእዜ፡ መነንክ፡ (E1101v^b) ሲበትየ፡
 ወአእተትክ፡ ብርሃነ፡ አዕይንትየ፡፡ ወመተር (P66r^f) ከ፡ ኃይለ፡ መ (J101r^b) ለያልይየ¹³፡፡
 ወለድንጋዬኒ¹⁴፡ ዘወትረ¹⁵፡ እትዓቀቦ፡ በእንቲ (O73v^a) አከ¹⁶፡ ናሁ፡ መጽሐ፡ ላዕሌየ፡፡
 ወዘኮንክ፡ እፈርሆ፡ ተዳደቀኒ፡፡ ወኮንክ¹⁷፡ ሰሐቀ፡ ለጸላእትየ፡፡ እስመ፡ ተለውክ¹⁸፡ አንተ፡
 ትምህርተ፡ ካልአ፡ እምትምህርትየ¹⁹፡፡ (A144r^b) ወመከርከ²⁰፡ ፈቃደ፡ ንዑሳዊ፡ ዘኢኮነ፡
 ብሱለ²¹፡ ወቃሎመ፡፡ ለመስተመይናን²²፡፡ አብደርከ²³፡ እምልኮቶመ፡፡ ለ (T115v^b) እለ፡
 አልቦመ፡፡ ልበ፡፡ ወኃደጎመ፡፡ ለአማልክቲነ፡ ዓበይት፡ ወአምለክ²⁴፡ አምላክ፡ ነኪረ፡፡

[317] ወለምንት፡ ዝርከ፡ ዘንተ፡ ዘኮንክ፡ እሴፎ፡ ከ (B40v^b) መ፡ እሕፅንክ፡ በኩሉ፡ ሕፅነት፡
 ወተዓቅቦ፡ ከመ፡ ትኩነኒ፡ ኃይለ፡ ወምርጉዘ፡ ለርስዓንየ፡፡ (E224v^b) ወወራሴ፡
 መንግሥ (L101v^b) ት¹፡ (E1102r^a) እምድኅሬየ፡፡ ኢተሐፍርኑ²፡ ከመ፡ ትግበር፡ (P66v^a)
 ምስሌየ፡ ግብረ፡ ጸላእ (A242v^b) ት³፡ ወመስ (J101v^a) ተቃርናን⁴፡፡ እምነየሰክ፡ ከመ፡
 ትትአዘዘ፡ ሊተ፡ ወትትሉ፡ ሕግየ፡ እምታጽምዕ፡ ቃሎ፡ ወሐሰቶ⁵፡ ለውእቱ፡ አረጋዊ⁶፡
 መናፍቅ፡ ወጉሕላዊ⁷፡ ዘአዘዘክ፡ ቦቱ፡፡ ወአሰፈወክ፡ ሕይወተ፡ መሪር⁸፡ ሕየንተ፡ ሕይወት፡
 ጥዑም፡ ወኅሩይ፡ [ወሐዊር]⁹፡ (T116r^a) ውስተ፡ ፍኖት፡ ዕዕቅት፡ ወዕዕብት፡ እንተ፡ አዘዘ፡
 ወልደ፡ (O73v^b) ማርያም¹⁰፡ ይሐሩ፡ ውስቴታ፡ ኢትፈርህነ፡ መኣተ፡ አማልክት፡ ዘዓቢይ፡
 ክብሮመ፡፡ ኢያውርዱ፡ ላዕሌክ፡ መብረቀ፡ [ወኢየአንቲክ]¹¹፡ በጽንዓ፡ ዓውሎ፡ ወነፋስ፡ አው፡

[316] ¹ ወመጽሐ፡ L | ² Om. E₁ | ³ ከመ፡ A₁ | ⁴ Om. E₁ | ⁵ ምንትኑ፡ O | ⁶ Om. L | ⁷ ወእሐዘብ፡ P | ⁸ በልደት፡ E₂ | ⁹ ዘረከቦ፡ L | ¹⁰ እከየ፡ E₂L | ¹¹ ኃዘነ፡ BE₂L | ¹² ረሰይከነ፡ P | ¹³ መለያልየ፡ E₂JO | ¹⁴ ወለድንጋዬ፡ L | ¹⁵ ወትረ፡ A₁A₂BE₁ | ¹⁶ a.m. L | ¹⁷ ወዘኮንክ፡ E₂ | ¹⁸ ተሎክ፡ A₂፡ ተለውክ፡ E₂ | ¹⁹ እምህርትምናየ፡ E₁ | ²⁰ ወመተርክ፡ L | ²¹ ብዑለ፡ A₁ | ²² ለመስተመሀይምናን፡ E₁ | ²³ ወአብደርክ፡ E₁T፡ ወአብደርኮመ፡ BL | ²⁴ አምክ፡ E₁፡ Om. E₁L.

[317] ¹ መንግሥትየ፡ A₁L | ² ኢተሐውርኑ፡ L | ³ ጸላእትየ፡ A₁ | ⁴ ወመስተቃርን፡ P | ⁵ ወሕን፡ L | ⁶ አራጋዊ፡ J | ⁷ ሐሳዊ፡ L | ⁸ መሪር፡ A₁ | ⁹ ወሐዊረ፡ E₂ULOPT | ¹⁰ Om. E₁፡ በረሃም፡ L | ¹¹ ወኢየኃዘክ፡ E₂OP፡ ወኢያንቲክ፡ L | ¹² ኢተኃጠክ፡ A₁ | ¹³ ወአሠርገዉነ፡ A₁E₁OT | ¹⁴ በስእለትየ፡ A₁ | ¹⁵ ወበእስተብቀኦያትየ፡ A₁A₂L | ¹⁶ እሴፎ፡ O | ¹⁷ ወሐየኩ፡ L | ¹⁸ ካልእት፡ A₁.

ተሠጢቃ፡ ምድር፡ ከመ፡ ኢተሐጥከ¹²፡ ህየንተ፡ ዘአሠነዩ፡ ለከ፡ ዘንተ፡ ኩሎ፡ ሠናያተ፡(E₁102r^b) ወአሠርገወነ¹³፡ በአክሊላተ፡ መንግሥት፡(A₁44r^c) ወአግረሩ፡ ለነ፡ አ(P66v^b)ሕዛብ፡ ዘብዙኅ፡ ኅልቆሙ፡ ወበስዕለትየ¹⁴፡ ወአስተ(J101v^b)ብቀሩ(L102r^a)ዖትየ¹⁵፡ ኀቤሆሙ፡ ተወለድከ፡ አንተ፡ ዘእንበለ፡ እሴፎ¹⁶፡ ወረሰዩከ፡ ሱቱፈ፡ በዝንቱ፡ ብርሃን፡ ጽዱል፡ ወገደፍከ(T116r^b)ሙ፡ ወመነንኮሙ፡ መንኖ፡ ወአስመከ፡ በዘተሰቅለ፡ ወሔጡከ¹⁷፡ በትንሣኤ፡ ሙታን፡ እ(B40v^c)ለ፡ ቀደሙ፡ በኒጣነ፡ ዕበድ፡ ወበአዕላፍ፡ እምግባራት፡ ካልዓት¹⁸፡

[318] ወባሕቱ፡ አወልድየ፡ ፍቁር፡ ሰምዖ፡ ለአቡከ፡ ወተአዘዝ፡ ሎቱ፡ ወተገኝሥ፡ ርኅቀ፡ ልክም(A₂42v^c)ዛቲ፡ ፍኖት¹፡ ነዋኝ²፡ [ወርኅቅት]³፡ ወቅረብ⁴፡ ወሠዕ፡ ለአማልክት⁵፡ የዋሃን⁶፡ በፈቃድከ፡ ወአስተስሪ፡ እምኀቤሆሙ፡ በመሥዋዕት፡(E₁102v^a) ዓበይት፡ እንተ፡ ትኔይስ፡ [እምነ]⁷፡ ፻፡ አስዋር፡ ወበ(O74r^a)ኪዳናት፡ ከመ፡ የሀቡ፡ ስርየተ፡ ለአበሳ፡ ወኅድገተ፡ ለኃጣውእ፡(P66v^c) እስመ፡ ይትከሃሎሙ፡ ከመ፡(J102r^a) [ያሠንዩ]⁸፡ ወከመ፡ ይኩን(T116v^a)ኑ⁹፡ ወይኩን፡ ለከ፡ ዝንቱ፡ ፍኖት¹⁰፡ ለተናግሮ፡(L102r^b) ወንሕነኒ፡ ካዕበ፡ ቦሙ፡ በጻሕነ፡ ኀበ፡ ዝንቱ፡ መዓርግ፡ ወይጸግወ¹¹፡ ጸጋተ፡ ለክብረ¹²፡ መምለክያኒሆሙ¹³፡ ወዕበዮሙ¹⁴፡ [ለእለ]¹⁵፡ ያመጽኡ፡ ልመሥዋዕተ፡ ሎሙ¹⁶፡ ክብር¹⁷፡ ምክዕቢት፡

[319] ወበዘመዝ፡ ንባብ፡ እኩይ፡ ወዘይበዝኅ፡ እምዝንቱ፡ ተዛውዓ፡ ንጉሥ፡(A₁44v^a) ወለሕገ¹፡ ዚአነሰ፡ ኮነ፡ ይጽእሎ²፡ ወይሣለቆ፡(E₂24v^c) ወዘኮነ፡ ለአማልክት³፡ ኮነ፡ ይዌድሶ፡ ወያዓብዮ፡ ወሶብ፡ ርእየ፡ ወሬዛ፡ አምላካዊ፡ ኢፈቀደ፡ ዘይሜህ(E₁102v^b)ሮ⁴፡ [ወዘያበርኅ]⁵፡ ሎቱ፡ አላ፡ ተለዓለ፡ ዲበ፡ [ምቅዋም]⁶፡ በዲበ፡ መካን፡ ዘልዑል፡ ጥቀ፡ ከመ፡ ያ(T116v^b)ስተርኢ፡ ፈድፋደ፡ አሜሃ፡ መልዓ⁷፡ ተሀብሎ(B41r^a)ተ፡ ወተና(P67r^a)ገሮ፡(J102r^b) ለአቡሁ፡ ገጽ፡ በገጽ፡ ወይቤሎ፡ ኦሊቅ⁸፡ ዘገበርኩሰ፡ ኢይክህድ፡ እስመ፡ አነ፡ ጐየይኩ፡ እ(L102v^a)ምጽልመት፡ ጸናፊ፡ ወተፀወንኩ⁹፡(A₂43r^a) ኀበ፡ ብርሃን፡ ዘያበርህ፡ ወገደ(O74r^b)ፍክዋ¹⁰፡ ድኅሬየ፡ ለስሕተት፡ ወአጥረይክዋ፡ ለጽድቅ፡ መነንክዎሙ፡ ለሰይጣናት፡ እኩያን፡ ወተለውክዎ፡ ለወልደ፡ እግዚአብሔር፡ ቃሉ¹¹፡ ለአብ፡ ዘቡቱ፡ ፈጠሮ፡

[318] ¹ ፍኖተ፡ A₁ | ² ነዋኅ፡ BP | ³ ርኅቀተ፡ E₂JLOT | ⁴ ወቅረብ፡ A₁ | ⁵ ለአማልክትየ፡ P | ⁶ የውሃን፡ BJOT | ⁷ በ፡ E₂LOT | ⁸ ያሜንዩ፡ A₁A₂BE₁፡ ያሜንዩ፡ P | ⁹ ይትኩነኒ፡ E₁፡ ይኩንን፡ L | ¹⁰ ፍኖተ፡ A₁A₂BJPT | ¹¹ ወይወጼግወ፡ A₂BE₁P፡ ወእለ፡ E₂፡ ለእለሰ፡ P | ¹² ለክረ፡ L | ¹³ መምለክያኒሆሙ፡ A₂E₂L | ¹⁴ ወሰዕበዮሙ፡ BE₁P | ¹⁵ ወእለሰ፡ BE₁JT | ¹⁶ ሎሙ፡ መሥዋዕተ፡ transp. A₂ | ¹⁷ ክብረ፡ A₂B. [319] ¹ ወሕገ፡ A₂BE₁፡ ለሕገ፡ P | ² ይጽእሎ፡ A₁LP | ³ በአማልክት፡ L | ⁴ ዘይሜህር፡ A₁ | ⁵ ወያበዝኅ፡ E₂JLOT | ⁶ ተቅዋም፡ E₂JLOT | ⁷ መልኦ፡ BP | ⁸ ሊቅ፡ B | ⁹ ወተፀወን፡ L | ¹⁰ ወገድፍክዋ፡ O | ¹¹ ቃሉ፡ A₁ | ¹² እምነነት፡ A₁ | ¹³ ኮነ፡ E₂ | ¹⁴ ዘድልወ፡ L.

ለኩሉ፡ እምነብ፡ ኢህሎ። ዘለሐኩ፡ ለሰብእ፡ እመሬት፡ ወነፍሐ፡ ውስቴቱ፡ መንፈስ፡
ሕይወት፡ ወሴሰዮ፡ እምነተ¹²፡ ተድላ። ወሶብ፡ ተዓደወ፡ ትእዛዘ፡ እግዚእ፡(E₁103r^a)
ኮነ¹³፡(T117r^a) ታሕተ፡ ኩነኔ፡ ሞት፡ በድልው¹⁴።

[320] ወሶብ፡ ሰሐቦ፡ ሥልጣነ፡ እክይ፡ ኢተሐየዮ፡ መሐሪ፡ ገባሬ፡ ኩሉ፡ ወኢነደጎ፡
ፈቂዶ፡(J102v^a) ከመ፡ [ይግባእ]¹፡ ኀብ፡ ክብሩ²፡ ዘቀዳሚ፡(P67r^b) ወበእንተዝ፡ ፈጣሬ³፡
ኩሉ፡ ወለሐኩ⁴፡ ዘመድነ፡ ኮነ፡ ሰ(A₁44v^b)ብእ፡ በእንቲእነ፡ በሥጋ፡ ድንግል፡ ሕጽሕት፡
ወቅድስት⁵፡ ወእንሶስወ፡ ማእከለ፡ ሰብእ፡ በ(L102v^b)እንቲእነ፡ ለአብዳን፡ አግብርት፡
ተወክፈ⁶፡ እግዚእ፡ ሞተ፡ ዲቦ፡ መስቀል፡ ከመ፡ ያሰስል፡ እምላዕሌነ፡ አርዑተ፡
ኃጢአት፡ ወዓመዓሃ⁷፡ [ወይምሱ]⁸፡ ኩሎ፡ ኃይለ⁹፡ ዘቀዳሚ፡ ወከመ፡ ያርጉ፡ ለነ፡ አናቅጸ¹⁰፡
ሰማይ¹¹፡(B41r^b) ወያዕርገነ¹²፡ ህዮ፡ ወመጠቆን፡ ለጠባይዓቲነ፡(O74v^a)
ወአንበር፡(T117r^b)ን፡ ዲቦ፡ መንበረ፡ ስብሐት፡ ወወሀቦመ፡ ለእለ፡ ያፈቅርዎ፡(E₁103r^b)
መንግሥተ፡ ዘኢየሕዳቅ፡ ሠናያተ¹³፡ እንተ፡ ትት(A₂43r^b)ሌዓል፡ እምሰሚዕ፡ ወእምኩሉ፡
ሕሊናት፡(J102v^b)

[321] ዝንቱ፡ አዚዝ¹፡ ወከሃሊ፡ ዘባሕቲቱ፡ እግዚእ፡ አጋዕዝት፡ ወንጉሠ፡ ነገሥት፡
ዘየዓርፍ²፡(P67r^c) በቅዱሳኒሁ³፡ ሎቱ፡ ስብሐት፡ ምስለ⁴፡ አብ⁵፡ ወምስለ፡ መንፈስ፡ ቅዱስ፡
ሥሉስ፡ ቅዱስ፡ ዘቦቱ፡ ተጠመቁ⁶፡ አነ፡ ወተአመንኩ፡ ኪያሁ፡ እሴብሕ፡ ሕወሎቱ፡ እሰግድ⁷፡
፫⁸፡ አካላት፡ ዕሩያን፡ ወ(L103r^a)፩፡ ባሕርይ፡ ዘአልቦቱ፡ ቱሳሔ፡(E₂25r^a) ኢፍጡር፡
ወኢይመውትሂ፡ ቀዳማዊ፡ ዘኢይበጽሕዎ፡ ኢይትረከብ፡ ወኢይትዌሰን፡ ዘአልቦቱ⁹፡ ሥጋ፡
ኢየሐምም¹⁰፡(T117v^a) ወኢይደክም፡ ወኢይትዌለጥ፡ ወኢይትከሃል፡(A₁44v^c) ለነገር፡
ነቅዓ፡ ሠናያት፡ ወርትዕ፡ ብርሃን፡ ቀዳማዊ፡ ዘይነብር፡ ለዓለም፡ ገባሬ፡ ኩሉ፡
ፍጥረታት፡(E₁103v^a) እለ፡ ያስተርእዩ¹¹፡ ወእለ፡ ኢያስተርእዩ¹²፡ ከዳኔ፡ ኩ(J103r^a)ሉ፡
ወዓቃቢሁ፡ መስተሐምም፡ በኩሉ፡ ወፀዋኒሁ¹³፡ አኃይ፡ ኩሉ፡ ወመላኪሁ¹⁴፡ ሕወኢኮነ፡
ምንተኒ¹⁵፡(O74v^b) ሕምህላዊያት፡ ዘእንበሌ(P67v^a)ሁ፡ ወኢይትከሃል፡ ሕመ፡ ይቁም¹⁶፡

[320] ¹ ይግበር፡ A₁BE₁፤ ይግበር፡ A₂፤ p.c. J; ይንበር፡ P | ² ዝክሩ፡ A₁፤ ግብሩ፡ L | ³ ፈጣሪ፡ A₁ | ⁴ ወለሐኩ፡ B | ⁵ ቅድስት፡ ወንጽሕት፡ transp. L | ⁶ ተወክፈ፡ A₁ | ⁷ ለዓመዓ፡ P | ⁸ ወይመሱ፡ A₁A₂፤ ወይደምሰሱ፡ E₁፤ ወመሰወ፡ L | ⁹ ኃይላ፡ A₂BJP | ¹⁰ አንቀጽ፡ E₁ | ¹¹ ሰማያት፡ P | ¹² ወያዕርገነ፡ O | ¹³ ወሠናያተ፡ BJT; ሠናይተ፡ L; ወሠናይተ፡ O.
[321] ¹ om. L | ² ዘኢየሕርፍ፡ P | ³ ዲቦ፡ ቅዱሳኒሁ፡ P | ⁴ ወምስለ፡ A₁ | ⁵ ወወልድ፡ ad. E₂ | ⁶ ተጠምቁ፡ A₁ | ⁷ ወእሰግድ፡ ሎቱ፡ transp. L | ⁸ ሠለስቱ፡ E₂JLOT | ⁹ ዘአልቦ፡ A₁ | ¹⁰ ኢይሐምም፡ A₁ | ¹¹ ያስተርእዩ፡ L; ያተርእዩ፡ P | ¹² ኢያስተርእዩ፡ L | ¹³ ወፀዋኒሁ፡ E₂ | ¹⁴ ወመላኬ፡ ኩሉ፡ A₁ | ¹⁵ ወምንትኒ፡ T | ¹⁶ om.A₁L | ¹⁷ ምንተኒ፡ A₁B | ¹⁸ om. A₂ | ¹⁹ ጥበበ፡ P.

ምንተኒ^{17 a 18}: ዘእንበለ: በጥበበ¹⁹: ዚአሁ:: እስመ: ውእቱ: ሕይወተ:(B41r^c) ኩሉ: ወመጽንዔ: ኩሉ::

[322] ወለምንት: ኦወላዲ: ኮንክ: ነኪረ: ^aእምነ: ዘከመዝ¹_a: ^aኔር:: ወርኅቀ: እምነ: ዘከመዝ²_a: አምላክ: ከሃሊ: ወአምለክ³: ግልፍዋተ⁴: ጽ(L103r^b)መማነ:(T117v^b) እለ: ኢይነቡ: ዘለሊከ⁵: ገበርኮ(A₂43r^c)መ⁶: እለ: ኢያውሥኡ⁷: ምንተኒ: ለዘይስእሎመ:: [ወበመኑ]⁸: ሕሠም⁹: ወጺዓት¹⁰: ወኢያንሰሐስሐ¹¹: ኅዱር: ላዕሌሆመ:: ወምስለ: ዝንቱ: አማንዩ: እብለክ: ከመ: አጋንን(E₁103v^b)ት: በውስቴቶመ:(J103r^b) ወበመ: የሐይጡክመ:: ወእም: አሐዱ¹²: ብእሲ: ጻድቅ: ወቅዱስ: አእመርኩ: ዘንተ:: አነ: ፍጹመ: ጽልዓ: ጸላእክዎመ: ወአጥረይኩ: ሊተ: አምላክ: ሕያወ:(P67v^b) ዘበአማን: ወኪያሁ: ባሕቲቶ: እመልክ: ወእ(A₁45r^a)ትለአክ: ሎቱ: እስክ: ፀዓተ: ነፍስየ: ወውስተ: እዴሁ: አመሐፅን¹³: ነፍስየ: ወገባእኩ: አነ: እምዒዋዌ¹⁴: ዘእኩይ: ጥቀ:: ወኮንኩ: ብሩሃ¹⁵: በብር(T118r^a)ሃነ: መን(O75r^a)ፈስ: ቅዱስ: ወባሕቱ: ትቴክዝ: ነፍስየ: ወተኃዝን: በእንተ: ዘኢረከብከ¹⁶: አንተ: ዘከ(L103v^a)መ¹⁷: እሉ¹⁸: ሠናያት: ወኮንክ: ጉያዬ: እምሃይማኖት: ብርህት: ወተቀነይክ: ለእክይ: ወለክሂድ::

[323] ወእምከመስ: አክብ: ከሠትክ: ግ(E₁104r^a)ብርየ: ስማዕ: ይእ(J103v^a)ዜ: ኩሎ: ፈቃድ: ልብየ: አንስ: ኢይክህድ: ኪዳነ: ዘተካየድክዎ: ለመሲሕየ: ዘተሣየጠ(B41v^a)ኒ: ^aበደመ:: ክቡር¹_a: እምግብር(E₂25r^b)ናት: ወስሕተት: ወበእንተዝ: ይደልወኒ: ከመ: እመት: በእንተ: ስመ: በአዕላፍ: መተ(P67v^c)ታት: በተመክ(A₂43v^a)ዕቦ: ኢታጸመ: ነፍስክ: በእንቲአየ: እንዝ: ትፈቅድ: መይጦትየ: እምተአምኖ²: ሠናይ: ብርሃና(T118r^b)ዊ: እመስ: ፈቀድክ: ተአኃዝ: በእዴክ: ለልዕልና: ሰማይ: አው: ከመ: ታይብሶ: ለቀላየ: ባሕር: ይከውን: እንክ: ፈቃድክ: ብጡለ: ዘአልቦ: ባቡዕ³: ወበእንተዝ: አአምር: ጥዩቀ: ከ(L103v^b)መ: ኢይትከሃለክ: አንቀልቅሎትየ: እምነ: ዝንቱ: ምክርየ: ወለእመ: አንተ: ትሰምዕ: ምክ(E₁104r^b)ርየ: ረስዮ: ለክ(O75r^b)ርስ(A₁45r^b)(J103v^b)ቶስ: ^aእግዚአ: ዚአከ⁴_a: ከመ: ትርከብ: ሠናያቲሁ⁵: እንተ: ትትሌዓል: እምልቡና: በስም: ወበልዕልና: ውእተ: ጊዜ: ንሳተፍ: ክልኤነ⁶: በከመ: ኮነ: ሱቱፋነ: በጠባይዓ: ሥጋሁ: ከማሁ: ንክውን:

[322] ¹ ወእምዘከመዝ: E₁L | ² om. E₁L | ³ ወኢአምላክ: BL | ⁴ ግልፍዋት: L | ⁵ ለሊክ: L | ⁶ ዘገበርኮመ: L | ⁷ ኢያውሥኡ: L | ⁸ ወዮምኒ: A₁A₂BE₁P; ወበመኒ: OT | ⁹ ሕሠም: L | ¹⁰ ወጺአት: A₁ | ¹¹ ወኢያንሰሐስሐ: E₂; ወኢያንሰሐስሐ: O | ¹² ጆ: E₂LOT | ¹³ አማሐጽን: JO | ¹⁴ እምዒዋዌ: B; እምዒዋዌ: O | ¹⁵ ብሩሃነ: B | ¹⁶ ዘረከብክ: A₂O | ¹⁷ ዘከመዝ: B | ¹⁸ እለ: A₂.
[323] ¹ በክቡር: ደመ: transp. A₁ | ² በተአምኖ: L | ³ እእምር: L | ⁴ አምላክክ: L | ⁵ ሠናቲሁ: E₁; ሠናያቶ: P | ⁶ ጄኤነ: L | ⁷ ወእመ: L | ⁸ om. L | ⁹ እርኃቅ: L | ¹⁰ እምልድናክ: E1 | ¹¹ ወእትለአክ: L.

ሱቱፋነ፡ በሃይማኖት፡ ንጽሕት፡ ወእመ⁷፡ አኮሰ፡ አእ(P68r^a)ምር፡ ጥዩቀ፡ በጽድቅ፡
 ከ(T118v^a)መ፡ አነ⁸፡ እርኅቅ⁹፡ እምወልድናከ¹⁰፡ ወእትለአኮ¹¹፡ ለአምላኪያ፡ ዘበአማን፡
 [324] ወሶበ፡ ሰምዓ፡ ንጉሥ፡ ዘንተ፡ ኩሎ፡ እምኔሁ፡ ነደ፡ ኩለንታሁ፡ ወደንገ፡ ወመልዓ¹፡
 ቊጥዓ፡ ወዓገቶ፡ ዕበድ፡ ^aወሐቀዎ²፡ ስነኒሁ፡ ከመ፡ ዕቡድ^a ³ ወይቤሎ፡ [በእንተ]⁴፡ እሉ⁵፡
 ተመክንዮታት፡ [አነሂ]⁶፡ [በርእስዮ]⁷፡ ዘኮንኩ⁸፡ ከመዝ፡ በኀቤ(L104r^a)ከ፡
 [ወገበርኩ]⁹፡(E₁104v^a) ለከ፡ ግብረ፡ ዘኢገብር¹⁰፡ ለወል(J104r^a)ዱ፡ መኑሂ፡
 እ(B41v^b)ምቀደምት፡ አበው፡ ርቱዓ፡(A₂43v^b) ነገሩኒ፡ ሐሳብያነ፡ ከዋክብት፡ በጊዜ፡
 ልደትከ፡ ከመ፡ ሀለወከ፡ ትኩን፡ ብእሴ፡ እኩዮ፡ ወመስተመይነ¹¹፡ ወዕቡዮ፡ ዓላዊ፡
 ወላድያኒሁ፡ ወባሕቱ፡ ለእመ፡ ኢጸናዕከ፡ በምክርዮ፡ ይእዜ፡ ወርጎ(T118v^b)ቀ፡
 እምወልድናከ፡ እሬስ(O75v^a)ዮከ፡ ጸላእተ፡ ወእገብር፡ ^aብከ፡ ኩሎ^a ¹²፡ እከዮ¹³፡
 ዘኢ(P68r^b)ገብረ፡ መኑሂ፡ ዲበ፡ ጸላእያኒሁ¹⁴፡
 [325] ^aወአውሥአ፡ ይዋስፍ^a ¹፡ ወይቤሎ፡ ለምንት፡ ትነድድ፡ በመዓት፡ ወተኃዝን፡ በእንቲአዮ²፡
 ለዘኮንኩ፡ ድልወ፡ ለእሉ³፡(A₁45r^c) ሠናያት፡ አልቦ⁴፡ እምአበው፡ ቀደምት፡ ግሙራ⁵፡
 ዘርእዮ፡ ለወልዱ⁶፡(E₂25r^c) ጸዊሮ፡ ብዕለ፡(E₁104v^b) ብዙኃ፡ ወይቀንዕ፡ ላዕሌ(J104r^b)ሁ፡
 በእፎ፡ ይሰምይዎ፡ አበ፡ ለዝንቱ፡(L104r^b) ወኢይሰምይዎ⁷፡ ፀረ፡ እምይእዜሰ፡ ኢእሰምዮከ⁸፡
 አበ፡ አላ፡ እርሕቅ፡ እምኔከ፡ ከመ፡ ብእሴ፡ ዘይጉይይ፡ እምገጸ፡ ከይሴ፡ እምከመሰ⁹፡
 አእመርኩ፡ ጥዩቀ፡ ከመ፡(T119r^a) አንተ፡ ትቀንዕ፡ በእንተ፡ [ድኅነትዮ]¹⁰፡ ወበግብር፡
 ትገፈትአኒ፡ ውስተ፡ ግበ፡ ኃጉል፡ እመሰ፡ ፈቀድከ፡ ትምሥጠኒ፡ ወታገብረኒ¹¹፡ በከመ፡
 ትቤ፡ አእምር፡ ጥዩቀ፡ አንተ፡ ኢትረብከ፡ ምንተከ፡ ዘእንበለ፡ ዘትሰመይ¹²፡(P68r^c) አበ፡
 ዓላዊ፡ ወቀታሊ፡ እኅዘተ¹³፡ ንስር፡ ዘይሰርር፡ ውስተ፡ አዮር፡ ይቀልል¹⁴፡ በኀቤከ¹⁵፡
 እመይጦትዮ፡ እምኢ(A₂43v^c)ምልኮተ፡ ክርስቶስ፡ ዘቦቱ፡ አአምን፡ አነ፡
 አም(B41v^c)ከ(J104v^a)ተ፡(O75v^b)(E₁105r^a) ሠናዮ፡ አላ፡ ለቡ፡ ኦኦብ፡ ወንቃሕ፡ ወአሰስል፡
 እምአዕይንተ¹⁶፡ ልብከ፡ ዑረተ፡ ወጽላሜ፡ ወአንሥእ፡ አዕይንቲከ፡ ከመ፡ ትርአ(L104v^a)ይ፡

[324] ¹ ወመልአ፡ BE₁JPT | ² ወሐቅዮ፡ BE₂JO | ³ om. B | ⁴ om. E₂JLOT | ⁵ ለእሉ፡ E₂JOT | ⁶ አነ፡ E₂JLOT | ⁷ ለርእስዮ፡ E₂JLOT | ⁸ ኮንኩ፡ A₁A₂E₁B | ⁹ ገበርኩ፡ E₂JLOT | ¹⁰ ዘኢገበር፡ A₁ | ¹¹ መስተመይነ፡ A₂BJOT፤ መስተሃይምነ፡ E₁ | ¹² ኩሎ፡ ብከ፡ transp. L | ¹³ እኩዮ፡ L | ¹⁴ ጸእያኒሁ፡ E₁.
 [325] ¹ om. E¹ | ² ብእንቲአዮ፡ E² | ³ ለእሉ፡ P | ⁴ om. A²BE¹P; p.c. J | ⁵ om. A²BE¹P; p.c. J | ⁶ ግሙራ፡ ad. A²BE¹P | ⁷ ወኢይሰምይዎሙኑ፡ A¹; ለዝንቱ፡ ad. A¹ | ⁸ ኢይሰምዮከ፡ A¹E¹; ኢይሰምዮ፡ L | ⁹ ወእምከመሰ፡ A¹P | ¹⁰ አድኅኖትዮ፡ A¹A²BE¹P | ¹¹ ወታገብረኒ፡ A¹; ወታገረኒ፡ E¹; ወታገብረኒ፡ P | ¹² ዘትሰመይ፡ A¹ | ¹³ እኒዞተ፡ A²P; እኅዞተ፡ B | ¹⁴ ዮቀልል፡ P | ¹⁵ ኀቤከ፡ A²B; በኀወከ፡ L | ¹⁶ እምአዕይንተ፡ O.

ብርሃን፡ እግዚአብሔር፡ ዘያበርህ፡ ለኩሉ፡ ወትጸድ(T119^b)ል፡ አንተ፡ በዝንቱ፡ ብርሃን፡
ዘጥዑም፡ ጥቀ።

[326] እስመ፡ ናሁ፡ ለኩለንታክ፡ ሥጡም፡ ውስተ፡ ባሕረ፡ ኃጣእውእ፡ ወፍትወተ፡ ሥጋ፡
ዘአንበለ፡ ተመይጦ፡ አአምር፡ እንክ፡ ከመ፡ ኩሉ፡(A₁45v^a) ሰብእ፡ ከመ፡ ሣዕር፡ ዘበቄለ፡
ወኩሉ፡ ክብሩ፡ ለሰብእ፡ ከመ፡ ጽጌ፡ ገዳም፡ ሣዕሩኒ፡ ይየብስ፡ ወጽጌሁኒ፡ ይትነገፍ።
aወቃለ፡ አም(P68v^a) ላኪየሰ¹፡ ዘእሰብክ፡ ቦቱ፡ አኑ፡ ይነብር፡ ጽኑዓ፡ ላዕለ፡ ኩሉ፡ እስከ፡
ለዓለም። አይምልክ፡ ቊጥዓ፡(E₁105^b) ወመዓተ²፡ እንዘ፡ ትዴግን፡ ውዳሴ፡ ዕሩቀ፡
በአምሳለ፡ ጽጌ፡ ሐ(J104v^b)ጋይ³፡ ዘይትነገፍ፡ ወይማስን። ወተድላ፡ ዘምኑን፡ ወጽዩዕ፡
ዘውእቱ፡ መሊዓ⁴፡ ከርሥ፡ ወ(T119v^a)ሕማም፡ ርኩስ፡ ዘመትሕተ፡ ከርሥ፡ እንተ፡
ትጥዕሞ(L104v^b)መ። ለሕሊናተ፡ አብዳን፡ ለኅዳጥ፡ መዋዕል። ወእምዝ፡ ይከውን፡ ድኅረ፡
ዕርገተ፡ ጢሱ፡ ዘይመርር፡ እምዕ(O76r^a)ጉሥታር፡ ውስቴትነ፡ በዝንቱ፡ ዓለም፡ ኃላፊ፡
ምስለ፡(A₂44r^a) ስሕተታቲሁ⁵፡ ወአሕላማቲሁ⁶፡ ሕስዋት፡ ወእለ፡ ተሞቅሑ፡ በፍቅሩ።

[327] ወገባርያን፡ አበሳ፡ ውስተ፡ ኃዘን፡(B42r^a) ዘለዓለም፡ [ይነብሩ]¹፡ ወበ(E₂25v^a)እሳት፡
እንተ፡ ትነድድ፡ ወኢትጠፍእ፡ ለዓለም፡ እንተ፡ አልባቲ፡ ወሰን፡ ወኢተ(P68v^b)ፍጻሜት²።
[aክሌ፡ ሊተ_a]³፡ ለእመ፡ ተሞቃሕክ፡ እንተ፡ ውስቴታ፡ ወተዕ(E₁105v^a)ዕርክ፡ በእኩይ፡ ነደ፡
ዚአሃ፡ በንስሐ፡ ዘለዓለም፡(J105r^a) በእን(T119v^b)ተ፡ ብዝኃ⁴ እከየ፡ ሕሊናክ፡
ወታስተበቊዕ፡ ብዙኃ፡ ከመ፡ ይሚጡከ⁵፡ ኀበ፡ ዛቲ፡ ሕይወት፡ ወኢትረክብ⁶፡
ወትዜክ(A₁45v^b)ሮ፡ ለነገርየ፡ ወባ(L105r^a)ሕቱ፡ ኢይበቊዕ⁷፡ ንስሐ⁸፡ በህየ። እስመ፡ አልቦ፡
በውስተ፡ ሲኦል፡ ተአምኖ፡ ወኢነስሐ⁹። እስመ፡ ዝንቱ፡ ዘመን፡ ኃላፊ፡ ዘመነ፡ ተገብሮ፡
ውእቱ፡ ወዘመንስ፡ ዘኢየሕልፍ¹⁰፡ ዘሀለዎ፡ ይምጸእ¹¹፡ ዘመነ፡ ነሢአ፡ ዕሢት፡ ወፍዳ፡ ሶበስ፡
አልቦን፡ ኅልፈት፡ ለእላ¹²፡ ትፍግዕታት፡ ወትፍሥሕታት። ወአልቦን፡ ሕማም፡ ወምንዳቤየ፡
እምአብደርዎ¹³፡ እምሀብታተ¹⁴፡ ክርስቶስ፡(O76r^b) ወእምእንታክቲ፡ ሠናይት¹⁵፡ እንተ፡
ትትሌዓል፡(P68v^c) ጥቀ፡ እም(E₁105v^b)ሕሊና፡ በክ(T120r^a)መ፡ ፀሐይ፡ ዘያበርህ፡
[ይትሌዓል]¹⁶፡ እምነ፡(J105r^b) ሌሊት፡ ከማሁ፡ በዝንቱ፡ ምጣኔ፡ ትኔይስ፡ ወትከብር።

[326] ¹ ወቃለ-ሰ፡ A₁ | ² ወመዓት፡ BE₁E₂JOT | ³ om. A₂ | ⁴ በሊዓ፡ A₂BE₁P | ⁵ ስሕተታሁ፡ E₂L | ⁶ ወአሕማላቲሁ፡ E₂L
[327] ¹ om A₁A₂BE₁P; p.c. J | ² ይውእዩ፡ ad. E₂JOT; p.c. J; ይውእዩኑ፡ ad. L | ³ ብዙኅ፡ E₂LO | ⁴ ይመጡክ፡ L | ⁵ ወኢትረክብ፡ O | ⁶ ኢይበቊዕ፡ L | ⁷ በንስሐ፡ L | ⁸ ወኢነስሐ፡ A₁A₂E₂L | ⁹ ዘኢየሕልቅ፡ A₁ | ¹⁰ ይመጽእ፡ A₁A₂BE₁ | ¹¹ ለእሱ፡ A₁A₂BE₁ | ¹² እምአብደርክዎ፡ A₂ | ¹³ እምአብደርየ፡ L | ¹⁴ እምሀታት፡ E₂ | ¹⁵ ሠናይት፡ LP | ¹⁶ om. E₂LOT; p.c. J | ¹⁷ ሠናይት፡ PT | ¹⁸ ትኔይስ፡ A₁BE₁P | ¹⁹ om. A₂ | ²⁰ ክብረ፡ ዚአሃ፡ የዓቢ፡ transp. L | ²¹ ወመንግሥት፡ L.

^aሠናያት¹⁷: እንተ: አሰፈው: ኪያ: እግዚአብሔር: ለእለ: ያፈቅርዎ:: ይኔቲ: ትኔይስ¹⁸:
ወትከብር^a¹⁹: ^aወየዓቢ: ክብረ: ዚኣሃ^a²⁰: እምኩሉ: ክብር: ወእመንግሥት²¹:
ምድ^[A₂44r^b]ራዊ::

[328] ይእዜኒ¹: (L105r^b) ይደልወክ: (B42r^b) በግብር: ከመ: ትኅረይ: ዘየዓቢ: እምግባራት:
እለ²: የሐፅዓ: ወይንዕሳ³: እምከመ⁴: ኮነ: ኩሉ: በዝየ: ኃላፊ⁵: ወመስን: ከመ: ጽላሎት:
ወሐልም: ምስለ: እለ⁶: ይብዕሉ: ቦቱ:: [ይእዜ]⁷: ለምንት: ታበድ⁸: ለኃላፊ: ወለአሠረ⁹:
ሐመር¹⁰: ^aውስተ: ልጎተ: ባሕር^a¹¹: ዘኢ(T120r^b)ይ (A₁45v^c)በቀፅ: ለሰብእ::
አለዝንቱ¹²: (J105v^a) ዕበድ: ዘአልቦቱ¹³: መጠ(E₁106r^a)ን: እምነየሰክ: ከመ: ትትሉ:
ቃለ¹⁴: ጽድቅ¹⁵: ኦኅጡኦ: (P69r^a) አእምሮ: እምትኅረይ¹⁶: ኃላፍያተ¹⁷: እምእለ: ይኑብራ:
ለዓለም: ዘእንበለ: ሙስና: እስመ: በተደልዎ: ዘአሐቲ: ሰዓት¹⁸: ኢተክህለክ: ሰሚዓ:
ሠናያት¹⁹ ዘለዓለም: (O76v^a) ሀልዎታ::

[329] ኢትሌብዎኑ: ኦከብ: ለዝንቱ: ወኢትሜንኖኑ: ለዘጌሠመ: የኃልፍ: ወኢትዌስክኑ:
ተዓቅቦ: ወንቅሐተ: በእንተ: ነባርያት:: ኢታበድሮኑ¹: ለማኅደር: ዘ(L105v^a)ለዓለም:
እማኅደር: (E₂25v^b) ኃላፊ: ወለብርሃን: እምጽልመት: ወለመንፈስ: እምሥጋ: ወለሕይወት:
ዘለዓለም: እ(T120v^a)ምነ: ሞት: ወእምነ: ምግባራት: እንተ: ተኃልፍ:: ኀድጋኬ:
ለአምልኮ: (J105v^b)^aምንንት: ወእኪት^a²: ወለ(E₁106r^b)መልክክ: ዓለም: እኩይ: ዘውእቱ:
ሰይጣን:: ወተፀወን: በክርስቶስ: ኔር: ውርኅሩ (A₂44r^c)ኃ: ልብ: ወተሣሃሊ³: ላዕለ: ኩሉ:
ወመ(B42r^c)ንን: እም(P69r^b)ልኮቶሙ: ለእለ: ይሰመዩ: በሐሰት: አማልክተ: ወተገንጋሥ:
እምኔሆሙ:: ወአምልኮ: ለ፩⁴: አምላክ: ዘበአማን: ወለእመ: ኮንክ: ዘአበስክ: ሎቱ: ፈድፋድ:
ወቀተልክ: አግብርቲሁ:: አንስ: አአምር: ወአአምን: ከመ: አምላኪየ: ይትዌክፈከ⁵:
ወይሰሪ⁶: ኩሉ: ኃጢ(A₁46r^a)አተክ:: እስመ: ኢይፈቅድ: ሞቶ:(T120v^b) ለኃጥእ:
አ(L105v^b)ላ: ከመ: ይግባእ: ወይሕየው: ለዓለም: እስመ: በምሕረቱ: መጽኦ: ይኅሥሥ:
ኪያነ: ለእለ⁷: ስሕት(O76v^b)ኑ: (J106r^a) ወተዓገሠ: በእንቲ(E₁106v^a)አነ: ቅሥፈተ:
ወስቅለተ: ወሞተ:: ወበደሙ: ክቡር: ተሣየጠነ: እምግብርናተ: ኃጢአት: ዘሎቱ: ክብር:
ወስብሐት: ለዓለመ: ዓለም: አሜን::

[328] ¹ ወይእዜኒ: A₂BE₁P | ² እምእለ: B | ³ ወንዕሳ: O | ⁴ ወእምከመ: A₁ | ⁵ ኃላፊ: P | ⁶ እለ: E₂L | ⁷ ይእዜ: E₂JLOT | ⁸ ታበድሩ: A₁ | ⁹ ወአሠረ: E₁L | ¹⁰ om. L | ¹¹ ውስተ: ልጎተ: ባሕር: transp. L | ¹² አላ: ለዝንቱ: A₁ | ¹³ አልቦ: A₁A₂E₁LT | ¹⁴ አሠረ: BL | ¹⁵ ጽድቅ: E₁ | ¹⁶ እምትኅረይ: E₁ | ¹⁷ ኃላፍያተ: BE₁; ኃላፊተ: L | ¹⁸ እስመ: ad. A₂BE₁JO | ¹⁹ ሠናያት: P.

[329] ¹ ኢታበድሮን: P | ² ምንንት: ወለእኪት: A₁; እኪት: ወምንንት: transp. P | ³ ወተሣሃሊ: A₂BE₁; ወተሣሃሊ: P | ⁴ ለአሐዱ: P | ⁵ ይትዌክፍክ: A₂ | ⁶ ለክ: ad. L | ⁷ እለ: L.

[330] ወመልዓ፡ ንጉሥ፡ በውሕቱ፡ ጊዜ፡ እንባዜ፡ ወቀሩጥዓ፡ እ(P69^r)ም፡ ጥበቡ፡ ለወሬዛ፡
 ወእምቃላቲሁ፡ ዘኢይትከሃል፡ ለተዋሥኦ፡ በእንቲአሃ¹፡ ወኢተክህሎ፡ ይሚጠ፡ በተዋሥኦ፡
 ወአስፍዎ²፡ ወፈርሃ፡ ከመ፡ ኢያስተናሥእ፡ ምስሌሁ፡ ነገራተ፡ ብዙኃ፡ ወኮነ፡ ይነድድ፡
 ብዙኃ፡ በእንተ፡(T121^r) ተሀብሎቱ፡ ወጽርፈቱ፡ ላዕለ፡ አማልክት፡ ወተቃጽቦቱ፡
 ኪያሆሙ፡ ወፈርሃ፡ እምተጋዕዙቱ፡ ወሐረ፡ እንዘ፡(L106^r) ይት(A244^v)መዓዕ፡
 ላ(J106^r)ዕሌሁ፡ ወይብል፡(B42^v) እምነየሰኒ³፡ ሶብ፡ ኢትወለድክ፡ ግሙራ፡
 ወኢት(E1106^v)ወዕእ⁴፡ ትርክይ⁵፡ ብርሃነ፡ ወእምትጽርፍ፡ ላዕለ፡ አማልክት⁶፡ ወትዕለ፡
 ፍቅረ፡ አማልክት፡ ወዳዕሙ⁷፡ ኢታስተሐቅሮሙ፡ ለአማልክት፡ ፍጹመ፡ ለእለ፡
 ኢይትመውኡ፡ ወኢትጽርፍ፡ ላዕለ፡ ዓቢይ፡ ግብር፡ እስመ፡ ለእመ፡ ገበርክ፡(P69^v) ከመ፡
 ትትጌሥጽ፡ በ(O77^r)ዘዘዘአሁ፡ ሥቃያት፡(A146^r) ወአቅተለከ⁸፡ በእኩይ፡ ሞት፡
 ወትከውን፡ በኀቤየ፡ ከመ፡ ጸላእትየ፡ ዘይትቃወመኒ⁹፡ ወአኮ፡ ከመ፡ ወልድ፡ ፍቁ(T121^r)ር፡
 ወበዘመዝ¹⁰፡ ነገር¹¹፡ ተዋሥኦ¹²፡ አቡሁ፡ ወኃለፈ፡ እምነቤሁ፡ እንዘ፡ ይትመዓዕ፡
 ላዕሌሁ፡

[331] ወ(E225^v)ሶእ፡ ወልድ፡ ይዋስፍ¹፡ ኀብ፡ ጽርሑ፡ ወአንሥኦ፡ አዕይ(J106^v)ንቲሁ፡ ኀብ፡
 ዘያጸንዕ፡ ላዕለ፡ ተጋድሎ፡ ወጸርሐ፡ ኀቤሁ፡ እማዕምቀ፡ ልቡ፡ እንዘ፡ ይብ(E1107^r)ል፡
 ኦእግዚአብሔር፡ አምላኪየ፡ ተስፋ፡(L106^r) ጥዑም፡ ወቃለ፡ ጽድቅ፡ ዘኢይሔሱ²፡ ፀወን፡
 ዕነዕ፡ ለእለ፡ ይጐይዩ፡ ኀቤክ፡ ነጽር፡ ኀብ፡ ቅጥጥጤ፡ ልብየ፡ ወኢትትመንነኒ፡ መንኖ፡
 ወኢትርኃቅ፡ እምኔየ፡ ወሀሉ፡ ምስሌየ፡ እስክ፡ ዕለተ፡ [ደይን]³፡ ወፈጽም፡ በጽድቅ፡ በከመ፡
 አሰፈውክ፡ አንተ፡ ዘአጽናዕከኒ⁴፡ በ(P69^v)ዛቲ፡ ሃይማኖት፡ ሠናያት፡ እስክ፡ ዕለተ፡
 ሞ(A244^v)ትየ፡(T121^v) ከመ፡ እትዓገሥ፡ ነጽር፡ ላዕሌየ፡ ወ(B42^v)ተሣሃለኒ⁵፡ በከመ፡
 ፍትሐሙ፡ ለእለ፡ ያፈቅሩ፡ ስመክ፡ ነጽር፡ አንጉሠ፡ ነገሥት፡ እስመ፡ ነፍስየ፡ ትልሕብ፡
 ፈድፋደ፡ በእ(J106^v)ፍቅ(O77^r)ርትክ፡ ወውዕየት፡ ከመ፡ ጽሙዕ፡ በጊዜ፡ ሐሩር፡ ሶብ፡
 የኃጥእ፡ ማየ፡ ወስቅልት፡ ኀቤክ፡ ኦነ(E1107^r)ቅዓ፡ ሕይወት፡ ዘኢየኃልቅ፡ ኢትመጥዋ፡
 ለአራዊት፡ ለነፍስ⁶፡ እንተ፡ ትገኒ፡ ለክ፡ ወኢትትሐየይ፡ ነፍስ፡ ነዳይ(A146^r)ከ⁷፡ ለዝሉፋ፡
 አላ፡ ሀበኒ፡ ሊተ፡ ለኃጥእ፡ ከመ፡ እሕምም፡ በኩሉ፡ ተረፈ፡(L106^v) ሕይወትየ፡ በእንተ፡

[330] ¹ በእንቲአሃን፡ P | ² ወአሰፈዎ፡ BE₂LT | ³ እምነይሰኒ፡ A₁ | ⁴ ወእምትጸእ፡ A₁A₂E₁P; ወእምትባእ፡
 B | ⁵ ወትርክይ፡ A₁A₂BE₁P | ⁶ አማልክተ፡ A₁ | ⁷ ዳዕሙ፡ A₁ | ⁸ ወአቅተለክ፡ B; ወአቅተልክ፡ E₂ | ⁹
 ዘይትቃወሙኒ፡ P | ¹⁰ ወዘመዝ፡ E₁ | ¹¹ om. L | ¹² ተዋሥኦ፡ A₁.
 [331] ¹ om. E₁ | ² ዘኢይትሱ፡ E₁ | ³ ሞት፡ E₂OT; p.c. J | ⁴ ዘአጽናዕክ፡ A₁ | ⁵ ወተሠሃለኒ፡ A₂E₁JO |
⁶ ነፍስ፡ A₂BE₁ | ⁷ ነዳይኒክ፡ A₁L | ⁸ p.c. B; om. L | ⁹ ለዓለመ፡ ዓለም፡ L.

ስምክ፡ ቅዱስ፡ ወእትአመን፡ ብከ⁸፡ ወእሡ፡ ለክ፡ ኩለንታየ፡ እስመ፡ ኪያክ፡ ይሴብሐ፡ ወይባርኩ፡ ኩሉ፡ ፍጥረት፡ እስከ፡(T121v^b) ለዓለም⁹፡ አሜን፡(P69v^c)

[332] ወሶብ፡ ጸለየ፡ ከመዝ፡ ረከበ፡ ውስተ፡ ልቡ፡ ኑዛዜ፡ አምላካዊ¹፡ ወተመልአት፡ ነፍሱ፡ ፍሥሐ፡ ወቤተ፡ ኩላ፡ ሌሊተ፡ እንዘ፡ ይጼሊ፡ ወነገሮ፡ ን(J107r^a)ጉሥ፡ ለአራሺስ²፡ ሊቀ፡ ሐራሁ፡ ኩሉ፡ ዘይቤሎ፡ ወተሀብሎቶ፡ እንተ³፡ ኢትትዌለጥ፡ ወአምከሮ፡ ሶቤሃ፡ ሊቀ፡ ሐራሁ፡ ^aከመ፡ ይትናገር፡ ምስሌሁ⁴፡ ነገረ፡ ትምይንት፡ ከመ፡ ዘያፈቅሮ፡(E1107v^a) ወይትናበብ⁵፡ ምስሌሁ፡ በነገረ፡ ኂጣን፡ ወሐረ፡ አቡሁ፡ ንቤሁ፡ በሳኒታ፡ ^aወነበረ፡ ወጸውአ⁶፡ ወአቅ(A244v^c)ረቡ፡ ንቤሁ፡ ወሐቀፎ፡ እንዘ፡ ይስዕሞ፡ በኅድአት፡ ወ(O77v^a)ይየውሆ፡ እንዘ፡ ይብል፡ አወ(L106v^b)ልድየ⁷፡ ፍቁር፡ አ(B42v^c)ክብር፡ ሲበተ፡ አቡክ፡ ወስማዕ፡(T122r^a) እምኔየ፡ ዘእስእለከ⁸፡ ወቅረብ፡ ንበ፡ አማልክት፡ ወሡ፡ ሎሙ⁹፡ ከመ፡ ይስረዩ፡ ለክ፡ [ወየሀቡከ]¹⁰፡ ኑ(P70r^a)ኃ¹¹፡ መዋዕል¹²፡ [ወኩሎ]¹³፡ ክብረ፡ ወመንግሥተ፡ ዘኢይ(E226r^a)ረከቡ፡ ምንዳቤ፡ ዘምሉዕ፡ እም(J107r^b)ኩሉ፡ ሠናያት¹⁴፡ ወትከውኖ¹⁵፡ ባቀዓ፡ ለአቡክ፡ ወትፍሥሕተ፡ በኩሉ፡ መዋዕል፡ ሕይወ(A146v^a)ትክ፡ ^aወበኀበ፡ ኩሉ¹⁶፡ ሰብእ፡ ትከውን፡ ክቡረ፡ ወወዱሰ፡ እስመ፡ ዘይሰምዖ፡ ለአቡሁ፡ ዓቢይ¹⁷፡ ወእቱ፡ ወኩሉ፡ ይዌድሶ፡ ወፈድፋ(E1107v^b)ደሰ፡ ኂሩቶሙ¹⁸፡ ወፍቅሮሙ፡ ለእማልክት፡

[333] ወለምንት፡ ሐለይክ፡ አወልድየ፡ ቀዲሙ¹፡ ከመ፡ አነ፡ በፈቃድየ፡ ተግኅሥከ²፡ እምሠናይ፡ ፍኖት፡ ወኃረይኩ፡ ፍኖተ፡ ተባዕሶ፡ ወኢ(T122r^b)ያእምሮ፡ ወኃጢአ፡ ልቡና፡ [ወበአፍቅሮ]³፡ ሠናያት፡ ገድፍክዋ፡ ለነፍስየ፡ ውስተ፡ ኃ(L107r^a)ጉል፡ ወለእመ፡ መሰለክ፡ ከመ፡ አነ፡ አበድር፡ ሞተ፡ ወእከየ⁴፡ እምነ⁵፡ ሕይወት፡(J107v^a) አእምር፡(P70r^b) አወልድየ፡ ጥዩቀ፡ ከመ፡ አንተ፡ ተግኅሥክ፡ እምነ፡ ፍትሕ፡ ወርትዕ፡ ኢይትፊኢኑ፡ ፍድፋዴ፡ ህላዌያት⁶፡(O77v^b) ከመ⁷፡ አነ፡ እንዘ⁸፡ አስተዳሉ፡ ሠራዊ(A245r^a)ተ፡ ለተቃትሎተ፡ ፀር፡ ወካዕበ፡ በካልእ፡ ግብራት፡ እምተገብሮታት፡ ዘኩሉ⁹፡ ሰብእ፡ [እስከ]¹⁰፡ ረከበኒ፡ ዓማ፡ ረኃብ፡ ወጽምዕ፡ ወ(B43r^a)ፈሊስ፡ በአንሶስዎ፡ ወ(E1108r^a)ስተ፡ ጐጸጐጽ፡ ወኢመሐኩ፡ ርእስየ፡ ንዋይኒ¹¹፡ በኀቤየ፡ ኅሡር፡ ወምኑን፡ እስከ፡ እፌጽም፡ በኢያእምሮ፡

[332] ¹ አምላካዊ፡ E₁ | ² አረሽስ፡ T | ³ እንዘ፡ E₂L | ⁴ om. A₁ | ⁵ ወይትናገር፡ L | ⁶ om. A₂L | ⁷ አወልድ፡ A₂E₁L | ⁸ ዘእስለክ፡ L | ⁹ ለክ፡ L | ¹⁰ ወይሁብክ፡ A₁፤ ወይሁቡክ፡ A₂BE₁T፤ ወይሀቡክ፡ J | ¹¹ ነዋኃ፡ A₁L | ¹² መዋዕል፡ L | ¹³ om. E₂JLOT | ¹⁴ ሠናይት፡ L | ¹⁵ ወትከውኖ፡ E₁ | ¹⁶ ወበኩሉ፡ L | ¹⁷ ክቡር፡ L | ¹⁸ ኂሩቶሙ፡ T.

[333] ¹ ቀዳሚ፡ A₂ | ² ተግኅሥክ፡ E₂ | ³ በአመክሮ፡ A₁A₂BE₁፤ ወአመክሮ፡ P | ⁴ om. L | ⁵ ውስተ፡ A₂ | ⁶ ህላዌያትየ፡ E₂JLO | ⁷ እስመ፡ L | ⁸ om. A₁A₂BE₁፤ p.c. J | ⁹ ዘካልእ፡ L | ¹⁰ om. E₂JLOT | ¹¹ ወንዋይኒ፡ B | ¹² ተሐድሶ፡ L | ¹³ ቤተ፡ ምኽራባተ፡ A₂፤ ምኽራባት፡ E₁፤ ምኽራብ፡ L | ¹⁴ መዛግብትየ፡ A₁ | ¹⁵ ወንዋይየ፡ A₁ | ¹⁶ ብዙኃ፡ A₁ | ¹⁷ በኀቤየ፡ ምኑን፡ transp. A₁A₂BE₁P | ¹⁸ ለመናስወ፡ B.

መዛግብተ፡ ቤተ፡ መ(T122v^a)ንግሥት፡ በእንተ፡ ተሐድሶ¹²፡ ምክራባተ¹³፡ አማልክት፡ ዓበይት፡ እንዘ፡ አሠረጉ፡ ኪያሆሙ፡ በዘዘአሁ፡ ሠርጉ፡ ወእዘሩ፡ ላዕ(A₁46v^b)ለ፡ ሐራዮ፡ መዛግብተ¹⁴፡ ንዋይ¹⁵፡ ብዙኅ¹⁶፡ ወከማሁ፡ ፈቲው፡ ወተድላ፡ [aምኑ(J107v^b)ን፡ በንቤየ_a]¹⁷፡ እንዘ፡ እትዔገሦሙ፡ ለ(P70r^c)መናስው¹⁸፡

[334]ወሶበ ፡ አእ(L107r^b)መርኩ¹፡ ከመ፡ ሕጎሙ፡ ለገሊላውያን፡ ክቡር፡ ውእቱ፡ እም፡ ረሰይኩ፡ ህላዌ²፡ ድልው፡ ለተመይጦ፡ ኀቤሁ፡ እምኃደጉ፡ ኩሎ፡ እንዘ፡ አስተሐምም፡ ለመድኃኒተ፡ ርእሰየ፡ ወእመሰ፡ ተሐምየኒ፡ ከመ፡ አነ፡ እትሐየይ፡ [ወሕፀ-ፀ]³፡ አእምሮትየ፡ ለገቢረ፡ ጌራት፡ ለቡ፡ አንተ፡ ወሕ(E₁108r^b)ትት፡ እስፍንተ፡ ለያልየ፡ ፈጸምኩ፡ እን(T122v^b)ዘ፡ ኢ(O78r^a)ይነውም፡ በኃሢሠ፡ ተስእሎ፡ ወቦ፡(E₂26r^b) አመ፡ ይከውን፡ ዘእንበለ፡ ፈቃድየ፡ ወኢይረክብ⁴፡ ዕረፍተ፡ ለነፍስየ፡ እስከ፡ እረክብ፡ ጥያቄሁ⁵፡ ለነገር፡ ዘተስእልኩ፡(A₂45r^b) ወአልቦ፡ ፩፡ እምታሕተ፡ ፀሐይ፡ ዘይከውንዎ፡ ሰምዓ፡ ኩሉ፡ ሰብእ፡ በተጠብቦ፡ ወጥያቄ፡ አእምሮ⁶፡ ኀቡአተ፡ ግብ(B43r^b)ር፡(J108r^a) ወአስተጋብኦታ፡ ዘከማየ፡

[335]ወናሁ፡ ተዋሃእክዎሙ፡ ለ(P70v^a)ብዙኃን፡ ሰብእ፡ እምጠቢባን፡ ወእማእምራን፡ ወእምእ(L107v^a)ለ፡ ይብልዎሙ፡ መሲሐውያን፡ በፈቃድየ፡ ወበንቅሐትየ፡ ወኃሢሠ፡ ምክርየ፡ እስከ፡ ረከብክዋ፡ ለምግባረ፡ ጽድቅ፡ እምነብ፡ ጠቢባን፡ እለ፡ ኮንዎ፡ ስምዓ፡ ክቡራን፡(T123r^a) ወለባውያን፡(A₁46v^c) በጽድቀ፡ ነገሮሙ፡(E₁108v^a) እስመ፡ አልቦ፡ aፍኖት፡ ካልእ_a¹፡ ዮም፡ ዘእንበለ፡ ዛቲ፡ አምልኮቶሙ፡ ለአማልክት፡ ክቡራን፡ ወአልቦ፡ ነቢር²፡ በዕረፍት፡ ዘይጥዕም³፡ ዘይረክብ⁴፡ ሰብእ፡ ዘይጌይስ፡ እምኔሆሙ፡ ወንሕነኒ፡ እሙንቱ፡ እለ፡ ንትፌጋዕ⁵፡ ወንትዋነይ፡ በትፍሥሕት፡ ወበኃሢት፡ እንተ፡ ገደፍዋ፡ ገሊላውያን፡(O78r^b) በትዕቢ(J108r^b)ቶሙ፡ እስከ፡ ለዘንቱ፡ ብርሃን፡ ጥዑም፡ ወኩሉ⁶፡ ትፍሥሕታት፡ እንተ፡ ወሀቡኑ፡ አማልክት፡ ገደፉ፡ ሰ(P70v^b)ሚያታ፡ ተሰፊዎሙ፡ ሕይወተ፡ ካልእ⁷፡ ኀቡዓ፡ ዘየሐውሩ፡(L107v^b) ኀቤሃ፡ ወኢያእምሩ⁸፡ ምንት⁹፡ ዘይብ(T123r^b)ሉ፡ ወምንት፡ እማንቱ፡ ግብራት፡ ዘይጤይቁ¹⁰፡ ኪያሃ¹¹፡ ወአንተኒ፡ አወልድየ¹²፡ ፍቁር፡ ኩን፡ ተ(A₂45r^c)አዛዜ¹³፡ ለአቡክ፡ ዘበኃሠሣ፡ ጥዩቅ፡ ረከብ(E₁108v^b)ክዋ፡ ለጽድቅ፡ ናሁኬ፡ ተዓውቀ፡ ከመ፡ አነ፡ አኮ፡ ዘእፈቅዳ¹⁴፡ ለስሕተት፡

[334] ¹ አእመርክሙ፡ A₂L | ² ሕላዌ፡ E₂LO | ³ ወሕፀ-ፀ፡ E₂LOP | ⁴ ወኢእረክብ፡ A₂BP; ወኢረክብ፡ E₁ | ⁵ ጥያቄ፡ A₁BE₁P | ⁶ አእምሮተ፡ L.
[335] ¹ ካልእ፡ ፍኖት፡ transp. A₂L | ² ነኪር፡ A₁L | ³ ዘጥዕም፡ E₂ | ⁴ ለተራክቦ፡ A₁A₂BE₁; ዘይረክቦ፡ E₂JOT; ለተረክቦ፡ P | ⁵ ይትፈጋዕ፡ A₂LP | ⁶ ወኩሎ፡ A₁A₂E₁ | ⁷ ካልእ፡ A₁ | ⁸ ወኢያእመሩ፡ B | ⁹ ምንተ፡ A₂BE₁T | ¹⁰ ዘይጤይቁ፡ A₁BE₁ | ¹¹ ሃቤሆን፡ P | ¹² አወልድ፡ A₁A₂B | ¹³ ተአዛዜ፡ L | ¹⁴ ዘእፈቅድ፡ L | ¹⁵ አብደርኩ፡ P | ¹⁶ ለክ፡ ዘይጌይስክ፡ JT; ዘይጌይስክ፡ L.

ወ(B43r^c)ኢኮንከ፡ መስተሣልቀ፡ ላዕለ፡ ሠናያት፡ አላ፡ ረከብክዎሙ፡ ወአጥረይክዎሙ፡ ወለክሂ፡ አበድር¹⁵፡ ለከ፡ ዘይኔይስ¹⁶፡ በጸሕቅ፡ አላ፡ ትልወኒ፡ ወትረክብ፡ ኩሎ፡ ሠናያተ፡ ወትከውን፡ ወራሴ፡ ንግሥዮ፡

[336] ወወ(J108v^a)ሬዛሰ፡ ምሉዓ፡ ጥበብ፡ አምላካዊ፡ ዘበአማን፡ ሶበ፡(A147r^a) ሰምዓ፡ ዘንተ፡ እምአፈ፡ አቡሁ፡ አእመረ፡ ትምይንቶ፡ ለ(T123v^a)ከይሲ፡ ጸዋግ፡ ወአእመረ፡ ከመ፡ አስ(P70v^c)ተዳለወ፡ መሥገርተ፡ ኅቡዓ፡ ለእገሪሁ፡ በተመይኖ፡ ያጽንን¹፡ ልቦ፡ ብሩሃ²፡(L108r^a) ወሣሌመ³፡ ቅ(E226r^c)ድመ፡ አዕይንቲ(O78v^a)ሁ፡ ትእዛዘ፡ እግዚአብሔራዊ፡ ዘይብል፡ ኢመጸእኩ፡ እደይ⁴፡ ሰላመ፡ አላ⁵፡ መጥባሕተ⁶፡ ወእሳተ፡ ወመጸእኩ⁷፡ እፍልጥ⁸፡ ወ(E1109r^a)ልደ፡ እምአቡሁ፡ ወወለተኒ⁹፡ እምአማ፡ ወመትልወ፡ ዝንቱ፡ ቃል፡ ወዘያፈቅር፡ አበ፡ ወእመ፡ ፈድፋደ፡ እምኔየ፡ ኢይደሉ፡ ሊተ፡ ወዘክህደኒ¹⁰፡ በገጽ፡ ሰብእ፡ ሕክህይ፡ አነሂ¹¹፡ በገጽ¹²፡ አቡየ፡ ዘበአማያት፡ ለወዘንቱ፡ ኩሉ¹³፡ ሐለየ፡ ለይእተ፡ ጊዜ፡ በልቡ¹⁴፡ በፍርሃት፡(J108v^b) አምላካዊ፡(T123v^b) ወአጽንዓ¹⁵፡ በፍቅር፡ ዕኑዕ፡ ነሢኦ¹⁶፡ በሕሊናሁ፡ ቃለ፡ ሰሎሞን፡ ጠቢብ፡(A245v^a) ዘይቤ፡ ጊዜ፡ ለተፋቅሮ፡ ወጊዜ፡ ለተባዕሶ፡ ጊዜ፡ ለተጸብኦ፡ ወጊዜ፡ ለተሣልሞ፡(P71r^a) ወጸለየ፡ ለወስተ፡ ልቡ¹⁷፡ እንዘ፡ ይብል፡(B43v^a) ተሠሃለኒ¹⁸፡ እግዚአብሔር፡ ተሠሃለኒ¹⁹፡ እስመ፡ ኪያክ፡ ተወከለት፡ ነፍስየ፡ ወተወከልኩ፡ በጽላሎተ፡ ክነፊክ፡ ወእሴ፡ እስክ፡ ተኃልፍ²⁰፡ ኃጢአት፡ እጸ(L108r^b)ርሕ፡ ኅብ፡ እግዚአብሔር፡ ልዑል፡ ዘ(A147r^b)አሠነዮ²¹፡ ሊተ፡ ምስለ፡ ተረ(E1109r^b)ፈ፡ መዝሙር፡

[337] ወአውሥኦ¹፡ ለአቡሁ፡ እንዘ፡ ይብል፡ [ሥምረተ]²፡ አብሰ፡ እግዚእነ፡ ክቡረ³፡ ዝክር፡ መሐረ፡ ዘንተ፡ ወዘርአ፡ ወ(O78v^b)ስቴትነ፡ ፍቅረ፡ ጠባይዓዊተ⁴፡ ወ(T124r^a)ለእመ፡ ኮነ፡ ፍቅረ፡ ወላድያን፡ ዘይወስድ፡ ኅብ⁵፡ ኃጉለ፡ ነፍስ፡(J109r^a) ወያርሃቃ፡ እምፈጣሪሃ፡ ናሁ፡ አዘዘ፡ ከመ፡ ንምትራ፡ ፍጹመ፡ እምኔነ፡ ወኢንትወከፍ⁶፡ ለዘይፈልጠነ⁷፡ እምእግዚአብሔር፡ አላ፡ ንጽልኦመ⁸፡ ወንመንኖመ⁹፡ ፍጹመ፡ ወለእመቦ¹⁰፡ አብ¹¹፡ ዘእ(P71r^b)ዘዘ፡

[336] ¹ ወያጽንን፡ B | ² ኅቡኦ፡ A₂ | ³ ወሣሌመ፡ A₂ | ⁴ እደይ፡ P | ⁵ አምጸእኩ፡ ad. A₁ | ⁶ መጥባሕተ፡ E₂ | ⁷ ወጸእኩ፡ P | ⁸ ወእፍልጥ፡ A₁ | ⁹ ወወለት፡ E₁ | ¹⁰ ወዘክህደኒ፡ E₁ | ¹¹ አነሂ፡ እክህይ፡ transp. L | ¹² በቅድመ፡ P | ¹³ ወዘንተ፡ L | ¹⁴ በልቡ፡ ይእተ፡ ጊዜ፡ transp. L | ¹⁵ ወጸንኦ፡ L፡ ለነፍሱ፡ ad. P | ¹⁶ ለሢኦ፡ A₁፡ ነሢኦ፡ B | ¹⁷ በልቡ፡ L | ¹⁸ ተሠሃለኒ፡ B | ¹⁹ ተሠሃለኒ፡ A₁A₂ | ²⁰ አኃልፍ፡ E₂፡ የኃልፍ፡ L | ²¹ ወአሠነዮ፡ A₁.

[337] ¹ ወአውሥኦ፡ A₁L | ² አፍቅሮ፡ E₂JLOT | ³ ክቡር፡ E₂ | ⁴ አምላካዊተ፡ A₁፡ ጠባይዓዊነ፡ L | ⁵ ወስተ፡ P | ⁶ ወኢንትወከፍ፡ E1LT | ⁷ ለዘይፈልጠነ፡ L | ⁸ ንጽልኦመ፡ A₁፡ ንጽልኦ፡ P | ⁹ ወንመንኖ፡ P | ¹⁰ ወእመቦ፡ A₁ | ¹¹ አብ፡ B | ¹² ንጉሠ፡ A₁B | ¹³ መላኪ፡ LP | ¹⁴ om. L | ¹⁵ ሊተ፡ ጸማ፡ transp. L | ¹⁶ ለነፍስክ፡ E₂ | ¹⁷ ጄኤነ፡ L | ¹⁸ ለአምላክ፡ B | ¹⁹ ጣዖታት፡ L | ²⁰ ኪያሆመ፡ ያመልኩ፡ transp. L.

በዘኢይደሉ፡ አው፡ እም፡ አው፡ ንጉሥ¹²፡ አው፡ መላኬ¹³፡ ዛቲ፡ ሕይወት፡ ወበእንተ፡ ዛቲ፡ ፍቅር፡ አዘዘነ፡ ከመ፡ ንትገሃሥ፡ እስመ፡ ኢይደሉ፡ ሊተ፡ ዝንቱ፡ ኢታምጽእ፡ ይእዜ¹⁴፡ ልጁ፡ ሊተ¹⁵፡ ወለነፍስከ¹⁶፡ ወባሕቱ፡ ግነይ፡ ወ(L108v^a)ተአዘዘ፡ ከመ፡ ናምልኮ፡ ክልኤ¹⁷፡ ለአምላክነ¹⁸፡ ሕያው፡ ቀ(E₁109v^a)ዳማዊ፡ እስመ፡ እ(A₂45v^b)ለ፡ ታመልኮ(T124r^b)መ፡ አንተ፡ ጣዖታት¹⁹፡ እሙንቱ፡ ግብረ፡ እደ፡ ሰብእ፡ ወኢያረብሕዎመ፡ ግሙራ፡ ለእለ፡ (B43v^b)_aያመልኮ፡ ኪያሆሙ²⁰፡ ዘእንበለ፡ ተኃጉሎ፡ ወሥ(J109r^b)ቃይ፡ ዘለዓለም፡

[338] ወለእመ፡ ኮንከ፡ ዘኢትፈቅድ፡ ለዝንቱ፡ ግበር¹፡ ብዩ፡ ዘትፈቅድ፡ እስመ፡ አነ፡ ይእዜ፡ ገብር፡ ምእመን²፡ ለክርስቶስ³፡ (A₁47r^c) አምላክ፡ ኢበአሰፍዎትክ፡ (O79r^a) ወ(E₂26v^a)ኢበተባርሮትክ፡ ኢትክል፡ ፈሊጦትዮ፡ እምፍቅረ፡ አምላኪያ፡ (P71r^c) በከመ፡ ነገርኩክ፡ ቅድመ፡ ወከሠትኩ፡ ለክ፡ ጥዩቀ፡ ወዘለ⁴፡ [ትቤለኒ]⁵፡ አንሰ፡ ኢገበርኩ፡ እኩዮ፡ ወኢጉሕሉተ፡ በኢያእምሮትዮ፡ ገቢረ፡ ሠናያት፡ አላ፡ በብዙኅ፡ ኃሠሣ፡ ወድካም፡ አእመርኩ፡ ከ(L108v^b) (T124v^a)መ፡ አምልኮ፡ ጣዖታት፡ ወፀሐይ፡ ምስለ፡ ፍትወተ፡ ኃጢአት፡ እሙን(E₁109v^b)ቱ፡ እለ፡ [ኢይትገሃሡ]⁶፡ እምኔሆመ፡ [ወኢኮነ]⁷፡ ሠናያነ፡ በአማን፡ ወአኮ፡ ዘእቤለከ⁸፡ ከመ፡ አንተ፡ ት(J109v^a)ገብር፡ እኩዮ፡ በፈቃድክ፡ አላ፡ ብዝኃ፡ ውኒዙ፡ ለጣቃ፡ ዘተክዕወ⁹፡ ላዕሌክ፡ ወበዊኦትክ፡ ውስተ፡ ጽልመት፡ ይክልአክ፡ ነጽሮተ፡ ብርሃን፡ ወንሰቲተ፡ እምርእዮ፡ ፀዳል፡ በእንተ፡ ዘኃደጋ፡ ለፍኖት፡ ርትዕት፡ ወወደቀ¹⁰፡ ውስተ፡ ግብ፡ ወብዙኅ፡ ወሐይዝት፡

[339] ናሁ፡ አእመርኩ፡ አነ፡ ጥያቄሁ፡ ለዝንቱ፡ (A₂45v^c) ዑቅ፡ ርእ(P71v^a)ሰክ፡ ኢትፍቅድ፡ ዘንተ፡ ወኢትፍቱ፡ ጽልመተ፡ ህየንተ፡ ብርሃን፡ ወኢትኒረይ፡ ሞ(T124v^b)ተ፡ ቀታሌ፡ ህየንተ፡ ሕይወት፡ (O79r^b) እ(B43v^c)ዝዘ፡ ይመስለክ፡ ከመ፡ ሠናይ፡ ዝንቱ፡ ምክርክ፡ አላ፡ ከመዝ፡ ውእቱ፡ እስመ፡ እለ፡ ታመልኮመ፡ (A₁47v^a) ጣ(L109r^a)ዖታት፡ አጋንንት፡ (E₁110r^a) ርኩሳን፡ እሙንቱ፡ በአፍአ፡ ወውስጥ፡ ወኩሉ¹፡ ግብሮመ፡ ርኩስ፡ ወ(J109v^b)ዛቲ፡ ሕይወት፡ እንተ፡ ትመስለክ፡ ጥዕምት፡ ይእቲ፡ ወምልዕት፡ ፍሥሐ፡ ወተድላ፡ አላ፡ [አላ]²፡ ምንንት፡ ወጽይዕት፡ [ይእቲ]³፡ በከመ፡ ተብህለ፡ በእንቲአሃ፡ በጽድቅ፡

[338] ¹ ግብር፡ A₁E₂L | ² ወምእመን፡ L | ³ ዘክርስቶስ፡ L | ⁴ ወዘኒ፡ L | ⁵ ዘትቤለኒ፡ E₂JLOT | ⁶ ይትገሃሡ፡ A₁A₂BE1P | ⁷ ወኮነ፡ E₂JLOT; ኢኮነ፡ P | ⁸ ዘእንበለክ፡ B | ⁹ ዘትክዕወ፡ O | ¹⁰ ወድቀ፡ LO.

[339] ¹ ወኩሉ፡ BE₁ | ² om. E₂JLOT | ³ om. A₁A₂BE₁P ; p.c. J.

ኃላፊት፡ ይእቲ። ወለጎዳጥ፡ መዋዕል፡ ታጠልሎ፡ ለጉርዔ፡ ወደኃሪታ፡ ትመርር፡ ፈድፋድ፡ እምዕጉሥታር።

[340] በከመ ፡ ይቤ¹፡ መምህርየ፡ ዘይበልህ፡ ፈድፋድ፡ እምሰይፍ²፡(T125r^a) [ዘክልኤ]³፡ አፉሁ፡ ሚመጠን⁴፡ እዜንወክ፡ በእንተ፡ [ስሕተታት]⁵፡(P71v^b) ለእመ፡ ፈቀድከ⁶፡ ጥልቆቶሙ፡ ይበዝኑ፡ ፈድፋድ⁷፡ እምኑልቆ፡ ጥዓ፡ ፍኖት⁸፡ ሐሰት፡ እሙንቱ፡ ዘፍትወታት፡ ዕዩዓት፡ ወጣዕም፡ ኃላፊ፡ [ወጡሐን]⁹፡ ዲቤሃ¹⁰፡ ወትስሐቦ(E110r^b)ሙ፡ ለእ(L109r^b)ለ፡ ይትሐየጡ፡ ባቲ፡ ጎቦ፡ ሲኦል፡ ጸናፊ፡ ለተኃጉሎ¹¹፡ ወ(E226v^b)ሠናያት(J110r^a)ለ¹²፡ እንተ፡ አሰፈወ፡ ባቲ፡ እግዚእየ፡ ዘትሰምያ፡ አንተ፡ ተስፋ¹³፡ ሕይወት፡ ጎቦዕ፡(O79v^a) ይእቲሰ፡ በእ(A246r^a)ማን፡ እንተ፡ ኢትትዌለጥ፡ ወአልባቲ¹⁴፡ ፍጻሜ፡ ወኢይረክባ¹⁵፡ ሙስና፡ ወኢይትከሃል፡ ይንግሩ፡ በእንቲአሃ። ወአልቦ፡ ዘይክል፡ ነጊረ፡(B44r^a) ዕበዩ፡ ለውእቱ፡ ስ(T125r^b)ብሐት። (A147v^b)

[341] ወአኮ፡ በከመ፡ ትብል¹፡ አንተ፡ ኩልነ፡ ንመውት። ወአልቦ፡ እምሰብእ፡ ዘየሐዩ። አኮ፡ ከማሁ፡ አላ፡ ሀለወክ፡ ትትነሣእ፡ አመ፡ ይመጽእ፡ እግዚእ፡ ኢየሱስ፡(P71v^c) ክርስቶስ፡ ወልደ፡ እግዚአብሔር፡ በስብሐት፡ ዘኢይትነገር፡ ወበኃይል፡ ግሩም። እስመ፡ ውእቱ፡ ባሕቲቱ፡ ንጉሠ፡ ነገሥት። ወእግዚእ፡ አጋ(E110v^a)ዕዝ(L109v^a)ት፡ ዘሎቱ፡ ይሰግድ፡ ኩሉ፡ ብርክ፡ ዘበሰማይ፡ ወዘ(J110r^b)በምድር፡ ወዘታሕተ፡ ምድር፡ በፍርሃት፡ ወበረዓድ። አሜሃ²፡ ያድለቀልቁ፡ ኃይላተ፡ ሰማያት፡ ወይቀውሙ፡ ቅድሜሁ፡ አእላፈ³፡ አዕላፋት፡ መላእክት፡ ወሊቃነ፡ መላእክት። ወይእ(T125v^a)ኅዘመ፡ ለኩሎሙ⁴፡ ፍርሃት፡ አምላካዊ። ወይጠወሙ፡ ሰማያት፡ ከመ፡ ክርታስ፡ ወታበቁ፡ ምድር፡ አፉሃ፡ ወይትነሥኡ፡ አብድንተ፡ ሰብእ፡ እለ፡ ሞቱ፡ እምኣዳም፡ ቀዳማዊ⁵፡ እስከ፡ አሜሃ፡ ከመ፡ ቅጽበተ፡ ዓ(O79v^b)ይን። ወይቀውሙ፡ ሕያዋኒሆሙ፡ ቅድመ፡ መንበሩ፡ ለእግዚእ። ወለለ፩፡ ያወሥእ፡ በእንተ፡ ዘገብረ። አሜ(P72r^a)ሃ፡ ይበርሁ፡(A246r^b) ጸድቃን፡ ከመ፡ ፀሐይ፡ በመንግሥተ፡ ሰማ(E110v^b)ያት። እለ፡ የአምነ፡ በአብ፡ በወልድ፡ ወ(L109v^b)መንፈስ፡ ቅዱስ። ወፈጸ(J110v^a)ሙ፡ ሕይወ(A147v^c)ቶሙ፡ በዝንቱ⁶፡ ዓለም፡ በምግባረ፡ ሠናይ። ወበእፎ⁷፡ እክል፡(B44r^b) ዜንዎተከ⁸፡ በእንተ፡ ስብሐት፡ ዘሀለዎሙ፡(T125v^b) ይርከቡ⁹። ለእመ፡

[340] ¹ om. L | ² እምሠይ፡ A₁ | ³ ዘ፪ኤ፡ E₂JLOT | ⁴ ሚመጠን፡ A₁ | ⁵ ስሕተታት፡ A₁A₂BE₁፤ ስሕተታት፡ L፤ ስሕተታቲሃ፡ P | ⁶ om. L | ⁷ om. L | ⁸ ፍኖው፡ P | ⁹ ወጡሐ፡ E₂JLOT | ¹⁰ በዲቤሃ፡ A₂BE₁P | ¹¹ ለኃጉል፡ A₁ | ¹² ወሠናይትሰ፡ L | ¹³ om. L | ¹⁴ ወአልቦ፡ L | ¹⁵ ወኢይረክቦ፡ L፤ ወኢረክባ፡ P.
[341] ¹ om. L | ² om. A₁ | ³ በፍርሃት፡ አእላፈ፡ A₂፤ om. L | ⁴ om. L | ⁵ ቀዳሚ፡ B | ⁶ በዝ፡ L | ⁷ ወእፎ፡ P | ⁸ ዜንዎተከ፡ L | ⁹ ይረክቡ፡ A₁፤ ምሳሌ፡ L | ¹⁰ አስተማሰልክዎ፡ L | ¹¹ ብርሃነ፡ L | ¹² ስኑ፡ L | ¹³ ዓይን፡ P | ¹⁴ ውስተ፡ ልበ፡ A₂BE₁

አስተማሰልኩ¹⁰፡ ፀዳሎሙ፡ ውብርሃነ¹¹፡ ስኖሙ፡ በብርሃነ፡ ፀሐይ፡ አው፡ በብርሃነ፡ መብረቅ፡፡ ኢይክል፡ አስተማሰሎቶ፡ ለውእቱ፡ ሥን¹²፡ ዘዓይን¹³፡ ኢርእየ፡ ወእዝን፡ ኢሰምዓ፡ ወበልበ¹⁴፡ ሰብእ፡ ዘኢተሐለየ፡፡ ወዛቲ፡ ይእቲ፡ እንተ፡ አስተዳለው፡ እግዚአብሔር፡ ለፍቁራኒሁ፡ በመንግሥተ፡ ሰማያት፡ በብርሃን፡ ዘኢይትነገር፡ ወስብሐት፡ ዘኢይትዊ(E₂26v^c)ሰን፡፡

[342] ወእለኒ፡ ክህድዎ፡ ለአምላክ፡ ዘበአማን፡ ወረስዕዎ፡ ለፈጣሪሆሙ፡ ወአምለክዎሙ፡ ለሰይጣናት፡(E₁111r^a) ወ(P72r^b)ዎ¹፡ ሎሙ፡ ወአፍቀሩ፡ ተድላ(J110v^b)ሃ፡ ለዓለም፡(L110r^a) ኃላፊት፡ ወአንገርገሩ፡ በውሣጤሃ፡(T126r^a) ከመ፡ ሐራውያ፡ ውስተ²፡ አ(O80r^a)ምዓመ³ ኃጢአት፡፡ ወረስዩ ነፍሳቲሆሙ ማኅደረ ለኩሉ እከይ⁴ ወተኃጉሉ⁵፡፡ እሙንቱ፡ ይቀውሙ⁶፡ ዕራቃኒሆሙ⁷፡ በኃፍረት፡ ትኩዛኒሆሙ፡ ወይከውነ፡ ስላቀ፡ ለኩሉ፡ ፍጥረት፡፡ ወኩሉ፡ ዘነበቡ፡ ወዘገብሩ፡(A₂46r^c) ይከውን፡ ሥዑለ፡ ቅድመ፡ አዕይንቲሆሙ፡፡ ወዓዲ፡ እምድኅረ፡ ዝንቱ፡ ኃሣር፡ ዓ(A₁48r^a)ቢይ፡ ይረክቡ፡ ስላቀ፡ ወኃፍረተ፡ ዘኢይክል⁸፡ ጸዊረ፡፡ ወይትኳነነ⁹፡ በእሳት፡ ገሃነማዊት፡ ውስተ፡ ጽልመት፡ እንተ፡ አልባቲ፡ ብርሃን፡ ኀበ፡(B44r^c) ሀሎ፡ ሐቅየ፡ ስነን፡ ወዕዜ፡ ዘኢይነውም፡፡ ዝውእቱ፡ መክፈልቶሙ፡ ወ(T126r^b)ፍዳሆሙ፡ እስከ፡ ለ(J111r^a)ዓለም፡፡ ህየንተ፡ ዘመ(E₁111r^b)ነነ፡ ሠናያተ፡ ዘአሰፈው፡(P72r^c) ባቲ፡ ወኃረዩ¹⁰፡(L110r^b) ተድላ፡ ዘአሐቲ፡ ሰዓት፡ ሥቃይ፡ ዘለዓለም፡፡

[343] ወበእንተ፡ ዝንቱ፡ ተግኅሡ¹፡ እምጣዕመ፡ ዝንቱ፡ ዓለም፡ ከመ፡ ይርከብዎ፡ ለውእቱ፡ ፍሥሐ፡ ዘኢይትነገር²፡ ወተድላ፡ ክብር፡ ዘኢይትከሃል፡ ለንዲድ³፡ ወይበርሁ፡ ምስለ፡ መላእክት፡ ወይረክቡ፡ ሞገሰ፡ በቅድመ፡ እግዚ(O80r^b)እ፡፡ ወጥዑመ⁴፡ ሠናያት⁵፡ ጥቀ፡ ከመ⁶፡ ይጉየዩ⁷፡ እምእልክቱ⁸፡ ሥቃያት፡ መሪራን፡ እለ፡ አልቦሙ፡ ፍጻሜ፡፡ ወከመ፡ ያምሥጡ፡ እምውእቱ⁹፡ ኃሣር፡ ጽኑዕ፡ ወደ(T126v^a)ዌ፡ ማሕመሚ¹⁰፡ ሚመጠነ¹¹፡ ይደልወነ፡ ንመጡ¹²፡ ላንዋየነ፡ ወሥጋነ¹³፡ ወዓዲ ነፍስነ¹⁴ እንቲአነ፡፡ ወዘኢየአም(J111r^b)ር፡ ዘንተ፡ አልቦቱ¹⁵፡ ልብ ወእእምሮ፡፡ ኢይትዒገሥኑ¹⁶፡ ሞተ¹⁷፡ ዘአሐቲ፡ ሰዓት፡ ከመ፡ ይድኃን¹⁸፡ እ(A₂46v^a)ሞት፡(E₁111v^a) ወይረስ፡ ሕይወተ፡

[342] ¹ ወሡዑ፡ E₂ | ² om. L | ³ አምዓም፡ A₁A₂ | ⁴ እኩይ፡ L | ⁵ ወተኃጉሉ፡ L | ⁶ ይከውነ፡ L | ⁷ ዕራቃኒሆሙ፡ L | ⁸ ዘኢይክል፡ L | ⁹ ወይትኩነነ፡ B | ¹⁰ ሎሙ፡ ህየንተ፡ ad. B.
[343] ¹ ጸድቃን፡ ad. JOT | ² ዘኢትነገር፡ P | ³ ለንዲው፡ L | ⁴ ጥዑመ፡ BE₁፡ ወጣዕመ፡ P | ⁵ ሠናያተ፡ L፡ ሠናያት፡ P | ⁶ ወከመ፡ A₁A₂BE₁ | ⁷ ይጉየዩ፡ A₁ | ⁸ እምእንታክቲ፡ A₁A₂BE₁ | ⁹ እምዝንቱ፡ L | ¹⁰ ማሕመሚ፡ A1LT | ¹¹ ሚመጠን፡ A₁ | ¹² om. L | ¹³ ሥጋነ፡ ወንዋይነ፡ transp. L | ¹⁴ ነፍሳቲነ፡ E₂፡ ነፍሰ፡ P | ¹⁵ ኢይትኤገሠነ፡ L | ¹⁶ ሞት፡ LO | ¹⁷ ይድኃነ፡ A₁ | ¹⁸ በብርሃነ፡ O | ¹⁹ om. L | ²⁰ ወፈጣሪሁ፡ L፡ ፈጣሪ፡ P.

ብፁዓዊተ፡(P72v^a) እንተ፡(L110v^a) ኢትማስን፡ ወይብራህ፡ ብርሃነ¹⁹፡ ሥሉስ፡ ቅዱስ²⁰፡(A₁48r^b) ርእሰ፡ ሕይወት፡ ወፈጣሪሃ²¹፡፡

[344] ወሶበ፡ ሰምዓ፡ ንጉሥ፡ ዘከመ፡ እሉ፡ ቃላት፡ ወነጸረ፡ ልባዊሁ¹፡ ለወሬዛ፡ ወጽንዓ²፡ ተዋሥኡቱ፡፡ ወከመ፡ ኢይፈርህ፡ እምኩነ(B44v^a)ኔሁ፡ ወኢይሰምዕ፡ ቃለ፡ ጊጣን፡ ዘተጠብብ፡፡ ወኢይጌር(E₂27r^a)ሞ³፡ አሰፍዎተ፡ ሥቃይ፡ መፍርህ፡፡ አንከረ፡ ሳ(T126v^b)ዕሳዓ⁴፡ አፋሁ፡ ወሥነ፡ አውሥኡቱ፡ እንተ፡ ኢትትከሃል፡ ለተቃውሞ፡፡ ወበኅቡዕኒ፡ ኮነት፡ ሕሊናሁ⁵፡ ትጌሥጽ፡ ከመ፡ ቃለ፡ ወልዱ፡ ጽድቅ፡ ወእቱ፡(O80v^a) አላ፡ ኮነ፡ ይስሕቦ⁶፡ ልማድ፡(J111v^a) እኩይ፡ ዘነበረ⁷፡ ቦቱ፡ ከመ፡ ሕሣል፡ ወልንም፡ ወኢያበውሐ፡ ከመ፡ ይርአይ፡ ብርሃነ፡ ጽድቅ፡፡ ወበእንተዝ፡ ዘረዎሙ፡ ለአዕባን፡ ከመ፡ ሕጠታተ፡ አተ(E₁111v^b)ር፡ ወጽንዓ፡ በሕሊናሁ፡ ዘቀዲሙ⁸፡ ከመ፡ ይግበር፡ ዘ(L110v^b)መከረ፡ ቅድመ፡ በተመይኖ፡፡

[345] ወይ(P72v^b)ቤሎ፡ ለወሬዛ፡ እምደለወከ፡ ኦወልድየ፡ ከመ፡ ትትአዘዝ፡ ሊተ፡ በኩሉ፡ ግብር፡፡ ወእምከመሰ፡ ዓለውከኒ፡ ከመዝ፡ ወተቃወምከኒ¹፡ በጽኑዕ፡ ወሐለይ(T127r^a)ከ፡ ከመ፡ ትግበር፡ ፈቃደክ፡፡ ጽናዕ፡ ይእዜ፡ በዘመከርክ፡ ወነዓ²፡ ንትዋሣእ፡ ኅቡረ፡ በእንተ፡ ተቃውሞ፡ ብጡ(A₂46v^b)ል፡ ንግበር፡ ሰላመ፡፡ ወናሁ፡ ዘተመየነከ³፡ በረላም፡ ሀሎ፡ ሙቁሐ፡ በኅቤየ፡(A₁48r^c) ወአነሂ፡ አገብር⁴፡ ጉባዔ፡ ዓቢየ፡ ወአ(J111v^b)ስተጋብእ፡ ውስቴቱ፡ ሰብአ፡ ዚአነ፡ ወገሊላውያነ፡፡ ካዕበ፡ ወእኤዝዝ⁵፡ ከመ፡ ይዑድ፡ ዓዋዲ⁶፡ ወይጽራኅ፡ ለበእ(B44v^b)ንተ፡ ዝንቱ፡ በዓቢይ፡ ቃል⁷፡ ግብር⁸፡ ከመ፡ ኢይጽራኅ⁹፡ ፩¹⁰፡ እመሲሐውያን፡፡ አላ፡ ይትወከፉ፡ ዘ(E₁112r^a)እንበለ፡ ፍርሃት፡ በጥዲና፡ ወ(O80v^b)በተአምኖ፡፡ ወንጎሥሥ፡ ይእተ፡ ጊዜ፡ በእንተ፡ ዝንቱ፡፡

[346] ወ(L111r^a)ወሬዛሰ፡ ጠቢብ፡ ዘበአማን፡ ልምሉዓ፡ ልቡና¹፡(P72v^c) ወጥቡዓ፡ ልብ፡(T127r^b) አቅደመ²፡ አእምሮ፡ በንዋም፡ ዘተከሥተ፡ ሎቱ፡ እምነበ፡ እግዚአብሔር፡ ተመይኖተ፡ ንጉሥ፡ አቡሁ፡፡ ወይቤሎ፡ ፈቃድ፡ እግዚአብሔር፡ ለይኩን፡ አዝዝ፡ እንከ፡ ወለሊሁ፡ እግዚእ፡ ወአምላክ፡ ኄር፡ ይወስደነ፡ ኅብ፡ ፍኖት፡ ርትዕት፡ እንተ፡ ትጌይስ፡፡

[344] ¹ ልባዊ፡ L | ² ወጽንዓ፡ P | ³ ወኢይጌርም፡ E₁ | ⁴ ሰዕሳዓ፡ E₂፡ ሳዕስዓ፡ Jo፡ ሳአሳዓ፡ P | ⁵ ሕሊናቲሁ፡ BE₁JOPT | ⁶ ይስሕብ፡ A₁ | ⁷ እንተ፡ ነበረ፡ L | ⁸ ዘከመ፡ ቀዲሙ፡ A₂.
[345] ¹ ወተቃወምከኒ፡ E₂ | ² ወነዋ፡ A₁E₁ | ³ ዘተመነይከ፡ L | ⁴ እንብር፡ L | ⁵ ወእኤዝዝከ፡ L | ⁶ ዓዋዲ፡ A₁P | ⁷ ክብር፡ A₁A₂B | ⁸ በዓቢይ፡ ክብር፡ በእንተ፡ ዝንቱ፡ transp. A₁ | ⁹ ኢይፍራህ፡ A₁ | ¹⁰ አሐዱ፡ A₁P
[346] ¹ ምሉዕ፡ L | ² አቅድመ፡ P | ³ om. JLOT | ⁴ ወኩሎሙ፡ L | ⁵ መምለኪያነ፡ BP | ⁶ ወኩሎሙ፡ B፡ ወኩሎ፡ O | ⁷ ወፈወ፡ E₁ | ⁸ መጽሐፈ፡ A₂L፡ መጽሕፍተ፡ E₂O | ⁹ ኩሎሙ፡ P | ¹⁰ ወበኩሉ፡ በሐውርት፡ A₁.

ወለሊሁ፡ አምላክ፡ መ(J112r^a)ሐሪ፡ ወላዕሌሁ፡ ተወከለት፡ ነፍስየ፡ ወአዘዘ፡ ንጉሥ፡ በጊዜሃ፡ ከመ³፡ ይትጋብኡ፡ ዓበይቶሙ፡ ለኩሎሙ⁴፡ መምለክያ⁵፡ ግልፍዋት፡ ወኩሎ⁶፡ ክርስቲያን፡ ወፈነወ⁷፡ [መጻሕፍተ]⁸፡ መልእክት፡ ኀበ፡ ኩሎ⁹፡(E₁112r^b) መካናት፡ ዘውስተ፡ መንግሥቱ፡ ወክልሉ፡ ዓዋድያን፡ ውስተ፡ ኩሎ፡(E₂27r^b) አህጉር፡(T127v^a) ወ(A₂46v^c)በሐውርት¹⁰፡ እንዘ፡ ይብሉ፡ ከመዝ፡

[³⁴⁷]ይእዜ¹፡ [ኩሎ]²፡(A₁48v^a) [ዘኮነ]³፡ እምሕዝ(L111r^b)በ፡ [ክርስቲያን]⁴፡ [ይብጽሉ]⁵፡(P73r^a) [ዘእንበለ]⁶፡ [ፍርሃት]⁷፡ [ወኢይረክበሙ]⁸፡ [ምንትኒ]⁹፡ [ኅሡም]¹⁰፡ [ወይትጋብኡ]¹¹፡ በእንተ፡ ዝንቱ¹²፡ ግብር¹³፡ ኩሎ¹⁴፡ ዘመደ¹⁵፡ ሃይማኖት¹⁶፡ ምስለ¹⁷፡ አብያጺሆሙ¹⁸፡ በእንተ¹⁹፡ ኃሢሠ፡ አእ(O81r^a)ምሮ፡ ጽድ(B44v^c)ቅ²⁰፡(J112r^b) እንተ²¹፡ ኢጽልዕት²²፡ ወሀለወት²³፡ በኀበ²⁴፡ ሊቃናት²⁵፡ ወዓቢዮሙ²⁶፡ በረሃም²⁷፡ ወከማሆሙ²⁸፡ መምለክያ፡ ጣዖት²⁹፡ ወጠቢባነ፡ ከለዳውያን³⁰፡ ወሕንድ³¹፡

[³⁴⁸]ወበጽሉ፡ ሶቤሃ፡ ኩሎሙ፡ እለ፡ ሀለዉ፡ ታሕተ፡ ሥልጣኑ፡ ወሀለዉ፡ እምውስቴቶሙ፡(E₁112v^a) እምኩሎ፡ አሕዛብ፡ ሰብአ፡ ፋል፡(T127v^b) መሠርያን፡ ወሰብአ፡ ሐረስ፡ ከመ፡ ይማእዎሙ¹፡ ለክርስቲያን²፡ ተጋብኡ³፡ ኀበ⁴፡ ንጉሥ፡ ብዙኃን፡ አሕዛብ፡ እለ፡ አልቦሙ፡ ኅልቀሩ፡ እለ⁵፡ ዘዘዚአሆሙ፡(L111v^a) ሃይማኖቶሙ፡ ወእምክርስ(P73r^b)ቲያንሰ፡ ኢተረክበ፡ ዘእንበለ፡ ፩⁶፡ ባሕቲቱ፡ ዘይረድኦ፡ ለዘተሐዘብዎ፡ ከመ፡ ውእቱ፡ በረሃም፡ ውእቱ⁷፡ [ወስሙስ]⁸፡ በራስያስ⁹፡(J112v^a) ወመሃይምናንሰ፡ በእምኔሆሙ፡ ዘሞተ፡ በግፍዕ፡ እምቁጥዓሆሙ፡ ለመኳንንተ፡ አህጉር¹⁰፡ ወቦ፡ ሰብአ፡ እምኔሆሙ፡ እለ፡ ተጋብኡ፡ ውስተ፡ አድባር፡ ወበ(A₂47r^a)ዓታት፡ ፈሪሆሙ፡ እምግብረ፡(A₁48v^b) ሥቃዮሙ፡ ዘይገብሩ፡ ቦሙ፡ ወቦ፡ እምኔሆሙ፡ ዘኢተሐበ(T128r^a)ሉ¹¹፡ ያግህዱ፡ ርእሶሙ፡ በብርሃነ፡ መ(O81v^a)ዓልት፡ አላ፡ በኀቡዕ፡ ኮነ፡ ያ(E₁112v^b)መልክዎ፡ ለክርስቶስ፡

[³⁴⁷] ¹ ይእዜአ፡ A₁A₂BE₁P | ² ኩሎአ፡ A₁A₂BE₁P | ³ ዘኮነአ፡ A₁A₂BE₁P | ⁴ ክርስቲያንአ፡ A₁A₂BE₁P | ⁵ ይብጽሉአ፡ A₁A₂BE₁P | ⁶ ፍርሃትአ፡ A₁A₂BE₁P | ⁷ ወኢይረክበሙአ፡ A₁A₂BE₁P | ⁸ ምንትኒአ፡ A₁A₂BE₁P | ⁹ ኅሡምአ፡ A₁A₂BE₁P | ¹⁰ ወይትጋብኡአ፡ A₁A₂BE₁P | ¹¹ ዝንቱአ፡ A₁A₂BE₁ | ¹² ግብርአ፡ A₁A₂BE₁ | ¹³ ኩሎአ፡ A₁A₂BE₁ | ¹⁴ ዘመደአ፡ A₁A₂BE₁ | ¹⁵ ወሃይማኖትአ፡ A₁A₂BE₁ | ¹⁶ ምስለአ፡ A₁A₂BE₁ | ¹⁷ አብያጺሆሙአ፡ A₁A₂BE₁ | ¹⁸ በእንተአ፡ A₁A₂BE₁ | ¹⁹ ጽድቅአ፡ A₁A₂BE₁ | ²⁰ እንተአ፡ B | ²¹ ኢጽልዕትአ፡ A₁E₁JP | ²² ወሀለወትአ፡ A₁A₂E₁P | ²³ በኀበአ፡ B | ²⁴ ሊቃናትአ፡ B | ²⁵ ወዓቢዮሙአ፡ B | ²⁶ በረሃምአ፡ B | ²⁷ ወከማሆሙአ፡ B | ²⁸ ጣዖትአ፡ B | ²⁹ ከለዳውያንአ፡ B | ³⁰ ወሕንድአ፡ BL.
[³⁴⁸] ¹ ይማእዎሙ፡ E₁ | ² ለክርስቶሳውያን፡ A₁A₂BL | ³ ወተጋብኡ፡ B፡ ኀበ፡ ተጋብኡ፡ ad. L | ⁴ ኀ፡ E₂ | ⁵ አላ፡ L | ⁶ አሐዱ፡ P | ⁷ om. L | ⁸ ወስሙ፡ E₂JLOT | ⁹ በራስያስ፡ E₂LT፡ ባሕቲያስ፡ O | ¹⁰ አህጉር፡ A₂L | ¹¹ ኢይትሐበሉ፡ A₁፡ ኢተሀበሉ፡ A₂BE₁P፡ ዘኢይትበሃሉ፡ E₂፡ ዘኢተሀበሉ፡ JOT.

[349] ወዝንቱ¹፡ ይዋስፍ²፡ ኮነ፡ ባሕቲቱ፡ ጥቡዓ፡ እምነ፡ ኩሎሙ፡ ወመዋዒ፡ በነፍስ፡ (B45r^a) መንፈሳዊት፡፡ በእንተዝ፡ መጽሐ፡ ለተራድኦ፡ ጽድቅ፡ ወለተጋድሎ³፡ በእንቲአሃ፡፡ ወሶበ፡ ነበረ፡ ንጉሥ፡ ዲቡ፡ (L111v^b) መንበሩ⁴፡ ልዑል፡ አዘዞ፡ ለወልዱ፡ ከመ፡ ይንበር፡ (P73r^c) ምስሌሁ፡፡ ወኢፈቀደ፡ ውእቱሰ፡ አላ፡ ተ (J112v^b) ትሕተ፡ በነፍሱ፡ ወነበረ፡ ዲቡ፡ ምድር፡ በቅሩብ⁵፡ እምኔሁ፡፡ ወበጽሑ⁶፡ ኀበ፡ መካናት፡ ልዑላውያት፡ ማእምራን፡ ለወለባውያነ፡ ጥቡባ⁷፡ እለ፡ ምኑናን፡ በኀበ፡ እግዚአብሔር፡ ዘአስ (T128r^b) ሐቶሙ፡ ልቦሙ፡ [ኀጡአ]⁸፡ አእምሮ፡፡

[350] በከመ፡ ይቤ፡ ሐዋ (E227r^c) ርያ፡ አምላካዊ፡ እለ፡ ይመስሎሙ፡ በልቦሙ፡ ከመ፡ ጠቢባን፡ እሙንቱ፡ አ (E1113r^a) ብዱ¹፡ ወወለጡ፡ ለብሐተ፡ እግዚአብሔር²፡ ዘኢይማስን፡ በአምሳለ³፡ ሰብእ፡ መዋቲ፡ ወበአምሳለ፡ እንስሳ፡ ዘ፬፡ እገሪሁ⁴፡፡ ወመደልዋንሂ፡ ኀቡረ፡ ወእሉ⁵፡ መጽሐ፡ ከመ፡ ይትዋሥኡ፡ ምስለ፡ ወልደ፡ ንጉሥ፡ ወፍቁራኒሁ፡ ከመ፡ ይትፈጸም፡ ነገረ፡ ምሳሌ⁶፡፡ (O81v^b) [ወይጠልአ]⁷፡ ፈ (A247r^b) ቀደ፡ (A148v^c) ከመ⁸፡ ይትቃተል፡ (J113r^a) ምስ (L112r^a) ለ፡ አንበሳ⁹፡፡ ወውእቱሰ¹⁰፡ ረሰዮ፡ ለልዑል፡ ምስካየ¹¹፡ (P73v^a) ወተወከለ፡ በጽላሎተ፡ ክነፊሁ¹²፡፡ ወእልክቱኒ¹³፡ ረሰዮ፡ ትውክ (T128v^a) ሐቶሙ፡ ላዕለ፡ መኳንንተ¹⁴፡ ዝንቱ፡ ዘመን፡ መዋትያን፡ ወላዕለ፡ አኃዜ፡ ዓለመ፡ ጽልመት፡ ዘአግረሩ፡ ሎ (B45r^b) ቱ፡ ነፍሳቲሆሙ፡ በትካዝ¹⁵፡ ወበኅርትምና፡፡

[351] ወይእተ፡ ጊዜ፡ አምጽእዎ፡ ለናኮር፡ ዘተመሰለ¹፡ በበረ (E1113r^b) ላም፡ በከመ፡ ምክረ፡ ሕሊናሆሙ፡ ለንጉሥ፡ ወለአዕርክቲሁ²፡፡ ወኢያእመሩ፡ ከመ፡ ለረድኤት፡ አምላካዊት፡ ምክረ³፡ ዘአሃ፡ ካልእ፡ ዘይትቃረኖ፡ ለምክረ፡ ዘአሆሙ፡፡ ወሶበ፡ በጽሁ፡ ጉባዔ፡ መኳንንት፡ ኀበ፡ ንጉሥ፡ ይቤሎሙ⁴፡ ንጉሥ፡ ለማእምራን፡ ወለፈላስፋን⁵፡፡ ናሁ፡ መስሕታን⁶፡ ሕዝብ፡ አስተ (J113r^b) ናበሩ፡ ለክሙ፡ ገድለ፡ ዘዩዓቢ፡ እምኩሉ፡ ተጋድሎታት፡፡ ወ፩⁷፡ [እ (T128v^b) ምክልኤቱ]⁸፡ ጸዋትው፡ ወ (L112r^b) ይከውን፡ ዮም⁹፡፡ ለእመ፡ አስተጻናዕክሙ¹⁰፡ ሃይማኖተነ፡ ዘሀሎ (P73v^b) ነ፡ ባቲ፡ ወዘለፍክምዎ፡ ለበረላም፡ ወከሠትክሙ፡ ትምይንቶ፡፡

[349] ¹ ወዝንቱሰ፡ B | ² om. E₁ | ³ ወተጋድሎ፡ L | ⁴ መንበር፡ A₁A₂BE₁ | ⁵ ዘቅሩብ፡ A₁L | ⁶ ካዕበ፡ ad. A₁A₂BE₁P | ⁷ ወለባውያን፡ ጥበበ፡ L | ⁸ ኃጢአ፡ A₁A₂BE₁P.

[350] ¹ ወሐብዱ፡ A₁A₂E₁B | ² ስብሐቲሁ፡ ለእግዚአብሔር፡ A₁A₂ | ³ በአምሳለ፡ J | ⁴ አእጋሪሁ፡ L | ⁵ እለ፡ L | ⁶ ዘተብህለ፡ ad. LOT; p.c. J | ⁷ እንስሳ፡ LO; ስሳ፡ JT | ⁸ om. JL | ⁹ እንስሳ፡ L | ¹⁰ ወውእቱ፡ JL | ¹¹ ምስማክ፡ ወምስካየ፡ ለልዑል፡ L | ¹² ክነፊ፡ P | ¹³ ወእሉኒ፡ L; እልክቱኒ፡ P | ¹⁴ መካንንተ፡ O | ¹⁵ በፍትወት፡ LO; p.c. J.

[351] ¹ ዘመሰለ፡ E₁ | ² ወለአእክቲሁ፡ E₁ | ³ ነገረ፡ L | ⁴ ይቤሎሙ፡ LT | ⁵ ወለፈላስፋ፡ P | ⁶ መስሕታን፡ A₁ | ⁷ ወአሐዱ፡ E₁P | ⁸ እምእልክቱ፡ A₁; እም፪፡ JLOT | ⁹ ሎሙ፡ L | ¹⁰ አስተፀናእክሙ፡ A₁ | ¹¹ እኩይ፡ A₂BL | ¹² በበርብሮ፡ A₁; ዘተበርብሮ፡ LO | ¹³ om. L | ¹⁴ ኣብድንቲክሙ፡ O | ¹⁵ om. L | ¹⁶ ደቂቀክሙ፡ BE₁L.

ለውእቱ፡ ወለአብያጺሁ፡ ትረክቡ፡ ክብረ፡ ዓቢዮ፡ ወጸጋ፡ ብዙኃ፡ (O81v^b) እምነቤዮ፡
 ወእምነብ፡ ኩሎሙ፡ እለ፡ ይነብሩ፡ ምስሌዮ፡ ወትትኬ (E113v^a)ለሉ፡ በአክሊላተ፡ (A149r^a)
 መዊዕ፡ ወለእመ፡ (A247r^c) ተመዋዕክሙ፡ ትመውቱ፡ በኃሣር፡ ዘዩዓኪ፡ እምኩሉ፡ እከይ¹¹፡
 ወይትበውሉ፡ ላዕለ፡ ኩሉ፡ ንዋይክሙ፡ [በተበርብሮ]¹²፡ ወይደመስስ፡ ዝክርክሙ፡
 ግሙራ¹³፡ እምገጸ፡ ምድር፡ ወእፊሊ፡ አብድንተክሙ¹⁴፡ ሲሳዮ¹⁵፡ ለአራዊት፡ ወተኃጉሉ፡
 ደቂ (J113v^a)ቅ (T129r^a)ክሙ¹⁶፡ (B45r^c) ወይቀንይዎሙ፡

[352] ወሶበ፡ ይቤ፡ ንጉሥ፡ ዘንተ፡ ነገረ፡ አውሥኦ¹፡ ይዋስፍ²፡ ወይቤሉ፡ ናሁ፡ ፈታሕከ፡
 በጽድቅ፡ አንጉሥ፡ ፍትሐ፡ ርቱዓ፡ እግዚአብሔር፡ ያጽንዕ፡ ዘንተ፡ ፈቃ (L112v^a)ደከ፡
 ወእብሎ፡ አነ፡ ካዕበ፡ ለመም (P73v^c)ህርዮ፡ ወተመይጠ፡ ኀበ³፡ ናኮር፡ ወይቤሉ፡ አእምር፡
 አበረላም፡ በአይ፡ ተድላ፡ ወክብር፡ ዘረክብከኒ፡ ቦቱ፡ ወአኅደገኒ፡ በብዙኀ፡ ቃላት፡ ከመ፡
 እርኃቅ፡ እምሕ (E113v^b)ገ፡ አበውዮ፡ ወኢይግበር፡ ልማዳቲሆሙ⁴፡ መስሕተ፡ ወኢያምልክ፡
 አምላክ፡ ነኪረ፡ ወአሰፈውኮ፡ ለልብዮ⁵፡ ተስፋተ⁶፡ ሠናያት⁷፡ ዘትነብር፡ ለዓለም፡ እንተ፡
 ኢይረክባ፡ ንዲድ፡ ወኢትትነገር፡ (T129r^b) በቃል፡ ወይእዜኒ፡ ዑቅ⁸፡ ርእሰክ፡ (O82r^a)
 ወሐሊ፡ ከመ፡ አንተ፡ ትቀውም፡ ማእከለ፡ ክልኤቱ⁹፡ (J113v^b) መዳልወ፡ ሚዛን፡ ወለእመ፡
 ሞዕከ፡ መዋዒ፡ አንተ፡ ወእሙን፡ ትእዛዝክ፡ ወሕግከኒ¹⁰፡ እንተ፡ መሐርከኒ¹¹፡ ኪያሃ¹²፡
 ወዘለፍኮሙ፡ ለ (A149r^b)መስተቃርኒሃ¹³፡ ትክበ (A247v^a)ር¹⁴፡ ክብረ፡ ፍጹመ፡ ዘኢይበጽሐ፡
 ፩¹⁵፡ እምሰብእ፡ [ወአመልኮ]¹⁶፡ ለክርስቶስ፡ በከመ፡ ሰበክ፡ ሊተ፡ እስክ፡ ፀዓተ፡ ነፍስዮ፡
 ወእመሰ፡ (P74r^a) ተመዋዕከ፡ ኢተሐዩ፡ አሐ (L112v^b)ተ፡ ሰዓተ፡ ወትከውነኒ፡ ዮም፡
 ምክንያተ፡ ኃፍረት፡ (E114r^a) ወኃሣር፡ ወእ (B45v^a)ትቤቀለከ¹⁷፡ ፍጡነ፡ በእዴዮ¹⁸፡
 በእንተ፡ ዕዕለትዮ፡ [aወለልብከሰ፡ ወልሳንከa]¹⁹፡ አነ፡ በርቢርዮ፡ እመትሮሙ፡
 ወእገድፎሙ፡ (T129v^a) ሲሳዮ፡ ለከለባት²⁰፡ ምስለ፡ ኩሉ፡ ሥጋክ፡ ከመ፡ ይትገሠጹ፡ ብክ፡
 ኩሉ፡ ወኢይኒጥዎሙ፡ ለውሉደ፡ ነገሥት፡

[352] ¹ አውሥኦ፡ OPT | ² om. E₁ | ³ om. L | ⁴ ልማዳቲሆሙ፡ L | ⁵ ለልዮ፡ O | ⁶ ተስፋ፡ LP | ⁷
 ሠናያተ፡ B; ሠናይተ፡ P | ⁸ om. A₁ | ⁹ ፪፡ L; ፪ቱ፡ T | ¹⁰ በሕገከኒ፡ E₁ | ¹¹ መኅናከኒ፡ E₁ | ¹² om.
 A₂B | ¹³ ለመስተቃርኒሃ፡ A₁A₂BE₁ | ¹⁴ ወትክበር፡ A₁A₂B; አንተ፡ ad. A₂ | ¹⁵ አሐዱ፡ BE₁P; ፩ሂ፡ A₁
 | ¹⁶ ወናመልኮ፡ A₁A₂E₁P; ወናምልኮ፡ B; ወአምልኮ፡ E₂UL | ¹⁷ ወእትቤቀከ፡ O | ¹⁸ በእዴሁ፡ L | ¹⁹
 ወለልብከኒ፡ ወልሳንከ፡ A₁JO; ወለልብከሰ፡ ወልሳንከ፡ A₂BE₁P | ²⁰ ገለባት፡ L.

[353] ወሶበ፡ ሰምዓ፡ ዘን(J114r^a)ተ፡ ኃዘነ፡ ወተከዘ፡ ጥቀ፡ ወርእያ፡ ርእሶ፡ ውዱቀ¹፡ ውስተ፡ ግብ፡ ዘከረየ፡ ወእኑዝ፡ ውስተ፡ መሥገርት፡ እንተ፡ ኃብኦ፡ ወእመራ፡ ለድቀቱ፡ ወሐለየ፡ በልቡ፡ ከመ፡ ይኩን፡ እምሕዝበ፡ ይዋስፍ²፡ ወያጽንዕ³፡ እምነተ፡ ዚአሁ፡ ከመ፡ ይድኃን፡ እምተኃጉሎ፡ ዘተሠይመ፡ ሎቱ፡ አእሚሮ፡ ከመ፡ ከሃ(O82r^b)ሊ፡ ውእቱ፡ ላዕለ፡ ቀቲሎቱ፡ ወዝንቱኒ⁴፡ ኮነ፡ በጥበብ፡ ልዑ(P74r^b)ዓላዊት፡ ለአጽንዖ፡ ሃይማኖት፡ በዘንታፋ(E114r^b)ትሆመ፡ ለመስተ(L113r^a)ቃርናን፡ ወሶቤ(T129v^b)ሃ፡ ተንሥኦ፡ ንጉሥ፡ ማእከለ፡ ላዕካነ፡ ጣዖት፡ ወማእከለ፡ ናኮር፡ በእምሳለ፡ በለዓም፡ ቀዲመ፡ በመዋዕለ፡(A149r^c) ባላቅ⁵፡ ዘፈቀደ፡ ይርግሞመ፡(A247v^b) ለእስራኤል፡ ወባረኮመ፡ በብዙኅ፡ በራኬ፡ ዘዘ(J114r^b)ዚአሁ፡ ወነበረ፡ ንጉሥ፡ ዲበ፡ መንበረ፡ መንግሥቱ፡ ወወልዱኒ፡ ምስለ፡ እሊአሁ፡ በከመ፡ ንቤ⁶፡ ወኩሎመ፡ እለ፡ አብልሐ፡ ልሳኖመ፡ ከመ፡ ሰይፍ፡ መ(B45v^b)ታሪ፡ ለመቲረ፡ ጽድቅ፡ ወማእምራንሂ⁷፡ እለ፡ ኢይሌብወ፡ በከመ፡ ይቤ፡ ነቢይ⁸፡ ፀንሰ፡ በዓዕር⁹፡ ወወለደ፡ ኃጢአተ¹⁰፡ ወተጋብኦ፡ ሕዝብ፡ እለ፡ አልበመ፡ ኅልቀኡ፡ ከመ፡ ይርእዩ፡ ተጋድሎቶመ፡ ወለአይ፡ ሕዝብ፡ ይከውን፡ መዊዕ፡

[354] ወይ(T130r^a)ቤ፡ ፩¹፡ እማእምራን²፡ ዘፍሉጥ፡ በምኩናን፡ እም(P74r^c)አብያጺ (E114v^a)ሁ፡ ይቤሎ፡ ለናኮር፡ አንተኑ፡ በረሃም፡ ዘበድፍረቱ፡ ወ(L113r^b)በተሀብሎቱ³፡ ይጸርፍ፡ ላዕለ፡ አማልክት፡ ወአስሐቶ፡ ወልደ፡ ንጉሥ፡ ወመሐሮ፡ ከመ፡(O82v^a) ያምልኮ፡ ለዘተሰቅለ፡ ወአውሥኦ⁴፡ ናኮር፡(J114v^a) እንዘ፡ ይብል፡ አነ፡ ውእቱ፡ በረሃም፡ ዘመነንክዎመ፡ ለአማልክቲክ፡ በከመ፡ ትቤ፡ ወለወልደ፡ ንጉሥኒ⁵፡ ኢገደፍክዎ፡ ማእከለ፡ ትምይንት⁶፡ አላ፡ አድኃንክዎ፡ እምነ፡ ስሕተት፡ ወዳኅ፡ ድኅነተ⁷፡ መፈውስ፡ ወረሰይክዎ፡ ዕውነ⁸፡ በእምላክ፡ ዘበአማን፡ አውሥኦ⁹፡ [aሊቀ፡ ካህናት-a]¹⁰፡ እንዘ፡ ይብል፡ ትጸ(T130r^b)ርፍኑ፡ ላዕለ፡ አማልክቲክ፡(A149v^a) መዋዕያን፡ እለ፡ ኢይመውቱ፡(A247v^c) [aእምዘ፡ ኩሎመ-a]¹¹፡ ነገሥተ፡ ምድር፡ ይሰግዱ፡ ሎመ፡ ወኩሎመ፡ ክቡራን፡ ያመልክዎመ፡ በእፎ፡ ተክህለ(E114v^b)ከ¹²፡ ከመ፡ ተሐውስ፡ ልሳንክ፡ በላዕሌሆመ፡ ወትትሐበል¹³፡ በድፍረት፡(P74v^a) ላዕለ፡ ጸሪፎቶመ፡ ወትብል፡(L113v^a) ከመ፡ እሙንቱ፡(B45v^c) ኢኮነ፡ አማልክተ፡ ዘእንበለ፡ ዳእመ፡ ዘተሰቅ(J114v^b)ለ፡

[353] ¹ ወዱቀ፡ P | ² om. E₁ | ³ ወያጽንዕ፡ P | ⁴ ወበዝንቱኒ፡ A₁፤ ወዝንቱ፡ L፤ ዝንቱኒ፡ P | ⁵ ባልቅ፡ BJOT | ⁶ ይቤ፡ A₁ | ⁷ ወማእምራንሂ፡ A₁፤ ወማእምራንሂ፡ L | ⁸ በነቢይ፡ A₂ | ⁹ ጳዕረ፡ BOPT | ¹⁰ ኃጢአት፡ A₁.
[354] ¹ አሐዱ፡ P | ² እማእምራንሁ፡ L | ³ ወተሀብሎተ፡ L | ⁴ ወአውሥኦ፡ E₁P | ⁵ ንጉሥ፡ P | ⁶ ትዕይንት፡ A₁ | ⁷ ድኅነት፡ T | ⁸ ፀወነ፡ L | ⁹ አውሥኦ፡ A₂BP | ¹⁰ ሊቀ፡ ካህናተ፡ ጣዖት፡ JLOT | ¹¹ ዘኩሎመ፡ JLOT | ¹² ተክህልክ፡ P | ¹³ ወትትበህል፡ O.

[355] ወተንሥኦ፡ ናኮር፡ [ለተዋሥኦቱ]¹፡ ወኢተሰጥዎ፡ ለውእቱ፡ ካህነ፡ ጣዖት፡ ግሙራ።
 ወአመረ²፡ በእዴሁ፡ ኀበ፡ ጉቡዓን፡ ከመ፡ ያርምሙ፡ ወከሠተ፡ አፉሁ፡ ሶቤሃ፡ ከመ፡ አድገ፡
 በለዓም፡ ወልደ፡ ቤዖር። ዘይቤሎ³፡ ለንጉሥ፡ ቃለ፡ ዘኢሐለየ፡ ቀዲ(T130v^a)ሙ፡
 ለነቢ(O82v^b)ብ። አንጉሥ⁴፡ አንሰ፡ መጻእኩ፡ በጥበበ⁵፡ እግዚአብሔር፡ [ኀበ]⁶፡ ዝንቱ⁷፡
 ዓለም፡ ወነጸርክዎሙ፡ ለሰማይ፡ ወምድር⁸፡ ወባሕር፡ ለፀሐይ፡ ወወርኅ⁹፡ ወለእለ፡ ተርፉ፡
 ፍጡራን። ወአንከርኩ¹⁰፡ ወርኢክዎ፡ ለዓለም፡ [ወለኩሉ]¹¹፡ ዘውስቱ(E1115r^a)ቱ፡ የሐውሩ፡
 እንበለ፡ ዕረፍት። ወአእመርኩ፡ ከመ፡ ዘያከይዶሙ¹²፡ ለኩሎሙ፡ ፍጡራን። ወዘይእኀዞሙ፡
 ፩¹³፡ አምላክ፡ ውእቱ¹⁴፡ (P74v^b) ወከመ¹⁵፡ [ኩሎ]¹⁶፡ ዘያከይ(J1115r^a)ድ¹⁷፡ ይጸንዕ፡ (L113v^b)
 እምነ፡ ዘየሐውር፡ ወዘይእኀዞ፡ ለይጸንዕ፡ እምነ፡ እኅዝ¹⁸፡

[356] ወበእንተዝ፡ (A149v^b) እቤ፡ ከመ፡ ፩፡ አምላክ፡ ውእቱ፡ ሠራዲ¹፡ ኩሎ፡
 ወአኃዚ(T130v^b)ሁ²፡ (A248r^a) ቀዳማዊ፡ ዘአልቦቱ³፡ ጥንት፡ ዘይትሌዓል፡ እምኩሎ፡
 ዘርኑቅ፡ እምኩሎ⁴፡ ሕማም፡ ወኃሣር። ወብዑድ፡ እምኩሎ፡ [መዓት]⁵፡ ወዕበድ።
 ኢይፈቅድ⁶፡ መሥዋዕተ፡ ወቀርባነ፡ ወኢምንተኒ፡ እምእለ፡ ያስተርእያ። አላ፡
 ኩሎሙ፡ (B46r^a) ይፈቅዱ፡ ወይስእለ፡ እምነቤሁ። ወከመዝ፡ እነግር፡ በእንተ፡
 እግዚአብሔር፡ በከመ፡ ወጠንኩ፡ ነጊረ። ንግባዕ⁷፡ ካ(E1115r^b)ዕበ፡ ኀበ፡ ዘመደ፡ ሰብእ፡
 ወንርአይ፡ መኑ፡ እምኔሆሙ፡ ዘይነብብ፡ ጽ(O83r^a)ድቅ⁸፡ ወይገብር። ወመኑ፡ እምኔሆሙ፡
 ዘይገብራ፡ ለስሕተት፡ ወዘክሠ(J1115r^b)ትሰ፡ ወዘጥዩቅ⁹።

[357] አንጉሥ፡ ሀለዉ፡ ሰብእ፡ በዝንቱ፡ ዓለም፡ (P74v^c)(T131r^a) ኀበ፡ ሠለስቱ¹፡
 ክ(L114r^a)ፍል፡ መምለክያ²፡ ጣዖት³፡ አይሁድ⁴፡ ወመሲሐውያን⁵። ወእልክቱስ፡
 መምለክያ⁶፡ አማልክት፡ ብዙኃን፡ ይትከፈሉ⁷፡ ኀበ፡ ፫⁸፡ አክፋል። ከለዳውያን⁹፡ ወዓባውያን፡
 ወግብጻውያን። ወእሉ፡ እለ፡ ቀደሙ፡ ወመሐርዎሙ፡ ለእለ፡ ተርፉ፡ ሕዝብ፡ ከመ፡
 ያምልኩ፡ አማልክተ¹⁰፡ ዘብዙኀ፡ አስማቲሆሙ፡ ወይሰግዱ፡ ሎሙ። ንኅሥሥ፡ እንከ፡

[355] ¹ ለተዋሥኦ፡ JLOT | ² ወአመረ፡ E1 | ³ ወይቤሎ፡ JLOT | ⁴ ለንጉሥ፡ A2B | ⁵ ኀበ፡ ጥበበ፡ JLOT |
⁶ በኀ፡ J; በኀበ፡ L; ዘኀበ፡ O; om. T | ⁷ ኀቱ፡ T | ⁸ ወለምድር፡ A2 | ⁹ ወለወርኅ፡ L | ¹⁰ ወአንከርክዎሙ፡
 L | ¹¹ ወኩሎ፡ A1A2BE1; ወኩሎ፡ P | ¹² ዘያከይዶሙ፡ L | ¹³ አሐዱ፡ P | ¹⁴ s.l. (m.g.) B | ¹⁵ ወእመ፡
 P | ¹⁶ ኩሎ፡ A1; om. JLOT | ¹⁷ ዘያከይድ፡ L | ¹⁸ om. A1.
 [356] ¹ om. E1 | ² ወአኃዚሁ፡ A1P | ³ ዘአልቦ፡ A1LP | ⁴ ወእምኩሎ፡ B | ⁵ ትካዝ፡ JLOT | ⁶ ኢፈቅፈ፡
 E1 | ⁷ ንግባዕኬ፡ A1 | ⁸ ጽድቅ፡ T | ⁹ ወዘእውቅ፡ A2; ወዘጥዩቅ፡ L.
 [357] ¹ ፫ OLPT | ² መምለክያ፡ A1BE1JO | ³ እንበለ፡ ad. LOP; p.c. (s.l.) | ⁴ ወአይሁድ፡ P | ⁵
 መሲሐውያን፡ E1 | ⁶ መምለክያ፡ A1BE1JO | ⁷ ይትካፈሉ፡ P | ⁸ ሠለስቱ፡ A1; ሠለስቱ፡ A2 | ⁹
 ከለዳውያን፡ E1 | ¹⁰ አማልክት፡ A1 | ¹¹ om. A1 | ¹² ዘኢይነብብ፡ A2; ይነብብ፡ T | ¹³ ከለዳውያንስ፡ L | ¹⁴
 ተሐይወ፡ L | ¹⁵ ምስላተ፡ ሎሙ፡ transp. L | ¹⁶ በአምሳለ፡ A1A2BE1 | ¹⁷ ወተረፈ፡ ጠባይዓት፡
 ወክዋክብት፡ L | ¹⁸ የዓብዎሙ፡ A1 | ¹⁹ ወኢየሐይልዎ፡ A1E1; ወኢየሐይልዎ፡ B; ወኢይኒልይዎሙ፡ L |
²⁰ om. LO | ²¹ አማልክሆሙ፡ P | ²² ዘይበቀሥዎሙ፡ LO | ²³ የሐስሙ፡ A1BE1P; ያሐስሙ፡ A2JT.

በአስተሳሰብ፡ መኑ፡ እምነታቸው፡ ለዘመናዊ፡ ለጽድቅ፡ ወመኑ፡ እምነታቸው¹¹፡ ዘይነብብ¹²፡
 ከንቶ፡ ከ(A₁49v^c)ለዳውያን¹³፡ ኢየሱስ፡ አምላክ፡(A₂48r^b) ተሳይኑ¹⁴፡ ወተለወ፡ ድኅረ፡
 ጠባይዓት፡ ወአኃዙ፡ ያምልክዎታል፡ ለፍጡራን፡ ህየ(E₁115v^a)ንተ፡ ፈጣሪ፡
 ወገብሩ፡(T131r^b) ለሎሙ፡ ምስላተ¹⁵፡ ወሰመይዎታል፡ አማልክተ፡(J115v^a)
 ወአስተማሰልዎታል፡ ለምስላት፡ ለ¹⁶ሰማይ፡ ወም(L114r^b)ድር፡ ለወባሕር፡ ወፀሐይ፡
 ወወርሃ፡ ወበተረፈ፡ ጠባይዓት፡ ወከዋክብት¹⁷፡ (P75r^a) (B46r^b) ወኃብ(O83r^b)እዎታል፡
 ውስተ፡ መኳርብት፡ ወሰገዱ፡ ሎሙ፡ ወሰመይዎታል፡ አማልክተ፡ ለእለ፡ የዓቅብዎታል፡¹⁸
 በጽኑዕ፡ ከመ፡ ኢይሥርቅዎታል፡ ሠረቅት፡ [ወኢይኔልይዎ]¹⁹፡ ለዝንቱ፡ ወኢይሌብውዎ፡
 እስመ፡ ኩሉ፡ ዓቃቤ፡ ይከብር፡ እምነ፡ ዘየዓቅቦ፡ ወገባሪ፡ የዓቢ²⁰፡ እምተግባሩ፡ ወለእመ፡
 ኮነ፡ አማልክቲሆመ²¹፡ ዘኢይክሉ፡ አድኅኖ፡ ርእሶሙ፡ እፎ፡ ያድኅንዎታል፡ ለካልዓን፡ አላ፡
 በተመይኖ፡ ዓቢይ፡ ተ(T131v^a)ሐይሙ፡ ከለዳውያን፡ አኮ፡ ዘይበቀሶዎታል፡²²፡ አላ፡
 [አሕሰሙ]²³፡ ላዕሌሆሙ፡

[358] መልዓኒ፡ ለአንክሮ፡ አንጉሥ¹፡ በእፎኬ፡ እለ²፡ ይብ(J115v^b)ልዎታል፡ ፈላስፋ፡
 ኢይሌብዎታል፡ ግመራ፡(E₁115v^b) ለእለ፡ ጠባይዓት፡ እለ፡ ይበልዩ፡ ናቅድም፡ አንጉሥ፡
 ወንጠይቅ፡ ከመ፡ ኢኮነ፡ አማልክተ፡ አላ⁴፡(L114v^a) ይበልዩ፡ ወ(P75r^b)ይትዌለጡ፡
 በትእዛዘ፡ አምላክ፡ ዘበአማን፡ ዘኢይበሊ⁵፡ ወ(A₁50r^a)ኢይትዌለጥ፡ ወኢይትረክይ፡ ዘይፊኢ፡
 ኩሉ፡(A₂48r^c) በከመ፡ ፈቀደ፡ ወይመይጦ⁶፡ ወይዌልጦ⁷፡ [ወእቤ]⁸፡ በእንተ፡ ጠባይዓት፡
 ወእለ፡ ይሰምይዎታል፡⁹ አማልክተ¹⁰፡ ይስሕቱ፡ ገሃደ¹¹፡ ስሕተተ፡ እስ(B46r^c)መ¹²፡
 ንሬእዮሙ፡ ይ(O83v^a)ትዌለ(T131v^b)ጡ፡ ወይተሐወሱ፡ በግብር፡ ወተፈጥሩ፡ እምብዙኅ፡
 ግብራት፡ ወዓዲ፡ ይሰመዩ፡ ዓለመ፡ [አምላክ]¹³፡ ወዓለምኒ¹⁴፡ ቦቱ፡ [ገባሪ፡ ወለኩሉ፡
 ዘግቡርጃ]¹⁵፡ ቦቱ፡ ጥንት፡ ወተፍጻሜት፡ ወይበርህ፡ ክበበ¹⁶፡ ዚኢ(J116r^a)ሁ¹⁷፡
 በከዋክብቲሁ፡ እስመ፡ ከዋክብት፡ ይፈልሱ፡ በሥርዓቶሙ፡ ወበበዕድሜሆመ¹⁸፡ እንዘ፡
 የሐውሩ፡ በበዘመኖሙ¹⁹፡ ከመ፡ ይፈጽሙ፡ ሐጋዩ፡ ወ(E₁116r^a)ክረምተ፡ በከመ²⁰፡ ተከዘዘ፡
 እምነብ፡ እግዚአብሔር፡ ወኢየሩሳሌም፡ እምሥርዓተ፡ ው(P75r^c)ሳኔሆመ²¹፡ በግብር፡

[358] ¹ አንጉሥ፡ አንክሮ፡ transp. L | ² om. L; አላ፡ P | ³ ኢይብወዎታል፡ L | ⁴ እለ፡ P | ⁵ ኢይበሊ፡ A₁ | ⁶ ይመይጦ፡ L | ⁷ ወአኮ፡ ad. A₁A₂BE₁ | ⁸ ዘእቤ፡ A₁A₂BE₁ | ⁹ ይሰምዎታል፡ A₁ | ¹⁰ ሰማይ፡ ad. BP | ¹¹ ሃሃደ፡ L | ¹² ንሕነ፡ ad. PT | ¹³ om. A₁A₂BE₁P; አምላክ፡ T | ¹⁴ ወለዓለምኒ፡ A₁A₂BO | ¹⁵ ገባሪ፡ ወኩሉ፡ ዘግቡር፡ BE₁; om. L; ገባሪ፡ ወለኩሉ፡ ዘግቡር፡ P | ¹⁶ ኮከበ፡ L | ¹⁷ በሰማይ፡ ad. P | ¹⁸ በበዘመኖሙ፡ L | ¹⁹ om. L | ²⁰ ወበከመ፡ B | ²¹ ውሳኔሆመ፡ O | ²² በትእዛዝ፡ A₁.

ጠባ(L114v^b)ይዓዊ ፡ ዘእንበለ፡ በትእዛዘ²²፡ ማእምር፡ ሰማያዊ። ወበዝ፡ ተዓውቀ፡ ከመ፡ ሰማይ፡ ኢኮነ፡ አምላክ፡ አላ፡ ተግ(T132r^a)ባረ፡ አምላክ።

[359] ወእለሂ¹፡ ይመስሎሙ፡ ከመ፡ ምድር፡ አምላክ፡ ይእቲ፡ ይጌግዩ፡ ጌጋዩ፡ ክሡተ። እስመ፡ ንሕነ፡ ናሁ²፡ ንሬእያ፡ ከመ፡ ኅስርት፡ ይእቲ፡ በጎበ፡ ሰብእ፡ ወታሕተ፡ ሥልጣ(A150r^b)ኖሙ። [የሐርሥዋ]³፡ [ወይከርይዋ]⁴፡ ወይሬስይዋ⁵፡ ዘኢትብቀሳ፡ ወለእመ፡ አብሰልዋ፡ በእ(J116r^b)ሳት፡ ትከውን፡ ምውተ⁶፡ እስ(A248v^a)መ፡ ንዋዩ፡ ልሕኩት⁷፡ ኢያበቀሳ፡ ምንተኒ። ወለእመኒ፡ ርኅሰት፡ ትጠፍእ፡ ምስለ፡ ፍሬሃ። ወይከ(O83v^b)ይድዋ፡(B46v^a) ሰብእ፡ በእገሪሆመ⁸፡ ወኩሎሙ⁹፡ እንስሳ፡ ወትረኩስ፡ በደመ፡ ቅቱላን፡ [ወአብድንተ]¹⁰፡ ሙታን። ወለእመ፡(E1116r^b) ኮነት፡ ከመዝ፡ ኢይደሉ፡ ከመ፡ ትሰመይ፡ ምድር፡ አምላክ፡(T132r^b) አላ፡ ግብረ፡(L115r^a) አምላክ፡ በተገብርተ፡ ሰብእ።

[360] ወእለሂ¹፡ ይሔል(P75v^a)ዩ፡ ከመ፡ ማይ፡ አምላክ፡ ውእቱ፡ ናሁ፡ ተሐይጡ፡ በብዙኅ፡ ጎጣን። እስመ፡ ኢተፈጥረ፡ ዘእንበለ፡ ለመፍቅደ²፡ ሰብእ፡ ወታሕተ፡ ምልክናሆሙ። ውእቱ፡ ይረኩስ³፡ ወይማስን⁴፡ ወይትዌለጥ⁵፡ ኅብሩ፡ ሶበ፡ ያበስሉ፡ ቦቱ። [aወይከውን፡ ብዙኅ፡ ኅበሪሁ፡ ለእመ_a]⁶፡ ቶስሕዎ። ወይረግዕ፡ እ(J116v^a)ምነ፡ ቊር፡ ወይረስሕ፡ በደመ፡ ብዙኃን፡ ወየሐፅቡ፡ ቦቱ፡ ኩሎ፡ ስዕበተ። ወበእንተዝ፡ ኢይትከሃል፡ ከመ፡ ይኩን፡ ማይ፡ አምላክ፡ አላ፡ ግብረ፡ አምላክ።

[361] ወእለ፡ ይሔልዩ¹፡ aከመ፡ እሳት፡ አምላክ፡ ውእቱ^{2 3}፡ ይስሕቱ፡ ገሃደ⁴፡ aበዓቢይ፡ ስሕተት_a⁵።(T132v^a) እ(A150r^b)ስመ፡ እሳት፡ ኢተፈጥረት፡ ዘእንበለ፡ ለሰብእ⁶፡ ከመ፡ ይትገበሩ፡ ባቲ። ወታሕተ፡ ምል(E1116v^a)ክናሆሙ፡ ይእቲ። ወይወስድዋ፡ እመካን፡ ለመካን፡ ከመ፡ ያብስሉ፡ ባቲ፡ ኩሎ፡(L115r^b) ሥጋ፡ ዘይትበላፅ፡(A248v^b) [aለመፍቅደ፡ ሥጋ_a]⁷፡ መዋቲ። ወ(P75v^b)ፈድፋደ (O84r^a)ሰ፡ ሶበ፡ በዝኃ፡ ነዳ⁸፡ ያጠፍእዎ⁹፡ ሰብእ¹⁰።(B46v^b) ወበእንተዝ፡ ኢይደሉ፡ ከመ፡ ይኩን¹¹፡ እሳት፡ አምላክ፡ አላ፡ አምላክ፡ ፈጣሪሁ¹²።

[359] ¹ ወእለ፡ L | ² om. L | ³ የሐሥርዋ፡ A₁E₁፤ ያሐሥርዋ፡ A₂BP | ⁴ ወይፈጥርዋ፡ A₁A₂BE₁P | ⁵ ወይሬስዩ፡ L | ⁶ ምውቀ፡ JLO | ⁷ ልሕኩተ፡ P | ⁸ በገሪሆሙ፡ P | ⁹ ኩሎሙ፡ JLO | ¹⁰ ለአብድንተ፡ A₁A₂BE₁፤ አብድንተ፡ P.
[360] ¹ እለሂ፡ L | ² መፍቅደ፡ A₂ | ³ ይረኩስ፡ A₁ | ⁴ ወይማስነ፡ A₁ | ⁵ ወትዌለጥ፡ E₁ | ⁶ ወይከውን፡ ብዙኃ፡ ኅበሪሁ፡ A₂OT፤ om. L.
[361] ¹ ይሔልዩ፡ A₁፤ ይኔልይዎ፡ A₂ | ² ይእቲ፡ P | ³ | om. L | ⁴ om. L | ⁵ ስሕተተ፡ ዓቢዩ፡ transp. L | ⁶ ሰብእ፡ LO | ⁷ ወዓዲ፡ ሰብእ፡ A₁፤ ወዓዲ፡ ሥጋ፡ ሰብእ፡ A₂BE₁P፤ ለመፍቅደ፡ ሰብእ፡ OT | ⁸ ነዳይ፡ O | ⁹ ያጠፍእ፡ L | ¹⁰ om. L፤ ለሰብእ፡ P | ¹¹ ትኩን፡ O | ¹² om. L፤ ፈጣሪሃ፡ P.

[362] ወእለሂ፡ ይሬስይዎሙ፡ ለንፍሐተ፡ ነፋሳት፡ አምላክ¹፡ ተሐይ(J116v^b)ጡ፡
 [በመዋትያን]²፡ እስመ፡ ይእቲ³፡ ትትለአክ⁴፡ ለካልእ፡ ወበእንተ፡ ሰብእ፡ ሠርዖሙ፡
 እግዚአብሔር፡ ለሐዊረ፡ አሕማር፡ ውስተ፡ ባሕር⁵፡(T132v^b) ወተርፈ⁶፡ መፍቅዶሙ፡
 ለሰብእ፡ ወያህቀ⁷፡ አዕቀቀ፡ ዕፀው፡ ወየጋድኡ፡ በትእዛዙ፡ እግዚአብሔር፡ ወያረምሙ፡
 ወበእንተዝ፡ ኢኮነ፡ ንፍሐተ፡ ነፋሳት፡ [አምላክ]⁸፡ አላ፡ ተግባረ፡ አምላክ፡(E116v^b)

[363] ወእለሂ¹፡ ይትሐዘቡ²፡ ከመ፡ ፀሐይ፡ አምላክ፡ ስሕቱ፡(L115v^a) ገሃደ፡ ስሕተተ³፡ እስመ፡
 ንሕነ፡ ንሬእዮ፡ ለፀሀይ፡ የሐውር፡ በግብር፡ ወይትመየጥ፡ ወይፈልስ፡ እም፡ ትእምርት⁴፡
 ኀበ፡ ትእምርት፡ የዓርብ፡ ወይሠ(P75v^c)ርቅ፡ ለአስተማውቆ፡ በቀላት⁵፡ ወአትክልት፡
 ለበቀሌተ፡ ሰብእ፡ ወ(A150v^a)ላቲ⁶፡ ካዕበ፡ ክፍል⁷፡ ምስለ⁸፡ ከዋክብት፡(J117r^a) ወይእቲ⁹፡
 ተሐፅ¹⁰፡ ፈድፋድ፡ እም(O84r^b)ሰማ(T133r^a)ይ፡ ወአልባቲ¹¹፡ ሥልጣን፡ ለባሕቲታ¹²፡
 ዘትኩል፡ ባቲ¹³፡ ወእንተዝ፡ ኢመፍትው፡ የሐልዩ፡ ከመ፡ ፀሐይ፡ አምላክ¹⁴፡ አላ፡ ፍጥረተ፡
 አምላክ፡

[364] ወእለ፡ ይሔልዩ፡ ከ(A248v^c)መ፡ ወርኀ፡ አምላክ፡ ስሕቱ፡ ክሡተ፡ ስሕተተ፡(B46v^c)
 እስመ፡ ናሁ፡ ንሕነ፡ ንሬእዮ፡ የሐውር፡ በግብር፡ ወይፈልስ፡ እምትእም(E117r^a)ርት፡ ኀበ፡
 ትእምርት፡ እንዘ፡ የዓርብ፡(L115v^b) ወይሠርቅ፡ ለመፍቅድ፡ ሰብእ፡ የሐፅፅ፡ ውእቱ፡
 እምፀሐይ፡ ይመልሰሂ፡ ወየሐፅፅሂ¹፡ በሠሪቆቱ²፡ ወቦ፡ አመ፡ ይጸልም፡ ወበእንተዝ³፡
 ኢይሰምይዎ⁴፡ አምላክ፡ አላ፡ ግብረ፡ አምላክ፡

[365] ወእለ፡ ይሔልዩ፡ ከመ፡ ሰብእ፡ አምላክ፡ ስሕቱ¹፡ ለብዙኃ፡ ስሕተተ²፡(T133r^b)(P76r^a)
 እስመ፡ ንሬእዮ፡ እንዘ፡ ያንሶሱ³፡ በግብር⁴፡ ይትዌለጥ፡ ይል(J117r^b)ሕቅ፡ ወይረስዕ፡ ቦአመ፡
 ይትፌሣሕ⁵፡ ወቦ፡ አመ፡ የኃዝን⁶፡ ይፈቅድ⁷፡ በሊዓ፡ ወሰትዮ⁸፡ ወዘይለብስሂ፡ ወይዔብስ፡
 ብዙኃ፡ ይትመዓዕ፡ ወይቀንዕ፡ [ፈያታዊ]⁹፡ ውእቱ፡ ይኔስሕ¹⁰፡ ወይማስን፡ በብዙኀ¹¹፡
 ምግባራት፡ በጠባይዓ፡ ሰብእ፡ ወእንስሳ፡ ወሞትኒ፡ ሥሉጥ፡(A150v^b) ላ(O84v^a)ዕሌሁ፡

[362] ¹ አምላክ፡ L; አማልክተ፡ P | ² በመዋትያን፡ B; መዋትያን፡ L; መዋትያን፡ O | ³ እሉ፡ P | ⁴ ትትለአክ፡ P | ⁵ ወለዓውደ፡ እክል፡ ለሌልዮ፡ ወለኃሰር፡ L; ወለዓውደ፡ እክል፡ ለሌልዮ፡ እክል፡ ወኃሰር፡ OT | ⁶ ወተርፈ፡ L | ⁷ ወይህልቁ፡ O | ⁸ አምላክ፡ L; አማልክተ፡ P.
 [363] ¹ ወእለ፡ L | ² ይትሐዘቡ፡ Pl | ³ ስሕተተ፡ ገሃደ፡ transp. L | ⁴ እንዘ፡ ad. L | ⁵ በቁላት፡ A₁ | ⁶ ወሎቱ፡ P | ⁷ ክፍለ፡ A₁B | ⁸ ተረፈ፡ ad. B | ⁹ ወውእቱ፡ P | ¹⁰ ያሐጽጽ፡ P | ¹¹ ወአልባቱ፡ P | ¹² ለባሕቲቱ፡ P | ¹³ ቦቱ፡ P | ¹⁴ አምላክ፡ L.
 [364] ¹ ወያሐፅፅ፡ LO | ² ሠሪቆቱ፡ L | ³ ወበእተዝ፡ L | ⁴ ኢሰመይዎ፡ L.
 [365] ¹ ስሕቱ፡ P | ² ብዙኃ፡ ስሕተተተ፡ A₂; ስሕተተ፡ ብዙኃ፡ transp. L | ³ ያሶሱ፡ O | ⁴ በግብእ፡ A₁ | ⁵ ይትፌሣሕ፡ A₁ | ⁶ ይትፌሣሕ፡ ad. A₁ | ⁷ ወይፈቅድ፡ A₁ | ⁸ ወሰቲዮ፡ A₁BJO | ⁹ ፈያታዊ፡ A₁E₁JP; ፈያታዊ፡ T | ¹⁰ ይማስል፡ L | ¹¹ ቦብዙኀ፡ LOT; ውበዙኀ፡ P | ¹² በሰባይዓ፡ A₁ | ¹³ ወይእዜሰ፡ A₁A₂BE₁P | ¹⁴ ብሉያት፡ A₁ | ¹⁵ ወግልፈዋት፡ B; ወግልፈዋተ፡ A₁.

ኢመፍትውኬ፡ ይስም(E₁117^{r^b})ይዎ፡ ለሰብእ¹²፡ አምላክ፡(L116^{r^a}) አላ፡ አምላክ፡ ፈጣሪሁ።
 [aወበዝ፡ ኩሉ_a]¹³፡ ከለዳውያን፡ ይትሐየጡ፡ በዓቢይ፡ ትምይንት፡ እንዝ፡ ይስሕቱ፡ በተሊው፡
 ፍትወቶሙ፡ ወያመልኩ፡ ጠባይዓ፡ ብሉያተ¹⁴፡ ወ(T133v^a)ግልፍዋተ¹⁵፡ ምውታኑ።
 ወኢይሔልይዎ፡ ለስሕተቶሙ፡ ለዘከመዝ፡ ምግባራት፡ እንተ፡ ይፈ.(B47^{r^a})ትው(A₂49^{r^a})ዋ።
 [366]ናቅም፡ ይእዜ፡ ወንጎሥሥ፡ ግብሮሙ፡ ለዓባውያን¹፡ ወንርአይ፡
 ዘ(P76^{r^b})ይገብሩ፡(J117v^a) በእግዚአብሔር²። እስመ፡ ዓባውያን³፡ ይብሉ፡ ጠቢባን፡ ፈላስፋ⁴፡
 ንሕነ፡ ወአብዱ⁵፡ በዘየአኪ፡ እምዕበይሙ፡ ለከለዳውያን። እስመ፡ ይኤምሩ፡ ንበ፡ ብዙኃን፡
 አማልክት፡ መንፈቆሙ፡ ተባዕት፡ ወመንፈቆሙ፡ አንስት። ወበዝየ፡ አንጉሥ፡ አምጽኡ፡
 ዓባውያን⁶፡ ነገረ፡ ሰሐቅ፡ መናፍቃዊ።(L116^{r^b}) እስመ፡ ይሰምይዎሙ⁷፡
 አማ(E₁117v^a)ልክተ፡ ለእሰ፡ ከመ፡ ወኢምንት፡ በሐ(T133v^b)ሳበ፡ ፍትወቶሙ፡ እኪት፡
 ከመ፡ ይትራድእዎሙ፡ በገቢረ⁸፡ እከይ። ሶበ፡ ይዜምወ⁹፡ ወይኤብሰ¹⁰፡ ወይቀትሉ¹¹፡
 ወኩሎ፡ መናስወ፡ ወኃሣረ፡ ይገብሩ። ወለእመ፡(O84v^b) ኮነ፡ አማልክቲሆሙ፡ ይገብሩ፡
 እሎንተ፡ ምግባራተ፡ እፎኬ¹²፡ ኢይገብሩ¹³፡ ከማሃ፡ ለሊሆሙ¹⁴። ወበእንተ፡ ገቢሮታ፡
 ለ(A₁50v^c)ኒጣን¹⁵፡ ኮነ፡ ማእከለ፡ ሰብእ፡ ፀብዕ¹⁶፡ ብዙኅ¹⁷፡ ወተጣብሐ¹⁸።(P76^{r^c})
 [367]ወባ(J117v^b)ሕቱ፡ ንፈቅድ¹፡ ከመ፡ ንንግር፡ ግብረ፡ ፩²፡ እምአማልክቲሆሙ። ወብዙኃ፡
 ንሬኢ³፡ እምነ፡ ኃሣሮሙ። እስመ፡ ይቤሉ⁴፡ [ከመ]⁵፡ ኮከብ፡ ዘይሰመይ፡ ዙኃል፡ አምላክ፡
 ወእቱ። ወይዘብሐ፡ ሎቱ፡ ውሉ(B47^{r^b})ይሙ። እስ(T134^{r^a})መ፡ ሰብእ፡ እሰ፡ ከመዝ፡
 ይገብሩ፡ አን(L116v^a)ጉሥ፡ ይከውኑ⁶፡ ዘማው(E₁117v^b)ያነ፡ ወያወስቡ፡ ተባዕተ⁷።
 ወ(A₂49^{r^b})ይገብሩ፡ ምግባራተ፡ ካልእተ፡ እኩያተ፡ ከመ፡ አማልክቲሆሙ። እፎ፡ ይደሉ፡
 ይእዜ፡ ከመ፡ ይኩን፡ ዘይዜሙ⁸፡ አምላክ፡ ወዘያወስብ⁹፡ ተባዕተ፡ ወቀታሌ፡ ውሉዱ።
 [368]ወእምድኅረ፡ ዝንቱ፡ አምጽኡ፡ ብእሴ፡ ሐንካሰ፡ ወሰመይዎ፡ አምላክ፡ ለዘኮነ፡ ይእኅዝ፡
 ሰፊልያ፡ ወጉጠተ፡ ለዘበጠ፡ ኃዒን፡ ከመ፡ ይርባሕ፡ ቦቱ። ወይቤሉ፡ [ካዕበ፡ ከመ]¹፡ አጣርድ፡

[366] ¹ ፀባውያን፡ L | ² ለእግዚአብሔር፡ A₂BL | ³ ፀባውያን፡ L | ⁴ a.m. A₁A₂BE₁P; p.c. J | ⁵
 ወየአብዱ፡ P | ⁶ ፀባውያን፡ L | ⁷ ይሰምይዎ፡ A₁ | ⁸ ለገቢረ፡ L | ⁹ ዘመወ፡ L | ¹⁰ ወአበሰ፡ L | ¹¹
 ወቀተሉ፡ L | ¹² ወእፎኬ፡ A₁A₂BE₁ | ¹³ ይገብሩ፡ E₁ | ¹⁴ ላዕሌሆሙ፡ L | ¹⁵ ቡኒጣን፡ L | ¹⁶ ፀብዓ፡ A₁B
 | ¹⁷ ብዙኃ፡ A₁BP | ¹⁸ ወተጥብሐ፡ B; ወተጠብሐ፡ L.
 [367] ¹ ንፈቅድ፡ L | ² አሐዱ፡ P | ³ ዘንሬኢ፡ A₁A₂E₁P | ⁴ ይብሉ፡ A₁ | ⁵ p.c.(s.l.) J; ዘማዊ፡ ወቀታሊ፡
 LOT | ⁶ ይከውን፡ A₁ | ⁷ እስመ፡ አምላክዎ፡ ለዘይዜሙ፡ ወያወስብ፡ ተባዕተ፡ ad. LOT | ⁸ ዘይዜምወ፡ A₁
 | ⁹ ወያወስቡ፡ A₁.
 [368] ¹ om. JLOT | ² በዘኮነ፡ A₁ | ³ ወለአስፊኤዎስ፡ JOT; ወለአስፊኤዎስ፡ L | ⁴ ወዝንቱኒ፡ A₁A₂BE₁ | ⁵
 ወምህራመ፡ JLOT | ⁶ ወምጉንጽ፡ BLO | ⁷ መንክ፡ T | ⁸ ዘተአስቦሙ፡ A₁A₂BE₁ | ⁹ ወያወስብዎ፡
 A₁A₂BE₁; ወይሰምይዎ፡ አምላክ፡ J; ወያወስባ፡ P | ¹⁰ አለና፡ A₁; አላና፡ A₂BE₁P | ¹¹ ወምኩንጽ፡ A₁ | ¹²
 አክሪሄልዮን፡ L; አክሪሄልዮን፡ P | ¹³ om. A₁A₂E₁; ወዘመወ፡ ባቲ፡ ምሎሕ፡ L; ወይዜሙ፡ ባቲ፡ ምሎሕ፡

አ(O85r^a)ምላክ፡ ውእቱ፡(J118r^a) ዘኮነ፡(P76v^a) መስተገብረ፡ ወመሠርዖ፡ ወመፈክረ፡
 አ(T134r^b)ሕላም፡፡ [ወለአስኬፌዎስ]³፡ ሰመይዎ፡ አምላክ፡ ወዝንቱ⁴፡ ኮነ፡ ዓቃቤ፡ ሥራይ፡
 ወይገብር፡ ፈውሳተ፡ [ወመራሕመ]⁵፡ ወለአጽሎንሂ፡ ይሰምይዎ፡ አምላክ፡ ቀናዔ፡ ወኮነ፡
 ያጸንዕ፡ ቀስተ፡(L116v^b) ወምጉንጳ⁶፡ መ(E₁118r^a)ንካ⁷፡ ወ(A₁51r^a)መሰንቆ፡፡ ወይከፍል፡
 ወርቀ፡ ለሰብእ፡ በእንተ፡ ዘተአሰብዎ⁸፡፡ [aወይሰምይዎ፡ አምላክ_a]⁹፡ ለእኅቱ፡ [ኢላና]¹⁰፡
 ነዓዊት፡ ዘትእኅዝ፡ ቀስተ፡ ወምጉንጳ¹¹፡ በእደዊሃ፡፡ ወተዓይል፡ ውስተ፡ አድባር፡ ባሕቲታ፡
 ምስለ፡ ከለባት፡ ከመ፡ ትንዓው፡ አክሪጌልዮን¹²፡ አው፡ ሐራውያ፡፡ [aወይዜሙ፡ ባቲ፡
 ሞሎሕ_a]¹³፡ በእፎ፡(B47r^c) ትከውን፡ ዛቲ¹⁴፡ ብእሲት፡ ነዓዊት፡(T134v^a) እንተ፡ [aትዔይል፡
 ምስለ፡ ከለባት_a]¹⁵፡ አምላክ፡፡ ወይቤሉ¹⁶፡ ከመ፡ ኮከብ፡ ዙጉራ¹⁷፡ አምላ(J118r^b)ከ፡
 ውእቱ¹⁸፡ ወይሰምይዎ፡ ካ(A₂49r^c)ዕቦ፡ [ለአሐዱኒ]¹⁹፡ አምላክ፡ ዘኮነ፡ ነዓ(P76v^b)ዌ፡፡
 ወሞተ²⁰፡ ስዱደ፡ ወቀሱሉ፡ እምነ፡ ሐራውያ፡፡ በእፎ፡ ይትከሃሉ፡ ከመ፡ ያስተሐምም፡
 ለሰብእ፡ ለነዓዊ²¹፡ ወለ(O85r^b)ዘማዊ፡ ወለመዋቲ፡ [ወለኩሎሙ]²²፡ ገባርያነ፡(E₁118r^b)
 ዓመዓ፡፡ ወበዝ፡ ተዓውቀ፡(L117r^a) ከመ፡ ሰብእ፡ ነሥኡ፡ ምክንያተ፡ እምአማልክቲሆመ²³፡፡
 ወኩሎ፡ ኃጣውአ፡ ገብሩ፡ ዝሙተ፡ ወእከዮ፡ ወክህደተ፡፡ ወአርኩሱ፡ ምድረ፡ ወነፋሱ፡
 በምግባር(T134v^b)መ²⁴፡ እኪት፡፡

[369] ወለግብጻውያንሂ፡ ካዕበ፡ ዮአኪ፡ ስሕተቶሙ፡ ወዮዓቢ¹፡ እከዮሙ፡ እምኩሎሙ፡ አሕዛብ፡፡
 እስመ፡ ስሕቱ፡ ፈድፋደ፡ እምነ፡ እሉ፡ ኩሎሙ፡ ወኢተአመነ²፡ በአማልክቲሆመ፡(J118v^a)
 ለከለዳውያን³፡ ወዓባውያን⁴፡ አላ⁵፡ አ(A₁51r^b)ሥረፀ፡ ሎሙ፡ አማልክተ፡ ካልዓነ፡ እምእለ፡
 እንስሳ፡ እለ፡ ኢይነቡ፡ ምድራውያን፡ ወመዋትያን፡ እምነ፡ በቀላት፡ ወአትክልት፡፡ ካዕበ፡
 ቦእምኔሆሙ፡ ዘያመልክ፡ በግዓ፡ ወቦ፡ እምኔሆሙ፡ ዘያ(P76v^c)መልኩ፡ ከይሴ፡፡
 aወ(B47v^a)ቦ፡ ዘያመልኩ⁶፡ አንቄ፡(E₁118v^a) ወጊጳ፡ ወንስረ፡፡ ወቦ፡(L117r^b) ዘያመልኩ⁷፡
 ሐርገጸ፡ ወተያፍኑ_a⁸፡(T135r^a) ወቦ፡ ዘያመልኩ⁹፡ aቀሥንጸለ¹⁰፡ ወክልበ፡ ወዝዕቦ_a¹¹፡፡ ወቦ፡
 ዘያመልኩ¹²፡ ቅርደ፡ ወአፍዖተ፡ ወቦ፡ ዘያመልኩ¹³፡ [ስጉርደ]¹⁴፡ ወቱማ፡ ወአስዋክ፡

O; ወይዜሙ፡ ባቲ፡ ምሎሕ፡ T | ¹⁴ om. L; ባቲ፡ O | ¹⁵ ተዓይል፡ ምስለ፡ ከለባት፡ T; ምስለ፡ ከለባት፡
 ተዓይል፡ transp. L | ¹⁶ ካዕበ፡ ይዜሙ፡ ምስሌሃ፡ ad. LOPT | ¹⁷ ዝጉራ፡ A₁ | ¹⁸ አመ፡ ይዜሙ፡ ባቲ፡
 ሞሎሕ፡ ad. A₁A₂BE₁P | ¹⁹ ለአዱኒ፡ A₂BJPT |; ለአዱኒ፡ E₁; ለጅኒ፡ L | ²⁰ ወኮነ፡ L | ²¹ በነዊዓ፡ LO |
²² ወኩሎሙ፡ JLOT | ²³ ለከለዳውያን፡ ወዓባውያን፡ እላ፡ አሥረጹ፡ ሎሙ፡ አማልክተ፡ ad. L | ²⁴
 በግብርሙ፡ L.
 [369] ¹ ወዮአኪ፡ A₁ | ² ወኢተአመነ፡ A₁BE₁P | ³ ለከለዳውያን፡ O | ⁴ ወዓውያን፡ E₁ | ⁵ እለ፡ A₂BL | ⁶
 ዘያመልክ፡ A₁E₁JT | ⁷ ዘያመልክ፡ A₁E₁JT | ⁸ ወቦ፡ ዘያመልኩ፡ ሐርገጸ፡ ወተያፍኑ፡ ወቦ፡ ዘያመልኩ፡ አንቄ፡
 ወጊጳ፡ ወንስረ፡ transp. BLO | ⁹ ዘያመልክ፡ A₁E₁JT | ¹⁰ ቀሥንጸ፡ A₂ | ¹¹ ዝእበ፡ ወቀሥንጸለ፡ ወክልበ፡
 transp. L | ¹² ዘያመልክ፡ A₁BE₁JT | ¹³ ዘያመልክ፡ A₁BE₁JT | ¹⁴ ስጉርደ፡ A₁BE₁JT | ¹⁵ ኅርቱማነ፡
 A₁A₂BP | ¹⁶ ክህል፡ E₁.

ወዘተርፈ፡ እምፍጥረታ(O85v^a)ት፡፡ ወኢለበወ፡ ጎርቱማን¹⁵፡ ከመ፡ ለእሉ፡ ኩ(A249v^a)ሎመ፡ አልቦመ፡ ክሂል¹⁶፡ በምንትኒ፡ እንዘ፡ ይፊእይዎመ፡ ለአማልክቲሆመ፡ ይበልዕዎመ፡ ሰብእ፡ ወያበስል(J118v^b)ዎመ፡ በእሳት፡ ወይጠብሕዎመ፡ ይትዔወሩ፡ ወኢይሌብወ፡ ከመ፡ እሙንቱ፡ ኢኮኑ፡ አማልክተ፡፡

[370] ወናሁ¹፡ ለስሕቱ፡ ግብጻውያን²፡ ወከለዳውያን³፡ ወዓባውያን፡ ለስሕተተ፡ ክሡተ⁴፡፡ እስመ፡ ረሰይዎመ፡ ለእሉ፡ ከመዘ፡ አማልክተ፡፡ ወይ(T135r^b)ገብሩ፡ ግልፍዋተ⁵፡ ወይሰምይዎ(E118v^b)መ፡ አምላክ⁶፡ ለግ(P77r^a)ልፎ⁷፡ ለእሉ⁸፡ አልቦመ፡ ሥጋ፡ ወኢይትሐወሱ፡ ወእንሰ፡ አነክር፡ እፎ፡ እንዘ፡ ይፊእይዎመ፡ ለአማልክቲሆመ፡ እ(L117v^a)ንዘ፡ ይዌስርዎመ⁹፡ ወይጸርቦመ¹⁰፡ ጸራቢ¹¹፡ ወእንዘ፡ ብ(A51r^c)ሉያን፡ እሙንቱ¹²፡ ወውሉጣን፡ ወስብክዋን፡ ወኢይሌብወ፡ ከመ፡ ኢኮኑ፡ አማልክተ፡ ወኢይክሉ፡ ወአልቦመ፡ ኃይል፡ ለአድጎኖቶመ፡፡ እፎኑ¹³፡ ይረድእዎመ¹⁴፡ ለሰብእ፡ ወባሕ(B47v^b)ቱ፡ ገባር(J119r^a)ያኒሆመ፡ ለግልፍዋት¹⁵፡ ወጠቢባኒሆመ፡ ለከለዳውያን¹⁶፡ ወዓባውያን፡ ወግብጻውያን፡ ፈቀዱ፡ ያስተናብሩ፡ ነጊረ¹⁷፡ ዜናሆ(O85v^b)መ፡(T135v^a) ወቃለ፡ መጻሕፍቲሆመ፡ ከመ፡ እሙንቱ፡ ይክብሩ¹⁸፡ እምአማልክቲሆመ¹⁹፡ ወክሡት፡ ኃሣርመ፡ በቅድመ፡ ኩሉ፡፡

[371] ወናሁ፡ ሰብእ፡ እንዘ፡ ብዙጎ፡ መለያልይሁ¹፡ ኢይትከሃሎ፡ ገዲፈ፡(A249v^b)(E119r^a) አሐቲ፡ እምአባላቲሁ፡፡ አላ፡ በተ(P77r^b)ዋሕዶ፡ ይነብር፡ ምስለ፡ ኩሉ፡ መለያልይሁ²፡ እንዘ፡ ኢትፈለጥ፡ በብህትወናሁ፡፡ እንዘ፡ ፩፡ ቃሉ፡ [aእፎኑ፡ እንከa]³፡ ጠባይዓ፡(L117v^b) አምላክ፡ ይከውንሁ⁴፡ ቦቱ፡ ባእሰ፡ ወቃላት⁵፡ ዘዘዘአሆን፡ ከመ፡ እሉ፡ አማልክት፡ እስመ፡ ጠባይዓ፡ አምላክ፡ ፩⁶፡ ውእቱ፡ ቦኑ፡(J119r^b) ዘይሰደድ፡ አምላክ፡ ውእቱ፡ አው፡ ይጠብሕዎኑ፡ አው፡ ይገብርኑ፡ እኩዮ፡ አው፡(T135v^b) ተሰምዮ፡ አምላክ፡ ዘተሰደ⁷፡ እምካልእ፡ ወቦኑ፡ ይጠብሕዎ፡ አው፡ ይዘሕቁ፡ ዓነዳሁ፡ አው፡ ተሠርቀኑ፡ ወደግደገ፡ ኢኮነኬ፡ ዝንቱ፡ ግዕዝ፡ ዘአሐቲ፡ ጠባይዕ፡ አላ ፡ዘብዙኃት⁸፡ ሕሊናት፡(A51v^a) ገባርያን፡ እከይ፡ ኩሎመ፡፡ ወኢይትፈለጥ፡ ፩⁹፡ እምኔሆመ፡ ወአልቦመ፡ ከዊኑ፡ አምላክ፡ ግሙራ፡፡

[370] ¹ ናሁ፡ A₁P | ² ግብጻውያን፡ ስሕቱ፡ transp. L | ³ om. L | ⁴ ክሡተ፡ ስሕተተ፡ L | ⁵ ግልፍዋተ፡ BOP | ⁶ አማልክተ፡ LP | ⁷ ለግልፍዋት፡ P L | ⁸ እሉ፡ LP | ⁹ ይወስርዎመ፡ A₁A₂BE1 | ¹⁰ ወይጸርብዎመ፡ A₁P | ¹¹ ጸረብት፡ A₁P | ¹² እማንቱ፡ O | ¹³ እፎኑ፡ LO | ¹⁴ ይነድእዎመ፡ P | ¹⁵ ለግልፍዋት፡ BJP | ¹⁶ ለከለዳውያን፡ O | ¹⁷ ነጊረ፡ E₁ | ¹⁸ ያክብሩ፡ A₁LO | ¹⁹ እምአማልክት፡ JLOT.
[371] ¹ መለያልይሁ፡ P | ² መለያልይሁ፡ P | ³ እፎ፡ እንከ፡ A₁A₂፡ እንዘ L | ⁴ ይከውን፡ P | ⁵ ቃላተ፡ BP | ⁶ አ፩፡ E₁፡ አሐዱ፡ JP፡ ፩ዱ፡ T | ⁷ ወተሰደ፡ BE₁P፡ pc J | ⁸ ለብዙኃት፡ B | ⁹ አሐዱ፡ P.

[372] ወይእኬኒ፡ ኦ(E₁119^{r^b})ንጉሥ፡ በእፎኬ፡ ዘኢያስሕቱ፡ ጠቢባን፡ በንባብ(O86^{r^a})ሙ¹፡
 ለባባ(P77^{r^c})ውያን²፡ (B47v^c) እስመ፡ እሙንቱ፡ የሐግጉ³፡ ሕገጋተ፡ እንዘ፡ ለሊሆሙ፡
 ሙቁሐን፡ ወዕዕዋን፡ በሕገጋተሆሙ፡ እስመ፡ ትእዛዛተ፡ ሕግ፡ ይከወና፡ ርቱዓተ፡
 ወአማልክቲ(L118^{r^a})ሆሙሰ፡ ዘእንበለ፡ J119v^a) ሕሳዌ፡ ዓማ(T136^{r^a})ዕያን፡ ወሐያድያን፡
 ወግሐሳን፡ እምሕግ፡ ወይፊስይዎ፡ ለ፩፡ ይቅትል⁴፡ ካልኦ⁵፡ ወይገብሩ፡ ዝሙተ፡ ወሕምዘ፡
 ዘይቀትል፡ ወይሠርቁ⁶፡ ወያወስቡ፡ ተባዕተ፡ A₂49v^c) ወእምከመሰ፡ ረሰይዎሙ፡ ለእሉ፡
 ምግባራት፡ ሠናያተ⁷፡ ወጽድቀ⁸፡ ከመ፡ ምግባራት⁹፡ ኄራት፡ ወወሰድዎን¹⁰፡ ለምግባራተ¹¹፡
 ኃጣውእ¹²፡ ምኑናት¹³፡ ወብሉያት¹⁴፡ ወለምግባራተ¹⁵፡ አማልክቲሆሙ፡ እንዘ፡ እሙንቱ፡
 ጸላእያነ፡ ሕግ፡ ኩሎሙ¹⁶፡ ሀለዉ፡ ታሕተ፡ ሐጉሉ፡ ሞት፡ ወመናፍቃን፡
 እሙን(E₁119v^a)ቱ፡ እሉ፡ ይፊስዩ፡ አማልክተ፡ በአምሳለ፡ እሉ፡ ወይከወና¹⁷፡ ቃላት¹⁸፡ እሉ፡
 ተነ(P77v^a)ግራ¹⁹፡ በእንቲአሆሙ፡ መሐ(T136^{r^b})ድምተ፡ ከመ፡ ወኢምንት፡ [aአላ፡ ነገር_a]²⁰፡
 ባሕቲቱ፡ ወለእመ፡ ኮነ፡ ጠባ(J119v^b)ይዓ፡ እሉ፡ ይገ(A₁51v^b)ብሩ፡ ዘንተ፡ [aእሉ፡
 ኢኮነ_a]²¹፡ አማልክተ፡ ወተዳደቆሙ፡ ዘከመዝ፡ ይ(O86^{r^b})ከውኑ²²፡ ከ(L118^{r^b})መ፡ ዜና፡
 ዘይመጽእ፡ እምዝ²³፡ ይከውን፡ [aካልእ_a]²⁴፡ ዜና፡ [aዘየሐስዎ_a]²⁵፡ አማን፡ ነገረ፡
 መሐድም(B48^{r^a})ት፡ እሙንቱ፡ ወአኮ፡ ካልእ፡ ናሁ፡ ተጠየቀ፡ ይእኬ፡ ኦንጉሥ፡ ከመ፡
 ግብሮሙ፡ ለእሉ፡ ያመልኩ፡ ብዙኃ²⁶፡ አማልክተ፡ ምግባረ፡ ስሕተት፡ ወሐጉል፡ ወኢይደሉ፡
 ይስምይዎሙ፡ አማልክተ፡ ለእሉ²⁷፡ ያስተርእዩ²⁸፡ ወእሉ፡ ኢያስተርእዩ፡ አላ፡ ርቱዕ²⁹፡
 ያምልክዎ፡ ለአምላክ፡ ዘኢያስተርእኢ³⁰፡ ዘይፊኢ፡ (T136v^a) ኩሎ፡ ወፈጣሪሁ፡ ለኩሎ፡

[373] ንንግርኬ፡ ኦንጉሥ¹፡ ግብሮሙ፡ ለ(P77v^b)አይሁድ፡ ወንርአይ፡
 እምነ(A₂50^{r^a})ቶሙ፡ (E₁119v^b) በእግዚአብሔር፡ እሉሰ፡ ኮነ፡ ውሉደ፡ አብርሃም፡ ይስሐቅ፡
 ወያዕቆብ(J120^{r^a})ብ፡ ወኃደሩ፡ ውስተ፡ ምድረ፡ ግብጽ፡ ብዙኃ²፡ ዘመነ፡ መዋዕል፡ እንዘ፡
 ይቀንዮሙ³፡ ፈርዖን፡ ንጉሠ፡ ዚአሃ⁴፡ ወአውዕኦሙ፡ እግዚአብሔር፡ ኃያል፡ እምህየ፡ በእድ፡
 ጽንዕት፡ ወበ(L118v^a)መዝራዕት፡ ልዑል⁵፡ በእደ፡ ሙሴ፡ ሠራዒ፡ ሕጎሙ፡ ወአሥጠሞሙ፡
 ለግብጽ፡ በኃይሉ፡ በተአምር፡ ብዙኅ፡ ወመንክር፡ ዓቢይ፡ ወባሕቱ፡ እሉኒ፡ (O86v^a) ካዕበ፡

[372] ¹ ንባብሙ፡ A₁ | ² ባባውያን፡ A₁A₂BE₁ | ³ ሐገጉ፡ JLOT | ⁴ ይአትል፡ A₂ | ⁵ ካልኦ፡ A₂ | ⁶ ወዘይሠርቁ፡ A₁ | ⁷ ሠናያት፡ A₂L | ⁸ ወጽድቅ፡ A₂B | ⁹ ምግባራተ፡ A₁E₁T | ¹⁰ ወወደስዎን፡ A₁JPT፡
 ወወሰዎን፡ B | ¹¹ ለምግባራት፡ Lo | ¹² ዘኃጣውእ፡ LO | ¹³ ምኑናን፡ L | ¹⁴ ወብሉያን፡ L | ¹⁵ ወለምግባራት፡ L | ¹⁶ ወኩሎሙ፡ B | ¹⁷ ወይወና፡ L | ¹⁸ ቃላተ፡ A₁A₂ | ¹⁹ ተነብራ፡ A₁ | ²⁰ ወነገር፡
 JLOT | ²¹ ወኢኮነ፡ JLOT | ²² ከውኑ፡ A₂ | ²³ ወእምዝ፡ B | ²⁴ om. JLOP | ²⁵ ዘያሕስዎ፡ A₂P፡
 ሐስዎ፡ J፡ ዘሐስዎ፡ L | ²⁶ ብዙኃ፡ BL | ²⁷ እሉ፡ L | ²⁸ ኢያስተርእዩ፡ P | ²⁹ ርቱዓ፡ L | ³⁰ ዘያስተርእኢ፡ L.
 [373] ¹ ኦንጉሥ፡ LOT | ² p.c. J፡ om. LOT | ³ ይቀንዎሙ፡ A₁ | ⁴ ዘአሃ፡ E1 | ⁵ ልዕልት፡ L | ⁶ አላ፡
 ad. L.

ኮኑ፡ እኩያነ፡ ወሕፁዓን፡ አእኩቶ⁶፡ አምለኩ፡(T136v^b) አማልክተ፡(A₁51v^c) አሕዛብ፡
ወቀተልዎሙ፡ ለጸድቃን፡ ወለነቢያት፡ እለ፡ ተፈነወ፡ ኀቤሆሙ፡፡

[374] ወአመ፡ ሠምረ፡ ወልደ፡ እግዚአብሔር፡ ወመጽአ፡ ውስተ፡ ምድር¹፡ ኢያእመርዎ፡
ወአብዱ፡ ከመ፡ ስኩር፡፡ ወእም(P77v^c)ዝ፡ መጠውዎ፡ ለጸላጦስ፡ መኩንነ፡(J120r^b) ሮም፡
ወፈትሑ፡ ላዕ(B48r^b)ሌሁ፡ ሞተ፡(E₁120r^a) መስቀል፡፡ ወኢተዘከሩ፡ ሠናያቲሁ፡
ወመንክራቲሁ፡ እንተ፡ ኢትትኃለቀ²፡ ዘገብረ፡ በማእከሎሙ፡ ገዛደ፡፡ እሙንቱ፡ ይእዜ፡
ያመልክዎ፡ ለአምላክ፡ አጋዜ፡ ኩሉ፡ ባሕቲቱ፡፡ ወባሕቱ፡ አልበሙ፡ አእምሮ፡ እስመ፡
ክህድዎ፡ ለወልደ፡ እ(L118v^b)ግዚአ (T137r^a)ብሔር፡ እሙንቱኒ፡ በአምሳለ፡ አሕዛብ፡፡
እመኒ³፡ ኮኑ፡ ይሔልዩ፡ ከመ፡ እሙንቱ፡ ቅሩባን፡ ኀበ፡ ጽድቅ⁴፡ ዝኒ፡ ለእ(A₂50r^b)ንተ⁵፡
አይሁድ፡፡

[375] ወህላዌ፡ ክርስቲያንስ፡ እለ፡ ይሰመዩ፡ [ለስመ፡ እግዚአ_a]¹፡ ኢየሱስ፡ ክርስቶስ፡ ወልደ፡
እግዚአብሔር፡ ልዑል፡ ዘንሕነ፡ ነአምን፡ ቦቱ፡፡ ዘወረደ፡ እምሰማይ፡ በእንተ፡ አድኅኖተ፡
ሰብ(O86v^b)እ፡፡ ወተሰብአ፡ እመንፈስ፡ ቅዱስ፡ ወ(J120v^a)ተወልደ፡ ለእምድንግል፡
ቅድስት_a²፡ ዘለዓለም፡(P78r^a) ድንግልናሃ፡ ዘእንበለ³፡ ዘርእ፡ ወኢሙስና፡፡ ወነሥአ፡ ሎቱ፡
እምኔሃ፡ ሥጋዊ⁴፡ ፍጹ(E₁120r^b)መ፡፡ ወአስተርአየ፡ ለሰ(A₁52r^a)ብእ፡ ከመ፡ ይጸውዎሙ፡
እም(T137r^b)ውስተ፡ ስሒተ⁵፡ ሞተ⁶፡ በሥጋዊሁ⁷፡ እንተ፡ ነሥእ፡ እምኔነ፡፡ ወሞተ፡
በፈቃዱ፡ ወበጥበቡ⁸፡ ዓቢይ፡፡ ወተንሥአ፡ በሃልስት፡ ዕለት፡ በጋይለ፡ መለኮቱ፡ ወተለዓለ፡
ኀበ፡ ሰማያ(L119r^a)ት፡፡ ዘምክሐ፡ ምጽአቱ፡ ይነግር፡ ቦቱ፡ መጽሐፍ፡ ቅዱስ፡ ዘለመዮ፡
ወንጌለ፡ ወእምውስቱቱ፡ ተአምር፡ ዘንተ¹፡ አንጉሥ፡ ሶበ፡ ታነብሶ፡፡ ወኮኑ፡ ሎቱ፡ ፲ወ፪፡
አርድእት፡(B48r^c) ዘለበኩ፡ እምድኅረ፡ ዕርገቱ፡ ውስተ፡ ሰማያት፡ ውስተ፡ በሐውርተ፡
ዓለም፡ ወአጽናፊሃ፡፡ ወመሐርዎሙ²፡ ለሰ(J120v^b)ብእ፡ ዕበየ፡ ዚአሁ፡፡ ወአሐዱ³፡
እምኔሆሙ⁴፡ መጽአ፡ ኀበ፡ ብሔርነ፡ ወለበ(T137v^a)ከ፡ ለነ፡(P78r^b) ሕገ፡ ጽድቅ፡፡
(A₂50r^c)(O87r^a)ወእምውእቱ፡ ጊዜ፡ ወእስከ⁵፡ ዮም፡ ይትለእኩ፡ እለ፡ ይሰመዩ፡
መሲሐ(E₁120v^a)ውያነ፡ ለጽድቀ፡ ስብከቶሙ፡፡ ወእሉኬ፡ እለ፡ ረከብዋ፡ ለጽድቅ፡ ፈድፋደ፡
እምኩሉ፡ አሕዛብ፡ ወየአምርዎ፡ ለአምላክ፡ ፈጣሪ፡ ወገባሬ፡ ኩሉ፡ ወለወልዱ፡ ዋሕድ፡
ወለመንፈሱ⁶፡ ቅዱስ፡፡ ወኢያመልኩ፡ ባዕደ፡ አምላክ፡ ዘእንበሌሁ፡ በትእዛዛተ⁷፡ እግዚእ⁸፡

[374] ¹ ዓለም L | ² ኢትትኃለቀ፡ B | ³ እሙንቱኒ፡ A₁፡ ወእመኒ፡ BE₁P | ⁴ ጽድቅ፡ L | ⁵ ዝበእንተ፡ L፡
ዘበእንተ፡ JOT.
[375] ¹ በእግዚእነ፡ A₁፡ በእግዚእ፡ A₂BE₁P፡ p.c. J | ² እምቅድስት፡ ድንግል፡ transp. L | ³ ዘእንበለ፡ E₁ | ⁴
ሥጋ፡ L | ⁵ ስሒት፡ LP | ⁶ ሞተ፡ P | ⁷ በሥጋዊሁ፡ L | ⁸ በጥበቡ፡ BP፡ በጥበብ፡ E₁.

ኢየሱስ፡ ክርስቶስ፡(L119^b) ልኩዕ፡ ውስተ፡ ልቦሙ፡ ወጽሑፍ፡ ውስተ፡ ሕሊናሆሙ፡፡
 ወኪያሁ፡⁹ የዓቅቡ፡ እንዘ፡ ይሴፈው፡ ትንሣኤ፡ ሙታን፡ ወሕይወተ፡ እንተ፡ ትመጽእ፡፡
^[376]ኢይዔብሱ፡(T137^v^b) ወኢይ(A₁52^r^b)ዜምወ፡ ወኢይክውኑ¹፡ ስምዓ፡ በሐሰት፡፡(J121^r^a)
 ወኢይፈትወ፡ ዘኢኮነ፡ ዘዚአሆሙ፡ ያከብሩ፡ አባሆሙ²፡ ወእሞሙ፡ ወያፈቅሩ፡ ቢጸሙ፡፡
 ወይፈትሐ³፡ በር(P78^r)ትዕ፡ ለአድኅኖ⁴፡ ወኩሎ⁵፡ ኢይፈቅድዎ፡ ይርከቦሙ፡(E₁120^v^b)
 ኢይገብርዎ፡ በካልዓኒሆሙ፡፡ ያፈቅርዎ፡ ለዘይትዔገሎሙ፡ ወይፊስይዎሙ፡ አዕርክተ፡
 ለጸላእቶሙ፡ ወያሄ(B48^v^a)ንዩ፡ ለዘይባረርሙ፡፡ የዋሃን፡ እሙንቱ፡ ወኅዱአን፡
 [ወይትገሃሁ]⁶፡ እምዘሙት፡ ወእምኩሉ፡ ርኩስ፡ ኢይትሔየይዎ⁷፡ ለዕቤር፡ ወኢያቴክዝዎ⁸፡
 ለእንለ፡ ማውታ፡፡ ወዘቦቱ፡ ዕበይ፡ እም(O87^r^b)ውስቴቶሙ⁹፡ ይምዕዶ፡(L119^v^a) በትሕትና፡
 [ለዘይንዕ(T138^r^a)ሰ]¹⁰፡ ወለእመ፡ ርእዩ፡ ነግደ፡ ያበውእዎ፡ ታሕተ፡ ጠፈረ፡ ቤቶሙ፡
 ወይትፌሥሐ፡ ቦቱ፡ ከ(J121^r^b)ሙ፡(A₂50^v^a) እኅወ፡ ዘበአማን፡፡ ወኢይሰምይዎ፡ እኅወ፡
 ሥጋ፡ አላ፡ እኅወ፡ ነፍስ¹¹፡፡ ወኢይምህኩ¹²፡ ለመጥዎተ፡ ነፍሶሙ፡ በእንተ፡ ክርስቶስ፡
 እንዘ፡ የዓቅቡ፡ ትእዛዛቲሁ፡ በተጠናቅቆ፡ ወጽንዕ፡ ወየሐ(P78^v^a)ይወ፡ በጽድቅ፡ ወበርትዕ፡
 በክመ፡ አዘዞሙ፡ እግዚአብሔር፡ አምላክ፡፡ [ወኪያሁ]¹³፡ የአኩቱ¹⁴፡ በኩሉ፡ ጊዜ፡ ሶበ፡
 ይበልዕ፡ ወይሰትዩ፡ ወበኩሉ፡ [ምግባራት]¹⁵፡ ሠናያት፡፡ አማን፡ ዛቲ፡ ይእቲ፡ ፍኖተ፡ ጽድቅ፡
 እንተ፡ ትመርሆሙ፡ ለእለ፡ የሐውሩ፡ ውስቴታ፡ ኀበ፡ መንግሥት፡ ዘለዓለም፡ እንተ፡
 አ(T138^r^b)ሰ (A₁52^r^c)ፈዎሙ፡ ኪያሃ፡ ክርስቶስ፡ ሕይወተ፡ እንተ፡ ትመጽእ፡፡

^[377]አእምር¹፡ አንጉሥ፡ ከመ፡ አነ²፡ ኢነበብኩ፡ ዘ(L119^v^b)ንተ፡ በፈቃድዮ፡፡ ነጽር፡
 ውስተ፡(J121^v^a) መጻሕፍተ፡ ክርስቲያን፡ ወትረክብ³፡ ከመ፡ አነ፡ ኢነበብኩ⁴፡ ምንተኒ⁵፡
 ዘእንበለ፡ በጽድቅ፡፡ አስተብዕዕ⁶፡ ለብዎተ፡ ወልድክ፡፡ እስመ፡ በጽድ(B48^v^b)ቅ፡ አእመረ፡
 ከ(O87^v^a)ሙ፡ አነ፡ ሐመልክ፡ አምላክ፡ ሕያወ፡ ወመድኅኑ⁷፡ እስከ፡ ደጋሪት⁸፡ እስትንፋስ⁹፡
 ወእሴፎ፡ ዳግመ፡(P78^v^b) ምጽአቶ፡ ዘበአማን፡፡ እስመ፡ ቃላት፡ ልቡናውያት¹⁰፡ ዘክርስቲያን፡
 ዓባይ¹¹፡ ይእቲ፡ ወመንክርት፡ ጥቀ፡፡ እስመ፡ እሙንቱ፡ ኢይነበቡ¹²፡ በቃ(T138^v^a)ለ፡ ሰብእ፡

[376] ¹ ወኢይክውኑ፡ JOL | ² አቡሆሙ፡ A₂B | ³ ፍትሐ፡ L | ⁴ ለአድኅኖ፡ JLOT | ⁵ ወኩሎ፡ L | ⁶ ይትገሃሁ፡ A₁A₂BP | ⁷ ወኢይትሔየይዎ፡ L | ⁸ ወኢያቴክዝዎ፡ LP | ⁹ በውስቴቶሙ፡ L | ¹⁰ ለዘይንዕስ፡ JLOT | ¹¹ መንፈስ፡ ወነፍስ፡ A₁፡ መንፈስ፡ P | ¹² ኢይምህኩ፡ A₁ | ¹³ ዘኪያሁ፡ A₁A₂BP | ¹⁴ ያአኩቱ፡ L | ¹⁵ ምግባራተ፡ A₁A₂BP.
 [377] ¹ አእምር፡ L | ² om. B | ³ ወትትረክብ፡ A₁ | ⁴ ኢነከብኩ፡ L፡ ዘንተ፡ በፈቃድዮ፡ ad. L | ⁵ ምንትኒ፡ B | ⁶ አስተብዕዕ፡ LP | ⁷ አምላክ፡ ሕያወ፡ ሐመልክ፡ ወመድኅኑ፡ transp. T | ⁸ ደጋሪ፡ A₁A₂B | ⁹ ዘመን፡ ዘይመጽእ፡ A₁A₂B | ¹⁰ ልቡውያት፡ L | ¹¹ ዓባይ፡ A₁ | ¹² ይነበቡ፡ P | ¹³ ሕዝብ፡ A₁ | ¹⁴ ያረመስሱ፡ A₁JOT፡ ያርመስምሱ፡ L | ¹⁵ ወበዝ፡ A₁A₂B | ¹⁶ ይትፌጸም፡ A₂ | ¹⁷ ለጠቢባንክ፡ L፡ ለጠቢባኒክ፡ P | ¹⁸ ወታምጽኡ፡ A₁፡ ወታምጽኡ፡ L | ¹⁹ ቃሎ፡ P | ²⁰ ወሥቃይ፡ L፡ ወእምስታይ፡ T | ²¹ ወትውርሱ፡ O፡ ወትረሱ፡ P.

አላ፡ በቃለ፡ እግዚአብሔር። ወኩሎም፡ አሕዛብ¹³፡ (A₂50v^b) ስሕቱ፡ ወአስሐቱ፡ ነፍሶም፡ እስመ፡ በውስተ፡ ጽልመት፡ [ያመረስሱ]¹⁴፡ ወይትጋፍኡ፡ በበይናቲሆም፡ ከመ፡ ስኩር፡ ወዝ¹⁵፡ ፍጻሜ፡ ነገርየ፡ አንጉሥ፡ ዘነበ(L120r^a)ብኩ፡ ቦቱ፡ ጽድቀ፡ እማዕምቀ፡ ልብየ፡ ወበእንተዝ፡ ይ(J121v^b)ትፈጸም¹⁶፡ አፉሆም፡ ለጠቢባንክ¹⁷፡ ዓማዕያን፡ እለ፡ ነበቡ፡ ሐሰተ፡ ላዕለ፡ እግዚአብሔር። እስመ፡ መፍትወ፡ ለክመ፡ ወይኔይሰክመ፡ ከመ፡ ታምልክዎ፡ ለአምላክ፡ ፈጣሪ፡ ወታጽምኡ¹⁸፡ ቃላቲሁ¹⁹፡ እንተ፡ ኢትማስን፡ ከመ፡ ኢትድኃን፡ እምኩነኔ፡ (T138v^b) ወእምሥቃይ²⁰፡ ወትባኡ፡ ውስተ፡ ሕይወት፡ እንተ፡ አልባቲ፡ ምን(A₁52v^a)ሳዌ፡ ወትወር(P78v^c)ሱ²¹፡ ኪያሃ።

[378] ወሶበ፡ ፈጸመ፡ ላከር፡ ዘንተ፡ ቃለ¹፡ በተዋሥኡቱ፡ ተወለጠ፡ ንጉሥ፡ ወከደኖ፡ መዓት። [aወሊቃነ፡ ካህናቲሁሰ_a]²፡ ወካህናቲሁ³፡ (O87v^b) ብሕመ፡ ወኢተክህሎም፡ ይትዋሥእዎ፡ ዘእንበለ፡ በቃል፡ ምኑን፡ ወሙሱን፡ ወተፈ(B48v^c)ሥሐ፡ ወልደ፡ ንጉሥ፡ ወተሐሥየት፡ ነፍሱ፡ ጥቀ፡ ወበርሃ፡ ገጽ፡ ወሰብሐ፡ ለእግዚአብሔር፡ ዘይሁብ⁴፡ ፍኖተ፡ እ(L120r^b)ምኑበ፡ አልቦ፡ (J122r^a) ለእለ፡ ይትዌከሉ፡ ላዕሌሁ፡ ወአጽንዓ፡ ለጽድቅ፡ በአፈ፡ ጸላእቱ፡ እለ፡ ይዓብዑ፡ ወ(T139r^a)በአፉሁ፡ ለሊቀ፡ ስሕተት፡ ወረሰየ፡ መርድአ፡ ወመስተቃትለ፡ በእንተ፡ ቃለ፡ ርትዕ፡

[379] ወተ(A₂50v^c)ምዓ፡ ንጉሥ፡ ላዕለ፡ ናኮር፡ ፈድፋደ፡ ወባሕቱ፡ ኢተክህሎ¹፡ ይግበር፡ ቦቱ፡ እኩየ፡ ግሙራ። በዘቦቱ፡ ተሰነዓወ፡ ምስሌሁ፡ ቅድመ፡ በከመ፡ (P79r^a) ዘከርነ፡ እስመ፡ እሙንቱ²፡ አዘዘዎ፡ ከመ፡ ይትናገር፡ ምስለ፡ መሲሐውያን፡ ዘእንበለ፡ ፍርሃት፡ ወበእንተዝ፡ ዘከርዎ³፡ ብዙኃ⁴፡ በቀጺብ⁵፡ ወበትእምርት፡ ከመ፡ ይፈጽም፡ ተዋሥኡቶ፡ ወይትመዋዕ፡ እምቃለ፡ ሊቃነ፡ ካህናተ⁶፡ [ግልፈዋት]⁷፡ በከመ፡ ተበሀሉ፡ ቅድመ፡ ምስሌሁ፡ ባሕቲቶም፡ ወውእቱሰ⁸፡ [aበአፈድፍ(J122r^b)ዶ፡ ከ(T139r^b)ካ_a]⁹፡ ይትነሣእ፡ ወያበጥል¹⁰፡ ተስእ(L120v^a)ሎ፡ ቃላቲሆም፡ ወጉሥዓተ፡ (A₁52v^b) ልቦመ፡ እንዘ፡ ይዘል(O88r^a)ፍ፡ ጉሕሉተ፡ ስሕተቶም፡ ወኖኃ¹¹፡ ነገር፡ እስከ፡ ቀርቦ፡ ጊዜ፡ ምሴት፡ ወአዘዘ፡ ንጉሥ፡ ከመ፡ ይንሥቱ¹²፡ ዓውደ፡ [aፈቂዶ፡ ይሕትት፡ በሳኒታሁ፡ በእንተ፡ ዝንቱ፡]፡¹³

[378] ¹ ዘንተ፡ ቃለ፡ ናኮር፡ transp. L | ² ወካህናቲሁሰ፡ L; ወሊቀ፡ ካህናቲሁሰ፡ OT | ³ om. L | ⁴ om. L.
[379] ¹ ፈድፋደ፡ ad. L | ² om. L | ³ አዘከርክዎ፡ L | ⁴ ጊዜ፡ ad. A₁; om. A₂ | ⁵ በቀቢጽ፡ P | ⁶ ካህናት፡ A₁BLT | ⁷ ግልዋት፡ A₁; ግልፍዋት፡ A₂O | ⁸ ውእቱሰ፡ LO | ⁹ ኮነ፡ በአፈድፍዶ፡ transp. A₂ | ¹⁰ ያቤጥል፡ P | ¹¹ ወኖኃ፡ P | ¹² ይንሥት፡ A₂ | ¹³ በሳኒታሁ፡ ይሕትት፡ በእንተዝ፡ L.

[380] ወይቤሎ፡ ይዋስፍ¹፡ ለንጉሥ²፡(B49r^a) አቡሁ³፡ አእግዚእየ⁴፡ በከመ፡ አዘዘከ⁵፡ ቀዲሙ፡ ይኩን፡ ፍትሕ⁶፡ ርቱዓ⁷፡ ግበር፡(P79r^b) _aይእዜ፡ ይኩን፡ ርትዓ፡ ፍጹሙ⁸፡ በተፍጻሜቱ፡ ወግበር፡ አሐደ⁹፡ እምእሉ፡ [ክልኤቱ]¹⁰፡ ምግባራት፡ እመ፡ ትኤዝዝ¹¹፡ ከመ፡ ይቢት፡ መምህርየ፡ በዛቲ፡ ሌሊት፡ ንቤየ፡ ንጎሥሥ፡ ክልኤነ¹²፡ ዘንትዋሣ(T139v^a)እ¹³፡ ቦቱ፡ ምስለ፡ እለ፡ ይፀብዑነ¹⁴፡ ጌሠመ፡ [ወት(A₂51r^a)ነሥአሙ]¹⁵፡ እን(J122v^a)ተኒ¹⁶፡ ምስሌከ፡ ለፍቁራኒከ፡ ወተናገሩ፡ በከመ¹⁷፡ ትፈቅዱ፡ ወይኅረዩ¹⁸፡ ለሊሆሙ፡ [aወእመ ትሁብኒ_a]¹⁹፡ ፍቁራኒከ፡ በዛቲ፡ ሌሊት፡ ወትነሥአ፡ ንቤከ፡ ለፍቁርየ፡ እስመ፡ ኩሎሙ፡(L120v^b) ለእመ፡ ነበሩ፡ ንቤከ፡ የኃዝን፡ መምህርየ፡ ወይእዝዙ፡ ፍርሃት፡ እምኔሆሙ፡ ወእምኔከ፡ ወፍቁራኒከስ፡ ይትፌሥሑ፡ ወይሴፈውዎ፡ ለመዊዕ፡ ዘእትሐዘበ²⁰፡ አነ፡ ከመ፡ ኢ(O88r^b)ኮነ፡ ፍትሕ²¹፡ ርቱዓ፡ አላ፡ ክሂል፡ ንጉሣዊ፡ ወተዓድዎ፡ ኪዳነ²²፡ ጽድቅ፡

[381] ወአንክፈ፡ ንጉሥ፡ ስነ፡ ንባቡ፡ ወነሥ(T139v^b)አሙ፡(P79r^c) ንቤሁ፡ ለጠቢባኒሁ፡ ወለካህናቲሁ፡ ወአዘዘ፡ ይዋስፍ¹፡ ከመ፡ ይንሥአ፡ ለናኮር፡ ተሰፊዎ፡ ካዕበ፡ ከመ፡ የዓ(A₁52v^c)ቅብ፡ ዘአሰፈዎሙ፡ ቦቱ፡ ወሐረ፡ ወልደ፡ ንጉሥ፡ በእምሳለ፡ መዋዒ²፡ ዘሞዎ(J122v^b)ሙ፡ ለጸላእቱ፡ [እኒዞ]³፡ ኪያሆሙ፡ ወናኮር፡ ምስሌሁ፡ ወጸውዎ፡ ለናኮር፡ በ(B49r^b)ባሕቲቱ፡ ጽሚተ⁴፡ ወይቤሎ፡ ኢይምስልከ፡ ከመ፡ ግብርከ፡ ተኃብአ፡ እምኔየ፡ እስመ፡ አነ፡ አእመርኩ፡ ጥዩቀ፡ ከመ፡ አንተ፡ ኢኮንከ፡ በረላም፡ አላ፡ ናኮር፡ መሰግል፡ ወአንሰ፡ አ(L121r^a)ነከር፡ እፎ፡ ይትከሃለክሙ፡ ከመ፡ ትግበሩ፡ ዘከመ⁵፡ ዛቲ፡(T140r^a) አድልዎ፡ ወመሰለክሙ፡ ዘታመጽእዎ፡ ላዕሌየ፡ ለዛቲ፡ ስሕተ(A₂51r^b)ት፡ በመንፈቀ፡ መዓልት፡ ከመ፡ እንሣእ፡ ህየንተ፡ በግዕ፡ ዝዕበ⁶፡ ወባሕቱ፡ ሠናየ፡ ይቤ፡ መዝሙር፡ ከመ፡ ልበ፡ እኩይ፡ ይሄሊ⁷፡ ከንቶ፡ [aወናሁ፡(P79v^a) ምክርክሙ_a]⁸፡ ወሕሊናክሙ፡ [aዝ(O88v^a)ንቱ፡ ከንቱ_a]⁹፡ ወእቱ¹⁰፡ ወኩሉ¹¹፡ ይወዕዕ¹²፡ እምነ፡ ልብ፡ ወግብርስ፡ ዘ(J123r^a)ገበርኩ፡ አንተ፡ ምሉዕ፡ እምኩሉ፡ ጥበብ፡

[380] ¹ s.l. A₁ | ² ንጉሥ፡ L | ³ አአቡሁ፡ L | ⁴ አእግዚእየ፡ A₁፡ ወቦ፡ ad. A₁ | ⁵ አዘዘከ፡ P | ⁶ ፍትሕ፡ A₁JOT | ⁷ ርትዓ፡ B |፤ ፍጹሙ፡ ad. A₁ | ⁸ om. L | ⁹ ጽ፡ LOP | ¹⁰ ጽ፡ A₂BOP፡ ጽቱ፡ JT፡ ፬፡ L | ¹¹ ተአዝዝ፡ A₁BP | ¹² ጽነ፡ L | ¹³ ዘትዋሣእ፡ A₁ | ¹⁴ ይፀብዑኒ፡ A₁P | ¹⁵ ወንሥአሙ፡ A₁A₂BP፡ ትነሥአሙ፡ L | ¹⁶ አንተ፡ A₂B | ¹⁷ በዘ፡ A₂ | ¹⁸ ወበዘኃረዩ፡ A₂P፡ ወበዘኃረዩ፡ B | ¹⁹ ወእመ፡ ተሀበኒ፡ B፡ ከመ፡ ትሀበኒ፡ A₁JL፡ እመ፡ ትሀበኒ፡ T | ²⁰ ዘእትሐዘበ፡ P | ²¹ ፍቱሐ፡ A₁ | ²² ኪዳነ፡ A₁.
[381] ¹ በረላም፡ L | ² መዋቲ፡ O፡ መዊዕ፡ P | ³ ፈኒዎ፡ JLOT | ⁴ ጽምሚተ፡ JO | ⁵ በከመ፡ L | ⁶ ዝዕብ፡ A₁ | ⁷ ይሐሊ፡ P | ⁸ ወባህቱ፡ ምክርክሙ፡ JL፡ ወናሁ፡ መክርክሙ፡ A₁A₂ | ⁹ ዝንቱ፡ ከመ፡ ከንቱ፡ A₂B፡ ከንቱ፡ ዝንቱ፡ transp. L | ¹⁰ om. L | ¹¹ ኩሉ፡ L | ¹² ወይወዕዕ፡ L.

[382] በእንተ፡ ዝንቱ፡ ተፈሣሕ፡ ኦናኮር፡ ወተኃሠይ፡ እስመ፡ አነ¹፡ እትአመን፡ ለከ፡ በጸጋ፡ ብዙኅ፡ እስመ፡ ኮንከ፡ ዮም፡ ረዳኢሃ፡ ለጽድቅ፡ ወኢያርሳሕከ፡ ከናፍሪከ፡ በቃላት፡ ርሱሐት፡ ወ(T140r^b)በአድልዎ፡ ዘጉሕሉት፡ እስመ፡ ነጻሕከ፡ ፈድፋድ፡ እምብዙኅ፡ ርስሐት፡ በዘሊፎትከ፡ እለ፡ ተሰምዩ፡ አማልክተ፡ ሐሰት፡ ወአስተጻንዎ(L121r^b)ትከ²፡ ጽድቀ፡ ሕ(A153r^a)ጎሙ፡ ለክርስቲያን፡ ወአነሂ፡ aበእንተ፡ ዝንቱ³፡ ጽሕቁ፡ እንሣእከ፡ ኀቤዮ፡ በእንተ፡ ፪፡ ግብር፡ ፩⁴፡ ከመ፡ ኢይሰድከ፡ ንጉሥ፡(B49r^c) ወኢይሣቂከ⁵፡ በፅማዌ፡ እስመ፡ ኢገበርከ፡ ፈቃዶ፡ ወካልእ⁶፡ ከመ፡ እዕሢከ⁷፡ ህየንተ፡ ጸጋ፡ እንተ፡ ዮም፡ ገበ(P79v^b)ርከ፡ ኪያሃ፡ ሐተታ፡ ምንት፡ ይእ(J123r^b)ቲ፡ ዕሢት፡ ተሠጥዎ፡

[383] አጠብባክ¹፡ ወአጸንአከ፡ ትትገሃሥ፡ እምፍኖተ፡ ዳኅፅ፡ እንተ፡ አንሶሰውከ፡ እስከ፡ ዮም፡ በውስቴታ፡(A251r^c) ወከመ²፡ ትሐር³፡ በፍኖተ፡(T140v^a) ርትዕ፡ እንተ፡ አእመርከ⁴፡ ወባሕቱ፡ ቅድመ፡(O88v^b) በፈቃድከ፡ ጉየይከ፡ እምኔሃ፡ በገቢረ፡ ኃፍረታት⁵፡ ዘእከይ፡ ወአውደቀ⁶፡ ነፍሰከ፡ ውስተ፡ ግብ፡ ወቈላተ፡ አበሳ፡ ለቡ፡ ይእዜ፡ ኦናኮር፡ እስመ፡ ብከ፡ አእምሮ፡ ወኅሥሥ፡ ከመ፡ ትርብሐ፡ ለክርስቶስ፡ ባ(L121v^a)ሕቲቱ፡ ወለሕይወት፡ እንተ፡ ተጽሕፈት፡ aለእለ፡ መነንዎን፡ ለእሎ⁷፡ ምግባራት፡ ኃላፍያት፡ ወማሳንያት፡ እስመ፡ አኮ፡ aዘተሐዩ፡ አንተ⁸፡ በኩሉ፡ ዘመን፡ አላ፡ ትመውት፡ እምድኅረ፡ ኀዳጥ፡ ወትሰደድ፡ በአምሳለ፡ እለ፡ ቀደመ፡(J123v^a)ከ⁹፡ ሐዊረ፡

[384] አሌ፡ ለከ፡ ለእመ፡ ሐርከ፡ ህየ፡ ጸዊረከ፡(P79v^c) ፆረ፡ ኃጢአት፡ ክቡድ፡ ኀበ፡ ሀ(T140v^b)፡ ኩነኔ፡ ርቱዕ፡ ወፍዳ፡ በእንተ፡ ም(A153r^b)ግባራት፡ ዘላዕሌከ፡ ዘእንበለ፡ ትግድፋ፡ እስመ፡ ቀሊል፡ ገዲፎታ፡ በዝንቱ፡ መዋዕል፡ ወጠብዓት፡ ነፍሱ፡ ለናኮር፡ ፈድፋድ፡ በእ(B49v^a)ሉ፡ ቃላት፡ ወይቤ፡ ሠናዩ፡ ነበብከ፡ አንጉሥ፡ ወአንሰ፡ አእምሮ፡ ለአምላክ፡ ጽድቅ፡ ዘበአማን፡ ዘቦቱ፡ ኮነ፡ ጠይቆተ፡ ኩነኔ፡ ዘንጸንሐ፡ ወናሁ፡ ሰማዕነ፡ ብዙኃ፡ እምቃላተ፡ መጻሕፍት፡ ወባሕቱ፡ ልማድ፡ እኪት፡ aወትምይ(O89r^a)ንተ፡ አሚ(L121v^b)ን፡ ቀዳሚት¹፡ አዖረት፡ አዕይንተ፡ ልብዩ፡ ወከዓወት፡ ጽልመ(A251v^a)ተ፡ ዕሙቀ፡ በሕሊናዩ፡ ወይእዜሰ፡ በቃልከ²፡ ተቀልዓ፡(J123v^b) ግልባቤ፡ ጽልመት፡ ወሰሰለ፡(T141r^a) እምላዕሌዮ³፡

[382] ¹ om. BL | ² ወአስተጻንዎተከ፡ A1B | ³ በእንተዝ፡ L | ⁴ ወ፩፡ P | ⁵ ወኢይሳቅይከ፡ A1; ወኢይሳቅየከ፡ A2BP | ⁶ ወካልኦ፡ L | ⁷ እኤሲከ፡ P.

[383] ¹ አጠበካከ፡ A1 | ² ከመ፡ L | ³ ድኅረ፡ ad. B | ⁴ አእመርከ፡ B | ⁵ ኃፍታት፡ L | ⁶ ወአውደቀ፡ A1; ወአውደቀ፡ P | ⁷ በኀበ፡ እለ፡ መነንዎ፡ ለእሎን፡ A1; በኃበ፡ እለ፡ መነንዎ፡ ለእሎን፡ A2B; ለእለ፡ መነንዎን፡ ለእሎን፡ JOT; በኃበ፡ እለ፡ መነንዎን፡ ለእሎን፡ P | ⁸ አንተ፡ ዘተሀዩ፡ transp. A1 | ⁹ ቀደመኅ፡ A1.

[384] ¹ ወትምይንት፡ አሚን፡ ቀዳሚት፡ A1; ወቀዳሚት፡ ትምይንተ፡ አሚን፡ transp. L | ² om. L | ³ እምላዕሌዮ፡ ግልባቤ፡ ጽልመት፡ ወሰሰለ፡ transp. L | ⁴ ይሣሃለኒ፡ A1OP | ⁵ ኃጣውእ፡ L | ⁶ ዘይበዝኃ፡ JP | ⁷ ወዕበድ፡ P.

ወተማኅባንየ፡ እጐደጐድ፡ አንቀጽ፡ እግዚአብሔር። እመቤ፡ ከመ፡ ይሣሃለኒ⁴፡ ወያርጉ፡ ሊተ፡ ፍኖተ፡ ንስሐ፡ ለገብር፡ እኩ(P80^a)ይ፡ ወኮንኩ፡ እሄሊ፡ ወእብል፡ ዝንቱሰ፡ ኢይትካሃል፡ ከመ፡ እርከብ፡ ኅድገተ፡ ኃጣውእየ⁵፡ ዘይበዝላ⁶፡ እምጉልቁ፡ ጥዋ፡ ባሕር፡ ዘአበስኩ፡ በአእምሮ፡ ወበዕበድ⁷፡ እምአመ፡ ንዕስየ፡ እስከ፡ ዮም።

[385] ወሶበ፡ ሰምዓ፡ ይዋስፍ፡ ወልደ፡ ንጉሥ፡ ተንሥእ፡ በጊዜሃ፡ በዓቢይ፡ ንዴተ፡ ልብ፡ እስመ፡ ጸነ¹፡ ልቡ፡ ለናኮር፡ ኀበ፡ ቀቢጸ፡ ተስፋ። ወአኃዘ፡ ያስተጸንዖ፡ ወያጥብዖ፡ መንገለ፡ አሚን፡ በክርስቶስ፡ እንዘ፡ ይብል።(L122^a) ኢይናፍቅ፡ ልብክ፡ በዝ(T141^b)ንቱ²፡ አናኮር፡ እስ(A₁53^c)መ፡ ጽሑፍ፡ ከመ፡ እግዚአብሔር፡ [እምእላንቱ]³፡ አዕባን፡ ይክል፡ አንሥኡ፡ ወ(B49^v)ሉድ⁴ ለአብርሃም⁵። አልቦ፡ ም(J124^a)ንትኒ፡ [ካልእ]⁶፡ ለእንበለ፡(O89^b) ዝንቱ⁷፡ በከመ፡ ይቤ፡ አብ፡ በረሃም፡ ከመ፡ ኢይትካሃሎመ⁸፡ ለእለ፡ ኢየአምኑ፡ ወለርሱሐን፡ ድኒን⁹፡ እምኩሉ፡ አበሳ፡ [ወከመ]¹⁰፡ ይኩኑ፡ አግብርተ፡ ለ(P80^b)ክርስቶስ፡ ዘበፍጹም¹¹፡ አፍቅሮቱ፡ ለእንበለ፡ እመሕያው፡ ልዕልተ፡ አምጣን፡ አርኃው፡ ለነ፡ [አንቀጽ ንስሐ]¹²፡ ወለኩሎመ፡ እለ፡ ይገብኡ፡ ኀ(A₂51^v)ቤሁ። እስመ፡ ለሊሁ፡ አንቀጽ¹³፡ ሰማያዊ፡ ወኢየዓፁ፡ በቅድመ፡ ፩፡ እምሰብእ፡ አንቀጽ፡ ድኒን። እለ¹⁴፡ ይትዌከፎመ፡ በፍሥሐ¹⁵፡ ለእለ¹⁶፡ ይኔስሐ።

[386] ወበእንተዝ፡(T141^v^a) ወሀቦመ፡ ዓስቦመ፡ በዕሩይ፡ ለእለ¹፡ መጽኡ፡ ኀበ፡ ዓ(L122^b)ፀደ፡ ወይነ፡ በቀዳሚት፡ ሰዓተ²፡ መዓልት፡ [ወበሠለስቱ]³፡ ሰዓት፡ [ወበስድስቱ]⁴፡ ሰዓት፡ [ወበተሰዓቱ]⁵፡ ሰዓት፡ [ወበ፲ወ፩]⁶፡ ሰዓት፡ በከመ፡ ይቤ⁷፡ በወንጌል፡ ቅዱስ⁸፡ ወ(J124^b)ለእመ፡ ኮንከ፡ እስከ፡ ዝንቱ፡ ጊዜ፡ ናሁ፡ በጻሕከ፡ ለርስዓን፡ በገቢረ፡ ኃጣውእ⁹። ወለእመ፡ በጻሕከ¹⁰፡ ኀበ፡ አሚን¹¹፡ በሃይማኖት¹²፡ ምውቅ፡ ወንጹሕ፡ ትከውን¹³፡ ድልወ፡ ለእሉ፡ ክብራት¹⁴፡ ወትትዓረዮመ¹⁵፡ ለእለ፡ ተጋደሉ፡ እምአመ፡ ንእሶመ¹⁶። ወበብዙ(P80^c)ኀ፡ ቃላት፡ እሙራት፡ ዘንስሐ፡(O89^v^a)(A₁53^v^a) መሐሮ፡ ወሬዛ፡ አምላካዊ፡ ለናኮር፡ ዘአሕለቀ፡ መዋዕሊሁ፡ በ(B49^v^c)ገቢረ፡ እከይ። ወተአመነ፡ (T141^v^b)በቅድሜሁ¹⁷፡

[385] ¹ ጸንዓ፡ L | ² om. A₁ | ³ እምዛቱ፡ A₁A₂BP; p.c. J | ⁴ ውሉደ፡ A₁L | ⁵ አብርሃም፡ L | ⁶ om. A₁A₂BP; p.c. J | ⁷ እምዝንቱ፡ A₂; ዘእንበለ፡ ዝንቱ፡ P | ⁸ ይትካሃሎመ፡ A₂BJLOPT | ⁹ በንስሐ፡ ad. LOT; p.c. J | ¹⁰ ከመ፡ JLOT | ¹¹ ዘፍጹም፡ L | ¹² om. A₁A₂B; p.c. J | ¹³ አንቀጽ፡ L | ¹⁴ አላ፡ B | ¹⁵ በንስሐ፡ L | ¹⁶ እለ፡ L.
[386] ¹ እለ፡ L | ² ሰዓት፡ A₁ | ³ ወበ፫፡ LOPT | ⁴ ወበ፳፡ LOT ; ፳፡ P | ⁵ om. L; ወበ፱፡ P | ⁶ ወበዓሠርቱ፡ ወአሐዱ፡ A₁A₂B | ⁷ om. LO | ⁸ om. L | ⁹ በገቢረ፡ ኃጣውእ፡ ለርስዓን፡ transp. A₁ | ¹⁰ በአሚን፡ ad. LOPT | ¹¹ om. AO | ¹² om. L | ¹³ iter. A₁ | ¹⁴ ክቡራት፡ LP | ¹⁵ ወትትዓረይ፡ A₂B; ትትዓረይ፡ P | ¹⁶ ንኡሶመ፡ LT | ¹⁷ ኃጣውኢሁ፡ L | ¹⁸ ለሰሪቦ፡ A₁; በሰርዮ፡ A₂; ለስርዮተ፡ L | ¹⁹ ከመ፡ ይሰሪ፡ ክርስቶስ፡ ሎቱ፡ transp. A₂ | ²⁰ ኃሰፋ፡ L | ²¹ ወአእመነ፡ J.

[ሠሪየ]¹⁸፡ ኃጣውእ፡ ወድምሳሴሃ፡፡ ወአሰፈዎ፡ _aከመ፡ ክርስቶስ፡ ይሠሪ፡ ሎቱ_a¹⁹፡
 ኃጣውኢሁ፡ እለ፡ ኃለፋ²⁰፡ ወአእመነ²¹፡ ልቦ፡ ከመ፡ ክርስቶስ፡ ወትረ፡ እስትርኩብ፡
 ለተወከፎ፡ ስሐታን፡ እለ፡ ይትመ(L122v^a)የጡ፡ ኀቤሁ፡ በኩሉ፡ ልቦሙ፡፡

[387] ወአሠነየ፡ ነፍሶ፡ ሕ(J124v^a)ምምተ¹፡ በፈውሳቲሁ፡ ወጸገዎ፡ ጥዲና፡
 እም(A₂51v^c)ርተ፡፡ ወአውሥኦ፡ ናኮር፡ ይእተ፡ ጊዜ፡ ወይቤሎ፡ ኦክቡረ፡ ነፍስ፡ ወሥጋ፡
 ፈድፋደ²፡ ወመሐፊ፡ ምሥጢራት፡ _aፍትዋተ፡ ሥን_a³፡ ሀሉ⁴፡ በዝንቱ፡ ተአምኖ፡
 መዓድመ⁵፡ ስን፡ ዘይወስድ፡ ኀበ፡ ድኒን፡ [ወረስየ]⁶፡ ልኩኦ፡ ውስተ፡ ልብክ፡ ለዝሉፋ፡፡
 ወናሁ፡ አነ፡(T142r^a) አሐውር፡ እምዝየ፡ ከመ፡ አኅሥሥ፡ መድኃ(P80v^a)ኒተ፡ ነፍስየ፡፡
 ወእስእል፡ ስርየተ፡ እምኀበ፡ አምላክ⁷፡ በገቢረ፡ ንስሐ፡ ዘበአማን፡ በእንተ፡ ዘአማእዕክዎ፡
 ለአመ፡ ሠምረ፡ እግዚአብሔር፡፡ እምይእዜስ፡ ኢይፊኢ፡ ገጽ፡ ለንጉሥ፡ ለእመ፡ ፈተውኮ፡
 አንተ፡ ለዝንቱ፡ ግብር፡፡

[388] ወተፈሥሐ፡ ይዋስፍ፡ ወተወክፈ፡ ቃሎ፡ በልብ፡(O89v^b) ብሩህ፡ ወሐቀፎ¹፡ ወሰዓሞ፡
 ወጸለየ፡ ኀበ፡ እግዚአ(J124v^b)ብሔር፡ ሰዓ(L122v^b)(A₁53v^b)ተ፡ ነዋኃ፡ በእንቲአሁ፡
 ወፈነዎ፡ እምውስተ፡ ጽርሐ፡፡ ወወፅኦ፡ ናኮር፡ እምኀቤሁ፡ ጥቡ(B50r^a)ዓ፡ ነፍስ፡ ወሐረ፡
 ውስተ፡ ገዳም፡ ርንቅት፡ በአምሳለ፡ ኃየል፡፡ ወረከበ፡ መነኮሰ²፡(T142r^b) ዘቦቱ፡ ሥልጣን³፡
 ተክህኖ፡ በኀበ፡ ሀሎ፡ ይትኃባእ፡ በእንተ፡ ድንጋዬ፡ ዘኮነ፡፡ ወሰገደ፡ ቅድሜሁ፡ በውዕየተ፡
 ልብ፡ ወአርሐሰ፡ እገሪሁ፡ በአንብዑ፡ ከመ፡ ዘማዊት፡ ዘቀዲሙ፡ ወኃሠሠ፡ እምኀቤሁ፡
 ጥምቀተ፡ ክርስትና፡ አም(P80v^b)ላካዊተ⁴፡፡ [ወውእቱ]⁵፡ ካህን፡ ዘኮነ፡ ምሉዓ፡
 እምጸጋ፡(A₂52r^a) ልዑላዊት፡ [ወተፈሥሐ]⁶፡ ቦቱ፡ ጥቀ፡ ወመዓዶ፡ በከመ፡ ልማድ፡፡
 ወእምዝ፡ ረሰየ⁷፡ ፍጹመ፡ በውሂብ፡ ልብስ፡ ጥምቀት፡ ቅድስት፡ በስመ፡ አብ፡ ወወልድ፡
 ወመንፈስ፡ ቅዱስ፡፡ ወነበረ፡(J125r^a) ናኮር፡ በንስሐሁ፡ ኀቤሁ፡ ለዝሉፋ፡ እንዘ፡ ይኔስሕ፡
 በ(L123r^a)እንተ፡ ዘገብረ፡፡ ቡሩክ፡ እግዚ(T142v^a)አብሔር፡ ዘኢይፈቅድ፡ ሐጉስ፡ መኑሂ፡
 አላ፡ ይጸንህ፡ ንስሐ፡ ኩሉ፡ ወይትዊከፎሙ፡ ለእለ፡ ይኔስሐ፡ በእንተ፡ እንለ፡ እመሕያው፡፡

[387] ¹ ኀስምተ፡ P | ² om. LP | ³ om. L; ፍንዋተ፡ ሥን፡ O; ፍትወተ፡ ሥን፡ P | ⁴ ሀሎ፡ A₁ | ⁵ መዓድም፡ O | ⁶ ረስየ፡ JLOT | ⁷ ፈጣሪ፡ ወአምላክ፡ A₁.
 [388] ¹ om. L | ² መነኮስ፡ A₂ | ³ ሥልጣን፡ A₁O | ⁴ አምላካዊት፡ A₁ | ⁵ ወውእቱኒ፡ JLOT | ⁶ ተፈስሐ፡ JLOT | ⁷ ረሰየ፡ A₁.

[389] ወሶበ፡ አእመረ፡ ንጉሥ፡(O90r^a) ግብር፡ ለናኮር፡ ቀብ፡ ተስፋሁ¹፡ ፍጹሙ፡ እስመ፡ ኮነ፡
ይትአመን፡ ኪያሁ፡ ወርእዮሙ፡ ለጠቢባኒሁ፡ ወለካህናቲሁ፡ እኩያን፡ ከመ፡ ተመውኡ፡
ፍጹሙ፡ ደንገ፡ ወኃጥአ፡ ምክንያተ፡ ወአውረደ²፡ ላዕ(A₁53v^o)ለ፡ እልክቱ፡ ጽርፈተ፡ ዓቢየ፡
ወ(P80v^c)ተመንኖ፡ ዕፁብ፡(B50r^b) ወቀብዓ፡ ገጽቲሆሙ፡ በጸልሎ³፡ መቅፁት፡
ወበእምኔሆሙ፡ ዘአዘዘ፡ ይቀሥፍዎሙ፡ ቅሥፈተ፡ ዓቢየ፡ በአሥራው፡
አ(J125r^b)ልህም(T142v^b)ት፡ ወሰደደሙ፡ እምቅድሜሁ፡ ወእምዝ፡ አኃዘ፡ ያጠይቅ⁴፡
ክብርሙ፡ ለእለ፡ ተሰ(L123r^b)ምዩ፡ አማልክተ፡ በሐሰት፡ ወኢፈቀደ፡ ፍጹሙ፡ ከመ፡
ይርአይ፡ ብርሃነ፡ ክርስቶስ፡ እስመ፡ ጽልመት፡ ወቆባር፡ ጽፉቅ፡ ከደነ፡ አዕይንተ፡ ልቡ፡
ወባሕቱ፡ ኢኮነ፡ ያከብርሙ፡ ለካህና(A₂52r^b)ተ፡ አማልክት፡ ካዕብ፡ ወኢይገብር፡ ሎሙ፡
በዓለ፡ ወኢሦዓ፡ መሥዋዕተ፡ ለግልፍዋት⁵፡ አላ፡ ኮነ፡ ሕሊናሁ፡ ይትሐወክ⁶፡ ኀበ፡ [፪]⁷፡
ፍና⁸፡ እስመ፡ ውእቱ፡ አእመረ፡ ድካሞሙ፡ ለአማልክት፡ ወበካልእ፡ ፍና፡ ኮነ፡ ይፈርህ፡
እምነ፡ ሐረት፡ ወንጌላዊት፡ ወዓፀበ፡(P81r^a) ላዕሌሁ፡ እስመ⁹፡(T143r^a) ይሰሐ(O90r^b)ብ¹⁰፡
እምልማድ፡ እኪት፡ እስመ፡ ኮነ፡ ይትቀነይ፡ ለፍትወተ¹¹፡ ሥጋ፡ ጥቁ፡
ወይትነዳ(J125v^a)እ፡ ኩለንታሁ፡ ኀበ፡ ሕማማተ፡ እኪት፡ ከመ፡ ስኩር፡ በከመ፡ ይቤ፡
ኢሳይያስ፡ ነቢይ፡ ዘእንበለ፡(L123v^a) ስቱ፡ ወይን፡ ተስሕበ፡ እምልማዳት¹²፡ እኩያት፡ ከመ፡
ልጓም፡ ጽኑዕ፡ ከማሁ፡ ኮነ፡ ንጉሥ፡ ይትጋደል፡ ምስለ፡ ክልኤ¹³፡ ሕ(A₁54r^a)ሊናቲሁ፡

[390] ወይዋስፍለ¹፡ አምላካዊ፡ ምሉዓ፡ ልቡና፡ በጽድቅ፡(B50r^c) ነፍስ፡ ንጉሣዊት፡ ነበረ፡
በጽርሐ፡ መንግሥቱ፡ ኀዱአ፡ ወተዓውቀ፡ በኀበ፡ ኩሉ፡ መዊዖቱ፡ ወስነ፡ ጠባይኒሁ²፡
ወግዕዙ፡ ዘኀዱር፡ ቦቱ፡ ወተግህደ፡ ግብሩ፡ ወተጸምዶቱ፡ ለገቢረ፡(T143r^b) ትእዛዘ፡
እግዚአብሔር፡ ወስቀሉል፡ ሕሊናሁ፡ ወቁሱል፡ በፍቅር፡ አምላካዊ፡ ወኮነ፡ ይፈቱ፡ ተራክቦተ፡
መምህሩ፡ በረሃም፡ መ(P81r^b)ንፈሳዊ³፡ ፈድፋደ፡ ወያስተሐምም፡ ከመ፡ ይርአዮ⁴፡ በዓቢይ፡
ጻሕቅ፡(J125v^b) ወይዘከር⁵፡ ቃላቲሁ፡ ብሩሃነ⁶፡ በውስተ፡ ልቡ፡ እንዝ፡(A₂52r^c) ኢይረስዕ፡
ከመ፡ ዕፅ፡ እንተ፡ ትክልት፡ ኀበ፡ ሙሐዘ፡ ማይ፡(L123v^b) ወፈረዩ፡
ለእግዚአብሔር(O90v^a)ር፡ ፍሬ፡ ፍትወ፡ ወአድኃኖሙ፡ እመሣግረ፡ ሰይጣን፡ ለብዙኃን፡
ነፍሳት፡ ወአብአሙ፡ ቊርባነ፡ ለክርስቶስ፡ ወብዙኃን፡ ኮነ፡ ይመጽኡ፡ ኀቤሁ፡ ከመ፡

[389] ¹ ተስፋ፡ L; ተስፋሆሙ፡ T | ² ወአውረደ፡ T | ³ በጸላሎ፡ A₁; በጸለሎ፡ A₂JOT | ⁴ ይጠይቅ፡ L | ⁵ ለግልዋት፡ A₁; ለግልፈዋት፡ BJP | ⁶ ይትወሐክ፡ J | ⁷ ክልኤቱ፡ A₁P; ፪ቱ፡ JT | ⁸ ፍናው፡ L | ⁹ ከመ፡ BP | ¹⁰ ይስሐብ፡ A₁ ; ይስሕብ፡ L | ¹¹ በፍትወተ፡ A₁ | ¹² በልማዳት፡ L | ¹³ ፪፡ L.
[390] ¹ ወይዋስፍ፡ A₁ | ² ጠባይሁ፡ A₁ | ³ አምላካዊ፡ L | ⁴ ይርአይ፡ L | ⁵ ወይዘከር፡ A₁; ወይዘከር፡ J | ⁶ ብዙኃን፡ L | ⁷ መድኃኒነ፡ P | ⁸ ወእምአሜሃ፡ P.

ይስምዑ፡ እምአፋሁ፡ ንባብ፡ መድኃኒት⁷፡ እምአሜሃ⁸፡ ጐዩ፡ ብዙኃን፡(T143v^a) ሰብእ፡
 ዘኢኮነ፡ ኅዳጣን፡ ደንጊዖሙ፡ ወተለወ፡ ቃለ፡ መድኃኒኑ፡ ወቦ፡ ካልዓን፡ እለ፡ መነኩ፡
 ወርኅቁ፡ እምዓለም፡ ወቦኡ፡ ውስተ፡ ዓውደ፡ ፅሙር፡፡

[391] ወይዋስፍስ¹፡ ኮነ፡ ያወትር፡ ጸመ፡ ወጸሎተ²፡ ወይጸር(A₁54r^b)፡ ገሃደ፡ በዝንቱ³፡ ቃል፡
 እንዘ፡ ይ(B50v^a)ብ(P81r^c)ል፡፡ ኦንጉሥዮ፡ ወእምላ(J126r^a)ኪዮ፡ ኦዘብክ፡ ተአመንኩ⁴፡
 ለውክክ፡ ተፀወንኩ⁵፡ ወድኅንኩ፡ እምስሕተት፡፡ ሀቦ፡ ለበረሃም⁶፡ ላዕክ፡ ዚአክ፡ ዓስቦ፡
 ዘይደልዎ፡ ህየንተ፡ ዘመርሃኒ፡ ወአውፅአኒ፡ እም(L124r^a)ስሕተት⁷፡ ወአርአየኒ፡ ሕይወተ፡
 ወፍኖተ፡ አማናዊተ፡፡ ወኢታሕጥአኒ፡ ካዕቦ፡ ነጽሮቶ⁸፡ ለውእቱ፡ መልአክ፡ ለባሴ፡ ሥጋ፡
 ዘ(T143v^b)ኢይከውን፡ ዓለም፡ ሄጠ፡ ዚአሁ፡፡ ወእፈጽም⁹፡ ንቤሁ፡ ኩሎ፡ መዋዕል፡
 ሕይወትዮ፡ ከመ፡ እሑር፡ ውስተ፡ ፍኖት፡ አምላካዊት፡ ወእግበር¹⁰፡ ሥምረተክ፡ አምላኪዮ፡
 ወእግዚ(O90v^b)እዮ¹¹፡ እስመ፡ አንተ፡ ቡሩክ፡ ለ(A₂52v^a)ዓለም፡ አሜን፡፡

[392] ወበውእቱ፡ መዋዕል፡ ኮነ፡ በዓል¹፡ ለእለ፡ ይስምይዎሙ፡ አማልክተ፡ በሐሰት፡ በይእቲ፡
 ሀገር፡፡ ወኮነ፡ ንጉሥ፡(J126r^b) ለይፈቅድ፡ በጸሐ፡ ውስተ፡ በዓል²፡፡ ወምስሌሁ፡ [ተሰዓቱ]³፡
 አልህምት⁴፡ ለመ(P81v^a)ሥዋዕት፡፡ ወባሕቱ፡ ካህናት፡ ደንገ፡ ሶብ፡ ነጸርዎ፡ ይትሐከይ፡
 ውስተ፡ እምነቶሙ⁵፡ ወይቄርር፡ ፈድፋደ፡ [እምተሊዎቶሙ]⁶፡ ወፈ(T144r^a)ርሁ፡ ለእመ⁷፡
 ለኮነ፡ ተሐከዩ⁸፡ መጸአ፡ ንብ፡ ምኩራ(L124r^b)ብ፡ ዮኃጥኡ፡ እምኅቤሁ፡ ሀብተ፡ ንጉሣዊተ⁹፡
 ዘተሠርዓ፡ ሎሙ፡ ወኩሎ፡ መባዓተ¹⁰፡፡

[393] ወተንሥኡ¹፡ ወሐሩ፡ ወበጽሐ፡ ንብ፡ ጸድፍ፡ ለዘሀሎ፡ በ(A₁54r^c)ገዳመ፡ ጸናፊ²፡ ዘሀሎ፡
 ቦቱ፡ ፩፡ ብእ(B50v^b)ሲ፡ ዘይዓሙ፡ በተገብር፡ ሥራያት³፡፡ ወኮነ፡ ጥቡዓ፡ ለተራድኦ፡
 ስሕተት⁴፡ ጣዖታዊት⁵፡ ዘስመ፡ ተውዳስ፡፡ ወለዝንቱ፡ ኮነ፡ ንጉሥ፡ ያክብር፡ በዘይደሉ፡
 ወይስምዮ፡ መምህረ፡፡ ወይብል፡ ከመ፡ በሥራዩ⁶፡ ትጸንዕ፡(J126v^a) መንግሥትዮ፡
 ወትርኅብ፡፡ ወሶብ፡ መጽኡ፡ ንቤሁ፡ ካህናት፡ ተማኅፀኑ፡ ቦቱ፡ ለረድኤቶሙ፡
 ወአጠ(T144r^b)የቅዎ⁷፡ እእምሮተ፡ እን(P81v^b)ተ፡ ኮነ፡ ለንጉሥ፡ በአማልክቲ(O91r^a)ሆሙ፡

[391] ¹ ወይዋስፍስ፡ A₁J | ² ወጸሎተ፡ A₂ | ³ በዝንቱ፡ L | ⁴ አመንኩ፡ P | ⁵ om. A₁P | ⁶ በረሃም፡ A₁ | ⁷ እምአልመት፡ L | ⁸ ነጽሮሙ፡ A₁ | ⁹ ወእፈጽም፡ L | ¹⁰ ከመ፡ እግበር፡ L | ¹¹ እግዚእዮ፡ O.
 [392] ¹ በዓለ፡ A₁P | ² በጸሐ፡ ውስተ፡ በዓል፡ ይፈቅድ፡ transp. L | ³ ተሰዓቱ፡ A₂JO; ፱፡ LP; ፱ቱ፡ T | ⁴ አልህምት፡ A₁ | ⁵ እመነቶሙ፡ A₁ | ⁶ በተሊዎቶሙ፡ A₁A₂BP; p.c. J | ⁷ om. A₁ | ⁸ ኮነ፡ ተሀከዩ፡ L; ኮነ፡ ተሀከዩ፡ O; ኮነ፡ ተሀከዩ፡ T | ⁹ ንጉሣዊ፡ L | ¹⁰ መባዓት፡ A₁; መባልዕተ፡ L.
 [393] ¹ ተንሥኡ፡ P | ² om. A₁ | ³ ሥቃያት፡ L | ⁴ ስሕተተ፡ P | ⁵ ጣዖታዊ፡ L; ጣዖታት፡ P | ⁶ በሥራዩ፡ P | ⁷ ወአጠይቅዎ፡ JOT | ⁸ om. P | ⁹ om. A₁ | ¹⁰ ላዕለ፡ L | ¹¹ ኢረዳእከኒ፡ P | ¹² om. L | ¹³ ኪያሆን፡ A₁A₂BP; ቦቱ፡ L | ¹⁴ ዘተረፍክ፡ ባህቲትክ፡ transp. A₂LT | ¹⁵ ናዛዚ፡ A₁ | ¹⁶ እምንዳቢያት፡ JO; ምንዳቢያት፡ L.

ወዜነውዎ፡ ግብር⁸፡ ለወልደ፡ ንጉሥ፡ ወዘነበበ፡ ቦቱ፡ በናኮር፡ ላዕሌሆሙ።_a ወዘከመ፡ ጸረፈ፡ ላዕለ፡ አማልክት_a⁹፡ ወዘከመ፡ ዘንጉጎሙ፡ በቅድመ¹⁰፡ ሰብእ። ወእ(L124v^a)ንተኒ፡ ለእመ፡ ኢረዳ(A₂52v^b)እከነ¹¹፡ ይጠፍእ፡ ኩሉ፡ ተስፋነ፡ ወይትጋሎል፡ ኩሉ፡ ሃይማኖትነ፡_a ወኩሉ፡ እምነታቲነ_a¹²፡ ዘናብዕል፡ [ቦቶን]¹³፡ ለአማልክት። እስመ፡ አንተ፡_a ባህቲትከ፡ ዘተረፍከ_a¹⁴፡ ናዛዜ¹⁵፡ [እምንዳቤያት]¹⁶። ወላዕሌከ፡ ናሁ፡ ገደፍነ፡ ተስፋቲነ።

[394] ወሶቤሃ፡ ተጋለየ፡ ተውዳስ፡ በጋይል፡ ሰይጣናዊት፡ እንተ፡ ሀ(T144v^a)ለወት፡ ውስቴቱ። ወተወልተወ¹፡(J126v^b) ህየንተ፡ ጽድቅ፡ ንዋየ፡ ሐቅል፡ [ብጡል]²። ወጸው፡ ለመናፍስት፡ እኩያን፡ ዘኮነ፡ የአምሮሙ፡ ለተራድኦ፡ በነቂሕ፡ ላዕለ፡ ምግባረ፡ እከይ፡ ዘጋፍረት፡ ዘኮነ፡ ይገ(P81v^c)ብራ፡ ቅድመ፡(A₁54v^a) በጋይሉ፡ ወበጽንዑ። ወሐረ፡(B50v^c) ምስሌሆሙ፡ ኀበ፡ ንጉሥ። ወሶበ፡ አእመረ፡ ንጉሥ፡ ምጽአተ፡ ዚአሁ፡ አብእ፡ ኀቤሁ፡ ወበኦ፡ እንዘ፡ ይእኀዝ፡ በእዴሁ፡ በትረ፡ ዘበቀልት፡ ተዓጢቆ፡ ዓዕፈ። ወ(L124v^b)ተንሥኦ፡ ን(O91r^b)ጉሥ፡ እመንበሩ፡ ከመ፡ ይትቀበሎ፡_a ወሐቀፎ፡ ወሰዓሞ_a³። [ወአስተባጽሐ]⁴፡ መንበረ፡ ወአንበሮ⁵፡ ዲቤሁ⁶፡ ቅሩበ፡ ዚእ(T144v^b)ሁ።

[395] ወይእተ፡ ጊዜ፡ ይቤሎ፡ ተውዳስ¹፡ ለንጉሥ። ሕየው፡ አንጉሥ፡ ለዓለም፡ እንዘ፡ ትትዕቀብ፡ በምሕረቶሙ፡ ለአማልክት፡ ዓበይት። ወናሁ፡ ሰ(J127r^a)ማዕኩ፡ ከመ፡ ተጋደልከ፡ ገድለ፡ ምስለ፡ ገሊላውያን፡ ወተከለልከ²፡ በአክሊላተ³፡ መዊዕ፡ ብሩሃት። ናሁ⁴፡ [መጸእከ]⁵፡ ከመ፡ ትግበር፡(A₂52v^c) በዓለ፡ አእኩቶ፡ ወትሡዕ፡ ወራዙተ፡ ሠናያ⁶፡ ወወርዝዋተ፡ ሠናያተ፡ ለአማልክት፡(P82r^a) እለ፡ ኢይመውቱ። ፻፡ አስዋረ፡ ወእንሰሳ፡ ብዙኀ⁷፡ ትሡዕ፡ ሎሙ፡ ከመ፡ ይኩኑነ፡ ረድኤተ፡ በዘይመጽእ፡ ዘእንበለ፡ ተመው፡⁸ ወያብስሩነ፡ ኩሎ፡ ኑጋ፡ መዋዕል፡ በጥዲና። ወይቤ(T145r^a)ሎ፡ ንጉሥ፡ አኮ፡ ዘሞዕነ፡ አላ፡ ፍጹመ፡ ተ(L125r^a)መዋዕነ። እስመ፡ እለ፡ ሀለዉ፡ ምስሌነ፡ ተንሥኦ፡ ግብተ፡ ላዕሌነ፡ ወረከ(A₁54v^b)ብዎሙ፡ ድኩማን፡ ለሠራዊትነ፡ ሰኩራነ፡ ወአብዳነ፡ ወቀጥቀጥዎሙ፡ ፍጹመ፡(J127r^b) ወይእዜኒ፡ ኩሎ፡ ዘትክል፡ ወ(B51r^a)ኩሎ፡ ዘ(O91v^a)ብከ፡ እምነ፡ ጋይል⁹፡ ግበር፡ ከመ፡ ትርድኦሙ፡ ለሰብእነ¹⁰፡ እለ፡ ወድቁ፡ ታሕተ፡ ወከመ፡ ታንሥኦሙ፡ ካዕበ። ወንግረኒ፡ ዘብከ፡ [ጥበብ]¹¹፡ በእንተ¹²፡ ዝንቱ።

[394] ¹ ወተወልወ፡ L | ² ብጡሉ፡ A₁BL | ³ ወሰዓሞ፡ ወሐቀፎ፡ transp. L | ⁴ ወአስተባጽሐ፡ A₁A₂BP | ⁵ መንበረ፡ L | ⁶ ዲቤሁ፡ P.
[395] ¹ ተውዳ፡ P | ² ወተከለልከ፡ O | ³ አክሊላት፡ P | ⁴ ወናሁ፡ A₁ | ⁵ መጸእከ፡ A₁A₂BP | ⁶ ሠናያተ፡ A₁፡ ሠናያተነ፡ L | ⁷ ብዙኑ፡ A₂LO | ⁸ ዘእንበለ፡ P | ⁹ ከመ፡ ad. A₁ | ¹⁰ ለሰብእ፡ A₁L | ¹¹ ጠቢብ፡ A₁፡ ጥበበ፡ LP | ¹² እምነ፡ A₂.

[396] ወአውሥኦ፡ ሐተውዳስ፡ ለንጉሥ¹፡ እንዘ፡ ይብል፡፡ ኢትፍራህ፡ ኦንጉሥ፡ እምተቃውሞቶሙ፡ ለገሊላውያን፡ ወእምቃላቲ(P82^r)ሆሙ፡ ብጡላት፡፡ እ(T145^r)ስመ፡ ኢኮነ²፡ ዘይትናገር³፡ በቅድመ፡ ዕደው፡ ማእምራን⁴፡ [ተናግሮ]⁵፡ እለ፡ ተዓውቁ፡ በፍትሕ፡ ወበልቡና፡ ወለእመ⁶፡ ፈቀድክ፡ እመውአሙ፡ ፍጡነ፡ ወእሬስዮሙ፡ ከመ፡ ቈጽል⁷፡ ዘይትሐወክ፡ እምነፋስ⁸፡ ወኢይትከሃሎሙ፡(L125^r) ከመ⁹፡ ይቁሙ፡ ቅድመ፡ ገጽዮ፡ በአይቱ፡ ይክሉ፡ ተዋሥ(A₂53^r)እተ፡ ወሐተታ፡ ወተቃው(J127^v)ሞተ፡ ምስሌዮ፡ አላ፡ ንግበር፡ ዘንተ፡ ቅድመ¹⁰፡ ለ[በዓል]¹¹፡ ማእከለ፡ ጉባኤ¹²፡ ከመ¹³፡ ይኮነነ¹⁴፡ ኩሉ¹⁵፡ ዘንፈቅድ¹⁶፡ ቀሊለ፡ ወጽዮሐ፡ ወትሜኒ፡ ምግባራቲነ፡ ሐወአንተኒ፡ ቃውመ፡ ኩን¹⁷፡ በዝንቱ፡ ወልበስ፡ ንዋዮ፡ ሐቅል¹⁸፡ እዘዘ¹⁹፡ ምሕረቶሙ፡(T145^v) ለአማልክት፡ ሚመጠነ፡ ዘይከውን፡ ለክ፡ እምነ፡ ኃይል²⁰፡ ብዙኅ²¹፡፡

[397] ወከመዝ፡ ተመክሐ¹፡(O91^v) በእከዩ²፡ ከመ፡ ለሊሁ፡ ኃይል፡ እን(A₁54^v)ዘ፡ ይኤብስ፡ ኩሉ፡(P82^r) ዕለተ፡፡ በከመ፡ ይቤ፡ ዳዊት፡ ነቢይ፡ ወይነ፡ ሕሙገ፡ ሰትዮ፡ ተመክሐ፡ በረድኤተ፡ መናፍስት³፡(B51^r) ጸዋጋን፡ እለ፡ የዓውድዎ፡ ወረሰዮ፡ ለንጉሥ፡ ያቅድም፡ ፍጡነ፡ ተቀንዮ፡ ለአማልክት፡፡ ወድኅሬሁ፡ ጸሐፈ⁴፡ ብዙኃ፡ መልእክታተ፡ ንጉሣውያተ፡ ከመ፡ ይትጋብኡ፡ ኩ(L125^v)ሎሙ፡ እለ፡ ታህተ፡ መንግሥቱ፡ ኀበ፡ በዓሎሙ፡ ርኩስ፡ ወተጋብኡ፡ ብዙ(J127^v)ኃን፡ እንዘ፡ ይነድኡ፡ አልሕምተ፡ ወአባግዓ፡ ወ(T145^v)እንስሳ፡ ዘዘዘአሆሙ፡ እንዘ፡ ይትባደሩ፡ ወይትራውጹ፡ ወሶበ፡ በጽሐ፡ ኩሎሙ፡ ተንሥኦ፡ ንጉሥ⁵፡ ምስለ፡ ተውዳስ፡ ወሐረ፡ ኀበ፡ ምኵራቦሙ፡ ርኩስ፡ ወምስሌሁ፡ ፻ወጽ፡ አስዋር፡ ወእንስሳ፡ ዘብዙኅ፡ ኅልቆሙ፡፡ወፈጸመ፡ ገቢረ፡ በዓል፡ ዘድልው፡ ለመርገም፡፡ እስመ፡ ተሀውከት፡ ሀገር⁶፡ እ(P82^v)ምድም፡ ክ(A₂53^r)ላሆሙ፡ ለእንስሳ፡ ወእምነ፡ ጢስ፡ መሥዋዕቶሙ፡ ረኩስ፡ ነፋሳት፡፡ ወተመክሐ፡ መናፍስት፡ ፀዋጋን⁷፡ ጥቀ፡ በዊአተ፡ ተውዳስ፡ ወተአመኑ⁸፡ ሎቱ⁹፡ ካህናተ፡ ጣዖት፡ በገቢረ፡ ሠናይ፡፡

[396] ¹ ቴዎዳስ፡ ለንጉሥ፡ A₂፤ ለንጉሥ፡ ተውዳስ፡ transp. L | ² ኢኮነ፡ LP | ³ ዘይትናገር፡ LP | ⁴ ማእምራነ፡ BP፤ ዘይክል፡ ad. JOT | ⁵ om. L | ⁶ ወሶበ፡ A₁ | ⁷ ቊጽል፡ A₁ | ⁸ በነፋስ፡ L | ⁹ om. L | ¹⁰ om. LT | ¹¹ በዓል፡ A₂BJT | ¹² om. A1 | ¹³ ዘከመ፡ A₁ | ¹⁴ ይኮነነ፡ T | ¹⁵ ኩሎ፡ A₁B | ¹⁶ ዘንፈቅድ፡ A₁A₂B | ¹⁷ ቃውመ፡ ኩን፡ A₁፤ ወአንተ፡ ኩን፡ ቃውመ፡ L | ¹⁸ ሐቅል፡ A₂BP | ¹⁹ አዘዘ፡ A₁B | ²⁰ ኃይል፡ A₁ | ²¹ ብዙኅ፡ L.
[397] ¹ በኃይሉ፡ ad. L | ² ወበእከዩ፡ L | ³ መናፍት፡ A₁ | ⁴ om. L | ⁵ ንጉሥኦ፡ P | ⁶ om. P | ⁷ ርኩሳን፡ L | ⁸ ወተአምኑ፡ B | ⁹ ሎቱ፡ L.

[398] ወገብ(O92r^a)አ፡ ንጉሥ፡ ኀበ፡ ጽርሐ፡ ወ(T146r^a)ይቤሎ፡ ለተውዳስ¹፡ ናሁ፡ ንሕነ፡ ገበርነ፡(L125v^b) በከመ፡ አዘዝከ²፡ ወኢጋደግ(J128r^a)ነ³፡ ምንተኒ፡(A155r^a) ዘይደሉ፡ ለበዓል፡ ወአብዛኅነ⁴፡ መሥዋዕተ፡ ወናሁ፡ በጽሐ፡ ጊዜ፡ ዘትፌጽም⁵፡ ለነ፡ ቦቱ⁶፡ ተስፋነ፡ ወታድኅኖ፡ ለወልድዮ፡ ዘርኅቀ፡ እምኔዮ፡ ወትቤዝዎ፡(B51r^c) እምስሕተተ፡ ክርስቲያን፡ ወታስተስሪ⁷፡ ሎቱ፡ ኀበ፡ አማልክት፡ ክቡራን፡ እስመ፡ አነ፡ ገበርከ፡ ኩሎ⁸፡ ትምይንተ፡ ወሆኩ፡ ኩሎ፡ እደ፡ ወተጠብቦተ፡ ወኢረከብኩ፡ ፈውሰ፡ እምነ፡ እከይ፡ ወኢአሐደ⁹፡ አላ፡(P82v^b) ርኢኩ፡ ሕሊናሁ፡ ዘያፈደፍድ፡ ኃይለ፡ እምኩሎ፡ ለእመ¹⁰፡ ተናገርክዎ፡ በኅድአት፡ ወበየውሃት፡ ኢእረክ(T146r^b)ቦ¹¹፡ አነ፡ ለእዝ፡ ያጸምዕ¹²፡ ኀቤዮ፡ በእዝነ፡ ልቡ፡ ወለእመ፡ ተናገርክዎ፡ በተገርሞ፡ ወተጋይሎ¹³፡ ያሌዕል¹⁴፡ ልቦ፡ ፈድፋድ፡ ወያጸንዖ¹⁵፡ በንጽ(J128r^b)ሐ፡ ሥጋሁ፡ ወይእዜኒ፡ ገደፍኩ፡ ላዕለ፡ ጥበብክ፡ ምንዳቤ(L126r^a)ዮ፡ ዘረከበኒ፡ ወእምከመ፡ ድኅንኩ፡ ብክ፡ እምኔሁ፡ ወርኢክዎ፡ ዳግመ፡(A53r^c) ለወልድዮ፡ ለምስሌዮ፡ እዝ¹⁶፡ ያመልክ፡ አማልክትዮ፡(O92r^b) ወይትፌጋዕ¹⁷፡ ካዕበ፡ በፍትወተ፡ ዛቲ፡ ሕይወት፡ ጥዕምት፡ ወበክብረ፡ መንግሥት፡ እገብር፡ ለክ፡ ግልፎ፡ ዘወርቅ፡ ከመ፡ ያክብርክ¹⁸፡ ኩሎ፡ ዕሩዮ፡ ምስለ፡ አማልክት፡ እስከ፡ ዘመን፡ ዘይመጽእ፡(T146v^a) ዘ(A155r^b)ኢይበሊ፡፡

[399] ወአጽኀነ፡ ምስማዓቲ(P82v^c)ሁ¹፡ ተውዳስ፡ እኩይ፡ [ኀበ፡ ንጉሥ^a]²፡ ወአምከሮ፡ ምክረ፡ እኩዮ፡ ማኅጉሌ፡ ዘይደሉ፡ ለወዒአ፡ አዕይንቲሁ፡ ወአውቅዮተ፡ ልሳኑ፡ ወይቤሎ፡ አንጉሥ³፡ ለእመ፡ ፈቀድከ⁴፡ ትጠ(B51v^a)ብብ⁵፡ ለግብረ⁶፡ ወልድክ፡ ለወታቀው(J128v^a)ም፡ ሎቱ⁷፡ ተዋሥኦተ፡ ሐዲሰ⁸፡ እስመ፡ ብዮ፡ ተመይኖት⁹፡ ዘኢይክል፡ ቀደመ፡ አንፃሪሃ፡ አላ፡ የሐውኮ፡ [ለሕሊናሁ]¹⁰፡ ዘኢያንቀለቅል፡ ወይትመ(L126r^b)የጥ፡ ወይጸንን፡ ወይለመልም¹¹፡ ከመ፡ ሰምዕ፡ ዘይትመሰው፡ ለእመ፡ ቀርቦ፡ ኀበ፡ ነደ፡ እሳት፡ ወሶበ፡ ነጸረ፡ ንጉሥ፡ ኀበ፡ ከንቱ፡ ትምክህተ፡ ዚአሁ፡ አጋ(T146v^b)ዞ፡ ትፍሥሕት፡ በጊዜሃ፡ ወጥዕም፡ ነገረ፡ ዚአሁ፡ ወመሰሎ፡ ከመ፡ ዝከ፡ ልሳን፡ ተሐባሊ፡ ወርከስ፡ ይመውአ፡ ለእንታክቲ፡ ነፍስ፡ እንተ፡ ተምህረት¹²፡ እም¹³፡(O92v^a) እግዚአብሔር፡ ዘምልዕት፡ ኩሎ፡(P83r^a) ጥበበ፡ ወፍልስፍና፡ አምላካዊተ¹⁴፡፡

[398] ¹ ለቴውዳስ፡ A₂ | ² አዘዝከ፡ P | ³ ወኢጋደግ፡ L | ⁴ ወአብዛኅነ፡ A₁ | ⁵ ዘትፌጽም፡ T | ⁶ om. L | ⁷ ወታስተስሪ፡ LP | ⁸ p.c. J | ⁹ ወኢጃ፡ L; ወኢጃደ፡ T | ¹⁰ ወለእመ፡ LO | ¹¹ ኢይረከብ፡ L | ¹² ዘያጸምእ፡ BPT | ¹³ እሬእዮ፡ ad. BT | ¹⁴ ያልዕል፡ A₁B | ¹⁵ ወያጽንዖ፡ A₁ | ¹⁶ iter. P | ¹⁷ ወይትፈጋዕ፡ A₁P | ¹⁸ ያክብክ፡ A₁.

[399] ¹ ምስማዓቲሁ፡ B; ምስመዓቲሁ፡ P | ² ለንጉሥ፡ L; በንጉሥ፡ OT | ³ om. P | ⁴ om. P | ⁵ ተጠብብ፡ P | ⁶ ለግብረ፡ A₁ | ⁷ ተቃወም፡ L; ታቃወም፡ ሎቱ፡ O | ⁸ ሐዲስ፡ OT | ⁹ ተመይኖተ፡ A₁ | ¹⁰ ሕሊናሁ፡ A₁A₂BP ; p.c. J | ¹¹ ወይለመልም፡ A₁ ; ወይለመል፡ L | ¹² ትምህርት፡ P | ¹³ ኀበ፡ ad. L | ¹⁴ አምላካዊት፡ A₁L.

[400] ወሐተቶ፡ ንጉሥ፡ እንዘ፡ ይብል። ምንት፡ ይእቲ፡ ተመክንዮትከ፡ ነጽርኬ፡ (A₂53v^a) ጎበ፡ ትምይንቱ¹። ሚያዓቢ፡² እከየ፡ ዚአሃ፡ ወሚያዓፅብ፡ ድኒን፡ (J128v^b) እምኔሃ። ወአስተሐይጽ³፡ አውሥኦቶ፡ ለዝንቱ፡ ጸዋግ፡ ወምንት፡ ወእቱ፡ ዘይትናገር፡ ቦቱ። ይቤአ፡ አንጉሥ⁴፡ አውፅአሙ፡ ለኩሎሙ፡ እ (A₁55r^c) ለ፡ ይቀውሙ፡ (L126v^a) ቅድመ፡ ወልድከ። ወአዝ (T147r^a) ዝ፡ አንስተ፡ ሠናያተ፡ ዘይሢኒ፡ ላህዮን፡ እምኩሎን፡ አንስት፡ እለ፡ የአምራ፡ ተመይኖ፡ ወጣዕመ፡ ቃል፡ [ወኒጣን]⁵። ወአሠርግዎን⁶፡ በኩሉ፡ ሠርጉ፡ ዘይትፈ (B51v^b) ተው፡ ወበአልባስ፡ ክቡራት። ወአዝዘን፡ ከመ፡ ይትለአካሁ፡ ለወልድከ፡ ወይኅድራ⁷፡ ወትረ፡ ምስሌሁ፡ _aወይሴሰያ፡ ምስሌሁ⁸፡ ወይትዋነያ⁹፡ ጎቡረ፡ ወይኒጣሁ፡ ለሰኪብ፡ ወአነ፡ እፌኑ፡ (P83r^b) ጎቤሁ፡ አሐደ¹⁰፡ እመናፍስት፡ እለ፡ ሥሉጣን፡ በዝንቱ፡ ምግባር፡ ወእፌኑ፡ ላዕሌሆሙ፡ እሳተ፡ ፍትወት፡ ወኃይለ፡ መ (J129r^a) ዓት። ወእምከመ፡ አውሰባ፡ ለአሐቲ፡ እም (O92v^b) ኔሆን፡ ለአመ፡ ኢገብረ፡ ኩሎ፡ ፈቃደክ፡ ይደልወኒ፡ እኩን፡ (T147r^b) በጎቤክ፡ ምኑነ፡ ወጽሉኦ፡ ወድልወ፡ _aለኩሉ፡ ኩነኔ¹¹፡ ወአኮ፡ ለክብር። እስመ፡ አልቦ፡ ዘይስሕቦ፡ ለልቦ፡ ተ (L126v^b) ባዕት፡ ከመ፡ ርእየተ፡ ገጽን፡ ለአንስት¹²።

[401] ስምዓኒ፡ እንግርክ፡ ቃለ፡ ዘስምዓ፡ ይክውን፡ ለአጠይቆተ፡ ዝንቱ፡ ቃል። ነበረኦ፡ ፩፡ ንጉሥ፡ ዘኢተጸገወ፡ ወልደ፡ (A₂53v^b) ግሙራ። ወኮነት፡ ነፍሱ፡ ተኃዝን፡ ጥቀ፡ ወትቴክዝ፡ በሕሊናሃ፡ እስመ፡ ዝንቱ፡ ኃዘን፡ አኮ፡ ቀሊል። ወእንዘ፡ ሀሎ፡ በዘከመዝ፡ ትካዝ፡ ተወልደ፡ ሎቱ፡ ወልድ፡ ወመልዓ፡ ትፍሥሕት፡ (A₁55v^a) ውስተ፡ ልቦ፡ ንጉሥ። ወይቤልዎ፡ ማ (P83r^c) እራን፡ ወጠቢባን፡ ዝንቱ፡ ሕፃን፡ ለእመ፡ (J129r^b) ነጸረ፡ ፀሐየ፡ አው፡ እሳተ፡ እምቅድመ፡ (T147v^a) ያብጽሕ፡ ፲ወ፪፡ ዓመተ፡ (B51v^c) ይጠፍእ፡ ብርሃነ፡ አዕይንቲሁ፡ እስመ፡ ቀራንብቲሁ፡ ይኤምራ፡ በዝንቱ። ወሶቦ፡ ሰምዓ፡ ንጉሥ፡ _aዘከመዝ፡ ተዓቅቦ¹፡ ተብህለት²፡ በእንቲአሁ፡ ከመ፡ ይደልዎ፡ ኃዲር³፡ ውስተ፡ ኩኩሕ፡ [አምሳለ]⁴፡ (L127r^a) በዓት። ወአንበርዎ⁵፡ ለሕፃን፡ ምስለ፡ ሐፃኒቱ⁶፡ ወእሊዓሁ፡ ወኢያር (O93r^a) አይዎ፡ ብርሃነ፡ ግሙራ፡ እስከ⁷፡ ይትፌጸም⁸፡ ፲ወ፪፡ ዓመት። ወእምድኅሬሆን፡ አውፅዕዎ፡ እምውእቱ፡ ማኅደር፡ ዘእንበለ፡ ይርእይ፡ _aፍጹመ፡ ምንተኒ⁹፡ [እምዝንቱ]¹⁰፡ ዓለም።

[400] ¹ በትምይንት፡ LPT | ² ሚያዓቢ፡ A₁ | ³ ወአስተሐይጽ፡ L | ⁴ ንጉሥ፡ L | ⁵ ወኒጣን፡ JLOT | ⁶ ወአሠርግዎን፡ P | ⁷ ወይድራ፡ L | ⁸ om. L | ⁹ ወይትነያ፡ L | ¹⁰ ፩፡ A₁LP | ¹¹ ለኩነኔ፡ LP | ¹² ዘአንስት፡ A₁.

[401] ¹ ተዓቅቦ፡ ዘከመዝ፡ transp. B | ² ተብህለ፡ A₁P | ³ ኃዲራ፡ A₁፤ ኃዲረ፡ B | ⁴ በአምሳለ፡ A₂BL | ⁵ አንበርዎ፡ P | ⁶ ሐፃኒት፡ L | ⁷ እስመ፡ O | ⁸ ይትፌጸም፡ P | ⁹ ምንተኒ፡ ፍጹመ፡ transp. L | ¹⁰ እምዝንቱ፡ A₂፤ ወእምዝንቱ፡ LP.

[402] ወአዘዘ፡ ንጉሥ፡ ከመ፡ ያምጽኡ፡ ሎቱ፡ ኩሎ፡ ኅብረ¹፡ በበአምሳሊሁ፡ ወበበ፡
 ዘመ(T147v^b)ዱ፡ ወያርእይዎ፡ ዕደወ፡(J129v^a) ወአንስተ፡ ወኅበ፡ ሀሎ፡ ወርቅ፡ ወአንበ፡
 ሀሎ፡ ብሩር፡(P83v^a) ወኅበ፡ ሀሎ፡ ሉል፡ ወኅበ፡ ሀሎ፡ ዕንቄ፡ ባሕርይ፡ ኅበ፡ [ሀለዉ]²፡
 (A₂53v^c) አዕባን³፡ ዘብዙኅ፡ ሢጦሙ፡ ወኅበ፡ [ሀለዉ]⁴፡ አልባስ⁵፡ ዘዘዘአሁ⁶፡ ኅብሮሙ፡
 ኅበ፡ ሀለዉ፡ ወላትው፡ ወንዋየ፡ ሐቅል፡ ሠናያን፡ ወአፍራስ፡ ንጉሣውያን፡ ወሥርግዋን፡
 ለበሠርጉ፡ ንጉሣዊ⁷፡(A₁55v^b) [ወዲቤሆሙ]⁸፡ ክቡራን፡ መስተዕዕናን፡ እለ፡
 ይጸውሩ፡(L127r^b) ንዋየ፡ ሐቅል፡ ወዓዲ፡ አርአይዎ፡ መራዕየ፡ አ(B52r^a)ልህምት፡
 ወከሠቱ፡ ሎቱ፡ ለሕፃን፡ ኩሎ፡ ዘይትረአይ፡ ገሃደ፡ ወተስእሎሙ፡ ሕፃን⁹፡ በእንተ፡
 አስማቲሆሙ፡ ለኩ(T148r^a)ሎሙ፡ ወአጠየቅዎ፡ መኳንንት¹⁰፡ ንጉሥ፡ ዘለለ፡ እምኔሆሙ፡
 በበስሙ¹¹፡(O93r^b) ወሶበ፡ ፈቀደ፡ ከመ፡ ያጠይቅዎ፡ ስመ፡ አንስት፡ ይቤሎ፡(J129v^b)
 ፍቁረ፡ ንጉሥ፡ እንዘ፡ ያክሞስስ፡ ለእሉሰ፡ ስሞሙ፡ ሰይጣናት፡ እለ፡ የሐይጡ፡ ሰብአ፡
 ወለሕፃንስ፡ ፈተወ፡ ልቡ፡ ኪያሆን፡ እምኩሎ፡ ንዋያት፡(P83v^b) ወሶበ፡ አፃድዎ¹²፡ ኅበ፡
 ኩሎ፡ ለሕፃን፡ አግብእዎ፡ ኅበ፡ ንጉሥ፡ ወተስሎ፡ ንጉሥ፡ ወይቤሎ፡ መኑ፡ ተከሥተ፡ ለከ፡
 ዘያሠምር፡ ፈድፋደ፡ እምኩሎሙ፡ እለ፡ ርኢከ፡ ወይቤሎ፡ አልቦ፡ ካልእ፡ ምንትኒ¹³፡
 ዘያሠምር፡ ዘእንበለ፡ [እልክቱ]¹⁴፡ ሰይጣናት፡ እለ፡ የሐይጡ፡ ሰብ(L127v^a)አ፡
 እስ(T148r^b)መ፡ አልቦ፡ ምንትኒ¹⁵፡ ዘአፍተወኒ፡ እምኩሎ፡ ዘርኢኩ¹⁶፡ ዘእንበለ፡ ፍቅረ፡
 እልክቱ፡ ናሁ፡ ትነድድ፡ ነፍስየ፡ ወአንክረ፡ ንጉሥ፡ እምቃለ፡ ሕፃን፡ ፈድፋደ፡ ወንዕዶ፡
 አልቦ፡ ፍቅር፡ ዘይቀሊ፡ እምፍቅረ፡ አንስት፡ አንጉ(J130r^a)ሥ፡ ወአንተኒ፡(A₂54r^a)
 ኢተሐሊ፡ ከመ፡ አንተ፡ ታጸንን፡ ልቦ¹⁷፡ ለወልድከ፡ በም(A₁55v^c)ንትኒ፡ ካልእ፡ ዘእንበለ፡
 በዝንቱ¹⁸፡ ግብር፡

[403] ወተወክፈ፡ ቃሎ፡(P83v^c) ንጉሥ¹፡ በፍሥሐ፡ ወአዘዘ፡(B52r^b) ከመ፡ ያምጽኡ፡
 ሎ(O93v^a)ቱ፡ አዋልደ፡ ሠናያተ²፡ ዘፍሠሐት፡ አዕይንቲሆን፡ ወአዳም፡ ስኖን፡
 ወአሠርገዎን፡ በአልባስ³፡ ሠናያት፡ በዘየሐይጣሁ፡ ወያስሕታሁ፡ ለወልዱ፡ ወሰደደሙ፡
 ለ(T148v^a)ላዕካን⁴፡ ወለኅሩያኒሁ፡ እምነ፡ ጽርሕ፡ ወሢሞን⁵፡ ውስተ፡ መካኖሙ፡

[402] ¹ ኅብረ፡ LP | ² ሀሎ፡ A₁A₂B; p.c. J | ³ አዕባን፡ A₂ | ⁴ ሀሎ፡ A₁A₂B; p.c. J | ⁵ አልባስ፡ A₁L | ⁶ ዘዘዘአሁ፡ A₁B | ⁷ በወርቅ፡ L | ⁸ ወዲቤሆ፡ A₁A₂BP; p.c. J | ⁹ ለሕፃን፡ A₁; om. L | ¹⁰ መኳንንት፡ A₁B | ¹¹ በስሙ፡ L | ¹² ፃድዎ፡ A₁ | ¹³ ምንትኒ፡ A₁B | ¹⁴ እልክ፡ LOT; p.c. J | ¹⁵ ምንትኒ፡ A₁ | ¹⁶ ዘርኢከ፡ A₁ | ¹⁷ ልቦ፡ A₁ | ¹⁸ ዝንቱ፡ A₂L.
 [403] ¹ om. L | ² ሠናያት፡ A₂ | ³ በአልባስ፡ P | ⁴ ለላካን፡ A₁ | ⁵ ወሢሞሙ፡ A₁A₂B | ⁶ ይሕቅፋሁ፡ JOPT; ይሕቅፋ፡ L | ⁷ om. L | ⁸ ርኩሰ፡ L | ⁹ ወዘይዛውዎ፡ L | ¹⁰ እልክ፡ LOT; p.c. J | ¹¹ ወከመ፡ A₁ | ¹² ዘአብአሙ፡ A₁.

ለእማንቱ፡ አንስት፡ የሐልዋ፡ ምስሌሁ። ወአኃዛ፡(L127v^b) [ይሕቅፋሁ]⁶፡ ወይስዓማ፡ አፋሁ፡ ወያንቅሐሁ፡ በስነ፡ አርአያሆን፡ ወጣእመ፡ ቃሎን፡ ወይስአላሁ፡ ከመ⁷፡ አሆ፡ ይበሎን፡ ጎብ፡ ሕማመ፡ ፍትወት፡ ወአውስቦ፡ ርኩስ⁸። ወ(J130r^b)አልቦ፡ ፩፡ እምሰብእ፡ ዘይሬእዮ፡ ወኢዘይዛውዖ⁹፡ ወኢዘይበልዕ፡ ምስሌሁ፡ እስመ፡ [እልክቱ]¹⁰፡ አንስት፡ ኮና፡ ይትለካሁ፡ በኩሉ፡ ግብር። ወከመዝ¹¹፡ ገ(P84r^a)ብረ፡ ንጉሥ፡ ወሐረ፡ እምድኅረ፡ አዘዘን፡ ወአጠየቅን፡ በአይ፡ ምክንያት፡ ዘአብኦን¹²፡ ጎብ፡ ወልዱ።

[404] ወሐረ፡ ካዕብ፡(T148v^b) ተውዳስ፡ ጎብ፡ ጸዋግ፡ ጸማዕቱ፡ ወአንበበ፡ መጻሕፍቲሁ፡ ከሀልዖተ¹፡ ከመ፡ ይርድአሁ²፡ በዝንቱ፡ ግብር። ወጸውዖ፡ ለ፩፡ እመናፍስት³፡ ፀዋጋን⁴፡ ወ(O93v^b)ፈነዎ፡ ከመ፡ ይጽብዖ፡ ለሐራዌ⁵፡ ክርስቶስ፡ መስተቃትል።(A₂54r^b) ወኢያእ(A₁56r^a)መረ፡ ዝንቱ፡ ጎርቱም፡ ከመ፡(L128r^a) ሀለዎ፡ ይሃለቁ፡ ላዕሌሁ፡ ወይስሕቁ⁶፡ ቦቱ፡ ወየአግቶ፡ ኃ(B52r^c)ሣር፡ ምስለ፡ ኩሎመ፡ [ሠራዊተ]⁷፡ [ለይጣናት]⁸። ወውእቱስ፡(J130v^a) መንፈስ፡ እኩይ፡ ነሥአ፡ ምስሌሁ፡ መናፍስት፡ ዘየዓክዩ፡ እምኔሁ፡ ወበጽሑ፡ ጎብ፡ ጽርሑ⁹፡ ለወሬዛ፡ መዋሂ፡ ወአውረደ¹⁰፡ ላዕሌሁ፡ ላህበ፡ እሳት፡ ወአንደደ፡ ሥጋሁ፡ ፈድፋደ፡ በላህበ¹¹፡ ዝመ፡(T149r^a)ት። ወኮነ¹²፡ መንፈስ፡ እኩይ¹³፡ ያውዒ፡ ውሣጤሁ፡ ወአንስ(P84r^b)ትኒ¹⁴፡ ውርዝዋት፡ ሠናያተ፡ ላህይ፡ ግሙናተ፡ መንፈስ፡ ያውዕያሁ፡ በአፍአ፡ በፍትወተ፡ ዓለም። ወነፍሱስ፡ ንጽሕት፡ ወጽሪት፡ አእመረት፡ በሕሊናሃ፡ ጸብዓ፡ ጸላዒ፡ ወተቃተሎቶ¹⁵፡ በሐልዮ፡ ሕሊናት¹⁶፡ እኩያት፡ [ዘያስተቃሉ]¹⁷፡ በኃይል።

[405] ወደንገፃ፡ ወተሐውከ፡ ቅዱስ፡ ወሰለለ፡ ከመ፡ ይርከብ፡ ዕረፍተ፡ እምእሉ፡ እኩያት፡ ወከመ፡(L128r^b) ይዕቀብ፡ ነፍሶ፡ ንጽሑ፡ ለክርስቶስ፡ ዘእንበለ፡ ይርሳሕ፡ በእምዓመ፡ ኃጢ(J130v^b)አት፡ ዕዕብት፡ እንተ፡ ለብሰ(O94r^a)ት፡ ሜላተ፡ ቅድስተ፡ በጸጋ፡ ጥምቀት። ወበጊዜሃ፡ ተንሥአ፡ በፍቅር፡ መ(T149r^b)ንፈላዊ፡ ዘይደመስሶ¹፡ ለዝከ፡ ፍቅር፡ ዘማዊ፡ በፍቅር፡ አምላካዊ፡ እንዘ፡ ያሔልዮ፡ ለልቡ፡ ዝክራ፡ ለይእቲ፡ ፍሥሐ፡ ወስነ፡ ስብሐቲሁ፡ ለ(A₁56r^b)ክርስቶስ፡ መ(A₂54r^c)ርዓዊሆን፡ ለነፍሳት፡ ንጹ(B52v^a)ሐት፡ ዘኢይትነገር፡ ስኑ።

[404] ¹ ከሀልዖት፡ L | ² ይርድአሁ፡ A₁ | ³ እመናስት፡ T | ⁴ ርኩሳን፡ L | ⁵ ሐራዊ፡ A₁T | ⁶ ወሰሐቁ፡ L; ወስሕቁ፡ OP | ⁷ ሠራዊት፡ A₁A₂BP | ⁸ ሠይጣናውያን፡ A₁A₂BP | ⁹ ጽርሑ፡ A₁ | ¹⁰ ወአውረደ፡ A₁ | ¹¹ እሳት፡ ad. L | ¹² ኮነ፡ ad. T | ¹³ ርኩስ፡ L | ¹⁴ አንስትኒ፡ P | ¹⁵ ወተቃተሎቱ፡ B | ¹⁶ በሕሊና፡ ሐልዮ፡ transp. L | ¹⁷ ያስተቃሉ፡ A₁A₂B; ዘተስተቃሉ፡ L.
[405] ¹ ዘደምሰሰ፡ P | ² በኃፍረተ፡ P | ³ እገሪሆመ፡ ወእደዊሆመ፡ transp. L; እንዘ፡ ad. L | ⁴ ይነድእዎመ፡ L | ⁵ ጸናፊ፡ ጽልመት፡ A₁; ጸናፊ፡ ጽልመት፡ L; ጽልመት፡ ጸናፊ፡ P | ⁶ ይዓዓር፡ A₁BJ | ⁷ እንግዳሁ፡ A₁ | ⁸ ወእንዘ፡ L; om. P | ⁹ ወይሰድዶ፡ P.

ወዳዲ፡(P84^c) ያዜክራ፡ ክብረ፡ ጽርሐ፡ ወተድላ፡ መርዓሁ፡ ዘለዓለም፡፡ ዘይሰደዱ፡ እምኔሁ፡ በኃፍረት²፡ ርጉማን፡ እለ ክርስቲ፡ ልብሰ መርዓ፡ እንዘ፡ እሱር፡ ልደዊሆሙ፡ ወእገሪሆሙ³፡ ወይነድዕዎሙ⁴፡ ኀበ፡ [ጽልመት፡ ጸናፊት]⁵፡ ወኮነ፡ ይዪዓር⁶፡ በብዙኀ፡ አንብዕ፡ እንዘ፡ ይዘብጥ፡ እንግድዓሁ⁷፡ እ(L128v^a)ንዘ⁸፡ ይሰድዶ⁹፡ ለሕሊና፡ እኩይ፡ ዘይስሕብ፡ ኀበ፡(J131r^a) ኃጢአ(T149v^a)ት፡፡

[406] ወእምዝ፡ ተንሥኦ፡ ወሰፍሐ፡ እደዊሁ፡ መንገለ¹፡ ሰማይ፡ በውኒዘ፡ አንብዕ፡ ውዑይ²፡ ወዓቢይ³፡ ገዓር⁴፡ ወይስእሎ፡ ለእግዚአብሔር፡ ከመ⁵፡ ይርድኦ፡ ወየሀቦ፡ ኃይለ፡ ወይቤ፡ እግዚአ፡ አኃዜ፡ ኩሉ፡ ከሃሊ፡ ባሕ(O94r^b)ቲትከ፡ ወመስተሣህል፡፡ ወተስፋሆሙ⁶፡ ለቅቡዓን⁷፡ ተስፋ⁸፡ ወዓሣይሆሙ⁹፡ ለዕጉሣን¹⁰፡ አረዳኢሆሙ፡ ለእለ፡ አልቦሙ¹¹፡ ረዳኢ¹²፡ ተዘከረኒ፡ ለ(P84v^a)ገብርክ፡ በዛቲ፡ ሰዓተ፡ ፀብዕ፡ ወነጽር፡ ኀቤየ፡ በዓይነ፡ ምሕረትከ፡ ወአድኅና፡ ለነፍስየ፡ [እመጥባሕተ]¹³፡ ሰይጣን፡ ወእምእደ፡ ከለባት፡ ወኢትትሐየየኒ¹⁴፡ ወኢትኅደገኒ¹⁵፡ ልደቅ፡ ውስተ፡ እደ፡ ፀርየ¹⁶፡ ወኢይትፈሥሐ¹⁷፡ ላ(T149v^b)ዕሌየ፡ ኢትርኃቅ¹⁸፡ እግዚአ፡ እምኔየ፡(J131r^b) ከመ፡ ኢ(B52v^b)ይማስን፡ በገቢረ¹⁹፡ አበ(L128v^b)ሳ፡ ወከመ፡ ኢያር(A156r^c)ኩስ²⁰፡ ሥጋየ፡ ዘተ(A254v^a)ካየድኩከ፡ ከመ፡ እዕቀቦ²¹፡ ለከ፡ ንጹሐ²²፡ ወጽሩየ፡ ኪያከ፡ ባሕቲተከ²³፡ አፍቀርኩ፡ ወለከ፡ እሰግድ፡ ኦኦብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ይእዜኒ፡ ወእስከ፡ ለዓለም፡፡ ወፈጸመ፡ ጸሎቶ፡ በብሂለ፡ አሜን፡፡

[407] ወሶቤሃ፡ መጽአ¹፡ ኑዛዜ፡ አምላካዊ፡ እምሰማያት፡ ወኃደረ፡ ላዕሌሁ፡፡ ወጐዩ፡ ሕሊናት፡ እኩያት፡ እምኔሁ፡ ኅፋራኒሆሙ²፡፡ ወቤተ፡ እንዘ፡ ይጼሊ³፡ እስከ፡ ይጸብ(P84v^b)ሕ፡ ወአእመረ፡ ትም(O94v^a)ይንታቲሁ፡ ለጐሕላዊ፡ ወአኃዘ፡ ያመንድብ፡ ሥጋሁ፡ በብዝኃ፡ ረኃብ፡ ወጽ(T150r^a)ምዕ፡ ወበኩሉ፡ ምንዳቤያት፡፡ ወይቀውም፡ ኩላ፡ ሌሊተ፡ እንዘ፡ ያዜክራ፡ ለነፍሱ፡ አሰፍዎተ፡ እግዚአብሔር፡(J131v^a) ወኢዳናቲሁ፡፡ ወይዘልፍ፡ ሕሊናቲሁ፡ ወያዜክራ⁴፡ ትፍሥሕተ፡ ጸድቃን፡ እለ⁵፡ ህየ፡ ወጸዳለ፡ ስኖሙ፡፡ ወያስተማስል፡ አስተማሰሎተ፡ ክሡተ፡ ልእሳተ፡ ገሃነም⁶፡ እንተ፡ ባቲ፡ ይትጌሠጽ⁷፡ እኩያን፡(L129r^a) በዘለዓለም⁸፡ ሥቃያቲሃ፡ ወነዊኅ፡ ነደ፡ ላህባ፡፡ ከመ፡ ኢይርከባ፡ ጸላዒ፡ ለነፍሱ፡ ጽርዕተ⁹፡

[406] ¹ ውስተ፡ L | ² ወዑይ፡ A₁ | ³ iter. A₁፡ ወበዓቢይ፡ L | ⁴ ገሀር፡ O | ⁵ om. L | ⁶ ተስፋሆሙ፡ L | ⁷ ለቅቡዓን፡ A₁L | ⁸ om. L | ⁹ ወዓሣይሆሙ፡ LPT | ¹⁰ ለንጉሣውያን፡ P | ¹¹ አልቦ፡ A₁፡ አልሙ፡ P | ¹² ረዳኢ፡ A₁B | ¹³ እመባሕተ፡ JLOT | ¹⁴ ወኢትሐየየኒ፡ A₁ | ¹⁵ ወኢትኅደገኒ፡ O | ¹⁶ ውስተ፡ እደ፡ ፀርየ፡ እደቅ፡ transp. A₂ | ¹⁷ ወኢይትፈሥሐ፡ L | ¹⁸ ኢትኃቅ፡ A₁ | ¹⁹ በግብረ፡ A₁BL | ²⁰ ኢያረኩስ፡ A₁ | ²¹ ዕቀብ፡ L | ²² ንጽሐ፡ L | ²³ ባሕቲትከ፡ A₁P.
[407] ¹ መጽአ፡ A₁B | ² ኅሩያኒሆሙ፡ A₁ | ³ ይጸሊ፡ O | ⁴ ወያዜክር፡ L | ⁵ ሀላዉ፡ ad. T | ⁶ iter. P | ⁷ ይትጌሠጽ፡ P | ⁸ በዘለዓለም፡ JOT | ⁹ ዕዕርት፡ A₁፡ ጽርቅት፡ P | ¹⁰ ኢይዘራእ፡ O.

ወዕርቅተ፡ እምተዘክሮ፡ ወአንብቦ፡ ወከመ፡ ኢይዝራዕ¹⁰፡ በውስቴታ፡ አ(B52v^c)ስተቃልሎ፡
ሕሊናተ፡ እኩያተ፡ ወከመ፡ ኢ(P84v^c)ይትሐመግ፡ ጽርየተ፡ ሕሊ(T150r^b)(A156v^a)ናሁ፡
ወኅድዓቱ፡

[408] ወደንገ፡ ጸላዒ፡ እምኩለ(A254v^b)ሄ፡ ወቀብ፡ ተስፋሁ፡ ፍጹመ፡ ወኢተክህሎ፡
ይምልክ¹፡ ላዕለ፡ ጥብዓቱ፡ ፍጽምት፡ ወአምጽአ²፡ ካልአ፡ ተመክንዮተ፡ በአምሳለ፡ ዝኩ፡
እኩይ፡ ዘኢይትሐከይ፡ ግሙራ፡(J131v^b) እምተመይኖ፡ ወአሕስሞ፡ ላዕለ፡ ሰ(O94v^b)ብእ፡
ወአስተጋብአ፡ አዕላፋተ፡ እምእኩያን³፡ ከመ፡ ይትፈጸም፡ በገቢር፡ ትእዛዘ፡ ተውዳስ፡
[ሐደስ]⁴፡ ፀብዓቲሁ⁵፡ ካዕበ፡ ወቦአ፡ ውስተ፡ አሐቲ፡ እምእላንቱ፡ ውርዝዋት፡ እንተ፡ ትሣኒ፡
እምኩሎን፡ በስነ፡ ገጽ፡ ወወለተ፡ ንጉሥ፡ ይእቲ፡ ዘተዔወወት፡ ወኮነት፡ ነግደ፡ እምርስተ፡
አቡሃ፡ ወአምጽእዋ፡(L129r^b) ኅበ፡(T150v^a) ንጉሥ፡ አቤኔር⁶፡ ከመ፡ አምኃ፡ ዓቢይ፡
በእንተ⁷፡ ላህየ፡ ስና፡ ዘ(P85r^a)አዳም፡ ጥቀ፡ ወፈነዋ፡ ንጉሥ፡ ለአስግሮተ፡ ወልዱ፡
ወአዕቅጽቱ፡ ለወአብእዋ፡ ሰብአ፡ ተመይኖ⁸፡ ወኒጣን፡ ወመሐርዋ፡ ቃለ፡ ተጠብቦ፡
ወትምይንት፡ እስመ፡ እውቅት፡ ይእቲ፡ በልቡና፡ ወበጥብብ፡ እስመ፡ ለኩሉ፡ ትምይንተ⁹፡
እከይ፡ ይትከሃሎ፡ ገቢር(J132r^a)ታ¹⁰፡ ለጉህላዊ¹¹፡ ፍጡነ፡ ወጸብአ፡ ለወልደ፡
ንጉ(B53r^a)ሥ፡ እምገቦ፡ የማን፡ ወሦጠ፡ ውስተ፡ ልቡ፡ ፍቅራ፡ ለወለት፡ እንተ፡ በልቡናሃ፡
ወበብዝሃ፡ ጥበባ፡ ወበእን(A156v^b)ተ፡ ክብረ፡ ዘመዱ፡ ዘእምሥርወ፡ መንግሥት፡ እስመ፡
ኃደገት፡ ርስታ፡ ምስለ፡ ክብረ፡(T150v^b) መንግሥት፡ ኅቡረ፡(O95r^a) ወዘርአ፡
ውስ(A254v^c)ተ፡ ልቡ፡ ምስለ፡ ዝንቱ፡ ሕሊናተ፡ ከመ፡ ያድኅና፡ እምሃይማኖተ፡
መጠዓውያን፡ ወይረስያ፡ ክርስቲያናዊተ፡ [ወእላ]¹²፡ ኩ(L129v^a)ሎን፡ እምትምይንታቲሁ¹³፡
ለከይሲ፡ አቡ፡ ጉሕሉት፡

[409] ወሶበ፡ ጸንዓት፡(P85r^b) ነፍሱ፡ ለወልደ፡ ንጉሥ፡ ላዕለ፡ ዝንቱ¹፡ ወኢረከበ፡ ለወስተ፡
ሕሊናሁ፡ ሕሊና²፡ ርኩሰ³፡ ወኢፍትወተ፡ ኃጢአት፡ ዘይትሐወስ፡ መንገሌሃ፡ ለይእቲ፡
ወለት፡ ዘእንበለ፡(J132r^b) ተሣሃሎ፡ ላዕሌሃ፡ እምኔሁ⁴፡ ወየኃዝን፡ በእንተ፡ ምንዳቤሃ፡
ወኃጉለ፡ ነፍሳ፡ ወኢያእመረ፡ ከመ፡ ዝንቱ፡ እምትምይንተ⁵፡ ሰይጣን፡(T151r^a) እንዘ፡
ጽልመት፡ ውእቱ፡ [አስተርአዮ]⁶፡ ከመ፡ ብርሃን፡ ውእቱ፡ ወሶበ፡ አኃዘ፡ ይትናገራ፡ ወልደ፡

[408] ¹ ይምልክ፡ A₂ | ² ወአምጽአ፡ L | ³ እምእኩያት፡ L; እምእከያት፡ P | ⁴ ሐዳስ፡ A₁BJPT | ⁵ ብብዓቲሁ፡ A₁; ፀብዓ፡ L | ⁶ አቤኔር፡ A₂LO | ⁷ ስነ፡ ad. P | ⁸ om. A₁ | ⁹ ትምእይንተ፡ T | ¹⁰ ገቢርቱ፡ L | ¹¹ ለጉህላዊ፡ O | ¹² ወእሉ፡ A₁A₂BP; ወእሉ፡ T | ¹³ ወእምትይንታቲሁ፡ L.
[409] ¹ በእሲ፡ L | ² በውስቴታ፡ ሕሊና፡ L | ³ ርኩስ፡ O | ⁴ እምኔሃ፡ L | ⁵ እምትይንተ፡ L; እምትምይተ፡ O | ⁶ አስተተርአያ፡ A₁; አስተርአያ፡ A₂B; አርአዮ፡ J; አርአዮ፡ L | ⁷ ወይቤላ፡ B | ⁸ ጣዖት፡ L | ⁹ ብዕዓተ፡ P.

ንጉሥ፡ ለይእቲ፡ ወለት፡ ወይዛዋዕ፡ ምስሌሃ፡ በነገራተ፡ እግዚአብሔር፡ ይቤላ⁷፡ ለብእሲት፡ ለብዊ፡ ወእእምሪዮ፡ ለአምላክ፡ በዘአማን፡ ዘይነብር፡ ለዓለም፡ ኢትሕ(B53r^b)ጉሊ፡ ወኢትማስኒ፡ በስሕተተ፡ ጣዖታት⁸፡ አላ፡ እእምሪዮ፡ ለፈጣሪኪ፡ ዘፈጠረ፡ ኩሎ፡(O95r^b) ፍጥረታተ፡ ወትከውኒ፡ ብ(P85r^c)ዕዕተ⁹፡ ወመርዓተ፡(L129v^b) ለመርዓዊ፡ ዘኢ(A₁56v^c)ይመውት፡ ወመሐራ፡ ዘንተ፡ ወዘይመስሎ፡ ብዙኃ፡

[410] ወይእተ፡(J132v^a) ጊዜ፡ መሐራ፡ መንፈስ፡ እከይ፡ ከመ፡ ታሥግሮ፡(T151r^b) በኒጣን፡ ወትስሕብ¹፡ ኀበ፡ ግበ፡ ሕማም፡ ለነፍስ²፡ መፍቀሪተ፡ እግዚአብሔር፡ በከ(A₂55r^a)መ፡ ረሰዮ፡ ቀዳሚ፡ ለዘመድ፡ አዳማዊ፡ ወሰደዶ፡ እምገጽ፡ እግዚአብሔር፡ ወእምገነተ፡ ተድላ፡ ኀበ፡ ወይሌ፡ ወኅርትምና፡ ወአብኦ፡ ኀበ፡ ታሕተ፡ እደ፡ ሞት፡ ወሞተ፡ ህየንተ፡ ሕይወት፡ ብፁዓዊት፡ ላባሪት፡ እንተ፡ ኢትመውት³፡ ወሶበ፡ ሰምዓት፡ ወለት⁴፡ ቃላቲሁ⁵፡ ላዘምልዕት፡ እምኩሉ⁶፡ ፍልስፍና፡ [ወኮነት]⁷፡ ዕርቅተ⁸፡ እምለብዎ፡ ወኢለበወት፡ ዘይቤላ⁹፡ ወአውሥአቶ¹⁰፡ ላዘመዝ፡ ከዊና¹¹፡ ለመንፈስ፡ እከይ፡ ከመ፡ ልሳን፡ ወአፍ፡ ወትቤ(T151v^a)ሎ፡ ኦእግዚእዮ፡ ለእመ፡ ኮንከ፡ ታስተሐምም፡ መድ(P85v^a)ኃኒተ፡ ነፍስዮ፡ ወትፈቅ(J132v^b)ድ፡ ከመ፡(L130r^a) ታቅርበኒ፡ ኀበ፡ አምላክክ፡ ወታድኅና፡ ለነፍስዮ፡ ድክምት፡ ፈጽም፡ ሊተ¹²፡ አሐተ፡ ስእለተ፡ ወይእተ፡(O95v^a) ጊዜ፡ አኃድግ፡ ኩሎ፡(B53r^c) አማልክተ፡ አበውዮ፡ ወአመልኮ፡ ለአምላክክ፡ ወእትቀነይ፡ ሎቱ፡ እስከ፡ ፀዓተ፡ ነፍስዮ፡ ወትነሥእ፡ ዓስበክ፡ በእንተ፡ አድኅኖትዮ፡ ወተመይጦትዮ፡ ኀበ፡ እግዚአብሔር፡ ወይቤላ፡ ምንት፡ ይእ(A₁57r^a)ቲ፡ ስእለትኪ፡ ኦብእሲት፡ ወይእቲሰ፡ በአርአዶ፡ ወንባብ፡ ወነጽሮ፡ ቀነጸት¹³፡ ኩለንታሃ፡(T151v^b) መንገለ፡ ገቢረ፡ ፍትወት፡ ወትቤሎ፡ እፈቅድ፡ ከመ፡ ትደመር፡ ምስሌዮ፡ በሱታፌ፡ ተዋስቦ፡ ወእተሉ፡ ትእዛዘክ፡ በፍሥሐ፡

[411] ወይቤላ፡ ኀሡመ¹፡ ሰአልክኒ፡ ኦብእሲት፡ ወዛቲ፡ ስእለት፡(A₂55r^b) ዕዕብት፡ ይእቲ፡ ወ(J133r^a)ዕመቅ፡ ገቢሮታ፡ ወለአድኅኖትኪሰ²፡ አነሂ³፡ አስተሐምም፡ ፈድፋድ፡ ወእፈ(P85v^b)ቅድ፡ ከመ፡ አውዕእኪ⁴፡ እ(L130r^b)ማዕምቀ፡ ኃጉል፡ ወከመሰ፡ አርኩስ፡ ሥጋዮ፡ ዕፁብ፡ ላዕሌዮ፡ ወኢይትከሃለኒ፡ ግሙራ፡ ወይእቲሰ፡ ኮነት፡ ታስተጥዕም፡ ሎቱ፡ ፍኖተ፡ ዝንቱ፡ ወትቤሎ፡ ኦምሉዕ፡ እምኩሉ፡ ጥበብ፡ ለምንት፡ ት(T152r^a)ብል፡ ከመዝ፡

[410] ¹ ወትስሕባ፡ T | ² ለነፍስ፡ LT | ³ om. L | ⁴ om. L | ⁵ ቃሎ፡ L | ⁶ ዘምሉዕ፡ L | ⁷ እስመ፡ ኮነት፡ JLO፡ ኮነት፡ PT | ⁸ ዕርቀተ፡ JO | ⁹ ዘይቤሎ፡ JO | ¹⁰ አውሥአቶ፡ T | ¹¹ ከዊና፡ ከመዝ፡ transp. L | ¹² om. L | ¹³ ቅጽበት፡ A₁፡ ቀነጸ፡ A₂B.
[411] ¹ ሕሱመ፡ A₁ | ² ወለአድኅኖትኪሰ፡ L | ³ አንሰ፡ L | ⁴ አውዓእኪ፡ A1P | ⁵ ዘተምዮ፡ L | ⁶ አውስቦ፡ ክቡር፡ transp. L | ⁷ om. A₁A₂BP፡ p.c. J | ⁸ አስተጥማረ፡ J | ⁹ ቀደመት፡ O | ¹⁰ ነቢያት፡ L | ¹¹ መጻሕፍተ፡ LP | ¹² ወሰመካ፡ T | ¹³ እለ፡ L.

አኩ፡ ዘተሰምየ⁵፡ ርኩሰ፡ ሩካቤ፡ ብእሲት፡፡ አኩነ፡ አአምር፡ መጻሕፍተ፡ ክር(O95v^b)ስቲያን፡
ነገሩኒ፡ ወሰማዕኩ፡ ቃሎሙ፡፡ አኩነ፡ ጽሑፍ፡ በመጻሕፍቲክሙ፡ ዘይብል፡ _aክቡር፡
አውስቦ_a⁶፡ ወሩካቤ፡ ንጹሕ፡፡ ወካዕበ፡ ይቤ፡ ይኔይስ፡ አውስቦ፡ እምዋዕይ፡ [በፍትወት]⁷፡
ወዘእግዚአብሔር፡ አስተዋመረ⁸፡ ሰብእ፡ ኢይፍልጥ፡፡ አኩ(J133v^b)(B53v^a)ነ፡ ኩሎሙ፡
ጸድቃን፡ ቀደምት⁹፡ ወአርእስተ፡ አበው፡ ወነቢያት¹⁰፡ መሐሩነ፡ መጻሕፍት¹¹፡ ከመ፡
ኩሎሙ፡ አውሰቡ፡(A₁57r^b) ወኢከ(P85v^c)ነሁ፡ ጴጥሮስ፡ ዘትብልዎ፡ ሊቀ፡
ሐዋርያት፡(L130v^a) ጽሑፍ፡ ከመ፡ ኮነት፡ ሎቱ፡ ብእሲት፡(T152r^b) አርእየኒ፡ ይእዜ፡
እምአይቱ፡ ረከብከ፡ ወሰመይካ¹²፡ ለብእሲት፡ ርኩስተ፡፡ ሊተሰ፡ ይመስለኒ፡ ከመ¹³፡ ኔጡከ፡
ወአርኃቁከ፡ እምጽድቀ፡ ሃይማኖትከ፡፡

[412] ወይቤላ፡ ኦብእሲት፡ ከመዝ፡ ውእቱ፡ በከመ፡ ዘክርኪ፡፡ እስመ፡ ዝንቱ፡ ብውሕ፡(A₂55r^c)
ለእሰ፡ ይፈቅዱ፡ ሱታፌ፡ ተዋስቦ፡፡ ወእለሰ¹፡ ተሰፈው፡ ይኩነ፡ አሐደ²፡ ምስለ፡ ክርስቶስ፡
አኩ፡ ከማሁ፡፡ ወአነሂ፡ እምአመ፡ ነጻሕኩ፡ በተሐፅቦ፡ ጥምቀት፡ አምላካዊት፡
እምአበሳ፡(J133v^a) ውርዙትየ፡ ወዕበድየ፡፡ ተካየድኩ፡ ምስለ፡ ክርስቶስ፡ ኪዳነ፡ ከ(O96r^a)መ
፡ ዕዕቀ(T152v^a)ብ፡(B53v^b) ሎቱ፡ ርእስየ፡ ንጹሐ፡፡ እፎኑ፡ እትሐበል፡ _aከመ፡ እስዓር፡
ኪዳነ፡(P86r^a) ዘተካየድኩ፡ ምስለ፡ እግዚአብሔር_a³፡ ወአስተሐቅሮ⁴፡ ወትቤሎ፡ ብእሲት፡
_aትኩን፡ ዛቲ_a⁵፡ ሥምረትከ፡ በከመ፡(L130v^b) መክርከ⁶፡ ወባሕቱ፡ ንስቲት፡ ፍትወት፡
እንተ፡ ትፌጽማ፡ ሊተ፡ በአመ፡ ፈቀድከ፡ ታድኅና፡ ለነፍስየ፡ ስክብ፡ ምስሌየ፡ በዛቲ፡ ሌሊት፡
ባሕቲታ፡ ወአብሐኒ፡ ከመ፡ እደለው፡ በስንክ፡ ወትትፈሣሕ⁷፡ _aአንተ፡ በፀዳለ፡ ስንየ፡
ወእሁበከ፡(A₁57r^c) ኪዳነ፡ ጽኑዓ⁸፡ ከመ፡ አነ፡ እከውን_a⁹፡ ክርስቲያናዊተ¹⁰፡ ወእጐይይ፡
እምአምልኮተ፡(T152v^b) ኩሎሙ፡ አማልክትየ፡ ወሃይማኖቶሙ፡፡ ወትረክ(J133v^b)ብ፡
_aሥርየተ፡ ዛቲ_a¹¹፡ ግብር፡ ወትትዓሠይ፡ በኀበ፡ አምላክከ፡ ወይሁበከ፡ ጸጋ¹²፡ በእንተ፡
ዘአድኃንከኒ፡፡ እስመ፡ ናሁ፡ ይቤ፡ መጽሐፍ፡ ይከውን፡ ዓቢይ፡ ፍሥሐ፡ በሰማያት¹³፡
በእንተ፡ ፩፡ ኃጥእ፡ ዘይ(A₂55v^a)ኔስሕ፡፡ እመሰኬ፡ ይከውን፡ ዓቢይ፡ ፍ(P86r^b)ሥሐ፡
በሰማያት፡ በእንተ፡ ፩፡ ኃጥእ፡ ዘይኔስሕ¹⁴፡ ሚመጠነ፡ ይደልዎ፡ ዕሄት፡ ዓቢይ፡ ለዘኮኖ¹⁵፡
ምክንያተ፡ ኀበ፡ ንስሐ፡ ወተመይጦ¹⁶፡፡

[412] ¹ ወእለ፡ L | ² ፩፡ L | ³ ኪዳነ፡ ዘተካየድኩ፡ ምስለ፡ እግዚአብሔር፡ ከመ፡ እስዓር፡ transp. L | ⁴ ወአስተሐቅሮ፡ P | ⁵ ዛቲ፡ ትኩን፡ transp. A₂ | ⁶ አመክርክ፡ A₁ | ⁷ ወትትፌሣሕ፡ L | ⁸ ጽንዓ፡ A₁፡ om. L | ⁹ በጸዳለ፡ ሥንየ፡ አንተ፡ ወእሁበከ፡ አነ፡ ኪዳነ፡ በጽባሕ፡ ከመ፡ እኩን፡ transp. L | ¹⁰ ክርስቲያናዊተ፡ A₂ | ¹¹ ርስተ፡ ዛቲ፡ A₁፡ ስርየተ፡ ዛቲ፡ L | ¹² ጸጋክ፡ T | ¹³ om. L | ¹⁴ ዘኢኔስሕ፡ T | ¹⁵ ለዘኮኖ፡ A₁ | ¹⁶ ወተመይጦ፡ A₁A₂.

[413] እው፡ ከ(O96^{r^b})ማሁ፡ አንተ፡ ይእዜ፡ ኢትትቃው(L131^{r^a})ም፡ እንከ፡ አኮኑ፡ ሊቃናተ¹፡
 ሕግክሙ፡(T153^{r^a}) ገብሩ፡ ብዙኃ፡ ተጠብቦ፡ ወእሙንቱኒ፡ እንዳኢ፡ አ(B53v^c)መ፡
 ተዓደው²፡ አሐተ፡ ትእዛዘ፡ በእንተ፡ ፈጽሞ፡ አሐቲ፡ ትእዛዝ፡ ዘተዓቢ፡ እምኔሃ፡_aአኮኑ፡
 ትቤሉ፡ አንትሙ_a³፡ ከመ፡ ለጢሞቴዎስ፡ ዝር፡ ጳው(J134^{r^a})ሎስ፡ በተጠብቦ፡ ዘይኔይስ፡
 ወለግዝረትስ፡ ይፊስይዎ፡ ክርስቲያን፡ ውፁዓ፡ እምሕግ፡ ወባሕቱ፡ ለውእቱ፡ ኢከልእዎ፡
 ገቢረ፡ ዝንቱ፡ ወብዙኃ፡ ንረክብ⁴፡ በውስተ፡ መጽሐፍቲክሙ፡ ዘከመ፡ እሉ፡ ምግባራት፡
 ወለእመ፡ ኮንከ፡ አንተ፡ በአማን፡ ትፈቅድ፡ አድኅኖተ፡ ነፍ(A₁57v^a)ሰየ፡ ፈጽሞ፡ ሊተ፡
 ፍትው(P86^{r^c})ትየ፡ ዛተ⁵፡ እስመ፡ ቀሊል⁶፡(T153^{r^b}) ይእቲ፡ አንስ፡ እፈቅድ⁷፡ ተሳትፎተከ⁸፡
 ከመ ትኩነኒ፡ ምተ፡ ወለእመ፡ ኢፈተውከ፡ ዘንተ፡ አኮ፡ ዘእጌብረከ⁹፡ በዝንቱ፡ አላ፡ እገብር፡
 ኩሎ፡ ሥምረተከ፡ ኢታስተኃፍረኒ፡ አንተ፡ ፍጹመ፡ አላ፡ ስማ(L131^{r^b})ዕ፡ እምኔየ፡ በዝንቱ፡
 ጊዜ፡ ባሕቲቱ፡ ከመ፡ ታድኅነኒ፡ እምስሕተት፡ ወእምልኮ¹⁰፡ አጋንንት፡ ወ(J134^{r^b})ትገብር፡
 ዘትፈቅድ፡ በኩሉ፡ መዋዕለ፡ ሕይወት(O96v^a)ከ፡ ወከመዝ፡ ኮነት፡ ትብሎ፡ በፍቅር፡
 ጽ(A₂55v^b)ኩዕ፡ እስመ፡ መምህረ¹¹፡ ዚአሃ፡ ውእቱ¹²፡ ዘወሀባ፡ ክልኤ¹³፡ አዕዛነ፡ ዘእከይ፡
_aወየአምር፡ ውእቱ፡ መጻሕፍተ፡ ዘእከይ_a¹⁴፡ በአማን፡ ይገብር፡(T153v^a) ወይሜ(B54r^a)ህር፡
 በከመ፡ እሉ፡ ስሕታተ፡ እንተ፡ ኮነት፡ ትትናገር፡ ይእቲ፡ ወታለመልም፡ ቃላ፡ ዘእንበለ፡
 ኃፍረት፡ ተኪላ፡ ይምነ፡ ወዕግመ፡ መሣግረ¹⁵፡ ዚአሃ፡ ወኮነት፡(P86v^a) በዝንቱ፡
 ታንቀለቅል፡ ማኅፈደ፡ ነፍሱ፡ ንጽሕተ፡ ወታንህል፡ ጽንዓ፡ ሕሊናሁ፡

[414] ወሶበ፡ ርእየ፡ ዘራዔ፡ እከይ፡ ወፀርሙ፡ ለጳድቃን፡ አንቀልቅሎተ፡ ነፍሱ፡ ተፈሥሐ፡
 ፈድፋደ፡ ወጸውዎሙ፡ ለመናፍስት፡ እኩ(J134v^a)ያን፡ እለ፡ መጽሐ፡ ምስሌሁ፡ ይእተ፡ ጊዜ፡
 ወይቤሎሙ፡ ኢትፊእይዋኑ፡(A₁57v^b) ለይእቲ፡ ወለት፡ ዘከመ፡_aእፎ፡ ቀርበት_a¹፡
 ከመ፡(L131v^a) ትፈጽም፡ [ለዘ(T153v^b)ኢክህልነ]²፡ ንሕነ፡ ፈጽሞቶ፡_aንዑ፡ ይእዜ፡ ከመ፡
 ንዕግቶ_a³፡ በኃይል፡ እስመ፡ ኢንረክብ፡ ንሕነ፡ ይእዜ፡ [ካልዓ]⁴፡ በዘንክል፡ ፈጽሞተ፡
 ሥምረቱ፡ ለዘፈነወነ⁵፡ ወበዘከመዝ፡ ተናገሮሙ፡ ለአብያጺሁ፡ ዝኩ፡ አበ፡ ጉሕሉት፡
 ወመጽኡ⁶፡ ለተዓብዖተ⁷፡ ሐራሁ፡ ለክርስቶስ፡ ወሆኩ፡ ኩሎ፡ ጠባይዓ፡ ነፍሱ፡

[413] ¹ ሊቃውንተ፡ LO | ² ተዓደው፡ A₁ | ³ አንትሙ፡ ለሊክሙ፡ ትብሉ፡ L | ⁴ ንርክብ፡ L | ⁵ ዛቲ፡ A₁A₂B | ⁶ ቀላል፡ LOT | ⁷ እፈቱ፡ L | ⁸ ተሳትፎትከ፡ A₁JP | ⁹ ዘእገብረከ፡ A₁A₂B | ¹⁰ ወእምአምልኮ፡ L | ¹¹ ምክረ፡ L | ¹² ውእ፡ P | ¹³ ጀ፡ L | ¹⁴ om. LO | ¹⁵ ማሣግረ፡ J.
 [414] ¹ ቀርበት፡ እፎ፡ transp. L | ² ዘኢክህልነ፡ JLOT | ³ ንዑ፡ ከመ፡ ንዕግቶ፡ ይእዜ፡ transp. L | ⁴ om. A₁A₂BP; p.c. J | ⁵ ለዘፈነወነ፡ L | ⁶ ወመጽኡ፡ L | ⁷ ለተዓብዖተ፡ A₁.

ወወ(O96v^b)ደዩ፡ ውስተ፡ ልቡ፡ ፍቅራ፡ ለወለት። በጽኑዕ፡ ወአንደዱ፡ እሳ(P86v^b)ተ፡
ፍትወት፡ ውስቴቱ፡ ፈድፋደ።

[415] ወሶበ፡ ርእየ፡ ከመ፡ ነፍሱ፡ ነደት፡ ጥቀ፡ ወ(A₂55v^c)ፀነት፡ ኀበ፡ ገቢረ፡ ኃጢአት፡
ወልቡኒ፡ ይጽ(B54r^b)ሕቅ፡ አድኅኖ(J134v^b)ታ፡ ለወለት፡ ወይመጦታ፡ ኀበ፡(T154r^a)
እግዚአብሔር። ወዝንቱኒ፡ ኮነ፡ እመታክለ፡ መሣግሪሁ¹፡ ለሰይጣን፡ ዘአስተቃለለ፡ ሎቱ፡
ዘንተ²፡ በብሂሎታ፡ ኢኮነ፡ ኃጢአተ፡ አውስቦተ፡ ብእሲት፡ ምዕረ፡ አሐተ፡ በእንተ፡ አድኅኖተ፡
ነፍሱ። ወገዓረ፡ ቅዱስ፡ እማዕምቀ፡ ልቡ፡ ፈሪሆ፡ እምነ፡ አዝዕብት³፡(L131v^b) ወጸለየ፡
ነዋኃ፡ ሰዓተ። ወአውኃዘ፡ እምአዕይንቲሁ፡ አንብዓ፡ ከመ፡ ማይ፡ እንዘ፡ ይኬልህ፡ ኀበ፡
ቅዱስ፡ ወኃያል፡ ዘያድኅኖሙ፡ ለእለ፡ ይትዌከሉ፡ ላዕሌሁ፡ እንዘ፡(A₁57v^c) ይብል። ላዕሌከ፡
ተወክልከ፡ እግዚአ፡ ወኢይትኃፈ(P86v^c)ር፡ ለዓለም። ወኢይስሐቁ⁴፡ ላዕሌየ፡
ጸላ(T154r^b)እትየ፡ መስተቃርናን፡ አጽምዓኒ፡ ለገብርክ፡(J135r^a) በዛቲ፡ ሰዓት፡
ወበሥምረትከ⁵፡ አሠኒ፡ ፍናዋትየ⁶፡ ከመ፡ ይሰባሕ፡ ስምክ፡ በላዕሌየ፡ ለገብርክ፡ ምኑን⁷፡
እስመ፡ ቡሩክ፡ አንተ፡ እስከ፡ ለዓለም፡ አማኔ።

[416] ወሶበ፡ ጸለየ፡ ነዋኃ፡ ሰዓተ¹፡ በውኒዘ፡ አንብዕ፡ ወበብዙኅ፡(O97r^a) ሰጊድ፡ ሰክበ²፡ ዲበ፡
ምድር። ለወኖመ፡ ንስቲተ፡ ወርእየ³፡ ከመ፡ መሰጥዎ፡ ሰብእ፡ ዘግሩም፡ ጥቀ፡ ራዕዮሙ፡
ወወሰድዎ፡ ኀበ፡ መካናት፡ ዘኢርእየ፡ ግሙራ። ወአብእዎ፡ ውስተ፡ ሀገ(B54r^c)ር፡ ዓባይ፡
ዘብዙ(A₂56r^a)ኅ፡ አፍላጋቲሃ⁴፡ ወጽዱል፡ ስነ፡ አርአያሃ፡ ወምዑዝ፡ ጥቀ፡ ዪና፡(T154v^a)
መዓዛሃ።(L132r^a) ወርእየ፡ በህየ፡ ዕፀዋተ፡ እለ፡ ዘዘዘአሁ⁵፡ ኅብሮሙ⁶። ወይፀውሩ፡ ፍሬ፡
ብዑደ፡ ወመን(J135r^b)ክረ፡ ዘይኤድም⁷፡ ለነጽሮ፡ ወይትፈተው፡(P87r^a) ለገሢሥ።
ወአቀጽሊሆሙ፡ ለእማንቱ⁸፡ ዕፀዋት፡ የሐልዩ፡ ማኅሌተ፡ ጥዑመ። ወበተሀውኮቶሙ፡
ይወፅእ፡ እምኔሆሙ፡ ነፋስ፡ ቀጢን፡ ዘኢይጸግቡ፡ እምጣእሙ። ወርእየ፡ መናብርተ፡
ሥርግዋነ፡ በወርቅ፡ ወልኩዕ፡ ዲቤሆሙ፡ አዕናቀ፡ ባሕርይ፡ ክቡራን፡ ለይበርቅ፡
ጸዳሎሙ⁹፡ ወብ(A₁58r^a)ዑድ፡ ስኖሙ። ወዓራታተ¹⁰፡ ዘዘዘአሁ፡ ኅብሮሙ፡ ንጹፋን¹¹።
ወይመውኡ፡ ለሥን¹²፡ ስነ፡(T154v^b) ራዕዮሙ፡ ወይትሌዓል፡ እምንዲድ፡ ኃሄተ፡ ስኖሙ።
ወማያቲሃኒ፡ ጽሩያን፡ ጥቀ፡ ይትከዓው፡ ለትፍሥሕተ¹³፡ ንጸሬ፡ በብዙኅ¹⁴፡ ትፍሥሕት።

[415] ¹ መሣግሪሃ፡ A₁ | ² om. LP | ³ አዝእት፡ A₁፤ አዝብእት፡ P | ⁴ ወኢይስሐቁኒ፡ L | ⁵ ወበሥምትከ፡ L | ⁶ ፍናዋትየ፡ O፤ ፍናትየ፡ P | ⁷ om. A₁.

[416] ¹ ሰዓት፡ A₁B | ² ሰጊድ፡ L | ³ ወርእየ፡ ንስቲተ፡ L | ⁴ አፍላጋቲሁ፡ L | ⁵ ዘዘዘአሃ፡ A₁፤ ዘዘዘአሆሙ፡ L፤ ዘዘዘአሁ፡ T | ⁶ ንጹፋን፡ ad. L | ⁷ ዘይኤድሞ፡ O | ⁸ ለእሙንቱ፡ LPT | ⁹ ዘይበርቅ፡ ጸዳሉ፡ ሥኖሙ፡ A₂፤ om. L | ¹⁰ ወእራታተ፡ A₁ | ¹¹ ንጹፋን፡ P | ¹² ለሰን፡ L | ¹³ ለትፍሥሕት፡ A₂ | ¹⁴ ብዙኅ፡ L.

[417] ወሶበ፡ አዖድዎ፡ ው(O97r^b)ስተ፡(J135v^a) ይእቲ፡ ሀገር፡ ዘመንክር፡ ስና፡ ወዓቢይ፡ ራኅባ፡ ምስለ፡ እልክቱ፡ ዘመንክር፡ ራዕዮሙ¹፡ አብእዎ፡ ኀበ፡ ሀገር፡ ዘኢይትካሃል፡(L132r^b) በነገር²፡ ንዕደታ³፡(P87r^b) ጥቅማኒ፡ እምነ፡ ወርቅ፡ ጽሩይ፡ [ወአረፋቲሃኒ]⁴፡ ሕኑጻት፡ በአዕባን፡(B54v^a) ዘኢርአየ⁵፡ መኑሂ፡ ግሙራ፡ ዘከማሆን፡ ወመኑ፡ ዘይክል፡ ነገረ፡ ስና፡ ለሀገር፡ ወኮነ⁶፡ እመልዕልቲሃ⁷፡ ይበርቅ፡ ብርሃ(A256r^b)ን፡ ወይትመከዓብ፡ ወይመልዕ፡ ውስተ፡ ኩሉ፡ መ(T155r^a)ራህብቲሃ፡ ወሐራ፡ ስዩማን፡ በበሂመቶሙ፡ ወለኩሉ፡ ጾታ፡ እምኔሆሙ፡ ብርሃን⁸፡ ዘይበርቅ፡ ወየሐውሩ፡ ኀቤሃ፡ እንዘ፡ ይሴብሐ፡ ለበዜማ፡ ጥዑም⁹፡ ዘኢተሰምዓ፡ ግሙራ፡ በልሳን፡ ሰብአዊ፡ ወሰም(J135v^b)ዓ፡ ቃለ፡ ዘይብል፡ ዛቲ፡ ይእቲ፡ መካነ፡ ዕረፍቶሙ፡ ወትረ¹⁰፡ ለጻድቃን፡ ወዛቲ፡ ትፍሥሕት፡ ኃሄቶሙ፡ ለእለ፡ አሥመርዎ፡ ለእግዚአብሔር፡

[418] ወእልክቱስ፡ ዕደው፡ መፍርሃን፡ ፈቀዱ፡ ከመ፡ ያውዕእዎ፡ እምሆየ፡(P87r^a)(A158r^b) ወውእቱስ¹፡ ኩለንታሁ፡ ምሉዕ፡ እምነ፡ ትፍሥሕት፡ ወኃሄት፡ ወጣእመ፡ ተድላ፡ ወአኃዘ፡ ይበሎ(L132v^a)ሙ²፡(O97v^a) እስእለክሙ፡ ከመ፡ ኢትሌል(T155r^b)ዩኒ፡ እምዛቲ፡ ፍሥሐ፡ እንተ፡ ኢትትነገር፡ አላ፡ ሀቡኒ³፡ አሐደ⁴፡ መካነ፡ እመዓዝኒሁ፡ ለሀገር፡ ከመ፡ እኅድር፡ ቦቱ፡ ወአውሥእዎ፡ እሙንቱ፡ ወይቤልዎ፡ በዝንቱ፡ ጊዜ፡ ኢይትካሃለክ⁵፡ ኃዲር⁶፡ በዝየ፡ ዘእንበለ፡ በብዙኅ⁷፡ ድካም፡ ወሐፈ፡(J136r^a) ገጽክ፡ ዕመቅ፡ ትመጽእ፡(B54v^b) ዝየ፡ ለእመ፡ አገበርካ፡ ለነፍስክ፡ ወአፃመወክ፡

[419] ዘንተ፡ ሶበ፡ ይቤልዎ፡ ወሰድዎ፡ እምይእቲ፡ ሀገር፡ ወአብጽሕዎ፡ ኀበ፡ መካናተ፡ ጽልመት፡ ወምሉዕ፡ ጸዓት፡ ወፍጉግ፡ ቄናሁ፡ ጥቀ፡ ወህየንተ፡ ፍሥሐ፡ እንተ፡ አል(A256r^b)ባቲ፡ ኃዘን፡ ርእየ፡ መካነ፡ ጽልመት፡ ዘአልቦቱ፡ ብርሃን፡ ዘኩለንታሁ፡ ጣቃ¹፡(P87v^a) መ(T155v^a)ካነ፡ ኃዘን፡ ወትካዝ፡ ህየ፡ ሀሎ፡ እሳት፡ ዘይነድድ፡ ዘያንበለብል²፡ ወዕቄ፡ ሥቃይ³፡ ይትሐወስ⁴፡ ውስቴታ፡ ህየ፡ ሀለዉ፡ ኃያላን፡ እለ፡ ይሣቅዩ፡ ዓቀብተ፡ እሳት፡ ው(L132v^b)ኩላን፡ በህየ፡ ወብዙኃን፡ ሰብእ፡ ይውዕዩ፡ በውስተ፡ እሳት፡ ወያስቆቅዉ፡ ወየኃዝኑ፡ ወሰም⁵፡ ቃለ፡(J136r^b) ዘይብሎ⁶፡ ዝንቱ፡ ውእቱ፡ ማኅደረ፡

[417] ¹ ራዕዮ፡ A₁A₂B | ² በነገር፡ LO | ³ ንዕደታ፡ A₂B | ⁴ ወአረፍታቲሃ፡ A₁A₂B; ወአረፋቲሃ፡ JOT; ወአረፋቲሃ፡ L | ⁵ ዘኢርአየሂ፡ L | ⁶ ዘኮነ፡ LT | ⁷ እመልዕልቲሃ፡ LT | ⁸ ብርሃን፡ A₁B | ⁹ በጥዑም፡ ዜማ፡ transp. L | ¹⁰ om. L.

[418] ¹ ውእቱስ፡ L | ² ይቤሎሙ፡ L | ³ ሀቡኒ፡ O | ⁴ ጅ፡ A₁L | ⁵ ኢይትካለክ፡ A₁ | ⁶ ኃዲር፡ A₁B | ⁷ ብዙኅ፡ L.

[419] ¹ ጥቃ፡ A₁ | ² ወዘያንበለብል፡ L | ³ ሥቃይትኒ፡ L | ⁴ ዘይትሐወስ፡ B | ⁵ ወሶበ፡ ሰምዓ፡ L | ⁶ ዘይብሎ፡ A₁ | ⁷ ሀለዉ፡ A₁; ሀለዉ፡ A₂B | ⁸ ከመዝ፡ ሀለዉ፡ transp. P | ⁹ ስኖንኒ፡ L | ¹⁰ ቄዓት፡ A₁BP.

ኃጥአን፡ ወከመዝ፡ ይሣቅዩ፡ እለ፡ ያጌምኑ፡ ነፍሶሙ፡ በገቢረ፡ ርኩስ፡ ወእንዝ፡
 (A₁58r^c)_a ሀለው፡ ከመዝ፡⁷_a⁸፡ ወሰድዎ፡ እምህየ፡ ወሜጥዎ፡ ኀበ፡ ህላዌሁ፡ እንዝ፡
 አንብዑ፡(O97v^b) ይውኅዝ፡ ከመ፡ ማይ፡ ወኮነ፡ በኀቤሁ፡ ስና፡ ለወለት፡ ወስኖን⁹፡
 ለአቢያጺሃ፡ ዘይጸይሕ፡ እ(T155v^b)ምኩስሕ፡ ወእምኩሉ፡ ሂዳት¹⁰፡ ወአኃዘ፡ የሐሊ፡
 በነፍሱ፡ ወዘይዘከር፡ ኩሎ፡ ዘርእየ፡ ወተሰቅለ፡ ልቡ፡ በፍቅረ፡ እማንቱ፡(P87v^b)
 ሠናያ(B54v^c)ት፡ ወይፈርህ፡ ወይርዕድ፡ እምእልክቱ፡ ሥቃያት፡ ዘያደነግጹ፡ ጥቀ፡ ሰኪቦ፡
 ዲቦ፡ ዓራት፡ ወኢተክህሎ፡ ፍጹመ፡ ለአውሥኦ፡

[420] ወእአመረ፡ ንጉሥ፡(L133r^a) ሕማመ፡ ወልዱ፡ ወ(J136v^a)መጽአ፡ ኀቤሁ፡ ወሐተቶ፡
 በእንተ፡ ዘረከቦ፡ ወአኃዘ፡ ይንግሮ፡ ዘርእየ፡ ወይቤሎ፡ ለምንት፡ አስተዳሎክ፡ መሥገርተ፡
 ለእገርየ፡ ወቀባዕ(A₂56v^a)ካ፡ ለነፍስየ፡ ሶቦ፡ አኮ፡ እግዚአብሔር፡ ዘረድአኒ፡ ህቀ፡ ክመ፡
 ዘእምኃደረት፡ ነፍስየ፡ ውስተ፡ ሲኦል፡ ወባሕቱ፡(T156r^a) ጥቀ፡ ኀር፡ እግዚአብሔር፡
 ለእስራኤል፡ ወለርቱዓን¹፡ ልብ፡ ዘአድኃና፡ ለነፍስየ፡ እማእከለ፡ መሥገርት፡ ወኖምኩ፡
 ድንጉዕየ፡ ወባሕቱ፡ እምልዑል፡ አርያም፡ ሐወጸኒ፡ አምላኪየ፡ ወመድኃንየ፡ ወአርአየኒ፡
 ሠናያተ²፡ እንተ፡ አሕረምዎ፡(P87v^c) [ላዕለ፡ ነፍሶሙ]³፡ እለ⁴፡ እምዕዕዎ፡ ሚመጠነ፡
 እምሥቃያት፡ ዘተደለው፡ ሎሙ፡ ሶቦ፡ ዓለ(A₁58v^a)ዉ፡ ወይእ(J136v^b)ዜኒ፡ ኦአብ፡ ናሁ፡
 አጸውኩ፡(O98r^a) እዘኒክ፡ እምሰሚዓ፡ ቃልየ⁵፡ ዘይመ(L133r^b)ርሐክ፡ ኀቦ፡ ሠናያት፡
 ዘይትሜነይዎ⁶፡ ጸድቃን፡ ኢትክልዓኒ፡ ሐዊረ፡ ውስተ፡ ፍኖት፡ ርትዕት፡ ዝንቱኬ፡
 ትምኔትየ፡ ወዝንቱ፡ ኃሠሣየ፡ ከመ፡ እድኃን፡(T156r^b) እምኩሉ፡ ወእብጸሕ⁷፡(B55r^a) ኀቦ፡
 መካናት፡ ዘየኃድር፡ ውስቱታ፡ ላዕክ፡ እግዚአብሔር፡ በረሃም⁸፡ መምህርየ፡ ወእፈጽም⁹፡
 ምስሌሁ፡ ተረፈ፡ ሕይወትየ፡ ወእመሰ፡ አኃዝከኒ፡ በግብር፡ እመውት፡ በኃዘን፡ ወትኅዝ፡
 እንዝ፡ አንተ፡ ትሬኢ፡ ወኢትሰመይ፡ ሊተ፡ አቦ፡ እምይእዜ፡ [ወአነሂ]¹⁰፡ ኢይሰመይ፡ ለክ፡
 ወልደ፡

[421] ወተከዘ፡ ንጉሥ፡ ወቄጸረ፡ ገጽ፡ ወቀብ፡ ሕይወቶ፡ ወ(P88r^a)ገብአ፡ ኀቦ፡ ጽርሐ፡ እንዝ፡
 ይሔ(A₂56v^b)ሊ¹፡ በነፍሱ፡ እክየ፡ ወመናፍስት(J137r^a)ሰ፡ እኩያት²፡ እለ፡ ተፈነዉ፡
 እምኀቦ፡ ተውዳስ፡ ላዕለ፡ ወሬዛ፡ አምላካዊ፡ ገብአ፡ ተኃፊሮሙ፡ እንዝ፡ የእምኑ፡

[420] ¹ ለርቱዓን፡ LT | ² ሠናያትየ፡ L; ሠናይተ፡ P | ³ ለነፍሶሙ፡ JLOT | ⁴ አላ፡ A₁ | ⁵ ቃልክ፡ P | ⁶ ዘይትሜነዎ፡ L | ⁷ ከመ፡ ad. A₁ | ⁸ ይዋስፍ፡ A₁ | ⁹ ወእፌጽም፡ A₁A₂BT | ¹⁰ ወአነ፡ JOT; አነ፡ L.
 [421] ¹ የሐሊ፡ L | ² እኩያን፡ L | ³ ይቤሎሙ፡ B | ⁴ አሐዱ፡ A₂BP | ⁵ ትእምርተ፡ መስቀል፡ L;
 ትእምርቱ፡ ዘስቀል፡ P | ⁶ om. A₂B; የዓቅብ፡ L | ⁷ ንትመዋዕ፡ ቦቱ፡ transp. A₂LT | ⁸ ዓቂቦ፡ LP | ⁹ ቦቱ፡ L | ¹⁰ ርእሶ፡ ad. L | ¹¹ ኅፉራኒነ፡ ወአርኃቀነ፡ transp. L | ¹² ተሐዲስነ፡ A₂; ተሐደስነ፡ A₂ | ¹³ ቀሪቦ፡ A₁BL.

ተመውሰዱ።(T156v^a) ወ(L133v^a)እንዘ፡ ይፈለጋሉ፡ ውሳኔ፡ ሐሳዊ፡ ለመፍቀርያነ፡ ሐሰት፡ ይጸውሩ፡ ውስተ፡ ገጸሙ፡ ትእምርተ፡ ተመውጃ፡ ወይቤሎሙ³፡ ከመዝነ፡ አንትሙ፡ ድኩማን፡ ወቅጥቁጣን፡ ዘኢተክህለክሙ፡ ት(O98r^b)ማዕዎ፡ ለ፩⁴፡ ወሬዛ፡ አሜሃ፡ ነበብዎ፡ እሙነ፡ መናፍስተ፡ እከ(A158v^b)ይ፡ በኃይሉ፡ ለአምላክ፡ ጽድቅ፡ ወይቤልዎ፡ ኢንክል፡ ቀሪብ፡ ጎብ፡ ኃይለ፡ ክርስቶስ፡ ውጎብ፡ ለትእምርቱ፡ ዘስሙ፡ መስቀል⁵፡ እስሙ፡ ሶብ፡ የዓትብ⁶፡ ለቦቱ፡ ንትመዋዕ⁷፡ ፍጡነ፡ ወንጉይይ፡ ወኩሎሙ፡ መኳንንተ፡ አየር፡(J137r^b) ወ(B55r^b)አኃዝ(P88r^b)ያነ፡ ዓለሙ፡ ጽልመት፡ ይጉይዩ፡ እንዘ፡ ይትጋፍኡ፡ እምቅድሙ፡ ይፈጽም፡(T156v^b) ዓቲብ⁸፡ በዓቢይ፡ ድካም፡ ወሶብ፡ ተጻባዕናሁ፡ በኃይል፡ ለዝንቱ፡ ወሬዛ፡ ወአንቀለቀልናሁ፡ ተማኅፀነ፡ ጎብ፡ ክርስ(L133v^b)ቶስ፡ ከሙ፡ ይርድኡ፡ ወሐፀረ፡ ርእሶ⁹፡ በትእምርተ፡ መስቀል¹⁰፡ ወሰደደነ፡ ጎፉ፡ ለወአርኃቀነ፡ ጎፉሬኒኒ¹¹፡ ወረሰየ፡ ለርእሱ፡ ኃይለ፡ ጽኑዓ፡ ንሕነሰ፡ ኢተሐከይነ፡ ወኢተሐየይነ፡ አላ፡ ተሐዲሰነ¹²፡ ሶብ፡ ንበጽሕ፡ ጎቤሁ፡ ይጼ(A256v^c)ውጃ፡ ለክርስቶስ፡ ከሙ፡ ይርድኡ፡ ወይመጽእ፡ እሳተ፡ መዓት፡ እምላዕሉ፡ ወያውዕየነ፡ ወንጉይይ፡ ሶቤሃ፡ ወናሁ፡ አእመርነ፡ ከሙ፡ ኢይትከሃለነ፡ ቀሪብ¹³፡ ኃይሁ፡

[422] ወከመዝ፡ አጠየቅዎ፡ መናፍስት፡(J137v^a) እኩያን¹፡ ለተው(O98v^a)ዳስ፡(T157r^a) ወነገርዎ፡ [ኢኩሎ፡ ዘኮነ፡ ጥዩቀ²፡ ወንጉሥስ፡ ተሀውከ፡ እምኩለሄ፡ ወአብጽሐ፡(P88r^c) ለተውዳስ፡ ወይቤሎ፡ ናሁ፡ ፈጸምነ፡ ኩሎ፡ ዘአዘዝከ፡ ቦቱ፡ ኦሊቅ፡ ወኢረከብነ፡ አሐተ³፡ በቍዱተ፡ ወእመቦ፡ ለዘተ(A158v^c)ርፈከ፡ ካልእ፡ እምተመይኖታት⁴፡ ንግረኒ፡(L134r^a) ኪያሃ፡ ከሙ፡ ንፍትና፡ እመቦ፡ ዘንረክብ፡ ሙዓክ⁵፡ ለእከይ፡ ወፍኖተ፡ ለአቍስሎ፡ ወኃሠሠ፡ ተውዳስ፡ ከሙ፡ ይትና(B55r^c)ገር፡ ምስሌሁ፡ ለወልደ፡ ንጉሥ፡ ወበሳኒታ፡ ነሥኦ⁶፡ ንጉሥ፡ ምስሌሁ፡ ወሐረ፡ ለሐውጸተ፡ ወልዱ፡ ወሶብ፡ ነበሩ፡ ኅቡረ፡ አንሥኦ⁷፡ ተውዳስ፡ ነገረ፡ ወአኃዘ፡ ይኒሶ⁸፡ በእ(T157r^b)ንተ፡ ተቃውሞቱ፡ ለበእንተ፡ ሃይማኖቱ⁹፡ ነኪር፡ ወበእንተ፡ ኢትአዝዘቱ፡ ውሳኔ¹⁰፡ ጸንዓ፡ ወክልሐ፡ እንዘ፡(J137v^b) ይብል፡ አንሰ፡ ኢያበድር፡ ግሙራ፡ ምንተኒ፡ [እምክብረ]¹¹፡ አፍቅሮቱ፡ ለክርስቶስ፡(P88v^a)

[422] ¹ ርኩሳን፡ L | ² ኩሎ፡ ዘኮነ፡ A₁A₂T፡ ጥዩቀ፡ ኩሎ፡ ዘኮነ፡ transp.JOPB | ³ አሐተ፡ P | ⁴ ካልእ፡ ዘተርፈከ፡ እምተመይኖታት፡ transp. A₂፡ ዘተርፈከ፡ እምተመይኖታት፡ ካልእ፡ transp. L | ⁵ ሙዓክ፡ A₂BOT | ⁶ ነሥኦ A₁B | ⁷ ንጉሥ፡ ad. L | ⁸ ይኒሶ፡ L | ⁹ ወበሃይማኖቱ፡ LT | ¹⁰ ውሳኔ፡ A₁A₂B | ¹¹ ላዕሰ፡ ክብረ፡ A₁A₂BP.

[423] ወቦአ፡ ተውዳስ፡ ጎበ፡ ውሣጤ፡ ጽርሕ፡ ወይቤ፡ አይዋስፍ¹፡ [ምንትነት]²፡ አእመርከ፡
 ዘርጎቹ፡ እምአምልኮ፡(A₂57r^a) አማልክቲነ፡ ውንደገ፡ ሃይማኖቶሙ፡ ወአምዓዕኮ፡ ለንጉሥ፡
 አቡክ፡ በቀላጥዓ፡ ወኮንክ³፡(O98v^b) ልጽፋ፡ ወጽሉአ⁴፡ ማእከ፡(L134r^b)ለ፡ ልኩሉ፡ ሕዝብ⁵፡
 [ወአማልክት]⁶፡ ዘእምነቤሆሙ፡ ልይእቲ፡ ሕይወትከ⁷፡ አኮኑ⁸፡ እሙንቱ፡ ወሀብዎ፡
 ኪያክ፡(T157v^a) ለአቡክ፡ ሰሚያሙ፡ ጸሎቶ⁹፡ ወፈትሕዎ፡ እመዋቅሕተ፡ ኃጢአ፡ ውሉድ፡
 ወበብዙሃ፡ ቃላት፡ ጽፋዓት¹⁰፡ ዘኢይትበቀሶ፡ ተዋሥኦ¹¹፡ ባቲ፡ ውእቱ፡ መሠርይ፡ ዘያንጉጉ፡
 ውስተ፡ እከያት፡ ወአኃ፡(A₁59r^a)ዘ፡ ያስተጥዕም፡ ቃላቲሁ፡ ወያርጎቹ፡ እምስ፡(J138r^a)ብክት፡
 ወንጌላዊት፡ እንዘ፡ ያስተጻንዕ፡ ምግባራተ፡ ጣዖት፡ ወአርመመ¹²፡ ወልደ፡ ንጉ፡(B55v^a)ሥ፡
 ልዑላዊ፡ ዘያንሶሱ፡ ውስተ፡ ሀገር፡ እንተ፡ ሐነጻ¹³፡ እግዚአብላ፡(P88v^b)ሔር፡ ወአኮ፡ እንለ፡
 እመሕያው፡

[424] ወይቤሎ፡ ለተውዳስ፡ ስማዕ፡ [አዕመቀ]¹፡ ትምይንት፡ አዘትጸልም፡ እምጽልመተ²፡
 ሌሊት፡ ዘርእ፡ ባቢላዊ³፡ ወልደሙ፡ ለከለዳውያን፡ ሐናጽ፡(T157v^b)ያነ፡ ማሕፈድ⁴፡ እለ፡
 ቦሙ፡(L134v^a) [ተዘርዎ፡ ልሳን]⁵፡ ነባቤ፡ ፍትሕ፡ ብጡል፡ ወአረጋይ፡ ጎርቱም፡
 [አዘኃጣውኢሆሙ]⁶፡ [ለኃምስቱ]⁷፡ አህጉር፡ እለ፡ ውዕያ፡ በእሳት፡ ወተይ፡ ይቀልል⁸፡
 [እምኃጣውኢክ]⁹፡ እፎኑ¹⁰፡ ተሐበልክ፡ ከመ¹¹፡ ትጽርፍ፡ ላዕለ፡ ዜና፡ መድኃ፡(O99r^a)ኒት፡
 ዘቦቱ፡ [በርሁ]¹²፡ ጽልመታት¹³፡ ጥቀ፡(J138r^b) ወዘቦቱ፡ ረከቡ፡ ስሐ፡(A₂57r^b)ታን፡ ፍኖተ፡
 ጽድቅ¹⁴፡ ወቦቱ፡ ድኅነ፡ ሕጉላን፡ ወዚውዋን¹⁵፡ ካዕበ፡ እስኩ፡ ንግረኒ፡ ምንትነት¹⁶፡
 ዘይኔይስ፡ እምአምልኮተ፡ አምላክ፡ አኃዜ፡ ኩሉ¹⁷፡ ምስለ¹⁸፡ ወልዱ፡ ብሁተ፡ ልደት፡
 ወመንፈሱ¹⁹፡ ቅዱስ፡ [አሐዱ]²⁰፡ አምላክ፡(P88v^c) ዘኢፍጡር፡ ወዘኢይመውት፡ ፈጣሬ፡
 ሠናያት፡ ወነቅዓ²¹፡ ኔራት፡ ዘኢይትመዋዕ፡ ኃ፡(T158r^a)ይለ፡ ወኢይትረከብ²²፡ ስብሐቲሁ፡
 ዘይቀውሙ፡ ቅድሜሁ፡(A₁59r^b) አዕላፈ፡ አዕላፋት፡ ወትዕልፊተ፡ አዕላፋት፡ መላእክት፡
 ሐራ፡(L134v^b) ሰማያውያን፡ ዘ፡(B55v^b)ምሉዕ፡ [ሰማያተ]²³፡ ወምድረ²⁴፡ እምስብሐቲሁ፡

[423] ¹ ይዋስፍ፡ A₁ | ² ምንተነት፡ A₁JOPT | ³ ወኮነ፡ L | ⁴ ጽሉዓ፡ ወጽፋፈ፡ transp. L | ⁵ ሕዝብ፡ ኩሉ፡
 transp. L | ⁶ om. A₁A₂P; p.c. BJ | ⁷ ሕይወትክ፡ ይእቲ፡ transp. L | ⁸ አኮኑ፡ L | ⁹ ጸሎቶሙ፡ A₁ | ¹⁰
 ዘጽፋዓት፡ A₁ | ¹¹ ተዋሥኦ፡ A₁A₂P | ¹² ወአርመመ፡ A₁ | ¹³ ሐነጻ፡ A₁.
 [424] ¹ አእመቅ፡ JLOT | ² ለጽልመተ፡ A₁ | ³ ገሊላዊ፡ L | ⁴ ማኅፈደ፡ A₁ | ⁵ ተቶስሐ፡ ዓለም፡ A₁A₂BP;
 ተዘርወ፡ ልሳን፡ JOT | ⁶ ዘኃጣውኢ፡ JLOT | ⁷ ለጅ፡ A₁P; ጅ፡ JLOT | ⁸ ይቀልላ፡ P | ⁹ እምኃጣውኢሁ፡
 JLOT | ¹⁰ እፎ፡ LO | ¹¹ om. L | ¹² በርሁ፡ A₁A₂B; በርሀ JOT | ¹³ ወጽልመታት፡ A₁A₂B | ¹⁴ ጽድቃን፡
 A₁ | ¹⁵ ወዚዋን፡ O | ¹⁶ ምንትነት፡ L | ¹⁷ ዓለም፡ ad. A₁ | ¹⁸ ወምስለ፡ L | ¹⁹ ወመንፈስ፡ L | ²⁰ ጅ፡
 JLOT | ²¹ ወነቀዓ፡ A₁ | ²² ወይትረከብ፡ BO; ወይትረከብ፡ JT | ²³ ሰማያት፡ A₂JOPT | ²⁴ ወምድር፡
 JOPT | ²⁵ ሠራዩ፡ A₁A₂B | ²⁶ ጥበቡ፡ L.

ዘቦቱ፡ ተፈጥረ፡ ኩሉ፡ እምነብ፡ ኢሀሎ። ዘቦቱ፡ ጸንዓ፡ ኩሉ፡ ወተእኅዘ፡ ሠራዊ²⁵፡ ኩሉ፡ በጥበቡ²⁶።

[425] አይኑ፡ ይህኒ። ከመ፡ ያምልክዎ¹፡ ለዝንቱ²፡ ወሚመ፡ ያምል(J138v^a)ኩ፡ አጋንንተ፡ ማኅጉላነ፡ ወጣኦታተ፡ እለ፡ አልቦመ፡ ነፍስ፡ እለ፡ ይዌድስዎመ፡ ወይንዕድዎመ፡ በገቢረ፡ ዝመ፡ት፡ ወተራክቦተ³፡ ተባዕት፡ ወኩሉ⁴፡ ምግባራተ፡ አሕዛብ፡(O99r^b) እለ፡ ጽሑፋት፡ በእንተ፡ አማልክት⁵፡ በመጻሕፍተ⁶፡ እምነቶመ፡⁷፡(P89r^a) ኢተኃፍሩኑ፡(T158r^b) ኦኅርቱማን⁸፡ ጌሠመ፡ ትትዓሠዩ፡ እሳተ፡ እንተ⁹፡ ኢትነውም፡ ግመራ። ኦእለ፡ ትትሜሰለ፡ በዘመድ፡ ኬልቂዶናዊ፡ ኢተኃፍሩኑ፡ ሶበ፡ ትሰግዱ፡ ለ(A257r^c)ግልፈዋት¹⁰፡ መዋትያን፡ እለ፡ ገብሮመ¹¹፡ እደ፡ እንለ፡ እመሕያ(L135r^a)ው። እስመ፡ ትጸርቡ¹²፡ አዕባነ፡ ወዕፀወ፡ ወትሰምይዎመ፡ አማልክተ¹³። ወቦኑ፡ ይህንየክመ፡¹⁴፡ ካዕበ፡ ሶበ፡ ትነሥኡ፡ እመራዕይ¹⁵፡ አስዋረ፡ ወእምነ፡ እንስሳ፡ ዘተክዘዙ፡ ለመሥዋዕት፡ ብዙኃ፡(J138v^b) ወትሠውዕዎመ፡ ለአማልክት፡ ምውታን፡ ኦክብዳን፡ ወስሑታን፡ ኢተክምሩኑ፡ ከመ፡ መሥዋዕት፡ ይክብር፡ እምጣዖትክመ፡(A159r^c) እስመ፡ ለግል(B55v^c)ፎ፡ ሰብእ፡ ይገብሮ¹⁶፡ ወ(T158v^a)ለእንስሳ ፡ እግዚአብሔር፡ ፈጠሮ።

[426] ወናሁ፡ ፈድፋድ፡ እንስሳ¹፡ በሐም፡ ዘኢይነብብ²፡ ይኒይስ፡(P89r^b) በእእምሮ፡ ፈድፋድ³፡ እምኔክ፡ እስመ⁴፡ እንዘ⁵፡ ነባቢ፡ አንተ፡ ኢተክምሮ፡ ለአምላክክ⁶፡ ዘፈጠረክ፡ እምነብ፡ ኢሀ(O99v^a)ሎክ፡ ወቦቱ፡ ሕይወትክ፡ ወናሁ፡ ትሰምዮ፡ አምላክ፡ ለዘኢተክምሮ⁷፡ ቅድመ፡ ለዘይእዜ⁸፡(L135r^b) ርኢኮ። ይዘብጥዎ፡ በኃዲን፡ ወይሰብክዎ⁹፡ በእሳት፡ ወይቀጠቅጥዎ¹⁰፡ በሰፊልያት፡ ወአንተሰ፡ አሠርኀኮ¹¹፡ በወርቅ፡ ወብሩር፡ ወዓልዓልኮ፡ እመራት፡ ወአንበርኮ፡ በመል(J139r^a)ዕልት¹²። ወእምዝ፡ ሰገድክ፡ ሎቱ፡ ለዕብን፡ ኅሡር፡ ወግዱፍ፡ ለዘየሐዕዕ፡ እምኔክ፡ አኮ፡ ዘትሰግድ፡(T158v^b) ለአምላክ፡ አላ፡ ትሰግድ፡ ለግብረ፡ እደዊክ፡ መዋቲ፡ ዘኢያስተነፍስ፡ ወኢኮነ፡ መፍት፡(A257v^a)ው፡ ከመ፡ ይስምይዎ፡ ለግልፎ፡ መዋቲ¹³፡ እስመ፡ ዘኢኮነ፡ ሕያወ፡ ግመራ። ኢይደሉ፡ ከመ፡ ይበልዎ፡ መዋቲ¹⁴፡ አላ፡ ይደሉ፡ ከመ፡

[425] ¹ ያምልኩ፡ L | ያምልክዎኒ፡ O | ምምልክዎኒ፡ T | ² ዘንተ፡ LT | ³ ወተረክቦተ፡ L | ⁴ ወኩሉ፡ A₁A₂B | ⁵ አማልክቶመ፡ L | ⁶ መጻሕፍተ፡ L | ወመጻሕፍተ፡ O | ⁷ እምነቶመኒ፡ L | ⁸ ኦኅርትማን፡ B | ኦኅርማን፡ L | ⁹ om. P | ¹⁰ ለግልፍዋት፡ A₂LP | ¹¹ om. L | ¹² ትፀውሩ፡ A₂ | ¹³ ለአማልክተ፡ O | ¹⁴ ይህንየክመ፡ A₁ | ¹⁵ እምራዕይ፡ O | ¹⁶ ይኒብሮ፡ B.
[426] ¹ እንስሳ፡ ፈድፋድ፡ transp. A₂ | ² ዘይነብብ፡ O | ³ om. L | ⁴ የአምሮ፡ ለፈጣሪሁ፡ ad. L | አእመሮ፡ ለፈጣሪሁ፡ ad OT | ⁵ ወእንዘ፡ LOT | ⁶ ለአምላክ፡ BT | ⁷ ለዘተክምሮ፡ A1 | ⁸ ወዘይእዜ፡ P | ⁹ ወይሰክብዎ፡ A₁ | ወያሰክብዎ፡ L | ¹⁰ ወይቀጠቅጦ፡ L | ¹¹ አሠርኀ፡ L | ¹² እመልዕልት፡ A₁ | ¹³ መዋቲ፡ P | ¹⁴ መዋቲ፡ A₂PT | ¹⁵ ይወልጥዎ፡ L | ¹⁶ ሐዲስ፡ A₁ | ¹⁷ በዘክመዝ፡ A₁A₂B | ¹⁸ ይትፈተት፡ A₁B | ¹⁹ ሐቅል፡ ad. A₁ | ²⁰ ይስበር፡ A₂BO | ²¹ ወለዕፀውኒ፡ L | ²² ይፀርብዎ፡ L | ²³ ለወርቅኒ፡ JLO | ²⁴ ወለብሩር፡ L | ²⁵ ወአማልክቲክ፡ A₁B | ወለአማልክቲክ፡ P.

ይወ(P89^c)ልጡ¹⁵፡ ሎቱ፡ ስመ፡ ሐዲሰ¹⁶፡ ዘይደልዎ፡ በዘከመ¹⁷፡ ኃሣር፡ እስመ፡ እብን፡
ይትፌተት¹⁸፡ ወንዋየ¹⁹፡ ልሕኩት፡ ይስብር²⁰፡ ወለዕዕኒ²¹፡ ይፀርብዎ²²፡ ወብርትኒ፡
ይዝ(L135v^a)ኅል፡ ወለወርቅ(A₁59v^a)ኒ²³፡ ወለብሩርኒ²⁴፡ ይሰብ(B56r^a)ክዎሙ፡
ለአማልክቲከ²⁵፡ ካዕበ፡ ይሠይጥዎሙ፡፡

[427]ቦእምኔሆሙ¹፡ ዘውጉድ፡(J139r^b) ሢጡ፡ _aወበ፡ ዘብዙጎ፡ ሢጡ_a²፡ ወክቡርኒ፡ አኮ፡
ከዊኖ፡ አምላክ፡ አላ፡ ኃላፊ፡ ውእቱ፡ ዘይነሥ(O99v^b)እዎ፡ በሢጥ፡ መኑኬ፡ ዘይሣየጦ³፡
ለአምላክ፡ አው፡ መኑ፡ ዘይሠይጦ፡ ወለዘኢይትሐወ(T159r^a)ስ፡ በእፎ፡ ይሰምይዎ፡
አምላክ፡ ኢትፊኢኑ፡ ከመ፡ ዘይቀውም፡ እምኔሆሙ፡ ኢይትከሃሎ፡ ይንበር፡ ግሙራ፡
ወዘይነብር፡ ኢይትከሃሎ፡ ይቁም⁴፡ ኅፈር⁵፡ ኦዘአልብከ⁶፡ ልብ፡ ወደይ፡ እዴክ፡ ዲበ፡
አፉ(P89v^a)ክ፡ አኅሡር፡ እምኩሉ፡ ሰብእ፡ ኦዘትዊድሶሙ፡ ለእሉ⁷፡ እስመ፡ ኮንክ፡ ነኪረ፡
እምጽድቅ፡ [ወኔጡክ]⁸፡ በትእምርተ፡ ሐሰት፡ ወገበር(L135v^b)ከ⁹፡ ግልፈዋተ¹⁰፡ በእደዊክ፡
ወሰመይኮሙ፡ አማልክተ፡ በሐሰት፡ ቁም፡ ኦኅር(J139v^a)ቱም፡ ወለቡ፡ እስመ፡ አረጋዊ፡
አንተ፡ ይትከሃለክ፡ ከመ፡ ትብቋዕ፡ ለርእስክ፡ እንዘ፡ ከ(A₂57v^b)መ፡ ሰብእ፡ አንተ፡ ገበርክ፡
ለክ፡ አምላክ፡ በእፎ፡ ይክውን፡ ዝንቱ፡ አከ¹¹፡ ዘገበርክ፡ አምላክ፡(T159r^b) አላ፡ ገበርክ፡
አምላላ፡ ሰብእ፡ አው፡ እንስሳ፡ ዘአልቦሙ፡ ልሳን፡ ወኢያወሥኡ¹²፡ ምንተኒ፡፡

[428]ሶበ(A₁59v^b)ሶ፡ ኢሀለዉ፡ ነሀቢ፡ ወፀራቢ፡ እምኢረከብክ፡ ዘይክውነክ፡ አም(B56r^b)ላክ፡
ወለእመ፡ ኢሀለዉ፡ ዘየዓቅብዎሙ፡ እምገበርክ፡ አምላክ፡ ዘትጼሊ፡ ኅቤሁ፡ ጸብረ፡ ዓቢዮ፡
ሚ(P89v^b)ይፈ(O100r^a)ደፍድ፡ ዕበዶሙ፡ ለሰብእ፡ ለዘያመልክዎ፡ ከመ፡ አምላክ፡
ወይጼልዩ፡ ኅቤሁ፡ ከመ፡ ይዕቀቦሙ፡ ለውእቱ፡ ዘየዓቅብዎ፡ ውጉዳን₁፡ ዓቀብት፡
ከመ፡(J139v^b) ኢይሥርቅዎ፡ ወለአመ፡ ከ(L136r^a)ነ፡ ዘወርቅ፡ ወብሩር₂፡ የዓቅብዎሙ₃፡
በጽኑዕ፡ ወለእመ፡ ኮነ፡ ዕብነ፡ አው፡ ልሕኩተ፡ አው፡ ምንተኒ፡ እምንዋየ፡ ዓለም፡ ኅሡር፡
[ወለሊሁ]₄፡ የዓቅብ፡ ርእሶ፡(T159v^a) እትሐዘብ፡ ከመ፡ ልሕኩት፡ በኅቤክሙ፡ ይጸንዕ፡
እምወርቅ፡ አኮነ፡ በርትዕ፡ ይደሉ፡ ከመ፡ ይስሐቁ፡ ላዕሌክሙ፡፡

[429]ኦኦብዳን፡ ወዕውራን፡ እሰ፡ አልብክሙ፡ ለብዎ፡ ግሙራ፡ ወኢዕረፍተ¹፡ እስመ፡
ምግባራቲክሙ፡ ዕበድ፡ እስመ፡ ዘሀሎ፡ በከዊነ፡ ሐራ፡ ይትሜሰል፡ ከመ፡ ሐራዊ²፡

[427] ¹ ቦእምኔሆሙ፡ A₁ | ² om. T | ³ ዘይሠየጦ፡ T | ⁴ ኅቡረ፡ ad. L | ⁵ ኅፉረ፡ L | ⁶ ወዘአልብክ፡ A₁ | ⁷ ለእሉ፡ A₁ | ⁸ ኔጡክ፡ JLOT | ⁹ ወገበር፡ L | ¹⁰ ግልፍዋተ፡ A₂L | ¹¹ om. L | ¹² ወኢያወሥኡ፡ L.
[428] ¹ ውጉዳን፡ T | ² ወዘብሩር፡ A₂L | ³ የዓቅብዎሙ፡ P | ⁴ ለሊሁ፡ JLOT.
[429] ¹ ወኢዕረፍት፡ OP | ² om. L; ይትሜሰል፡ ከመ፡ ሐራዊ፡ T | ³ ይገብር፡ JLOT | ⁴ ለሞሎሕ፡ A₁L | ⁵ ያዓብዳ፡ T | ⁶ ዮኒጽጽ፡ P | ⁷ አላ፡ L | ⁸ አቀመ፡ L | ⁹ p.c. J; ወክመዝ፡ L; ወክመ፡ ከመዝ፡ O | ¹⁰ ወጥዑማት፡ A₁ | ¹¹ ማኅመምያት፡ A₂LP | ¹² om. L | ¹³ ርኩስት፡ A₂B | ¹⁴ ለአይድኦ፡ A₁ | ¹⁵ ክሡት፡

[ወይገብር]³፡ ሎቱ፡ ግልፎ፡ ወያቀውሞ፡ ወይሰምዮ፡ ሞሎሕ⁴፡ አምላክ፡ ወእምዝ፡ በ(P89v^c)ፍትወተ፡ አን(A₂57v^c)ስት፡ የዓብዳ⁵፡ ለነፍሱ፡ በውእቱ፡ ሕማም፡ ወይገብር፡(J140r^a) ሎቱ፡ ካልዓ፡ አምላክ፡ ወይሰምዮ፡ ዝኑራ፡ ወቦ፡ ካልእ፡ በ(A₁59v^c)እንተ፡ ፍቅረ፡ ወይን፡ ይገብር፡ ግልፎ፡ ወይሰምዮ፡ ዮኒጽጽ⁶፡(T159v^b) ወከመዝ፡ ወእ(O100r^b)ቱ፡ ተረፈ፡ ኃጣውእ፡ ወአምሳሊ(B56r^c)ሆመ፡ ሕስመ፡ እለ_a⁷፡ ይፈት(L136r^b)ዉ፡ ሕማሞመ፡ አቀመ፡⁸ ሎመ፡ አማልክተ፡ ወሰመይዎመ፡ ለኃጣውእ፡ አማልክተ፡ [ወበእንተዝ]⁹፡ ይትረከብ፡ በውስተ፡ መኪርብተ፡ ጣዖት፡ ተውኔት፡ ጥዑማት¹⁰፡ [ማሕመሚያት]¹¹፡ ወዘፈን፡ ወማኅሌት¹²፡ ወተሠርግዎ፡ ወተጋይጾ፡ ዘዕበድ፡ ወመኑ፡ ይክል፡ ነዚ፡ ምግባራቲሆመ፡ ርኩሳት¹³፡ ወመኑ፡ ዘይትከሃሎ፡ ያርኩስ፡ አፋሁ፡ በአይድአ¹⁴፡ ምግባራቲሆመ፡ እኪት፡ ዳዕመ፡ ክሥት¹⁵፡ ይእቲ፡ ለእመ፡(J140r^b) ንሕ(P90r^a)ን፡ አርመምነ፡ ዛቲኬ፡ አምልኮትክ፡ ኦተውዳስ፡(T160r^a) ኦዘአልብከ¹⁶፡ ልብ፡ ከመ፡ ግልፈዋቲከ¹⁷፡ በእንተ፡ ዝንቱ፡ ትኤዝዘኒ፡ ከመ፡ እስግድ፡ ሎመ፡ አማን፡ ከመ፡ ምግባርክ፡ ሕክይ፡ ፈድፋደ_a¹⁸፡ ወከማሆመ፡ ትከውን፡ አንተ፡ ወኩሎመ፡ እለ፡ ይትዌክልዎመ፡ ወአንሰ፡ አመልክ፡ ለእግዚእየ፡ ወሎቱ፡ እሠውዕ፡ ነፍስየ፡ ለአምላክ፡ ፈጣሪ¹⁹፡ ዘይሜግብ²⁰፡(L136v^a) ኩሎ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ተስፋነ፡(O100v^a) ዘቦቱ፡(A₂58r^a) ረከብነ፡ ቀሪቡ፡(A₁60r^a) ኀብ፡ አበ²¹፡ ብርሃናት፡ በመንፈስ፡ ቅዱስ፡ ወቦቱ፡ ተሣየጠነ፡ እምግብርናት፡ በደመ፡

[430] ሶበሰ ፡ ኢያትሐተ፡ ርእሶ፡ እስክ፡ ከዊነ፡ ገብር፡ እምኢኮነ፡ ድልዋነ፡ ለተሰምዮ፡(J140v^a) ውሎድ፡ ወበእ(B56v^a)ንቲአነ፡ ተት(T160r^b)ሕተ፡ ወኢሐሰብዎ¹፡ ከመ፡ አምላክ፡ አላ፡ ተወክፈ፡ ኩሎ፡ ዘኢይደሉ²፡ ወፈጸመ፡(P90r^b) ኩሎ፡ ግብረ፡ ሰብእ፡ ዘእንበለ፡ ኃጢአት፡ ባሕቲታ፡ ወዓርገ፡ ዲቦ፡ ዕፁ፡ መስቀል፡ በሥጋሁ፡ ወወደይዎ፡ ውስተ፡ መቃብር፡ ወተንሥኦ፡ በሣልስት፡ ዕለት፡ እምድኅረ፡ ወረደ፡ ውስተ፡ ሲኦል፡ ወአውዕኦመ፡ ለእለ፡ ኮነ፡ አግብርተ፡ ለክክይ፡ አኃዜ፡ ዓለም፡ እለ፡ ነበሩ፡ ሙቁሐነ፡ በኃጢአት፡ ምንት፡ የዓኪ፡ እምዝንቱ፡ እስመ፡ ትጸርፍ፡ ላዕሌሁ፡ በተቃጽቦ፡ ኢትሬእዮነ፡ ለዝን(L136v^b)ቱ፡ ፀሐይ፡ ለእስንፍቱ³፡ እመካናት፡ እለ፡ ኢይበቀሳዕዑ፡ ይፌኑ፡ ፀዳሎ፡ ኀቤሆመ፡ ወለእስፍንቱ⁴፡

A₁A₂B | ¹⁶ ዘአልብክ፡ A₂L | ¹⁷ ግልፍዎት፡ A₂LO | ¹⁸ ፈድፋደ፡ እክይ፡ transp. L | ¹⁹ ፈጣሪ፡ A₁ | ²⁰ ዘይሜግ፡ P | ²¹ አብ፡ P.
[430] ¹ ወኢሐሰብዎ፡ A₁፤ ወኢሐሰብዎ፡ B | ² ዘይደሉ፡ A₂ | ³ እስፍንተ፡ A₁A₂B | ⁴ ወእስፍንተ፡ A₁A₂B | ⁵ ሎመ፡ L | ⁶ ነውረ፡ A₁ | ⁷ ኢያሐስም፡ L | ⁸ ምንተኒ፡ JLOT | ⁹ ኀቤሁ፡ ለሐዊን፡ L፤ ለሐዊን፡ ኀቤሁ፡ P | ¹⁰ ወትረኢ፡ O | ¹¹ ምንተኒ፡ JOT | ¹² om. A₁ | ¹³ ምንትኒ፡ ሕሱም፡ A₂P፤ ወኢምንተኒ፡ ሕሱም፡ JOT፤ ሕሱም L.

እምአብድንተ፡ ሙ(T160v^a)ታን፡ እለ፡ ዪዑ፡ ያ(J140v^b)በርህ፡ ላዕሌሆሙ⁵፡፡ ቦኑ፡ ይረክቦ፡
 ሐማኔት፡ አው፡ ነውር⁶፡፡ አኮኑ፡ ውእቱ፡ ዘያየብስ፡ ኩሎ፡ ርስሐ(O100v^b)ተ፡ ወያበርሕ፡
 ውስተ፡ መካናት፡ ጽልሙታን፡ እንዘ፡ ኢየሐስም⁷፡ ፍጹመ፡ በዝ(P90r^c)ንቱ፡ ወኢይረክቦ፡
 [ም(A₁60r^b)ንትኒ]⁸፡ እምርስሐታት፡ ግሙራ፡፡ ወምንተ፡ ትብል፡ በእንተ፡ እሳት፡ ካዕበ፡
 አኮኑ፡ ትትዌ(A₂58r^b)ከፎ፡ ሐሐዊን፡ ጎቤሃ_a⁹፡ ጸሊመ፡ ወቄሪረ፡ ወትሬኢ¹⁰፡ ኩለንታሃ፡
 ከመ፡ ላህበ፡ እሳት፡፡ ቦኑ፡ ይነሥእ፡ እምከዊኑ፡ ግዕዘ፡ ሐዊን፡ ምንተኒ፡ ሐው፡ ኢትሬኢኑ፡
 እንዘ፡ ይዘብጥ(B56v^b)ዎ፡ በሰፊልያተ፡፡ ቦኑ፡ ይረክቦ፡ ለእሳት፡ ምንትኒ¹¹_a¹²፡(L137r^a)
 አው፡ ይበውዕ፡ ላዕሌሆ፡ ሕሰም፡(T160v^b) ግሙራ፡፡ ወእመሰ፡ ዝንቱ፡ ፍጡር፡ በላዩ፡
 ኢይበውእ፡ ላዕሌሆ፡ ሕማም፡ በእንተ፡ ተሳት(J141r^a)ፎቱ፡ ምስለ፡ ዘይቴሐት፡ እምኔሆ፡
 [aምንተኒ፡ ሕሰም_a]¹²፡፡

[431] በአይ፡ ቃል፡ አጎጡአ፡ አእምሮ፡ ወዕብነ፡ ልብ፡ ትትሐበል¹፡ በተሳልቆ፡ ሶበ፡ እቤ፡ አነ፡
 ወልደ፡ አብ፡ ወቃለ፡ እግዚአብሔር፡ ኢተፈልጠ፡ ፍጹመ፡ እምስብሐተ²፡ አቡ(P90v^a)ሆ፡፡
 አላ፡ አምላክ፡ ውእቱ፡ መጽአ፡ ለመድኃኒተ፡ ውሉደ፡ ሰብእ፡ ወለብሰ፡ ሥጋ፡ እጓለ፡
 እመሕያው፡ ከመ፡ ይ(O101r^a)ረስዮሙ፡ ለሰብእ፡ ሱቱፋኒሆ፡ በጠባይዕ³፡ ልቡናዊት፡
 አምላካዊት፡ ወእመትሕተ⁴፡ ታሕቲት፡ ሲኦል፡ አውዕኦ፡ ለዘመድነ፡ ከመ፡ የ(T161r^a)ሀቦ፡
 ክብረ፡ ወስብሐተ፡ ሰማያዊ⁵፡ ወኢለብሰ፡ ሥጋ፡ መ(L137r^b)ዋቴ⁶፡ ዘእንበለ፡ ከመ፡ ይኒጦ፡
 ለመልአክ፡ ጽልመት⁷፡ ዘዝንቱ፡ ዓለም፡ በተዋሕዶቱ፡ ለሥጋ፡ እጓለ፡(J141r^b) እመሕያው፡
 ከመ፡ ይማአ፡ ወያጥፍአ፡ ወያድ(A₁60r^c)ኅኖ፡ ለዘመድነ፡ እምዓመባሆ፡፡ ወበእንተዝ፡(A₂58r^c)
 መጽአ፡ ከመ፡ ይሕምም፡ ዲበ፡ መስቀል፡ ሐመ፡ ዘኢየሐምም፡ ለአጠይቆተ፡ ፪፡ ጠባይዕ፡፡
 በእንተ፡ ዘኮነ፡ ሰብእ፡ ተሰቅለ፡ ወበእንተ፡ ከመ፡ አምላክ፡ ውእቱ፡ አጽለሞ፡ ለፀሐይ፡
 ወአድለቅለቃ፡(B56v^c) ለምድር፡ ወአን(P90v^b)ሥአ፡ አብድንቲሆሙ፡ እመቃብር፡ ለብዙኃን፡
 ሙታን፡፡ ወካዕበ፡ ሞተ፡ ከመ፡ ሰብእ፡ ወዪወዋ፡ ለሲኦል፡ ከመ⁸፡ አምላክ፡
 ወተን(T161r^b)ሥአ⁹፡ እሙታን፡፡

[432] ወበእንተዝ ፡ ከልሐ፡ ወይቤ፡ ነቢይ፡ ከመ፡ ሲኦል፡ አንጐርጐረት፡ ሶበ፡ ወረደ፡ ታሕተ፡
 እስመ፡ ተቃጸበቶ፡ ወመሰላ¹፡ ከመ፡(L137v^a) ሰብእ፡ ውእቱ፡፡ ወርእ(O101r^b)ያ፡ ከመ፡

[431] ¹ እምላዕሌየ፡ ad. LT | ² እምስብተ፡ P | ³ በጠባይዕት፡ A₁ | ⁴ ወእምታሕተ፡ L; ወእምተሕተ፡ O | ⁵ ሰማዊ፡ L | ⁶ መዋቲ፡ L | ⁷ ሞት፡ L | ⁸ ወከመ፡ B | ⁹ ተንሥአ፡ B.
 [432] ¹ ወመሰለ፡ A₁ | ² ዘረከቦ፡ ምንት፡ ኅሱም፡ L; ምንት፡ ዘረከቦ፡ ኅሱም፡ OT | ³ በቃለ፡ A₁A₂B | ⁴ ኢተኃፍርኑ፡ ad. L | ⁵ ይኔይስኑ፡ J; ኢይኔይስኑ፡ LOT | ⁶ ይሜህር፡ B | ⁷ ለዘከመዝ፡ JL; ለዘከመዝኑ፡ OT | ⁸ ይደሉ፡ JLOT.

አምላክ፡ ው(J141v^a)እቱ፡ ደንገፀት፡ ናሁኬ፡ ረሰዮ፡ ለጠባይዲነ፡ መልዕልተ፡ ኩሉ፡ ዘኮነ፡ ምኑነ፡ ወኅጡኡ፡ አእምሮ፡ ወአንበሮ፡ ዲበ፡ መንበረ፡ ስብሐት፡ እንዘ፡ ይበርቅ፡ በስብሐት፡ ዘኢይመውት፡ ልምንት፡ ረከቦ፡ ኅሱም²፡ በዝንቱ፡ ለቃለ³፡ እግዚአብሔር፡ ኢተኃፍርነ፡ ሶበ፡ ትጸርፍ፡ በተሀብሎ፡ ላዕለ፡ እግዚአብሔር⁴፡ ወላዕለ፡ ቃሉ፡ [አይነ፡ ይኔይስ⁵]፡ ከመ፡ ይእመኑ፡ በዝንቱ፡ አምላክ፡ ወያምልክዎ፡ ለዘመዝ፡ ኔር፡ ወመ(T161v^a)ፍቀሬ፡ (P90v^c) ሰብእ፡ ዘይኤዝዝ፡ ገቢረ፡ ርትዕ፡ ወገቢረ፡ ዕሙና፡ (A₁60v^a) ወአጥርዮ፡ ንጽሕ፡ ወይሜህር⁶፡ ምሕረተ፡ ወይጼጉ፡ ሃይማኖተ፡ ወይሰብክ፡ ሰላመ፡፡ ጸ(A₂58v^a)ድቅ፡ ውእቱ፡ ወመፍቀሬ፡ ሰብእ፡ ወገባሬ፡ ሠናያት፡ [ወለዘመ፡ (L137v^b)ዝ]⁷፡ አምላክ፡ ይደሉ፡ አምል(J141v^b)ኩ፡ ወሚመ፡ [ይደሉነ]⁸፡ ከመ፡ ያምልክዎመ፡ ለአማልክቲክ፡ ዘፍድፉድ፡ ኃጢአቱ(B57r^a)መ፡ ወርኩሳን፡ በኩሉ፡ ምግባሮመ፡ ወበገቢረ፡ አስማትሂ፡

[433] አሌ፡ ለክመ፡ ኦአዕባን¹፡ ወጽኑዓነ፡ ልብ፡ እምነ፡ ከኩሕ፡ ወድኩ(O101v^a)ማን፡ እም²፡ እንስሳ፡ ውሉደ፡ ሐጉል፡ ወራስያነ፡ ጽልመት፡ ወሊተሰ፡ ብዕዓን³፡ ሊተ፡ ወለኩሎመ፡ ክርስቲያን፡ እስመ፡ ብነ⁴፡ ኢ(T161v^b)ምላክ፡ መፍቀሬ⁵፡ ሰብእ፡ ዘይትፈቀር፡ እስመ፡ እለ፡ ያመልክዎ፡ ለእመ፡ ዓመወ፡ (P91r^c) በዝንቱ፡ ዓለም፡ ኅዳጠ፡ ወተመንደቡ፡ የዓርፋ፡ ፍሬ፡ ዕሜቶመ፡ እንተ፡ አልባቲ፡ ሞት፡ መንግሥተ፡ ሰማያት፡ እንተ፡ ኢተኃልፍ፡ በብዕዓን⁶፡ አምላካዊት፡ አንተ፡ ትነብር፡ ለዓለም፡ ዘኢየሕዳቅ⁷፡ ተድላሃ፡ ወአውሥ(J142r^a)ኦ፡ ተውዳስ፡ እንዘ፡ ይብል፡ ኩሉ፡ ትውልድ፡ ያተርፍ⁸፡ ለእለ፡ እምድኅሬሁ፡ እስመ፡ (L138r^a) ሕግነ፡ ዛቲ፡ ሠርዕዋ፡ ጠቢባን፡ ወብዙኃን፡ ማእምራን፡ ወሠራዕያን፡ ዘንኩር፡ ምግባሮመ፡ ወተጠብቦቶመ፡ ወተ(A₁60v^b)ወከፍዋ፡ ኩሎመ⁹፡ ነገሥተ፡ ምድር፡ ከመ፡ ሠናይ፡ ቃል፡ ዘአልቦቱ፡ ስሕተት¹⁰፡ ወሕጎመ፡ (T162r^a)ሰ፡ ለገሊወያን፡ እለ፡ ሰበኩ፡ ቦቱ፡ ዕደው፡ ሕዝባውያ(A₂58v^b)ን፡ ድኩማን፡ ወኅሠራን፡ ወውኑድ፡ ኅልቆመ፡ ፲ወ፪፡ በእፎ፡ ትሠምር፡ በስብከ(P91r^b)ተ፡ እለ፡ ኅዳጣን፡ እለ፡ ኢይትዓወቁ፡ ሕዝባውያን፡ (O101v^b) እም(B57r^b)ነ፡ ሕግ፡ እንተ፡ ሠርዕዋ፡ ብዙኃን፡ ዓበይት፡ እለ፡ ይበርሁ፡ በአምሳለ፡ ፀዳል፡ ወምንት¹¹፡ ውእቱ፡ ጥያቄሆመ፡ ለእልክቱ፡ ከመ¹²፡ አማናውያን፡ እ(J142r^b)መንቱ፡ አላ፡ መስሕታን፡

[433] ¹ ኦዕባን፡ L | ² እምነ፡ L | ³ ብዕዓን፡ A₁ | ⁴ om. A₁ | ⁵ መፍቀሬ፡ P | ⁶ ብብዕዓን፡ A₁፤ ውብዕዓን፡ B | ⁷ ዘኢይሕዳቅ፡ A₁ | ⁸ om. L | ⁹ om. A₁ | ¹⁰ ቱስሕት፡ L | ¹¹ iter. A₂ | ¹² om. L.

[434] ወአውሥኦ¹፡ ይዋሰፍ፡ እንዘ፡ ይብል፡ ኦተውዳስ፡ እትሐዘብ፡ ከመ፡ አንተ፡ አድግ²፡ በንባብክ፡ ትሰምዕ፡ ቃለ፡ መሰንቆ፡ ወኢትሌቡ፡ አላ³፡ አንተሰ⁴፡ ከመ⁵፡ ከይሲ፡ ታጸምም፡ ዕዘኒክ፡ (L138r^b) ከመ፡ ኢትስማዕ፡ ቃለ፡ ዘይረቂ፡ ሠናየ፡ ልይቤ፡ ነቢይ⁶፡ በእንቲአክ፡ ልይትጋደግኑ፡ ለሀበሽ⁷፡ ማዕሰ፡ ዚአሁ⁸፡ ወለንምር፡ ትእምርተ፡ ኅበረ(T162r^b)ሁ⁹፡ ይትከሃለክኑ፡ ገቢረ፡ ሠናያት፡ እስመ፡ ተመሐርካ፡ ለገቢረ፡ እክይ፡ አስሐት፡ ወዕውረ፡ ዓይን፡ (P91r^c) እፎኑ፡ ኢተክህለክ፡ አእሚሮታ፡ ለኃይለ፡ ጽድቅ፡ እንተ፡ ተወደሰት፡ እምብዙኃን፡ ወትትሜካህ፡ በጥበብከ¹⁰፡ እንተ፡ ይእቲ፡ ሃይማኖትክ፡ ዕውርት፡ ወጽይዕት፡ ወትቤ፡ እምነገሥ(A160v^c)ት፡ ብ(J142v^a)ዙኃን፡ ወዓዲ፡ ትቤ፡ ከመ፡ ስብከተ፡ ወንጌል፡ ዜነወ፡ ቦቱ፡ ዕደው፡ ውኑዳን፡ ዘአልቦሙ፡ አእምሮ፡ ውናሁ፡ ተዓውቀ፡ ኃይለ፡ ሃ(O102r^a)ይማኖትኑ፡ ስብሐት፡ ወደካመ፡ (A258v^c) ሕግክሙ፡ እኩይ¹¹፡ ወላቲሰ፡ ኮኑ፡ ይረድኡክሙ፡ ባቲ፡ ጠቢባን፡ ወያኔይሉክሙ፡ ጽኑዓን፡ ወባሕቱ፡ ደክ(B57r^c)መት፡ ወጠፍዓ(T162v^a)ት፡ ወአምልኮቱሰ፡ ለእግዚአብሔር፡ (L138v^a) አልባቲ፡ ልሐተ፡ ረድኤተ¹²፡ እምነብ፡ እንለ፡ እመሕያው፡

[435] ወናሁ፡ ይእቲ¹፡ ትሠርቅ፡ ሥርቀተ፡ ዘይበርሀ፡ ፈድፋድ፡ እምሥ(P91v^a)ርቀተ፡ ፀሐይ፡ ወናሁ፡ በቈለት፡ ውስተ፡ ኩሉ፡ አጽናፈ፡ ዓለም፡ ሶበሰ፡ አስተገበርዋ፡ ካህናተ፡ ጣዖት፡ ወፈላስፋ፡ ማእምራን፡ ወተራድእዋ²፡ ነገሥት³፡ ኃያላን፡ እምረከብክ፡ ምክንያተ፡ አን(J142v^b)ተ፡ እኩይ፡ ወእምትቤ፡ በኃይለ፡ እንለ፡ እመሕያው፡ ኮኑ፡ ዝንቱ፡ ኩሉ፡ ወይእዜኒ፡ ናሁ፡ ትሬእዩ፡ ለወንጌል፡ ቅዱስ፡ ዘለበኩ፡ ቦቱ፡ ልብእ፡ ሠራን⁴፡ መሠማራን⁵፡ ዓሣ⁶፡ እምኩሎሙ፡ መኳንንት፡ እለ፡ ይሰደዱ፡ ወ(T162v^b)ምስለ፡ ዝንቱ፡ ኩሉ፡ መልዕዋ፡ ለኩሉ፡ ዓለም፡ እስመ፡ ውስተ፡ ኩሉ፡ ምድር፡ ወዕክ፡ ነገሮሙ፡ ወእስክ፡ አጽናፈ፡ ዓለም፡ በጽሐ፡ ነቢቦሙ፡ ወ(A161r^a)ምንተ፡ ትብል፡ ሃይ(O102r^b)ማኖተ፡ [አምላክኑ፡ ኢትትበአስ⁷፡ በእንተ፡ ኃ(P91v^b)ይላ፡ ከመ፡ ትጽናዕ፡ (L138v^b) ለአድኅኖተ፡ ሰብእ፡ በኩሉ፡ ምግባራቲሃ፡ ወምክራ፡ [አው፡ ጥያቄ⁸፡ ዘይደሉ፡

[434] ¹ ወአውሥኦ፡ L | ² om. P | ³ om. A₁A₂ | ⁴ ወአንተሰ፡ A₂፡ om. T | ⁵ om. A₂BP | ⁶ ነቢይ፡ ይቤ፡ transp. L | ⁷ ሀበሽ፡ LP | ⁸ እስመ፡ ዓይኑ፡ ለሐበሽ፡ ማዕሰ፡ ዚአሁ፡ A₁A₂B | ⁹ ነፃሪሁ፡ A₁ | ¹⁰ በጥበብ፡ L | ¹¹ om. A₁፡ እኪት፡ P | ¹² አሐቲ፡ ረድኤተ፡ A₁A₂J፡ ረድኤት፡ አሐቲ፡ L፡ አሐቲ፡ ረድኤት፡ OPT.

[435] ¹ om. A₁ | ² ወተራድእዋ፡ JLO | ³ ለነገሥት፡ P | ⁴ ኅሠራን፡ A₁፡ ዕሠራን፡ L | ⁵ መመሠማራን፡ LO | ⁶ ስዱዳን፡ ad. A₂BP | ⁷ አማልክትኑ፡ ኢትትበአስ፡ A₁A₂BP፡ አምላክኑ፡ ትትበአስ፡ L | ⁸ በጥያቄ፡ JLOT.

[436] አኅጡክ፡ አእምሮ፡ እምኩሉ፡ ሰብእ፡ ሕዝብክ፡ ሐሳውያን፡ ወሕዝብ(A₂59r^a)¹፡
አማናውያን፡ ወይትዓወቅ፡(J143r^a) ፈድ(B57v^a)፡ፋድ፡ በዝንቱ፡ ቃል፡ ወሶበ፡ ኢኮነ³፡
[ኩሉን]⁴፡ ምግባራቲክሙ፡ ከመ፡ መሐደምት፡ [እምኢሐፀ]⁵፡ እምዛቲ፡ ኃይል፡ እንተ፡ ኮነት፡
[ሎሙ]⁶፡ እም፡ [ነበ]⁷፡ ሰብእ፡ [ኅሡራን]⁸፡ ወእምኢ(T163r^a)ደክመት⁹፡ እስመ፡ ናሁ፡
_aነቢይ፡ ይቤ_a¹⁰፡ ርኢክዎ፡ ለኃጥእ፡ ዓቢዮ፡ ወተለዓለ፡ ከመ፡ አርዘ፡ ሊባኖስ፡ ወሶበ፡ እንብእ፡
ኃጣእክዎ፡ ኃሠሥኩ፡ ወኢረከብኩ፡ መካኖ፡ ወበእንቲአክሙ፡ ይቤ፡ ነቢይ፡ ዘንተ፡ ቃለ፡
ኦእለ፡ ትረድኡ¹¹፡ [ለሃይማኖተ]¹²፡ ጣዖታት፡ ለአሐቲ፡ ሰዓ(P91v^c)ት፡ ወእምድኅረ፡ ኅዳጥ፡
[ፍጡነ]¹³፡ [ኢትትረከብ]¹⁴፡ አላ፡ [አመ፡ ጢስ፡ ትጠፍኡ]¹⁵፡ ወበእንተሰ፡ አእምሮተ፡
ወንጌል፡ አምላካዊት፡ ናሁ፡ ይቤ፡ እግዚእ፡(L139r^a) ሰማይ፡ ወምድር፡ የኃልፍ፡ ወቃልየለ፡
ኢየኃልፍ፡(O102v^a) ወመዘምር(J143r^b)ሂ፡ ይቤ፡ አንተ፡ እግዚእ፡ አቅደምክ፡ ሣርሮታ፡
ለምድር፡ ወግብረ፡ እደዊክ፡ እማን(A₁61r^b)ቱ፡ ሰማያት፡ እማንቱስ፡(T163r^b) ይትንግላ፡
ወአንተሰ፡ ትሄሉ፡ ወኩሉ፡ ከመ፡ ልብስ፡ ይበሊ፡ ወከመ፡ ሞጣሕት፡ ትዌልጦሙ፡
ወይትዌለጡ፡ አንተሰ፡ አንተ፡ ከመ፡ ወዓቲክኒ፡ ዘኢየኃልቅ፡

[437] ስብከትሰ¹፡ እምነበ፡ ጠቢባነ፡ ዓለም፡ ወመሠግራነ፡ ዓሣ፡ እለ፡ አሥገሩ፡ ኩሉ፡ እምቀላየ፡
ጉሕሉት፡ እለ፡ ትሜ(B57v^b)ንንዎሙ²፡ አንትሙ፡ ኅሡራ(A₂59r^b)ን፡ ወአግብርተ፡
ኃጢአት፡ በአማን፡ ወታ(P92r^a)ስተሐቅርዎሙ፡ እስመ፡ እሙንቱ፡ አሥረቁ፡ _aመንክራተ፡
ወተአምራተ_a³፡ ወኃይላተ፡ ዘዘዚአሆሙ፡ ከመ፡ ሥርቀተ፡ ፀሐይ፡ በውስተ፡ ዓለም፡ እንዘ፡
ይሁብዎሙ፡ ብርሃነ፡ ለዕው(J143v^a)ራን፡ ወሰሚዓ፡ ለጽሙማን⁴፡ ወሐዊረ፡
ለሐንካሳን፡(L139r^b) ወለሙ፡(T163v^a)ታን፡ ጸገውዎሙ⁵፡ ሕይወተ፡ ወትንሣኤ፡
ወጽላሎቶሙ፡ [ባሕቲቱ]⁶፡ ኮነ፡ ይፌውስ፡ ኩሉ፡ ሕማመ⁷፡ ዘላዕለ⁸፡ ሰብእ፡ ወሰደድዎሙ፡
ለአጋንንት፡ እለ፡ ታከብርዎሙ⁹፡ አንትሙ፡(O102v^b) ከመ፡ አማልክት፡ አኮ፡ እም፡ ሥጋ፡
ሰብእ፡ [ባሕቲቱ]¹⁰ አላ፡ [እምዛቲኒ]¹¹፡ ሀገር፡ ካዕበ¹²፡ ሰደድዎሙ፡ ለኩሎሙ፡ በትእምርተ፡
መስቀል፡ ስቡሕ፡ ወአጥፍኡ¹³፡ ኩሉ፡ ሥራዮ፡ ወኅምዘኒ፡ ዘይቀትል፡ ረሰዩ፡ ከመ፡

[436] ¹ ወሕዝብኒ፡ A₁፡ ወሕዝብክ፡ L ፡ ² iter. P ፡ ³ ኢኮና፡ P ፡ ⁴ ኩሉ፡ A₂፡ ኩሉ፡ JLOT ፡ ⁵ እምኢሐፀ፡
A₁A₂B፡ እምኢሐሳ፡ P ፡ ⁶ om. JLOT ፡ ⁷ om. JLOT ፡ ⁸ om. LOT፡ p.c. J ፡ ⁹ ወኢደክመት፡ L፡
ወእምኢደክማ፡ P ፡ ¹⁰ ይቤ፡ ነቢይ፡ transp. P ፡ ¹¹ ትረድኡ፡ A₁ ፡ ¹² ሃይማኖተ፡ JLOT ፡ ¹³ om. JLOT ፡
¹⁴ ኢትትረከብ፡ JLOT ፡ ¹⁵ ከመ፡ ጢስ፡ ትጠፍ፡ JO፡ ፍጡነ፡ ትጠፍእ፡ ከመ፡ ጢስ፡ L፡ ከመ፡ ጢስ፡ ፍጡነ፡
ትጠፍእ፡ T.
[437] ¹ ወስብከትሰ፡ B ፡ ² ትሜንንዎ፡ B ፡ ³ ተአምራተ፡ ወመንክራተ፡ transp. L ፡ ⁴ ለጽሙን፡ O ፡ ⁵
ጸገዎሙ፡ LP ፡ ⁶ ባሕቲ፡ A₁A₂BP፡ p.c. J ፡ ⁷ ሕማሙ፡ A₁ ፡ ⁸ ኩሉ፡ ad. A₁ ፡ ⁹ ታጠርይዎሙ፡
A₁A₂BP፡ ለአጋንንት፡ ad. L ፡ ¹⁰ ባሕቲቶሙ፡ A₁A₂BP ፡ ¹¹ ወእምዛቲ፡ A₁A₂B፡ እምዛቲ፡ P ፡ ¹² ወካዕበ፡
A₁ ፡ ¹³ ወአጥኡ፡ A₁፡ ወአጥፍኡ፡ P ፡ ¹⁴ ሰባክያን፡ ዘጽድቅ፡ L

ዘአል(A₁61r^a)ቦቱ፡ ኃይለ፡፡ እሉሰ፡ ፈወሰ፡ በኃይለ፡ ክርስቶስ፡ ኩሎ፡ ፍጥረተ፡ ሰብእ፡፡
ይደሉ፡(P92r^b) እንከ፡ ወድሶቶሙ፡ እምኩሎሙ፡ ምሉዓነ፡ አእምሮ፡ በእንተ፡ ከመ፡
እሙ(T163v^b)ንቱ፡ ሰባክያነ፡ ጽድቅ¹⁴፡፡

[438] ምንተነ¹፡ ተርፈክ²፡ እምአውሥኦ፡ ዘታወሥእ፡(J143v^b) ቦቱ፡ በእንተ፡ ጠቢባንከ፡
ወካህናተ፡ ግልፍዋቲክ³፡ እለ፡ በስሒተ፡ ጥበቦሙ፡ ይረድእ(L139v^a)ዎ፡ ለሰይጣን፡ ሐሳዊ፡፡
ንግረኒ፡ እስኩ፡(B57v^c) ምንተ፡ ኃይጉ፡ ውስተ፡ ዓለም፡ ዘይደሉ፡(A₂59r^c) ዘክሮቶ⁴፡፡ አው፡
ምንተነ⁵፡ ዘታየድእ፡ በእንቲአሆሙ፡ ዘእንበለ፡ ግዕዘ፡ እንስሳ፡ ወርኩስ፡ ወዚአት⁶፡
ወተጠብቦ፡ ዘሐሰት⁷፡ ወኩሎ⁸፡ ተናግሮ፡ ዘርኩስ፡ ወአስሐቲ፡ ወዚአት⁹፡ እምአመ፡ ሕጎሙ፡፡
ወባሕቱ፡ እልክቱ፡ ማእምራን፡ እለ፡ ተክህሎሙ፡ ከመ፡ ያንሥኡ፡ አዕይንቲሆሙ፡ እምዕበድ፡
ንስቲተ¹⁰፡ ተናገሩ፡ ጽ(O103r^a)ድቀ፡ ዘርቱዕ፡ ጥያቄሁ፡ ወይቤሉ፡ እለ፡ ተብህሉ፡
አማልክተ፡ አኮነ፡ ሰብእ፡ እሙ(P92r^c)ንቱ፡ እስመቦ¹¹፡ እ(T164r^a)ምኔሆሙ፡ እለ፡
ተሰይሙ፡ ላዕለ፡ አህጉር፡ ወበሐውርት፡፡ ወቦ፡ ካልዓን፡(J144r^a) እለ፡ ገብሩ፡ ውስተ፡ ዓለም፡
ግብረ፡ ምኑነ፡ ወሰመይዎሙ፡ አማልክተ፡ ወአስሐትዎ(A₁61v^a)ሙ፡ ለሰብእ፡ በኒጣን፡፡
ወያስተናብር፡ ውእቱ¹²፡ ሥርዓተ፡(L139v^b) ወይነግር፡ [ከመ]¹³፡ ለሊሁ፡ የአምር፡፡

[439] እፎ፡ ኮነ፡ ጥንተ፡ ሙባአሙ፡ ለግልፍዋት¹፡ ወዝንቱኒ²፡ ኮነ፡ እምቀዲሙ፡ በበዘመኑ፡
እመኒ፡ እምጥብዓት፡ አው፡ እምተጠብቦ³፡ አው፡ እምተዓርኮ፡ በግብር፡፡ ወካልእመ፡ ግብር፡
እምንቢረ፡ ሠናይ፡ ገብሩ፡ ግብረ፡ ዘይነብር፡ ለዝክር፡፡ በእንተ፡ ክብሮሙ፡ ዓቀመ፡ ሎሙ፡
ግልፈዋተ⁴፡ ዲቦ፡ አዕማድ፡፡ ወኢያእመ(B58r^a)ሩ⁵፡ እለ፡ እምድኅሬሆሙ⁶፡ ፈቃደ፡
አበዊሆሙ፡ ከመ፡ እሙ(T164r^b)ንቱ፡ ገብርዎ፡ ለተዝካር፡፡ ወበእንተ⁷፡(A₂59v^a)
ወድሶቶ(P92v^a)ሙ፡ ዓቀመ፡ ሎሙ፡ ሐውልተ፡ ግልፈዋት⁸፡፡ ወበ(J144r^b)ንስቲት፡
ኄጥዎሙ፡ ለተቀንዮ፡ ሰይጣን፡ መኰንን፡ እከይ፡(O103r^b) ወተስሐቡ፡ ኀበ፡ ሰብእ፡
በላይያን⁹፡ እለ፡ ይትዓረይዎሙ¹⁰፡ በሕማማት፡ ወተቀንዮ¹¹፡ ሎሙ፡ ከመ፡ አማልክት፡
ወሰመይዎሙ፡ እለ፡ ኢይመውቱ፡፡ ወአዕረጉ፡(L140r^a) ሎሙ፡ መሥዋዕተ፡ ወቑርባን፡
በእንተ፡ ዘኃደሩ፡ አጋንንት¹²፡ ውስተ፡ ጣዖታት፡፡ ይትመሐፀኑ፡ ቦሙ፡ ወያክብርዎሙ፡
ወይሠውዑ¹³፡ ሎሙ፡፡

[438] ¹ ምንተነ፡ A₁JOT | ² ተረፈክ፡ BP | ³ ግልፈዋቲክ፡ A₁BOP | ⁴ ዘክሮቶ፡ JOPT | ⁵ ምንተነ፡ A₁ | ⁶ ወዚአት፡ A₁ | ⁷ ወርኩስ፡ ad. L | ⁸ ወኩሎ፡ JOT | ⁹ ወዚአተ፡ A₁JOT | ¹⁰ ንስተተ፡ L | ¹¹ ወቦ፡ A₁BP ; p.c. J | ¹² ውእተ፡ P | ¹³ በከመ፡ LOT.

[439] ¹ ለግልፈዋት፡ A₁BJO | ² ወዝንቱ፡ L | ³ እምጠብቦ፡ T | ⁴ ግልፍዋተ፡ A₂L | ⁵ ወኢያእመረ፡ A₁ | ⁶ እምድኅሬሁ፡ A₁ | ⁷ በእንተ፡ A₂BJP | ⁸ ግልፍዋት፡ A₂LT | ⁹ በላይያነ፡ A₁ | ¹⁰ ይትዓረይዎ፡ L ; ይትዓረይዎሙ፡ T | ¹¹ ወተቀንዮ፡ A₁A₂ | ¹² አጋንንተ፡ A₁ | ¹³ ወይሠው፡ L.

[440] ወእሉ፡ እንከ፡ እለ¹፡ ኢተረየጽ፡ ከመ፡ ያእም(A₁61v^b)ርዎ፡ ለእግዚአብሔር፡ ወኮነ፡ ይፈቅዱ፡ ከመ፡ ይሰመዩ²፡ ላዕሌሆ(T164v^a)መ፡ አማልክተ፡ በእንተ፡ ክልኤቱ³፡ ግብር፡ ፩⁴፡ እምኔሆመ፡ ከመ፡ ይክበሩ፡ በዝንቱ፡ ስም⁵፡ እስመ፡ ለእመንቱ፡ ይዔድሞመ፡ ይክበሩ⁶፡ ከመ፡ አማልክት፡ እስመ፡ ይነድዱ፡ ብዙኃን⁷፡ ለ(P92v^b)(J144v^a)ዝንቱ፡ ወለሊሆመ፡ እለ፡ ኄጥዎመ፡ ኀበ፡ ኩሉ፡ ክኒድ፡ ወርኩስ፡ ወሶበ፡ በጽሐ⁸፡ ሰብእ፡ እስከ፡ ፍጻሜ፡ ዛቲ፡ መናስወ⁹፡ ለቢሶመ፡ ጽልመተ፡ ተከሉ፡ ለለ፡ ፩¹⁰፡ እምኔሆመ፡ [አሐደ]¹¹፡ ዕፀ፡ ለፈጽሞተ፡ ኃጢአቶመ፡ ወፍትወቶመ፡ ወሰመዩ፡ አ(B58r^b)ምላክ፡ ወበብዝኃ፡ ስሕተቶመ፡ ኮነ፡ ምኑናነ፡ ወዘ(L140r^b)ይ (O103v^a)ፈደፍድ፡ እምድቀቶመ¹²፡ ይሰግዱ፡ ሎመ፡ እስከ፡ አመ፡ መጽአ፡ (A₂59v^b) እግዚእ፡ በር(T164v^b)ኅራኄ፡ ተሣህሎቱ፡ ወቤዘወነ፡ ለእሉ፡ አመነ፡ ቦቱ፡ እምዛቲ፡ ስሕተት፡ ወመሐረነ፡ አእምሮ፡ እግዚአብሔር፡ ዘበአማን፡ እስመ፡ አልቦ፡ ድኒን፡ ዘእንበለ፡ በባሕቲቱ¹³፡ ወአልቦ፡ ለእምላክ፡ ካልእ¹⁴፡ በሰማይ፡ ወበምድር፡ ዘእንበለ፡ ወእቱ፡ ባሕቲቱ፡ ገባ፡ ኩሉ፡ ወአኃዜ፡ ኩሉ፡ በቃ(J144v^b)ለ፡ ክሂሎቱ፡ እስመ፡ ተብህለ¹⁵፡ [በቃለ]¹⁶፡ እ(P92v^c)ግ (A₁61v^c)ዚአብሔር፡ ጸንዓ፡ ሰማያት፡ ወበእስትንፋሱ፡ አፋሁ፡ ኩሉ፡ ኃይሎመ፡ ለወኩሉ፡ ቦቱ¹⁷፡ ኮነ፡ ወዘእንበሌሁሰ፡ አልቦ፡ ዘኮነ፡

[441] ወሶበ¹፡ ሰምዓ፡ ተውዳስ፡ እሎንተ፡ ቃላተ፡ ጠየቀ፡ ከመ፡ ቃሉ፡ እምነ፡ ጥበብ፡ ዘተውህቦ²፡ እምእግዚአብሔር፡ [ወመልዓ]³፡ [ድንጋዬ]⁴፡ ከ(T165r^a)መ፡ ዘይደነግፅ፡ እምቃለ⁵፡ ነገድንድ፡ ወአርመመ፡ በሕቁ⁶፡ ወጊዜ፡ ዕርበተ፡ ፀ(L140v^a)ሐይ፡ ተመይጠ፡ በግብር፡ ወአኃዜ፡ የሐሊ፡ ሁከተ፡ ኅርትምናሁ፡ እስመ፡ ቃለ፡ መድኃኒት፡ ቀርቦ፡ ኀበ፡ አዕይንተ፡ ልቡ፡ ዘጸልመ፡ ወአኃዜ፡ ይነስሕ፡ ብዙኃን⁷፡ በእንተ⁸፡ ዘኃለፈ፡ ወአእመረ፡ (O103v^b) ትምይ(B58r^c)ንቶመ፡ ለጣዖታት፡ ወአስሕቶቶመ፡ ወሐረ፡ ኀበ፡ ብርሃነ፡ አሚን፡ ሠና(J145r^a)ይት፡ ወተፀወነ፡ ኀቤሃ፡ ወእምወእቱ፡ ጊዜ፡ ርኅቀ፡ እምታሕተ፡ መግባ(P93r^a)ታ፡ እኪት⁹፡ ወተናከራ፡ ወተባብአመ፡ ለአማልክት፡ ምኑናን፡ ወጸልአመ፡ ህየንተ፡ ዘኮነ፡ (A₂59v^c) ዘያፈቅሮመ¹⁰፡ ቅድመ፡ ወተንሥእ፡ በጊዜሃ፡

[440] ¹ om. A₁ | ² ይሰየመ፡ A₁A₂B | ³ ፪ቱ፡ JO; ፪፡ LPT | ⁴ አሐዱ፡ A₂B | ⁵ ወካልእ፡ ad. L ; ስመ፡ P | ⁶ ይክብሩ፡ P | ⁷ ብዙኃን፡ A₁P | ⁸ በጽሐ፡ A₁ | ⁹ መናስወ፡ A₁ | ¹⁰ አሐዱ፡ P | ¹¹ ፩፡ JO; ፩፡ LT; እዶ፡ ad. L | ¹² እምድቀቶመ፡ A₁ | ¹³ ባሕቲቱ፡ A₂LT | ¹⁴ ካልእ፡ አምላክ፡ transp. A₁ | ¹⁵ ተብህላ፡ P | ¹⁶ ወበቃለ፡ A₁A₂B; ቃለ፡ L | ¹⁷ ወዘቦቱ፡ ኩሉ፡ L; ወኩሉ፡ ዘቦቱ፡ O.
[441] ¹ ኮነ፡ ad. A₁A₂ | ² ዘተውህቦ፡ A₁P | ³ መልዓ፡ JLO; ወመልአ፡ BP; መልአ፡ T | ⁴ ደንገፀ፡ A₁BJP | ⁵ እምነ፡ L | ⁶ ባሕቱ፡ L | ⁷ om. A₁ | ⁸ iter. P | ⁹ ለእኪት፡ A₂L | ¹⁰ ያፈቅሮመ፡ A₁J | ¹¹ ምርፋቀ፡ L | ¹² ንጉሥ፡ JLOT | ¹³ ወክልሐ፡ A₁ | ¹⁴ ንጉሥ፡ L | ¹⁵ ወልብነ፡ P | ¹⁶ ምክንያተ፡ A₁ | ¹⁷ ወእይትክሃለክ፡ A₁ | ¹⁸ ወዓቢይ፡ LP | ¹⁹ ዘዓቢይ፡ L | ²⁰ ምሥጢራ፡ P | ²¹ om. BL | ²² ወብሩህ፡ A₁ | ²³ አክርስቶስ፡ L | ²⁴ ወተገኃሥኩ፡ A₁B.

እማእከለ፡(T165r^b) ምርፋቅ¹¹፡ [ወንጉሥኒ]¹²፡ እንዘ፡ ይነብር፡ ዲበ፡ መንበሩ፡ ከልሐ¹³፡ በዓቢይ፡ ቃል፡ እንዘ፡ ይብል፡ ኦንጉሥ¹⁴፡ ናሁ፡ መንፈስ፡ አምላክ፡ ጎ(A162r^a)ዱር፡ ውስተ፡ ወልድክ፡ እስመ፡ ውእቱ፡ በአማን፡ ሞአነ፡ ወአልብን¹⁵፡ ይእ(L140v^b)ዜ፡ ካልእ፡ ምክንያት¹⁶፡ ወኢይትከሃለን¹⁷፡ ከመ፡ ንጽርፍ፡ ላዕለ፡ ዘይቤለን፡ አማን፡ ዓቢይ፡ ውእቱ፡ አምላክ፡ ክርስቲያን፡ ወዓባይ¹⁸፡ ሃይማኖቶሙ፡ ወዓቢይ¹⁹፡ ምሥጢራቲሃ²⁰፡ ወተመይጦ፡ ንበ፡ ይዋስፍ፡ ወልደ፡ ንጉሥ፡(J145r^b) ወይቤሎ፡ ንግረኒ፡ ይእዜ²¹፡ ኦብርሃነ፡ ጽድቅ፡ ወብሩሃ²²፡ ነፍስ፡ ይትዌከፈኒኑ፡ ክርስቶስ²³፡ ለእመ፡ ተመየጥኩ፡ ንቤሁ፡ ወርኅቁ፡ እምእከየ፡ ምግባራትየ፡ ወተግኅ(P93r^b)ሥኩ²⁴፡ እ(T165v^a)ምኔሃ፡

[442] ወአውሥአ¹፡ ዜናዊ²፡ ጽድቅ፡ ወ(O104r^a)ሰባኪሁ³፡ ወይቤሎ⁴፡ እወ፡ ይትዌከፈከ፡ ተወክፎ፡ ወለኩሎሙ፡ እለ፡ ይትመየ(B58v^a)ጡ፡ ንቤሁ፡ አኮ፡ በከመ፡ ትሄለ፡ አንተ፡ አላ፡ ይትዌከፈከ፡ ከመ፡ ወልድ፡ ዘመጽአ፡ እምርኅቅ፡ ብሔር፡ ወተቀበሎ፡ እምፍኖተ፡ አበላ፡ ወሐቀፎ፡ ወሰዓሞ፡ ወሶቤሃ፡ ከልአ⁵፡(L141r^a) እምላዕሌሁ፡ ርስሐተ፡ ኃጢአት፡ ወደነስ፡ ዚአሃ፡ ወአልበሶ⁶፡ ልብስ፡ መድኃኒት፡ ወአሠርገዎ፡ በሜላት⁷፡ ክቡር⁸፡ ጽድልተ⁹፡ ስን፡ ወገብረ፡(A260r^a) በዓለ፡ ፍሥ¹⁰፡ ለኃይላት¹¹፡ ልዑላውያን¹²፡ እንዘ፡ ያብዕል፡ በእ(J145v^a)ንተ፡ ግብአቱ፡ ለ(A162r^b)በግዕ፡ ዘተገድፈ፡ ወበእንተ፡ እትወቱ፡ ወለሊሁ፡ እግዚአብሔር፡ ዘ(T165v^b)ይቤ፡ ይከውን፡ ዓቢይ¹³፡ ፍሥሐ፡ በሰማያት፡ በእንተ፡ ፩፡ ኃጥእ፡ ዘይኔስሐ፡ ወካዕበ፡ ይቤ፡ ኢመጸዕኩ፡ እጸውዕ፡(P93r^c) ጸድቃነ፡ አላ፡ ኃጥአነ፡ ለንስሐ፡ ወለነቢይኒ፡ ይቤሎ፡ ሕያው፡ አነ፡ ኢይፈቅድ፡ ሞቶ፡ ለኃጥእ፡ አላ፡ ከመ፡ ይትመየጥ፡ እምፍኖቱ፡ ወየሐዩ¹⁴፡ ተመየጡ፡ እምፍኖትክሙ፡ እኪት፡ ኦደቂቀ፡ እስራኤል፡ ወኢትሙቱ፡ እስመ፡ ኢየሐምሞ¹⁵፡ ኃጢአቱ፡ ለኃጥእ፡(O104r^b) ለእመ፡ ተመይጦ¹⁶፡ እምኃጢአቱ፡ ወገብረ፡ ጽድቅ፡ ወሐረ፡ በት(L141r^b)እዘዘ፡ ሕይወት፡ ሕይወተ፡ የሐዩ፡ ወኢይመውት፡ ግሙራ፡ ወኩሎን፡ ኃጣውኢሁ፡ እንተ፡ ገብረ፡ ኢይዜክር፡ ሎቱ፡ እስመ፡ ገብረ፡ ፍት(T166r^a)ሐ፡ ወርትዓ¹⁷፡ ወቦቱ፡ የ(J145v^b)ሐዩ፡(B58v^b) ወይቤ፡ ካዕበ፡ በካልእ፡ መካን፡ ተሐፀቡ¹⁸፡ ወትከውኑ፡ ንጹሐነ፡ ወጽሩያነ፡ ወግድፋ፡ እከየ፡ ነፍስክሙ፡ እምቅድመ፡ አዕይንትየ፡ ወኅድጉ፡ እከየክሙ፡ ወዓመዓክሙ፡ ተመሐሩ¹⁹፡ ገቢረ፡ ሠናይ፡ ወለእመ፡ ኮነ፡(P93v^a) ኃጣውኢክሙ²⁰፡ ጸሊመ፡ አዓድዎን²¹፡ ከመ፡ አስሐትያ፡

[442] ¹ ወአውሥአ፡ LT | ² ዜናዊ፡ L | ³ ወሰባኪሃ፡ L | ⁴ om. A₂BP | ⁵ ካልእ፡ A₁ | ⁶ ወአልበሰ፡ A₁ | ⁷ በማኅሌት፡ A₁፤ በሜላተ፡ P | ⁸ ክብር፡ P | ⁹ ወጽዱሉ፡ L | ¹⁰ ወሐሢት፡ ad. LT | ¹¹ በኃይላት፡ LO | ¹² ልዑላውያት፡ L | ¹³ ዓቢይ፡ A₁B | ¹⁴ ወይሕየው፡ LP | ¹⁵ ኢየሐምሞ፡ L | ¹⁶ ተመይጡ፡ A₁ | ¹⁷ ርትዓ፡ A₁P | ¹⁸ ተሐፀቡ፡ L | ¹⁹ ተመሐረ፡ A₁ | ²⁰ om. L | ²¹ አዓድዎ፡ JLOT፤ አዓድዎ፡ P.

[443] ወዘመዝ፡ ተስፋ፡ አሰፈዎሙ፡ እግዚ(A₁62r^c)አብሔር፡ ለእለ፡ ይትመዋጡ¹፡ ኀቤሁ፡፡
 ኢትጐንዲ፡(A₂60r^b) ኦብእሲ፡ ወኢትትሐከይ፡ አላ፡ ቅረብ፡ ኀበ፡ ክርስቶስ፡ አምላክነ፡
 መፍቀሬ፡ ሰብእ²፡ ወብራህ፡ በብርሃኑ፡ ወኢይትኃፈር፡ ገጽክ፡፡ ሶበ፡ ትጠመቅ³፡ በጥምቀት፡
 አምላካዊ⁴፡ ከመ፡(L141v^a) ትድፍን፡(T166r^b) ላውስተ፡ ማይ፡ ኩሎ፡ ርስሐተ፡ ብእሲ፡
 ብሉይ⁵፡ ወኩሎ፡ ክበደ፡ ኃጣውእ፡ ብዙኀ፡(O104v^a) ወይጠፍ(J146r^a)እ፡ ተመሲዎ፡ ከመ፡
 ዘኢነበረ፡ ወተዓርግ፡ ንጹሐ፡ እምኩሎ፡ ደነስ፡ ወኢይተርፍ፡ ላዕሌክ፡ ምንትኒ⁶፡ እምርስሐት፡
 ወኢዛህለ፡ ኃጢአት፡፡ ወእምድኅሬሁ፡ ይደሉ፡ ላዕሌክ፡ ከመ፡ ትዕቀብ፡ ነፍሰክ፡ በንጽሕ፡
 እንተ፡ ተውህበተክ፡ እምኅዩ፡ በርኅራኄ፡ ሣህለ፡ ለከ(P93v^b)ምላክነ፡፡

[444] ወተውዳስስ፡ ሶበ፡ ተገሠጸ፡ በእሉ፡ ቃላት፡ ወዕክ፡ ሶቤሃ፡ ወሐረ፡ ኀበ፡ ጸድፍ፡ ጸዋግ፡
 ወነሥኦ፡ መጸሐፍተ¹፡ ሥራዩ²፡፡ ወይቤ፡(B58v^c) ዛቲ፡ ይእቲ፡ ጥንተ፡ ኩሎ፡ እከይ፡
 ወመዝገበ፡ እከዩ፡ አጋንንት፡፡ አነ፡ አውዕዮሙ³፡ በእሳት፡ ወዕ(T166v^a)የተ፡ ፍጹመ፡ ወሮጸ፡
 ኀበ፡ በዓቱ፡ ለውእቱ፡ ብእሲ፡ ትሩፈ፡ ምግባር፡ ለባሌ፡ ክህነት፡ ዘሐ(L141v^b)ረ፡ ኀቤሁ፡
 ናኮር፡ ዘአቅደምነ፡ ዘክሮቶ፡ ም(J146r^b)ኩሐ፡(A₁62v^a) ዜና፡፡ ወነገሮ፡ ኩሎ⁴፡ ግብሮ፡ እንዘ፡
 ይወዲ፡ ሐመደ፡ ዲበ፡ ርእሱ፡ በዓቢይ፡ ገዓር፡ ወሐፀበ፡ አባሎ⁵፡ በውኒዘ⁶፡ አንብዕ፡፡ ወነገሮ፡
 ለአረጋዊ፡ ኩሎ፡ ግብረ፡ ምግባራቲሁ፡ ርኩሳት፡ [ውእቱ]⁷፡(A₂60r^c) ከመ፡ ያድኅን፡ ነፍሶ፡
 ወያውዕኦ⁸፡ እምአፈ፡(O104v^b) ከይሲ፡ ጐሐላዊ፡፡ እስመ፡ ኮነ፡ ጠቢብ፡ አማናዊ፡ ወመዓዶ፡
 በቃላተ፡ ድኒን፡ ወከሠተ፡ ሎቱ፡ ሕገ፡ አስተስርዮ፡ ወኅድ(P93v^c)ገተ፡ ኃጢአት፡፡ ወአሰፈዎ፡
 ከመ፡ ኩናኒ፡ ሰራዩ፡ ወመሐሪ፡ ወገሠጽ፡(T166v^b) ካዕበ፡ ወአዘዘ⁹፡ ከመ፡ ይጽም፡ ብዙኃ፡
 መዋዕለ፡፡ ወአንጽሐ¹⁰፡ ላበማዮ፡ ጥምቀተ¹¹፡ ክርስትና፡ አምላካዊ፡ ወአጽንዖ፡ ለተውዳስ፡
 በጽድቅ፡ ወበንስሐ፡ ወበኩሎ፡ መዋዕ(L142r^a)ሊሁ፡ እንዘ፡ ይኔስሕ፡ በእንተ፡
 ብዝ(J146v^a)ኃ፡ ኃጣውኢሁ¹²፡ ወይስዕል፡ ሥርየተ፡ እምእግዚአብሔር፡ በገዓር፡ ወአንብዕ፡
 ዘልፈ፡፡

[445] ወንጉሥስ፡ ሶበ፡ ርእዩ፡ ዘንተ፡ ግብረ፡ ዘበጽሐ፡ ኀበ፡ ዝንቱ፡ ንዲድ፡ ተሐውከ፡
 እምኩሉሄ፡ ወተአንበዘ፡ ወኮነ፡ ያርኢ፡ ከመ፡(B59r^a) ውእቱ፡ ተከድነ፡ ኃዘነ¹፡ ዓቢዩ፡

[443] ¹ ተመይጡ፡ A₁ | ² ወብርሃኑ፡ ክርስቶስ፡ ad. LO | ³ ተጠመቀ፡ LO | ⁴ አምላካዊት፡ BPT | ⁵ ኩሎ፡ ርስሐተ፡ ብእሲ፡ ብሉይ፡ ውስተ፡ ማይ፡ transp. L | ⁶ ምንትኒ፡ A₁BL.

[444] ¹ መጽያሕተ፡ P | ² ሥረዩ፡ A₁ | ³ አውዕዮ፡ P | ⁴ ኩሎ፡ J | ⁵ አባላቲሁ፡ L | ⁶ ለውኒዝ፡ O | ⁷ ወውእቱስ፡ A₁A₂BP | ⁸ ወያውዳኦ፡ A₁ | ⁹ ወአዘዘ፡ A₁B | ¹⁰ ወአንጽሐ፡ P | ¹¹ በጥምቀተ፡ L | ¹² ኃጢአቱ፡ A₁.

[445] ¹ om. A₁ | ² ወለነፍሱሂ፡ L | ³ ብዙኃ፡ P | ⁴ ወአስተጽሐሙ፡ A₁፤ ወአስተብጽሐሙ፡ A₂BP | ⁵ ትዋሥኦ፡ ad. A₁፤ ምስሌክመ፡ L | ⁶ ምንትኑ፡ JLO፤ ምንተ፡ P | ⁷ ዘይገብር፡ JLOT | ⁸ አራኪሺስ፡ A₁ | ⁹

ወለነፍሱኒ²፡ ያንቀለቅላ፡ ብዙኅ³፡ ተሐውኮ፡ ወስተባጽሖሙ⁴፡ ካዕበ፡ (A₁62v^b) ለኩሎሙ፡ ቅሩባረሁ፡ ወመማክርቲሁ፡ ወተማክረ፡ (T167r^a) ምስ(P94r^a)ሌሆሙ⁵፡ ምንተኑ⁶፡ [ይግበር]⁷፡ በወልዱ፡ ወኮነ፡ ማእከሌሆሙ፡ ተዋሥኦ፡ ብዙኅ፡ ወዘይሰመይ፡ አራሺስ⁸፡ ዘዘክርኖ፡ ቅድመ፡ ዘኮነ፡ ክቡረ፡ በውስተ፡ መዓርገ፡ ሢመት፡ ወዘይቀድም፡ በሥምረተ፡ ምክ(O105r^a)ር፡ ይቤሎ፡ ለንጉሥ፡ ኦንጉሥ፡ ምንተኑ⁹፡ (A₂60v^a) ዘይደሉ፡ ከመ፡ ትግበ(J146v^b)ር፡ (L142r^b) በወልድክ፡ ወተስእነከ¹⁰፡ ገቢር፡ ከመ፡ ትሚጦ፡ ይግበር፡ ሕገጋቲነ፡ ወያምልክ፡ አማልክቲነ፡ ወሊተሰ፡ ይመስለኒ፡ ከመ፡ ንሕነ¹¹፡ ንተሉ¹²፡ ግብረ፡ ብጡለ፡ እስመ፡ ዛቲ፡ ተመክንዮ፡ ትከውን፡ በከመ፡ ሕሊናሁ፡ እስመ፡ ያፈቅር፡ መዊዓ፡ ወኢይትመየጥ¹³፡ ግሙራ፡ ወለእመ፡ ፈቀድክ፡ ትመጥዎ፡ ለኩነኔ፡ ወለሥቃይ፡ ትኳንን¹⁴፡ (T167r^b) ሥጋክ፡ ወኢትሰመይ፡ ካዕበ፡ አበ፡ ወተኃጉል፡ (P94r^b) ኪያሁ፡ ከመ፡ እስትርኩብ፡ ወእቱ፡ ከመ፡ ይሙት፡ በእንተ፡ ክርስቶስ፡

[⁴⁴⁶]_aዘንቱ፡ ምክር_a¹፡ ባሕቲቱ፡ ተርፈክ፡ ወዘውእቱ፡ ከመ፡ ትክፍላ²፡ ለመንግሥት³፡ [ወትኤዝዞ]⁴፡ ከመ፡ ይንግሥ፡ ላዕለ፡ ክፍለ፡ ዚአሁ፡ ወለእመ፡ ሰ(A₁62v^c)ሐባሐ⁵፡ ጠባይዓ፡ ምግባራት⁶፡ ወ(J147r^a)ጸሕቃት፡ ዓለ(B59r^b)ማውያት፡ ኀበ፡ ሃይማኖትነ፡ ወተስሕቦ⁷፡ ድኅሬነ፡ (L142v^a) ይከውን፡ ለነ፡ በከመ፡ ፈቀድነ፡ ወበከመ፡ ተሰፈውነ፡ እስመ፡ ልማድ፡ እንተ፡ ጸንዓት፡ ውስተ፡ ነፍስነ፡ ድርክት፡ [ወበተጋድሎ]⁸፡ ዕፁብ፡ ይትኣተት፡ ወበኒጣንሂ⁹፡ ፈድፋድ፡ ይከውነ፡ ም(O105r^b)ግባራት፡ በአገብሮስ¹⁰፡ የዓዕቡ፡ [ወይትዌለጡ]¹¹፡ (T167v^a) ወለእመ፡ ጸንዓ፡ በአሚነ፡ ሕግ፡ መሲሐዊት፡ ይከውነክ፡ ፍሥሐ፡ ህየንተ፡ ኀዘን፡ ወኢተ(P94r^c)ኃጉሎ፡ ለወልድክ፡ ወኢተኃጥእ፡ (A₂60v^b) ኪያሁ፡ ወሶበ፡ ይቤ፡ ዘንተ፡ አራሺስ፡ ስምዓ፡ ኮነ፡ ሎቱ፡ ኩሎሙ፡ ጉቡዓን፡ ወሠምሩ፡ በቃሉ፡ ወተወክፍዎ፡

[⁴⁴⁷] ወአውሥእ¹፡ ንጉሥ፡ ይእተ፡ ጊዜ፡ ሠሚሮ፡ ወይቤሎ፡ ግበር²፡ ዘንተ፡ ግብረ³፡ ከመዝ፡ ወ(J147r^b)ሐረ፡ ኀበ፡ ወልዱ፡ ይዋስፍ፡ ወይቤሎ፡ ዝንቱኬ፡ ፍጻሜ፡ ተናግሮትዮ፡ ምስሌክ፡ አወልድ፡ ዘኢትሰም(L142v^b)ዕ⁴ ቃለ፡ ወኢታጸምእ⁵፡ ወለእመ፡ ታስተፌሥሐ፡ ለልብዮ፡

ምንተኑ፡ A₁ | ¹⁰ ወትስእነከ፡ A₁ | ¹¹ om. L | ¹² አሠረ፡ ዚአሁ፡ ad. L | ¹³ ወይትመየጥ፡ LO | ¹⁴ ትከውን፡ A₁A₂BP.
^[446] ¹ ዘንተ፡ ምክረ፡ A₁B; ዳዕመ፡ ad. JLOT | ² ትክፍለነ፡ A₁ | ³ ለመንግሥትክ፡ B | ⁴ ወትኤዝዞ፡ JT; ወተኣዝዞቱ፡ L; ወተኣዝዞ፡ O | ⁵ ሰብሐሁ፡ A₁; ሐሰባሁ፡ O | ⁶ ምግባት፡ LT | ⁷ ወተስሕቦ፡ A₁ | ⁸ በተጋድሎ፡ JLOT | ⁹ ወበሂጣን፡ L | ¹⁰ በአገብሮስ፡ O | ¹¹ ወኢይትዌለጡ፡ JLOT.
^[447] ¹ ወተውሥእ፡ A₁; ወአውሥእ፡ L | ² እገብር፡ P | ³ ግብር፡ A₁ | ⁴ ዘኢተሰምዕ፡ A₁ | ⁵ om. L | ⁶ iter. P | ⁷ ምንተ፡ A₁ | ⁸ ንክፍል፡ L | ⁹ om. L | ¹⁰ በአሐዱ፡ A₂ | ¹¹ ከመ፡ ይጥየይ፡ L | ¹² ወይሐር፡ A₁; ወይሆር፡ J | ¹³ ኪያሁ፡ L.

a አእምር፡ ከመ a^6 ፡ አነ፡ እምሕከከ፡ ካዕበ፡ ጎሥሥ፡ ምንት 7 ፡ ውእቱ፡ ኃይለ፡ ቃል፡
 እስ(A $_{163r^a}$)መ፡ ዓመውኩ፡ ብዙኃ፡ ወረከብኩ፡ (T $_{167v^b}$) እንዘ፡ ኢትትመየጥ፡ ወኢታጸምዕ፡
 ሰሚዓ፡ ቃልየ፡ ነዓ፡ ይእዜ፡ ከመ፡ ንክፍል 8 ፡ መንግሥተ፡ ወትሄሉ፡ አንተ፡ ውስተ፡
 ክፍልከ a^9 ፡ በ(B $_{59r^c}$)፤ 10 ፡ ፍና፡ ወይ(P $_{94v^a}$)ሰምዩክ፡ ንጉሠ፡ ወትከውን፡ ብውሀ፡ ከመ፡
 ትሐር፡ ኀበ፡ አይ፡ ፍኖት፡ ዘትፈቀዳ፡ ወአእመረት፡ ይ(O $_{105v^a}$)እቲ፡ ነፍስ፡ ክብርት፡
 ዘበአማን፡ ከመ፡ ኢገብረ፡ ንጉሥ፡ ዘንተ፡ ዘእንበለ፡ ይፌጽም፡ ፈቃዶ፡ ወባሕቱ፡
 መ(J $_{147v^a}$)ከረ፡ ውእቱ፡ ከመ፡ ይስማዕ፡ ዘንተ፡ እምኔሁ፡ ወይጉየይ 11 ፡ ወያምሥጥ፡
 እምእዴሁ፡ ወይሐር 12 ፡ ኀበ፡ ፍኖት፡ እንተ፡ ይፈቱ፡ ኪያ 13 ፡

$^{[448]}$ ወአውሥኦ ፡ ለንጉሥ፡ እንዘ፡ ይብል፡ አንሰ፡ ፍትወተ፡ ልብየ፡ በጥዩቅ፡ ከመ፡ እጎሥሦ፡
 ለውእቱ፡ (L $_{143r^a}$) (T $_{168r^a}$) ብ(A $_{260v^c}$)እሲ፡ አምላካዊ፡ ዘመርሐኒ 1 ፡ ኀበ፡ ፍኖተ፡
 መድኃኒት፡ ወእመንን 2 ፡ ኩሎ፡ ምስሌሁ፡ እምይእዜ፡ እስከ 3 ፡ ፍጻሜ፡ ሕይወትየ፡ ወባሕቱ፡
 ለእመ፡ ኢያባሕከኒ፡ ኦአብ፡ እግበር፡ ፈቃድየ፡ አነ፡ እሰምዕ፡ እምኔከ፡ በዝንቱ፡ ወእትኤዘዝ፡
 ለከ፡ (P $_{94v^b}$) እስመ፡ ሠናይ፡ ውእቱ፡ ከመ፡ ይትእዘዘ፡ ለወላዲ፡ በእንተ፡ ምግባራት፡ እንተ፡
 አል(A $_{163r^b}$)ባቲ፡ ፍኖተ 4 ፡ ኃጉል፡ ዘክሠት፡ ጥያቄሁ፡ ዘእንበለ፡ ርኒቅ፡ እምእግዚአብሔር፡
 ወመልዓ፡ (J $_{147v^b}$) ንጉሥ፡ ኀሄተ፡ ዘይትሌዓል፡ ፈድፋድ፡ እምኩሉ 5 ፡ ፍሥሐ፡ ወከፈለ፡
 ንጉሥ፡ አህጉረ፡ እለ፡ ታሕተ፡ እዴሁ፡ [ክልኤተ] 6 ፡ ክፍለ፡ ወሄሞ፡ ለወልዱ፡
 ንጉ(B $_{59v^a}$)ሠ፡ ወከለሎ፡ በአክሊል፡ ወአሠርገም፡ በኩሉ፡ (T $_{168r^b}$) ክብር፡ አምላካዊ፡
 ንጉሣዊ፡ ወፈነዎ፡ (O $_{105v^b}$) ንጉሥ፡ ኀበ፡ መንግሥት፡ እንተ፡ ተሠርዓ፡ ሎቱ፡ ወሐረ፡
 በዕበይ፡ ወክብር 7 ፡ ወበማኅሌት፡ ዘይደሉ፡ ለ(L $_{143r^b}$)ነገሥት፡ ወአዘዞሙ፡ ለኩሎሙ፡
 ሊቃናት፡ ወአርእስተ፡ ሐራ፡ ወመኳንንት፡ ኀሩያን፡ ከመ፡ ይሐሩ 8 ፡ ምስለ፡ ወልዱ፡ ዘነግሠ፡
 ወከመ፡ ይኅረ(P $_{94v^c}$)ዩ 9 ፡ ሎቱ፡ አህጉረ፡ ዘይነብሩ፡ ውስቴቶሙ፡ ብዙኃን፡ ሰብእ፡
 ወይንግሩ 10 ፡ ሎቱ፡ ነሢኦ፡ መንግሥት፡ ወሥልጣን፡ ወወሀቦ፡ ኩሎ፡ ንዋያተ፡ ኃቅል 11 ፡
 ዘይደሉ፡ ለመ(A $_{261r^a}$)ንግሥ (J $_{148r^a}$)ት፡

$^{[449]}$ ወተመጠወ፡ ይእተ፡ ጊዜ፡ ይዋስፍ፡ ሥልጣነ፡ መንግሥት፡ ወሶበ፡ በጽሐ፡ ውስተ፡
 ሀገር፡ እንተ፡ ኮነት፡ ክፍለ፡ ከመ፡ ይንግሥ፡ ባቲ፡ ተከለ፡ ትእምርተ፡ መስቀ(T $_{168v^a}$)ል፡

$^{[448]}$ 1 ዘመሀረኒ፡ P | 2 ወእሜንን፡ A $_1$ B | 3 ወእስከ፡ L | 4 ፍኖት፡ A $_1$ | 5 ፈድፈድ፡ ad. A $_1$ | 6 ፪ተ፡
 A $_1$ JO; ፪፡ LT | 7 ወበክብር፡ L | 8 ወይሐሩ፡ A $_1$ | 9 ይኅርዩ፡ A $_1$ BP | 10 ወይንግር፡ A $_1$; ወይነግር፡ A $_2$ | 11
 ኃቅል፡ A $_1$.
 $^{[449]}$ 1 ጥቀመ፡ A $_1$ | 2 እስመ፡ L | 3 መሠረታቲሃ፡ A $_1$ | 4 ለመናፍቃን፡ A $_1$ A $_2$ B | 5 ወአዘዞ፡ O | 6
 አማልክተ፡ P | 7 ወጌሠመ፡ LB

ላዕለ፡ ኩሉ፡ ማኅፈድ፡ ውስተ፡ ጥቅመ¹፡ ሀገር፡ ^aትእምርተ፡ መስቀል፡ መሲሐዊ²፡ እግዚአብሔራዊ፡ (A₁63r^c) ወእመዝበሮመ፡ ለምኩራባተ፡ ጣዖት፡ ወእንሀሎመ፡ ወከረዩ፡ መሠረታተሆመ፡³ ወኢያትረፈ፡ አሰሮመ፡ ለመናፍስት⁴፡ ወሐነጸ፡ በውሳጤ፡ ሀገር፡ መቅደስ፡ ዓቢዩ፡ ወሠናዩ፡ ወአዘዘ⁵፡ (L143v^a) ከመ፡ ኩሉ፡ ይትጋብኡ፡ ንቤሁ፡ (O106r^a) ወያቅድመ፡ አምልኮተ⁶፡ እግዚአብሔር፡ በሰጊድ፡ ለመስቀል፡ ማኅ(B59v^b)ዩዊ፡ ወጌሠ⁷፡ ውእቱ፡ በቅድመ፡ ኩሎመ፡ (P95r^a) ወ(J148r^b)አቅነዩ፡ ርእሶ፡ ለጸሎት፡ ወለአስተብቀዮ፡ ነዊህ፡

[450] ወአጋዘ፡ ይምሐሮመ፡ ለኩሎመ፡ ^aእለ፡ ታሕተ፡ ሥልጣነ፡ እዴሁ¹፡ ከመ፡ ይሚጠመ፡ እምስሕተ(T168v^b)ተ፡ ጣዖት፡ ወይዜንዎመ፡ ስብከተ፡ ወንጌል፡ ገሃደ፡ ወዜና²፡ ርደቱ፡ ለቃለ፡ እግዚአብሔር፡ ውስተ፡ ዓለም፡ ወተአምራቲሁ፡ ወመንክራቲሁ፡ ወአይድ፡ ወሐይድ፡ ሕማማቲሁ፡ በዲቦ፡ መስቀል፡ ዘቦቱ³፡ ድኅነ፡ [ዓለም]⁴፡ ወጋይለ፡ ትንሣኤሁ፡ ወዕርገቱ፡ ውስተ፡ ሰማያት፡ ወዓዲ፡ ዜነዎመ፡ ዕለተ፡ ድንጋዬ፡ ወፍ(A₂61r^b)ርሃት፡ በዳግም፡ ምጽአቱ፡ ግሩም፡ ወመፍርህ፡ ወበእንተ፡ ሠናያት፡ ዘአስተዳለወ፡ ለምእመናን፡ ወሥቃያት⁵፡ (L143v^b) ዘይጸንሐመ፡ ለጋጥአን፡ ወዘንተ፡ መሐሮመ፡ (J148v^a) በግዕዝ፡ ሠናይ፡ ወበነገር፡ ጥዑም፡ አልቦ፡ ጎሩይ⁶፡ ዘከ(A₁63v^a)መ፡ ዝንቱ፡ እንዘ፡ ግሩም፡ ወመፍርህ፡ እመንገለ፡ ልዕልና፡ (P95r^b) ንግሡ፡ ወዕቦዩ፡ መን(T169r^a)ግሥቱ፡ ነበረ፡ ማእከሎመ፡ በትሕትና፡ ወየውሃት⁷፡ (O106r^b) ዘቦመ፡ ኮነ፡ ይስሕቦመ፡ መንገሌሁ፡ ለብዙኃን፡ ፈቂዶ፡ ከመ፡ ይኩን፡ ንኩረ⁸፡ በምግባራቲሁ፡ ወኅዱአ⁹፡ ወየዋሃ¹⁰፡ በእእምሮቱ፡ ወበእንተዝ፡ ነሥኡ፡ ሥልጣነ፡ መንግሥት፡ በትሕትናሁ¹¹፡ ወበእእምሮቱ¹²፡ እስመ፡ ትሕትና፡ ዓቢይ¹³፡ ረድኤ(B59v^c)ት፡ ይእቲ፡ ረሰዩቶመ፡ ለኩሎመ፡ ሰማዕያነ፡ ቃሉ፡

[451] ወከመዝ፡ ኮነ፡ በኅዳጥ፡ መዋዕል፡ ረሰዩመ፡ ለኩሎመ፡ ሕዝብ፡ ዘታሕተ፡ እዴሁ፡ ወሥልጣነ፡ ለአህጉር፡ ወለበሐውርት፡ ይንብቡ፡ በቃላቲሁ፡ (J148v^b) መለኮታውያት¹፡ ተምህሮ፡ ምሥጢራት፡ ወተምህሩ፡ ኪያ(L144r^a)ሃ²፡ እስከ፡ እሙንቱ፡ ክህድዎመ፡ ለብዙኃን፡ አማልክ(T169r^b)ት፡ ፍጹመ፡ ወተፈልጡ፡ ተግኒሦመ፡³ እምዘቢሕ፡ ለአማልክት፡ ወኃሣረ፡ [ዚአሁ]⁴፡ ወጸን(P95r^c)ዑ፡ በሃይማኖት፡ ሠናይት፡ እንተ፡ አልባቲ፡

[450] ¹ አለ፡ ሥልጣነ፡ ታሕተ፡ እዴሁ፡ transp. A₂ | ² ወጊዜ፡ A₂ | ³ ዘቦመ፡ P | ⁴ p.c. J; om. A₁A₂BP | ⁵ ወሥቃያተ፡ A₂B | ⁶ ጎሩዩ፡ A₁ | ⁷ ወየውሃተ፡ A₁ | ⁸ ርኩረ፡ O; om. P | ⁹ ኅዱአ፡ P | ¹⁰ ወየዋሃ፡ O | ¹¹ በትሕትና፡ BL | ¹² ወበእእምሮ፡ L | ¹³ ዓባይ፡ P.
[451] ¹ መለኮታዊት፡ A₂ | ² ኪያሆን፡ P | ³ ተግኒሦመ፡ B | ⁴ ዚአሃ፡ A₁A₂BP | ⁵ እምፍርሃት፡ A₁ | ⁶ ወመኮላት፡ A₁ | ⁷ ወቦኡ፡ BL | ⁸ እምኅቡአቲሆመ፡ A₂B; እምአሕባላቲሆመ፡ LO | ⁹ ይትወከፎመ፡ A₁B | ¹⁰ ወየሐዕብ፡ L | ¹¹ om. L | ¹² ወልቦመ፡ L | ¹³ ያዓርፎመ፡ L.

ስ(A₂61r^a)ሕተት። ወተልህኩ፡ ዳግመ፡ በትምህርታቲሁ፡ ወገነዩ፡ ለክርስቶስ፡ ወኩሎሙ፡
እምእለ፡ ነበሩ፡ ዕዕዋነ፡ በአድባር፡ ወበአታት፡ እም(A₁63v^b)ፍርሃተ⁵፡ አቡሁ፡ ካህናት፡
ወመነኮሳት⁶፡ ወጦ⁷፡ ምስሌሆሙ፡ እም(O106v^a) ኤጲስ፡ ቆጶሳት፡ ወዕኡ፡
[እምኅባአቲሆሙ]⁸፡ ወሐሩ፡ ኀቤሁ፡ እንዘ፡ ይትኃሠዩ። ወኮነ፡ ይትዌከፎሙ⁹፡ ለእለ፡
ይትዔገሡ፡ ምንዳቤ፡ ዘአመንደብዎሙ፡ በእንተ፡ ክርስቶስ፡ ወያበውአሙ፡ ኀበ፡
ጽ(J149r^a)ርሐ፡ ወየሐዕቦሙ¹⁰፡ እገሪሆሙ፡ ወአርእስቲሆሙ፡ አምር(T169v^a)ስሐት፡
ወይናዝዝ¹¹፡ ልቦሙ¹²፡ ወየዓርፎሙ¹³፡ በኩሉ፡ ዘይፈቅዱ።

[452] ወቀደሳ፡ ለቤተ፡ ክርስቲያንሂ፡ እንተ፡ ሐነጸ፡ ኪያሃ። ወ(B60r^a)ሀሎ¹፡ አሐዱ²፡
(L144r^b) እም፡ ኤጲስ፡ ቆጶሳት፡ ዘዓመወ፡ ፈድፋድ፡ በእንተ፡ ሃይማኖት³፡ ወንደገ፡
[መንበረ]⁴፡ ኤጲስ፡ ቆጶስና፡ ወሢሞ፡ ዲቤሃ፡ ሊቀ፡ [ካ(P95v^a)ህናት]⁵፡ ወእቱስ፡ ብእሲ፡
ቅዱስ፡ ዘየአምር፡ ቀኖናተ፡ ቤተ፡ ክርስቲያን፡ ወነፍሱስ፡ ምልዕት፡ ቅንዓት⁶ አምላካዊት⁷፡
[ወአስተዳለወ]⁸፡ ጥምቀተ፡ ክርስትና፡ ወአጥመቆሙ፡ በውስቴታ፡ ለእለ፡ ገብኡ፡ ኀበ፡
ክርስቶስ፡ ቅድመ፡ አጥመቆሙ፡ ለመኳንንት፡ ወለኩሎሙ፡ ሰብእ፡ መዓርጋት፡
ወድኅሬሆሙ⁹፡ አጥመ(J149r^b)ቆሙ፡(A₁63v^c) ለሐራ፡(A₂61v^a) ወእምዝ፡(T169v^b)
ለኩሉ፡ ሰብእ፡ አኮ፡ ደዌ፡ ነፍሳቲሆሙ፡ ባሕቲቱ¹⁰፡ ዘይትፌወሱ¹¹፡ ሐላ፡ ኩሎሙ፡
እለ፡(O106v^b) ቦሙ፡ ደዌ፡ በሥጋሆሙ፡ ይትፌወሱ፡ እምኩሉ¹²፡ ሕማም፡ ወይድኅኑ¹³፡
እምኩሉ፡ ደዌ፡ ሶባ፡ ይወዕኡ፡ እምከርሠ፡ ጥምቀት፡ ንጹሐነ፡ በነፍሶሙ፡ ወጥዑያነ፡
በሥጋሆሙ፡ ረኪቦ(L144v^a)ሙ፡ ፈውሰ፡ ለነፍስ፡ ወሥጋ፡ ኀቡረ፡ ወበእንተዝ፡ ኮነ፡
ብዙኃን¹⁴፡ ይመጽኡ፡ ኀበ፡ ይዋስፍ፡(P95v^b) ንጉሥ፡ እምኩሉ፡ መካናት፡ ፈቂዶሙ፡ ከመ፡
ይርብሐ፡ እምኤሁ¹⁵፡ አእምሮተ፡ ሃይማኖት፡ ሠናይት¹⁶።

[453] ወአኃዘ፡ ንጉሥ፡ ይዋስፍ፡ ይንሥት፡ መኳርብተ¹፡ ጣዖታት፡ ወነሥኦ፡ ኩሎ፡
አጽሕልቲሆ(B60r^b)ሙ፡(T170r^a) ወንዋዮሙ፡ ዘአስተዳለወ፡ ለግልፈዋት²፡ ወሐነጸ፡ ቦሙ፡
ምሥ(J149v^a)ዋዓተ³፡ ዓበይተ፡ ወአብያተ፡ [ክርስቲያናት]⁴፡ ወረሰዮ፡ ንዋዮሙ፡ ንዋዮ፡
ዘብዙኅ፡ ሢጡ፡ ወረሰዮ፡ ለዝ፡ ኃላፊ፡ ዘይማስን፡ ክቡረ⁵፡ በዛቲ፡ ፍና፡ ገባሪ፡ ወበቋዒ።

[452] ¹ om. P | ² ጅ: LP | ³ om. P | ⁴ መናብርተ: A₁A₂BP | ⁵ ካህናተ: A₁A₂BP | ⁶ ቅንዓተ: L | ⁷ አምላካዊተ: L | ⁸ አስተዳለወ: JLOT | ⁹ ወድኅረ: እለ: L | ¹⁰ ባሕቲ: A₁BP | ¹¹ ለዘይትፌወሱ: A₂L; ይትፌወሱ: P | ¹² እምኩሎሙ: A₁ | ¹³ om. P | ¹⁴ ብዙኃን: A₁ | ¹⁵ እምኤሆሙ: A₁ | ¹⁶ ሠናይተ: A₁B.

[453] ¹ ኩሎሙ: ad. BJO | ² ለግልፍዋት: A₂L | ³ መሥዋዕተ: BL | ⁴ ክርስቲያን: A₁A₂BP | ⁵ ክብሩ: A₁BP | ⁶ ወመሥዋዕት: L | ⁷ ይኤልሕ: A₁ | ⁸ ወረከባ: JLOP; ወረከበ: T | ⁹ እምጽልመት: A₁ | ¹⁰ ወንጽሕት: A₁.

ወከጋንንትሰ፡ ርኩሳን፡ እለ፡ ኮኩ፡ ልሙዳነ፡ በእማንቱ፡ መኪርብት፡ ወምሥዋዓት⁶፡ ኮኩ፡ ይሰደዱ፡ ወይትመ(A₁64r^a)ነደቡ፡ ምንዳቤ፡ ዓቢየ፡ እንዘ፡ ይኬልሉ⁷፡ ውብዙኃን፡(L144v^b) ይሰምዕዎሙ፡ በእንተ፡ ምንዳቤ፡ ዘረከረሙ፡ [ወ(O107r^a)ረከቡ]⁸፡ ግዕዛነ፡ እማንቱ፡ አሕጉር፡ ኩሎን፡ እምጽ(A₂61v^b)ልመተ⁹፡ ስሕተቶሙ፡ ወተፈሥሉ፡ በብርሃነ፡ ሃይማኖት፡ መሲሐዊት፡ ዘንጽሕት¹⁰፡(T170r^b) እምነውር፡

[454] ወከመዝ፡ ኮኩ፡ ንጉሥ፡ ይዋስፍ¹፡ ፍኖተ፡ ጽድቅ፡(P95v^c) ለኩሉ፡ ወያነቅሐሙ፡ ለብዙኃን፡ ወያነድድ፡(J149v^b) ልቦሙ፡ ለተመስሎ፡ ጎበ፡ ፈቃደ፡ ዚአሁ፡ _aበከመ፡ ይደሉ፡ ለምልክናሁ፡ ወሲመተ፡ ዚአሁ²፡ እስመ፡ ኩሎሙ፡ _aእለ፡ ታሕተ_a³፡ መንግሥቱ፡ ተመሰሉ፡ ቦቱ፡ ወወሰነ፡ ውሳንያቲሁ፡ ወበዛቲ፡ ፍና፡ ኮኩ፡ ይፈትዉ⁴፡ በአፍቅሮ፡ ይትመሐሩ፡ ግብራቲሁ፡ እንተ፡ ባቲ፡ ይትከሃሎሙ፡ ኅዳጠ፡ አእምሮተ፡ ሊቆሙ፡ ወበእንተዝ፡ በረድኤተ፡ እግዚአብ(B60r^c)ሔር፡ ልህቁ፡ በሃይማኖት፡ ርትዕት፡ [ወይእቲኒ]⁵፡ አስተባዝኃቶሙ⁶፡ ወኮነ፡ ንጉሥ፡ ይዋስፍ፡ ስቁ(L145r^a)ለ፡ ልብ፡ በትእዛዛተ፡ ክርስቶስ፡ ወፍቅረ፡ ዚአሁ፡(T170v^a) በጥበበ፡ ቃለ፡ ጸጋ፡ ወመግቦ⁷፡ ነፍሳተ፡ ብዙኃን፡ እንዘ፡ ያረትዕ፡ ሔረቶሙ፡ ጎበ፡ መርሶ፡ እስመ፡(A₁64r^b) ኮኩ፡ የአምር፡ ከመ፡ ይደልዎ፡ ለ(J150r^a)ንጉሥ፡ እምቅድመ፡ ይምሀሮሙ⁸፡ ለሰብእ፡ ፈሪ(O107r^b)ሃ፡ እግዚአብሔር፡ ወዓቂበ፡ ርትዕ፡ _aዘኮነ፡ ውእቱ⁹፡ ይገ(P96r^a)ብር፡ ኪያሁ፡ ወአስተጸንዓ፡ ርእሶ፡ ከመ፡ ይምልክ፡ ላዕለ፡ ሕማማት፡ ወላዕለ፡ እለ፡ ታሕተ፡ ትእዛዙ፡ ከመ፡ መጋቢ፡ ጠቢብ፡ ወአኃዛ፡ በ(A₂61v^c)ጥዲና፡ _aአእጋሪሃ፡ ለስነ፡ ሕግ_a¹⁰፡

[455] ወዝንቱ፡ ንጉሥ፡ በዘአማን፡ መለኮን፡ በጽንዕ፡ ለፍትወታት፡ _aዘኮነ፡ ይገብርን_a¹፡ ወኢተዝኅረ²፡ ፍጹመ፡ በክብረ፡ አበዊሁ፡ ወበክብር³፡ ንጉሣዊ፡ ዘሎቱ፡ እስመ፡ አእመ(T170v^b)ረ፡ ከመ፡ ወላድያኒ⁴፡ ለኩልነ፡ መሬት፡ እሙንቱ፡ ወቀዳ(L145r^b)ማዊ፡ አበ፡ ዘመድነ፡ መሬታዊ⁵፡ ውእቱ፡ ወእምነ፡ ጠባይዲሁ፡ ንሕነ፡ እለ፡ ብዑላን፡ ወእለ፡ ነዳያን፡ ወወደየ፡ ኅ(J150r^b)ሊናሁ፡ ውስተ፡ ዕመቀ፡ ትሕትና፡ ወጥበብ፡ ዘሀሎ፡ በህየ፡ ወአእመረ፡ ኅላዊሁ፡ በዝየ፡ ወጠየቀ፡ ከመ፡ ግብራት፡ እለ፡ በህየ፡ ይ(B60v^a)እቲ፡ ዘበአማን፡ ለዘይረክብ፡ ኪያሃ፡ ድኅረ፡ ፍልሰቱ፡ እምዝየ፡ እስመ፡ ኮኩ፡ የአምራ፡ ለዛቲ፡ ፈድፋድ፡ ወአድኃኖሙ፡

[454] ¹ ይምሀር፡ ad. A₂ | ² om. BLO | ³ እምታሕተ፡ L | ⁴ ይትፈተዉ፡ A₁L | ⁵ ይእቲ፡ JLOT | ⁶ አስተባዝኖቶሙ፡ A₁ | ⁷ ወመግቦ፡ A₁ | ⁸ ይምሕሮሙ፡ L | ⁹ ውእቱ፡ ዘኮነ፡ transp. L | ¹⁰ ለስነ፡ ሕግ፡ አእጋሪሃ፡ transp. L.
[455] ¹ ዘይገብርን፡ LP | ² ወኢተዝኅረ፡ A₁ | ³ ወበክብረ፡ A₁; om. P | ⁴ ወላዲያኒሁ፡ O | ⁵ መሬት፡ L

ለእለ፡ ታሕተ፡ ሥልጣኑ፡ ኅቡረ፡ እምስሕተ(P96r^b)ተ፡ አበዊሆመ፡ ወረሰዮመ፡ አግብርተ፡
ለዘተሣዩጠነ፡ እምግብርናተ፡(A₁64r^c) እኪት፡ በደመ፡ ክቡር፡

[456] አ(O107v^a)ስተሐይጽኬ፡ ገሃደ፡ ስነ፡ ግ(T171r^a)ብራ፡ ለምግባረ፡ ትሩፋት፡ እስመ፡
ገቢረ፡ ንጽሕና፡ ወርትዕ፡ ኮነ፡ ሐይረድእዎ፡ ወተከለለ¹፡ በንጽሕና፡ ከመ፡ አክሊል፡
ወተሠርገወ፡ በሜላተ፡ ርትዕ፡ አእሚር፡ ኅልፈታ፡ ለብዕል፡ ዘ(L145v^a)ትመስል፡ ውኒዘ፡
ማይ፡ ዘአፍላግ፡ ወኮነ፡ ያስተሐምም፡ ከመ፡ ይዝግብ²፡(J150v^a) ሎቱ፡ ኅብ፡ አልቦ፡ ዓዬ፡
ዘያማስን³፡ ወኢሠ(A₂62r^a)ረቅት፡ ሐይከርዩ፡ ወይሠርቁ⁴፡ ወይእተ፡ ጊዜ፡ አኃዘ፡
ይዝርዎመ፡ ለንዋይ፡ ወለብዕል፡ ላዕለ፡ ዕኑሳን፡ ዘእንበለ⁵፡ ምሒክ፡ እንዘ፡ ኢያተርፍ፡
እስመ፡ ኮነ፡ የአምር፡ ከመ፡ ዘቦቱ፡ ሥልጣን⁶፡ ዓቢይ⁷፡ ይደልዎ፡ ከመ፡ ይትመስል፡
በእግዚአብሔር፡ ሐወየሐሊ፡ ከመ⁸፡ አልቦ፡ ምንተኒ⁹፡ ዘይከብር፡ እምገቢ(T171r^b)ረ፡
ምሕረት፡ ወክብ(P96r^c)ርት፡ ይእቲ፡ እምአዕባነ፡ ባሕርይ፡ ክቡራት፡ ወኮነ፡ ያስተጋብእ፡
ብዕለ፡ ስነ፡ ምግባር፡ ዘይትፌሥሐ¹⁰፡ በዝዩ፡ ገባርያኒሁ፡ ተሰፊዎመ፡ ተድላ፡(B60v^b)
ዘይመጽእ፡ ወበህዩ፡ ይትፌግዑ¹¹፡ በግዕዛነ፡ ብዕዓን¹²፡ እንተ፡ ይጸንሐ፡ ኪያሃ፡

[457] ወበእንተዝ፡ ኮነ፡ ይቤዝዎመ፡ ለእለ¹፡ ውስተ፡ ቤተ፡ ሞ(L145v^b)ቅሕ፡(J150v^b)
ወሥቃያት፡ ወለእለ፡(O107v^b) እሠራን፡ በፈድዮ፡ ዕዳ፡ ወይሁብ(A₁64v^a)መ፡ በፍሥሐ፡
ለኩሎመ፡ እለ፡ ቦመ፡ መፍቅድ፡ ወኮኖመ፡ አብ፡ ለደክታም²፡ ለዕቤራት፡ ወለዕኑሳን፡
ኮኖመ፡ ከመ፡ ወላዲሆመ፡ በእንተ፡ ፍቅረ፡ ገቢረ፡ ሠናይ፡ እንዘ፡ ይሔሊ፡ ከመ፡
ሐሠንዮት፡ ላዕሌሆመ፡ ይከውን፡ ለአሠንዮተ፡ ርእሱ³፡ በአማን፡(T171v^a) ኮነ፡ ባዕለ፡
በሀብታት፡ ወኮነት፡ ነፍሱ፡ ብዕልተ፡ በጽድቅ፡ እስመ፡ ንጉሣዊት፡ ይእቲ፡ ወማኅደረ፡ ብዕል፡
ወሀቢት፡ በስፋሕ፡ ለእለ⁴፡ ይጸ(P96v^a)ነሱ፡ እስመ፡ ኮነ፡ ይሴፎ፡ ነሢአ፡ ዕሣት፡
በእንቲአሃ⁵፡ ም(A₂62r^b)ክዕቢተ፡ ዘኢይትፌለቀ፡ ሶብ፡ ይበጽሐ፡ ዘመነ፡ ፍዳ፡ በእንተ፡
ምግባራት፡

[458] ወእምድኅረ¹፡ ኅዳጥ፡ መዋዕል፡ ተሰምዓ፡ ዜናሁ፡ በኩሎን²፡ መካናት፡ ወኩሎ፡ ኮነ፡
ይ(J151r^a)ፈቅዶ፡ በኩሎ፡ ጊዜ፡ ከመ፡ እለ፡ ይረውጽ፡ በመዓዛ፡ ዕፍረት፡ ምዑዘ፡ ዔና፡
ገዲፎመ፡ እምላዕሌሆመ፡ መፍቅድ፡ ሥጋ፡ ወ(L146r^a)ነፍስ፡ ወኮነ፡ ውስተ፡ አፈ፡ ኩሎ፡

[456] ¹ ወተከለለ፡ ይረድእዎ፡ transp. A₁ | ² ይግዕዝ፡ A₁ | ³ ዘይማስን፡ A₁L | ⁴ ወከረዩ፡ ወይሠርቁ፡ A₁፤
ዘይሠርቁ፡ ወይከርዩ፡ transp. L | ⁵ ዘእንበለ፡ P | ⁶ ሥልጣነ፡ A₁ | ⁷ ዓቢይ፡ A₁ | ⁸ ከመ፡ የሐሊ፡ transp.
L | ⁹ ምንተኒ፡ A₁ | ¹⁰ ዘይትፌሥሐ፡ A₁P | ¹¹ ይትፌግዑ፡ A₁B | ¹² ብዕዓን፡ A₁.
[457] ¹ እለ፡ L | ² ለደክታም፡ A₁P | ³ አሠንዮተ፡ ርእሱ፡ LO | ⁴ እለ፡ L | ⁵ በእንቲአሃ፡ A₁JPT.
[458] ¹ እምድኅረ፡ B | ² በኩሎ፡ L | ³ ስሕተቶመ፡ L | ⁴ ትፈደፍድ፡ ወትጽንዕ፡ A₁፤ ትጽንዕ፡ ወትፈደፍድ፡
transp. L፤ ትፈቅድ፡ ወትጽንዕ፡ P.

ጥዑሙ፡ ዝክረ፡ ስሙ፡፡ አኩ፡ በእንተ፡ ፍርሃት፡ ወድንጋዬ፡ አላ፡(T171v^b) ይ(B60v^c)መጽኡ፡
 ኅቤሁ፡ በፈቲው፡ ወበጽኑዕ፡ ፍቅር፡ እማዕምቀ፡ ልቦሙ፡ በእንተ፡ እግዚአብሔር፡
 ወበእን(O108r^a)ተ፡ ስነ፡ ሑረቱ፡ እንተ፡ ተተክለት፡ ውስ(A164v^b)ተ፡ ልቦ፡ ኩሎ፡ ወሶቤሃ፡
 መጽኡ፡ ኅቤሁ፡ እሰ፡ ሀለው፡ ታሕተ፡ ትእዛዘ፡ አቡሁ፡ ኅዲጎሙ፡ ኩሎ፡ ስሕተተ³፡
 ተፈሢሒሙ፡ በፍኖተ፡ ጽድቅ፡ ወሀገሩሰ፡ ለይዋስፍ፡ ኮነት፡(P96v^b)_aትፈደፍድ፡ ወትጸን_a⁴፡
 ወሀገረ፡ አቡሁ፡ ተሐፅዕ፡ ወትደክም፡ በከመ፡ ይነግር፡ መጽ(J151r^b)ሐፈ፡ ነገሥት፡ በእንተ፡
 ዳዊት፡ ወሳኦል፡፡

[459] ወሶብ፡ ርእዮ፡ አቡሁ፡ ዘንተ፡ ተመይጠ፡ በፍጻሜ፡ መዋዕለ፡ ዕድሜሁ፡ በዓቢይ፡ ጻሕቅ፡፡
 ወተዘክረ፡ ኃጣውኢሁ፡ ወአእመረ፡ ድካመ፡ አማ(T172r^a)ልክቲሁ፡ ወትምይንቶሙ፡
 ብጡሉ፡(L146r^b) ወአስተጋብአሙ፡ ሶቤሃ፡ ለምእመናነ፡ ምክር፡ ወሐረ፡ ኅብ፡ ብርሃን፡
 ዘተመርሐ፡ ቦቱ፡ ወአጽደቅዎ¹፡ ኩሎሙ፡ ጉቡዓ(A262r^c)ን፡ ለቃለ፡ ይዋስፍ፡ ርቱዕ፡ እስመ፡
 መድኃኒነ፡ ሐወጸሙ፡ እምሥራቅ፡ ወሰምዓ፡ አስተብቀዎቶ፡ ለላዕከ፡ ዚአሁ፡ ይዋስፍ፡፡

[460] ወፈቀደ፡ ንጉሥ፡ ከመ፡ ያጠይቆ፡ ለወልዱ፡ ዘንተ፡ ወጸሐፈ፡ ኅቤሁ፡ በሳኒታ፡
 መልእክተ፡ ዘትብል፡ ከመዝነ፡ እምኅብ፡ ንጉሥ፡ አንብይር¹፡ ኅብ²፡ ወ(O108r^b)ልደ፡ ንጉሥ፡
 ፍትው፡ ይዋስፍ፡ ሰ(J151v^a)ላምአ፡(B61r^a) ላዕለአ³፡ ወ(P96v^c)ልድአ⁴፡ ፍቁርአ⁵፡
 ብዙ(A164v^c)ታት፡ ኅሊናት፡ ቦአት፡ ውስተ፡ ነፍስየ⁶፡ ወሆከተኒ⁷፡ ኅብ፡ እከይ፡ እስመ፡
 ናሁ፡(T172r^b) አነ፡ እፌእዮን⁸፡ ለምግባራቲነ⁹፡ ከመ፡ ይጠፍአ¹⁰፡ ኩሎን፡ ከመ፡ ጢስ፡
 ወምግባረ፡ ሃይማኖትከሰ¹¹፡ ታሠርቅ¹²፡ ብርሃነ፡ ዘይጸድል፡ እምብርሃነ፡(L146v^a) ፀሐይ፡፡

[461] ወናሁአ¹፡ ተመየጥኩአ፡ ኅብ፡ ኅሊናአ፡ አማናዊአ፡ እስመ²፡ ጽድቅአ፡ ቃላትአ፡ እሰ፡
 ወዕአአ³፡ እምአፉከአ⁴፡ እስከ⁵፡ ለዓለምአ ወከመ⁶፡ ጽልመትአ⁷፡ ዘኃጢአትአ⁸፡ ዕሙቅአ፡

[459] ¹ ወአጽደቅዎሙ፡ A₁L.

[460] ¹ እንብይር፡ BL | ² ወኅብ፡ A₁ | ³ om. LO | ⁴ ወልድ፡ J | ⁵ ፍቁር፡ A₂J; አ፡ ወልድ፡ ፍቁር፡ ad. A₁A₂PT | ⁶ ነፍስከ፡ A₁; ሕሊናየ፡ L | ⁷ ወሆከተኒ፡ P | ⁸ እፌስዮሙ፡ B | ⁹ ለምግባራቲነ፡ A₁ | ¹⁰ ይጠፍአ፡ O | ¹¹ ሃይማኖትከ፡ L | ¹² ፀሐየ፡ ad. L.

[461] ¹ ወናሁ፡ L | ² እስመ፡ L | ³ ወጽኡአ፡ A₂; ወዕአ፡ L | ⁴ እምአፉከ፡ A₁ | ⁵ እስከ፡ L | ⁶ ወከመዝአ፡ A₂; ወከመ፡ L | ⁷ ወክህደት፡ ad. P | ⁸ ዘኃጢአት፡ P | ⁹ om. P | ¹⁰ om. L | ¹¹ ለዘመአ፡ J; ለከመ፡ L; ለዘከመ፡ T | ¹² ዝንቱ፡ L | ¹³ ዘሠረቀ፡ ጸዳል፡ እምኒከ፡ ለነ፡ transp. LP | ¹⁴ ከደነአ፡ BO; ከደነ፡ L | ¹⁵ አእይንቲነ፡ L | ¹⁶ ወኢፈቀድነ፡ L | ¹⁷ ንርአዮ፡ L | ¹⁸ ወአናሕነ፡ L | ¹⁹ ላዕሊከ፡ L | ²⁰ እኪት፡ L | ²¹ ብዙኃ፡ L | ²² ጊዜያተ፡ L | ²³ ወአተክዝናከ፡ L | ²⁴ ለነ፡ LP | ²⁵ ቀተልነ፡ L | ²⁶ መሲሐውያነ፡ L | ²⁷ በጽንዕአ፡ A₁B | ²⁸ ኃይል፡ L | ²⁹ አንተ፡ L | ³⁰ ትረድአሙ፡ L | ³¹ ወመጠወ፡ L | ³² ነፍሳቲሆሙ፡ L | ³³ ለምት፡ L | ³⁴ በቅድመ፡ L | ³⁵ ልብነ፡ L | ³⁶ ወይእዜነ፡ L | ³⁷ ተናሥሐ፡ JLO | ³⁸ om. L | ³⁹ ወናሁ፡ L | ⁴⁰ ምስለ፡ A₁A₂BP; p.c. J | ⁴¹ ቆባረ፡ A₁A₂BP; p.c. J | ⁴² om. L | ⁴³ ቀርቦ፡ JLOT | ⁴⁴ ያጽልሞ፡ JLOP | ⁴⁵ በዝንቱ፡ B | ⁴⁶ ወይክድኖ፡ JLOT | ⁴⁷ ወኢይትዋክፍ፡ A₁; ወኢይትዋክፈኒ፡ T | ⁴⁸ ወጠየቀከ፡ A₁; ወጠይቀከ፡ A₂B | ⁴⁹ ዘትቤለኒ፡ A₁ | ⁵⁰ ወዘያበጽኡ፡ A₁A₂BP.

ወክህደት⁹፡ _aኮነከ፡ ይከድነነከ፡ ወበእንተዝከ_a¹⁰፡ ኢተከሀለነከ፡ ነጽሮታከ፡ ለጽድቅከ፡
ወንሐብዎከ፡ ለፈጣሬ፡ ኩሉከ፡ አላከ፡ ወዘከመ¹¹፡ ዝንቱከ¹²፡ _aጸዳልከ፡ ዘሠረቀ፡ ለነከ፡
እምኔከ_a¹³፡ ወከደነከ¹⁴፡ አዕይን(J151v^b)ቲነከ¹⁵፡ ወኢፈቀድነከ¹⁶፡ ከመ፡ ንርአዮከ¹⁷፡
ወአናሕነከ¹⁸፡ ላዕሌከከ¹⁹፡ ምግባረ፡(T172v^a) እኪትከ²⁰፡ ብዙኃከ²¹፡(P97r^a) ጊዜያተከ²²፡
ወአተከዝናከ²³፡ አሌ፡(A₂62v^a) ሊተከ²⁴፡ እስመ፡ ቀተልነከ²⁵፡ ብዙኃነ፡ መሢሐውያነከ²⁶፡
እለ፡ በጽንዓ²⁷፡ ኃይልከ²⁸፡ እንተከ²⁹፡ ትረድከመ³⁰፡(O108v^a) ወመጠዉከ³¹፡ ነፍሶመከ³²፡
እስከ፡ ለሞትከ³³፡ በቅድመከ^{3,4} ግዘፈ፡ ልብነ³⁵፡ ወይእዜኒከ³⁶፡ ናሁ፡ አሰሰልናሁ፡ ለውእቱ፡
ጽልመ(A₁65r^a)ት፡ ክቡድ፡ እምብንተ፡ አዕ(B61r^b)ይንቲ(L146v^b)ነ፡ ወናሁ፡ ርኢነ፡
ንስቲተ፡ እምፀዳለ፡ ጽድቅ፡ ወአኃዝነ፡ ተነሥሐ³⁷፡ በእንተ፡ ዘኃለፈ፡ እከዮ፡ ምግባራቲነ፡
ወባሕቱ፡ ሀለወት፡ ደመና፡ ካልእት³⁸፡ ዘእከይ፡ ወነዋ³⁹፡ ይእቲ፡ [እምሳለ]⁴⁰፡ [ቆባር]⁴¹፡
ቀቢ፡ ተስፋ፡ እኩይ⁴²፡ [ቀርቡ]⁴³፡ ኀበ፡ ዝንቱ፡ ፀዳል፡ ከመ፡ [ያጽልምዎ]⁴⁴፡
ለዝንቱ⁴⁵፡(J152r^a) ፀዳል፡(T172v^b) [ወይክድንዎ]⁴⁶፡ በብዝኃ፡ መናስው፡ እስመ፡ ምኑን፡
አነ፡ በኀበ፡ ክርስቶስ፡ ወኢይትዌከፈኒ⁴⁷፡ በዘነበርኩ፡ በእምሳለ፡ ዘይትቃወም፡ ወይባባእ፡
ምስሌሁ፡ ክሥት፡ ሊተ፡(P97r^b) ፍጡነ፡ ጠይቀከ⁴⁸፡ ዘትብለኒ⁴⁹፡ ኦወልድ፡ ጥዑም፡
ተሥጥዎተ፡ እለ፡ ምግባራት፡ ወመሐሮ፡ ለአቡክ፡ ዘይደልወኒ፡ ገቢሮቱ፡ ወሰሐቦ፡
ለወላዲክ፡ ኀበ፡ አእምሮ፡ ዘይደሉ፡ [ወዘያረብሕ]⁵⁰፡

[462] ዘሰበ፡ አንበባ፡ ይዋስፍ፡ ለይእቲ¹፡ መልእክት፡ ወለበወ²፡ ዘውስቴታ፡ መልዓት፡ ነፍሱ፡
እምጣዕመ፡ ክርስቶስ፡ ወእምአንክሮ፡(L147r^a) ዓቢይ፡ ወጠብለላ³፡ ለመልእክት፡ ወወሀቦ፡
ለዘእምጽ(O108v^b)ኦ፡ ወቦኦ፡ ፍጡነ፡ ኀበ፡ ጽ(A₂62v^b)ርሐ፡ ወሰገደ፡ በገጽ፡(T173r^a)
ቅድመ፡ ሥዕል፡ እግዚአብሔራዊ፡(J152r^b) ወአዝነመ⁴፡ አናብዒ(A₁65r^b)ሁ፡ ውስተ፡
ምድር፡ እንዘ፡ የአኩቶ⁵፡ ለእግዚእ፡ ክርስቶስ፡ ወአቅረ(B61r^c)ቦ፡ ወአዕረገ፡ ሎቱ፡ ንደተ፡
ልብ፡ እንዘ፡ ይብል፡ አሌዕለከ፡ ንጉሥዮ፡ ወእምላኪዮ፡ ወእባርክ፡ ለስምክ፡ ለዓለም፡
ወለዓለመ፡ ዓለም፡ ዓቢይ፡ አንተ፡ እ(P97r^c)ግዚኦ፡ ወስቡሕ፡ ጥቀ፡ ወአልቦ፡ ተፍጻሜት፡
ለዕበይክ፡ ወመኑ፡ ዘይክል፡ ነጊረ፡ ኃይልክ፡ ወዘይፌጽም፡ ኩሎ፡ ስብሐታቲክ፡
ኦዘአውጸዕከ⁶፡ ማያተ፡ እምኩኩሕ፡ ናሁ፡ ጽመመ፡ ልብ፡ _aዕቡዮ፡ ወግዙፈ_a⁷፡ ክሣድ፡
ዘይጸንዕ፡ እምኩኩሕ፡ ሶበ፡ ርእዮክ፡ ለምለመ፡ እምሰምዕ፡ ዘቅድመ፡ እሳት⁸፡ እስመ፡ ከሃሊ፡
አንተ፡ ከመ፡ ታን(T173r^b)ሥእ⁹፡ ውሉደ፡ ለአብርሃም¹⁰፡ እምእላንቱ፡ አዕባን፡ አአኩተከ፡

[462] ¹ መጽሐፈ፡ ad. A₁፤ ይእቲ፡ L | ² ወለበወ፡ L | ³ ወጠለላ፡ L | ⁴ ወዝነመ፡ P | ⁵ om. L | ⁶
ኦዘአውጸእከ፡ A₁ | ⁷ ዓቢዮ፡ ወግዘፈ፡ B | ⁸ ዘእሳት፡ A₁A₂ | ⁹ ታምሥጥ፡ B፤ ታንብእ፡ O | ¹⁰ ለእምርሃም፡
P | ¹¹ ድላዋን፡ JO | ¹² ወሰምዕ፡ ad. A₁A₂BP | ¹³ በኃምስቱ፡ A₁A₂B | ¹⁴ እለ፡ ውዕዮ፡ L.

እግዚ(J152v^a)እ(L147r^b)የ፡ መፍቀፊ፡ እንለ፡ እመሕያው፡ አምላክ፡ ምሕረታት፡ ዘእናሕክ፡ መንፈስክ፡ ላዕለ፡ አበሳነ፡ ወተዓገሥክነ፡ እስክ፡ ዘጊዜ፡ ወኢቀሠፍክነ፡ እንዘ፡ ድልዋን¹¹፡ ንሕነ፡ እምቀዲሙ፡ ለወዲቅ፡ ቅድመ፡ ገጽክ¹²፡ በዝንቱ፡ ዓለም፡ በአምሳለ፡ ጸላእያነ፡ ሕግ፡ እለ፡ ነበሩ፡ በ፭¹³፡ አህጉር፡ ወውዕዩ¹⁴፡(O109r^a) በተይ፡ ወበእሳት፡ ወባሕቱ፡ አንኖተ፡(P97v^a) መንፈስክ፡ ዘአልቦ፡ ዘይትጫረ(A165r^c)የ፡ ተራሃ(A262v^c)ርኃ፡ ላዕሌነ፡

[463]አእኩተክ፡ አነ፡ ምኑን፡ ዘኢኮነ፡ ድልወትየ፡ እፈጽ(B61v^a)ም፡ አኩቴተ፡ ጊሩተክ፡ እስእል፡ እምነ፡ ተሣህሎትክ¹፡ እንተ፡ አልባቲ፡ ጉልቀ፡ አወልዱ፡ ወቃሉ፡ ለእግዚአብሔ(T173v^a)ር፡ ዘኢይትረአይ፡ ልጣሬ፡ ኩሉ፡ በቃልክ፡ ወበሥምረትክ²፡ ትእዛዙ³፡ አዘሰፍሐ፡ እደዊሁ፡(J152v^b) በፈቃዱ፡ ዲቦ፡ ዕፀ፡ መስቀል፡ ወአሠርኮ፡ ለኃያል፡ ወወሀብኮሙ፡ ለሙቁሐን፡ ሕይ(L147v^a)ወተ፡ ዘለዓለም፡ እንተ፡ ይእዜኒ፡ ስፋሕ፡ እዴክ፡ ገባሪተ፡ ኩሉ፡ እንተ፡ ኢታስተርኢ፡ ወአግዕዞ፡ ለገብርክ፡ አቡየ፡ እስክ፡ ለዓለም፡ እምዝንቱ፡ ዪዋዌ⁴፡ ዘዪወዎ፡ መስተመይን⁵፡ እኩይ፡ ወክሥት፡ ሎቱ፡ ገሃደ፡ ከመ፡ አንተ፡ ወእቱ⁶፡ ዘሕያው⁷፡ ለዓለም፡ አምላክ፡ አማናዊ፡ ንጉሥ፡ ዘለዓለም፡ ባሕቲትክ፡ ዘኢ(P97v^b)ትመውት፡ ነጽር⁸፡ ኀቦ፡ ቅጥቃጤ፡ ልብየ፡ በዓይነ፡ ምሕረት፡ ወየውሃት፡ በከመ፡ ተስፋክ፡ ዘኢይትሔሰው፡ ሀሉ፡ ምስሌየ፡ አገባሪ፡(O109r^b) ወመ(T173v^b)ስተሐምም፡ ለኩሉ፡ ፍጥረት፡ ይፈለፍል⁹፡ ማይክ፡ ዘኢይትዌለጥ፡ ውስቴትየ፡ ወየሀበኒ፡ ቃለ፡ ወይክሥት¹⁰፡(J154r^a) አፋየ፡ ወይጸግወኒ፡ ልቦ፡ ርቱዓ፡ ወእትሐነጽ፡ በሠ(A165v^a)ናይ፡ ዲቤክ፡ አዕብን¹¹፡ ዘያረዊ፡ ሀበኒ፡ ክሂለ¹²፡ ለላዕክክ፡ ሕፁፁ፡ ወምኑን፡ ከመ፡ እዜንዎ፡ ለአቡ(A263r^a)የ¹³፡ ምሥጢረ፡ ጥበ(B61v^b)ብክ፡ በከመ፡(L147v^b) ይደሉ¹⁴፡ ወከመ¹⁵፡ አድኅኖ፡ በኃይልክ፡ እምትምይንተ፡ ሰይጣን፡ እኩይ፡ [ወአቅርባ]¹⁶፡ ለክ፡ አአምላክ፡ እግዚአ፡ ኩሉ፡ ዘኢትፈቅድ፡ አኅጉሎተነ¹⁷፡ ለኃጥአን፡ አላ፡ ንሴፎ፡ ምሕረተክ፡ በንስሐ፡ እስመ፡ ልቡሕ፡ እንተ¹⁸፡ እስክ፡ ለዓለመ፡ ዓለም፡ አሜን፡

[464]ወሶቦ፡ ጸለየ፡ ይዋስፍ፡ ንጉሥ፡ ከመዝ፡ ወተአመነ፡ ከመ፡ ውእቱ፡ ኢይትኃፈር፡ እም(T174r^a)ተስፋሁ፡ ሐረ¹፡(P97v^c) ይእተ፡ ጊዜ፡ ተአሚኖ፡ በርኅራኄሁ፡ ለክርስቶስ፡

[463] ¹ ጊሩትክ፡ A₂ | ² በቃልክ፡ ወበሥምረትክ፡ ፈጣሬ፡ ኩሉ፡ transp. L | ³ om. L | ⁴ ዪዋዌ፡ OP | ⁵ መስተምይን፡ A₁ | ⁶ om. L | ⁷ ሕያው፡ A₁L | ⁸ እግዚአ፡ ad. A₁ | ⁹ ይፈልፍ፡ P | ¹⁰ ወይክሥት፡ A₁ | ¹¹ ኦ፡ አዕባን፡ A₁ | ¹² ክሂለ፡ ሀበኒ፡ transp. L | ¹³ ለአቡክ፡ L | ¹⁴ ይደልዎ፡ A₁ | ¹⁵ ወበከመ፡ L | ¹⁶ ወአቅርብ፡ A₁A₂BP | ¹⁷ አኅጉሎተነ፡ A₁ | ¹⁸ አንተ፡ ስቡሕ፡ transp. L.

[464] ¹ ወሐረ፡ B; ውእቱ፡ ad. L | ² በሕየ፡ BL | ³ ወሰጽሐ፡ BP | ⁴ ወሰዓሞ፡ ad. L | ⁵ ዓቢየ፡ በዓለ፡ transp. A₁P | ⁶ በባሕቲቶሙ፡ ኅቡረ፡ transp. L; በባሕቲቶሙ፡ PT | ⁷ በውእቱ፡ A₁ | ⁸ ይነግር፡ A₂JL |

ወተዕዕነ፡ እምሕየ²፡ በሕግ፡ ንጉሣዊ፡(J153r^b) ወበጽሐ³፡ ኀበ፡ መንግሥተ፡ አቡሁ፡
ወሶቤሃ፡ ዜነውዎ፡ ለአቡሁ፡ ምጽአተ፡ ወልዱ፡ ወዕለ፡ ሶቤሃ፡ ለቀበላሁ⁴፡ ወሐቀፎ፡ ወገብረ፡
_aበዓለ፡ ዓቢያ⁵፡ ወተፈሥሐ፡(O109v^a) በምጽአቱ፡ ወእምድኅረ፡ ዝንቱ፡ ነበሩ፡ _a[ኀብረ፡
በባሕቲቶሙ_a]⁶፡ ወመኑ፡ ዘይክል፡ ነገረ፡ ቃሉ፡ ለወልደ፡ ንጉሥ፡ ዘተናገረ፡ ቦቱ፡
_aበው(L148r^a)እቱ፡ ጊዜ፡ በጥበብ⁷፡ ወምንተ፡ ንግር⁸፡ በእንተ፡ _aዘኮነ፡ ይነብብ_a⁹ ¹⁰፡ ቦቱ፡
በንባብ፡ መንፈስ፡ ቅዱስ፡ አምላካዊ፡ ዘ(A₁65v^b)ቦቱ፡ አሠርገዎሙ፡ መሠግራነ፡ ክርስቶስ፡
ለኩሉ፡ ዓለም፡ ወአንጽሕዎሙ፡ ጠበብተ¹¹፡ ጠቢባን፡ በጸጋሁ፡ ለዝንቱ፡ መን(T174r^b)ፈስ፡
ዘቦቱ፡ ጠበበ¹²፡ ዝንቱ፡ ይዋስፍ¹³፡ ወመሐሮ፡ ለንጉሥ፡(B61v^c) ወአብርሃ፡ ልቦ፡ በብርሃነ፡
አእምሮ፡ ወዓመው፡ በጥንተ፡ ምሕሮ(J153v^a)ሁ፡ ብዙኃ፡ ከመ፡ ይስ(A₂63r^b)ሐቦ፡
እ(P98r^a)ምስሕተተ¹⁴፡ ወአምልኮ፡ ጣዖታት፡

[465]ምንትነ፡ ዘኢነበበ፡ ወምንትነ፡ ዘኢተገብረ፡ ከመ፡ ይሚጦ፡ ወባሕቱ፡ ተመሰለ፡ በእለ¹፡
ኮነ፡ [ይነግሩ]²፡ በከንቱ፡ ውስተ፡ እዘኒሆሙ፡ ወለእለ³፡ ኢይሰምዑ፡ ወሶበ፡ ነጸረ፡
እግዚአብሔር፡ ኀበ፡ ትሕትና፡ ገብሩ፡ ይዋስፍ፡ አርኃው፡ አናቅጸ፡ ልቦ፡ አቡሁ፡ ዘተዓዕው፡
በከመ፡ ተብህለ፡ ዘያበርህ፡ ውስተ፡ አልባቢሆሙ፡ ለእለ፡ ይፈርህዎ፡(L148r^b) ይገብር፡
ፈቃዶሙ፡ ወይሰምዕ፡ ጸሎቶ(O109v^b)ሙ፡ ወፍጡነ፡ ለበው፡ ንጉሥ፡ ዘተብህለ፡ ሎቱ፡
እስከ፡(T174v^a) ረከበ፡ ወልዱ፡ በጸጋሁ፡ ለክርስቶስ፡ ጊዜ፡ ስንዕው⁴፡ _aመዊዓ፡ ወኃይለ_a⁵፡
ላዕለ፡ መናፍስት፡ እኩያን⁶፡ እለ፡ ሥሉጣን፡ ላዕለ፡ ነፍስ፡ አቡሁ፡ ወእግ(J153v^b)እዘ፡
እምተመይኖቶሙ፡ ግዕዛነ፡ ዘለዓለ(A₁65v^c)ም፡ ወአመሮ፡ ገሃደ፡ በእንተ፡ ቃሉ፡ ድኒን፡
ከመ፡ ይረስዮ፡ እምአሊዓሁ፡ ለአምላክ፡ ሕያው፡(P98r^b) ^aዘሀሎ፡ ውስተ^{a7}፡ ሰማያት፡
ወአቅደመ፡ ነገሮቶ⁸፡ ወአጠየቆ፡ በእንተ፡ ሥርዓተ፡ ሃይማኖት፡ ብርህት⁹፡ ወአልቦ¹⁰፡
ዘሰምዓ፡ ወዘአእመረ፡ ዕቢያተ፡(B62r^a) ወመንክራተ፡ ዘተናገረ፡ ባቲ፡

[466]ወመሐሮ፡ ብዙኃ፡ በእንተ፡ እግዚአብሔር፡ ወከሠተ፡ ሎቱ፡ ስነ፡ አምልኮቱ¹፡ ወከመ፡
አልቦ፡ ካልእ፡ አምላክ፡ ኢበሰማይ፡ በላእሉ²፡ ወኢበምድ(T174v^b)ር፡(A₂63r^c) በታሕቱ፡
ዘእንበለ፡ ፩³፡ አ(L148v^a)ምላክ፡ ዘውእቱ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ወአጠየቆ፡

⁹ ይነብብ፡ ዘኮነ፡ transp. A₁ | ¹⁰ om. A₂ | ¹¹ ወጠበብተ፡ A₁L | ¹² ጠቢባ፡ L | ¹³ s.l. J | ¹⁴ እምስሕተት፡ L.
[465] ¹ ለእለ፡ L | ² የኃልዩ፡ A₁A₂BP | ³ ወለእለ፡ L | ⁴ ስንዕው፡ LT | ⁵ ኃይለ፡ ወመዊዓ፡ transp. L | ⁶ ርኩሳን፡ L | ⁷ ዘውስተ፡ L | ⁸ ነገሮቶ፡ A₂ | ⁹ ርትዕት፡ L | ¹⁰ አልቦ፡ L.
[466] ¹ አምልኮቶ፡ A₁ | ² ወበላዕሉ፡ A₁፡ om. L | ³ አሐዱ፡ A₁A₂B፡ እግዚአብሔር፡ ad. A₁ | ⁴ ምሥጢራተ፡ A₁ | ⁵ መለኮታያት፡ P | ⁶ ያስተርእዩ፡ L | ⁷ om. LP | ⁸ እምተኃብኦ፡ L | ⁹ በተየውሆ፡ L | ¹⁰ ገነት፡ ዘተድላ፡ L | ¹¹ ፩፡ L፤ ፩ዱ፡ T | ¹² ዕፁ፡ ሕይወት፡ ad. A₁A₂.

ብዙኃ፡ ምሥጢረ⁴፡ ቃላት፡ መለኮታዊት⁵፡ ወነገሮ፡ ካዕበ፡ በእንተ፡ ፍጥረታት፡ (J154r^a)
 እለ፡ ያስተርእያ⁶፡ _aወእለ፡ ኢያስተርእያ_a⁷፡ ወዘከመ፡ አምጽአሙ፡ ለኩ(O110r^a)ሎሙ፡
 እምተኃጥአ⁸፡ ኀበ፡ ሀልዎ፡ ወፈጠሮ፡ ለሰብእ፡ በአርአያሁ፡ ወበአምሳሊሁ፡ ወአክበሮ፡
 በተበውሆ⁹፡ ዘፈቃድ፡ ወአብሐ፡ ለተገብሮቶሙ፡ ለሠናያት፡ ዘውስተ፡ _aገነተ፡ ተድላ_a¹⁰፡
 ዘአዘዘ፡ ከመ፡ (P98r^c) ይርኃቅ፡ እም፡ (A₁66r^a) አሐዱ¹¹፡ ዕዕ፡ ዘውእቱ¹²፡ ዕፀ፡ አእምሮ፡
 ወሶበ፡ ዓለወ፡ ትእዛዙ፡ ሰደዶ፡ እምገነተ፡ ተድላ፡

[467] በእንተ፡ [ከመ]¹፡ ውእቱ፡ ድኅፀ፡ እምህላዊሁ፡ ወወድቀ፡ [ዘመ(T175r^a)ደ]²፡ እንለ፡
 እመሕያው³፡ [_aውስተ፡ እሉ፡ ስሕተታት፡ ዓበይት_a]⁴፡ ወኃሣሮሙ፡ ወወድቁ፡ ውስተ፡ እደ፡
 ሞት፡ በግብር፡ በተመይኖቱ⁵፡ ለተመያኒ፡ ዘመሠጦሙ፡ ለሰብእ፡ ታሕተ፡ ተ(L148v^b)አዝ
 (J154r^b)ዙቱ፡ በምዕር፡ አሐቲ፡ ወ(B62r^b)ረሰዮሙ፡ ከመ፡ ይርስዕዎ፡ ለእግዚአብሔር፡
 ወኔጦሙ፡ ከመ፡ ይሰግዱ⁶፡ ለአማልክት፡ ርኩሳን፡ ወእምዝ፡ ተራኅርኃ፡ አምላክ፡ ለሐኩነ⁷፡
 በሥምረተ፡ አብ፡ ወመንፈስ፡ ቅዱስ፡ ወሠምረ፡ ከመ፡ ይትወለድ፡ በአምሳለ፡ ዚአነ፡
 እምቅድስት፡ ድንግል፡ ወተወክፈ፡ ሕማማተ፡ ዘኢየሐምም፡ ወተን(O110r^b) (A₂63v^a)ሥኡ፡
 እሙታን፡ በሣልስት፡ ዕለት፡ ወቤዘወነ፡ እምዕልወት፡ (P98v^a) ዘቀዲሙ፡ ወረሰዮነ፡ ድልዋነ፡
 ለክብር፡ ዘዩዓቢ፡ እም(T175r^b)ቀዲሙ⁸፡ ወአስተጋብአነ፡ በጊዜ፡ ዕርገቱ፡ ውስተ፡ ሰማያት፡
 ለእለ፡ መጻእነ፡ ወለእለ፡ ሀለወ፡ ዝዮ፡ ወነአምን፡ ካዕበ፡ ከመ፡ ውእቱ⁹፡ ይመጽእ፡
 ለአንሥኦተ፡ ልሕኩቱ፡ (J154v^a) ወይፈድዮ፡ ለኩሉ፡ ለለጅ፡ (A₁66r^b) በከመ፡ ምግባሩ፡

[468] ወአኃዘ፡ _aካዕበ፡ ይክሥት፡ ሎቱ_a¹፡ ምሥጢረ፡ መንግሥተ፡ ሰማያት፡ ወሠናያተ²፡
 እንተ፡ ኢትትነገር፡ ዘይጸንሑ³፡ (L149r^a) ኪያሃ፡ እለ፡ ድልዋን፡ ላቲ፡ ወከሠተ፡ ሎቱ⁴፡
 ሥቃያት፡ ዘተደለወ፡ ለኃጥአን፡ ወእሳት፡ ዘኢትጠፍእ፡ ወጽልመተ⁵፡ ጸናፌ⁶፡ ወዕዪ፡
 ዘኢይነውም፡ ወኩነኔ፡ ሥቃይ፡ ዘዝጉብ፡ ለኩሎሙ፡ አግብርተ፡ ኃጢአት፡ ወነገሮ፡ ዘንተ፡
 ኩሎ፡ በቃል፡ ኅዱዕ፡ ወ(B62r^c)አስምዖ⁷፡ ሎቱ፡ በጸጋ፡ መንፈስ፡ ቅዱስ፡ ዘ(T175v^a)ኅዱር፡
 ቦቱ፡ ወዓዲ፡ ነገሮ፡ ዕመቀ⁸፡ አፍቅሮ(P98v^b)ተ፡ እግዚአብሔር፡ ለሰብእ፡ እንተ፡
 ኢይትረከብ፡ (O110v^a) አሠራ፡ ወዘከመ፡ ይትዌከፍ፡ ንስሐሆሙ፡ ለእለ፡ ይገብኡ፡ ኀቤሁ፡

[467] ¹ ዘከመ፡ JOPT; ዘከመዝ፡ L | ² እምዘመደ፡ A₁B; ዘመድ፡ JT; እምዘመድ፡ P | ³ እንለእመሕያዊ፡ P |
⁴ እሉ፡ ስሕተታት፡ JOT; ስሕተታት፡ እሉ፡ L | ⁵ ወተመይኖቱ፡ L | ⁶ ይሰግድ፡ A₁ | ⁷ ለሕኩነ፡ P | ⁸
 ዘቀዲሙ፡ A₁ | ⁹ om. L.
 [468] ¹ ይክሥት፡ ካዕበ፡ L | ² ወሠናያት፡ L | ³ ጸንሑ፡ LO | ⁴ ሎተ፡ A₁ | ⁵ ወጽልመት፡ A₁A₂L | ⁶ ጸናፌ፡
 A₁A₂L | ⁷ ወአስምዓ፡ A₁A₂B | ⁸ ዕመቀ፡ A₁ | ⁹ ቦቱ፡ A₁ | ¹⁰ እምጻሕፍት፡ A₁ | ¹¹ ለተግሮቱ፡ P.

ወከመ፡ አልቦ፡ ኃጢ(J154v^b) አት፡ ዘትመውኡ፡ ለፍአቅሮቱ፡ ለእመ፡ ፈቀድነ፡ ከመ፡ ንጽናዕ፡ ባቲ፡ ወአምጽኡ፡ ሎቱ⁹፡ እመጸሕፍት¹⁰፡ ብዙኃ፡ ስምዓተ፡ ወሢመ፡ ፍጻሜ፡ ለተናግሮቱ¹¹፡
^[469] ወጠብዓ፡(A₂63v^b) ልቡ፡ ለንጉሥ፡ በእሉ፡ ቃላተ፡ ጥበብ፡ ወትምህርት፡ ዘእምነብ¹፡
 እግዚአብሔር²፡ ወከልሐ፡ በልዑል³፡ ቃል፡ ወንደተ፡ ልብ፡ ወአምነ፡(L149r^b) በክርስቶስ፡
 መድኃኒት፡ ወንደገ፡ ኩሎ፡ አምልኮ⁴፡ ጣዖታት፡ ወሰገደ፡ በቅድመ፡ ኩሎ፡(A₁66r^c) ለመስቀል፡
 ወሀቤ፡ ሕይወት፡ ወጸርሐ፡ እንዘ፡(T175v^b) ይሰምዕዎ፡ ኩሎ፡ ሰብእ፡ ከመ፡ እግዚእነ፡
 ኢየሱስ፡ ክርስቶስ፡ አምላክ፡ ዘበአማን፡ ወተአመነ⁵፡ ክህደቶ፡ ዘቀዲሙ፡ ወዘለፈ⁶፡ ጽንዓተ፡
 ልቡ፡ ዘኮነ፡ ላ(P98v^c)ዕለ፡ ክርስቲያን፡ ወቀቲሎቱ፡(J155r^a) ኪያሆሙ፡ ወቦኡ፡ ንብ፡ ስነ፡
 አምልኮ፡ ወንብ፡ ዓቢይ፡ መክፈልት፡ ወተፈጸመ፡ በዝየ፡ ቃለ⁷፡ ሐዋርያ፡ ዘይቤ⁸፡ ንብ⁹፡
 ሀሎ፡ ኑፋቄ፡ በህየ፡ ኮነ፡(B62v^a) ፍድፋዴ፡ ጸጋ¹⁰፡

^[470] ወብዙኃ፡ መሐሮሙ፡ ይዋስፍ፡ ዘ(O110v^b)ጠቢብ፡ እምሰብእ¹፡ ለሊቃነ²፡ ሐራ፡
 ወለመኳንንት፡ እለ፡ መጽኡ፡ ወለኩሉ፡ ሕዝብ፡ ሕገ፡ እግዚአብሔር፡ ወስነ፡ አምልኮቱ³፡
 በአምሳለ፡ ብእሲ፡ እሳታዊ፡ ተመሰሎሙ፡ ለመላእክት፡ ሶብ፡ ሐለየ፡ በዜማ፡(L149v^a)
 መዓርዲር፡ [ወለጉባዔነ]⁴፡ በዜማ፡ ማኅሌቶሙ፡(T176r^a) ወንደረ፡ ላዕሌሁ፡ በጸጋ፡ መንፈስ፡
 ቅዱስ፡ ወሆኮሙ፡ ለኩሎሙ፡ ስብሐተ፡ እግዚአብሔር፡ ወከልሐ፡ ኩሎ፡ ሰብእ፡ በ፩፡ ቃል፡
 እንዘ፡ ይብሉ፡ ዓቢይ፡ ውእ(J155r^b)ቱ⁵፡ አምላክ⁶፡ ክርስቲያን፡ ወአልቦ፡(A₂63v^c) ሐአምላክ፡
 ካልዕ⁷፡ ዘእንበለ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶ(P99r^a)ስ፡ ዘይሴባሕ፡ ምስለ፡ አብ፡ ወመንፈስ፡
 ቅዱስ፡ ወይእተ፡ ጊዜ፡ አን(A₁66v^a)ቢየር⁸፡ ንጉሥ፡ ወመልዓ⁹፡ ቅንዓተ¹⁰፡ አምላካዊተ¹¹፡
 ወሠረረ፡ በዓቢይ፡ መዓት፡ ላዕለ፡ ጣዖታት፡ እለ፡ ሀለዋ¹²፡ ውስተ፡ ኩርንኬሁ፡ ዘግቡራን፡
 እምወርቅ፡ ወእምብሩር፡ ወአውረዶሙ፡ ለኩሎሙ፡ ውስተ፡ ምድር፡ ወቀጥቀጦሙ፡
 ወእምድኅረ፡ ዝንቱ፡ መተሮሙ፡ በበንስቲት፡ ወክፈሎሙ፡(T176r^b) ሐላዕለ፡
 ነዳ(O111r^a)ያን¹³፡ ወረሰዮሙ፡ ለበቀላዔት፡ ለእለ፡ አልቦሙ፡ (L149v^b) በቀላዔት¹⁴፡

^[469] ¹ እምነብ፡ LO | ² እግዚአብር፡ P | ³ በትሑት፡ L | ⁴ iter. P | ⁵ ወተአምነ፡ A₁P | ⁶ ወዘለፈ፡ A₁O | ⁷ ሠናየ፡ ad. A₁A₂ | ⁸ ዘይቤ፡ ሐዋርያ፡ transp. A₁ | ⁹ ወንብ፡ A₁A₂BP | ¹⁰ om. L.
^[470] ¹ እምሰብእ፡ A₁፡ ዘእምሰብእ፡ BL | ² ለሊቃናተ፡ A₂BP | ³ አምልኮቱ፡ A₁B | ⁴ ወለጉባዔ፡ JOT፡
 ወለጉዔ፡ L | ⁵ om. A₁፡ iter. O | ⁶ አምላክ፡ A₁ | ⁷ ካልዕ፡ አምላክ፡ transp. L | ⁸ om. A₂፡ አገቢያር፡ O | ⁹ ወመልክ፡ JP | ¹⁰ ቅንዓት፡ T | ¹¹ አምላካዊት፡ T | ¹² om. L፡ ሀለዉ፡ P | ¹³ ለነዳያን፡ ላዕሌሁ፡ A₁ |
¹⁴ ለበቋዒት፡ A₁

[471] ወከመዝ፡(B62v^b) ተንሥከ፡ ምስለ፡ _aወልዱ፡ ላዕለ፡ ኩሎሙ፡ ምኩራባት_a¹፡ መሥዋዓተ²፡ ጣዖታት፡፡ ወ(J155v^a) ነሠቶሙ፡ እስከ፡ መሠረታቲያ³፡፡ ወሐነጸ፡ [ሕዩንቲሆሙ፡ አብያተ፡ ክርስቲያናት]⁴፡ ዓበይት⁵፡ ለእግዚአብሔር፡፡ አኮ፡ በሀገር፡ ባሕቲታ፡ አላ፡ ውስተ፡ ኩሎ፡ በሐውርት፡ ወፈጸሞን⁶፡ በጻሕቅ፡፡ ወመ(P99r^b)ናፍስትሰ፡ እኩያን⁷፡ እለ፡ ኮኑ፡ የኃድሩ፡ ውስተ፡ መኳርብት፡ ተሰዱ፡ እምህየ፡ እንዘ፡ ይኬልሉ፡ ወይርዕዱ፡ እምነ፡ ኃይሉ፡ ለአምላክነ፡ ዘኢይትከሃል፡ ለተቃውሞ፡፡ ወኩሎሙ፡ ሰብአ፡ ሀገር፡ ወብዙኃን፡ አሕዛብ፡ እለ፡ ይት(T176v^a)፡፡ ይወሩ፡ ተስሕቡ፡ ኀበ፡ ሃይማኖት፡ [ፈርትዕት፡ ወአምልኮ_a]⁸፡፡

[472] ወበውእቱ፡ ጊዜ፡(A₂64r^a) መጽአ፡ ኤ(A₁66v^b)፡፡ ቆጶስ፡ ቅዱስ፡ ወገሥጸ፡ ለአንቢዓር፡ ንጉሥ፡ ወአጥመቆ¹፡(L150r^a) ጥምቀተ፡ ክርስትና፡ ቅድስት²፡ አምላካዊ(J155v^b)ት³፡ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ወተሀብዮ⁴፡ ይዋስፍ፡ በጥምቀተ፡ ክርስትና፡ ክብርት፡ መንክር፡(O111r^b) ዝንቱ⁵፡ ነገር፡ እስመ፡ ኮኖ፡ አበ፡ ለወላዲሁ፡ ዘወለዶ፡ በሥጋ፡ ወኮኖ፡ ምክንያተ፡ ልደት፡ ዳግማዊት፡ [ወመንፈሳዊት]⁶፡፡ እስመ፡ ወልዱ፡ ውእቱ፡ ለወልደ፡ አብ፡ ሰማያዊ፡ ወፍሬ፡ ዘበአማን፡(B62v^c) ዘእምሥርወ⁷፡(P99r^c) _aክቡር፡ ዘሠረዕ፡ እምውእቱ⁸፡ ሥርወ_a⁹፡ ዘክልሐ¹⁰፡ ወይቤ፡ አነ፡ ውእቱ፡ ዓፀደ፡ ወይን፡ ዘጽ(T176v^b)ድቅ፡ ወአንትሙ፡ አዕፁቂሁ፡፡ ወከመዝ፡ _aወለዶ፡ ለንጉሥ_a¹¹፡ ዳግመ፡ በማይ፡ ወበመንፈስ¹²፡፡

[473] ወተፈሥሐ፡ ይዋስፍ፡ ዓበይ፡ ፍሥሐ፡ ወኩሎሙ¹፡ ሰብአ፡ ሀገር²፡ ወበሐውርት³፡ ደለዎሙ፡ ምስሌሁ፡ ጥምቀተ፡ ክርስትና⁴፡(J156r^a) አምላካዊት፡፡ ወኮኑ፡ [_aእለ፡ ቀዲሙ፡ ጽልሙታን⁵፡ ውሉደ፡ ብርሃን_a]⁶፡ ወኩሎ፡ ደዌ፡(L150r^b) ወኩሎ፡ ጽድቅ⁷፡ ሰይጣናዊ፡ ተስዱ⁸፡ ርኑቀ፡ እምእለ፡ አምኑ፡፡ ወኮኑ፡ ኩሎሙ፡ ጥዑያን⁹፡ ወፍጹማነ፡ በነፍስ፡ ወሥጋ፡፡ ወመንክራት¹⁰፡ ካል(A₁66v^c)ዓት¹¹፡ ኮና፡ በትንሣኤሃ¹²፡ ለሃይማኖት፡፡ አብያተ፡ ክርስቲያን¹³፡ ተሐንጸ፡ _aወአስተርአዩ፡ ኤጲስ፡ ቆጶ(A₂64r^b)ሳት_a¹⁴፡ እለ፡ ተኃብኡ፡ እምድንጋዬ፡ ወፍርሃት¹⁵፡ ወተወ(P99v^a)ፈዩ፡ አብያተ፡(T177r^a)

[471] ¹ ኩሎሙ፡ ወልዱ፡ ላዕለ፡ ምኩራባት፡ transp. A₁ | ² መሥዋዓት፡ L | ³ መሠረታቲያሙ፡ A₂L_P | ⁴ አብያቲሆሙ፡ ሕዩንቲሆሙ፡ አብያተ፡ ክርስቲያን፡ A₁፤ ሕዩንቲሆሙ፡ አብያተ፡ ክርስቲያን፡ A₂B_JP | ⁵ ዓበይት፡ A₁B_P | ⁶ ወፈጸሞሙ፡ A₂ | ⁷ ርኩሳን፡ A₁L | ⁸ ርትዕተ፡ አምልኮ፡ A₁A₂B_P.
[472] ¹ ወአጥመቆሙ፡ B_O | ² ቅድስተ፡ L | ³ አምላካዊተ፡ A₂L | ⁴ ወተሀብዮ፡ O | ⁵ ዕፁብ፡ A₁ | ⁶ መንፈሳዊት፡ J_LO_T | ⁷ ዘእምሥርወ፡ A₁ | ⁸ ወውእቱ፡ P | ⁹ om. A₁ | ¹⁰ ወክልሐ፡ A₂ | ¹¹ ወልደ፡ ንጉሥ፡ A₁ | ¹² ቅዱስ፡ ad. A₁L_T.
[473] ¹ ወለኩሎሙ፡ T | ² ሕንድ፡ B፤ om. L | ³ በሐውርት፡ L | ⁴ ክርስቲያን፡ A₁ | ⁵ ጽልሙን፡ O | ⁶ ጽልሙታን፡ እለ፡ ቀዲሙ፡ ውሉደ፡ ብርሃን፡ A₁A₂B_P | ⁷ ጽድቅ፡ A₁ | ⁸ ተሰዶ፡ A₁ | ⁹ ጥዑማን፡ L | ¹⁰ መንክራተ፡ A₁A₂ | ¹¹ ካልዓተ፡ A₁A₂ | ¹² በትንሣኤሁ፡ A₁ | ¹³ ክርስቲያናት፡ A₁L | ¹⁴ ወኤጲስ፡ ቆጶሳት፡ አስተርአዩ፡ transp. A₁A₂B | ¹⁵ ወእምፍርሃት፡ L_P | ¹⁶ ክርስቲያኒሁ፡ A₁A₂B_P.

[ክርስቲያ(O111v^a)ናቲሆሙ]16:: ወበዝጉጉ፡ ካህናት፡ ወመነኮሳት፡ ወተሰይሙ፡ ከመ፡ ይርአዩ፡ መርዔተ፡ ክርስቶስ፡

[474] ወንጉሥስ፡ [አንቢይር]1፡ ርኅቀ፡ እምነ፡ አርዑት፡ ዘቀዲሙ፡ ወነስሐ፡ ላዕለ፡ ዘገብ(J156v^b)፡ ወአወፈዮ፡ ሢመተ፡ መንግሥት፡ ለወልዱ፡ ይዋስፍ፡ ወጉዮ፡ ፍጹመ፡ ወወደዮ፡ ሐመደ፡ ዲበ፡ ርእሱ፡ ወገዓረ፡ በልቡ፡ ወሐፀበ፡ አ(B63r^a)ባሎ፡ በአንብዓ፡ ዚአሁ፡ እንዘ፡ ይስእሎ፡ ለእግዚአብሔር፡ መድኅን፡ በኩሉ፡ መካን፡ ወያስተበቀሳ፡ ንቤሁ፡ aበእንተ፡ ስርየተ^a2፡ ኃጣውኢሁ፡(L150v^a) ወያነቅሐ3፡ ለነፍሱ፡ ላዕለ፡ ዘከመዝ፡ ተጋንዮ፡ ወትሕትና፡ aእስከ፡ ኮነ^a4፡ ይትከላላ፡ ወየኃፍር5፡ እምጸውዎ፡ ስመ፡ እግዚአብሔር፡ ወበዓ(T177r^b)ቢይ፡ አገብሮ፡ ወተጋድሎ፡ ወምዲድ፡ እምአፈ፡ ወልዱ፡ ተሀበለ፡ ላዕለ፡ ጸ(P99v^b)ውዎተ፡ ስሙ፡ ወከመዝ፡ ተወለጠ፡ ተወልጦት፡ ሠናየ፡ ወሐረ፡ ወስተ፡ ፍኖት፡ እንተ፡ ትወ(A167r^a)ስድ፡(J156v^a) ንበ፡ ምግባረ፡ ትሩፋት፡ ወሐይወ፡ በዝንቱ፡ ህላዌ፡ ፬6፡ ዓመተ፡ በሠናይ፡ ንስሐ፡ በላህ7፡ ወበአንብዕ፡ ውዑይ፡ በምግባር8፡ ት(O111v^b)ሩፍ፡ ወበኩሉ፡ ንጽሕ፡ ወቅድስና9፡ ወፈጸመ፡ ዕድሜ፡ ሕይወቱ፡ በዝንቱ፡ ወእምዝ፡ አኃዞ፡ ደዌ፡ ዘቦቱ፡ የዓርፍ፡

[175] ወሶ(A264r^c)በ፡ በጽሐ፡ ጊዜ፡ ዕረፍቱ፡ አኃዞ፡ ፍርሃት፡ ወድንጋጼ፡ ተዘኪሮ፡ ዘገብረ፡ እምነ፡ እከያት፡ ወይዋስፍለ1፡ ኮነ፡ ይናዝዞ፡ በቃለ፡ ኑዛዜ፡ ወያቀልል2፡ እም(L150v^b)ላዕሌሁ፡ ክበደ፡ ኃዘን፡ እንዘ፡ ይብሎ፡ አክብ3፡ ለ(T177v^a)ምንት፡ ተጋዝን፡ ወለምንት፡ ተሐውካ፡ ለነፍስከ፡ ተወክል፡ በእግዚአብሔር፡ አምላክከ፡ ውእቱ፡ ተስፋ(B63r^b)ሆሙ፡ ለኩሎሙ፡ አጽናፈ፡ ምድር፡ ወለእለሂ፡ ወስተ፡ ባሕር፡ ርጉቅ፡ ዘይ(P99v^c)ቤ፡ [በኢሳይያስ]4፡(J156v^b) ነቢይ፡ ተሐፀበ፡ ወንጹሐን፡ ኩኑ5፡ ወአእትቱ፡ እከየ፡ ወጉህለተ፡ እምነፍሳቲክመ6፡ እምቅድመ፡ አዕይንትየ፡ ተመሐርዋ7፡ ለገቢረ፡ ሠናይ፡ ወለእመ8፡ ኮነ፡ ኃጣውኢክመ9፡ ከመ፡ ለይ፡ አዓድዎ10፡ ወከመ፡ አስሐትያ፡ ወለእመ11፡ ኮነ፡ ከመ፡ ኳኳ፡ አዓድዎ፡ ከመ፡ ፀምር፡ ኢትፍራህ፡ አክብ፡ ወኢትናፍቅ፡ በልብከ፡ አኮ፡ ዘይመ(A167r^b)ውዕዎ12፡ aኃጣውኢ፡ ነሳሕያን^a13፡ ለኒሩተ14፡ እግዚአብሔር፡ ዘኢይትዊስን፡ እስመ፡ እሎን15፡ ኃጣውእ፡ ቦሙ፡ ጉል(T177v^b)ቀ፡ ወ(L151r^a)ፍቅድ16፡ ዘኮነ17፡

[474] 1 አንቢይር፡ A₁፤ አንቢየር፡ A₂JL | 2 ርዕየተ፡ A₁፤ ለስርየተ፡ L | 3 ወያነቅሐ፡ A₁ | 4 ኮነ፡ እስከ፡ A₁፤ እስመ፡ ኮነ፡ P | 5 om. A₂ | 6 አርባዕተ፡ P | 7 ወበላህ፡ L | 8 ወበምግባር፡ A₁L | 9 om. A₁L.
[475] 1 ይዋስፍ፡ A₁፤ ወይዋስፍ፡ L | 2 ወያቀልል፡ L | 3 om. L | 4 ኢሳይያስ፡ A₁JLO | 5 ኮነ፡ T | 6 እምነፍሳቲሆሙ፡ A₁ | 7 ተመሐርዎ፡ JO | 8 ርኢክመ፡ ad. L | 9 ለኃጣውኢክመ፡ A₁ | 10 አዓድዎ፡ A₁ | 11 ወለእመኒ፡ A₁A₂፤ ወእመኒ፡ P | 12 ዘይመውእዎሙ፡ A₁ | 13 ኃጣውእ፡ ለነሣሕያን፡ transp. A₁ | 14 በኒሩተ፡ A₁L | 15 በእሎን፡ A₁፤ ለእሎን፡ P | 16 ወፈቀደ፡ A₁ | 17 ዘኮነ፡ P | 18 ወኒሩናሁ፡ A₁፤ ወሰኒርውናሁ፡ A₂JO፤ ወኒርውናሁ፡ BP | 19 ጉልቀ፡ B | 20 om. L | 21 ወጉላቂ፡ A₂፤ ወጉላቂሁ፡ B፤ ይማኦ፡ L፤ ጉላቂ፡ T | 22 ለዘ፡ T | 23 ብሩህ፡ P | 24 ተስፋ፡ T.

ከዊኖ(O112r^a)ሙ። ወለምሕረተ፡ እግዚአብሔርሰ፡ [ወለኔርውናሁ]¹⁸፡ አልቦሙ፡ ጉላቋ¹⁹፡
 ወኢወሰን፡ ወይእዜኒ፡ ኢይደሉ፡ ከመ፡ ይማኑ²⁰፡ ዘሀሎ፡ ታሕተ፡ ፍቅድ፡ [ወጉላቋ]²¹፡
 ለዘአል(J157r^a)ቦቱ²²፡ ወሰን፡ ወ(P100r^a)ኢጉልቀ። ወበዘከመ፡ (A₂64v^a) እሉ፡ ቃላት፡ እለ፡
 ይሰልባ፡ ልበ፡ ኮነ፡ ይምዕዶ፡ እስከ፡ ረሰዮ፡ በተሰፍዎቱ፡ ብሩሃ²³፡ ተስፋት²⁴።

[476] ወሶቤሃ፡ ሰፍሐ፡ _aአቡሁ፡ እደዊሁ_a¹፡ እንዘ፡ የአኩቶ²፡ ለእግዚአብሔር፡ ወይድኅሮ³፡
 ለይዋስፍ፡ ወልዱ፡ (B63r^c) ወይቤ፡ ቡሩክት፡ ይእቲ፡ ዕለት፡ ዘተወለድከ⁴፡ ባቲ፡ ኦወልድ፡
 ዘጥዑም⁵፡ ጥቀ፡ ኦወልድ፡ ዘአኮ፡ ሊተ፡ አላ፡ ወልዱ⁶፡ ለአብ፡ ሰማያዊ፡ በአይ፡ ሀብት፡
 እክል፡ [ዓሥዮተክ]⁷፡ ኦወልድ⁸፡ ወበአይ፡ በረከት፡ እባርክ(T178r^a)ከ፡ ወአየነ⁹፡ አኩቴት፡
 ዘእሁቦ¹⁰፡ ለእግዚአብሔር፡ በእንቲአከ፡ ጎጉለ፡ ኮንኩ¹¹፡ _aወተረከብኩ፡ _aበእንቲአከ፡
 ምውተ_a¹²፡ ኮን(L151r^b)ኩ_a¹³፡ በኃጢአት፡ ወሐየውኩ፡ ብከ፡ ኮንኩ፡ (J157r^b) ጸላኤ፡
 ወርጉቀ፡ እም፡ እግዚአብሔር፡ ወተሠሃለ፡ ላዕሌዮ፡ _aፈድፋድ፡ በእንቲአከ_a¹⁴፡ (A₁67r^c)
 በምንትኑ¹⁵፡ እፈድየከ፡ በእንተ፡ እሉ¹⁶፡ ኩሎሙ። አምላክ፡ (P100r^b) ዘረሰየከ፡ (O112r^b)
 ድልወ፡ ለብዝሃ፡ ዕሢት፡ _aበአምጣነ፡ ብዝሃ_a¹⁷፡ ድልወትከ፡ ወሶበ፡ ይቤ፡ ዘንተ፡ ቃላተ፡
 ወዘይበዝሃ¹⁸፡ እምኔሃ፡ ኮነ፡ ይስዕሞ፡ ለወልዱ፡ ፍቁር፡ ዘእንበለ፡ ጽርዓት፡ ወእምድኅረ¹⁹፡
 ዝንቱ፡ ጸለየ፡ እንዘ፡ ይብል፡ ውስተ፡ እዴከ፡ አአምላክ²⁰፡ መፍቀሬ፡ እንለ፡ እመሕያው²¹፡
 አመሐጽን፡ መንፈስየ²²፡ ወእምዝ፡ ዘንተ፡ ብሂሎ፡ (T178r^b) መጠወ፡ ነፍሶ፡ ውስተ፡ እደ፡
 እ(A₂64v^b)ግዚአብሔር፡ በሠናይ፡ ንስሐ።

[477] ወወልዱሰ፡ ይዋስፍ፡ በብዙጉ፡ አንብዕ፡ አክበሮ፡ ለአቡሁ፡ ወሐረ፡ ምስለ፡
 ግን(J157v^a)ዘቱ፡ በ(B63v^a)ዓቢይ፡ ክብር፡ ወቀበሮ፡ ውስተ፡ መቃብረ፡ ዕደው፡
 መሃይምናን፡ ወኢያልበ(L151v^a)ሶ፡ ሜላተ¹፡ መንግሥት፡ አላ፡ አሠርገዎ²፡ በአልባስ፡
 ንስሐ፡ ሠናያት፡ ወእምድኅረ፡ ዝንቱ፡ ቆመ፡ ጎበ፡ መቃብሩ፡ ወአንሥኦ፡ እደዊሁ፡ ውስተ፡
 ሰ(P100r^c)ማይ፡ ወአውኃዘ፡ አንብዓ፡ እምአዕይንቲሁ፡ ከመ፡ ማየ፡ ፈለግ፡ ወጸርሐ፡ ጎበ፡
 እግዚአብሔር፡ እንዘ፡ ይብል፡ አአኩተከ፡ እግዚአ³፡ ንጉሠ፡ ስብሐት⁴፡ አአዚዝ፡ (O112v^a)
 ባሕቲትከ፡ ዘኢትመውት፡ እስ(A₁67v^a)መ፡ ኢተሐየይከ፡ ስእለትየ፡ ወኢመ(T178v^a)ነንከ፡

[476] ¹ እደዊሁ፡ አቡሁ፡ transp. L | ² የአኩቶ፡ A₁ | ³ ወይድኅሮ፡ L | ⁴ ዘወለድከ፡ A₁ | ⁵ ጥዑም፡ A₁L | ⁶ ወልድ፡ A₁ | ⁷ ሠንዮተክ፡ JLOT | ⁸ ኦወልድ፡ L | ⁹ ወአይነ፡ LOP | ¹⁰ ዘእባርክ፡ L | ¹¹ ኮንከ፡ BL | ¹² ምውተ፡ በእንቲአከ፡ transp. A₁ | ¹³ om. P | ¹⁴ በእንቲአከ፡ ፈድፋድ፡ transp. L | ¹⁵ በምንትኑ፡ L | ¹⁶ s.l. (p.c.) O | ¹⁷ om. P | ¹⁸ ወዘይዝሃ፡ A₁ | ¹⁹ ወእድኅረ፡ P | ²⁰ አምላክ፡ BP | ²¹ om. A₁ | ²² ነፍስየ፡ A₂L.

[477] ¹ ልብስ፡ L | ² አሠርገዎ፡ O | ³ እግዚአ፡ A₁ | ⁴ ነገሥት፡ L | ⁵ ለጎብርክ፡ ዝንቱ፡ transp. LT | ⁶ እምስሕተ፡ B | ⁷ ጣዖት፡ LT | ⁸ ዘኢትትረከብ፡ P | ⁹ መካን፡ BL | ¹⁰ ወአዘዘመ፡ A₁ | ¹¹ ይትመዓዑ፡ A₁ | ¹² ወአንተ፡ P | ¹³ om. L.

አንብቦሮ፡ አላ፡ ሠመርከ፡ ከመ፡ ትሚጦ፡ ለዝንቱ፡ ገብርካ⁵፡ አቡሮ፡ እምፍኖተ፡ አበሳ፡
 ወሰሐብክ፡ ንቤክ፡ አመድኃኔ፡ ኩሉ፡ ወአርኃቆ፡ እም(J157v^b)ስሕተተ⁶፡ ጣዖታት⁷፡
 ወረሰይክ፡ ድልወ፡ ከመ፡ ያእምር፡ ኪያክ፡ ኦአምላክ፡ ዘበአማን፡ መፍቀሬ፡ እንለ፡
 እመሕያው፡ ወይእዜኒ፡ ኦእግዚእየ፡ ወአምላኪየ፡(L151v^b) ዘኢይትረከብ⁸፡ ዕመቀ፡ ኂሩትክ፡
 ወኢአሠረ፡ ዘኢሃ፡ አኅድሮ፡ ውስተ፡ መካን፡ ሥዑር፡ ውስተ፡ መካን⁹፡ ዕረፍት፡ ኀበ፡ ይበርቅ፡
 በብርሃነ፡ ገጽክ፡ ወኢትዝክር፡ አበሳሁ፡ ዘቀዲ(P100v^a)መ፡ አላ፡ በከመ፡ ብዝኃ፡(A₂64v^c)
 ምሕረትክ፡ ደምስስ፡ ኃጣውኢሁ፡ ወአራኅራኅ፡(B63v^b) ላዕሌሁ፡ አልባበ፡ ቅዱሳኒክ፡
 እለ፡(T178v^b) ቀተሎመ፡ በሰይፍ፡ ወበእሳት፡ ወአዝዘመ¹⁰፡ ከመ፡ ኢይትመዓዑ¹¹፡
 ላዕሌሁ፡ እስመ፡ ኩሉ፡ ግብር፡ ይትከሃለክ፡ ለእስመ፡ አንተ¹²፡ ትምህሮመ፡ ለእለ፡
 ይት(J158r^a)መየጡ፡ ንቤክ፡ እስመ፡ ሣህልክ፡ ናሁ፡ ተክዕወ፡ ላዕለ፡ ኩሉ፡ ወአንተ፡
 ዘታድኅኖመ፡ ለእለ፡ ይት(O112v^b)መሐፀነ፡ ብከ¹³፡ ኦእግዚእየ፡ ወአ(A₂67v^b)ምላኪየ፡
 ኢየሱስ፡ ክርስቶስ፡ እስመ፡ ለክ፡ ይደሉ፡ ስብሐት፡ ወአኩቴት፡ እስከ፡ ኅል(L152r^a)ፈተ፡
 ዓለማት፡ አማን፡

[478] ወከመዝ፡ እንዘ፡ ይጸሊ፡ ወይስእል፡ ወያስተበቀሳ፡ ኀበ፡ እግዚአብሔር፡ እስከ፡ ሰቡዕ፡
 መዋዕል፡ ኢተአተተ፡ ግመራ፡ እመቃብሩ፡ ወኢዘከረ፡ ፍጹመ፡ መብልዓ፡ ወኢስታየ¹፡
 ወኢኖመ፡ ለአዕርፎ፡(P100v^b) አላ፡ ኮነ፡(T179r^a) ያርኅስ፡ ምድረ፡ በአንብዑ፡ እንዘ፡ ይጸሊ፡
 በገዓር፡ ወኢያረምም፡ ወበሳምንት፡ ዕለት፡ ሐረ፡ ኀበ፡ ኩርኃኔሁ፡ ወዘረወ፡ ላዕ(J158r^b)ለ²፡
 ምስኪናን³፡ ብዕለ፡ ወንዋየ፡ ወኢተርፈ⁴፡ ፩ እምእለ፡ ይዌነሉ፡ ዘይፈቅድ፡ ምንተኒ፡
 ወበኅዳጥ፡ መዋዕል፡ ፈጸማ፡ ለዛቲ⁵፡ መልእክት፡ ከመዝ፡ ወወድኦ፡ ኩሉ፡ መዛግብቲሁ፡
 ከመ፡ ሶበ፡ ፈቀደ፡ በዊኦ፡ [ኀበ]⁶፡ ጸባብ፡ አንቀጽ፡ ኢያስተድኅር፡(A₂65r^a) ምንተኒ⁷፡ [እም]⁸፡
 (B63v^c)ክበደ፡ ንዋይ፡

[479] ወበጁ¹፡ ዕለት፡ እምነ፡ ዕረፍተ፡ አቡሁ፡ አስተዳለወ፡ ተዝክረ፡ ወጸውዖመ²፡ ለኩሎመ፡
 ሰብኦ፡(L152r^b) መዓርጋት፡ ወለእለ፡ ይቀንቱ፡ በከዊነ፡ ሐራ፡ ወጉባኤ፡ ሕዝብ፡
 ዘሀ(O113r^a)ገር³፡ ዓባይ⁴፡ ወነበበ(A₂67v^c)፡ ለኩሎመ፡ እንዘ፡ ይብል፡ ስም(T179r^b)ዑ፡
 ኩልክመ፡ ናሁ፡ ርኢክምዎ፡ ለአቡሮ፡ ንጉሥ፡ አንቢየር፡(J158v^a) ከመ⁵፡ ናሁ፡ ሞተ፡

[478] ¹ ወስታየ፡ L | ² ነዳያን፡ ad. L | ³ ወምስኪናን፡ L | ⁴ ወኢያትረፈ፡ L | ⁵ ለይኦቲ፡ L | ⁶ እምነ፡
 A₁A₂BP | ⁷ ምንትኒ፡ JOPT | ⁸ om. JLOT.
 [479] ¹ ወበኦርብዓ፡ A₁BJ | ² ወጸውዖ፡ T | ³ ሀገረ፡ A₁ | ⁴ ዐቢይ፡ P | ⁵ እስመ፡ L | ⁶ s.l. (p.c.) O | ⁷
 ዘቤዘወነ፡ A₁፤ ዘቢዘዎ፡ T | ⁸ በምንትኑ፡ A₁ | ⁹ ኢብብዕል፡ ወኢበንዋይ፡ transp. L | ¹⁰ ወኢ፩፡ JLOT | ¹¹
 ተርፍ፡ A₁ | ¹² አዝማዲሁ፡ ወእእርክቲሁ፡ transp. L | ¹³ om. L | ¹⁴ ይረክቦመ፡ A₁.

በአምሳሉ፡(P100v^c) ፩፡ እም⁶፡ ፅኑሳን፡ ወአልቦ፡ ዘቤዘዎ⁷፡ በምንትኒ⁸፡ ለኢበንዋይ፡
 ወኢበብዕል⁹፡ ወኢበክብር፡ ንጉሣዊ፡ ወኢአነ፡ ወልድ፡ ፍቁር፡ ዘአቡዮ፡ [ወኢአሐዱ]¹⁰፡
 እምእለ፡ ተርፉ¹¹፡ ለአዕርክቲሁ፡ ወአዝማዲሁ¹²፡ ዘክህለ፡ ከመ፡ ይርድኦ፡ ኢንዋይ፡
 ወኢበብዕል፡ እምዛቲ፡ ፍትሕ፡ እንተ፡ አልባቲ፡ ምሕረት፡ ወባሕቱ፡ ሐረ፡ ኀበ፡ ሀሎ፡
 ፍትሕ፡ ርትዕ፡ በህዮ፡ ከመ፡ ያውፊ፡ ሐሳበ፡ ሐረቱ፡ ዘዕድሜ፡ ዝንቱ፡ መዋዕል፡ ወኢሀሎ፡
 ፩፡ ምስሌሁ፡ እምእለ፡ ኩሎመ፡ ዘይረድኦ፡ ዘእንበለ፡ ምግባራቲሁ፡ ባሕቲቶ(T179v^a)መ፡
 ለእመኒ፡ ሠናይ¹³፡ ወእመኒ፡ እኩይ፡ ወዝንቱ፡ ግብር፡ ሀለዎ(L152v^a)መ፡ ይርከቦመ፡¹⁴፡
 ለኩ(J158v^b)ሉ፡ ሰብእ፡ እለ፡ ቦመ፡ ጠባይዓ፡ ሥጋ፡ ወኢይትኃደግ፡ እምኔሆመ፡፡

[480] ወይእዜኒ፡ ስምዑኒ፡ ኦአዕርክትዮ¹፡ ወአኃውዮ፡ ሕዝበ፡(B64r^a) እግዚአብሔር፡
 (P101r^a)(A₂65r^b) ዘተሣየጠክመ፡ ክርስቶስ፡ አምላ(O113r^b)ክነ፡ በደመ፡ ክቡር፡
 ወቤዘወክመ፡ እምስሕተ(A₁68r^a)ት²፡ ዘቀዲመ፡ ወእምግብርናቱ፡ ለመስተቃርን፡ አንትመ፡
 ተአምሩ፡ ሐረትዮ፡ በማእከሌክመ፡ ከመ፡ እምአመ፡ ኮንኩ³፡ ክርስቲያናዊ፡ ወደለወኒ፡ ከመ፡
 እኩን፡ ገብረ፡ ክርስቶስ፡ ጸላእኩ፡ ኩሎ፡ ወአፍቀርክዎ⁴፡ ለባሕቲቱ፡ ውነደጉ፡ ኩሎ፡
 ፍትወታትዮ⁵፡ ወዝውእ(T179v^b)ቱ፡ ፍጻሜ፡ ተምኔትዮ፡ ከመ፡ እፃ⁶፡ እምሁከተ፡ ዝንቱ፡
 ዓለም፡ ወእምተድላሁ፡ ብጡል፡ ወአሐሉ(J159r^a) ምስሌሁ፡ በብሕታዊ፡ ወበጽማዊ፡
 መንፈሳዊ፡ ዘአልቦ(L152v^b)ቱ፡ ሁከተ፡ ወእትቀነይ፡ ለአምላኪዮ⁷፡ ወእግዚእዮ፡፡

[481] ወአስተሐምሞትዮስ፡ በእንተ፡ አቡዮ¹፡ ዝኒ፡ በእንተ፡ ትእዛዝ፡ ዘተእዘዝኩ፡ ቦቱ፡
 ወባሕቱ፡ በጸጋሁ፡ ወበረድኤቱ፡(P101r^b) ለእግዚአብሔር፡ ኢዓመውኩ፡ በክንቱ²፡ ወኢጠፍኦ፡
 ዓማዮ፡ በዝንቱ፡ መዋዕል፡ ወባሕቱ፡ ገደፍኩ፡ ኩሎ፡ ለክርስቶስ፡ ወአስተጋባኩክመ፡
 ለኩልክመ፡ ወመሐርኩክመ፡ ከመ፡ ታምልክዎ፡ ለባሕቲቱ፡ እስመ፡ ውእቱ፡ አምላክ፡
 ዘበአማን፡ ወእ(O113v^a)ግዚ(T180r^a)አ³፡ ለኩሉ⁴፡ በጽድቅ⁵፡ ወአኩ፡ ለልዮ፡ ዘገበርኩ፡
 ዘንተ፡(B64r^b) አላ፡ ጸጋሁ፡ እንተ፡ ሀለወት፡ ምስሌዮ፡(A₁68r^b) ወአግዓዝኩክመ፡
 እምግ(J159r^b)ብ(A₂65r^c)ርናተ፡ ዒዋዊ⁶፡ እኩይ፡ ወእምትምይንት፡ ዘአምልኩ፡ ጣዖት፡
 ወእምተቀንዮ፡ ለግልፈዋ(L153r^a)ት⁷፡ ወናሁ፡ ይእዜ⁸፡ በጽሐ፡ ጊዜዮ፡ ከመ፡ እፈጽም፡ ቦቱ፡
 ዘበጻዕኩ⁹፡ ለእግዚአብሔር፡ በገቢሮቱ፡ ወእሐር¹⁰፡ ኀበ፡ ይመርሐኒ¹¹፡ በሊሁ፡ ወአወፍዮ¹²፡

[480] ¹ አዕርክትዮ፡ LT | ² እምስሕትት፡ A₁ | ³ ኮንክመ፡ L | ⁴ ወአፍቀርክዎመ፡ A₁ | ⁵ ፍትወትዮ፡ A₁ | ⁶ om. A₁ | ⁷ ለአአምላኪዮ፡ A₁.
 [481] ¹ አቡዮኒ፡ L | ² በዝንቱ፡ L | ³ ወእግዚእ፡ BJOT | ⁴ ኩሎ፡ L | ⁵ ጽድቅ፡ A₂B | ⁶ ዒዋዊ፡ BOP | ⁷ ለግልፍዋት፡ A₁L; ለግልሮዋት፡ T | ⁸ om. L | ⁹ ዘበጻሕኩ፡ L | ¹⁰ ወእሐር፡ A₁ | ¹¹ ዘመርሐኒ፡ L | ¹² ወእፈጽዮ፡ O | ¹³ ለብዕዓትዮ፡ A₁ | ¹⁴ ጽኑዓን፡ አንትመ፡ እምይእዜ፡ transp. L | ¹⁵ ዘይትጋባዕ፡ A₁ | ¹⁶ ሐሩ፡ A₁; ወሐሩ፡ P | ¹⁷ ቦቱ፡ P | ¹⁸ ወአምላክ፡ P.

ብፅዓት¹³፡ ዘበጸዕኩ፡ ሎቱ፡ ወይእኬኒ፡ ተማከሩ፡ ከመ፡ ይሰየም፡ ላዕሌክ(P101r^c)መ፡
 ወይንግሥ፡ ዘትፈትውዎ፡ አንትመ፡ እስመ፡ _aአንትመ፡ እምይእኬ፡ ጽኑዓን_a¹⁴፡ ውስተ፡
 ገቢረ፡ ሥምረቱ፡ ለአብ፡ ወአልቦ፡ ዘይትኃባእ¹⁵፡ እምኔክመ፡ እምትእዛዛቲሁ፡(T180r^b)
 ሐሩ¹⁶፡ ባቲ¹⁷፡ ወኢትትገኝሁ፡ ኢለየማን፡ ወኢለፀጋም፡ _aወአምላክ፡ ሰላም_a¹⁸፡ የሃሉ፡
 ምስሌክመ፡ አሜ(J159v^a)ን፡

[482] ወሶብ፡ ሰምዑ፡ ዘንተ፡ ንባብ፡ እሙንቱ፡ ሕዝብ፡ ወሠራዊት፡ ኮነ¹፡ በጊዜሃ፡ ድልቅልቅ፡
 ወተሐውኮ²፡ ወክላህ፡ ዓቢይ፡ እንዘ፡ ይበክዩ፡ ወያስቆቅወ፡ ላዕለ፡ ድክምትናሆመ፡
 ወያፈደፍዱ፡ ቃለ፡ መ(L153r^b)ሐላ፡ ወላህ፡ በብዙ(O113v^{by})ጎ³፡ አንብዕ፡ ከመ፡ እሙንቱ⁴፡
 ኢየኃድግዎ፡ ግሙራ፡ አላ፡ ይሞቅሕዎ፡ ወኢያጸምኡ⁵፡ ቃሎ፡ ፍጹመ፡ በእንተ፡
 ሐዊር፡(A₁68r^c) ወከመዝ፡ _aክልሐ፡(B64r^c) ኩሉ፡ ሕዝብ_a⁶፡ ወኩሉመ፡⁷፡ ሥዩማን፡
 ወቀፀሶመ፡ ይ(P101v^a)ዋስፍ፡ እንዘ፡ ይኤምር⁸፡ በእደዊሁ፡ ኀብ፡ ሕዝብ፡ ወአዘዘመ፡ ከመ፡
 ያርምመ፡ ወ(A₂65v^a)ይቤሎመ፡ አንሰ፡ ኢይክል፡ ተቃውሞተክ(T180v^a)መ፡ ወእምዝ፡
 ፈነዎመ፡ ኀብ፡ ማኅደሪሆመ፡⁹፡ ፀዊርመ፡ ትእም(J159v^b)ርተ፡ ኀዘን፡ ወሕማም፡ በገጸመ፡

[483] ወአሐዱሰ¹፡ እመኳንንት፡ እለ፡ _aሀለዉ፡ ሀቤሁ_a²፡ ዘይክብር፡ መዓርጊሁ፡ እምነ፡
 ኩሎመ፡ በስነ፡ አምልኮ፡ ወመንክር፡ ንጽሕና፡ ሐረቱ፡ ዘስመ፡ በራስያስ፡ ዘዘከርኖ³፡
 ቅድመ፡ ሶብ፡ መሰልዎ፡ ለናኮር፡ በበረሃም⁴፡ ዘተዋሥኦመ፡ ለፈላስፋ፡ ወኮነ፡ ዝንቱ፡
 በራስያስ፡ ይረድኡ፡(L153v^a) ወይትጋደል፡ ምስሌሁ⁵፡ እስመ፡ ነደ፡ ልቡ፡ በቅንዓት፡
 አምላካዊት፡ [ወለዝንቱኒ]⁶ ነሥኦ፡ ንጉሥ፡ በባሕቲቱ፡ ወአኀዘ፡ ይንግሮ፡ በየውሃት፡
 ወያስተበቀሶ፡ ኀቤሁ፡ በጥ(P101v^b)ብዓት⁷፡ ከመ፡ ይትወፈይ፡ መንግሥተ፡ ወከመ፡
 ይርአይ፡ ሕዝቦ⁸፡ በፈ(T180v^b)ሪ (O114r^a)ሃ፡ እግዚአብሔር፡ ወይሐር⁹፡ ውእቱ¹⁰፡
 ውስ(J160r^a)ተ፡ ፍኖት፡ እንተ፡ ይፈቱ፡ ኪያሃ፡

[484] ወሶብ፡ ርእዮ፡ በራስያስ¹፡ ለይዋስፍ²፡ እንዘ፡ የዓቢ፡ ወፍጹመ³፡(A₁68v^a) ይጸልእ፡
 ወኢይፈቅድ፡ ዘንተ፡ ይቤሎ፡ ከመዝነ⁴፡ አንጉሥ፡ ትከውን፡ በአምሳለ፡ ገፋዒ፡
 በ(B64v^a)ፍትሕክ፡ ወበነገርክ፡ አኮ፡ ሕግ⁵፡ ውእቱ፡ እስመ፡ _aአንተ፡ ናሁ_a⁶፡ ተመሐርክ፡

[482] ¹ iter. P | ² ወተሐውክ፡ P | ³ ወብዙጎ፡ L | ⁴ om. LO | ⁵ ወይጸምኡ፡ A₁T፡ ወእያጸምእዎ፡ L፡
 ወኢያጸምእዎ፡ O | ⁶ ኩሉ፡ ክልሐ፡ ሕዝብ፡ transp. A₁ | ⁷ ወኩሉ፡ A₁ | ⁸ ያኤምር፡ LT | ⁹
 መኃድሪሆመ፡ A₁BJO.
 [483] ¹ ወጅሰ፡ A₁O፡ ወጅ፡ L | ² እምኔሁ፡ L | ³ ዘዘከርኖመ፡ A₁ | ⁴ በረሃምሰ፡ L | ⁵ om. L | ⁶ ወለዝንቱ፡
 JLOT | ⁷ በጥዓት፡ A₁ | ⁸ ሕዝብ፡ L | ⁹ ወይሐር፡ A₁ | ¹⁰ iter. P.
 [484] ¹ ባራስያስ፡ T | ² ይዋስፍ፡ A₁ | ³ ፍጹመ፡ L | ⁴ ከመዝነ፡ L | ⁵ ሕግክ፡ A₁B | ⁶ ናሁ፡ አንተ፡ transp.
 L | ⁷ እምላዕሌየ፡ L.

ከመ፡ ታፍቅር፡ ቢጸከ፡ ከመ፡ ነፍስከ፡ ወበአይ፡ ምክንያት፡ ትፈቅድ፡ ከመ፡ ትደይ፡ ላዕሌየ፡ (A₂65v^b) ክበደ፡ ዘታጠብእ፡ (L153v^b) አንተ፡ ከመ፡ ትግድ፡ እምላዕሌ⁷፡ ወለእመ፡ ኮነ መንግሥት፡ ሠናየ፡ ተመጠዎ፡ አንተ፡ በሠናይ፡ ወለእመ፡ ኮነ፡ ዝንቱ፡ ይከውን፡ ጽእለተ፡ ወውዴተ፡ ለነፍስ፡ ለምን(T181r^a)ት፡ ትወ(P101v^c)ድዮ፡ ላዕሌየ፡ ወትፈቅ(J160r^b)ድ፡ ከመ፡ ታዕቅፈኒ፡

[485] ወሶበ፡ ርእዮ፡ ይዋስፍ፡ ይትናገር፡ ከመዝ፡ ጎደጎ፡ ተናግሮቶ፡ ወበሌሊት፡ ጸሐፈ፡ መልእክት¹፡ ጎበ፡ ሕዝብ፡ ዘምልዕት፡ እምኩሉ፡ ጥበብ፡ ወእእምሮ፡ ወበኩሉ፡ ስነ፡ አምልኮ፡ እንዘ፡ ያግኑድ፡ እፎ፡ ይደሉ፡ ከመ፡ ይትአመነ፡ በእግዚአብሔር፡ ወአየ፡ መሥዋዕተ፡ (O114r^b) ክብርተ፡ ያቅርቡ²፡ ሎቱ፡ ወአየ፡ ሰብሐ፡ ወአየ፡ እእኩቶ፡ ወእዘዘ፡ በዲበ፡ ዝንቱ፡ ከመ፡ ኢይትወክፉ፡ እሙንቱ፡ ለሢመተ፡ መንግሥት፡ ዘእንበለ፡ በራስያስ፡ ወኃደጋ፡ ለመል(A₁68v^b)እክት፡ ጎበ፡ ጽርሐ፡ (L154r^a) ወወዕአ፡ እምኩርንኔሁ፡ በጎበዕ³፡ ተሰዊሮ፡ እምነ፡ ኩሎሙ፡ ወባሕቱ፡ ኢተክ(J160v^a)ህለ⁴፡ ከመ፡ ይትኃ(T181r^b)ባእ⁵፡ ዝንቱ፡ ግብር፡ እምኔሆሙ፡ አላ፡ በጊዜ፡ ጽባሕ፡ ሶበ፡ ሰምዑ፡ ዘንተ፡ (B64v^b) ገብሩ፡ አውያተ፡ (P102r^a) ሶቤሃ፡ ወስቆቃወ፡ ኩሉ፡ ሕዝብ፡ ወወዕአ፡ ኩሎሙ⁶፡ ሰብአ፡ ሀገር፡ ለኃሢሆቱ፡ ዝርዋነ፡ በኩሉ፡ ፍና፡ ከመ፡ ይርከቡ፡ ጎበ፡ ዘጐሮ፡ ወባሕቱ፡ ኢኮነ፡ ጸሕቆሙ፡ ለከንቱ፡ (A₂65v^c) ወዝወእቱ፡ እስመ፡ እሙንቱ፡ ሶበ፡ አኃዙ፡ ኩሎ⁷፡ ፍናዋተ፡ ወከበብዎሙ፡ ለኩሎሙ፡ አድባራት፡ ወዖድዎሙ፡ ለአፍላጋት፡ ከመ፡ ኢይኅልፍ፡ ፩፡ በውስቴቶሙ፡ ወረከብዎ⁸፡ በውስተ⁹፡ ፩፡ ፈለግ፡ እንዘ¹⁰፡ እደዊሁ፡ ስፉሐት፡ መንገለ፡ ሰማይ፡ ወይጼሊ፡ ጸሎተ፡ ፯¹¹፡ ሰዓት፡

[486] ወሶበ፡ ርእይዎ፡ አውኃዙ፡ አንብዎሙ፡ (J160v^b) እንዘ፡ ይስ(O114v^a)እሉ፡ ጎቤሁ፡ ወይወቅ(T181v^a)ሱ፡ ኪያ(L154r^b)ሁ፡ በእንተ፡ ዘኃደጎሙ፡ ወሐረ፡ ወይቤሎሙ፡ ኢትጸምዉ¹፡ ከንቶ፡ ወኢተሐልዩ²፡ ከመ፡ አነ፡ እከውነክሙ፡ ንጉሠ፡ እምይእዜ፡ ወሶበ፡ አንጠይዎ፡ ፈድፋደ፡ (P102r^b) ተራኅርኃ³፡ ወገብአ፡ ጎበ፡ ኩርንኔሁ⁴፡ ወአስተጋብአሙ፡ ለ(A₁68v^c)ኩሎሙ፡ ሕዝብ፡ ወከሠተ፡ ሎሙ፡ ምክሮ፡ ወመሐለ፡ በቃሉ፡ ከመ፡ ኢይህሉ⁵ ምስሌሆሙ፡ አሐደ⁶፡ ዕለተ፡ ወይቤሎሙ፡ አንሰ፡ ናሁ⁷፡ ፈጸምኩ⁸፡ ተልእኮትዮ፡ ለክሙ⁹፡

[485] ¹ መልእክት፡ A₁ | ² ያቅርቡ፡ OPT | ³ በጎበ፡ T | ⁴ om. A₁ | ⁵ ይትኃባ፡ T | ⁶ ኩሉ፡ A₁ | ⁷ ኩሎሙ፡ A₁ | ⁸ ወሶበ፡ ረከብዎ፡ JLOT | ⁹ በ፡ L | ¹⁰ iter. L | ¹¹ በ፯፡ A₁፡ ፯፡ L.
[486] ¹ እትጸምዉ A₁ | ² ኢተሐልዩ A₁A₂ | ³ ልቡ ad. L | ⁴ ኩርንኔሁ A₂ | ⁵ ኢህሉ BT፡ ኢይሄሉ L | ⁶ ፩ A₁LT | ⁷ om. A₂L | ⁸ ናሁ ad. A₂ | ⁹ ኪያክሙ A₁A₂ | ¹⁰ ወኢኃባእኩክሙ A₂BL | ¹¹ ምንተኒ እምኔክሙ transp. L | ¹² እንዘ ይደሉ A₁ | ¹³ ዘኢነገርኩክሙ A₁A₂፡ ዘኢመሐርኩክሙ ወዘኢነገርኩክሙ transp. L | ¹⁴ om. L | ¹⁵ ወእርአዮሙ A₂ | ¹⁶ ወእእመሩ JLOT | ¹⁷ ፈቃዶ A₁B | ¹⁸ በዘከልእዎ L.

ወኪያትረፍኩ፡ ወኪኃባእኩ¹⁰፡ _aእምኔክሙ፡ ምንተኒ_a¹¹፡ እምዘይደሉ¹²፡ ላዕሌየ፡
_aዘኢነገርኩክሙ፡ ወዘኢመሐርኩክ(B64v^c)ሙ_a¹³፡ ኪያሁ፡ እንዘ፡ እትጋደል፡
 ወእመርሕ፡(J161r^a) ኩሎ¹⁴፡ ኀበ፡ አሚን፡ በእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡(T181v^b)
 ወአርእዮሙ¹⁵፡ ፍኖተ፡ ንስሐ፡ ናሁ፡ አነ፡ አሐውር፡ ውስተ፡ ፍኖት፡ ዘኮንኩ፡ እፈቱ፡
 ኪያሃ፡ ቀዲሙ፡(A₂66r^a) ወኢትሬእ(L154v^a)ዩኒ፡ ገጽየ፡ ዳግሙ፡ ወባሕቱ፡ ንጹሕ፡ አነ፡
 እምደምክሙ፡ ወእምኔክሙ፡ በዛቲ፡ ዕለት፡ በከመ፡ ይቤ፡ ሐዋርያ፡ አምላ(P102r^c)ካዊ፡
 ንጹሕ፡ አነ፡ እምደ(O114v^b)ሙ፡ ኩልክሙ፡ እስመ፡ ኢኃባእኩ፡ ምንተኒ፡ ዘኢዜነውኩክሙ፡
 ቦቱ፡ ኩሎ፡ ሥምረቶ፡ ለእግዚአብሔር፡ ወሶበ፡ ሰምዑ፡ ዘንተ፡ [አእመሩ]¹⁶ ጽንዓ፡ ፈቃዱ¹⁷፡
 ወከመ፡ ኢይትከሃሎሙ፡ ይክልዕዎ፡ እምጽንዓ፡ ሕሊናሁ፡ አኃዙ፡ ያስቆቅዉ፡ በእንተ፡
 ድክትምናሆሙ፡ ወኢረከቡ፡ ፍኖተ፡ በዘይ(J161r^b)ክልእዎ¹⁸፡፡

[487] ወይእተ፡ ጊዜ፡ አኃዙ፡ ንጉሥ፡ ለበራስያስ፡(A₁69r^a) ወይቤሎሙ፡ ኦአ(T182r^a)ኃው፡
 ለዝንቱ፡ ላዕሌክሙ፡ ሢምክዎ፡ ንጉሡ፡ ወበራስያስ፡ _aተቃወመ፡ በጽኑዕ፡ በእንተ፡ ዝንቱ፡
 ግብር_a¹፡ ወእንዘ፡ ይጸልዕ፡(L154v^b) እንበለ፡ ፈቃዱ፡ ሢምዎ፡ ሢመተ፡ መንግሥት፡
 ወአንበርዎ፡ ዲበ፡ መንበር፡ ወአንበረ፡ ይዋስፍ፡ አክሊለ፡ ዲበ፡ ርእሱ፡ ወወደየ፡ ሕልቀተ²፡
 ንጉሣዊ³፡ ውስተ፡ አባብዲ(B65r^a)ሁ፡ ወቆመ፡ መን(P102v^a)ገለ፡ ምሥራቅ፡ ወጸለየ፡
 ለንጉሥ፡ ተመጣዊ፡ መንግሥት፡ ጸሎተ፡ ከመ፡ ይዕቀቡ፡ በአሚነ፡ እግዚአብሔር፡ ዘእንበለ⁴፡
 ጽናኔ፡ ወከመ⁵፡ ይርከብ፡ ዮም፡ ዘእንበለ፡ ተግኅሦ፡ እምትእዛዛተ፡ ክርስቶስ፡
 ወእም(J161v^a)ዝ፡ ሰአለ፡ በእንተ፡ ካህና(A₂66r^b)ት፡ _aወኩሎሙ፡ መርዔት_a⁶፡ ወሰአለ፡
 ሎሙ፡ እምእግዚአብሔር፡ ድኒ(T182r^b)ነ፡ ወመዊአ፡ ወኩሎ፡ ዘሰአልዎ፡ ከመ፡ ይኩን፡
 ውኩፈ፡፡

[488] ወሶበ፡ ጸለየ፡ ከመዝ፡ ተመይጠ፡ ኀበ፡ በራስያስ፡ ወይቤሎ፡ ናሁ፡ አነ፡ እኤዝዘከ፡
 ኦእኅው¹፡ ፍቁር፡ በትእዛዘ፡ ሐዋርያ፡ ከመ፡ ትዕቀብ፡ ርእሰከ፡ ወለኩሎሙ፡
 መር(O115r^a)ዔት፡ ዘሢመ(L155r^a)ከ፡ መንፈስ፡ ቅዱስ፡ _aንጉሡ፡ ላዕሌሆሙ_a²፡ ከመ፡
 ትርአይ፡ ሕዝበ፡ እግዚአብሔር፡ ዘአሕየወነ፡ በደሙ፡(A₁69r^b) ወበከመ፡ አእመርኩ፡

[487] ¹ በጽኑዕ ብእንተ ግብር ተቃወመ transp. L; ተቃወመ በጽኑዕ በእተ ግብር O | ² ልሕቀተ O | ³ ንጉሣዊ T | ⁴ ወዘእንበለ L | ⁵ ከመ A₁ | ⁶ ወመርዔት L.
 [488] ¹ ኦእኃው A₁ | ² ላዕሌሆሙ፡ ንጉሡ፡ transp. L | ³ ሢመተ፡ ዓባየ፡ A₁B; ሢመት፡ ዓባይ፡ A₂ | ⁴ ህየንተ፡ JLOT | ⁵ ትፈደዮ፡ P | ⁶ ወእምክመ፡ ወሀብዎ፡ ለዘይደልዎ፡ A₁A₂BP; እስመ፡ ለዘወሀበ፡ ይደልዎ፡ L | ⁷ ወአቀበ፡ A₁A₂B | ⁸ ቅድስተ፡ _A1A₂ | ⁹ ወተግሕሡ፡ A₁A₂BP | ¹⁰ ትወስድ፡ A₁; ዘትወስድ፡ L | ¹¹ እስመ፡ L | ¹² አሐዱ፡ A₂B | ¹³ እምክመ፡ O | ¹⁴ ወከማሁ፡ B; ከማሃ፡ L | ¹⁵ አሐዱ፡ A₂B | ¹⁶ ኅሱመ፡ P | ¹⁷ ኅሱም፡ A₁.

ለእግዚአብሔር፡ እምቅድሜየ፡(P102v^b) ወአምልኮትከኒ፡ በአሜሃ፡ ንጽሕት፡ ወከማሁ፡
ይእዜ፡ እርኢ፡ ጸሕቀ፡ ብዙኃ፡ በዘታሠም(J161v^b)፡ እስመ፡ በከመ፡ ደለወከ፡ ለሚመት፡
ዓቢይ³፡ እምእግዚአብሔር፡ [ወህየንተ]⁴፡ ዝንቱ፡ ይደሉ፡ ላዕሌከ፡(T182v^a) ከመ፡
ትፍድዮ⁵፡ በዘየአቢ፡ [እስመ፡ ለዘወሀብዎ፡ ይደልዎ_a]⁶፡ አሚነ፡ አእኩቶ፡ ወዓቂበ⁷፡
ትእዛዛቲሁ፡(B65r^b) ቅድስት⁸፡ [ወተግሃሃ]⁹፡ እምፍኖት፡ ለእንተ፡ ትወስድ_a¹⁰፡ ኀበ፡ ኃጉል፡
ከመ¹¹፡ እለ፡ የሐውሩ፡ ውስተ፡ ባሕር፡ ሶበ፡ ይስሕት፡ ፩¹²፡ እምኖትያት፡ ይረክባ፡ ለሐመር፡
ን(O115r^b)ሰትቲት፡ እምሳሰም፡ ወእምከመስ¹³፡ ሰሕተ፡ መጋቤ፡(L155r^b) ሐመር፡
ትትኃጉል፡ ኩለንታሃ፡ ከማሁ¹⁴፡ ውእቱ፡ ግብርመ፡ ለነገሥት፡ እምከመ፡(A266r^c) አበሰ፡
፩¹⁵፡ እምእለ፡ ታሕቱሁ፡ አኮ፡ ዘይረክቦመ፡ ኀሱም¹⁶፡ ለኩሎመ፡ ሠራዊት፡ በከመ፡
ይረ(P102v^c)ክቦ፡(J162r^a) ለውእቱ፡ ወከመሰ፡ አበሰ፡ ንጉሥ፡ ይረክባ፡ ኀሱም¹⁷፡ ለኩላ፡
ሀገር፡

[489] ወአንተኒ፡ ለእመ፡ ተሐየይከ፡ በምንትኒ፡ እንዘ፡ ይደሉ፡ ደለወ፡(T182v^b) ላዕሌከ፡ ኩነኔ፡
ብዙኀ፡ ወበተዓቅቦ፡ ዓቢይ፡ ዕቀብ፡ ርእሰከ፡ ለሊከ፡ ውስተ፡ ገቢረ፡ ኄራት፡ ወጽላዕ፡ ኩሎ፡
ፍት(A169r^c)ወተ¹፡ ዘትስሕበከ፡ ኀበ፡ ኃጢአት፡ እስመ፡ ይቤ፡ ሐዋርያ፡ ግበሩ፡ ሰላመ፡
ምስለ፡ ኩሎ፡ ወዕቀቡ፡ ንጽሐ፡ እስመ፡ ዘእንበሌሃ፡ አልቦ፡ ዘይሬእዮ፡ ለእግዚአብሔር፡
አስተሐይጽ፡ ኀበ፡ ሙያጤ፡ ፈለክ፡ ወዑደታቲሁ²፡ ወዘከመ፡ እፎ፡ የዓውድ፡ ላ(L155v^a)ዕለ፡
ምግባራተ፡ ሰብእ፡ ወያጸውራ፡ ሰዓተ³፡ ብጡለ፡ ወያፈልላ⁴፡ [ወበተወልጦታ]⁵፡
ወ(B65r^c)ፍልሰታ፡ ኃላፊ፡ ይኩን⁶፡ ለከ፡ [እም(J162r^b)ላለ]⁷፡ [ዘኢይትዋለጥ]⁸፡ እስመ፡
ለልብ፡ [በጊዜ]⁹፡ ተወልጦ(O115v^a)ተ፡ ግ(P103r^a)ብር፡ ቦቱ፡ ተእምርተ¹⁰፡ ይመጽእ¹¹፡
ሕሊና፡ ዘኢኮነ፡ እመኑ፡

[490] ኩን፡ አንተ፡ ጽኑዓ፡ በገቢረ፡ ሠናይ፡ ወአማና(T183r^a)ዋ¹፡ በቃልከ፡ ወኢትትዓቢይ፡
በክብር፡ ኃላፊ²፡ ትዕቢተ፡ ስብሐት፡ ብጡል፡ አላ፡ በልብ፡ ንጽሕ፡ ሐሊ፡ ኃሣረ፡ [ወድካመ]³፡
ጠባይዒከ፡ ወፍ(A266v^a)ጥነተ፡ መዊት፡ [ዘዛቲ]⁴፡ ሕይወት፡ ንዕስት፡ ዘበዝዩ፡ እስመ፡ ሞት⁵፡
ልፁቀ፡ በሥጋ፡ ወለእመ⁶፡ ሐለይከ፡ ዘንተ፡ ኢትወድቅ፡ ውስተ፡ ግብ፡ ኃጢአት፡ ወፍርሆ፡
ለእምላክከ፡ ንጉሥ፡ ሰማያዊ፡ ወትከውን፡ ብፁዓዊ⁷፡(L155v^b) ዘበጽድቅ፡ እስመ፡ ናሁ፡

[489] ¹ ፍትወታተ፡ LO | ² ወዑደታቲሃ፡ P | ³ ስብሐተ፡ L | ⁴ ወያፈልሊ፡ A₁ | ⁵ ወተወልጦታ፡ JLOT | ⁶ ይከውን፡ A₁ | ⁷ እምልኮተ፡ A₁A₂B; እምልኮት፡ P | ⁸ ዘይትዋለጥ፡ JLOT | ⁹ ጊዜ፡ JLOT | ¹⁰ ትእምርት፡ T | ¹¹ ይመጽእ፡ A₁; ይመጽእ፡ L.

[490] ¹ ወአማናዊ፡ LO | ² እስመ፡ ad. L | ³ ድካመ፡ LOT | ⁴ በዛቲ፡ JLOT | ⁵ om. L | ⁶ ወበከመ፡ A₁ | ⁷ ብፁዓዊ፡ A₁L | ⁸ ወለእለ፡ O | ⁹ ፈድፋድ፡ በትእዛዛ፡ transp. L | ¹⁰ ምንትኒ፡ አልቦ፡ transp. L | ¹¹ ተልሐኩ፡ L.

ተብህለ፡ ብፁዓን፡ ኩሎሙ፡ እለ፡ ይፈርህዎ፡ ለእግ(A₁69v^a)ዚአብ(J162v^a)ሐር፡ ወእለ⁸፡
 የሐውሩ፡ በፍናዊሁ፡ ውብፁ፡ ብእሲ፡ ዘይፈርህ፡ ለእግዚአብሔር፡ ወዘይትፌሣሕ፡
 ለበትእዛዙ፡ ፈድፋድ⁹፡ ውብ(P103r^b)ፁዓን፡ መሐርያን፡ እስመ፡ ሎሙኒ፡ ይምሕርዎሙ፡
 ወኩኑ፡ መ(T183r^b)ሐርያን፡ ከመ፡ አቡክሙ፡ ሰማያዊ፡ እስመ፡ ዛቲ፡ ትእዛዝ፡ ዘይትጋህሁ፡
 ባቲ፡ እምቅድመ፡ ኩሎ፡ ለእለ፡ ሀለዉ፡ ውስተ፡ ዓቢይ፡ ሲመ(B65v^a)ት፡
 ወፈድፋድሰ፡(O115v^b) ዘይሰየም፡ ሂመተ፡ ዓቢየ፡ መፍትወ፡ ሎቱ፡ ከመ፡ ይትመስሎ፡
 ለወሀቤ፡ ሥልጣን፡ በኩሎ፡ ሥነምግባራት፡ ዘተሃህሎ፡ ወፈድፋድሰ፡ ሕገ፡ ተአዝዙ፡ ለአልቦ፡
 ምንትኒ¹⁰፡ ከማሁ፡ ዘይስሕብ፡ ኀበ፡ ተፋቅሮ፡ ከመ፡ ሀብተ፡ አሠንዮ፡(L156r^a) ዘተውህበ፡
 ለጽኑ፡ እስመ፡ ተልእኮ¹¹፡ በእንተ፡ ፍር(J162v^b)ሃተ፡ ሰብእ፡ ከንቱ፡ ውእቱ፡

[491] ስማዕኬ፡ በእንተ፡ ፍርሃት፡ እስመ፡ ለይእቲ፡ እስርት¹፡ በኒጣን፡ ወስምሰ²፡
 ክቡር፡(A₂66v^b) ወውዱስ³፡ የሐይጦሙ፡ ለእለ፡ ያጸምዑ፡ ኪያሁ፡ ለወዘሂ፡ ይፈርህ⁴፡
 በግብር፡ እም(P103r^c)ከመ፡ ረከበ፡ ፍኖት፡ ይ(T183v^a)ትኅሣእ፡ ለትቃውሞ፡ ወዘሰ፡ እሱር፡
 በማዕሠረ፡ ፍቅር፡ [ዝንቱኒ]⁵፡ ጽኑ፡ በስነ፡ ተ(A₁69v^b)አዝዙ፡ እንተ፡ ኢትሴስል፡
 ወበእንተዝ፡ ኩን፡ ወሀቤ፡ ለፅኑሳን፡ ወክሥት፡ እዘኒክ፡ ለሰሚዓ፡ ነዳያን፡ ከመ፡ ይኩናክ፡
 አዕዛን⁶፡ እግዚአብሔር፡ ሰማዕያተ፡ እስመ፡ ለእመ፡ ኮነ፡ ረዳእያነ፡ ለእለ፡ ውስተ፡ ቅንዩት፡
 ህየንተ፡ ዝንቱ፡ ንረክቦ፡ ለእግዚእነ፡ ወበከመ⁷፡ ንስምያመ፡ ይሰምዓነ፡(J163r^a) ወበከመ⁸፡
 ንሬእዮሙ፡ ይሬእየነ፡ በአይነ፡ መንግሥ(L156r^b)ቱ፡ አ(O116r^a)ምላካዊት⁹፡ ዘትኔጽር፡
 ኩሎ፡ ንጉየይኬ¹⁰፡ እምሕማም፡ ኀበ፡ [ፈቂደ]¹¹፡ ምሕ(B65v^b)ረት፡ ንትፈደይ፡ በአምሳለ፡
 ዘገበርነ፡

[492] ወዓዲ፡ ስማዕ፡ ካልዓ፡ ትእዛዝ፡ ዘይመስሎ፡ ስረዩ፡ ይሥረይ¹፡ ለክሙ፡ ወለእመ፡
 ኢጋደግሙ፡ ለሰብእ፡ አበሳ(T183v^b)ሆሙ፡ ኢየጋድግ፡ ለክሙ፡ አቡክሙ²፡
 አበሳ(P103v^a)ክሙ፡ ወበእንተዝ፡ ኢትትቀየሞሙ³፡ ለመሃይምናን፡ በቊጥዓ፡ አላ፡ ለእመ፡
 ፈቀድክ፡ ሥርየተ፡ ኃጣውኢክ፡ ስረይ፡ አንተ⁴፡ ለእለ፡ አበሱ፡ ለክ፡(A₂66v^c) እስመ፡ ለዘይሰሪ፡
 ለዓስይዎ፡ ሥርየተ⁵፡ ህየንተ፡ አበሳሁ፡ ወህየንተ፡ ተሃህሎትነ፡ ላዕለ⁶፡ እለ፡ ይትዔየሩን⁷፡

[491] ¹ እስርት፡ ይእቲ፡ transp. L | ² ስም፡ JOT; እስርት፡ ስም፡ L; ወስማዕ፡ P | ³ ውዱስ፡ L | ⁴ ዘይፈርህ፡ JOT; ዘይፈርህዎ፡ L | ⁵ ዝንቱሰ፡ JLOT | ⁶ om. L | ⁷ ወዘከመ፡ L | ⁸ ወከመ፡ P | ⁹ አምላካዊ፡ BP | ¹⁰ ንጉየይኬ፡ L | ¹¹ ፈቃዴ፡ A₁A₂BP.
 [492] ¹ ይሰረይ፡ A₁LP; ወይሥረይ፡ B | ² በሰማያት፡ ad. L | ³ ኢተቀየሞሙ፡ O | ⁴ አንተሂ፡ BL | ⁵ ሥርየተ፡ የዓስይዎ፡ transp. L; የዓሥየዎ፡ ሥርየተ፡ P | ⁶ ለእለ፡ A₁ | ⁷ ይትዔረዩን፡ A₁B; ይትዔረዩን፡ A₂; ይትዔረዩን፡ L | ⁸ ንርከብ፡ BL | ⁹ ኢጋድጎትነ፡ A₁; ኃዲጎትነ፡ P | ¹⁰ om. A₁ | ¹¹ አእላፈ፡ A₁A₂BP | ¹² በአግብርት፡ A₁.

ንረክብ⁸፡ አግሳሦቶ፡ ለ(J163r^b)መግት፡ ጽልመታዊ፡ ወዓዲ፡ ህየንተ፡ ኢ(A169v^c)ጋዲጎትጎ⁹፡
ለአባሰያን፡ ኢይትጋደግ¹⁰፡ ለነ፡ አበሳነ፡ በከመ፡ ሰማዕክ፡ በእንተ፡ ዘላዕሌሁ፡
[አዕ(L156v^a)ላፍ]¹¹፡ መካልይ፡ በእንተ፡ ሕፀፀ፡ ተራጎርጥቱ፡ ላዕለ፡ ዘይትጫረዮ፡
በግብርናት¹²፡ አፈድፈደ፡ ተ(O116r^b)ጋሥሦቶ፡ በእንተ፡ ዕዳ፡ ዘላዕሌሁ፡

[493]ወበእንተዝ፡ ይደልወነ፡ ለነኒ፡ ከመ፡ (T184r^a) ንትዓቀብ፡ ጥቀ¹፡ ከመ፡ ኢይርከበነ፡
ዘረከቦ፡ አላ፡ ንጎድግ፡ ኩሎ²፡ በከመ፡ ይደሉ፡ ኩሎ፡ ቂመ፡ ዘይወዕእ፡ እምልብ፡ ከመ፡
ይጎድግ፡ ለነ፡ ብዝ(P103v^b)ጋ፡ ዕዳ፡ ዘድልወ፡ ላዕሌነ፡ ወእምቅድመ፡ ኩሎ³፡ ዕቀባ፡
ለየውሃት፡ ሠናይት፡ ወመሐር፡ ስነ፡ አምልኮ፡ ወሃ(B65v^c)ይማኖት፡ እንተ፡ ተመሐርከ⁴፡
ወመሐርከ⁵፡ (J163v^a) ኢያሃ፡ ወኩሎ፡ ክርዳደ፡ ተናፍቆ፡ ኢይብቀሉል⁶፡ ውስቴትክ፡ አላ፡
ዕቀቦ፡ ለዘርእ፡ አምላካዊ፡ እንበለ፡ ነውር፡ ንጹሐ፡ ከመ፡ ይርአይ፡ እግዚእ፡ ብዝጋ፡ ፍሬሁ፡
ወይፈድዮነ፡ በከመ፡ ምግባሪነ፡ አመ፡ ይሠርቁ፡ ጸድቃን፡ ከመ፡ ፀሐይ፡ ወይፈድይዎመ፡
ለጋጥአን፡ (L156v^b) ጽልመተ፡ ወትካዘ፡ ዘለዓለ(A267r^a)ም፡ ወይእዜኒ፡ አአጋው፡
አማጎፀንኩክመ፡ (A170r^a) ለእግዚ(T184r^b)አብሔር፡ ወለቃለ⁷፡ ጸጋሁ⁸፡ ዘይክል፡
አጽንዖተክመ፡ ወይሁበክመ፡ ርስተ፡ በውስተ፡ ኩሎን፡ መቅደሳት፡ ወዘንተ፡ ብሂሎ፡
አጸፈ⁹፡ ብረኪሁ፡ ወጸለየ፡ በአንብዕ፡ ውዑይ፡ (O116v^a)

[494]ወተመይጠ፡ ጎበ¹፡ በራስያስ፡ ዘሜሞ፡ (P103v^c) ንጉሠ፡ ወጎበ፡ ኩሎመ፡ መኳንንት፡
ሰብ(J163v^b)አ²፡ መዓርጋት፡ አሜሃ፡ ዓቢይ³፡ ግብር⁴፡ ኮነ፡ ዘይደሉ፡ ለብካይ፡ እስመ፡
ኩሎመ፡ ተናበብዎ፡ ጥዩቀ⁵፡ በወለቆቃው⁶፡ ከመ፡ ለእመ፡ ነበረ፡ ምስሌሆመ፡ ሕይወቶመ፡
ውእቱ፡ ወተፈልጦቱ፡ እምነቤሆመ፡ ፍልጠተ፡ ነፍሶመ፡ አይ⁷፡ ሰቆቃው⁸፡ ዘኢብህልዎ፡
በውእቱ፡ ጊዜ፡ ወአይ⁹፡ ላህ¹⁰፡ ዘኢለሀውዎ¹¹፡ እንዘ፡ ያምህልዎ፡ ወይስዕምዎ፡
ወየሐቅፍዎ፡ እስመ፡ ሕማመ፡ (T184v^a) ልቦመ፡ ረ(B66r^a)ሰዮመ፡ ከመ፡ አብዳን፡
ወክልሁ፡ (L157r^a) እንዘ፡ ይብሉ፡ አሌ፡ ለነ፡ አሌ፡ ለነ፡ አባላሔነ፡ እምኩሎ፡ ርኩስ፡
እኩይ¹²፡ ኦእግዚእነ፡ ወአቡነ፡ ወመድጋኒነ፡ ወግባሪነ፡ ዘብክ፡ አእመርናሁ፡ ለእግዚአብሔር፡
ዘብክ፡ ተባላሕነ፡ እምስሕተት፡ ወ(J164r^a)ብክ፡ ረከብናሃ፡ ለዕረፍት፡ ለፍሥሐ፡

[493] ¹ om. L | ² ኩሎ፡ O | ³ ኩሎ፡ P | ⁴ ተመሐርካ፡ L | ⁵ ወመሐር፡ L | ⁶ ኢይብቀሉል፡ A1J | ⁷ om. A2B፤ ወቃለ፡ L | ⁸ ወለጸጋሁ፡ A2B፤ ጽድቁ፡ L | ⁹ አጽፈ፡ B.

[494] ¹ om. L | ² ወሰብክ፡ L | ³ ዓቢይ፡ A1A2B | ⁴ ግብር፡ A1A2B | ⁵ በአንብዕ፡ L | ⁶ ወለቆቃው፡ L፤ ወበለቆቃው፡ P | ⁷ አየ፡ A1A2BO | ⁸ ሰቆቃው፡ A1A2BO | ⁹ ወአየ፡ A1A2BO | ¹⁰ ላህ፡ A1A2BO | ¹¹ ወኢህለውዎ፡ O | ¹² እኩይ፡ A1L | ¹³ ወምንት፡ L | ¹⁴ ይከውን፡ A1L | ¹⁵ እኩይት፡ LO.

ወኃሄ(A₁70r^b)ት። ምንት፡ ይረ(P104r^a)ክበነ፡ ይእዜ፡ ወምንተ¹³፡ ንከውን¹⁴፡
 እም(A₂67r^b)ድኅረ፡ ተፈልጦትነ፡ እምኔከ፡ እስፍንቱ፡ እከያተ¹⁵፡ ዘይረክበነ፡ እምድኅሬከ።
 [495] ወበእሉ፡ ቃላት፡ ወዘይመስሎሙ፡ ኮነ፡ ይላህወ፡ ወይዘብጡ፡
 እንግድዓቲሆሙ¹፡(O116v^b) ወያስቆቅወ፡ በእንተ፡ ምንዳቤያት፡ እንተ፡ ትበጽሆሙ።
 ወውእቱስ፡ በቃሉ፡ ኑዛዜ፡ ተናገ(T184v^b)ሮሙ፡ ወአስምዓ²፡ ሎሙ፡ ብዙኃ³፡ ወአሰፈዎሙ፡
 ከመ፡ ይሄሉ፡ ምስሌሆሙ፡ በመንፈስ፡ ወኢይተከሃሎ፡ ይንበር፡ ምስሌሆሙ፡ በሥጋ፡
 ወዘን(L157r^b)ተ፡ ብሂሎ፡ ወፅኦ፡ እምጽርሐ፡ መንግሥቱ፡ ወተለውዎ፡ ኩሎሙ፡ ዘእንበለ፡
 ገ(J164r^b)ቢእ፡ ወአኃዙ፡ ይጉየዩ፡ እምሀገር፡ ፈቂዶሙ፡ ከመ፡ ኢይርአይዎ⁴፡ ዳግመ፡
 በአዕይንቲሆሙ። ወሶበ፡ ወፅኦ፡ አፍኦ፡ እምሀገር፡ ድኅረ፡ ጊዜ፡ ነዋኅ⁵፡ እንዘ፡ ይምዕዶሙ፡
 ወይጌሥጸሙ፡ ከመ፡ ይ(P104r^b)ትመየጡ፡ ወዘለፎሙ፡ ወአጽንዓ፡ ተዛልፎቶሙ⁶።
 [496] ተሌለይ(B66r^b)ዎ፡ በግብር፡ ወገብኡ፡ እንዘ፡ ምሉዕ፡ አዕይንቲሆሙ፡ አንብዓ¹።
 ወተመይጦሙ፡ ይኔጽሩ፡ መንገሌሁ፡ ወእገሪሆሙ²፡ ይስእን፡ ሐዊረ፡ ወቦ፡ ንዱዳነ፡
 ል(T185r^a)ብ፡ እምውስቴቶሙ፡ ተ(A₁70r^c)ለውዎ፡ እስከ፡ ሌሊት፡ እንዘ፡ ይኔስሐ³።
 ወጉዮ፡ እማዕከሎሙ⁴፡ ዝንቱ፡ ጥቡዓ፡ ልብ፡ ወኃደገ፡ መንግ(A₂67r^c)ሥቶ፡ እንዘ፡
 ይትፌሣሕ፡ ወይትኃሃይ፡ ከመ፡ ዘይ(J164v^a)ትመ(O117r^a)የጥ፡ እምስደት፡
 ርጉቅ፡(L157v^a) ወይበውዕ፡ ውስተ፡ ሀገሩ፡ በፍሥሐ፡ ወኮነ፡ በአፍኦ፡ ይለብስ፡ አልባሲሁ፡
 ዘልማድ፡ ወእምውሣጤ⁵፡ ይለብሶሙ፡ ለእሙንቱ፡ አጽርቅት፡ ዘጸጉር፡ እንተ⁶፡ ወሀቦ፡
 ኪያሃ፡ መምህሩ፡ በረሃም፡ ወበይእቲ፡ ሌሊት፡ በጽሐ፡ ኀበ፡ ማኅደረ⁷፡ ፩፡ ነዳይ፡
 ወከልኦ፡(P104r^c) ውእተ፡ አልባስ፡ ሠርጉ፡ ዘኮነት፡ ላዕሌሁ፡ ወወሀቦ፡ ለውእቱ፡ ነዳይ፡
 ከመ፡ ዘይነሥእ፡ አስበ፡ ሠናዮ፡ ዘያስተፌሥሕ፡ ወከመዝ፡ በጸሎተ፡ ዝኩ፡ ነዳይ፡ ወብዙኃን፡
 ፅኑሳን፡ ረሰዮ፡ ለእ(T185v^b)ዝኢአብሔር፡ ረዳኢሁ፡ ለብስ፡ ጸጋሁ፡ ልብስ፡ መድኃኒት፡
 ወመሄላተ፡ ትፍሥሕት። ወኢወሰደ፡ ምስሌሁ፡(J164v^b) ኢኀበስተ፡ ወኢማየ፡ ወኢምንተኒ⁸፡
 እመፍቀደ፡ ሲሳይ፡ ወኢለብስ፡ ልብስ፡ ዘእንበለ፡ እልክቱ፡ አጽርቅት፡ እለ፡ ዘከርነ።
 [497] እንዘ፡ ይዌስክ፡ ፍቅረ፡ ዘይ(B66r^c)ትሌዓል፡ እምጠባይዕ፡ ወፍትወተ¹፡ አምላካዊ²፡
 በክርስቶስ፡ ንጉሥ፡(L157v^b) ዘኢይመ(A₁70v^a)ውት፡ አቀሥላ³፡ ለነፍሱ፡ ወኮነ፡ ኩለንታሁ፡

[495] ¹ እንግዳቲሆሙ፡ A₁ | ² ወሰምዓ፡ A₁ | ³ ብዙኃነ፡ A₁ | ⁴ ኢይርአይዎ፡ L | ⁵ ነዋኅ፡ A₁ | ⁶ ተዛልፎሙ፡ A₁.
 [496] ¹ አንብዓ፡ አዕይንቲሆሙ፡ transp. A₁ | ² ወእገሪሆሙ፡ L | ³ ይኔስሐ፡ O | ⁴ ማዕከሌሆሙ፡ L | ⁵ ወእምውሣጤ፡ L፤ ወእምውሣ፡ O | ⁶ om. L | ⁷ ማኅደሩ፡ L | ⁸ ወኢምተኒ፡ A₁.
 [497] ¹ ፍትወት፡ LP | ² አምላካዊ፡ LP | ³ አቀሥሎ፡ L | ⁴ ፍቅረ፡ A₁ | ⁵ ለነጽሮቱ፡ ad. LOT፤ p.c. (s.l.) J | ⁶ ሕያው፡ ወኃያል፡ transp. A₂፤ ሕያው፡ L | ⁷ ልሁይ፡ L | ⁸ om. A₁ | ⁹ ልብ፡ L፤ ልብክ፡ P | ¹⁰

ሰቁለ፡ መንገለ፡ እግዚአብሔር፡(O117r^{by}) እንዘ፡ ይነድድ፡ በፍቅር፡ ዚአሁ፡ በከመ፡ ተብህለ፡
 እስመ፡ ፍቅ(P104v^a)C⁴፡ ትነድድ፡ ከመ፡ እሳት፡ ወ(A₂67v^a)ኮነ፡ ስኩረ፡ በፍቅር፡
 አምላካዊ፡ ወጽሙዓ⁵፡ በላህበ፡ ፍቅሩ፡ በከመ፡ ተብህለ፡ ከመ፡ ያፈቅር፡ ኃየል፡ ኀበ፡ አንቅዕተ፡
 ማያ(T185v^a)ት፡ ከማሁ፡ ታፈቅር፡ ነፍስየ፡ ኀበ፡ እግዚአብሔር፡፡ ጸምዓ(J165r^a)ት፡ ነፍስየ፡
 ኀበ፡ አምላኪየ፡ ሐኃያል፡ ወሕያው⁶፡ እስመ፡ ነፍስ፡ መፍቀሪት፡ በአምሳለ፡ ዛቲ፡ ፍቅር፡
 ትኬልሕ፡ በመሐልየ፡ መሐልይ፡ እንዘ፡ ትብል፡ እስመ፡ ተነደፍኩ፡ በፍቅሩ፡ አርእየኒ፡ ገጸከ፡
 ወአስምዓኒ፡ ቃለከ፡ እስመ፡ ቃልከ፡ አዳም፡ ወገጽከ፡ ላህይ⁷፡ አለዝንቱ፡ ፍቅር፡
 ዘኢይትነገር፡ ቦቱ⁸፡ ፍቅሩ፡ ለክርስቶስ፡ ዘይነድድ፡ ውስተ፡ ልብ⁹፡ ከመ፡ እሳት፡ ማኅበረ¹⁰፡
 ሐዋርያት¹¹፡ ወማኅበረ¹²፡ ሰማዕት፡(L158r^a) ኃደግዎ፡ ለኩሉ፡ ዘያስተርኢ፡ ወአብደርዎ፡
 ለክርስቶስ¹³፡ እምሕይወት፡ ኃላፊ፡ ወተዓገሡ፡ ዘዘዚአሁ¹⁴፡ ሥቃየ፡(P104v^b)
 በአፍቅሮቶሙ፡ ስነ፡ አምላካዊ¹⁵፡ እንዘ፡ ይሔልዩ፡ ፍ(J165r^b)ቅር፡(T185v^b) ሐለቃለ፡
 እግዚ(O117v^a)አብሔር¹⁶፡ አቡነ፡(A₁70v^b)
 [498] ለዛቲ፡ እሳት፡ ተወክፋ፡ (B66v^a) ሐውስተ፡ ልቡ¹፡ ወመነኖሙ፡ ለምድራውያን፡
 ወተሐየየ፡ ለብዕል፡ ለክብር²፡ ወለውዳሴ፡ ሰብእ፡ ኃደገ፡ ዕረፍተ፡ ወልብሰ፡ ሜላት፡
 ወአምሰሎሙ፡ ከመ፡ ፈትለ፡ ሳሬት፡ ወአግብአ፡ ነፍሶ፡ በጥብዓት፡ ኀበ፡ ኩሉ፡
 ሕማም፡(A₂67v^b) ወትካዝ፡ በሐይው፡ ዘበጽሙና፡ እንዘ፡ ይኬልሕ፡ ወይብል፡ ተለውኩከ፡
 አመሲሕየ፡ ተለወት፡ ነፍስየ፡ ድኅሬከ፡ ኪያየ፡ ትጸንሕ፡ የማንከ፡ ወከመዝ፡ ሐረ፡ አንጸረ፡
 ገጹ፡ እንበለ፡ ገቢእ፡ እስከ፡ ጽንፈ³፡ ገዳም፡ ወገደፈ፡ ትድምርተ፡ ኃላፍያተ⁴፡ ከመ፡ ዘይገድፍ፡
 መዋቅ(L158r^b)ሕተ፡ ወጋጋ፡ ክቡደ፡ ወተፈሥሐ፡ በመ(J165v^a)ንፈስ፡ ወነጸረ፡ ኀበ፡
 ክርስ(T186r^a)ቶስ፡ ዘይፈ(P104v^c)ቱ፡ ኪያሁ፡ ወከልሐ፡ ኀቤሁ፡ እንዘ፡ ይብል፡ ኢታርእየን፡
 ለአዕይንትየ፡ ሠናያተ፡ ዝንቱ፡ ዓለም፡ ወኢታስተፍሥሐ፡ ለልብየ፡ በእሉ፡ ኃላፍያት፡ አላ፡
 ምልዎን፡ ለአዕይንትየ፡ እግዚአ፡ ውኒዘ፡ አንበዕ፡ መንፈሳዊ፡ ወአጽንዖን፡ ለመከየድየ፡
 ወአርእየኒ፡ ገጽ፡ ለበረሃም፡ ላ(O117v^b)ዕክክ፡ ዘኮነኒ፡ ምክንያተ፡ ድኒን፡ ከመ፡ አእምር፡ ቦቱ፡
 ሕገ፡ ተዓቅቦ፡ በዛቲ፡ ሐይው፡(A₁70v^c) ዘጽሙና፡ ወኢይትዌለጥ፡ በእንተ፡ ሕፀ፡
 ኢተመክሮትየ፡ ለተዓብአተ፡ ጸላዒ፡ ሀበኒ፡ እግዚአ፡ እርከብ፡ ፍኖተ፡(B66v^b) ለበጺሕ፡
 ኀቤከ፡ እስመ፡ ነፍስየ፡ ቈስለት፡ ወጸምዓት፡ ለከ፡ አነቅዓ፡ ሕይወት፡ ወበዛቲ፡ ቃላት፡ ኮነ፡

ነቢያት፡ ad. A₂ | ¹¹ ወሐዋርያት፡ A₂ | ¹² ሰማኅበረ፡ ad. A₁ | ¹³ om. A₁A₂BP; p.c. (s.l.) J | ¹⁴
 ዘዚአሁ፡ B | ¹⁵ አምላካዊ፡ A₁A₂; አምላካዊ፡ L | ¹⁶ ለእግዚአብሔር፡ LP.
 [498] ¹ በልቡ፡ L | ² ወክብር፡ L; ወለክብር፡ P | ³ አጽናፈ፡ A₁ | ⁴ ኃላፍያት፡ LO.

ያነብ(J165v^{by})ብ፡ በውስተ፡ ልቡ፡ ወትረ፡ ወይ(L158v^a) (T186r^b)ትናገር፡ ምስለ፡
እግዚአብሔር፡ በተዋሕዶ፡ ወበጸሎት፡(A₂67v^c) ወበራዕያት፡ ልዑላውያት፡(P105r^a)

[499] ወከመዝ፡ ኮነ፡ የሐውር፡ በንግደቱ፡ ዘእንበለ፡ ድካም፡ ወተመንደበ፡ በጽኑዕ፡ ምንዳቤ፡
አላ፡ በፍቅረ፡ አምላኩ፡ ሞጋሙ፡ ለሕገ፡ ጠባይዕ፡ ወለጽምዓ፡ ማይ፡ ወኮነ፡ ይሴሰይ፡ ሣዕረ፡
ዘይበቀሩል፡ ውስተ፡ ገዳም፡ እስመ፡ ኢወሰደ፡ ምስሌሁ¹፡ ምንተኒ²፡ በከመ፡ አቅደምነ፡ ነገረ፡
ዘእንበለ፡ ሥጋሁ፡ ባሕቲቱ፡ ወጸርቅኒ፡ ዘይለብሶ፡ ወባሕቱ፡ ኮነ፡ ይሴሰይ፡ ንሰቲተ፡ እምነ፡
ሣዕር፡ ወኪያሁኒ፡ አኮ³፡ ዘይረክብ፡ ብዙኃ⁴፡ እስመ፡ ይእቲ፡ ገዳም፡ ይብስት፡ ጥቀ፡
ወአልባቲ፡ ማይ፡ ወበመ(O118r^a)(J166r^a)ንፈቀ፡ መዓልት፡ አውዓዮ፡ ላህበ፡
ፀሐይ፡(T186v^a) ጥቀ፡ ወእግዚአብሔር፡ አጽለለ⁵፡ ሎቱ፡ ላህበ፡ ጽምዓ፡ ማይ፡(A₁71r^a)

[500] ወኢተክህሎ፡ ለጸላዔ፡ ሠናያት፡ አቡሃ፡ ለሐ(L158v^b)ሰት፡ ከመ፡ ይትዓገሥ፡ ዘንተ፡
እንዘ፡ ይፊእዮ፡ በዝንቱ፡ ስነ፡(P105r^b) ሕሊና፡ ወበዛቲ፡ ፍቅር፡ ምውቅት¹፡ ዘእግዚአብሔር፡
አሥተናስአ፡ ላዕሌሁ፡ በውስተ፡ ገዳም፡ መንክራተ²፡ ብዙኃን፡ ይፈትኖ፡(B66v^c)
በተዘክሮተ³፡ ክብረ፡ መንግሥቱ፡ ወመዓርጊሁ፡ ሠናይት፡ ወመኳንንቲሁ፡ እለ፡ ኮነ⁴፡
የዓውድዎ፡ ወአዕርክቲሁ፡ ወአዝማዲሁ፡ ወነባርያኒሁ⁵፡ ወከመ፡ ኩሉ፡ ነፍ፡(A₂68r^a)ስ፡
ኮነ⁶፡ ይሰቀሉ፡ በላዕሌሁ፡ ወዕረፍተኒ፡ [ዘዘዘአሁ]⁷፡ ወካዕበ አዘክሮ ዕፀባ⁸ ለገቢረ
ት(J166r^b)ሩፋት ወመከራሃ ወዕበሰ ሥጋሁ ወከመ ኢኮነ ልሙ(T186v^b)ደ፡ ለዘከመዝ፡
ሕርትምና፡ ወዓዲ፡ አሐለዮ፡ ኑኃ፡ ዘመን፡ ወምንዳቤ፡ ጽምዕ፡ ዘውስተ፡ ገዳም፡ ወፈድፋደለ፡
አልቦ፡ ዘይሁቡ፡ ተስፋ፡ ወኢዘይናዝዘ፡ ወከመ፡ አልቦቱ፡ ፍጻሜ፡ ለዝንቱ፡ ድካም፡
[ውእቱኒ]⁹፡(L159r^a) አምጽአ፡ ውስተ፡(P105r^c) ሕሊናሁ፡ ተቃንዖ¹⁰፡ ብዙኃ፡ በከመ፡
ጽሑፍ፡(O118r^b) በእንተ፡ ዓቢይ፡ እንጦንዮስ፡

[501] ወሶበ፡ አእመረ፡ ጸላዒ፡ ድካመ፡ ዚአሁ፡ በአንፃረ፡ ሕሊናሁ፡ ለቅዱስ፡ እስመ፡ ኮነ፡
ይሔ(A₁71r^{by})ልዮ፡ ወትረ፡ ለክርስቶስ፡ ወንዱድ፡ ልቡ፡ በፍቅረ፡ ዚአሁ፡ ወጽኑዕ፡ ጥቀ፡
በስነ፡ ተሰፍዎቱ፡ ወጥቡዕ¹፡ በሃይማኖቱ፡ ወመሰሎ፡ ከ(J166v^a)መ፡ ወኢምንት፡ ተባብአቱ፡
ለውእቱ²፡ ለተኃፍረ፡ መስተቃርን፡ በጥንተ፡ ተባብ(T187r^a)አቱ፡ ለውእቱ³፡ ወወድቀ⁴፡
በከመ፡ ተብህለ፡ ወእምዝ፡ አምጽአ፡ ሎቱ፡ መከራ፡ ካልእ፡(B67r^a) እስመ፡ ብዙኃት⁵፡

[499] ¹ om. P | ² ምንትኒ፡ LP | ³ om. L | ⁴ አኮ፡ ad. L | ⁵ አጥለለ፡ L፤ አጸለለ፡ P.
[500] ¹ ምውቅ፡ T | ² መንክራ፡ L | ³ በተዘክሮ፡ A₁፤ በአዘክሮ፡ L፤ በአዘክሮተ፡ T | ⁴ ኮነ፡ A₁ | ⁵ ወነባርያሁ፡
L | ⁶ ኮነ፡ A₁ | ⁷ ዘዘዘዘ፡ A₁A₂BP | ⁸ ዕፀባሃ፡ P | ⁹ ወጥቀ፡ A₁A₂BP | ¹⁰ ታነቅዖ፡ A₁.
[501] ¹ በጥቡዕ፡ L | ² om. A₂LO | ³ om. A₂፤ s.l. O | ⁴ ወወደቀ፡ A₁ | ⁵ ብዙኃ፡ A₁ | ⁶ om. JL | ⁷
መትሐ፡ A₁JOT፤ ምትሐተ፡ L | ⁸ ዓቢያ፡ ad. L | ⁹ ጅ፡ A₁L | ¹⁰ ወጅ፡ L | ¹¹ ሎቱ፡ በአርአያ፡ አራዊት፡
A₁፤ om. L | ¹² ወጅ፡ L | ¹³ ዘዘዘሆመ፡ P | ¹⁴ ወአምሰሎመ፡ A₁፤ አምሰሎመ፡ JO | ¹⁵ ይጠልሎ፡ A₁.

ትምይንታቲሁ፡ ለእኩይ፡ ወእምጽኦ፡ ሎቱ⁶፡ [መትሐታተ]⁷፡ ዘዘዘአሆን፡ ከመ፡ ይደይ፡ ላዕሌሁ፡ ፍርሃተ⁸፡ ወአሐደ⁹፡ ጊዜ፡ አስተርእዮ፡ ሎቱ፡ በአምሳሉ፡ ብእሲ፡ ጸሊም፡ ወአሐደ¹⁰፡ ጊዜ፡ ይትሜሰል፡ ሎቱ¹¹፡ ከመ፡ ዘ(L159^b)ይእ (P105^v)ጎዝ፡ ሰ(A₂68^r)ይፈ፡ ወይትጌረም፡ ላዕሌሁ፡ ከመ፡ ይቅትሎ፡ ወይግባእ፡ ድጎሬሁ፡ ፍጡነ፡ ወአሐደ¹²፡ ጊዜ፡ ይትሜሰል፡ ሎቱ፡ በአርአያ፡ አራዊት፡ እለ፡ ዘዘዘአሆመ¹³፡ አምሳሎመ¹⁴፡ ይጥሕሩ፡ ላዕሌሁ፡ እ(J166^v)ንዝ፡ ይኬልሑ፡ ወይሰርሩ፡ ወዓዲ፡ ይትሜሰል፡ በአራዊተ፡ ምድር፡ እኩያን፡ እንዝ፡ ይ(T187^r)ጠልሉ¹⁵፡(O118^v) ዲቤሁ፡ ወካዕበ፡ ኮነ፡ ይትሜሰል፡ ተመነ፡ ዓቢዮ፡ ወአፍዖተ፡ ወቃግሥተ፡

[502] ወዝንቱሰ፡ ሐራዊ፡ መስተጋድል¹፡ እምዋዕይ፡ ኮነት፡ ነፍሱ፡ ዘእን(A₁71^r)በለ፡ ፍርሃት²፡ ወድንጋዬ፡ እስመ፡ ናሁ፡ ረሰዮ፡ ለልዑል፡ ምስካዮ፡ ወነቅሐ፡ ሕሊናሁ፡ ወተሣለቀ፡ ላዕለ³፡ ሰይጣን፡ እኩይ፡ እንዝ፡ ይብል፡ ኢይደልወክ፡ ከመ፡ ትሒጠኒ፡ ኦተመያኒ፡ እኩይ፡ በዘከመ⁴፡ ዝንቱ፡ ተሐብሎ፡ እስመ፡ አን(P105^v)ተ፡ ቀዲሙ፡ ዘአስተናግእከ፡ እከዮ፡ ላዕለ፡ ትዝምደ፡(L159^v) ሰብእ፡ ወእስከ፡ ለዓለም፡ ጉሕላዊ፡ አንተ፡ ወኢተዓርፍ፡ እምተ(B67^r)ባርሮ፡ በኩሉ፡(J167^r) መካን፡ ርቱዕ፡ ይደልወክ፡ ዝንቱ፡ አርአያ፡ ከመ፡ ትትመሰል፡ በአራዊት፡ ወአዝዕብት፡(T187^v) ወታግኅድ፡ ተዓርወዮተ፡ ፈቃድክ፡ ወጥወይናክ፡ ወለምንት፡ ትፈቅድ፡ አኅቱርም፡ ኀበ፡ ኢትክል፡ በጸሐ፡ [ወእምከመሰ]⁵፡ አእመርኩ፡(A₂68^r) ከመ፡ እሉ፡ ትምይንታት፡ ወድንጋዬያት፡ እምኀቤክ፡ እሙንቱ፡ እምይእዜሰ፡ አልብዮ፡ እምኔክ፡ ፍርሃት⁶፡ [ወኢአሐደ]⁷፡ ሐሳብ⁸፡ እስመ፡ እግዚአብሔር፡ ይረድኡኒ፡ ወአነ፡ እሬእ(O118^v)ዮሙ፡ ለጸላእትዮ፡ እኩያን፡ እከይድ፡ አፍዖተ፡ ወእዬአን፡ ላዕለ፡ ከይሲ፡ ዘትትሜሰል፡ ቦሙ፡ አንተ፡ ወእከይድ፡ ኪያክ፡ አንበ(P105^v)ሳ፡ ወከይሴ፡ በኃ(A₁71^v)ይለ፡ ክርስቶ(J167^r)ስ፡ መዊእዮ፡ ወእብል፡ ይትጋፈሩ፡ ወይኅሠሩ፡ ኩሎሙ፡ ጸላእትዮ፡ ይኅፈሩ⁹፡ ወይርኃቁ፡ ፈድፋድ፡ ፍጡነ፡

[503] ወተሠርገወ፡ ኩለንታ(L159^v)ሁ፡ በት(T187^v)እምርተ፡ መስቀል፡ ንዋዮ፡ ሐቅል፡ ዘኢይትመዋዕ፡ ወአብጠለ፡ ኩሎ፡ [ምትሐታቲሁ]¹፡ ለሐሳዊ፡ ወሶቤሃ፡ ጠፍኡ፡ አራዊት፡ ወአዝዕብት፡ ከመ፡ ጥፍአተ፡ ጢስ፡ ወከመ፡ ይትመሰው፡ ስምዕ፡ ዘቀርበ፡ ኀበ፡ እሳት፡ ወቅዱስስ፡ ይጸንዕ፡ በኃይለ፡ ክርስቶስ፡ እንዝ፡(B67^r) ይትፌሣሕ፡ ወየአኩቶ፡

[502] ¹ ወስተጋድል፡ ሐራዊ፡ transp. L | ² ኃፍረት፡ A₁ | ³ ላዕሌሁ፡ A₁ | ⁴ ዘከመ፡ A₁A₂B | ⁵ እምከመሰ፡ JLOT | ⁶ ፍርሃተ፡ A₁A₂ | ⁷ ወኢአሐደ፡ JOPT; ወኢጅ፡ L | ⁸ ሐሳብ፡ A₁A₂ | ⁹ ይኅሠሩ፡ A₂.
[503] ¹ መትሐታቲሁ፡ A₁; መትሐቲሁ፡ BJOT; ምትሐቲሁ፡ L | ² በበኅሮሙ፡ A₁; በበኅበሮሙ፡ B | ³ ወካነት፡ B | ⁴ ውእቱስ፡ JLOT | ⁵ በክንፍ፡ LP | ⁶ ጀሆሙ፡ L | ⁷ ወምንዳብያት፡ A₁ | ⁸ om. L.

ለእግዚአብሔር። ወባሕቱ፡ አራዊት፡ ብዙኃን፡ በበኅብሮሙ²፡ ወአፍጋታት፡ ዘዘዘአሆን፡ ወዘመደ፡ ተመናት፡ በበአርአያሆሙ። ኮነ(J167v^a)ት³፡ ይእቲ፡ ገዳም፡ ታስተርኢ፡ ምልዕታ፡ እምኔሆን፡ ወፍናዋ(P106r^a)ት፡ ምሉዓት፡ ፍርሃተ፡ ወድንጋዬ። [ወውእቱስ]⁴፡ ከመ፡ ይሰርር፡ በክነ(A268v^a)ፍ⁵፡ መልዕልተ፡ ክልኤሆሙ⁶፡ ኅቡረ፡ ለድንጋዬስ፡ በክ(T188r^a)መ፡ ባህለ፡ መጽሐፍ፡ ፍቅር፡(O119r^a) ትሰድዶ፡ አፍአ፡ ወለፍርሃት፡ ፈቲው፡ ያቀል(L160r^a)ሎ። ወከመዝ፡ ተጋደለ፡ ምስለ፡ ሥያቃያት፡ ወምንዳቤያት⁷፡ በበፆታሆሙ፡ መ(A171v^b)ዋዕለ፡ በዙኃን⁸።

[504] ወእምዝ፡ በጽሐ፡ ኀበ፡ እንታክቲ¹፡ ገዳም፡ ዘውስተ፡ ሲናጋር²፡ ወይእቲ፡ እንተ፡ ውስቴታ፡ በረሃም። ወረከበ፡ በህየ፡ ማየ³፡ ወአጥፍአ፡ ቦቱ፡ ላህበ፡ ዕምዕ፡ ወነበረ፡ ይዋስፍ፡ ፪⁴፡ ዓመተ፡ ለበዛቲ፡ ገዳም፡ እንዘ፡ የዓይል⁵፡ ወኢ(J167v^b)ረከበ፡ ለበረሃም፡ ወእትሐዘብ፡ ከመ፡ እግዚአብሔር፡ የአምር⁶፡ ጽንዓ፡ ሕሊናሁ⁷፡(P106r^b) ወጥብዓተ⁸፡ ነፍሱ። ወነበረ፡ ከመዝ፡ በታሕተ፡ አየር፡ [መዓልተኒ]⁹፡ ያውዕዮ፡ ሐሩረ፡ ላህበ፡ ፀሐይ፡ ወሌሊ(T188r^b)ተኒ¹⁰፡ ይጠግዕ፡ ወይየብስ፡ በቍር። ወወትረ፡ የኃሥሦ፡ ፈድፋድ፡ ለአረ(B67v^a)ጋዊ፡ ክቡር¹¹፡ በረሃም¹²፡ ከመ፡ ዘየኃሥሥ፡ መዝገበ፡ ብዙኅ፡ ሄጡ። ወረከበ፡ መክራ፡ ብዙኃ፡ ወተቃትሎ¹³፡ እምነበ፡ መናፍስት፡ ርኩሳን። ወብዙኃ፡ የማ፡ ተዓገሠ፡ በኃጢአ፡ ሐመልማላት፡ ዘኮነ፡ ይሴሰይ፡ ኪያሃ። ወ(L160r^b)ዛቲስ፡ ገዳም፡ ይብስት፡ ፈድፋድ፡ እምኔሃ፡ ወአልባቲ፡ በቍላት፡ ከ(A268v^b)ማሃ፡(O119r^b) ወባሕቱ፡ እንታክቲ¹⁴፡ ነፍስ፡ መሢ(J168r^a)ሐዊት፡ እንተ፡ ኢትትመዋዕ፡ ኮነት፡ ትልህ(A171v^c)ብ፡ በዓቢይ፡ ፈቲው፡ ወበፍሥሐ¹⁵፡ ኮነት፡ ትትዔገሥ። ወበእንተዝ፡ ተኃፍረት፡ እምራእያት፡ ልዑላውያት።

[505] ወሶበ፡ ፈጸመ፡(P106r^c) ፪¹፡ ዓመተ፡ ቅዱስ፡ ይዋስፍ፡ ኮነ፡ የ(T188v^a)አይል፡ ዘእንበለ፡ ዕረፍት፡ እንዘ፡ የኃሥሦ²፡ ለዘይፈቱ³፡ ርእዮቶ፡ ወያስተበቍዖ፡ ለእግዚአብሔር። ወውኒዘ፡ አንብዑ፡ ይውኀዝ፡ ከመ፡ ማየ፡ ፈለግ፡ ወይኤልሕ፡ እንዘ፡ ይብል። ኦእግዚእየ፡ ወአምላኪየ፡ አርእየኒ፡ ኪያሁ፡ ለዘኮነኒ፡ ምክንያተ፡ ኀበ፡ አእምሮትክ፡ [ወአእምሮ]⁴፡ እሉ፡ ሠናያት፡ ወኃጣእክዎ፡ በብዝኃ፡ ኃጣውእየ። ኢታኅጥአኒ፡(J168r^b) [አእግዚአ፡ ዛተ፡ ጸጋ⁵፡ ረሰየኒ፡ ድልወ፡ ከመ፡ እርእዮ፡ ወእግበር፡ ገድለ፡ ዕሙና፡ በዕሪና፡ ከማሁ።

[504] ¹ እንታክቲ፡ A₁ | ² ሲናጋር፡ L | ³ ወአጥፍአ፡ ማየ፡ ad. P | ⁴ ክልኤ፡ P; ፪ተ፡ T | ⁵ ባቲ፡ ad. BOT; እንዘ፡ የዓይል፡ በዛቲ፡ ገዳም፡ transp. L | ⁶ ኮነ፡ ይፈትን፡ BT; ይፈትን፡ P | ⁷ ወይፍትን፡ ad. L | ⁸ ጥብዓተ፡ L | ⁹ መዓልተ፡ JLOT | ¹⁰ ወሌሊት፡ BL | ¹¹ ለክቡር፡ አረጋዊ፡ transp. P | ¹² om. L | ¹³ ወተቃትሎ፡ A₁T | ¹⁴ እንታክቲ፡ A₁ | ¹⁵ በፍሥሐ፡ A₁A₂B.
[505] ¹ ክልኤተ፡ BPT | ² የኃሥሥ፡ LT | ³ ለዘፈቱ፡ L | ⁴ ለዘከመ፡ A₁A₂B; ወዘከመ፡ P | ⁵ አእግዚአ፡ ለዛቲ፡ ጸጋ፡ A₁A₂B; ዛተ፡ ጸጋ፡ አእግዚአ፡ transp. L.

[506] ወረከበ፡ በተመ(L160v^a)ርሐተ፡ እግዚአብሔር፡ አሐደ¹፡ በዓተ፡(B67v^b) ወውስቴቱ²፡ አሠረ፡ እለ፡ የሐውሩ፡ ይእተ፡ ፍኖተ። ወረከበ፡ መነኮስ፡ [ዘየዓይል]³፡ ው(A₁72r^a)ስተ፡ ገዳም፡ ወወድቀ፡ በላዕሌሁ፡ በ(P106v^a) (T188v^b)ንደተ፡ ልብ፡ ወሰዓሞ፡ ወተስእሎ፡ ወይቤሎ፡ በአይቱ፡ እረክ(O119v^a)ቦ፡ ለበረሃም፡ ወነገር፡ ልግብረ፡ ዚአሁ⁴፡ ወከሠተ፡ ሎቱ፡ ወአምነ፡ ውእ(A₂68v^c)ቱ፡ መነኮስ፡ አእመረ፡ ማኅደር፡ ለዘኪያሁ፡ የኃሥሥ። ወረከበ፡ ፍጡነ፡ በአምሳሉ፡ ነዓዊ፡ ጠቢብ፡ ዘይረክብ፡ አሠረ፡ ንዲው። ወረከበ፡ ትእምርተ፡ እንተ፡ ባቲ፡ ኮነ፡ የአምር፡(J168v^a) ለአረጋዊ። ወሐረ፡ እንዘ፡ ይትፌሣሕ፡ በተስፋሁ፡ ከመ፡ ወሬዛ፡ ጽኑዕ፡ ዘይሴፎ፡ ነጽርተ፡ አቡሁ፡ እምነ፡ ብዙኅ፡ ዓመታት። እስመ፡ ሶብ፡ የኃድር፡ ፍቅረ፡ እግዚአብሔር፡ ውስተ፡ ነፍስ፡ ያፈደፍድ፡ ኃይለ፡(L160v^b) እምጠባይዓዊ፡ [ወዕበየ]⁵፡ አገብር⁶።

[507] ወቆመ፡ ሶቤሃ፡ ኀበ፡ አንቀጽ፡ በዓት። ወጐድጐደ፡ እ(T189r^a)ንዘ፡ ይብል፡ ባርክ¹፡ ኦክብ²፡ ባርክ። ወሶብ፡ ሰምዓ፡ በረሃም፡ ቃለ፡ ዚአሁ፡ ወዕክ፡ እ(P106v^b)ምበዓት፡ ወአእመር፡ በመንፈስ፡ ለዘኪይትክ(A₁72r^b)ሃል፡ ያእምርዎ፡ ፍጡነ፡ በእንተ፡ ዘተወለጠ፡ ራእዩ፡ ፈድፋደ፡ እምዘቀዲመ። ወዝከ፡ ወሬዛ፡ ጽጉይ፡ ወጽዱለ፡ ስን፡ ኮነ፡ ራእዩ፡ ጸሊመ፡ እምሐሩረ³፡ ፀ(J168v^b)ሐ (B67v^c)ይ፡ ወቀሩ፡ ሌሊት። ወአብቁለ⁴፡ ጸጉር፡ ኩሉ፡ አባላቲሁ፡ ወመላትሒሁኒ፡ መሰሉ፡ ከ(O119v^b)መ፡ [aዘውዕየ፡ በእሳት_a]⁵። ወጠለቁ፡ አዕይንቲሁ፡ ወመሰሉ፡ ከመ፡ ግብ፡ ዘከረይዎ፡ ወቀራንብተ⁶፡ አዕይንቲሁ፡ ሐረሩ፡ በውኒዘ፡ አንብዕ⁷፡ ወብዝኃ፡ ተፅናስ፡(A₂69r^a) ወአእመር፡ ይዋስፍ፡ ለአብ፡ መንፈሳዊ፡ ወፈድፋደስ፡ በይእ(L161r^a)ቲ፡ አርአያ፡(T189r^b) ዘነበረ፡ ባቲ⁸። ወበጊዜሃ፡ ተንሥክ፡ አረጋዊ፡ ወሜጠ፡ ገጽ፡ መንገለ፡ ምሥራቅ፡ ወፈነወ፡ ጸሎተ፡ ኀበ፡ እግዚአብሔር፡ እንዘ፡ የአኩቶ⁹፡ ወያስተበቀዎ።

[508] ወእምድ(P106v^c)ኅረ፡ ፈጸመ፡ ጸሎቶ፡ በብሂለ፡ አሜን። ተሐቀፋ¹፡ ክልኤሆመ²፡ ወተሰዓመ፡ በበይናቲሆመ፡ ወአክበር፡(J169r^a) ፩፡ ለካልኡ፡ በክብር፡ መንፈሳዊት፡ በጽኑዕ፡ ፈቲው፡ ዘእምት(A₁72r^c)ካት፡ ዘእንበለ፡ ጸጊብ። ወሶብ፡ ተሐቀፋ³፡ ነዋኃ፡ ሰዓት፡ ነበሩ፡

[506] ¹ ፩፡ L | ² ወውስቴታ፡ A₁P | ³ ዘይዔይል፡ A₁A₂BP; ዘይዓይል፡ J | ⁴ ግብር፡ ዘዚአሁ፡ A₁ | ⁵ በዕበየ፡ JOT; om. L | ⁶ አገብር፡ L.

[507] ¹ ባርክኒ፡ L | ² ኦክባ፡ L | ³ እምዋዕየ፡ L | ⁴ om. A₁ | ⁵ ዋዕየ፡ እሳት፡ A₁A₂BP | ⁶ ወቀራንብተሁ፡ A₁A₂ | ⁷ ወበሐሩረ፡ ፀሐይ፡ ad. L | ⁸ ቦቱ፡ A₁ | ⁹ ያአኩቶ፡ L.

[508] ¹ ተሐቀፋ፡ L | ² ፪ሆመ፡ L | ³ ተሐቀፋ፡ JL; በበይናቲሆመ፡ ad. A₁ | ⁴ ወአኃዘ፡ A₁ | ⁵ እምዝናማት፡ A₁ | ⁶ ሢጥክ፡ JLOT | ⁷ ወተሣየጥክ፡ A₁ | ⁸ ሢጠ፡ አልባቲ፡ A₁ | ⁹ ወረከበ፡ A₁ | ¹⁰ የኃልፋ፡ A₁L | ¹¹ ተሣየጠ፡ A₁ | ¹² በዝከ፡ A₁BP; በዝንቱ፡ A₂; ለዝከ፡ JO | ¹³ የሀብክ፡ A₁A₂BP; የሀበክ፡ J | ¹⁴ ብሉያት፡ A₁A₂BP | ¹⁵ ኢትብለይ፡ A₁A₂BP; ኢትብሊ፡ JOT.

ወከታዊ⁴፡ ይዘያነው፡፡ ወይቤሎ፡ አረጋዊ፡ በረሃም፡ ለይዋስ፡ ሐዊሳ፡ ለምጽአትከ፡ አወልድ፡ ፍቁር፡ ወልዱ፡ ለእግዚአብሔር፡ ወወራሴ፡ መንግሥቱ፡ ሰማያዊት፡ በእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡፡ ዘአፍቀርኩ፡(T189v^a) ወፈተውኩ፡ ኪያሁ፡ ወደለወክ፡ በርትዕ፡ ፈድፋድ፡ እምዘመናት⁵፡ በላይያት፡፡ በአ(O120r^a)ምሳለ፡ ባዕል፡ ጠቢ(B68r^a)ብ፡ ወለባዊ፡ [ዘሢጥካ]⁶፡ ኩሎ፡ ዘብክ፡ ወተሣዩጥካ⁷፡ ለባሕርይ፡ ክብርት፡ እንተ፡(L161r^b) ሐልባቲ፡ ሢጥ⁸፡ ወረክ(J169r^b)ብክ⁹፡ ለመዝገብ፡ ዘኢይሠረቅ፡ ዘኅቡዕ፡ ውስተ፡ ሐቅለ፡(P107r^a) ትእዛዛተ፡ እግዚአብሔር፡፡ ወ(A269r^b)ወሀብክ፡ ኩሎ፡ ዘብክ፡ እምኃላፍያት፡ እለ፡ የኃልፋ¹⁰፡ ፍጡነ፡ ከመ፡ ትሣዩጥ¹¹፡ [ለዝንቱ]¹²፡ ሐቅል፡ ለርእስክ፡ ከማሁ፡፡ [ይሁበክ]¹³፡ እግዚአብሔር፡ ነባርያተ፡ ህየንተ፡ ኃላፍያት፡ ወዘኢይበሊ፡ ህየንተ፡ [በላይያት]¹⁴፡ ወመዋዕሊከኒ፡ [ኢይበሊ]¹⁵፡፡

[509] ንግረኒ፡(A172v^a) ይእዜ፡ አወልድ፡ ፍቁር፡ ዘከመ፡ በጸሕክ፡ ዝየ፡ ወዘኮነ፡ ላዕሌክ፡ እምድ(T189v^b)ኅረ፡ ሐረትየ፡ ወለአመ፡ ኮነ፡ ወላዲክ፡ ዘአእመሮ፡ ለእግዚአብሔር፡፡ አው፡ እስክ፡ ዮም፡ ሀለው፡ በዕቡዱ፡ ዘቀዲሙ፡ በዚዋዊሁ፡(J169v^a) በኒጠተ፡ ሰይጣን፡ ወዘንተ፡ ሶብ፡ ይቤሎ፡ በረሃም፡ አኃዘ፡ ንጉሥ፡ ይዋስፍ፡ ይንግሮ፡ ኩሎ፡ ዘኮነ፡ እምድኅረ፡ ሐረ፡ እምነቤሁ፡ ወዘከመ፡ ዓቀቡ፡ እግዚአብሔር፡ እስክ፡ ጊዜ፡ ተራክቦቶሙ፡፡ ወኮነ፡ አረጋዊ፡(L161v^a) ይሰምዕ፡(P107r^b) በአስተጣዕሞ፡(O120r^b) ወያነክር፡ እንዘ፡ ይበኪ፡ በውዑይ፡ ልብ፡፡ ወይቤ፡ ለክ፡ ስብሐት፡ ኦአምላክነ፡ ዘወትረ፡ ትትቃወም፡ ሎሙ፡ ለፍቁራኒክ፡ ወትረድአሙ፡፡ ለክ፡ ስብሐት፡ ኦክርስ(B68r^b)ቶስ፡ ንጉሠ፡ ኩሎ፡ ወአምላክ፡ ኩሎ፡ ሠናያት፡ እስመ፡ ሠመርከ¹፡ በዘርእየ፡ ዘዘራእክዎ፡ ውስተ፡ ነፍሰ፡ ገብር(T190r^a)ክ፡ ይዋስፍ፡ ከመ፡ የሀብ፡ ፍሬ፡ ህየንተ፡ ፩፡ ፪፡፡ በክ(A269r^c)መ፡(J169v^b) ረሰይኮ፡(A172v^b) ሐድልወ፡ ለዝንቱ፡ ኦሐረሳዊ²፡ ወእግዚእ³፡ ለክ፡ ስብሐት፡፡ ኦኒር፡ [መንፈስ]⁴፡ ፍጹመ፡ ቅዳሴ፡ [ወጸጋ]⁵፡ ዘጸጎኩሙ⁶፡ ለአርዳኢክ፡ ቅዱሳን፡ ወረሰይኮ፡ ድልወ፡ ለገብርክ፡ ይዋስፍ፡ ይርከብ፡ ዘንተ፡ ወአግዓዝኩሙ፡ ለብዙኃን፡ ሰብእ፡ እምስሕተት፡ በአምልኮ፡ ጣዖታት፡ በእንቲአሁ፡ ወአብራህክ፡ ልቦሙ፡ በአእምሮ፡ ብርሃ(L161v^b)ነ፡ መለኮትክ፡ ዘበአማን፡፡

[510] ወከመ(P107r^c)ዝ፡ ተሰብሐ፡ እግዚአብሔር፡ ወተአኩተ፡ እምነቤሆሙ፡፡ ወበዘከመዝ፡ ነበሩ፡ እንዘ፡ ይዛውዑ፡ ተፈሢሐሙ፡ በጸጋ፡ እግዚአብሔር፡፡ ወበጽሐ፡ ምሴተ፡

[509] ¹ om. L | ² ለዝንቱ፡ ሐረሳዊ፡ ድልወ፡ L; ድልወ፡ ለዝንቱ፡ ሐረሳዊ፡ T | ³ ኦእግዚእየ፡ L | ⁴ መንፈስ፡ JOT; መንፈሳዊ፡ L | ⁵ ወአብ፡ ጸጋ፡ JLOT | ⁶ ዘጸጎውኩሙ፡ A₂; ዘጸጎሙ፡ L.
[510] ¹ መንፈሳዊት፡ A₂ | ² አልቦ፡ ዘያስተርኢ፡ transp. JL | ³ ወይጽሐይዮሙ፡ A₁B; ወይጸሐይዮሙ፡ P; ወይፀሐየዮሙ፡ T | ⁴ ገዳማውያን፡ O | ⁵ በስፋሐ፡ A₁B; በስፊሐ፡ L | ⁶ ዘእምነ፡ B.

መ(O120v^a)ዓልት፡ ወተንሥኡ፡ ለጸሎት፡ ወ(J170r^a)ገ(T190r^b)ብሩ፡ ተልእኮ፡ በከመ፡
ልማድ፡፡ ወእምድኅረ፡ ዝንቱ፡ ገብሩ፡ ተዝክረ፡ ሲሳይ፡ ወአቅረበ፡ ይዋስፍ፡ ማዕደ፡ ክቡረ፡
ዘምሉዕ፡ እምተሴስዮ፡ መንፈሳውያት¹፡ ወሲሳይሰ፡ ሕያስተርኢ፡ አልቦ²፡ ላዕሌሁ፡ ዘእንበለ፡
አሕማላት፡ ጥራዮ፡ ዘኮነ፡ አረጋዊ፡ ይ(A172v^c)ትጌበሮሙ፡ ወይፀሐይዮሙ³፡ ወኅዳጠ፡ ብስረ፡
ዘተምር፡ ዘያስተጋብእዎ፡ እምወእቱ፡ ገዳም፡ ወአሕ(B68r^c)ማላተ፡ ገዳማውያተ⁴፡፡
ወአእኩትዎ፡ ለእግዚአብሔር፡ ፈድፋድ፡ ወበልዑ፡ እምዘተሠርዓ፡ ወሰትዮ፡
እም(A269v^a)ይእቲ፡ ነቅዓ፡ ማይ፡ እ(L162r^a)ንተ፡ ሀለወት፡(P107v^a) በቅሩሶሙ፡ ወካዕበ፡
አእኩትዎ፡ ለስፋሐ⁵፡ እድ፡ ወዘያ(J170r^b)ጸግብ፡ ለኩሉ፡ እንስሳ፡ ወተንሥኡ፡ ካዕበ፡
ወፈጸሙ፡(T190v^a) ጸሎተ፡ ሌሊት፡፡ ወአኃዙ፡ ይዛውዑ፡ በነገር፡ መንፈሳዊ፡ እምድኅረ፡
ጸልዮ፡ በነገራተ፡ መድኃኒት፡ ዘምሉዕ፡ እምነ⁶፡ ኩሉ፡ ጥበብ፡ ሰማያዊ፡ ኑኃ፡ ሌሊቶሙ፡
እስከ፡ ይጸብሕ፡ ወአርስአሙ፡ ፍቅር፡ ተዘክሮ፡ ጸሎቶሙ፡ ዘልማድ፡(O120v^b)

[511] ወነበረ፡ ይዋስፍ፡ ምስለ፡ በረሃም፡ ብዙኃ፡ ዓመታተ፡ እንዘ፡ ይትጋደል፡ በዛቲ፡ ገድል፡
መንክርት፡ ዘትትሌዓል፡ እምጠባይዓ፡ ሥጋውያን፡ ከመ፡ [ምስለ]¹፡ ወላዲ፡ ወመገሥጽ፡
በኩሉ፡ ተጋንዮ፡ ወትሕትና፡ ወኮነ፡ ይዋስፍ፡ ይፈሪ፡ ሎቱ፡ ወይትሬየጽ²፡ በውስተ፡ ኩሉ፡
ፍና፡(J170v^a) ገጽ፡ ዘምግባረ፡ ትሩፋት፡ ወግሡጽ፡ በትዕግሥት፡ በአንፃረ፡ ተጋድሎቶሙ፡
ለመና(P107v^b)(A173r^a)ፍስት፡ እኩያን፡ እለ፡ ኢያ(T190v^b)ስተርእዩ፡፡ ወበእንተዝ፡
ሞአሙ፡ ለፍትወታት፡ ወውቀተሎሙ፡ ለኩሎሙ፡፡ ወአግረሮ፡ ለሕሊና³፡ ሥ(L162r^b)ጋ⁴፡
ወሕሊና፡ መንፈስ፡ ከመ፡ ገብር⁵፡ ለእግዚአ፡ ወረሰዮ፡ ፍጹ(B68v^a)መ፡ ኩሎ፡ ተድላ፡
ወዕረፍተ፡፡ ወዮምስ፡ ይቀንዮ⁶፡ በአምሳለ፡ ገብር፡ እኩይ፡ [ዘኮነ]⁷፡ ይጼው(A269v^b)ዎ፡ በቃሉ፡
ለበጺሕ፡ ወከመዝ፡ ኮነ፡ ተጋድሎተ፡ ጽሙናሁ፡ እስከ⁸፡ ወእቱኒ፡ በረሃም⁹፡ ተአገሠ፡
ውስቴታ፡ በዙኃ፡ ዓመታተ፡ አንክረ፡ እምኔሁ፡ ወተመውአ፡ እምተቃውሞቱ፡
መስተዓግሥት፡፡

[512] ወከመ(J170v^b)ዝ፡ ኮነ፡ ይሴሰይ፡ ዘንተ፡(O121r^a) ሲሳየ፡ ይቡሰ፡ ዘአልባቲ፡ ጣዕም፡
ለእኒዘ፡ ሕይወቱ፡ ባህቲታ፡ ከመ፡ ኢይሙት፡ በግብር፡ ወከመ¹፡ ኢይኅጉል፡ ዕሤተ፡
ስነ፡(T191r^a) ምግባራት፡፡ ወዓዲ፡ አግነዮ፡ ለጠባይዕ፡ ለገ(P107v^c)ቢረ፡ ትጋህ፡ ከመ፡

[511] ¹ om. A₁A₂BP; p.c (s.l.) J | ² ወይትሬየጽ፡ L | ³ om. L | ⁴ ወለሕሊና፡ ሥጋ፡ iter. P | ⁵ ገብሩ፡
A₁ | ⁶ ይቀንዮ፡ L | ⁷ ኮነ፡ A₁A₂B; ወኮነ፡ P | ⁸ እስመ፡ L | ⁹ om. L.
[512] ¹ ከመ፡ LP | ² ጠባይዕ፡ ወኢሥጋ፡ B | ³ ወጸልዮሰ፡ A₁A₂P | ⁴ ወተገብር፡ L | ⁵ ኮነ፡ A₁ | ⁶
ራእያተ፡ A₁ | ⁷ መንፈሳውያተ፡ A₁ | ⁸ om. A₁; ወሰማያውያት፡ L | ⁹ om. A₁ | ¹⁰ om. B | ¹¹
በተገብር፡ A₁A₂BP | ¹² ምዕራፋተ፡ A₁A₂BP | ¹³ ፍናዊት፡ A₁A₂B | ¹⁴ ሰማያዊት፡ A₁; ሰማያውያት፡ A₂B;
ሰማያውተ፡ T | ¹⁵ ወዑቀበ፡ P | ¹⁶ እንዘ፡ O | ¹⁷ ተፍጻሜቱ፡ L.

ዘአልቦቱ፡ ሐጣይዓ፡ ሥጋ²፡ ለጸልዮስ³፡ ወተገብር⁴፡ ልቡናዊ፡ ኮነ⁵፡ ሕሊናሁ፡ ይትገበር፡
ዘእንበለ፡ ጽርዓት፡ ወአኅለፈ፡ መዋዕለ፡ ሕይወቱ፡ በነጽር፡ ራእያት⁶፡ መንፈሳውያት⁷፡
ለማያውያት⁸፡ እስከ፡ ኢተሐከየ፡ ፍጹመ፡ ኢሰዓተ፡ ወኢቅ(L162v^a)ጽበተ፡ ዓይን፡ እምአመ፡
ኃደረ፡ ውስተ፡ ይእቲ⁹፡ ገዳም፡(A₁73r^b) ዝንቱ፡ ውእቱ፡ ዘሐረ¹⁰፡ በሥርዓተ፡ ምንኩስና፡
እንተ፡ በአማን፡ ወኢተረክበ፡ ጽ(J171r^a)ሩዓ፡ [እምተገብር]¹¹፡ መንፈሳዊ፡ ዘአልቦቱ፡ ነውር፡
ዝንቱ፡ ጥቡዓ፡ ልብ፡ ሐዋርያ፡ ሠናይ፡ ዘየሐውር፡ [ምዕራተ]¹²፡ ፍናዋተ¹³፡
[ለማያውያተ]¹⁴፡ ወዓቀበ¹⁵፡ ሙቀተ፡ አልባቢ(B68v^b)ሁ፡ እንበለ¹⁶፡ ጥፍዓት፡ እምጥንቱ፡
እ(T191r^b)ስከ፡ ፍጻሜሁ¹⁷፡

[513] ወአጥብዓ፡ በልቡ¹፡ እስከ፡ ለዓለም፡ እን(A₂69v^c)ዘ፡ የሐውር፡ እምኃይል፡
ውስተ፡(O121r^b) ኃይል፡ ወዘይት(P108r^a)ሌዓል²፡ እምኔሃ፡ ይዌስክ፡ ፍቅረ፡ በዲበ፡ ፍቅር፡
ወዕቅበተ፡ በዲበ፡ ተዓቅቦ፡ ወትረ፡ እስከ፡ በጽሐ፡ ኀበ፡ ብዕዓን፡ ዘይትፈቀር፡ ወዘይትፈተው³፡
ወከመዝ፡ ነበሩ፡ እንዘ፡ ይትቀሐዉ፡ በበይናቲሆመ፡ በረሃም፡ ወይዋስ(L162v^b)ፍ፡
ተቃሕዎተ፡ ሠናየ፡ ብፁዓን፡ እምነ፡ ኩ(J171r^b)ሉ፡ ተሐውኮ፡ ዓለማዊ፡ ወኮነ፡
አልባቢሆመ፡ ዘእንበለ፡ ተሐምን፡ ወዘእንበለ⁴፡ ቱሳሔ፡ ወተደመሩ⁵፡ ምስለ፡ ብዙኀ፡ ድካም፡
በእንተ፡ አምልኮ፡ ሠናይ፡

[514] ወበአሐዱ¹፡ እመዋዕል፡ ጸውዖ፡ አረጋዊ፡ ለወልዱ፡ መንፈሳዊ፡ ዘወለዶ፡
በስብ(T191v^a)ከተ፡ ወንጌል፡ ወተናገረ፡ ምስሌሁ፡ ነገረ፡ መንፈሳዊ፡ እንዘ፡ ይብል²፡ ከመ፡
ቀዲሙ፡ አይዋስፍ፡ ፍቁ(A₁73r^c)ር፡ ይደልወክ፡ ትኅድር፡ ውስተ፡ ዛቲ³፡ ገዳም፡ ወእንዘ፡
አነ፡ እጼሊ፡ አሰፈወኒ፡ በዝንቱ፡ እግዚእ(P108r^b)የ፡ ኢየሱስ፡ ክርስቶስ፡ በእንቲአከ፡ ከመ፡
አነ፡ እሬእየክ፡ እምቅድመ፡ ሞትየ፡ እምዛቲ፡ ሕይወት፡ ወናሁ፡ ርኢኩ፡ ይእዜ፡ ዘፈተውኩ፡
ወ(J171v^a)ርኢኩ(O121v^a)ከ፡ ዘተፈለጥከ⁴፡ እምዓለም፡ ወእምኩሉ፡ ዘውስተ፡
ዓለም፡(B68v^c) ወቀረብ(L163r^a)ከ፡ ኀበ፡ ክርስቶስ፡ በልብ፡ ዘእንበለ፡ ኑፋቂ፡ ወበጸሕክ፡ ኀበ፡
ውሳኔ፡ ዘተፍ(A₂70r^a)ጸሜተ፡ ፍጻሜ፡ ወይእዜኒ፡ ለእመ፡ ኮነ፡ ዘበጽሐ፡ ዘመነ፡ ፍልሰትየ፡
እንዘ፡ ሕገ፡ ፍትወት፡ ይትባየጸኒ፡ ወይትቃ(T191v^b)ረኒ፡ ናሁ፡ አሐውር፡ ከመ፡ አሐሉ፡
ምስለ፡ ክርስቶስ፡ ለዓለም፡ ናሁ፡ ተፈጸመ፡ ድፍኖ፡ ሐንተ፡ ለሥጋየ⁵፡ ወሀብ፡ መሬተ፡
ለመሬት፡ ወሀሉ፡ አንተ፡ በዝንቱ፡ መካን፡ ወንበር፡ በገድል፡ መንፈሳዊ፡ ወረሲ፡ ተዘክሮ፡
ትሕትናየ፡ በጊዜ፡ ጸሎትከ፡ እስመ፡ አነ፡ እፈርህ፡ እምነ፡ ብዙኖመ፡ ለኢጋ(P108r^c)ንንተ፡

[513] ¹ ለልቡ፡ L | ² ወይትሌዓል፡ A₂L | ³ ወይትፈተው፡ LP | ⁴ ወዘእንበለ፡ A₂L | ⁵ ወተደምሮ፡ B.

[514] ¹ ወበጃ፡ L | ² om. L | ³ om. L | ⁴ ዘፈፈለጥከ፡ A₁ | ⁵ ለሥጋየ፡ አንተ፡ transp. L.

ጽልመት። አንዳኢ፡ ለእመ፡ ይትነ(J171v^b)ሥሑ፡ ለአዕቅፎተ፡ ነፍስየ፡ በእንተ፡ ብዝኃ፡ ዕበድየ።

[515] ወአንተኒ፡ [አወልድየ፡ ኢትነዝን_a]¹፡ በእንተ፡ ሕማመ፡ ዕሙና፡ ወኢ(A₁73v^a)ትደንግዕ፡ እምነኃተ²፡ ዘመን፡ ወኢእምትምይንተ³፡ ሰይጣን፡ አላ፡ ጽናዕ፡ በኃይለ፡ ክርስቶስ፡ ላዕለ፡ ዕበሶሙ፡ ወተሣለቅ፡ ላዕሌ(L163r^b)ሆሙ፡ በተሀብሎ፡ ወኩን፡ በቅድመ⁴፡ ጽንዓ፡ ምንዳ(T192r^a)ቤ፡ በአ(O121v^b)ምሳለ፡ ዘሀሎ፡ ኩሎ፡ ጊዜ፡ [ዘይጸንሕ]⁵፡ ፈሊሰ፡ እምዝየ፡ ወይኩን፡ ለከ፡ ውእቱ⁶፡ ዕለት⁷፡ ከመ፡ ጥንተ፡ ገቢረ፡ ጽማዌከ፡ ወፍጻሜሁ፡ ወከመዝ፡ ሀሉ⁸፡ ለዓለም፡ እንዘ፡ ትረስዕ፡ ዘድኅሬከ፡ ወትሜልዕ⁹፡ ቅድሜከ፡ ስማዕ፡ ገሃደ፡ ከመ፡ እን(B69r^a)ተ፡ ትእምርት፡ ለአስ(A₂70r^b)ተጋብኦ፡ ጽዋዔ፡ (J172r^a) እግዚአብሔር፡ ልዕልት፡ በክርስቶስ፡ ኢየሱስ_a¹⁰።

[516] ዘይቤ¹፡ ሐዋ(P108v^a)ርያ፡ ክቡር፡ ኢትደንግዕ²፡ አኣኃው፡ ለእመ፡ ኮነ፡ ብእሲ፡ ዘአፍአ፡ ይበሊ፡ ናሁ፡ እንተ፡ ውሥጥ፡ ይትሔደስ፡ እምዕለት፡ ዕለተ፡ እስመ፡ ንስቲት፡ ገዘን፡ ዘመልዕልተ፡ ፍጻሜ³፡ ይገብር⁴፡ ለነ፡ ክብረ፡ ዘይነብር፡ ለዓለም፡ ኢይኩን⁵፡ ፈቃድነ፡ ንበ፡ ዘያስተርኢ፡ እስመ፡ ዘያስተርኢ፡ ዘመናዊ፡ ውእቱ፡ ወዘ(T192r^b)ሰ፡ ኢያስተርኢ፡ ይነብር፡ ለዓለም፡ ወእ(L163v^a)ምከመ፡ ሐለይከ፡ ዘንተ፡ ጥባዕ፡ ወኃይል፡ ወኩን፡ ሐራዊ፡ (A₁73v^b) ኃይለ፡ ተዓቀብ⁶፡ ከመ፡ ትኩን፡ ድልወ፡ ለከዊነ፡ ሐራ፡ ወለእመ፡ አምጽአ፡ ለከ፡ ጉሕላዊ⁷፡ ሕሊና፡ ተሐውኮ፡ ተ(J172r^b)ዓቀብ፡ ከመ፡ ኢይንሥት፡ ጽንዓ፡ ሕሊናከ⁸፡ አስ(O122r^a)ተሐይጽ፡ ትእዛዘ፡ [እግዚአብሔር]⁹፡ ዘይቤ፡ ኢትፍርሁ፡ እምትምይንቱ፡ እስመ፡ በውስተ፡ ዓለም፡ ሀለወክሙ፡ ትተክዙ፡ ወባ(P108v^b)ሕቱ፡ ጽንዑ፡ እስመ፡ አነ፡ ሞዕክዎ፡ ለዓለም።

[517] ወበእንተዝ፡ ተፈሣሕ፡ ወትረ¹፡ በእግዚአብሔር፡ እስመ፡ ውእቱ፡ ኃረየከ፡ ወአክበረከ²፡ እምዓለም፡ ወሢመከ፡ ቅድሜሁ፡ ወበእንተዝ፡ ጸውዓከ፡ ጽዋዔ፡ _aቅድስተ፡ ዘለዓለም_a³፡ ቅሩብ፡ (A₂70r^c) ውእቱ፡ _aኢተሐሊ፡ ምንተኒ_a⁴፡ (T192v^a) ኣ(B69r^b)ላ፡ በኩሉ፡ ጸሎት፡

[515] ¹ አወልድ፡ ኢትነዝን፡ A₁፤ አወልድ፡ ኢትነዝን፡ A₂BP፤ ኢትነዝን፡ አወልድየ፡ transp. L | ² እምነኃ፡ L | ³ ወኢትምይንተ፡ L | ⁴ ቅድመ፡ L | ⁵ እንዘ፡ ይጸንሕ፡ A₁A₂BP | ⁶ ውእተ፡ A₁A₂B | ⁷ ዕለተ፡ A₁A₂B | ⁸ ሀለ፡ A₁ | ⁹ ወትመልዕ፡ L | ¹⁰ በኢየሱስ፡ ክርስቶስ፡ transp. L.
[516] ¹ በከመ፡ ይቤ፡ B | ² ኢትደንግዕ፡ A₁ | ³ እስከ፡ ፍጻሜ፡ ad. A₁A₂B | ⁴ ዘይገብር፡ T | ⁵ ኢይከውን፡ A₁ | ⁶ ተዓቀብ፡ A₁ | ⁷ ጉሕላዊ፡ A₁ | ⁸ ሕሊናሁ፡ A₁ | ⁹ እግዚአብሔራዊ፡ A₂B፤ እግዚአብሔራዊ፡ JOPT.
[517] ¹ om. L | ² ወአክበረከ፡ A₁ | ³ ዘለዓለም፡ ቅድስተ፡ transp. A₁ | ⁴ ኢትሔሊ፡ ምንተኒ፡ A₁፤ ምንተኒ፡ ኢተሐሊ፡ transp. L | ⁵ ወአርእየከ፡ O | ⁶ ወኩሉ፡ A₁ | ⁷ ዓለመ፡ L | ⁹ ዘይትዓበይ፡ A₁ | ¹⁰ ወዚወዎሙ፡ A₂JL፤ ወዚወዎሙ፡ T | ¹¹ om. BP፤ p.c. (s.l.) J | ¹² ለተአዝዞ፡ ad. A₁A₂BP | ¹³ ወለኩልነ፡ A₁ | ¹⁴ ሕሊናትከ፡ O.

ወአስተብቀዎት፡ ተአመን፡ ወአእኩቶ፡ ለእግዚአብሔር፡ በጊዜ፡ አስተብቀዎትከ፡(L163v^b)
እስመ፡ ለሊሁ፡ ይቤ፡ ኢየሁድገክ፡ ወኢይ(J172v^a)ሴስል፡ እምኔክ፡ ወከመዝ፡ ሐሊ፡ በጊዜ፡
ዓፀባሁ፡ ለገድል፡ ወተሐውኮተ፡ ፅሙና፡ ወተፈሣሕ፡ በተዘክሮ፡ እግዚአብሔር፡ አምላክነ፡
እስመ፡ ይቤ፡ ተዘክርክዎ፡ ለእግዚአብሔር፡ ወተፈሣሕ(A173v^c)ከ፡ ወካዕቦ፡ ለእመ፡
ተመየነክ፡ መስተቃርን፡ በካልእ፡ ተባብዖ፡ ወአም(P108v^c)ጽአ፡ ለክ፡ ሕሊና፡ ተዓብዮ፡
ወአርአየከ⁵፡(O122r^b) ክብረ፡ መንግሥት፡ ዓለማዊ፡ ወኩሎ⁶፡ ሕብረ፡ ዓለም⁷፡ ዘመነንክ፡
ኢያሁ፡ ተረሰይ፡ በጽርዓ፡ ቃል፡ መድኃኒ፡ ከመ፡ ወልታሁ፡ ለዘይቤ፡ ለእመ፡ ገበርክመ፡
ግብረ፡ ዘተአዘዝክመ፡ ቦቱ፡(T192v^b) በሉ፡ ንሕነ፡ አግብርት፡ ፅሩዓን፡ እስመ፡ ዘይደልወነ፡
ገበርነ፡ ወባሕቱ፡ ኢንክል፡ ንፈጽም፡ ዘ(J172v^b)ይደሉ፡ ላዕሌነ፡ እምትእዛዘ፡ ፈጣሪነ፡
ዘአንደየ፡ ርእሶ፡ በእንቲአነ፡ እንዘ፡ ባዕል፡ ውእ(L164r^a)ቱ፡ ወሐመ፡ ከመ፡ ያግዕዘነ፡
እምሕማም፡ ምንት፡ ክብሩ፡ ለገብር⁸፡ ለእመ፡ ሐመ፡ በአምሳለ፡ እግዚአ፡ እስመ፡ ንሕነ፡
ብዙኃ፡ ነሐዕፅ፡ እምሕማማቲሁ፡ ከመዝ፡ ሐ(A270v^a)ሊ፡ ለኩሉ፡ ኑፋቄ፡ ወለኩሉ፡ ተዓብዮ፡
ዘይትዔበይ⁹፡ ላዕሉ፡ አእ(B69r^c)ምሮተ፡ እግዚአብሔር፡ [ወዔውዎመ]፡¹⁰
ለኩ(P109r^a)ሎመ፡ ሕሊናት፡ ኀበ፡ ተአዝዞ¹¹፡ ለክርስቶስ¹²፡ ወአግብአመ፡ ለእግዚአብሔር፡
ዘይትሌዓል፡ እምኩሉ፡ ሕሊና፡ ዘየዓቅቦ፡ ለልብክ፡ ወለኩሉ¹³፡ ሕሊናቲክ¹⁴፡ በክርስቶስ፡
ኢየሱስ፡ አሜን፡(T193r^a) (O122v^a)

[518] ወሶሰ¹፡ ይቤ፡ ዘንተ፡ ብፁዕ፡ በ(J173r^a)ረላም፡ ኢተረክ(A174r^a)በ፡ ዕሙቀ፡ ውኒዘ፡
አንብዑ፡ ለይዋሰ፡ በውሳኔ፡ ሕላ፡ ኮነ²፡ በአምሳለ፡ ነቅዓ፡ ማይ፡ ዘቦቱ፡ ብዙኅ፡ አዕይንት³፡
እስከ፡ አርሐሰ፡ አባሎ፡ ምስለ⁴፡ ምድር፡ እንተ፡ ይነብር፡ ዲቤሃ፡ እንዘ፡ ያስቆቁ፡ ጥቀ፡
ወያስተበቀዕ፡ በንደተ፡ ልብ፡ ከመ፡ ትኩን፡ ንግደቱ፡ ምስሌሁ፡ ውስተ፡ ፍኖተ፡ ኄራን፡
ወ(L164r^b)ኢይትርፍ፡ ውስተ፡ ዓለም፡ እምድኅሬሁ፡ ወይቤሎ፡ ለምንት፡ ኦአቡዮ⁵፡
ተኃሥሥ፡ ዕረፍተ፡ ለባሕቲትክ፡ ወአኮ፡ ለቢጽክ፡ በእፎ፡ ትትፌጸም፡ ፍቅር፡
ፍጽምት፡(P109r^b) በከመ፡ ተብህለ፡ አፍቅር፡ ቢጸክ፡ ከመ፡ ነፍስክ፡ እንዘ፡ ዘአንተ፡ ተሐውር፡
ውስተ፡ ዕረፍት፡ ወተኃድግ፡ ኪ(J173r^b)ያየ፡ ውስተ፡ ኀዘን፡ ወሕርትምና፡ ዘኢተረየጽኩ፡
ቀዲ(T193r^b)መ፡ በተጋድሎ፡ ሥነ⁶፡ ዕሙና፡ ወእምቅድመ⁷፡ እትመሐር፡
ተጋድሎ(A270v^b)ቶመ፡ ወብዝኃ⁸፡ ድካሞመ፡ ናሁ፡ ተኃድገኒ⁹፡ አንባረ፡ ተባብአቶመ፡

[518] ¹ ወካዕቦ፡ L | ² አኮ፡ አላ፡ L | ³ አዕይንተ፡ A₁ | ⁴ እስከ፡ L; om. P | ⁵ ኦአቡዮ፡ ለምንት፡ transp. L | ⁶ ቀዲመ፡ ad. A₁ | ⁷ ወእምቀዲመ፡ A₁ | ⁸ ወብዙኅ፡ P | ⁹ ተኃድገነ፡ A₁ | ¹⁰ om. LT | ¹¹ ምንትኒ፡ A₂P | ¹² om. L | ¹³ ታስተበቀዎ፡ A₁ | ¹⁴ ምስሌኪ፡ A₁ | ¹⁵ ተፈሊጦትየ፡ J | ¹⁶ ወኢይከውን፡ L | ¹⁷ በውስተ፡ L.

አልቦ፡(B69v^a) ዘይከውን፡ ሊተ¹⁰፡ ምንተኒ¹¹፡ ዘእንበለ፡ ዘእወድቅ፡ ውስተ፡ ትምይንቶሙ፡
እኪት፡ ወእ(O122v^b)መውት፡ ሞተ፡ ነፍስ፡ ዘለዓለም፡ አሌ፡ ሊተ፡ ለኅርቱም፡ ናሁ¹²፡
ይረክበኒ፡ ዘረክቦሙ፡ ለብዙኃን፡ መነኮሳት፡ ጸዋጋን፡ እለ፡ ኢተመክሩ፡ ወባሕቱ፡ እስከለክ፡
ከመ፡ ታስተብ(A174r^b)ቀደ¹³፡ ለእግዚአብሔር፡ ይንሥኢ፡ ምስሌክ¹⁴፡ ወእፍ(L164v^a)ልስ፡
እምዝንቱ፡ ዓለም፡ አወ፡ ሰአሎ፡ ለውእቱ፡ ዘይፈዲ፡ በ(J173v^a)እም(P109r^c)ጣነ፡ ምግባር፡
እስከለክ፡ ከመ፡ ኢይኅድር፡ ውስተ፡ ዓለም፡ እምድኅረ፡ ተፈልጦትዮ¹⁵፡ እምኔክ፡ አሐተ፡
ዕለተ፡ ወኢይኩን¹⁶፡ እንጉ(T193v^a)ግወ፡ በውሳጤ¹⁷፡ ዛቲ፡ ገዳም፡

[519] ወዘንተ፡ ሶብ¹፡ ይቤ፡ ይዋስፍ፡ እንዘ፡ ይበኪዮ፡ አሜሃ፡ ነበብ²፡ አረጋዊ፡ በኅድኣት፡
ወበጽማዊ፡ ኢመፍትው፡ አወልድዮ፡ ከመ፡ ትትቃወም፡ ፍትሐ፡ እግዚአብሔር፡
ዘኢይትረክብ፡ ወአንሰ፡ አስተብቋዕኩ³፡ ብዙኃ፡ በእንተ፡ ዝንቱ፡ ወአእመርኩ፡ እምነ፡ ጎሩቱ፡
ከመ፡ አኮ፡ ዘይሢንዮክ፡ ይእዜ፡ ትግድፍ፡ ክበደ፡ ሥጋ፡ አላ፡ ተዓገሥ፡ በውስተ፡ ዕሙና፡
ከመ፡ ይጽፍር⁴፡ ለክ፡ አክሊለ፡ ብርሃን፡ እስመ፡ ዓዲሁ፡ ኢተ(A270v^c)ጋደልክ⁵፡ ገድለ፡
ዘይ(J173v^b)ከውን፡(O123r^a) መጠነ፡ ዕበዮ፡ ዕሢት፡ ዘተደለወ፡ ለክ፡ አላ፡
ይደ(L164v^b)ልወክ፡ ከመ፡ ትባሙ⁶፡ ኅዳጠ፡(P109v^a) ወትባእ፡ ተፈሢሐክ፡ ኀበ፡ ፍሥሐሁ፡
ለእግዚእክ፡ እስመ፡ አነ፡ ይእዜ፡ ናሁ⁷፡ አልጸቁ፡ ለ(B69v^b)ኀበ፡(T193v^b) ፻፡ ዓመት፡
እመዋዕልዮ፡ ወፈጸምኩ፡ ነቢረ፡ በውስተ፡ ዛቲ፡ ገዳም፡ እስክ፡ ፎወጁ፡ ዓመት፡ ወለከክ⁸፡
ለእመ፡ ኢኮነ፡ ዕድሜ፡ መዋዕሊክ፡ ነዊኃ፡ ከመዝ፡ [aወባሕቱ፡ ትከውን፡ ቅሩብ_a]⁹፡(A174r^c)
እምኔሆን፡ በከመ፡ አዘዘ፡ እግዚአብሔር፡ ከመ፡ ትኩን፡ ዕሩዮ፡ ወኢትትፈለጥ፡ በምንትኒ፡
እምእለ፡ ይጸውሩ፡ ክበዳ፡ ለዕለት፡ ወሐሩረ¹⁰፡ ዚአሃ፡

[520] ተወከፍ፡ aይእዜ፡ አፍቁርዮ_a¹፡ ዘያሠምሮ፡ ለእግዚአብሔር፡ በፍሥሐ፡ እስመ፡(J174r^a)
አልቦ፡ እምሰብእ፡ ዘይክል፡ ከሊአ፡ ፈቃዱ፡ ተዓገሥ፡ እንዘ፡ ትትዓቀብ፡ በጸጋሁ፡ ወኩን፡
ንቁሐ፡ ወትረ፡ በአንጻረ፡ ሕሊናት፡ እለ፡ ይትቃረኖ²፡ በንጽሐ³፡ ሕሊ(P109v^b)ናክ፡ በአምሳለ፡
መዝገብ፡ ዘ(L165r^a)ብዙኅ⁴፡ ሢጡ፡ ወዕቀቦ፡ እምሠሪቅ፡ እንዘ፡ ታዪውን፡ ነፍሰክ፡
ኀበ፡(T194r^a) ርእዮ⁵፡ ስነ፡ ራዕያት፡ መንፈሳውያት፡ ወተለዓል፡ ዕለተ፡ እም(O123r^b)ዕለት፡
ከመ፡ ይትፈጸም፡ እምላዕሌክ፡ ዘአሰፈዎሙ⁶፡ መድኃኒኑ፡ ለጸድቃኒሁ⁷፡ እንዘ፡ ይብል፡
እመቦ፡ ዘያፈቅረ(A271r^a)ኒ፡ ይዕቀብ፡ ቃልዮ፡ ወንመጽእ፡ ኀቤሁ፡ ወንገብር፡ ምዕራፈ፡

[519] ¹ አላ፡ L | ² ነበብ፡ L | ³ አተብቋዕኩ፡ P | ⁴ ይጽፍር፡ L | ⁵ ዘተጋደልክ፡ P | ⁶ ትጽሙ፡ A₁ | ⁷ om. L | ⁸ ወለክክ፡ P | ⁹ ትከውን፡ ቅሩብ፡ JOT; ቅሩብ፡ ትከውን፡ L | ¹⁰ ሐሩረ፡ A₁.

[520] ¹ አፍቁርዮ፡ ይእዜ፡ transp. A₁ | ² ይትቃረኖ፡ B | ³ ለንጽሐ፡ A₂; ንጽሐ፡ P | ⁴ ዘብኅ፡ P | ⁵ om. A₂BL | ⁶ ዘአሰፈወክሙ፡ A₁ | ⁷ ለጸድቃኒክ፡ L | ⁸ ወፈነወ፡ A₂B | ⁹ መሥዋዕተ፡ LP.

ወሶበ፡ ይቤ፡ አረጋዊ፡ ዘንተ፡ ነገረ፡ ወዘይበዝገ፡ እምኔሁ፡ በቅጥቃጤ፡ ነፍስ፡ ቅድስት፡
 ወ(J174^b)በልሳን፡ ነባቢተ፡ መለኮት፡ ተናዘዘት፡ ነፍሱ፡ ጎዝንት፡ ለይዋስ፡ ወፈነዎ⁸፡
 ካዕበ፡ ጎበ፡ አጋው፡ እለ፡ ማኅደርሙ፡ ርጉቅ፡ ከመ፡ ያምጽእ፡(B69^v) መፍቅዳተ፡
 መሥዋዕት⁹፡ ዘተክህኖ፡

[521] ወሐረ፡ ይዋስ፡ በጸሕቅ፡ እንዘ፡ ያፈጥን፡ ወፈጸመ፡ ተል(A174^v)እኮ፡ መልእክት¹፡
 እስ(L165^b)መ፡ ኮነ፡ ይፈር(P109^v)ህ፡ ከመ፡ ኢይሙት፡ በረላም፡ እንዘ፡ ኢ(T194^r)ሀለው፡
 ውእቱ፡ ከመ፡ ኩሎሙ፡ ሰብእ፡ ወኢያማኅዕን²፡ መንፈሶ፡ ጎበ፡ እግዚአብሔር፡ ከመ፡
 ኢይኩን፡ ጎጉለ፡ እምስሚዓ፡ ቃሉ፡ ወተማኅዕኖቱ፡ ዘእንበለ፡ ይጸሊ³፡ ላዕሌሁ፡ ወይንሣእ፡
 በረከቶ፡ ወከመዝ፡ ሐረ⁴፡ በጥብዓት፡ ጎበ፡ ይእቲ፡ ፍኖት፡ ርጎቅት፡ ወ(J174^v)አምጽኦ፡
 ዘይትፈቀድ፡ ለመሥዋዕተ⁵፡ ተ(O123^v)ክህኖ፡ ወአዕረገ፡ አረጋዊ፡ ክቡር፡ በረላም፡
 መልእክተ፡ እግዚአብሔር፡ ወተመጠው፡ ውእቱ፡ ወመጠዎ፡ ለይዋስ፡ እምሥጢራተ⁶፡
 ክርስቶስ፡ ንጽሕተ፡ ወተፈሥሐ፡ በመንፈቅ፡ ቅዱስ፡ ወተሴሰዩ፡ በከመ፡ ልማድ፡

[522] ወሴሰዩ፡ ካዕበ፡ ለይዋስ፡ ቃላተ፡ ት(A271^r)ምህርት፡ ዘትብቀዖ¹፡ ለነፍስ፡
 ወይቤሎ፡(T194^v) አወልድ²፡ ፍቁር፡ አኮ፡ ዘንትጋባእ፡ በዛቲ፡ ዓለም፡(P110^r)
 በ(L165^v)ምንትኒ³፡ እምይእዜ፡ ወንሴሰይ፡ [በአሐዱ]⁴፡ እማዕድ⁵፡ እስመ፡ ላኅ፡ አነ⁶፡
 አሐውር፡ ጎበ፡ ፍኖተ፡ አበውዩ፡ ዘደጋሪት፡ ይደልወክ፡ ከመ፡ ታግህድ፡ አፍቅርተከ⁷፡ ኢያየ፡
 ወበዓቂበ⁸፡ ትእዛዛተ፡(J174^v) እግዚአብሔር፡ በትዕግሥት⁹፡ እስከ፡(B70^r) ትፌጽም፡
 ውስተ፡ ዛቲ፡ መካን፡ [ሥርዓተ]¹⁰፡(A174^v) በከመ፡ አእመርክ፡ ወተመሐርክ፡ እንዘ፡
 ትዜከራ፡ ኩሎ፡ ጊዜ፡ ለነፍስዩ፡ ድክምት፡ ወዕዕብት፡ ወይእዜኒ፡ ተፈሣሕ፡ በፍሥሐ፡ ወኩን፡
 ፍሡሐ፡ በትፍሥሕተ፡ ክርስቶስ፡ እስመ፡ አንተ፡ አብደርክ፡ ህየንተ፡ ምድራውያት፡
 [በላይያት]¹¹፡ ነባርያተ¹²፡ ዘለዓለም፡ እለ፡ ኢየጋልፋ፡

[523] ወናሁ፡(T194^v) በጽሐ፡(O123^v) ነሢአ፡ ዓስበ¹፡ ምግባሪክ፡ ወተመጥዎ፡ [ዕሢትክ]²፡
 ናሁ፡ አስተርአዩ፡ ወመጽኦ፡ ይእዜ፡ ከመ፡ ይርአይ፡ ዓፀደ፡ ወይንክ፡ ዘተገ(P110^r)በርክ፡
 ኢያሁ፡ ወበስፋሕ፡ ይሁበክ፡ ዓስበ፡ ተገብርትክ፡ ዘጽድ(L165^v)ቅ፡ ቃሉ፡ ወእሙን፡
 አሰፍዎ(J175^r)ቱ፡ በከመ፡ ይቤ፡ ጳውሎስ፡ ወለእመ፡ ሞትነ፡ ምስሌሁ፡ ላከላይ፡ ምስሌሁ፡

[521] ¹ መልእት፡ P | ² ወኢያማኅጽን፡ L | ³ ይጸሊ፡ A₁ | ⁴ ሐረ፡ A₁ | ⁵ ለመሥዋዕት፡ L | ⁶ እምሥጢራት፡ A₁.
 [522] ¹ ዘትብቀዖ፡ L | ² ወልድ፡ L | ³ ምንት፡ A₁ | ⁴ በጅ፡ JLOTI | ⁵ ማዕድ፡ L | ⁶ አነ፡ ናሁ፡ transp. A₁ | ⁷ አፍቅርተከ፡ A₁ | ⁸ በዓቂበ፡ B; በበዓቂበ፡ P | ⁹ ወበትዕግሥት፡ A₁A₂; ወበትዕግሥትክ፡ B | ¹⁰ ሥርዓት፡ A₁A₂P; በሥርዓት፡ B | ¹¹ ብሉያት፡ A₁A₂BP; በላይያተ፡ L | ¹² ነባርያት፡ L.
 [523] ¹ om. L | ² ዕሢት፡ A₁A₂BP | ³ om. A₁ | ⁴ ለነጽ፡ A₁ | ⁵ ጥንተ፡ L.

ወለአመ፡ ተዓገሥነ፡ ንነግሥ፡ ምስሌሁ³፡ መንግሥተ፡ ዘለ(A₂71r^c)ዓለም፡ ዘአልቦ፡ ማኅለቅት፡ እንዘ፡ ንበርህ፡ በብርሃን፡ ዘኢይትከሃል፡ ለነጽሮ⁴፡ ወኢይትገሠሥ፡ ወንክውን፡ ድልዋነ፡ ለአብርሃተ፡ ሥላሴ፡ ጥንተ፡ ኩሉ፡ ጥንት⁵፡ ውድስት፡ ዘበአማን፡

[524] ወበዘከመ¹፡ እሉ፡ ቃላት፡ ኮነ፡ በረሃም፡ ይትናገሮ²፡ ለይዋስ፡ በኩሉ፡ ኑሖ፡(T195r^a) ሌሊት፡ ወውእቱ፡ እንዘ፡ ያስቆቁ፡ በአንብዕ፡(B70r^b) ጽፉቅ፡ ወይስእን፡ ትዕግሥተ፡ ተፈልጦቱ፡ እምኔሁ፡ ወሶበ፡ በርሃ፡ መዓልት፡ [ወፈጸመ]³፡ ተናግሮቶ፡(A₁74v^c) ምስሌሁ፡ [ሰፍሐ]⁴፡(J175r^b) እደ(P110r^c)ዊሁ፡ ውስተ⁵፡ ሰማይ፡ ወአንቃዕደወ፡ አዕይንቲሁ፡ ወአዕበየ፡ አእኩቶ⁶፡ ለእግዚአብሔር፡ ወይቤ፡ እግዚእ፡ እግዚአብሔር፡ አምላኪ(O124r^a)የ፡ ዘህልው፡ ውስተ፡ ኩሉ፡ መካን፡ ወኩሉ፡ ይፈርሆ⁷፡ አእኩተ(L166r^a)ከ፡ እስመ፡ ነጸርከ፡ ኀበ፡ ድካምየ፡ ወረሰይከኒ፡ ድልወ፡ ከመ፡ እፈጽም፡ ሩጽትየ፡ በዝየ፡ በአሚኖትከ፡ ርትዕት፡ ውስተ፡ ፍኖተ፡ ትእዛዛቲከ፡ ወይእዜኒ፡ አመፍቀሬ፡ ኄራት፡ ወእግዚእ፡ ፍጹመ፡ ተራኅርኖ፡ ተወከፈኒ፡ ውስተ፡ ደባትሪከ⁸፡ ዘለዓለም፡ ወኢትዝ(T195r^b)ክር፡ ኩሉ፡ ዘአበስከ፡ እመሂ፡ በአእምሮ፡ አው⁹፡ በኢያእምሮ፡ ወዕቀቦ፡ ለዝንቱ፡ ገብርከ፡ ም(J175v^a)እመን፡ ዘረሰይከኒ፡ ድ(A₂71v^a)ልወ፡ ሊተ፡ ለገብርከ፡ ከመ፡ አብእ፡ ለከ፡ ቊርባነ፡ አድኅኖ¹⁰፡(P110v^a) ለእምኩሉ፡ ትምይንታቲሁ¹¹፡ ለሰይጣን፡ ወረስየ፡ መዋዒ፡ ዲበ፡ መሣግሪሁ፡ ብዙኅ፡ እንተ፡ ይረብባ¹²፡ እኩይ፡ ለመ፡ ያዕቅፎመ፡ በእኩይ¹³፡ ለእለ፡ ይፈቅዱ¹⁴፡ ይድኃኑ፡ ሀቦ፡ ኃይለ፡ ኦ(A₁75r^a)እዚዝ፡ ላዕለ፡ ኩሉ፡ ተመያኒ፡ ወስድዶ፡ እምቅድመ፡ ገጸ፡ ገብ(L166r^b)ርከ፡ ወሀ(B70r^c)ቦ፡ ሥልጣነ፡ ከመ፡ ይኪድ፡ ርእሶ፡ ለጸላዒ፡ ወላዴ፡ ኃጉል፡ ማኅጐሌ፡ ነፍሳት፡ ወፈኑ፡ ሎቱ¹⁵፡ እምላዕሉ፡ ጸጋ፡ መንፈስከ¹⁶፡ ቅ(O124r^b)ዱስ፡ ወኃይለ፡ ዲበ፡ ተባብዖቶመ፡ ለእለ፡ ኢያስተርእዩ፡ ከ(T195v^a)መ፡ ይኩን፡ ድልወ፡ ወይትወክፍ፡ እምኃቤከ፡ አክሊለ፡ መዊዕ፡ ወይ(J175v^b)ሰባሕ¹⁷፡ ስምከ፡ በላዕሌሁ፡ ኦአብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩¹⁸፡ አምላክ፡ እስመ፡ ለከ፡ ይደሉ፡ ክብር፡ ወስብሐት፡ እስከ፡ ለዓለመ¹⁹፡ ዓለም²⁰፡ አሜን፡

[525] ወሶበ፡ ይቤ፡ ዘንተ፡ ሰዓሞ፡ ለይዋስ፡ ከመ፡(P110v^b) ኦብ፡ ለወልድ¹፡ ወወሀቦ፡ ሰላመ፡ በአምኃ፡ ቅድሳት፡ ወዓተቦ፡ ርእሶ፡ በአምሳለ፡ ትእምርተ፡ መስቀል፡ ወሐረ፡ በፍሥሐ፡ ወበሐሢት፡ ከመ፡ ዘየሐውር፡ ኀበ፡ ማኅበረ²፡ ፍሡሐን፡ ምስለ፡ ሞገስ፡ ወጸጋ፡ ሐረ፡ ከመ፡

[524] ¹ ወበከመ፡ A₁፤ ወዘከመ፡ A₂ | ² ይትናገሮ፡ P | ³ ፈጸመ፡ A₁A₂BP | ⁴ ወሰፍሐ፡ A₁A₂BP | ⁵ መንገለ፡ L | ⁶ ወአእኩቶ፡ A₁ | ⁷ ይፈርሆከ፡ A₁ | ⁸ ደባትሪከ፡ P | ⁹ ወእመሂ፡ L | ¹⁰ ለገብርከ፡ ad. L | ¹¹ እምትምይንታቲሁ፡ L | ¹² ይረብባ፡ LT | ¹³ om. P | ¹⁴ iter. L | ¹⁵ om. LP | ¹⁶ መንፈስ፡ JLT | ¹⁷ ወይሴባሕ፡ L | ¹⁸ አሐዱ፡ B | ¹⁹ ለዓለም፡ A₁ | ²⁰ ዓለ፡ L.
[525] ¹ ለወልዱ፡ BPT | ² ማኅበር፡ A₁A₂B.

ይንሣኡ፡(L166v^a) ዕሤተ፡ ክብር፡ በህየ፡ አረጋዊ፡ ዘ(A₂71v^b)በአማን፡ ዘፈጸመ፡ መዋዕሊሁ፡ በሐረት፡ መንፈሳዊት፡፡

[526] ወይዋስኛሰ¹፡ ወ(T195v^b) (A₁75r^b)ድቀ፡ ላዕለ፡ አቡሁ፡ እንዘ፡ ይበኪ፡ ወይሰነዓሎ፡ በገ(J176r^a)ዓር፡ [ወበአንብዕ]²፡ ወሐፀበ፡ በድኖ፡ ወገነዙ፡ በዝኩ፡ ፀርቀ፡ ጸጉር፡ ዘወሀቦ፡ ሎቱ፡ እንዘ፡ በጽርሐ፡ መንግሥቱ፡ ወ(O124v^a)ጠብለሎ፡ ቦቱ³፡ ወአንበበ፡ ላዕሌሁ፡ መዝሙራተ፡ ዘእዙዝ፡ በኩሉ፡ ኑኃ፡ መዓልት፡ ወበኩሉ፡ ኑኃ፡ ሌሊት፡(B70v^a) እንዘ፡ ይዜምር፡፡ ወአርሐሰ፡ በድኖ፡ ክቡረ፡ ለብፁዓ(P110v^c)ዊ⁴፡ በአናብዑ⁵፡ ወበሳኒታ፡ ከረየ፡ መቃብሮ፡ ቅሩብ፡ በዓቱ፡ በጥብዓተ⁶፡ ልብ፡ ወዖሮ፡ ለሥጋ፡ ንጹሕ፡ ዘካህን፡ መንፈሳዊ፡ ወቀበሮ፡ በዓቢይ፡ ክብር፡፡

[527] ወነደት፡ ነፍሱ፡ ከመ፡ እሳት፡ ወተጸምደ፡ ለጸሎት፡ በዓቢይ፡ ኃይል፡ ወይቤ፡ እግዚአ፡ እስከለክ፡ በኩሉ፡ ልብየ፡ ወታስተበቁዓክ፡ ነፍስየ፡(L166v^b) ኢ(J176r^b)ትሚጥ፡ ገጸክ፡ እ(T196r^a)ምኔየ፡ ወኢትትመዓዕ፡ ላዕለ፡ ገብርክ፡ ወኩነኒ፡ ረዳኤ፡ ኢታርገቀኒ፡ ወኢትርኃቅ፡ እምኔየ፡ ኦእግዚእየ፡ ወመድኃየ፡ እስመ፡ አቡየ፡ ወእምየ፡ ገደፉኒ፡ ወአንተ¹፡ ኦእግዚአ²፡ [ተወከፍከኒ]³፡ ምርሐኒ፡ ፍኖተ፡ ትእዛዝክ፡ ወምርሐኒ፡ ፍኖተ፡(A₁75r^b) ጽድቅክ፡ በእንተ፡ ጸላእትየ፡ ኢትመጥወኒ፡ ለነፍሱ፡ እለ፡ ይሣቅዩኒ፡(A₂71v^c) እስመ፡ ላዕሌክ፡ ተገደፍኩ፡ እ(P111r^a)ማኅፀን፡ እምክርሠ፡ እምየ፡ አንተ፡ አምላኪየ፡ ኢትርኃቅ፡(O124v^b) እምኔየ፡ እስመ፡ አልብየ፡ ረዳኢ፡ ዘእንበሌክ፡ እስመ፡ ላዕለ፡ ብዙኅ፡ ምሕረትክ፡ ተወክለት፡ ነፍስየ፡ አመጋቤ፡ ኩሉ፡ ፍጥረት⁴፡ መግብ፡(J176v^a) ሕይወትየ፡ በሕዋዜክ፡ ወጥበብክ፡ ዘኢይትነገር፡ ወአምረኒ⁵፡ ሐዊረ፡ ወ(T196r^b)ስቴታ፡ ወአድኅነኒ⁶፡ እስመ፡ አንተ፡ አምላክ፡ ጌር⁷፡ ወ(B70v^b)መፍቀሬ፡ ሰብእ፡ በጸሎቱ፡ ወበአስተ(L167r^a)ብቁዖቱ፡ ለበረሃም፡ ዘአሥመረክ፡ እስመ፡ አምላኪየ፡ አንተ፡ ወለክ፡ እሴብሕ፡ ኦአብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡፡

[528] ወሶበ፡ ፈጸመ፡ ጸሎቶ፡ ነበረ፡ በቅሩብ፡ መቃብር፡ እንዘ፡ ይበኪ፡ ወነቢሮ፡ ኖመ፡፡ ወርእዮሙ፡ በንዋሙ፡ ለእልክቱ፡ ግሩማን፡ እለ፡ ርእዮሙ፡ ቀዲሙ፡ እ(P111r^b)ንዘ፡

[526] ¹ ወይዋስኛ፡ A₁ | ² ወአንብዕ፡ BOPT; ወዓብዕ፡ J | ³ ሎቱ L | ⁴ ብፁዓዊ፡ A₁ | ⁵ በአንብዑ፡ LPT | ⁶ በጥንተ፡ A₁.

[527] ¹ ወአንተኒ፡ L | ² እግዚአ፡ B | ³ ተወክፈኒ፡ A₁A₂BP | ⁴ ፍጥረትየ፡ BP | ⁵ ወአመኒ፡ A₁; ወአምረኒ፡ B; ወአምኒ፡ L | ⁶ ወአድኅነኒ፡ A₁; ወአድኅነኒ፡ A₂ | ⁷ om. L

[528] ¹ ወስቡሐ፡ A₁ | ² ከማሆሙ፡ L | ³ እማንቱ፡ እለ፡ J; እላንቱ፡ L; እማንቱ፡ እላ፡ O; እሙንቱ፡ እላ፡ PT | ⁴ ይትሌዓል፡ A₂; ዘይትሌዓል፡ L; ዘይትሌዓላ፡ T | ⁵ ጅስ፡ A1O; ለጅስ፡ L | ⁶ ዘአስተዳለውዎ፡ A₂ | ⁷ ይደልወክ፡ A₁A₂BP.

ይመጽኑ፡ ጎቤሁ፡ ወከርአይዎ፡ ይእተ፡ ሀገረ፡ ዓባዩ፡ ወመንክርተ፡ ወ(A₁75v^a)አብዕዎ፡
 ውስተ፡ ጽርሕ፡ ዓቢይ፡ ወስቡሕ¹፡ ዘብዑድ፡ ስነ፡ እምኩሉ፡ ስ(J176v^b)ን፡ ወሶብ፡ ቦኢ፡
 አንቀጽ፡ ተቀበልዎ፡ ካልአን፡ ብርሃናውያን፡ ዘይበርሁ፡ ፈድፋድ፡ ወበእደዊሆሙ፡ (T196v^a)
 አክሊላት፡ ዘይበርቁ፡ በብርሃን፡ ዘኢይትነገር፡ ወ(O125r^a)ኢርእያ፡ አዕይንተ፡ ሰብእ፡
 ዘከማሆሙ²፡ (A₂72r^a) ወተስእሎሙ፡ እንዘ፡ ይብል፡ ዘመነ፡ [aእሙንቱ፡ እሉ_a]³፡ አክሊላት፡
 ስቡሐ(L167r^b)ት፡ እንተ፡ እሬእዮን፡ ዘይትለዓላ⁴፡ እምኩሉ፡ ስን፡ ወአውሥእዎ፡
 ወይቤልዎ፡ አሐዱሰ⁵፡ አስተዳለውዎ⁶፡ ለክ፡ በእንተ፡ ነፍሳተ፡ ብዙኃን፡ እለ፡ አድኃንከሙ፡
 ወናሁ፡ ትሬኢ፡ ዘይፈደፍዱ፡ እምዘንቱ፡ በእንተ፡ ተጸምዶትክ፡ ዘሀለውክ፡ ቦቱ፡ ለእመ፡
 አንተ፡ (P111r^c) ፈጸምክ፡ ወዘንቱስ፡ ካልእ፡ አክሊል፡ [ዘደለወክ]⁷፡ ከመ፡
 ታ(J177r^a)ስተዳልዎ፡ ለአቡክ፡ ዘብክ፡ (B70v^c) ተመይጠ፡ እምፍኖት፡ እኪት፡ ወነስሐ፡
 በንጹሕ፡ ልብ፡ ለእግዚአብሔር፡

[529] ወለይዋስፍስ¹፡ ዓፀቦ፡ ዝን(A₁75v^b)ቱ፡ (T196v^b) ወይቤ፡ በእፎ፡ ይነሥእ፡ አቡዮ፡ ጸጋ፡
 ከማዮ፡ ለዘዓመውኩ፡ በዘከመዝ፡ ዓማ፡ ወአስተርአዮ²፡ ዓማዮ፡ በንስሐ፡ ዚአሁ፡ ወሶብ፡ ይቤ፡
 ዘንተ፡ አስተርአዮ፡ በረላም፡ ወገሠጽ፡ እንዘ፡ ይብል፡ አይዋስፍ፡ አኮነ፡ እቤለክ፡ ቀዲሙ፡
 ለእመ፡ (L167v^a) ረከብክ፡ ብዕለ፡ ዓቢዮ፡ ኢትኩን፡ ቂቂዮ፡ ወአንከርክ፡ እምቃልዮ፡
 በውእቱ፡ (O125r^b) ጊዜ፡ ወይእዜሰ፡ እፎ፡ ከብደ³፡ ላዕሌክ፡ ሶብ፡ ኮነ፡ ክብረ፡ አቡክ፡ ከማክ፡
 ወኢተፈሣሕክ፡ (J177r^b) በነፍስ⁴፡ ዘናሁ⁵፡ ተሰምዓ፡ አስተብቁዎትክ፡ ብዙኅ⁶፡
 በእንቲ(P111v^a)አሃ፡

[530] ወይዋስፍስ¹፡ በከመ፡ (A₂72r^b) ልማዱ²፡ ይቤሎ፡ ሥረይ፡ ሊተ፡ አከቡዮ፡ ለሥረይ፡
 ሊተ_a³፡ ወአምረኒ፡ በአይ፡ መካን፡ ዘተኃድር⁴፡ አን(T197r^a)ተ፡ ወአውሥእ፡ በረላም፡
 ወይቤሎ፡ ናሁ⁵፡ ተበዋሕኩ⁶፡ ከመ⁷፡ አኅድር፡ ውስተ፡ ዛቲ፡ ሀገር፡ ዓባይ፡ ልዕልተ፡ ስን፡
 ዘሀሎ⁸፡ በውሣጤሃ፡ ስነ፡ ፀዳል፡ ዘኢይትዊስን፡ ወአስተብቁዎ⁹፡ ይዋስፍ፡
 ለበረላም፡ (A₁75v^c) ለከመ፡ ይሰዶ_a¹⁰፡ ጎብ፡ ማኅደሩ፡ ወይትወከፎ፡ በሠናይ፡ ወይቤሎ፡
 በረላም፡ እስክ፡ ዓዲሁ፡ ኢበጽሐ፡ ዘመን፡ ከመ፡ ትምጻእ፡ ጎብ፡ እልክቱ፡ ማኅደራት፡
 እንዘ፡ (B71r^a) ክበደ፡ ሥጋ፡ ላዕሌክ፡ ወለእመ፡ ተዓገ(J177v^a)ሥክ¹¹፡ በተጋንዮ፡ ወፍርሃት፡
 በከመ፡ አዘዝኩክ፡ (L167v^b) ትመጽእ፡ እምድኅረ፡ ኅዳጥ፡ ወትከውን፡ ድልወ፡ በዝንቱ፡

[529] ¹ ወለይዋስፍስ፡ A₁፤ ለይዋስፍስ፡ P | ² ወዓስተዓረዮ፡ B | ³ ክበደ፡ O | ⁴ በነፍስክ፡ L | ⁵ ዜናሁ፡ A₁L | ⁶ ብዙኃ፡ A₁.
 [530] ¹ ወንጉሥስ፡ ሰ፡ A₁ | ² ልማድ፡ A₁ | ³ om. L | ⁴ ዘተኃድራ፡ A₁ | ⁵ om. A₁ | ⁶ ተበዋሕክ፡ A₁ | ⁷ om. A₁ | ⁸ om. L | ⁹ ወአስተብቁዎ፡ A₁ | ¹⁰ ይሰዶ፡ ከመ፡ transp. A₁፤ om. L | ¹¹ ተዓገሥክ፡ O.

ማኅደር፡ ወትረክቦ፡ ለዝንቱ፡(P111v^b) ስብሐት፡ ወፍሥሐ፡ ወይከውን፡ ለከ፡
ወ(O125v^a)ትረ፡ እስከ፡ ለዓለም፡(T197r^b)

[531] ወነቅሐ፡ ይዋስፍ፡ ወመልዓት፡ ነፍሱ¹፡ እምውእቱ፡ ብርሃን፡ ወስብሐት፡ ወአንክረ፡
ፈድፋድ፡ ወወሀቦ፡ ልዕልና፡ ወስብሐተ፡ ወአኩቴተ፡ ለእግዚአብሔር፡ ወኮነ፡ ጽኑዓ፡ እስከ፡
ፍጻሜ፡ ወፍጹመ፡ በሐረት፡ አምላካዊ²፡ ዘበአማን፡ ወአፈድፈድ፡ ገቢረ፡ ዕሙና፡ እምድኅረ፡
ሐረቱ፡ ለአረጋዊ፡ ክቡር፡ በረሃም፡ ወበጅ(A₂72r^c)ወጅ፡ ዓመት፡ እመዋዕለ፡ ሕይወቱ፡ ኀደገ፡
መን(J177v^b)ግሥተ፡ ምድራዊተ፡ ወበአ፡ ውስተ፡ ገድለ፡ ዕሙና፡ ወሿወጅ³፡ ዓመተ፡ ነበረ፡
በዕሙና፡ ውስተ፡ ገዳም፡ ርኅቅት፡ በአምሳለ፡(A₁76r^a) ብእሲ፡ ዘአልቦ⁴፡ ሥጋ፡ በገድለ፡
ዕሙና፡ ዘይ(L168r^a)ትሌዓል፡ እምጠባይዓ፡ እንለ፡ እመሕያው፡ ወቀዲሙ(P111v^c)ኒ፡
አድኃነ፡ ለብዙኃነ፡ ነ(T197v^a)ፍሳተ⁵፡ እምአፈ፡ ከይሲ፡ ማኅገብ፡ ነፍሳት፡ ወአብአሙ፡
ቀሩርባነ፡ ለእግዚአብሔር፡ ዘይድኅኖሙ፡ ለእለ፡ ይስእልዎ፡ ወአምነ፡ በክርስቶስ፡ በቅድመ፡
ነገሥት፡ ወ(B71r^b)መኳንንት፡ ዘእንበለ፡ ኃፍረት፡ ወአስተርአየ፡ ወኮነ፡ ዓቢዮ፡ ሐዋርያ፡
ወሰባኤ፡ ወል(O125v^b)ዑሉ፡ ቃል፡ በሰቢክ፡ ዕቦዩ፡ ለእግዚአብሔር፡

[532] ወእምድኅረ፡ ዝን(J178r^a)ቱ፡ መኒኖ፡ መንግሥተ፡ ሐረ፡ ውስተ፡ ገዳም፡ ወተጋደለ፡
ምስለ፡ ብዙኃን፡ መናፍስት፡ እለ፡ ዘዘዚአሁ፡ እከዮሙ፡ ወበኃይለ፡ ክርስቶስ፡ ሞአሙ፡
ለኩሎሙ፡ ወረከበ፡ ሞገሰ፡ ወኮነ፡ ስሙዓ፡ ዜና፡ ወአጽምዓ፡ ጸጋ፡ ወሀብተ¹፡ ልዑላዊተ፡
ወበእንተዝ፡ ኮነ²፡ ዓይነ፡ ነፍሱ፡ ግኑሠ፡ እምኩሉ፡ ጽልመታት፡ ምድራውያት³፡(T197v^b)
ወኮነ፡ ይሬእዮሙ⁴፡ ለእለ፡ ይመጽ(P112r^a)ኡ፡ ድኅረ፡ ከመ፡ ዘሀለዉ፡(L168r^b)
[ወክርስቶስኒ]⁵፡ ኮኖ፡ ህየንተ፡ ኩሉ፡ ወ(A₂72v^a)ስቁል፡ ውእቱ፡ በፍቅረ፡ ክርስቶስ፡ ወኮነ⁶፡
ይሬእዮ፡ ሀልወ፡ በቅድመ፡ ገጹ፡ ወኮነ፡ ይትፌሣ(A₁76r^b)ሕ፡ ወትረ፡ በስነ፡
ለክርስቶስ፡(J178r^b) በከመ፡ ይቤ፡ ነቢይ፡ ዘልፈ፡ እሬእዮ፡ ለእግዚአብሔር፡ ቅድሜዮ፡
ውእቱ⁷፡ በኩሉ፡ ጊዜ፡ እስመ፡ በየማንዮ፡ ውእቱ፡ ከመ፡ ኢይትሐወክ፡ ወዓዲ፡ ይቤ፡
ተለወት፡ ነፍስዮ፡ ድኅሪክ፡ ሊተሰ፡ ተወከፈተኒ፡ የማንክ፡ በአማን፡ ተለወት፡ ነፍሱ፡ ድኅረ፡
እግዚእ፡ ክርስቶስ፡ ወተላጸቀት፡ ምስሌሁ፡ ተላጽቆተ፡ እንበለ⁸፡ (O126r^a)ፍልጠት⁹፡
ወኢተወለጠ¹⁰፡(B71r^c) እምዝንቱ፡ ግብር፡ መንክር፡ ወኢ(T198r^a)ወለጠ¹¹፡ ቀኖና፡
ጽሙናሁ፡ እምጥንት፡ እስከ፡ ተፍጻሜት፡

[531] ¹ om. L | ² አምላካዊት፡ A₂ | ³ ሿወጅ፡ A₁L | ⁴ ዘአልቦቱ፡ LO | ⁵ ነፍሳተ፡ ብዙኃነ፡ transp. L.
[532] ¹ om. L | ² ኮነት፡ A¹A²B | ³ ምድራውያተ፡ A¹ | ⁴ ይሬእዮ፡ L | ⁵ ወክርስቶስ፡ JLOT | ⁶ ወኮኖ፡
A¹ | ⁷ om. A¹ | ⁸ ዘእንበለ፡ A² | ⁹ ተፈልጦ፡ L | ¹⁰ ወኢተወለጠ፡ L | ¹¹ ወኢተወለጠ፡ A¹.

[533] ወዓቀባ፡ ለሥጋ¹፡ እመዋዕለ፡ ውርዛዊሁ²፡ እስከ፡ ርስዓን፡ በኩሉ፡ መዋዕል፡ ኮነ፡ ያፈደፍድ፡ ረባሐ፡ ወልዕልና፡ (J178v^a) በገቢረ፡ ትሩፋት፡ እንዘ፡ (L168v^a) ይፊኢ፡ ፈድፋድ፡ እምነ፡ (P112r^b) ገቡአት፡ [ዘኮነ]³፡ [ይፊእዮሙ]⁴፡ ወሐረ፡ በዛቲ⁵፡ ፍኖት፡ ወወሀበ፡ ለዘጸውዎ⁶፡ ምግባረ፡ ዘይትማሰሎ⁷፡ ለጽዋዔሁ፡ ሰቀሎ፡ ለዓለም፡ በእንተ፡ ርእሱ⁸፡ ወሰቀለ፡ ርእሶ፡ በእንተ፡ ዓለም፡ ወሐረ፡ በሰላም፡ ሰላም⁹፡ ሐረ¹⁰፡ ጎበ፡ እግዚእ፡ ዘኮነ፡ ወትረ፡ ይፈትዎ¹¹፡ ቆመ፡ ቅድመ፡ ገጽ፡ እግዚአብሔር፡ በንጹ (A₂72v^b) ሕ፡ ውስተ¹²፡ ውሣጤ፡ መንጦላዕት፡ ዘእንበለ፡ ተክልኦ፡ ወተሠ (T198r^b) ርገወ¹³፡ በእክለ (A₁76r^a) ለ፡ ክርስቶስ፡ ዘህየ፡ ወደለዎ¹⁴፡ ነጽሮተ፡ እግዚእ፡ ክርስቶስ፡ ከመ፡ የሀሉ፡ ምስሌሁ፡ ወይትኃሠይ፡ ወትረ፡ በስኑ፡ ለእግዚእ፡ ክርስቶስ፡ ሰላም፡ ሀሎ፡ ማኅደረ¹⁵፡ ላእከ፡ ዚአሁ፡ በረላ (J178v^b) ም፡ ዘአማኅ፡ (O126r^b) ነፍሶ፡ ጎቤሁ፡ እንዘ፡ ሀሎ፡ በዛቲ፡ ዓለም፡ ወሐረ፡ ጎበ፡ ብሔረ፡ ሕያዋን፡ (L168v^b) ጎበ፡ [ይሔልዉ]¹⁶፡ ሰብኦ፡ በዓል፡ ወጎበ፡ (P112r^c) የኃድሩ፡ ኩሎሙ፡ ፍሡሐን፡ (B71v^a)

[534] ወለሥጋሁሰ¹፡ ክቡር፡ ልጅ፡ ብእሲ²፡ ዘየኃድር፡ በቅሩብ፡ አግዋሪሁ³፡ ብእሲ፡ ቅዱስ፡ ዘአህደሮ⁴፡ ቀዲመ፡ እንዘ፡ የኃሥሦ፡ ለበረሃም፡ ርእየ⁵፡ በራእይ፡ አምላካዊ፡ ወአእመረ፡ በይእቲ፡ ሰዓት፡ ዕረፍቶ፡ ለብፁዕ፡ ይዋስፍ፡ ወሐረ፡ ጎበ፡ ህየ፡ ወአሥመሮ፡ በስብሐ (T198v^a) ት፡ ዓቢይ፡ ወከዓወ፡ እምአዕይንቲሁ፡ አንብዓ፡ ብዙኃ፡ በእንተ፡ ትእምርተ⁶፡ ዘያፈቅር⁷፡ ኪያሁ፡ [ወአንበበ]⁸፡ በላዕለ፡ በድኑ፡ ኩሎ፡ ትእዛዛተ፡ ክ (J179r^a) ርስቲያን፡ ወወደዮ፡ ውስተ፡ መቃብረ፡ አቡሁ፡ በረሃም⁹፡ እስመ፡ ኮነ፡ ይፈቅዱ፡ ከመ፡ ትኅድር፡ ሥጋቲሆሙ፡ ጎበረ፡

[535] ወእምዝ፡ አስተርእዮ፡ ለውእቱ፡ ባሕታዊ፡ በንዋሙ፡ ዘግሩም፡ ራዕዩ፡ ወአዘዘ¹፡ ትእዛዘ፡ መፍ (A₂72v^c) ርሀ፡ (A₁76v^a) ወመደንግ፡ ወነቅሐ፡ በጸሕቅ²፡ (L169r^a) እ (P112v^a) ምንዋሙ፡ ውእቱ፡ ባሕታዊ፡ ወተአዘዘ፡ [ለዜ (O126v^a) ንዎ]³፡ ወሐረ፡ ጎበ፡ መንግሥተ፡ ሕንድ፡ ወቦኦ፡ ጎበ፡ ንጉሥ፡ በራስያስ፡ ወነገሮ፡ ኩሎ፡ ዘኮነ፡ እምግብረ፡

[533] ¹ ለሥጋሁ፡ L | ² ውርዛዊ፡ L | ³ እምዘኮነ፡ A₁A₂BP | ⁴ ይፊእዮ፡ A₁A₂BP | ⁵ om. A₁ | ⁶ ለዘይጼውኦ፡ BL | ⁷ ዘይትማሰሎ፡ A₁ | ⁸ በእንተ፡ ርእሱ፡ ሰቀሎ፡ ለዓለም፡ transp. L | ⁹ om. A₁ | ¹⁰ ወሐረ፡ A₁L | ¹¹ ያፈትዎ፡ L | ¹² om. LO | ¹³ ወተሠርገዎ፡ A₁A₂ | ¹⁴ ዘደለዎ፡ A₁ | ¹⁵ ኃበ፡ ማኅደር፡ ዘሀሎ፡ ውስቴቱ፡ JLOT | ¹⁶ የሐልዩ፡ A₁A₂BP; የሐልዉ፡ O.

[534] ¹ ወለሥጋሁ፡ LO | ² እስመ፡ ጅ፡ ብእሲ፡ A₁A₂BP; om. L | ³ አዋሪሁ፡ P | ⁴ ዘአመሮ፡ L | ⁵ ወርእየ፡ A₁A₂B | ⁶ ትእምርት፡ LT | ⁷ ፍቅሩ፡ A₁A₂BP | ⁸ አንበበ፡ JLOT | ⁹ om. L.

[535] ¹ ወአዘዘ፡ A₁A₂ | ² እምጸሕቅ፡ A₁ | ³ ለዘዜነዎ፡ BJT; ለዘዜነዎ፡ O; ለዘፈነዎ፡ P | ⁴ ብዙኃን፡ LP | ⁵ መክደነ፡ A₁A₂ | ⁶ ጥዑያነ፡ ወፍጹማነ፡ ወእምነ፡ አልባሲሆሙ፡ transp. A₁; om. L | ⁷ ወእምአብድንቲሆሙ፡ L | ⁸ ምንትኒ፡ A₂LP; ምንተ፡ O | ⁹ ንጉሥ፡ ሶቤሃ፡ transp. L.

ይዋስፍ፡ ብፁዕ፡ ወአጠየቅ፡ ዜናሁ፡ ወኢ(T198v^b)ተግናደየ፡ አላ፡ ሖረ፡ በጊዜሃ፡ ምስለ፡ ብዙጎ⁴፡ ኃያላን፡ ወበጽሐ፡ ኀበ፡ በዓት፡ ወር(J179r^b)እዮ፡ ለመቃብር፡(B71v^b) ወበከየ፡ ላዕሌሁ፡ በንደተ፡ ልብ፡ ወከሠተ፡ መክድነ⁵፡ ወነጸረ፡ አብድንቲሆሙ፡ ለበረሃም፡ ወለይዋስፍ፡ ወረከበ፡ አባላቲሆሙ፡ ከመ፡ ቀዲሙ፡ ዘኢተወለጠ፡ አርአያሆሙ፡ በምንትኒ፡ እምዘቀዲሙ፡ ፍጹማነ፡ ወጥዑያነ፡ ምስለ፡ አልባሲሆሙ፡ ወሶበ፡ ረከበሙ፡ ከመዝ፡ ልፍጹማነ፡ ወጥዑያነ፡ ወእምነ፡ አልባሲሆሙ⁶፡ ወአብድንቲሆሙ⁷፡ ይነቅዕ፡ መዓዛ፡ ጥዑም፡ ወኢያ(P112v^b)ስተርአየ፡ ግሙራ፡ [ምንተኒ]⁸፡ ዪና፡ ሕሱም፡ በውስቴቶሙ፡ ወወደዮሙ፡ ልሶቤሃ፡ ንጉሥ⁹፡ ውስ(T199r^a)ተ፡ አስከፊናት፡ ክቡራት፡ ወወሰዶሙ፡ ኀበ፡(J179v^a) ሀገሩ፡

[536] ወሶበ፡ ሰምዑ¹፡(L169r^b) ልብእ፡ ዜናሆሙ²፡ መጽኡ፡ እምኩሉ³፡ አህጉር፡ ወአድያማት፡ ከመ፡ ይስግዱ፡ ለእግ(A176v^b)ዚአብሔር፡(O126v^b) ወርእይዎሙ፡ ለእሙንቱ⁴፡ ሥጋት⁵፡ ቅዱሳት፡ ወሰብሐ፡ በቅድሜሆ(A273r^a)ሙ፡ በብዙጉ፡ ስባሔ፡ ወአኅተወ⁶፡ መሐትወ፡ ዘቀናዲል፡ ወዘሰምዕ፡ በክብር፡ ወበፍሥሐ፡ ልወበዓቢይ፡ ኀዘን⁷፡ ወአንበርዎሙ፡ ለእሙንቱ፡ አስከፊናት፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ እንተ፡ ሐነጸ፡ ይዋስፍ፡ ልቀዲሙ፡ በህየ⁸፡ በብዙጉ፡ መዓዛ፡ ወአፈዋት⁹፡ በከመ፡ ይደሉ፡ ለአዕርፎቶሙ፡ እስመ፡(B71v^c) ዕረፍተ፡ ውሉደ፡ ብርሃን፡ [ያስተፌሥሐሙ]¹⁰፡ ለውሉደ፡ ብርሃን፡ ወለ(T199r^b)ወራስያኒሁ፡(P112v^c) ወለፈው(J179v^b)ሳትሰ¹¹፡ እለ፡ አስተርአየ¹²፡ እምኔሆሙ¹³፡ ፈውሶ፡ ዱያን¹⁴፡ ወአብርሆ፡ አዕይንተ¹⁵፡ ዕውራን፡ ወአሕይዎ¹⁶፡ መፃኅዓን፡ ወሰዲደ¹⁷፡ መናፍስት፡ ርኩሳን፡ እምላዕለ፡ ሰብእ፡ መኑ፡ ዘይክል፡ ኀልቆቶሙ፡ ወኩሎሙ፡ ረከቡ፡ ጥ(L169v^a)ዲና፡

[537] ወሶበ፡ ርእዩ፡ እልክቱ፡ ወኩሎሙ፡ ሕዝብ፡ ዘገብረ¹፡ እግዚአብሔር፡ በላዕለ፡ ቅዱሳኒሁ፡ ወላእካኒሁ፡ ወጸድቃኒሁ፡ ተአምራተ፡ መንክራተ፡ ዘትትሌዓል²፡ እምሕሊናት፡ ዘአስተርአዩ፡ እመ(O127r^a)ቃብሪሆሙ፡ ተወሰኩ³፡ ሃ(A176v^c)ይማኖተ፡ በዲበ፡ ሃይማኖቶሙ፡ ወሰብሕዎ፡ ለእግዚአብሔር፡ ፈድፋደ፡ ወዓዲ፡ [ሶበ]⁴፡ ሰምዑ፡ ገድሎ፡ ለጸድቅ፡

[536] ¹ ሰምዓ፡ A₁ | ² ዜናሆሙ፡ ሰብእ፡ transp. A₂ | ³ እምኩሉ፡ L | ⁴ ለእላንቱ፡ L | ⁵ ሥጋተ፡ L | ⁶ ወአኅተወ፡ A₁ | ⁷ ወበኀዘን፡ ዓቢይ፡ transp. L | ⁸ በህየ፡ ቀዲሙ፡ transp. A₁ | ⁹ ወአፈዋተ፡ A₁ | ¹⁰ የዓውዶሙ፡ A₁A₂BP; ያስተፌሰሐሙ፡ T | ¹¹ ወለፈሳትሰ፡ A₁ | ¹² እሙንቱ፡ ad. A₁ | ¹³ እምኔሆን፡ L | ¹⁴ ድውያን፡ JOT | ¹⁵ አእይንቲሁ፡ A₁ | ¹⁶ ወአሕየውነ፡ A₁ | ¹⁷ ወስዱደ፡ A₁.
[537] ¹ ዘሀገረ፡ P | ² ዘይትሌዓል፡ A₁; ዘይትሌዓሉ፡ P | ³ ተወስኩ፡ A₂ | ⁴ om. A₁A₂BP | ⁵ ዘትፈትወ፡ L | ⁶ ወዘይመስሎ፡ A₁L | ⁷ ወሰብሕዎ፡ B | ⁸ እስመ፡ ነበረ፡ JLOT | ⁹ ናዕሉ፡ JOPT | ¹⁰ ተደሙ፡ JLOT | ¹¹ ፈድፋደ፡ A₁LP | ¹² ወምክዕቢተ፡ A₂JL | ¹³ ክብር፡ ወስብሐት፡ transp. L | ¹⁴ አሜን፡ ወአሜን፡ ለይኩን፡ ለይኩን፡ A₁; አሜን፡ አሜን፡ አሜን፡ JOT; አሜን፡ L.

ወአልህቆሙ፡ በንጽሕ፡ ወበኄራት⁴፡ ለአሳናቲነ፡ ወጸግወነ፡ ተአምኖ፡ ወሰላሙ፡ ወጥዲና፡ በውስተ፡ አህጉሪ(J180v^b)ነ፡ ወርትዓ፡ ለመኳንንተ፡ [ምኩራባት]⁵፡ እለ፡ እምኔነ፡ ወያንሃ፡ ለመዋዕለ፡ መንግሥቱ⁶፡ ለእግዚእነ፡ ወመላኪነ⁷፡ [ወሥልጣነ⁸]_a፡ ለመላኬ፡ መንግሥት⁹፡ [አክቡር፡ ኄር_a]¹⁰፡ [ገላውዴዎስ]¹¹፡ ወይጸግዎ፡ መዊአ፡ ሎቱ፡ ወለመኳንንተሁ፡ ወለሠራዊቱ፡ በጎበ¹²፡ ሐረ፡ ወበጎበ¹³፡ ነ(L170r^b)በረ፡ ወያግብኦ፡ በሰላም፡ ጎበ፡ መርዔቱ¹⁴፡ ለወከማሁ፡ ይዕቀቦ፡ ለነ፡ ወያንሃ፡ ሢመቶ፡ ላዕሌነ፡ ለአቡነ፡ ወሊቅነ፡ ወኖላዊነ፡ አብ፡ እግዚእ፡ ዓቢይ፡ በውስተ፡ ሊቃነ፡ ጳጳሳት፡ አባ፡ ዮሐንስ¹⁵፡ ወይረስየነ¹⁶፡ ሎቱ፡ እምነ፡ ውሉድ_a¹⁷፡ ተአዛዝያነ፡ ወያድጎነ¹⁸፡ በጸሎቱ¹⁹፡ ወይረስየነ²⁰፡ ድልዋነ፡ ለመክፈልት፡(J181r^a) ዓቢይ፡ በትንብልናሃ፡ ለበዓልተ፡ ትንብልና፡ መዝገበ፡ ንጽሕ፡ ወበረከት፡ ድንግል፡ ማርያም፡ ማሪሃም፡ ንጽ(B72r^c)ሕት፡ ወቅድስት፡ ወማሪ፡ ማርቆስ፡ ሰባኬ፡ አዕዓዳት፡ ግብጻውያት²¹፡ ወኩሎሙ፡ ሰማዕት²²፡ ወቅዱሳን²³፡ ወመላእክት፡ እለ፡ ቅሩባን፡ ወኩሎሙ፡ እለ፡ አሥመርዎ፡ ወእለ²⁴፡ ያሠምርዎሂ፡ በምግባሮሙ፡ ኄራት፡ አሜን፡ ወአሜን²⁵፡ [ለይኩን፡ ለይኩን_a]²⁶፡

[541] ተተርጉሙ፡ ዝንቱ፡ መጽሐፍ፡ እምልሳነ፡ ዓረቢ፡ ለግዕዝ፡ በትእዛዘ፡ ንጉሥነ¹፡ መፍቀሬ፡ እግዚአብሔር፡ ገላ(J181r^b)ውዴዎስ²፡ ወኮነ፡ ፍጻሜሁ፡ አመ፡ [፯]³፡ ለወርኃ፡ ግንቦት፡ ፪፻፵፱⁴፡ እምዓመተ፡ ኩነኔ፡ በዘመነ፡ ማቴዎ(L170v^a)ስ፡ ወንጌላዊ፡ እንዘ፡ አበቅቱ፡ ወርሃ፡ ፬፡ ወአበቅቱ፡ ፀሐይ፡ ፯፡ ለምልክያል፡ በዘመነ፡ ዕብሬቱ፡ እንዘ፡ ሀሎ፡ ወርሃ፡ በሳምኒት⁵፡ ጥላት⁶፡ ወፀሐይኒ፡ በራብዒት፡ ወለእግዚአብሔር፡ አኩቱት፡ ወተርጉማ፡ ዕንባቆም፡ ምስኪን፡ [ለግዕዝ]⁷፡ እምዓረቢ⁸፡ ተሰፊዎ፡ በረከተ⁹፡ ንጉሥ፡ ጳድቅ፡ ገላውዴዎስ¹⁰፡ ወእለ፡ ታነብብዎ¹¹፡ ሰአሉ፡ ሎቱ፡ ስርየተ፡ ኃጢአት¹²፡ ወለክሙኒ¹³፡ ይዕቀብክሙ¹⁴፡ እግዚአብሔር¹⁵፡ በምሕረቱ¹⁶፡ [ለዓለመ፡ ዓለም_a]¹⁷፡ አሜን፡ ወአሜን¹⁸፡ (B72r^a)(L170v^b)

[541] ¹ ንጉሥ፡ L | ² ገላውዴዎስ፡ O; ገላውዴስ፡ T | ³ ፯፡ A₂BP | ⁴ ፯፻፵፱ወ፯፡ O | ⁵ በሰማኒት፡ P | ⁶ ወርሃ፡ L | ⁷ om. A₂BP; p.c. (s.l.) J | ⁸ p.c. (s.l.) BJ; om. P | ⁹ በረከት፡ P | ¹⁰ ገላውዴዎስ፡ OT | ¹¹ ታነብዎ፡ O | ¹² ሊተኒ፡ ad. L | ¹³ ወለክሙ፡ L | ¹⁴ ይዕቀብነ፡ L; ፈድፋደሂ፡ ad. L; ¹⁵ om. L; L ወይዕቀቦ፡ ad. LO | ¹⁶ ለገብሩ፡ ገብረ፡ መንፈስ፡ ቅዱስ፡ ad. L; ለቱዎድሮስ፡ ad. O | ¹⁷ om. A₂BP; እስከ፡ ለዓለመ፡ ዓለም፡ L | ¹⁸ om. JTP; ለይኩን፡ ለይኩን፡ ad. LO; ተፈጸመ፡ ዝንቱ፡ መጽሐፍ፡ በዘመነ፡ መንግሥቱ፡ ለንጉሥነ፡ ኃይለ፡ ሥላሴ፡ በመዋዕለ፡ ሢመተ፡ ጽጽስናሁ፡ ለአቡነ፡ ባስልዮስ፡ ርዕሰ፡ ሊቃነ፡ ጳጳሳት፡ ወፓትርያርክ፡ ዘኢትዮጵያ፡ በዘመነ፡ ማርቆስ፡ ወንጌላዊ፡ በወርኃ፡ መስከረም፡ ፳፻፱፡ በዕለተ፡ ዓርብ፡ በ፩፻፶፯ ዓመተ፡ ምሕረት፡ ad. P.

CHAPTER SIX: ANNOTATED TRANSLATION

[1] In the name of God, The merciful and the compassionate⁷⁸ from Whom is our help⁷⁹, we begin with the help and favor of God⁸⁰ writing a news that gives profit for Soul and body which is brought from India⁸¹ up to temple⁸². It is written by one holy monk from Getesemane⁸³ whose name is Yohannés.⁸⁴ Blessing of his prayer and his intercession be with his beloved for ever and ever Amen

[2] The Apostle and the Evangelist⁸⁵ said those who perform the work of Holy Spirit are children of God⁸⁶. Those saints are whom He made them deserve to get the highest virtue which is above the end of desires. Because there are some among them who became witness under serious struggle and fought and even got killed each other with sin until shedding their blood. There are also some among them who fought using hunger and silence while marching towards the narrow gate⁸⁷ and became martyrs by their own will.

[3] Now we start to tell the news of the winning and Courage of those who deserved to be witness by shedding their blood and by their silence compared with life of Angles, and who

⁷⁸ This beginning sentence is the starting sentence of Holy Quran and other Islamic manuscripts. All the 30 Jusedeh of Holy Quran except suretu Tobah begin with the sentence “In the name of God, The merciful and the compassionate.” This beginning on the Geez manuscript shows as the translator and copyists are focusing on following the Arabic literature or Islamic manuscripts.

⁷⁹ Psalm 121:2 “My help comes from the LORD, Who made heaven and earth.”

⁸⁰ The sentence is usual on the beginning parts of many ancient manuscripts of EOTC. Many MSS begin with a sentence “ንዐብን በረድኤተ እግዚአብሔር”

⁸¹ The country India at the time of the story of BY is no geographical difference from the current location of India. Ethiopia has long history of communication. Ethiopia and India share some words in common such as “Such transcontinental contacts probably led to the introduction into India. of cotton from Ethiopia, and of Indian sugar and papayas into Ethiopia. Lions may likewise have moved from Ethiopia to Gujarat, in north-western India. The Gəəz word, näge, ‘Elephant’ (pl. nägeyat), possibly traceable to Sanskrit naga, ‘elephant’” EAE V.3 p. 142

⁸² Since Jerusalem is the city where the temple of king Solomon is found, The writer calls Jerusalem with the name of Temple.

⁸³ A garden found at the foot of mount olive. It is a preferable place for prayer. Jesus used to pray at this place. Mat. 26:36, Mar. 14:32

⁸⁴ “It was written either by St. John of Damascus himself or by another monk bearing the name of John, who was intimately acquainted with the works of the Damascene, quoted freely from the same authors, held the same views on general points of doctrine and took the same side in the Iconoclastic Controversy.” Woodward, 1937, p. xii

⁸⁵ The sentence cited is from the Epistle of St Paul and he is not called Evangelist. According to the naming tradition of EOTC only Mathew, Mark, Luke and John are called Evangelists.

⁸⁶ “For as many as are led by the Spirit of God, they are the sons of God” Rom. 8:14

⁸⁷ “Because strait is the gate, and narrow is the way, which leads unto life, and few there be that find it.” Mat. 7:14

even become figures to generation who are to come in future. The figure they carry in life is from Apostles who took the likeness of Christ⁸⁸ by the help of Holy Spirit and likeness of blessed fathers who well comes the savior of our race.

[4] The path that leads to good deeds is full of obstacles and hard to walk on it. It is also higher to travel on it. More than this it is mysterious for those whose heart doesn't depend in God rather they fight with serious passions. So while they hear this fact they deserve to enquire the steps of those who walked through this path without sorrow. They should not dare the step of those who cut their hope and whose way is less difficult. One who he walks on the path which is higher and difficult will get happiness and word that encourages and wakes him for a better benefit. Little is enough to initiate such kind of person. If he saw the large number of people those who walked and arrived to the better treasure, he will be courageous to walk.

[5] Such kind of advice and other practices makes me⁸⁹ worry, because, I saw the failure of the servant who took the talent of his lord and buried it under ground. While the lord has given him to multiply it, he refused to trade with it and gain interest and hides it under ground⁹⁰.

[6] Now I have received good news which gives benefit for both body and soul and I will never keep silent to declare it. Rich⁹¹ people of India told me and explained me a mysterious and trustful story. State of India was large in size, far from Egypt and number of its inhabitants was large in number. It was also surrounded by seas and streams. Men used to travel from Egypt and other lands using ships. It was near to provinces of Agam⁹² and Fars⁹³. Previously, people of these provinces used to live in love with idol worshiping and their life was seriously corrupted. Moreover, their language was not understandable to others.

⁸⁸ "Be ye followers of me, even as I also am of Christ." 1Cor. 11:1

⁸⁹ This is the author of BY who is unknown individually.

⁹⁰ Mat. 25:18

⁹¹ This seem as rich people of India represent the merchants. These merchants have the chance to move from place to place and tell the story of their country and hear the story of others.

⁹² This nation is not clear whether it was India or other.

⁹³ It refers to the present day Persia

[7] When the only begotten Son of God Who is in bosom of His Father⁹⁴ willed the salvation of the inhabitants living in those states and pleased keep in His sight those creatures while they are under bondage of sin, He become compassionated using His usual compassion and reviled Himself to us in our own form except falling in sin⁹⁵. He did not deprive from the throne of His Father. He stayed in the womb of virgin pure Mary Mariham for the sake of us, to let us stay in heaven, to save us from sin and to let us receive divine son hood.

[8] He carried all burdens of our humanity⁹⁶ using His wisdom. Through His crucifixion and death He united all beings in earth with all beings in heaven⁹⁷ with unexplainable unity. He rose among the dead⁹⁸, ascended with glory, sat on the right side of His Father⁹⁹ and as He promised He sent His Spirit the Comforter to His followers in the form of tongues of fire¹⁰⁰. He sent them to all nations so that they shine their light to people who are living under darkness in a mindless manner and to baptize them in the Name of The Father The Son and The Holy Spirit¹⁰¹. Some of them went east ward according to their lot. Some of them were sent towards west. There are also some who surrounded the provinces of south and north. All of them were perfect in their deeds.

[9] On that time. Thomas the great in his sainthood and who is one of the twelve Apostles¹⁰² was sent to land of Héndäke¹⁰³ and preached the news of Salvation. He let them understand the story of miracles to be followed are fulfilled now and the worship of idols which is darkness are destroyed come to an end. Thomas¹⁰⁴ let the country to stop offering sacrifices to idols and turned its people from their wickedness. The land is sanctified and salivated. The people got grounded in faith which is without error. While they are created again

⁹⁴ “No man has seen God at any time; the only begotten Son, which is in the bosom of the Father, he has declared Him.” John. 1:18

⁹⁵ “But was in all points tempted like as we are, yet without sin.” Heb. 4:15

⁹⁶ Isa 53:12

⁹⁷ Eph. 2:16

⁹⁸ Mat. 28:7

⁹⁹ Mar. 16:19

¹⁰⁰ Act. 2:1-3

¹⁰¹ Mat. 28:19-20

¹⁰² Mat. 10:3

¹⁰³ The other name for India

¹⁰⁴ According to Church tradition St Thomas the Apostle is the one who preached the Gospel in India and become Martyr.

through baptism by apostolic hand, in that time they are named after Name of Christ. They multiplied in every direction and grew in perfect faith. Numbers of huge Church also built.

[10] When monastic orders are started in the land of Egypt¹⁰⁵ and groups of monks whose life style is like Angeles are gathered in the monasteries, and when their news is heard up to the end of the world, the news of the tirelessness of those monks is reached to land of Héndäke¹⁰⁶ and they followed their good path. Many of them left all what they have and began to live in monasteries. With their mortal body, they possessed the likeness of non-flesh creations. While their virtue is multiplied as such, it was said many of them flew¹⁰⁷ up to heaven with golden pinions.

[11] In that time a king whose name is Wädagos who is rich in treasury and strong in might is coroneted in that land. He defeated all of his contenders and become a winner in battle. His facial structure was handsome and his physical structure was also glorious and wonderful. He was depending and appreciating on the wealth of this fleeting world. His mind was thinking the end of weakness and many evil things. He was a descendent of people of Yonannaites¹⁰⁸. He was giving honor to demons that deceive him through worship of idols that he worship them and listen to them.

[12] This king used to live in extra enjoyment, gathering people, pleasure, desire and relaxation of this world. There was nothing he misses from his inner will and desire. There was nothing that hinders him from such virtues except one thing, which is having no children because he has no even one child. He was worrying seriously, so that this bondage could be removed and he can have a son. For this reason he was offering plenty of alms and gifts. And this was the will of the king.

[13] But the Christian people were confidential. They never think of the idols of the king and they don't fear of his words of caution. Rather they insult the idols and their heart was always ascending to the love of God. For this reason those who have chosen hierarchy of monkhood left all desires of this world till their death for the sake of Christ¹⁰⁹ and their heart was ascended to the treasures up there¹¹⁰. They have loved the name of Christ our savior

¹⁰⁵ This time is 4th C. A.D.

¹⁰⁶ India

¹⁰⁷ Similarly like the story on 2Cor. 12:2

¹⁰⁸ It refers to the People of Byzantine (Marrassini 1983 p. 386).

¹⁰⁹ Rom. 14:8

¹¹⁰ Mat. 6:21

without any fear and shock even until giving their life. There was nothing in their mouth other than calling the name of Christ boldly in front of all people who are weak in manner and will be destructed quickly. As it is said Hopping the life to come that have no end, they rejected treasure and vowed to be truly children of God the most High and to get life in Christ our Lord.

[14] So, many were enlightened by this glorious doctrine and returned from bitter error to sweet light. Their numbers were multiplied until many respected persons and advisors of the king left all in the world and become hermits.¹¹¹ When the king heard all these, he become full of wrath and even fallen in a heat of anger. Then he ordered to oblige Christians to deny their true faith and to prepare materials of serious sufferings. He sent letters to all provinces in his kingdom and to all elders and governors to accuse and kill with sharp sword those who believe in Christ, especially those hermits and groups of monks.

[15] Due to this the mind of many believers was disturbed. Some of them can't carry the sufferings and obeyed his order which is full of darkness. But from the elders of the groups of monks, there are some who ignored his orders and become martyrs by receiving death and they found their endless reward. There are also some who flee from him and hided in forests and underground. Not because of their fear of his judgment rather due to divine wisdom. While this fruitless darkness appeared in Héndäke¹¹² many faithful people were obliged to flee from everywhere and they were treated badly. Priests of non-believers were comfortable by the blood of their sacrifice, the air become dark due to smoke of their unpleasant sacrifice.

[17] When one of the elders of the king who is more respected by the king and has higher place by practicing justice, by greatness, victory, beauty and strong faith heard such virtues, and when he understand as the enjoyment and glory that comes through denying God and heresy is false and timely, he joined the group of monks with all his will and interest. Then he went to wilderness and started to serve God. He fought good fight by fasting, praying, by being brave and by reading divine scriptures after purifying his thoughtful soul and mind. He saved himself from all punishment and love of pain. He shined by the light of being without pain of sin. Because, the king used to love and respect him a lot.

¹¹¹ The same story is found in Act. 4:35

¹¹² India

[17] When the king heard this news about him, his heart felt pain and his wrath blazed on the monks. The king sent messengers to search him in all places because he was staying in wilderness. They searched him and found him by hunting. Then they brought him before the throne of the king while tying his hands to back side. When the king saw him under such great suffering, humiliation and dejection of world, while he saw the person who used to cloth ornamented clothes and live with excess pleasure and enjoyment under such condition of unspeakable poverty, and when he saw his problems can be seen on his face, both anger and sorrow filled the heart of the king. They talked in words each other.

[18] The king said to him O you mind loser, evil doer, wise to learn and do evil, for what purpose have you changed your glory with such suffering and your greatness to such unpleasant character? You were above all in my kingdom and you were the commander in chief of my army. Now you made yourself figure of curse for children and you didn't felt pity for your children. You imagined all treasure and glory of mind like nothing and you preferred this suffering for yourself. What will be your end? And how will you get rest from this? Due to your respect to one who is called Jesus you disobeyed all gods and men and preferred this terrible life and path of misery rather than pleasure and luxury by eating good, delicious, honorable meal.

[19] When a man of God the most high heard such words, replied to him with a word of wisdom, calmly and in a manner of humility saying, O king if you are willing to discuss with me like this send away all the enemies that are with you then at that time I will respond to you about all you need to know from me. If they are staying with you, I can't talk with you even one word. After I told you my word, give your judgment on me and do whatever you want and whatever that satisfies you on me. Because as my teacher said, the world is crucified for me and I am crucified for world¹¹³.

[20] The King replied and said to him, who is those you need to be sent away from my palace? The man of God replied saying, these are anger and bud desire. For at the beginning these are sent from God, creator of all and they still are to those who walk not after the flesh but after the Spirit. But in you who are altogether carnal, having nothing of the Spirit. They will become adversaries on you and they will become your enemies and will do on you act

¹¹³ Gal. 6:14

of enemy and foemen. Because, if desire is created in you and become testy and grown, it will give birth to anger¹¹⁴.

[21] So send these far from you, and let us sit at the gathering place to hear righteousness, right judgment and justice. When desire and anger removed from you and you willingly entered to righteousness and right judgment, on that time I will talk with you about all things. The king replied and said, speak then without fear! From where have you got this cheating on which you gave priority for useless hope than what we have in hand alive?

[22] The man of God replied and said to him, O king I didn't left those temporal without a chance of having the eternal. Hear! While I was child, I heard a voice which is good and redemptive. Its power wholly controlled me and it is planted in me like divine seed and it grown and become fruitful. Now you can see its fruits by your own eyes but your words are like that of people out of mind who gave priority to insult the eternal like it is nothing and who kept the temporal and make it like that of eternal. It is impossible to a wise man to make the powerful weak. So, how one who considered this ignore this? Because, scripture calls the existed as it is eternal without end and it also calls the temporal that will be poured like water are the age of this generation that you can see and keep in your heart.

[23] Now I came to see and give it priority. Because, it helped my heart to make better and greater choice. But law of sin¹¹⁵ defeats law of my heart and ties it with iron chains. I became a prisoner in love of the temporal, hoping they give me rest. When I walk through the good and beneficiary path and baptized in the name of our God and Lord Jesus Christ, at that point He pleased to save me from that harsh captivity.

[24] Then my heart started to defeat law of sin and opened my sight by being able to discern the good from evil, at that time I began to see properly. And now all what is visible vanity as it is said on the books of Solomon. At that time veil of sin is removed from my heart and curtain of darkness that covers my soul is torn apart. The evil of my body is removed and I come to know Whom I found. Now by doing His commandments, I am supposed to come near to the Creator Whose glory is above all. For this reason I left everything and followed Him.

¹¹⁴ Jam. 1:15

¹¹⁵ Rom. 7:25

[25] I praise God through Jesus Christ¹¹⁶ Who lade me and saved me from the hand of the evil hearted and the dark ruler of this temporary world. He showed me a clean way on which you will be found. I rely on it to choose suffering in this earthly body. Due to his Angelic wisdom, I searched the art of going through evil path that results sorrow and I gave priority to the permanent refusing the non-permanent which is existing now, even for its rise without space of standing and for its movement that have clear change and even its being pulled off.

[26] I didn't want to buy any faith other than the true faith that you left. O king, for this reason now we got separated from you. Because, you failed under known destruction and due to this destruction and worldly constrain, you need to destruct us and let us fall in problem. You are my witness as I never hide any secret from you when you decide to fight against us and planned to take our faith which is our most precious treasure and when you planned to separate us from God by giving a hope of post and praise.

[27] O Mindless, why does your treasure said nothing? You degrade the faith in God which is good and preferred. You give priority to the worldly honor that end up like poured water. More over O king you denied God who is Jesus Christ Who granted you the honor that you have now. He is Lord of all¹¹⁷ He doesn't have beginning He lived before the creation of the universe with The Father Who created heavens and earth and everything in it¹¹⁸. He made man by His own hand¹¹⁹ using His own wisdom, honored him and appointed him as king on earth and on all what is on earth¹²⁰. He separated for him a land which is garden of pleasure and greater than all nations¹²¹. He is expelled from there as a result of his desire to eat¹²². He is deceived by his own desire and by the jealousy of the most jealous.

[28] After considering his tear and the suffering he faced his creator made Marci on him forgiven his sin. Our creator Who made us by His own Hands saw with an eye of compassion towards men that are made and fashioned by His hands descended without any change in His God-head and become man for our sake but without sin¹²³. He became like

¹¹⁶ Rom. 16:27

¹¹⁷ Phil. 2:9

¹¹⁸ John. 1:1

¹¹⁹ Gen. 2:7

¹²⁰ Gen. 1:28

¹²¹ Gen. 2:8

¹²² Gen. 3:23

¹²³ Gal. 4:4

ourselves and accepted suffering, crucifixion and death upon the cross willingly and defeated the burden that brought to our generations through our enemy and saved us from bitter bondage. Again He delivered us freedom that we enjoyed in our previous life and lost it due to our fall by eating the fruit of disobedience. Due to His love for men He restored us to an honor which is greater than our former honor¹²⁴. But you denied and disobeyed even the One Who suffered for our sake and gave us such honor. You even reject and insult His cross which is mysterious.

[29] Now you stich yourself wholly to carnal delights and deadly passions and even you proclaim as those idols of shame and dishonor as god. They even don't have sight and hearing capacity. You need to know and be curious! Even if you cut me by swords, brought suffering on me, threw me in Furnas¹²⁵, I will never receive your command and I will never obey your words to reject my Lord Who saved me and Who have done all good things to me. I neither fear death nor desire the present world that passes and that don't have any benefit.

[30] Not only that, but also the world cheats and leads to humiliation, sadness and endless tension. The wealth of this world is poverty and its honor is lowest humiliation. Oh you who talk with me on the divine work, can you count and tell me as who can count the perfect works of the world? He Himself said in the epistle of St John "Love not the world neither the things in the World¹²⁶," Because the world is under wickedness to deceive our eye and flesh and to throw us in to sadness and tension. And the world passes away and the lust thereof: But he that doeth the will of God lives forever. For this reason I seek the will of God that gives benefit and for her sake I left all and become companion with those who kept that love and desire this Lord. There is no strife, envy, jealousy, sadness and tension among them. Rather they march in a divine marching and will receive the eternal shelter which is promised by the Father of lights to those whom He loved.

[31] For this reason I have got away and stayed in the wilderness laying my hope on God my Lord. I flee to God who redeemed me from faintness of spirit and deceiving. I worship and praise Him until my last breath Amen. The man of God speaks the above words while standing alone in fear of God.

¹²⁴ This is part of the creed of EOTC

¹²⁵ The Gädäl Of St. Qirqos also holds similar story.

¹²⁶ 1st John 2:15

[32] The king stirred by anger and said Oh sinful man, now you forgot the existence of death¹²⁷ and started to speak loudly. If I were not the one who gave you good hope in the previous time as I will avoid my anger from the congregation, I would throw you now in the Furnas. But now, for you received trusted my good word, I kept calm and tolerated your effrontery lack of love. Now get up and flee from my sight! If you refuse to flee I will destroy you miserably. Then the man of God went out and traveled to wilderness and stayed there wrestling with rulers of the darkness who carry the world of darkness as it is said by Saint Paul the Apostle¹²⁸.

[33] But the king worsens the persecution on the orders of the monks and ornamented the temples of idols with extraordinary honor. While he is in such terrible delusion, evil error and wildness, a very handsome baby boy is born to him. The father felt extremely happy of the greatness of the favor which is seen on the baby boy. This was happened to express the grace of God which will be seen on the baby boy in the future. They discussed each other about the baby saying no one is appeared in this world who is happy and handsome like this boy. Due to the birth of the baby boy the king filled with great happiness.

[34] He called his name Yəwasəf¹²⁹. The father who is out of mind went to temples of idols to offer sacrifice to celebrate the birth of his boy. Those idols are out of mind and worsen in mindlessness. He offered praise and glory to the idols and rejected the true source and benefit of everything. He was supposed to offer spiritual offering to God willingly, but he considered as those lifeless idols are the sources of the boy.

[35] Then He sent messengers to all places to call all for a great gathering. He prepared for all a great royal reception and honored them as such. All of them came quickly carrying all presents and sacrifices they prepared to present to express their happiness by the birth of the boy. Large numbers of people who are known in knowledge of Astronomy¹³⁰ appeared in

¹²⁷ The existence of death cannot be forgotten rather it is to mean your tone of speech and confidence leads to death.

¹²⁸ Eph. 6:12

¹²⁹ Here comes one of the basic characters in the story. The Indian version calls the name Siddharta, the Arabic calls it Buddasaf and the English version of the story calls it Joshat. Except the Indian version, all other versions tell similar stories with a very slight difference such as names of persons and places.

¹³⁰ During classical period, a knowledge of Astronomy was considered metaphysical knowledge. Though the astronomers predict the movements of Sun, moon and stars, people considered this knowledge not as knowledge of science, rather knowledge of supernatural power. In a pre-Socratic period philosophy also astronomers were considered as philosophers.

front of the king. The king then called them to be near to him and asked them the future of the boy.

[36] The astronomers made a deep research about the future of the boy and said to the king, the boy will become great, popular, wise and powerful. He will also become greater than the kings who reign before him. But one of the astronomers who came together with the others said, Oh! King, the stars gave me a sign as the kingdom of this boy is not like that of yours, rather a different kingdom which is greater and much better than yours. I can see he accepts the messianic¹³¹ law that you rejected and persecuted it. From his speech, thought and understanding, I also guess that he will become an astronomer.

[37] He has done this like king Baleq¹³² have done before. All is happened not according to the prediction of the Astronomers rather in another way and other reason to show the greatness of God and to cut the reasons of heretical people. After hearing this good news, the king accepted it without his will. This news converted his happiness into sadness. Then he ordered to build a separated castell that have beautiful rooms and ordered the boy to stay there. He also ordered to build a fence that surround the castell and he assigned a mentor and servants who are honored and filled with happiness.

[38] He ordered them to keep silent from explaining him anything from the suffering and sadness. Neither death, nor old age, neither disease, nor poverty or any grievous thing that avoids happiness from him¹³³. Rather he ordered to bring him everything pleasant and enjoyable that can make him feel happy and to show him an interesting dance to make him happy and to let him stop thinking about future to hinder him from hearing a word of honor about Christ.

[39] More than this he wants to hide all these due to his fear of the prediction done by the astronomers. He also gave order to replace the sick servants by the healthy ones to protect his boy from watching any problem and to keep him in happiness. Usually the mind of the king was like this. While he has eyes he can't see while he has heart he was incapable of thinking. While he comes to recognize as there are some monks who escaped his persecution, he become very angry and his fury was hotly kindled against them.

¹³¹ It is to mean Christianity.

¹³² Num. 22-24

¹³³ The king didn't understand as happiness is comparative to sadness. No one can avoid sadness. Both happiness and sadness shall come in different life paths of humankind.

[40] Then he sent messengers all over the continent and nations who announce loudly saying “From now on, every monk who is found in our nation will be burned.” Because, these who teach the people to turn their face to worship the crucified Lord. After this command a terrible suffering appeared in the nation and the anger of the king became hot on the monks and he multiplied his anger and bitterness.

[41] There was one man who is honored and respected in the royal palace. He lived virtuous and humble life and he was also devoted in his religion. He had a blessed faith and he was protecting himself from bad deeds. Due to his fear of the king he was hiding his faith. Then people became jealous in him and slander him before the king. Once up on a day when the king went out with a great honor and grace for hunting as he always do, this good man also went as one of the hunting group.

[42] While he was walking on his way he met one man at the end of the day falling on ground. His feet were injured due to a bite of an animal. When the fallen man saw the good man, He begged him to lift him up and to take him to his home promising him a reward. The good man replied saying “I am a family of an honored people and I will take you to the place where I stay, and what is the reward you are talking about?” The fallen person replied saying “I have the capability of changing words which are spoken wrongly. If any wound or damage is found in conversation or speech, I will heal it with healing so the evil spread no more.

[43] The commander commanded strictly to take him to the place where he stays. But those jealous men whom we mentioned them previously came to the king and spoke loudly what they discussed in secret to humiliate the commander before the king. They said to the king “he didn’t only forget your friendship to him, but he also neglected your honor and turned to the messianic people. He pulls people to his religion and he organizes revolution on your kingdom. Oh king, if you want to prove the truth of this news, call him to you privately and say to him I want to leave the religion of my fathers and my kingdom and I want to become Christian and follow the life of monks that I used to persecute them. Because, I was not doing right”

[44] Since the accuser knows the good will and positive thought of the good man, they advised the king in such way to be considered as right winners and to cover the good man

with shame. But the king never ignored his old love to the good man and falsified all the accusations against him and he started not to accept their advice without investigation.

[45] For this reason he called him and investigated him concerning the charges they filed against him and said, “Oh Saint, you know all what I have done against monks and people who follow the Messiah¹³⁴. But now I am repented on it and willing to become one of those who are hopping those hopes which I heard while they speak about it as it is the eternal kingdom that carries no death, there is another life to come which has no end. I can imagine that as I cannot be part of the life to come except through becoming Christian and even leaving the honor of my kingdom and the lust of this world.

[46] Then I want to know about this. Since I know your truthfulness, your love towards me which is more than others and your good intention to me, what advice shall you give me?” While the good man heard this from the king, he didn’t understand the evil that was hidden in the heart of the king. Then he became courageous with pure soul and start to respond with tears saying “Oh King live forever! Now I will advise you sound advice.

[47] Now, there is a heavenly King¹³⁵ Who is generous and savior¹³⁶. Even though finding Him is very difficult, you are supposed to seek him with all your power. It has said that anyone who seeks God will find Him¹³⁷. The enjoyment of the present life though it seems giving delight and comfort, it is better to reject the non-permanent that doesn’t exist forever and to hand the living which is endless. Those who enjoy life here will be paid with sorrow sevenfold. The sorrow of this world are more frail than a shadow and like the traces of a ship passing over the sea or of a bird flying through the air quickly disappear.

[48] The hope that is considered by Christians who feel sorrow in the passerby world is endless. The example for this can be found in your kingdom. Oh king! If there is a soldier who serves you truthfully and helps you in battle ground, you will honor him more than the others. It is all the same in the hope of the world to come. Everyone will be paid according to his deeds. The sorrow of this world is for some time and the pleasure is only for an hour.

¹³⁴ Jesus Christ

¹³⁵ Psalm 68:14

¹³⁶ 1st Chro. 16:34

¹³⁷ Mat. 7:8

But the labors of people who follow the Messiah are for small period of time, But after that their pleasure is immortal and their death is their gain¹³⁸.

[49] Therefore Oh King! Stay on your good determination and be patient because it is tiresome, and change the passerby by having the eternal. When the king heard these words from him, his anger is waxed but he restrained his soul from anger and didn't respond him at that time. But the good man was thoughtful and knowledgeable. When he understood as the king didn't accepted his words and realizes as he will be challenged, he returned back to his home with a heart pain thinking how he can make the heart of the king compassionate and how he can find merci to be saved from the disaster of the king.

[50] He entered to his house and spent the night by prayer. At that moment he remembered the word of the poor man. Then he called him quickly and said "I remember your word that you said to me you will heal injured speech" The poor man replied saying "yes I heal injured speech. Do you want me to prove you my wisdom that can heal injured speech?" The good man told to the poor man the story as the king used to love and honor him and how the king tested him badly.

[51] The poor man concentrated his mind and said to him, "Oh noble man! There is something you have to know. The king is thinking bad things on you and what he talked to you is just to test you. Now arise and crop your hair¹³⁹, take out your good garments and wear a hairy cloth¹⁴⁰ and go to the king when the down crack. If he asks you the reason of your coming with such clothing style, reply to him saying Oh king! I came with such clothing style because I heard your word of yesterday and came being ready to follow you on the way you preferred to walk on.

[52] Even if I am obliged to reject sweet, it is not appropriate for me to do anything without you. Though the path of virtue you are willing to go on it become difficult, it will become easy and pleasant when I accompany you. As I have shared your good things here, I also have to share the distress you are going to face." The good man accepted the whole advice of the poor man.

¹³⁸ Phil. 1:21

¹³⁹ Hair cut is a sign of sadness and grief in different cultures. In the culture of northern Ethiopia cutting hair to show a loss of close relative by death is usual.

¹⁴⁰ Esth. 4:1 and Luk. 10:13 are showing the same sign of clothing to show sadness or grief.

[53] Early in the morning the good man went to the king. When the king saw the good man with such clothing style asked him saying, “What happened to you?” The good man replied as he dictated by the poor man. The king felt extremely happy and admired the love of the good man towards himself. Then he understood as others filed false accusation due to their jealousy. Then the king honored the good man with a post which is much better than the previous post. Then the anger of the king heated on monks, because he thinks as they are teaching to people to avoid the pleasure of the existing world seeking the invisible hopes.

[54] Once up on a time the king went out to hunt wild animals. He saw two monks while they are walking in the forest. He ordered to bring them and ordered them to stand in front of him. Then he looked at them angrily and his heart has burnet like fire. He said to them angrily “You vagabonds and deceivers! haven’t you heard the voice of heralds while they proclaim loudly to all people saying after three days even one person like you should not appear in any country, state or area of my realm. If anyone found he will be burnt with fire.

[55] At that time the monks replied to him saying, now as per your command we left your country and territory. The path in front of us will take us to our brothers. Now we are searching something to eat not to die with hunger. The king replied to them saying, one who is waiting for his death doesn’t think of collecting foods.

[56] They said to him, Oh king! You said the truth. We are not afraid of death. How those who rejected unnecessary happiness skip from death? But those who multiply each other towards the temporary doesn’t hope to receive the eternal grace. For them it is even harder to get the temporary. For this reason they are afraid of death. But we, who hated this temporary world and who travel on the path of suffering and pain for the sake of Christ never afraid of death. We don’t need the temporary rather we need the eternal that comes later.

[57] The death that comes to us through you brings us eternal life. The king replied saying, you said you will leave my territory as per my order, and now you are saying that you don’t fear death and you don’t skip. So you deceived whom you trusted. They replied saying, we didn’t get afraid and we didn’t skip rather we pity you, in order that we might not bring on you greater condemnation. That is why we prefer to leave your country. But we never skip from the punishment that you will bring to us.

[58] At that time the king waxed and commanded to beat them and to burn them with fire like woods. They burnet them and the monks became martyrs within the true faith obeying the most high command. Then he declared a serious command saying, anyone who found a monk is allowed to kill him without seeking further command or advice from me. While the king was living under such wickedness, no one from the order of monks was left in the territory of the king. Rather they were hiding themselves on mountains and underground¹⁴¹. This was all that happened at that time.

[59] But the son of the king about whom we began to tell was staying hidden in the castell they built for him. When he reached to the age of adolescence, he studied the wisdom of India, Ewulaton,¹⁴² Nuba¹⁴³ and Fars¹⁴⁴. His understanding was not ordinary rather extraordinary. His physical structure was the most handsome. Even in wisdom, he was enlightened to secure all the endless things. He became courageous to seek and began to express natural history from his heart. He was asking his teacher until they admire the quickness of the boy. The king was also admiring the charm and the wisdom of his soul.

[60] The king ordered to those who are with him not to tell to the boy the sufferings in this world. He even wanted to hide this from the boy by showing him the pleasure of this world depending on worthless hope. The prophecy that says “they opened their mouth on sky” is fulfilled on him. How could death have remained unknown to any human creature? Nor death remains unknown to this boy. Because; his mind is full of wisdom.

[61] He began to think from the depth of his heart the reason why his father ordered not to allow anyone to enter to the place where he stays. The boy understood that if he asks his father the reason of his being hided he will not tell him and decided to ask others. There was one tutor who is more respected from other servants. The boy called this tutor and asked him saying, “You know that as I like you more than others and I have a plan to do a

¹⁴¹ Like the people of God who were mentioned on Heb. 11:38

¹⁴² In English, the place is called “Havilah” It is “A land through which the Phison river flowed from a source in the Garden of Eden; it contains gold and other minerals (Gen. 2: 11-12) It is probably located in Armenia or Mesopotamia, though its actual location is uncertain. (J.D. Duglas 1987 p. 421)

¹⁴³ G.R. Woodward translate this Part “Ethiopia” in place of writing the name of three places, he erased one and wrote only Ethiopia and Persia. (G.R. Woodward, 1937, p. 49)

¹⁴⁴ “Persia” As a geographical term Persia may be taken to mean the Iranian Plateau, bounded by the Tigris valley on the west and south, the Indus valley on the east, and by the Armenian rungs and the Caspian Sea to the north. (J.D. Duglas 1987 p. 768)

covenant with you. Please tell me what benefit will get my father the king from my imprisonment?”

[62] Since the tutor was prudent and thoughtful he knew the wisdom and maturity of the boy. After thinking the distraction he will face by not telling the truth, he began to tell everything to the boy. He told him as his father persecuted the followers of the Messiah specially the monks who wrestle in a law of silence and as they flee from his county. He also declared to him the prediction of the astronomers¹⁴⁵ at the time of his birth and he gave him advice not to choose their teaching by rejecting the religion of his father. This was the reason why your father ordered no one should tell you this and he also ordered us not to tell you the woes and sufferings of this world¹⁴⁶.

[63] When the son of the king heard this from his tutor, he began to think over it now and then and he kept this good word in his heart. From that time on he began to see his tutor as his father comforter. But his father used to come often to the castell to visit his son. Because he had deep love to him. Once up on days the boy asked his father saying “There is something that I want to learn from you, my lord the king, by reason of which continual grief and unceasing sorrow consumes my soul.”

[64] When the father heard this word from his son, his heart filled with grief and said “Oh my son and everything! Tell me your sorrow and its reason that I can change it quickly to happiness.” The son replied saying “what is the reason of my imprisonment in such surrounded fence and closed door? You made me hidden from all.” The king said, “Oh Son! My will was to protect you from watching things that hurt your soul and avoid your happiness. I gave priority for you to live in eternal pleasure and all happiness which is sweet for soul.

[65] The son replied to his father saying “Oh my father! You are supposed to know as I can’t live with this condition in pleasure and happiness, rather I live in deep grief and stress. All my food is also bitter and tasteless. I want to know everything that appears out of these doors. If you want me not to live in grief, give order to let me out and my soul get the freedom by watching what I didn’t watched.

¹⁴⁵ Critical Text 36

¹⁴⁶ Critical Text 38

[66] While hearing this; the king grieved and thought that if he refused to accept his question his son will get a reason to fell in deep sorrow and replied saying “Oh my beloved son! I will do all you need” and ordered to prepare selected good horses and armaments that feet for kings. Then he ordered to let him out and take him wherever he wants. He also ordered to those who follow him to avoid everything which has unpleasant image and to show him all virtues that give him happiness and to prepare on his way songs, dances, play, different chants, and singers to fill his heart with happiness and sweetness.

[67] When the son of the king got a time of happiness and pleasure, he saw the soldiers sending away patients who cross the way. Some of them were injured and some of them were blind. When he saw them his soul rejected them. He asked to those with him saying “what are they and what are they doing?” They can’t hide the fact from him, because, he saw them by his own eyes. They replied to him saying “these be human sufferings in this corrupt world, and from a body full of evil humors.”

[68] The young man replied saying, “are these the fortune of all men to suffer?” They replied saying, “these are not the fortune of all men rather for some” He again said “do they know in advance about the health problem they face? Or they face it in undefined time?” They replied to him saying, “What man is who know what comes on him, except the immortal gods.”

[69] At that time the son of the king ceased his questioning, but his heart was grieved due to what he saw and his face is changed and become serious, because, what he saw was a thing that he never saw. Then after some days, while walking, he mate one very old man who was serious face, ugly, feeble kneed, bent double, toothless, and with weak voice. He was shocked by watching him and admired. Then he asked those with him saying, “What is that?” They replied him saying “his ages are too long and his time of departure is near like life of fathers counting downwards. He suffered a lot until he become like this and his organs are deteriorating day to day.

[70] He asked them saying, “what will be his end?” They replied to him saying “nothing is left to him except death” then he asked saying “is these the fortune for all men? Or it is only for some individuals?” They answered saying, “death is appointed to all mankind and that is the end of life”.¹⁴⁷ The young man asked saying, “then if death is compulsory to come upon

¹⁴⁷ 1Cor. 15:22

men, at what age will it come? And if there is reason to escape from it why can't men flee from it? ” They replied to him saying “the age of men goes till 80 years¹⁴⁸. After that men will die, because death is a punishment which is sentenced on men in the beginning¹⁴⁹.

[71] When the wise and prudent young man heard all this, he sighed from the bottom of his heart saying “How bitter is this life filled with pain and anguish. This death is ready for all and all who waits for death will be in sorrow and death not exceptional.” He went his way restlessly thinking about the passerby world and the eternal and about death. After this time on, he began to live a life of pain and grief by reminding to his soul the coming of death. He said “If time turns all to be old and if I will be lost through death, who will remember my name after death? Is there second life and second world?”

[72] He stayed thinking the above and other similar ideas. At that time his body is waxed and he lost weight. When he appears before his father he appears as happy man without sorrow. Because no one tells to his father as what is happening. He was seeking one wise person who can hear his thought and who can sew in his ears word of truth. He began to beg his tutor to let him know whether he know someone who can comfort his mind and fulfill the wish in his heart. He said to him “I can't stop worrying.” The tutor replied to him reminding the story about his father as his father killed all wise men that run after truth saying, “They have been living having a thought like you and philosophizing in every wisdom. But your father wrathfully persecuted them. I am not sure if I can find one among them. Because, in this country, no one is left among them.

[73] Due to that, the heart of the young man is injured and filled with deep sorrow. He was living in the country like that has kept a great treasure. His whole heart was occupied on seeking after his treasure. For this reason he began to lead his life in sorrow and grief and the pleasure of this world were abomination and curse in his thought. This man stayed in such poverty seeking all good things. When the Eye that watches all things looked upon him, the Encourager of all Who always love all mankind didn't forget him, this man is directed the path that he needs to take. Because, he became full of divine wisdom which is ornamented with honored path of monkhood.

¹⁴⁸ Psalm. 90:10

¹⁴⁹ Gen. 3:19

[74] I can't tell from where and from which race he is. But he stayed in a disastrous monastery that is found in a land of Sila. He was staying there and he was perfected with divine grace and priesthood. The name of this old man was Lord Bārālam.

[75] When this man learned by divine revelation as the son of the king will enter to the true religion, he left the monastery and entered to the world by changing his appearance. He attired with cloth of men of the world. He traveled to the empire of India like a merchant. He entered to the town where the castell of the son of the king is found and stayed there for many days asking as who is the tutor for the son of the king among all servants. They told him about the tutor that we mentioned before as he is near to him than all other servants.

[76] Then he went to him privately and said "Oh Beloved! I have something to tell you. I am a merchant man who came here from far country. I possess a precious gem the like of which is never found anywhere. Until now, no man has seen it. But now, since you are a wise and prudent man, I want to tell you all about it and I want to give it to the son of the king. I want you to allow me to enter to the son of the king to present it to him. It is beloved and greater than all shiny things. This gem has the capability of giving sight of wisdom for blind, it opens the ears of deaf, and it gives a capability of speaking to the dumb, it sends the disease away for patients and it returns their health, it makes the foolish wise, it drives away devils and for those who possessed it. it will give all desired lovely treasures without any failure and jealousy.

[77] The tutor replied to him saying "I can see you as man of staid steadfast judgment. Yet your words prove you to be boastful beyond measure. I can tell you what I have seen on different royal precious gems. There is no character like you said on them. I never saw nor heard like you said it. Nevertheless show it to me. If what you said is true, I will allow you to enter to the son of the king and you will be honored by him and you will find countless treasure from him. Otherwise before I be sure assured by the certain witness of my own eyes, I may not carry to my lord and king a tale that is not sure about its truthfulness.

[78] He (Bārālam) replied saying, "You said well that you never have seen or heard of such. As I said so, this is not ordinary thing; rather it is bigger and wondrous. But your desire to see it is you have to hear what I have told you. It is said about this expensive precious gem, as it performs power. Besides that it cannot be seen by one whose sight is not strong and whose mind is not pure and who is not pure from sin. If any man who lacks these two

qualities watched this precious gem, He may lose his sight. So I am not out of mind to show you and to be a cause of losing your sight. But I heard that the king's son is happy in leading a sober life and his eyes are good and they can see truth and health. For this reason I have the courage to show him this precious gem. So do not be jealous and don't let your beloved miss this big treasure.

[79] The tutor replied saying, "If this is the nature of the gem, do not show it to me for I am up brought from my childhood up to now in many sins and also as you said so, my eyes are not healthy. But now, I will obey to your words and I will not hesitate to declare this story to my beloved son of king because, as you said so, he is healthy and have good sight. Then the tutor entered to the son of the king and told him each and everything. When Yéwaséf heard the news from his tutor, he accepted him joyfully with spiritual gladness that rests in his heart. Because, he possessed what he desired in his spirit. Then he order to let the wise man enter quickly.

[80] When Bärälam entered, greeted the king's son with due respect to him. Then, Yéwaséf ordered him to sit and the tutor withdrew. Yéwaséf said, "Show me the precious gem that you admire it of doing many miracles because my tutor narrated that story tome." Then Bärälam started to reply saying "Oh King! It is not appropriate to speak anything false before you. Everything that you heard about me is true and doubtful. But it is not allowed to declare it to you before testing your patience.

[81] Let me tell you what my master said. "A sower went out to sew. Some seeds fell on wayside and the birds came and devoured it up. Some fallen on stony place where there was no much soil, when the sun rise on it, it scorched because, it had no root. Some fell in between thorns and amekela¹⁵⁰, and the thorns chocked it. And the other fell on good ground and brought forth fruit of hundredfold." Now if I found your heart as a good ground that brings good fruit, I shall not be slow to sew the divine seed and to manifest the great mystery to you openly. But if the ground is hard and difficult that everyone walks on it, it is not appropriate to sew this seed of salvation, in order not to make it consumption of birds and beasts¹⁵¹.

¹⁵⁰ It is a kind of thorn that brings serious pain.

¹⁵¹ Mat. 13:1

[82] Before everything, we are ordered not to cast a pearl. But since you are with virtues that bring to salvation, you are allowed to watch the very priceless precious gem. And it is appropriate for you to see its light to enlighten your heart. For your sake, I came from far and got tired of difficult journey to show you what you never see and to teach you what you never heard.

[83] Yéwaséf replied and said, “Oh Master! I have a longing and boundless interest of hearing new, saving and good words. For this reason there is a kindling fire in my heart and I told this for no one. You can comfort my heart from such sorrow. If I could not find a wise man and heard word of salvation from his mouth I would keep my thought to myself and I shall not throw it birds and beasts nor to stony ground or to thorns to destroy it as you said so. So if you know anything as such, tell me and don’t hide it from me. Because, when I heard that as you came from far country, my soul rejoices and I had good hope to obtain my desire from you. Since you are sent to me quickly, I am hopeful to find what I hoped and not to be ashamed.

[84] Bārālam answered “you have done what is worthy of your royalty and you didn’t on this non-permanent honor rather you focused on the eternal hope. Now listen to my words. There was one great and honored king who rides a golden chariot which is ornamented by diamonds. While traveling he mate two men who wear filthy cloth and whose face is disturbing. The king knew that as they lost their flesh by preferring the monastic life which is preferable. Then he got down from his chariot and fell on the ground bowing to them. Then he stood up and hug them and began kiss them with love.

[85] But his noblemen and the counselors felt ashamed and impressed by his action which is not allowed to a king. They kept this in their heart and didn’t spoke boldly about it. But they initiate his brother to tell him in secret to advise him to stop insulting the crown of majesty. Then his brother told him the advice of the counselors. When the king heard this, he become angry on his brother, whose understanding is poor. It was that king whenever he sentenced one person, he used to send herald to his door with trumpet which is a sign of death that let everyone as he is sentenced to death.

[86] So when it became evening, The king sent the trumpet blower to blew at the door of his brother. When his brother heard the voice of the trumpet which is a sign of death, he lost his hope of survival and ordered all what he wants in that night. Early in the morning he wore

black clothes together with his wife and children and came to palace gate crying and lamenting.

[87] At that time the king allowed them to enter to the palace and watched the sad face of his brother and said, “O fool and slow of understanding of all men! If you fear this much the fleshly herald who is like you, who is even your brother, friend and even to you whom you did nothing wrong, why you accused me and blamed me for accepting with humility those divine heralds which are more honored than the worldly herald? But I know that I will die and meet my Lord Who created me in Whom I trust from the bottom of my heart. I sinned against him and done a great sin¹⁵². I did this on you to rebuke your madness and to rebuke those fools who sent you to blame me and to let me stop showing my love to ordinary people. After he rebuked him in such words he sent him back to his home.

[88] Then he ordered to do four wooden caskets. He ordered to cover two of these fully with gold and to place very stink bones of dead men and to lock it with golden clasps He also ordered to smear the other two caskets with pitch and tar and to fill them with expensive precious stones, diamonds, pearls and all kinds of aromatic perfumes and to bound them with cords of hair. Then he ordered to call those noblemen who blamed him when he respected the two poor men. He presented the four caskets and ordered them to guess the price of both two and to tell him the value. They said those golden caskets have greater value than the others. They said this because, they thought as these carry royal crowns and golden belts. But gave less value to those caskets smeared with pitch and tar¹⁵³.

[89] Then the king said to them “I know that such is your answer because, your eyes are fleshy and can’t understand. But for us, it is not allowed to be like you rather it is appropriate to watch using our inner eye as what is in the caskets weather precious or least. At that time he ordered to open those caskets covered with gold. At that time loathsome smell and hideous sight came out. The king said, “This is the figure of those who wear glorious garments. They count themselves as greater, but within they are full of stinky virtues like dead body.

[90] Next he ordered to open the caskets covered with pitch and tar to be delighted by the sparkle, beauty and sweet aroma that kept in it. The king said to them, “Do you know whom

¹⁵² It seem the same word with Psalm 51:1

¹⁵³ This story is used by William Shakespeare in his novel “The merchant of Venice”

these caskets are like? They are like those lowly men who wear cloth of honor within as you clearly watched. You thought that I am deemed when I fell down by my face to bow to them to give them honor. But my inner eye watched their great honor and I desired it deeply. For that reason I hug them and honored them more than my crowns and royal clothes. With this words he ashamed them and thought them not to be deceived by this existing world but to give heed to the things of the soul. Oh wise king! When you welcome me with good hope to tell me your thoughts, you have done the same to the example.

[91] Yéwaséf said to him “the words all you spoke are very nice and enjoyable; I want to know your master whom you mentioned as sewer.” Bärälam started to tell him saying “if you want to know my master, He is Christ only begotten Son of God¹⁵⁴, to Whom only is praise, highness and potentate. King of kings and Lord of lords, Immortal Who dwell in light that no man can approach unto. Who equally glorified with the Father and Holy Spirit. I am not among those who trust on gods that doesn’t have law or those who worship soulless idols. Rather I worship one God. I believe as He is glorified than the shiny Angeles. Three persons Father, Son and Holy Spirit. One nature, one substance, one glory and one undivided kingdom. He is then three persons one God without beginning and without end. He is eternal and everlasting. He exists before the existence of the world and He lives forever. He is increate, immutable, and incorporeal, invisible, invisible, infinite, incomprehensible. He is good and righteous.

[92] He is Who alone created all things¹⁵⁵ out of nothing, whether visible or invisible. He made the heavenly powers that are invisible, multitudes and countless and immortal. They are not with flesh. They are spirits ministering to God the Highest. He created this visible world, sky, earth and sea. He enlightened His own light and glorified the creatures. He ornamented the sky with sun, moon and stars and the earth with all manners of herbs, animals and beasts, and the sea with different kinds and with all created on the sky. As it is said, He said and they appeared, He ordered and they were created¹⁵⁶.

[93] Then He created man with His own hands. He took a dust from the ground and fashioned the body and He gave him reasonable and intelligent soul by His breathing¹⁵⁷. As

¹⁵⁴ John. 3:16

¹⁵⁵ John 3:4

¹⁵⁶ Psa. 33:9

¹⁵⁷ Gen. 2:7

it is written on scriptures, He created man after the image and likeness of God¹⁵⁸. It says after the Image of God to show the knowledge, intelligence and being reasonable. It says after the likeness of God to show the glory, power and immortality given to man. He appointed him on everything on earth¹⁵⁹ and He brought him a helpmeet woman from his side¹⁶⁰.

[94] He established Garden of Eden on eastward full of happiness¹⁶¹, delight and prosperity. He set there in the man He had formed and allowed him to eat all the divine plants without inhibition. He ordered him not to eat one of the tree, which is called knowledge of good and evil, thus saying “In the day that you eat from it, you will die.” But one of the aforesaid Angel powers, the marshal of one host, that created with no evil rather good, used his free will and escaped from good to evil¹⁶². He rejected and disobeyed his Lord. For this reason, instead of owning honor and treasure, he was cast out of his rank, instead of being called Angelic, he began to be called deceiver. God the most high, Who honored him with higher honor punished him.

[95] Also those under his rule and that became evil using their own will and desire drawn away and called deluders and deceivers. They totally rejected life and salvation to possess evil and corrupted nature. He became jealous after watching the honor and highness given to man and began to delude to cast him out from that blessed life, because he is already casted away. He used the serpent as armament of guile and went to the woman and cheated her to eat from the tree that God ordered not to eat from it. Due to the cheating of Satan, Adam and the woman ate wishing to be God. When the first pot is bended, the first man ate from the tree of disobedience; he rejected by his creator and sent out of the garden of delight¹⁶³.

[96] In place of that uncorrupted life of blessing, he fell down to life of misery and woe, then God sentenced him to death. From that time on, Satan gained power of winning and become boastful through his victory. When the race of man multiplies Satan prepared them all ways of disobedience. For this reason God wanted to cut the growth of sin and brought

¹⁵⁸ Gen. 1:27

¹⁵⁹ Gen. 1:28

¹⁶⁰ Gen. 2:21

¹⁶¹ Gen. 1:8

¹⁶² Gen. 2:16-17

¹⁶³ Gen. 3:1-24

water on earth and deluged all life. At that time God found one single righteous man and saved him together with his wife and children using one Ark to let them stay alone in earth¹⁶⁴.

[97] When human race began to multiply on earth, they forget God and returned to their rejection and they exceeded their disobedience. They fell under different wickedness and lost by sin. They enter to diverse delude. There were some that who think as all creations are created by themselves and it has no creator and master that gives order. There are also some who worshiped evil gods that brings passion and that wants to be popular by bringing passion and removing it. They began to do idols after their images ad likenesses using woods and stones that can't listen and move. They worshiped them and offered them sacrifice in place of God.

[98] Some worshiped sun, moon and stars that have no soul or breath and that are assigned by God to give light for this world and without the wisdom of God that can't stay steadfast and that can't do anything using their will. There are also who worship trees. They are not ashamed to worship these while they are having living soul. Others worship beasts, hyenas and animal that walks with four legs. While knowing as animals are different from those who worship them, they offer them gifts.

[99] Others called the images of men which are vile and worthless as gods, some of these are masculine and some of these are feminine that declares themselves as adulterers, murderers, victims of anger, revengers, slayers of fathers, slayers of brothers, thieves, robbers, lames, maims, madmen and sorcerers. Some of them are died and some of them lost their mind while serving men. They casted away crying and lamenting due to their problems. As a result of our vile and horrible virtues, unpleasant darkness overspread our race at that period of time. And there was no wise man that seeks God.

[100] In that time Abraham, a person who is perfect, whose soul is good, healthy and courageous is found¹⁶⁵. He came to know the Wise Creator by contemplation of creation. When he considered heaven, earth, sea, sun, moon and all creations and their order, and when he see this world and all in it, he recognized and understood as all creations have creator and they are not created by themselves. He also understood as this order is not the

¹⁶⁴ Gen. 7:1-24

¹⁶⁵ Gen. 12:1-5

wisdom of earthly creatures of gods that doesn't have soul and he understood as this is wisdom of the true God and as He is creator and sustainer of all out of nothing¹⁶⁶.

[101] God, approving his good thought and right heart manifested to him His Godhead in a way he can understand. Because, it is impossible for saints to see God in His high image¹⁶⁷, rather He reveals Himself as He wanted by His own Divine wisdom. He dwelt a perfect knowledge in his heart and He magnified him and made him His own servant. God thought Abraham and wanted to make him uncountable generation. He called him mighty and multiple generations. They fall under the bondage¹⁶⁸ of Egyptians and their king Pharaoh who is mighty and tyrant.

[102] God brought them greatly out of Egypt by the hand of the holy men Moses and Aaron honored with the gift of prophecy. He made miracles, punished Egyptians due to their wickedness and led the Israelites the decedents of Abraham through the great sea. The water is divided and making a wall on right and a wall on the left. But when Pharaoh, his worriers and Egyptians wanted to follow them the waters returned on them and punished them together. These people stayed in wilderness for forty years watching the miracles and eating heavenly bread¹⁶⁹.

[103] He gave them law which is written by the Hands of God on stone tablets and gave it to Moses on the mountain. This become a sign and example to those who worship Him and leading men away from idols and all manner of wickedness, and teaching them to worship the true and eternal God and to cleave to good works. By such wonders brought them out and let them enter into the good and shiny land which he promised to that master, Abraham the patriarch, to give it to his descendants. We want to tell all countless miracles that have been done to descendants of Abraham, by which we tell the will of our Lord Whose purpose is lifting up the human race from hard bondage and from doing sin to bring them back to their first estate.

[104] But they stayed according to our nature in deluding, trespassing the law and serving Satan that controlled and dominated humankind and lade to hell by revenge. So when we

¹⁶⁶ This story tells the story in the Genesis commentary of EOTC. This commentary reads as Abraham found God by his spiritual wisdom. He first thought as earth is God but he found failure on earth then he thought sky, fire, water, and so on. When he found that all of them have failure. He cried praying "O! Lord of heaven, earth, fire and water revel Yourself to me" and God reveled Himself to Abraham

¹⁶⁷ John 1:18

¹⁶⁸ Exo. 2:23

¹⁶⁹ Psa. 17:1-72

sunk to the depth of misery and misfortune, Our creator Who brought us from nothing to existence doesn't forget us, and He didn't left His pot which is the work of His hand to total destruction. Rather, by the good will of God the Father¹⁷⁰, His begotten Son Word of the eternal God descended from the bosom of the heavenly Father, one substance with Holy Spirit Who was before all generations, Whose existence is without beginning before the world with the Father without beginning and was God forever. He condescended towards His servants with unspeakable and incomprehensible condescension.

[105] The Eternal, all first Lord, became perfect man of the Holy Spirit and of virgin, Mother of God St. Mary. Not of seed of man, nor will of man. He is not conceived in the womb of virgin by carnal union rather by the Holy Spirit. For this reason He sent one from the Arch Angele¹⁷¹ and He announced to Virgin about this baby that have unspeakable and ineffable birth. She conceived the Son of God from of the Holy Spirit not of the seed of man. He sew Himself in the womb of Virgin and became living and conscious man with living soul and He came out by having birth. He kept the virginity of His Mother as it was without opened and He became like us yet without sin.

[106] He became our savior, He bare our sickness¹⁷² and by His coming to the world we claim freedom. Through His mercifulness He came to redeem us from death by His death. He is up brought little by little in the sight of men and when he became thirty years old, He is baptized in the river of Jordan by the hand of John who is perfect in his holiness¹⁷³. Then a word came from heaven, from God the Father saying, "This is my beloved Son in Whom I am well pleased¹⁷⁴," and the Holy Spirit descended upon Him in likeness of dove¹⁷⁵.

[107] From that time on He began to do great miracles, signs and wonders, rising the dead giving sight to the blind, casting out devils, healing the lame, cleansing lepers¹⁷⁶ and in every way he renewed our nature from being changed. He teaches us the way of virtue, turned us from destruction and lade us to eternal life. At that time He chose twelve disciples whom he called Apostles and he commanded them to preach to all men the heavenly life¹⁷⁷,

¹⁷⁰ Praise of St Mary (Wudassie Mariyam) of Thusday reads the same word on its second section.

¹⁷¹ Luk. 1:26

¹⁷² Isa. 53:4

¹⁷³ This part is directly used in the anaphora of the Apostles.

¹⁷⁴ Mat. 3:17

¹⁷⁵ Mat. 3:16

¹⁷⁶ Mat. 4:23-24

¹⁷⁷ Mat. 10:1-7

which He came unto earth to declare and to make us who are earthly, heavenly and gave us baptism and made us heavenly.

[108] For He became more powerful, chief priests and Jewish noblemen became envy. They became angry of His marvelous and miraculous deeds that He has done before them, as we mentioned previously. Forgetting all these, they sentenced him to death, having seized one of His twelve apostles who handed Him to them. At that time they handed the life all and they brought Him in front of all people as According to the will of Himself. Because, He came and carried all to set us free of passion. They did all evil deeds and finally they sentenced Him to die on cross.

[109] All this He endured in flesh of men which He took from us. They crucified our Lord Jesus in His flesh which is without sin, pure from sin, for nothing lie is found from His speech, He never deserve death. As I previously said so, for death entered to the world as a result of sin, savior of the world Who is without sin died in flesh to save redeem us and to set us free from bondage of death and sin. He descended to hell, harrowed its gates and set souls that has been prisoned for ages long free. They buried Him in tomb, on the third day He rose; He killed death and gave us treasure that can't be corrupted. He was seen to His saintly Apostles and granted them peace. He also lade all men on the path of truth.

[110] After forty days He ascended to heaven an sat at the right hand of His Father. And He shall come again with glory to judge the lively and the dead; He will reward to all according to his/her virtue. After He ascended to heaven He sent His Holy Spirit to His disciples in the form of fiery tongues. They began to speak in different tongues as the Holy Spirit gave them utterance. Then, by His grace they are sent to all nations and preached the true faith and baptized them in the name of the Father the Son and the Holy Spirit. In their teaching they strengthen the people all time to keep the commandments of the savior. They abolished fear, demons, error and idols.

[111] But until now, Satan cheat all fools and unwise men to focus on idol worship. But Satan's power is not as it was before, because it is crippled by the power of our Lord Christ forever. Now, I have made known and declared unto you the mercifulness of our glorious Lord, God, and savior Jesus Christ from generation to generation Amen.

[112] Now, from now on, you need to know this. If your soul received the great grace of God, you will gain the blessing to become his servant. When Yéwaséf the king's son heard

these words a divine light flashed in his heart and he raised from his chair filled with happiness and hug Bärālam saying, “Oh truly honored from all me! You didn’t lie any word about the expensive precious gem. Now there is hidden mystery with you and declare it now on those whose spiritual sense is strong. But now when I accepted all these words in my ears sweetest light entered in my heart and the heavy veil of sorrow that covers my mind steered and removed fast. If you know any other thing, teach me and don’t hide it from me.

[113] Bärālam answered saying “Yes oh king my lord, this is a great mystery which was hidden from ages and generations. Nut in the late days He appeared to mankind that prophesized His manifestation by the grace of the Holy Spirit. Many of them understood this in different ways and signs, But these late generation is granted to receive salvation so that who believed and baptized shall be saved, but that doesn’t believed shall be damned.” Yéwaséf replied saying “I trust in all you told me and worship the God Whom you declared and explained to me. You just make all clear to me without any hesitation and teach me the meaning of baptism that you mentioned for I want to be baptized. Let me understand this issue clearly.

[114] Bärālam said to him, the foundation of the holy belief of the messianic followers that have no error is strong foundation. That is a divine baptism which can purify from sin and wash away the previous defilements. For our savior ordered to be born again from water and Holy Spirit and to enter to the previous dignity with prayer and supplication and also by being called saved and baptized baptism of Christianity through the coming of the Holy Spirit on the water. The Glorious Lord said, while you baptize them; say In the Name of the Father the Son and Holy Spirit.¹⁷⁸

[115] In that way, the grace of God will dwell in the soul of the baptized, illuminating and making it eternal God-like and will receive eternal life because he has got a second birth. But without baptism of Christianity, no one can get the worth full hope. Even if he is better in doing good deeds from those ascetics. Because Our Lord Who was incarnated for our salvation said in His word, “verily verily, I say unto you, Except a man be born of water and of the Holy Spirit he cannot enter into the kingdom of God.”¹⁷⁹ Before everything, I wish you to receive a religion in your soul ant to come near to baptism of Christianity with a

¹⁷⁸ Mat 28:19

¹⁷⁹ John 3:3

warm interest and there will be nobody who can hinder you from that, because hindering is a great sin and death is secret mystery.

[116] Yéwaséf replied saying, what is the worth full hope that you said it cant be attained except through the baptism of Christianity?¹⁸⁰ and what it that you called the kingdom of heaven? From where have you heard the news of this incarnated God? And what is this hidden time of death which is fallen in my heart, worries me a lot, consumes my flesh and bones in pain? If we are men appointed to death and there is no some other world after we depart from here, there will be no other world that is made by Him.

[117] Bärälam said, the worth full hope that I said to you is, hopping the kingdom of heaven. Scripture writes about it as eyes has not seen, nor ear heard, neither have thought in the heart of man, which God has prepared for those who love Him.¹⁸¹ But when we throw away the burden of flesh and attained that blessedness, at that time the Master who granted us that hope will teach us and enlighten us to think of those good things and glory which is greater than all thoughts and grant us ineffable light and endless life that can be carried by human nature. At that time you will be able to understand the things you don't understand now. These teachings that I teach you are driven from Holy Scriptures.

[118] If this inexpressible light and good deeds can be understandable it will be no big deal to keep it in mind. If we also become capable of praising it while we are earthly with this weak, heavy and painful flesh the light and good deeds that we expect will not be honored and mysterious. This is what we know, about those glories, so you just keep faith undoubtingly and be hurry to do good deeds through which you will attain the immortal kingdom and when you become capable to attain that you shall have perfect knowledge.

[119] If you ask me as from where I heard the news of the incarnated God, you should know as it is from the Holy Gospel. This book is called Holy Bible. It announced to us who are corruptible and earthly, as there is immortality and incorruption rather eternal life in the kingdom of heaven. This is written by the disciples of God who are eye witnesses. As I told you before, Christ, our savior has chosen them to become His disciples and apostles.¹⁸² These are who handed us the scriptures after He ascended into heaven.

¹⁸⁰ John 3:5

¹⁸¹ 1Cor. 2:9

¹⁸² Matt. 10:1

[120] They told us all His mysteries, teachings and miracles. No one can tell His news and miracles neither by writing nor by speaking. As it is written at the end of the gospel he wrote, John the holy and most honored evangelist saying, “And there are also many other things which Lord Jesus did, if they should be written one by one, I suppose that even the world itself could not contain the book that should be written.”¹⁸³ It is this holy gospel, which is written by the wisdom of Holy Spirit, it is recorded His pure incarnation, wisdom, miracles, commandments, His sufferings which He endured for our sake, His resurrection on the third day, His ascension into heaven and His second coming with honor and great glory. Because, the Son of God will come with unspeakable glory with a multitude of the heavenly army to judge our race, and to reward every man according to his works.

[121] For at the beginning, God created man out of earth. As I already told you, He breathed into him breath of life¹⁸⁴ which is called reasonable and understanding soul. When He sentenced us to death, that kills us and it is not possible to any man to pass by this cup. This death is separation of flesh from soul. This flesh which was formed out of earth return to earth from where he was taken, and decaying, and corrupting. But the soul, being immortal will go to her creator and will get the place that prepared to her according to her deeds with her flesh. Every man will be rewarded there according to his deed here.

[122] Your Lord Christ will come again after long years, with great, unspeakable, immeasurable and honored glory. The powers of heaven shall be shaken, and all hosts of angels stand in front of Him. Then by the voice of trumpet of God, the dead shall arise and stand before His awful throne. This resurrection is the reuniting of soul with flesh again. The flesh falls into deep fear and shock worrying from the judgment that comes unto her and the soul. Again when He raise him again turning it from being to being as He created him before making him greater of all creatures.

[123] But nowm they are different in being and He will turn them back to their origin. The art of returning them is, easy for the creator of the creatures. If you look to the creatures of God, He brought those are nothing to being, and He made them an examples to you. Watching this light will be a proof for you. In the beginning He took a dust from the ground and created a speaking man.

¹⁸³ John 21:25

¹⁸⁴ Gen. 2:7

[124] The earth was there in the beginning. How does the earth become an speaking man? And how does earth produced all kinds of animals and plants that gives many kinds of seeds? Again think of the creation of man. Some drops of seeds dropped into the womb, and the womb that received the seed, from where does it made the bones of this living creature? So for Him, who had made everything out of nothing, and still does make the same, it is not impossible to rise the asleep. The two are separated by the will of Him, and for Him, it is easy to bring them back together, because it is not impossible for Him. While they are physical and non-physical, heavy and form, they will unite. The soul of those bodies will come back like something kept with guarantee. The body is like house for soul, and this house will rise at the time of the second coming to receive the reward justly according to his deeds.

[125] Now, it is said as this the present world is time of doing, and the world to come is time of receiving reward. Because it remains as such, and the justice of God is perfect. Many righteous people in this present world suffered, condemned and killed violently. There are also impious and law breakers who spend their life easily in luxury and great prosperity. But the Great God prepared a day of resurrection for blessing and curse. Sinners received all good things in the present world, and in the coming world they will suffer as a result of their misdeeds and sins. And the righteous who suffered now, in the sight of sinners will go to the good and possess eternal pleasure.¹⁸⁵ For our Lord said “Those who are in the graves shall hear the voice and shall come forth. They that have done well unto the resurrection of life, and they that have done evil unto the resurrection of doom.”¹⁸⁶

[126] When thrones be set and the creator of all sat on them, books with records in which our deeds, words and thoughts are recorded shall be opened. A fiery stream shall come and all hidden things shall be revealed. There shall be no one that can help by advocacy, in giving response, with a word of lie, by being mighty or wealthy, by high post or by giving bribe. The uncorrupt and truthful judge shall weigh everything in the balance of justice. He shall give to those who had done good, eternal life and endless prosperity that can't be expressed. By possessing inexpressible happiness, they rejoice together with Angeles standing before Holy Trinity.

¹⁸⁵ John 5:28

¹⁸⁶ Ibid

[127] But those that have done evil shall go unto everlasting punishment which is called Gāhanām and deep darkness, gnashing of teeth and cry.¹⁸⁷ The bitterest of all is alienation from God and being cast away from His sight, and losing this inexpressible honor, and being ashamed, being spectacle unto the whole creation and being put to insult that have no end. After the passing of the terrible sentence, all creatures shall stay immutable and unchangeable. The life of the righteous and the regret of sinners shall have no end, because there shall be no higher judge than Him, and there shall be no more chance of doing good deeds. No other way for them that are punished, their vengeance being co-eternal with them. If it is so, our life should be lead in wisdom and good worship to be able for salvation and hope that will come, and to be able to stand in the right hand of the Son of God, like righteous who shall be called saying come unto me you blessed of by Father and possess the endless kingdom, Amen.

[128] When Yéwaséf heard those words, he replied saying, Oh Sir, now you told me great and marvelous things that deserve acceptance with fearfully and terribly. And if there is resurrection and second life after death and dissolution, and if there is judgment according to our deeds while living in the present world, what is the proof for this? And how have you come to learn that you have not seen that you have so steadfastly and undoubtingly believed it? As for things that have already been done and made manifest in deed, though you didn't saw them, yet you have heard from those who honored it. But, when it is of the future that you preach tidings of such vast import, how have you made your conviction on those matters sure?

[129] Bārālam replied saying, we have received this belief from preachers of truth who never add anything on the word of truth.¹⁸⁸ They established their words and the future by performing miracles and wonders. For they did nothing wrong in all their words and deeds, they shine a light which is clearer than the light of the sun. They even gave us a true doctrine which is confirmed by our Lord Jesus Christ both in action and words, saying “Truly, truly, I say unto you, the hour is coming in which all dead shall hear the word of God, and those hear the word shall live”¹⁸⁹ and again He said “The time will come in which

¹⁸⁷ Matt. 25:41

¹⁸⁸ Gal. 1:8

¹⁸⁹ John 5:27

all that are in the graves shall hear His word and shall come forth, they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation.

[130] And again, he said concerning the resurrection of the dead, “ Have you not read that on scriptures, which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac and the God of Jacob. God is not the God of the dead but of the living.”¹⁹⁰

“Like the tares are gathered and burned in the fire, so shall it be at the end of this age, The Son of God shall send forth His Angeles and they shall gather all evil doers and shall cast them into the furnace, where there will be wailing and gnashing of teeth. At that time the righteous shine forth in the kingdom of their Father.”¹⁹¹ And He added saying “Who has ears to hear let him hear.”¹⁹² In such words and many more our Lord Jesus Christ manifested the resurrection of our bodies and confirmed His words. He raised many that were dead. While doing His holy will, He called His friend whose name is Lazarus from his tomb who had already been four days in tomb and stank and He raised him alive.¹⁹³

[131] Moreover, While He is Lord Himself, He becomes the first fruit of resurrection from dead and the first to our resurrection.¹⁹⁴ Again He was not subjected by death rather He tested death in His flesh which he made a garment for the sake of our salvation. He resurrected from the dead and became the first born of resurrection for all. In doing so, He fulfilled the words of early prophets who announced the news of resurrection for all dead and all creation. Paul the Apostle said, my calling is not from men rather from heaven. While shouting on the people, he said, I assure you oh! Brethren, the news I received is, what you too received. As it was written on Christ has died on behalf of our sins. If it is preached about Christ while there is no resurrection from death, if the dead shall not resurrect and Christ has not resurrected from the dead, our death in this life will be worthless.¹⁹⁵

[132] Christ saved us using His soul. He tasted a chalice of death on behalf of man. Now, Christ has risen and became the first fruit for our resurrection. For since death came by man, by man came also resurrection. For as in Adam all die, even so in Christ all shall be made

¹⁹⁰ Matt. 22:31

¹⁹¹ Matt. 13:43

¹⁹² Ibid

¹⁹³ John 11:43

¹⁹⁴ Col. 1:18

¹⁹⁵ 1Cor. 15:14

alive. And after a little while he adds, “For this corruptible must put on incorruption, and this mortal must put on immortality. In this way the word of scriptures that say “Death has sank under defeat. O death where is your sting? O Sheol, where is your victory?”¹⁹⁶ At that time death will lose its power and the deeds of this world will be destroyed. Finally man will be granted with immortality and incorruption. And also resurrection will be given to the dead.

[133] We believe this doubtfully. But it is necessary for us to know and understand as there is judgement and punishment according to our deeds while living in this world. On the day of second coming of our Lord Christ, heavens shall be dissolved and the corners of the world shall be burnet. They shall be dissolved according to the words of prophets (Theologians). And then we will see new heavens and new earth. There shall be judgment according to the good and bad deeds, words and thoughts. Because the Lord said “Whosoever shall give a cup of cold water unto one of those little ones shall not lose his reward.”¹⁹⁷

[134] Again He said, “When the son of man shall come in His glory together with is Angeles, He gathers all nations before Him and separate them one from another as a shepherd separates his sheeps from the goats. And He shall set the sheep on the right hand and the goats on the left. Then the king shall say to those on His right hand side, ‘come you blessed of my Father, to inherit the kingdom that prepared for you from the foundation of the world. For I was hungered and you feed me, and I was thirsty and you gave me drink. I was stranger and you took me in. I was naked and you clothed me. I was sick and you visited me. I was imprisoned and you came unto me.’”¹⁹⁸ In another place He says “Whosoever trust me before men I also trust him before my Father Who is in heavens.” By all these He proved the rewards of good works are certain forever.

[135] He also told us the punishment that come over evil doers with strange parable that contain a wisdom saying, “There was one rich man who was clothed in purple and fine linen. He was happy every day and he had no merci towards the destitute. There was also one poor man whose name was Lazarus laid at his gate and not even give him of the crumbs from his table. Both of them has died and they took the poor man who was full of sores to the bossom of Abraham which is the place for righteous men. But they took the rich man to

¹⁹⁶ 1Cor.15:55

¹⁹⁷ Matt.10:42

¹⁹⁸ Matt.25:36

hell. Abraham said unto him “You received happiness in your lifetime and you finished it there, but Lazarus was suffering. But now He will be happy and you will suffer.”¹⁹⁹

[136] On another place He says, “The kingdom of heaven is like a certain king who made a marriage feast for his son.”²⁰⁰ He used the parable of marriage to show the future happiness, because he is talking to men who love the worldly practices. He thought them in parable which they usually know. God gave those parables not to say as there will be marriage feast and reception exist in the coming world, rather became humble to talk to the earthly minded men.

[137] He mentioned those names to let them understand about the world to come. He said, the king invited all with high proclamation to come to his marriage feast and to enjoy with the unspeakable good things. There were many who refused to come. Some of them filled their heart with the evils of this world. Some refused with a reason of their farms and some with their merchandize and others with their newly wedded wives. They deprived their souls from the heavenly beauty and its happiness. Due to their own will they got deprived from happiness and joy. At that time He invited others and the wedding feast became full of guests. When the servants enter to visit the guests they found one man who didn't wear a wedding garment. He said unto him, “how do you enter here without a wedding garment? And he was ashamed and speechless. Then said the king to the servants, “bind his hands and foot and cast him in the darkness, there shall be weeping and gnashing of teeth.” Those who doesn't pay attention to calling are those who refused to believe in Christ and who live in idol worship or other worships. The one who didn't wear a wedding garment is one who believe but soiled his spiritual garment with unclean acts. The spiritual garment is a garment of baptism that came out of true justice which is in the bride chamber.

[138] And he put forth another parable of the ten virgins, five of whom were wise and five of whom were foolish. At the middle of the night there was a cry made saying, “behold the bridegroom comes go you out to meet him.” He said midnight to show the hiddenness of that time. Then all those virgins arose. Those who were ready went forth to meet the bridegroom and went in with him to the marriage and the doors were shut. But those who were not ready and called foolish seeing that their lumps were going out went forth to buy

¹⁹⁹ Luk.16:19

²⁰⁰ Matt.22:1

oil. Then they returned back after the door was shut. Then they cried saying “O Lord O Lord open to us.” But he answered saying “Verily I say unto you, I know you not.”²⁰¹ With this parable he manifest that as there will be requital due to words and thoughts.

[139] Again He said, “Whoever that speak an idle word shall give account thereof in the day of judgment.”²⁰² And again he said, “The very hairs of your head are numbered.”²⁰³ This is to mean our thoughts which are tiny like that of our hair are counted. Also in harmony with this, the blessed Paul thought saying, “for the word of God is quick and powerful and sharper than any two-edged sword, and piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”²⁰⁴ Nothing is hidden before Him, rather all is manifested before His sight. For this reason, He talked to the prophets with the grace of Holy Spirit. Isaiah said, “I know their works and their thoughts and I will reward them. God said, Now I come to gather all nations and tongues, and they shall come and see my glory. And the heaven shall be new and the earth, which I make before me. And all flesh shall come to worship before me said God. And they shall go forth, and look upon carcasses of the men that transgressed against me, their time is in hand on which their worm shall not die and their fire shall not quenched.”

[140] And again He said concerning that day, “I shall roll the heavens together as a scroll the stars shall fall down as leaves from the vine. Now the day of the Lord comes without merci to destroy and to lay the whole world desolate and to destroy the sinners out of it. All the stars of heaven and their constellations shall not give their light, the light of sun and moon shall be come dark. I will destroy all memorials of men and weaken the strength of the proud.” He also said, “Woe to those who pull their sins and evil deeds like long rope and like rope of oxen.

[141] “Woe to those who call the evil good and the good evil,²⁰⁵ the darkness light and the light darkness, for those who think the sweet bitter and the bitter sweet. Woe unto those wicked who receive bribe and convert the justice of poor man and who take the treasury of poor men, widow and fatherless. What will they do with their treasure when they die? And

²⁰¹ Matt. 25:12

²⁰² Matt. 12:36

²⁰³ Luke 12:7

²⁰⁴ Heb. 4:12

²⁰⁵ Alvarez, 1961, p. 170. The Stephanites in Ethiopia were also labeled as a group who refuse to do the good.

to whom will they give their treasures? They are like stubble that shall be consumed by kindled flame, so their root shall be a foam and their blossom shall be as dust, for they didn't wanted the law of God Lord of the hosts and refused the word of Holy one of Israel. Again a prophet said, "the day of the Lord is near, this day is a day of wrath, a day of grief trouble, a day of clouds and thick darkness, a day of thunders and cries. Woe to the wicked men who walk like blind, because they have sinned against God. Neither their gold nor their silver shall be able to deliver them in the day of the Lord's wrath, for the whole land shall be devoured by the fir of His jealousy."²⁰⁶

[142] Also David the king and the prophet said, "God shall come visibly, even our God shall not keep silent. A fire shall be kindled before Him, and a mighty tempest round about Him. He shall call the heaven from above, and the earth, that he may judge His people."²⁰⁷ And again he said, "Arise, O Lord, Judge the earth, because, the fierceness of man shall turn to your praise, and you shall reward every man according to his works."²⁰⁸ This singer and many other prophets preached by the initiation of the Holy Spirit about the world to come and about the second coming of the savior. For the fulfillment of their prophecy, He ordered us to believe in the resurrection of the dead and the recompense of the deeds done in our life to secure the eternal life in the world to come, Amen.

[143] But the soul of Yéwaséf was filled with compunction and became wholly happy and asked the elder Bärälam saying, "Now, you explained me and helped me to understand all clearly. You also brought me this valuable invitation. Then, what must we do to escape the punishment in store for sinners and to be able to gain the joy of the righteous?" Bärälam replied saying, "It is written as Peter who was chief of the Apostles, when he understood the fear of the people like you, who were asking him what to do, he replied to them saying, 'everyone of you should repent and baptize for the remission of your sins.'²⁰⁹ Then you shall receive the gift of the Holy Spirit. For the promise is to you, to your children and to all that are afar off even as many as the Lord our God shall call.

[144] Now also He poured His merci and rich of His grace upon you and called you while you are far off from Him in heart, and while you serve others that are not God rather

²⁰⁶ Zaph. 1:14

²⁰⁷ Ps. 50:2

²⁰⁸ Ps. 82:8

²⁰⁹ Acts 2:38

pernicious devils. Therefore, before everything, come near to whom he called you to receive the perfect knowledge which is far from false and other things which are invisible. While He is calling you do not slack yourself until you become pure by the just judgment of God. And Paul the Apostle said to one of the disciples, ‘we believe that you obeyed to our call and you can carry your cross²¹⁰ and follow God Who called you, Who calls from death to life, from darkness to light.²¹¹ Because, anyone who doesn’t know God lives in darkness and death of soul. And anyone who serves devils destructs his nature because; he loses the power of knowledge. In this way you will secure the denial of those who followed their denial.

[145] But now, I will give you a sign that can stay forever and which I heard from a wise man. The act of those who worship idols is like a man who caught a little bird called Shahrur. He took a knife to kill and eat it. But Shahrur opened its mouth and began to speak in an articulate speech saying, “Oh man, what advantage will you get from slaying me who can’t fill your belly, but if you let me free I will tell you three words and if you keep them you will be greatly benefited in your life time. The fowler wondered and with a hope to hear the truthfulness of its word, he decided to leave it free of its captivity. Then, Shahrur opened its mouth and said to the man, ‘Don’t need to attain that you can’t attain, never regret to the things gone from you, and never believe the word that is false.’ Keep these commands and all your works will become good and successful. The fowler admired the words send Shahrur free and Shahrur flew to sky.

[146] But Shahrur wanted to know whether the man understood the words carefully, and while flying on air it said to the man “Oh man, shame on your thought. Today, a great treasure is missed from your hand. For I have inside me a pearl larger than an ostrich-egg.” When the fowler heard that he was upsetted and distraught with grief. Then he wanted to hand it again using fain and said to it “Come into my house, I will welcome you like a dear friend and send you back with honour.”

[147] Shahrur replied saying “Now I understood the depth of your foolishness. Because, you have heard and received all what I have said to you carefully but you didn’t benefited from it. Didn’t I told you not to regret from what you missed from your hand? But now, you regret of my escape a thing which is passed. I also commanded you not to attain which is

²¹⁰ Luke 9:23

²¹¹ 1Pet. 2:9

unattainable, but now you are trying to catch me, which is impossible to catch me and come to my path. I also commanded you not to believe a word which is false. But now, you believed that I had inside me a pearl exceeding the measure of my size, and you did not sense to see that if you weigh me on weigh machine I can't become equal to an ostrich-egg, and how can I contain such a pearl in my belly?"

[148] Those who trust on idols are similarly senseless. While doing the by their own hand they call them and their own creators, while they are keeping them not to be stolen by tellers the call them guardians of their safety. What a foolishness, error and senseless is that? For this reason, David spoken loudly about them saying, "May they that make them be like unto them, and so be all such as put their trust in them."²¹² And also it is said about them, "Confounded be all they that serve graven images that boast themselves of idols."²¹³ Again he said, "They offer sacrifice to devils not to God, because they are stubborn and non-religious generation,"²¹⁴ Concerning such evil and unbeliever generation, it says 'get out of them and separate yourself from them to be saved from such a stubborn generation.

[149] But with us, we do not have many gods and lords like them, rather we worship one God the Father by Whom all things created and we are from Him, one Lord Jesus Christ, by Whom are all things and we by him. He is the image of the great God Who is first-born of all creatures and all ages, through Him He created all visible creatures in the sky and earth. All is created by Him there is nothing created without by Him. We also worship in one Holy Spirit in Whom all trust. He is a true Spirit and Spirit of comfort Who fill His Grace on Prophets to serve God.

[150] These are three names and one nature. Each one of the three are identical and equal. They are Father, Son and Holy Spirit one divinity in trinity, one nature, one kingdom, one glory and one power. They are distinct in name. One is the Father whose property is being Father and not to have been begotten. One is the Son, the only begotten, and one is Holy Spirit, His property is to proceed. And for us, from the light Father, light son illuminated on us by the shine of Holy Spirit. From the Three persons, one is incarnated. He is one and only true God, Who is known in trinity, all are done by Him and all are from Him. By His grace, I came to know your situation and sent to you to teach you. I recognize this all.

²¹² Ps. 135:18

²¹³ Deut. 27:15

²¹⁴ Exod. 32:8

[151] As a conclusion, if you believe and baptized, you shall be saved, but if you believe not, you shall be damned. All the things that you see today, the glory, riches and beautifulness of this world passes away, and they shall cast you from here and they shall imprison your body alone in a small prison. He shall lose all his family and friends. The enjoyment of this world shall perish quickly. Instead of the beauty and fragrance, there appear stink and smell of corruption. But your soul shall be hanged under the earth in Sheol until the day of resurrection of the dead. When your soul unites back with your body, at that day, she shall be cast forth from the presence of God and be delivered to hell fire and they shall burn her. You will also face the worse than this.

[152] If you stay in your disobedience and don't follow the One Who calls you towards salvation, if you don't awake to be covered by His shine, if you don't follow Him without returning back, if you don't ignore all and trusted Him, hear what manner of security and happiness shall be with you. In such manner you will also live without any fear. If you sleep you will have sweet sleep without fear. Wherever you go, you will never face failure and Satan shall not rise against you. Rather you will walk faithfully, you will be confident like lion, and you shall live in eternal happiness. You shall be crowned with beauty and glory, you shall find happiness sadness, pain and wailing shall flee away. Then your light shall break forth, the glory of God shall cover you. At that time, when you call unto God, He will respond to you, when you call unto Him, He shall say "here I am, I am your savior, I am Who dismiss your sins and shall not remember it again. You just confess your sins, though your sins be as scarlet, I shall whiten it like snow, though they are red like crimson, I shall clean it like clean wool. For the mouth of God had spoken it."²¹⁵

[153] Yéwaséf said unto him, "Oh my lord, your words are nice and wonderful. I believed in it and will continue in believing it. I hate idol worship from the bottom of my heart. Even before your arrival to my place, my soul them and doubt them. But now, since I have learned from your mouth about their vanity and the craziness of their worshippers, I hate them, and shall continue to hate them. And I yearn to become the servant of the true God. If He will not refuse me due to my plenty of sins and unworthy of being His servant, rather He Himself forgives all my sins, because He is a lover of men and compassionate as you thought me, and will count me worthy to become His servant. So I am a, ready to receive

²¹⁵ Isa. 1:18-20

baptism of Christianity. But, are only belief and baptism of Christianity enough for salvation? Or there is something other necessary to be added on them?

[154] Bärälam answered saying, “here what should be done after a blessed baptism. Abstinence from all sins and all evil affection, build the foundation of your true faith upon the practice of the virtues. For faith without virtue is dead, as also virtues without faith are dead. For Paul the Apostle said, ‘walk in the spirit, and you shall not fulfill the lust of the flesh. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, love of money, arrogance, drunkenness, seditions and such like. I told you before, as those who do such things shall not inherit the Kingdom of God.

[155] “ But these are the fruit of the Spirit: Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, sanctification of soul and body, lowliness of heart and contrition, almsgiving, forgiveness of injuries, loving kindness, perfect repentance of all past offences, tears with fear of God for our own sins and those of our neighbors, and the like.”²¹⁶ These virtues shall be like a ladder for a believer to ascend. Since one will follow the other, all gather together to ascend the soul up to heaven. Because, He ordered us to enter through the narrow gate, and to avoid refusing it.

[156] But, if we did again the dead works of evil after knowing the truth, we become like a dog that turn to its vomit and the word of the Lord that says ‘when the unclean spirit is gone out of man, he walks through places where there is no water to seek a rest and finding none. And he will say ‘I will return to where I came out’ and when he comes, he will find it swept and garnished, but empty. He will bring seven spirits that are wicked than him; and they enter in and dwell there, and the last state of that man become worse than the first.”²¹⁷ Will be fulfilled on us. Baptism of Christianity shall sink all of our past sins which are written with a great hand and it will be dismissed forever. And this forgiveness shall become a sure fortress and tower of defence, and a strong weapon before our enemy. It will not take away the free will of flesh rather dismisses the past sins. Our baptism is not mere immersion in water rather for the forgiveness of sins.

²¹⁶ Gal. 5:19-23

²¹⁷ Matt. 12:43-45

[157] We are supposed to purify ourselves and keep our way not to fall under sin again, rather we are supposed to do the commandments of the great God. He said to the Apostles, “Go teach all nations and baptize them in the name of the Father the Son and the Holy Spirit.” He didn’t say only this, rather He added saying, “teach them all what I commanded you.”²¹⁸ From the source of His blessed commandments, the Holy Spirit dwelled in us. These are His Apostles to whom He gave blessings and called them brethren sated for the Kingdom of God. He also commanded us to cry in this world and become worthy of the happiness to come and to be meek, to become hungry and thirsty of righteousness, to be merciful and ready to give, pitiful and compassionate, pure in heart, abstaining from all defilement of flesh and spirit, peacemakers with our neighbors also to endure all persecutions for the sake of truth and His Holy name.

[158] In order to attain richness of grace felicity and glory, He ordered us to accept all tribulations that come upon us. Even in this world He ordered to let our light so shine before men, he said that “they may see your good works and glorify your Father Who is in heaven.”²¹⁹ For the law of Moses formerly given to Israelites says, “You shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness.” But Christ said: “Whosoever makes his brother angry shall be in danger of judgment; and whosoever shall say his brother poor, shall be in hell fire.”²²⁰ And “if you bring your gift to the altar, and there you remember that your brother was against you, leave there your gift before the altar and go first and be reconciled with your brother.”²²¹ And He also said, “Whosoever looked on a woman to lust after her, has committed adultery with her in his heart.”²²² And hereby he called the defilement and consent of the affection adultery.

[159] As Law forbids men from false swearing, Christ also commanded to swear not at all rather saying yes at the time of yes and no at the time of no. In law “eye for eye and tooth for tooth,” but Christ said, “For whoever shall slap your face, turn to him the other too, and for whoever took away your garment let him have your coat too. And for whoever forced you to accompany him one mile, go with him the second mile too. Gove to whoever asks

²¹⁸ Matt. 28:19-20

²¹⁹ Matt. 5:16

²²⁰ Matt. 5:22

²²¹ Matt. 5:24

²²² Matt. 5:28

you, and don't refuse that who wants to borrow from you."²²³ He also said, "Love your enemies, bless those curses you, do good to those who hate you and pray for those who persecute you; that you may be the children of your Father Who is in heaven, for he rises His sun on the good and the evil and sends His rain on the just and the unjust."²²⁴

[160] He also said, "Judge not, that you may not be judged. Forgive, and you shall be forgiven. Do not collect a treasure upon earth where there are rust and thieves who corrupt and steal, rather collect a treasure for you in heaven where there are no rust and thieves. Where there is your treasure your heart also is there. Do not think what to eat and drink for your soul and what to wear for your body. Your heavenly Father knows as you want all these. I say truly without any false, as the creator of soul and body shall give food for all and He even feed the fowls of the air and arrays the earth with beauty of lilies. Seek you first the Kingdom of Heaven and all these things shall be added unto you. Do not think for tomorrow, for the tomorrow shall think for itself. Whatever you want men to do for you, you also do it for them."²²⁵

[161] "Enter through the narrow gate, the way that heads to life is difficult and those who seek it are small in number: for wide is the gate, and broad is the way that leads to destruction, and many are those who walk through it. Not everyone who says unto me Lord, Lord, shall enter into the Kingdom of Heaven; but who does the will of my Father Who is in heaven. He that loves father or mother more than me is not worthy of me, and he that loves his son or daughter more than me is not worthy of me. Who that doesn't carry his cross and not follow after me is not worthy of me." With such virtues and like these, the Lord commanded the Apostles and saints to teach all to those believes in Him, and all these things we are bound to observe, if we desire to the end to attain the crowns of righteousness that doesn't get old, which God the righteous judge shall give at that day unto all that have loved His appearing.

[162] Yéwaséf said to him, "If this commandment demands such a strict curiosity, if after baptism, I chance to fail, will I be a hopeless of life? Or do I lose all my hopes? Bärälam answered saying; "you don't need to think of this. God the Word Who became man for the sake of our salvation is aware of our exceeding weakness and shall not leave us to suffer

²²³ Matt. 5:39-42

²²⁴ Matt. 5:44-45

²²⁵ Matt. 6:24-34

under this sickness which is without remedy. But like skillful leech, He prepared for us wisdom of healing through repentance, prescribing this for the remission of sins. For after we have received the knowledge of truth, and baptized with water and Spirit, we become pure with a sign of cross from all sins. If we should fortune to fail into sin, it is not appropriate to be baptized again. Because, this richness of grace will be given only once.

[163] But we shall be saved through doing repentance which is given to us from our creator in a way of fasting, prayer and bitter cry. With the grace of the Lord, these will be called baptism. But it is appropriate to face a suffering for some time to be saved from a great failure. In such ways, there is no sin that overcomes God's love. We are supposed to follow repentance before the coming of death, because if it took us while we are full of sin, there shall be no repentance in Sheol. For this reason He ordered us not to cut our hope while we commit sin, because we know the mercifulness of God and we know about sin against which the lover of mankind Who shed His blood sated forgiveness. Glory be to Him forever and ever Amen.

[164] In many places of scripture He clarifies the power of repentance, especially in commandments and parables of our Lord and Savior Jesus Christ. In the beginning of His preaching, He said, "repent, for the Kingdom of Heaven is at hand."²²⁶ He also thought using parable about a certain son that had received his father's treasure and went to a far country, and there he spent all his treasures in riotous living. When there arose a famine in that land iniquity, he went and joined with one sinful citizen of that land, who sent him to his field to keep his pigs. He couldn't fill his belly with the husks that the pigs did eat. At the end of his life he returned from the suffering he faced and cried on himself saying, "How many hired servants of my father have bread to spare, and I suffer from hunger! Now I should go to my father and say, 'father, I have sinned against heaven and before you, and I am no more worthy to be called your son: make me as one of your hired servants.'" And he arose and went to his father. When his father watched him from long distance, he felt in deep compassion. He ran and hugged him and prepared a feast of joyfulness. For he found his son, he killed the fatted calf.²²⁷

²²⁶ Matt. 4:17

²²⁷ Luke 15:11-32

[165] He brought this parable to represent those who return from their sins to repentance. He also showed with a clear parable of good shepherd that own hundred sheep. When one was lost, he left the rest ninety nine and went forth to seek which was lost until he found it and carry in on his back and added it back with that are not lost. Then he called his friends and neighbors. Our savior said, “Joy shall be in heaven over one sinner that repents more than over ninety nine just persons who need no repentance.”²²⁸ Also chief of the disciples Peter, the Rock of the Faith, in the very season of the Savior’s passion, he failed under guilt of denial for Gods wisdom wants to teach him the weakness of mankind. Then when he remembers the word of our Lord he cried a wept bitterly. With those hot tears, he saved himself from the anger because, he learnt a lot about fight. Even though he failed he doesn’t felt tired and he doesn’t cutted his hope. With his deeds, this chief becomes an example of repentance for the whole world.

[166] After He resurrected by His divine power, our Lord Jesus Christ asked him saying, “Oh! Peter, do you love me?” He changed the three-fold denials with three-fold questions. Peter answered saying, “Yes, Lord, You know that I love you.”²²⁹ So from all these and many other, number three become perfect and the power of repentance become visible. Now let us love stopping sin, sending it away and getting far from it by weeping tears. As it is said by David, “I am weary of my groaning: every night will I wash my bed and water my couch with my tears.”²³⁰ If man once came to know righteousness and second birth and tasted the divine mystery, it is necessary to be curious and fear not to fall. Because, falling is not good for fighters. Many who failed lost the courage to rise again.

[167] There is one from them who opened a gate for pain and lived in it. There are also some who cant escape from it and failed to go to repentance to raise themselves with faith to wash themselves from the dirt of sins. In this case failure comes accidentally. If a failure comes, the solution is to raise fast and to fight a good fight till the end, for our Lord said “Return to me, and I will return to you.”²³¹

[168] Yéwaséf replied and said to him, “how after baptism shall a man keep himself clear from all sin?” I wish to find the way of God carefully and I do not want to retreat from it,

²²⁸ Luke 15:7

²²⁹ John 21:15

²³⁰ Psal. 6:6

²³¹ Zach. 1:3

and I don't want to fall again after the forgiveness of my past sin. Bärälam said to him, "well said oh! King, that also is my desire; but it is quite impossible to walk in fire and not to be burnt and it is hard to stand in fire. It is also uphill task for a person that is tied to the matters of this world and busied with its cares and troubles and lives in riches and luxury, to walk unwearingly in the way of the commandments of God and to meek himself. For God said, "A servant can't serve two masters; for either he will hate the one and love the other; or else he will honor the one and dishonor the other. You can't serve to God and to money."²³²

[169] His beloved John the Evangelist and the Theologos wrote saying "love not the world, neither the things that are in the world. The love for the world is the lust of the flesh and the eyes. The world passes away and the lust thereof passes together, but he that does the will of God lives forever and ever."²³³ Look to our fathers who have had divine inspiration and heard all these from the mouth of Christ and who ordered men to secure their soul after baptism of Christianity. Some of them become courageous to receive the second baptism which is martyrdom by blood. For this too is called the most honorable and reverend baptism. This shall never be polluted by sin. For the sake of Christ, hey gave themselves to kings and tyrants. They endured every form of torment; they threw them to lions, fire and swords. They kept the good faith, they completed their running and they kept their faith, and received the prizes of righteousness. They became companions of Angeles and fellow-heirs with Christ. Their virtue shone so bright like this and they shone till their richness of grace came out to the whole world and the ray of their teaching spark until the end of the world. Of these men, not only the words and works, but even the very blood and bones are full of all sanctity, mightily casting out devils, and healing those in serious illness and they honor them before creatures.

[170] And it were a long tale to tell one by one their deeds of powers. When the time of the tyrants and the corrupters come to end, and Christian kings come to rule, look unto fathers who presented both their body and soul to the great God with a perfect mind. They emulated all painful deeds and they abstain themselves from impurity of body and soul. They recognized as they cannot keep this way without keeping the commandments of God. Again

²³² Matt. 6:24

²³³ 1Joh 2:15-17

they thought us to keep and do the above advices in the midst of turmoil, suffering and worldly migration. According to the word of God, they adopted for themselves a strange and changed manner of life. They forsook all their parents, brothers, children, friends, relatives, riches and luxury all in the world. They went like men who went to deserts being destitute, evil treated, poor wandering and making their houses in wildernesses, mountains and caves of the earth. They abstained themselves from the happiness, cloth, food and even citizenship.

[171] By doing these they have got two benefits. The first is never seeing the pain of this passerby world and to dismiss its memory in order to establish and gain heavenly desire in their heart. The second, by avoiding the deeds of flesh to become martyrs willingly and become imitators of the sufferings of Christ, and become partakers of the kingdom that has no end. When they saw as this wisdom is nice, they left their houses and hid in cells holes. By living in such manner, they attained blessings. In order to attain happiness and rest, they left all what they have.

[172] They preferred to eat grass which is not cooked by fire. With such little portion of food, they feed their bodily life. Some of them eat only once a week, and some of them eat twice a week, and some of them eat once a day only for the sake of testing food. Their prayer and watching is little bit smaller than that of the Angeles. They bid farewell to gold, silver and riches. They forgot all selling and buying which is the activity of men. They had no place for envy and pride; they protect themselves not to do none of the evil things. As our Lord said, “when you shall have done all things which are commanded you, say ‘we are unprofitable servants: we have done that which was our duty to do.’”²³⁴ Some among them sentenced on themselves not to do anything without what they are commanded to do.

[173] Every one of them have attained pure mind. They had no vain glory and pleasing of men from other. For they had fled from the world and were dwelling in the desert hoping to receive their rewards not from men rather from God. They believe from the bottom of their heart as religious exercise performed for vain glory go without recompense; for these are done for the praise of men. But those who seek the glory above ignored the earthly and strive one by one until the end. They abstained themselves from the haunts of men throughout their earthly life-time and became near to God. Some of them made their shelter

²³⁴ Luke 17:10

very far from their friends. On Sundays they gather in church to receive the Godly Mystery which is Holy Body and Blood of Christ Who gave Himself on laities for absolution of sins, enlightenment and holiness of body and soul.

[174] They entertain one another with the exercise of divine oracles and make public the secret wiles of their adversaries to save one among them from entering to the wrestling. Then they turn to their places storing the honey of virtue and they do husbanding sweet fruits worthy of heavenly board. Others again went on the path of life where many gather together and lived in serving the believers. They sacrifice their self-will with the sword of obedience. They considered themselves as slaves who are sold willingly. They no longer live for themselves rather the life of Christ Who dwelled in them and Who they followed and they ignored all for His sake. This is what being away from the world means. And this is how to get out of death, heresy, and lowly manner with a wish to come to the higher personality.

[175] These are men who live on earth the life of Angeles, chanting and singing to God like martyrs who were faithful in keeping the commandments and fighting the good fight. And in them is fulfilled the word of God that says, “Where two or three are gathered together in my name, there am I in the midst of them.”²³⁵ By these two and three He indicates all gatherings that have no numbers. There are places where one or two, little or many gather in His Holy Name to worship Him with fervent heart. We strongly believe that he will be present there in the middle of His servants and lives with them. With such signs, men of earth imitate the life of heavenly beings in fasting, prayer, strength, hot tears, remembering of death, avoiding anger, silence, purity, and temperance, love of God and perfect love for men. They completed their life as such like the Angeles.

[176] For these reasons, God graced them with miracles and signs. Their various virtues were heard in all corners of the world. If I opened my mouth and tell you the story of one of them who was called Entons, you will wonder how one tree shall have sweet fruits and how this man made his foundation in silence and even how he deserved to receive gifts from our savior. Others fought like him and won heavenly crowns. Blessed are who loved God and ignored all for the sake of His love. They cried day and night, that they might gain everlasting comfort. They humbled themselves willingly, that they might be exalted. They

²³⁵ Matt. 18:20

afflicted their flesh with hunger, thirst and vigil that they might receive spiritual personality and happiness in the eternal kingdom.

[177] They became pure hearted and a tabernacle of the Holy Spirit. They crucified themselves for the world to stand at the right hand of Who is crucified for them. They girt their loins and prepared their laps in all times hopping the coming of the immortal bridegroom. They attained two enlightened eyes that have straight sight. They focus on that wonderful time that brings the eternal good and the eternal punishment immovable from their hearts. And pained themselves to labor, that they might get the eternal glory. They became cured from passion of sins like Angeles and now they wave the movement in their fellowship. Blessed are they like them, because, with their spiritual vision, they discreened the vanity of this present world and the uncertainty and inconstancy of mortal fortune, and cast it aside and laid for themselves everlasting blessings. These then are marvelous holy men.

[178] But we are vile and unworthy of being like them, because we didn't come to their heavenly wisdom that appears in heaven. Nevertheless, so far as is possible for our weakness feeble power, we take the stamp of their lives, and wear their habit, even though we fail in our virtue, there is divine hope. This is given to us by baptism and it helps us in the time of sin and corruption. Let us follow the teachings of these blessed, and let us understand the worthlessness of the worldly virtues which is weightless like dust, darkness and wind that disappear fast. The deeds of the world are the same as the above. They thought us not to love the world rather to hate it seriously. It is appropriate to hate the world. Because, it brings its friends to sorrow nakedness of good deeds. It also load a heavy load and push them to fell down.

[179] These are its character and treasures: it hates its friends and gossips unto those who are not doing its will, it brings evil things on those who depend on it and it cuts the foundation of those who rely on it. It makes covenant with fools and to pull them more, it gives them false promise. When they fulfilled all their desires, they come to know as it is deceiver and it will fulfill none of its pledges. Today, it prepares their lusts and makes it delicious; tomorrow, it will make them food for their enemies. Today, it makes one of them a king; tomorrow, it will throw him through deep sufferings. Today, it will give plenty of good things to a person; tomorrow, it will make him beggar. Today, it will crown him with a

crown of glory; tomorrow, it dashes his face upon the ground. Today, it adores his neck with brilliant badges of dignity; tomorrow, it humbles him roping with iron chain. For a single hour, it makes him beloved to all; after a little while it will make him hated by all. Today, it gladdens him; tomorrow, it makes him suffer with lamentation and wailings. Hear now; it will make the final rest place of his former lovers in Sheol, a place of lamentation and destruction.

[180] Such is always its mind and this is the result of its love. It doesn't cry for those who died and it doesn't have good wish for who survive because it entangled them with its snare and it wants to test its deeds on them and it doesn't want anyone to escape from its harsh snare. These men, who became servants of such lord, followed the corruption of their heart and separated themselves from honor. They will fall under the love of the passerby virtues. They always grasp after bodily enjoyments and never think of the future world that has to come. They leave their soul to suffer with hunger and to be worn with myriad ills.

[181] I consider these like a man fearfully running before a face of unicorn, who, unable to endure the sound of the beast's cry and its terrible bellowing. He rather run using all of his power not to be its food. While running fast, he fell down under a deep and great pit. While falling in the pit he stretched his hand and cached a tree that has two branches. He cached the branches tightly and step his foot on the stem of tree and thought that he found unshakable safety. While he watch up, he watched two insects one white and the other black eating the branches which he cached and the branches were not cut down. When he watched the bottom of the pit, he saw a dragon which is fearful for eye and which breathes fire. Its eye was lightening powerfully like thunder and it was opening its mouth to swallow him. When he look to the place where his foot step on, he saw four serpents that projected their heads from the hole of the wall on which his foot was perched. Then he lifts up his eyes and saw bee that produced honey that pour from the tree that has two branches. He tested it with his tongue, found it delicious and become happy of it. Then he treated his heart and ceased to think of the troubles whereby he was surrounded; how outside the unicorn was madly raging to eat him, and again at the bottom of the pit there is dragon that opened its mouth to swallow him and the braches that he cached are little bit away from being broken, and his foot are stepping on a place which is not strong to save him from the four serpents. He forgot all those troubles and his mind was stick on the sweetness of that tiny honey.

[182] This is the likeness of those who melt in love of the deceitfulness of this passerby world. Now I appear before you to interpret it to you. The unicorn is th[e commandment of death that ran and follow the race of Adam. The pit is the world which is full of pain and sufferings and it is also represented as grave. The tree with two branches that are eaten by the insects is our age which is being eaten and passes. The black insect is night and the white is day. The four serpents are the structures of man's body which are unstable in man and which disordered and disturbed, bring that body to destruction. The dragon is represented with the belly of Sheol which is too hot to consume those who prefer the destruction of this passerby above the good which is to come. Honey is the sweetness and the wish of this world, whereby it deceives its own friends and it doesn't give chance for the salvation of their soul.

[183] Yewasef replied saying, "truly, truly this is true and it goes with your word. Do not grudge disclosing such parables and figures to me to let me know always perfectly and to understand as what life is in this passerby world and what we face at the end." The elder answered saying, "now, those who love the timely happiness of life, love of this world, those who prefer the passerby lust of this world from the living are like one person who had three friends. He used to honor two of them and he was fighting for them and he strongly cares for them. But to the third, he used to treat him arrogantly. He neither honor nor love him as expected to do so, rather he loves him only for show. Once upon a day strange soldiers who had dread appearance came to him fast and took him to the king to pay back a debt of thousands of talents.

[184] When things became serious at the court of the king, he began to beg a helper. Early in the morning he run to his first friend whom he love deeply and said, 'Oh my friend! You know that I always give my life for you. Now I need someone that can help me and save me from the trouble that surrounded me. Oh my friend! What help can I get from you and what hope can I find from you?' The friend replied saying, 'Oh man! I am not your friend and I didn't become friend with you, and I don't know from where you come? I have other friends with whom I enjoy life and make them friends from now on. Now I will give you two clothes that only help you to be used on your further way. But don't expect any other thing from me.

[185] When the man heard this words, he cut his hope that he was hoping to get some help from him. Then he went to his second friend and said, ‘Oh friend! Remember how I much good things I have given to you and how much love I have shown to you, now, I have fallen into great sorrow and tribulation and I need an helper that can help me. Tell me how much you can suffer with me. He replied to him saying, ‘in this day, I am not ready for that, I even found myself in perils and tribulations. What I can only do is just to accompany you for some way which can’t help you and then I turn quickly homeward, and busy myself with my own anxieties. The man returned empty handed being sad on his way, and he cried misery on himself for his vain hope in those ungrateful friends who didn’t helped him while he was busy to love them and make them happy.

[186] Then he went to the third friend whom he doesn’t gave rest and whom he doesn’t invite him to be part of his happiness. With countenance ashamed and downcast he said unto him, ‘I can’t open my mouth before you and I can’t raise my eyes unto you, because, I clearly know as I did nothing good for you and become a friend of you. But now, I came to you due to the misfortune I faced. I didn’t get any help or way out from my other friends. If you have any possibility or little help that you can help me, don’t refuse me and bear no grudge for my past unkindness that I have done it against you.

[187] He replied with a bright and happy face saying, ‘yes I am your true friend and I remember all plenty or small good deeds that you have done with me. Now I will repay it and I will add on it. Therefore do not be afraid, I will go before you and beg the king for you not to deliver you in the hands of your enemies. Now be of good courage, dear friend, and fear not.’ At that times the man feared and pour his tears with heart feeling and said, ‘woe to me! To which should I lament? to the past? Or to that come later? I lament on my good deeds that disappeared for I did it for those false friends who didn’t remember my good deeds. Woe to my foolishness! that I didn’t become a friend with this sincere friend.

[188] Yéwaséf became amazed by this tale and asked for the interpretation. Bärälam replied to him saying, “The first friend is the abundance of riches and love of money, by the reason of which a man falls into ten thousand perils and faces many miseries. But when the day of death came on hand, he will take nothing with him, except the useless burial clothes. The second friend signifies wife, children and other relatives, to whom we are passionately attached and we tear ourselves away, neglecting our very soul for the love of them. But no

help did we ever drive from these in the hour of death, except simply heading to grave. At that moment they shall turn to their own cares and matters. But the third friend, that he neglected and counted as cheap is the company of good deeds, faith, hope, love, truth, charity, and the whole band of virtues can go before us when we get out of this world. They may plead to God for the sake of us and deliver us from our enemies and dread creditors, who urge that strict rendering of account in the air and who want to pass on us a bitter judgment. This is the third friend, to whose mind we immersed small kindness and who repaid us with interest.”

[189] Yéwaséf replied to him, saying “Oh wise man! How nice is your wisdom, which is granted to you by your Lord!” Now my heart felt happy of hearing your lovely words. Again, tell me how this world is going to pass, and how a man passes through it in belief of salvation.” The blessed Bärälam replied saying, “they told me as there was a great country, the residents of the country had a custom taking one foreigner and stranger who they don’t know and who doesn’t know anything about the custom and traditions of the country, and assign him as a king with absolute power. He follows his own will and pleasure without hindrance until the completion of one year. At the end of the year, while he was enjoying without any sadness, and while he was in eating enough and happiness thinking his kingdom will continue forever, they would rise up against him, strip him bare of his royal garment, and bring him before the gathering necked. Then they dispatch him to a great lake which is too far and hard to live and even where there he can’t eat enough and have clothes. Rather he lives there with hunger, nakedness, misery and thinking of how such honors passed away from him suddenly.

[190] “According to their custom, the citizens of the country appointed a person whom they found. But the man was full of wisdom. His mind was not changed due to the honor he gained and his heart was not shaken due to the kingship like the previous ones who finished up with plenty of misery and sadness. He began to think strongly how to collect treasure for the future of his soul. Then he understood well and began to think as a wise man knowing the custom of the citizens and come to know about the place of migration from those who were before him and he learnt how he might order what is necessary for his soul. When he come to know as he will be migrated to that island, leaving the collected treasures to others, he opened the treasure boxes on which he had full power and took plenty of gold, silver and

precious diamonds and sent them one by one with honest servants to the island where he is expected to be sent at the end. When the one year is completed, the citizens of the country rose against him tore away his royal garments and took him to those kings who already migrated. While those foolish kings lived their life in misery and being poor, this wise king who sent his treasure before him began to eat what he needs, and to live with eternal pleasure and health. He also rid the fear of those mutinous and evil citizens who were not faithful and lived in richness using his own advice which is full of wisdom.

[191] Now you should understand the interpretation of this. The country is this vain and passerby world. The residents are the principalities and powerful those handle the dark world of this passerby age, while deceiving us with test and lust of an hour and force us to focus on the perishable things as incorruptible. As though, we get deceived and nothing of the eternal thoughts will enter to us. We don't also store anything for our eternal life. Then when the Angel of death come sudden, and the cruel citizens of that country transfer us necked like someone who finished whose age. They carry us to a dark and gloomy land, a land where we can see neither moon nor life in it.

[192] This good and true counsel which is known in all generation and which saved the wise king is the reason I the poor and humble servant came to you to show you the good and infallible way which also is not false and which gives eternal and unending life and which counsel you to own and store all honor and which abstain you from the error of this passerby world to which once I lived and after recognizing its unrest using my two eyes, and understood as the past men were distracted their age. There are some who came first and there are some who followed, but none of them were eternal. There is no endless wealth for rich men, power for powerful, wisdom for wise men, rest for men who live in belief, happiness for men who live in prosperity. My might is not due to the honor from here, rather their deeds seem like the passing of waters in the middle of sea.

[193] I also came to understand as they are all worthless and all that were before and forgotten weather they were king, honored, mighty or like, all are passersby and when time flies they disappear and dismantled. I who am one of them also will truly fall down under change and corruption. As the usual trend, as those before me didn't allowed to enjoy the passerby, my end will also be like that. As it is sated to men, and the world disturbs them to migrate them from here to there, it transfers some of them from richness to being poor and

some of them from being poor to richness. It takes some of them from the world and replace them with some other. It dishonors the wise men and honor the foolish men to seat on a honorable throne.

[194] The race of men became difficult to see. Because, they had no might that enables them to stand before the cruel tyranny. It is like a dove that flees from an eagle or hawk. It flies from place to place and rest in one tree and sheltered under terrace. Then it shelter under a hole of a stone to live under horrible pressure, it doesn't get a place that makes it happy and it live always under fear and disturbance. So are those who are flustered wildly by the passersby. They labor painfully for it and they don't have strong thought. They don't know what their future shall be and for this reason, where this vain world to which they became slaves leads them to.

[195] They preferred evil from good and they went through the path of evil instead of good. They even don't know who shall inherit their hard and painful fruit. Whether their kinsman or those whom they chose, they become without friends or acquaintance at all, but an enemy and foemen. All these and that follows comes upon the tribunals of soul. And I came to hate my whole passerby life and all corrupted deeds to which my soul attracted wishing to attain the earthly pain. At that time I had put off from my soul the lust thereof and cast from me and followed to truth and good which is beloved and does his will.

[196] I came to know as this is the center of all good deeds and it is called crown of wisdom. Again it a perfect wisdom and it is life that can't be corrupted by sorrow. This life is far from reproach to those who attain it and trust in God. I establish my reason on this way which is the commandment of God that has no error. I came to know as it has no hindrances, hardness, bush, whole, rather they all removed and it has no thorns and thistles. But it was good and smooth that delights the eyes of those travels in her with purity. Moreover, to those who laid their hope in her waiting to the announcement of salvation to march in it with everlasting happiness.

[197] Since I was living in error and foolishness, I gave myself to walk in it with power and I truly preferred it more than all. Also I began to rebuild the habitation of my soul that had fallen and missed. In such way I was devising my estate and removed a curse from my hurt, and heard the word of wise man who loudly teach me saying, "All you need to be saved, separate yourself and get out of the error of this world for it changes its likeness quickly. Go

out of it without taking life and enjoyment as an eternal belongings, because you are supposed to travel long way that needs plenty of belongings and at the end you will find a place of eternal rest with two cities and many rooms. The first city is full of good things and a city which is arranged by God for His beloved ones and who keep His commandments. And they that attain thereto shall live forever in incorruption, hearing as there shall be no pain, sorrow and sighing.

[198] But the Second is full of darkness with pain and tribulation, which is prepared for Satan and his soldiers who does bad deeds, they shall be castes in it. They preferred the passerby that corrupts quickly in place of the eternal and they have made themselves a consumption of the eternal fire. When I heard this word, I came to know the truth and preferred the virtue through which I can find the city which is far from hunger and sorrow, and full of good things which shall be my eternal knowledge. Now my knowledge is found as one part of a child that up brought spiritually step by step. When the end of the world comes in hand, I watch this growth like someone that watches through mirror. At that time shamefulness and tribulation will be casted away.

[199] But now, I thank God through Jesus Christ our Lord; for the law of Holy Spirit removed the law of sin and death using the spirit of life, and has opened my eyes to see without error.²³⁶ The will of the flesh is death and the will of the spirit is life and peace. For I understood the vanity of the present things and their capability to lead to failure, I hate them with a perfect hatred. So likewise I advise you to understand and keep in mind as the world is quickly passing. Here you have the chance to collect an eternal personality and a treasure that can't be damaged due to rust and you will go to it without any hindrance. So when you go there you will not be poor, rather you shall be rich in finding all what you need from the treasure you already stored.

[200] Yéwaséf replied to him saying, "How can I send treasure and riches there, to find it when I go there and use it for my eternal and unending pleasure? And how can I hate the present and prefer the invisible which is to come? Please make this clear to me." The blessed Bärälam replied saying, "Sending the money to the place of eternal life is easy. If you give it to people in need it shall be kept there and it shall be multiplied. Daniel, one of the prophets whose words are true, said to king Nabukadanzzor, 'Oh king! Let my advice be

²³⁶ 1Tim 1:12

acceptable before you, be your sins redeemed by almsgiving and your iniquities by showing merci to the poor.’²³⁷ The word of our savior also says, ‘make to yourselves with the mammon of unrighteousness; that, they may receive you when you go to their eternal house.’²³⁸

[201] And our Lord spoke in the beginning and at the end of His teachings about almsgiving by saying, “Blessed are the merciful for they shall obtain merci,”²³⁹ The alms given in the hand of the needy will stay and multiplied and it will be stored with its interest. All that you do to them to make your Lord happy, you will find multiple of it. As He already said, you will find hundred fold of what you give and eternal life, for He knows all living and high blessings and treasures. For this reason, ignore all the treasures and lusts of this world for long, you are separated from it, because, with this passerby treasure you shall buy the eternal and unending. With the help of God, do all these after watching the destruction of the treasure of this world. You ignore its destruction and go without worry to the eternal that lives forever. After removing a cloth of darkness and works of death, and after ignoring the present world, consider the corruptible body as your enemy. Rely on the immeasurable light. To attain the eternal life that has no error in it and to be glorified with Him, follow Him without any retreat carrying His savior cross on your shoulder.”

[202] Yéwaséf replied saying, “ignoring and despising all things and attaining life is painful. Is that a teaching that you received from the commandments of the Apostles? Or it is an invention of your wits, which you have chosen for yourselves?” The blessed Bārālam replied about those conversations saying, “I am not telling you created laws, rather laws that I received from the beginning. God said to a person who boasted by his works and asked Him saying, ‘I have kept all the commandments that are written on books of law, and what should I do to attain the eternal life?’ He replied unto him saying, ‘you lack one thing, go sell all what you have and give to the poor, and you shall have treasure in heaven and come, carry my cross and follow me.’ When he heard this, he went sorrowful, for he was very rich. And when our Lord Jesus saw him sorrowfully, He said, ‘how hard is for rich to enter into

²³⁷ Dan. 4:27

²³⁸ Luke 16:9

²³⁹ Matt. 5:7

the Kingdom of Heaven! It is easier for camel to pass through the whole of a needle, than for a rich man to enter into the Kingdom of Heaven.”²⁴⁰

[203] All saints heard this commandment and decided to be separated from such hardness of riches. They separated truly from it and distributed all what they have to poor men and prepared eternal and unending riches. They carried the life giving cross willingly and followed Lord Christ. Some of them died a death of martyrdom and some of them fought in silence. They left none of the virtue of martyrs. You are supposed to know this philosophy which came from Christ our King and God and which prevents us from corruptible things and makes us partakers of everlasting things.

[204] Yewasef replied saying, “If then this philosophy is so honorable before, why not many do practiced it now?” Baralam said, “Many have defeated and find it, and many refused and retreat from it.” As our Lord said, little are who walk through the sorrowful and narrow way, and many are who walk through the broad way.²⁴¹ For those who walk seriously with love of money, passion, love of lust, vain glory which is worthless are away from God and prisoners. A soul that cuts her hope and abstained from doing good deeds is prepared itself to be attracted with wild lusts.

[205] As prophet David mourned about the foolishness of such souls and about the cloud and thick darkness that covered them and the hardness of their heart and mind saying, “Oh you son of men! How long will you be of heavy heart? Why you love vanity and follow false? You think that this present life, and luxury are big things and simply vain glory and living in suffering which is already said.”²⁴² Things which no more belong to those that possess them than to them that hope for them, nor to these latter any more than to those who never thought of them: things like the dust carried and whirled about to and from by the tempest, or vanishing as a smoke.

[206] Our Lord, (glory be to Him) commanded to Prophets, Apostles and all Saints to keep His commandment and preach all in order to encourage them to walk through the road of virtue which is without error. For this reason those who choose this road are little in number whereas those who prefer the broad way that takes to destruction are too many. So it is not appropriate to degrade the divine wisdom and walk, rather we are supposed to consider it as

²⁴⁰ Luke 18:21-25

²⁴¹ Matt. 7:13-14

²⁴² Psa. 4:2

a bright sun that rises for all and sends its light to enlighten all with merci and commandments. Some of them, due to their pride, cover their eyes not to watch the light of the sun and it becomes dark on them. It is not appropriate for all to take the foolish men as a figure and to ignore and avoid the glory. Because they made their soul far from the enlightening light. These are blind who stood near to wall and fall into deep ditch, but the bright sun that exists in its existence and shines with its beautiful rays to those who become bright with its light. Like this great light, the light of Christ that shines to all abundantly and allows everyone to be part of His light. He is the true sun who is found by everyone who needs to see Him. And He doesn't force anyone who prefers darkness willingly. He only governs everyone according to their will, because they are capable of thinking in the present world.

[207] But Yéwaséf wanted to know the meanings of free will and the power of choice. The elder Bārālam answered saying, “free will is the willing of a reasonable soul, moving without hindrance toward whatever it wishes, whether to virtue or evil deeds. The soul is created as such by the creator for the glory of His name. Again free will is the movement of an intelligent soul that controls itself. Choice is desire which is in us and deliberation accompanied by desire for things that lie in our power. Deliberation is a desire about virtues in our mind. There is person that discusses with his soul whether it is okay to do an action or not and again he thinks what is preferable and what is to be done. Then he is inclined towards it and loves that which was so judged by the deliberative faculty, and this called will. If he thought and didn't choose what he thought and he didn't want it, this can't be called will. After choice there is will, in judgment there is selection which comes before choice. These two, choice and selection are things that come together one following the other.

[208] It is known that selection comes after thought and choice and it is just selection. By this we can know the redundancy of words, because we choose one deed from the other only through thinking. No one can take a judgment out of his will and chooses things to do before this. You do not know the question itself. All deeds that you think and know are not good, so you wish to bring it to mind. What is going to be done the thing which comes before selection. When you accept wish, thinking follows and choice will become as a conclusion. This is how choice comes to who chooses and it became a wish which reside in us. Choice

and advice that we keep in us will arrive in our mind. Because, what we judged in our mind will be our choice and all thinking is about doing. And also thinking comes before the original choice. And all original deeds come before Choice. This is not only about deeds; rather all thoughts are coming before choice.

[209] At that time all crowns and sufferings shall be manifested. Because doing an action follows the wisdom in ourselves. This action comes from the choice which resides in our mind and we have the knowledge of good virtues which are the preference of our soul. Since then, it is of free will that men deliberate, and of free will that men choose, a man partakes the divine light and multiplied in having wisdom. There are differences of choices.

[210] There are different kinds of water sources in the heart of the earth. Some of it is flowing on the surface of the earth, some of it is flowing little bit deep and some of it flows too deep. From this water falls there is some that have good test. The water on the surface and deep is both bitter and sweet. Some of the sources boil too hot and comes with higher or lower pressure. From these, you can understand the choice and happiness of man. Some choices are swift and exceeding fervent, others languid and cold: some have a bias entirely toward virtue, while others incline with all their force to its opposite. Their virtue is not coming out of their thought.

[211] Yéwaséf replied saying, “can we find among men who preach this like you do? Or you are the only one who declares as the existing world is passerby?” Bärälam answered saying, “in your unacceptable country, I found none, because, the tyranny of your father has removed thousands of servants and ordered not to hear the mercifulness of God in the middle of the country. But God is glorified in all other tongues with some perfect truth. Due to the teaching of Apostles and Apostolic fathers who are covered by divine grace, His light shines in Holy Church that lives in every corner of the world. The light that rises in church is much brighter than the light of the sun. This is why I am sent to you as teacher and preacher.

[212] Yéwaséf replied saying, “does my father know nothing about this?” Master and blessed Bärälam replied saying, “since he closed his mind he didn’t come to know the worthy and appropriate deeds and he didn’t wanted to promote good deeds willingly, rather he preferred to do evil things willingly.” Yewasef said, “I wanted to let him know all these.” Baralam replied to him saying, “The things that are impossible to men are not impossible to

God. How do you know, whether you shall save your father in a wonderful way and become a father of your father?" I have heard that as his kingdom become good and Perfect and it administer the people under the kingdom with love and kindness.

[213] Due to his lack of knowledge about God who is a shelter for good hearts, the father of Yéwaséf was living in hardness of heart. He was immersed under the errors of adultery. He had one good counselor who worships God. Since he had a precious wisdom, he used to initiate the king to do good deeds. He was worried by the abstainance of the king from doing so and he sometimes think to rebuke him about it. Nevertheless drew back from the attempt, for fear that he might earn trouble for himself and cut short those services which he rendered to others. He was waiting for a convenient time in which he will be attracted and benefited.

[214] On one night the king said to him, "come, let us get out to the city to watch whether there is anything which is worthy for us," While they are walking in the city, they saw a ray that comes out of one hole of a cell. They focused on what they saw and watched a kind of cell under the ground. There sat a man plunged in poverty and clothed with unclean clothes. Besides him, there was one woman giving him wine to drink. When the man took the cup from her hand the woman sang an enjoyable song to him. She delighted him by her dancing using her foot and flattered him with her good words that take to lust.

[215] After watching this for one hour, the king admired and said, "while these are living under such poverty even can't afford their house and cloth, how can they enjoy life?" At that time the counselor replied to the king saying, "Oh friend! How marvelous thing it is, how you and me cant enjoy while we are living in such luxury and honor and we didn't got happy even one day like this poor lady who gets very happy? These two who are foolish, while living in such life which is fearful and considered as abomination, they considered it as sweet and they enjoyed it.

[216] At this point the counselor found appropriate time to speak to the king and said, "Oh king! What do you think about their life?" He replied saying, "this is the horrible and the worst of things I saw throughout my life." At this point the counselor replied saying, "Oh king! It is true, this is horrible, and for those who watched on us, our life is in glory from the beginning to the end. The good things we own are greater than all other. Your palaces which are ornamented with gold and those good garments are marvelous. All delights of this world are in the eyes of wise men. The unspeakable beauties of those houses in heaven, that are

not done with the hands and which are done by God, and the incorruptible crowns which God the creator of all prepared to those who are beloved of Him. As an image of two halls and explanation of the passerby.

[217] As we count these men foolish, so much the more are we, who go astray in this world and please ourselves in this false glory and senseless pleasure, worthy of lamentation and tears in the eyes of those who have tasted the pleasure that stays forever. When the king heard this word from him he became shocked and said to him, “who are these men who attained a life that is better than the life we live in?” The counselor replied to him saying, “These are the people who preferred the eternal things than the temporal.”

[218] The king asked again to explain him the meaning of the eternal treasure. The counselor replied saying, “These are who preferred the kingdom that has no end, life that is not subjected unto death, riches that can’t be challenged with poverty and joy and gladness that have no share of grief. Blessed are these who live in eternal life enjoying all sweetness and joyful treasure which is found in the eternal Kingdom of God reigning with Christ the endless world.” The king replied saying, “who is worthy of these treasures that are arranged like this?” The counselor replied saying, “those who walk through the way that leads to there, for there is no one who forbids those who wants to enter.” The king said, “Which one is the road that leads to there?” The enlightened counselor replied saying, “the way is knowing the only true God and His Son Who is His Word, Jesus Christ and His life giving Holy Spirit.”

[219] Due to the pride of the kingdom that he governs, the king didn’t understand the saying, and said, “What hindered you until now, you didn’t explained me this? If this is true without doubt, it is appropriate for us to search it diligently, until we find the truth without shadow of doubt.” The counselor replied saying, “There is no doubt that hinder me from explaining to you, because, this belief is far from doubt and bad deeds. Rather I felt shame to become the rebuke of your kingdom openly. Just give me an order because I am your servant and I used you serve you keeping your orders.” The king replied saying, “Yes, you need to remind me this not only once, rather every day, every night and every hour. This is not a thing that you need it inattentively but with very fervent zeal.”

[220] Bärälam said, “now we heard that as this king lives in good worship and ends his life without tempest, failed not to gain the felicity of the world to come. If you can tell this to

your father, I think this is a convenient time and he shall understand as how much evil surrounded him and he may repent and choose the better way for his soul. The present personality is like a blind who suffers lacking the true light for his soul and turned his face towards the darkness of heretics by entering to a zeal that deceives.” Yéwaséf said, “God will undertake the matters of my father, and as you said so, He is capable of doing everything. Now I seriously want to ignore those passerby things and I want to separate myself from them forever. I want to spend the rest of my life with you and I don’t want to fell down with this the present passerby things.”

[221] Bärälam answered saying, “If you do this, you will be like a young man whose story I heard. His parents were believers and brought him one young girl who was a daughter of distinguished, rich and respected man. The young man investigated of the happenings and when he heard all facts, he hate to complete what has started and escaped leaving his father. On his journey, he was welcomed by one poor old man. He entered to the house to get rest from the heat of the sun. The old man has an only child daughter. While she was working with her hands, her lips were praising God without any stop from the ground of her heart. The young man heard her praise and said to her, ‘Oh girl! What is your work? And what gifts are initiating for praise? I can see you as poor and believer.’ She replied to him saying, ‘don’t you know that as little medicine cures a man from a greater pain? So we should praise God for those little mercies we secured. The little merci can be a reason for greater praise. Now I am a daughter of a weak old man and I praise my Lord for those little things, because, he deserves glory from all creations for ever.

[222] I know as He is the giver of this and He is able to give even greater gifts. But to those external things that comes from inside and unworthy to those who secures it, both sorts journey along the same road, and hasten to the same end. But, in things most necessary and vital, many and great the blessings I have enjoyed of my Lord, though indeed they are without number and beyond compare. Since I am created in the image of the most high God. Now He gave me the knowledge of Him and become an owner of tongue and honored above all animals. And now, I am called from death to eternal life through the merci of God. He granted me power to partake in His holy mysteries, and now he opened to me the gates of the paradise and allowed me to enter without any hindrance.

[223] If I focus on the greatness of those riches which are collected by those rich and poor, I cant praise Him from the depth of my power as I ought, yet if I fail to present this hymen of praise, what excuse shall I have and what will I say before Him?’ The young man admired the beauty of her belief and her wisdom and called her father and said, ‘please give me your daughter to be my wife, because I loved her heart.’ The old man replied saying, ‘Oh son! This is not appropriate for you to take a daughter of poor beggers while you are son of rich men.’ The young man said, ‘If you allow me, it is good to take her because, my father espoused me a daughter of rich men and I escaped from that. But I loved and wanted your daughter by her deep belief in God the piety of her heart and I want her to be my wife.’

[224] The old man replied saying, ‘for she is my only daughter, I can’t give you to take her to your father’s house.’ The young man replied saying, ‘I will live with you adopting your manner.’ At that time he took out his clothes and asked the cloth of the old man and put them on. The old man proved him in many ways and many times he proved his thought in different ways. When he comes to understand as he have good heart and not failed under lust, he gave him his daughter as he wished. The young man chosen the girl by her godliness, he even didn’t consider her beauty and he decided to live in poverty leaving the richness and honor of his relatives. At that time the old man took the hand of the young man and took him to his treasures and showed him many much riches that he kept there, the uncountable money, such as the young man had never saw from the time of his birth up until now. And said unto him, ‘For you have chosen my daughter to be your wife, you will be the inheritor of all my treasures. So I gave all these to you. So the young man inherited that treasure and his honor surpassed the honor of all men in the world.”

[225] Bärälam replied to Yéwaséf saying, “This story explains my own estate and I can see that you are saying this all about me, what is to be done to prove the steadfastness of my heart?” Bärälam said. “I have already tasted you and proved as your heart is sharp and strong and your mind is right. For this reason, I bow my knee and worship our Lord Who is glorified in Trinity, creator of all the visible and the invisible; He is verily and lives forever, He never had beginning and shall have no end for His glory. He is almighty of all deeds. He is pitiful and merciful to enlighten the eyes of your heart and to give you a divine wisdom and light of knowledge that enables you to know as what is the hope of His call and the treasure of praise that he inherit to saints.

[226] Who is the greater among us by his capability? And who is built on the foundation of blessed Apostles and Prophets? This foundation is Jesus Christ Who was before the beginning of the world, the strong corner-stone of the holy house of God, frames you together to the temple of the Lord.²⁴³ While hearing this, fear of God entered to the heart of Yéwaséf and said, “I want to know all these and I want you to explain it to me the glory of God and His power.” Bärälam said, “I pray unto God and beg Him to let you understand this and to plant the same knowledge in your soul; since it is impossible for men to tell the glory and power of God neither the late nor the present can’t do this.

[227] As it is said in holy Gospel which is the word of the almighty God, “no man has seen God at any time; the only begotten Son, Which is in the bosom of the Father, He has declared Him”²⁴⁴ That Who can’t be found due to the highness of His glory and honor, if He doesn’t declare Himself by His will, like he declared Himself to Prophets and Apostles, we also come to know Him through their preaching and through the nature of the world depending on our capability. Scripture says, “The heaven declares the glory of God and the firmament shows His hand-work.”²⁴⁵ For that is invisible and impossible from the beginning of the world by His wisdom, it become impossible.

[228] By this manner we come to know the divine power that exists before the creation of the world like a man who saw good house built with wisdom or a building that built carefully. The man watches the building and the builder. Likewise, I did nothing out of nothing and brought is as visible. If I can’t see the greater and the giver. But Who made me capable of understand His wisdom. I brought thought from this knowledge of wisdom to think what it is and to think it as far as I can. I am created from nothing. I am not created out of myself. Rather He created me according to His will and ordered me to be the dominion of all creatures and made me little lower from His Angeles.²⁴⁶ Again I was broken, and He strengthens me and renewed my nature with better renewal. Again He shall withdraw me from here by His divine commandment and transfer me to a second life that will stay forever without end. I couldn’t stand against His wisdom, to add anything on my body or to reduce from my body or likeness, to renew the waxen part of my body or to rise the lost one.

²⁴³ Eph. 2:20

²⁴⁴ John 1:18

²⁴⁵ Psal. 19:1

²⁴⁶ Heb. 2:7

[229] There is no any man who is able to do all these, neither king nor wise man, nor rich man, nor doer, nor any other that pursuits worldly deeds. For He Himself said, “There is no out of kings or mighty men that had different manner of birth. Rather all are one and they equally dwell in this world equally go out of this world. From this nature we are led the knowledge of the works of the glorious God. With this, you can see the well-ordered structure and the protector of all creatures. He changes the character and structure of creatures. He changes the thought and mind of the spiritual creatures to good deeds and abstinence from bad acts. Those who are visible shall be born and become way for bad deed, decrease, change in quality and motion in space and decay.

[230] Thus they preach loudly without rest. Because they are created by God Who is uncreated, unchangeable, unturning. So how could diverse elements have met, for the consummation of a single world one with another, and remained inseparable, unless some almighty power had unite them together, and still keeping them from dissolution? As the scripture says, “If a ship is without steersman, it can’t stay hold, rather it sinks” and a small house can’t protect itself rather it will have a protector. How then the world could sustain like this with all its beauty and life giving for the creatures in it? Is that possible to exist without some glorious mighty and marvelous steersman and all-wise providence?

[231] How long is the year of the heaven and it didn’t get old and it didn’t distracted: and the power of the earth is not exhausted after such long years. The water-springs have not failed to gush out since they were made. The sea that receive these great rivers stays without exceeding from its measure. The courses of the lights of sun and moon are not changed. The order of day and night is not dismantled. From these entire, the power of God which is witnessed by Prophets and the blessed Apostles can be declared. But no one can fitly conceive or sound forth His glory. The divine Apostle Paul, when he explain to all spirituals and worldly men spoke in Christ saying, “We know in part, and we prophesy in part. But when that which is in part shall be done away.”²⁴⁷ He said this for he fails to show the ways and the wisdom of God Who is unsearchable and Whose judgments and his ways are hard to find. Now if he that attained unto the third heaven and heard such unspeakable words uttered such sentence,

²⁴⁷ 1Cor. 13:9

[232] If he spoke in such words, Unless he is given wisdom by the giver of wisdom, who makes the foolish wise, person like me can't enter to this depth and to such non-findable mysteries or can't speak in his thought or mind which is impossible. For in his hand are we and our words, and all prudence and knowledge of wisdom is with Him. And He Himself has given us the true understanding of existence, the working of the elements, the beginning, the end and the middle of ages, the solstices and the changes of time, and how he has ordered all things by measure and weight. For He can do all great things that exist and there is no one who can challenge His powerful arm. For the whole world before Him is as a little grain of the balance and as a drop of the morning dew that falls down upon the earth. But while He can do all things, he winks at the sins of world. He neither abhors nor turns away those who come unto Him. He is the only merciful Lord and lover of souls. Blessed be His Holy Name, praised and exalted above all forever!

[233] Yéwaséf replied and said, "Oh wise and blessed man! For long time, you have loaded in my mind the word which is enough to believe. You gave me the explanations that I propounded; methinks you didn't have done it better than by nattering such words as you have now spoken unto me. You said by your word as God is the maker of all things and He can't be hindered and worldly mind can't reach to Him. You explained His glory that can't be falsified by human reasoning and one can't find Him unless He declared Himself to him. With all these I am amazed of your wisdom which is eloquent. Oh the great man! Tell me your age, your residence and who are your fellow philosophers? For my soul is hanged fast on you, I do not want to be separated from you throughout my life time."

[234] Bärälam replied saying, "as I count my age, it is forty five years and I reside in desert of Sānaor. There are combatants who live with me who can even control the water that rises to the sky." Yéwaséf replied saying "how can you say this? As it seems to me, your age exceeds from seventy years. I can see as your word is not true." The wise Bärälam replied saying, "If you want to know the years from my birth, your counting way is right and it is even more than seventy years. But do not count my years that are wasted in the vanity of this passerby world, which I lived serving the flesh under the bondage of sin. Now, I am covered by the inner man. I never call those years of deadness as life. Now the world is crucified for me and I am crucified for the world.²⁴⁸ I have put off the old man that corrupts

²⁴⁸ Gal. 6:14

by deceitful lust and this never lives in me rather Christ lives in me. The life I live now is a life by faith of the Son of God Who loved me and gave Himself on behalf of myself. And this is what I truly call it years of salvation.

[235] You also keep this thought in mind always, and do not consider those who are died to do good deeds and live in sin under the bondage of this passerby world. Rather keep in mind as they are dead for the life giving virtue which is immortal. He points as soul is reasonable and eloquent and calls sin as death. One of the wise men, Paul the Apostle said, ‘When you were servants of sin, you were free from righteousness. What fruit had you then in those things whereof you are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, you have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life.’²⁴⁹

[236] Yéwaséf replied saying, “If you think that living in flesh can’t be counted among the years of life, it is not appropriate to call the death which is all men undergo as death.” Bärälam said, “I believe without any doubt and don’t fear the temporal death, and I don’t call it death when it meets me while I am going through the commandment of my Lord departing from death to a blessed life, which is hid in Christ and which is desired by saints who are surrounded by this world. Wherefore The Apostle said, ‘we know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothes upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothes, but clothed upon, that mortality mighty be swallowed up of life.’”²⁵⁰

[237] Again he said “I am a wretched man, who can deliver me from the mortal body? I praise Gog, through our Lord Jesus Christ.”²⁵¹ And again he said, “I desire to depart and live with Christ.”²⁵² And David said, “When shall I come and appear before the presence of God?”²⁵³ Now I am the least of all and I don’t fear bodily death and you should know as I don’t consider the suffering that comes through your father as nothing. I came to you without fear to proclaim a word of salvation to you and I preferred the word of my Lord

²⁴⁹ Rom. 6:20-23

²⁵⁰ 2Cor. 5:1-3

²⁵¹ Rom. 7:24-25

²⁵² Phil. 1:23

²⁵³ Psa. 42:2

above all things and I want to walk according to it. I am not afraid of the death that comes only once and I obey the divine commandment. I don't fear those who can't kill soul, rather I fear that who have the ability to destroy soul and body in the fire of Gāhanām.”²⁵⁴

[238] Yéwaséf replied saying, “Now, the strength of your truthful wisdom surpasses the nature of these earthly men who cleave fast to the passerby life. It is difficult for them to leave the passerby life. But blessed are you who search this winning will. Please tell me as what you and your companions in the desert eat and from where you get your clothes as such? Please, let me know.” Bärālam replied saying, “Our foods are leafs of plants that we find, herbs and grass watered by the dew of heaven. And for this no one fight with us and we find it every morning prepared on table in time without any burden and sweat. If one man among our brethren who lives in the neighborhood brings us a bread of blessing, we consider it as divine visit and we receive it as they presented it with faith. Our clothes are made up of hairs. We use the hairs of old plants. Since the cloth is with many patches, it brings pain to our body. This is our cloth both in summer and winter. Once we clothed it, we don't remove it until it become old and quite outworn. By such sufferings, cold and heat, we wish to attain those future clothes.”

[239] Yéwaséf said, “From where have you got the cloth you wear?” Bärālam replied saying, “I received this hairy cloth from faithful brethren when I plan to come to you; for it is not appropriate to come to you with such cloth like a person who had a beloved kinsman among all relatives. He was living in foreign land and wished to take him out of there. He took out his cloth like alien and put on the cloth of enemy to enter to their country to set his kinsman free of bitter bondage and cruel tyranny. Likewise, when I come to know your news, I dressed and came to sow the divine seed in your heart and to save you from the servants of the dread ruler of this world. Now, I fulfilled my mission by the power of God, and attained my wish. As much as I can, I told you what you should know, and I teach you the preaching of Prophets and Apostles that can rebuke your life with perfect love. I raised you out of the present bad deeds and from the world full of disobedience and lie for those who obey it. Now it is appropriate for me to go back to the place where I come, and at that time I will remove the strange cloth and put on my cloth.

²⁵⁴ Matt. 10:28

[240] Yéwaséf begged him to show him his usual cloth. At that time Bärälam removed the cloth that he wore over his cloth. Yéwaséf watched a terrible thing because he saw the cloth which is made up of hairs of plants, his body becomes tiny and his skins were damaged by scorching sun and become black and he wore a hair shirt, stiff and rough, from his loins to his knees, and he wore a bigger hair cloth. He gridded his loins with a rope which is different from the cloth. Yéwaséf was amazed by the hardness of his struggle and his mind was astonished and he failed to the strength of his endurance and finally he began to cry. Then he said to Bärälam, “Since you come to deliver me from the bitter slavery of the devil, fulfill your good deeds and bring my soul out of prison and take me with you. Let us go out of here, that I may be saved from worldly pleasure and receive the seal of holy baptism and share with you this marvelous philosophy through the silence which is greater than human character.”

[241] Then, Blessed Bärälam brought him a parable saying, “A certain rich man raised a young gazelle: While growing up, it felt sorrow for it missed the natural love. Once upon a day the young Gazelle went out and found a herd of Gazelles and roamed through the glades of forest which is near to them. It returned back at dusk. For the shepherds refused to graze it, it usually grazes at dawn. Once upon a day it agreed with herds of Gazelle and followed them friendly in natural way. Then the soldiers mounted on horses and followed its foot-step fast, took it as captivity. But the rest of the herd: they killed some of them and roughly handled others.

[242] I am afraid that we may face the same burden if you follow me. I may lose the chance to be with you, I may become a reason of destruction for my comrades and again I may become a reason of everlasting damnation to your father. But, this is the will of God concerning you; now you will be sealed with the seal of holy and divine baptism and stay in your country having the good faith and keeping the commandments of Christ. When the giver of all good decided the age and time, then you shall come to us and shall dwell together in faith for the rest of our present life. And I trust in God that in the world to come, we shall be together without separation.”

[243] And Yéwaséf poured much tears from his eyes and said, “Let be the will and pleasure of God be fulfilled! Now, do for me the divine baptism of Christianity. Take from me some money and clothes to be used for meal and cloth to you and to your companions. Now go to

your place of monastic life and do not hesitate to pray for me, that I may not fall away from my hope but may soon be able to reach to blessing in plenty of peace.” Bārālam replied to him saying, “Didn’t I said to you that they are poor from the worldly treasure but rich with the eternal treasure. Concerning collecting treasure: men don’t want to get rest from collecting it and men didn’t get satisfied of it, and this is the end of being poor. But those who ignore the present in love of the things that stay forever count the present suffering as getting treasure to multiply it only for Christ.

[244] A perfect treasure is, ignoring all passerby enjoyment, food and cloth, then depending and trusting in God and being happy in happiness that can’t be found by people who love the present world. Those who focus on being happy of the worldly treasure are collecting to others, but those who hope in their mind the endless good, I truly tell you as they shall become richer than you and all kings in the world. But you should collect a spiritual treasure. If you keep this treasure in faith and truth, you shall never want to miss a fraction of it. And this is called a true collection. But when you collect a passerby treasure, most of it goes to friends and it doesn’t help them. I am supposed to call this, as it is the climax of poorness which is ignored by those who need the heavenly treasure and who get away of it as people goes away from the presence of serpent.

[245] But if I take the foe that is killed and trampled underfoot by my brothers who share the good news with me, and bring it before them, I will become the occasion of war and lusts, and I shall become the messenger of evil. It is not appropriate for me to think of a robe of honor. My brothers casted away the robe of corruption and the robe of disobedience as much as they can, and how shall I cloth this cloth of hide that you need me to wear it? I am sure that my companions have no need of such all things. Because, they kept to focus on their silent desert life and they reckon this life as true luxury.

[246] And give those money and clothes that you planned to give to the monks, to the poor and collect a treasure in the world to come, and have a treasure that can’t be stolen and by their prayer, make God your helper. And use giving your riches as help toward noble things that lives forever. Then also put on armor of the Holy Spirit,²⁵⁵ having your loin girt with truth, and having on the breast-plate of righteousness, and wearing the helmet of salvation, and having your feet shoed with keeping the commandments and being prepared to preach

²⁵⁵ Eph 6:13-17

peace, and taking in your hand the shield of faith, and the sword of spirit, which is the word of God that cuts. While being prepared as such with strength and faith, be confident to fight your bad thoughts until you defeat and crash on ground the devil who is the messenger of evil thoughts, and until you shall be adorned with the crowns of victory and greatness from the right hand of the Lord Who is the beginning of life.

[247] With such divine commandments and words of salvation, attracted Blessed Bārālam the son of the king and prepared him to receive the divine baptism. He ordered him to fast and pray according to the usual canonical order and he didn't ceased from him, rather he kept visiting him teaching all honored divine words and the details of the holy faith by reading him the holy Gospel and Apostolic exhortations and he translated and interpreted him the words of prophets. After learning from God all the exhortations of the Old and New Testaments, the young man become a knowledgeable, and sent his words with a divine speech like a kindling fire that guides to know the true light.

[248] On the day that he decided to baptize him and enter him, he began to teach him saying, "Oh son! Now, you are prepared to receive the seal of Christ and His seal of His light will shine on your face, then you will become the son of God and a house for Holy Spirit, the giver of life. Believe in The Father The son and The Holy Spirit, Who is the crown of life. He is Three in persons and One in Godhead. He shall be glorified being three persons that are known without separation and unite in substance; acknowledge as He is One God and One Lord. Father unbegotten, Son begotten, the true light of light, Truly very God of very God, begotten before all ages; for good Father begotten good Son and for the light that begotten come out of the very light, and from the very living life came out a life giving spring, and from everlasting might shone forth the might of Son, Who is the brightness of His glory and The Word of God in One personality Who was in the beginning with God, and God from the beginning, and without beginning, by Whom all things visible and invisible are made; acknowledging also One Spirit Who proceeds from The Father, perfect God, life giving, sanctifying and merciful. Blessed in person, mighty in person and He is one in will with the Father from the beginning of the world, and one in person."²⁵⁶

[249] So, worship The Father, The Son and The Holy Spirit Who are known in Three Persons and One Godhead. For Godhead is common in three persons and one is their nature,

²⁵⁶ All ideas in this paragraph are discussed in Orthodox creed.

one their substance, one their might, one their authority by the unity of The Son and The Holy Spirit, for They are from the Father. And the nature of The Father is being a Father, for he is not begotten, The nature of The Son is begotten, he is not Father, the nature of Holy Spirit is proceeding He is not a Father and He is not begotten. This is the order of being begotten and proceeding. This can't be understood without uprightness of heart which is far from doubt. They are Father Son and Holy Spirit in all ways being Father, begotten and proceed.

[250] The only Begotten Son came down from heaven to earth for our salvation by the good will of The Father and The Holy Spirit. He is conceived in the womb of holy, virgin, mother of God Maryam, Mariham without human seed, by Holy Spirit. He is born of her without defilement and become perfect man while He is perfect God. In one nature of Godhead and manhood He is one nature. Accept this without any doubt and don't try to know as The Son of God lower Himself and become man of the blood of the Virgin without human seed and without defilement. And don't say as what is the meeting of two natures in one person? Because, this is a custom that we learnt to believe in it in strong belief, for it is a treasure that we found from divine scriptures.

[251] Now, come to believe in The Son of God Who become man by His mercifulness. He carried passions in His human nature which is blameless. He hungered, thirsted endured and fought in His human nature, and tested death on behalf of our sin, He is crucified and buried and tested death while His Godhead is without sufferings and without change. For we attach no suffering on a nature that can't suffer, but we know as He suffered and buried without separation. He resurrected among the dead without any corruption, with divine glory and ascended into heaven and it is believed that He shall come again with glory having the body that he already took to judge the living and the dead.²⁵⁷ He rewards everyone according to his deeds using His just weight.

[252] As He Himself told us, the dead shall rise and those that are in grave shall awake. As the prophet Isaiah have said, those who kept the commandments of Christ and traveled in the true faith shall inherit the eternal life. But those who are corrupted of doing sins and got far from the true faith shall go away into punishment and eternal suffering. Also, do not believe as bad deeds have no good side or governor or have no beginning, rather, that came

²⁵⁷ 2Tim 4:1

from God. Get out of such belief, because it is practices by us and out of the devil. It raises from ourselves and enters to ourselves through pride. Since we were endowed with free-will and authority on our own will and choice, we will focus whether to good or evil deeds.

[253] Besides this, believe in baptism by water and Spirit for the remission of sin. Also receive the holy mysteries of Christ believing in truth as it is His Body and Blood that is given as new covenant to His disciples, believers and all who believe in it. He said to them, “Take, eat; this is my Body which will be broken for you.” Again He took the chalice and gave them saying, “Drink from it, this is my Blood, Blood of new covenant, which will be shed for you for the remission of sins. Do this in remembrance of me.”²⁵⁸ This is the Word of God. Now, He showed Himself as doer of all deeds by His power. He does in His word a divine law of service, the bread and the wine for sacrifice which is above all. He makes it, His body and His blood through the dissension of the Holy Spirit to sanctify all who partake from it willingly.

[254] Again, bow down truly for the holy and divine paint, the paint of the Word of God Who become man for our sake. Whenever you watch the paint, believe as you are watching the creator and the maker Himself through the paint. In the honor of the paint, one of the saints who has a perfect personality said, “He is part of the paint: For when we see the drawing in the image, in our mind’s eye we pass over the true form of the paint. We bow down in faith and fear to Who He become man for our sake. Since it is the paint of the incarnated God, we never degrade it. We greet who He shed His blood for our sake, with love from the depth of our heart. Likewise also we honor the paint of His pure Mother and all saints. Again we salute the life-giving Cross on which our Lord Christ the savior of the world crucified in flesh to redeem our race from sin. He gave it to us as a sign to beat our enemy; for the devil trembled and quaked from it and can’t tolerate its power.

[255] This is the commandments that we received and oh son! You are supposed to follow it. Keep it until the last breath without any change or addition. Removing all doubts and ignoring all teaching of disobedience that stands against that blameless belief, consider it as an alienation from God being far from Him. The divine Apostle said, “Though we, or an Angel from heaven, preach any other gospel unto you than that which we have preached

²⁵⁸ Matt. 26:26-28

unto you, let him be cursed.”²⁵⁹ For there is no other Gospel and no other faith than that witnessed by Apostles, Saints and Fathers who were godly and who organized gave and the laws of Church which is the assembly of Apostles.

[256] When Bärälam spoke all these to king’s son and thought him the creed which was set by the congregation that gathered at Nicea, he baptized him in the Name of The Father, The Son and The Holy Spirit in the water pool which was found in his garden. The grace of the Holy Spirit dwelt upon him and he shined with the glorious light of God. Then he took him to the hall where he prepared. After he finished the service of mystery of holy sacrifice which is the body and blood of Christ, he felt happy and raised the glory of Christ Whose multiple of mercies allowed him to be capable of these all. Then Bärälam said, “Blessed be God, Father of our Lord Jesus Christ, Who poured His abundant merci and forgiveness on us, and begotten us again in a lively hope, to an inheritance incorruptible and undefiled, that is reserved for us in Jesus Christ our Lord.”

[257] Oh Son! You need to know that, today, you become free from sin and become servant of God, and you received the earnest of everlasting life: You removed a garment of darkness and clothed light and assigned in place of children of God. For it is said, “As many as received Him, to them gave He the power to become the sons of God, even to them that believe in His name for the sake of Christ, in Holy Spirit.”²⁶⁰ Therefore, oh beloved! Take care to be found without spot and to be blameless working all good deeds on the foundation of faith: For faith without work is dead, as also works without faith.

[258] As I told you before, get away of all malice and hate all the works of the old man. Old is the deceitful lusts; But you need to become like [ᲑᲑᲑᲑ: Tasaetsae, ᲙᲗᲕᲗᲕᲗᲕ]²⁶¹ that drinks the milk of its mother at the end of its age. Oh beloved! For you, in order to drink the reasonable and sincere milk of the virtues, that have no any mixture and you may grow thereby, and attain unto the knowledge of the commandment of the Son of God, unto the measure of a perfect man in the stature of Christ. You may not become little hearted, or hard hearted that wave due to its passions. Rather, become a child from bad deeds and let your heart stich to good deeds. And let your walk be worthy of your vocation where to you are called and in keeping the commandment of God and getting away of your former way. Like

²⁵⁹ Gal. 1:8

²⁶⁰ John 1:12

²⁶¹ 1Cor. 15:8

those Gentiles that are walking in the vanity of mind, darkness of their heart that are far away from the glory of God, in subjection to their lusts and wildish affections. But as for you, as you become courageous and approached to the true God, so walk as children of light, and like tree that gives a fruit. The fruit of the spirit is, goodness, righteousness and truth; now, you putted on the new man that no longer be destroyed and become old by the influence of the previous old. Rather be always new in righteousness and truth; because, this is possible to whom that wills.

[259] As you heard, for those who accepted Him and believed in His Holy name, He will give an authority to become children of God. So that we can no longer say that the acquiring of virtues is impossible for us, for the road is plain and easy. For though with respect to the thought of body it has been called narrow and sorrowful, yet through the hope of future blessings that we are hopping, it is desirable and divine for such who walk in it with wisdom understanding what the will of God is. They clad the whole armor of God to stand in battle against the wiles of the adversary, and they declared themselves in these all and with prayer.

[260] Oh son! As you heard and learned from me, add multiple of good virtue, become a good and merciful army, and hold good and strong faith that can be witnessed by your good virtues, perfect courage, purity and patience. Holding the eternal life that you are called whereunto, remove the lusts and pleasure that take to destructive passion. Do not only remove them in act, but also in thought that wavers. With this, your good soul that is far from blame will see God. For not our actions only, but our thoughts also are recorded, and procure us rest of punishment.

[261] And we know that Christ, together with The Father and Holy Spirit resides in pure hearts. He also thought us, as smoke drives away bees; likewise the grace of Holy Spirit drives away bad thoughts from us. Be a person who seek and keep this. Remove your soul from worldly thoughts and make her sacrifice to the life-giving Holy Spirit. For from imagination we come also to actual deeds, and every work, advancing from thought and reflection, catches at small beginnings and then by small increases and arrives to the great that shocks.

[262] Therefore, do not allow to be governed by evil habit, rather cut it off it root from your heart that may not grow and deepen its root in your heart. Don't allow her long age in you and don't get tired to help her grow. In such ways, the burden of sin covers our lives and

challenges our souls. You may consider those evil thoughts, bad words, and evil communications as tiny, but it is hard to remove them. Like in the nature of body, like the little wound of foolish men brings great challenge; in case of soul, the small passions and sins that we ignore will become the entrance for the greater sins. And the more those greater sins grow on them, the more does the soul become accustomed thereto and think as its weight is light.

[263] It is said that, when a wicked reached to the depth of evil, he considers it as light, and the soul of such person will become like pig that plays in deep mud and become delighted with it. Likewise, his soul falls in pain and can't find way to get out of the stink of sin. While he is punished due to the sins, he tests the evil deeds like good deed. I am not sure whether his soul shall awake at the end of her age by much labor and sweat from the bondage of those sins, to which she has enslaved herself. For this reason, remove yourself with all your might from every evil thought, and get away from evil practices by understanding all worldly customs. Moreover, teach your soul to do works of virtues.

[264] Be happy of doing her; for you labored little about it and become capable of doing her your usual tradition and with the help of God, it become a benefit for you and you become a tired less defeater. If a soul become obedient and made a virtue her usual custom, she gains God as a helper. It becomes hard to alter. Now you shall see the courage, temperance, purity and righteousness; for these are the virtues and practices of soul, which are compatible to soul and hard to remove and change. But sinful deeds are not compatible to our nature and they come from outside. If it became our custom, its sharpness and destruction will become hard on us. How much is the virtue which is planted in our nature by the will of our creator, Who is Great in His glory. He helps our nature. If we got tired little and if we deepen its root in our soul with passion and courage, and it is planted strongly, it will be hard and impossible to remove it from us.

[265] Now, one among those keep this said, "After I had divine revelations which are watching by reasonable eye which is strong, my soul become helpful by her reason. At that time, I wanted to test her and closed my reasonable eye and I didn't allow it to praise as its previous custom. At that moment I come to know as it is sad and its heart is eager to praise, and no thought can't hinder it from praise. When I give a free will, it run fast and began its original custom, as David said 'As the hart desires to water brooks, so desires my soul after

God. My soul thirsts for my Lord the living God'²⁶² Now, from all these proofs that, If we chose and focused on it and prioritize it from sin, we shall make her queen. But for those who enslaved themselves to evil, it will be hard to be saved.

[266] As I told you previously, now, you are attracted by the tender merci of our Lord and you putted on Christ by the divine grace of the Holy Spirit. Now, rely your soul to God. Never open even one door but adore your soul with sweet beauty of shiny virtues, and make her sacrifice for Holy Trinity and devote your entire mind to sing for His name. If there is person who serves an earthly king, his honor will be declared though his speech face to face.

[267] Blessed is that who is privileged to speak with God and whose heart is stitched to God. He feels happy by the sweetness of His words and while speaking with Him, he always sees God through continuous prayer and supplication. He that prays with fervent desire and pure heart, his mind estranged from all passerby deeds and stands before God to present his prayers in fear and trembling. This can speak with God face to face. Our God and Lord is compassionate, merciful and present everywhere to hear the prayer of all who are praying to Him with pure heart. As David said, "The eyes of the Lord are over the righteous, and His ears are open unto their cry."²⁶³

[268] For this reason, the fathers says, "those who pray will be remembered in the mind of God" and they call it "Angeles work" and "the original gladness to come." They also decided as it is "being near to God" and "being a king in Kingdom of Heaven" and "Watching the Holy Trinity." They honored her above all virtues. Having patience on prayer time and continuous prayer leads heart to depend on God. All prayers are not the same. The prayer that should be called as such is, the prayer which is thought by God Who gives prayer to him that prays which is declared to all that are on earth and speaks with God without mediator.

[269] But purify yourself strongly and it shall benefit you and ascend you until heaven. If you purify your heart from all sins and all bad thoughts, and managed to have a purity like a pure mirror, and banish far from all anger and remembrance of injury which hinders prayers from ascending and banish far from all sins which slows prayer from ascending towards

²⁶² Psa. 42:1

²⁶³ Psa. 34:15

God. And Forgive from the heart, all those who sin against you. Give alms to the needy and have merci upon them, raise your prayer and bring it to God with Fervent tears. If you pray like this, you will be able to say like David, the prophet and who was king, and distraught with ten thousand challengers, yet cleansed his soul from all sins and said to God, “I hate and abhor lying: but your law do I love. Seven times a day I praise Thee because of thy righteous judgments. My soul has kept Thy testimonies; and I love them exceedingly. Let my cry come near before Thee, O Lord: give me understanding according to Thy word.”²⁶⁴

[270] If you cry like this, God shall hear you. When you cry unto Him, He shall say, “Behold I am here.” If you presented your prayer like this, then, you shall be blessed. Without the help of God, and without having fervent mind, no one can pray with courage like this, and cross over all the snare of enemy. Like the saints said, “Awaken your soul and ascend her to heaven, call upon your Master, remember your sins and seek forgiveness from Him. If you cry to Him with fervent tears He shall forgive you; for He is lover of mankind, merciful and compassionate.

[271] With such considerations and words, you shall cast away all cares of this world and you shall be superior to human passions and merited to discuss with God. Then, what the more blessed or more beautiful than this state? Oh son! May God vouchsafe you to attain this higher blessedness. Now, I showed you the way of the commandment of God and stayed tirelessly telling you all the counsel of God. Now, I have finished my message. Be courageous in your mind after being obedient to the Holy God Who called you unto Him. Now, you became holy in all your ways and manner; for God said, “Be you holy: For I am Holy.”²⁶⁵ And the Blessed Chief of Apostles wrote saying, “If you call on the Father, who without respect of persons judges according to every man’s work, pass the time of your sojourning here in fear; knowing that you were not redeemed with corruptible things, by gold or by silver, from the vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.”²⁶⁶

[272] Keep all these in your heart and remember it, and let the fear of God be before your eyes. Then the terrible judgment seat and the happiness of the righteous which happens at

²⁶⁴ Psa. 119:163-169

²⁶⁵ Lev. 11:5

²⁶⁶ 1Pet. 1:18

that time and the suffering and the bitter cry of sinners in the depth of the darkness will appear. You need to know as “All men are like grass, and all the glory of man withers as the flower of grass. The flower falls away; but the word of God endured forever.”²⁶⁷ Oh son! Read such and such like words, and the peace of God be with you, enlightening and reminding you and leading you to the path of salvation and sending away every evil wish from your mind, and sealing your heart with the sign of the life-giving cross to avoid all the evil deeds of the evil and you may be merited to do all good virtues and obtain the kingdom which is to come and which have no end or succession, and you may be illuminated with the light of the life-giver and original king of glory Holy Trinity, the Father, the Son and the Holy Spirit amen.

[273] With such good words, the honored master attracted, Yéwaséf king’s son and returned to his place of lonely living. But the servants of the king and the tutors of the young man were admiring when they was the master entering to the palace now and then. One of them, whom we previously mentioned and who assigned as chief due to his trust, and love and whose name is Zärdan said to the king’s son, “Oh my lord! You are supposed to know how I fear your father, and how he trusted me. For this reason he ordered me to serve faithfully. Now, I see this strange person talking to you frequently, and I am afraid that he may be one among the Christian people whom your father seriously hate, and I shall be subjected to penalty of death. You know the character of your father. If you don’t stop talking with him and if you don’t do this, send me away from your presence, that your father may not blame me, and ask your father to assign other in my place.”

[274] Yéwaséf said, “Oh Zärdan! I need you to hide behind my curtain and hear what he is talking with me.” When Zärdan knew this, he entered and hid himself in the curtain. Then Yéwaséf said to Bärälam, “tell me your divine teaching, that it may be planted in my heart firmly.” Bärälam started to tell him plenty of things about God and said, “Love only God with all your heart, with all your soul and with your entire mind²⁶⁸ and keep His commandments willingly; for God created all the visible and the invisible. Remember as He created man and ordered him to keep His commandment, but man broke His commandment and the creator revenged him with His own revenge. Remember again the multiple good

²⁶⁷ Psa. 103:15-17

²⁶⁸ Deut. 6:5

honors that are removed from us due to our act of breaking His commandments, and the sorrow and misfortune that covered us after we get out of the place of blessings.”

[275] Besides this, he added and brought God’s love towards mankind and how the Creator cared for our salvation and how He sent teachers and prophets to tell us the incarnation of the only begotten Son and to proclaim His dissension, incarnation, goodness, wonders, passion He carried for our sake, His crucifixion, His willingly death, and finally our recovery and recall, our return to our first good estate; after this, how He entered us to the Heavenly Kingdom which is awaited by those who are worthy of it. Remember again the judgment and the suffering that awaits the sinners. The fire that doesn’t stop, the darkness and the undying worm and all the other tortures, which the slaves of sin have stored for themselves.

[276] When he finished strengthening all these matters and finished his usual teaching, after he made long speech about fight for purity, he condemned the worldly deeds and rebuked those who sank in need of these things. Then he finished his discussion and concluded it by prayer, and blessed him, that he might hold fast the true faith and the path that stays in pure wisdom and no one can blame, and stays always without blame, conversation and hardness. He made his prayer a corner stone and ending.

[277] Then Yéwaséf called Zārdan to test his mind, and said, “have you heard what this babbler talked to me to cheat me by his strong cheating words and to push me out of the pleasure, happiness, and good test of this passerby world, and to worship strange God?” Zārdan replied saying “Oh King! If you are saying this to ask me, your servant, I come to know as the speech of this man entered to you and reached to the depth of your heart. If it was not so, you were not talking to him frequently. We are not ignorant of this honor. But when your father stirred migration on Christians, no one can be saved from it. All of them have been migrated from here and from that time on, their preaching have been decreased. But now, if their advice become good for you, and it is manifested to you, and you can carry the passion and the sufferings, may your wishes be guided straight toward the good. But for myself, what shall I do, that I am unable to see towards these sufferings. Now my heart is filled with sorrow from the fear of the king and the great pain. What shall I answer concerning my neglect and giving access this man to you?”

[278] Yéwaséf said, “I know your uncountable and worth full love towards me. When I found this question, I wanted to declare this good thing which is above the human nature. Since I have deep love to you, I want you know what I do know, and again, I wanted you to know the creator and to depend on the enlightening light. And I hoped that when you hear the spiritual news, you may follow Him with irresistible desire. But as I can see, I am disappointed of my hope on you; because, you are cold when talking about him. But, if you tell this to the king, my father, you shall find nothing except stressing your mind with sorrow and grief. If you want to keep your love towards him, do not bring him sorrow with this until a convenient time.

[279] On the other day, Bärälam entered to Yéwaséf and told him about his departure. But he was unable to bear the separation. His soul was distressed and his eyes filled with tears. The master comforted him and said, “Stay in doing good deeds and walking in the path of victory which is far from fear and corruption.” He strengthens his heart with word of comfort and wanted him to send him cheerfully and said “the time of our unity is not too far and there shall be no separation.” But Yéwaséf is filled with sorrow and cried with much tears. But in order not to impose labor on the master, and not to resist his desire to be on his way, and suspected that the man who is called Zärdan might declare his work to the king.

[280] Then he said, “Oh truly spiritual father, and best of teachers! You are the reason of all good to me. Now you are going to leave me imprisoned in this vanished world and you will travel to the place of spiritual rest. I don’t hinder you from this journey and imprison you. Depart with the peace of God and remember all my distress in your prayer, I may be able to find you and see your delight face in all times, and accept my one request. If you couldn’t stay long, receive little thing for you and your fellow, please take little food for your journey for tomorrow and a cloth.”

[281] Bärälam replied saying, “If I received anything from you for my brothers, they don’t want to receive anything from the money of this passerby world which they avoided from their life and avoided themselves from it willingly. So how can I take it for myself after refusing to take it for them? I know as possession is deadly for them and me. I shall not take and fall into hunter’s snare and treasure that brings sorrow.

[282] When he refused this or the other, he began to beg him again and renewed his request that he should not ignore his prayer and pour plenty of sorrow and fear, rather leave him that

cloth which is made up of hair and the beautiful mantle, both to remember him and to safeguard him from all the workings of Satan. And take with you instead, in order that when you see them to remember my lowliness.” Bärälam replied saying, “If I left my old cloth to you and took the new one from you, it is not lawful to receive here the compensation of my slight labor. But, not to cut your hope, let the garments you are going to give me be a garment which is similar to the one I am giving you.” At that time Yéwaséf wanted to have the cloth which is made up of hairs and gave an old garment to the master. Yéwaséf received the cloth and the mantle with deep happiness, and they become honorable beyond any regal purple and royal garments.

[283] When the time of his journey come in hand, Bärälam started to speak about his journey and thought him saying, “ Oh sweet brother! And true son whom I have begotten through the teaching of the holy and blessed Gospel, you seriously should know to What King you become the soldier and in Whom you believed and with Whom you made a covenant. You must steadfastly keep your soldier hood and perform the duties of your service, even as you did promise in the script of covenant before heavenly soldiers. If you keep it, you shall be protected and blessed without any need from the present passerby deeds which are like dream. After these, this life shall be given to the endless fire of Gähannäm that has no light and has endless heat, warmth, suffering and judgment. So, what is the good reward we shall be paid in this world? But in the world to come, these are the happiness, you shall be glad with God, Who give the eternal kingdom to those who loves Him, Whose beauty is unspeakable, Whose power is invincible, Whose glory is everlasting,²⁶⁹ Whose good things prepared for those who loves Him, exceeds beyond comparison to all that sees it; which eye has not seen, nor ear heard, neither entered into the heart of man: which you may inherit and kept by the mighty hand of God.

[284] Tears poured from the eyes of Yéwaséf. He fell in deep sorrow and itched his skin and flesh with his nails. He can’t tolerate the separation from a beloved father and virtuous teacher. He said, “Oh father! Whom shall I find like you? Who shall up bring me like you? Who shall be a shepherd and guide like you? And what shall I do to be consoled from missing you? You have brought me, the wicked servant who has been far from God, back to Him and up brought me like inheritor son. You searched me, who was lost and wandered on

²⁶⁹ Isa. 7:15

the mountains and prepared for the mouth of beasts, with the errorless grace of God, you added me with the sheep. You showed me the path of truth, brought me out of darkness and the shadow of death. You turned my foot from the slippery path which is crooked and winding and carries death and suffering. You become my reason to take the good path which is great marvelous, whereof speech would fail to recount the exceeding excellence. Great is the gifts that you receive from God, on account of me, who is small. May the Lord perfected my small praise, He is the only defeater and giver of grace for all who loves Him like you.

[285] Bärälam forced him to stop his lamentation and stood up for prayer, lifted up his hands for prayer and prayed, “Oh Lord! Father of our Lord Christ, Who illuminated the darkness which was in the beginning, creator of all the visible and the invisible creatures, and didn’t ignore your hand work and didn’t allowed us to walk after our foolishness; we give praise for your capability and your wisdom and your Word Jesus Christ through Whom you created the worlds. We fell and you raised us, we sinned and you forgive us, we wandered and you restored us, we fall under captivity and you ransomed us, we were dear but you gave us live by the precious blood of your son. Oh Lord! Lover of mankind, look unto this spiritual sheep that has come for you, through me. Sanctify his soul by your might and grace, bless him with your truth. Protect this vine who is planted by the life-giving Holy Spirit and grant him to bear a fruit of righteousness and truth. Rescue him from the deceit of the enemy by the wisdom of the compassionate Spirit. Teach him to do your will and do not remove your grace from him. Allow him to live with me, your small servant, in your eternal good that has no end. Be his comforter, visitor and leader towards the life-giving path: For you are blessed and glorified in all worlds, Amen.”

[286] When he finished his prayer, he turned and kissed the son of the heavenly Father, and in order he get peace and salvation, he blessed him saying, “May God allow you to stay firm in the perfect path, and as He declared and gave it to you with all saints in His endless Kingdom, May He grant you eternal happiness, Amen!” After such words, he departed out of the royal palace and traveled to his place, the wilderness, rejoicing and praising God, Who well ordered his good and beneficial steps.

[287] After the departure of Bärälam, Yéwaséf raised his soul and gave himself for prayer with bitter tears, saying, “Oh Lord! Look to help me. Oh Lord! Be speedy to help me: For

upon you depended the poor. You are the helper of the orphan. Look upon me and have merci on me. Since you want all shall be salivated and turn to the knowledge of truth, save me! Have merci on me! And strengthen me to walk on the path of your commandment, which is life-giving. For I am weak and miserable, I am not able to do the things that is good. But you are capable to save me. Oh Lord! The holder of the whole world, do not leave me to walk and follow the will of the flesh, rather teach me to do your will, and prepare me for your good things that live forever. Oh Father, Son and Holy Spirit, one divinity, the consubstantial and undivided Godhead, I rely on you and I praise you; for you are glorified by all creatures. All spiritual powers that have no flesh serve you; for You are blessed forever Amen.

[288] From that time on, he kept his soul in all vigilances to attain purity of heart, mind and body, by living with silence, prayer and intercession in all nights. If those who live in his palace or the visit of the king, his father interrupted his prayer in the day-time, he finishes it in night time with tears until the dawn. The word of the prophet that says, “In nights lift up your hands in the sanctuary, and bless the Lord”²⁷⁰ fulfilled on him.

[289] But Zārdan, whom we mentioned before, understood the good path that he took and fell into sorrow and anxiety, and he knew not what to do. When he fell under deep sorrow, he went to his home and to save his life he declared as he is sick. When the king heard this, he sent one of his loyal servants to serve his son in place of Zārdan. Then he showed his concern for the healing of Zārdan. He sent one very wise physician and ordered him to do his best to cure him. When the physician saw that the king is feeling sad about him and he loves him as such, he treated him in various ways until he found the final result. Then he went to the king and said, “I found neither disease nor reason of physical illness on this man, but I can see as his soul sank in sorrow.

[290] When the king heard this, he suspected that his son become burden on him and he hated him, and for this reason, he felt sorrow and brought the illness as a reason. For he wished to know the matter he sent a message to him saying, “Tomorrow I shall come to you to visit you and to know the reason of your disease.” When the message of the king arrived to Zārdan, he contemplated the message, woke at the dawn break, wears his cloth and went to the king, bowed to him on the ground. And the king said to him, “While you are a patient,

²⁷⁰ Psa. 134:2

why you forced yourself to visit us? I was willing to come to you for visit and to let everyone under our governance know how much we love you and what honor you have before us.”

[291] Zārdan replied saying, “Oh King! My sickness is not common to man’s sickness; rather it is sickness from sorrow and anxiety of soul. I didn’t come to you fast due to my fear not to be unlawful and to avoid the disturbance and haste that comes to your kingdom by the mistake of me, your servant.” At this time, the king asked him the reason of his sorrow. Zārdan replied saying, “Now I brought destruction on myself and I demand a serious judgment and plenty of deaths for my disturbance; for I neglect your commandments and became a reason for your deep sorrow.” The king said, “What have you done? You fell in deep fear, now, tell me faster!”

[292] He replied saying, “Oh king! I neglect to keep your son, my lord; for one evil man cheated me. He came to your son and thought him the law of Christianity. He told him an interesting news and for he received his words gladly, he became wholly for Christ. And he declared that his name is Bārālam;” for the king had heard about the righteousness of Bārālam. When the king heard these things, his heart filled with sorrow and then, fear and haste fall on him and his heart is burned, and due to the strength of the word that came out of the servant, he wanted to hang himself by his own hand.

[293] He called one person whose name is Arašiš whom he assigned to be the second from the king. He used to send him to fulfill all his commandments and secrets. This man has knowledge of star-lore. When he comes, he told him the sorrow and anxiety he faced. When the man saw his anxiety and the distress of his mind, he said to him, “Oh king! Don’t haste and don’t feel sorry, we don’t cut our hope and we are not out of hope to return back your son. I do know and understand that your son will soon deny the teaching of this deceiver and return back to your advice and will. By this reason Arašiš moved the anger of the king into happiness. They discussed to show something. He said to him, “Oh king! Let us first of all do this; let us search the evil Bārālam. If we find him, be sure that we shall not be ashamed on what we thought: Because, if we find him, we shall win him by words or interpretations and persuade him to say ‘all my stories that I have told him is false and cheating.’ And this will be enough for your son my lord.”

[294] If we fail to find Bärälam, I know one old man, who is ascetic and whose name is Nakor. He looks like Bärälam in his every visible structure and in his faith is like our faith and he advises me in his teachings. Now I will go to him at night and tell him the entire story and advise him what to do. Then It will be declared as Bärälam is caught. Then I will bring him as he is Bärälam, then at that time, he will show his wisdom as if he helps Christians and fight on behalf of them. After all these he will shrink as if he is defeated. And when your son, my lord see as Bärälam, is defeated, and our faith become victorious, he become a friend of winners and unites with them without any doubt. Moreover, he feels ashamed and unites with your kingdom. Then you shall find that makes you happy. The man that played the part of Bärälam will convert him back and in his heart, he has cheated him.

[295] The king understand as the word and the advice is true. He depended on useless hope. And according to the advice and knowledge, Berelam left in a short period of time. Then he departed fast to take him. In order to search him, he assigned soldiers (Dipa) in many paths. He sat on his horse with his servants to search. They passed in one way and many mighty men were with him. He was thinking that Bärälam, shall use that the same way and went fast with all his might to find him. After he tired his body and searched for three days with courage, he found royal places situated there and built in the wilderness. Arašis rested there and sent numerous horsemen to seriously search him in that wilderness.

[296] After arriving to that place, he disturbed all of those who reside there with a great disturbance, searching Bärälam, but they said to him “we didn’t see this man ever.” Again he went to the wilderness to hunt the monks and hermits. After he moved little in the wilderness, searching the mountains and the great rivers no one has crossed, and arrived to one mountain which is difficult to climb. At this point, he and all who were with him encouraged themselves and climbed to the top of the mountain. Then at the foot of the mountain, he saw hermits moving. Then according to the word of the commander, the soldiers surrounded the hermits, then they shouted and run one another to arrive fast and found the saints. They surrounded them like mad dogs and wild beasts which are the enemies of mankind. They seized the men of silence and lovers of wilderness that bore on their faces the hall-mark of their hermit life. They brought them fast and stood them before the commander.

[297] But those saints didn't haste, didn't spoke a single word of insult and they didn't show a sign of anger. But their teacher; for he was a leader, he bore a wallet of hair, filled with relics of previous saints. When Arašis the commander saw them and fail to find Bärālam, among them, he felt sorrow and grief and said to the saints, "Where is the one who deceived the son of the king?" The leader who carried the wallet replied saying, "He is not with us, and rather he is with you. He gets out of us and wonder by the grace of Christ." The commander replied saying, "Do you know him?" The hermit replied saying, "Yes I know the cheater and deceiver; he is Satan and dwells in you; you worship and serve him."

[298] The commander said, "I asked you nothing except about Bärālam and I want him. This is why I searched you I wanted to know where he is." The hermit replied saying, "Why you speak unnecessary foolish words? First, you asked about the one who deceived the son of the king. If you are searching Bärālam, you were supposed to say humbly, 'where is that who turned the son of the king from error and cheating and saved him?' He is our brother and fellow-hermit. But we didn't see him for long time."

[299] The commander said to him, "show me his place." The hermit replied saying, "If he was willing to see you, he would come with us to welcome you, and it is not allowed for us to show you his staying place." Then the commander become angry and saw them with full of indignation and said, "If you don't show me and bring Bärālam to me now, I will kill you with a bitter death and I will cut your body one by one." The hermits said, "What will you do on us? Is there any treasure with us that you shall take it, or by which we shall be pulled to this passerby life? Or shall we fear the death that you bring on us? Rather we believe that you will do good for us by taking us out of this passerby world and send us to eternal life.

[300] For we fear again not little, we fear the closing of eyes at the time of death. We don't know as what will happen when we face death. Will our journey become like despitful dealing of the devil? Will that delay us from doing our will rather than the will of God? Then cut your hope that you desired to find, and fulfill your will. Do not shrink to fulfill your will; for we shall neither show you our brother, lover of God, nor we don't have the will to get away of this death. Even though the death is cowardice, we prefer to die good death with a virtue of faith while offering the blood of courageous martyrdom to God.

[301] This hard hearted commander can't tolerate their boldness on him. Then he brought on them multiple of stripes and serious punishment. This tyrant also admired their courage

and nobility. When he come to know as they disobeyed to him and refused to show Bārālam, he gave an order to beat them and take them to the king while they are stirred, their hand are tied by iron chain, and their body was injured. And their teacher was carrying the wallet which was filled with the relics of righteous. In a short days they arrived before the king. Then, and the commander declared their case.

[302] When the king saw them, he filled with anger furiously and ordered to beat them seriously without merci. When the king saw as their flesh is cut down due to the injury of the beating, he hide his serious anger and talked to them saying, “What are these carried bones of dead men? Are these the bones of those people whom you love and wants to go to them? Now at this time, I will make you like them to unite with those you love, and at that time you will praise me for my good deeds.”

[303] The teacher and the leader of those godly friends understood the word of the king easily, and replied humbly, with bright face, and with grace that dwelt in him, saying, “Oh King! We carry these pure and holy bones with divine honor; for these are bones of righteous and virtuous men. We brought them to remember their good services and walks before God, and to initiate our mind to be like them in zeal and we use it to remind us their good deeds and bitter death that can give us plenty of benefits, and leads us with courage to silence, through being near to it, that enables us to attain holiness and blessing.”

[304] The king said to them, “As you said so, if remembering death is profitable, why don’t you carry its memory in your own flesh that perishes; for it is better than those old bad things?” The leader replied to the king saying, “I told you two reasons of carrying these bones. If you understand it, tell me only one of them. You are mocking and insulting on us, but the bones of righteous men who departed brings more memory of death than the bones of the living. If you want to know the fact, these bones that you see can tell you the type of death clearly. Why don’t you remember your own death, which is near to you and reach you in short period of age and makes you like them? But you submitted your soul, to all that goes against the divine law, and you kill the servants of the highest God, who are the lovers of the bright faith and those who never stand against you and who never share the reassures in this passerby world.”

[305] The king answered to them saying, “Oh evil doers and misleaders! Now, I punish you justly. Because you deceive all to abstain and to be far from the pleasure and enjoyment of

this world, instead you fill them with hope of the eternal life. You make them to hate the sweet, wanted, and lovely pleasure, and to choose the hard, lowly, filthy and rough path. You preach them to change the honor of gods to Jesus. In order that the people may not follow your deceits and leave the land desolate, get far from gods of their fathers, and worship a strange God, I punished you to suffer in many sufferings.”

[206] Their teacher replied to him saying, “If you are willing that all can share with you all the goods and gifts of this world, why don’t you give a law to all to have equal treasure and pleasure? But you made most of them poor and needy and you stole their treasures to add it on your treasure. You are not caring about the weal of many, rather to eat sweet and become bigger in weight. With this, you deny and forget the God of all, and call god those who are not gods, who did all wicked deeds and adultery. Now you are stolen and they deceived you; for you hinder the people not to unite with us in faith, wishing they may stay under your governance to load them with worthless burden and sufferings.”

[307] Their worth and profit is like someone who keeps dogs and falcons tamed for hunting. Before the hunting he may be seen as innocent but is a cheater by deceiving them. Whenever they hunt something, he picks it from their mouth. Likewise, you want every tax collector to be assigned in all borders of the earth and sea. You feel as you care to save them, but you become the reason of eternal destruction and death for them and for yourself. When your money has multiplied and your treasure become many, you shall benefit nothing from it, rather it is like 1 bread.

[308] Now you become like someone who prioritize darkness from light. Weak up from your present sleep; for you shall be under the earth tomorrow. Open your blind eyes and look towards our Lord Who raised the ray of His light to all, and return to God; for the prophet said, “Take heed, you unwise among the people, and, O you fools, understand that there is no strange God except Me, Our Lord is One and there is no salvation except in Him” The king replied and said to them, “Stop your bubbling and bring Bārālam, at this time before I terminate you by torture that you never have tested.” But the great fighter who was courageous, great-hearted and who really need the heavenly wisdom was not moved by the king’s threat, rather he stood firm without shock.

[309] He said to the king, “Oh King! Don’t expect us to do your commandments; rather we shall do the virtues that are commanded by our God, lord, teacher and father, which is purity

and getting away of all lusts and pleasure, enduring the different sufferings that you bring to our life and to carry the suffering and punishments for the sake of our faith. Now you are doing good on us. Do whatever you will; for we don't want to do what is not appropriate and set our soul to sin. Don't think as this sin is so small. We shall not deny our helper Who cares for us. Even though you bring on us plenty of deaths, we shall never miss courage and we shall not leave our philosophy due to the sufferings you brought, and we shall not do anything that disagree with the divine law, rather we are ready for all sufferings you are going to bring. Because, we shall live again with Christ. If we die for Him, it is a great benefit.

[310] When the king heard this, he incensed with anger and ordered to cut their godly tongue, to root out their eyes, and to cut the hands and foot of all. When the command comes, the soldiers surrounded them carrying their arms to cut their body parts without merci. They plucked out their tongues from their mouths with strong iron prongs, and cut them with sharp metal; they become beasts on them and they dig their eyes with iron fingers, and they cut their hands and foot with materials that prepared to cut body parts. But those saints were glad in their heart and mind like who is invited to banquet. They come to the suffering with courage exhorting one another to die for Christ without fear and shock.

[311] In such diverse tortures, did they lay their courageous soul to God. The number of the hermits was seventeen. As it is known, the pious mind is superior to sufferings, as it has been said by one who is not among us, appreciating the martyrdom of an aged clergy-man and the martyrdom of seven young men together with their mother when contending for the law of their fathers; They didn't get less than those who were travelers of highest Jerusalem and who attain it. Due to the greatness of their soul, They left nothing from what they need. When these saintly fathers rest, their names appeared with bright faith.

[312] Then the king returned to Arašis his commander to discuss with him again; for both two are ashamed of their previous discussion. He ordered to bring the one whose name is Nachor (Nakor). Arašis went at dead night to his cave; for he spent his time in wilderness practicing the art of magic. Arašis told him all what they discussed about him and they completed their discussion. Then he returned to the king early in the morning and requested him to give him strong horse-men to go and search Bärālam. While going in the wilderness he saw one man coming out of the middle of rivers and ordered to bring him. Then they ride

their hoses fast and found him, cached him and brought him. He investigated him saying “Who are you? And what is your name?” He said, “I am Christian and my name is Bärälam.” As he thought him and agreed with him, at that time Arašis felt happy of finding Nachor (Nakor) the deceiver who acts like Bärälam. He takes him to the king fast and stood him before the king.

[313] The king said to him before all who stood before him, “Are you Bärälam the evil doer?” He replied and said to him, “I am the servant of God; don’t call me the servant of Satan. You are supposed to believe by His abundant grace. I thought your son the good worship of God. I saved him from all cheatings and brought the compassion of the true Lord on him. I thought him all commandments and virtues.” With feigning anger the king said to him, “We were supposed not to hear a single word from you and give you way for answer; rather we were supposed to kill you without any babble. But I tolerate you due to my love to humankind and I give you time until known time and I shall declare your deeds. If you obey me, you shall demand merci and pardon from me, but if you disobeyed me you shall be destroyed with evil destruction.

[314] The tyrant old man replied saying, “But for me it is appropriate if you see your son refusing this harsh talk, I shall awake him and remind him not to refuse this forever.” When he said this, he returned him to Arašis and ordered him to keep him, and said to him separately, “If we go first to my son, he shall not add except the religious teaching, but call Nachor (Nakor) to arrive in the figure of Bärälam because, the whole nation had heard as Bärälam was found, until Yéwaséf heard and become ill both in heart and mind, and could not refrain from weeping. He prayed to God with groan and lamentation asking to help the old and righteous Bärälam.

[315] The source of good things didn’t despise his lamentation, for He is compassionate and helper of those who abide in Him, but he made known for the young man all their acts in a night-vision, and gave him power and made him firm to fight for the good faith. So when he woke up, he found his heart which was sad and heavy become full of happiness, faith and pleasant light. But the king thought in his hear to give plenty of treasures to Arašis, forgetting the word of David that says, “For wicked cheated himself, and righteousness overcame the sinner and completely overthrows him and perish its tale fast.”²⁷¹

²⁷¹ Psa. 36:1

[316] After two days the king came to the palace of his son and Yéwaséf went out to welcome him. The father didn't greet him as usual, rather he became very angry. He entered to the royal chamber angrily and seated. Then he called Yéwaséf and said to him, "What is the news that sounds in my ears and melts my heart in fear? I think in my mind as there is no one among men who felt happy by the birth of his son like I rejoiced by your birth. And there is no one who faced evil and distress by his son, like you do on me. Now you have dishonored my gray hairs, and taken away the light of my eyes, and loosed the strength of my sinews; for the thing which I greatly feared concerning you is come unto me, and that which I was afraid of has come unto me. I became a laughing for my enemies. You have followed a teaching which is different from my teaching and you counsel with a word of cheaters and accepted a lowly will which is not cooked enough. You prioritized the worship of the strange God and forsaken our great gods.

[317] Why have you done these? I was hoping to bring you up in all safety to let you become my strength and support at the time of my old age, and to succeed me in my kingdom. But don't you feel ashamed to do an act of enemy against me? You were supposed to obey to me rather than following the word, lie and command of that heretic and crafty old man. He ordered you to hope the bitter life than the sweet and wanted one, to walk on the difficult and stressful path which the Son of Mary commanded to walk on it. Don't you fear the punishment of the highly honored gods? They may strike lightning upon you, or quell you with thunderbolt, or sink you in the yawning earth. They did for you all these good things; they adorned us with royal crowns, and bowed numerous nations to be our servants. While I was hopeless, you are born after my prayer and supplication unto them, they made you share this bright light, but you rejected them and ignored them and you depended on the crucified. They cheated you by the resurrection of the dead and many other crazy things.

[318] But Oh my beloved son! Hear and obey to your father and get away of that long and far way, and come and offer sacrifice to the compassionate gods willingly and gain an absolution from them through your great sacrifices which are much better than hundred oxen and through a covenant, they may grant you, absolution for your sin and pardon for your fall; for they are able to bless and to punish. This may give you a way to respond. But

by them, we are advanced to this honor and they grant grace and honor to those who worship them and they repay double for those who bring sacrifices for their honor.

[319] The king talked with such evil babble and more. He hated and insulted our laws and praise and honor the law of idols. When the Godly young man saw this, he needed no one to teach him and enlighten him, rather he stood on a higher stand to be seen by all and become full of boldness and spoke to his father face to face saying, “Oh Master! I will not deny what I have done. I fled from deep darkness and depended on the enlightening light. I have left error and attained truth. I ignored the evil Satan and followed the Son of God, the Word of the Father by Whom He created all from nothing and fashioned man out of earth and breathed into him the breath of life and feed him in the pleasure full paradise. When he overpasses the commandment of the Lord, he became under the judgment of death.

[320] When he was pulled by the need of greatness, the compassionate creator of all does no rejected him, rather He was willing to return him to his former honor. Wherefore He, the creator of all who fashioned our race, became man in a flesh of virgin, pure and holy, and lived with men. For the sake of us, ungrateful servants did the Lord endured death on wooden cross to destroy the tyranny of sin and disobedience and to abolish the former condemnation, and to open the gates of heaven and ascend us there. He exalted our nature, and set it on the throne of glory. He granted for those who loves Him the endless kingdom and joys beyond all that heard and thought.

[321] He is the mighty, only potent, Lord of lords and King of kings Who dwells on His saints. He deserves glory with the Father and the Holy Spirit. I believed and baptized in Him. I glorify and worship Three persons equal and one substance and not to be confounded, increate and immortal, the beginning that cannot be reached, non-fundable and unlimited, without body, without passion, immutable, unchangeable, indefinable, fountain of all good and right, the beginning Who lives forever, maker of all things, visible and invisible, protector and keeper of all, provident of all his dependents, handler and king of all. Without Him, nothing among life is made, and nothing sustain without his wisdom: For He is the life and strength of all.

[322] Oh Father! Why you leave such compassionate and mighty Lord and worshiped the dark idols, which can’t speak, which are your own hand works, which can’t respond to those who pray to them. They are full of evil and distress. With all these, I truly tell you that, there

are devils that deceive you. I have known this from one righteous person. I strongly hated them and attained for myself the true and living Lord. I worship and serve only Him, until the end of my life. I also hand my soul in His hand alone, for I am sated to be free from the bondage of the most evil. And I became bright by the light of Holy Spirit. But my soul was distressed for you didn't attain such good things and you flee away from the bright faith and you become a servant of evil and denial.

[323] Oh Father! If you understand my ways, listen to all my internal wills. I will not deny the covenant I made with my savior Who bought me out of slavery and error. So I am even supposed to die thousands of deaths and more. Don't trouble your soul seeking to turn me back from the bright good things. If you want to hand the height of the sky or to dry the water of the sea, your will shall be worthless and foolish. Therefore, you should understand as you can't shake me from this counsel. If you hear my advice, make Christ, your Lord to find His good things which is higher than a mind both in naming and greatness. Then at that time like we share by nature, both of us shall share the pure faith too; or else be well assured, I shall be depart from your son-ship and serve my true God."

[324] When the King heard all these from him, he became furious and shocked; he filled with anger and seized with craziness, gnashed his teeth like crazy, and said, "Due to all these reasons I became like these before you. I did for you a thing that no one among previous fathers has done for his son. Rightly told me the astrologers at the time of your birth, that you will become an evil, knave, impostor and rebellious for your parents. But now, if you don't stay in my counsel and got away of your son-hood, I will consider you as enemy and bring all the evil things that no one brought on his enemies."

[325] Yéwaséf replied saying, "Why you kindled with wrath and feel sad of me, who I am ready for all that good things? There is no father who ever saw his son carrying treasure, and become jealous on him. How can they call such man a father, Instead of calling him enemy? From now on I will no more call you father, rather I flee from you like a person that flee from a serpent. I know that you become jealous of my salvation and push me into the whole of destruction. But if you want to force me as you said so, you should seriously know that, you shall not benefit anything except being called tyrant and killer father. For you, catching of eagle that fly in the sky was easier than turning me from the worship of Christ in Whom I believe with good faith. But be wise and awake my father! And avoid blindness and

darkness from your heart, and raise your eyes to see the light of God that enlightens all, then you shall shine with this most sweet light.

[326] Now you sank in deep sea of sins and desires of flesh without a sense of return. Now, you should know that all men are like grass that grew, and all the glory of men is like flower of field. The grass dries and the flower falls away, but my Lord about Whom I preach shall be strong on all and live forever. Let not anger and wrath govern you by following false glory which looks like summer flower that falls and perishes, and following the unpleasant and lowly pleasure, which is filling a belly and abominable passions and the members thereunder, which for a tiny season please the sense of fools. Then after the ascension of its smoke, which is bitterer than gall, in us in this vain life, passes away together with its false and prisoned errors and dreams.

[327] Evil doers live in perpetual sadness and in unquenchable fire which has no limit neither end. Woe for me! If you got imprisoned in it and suffered with its bitter flame; for your evil thought, you will regret with eternal repentance. You shall beg, they might turn you to that life, but you can't find it. You shall remember my words, but there shall be no advantage in repentance; for there is no faith or repentance in Sheol: For this passerby age is age of work, but the endless age that is to come is, age of receiving a reward and punishment. Even if the pleasures of the present world were not evanescent and fleeting, but were to endure forever with their owners, not even thus should any man choose them before the gifts of Christ, and the good things that pass man's understanding. Like the lightning sun is greater than the dark night, the good that God promised to those who love Him is greater, and its honor is greater than the earthly kingdom.

[328] Now, you are supposed to choose the great virtues than those which are lowly, because all in this world is subjected to decay, and passes as darkness and dream together with those who trust in it. Why do you prioritize the passerby and the tracks of a ship that pass over the unstable breezes, which is unworthy for men? What a limitless foolishness you have? Oh mad man! You were supposed to choose the word of truth that stays forever without end, than choosing the passerby. You couldn't prepare yourself for a single hour to hear the good that lives forever.

[329] Don't you understand this oh father! Will you not haste the things that passes tomorrow and add prayer and endurance about the living? And don't you prioritize the

living home than the passerby home? Of don't you prioritize the light than the darkness, the spirit than the flesh, the eternal life than death and passerby deeds? Leave the evil worship which is lowly and the prince of this world who is Satan and depend on the merciful and tenderhearted Christ. Ignore all the worship of those who falsely called gods and move away from them. Worship the true one God. Though you have sinned against Him, killed His servants, I believe that my Lord welcomes you and absolves all your sins; for He wills not the death of a sinner, rather that he may turn and live forever. Out of His mercifulness, He came to seek us that had gone astray, He endured scourge, crucifixion and death for our sake. He Who deserve glory and praise bought us with His precious blood Amen.

[330] At this time, the king filled with astonishment and anger at the wisdom and unanswerable words of the young man. He failed to return him with discussion and giving hopes. Fearing that his further argument, he went back with anger saying, "It would be better if you would be no born for me and see the light than blaspheming and deceiving gods. Now, don't ridicule the invincible gods and don't insult on the heist things. If you do this, you will be punished by different tortures and put you to the cruelest death, and you shall be like my enemies who challenges me not like a beloved son. With such words spoke the father and went away from him filled with anger.

[331] But the son Yéwaséf entered to his chamber and lifted up his hands to Who endure for fight and cried unto Him saying, "Oh God my Lord! My sweet hope and unerring promise, the strong refuge for those who flee to You, look upon the contrition of my heart and leave me not, neither forsake me, don't get far from me, rather be with me until the day of judgment and keep your true pledge and endure me in this good faith until my last breath. Look upon me and have merci on me like those who loves you deserves it. Look upon me Oh King of kings; for my heart is kindled in your love, burnet like a thirst at warm season and failed to find water, longing after you.²⁷² Oh spring of the immortal life! Deliver not my soul to that praises you to wild and forget not the soul of the poor forever, rather grant me for the sinner to suffer for the sake of your holy name, to depend on you and to sacrifice my whole self: For all creation blesses and glorify your name for ever Amen.

[332] When he pray as such, he found a divine comfort in his heart and his heart filled with happiness, and spent the whole night in prayer. The king told all what he said and his

²⁷² Psa. 42:1

unchangeable refusal to Arašis, his commander of soldiers. At that time, the commander counseled the king to speak with him slowly by mentioning as he loves him and discuss to him shrewdly. On the following day the father went to him, sated there, called him, brought him near to him, hug him, kissed him slowly with love and tenderly and said, “Oh Beloved son! Respect the gray hair of your father and listen my entreaty, and come near to gods and offer sacrifice; they may absolute you and grant you long age and undisputed glory of kingdom which is full of all good things, and you shall become a benefit to your father and you shall be happy in all your life. Then you will be honored and glorified by all men; for who listen his father is great and glorified by all. Moreover, you shall find the love and goodwill of gods.

[333] Oh my son! Why have you thought that as I willingly retreat from the right path and chosen the path of fight, ignorance and foolishness, and threw my soul to destruction in love of the good? If you think that I prefer death and destruction than life, oh son! You must know as retreated from just judgment. Don't you see how life is difficult on me? And how I prepare army for fight with enemy? In other engagements to serve all the good will of men until I face hunger, thirst, leaving my place and walking in the bushes, I didn't take care of myself. Even money is lowly and nothing for me; for there is time I found the treasure of my kingdom empty after renewal and adoration of the great temples of gods in different manner of ornament. I even distribute much treasure to soldiers. Also I ignore lust and pleasure.

[334] If I knew the religion of Galileans is better, I would be return to it, I would leave all and focus on my salvation. If you think that I am ignorant and my mind refuse to do good things, consider how many sleepless nights I have spent in search of solutions. Some of the solutions that I search are not my will but I find no rest without solving them. There is no single person under the sun who finds a witness of wisdom and solution finding and feeding like I do.

[335] I willingly discussed with many wise and knowledgeable men among those who are called Messianic until I found the pathway of truth, witnessed by wise men honored for their intelligence; for there is no other path now without this worship of honored gods and there is no better restful and sweet life to be found for men. We are those who live in pleasure and play with happiness and gladness which Galileans left is out of their pride. Even they left

this sweet light and all happiness which is given to us by gods. They left this all after hearing the other hidden life which they are planning to attain. They don't know what they are saying and what the things they confidently affirm. But you my beloved son obey your father. I found truth by honest search. Now it is declared as I don't need failure, and I am not insulting on good things, rather I found and bought them. For you too I prefer the better, follow me and you shall find all the good and you shall become the inheritor of my kingdom.

[336] But when the young man who is full of the true divine wisdom heard this from the mouth of his father, he understood the cheating of the cruel serpent, and knew as he prepared a hidden snare for his foot to win his bright heart by cheating. Then he set before him the divine commandment that says, "I came not to send peace, but sword and fire. I came to separate a son from his father, and a daughter from her mother."²⁷³ Following this word, "He that loves father or mother more than me is not worthy of me."²⁷⁴ "Whosoever shall deny me before men, him will I also deny before my Father Who is in heaven." With this all, he thought in his heart with divine fear and strengthened it with longing desire and love, remembering the word of the wise Solomon in his mind, that says, "There is a time to love and a time to fight; a time to war, and a time to peace."²⁷⁵ And he prayed in his heart saying, "Have merci o Lord have mercy on me; for my soul trusted you and I depended under the shadow of your wings. I shall hope until wickedness overpass. I shall cry to the highest God Who did well to me,"²⁷⁶ and other psalms.

[337] He replied to his father saying, "But, the will of our greatly honored father, Lord thought this and sew in us the original love. If the love of parents began to lead to destruction of soul, and to set afar from its creator, He ordered to cut it completely from us and not to welcome that separates us from God, rather to hate and ignore it seriously. If there is father, or mother, or king of the leader of our present life, that commands abominable command, He ordered us to get far from it. For it is impossible for me, do not bring a burden on me and on your soul. But be persuaded and praise, and let us both worship our living and beginning Lord. For those idols you do worship are, works of men's hand and

²⁷³ Matt. 10:34

²⁷⁴ Matt. 10:37

²⁷⁵ Eccl. 3:8

²⁷⁶ Psa. 63:1

they give nothing to those who worship them, rather than destruction and eternal destruction.

[338] If you don't want to do this, do on me what you want; for I am devoted servant of Lord Christ, and as I told you and declared you before, you can't separate me from the Love of my Lord. If you ask me, I didn't do wrong nor failure, out of my lack of knowledge to do good things, but after much laborious inquiry had ascertained that it was not truly a good thing to worship idols, sun and to be riveted to the pleasures of the passions. I am not saying that, you are willfully wrong doer, rather due to the dense mist of ignorance that surrounded you. Your act of entering to darkness blocks you not to see the light and the ray: For you ignored the way of truth and failed into terrible cliffs and chasms.

[339] Now, I understood the detail of this. Know yourself! By considering as it is good, do not choose darkness from light, the killer death from life: For those idols that you worship are internally and externally devils and their deeds are abominable. And this life that seems sweet and pleasant and thinks full of delight is lowly and abominable. As it is said about it, it is passerby. For some time, it tickles the gullet, but at the end it shall be bitterer than gall.

[340] As per the word of my teacher who is sharper than a two-edged sword, how can I describe you about the errors, If you wish to count them, they shall be more in number from sand of a street. They are false, horrible passion and passerby test and they deceive men and drags into the depth of hell for destruction. Whereas the good things, promised by my Lord that you call it 'the hope of uncertain life' is true, unchangeable, endless, not subjected to decay and it is impossible to declare about it. And there is no one who can declare the greatness of that glory.

[141] No: As you said so, we all die, and there is no man that shall live, it is not like that, rather you shall rise when the Lord Jesus Christ the Son of God comes with unspeakable glory and great power.²⁷⁷ He is the only King of kings, Lord of lords to Whom every knee shall bow in heaven, on earth and under the earth with fear and shock.²⁷⁸ At that time, all the powers of heaven shake and thousand and ten thousands Angeles and Arch Angeles stood before him. The whole shall be full of divine fear. The heavens shall be rolled like scroll; and the earth shall open its mouth and the dead from the first Adam till now shall rise like

²⁷⁷ Matt. 24:30-31

²⁷⁸ 1Tim. 6:15

shall rise like twinkling of an eye, and stand alive before the throne the Lord. He responds to every one of them according to their deeds. At that time the righteous, those who believe in the Father, the Son and the Holy Spirit, shine like sun in the kingdom of heaven; for they ended their life in this world in good works. And how can I describe to you, the glory they shall receive? If I compare their brightness and beauty of their light with sun or with the light of lightening, I can't compare the brightness that eye has not seen, nor ear heard, neither thought in the heart of man. This is what God prepared for His beloved ones in the kingdom of heaven, in unspeakable light and unending glory.

[342] But those who denied the true Lord and forgot their creator, and worshiped devils and offered sacrifice to them, and loved the pleasure of this vain world, and wallowed like swine in the mire of sins, and made their soul a home for all evil and wickedness, shall stand naked, with shame and downcast, and they became reproach to all creation. All this word and their deeds shall be pictured before their eyes. Again after this great disgrace, they shall receive unbearable reproach and shame and shall be sentenced to light-less fire of Gähannām²⁷⁹ where there is gnashing of teeth and venomous worm. This is their portion and punishment forever: For they rejected the good things offered them in promise, and they preferred a pleasure of one hour and eternal punishment.

[343] For this reason, they get away of the test of this world, to attain the unspeakable happiness, pleasure, honor which is impossible to describe, and to lighten with Angeles and to find glory before the sweet and good Lord, and to get away of those endless bitter sufferings, and to escape from the punishment and painful pains. We are supposed to sacrifice our riches, body even soul for our sake. Who does not understand this, is foolish. Can't he endure death of one hour to be saved from death and attain the blessed life that can't perish and to be enlightened by Holy Trinity Who is the crown and creator of life.

[344] When the king heard such words and saw the steadfastness and the strong speech of the young man, who neither fear his punishment nor cheated by false speech, nor fear the passion to come, he admired the eloquence of his mouth and the art of his speech which is irrefutable. His mind was rebuking him showing truthfulness of his son's word. But his evil habit was dragging him back like grip and not allowing him to watch the light of truth. For

²⁷⁹ Matt. 25:41

this reason he threw the stones like pieces of chickpeas and determined to put into action what he was advised before.

[345] Then he said to the young man, “Oh my son! You were supposed to obey me in all points. But if you deceived men like this and stood against me and thought to do your will, stay in your own opinion, come and let us discuss strongly and let us bring peace. Now Bärälam who deceived you is imprisoned by me. Now, I will call a great gathering and I will gather our men and Galileans. I will also order heralds to go around and proclaim about this gathering in order not any one of the Messianic miss the gathering, and accept the herald without any fear and we will find a solution at that time.

[346] But the truly wise, prudent and courageous young man knew the mischief of his father the king from the dream that is revealed to him by God, and said to him, “let the will of God be fulfilled. Do your command! The good Lord and God Himself shall take us to the right and preferable way: For He is merciful Lord and my soul depended in Him.” Then at that time, the king ordered all the idol worshipers and Christians. He sent letters to all quarters of his kingdom. The heralds proclaimed to nations and towns saying,

[347] “Now, all among Christians can come and gather without any fear and they shall not face any difficulties. All Christians and their friends can be gathered in search of the true knowledge to the masters and Bärälam their elder. Likewise idol worshipers, Chaldeans and Indians too gathered.

[348] At this time all who are under his government arrived there. Also augurs, sorcerers, and seers were there to overcome Christians. Multitudes of people that have different religions gathered to the king. But among Christians no one was found except the only he to help the supposed Bärälam but whose name was Bärasyas. For the faithful, some were cruelly dead from the fury of governors of the nations. There were also men among them who gathered on mountains and in deans out of their fear that comes on them. Some does not declared themselves in the light of the day; rather they worshiped Christ in secret.

[349] This Yéwaséf alone became courageous among all and champion in his spiritual soul. For this reason he came to help the truth and to fight for it. When the king sat on his great throne, he ordered his son to seat with him. But he didn’t wanted and lowers himself and seated on the ground which is near to him. There appeared to the greater places the

knowledgeable men who learnt wisdom which God has made foolish, whose unwise hearts had gone astray.

[350] As the divine Apostle said “professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and four-footed beasts.”²⁸⁰ The cheaters and these were assembled to argue with the son of the king and his beloved ones for the fulfillment of the proverb that says “Gazelle wanted to fight against lion.” But he made the most High his house and depended on the shadow of His wings. But they depended on the noblemen of this age and the ruler of the world of darkness to whom they have subjected their souls miserably and wretchedly.

[351] At this time they brought Nachor (Nakor), who acted like Bärälam according to the discussion of the king and his friends. But they didn’t know as the other providence of God that stands against their discussion. When the gathering of noblemen arrived to the king, the king said to the knowledgeable men and philosophers, “Behold now, deceivers of the people laid before you a fight which is the mightiest of all fights; for one of the two things shall befall you. If you strengthen our religion and insulted Berelam by exposing his error and the error of his friends, you shall have a great honor and many blessings from me and from all who live with me. You shall be crowned with crowns of victory. But if you get defeated, you shall die by the worst suffering, all shall be allowed to collect your riches, your memorials may be clean blotted from the face of the earth, I shall make your bodies a food for wild beasts, and you shall miss your children, for they shall be enslaved.”

[352] When the king said this, Yéwaséf replied and said, “Oh king! Now you judged rightly, may God strengthen your will. I too have the same bidding for my teacher,” and returned to Nachor (Nakor) and said, “Oh Bärälam! You know in what splendor and luxury you found me. After many words you made me far from the laws of my fathers, and thought me not to do their deceiving trends and stop worshiping strange god, and you filed my heart with good hope which is eternal and indescribable in words. Now, understand yourself and think as you shall appear in between of two weighs. If you win, you are a winner and your words are trustful, and the law that you thought me and your insult on those against your law shall be honored and no one shall reach towards it. And as you preached to me, I shall worship Christ until my last breath. But if you got defeated, you shall not live even for a

²⁸⁰ Rom. 1:22-23

single hour, and you shall bring shame and destruction on me, then for I hate you, I will speedily revenge you with my own hand, I will also tear out your heart and tongue and throw them to dogs together with all your body parts, that others may be lessoned and all shall not cheat the sons of kings.

[353] When he heard this, he become exceedingly sorrowful, seeing himself falling into the hole that he dig and captured by the net that he had laid. When he come to know his failure, he think in his heart to be on the side of and to abide on their faith to be saved from death and destruction which is prepared to him. This is done out of the highest wisdom that enables us to strengthen our faith and to fight against enemies. At this time, the king stood up in the middle of the idol-priests and Nachor (Nakor), like Bälä'am who previously at the era of Balaq stood before Israelites to curse them but blessed them with many and different blessings. There sat the king upon his throne, and his son with his followers as we have said. All have sharpened their tongues like a sharp sword to cut truth. The knowledgeable men who doesn't keep in mind the word of the prophet that say, "He has conceived mischief, and brought forth falsehood."²⁸¹ Innumerable people gathered to watch the debate and to which people shall be the victory.

[354] One of the knowledgeable men who is well known in judgment among his friends said to Nachor (Nakor), "Are you Bärälam who courage fully and audaciously insults gods and deceived king's son and thought him to worship the Crucified?" Nachor (Nakor) replied saying, "I am Bärälam, That as you said degraded your gods and didn't left the king's son in the middle of errors, rather I delivered him from error and failure with a healing deliverance, and I made him to depend on the true God." The high-priest replied saying, "Are you insulting our gods, which are mighty, immortal, and worshiped by all kings and honorable men? How do you get the courage to waggle your tongues upon them and to insult them courage fully, saying they are not gods except the Crucified?"

[355] Then Nachor (Nakor) stood up to reply, and didn't respond to the priest of the idol. Then he gave sign to the gathered people to keep silent and opened his mouth like Bälä'am son of Bieor (Be'or) who spoke to the king with a word that he never thought saying. "Oh King! I came to this universe by the wisdom of God and I watched, the heaven, earth, sea, sun, moon and the other creatures. I admired and watched the world and all the creatures

²⁸¹ Psa. 7:14

walks in it continuously and I understood Who enables all creatures to walk and who keeps them is One God. And I understood as that who enables to walk is stronger than that who walks and that who caches is stronger than that that is being cached.”²⁸²

[356] Therefore I say that, The creator sustainer of all is One God. He is without beginning and above all and He is far from all passions and failings. He is also far from all anger and ignorance. He has no need of sacrifice or offering or nothing among the visible.²⁸³ But all needs Him and prays to Him. As I already started, I speak concerning God. Now let us come to the human race and see who among them speaks and does truth, and who clearly do the error.

[357] Oh king! The people living in this world are divided in three types, idol-worshippers, Jews and Messianic. Those who worship multiple idols are divided into three types, Chaldeans, Sābawyan and Egyptians. These are the first people who thought to the rest of other people worshiping gods that have multiple names and to bow down to them. Let us therefore see which of these believes in truth and which speaks foolish. The Chaldeans doesn't know God, went astray and followed the elements and began to worship the creatures than the creator, they made statues and called them gods, they made them in the likeness of heaven, earth, sea, sun, moon, other elements, and stars, and brought them to their temples and bowed to them. They strongly protect them from being Steeleed by thieves but they called them gods. They have not think and understood as all that guard is greater than which is guarded and the maker is greater than his creature. If the gods are unable to save themselves, how can they save others? The Chaldeans have erred and chosen the useless and brought destruction upon them.

[358] Oh king! I admire that those who are called philosophers among them fail to understand these corruptible elements. Oh king! Let us first understand as they are not gods, rather they corrupt and changed by the commandment of the true God Who is incorruptible, unchangeable and invisible, but He sees all things as He wills and turns and changes it. I say, those who call the elements god clearly fail under error; for we see them changing and moving by law. They are made up of many cosmos and yet they are called god. The world have creator and all creatures in it have beginning and end. Its surroundings shine by its

²⁸² Num. 22:1

²⁸³ Psa. 50:9

stars; for the stars came out in its order and time to fulfill summer and winter as it has been ordered by God. They do not transgress their proper bounds using the law of nature; rather they walk on the heavenly command. With this, it became known as heaven is not god rather the work of God.

[359] Also those who think that the earth is goddess clearly fall in error. We can see now as it is dishonored by mankind and under their authority. They damage, dig and make it useless. If it backed by fire it becomes dead; for a clay item grows nothing. And if it wet it will be damaged together with its fruits and it will be trodden under foot of men and all beasts and it will be polluted with the blood of the dead and the dead bodies. If it is like this, the earth cannot be called goddess, rather the work of God for the use of men.

[360] Again those who think that water is god have fallen in great error; for it is created for the use of men and it is under control of men, it shall pollute, perish and change its color when men use it for cocking. When they add it to something it shall have various colors and in cold weather, it becomes solid. It will be polluted with blood of many, and used for cleansing of all defilements: For these reason it is impossible for water to be god, but only the work of God.

[361] Again those who think that fire is a god fall in great error: For fire is created for the use of men and it is under control of men. They take it from place to place to cock all consumable flesh for the satisfaction of the mortal flesh with it. Moreover, when its flam becomes greater, men quenched it: For this reason it is not possible for fire to be god, rather God it its creator.

[362] Again those who made the blowing of winds god, are deceived by the mortals: For it is messenger to others. God created them for the use of men, for the carriages of ships on sea, and for other wills of mankind, to grow leaves and plants. They keep calm and silent by the command of God: For this reason, the blowing of winds is not god, but the work of God

[363] Again those who think that sun is god fall in great error: For we see the sun moves and turns by law and it passes from sign to sign. It sets and rises to warm herbs and vegetables for the use of mankind. It also shares power with stars and it is much less than the heaven and doesn't have authority in its own: For this reason, it is not appropriate to think that sun is god, rather it is creature of God.

[364] And Those who think that moon is god fail in a great error: For we see that it move and depart from sign to sign by law, setting and rising for the use of men. It is less than the sun. When it rises, it become full and half, and there are times on which it become dark: For this reason, it cannot be called god, rather the work of God.

[365] And those who think that man is a god fell in great error; for we see man moving in law, changing, growing and getting old. There are times he rejoices and there are times on which he feels sad. He has a desire of eating, drinking and clothing. He is full of failings, he fell in anger and he becomes jalousie. He is thief but he regrets of that, and he perishes in many ways by the elements of men and beasts and death awaits him. It is not appropriate to call man a god, rather God is his creator. With this all Chaldeans are deceived by great error following their own lusts and worshiping old elements and dead idols. Neither do they think of their error of having interest in such practices.

[366] Now, let us discuss and search the practice of Sābawyan and let us see what they do on God. The Sābawyan think as they are philosophers and they fell in craziness which is worse than the craziness of Chaldeans. They point on many gods, some of them male and the other female. Oh king! By this; the Sābawyan introduced heretical fashion of talk. They call nothings and their evil lustful thoughts gods and help them with doing evils like committing adultery, falling in errors, killings and when they do all manners of iniquity. If their gods commit such acts, how not themselves do the same as to them? Therefore, from doing such errors, men suffered frequent wars and slaughters.

[367] But now, we want to tell the practice of one of their gods, and see many of their sufferings. They said that as the star called Zuhā is god, and they offer their own children as sacrifice. Oh king! Those who do these become adulterers and marry to male and they do other evil actions like their gods. So, how it is possible to adulterer, that who marry male and kill his own children to become god?

[368] After all these they brought a cripple man and called this man; while holds hammer and fire-tongs to hammer iron to use it, they called him god. Again they called Atard god, he was farmer, sorcerer and interpreter of dreams. Again they call Askefewos god, this was physician, and he was doing healings and he was a medicine maker. Also they called Aplon an emulous god, he holds bow, quiver and harp he pays gold for those who worship him. They also call his sister Ilana who was hunter holding bow and quiver on her hand god. She

walks around mountains with dogs to hunt Akrigeliyon or wild pigs. They also said as the star Zéhura is god. They also call the hunter, the dead and injured by the wild pig god. Then how can he take care of the hunter, the adulterer, and the mortal and all evil doers? This indicates as men had brought reason for all their sins, adultery, evil and heresy from their gods, and they polluted earth and wind by their evil actions.

[369] But the errors of Egyptians is also greater than the foolishness of all nations: For they fell in error much more than all these and they didn't depended on the gods of Chaldeans and Säbawiyān. But they introduced other gods among beasts which are non-speaking, earthly and mortal, and among herbs. Again some of them worshiped sheep, and there are who worshiped serpent, and there are some who worshiped raven, kite and eagle, and there are some who worshiped crocodile and wheals, there are also who worshiped fox, dog and hyena, there are also who worshiped dragon and snakes. There are also who worshiped onion, garlic, thorns and every other rest of creatures. And the foolish didn't come to understand as these all have no the capability of anything. While watching as men slaughter, cook with fire and eat their gods, they become blind and didn't understand as they are not gods.

[370] So now, the Egyptians, Chaldeans and Säbawiyān failed in great error: For they made such gods and for doing idols that have no flesh and that can't move, and calling them gods. I admire that, when the workman sawn and chisel their gods, while they are old, changeable and repairable, they don't understand as they are not gods and have no power to save them, then how they help men that made the idols? The wise men among Chaldeans, Tsabawiyān and Egyptians desired to arrange and tell the news and the story of their books to show that the honor of the idols and their shame is exposed before all.

[371] While the body parts of a man consists of many parts, he can't lose a single of them, rather he lives in unity with all body parts without separating the one to be alone. Also while the word of God is one, how in nature of God shall there be such warfare and discord? While the character of God is one, the words given to these gods are different. Can the one that migrate, that can be slaughtered, that do evil be called god? Does god can migrate? Can he be slaughtered? Can he be slayed or injured? Can he be stolen? Then is their nature no longer one, but their wills are divided, and are all evil doers. One can't be separated from them and they have no the capability of being god.

[372] And now oh king! How do the wise men of Sābawīyan fail to lead to destruction, while they are controlled by their own laws? For the commandments of the law are perfect, their gods are offenders, thieves and far from law. They initiate one to kill the other they commit adultery and they give a deadly poison, they steal and marry male. If they consider such cats as good and righteous like good virtues and if they considered the corrupted sinful acts and the acts of their gods which are unlawful is okay, all are living under the destruction of death and they are heretics. If the stories of the gods be myths, then are the gods mere words; but if the stories be natural, then are those who do this are not gods. It challenges them like this, like one news comes and the other news that falsify the first follows, these are all stories of joke no other. Now oh king! You understood that the act of those who worship many gods is an act of error and destruction. It is not appropriate to call those visible and invisible as god, rather it is appropriate to worship the Lord Who is invisible and watcher all and creator of all.

[373] Oh king! Now, let us discuss the works of Jews and their belief in God. They were children of Abraham Isaac and Jacob. They stayed long years in Egypt under the bondage of Pharaoh its king. The powerful God brought them out from there with a mighty hand stretched out arm by the hand of Moses their lawgiver. He sank Egyptians with His power and with many miracles and great signs. But they again became ungrateful and lowly for praise and worshiped the gods of heathen, and killed the righteous and prophets who were sent unto them.

[374] When He pleased, the Son of God came to earth, but they became foolish like drunk man. Then they handed him to Pilate the roman governor. He sentenced Him to die on cross. They never think of His good deeds and the innumerable miracles He performed before them. For though they worship the only omnipotent God, but they become out of mind and denied the Son of God. They are like heathen although they think they are near to the truth. So is about the Jews.

[375] But the life of Christians who are called after the name of Lord Jesus Christ the Son of the most high God in Whom we believe, He descended from heaven for the salvation of mankind. He became man by the Holy Spirit and born of eternal virgin and holy without seed of man and without defilement.²⁸⁴ He took a perfect flesh from her and appeared

²⁸⁴ This idea is part of the orthodox creed.

among men that he might call them from errors of death using the flesh He took from us. He died willingly and using His great wisdom, He resurrected on the third day using His divine power and ascended to heaven. The Holy Scripture in which He tells His second coming is named Gospel. Oh king! When you read it, you shall learn from it as He had twelve disciples who after His ascension into heavens preached to all nations of the world and seas.²⁸⁵ Even one of them came to our country and preached the laws of truth. From that time on until now, those who are called messianic are sending to preach the truth. And these people are above all nations of the earth. They have found the truth and knew the Lord, creator of all, the only begotten Son and the Holy Spirit. They never worshiped strange god, but the commandment of Lord Jesus Christ engraved on their heart and written on their mind.²⁸⁶ They keep this commandment hoping the resurrection from the dead and the life to come.

[376] They neither fall in sin, nor commit adultery; nor they witness falsely, nor they wish to have the thing which is not theirs. They honor their fathers and mothers, they love their friends, and they give right judgment for safety. They do not do unto others that which they would not have done unto themselves.²⁸⁷ They love those who fight against them and they make them friends. They do good things to their enemies. They are meek and gentle. They refrain themselves from adultery and all uncleanness. They neither despise the widow nor lead the orphan to grief. The one who have more honor among them serve the less humbly. If they saw a stranger they bring him under the roof of their house, and rejoice over him as he were their true brother; they don't call him brother in flesh, rather brother in spirit. They don't regret to give their life for Christ's sake and they keep His commandments faithfully and carefully. They live righteous life as the commandment of the Lord God and they honor Him at all times, at the time of eating, drinking and doing all good deeds. Verily, then this is the way of truth which leads all its passengers to the eternal kingdom promised by Christ in the life to come.

[377] Oh king! You should know that as I didn't speak all these by my own will. Look at the Christians book and you shall find that I speak nothing but the truth. You should admire the understanding of your son; for he truly knew as I worship the living and savior Lord until

²⁸⁵ Matt. 10:1: Act. 2:6

²⁸⁶ John 14:26

²⁸⁷ Matt. 7:12

my last breath, and I keep hoping His second coming. The true words spoken by Christians are great and marvelous; for they speak not the words of men but words of God. But all other nations are deceived and deceive themselves; for they walk in darkness, they stagger one against another like drunken men. Oh king! This is the end of my speech in which I spoke the truth from the depth of my heart. Wherefore the mouth of your foolish wise men that speak false against God be closed;²⁸⁸ for it is better for you to worship the Lord the creator and to listen His incorruptible words, in order to be saved from the punishment and suffering and to be partakers of the deathless life.

[378] When Nachor (Nakor) had finished his speech, the king become changed and covered with anger, but his arch-priests and priests stood speechless, and fail to respond him, except with some rotten and ordinary words. The king's son rejoiced and his spirit filled with happiness, his face got shined and praised God Who give path where there is no path for those who depend in Him, and He Who strongly established the truth by the mouth of an enemy and by the mouth of the leader of error had proved a defender of the right cause.

[379] The king furiously angered on Nachor (Nakor) but he was unable to do evil on him, because, as we mentioned before, he agreed with him to speak without fear on behalf of Christians. For this reason they showed him sign to finish his speech and according to their agreement, to be defeated by the word of the arc-priest of the idols. But he ignored their words, propositions and thoughts exposing the fallacy of their error. The debate prolonged until the night come in hand, then the king ordered to dismiss the assembly p; for he plan to investigate the gathering on the next day.

[380] Yéwaséf said to his father the king, "Oh lord! As you commanded before, let there be a true justice, so too crown the end thereof with justice, by doing one of these two things. Either give order that my teacher to stay this night in my place; so that both of us discuss how to win our enemies who challenge us on tomorrow, and you take your beloved ones to discuss what you want. Or else deliver your counselors to me and in this night and take mine with you. But if both stay with you, my teacher will fell in tribulation and fear of you and them, and your beloved ones shall be happy and hope a victory, and I consider this as injustice, tyrannical misuse of power and breaking of true covenant."

²⁸⁸ Exod. 4:1

[381] The king admired his way of speech, and took his wise men with him and ordered Yéwaséf to take Nachor (Nakor) with him, hoping to keep his agreement. Then the king's son went like a winner who defeated his enemies taking them with him, and Nachor (Nakor) was also with him. Then he called Nachor (Nakor) alone and said, "Don't think that as your work is hidden from me; for I know as you are not Bärälam, rather Nachor (Nakor) the witch-craft. I admire how you find it good to act as such and how you think to bring this error on me at mid-day that I may take hyena in place of sheep. It is well said on psalm 'the heart of a fool will conceive folly' so, your counsel and thought is folly, and comes out of heart; but the work that you did is full of wisdom.

[382] Therefore, rejoice, oh Nachor (Nakor)! And be glad; for I depend on you with abundant grace; for you become advocate of truth and you have not polluted your lips with foul words and injustice; you become pure for you insulted those who falsely called gods and you established the true laws of Christians. For this reason I become zealous to bring you with me for two purposes; the first the king might not take you with him and punish you silently; for you didn't fulfill his will and the second I may award you for the favor that you have done today. And what is my reward for you?

[383] I encourage you and strengthen you to get away of the slippery road on which you walked until now, and to walk on the path of truth which you previously avoided, not due to ignorance, but by willful wrongdoing, throwing your soul to deep hole and precipices of iniquity. Oh Nachor! Understand as you have rational mind and seek to serve Christ only, and search for the life which is prepared to those who ignored the corrupted passerby deed: For you shall not live forever, but you shall die after some time and departed as those who were before you.

[384] But woe for you if you walk carrying heavy load of sin to the righteous judgment without leaving your works; for it is easy to leave it at this time. As a result of these words, the soul of Nachor (Nakor) become courageous and said, "Oh king! You have said well, I do know the very Lord of truth, by Whom shall be the judgment done. Now we have heard many texts of the scriptures, but evil habit and the insolence of the ancient error has blinded the eyes of my heart, and shed a thick darkness over my mind. But now, by your word, the veil of darkness casted away from me, and with prayer, I knock the door of God. May be He will have mercy on me and open the door of repentance to His rebellious servant, even if I

think that it seems impossible to me to secure absolution of my sins which are larger than in number from the sands of a shore, I sinned knowingly or out of my foolishness and from my childhood up until now.

[385] When Yéwaséf king's son heard, he immediately rose with a great wax in heart; for the heart of Nachor (Nakor) began to cut its hope. And he began to strengthen and encourage him to come to the faith in Christ saying, "Oh Nachor (Nakor)! Let not your heart be doubtful; for it is written as God is able of these very stones to rise up children for Abraham.²⁸⁹ There is nothing other than this. As elder Bärälam said, for those who have no faith and who are wicked, it is impossible to be saved and to become a servant of Christ, Who in the exceeding greatness of His love towards mankind, has opened the gates of repentance to all that turn to Him: For He Himself is a heavenly gate and He doesn't close the gate of salvation on even one man; and He receives in compassion all those who repent.

[386] For this reason, he gave equal payments for those who come to his vine yard at the beginning of the day, at three, at six, at nine and at eleven o'clock.²⁹⁰ As the holy Gospel says; so that even if, until this present time, you have waxen old in your sin and if you come to faith with fervent heart, you shall be able to gain those honors and you shall become equal with those who fought starting their childhood. With many known words of repentance, the young man thought Nachor (Nakor) who finished his age by doing evil. He thought him forgiveness and absolution of sin. He promised him that Christ shall forgive his past sins and he declared to him as Christ is always ready to receive the penitent who returns to Him with their whole heart.

[387] He healed his ill soul and granted him a perfect health. Then at that time Nachor (Nakor) replied saying, "Oh noble in soul and in body and teacher of marvelous mysteries! Stay in this beautiful belief that leads to salvation and keep it always in your heart. Now I will depart from here to search my salvation and pray for forgiveness from Lord through true repentance to God Whom I have angered. From now on, I shall not see the face of the king.

[388] Then Yewasef felt happy and accepted his words with bright heart, hugged him and kissed him and prayed to God for long hours and sent him out from the palace. So, Nachor

²⁸⁹ Matt. 3:9

²⁹⁰ Matt. 20:1-16

(Nakor) went out from there with a contrite heart and, traveled to a far wilderness like a hart. There he mates with one monk that holds an ordination of priesthood, and was hiding there for fear of the pressing danger. He bow down with a right warm heart and washed his feet with his tears, like the previous adulteress and wanted to receive the divine baptism of Christianity. The priest full of the highest grace was glad on him and treated him as usual. Then he perfected him by giving him a cloth of holy baptism in the name of the Father, the Son, and the Holy Spirit. And Nachor (Nakor) stayed with him repenting all of his sins, and hoping that the blessed God Who never wills any ones destruction but waits the repentance of all and receives all that repents for the sake of mankind.

[389] When the king come to know the work of Nachor (Nakor) he despaired his hope that he once had in him and he also saw as his wise men and evil priests are defeated, then he felt shocked, he shouted on them and he insulted them and he poured Sälälo Mäqsut, ordering to scour some of them severely with whips of ox-hidem and sent them away from his face. Then he began to question the honor of those who are falsely called gods, although as yet he refused to look at the light of Christ, for dense cloud of darkness covered his eyes of heart. But he neither honor the idol priests, nor offer sacrifice to the idols, but his mind was tossed between two opinions; one, he understood the incapability of gods, and the second he fear the strict evangelical path. He found it hard; for he was interested on the usual evil custom and for he was slave of sinful lusts, and he was wholly drawn towards evil lusts just like being drunken, like Isaiah the prophet said “But not with wine, and led as it were with the bridle of evil habit.”²⁹¹ The king was fighting with his two minds.

[390] But the godly, noble and truly royal-hearted Yéwaséf dwelt in peace at his palace. His victory, and nature was proved to all, and also his strictness to keep the commandments of God, his wound with the love of the Lord was proved. He was in need of meeting his deep spiritual teacher Bärälam. He was eager to see him and remembered his words which are bright in his heart. He was like a tree planted near to a river, he brings a lovely fruit, and saved many from the snare of Satan and presented them to Christ as offerings. Many came to him to hear the word of salvation, and from that time on, and many left and followed the word of salvation, and others bade a long farewell to the concerns of the world and entered to monastic life.

²⁹¹ Isa. 24:7

[391] Yéwaséf began to spend most of his time in prayer and fasting, and often offer up his prayer saying, “Oh my King and my Lord! In whom I have believed, trusted, to whom I have fled and been delivered from my error, recompense to Bärälam your servant, because he delivered me out of error and showed me the true path of life. Forbid me not to behold once more that Angel in bodily shape, of whom the world is not worthy, and allow me to finish the rest of my life by walking in the godly path, doing the will of my creator and Lord; for you are blessed forever Amen.

[392] And at that time, there was a fest in that country in honor of the false gods, and the king wanted to come to the fest with nine cows for sacrifice. But the idol priests were shocked to see him; for he was refusing their faith and become cold to follow them. They feared that if he neglect to be present at their temples, they might lose the royal treasure which is ordered for them and the rest of their revenues.

[393] Then they arose, went and arrived to a cavern situate in the depth of the desert, where dwelt a man who busied himself with doing magic. His name was Tāwudas and he was fervent to help the error of idolatry. The king honored him exceedingly and calls him teacher, because he was saying as his kingdom shall prosper by his magic. So the idol priest came to him and appealed to him for help, and made known to him, telling the situation of the king. They also told him as the king’s son insulted the idols before many men. And they said, “If you don’t help us, our hope shall cut, our faith in which we honor the gods shall be dismantled. You only are left to be our comfort in this misfortune, and upon you we fix our hopes.”

[394] At that time, Tāwudas became proud of his satanic power, and in place of truth, he armed himself with lowly armaments and called the evil spirits, whom he knew and always used for all his evil and shameful deeds before his power and strength. Then he went to the king together with him. When the king heard his arrival, he allowed him to enter, and he entered taking a palm-staff in his hand and gird his loin with garment. The king arose from his throne to welcome him, hugged and kissed him and brought a chair and made him to seat near to him.

[395] At that time, Tāwudas said to the king, “Ho king, live forever Under the shelter and mercifulness of the most high gods! Now I heard as you fought a great fight with Galileans and crowned with bright crowns of victory. Now I came to you that you may do a feast of

thanksgiving and offer sacrifice for the immortal gods of young men, young girls, hundred oxen, and plenty of cattle, they may help us to be invincible in the future and proclaim us a healthy future.” The king said to him, “We didn’t win, rather we clearly lost; for those with us suddenly stood against us, and they found our army powerless, half-drunken and out of mind and overthrew them. But now, do all what you can with your power and strength to help our men who fell and to raise them again and tell me your wisdom about this.”

[396] Tāwudas replied to the king saying, “Oh king! Do not fear from the oppositions and vain babblings of the Galileans; for it is not worthy before knowledgeable men who are known for their justice and reason. If you want, I shall defeat them fast like leaf shaken with wind and they can’t stand before me, and how can they discuss, explain and argue with me? But let us do first a public feast, that our matter easy and smooth, and that our matters may run fine. But you stand firm and wear the armaments and the mercifulness of gods that secure the power which shall be to you.”

[397] He boasted with his wickedness as if he is powerful, while he mischief all the day long, as prophet David said, after drinking wine, he trusted on the providence of evil spirits that surrounds him. He made the king to prefer fast serving the gods. Then he wrote numbers of royal messages that all men under his kingdom should gather to their loathsome feast. Then multitudes gathered running one another, bringing with them cows, sheep, and different kinds of animals. When all were assembled, the king arose with Tāwudas and went to their vain temple handing 120 oxen and numerous animals. He finished doing the feast which is done for curse; for the city is disturbed with the cry of the animals and the winds is polluted by the smoke of their sacrifices. The spirits of wickedness boasted by the entrance of Tāwudas and the servants of the idols trusted in him in doing well.

[398] The king went back to his palace and said to Tāwudas, “Now we have done according to your order and we left nothing from the needed for the feast, we multiplied the sacrifice. Now, it is time to fulfill your promise and to save my son who is far from me and to deliver him from the error of Christians, and absolute him before the gracious gods; for though I have used all wisdom, I didn’t found a single healing from the evil, rather I found his reasoning become more powerful. When I have dealt gently and kindly with him, I have found that he pays me no regard whatsoever. When I have treated him harshly and severely, I have seen him driven his heart higher and strengthen it by the purity of his body. But now I

left all my desperation on your wisdom. If I found my son worshiping my gods together with me, and enjoying the gratification of this life of pleasure, and this royal estate, I will set up for you a golden statue, that all may worship you equally with gods for the coming endless age.

[399] Then the evil Tāwudas bowed an attentive ear towards the king and delivered him evil and deadly counsel to take out his eyes and tongue saying, “Oh king! If you want to be wise on your son and discuss with him differently, I have plan to which he can’t stand before it; for it distorts his reason and his mind shall melt quicker than wax before the hottest fire.” When the king saw his empty pride, he filled with happiness and he found his words sweet and thought that this unbridled and impure tongue shall win the soul which learned from God and which is filled with all divine wisdom and philosophy.”

[400] Then the king investigated him saying, “What is your logic? Look at his cheatings and how great is its evil and how it is difficult to be saved from it. Listen to the response and speech of this evil one. Oh king, said he remove all who stand before your son, and bring a beautiful women who have exceeding beauty and who know how to cheat with a sweet words, cloth them with attractive clothes and give them order to serve your son, to sleep and eat with him, to play with him and approach him to sleep. I myself shall send one of the evil spirits which is appropriate for such duties and I will send on them a fire of lust and a power evil. If he married one among them, and if he didn’t do your will I shall be the lower before you and worthy not of honor but of dire punishment; for there is nothing like the sight of women to allure and enchant the minds of men.”

[401] Listen and let me tell you to a word which can be a witness for this word. There was one king who was not blessed with a son. For having no child is too hard; his soul was sorrowful and in deep stress. While he was in such stress, there was born to him a son and the king’s soul was filed with joy. Then the knowledgeable and wise men said to him, “If this boy watched the sun or fire before he became twelve years old, he entirely loses his sight and his eyelash indicates that. When the king heard this story, it is suggested about him to stay in a rock hewn cell. They kept the child and his baby setter, and all his men, and they didn’t showed them any light until the end of the twelve years. After all these they brought him out from the house without seeing anything in this world.

[402] Then the king ordered to bring everything in its category and its kind and to show him all men, women, gold, silver, purple caparisons, diamonds, precious stones, different colors of clothes, shields, armaments, royal horses that are ornamented with royal ornaments that carry armaments. They also showed him folks of cows and they declared all the visible things to the boy. The boy asked the names of all things and the advisors of the king told him the names of everything one by one. But when he was desired to understand the name of the women, the king's superman wittily replied saying, "they were called devils; for they deceive men." But the heart of the boy desired them more than all treasures. So, when they had gone around everywhere, they brought him back to the king. The king asked him saying, "Which do you find more pleasant among all what you see?" There is no other than those devils that deceive men; for there is no any other I am desired to, my soul is now burning by the love of them." The king admired the word of the boy, to think how masterful a thing the love of women is. Therefore Oh king! Think not to subdue the heart of your son in any other than this.

[403] The king accepted his advice happily and ordered to bring good women that have happy eyes and beautiful face. He ornamented them with attractive clothes to cheat and deceive his son. He sent his servants and chosen men from his palace and assigned them on the place of those women to stay with his boy. Then they began to hug him and kiss his mouth and to initiate him using their beauty and sweet words, and beg him to say okay to their lustful passion and evil relationship. There was no one who speaks with him and eats with him; for these women were serve him in all duties. After doing this, ordering and reminding the women the reason of their entrance to the son, the king went out.

[404] Tāwudas went again to his evil cell and read his potential books to help them in this matter. He called one of the evil spirits and sent him to fight against the soldier who is among the army of Christ. But this wretch didn't know as time shall come in which others lough on him and he shall be surrounded by problems together with all armies of devils. So the evil spirit, took with him other evil spirits more wicked than him and arrived to the palace of the victorious young man. And he brought on him a heat of fire and kindled his flesh by the heat of adultery. The evil spirit burnet him from within; while the beautiful face, but uncomely of soul young women burnt him outwardly with the lust of the world. But his pure and clean soul knew the fight of the enemy and its confrontation.

[405] The saint felt shocked, disturbed and prayed to find rest from those evils and to keep his soul pure for Christ without being defiled in the mire of sinful lust that holy apparel, wherein the grace of holy Baptism had clothed him.²⁹² At that time, he arose with spiritual love that destroys the love of adultery by divine love reminding his heart the memory of that happiness and the glory of Christ the bridegroom of all pure souls. Again he reminds his heart the honor of the heavenly palace and the comfort of the eternal wedding party, from where they that have stained their wedding-garment are piteously cast out, bound hand and foot, into outer darkness. He was suffering with none-stop tears kicking his chest and sending away the evil thought that pulls to sin.

[406] Then he rose, and stretch out his hands unto heaven, with fervent tears and groan calling upon God to help him and give him power saying, “Oh Lord! Almighty, who alone is powerful and merciful, the hope of the hopeless, and the reward payer of the patient, the helper of the helpless, remember me your servant at this hour of fight and look upon me with your eye of mercy, and deliver my soul from the sword of devil and the hand of dogs, and don’t leave me to fall into the hands of my enemies, and let not them that hate me triumph over me.”²⁹³ Oh Lord! Leave me not to be destroyed by doing evil deeds and to dishonor my body which I swore to present unto you purely and cleanly. For I love you alone and worship you oh Father, Son and Holy Spirit, now and for evermore.” He completed his prayer by saying “Amen.”

[407] At that time he felt heavenly comfort stealing over him from above, and the evil thoughts withdrew from him shamefully, and he continued praying until the morn and come to know the cheating of the foe. He began to affect his body by hunger and thirsty and by all severities. He stands the whole night reminding his soul the trust in God and his covenants made with Him, and picturing in his mind the glory of the righteous men who are there and their brightness, and recounting to himself the full terror of the fire of Gāhannām and its great heat wherewith the wicked are threatened; all this, that the enemy might not find his soul lying fallow and untilled, and thus easily sow therein the seeds of evil thoughts, and befoul the cleanness and calmness of his mind.

²⁹² Eph. 4:30

²⁹³ Psa. 22:1-2

[408] Then the enemy fell in shock and totally lost its hope and it can't control the courage of the young man. Then he brought another similar subtle device; for he is forever wicked, and never stints to contrive mischief and hurt on mankind. He gathered thousands of evils to fulfill the order of Tāwudas and renewed its fight again. The devil entered into one of those young women. She was the most beautiful of all. She was king's daughter, carried away captive from her own country. Due to her enormous beauty, they brought her to king Abenier (Abener) as a great present. He sent her to his son to hunt and trip him. The deceivers and cheaters thought her the art of deceiving and cheating; for she was known for her thoughtfulness and wisdom; for the evil one easily pursues all devices that make for wickedness. Then the evil spirit attacked the king's son on the right side, and entered in his heart the love of the young girl reasoning her good heart, prudence and her royal blood which is fit for his nobility; for she left all the glories of royalty. Moreover, the evil spirit sowed in young man's heart thoughts that might recover her from the religion of idol worshipers and made her Christian. All these were the cheatings of the serpent who is the father of evils.

[409] When the king's son soul become strong and the devil could not find unclean thought or passionate affection of sin towards the young girl, but only sympathy and pity for her misfortune and the ruin of her soul, and knew not that this matter was the device of the devil; for verily he is darkness, he appeared as if he is light. When the king's son started to talk to the young woman and began to tell the knowledge of God, he said to her, "Keep in mind and Come to know the true and ever-living God, and perish not in the error of idols, rather come to know your Creator Who created all creatures, and you shall be blessed and become a bride for the immortal bridegroom." He thought her such and many more such-like words.

[410] At that time, the evil spirit thought the young girl to capture and drag the God-lover soul into pit of lust; like he once did to the race of Adam sent him away from the face of God and from paradise, making him to become subject to cry, suffering and death. He died in place of blessed, eternal and immortal life.²⁹⁴ When the young girl hears his words which are full of philosophy, she became far from understanding and she didn't understand what he said to her. Then she became the tongue and mouth-piece of the evil one and replied

²⁹⁴ Gen. 3:24

saying, “Oh my lord! If you think of the salvation of my soul and if you want to bring me unto your Lord and save stressful soul; answer my only request, and at that time, I shall leave all gods of my fathers, and worship your Lord and I shall serve him until my last breath. Then you shall receive your reward for saving me and turning me to God.” He said to her, “What is your request oh lady!” But she, setting her whole self, figure, looks, and voice in a fashion to charm him and to lead him to do lust, and said to him, “I want you to join me in sexual relation, and I shall follow your command happily.”

[411] He said to her, “Oh lady, you requested me vain. Your request is hard and difficult to do.²⁹⁵ But I earnestly care for your salvation and I want to take you out from the depth of perdition, yet pollute my body is difficult and impossible.” But she began to smoothen the way saying, “Oh full of wisdom! Why do you talk like this? Intercourse with woman is not called uncleanness. I didn’t read nor heard this on Christian scriptures: Is that not written on your scriptures, that says, ‘Marriage is honorable, and the bed undefiled’?²⁹⁶ Again it says ‘It is better to marry than to burn.’²⁹⁷ ‘What God has joined together, let not man put asunder’?²⁹⁸ Do not scriptures thought us as all righteous forefathers, prophets, and all married? Is it not written that Peter, whom you call prince of Apostles, was a married man? Show me than from where you found this and labeled a woman as defilement? But I think that as they sent you away from the truth of your religion.”

[412] He said to her “Oh lady! It is all as you said; for it is permitted to all who want the marital union. But to those who are hoping to be one with Christ is not like that. For myself, ever since I was cleansed by washing of the Divine Baptism from the sins of my youth and ignorance, I have made a covenant with Christ to present Him myself cleanly. And how shall I dare break my covenant with God?” The woman said to him, “let your will be done as you want, but fulfill me one other small desire of mine, if you are willing to save my soul sleep with me only in this night and grant me to revel in your beauty, and you shall in turn shall be happy by my beauty, and I give you my word, to become Christian and to go away from worship of my gods and their religions; with this act you shall be pardoned and rewarded by your Lord, and He shall grant you grace in reward of saving me; for scripture

²⁹⁵ 2Ki. 2:10

²⁹⁶ Heb. 13:4

²⁹⁷ 1Cor. 7:9

²⁹⁸ Mark 10:9

says, ‘There is joy in heaven over one sinner that repents.’²⁹⁹ If there is joy in heaven over the repentance of one sinner; how great is the reward be due to the causer of the repentance?”

[413] Yes, so it is; and dispute it not. Did not even the leaders of your religion made much wisdom? I don’t know whether they have violated one commandment on account of other greater commandment. Don’t you say that Paul circumcised Timothy on account of greater dispensation?³⁰⁰ And yet circumcision has been reckoned by Christians as unlawful, but yet he did not decline so to do. We find many more such acts in your scriptures. If you truly want to save my soul, fulfill me my desire; for it is so small. I want to unite with you and I want you to become my husband. If you don’t want this, I am not forcing you rather I will do all your will. Don’t force me to be ashamed, but hearken to me only on this time to deliver me from error and worship of devils, and you shall do whatever you want throughout your whole life.” She says all these in love; for her teacher gave here two evil ears. He knew the verses of scriptures for evil message and he was teaching the errors like he did to her. She was speaking eloquently without shame preparing her snare on the right and left side. With this, she began to shake the citadel of his pure soul and to destroy the strength of his mind.

[414] Then, when the sower of evil and the enemy of the righteous men saw the wavering of the soul of the young man, he felt very happy and called the evil spirits that came with him and said to them, “Don’t you see how this young woman become near to fulfill what we fail to do? Now, come! Let us surround him; for we shall find none other season so favorable to perform the will of him that sent us.” Thus speak this father of evils to his friends who came to fight against the soldier of Christ. They disquieted all his powers of the soul, they inspired him to love the young girl, and they kindled on him a serious fire of lust.

[415] When he saw that his soul was greatly inflamed and bended to sin, and his heart seriously wanted for the salvation of the woman and her conversion to God. This happened due to the snare of devil that minimized the sin through her saying as marrying a woman is not sin for the purpose of saving a soul. Then the saint groans from the depth of his heart out of his fear of hyenas, and prayed for long hours. He streamed tears from his eyes like water

²⁹⁹ Luke 15:7

³⁰⁰ Act. 16:1-3

crying loud to the powerful, Who save those who trust on Him saying, “Oh Lord! On you have I set my trust: let me not be confounded forever;³⁰¹ neither my enemy triumph over me, hear me your servant on this hour and according to your will, make my path straight, that your name be glorified in your small servant; for you are blessed forever, Amen.”

[416] When he had prayed in tears for many hours, and bent for worship, he slept saw as certain dread men carried him and passed him through places he had never saw before. They entered him to a city that has multiple rivers and beautiful landscape, and sweet aroma. There he saw different kinds of plants that carry strange and wonderful fruits which are interesting to watch and to touch. The leaves of the plants rustled clearly in a gentle breeze, and as they shook, sent forth a gracious perfume that cloyed not the sense. He saw thrones ornamented with gold and incurved with diamonds and shiny and special precious stones. He also saw different kinds well prepared beds. Their beauty is inexpressible. The waters were very pure and they run for the happiness of men.

[417] After these dread men surround him the beautiful and great city, they brought him to a city that is beyond words of praise. Its wall was pure gold and its roofs are built with stones that are seen by no one. Who can tell the beauty of the city? A light sparks from its top and fills all its fields. There were orderly assigned soldiers in it and a light shines from them too. They march to the city with a sweet melody which is not heard before on the tongue of mankind. He heard a voice that says, “That is the eternal resting place of the righteous, and this is the gladness of them that have pleased God.”³⁰²

[418] Those dread men wanted to take him out of the city, but he was wholly filled with great happiness and comfort, and began to say to them, “I beg you not to separate me from this unspeakable happiness, rather grant me one place at the corner of the city, I may rest there.” They replied to him saying, “It is impossible now for you to rest here; but with much toil and sweat, you shall come here, if you constrain your soul.”

[419] While saying this, they took him from the city to a place full of darkness and very stink smell. In place of endless happiness, he saw a place of darkness and utter gloom, and the whole place was full of tribulation and trouble. There blazed a glowing furnace of fire, and there crept the worm of torment. Revengeful powers were set over the furnace, and

³⁰¹ Psa. 7:1

³⁰² Rev. 21:1

many men were burning piteously in the fire with a bitter cry. He heard a voice that says, “This is the place of sinners; this is the punishment prepared for those that have defiled their soul by foul practices.” While he was in such situation they took him back to his previous status and his tear was coming out like water. He found the beauty of the young girl and her friends was grown more loathsome to him than filth and all other stanchness. He began to think and memorize all what he saw. His heart was longing all the good things that he saw in vision, and he was in deep fear and shocking due to the sufferings and terrors that he saw, he lay on his bed and unable to reply a word.

[420] When the king come to know the sickness of his son, he came to him and asked what happened to him. He began to tell him what he saw saying, “Why have you prepared a snare under my feet, and punished my soul? If God had not helped me, my soul was tonight dwelt in hell. But how loving is God unto Israel, even unto such as are of a true heart! He had delivered my soul from the middle of snare; for I was sore troubled and I fell on sleep: But God my Lord and savior visited me from the highest heaven, and showed me what joys they lose that provoke him and to what punishments they subject themselves. But now, oh father! You stopped your ears from hearing my words that leads you to the good which is desired by righteous men. Do not hinder me to walk on the right path; for that is my desire and I long for, to be saved from all and to reach to a place where my teacher and the servant of God Bärālam dwelt, and to spend the rest of my life time with him. But if you keep me back, I shall die of grief and despair, and you shall be not called father from now, nor I shall not be called a son for you.”

[421] The king became desperate, he seized his face and cut his hope in life and returned to his palace thinking evil things. The evil spirits that are sent by Tāwudas to the young godly man returned with shame accepting their defeat. When this cheater saw the sign of defeat on the face of those lovers of error, he said to them, “Are you such weak and puny, that can’t defeat a single young man?” At that time, the spirits of evil spoke to him the truth with the power of the Lord of truth saying, “We can’t come near to the power of Christ and to his symbol Cross; for when he made the sign of cross on his body, we will be defeated immediately, the princes of the air and the rulers of the darkness will get away before he complete doing the sign. When we fight with this young man seriously and shock him, he calls upon Christ for help. He surrounded himself with a sign of cross, he sent us

shamefully, and he gained a strong power for himself. But we didn't lost our hope; when we returned back with a better refreshment and approach him, he calls upon Christ for help; then a fire will come from the high and burn us, then we will retreat. Now, we come to know that, we can't approach him no more."

[422] The evil spirits make known unto Tāwudas and told him all what truly happened. But the king, perplexed on every side, again summoned Tāwudas, and said, "Oh Wise man! We have fulfilled all what you ordered us and we found no benefit from it. If you have any other cheating method left, tell me and let us try it. If there is any way out for evil and a way of defeat." Then, Tāwudas wanted to talk with king's son. On the next day the king took him with him and went to visit his son. When they sat together, Tāwudas began the discussion by criticizing his refusal, his religion and his disobedience. But he become firm and loudly said, "I shall not give any priority than for love for Christ."

[423] Then, Tāwudas entered to the palace and said, "Oh, Yéwasef, what have you known to get far from worshipping our gods and to leave their religion? You lead your father to desperation and anger and you began to be insulted and hatted by all people and by gods, which are the sources of your life. Did they not present you to your father, after hearing his prayer? They released him from the bondage of childlessness." This cheater began to speak useless prepositions, vain arguments and weaving words to set him far from the preaching of gospel and bring him to the acts of idol. Yéwaséf the son of the heavenly King, and the citizen of the city which is built by God and not by man, waited for a while.

[424] Then he said to Tāwudas, "Listen you abyss of cheating, blacker than the darkness of night, seed of Babylon, and son of Kälādawīyan who built the tower and who faced changing of tongues,³⁰³ speaker of evil justice, and sinful old man. The sins of the five towns that were destroyed by fire and brimstone is easier than your sins. Why you mock at the preaching of salvation, whereby deep darkness has been made light, the wanderers have found the way of truth, those who were lost and captives saved. Again please tell me whether there is better than worshipping the Almighty God, with the only begotten Son His Holy Spirit, One God increate and immortal, the creator of all well and spring of good, whose power is undefeatable and whose glory is incomprehensible, before whom stand thousands of thousands and ten thousand times ten thousand of Angeles and heavenly hosts,

³⁰³ Gen.11:1-7

and heaven and earth are full of His glory, by whom all things were created out of nothingness, by Whom everything is upheld and sustained, organizer of all out of His wisdom.

[425] “Which one is better? To worship this? Or worshipping deadly devils and lifeless idols, whose praise and glory is by committing adultery, marrying male and other works of gentiles, which are written on the scriptures of their religions. Don’t you be ashamed you miserable men? Tomorrow, you shall be rewarded with endless fire. Oh you copy of the Caledonian race? Don’t you feel shame to worship the mortal idols which are made by the hand of men? You have carved stone and graven wood and called them god. Again do you find it pleasant to take a bullock out of your folds or some other animal which are allowed for sacrifice and to sacrifice them to dead gods? Oh you crazy and silly! Don’t you know that as your sacrifice has more value than your idols? For the idol is fashioned by man, but the animals are created by God.³⁰⁴

[426] “And now, the animal that can’t speak is better than you in reasoning: while you are capable of speaking, You don’t know your God Who created you from nothingness, and in Whom is your life, now you call God that which you don’t know before and you saw now. They smitten it by steel, and burnt and molded it in the fire, and beaten it with hammers. But you ornamented it with gold and silver, and you brought it from the ground and placed it higher. Then you fell down on the ground to worship the trash and left stone which is less than you. You are not bowing down for Lord, rather for your own hand work, which is mortal and breathless. It is not pleasant to call the mortal idol god; for it is not so. It is also not appropriate to call it mortal; rather it is appropriate to change its name as new, worthy of such madness. For stone be crashed, potsherd can be broken, the wood can be curved, the iron can be rust, the gold and silver, they melt it fashion it as your gods and they sell them.

[427] The price of some is less and the price of others are great. The expensive price is, not because it is God, rather it is passerby and they secure it with price. But who buys God? Who offers God for sale? How that cannot move called God? Don’t you see that the one which stood can’t seat and the one that seats can’t stand. Be ashamed you fool and lay your hand upon your mouth. Oh the dirtiest of all men! Oh who glorifies idols! For they cheated you with a false teaching, you became stranger for truth. You did idols by your own hands

³⁰⁴ Gen. 1:20

and falsely called them gods. Oh wretched man! Stand still and recognize your old age; for you can bring a benefit for yourself. While you are man, you made a god, and how can that be? You didn't make a god, rather you did the image of man or animal that have no tongue and that can't speak a single word.

[428] If there were no mason, timber-wright, or hammer-smith, you had no god. If there were no guards that keep them you had no god to pry to, and it would be just big mud. How great is the madness of the people who worship them considering as God, and who pray to guard them while they are assigning guards to keep it from thieves? If it is made up of gold or silver they guard it seriously, and if it is made up of stone, clay or other ordinary worldly material, it guards itself. I can see that as clay is more precious for you. Is that not well to lough on you?

[429] Oh you foolish and blind men! For you have no any reason of rest, all your practices are foolish. Your man of war makes for himself an image after the similitude of a warrior, and calls it god Moloch.³⁰⁵ Then he makes his body crazy of lust of women, and by this passion he makes another god and calls it Zéhura. There is also some who makes idol due to his love for wine and calls it Yonisés. Likewise lovers of all other evil things set up idols of their own lusts; for they name their lusts their gods. For this reason the alters of idols are places where we find lascivious dances, and strains of lewd songs and mad revelries. Who can see their abominable doings? And who could endure to defile his lips by repeating their filthy practices? But these are manifested to all, even if we kept silent. Oh Tuwdas who is more senseless like your idols! These are your objects of worship. Are you ordering me to worship them? Verily, your deeds are seriously evil, and yourself those who trust on them, shall be like them. As for me, I will serve my Lord and I shall sacrifice my soul to Lord, the Creator and protector of all, Jesus Christ, our hope, by Whom we have access unto the Father of lights, in the Holy Spirit; by Whom we have been redeemed from slavery by His blood.³⁰⁶

³⁰⁵ Levi. 18:21

³⁰⁶ Eph. 1:7

[430] If He had not humbled Himself so far as to take the form of a servant,³⁰⁷ we had not received the capability to be called sons. He humbled Himself for our sake and they didn't consider Him as Lord, rather He carried all unnecessary burdens and fulfilled all the activities of mankind, except doing sin.³⁰⁸ He mounted to the cross in His flesh, and they laid Him in the tomb. He resurrected on the third day after he went down to hell to bring out those who became slaves of the evil handler of the world, and those who were captives of sins. What harm then befall Him thereby you make a mock of Him? Don't you see this sun, into how many useless places send its rays, and to how many stinking dead bodies is shine? Will it receive any reproach or stain? It dries all the wet and light to the dark places, without any restrain, and it faces no any defilement. And what will you say about fire? Does it not take the black and cold iron? Then you see the whole body of the iron full of the heat of the fire? Does the fire take the character of the iron? As you can see, when they heat the iron with hummer, nothing will happen to the fire or nothing harm shall happen to the fire. If, then, these created and corruptible things take no hurt from contact with things commoner than themselves, Oh foolish! With what shall you?

[431] Oh Foolish and stony-hearted man! You are trying to mock on me when I say that the Son, and Word of God, never departing from the Father's glory, but remaining the same God. He came for the salvation of men, and has taken upon Him the flesh of mankind, that He may make men partakers of His divine and intelligent nature and He took out our race from the deep hell and honored it with heavenly glory; to the end that by taking of our flesh, he may defeat the ruler of the darkness of this world, and free our race from his tyranny. For this reason, He came to suffer on the cross. He who doesn't suffer, suffered to show His two natures. For as man, He crucified; but, as God, He darkened the sun, shook the earth and raised many bodies from their graves. Again, as man He died; but as God, after that He captured hell, He rose among dead.

[432] Wherefore the prophet cried and said, "hell is in bitterness when he came down; for it met Him below and it thought as He is man, but when it recognize as He is God, it fell in shock."³⁰⁹ Now He made our nature which was out of mind, above all, and throne it on a throne of glory, shining with an immortal glory. What harm therefore came to God, the

³⁰⁷ Phil. 2:7

³⁰⁸ 1Pet. 2:24

³⁰⁹ This word is found in the Orthodox prayer book called "Temhirte Hibuat"

Word? Don't you feel ashamed when you blaspheme God, and His Word? Which one is preferable? To believe in such God and to Worship such merciful, lover of man, Who commands doing good, calmness and securing purity, teaches forgiveness, and grants faith, preaches peace. He is Just, lover of mankind and doer of good. It is appropriate to worship such God. Or is that, preferable to worship your gods, which are full of sin in their deeds and doing magic.

[433] Woe unto you that are more stony-hearted than the stones, power-less beasts, sons of predition, inheritors of darkness! But blessed are I, and all Christian folk, having a good God, beloved and a lover of mankind: For those who worship Him, though, for a season in this life they endure evil, yet shall they reap the immortal harvest of recompense in the kingdom of unending and divine facility.” Tāwudas replied saying, “Every generation leaves good things for the next generation. Our religion is instituted by many wise men, knowledgeable and interpreters, marvelous in virtue and wisdom; and all the kings and rulers of the earth have received it as good and sure in every point. But the religion of Galileans was preached by some poor and common men, a mere little number, only twelve.³¹⁰ How then you prefer the preaching of these few unpopular common men than the religion instituted by many mighty men who shine like ray? And what is the proof that your teachers be right and the others wrong?”

[434] Yéwaséf replied saying. “Oh Tāwudas! According to your words, I see you as you are like ass; for you hear the voice of the harp but you don't understand its message. You are also like serpent that stopped her ear but can't hear the voice of the charmers.³¹¹ The prophet spoke well about you, “Can Ethiopian change his skin or the leopard his spots.”³¹² Then, is that possible to do good while you learn evil? You fool and blind! How you fail to know the force of truth which is honored by many, and you depend on your religion which is blind and dirty is descended from many kings and you also say that Gospel is preached by few foolish men. Now the power of our glorious religion and the failure of your religion become known. Because your side, despite its having wise advocates and mighty champions, is dying down and disappearing. But the worship of God that has no a single help from mankind.

³¹⁰ Matt. 10:1

³¹¹ Psa. 58:4

³¹² Jer. 13:23

[435] Now it rises shining more than the rising sun, and raised in the whole corners of the world. If it had been set up by idol priests, philosophers, and interpreters and had help from powerful kings, you would find evil reason to declare that it was wholly of human power. But now, you can see as the gospel is preached by ordinary fishermen, who faced persecution from all leaders. With this all they filled the whole world; for “their sound has gone out into all lands, and their words into the ends of the world.”³¹³ What will you say but that it is a divine and unconquerable power establishing its own cause for the salvation of mankind? What proof do you seek?

[436] Oh the most foolish of all! Your people are liars and my people are true. It is well known by this word. Unless all your actions are vain, it would not be found less than the power which happened to the common men, and it would not be weaker. The prophet said, “I have seen the ungodly in great power, and exalted like the cedars of Libanos (Libanon): And I went by and lo, he was gone; and I sought him but his place could nowhere be found.”³¹⁴ Concerning you all, the prophet said this word, “For a very, very little while and your place shall not be found; but, like as the smoke vanishes.” But about the knowledge of the divine gospel, our Lord said, “Heaven and earth shall pass away, but my words shall not pass.”³¹⁵ And the Psalmist said, “You Lord, in the beginning has laid the foundation of the earth; and the heavens are the works of your hands. They shall perish, but You endures; and they all shall wax old as doth a garment, and as a vesture shall you fold them up, and they shall be changed, but You are the same, and Your years shall not fail!”³¹⁶

[437] Preaching is, the preaching of those wise men of the world and fishermen who captured all from the depth of deceit, whom you sinners and slaves of sin insult and downgrade. They performed different kinds of signs, wonders, and powers like the rising of the sun in the world. They gave sight for the blind, hearing to the deaf, motion to the lame, and life and resurrection to the dead. Their shadows alone healed all the ailments of men. They sent away the devils which you honor like gods. They sent them away not only from the body of mankind alone, rather from that country too by the sign of the glorious cross. They destroyed all witchcraft, and rendered all sorcery powerless. They healed all human

³¹³ Psal. 19:4

³¹⁴ Psal. 37:35-36

³¹⁵ Matt. 24:35

³¹⁶ Psal. 102:25-26

race by the power of Christ. So it is appropriate to honor them more than all knowledgeable men; for they are preachers of truth.

[438] Then what rest word do you have, to say it about your wise men and priests of your idols, who are advocates of Satan? Please tell me; what have they left in the world in their memory? And what do you have to tell about them, except the images of animal, the vain, false wisdom, bad speech, cheating, and stinky part of their religion. But those men of knowledge who have been able to raise their eyes from madness have said, with more truth, which are called gods, were men; for some of them were assigned as rulers of countries, and regions. There are also other who had done ordinary things in the world but called gods and deceived men with false.

[439] What is the origin of idols? It is out of courage, or out of wisdom, or out of uniting in action. The other is, they did the idol to the memory of good things. For their honor they erected idols on pillars. But the next generation didn't understand the intention of their fathers; and, whereas it was only for remembrance sake. But they erect statues of idols, and little by little they changed it to the worship of Satan who is the ruler of evil. Then they turned to mortal men who were their rulers and who share the same pain like them, then they call them immortal and offered them sacrifice and drink-offerings; for the devils abode in this idols, they pry to them and offer them sacrifice.

[440] Those who refuse to know God, and wanted to be considered as gods have two reasons: The first is to be honored with this name; for they like to be glorified by this name like gods. Many people seriously desire to gain this honor and they cheat many to ignorance and sin. When men came to the fulfillment of this evil with a cloth of darkness, each of them planed one tree for the fulfillment of their sin and they call it god. They became abominable in the absurdity of the objects that they chose to worship, until the Lord came, and of His tender mercy redeemed us from the error, and thought us the true knowledge of God. For there is no salvation except in Him, and there is none other God, neither in heaven, nor on earth, except Him only, the maker of all, and handler of all by the power of His word; for it is said, "By the word of the Lord were the heavens made steadfast, and all the power of

them by the breath of His mouth,”³¹⁷ and “All things were made by Him, and without Him was not anything made that was made.”³¹⁸

[441] When Tāwudas heard these words, he understood that this words are flowing from the wisdom which is given to him by God, and he shocked like he faced thunder-struck and kept silent. At the time of sunset, he began to think of his own misery, for the word of salvation had touched the darkened vision of his heart, and he began to seriously regret for his past sins, and he renounced the errors and misleading of idols. Then he run towards the good light of belief and depended on it, and from henceforth, he departed from the protection of the evil, and fought with the lowly gods and hated them in place of his previous love. At this time he stood up in the middle of the assembly, while the king was sitting on his throne, he cried loudly saying, “Oh king! The Spirit of God dwelt on your son. Verily, he defeated us and we have no further excuse, and we are unable to insult his words. Truly, great is the God of Christians, and mighty is their faith; and mighty are their mysteries. Then he turned towards Yéwaséf king’s son and said to him, “Tell me now you light of truth, whose soul is enlightened, will Christ accept me, if I turned to Him stopping my evil deeds?”

[442] The preacher of truth replied saying, “Yes, He receives you and all that return to Him. He is not as you think so, rather, He shall receive you like son returning from far country, he received him from the path of sin, he hugs him and he kissed him, and he stripes him of shameful robe of sin, and puts on him cloth of salvation, and ornamented him brightest glory. He makes mystic gladness for the powers on high, keeping feast for the return of the lost sheep.”³¹⁹ The very God Himself says, “There is exceeding great joy in heaven over one sinner that repents.”³²⁰ Again He said, “I am not come to call the righteous but sinners to repentance.”³²¹ He says also to the prophet, “As I live, says the Lord, I have no pleasure in the death of the sinner, and the ungodly, but that he should turn from his way and live. Turn you; turn you from your evil way. And why will you die, O house of Israel? For the wickedness of the wicked shall not hurt him in the day that he returns from his wickedness, if he do righteousness, and walk in the statutes of life, he shall surely live; he shall not die.

³¹⁷ Psa. 33:6

³¹⁸ John 1:3

³¹⁹ Luke 15:11-32

³²⁰ Luke 15:10

³²¹ Mark 2:17

None of his sins which he has committed shall be remembered against him. Because he has done the decree of righteousness, he shall live thereby.” And He said on another place, “Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil: learn to do well. Come now, and let us reason together: though your sins be as scarlet, I will make them white as snow; though they be red like crimson, I will make them white as wool.”³²²

[443] God gave such promises to those who return to Him. So Oh man! Do not be late nor refuse, but come near to our Lord Christ lover of mankind, and enlightened with His light, and your face shall not be ashamed. As soon as you baptized with the divine baptism, to bury the defilement of the old man and all the burden of your many sins, it passes into nothingness, and you comes out as pure from all pollution, with no spot or wrinkle of sin upon you; Then after that, you are supposed to keep your soul in purity, as it is given to you, through the tender mercy of our Lord.”

[444] When Tāwudas had been instructed with such words, he immediately went out and walked to his evil den, then he took his magical books and said, “These are the beginnings of all evil, and the store-houses of devilish evils. I shall totally burn them with fire.” Then he run to the cave of that same holy and clergy man, to whom Nachor (Nakor) also had restored, and told him all his actions casting dust upon his head, and groaning deeply, and watering himself with his tears, and tells to the aged man all his bud deeds, that he may save his soul and snatch him from the jaw of the wily serpent. For he was truly wise, he comforted him with words of salvation, and pledged him forgiveness and promised him a merciful judge. Again he instructed him and ordered him to fast for many days. Then he cleansed him with divine baptism. Then Tāwudas lived in righteousness and repentance throughout his life, repenting for his past sins, crying with groaning and tears to seeking absolution from God.

[445] When the king saw all these actions, he admired all the things and completely disturbed, and showed his sore vexation and tumult of soul. Then he called his friends and advisors again and discussed what to do on his son. There was many discussion among them, and the one whom we mentioned before, and whose name is Arašis, who was the most respected in hierarchy, and first of his counselors, speak unto the king saying, “Oh

³²² Isa 1:18

king! What do you want to do on your son? You failed to turn him to our religion and to worship our gods. I think that we are following a wrong path: For his nature and mind loves victory and never retreat back. If you want to deliver him to torture and punishment, you shall punish your own body, and you shall no more be called a father, and you shall lose him; for he is ready to die for the sake of Christ.

[446] The remaining advice is, to divide your kingdom, and to order him to be enthroned on his part. Then if different actions and worldly businesses draw him to embrace our aim and way, then the thing shall be according to our purpose and hope; for habits, firmly established in the soul, are difficult to obliterate, and yield quicker to persuasion than to violence. But if he stayed in believing the messianic law, you shall be happy, rather than being sad and you shall not lose your son.” When Arašis, say this, all those gathered agreed by his words, and accepted him.

[447] The king also agreed and replied to him saying, “Do the things as you said so.” Then he went to his son Yéwaséf and said, “Oh Son, that neither hear nor listen! This is my last word with you. I beg you once again, and tried my best that you may understand my word, but you didn’t listened to my word and not retured to my way. Now, come and let us divide the kingdom. Then you shall live in your part, on one side and they shall call you king, and you shall be the commander in chief and you shall go on the way you like. The saintly soul understood that the king didn’t do this except to fulfill his will. But his wanted to hear this from him and get away from his face and to go to the path that he wanted.

[448] The he replied to him saying, “My clear longing is to search that man of God who lead me to the way of salvation and to farewell to everything, and to pass the rest of my life in his company. But Oh my father! If you don’t allow me to do my will, I shall hear you and obey to you in this choice; for it is good to obey to parents where there is no clear danger of perdition and estrangement from God. The king was filled with exceeding great joy, and divided all the country under his control into two parts, and appointed his son king, and crowned with crown, adorned him with all royal and divine honors, and sent him to the kingdom which is assigned to him. Then he went with greatness, honor and praise which is appropriate for kings. Then he ordered all scholars, commanders of the army, and selected governors to depart together with his son who became king, to select him countries with

many inhabitants and to proclaim his power and kingship. And he gave him all necessary armaments which is necessary for kingdom.

[449] Then at that time Yéwaséf received the power of kingship, and when he arrived to the city, which is his part where he became king, he erected a sign of cross on every corner of the city, on every tower of the city he set the sign of messianic and divine cross. Then he besieged the idolatrous temples and dismantled them from their basement and he didn't left any trace of bad spirits. And he built a big and beautiful temple in the middle of the city and ordered all to gather before him and to prioritize worship of God and bowing down to the healing cross. He went in the presence of all, and earnestly giving himself unto long prayer.

[450] He started to teach all those under his power, to return them to from the error of idols and to proclaim them the preaching of gospel, and the coming of the Son of God to this world, and his signs and wonders. He made known the suffering on the cross whereby the world were saved and the power of His resurrection, and His ascension into heaven.³²³ He again declared to them the terrible and fearful day of His dreadful second coming, and the good things laid up for the righteous and the punishment awaiting sinners. He thought them these with kindly main and sweet words, and there is no better than this. While he is wonderful and magnificence, he came down from his powerful and kingly throne and sat in the middle of them with humility and modesty to draw many of them to his way, being verily marvelous in his acts, and equitable and modest in knowledge. Wherefore he secured the power of kingship by his humbleness and knowledge: For humbleness have great benefit and it caused all men to hear his words.

[451] This happened in short period of time, he made all the people under his power and the countries under his kingdom, capable of telling his divine words and learning all the mysteries and reached to ignore the idols and they separated themselves by getting away of offerings and abominations. And they were joined the true faith without error. They have pulled by his teachings and praised Christ. All those who had been shut up in mountains and dens due to their fear of his father, monks and some few bishops, came out of their hiding places went to him gladly. He himself would meet and receive with honor those had fallen upon such tribulation and distress, for Christ's sake, and bring them to his palace and wash

³²³Luke 24:51

their foot, and cleans their matted head, and minister their heart and rest them in a way they want.

[452] He consecrated the church he built, and therein he appointed for chief-priest one of the bishops that had suffered much for the sake of his faith and left his bishopric throne. This holy man was capable in knowledge of canon of the church and his soul was full of divine zeal. He prepared a baptism of Christianity and baptized all those who returned to Christ. He first baptized the rulers and the men in authority, then he baptized the soldier and after that all the people. They have been receiving not only a healing for their souls, rather all they have been healed from all bodily disease. When they came out of the baptism font, they are pure in their soul and healthy of their bodies by getting healing of both body and soul together. For these reason, multitudes came to king Yéwaséf from places with desire to be instructed by him to know the true faith.

[453] King Yéwaséf had dismantled temples of idols and demolished the images and wealth which was prepared for the idols, and built great alters and churches and presented them costly treasures. By doing this, he changed the worthless, into worthy and honorable. But the foul devils who were familiar under the idol temples and shrines rigorously chased away in the hearing of many loudly lamented the misfortune that had overtaken them. And all regions found freedom from the darkness of their error, and they become happy of the illumination of the messianic faith which is pure from error.

[454] In such way, king Yéwaséf became a way of truth for all and awaken many, and kindled the hearts of many to be of the same mind with himself: For such is the nature of authority. Those who are under his authority became like himself and decided his decision. In such way, they desired to learn his practices that enable them to please their governor. Wherefore, with the help of God they grew up in true faith and it multiplied them. King Yewasef was dependent on the love and commandments of Christ, with a word of grace and feeding the souls of many, arranging their path to safe anchor. For he know that a king is supposed to teach his men fear of God and keeping the truth as he did so. He strengthens himself to be king over his own passions, and over those under his commandments, like a good governor, keeping a firm of the helm of good government.

[455] This true king governed his passions which he has been doing, and he didn't boast by the honor of his ancestors and the honor of his royalty: For he knew that the fathers of all of

us are dust and our first common father is made of clay.³²⁴ Whether rich or poor, we are from his nature. He ever abased his soul in deepest humility and wisdom which was there. He came to know the life here and understood the things there, which is his real treasure which he should win after his departure from here. For he understood that well and saved all under his authority from the error of their ancestors and made them servants of that Who delivered us from the bondage of error by His precious blood.³²⁵

[456] Look clearly at the beauty of virtues; for truth and purity helps him. He was crown with purity like a crown and ornamented with the purple of righteousness, knowing the uncertainty of riches which is like the running of river waters. He was haste to lay up his treasure where neither moth nor rust does corrupt and where thieves do not break through nor steal.³²⁶ Then he began to distribute his money and treasures to the needy without any regret without any saving: For he knew that the possessor of great authority is supposed to be like God, and he thinks that as there is nothing in higher honor than mercy,³²⁷ and it is more honorable than precious stones. He stored for himself the treasure of virtue by which the virtuous hope the pleasure to come and would be glad with the hope of the blessing that they hope.

[457] Thus, he saved all in the prison and sufferings, and those who were in bondage by paying their debt, and he gave happiness to those who have need, he became a father for those deemed, widows, and beggars. He became like a father for them. By bestowing blessings on these, he won a blessing for himself. He became truly rich with treasures and his soul became rich in truth; for it is royal and store of treasure, and liberal giver for those in need; for he is hoped to receive infinitely more, when the time should come for the recompense of his works.

[458] After a little period of time, his fame was heard in all places and all men wanted him like a sweet aroma of perfume leaving their worldly desires of body and soul; and his name was sweet on every man's lips. It was not fear and shock that drew the people to him, but desire and heart-felt love, which by God's blessing and his fair life had been planted in their hearts. At that time, people who were under the power of his father came to him, leaving all

³²⁴ Gen. 2:7

³²⁵ Eph. 1:7

³²⁶ Matt. 6:20

³²⁷ Matt. 12:7

the errors and being happy of the righteous path. And the country of Yéwaséf grew and waxed strong, but the country of his father waned and grew weak, like the book of kings says about David and Saul.³²⁸

[459] When his father saw this, he returned at the end of his age. He remembered his sins and came to know the weakness and vain deceit of his idols. At that time, he assembled his chief-counselors, and went to the light that leads him. And all the assembly confirmed the right words of Yéwaséf; for our savior visited them from east and heard the prayer of His servant Yéwaséf.

[460] The king wanted to declare this to his son and on the next day he wrote a letter as follows, “From king Anbéyér to king’s son beloved Yéwaséf: Peace be to beloved son! Many thoughts have been entered into my soul and directed me to error. Now I am seeing that our deeds are vanishing like smock, but your virtue of religion is raises a light that shines more than the light of the sun.

[461] Now I have returned to my true sense; for the words that came out of your mouth are true for ever, and that the thick cloud of sin and wickedness did then cover us. For this reason we fail to see the truth and to recognize the creator of all, nor to understand this light that rises from you. We shut our eyes and refused to watch it. We multiplied our evil deeds against you any times and we offended you. Woe for me! For we killed many messianic people, whom you help with strengthened by the power, and finally gave their soul to death before our stone-hard heart. But now we have removed that dense darkness from our eyes, and see some small ray of truth and we began to repent from our past misdeeds. But there is another cloud of despair, and it is like a mist of the evil hopelessness. This came near to the ray to overshadow it with multitudes of offences; for I am now abominable and unacceptable to Christ, being a rebel and a foe man unto him. Oh Sweet son! Declare to me your understanding and answer me about those virtues, and teach your father what I should do, and lead your father to the knowledge that is appropriate and beneficial.”

[462] When Yéwaséf read this letter and understand the message in it, his heart was felt with the love of Christ and great admiration. He scrolled the letter and gave it back to the one who brought it, and entered hurriedly to his closet and falling on his face before the godly paint. He watered the ground with his tears, giving praise to Lord Christ. He presented

³²⁸ 2Sam. 3:1

and sacrificed his kindled his heart saying, “I will magnify you, O God, my king, and I will praise your name for ever and ever. Great are you O Lord, and marvelous-worthy to be praised, and of your greatness there is no end.³²⁹ Who can express your noble acts, or show forth all your praise, who has turned the hard rock into a standing water and the flint-stone into a springing well? For behold this my father’s flinty and more than granite heart is at your will melted as wax; because you are able of these stones to rise up children unto Abraham.³³⁰ I thank you Lord, you lover of men and God of pity, that you has abandoned your spirit on our error and you tolerated us until now and you unpunished us, while we are supposed to be punished. Long have we deserved to be cast away from your face, and made a by-word on earth, as were the sinful inhibitors of the five cities, consumed with fire and brimstone,³³¹ but the abundance of your spirit that have no boundary had made His mercy on us.

[463] I give praise unto you. Even though I am unworthy and insufficient to glorify your greatness, I pray from your infinite compassions O the Son and Word of the invisible God, Creator of all by your word, and sustains them by your will; O Who stretched your hands on the cross willingly to bind the strong one, and Who gave everlasting life for those in prison, please stretch now your invisible and almighty hand, and deliver your servant, my father from this cruel bondage of the evil cheater forever. Declare him clearly that you are the ever living true God, and the eternal king and the only immortal. Behold with favorable and kindly eye, the contrition of my heart; and according to your unerring promise, be with me. O creator and protector of all creation, let your unchanging water spring up within me, give me a word, open my mouth and grant me perfect heart that I may be well fixed in you. Oh the corner-stone that ends thirst!³³² Give me for your servant the capability that I may preach to my father your mystery of incarnation appropriately and by your power to deliver him from the cheating of the evil devil and bring him near to you. Oh God, Lord of all! Who doesn’t want the destruction of us sinners, but we wait for your mercy with repentance, because you are glorified forever and ever. Amen”

³²⁹ Psa. 145:3

³³⁰ Luke 3:8

³³¹ Gen. 19:24-25

³³² Exod. 17:6

[464] When king Yéwaséf prayed like this, and believed as he shall not be disappointed from getting his hope, he went with strong trust on the compassionate of Christ, and climbed on his royal body-guard, and arrived at his father's palace. At that time they told to his father the arrival of his son, he felt happy of his arrival. After that, they sat together. Who can tell the word of king's son, all the wisdom of his speech? And what can we tell about the words put in his mouth by the Holy Spirit, by Whom the fishers of Christ enclosed the whole world and purified and made the wither than the wise men by the grace of this Spirit, this Yéwaséf became wise and thought his father the king, and enlightened his heart with a light of knowledge. He carried much labor to drag his father from error and idol worship.

[465] There was nothing unsaid and nothing undone to return him, but he seemed to be like those who talk uselessly to the ears of those who can't hear. But when God looked upon the lowliness of his servant Yéwaséf, He opened the closed gates of his father's heart; as it is said, "He Who enlightens in the hearts of those who fear him, He will fulfill their will and hear their prayer." Then the king easily understood what is spoken to him. By the grace of Christ, the son have got a convenient time, victory and power on evil spirits that are lorded on his father's soul, and freed him from their error, and made the word of salvation clearly known unto him, and joined him to the living God on high. He first told him, and helped him to understand about the orders of the bright faith, and there was no one who heard and knew the greatness and the signs he talk about.

[466] He thought him a lot about God and declared him His worship, as there is no other God above, nor in the earth beneath, except the one God, Who is Father, Son, and Holy Spirit.³³³ He declared to him many mysterious divine words. He also told him about the visible and invisible creatures, how the creator brought them all out of nothing, and how He created man in His image and likeness, and endowed him with power of free will, and gave him paradise for his enjoyment, ordering him to abstain from one tree, which is tree of knowledge,³³⁴ and when he broke His commandment He banished him out of the paradise.

[467] And how man fallen from his nature, stumbled mankind into great errors, and fallen under the hand of death, through the cheating of the cheater, that taken men under his captivity and persuaded them to ignore God. He cheated them to worship evil idols. So our

³³³ Exod. 20:2

³³⁴ Gen. 2:9

maker moved with compassion; by the good-will of the Father, the Son and the Holy Spirit Was pleased, for our sake, to be born in our likeness from holy Virgin, Mary, He who cannot suffer, was acquainted with sufferings for our sake. And He rose from the dead on the third day and redeemed us from our first penalty, and made us capable of glory which is greater than our first glory. On the time of His ascension, He gathered in heaven all of us and all those who were there. We also believe that He shall come to raise His pot, and He recompenses every man according to his work.³³⁵

[468] He again began to declare to his father the secret of the kingdom of heaven which is unspeakable and which is awaited by those who are prepared for it. He also declared him the torment which is stored for the wicked, the unquenchable fire, outer darkness, and the sleepless worm and the suffering and punishment stored to all servants of sin. He told him all these with calm word and announced him with the grace of the Holy Spirit Who dwelt on him. He also told him the uncharted sea of the love of God towards man, and how He accepts the repentance of those who return to Him, and if we want to return to Him, as there is no sin that defeats His compassion. He brought many examples from scriptures and completed his speech.

[469] The heart of the king was strengthened by those words of wisdom, and the teaching from God. He shouted with a loud voice and fervent heart, and he believed in Christ our Lord, and he left all idol worship and bow down before all for the life-giving cross and in the hearing of all proclaimed that our Lord Jesus Christ is the true God. He confessed his former denial, and criticized the hardness of his heart and his killings towards Christians. Then he entered to a virtue of worship and to a great reward. By this, the word of the Apostle that says “Where sin abounded, there did grace much more abound.”³³⁶ Fulfilled.

[470] Yéwaséf the wisest of all men, thought a lot about the commandment of God, and the virtue of worship, in the form of fiery man, to the army commanders and governors who came to him. For he sang, the song of Angeles, he became the like Angeles in the middle of the congregation. The grace of the Holy Spirit is dwelt on him, and moved them to give glory to God. And all men confessed together in one word saying, “Great is the Lord of Christians, and there is no other God except our Lord Jesus Christ, Who shall be glorified

³³⁵ Rev. 22:12

³³⁶ This is part of Mondays praise of Mary which is a daily prayer in EOTC

together with the Father and the Holy Spirit. At this time, king Anbéyér is filled with divine zeal. With a great destruction, He climbed on the idols with a great destruction on the idols placed in his palace, which are made from gold and silver. He set them on the ground and hammered them, After that he brock them in to small parts and distribute them to the poor, and he made the useless, useful.

[471] He raised up with his son, on all temples and shrines of idols, and dismantled them from their basement. In their stead, he built great Churches to God. Not only in the city, but also throughout the country, and he completed them with zeal. And those evil spirits that dwelt in those temples were driven away with shrieks, and cried out in terror, due to the invincible power of our Lord. And all the people of the neighboring countries were attracted to the true religion and worship.

[472] At that time, came a holy bishop, and instructed king Anbéyér, and baptized him a divine, holy baptism of Christianity in the name of the Father, the Son and the Holy Spirit.³³⁷ And Yéwaséf received him with the honorable baptism of Christianity. It is mysterious; for he become the begetter of his own father, who beget him in flesh; and he became the reason for his second birth which is spiritual; for he is the son of the heavenly Son of the Father, and the true fruit, from the very root Who cried saying, “I am the true vine and you are the branches.”³³⁸ He begets the king like this from water and Spirit.

[473] Yéwaséf rejoiced with great joy and all people of the country and regions received holy baptism together with him. They that were before darkness now became children of light, and every disease and every devilish assault was driven far from the believers. And all became healthy and sound in body and in soul. And many miracles are done by the rising of faith. Churches too were built and the bishops that had been hiding due to fear and shock appeared, and received their own churches. Clergy-men and monks multiplied and assigned to shepherd the folk of Christ.

[474] But king Abenyér got far from his former burden, and repented all what he has done, and handed over the rule of his kingdom to his son Yéwaséf. He dwelt in solitude and casted dust on his head and groaned in his heart watering his whole body with his tears, praying to God everywhere for the absolution of his sins. And he abased himself to such a depth of

³³⁷ Matt. 28:19

³³⁸ John 15:5

contrition and humility that he refused to name the name of God. Due to the pressure, fight and admonitions from his son, the king passed through the good change and entered to the road that leads to virtue. He lived in this manner for four years, with good confession, cry, warm tear, virtue, and all purity and sainthood. He completed his life in such manner and then fell into the sickness whereof he died.

[175] When the time of his rest began to approach, he began to fear and to be dismayed, remembering the evils that he has done. But Yéwaséf was comforting him with words of comfort and easing the burden of sorrow, saying, “Oh father! Why are you falling to sorrow and why you disturb your soul? Trust in God, your Lord; for he is hope for all the ends of the earth and for all in the sea afar. Isaiah the prophet said, “Wash you, make you clean: put away from before mine eyes; learn to do well; though your sins be like scarlet, I will make them white as snow; though they red like crimson, I will make them as wool.”³³⁹ Oh father! Fear not, neither be of doubtful mind: For the sins of the repentant never overcome the infinite goodness of God; for they are subject to measure and number: but the mercy and compassion of God beyond measure and number. So it is impossible then for which is subject to measure and number to defeat the borderless and numberless. With such words that comfort heart, Yéwaséf cheer him until he brought him to the bright hopes.

[476] Then his father stretched his hand praising God and thanking Yéwaséf his son, saying, “Blessed is the day on which you are born, Oh sweet son! Oh son not mine, rather the heavenly Father! Oh my son! With what treasure can I repay you? And with what blessing can I bless you? And what thanks shall I offer to God concerning you? I was lost and found through you; I was dead of sin and become alive through you; I was enemy and far from God, but He had His mercy on me for the sake of you. What shall I repay you for all of these? God made you capable of many recompense in reward to your capability.” While saying these and many more words, he pressed many kisses on his beloved son. Then he prayed saying, “Oh Lord lover of mankind! I do commit my spirit into your hands!”³⁴⁰ Then, after saying this, he committed his soul into the hands of God with good repentance.

[477] But his son Yéwaséf honored his father with none-stop tears and great honor. Then he buried him in the tomb of Christians. His didn’t clad him in royal raiment, but ornamented

³³⁹ Isa. 1:16-18

³⁴⁰ Luke 23:46

him with garment of penitence. After all these, he stood on his tomb, stretched his hand to heaven, his tears flooding from his eyes like a river, and cried to God saying, “I praise you Oh Lord king of glory! Alone mighty and immortal!”³⁴¹ For you have not ignored my prayer, nor lowered my tears; rather you pleased to turn your servant, my father, from the way of wickedness, and you draw him to yourself. Oh savior of all! You departed him from the errors of idols and made him capable to know you. Oh the true God, and lover of mankind! But now Oh my Lord and God, Whose depth of goodness and its path is unreachable! Set him in place where there is refreshment and rest, where there the light of your countenance shines, and do not remember his past wickedness, but according to the multitudes of your mercies, blot out his sins. Make the hearts of your saints, whom he slew with sword and fire, merciful on him. Give them order not to be bitter against him; for all things are possible for You, and for You are merciful for those who return to You; for Your pity is poured out upon all men, and You saves all who call upon You. Oh my Lord and God Jesus Christ! For glory and praise is for you until the end of the world Amen.”

[478] He prayed cried and intercede like this unto God until seventh day without leaving the grave. He never thinks of food and drink and he didn’t sleep to get rest, rather he was watering the ground with his tears praying and groaning unceasingly. On the eighth day, he went back to his palace and distributed amongst the poor his money and treasure, and a single person among the needy was left with his need. In a few days of time, he fulfilled the commandment, and he emptied all his coffers, in order that the burden of money might not hinder him from entering through the narrow gate.

[479] On the fortieth day after the departure of his father, he prepared a memorial, and called all officials and who wore soldiers attire, and the people of the great nation and made a speech to them saying, “all of you listen to me! As you can see, my father kind Anbéyér is died now like one of any lower man. Neither money, nor treasure, nor his royal glory, nor I his loving son, nor one among his survived servants of relatives can help him. Neither money nor treasure saved him from the unmerciful sentence. Rather, he went to the place where there is justice and truth, to give account of his life in this world, and there was no one among these entire all to help him, except only his good or bad deeds. And the same law is ordained on all men that have human nature and they can’t escape it.

³⁴¹ Psa. 86:10

[480] Now, hear unto me, friends and brothers, people of God, whom our Lord Christ purchased you with His own blood, and delivered you from the ancient error, and bondage of the adversary. You know the manner of my life among you; ever since I became Christian and became worthy of being the servant of Christ, I have hated all and loved only Him. I left all my desires; for my final wish were to get out of the disturbance of this world and from its vain comfort, and to live with Him in lonely and calmness without disturbance, and to serve my God and Lord.

[481] But my deep wish concerning my father is, due to the command by which I am commanded. But by the grace and help of God, I have not labored in vain, nor spent my labor in these days, rather I left all for Christ, and I gathered all of you and teach you to worship only Him; for He is the true God and truly Lord of all; I didn't do this by myself, rather by His grace that is with me. I rescued you from the bondage of the captivity of error and from the cheating out of idols worship and from serving idols. So now, the time is in hand to fulfill and do my promise to God, and to walk on the path which he leads me and to present my promise that I vowed to Him. Now, discuss among yourself to assign a person you want to be a king; for from the time now on, you are strong enough to do the will of the Father, and from His commandments, there is nothing hidden from you. Walk according to His commandment; turn not neither to right nor to left. May the Lord of peace be with you! Amen."

[482] When all the people and the army heard this speech, there appear disturbance, uproar and loud shout, and crying and lamenting for their loss. They were also adding words of oath, lamentation, and tears that they would never let him go, rather they restrain him and didn't listen to him about his departure. While the whole people and the whole authority cry as such, Yéwaséf ordered them to keep silent by pointing his hand; and said, "I can't refuse you resistance." And, he sent them to their places, bearing on their cheeks the sign of sorrow and pain.

[483] But one of his noble-men who surround him, who was more honored among all others by his post, by his godliness, and by his great path of purity and whose name was Bārasyas, whom we mentioned previously, whom they brought him in the form of Bārālam and who made a conversation with philosophers. This Bārasyas was helping him and fighting with him; for his heart was kindled with divine zeal. The king this man apart, and

began to tell him gently and earnestly besought him to accept the kingship and to lead his people with fear of God; in order that he might walk through the path that he desired.

[484] When Bārasyas saw Yéwaséf, he refused seriously, and declared as he don't want it, by saying, "Oh king! Are you becoming like a dumper by your judgment contrary to the commandment? For now you are learnt to love your neighbor as yourself. With what reason are you willing to load the burden that you are trying to unload it from you? If being king is good, take it yourself in good manner. But if it is to be hateful and offence to soul, why you load it on me, and seek to trip me?"

[485] When Yewasef saw him speaking as such, at the dead of night he wrote a message to the people, full of much wisdom, knowledge, and godliness; declaring them to trust in God, and telling what offering, what praise and what thanksgiving they should offer to Him. Above these all, he commanded them not to accept any other man except Bārasyas. Then he left the message in his chamber and went out of his palace without any observation of all. But this act can't be hidden from all; for early in the morning, when they heard that, all people cried and lamented; then all citizens of the country went out assigning all the walkways to find the place where he has gone. And their zeal was not spent in vain; for when they had occupied all the walkways and surrounded the mountains and surrounded the rivers, there might no one can pass through, they found him in one of the rivers, trenching his hands and praying the prayer of seventh hour.

[486] When they saw him, they poured their tear, begging and upbraiding him for leaving them. Then he went and said to them, "Do not labor yourselves in vain and don't think that I shall be your king from now on." When they opposed him much, he become compassionate, and returned to his palace, and assembled all the people, and declared his advice, and oath by his word confirming that he shall not stay a single day with them, and said, "Now I have fulfilled my ministry towards you, I neither added nor omitted anything from the necessary things. And there is nothing that I didn't teach you, while I am fighting and leading all to the faith in our Lord Jesus Christ, and to show them the path of repentance. Now, I am going to the path I have long time desired, and you shall not see my face again. But I am pure from the blood of all you on this day. As the godly Apostle said so, I am pure from the blood of you all; for I have not hid nothing from you and there is nothing I didn't declared for you from the will of God." When they heard this, they come to know the steadfastness of his

will, and they can't hinder him from his strong thought. They began to lament for their being orphans and they didn't find a way to persuade him.

[487] At this time, the king took Bārasyas and said to them, "Oh brethren! I appointed him to be your king." Then, Bārasyas resisted seriously about this act, showing his unwillingness. But they enthroned him to the royal throne without his will, and Yéwaséf placed the crown on his head and gave the kingly ring into his fingers. Then he stood facing towards the east and prayed to the king who is accepting the kingship a prayer that God may keep him in God's faith, without flattering and he may be found now without wavering from the commandments of Christ. Then he prayed for the clergy and all the folk, asking God for their salvation and victory, and all that they asked might be accepted.

[488] After he prayed like this, he returned to Bārasyas and said, "Oh Beloved brother! Now, I command you as Apostle that you may keep yourself and all the folk over which you are assigned by Holy Spirit to be a king on them and to administer people of God, Who made us alive with His own blood. As you knew God before me and your trust in Him were pure, so now also show more zeal in pleasing Him; for as you become worthy of receiving great appointment from God, you are supposed to owe Him with a greater payment; for it is appropriate for who is given to trust, praise and keep his holy commandments, and to get away from the path that leads towards destruction. For those who travel on sea, if one of the sailors made a mistake, the ship will face small damage. But if the captain made a mistake the whole ship will perish. This is how the duty of kings. If one of those under him errs, the whole army shall not be harmed, like himself. But, if the king errs, the whole country shall face destruction.

[489] And if you neglect your duty, you shall receive greater punishment. Be careful and keep yourself in doing good deeds and hate all desires that attract you to sin. For the Apostle said, "Follow peace with all men, and holiness, without which no man shall see God."³⁴² Consider the wheel of men's affairs; how it runs round and round, turning and whirling them now up, now down; and amid all sudden changes, keeping you unchanged a pious mind.

[490] But be you steadfast in doing good, truthful in your words, and don't be cheated by temporal honor, pride, vain glory, rather understand with pure heart the punishment and

³⁴² Heb. 12:14

weakness of your nature and swiftness of death towards this short life; for death is the yoke-fellow of the flesh. If you consider this, you shall not fall into the pit of sin. You should fear your Lord, the heavenly king, and you shall truly be blessed; for it is said, “Blessed are those all who fear God and follow His path. Blessed is a person who fears God, happy of His commandment.”³⁴³ “Be merciful as your heavenly Father is merciful.”³⁴⁴ This commandment is first given to those who are in greater authority, moreover, the one who received greater authority is supposed to be like the giver of the authority in all his ability. Moreover, in a law of obedience. There is nothing that pulls to love, like doing well; for the act that comes out of fear of men is vain.

[491] Listen to me, the service that comes from fear is flattery in disguise, but the confession which is honorable and glorious changes those who listens to it. Someone who fear rebelled when he finds opportunity. But he that is tied with the tie of love is strong in obedience. Wherefore, be a giver for the needy, and open your ear to hear the cry of the poor, that you may find them the hearing ear of God to you. If we became helpers of those under bondage, we shall find our Lord for this reason. Like we do hear them, He shall hear us, and as we see them, so He shall see us by His royal and divine eye, that sees all. Therefore, let us move from passion to mercy, and let us be repaid the form of our own action.

[492] But now, hear the other commandment which is like the former one, “Forgive, for He shall forgive you, if you don’t forgive men their trespasses, neither your father forgive you your trespasses.”³⁴⁵ Wherefore do not malice on the people, but if you want the forgiveness of your sins, yourself also forgive those who trespassed against you: For to whom he forgives, there will be reward of forgiveness in place of his trespasses. And in place of our mercifulness to our fellow-men, we will get the deliverance from the wrath of darkness. Again in place of our lack of forgiveness towards trespassers, we will make our own trespasses unpardonable. As you have heard about the one with thousand talents, due to his lack of compassion towards his fellow-men, he burdened the requirement to pay back his debt.

³⁴³ Luke 11:28

³⁴⁴ Matt. 5:48

³⁴⁵ Matt. 6:14

[493] So we need to be careful that, we may not face the thing he faced. Rather let us forgive as it is appropriate, every anger, in order that our many debts, too may be forgiven. Before all things, keep the good humbleness, and teach worship and faith which you have already learnt. And let no tare of heresy grow up in you, rather keep the divine seed purely and sincerely, that the Lord may see its harvest. He shall repay us according to our deeds, on the time the righteous rise like sun. The sinners also be repayed darkness and everlasting shame. Oh brethren! I command you to God and to the grace of His word, which is able to build you up, and give you an inheritance in all sanctuaries.” After saying this he bowed his knee and prayed with fervent tear.

[494] Then he turned to Bārasyas who he appointed king, and to all the officers. At that time a great thing which pushes to cry happened. All crowds around him lamented and said to him as his presence means life to them and his departure from them is like departure of their life. What lamentation, and what tear they have showed kissing and hugging him? For the passion of their heart made them like foolish. They cried saying, “Woe for us! Woe for us! Oh our deliverer from all evil deeds! Oh our Lord, Savior, and creator! Through you, we come to know God, we redeemed from error and we found rest, happiness and gladness. What will find us after your departure, and after our separation from you? How much evils shall fall on us after your era?”

[495] While saying such words and similar words, they cried and smote their chest, and lamented for their misfortune that will come on them. But he talked to them with a word of comfort and promised to them to live with them in spirit though he might not live with them in body. After saying this, he went out of the palace. All of them followed him without return, and they began to get out of the city; for they decided not to see him again with their eyes. But when they got out of the city and stayed long, he advised them to return back with sharp words and continued to forward harsh words.

[496] They departed from him and returned while their eyes are full of tears. They often turn around and their feet fail to walk. Some of kindled hearted among them followed him until dark night with repentance. This strong-hearted man departed from them, and left his kingdom gladly and happily like one who return from exile and enters to his homeland with happiness. Outwardly he was wearing his usual robes, but inwardly he wore those hairy clothes which are given to him by his teacher Bārālam. On that night he arrived to the cell of

poor man; he took out his hairy cloth which was outward and gave it to that poor man. He believed to get a good reward by the prayer of this poor man and many needy, and he made God his helper, and put on His grace as cloth of salvation and garment of happiness. He didn't carry neither bread nor water nor anything for his need of food. He neither clothes except those clothes that we mentioned.

[497] By adding love which is beyond nature, he wounded his heart with longing of the immortal king Christ. He was wholly wounded towards God, as it is said, "For love kindled like fire." He was drunk with divine love, and was thirsty due to the heat of His love. As it is said, "Like as the hart desires the water-brooks, so longs my soul after you, O God! My soul is thirsty for the mighty and living God."³⁴⁶ For a loving soul cries in Song of Songs in the form of this love saying, "For I am ravished with the desire of you, let me see your countenance, and let me hear your voice, for your voice is a sweet voice and your countenance is comely."³⁴⁷ Oh this unexpressive love! Love of Christ kindle in heart like fire. Assembly of Apostles and martyrs left all the visible and prioritize Christ from the temporal life. They carried with tolerance different kinds of sufferings, out of their love to divine beauty, while thinking the love of the word of God our father.

[498] He kept this fire in his heart, and despised all earthly things, he trampled rich, honor, and glory from men. He left rest and he made purple as cobweb. He surrendered his soul to all passion, sadness, and ascetic life, crying by saying, "Oh my Messiah! I followed you, and my soul followed you. Your right hand upholds me."³⁴⁸ Then he went forward until the border of the wilderness without looking back. He left aside heavy burden, like he leave, chain, and heavy clog. He rejoiced in spirit and looked towards Christ Whom he longed. And he cried unto Him saying, "Do not show the goodness of this world for my eyes, and do not let my heart happy by these temporary things; rather oh Lord! Fill my eyes with spiritual tears, and strengthen my foot, and show me Bärālam your servant, who became the means of my salvation, that I may learn of him the law of self-protection in this lonely and austere life, and the fight with the wiles of the enemy. Oh Lord! Grant me the path to reach unto You: For my heart is wounded and thirsty of You Oh the well of life!" He always

³⁴⁶ Psa. 42:1

³⁴⁷ Song. 2:14

³⁴⁸ Psa. 118:16

contemplates these words, and speaks unto God with communion, prayer, and great revelations.

[499] It is happened like this: He was walking without a feeling of tiredness. He was under the condition of many needs, but he defeated the natural law and thirst, by his love to his Lord. He ate the grass that grew in the wilderness; for he didn't carry nothing as we mentioned above, except his own body, and no garment to cloth it. But he was eating small amount from the grass; even he can't find frequently; for that wilderness were dry desert and waterless. At the noon, he burnet of the heat of the sun, and God cooled him the heat of his thirst.

[500] The hater of good things and the father of the false couldn't tolerate these, to see him in such beautiful thought, and the warm love towards God. Then, he rose up many great things to tempt him in the wilderness. He initiated him to remember his kingly glory, his nice royalty, his noble-men, who surrounds him, his friends, relatives, kinsfolk and all that depended on him, the different pleasures. And again he reminds him the hardness of doing virtue and its challenges, and the weakness of his flesh and as it is not a usual practice to do such lowliness. Again he initiated him to think of the long years to come, and the suffering and thirst that come in the wilderness, moreover as there is no one that gives neither hope nor comfort, and as there is no end for this suffering. But he brought reasons in his mind and remembered the writings about Antony the great.

[501] When the enemy saw his weakness in comparison to the saint; for he always think of Christ and his heart is kindled in His love, and strong enough by his hopefulness, and steadfast in his faith, he thought that it was easy to fight with him. Then, the adversary ashamed of his former fight with him. As it is said so, he brought more challenges; for the cheatings of this evil are too many. To bring fear upon him he brought different appearances. One time he appeared to him in the form of black man, and one time he appeared to him like someone who drawn sword and leap upon him to kill him and to turn him back fast. One time he appears in the form of different kinds of wild beasts roaring, making terrible din, and flying. Again he comes in the form of evil beasts of the earth, blowing on him. Again he became like dragon, adder, or basilisk.

[502] But the soul of this fighter soldier became fearless, and without shock. For he had made the Most High his refuge. He wake up in his heart and laughed on the evil Satan

saying, “Oh deceiver! You can’t deceive me with such cheatings; for you first stirred up evil against humankind, you are evil doer forever and you don’t stop to fight in all ways. It is appropriate that you come by the form of beasts and hyenas, and declare your wildness and crooked nature. Oh wretch! Why you want to reach the impossible? For I discovered that these cheatings and shocks are from you; from now on; I have no more fear or anxiety concerning you. For God helps me; I shall control my evil enemies. I shall go upon the serpent, whose form you take, and I step on you the lion, and the serpent by the power of Christ. And after victory; I shall say. “Let my enemies be ashamed and turned backward.”³⁴⁹

[503] He the ornamented with the unbeaten armament, which is the sign of Cross and made all the devil shows vain. At that time, the beasts and hyenas disappeared like the disappearance of smock, and like wax that melt by approaching fire. But the saint strengthened by the power of Christ rejoicing and giving thanks to God. But, there were different kinds of beasts, different serpents, and different kinds of dragons. This wilderness was full of these things and its paths were full of fear and shock. But he was flying above both two. Concerning the shock; as scripture say, “Love cast out fear”³⁵⁰ and concerning fear longing made it light. In such way, he wrestled with passion and different misfortunes for long time.

[504] Then he arrived to that desert in the land of Sinaor, where there is Bärälam. There he found water and quenched the heat of thirst. He stayed there for two years in that wilderness rounding, but didn’t found Bärälam. I think that God knows the strength of his heart, and the zeal of his soul. He lived like this under the air; at the day-time the heat of the sun burns him, and at the night time, he was frozen with cold. He always search the aged blessed Bärälam, like someone who search for an expensive box. He faced many assaults and fight from the evil spirits, and he endured many hardships through the lack of herbs that he needed to eat; for that wilderness is very dry and have no herbs. But that undefeatable Messianic soul kindled by her great longing and happiness, and endured. And it doesn’t found appearances from the Most High.

[505] After he completed the two years, Saint Yéwaséf began to walk around without rest, in search for the one who he wants to see. He implored God, and the stream of his tear like a

³⁴⁹ Psa. 6:10

³⁵⁰ 1John 4:12

water of river. He was crying saying, “Oh my Lord and God! Show me the man that was the means of my knowledge of You, and knowledge of these good things. Due to my sins I fail to find him. Oh my Lord! Do not deprive me from this grace and allow me to see him and to do an ascetic life like he did.”

[506] By the help of God, he found one cell that have footsteps of those walk in it. Then he met a monk walking around. He fell on him with kindled heart, kissed him, and asked him saying, “Where can I find Bärälam?” He told him his entire story and declared him his faith. Then the monk trusted him and pointed him the cell of the one whom he searches. He founds him fast in the form of wise hunter that finds the path of hunting. He found a sign by which he can know the aged man. Then he went rejoicing with hope like a strong young man who hopes to watch his father after long years. For when the love of God dwel in soul, it multiplies the power more than the natural.

[507] Then he stood on the door of the cell, and knocked saying, “Bless me Oh father bless me!” When Bärälam heard his voice, he came out from the cell and knew him by spirit, which was impossible to know him fast due to the marvelous change on his face in comparison to the former. The face of this fresh and shiny faced young man became black with the sun’s heat and freeze of the night. His whole body grew a hair and his cheek became like something burnt with fire. His eyes sunken deep and they became like a hole, his eyelids seared with floods of tears. Then, Yéwaséf recognized the spiritual father by his former feature. On that time the old man stood up and turned his face towards east and prayed to God, glorifying and thanking Him.

[508] After he concluded his prayer by saying Amen, the two hugged and kissed each other, and the one honored the other with a spiritual honor, now and then with strong desire. While hugging each other, they sat together and began to discuss. The old Bärälam said to Yéwaséf, “Welcome! Oh beloved son of God, and inheritor of His heavenly kingdom in our Lord Jesus Christ, Whom you love, and Whom you desired, and Who truly prepared you above the years that are temporal: Like a prudent and wise merchant, you have sold all that you have and bought the precious pearl which is beyond price, and you have found the treasure that can’t be stolen, and which is hidden in the field of the commandments of God;³⁵¹ you have given what your temporary things to purchase that field for yourself: God

³⁵¹ Matt. 13:44-46

shall give you the eternal in place of the temporal, and the incorruptible in place of the corruptible, and your ages shall not corrupt.

[509] But Oh beloved son! Tell me how you arrived here and what happened on you after my departure? Does your father come to know God? Or until now he lives in his former foolishness by the cheating of Satan?” When Bärālam said this, king Yéwaséf began to tell him all the happenings after his departure from him and how God protected him until they meet each other. The old man listened with pleasure and admired while crying with fervent heart, and said, “Glory be to you Oh our Lord! You always fight for Your beloved ones and You help them. Praise is unto You Oh Christ king of all God of all-good: for You are pleased by my seed that I saw it on the soul of your servant Yéwaséf, that may bring forth harvest, in place of one, hundredfold. As you made him capable of this; oh farmer and Lord! Praise unto You! Oh the benevolent! You granted your perfect and sanctifier spirit and grace unto your holy disciples. And You made Your servant Yéwaséf capable of receiving this Spirit. Through him, you delivered many men from the error of idols worship and enlightened their heart by the light of your true divinity.

[510] In such way, God was praised and glorified by both of them, and they stayed in such manner discussing and being glad by the grace of God. A day and night came on hand, and they stood for prayer and prepared their meal as usual. After that, they made meal of remembrance, and then Yéwaséf prepared a sacred meal which is fully spiritual. The visible meal was just uncooked plants, which were planted by the aged man, and palm fruit which are found in the same wilderness, and wild herbs. They praised God, and ate the prepared meal and drank from the spring which is found near to them. Again, they raised their hands and praised God, Who satisfies all animals.³⁵² They arose again and delivered the prayer of the night, and after prayer, they began to discuss spiritual matters and words of salvation, full of heavenly wisdom, all night long until day-break, and love forced them to forget their usual prayer.

[511] Yéwaséf stayed with Bärālam for long years, fighting in such marvelous fight, which is greater than the nature of the worldly men, like saying father and tutor, in all obedience and lowliness. Yéwaséf was bearing and practicing every kind of virtues, and he was full of the advice and courage to fight against the invisible spirits of evil. In such ways he defeated

³⁵² Psa. 104:14

and killed all the sinful passions, and made the will of flesh and the will of spirit a servant for his Lord. He totally forgotten all repose and comfort and administered it in the form of evil servant by calling it to come. Such was his fight until Berelam admired him and failed to equal his earnestness.

[512] He was eating such coarse and taste-less food just to keep his life alive and not to die, and not to miss the reward of his good-doings. Again he uplifted his nature to good fight, like he was without human nature. He was unceasing in prayer and mental exercise. He spent his whole life in watching spiritual and heavenly revelations, without wasting a single hour, nor a single moment, from the day on which he came to live in that wilderness. In such way he lived in truly monkhood life, and he was never found idle from doing spiritual practices, that have no vain. This noble and good Apostle, who goes in the heavenly paths, and keeps the warmth of his heart without disappearance from the beginning to end.

[513] He strengthen his heart for ever passing from power to greater power, and adding love on love, and purity on purity, until he reached to the wanted and loved sainthood. Bärälam and Yéwaséf dwell together, rivals in the good rivalry. They were apart from all worldly disturbances, and their hearts were without confusion and addition and they are added to godliness with many labors.

[514] Once upon a day, the aged man called his son, whom he had begotten through the Gosple, and discussed with him spiritual things saying, “Oh beloved Yéwaséf! It is destined that you should stay in this monastery. While I was praying about this, my Lord Jesus Christ promised me, that I will see you before my death from this life. Now, I have seen what my desire; and I have seen you separated from the world and come near to Christ with unwavering heart, and reached to the measure of the perfection of his fullness. Now, the time of my departure is approaching, while my desire that opposes me is growing. Now I am going to live with Christ forever, and now it is fulfilled. You must burry my body and give dust to dust. Live in this place and stay in spiritual fight and remember my lowliness in your prayer: For I fear from the multitude of the darksome devils. They may arise to hinder my soul as a reason my multitude foolishness.

[515] Oh my son! Do not be sad of the labor of your silence and don’t be shocked from the length of your time and the cheating of Satan. But be strong on their weakness by the power of Christ, and confidentially lough on their lies. And be like that expects his departure from

here, before all the difficulties, and as if the same day were the beginning and the end of your religious acts. Live like this forever, forgetting the things which are behind and reaching the things which are before you. Listen clearly towards the sign for the high calling of God in Christ Jesus.

[516] The holy Apostle said, “Don’t be shocked ho brethren! Though our outward man perishes, yet the inward man is renewed day by day: For our little affliction from above shall bring us eternal honor. Let our desire not be on the visible; for the visible is temporal, but the invisible lives forever.”³⁵³ If you think of this, be courageous, and be a strong army and be ready to be a soldier. And even if the evil brought you mental shock, be careful that he may not destroy the strength of your mind. Remember the Lord’s commandment that says, “Don’t be afraid of his cheatings. In the world you shall have tribulation; but be of good cheer; I have overcome the world.”³⁵⁴

[517] Wherefore rejoice in God; for He chosen you out of the world and ordained you before Him. Wherefore He called you with the holy and eternal calling and made you near to Him. Do not bother in anything, rather in everything, by prayer and supplication with thanksgiving let your requests be made known unto God: For He Himself has said, “I will never leave you neither forsakes you.”³⁵⁵ Think like this at the hard times of your life and when your silence is disturbed. And rejoice by remembering our Lord God: For it says, “I remembered God and was glad.” Again, if the adversary brought you another kind of fights, and proposed you a thought of pride, and showed you the glory of the worldly kingdom and all worldly honors that you ignored, hold out the saving word as a shield that says, “When you have done all those things which are commanded you, say, ‘We are unprofitable servants, for we have done that which was our duty to do.’”³⁵⁶ But we can’t fulfill what is expected from us, according to the commandment of our creator, though He was rich, for our sake He became poor, and that we through His poverty might become rich. And he suffered to deliver us from suffering. What is the honor of a servant if he suffers like as his Master? For we fall far short of His sufferings. Meditate like this; all confusions, and pride against the knowledge of God, and bringing into captivity every thought to the obedience of

³⁵³ 2Cor. 4:16-18

³⁵⁴ John 16:33

³⁵⁵ John 14:18

³⁵⁶ Luke 17:10

Christ. And deliver them to God Who passes all understandings, and keeps all your thoughts and heart in Christ Jesus Amen.

[518] When the blessed Bärälam said this, there found no measure for the tears of Yéwaséf, but, it became like spring of water that has many fountains, and it wets his whole body and the ground on which he sat, crying bitter and praying with fervent heart not to stay in this world after his departure. And he said to him, “Oh father! Why you seek only your own rest, and not your friend’s? How can the perfect love be fulfilled, as it is said, ‘You shall love your neighbor as yourself.’³⁵⁷ While you are departing to rest leaving me in tribulation and distress? I have been not well exercised the fight of religious life, but you are going to leave me against the tiresome fight. There shall be nothing for me except falling under their evil cheating and I shall die an eternal death of soul. Woe for me who fell under cheatings; for I shall face the failure of those inexperienced and cowardly monks. But I beseech you to pray to God that He may take me together with you to depart from this world. Yes pray to Him Who repays according to virtue, and I ask you that I may not stay in this world after my separation from you, even one hour, nor wander in this wilderness.

[519] While Yéwaséf says this in tears, the aged man talked calmly saying, “Oh son! It is not justice to resist the judgment of God which is beyond our reach. But I prayed a lot about this matter and through His compassion; I came to know as there is no better thing than to leave the burden of the flesh. So be patient in virtue; so that He may prepare you a crown of light: For you still didn’t fight enough in comparison to the recompense which is prepared for you, but you are supposed to toil little more to enter joyfully into the joy of your Lord: For I am now almost hundred years old, and I spent seventy five years in this monastery. But for you, even if your age is not long like this, accept the commandments of God to be equal with them and don’t separate yourself from those who carry the burden and heat of the day.

[520] Therefore, my beloved gladly accept the decrees of God: For there is no man that can refuse the will of God. Stay firm endured by His grace, and always be curious against thoughts that are other than pure thoughts which are like a precious treasure, and keep it safely from robbers, depending your soul on watching spiritual revelations. And grow up day by day that may be fulfilled in you, which our Savior promised to His righteous saying.

³⁵⁷ Levi. 19:18

‘If any man loves me, let him keep my word: We shall come to him and make our abode with him.’”³⁵⁸ When the aged man says this and many more, with humble and sanctified soul, and with tongue that speaks divine words, the sad soul of Yéwaséf becomes comforted. Then he sent him unto brethren whose cells are far to bring things fitting to sacrifice.

[521] Then, Yéwaséf went with gird in speed and fulfilled his errand; for he fear that Bärālam might die in his absence like other men, and he might not yield his soul up to God, and he might not miss to hear his last word and utterance without praying on him and without receiving his blessings. He went like this, with courage to the far place and brought the needed thing for sacrifice. Then the blessed old Berelam offered the message of God, and then he received and gave to Yéwaséf the holy mysteries of Christ. And when they had taken together as usual, the holy man became partially happy.

[522] He again feed Yéwaséf words of knowledge that benefits his soul, saying, “Oh beloved son! We no longer come together in this world and share common meal; for now, I shall depart to the path of my fathers. You are supposed to prove your love towards me, by keeping the commandments of God, and by patience until you finish the rest of your life in this place doing all the rites that you learnt and knew, while remembering my weak and poor soul in your prayer. Therefore, rejoice in joy and be joyful in Christ: For you preferred in place of the earthly and corruptible, the eternal and incorruptible.

[523] Now, the time is in had to receive the reward of your virtue and your salary. Now, he appeared to watch the vineyard you have done to, and shall richly give you the wages of you husbandry; ‘For his word is true and His promise is trustworthy.’³⁵⁹ As Paul said, ‘For is we dead with Him, we shall also live with Him;’³⁶⁰ if we endure we shall also reign with Him in His eternal and everlasting kingdom, being illuminated with the light unapproachable, and guerdoned and we shall be capable of illuminating the Trinity Who is beginning of all and truly Praised.’”

[524] Bärālam spoke to Yéwaséf the whole night in such words, groaning and crying with plenty of tears, and he lost his courage to be separated from him. When the day shines, he finished his discussion with him and he stretched his hand towards heaven and uplifted his

³⁵⁸ John 14:23

³⁵⁹ Psa. 111:7

³⁶⁰ Rom. 6:5

eyes, and glorified and praised God, Saying, “Oh God my Lord, Who art in all places and everyone fears You! I thank you; for You have looked to my weakness and granted me the capability to complete my run in your faith and on the path of your commandment. And now, You lover of good and Lord of perfect compassion, receive me into your everlasting tent, and don’t remember all my sins that I committed knowingly or in ignorance. And keep your faithful servant, whom you made me capable of offering drink offerings, and save him from all cheatings of Satan and make him victorious on his many snares that the evil sets it to hinder those who wish to be saved. Oh the powerful! Give him power on every cheater, send away the cheater from the face of your servant and give him the power to trample the head of the enemy, the begetter of destruction and destructor of souls. Send him from above the grace of Your Holy Spirit and power against the fight of the invisible, and he may be able to receive a crown of victory from You, and Your name may be praised on him. Oh Father, Son and Holy Spirit One God! For to You is glory and praise for ever and ever Amen.”

[425] While saying this, he kissed Yéwaséf, like father to son, and saluted him with holy kiss. Then he made the sign of cross on him, and went with joy and happiness like he goes to the joyful community with beauty and grace. This old man who completed his life in spiritual way, went to receive his reward.

[526] But Yéwaséf fell on his father crying embracing him with groan and tear. Then he washed his corps and warped it with the hair-garment that he had given him while he was in his palace. He warped him with it and read the psalms that are ordered for the whole day and the whole night and chanted. He watered the venerable body of the Saint with his tears. On the next day, he digs his grave near to his cell with fervent heart. He carried the pure body of the spiritual clergy and buried him with great honor.

[527] His soul kindled like fire and he began to pray earnestly saying, “Oh Lord! I cry unto you with my whole heart and my soul sought for You. Do not turn Your face from me and do not be angry on your servant, and be my helper. Oh my Lord and savior! Do not let me far from You and do not get far from me: For my father and mother left me, but You my Lord received me.³⁶¹ Lead me on the path of your commandment, and lead me on the path

³⁶¹ Psa. 27:10

of your truth, for the sake of my enemies.³⁶² Deliver me not over unto the souls of them that afflict me; for I am left on you, since I was in womb;³⁶³ You are my Lord even since from my mother's womb: For I have no helper except you, go not from me: For my soul depended on your mercifulness. Oh protector of all creation! Protect my soul through your unspeakable protection and wisdom; and direct me to walk in it and save me; for You are Lord and lover of mankind, by the prayer and intercession of Bärälam who served You: For You are my Lord and I praise You Oh Father, Son and Holy Spirit!"

[528] When he finish his prayer, he sat near the grave weeping. While he sat he fell asleep and watched in his vision those dread men, whom he saw before, coming to him and showed him the great and marvelous city. They entered him to a great hall which is glorious and its beauty is very different from all other beauties. When he pass the gate there mate him others, gloriously appareled with much light, having in their hands crowns radiant with unspeakable light, such eye has never seen. He asked them saying, "Whose are these bright crowns which I see, which are exceeding all beauties?" They replied to him saying, "One is that prepared for you; because of the many souls that you have saved. And now you shall see more beautiful ones because of the righteous life you have lead. If you completed these, and this other crown shall be your father's, who through you turned from evil ways and repented to God with pure heart."

[529] But Yéwaséf was sore vexed by this and said, "How my father can receive such grace like me, who suffered with such sufferings and my suffering is seen by his repentance." When he said this, Bärälam appeared to him and rebuked him saying, "Oh Yéwaséf! Didn't I say to you before, that 'if you found great treasure don't be short handed to give'? At that time, you admired my word but now, why you find it difficult when your father's honor is equal to you? And why are you not glad at soul to which you prayed and your prayer heard?"

[530] Then, Yéwaséf said as usual, pardon me oh my father! Pardon me! And show me on which place you stay. Bärälam replied and said, "Now I am allowed to rest in this most beautiful, great city, which has uncontrollable beauty of rays." Then, Yéwaséf asked Bärälam to take him to his own habitation and to welcome him. Berelam said to him, "Now

³⁶² Psa. 5:8

³⁶³ Psa. 22:10

the time is not yet come in hand for you to come to these places while you are under the burden of the flesh. But if you bravely endured in praise and fear as I have commanded you, after short period of time, you shall be capable to come to this place and to obtain this joy and glory, and it shall stay with you forever.”

[531] Then, Yéwaséf woke up filled his soul with that light and glory. He admired much and gave praise, glory and thanks to God. He continued to the end, verily leading godly life. After the departure of the old man, he multiplied his silence. On his twenty fifth year of his age, he left his earthly kingdom and entered to monastic life of fight. And he lived thirty five years silently in a wilderness which was very far in the form of a person that has no flesh, due to his fight which is greater than the nature of mankind. Formerly, he had saved many souls from the mouth of the serpent which is destructor of souls, and presented them as drink offerings to God Who deliver all those who pray to Him. He believed in Christ before all kings and governors, without any shame. He appeared by being a great Apostle, and preacher, and loud speaker, by preaching the greatness of God.

[532] After this, he went to monastery by leaving his kingdom and stayed there fighting with many spirits that have different evil deeds and defeated them all with the power of Christ. He became graceful and his news heard in all directions, and partook richly of the gift of grace from above. For this reason, the eye of his soul became far from all earthly darkness. He used to watch the things to come as they were already came. Christ was his recompense for all, and his heart was longing for Christ. He was watching Christ as He is always before him and he was always glad by the beauty of Christ. As the prophet said, “I have set God always before me; for He is on my right hand, therefore I shall not fall”³⁶⁴ Again he said, “My soul cleaves to you; your right hand has uphold me.”³⁶⁵ Truly his soul followed Lord Christ and being knit to Him in indissoluble union. He never changed from this marvelous work and the cannon of his ascetic life were not changed from the beginning to the end.

[533] He kept his flesh from his time of youth until his old age. In all the times he was adding benefit and highness, by doing virtues, while getting many visions of the hidden things. He walked in such way and did the virtues according to his calling. He crucified the

³⁶⁴ Psa. 16:8

³⁶⁵ Psa. 63:8

world to himself, and he crucified himself unto the world, and went in peace to the Lord of Peace. He went to our Lord Whom he always longing. He stood before the pure face of God in the inner part of the curtain without any refusal. And crowned with the crown of Christ. He is allowed to be with Christ and to live with Him, and to rejoice forever by the beauty of Lord Christ, where there is the place of His servant Bärälam, who handed his soul towards Him. While he is in that world, he went to the land of the living, where there dwell men of fest and where all of them that rejoice dwell.

[534] But for his sacred body, one person who dwell near to his neighboring, the same holy person who welcomed him while he search for Bärälam, have got divine revelation about the death of blessed Yéwaséf at that very hour. This man went there and honored him with great hymn and shed much tears from his eyes as a sign of his love. He read on the corps all the rites of Christian, and laid him in the tomb of Bärälam his father; for they wanted that their bodies may rest together.

[535] Then, a revelation came to the same hermit and he saw a dread image, that ordered him a disastrous and shocking command. This hermit woke up fearfully by accepting the command, and went to the kingdom of India. He entered to king Bärasyas and told him all the news about blessed Yéwaséf. Making no delay, he went with many mighty hosts and arrived at the cell, and saw the grave. He cried with a bitter heart and opened the gravestone, and saw the bodies of Bärälam and Yéwaséf. He found their bodies as it was before, and their face was unchanged in anyway, they were perfectly uncorrupt with their garments. When he found them like this, perfectly uncorrupt, together with their garments, and sweet savor come out of their bodies, and there was no any bad smell on them. At that time, the king placed them in costly caskets and took them to his own country.

[536] When the people heard their news, they came from all the cities and regions to worship God and to watch those holy bodies. They tirelessly chanted before them and lighted lights of oil and wax with honor and happiness again with sadness. They rested those caskets in the church which has been built by Yéwaséf formerly, with plenty of sweet aromas which is appropriate for their rest; for the rest of sons of light make children and the inheritors of light happy. The healings that happened from them are; healing of patients, giving light to the blind, healing the cripples, and sending away evil spirits from men. Who can count the miracles? All have got healing.

[537] When all the people saw, the works of God on His saints, servants, and His righteous men, and the wonders beyond human thought which was performed from the graves, they come to be added to their faith and they praised God much. Again, when they heard about the interesting fight of the righteous Yéwaséf, and the same fight of Bärälam, they praised God Who had been with him since his childhood. They admired much and praised God Who always enriches His beloved ones and repays much price than many treasures. All praises, honor, and worship are to Him in all long ages! Amen and Amen.

[538] The fight of those holy Bärälam and Yéwaséf is completed. The completion took place on blessed Friday, fourth date of the month Hidar in 1233th year of pure martyrs. May their blessings cover our king Gäbrä Mämfäs Qéddus, Amen!.

[539] I ask with spiritual love that the one who reads it remember me, the lowly, poor, ignored and unworthy of being called man, due to the sins that have done. And to remember the writer Bärsom son of Abu Élfäräg, that God may pardon him, and absolute his much wickedness, sins, evil deeds and failures, and rest the souls of his parents, sons and kinsmen, and He may pardon him his errors and similarities of his writings; for writer and translator can't be left without error, out of misunderstanding of language. And for the one who prayed, may, God repay him, as He said on His gospel, "With what measure you mate, it shall be measured to you."

[540] We ask you Oh our Lord Jesus Christ! The You may help us to do what we have learnt and what we are commanded to do. Steadfast our elders, and protect our youth, keep our women and up bring our children with purity and compassion. Grant us faith, peace and health to our countries and grant justice to the governors of the temples who are among us. Lengthen the imperial years of our lord governor and the power of the governor of the empire, honorable and compassionate Gälawdewos. Grant him victory, to him, his noble men and to his army. Wherever he go and wherever he stayed, may He return him in peace to his folk. Again let He protect and lengthen the ordination of our father, teacher, and shepherd, great father among arch-bishops, Abba Yohannés, and let us obedient children for him, and save us by his prayer, and allow us to be worthy of the great repayment, by the intercession of the rich in intercession, box of purity and blessing, virgin Mary Mariham pure and holy, and of mari Mark preacher on the Egyptian fields, and of all martyrs,

Angeles, Who are near to God and who pleased Him and who shall please Him by their compassionate virtues Amen and Amen. Let it be Let it be.

[541] This book is translated from Arabic language to Geez by the order of our King, lover of God Gälawdewos. It is completed on the 6th of the month Ginbot in 7045 from the year of curse on the year of Mathew the evangelist, while the Abäqéte of the month is 4 and the Abäqéte of sun is 7 on the round year of Mélkyal. While the month is on the eighth gate, and the sun is on the fourth. And praise be to God. Énbaqom the poor translated it from Arabic to Gé'éz hoping the blessing of the righteous king Gälawdewos. Those of you, who read it, pray for his absolution of sin. And for you too, let God keep you in His mercy for ever and ever, Amen and Amen.

CHAPTER SEVEN: SUMMARY, CONCLUSION AND RECOMMENDATION

7.1 Summary and conclusion

BY is one of the Ethiopic texts that reached into us through translation and it is a legendary account of Bärālam and Yéwasef. Initially, the original Sanscrit version of the BY is dated back to the first era of Christianity. BY which is categorized with wisdom literature is one of the MSS in EOTC that has philosophical aromas.

The origin of the MS is India and it is believed as it was translated to Syriac in the 8th C. A.D. Then on the 10th C.A.D. The Ararabic version with a title of *Kitab Balauhar wabudasaf* become popular. The Geez version of BY is translated in 1553 by ሂርሻጌ ስብአወም of Däbrä Libanos.

Then story of the text is a spiritual Romance between a Hermit called Bärālam and a prince whose name was Yéwasef. The hermit who traveled from the wilderness in Syria to India have used his preaching effort and converted the prince to Christianity and also the prince converted his father the king and many members of the Royal family. As the text of the MS shows the effort of the hermit was tiresome and there were different parables used during the conversations between the hermit and the prince.

There are ten MSS found in libraries, cathedrals and monasteries. Four MSS found in BnF, two in BL, one in Patriarchate Library Meuseum, one in Holy Trinity Cathedral, One Jerr Selassie monastery of north Shoa, and one in Betemariam church of Lalibela. All ten MSS are philologically described on the third chapter of this dissertation. The description includes the size, font, page, era, and material of the MSS.

Even though the above ten are the Geez texts found worldwide there were no a critical edition text that include all ten MSS. Due to the lack of critically edited text of BY there was a gap to find a real text that can be translated for scholarship purpose. It is believed as the story of BY has different sources that include Holy Bible, History, Geography and Philosophy. The edition is made using Neo-Lachmian method which is the preferable modern method of philology.

The philological findings such as transposition like **ወበፅዑ ንዋየ** (A₂B) instead of **ንዋየ ወበፅዑ** (section 13), or **ይበርሁ ብዙኃን** (P) instead of **ብዙኃን ይበርሁ** (section 14). Banalizations like **እምድረ** (T) instead of **እምብሔረ** (Section 6) and **ርኩሳን** (L) instead of **ፀዋጋን** (Section 397). And word repetition like **ወሰበክ ሎሙ ወሰበክ ሎሙ** (P) instead of **ወሰበክ ሎሙ** (Section 9) and **እንተ አልባቲ ማኅለቅት ወትመክረክ ከመ ታጥሪ እንተ አልባቲ ማኅለቅት ወትመክረክ ከመ ታጥሪ** (P) instead of **እንተ አልባቲ ማኅለቅት ወትመክረክ ከመ** (Section 192) are among the findings shown in the dissertation.

The Archetype errors are selected carefully and shown in the fourth chapter and the critical edition is made based on the archetype and the translation is done together with the base biblical verses on the foot note.

7.2 Recommendation

- ❖ Since digital publications are significant for the study of philology and to make easy critical editions, the MSS of BY were all in all digitized and helped the researcher to do the edition. So the researcher recommends the acceleration of digital editions of all MSS found in different parts of Ethiopia.
- ❖ The story in the text of BY shows the literary tradition between India, Syria, Egypt and Ethiopia. This line of translation shows as there is connection in literature of the four countries. The researcher recommends the writers of the four countries to do more research to come with a finding that shows the literature connection of the four countries.
- ❖ BY is a text that shows the first era of Christianity in India and the translation tradition of 15th C. of Ethiopia. But historians seem not to use it as reference. The researcher strongly recommends historians to refer BY for their study of 4th C. India and 15th C. Ethiopia
- ❖ The Geez MSS of BY shows as Geez was an important language of literature in Ethiopia. So keeping the language Geez means keeping the wisdoms found in BY. The researcher recommends linguists to do more effort in keeping Geez literature and to dig out the wisdoms written in Geez.

- ❖ E.A. Wallis Budge has done an edition using only two MSS found in BL and the researcher have done this edition using ten MSS. The researcher recommends other researchers to use this edition whenever they found additional Ms and wish to do critical edition.

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GLOSSARY

- **Archetype error:** an error shared by all the mss.
- **Banalization:** Simple error, which appears in the manuscript tradition.
- **Bärälam wä-Wéwasef (BY):**
- **Codex:** a book made up of a number of sheets of paper, vellum, and papyrus.
- ***Codices plurimi:*** many copies.
- **Collation:** Careful comparison of mss and list of their differences.
- **Colophon:** an end note of a manuscript, usually presenting facts relating to its production.
- **Conjunctive errors:** an error that appears in two or more mss. and it is so serious error and impossible to suppose that it arises more than once.
- **Corrupted reading:** A reading that departs from the original text due to a copyist's mistake or alternation.
- **Critical Apparatus:** is an apparatus which shows variant readings or additions committed by various families with the same page of the critical edition.
- ***Eliminatio codicum descriptorum:*** Elimination of derivative manuscripts.
- **Emendatio:** 'emendation' an attempt to reconstruct an original reading that has not survived among extant witnesses.
- **External evidence:** structure of the text, codicological unit, geographical factors on the manuscripts
- **Homoeoteleuton:** a result of copying error involving a loss of texts when identical or similar sequences of letters at the end of two words or phrases are read as one.
- **Innovation:** the sole transmitted reading for admitting one group of Mss on their merit independently
- **Internal evidence:** refers to the textual evidence from the text.
- **Intertextuality:** the use of the text in different and diversifying literature.
- ***Lectio difficilior:*** the more difficult reading.

- **Metathesis:** an exchange of the position of letters within a word.
- **Polygenetic Errors:** the phenomenon of the same error– being produced independently in different parts of a text's transmission.
- **Recensio:** a complete survey of all the necessity of the Mss under examination.
- **Recto:** the front part of a folio.
- **Sic:** ‘thus’ or ‘so’ used within brackets to indicate that what precedes it is written intentionally or is copied verbatim from the original, even if it appears to be a mistake.
- **Sigla:** a code given to ms or mss.
- **Stemma Codicum:** it is also called genealogical or family tree that shows the relationship of the surviving witnesses based on their common innovation.
- **Text transmission:** showing the process of copying the text
- **Textual tradition:** showing the process of the purpose and the content of the text
- **Textual witnesses:** the various sources that represent different forms of the text.
- **Transposition:** a copying error involving an exchange in the order of two or more readings
- **Ur-Text:** supposed to be the nearest to the original text
- **Variant reading:** any difference between two or more mss of the same text.
- **Verso:** the backside of a folio
- **Vorlage:** a manuscript or a text from which a scribe copied and/or translated a text.