

ADDIS ABABA UNIVERSITY



College of Education and Language Studies, Department of Linguistics and Philology

The Ethiopic Book of Joel:

A Critical Edition, Annotated Translation and Its Reception

This Dissertation Submitted to the College of Education and Language Studies, Addis Ababa University,
in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Philology

By

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July 2025

Addis Ababa, Ethiopia

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DECLARATION

I, hereby declare this thesis, entitled “The Ethiopic Book of Joel: A Critical Edition, Annotated Translation and Its Reception” Submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Philology is a record bonafide research work carried out by me under the guidance of Dr. Mersha Alehegne and that no part of it has earlier been submitted for any other degree or diploma.

Tsehay Ademe Belay

30/07/2025

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ABSTRACT

This dissertation has shown the significant variants extant in the Gə'əz witnesses of the Ethiopic Book of Joel, dated from the 14th century until 20th century. The thesis has confirmed the scholarly consensus according to which the Gə'əz version of the Book of Joel is a translation from the LXX, while still remembering Ethiopian innovations, sign of a dynamic interpretation. In fact, compared with the Hebrew or Greek versions, the research has shown that the Ethiopic Book of Joel is by and large a faithful translation. The cause of the textual variants has been discussed from a philological and literary point of view. The examinations of the Hebrew and the Greek versions have been helpful to see how the Ethiopic translation shows a careful attention to its readers and its audience. One major finding concerns the changes made in view of making the text understandable to the new Ethiopian context. By doing this, we see how Ethiopian translators solved problems of understanding caused by sentences that contain grammatical or semantic complications in the Hebrew or the Greek versions. One can also conclude that most Ethiopian manuscripts are close to the Greek or Septuagint version while very few recent manuscripts show a particular affinity with the Hebrew version of the book of Joel. This has been confirmed during the research work in which a critical edition of the Ethiopic version of the Book of Joel has been produced with an annotated translation of the same in English. The critical edition has enabled us to identify different families and to trace the textual history of the Ethiopic Book of Joel. Through the identification of quotations and allusions from Ethiopic Book of Joel in Ethiopic literature, the research has demonstrated that Ethiopic version of Joel has been widely received in Ethiopic literature. *Qəne*, *Sənkəsār*, in liturgical texts like the *Dəgg^wā* and Anaphora. The research has demonstrated the presence of various meanings of the original biblical text throughout the Ethiopian literary and liturgical history. Thanks to Jauss' Reception History Theory, we have been able to appreciate the value of Ethiopian hermeneutics through the *Andəmta* commentaries as well as the oral interpretations of the Book of Joel in Ethiopian liturgy and *Qəne*. In general, the dissertation has been organized in seven chapters.

Abbreviations

BH=Bodleian Huntington

BNAbb= Bibilotique Nationale D'Abbadi

DAVAZ= Davis Axum Zion

EAE= Encyclopaedia Aethiopica

EAP= Enangered Archives Programme

EMIP= Ethiopian Manuscripts Imaging Project

EMML= Ethiopian Manuscript Microfilm Library

EOTC= Ethiopian Orthodox Tawāḥədo Church

IES= Institute of Ethiopian Studies

GG= Gunda Gunde

Ms= Manuscript

Mss= Manuscripts

THEOT= Textual History of Ethioipic Old Testament

UNSECO= United Nations Educational, Scientific and Cultural Organization

Vat.Ce= Vatican Ceruly

Biblical Books

Ac= Acts

Gen= Genesis

Isa= Isaiah

Jl= Joel

Jas= James

Lk= Luke

LXX= Septuagint

Mk= Mark

MT= Masoretic Text

Mt= Matthews

NT= New Testament

NRS= New Revised Standard Version

Obad= Obadiah

OT= Old Testament

Re= Revelations

Transliteration

Updated Transliterations of *Encyclopaedia Aethiopica*;

A) Consonant						
ሀ = h	ረ = r	ተ = t	አ = '	ዠ = ž	ጠ = ṭ	ረ = f
ለ = l	ሰ = s	ቸ = č	ከ = k	የ = y	ጨ = c	ፐ = p
ሐ = ḥ	ሸ = š	ኀ = ḥ	ወ = w	ደ = d	ጸ = p	ቈ = q ^w
ጠ = m	ቀ = q	ነ = n	ዐ = '	ጀ = j	ጸ = ṣ	ኀ = ḥ ^w
ሠ = ś	በ = b	ኘ = ñ	ዘ = z	ገ = g	ፀ = ð	ከ = k ^w
						ገ = g ^w
B) Vowel						
1	2	3	4	5	6	7
A	U	I	Ā	E	ə/no vowel	O
ቈ = q ^w a	ቀ = q ^w i	ቋ = q ^w ā	ቄ = q ^w e	ቀ = q ^w ə		
ኀ = ḥ ^w a	ኀ = ḥ ^w i	ኀ = ḥ ^w ā	ኀ = ḥ ^w e	ኀ = ḥ ^w ə		
ከ = k ^w a	ከ = k ^w i	ከ = k ^w ā	ከ = k ^w e	ከ = k ^w ə		
ገ = g ^w a	ገ = g ^w i	ገ = g ^w ā	ገ = g ^w e	ገ = g ^w ə		

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CHAPTER ONE

1. INTRODUCTION

1.1 Background of the study

1.1.1 Translation of the Ethiopian Bible

The translation of the Bible into classical Ethiopic is a landmark in Ethiopian spiritual literature. This took place during the Axumite period, namely, from the 4th to 7th Centuries.¹ According to Ethiopian tradition, the Old Testament would have been translated from Hebrew in a pre-Christian era.² Western Scholars affirm, however, that the Ethiopian Bible, including the Old Testament, is by and large, a translation from the Greek, starting from the 5th century AD.³ Besides, the Ethiopic text would have undergone a second phase, whereby a revision based on Arabic or “Syro-Arabic” texts may have taken place since the 14th Century. A third phase would consist of a revision from a Hebrew in the 15th century.⁴

Though of minor importance to textual criticism of the Septuagint; the Ethiopic version of the Bible is nevertheless of some value in crucial points, where cumulative evidence is necessary to clinch an interpretation. Hence it is surprising that this version was never published in its entirety for the benefit of European scholars. Dillmann, it is true, edited the most important part, namely the Pentateuch and the early historical books. Nevertheless, after him a long pause intervened before several Old Testament Ethiopic texts were edited. Among these one may mention the Minor Prophets and Daniel were issued by Löfgren, Job, Ezra and Nehemiah by Pereira, and Ecclesiastes by Mercer. The most recent achievement was Knibb’s critical Edition of the Ethiopic Book of Ezekiel (2015).

¹ The Old Testament was originally written in Hebrew. The transmission of the Holy Scriptures into the Gə’əz language is processed as early as Latin and other ancient languages. Christianity in Ethiopia can be traced back all the way to the ancient Kingdom of Axum when King Ezana first adopted the faith. Although the religion existed in Ethiopia before then, it did not take hold in the region until it was declared a state religion in 330AD. It is not known when exactly Christianity emerged in Ethiopia, but the earliest known reference is Acts 8:26-38 in the New Testament when Philip the Evangelist converted an Ethiopian court official in the 1st Century AD (although scholars argue that 'Ethiopian' was a term used to refer to a black person, not necessarily an Ethiopian as we know now). E. Ullendorff, *Ethiopia and the Bible*, London: Oxford University, 1967, 31-67.

² See Ibid.

³ P. Wegner, *A Student’s Guide To Textual Criticism of The Bible*, 2006, IVP Academic, 282-283.

⁴ M. Knibb, *Translating the Bible. The Ethiopic Version of the Old Testament*, Oxford: Oxford University, 1995: 2.

While almost all the biblical texts common to the Christian world are also extant in Gə'əz, there are also books that are available today in their entirety only in Ethiopia. Among these, are the Book of Enoch, the Book of Jubilees, the Book of Maccabees and the Fourth Book of Esdras.⁵

The EOTC has the largest list of books as far as the biblical canon is concerned. A new Gə'əz Bible has been prepared by the council of Ethiopian Scholars under the Patriarchate of the Ethiopian Orthodox Tawāḥədo Church and the consultancy of the Ethiopian Bible Society. In terms of the type of text, it will be closer to Māhbara Hawariat (MH) rather than to the edition of Da Bassano. Yet, it is not a critical edition. This new edition, while relying basically on the *textus receptus* has, however, the intention of indicating for the reader some important and significant textual variants in footnotes. This third complete edition of the Old Testament will probably include the New Testament in one volume, unlike the two previous editions. In 2021, the EOTC published a “new modern *Textus receptus*” taking into consideration some witnesses. It is for the first time in the history of the Ge'ez bible that we find all the biblical books in one volume, printed by the Ethiopian Bible Society.

The Liturgy is a prosperous field of Ethiopian Christian Literature, with at least twenty-one Anaphoras, huge monastic and cathedral divine office for every season of the liturgical year called *Dəgg^wā* (ድግዳ), and countless hymns. Ethiopia is a household to a precise brand of Christianity, Tedros Abraha, (2010:1), distinct even from the rest of the sister oriental Churches. One of the most striking aspects of these compositions is that they are, (Books which are listed above) often a combination of foreign elements, totally acculturated by local creative minds.⁶

1.1.2. Printed texts of the Gə'əz Bible

The first printed Gə'əz book of the Old Testament is the Psalter edited by Johannes Potken in Rome, in 1513. The diplomatic text is based on a manuscript from the Vatican Library (Vat. Aeth.20), and comprised the Psalms, the Song of Songs together with biblical canticles. Five years later Potken produced a polyglot⁷ edition of the Psalter with the Hebrew, the Greek, the Gə'əz and the Latin texts. In 1701, Hiob Ludolf prepared a corrected edition of the Psalter, based

⁵ The Amharic Bible with the Old Testament based on Septuagint, 2007, the Bible society of Ethiopia, Addis Ababa, Ethiopia.

⁶ Tedros, Abraha. 2010. *Isaac of Ninive, Filoxenus of Mabbug*, John Saba three fundamental names to Ethiopian monasticism, theology and spirituality. Kottayam, India.

⁷ Poly means in Greek many; so that, polyglot means multiple languages printed in separated column in one codex.

on two editions of Potken and three other manuscripts, with a Latin translation, accompanied by the usual Canticles. The text of Ludolf does not differ much from the one Potken did, except that it includes some adjustments and is followed by textual notes.

Regarding critical editions of the Ethiopic Bible, much of the Old Testament still remains unprinted, and what has already been edited requires new editions, in the light of newly discovered manuscripts. There are no critical editions of the complete Gə'əz Old Testament. There are, however, critical editions of individual books or parts of the Old Testament, most of which go back to the second part of the 19th century and the first half of the 20th century. For some books, more than one edition has been printed. In this connection, the following have never yet been published: Chronicles, Proverbs, Ecclesiastes, Jeremiah, Ezekiel, Daniel, Hosea, Micah⁸, Amos, Habakkuk, and Nahum⁹. All the other books have been published, but in very different forms and at widely different dates. The *Psalter*, as has been already mentioned, was the first book printed in Ethiopic. *Canticles* was given along with the *Psalter* in Walton's *Polyglot*. In the seventeenth century some of the shorter books were published separately, namely, *Zephaniah* and *Ruth* by Nisselius, and *Malachi* and *Joel*¹⁰ by Petraeus. It was not until two centuries later that the *Octateuch* was first published, by Dillmann in 1853-1855. The *Books of Samuel* and *Kings* were afterwards edited by the same scholar in 1861 and 1871 respectively. The last decade of the nineteenth century saw the publication of four more books, *Obadiah*, *Lamentations*, *Isaiah* and *Zechariah*. The first three were edited by Bachmann in 1892-1893, and the fourth by Kramer in 1898. Four new books have been added to the list during the present century; all published in the *Patrologia Orientalis*, namely, *Job*, *Esther*, *Ezra* and *Nehemiah*. Mention should also be made of the edition of the Ethiopic *Octateuch* which commenced in the *Bibliotheca Abessinica* (E. J.Brill, Leyden).

Two volumes have already appeared the first containing *Genesis* in 1909, the second (1911), containing *Exodus* and *Leviticus*. In this edition which is based on six manuscripts the method adopted is to print the text of the oldest manuscript, corrected only where obviously in error, and to give the variants of the other five at the foot of the page. The editor, Dr. J. O. Boyd, believes

⁸Garcia, M.A. 1999. Ethiopian Biblical Commentaries on the Prophet Micah (AeF 52). Wiesbaden: Harrassowitz.

⁹Dillmann, A.1853. Veteris Testamenti Aethiopici Tomus primus, sive Octateuchus, Aethiopicus (3 vols., Leipzig.).

¹⁰The Bible of the Ethiopic Church. J. M. Harden, 1926. An introduction to Ethiopic Christian Literature.

that this oldest manuscript does not, as is commonly supposed, belong to the thirteenth century, but to the fifteenth, or to the fourteenth at the earliest.

Apart from this, Dillmann edited Joel on the basis of five manuscripts (1879).¹¹ In 1879, however, stepping outside his comprehensive scheme, Dillmann had already published the Gə'əz version of Joel in a collective publication devoted to this prophet. Beyond the biblical books, D. translated the *Gadla Adam* (*Jahrbücher der biblischen Wissenschaft* 5, 1852/53; 1853) and in his *Chrestomathia Aethiopica* offered editions of a number of shorter religious texts in Gə'əz. Also in the field of OT studies proper, D. counted among the leading scholars of his day. His main contributions in this domain were a series of commentaries on major OT books (the whole Pentateuch, Job, Isa.).

In the Old Testament volumes, Walton provides a Gə'əz translation only for the Psalms (vol.3 89–319) and Song of Songs (vol. 3, 419–47), following Potken. Johann, Georg, Nissel and Theodor Petraeus edited some of the smaller books, sometimes together with the Arabic versions, and provided Latin translations: Jonah, Joel, Mal, Song, Ruth, Zeph, 1–3 Jn, Jude, Jas (s. Rahlfs 1917:271–84; Lockot I 279f.). Still important as the only critical edition of Psalter is Hiob Ludolf's edition (1701a) that is based on Potken's two editions and three manuscripts, together with a Latin translation and a critical apparatus, Accompanied by the usual canticles. A second edition of the same text (Ludolf 1701b) was made without translation and apparatus for distribution in Ethiopia through the United East Indies Company (cf. Horn 1995). P.569.

As far as the principles for the editions are concerned there is no uniformity. Most of the former critical editions adopted a base text, with corrections, and collated Ethiopic manuscripts in their critical apparatus¹². Editors often look for an older and best representative text as far as closeness to original languages (especially the Greek) is concerned. While most editors give such information in their introduction or conclusion, a more explicit presentation of ancient languages is found in Hosea's edition by Fuchs, in 1971.

Knibb, Michael A. 1985. 'The Ethiopic Version of the Lives of the Prophets, II: Isaiah, Jeremiah, Haggai, Zechariah, Malachi, Elijah, Elisha, Nathan, Ahijah, and Joel', *Bulletin of the School of Oriental and African Studies, University of London*, 48/1 (1985), 16–41.

¹¹ Encyclopaedia Aethiopica, Vol. I. P.569.

¹² Dillmann, A. 1879. The Ethiopic Book of Joel.

Concerning the Book of Ethiopic Joel, the following Western scholars are noteworthy. Theodor Petraeus¹³ published several books on the Minor Prophets in 1660 and 2 1661. (1) Nissel published an edition of Zephaniah with a Latin translation in 1660, based on an unidentified Ethiopic manuscript. (2) Petraeus published an edition of Jonah with a Latin translation in 1660 and editions of Joel and Malachi with Latin translations in 1661. It is important to note that (3) Petraeus did not specify the manuscript upon which these editions were based.

Bodleian Aeth d. 12 (=Huntington 625). Furthermore, Dillmann stated that Bodleian Aeth d. 12 (Huntington 625) was the base text for Petraeus' edition of Joel.⁴ The singular reading of Jonah 1:01 and the evidence from Ethiopic Joel suggests that Bodleian Aeth d. 12 (Huntington 625) served as the base text for Petraeus' editions of Jonah and Joel as well as for the editions of Zephaniah and Malachi prepared by Nissel and Petraeus.

1.1.3 The Content of the Book of Joel

Beyond textual criticism, this dissertation must also address issues of content, as it explores the Ethiopian reception of the Book of Joel. The book is titled in Hebrew: (יוֹאֵל , Yoel; Greek: Ἰωήλ, Iōél; Syriac: ܝܘܝܠ, Yu'il; Arabic: يُؤَيْل, Yu'il ;) Ethiopic: ኢዮኒል; Iyyuel ;) was a prophet in the Southern Kingdom of Judah during the period of the Divided Kingdom (930-722 BC). In the Ethiopic manuscript tradition, the Book of Joel is located with the 12 Minor Prophets, usually following the Book of Daniel. The Book of Joel is famous for its call to repentance and correction of interior life during fasting time, emphasizing the Day of the Lord symbolised by locust swarms, battles, and powerful imagery. Moreover, the Book of Joel plays a very significant role in connection with the feast of Pentecost (the birth of the Church), more precisely with the pouring out of the Holy Spirit. The spiritual and physical dimensions, as well as the reference to the Day of the Lord are significant motifs of the Book of Joel.

¹³ Theodor Petraeus, *Prophetia Joel, Æthiopice, Interpretatione Latina ad Verbum donate & perbreui vocum Hebraicarum & Arabicarum harmonia illustrat* (Leiden: Nisselianis, 1661). Theodor Petraeus, *Vaticinium Malachiae, prophetarum ultimi, Aethiopice, Latino idiomate donatum ad verbum donatum, & ad usum ac captum ton philologon accommodatum* (Leiden: Nisselianis, 1661).

⁴ August Dillmann, "Der äthiopische Text des Joel," in Adalbert Merx, *Die Prophetie des Joel und ihre Ausleger* (Halle a.S.: Max Niemeyer, 1879), 449-458.

Stuart has extensively discussed the issue of restoration as exposed in the book of Joel. Accordingly, the material restoration would be realised when God heals the land, as one may find in Joel 2:21-27. The outpouring of the God's Spirit brings about a spiritual restoration (Joel 2:28-32). As for a national restoration, one needs to refer to divine judgment, concretized in the punishment of the unrighteous (Joel 3:1-21).¹⁴

Stuart mentions three important aspects of the disasters presented in the Book of Joel, namely invasion, drought and desolation.

Three distinct crises facing Judah and Jerusalem can be discerned in 1:12, 2:17. The most obvious is an invasion, whether of locusts literally or of an actual army compared metaphorically to locusts. (On this issue, see below.) A second crisis is that of drought, as evidenced in the descriptions of general herbal dryness, shriveling of crops, lack of water supply, etc. (e.g., 1:10, 12, 17–18, 20) and in the descriptions of relief therefrom in the restoration-promise portion of the book (e.g., 2:22–23). A third is desolation. This desolation may in part have been the result of the drought (as perhaps in 1:11–12) but is connected more closely to the invasion itself, the aftermath of which was a parched, ruined, even burned-over land (1:9, 16, 19–20; 2:3, 5). (On desolation as a result of divinely ordained enemy invasion, cf. Exod 23:29; Isa 27:10; Jer 4:27; 33:10; Ezek 6:14; 26:19; Mic 7:13; etc.) From the point of view of the curses, invasion, drought, and desolation are, of course, major punishments for infidelity to the Mosaic covenant. (See Hosea, *Introduction*.)

Their presence implies general national disobedience to Yahweh, regardless of whatever particular sets of violations may have been foremost in Joel's day. Stuart, 1987:123.

For God's people today, the promise of spiritual restoration through the outpouring of the Holy Spirit, as seen on the Day of Pentecost (Acts 2), is only a taste of the final glory and power of Christ's presence and kingdom that will be released after the Day of the Lord.

Joel promises that this day is coming. All should look to the physical signs and wonders of the earth as a reminder of God's sovereignty and coming judgment. However, for those who seek the

¹⁴ D. Stuart. "Joel" in *Word Biblical Commentary Vol. 31 (Hosea - Jonah)*. Bruce M. Metzger (Ed.) (et.al) Texas: Word Book Publishers. 1987. P.224.

Lord, turn from their sinful ways, and rend their hearts and not their garments, the Day of the Lord is a day to be anticipated with great joy, not terror.

As it is written, “do not fear, O land, rejoice and be glad, for the Lord has done great things” (Joel 2:21) and “rejoice, O sons of Zion, and be glad in the Lord your God; for He has given you the early rain for your vindication” (Joel 2:23).

The book of Joel regularly mentions Judah and Jerusalem, but not Israel or Samaria. Can this give some hint regarding the dating of the Book of Joel? While the issue of its dating will be discussed in the next chapter, it is for the time interesting that the Book of Joel is ambiguous as far as the region and the time of its composition is concerned. For instance, one would be inclined that the oracles were uttered in the South that is in Judah and Jerusalem because these two words are more frequently used in the text. Having said, the fact that there are three references to the term “Israel” in the Book of Joel, might compromise the thesis according to which the Book of Joel must have been composed after the fall of the Northern Kingdom.

You shall know that I am in the midst of Israel, and that I... (Joe 2:27 NRS)

“on account of my people and my heritage Israel, because they have scattered them among the nations. They have divided my land,” (Joe 3:2 NRS)

But the Lord is a refuge for his people, a stronghold for the people of Israel. (Joe 3:16 NRS)

Why should one find the term “Israel” in the Book of Joel if the focus was only on the South? The answer is far from being clear. It depends on how one understands the term “Israel” which has a large semantic range, signifying a people, a land, but also part of a people (the 10 tribes of the North) or part of a land (the Northern Kingdom which last up to 721 BC). Now, while the Ethiopic version reflects this phenomenon, there is an intriguing case where an Ethiopian manuscript uses the term “Israel” where one would expect the term “Jerusalem”. The concerned manuscript EMMML 2080, found in Hyq Estifanos, dated 16th century, replaces Jerusalem is replaced by Israel.

1.1.4 Chapters and Versification of the Book of Joel

In Joel the Hebrew text is divided into four chapters, whereas the Ethiopic versions, following LXX, have three chapters. References to those parts of Joel where Hebrew and English differ will here be given in the form of Joel 2:28 [MT 3:1].

MT	LXX	Ethiopic
Chapter One	Chapter One	Chapter One
Chapter Two	Chapter Two	Chapter Two
Chapter Three	Chapter Two	Chapter Two
3:1	2:28	2:28
ותִּגַּה אֶת־רִיבֵינוּ אֶת־פְּוֹד אֶת־רוּחֵנוּ (Joel 3:1 WTT)	καὶ ἔσται μετὰ ταῦτα καὶ ἐκχεῶ ἀπὸ τοῦ πνεύματός μου (Joel 3:1 LXT)	
3:1-5	2:28-32	2:28-32
Chapter Four	Chapter Four	Chapter Four

1.1.5 The outline of the Book Joel

One who explores the Ethiopian reception of the Book of Joel can not ignore the outline or structure of the original text. Accordingly, Chapter 2 speaks of God's mercy (2:13-14), and the end reveals a future time of Divine intervention. Chapter 3 relates the Day of Judgement and the salvation of God's children. Cited in literary works such as Dante's Divine Comedy, the "Valley of Jehoshaphat" (3:2 and 3:12) is a symbolic name for the place of the Last Judgement. Jehoshaphat means "Yahweh judges" and may be the Kidron Valley. The most noted passage is Chapter 2:28-32, which is quoted by Peter the Apostle in Ac. 2:17-21. Lk. the writer sees the Pentecost, the coming of the Holy Spirit, as the fulfilment of the first part of this passage. The following Scripture is from the Authorized King James Version of the Holy Bible, now in the public domain. King James I commissioned a group of Biblical scholars in 1604 to establish an authoritative translation of the Bible from the ancient languages and other translations at the

time, and the work was completed in 1611. The original King James Bible included the Apocrypha but in a separate section.

1.1.6 Selection criteria of Ethiopian manuscripts used for this Research

This research has been inspired by Dirk's approach to manuscript selection for the edition of the Greek New Testament.

The majority of textual decisions are influenced by four key factors:

a. **Distribution of the Evidence**

According to Dirk, the evidence is derived from the readings of various manuscripts, which originate from different contexts and centuries. It is essential to track which manuscripts contain specific readings and to note any corrections made to these readings. If a reading is predominantly found in earlier manuscripts and not in later ones, the evolution of the language or liturgical practices may explain how one reading developed from another. Late manuscripts can include variant readings that are significantly older than the date of the manuscript itself, reflecting the contemporary reader's interest in the correct text according to current practices. Evidence from the versions and early church fathers carries less weight and primarily serves to confirm the text or raise questions about variant readings.

b. **Knowledge of Individual Manuscripts**

Understanding the unique characteristics of each manuscript, including spelling variations and word order, is vital.

c. **Knowledge of Groupings of Manuscripts**

While individual manuscripts are important, they are often grouped together, and these groupings may exhibit shared tendencies.

d. **Knowledge of Scribes' Behaviors**

Scribes aimed to copy the text accurately. However, errors can often be attributed to common scribal practices, many of which are recognizable in contemporary reading and writing. The reasons for misreading a sentence are similar to those that lead a copyist to misread a text. Anyone who writes extensively is familiar with the peculiar errors that can occur, such as the confusion of similar-sounding words or the insertion of unrelated associations. These tendencies contribute to textual variants.

A frequently cited textual criticism principle states, "The more difficult reading is to be preferred to the easier reading" (*lectio difficilior potior*). This principle may be helpful, provided that textual critics can agree on what constitutes a difficult reading.

Textual Variants

Textual variants may arise from several factors during transmission.

We must ask ourselves what we can learn about Scripture, assuming that God permitted variation to occur.

Revelation 22:18-19 warns against adding to or taking away from the words of the book. While this warning may resonate with similar admonitions to careless copyists found in manuscripts, its significance extends beyond the careful transcription of the text.

Additionally, Nehemiah 7:5 implicitly references textual variants. Nehemiah presents a list of individuals who returned from exile with Zerubbabel, which is somewhat similar but not identical to the earlier list in Ezra 2:5-7. Does this discrepancy indicate what Nehemiah found written compared to Ezra? However, in none of these examples do we find an superscription discussion of the perils of textual transmission.

When we refer to variants, we are specifically addressing textual variants.

Textual variants are part of the "noise" in communication and rarely obstruct our understanding of the text (Dirk 2019:103). All words, their meanings, and syntactical relationships work together to recreate the author's intended meaning in the mind of the listener or reader. This intention is conveyed even when some words are obscured by ambient noise. Although more precise hearing enhances understanding of the speaker's nuances, the difference is merely one of degree. This phenomenon is rooted in the nature of human communication.

Some Important Variants

With regard to textual issues, Dirk Jongkind has the following to say:

Most textual variants have minimal impact on the narrative or the flow of thought. This is not surprising, as the meaning of a text seldom relies on a single word; rather, it is the interplay of words, phrases, and clauses—the web of language—that outlines the message. However, as with all communication, greater precision in word access leads to a more nuanced understanding of the message.¹⁵

This underscores the importance of having an accurate Ge'ez/Arabic text and the value of learning Ge'ez/Arabic to enhance textual comprehension within our department; this principle holds true for other languages as well.

¹⁵ Dirk, Jongking. *An introduction of the Greek New Testament*. Tyndalehouse, Cambridge Crossway. (2019:78).

Dirk also adds: nevertheless, some textual variants significantly impact interpretation, warranting awareness. Below, we briefly discuss four of the more important variants, recognizing that we cannot fully address all arguments and considerations.

Before listing specific cases of variants, it is crucial to note the nature and tendencies of variations. The predispositions found in the variant readings of individual manuscripts and groups allow us to appropriately assess the value of their witnesses. While scholars evaluate variants on a case-by-case basis, they do so with a comprehensive understanding of the evidence (Dirk Jongkind 2019:74).

1. To specify the unspecified, e.g., 1:15 አሌ፡ ሊተ፣ አሌ፡ ለክሙ፣ አሌ፡ ለነ፣ አሌ፡ ሎሙ፡

If communication were personal, "alas for me, alas for us, alas for them, and alas for you" would convey different meanings to the audience. "Alas for them" and "alas for you" would resonate less than "alas for me" and "alas for us." "Alas for the day" is more distant from the individual, as found in various languages, including both classical and modern forms, which are believed to reflect the original language of the Bible.

2. To enhance logical coherence, e.g., 3:18 ሙዐር.

3. To ensure clarity, e.g., 1:5 ነስሉ.

4. To minimize ambiguity, e.g., 1:8 ትብኪ.

These factors significantly influence the variant readings within a single text.

In some instances, specific textual variants may appear to be fundamentally interpretive. Certain ancient editors, scribes, or translators might have felt compelled to alter or expand the underlying text to align with specific theological views. They may have sought to articulate a meaning that was not entirely clear. Such variants, which likely arose in later phases of textual development, should not be regarded as valid alternatives.

Emanuel Tov discusses Barthelmy's formulation regarding the potential for theological amplification to alter the text or clarify ambiguities (Emanuel Tov 2001:308, *Textual Criticism of the Hebrew Bible*).

1.1.7 The Book of Joel and other Prophetic Books of the Old Testament

In Ethiopian tradition, Joel is not isolated. His prophetic message is often related to the message of the other Minor Prophets (see the discussion below; 1.1.8). Besides, the Ethiopian commentary of the Book of Ezekiel mentions explicitly motifs of the Prophet Joel. This phenomenon, visible both in the Old Testament literature and Ethiopian tradition will be the

focus of the following paragraphs. Regarding the relationship between Joel and other Old Testament prophets, Ethiopian tradition posits that Joel predated all other prophets¹⁶. It is noted that “Isaiah quotes Joel or has him in mind when he writes certain passages. The phrase in Isaiah 13:6, ‘The day of the Lord is at hand; it shall come as a destruction from the Almighty,’ is cited verbatim from Joel, including the alliteration in the original text and the notable use of the name Shaddai, or Almighty. In the same chapter of Isaiah, there are further echoes of the earlier seer: for instance, Isaiah 13:10 parallels Joel 2:10, 31 in substances, if not in wording; Isaiah 13:13 corresponds with Joel 3:15-16; and Isaiah 13:8 align with Joel 2:6. Additionally, Obadiah 1:11, which discusses ‘casting lots upon Jerusalem,’ relates to Joel 3:3; Obadiah 1:10, which speaks of violence against your brother Jacob, corresponds with Joel 3:19; and Obadiah 1:15 resonates with Joel 1:15. Similarly, Zechariah exhibits many similarities in wording and meaning. This can be observed in a comparison of Joel 2:30-32 with Zechariah 12:2, 9; and 14:1, 5-11. Notably, the reference to the valley of Jehoshaphat in Joel 3:2 may suggest that Joel lived after King Jehoshaphat and, by symbolically utilizing this locale, alludes to events that transpired there specifically, the defeat of the Moabites and their allies, as narrated in 2 Chronicles 20:22.

1.1.8 Reception of Joel

To recognize the profound appreciation of biblical prophets in Ethiopia, one may refer to the rich heritage of Ethiopic poetry.

ጉባኤ ቃና /Gubae Qana (Assembly of Cana)

ነቢያት ደቂቅ ዳጎና ልሂቃነ ላዕል ወታኅት

አግሐሱ ገድለ ለምዕዳተ ወልድ ክሱት።

The Minor Prophets [who are] esteemed elders, both celestial and terrestrial

They navigate the [forthcoming] revelation of the Day of the Son.

ሰም፡ ደቂቅ ነቢያት የተሰወረውን ወይም ያልተገለጠውን የወደፊቱን የሩቁንና የቅርቡን መተንበያቸው ሲሆን

The denotative meaning of this qəne highlights the significant role of the Minor Prophets, who conveyed oracles regarding concealed aspects of the past and future.

¹⁶ Cf. The Ethiopian Synaxarium, (November 01), in the name of the Father and the Son and the Holy Spirit, one God.

ወርቅ፡ የወልድ (የክርስቶስን) መምጣት ወይም መወለዱን ሳያዩ አለፉ (ሞቱ) ማለት ነው።

The connotative meaning emphasizes the Minor Prophets who foretold the arrival of Christ, despite not having witnessed Him personally.

This poem highlights the eschatological significance of the coming Day of the Lord, a theme prominently shared among the Minor Prophets, with Joel being particularly noteworthy. The motif of the Day of the Lord is so essential that it is referenced in each chapter (cf. Joel 1:15; 2:1; 3:14).

To recognize the profound appreciation of biblical prophets in Ethiopia, one can explore the rich heritage of Ethiopic poetry.

ሚበዝኑ/ Mibazhu (How Plenty)

ቃላተ ነቢያት አኃው

አልህምተ ግብፅ ይርእዩ ውስተ ቤተ ፈርዖን ቦኡ፤

ወውስተ ምሳሌ ገራኅት ሕጠጣተ ፈርዖን ዘርዑ፤

ወዘዘቤተ ፈርዖን ቃል ወይነ ምሳሌ ሐዲስ ጣዕመ ዋሕድና ዐይድኡ። (ገብረ እግዚአብሔር ጎርፉ)¹⁷

Words of fraternal prophets

Entered Pharaoh’s residence to tend to the Egyptian cows,

They cultivated Pharaoh’s crops in the image of farm and in the house of Pharaoh they spoke of the word in the image of new flavored wine.

This is a complex Qəne that addresses various themes, from the seven cows in Pharaoh’s dreams to the seven ears of wheat. It highlights how Pharaoh’s two dreams were interconnected (Gen. 41:25) and emphasizes that the messages of the Old Testament prophets, although seemingly diverse, collectively pointed to the singular new wine of the New Testament Christ.

The text contains intriguing quotations and allusions to the Book of Joel. Additionally, significant variants reflect important differences in meaning, suggesting a compelling narrative

¹⁷ ከኢትዮጵያ ቋንቋዎች አካዳሚ ፡፡ግእዝ ቅኔያት የሥነ ጥበብ ቅርስ ንባቡናትርጓሜው፡፡አዲስ አበባ፡ ብርሃንና ሰላም ማተሚያ ቤት፡፡1980፡፡
Academy of Ethiopian Languages. Ya Gə’əz Qəniāt Art and Archive, the reading and its interpretation. Addis Ababa. Bərhān əna Salām publishing. 1980.

regarding the interpretation and reception of the Ethiopic Book of Joel. Notably, it is essential to examine specific New Testament verses that reference the Book of Joel¹⁸, such as Ac. 2:16.

Moreover, the Ethiopic Book of Joel is quoted or alluded to in various Ethiopic texts, including the Synaxarium (ስንክሳር), Book of Hours (ሰዓታት), Oral Teaching (የቃል ትምህርት), Antiphony (ድጋ), Lexicon of the Holy Week (ግብረ ሕመማት), Qəne/poetry and Anaphoras (ቅዳሴያት). It is evident that the traditional *'andəmta* Commentary of the Book of Joel warrants thorough examination concerning its reception.

An exploration of the origins or causes of these differences is necessary. This dissertation will investigate whether these variations stem from the existence of different versions in other ancient languages. It is therefore crucial to explore the underlying reasons for the variants. If these ancient versions do not account for the aforementioned differences, it would suggest that Ethiopian translators opted for more dynamic and creative translations, transcending literal or word-for-word reproduction. The innovations of Ethiopian translators regarding ancient biblical texts merit serious consideration in terms of contextualization.

Certain texts are treated appropriately in Chapter Six, and the following texts have been presented:

- a. መጽሐፈ ብርሃን (*Maṣḥāfa Bərḥān*, ‘the Ethiopic Book of Light’)
- b. መጽሐፈ አስርቱ ወክሌቱ አዕናቄዕ (*Maṣəḥāfa 'sartu wa-kəletu 'ənāqu* ‘The Book of the Twelve Pearls’)
- c. ስንክሳር, (*Sənkəssār* ‘Synaxarium’)
- d. ክብረ ነገሥት (*Kəbra Nagašt*, ‘The Glory of the Kings’)
- e. መጽሐፈ ሰዓታት, (*Maṣḥāfa Sa'atat*, ‘The book of hours’)
- f. ቅዳሴ ማርያም, (*Qəddāse Maryam*, ‘Anaphora of Mary’)
- g. መዓዛ ቅዳሴ (*Ma'āzā Qəddāse*, ‘Anaphora of Fragrance’)

¹⁸ Re. 9:8; 2:2; Mt. 24:21; 2:4,5; Re. 9:7, 2:5; Re.9:9, 2:10; Mt. 24:29; Mk. 13:24-25; Re.6: 12-13, 8:12, 2:11; Re. 6:17, 2:23; Jas. 5:7, 2:28; Ac. 21:9; Tt. 3:6, 2:30-31; Lk. 21:10:13, 2:31; Mt. 24:29; Mk. 13:24-25; Re. 6:12, 2:32; Ac. 2:39, 22:16, 3:4-8; Mt. 11:21-22; Lk. 10:13-14, 3:13; Mk. 4:29; Re. 14:15, 18, 19:15, 3:15; Mt. 24:29; Mk. 13:24-25; Re. 6:12-13, 8: 12, 3:18; Re. 22:1

h. ድጋ, (Dəgg^{wā}, ‘Antiphony’)

i. ማጎሌተ ጽጌ, (Māhleta Ṣəge, ‘Canticle of the Flower’)

The Ethiopian interpretation of the Book of Joel, like other biblical commentaries, demonstrates a profound engagement with literary tradition.

In addition to the literary texts, the Book of Joel has inspired poets to compose Qənes. Among the themes addressed in these compositions are historical, socio-political, and contemporary issues. Notable examples include: 1. Qəne of Malāka Bərḥān Admāsu Gammbarē, referencing Joel 1:11 and Joel 3:21; 2. Qəne of Goll ā Matāfaria, referencing Joel 3:13; and 3. Qəne of Alaqā Marshā Hāilu. These Qənəs highlight the significant emphasis placed on creativity, biblical materials, and the observation of nature, which will be explored in greater detail in Chapter Six.

1.2 STATEMENT OF THE PROBLEM

This research seeks to conduct a philological study of the Ethiopic Book of Joel, encompassing a comprehensive examination of its reception in Ethiopic literature, including both literary and liturgical traditions. Specifically, the study will provide a critical edition of the Ethiopic version of the Book of Joel, alongside an annotated English translation and an analysis of its reception in Ethiopia, with particular emphasis on the *’andəmta* commentary.

Manuscripts of these materials have been known to Western scholarship for some time, and the text of Joel in one of the manuscripts was previously collated by August Dillmann in his critical edition of Ethiopic Joel, as noted by Harden (1926). There is a pressing need for the establishment of critical Ethiopic texts. However, some commentary materials, such as the Ethiopic Genesis (*’andəmta Commentary*) have been done and edited by Mersha Alehenge (2011), have been published and critically edited. This dissertation aims to address that gap.

A comparison between the Ethiopic Old Testament and the Hebrew or Greek versions reveals a largely faithful translation. The process of translation involves both fidelity to the original text and clarity for the new audience. For example, in Joel 1:15, significant differences emerge among various Ethiopic manuscripts. UNESCO 10_34 reads “አኅ አኅ አኅ ዕለት እስመ ኣልጸቀት ዕለተ እግዚአብሔር,” while EMMML1768 states, “አሌ ሊተ ኣሌ ሊተ ይእተ ዕለተ እስመ ኣልጸቀት ዕለተ እግዚአብሔር.” In contrast, d’Abbadie 35 has “አሌ ለነ ኣሌ ለነ ይእተ ዕለተ እስመ ኣልጸቀት ዕለተ እግዚአብሔር,” while IES and the *’andəmta Commentary* present “አሌ ለከሙ ይእተ ዕለተ እስመ

አልጸቀት ዕለተ እግዚአብሔር.” The reading in UNESCO 10_34 conveys a sense of pain and impending danger without specifying the subject of suffering, whereas EMMML1768 suggests that it is the prophet who suffers. D’Abbadie 35 indicates that both the prophet and the people are suffering, while IES 0077 and the *’andamta Commentary* address the warning directly to the people, excluding the prophet. This raises the question: how can such differences arise if the translation originates from a single text or language? Alternatively, do these differences stem from the use of various source texts and languages?

A similar phenomenon is observed in Joel 2:3. UNESCO 10_34 reads “like the garden of delight” (ከሞ ገነተ ተድላ), while EMMML1768 uses “like the garden of rejoicing” (ከሞ ገነተ ትፍስሐት). Although the two expressions are similar, they employ different terminology. How can we explain this variation? Which reading is older, and which one likely gave rise to the other? In examining IES 0077 and the *’andamta Commentary*, we encounter another intriguing reading: “like the garden of Edom” (ከሞ ገነተ ኤድም). Which reading might have influenced the others? Should we compare the Ethiopic text with the original Hebrew and Greek versions? Are we potentially dealing with literal versus dynamic translations? The influence of Arabic and Syriac as intermediary languages should also be considered. In Joel 2:16, IES 0077 employs “ወሐድሱ” (and renew), differing from EMMML 1768, UNESCO 10_34, and the *’andamta Commentary*, which use “ወቀድሱ” (and bless). Are these distinctions due to intentional changes or scribal errors? In Joel 2:20, many manuscripts read “South,” while UNESCO 10_34 and the *’andamta Commentary* state “North.” In Joel 3:13, UNESCO 10_34 has “and descend” (ወረዱ), while EMMML1768 has “trample” (ኪዱ), and IES-0077 states “and cause to trample” (ወአኪዱ). The examples presented indicate significant variants. A critical edition will facilitate the identification of different textual families and trace the textual history of the Ethiopic Book of Joel. How can we account for these substantial variants? Are we witnessing Ethiopian innovations during the translation and transmission processes? Such innovations are evident in several other manuscripts and are widely distributed throughout the manuscript tradition. Were they intentionally included or excluded by scribes? The manuscripts alone do not provide conclusive answers.

Research Questions

- What are the major similarities and differences among the Gə'əz witnesses of the Ethiopic Book of Joel?
- Can we explain philologically the cause of the variants based solely on the Ethiopic witnesses?
- How crucial is the examination of the Hebrew and Greek versions, given that the Ethiopic version is a translation of these original languages?
- How did Ethiopian translators address issues of understanding arising from grammatical or semantic complexities in the Hebrew or Greek versions?
- Are there Ethiopic manuscripts that align more closely with the Greek or Hebrew versions compared to other manuscripts?
- How is the Ethiopic version of Joel received in Ethiopic literature?
- Do we find citations and allusions to Joel in liturgical texts such as the Dəggwa, the Anaphoras, and other related texts?

1.3 Objectives:

1.3.1 General objective:

The primary objective of this research is to produce a critical edition and annotated translation of the Ethiopic Book of Joel, accompanied by a comprehensive analysis of its reception within the Ethiopian literary and liturgical tradition.

1.3.2 Specific objectives:

In line with the stated general objective, the study aspires to achieve the following specific objectives:

- ❖ To identify the Ethiopic Ms. of the Book of Joel
- ❖ To transcribe the Ethiopic Mss. of the Book of Joel
- ❖ To collate the different witnesses of the Ethiopic Book of Joel
- ❖ To identify the distinctive readings and the significant variants
- ❖ To edit the Gə'əz version of Joel with a critical apparatus
- ❖ To enrich the critical apparatus with relevant data available existing in the Hebrew, Greek, Syriac and Arabic versions
- ❖ To identify quotations from Ethiopic Book of Joel in Ethiopic literature

- ❖ To identify allusions to the Ethiopic Book Joel in Ethiopic literature

1.4 Methodology

1.4.1 Issues of method

There are in practical various kinds of methods used in the discipline of philology in general and in text edition in particular. Right at the beginning, edition can broadly be categorized under “Critical” and “Non-Critical” or under popular and scholarly editions. Research methodology is a way to systematically solve the research problems, so it differs from research method that refers to all techniques used for a research operation like Kothari (2004), edition, such as Textual Commentary, Photographic, facsimile, edition and diplomatic edition. Refer to reproducing a text which is already in existence, whereas the critical one is attempting to establish a text based up on a sort of research.

As noted by scholars like Alessandro Bausi and Paulo Marrassinni, both of whom are strong promoters of the so called Neo-Lachmannian method of critical edition, the Ethiopic Bible needs a “... the biblical texts exhibit their own peculiarities and need a particular methodology.”¹⁹ Having this note in mind, the researcher tried to review the methodologies different biblical scholars have applied in doing their critical editions of the book(s) of their choice. In this connection it is interesting to examine the work of Paul. D. Wegner (2006: 31), who presented what he called the “perceived goals of Old Testament Textual Criticism”. The following table summarizes the goals different scholars have had in preparing their editions:

Table.1

Goal	Description	Scholars
1. Restore the original composition	The goal is to recover the author’s ipsissima verba, “to establish the text as the author wished to have it presented to the public.”	Most older textual critics, Harrisona
2. Restore the final form of the text (most modern textual	The goal is to recover the ipsissima verba of the final redactor, if the book has gone through some evolutionary process to get to	Brotzman, Deist,

¹⁹ Proceedings of the vol.XVth. 2003. International Conference of Ethiopian Studies, Hamburg.

critics)	this final form.	Würthwein
3. Restore the earliest attested	The goal is to recover the earliest attested form of the text for which there are actual textual witnesses. Generally, the text in view is from the second century B.C., and conjectural emendations are not allowed.	Hebrew University Bible Project, UBS Hebrew Old Testament Text Project
4. Restore accepted texts (plural)	The goal is to recover the texts as they were accepted by religious communities. Each text may differ according to the authoritative standard of its community.	Hebrew University Bible Project, UBS Hebrew Old Testament Text Project
5. Restore final texts (plural)	The goal is to recover the final form of the text. In some books or pericopes this may mean that there are several equally valid texts of the Old Testament that need to be restored.	Emanuel Tov, Bruce K. Waltke
6. Restore all various “literary editions” of the Old Testament	The goal is not to just reproduce the MT, but to restore all the “literary editions” of the various writings that can be discerned in the evolution of the Hebrew Bible (e.g., the LXX, SP, MT, as well as all others represented at Qumran and other places).	Eugene Ulrichg

However, a close examination of the text relevant to this study reveals that the Neo-Lachmannian method of creating critical editions can be applied, albeit with an integration of additional principles and procedures from biblical textual criticism, specifically those outlined as #3 and #5. In applying the Neo-Lachmannian method, the texts have been initially collected and

collated, resulting in the establishment of a stemma codicum (Recensio) and Emendation (Emendatio).

This dissertation adopts the Reception History Theory of Hans Jauss²⁰. The selection of this theory is justified by an analysis of the concrete data within the Ethiopian literary and liturgical tradition. Jauss' theory is particularly effective for exploring the evolution of meanings in the passages of the Book of Joel over the centuries within an Ethiopian Orthodox context. The Ethiopian Orthodox Tawahədo Church has provided numerous opportunities for understanding and utilizing citations from the Book of Joel. For a comprehensive study of the evolution of meanings in this ancient biblical prophetic text, one should consider various liturgical activities alongside the oral poetic improvisation in the Qene.

1.4.2. Research design

A research design is the structured framework for data collection and analysis, aiming to align relevance with procedural efficiency in relation to the research objectives. It involves decisions regarding what, where, when, how much, and by what means of an inquiry or research study.²¹ A well-defined research design facilitates the seamless execution of various research operations, optimizing the process to yield maximal information with minimal expenditure of effort, time, and resources. The primary objective of this study is to reconstruct the archetype text of the Gə'əz Book of Joel the Prophet through a critical edition and annotated translation. Consequently, the research design employs a qualitative approach, specifically a systematic methodology in philological terms. This approach is closely aligned with the philological discipline, which seeks a comprehensive understanding rather than a numerical analysis of data. Accordingly, the data collection tools and analysis methods are qualitatively oriented, utilizing words and expressions instead of numerical metrics. Nonetheless, the statistical findings, represented in a dendrogram of manuscript clusters by THEOT, are also taken into account.

²⁰ H. Jauss, *Toward an Aesthetic of Reception*. Theory and History of Literature, Vol. 2, Minneapolis: University Press, 1982, 23-34. See also, R. Evans, *Reception History, Tradition and Biblical Interpretation. Gadamer and Jauss in Current Practice*, London 2014, 10-12.

²¹ Research methodology is a systematic approach to solving research problems, distinguishing it from research methods, which encompass all techniques employed in research operations (Kothari, 2004).

1.5 Limitations of the Study

This research is confined to the production of the critical edition, annotated translation, and a general discussion of the text's reception within the Ethiopian liturgical and textual tradition. However, the examination of reception is not exhaustive, as it considers only a limited selection of Ethiopic texts and liturgical activities.

CHAPTER TWO

2. LITERATURE REVIEW

2.1 The Location (place) of the Book of Joel

The placement of the Book of Joel within the Minor Prophets provides a significant external argument for determining the time of its composition. There is little doubt that the collectors were influenced by chronological considerations. The fact that they positioned Joel's prophecies between those of two prophets, whose inscriptions and contents indicate they belonged to the reigns of Jeroboam and Uzziah, serves as explicit testimony that Joel also lived and conducted his ministry during that period.

Elie, Assis; (2013) published a monograph entitled titled “*The Book of Joel: A Prophet between Calamity and Hope*”, which is divided into four parts and twelve chapters. The final chapter serves as a conclusion, summarizing the preceding chapters discussed in detail. In the first chapter of Part One, Assis addresses issues of dating and explores eight sub-topics that highlight points of controversy regarding the historical context of the Book of Joel. Assis posits that the Book of Joel should be situated within the exilic period (between 587 and 538 B.C.E.), emphasizing that the tragic destruction of the Temple of Jerusalem and issues of cultic practice must be considered to fully understand Joel's central message. Additionally, he examines the unique responses of the priests, characterized by prayer, despair, and reassurance. Assis strongly defends the original unity and integrity of the Book of Joel.

Elie, Assis pays considerable attention to the structure of the Book of Joel to better illustrate its content and the relationships among its various sections. He divides the prophetic book into two parts: the first part encompasses chapters 1-2:27, while the second part covers chapters 2:28-3:21. The first part addresses the disastrous phenomena resulting from locust plagues and food shortages in the land. Various crops and grains will be consumed by different types of locusts, leading to unprecedented misfortune that is to be recounted to future generations. The identification of the locust types is problematic, as their names appear in two places but in different orders.

The second part of the text presents a message of hope for restoration across spiritual, psychological, and material dimensions. It offers an intriguing explanation of agricultural and

political renewal. In response to prayers, the prophet delivers an oracle of salvation that resolves agricultural issues. He also discusses political matters through various associations and allusions, referring to the human adversaries responsible for the people's plight during and after the destruction Elie, Assis; (2013:199).

Elie, Assis concludes by asserting that the Book of Joel encompasses profound and complex themes reminiscent of the Book of Lamentations. From this perspective, the Book of Joel enhances our understanding of how the community in Judah grappled with the calamity of losing its Temple, land, and sovereignty. Assis argues that the Book of Joel serves as "a vital bridge for understanding the community of Jewish history between the days of the first and second Temple periods" Elie, Assis; (2013:260).

The ambiguity surrounding the names and their placement in the text, as highlighted by Assis, is particularly interesting when examining the Ethiopic textual tradition. Regarding the date of composition, the Ethiopic tradition suggests an earlier context, specifically a pre-exilic period.

Palmer, Robertson (1995) categorizes the Book of Joel as a prophecy concerning the coming Day of the Lord, presenting a title in his work that spans 123 pages, including a bibliography. His analysis is organized into five sections based on the themes of Joel's message. Palmer allocates the first chapter of Joel (1:1-20) to "The Day of the Locust." The second section focuses on "The Day of the Lord," which is the central theme of the text (2:1-17). The third section addresses the restoration of the people in material terms (2:18-27), following a spiritual renewal characterized by the outpouring of the Holy Spirit upon all flesh (2:28-31 [3:1-5 in the Hebrew text]), which signifies democratization. The fifth and final section, titled "The Valley of Decision" (3:1-21), discusses nation-building and the retribution against the oppressors of Judah by foreign armies from various regions, particularly from the north and south surrounding Israel.

Palmer concludes that the coming Day signifies a comprehensive judgment of the earth, indicating that no distinctions or priorities will be made during this judgment day. On that day, the wicked will be destroyed, while the righteous will stand vindicated in His presence Palmer, Robertson; (1995:114-15).

According to Bruce, Blich; (1997:125), the Book of Joel has not garnered significant attention from readers and scholars alike. He observes:

The book of Joel has not always been held in high esteem among the prophets. In fact, even those in the church who have engaged in substantial biblical study would struggle to articulate Joel's message. Tucked unobtrusively between Hosea and Amos, the book has not received the regard afforded to other prophets. Many have considered the crisis of a locust invasion, which prompts Joel's prophecy, to be less significant than the major historical and political events that preoccupied many other prophets. The Book of Joel lacks social critique and does not exhibit the passion for social justice typically associated with the Hebrew prophets. Bruce, Brich; (1997:125).

2.2 The Structure of Joel

Irvin A. Busentiz. 2003:8. divided the book of Joel as follows:

Source of message (1:1)

Command to contemplate the devastation (1:2-4)

Completeness of the devastation (1:5-12)

Call to repent in the light of the devastation (1:13-20)

Alarm sounds (2:1)

Army invades (2:2-11)

Admonition to repent (2:12-17)

Introduction (2:18-20)

Material restoration (2:21-27)

Spiritual restoration (2:228-32)

National restoration (3:1-21)

The Book of Joel, as noted by Strazicich (2007:10), presents a substantial battleground for a refrain of mockery. The prophecy and call to repentance serve as a corrective mechanism intended to dismantle existing hierarchies and power dynamics among the elders and priests (Joel 1:2-2:17), while also establishing the Lord's theocratic rule through the motif of the Day of the Lord.

Barker (2020:28) discusses the historical context of Joel, which is analyzed across six distinct periods. He argues that both the first and sixth periods are particularly plausible.

Baker's conclusion, when reading Barker (2014: 92), indicates that Joel 1:1-14 offers an excellent starting point for studying the persuasive potential of the entire book. The text effectively demonstrates that divine action impacts the natural world and culminates in Joel 1:1-14, where the prophet urges the implied audience to beseech the Lord, seeking divine intervention.

2.3 Dating

Elie Assis; (2013: 3) suggests in his introduction that the dating of the Book of Joel, attributed to the prophet Joel, corresponds to the exilic period, specifically between 587 and 538 B.C.E. Conversely, Irvin, Busentiz; (2003: 11-12) posits a pre-exilic date, noting that the generally accepted timeframe for the Book of Joel prevailed until the early nineteenth century, aligning closely with evidence from Ethiopic writings. However, he also asserts that the Book of Joel encompasses broad categories spanning both the pre- and post-exilic periods, with sentiments ranging from the ninth century to the third century B.C.E. Richard, Coggins; (2000: 15) acknowledges the uncertainty surrounding the dating of the Book of Joel, yet proposes a date in the fourth century B.C.E. John, Watts; (1975: 13) concurs, suggesting a timeframe in the first half of the fifth century B.C.E.

The most significant disagreement among scholars pertains to the dating of the Book of Joel and the prophet himself, with proposed dates varying from as early as the ninth century to as late as the third century B.C.E.

K. Credner was the first to propose that the Book of Joel should be dated to the ninth century, during King Joash's minority, which he argues accounts for the book's silence regarding the king (Credner, 1831).²² Credner contends that the four terms used for locusts in Joel 1:4 and 2:25

²² Credner's proposed dating of the nineteenth century was widely accepted. Although contemporary biblical scholars may reject it, some still advocate for it, noting the agreement of early Ethiopian documents, which align with pre-exilic dating, specifically the tenth century B.C.E. and earlier (Simkins, 1991: 79).

represent the developmental stages of these insects. Gazam is a specific term for locusts, while the other three terms denote its metamorphoses. According to his suggestions, the Targum translates these terms as “people, tongue, government, and kingdoms.” In the sixth-century Septuagint manuscript (Q), the text interprets the locusts as representing Egyptians, Babylonians, Greeks, and Romans, Simkins; (1991: 78-79).

Elie, Assis; (2013) authored a book titled "The Book of Joel: A Prophet Between Calamity and Hope," which is structured into four parts and twelve chapters. The concluding chapter summarizes the previous discussions in detail. In Part One, Chapter One, Assis examines the dating and interpretation of the Book of Joel, addressing various issues. This chapter spans 20 pages and includes eight subtopics, such as the unclear dating of Joel, which is characterized by a lack of internal and external evidence. Nonetheless, he places it within the exilic period (between 587 and 538 B.C.E.) and discusses the temple in Joel, cult practices, the central message, responses, the uniqueness of the priestly prayer, despair and reassurance, and the historical context.

The primary focus of Elie, Assis's work is the structure and content of the Book of Joel. He divides it into two parts: the first from Chapter 1 to 2:27, and the second from Chapter 2:28 to 3:21. He defends the unity of the text against claims that it is not a singular work.

The first part addresses the disastrous phenomena caused by the locust plague and the consequent food shortages in the land. The types of crops and grains had been consumed by different plagues of locusts at the result of in unprecedented devastation, which is to be recounted to the future generations. The categorization of locusts presents challenges, as their names appear in two different sequences.

The second part of the text offers a message of hope and restoration, both spiritually and materially. Assis provides an insightful analysis of agricultural and political salvation. In response to the prayers, the prophet offers a prophecy of agricultural restoration that addresses the agricultural issues the previously described. Throughout his discourse, the prophet alludes to political subjects, referring to the human adversaries responsible for the people's plight following the destruction Elie, Assis; (2013: 199).

In his conclusion, Assis reflects on the deep and complex nature of the Book of Joel, suggesting that it can be linked with the Book of Lamentations to enhance our understanding of the struggles faced by the community in Judah amidst the calamities resulting from the loss of its temple, land, and sovereignty. He emphasizes that Joel serves as a crucial bridge for comprehending Jewish history between the periods of the First and Second Temples Elie, Assis, (2013: 260).

Palmer, Robertson; (1995) identifies the Book of Joel as a prophetic work concerning the forthcoming Day of the Lord, dedicating his 123-page study to this theme. He organizes his analysis into five sections based on the thematic messages within the Book of Joel. Robertson allocates the first chapter (1:1-20) to the Day of the Locust. The second section focuses on the Day of the Lord (2:1-17), the primary theme of the text. The third section discusses the restoration of the people in material terms (2:18-27), addressing the recovery from disaster followed by spiritual restoration through the outpouring of the Holy Spirit upon all flesh (2:28-31 [3:1-5 in Hebrew text]), which indicates democratization. The final section, "The Valley of Decision" (3:1-21), contributes to nation-building and the retribution against the oppressors of Judah, represented by foreign armies from various regions, particularly from the north and south of Israel at that time.

Robertson concludes that the coming Day of the Lord signifies a day of holistic judgment for the earth and the world. This judgment commences at the house of God, indicating there is no preferential treatment during this day of reckoning. On that day, the wicked will be completely destroyed while the righteous will be vindicated in the presence of God (Robertson, 1995: 114-15).

In Bakhtin's dialogical framework, three spheres exist in which words engage inter-individually.

The word (or any sign) is inherently interindividual; everything expressed exists outside the "soul" of the speaker and does not belong solely to them. The word cannot be attributed to a single speaker. While the author (or speaker) retains an inalienable right to their words, listeners also have rights, as do those whose voices are echoed in the words before the author encounters them. Thus, the word becomes a drama involving three characters, forming a trio rather than a duet.

The typology of Bakhtinian dialogism can be outlined through the following triangulation, illustrating the inter-individual drama of the word:

The word of another

The author/speaker

The reader/listener

The vitality of the word lies in its transfer from one speaker to another, from one context to another, from one social collective to another, and from one generation to the next. Throughout this process, the word retains its historical context and cannot entirely detach from the specific contexts it has traversed.

This aspect of dialogism, according to Bakhtin, serves as a valuable hermeneutic for understanding Joel's conceptual and literary transformation within Israel's prophetic literature Strazicich; (2007: 9-11).

Further developments in the field of intertextuality emphasize the reader's role over that of the author. The text comprises multiple writings, drawn from various cultures, engaging in mutual dialogues, parodies, and contestations. However, the focal point of this multiplicity is the reader, not the author. The reader becomes the space where all quotations that comprise writing are inscribed without any being lost; thus, the unity of a text lies not in its origin but in its destination.

Barthes' method of intertextuality seeks to eliminate authorial fixation on meaning through the displacement of the author by the reader Strazicich; (2007: 11).

2.4 The meaning of the Book of Joel within Its Historical Context

As previously mentioned, various dates have been proposed for the composition of the Book of Joel. The understanding and interpretation of this prophetic text may vary depending on the date assigned. What is the historical context of the Book of Joel? Some scholars, in their recent research, assert that the land of Judah remained populated after the exile Source: Elie, Assis; (2013:20-21).

However, the population in Judah following the events of 587 B.C.E. was quite small and in a state of decline. What was the outlook of the remaining inhabitants of Judah? How did they perceive the destruction of the Temple, and how did they respond to these catastrophic events? Additionally, how did they understand their covenantal relationship with God in the aftermath of the destruction? Given the lack of biblical evidence regarding the spiritual life of those who remained in Judah, it is challenging to address these questions. According to Assis, there are two primary sources for this period: the Book of Lamentations and the Book of Joel. If we accept the premise that Joel was active during this time, it would significantly enhance our understanding of the realities in Judah following the destruction of the Temple.

Many scholars believe that the Book of Lamentations captures the sentiments of the people after the Temple's destruction. Some suggest that portions of the text originated during the exile, while others view it as a unified composition created immediately after the destruction. The book reflects the feelings of those who resided in Zion and is specifically addressed to them Source²³.

Elie, Assis; (2013:24-25) divides the Book of Joel into two parts: Chapters 1 and 2 constitute the first part, while Chapters 3 and 4 form the second part in the arrangement of the Masoretic Text. It is consistently suggested that these sections may have been written by two authors over different time spans. Nevertheless, the phrase "the day of the Lord" serves as a common link throughout the text.

Analysis of the Relationship between the Two Sections

Linguistic correlations, such as those found between the two sections of the Book of Joel, exist among distinct texts authored by different individuals. The author may have intentionally addressed two separate topics using similar terminology, particularly in Joel, where both topics encompass common themes related to the "Day of the Lord." This shared theme facilitates the use of a consistent vocabulary.

A comprehensive examination of the connections within the Book of Joel reveals that both sections are integral to the overall narrative. A detailed list of connections between the two

²³ See. Elie, Assis; 2013:20-21.

sections is necessary, organized according to the corresponding terms in the first section of the book:

	Joel 1-2:28 [MT -3]		Joel 2:28-3 [MT 3-4]
1:5	እለ ትሰትይዎ ለወይን ለሰኪር እስመ ትስዕረ ፍሥሐ ወሐሴት እምአፋክሙ።	3[4:18]	ወይከውን ይእተ አሚረ ያንጸፈጽፍ መዐር እምአድባር
1:9	ተሥዕረ መሥዋዕት ወሞጻሕት እምቤተ እግዚአብሔር።	3[4:18]	18c:ወይፈለፍል ነቅዕ ወይወፅእ እምቤተ እግዚአብሔር። 19a: ወይሰቂ ፈለገ ሰኪኖን
1:11	ወተኅፍሩ ሐረስት ወበከዩ ዐቀብተ ወይን በእንተ ወይን ወበእንተ ሥርናይ ወሰገም እስመ ጠፍአ ማእረር እምገራውህ።	3[4:13]	ወእለ አድያም ፈንዉ ማዕጻይ እስመ በጽሐ ማእረር ባኡ ወአኪዱ እስመ መልአ ምክያድ ወተክዕወ እምነ ምክያዳት።
1:14	ቀድሱ ጻመ ወስብኩ ምህላ ወአስተጋብኡ	3[4:9]	ወዐሥሩ ጸብአ
1:15	እስመ አልጻቀት ዕለተ እግዚአብሔር	3[4:14]	እስመ አልጻቀት ዕለተ እግዚአብሔር
2:1-2	እስመ አልጻቀት ዕለተ እግዚአብሔር ወበጽሐት። 2 ዕለተ ጽልመት ወዐውሎ ዕለተ ደመና ወጊሜ ከመ ጎሕ	2 [3:4]	ፀሓይኒ ይጻልም ወወርኅኒ ደመ ይከውን ዘእንበለ ትብጻሕ ዕለተ እግዚአብሔር ዐባይ
2:3	ወአልበ ዘያመስጥ እምኔሆሙ።	2[3:5]	ወበኢየሩሳሌም ይድኅኑ
2:7	ወይወርዱ ከመ መስተቃትላን ወከመ ዕደው ተበዕያን የዐርጉ ዐረፍተ ወኩሎሙ	3[4:9]	ወአንሥኡ መስተቃትላን አውፅእዎሙ ወይዕርጉ ኩሎሙ ዕደው መስተቃትላን።
2:10	ወይጻልሙ ፀሓይ ወወርኅ ወይጠፍእ	3[4:15]	ፀሓይ ወወርኅ ይጻልሙ ወለከዋብትኒ

	ብርሃኖሙ ለከዋክብት።		የዐርብ ብርሃኖሙ።
2:11	ወይሁብ እግዚአብሔር ቃሎ	3[4:16]	ወይኬልሕ እግዚአብሔር እምጽዮን ወእምኢየሩሳሌም ይሁብ ቃሎ
2:11	እስመ ዐባይ ዕለተ እግዚአብሔር ወግርምት	2[3:4]	ዘእንበለ ትብጻሕ ዕለተ እግዚአብሔር ዐባይ
2:16	ወአስተጋብኡ አሕዛበ ወሐድሱ ማኅበረክሙ ኅርዩ ሊቃውንተ ወአስተጋብኡ	3[4:2]	ወአስተጋብኡ ለኩሎሙ አሕዛብ... እስራኤል በኅበ ተዘርዉ ውስተ አሕዛብ
2:17	18 ወይበሉ መሐክ እግዚአ ሕዝበከ ወኢታኅሥር ርስተከ ከመ ኢይንጽሕዎሙ አሕዛብ ወከመ ኢይብሉ አይቴ ውእቴ አምላከሙ።	3[4:17]	ወተአምሩ እንከ ከመ አነ እግዚአብሔር አምላክሙ ዘአኅድር ውስተ ጽዮን በደብረ መቅደስዩ ወትከውን ኢየሩሳሌም ሀገረ ቅድስት ወኢየህልፍ እንከ እንተ ውስቴታ ዘእምካልእ ሕዝብ።
2:24	25 ወይትከዐው ምክያዳተ	3[4:13]	ወተክዕወ እምነ ምክያዳት።
2:27	28 ወተአምሩ እንከ ከመ ሀሎኩ አነ ማእከሌክሙ ወአነ እግዚአብሔር አምላክሙ ወአልበ ባዕድ አምላክ ዘእንቤለዩ ወኢትትኅፈሩ እንከ ኩልክሙ ሕዝብዩ ለዓለም።	3[4:21]	ወእትቤቀል ደሞሙ ወኢነጽሖሙ እስመ አነ እግዚአብሔር ዘአኅድር ውስተ ጽዮን።

The preceding table demonstrates a clear connection between the two sections of the book, presenting them as a unified whole. This is evidenced by the thematic parallels revealed in the readings. The verses indicate that the prophecy in the second section addresses the issues raised in the first section. The first part of the book states, “Let all the inhabitants of the land tremble,

for the day of the Lord has come; it has drawn near” **ዕለተ ጽልመት ወወውሎ ዕለተ ደመና ወጊጫ ከመ ጎሕ**, describing a day of darkness and gloom, a day of clouds and thick darkness like the dawn. This depiction of the day of the Lord foreshadows disaster for the people in the present. In contrast, the second section employs similar language but refers to a future time: **ፀሓይኒ ይጸልግ ወወርኅኒ ደመ ይከውን ዘእንበለ ትብጻሕ ዕለተ እግዚአብሔር ዐባይ**, “The sun will be turned into darkness, and the moon into blood, before the great and awesome Day of the Lord comes” (2:31 [3]4).

The analysis indicates that the sections of the book are intrinsically interconnected. Therefore, we can propose that the book represents a cohesive work centered around a central theme. The author intended to create a strong link between the problems articulated in the first section and the solutions presented in the second. See (Elie Assis, 2013: 27-31).

2.5 Social aspect

If we encounter issues with certain aspects of Joel’s message, we must seriously consider the desperation of the community for which that message was intended. His words were directed at a people who had already endured significant suffering and were now at risk of perishing.

Is a swarm of locusts a trivial matter deserving of prophetic attention? In developed countries like the United States, a failure of crops and subsequent food shortages caused by locusts may be perceived as little more than an inconvenience or a rise in prices. However, for the poorest families in our nation, it signifies malnutrition and hopelessness. In the world’s poorest countries, it can lead to death for thousands, as evidenced by situations in Ethiopia and Somalia. Bruce, C. Brich, (1997:130). Augustine, in the City of God (331), states:

When Africa was a Roman province, it was attacked by an immense number of locusts. Having consumed everything leaves and fruits a massive and formidable swarm of them was drowned in the sea. The dead insects, washed ashore, contaminated the air with their decay, resulting in a pestilence." Bruce, C. Brich, (1997:149).

2.6 Joel’s Message

The oracle of Joel arises from a singular crisis: the invasion of Judah by swarms of locusts. These massive clouds of grasshopper-like insects traverse the landscape, consuming all

vegetation, contaminating water sources, and leaving both humans and animals without sustenance. When environmental conditions align favorably, such swarms emerge, resulting in one of the most feared disasters globally. These insect plagues persist into modern times and remain challenging to control, even with advanced technological methods. In post-exilic Judah, a locust invasion posed a dire threat to survival, placing the Jerusalem community on the brink of existence, with the locusts appearing as the final catastrophe.

In the midst of this crisis, the prophet Joel raises his voice. He interprets the situation in accordance with Israel's faith tradition and the prophetic themes with which he aligns. Beyond mere interpretation, he presents a response plan grounded in the conviction that God is our aid in times of trouble. We can examine his message more closely as it unfolds around major themes. Bruce, Brich; (1997:127).



By Michael Angelo reading the text with intention.

In our well-meaning efforts to find solutions to the serious problems of our communities and our world, we sometimes forget that there is a spiritual dimension to our struggles and fail to seek spiritual resources alongside our practical programs. The repentance of the heart, of which of Joel speaks, could do much in helping to alleviate some of our most serious societal conflicts. Bruce, Brich; (1997:130).

2.7 Biblical Quotations from or/and in Joel

One of the features of the Book of Joel that persuades many contemporary commentators of its relatively late composition is the prevalence of apparent quotations from other sections of the Old Testament, although we cannot always ascertain whether these references indicate dependence on Joel's part. Crenshaw, in his work on Joel (pp. 27-28), offers a useful list of these quotations, which I have reproduced here, adjusting the translations to align with those utilized in my commentary.

Cha. And No. from Joel	Others	Readings
1:15	Ezek. 30:2	Alas for the day! Changed in Ethiopic Mss. the word day into different variation readings
1:15	Isa. 13:6; Ezek. 30:2; Obadiah 1:15; Zeph. 1:7	For the day of the Lord has drawn near
1:15	Isa. 13:6	As destruction from shaddai it comes
2:2	Zeph. 1:14-15	A day of darkness and gloom, a day of clouds and thick darkness
2:3	Isa. 51:3; Ezek. 36:35	[reversal of an image for paradise]
2:6	Nahum 2:10	All faces grow pale

2:13	Exod. 34:6; Jonah 4:2	He is gracious and merciful, slow to anger, and abounding in steadfast love
2:14	Jonah	Who knows? He may turn and relent
2:17	Ps. 79:10	Why should they say among the nations, “where is their God?”
2:21	Ps. 126:3	The Lord has done great things
2:27	Isa. 45:5, 6,18	I, Yahweh, am your God and there is no other
2:28	Ezek. 39:29	I will pour out my spirit
2:31	Mal.	Before the coming of the great and terrible day of Yahweh
2:32	Obadiah 1:17	in mount Zion and Jerusalem there shall be those who escape
3:1	Jer. 33:15; 50:4, 20	in those days and at that time
3:2	Isa. 66:18; Zech. 14:2	I will gather together all the nations
3:4	Obadiah 1:15	I will turn your deeds back upon your own heads
3:8	Obadiah 1:18	for Yahweh has spoken
3:10	Isa. 2:4; Micah 4:3	[reversal of saying about beating swords into plowshares
3:16	Amos 1:2	Yahweh roars from Zion, and from Jerusalem he utters his

		voice
3:17	Ezek. 36:11	So you shall know that I, Yahweh your God...
18	Amos 9:13	The mountains shall drip sweet wine, changed in Ethiopic in all Mss.

Not all of these parallels are equally compelling. For instance, it appears questionable to categorize the phrase “for Yahweh has spoken” as a “quotation.” Additionally, the notion of a “reversal of an image for paradise” is somewhat vague, and the purported parallels lack substantial proximity. In opposition to Bergler, it is reasonable to suggest that some of the similarities with other texts may stem from oral memory; both Joel and his alleged “source” could be relying on commonplaces and sayings prevalent in oral tradition, rather than directly referencing one another. This may be applicable, for example, to the theme of “swords into plowshares,” where Joel may be reversing what is conveyed in Isaiah and Micah, but it is equally plausible that all three prophetic books are drawing upon a widely recognized saying. Furthermore, some of the parallels are found in late post-exilic texts, which raises the possibility that there may be a significant dependence on Joel (see the commentary on Obadiah for the “quotations” from that book). Nevertheless, it seems that there are several instances where the likelihood of utilizing older materials is high, which may support Bergler’s and Merx’s assessment that Joel is more of an “epigonalist” than an original prophet in the tradition of Amos or Isaiah.

I would like to highlight the following examples of literary dependence in Joel:

a. Alas for the day!

For the day of Yahweh has drawn near, and as destruction from Shaddai it comes; (1:15)

There appears to be a clear case of dependence on Isaiah 13:6 and possibly also on the "day of Yahweh" as referenced in Zephaniah 1:14-18. However, the challenge lies in determining whether Joel is explicitly indicating that the day of Yahweh foretold by Isaiah is imminent; he may simply be drawing on relevant material without intentionally directing the reader back to the

earlier prophecy. Notably, in this context, the day of Yahweh is not characterized as a time of national retribution through battle, but rather is associated with the locust plague, with Yahweh's judgment manifested through famine. John, Barton; (2001:22-24.)

2.8 The location of the Book of Joel among the Twelve Prophetic Books

Before we proceed to discuss the Book of the Twelve, it is important to mention the historical-critical tools necessary for the reconstruction of the text. The use of these tools is essential for situating believing communities within their historical context. An accurate historical reconstruction of the sociological, political, and theological challenges or polemics at work is crucial for understanding a particular biblical context. Once the sociological and theological context has been established, one can discern how the tradent has hermeneutically applied antecedent traditions to guide the community in its journey through life Strazicich, John; (2007: 17).

Barker; (2020:33-34) discusses Joel's significant role in understanding how the Minor Prophets function as a collection, commonly referred to as the Book of the Twelve. This title denotes the practice of transmitting these books on a single scroll and is frequently used in scholarly discussions of the corpus. The notion that these texts operate as a unified collection dates back to the interpretational period when Jesus ben Sirach celebrates "the bones of the twelve prophets" (Sir 49:10). In the Hebrew Masoretic tradition, Joel is positioned in the second book of the twelve, following Hosea. In the LXX (Septuagint) tradition, it ranks fourth, following Hosea, Amos, and Micah, and preceding Obadiah. The Ethiopic tradition encompasses both the MT and LXX orders but predominantly follows the LXX sequence. Scholars have invested considerable effort in exploring the interrelationships between the books of this collection, searching for unifying themes and the processes of composition. Theories of redactional activity dominate the discourse as scholars seek to understand the formation of this collection. Joel's importance is underscored by suggestions that it serves as the "literary anchor" for the Book of the Twelve.

The connections between Joel and the rest of the Book of the Twelve are noteworthy, compelling us to consider a key hermeneutical question regarding the extent to which an adequate interpretation of Joel depends on its placement within this corpus. Nogalsky argues that this context is essential for understanding its meaning, suggesting that the book is crafted to align with themes presented in Hosea and Amos.

As Barker; (2020:71-72) summarizes, Joel 1:15-20 amplifies the horrors of the locust plague with a warning of the impending Day of the Lord, portrayed as a day of destruction and devastation. This initial mention of the Day of the Lord establishes its terrifying nature, to which Joel will add further detail. The passage continues to describe cultic and agricultural crises that heighten the audience's awareness of this fateful day. The withered crops, suffering animals, and desiccated fields that ignite into flames, combined with the locusts' assault, articulate the urgency of Lord's message. Consequently, Joel concludes this passage by crying out to Lord, voicing the suffering of the human community and its distressed animals. These models the response desired from the listening audience; however, Lord remains silent, leaving the situation unresolved. Joel 1:15 fits into a pattern established in Amos 5:18, thought to be its earliest use, referring to a day when God's judgment may fall, even upon His own people. It also closely parallels Isa 13:6, with both verses stressing the nearness of the day with the clause "for the Day of Lord is near."

Joel's linkage of the locust invasion to the Day of the Lord is central to this passage. Joel 2:1-11 is replete with signs, including the sound of a trumpet, darkness, fire, and the shaking of the heavens and the earth Barker; (2020:91).

Barker; (2020, 101) affirms that the Minor Prophets are structured on a conventional foundation employing a fourfold scheme: 1) indictment; 2) instruction; 3) judgment; and 4) incentive/salvation. While Joel lacks the element of indictment, it contains the other three, as Clendenen argues.

Barker; (2020, 106) notes that Joel 2:16 calls even those about to be married to leave their preparations and join the rest of the community in sacred assembly. The seriousness of the situation necessitates that the couple depart from their private chamber. This is significant since newly married couples were typically exempt from certain aspects of cultic service (Deut 20:7; 24:5). Calling the bride and bridegroom to gather emphasizes that every member of the community is in view.

Divine Deliverance from the Locusts and Drought

Joel 2:18-27 can be subdivided into three distinct addresses, marked by the implied speaker. The first, 2:18-20, reveals that the Lord is the agent of restoration, promising to restore His people by providing agricultural bounty and removing the invading army described in 2:1-11. Joel 2:18-20 begins with a narrative introduction that sets the stage for divine speech (18-19). The Lord then

speaks in the first person, indicating what He will do for Israel (2:19-20). Secondly, in 2:21-24, the prophet commands the audience in Judah to rejoice in response to the Lord's promises, celebrating the results of His presence among His people. Joel's commands in this section markedly contrast with his previous imperatives, which called for fear and lamentation. In the third address, the Lord speaks again in 2:25-27, providing numerous promises of His commitment to His people. Consequently, the Lord's addresses to the Judah community bracket Joel's command to rejoice Barker; (2020: 118).

Barker; (2020, 84) notes that Joel 2:3 emphasizes the totality of devastation through a similar construction. The prophet employs a simile that reinforces the image of a landscape ravaged by fire. Joel declares that the land was like the Garden of Eden before the invaders' arrival and becomes a desert afterward. Essentially, the invaders render fruitless what was once fruitful. The syntax of this simile differs from that in 2:3, as it is arranged as a chiasm reading “ከመ ገነተ ኤዶም ምድር ቀዳሚሁ ወትገብእ ድጎሬሁ ከመ በድወ ሐሩር,” beginning with “ከመ ገነተ ኤዶም” (“like the Garden of Eden”) and concluding with “በድወ ሐሩር” (“desolate wasteland”).

Joel (2:3-7) uses similes and metaphors throughout his writings.

According to Barker; (2020, 37-38), the book of Joel employs four rhetorical strategies: inclusion, recursion, delay, and divine agency.

The first individual to propose the post-exilic dating of the book of Joel was W. Vatke in 1835 John, Barton; (2001:14-15).

In the Book of the Twelve of the Hebrew Bible, Joel occupies the second position, following Hosea and immediately preceding Amos. This led early interpreters to assume that Joel, like these two, was a pre-exilic prophet, even though the book provides no overt indications of its date. In the tradition represented by the Septuagint, however, Joel appears later, alongside Obadiah and Jonah, following Hosea, Amos, and Micah. Here, too, it remains unclear whether any chronological judgment is implied; the compilers of the Greek Bible seemed more concerned with chronology than those of the Hebrew tradition. This arrangement of Hosea, Amos, and Micah together may reflect awareness that these three were pre-exilic while Joel was not John, Barton; (2001:4).

Conversely, the Ethiopic witnesses indicate that Joel was regarded as pre-exilic in some sources, such as the Ethiopic Synaxarium, *Andəmta* commentary, and the unpublished *Book of the Pearls*.

The reality is that we do not know what considerations influenced the arrangement of the books, nor do we have certainty regarding how they were ordered before the existence of manuscripts of either the Hebrew or Greek Bible Nogalski; (1993). Joel 3:16 parallels Amos 1:2, as well as Joel 3:18 and Amos 9:13.

There are no complete manuscripts of Joel predating the Cairo Codex of the Prophets (ninth century CE), the Aleppo Codex (tenth century), and the Leningrad Codex (eleventh century), from which modern printed Bibles, such as BHS, are derived (though the Hebrew United Bible project uses the Aleppo Codex as its basis). However, fragments have been discovered among the Dead Sea Scrolls (4Q78; 4Q82; and Mur 88, the Minor Prophets Scroll from Wadi Muraba‘at). Joel is not found in the Greek Minor Prophets Scroll from Nahal Hever (8HevXIIgr) (E. Tov, *Textual Criticism of the Hebrew Bible*, Minneapolis, 1992, regarding ancient manuscripts; also R.E. Fuller, “The Minor Prophets Manuscript from Qumran, Cave IV,” PhD diss., Harvard University, (1988).

The text of Joel is generally coherent and appears well-preserved; however, there are several hapax legomena and a number of textual cruxes that do not significantly affect the overall meaning of the work. The LXX sometimes aids in resolving difficulties but generally seems to be translated from a text closely resembling the MT as we have received it. A particular issue arises regarding the division of Joel into chapters. Chapter divisions trace back only to Stephen Langton’s work on the Vulgate around 1205 CE, corresponding to the divisions found in English Bibles, which include three chapters: 1:1-20, 2:1-32, and 3:21. This division was also incorporated into the Septuagint and the Hebrew text during the fourteenth century, appearing in the first (printed) Rabbinic Bible of 1516-17. The second Rabbinic Bible (1524-25), however, redivided the work into four chapters John, Barton. (2001:4-5).

Vulgate, XLL, 1st Rabbinic Bible

2nd Rabbinic Bible

1:1-20

1:1-20

2:1-32

2:1-28

2. 9 Tense in the Book of Joel

As noted by Wolff, the verb structure in the first two chapters of the Book of Joel is significant for philological and linguistic analysis. In chapter one, the majority of the verbs are in affix form, indicating completed or perfect action. In contrast, Joel 2:1-11 predominantly features verbs in prefix form, reflecting incomplete or future action. According to his argument, this suggests that the two passages cannot refer to the same event (Wolff; *Joel and Amos*, 42).

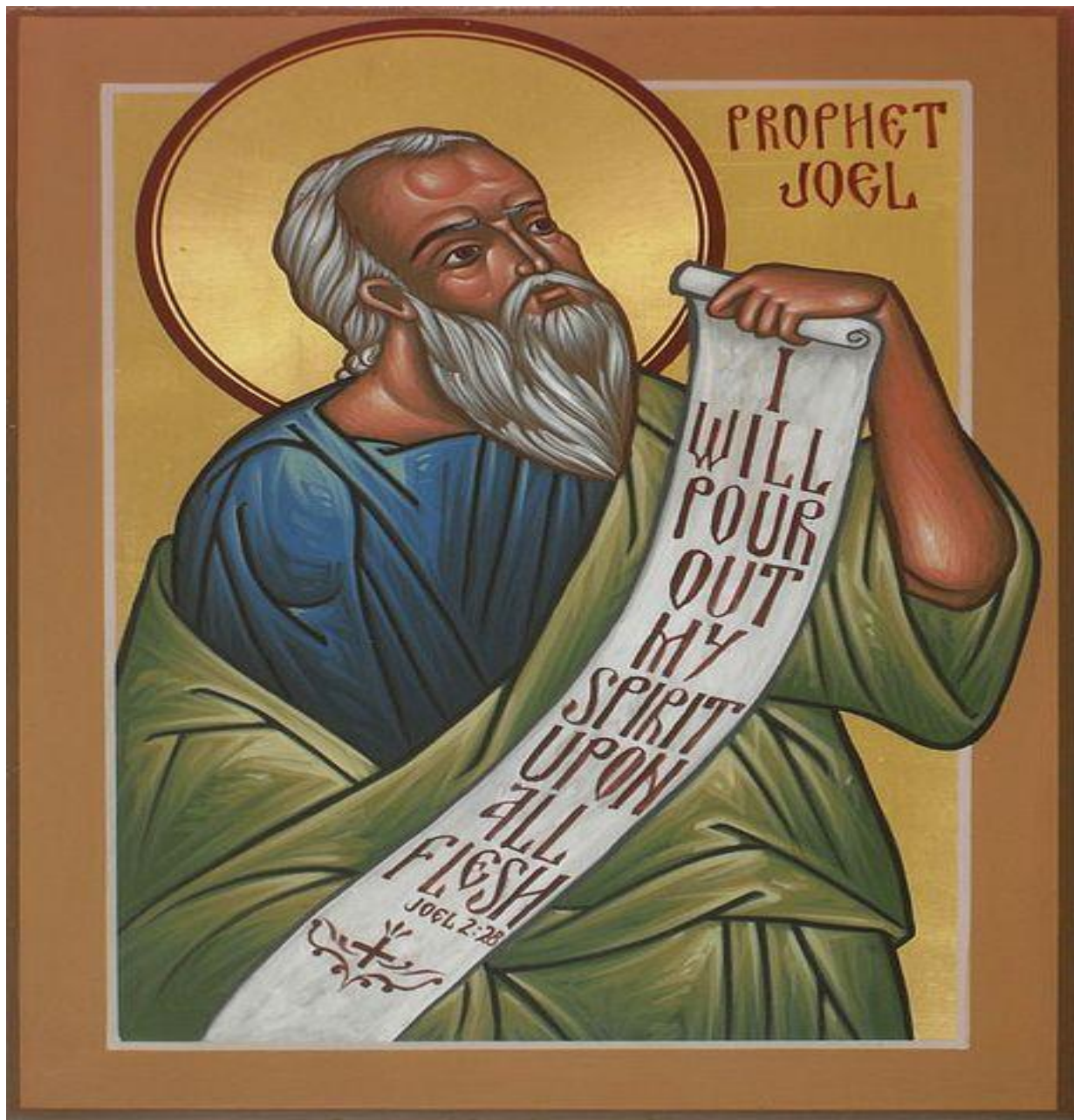
See the following:

Table 3

Joel 1:9	<p>ተሥዕረ መሥዋዕት ወሞጸሕት እምቤተ እግዚአብሔር።</p> <p>The offering and the libation are cut off from the house of the Lord.</p>	<p>እምቤተ</p> <p>The offering and the libation are cut off from the house of the Lord. Mount o priests, the ministers to the altar.</p>	<p>הַכֹּהֲנִים אֲבָלְוּ אֶת־הַזֶּבֶחַ וְאֶת־הַשִּׁבְעִים מִבֵּית יְהוָה׃</p>
Joel 2:6	<p>ወይትቀጠቀጡ አሕዛብ እምቅድመ ገጸሙ ወይከውን ገጸ ኩሎሙ ከመ ጸለሎ መቅጹት።</p> <p>Before him peoples will be crushed every face will be like the soot of an earthen pot.</p>	<p>ገጸሙ</p> <p>Before him peoples will be crushed every face will be like the soot of an earthen pot.</p>	<p>מִפְּנֵי יְהוָה יִחַילוּ עַמִּים כָּל־פְּנֵים קִבְצוּ פְּאֻרוֹ׃</p>

Joel first guides its readers through various exigencies such as swarms of locusts, drought, invasion, and the mockery of nations that threaten the destruction of the implied audience it constructs. Throughout this depiction, the text consistently emphasizes the response of the implied audience, urging them to cry out to the Lord and maintain their commitment by gathering under priestly leadership to lament. This culminates in the prophet’s program of response presented in Joel 2:12-17. As noted by Baker; (2014: 267), there is no indication that the implied audience can address any of these exigencies without the intervention of the Lord.

However, the calls to assemble and appeal to the Lord (Joel 1:13-14; 19-20; 2:12-13, 15-17) actively engage the implied audience in the argument.



Joel 2:28 - The Outpouring of the Holy Spirit, Quoted by St. Peter in Acts 2:16

2.10 Metaphorical Language in the Book of Joel

As Barker; (2014:105) summarizes, Joel 1:15-20 draws imagery from the locust plague and aligns it with the anticipated Day of the Lord, portrayed as a day of destruction and devastation

for the implied audience. This passage, structured as a lament (Elie, 2013, p. 57), employs additional images of cultic and agricultural crises to enhance the community's awareness of this critical day. The images emerge from the context of drought and combine with the depictions of the locust devastation found in Joel 1:1-14, underscoring the severity of the situation. Joel 1:15-20 concludes with the prophet rhetorically calling upon the Lord, exemplifying the cry that the implied audience should adopt. This cry remains unanswered in this section, leaving the audience in suspense regarding whether the Lord will hear and respond.

Barker; (2014:109) states, the term "covenant" serves as a central metaphor that describes the relationship between the Lord and Israel/Judah. The key idea is that the covenant represents a complex enactment of the relationship established between the involved parties. The covenant referred to in this book is the Mosaic covenant at Sinai, which codified the connection between the Lord and Israel. Many scholars, following Mendenhall, note the similarities between the covenant language in the Old Testament and Suzerain-vassal treaties of the ancient Near East, particularly as illustrated in Deuteronomy. Common features include: 1) the identity of the covenant giver, 2) a historical prologue, 3) stipulations, 4) a list of witnesses, and 5) a list of blessings and curses. Also significant to the Old Testament concept of covenant is the recognized inequality between the parties; the Lord initiates the covenant relationship with the Israelites, who are called to serve Him faithfully. Much of the prophetic literature in the Old Testament grapples with whether Israel/Judah will adhere to the stipulations of their covenant with the Lord, including the exclusive worship of Him and living according to His decrees. If the people fulfill these obligations, the prophets indicate that the Lord will bestow blessings; conversely, if they fail, the Lord will impose curses, including exile.

In Joel 1:15, the Day of the Lord is depicted as judgment rather than salvation. Joel fears that God's judgment is upon them in the form of locusts, urging the people to repent to avoid the Lord's punishment. The day itself cannot repent as individuals do. The risk-takers are the people, including Joel, not the day concerning punishment or judgment. Consequently, the Ethiopian scribe of translators has adjusted terminology over time to find suitable words or subjects.

Judgment and repentance are connoted with individuals rather than with the day or time itself.

Figures of speech Metaphors in the book of Joel

In the light David Baker:

- ❖ Personification: “nation” of locusts, እስመ ፀርጉ አሕዛብ ጽኑዓን ውስተ ምድርክሙ (1:6); ground mourns, ወትላሐ ምድር (1:10); land fear, is glad, and rejoice, ተአመኒ ምድር ተፈሥሐ ወተሐሠዩ (2:21); “innocent blood”, ደመ ጻድቅ (3:19).
- ❖ Animal: Yahweh roaring, ወይኬልሕ እግዚአብሔር (3:16)
- ❖ Plant: joy withers away, ወተኅፍረ ፍሥሐሆሙ (1:12)
- ❖ Meaning extension: rend your heart, ወሥጥጡ ልበክሙ (2:13); locusts as fire and flame, እስመ እሳት አጎለቀ ሥነ ገዳም ወነበልባል አውዐየ ዕፀወ አእዋሙ። (1:19; በፍጽምሂ እሳት ይበልፅ ወበከዋላሂ ያውዒ ነበልባል (2:3), possibly literal); locusts eating years, ወእፈድየክሙ ህየንተ ዓመት ዘበልፀ አንበጣ ወደኅብያ ወዕዜ ወአናኩዕ (2:25); harvesting of sins, በጽሐ ማእረር ባኡ ወእኪዱ (3:13); Yahweh as stronghold and fortress, ይምሕክ ሕዝቦ ወያጸንዖሙ እግዚአብሔር ለደቂቀ እስራኤል (3:16); pouring out spirit, አክቡ እምነ መንፈስየ ሳዕለ ኩሉ ዘሥጋ (2:28-29); treading grapes as judgment, (3:13) cf. Jer. 25:30; Lam. 1:15.

The commentary on each passage adheres to a clear structure to facilitate readers' understanding of the text's flow and meaning:

- **The Main Idea of the Passage:** A concise summary encapsulating the key ideas the biblical author intends to communicate.
- **Literary Context:** A brief exploration of the specific text's relationship to the entire book and its role within the broader argument.
- **Translation and Exegetical Outline:** Commentators provide their own translations of each text, formatted to highlight its discourse structure and accompanied by a coherent outline that reflects the text's flow and argument.
- **Structure and Literary Form:** An overview of the literary structure and rhetorical style employed by the biblical author, illustrating how these elements contribute to the communication of the passage's main idea.
- **Explanation of the Text:** A comprehensive commentary on the passage, focusing on how biblical authors select and arrange their materials, and how they utilize words, phrases, and syntax to convey their messages.

- **Canonical and Practical Significance:** Each commentary unit concludes by bridging the context of the biblical author with other biblical writers, reflecting on the contribution of this unit to broader themes in biblical theology particularly regarding how later Old Testament and New Testament authors have adapted and repurposed the motifs discussed. The discussion also includes reflections on the relevance of the passage's message for contemporary readers.

The Zondervan Exegetical Commentary on the Old Testament series serves as an essential resource for pastors and Bible teachers seeking in-depth yet accessible studies that empower them to connect the needs of today's Christians with the biblical text.

"Synopsis" may belong to another edition of this title.



Present Perfect Usage of Verbs in Joel 2:18–19

The Book of Joel is apocalyptic in nature, referring to the "Day of the Lord." One needs to take into considerations the characteristics of apocalyptic literature not only in the original text but also in its history of effect in a new context, namely here, in the Ethiopian context.

As a genre, the Book of Joel employs apocalyptic literature, as articulated by Troxel; (2015: 97-98) it, like other apocalypses, chooses to provide reassurance through narrative as stated below:

Whether through the story of Enoch's tour of heaven, revealing that the world has an order guaranteed by strictly enforced standards, or through Daniel's visions that proclaim a reassuring view of history culminating in the triumph of the wise, a narrative provides grounds for reassuring the audience.²⁴

Troxel; (2015:11) observes that most patristic commentators interpret the day of the Lord as a culmination of history. Common themes in patristic readings of Joel as prophetic literature include the assumption that Joel refers to historical assaults on Israel, while also anticipating the coming of Jesus and the church. Troxel; (2015, 30) argues that Joel is "a prophetic text which utilizes liturgical motifs and style, preserving an orally performed liturgy. The prophet calls the priest to lament and mourn in order to gather the people together." Regarding the intertextual relationships between Joel and other biblical literature, Troxel (2015, 42) notes parallels between Exod 10:2 and Joel 1:3, asserting that the groups of locusts represent an unparalleled event, as suggested by Exod 10:14, which states that the locust plague in Egypt would stand without parallel.

In the context of eschatology within the Book of Joel, Troxel; (2015:72) affirms that Joel 3:1/2:28 serves as a focal point. The Gog and Magog references dispatched by the Lord, according to Rabbinic, interpreters, correlate with the Assyrian and Chaldean invaders mentioned in chapters 1 and 2. The announcement in Joel 1:15, as noted by Troxel; (2015:96), indicates that the day of the Lord is near; this serves as a sign of something more ominous, as attested by Amos 5, Zephaniah 1, and Isaiah 13, which portray it as a mere expectation.

As a genre, the Book of Joel employs apocalyptic literature, as articulated by Troxel; (2015: 97-98) it, like other apocalypses, chooses to provide reassurance through narrative. He states, "Whether through the story of Enoch's tour of heaven, revealing that the world has an order guaranteed by strictly enforced standards, or through Daniel's visions that proclaim a reassuring view of history culminating in the triumph of the wise, a narrative provides grounds for reassuring the audience."

²⁴ Troxel; (2015: 97-98

Toffmire; (2016:14) summarizes Nogalski and Sweeney’s conclusion that the Book of Joel possesses the power to influence the Book of the Twelve. Within the context of research on the Minor Prophets, the Book of Joel serves as a subtext and unified text for studying the Twelve. The text comprises three basic elements derived from systematic functional linguistics approaches.

According to Toffmire, the structure of the Book of Joel, based on the MT tradition, is consistent in terms of tension. The degree of movement within the set dominates the primary text in terms of Actor and Speaker dynamics. Toffmire; (2016:189) states that locusts act as proxies of Lord, fulfilling His judgment against the people of Lord on a national level.

The Book of Joel addresses various groups of people, including congregations, elders, brides and bridegrooms, and children Toffmire; (2016:195). The linguistically relevant context is divided into three subdivisions: context of situation, context of culture, and co-text.

2.11 Difficult readings (verses) in the book of Joel

Joel 1:5; 8; 15;

Joel 1:5: Wake up, you drunkards;

ነስሑ እለ ትሰትዩ ወይነ

ንዝሑ እለ ትሰትዩ ወይነ

ንቅሑ እለ ትሰትዩ ወይነ

Repent you who drink wine

Pour away you who drink wine

Wake up you who drink wine

The books of Joel and Jonah contain prophets commissioned to deliver oracles of judgment, emphasizing human repentance (shub), the wearing of sackcloth, and fasting (with animals often involved in one or both activities). Additionally, these texts present a divine attribute not found in the Lord's creed Journal of Biblical Literature; (2013:806).

Awaken! Recognize your circumstances. Do not allow yourself to fall into a state of joylessness and misery akin to a person descending into drunken stupor. Be aware of the happenings in your

life; you may be sliding into a state of despair without even realizing it. It begins with a bitter dispute with your spouse over a trivial matter. Next, you make a rash decision at work that leads to financial losses for your company. Subsequently, you overindulge at the dinner table, fully aware that you should be exercising restraint. Before you know it, life has lost its joy. What should you do? **Awaken!** Shake off your lethargy, **‘you drunkards,’** a term that carries strong negative connotations. That is how Joel refers to you overindulgent, self-centered individuals! You have become numb. You are so saturated with pleasure that you cannot see the obvious Palmer, Robertson; (1995:27).

As Palmer affirms in these passages, the verse has multi-dimensional meanings. It pertains to individual life, encouraging saving money, avoiding disputes with family (especially a spouse), attending to personal health, and discerning community issues. Joel 1:5 and 3:18 [MT 4:18] are connected regarding wine, though this connection is absent in the Ethiopic version of 3:18 [4:18], which reads "honey" instead of "new/sweet wine," unlike the LXX and MT.

Wine and Alcohol: Wine was a common staple in the Israelite diet, playing a significant role in the agricultural life of the community. During a two-month period in the summer (August-September; Num. 13:20), juice from wine grapes and other summer fruits (Jer. 40:10-12) were harvested with rejoicing over the bounty (Isa. 16:10; Jer. 48:33) David, Baker; (2006:58).

These grapes were taken to the winepress (Isa. 16:10; 65:8), which was formed from natural stone or stone specifically crafted for this process (Isa. 5:2). The grapes were laid in the upper basin and trodden underfoot, squeezing out the juice (Job 24:11; Neh. 13:15; Isa. 63:3; Jer. 48:33; Joel 3:13; Amos 9:13; Mic. 6:15). The juice then flowed down a channel into a lower holding basin, where the natural fermentation process began immediately David, Baker; (2006:58).

The early-stage juice is termed ‘asis’ (“must”; Song 8:2; Isa. 49:26; Joel 1:5; 3:18; Amos 9:13). Once most active fermentation is complete, the result is transferred to jars or wineskins to allow the process to continue, identified as ‘tiros’ (“new wine”). After approximately forty days, it becomes wine (yayin), suitable for drinking (see Mic. 6:15 for the two stages of winemaking: the juice of newly trodden grapes and the wine itself). Some of this wine is allowed to mature with its lees, necessitating straining (Isa. 2:6). Typically, after forty days, it is decanted into new

vessels or skins to separate the liquid from the lees; otherwise, the resultant wine becomes overly sweet and thick, leading to spoilage (Jer. 48:11-12) (David W. Baker, 2006:58).

Alcohol consumption was integral to daily life in the ancient Near East. In Israel, wine was a daily staple, regarded as a blessing from God (e.g., Gen. 27:5). It was a cause for celebration and joy (e.g., Judg. 9:13; Ps. 104:15; Song 5:1; Zech. 10:7; John 2:1-11) and was present at formal occasions (e.g., Gen. 14:18), even forming part of the people's tithes to Yahweh (e.g., Deut. 12:17; 14:23; 26; Tobit 1:7) David, Baker; (2006:58-59).

Wine contains alcohol even in its earliest stages, with levels increasing during fermentation. The must ('asis') can cause inebriation (Isa. 49:26), as can new wine (tiros; Judg. 9:13; Hos. 4:11). Wine (yayin) is often associated with other fermented beverages, most likely beer (e.g., Lev. 10:9; Num. 6:3; Mic. 2:11), and is intoxicating (e.g., Gen. 9:21; Isa. 29:9). Despite its potential for misuse leading to intoxication, wine drinking is generally not prohibited. However, priests are forbidden from consuming intoxicants while actively involved in Israel's rituals to ensure that their discernment remains clear (Lev. 10:9-10) David, Baker; (2006:59).

In Ethiopia, the common staples of cultural food include local juice made from honey. Additionally, there are local alcoholic beverages known as Ṭaḡḡ and Ṭallā.

Joel 1:8: Lament like a virgin girded with sackcloth

For the husband of her youth

Joel 1:8: ትብክ መርዓት ወትቅንት ሠቀ በእንተ ምታ ዘድናግልናሃ።

ብክ

ብክይ

ብክዩ

Let a bride lament and dressed in sackcloth for the husband of her virginity

The Ethiopians attempted to introduce a subject but lost the continuity of the text's message, resulting in a disjointed reading experience when transitioning between previous and subsequent passages.

This verse presents significant challenges, as Elie (2013:83) notes. One of the main difficulties stems from the word form ትብክ, meaning "lament." Most commentators believe that this form is

the second person feminine singular imperative derived from the root אלה, implying “you [for women] lament.” The standard imperative form of the root אלה is אללי, but in this instance, it appears in an abbreviated form, אלי. Rudolph asserts that the Septuagint does not offer a better alternative.²⁵

As Elie, Assis; (2013: 83) observes, one of the challenges with this interpretation aside from the unusual word form is that all other imperative forms in the Book of Joel are in the masculine plural, even in some Ethiopic manuscripts, such as ብክዩ; let you cry. Furthermore, a crucial point is that the verse lacks a subject, which raises questions about the intended audience for this charge. Many scholars believe the verse is flawed due to the absence of a subject, leading to various proposals for correction (see Bewer; Obadiah and Joel, 80).

Despite the difficulties presented by this verse, contemporary scholars generally agree that there is no need to amend the text (cf. Kapelrud, Joel studies, 31). Nevertheless, whether through emending the text to add a subject or interpreting the verse in its existing form, several attempts have been made to identify the address in the verse. Some suggest that the feminine form indicates the verse speaks of the people, using a term that frequently appears in the Hebrew Bible in the feminine form, such as "Daughter of Zion" or "virgin daughter of Zion" (Isa 1:8 and Lam 2:1,4). Others propose that the verse addresses the land²⁶, Jerusalem²⁷, the speaker himself²⁸, or the priests²⁹ Elie, Assis; (2013: 83-84).

Barton overlooks the feminine address, yet the call is for the nation to lament in what was considered the greatest expression of grief within Israelite culture. However, there is no evidence in the Hebrew Bible suggesting that the grief of a young woman mourning her husband was regarded as more severe than other expressions of grief.

The numerous challenges posed by this verse necessitate a different form of examination. One issue is the directive to "lament," another is the absence of a vocative, and a third is the imagery of the young woman mourning for the husband of her youth.

²⁵ See Rudolph, Joel, Amos, Obadiah and Jonah, 39. And Cf. Kapelrud, Joel studies, 31.

²⁶ Ibn Ezra.

²⁷ Cranshaw, Joel, 97.

²⁸ A second explanation given by Ibn Ezra.

²⁹ Bewer, Obadiah, Joel, 80, Wolff, Joel and Amos, 80.

The verb **יָאָזַע**, meaning “lament,” is referred to by Simkins; (1991:131) as a hapax legomenon in the Masoretic Text (MT), though it has cognates in other Semitic languages. The second person feminine singular imperative has troubled many scholars since all other imperatives used by the prophet Joel in this genre are in the third person masculine plural. This may explain why Ethiopic manuscripts often employ the masculine plural imperative form for this reading. Indeed, the LXX reading can be clarified if the original text reads **לָאָזַע** with a waw, rather than a yod. The text may have been corrupted to **יָאָזַע** due to common orthographic confusion between waw and yod.

As Alström argues, the proverbial nature of verse 1:8 is significant.

All five occurrences of the "day of the Lord" in the book refer to times of calamity, terror, destruction, and darkness. The first three instances pertain to Israel and her people, while the last two direct the judgment aspect of the day against Israel's neighbors (3:12) or those among Israel who are not responding appropriately to God David, Baker; (2006:29).

Similarly, in the context of Joel, the "day of Yahweh" as represented by the locust plague has profound effects on the people of Yahweh: their land has been devastated, resulting in food shortages, the cessation of cultic offerings, and the shame of the people before their neighbors. Yet, there is no indication that the "day of Yahweh" signifies a day of judgment against Judah. Devastation and suffering do not necessarily imply Yahweh's judgment. The message of Job must be considered. Rather, amidst the people's suffering, Joel proclaims salvation: Yahweh will combat the locusts, they will be driven from the land, Yahweh will restore the land's original fertility, and the people will no longer experience shame. All that is required of the people is that they respond to Yahweh's salvation and return in allegiance to Him. As Zephaniah 14 indicates, the "day of Yahweh" in Joel, as chapter 3 makes explicit, is a day of judgment against the nations Simkins; (1991:259-260).

There is a challenge in identifying the "day of Yahweh" in chapters 1-2 with the locust plague concerning the temporal relationship between these events. In 1:15, the "day of Yahweh" is characterized as **קָרוֹב**, meaning "near," whereas the locust plague described in chapter 1 has already occurred. Of course, **קָרוֹב** could refer to a new locust plague described in chapter 2. In other words, the severe devastation caused by the previous locust plague may indicate that the new infestation should be interpreted as the "day of Yahweh." However, this interpretation is

problematic, as this new plague is also characterized as קרוֹב, "near." Moreover, the ambiguous phrase **בַּיּוֹם יְהוָה** in chapter 2:1, translated as "the day of Yahweh has come," could also be rendered as "the day of Yahweh is coming." This latter translation aligns well with the further representation of the day as being קרוֹב, "near." Thus, a distinction could be made that the locust plague has arrived or is present, but the "day of Yahweh" is still forthcoming. However, such a distinction is unnecessary and imposes a Western conception of time onto the Hebrew text Simkins; (1991:260).

Joel's expression **בַּיּוֹם יְהוָה קרוֹב** should be compared to the semantically similar statement in the Gospel of Mark, where the evangelist summarizes the message of Jesus: "the time has come, and the kingdom of God is near" (Mark 1:15; here, there is even a similarity in chapter and verse numbers. See also similar statements in Matt 3:2; 4:7; 10:7; Luke 10:9, 11; and 21:31). New Testament scholars generally interpret this statement to mean that the kingdom of God is already present in the person of Jesus, while its full manifestation remains in the future Simkins; (1991:264).

2.12 Quoting and borrowing

It is challenging to assess the relationship between similar texts within the biblical literature. Such relationships are often characterized by literary dependence, raising questions about who quotes or borrows from whom or whether both draw from an earlier, now non-existent source. In the case of the book of Joel, however, there is minimal evidence to suggest that Joel consciously borrowed from previous literary sources. In fact, few passages within the biblical prophetic books exhibit this type of literary connection. A more plausible interpretation is that the similarities between passages in Joel and other biblical texts reflect common phrases and formulas prevalent in the vernacular of the people or part of a shared verbal repertoire or poetic canon among the prophets, which can be referred to as a prophetic tradition. For instance, Joel's statement in 2:17 regarding what the priests should say, **הִמְדוּ אֶת-יְהוָה אֱלֹהֵיכֶם וְאָמְרוּ אֵלֵינוּ**, appears almost verbatim in several psalms. It raises the question: Is Joel citing one of these psalms, or reflecting a commonly used formulaic expression? Given that this statement is reiterated in the psalms, which often served liturgical purposes, it is likely that Joel utilized a standard formula characterizing the nations' taunt of the people of Yahweh. The notable similarities between Joel 1:20 and Psalm 42:2 might suggest that Joel was familiar

with this psalm, but they could equally imply that he merely recognized a specific saying employed by the psalmist in verse 2. Due to the cultic nature of these and many other psalms, originally composed and performed orally and frequently recited as expressions of corporate and individual devotion to Yahweh, it is improbable that Joel had a literary dependence on these psalms Simkins; (1991:267).

Scholars have traditionally distinguished between Joel's presentation of the locust plague in chapters 1-2 and his announcement of Yahweh's judgment on the nations in chapter 4 as two distinct and separable events. The locust plague is interpreted as a natural occurrence that can be reversed through the repentance of the people, while Yahweh's judgment on the nations is generally viewed as an eschatological event signaling the end of the current era. However, Joel's invocation of the day of Yahweh and the tradition of the enemy from the north complicates this interpretation. At a surface level, both the locust plague and the judgment of the nations are associated through their connection to the day of Yahweh. At a deeper level, Joel thematically and structurally links the locusts to the nations. Both the locusts and the nations participate in Yahweh's cosmogonic battle and are connected to the upheavals of nature. Just as the locusts advance like an army against Jerusalem, so will the armies of the nations gather in a valley (possibly outside Jerusalem) to confront Yahweh. Similarly, just as the locusts devastate the agriculture of the land of Judah, the nations will face destruction akin to that of agriculture. The land ravaged by the locust plague will be rejuvenated following Yahweh's victory over the nations.

Furthermore, Joel's incorporation of the enemy from the north tradition, as developed in Ezekiel 38-39, provides a framework for understanding the numerous parallels between the locusts and the nations. In that context, the tradition unfolds in three distinct stages: Gog-Magog, the northern enemy, is summoned against the land of Israel by Yahweh, he and his allies are defeated in the cosmogonic battle, and the people of Yahweh are delivered. In a similar manner, in Joel's adaptation of this tradition, the locusts serve as the northern enemy that attacks the land of Judah. Just, as the locusts are vanquished, so too will the nations be defeated in the cosmogonic battle. From Yahweh's triumph over the locusts and subsequently the nations arise the salvation of Judah. This is evident in the structure of the book: chapters 3-4, which discuss the judgment of the nations and the salvation of Judah, parallel 2:18-27, which promises the

destruction of the locusts and the salvation of Judah. Thus, the locusts and nations represent two facets of the same reality, both integral to the day of Yahweh, Simkins; (1991:272-73).

2.13 Themes and Key Words in the Book of Joel

2.13.1 The Origin and Meaning of the “Day of Yahweh”

Among the challenging readings is the concept of the “Day of the Lord,” first introduced in Joel 1:15. Von Rad (1965:119ff) associates the Day of the Lord with holy war and future expectations. According to Simkins; (1991:252), Von Rad’s interpretation of the Day of the Lord (Yahweh), based on more concrete evidence, is problematic of the numerous elements that Von Rad associates with the Day of Yahweh tradition, most appear solely in the book of Joel, and fewer still in Isaiah 13. Many texts regarding the Day of Yahweh, along with the holy war traditions themselves, exhibit few of these elements. Conversely, these elements are present elsewhere in prophetic and hymnic literature without any explicit connection to the Day of Yahweh. For example, Joel 3:9 [4:9] attests to what Von Rad terms the “sacral conduct of war.” However, the root “Qadash,” meaning holy, is employed in numerous prophecies regarding war without reference to the Day of Yahweh. Joel’s command to sanctify a war does not necessarily elucidate the origin and meaning of the Day of Yahweh; he may have integrated the Day of Yahweh tradition with a holy war tradition.

Ethiopic readings interpret these passages regarding the Day of the Lord differently, altering and adding pronominal suffixes: me, us, them, you, and “day” itself, thereby rendering the ‘day’ relevant in the vernacular language of Ethiopia.

Yahweh’s victory in the cosmogonic battle against Israel’s enemies’ serve as the foundation for the covenant established with his people. Interpretations by Mowinckel, Von Rad, M. Weiss, and F. Fensham emphasize various aspects of the conflict myth. However, they have not fully grasped that the origin and meaning of the Day of Yahweh should be understood within this broader context. Only the extensive background of the conflict myth can adequately account for all features of the Day of Yahweh tradition. Unfortunately, the conflict myth can only explain the traditional material associated with the Day of Yahweh; it cannot elucidate the origin of the concept itself. The first definitive occurrence of the Day of Yahweh concept in the biblical text is found in Amos 5:18-20. However, as the parameters of the concept remain unknown, it is impossible to trace it further back than this. It is even conceivable that Amos himself first

articulated the Day of Yahweh concept in response to the expectations of his audience Simkins; (1991:255).

In Joel 1:15, the verse contains the definite article “the” before “Day of the Lord,” indicating that this event has not yet occurred and is the first introduced event in the book. A definite article typically refers back to something previously known or mentioned within the shared context of the speaker and audience³⁰ Baker; (2006:52). The writer shifts the address to the first person; the speaker emerges more prominently, speaking in his own voice with first-person singular forms rather than as part of the collective, using the first-person plural forms found in the preceding section (1:16). Additionally, the following particle (cf. v. 15) is ambiguous, potentially indicating either the reason for the call or emphasizing its contents, “indeed.” The emphatic interpretation aligns more closely with the literal sense, given that the clause at the beginning of the call refers to the burning fire Baker; (2006:53).

Woe for the Day, parallel to Joel 1:15 (cf. Ezek. 30:2; Zeph. 1:15; Mal. 3:23).

In Joel 1:15, a new theme is introduced that is characteristic of the book of Joel: the Day of the Lord. The shift in perspective from a summons to the assembly to a cry seemingly issued by the assembly suggests that we are now presented with part of the required laments. The somewhat disjointed style of the subsequent verses may indicate that only fragments of the laments have been preserved (as suggested by Wolff), or it may be a deliberate literary device to convey the incoherence of the lamenters in the face of the calamity that has befallen them James, Coggins; (2000:33).

Elie, Assis notes a difficulty in interpreting the expression "all flesh" (Joel 2:28). He highlights that, according to the usage in the Hebrew Bible, this expression refers to all human beings, including all living creatures³¹. Assis aims to emphasize that the Book of Joel restricts the broader meaning found in the Hebrew Bible by focusing specifically on the people of God while excluding the nations and living animals Elie, Assis; (2013:202).

This vision is unique to Joel and does not appear in other prophetic literature, as Elie (2013:202) points out. Joel predicts the prophesying of the masses, a phenomenon that will encompass the entire population, from the lower to the upper strata of society.

³⁰ Williams, Hebrew syntax, 83.

³¹ See Alies, Assis. 2023:202.

In light of the despair experienced by all due to the current calamities, there must be a glimmer of future hope, coupled with a warning that restoration is contingent upon repentance (David W. Baker 2006:29).

In Joel 3:18, the reference to new/sweet wine is intriguing; the Ethiopic version translates it as honey, which connects with Joel 1:5, which mention wine. One might question why it is described as new or sweet. New wine is typically less potent than older wine, while sweet wine is non-fermented and thus not alcoholic. The prophet employs a rhetorical technique to suggest that drinking wine should be free from intoxication, contrasting with the drunkenness referred to in 1:5. The exhortation in 1:5 to "wake up" indicates a call to awaken from both natural sleep and the stupor of drunkenness, not merely for casual wine drinkers. The Ethiopic translation aligns with some English versions in Joel 1:5 but alters the reading in 3:18 to honey. Baker highlights the presence of Aramaic, Ethiopic, and Arabic cognates for the term *Gazam* in Joel 1:4, 2:25, and Amos 4:9 David, Baker; (2006:42).

“The question, "Where is their God?" Although scholars interpret this verse in relation to the locusts, the actual wording pertains to a political situation. The author employs metaphor to address the political context indirectly while figuratively alluding to the locusts. This approach allows the prophet to convey his message indirectly Elie, Assis; from his article.”

This review underscores the value of comparative ancient and medieval writings, as well as classical languages, in biblical studies. The aim of this project is to attune readers to the refracted voices of early Christianity through authoritative texts. This work demonstrates that biblical scribes, trained in the language of the kingdom, drew from the treasury of Scriptures, incorporating both old and new elements. At this intersection, readers are invited to discern the function of appropriation and resignification Strazicich; (2007:375) of Scripture.

Portions of the text of Joel have been discovered at Qumran and the nearby Wadi Murabba’at; however, these findings are modest in both extent and implications for the text, and references to them will be limited to the commentary. Similarly, references will occasionally be made to other forms in which this material has been transmitted, notably the Greek Septuagint (LXX). It is essential to emphasize from the outset that the Greek form of the material constitutes a different book from the original. This distinction is not merely linguistic; as previously noted, the main Greek tradition preserves the material in a different order. Furthermore, it addresses a different audience and should be treated as a literary work (or part of a larger one) in its own right.

2.13.2 Prayer and fast

The traditional practices of lamentation and repentance fasting, weeping, and mourning (v. 12) are noted and affirmed. However, Joel extends beyond these external practices to address the

internal aspects of the heart. He urges, “Rend your hearts and not your clothing” (v. 13). In this, Joel aligns himself with the prophetic tradition (e.g., Isa. 1:11; Hos. 6:6; Amos 5:21-24), emphasizing that mere ritual observance is insufficient. While it was customary to tear clothing in ritual lamentation and repentance, Joel metaphorically calls for a tearing of the heart. True repentance involves not only a change in outward appearance but also a transformation of the inner self Bruce, Brich; (1997: 145).

In addition to prompting individual reorientation of the heart, the prophet unexpectedly calls for a communal response. Echoing the instructions directed at the priests in 1:14, Joel reiterates the need for a solemn gathering of the people at the temple on Mount Zion (Joel 2:15). No one is to be excluded or neglected; the aged, children, and even nursing infants are to be assembled (v. 16). No excuse is deemed acceptable; even the bridegroom and bride must leave their ceremonies for this urgent moment of community need (v. 16). Joel calls upon the priests to intercede on behalf of the people. He has summoned the community to engage in public lamentation and personal renewal of the heart, recognizing in the locusts the impending terror of God’s judgment on the Day of the Lord. He has made his own personal plea for mercy to God.

Before addressing the shift in Joel’s message from judgment to salvation, it is important to note the specific combination of responses the prophet urges upon his people in 2:12-17. He advocates for heartfelt response and communal solidarity. The gathering, fasting, and prayer of the community, along with genuine repentance, risk becoming hypocritical if the heart is not aligned with truth; Bruce, Brich; (1997: 146).

The prophet calls upon the people to designate a day for fasting and assembly: “consecrate a fast, call a solemn assembly” (2:15). This gathering encompasses all segments of the population, including the elderly, the very young, and even those typically excluded from such events, such as brides and bridegrooms (2:16). The inclusion of the entire population, from elders to infants, exemplifies merism contrasting terms that encompass the whole, such as “body and soul.” This indicates that everyone, from infants to elders, is included. The phrase “all the inhabitants of the land,” appearing at the beginning of the first three oracles, is elaborated in the fourth oracle to specify various groups, including the congregation, elders, children, and nursing infants Elie, Assis, (2013: 60).

Similarities with the New Testament

Joel 2:1-11 and Revelation 9:1-11 present striking

Similarities (see Simkins 1991:161). In both texts, locusts are compared to horses and armies prepared for battle. Their teeth resemble those of lions, and their wings produce the sound of chariots. While it is possible that the passage in Revelation is influenced by Joel, these similarities are not unexpected. Taylor has demonstrated that the idea of locusts being formed from the parts of various animals is an ancient and widespread notion. Additional similarities between the two passages include the locusts marching like warriors in Joel and the depiction of iron breastplates and human faces in Revelation.

However, the character of the locusts in Revelation differs significantly from that in Joel. The portrayal in Joel likely reflects the true nature of locusts, which are prohibited from destroying the earth's vegetation. In contrast, the locusts in Revelation possess tails like scorpions, indicating that they cannot be actual locusts.

In Joel 2:1-11, the invading enemy is depicted in a manner characteristic of locusts. The description of the locusts is primarily concentrated in the latter sections of the text. In these sections, their destructive activity is likened to a consuming fire, transforming fertile land, reminiscent of the Garden of Eden, into a desolate wilderness. No vegetation escapes their devastation, a phenomenon that has frequently been observed.

The verses (4:18-21) serve as the conclusion of the book. The primary themes of the Book of Joel related to the nation's agricultural and economic disasters as well as its political destruction are reflected in the careful structure of the book's closing. Regarding the political disaster, the prophet states: "So you will know that I am the Lord your God, dwelling in Zion, My holy mountain; so Jerusalem will be holy, and strangers will pass through it no more" (3:17 [MT 4:17]). This is emphasized in the two closing sections. The first closing concludes with, "And a spring will go out from the house of the Lord," while the second concludes the book with, "And the Lord dwells in Zion" Elie, Assis; (2013:255). The term "plague" has both a literal and a metaphorical meaning. The metaphorical interpretation likens a plague to a military invasion, akin to a human attack. In contrast, the literal meaning refers to a locust invasion, which devastates crops and may invoke despair from God. The first metaphorical resemblance pertains to political situations, while the second literal interpretation relates to economic consequences Elie, Assis; (2022:409).

Joel conveys the message of the Lord through a complete cycle. Judgment begins with the house of God, commencing in this life. Repentance offers hope for restoration for God's people. The restoration of the years consumed by locusts is astounding, surpassed only by the outpouring of God's Spirit upon all flesh. Once the Spirit is poured out, the path is cleared for the arrival of the final Day of Judgment, the ultimate manifestation of the Day of the Lord. On that day, the wicked will be completely destroyed, while the righteous will be vindicated forever in His presence. This message offers significant hope for God's people while simultaneously issuing a warning to all nations, a warning that must be heeded Palmer, Robertson; (1995:114-115).

By employing traditional lamentation materials, Joel underscores that both humans and animals have suffered from the devastation caused by the locust plague. As stated in Joel 1:20, "Even the animals of the plain have looked up." Kingdoms have endured the consequences of this devastation. Ultimately, due to the locusts devouring all agricultural crops, the people face a severe food shortage. Without grain, wine, or oil, the priests are unable to offer daily sacrifices. The little food that remains is likely preserved for personal sustenance. The storehouses and granaries stand empty, having deteriorated and broken down from lack of use Simkins; (1991:153).

Joel's presentation of an unprecedented natural catastrophe can be summarized as follows: Judah experienced a devastating locust plague. Likely arriving in the spring, just prior to the grain harvest, the locusts consumed the grain crops, the foliage on the vines and trees, and the wild grasses used for pasturage. The immediate consequence of the infestation was the loss of the grain harvest; however, as summer progressed, the repercussions of the locust plague intensified.

The livestock suffered due to a lack of pasture for feeding. The vines and fruit trees were unable to produce fruit because of their depleted foliage. Any immature fruit that survived the locust plague likely withered on the vine and fell to the ground. The ensuing shortage of food products led to the cessation of daily temple sacrifices, preventing the priests from partaking in the sacrificial meals. For Joel, these events could not merely be understood as a natural calamity resulting from natural causes. Rather, he interpreted such devastation as a clear indication of the Day of Yahweh Simkins; (1991:153-54).

The final oracle of the book of Joel, chapter 3:18 (4:18), continues to emphasize the connection between Yahweh's cosmogonic victory over the nations and His restoration of the land, which is

similarly proclaimed in the salvation oracle of 2:18-27. Following the victory of the divine warrior and His subsequent enthronement on Mount Zion, the land of Judah will be restored to a state of paradisiacal fertility, and the people of Yahweh will live in peace, free from foreign oppression Simkins; (1991:237).

The structure of the Day of Yahweh and the history of creation;

The interpretation of the Book of Joel can now be succinctly summarized. The people of Judah endured significant devastation due to a severe locust plague. Crops were destroyed, trees and vines defoliated, and pastures consumed, resulting in a food shortage and the cessation of temple offerings. Furthermore, Yahweh's perceived failure to protect them from the locust plague brought shame upon them in the eyes of their neighbors. Exploiting their desperate situation, neighboring nations pillaged and looted, with some individuals sold into slavery. (These events may have occurred prior to the locust plague.) At the time of Joel's writing, a new locust plague was beginning to ravage the land. The locusts advanced like an invading army, relentlessly consuming all remaining vegetation in Jerusalem. Consequently, the people were distraught. They questioned how long Yahweh would remain indifferent to their suffering. If He was indeed their God, why had He failed to protect them? This led them to doubt His worthiness of their allegiance. In their disillusionment, the people turned towards self-preservation. To safeguard their dwindling food supply, they withheld the grain, wine, and oil necessary for the daily offerings to Yahweh. Perceiving Yahweh's lack of concern for them, they in turn diminished their efforts in the service of His temple.

The prophet Joel, in contrast, perceived these events from a distinct vantage point. Amid the devastation wrought by the locust plague, he discerned the divine purpose of Yahweh. This was no ordinary locust infestation; Yahweh remained deeply concerned for His people. Joel recognized the locust plague as the realization of the prophetic expectation surrounding the Day of Yahweh. He identified the locusts as the enemy from the north that Yahweh was bringing against His land. However, this adversary would not prevail. For those who return in allegiance to Yahweh and honor Him through cultic rites, as well as those who call upon His name, Yahweh will provide salvation. He will turn against the locust plague, driving part of it into a desolate land and casting the remainder into the sea. Yahweh will gather all nations into the Valley of Jehoshaphat, where they will be defeated in a cosmic battle. Following His victory,

Yahweh will restore the original paradisiacal fertility of the land of Judah. The land will yield abundant harvests: the fields will flourish, and the trees and vines will bear fruit; the threshing floors will be filled with grain, and the vats will overflow with wine and olive oil. Yahweh will dwell in Jerusalem, inviolable and the source of fertility, as a fountain flows from the temple to irrigate the dry ground. The people of Yahweh will then recognize Him as their only God, and they will never again experience shame. For Joel, this salvation of the people is assured, guaranteed by the oracle of His prophet. All that Joel requires is that the people respond to this promise by returning to Yahweh with all their hearts, honoring Him through fasting, weeping, and lamentation.

According to Joel, the Day of Yahweh is a multifaceted event based on a specific pattern rooted in the conflict myth.

The text discusses the northern enemy's assault on the people of Judah, Yahweh's subsequent destruction of that enemy in battle, the judgment of the nations, and the comprehensive salvation of Yahweh's people and land. Within the royal cult of Jerusalem, an earlier version of this theme expressed Israel's belief in the inviolability of Zion. Because Yahweh is enthroned in Zion, Jerusalem remains impervious to all adversaries. However, through the prophetic tradition, this theme was transformed. The nations no longer gather autonomously to attack Jerusalem; instead, Yahweh Himself summons them against His holy city.

Consequently, the book of Joel employs both historical and natural metaphors to depict the day of Yahweh. From one perspective, the day of Yahweh encompasses the invasion of a locust plague, its devastation of the land, Yahweh's annihilation of the locusts, and the restoration of the land to its original paradisiacal state. From another perspective, the day of Yahweh signifies the deliverance of Yahweh's people from the oppression of the nations, Yahweh's judgment upon those nations, and the reestablishment of Jerusalem as the holy, inviolable dwelling of Yahweh.

In the book of Joel, the day of Yahweh is not a linear sequence of events within human history. Additionally, these two one-dimensional perspectives are not merely juxtaposed as independent, unrelated descriptions of the day of Yahweh. Rather, Joel integrates the human and natural dimensions, as well as the historical and cosmological aspects, into a singular, complex day of Yahweh that encompasses all creation: the invasion of the locust plague represents the assault

from the north; the destruction of the locusts aligns with Yahweh's judgment on the nations; and the deliverance of Yahweh's people and the reestablishment of Jerusalem are intertwined with the regeneration of the land. Moreover, structured according to the pattern of the conflict myth, the day of Yahweh serves as a re-enactment of Yahweh's primordial battle of creation. Through Yahweh's cosmogonic battle on this day, His enemies, which threaten His kingship and the stability of the created order, are defeated, leading to the renewal of creation itself. Consequently, human history and natural history are intricately linked within the broader narrative of creation.

In the Book of Joel, the concept of creation encompasses both linear and cyclical dimensions of time—an arrow and a cycle. Time's arrow progresses continuously, with each moment being new and unique. This linear aspect of time represents the historical dimension, characterized by the irreversibility of history and the unparalleled nature of each event within a sequence interconnected through time. The "day of Yahweh" serves as a significant event in human history, representing a new salvific moment for the people of Judah. They will be liberated from the oppression of the nations, which will face judgment for their acts of violence against the people of Yahweh. Conversely, the history of creation also follows a cyclical pattern.

The metaphor of time's cycle captures the stable aspects of nature that exhibit simple, repeating patterns, as they are products of nature's timeless laws rather than contingent moments in complex historical narratives. This cyclical nature of time represents the cosmological dimension. In the context of the natural world, the day of Yahweh signifies the renewal of the created order.

Our interpretation of the Book of Joel suggests that Yahweh's actions cannot be fully understood through either historical or natural lenses. Moreover, Yahweh's involvement in human history is inseparable from His engagement in the history of nature. As the Creator, Yahweh operates within all of creation to fulfill His purposes, which can manifest in various forms, such as a locust plague or the defeat of human armies. The land of Judah suffers devastation from locusts, leading to lamentation among both people and animals. The creation begins to collapse; the cosmos trembles, and the nations are in turmoil. However, the day of Yahweh is also a day of salvation for His people. The land will be rejuvenated, overflowing with fertility, and the people

will live securely, free from oppression. Yahweh's redemption of His people is part of a broader redemption of the entire created order. Therefore, according to the Book of Joel, the day of Yahweh is a pivotal event within the history of creation. Simkins; (1991:276-79).

The conclusion of the Book of Joel revisits two forms of redemption: agricultural and political. The text is rich in literary devices, including puns, ambiguities, metaphors, imagery, and allusions, and Joel's words are intricately woven throughout the various pericopes. The prophet extensively employs analogies with other texts in the Hebrew Bible, particularly within the prophetic literature, which imbues his statements with additional significance. Through these analogies, Joel emerges as a successor to the classical prophets of the monarchic period. The prophetic voice continues to resonate, enduring in the hearts of its messengers, now articulated through Joel, who seeks to convey the message that God's word is imparted to His prophets as it was in the past, even in the wake of the Temple's destruction and the exile of the people from their land.

The thesis presented here represents a significant contribution to our understanding of the tumultuous period following Judah's destruction in 587 B.C.E., with relevance to contemporary circumstances. While we know that some people remained in Jerusalem and Judah after the destruction, information about this population is sparse. Through the lens of Joel, we gain insight into the emotional and spiritual condition of those who remained: they were broken, despairing, and felt rejected by God. Nevertheless, Joel's words reveal a powerful internal movement of encouragement and rejuvenation, as the faithful sought to inspire hope for the future among the people. These prophets and poets successfully preserved the national and religious identity of the people through the promise of redemption. In contrast to other peoples who lost their identity following the destructive campaigns of empires such as Assyria and Babylon, Judah retained its Jewish identity, both in exile and as a small group of survivors in the land. Joel was among those who remained in Judah, leading the remnant toward renewal and independence. Contrary to the claims of some scholars, he is not merely a prophet preoccupied with ritual; rather, he is a prophet of hope and promise, who perceived the light beyond destruction and endeavored to inspire his people through the restoration of their covenantal relationship with God.

The composition of such profound and intricate texts amidst the darkness of destruction attests to the greatness of the men of God who labored during this period. Assuming that Joel authored the

text primarily for those who remained in Judah following the events of 587 B.C.E., it also reveals insights into the elevated moral standing of these individuals. The Book of Joel complements the Book of Lamentations, enhancing our limited understanding of how the community in Judah grappled with the calamity of losing its Temple, land, and sovereignty. Undoubtedly, Joel serves as a crucial bridge for comprehending the continuity of Jewish history between the First and Second Temple periods. Elie, Assis; (2013: 258-260) indicates that the development of prophetic literature within this tradition can be categorized into three stages. As John D.W. Watts (1975: 1-2) states, the first and longest stage consists of narratives, followed by collections of prophetic oracles in the second stage, and culminating in the role of the prophet in worship in the third and final stage.

2.14 The Book of Joel: An Analysis through the Lens of Historical Theory

In the concluding section of his introduction, Simkins; (1991:75) asserts that, within the biblical tradition, human history and the history of nature are intertwined in the narrative of creation, where Yahweh, the Creator, acts and reveals Himself to fulfill His divine purposes. However, a systematic analysis of biblical texts in light of this thesis remains necessary to demonstrate that Yahweh's activity extends beyond human history to encompass all of creation. For this examination, the Book of Joel has been selected due to its unique characteristics. Firstly, the text integrates natural and historical categories. Secondly, the Book of Joel has yet to receive a satisfactory interpretation, a shortcoming in biblical scholarship attributable to scholars' reliance on the conceptual dichotomy between history and nature Simkins; (1991:75).

Eliade posits that in archaic or traditional human societies, an object or act achieves reality only by imitating or repeating an archetype. He states, "Reality is acquired solely through repetition or participation; everything which lacks an exemplary model is 'meaningless,' i.e., it lacks reality." In contrast, at all other times, society operates within a profane or blasphemous temporal framework, devoid of meaning. This contributes to a persistent inclination among archaic societies to resist history by any means necessary³²

³² Ronald A. Simkins, *Yahweh's Activity in History and Nature in the Book of Joel*, Ancient Near Eastern Texts and Studies, Vol. 10, (1991:11).

According to Hegel, the changes occurring in nature repeat themselves endlessly, leading him to conclude that nature lacks inherent meaning. Conversely, Eliade argues that this repetitive nature is precisely what imbues it with meaning. Through the annual, seasonal, monthly, or daily cycles of nature, the events of creation are re-actualized. Consequently, nature provides a meaningful structure for profane existence. In contrast, history, which does not repeat itself but is always "new," offers no meaning or reality for ancient societies. Eliade contends, in opposition to Hegel, that it is unlikely such societies are fundamentally embedded in nature or unable to transcend it. Instead, humanity resists the changes of history, consciously retreating into the repetition inherent in nature. He notes, "The desire felt by the man of traditional societies to refuse history and to confine himself to an indefinite repetition of archetypes testifies to his thirst for the real and his terror of 'losing' himself by allowing himself to be overwhelmed by the meaninglessness of profane existence".

CHAPTER THREE

3. PHILOLOGICAL INQUIRIES

3.1 Philological inquiries

Textual criticism is not merely a study of a text; it is a focused endeavor aimed at obtaining the most accurate reading of a biblical text in its original language or in the language of a specific edition. Throughout the centuries, scribes have introduced tens of thousands of minor alterations to biblical texts during the copying process. Some of these changes occurred inadvertently, such as when a scribe accidentally repeats a line, omits a word, alters the order of terms, or makes a spelling error. Other modifications appear to be intentional, as when a scribe adds clarifications of place names or theological corrections or expansions.

In search of the Best Reading

Textual critics employ two primary methods to determine the most accurate reading of Hebrew, Greek, or Aramaic biblical texts. The first method involves comparing ancient manuscripts of a specific passage to identify which manuscript or manuscripts may preserve a more accurate reading. A significant witness for the Hebrew Bible is the Masoretic Text (MT), the authoritative version of the Hebrew text produced by Jewish scribes during the medieval period. Other key witnesses include the biblical manuscripts discovered at Qumran, the Pentateuch maintained by the Samaritan community in northern Samaria, and various ancient translations of early Hebrew manuscripts, notably the Septuagint (LXX), which is a collection of translations of several biblical books into Greek. In some instances, a biblical scholar may determine that all available textual witnesses contain an error. In such cases, the scholar may propose a reading that is not found in any existing manuscript, a process referred to as *conjectural* emendation.³³

Before addressing issues of textual variations, a brief overview of the linguistic features present in the Book of Joel will be provided below.

³³ Carr, David McLain, 1961–, 2010, *An introduction to the Old Testament : sacred texts and imperial contexts of the Hebrew Bible* / David M. Carr. USA.

3.2 Linguistics features

The majority of the manuscripts have superscript: “Joel the Prophet”

Antithesis is juxtaposing of opposite terms, opposite meanings both in two affiliated cola.

2:20 ወእሰድዶሙ፡ እምኔክሙ፡ ለእለ፡ ሞንገለ፡ ደቡብ፡ ወእሰድዶሙ፡ ውስተ፡ ምድረ፡ በድው።

(Hunt625_14th)

And I will chase them from you the one, towards the south and I will chase them to a barren land, towards.

2:20 ወእሰድዶሙ፡ እምኔክሙ፡ ለእለ፡ ሞንገለ፡ ሰሜን፡ እሰድዶሙ፡ ውስተ፡ ምድረ፡ በድው። (EMIP881_17th)

And I will chase them from you the one, towards the south and I will chase them to a barren land, towards.

2:20 ወአርሕቆ፡ እምኔክሙ፡ ለዝኩ፡ ዘሀሎ፡ ውስተ፡ ሰሜን፡ ወእሰድዶ፡ ኅብ፡ ምድረ፡ ሙብእሰ፡ ወበድው፡

ወፍጽም።

(UNES10.34_1931)

And I will make afar from you who is existed in the north and I will chase them to a barren land and absolutely.

Polyptoton is the repetition in affiliated cola of the same noun or pronoun in different inflections, including case, gender, and number alterations.

1:6 እስሙ፡ ዐርጉ፡ አሕዛብ፡ ውስተ፡ ምድረክሙ፡ ጽኑዓን፡ ወአልቦሙ፡ ጉልቁ፡ ስነሂሆሙ፡ ስነነ፡ አናብስት፡

ወኩርናቲሆሙ፡ ዘእዳለ፡ አናብስት።

(Hunt625_14th)

For powerful nations came up against your land, powerful and innumerable; their teeth are lions' teeth, and they have the fangs of cubs.

1:6 እስሙ፡ ዓርጉ፡ አሕዛብ፡ ፅኑዓን፡ ውስተ፡ ምድረክሙ፡ ዘአልቦሙ፡ ጉልቁ፡ ስነሂሆሙ፡ ስነነ፡ አናብስት፡

ወኩርናዓቲሆሙ፡ ዘእዳለ፡ አናብስት።

(IES77_1934)

For powerful nations came up against your land, powerful and innumerable; their teeth are lions' teeth, and they have the fangs of cubs.

1:6 እስሙ፡ ዓርገ፡ ሕዝብ፡ ውስተ፡ ምድርዩ፡ ጽኑዕ፡ ወዘአልቦ፡ ጉልቀ፡ ስነኒሁ፡ ከሙ፡ ስነነ፡ አንበሳ፡ ወጥረሲሁ፡
ከሙ፡ እጓለ፡ አንብሳ፡፡

(UNES10.34_1931)

For powerful nations came up against your land, powerful and innumerable; their teeth are lions' teeth, and they have the fangs of cubs.

1:4 ዘአትረፈ፡ ዕዳ፡ በልዕ፡ አንበጣ፡ ወዘአትረፈ፡ አንበጣ፡ በልዕ፡ ደጎብያ፡ ወዘአትረፈ፡ ደጎብያ፡ በልዕ፡ አናኩዕ፡፡
(EMIP881_17th)

What the cutter-worm left, the locust has eaten, and what the locust left, the grasshoppers have eaten, and what the grasshoppers left, the destroying locust has eaten.

1:4 ዘአትረፈ፡ ዕዳ፡ በልዕ፡ አንበጣ፡ ወዘአትረፈ፡ አንበጣ፡ በልዕ፡ ደጎብያ፡ ወዘአትረፈ፡ ደጎብያ፡ በልዕ፡ አናኩዕ፡፡
(IES77_1934)

What the cutter-worm left, the locust has eaten, and what the locust left, the grasshoppers have eaten, and what the grasshoppers left, the destroying locust has eaten.

1:4 ዘአትረፈ፡ ዕዳ፡ በልዕ፡ አንበጣ፡ ወዘአትረፈ፡ አንበጣ፡ በልዕ፡ ደጎብያ፡ ወዘአትረፈ፡ ደጎብያ፡ በልዕ፡ አናኩዕ፡፡
(UNES10.04_117e18th)

What the cutter-worm left, the locust has eaten, and what the locust left, the grasshoppers have eaten, and what the grasshoppers left, the destroying locust has eaten.

3:4 ምንተ፡ ብዩ፡ ምስሌክን፡ ጢሮስ፡ ወኩሉ፡ ገሊላ፡ ዘኢሎፍሊ፡ በቀለኑ፡ እንከ፡ ትትቤቀልኒ፡ ወቂሙኑ፡
ትትቄዩምኒ፡ ፍጡነ፡ ወጉጉኣ፡ እፈድዩክሙ፡ ፍዳክሙ፡ ዲበ፡ ርእስክሙ፡፡

(Hunt625_14th)

What are you to me, O Tyre and Sidon and all Galilee of allophytes? I will surely revenge, and I will surely hold grudges against you. And quickly I will return your retribution back upon your own heads.

3:4 ምንት፡ ብዩ፡ ምስሌክን፡ ጢሮስ፡ ወሲዶና፡ ወገሊላ፡ ዘኢሎፍሊ፡ በቀለ፡ እንከ፡ እትቤቀለክን፡ ወቂሙ፡
እትቄዩምክን፡ ፍጡነ፡ ወጉጉዓ፡ እፈድዩክሙ፡ ፍዳ፡ ዲበ፡ ርእስክሙ፡፡

(EMML6686_17th)

What are you to me, O Tyre and Sidon and all Galilee of allophytes? I will surely revenge, and I will surely hold grudges against you. And quickly I will return your retribution back upon your own heads.

3:4 ምንት፡ ብዮ፡ ምስሌክሙ፡ ጢሮስ፡ ወሲደና፡ ወገሊሊ፡ ዘኢሎፍሊ፡ በቀለ፡ አትቤቀለክን፡ ወቂሙ፡ እትቁረሙክን፡ ፍጡነ፡ ወጉጉዓ፡ እፈድዮክን፡ ፍዳክን፡ ዲበ፡ ርእስክን፡።

(EMIP1063_1889-1913)

What are you to me, O Tyre and Sidon and all Galilee of allophytes? I will surely revenge, and I will surely hold grudges against you. And quickly I will return your retribution back upon your own heads (famine form).

Proper names

Most Ethiopic manuscripts closely adhere to the LXX regarding the pronunciation of proper names. For example, ባቱኤል corresponds to the Greek Βαθουηλ (Joel 1:1), in contrast to the Hebrew, which reads יְהוֹנָדָב (Joel 1:1). This Hebrew form is mirrored by two Ethiopian manuscripts (UNESCO 10.34, EMIP 949), influenced by the Latin Vulgate, as will be discussed further below. The same observation applies to certain Arabic versions, which render it as قَنُؤَيْل (Joel 1:1).

Harmonization or Emphasis

The Ge’ez adds a pronominal suffix second person plural for emphasis and seemingly for harmonization.

Joel 1:2

ኩልክሙ፡

ἐνωτίσασθε

ኑኑ

In Joel 1:6 Some Ge’ez versions read “your land (2nd mas. Plural suffix) instead of the Hebrew and the Greek that have “my land”.

ውስተ ምድርክሙ

ἐπὶ τὴν γῆν μου

ἱጵጵጵ-ጵጵ

Our God instead your God (MT, LXX)

Joel 1:14

አምላክነ

θεοῦ ὑμῶν

ጵጵጵጵ

UNESCO 10.34 and EMIP 949 have “your God”

See also Joel 1:16

Semantic changes

In Joel 1:5, an intriguing semantic shift is observed in the Ethiopic versions. Based on the immediate context, certain Ethiopic versions introduce the concept of repentance, while the majority of the syllables align more closely with the variants found in the LXX and the MT (ንቅሉ).

ንዝሁ: እለ: ትሰትዩ:

ነስሉ: እለ: ትሰትዩ:

ንቅሉ: እለ: ትሰትዩ:

ἐκνήψατε οἱ μεθύοντες ;

ἕጵጵጵ ጵጵጵጵ

The Ethiopic exhibits a noteworthy range of meanings with variations in the number of persons, whereas the MT and the LXX present only a second person singular imperative.

ብኪዩ: ሊተ: በእንተ: ሞርዓት:

θρήνησον πρὸς με ὑπὲρ νόμφην;

הַלְגִּיתֶם יָלֵךְ

ት-ብኪ: መርዓት: Here one has a jussive instead of an imperative

-ብኪ: በእንተ: መርዓት:

-ብኪ :(ሊተ:በእንተ): መርዓት:

-ብኪ: ከመ: ድንግል

Joel 1:15

The Ethiopic presents various readings that indicate a shift in the objects to whom the woe is directed, a shift not observed in other ancient versions.

(Refer to the critical edition and the notes of the English translation.)

አሌ: ሊተ: አሌ: ሊተ:

አሌ: ለከመ:

አሌ: ለነ: አሌ: ለነ:

አሌ: ሎመ:

አኅ: አኅ: አኅ: ዕለተ: (UNESCO 10.34; EMP 949)

οἴμοι οἴμοι οἴμοι;

ወጵጵ ለጵጵ

; آه عَلَى النُّجْمِ ! ;

ሎመ ሎመ ሎመ

Joel 2:17

The Ethiopic has “horns” where the MT and the LXX read “porch”.

በማእከሉ: አቅርባተ:

ማእከላ: ኤላም:

ማእከላ: ፍጥት:

μέσον τῆς κρηπίδος

ጠገናዎ ገጃ

Joel 3:18

Except the two Ethiopic manuscripts mentioned below, all the Ethiopic witnesses have “honey” instead of “sweet or new wine”.

መዓር

γλυκασμόν ;

ጦኸጎ

ጣዕም (UNESCO 10.34; EMIP 949)

Congruence between the Ethiopic and the LXX or the MT

ወስብኩ: ምሕላ:

κηρύξατε θεραπείαν

ወጸውኡ: ማኅበረ:

ከጎሩህ ገጃገገ

Joel 2:14

ለእግዚአብሔር: አምላክነ:

κυρίῳ τῷ θεῷ ἡμῶν ;

ለእግዚአብሔር: አምላክ:

ለእግዚአብሔር: አምላክህም:

ከገብረ ጠገናዎ ;

لِلرَّبِّ إِلَهُكُمْ

3.3 Textual variants

The Book of Joel exhibits significant variations not only among different Ethiopic manuscripts but also in relation to the Hebrew and Greek versions. A notable example is found in Joel 1:15, as highlighted in the introduction (refer to the Statement of the Problem). The manuscript UNESCO 10_34 states, “አኅ አኅ አኅ ዕለት እስመ አልጻቀት ዕለተ እግዚአብሔር,” which refers to the “day,” in contrast to other Ethiopian manuscripts that address human subjects. For instance, manuscript EMMML1768 reads, “አሌ ሊተ አሌ ሊተ ይእተ ዕለተ እስመ አልጻቀት ዕለተ እግዚአብሔር,” while manuscript D’Abadie 35 states, “አሌ ለነ አሌ ለነ ይእተ ዕለተ እስመ አልጻቀት ዕለተ እግዚአብሔር.” Additionally, IES 77 presents a different clause that addresses the second person plural: “አሌ ለክሙ ይእተ ዕለተ እስመ አልጻቀት ዕለተ እግዚአብሔር.”

UNESCO 10-34 1:15 አኅ አኅ አኅ ዕለት እስመ አልጻቀት ዕለተ እግዚአብሔር

Alas Alas for the day! This day; For the day of the Lord is at hand.

Dabbadi-55 1:15 አሌ ለነ አሌ ለነ ይእተ ዕለተ እስመ አልጻቀት ዕለተ እግዚአብሔር

Alas for us Alas for us! This day; For the day of the Lord is at hand.

EMMML1768 1:15 አሌ ሊተ አሌ ሊተ ይእተ ዕለተ እስመ አልጻቀት ዕለተ እግዚአብሔር

Alas for me Alas for me!³⁴! This day; For the day of the Lord is at hand.

³⁴ The Ethiopic manuscripts present five distinct readings—me, us, you, them—indicating a shift in the objects to whom the woe is addressed. In the Masoretic Text (MT) and the Septuagint (LXX), the woe is attributed to the “day,” personifying it. In contrast, the Ethiopic version directs the woe toward human beings, reflecting an intention to clarify the message through a less abstract expression. This concrete approach enables readers to discern the

IES-0077 1:15 አሌ ለክሙ ይእተ ዕለተ እስመ አልጸቀት ዕለተ እግዚአብሔር

Alas for you! This day; For the day of the Lord is at hand.

EMML2080 1:15 አሌ ሎሙ ይእተ ዕለተ እስመ አልጸቀት ዕለተ እግዚአብሔር

Alas for them! This day; For the day of the Lord is at hand.

UNESCO 2:3 ከመ ገነተ ተድላ ምድር ቅድሜሁ
10-34

like a garden of pleasure

EMML1768 2:3 ከመ ገነተ ትፍስካተ ምድር ቅድሜሁሙ

like a garden of joyfulness

IES-0077 2:3 ከመ ገነተ ኤዶም³⁵ ምድር ቀዳሚሁ

like a garden of Eden³⁶,

connection between the oracle of woe and the affected individuals. The Ethiopic readings, therefore, attempt to avoid an implied audience. However, Joel 1:15 clearly indicates that the day of the Lord signifies a day of woe for the community of the Lord. The land has suffered a devastating locust plague, and the text aims to demonstrate that this calamity cannot be interpreted merely as a natural occurrence. Joel 1:15 serves as a precursor to further discussions of the motifs. In the transition of the Ethiopic readings to different interpretations, the cry of the prophet in Joel 1:19 shifts the rhetorical voice from the first-person plural, identifying with the implied audience, to a first-person singular appeal from the prophet to the Lord. This change emphasizes the prophet's personal voice within the context of the devastation caused by the locust plague and drought. Joel 1:19 connects back to 1:15, where the prophet declares, ኅቤክ እግዚአ እጸርኢ, “To you, O Lord, I cry.”

In this verse (1:15), the “day of the Lord” signifies the consequences of the locust devastation and the political situation in Israel and other nations, whereas the other reference to the “day of the Lord” may pertain to punishment.

Cf. Barker, Joel. *From the Depths of Despair to the Promise of Presence: A Rhetorical Reading of the Book of Joel*. Winona Lake, Indiana: Eisenbrauns, 2014, p. 99.

³⁵ All the above mentioned Ethiopic readings differ significantly from the Hebrew,

³⁶ Some Ethiopian manuscripts have “garden of delight”.

See. The equivalence of the word ‘ገነተ ተድላ’ in the Greek, Hebrew, Arabic and Syriac respectively, παράδεισος, τρυφῆς, יְרֵב־גַּן, كَجَنَّةٍ عَدْن, ܩܪܝܢܐܐܘܬܐ.

UNESCO 10-34	2:14	ለእግዚአብሔር አምላክሎ። ³⁷ for the Lord, your God
EMML1768	2:14	ለእግዚአብሔር አምላክ። for the Lord, God
IES-0077	2:14	ለእግዚአብሔር አምላክን። for the Lord, our God ³⁸ .

Interestingly, while the Greek version, is close to IES 0077, the Hebrew, the Arabic and Syriac much with UNESCO- 10.34.

UNESCO 10-34	2:15	ቀድሱ ጾመ ጸውኑ ማኅበረ። sanctify a fast; call the assembly
EMML1768	2:15	ቀድሱ ጾመ ወስብኩ ምህላ። sanctify a fast; and proclaim a solemn service;
IES-0077	2:15	ቀድሱ ጾመ ወስብኩ ምህላ። ³⁹ sanctify a fast; and proclaim a solemn service;

³⁷ Interestingly, while the Greek version, is close to IES 0077, the Hebrew, the Arabic and Syriac much with UNESCO- 10.34.

See. κυρίως τῷ θεῷ ἡμῶν, :לַרְבִּי אֱלֹהֵינוּ לְיָהוָה, للربِّ إلهكم.

³⁸ The Ethiopic has “our God” like the LXX, unlike the MT, Arabic and Syriac which read “your God”.

³⁹ Greek, Hebrew, Arabic and Sriac equvalece to the phrase of ቀድሱ ጾመ ወስብኩ ምህላ። ἁγιάσατε νηστείαν κηρύξατε θεραπείαν, הַרְבֵּנוּ וְצַדִּיקֵנוּ מִיָּדָיו וְשִׁוְיָנוּ, فَدَسُّوا صَوْمًا. نَادُوا بِأَعْتِكَافِ, ጸውኑ ስሙ ስሙ ስሙ.

UNESCO 10-34	2:16	አስተጋብኡ ሕዝበ ወቀድሱ ማኅበረ አስተጋብኡ ልሂቃነ	And gather the people (jentiles). Sanctify your assembly welcome the aged;
EMML1768	2:16	አስተጋብኡ አሕዛበ ወቀድሱ AC ማሕበረክሙ ሕረዩ ሊቃውንተ	And gather the people (jentiles). Sanctify your assembly welcome the aged;
IES-0077	2:16	ወአስተጋብኡ አሕዛበ ወቀድሱ ማኅበረክሙ ኅረዩ ሊቃውንተ	And gather the people (jentiles). Renew ⁴⁰ your ⁴¹ assembly welcome the aged;
UNESCO 10-34	2:20	ወአርሕቆ እምኔክሙ ለዝኩ ዘሀሎ ውስተ ሰሜን AC ወእሰድዶ ኅበ ምድር ሙብእሰ	And I will chase them from you the one who are living in the north, and I will chase them to a barren land.
EMML1768	2:20	ወእሰድዶሙ እምኔክሙ ለእለ ሙንገለ ደቡብ እሰድዶሙ ውስተ ምድረ በድው	And I will chase them from you the one, towards the south ⁴² and I will chase them to a barren land.

⁴⁰ Some Ethiopic manuscripts, including the text of Andāmta, have “renew” instead of “sanctify” which is attested in the MT and the LXX.

⁴¹ The Ethiopic text has added a pronominal suffix given the reading “your assembly” instead of “an assembly”, as one finds in the MT and the LXX.

⁴² Some Ethiopic Mss. Have ‘north’. The term ‘northerner’ is an appropriate reference for a human enemy who came from the north. Wolff, Joel and Amos, 62. Claims that “northerner” refers to the eschatological mythological enemy that would be destroyed after God restores the land from the locust plague.

IES-0077	2:20	ወእሰድዶሙ እምኔክሙ ለእለ መንገለ ደቡብ ወእሰድዶሙ ውስተ ምድረ በድው
		And I will chase them from you the one, towards the south and I will chase them to a barren land.
UNESCO 10-34	2:26	ወትሴብሉ ስመ እግዚአብሔር አምላክክሙ ዘገብረ ለክሙ መንክራተ
		and you will praise the name of the Lord your God, on account of the marvelous things he has done for you.
EMML1768	2:26	ወሰብሉ ስመ እግዚአብሔር አምላክነ እስመ ገብረ ለነ መንክረ
		and praise the name of the Lord our God, on account of the marvelous things he has done for us.
IES-0077	2:26	ወሰብሉ ስመ እግዚአብሔር አምላክነ እስመ ገብረ ለክሙ መንክረ
		and praise the name of the Lord our ⁴³ God, on account of the marvelous things he has done for ⁴⁴ you.
UNESCO 10-34	2:28	እክዕው መንፈስየ ላዕለ ኩሉ ዘሥጋ
		I will pour out my spirit on all flesh,
EMML1768	2:28	እሞዑ እምነ መንፈስየ ላዕለ ኩሉ ዘሥጋ
		I will comeover from my spirit on all flesh,
IES-0077	2:28	አክዑ እምነ መንፈስየ ላዕለ ኩሉ ዘሥጋ

⁴³ The Ethiopic uses the first-person plural pronoun “our” instead of “your” attested in the MT and the LXX.
⁴⁴ The Ethiopic has “for you” whereas the MT and the LXX reads “with you”.

I will pour out from⁴⁵ my spirit on all flesh,

UNESCO 3:04 ምስሌክም ጢሮስ ወሲዶና ወኩሉ ደወለ ፍልስጥኤም በቀለኑ ትትቤቀሉኒ
10-34 ወቂመ ትትቆሮሙኒ ፍጡነ

With you, O Tyre and Sidon and all Galilee of allophytes? You will surely revenge, and You will surely hold grudges against me.

EMML1768 3:04 ምስሌክን ጢሮስ ወሲዶና ወኩሉ ገሊላ ዘኢሎፍሊ በቀልኑ እንከ ትትቤቀሉኒ
ወቂመ ትትቆሮሙኒ ፍጡነ

With you, O Tyre and Sidon and all Galilee of allophytes? You will surely revenge, and You will surely hold grudges against me.

IES-0077 3:04 ምስሌክን ጢሮስ ወሲዶና ወኩሉ ገሊላ ዘኢሎፍሊ በቀለ እትቤቀለክሙ
ወቂመ እትቆሮሙክሙ ፍጡነ

With you, O Tyre and Sidon and all Galilee of allophytes? I will surely revenge, and I will surely hold grudges against you.

UNESCO 3:12 ቈለተ ዮሳፍጥ እስመ ህዩ እነብር ከመ እፍታሕ ኩሎ ኣሕዛብ እምኣድያም።
10-34 the valley of Josaphat, for there as I untighted on allatios from the
around.

EMML1768 3:12 ቆለተ ዮሳፍጥ እስመ ህዩ እነብር ወኣስተዋቅሶሙ ኣሕዛብ።
the valley of Josaphat, for there I will sit to contend on the nations.

⁴⁵ The Ethiopic here, like the LXX, reads “from my spirit” while the MT has “my spirit”.

IES-0077	3:12	<p>ቆለተ ዮሳፍጥ እስመ ሆየ እነብር ወእትዋቀሦሙ ለኩሎሙ አሕዛብ።</p> <p>the valley of Josaphat, for there I will sit to contend⁴⁶ on all the nations⁴⁷.</p>
UNESCO 10-34	3:13	<p>እስመ በስለ ማእረር ንዑ ወረዱ እስመ መልአ ምክያድ</p> <p>For the harvest has come. Come in, comedown, for the winepress is full.</p>
EMML1768	3:13	<p>እስመ በጽሐ ማእረር ባኡ ኪዱ እስመ መልአ ምክያድ</p> <p>For the harvest has come. Go in, tread, for the winepress is full.</p>
IES-0077	3:13	<p>እስመ በጽሐ ማእረር ባኡ ወአኪዱ እስመ መልአ ምክያድ</p> <p>For the harvest has come. Go in, and made it tread, for the winepress is full.</p>
UNESCO 10-34	3:16	<p>ይሁብ ቃሎ ወያድለቀልቁ ሰማያት ወምድር</p> <p>Let give his voice and the heavens and earth shall be shaken.</p>
EMML1768	3:16	<p>ይሁብ ቃሎ ወያድለቀልቅ ሰማይ ወምድር</p> <p>Let give his voice and the sky and earth shall be shaken.</p>

46 The Ethiopic has here “contend”, similar to the vocabulary in the prophetic literature whereas the MT. and the LXX have “judge”. R.M. Good argued convincingly that in which ancient Israel war was the strongly convinced as a judicial activity. In the book of the prophet Joel, war is been not merely an act of punishment by the Lord, rather it is the medium by which he acts as judge. See Ronald, A. Simkins. Yahweh’s activity in history and nature in the book of Joel. Ancient near eastern texts and studies. Vol. 10. Edwin Mellen Press. 1991:233.

⁴⁷ The Ethiopic omits here “round about” attested in MT. and the LXX.

IES-0077 3:16 ይሁብ ቃሎ ወያድለቀልቁ ሰማይ ወምድር

UNESCO 3:18 ያንጸፈጽፉ አድባር ጣዕመ ወአውግር ያውነዙ ሐሊበ ወየሐውሩ ማያት
10-34 ውስተ ኩሉ

the mountains shall drip sweet and the hills shall flow with milk,
and all the water courses.

EMML1768 3:18 ያንጸፈጽፍ ሙዓር እምአድባር ወይውሕዝ ሐሊብ እምአውግር ወይነቅዕ
ማይ ኩሉ

the mountains shall drip honey and the hills shall flow with milk, and
all the water courses.

IES-0077 3:18 ያንጸፈጽፍ ሙዐር እምአድባር ወይውሕዝ ሐሊብ እምአውግር ወይነቅዕ ማይ
እምኩሉ the mountains shall drip honey and the hills shall flow with
milk, from all the water courses.

UNESCO 3:21 ወአነጽሕ ደሞሙ ዘኢያንጸሕኩ ቅድመ ወእግዚአብሔር የሐድር ውስተ
10-34 ጽዮን።

And I will clean them which I could not clean earlier, and the Lord
who shall dwell in Zion.

EMML1768 3:21 ወእትቤቀል ደሞሙ ወኢያነጽሕ እስመ እግዚአብሔር የኃድር ውስተ ጽዮን።
 And I will avenge their blood, and I will not clear them for the Lord who shall dwell in Zion.

IES-0077 3:21 ወእትቤቀል ደሞሙ ወኢነጽሐሙ እስመ ኣነ እግዚአብሔር ዘኣኃድር ውስተ ጽዮን።
 And I will avenge their blood, and I will not clear them for I am the Lord who shall dwell in Zion.

The samples presented in the above charts indicate significant variations. A critical edition will facilitate the identification of different families and provide a comprehensive overview of the textual history of the Ethiopic Book of Joel.

3.4 Manuscript description

The descriptions provided below are derived from the following references.

- Dillmann, A. *Catalogus codicum manuscriptorum Bibliothecae Bodleianae Oxoniensis*, Part 7: *Codices aethiopici* (Oxford: Typographeo Academico, 1848), 10-11.
- Getatchew Haile and W.F. Macomber, *A Catalogue of Ethiopian Manuscripts Microfilmed for the Ethiopian Manuscript Microfilm Library, Addis Ababa and for the Hill Monastic Manuscript Library, Collegeville*, vol. 4: Project Numbers 1101-1500 (Collegeville: HMML, 1979), 604–605.
- Getatchew Haile and W.F. Macomber, *A Catalogue of Ethiopian Manuscripts Microfilmed for the Ethiopian Manuscript Microfilm Library, Addis Ababa and for the Hill Monastic Manuscript Library, Collegeville*, vol. 5: Project Numbers 1501-2000 (Collegeville: HMML, 1981), 240–43.
- Macomber, W.F. *Catalogue of Ethiopian Manuscripts from Abbā Garimā, Ašatan (Church of St. Mary), Axum (Church of Zion), Dabra Bizan, Dabra Dāmo, Dabra Libanos, Gunda Gundē, Kebrān, Lālibelā (Church of the Savior of the World; Emmanuel Church), Maqalē, Ura, Kidāna*

Mehrat, Monastery of Dabra Dāgā (Church of St. Stephen), Monastery of Lake Zewāy, Dabra Māryām, National Library and Haiq from Microfilms in the Collections of Dr. Donald Davies, De Land, Florida and Godfrey, Ontario, and of the Hill Monastic Manuscript Library, St. John's University, Collegeville, Minnesota (Collegeville: Privately printed, 1979), 14–22.

- Rahlfs, A. “Über einige alttestamentliche Hss. des Abessinierklosters S. Stefano zu Rom,“ *Nachrichten von der Gesellschaft der Wissenschaften zu Göttingen, Phil.-hist. Kl.* (1918): 161–203; and Siegbert Uhlig, *Äthiopische Paläographie*, ÄF 22 (Stuttgart: Franz Steiner, 1988), 137–39.

- Raineri, O. *Inventario dei manoscritti Cerulli etiopici*, Studi e testi 420, Cataloghi sommari e inventari dei fondi manoscritti 8 (Vatican City: Biblioteca Apostolica Vaticana, 2004).

- Research Team of the Textual History of the Ethiopic Old Testament: THEOT

- UNESCO: Catalogue of Manuscripts Microfilmed by the UNESCO Mobile Microfilm Unit in Addis Ababa and Gojjam Province (Addis Ababa: Ministry of Education and Fine Arts, Department of Fine Arts and Culture, 1970).

- Wright, S.G and Hubbard, D. A. *Catalogue of the Ethiopian Manuscripts in the Cambridge University Library* (Cambridge: Cambridge University Press, 1961), 1–3; and Uhlig, *Paläographie*, 473.

3.4.1 Bodleian Huntington 625

One of the oldest manuscripts of the Twelve Minor Prophets, including the Book of Daniel, located in Europe, is the Bodleian Huntington 625, dating back to the late 14th century. This codex has been referenced in numerous studies and is frequently used as a base text for various editions. Traces of additions, emendations, and erasures are evident in the manuscript. The text is presented in two columns with a large and sharp script. However, the parchment is not in good condition.

The Book of Joel begins with the superscription, “ዘኢደኤል ነቢይ ቃለ እግዚአብሔር ዘኮነ ንብ ኢደኤል ወልደ ባቱኤል.” The manuscript lacks consistent chapter division markers, although later notations in Ge’ez and Arabic indicate divisions. The Book of Joel is found on folios 17v-23r. The manuscript ends with the following words: “ወይሁዳሰ ለዓለም ትነብር ወእስሬኤልኒ ለትውልደ

ትውልድ። ወእትቤቀል ደሞሙ ወኢያነጽሕ እስመ እግዚአብሔር የኃድር ውስተ ጽዮን” but it does not display a *subscription*.

107 27	ለ፡ት ከተ፡።።። ፋጻጴ ርጋጋጠጠ ስጢጠጠጠ ዘአ.ሃ.ገ.ል.ከ.ሃ.	በ ልዑ፡፡፡፡፡፡ ሃ፡፡፡፡ ወ ዘእትረፈ፡፡፡፡፡፡
	ቃለ፡ጸገዚአብሔር ሪዘኑ፡፡፡፡፡፡ አ.ሃ.	ሪ.ሃ፡፡፡፡፡፡ በ ልዑ፡፡፡፡፡፡ ሪ.ሃ፡፡፡፡፡፡ እናካ
	እል፡፡፡፡፡፡ ወ ልደ፡፡፡፡፡፡	ሪ.ሃ፡፡፡፡፡፡ ሆ፡፡፡፡፡፡ ህ፡፡፡፡፡፡
2	ልክህህ. ዘ፡፡፡፡፡፡	ሪ.ሃ፡፡፡፡፡፡ ወ ልደ፡፡፡፡፡፡
	ቃውንት፡፡፡፡፡፡ ወ እ ጽ	ሪ.ሃ፡፡፡፡፡፡ ሆ፡፡፡፡፡፡
	ዎእ፡፡፡፡፡፡ ሃ፡፡፡፡፡፡	ሪ.ሃ፡፡፡፡፡፡ ሆ፡፡፡፡፡፡
	እለ፡፡፡፡፡፡ ትኑባረ፡፡፡፡፡፡	ሪ.ሃ፡፡፡፡፡፡ ሆ፡፡፡፡፡፡
	ስተ፡፡፡፡፡፡ ል፡፡፡፡፡፡	ሪ.ሃ፡፡፡፡፡፡ ሆ፡፡፡፡፡፡
	ው ከዎን፡፡፡፡፡፡ ከው	ሪ.ሃ፡፡፡፡፡፡ ሆ፡፡፡፡፡፡
	ዘ. በወዎሰ. ከው	ሪ.ሃ፡፡፡፡፡፡ ሆ፡፡፡፡፡፡
	ወ በወዎሰ. እ በ	ሪ.ሃ፡፡፡፡፡፡ ሆ፡፡፡፡፡፡
3	ዊክው፡፡፡፡፡፡ ከው፡፡፡፡፡፡	ሪ.ሃ፡፡፡፡፡፡ ሆ፡፡፡፡፡፡



The lack of Subscription is shown in the image above.

3.4.2 EMMML 2080

The codex EMMML 2080, located in Hāyq ʾĒstifanos (Wollo), measures 15.5 x 19 cm and comprises 160 folia, dating back to the 16th century. Each folio features two columns with approximately 43 lines per column. The manuscript exhibits erasures and rewritings, lacks decorative elements, and does not include chapter divisions. Although the various books are titled, there are no subscriptions at the conclusion of each text. The manuscript contains the texts of Enoch, Judith, Esther, Isaiah, Ezekiel, the Jeremiah corpus, the Twelve Prophets, and the Wisdom Books, with the exception of the Song of Songs. Joel is present on folios 129v-130r, and despite frequent editing, much of the older text remains intact. As noted below, the codex contains *explicit* statements but lacks subscriptions.

The superscription reads “ዘኢዩኤል ነቢይ ቃለ እግዚአብሔር ዘኮነ ንቦ ኢዩኤል ወልደ ባቱኤል።”



The codex lacks a subscription.

3.4.3 EMMML 6686

The manuscript, measuring 34 x 32 cm and comprising 217 folios, is housed in Dabra Libānos. The text is presented in bold and legible letters. The manuscript features three columns, with each column containing approximately 32 lines. Notably, there is an absence of decorative elements throughout the manuscript. Official seals of the monastery of Dabra Libānos are prominently displayed at the beginning of each new book, and subscription can be observed at the conclusion of the texts. On folio 149r, which contains the final words of the Book of Sirach, the date of the manuscript's composition is provided. The codex includes the texts of Enoch, Job, the Wisdom Books, Isaiah, the Twelve Prophets, Daniel, Sirach, the Book of Jeremiah, and related texts, as well as Ezekiel. The Book of Joel is located on folios 110-113. This codex contains both a *superscription* and a *subscription*, as detailed below. While the manuscript does not feature chapter divisions, there are signs that have been added by a later hand.



The codex begins with this *superscription*: “ዘኢዩኤል ነቢይ”

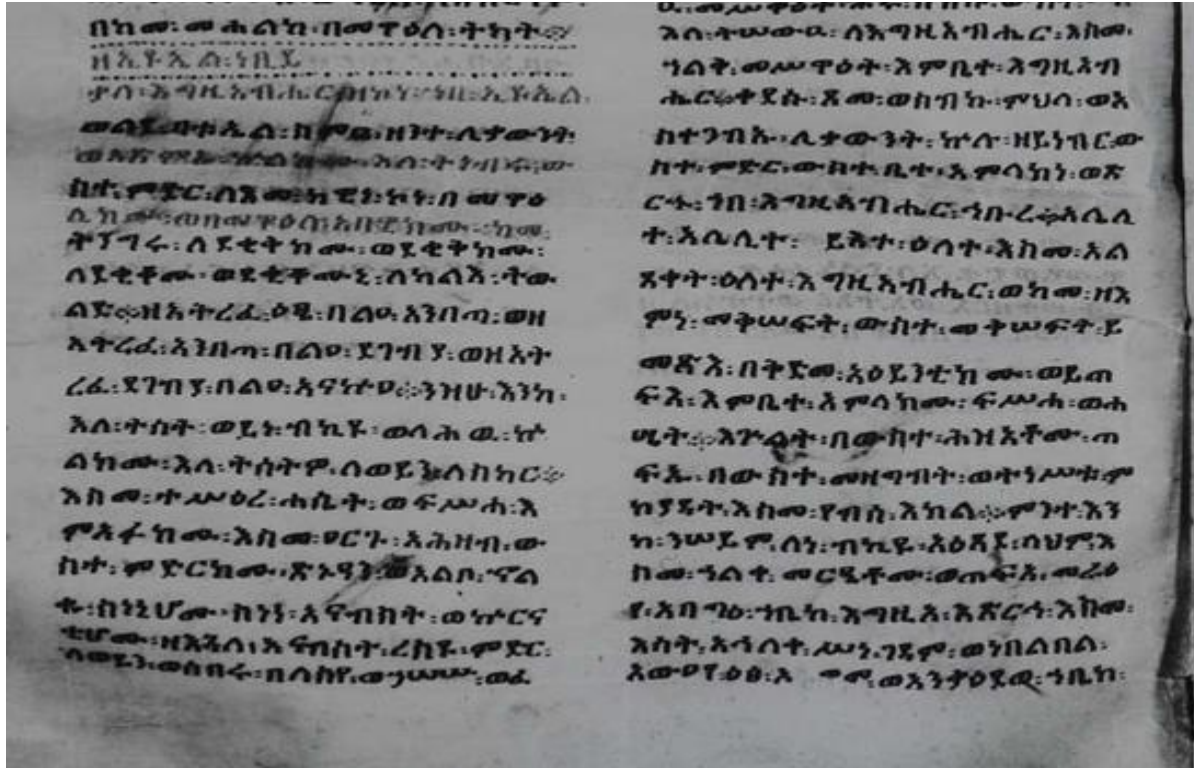


Here is the *subscription* “ተፈጸመ ዘኢዩኤል ነቢይ”.

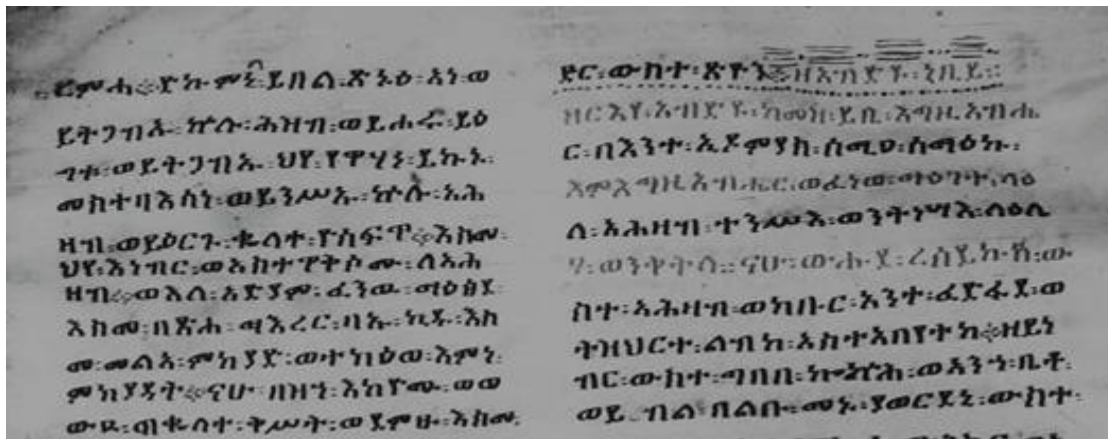
3.4.4 EMLL 1768

The manuscript EMLL 1768, housed at Häyq ’Estifanos, measures 45 x 35 cm and consists of 282 folia arranged in two columns, dating to the late 15th century. Each folio contains between

35 and 45 lines. The codex encompasses the texts of Enoch, 1-3 Maccabees, Isaiah, the Book of Jeremiah and related writings, Ezekiel, Job, the Books of Ezra, Daniel, the Twelve Prophets, the Wisdom Books, Judith, Tobit, and Esther. The Book of Joel is located on folios 209v-2012r, with the superscription reading “ዘኢዩኤል ነቢይ.” The manuscript does not include a subscription and lacks chapter divisions.



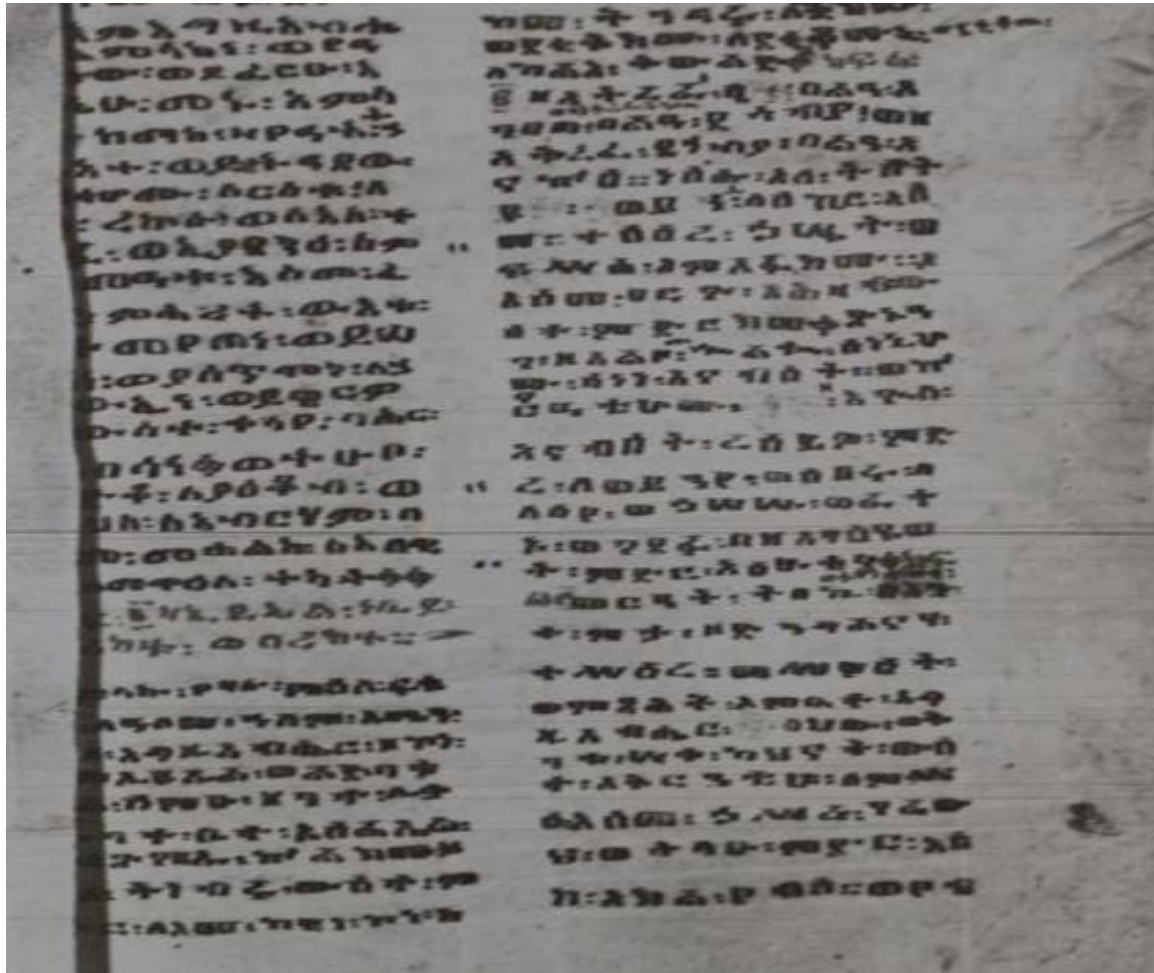
The superscription reads “ዘኢዩኤል ነቢይ”

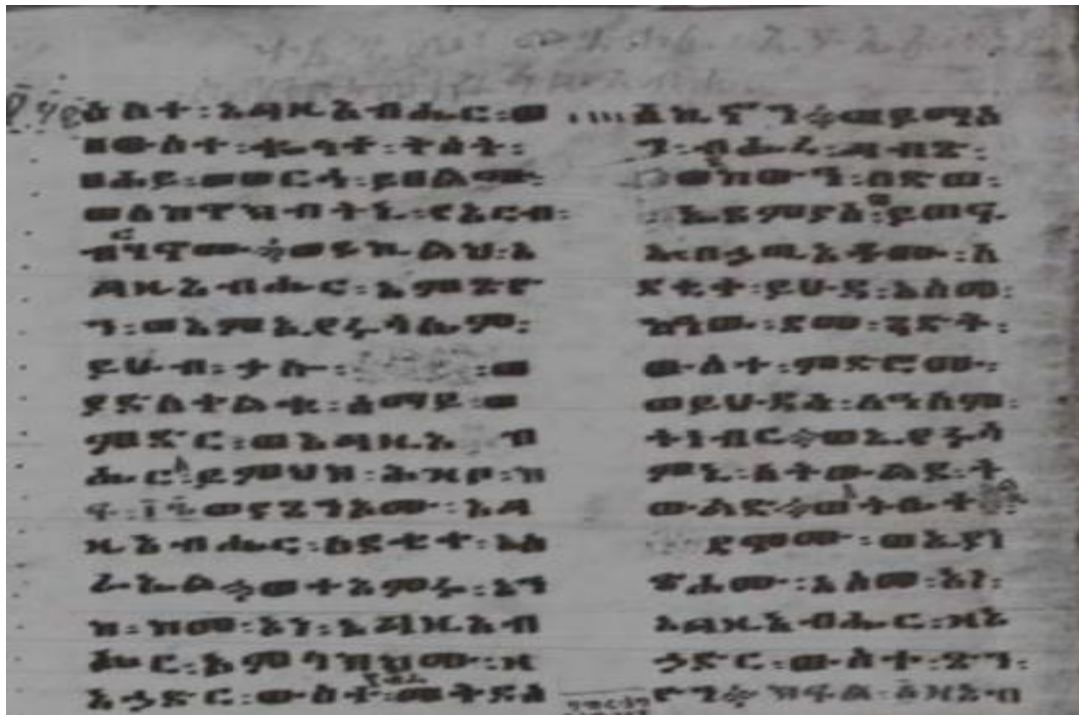


As mentioned above, the Book lacks a subscription.

3.4.5 Axum Zion

The manuscript of Axum Zion, dated to the late 15th century, consists of 102 folios and measures 48 x 38 cm. This codex features three columns, with each folio containing between 36 and 39 lines. It is richly decorated, with ḥārāgs at the beginning of most books. The prophetic books are accompanied by illustrations. The codex includes the Twelve Prophets, Isaiah, Enoch, Tobit, Judith, the Ezra corpus, Daniel, the Wisdom Books, Ezekiel, and Job. The Book of Joel is located on folios 145v-152r. The manuscript contains a superscription but lacks a subscription, and it does not include chapter divisions.





The superscription reads “ዘኢዮሴፍ ነቢይ”

The codex does not have an subscription.

3.4.6 Gunda Gunde 152

The manuscript Gunda Gunde 152, dated to the 16th century, comprises 78 folios and measures 27.5 x 23 cm. It features a two-column layout with between 19 and 24 lines per column. The manuscript is adorned with ḥärägs and images, and it includes the Twelve Prophets, with the Book of Joel located on folios 13r-24v. Notably, the manuscript lacks both a superscription and a subscription. There are no chapter divisions; however, the conclusion of each book is marked by a traditional sign indicating a separate section.

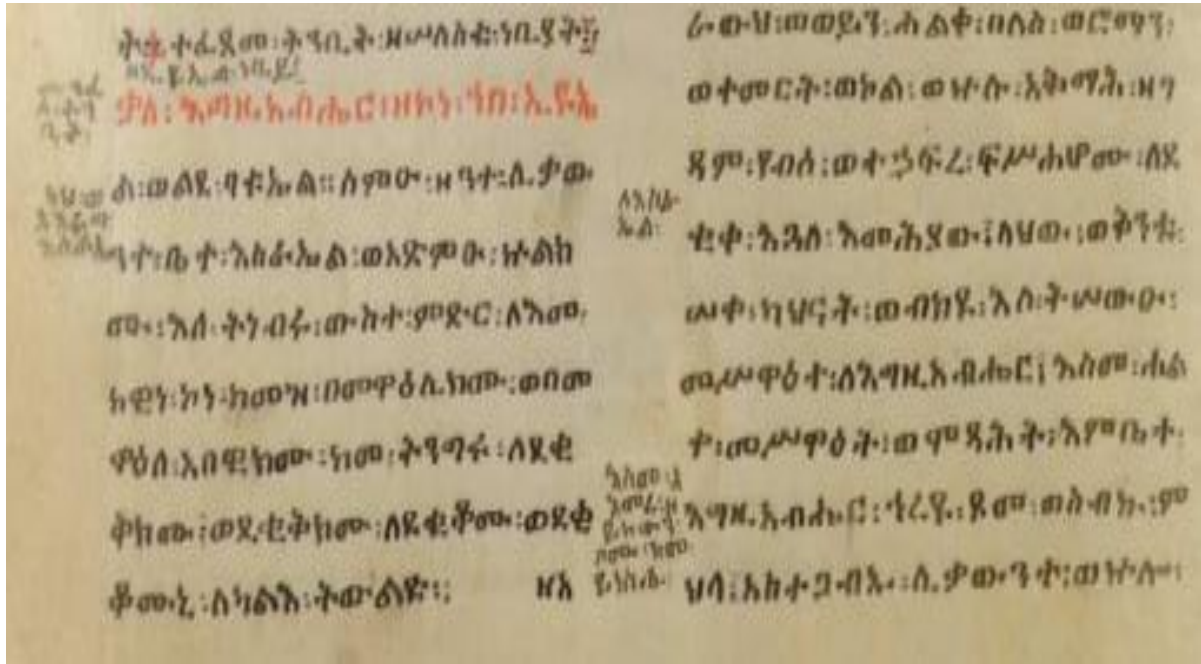
3.4.7 Gunda Gunde 181

Gunda Gunde 181, dated to the 16th century, comprises 76 folios and measures 11 x 13.5 cm. It contains the Twelve Prophets presented in an irregular order. The text is arranged in two columns, consisting of 16 to 17 lines each. The manuscript lacks decorative elements. The Book of Joel is located on folios 15v-19v and 9:8b-15 on folio 31rv. The book's superscription reads ዘኢዮሴፍ ነቢይ, and the subscription reads ተፈጻሚ ዘኢዮሴፍ. There are no chapter divisions present.

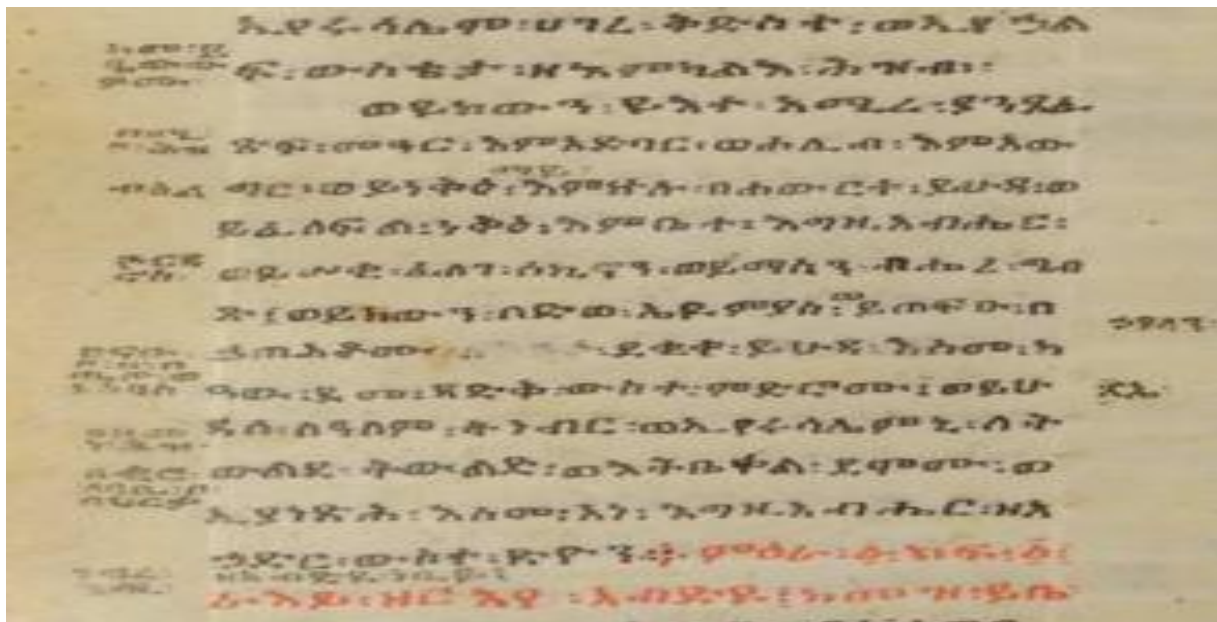
3.4.8 EMIP 2007

The manuscript EMIP 2007, dated to the 18th century, features two columns, each comprising 29 lines. It includes The Book of Job, the Wisdom Books, the Twelve Prophets, and the Book of

Isaiah. Additionally, it contains marginal notes, such as Andəmta commentaries. The Book of Joel is located on folios 79v-81v.



The superscription “ዘኢየሩሳሌም ነቢይ” is of a later hand.



The manuscript does not include an index.

3.4.9 Gunda Gunde 106

The manuscript Gunda Gunde 106, dated between 1682 and 1706, consists of 223 folios and measures 35.5 x 31 cm. The name of Emperor 'Iyyasu is referenced on folio 2v. The text is organized into three columns, with each column containing approximately 40 lines. The codex does not display any decorative elements. The manuscript includes the following texts: The Books of Samuel and Kings, The Book of Chronicles, the Wisdom Books in the Ethiopian tradition, Isaiah, the Twelve Prophets, the Book of Jeremiah and related texts, the Book of Daniel, the Book of Ezra and related texts, Tobit, Judith, and Esther. The Book of Joel is located on folios 123v-125v. Notably, the manuscript lacks both a superscription and a subscription.

3.4.10 EMIP 1029

The manuscript EMIP 1029, authored by Mihur Gädäm (ms 54), is dated to the 15th or 16th century. It consists of 172 folios and measures 47 x 35 cm, featuring two columns with line counts varying from 34 to 45. The text is adorned with härägs, while other forms of ornamentation are absent. The manuscript includes the Book of Proverbs, the Book of Qoheleth, the Book of Sirach, the Book of Ezekiel, the Book of Jeremiah and related texts, 3 Ezra, 2 Ezra, the Book of Daniel, the Twelve Prophets, the Book of Judith, the Book of Esther, and portions from the Book of Job. The Book of Joel is located on folios 149v-151r. The manuscript lacks superscription or subscription, and there are no indications of chapter divisions.

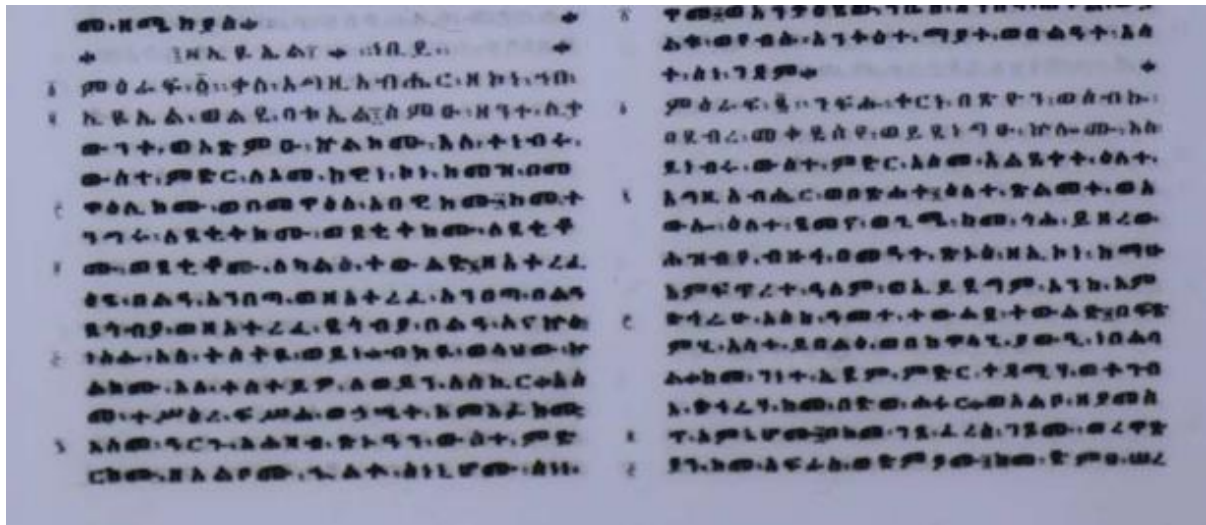




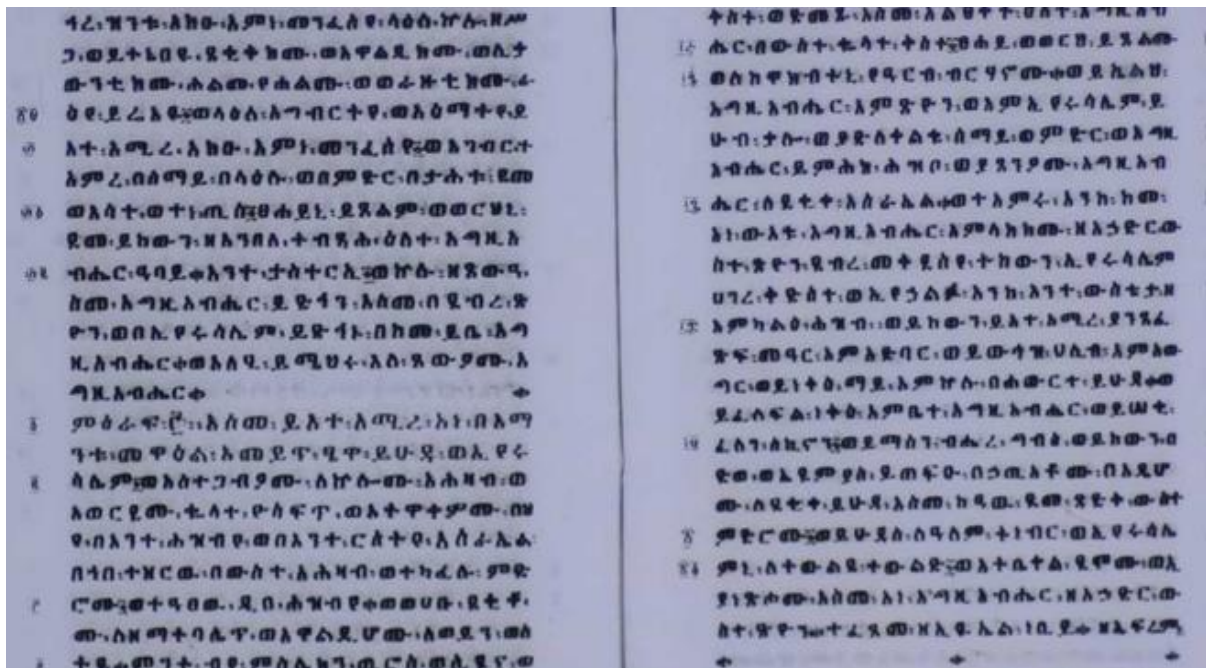
EMIP 1029/ Mihur Gadam 15th c.

3.4.11 Cerulli 75

The manuscript Cerulli 75, dated to 1931, is housed in the Biblioteca Apostolica Vaticana. Each folio features two columns, with Gəʿəz and Amharic presented on facing pages. The codex includes the following texts: The Octateuch, the Book of Jubilees, the Book of Enoch, the Book of Samuel, the Book of Kings, the Book of Chronicles, the Books of Ezra in the Ethiopian tradition, the Book of Judith, the Book of Esther, the Book of Tobit, the Books of Maccabees, the Book of Job, the Psalms, the Books of Wisdom in the Ethiopian tradition, the Book of Isaiah, the Book of Jeremiah and related texts, the Book of Ezekiel, the Book of Daniel, and the Twelve Prophets. The Book of Joel is found on folios 430v-432v. The codex contains both a superscription and a subscription, and the chapter divisions adhere to modern versification standards.



The manuscript has the superscription “ዘኢዩኤል ነቢይ”



The manuscript has the subscription “ተፈጸመ ዘኢዩኤል ነቢይ”

3.4.12 EMIP 746

The manuscript EMIP 746 dates back to the early 19th century. It consists of 268 folios and measures 34 x 28.5 cm, housed at Čäläkot Səlasse (ms 5). The manuscript is devoid of ornamental features, but marginal interpretative notes are present. It is organized into three columns, with each column containing approximately 38 lines. The content includes the Books

of Samuel, the Book of Kings, the Wisdom Books in the Ethiopian Tradition, the Book of Isaiah, the Twelve Prophets, the Book of Enoch, the Book of Chronicles, the second and third Books of Ezra, the Book of Tobit, the Book of Esther, and the Book of Judith. The Book of Joel is located on folios 129r-132v.



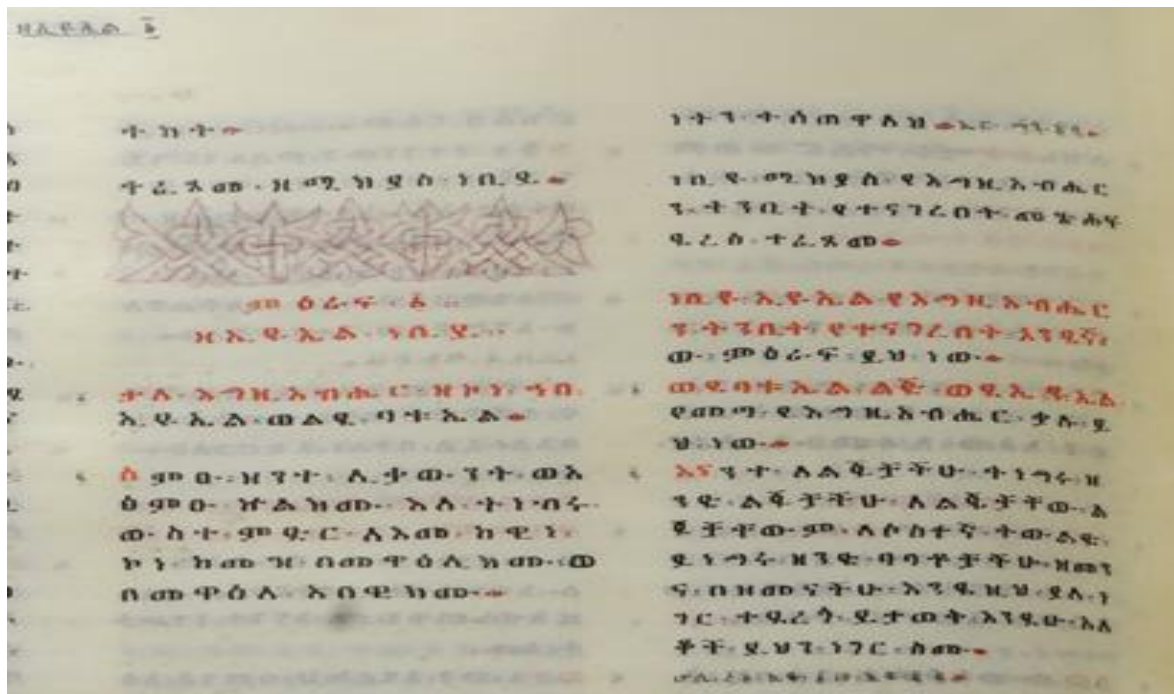
The manuscript does not have a superscription.



The manuscript does not have a superscription.

3.4.13 IES 0077

The manuscript IES 77 is from 1923. It measures 52 x 39 cm, offers the biblical text in four columns. The first and the third columns offer the Gə‘əz text while the Amharic are found on the second and the fourth column. It contains the Octateuch, the Books of Samuel and the Book of Kings, the Book of Chronicles, the Book of Jubilees, the Book of Maccabees, the Book of Enoch, the Book of Ezra and related texts in the Ethiopian tradition, the Book of Nehemiah, the Book of Tobit, the Book of Judith, the Book of Esther, the Book of Job, the Psalms, the Wisdom Books in the Ethiopian tradition, the Book of Isaiah, the Book of Jeremiah and related texts in the Ethiopian tradition, the Book of Ezekiel, the Book of Daniel, and the Twelve Prophets. the Book of Joel is found in ff. 530v-533v. The manuscript has a superscription and a subcription.



The superscription reads ዘኢዩኤል ነቢይ,



The subscription reads ተፈጸመ ዘኢዩኤል ነቢይ። ወሰብሐት ለእግዚአብሔር አሚን.

3.4.14 IES 436

The manuscript IES 436 dates back to the 15th or 16th century and consists of 69 folios, measuring 35.5 x 26.9 cm. In addition to books from the Old Testament, it also includes texts from the New Testament. The manuscript features two columns, with each column containing approximately 28 or 29 lines. While no decorative elements are present, a small ḥäräg can be observed on the folio concluding the Book of Nahum. The margins appear to indicate chapter divisions. This codex encompasses portions of the Book of Jubilees, the Book of Daniel, and the Twelve Prophets, with the Book of Joel located on folios 18r-21r. It includes both an superscription and a subscription.

በርገም፡ በከመ፡ መሐልክ፡ ባ
መጥዕለ፡ ጥክጥ፡ ዘመልካክ
ዘይ፡ ተፈጸመ፡ ዘኢየሱስ፡ ክርስቶስ፡

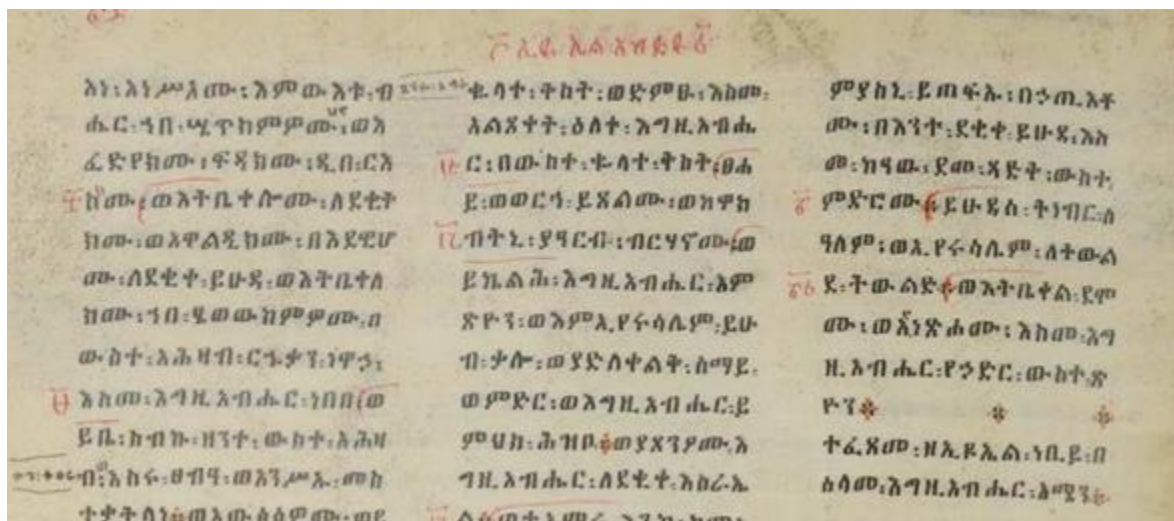


3.4.15 EMIP 1123

The manuscript EMIP 1095, dated to the 19th century and measuring 20.5 x 18.3 cm, consists of 113 folios. It is housed in 'Äddis 'Aläm (ms 53). The text is organized into three columns, with an average of 32 lines per column. The manuscript is devoid of ornamentation and includes the Books of Samuel and Kings, the Twelve Prophets, and the Book of Sirach. The Book of Joel is found on folios 80r-82v.



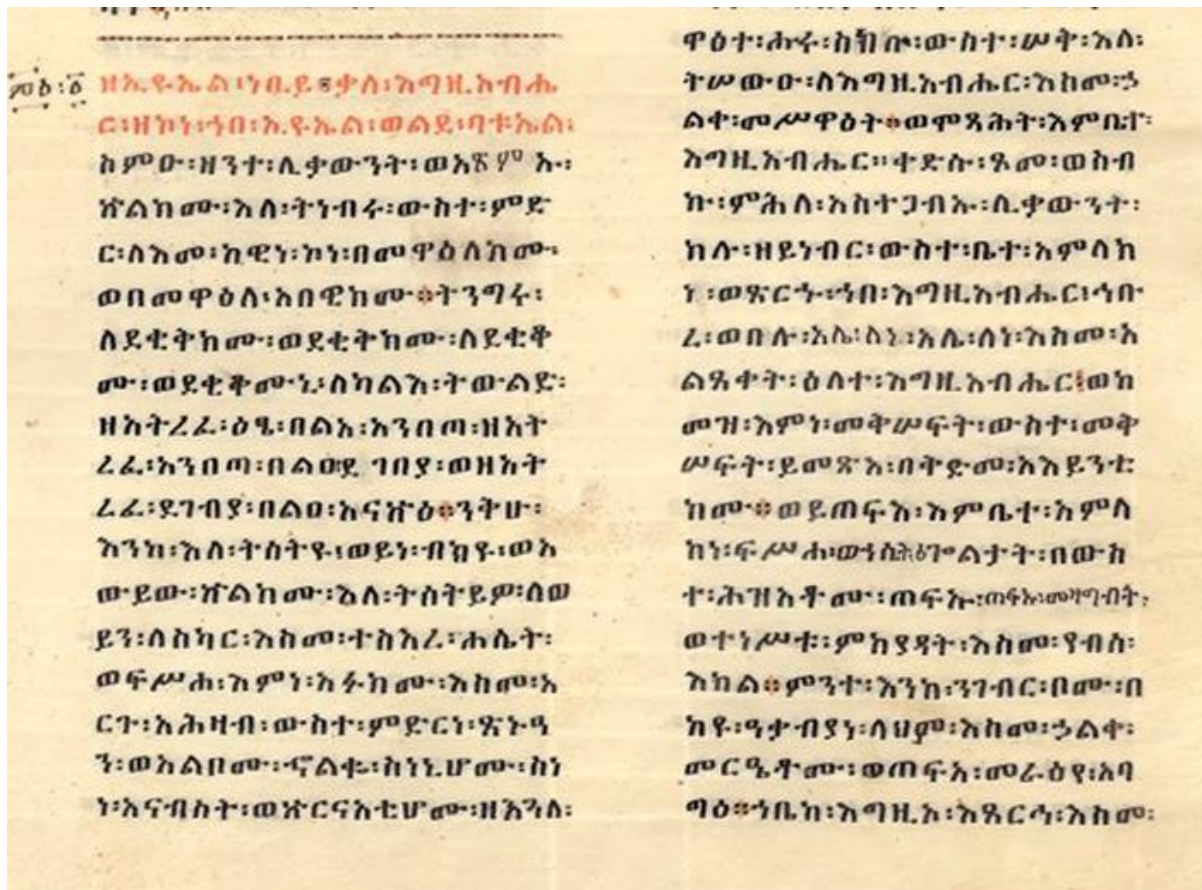
The book has a Superscription: “ዘኢየሱል ነቢይ”



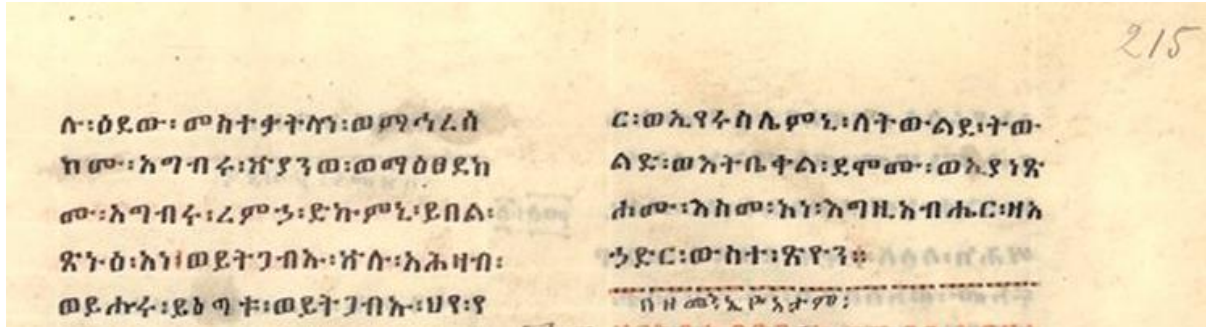
The manuscripts has a subscription, “ተፈጸመ ዘኢዩኤል ነቢይ። ወሰብሐት ለእግዚአብሔር አሚን።”

3.4.16 D’Abbadie 35

The manuscript d’Abbadie 35*, dated to the 17th century, measures 40 x 35 cm and contains 279 folios. It is arranged in three columns, with each column comprising 38 to 40 lines. The manuscript is devoid of decorations. It includes the following texts: the Book of Enoch, the Book of Job, the Books of Samuel and Kings, the Book of Chronicles, the Wisdom Books according to the Ethiopian tradition, the Book of Isaiah, the Book of Jeremiah and related texts, the Book of Ezekiel, the Book of Daniel, the Twelve Prophets, the Books of Ezra in the Ethiopian tradition, the Book of Tobit, the Book of Judith, and the Book of Esther. The Book of Joel is found on folios 214r-215r. The manuscript has a superscription but no subscription. It appears that a later hand has added these divisions.



The superscription reads “ዘኢዩኤል ነቢይ”



The manuscript lacks a subscription.

3.4.17 D'Abbadie 55

The manuscript D'Abbadie 55, dating from the 15th to 16th century, comprises 203 folios and measures 51 x 42 cm. It features three columns, each containing 46 lines. Some decorative elements, including ḥärägs, are present. The manuscript includes the following texts: the Book of Enoch, the Book of Job, the Wisdom Books in the Ethiopian tradition, the Book of Isaiah, the Book of Jeremiah and related texts according to the Ethiopian tradition, the Book of Ezekiel, the Book of Daniel, the Books of Ezra with related texts from the Ethiopian tradition, the Book of Esther, the Twelve Prophets, and the three books of Mäqabəyan (Maccabees). The Book of Joel is located on folios 135r-138v. The manuscript does not contain a superscription but does have a subscription.

ዘሚክያስ፡ነቢይ፡ተፈጸመ፡፡
 ቀለ፡እግዚአብሔር፡ዘኮነ፡
 ኅበ፡አዩኤል፡ወልደ፡ዘቱኤ
 ለ፡ከምዓ፡ወአጽምሉ፡ዘ
 ንተ፡ሊቃውንት፡ወአጽምሉ፡
 ነፍሱላ፡ከሙ፡እለ፡ትነብሩ፡ወዘ
 ተ፡ምድር፡ለኢሙ፡ከዊነ፡ከነ፡
 በመቀዕሊከሙ፡ወበመቀዕሊ፡
 አበዊከሙ፡ከሙ፡ትንግሩ፡ለደ
 ቂቀከሙ፡ወደቂቀከሙ፡ኒ፡ለደ
 ቂቀሙ፡ኒ፡ለከልእ፡ትውልድ፡
 ዘአትረፈ፡ዕዲ፡በልዕ፡አንበጣ፡
 ወዘአትረፈ፡አንበጣ፡በልዕ፡ጸ
 ገብሃ፡ወዘአትረፈ፡ጸገብሃ፡በ
 ልዕ፡አናኳዕ፡፡ንዝሁ፡እንከ፡እ
 ለ፡ትሰትዩ፡ወይነ፡ብኪዩ፡ወለሕ

ከዓም፡ወመዓዕድከሙ፡ኒ፡አ
 ግብሩ፡ረምኅ፡ድኩም፡ኒ፡አዩ
 በል፡ጸኑዕ፡አነ፡ወይትገብሉ፡
 ነፍሱ፡አሕዘብ፡ወይሐሩ፡ይዕግ
 ቱ፡ወይትገብሉ፡ሂዩ፡የዋህነ፡
 ይኩኑ፡መስተበእሰነ፡ወይት
 ኅሥኡ፡ነፍሱ፡አሕዘብ፡ወይዕር
 ን፡ቈለተ፡ዮሰ፡ፍጥ፡እስመ፡ሂ
 ዩ፡አነብር፡ወአስተዋቅሦሙ፡
 ለነፍሱ፡አሕዘብ፡ወእለ፡አድሃ
 ም፡ፈነወ፡ግዕዕደ፡ኦስመ፡በጸ
 ሐ፡ግእረረ፡ባኡ፡ኪዩ፡ኦስመ፡
 መልእ፡መከሃድ፡ወተከዕወት፡
 ረ፡ግብጽ፡ወይከን፡በድወ፡
 ኢደሚያስ፡ወይጠፍሎብ
 ኅጢአቶሙ፡ለደቂቀ፡ይሁ
 ዳ፡አስመ፡ከዐወ፡ደመ፡ጸደ
 ቅ፡ወከተ፡ምድርሙ፡ወይ
 ሁዳሰ፡ሉዓለም፡ትነብር፡
 ወኢዮሩ፡ሰሊም፡ኒ፡ለቱወ
 ልደ፡ትውልድ፡ወአትቤተ
 ል፡ደሞሙ፡ወኢያነጽሕ፡፡
 ስመ፡እግዚአብሔር፡፡፡
 ድር፡ወከተ፡ጸዮን፡፡፡
 ዘኢዩኤል፡ነቢይ፡ተፈጸመ፡፡
 ዘሮእዩአብደዩ፡ከመነ፡፡

The subscription reads “ተፈጸመ ዘኢዩኤል ነቢይ”

3.4.18 EMLL 1481

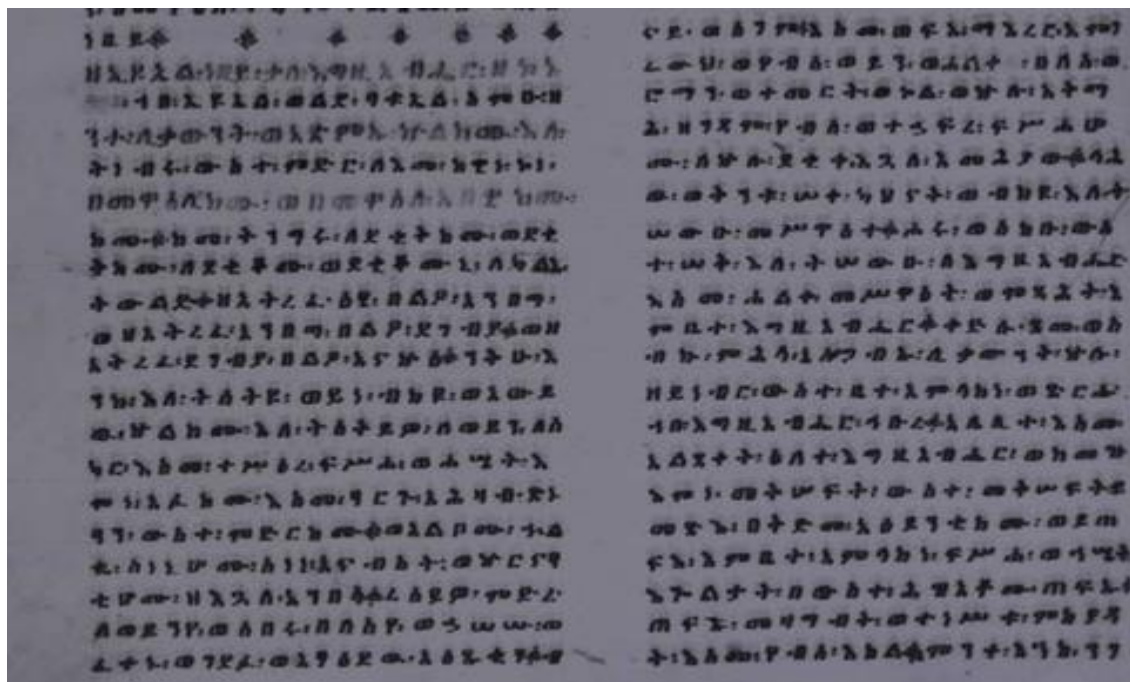
The manuscript EMLL 1481, dating from the early 17th century, measures 39.5 x 32 cm and comprises 274 folios. Each page features three columns with 32 lines per column. The manuscript is devoid of decorations. It includes the following texts: the Books of Samuel and Kings, the Wisdom Books according to the Ethiopian tradition, the Book of Judith, the Book of Esther, the Book of Daniel, the Book of Isaiah, the Twelve Prophets, the three Books of Maccabees, the Book of Chronicles, and the Book of Tobit. The manuscript contains both a superscription and a subscription.

The superscription reads “ዘኢዳኤል ነቢይ”

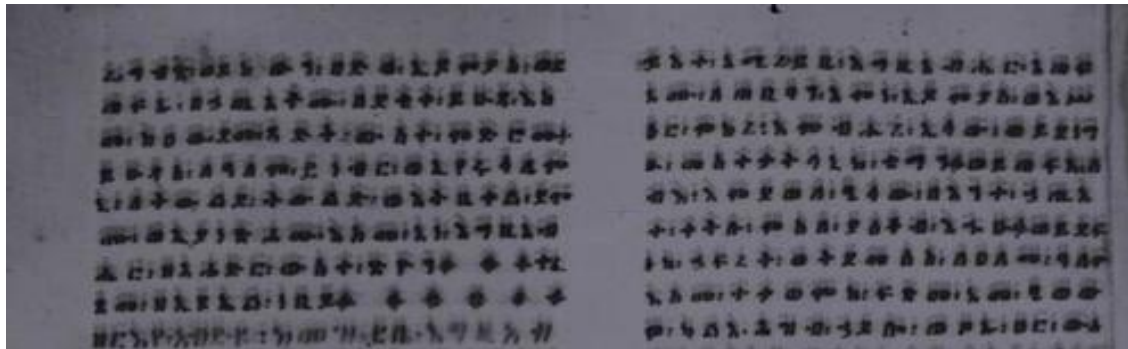
While the subscription reads “ተፈጸመ ዘኢዳኤል ነቢይ”

3.4.19 UNESCO 10.65

The manuscript UNESCO 10.65, dated to the 18th or 19th century, measures 22 x 19 cm and consists of 162 folios. It is housed at Dimmä Qəddus Giyorgis Church in Gojjam. Each of the two columns features 28 lines, with two lines, titles, and superscription used to delineate the different books. The manuscript includes the following works: the Book of Job, the Wisdom Books according to Ethiopian tradition, the Twelve Prophets, the Book of Isaiah, and other texts. The Book of Joel is found on folios 71v-73v. While this book contains a superscription, it does not include chapter divisions.



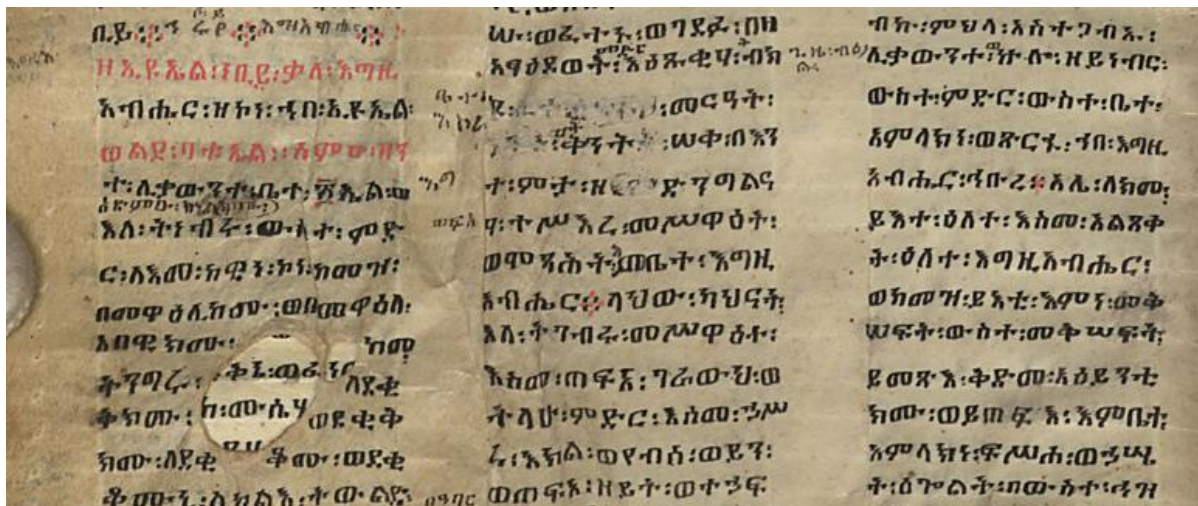
The superscription reads “ዘኢየሱያ ነቢይ”.



The subscription reads “ተፈጸመ ኢየሱያ”

3.4.20 Princeton Garrett 7

The 17th-century Princeton Garrett 7 manuscript measures 10 x 9 inches and comprises 145 folios. It is devoid of decorations and features three columns with 28-29 lines per column. The manuscript includes the following texts: the Book of Job, the Wisdom Books according to the Ethiopian tradition, the Twelve Prophets, the Book of Daniel, and the Books of Ezra in Ethiopian tradition. The Book of Joel is located on folios 100v-104r. The manuscript contains both a superscription and a subscription, but lacks chapter divisions.



The superscription reads “ዘኢየሱያ ነቢይ”



The subscription reads “ተፈጸመ ዘኢዩኤል ነቢይ”

3.4.21 EMIP 1063

The manuscript EMIP 1063 is dated between 1889 and 1913. Located in 'Äddis 'Aläm (ms 21), the codex contains 222 folia, formatted in two columns, with approximately 27 lines per column. While there are no decorative elements, the manuscript features book titles and chapter notations. The following books are included in the manuscript: The Books of Chronicles, the Book of Daniel, the Twelve Prophets, and the Books of Ezra and Nehemiah. The codex contains both superscription and subscription. The Book of Joel is located on folios 151v-153r, and it includes a superscription, ዘኢዩኤል ነቢይ, as well as modern chapter and verse divisions. The subscription concludes with the text: “ተፈጸመ ትንቢተ ኢዩኤል ነቢይ ጸሎቱ ወበረከቱ የሁሉ ምስላ ንጉሥነ ምኒልክ ወምስላ ንግሥትነ ወለተ ሚካኤል ለዓለም ዓለም አሜን.”

The subscription reads “ዘኢዩኤል ነቢይ.”

3.4.22 Cambridge, Add. 1570

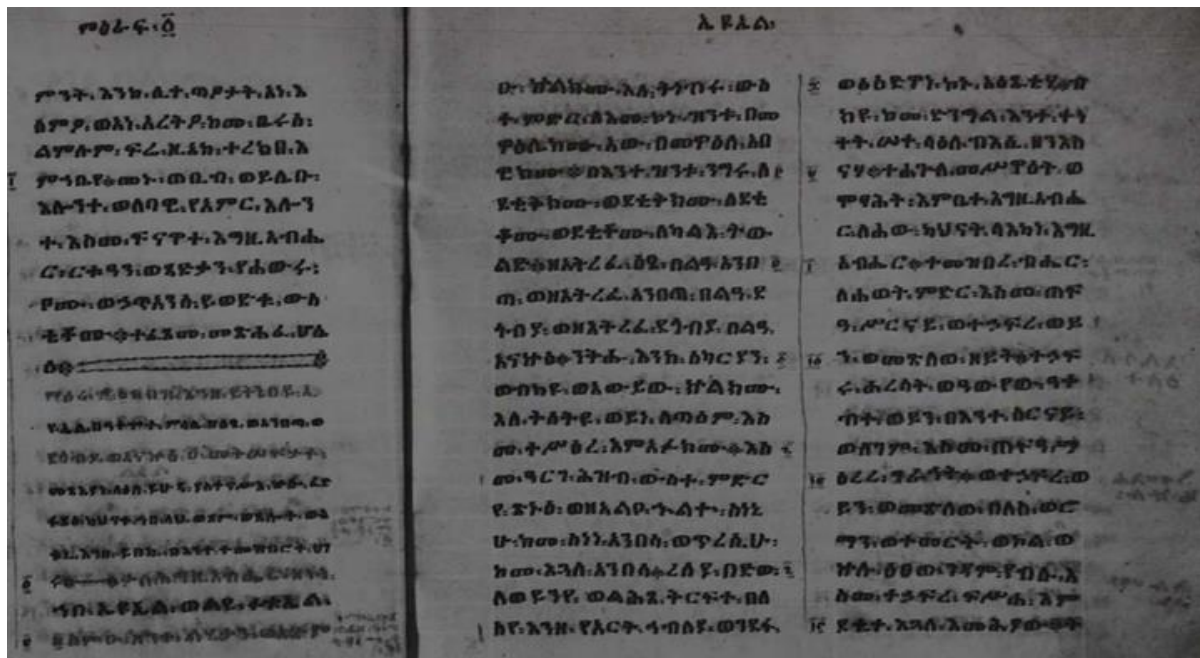
The manuscript Cambridge, Add. 1570, dated 1588/89, consists of 276 folios. Each of the three columns contains an average of 39 lines. The manuscript includes the following texts: the Book of Enoch, the Octateuch, the Books of Samuel and Kings, the Wisdom Books according to the Ethiopian tradition, the Book of Job, the Book of Isaiah, the Twelve Prophets, the Book of Jeremiah, and related works such as Ezra Sutuel, the Book of Daniel, and the Book of Ezekiel. Unfortunately, the Book of Joel is not fully represented, containing only three lines (ff. -192v), and lacks both superscription and subscription.

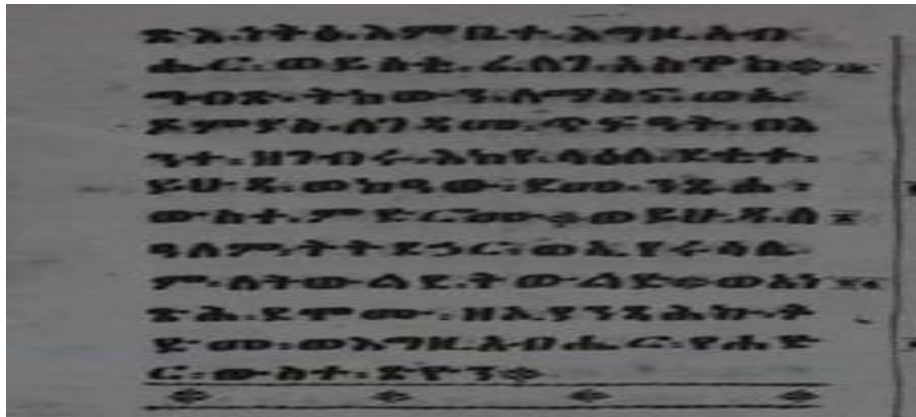
3.4.23 EMIP 949

The manuscript EMIP 949, housed at Mäkälä Mika'el (ms 172), dates back to the 20th century and comprises 142 folios, measuring 29 x 22.5 cm. This codex features two columns, each containing 33 lines. It is largely devoid of decorations. The texts included in the codex are the Book of Enoch, the Book of Tobit, the Twelve Prophets, and the Book of Ezekiel. According to the THEOT (Textual History of Ethiopic Old Testament) team, the Latin Vulgate has been utilized as a model for the order of the prophetic books, as well as for chapter summaries and versification. The codex does not contain either a superscription or subscription.

3.4.24 UNESCO 10.34

The manuscript UNESCO 10.34, dated October 26, 1931, comprises 197 folios and measures 25.5 x 22.5 cm. It is housed at Dimmä Qøddus Giyorgis Church in Gojjam (ms 34). The codex features two columns containing 19 lines each. It includes the following texts: the Computus, the Book of Daniel, the Twelve Prophets, and the Book of Ezekiel. Similar to EMIP 949, it adheres to the Latin Vulgate in terms of order and chapter summaries (cf. THEOT). The Book of Joel is found on folios 58v-60v. The codex has an introduction but neither a superscription nor subscription.

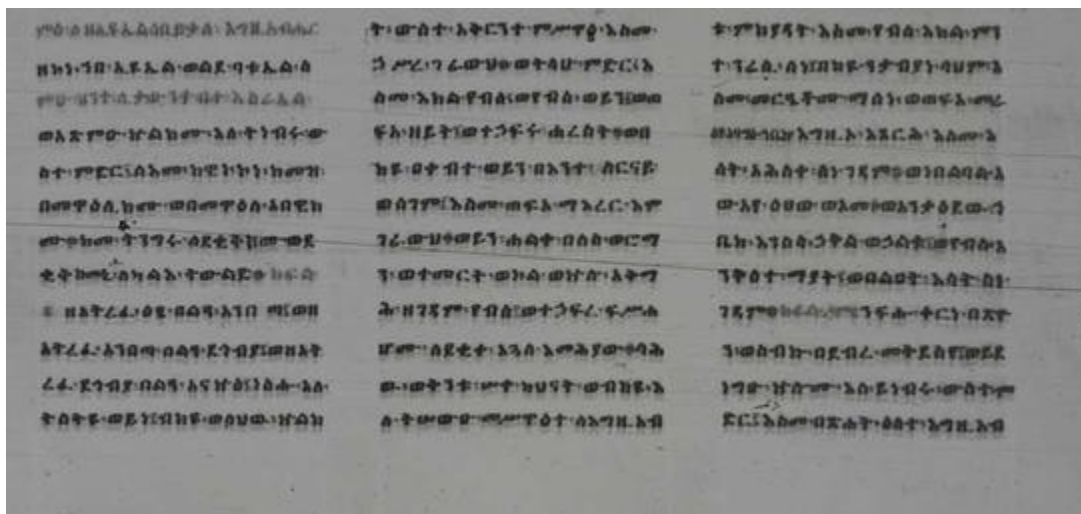




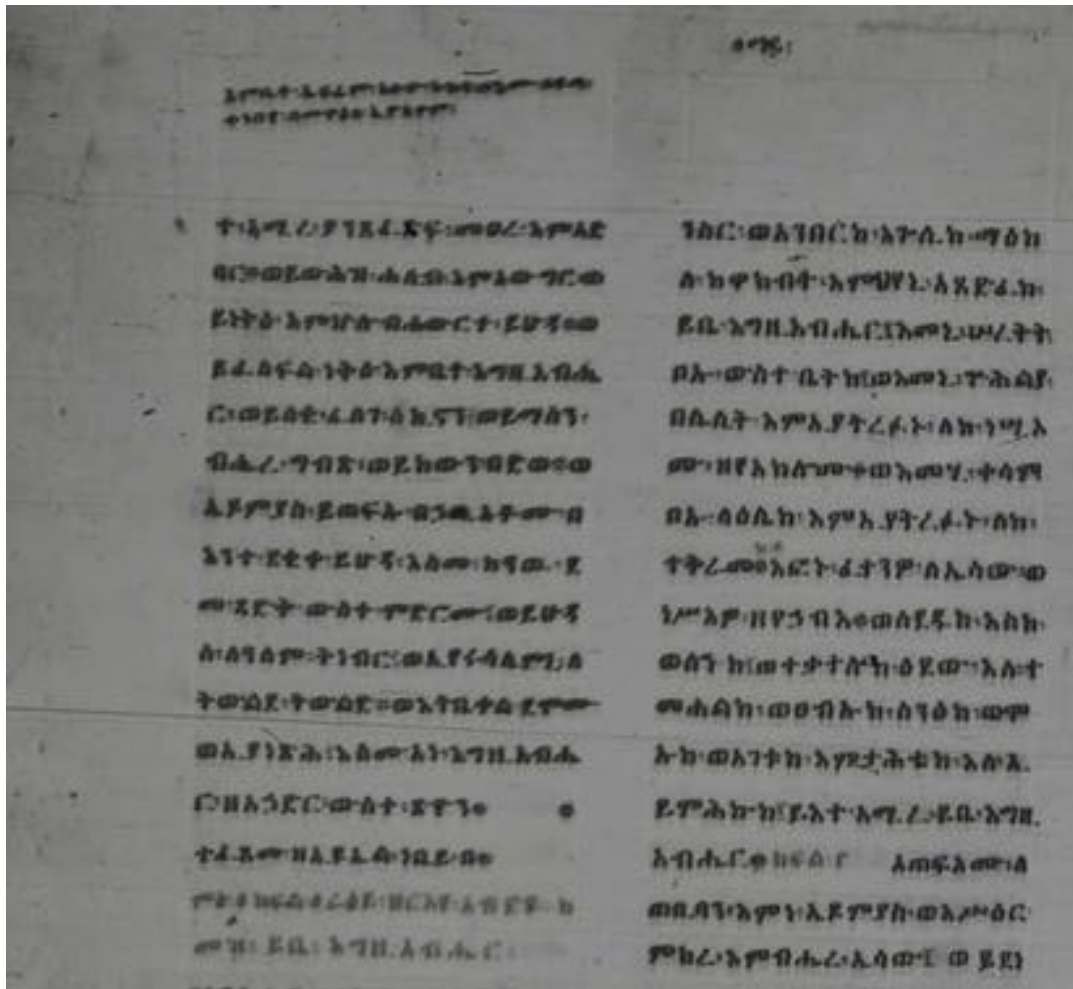
There is no superscription.

3.4.25 UNESCO 10.04

The manuscript UNESCO 10.04, dated 1679, measures 32 x 29 cm and comprises 245 folios. It is held at Dimmā Qəddus Giyorgis Church in Gojjām (ms 4) and features three columns, each containing an average of 25 lines. No decorative elements are present. The manuscript includes the following texts: the Book of Enoch, the Wisdom Books according to the Ethiopic tradition, the Book of Isaiah, the Twelve Prophets, the Book of Jeremiah and related texts in the Ethiopian tradition, the Book of Daniel, and the Books of Chronicles. The Book of Joel can be found on folios 123r-120v. The codex contains a superscription and subscription.



The superscription reads “ዘኢዩኤል ነቢይ”



The codex has subscription “ተፈጸመ ዘኢየሁዳ ነቢይ”

3.5 Gathering Manuscripts

3.5.1 Groups of manuscripts in family

Group I = Stands for, A, read thus; “አሌ ሊተ አሌ ሊተ ይእተ ዕለተ እስመ አልጻቀት ዕለተ

እግዚአብሔር”, Alas for me Alas for me! For the day of the Lord is at stand

Group II = Stands for, B , read thus; “አሌ ለክሙ ይእተ ዕለተ እስመ አልጻቀት ዕለተ እግዚአብሔር”,

and the *'andəmta Commentary* have; Alas for You! For the day of the Lord is reached

Group III= Stands for, C, read thus; “አሌ ሎሙ ይእተ ዕለተ እስመ አልጻቀት ዕለተ እግዚአብሔር”,

EMML2080, Alas for them! For the day of the Lord is reached

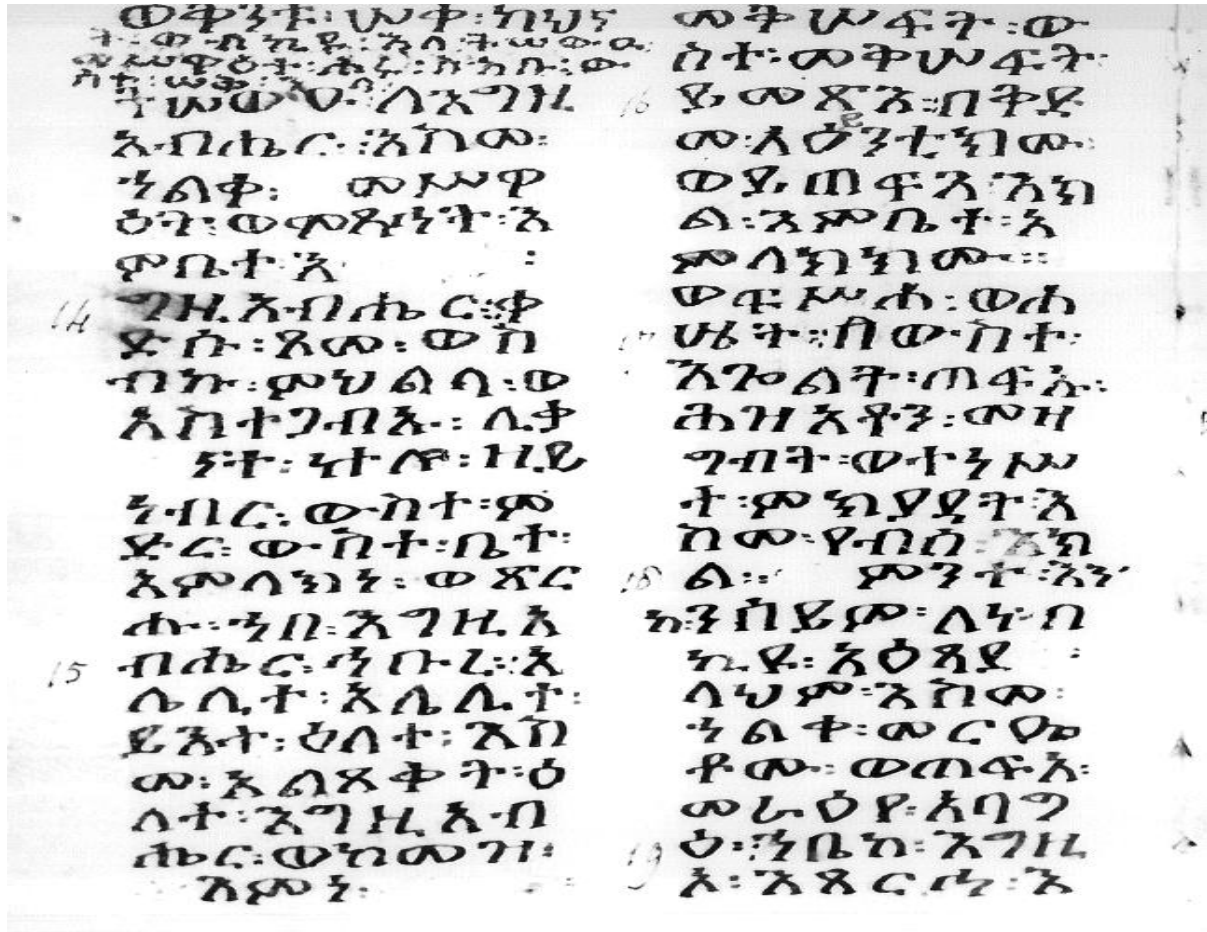
Group IV= Stands for, D, read thus; “አሌ ለነ አሌ ለነ ይእተ ዕለተ እስመ አልጻቀት ዕለተ

እግዚአብሔር”, d’Abbadie 35, Alas for us Alas for us! For the day of the Lord is reached

Group V = Stands for, E, read thus; “አኅ አኅ አኅ ዕለት እስመ አልጻቀት ዕለተ እግዚአብሔር”,

UNESCO 10_34, Alas Alas Alas for the day! For the day of the Lord is reached

3.5.2 Sample from group I stands for letter A
 Bodleian-Huntington -625-14th c.



Among the manuscripts of Group I, Bodleian – Huntigton625 is presented here below

Group I = “አሌ ሊተ አሌ ሊተ ይእተ ዕለተ እስጦ አልጸቀት ዕለተ እግዚአብሔር”

Alas for me Alas for me! For the day of the Lord is at stand

Here is a sample from group II stands for letter B

Institute of Ethiopian Studies IES-0077- 20th c



Group II = “አሌ ለክሙ ይእተ ዕለተ እስመ አልጸቀት ዕለተ እግዚአብሔር”

Alas for You! For the day of the Lord is reached

A Sample from group III stands for letter C

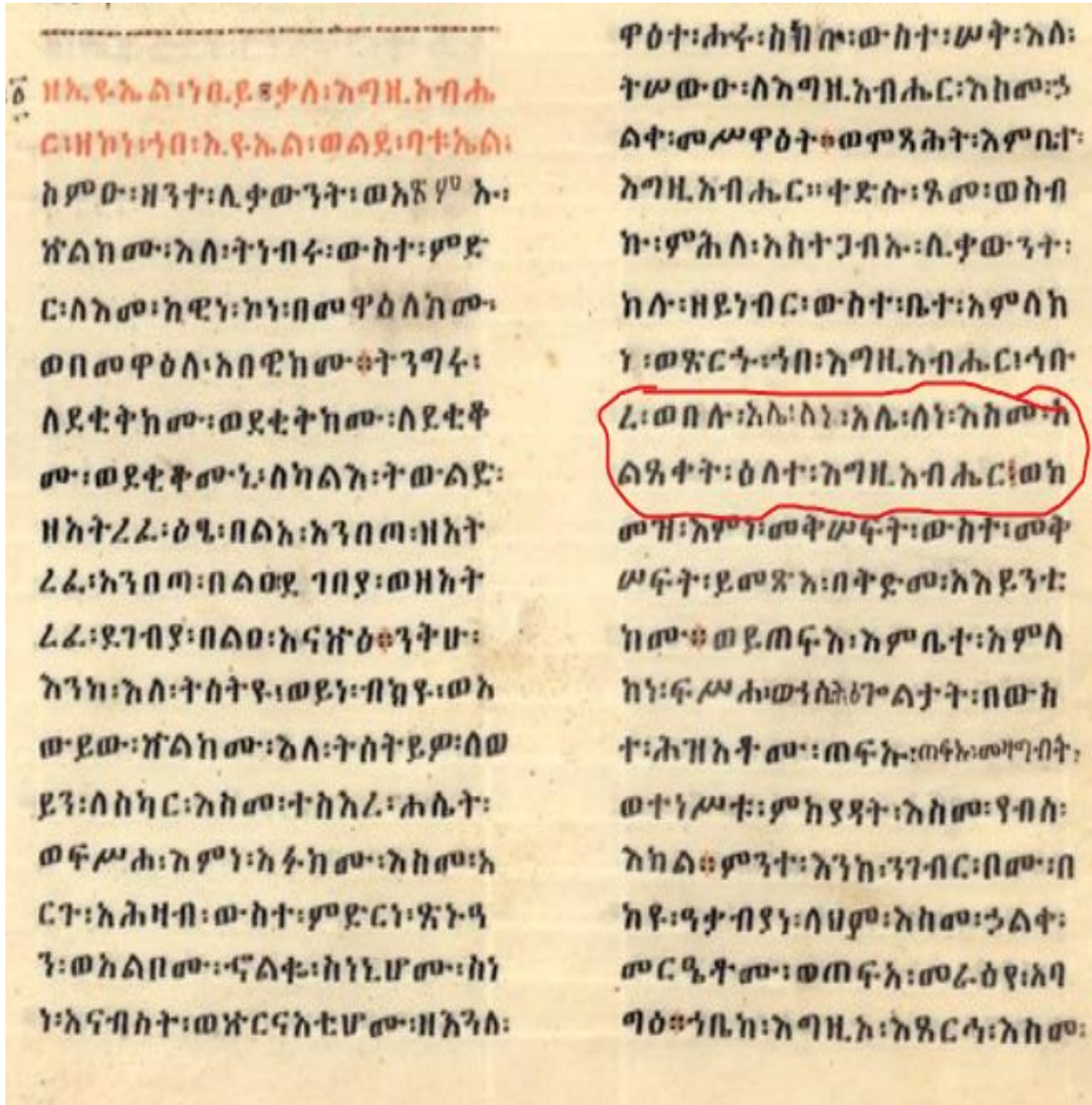
EMML 2080-16th c



Group III= Stands for, C, read thus; “አሌ ሎሎ ይእተ ዕለተ እስሞ አልጸቀት ዕለተ እግዚአብሔር”

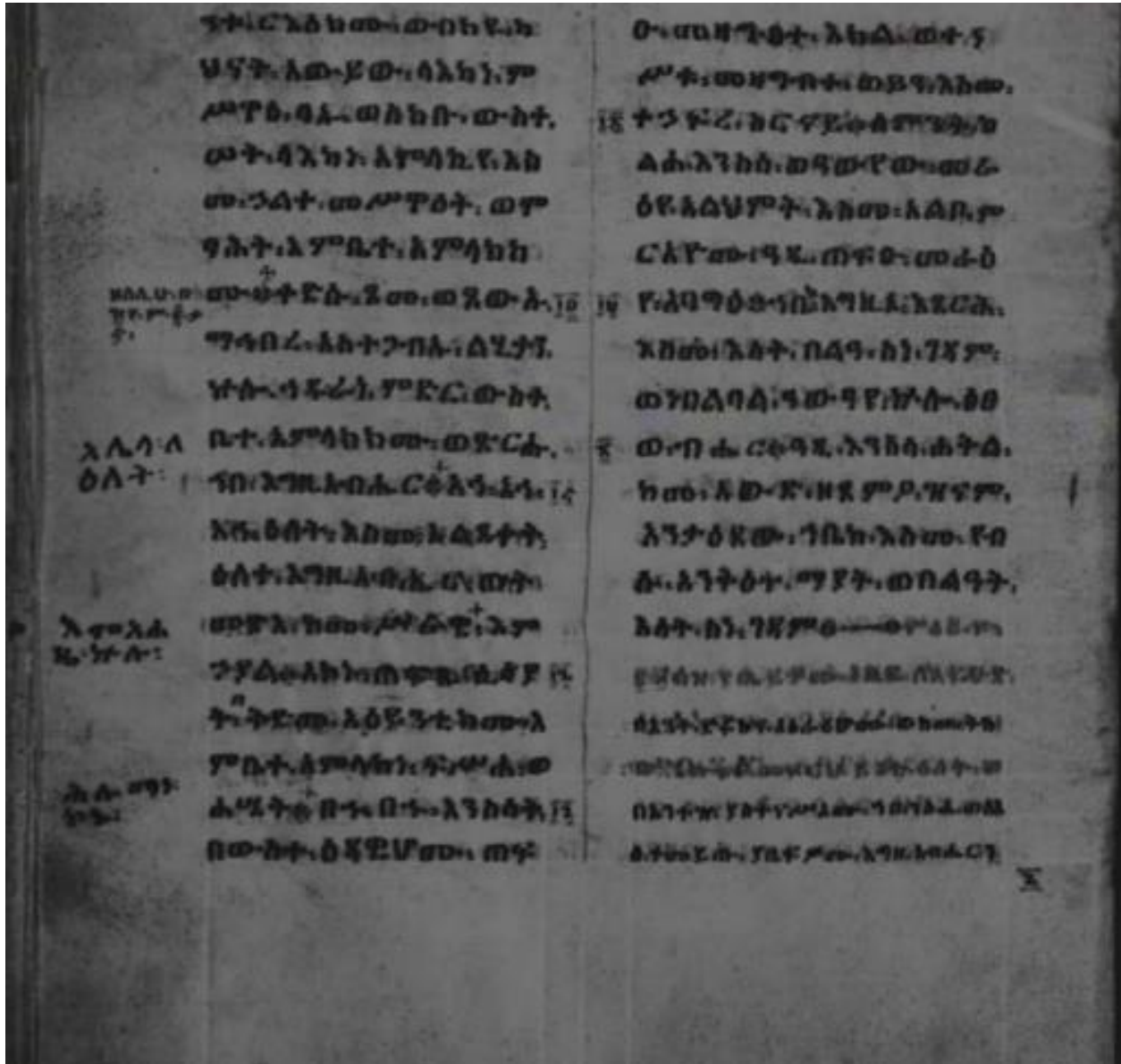
Alas for them! For the day of the Lord is reached

A Sample from group IV stands for letter D
 D'Abbadi-35-Bibliotheque Nationale



Group IV= Stands for, D, read thus; “አሌ ለነ አሌ ለነ ይእተ ዕለተ እስመ አልጸቀት ዕለተ እግዚአብሔር”, d’Abbadie 35, Alas for us Alas for us! For the day of the Lord is reached

A sample from group V stands for with a letter E
 UNESCO -10.34- 20thc



Group V = Stands for, E, read thus; “አኅ አኅ አኅ ዕለት እስሞ አልጸቀት ዕለተ እግዚአብሔር”,
 UNESCO 10_34, Alas Alas Alas for the day! For the day of the Lord is reached

3.5.3 Groups with shelf mark and date

The whole manuscripts which are collected, collated and examined in this critical edition are presented as follows.

Group I

A	Shelf mark	date
includes MSs.	Hunt625	14 th
	EMIP1029	15 th
	EAP704 1-5	15 th
	EMML 1768	15 th
	DAVAZ1	15-16 th
	BNAbb55	15-16 th
	GG152	16 th
	GG181	16 th
	EAP704 2-6	16 th
	EAP704-2-12	16 th
	EMML1481	17 th
	EMIP2007	18 th
	UNES10.65	18-19 th

UNES10.04

17-18th

Group II

B

Shelf mark

Date

includes

MSs.

IES436

15-16th

EMIP881

17th

EMML6686

17th

GG106

1694

Fait1

17th

PrinceGarEth7

18th

EMIP746

1719

EMIP1095

19th

EMIP1063

1889-1913

EMIP1095

19th

VatCer75

1930/1

IES77

1934

Idiosyncrasy C

C

Shelf mark

Date

includes

MSs.

BNAbb35

17th

Idiosyncrasy D,

D

Shelf mark

Date

includes

MSs.

EMML2080

16th

Group V

E

Shelf mark

Date

includes

MSs.

UNES10.34

1931

EMIP949

20th

The presented text in the critical edition is done based on the following manuscripts

A=BHunt625+EMIP1029+EAP7041-5+EMML1768+DAVAZ1+BNAbb55+GG152+GG181+
EAP7042-6+EAP704-2-12+EMIP2007+ UNESO10.65+ UNESO10.04

B=IES436+ EMIP881+EMML6686+GG106+ Fait1+ PrinceGarEth7+ EMIP746+ EMIP1095+
EMIP1063+ EMIP1095+ VatCer75+ IES77

C= BNAbb35

D= EMML2080 and

E= UNESO10.34+ EMIP949

CHAPTER FOUR

4. CRITICAL EDITION

[I] I

ዘኢዮኤል ነቢይ¹

1:1 ቃለ: እግዚአብሔር: ዘኮነ: ኅበ: ኢዮኤል² : ወልደ: ባቱኤል³ ::

1:2 ስምዑ: ዘንተ: ሊቃውንት⁴ : ወአጽምዑ: ኩልክሙ: እለ: ትነብሩ: ውስተ: ምድር: ለእመ: ከዊነ⁵ : ኮነ: ከመ: ዝ: በመዋዕሊክሙ: ወበመዋዕሊ: አበዊክሙ::

[I] I¹ ABCD; ዘኢዮኤል: ነቢይ: በረከተ: አምላኩ: ትኩን: ምስለ: ፍቁሩ: ለዓለም: ዓለም: አምን:: E; add. በዘ: አኅዘ: ይትኔቤይ: ኢዮኤል: በዓቅሞተ: ምሳሌ: ዘዕባ: ወአንበጣ: ወደጎብያ: ወአናኸዕ: 𐩧: መቅሠፍታተ: መጻእያ: ለዕለ: ይሁዳ: ያስተናገድ: ኸሉ: ፍድፋድሰ: ካህናት: ኅበ: ላህ: ወጸም: ወጸሎት: ውሉቱኒ: እንዘ: ይበኪ: በእንተ: ተመዝብሮት: ሀገሩ:: |²D; add. ነቢይ: |³ABCD; ባቱኤል: Βαθουηλ; 𐩠𐩢𐩨𐩪; E; ፋቱኤል; 𐩧𐩪𐩨𐩪 : 𐩧𐩪𐩨𐩪 .

⁴ABCD; ሊቃውንት: πρεσβύτεροι; E; ልሂቃን: 𐩧𐩪𐩪𐩪 ; 𐩠𐩢𐩨𐩪 ; 𐩧𐩪𐩪𐩪 ; |⁵E; om. ከዊነ: |⁶ABCD; ትነብሩ: ለደቂቅክሙ: ὕμων διηγήσασθε καὶ τὰ τέκνα; E; ንግሩ: ለአበዊክሙ: 𐩧𐩪𐩪 𐩧𐩪𐩪𐩪 𐩧𐩪𐩪 |⁷A; ንዝኩ: እለ: ትስትዩ: B; ነስሑ: እለ: ትስትዩ: CE; ንቅሑ: እለ: ትስትዩ: ἔκνήψατε οἱ μεθύοντες ; 𐩧𐩪𐩪𐩪 𐩧𐩪𐩪 |⁸ABCD; ዐርጉ: አሕዛብ: ἔθνος ἀνέβη; E; ዓርገ : ሕዝብ: 𐩧𐩪𐩪 ኅጎ |⁹ABD; ውስተ : ምድርክሙ : C; ውስተ : ምድርነ: E; ውስተ : ምድርዩ: ἐπὶ τὴν γῆν μου; ኅጎጎጎጎጎ |¹⁰ABCD; ጽኑዓን: ἰσχυρόν; 𐩧𐩪𐩪; E; ጽኑዕ: |¹¹ABCD; ወአልበሙ: ኅልቃ: ስነሂሆሙ: ἀναρίθμητον οἱ ὀδόντες; E; ወዘአልቡ: ኅልቃ: ስነሂሆ: 𐩧𐩪𐩪 𐩧𐩪𐩪 𐩧𐩪𐩪 |¹²ABCD; ስነ: አናብስት: E; ስነ: አንባሳ: αὐτοῦ ὀδόντες λέοντος; 𐩧𐩪𐩪 𐩧𐩪 |¹³ABCD; ወኸርናጎቲሆሙ: ዘእጉላ: አናብስት: E; ወጥረሲሁ: ከመ : አጻለ : አንባሳ: καὶ αἱ μύλαι αὐτοῦ σκύνου; ኅጎ ጽኑጎ ጎነጎጎጎጎ |¹⁴ABCD; ረሰይዎ: ምድር: E; ረሰይ : ቢድወ: ἔθετο τὴν; 𐩧𐩪 |¹⁵ABCE; ለወይንዩ: ἄμπελόν μου; ኅጎጎጎ : D; ለወይንክሙ: |¹⁶ABCD; ወሰብሩ: በለሰዩ: ἄφανισμὸν καὶ τὰς συκᾶς μου; E; add. ወልሕጸ : ቅርፍተ: 𐩧𐩪𐩪 𐩧𐩪 |¹⁷ABCD; ወጎሠሁ: ወፈተነ: συγκαλασμόν ἐρευνῶν ἐξηρεύνησεν; E; እንዘ: የአርቅ : ኅብለያ: 𐩧𐩪𐩪 𐩧𐩪ጎጎ 𐩧𐩪ጎጎ |¹⁸ABCD; በዘ: አጻዕደወት: ἔρριπεν ἐλεύκανεν; E; ወዕዕድዋነ: 𐩧𐩪ጎጎ | B; add. ምድር: ACD; om. ምድር: E; add. ኮነ: |¹⁹A; ብኪዩ: ሊተ: በእንተ: መርዓት: θρήνησον πρὸς με ὑπὲρ νύμφην; B; ትብኪ: መርዓት: C; ብኪ: በእንተ: መርዓት: D; om. ብኪ: (ሊተ: በእንተ): መርዓት: E; ብኪዩ: ከመ: ድንግል: 𐩧𐩪ጎጎ 𐩧𐩪ጎጎጎጎ ; | D; om. እንተ : ቀነተት: ሠቀ: 𐩧𐩪ጎጎጎጎ |²⁰AC; ዘእምድንግልናሃ: αὐτῆς τὸν παρθενικόν; BD; ዘድንግልናሃ: E; ላዕለ: ብእለ: ዘንእሰናሃ: 𐩧𐩪ጎጎጎጎ 𐩧𐩪ጎጎጎጎ |²¹AC; ተሥዕረ: መሥዋዕት: B; ተሥዕረ: ሞጻሕት: መሥዋዕት: ἔξጎጎጎጎ ἑሀሳብ καὶ ስπονδῆ; 𐩧𐩪ጎጎ 𐩧𐩪ጎጎጎጎ ጎጎጎጎ ; E; ተሐጉለ: መሥዋዕት: 𐩧𐩪ጎጎ ጎጎጎጎ |²²ACD; እለ: ትነብሩ: መሥዋዕተ: E; ላእካነ: እግዚአብሔር: B; add. ውስተ: አቅርንተ: ምሥዋዕ: |²³ABCD; አሰመ: ኅሥረ: ገራውህ ውትላኑ: ምድር: πενθείτω ἢ γῆ ὅτι τεταλαιπώρηκεν; 𐩧𐩪ጎጎ ጎጎጎጎ : E; ተመዝበረ: ብሔር: ለሐወት: ምድር: |²⁴ABCD; አሰመ: ኅሥረ: እከል: σίτος ἔξηράνθη; E; አሰመ: ጠፍዮ: ሥርናይ: |²⁵ABCD; ወየብሰ: ወይን: ἔξηράνθη οἶνος; ሠጎጎጎ ሠጎጎጎ: E; ወተኃፍረ: ወይን: |²⁶ABCD; ወጠፍአ: ዘይት: ὀλιγώθη ἔλαιον; E; ወመጽለወ: ዘይት: 𐩧𐩪ጎጎጎጎ ጎጎጎጎ :

|²⁷ABCD; ውብኪዩ: θρηνεῖτε; E; ወዓውዮው: ኅነጎጎጎጎ : |²⁸ABCD; እምገራውህ: ἔξ ἄγρου : E; ገራጎት: 𐩧𐩪ጎጎ : B; add. ወይን: |²⁹ABCD; ወየብሰ: ወይን: ወጎልቀ: በለሰ: ἢ ἄμπελος ἔξηράνθη καὶ αἱ συκαὶ ὀλιγώθησαν: E; ወተኃፍረ: ወይን: ወመጽለወ: በለሰ: 𐩧𐩪ጎጎጎጎ 𐩧𐩪ጎጎጎጎ |³⁰ABCD; አቅማሐ: ገዳም: ወየብሰ: ጅህላ ἑሀሳብ ἄγρου ἔξηράνθησαν: E; ዕፀወ: ገዳም: የብሱ: 𐩧𐩪ጎጎጎ ሠጎጎጎጎ |³¹ABCD; ወተኃፍረ: ፍሥሐሆሙ: ἵσχυναν χαρὰν οἱ υἱοί: E; አሰመ: ተኃፍረ: ፍሥሐ: ጎነጎጎ ሠጎጎጎጎጎ : |³²ABCD; ላሕወ: ወቅንቱ: ሠቀ: ካህናት: περιζώσασθε καὶ κόπτεσθε οἱ ἱερεῖς; E; ቅንቱ: ርእስክሙ: ውብኪዩ: ካህናት: 𐩧𐩪ጎጎጎ ጎጎጎጎጎጎ 𐩧𐩪ጎጎጎ : E; om. ሠቀ: |³³ABCD; ውብኪዩ: እለ: ትሠውዑ: መሥዋዕተ: θρηνεῖτε οἱ λειτουργοῦντες ἑሀሳብ; E; አውይወ: ላእካነ: ምሥዋዕ: 𐩧𐩪ጎጎጎ 𐩧𐩪ጎጎጎጎ |³⁴ABCD; ሑሩ: ወስክቡ: εἰσέλθατε ὑπνώσατε; E; ባኡ: ወስክቡ: 𐩧𐩪ጎጎጎጎ : |³⁵ABCD; እለ: ትሠውዑ: ለእግዚአብሔር: λειτουργοῦντες ἑፀፀ; E; ላእካነ: አምላኪዩ: 𐩧𐩪ጎጎጎ 𐩧𐩪ጎጎጎጎ : |³⁶ABCD; እምቤተ: እግዚአብሔር: ἔξ οἴκου θεοῦ; E; እምቤተ: አምላክክሙ: 𐩧𐩪ጎጎጎጎ ጎጎጎጎጎ : |³⁷ACDE; ቀድሱ: ጾመ: ሰጋጠላ ጎጎጎጎጎጎ ; B; ኅረዩ: ጾመ:

1:3 ከመ፡ ትንግሥ⁶ ፡ ለደቂቅክሙ፡ ወደቂቅክሙ፡ ለደቂቆሙ፡ ወደቂቆሙ፡ ለካልእ፡ ትውልድ፡፡

1:4 ዘአትረፈ፡ ዕዪ፡ በልዐ፡ አንበጣ፡ ወዘአትረፈ፡ አንበጣ፡ በልዐ፡ ደጎብያ፡ ወዘአትረፈ፡ ደጎብያ፡ በልዐ፡ አናኩዕ፡፡

1:5 ንዝሁ⁷፡ እለ፡ ትሰትዩ፡ ወይነ፡ ብኪዩ፡ ወላሕወ፡ ኩልክሙ፡ እለ፡ ትሰትይዎ፡ ለወይን፡ ለስካር፡ እስመ፡ ትስዕረ፡ ሐሴት፡ ወፍሥሐ፡ እምአፋክሙ፡፡

1:6 እስመ፡ ዐርጉ፡ አሕዛብ⁸፡ ውስተ፡ ምድርክሙ⁹ ጽኑዓን¹⁰፡ ወአልቦሙ፡ ጎልቁ፡ ስነኒሆሙ¹¹፡ ስነነ፡ አናብስት¹²፡ ወኩርናቲሆሙ ፡ ዘዕንለ፡ አናብስት¹³፡፡

1:7 ረሰይዎ¹⁴፡ ምድረ፡ ለወይንዮ¹⁵፡ ወሰበሩ¹⁶፡ በለስዮ፡ ወጎሠሠ፡ ወፈተኑ¹⁷፡ ወገደፉ፡ በዘአጸዐደወት¹⁸፡ አዕጹቂሃ፡፡

1:8 ብክይ¹⁹፡ ሊተ፡ በእንተ፡ መርዓት፡ እንተ፡ ቀነተት፡ ሠቀ፡ በእንተ፡ ምታ፡ ዘድንግልናሃ²⁰፡፡

1:9 ተሥዕረ²¹፡ መስዋዕት፡ ወሞጸኅት፡ በቤተ፡ እግዚአብሔር፡፡

1:10 ላሕወ፡ ካህናት፡ እለ፡ ትገብሩ²²፡ መሥዋዕተ፡ እስመ፡ ኅስረ²³፡ ወትላሑ፡ ምድር፡ እስመ፡ ኅስረ፡ እክል²⁴፡ ዮብሰ፡ ወይን²⁵፡ ወጠፍአ፡ ዘይት²⁶፡፡

1:11 ወተሐፈሩ፡ ሐረስት፡ ወበከዩ²⁷፡ ዐቀብተ፡ ወይን፡ በእንተ፡ ስርናይ፡ ወሰገም፡ እስመ፡ ጠፍአ፡ ማእረር፡ እምገራውህ²⁸፡፡

1:12 ወዮብሰ፡ ወይን²⁹፡ ወጎልቀ፡ በለስ፡ ወሮማን፡ ወተምርት፡ ወኮል፡ ወኩሉ፡ አቅማኃ³⁰፡ ገዳም፡ ዮብሰ፡ ወተጎፍረ፡ ፍሥሐሆሙ³¹ ፡ ለደቂቀ፡ ዕንለ፡ እመሕያው፡፡

1:13 ላሕወ³²፡ ወቅንቱ፡ ሠቀ፡ ካህናት፡ ወብኪዩ³³፡ እለ፡ ትሠውዑ፡ መሥዋዕተ፡ ሑሩ³⁴፡ ስክቡ፡ ውስተ፡ ሠቅ፡ እለ፡ ትሠውዑ፡ መሥዋዕተ፡ ለእግዚአብሔር³⁵፡ እስመ፡ ጎልቀ፡ መሥዋዕት፡ ወሞጸሕት፡ እምቤተ፡ እግዚአብሔር³⁶፡፡

| ³⁸ABCD; ወስብኩ፡ ምሕላ፡ κηρύξατε θεραπείαν συναγάγετε፡ E; ወጸውኡ፡ ማኅበረ፡ ܩܕܝܫܐ ܕܥܡܪܐ ܕܩܕܝܫܐ ፡ | ³⁹ABCD; ሊቃውንተ፡ ኩሉ፡ ዘይነብር፡ ውስተ፡ ምድር፡ πρεσβυτέρους πάντας κατοικοῦντας γῆν; E; ልሂቃን፡ ኩሉ፡ ጎዳራነ፡ ምድር፡ ܦܪܝܫܝܬܐ ܕܥܡܪܐ ܕܩܕܝܫܐ ፡ | ⁴⁰ABCD; ቤተ፡ አምላክነ፡ οἶκον θεοῦ ὑμῶν; E; ቤተ፡ አምላክክሙ፡ ܕܩܕܝܫܐ ܕܥܡܪܐ ܕܩܕܝܫܐ ፡ E; om. ኅቡረ፡ | ⁴¹A; አሌ፡ ሊተ፡ አሌ፡ ሊተ፡ οἶμμοι οἶμμοι οἶμμοι; B; አሌ፡ ለክሙ፡ C; አሌ፡ ለነ፡ አሌ፡ ለነ፡ D; አሌ፡ ሎሙ፡ E; አጎ፡ አጎ፡ አጎ፡ ዕለተ፡ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ፡ | آء عَلَى الْقَوْمِ ; ܘܥܠܝ ܡܘܪܘܡܘܪ .

1:14 ቀድሱ³⁷፡ ጸመ፡ ወስብኩ፡ ምህልላ³⁸፡ ወአስተጋብኩ፡ ሊቃውንት³⁹፡ ኩሎ፡ ዘይነብር፡
ውስተ፡ ምድር፡ ቤተ፡ አምላክነ⁴⁰፡ ወጽርሑ፡ ኅብ፡ እግዚአብሔር፡ ኅቡረ።

1:15 አሌ፡ ሊተ፡ አሌ፡ ሊተ⁴¹፡ ይእተ፡ ዕለተ፡ እስመ፡ አልጸቀት፡ ዕለተ፡ እግዚአብሔር፡
ወከመ፡ ዝ፡ እምነ፡ መቅሠፍት፡ ውስተ፡ መቅሠፍት፡ ይመጽእ፡ በቅድመ፡
አዕይንቲክሙ⁴²።⁵⁴

1:16 ወይጠፍእ፡ እክል፡ እምቤተ፡ አምላክክሙ⁴³፡ ፍሥሓ፡ ወሐሴት።

1:17 በውስተ፡ ዕጎልት⁴⁴፡ ጠፍኡ፡ ሕዝአቶን⁴⁵፡ መዛግብት⁴⁶፡ ወተነሥቱ፡ ምክያዳት⁴⁷፡
እስመ፡ የብሰ⁴⁸፡ እክል⁴⁹።

1:18 ምንተ⁵⁰፡ እንከ፡ ንሰይም፡ ለነ፡ በኪዩ⁵¹፡ አዕጻደተ⁵²፡ ላህም⁵³፡ እስመ፡ ኅልቀ⁵⁴፡
መርዔቶሙ⁵⁵፡ ወጠፍአ⁵⁶፡ መራዕዩ፡ አባግዕ።

1:19 ኅቤክ፡ እግዚአ፡ እጸርኅ፡ እስመ፡ እሳት፡ አኅለቀ⁵⁷፡ ሥነ፡ ገዳም፡ ወነበልባል፡
አውዓዩ፡ ዕፀ፡ አእዋም⁵⁸።

1:20 ወአንቃዕደዉ⁵⁹፡ ኅቤክ፡ እንስሳ፡ ሐቅል፡ እስመ፡ የብሰ⁶⁰፡ አንቅዕተ፡ ማያት፡
ወበልዐት፡ እሳት፡ ሥነ፡ ገዳም።

[II] II

2:1 ንፍጉ፡ ቀርነ፡ በጽዮን፡ ወስብኩ⁶¹⁵⁵፡ በደብረ፡ መቅደስዩ፡ ወይደንግፀ⁶²፡ ኩሎሙ፡ እለ፡
ይነብሩ፡ ውስተ፡ ምድር፡ እስመ፡ በጽሐት⁶³።

⁴²ABCD E; በቅድመ አዕይንቲክሙ፡ κατέναντι τῶν ὀφθαλμῶν ὑμῶν; 𐩧𐩢𐩨 𐩣𐩪𐩨 ; عَيْنَيْنَا ; حَسَبَ ; | ⁴³ABD; እምቤተ፡ አምላክክሙ፡
ἐξ οἴκου θεοῦ ὑμῶν; CE; እምቤተ፡ አምላክነ፡ 𐩧𐩢𐩨 𐩣𐩪𐩨 ; بَيْتِ إِلَهِنَا ; 𐩧𐩢𐩨 𐩣𐩪𐩨 𐩣𐩪𐩨 ; | ⁴⁴AB; በውስተ፡ ኅዝአቶን፡ ዕጎልት፡
δαμάλεις ἐπὶ ταῖς φάτναις; CD; ዕጎልት፡ E; በኅብኅ፡ እንስሳት፡ 𐩧𐩢𐩨 𐩣𐩪𐩨 𐩣𐩪𐩨 ; | ⁴⁵ABCD; ኅዝአቶን፡ ጠፍዑ፡ E; አዕጻደሆሙ፡ ጠፍዑ፡ | ⁴⁶
ABCD; መዛግብተ፡ ἠθῆσαι; E; መዛግብተ፡ እክል፡ 𐩧𐩢𐩨 𐩣𐩪𐩨 ; | ABCD; om. እክል፡ | ⁴⁷ABCD; ምክያዳት፡ 𐩧𐩢𐩨 𐩣𐩪𐩨 ; E; መዛግብተ፡ ወይን፡
ληνοί; | ⁴⁸ABC; የብሰ፡ ሄጅገራን፡ 𐩧𐩢𐩨 ; D; ኅልቀ፡ E; ተቃፍረ፡ | ⁴⁹ABCD; እክል፡ 𐩧𐩢𐩨 ; E; ሰርዔይ፡ σῖτος | ⁵⁰ABCD; ምንተ፡ τί ; E;
ለምንት፡ 𐩧𐩢𐩨 | ⁵¹ABD; እንከ፡ ንሰይም፡ ለነ፡ ብኪዩ፡ ἀποθήσομεν ἑαυτοῖς ἔκκλαυσαν C; ንጎብር፡ ቦሙ፡ E; ክልቀ፡ እንስሳ፡ ወዓውዓው፡ 𐩧𐩢𐩨 𐩣𐩪𐩨
𐩣𐩪𐩨 ; | ⁵²AD; አዕጻደተ፡ βουκόλια; BC; ላህም፡ E; om. ላህም፡ | ⁵³ABCD; ላህም፡ ποιμνία; E; አልህምት፡ 𐩧𐩢𐩨 𐩣𐩪𐩨 ; | ⁵⁴ABCD;
እስመ፡ ኃልቀ፡ ἠφαναῖσθησαν; E; እስመ፡ አልቦ፡ 𐩧𐩢𐩨 ; | ⁵⁵ABCD; መርዔቶሙ፡ νομῆ τῶν; E; ምርአዮሙ፡ 𐩧𐩢𐩨 ; E; add. ዓዲ፡ | ⁵⁶ABCD;
ወጠፍአ፡ ἠφαναῖσθησαν; E; ጠፍዑ፡ | ⁵⁷ABCD; አኅለቀ፡ ἀνἰλωσεν; E; በልዓ፡ 𐩧𐩢𐩨 ; | ⁵⁸ABCD; ዕፀ፡ ወአእዋሙ፡ ξύλα τοῦ ἄγροῦ; E;
ኩሎ፡ ዕፀ፡ ብሔር፡ 𐩧𐩢𐩨 𐩣𐩪𐩨 𐩣𐩪𐩨 ; | ⁵⁹ABCD; ወአንቃዕደዉ፡ ἀνέβλεψαν; E; ዓዲ፡ ዘጸምዓ፡ ዝናም፡ አንቃዕደዉ፡ 𐩧𐩢𐩨 𐩣𐩪𐩨 𐩣𐩪𐩨 ; |
⁶⁰ABCD; እስመ፡ የብሰ፡ τῆς ἐρήμου; E; እስመ፡ የብሰ፡ 𐩧𐩢𐩨 𐩣𐩪𐩨 .

[II] II ⁶¹ABCD; ወስብኩ፡ κηρύξατε ; E; ወጽርሑ፡ 𐩧𐩢𐩨 𐩣𐩪𐩨 ; | ⁶²ABCD; ወይደንግፀ፡ συγχυθήτωσαν ; E; ወይትሐወኩ፡ 𐩧𐩢𐩨 ; |
⁶³ABCD; በጽሐት፡ ἐγγύς ; E; መጽሐት፡ 𐩧𐩢𐩨 ; 𐩧𐩢𐩨 ; | ⁶⁴ABCD; ደመና፡ ወጊሜ፡ νεφέλης καὶ ὀμίχλης ; E; ደመና፡
ወዓውሎ፡ 𐩧𐩢𐩨 𐩣𐩪𐩨 ; | ⁶⁵ABCD; ይዘረዉ፡ χυθήσεται ; 𐩧𐩢𐩨 ; E; ዝርወ፡ | ⁶⁶AB; ሕዝብዩ፡ ብዙኅ፡ CE; ሕዝብ፡ ብዙኅ፡ λαὸς πολλὸς ;
𐩧𐩢𐩨 ; 𐩧𐩢𐩨 ; D; om. ሕዝብ፡ | ⁶⁷ABCD; ዘኢኮነ፡ ከማሁ፡ E; ኢኮነ፡ ከማሁ፡ | ⁶⁸ABCD; እም፡ ፍጥረተ፡ ዓለም፡ ἀπὸ τοῦ αἰῶνος ; E;

2:2 ዕለተ፡ እግዚአብሔር፡ ወአልጸቀት፡ ዕለተ፡ ጽልመት፡ ወዐውሎ፡ ዕለተ፡ ደመና፡ ወጊሜ⁶⁴፡
ከመ፡ ጎሕ፡ ይዘረው⁶⁵፡ ሕዝብ⁶⁶፡ ብዙኅ፡ ውስተ፡ አድባር፡ ወጽኑዕ፡ ዘኢኮነ⁶⁷፡ ዘከማሁ፡
እምፍጥረተ፡ ዓለም⁶⁸፡ ወኢይደግም⁶⁹፡ እንከ፡ እምድኅራሁ፡ እስከ፡ ዐመተ፡ ትውልደ፡ ትውልድ፡፡

2:3 በፍጽምሂ⁷⁰፡ እሳት፡ ይበልዕ፡ ወበከዋላኒ፡ ያውዒ፡ ነበልባል፡ ከመ፡ ገነተ፡ ትፍሥሕተ⁷¹፡
ምድር፡ ዘቅድሜሁ⁷²፡ ያገብእ⁷³፡ ድኅራሁ፡ ከመ፡ ደብረ፡ ሐሩር⁷⁴፡ ወአልቦ፡ ዘያመስጥ፡ እምኔሁ⁷⁵፡፡

2:4 ከመ፡ ገጸ፡ ፈረስ፡ ገጸሙ፡ ወረዋጸያን⁷⁶፡ ከመ፡ አፍራስ፡፡

2:5 ወከመ፡ ድምፀ፡ ሰረገላ⁷⁷፡ ውስተ፡ አድባር፡ ይሜርዱ፡ ወከመ፡ ድምፀ፡ ነበልባል፡ እሳት፡ እንተ፡
ትበልዕ፡ ብርዕ⁷⁸፡ ወከመ፡ ሰራዊት፡ ብዙኅን፡ ወጽኑዓን⁷⁹፡ እለ፡ ይታቃተሉ፡ ውስተ፡ ሙራድ⁸⁰፡፡

2:6 ወይትቀጠቅጡ⁸¹፡ አሕዛብ⁸²፡ እምቅድመ፡ ገጸ፡ ወይከውን፡ ገጸ፡ ኩሎሙ፡ ከመ፡ ላህብ⁸³፡
መቅጹት፡፡

እምጥንት፡ ወጎነገገግ፡ ; | ⁶⁹ABCD; ወኢይደግም፡ και μετ' αὐτὸν ; E; ወኢይከውን፡ ገገጎ፡ እጎ | ⁷⁰ABCD; በፍጽምሂ፡ E; ቅድመ፡ ገጸ፡ τὰ ἔμπροσθεν αὐτοῦ ; ἵንጃ ; | ⁷¹AD; ከመ፡ ገነተ፡ ትፍሥሕት፡ ὡς παράδεισος τρυφῆς ; BC; ከመ፡ ገነተ፡ ኤደም፡ ἵንጃ-ἵንጃ ; E; ከመ፡ ገነተ፡ ተድላ፡ ὡς παράδεισος τρυφῆς ; | ⁷²ABC; እምቅድሜሁ፡ D; ዘቅድሜሁ፡ πρὸ προσώπου ; E; ቅድሜሁ፡ ἵንጃ ; | ⁷³A; ወያገብእ፡ BD; ወትገብእ፡ και ἀνασφῶμενος ; CE; om. ወያገብእ፡ ἵንጃ ἵንጃ ; | ⁷⁴ABC; በድወ፡ ሐሩር D; ደብር፡ ሐሩር፡ πεδῖον ἀφανισμοῦ ; E; በድወ፡ ገጸም፡ ገገገግ ; | ⁷⁵ACDE; እምኔሁ፡ αὐτῶ ; B; እምኔሆሙ : | ⁷⁶ABCD; ወረዋጸያን፡ ከመ፡ አፍራስ፡ και ὡς ἵππεῖς οὕτως καταδιώζονται ; ἵንጃ ἵንጃ ; E; ወከመ፡ አፍራሳውያን፡ ከማሁ፡ ይረውዱ፡ D; om. አፍራስ፡ | ⁷⁷ACD; ወከመ፡ ድምፀ፡ ሰረገላ፡ ὡς φωνὴ ἄρμάτων ; B; ወድምፆሙ፡ ከመ፡ ድምፀ፡ ሠረገላ፡ ἡἰጃ ἡἰጃ ; E; ከመ፡ ድምፀ፡ ሰረገላት፡ | ⁷⁸ABCD; ትበልዕ፡ ብርዕ፡ κατεσθιούσης καλύμην ; E; ትበልዕ፡ ሣዕረ፡ ሠጋ ἡጃ ; | ⁷⁹ABCD; ወከመ፡ ሰራዊት፡ ብዙኅን፡ ወጽኑዓን፡ και ὡς λαὸς πολλὸς και ἰσχυρὸς ; E; ወከመ፡ ሕዝብ፡ ጽኑዕ፡ ἡἰጃ ἡἰጃ ; | ⁸⁰ABC; እለ፡ ይታቃተሉ፡ ውስተ : ሙራድ፡ D; እለ፡ ይታቃተሉ፡ ውስተ፡ ፀብእ፡ παρατασσόμενος εἰς πόλεμον ; E; ዘተደለወ፡ ለቀትል፡ ἡἰጃ ἡἰጃ ; | ⁸¹ ABCD; ወይትቀጠቅጡ፡ አሕዛብ፡ συντριβήσονται λαοί ; E; እም፡ ገጸ፡ ይሳቀዩ፡ ሕዝብ፡ ἡἰጃ ἡἰጃ ; | ⁸² ABCD; ወይከውን፡ E; ይትመዩጥ፡ | ⁸³ AD; ከመ፡ ላህብ፡ መቅጹት፡ ὡς πρόσκαιρα χύτρας ; BC; ከመ፡ ጸለሎ፡ መቅጹት፡ E; ጎብ፡ መቅጹት፡ ገገገግ ἡἰጃ ; | ⁸⁴ ABCD; ወይረውዱ፡ ከመ፡ መስተቃትላን፡ δρጋμοῦνται και ὡς ἄνδρες πολεμισταί ; E; ይረውዱ፡ ከመ፡ ኃያላን፡ ሡጃ ἡἰጃ ; | ⁸⁵ ABC; ወከመ፡ ዕደው፡ ተባዕያን፡ και οὐ μὴ ἐκκλίνωσιν ; D; ወከመ፡ ዕደው፡ ካልአን፡ E; ወከመ፡ ዕደው፡ መስተቃትላን፡ ἵንጃ ἡἰጃ ; | ⁸⁶ ABCD; በፍፍፍ፡ ጥሬ፡ E; በፍፍፍ፡ ἡἰጃ ; | ⁸⁷ ABCD; ወኢይትራሐቁ፡ οὐκ ἄφέξεται ; E; ሙኑሂ፡ ኢያጽዕቅ፡ ἡἰጃ ἡἰጃ ; | ⁸⁸ ACD; አሐዱ፡ እምካልኦ፡ ἕκαστος ἀπὸ τοῦ ἀδελφοῦ ; B; ጅ፡ እምካልዑ፡ E; አሳሁ፡ አሐዱ፡ አሐዱ፡ ገገግ ἡἰጃ ἡἰጃ ;

| ⁸⁹ ABCD; ጽልሙ፡ በገጸም፡ ἡἰጃ ἡἰጃ፡ καταβαρυνόμενοι ἐν τοῖς ὄπλοις αὐτῶν ; E; የሐውር፡ በፍፍፍ፡ ἡἰጃ ἡἰጃ ; | ⁹⁰ ABCD; ይረውዱ፡ ወየሐልቁ፡ በገጸም፡ αὐτῶν πορεύονται και οὐ μὴ συντελεσθῶσιν ; E; ይወድቁ፡ እንተ፡ መሳከው፡ ወኢይትራሐቁ፡ ἡἰጃ ἡἰጃ ; | ⁹¹ ABCD; ወያስተጋብኦ፡ አህጉረ፡ ጥሬ ὅλεως ἐπιλήμψονται ; E; ይበውሉ፡ ሀገረ፡ ጥሬ ἡἰጃ ; | ⁹² ABCE; እንተ፡ መሳከው፡ διὰ θυρίδων ; D; እንተ፡ መስኮት፡ ἡἰጃ ἡἰጃ ; | ⁹³ ABCD; ከመ፡ ሰረቅት፡ ὡς κλέπται ; E; ከመ፡ ሰራቁ፡ ἡἰጃ ; | ⁹⁴ ABCD; ወትደነግዕ፡ ምድር፡ ማገገገግ ἡἰጃ ἡἰጃ ; E; ወርእደት፡ ምድር፡ ጥሬ ἡἰጃ ; | ⁹⁵ ABCD; እምቅድመ፡ ገጸም፡ πρὸ προσώπου αὐτῶν ; E; እም፡ ገጸ፡ ἡἰጃ ; | ⁹⁶ ABCD; ወታድላቀልቅ፡ ሰማይ፡ και σεις ἰθήσεται ὁ οὐρανός ; E; ወአድላቀልቁ፡ ሰማያት፡ ἡἰጃ ἡἰጃ ; | ⁹⁷ AC; ወትጸልም፡ ፀሓይ፡ ወወርኅ፡ BD; ወይፀልም፡ ፀሓይ፡ ወወርኅ፡ ὁ ἥλιος και ἡ σελήνη συσκοτάσουσιν ; E; ፀሐይ፡ ወወርኅ፡ ጸልም፡ ἡἰጃ ἡἰጃ ἡἰጃ ; | ⁹⁸ ABCD; ወይጠፍኦ፡ ብርሃኖም፡ ለከዋከብት፡ και τὰ ἄστρα δύσουσιν ; E; ወከዋከብት፡ አሰላላ : ብርሃኖም፡ ἡἰጃ ἡἰጃ ἡἰጃ ; | ⁹⁹ ABCD; ወይሁብ፡ እግዚአብሔር፡ και κύριος δώσει ; E; ወእግዚአብሔር፡ ወሀብ፡ ἡἰጃ ἡἰጃ ; | ¹⁰⁰ ABCD; ገጸ፡ ጎይሎ፡ πρὸ προσώπου δυνάμεως ; E; ገጸ፡ ሰራዊት፡ ἡἰጃ ἡἰጃ ; | ¹⁰¹ ABCD; አስመ፡ ብዙኅ፡ ማገገገግ ἡἰጃ ἡἰጃ ; E; አስመ፡ ብዙኅን፡ እም፡ ገጸ፡ ገገገግ ἡἰጃ ἡἰጃ ; | ¹⁰² ABCD; ትዕይንቱ፡ ἡ παρεμβολὴ αὐτοῦ ; E; ትዕይንታቲሁ፡ ἡἰጃ ἡἰጃ ; | ¹⁰³ ABCD; ወጽኑዕ፡ ὅτι ἰσχυρὰ ; E; ጽኑዓን፡ ἡἰጃ ; | ¹⁰⁴ ABCD; ምግብ፡ ἔργα ; E; ወግባርያን፡ ἡἰጃ ; | ¹⁰⁵ A; ወምንት፡ መጠና፡ και τίς ἔσται ἱκανὸς αὐτῇ ; BCD; ወመኑ፡ ይከላ፡ ἡἰጃ ἡἰጃ ; E; ወመኑ፡ ይጸውራ፡ | ¹⁰⁶ ABCD; ለከመ፡ ጥሬ ἡἰጃ ἡἰጃ ; E; አልባቢከመ፡ ἡἰጃ ἡἰጃ ; | ¹⁰⁷ ABCD; አስመ፡ መሐረ፡ ὅτι οἰκτίρων ; E; አስመ፡ ርኅሩኅ፡ ἡἰጃ ἡἰጃ ; | ¹⁰⁸ ACDE; om. ወጸድቅ፡ ወብዙኅ፡ ምሕረት፡ και πολυέλεος και μετανοῶν ; ጥሬ ἡἰጃ ; B; ወብዙኅ፡ ምሕረት፡ ወጸድቅ፡ | ¹⁰⁹ ABCD; ወይኔስኦ፡ በእንተ፡ እኩት፡ και μετανοῶν ἐπὶ ταῖς κακίαις ; E; ወመሐረ፡ ላዕለ፡ እኩት፡ ἡἰጃ ἡἰጃ ἡἰጃ ; | ¹¹⁰ ABCD; ወይኔስኦ፡ και μετανοήσῃ ; E; ወይምህር፡ ἡἰጃ ; | ¹¹¹ ABD; ለእግዚአብሔር፡ አምላክ፡ κυρίῳ τῶ θεῶ ἡμῶν ; C; ለእግዚአብሔር፡ አምላክ፡ E; ለእግዚአብሔር፡ አምላክከመ፡ ἡἰጃ ἡἰጃ ; **لِلرَّبِّ إِلَهِكُمْ** . **لِحَدِّكُمَا كَحَدِّكُمَا** .

2:7 ወይረውጽ፡ ከመ፡ መስተቃትላን⁸⁴፡ ወከመ፡ ዕደው፡ ተባዕደን⁸⁵፡ የዐርጉ፡ አረፍት፡ ወኩሎሙ፡ እንክ፡ የሐውሩ፡ በበፍኖቶሙ⁸⁶፡ ወኢይትገሐሡ፡ እምፍኖቶሙ፡፡

2:8 ወኢይትራሐቁ⁸⁷፡ አሐዱ⁸⁸፡ እም፡ ካልኩ፡ ጽውራኒሆሙ⁸⁹፡ ንዋየ፡ ሐቅሎሙ፡ ይረውጽ⁹⁰፡ ወያጎልቁ፡ በሐጸሙ፡፡

2:9 ወያስተጋብኩ፡ አህጉረ⁹¹፡ ወይረውጽ፡ ዲቦ፡ አረፍት፡ ወይበውኩ፡ እንተ፡ መስኮት⁹²፡ ከመ፡ ሰረቅት⁹³፡፡

2:10 ወትደነግፅ⁹⁴፡ ምድር፡ እምቅድመ፡ ገጸሙ⁹⁵፡ ወታድለቀልቅ⁹⁶፡ ሰማይ፡ ወይጸልሙ⁹⁷፡ ፀሐይ፡ ወወርጎ፡ ወይጠፍኦ፡ ብርሃኖሙ፡ ለከዋክብት⁹⁸፡፡

2:11 ወይሁብ⁹⁹፡ እግዚአብሔር፡ ቃሉ፡ ቅድመ፡ ገጸ፡ ኅይሉ¹⁰⁰፡ እስመ፡ ብዙኅ¹⁰¹፡ ፈድፋድ፡ ትዕይንቱ¹⁰²፡ ወጽኑዕ¹⁰³፡ ምግባረ¹⁰⁴፡ ቃሉ፡ እስመ፡ ፀባይ፡ ዕለተ፡ እግዚአብሔር፡ ወግርምት፡ ወታስተርኢ፡ ፈድፋድ፡ ወምንት፡ መጠና¹⁰⁵፡፡

2:12 ይእዜኒ፡ ይቤ፡ እግዚአብሔር፡ አምላክነ፡ ተመየጡ፡ ኅቤየ፡ በኩሉ፡ ልበክሙ¹⁰⁶፡ በጸም፡ በላሕ፡ ወበብካይ፡፡

2:13 ወሥጥጡ፡ ልበክሙ፡ ወአኮ፡ አልባሲክሙ፡ ወተመየጡ፡ ኅብ፡ እግዚአብሔር፡ አምላክክሙ፡ እስመ፡ መሐሪ¹⁰⁷፡ ወመስተሣህል፡ ወኦቱ፡ ርሐቱ፡ መዐት፡ ወብዙኅ፡ ምሕረት፡ ወጻድቅ¹⁰⁸፡ ወይኔስሕ፡ በእንተ፡ እኪት¹⁰⁹፡፡

2:14 መኑ፡ ያአምር፡ እመ፡ ይመይጥ፡ ወይኔስሕ¹¹⁰፡ ወያተርፍ፡ ድኅሬሁ፡ በረከተ፡ ወመሥዋዕተ፡ ወምጻሕተ፡ ለእግዚአብሔር፡ አምላክነ¹¹¹፡፡

2:15 ንፍኑ፡ ቀርጎ፡ በጽዮን፡ ቀድሱ፡ ጸመ፡ ወስብኩ፡ ምሕላ¹¹²⁻⁶⁶፡፡

| ¹¹²ABCD; ወስብኩ፡ ምሕላ፡ κηρύξατε θεραπείαν ; E; ጸውኩ፡ ማኅበረ፡ ܩܪܝܫܘܢܐ ܝܫܪܐܳܝܳܠ ; ܩܪܝܫܘܢܐ | ¹¹³ABCD; ማኅበረከመ፡ ἐκκλησίαν ; E; ማኅበረ፡ ܩܪܝܫܐ ; | ¹¹⁴ABD; ጎረቶ፡ ἐκλέξασθε ; CE; አስተጋብኩ፡ ܝܫܪܐܳܝܳܠ | ¹¹⁵ABCD; ሊቃውንት፡ πρεσβυτέρους ; E; ልሂቃነ፡ ܩܪܝܫܐ ; | ¹¹⁶ABCD; እመንጠላዕታ፡ τοῦ παστοῦ αὐτῆς ; E; እምጽርሐ፡ ܩܪܝܫܐ ; | ¹¹⁷ABCD; አሌ፡ ይሠውዑ፡ ለእግዚአብሔር፡ λειτουργοῦντες κυρίῳ ; E; ላእከኩ፡ እግዚአብሔር፡ ܩܪܝܫܐ ܩܪܝܫܐ ; | ¹¹⁸ABD; በማእከሉ፡ አቅርንተ፡ C; ማእከሉ፡ ኤለም፡ E; ማእከሉ፡ ፍጎት፡ μέσον τῆς κρηπίδος ; ܩܪܝܫܐ ܩܪܝܫܐ ; | ¹¹⁹ABCD; ወኢታሕሰር፡ ርስተኩ፡ E; ወኢትሁብ፡ ርስተኩ፡ καὶ μὴ δῶς τὴν κληρονομίαν ; ܩܪܝܫܐ ܩܪܝܫܐ ; | ¹²⁰ABCD; ከመ፡ ኢይቅንይምሙ፡ ከጃገቫ ܩܪܝܫܐ ܩܪܝܫܐ ; | ¹²¹ABCD; ወመሐኮሙ፡ ለሕዝቡ፡ καὶ ἐφείσατο τοῦ λαοῦ αὐτοῦ ; E; ወመሀከ፡ ሕዝቡ፡ ܩܪܝܫܐ ܩܪܝܫܐ ; ܩܪܝܫܐ ܩܪܝܫܐ ; | ¹²²ABCD; ወተሰጥዎሙ፡ καὶ ἀπεκρίθη ; E; ወተሠጥወ፡ ܩܪܝܫܐ ; ܩܪܝܫܐ ; | ¹²³ABCD; ወይቤሎሙ፡ καὶ εἶπεν ; E; ወይቤሎ፡ ܩܪܝܫܐ ; | ¹²⁴ABCD; ወኢይሬስየክሙ፡ καὶ οὐ δώσω ὑμᾶς οὐκέτι ; E; ወኢይሁብክሙ፡ ܩܪܝܫܐ ܩܪܝܫܐ ; | ¹²⁵ABCD; ፅእለተ፡ ለአሕዛብ፡ εἰς ὀνειδισμόν ἐν τοῖς ἔθνεσι ; E; ለጽእለት፡ ወሰተ፡ አሕዛብ፡ ܩܪܝܫܐ ܩܪܝܫܐ ; | ¹²⁶ABCD; ወእሰድዶሙ፡ καὶ ἐξώσω αὐτὸν ; E; ወአርሕቆ፡ ܩܪܝܫܐ ; | ¹²⁷ABCD; ለእለ፡ E; ለዝኩ፡ | ¹²⁸ABCD; ወሰተ፡ ሰሜን፡ τὸν ἄπο βορρᾶ

2:22 ተአመኑ¹³⁵: እንስሳ: ገዳም¹³⁶: እስመ: ብዕለ¹³⁷: አሕቃላተ¹³⁸: በድው¹³⁹: ወፈርዮ: ዕፀው¹⁴⁰: ወይን: ወበለስ: ወሀቡ: ኅይሎሙ::

2:23 ተፈሥሐ: ወተሐሠዮ: በእግዚአብሔር¹⁴¹: አምላክክሙ: ደቂቀ: ጽዮን: እስመ: ወሀበክሙ: ሲሳዮ¹⁴²: ጽድቅ: ወያዘንም¹⁴³: ለክሙ: ጸደዮ: ወመፀወ: ከመ: ትካት::

2:24 ወይመልእ¹⁴⁴: ዐውደ¹⁴⁵: እክል: ወይትከዐው¹⁴⁶: ምክያደ¹⁴⁷: ወይን: ወዘይት::

2:25 ወእፈድክሙ: ህዩንተ: ዓመት: ዘበልዐ: አንበጣ: ወደጎብዖ: ወዕዬ: ወአናኩዕ: ኅይልዮ¹⁴⁸: ዓቢዮ: ዘፈኖኩ: ላዕሌክሙ::

2:26 ወተሴሰዮ: ወብልዐ¹⁴⁹: ወጽገቡ¹⁵⁰: ወሰብሐ¹⁵¹: ስመ: እግዚአብሔር: አምላክነ¹⁵²: እስመ: ገብረ: ለነ¹⁵³: መንክረ¹⁵⁴: ወኢይትጎፈሩ: እንከ: ሕዝብዮ: ለዐለም::

2:27 ወተአምሩ¹⁵⁵:⁵⁷ ከመ: ሀለውኩ: አነ: ማእከለ: እስራኤል: ወአነ: እግዚአብሔር¹⁵⁶: አምላክክሙ: ወአልቦ : ባዕድ: ዘእንቤለዮ: ወኢይትጎፈሩ: እንከ: ኩሉ: ሕዝብዮ: ለዐለም::

2:28 እምድጎረ: ዝንቱ¹⁵⁷: እክዑ: እምነ¹⁵⁸: መንፈስዮ: ላዕለ: ኩሉ: ዘሥጋ: ወይትኔበዮ¹⁵⁹: ደቂቅክሙ: ወአዋልዲክሙ: ወሊቃውንቲክሙ: ሕልመ¹⁶⁰: የሐልሙ: ወወራዙቲክሙ: ራእዮ: ይፊእዮ::

2: 29 ወላዕለ: አግብርትዮ: ወላዕለ: አእማትዮ¹⁶¹: ይእተ: አሚረ¹⁶²: እክዑ: እምነ¹⁶³: መንፈስዮ::

2:30 ወእገብር: ተአምረ¹⁶⁴: በሰማይ: በላዕለ¹⁶⁵: ወበምድር: በታሕቱ¹⁶⁶: ደመ: ወእሳተ: ወተነ: ጢስ::

| ¹⁵⁶ABCD; ወአነ: እግዚአብሔር: አምላክክሙ: και ἐγὼ κύριος ὁ θεὸς ὑμῶν ; E; ወአነ: እግዚአብሔር: አምላክክሙ: ሕዝብክሙ ሕዝብክሙ ሕዝብክሙ ; | ¹⁵⁷ABCD; ወአምድጎረ: ዝንቱ: και ἔσται μετὰ ταῦτα ; E; ወይከውን: እምድጎረ: እሉ: ገጽገጽ ገጽገጽ ; | ¹⁵⁸ABCD; እክዑ: እምነ: መንፈስዮ: και ἐκχεῶ ἀπὸ τοῦ πνεύματός ; E; እክዑ: መንፈስዮ: ሕዝብክሙ: ሕዝብክሙ ሕዝብክሙ ; | ¹⁵⁹ABCD; ወይትኔበዮ: και προφητεύουσιν ; E; ወይትኔበዮ: ሕዝብክሙ ; | ¹⁶⁰ABCD; ሕልመ: የሐልሙ: ሕዝብክሙ ሕዝብክሙ ሕዝብክሙ ; | ¹⁶¹ABD; ወላዕለ: አግብርትዮ: ወላዕለ: አእማትዮ: C; ወላዕለ: አግብርትዮ: ወላዕለ: አእማት και ἐπὶ τοὺς δούλους και ἐπὶ τὰς δούλας ; E; ዓዲ: ላዕለ: አግብርትዮ: ወአእማት: ሕዝብክሙ ሕዝብክሙ ሕዝብክሙ ሕዝብክሙ ; | ¹⁶²ABCD; ወይእተ: አሚረ: τὰς ἡμέραις ἐκείναις ; E; በእሎን: መዋዕል: ሕዝብክሙ ሕዝብክሙ ; | ¹⁶³ABCD; እክዑ: እምነ: መንፈስዮ: ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ; E; እክዑ: መንፈስዮ: ሕዝብክሙ ሕዝብክሙ ሕዝብክሙ ; | ¹⁶⁴ABCD; ወአገብር: ተአምረ: και δώσω τέρατα ; E; ወአሁብ: መንክረተ: ሕዝብክሙ ሕዝብክሙ ሕዝብክሙ ; | ¹⁶⁵ABCD; በሰማይ: በላዕለ: ἐν τῷ οὐρανῷ ; E; በሰማይ: ሕዝብክሙ ; | ¹⁶⁶ABCD; ወበምድር: በታሕቱ: και ἐπὶ τῆς γῆς αἴμα ; E; ወበምድር: ገጽገጽ ; E; om. በላዕለ: በታሕቱ ; | ¹⁶⁷ABCD; ፀሓይን: ይጸልም: E; ፀሓይን: ይትመዮ: ጎብ: ጸልመት: ὁ ἥλιος μεταστραφίσεται εἰς σκοτός ἡμέρας ἡμέρας ἡμέρας ; | ¹⁶⁸ABCD; ወወርጎ: ደመ: ይከውን: και ἡ σελήνη εἰς αἴμα ; E; ወወርጎ: ጎብ: ደም: ሕዝብክሙ ሕዝብክሙ ሕዝብክሙ . | ¹⁶⁹ABCD; ዘእንበለ: ትበጸሕ: πῖρον ἐλθεῖν ; E; እምቅድመ: ትምጻእ: ጸጋ ጸጋ ጸጋ ; | ¹⁷⁰ABCD; አንተ: ታስተርአ: ἐπιφανῆ ; E; ወመደንግፀት: ሕዝብክሙ ; | ¹⁷¹ABCD; ወኩሉ: και ἔσται πᾶς ; E; ወይከውን: ኩሉ: ነጋ ገጽገጽ ; | ¹⁷²ABCD; ይድኅኑ: ἀνασφόμενος ; E; ይከውን: መድኅኒት: ሕዝብክሙ ሕዝብክሙ ; | ¹⁷³ABCD; ወእለ: ይሜህሩ: και εὐαγγελιζόμενοι οὓς ; E; ወበእሉ: ተርፉ: ሕዝብክሙ ሕዝብክሙ ሕዝብክሙ ; | ¹⁷⁴ABCD; እለ: እግዚአብሔር: ጸውዖሙ: οὓς κύριος προσκékληται ; E; ዘእግዚአብሔር: ጸውዖሙ: ሕዝብክሙ ሕዝብክሙ ሕዝብክሙ .

3:4 ምንተ¹⁸⁷: ብዩ: ምስሌክን¹⁸⁸: ጢሮስ: ወሲዶና: ወኩሉ: ገሊላ¹⁸⁹: ዘኢሎፍሊ¹⁹⁰: በቀለኑ: እንክ: ትትቤቀሉኒ¹⁹¹: ወቂመኑ: ትትቁየመኒ¹⁹²: ፍጡነ: ወጉጉክ: እፈድየክመ: ፍዳክመ: ዲቦ: ርእስክመ::

3:5 ናሁ: ነሣክመ¹⁹³: ወርቅዮ: ወብሩርዮ: ወዓሥራትዮ¹⁹⁴: መሠንዮ¹⁹⁵: አባእክመ: ቤተክመ¹⁹⁶::

3:6 ወሢጥክምዎመ¹⁹⁷: ለደቂቀ: ይሁዳ: ወለደቂቀ: ኢየሩሳሌም: ኅቦ: ደቂቀ: አረሚ¹⁹⁸: ከመ: ታጠፍእዎመ¹⁹⁹: እምብሔሮመ²⁰⁰::

3:7 ናሁ: አነሥክመ: አነ: እም: ውእቱ: ብሔር²⁰¹: ኅቦ: ሢጥክምዎመ: ህዮ: ወእፈድየክመ²⁰²: ፍዳክመ: ዲቦ: ርእስክመ::

3:8 ወእትቤቀሎመ²⁰³: ለደቂቅክመ: ወለአዋልዲክመ: በእዴሆመ²⁰⁴: ለደቂቀ: ይሁዳ: ወእትቤቀለክመ²⁰⁵: በኅቦ: ዪወውክመ²⁰⁶: በውስተ: አሕዛብ: ርሑቃን: ነዋን: እስመ: እግዚአብሔር: ነቦቦ:

3:9 ስብኩ: ዘንተ: ውስተ: አሕዛብ: ዐሥሩ²⁰⁷: ፀብአ: ወአንሥኩ: መስተቃትላን²⁰⁸: አውፅእዎመ²⁰⁹: ወይዕረጉ: ኩሉ: ዕደው: መስተቃትላን::

3:10 ወማኅረስክመ: አግብሩ: ኩያንወ²¹⁰: ወማዕዕድክመኒ²¹¹: አግብሩ: ረምሐ²¹²: ድኩምኒ: ይባል: ጽኑዕ: አን²¹³::

3:11 ወይትጋብኩ²¹⁴ : ኩሉ: አሕዛብ: ወይሑሩ²¹⁵: ይዕግቱ: ወተጋብኩ²¹⁶: የዋሃን: ይኩነ: መስተባእሳን²¹⁷ :: 3:12 ወይትነሥኩ: ኩሉ: አሕዛብ: ወይዐርጉ²¹⁸: ቆላተ: ዮሳፍጥ: እስመ: ህዮ:

| ²¹⁴ ABCD; ወይትጋብኩ: συναθροίζεσθε ; E; ወንዑ: ጸንታ ; | ²¹⁵ ABCD; ወይሑሩ ይዕግቱ: καὶ εἰσπορεύεσθε ; E; እምዓውድ: ጋንታ ; | ²¹⁶ ABCD; ወይትጋብኩ: ህዮ: የዋሃን: καὶ συνάχθητε ἐκεῖ ὁ πρᾶτος ; E; ወተጋብኩ: ህዮ: ከጌሽ ገንታ ; | ²¹⁷ ABCD; ይኩነ: መስተባእሳን: ἕστω μαχητής ; E; ያወድቅ: እግዚአብሔር: ጽኑዕነክ: ገንታ ; | ²¹⁸ ABCE; ወይዕርጉ: καὶ ἀναβαίνετωσαν ; D; ወይረዱ: ገንታ ; | ²¹⁹ ABCD; ወአስተዋቅሩ: ለኩሉ: τοῦ διακρίναι πάντα ; E; ከመ: እፍታኩ: ከሎ: ጌንታ ህጌሽ ገንታ ; | ²²⁰ AB; አድያም: κυκλόθεν ; D; ወእለ: አድያም: CE; እማድያም: ጋንታ ; | ²²¹ ABCD; ፈንወ: ἔξαποστεύατε ; ገንታ ; E; ፈኑ: | ²²² ABCD; ማዕዕድ: δρέπανα ; ጌንታ ; E; ማዕዕዳተ: | ²²³ ABCD; እስመ: በጽሐ: ማእረር: ὅτι παρέστηκεν τρύγητος ; E; እስመ: በሰለ: ማእረር: ገንታ ገንታ ; | ²²⁴ ABCD; ባኩ: εἰσπορεύεσθε ; ጸንታ E; ኅዕ: | ²²⁵ ABCD; ኪዳ: πατεῖτε ; E; ወረዱ: ገንታ ; | ²²⁶ ABCD; ናሁ: በዝሐ: ὅτι πεπλήθυνται ; E; እስመ: በዝታ: ገንታ ገንታ ; | ²²⁷ ABCD; ወውው: ἤχθῃ εἰς ἡλίαν ; E; አዝብ: ወአሕዛብ: ውስተ: ገንታ ; | ²²⁸ ABCD; በቁላተ: ቅስት ἔν τῇ κοιλιάδι τῆς δίκης ; add. ወደምፀ: E; ቁላተ: ምትረት: ገንታ ገንታ ; | ²²⁹ ABCD; ፀሐይ: ወወርኅ: ይጸልመ: ὁ ἥλιος καὶ ἡ σελήνη συσκοτάσουσιν ; E; ፀሐይ: ወወርኅ: ይጸልመ: ገንታ ገንታ ገንታ ; | ²³⁰ ABCD; ወለከዋክብትኒ: የዐርብ: ብርሃኖመ: καὶ οἱ ἀστέρες δύοσουςιν φέγγος αὐτῶν ; E; ወከዋክብት: አሰላላ : ብርሃኖመ: ገንታ ገንታ ገንታ ; | ²³¹ ABCD; ወይከልክ: ἀνακεκράξεται ; E; ወይጥሕር: ጸንታ ; | ²³² ABCD; ወያድለቀልቅ: ሰማይ: καὶ σεισθήσεται ὁ οὐρανός ; E; ወያድለቀልቅ: ሰማይት: ገንታ ገንታ ; | ²³³ ABCD; ወእግዚአብሔርሰ: καὶ ἐνισχύσει κύριος ; E; ወእግዚአብሔር: ገንታ ; | ²³⁴ ABCD; ይምሕክ: አዝቦ: φείσεται τοῦ λαοῦ ; E; ይከውን: ተስፋ: አዝቦ: ገንታ ገንታ ; | ²³⁵ ABCD; ወያጸንዎመ: እግዚአብሔር: καὶ ἐνισχύσει κύριος ; E; ወኃይላ: ገንታ ; E; om. እግዚአብሔር: | ²³⁶ ABD; ወተአምሩ: እንክ: καὶ ἐπιγνώσεσθε διότι ; C; ወተአምርት: እንክ: E; ወተአምሩ: ገንታ ገንታ ; | ²³⁷ ABCD; እግዚአብሔር: አምላክክመ: ἔγὼ κύριος ὁ θεὸς ὑμῶν ; E;

3:20 ወይሁዳስ²⁵⁶: ለዐለም: ትነብር²⁵⁷: ወኢየሩሳሌምኒ: ለትውልደ: ትውልድ:: 3:21
ወእትቤቀል²⁵⁸: ደሞሙ: ወኢነጽሕ²⁵⁹: እስመ: ኦነ: እግዚአብሔር: የአጎድር²⁶⁰: ውስተ: ጽዮን::

CHAPTER FIVE

5. ANNOTATED TRANSLATIONS

Joel the Prophet⁶⁰

1:1 The word of the LORD that came to Joel son of Bathuel⁶¹:

1:2 Hear this, O Sages⁶², listen, all you⁶³ inhabitants of the land! Has anything like this happened happened in your days, or in the days of your ancestors?

1:3 So that you may tell your children, and let your children tell their children, and their children another generation.

1:4 What the cutter-worm⁶⁴ left, the locust has eaten, and what the locust left, the grasshoppers have eaten, and what the grasshoppers left, the destroying locust has eaten.

1:5 Pour away⁶⁵, you who drink wine⁶⁶, and weep; and wail, all you drink the wine in order to be drunk⁶⁷, for joy and gladness⁶⁸ removed are from your mouth.

⁶⁰ The some manuscripts as a super script: Joel the Prophet. The name Joel provides a little supporting in dating the prophecy; people named in the Old Testament have this name between the tenth to fifth century B.C. David. W.Baker. 2006:38.

⁶¹ The MT has Pethuel. Interestingly Unesco 10.34 has Fatuel, like some Arabic versions as well as the Latin Vulgate and close to Pethuel of the MT. Pethuel, means “a youth of/belonging to El”, which reflects his parents’ understanding of the divine source of offspring. David. W. Baker. 2006:38.

⁶² The MT and the LXX have “Elders”. In early Hebrew history elders were the heads of clans within the tribes. During the region of the monarchy the elders were responsible for local government. So that Elders are the village or town leaders. See John. D.W. Watts. The Cambridge bible commentary new English bible: Joel, Obadiah, Jonah, Nahum, Habakkuk and Zephaniah. (1975:16).

⁶³ The Ge’ez adds a pronominal suffix second person plural for emphasis and seemingly for harmonization. One may see several examples of this phenomenon below.

⁶⁴ There are different groups of locusts namely; in English translation gives unlike this translation. Four names of groups of locusts have been found as “cutter, locust, grub and consumer”. The verse formulation is that all which one insect leaves the next eats. The scholars suggest like Elie Assis. 2013:76. It is very difficult to decide between the different approaches the different stages in the development of the locusts. The same four terms for locusts occur in 2:25 but in a different order. See Romans. Ronald, (A.) Simkins. *Yahweh’s activity in history and nature in the book of Joel*. Ancient near eastern texts and studies. Vol. 10. 1991:103. When one can see the Ethiopic manuscripts, the first order ሰዓ ‘cutter-worm’ in the 1:4 comes in 2:25 to third order. See psalm 78 and 105 MT.

⁶⁵ The Ge’ez versions have mainly two readings. One, as seen above, means to get rid of the wine which makes people drunk. The other reading has “repent”. It is significant that the Ge’ez versions do not use only the phrase “wake up” attested both in the Hebrew, the Greek or the Syriac.

⁶⁶ The Ge’ez has “who drink wine”, unlike the Hebrew, the Greek and the Syriac who have “drunkards”. The Hebrew Bible has many condemnations of “drunkards”, with strong negative connotations of the word, from Noah onwards (Gen.9:21, though there the main condemnation is less of Noah himself than of his son Ham). In the case of Noah, drunkenness is commonly associated with sleep, and therefore an inability to discern the significance of what is going on in round. Why this kind of wine should be described as ‘sweet’? We do not know (in some versions it is

1:6 For powerful nations⁶⁹ came up against your land⁷⁰, powerful⁷¹ and innumerable; their teeth are lions' teeth, and they have the fangs of cubs.⁷²

1:7 They have turned my vines into waste⁷³, and splintered my fig trees; they have stripped off their bark and thrown it down; their branches have turned white.

1:8 Lament⁷⁴ like a bride⁷⁵ dressed in sackcloth for the husband of her virginity^{76, 77}.

1:9 The offering and the libation are cut off from the house of the LORD. Mourn⁷⁸, o priests, the ministers to the altar⁷⁹.

1:10 For the fields are devastated, the ground mourns; for the grain is destroyed, the wine dries up, the oil fails.

1:11 The farmers are ashamed⁸⁰, wail⁸¹, you vinedressers, over the wheat and the barley; for the crops of the field are ruined.

1:12 The vine withers, the fig tree droops. Pomegranate, palm, and apple-- all the trees of the field are dried up; their joy was ashamed⁸² among the children of humans.

'new wine'), but its use here and in much more hopeful context in 3:18 [MT 4:18] provides another literary link with Amos (9:13). Cf. Richard Jamea, Coggins. *New century Bible commentary of Joel and Amos*. Sheffield Academic press. 2000:28-29. On blaming an excessive drinking the people's lack of attention to the most important events to discern for those accused are to 'wake up'. (Elie, 2013:80). Though as Crenshaw points out that in the Hebrew culture, wine was a kind of common accompaniment of a meal. David. W. Baker. 2006:43-44.

⁶⁷ Here the Ge'ez and the LXX express the purpose of drinking wine, namely in view of drunkenness. The Hebrew does not have this phrase.

⁶⁸ "Joy and gladness" are attested in the LXX and most Ge'ez manuscripts, unlike the Hebrew.

⁶⁹ The Ge'ez uses "nation" in the plural, unlike the Hebrew and Greek. And this is consistently followed in the subsequent verses.

⁷⁰ The Ge'ez has "your land (2nd mas. Plural suffix) instead of the Hebrew and the Greek that have "my land".

⁷¹ The Ge'ez versions repeat the term "powerful".

⁷² Most English translations have here "lioness".

⁷³ Literally the ge'ez says "earth".

⁷⁴ In the Bodl. manuscripts, the verb used for lament can be ambiguous for it can mean either "lament" or "in you"

⁷⁵ This follows the LXX.

⁷⁶ The Ethiopian manuscripts have her "virginity" unlike many translations that have "youth" following the Hebrew.

⁷⁷ Here there is a change of theme and of the addressee. For an explanation of this shift see,

⁷⁸ The LXX has the imperative "mourn" whereas the MT uses the imperfect "they mourn".

⁷⁹ The MT has "ministers of the Lord" absent in the LXX and in the Ethiopic versions that read "ministers to the altar".

⁸⁰ The Ethiopic versions are close to the MT as far as the meaning of the verb is concerned (be ashamed) though they use the imperfect instead of the imperative.

⁸¹ Here also the Ethiopic has the imperfect instead of the imperative.

1:13 Mourn and gird yourselves with sackcloth, you priests; wail, you ministers of the altar.⁸³
 Grain offering and drink offering are withheld from the house of God⁸⁴.

1:14 Sanctify a fast, proclaim⁸⁵ a solemn service⁸⁶ and⁸⁷ gather the elders⁸⁸ and all the dwellers⁸⁹
 in the house of⁹⁰ our God,⁹¹ and cry out to the Lord together⁹².

1:15 Alas for me⁹³! This day; For the day of the Lord is at hand⁹⁴, and it will come like misery
 from misery.⁹⁵

1:16 And joy and gladness⁹⁶ are cut off before your⁹⁷ eyes, from the house of your⁹⁸ God.⁹⁹

⁸² Unlike the LXX, the children of human beings are not the cause of the disappearance of joy in the Ethiopic version.

⁸³ “pass the night in sackcloth you ministers of my God” has been omitted in the Ethiopic version.

⁸⁴ Unlike the MT and the LXX, the Ethiopic manuscripts do not mention the possessive adjective “your”.

⁸⁵ Like the LXX, the Ethiopic has “proclaim” instead of call attested in the MT and related translations.

⁸⁶ The Ethiopic has “service” like the LXX, instead of “assembly” of the MT.

⁸⁷ The conjunction is not attested in the MT and the LXX.

⁸⁸ Various words are used in Ethiopic to translate elders of the elders ስጋጋጎ and πρεσβύτεροι

⁸⁹ The Ethiopic omits “of the land”, attested in MT and LXX. There, all of the land’s inhabitants (cf. 1:14; 2:1, 28) are summoned, so the parallelism cannot be synonymous but complementary, with elders representing part of the land’s inhabitants. “The Land in Joel is Judah, since Israel is not mentioned. David. W.Baker. 2006:39.

⁹⁰ “The Lord” is omitted in the Ethiopic.

⁹¹ The Ethiopic has “our God” instead of “your God” as attested in the MT and LXX, Syriac..

⁹² The Ethiopic has “together” where the LXX has “earnestly”, absent from the MT.

⁹³ Interestingly, the Ethiopic manuscripts manifest 5 different readings...me, us, you, them... All these readings show a shift of the objects to whom the woe is addressed. In the MT and the LXX the woe is attributed to the “day”. In other words, here “day” is personified. On the other hand, the Ethiopic transfers the woe to human persons. The transfer reflects an intention of making clear the message by choosing a less abstract expression. The Ethiopic is here more concrete and helps the reader to see the connection between the oracle of woe and the concerned human beings. The Ethiopic readings, in this case, tried to avoid the implied audience. In general, Joel 1:15 makes it clear however, that the day of the Lord is a day of woe for the community of the Lord. The land has experienced a terrible locust plague, and the text wants to make it as evidence that the community cannot interpret it as occurring simply due to natural causes. Joel 1:15 effectively reads foreshadowing further discussions of the motifs. For the trial of Ethiopic readings to change into different reading, we can see the cry of the prophet Joel 1:19 concludes the texts changing its rhetorical voice from the first person plural identification with implied audience to the first-person singular appeal from the prophet to the Lord. This shift is in voice highlights the prophet himself as he adds his own voice to the picture of devastation locust plague and drought. Joel 1: 19 is a hint to 1:15 the prophet declares, ጎቤከ እግዚአብሔር ለእኔ ለእኔ ለእኔ ‘To you O Lord, I cry’.

Cf. Barker, Joel. *From the depths of despair to the promise of presence A rhetorical reading of the book of Joel*. Winona Lake, Indiana, Eisenbrauns. 2014; 99.

In this verse (1:15) the “day of the Lord” indicates the result of the locusts’ devastation and political situation of Israel and other nations; whereas the other “day of the Lord” may the punishment.

⁹⁴ The Ethiopic has here አልጸቀት instead of ቀረብ near’. See the other versions. Near indicates not reach yet. The phrase of “the Day of the Lord is near” might indicate that this event has not come yet. We do not know the reason completely the Ethiopic version have without distinctive two words አልጸቀት ወበጽሐት it absolutely reached, instead near, often to emphasize message it seems. See Joel 2:1.

⁹⁵ The Ethiopic is close to the LXX whereas the MT has destruction from the Almighty.

1:17 Heifers¹⁰⁰ have disappeared from their mangers; storehouses have been annihilated; wine presses have been razed to the ground, because the grain has dried up.

1:18 What then does it bring to us?¹⁰¹ The herds of cattle have wept, because there has been no pasture for them; even the flocks of sheep have been annihilated.

1:19 To you, O Lord, I will shout, because fire has destroyed the fair things¹⁰² of the wilderness and a flame has kindled all the trees of the field¹⁰³.

1:20 Even the animals of the plain have looked up¹⁰⁴ to you, and the fountains of water have dried up and fire has devoured the fair¹⁰⁵ things of the wilderness.

2:1 Blow a horn¹⁰⁶ in Zion; make proclamation on my holy mountain!

And let all the inhabitants of the land be frightened,¹⁰⁷ for the day of the Lord is at hand¹⁰⁸ and is close by.

⁹⁶ The Ethiopic omits “food” attested in the MT and the LXX.

⁹⁷ Like the LXX, the Ethiopic has “your” whereas the MT reads “our”. The term “our or your God” indicates the covenant community in this book that reflects the relationship between the Lord and the implied audience (community) that Joel constructs. (Cf. Barker, Joel. 2014.) 109. We can solemnly find the pronominal suffixes that refer to “your God” (Joel 1:13, 14; 2:13, 14, 23, 26, 27; 4:2 [3:2]), “our God” (Joel 1:16), “my people” (Joel 2:26, 27; 4:2 [3:2]) and “your people” (Joel 2:17) advocate the depth of the relationship. The Ethiopic has been mixing up these words such as “our, your and my” in the case of suffixes.

⁹⁸ Like the LXX, the Ethiopic has “your” whereas the MT reads “our”.

⁹⁹ The Ethiopic does not present a question like the LXX.

¹⁰⁰ Like the LXX, the Ethiopic has “heifer” whereas the MT refers to grain.

¹⁰¹ The Ethiopic here is close to the LXX, whereas the MT refers to groaning of the cattle. One sees variation among the Ethiopic manuscripts. Garrett reading “what shall we store up in them” is indeed very close to the LXX.

¹⁰² Like the LXX, the Ethiopic has “fair things of the wilderness”, whereas the MT reads the “pastures of the wilderness”

¹⁰³ The Ethiopic here uses two synonymous words meaning tree ሰፅፀ አእዋሙ.

¹⁰⁴ Like the LXX, the Ethiopic has “look up”, whereas the MT reads “panting”. See La Bible d’Alexandrie, page 56.

¹⁰⁵ See note 42.

¹⁰⁶ The Ethiopic has “horn” instead of trumpet. The primary theological OT text for the blowing of trumpet is put in Num 1:1-10. The function of the trumpet is to gathering the cultic community, for use at time of war and at time of sacrifice. As Milgrom put it the blowing of the trumpets, whether for religious purposes or for battle, serves as instruments of prayer Num 10: 9-10. Therefore, the sounding of the trumpet serves for three purposes according to Jewish culture. 1) a call for alarm for forthcoming war to the citizen of Israel/Jerusalem. 2) an announce the approaching the Lord’s day and heavenly army. 3) it is the cultic use. Cf. Joel’s use of scripture and scripture’s use of Joel; Appropriation and resignification in second temple Judaism and early Christianity. Strazicich, John. 2007:116-117.

¹⁰⁷ The MT has “quake”.

¹⁰⁸ See note 34.

2:2 A day of darkness and storm,¹⁰⁹ a day of cloud and mist! Like dawn, my¹¹⁰ numerous people will be scattered on the mountains, utterly mighty,¹¹¹ like has not been from of old, and after him there shall not be added throughout the years for generations of generations.

2:3 In front of him fire consumes,¹¹² and a flame is burning behind him; the land before him is like a garden of Eden¹¹³, the earth is before him, and behind him¹¹⁴ there is like a burning wilderness and no one shall escape from them¹¹⁵.

2:4 Their face is like the face of horses, and like horses they run on the mountains.¹¹⁶

2:5 Like the noise of the flames¹¹⁷ of fire¹¹⁸, devouring stubble and like a numerous and mighty army who fight in the valley.

2:6 Before him peoples will be crushed¹¹⁹; every face will be like the soot of an earthen pot.

2:7 Like fighters they will descend¹²⁰, and like men of battle they will scale the walls. And each will go by his own way and not turn from their paths.

2:8 And no one will stand aloof from one another¹²¹; weighed down by their own weapons, they shall run¹²², and they are destroyed¹²³ by their arrows and not come to an end.

2:9 And they shall gather¹²⁴ into the city¹²⁵ and run upon the walls;¹²⁶ and enter through windows like thieves.

¹⁰⁹ Both the MT and the LXX have “darkness or gloominess”.

¹¹⁰ The Ethiopic here adds a pronominal suffix qualifying the people.

¹¹¹ The Ethiopic separates the two attributes to the people: mighty does not follow immediately after numerous like in M and LXX. Besides, “might” is emphasized with an additional term of the same root.

¹¹² The Ethiopic uses here the imperfect ይበልፅ 3rd person masculine singular, whereas the MT has the perfect הִבְרִיחַ (3rd person feminine singular) and the LXX uses a participle ἀναλίσκων.

¹¹³ Some Ethiopian manuscripts have “garden of delight”.

¹¹⁴ Here the reading is difficult to understand.

¹¹⁵ The MT and LXX have “him” instead of “them”.

¹¹⁶ “and the mountains” is attested only in the Ethiopic.

¹¹⁷ The Ethiopic has here “the noise of the flame of fire” instead of the noise of chariots. We have here a transposition of the similes.

¹¹⁸ “they shall leap on the tops of the mountains” is absent in the Ethiopic text.

¹¹⁹ The MT has “they will tremble”.

¹²⁰ The Ethiopic text has “they will descend” instead of “they will run” as attested in MT and LXX.

¹²¹ The MT and the LXX read “brother”.

¹²² The Ethiopic text has “they run” instead of they “go” as attested in the MT and the LXX.

¹²³ The MT and the LXX have “they fall” while the Ethiopic text reads “they are destroyed”.

¹²⁴ The MT has “they rush into”, while the LXX has “they seized”.

¹²⁵ The Ethiopic text has “cities”, whereas the MT and the LXX have the singular form.

¹²⁶ The Ethiopic text has omitted “they will go upon the houses”.

2:10 And the earth shall be terrified before them, and the sky shall be shaken. The sun and the moon shall grow dark, and the brightness of the stars will disappear.¹²⁷

2:11 And the Lord shall give forth his voice before his force, because exceedingly large is his encampment, because strong are the actions of his words. For great is the day of the Lord, awesome and exceedingly remarkable, and what is its measure,¹²⁸ and who shall be sufficient for it?

2:12 Even now, says the Lord, God,¹²⁹ return to me with all your heart, with fasting and prayer¹³⁰ and with weeping and with mourning,

2:13 and rend your hearts and not your clothes And return to the Lord, your God, for he is merciful and compassionate, whose wrath is far¹³¹, and abundant in mercy, and righteous¹³², repenting concerning evils.

2:14 Who knows whether he will turn and repent and leave a blessing behind him, a sacrifice and a libation for the Lord, our God¹³³.

2:15 Blow the horn in Sion; sanctify a fast; and proclaim a solemn service;

16 And gather the people. Renew¹³⁴ your¹³⁵ assembly; welcome the aged; gather the infants sucking the breast. Let the bridegroom come from his bedroom, and the bride from her chamber.

2:17 Let the priests, who minister to the Lord between the horns¹³⁶ of sacrifice, weep and say, “have pity on your people, O Lord, and do not afflict your inheritance to the nations’ reproach, lest they say: ‘Where is their God?’”

¹²⁷ The Ethiopic follows here the LXX by using the future tense, unlike the MT which has the perfect. Such types of cosmic phenomena have been seen elsewhere in both Old and New Testaments as accompanying divine intervention into human history. The sun, moon and stars lose their light (Joel 2:11; 2:31 [3:4]; 3: 14 [4:14], Amos 5:18-20; Zech 14:1, Isa 13: 6). The heavens are trebled and earth has been shaken. Cf. Irvin A. Busentiz. *Commentary on Joel and Obadiah*. Christian focus publications (2003:43).

¹²⁸ The Ethiopic has added “what is its measure”, absent from the MT and the LXX, to add explanation.

¹²⁹ The Ethiopic has omitted the pronominal suffix, 2nd person, plural, and masculine, attested in the LXX. The MT has just “the Lord”.

¹³⁰ The Ethiopic has added “prayer” after “fasting”, absent from the MT and the LXX.

¹³¹ Slow to anger.

¹³² The Ethiopic text adds “righteous” absent from the MT and the LXX. This adjective is found in Exodus 34:6.

¹³³ The Ethiopic has “our God” like the LXX, unlike the MT which reads “your God”.

¹³⁴ Some Ethiopic manuscripts, including the text of Andemta, have “renew” instead of “sanctify” which is attested in the MT and the LXX.

¹³⁵ The Ethiopic text has added a pronominal suffix given the reading “your assembly” instead of “an assembly”, as one finds in the MT and the LXX.

2:18 And the Lord became jealous for his land and spared his people.

2:19 And the Lord answered and said to his people: Behold I am sending you grain and wine and oil, and you will eat the fat¹³⁷ and will be satisfied, and I will no more give you over to reproach among the nations.

2:20 And I will chase them from you the one, towards the south¹³⁸ and I will chase them to a barren land, towards¹³⁹ Persia¹⁴⁰, and I will annihilate his front in the first sea and his rear in the last sea, and his decay will go up, and his foul smell will go up, because he magnified his work.

2:21 Be confident¹⁴¹, O land, rejoice, and be happy, because the Lord has magnified his mercy¹⁴² to do things on you!

2:22 Be Confident¹⁴³, you animals of the field, because the fields of the wilderness have blossomed, and the wine and fig trees fig have yielded their strength.

2:23 Rejoice and be glad in the Lord, your God, Oh, children of Zion, for he has given you authentic¹⁴⁴ food¹⁴⁵ of righteousness, and he shall send you the early and later rain¹⁴⁶ as before.

¹³⁶ The Ethiopic has “horns” where the MT and the LXX read “porch”.

¹³⁷ The Ethiopic text adds “the fat” absent from the MT and LXX, who just mention the oil.

¹³⁸ Some Ethiopic Mss. Have ‘north’. The term ‘northerner’ is an appropriate reference for a human enemy who came from the north. Wolff, Joel and Amos, 62. claims that “northerner” refers to the eschatological mythological enemy that would be destroyed after God restores the land from the locust plague.

¹³⁹ In Bodleian, the term “towards” is repeated” due to dittography.

¹⁴⁰ Only the Ethiopic is mentioning here Persia.

¹⁴¹ The LXX has “courage” and the MT has “do not fear”. The Ethiopic reads “be confident”.

¹⁴² The Ethiopic has added the term “mercy” after the verb to make great. This term is not attested in the MT or the LXX.

¹⁴³ See the note above.

¹⁴⁴ This qualification of the food of righteousness as genuine (ዘበሐላማ) is attested only in the Ethiopic neither LXX nor MT.

¹⁴⁵ The Ethiopic text, like the LXX, has “food” whereas the MT mentions, מַזְרָה (Joe 2:23) “rain”.

Joel substitutes the term מַזְרָה for the noun יַזְרָה, which is the usual term for autumn rain. The general term is more specifically identified as “autumn rains” and “spring rains”. These two types of rain from a merism (a literary form using two polar extremes to include everything in between them; cf. Deut. 11: 14; Jer. 5:24), which indicates the resumption of all rains. That resumption is indeed cause for celebration. David.W. Baker. 2006:95.

The concept is remains the same in both texts; the Lord the one who provides the autumn and spring rains. Wolff assumes the reading found in Septuagint as the more original text. He suggests that the reading in the MT is a product of later developments/innovations within the tradition. In fact, he plainly states that the reading contained in the MT: הַמִּזְרָה לְצִדְקָה, is to be translated as “teacher for righteousness.” Wolff’s analysis again is reasonable if one assumes that “food” represents the earlier reading of the tradition, as in the LXX. However, he never tells us exactly how one gets the reading הַמִּזְרָה especially since he thinks that the second occurrence of מַזְרָה in Joel 2:23 is originally יַזְרָה, as he describes the LXX translation. Cf. Strazicich, John. *Joel’s use of scripture and scripture’s use of Joel; Appropriation and resignification in second temple Judaism and early Christianity*. Brill, Lieden, Netherlands, Boston. 2007, 186.

2:24 The threshing floors shall be full of grain, and the vats shall overflow with wine and oil.

2:25 And I will repay you for the years that the grasshopper devoured, and the locust larva and the rust and the caterpillar, my great force, which I sent against you.

2:26 And dine and eat and be satisfied¹⁴⁷ and praise the name of the Lord our¹⁴⁸ God, on account of the marvelous things he has done for¹⁴⁹ you. And my people shall never again be put to shame.

2:27 And you shall know that I am in the midst of you (Israel / Is this absent from the Ethiopic manuscripts), and I am the Lord your God, and there is none other but me. And my people, you¹⁵⁰ shall never again be put to shame.

2:28 And after these things, I will pour out from¹⁵¹ my spirit on all flesh,¹⁵² and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions.

2:29 Even on my¹⁵³ male and female slaves, in those days, I will pour from my spirit.

2:30 I will make miracles in the sky above¹⁵⁴ and on earth below¹⁵⁵: blood and fire and the vapor of smoke.

This suggests that the LXX is attempting to make sense of a difficult passage by offering a reading that fits with promises made to the beasts of the field in the previous verse. This means that we have to address the challenges of the MT. One suggestion is that here it refers to what is right and appropriate, suggesting that the Lord is promising the return of the rains in their allotted amounts and seasons. cf. Baker Joel. Exegetical commentary on the Old Testament. 2020:125.

¹⁴⁶ The Ethiopic uses two words that indicate seasons, namely autumn and spring.

¹⁴⁷ Unlike the MT and the LXX that use the imperfect, normally translated in the future tense, the Ethiopic has here an imperative. It gives another perspective whereby God is directly inviting the people to enjoy food.

¹⁴⁸ The Ethiopic uses the first-person plural pronoun “our” instead of “your” attested in the MT and the LXX.

¹⁴⁹ The Ethiopic has “for you” whereas the MT and the LXX reads “with you”.

¹⁵⁰ The Ethiopic has specified by introducing a direct wish or address to the people as to be not ashamed. “do not be ashamed” instead of “they are not ashamed” which is attested in the MT and the LXX.

¹⁵¹ The Ethiopic here, like the LXX, reads “from my spirit” while the MT has “my spirit”.

¹⁵² “All flesh” *קַל־בְּשָׂר*, having used this literary device, Joel insures the limited application of to all the members of the Israelite community without exception. Joel’s resignification of Ezek. 39:29 should be understood as a democratization of the Lord’s spirit among all Israelites and their adherent slaves, rather than a universalized interpretation favored by a minority of scholars. Cf. Stuart, Hosea- Jonah 260. Slaves in Judaea nation consist of both economically and depressed countrymen, as well as an element of stranger population. In this reason the outpouring of the Lord’s spirit comes upon the least of those in Israel, and this includes the foreign slaves. See (Strazicich, John. Joel’s use of scripture and scripture’s use of Joel; Appropriation and resignification in second temple Judaism and early Christianity. Brill, Lieden, Netherlands, Boston. 2007:211.

¹⁵³ The Ethiopic has “my servants...” whereas the MT reads “servants”.

¹⁵⁴ Only attested in the Ethiopic.

2:31 The sun shall be turned to darkness, and the moon to blood, before the great and notable day of the Lord comes.

2:32 And everyone who calls on the name of the Lord shall be saved¹⁵⁶ in Mount Sion and in Jerusalem there will be saved, as the Lord has said, and those who announce¹⁵⁷, whom the Lord has called.

3:1 For,¹⁵⁸ in those days and at that time, I¹⁵⁹ shall return the captivity of Judah and Jerusalem,

3:2 And I will also gather all the nations and bring them down to the valley of Iosaphat and hold a disputation with them there, on account of my people and my heritage Israel, who were dispersed among the nations. And they have divided my land.

3:3 And have cast lots for my people, and they gave the boys to whores and would sell the girls for wine and would drink.

3:4 What¹⁶⁰ are you to me, O Tyre and Sidon and all Galilee of allophytes? I will surely revenge, and I will surely hold grudges against you.¹⁶¹ And quickly I will return your retribution back upon your own heads,

3:5 Behold¹⁶² you took my silver and my gold¹⁶³ and you brought my beloved and beautiful things into your houses.¹⁶⁴

3:6 And you sold the sons of Judah and the sons of Jerusalem to the sons of the Unbelievers¹⁶⁵ to banish them from their borders.

¹⁵⁵ Only attested in the Ethiopic.

¹⁵⁶ The Ethiopic here omits “because”.

¹⁵⁷ The Ethiopic, following the LXX, introduce the theme of announcing, absent from the MT.

¹⁵⁸ The Ethiopic text omits “behold”, attested in the MT and the LXX.

¹⁵⁹ The Ethiopic, like the LXX, has added “I/ me” for a special emphasis, which is absent from the MT. See 2:19, 3:7.

¹⁶⁰ The Ethiopic has omitted here “and”, extant in the MT and the LXX.

¹⁶¹ Some Ethiopic manuscripts make the people the subject of revenge, like the MT and the LXX.

¹⁶² The Ethiopic differs from MT. and LXX. While the latter have “since, because”, the Ethiopic reads “behold”.

¹⁶³ There is here transposition whereby “silver and gold” (MT., LXX) has been changed to “gold and silver” (Ethiopic).

¹⁶⁴ The Ethiopic reads “houses”, whereas the MT. and the LXX have “shrines or temples. According to the MT. and LXX, the people brought precious things belonging to God to a space which is not allowed, indicating probably a criticism of idolatry. Otherwise, they would not be criticized for carrying things loved by God in his own Temple. The Ethiopic focuses more on a mistake due to personal interest and egoistic action rather than due to idolatry.

¹⁶⁵ The Ethiopic has chosen a more general term referring to people who are not believers, whereas the MT. mentions “Javan” and the LXX has “the Greeks”.

3:7 Behold, I am rousing them up from the place, there where you sold them, and will turn your retribution back upon your own heads.

3:8 And I will revenge¹⁶⁶ your sons and your daughters through the hands of the sons of Judas, and I will revenge¹⁶⁷ against you through those who led you into captivity to a very¹⁶⁸ distant nation, for the Lord has spoken.

3:9 Proclaim these things among the nations: fix an appointment¹⁶⁹ for battle; stir up the fighters. Bring them out so that they may ascend¹⁷⁰, all warrior men.

3:10 And transform¹⁷¹ your plows into swords and your sickles into barbed lances; let the weak say, “I am strong.”

3:11 And let all the nations assemble¹⁷², and let them go¹⁷³, let them gather around the fighters.¹⁷⁴

¹⁶⁶ The Ethiopic uses the term of “revenge” while the MT. and the LXX have “sell”.

¹⁶⁷ See the note above. Besides, the action of revenge or selling which is executed through the enemies who led into captivity is presented as a direct action by God in the Ethiopic.

¹⁶⁸ The Ethiopic adds an attribute to the term “distant” absent from the MT. and LXX.

¹⁶⁹ The Ethiopic has “fix ቀደምታ and an appointment for battle” where the MT. and the LXX read “sanctify a war”. calls for the nations to consecrate the battle in opposition to the Lord. This inverts the idea of holy war where the Lord fights and a priest sanctifies an army to be his agents. (cf. Deut 20:1-20). Prophetic literature, Sweeney, Twelve,181. also envisions the Lord fighting alongside a supporting army. This army might not explicitly be sanctified by a priest according to the law of war in Deut. 20 however it clearly is understood to be doing the Lord’s will.

The theme holy war appears in other Old Testament passages also. The verb presented in Joel 3:9 (lit. “to sanctify” is found twice with war as a direct object (Jer.6:4; Mic. 3:5). In another case (Jer. 22:7), it is as warriors who serve this grammatical function, and yet in another passage the context indicates that the verb itself, without a specific direct object, is used with the meaning old “prepare for war” (Jer. 51:27-28). See David. W. Baker, 2006:128. According to Baker, in Israel war was initiated by divine oracle (e.g., Josh. 6:2-5) and preparation for war is included rituals (Judg.20:26). Simply war in Israel he affirms in his statement was more than a sociopolitical act it was also theological, and in this could be understood as “holy”.

Today wars he confirms of nation interest such as extremists against their opponents that is humanly instigated and definitely not” holy” with some kind of theological elements. That might be the cause Ethiopians made less attention for the war.

The difficulty of a literal translation of the Hebrew or Greek is visible in modern translations who choose other expressions like “prepare”. The Ethiopic ጸብአ is less solemn than war; one would have expected the term ኩዳናት. One may look here for Joel 1:14 where reference is made to “sanctify the fast”.

¹⁷⁰ The Ethiopic puts the verb to ascend as a purpose of bring the fighters out,.

¹⁷¹ The Ethiopic has “transform, make, change” whereas the MT. and the LXX read “beat”.

¹⁷² The Ethiopic has the jussive “let all the nations assemble” whereas the MT and the LXX have the imperative “assemble...” MT reads עֲשֵׂוּ hapax legomenon; it is not jussive rather imperatives like LXX. See Simkins, (1991:229).

¹⁷³ The Ethiopic has “go” whereas the MT. and the LXX have “come”.

¹⁷⁴ Some Ethiopic manuscripts like Bodleian,.... here does not mention “let the weak become a warrior” attested in the LXX.

3:12 And let all the nations rouse themselves and come up to the valley of Josaphat, for there I will sit to contend¹⁷⁵ on all the nations¹⁷⁶.

3:13 And those who are at the square¹⁷⁷, Send forth sickles, because the harvest has come. Go in, tread, for the winepress is full. The vats overflow, behold¹⁷⁸ their wickedness is full.

3:14 Noises have rung out in the valley of bows,¹⁷⁹ because the day of the Lord is near in the valley of bows.¹⁸⁰

3:15 The sun and the moon shall grow dark, and the stars shall shed their brightness.

3:16 And the Lord shall cry out from Zion and give his voice from Jerusalem, and sky and earth shall be shaken. But the Lord will spare his people, and the Lord will strengthen the sons of Israel.

3:17 And you shall know that I am the Lord your God, who tents in Zion, in my holy mountain. And Jerusalem shall be holy, and strangers shall never again pass through it.

3:18 And it shall be in that day, the mountains shall drip honey¹⁸¹, and the hills shall flow with milk, and all the water courses of Judas shall flow with water, and a fountain shall come forth from the house of the Lord and give drink to the river¹⁸² of Sakinon¹⁸³ trees.

3:19 Egypt shall become annihilation, and Edomias shall become wilderness for the sins¹⁸⁴ through the hand of the sons of Judah¹⁸⁵, because they shed just blood in their land.

¹⁷⁵ The Ethiopic has here “contend”, similar to the vocabulary in the prophetic literature whereas the MT. and the LXX have “judge”. R.M. Good argued convincingly that in which ancient Israel war was the strongly convinced as a judicial activity. In the book of the prophet Joel, war is been not merely an act of punishment by the Lord, rather it is the medium by which he acts as judge. See Ronald, A. Simkins. Yahweh’s activity in history and nature in the book of Joel. Ancient near eastern texts and studies. Vol. 10. Edwin Mellen Press. 1991:233.

¹⁷⁶ The Ethiopic omits here “round about” attested in MT. and the LXX.

¹⁷⁷ The Ethiopic adds “those who are at the square”, not attested in the MT. or the LXX.

¹⁷⁸ The Ethiopic has “behold” whereas the MT and the LXX have “because”.

¹⁷⁹ The Ethiopic uses “the valley of bows”, perhaps referring to the battle, whereas the MT and the LXX have “the valley of judgement or decision”. Here the Ethiopic has a difficult reading.

¹⁸⁰ See the note above.

¹⁸¹ The Ethiopic has “honey” whereas the MT, together with the LXX, has “new or sweet wine”. Note that one of the signs of the being the richness of the one land vowed to the sons of Israel is that it would be “flowing with milk and honey” (Num. 13:27; Deut. 6:3). See David. W. Baker, the NIV application commentary. 2006:137.

¹⁸² The Ethiopic has “river” instead of “Wadi” which is attested in the LXX and which can also understood as “Wadi” in the MT. The productivity of the Nile river valley through the centuries does not support a historical event but rather implies a future time when even the constantly/perennially faithful Nile river will no longer lend its strength. The obvious contrast with (3:18) puts to a judgment containing of agricultural destitution and the absence of material prosperity. Cf. *Commentary on Joel and Obadiah*. Irvin A. Busentiz.. (2003:221).

¹⁸³ The Ethiopic uses a word for a type of a tree with a transliteration from the Greek.

3:20 But Judah shall dwell¹⁸⁶ forever and Jerusalem from generation to generation.

3:21 I will avenge their blood, and I will not clear¹⁸⁷ them, for¹⁸⁸ I am¹⁸⁹ the Lord who shall dwell in Zion.

¹⁸⁴ The Ethiopic has “sins” whereas the MT. has “violence” and the LXX reads “injustice or unrighteousness”.

¹⁸⁵ The Ethiopic specifies the agent of punishment, namely “the sons of Judah” which is not mentioned either in the MT. or in the LXX.

¹⁸⁶ The Ethiopic, like the MT. has “dwell” while the LXX refers to the inhabitants of Judah or to the fact that Judah will always be inhabited.

¹⁸⁷ The Ethiopic here is close to the LXX, expressing the idea of not removing guilt, whereas the MT. uses twice the expression of revenge. Here we can see the similarities between the LXX, Syriac/Peshitta and Ethiopic versions, whereas the LXX and Syriac translations render the verb as “avenge” as Ethiopic version while others have translated it “their blood guilt, which I have not pardoned, I will pardon,” thereby vowing that all Judah’s sins will be forgiven. Cf. Irvin A. Busentiz. Commentary on Joel and Obadiah. (2003:223).

¹⁸⁸ The Ethiopic has “for, because” which is not attested either in the MT or in the LXX.

¹⁸⁹ The Ethiopic adds “I am” which is absent from the MT. and the LXX. Due to that, the Ethiopic uses the first person masculine singular as the subject of “dwelling in Zion”. There are though some Ethiopic manuscripts who use the third person, like the MT. and the LXX. Nevertheless, there is discrepancy because it is grammatically wrong to use “I” as a subject and to use the verb in the third person singular.

CHAPTE SIX

6. RECEPTION OF THE BOOK OF JOEL

6.1 Reception History Theory

As outlined in the introduction, the theoretical framework for this section of the dissertation will be based on Hans Jauss' Reception Theory, which encompasses seven key characteristics.¹⁹⁰

The first thesis challenges "historical objectivism" and emphasizes the "historicity of literature" by considering the experience of readers engaging with a literary work. This perspective justifies the examination of the reception of the Ethiopic Book of Joel. Notably, the transformation of "sweet or new wine" into "honey" serves as a significant example, alongside other variants identified in the philological investigations.

The second thesis posits that the reception and influence of a work should be analyzed in relation to the pre-understandings of both the work itself and its genre. The author's anticipation of reader responses, as well as the reader's horizon of expectation, is influenced in part by earlier works, which the current work can either fulfill or subvert.

The third thesis further develops the concept of a shifting horizon of expectation. The variants in Joel 1:15, as reflected in the Ethiopic witnesses, illustrate these shifts effectively. A reading that conveys a sense of pain and the imminence of danger—without specifying the exact source of suffering—has been observed in UNESCO 10_34. In contrast, EMMML1768 indicates that it is the prophet who suffers. Additionally, the shared suffering of both the prophet and the people is noted in d'Abbadie 35. Research has also revealed that according to IES 0077 and the *'andāmta Commentary*, the warning is directed specifically at the people, excluding the prophet. These discrepancies have been examined, revealing that their causes are internal and not reliant on a single original language.

Jauss's fourth thesis addresses the distinctions between prior and contemporary interpretations of a work, emphasizing the importance of reconstructing the "horizon of expectations" in which a work was created and received. When applying this thesis to the Book of Joel, one can discern the differences between the ostensibly original meaning and the new understanding reflected in Ethiopian literature and tradition.

¹⁹⁰ H. Jauss, *Toward an Aesthetic of Reception. Theory and History of Literature*, Vol. 2, Minneapolis: University Press, 1982, 23-34. See also, R. Evans, *Reception History, Tradition and Biblical Interpretation. Gadamer and Jauss in Current Practice*, London 2014, 10-12.

Jauss's fifth thesis further examines the Formalist theory of "literary evolution," positing that a text should be understood as part of a broader "literary series." Historical changes occur within this system or series in the realm of literature. This study will demonstrate how Ethiopian literature has proposed solutions to issues that were evident in the ancient text of the Book of Joel. Notably, the debate surrounding "the pouring of my Spirit" versus "pouring from my spirit" is significant. The original Hebrew text aligns with the former interpretation, while the Greek and much of the Ethiopian text favor the latter. This interpretation maintains a certain logic, suggesting that God bestows a portion of His spirit rather than the entirety of Himself.

In his sixth thesis, Jauss emphasizes what he terms "epoch-making" moments within a literary series. He explores the understanding of reading a text within a literary series synchronically while acknowledging the importance of diachrony. In this context, the synchronic "cross-sections" will involve an intensive examination of a specific Ethiopic text concerning the issue of reception.

Jauss's seventh thesis pertains to the social function of literature, wherein the literary experience of a reader intersects with "the horizon of expectation of their lived praxis." This aspect is particularly relevant to this study, as various verses of the Book of Joel have been received within the Ethiopian liturgical context, especially during festivities that resonate with the expectations of the Ethiopian Orthodox Christian community.

6.2 The Book of Joel

As previously noted, the translation of the Bible into classical Ethiopic, known as Gə'əz, represents a significant milestone in Ethiopian spiritual history. This translation, primarily of the New Testament, took place during the Axumite period, approximately between the 4th and 7th centuries AD. While the Ethiopian Bible contains much of the same content as other Christian traditions, it uniquely preserves several important texts, including the Book of Enoch, the Book of Jubilees, the Book of Maccabees, and the Book of Esdras.¹⁹¹

The Ethiopian Bible occupies a distinctive position in Christian history, not only due to its early translation but also for its inclusion of several additional texts. These non-canonical works, often

¹⁹¹ Cf. The Amharic Bible with the Old Testament based on Septuagint, the Bible society Ethiopia, Addis Ababa, Ethiopia. (2007).

referred to as “biblical apocryphal books,” provide a rich layer of local context and interpretation. Among the most notable is a unique narrative concerning the events of Jesus’ life, originally composed in Greek in the region of Palestine. This text was subsequently translated into Arabic and ultimately reached Ethiopia, where it is preserved to this day.¹⁹² Ethiopian Christian literature is replete with liturgical treasures, featuring at least twenty-one Anaphoras, each providing a distinct interpretation of the Eucharist. Furthermore, extensive collections of hymns and prayers, known as Dəggwā (ድግዳ), are available for every season of the liturgical year, enhancing worship experiences in both monastic and cathedral settings. Ethiopia is home to a unique expression of Christianity, as noted by Tedros Abraha (2010:1), which distinguishes it from other Oriental Churches. What renders these compositions particularly remarkable is their ability to blend influences from various cultures with distinctive local creativity. Many of the aforementioned works exemplify this intriguing fusion, seamlessly integrating foreign elements with Ethiopian voices and perspectives.¹⁹³

The nature of Old Testament citations and allusions in Ethiopic literature necessitates a comprehensive study. This may serve an apologetic purpose, as seen in the *Book of Mysteries* and the *Book of Light* (both composed in the 15th century), where the *Book of Jubilees* is referenced to emphasize the significance of honoring the Sabbath. It suggests that Sabbath observance should be approached with a level of dedication comparable to that of Sunday. This notion aligns with the broader theme of Sabbath observance, indicating a shared practice across spiritual realms (cf. Jubilees 2:17-19) (CSCO, 1993).

Over two millennia ago, the prophet Joel raised his voice amid the crises in Israel and Judah. He interpreted these crises within the framework of Israel’s faith tradition and the prophetic themes

¹⁹² Let us remind the reader about the transmission of the holy scriptures into the Gə’əz language is processed as early as Latin and other ancient languages. Christianity in Ethiopia can be traced back all the way to the ancient Kingdom of Axum when King Ezana first adopted the faith. Although the religion existed in Ethiopia before then, it did not take hold in the region until it was declared a state religion in 330AD. It is not known when exactly Christianity emerged in Ethiopia, but the earliest known reference is Acts 8:26-38 in the New Testament when Philip the Evangelist converted an Ethiopian court official in the 1st Century AD (although scholars argue that 'Ethiopian' was a term used to refer to a black person, not necessarily an Ethiopian as we know now). Today, Christianity is central in Ethiopia, with many denominations being followed, the largest of which is the Ethiopian Orthodox Täwahədo Church which has the largest and most diverse biblical canon in traditional Christendom. Ephrem Isaac, (2012:3).

¹⁹³ Isaac of Ninive, Filoxenus of Mabbug, John Saba three fundamental names to Ethiopian monasticism, theology and spirituality. Kottayam, India. Tedros Abraha, (2010:5).

with which he is aligned. Beyond mere interpretation, he provided a strategic response based on trust in God as our help and refuge during times of trouble. A closer examination of his message reveals its expression around the major themes of the Book of Joel. The repentance of the heart, which Joel advocates, was intended to alleviate significant societal conflicts Bruce, Brich, (1997:130).

As mentioned in the introduction, this research comprises two main components. The preliminary phase involved a philological study of the Ethiopic Book of Joel, culminating in a critical edition of the Ethiopic version and an annotated English translation. The current phase of the research will focus on an in-depth examination of the book's reception in Ethiopic literary and liturgical traditions. This reception includes, but is not limited to, the *'andamta* commentary on the Book of Joel. In terms of reception history, we will investigate how the Book of Joel has been read, understood, alluded to, quoted, and interpreted by Ethiopian readers, authors, and commentators. It is presumed that various aspects of Ethiopian literature, spirituality, and liturgy have referenced or alluded to the Ethiopic Book of Joel at different points in history.

The Book of Joel, with its vivid imagery of locust plagues and divine proclamations, has profoundly resonated within Ethiopian literary traditions. This paper explores the diverse ways in which Joel has been received, reinterpreted, and integrated into Ethiopian literary expression. Beyond straightforward commentary, Ethiopian engagement with Joel encompasses literary and artistic interpretations. It examines how subsequent texts, both liturgical and homiletic, reference, allude to, and reimagine the book's themes and imagery. By analyzing these echoes, we gain insights into how Joel has inspired and shaped Ethiopian literary tradition. The paper will delve into specific examples, such as liturgical compositions incorporating Joel's motifs into prayers and hymns, devotional and poetic works drawing inspiration from the book's imagery and messages, and historical and philosophical writings employing Joel's themes to reflect on Ethiopian experiences. Through this exploration, the paper aims to illuminate the dynamic interplay between biblical text and Ethiopian literary creativity. By tracing the echoes of Joel, we acquire a richer understanding of how this ancient text has nourished and been transformed within Ethiopian literary contexts.

The Book of Joel employs vivid imagery and symbolism to convey its message. For instance, locusts can be interpreted literally, as a devastating pest, and metaphorically, as a potent force,

such as an invading army. This multifaceted meaning adds depth and complexity to the prophet's words. According to Elie, Assis; (2013:41), understanding these layers of meaning necessitates careful consideration of the context and literary devices utilized. In the case of the locusts, the Book of Joel references the earlier plagues in Egypt (Exodus 10:1-20), suggesting a connection between the literal and symbolic interpretations. This paper aims to explore how different approaches to interpretation (hermeneutics) can influence our understanding of the Book of Joel in light of the Ethiopian reception of the text.

The Ethiopian interpretation of the Book of Joel reflects a profound interest in biblical exegesis and Christian hermeneutics. Ethiopian scholars, like their counterparts elsewhere, have long endeavored to uncover the deeper meanings within biblical texts. This pursuit, known as *'andāmtā*, involves examining passages, phrases, and even individual words to unlock their theological significance. In the case of Joel, both historical and allegorical approaches are utilized. The quest for the inner meaning of passages, phrases, and words enriches the understanding and appreciation of Christian faith. This article explores how Ethiopian scholars have drawn inspiration from Joel's words for their own beliefs and practices. We will examine noteworthy examples, including liturgical hymns and devotional writings that uniquely and meaningfully connect back to the Book of Joel.

In the Old Testament, particularly in the Book of Joel, prophets are portrayed as figures who played crucial roles alongside priests within the religious framework of the time. They served as intermediaries, seeking guidance and answers from the Divine on behalf of individuals and communities. These inquiries often pertained to everyday life, personal choices, or matters of faith. Prophetic elements are woven throughout many liturgical psalms, enhancing the depth and meaning of these devotional texts. These elements may include visions, pronouncements, and even hymns and prayers, creating a rich tapestry of spiritual experience John, Watts; (1975:7).

6.2.1 The Ethiopic Book of Joel: Content and Variations

In the Ethiopic manuscript tradition, the Book of Joel is situated among the twelve Minor Prophets, following the Book of Daniel. As previously noted, the Book of Joel is distinguished for its call to repentance and its focus on the reformation of the inner life during periods of

fasting. Additionally, it symbolizes the Day of the Lord¹⁹⁴ through vivid imagery, including locust swarms and battles. In a Christian context, particularly as referenced in the Acts of the Apostles, the feast of Pentecost marking the birth of the Church and the outpouring of the Holy Spirit—holds significant relevance within the Book of Joel, reflecting both its spiritual and physical dimensions.

Comparing the Ethiopic Old Testament with its Hebrew and Greek counterparts reveals a predominantly faithful translation. However, there are instances where the translations adopt a more dynamic and creative approach, moving beyond a literal or word-for-word reproduction. The Book of Joel serves as an exemplar of both methodologies, highlighting the nuances of translation within this tradition.

For instance, when examining Joel 1:15, notable variations arise among various Ethiopic manuscripts. These significant variants reflect important differences in meaning, suggesting a compelling narrative regarding the interpretation and reception of the Ethiopic Book of Joel. While two recent Ethiopic versions align closely with the Hebrew, Syriac, Arabic, and Greek texts, most Ethiopian versions, including the earliest attested manuscripts and the *textus receptus*, have opted to enhance clarity and readability by employing personal pronouns instead of referencing "the day," as will be elucidated following the two tables. The first table illustrates the correspondence between the two recent manuscripts that adhere to the readings of the ancient languages.

¹⁹⁴ The Day of the Lord is common motif in prophetic literature of ancient Israel, expected to be a day of God's intervention in favor of his people. While the people expected relief, peace and prosperity at the coming of the Day of the Lord, prophets were not always reflecting the same idea. They were even warning the people that the Day of the Lord could be a period of suffering if there was injustice, idolatry and the suffering of innocents (cf. Amos 5).

Table 1

	Ethiopic	Hebrew	Syriac	Arabic	Greek
UNES CO 10_34; Joel 1:15	<p>“አጎ አጎ አጎ ዕለት እስመ አልጸቀት ዕለተ እግዚአብሔር”,</p> <p>Alas (3x) for the day! For the day of the Lord is near,</p>	<p>אֵיךְ בִּירוּם לַיְהוָה הֵנָּה? (Joe 1:15 WTT)</p> <p>,</p> <p>Alas for the day! For the day of the Lord is near.</p>	<p>ܡܪܟܡܡܟܐ</p> <p>¹⁹⁵ܡܪܟܡܟܡܟܐ</p> <p>ܡܪܟܡܟܡܟܐ</p> <p>Alas for the day! For the day of the Lord is nea r.</p>	<p>لَا أَلَيْسَ يَوْمًا! عَلَى الْيَوْمِ الرَّبِّ قَرِيبًا،</p> <p>Alas for the day! For the day of the Lord is nea r.</p>	<p>οἴμμοι οἴμμοι οἴμμοι εἰς ἡμέραν ὅτι ἐγγὺς ἡμέρα κυρίου (Joe 1:15 BGT) ,</p> <p>Alas for day! For the day of the Lord is n ear.</p>

The table below presents the variants found within the Ethiopian textual tradition, highlighting readings that exclude "the day" as represented in ancient and original languages. This serves as a notable example of a contextual Ethiopian translation.

¹⁹⁵ In Syrac: this day, today, daytime, sun light,time period adv. the absolute from is *yōm/yūm* and the most common pl. is the emphatic for *yawmāṭā* while the absolute and construct have the masculine plural ending as does the emphatic following numbers; BA *ܡܪܟܡܟܐ*; elsewhere *yaōm*, *yaw/ōmīn*; there appears to be a lexical distinction between the two plurals in the older dialects, with *yawmīn* referring to literal "days," while *yawmāṭā* refers rather to "time, times," but they can be used interchangeably even in the same text: see *Hugoye* 14(2011:55).

Table 2

EMML 1768; 1:15	D'Abbadie 35; 1:15	IES 0077; 1:15 & AC	EMML 2080; 1:15
“አሌ ሊተ አሌ ሊተ ይእተ ዕለተ እስመ አልጸቀት ዕለተ እግዚአብሔር”,	“አሌ ለነ አሌ ለነ ይእተ ዕለተ እስመ አልጸቀት ዕለተ እግዚአብሔር”,	“አሌ ለክሙ ይእተ ዕለተ እስመ አልጸቀት ዕለተ እግዚአብሔር”.	“አሌ ሎሙ ይእተ ዕለተ እስመ አልጸቀት ዕለተ እግዚአብሔር”,
	Alas (2x) for us !		Alas for them!
Alas (2x) for me! For the day of the Lord is near,	For the day of the Lord is near,	Alas for you! For the day of the Lord is near,	For the day of the Lord is near

In textual transmission, variant readings may arise for various reasons.

Notably, the Ethiopic manuscripts presented above (cf. Table 2) exhibit five distinct readings: አሌ፡ ሊተ፣ አሌ፡ ሊተ፣ አሌ፡ ለነ፣ አሌ፡ ለነ፣ አሌ፡ ለክሙ፣ አሌ፡ ሎሙ፣ አኅ አኅ አኅ, which translate to "Alas for me, Alas for us, Alas for you, Alas for them, Alas Alas Alas." These readings reflect a shift in the objects to whom the lament is addressed. In the Hebrew (MT), Greek (LXX), Arabic, and Syriac versions, the lament is attributed to the "day," indicating personification of the term. The Ethiopic version, however, presents a more concrete interpretation, allowing readers to recognize the connection between the oracle of woe and the affected individuals. In this context, the Ethiopic readings seem to avoid the implied audience. Overall, Joel 1:15 clarifies that the day of the Lord signifies a time of woe for the community, particularly following a devastating locust plague, emphasizing that the community cannot attribute this event solely to natural causes.

The examples provided indicate significant variants that are found in several other witnesses and are broadly distributed throughout the manuscript tradition. For

instance, in UNESCO 10_34, a reading that evokes pain and imminent danger is presented without specifying the sufferer. In contrast, EMM1768 identifies the prophet as the one experiencing suffering. According to d'Abbadie 35, both the prophet and the community suffer together. EMM2080 separates the suffering from the community and addresses others in warning. In IES 0077 and the 'andəmta Commentary, the warning is explicitly directed at the people, excluding the prophet. How can such variations arise if translations originate from a single text or language? Alternatively, could these discrepancies be attributed to diverse source texts and languages, including Hebrew, Greek, Syriac, and Arabic?

The aforementioned samples reveal significant variants. A critical edition would enable us to identify different families and trace the textual history of the Ethiopic Book of Joel. How can one account for these notable variants? Do we not also observe Ethiopian innovations in the process of translation and transmission?

These variants are found in several other witnesses and are widely distributed throughout the manuscript tradition. Were they added by scribes who wished to include them, or were they omitted by scribes who preferred their exclusion? It is challenging to ascertain this based solely on the manuscripts themselves.

Moreover, the significant variants reflect essential differences in meaning, suggesting an intriguing narrative regarding the interpretation and reception of the Ethiopic Book of Joel. Notably, it is worthwhile to examine the following Old Testament verses that contain quotations and allusions to the Book of Joel, such as Obadiah 1:15 and Joel 1:15. Additionally, Zechariah exhibits many similarities in wording and meaning, as evidenced by a comparison of Joel 2:30-32 with Zechariah 12:2, 9; 14:1, 5-11. One such reference is found in the name "the valley of Jehoshaphat" (Joel 3:2), which may serve as evidence of Joel's context.

In Joel 1:15, a unique message is conveyed, wherein locusts and drought symbolize that "the day of the Lord is near." This day is distinctly understood as one of devastation and judgment. Amos similarly references "the day" as familiar to his contemporaries, noting that on that day, the Lord approaches His people with light and the promise of blessings. However, Amos warns that

Israel's sin and triviality would transform the Lord's visitation into one of judgment rather than approval (Amos 5:18-20).

Joel's teachings resonate with themes found in the celebration of festival days, suggesting that one of these days may still be observed as the day of the Lord's coming. While some may anticipate blessings and fulfillment of divine promises, Joel utilizes the locust plague to convey that the Lord's arrival will bring significant devastation. Similar to the announcements made by John the Baptist and Jesus ("the kingdom of God is upon you"), Joel's proclamation of "the day the Lord... is near" transcends tense distinctions in Ethiopic and Hebrew, which represent completed or ongoing actions. This challenges translators to determine the appropriate tense in English based on context. The overarching theme in Joel is the imminence of this dreadful day, necessitating a decisive response from the people in the present or immediate future, as noted in the Cambridge Bible Commentary (Watts, 1975: 21-22). According to some scholars, such as Elie Assis (2013:109), Joel's prophetic message in the aforementioned verse does not solely pertain to future events; rather, it addresses the present reality. While some interpret it as referring to the impending Day of Judgment, Ethiopians, in their manuscript transmission, provide variant readings to interpret and contextualize these events.

6.3 The Ethiopic Book of Joel and Its Reception in Ethiopian Literary Tradition

Before discussing the reception of the Book of Joel within the Ethiopian literary tradition, it is essential to acknowledge that the New Testament is the first significant corpus to incorporate various verses from the Book of Joel.

The subsequent examples and tables effectively illustrate the Book of Joel's crucial role in themes such as the descent of the Holy Spirit and eschatology.

Conversely, the notable variants reveal important differences in meaning, highlighting a compelling narrative regarding the interpretation and reception of the Ethiopic Book of Joel. For instance, it is particularly relevant to examine the following verses from the New Testament that contain quotations and allusions to the Book of Joel. One of the most noteworthy quotations from the Book of Joel appears in Acts 2:16-21:

"No, this is what was spoken through the prophet Joel: 'In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy,

and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day. Then everyone who calls on the name of the Lord shall be saved."

Another reference can be found in the Book of Revelation 9:7-8:

"In appearance the locusts were like horses equipped for battle. On their heads were what looked like crowns of gold; their faces were like human faces, their hair like women's hair, and their teeth like lions' teeth."

For a more comprehensive examination of the relationship between the Book of Joel and New Testament passages, please refer to the following references:

Biblical quotations are taken from the New Revised Standard Version

Joel 1:2	Mt. 24:21
Has such a thing happened in your days, or in the days of your ancestors?	For at that time there will be great suffering, such as has not been from the beginning of the world until now, no, and never will be. (Matt. 24:21 NRS)
Joel 2:4	Rev 9:7
What the cutting locust left, the swarming locust has eaten. What the swarming locust left, the hopping locust has eaten, and what the hopping locust left, the destroying locust has eaten.	In appearance the locusts were like horses equipped for battle. On their heads were what looked like crowns of gold; their faces were like human faces.
Joel 2:10	Rev 6:12

<p>The earthquakes before them, the heavens tremble. The sun and the moon are darkened, and the stars withdraw their shining</p>	<p>When he opened the sixth seal, I looked, and there came a great earthquake; the sun became black as sackcloth, the full moon became like blood, (Rev. 6:12 NRS)</p>
<p>Joel 2:10; [2:30] 3:4;] [3:15] 4:15]</p>	<p>Mk. 13:24-25;</p>
<p>The earthquakes before them, the heavens tremble. The sun and the moon are darkened, and the stars withdraw their shining</p>	<p>They had scales like iron breastplates, and the noise of their wings was like the noise of many chariots with horses rushing into battle.</p>
<p>Joel 2:11</p>	<p>Re.6: 12-13</p>
<p>And the Lord shall utter his voice before his host: for his camp is very great: for the execution of his words is mighty: for the day of the Lord is great, very glorious, and who shall be able to <i>resist</i> it?</p>	<p>And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.</p>

Joel 2:12	Re. 6:17
Yet even now, says the LORD, return to me with all your heart, with fasting, with weeping, and with mourning.	For the great day of their wrath has come; and who is able to stand?"
Joel 2:28-30	Tt. 3:5-6
Then afterward I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female slaves, in those days, I will pour out my spirit. I will show portents in the heavens and on the earth, blood and fire and columns of smoke.	Not by works of justification that we did, but by his own mercies, he gave us life by the washing of the birth from above and by the renewing of the Holy Spirit, which he poured out on us abundantly by way of Jesus Christ, our Life-giver.
Joel 3:2	Lk. 21:10-11
I will gather all the nations and bring them down to the valley of Jehoshaphat, and I will enter into judgment with them there, on account of my people and my heritage Israel, because they have scattered them among the nations. They have divided my land.	for nation will rise against nation and kingdom against kingdom, and great earthquakes will occur in various places, and famines and plagues, and there will be fears and panic, and great signs from heaven will be seen and there will be much foul weather.

Joel 3:18	Re. 22:1-2. ¹⁹⁶
<p>In that day the mountains shall drip sweet wine, the hills shall flow with milk, and all the stream beds of Judah shall flow with water; a fountain shall come forth from the house of the Lord and water the Wadi Shittim.</p>	<p>And he showed me a pure river of living water, also shining as crystal, coming out from the throne of God and of the Lamb.</p> <p>And in the middle of its broad streets, on this side and on that side by the river, was the tree of life that produced twelve fruits and in every month gave its fruits. And its leaves [were] for the healing of the nations. from heaven will be seen and there will be much foul weather.</p> <p>.</p>
Joel 2:28	Act 2.:4
<p>Then afterward I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions.</p>	<p>And all of them were filled with the Holy Spirit and they began to speak in different languages, as the Spirit gave them to speak.</p>

¹⁹⁶ According to Dirk (Dirk 2019:103), textual variants are as part of the “noise” in communication and rarely block our understanding of the text”. Thus, all the words, their meaning and syntactical relations function to recreate the intended meaning of the author in the mind of the listener or the reader. This intention comes across even when some of the words are drowned out in ambient noise. Although the more precisely listeners hear the words, the better they will understand the nuance of the speaker’s intentions, still, the difference is only one of degree of understanding. The explanation for this lies in nature human communication.”

Joel 2:28	Act 2.:39
Then afterward I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions.	For the promise is to you and to your children and to all those who are far away, those whom God will call."
Joel 2:28-31	Act 2:16-21
<p>Then afterward I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions.</p> <p>Even on the male and female slaves, in those days, I will pour out my spirit.</p> <p>I will show portents in the heavens and on the earth, blood and fire and columns of smoke.</p> <p>The sun shall be turned to darkness, and the moon to blood, before the great and terrible day of the Lord comes.</p> <p>Then everyone who calls on the name of the Lord shall be saved; for in Mount Zion and in Jerusalem there shall be those who escape, as the Lord has said, and among the survivors shall be those whom the Lord calls.</p>	<p>But this is that which was spoken by Joel the prophet:</p> <p>It will be in the last days, said god, [that] I will pour out my spirit on all flesh. Your sons will prophesy and your daughters and your young men will see visions, and your old men will dream dreams.</p> <p>And on my servants and on my handmaidens I will pour out my spirit in those days and they will prophesy.</p> <p>and I will give signs in heaven and mighty works on the earth, blood and fire and vapor of smoke.</p> <p>The sun will be turned to darkness and the moon into blood before the great and terrible day of the lord will come.</p> <p>And it will be [that] everyone who calls on the name of the lord will live.</p>

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The Ethiopic Book of Joel occupies a prominent position in Ethiopian literary tradition, significantly influencing cultural expression and religious discourse. The text, characterized by its powerful imagery and prophetic messages, has been directly quoted in various Ethiopian literary works across multiple genres. Ethiopian writers, from poets to historians, have drawn inspiration from Joel's teachings to articulate moral lessons, political commentary, and spiritual insights. Scholars within the Ethiopian Orthodox Church have integrated Joel's prophecies into their theological discussions, interpreting them within the framework of Ethiopian religious beliefs and practices.

In addition to its religious significance, the Book of Joel has also shaped Ethiopian cultural expressions. Direct quotations from Joel frequently appear in traditional songs, folklore, and oral traditions, illustrating the enduring impact of this biblical text on Ethiopian cultural identity. These quotations and allusions, present in both the literary and oral traditions of the Church, have left a lasting mark on Ethiopian literary heritage, influencing religious discourse, cultural expressions, and societal values. The messages contained within the Book of Joel continue to resonate with Ethiopian writers, artists, and theologians, underscoring the ongoing relevance of biblical texts in shaping Ethiopia's cultural landscape. Consequently, this section of the paper will examine the reception of the Book of Joel within Ethiopian literary tradition, with a particular focus on its direct quotations and allusions in various Gə'əz literary works.

6. 3.1 The Book of Joel as alluded in (መጽሐፈ ብርሃን), [Maṣḥafa Bərḥān], 'the Ethiopic Book of Light'¹⁹⁷,

"Maṣḥafa Bərḥan," known as "The Ethiopic Book of Light," represents a significant literary endeavor by Aṣe Zara Yaəqob, aimed at reforming the Ethiopian Church during the 15th century. The author aptly titled his compilation of treatises "M.b.," which stands for "Book of Light," also implying "Book of Christ." As stated by Conti Rossini-Ricci (1964:15 f.), this designation stems

¹⁹⁷ In this collection of treatises, or homelier, the Emperor, probably in cooperation with the group of clergymen serving at the royal camp, treats 121 subjects that concern both church and state. Encyclopedia, Aethiopia. Vol. I. P.533.

from the recognition of Christ as the embodiment of light, guiding Christians toward devotion to the Orthodox faith.

The book is organized into 15 parts (*darsanat*), with the final section for Passion Week divided into six segments corresponding to the six days of passion, from Monday to Saturday. "Maṣəḥafa Bərhan" serves as a unique source of information on the political and social life in 15th-century Ethiopia. One example of the Emperor's rationale for designating Saturday as the Lord's Day illustrates this point. The treatises function as both lessons and lesson plans for biblical and apocryphal readings, each contributing a wealth of new historical insights and social phenomena of significance.

Furthermore, allusions to the Book of Joel are evident in "Maṣəḥāfa Bərḥān," providing valuable insights into the interpretation and integration of Joel's teachings within Ethiopian religious discourse. The following example serves to further illustrate this connection.

ወአንትሙኒ፡ ግበሩ፡ በዓሎሙ፡ ለነቢያት፡ ከሙ፡ ትንሥኡ፡ ዕሤቶሙ፡ ለነቢያት፡ በከሙ፡ ይቤ፡ እግዚእነ፡
በወንጌላ፡ ማቴዎስ፡ (10:41-42) ዘተወክፈ፡ ነቢዮ፡ በስሙ፡ ነቢይ፡ ዕሤተ፡ ነቢይ፡ ይነሥእ፡ ወበዓሎሙስ፡
ዝውእቱ፡ አሙ፡ ቼ፡ ለሙስከረም፡ ሙሴ፡ አሙ፡ ፲፡ ዮዲት፡ ወአሙ፡ ፲ወቼ፡ ጦቢት፡ አሙ፡ ቼወ፩፡ ዮናስ፡ አሙ፡
ቼ፡ ኤልሳዕ፡ አሙ፡ ቼወ፩፡ ኢዩኤል፡፡

It is important to honor the remembrance of the prophets in order to receive the rewards they are promised, as our Lord stated in the Gospel of Matthew (10:41-42): "Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward." The commemorative days for the prophets are as follows: September 17 (Maskaram 8) for Moses; September 20 (Maskaram 12) for Edith; September 28 (Maskaram 20) for Tobit; October 10 (Maskaram 30) for Jonah; October 25 (Təqəmt 16) for Elijah (Elisha); and November 02 (Təqəmt 21) for Joel.

In the aforementioned text, the author of "Maṣəḥafa Bərhn" lists Prophet Joel among those whose annual commemorative day falls on Təqəmt 21. This highlights the ongoing reverence for the blessings of the Prophet within the church, in alignment with the Scriptures (Matthew 10:41-42). By mentioning Prophet Joel alongside Moses and Elisha, the significance attributed to Joel in Ethiopian tradition is emphasized. It is noteworthy that this discussion does not engage in quotations or references to specific passages from the Book of Joel. The Lord's Day is but one of the themes presented in both the Book of Joel and the Book of Light, as previously noted.

6.3.2 The Book of Joel as alluded in (መጽሐፈ አሰርቱ ወክሌቱ አዕናቄዕ), [Maṣəḥāfa 'Assartu wa-kəlætu 'Aənāqu'ə] 'The Book of the Twelve Pearls'¹⁹⁸,

"The Book of the Twelve Pearls" occupies a significant position in Ethiopian religious literature, providing valuable insights into various biblical texts, including the Book of Joel, and highlighting the dynamic interplay between these biblical texts and Ethiopian religious traditions.

ኢዩኤል፡ ነቢይ፡ ወልደ፡ ባቱኤል፡ ከነ፡ እምነገደ፡ ሮቤል፡ ወቦ፡ ዘይቤ፡ እምነገደ፡ ብንያም፡ ወስሙ፡ እሙ፡ ሮሜል፡ እምሀገረ፡ ባሮን፡ ትንቢቱ፡ ይቤ፡ ወትሄሉ፡ ሙንፈስዮ፡ ላእለ፡ ኩሉ፡ ሰብእ፡ ወይተኔበዩ፡ ደቂቅክሙ፡ ወአዋልዲክሙ፡ ወአእሩጊክሙ፡ ሕልሙ፡ የሐልሙ፡ ወበይእቲ፡ ዕለት፡ ይፀልም፡ ፀሐይ፡ በሙንፈቀ፡ ሙዓልት፡ ወይከውን፡ ጽልሙት፡ ውስተ፡ ኩሉ፡ ምድር፡ ወድጎሬሁ፡ ይሠርቅ፡ ብርሃን፡ በፍጻሜ፡ ዕለት፡ ወይከውን፡ ድልቅልቅ፡ ብዙኃ፡ ወጎድአት፡ ይተሉ፡ ምስሌሁ፡ ወዓዲ፡ ይቤ፡ እግዚአብሔር፡ ያሰምዕ፡ ቃሉ፡ ወይኬልህ፡ እምጽዮን፡ ወያድለቅልቅ፡ ሰማይ፡ ወምድር፡ ወይከውን፡ ሙብረቅ፡ ወነጎድጓድ፡ ይፀልሙ፡ ፀሐይ፡ ወወርሃ፡ ወለከዋክብትኒ፡ የዐርብ፡ ብርሃኖሙ፡ ወእግዚአብሔር፡ ያፀንዕ፡ ሕዝቡ፡ እስከ፡ ዘለዓለም፡ ኑኃ፡ ትንቢቱ፡ ከነ፡ እንከ፡ ቅድመ፡ ለምጽዓተ፡ እግዚእ፡ በሥጋ፡ በዐሠርቱ፡ ምእት፡ ዓመት፡ ተዝካሩ፡ አሙ፡ እሥራ፡ ወአሚሩ፡ ለጥቅምት፡

Joel the prophet is the son of Pethuel from the Robel tribe. There are also those who say it is from Benjamin's side. His mother's name is Rimel from the land named Baron. In his prophesy the prophesying spirit rests upon all people, your children say; your elders are dreaming a dream, he said. On this day the sun darkens at noon; all over the earth will be dark after that light comes out; At the end of the day, it will be a great exchange. After him silence follows/comes; heaven and earth shake there will be lightning and thunder; sun and moon darken; God his people forever. Hence, before the Lord came in the flesh, it was 1000 years. The memorial is October 21. (P. 54).

The "Book of Twelve Pearls" provides significant information about Joel, including his tribal lineage. However, this contradicts the assertions made in the 'andəmta Commentary of the Book of Joel. In the commentary, there is evidence suggesting that Joel is from the tribe of Robel, with

¹⁹⁸ The Book beings with the following words: “In the name of Father, the Son and the Holy Spirit one God's help, we will begin to read the prophecies of our Lord Jesus Christ, which have been spoken by the prophets and their countries, saying that there is one God in the Father, the Son and the Holy Spirit. From the great and the small, their blessings and thanks from He will be with forever.”There is an unpublished version of the book of the Twelve Pearls (መጽሐፈ አሰርቱ ወክሌቱ አዕናቄዕ) at the National Archives. In the manuscript the text is not chaptered. The interpretation divided it into chapters and verses; but not yet publication

his mother's name recorded as Mersla. Conversely, another interpretation states that Joel is from the tribe of Benjamin, with his mother's name given as Rəmel. Additionally, the "Book of Twelve Pearls" places Joel's prophesies approximately one thousand years before the birth of Christ.

6.3.3 ስንክሳር, [Sənkəssār] 'Synaxarium'¹⁹⁹,

The Synaxarium is a significant literary work of the Ethiopian Church, serving as a nearly comprehensive catalog of the saints and holy individuals commemorated by the Church. It is one of the most widely disseminated texts, with nearly every church possessing a copy. Catalogs indicate the existence of at least 100 extant manuscripts of the Synaxarium (cf. Colin 1988: 294f.). Traditionally, major episodes from the lives of the daily saints are read before the priest delivers the closing words of the service. Furthermore, in the Ethiopian tradition, there is hardly any other text of comparable length; the Synaxarium typically appears in the form of two or four codices.

This work primarily consists of translations from Arabic, which rely on Coptic and/or Greek texts, reflecting the influence of additional Arabic collections through intricate transmission processes. Notably, a Copto-Arabic collection appears to have merged into the Synaxarium no later than the 14th century, as evidenced by documents within the textual tradition.

a) ፕጳክዋጠት 21 (October 31)

The text includes a minimum of three narratives that explore the life and actions of Prophet Joel. Notably, the narrative intended for recitation on ፕጳክዋጠት 21 (October 31) commemorates the life of Prophet Joel. This account states that Prophet Joel passed away on ፕጳክዋጠት 21 (October 31) after successfully fulfilling his mission of preaching to the people and delivering prophecies.

ወበዛቲ፡ ዕለት፡ አዕረፈ ዐቢይ፡ ነቢይ፡ ኢዩኤል፡ ጳድቅ፡ ወልደ፡ ባቱኤል፡ ወተነበዩ፡ በሞዋዕሊሁ፡ ለአብያ፡
ወልደ፡ ሮብዓም፡ ወልደ፡ ሰሎሞን፡ ንጉሥ።

¹⁹⁹ Sənkəssar (Marie-Laure Derat), The S. from Gr. *synaxáron*, in turn from *synaxis*, 'religious service', with reference to the memorial section of it) is a hagiographic work consisting of commemorations in the form of short Vitae, or mentions of name and death day only of saints and martyrs of the Ethiopian Orthodox (Tawahədo) Church. Encyclopedia, Aethiopica; Vol. IV. pp. (622-23).

፲፱ ወመሀሮሙ፡ ለሕዝብ፡ ወገሳዎሙ፡ ወተነበዮ፡ በእንተ፡ ኅድረቱ፡ ለእግዚአብሔር፡ በጽዮን፡ ወበእንተ፡ ሕማማቲሁ፡ ለእግዚእን፡ ወበእንተ፡ ርደተ፡ መንፈስ፡ ቅዱስ፡ ጳጳረሊጦስ፡ ላእለ፡ ሐዋርያት፡ ወከመ፡ ይትኔበዩ፡ አዋልዲሆሙ፡ ወውሉዶሙ፡ ወአዕሩጊሆሙ፡ ወወራዙቶሙ፡ ወአንስት፡ እለ፡ ይነብራ፡ ምስሌሆሙ።

፳. ወይቤ፡ በውስተ፡ ትንቢቱ፡ እጌሥዕ፡ እምነ፡ መንፈስዮ፡ ላዕለ፡ ኩሉ፡ ሰብእ፡ ወኢጌሥዓ፡ ዘእንበለ፡ ላዕለ፡ ሐዋርያት፡ ዝንቱሰ፡ ቦቱ፡ ፪፡ ትርጓሜያት፡ እስመ፡ ሐዋርያት፡ ቅዱሳን፡ በእንተ፡ እሙንቱ፡ ኮኑ፡ ፍጹማነ፡ በገቢረ፡ ጽድቅ፡ ሰመዮሙ፡ ሰብእ፡ እስመ፡ ዘኢኮነ፡ ፍጹሙ፡ በገቢረ፡ ጽድቅ፡ ኢይሰመይ፡ ሰብእ።

፳፩. ወዳግሙ፡ ትርጓሜ፡ እስመ፡ እምሐዋርያት፡ ጌሥዐ፡ መንፈስ፡ አእምሮ፡ ላዕለ፡ ኩሎሙ፡ ቅዱሳን፡ መሃይምናን፡ እምጊዜ፡ ስብከቶሙ።

፳፪. ወተነበዮ፡ በእንተ፡ ፀዓተ፡ ሕገ፡ ወንጌል፡ እምጽዮን፡ ሰብ፡ ይቤ፡ ይውኅዝ፡ ነቅዕ፡ እምቤተ፡ እግዚአብሔር፡ ሰጢም፡ ወይሠቁ፡ ፈለገ፡ ምሥጢር።

፳፫. ወከሠተ፡ ከመ፡ እምድኅረ፡ ምጽአቱ፡ ለእግዚእን፡ ይትነሣእ፡ ፀብዕ፡ ውስተ፡ ምድር፡ ወተናገረ፡ በእንተ፡ ዕለተ፡ ትንሣኤ፡ ወይቤ፡ ፀሐይ፡ ይጸልም፡ ወወርኅኒ፡ ደመ፡ ይከውን፡ ወለከዋክብትኒ፡ ይትነባእ፡ ብርሃኖሙ።

፳፬. ወተነበዮ፡ እምቅድሙ፡ ምጽአቱ፡ ለእግዚእን፡ በ፲፱፡ ዓመት፡ ወኮነ፡ ዝንቱ፡ እምነገደ፡ ሮቤል፡ ወበጽሐ፡ እስከ፡ ርስዕና፡ ሠናይ፡ ወአሥመሮ፡ ለእግዚአብሔር፡ ወአዕረፈ፡ በሰላም፡ ወተቀብረ፡ ውስተ፡ ገራህቱ፡ በረከተ፡ አምላኩ፡ የሀሉ፡ ምስሌን፡ ለዓለሙ፡ ዓለም፡ አሜን።

ሰላም ለከ ነቢይ ምህሮ ወግሣዔ

ወልደ ባቱኤል ኢዩኤል በሊሐ ልሳን እምነ ማኅዔ

ከመ ትብል አንተ እስመ ኅልቀ ወርኅ ድንጋዔ

በረከት ቆመ በክርስቶስ ዘአልቦ ኅዳዔ

ህዩንተ ዘበልዑ ቅድመ አንበጣ ወዕዔ።

And on this day died the great [prophet] Joel. This righteous man prophesied in the days of ‘Abya (Abijah) the son of Jeroboam, the son of Solomon the king. He taught the people, and admonished them, and prophesied concerning the dwelling of God of Zion, and concerning His Passion, and concerning the descent of the Holy Spirit, the Paraclete, upon the holy Apostles on the day of the festival of Pentecost. And he revealed that they would prophesy, their daughters, and their sons, and their old men, and their young men, and the women who dwelt with them.

“And if there be a prophet who prophesies, I will pour out My Spirit upon all men” (Joel ii. 28); and I will not pour except [on] the Apostles. Now of this passage there are two interpretations; I, Because the holy Apostles were perfect in working righteousness he called them “men,” for he who is not perfect among men in doing the good pleasure of God is not called a “man”; II, From the Apostles the Holy Spirit was poured out upon all the believing saints from the time of their preaching to the day of the Resurrection. And this prophet prophesied also concerning the going forth of the Law of the Gospel from Zion, when he said, “A stream of water shall flow forth from the house of God, and it shall water the valley of Shittim” (Joel iii.18). And he made known that after the coming of our Lord Jesus Christ war should break out on the earth, and he spoke also concerning the day of the Resurrection. And he said, “The sun shall become dark, and the moon shall become like blood, and the light of the stars shall be hidden” (Joel ii. 31). Now this prophet prophesied more than a thousand years before the coming of our Lord Jesus Christ. This righteous man belonged to the tribe of Reuben, and he arrived at a good old age, and he pleased God and died in peace, and was buried in the fields. Salutation, to Joel the prophet, the son of Batuel, whose tongue was sharper than a razor.

Peace be to the prophet of teaching and wrath;
 Joel the son of Petuel, your tongue sharper than a razor;
 As you say for ending of the terrible month;
 Blessing stopped by Christ who has not gapped;
 Because of them who have eaten earlier locust and worm.

b) Tahsas 29, (January 07)

Conversely, the narrative intended to be read on Tahsas 29 (January 07) also cites and recounts the words of Prophet Joel as follows:

፴፬. ወኢዩኤልኒ፡ ይቤ፡ “ርኢኩ፡ ወለተ፡ ድንግለ፡ እምነገደ፡ ይሁዳ፡ ወእምዘርኦ፡ ዳዊት፡ ወይእተ፡ ትልሀብ፡ ከሙ፡ እሳት።

፴፭. ወተሰአልክዎ፡ ለኪሩብ፡ በእንቲአሃ፡ ወእቤሎ፡ ሙኑ፡ ይእተ፡ ዘተ።

፴፮. ወይቤለኒ፡ ዘተ፡ ሙንበሩ፡ ለእግዚአብሔር፡ ወኅሪት፡ እምአዋልደ፡ አዳም፡ ወባቲ ይድኅኑ፡ አሕዛብ፡ ኅሡራን፡ ወይእተ፡ ረድኤት፡ ወፀወን፡ ለዘአምነ፡ ባቲ።

And Joel the prophet prophesied, saying, “I see the virgin daughter of the tribe of Judah and of the seed of David become a seat for God, and she shall burn like fire. And I asked the Cherubim concerning her, and I said unto him, ‘who is this [virgin]?’ And he said unto me, ‘This is the virgin, the seat of God, chosen from among the sons of Adam, and by her He shall redeem the abominable nations, and she shall be a helper and a support of him that shall believe on her.’

C) Gənbət 18 (May 26)

Another similar report is also included in the text designated to be read on Gənbət 18 (May 26):

ጿ. አኮ: ከመ: ትትሐዘብዎሙ: አንትሙ: ስኩራን: እሙንቱ: ዘትብሉ: እስመ: ነግህ: ብሔር: ሰቤሁ: ሠለስቱ: ሰዓት: አላ: ዝውእቱ: ዘይቤ: ኢዩኤል: ነቢይ::

ጿ፩. ወይከውን: እምድጎረዝ: ይቤ: እግዚአብሔር: እሠውጥ: እምነ: መንፈስዩ: ዲባ: ኩሉ: ዘሥጋ::

ጿ፪. ወይትኔበዩ: ደቂቅክሙ: ወአዋልዲክሙ: ወወራተቲክሙ: ራእዩ: ይፊእዩ: ወሊቃውንቲክሙ: ሕልሙ: ዩሐልሙ::

ጿ፫. ወላዕለ: አግብርትዩ: ወአእማትዩ: እሠውጥ: እምነ: መንፈስዩ: ይእተ: አሚረ: ይትኔበዩ::

ጿ፬. ወእሁብ: ትእምርተ: በሰማይ: በላዕሉ: ወመንክረ: በምድር: በታሕቱ: ደመ: ወእሳተ: ወጢሰ::

ጿ፭. ፀሐይነ: ይጻልም: ወወርኅነ: ደመ: ይከውን: ዘእንበለ: ትብጻሕ: ዕለተ: እግዚአብሔር: ዐባይ: ወግርምት::

ጿ፮. ወኩሉ: ዘፀውዐ: ስመ: እግዚአብሔር: ይድጎን::

This is what the prophet Joel said, “And it shall come to pass after this that I will pour out my spirit upon all souls, and your sons and you daughters shall prophesy, and your young men shall see visions and your old men dream dreams” (Joel 2, 28). “And upon my slaves and upon my handmaidens I will also pour out my spirit, and they shall prophesy, and I will give a sign in the heavens above, and wonders on the earth beneath” I will make miracles in the sky above and on earth below: blood and fire and the vapor of smoke. The sun shall be turned to darkness, and the moon to blood, before the great and notable day of the Lord comes. (Joel 2: 29, 30).

On the day, **Təqmət 21** Festival of the Virgin Mary, Translation of the body of Lazarus, Archbishop John, Joel the Prophet, Deliverance of Matthias by the Virgin Mary respectively. Joel has been remembered three days in one year in the *synaxáron* (the book of Saints). **Təqmət 21** (October 31), **Tahəsas 29** (January 07) and Gənbət 18 (May 26) are the day of the Great Joel

the prophet. **Təqmət** 21 (October 31), is the day of the remembrance of Joel. In that quotation his prophecies are stated thematically. On **Tahəsas** 29 (January 07) symbolically by Virgin Mary in the text. The festive of descent of the Holy Spirit, Abba Ga'argi and Sinoda are on the day Gənbət 18 (May 26) related to out pouring of the Holy spirit in Pentecostal day.

This direct quotation in this huge book indicates the value of the text in the Ethiopic book of Joel in the history of biblical reception in Ethiopians literature. Almost all the themes in the book of Joel have been incorporated into the book of Saints, which is celebrated three times a year. Therefore, we can argue that the book of Joel has been well represented in literary works.

6. 3. 4 The Book of Joel as alluded (ክብረ ነገሥት), [Kəbra Nagašt], 'The Glory of the Kings'²⁰⁰,

This text represents a form of "historical novel" that, according to most scholars, seeks to validate and exalt the Ethiopian Solomonic dynasty by highlighting its Israelite lineage. Although the work itself is untitled, it has been referred to as Kəbra Nagašt since the 15th century, deriving its name from the heading of the first Ba 'Īnta Kəbra Nagast, 'On the Nobility of the Kings,' which comprises 117 chapters, each with its own title. Furthermore, the term Kəbra Nagašt is occasionally used to denote other later compositions that address Ethiopian history, incorporating only excerpts or summaries from the original content of the Kəbra Nagašt.

The text makes intriguing references to the prophecies of Joel, featuring some notable modifications. The following example illustrates this:

በከመ፡ ተነበዮ፡ ኢዩኤል፡ ነቢይ፡ ወይቤ፡ አማኑኤል፡ ሰማያዊ፡ ይመጽእ፡ ወያድኅን፡ ተግባሮ፡ ዘለሐኩ፡
በእዴሁ፡ እምእደ፡ ዲያብሎስ፡ ተዐጋሊ፡ ወአጋንንቲሁ፡ መስሕታን፡።

As Joel the Prophet prophesied and said, “The heavenly Emmanuel shall come and shall deliver the work which He hath fashioned with His own hand from the hand of the devil, the deceiver, and his devils which led astray.”

²⁰⁰ The ‘Glory of the Kings’, or, better, ‘Nobility of the Kings’) is a kind of “historical novel”, intended, according to the majority of scholars, to justify and glorify the Ethiopian- Solomonic dynasty by demonstrating its Israelite descent. The work is in fact untitled, but at least since the 15th cent. it has been known as K.N, from the heading of the first, Baənta Kəbra Nagast, ‘On the Nobility of the Kings’) of its 117 chs., each one with a title of its own. Otherwise, the title K.n. is also sometimes used to denote other, later compositions dealing with the history of Ethiopia and incorporating only excerpts or summaries of the K.n. proper (e.g., mss. EMMML 1515, 3081). Encyclopedia Athiopia Vol. III. p. (364).

In the quoted text from the Kəbra Nagaśt, the name Amanuel is presented in contrast to the reading found in the Book of Joel. This indicates that the author(s) of the Kəbra Nagaśt interpreted the Book of Joel as a prophetic text anticipating the incarnation of Jesus Christ, the Son of God. Furthermore, both the Book of Joel and the Kəbra Nagaśt are distinguished by their strong emphasis on eschatological expectations. Notably, the verbs ይመጽእ (He will come) and ወደድኅን (He will save) frequently refer to future divine intervention on behalf of the people of God. The eschatological salvations promised in the Book of Joel may have inspired, alongside other biblical texts, the Kəbra Nagaśt regarding the special role of Ethiopia at the end of history. Ethiopia is depicted as indistinguishable from Israel, with the Ethiopians considered the chosen people (Bazakəbr 130) and the supremacy of Ethiopian kings (Bazakəbr 171) providing a sense of shared cultural identity and shaping their mentality. Additionally, an affiliation with Solomon and biblical Israel is claimed by other ethnic groups, with their narratives linked to the legend of the Queen of Sheba and Menelik I, ultimately connecting to the Kəbra Nagaśt.

The Kəbra Nagaśt has proven to be significant in the political, religious, and social life of the Ethiopians. Regardless of the original intent of its composers, it established the legal foundation for both the Solomonic monarchy's claim to political power and the institution of divine kingship, at least from the 14th century.

6.3.5. The Book of Joel as alluded in መጽሐፈ ሰዓታት, (Maṣḥāfa Sa‘ātāt), ‘The book of hours’²⁰¹,

The Book of Hours, referred to as the ‘Horologium’ in Ethiopic or simply ‘ሰዓታት’, is designed for recitation at designated hours throughout the day and night. This liturgical service encompasses psalms, biblical passages, and hymns. There are three distinct varieties of ‘ሰዓታት’, with the first two primarily reflecting Ethiopic traditions.

Table 3

Book of Hours	Joel and Psalms
አይቴ፡ ውእቴ፡ አምላኮሙ፡ ከሙ፡	Joel 2:17 ወይቦሉ መሐክ እግዚአ ሕዝብከ ወኢታኅሥር ናስተከ

²⁰¹ Bbook of hours is a church service made up of psalms, biblical readings and hymns. Encyclopaedia Athiopica, Vol. V. p.(501).

<p>ኢይባሉን፡ አሕዛብ፡ ምሕላን፡ ስማእ፡ አምላክን።</p> <p>Lest nations/gentiles say where is their God? Hear, our God our supplication.</p>	<p>ከመ ኢይንጽሕዎሙ አሕዛብ ወከመ ኢይብሉ አይቴ ውእቱ አምላኮሙ።</p> <p>And they say, “have pity on your people, O Lord, and do not afflict your inheritance to the nations’ reproach, and lest nations/gentiles say: ‘Where is their God?’”</p> <p>78:10 ከመ ኢይባሉን አሕዛብ አይቴ ውእቱ አምላኮሙ።²⁰²</p> <p>Lest nations/gentiles say where is their God?</p> <p>113:10 ከመ ኢይባሉን አሕዛብ አይቴ ውእቱ አምላኮሙ።</p> <p>Lest nations/gentiles say where is their God?</p>
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The table above illustrates that the Book of Hours contains expressions found in both the Psalms and the Book of Joel. This suggests that Abba Georgis of Sagla may have referenced either the Prophet Joel or Psalm 78:10 or Psalm 113:10 in his composition, the Book of Hours. The question arises: which biblical text has been utilized in the Book of Hours? Is it derived from the Psalms or the Book of Joel? At this point, it is challenging to definitively favor one over the other. Although one might lean towards the Psalms due to their widespread recognition, this does not preclude the possibility of a reference to the Book of Joel, particularly from the perspective of the author of the Book of Hours.

It is essential to acknowledge the intertextual relationship between the Psalms and the Book of Joel, as the aforementioned quotations reflect a plea for salvation from the disdain of the nations regarding the suffering of God's people.

In this context, Elie Assis (2013:33) provides an insightful interpretation, suggesting that the governance of other nations over the people results in their being regarded as a 'mockery' among those nations. This notion of 'mockery' does not necessarily pertain to a natural disaster; rather, it

²⁰² Cf. Mazmura Dawit ('ndəmta); አሕዛብ፡ እስራኤል ፈጣሪ አለን ይላሉ። ፈጣሪ ካላቸውማ ለሙቼ ይኾናቸዋል። አያድናቸውምን? እንዳይሉን። ኢዩ. ፪፡፲፯።
The Gentiles; Israel say we have a creator, but if they have a creator, when will He be to them or not save them? Joel: 2:17.

aply characterizes the humiliation experienced by a people subjected to the actions of their human adversaries. This scenario exemplifies the process of actualization, in which Ethiopian literature applies verses that convey the pleas and invocations of ancient Israel to their God within a contemporary context the afflictions faced by Ethiopian Christians.

6.3.6 The Book of Joel as alluded in in ቅዳሴ ማርያም, (Qəddāse Māryām, ‘Anaphora of Mary’ and ሙዓዛ ቅዳሴ (Ma‘āzā Qəddāse, ‘Anaphora of Fragrance’)

The Anaphora of Mary, also referred to as the Anaphora of Fragrance, was composed by Abba Georgis the Gasça, a notable writer from the medieval period of Ethiopian literature. This composition is dedicated to St. Mary and is recited in a shorter form during the monthly remembrance of St. Mary. The term "Qəddāse," derived from Gə'əz, means "sanctification" or "hallowing," akin to the Arabic term "al-quddas." It denotes the Eucharistic liturgy of the Ethiopian Orthodox (Tawāhədo) Church, which is viewed as a process of transforming the community into the body of Christ through the communion nurtured by the Holy Spirit. This liturgy is comparable to the Eucharist practiced in Roman, Byzantine, Syriac, Armenian, and Coptic Churches and is believed to perpetuate the tradition established by Jesus Christ himself. The Anaphora of Fragrance is one of the fourteen Anaphoras utilized in Ethiopia.

Furthermore, the Anaphora of Mary uniquely references the prophet Joel, incorporating distinctive themes and expressions, such as “Elda” and “honey,” which are not found in other original versions.

ንዲ፡ ማርያም፡ ገነተ፡ ዕፁ፡ ለሲሎንዲስ፡ ወምድረ፡ ኤፍራታ፡ ዘሚክያስ፡ ወምድረ፡ አንቅዕቱ፡ ለኢዩኤል፡
ነቢይ፡ ኤልዳ፡ ወሙዓረ፡ ጸቃውዕ፡ ዘይሁዳ፡ ምስላ፡ ወልድኪ፡ ኢየሱስ፡ ክርስቶስ፡ ነቅዑ፡ አእምሮ፡ ወጥበብ፡፡

Come, Mary the Tree of Paradise of Silondis, and the land of Ephrata of Micah, and the Land of Spring of Joel, Prophet of Elda and the pure honey of Judah; with your Son Jesus Christ the source of mind and wisdom. (Joel. 3:18).

It is noteworthy to examine the association of the prophet Joel with the location known as Elda, which is linked to the Garden of Eden. Is there a connection between the term Elda and the Garden of Eden?

Regarding textual variants, the Ethiopic term for “honey” warrants particular attention. It is not found in the Masoretic Text (MT) or the Septuagint (LXX), both of which reference “new or

sweet wine.” It is important to highlight that one of the indicators of the richness of the Promised Land, as pledged to the sons of Israel, is that it would be "flowing with milk and honey" (Numbers 13:27; Deuteronomy 6:3). This observation is supported by David W. Baker (2006:137) in the NIV Application Commentary.

6. 3.7 The Book of Joel as alluded in ድጋ (Dəggwā, ‘Antiphony’)

The Ethiopian Antiphony, known as "ድጋ" (Dəggwā), serves as a daily liturgical resource for the Ethiopian Orthodox Tawāhədo Church. It is traditionally attributed to St. Yared, a 6th-century figure renowned as the composer of the Church’s spiritual music. Many church services have been derived from this extensive text, which is primarily divided into three sections based on the liturgical seasons.

The Dəggwā is the official liturgical book of the Ethiopian Church, containing hymns for the Divine Office, and is organized in accordance with the calendar and the seasons of the liturgical year.

The book outlines the orders of service for various celebrations, including the daily Divine Office, feasts, Sundays, and commemorations of saints and martyrs, in addition to special occasions.

Despite its significance, attempts to clarify various aspects of the Dəggwa, including its origins and the relationship between the text and its function as a book of hymns, have yielded inconclusive results. According to Ethiopian tradition, St. Yared, believed to have originated from Aksum, is regarded as the author of at least some of the liturgical texts utilized in the Ethiopian Church.²⁰³

The etymology of the term Dəggwa remains uncertain, and its function as a hymnal continues to warrant further study. Additionally, the development of the numerous Anaphoras within the Ethiopian liturgy suggests a link to the theological controversies that have historically influenced the region. It can be hypothesized that the evolution of the Dəggwa was initially shaped by similar controversies, particularly concerning the Sabbath and other significant issues. This notion is supported by the existence of liturgical offices dedicated to St. Yared and other post-Aksumite saints, indicating ongoing developments over the centuries.

²⁰³ See Encyclopaedia Aethiopia, Vol. II, p. 123.

Table 4

<p>ድጋ, Antiphony</p> <p>1. ንፍሑ ቀርነ በጽዮን ወስብኩ በደብረ ሙቅደስዮ። ገጽ 430.</p> <p>Blow a horn in Zion; make proclamation on my holy mountain!</p>	<p>Joel</p> <p>Joel 2:1 ንፍኑ፡ ቀርነ፡ በጽዮን፡ ወስብኩ፡ በደብረ፡ ሙቅደስዮ፡ ወይደንግፁ፡ ኩሎሙ፡ እለ፡ ይነብሩ፡ ውስተ፡ ምድር።</p> <p>Blow a horn in Zion; and make proclamation on my holy mountain!</p> <p>Joel 2: 15-16</p> <p>2. ንፍሑ ቀርነ በጽዮን ቀድሱ ጾሙ ወሰብኩ ምህላ ወቀደሱ ማኅበረክሙ። ገጽ 344.</p> <p>Blow the horn in Zion; sanctify a fast; and proclaim a solemn service; and sanctify</p>	<p>Joel</p> <p>Joel 2:1 ንፍኑ፡ ቀርነ፡ በጽዮን፡ ወስብኩ፡ በደብረ፡ ሙቅደስዮ፡ ወይደንግፁ፡ ኩሎሙ፡ እለ፡ ይነብሩ፡ ውስተ፡ ምድር።</p> <p>Blow a horn in Zion; and make proclamation on my holy mountain!</p> <p>Joel 2: 15-16</p> <p>ንፍኑ፡ ቀርነ፡ በጽዮን፡ ቀድሱ፡ ጾሙ፡ ወስብኩ፡ ምህላ፤ አስተጋብዑ፡ ሕዝበ፡ ወቀደሱ፡ ማኅበረክሙ።</p> <p>Blow the horn²⁰⁴ in Zion; sanctify a fast; and proclaim a</p>
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²⁰⁴ The Ethiopic has “horn” instead of trumpet. The primary theological OT text for the blowing of trumpet is put in Num 1:1-10. The function of the trumpet is to gather the cultic community, for use at time of war and at time of sacrifice. As Milgrom put it the blowing of the trumpets, whether for religious purposes or for battle, serves as instruments of prayer Num 10: 9-10. Therefore, the sounding of the trumpet serves for three purposes according to Jewish culture. 1) a call for alarm for forthcoming war to the citizen of Israel/Jerusalem. 2) an announce the approaching the Lord’s Day and heavenly army. 3) it is the cultic use. Cf. Joel’s use of scripture and scripture’s use of Joel; Appropriation and resignification in second temple Judaism and early Christianity. Strazicich, John. (2007:116-17). Some Ethiopic manuscripts, including the text of *’Andəmtā*, have the word “renew” instead of “sanctify,” which is found in the MT and the LXX.

assembly.

solemn service; 16 And gather the people. Renew your assembly.

3. ንፍሑ ቀርነ በጽዮን ወስብኩ በደብረ ሞቅደስዮ ዜንው ትንሣኤዮ ለዘየአምን ብዮ። 7ጽ 412.

Joel 2:1 ንፍኑ፡ ቀርነ፡ በጽዮን፡ ወስብኩ፡ በደብረ፡ ሞቅደስዮ። Blow a horn in Zion; and make proclamation on my holy mountain!

Blow a horn in Zion; and make proclamation on my holy mountain let you talk my resurrection for those who believe in me!

4. ንፍሑ ቀርነ በጽዮን ሰብኩ በዓለ ጳራቅሊጦስ ዜንዉ ዕርገቶ ለክርስቶስ። 7ጽ451.

Joel 2:1 ንፍኑ፡ ቀርነ፡ በጽዮን፡ ወስብኩ፡ በደብረ፡ ሞቅደስዮ።

Blow a horn in Zion; make proclamation the feast of Peraclite; let you talk the ascension of Christ.

5. ንፍኑ፡ ቀርነ፡ በእለተ፡ ሠርቅ፡ በእምርት፡ እለት፡ በዓልነ፡ ሰበ፡ ተዘከርናሃ፡ ለጽዮን። 212/387

Blow trumpet on the dawn of the day of sign our feast while we remember zion.

Consequently, several factors lead to the conclusion that, with the exception of its original core, the Dəggwa is a compilation of hymns that has been developed over the centuries by various authors and adapted to meet the needs of different historical contexts.

The words, phrases, and sentences presented in the table as exemplars have been cited fifty-nine times in the antiphonary; however, the forms of these words vary, including instances of both future and past tense. In this analysis, the verbs are in the past form. The Book of Joel (2:1 and 2:15-16) references this concept two times.

The sounding of the horn is frequently noted as an integral aspect of God's presence and His special visitation on behalf of His people, serving both as a call for judgment and as a signal of blessing. The horn has been sounded, and alarms have been raised in Zion, on my holy mountain. Typically, warnings of any approaching enemy would be announced along the borders and from the highest hills. A similar practice continues today in Ethiopia, where we utilize alarms for various issues in our daily lives.

Here, one can observe the influence of the Book of Joel as applied in the antiphonary. The reference to the Book of Joel is evident to Ethiopian scholars.

6.3.8 The Book of Joel as alluded in ማጎሌተ ጾጌ, (Māhleta Şəge, ‘Canticle of the Flower’)

Māhleta Şəge (‘Canticle of the Flower’) is one of the most revered hymns dedicated to St. Mary and is regarded as one of the finest examples of genuine poetic expression in Gə’əz literature. Comprising 156 stanzas of five lines each, the Māhleta Şəge extols St. Mary by reflecting on her nature, her miracles, and her life, including her Dormition (əraftā) and Assumption (Fələsatā), as well as the life of Jesus. The author of the Māhleta Şəge is likely to have been an exceptional writer and a learned theologian. Furthermore, the author's scholarship is evident through numerous references and allusions to various works of Gə’əz literature. There is, however, some debate regarding the authorship of the Māhleta Şəge, which is traditionally attributed to a figure known as Abba Şəge Dəngəl.

The following poem or effigy contains allusions to the Book of Joel.

ማእረረ ትንቢት ማርያም ዘመነ ጾጌ እንግዳ፣

ወዘመነ ፍሬ ጽጋብ ዘዓመተ ረኃብ ፍዳ፤

ብኪ ተአምረ ዘይቤ ኢዩኤል ነቢዮ ኤልዳ፤

ያንጸፈጽፍ እምኣድባሪሁ ወእምኣውግሪሁ ለይሁዳ፤

ፀቃውዐ መዓር ቅድው ወሐሊብ ፀዓዳ።

The fulfillment of prophecy Mary, an unfamiliar blossom

And the season of harvest of fullness which the age of suffering

In you there is a miracle who said Joel the prophet of Elda

From the mountain and hill of Jude pour out the pure honey and white milk which is fetched.

As previously noted, prophetic literature can be categorized into three distinct stages. The nature of prophetic literature encompasses liturgical elements that were practiced within Israelite communities. These elements drew from both ancient prophetic texts and contemporary compositions, significantly influencing the perspectives of those who collected, composed, read, or edited the prophetic books.

In the Ethiopian tradition, the flower (ṣəge) serves as a prevalent symbol representing Mary. Within the Maḥleta Ṣəge, a diverse array of similes and descriptions associated with Mary is employed, many of which are rooted in floral imagery. Examples include "flower of Aaron," "flower of the faith," "flower of the resurrection," "perfume of the flowers," and "flower of the king." The authors also reference prophets such as Abba Ṣəge Dəngəl, who explicitly identifies Joel and the historical context in which they operated. Additionally, the circumstances surrounding the original spoken oracle are sometimes documented. To interpret the liturgies effectively, one must consider the overarching purpose of the rituals within the established prophetic liturgies.

John, Watts; (1975: 6-7) illustrates that the liturgies, as a collective, hold historical, social, and religious significance that is comparable to that of individual oracles, particularly in relation to the times and communities that have engaged with them in worship. Thus, the quotations and allusions to the Ethiopic book of Joel in the aforementioned texts are indeed valuable.

The essay by the reasercher, has been preseted below will be appeared on the Magazine of HMML, Collegaville, MN on witer 2025.

Honey Instead of Sweet/New Wine in the Ethiopic Book of Joel 3:18²⁰⁵

“The term ‘Honey’ in Ethiopic, ‘መዐር’ has been substituted (many manuscripts share this for instance EMMML1768, EMMML2080, EMMML1481 and others) for the expression ‘New/Sweet Wine’ found in Hebrew ‘טִיבֵּץ’, meaning ‘juice’, and in Greek ‘γλυκασμόν’, meaning ‘sweetness’. The Ethiopic text contains the word “honey” whereas both the Masoretic Text (MT) and the Septuagint (LXX) refer to “new or sweet wine.” Baker (2006:137) observes that a significant indicator of the fertility of the land promised to the sons of Israel is its description as being “flowing with milk and honey” (Num. 13:27; Deut. 6:3). Regarding textual variants, the Ethiopic term “honey” merits special consideration, as it is not present in the MT or LXX, which both use the phrase “new or sweet wine.” The theoretical framework of Reception Theory, as articulated by Jauss, can be applied in this context. Hans Jauss (2014: 10-12) outlines seven key characteristics of his theory, the first of which challenges “historical objectivism” and emphasizes the “historicity of literature” by highlighting the experiences of readers with a literary work. This justifies the exploration of the reception of the Ethiopic Book of Joel. In this context, the alteration from “sweet or new wine” to “honey” the translation of γλυκασμόν as መዐር: Joel 3:18 and Amos 9:13; is particularly noteworthy.

Joel 3:18 ይእተ፡ አሚረ፡ ያንጸረጽፍ፡ መዐር፡ እም፡ አድባር፡።

In that day, the mountains shall drip honey.

The motif of honey, prominent in the Ethiopic version of Joel, is also reflected in its reception in Ethiopic hymns, such as መግሥተ ቶን (Māhleta Ṣäge, ‘Canticle of the Flower’)."

Among the numerous quotations from the Book of Joel in Ethiopic literature, the *Māhleta Ṣäge* ('Canticle of the Flower') stands out as particularly significant. This hymn, dedicated to St. Mary, is widely recognized as one of the most exquisite examples of authentic poetic expression in Gə'əz literature. Comprising 156 stanzās, each with five lines, the *Māhleta Ṣäge* extols St. Mary by reflecting on her nature and miracles, as well as her life, including her Dormition (ərafta) and Assumption (Fələsatā), in conjunction with the life of Jesus. The author of the *Māhleta Ṣäge* is

²⁰⁵ See Winter Magazine of hmml, St. John University MN, USA.

undoubtedly an exceptional writer and a learned theologian, as evidenced by the numerous references and allusions to various works within Gə'əz literature.

The following poem or effigy includes a quotation from the Book of Joel, present as follows:

ማእረረ ትንቢት ማርያም ዘመነ ጽጌ እንግዳ፤

ወዘመነ ፍሬ ጽጋብ ዘዓመተ ረኃብ ፍዳ፤

ብኪ ተአምረ ዘይቤ ኢዩኤል ነቢዮ ኤልዳ፤

ያንጸፈጽፍ እምአድባሪሁ ወእምአውግሪሁ ለይሁዳ፤

ፀቃውፀ መግር ቅድው ወሐሊብ ፀግዳ፡፡

The fulfillment of prophecy, Mary, an unfamiliar blossom,

And the season of harvest of fullness which the age of suffering

In you there is a miracle foretold by Joel, the prophet of Elda.

From the mountains and hills of Judea pour out the pure honey and white milk which is fetched.

These elements draw from both ancient prophetic texts and contemporary compositions, significantly influencing the thoughts of those who collected, composed, read, or edited the prophetic books.

In Ethiopian tradition, the flower (ṣəge) serves as a common symbol representing Mary. Within the Maḥleta Ṣəge, a variety of literary devices, particularly similes and floral descriptions, are employed. Examples include "flower of Aaron," "flower of the faith," "flower of the resurrection," "perfume of the flowers," and "flower of the king." The text also introduces prophets such as Abba Ṣəge Dəngəl, who notably references Joel and the context of his time. Additionally, it documents the circumstances surrounding the original spoken oracle. When interpreting the liturgies, it is essential to consider the overall purpose of the ritual within the existing prophetic liturgies. Watts (1975: 6-7) illustrates that the liturgies, considered as a whole, possess historical, social, and religious significance that is on par with individual oracles for communities that have heard and performed them in worship. Thus, the quotation and allusion to the Ethiopic book of Joel mentioned above is of considerable value.”

6.3.9 The book of bound (መጽሐፈ ግንዘት Maṣḥāfa Gənzat)

This book of prayer serves for the burial services. It significantly uses in the liturgical ceremony. The service sometime it can be longer and shorter according to the season and the instruction of the church custom.

ጸሎት፡ ላዕለ፡ ማይ፡ ወቅብዕ፡፡

በስሙ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩ዱ፡ አምላክ፡ ንስኣል፡ ወናስተበቀሳ፡ ንቤክ፡ ኦ፡ እግዚአብሔር፡
ዘድኅነ፡ አዳም፡ በስምክ፡ ዘገብረ፡ ንይላ፡ በሙሴ፡ ሊቀ፡ ካህናት፡ በኢያሱ፡ ወበሳሙኤል፡ በዳዊት፡ ወበጋድ፡
ወናታን፡ በኤልያስ፡ ወኤርምያስ፡ በሕዝቅያስ፡ ወበሶፎንያስ፡ በስምዖን፡ ወበፊንሐስ፡ በምናሴ፡ ወበሆሴዕ፡
በዕዝራ፡ ወጌዴዎን፡ በአሞፅ፡ ወበሚኪያስ፡ በኢዩኤል፡ ወአብድዩ፡ በናሆም፡ ወበዕንባቆም፡ በሐጌ ፡
ወዘካርያስ፡ በዮሐንስ፡ ወበሲሎንዲስ፡ ወሚልክያስ፡ እሉ፡ እሙንቱ፡ እላ፡ ተነበዩ፡ በእንተ፡ ምጽአቱ፡
ለክርስቶስ፡ ኅሩያን፡ ወስሙያን፡ በጸቶሎሙ፡ ወበትንብልናሆሙ፡ ለእሉ፡ ዝንቱ፡ ማይ፡ ወቅብዕ፡ ወአዕረፈ፡
ነፍሱ፡ ገብረከ፡ ዕገሌ፡፡

Prayer upon the water and oil:

In the name of the Father and the Son and the Holy Spirit one God we beseech and appeal to you O, God, who Adam has been saved by your name that acted a power on Moses a master of priests, on Joshua, and on Samuel. On the David, and on Gad and Nathan, on Elijah, and Jeremiah, on Ezqayas; and on Zephaniah, on Simon, and on Finhas, on Minas, and on Hosea, on Ezra and on Gedion, on Amos, and on Micah, on Joel and on Obadiah, on Nahum, and on Habakkuk, on Haggai, an on Zachariah, on John, and on Silondin, and Malachi, all those who prophesized about the coming of Christ that are chosen and being heard in their prayer and in their beseech for whom this water and oil and hover the soul of someone.

This passage mentioned the name of prophets from Major and Minor and even from apostle, like John telling one of the main themes about the book of Joel talking about.

6.3.10 The history of king of kings 'Aəläf sagad (ታሪክ ነጉሠ ነገሥት አእላፍ ሰገድ)

This text is focusing at the history of the kings of Ethiopia rather religious text. However, it consulted and quoted the Book of Joel as follows:

መንክርኬ፡ ጥቀ፡ ምሥጢረ፡ ጥበቡ፡ ለእግዚአብሔር፡ ዘከሠተ፡ ሎሙ፡ ዘመጠነዝ፡ ትንቢተ፡ ነገረ፡
መንግሥት፡ በከመ፡ ይቤ፡ ላዕሌሁ፡ በአፈ፡ ኢዩኤል፡ ነቢይ፡ እሠውጥ፡ እምነ፡ መንፈስዩ፡ ዲበ፡ ኩሉ፡ ዘሥጋ፡
ወይትኔበዩ፡ ደቂቅክሙ፡ ወአዋልዲክሙ ፡፡

How is absolutely amazing the mystery of God’s wisdom what revealed for them in this level, the prophesy of the kingdom as he said on the mouth of Joel the prophet; "I will pour out My Spirit on all flesh. Your sons and daughters will prophesy."

It admires (Joel 2:28) first the sacred wisdom of God how unveil prophesy the kingdom issues. As Joel prophesized in the vision that ‘pour out’ the day of the birth of Jesus or the coming day of the Lord. The verb is differing from the ‘እሠውጥ’, ‘pour out’ instead of ‘እክዑ’.

6.3.11 The Faith of Fathers (ሃይማኖት አበው)

The Faith of Fathers is well known nationwide by the church scholars I general patristic study in particular. It would be expected to be alluded and quoted in the Book of Joel since it is the spiritual writings. One can read the quotation from the Book of Joel thus:

ዘአትናቴዎስ፡ ምዕራፍ ፴፯፡፴፩

፯፯፡ ወኢዩኤልሂ፡ ነቢይ፡ ጸሐፊ፡ በውስተ፡ ትንቢቱ፡ እንዘ፡ ይብል፡ ከመዝ፡ እክዑ፡ እምነ፡ መንፈስዩ፡ ዲበ፡ ኩሉ፡ ዘሥጋ፡ ወዝንቱ፡ ትርጓሜ፡ ኢይበጽሑ፡ ኅበ፡ ኩሎሙ፡ ለባስያነ፡ ሥጋ፡ እለ፡ ኢይነብቡ፡ አለ፡ ይተረጎም፡ ለሰብእ፡ ለባሕቲቶሙ፡ ዘበእንቲአሆሙ፡ እግዝእነ፡ ኮነ፡ ሰብአ፡ ኢሳ ፪፡፳፰። ግብ ሐዋ ፪፡፲፮።

And Joel the prophet however, wrote in his prophesy saying like this; "I will pour out My Spirit on all flesh." (Joel 2:28). And this interpretation does not reach to all who have a flesh that who is not spoken. For it has been interpreted for human being only for them our Lord became human.

Theosis/Deification/; by implication God become human, so that human became divine/Godly. This citation reserves a unique role to human beings. Unlike other beings that may have flesh, human beings are different by their faculty of speech. Function Remark of God!

6.3.12. The book of the Sun (መጽሐፈ ፀሐይ, Maṣḥāfa ṣaḥāy)

The book of the sun is unknown text which is found at IES library. It would be expected to be alluded and quoted in the Book of Joel since it is the spiritual writings. One can read the quotation from the Book of Joel thus:

ዘኢዩኤል፡ ነቢይ፡ “ተአመኒ፡ ምድር፡ ተፈሥሒ፡ ወተሐሠዪ፡ እስመ፡ ዐብዩ፡ እግዚአብሔር፡ ከመ ፡ይግበር። ተአመኑ፡ እንስሳ፡ ገዳም፡ እስመ፡ ብዕሉ፡ አህቃላተ፡ በድው፡ ወፈርዩ፡ ዕፀው፡ ወይን፡ ወበለስ፡ ወሀቡ፡

ንይሎሎም። ተፈሥሱ፡ ወተሐሠዩ፡ በእግዚአብሔር፡ አምላክክም፡ ደቂቀ፡ ጽዮን፡ እስመ ፡ ወሀበክም ፡ ሲሳዩ፡ ጽድቅ፡ ዘበአማን፡ ወያዘንም፡ ለክም ፡ ጸደዩ፡ ወመጸወ፡ ከም ትካት።

ይመልእ፡ ዐውደ፡ እክል፡ ወይትከዐው፡ ምክያዳተ፡ ወይን፡ ወዘይት። ወእፈድደክም፡ ህዩንተ፡ ዓመት፡ ዘበልዐ፡ አንበጣ፡ ወደጎብያ፡ ወዕዳ፡ ወአናኩዕ፡ ንይልዩ፡ ዘፈኖኩ፡ ላዕሌክም። ወተሴሰዩ፡ ወብልዐ፡ ወጽግቡ፡ ወሰብሑ፡ ስመ፡ እግዚአብሔር፡ አምላክ፡ እስመ፡ ገብረ፡ ለን፡ መንክረ። ምድርሰ፡ ዘይቤ፡ ቤተክርስቲያን፡ ይእቲ፡ እንተ፡ አምነት፡ በክርስቶስ፡ ወተፈስሐት፡ በወይ፡ መለኮት። ገዳምሰ፡ ይተረጎም፡ በዓለም። ወእንስሳሂ፡ ዘተአመኑ፡ በአሕዛብ።

ወካዕበ፡ ይቤ ኢዩኤል፡ ወይከውን፡ 3:18 “ይእተ፡ አሚረ፡ ያንጸፈጽፍ፡ መዓር፡ እምአድባር፡ ወይውሕዝ፡ ሐሊብ፡ እም፡ አውግር፡ ወይነቅዕ፡ ማይ፡ እምኩሉ፡ በሐውርተ፡ ይሁዳ፡ ወይፈለፍል፡ ነቅዕ፡ ወይወፅእ፡ እም፡ ቤተ፡ እግዚአብሔር። 19 ወይሰቂ፡ ፈለገ፡ ሰኪኖን፡ ወይማስን፡ ብሔረ፡ ግብፅ፡ ወትከውን፡ በድወ፡ ወኤዶምያስ፡ ይጠፍኡ፡ በንጢአቶሙ፡ በእደዋሆሙ ፡ ለደቂቀ፡ ይሁዳ፡ እስመ ፡ ከዐዉ፡ ደመ፡ ጸድቅ፡ ውስተ፡ ምድሮሙ። 20 ወይሁዳሰ፡ ለዓለም፡ ትነብር፡ ወኢዮሩሳሌምኒ፡ ለትውልድ፡ ትውልድ።

ወእትቤቀል፡ ደሞሙ ፡ ወኢነጽሖሙ ፡ እስመ፡ እግዚአብሔር፡ ዮንድር፡ ውስተ፡ ጽዮን፡ ደብረ፡ መቅደሱ።“ ውእተ፡ አሚረ፡ ዘይቤ፡ ነቢይ፡ ዘመነ፡ ወንጌል፡ ውእቱ። ወመዓርሰ፡ ዘአንጸፍጸፈ፡ ዘውእቶሙ፡ ኦሪት፡ ወነቢያት። ወሀሊብኒ፡ ትምህርተ፡ ወንጌል፡ እምአውግረሰ፡ ሰበ፡ ይብለክ፡ እምሐዋርያት፡ ብሂል። ይሁዳሰ፡ ዘተሰምዩ፡ ክርስቶስ፡ ውእቱ። ወበሐውርትኒ፡ ቤተክርስቲያን፡ እማንቱ። ወማኒ፡ ዘተክዕወ፡ ውስቴቶሙ፡ ዝውእቱ፡ ትምህርተ፡ ሕይወት። ዓዲ፡ ደመ፡ ሕማሙ ፡ ለክርስቶስ፡ ዋሕድ። ወቤቱሰ፡ ለክርስቶስ፡ ትስብእተ፡ ሥጋሁ፡ ይእቲ፡ ወነቅዕኒ፡ ዘወጽአ፡ እምኔሃ፡ ደም፡ ወማይ፡ ውእቱ። ሰኪኖንስ፡ ትተረጎም፡ በቤተክርስቲያን። ወአፍላግኒ፡ መምህራን፡ እሙንቱ፡ እለ፡ ተሰቅዩ፡ በደመ ፡ ዋሕድ። ግብፅሰ፡ ተሰምዩ፡ እስራኤል፡ በእንተ፡ ርኩሶሙ፡ ወበሐውርቲሆሙ፡ እለ፡ ማሰና፡ ምኩራባቲሆሙ። ኢዩኤል፡ ይቤ 3:19b “ወይጠፍኡ፡ በንጢአቶሙ ፡ በእደዋሆሙ፡ ለደቂቀ፡ ይሁዳ፡ እስመ ፡ ከዐዉ፡ ደመ፡ ጸድቅ፡ ውስተ፡ ምድሮሙ።”

Joel the prophet “Be confident, O land, rejoice, and be happy, because the Lord has magnified his mercy to do things! Be Confident, you animals of the field, because the fields of the wilderness have blossomed, and the wine and fig trees fig have yielded their strength. Rejoice and be glad in the Lord, your God, Oh, children of Zion, for he has given you authentic food of righteousness, and he shall send you the early and later rain as before.”

The threshing floors shall be full of grain, and the vats shall overflow with wine and oil.

And I will repay you for the years that the grasshopper devoured, and the locust larva and the rust and the caterpillar, my great force, which I sent against you. And dine and eat and be satisfied and praise the name of the Lord our God, on account of the marvelous things he has done for us. However, the earth saying is the church which is believed in Christ and rejoiced by the wine of Devine. But the jungle will be interpreted by the worldly and the animals that are relied in gentiles.

And again Joel says and it shall be in that day, the mountains shall drip honey, and the hills shall flow with milk, and all the water courses of Judas shall flow with water, and a fountain shall come forth from the house of the Lord and give drink to the river of Sakinon trees. Egypt shall become annihilation, and Edomias shall become wilderness for the sins through the hand of the sons of Judah, because they shed just blood in their land. But Judah shall dwell forever and Jerusalem from generation to generation.

I will avenge their blood, and I will not clear them, for I am the Lord who shall dwell in Zion in his holy mountain. The prophet says that day is the time of gospel. And however, the honey dropped, are the Old and Prophets. And the milk is the teaching of the gospel. However, to say from hills, saying apostles. However Judah who's named is Christ. And the ways are the Churches. And the water which over flow in their inside is the teaching of the life. Again the blood of Christ's suffering is only begotten. And but the house of Christ incarnation is and the source which is sprout from it blood and water. However, Sekinon (the tree) is been interpreted the Church and the sources are teachers who is drunken in the blood of the only begotten. But Egypt named Israel by their impurity and ways which are demolished their temples. Joel says and they will be perished by their sins with their hands to the sons of Judas for they shade the blood of righteous in their land.

6. 3.13 Andəmta Tradition with Syriac commentary

Here follows the commentary on Joel. Joel lived in the same age as Hosea according to Robert Kitchen, and prophesied about the same events. Based on Joel 1:4; read thus; "What the cutter-worm left, the locust has eaten, and what the locust left, the grasshoppers have eaten, and what the grasshoppers left, the destroying locust has eaten." The biblical commentary material in the Ethiopian Orthodox Church includes a commentary on the book of Joel among minor prophet. The Ethiopian commentary tradition is the outlook of seventeenth century in Gondar, then the whole of Ethiopia, although it undoubtedly contains much older material. The Book of Joel is a

small in in size but bombarded. The book of Joel, in the Ethiopian Anədmṭa Commentary tradition with its theology underpinning the interpretation of many other books is alike. This article presents a translation of the commentary on Joel selected verses, and the related commentary on Ezekiel 47:8. Joel contains locust’s invasion, absence of food, oil, the earth, the animals are afraid of nothing to eat.

See the table below how the Syriac commentary show similar name in semantic interpretation of Ethiopic commentary.

Four group of locust plagues symbolize four kingdoms				
Commentaries	Gə’əz-Amharic commentary	Gə’əz by Gə’əz commentary	Syriac commentary	English
1	ፎሐ		ܠܘܠܘܟܝܢܐ	Teglatphalasar
2	ቱልጌል		ܠܫܠܡܢܐܫܐܪ	Salmanasar
3	ስልምናሶር	ስናክሬም ንጉሠ ፋርስ	ܠܫܢܚܪܝܒ	Sennacherib
4	ናቡ-ከደነዖር	ናቡ-ከደነዖር ንጉሠ ባቢሎን	ܠܢܒܘܚܕܢܘܣܘܪ	Nabuchodonosor

There is a few unsimilarity between Gə'əz-Amharic commentary through it the prophet signifies Teglathphalasar, because the troubles which he caused to the people of Israel were mild. According to Syriac commentary, it calls Salmanasar the flying locust (Bible = swarming locust), because the devastation which he caused was more grave than that by Taglatphalasar. He calls zahla (cf. Peshitta Joel 1:4) the crawling locust (Bible = hopping locust), that does not fly and feeds on everything. He signifies through it Sennacherib, because he exceeds his predecessor in the ruin (caused) and brings about the annihilation of ten tribes. The sarsoura (cf. Peshitta *Joel* 1:4; Bible = destroying locust) creeps on the ground and is only equipped with a sting; when it strikes the roots of a tree, any tree it finds, it immediately withers. And he signifies through it Nabuchodonosor, was the cause of total destruction. The same is true with Ethiopian commentary except the one kingdom has been not mentioned.

6.3.14. Qəne

In the school of poetry, when students think, meditate, and count poetry, they run through infinite ideas. What particularly surprising is that the motivational teaching method is the most valuable part of creating a new perspective. One of its distinguishing features is to bring the scattered and diverse natural and man-made perspectives to a consolidated point. As the poem is an expression of history and emotions, it is said that when someone ironically mentions the life story of a friend for praise or criticism, it is said that it is a person's life. They talked to each other and tasted history. Put on righteousness. It is called an olive inside. Poems are alive forever. They are called poets because their ideas are universal. It is not limited by one person's feelings. It binds all human hearts together. Even though there are not as many poets as in the old days, there are fewer poets, and because he hears a new praise every day for the same composition; A new mystery is also believed to be a new perspective or observation. Sirgiw Gelaew (2009) argued as Gə'əz Qəne, is oral literature. The reason why to identify as oral literature it has rhythm (measure) and rhymes (verse); in one hand and it has a form of literature on the other hand according to Sirgiw. He continuous his debate the figure of speech known as sam- na-worq too explicitly has a form of literature behaves.

In Gə'əz Qəne, sam- na-worq is a vehicle to transport the Ethiopian people as a means of transmitting their theological, cultural, historical, political and social events generation to

generation. Qəne is again a tool to reflect socio cultural thoughts, feelings and ideas such as cheerfulness, grief, and others. Education can unite the society with individual in the world.

Let us look examine the important Qəne, referring to the Minor Prophets, we already saw in the introduction.

ጉባኤ ቃና

ነቢያት ደቂቅ ዳጎና ልሂቃነ ለዕል ወታጎት

አግሐሱ ገድለ ለምፅዓተ ወልድ ክሱት።

The minor prophets in well manner elders of above and beneath;

They sidestep the act of the coming day of the Son which is revealed.

ሰም: ደቂቅ ነቢያት የተሰወረውን ወይም ያልተገለጠውን የወደፊቱን የሩቁንና የቅርቡን ሙተንበያቸው ሲሆን

The apparent meaning shows the special role of the Minor Prophets who uttered oracles on hidden matters concerning the past or the future.

ወርቅ: የወልድ (የክርስቶስን) መምጣት ወይም መወለዱን ሳያዩ አለፉ (ሞቱ) ማለት ነው።

The deeper meaning underlines the Minor Prophets who predicted the coming of Christ, although they did not see him yet.

This poem emphasizes the eschatological coming day of the Lord shared by Minor Prophets, Joel being one of the most significant. The motif of the day of the Lord is indeed so crucial that it is mentioned in each chapter. (Cf. Joel 1:15; 2:1; 3:14).

a) Qəne of the Alaqa Marshā

The following Qənes are composed by the following Ethiopian scholars. Among these, one has to mention Aläqa Märsha Hailu who was born in Gojjam province Däbrä Worq Mariam monastery or (Dima St. Georgis in 1840/62; he died in 1928/29 E.C). He has contributed many Qənes. Below is a Qəne that refers to various biblical figures, particularly prophets, including Joel (cf. 3:21)

The Qəne (cf. Mawaddəs)²⁰⁶ has one point at the beginning. Nativity is the main issue in which Jesus Christ being got birth in the form of human being. The theme of this Qəne is interconnecting Nativity with biblical readings by utilizing the methodology of poem/Qəne format.

መወደስ (Mawaddəs), Praising by Alaqa Marshā²⁰⁷

ሊቀ መበስላን ፀሐይ ልብሰ ሰሩቃን፤

ፍዳ አስሐትያ ይነሥእ ወአመ ካዐባ ለቈጽል።

እስመ ሰሌዳ ወርኅ ኮነ ሰሌዳ ፀሐይ በጎል።

እመኒ ታስተማውቆ ዕዋል አቢሳ ለዳዊት ቃል።

ወእንዘ አንበሳ ኢትፈርሆ

አምጣን አንበሳ ኃይን በቀለ አእዱግ በኢዩኤል።

ሰምሶንሂ አስተዳለወ ለዘተበኩረት ድንግል።

አምጽአ መዓር በአንበሳ ወቀዲሐ ማይ በዕዋል።

ኢሳያስኒ አምጽአ በግዐ በዓል።

ወበግዕ እንተ አምጽአ ላሕመ ሉቃስ የአክል።

²⁰⁶ Mawaddəs consists of 8 lines and reflects the highest level of poetry.

²⁰⁷ መጋቢ መርሻ ኃይሉ የትውልድ ሀገራቸው በጎጃም ጠቅላይ ግዛት ስመ ጥሩው ገዳም ዲማ ጊዮርጊስ ነው። በትንሹ ራስ ዓሊ ዘመን በ፲፰፻፶ ዓ/ም ተወልደው በሕግ በሥራት አድገው ለትምህርት ሲደርሱ የቀረውን የቤተ ክርስቲያን ትምህርትና ጸዋት ዜማ በዚያው በሀገራቸው ከተማሩ በኃላ አለቃ ተክለ ጽዮን ዲማ በነበሩበት ዘመን ከርሳቸው ተምረዋል። መጻሕፍትንም ከርሳቸው ሰምተዋል እጅግ የተመሰገኑ ቅኔ አዋቂ ነበሩ። እንደ ሀገሩ ልማድ መጋቢ ተብለው የተሾሙ በዚው በዲማ ገዳም ነው። በ፲፰፻፹፰ ዓ/ም ለአንድ ጉዳይ እንደመጡ በድንገት ታመው አዲስ አበባ ላይ አርፈው መናገሻ ጊዮርጊስ ተቀብረዋል። ርሳቸው ጥሩ ጥሩ የሆኑ ብዙ ቅኔዎች ደርሰዋል። ከብዙ አንዱ እነሆ። መጽሐፈ ቅኔ (ዝክረ ሊቃውንት)። ፲፱፻፳፫። ገጽ። ፲።

The Master Mersha Haileu's native place is Dima Giorgis, a monastery in the name of Gojjam province. He was born in the era of Ras Ali in 1840 AD, grew up in proper manner, and when he reached to the school, he learned the church education including Zema or church music from the local . They heard books from him and he was a highly praised poet. According to the custom of the country, they were appointed pastors in the same Dima monastery. Menagesha Giorgis was buried in Addis Ababa when he suddenly fell ill while coming for a case in 1868 AD. He has received many good poems. Here is one of many. Book of Poetry (the remembrance of Scholars). 1963. P. 10.

Translation

The sun²⁰⁸, master cook, stands bare (is naked)²⁰⁹

He is freezing though putting on the leaf²¹⁰.

For the surface of the sun became the surface of the moon in a manger.²¹¹

Whereas the foal kept him warm as Abishag kept²¹² warm David, the word²¹³

And even if she did not fear the lion²¹⁴ for the lion ignored to revenge on donkeys, in Joel²¹⁵

And Samson prepared [food] to the first born virgin

Bringing honey through lion and fetching water on a foal²¹⁶

And Isaiah brought the lamb²¹⁷ of the feast

And the lamb, which he brought, is as big as the cow of Luke.

Discussion

This Qæne synthesizes and intertwines biblical texts and concepts from the Old and New Testament in a remarkable manner. One main theme is the motif of the incarnation of the Son of God which is described through various images. The poem also establishes interesting connections, particularly through the use of paradoxes. In this context, the term "avenge" is taken

²⁰⁸ But for you who revere my name the sun of righteousness shall rise, with healing in its wings. You shall go out leaping like calves from the stall. (Mal 4:2 NRS).

²⁰⁹ They stripped him and put a scarlet robe on him, (Mat 27:28 NRS).

²¹⁰ This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger." (Luk 2:12 NRS).

²¹¹ but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, (Phi 2:7 NRS),

²¹² So they searched for a beautiful girl throughout all the territory of Israel, and found Abishag the Shunammite, and brought her to the king. (1Ki 1:3 NRS).

²¹³ In the beginning was the Word, and the Word was with God, and the Word was God. (Joh 1:1 NRS)

²¹⁴ The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them. (Isa 11:6 NRS).

²¹⁵ I will avenge their blood, and I will not clear the guilty, for the Lord dwells in Zion.

(Joe 3:21 NRS).

²¹⁶ The men of the town said to him on the seventh day before the sun went down, "What is sweeter than honey? What is stronger than a lion?" And he said to them, "If you had not plowed with my heifer, you would not have found out my'

[[; riddle." (Jdg 14:18 NRS).

²¹⁷ He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. (Isa 53:7 NRS).

from the Book of Joel and serves to illustrate important differences. The contrast here lies between the divine punishment announced in the Book of Joel and expressed through the idea of revenge. The poem emphasizes the distinction between the wrath of God and the mercy of Christ, referred to as the "sun of righteousness" (Mal 3:2). Several images and metaphors of Christ are presented in relation to this. The first line, for instance, portrays Christ as the "sun" that bestows everything. While the sun, symbolizing Christ, is much brighter than the moon, symbolizing human beings, the transformation of the former into the latter illustrates the mystery of the incarnation. The moon and the sun exchange their positions. The paradox in the first line is quite remarkable. The sun, which provides heat and light, is "naked" by being deprived of warmth during the incarnation. The master cook, who nourishes all creatures, is in need of protection and sustenance.

While Abishag failed to keep King David warm in his old age, the foal succeeded in warming the sun of righteousness. In the fifth line, the poem describes the harmonious coexistence between domestic animals and predatory beasts, referring to the eschatological hope mentioned in Isaiah 11. In fact, the revenge alluded to in the Book of Joel through the revenge of a lion is transformed into the peaceful situation described in Isaiah, thanks to the birth and humiliation of Jesus. In other words, the lion that normally preys on sheep and cattle for food changes its behavior through the mystery of the incarnation. The paradox continues in the story of Samson, originally a powerful man, who falls in love and provides food and water through the lion, a predatory beast. The contrast is intensified by the fact that both the agent and the instrument have become meek, although they were initially forceful.

The apparent meaning, or the wax, in line 8 refers to Isaiah, who brings a lamb to be slaughtered for a festive occasion, something frequently done in Ethiopian society. The inner meaning, or the gold, is that Jesus is the lamb who is offered for the Passover feast. Moreover, just as a person who brings a lamb as big as a cow for a feast is greatly appreciated, the sacrifice of Christ is the ultimate, glorious, and efficacious one.

The moon and the sun, Abishag and David, Delila and Samson, a donkey and a lion, water and honey, Isaiah and Luke, a lamb and a cow constitute a series of contrasting pairs, reflecting various biblical motifs and theological themes. It is noteworthy that all these elements are encompassed within a single Qəne.

b) The Qəne of Gollā Mattāfariā (cf. Joel 3:13)

The Psalm Sunday/Hosanna is among major feasts of Jesus Christ according to Ethiopian Orthodox Church. The healing power of the human being and the scripture readings intertwine in the following Mawaddəs, Praising/Qəne.

መወድስ (Mawaddəs), Praising by Gollā Matāfariā ²¹⁸

ምሳሌ አርጭ ብርት ይንግርከ ሆሣዕና ኩሉ፤
 በቃለ ምልክዐም ጸውዕ ኢሳኢያስሃ ልዑለ ቃል።
 እስመ ኅበ ርእስከ ሴኬም ፍና ሐቅለ ድማኅ ቀትል።
 በጽባሕ ይገይሡ
 ስምዖን ተኩርዖ ወሌዊ አክሊል።
 ሠረገላ እሳት መለኮትከ
 እስከ ጽንፈ ባሶር በጽሐ እንዘ ይስሕቦ ዕዋል።
 ለዘወድቀሂ መልዕልተ ኩኩሕ ዘርዐ ቅዳሴከ እክል።
 በቆዑ ይበልዕዎ አዕዋፈ ቤትከ ኪሩቤል።
 ወእመ በሮም ሠምረ ሐመልማለ አይሁድ በቀል።
 ለማዕረረ²¹⁹ ኢዩኤል በዐልከ ያስተጋብኦ ዕፀ መስቀል።

²¹⁸ አለቃ ጎላ መታፈሪያ የትውልድ ሀገራቸው በሸዋ ጠቅላይ ግዛት ሐር አንባ ነው። በ፲፱፻፳፱ ዓ/ም ነሐሴ ፲፱ ቀን ከመምሬ መታፈሪያ ወልደ አምላክና ከወይዘሮ አባይ ቀዳሁ ተወልደዋል። በ፲፱፻፶፱ ዓ/ም ሐምሌ ፳፬ ቀን አርፈው ከድንባሮ ወደ ደብረ ብርሃን ከደብረ ብርሃን ወደ ሐር አንባ አስክሬናቸው ተጉዞ በዚያ አርፏል። እርሳቸው ብዙ ቅኔ አሏቸው ከብዙው አንዱ እነሆ። መጽሐፈ ቅኔ (ዝክረ ሊቃውንት)። ፲፱፻፷፫። ገጽ። ፪፻፸፭።

Alaqa Gola Matafaria hometown is Har-Anba in Shawa province. On August 19, 1899 AD, a son was born to Mamre Matafaria, Wolda Amlak and Mrs. Abai Qadahu. On July 24, 1959 AD, his remains traveled from Danbaro to Dabra Bərhan, from Dabra Bərhan to Har-Anba and rested there. He has many poems, here is one of them. Book of Poetry, (the remembrance of Scholars). 1993. Page. 270.

Translation

Let the symbol of the Bronze-Serpent²²⁰ tell you,
which is the healing (Hosanna) of all
Call Isaiah²²¹ with the exalted voice of Melkam (Moses)
For the way of battle in the middle of the jungle²²²
Leans to yourself, that is Shechem²²³
Simon, smitten, and Levi, crowned, rush in the morning
The fiery chariot of your divinity
Reached the edge of flesh till being pulled out by a foal,
While the seed of the crop of your glory fall on the rock,
The Cherubim, your house's birds, will eat
And even if the sprout, the revenge of Jews, has been harmonized in Rome,
The cross (wood cross) will recapitulate the harvest of Joel²²⁴ your feast

²²⁰ And the Lord said to Moses, "Make a poisonous serpent, and set it on a pole; and everyone who is bitten shall look at it and live." (Num 21:8 NRS). So Moses made a serpent of bronze, and put it upon a pole; and whenever a serpent bit someone, that person would look at the serpent of bronze and live. (Num 21:9 NRS).

²²¹ Then they remembered the days of old, of Moses his servant. Where is the one who brought them up out of the sea with the shepherds of his flock? Where is the one who put within them his holy spirit, (Isa 63:11 NRS). who caused his glorious arm to march at the right hand of Moses, who divided the waters before them to make for himself an everlasting name, (Isa 63:12 NRS). who led them through the depths? Like a horse in the desert, they did not stumble. (Isa 63:13 NRS).

Cf. For thus says the Lord God: Long ago, my people went down into Egypt to reside there as aliens; the Assyrian, too, has oppressed them without cause. (Isa 52:4 NRS).....The Lord has bared his holy arm before the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. (Isa 52:10 NRS).

²²² On the third day, when they were still in pain, two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took their swords and came against the city unawares, and killed all the males. (Gen 34:25 NRS).

²²³ Cf. the whole chapter Gen 34.

²²⁴ Put in the sickle, for the harvest is ripe. Go in, tread, for the wine press is full. The vats overflow, for their wickedness is great. (Joe 3:13 NRS).

²²⁴ ወእለ አድያም ፈንወ. ማዕጸደ እስመ በጽሐ ማእረር ባኡ. ወአኪዱ እስመ መልክ ምክደድ ወተከዕወ እምነ ምክደዳት። (ኢየሱል 3፡13)።

Discussion

In this Qəne, the poet draws the reader's attention to the stories of the Old and The New Testament before reaching the culminating point of the Cross. The first reference to the Old Testament concerns the story of the bronze serpent. Moses is told by God to set on a pole the bronze serpent so that the people who were bitten by the poisonous serpent may be healed. The Ge'ez uses the term Hosanna, with double meaning. On the one hand, reference is made to healing and salvation. On the hand, the poem focuses on Palm Sunday which leads to the reaction of nature as Jesus enters into Jerusalem, and experiences humiliation leading to the Cross.

The issue of healing has however another connotation. It uses the term Hosanna and invites the reader to situate the whole poem in the context of the feast of Palm Sunday, called in Ethiopia the feast of Hosanna. From Moses, who became an instrument of healing, the poem invokes the theme of healing which is abundantly present in the Book of Isaiah. This is followed by the incident of Genesis 34 where Simon and Levi, the children of Jacob, took an action of revenge against Shechem and his family. However, this is mentioned in order to connote the suffering of Christ.

The paradox of incarnation is illustrated through reference to the divine fiery nature of Christ and his humble entry into Jerusalem on a foal. Similarly, the paradox is continued with regard to Cherubim who glorify Christ are replaced by stones who praise God. As often, Qəne borrows several images from nature and scriptures to convey a deep message. This is visible in this Qəne where the reader is summoned to travel from the reality of seed up to harvest. As for its deeper meaning, the invitation is to move from the Jewish origin of Jesus, through the sprouting of Christianity up to the end of the earth (Acts 1:8) based on the ultimate mystery of the Cross.

c) The Qəne of Malāka Bərhān Admāsu Gammbare (cf. Joel 1:11)

This Qəne has a unique character though the current situation was the insight of the Mawaddəs/Qəne. It shows the theological dissimilarity the Ethiopian Orthodox with Roman Catholic Churches. The theme of this Qəne is the refusal of Catholics' invitation the Ethiopian clergies in Gondar for lunch.

ጠወድስ (Mawaddəs), Praising by Malāka Bərḥān Admāsu Gammbarē ²²⁵

እንትኩ በለሰ እመ በላዕክሙ፤

ወተጋባእክሙ ደርገ ኅበ ሀለወ ገደላ፤

አንስርተ ዲዮስቆሮስ ሊቅ ሊቃውንተ ጎንደር ገሊላ፤

እሞትክሙ ሞተ ዘኢዪኤል

ወእምዮብሰት እስከ ፍጻሜሃ ዜናክሙ ሰግላ፤

በሊዐ እክለ ባዕድ እስመ ውእቱ፤

ዘበርእሰ ነቢይ አብቄላ አፈ አንበሳ ሐቅል አሜከላ (ሆሴዕ 10:8)፤

ማዕዳኒ እንዘ ንጢር በትፋዐ ጽልዕ ሙሐላ፤

በዐልተ በለስ እፎኑመ ጸውዐተክሙ ለበዓላ፤

ይገብሩኑ ኅቡረ በዓለ ሐሄት ወተድላ፤

ደዋርህ ምስለ ዐንቄ ወበግዕ ምስለ ተኩላ፡፡

²²⁵ መልአክ ብርሃን አድማሱ ጀንበሬ በጎጃም ጠቅላይ ግዛት ዲማ ቅዱስ ጊዮርጊስ ከሚባለው ታላቅ ገዳም ከአባታቸው አቶ ጀምበሬ አዲሱና ከእናታቸው ከወይዘሮ ወለተ ማርያም ኃይሉ ነሐሴ ፩ ቀን ፲፰፻፹፮ ዓ/ም ተወለዱ። ይህንን (ዝክረ) ሊቃውንት የተባለውን ከፍጻሜ ደርሶ ለማየት በጣም ይጓጉሉት የነበረውን መጻሕፍታቸውን በማሳተም ላይ ሳሉ ድንገት በደረሰባቸው የአእምሮ ድካም (ስትሮክ) በሽታ ሐምሌ ፳፬ ቀን ፲፱፻፷፪ ዓ/ም ከዚህ ዓለም በሞት ተለዩ። መጽሐፈ ቅኔ (ዝክረ ሊቃውንት)። ፲፱፻፷፫። ገጽ። በ፲፱፻፶፫ ዓ/ም የካቶሊክ ሰባኪዎች ጎንደር ላይ ተማሪ ቤት አሠርተው በሚመረቅበት ቀን የጎንደርን ሊቃውንት በዓላችንን አክብሩልን ምሳ ተጋበዙልን ብለው ቢጠሯቸው ከዚህ በዓል አንሳተፍም ብለው ሰለቀሩ ያበረከቱላቸው ቅኔ ነው። መጽሐፈ ቅኔ (ዝክረ ሊቃውንት)። ፲፱፻፷፫። ገጽ። ፻፳፫። Malāka Bərḥān Admāsu Jambare was born in the great monastery of Dimā Saint George in Gojam province. His father Ato Jembre Addisu and his mother Mrs. Wolete Mariam Hailu on August 1, 1865, AD. He died of a stroke on July 24, 1992, while he was publishing his book, which he was very eager to see the completion of this Book of Poetry (the remembrance of Scholars). 1963. Page. Mal’ake Berhan Admasu’s one of the poems he contributed in 1953 AD, when Catholic preachers built a student house in Gondar and on the day of their graduation, the scholars of Gondar said that if they call to celebrate our festival and invite us to this lunch, they did not participate in this festival. 1953. Page. 123.

Translation

Had you eaten this fig-tree and gathered together where carcasses are laid;
The eagles of Dioscorus the scholar, who are the scholars of Gondar, Galilee,
You would have died like the death of Joel (mentioned by Joel)²²⁶ and your history would have
dried up forever, like a fig-tree.

For it, eating the food of alien is like eating the thistles (Hos 10:8; Gen 3:18) sprouting from the
mouth of the wilderness (of lion), by the prophet himself;

And the food which is immoral, spouted out from an oath of hatred

How come that the mistress of the fig-tree invited you to her feast?

Do they celebrate together a feast of joy and pleasure?

Hens with hawks and lamb with wolf?

Discussion

This Qəne is called “historical Qəne” in as much as it tells what was taking place in the country regarding matters of faith. The historical context is as follows. Church Scholars of Gondar were invited to a banquet by Catholics, who had built a modern school. Now their invitation was not accepted by the Church Scholars.

Here, the master poet is approving their decision and indirectly saying: “good that you did not participate in the celebration prepared by the Catholics”. Otherwise, your history and memory would have been extinct. The image driven from the world of nature, namely of hens and hawks is used to underline the incompatibility of two theological positions. This phenomenon takes back 451 A.D. the conference of Chalcedon the dissimilarity of the theological issues between Oriental and Catholic domains as the leaders St. Cyril the patriarchate of Alexandria and Leo the pope of Rome.

Summary

The above presented, translated and discussed Qənəs show the extraordinary importance given to creativity, to biblical materials and observation of nature. Besides, the poets are inspired by historical, socio-political and current situations which are addressed in their Qənəs. Abənnät schools have contributed a lot to aesthetics, poetry, street composition, music and philosophy in Ethiopia. Now, since these works were composed in Gə’ əz, it may take some time before they

²²⁶ Be dismayed, you farmers, wail, you vinedressers, over the wheat and the barley; for the crops of the field are ruined. (Joe 1:11 NRS).

are translated and presented and their true value is known. It is unavoidable that the poems of our fathers will be forgotten as each generation passes by. Therefore, as Alemahehu Moghas. (1948) stated it is great importance for the community to write record and study what was brought down to the next generation through poetry.

It is noteworthy to study verses in the New Testament that contain quotations and allusions to the Book of Joel, among other things. The Ethiopic Book of Joel is quoted or alluded to in the aforementioned Ethiopic texts. In the Book of Joel, different symbols have their own symbolic emblems to be interpreted. For example, locusts symbolize the Babylonian army, and the blowing of a trumpet is used to drive away the army or the real locusts, if they exist traditionally. This entire still applied in Ethiopia today. Like other biblical commentaries, the Ethiopian interpretation of the Book of Joel reflects a thorough interest in literary tradition. Both historical and allegorical exegetical methods are given space as long as they help uncover the mystery of Christian teaching. The search for the inner meaning of words, phrases, and passages is done in order to explore and appreciate Christian theology. This paper provides a glimpse into the most interesting theological, liturgical, or devotional texts that offer comments, references, and allusions to the Ethiopic Book of Joel. In doing so, it highlights the significance of textual history as a source of inspiration in Ethiopian literature or commentary on Joel, as well as the use of biblical passages in subsequent liturgical and non-liturgical texts.

CHAPTER SEVEN

7. CONCLUSION

7.1 Summary

The main objective of this research was to produce a critical edition and annotated translation of the Ethiopic Book of Joel followed by an in-depth discussion of its reception in the Ethiopian literary and liturgical tradition. Accordingly, the Ethiopic manuscripts of the Book of Joel had first been identified and collected. After the transcription of the collected manuscripts the research proceeded to the work of collation in view of identifying the distinctive readings and the significant variants. This led into the critical edition of the Gə'əz version of Joel with a critical apparatus that takes into consideration the pertinent data of the Hebrew, Greek, Syriac and Arabic versions.

7.2 Findings

7.2.1 Philological findings

This dissertation has shown the significant variants extant in the Gə'əz witnesses of the Ethiopic Book of Joel, dated from the 14th century until 20th century. The thesis has confirmed the scholarly consensus according to which the Gə'əz version of the Book of Joel is a translation from the LXX, while still remembering Ethiopian innovations, sign of a dynamic interpretation. In fact, compared with the Hebrew or Greek versions, the research has shown that the Ethiopic Book of Joel is by and large a faithful translation. The cause of the textual variants has been discussed from a philological and literary point of view. The examinations of the Hebrew and the Greek versions have been helpful to see how the Ethiopic translation shows a careful attention to its readers and its audience.

One major finding concerns the changes made in view of making the text understandable to the new Ethiopian context. By doing this, we see how Ethiopian translators solved problems of understanding caused by sentences that contain grammatical or semantic complications in the Hebrew or the Greek versions. One can also conclude that most Ethiopian manuscripts are close to the Greek or Septuagint version while very few recent manuscripts show a particular affinity with the Hebrew version of the book of Joel.

Some peculiar Ethiopian readings have been explained in connection with an examination of original languages, namely the Hebrew and the Greek versions of the Ethiopic book of Joel. In this connection the peculiar readings of UNESCO 10.34 and EMP 949, (family 5), that are close to the Hebrew via a Latin Vulgate, enabled the researcher to take into consideration issues of historical context. The research has demonstrated that most of the variants are based within the tradition of Ethiopic witnesses. The internal variants reflect, in a remarkable manner, local innovation, adaptations and contextualization. The Ethiopian innovations betray a rich hermeneutical endeavor.

This has been confirmed during the research work in which a critical edition of the Ethiopic version of the Book of Joel has been produced with an annotated translation of the same in English. The critical edition has enabled us to identify different families and to trace the textual history of the Ethiopic Book of Joel.

It has been examined that the translation of the Book of Joel into Ethiopic paid attention both to issues of fidelity and clarity. On the one hand, we have seen that tried to reproduce the message from the original versions. On the other, the Ethiopian translators have struggled to offer an intelligible text to the Ethiopian readers. In this connection, the research has given particular attention to Joel 1:15, whereby significant differences between several Ethiopic manuscripts have been detected. Thus, while UNESCO 10_34, reads “አኅ አኅ አኅ ዕለት እስመ አልጸቀት ዕለተ እግዚአብሔር” EMMML1768, has “አሌ ሊተ አሌ ሊተ ይእተ ዕለተ እስመ አልጸቀት ዕለተ እግዚአብሔር”. When we come to d’Abbadie 35, one gets “አሌ ለነ አሌ ለነ ይእተ ዕለተ እስመ አልጸቀት ዕለተ እግዚአብሔር”. As for IES and the *’andamta Commentary*, we remarked another reading, namely, “አሌ ለክሙ ይእተ ዕለተ እስመ አልጸቀት ዕለተ እግዚአብሔር”.

A close examination of these differences has allowed us to remark on various elements. Among these, a reading that expresses pain and the imminence of some danger, without precision as to who is suffering, has been observed behind UNESCO 10_34. On the other hand, EMMML1768 has shown that it is the prophet who suffers. The fact that not only the prophet but also the people are suffering has been detected in d’Abbadie 35. The research has also shown that according to IES 0077 and the *’andamta Commentary*, the warning is directly addressed to the

people, without including the prophet. These differences have been discussed in which their cause is internal and did not depend on reliance on one original language.

A similar phenomenon has also been noticed in Joel 2:3 whereby one finds three variants. UNESCO 10_34 read “like the garden of delight (ከሙ ገነተ ተድላ), and EMMML1768 had “like the garden of rejoicing” (ከሙ ገነተ ትፍስሐተ) and “like the garden of Edom” (ከሙ ገነተ ኤዶም) were attested in IES 0077 and the *'andāmta Commentary*. The study has shown that the latter is close to the Hebrew, where the former two readings are closer to the Greek, while also showing some freedom of translation.

The Ethiopian innovation has also been examined in In Joel 2:16, whereby IES 0077, unlike EMMML 1768, UNESCO 10.34 and the *'andāmta Commentary* that read ወቀድሱ (and bless), has ወሐድሱ (and renew). It has not been able to determine whether we are dealing here with intentional changes, or a difference caused by scribal error. What one should underline is the fact that the variant attested in IES 0077 is meaningful since it invites the renewal of the assembly or the community.

This study has also shown that the Book of Joel is very much appreciated in Ethiopian literary and liturgical world.

This research has identified important manuscripts of the Book of Joel. Besides, it has also collated the transcribed manuscripts which allowed the research to identify the distinctive readings as well as the most significant variants. After that, the research produced a critical edition of the Ethiopic Book of Joel.

The critical apparatus has included the relevant data available existing in the Hebrew, Greek, Syriac and Arabic versions.

7.2.2 Findings concerning the reception of the Book of Joel

As far as reception is concerned the work has quotations and allusions have been identified in Ethiopic literature. Through the identification of quotations and allusions from Ethiopic Book of Joel in Ethiopic literature, the research has demonstrated that Ethiopic version of Joel has been widely received in Ethiopic literature. Qəne, Sənkсар, in liturgical texts like the Dəgg^{wā}, Anaphora. The research has demonstrated the presence of various meanings of the original

biblical text throughout the Ethiopian literary and liturgical history. Thanks to Jauss' Reception History Theory, we have been able to appreciate the value of Ethiopian hermeneutics through the *Andəmta* commentaries as well as the oral interpretations of the Book of Joel in Ethiopian liturgy and *Qəne*.

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ማተሚያ ቤት።

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ማተሚያ ቤት።

አለማየሁ ሞገስ።1987። ኢትዮጵያዊ ቅኔ። ያልታተመ።

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ትንሣኤ ዘጉባኤ ማተሚያ ቤት።

ከኢትዮጵያ ቋንቋዎች አካዳሚ ። 1980። የግእዝ ቅኔያት የሥነ ጥበብ ቅርስ

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ከኢትዮጵያ ቋንቋዎች አካዳሚ።1984። የግእዝ ቅኔያት የሥነ ጥበብ ቅርስ ንባቡ

ከነትርጓሜው። አዲስ አበባ፤ ብርሃንና ሰላም ማተሚያ ቤት።

ከኢትዮጵያ ቋንቋዎች ጥናትና ምርምር ማእከል አዲስ አበባ ዩኒቨርሲቲ።1995።የግእዝ

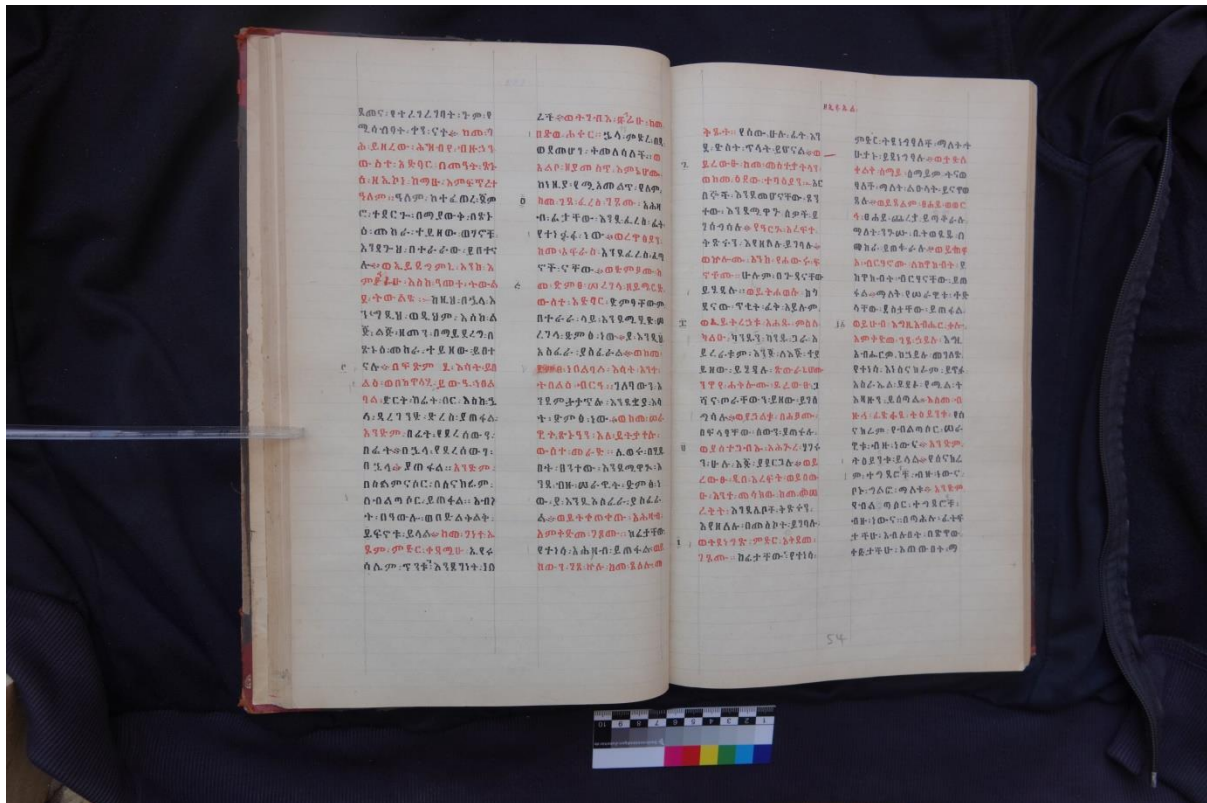
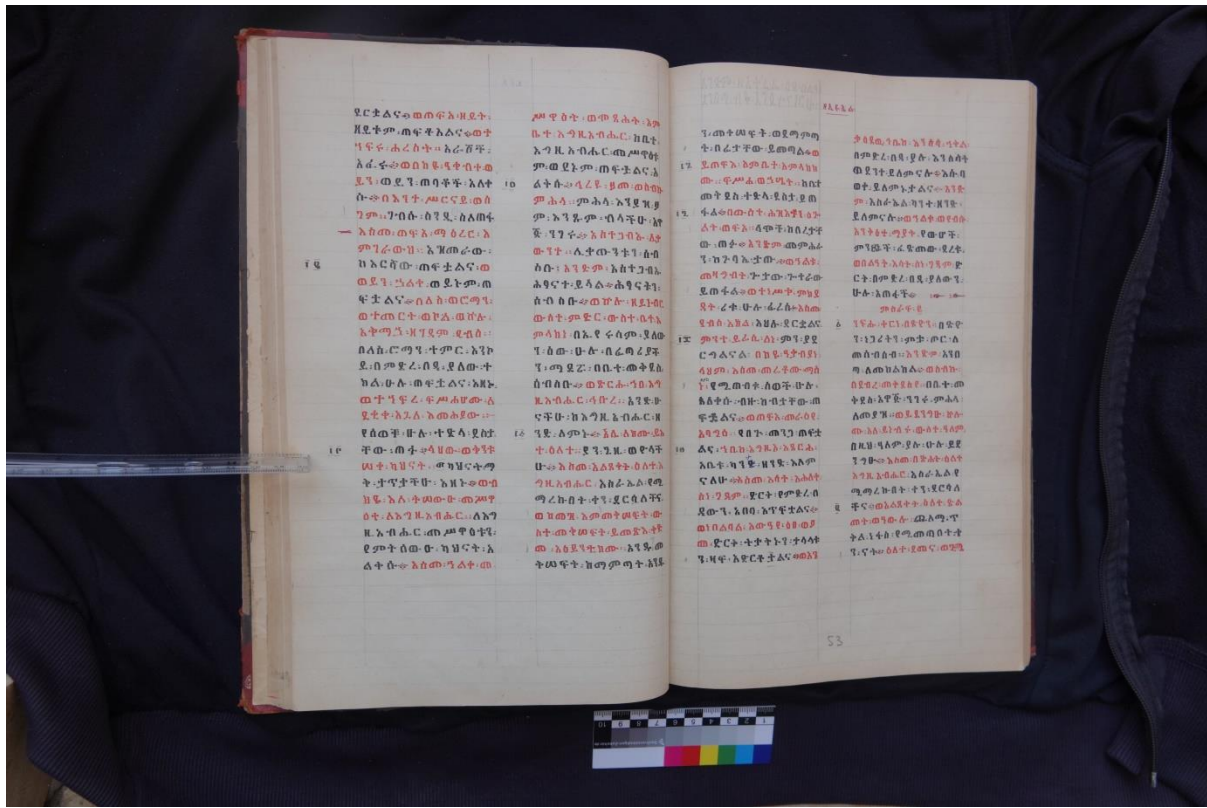
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Appendix I

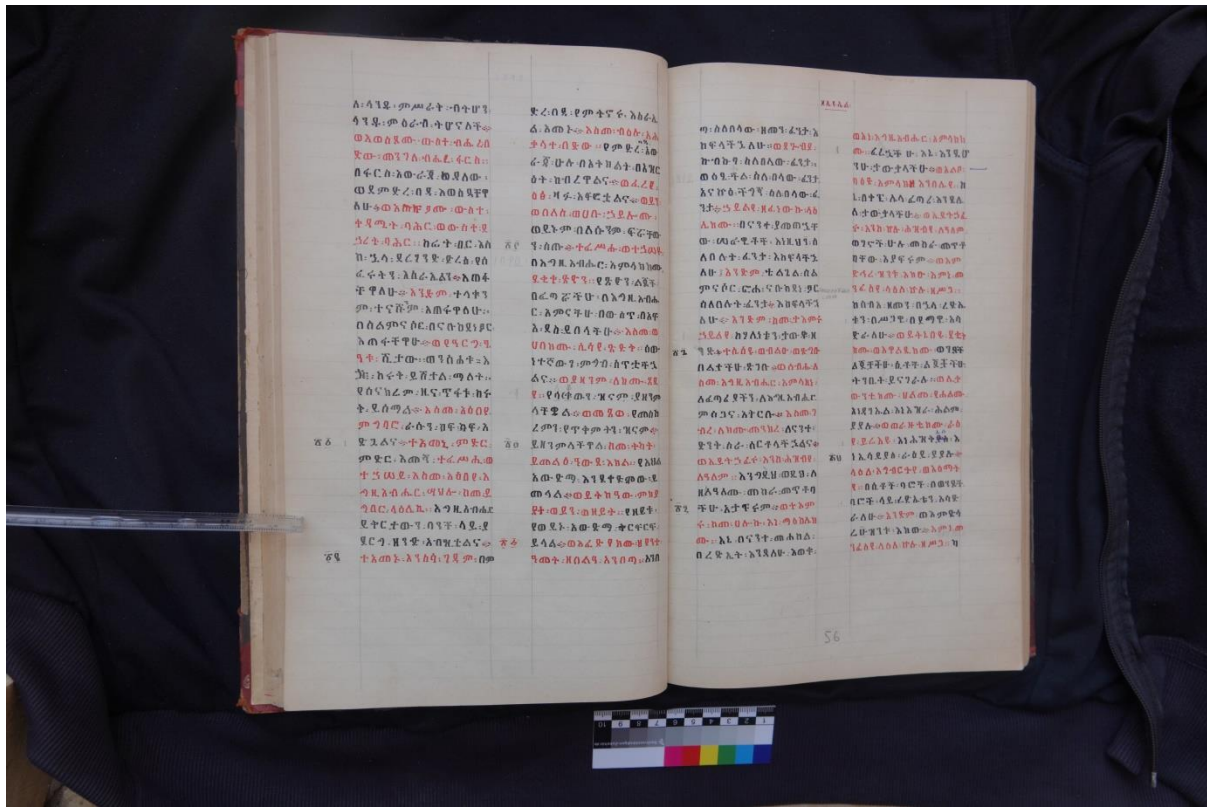
Gə'əz-Amharic-Adəmta Commentary

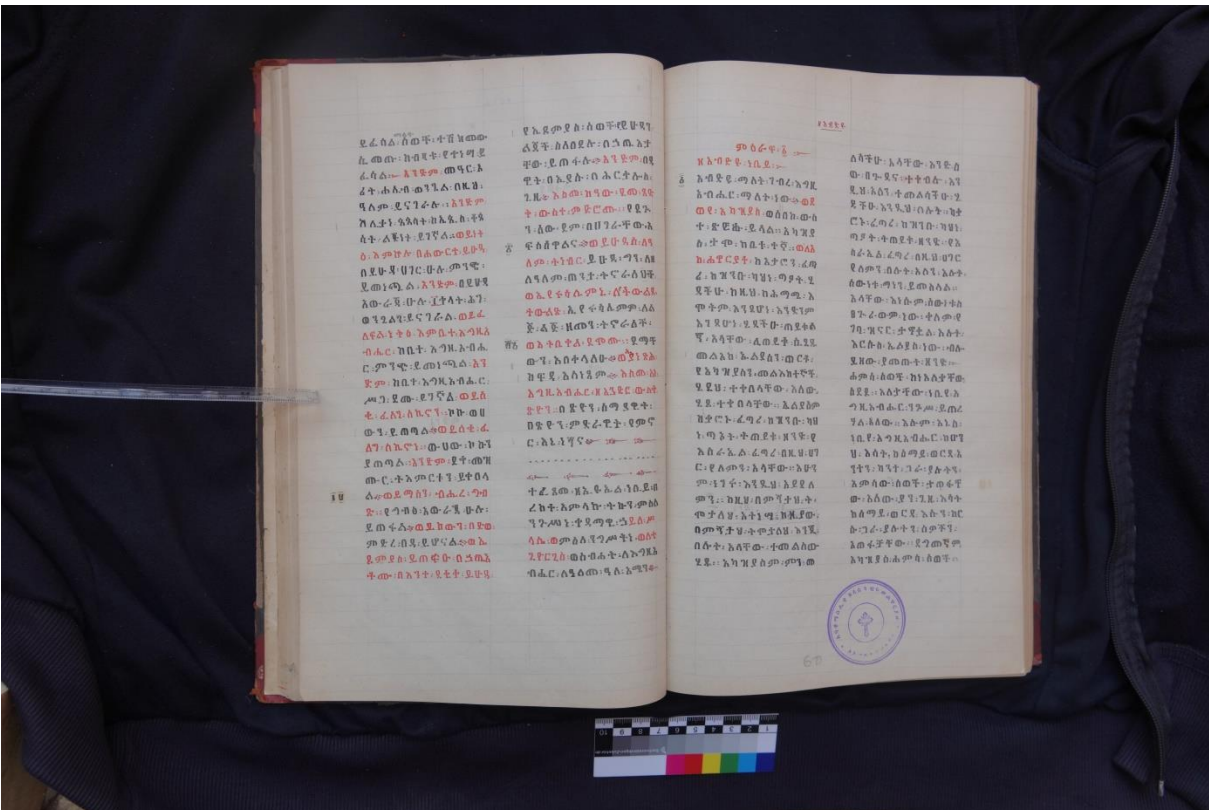
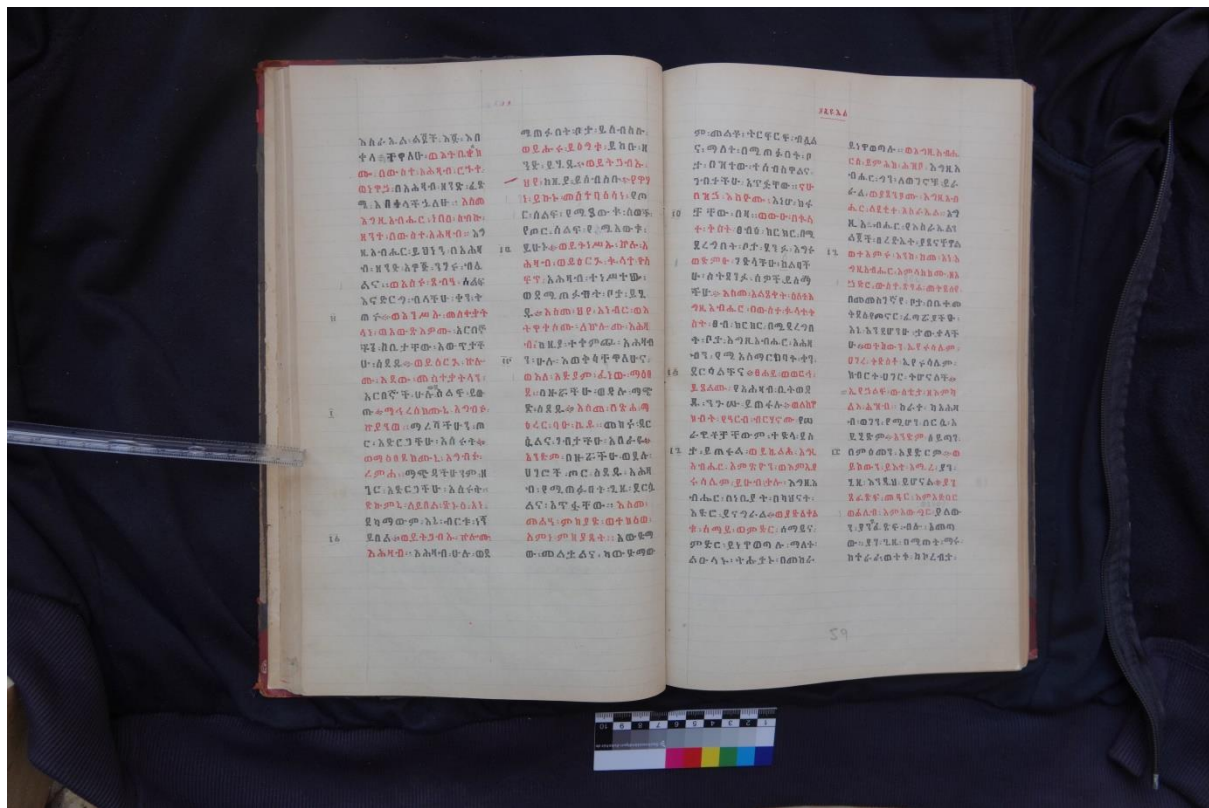
That is found in Bahr Dar at the hand of Liqa Liqawunt Simakona Malak digitized by the researcher.









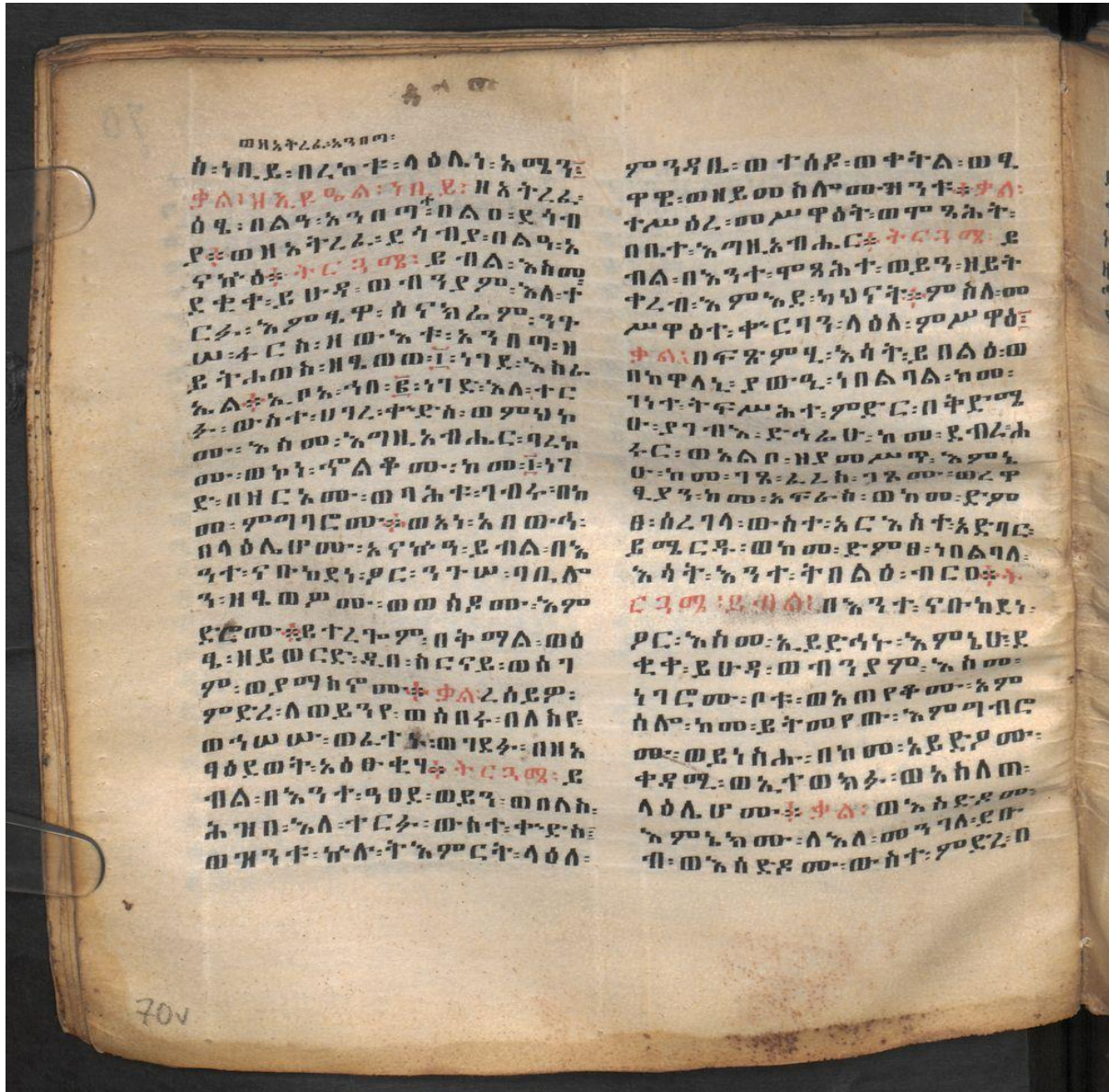


Appendix II

Gə'əz by Gə'əz commentary very selected verses.

Here is a link to the images of the Vienna 16 Tərgw^ame manuscript.

https://digital.onb.ac.at/RepViewer/viewer.faces?doc=DTL_6261085&order=1&view=SINGLE



ህር፡ ዓማጃ። ቃል፡ ወደዓርጉ፡ ቁ።
 ላተ፡ የአፍጥሥ፡ ነፍሱ፡ ህይወት፡ ስር፡ ወ
 ነት፡ ሞት፡ ስሙ፡ ለኩሎ፡ ስሙ፡ ኦህባብ።
ቃር፡ ማ፡ ይብል፡ በእንተ፡ ስለተት፡ ግን
 ሣኢ፡ ወቃሉ፡ ኦይነብር፡ ወኦይነግር።
 በእንተ፡ ነቢር፡ ወቀደም፡ ኦላክርስ
 ቸክ፡ ተሰገወ፡ ኦማር፡ ምስክር።
 ኦይደ፡ ወንጌል፡ ይኩን፡ በሰለተ፡ ት
 ግሣኢ፡ ወደከተርኦ፡ በሥጋ፡ በክሙ
 ነገረ፡ ዳንኦ፡ ነቢር፡ ወመጻክ
 ፍት፡ ቅድሚያ፡ ወከሎ፡ ስሙ፡ ስላክ
 ክት፡ ወሐራ፡ ስማይ፡ ይቀውሙ፡ ትደ
 ሚሆ፡ የዋ፡ ኦከላት፡ ወትኦል፡ ሐተኦ
 ኦላት፡ ይቀውሙ፡ ወኦቶ፡ ከፍኦ።
ቃል፡ ኦስሙ፡ ክሙ፡ ደሙ፡ ዳድ፡ ትውከ
 ተ፡ ምድር፡ ስሙ፡ ቃር፡ ማ፡ ይብል፡ በ
 ኦንተ፡ ክካርደክ፡ ወልደ፡ በራክ፡ ይዘቀ
 ተልም፡ ማዕከሉ፡ ቢቶ፡ መቅደስ፡ ወም
 ሥዋዕት፡ ተገራ፡ ደሙ፡ ዘኦ፡ ይኦ፡ ነቢይ፡
 በረከተ፡ ላዕሊ፡ ኦሚን። **ቃል፡ ዘኦ**
ቃደ፡ ወደክውን፡ መድኃኒት፡ በደብ
 ረ፡ ዳድ፡ ግን፡ ወደክውን፡ ትዳሱ፡ ወይወ
 ርክም፡ ቢቶ፡ ደዕቆብ። **ቃር፡ ማ፡ ይብ**
 ል፡ በእንተ፡ ግብረ፡ ክርክቶክ፡ መድዳ
 ግ፡ ወክክተርኦ፡ ቶቶ፡ ወድኒ፡ ዓለም፡
 ኦምኦ፡ ስይጣግ፡ ወኦምኦ፡ ስምልኩ፡
 ጣዖት፡ ዘይደሉ፡ በእንተ፡ ኦሆሙ፡ ቀት

ል፡ ወተብርብር፡ ወደዋድ፡ ለዓለም።
 ወኦክክ፡ ለዓለም፡ ኦላተ፡ ገላንም፡ ለደ
 ኃሪት፡ ወኦይሆ፡ ይደግኦ፡ ኦክተርኦ
 የትክሙ፡ ይሚ፡ ፍሎሙ፡ መንግሥ
 ተ፡ ወይትቃተል፡ የሙ፡ ኦክባብ፡ ፍሆ፡
 ተሐክው፡ ተሐዝዖት፡ ስቃሉ፡ ዘው
 ክተ፡ ወንጌል፡ ኦስሙ፡ መኦክኩ፡ ክሙ፡
 ኦክይደ፡ ለዓለም፡ ወፈቀደ፡ ኦግግ፡
 ኦላ፡ ተሐጥሎ፡ ኦምቢ፡ ተኦክራኦል።
 ወኦሙ፡ ግቶ፡ ይፈትደም፡ ትላኦክ
 ዛብ፡ ወየሐጥል፡ ዓለሙ፡ ፍሆ፡ ኦኦተሐ
 ዝዮት፡ ሐሐተ፡ በክንተ፡ ተከፋ፡ ሆ
 ሙ፡ ኦይ፡ ኦይም፡ ለፍርብ፡ ተከኦን
 በለ፡ በክካኦ፡ መደኩ፡ ግን፡ ዓለሙ፡ ወ
 ኦርዳኦ፡ ይኩን፡ ግምሙ፡ በክሙ፡ ኦ
 ዘዘሙ፡ ኦግዚኦኦ፡ ኦንት፡ ስኩን
 ኦ፡ ወይ፡ ግን፡ ኦክራኦል፡ ወዝንቶ፡
 በርትዕ፡ ኦምኦ፡ ኦግዚኦኦ፡ ክክ
 ሙ፡ ኦሙ፡ ግቶ፡ ስበክ፡ ለሙ፡ ወኦቶ
 ክኦ፡ ወክም፡ ግን፡ ላዕሊ፡ ሆሙ፡ በዘ
 ገብሩ፡ ኦስሙ፡ ኦሙ፡ ግቶ፡ ኦምክሙ
 ይሙ፡ ይደሉ፡ ፍትሐ፡ ላዕሊ፡ ሆሙ፡ በ
 ክሙ፡ ምግግሮሙ፡ ኦስሙ፡ ኦግዚኦ
 ብሐር፡ ነበብ፡ ወይወርክም፡ ስብኦ፡ ግ
 ፍብ፡ ለደብረ፡ ግሰው፡ **ቃል፡ ግንኦክ**
 ክርኦ፡ ዘተኦብ፡ ግንቶ፡ ነቢይ፡ በኦን
 ተ፡ ግብረ፡ ክርክቶክ፡ ወክተ፡ መክ፡ ፍ

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<p>ይሬሲ ለነ በከዩ ዐቃብያነ ላሕም እስመ ኅልቀ መርዔዎቼ ወጠፍአ መራዕዩ አባግዕ።</p>	<p>בְּהַמִּכְּנֵי עֲדָרַי בָּקָר כִּי אֵין מְרַעֵה לְהֵם עֲדָרַי אֵצֶל נַפְשָׁם</p>	<p>ἐαυτοῖς; ἔκλαυσαν βουκόλια βοῶν, ὅτι οὐχ ὑπῆρχεν νομὴ αὐτοῖς, καὶ τὰ ποίμνια τῶν προβάτων ἠφανίσθησαν.</p>	<p>כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח</p>	<p>الْبَهَائِمُ! هَامَتْ قُطْعَانُ الْبَقَرِ لِأَنَّ لَيْسَ لَهَا مَرْعَى. حَتَّى قُطْعَانُ الْعَنَمِ تَقْفَى.</p>
<p>1:19 ኅቤከ እግዚአ እጸርሕ እስመ እሳት አኅለቀ ሥነ ገዳም ወነበልባል አውዐዩ ዕፀወ ወአዕዋሙ።</p>	<p>1:19 אֲלֵי הַיְהוָה הֲלֹכָה אֵשׁ כִּי אֶקְרָא תִּישָׁר מִדְּבַר הַלְּהֹכָה לְהַשִּׁיב פְּלִי-עֲצֵי הַיָּשָׁר</p>	<p>1:19 πρὸς σέ, κύριε, βοήσομαι, ὅτι πῦρ ἀνήλωσεν τὰ ὠραῖα τῆς ἐρήμου, καὶ φλοῶξ ἀνήψεν πάντα τὰ ξύλα τοῦ ἀγροῦ·</p>	<p>1:19 ኅሐለ כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח</p>	<p>1:19 إِلَيْكَ يَا رَبُّ أَصْرُخُ، لِأَنَّ نَارًا قَدْ أَكَلَتْ مَرَاعِيَ الْبَرِّيَّةِ، وَلِهَيْبًا أَحْرَقَ جَمِيعَ أَشْجَارِ الْحَقْلِ.</p>
<p>1:20 ወአንቃዕደዉ ኅቤከ እንስሳ ሐቅል ወኅልቁ ወዩብሱ አንቅዕተ ማዖት ወበልዐት እሳት ሥነ ገዳም።</p>	<p>1:20 אֲנִי וְהַיְהוָה נִשְׁפָּטִים בְּיָשָׁר וְהַיְהוָה יִשְׁפָּט בְּיָשָׁר</p>	<p>1:20 καὶ τὰ κτήνη τοῦ πεδίου ἀνέβλεψαν πρὸς σέ, ὅτι ἐξηράνθησαν ἀφέσεις ὑδάτων καὶ πῦρ κατέφαγεν τὰ ὠραῖα τῆς ἐρήμου.</p>	<p>1:20 ዓ כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח</p>	<p>1:20 حَتَّى بَهَائِمُ الصَّحْرَاءِ تَنْظُرُ إِلَيْكَ، لِأَنَّ جَدَاوِلَ الْمِيَاهِ قَدْ جَفَّتْ، وَالنَّارَ أَكَلَتْ مَرَاعِيَ الْبَرِّيَّةِ.</p>
<p>2:1 ንፍኑ ቀርነ በጽዮን ወስብኩ በደብረ መቅደስዩ ወይደንግፁ ኩሎሙ እለ ይነብሩ ውስተ ምድር እስመ አልጸቀት ዕለተ እግዚአብሔር ወበጽሐት።</p>	<p>2:1 וְקָעוּ שׁוֹפָר בְּצִיּוֹן וְהָרִיעוּ בְּהַר קְדֻשָׁי וְרָגְזוּ כֹל יְשֵׁבֵי הָאָרֶץ כִּי-יָבֵא יוֹם-יְהוָה כִּי בִּרְקָב</p>	<p>2:1 Σαλπίζατε σάλπιγγι ἐν Σιων, κηρύξατε ἐν ὄρει ἀγίῳ μου, καὶ συγχυθήτωσαν πάντες οἱ κατοικοῦντες τὴν γῆν, διότι πάρεστιν ἡμέρα κυρίου, ὅτι ἐγγύς,</p>	<p>2:1 כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח</p>	<p>2:1 اضربوا بالبوق في صهيون. صوّثوا في جبل قدسي! ليرتعد جميع سكان الأرض لأن يوم الرب قادم، لأنه قريب</p>
<p>2:2 ዕለተ ጽልመት ወዐውሎ ዕለተ ደመና ወጊጫ ከመ ጎሕ ይዘረዉ ሕዝብዩ ብዙኅ ውስተ አድባር በመዐት ወጽኑዕ ዘኢኮነ</p>	<p>2:2 יוֹם חֹשֶׁךְ וְצַלְמָה יוֹם עָנָן וְעָרָפֶל כַּשֶּׁמֶט כַּפְּרָשׁ עַל-הַהָרִים עִם רֶב וְעֵצוֹם כְּמַהוּ לֹא יִהְיֶה מִן-הַעֲוֹלָם וְאֶת-רִיחוֹ לֹא יִרְחוֹ: יוֹם-יְהוָה</p>	<p>2:2 ἡμέρα σκοτους καὶ γνόφου, ἡμέρα νεφέλης καὶ ὀμίχλης. ὡς ὄρθρος χυθήσεται ἐπὶ τὰ ὄρη λαὸς πολλὺς καὶ ἰσχυρός· ὅμοιος αὐτῷ οὐ γέγονεν ἀπὸ</p>	<p>2:2 כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח כחכח</p>	<p>2:2 يَوْمٌ ظُلَامٍ وَقَتَامٍ يَوْمٌ عَيْمٍ وَضُبَابٍ، مِثْلُ الْفَجْرِ مُمْتَدًّا عَلَى الْجِبَالِ. شَعْبٌ كَثِيرٌ وَقَوِيٌّ لَمْ يَكُنْ تَطْبِيرُهُ مُنْذُ الْأَزَلِ، وَلَا يَكُونُ أَيْضًا بَعْدَهُ إِلَى سِنِي دَوْرٍ قَدَوْرٍ</p>

<p>ተባዕዖን የዐርጉ አረፍተ ወኩሎሙ እንከ የሐውሩ ፍፍቶሙ ወኢይትገሃሁ እምፍፍቶሙ።</p>	<p>ወገገገገ</p>	<p>τείχη, και ἕκαστος ἐν τῇ ὁδοῦ αὐτοῦ πορεύσεται, και οὐ μὴ ἐκκλίνωσιν τὰς τριβους αὐτῶν,</p>	<p>ገመገሙ ገመገሙ ገመገሙ ገመገሙ ገመገሙ ገመገሙ</p>	<p>وَأَجِدْ فِي طَرِيقِهِ، وَلَا يُغَيِّرُونَ سُبُلَهُمْ</p>
<p>2:8 ወኢይትራሃቁ አሐዱ እምካልኡ ጽውረኒሆሙ ንዋየ ሐቅሎሙ ይረውዱ ወያህልቁ በሐፀሙ።</p>	<p>2:8 אִישׁ וְאִשָּׁה יִתְּקוּן בְּדַרְכָּם וְיִשְׁמְרוּ אֶת־דְּרֹכֵיהֶם וְיִשְׁמְרוּ אֶת־דְּרֹכֵיהֶם</p>	<p>2:8 και ἕκαστος ἀπὸ τοῦ ἀδελφοῦ αὐτοῦ οὐκ ἀφέξεται· καταβαρυνόμενοι ἐν τοῖς ὅπλοις αὐτῶν πορεύσονται και ἐν τοῖς βέλεσιν αὐτῶν πεσοῦνται και οὐ μὴ συντελεσθῶσιν.</p>	<p>2:8 ገመገሙ ገመገሙ ገመገሙ ገመገሙ ገመገሙ ገመገሙ</p>	<p>2:8 وَلَا يَزَاحُمُ بَعْضُهُمْ بَعْضًا. يَمْسُونَ كُلُّ وَاحِدٍ فِي سَبِيلِهِ، وَبَيْنَ الْأَسْلِحَةِ يَقَعُونَ وَلَا يَنْكَبِرُونَ</p>
<p>2:9 ወያስተጋብኡ አህጉረ ወይረውዱ ዲበ አረፍት ወየዐርጉ ውስተ አብያት ወይበውኡ እንተ መሳክው ከመ ሰረቅት።</p>	<p>2:9 בְּעִיר יְשׁוּבָה יִבְּנוּ בְּחֻמֹּתֶיהָ וְיִבְנוּ בְּעִיר יְשׁוּבָה יִבְּנוּ בְּחֻמֹּתֶיהָ</p>	<p>2:9 τῆς πόλεως ἐπιλήμγονται και ἐπὶ τῶν τειχέων δραμοῦνται και ἐπὶ τὰς οἰκίας ἀναβήσονται και διὰ θυρίδων εἰσελεύσονται ὡς κλέπται.</p>	<p>2:9 - ገመገሙ ገመገሙ ገመገሙ ገመገሙ ገመገሙ ገመገሙ</p>	<p>2:9 يَتَرَاكُضُونَ فِي الْمَدِينَةِ. يَجْرُونَ عَلَى السُّورِ. يَصْعَدُونَ إِلَى الْبُيُوتِ. يَدْخُلُونَ مِنَ الْكُوَى كَاللِّصِّ</p>

አምላካቸው።				
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<p>2:18 ወቀንአ እግዚአብሔር ለምድሩ ወመሐከሙ ለሕዝቡ።</p>	<p>2:18 - הַיְהוָה יִצְרָאֵל יִמְצָא עֲלֵינוּ</p>	<p>2:18 Και ἐζήλωσεν κύριος τὴν γῆν αὐτοῦ καὶ ἐφείσατο τοῦ λαοῦ αὐτοῦ.</p>	<p>2:18 ለግዚአብሔር ለምድሩ ወመሐከሙ</p>	<p>2:18 فَيَغَارُ الرَّبُّ لِأَرْضِهِ وَيَرِقُّ لِشَعْبِهِ</p>
<p>2:19 ወተሰጥዎሙ እግዚአብሔር ወይቤሎሙ ለሕዝቡ ናሁ አነ እፌኑ ለክሙ እክለ ወወይነ ዘይተ ወቅብዐ ትብልዑ ወትጸግቡ ወኢይሬስዩክሙ ጽዕለተ ለአሕዛብ።</p>	<p>2:19 הֲיִהְיֶה וְיִעַן יִנְיָ וְיִמְצָאנוּ לְעֵמֹק הַיְדֹדֹת כִּכְּלֵךְ הַיְדֹדֹת וְשִׁוְרֵי הַיְדֹדֹת וְאֵלֵינוּ וְיִתְּנֵנוּ אֶת־בְּרִיחַ הַיְדֹדֹת וְיִתְּנֵנוּ אֶת־בְּרִיחַ הַיְדֹדֹת</p>	<p>2:19 καὶ ἀπεκρίθη κύριος καὶ εἶπεν τῷ λαῷ αὐτοῦ Ἴδου ἐγὼ ἐξαποστέλλω ὑμῖν τὸν σῖτον καὶ τὸν οἶνον καὶ τὸ ἔλαιον, καὶ ἐμπλησθήσεσθε αὐτῶν, καὶ οὐ δώσω ὑμᾶς οὐκέτι εἰς ὄνειδισμὸν ἐν τοῖς ἔθνεσι·</p>	<p>2:19 ለግዚአብሔር ለምድሩ ወመሐከሙ ለሕዝቡ ናሁ አነ እፌኑ ለክሙ እክለ ወወይነ ዘይተ ወቅብዐ ትብልዑ ወትጸግቡ ወኢይሬስዩክሙ ጽዕለተ ለአሕዛብ።</p>	<p>2:19 وَيُجِيبُ الرَّبُّ وَيَقُولُ لِشَعْبِهِ: «هَآنَذَا مُرْسِلٌ لَكُمْ قَمْحًا وَمِسْطَرًا وَزَيْتًا لِتَشْبَعُوا مِنْهَا، وَلَا أَجْعَلُكُمْ أَيْضًا عَارًا بَيْنَ الْأُمَمِ</p>
<p>2:20 ወእስድዶሙ እምኔክሙ ለእለ ሙንገለ ሰሜን ወእወስዶሙ ውስተ ምድረ በድው ሙንገለ ብሔረ ፋርስ ወአጠፍአሙ እምቀዳሚት ባሕር እስከነ ባሕር ድኃሪት ወዮርግ ዲአቱ ወዮርግ ንስኑቱ እስመ አዕባዩ ምግባር።</p>	<p>2:20 וְיִפְצְצוּ-תֵּיבֵי הַיָּם וְיִפְצְצוּ-תֵּיבֵי הַיָּם וְיִפְצְצוּ-תֵּיבֵי הַיָּם וְיִפְצְצוּ-תֵּיבֵי הַיָּם</p>	<p>2:20 καὶ τὸν ἄπο βορρᾶ ἐκδιώξω ἄφ' ὑμῶν καὶ ἐξώσω αὐτὸν εἰς γῆν ἄνυδρον καὶ ἀφανιῶ τὸ πρόσωπον αὐτοῦ εἰς τὴν θάλασσαν τὴν πρώτην καὶ τὰ ὀπίσω αὐτοῦ εἰς τὴν θάλασσαν τὴν ἐσχάτην, καὶ ἀναβήσεται ἡ σαπρία αὐτοῦ, καὶ ἀναβήσεται ὁ βρόμος αὐτοῦ, ὅτι ἐμεγάλυνεν τὰ ἔργα αὐτοῦ.</p>	<p>2:20 ለግዚአብሔር ለምድሩ ወመሐከሙ ለሕዝቡ ናሁ አነ እፌኑ ለክሙ እክለ ወወይነ ዘይተ ወቅብዐ ትብልዑ ወትጸግቡ ወኢይሬስዩክሙ ጽዕለተ ለአሕዛብ።</p>	<p>2:20 وَالشِّمَالِيَّ وَأُبْعِدُهُ عَنْكُمْ، وَأَطْرُدُهُ إِلَى أَرْضٍ نَائِيفَةٌ وَمُقْفِرَةٌ. مَقْدَمَتُهُ إِلَى الْبَحْرِ الْأَسْرَقِيِّ، وَسَاقَتُهُ إِلَى الْبَحْرِ الْعَرَبِيِّ، فَيُصْعَدُ نَنَائُهُ، وَيَنْطَلِعُ زُهْمَتُهُ، لِأَنَّهُ قَدْ تَصَلَّفَ فِي عَمَلِهِ</p>
<p>2:21 ተአመኒ ምድር ተፈሥሒ ወተሐሠዪ እስመ አዕባዩ እግዚአብሔር ሃህሎ ከመ ይግባር</p>	<p>2:21 וְיִפְצְצוּ-תֵּיבֵי הַיָּם וְיִפְצְצוּ-תֵּיבֵי הַיָּם</p>	<p>2:21 θάρσει, γῆ, χαῖρε καὶ εὐφραίνου, ὅτι ἐμεγάλυνεν κύριος τοῦ ποιῆσαι.</p>	<p>2:21 ለግዚአብሔር ለምድሩ ወመሐከሙ ለሕዝቡ ናሁ አነ እፌኑ ለክሙ እክለ ወወይነ ዘይተ ወቅብዐ ትብልዑ ወትጸግቡ ወኢይሬስዩክሙ ጽዕለተ ለአሕዛብ።</p>	<p>2:21 لَا تَخَافِي أَيُّهَا الْأَرْضُ. أَتَبْهَجِي وَأَفْرَجِي لِأَنَّ الرَّبَّ يُعْظِمُ عَمَلَهُ</p>

<p>ዘእንቤለዮ ወኢትትጎፈሩ እንከ ኩልክሙ ሕዝብዮ ለዓለም።</p>		<p>οὐκέτι πᾶς ὁ λαός μου εἰς τὸν αἰῶνα.</p>	<p>لحم</p>	
<p>2:28 ወእምድጎረ ዝንቱ አክዑ እምነ መንፈስዮ ላዕላ ኩሉ ዘሥጋ ወይትኔበዩ ደቂቅክሙ ወአዋልዲክሙ ወሊቃውንቲክሙ ሕልሙ ዮሐልሙ ወወራተቲክሙ ራእዮ ይሬእዩ።</p>	<p>3:1 וְהָיָה אֲנִי לְבָשָׁר וְלֶחֶם וְיָשָׁב וְיָדָבְרָה אִתְּכֶם וְיָדַעְתֶּם כִּי יְהוָה אֲנִי וְיָשָׁב וְיָדָבְרָה אִתְּכֶם וְיָדַעְתֶּם כִּי יְהוָה אֲנִי</p>	<p>2:28 και ἔσται μετὰ ταῦτα καὶ ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σὰρκα καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται καὶ οἱ νεανίσκοι ὑμῶν ὀράσεις ὄψονται.</p>	<p>3:1 1. አገራዊ ጥራት 2. ጥራት ጥራት 3. ጥራት ጥራት 4. ጥራት ጥራት 5. ጥራት ጥራት 6. ጥራት ጥራት 7. ጥራት ጥራት 8. ጥራት ጥራት</p>	<p>2:28 وَيَكُونُ بَعْدَ ذَلِكَ أَنِّي أَسْكُبُ رُوحِي عَلَى كُلِّ بَشَرٍ، فَيَتَنَبَّأُ بِنُؤُومِكُمْ وَبَنَاتِكُمْ، وَيَخْلُمُ شَبُوحَكُمْ أَحْلَامًا، وَيَرَى سُبَابَكُمْ رُؤَى.</p>
<p>2:29 ወላዕላ አግብርትዮ ወአእማትዮ ይእተ አሚረ እክዑ እምነ መንፈስዮ።</p>	<p>3:2 וְהָיָה אֲנִי לְבָשָׁר וְלֶחֶם וְיָשָׁב וְיָדָבְרָה אִתְּכֶם וְיָדַעְתֶּם כִּי יְהוָה אֲנִי</p>	<p>2:29 και ἐπὶ τοὺς δούλους καὶ ἐπὶ τὰς δούλας ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου,</p>	<p>3:2 1. ጥራት ጥራት 2. ጥራት ጥራት 3. ጥራት ጥራት 4. ጥራት ጥራት</p>	<p>2:29 وَعَلَى الْعَبِيدِ أَيْضًا وَعَلَى الْإِمَاءِ أَسْكُبُ رُوحِي فِي تِلْكَ الْأَيَّامِ،</p>
<p>2:30 ወእገብር ተአምረ በሰማይ በላዕላ ወበምድር በታሕቱ ደመ ወእሳተ ወተዮ ጢስ</p>	<p>3:3 וְהָיָה אֲנִי לְבָשָׁר וְלֶחֶם וְיָשָׁב וְיָדָבְרָה אִתְּכֶם וְיָדַעְתֶּם כִּי יְהוָה אֲנִי</p>	<p>2:30 και δώσω τέρατα ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς αἶμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ.</p>	<p>3:3 1. ጥራት ጥራት 2. ጥራት ጥራት 3. ጥራት ጥራት 4. ጥራት ጥራት</p>	<p>2:30 وَأَعْطِي عَجَائِبَ فِي السَّمَاءِ وَالْأَرْضِ، دَمًا وَنَارًا وَأَعْمِدَةً دُخَانٍ.</p>
<p>2:31 ፀሓይኒ ይጸልም ወወርኅኒ ደመ ይከውን ዘእንበለ ትብጻሕ ዕለተ አግዚአብሔር ዐባይ እንተ ታስተርኢ።</p>	<p>3:4 וְהָיָה אֲנִי לְבָשָׁר וְלֶחֶם וְיָשָׁב וְיָדָבְרָה אִתְּכֶם וְיָדַעְתֶּם כִּי יְהוָה אֲנִי</p>	<p>2:31 ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἶμα πρὶν ἔλθειν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ.</p>	<p>3:4 1. ጥራት ጥራት 2. ጥራት ጥራት 3. ጥራት ጥራት 4. ጥራት ጥራት</p>	<p>2:31 تَتَحَوَّلُ الشَّمْسُ إِلَى ظُلْمَةٍ، وَالْقَمَرُ إِلَى دَمٍ قَبْلَ أَنْ يَجِيءَ يَوْمَ الرَّبِّ الْعَظِيمِ الْمَخُوفِ.</p>
<p>2:32 ወኩሉ ዘጸውዑ ስመ እግዚአብሔር ይድጉን በደብረ ጽዮን ወበኢዮሩሳሌም ይድጉን በከመ ይቤ እግዚአብሔር</p>	<p>3:5 וְהָיָה אֲנִי לְבָשָׁר וְלֶחֶם וְיָשָׁב וְיָדָבְרָה אִתְּכֶם וְיָדַעְתֶּם כִּי יְהוָה אֲנִי</p>	<p>2:32 και ἔσται πᾶς ὁς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται ὅτι ἐν τῷ ὄρει Σιών καὶ ἐν Ἱερουσαλὴμ ἔσται ἀνασφζόμενος καθότι εἶπεν κύριος καὶ εὐαγγελιζόμενοι οὓς</p>	<p>3:5 1. ጥራት ጥራት 2. ጥራት ጥራት 3. ጥራት ጥራት 4. ጥራት ጥራት</p>	<p>2:32 وَيَكُونُ أَنْ كُلَّ مَنْ يَدْعُو بِاسْمِ الرَّبِّ يَنْجُو. لِأَنَّهُ فِي جَبَلِ صِهْيُونَ وَفِي أُورُشَلِيمَ تَكُونُ نَجَاةٌ، كَمَا قَالَ الرَّبُّ. وَبَيْنَ الْبَاقِينَ مَنْ يَدْعُوهُ الرَّبُّ.</p>

<p>ወእለሂ ይሚህሩ እለ ጸውዖሙ እግዚአብሔር።</p>		<p>κύριος προσκέκληται.</p>	<p>ርዕዮ ገላላ ርዕዮ</p>	
<p>3:1 እስመ ይእተ አሚረ አነ በእማንቲ መዋዕል እመይጥ ያዋ ይሁዳ ወአ.የሩ.ሳሊ.ም።</p>	<p>4:1 זֵי הַנְּהַב בְּיָמַי הַהֵמָּה וּבְצֵת הַהֵמָּה (אֲשֶׁר) וְיָבִיב] (אֲשֶׁר) בְּתַבְּרוֹת הַיְהוּדִים וַיִּרְוֶשְׁלָם:</p>	<p>3:1 διότι ἰδοὺ ἐγὼ ἐν ταῖς ἡμέραις ἐκεῖναις καὶ ἐν τῷ καιρῷ ἐκεῖνῳ ὅταν ἐπιστρέψω τὴν αἰχμαλωσίαν Ἰουδα καὶ Ἱερουσαλημ.</p>	<p>4:1 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς</p>	<p>3:1 لأنَّهُ هُوَذَا فِي تِلْكَ الْأَيَّامِ وَفِي ذَلِكَ الْوَقْتِ، عِنْدَمَا أَرُدُّ سَبْيَ يَهُودَا وَأُورُشَلِيمَ،</p>
<p>3:2 ወአስተጋብአሙ ለከሎሙ አሕዛብ ወአወርዶሙ ቆላት የሳፍጥ ወእትዋቀሩሙ በሕየ በእንተ አዝብየ ወበእንተ ርስትየ እስራኤል በጎበ ተዘርወ ውስተ አሕዛብ ወተካፊሉ ምድርየ።</p>	<p>4:2 וּקְבָצְתָם מִכָּל- הַגּוֹיִם וְהִרְדָּתֵם אֶל-עַמִּי יְהוּדָה וּנְשַׁפְּתֵם עִמָּי שֶׁם עַל-עַמִּי וְנִקְלָתִי יִשְׂרָאֵל אֲשֶׁר פָּתְרוּ בְּגוֹיִם וְאֶת-רַצְיָהּ לִקְרוּ:</p>	<p>3:2 καὶ συναῶξω πάντα τὰ ἔθνη καὶ κατάξω αὐτὰ εἰς τὴν κοιλάδα Ἰωσαφατ καὶ διακριθήσομαι πρὸς αὐτοὺς ἐκεῖ ὑπὲρ τοῦ λαοῦ μου καὶ τῆς κληρονομίας μου Ἰσραηλ οἱ διεσπάρησαν ἐν τοῖς ἔθνεσιν καὶ τὴν γῆν μου καταδειίλαντο.</p>	<p>4:2 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς</p>	<p>3:2 أَجْمَعُ كُلَّ الْأُمَمِ وَأُنزِلُهُمْ إِلَى وَادِي يَهُوشَافَاتٍ، وَأَحْكُمُهُمْ هُنَاكَ عَلَى شَعْبِي وَمِثْرَاتِي إِسْرَائِيلَ الَّذِينَ بَدَّوْهُمُ بَيْنَ الْأُمَمِ وَقَسَمُوا أَرْضِي،</p>
<p>3:3 ወተፀገዉ ዲበ አዝብየ ወወሀቡ ደቂቆሙ ለዘማት ወሄሎ አዋልዲሆሙ ለወይን ወሰትዮ።</p>	<p>4:3 וְאֶל-עַמִּי נָדוּ גוֹרָל וַיִּתְּנוּ הַיָּלָל בְּהוֹנָה וַיִּהְיוּ מְכָרוּ בְּיַד וַיִּשְׁתְּרוּ:</p>	<p>3:3 καὶ ἐπὶ τὸν λαόν μου ἔβαλον κλήρους καὶ ἔδωκαν τὰ παιδάρια πόρναις καὶ τὰ κοράσια ἐπώλουν ἀντὶ οἴνου καὶ ἔπινον.</p>	<p>4:3 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς</p>	<p>3:3 وَأَلْقَوْا قُرْعَةً عَلَى شَعْبِي، وَأَعْطَوْا الصَّبْيَ بِزَانِيَّةٍ، وَبَاعُوا الْبَنَاتِ بِخَمْرٍ لِيَشْرَبُوا.</p>
<p>3:4 ምንተ ብየ ምስሌክን ጢሮስ ወሲዶና ወከሎ ገሊላ ዘአሎፍሊ በቀለ እትቤቀለክሙ ወቂሙ እትቆየመክሙ ፍጡላ ወጉጉፀ እፈድዮክሙ ፍዳክሙ ዲበ ርእስክሙ።</p>	<p>4:4 וְגַם מִה-אַתֶּם לִי צָר וְצִידוֹן וְכָל אֲשֶׁר לְיָדְךָ פְּלִשְׁתִּים הַגְּמֹוֹל אַתֶּם מְשַׁלְּמִים עָלַי וְאַם-גְּמֹוֹלִים אַתֶּם עָלַי קַל מְהֵרָה אֲשִׁיב אֶמְלַכְכֶם בְּרֹאשְׁכֶם:</p>	<p>3:4 καὶ τί καὶ ὑμεῖς ἐμοί τύρος καὶ Σιδῶν καὶ πᾶσα Γαλιλαία ἄλλοφύλων μὴ ἀνταπόδομα ὑμεῖς ἀνταποδίδοτέ μοι ἢ μνησικακεῖτε ὑμεῖς ἐπ’ ἐμοὶ ὀξέως καὶ ταχέως ἀνταποδώσω τὸ ἀνταπόδομα ὑμῶν εἰς κεφαλὰς ὑμῶν.</p>	<p>4:4 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς</p>	<p>3:4 وَمَاذَا أَنْتَنَ لِي يَا صُورُ وَصَيْدُونُ وَجَمِيعَ دَائِرَةِ فِلِسْطِينَ؟ هَلْ تُكَافِئُونَنِي عَنِ الْعَمَلِ، أَمْ هَلْ تَصْنَعُونَ بِي شَيْئًا؟ سَرِيعًا بِالْعَجْلِ أَرُدُّ عَمَلَكُمْ عَلَى رُؤُوسِكُمْ.</p>

<p>3:5 ናሁ ነሣእክሙ ወርቅዮ ወብሩርዮ ወዐሥራትዮ ወመሠንዮ አባእክሙ ቤተክሙ።</p>	<p>4:5 רָשָׁעִים וְצַדִּיקִים וְקִרְיָתָם וְקִרְיָתָם וְקִרְיָתָם וְקִרְיָתָם וְקִרְיָתָם וְקִרְיָתָם וְקִרְיָתָם וְקִרְיָתָם</p>	<p>3:5 ἀνθ' ὧν τὸ ἀργύριόν μου καὶ τὸ χρυσίον μου ἐλάβετε καὶ τὰ ἐπίλεκτά μου καὶ τὰ καλὰ εἰσηνέγκατε εἰς τοὺς ναοὺς ὑμῶν.</p>	<p>4:5 אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ</p>	<p>3:5 لَأَتَّكُمُ أَخَذْتُمْ فَضْلِي وَذَهَابِي، وَأَخَذْتُمْ نَفَائِسي الْحَيَّةَ إِلَى هَيْأِكُمْ.</p>
<p>3:6 ወሣፍክምዎሙ ለደቂቀ ይሁዳ ወለደቂቀ አያሩሳሌም ኅብደቂቀ አረሚ ከመታፍፍእዎሙ እምብሔርሙ።</p>	<p>4:6 וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל</p>	<p>3:6 καὶ τοὺς υἱοὺς Ἰουδα καὶ τοὺς υἱοὺς Ἰερουσαλημ ἀπέδοσθε τοῖς υἱοῖς τῶν Ἑλλήνων ὅπως ἐξώσητε αὐτοὺς ἐκ τῶν ὀρίων αὐτῶν.</p>	<p>4:6 אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ</p>	<p>3:6 وَيَعْتُمُّ بَنِي يَهُودَا وَبَنِي أورشليم لبني الأيوانيين لكي تبعوهم عن نواحيهم.</p>
<p>3:7 ናሁ እነእስራኤል እምወእቱ ብሔር ኅብደሣፍክምዎሙ ህዩ ወእፈድዮክሙ ፍዳክሙ ዲባርእስክሙ።</p>	<p>4:7 וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל</p>	<p>3:7 ἰδοὺ ἐγὼ ἐξεγείρω αὐτοὺς ἐκ τοῦ τόπου οὗ ἀπέδοσθε αὐτοὺς ἐκεῖ καὶ ἀνταποδώσω τὸ ἀνταπόδομα ὑμῶν εἰς κεφαλὰς ὑμῶν.</p>	<p>4:7 אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ</p>	<p>3:7 هَانَذَا أَنَهَضُهُمْ مِنَ الْمَوْضِعِ الَّذِي بَعَثْتُمُوهُمْ إِلَيْهِ، وَأَرُدُّ عَمَلَكُمْ عَلَى رؤوسكم.</p>
<p>3:8 ወእትቤቀሎሙ ለደቂቅክሙ ወለአዋልዲክሙ በእዴሆሙ ለደቂቀ ይሁዳ ወእትቤቀለክሙ በኅብደወወክሙ በውስተ አሕዛብ ርሑቃን ወነዋን እስመ እግዚአብሔር ነባብ እንዘ ይብል።</p>	<p>4:8 וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל</p>	<p>3:8 καὶ ἀποδώσομαι τοὺς υἱοὺς ὑμῶν καὶ τὰς θυγατέρας ὑμῶν εἰς χεῖρας υἱῶν Ἰουδα καὶ ἀποδώσονται αὐτοὺς εἰς αἰχμαλωσίαν εἰς ἔθνος μακρὰν ἀπέχον ὅτι κύριος ἐλάλησεν.</p>	<p>4:8 אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ</p>	<p>3:8 وَأَبِيعْ بَنِيكُمْ وَبَنَاتِكُمْ بِيَدِ بَنِي يَهُودَا لِيَبِيعُوهُمْ لِلسَّبَائِيِّينَ، لِأُمَّةٍ بَعِيدَةٍ، لِأَنَّ الرَّبَّ قَدْ تَكَلَّمَ</p>
<p>3:9 ስብኩ ዘንተውስተ አሕዛብ ወዐሥሩ ጸብአ ወአንሥኩ መስተቃትላነ አውዕእዎሙ ወይዕርጉ ኩሎሙ ዕደው መስተቃትላን።</p>	<p>4:9 וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל</p>	<p>3:9 κηρύξατε ταῦτα ἐν τοῖς ἔθνεσιν ἁγιάσατε πόλεμον ἐξεγείρατε τοὺς μαχητάς προσαγάγετε καὶ ἀναβαίνειτε πάντες ἄνδρες πολεμισταί.</p>	<p>4:9 אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ</p>	<p>3:9 نَادُوا بِهَذَا بَيْنَ الأُمَمِ. قَدِّسُوا حَرْبًا. أَنَهَضُوا الأبطالَ. لِيَتَقَدَّمُوا وَيَصْعَدُوا كُلُّ رَجَالِ الحَرْبِ.</p>
<p>3:10 ወማሕረሰክሙኒ አግብሩ ኩዮንወ</p>	<p>4:10 וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל</p>	<p>3:10 συγκόψατε τὰ ἄροτρα ὑμῶν εἰς ῥομφαίας καὶ τὰ δρέπανα</p>	<p>4:10 אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ</p>	<p>3:10 اطْبَعُوا سِكَّاتِكُمْ</p>

<p>ወግዕደደክሙኒ አግብሩ ረምሐ ድኩምኒ ለይበል ጸኑዕ አኑ።</p>	<p>וְלֹכְחֵי יַמְּרָא רַבִּי :יְנָא</p>	<p>ὕμῶν εἰς σειρομάστας ὁ ἀδύνατος λεγέτω ὅτι ἰσχύω ἐγώ.</p>	<p>ረሀ ለሀ ለሀ ለሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ</p>	<p>سُبُوقًا، وَمَنَاجِلَكُمْ رَمَاحًا. لِيُقِيلَ الضَّعِيفُ: «بَطُلٌ أَنَا!</p>
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<p>3:11 ወይትጋብኡ ኩሉ አሕዛብ ወይሑሩ ወይዕግቱ መስተባእሳኑ።</p>	<p>4:11 ደግሞ ለገጠሙ ደግሞ ለገጠሙ ደግሞ ለገጠሙ :ደግሞ</p>	<p>4:11 συναθροίζεσθε καὶ εἰσπορεύεσθε πάντα τὰ ἔθνη κυκλόθεν καὶ συνάχθητε ἐκεῖ ὁ πραυὸς ἔστω μαχητῆς.</p>	<p>4:11 ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ</p>	<p>3:11 أَسْرِعُوا وَهَلُمُّوا يَا جَمِيعَ الْأُمَمِ مِنْ كُلِّ نَاحِيَةٍ وَاجْتَمِعُوا. إِلَى هُنَاكَ أَنْزَلُ يَا رَبُّ أَبْطَالَكَ.</p>
<p>3:12 ወይትገሥኡ ኩሉ አሕዛብ ወይዕርጉ ቆላተ ዮሳፍጥ እስመ ህዩ እነብር ወእትቀቀሩ ለኩሉ አሕዛብ።</p>	<p>4:12 ደግሞ ለገጠሙ ደግሞ ለገጠሙ ደግሞ ለገጠሙ :ደግሞ</p>	<p>3:12 ἐξεγείρεσθωσαν καὶ ἀναβαινέτωσαν πάντα τὰ ἔθνη εἰς τὴν κοιλιάδα Ἰωσαφατ διότι ἐκεῖ καθῶ τοῦ διακρίναι πάντα τὰ ἔθνη κυκλόθεν.</p>	<p>4:12 ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ</p>	<p>3:12 تَنْهَضُ وَتَصْعَدُ الْأُمَمُ إِلَى وَايِ يَهُوشَافَاطَ، لَأْتِي هُنَاكَ أَجْلِسُ لِأَحَاكِمَ جَمِيعِ الْأُمَمِ مِنْ كُلِّ نَاحِيَةٍ.</p>
<p>3:13 ወእለ አድያም ፈንወ ግዕደደ እስመ በጽሐ ማእረር ባኡ ወአኪዱ እስመ መልአ ምክያድ ወተክዕወ እምነ ምክያዳት።</p>	<p>4:13 ደግሞ ለገጠሙ ደግሞ ለገጠሙ ደግሞ ለገጠሙ :ደግሞ</p>	<p>3:13 ἐξαποστείλατε δρέπανα ὅτι παρέστηκεν τρύγητος εἰσπορεύεσθε πατεῖτε διότι πλήρης ἡ ληνός ὑπερεκχεῖται τὰ ὑπολήνια ὅτι πεπλήθυνται τὰ κακὰ αὐτῶν.</p>	<p>4:13 ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ</p>	<p>3:13 أَرْسِلُوا الْمُنْجَلَ لِأَنَّ الْحَصِيدَ قَدْ نَضَجَ. هَلُمُّوا دُوسُوا لِأَنَّهُ قَدْ امْتَلَأَتِ الْمِعْصَرَةُ. فَاضَتْ الْجِيَاضُ لِأَنَّ شَرَّهُمْ كَثِيرٌ.</p>
<p>3:14 ናሁ በዝኑ እኩሎ ወወዕብ በቆላተ ቅስት ወደምፁ እስመ አልጸቀት ዕለተ እግዚአብሔር በውስተ ቆላተ ቅስት።</p>	<p>4:14 ደግሞ ለገጠሙ ደግሞ ለገጠሙ ደግሞ ለገጠሙ :ደግሞ</p>	<p>3:14 ἤχοι ἐξήχησαν ἐν τῇ κοιλιάδι τῆς δίκης ὅτι ἐγγὺς ἡμέρα κυρίου ἐν τῇ κοιλιάδι τῆς δίκης.</p>	<p>4:14 ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ</p>	<p>3:14 جَمَاهِيرُ جَمَاهِيرُ فِي وَايِ الْقَضَاءِ، لِأَنَّ يَوْمَ الرَّبِّ قَرِيبٌ فِي وَايِ الْقَضَاءِ.</p>
<p>3:15 ፀሓይ ወወርኅ ይጸልሙ ወለከቀብትኒ የዐርብ</p>	<p>4:15 ደግሞ ለገጠሙ ደግሞ ለገጠሙ ደግሞ ለገጠሙ :ደግሞ</p>	<p>3:15 ὁ ἥλιος καὶ ἡ σελήνη συσκοτάσουσιν καὶ οἱ ἀστέρες δύσουσιν φέγγος αὐτῶν.</p>	<p>4:15 ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ ሀ</p>	<p>3:15 الشَّمْسُ وَالْقَمَرُ يَظْلَمَانِ، وَالنُّجُومُ تَحْجُرُ لَمَعَاتِهَا.</p>

<p>ይጠፍኩ በጎጠኢቶሙ በእደዋሆሙ ለደቂቀ ይሁዳ እስመ ከፀዉ ደመ ጻድቅ ውስተ ምድሮሙ።</p>	<p>እገገግ-ጦገ ነጋጃሽ :ጦጃገጃጃ</p>	<p>ἐξέχεαν αἷμα δίκαιον ἐν τῇ γῆ αὐτῶν.</p>	<p>ጸሐጢ ጸሐጢ ጸሐጢ ጸሐጢ ጸሐጢ</p>	<p>أَرْضِهِمْ.</p>
<p>3:20 ወይሁዳሰ ለዓለም ትነብር ወኢየሩሳሌምኒ ለትውልደ ትውልድ።</p>	<p>4:20 וַיַּהֲרֹגְהָ לְעוֹלָם וַיִּרְשָׁוּהָ :רִיג</p>	<p>3:20 ἢ δὲ Ἰουδαία εἰς τὸν αἰῶνα κατοικηθήσεται καὶ Ἰερουσαλημ εἰς γενεὰς γενεῶν.</p>	<p>4:20 ጸሐጢ ጸሐጢ ጸሐጢ ጸሐጢ ጸሐጢ ጸሐጢ</p>	<p>3:20 وَلَكِنَّ يَهُودًا تُسْكُنُ إِلَى الْأَبَدِ، وَأُورُشَلِيمَ إِلَى دَوْرٍ قَدَوْرٍ.</p>
<p>3:21 ወእትቤቀል ደሞሙ ወኢነጽሐሙ እስመ አነ እግዚአብሔር ዘአጎድር ውስተ ጽዮን።</p>	<p>4:21 וַיִּקְרֵא אֶת- שֵׁם הַר :צִיּוֹן</p>	<p>3:21 καὶ ἐκδικήσω τὸ αἷμα αὐτῶν καὶ οὐ μὴ ἀθωώσω καὶ κύριος κατασκηνώσει ἐν Σιων.</p>	<p>4:21 ጸሐጢ ጸሐጢ ጸሐጢ ጸሐጢ ጸሐጢ ጸሐጢ ጸሐጢ ጸሐጢ ጸሐጢ</p>	<p>3:21 وَأَبْرَىٰ دَمَهُمُ الَّذِي لَمْ أَبْرئُهُ، وَالرَّبُّ يَسْكُنُ فِي صِهْيَوْنَ.</p>