

THE DEMARCATION OF THE FIRST PERICOPE OF JOEL IN HEBREW AND GREEK MANUSCRIPTS: A COMPARISON OF ANCIENT AND MODERN SCHOLARS

R. SCHARNECK

ABSTRACT

The first pericope division of the book of Joel is problematic. There is a great deal of disagreement among scholars and Bible translators about where the text should be demarcated. Consequently, this article attempts to answer questions such as: What is the most acceptable division for the book of Joel? What are the implications of the different divisions on the understanding of the text? This article refers to the divisions of Joel made in various ancient manuscripts. This is done in an attempt to establish how the ancients interpreted the text. When that understanding is established, it is compared to the understanding of modern scholars. It is believed that this might lead to new insights regarding the interpretation of, especially, the first chapter of the book of Joel.

INTRODUCTION

In this paper, a number of different divisions of Joel 1 in Hebrew and Greek manuscripts will be discussed and compared to the divisions of Joel 1 made by modern scholars. The aim is to attempt to see how the ancient scribes interpreted the text, in the hope that it will lead to new insights regarding the interpretation of Joel 1.

THE PROBLEM

With reference to the first pericope division of the book of Joel, Prinsloo (1985:12) already recognised in 1985 that “there is no agreement on the *demarcation* of this pericope”. A brief look at a few commentators will suffice to illustrate the point.

Stuart (1987:226-227) sees Joel 1:1 as a title and the rest of Chapter 1 (Joel 1:2-20) as the first pericope of the book of Joel. He subdivides pericope 1 into two parts – Joel 1:2-7 and Joel 1:8-20. Watson (1957:770) divides the book into two large parts, namely Joel 1:1-2:27 and Joel 2:28-4:21. Furthermore, he subdivides Chapter 1 into three parts – verses 1-12, verses 13-14 and verses 15-

20. Buttrick (1956:736-738) and Ridderbos (1966:131) demarcate Joel 1:1-20 as one large unit. However, in the view of Ridderbos (1966:131), this is only the first part of the larger first unit, which consists of Joel 1:2-2:17.

Of all the modern sources consulted, only one makes reference to the demarcation made in ancient manuscripts, namely Van Leeuwen (1993:27). Korpel (2000:1-2) discusses the importance of the ancient texts in the unit division of a text. According to her, consulting manuscripts is not necessarily the only way or even the best way to determine the division of a text, but it most certainly cannot be ignored. After all, the ancient scribes were much closer in time to the original text than we are today. Therefore, it only seems logical to take their division into account when demarcating a text. In this paper, Joel 1 will thus be analysed according to the division of the ancient manuscripts.

MAJOR DIVISIONS IN THE ANCIENT MANUSCRIPTS

Table 1: Summary of Divisions in Joel 1 in Some Hebrew and Greek Manuscripts

| | מ ^L | מ ^A | מ ^P | מ ^C | מ ^V | Θ ^A | Θ ^V | Θ ^S |
|------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|
| vs1 | | | | | | x | | |
| vs2 | | | | | | | | |
| vs3 | | | | | | x | | |
| vs4 | | | | | | | | |
| vs5 | | | | | | x | | |
| vs6 | | | | | | | | |
| vs7 | | | | | | | | |
| vs8 | | | | | | x | | |
| vs9 | | | | | | x | | |
| vs10 | | | | | | | | |
| vs11 | | | | | | x | | |
| vs12 | x | x | | | x | x | | |
| vs13 | | | | | | x | | |
| vs14 | | | | | | x | | |
| vs15 | | | | | | | | |

| | ⲙ ^L | ⲙ ^A | ⲙ ^P | ⲙ ^C | ⲙ ^V | Ⲅ ^A | Ⲅ ^V | Ⲅ ^S |
|------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|
| vs16 | | | | | | x | | |
| vs17 | | | | | | | | |
| vs18 | | | | | | x | | |
| vs19 | | | | | | | | |
| vs20 | x | x | x | x | x | x | x | |

The major divisions in the ancient manuscripts will be discussed in detail in the next section. It is, however, worth noting that the two most influential Hebrew manuscripts as well as one other Hebrew manuscript divide the text after Joel 1:12. It is also interesting to note the difference among some Greek manuscripts regarding the divisions of Joel 1.

THE DIFFERENT DIVISIONS IN DIFFERENT SOURCES

DIVISION BETWEEN JOEL 1 AND 2

A major division of the text is found between Joel 1 and 2 in most manuscripts. All scholars reviewed also agree on this fact. Of all the manuscripts reviewed,¹ only codex Sinaiticus does not have some kind of division after Joel 1:20.

Joel 2 begins with a refrain “Blow the horn in Zion!” This is repeated again in verse 15, which indicates the beginning of a new unit. There is also a clear change of theme in Joel 2:1, as it begins with a vivid description of the “day of Yahweh”. Therefore, there is enough evidence to accept a major division after Joel 1.

Having established this, the delimitation of Joel 1 can now be looked at.

DEMARCATON ONLY AFTER JOEL 1:20

Some scholars only divide the text for the first time after Joel 1:20, therefore seeing Joel 1 as one pericope.² The argument is usually that the theme of the

¹ Codices Petropolitanus, Cairo, Alexandrinus, Vaticanus, Aleppo, Vaticanus 2, and Leningradensis.

² Cf. Wolff (1977:20-21); Van Leeuwen (1993:27); Swanson, McDonagh and Robinson (1972:79); Barton (2001:40); and Ogden and Deutsch (1987:5).

יום יהנה is introduced in verse 15, with everything prior to that anticipating it (יום יהנה). From verse 15 onwards, this theme is expanded upon.

When looking at the manuscripts consulted, it appears that some of the manuscripts divide the text after Joel 1:20.³ Therefore, it seems that some textual traditions also saw Joel 1 as a unit which should not be divided anywhere.

DEMARCATON AFTER JOEL 1:12

There are a few scholars who divide the text after Joel 1:12. Kodell (1982:135-137) does not explain his demarcation explicitly, but it seems that, to him, verses 1-12 are about the locusts and verse 13 commences a new paragraph with “a call to action”. Allen (1976:40-42) also makes a division after Joel 1:12 on the basis that verse 13 belongs to the second part (Joel 2:1-17) of the first main part (verse 1:2-2:17) more than to the first part.

Four of the manuscripts consulted indicate a division after Joel 1:12 – three Hebrew⁴ and one Greek.⁵

DEMARCATON AFTER JOEL 1:14

Of all scholars consulted, only Prinsloo (1985:12) divides Joel 1 after verse 14. On the basis of the textual content, he argues very strongly that the first division should be after Joel 1:14 (Prinsloo 1985:12-13). He gives a number of reasons including many “lexeme recurrences”, many imperatives and vocatives that only occur in these first 14 verses, and the “high frequency of cy and kī”. In Joel 1:15, the יום יהנה is also introduced as a new theme that is not found in preceding verses. He goes on to say that there is no reason to divide the text after verse 12, as verses 13-14 correlate with Joel 1:8-10 and Joel 1:11-12.

Of all the manuscripts consulted, though, only Codex Alexandrinus divides the text after verse 14.

NO DEMARCATON IN JOEL 1

There is also one manuscript that does not divide Joel 1 anywhere. Codex

³ Codices Petropolitanus, Cairo, Vaticanus, Vaticanus and Vaticanus 2.

⁴ Codexes Leningradensis, Aleppo and Vatican Ms. Urbinati.

⁵ Codex Alexandrinus.

Sinaiticus only divides the text for the first time after Joel 2:17. The focus of the current study is only on Joel 1; it would thus be enough for now to note that this manuscript does not give us any guidance about where to divide Joel 1, if necessary. None of the scholars consulted supports this division or lack of division.

DELIMITATION OF JOEL 1

With all the above data in mind, the structure of Joel 1 will now be looked at.

JOEL 1:1

Joel 1:1 is clearly an introduction to the whole book. It introduces what follows as the words of Joel, son of Petuel. Codex Alexandrinus supports this by writing verse 1 in red ink, as was the practice among later scribes to emphasise an important passage or phrase.⁶

JOEL 1:2-3

Codex Alexandrinus indicates a connection between Joel 1:3 and 4. The content supports this division. Verses 2-3 serve clearly as a thematic introduction to what follows. It calls the attention of the reader to the text.

JOEL 1:4-5

Codex Alexandrinus presents Joel 1:4-5 as a unit. In Joel 1:4, the coming destruction is described as a plague of locusts eating everything in its path. In close connection to this, Joel 1:5 describes the reaction that the people should have to the news of this destruction. It specifically speaks to those who get drunk. It is a warning to those who are too much at ease.

JOEL 1:6-8

At first glance, it may seem strange that Codex Alexandrinus indicates a division between Joel 1:5 and 6, since the word וְ at the start of verse 6 suggests a close link with the previous strophe. However, this strophe starts

⁶ Interestingly, though, *Biblia Rabbinica*, which indicates a division by means of a space after almost every verse, does not indicate any division after verse 1.

with a new theme – that of a strong nation taking over the land. Therefore, it should rather be seen as a strophe parallel to the previous strophe. It can be presented in the following way:

| | | |
|---------|--|----------------|
| verse 4 | Description of the subject of destruction and the destruction itself | verses 6 and 7 |
| verse 5 | Reaction to the destruction | verse 8 |

JOEL 1:9-12⁷

Codex Alexandrinus has a space left open after the seventh word of Joel 1:9. To take this as an indication of a strophe division is unlikely. It is more likely that it serves to emphasise the first part of the verse as introduction to the rest of the strophe. In this part, the total devastation caused by the strong nation/locusts is expanded upon. Everything and everyone mourns because of the severity of the destruction. It also has an effect on the cult. Because there are no crops, there is no food for the animals. There are also no grapes to make wine. Consequently, there is nothing to sacrifice. Everything is dead. Every person is mourning. It seems as though Yahweh has totally forgotten about them. Codex Alexandrinus, Codex Leningradensis, Aleppo and Vatican Ms. Urbinati 2 all indicate a major division after verse 12, as already discussed above.

JOEL 1:13-14

Even though codex Alexandrinus indicates a division after Joel 1:13, it is clear that verses 13 and 14 are closely connected by the series of commands all focussing on the cult. It gives instructions to the priests and ministers on what they should do. Since there is nothing to sacrifice, the only thing left to do is something that does not involve any kind of food, i.e., to call out a fast and get everyone together to cry out to Yahweh.

JOEL 1:15

In this verse, the theme of the “Day of Yahweh” is introduced. This is a theme that is further expanded upon in the rest of the book. Here it seemingly serves

⁷ Codex Alexandrinus divides the text after the seventh word of verse 9 and also after verse 12. Alexandrinus therefore supports the division after verse 12.

only to anticipate something that the prophet will speak about later. It is a cultic term and probably indicates a connection to the previous strophe which speaks about the cult.

JOEL 1:16-20

This part presents some difficulty, as Codex Alexandrinus divides the text after Joel 1:17 and the third word of verse 18.⁸ The division after Joel 1:17 might be explained by the fact that this verse is about the crops that rot, while the next verse (Joel 1:18) is about the animals that do not have food. Interestingly, the LXX has an addition at the beginning of the Hebrew text that forms this unit.⁹

In this last subunit of the chapter, the total destruction that has come over the land is elaborated upon in even more detail.

MAJOR DIVISIONS IN JOEL 1 AND THE IMPLICATIONS THEREOF

WHERE TO DIVIDE JOEL 1?

With all the evidence in hand it appears that Allen (1976:39-42) has the best proposal of all modern scholars. In all modern works consulted, his view also corresponds best with that of the most influential Hebrew manuscripts available.¹⁰ He divides Joel 1 into two parts, namely Part A (Joel 1:2-12) and Part B (Joel 1:13-20). His reason for dividing it at Joel 1:12 is that he agrees with Wolff (1977:22) that verse 13 and verse 14 clearly belongs more to part B than to part A.

Taking all the evidence into account, Joel 1 seems to be a single large unit. This large unit is then subdivided into 2 major parts, namely Part I - Joel 1:1-12,

⁸ Codex Alexandrinus connects verses 15 and 16. This could make sense, as verse 16 also has a reference to the cult. It also divides the text after the second word of verse 18. It therefore makes a connection between verse 17 and the first syntax of verse 18. Looking at the content of the two verses, it is clear that the first syntax of verse 18 belongs more to the rest of verse 18 than to verse 17.

⁹ Codex Alexandrinus adds the following at the beginning of verse 18: τί ἀποθήσομεν ἑαυτοῖς – “What will we store for ourselves?” After these words a space is left open. Interestingly, though, this addition is not noted in the text-critical apparatus of BHS.

¹⁰ Codex Aleppo, Codex Leningradensis and Vaticanus Ms. Urbinati 2.

and Part II - Joel 1:13-20. Addendum 2 gives a summary of the proposed structure of Joel 1.

THE IMPLICATIONS OF THIS DIVISION FOR THE INTERPRETATION OF JOEL 1

If this division is to be accepted, it would imply that Part I is concerned with the absolute and total future destruction caused by an invading army. This destruction is so severe that the prophet compares it to the destruction caused by a plague of locusts swarming the land. It will impact every part of the lives of the people – secular as well as religious. It will seem that Yahweh has forgotten about them. The worst of all will be that they won't even be able sacrifice to him, because there will literally be nothing left to sacrifice. But they will have to do something because everyone will be dying.

Part II then commences with the cultic reaction that is required. It begins with a series of imperatives aimed at the cultic workers, namely the priests and ministers. Because they cannot sacrifice, the priests should consecrate a fast and gather an assembly to cry to Yahweh, because the “day of Yahweh” is coming. After this warning, it seems that the author wants to emphasise the severity of the coming destruction once more, by elaborating on what will happen even more.

If the text had been divided after verse 14, as Prinsloo (1985:29-38) among others would argue, then the whole focus of the second part of Joel 1 could be said to be on the “day of Yahweh”. It has, however, been indicated that this is probably not the case.

CONCLUSION

Looking at all the evidence, it would seem that the demarcation used for the Book of Joel in the most influential Hebrew manuscripts must be taken very seriously when interpreting Joel 1 today. It has been shown that their division does make sense and that it provides some new insights regarding the understanding of the text. They are therefore not merely to be dismissed.

ADDENDUM 1: THE TEXT AND TRANSLATION OF JOEL 1

Introduction to the book (Joel 1:1)

דְּבַר־יְהוָה אֲשֶׁר הָיָה 1aA [5]¹¹

אֶל־יֹאֵל בֶּן־פִּתּוּאֵל: 1aB [1]

1aA *The words of YHWH that were*

1aB *to Joel, son of Pitoël.*

md: 6^A _____ 12

I.A.i.1 (Joel 1:2)

שְׁמַעוּזֹאת הַזִּקְנִים 2aA [5]

וְהָאָזְנוּ כָּל יוֹשְׁבֵי הָאָרֶץ 2aB [2]

הֲהִיְתָה זֹאת בְּיָמֵיכֶם 2bA [5]

וְאִם בְּיָמֵי אֲבוֹתֵיכֶם: 2bB [1]

2aA *Hear this, old people,*

2aB *and give ear, all the inhabitants of the earth*

2bA *Was this in your days*

2bB *or in the days of your fathers?*

I.A.i.2 (Joel 1:3)

עֲלֶיָּה לְבָנִיכֶם סִפְרוּ 3aA [2]

וּבְנֵיכֶם לְבָנִיהֶם 3bA [5]

¹¹ In this section cola and lines are demarcated following the major disjunctive Masoretic accents. The number refers to the number of the verse, the small case letter to the number of the colon within the verse and the capital case letter to the number of the line within the colon. The number in brackets refers to the number of the Masoretic accent in the *Tabula Accentuum*. For a discussion of the use of these accents in the Masoretic text see De Hoop (2000a, 2000b).

¹² Codex Alexandrinus has a large space at the end of this verse. The whole verse is furthermore written in red ink and there is ekthesis of the first letter of the next verse.

וּבְנֵיהֶם לְדֹר אַחֵר: 3bB [1]

3aA You must tell your children about it

3bA and your children to their children

3bB and their children to another generation.

I.A.ii.1 (Joel 1:4)

יֵתֵר הַנֶּזֶם אָכַל הָאַרְבֶּה 4aA [5]

וַיֵּתֵר הָאַרְבֶּה אָכַל הַיֵּלֶק 4aB [2]

וַיֵּתֵר הַיֵּלֶק אָכַל הַחֲסִיל: 4aC [1]

4aA *That which was left behind by the chewing locust, the flying locust ate*

4aB *and that which was left behind by the flying locust, the crawling locust ate*

4aC *and that which was left behind by the crawling locust, the consuming locust ate.*

I.A.ii.2 (Joel 1:5)

הִקִּיצוּ שֹׁכְרִים וּבָכּוּ 5aA [5]

וְהִילָלוּ כָּל־שְׁתֵּי יַיִן 5aB [2]

עַל־עֲסִיס כִּי נִכְרַת מִפִּיכֶם: 5aC [1]

5aA *Awake drunkards, and cry,*

5aB *and howl all drinkers of wine*

5aC *to/of the sweet wine, because it will be cut off from your mouths!*

I.A.iii.1 (Joel 1:6)

כִּי־גֹי עָלָה עַל־אֶרֶץ 6aA [5]

עָצוּם וְאֵין מִסְפָּר 6aB [2]

שְׁנֵי שְׁנֵי אֲרָיָה 6bA [5]

וּמִתְלָעוֹת לְבִיא לֹו: 6bB [1]

6aA *Because a nation has come up to my land*

6aB *strong and without number is he*

6bA *his teeth are the teeth of a lion*

6bB *and he has the fangs of a fierce lion.*

I.A.iii.2 (Joel 1:7)

שֶׁם גִּפְנֵי לְשֹׁמֶה 7aA [5]

וּתְאֵנָתִי לְקִצָּפָה 7aB [2]

חֲשֹׁף חֲשָׁפָה וְהַשְׁלִיד 7bA [5]

הַלְבִּינוּ שְׂרִיגֶיהָ: 7bB [1]

7aA *He has put my vine in waste*

7aB *and my fig tree to splinters*

7bA *her branches became white and he threw it down,*

7bB *stripping it bare.*

I.A.iii.3 (Joel 1:8)

אֵלֵי כְּבִתּוּלָה חֲנֻכַּת־שֶׁק עַל־בַּעַל נְעוּרֶיהָ: 8aA [1]

8aA Cry/lament like a virgin dressed in sack about the husband of her youth.

I.A.iv.1 (Joel 1:9)

הַכֹּרֶת מִנְחָה וְנִסְךְ מִבֵּית יְהוָה 9aA [2]

אָבְלוּ הַכֹּהֲנִים 9bA [5]

מִשְׁרְתֵי יְהוָה: 9bB [1]

9aA The meat offering and the drink offering is cut off from the house of YHWH.

- 9bA The priests mourn
9bB ministers of YHWH.

I.A.iv.2 (Joel 1:10)

| | | |
|-------------------------------------|------|-----|
| שָׂדֵד שָׂדֵה | 10aA | [5] |
| אֲבֵלָה אֲדָמָה | 10aB | [2] |
| כִּי שָׂדֵד הָגֵן | 10bA | [5] |
| הוֹבִישׁ תִּירוֹשׁ אֲמָלֵל יִצְהָר: | 10bB | [1] |

- 10aA *The field is devastated,*
10aB *the land mourns,*
10bA *because the grain is devastated,*
10bB *the new wine is dried up, the oil fails.*

I.A.iv.3 (Joel 1:11)

| | | |
|----------------------------|------|-----|
| הַבִּישׁוּ אֲכָרִים | 11aA | [7] |
| הִלְילוּ כְרָמִים | 11aB | [5] |
| עַל־חֲטָה וְעַל־שְׁעֵרָה | 11aC | [2] |
| כִּי אָכַד קִצִּיר שָׂדֵה: | 11aD | [1] |

- 11aA Be ashamed husbandmen,
11aB howl vinedressers
11aC over the wheat and the barley
11aD because the harvest of the field has perished.

I.A.iv.4 (Joel 1:12)

| | | |
|----------------------|------|-----|
| הַגִּפֶּן הוֹבִישָׁה | 12aA | [5] |
| וְהַתְּאֵנָה אֲמָלָה | 12aB | [2] |

| | | |
|--|------|-----|
| רִמּוֹן גַּם־תָּמַר וְתַפּוּחַ | 12bA | [7] |
| כָּל־עֵצֵי הַשָּׂדֶה יָבֹשׁוּ | 12bB | [5] |
| כִּי־הִבִּישׁ שָׁשׁוֹן מִן־בְּנֵי אָדָם: ס | 12bC | [1] |

- 12aA The vineyard has dried up
 12aB and the fig trees shrivelled,
 12bA pomegranate, also palm trees and apple,
 12bB all trees of the field withered,
 12bC because/surely joy has withered away from the sons of the people.

md: מ^{L, A, V} _____ 13

I.B.i.1 (Joel 1:13)

| | | |
|---|------|-----|
| חֲגֹרוּ וְסִפְדוּ הַכֹּהֲנִים | 13aA | [7] |
| הִלִּילוּ מִשְׁרְתֵי מִזְבֵּחַ | 13aB | [5] |
| בָּאוּ לִינוּ בַשָּׁקִים | 13aC | [5] |
| מִשְׁרְתֵי אֱלֹהֵי | 13aD | [2] |
| כִּי נִמְנַע מִבֵּית אֱלֹהֵיכֶם מִנְחָה וְנִסָּד: | 13aE | [1] |

- 13aA Gird yourselves and lament, priests,
 13aB howl ministers of the altar,
 13aC come and lie all night in sack,
 13aD ministers of my God
 13aE because from the house of your God the grain and drink offerings are withheld.

I.B.i.2 (Joel 1:14)

| | | |
|-------------------------------|------|-----|
| קִדְשׁוּ־צוּם קְרָאוּ עֲצָרָה | 14aA | [5] |
|-------------------------------|------|-----|

¹³ מ^{L, A, V} indicates a major division here by leaving open a large space.

| | | |
|-------------------------|------|-----|
| אֶסְפוּ זִקְנִים | 14bA | [7] |
| כָּל יֹשְׁבֵי הָאָרֶץ | 14bB | [5] |
| בֵּית יְהוָה אֱלֹהֵיכֶם | 14bC | [2] |
| וְזָעַקוּ אֶל־יְהוָה: | 14bD | [1] |

14aA Consecrate a fast, call an assembly

14bA Gather the elders,

14bB all inhabitants of the land

14bC in the house of YHWH your God

14bD and cry to YHWH.

I.B.i.3 (Joel 1:15)

| | | |
|----------------------------|------|-----|
| אֵהָהָ לַיּוֹם | 15aA | [2] |
| כִּי קָרֹב יוֹם יְהוָה | 15bA | [5] |
| וּכְשֶׁד מִשְׁדֵּי יָבוֹא: | 15bB | [1] |

15aA Alas for the day!

15bA Because the day of YHWH is near

15bB and as violence from the Almighty it will come.

I.B.ii.1 (Joel 1:16)

| | | |
|--|------|-----|
| הֲלוֹא נִגַּד עֵינֵינוּ אֶכֶל נִכָּרַת | 16aA | [2] |
| מִבֵּית אֱלֹהֵינוּ שְׂמֵחָה וְנִיל: | 16aB | [1] |

16aA Is food not cut off in front of your eyes,

16aB joy and happiness from the house of your God?

I.B.ii.2 (Joel 1:17)

| | | |
|--------------------|------|-----|
| עֲבֹשׂוּ פִרְדּוֹת | 17aA | [7] |
|--------------------|------|-----|

| | | |
|------------------------|------|-----|
| תַּחַת מִגְרָפְתֵיהֶם | 17aB | [5] |
| נֶשְׁמוֹ אֲצָרוֹת | 17aC | [5] |
| נִתְרָסוּ מִמִּגְרָוֹת | 17aD | [2] |
| כִּי הִבִּישׁ הָגֶן: | 17aE | [1] |

17aA The seed rots
17aB under their shovels
17aC storehouses are appalling,
17aD barns break down,
17aE because the corn withers.

I.B.ii.3 (Joel 1:18)

| | | |
|----------------------------------|------|-----|
| מִה־נִּאֲנָחָה בְּהֶמָּה | 18aA | [7] |
| נִבְכּוּ עֲדָרֵי בָקָר | 18aB | [5] |
| כִּי אֵין מְרֻעָה לָהֶם | 18aC | [2] |
| גַּם־עֲדָרֵי תְּצֹאן נֶאֱשָׁמוּ: | 18aD | [1] |

18aA How the animals groan,
18aB herds of cattle are confused
18aC because there is no grass for them,
18aD also herds of sheep suffer.

I.B.ii.4 (Joel 1:19)

| | | |
|--|------|-----|
| אֵלֶיךָ יְהוָה אֶקְרָא | 19aA | [2] |
| כִּי אֵשׁ אָכְלָה נְאוֹת מִדְבָּר | 19bA | [5] |
| וְלִהְבָּה לִהְטֶה כָּל־עֵצֵי הַשָּׂדֶה: | 19bB | [1] |

19aA To you YHWH, I call,
19bA because fire ate the pastures of the wilderness,

19bB and a flame burned all the trees of the field.

I.B.ii.5 (Joel 1:20)

גַּם־בְּהֵמוֹת שָׂדֶה תַעֲרוֹג אֵלַיִךְ 20aA [2]

כִּי יִבְשׁוּ אֶפְיָקֵי מַיִם 20bA [5]

וְאֵשׁ אָכְלָה נְאוֹת הַמִּדְבָּר: הֲ 20bB [1]

20aA Also the cattle of the field long for you,

20bA because the channels of water have dried up

20bB and fire ate the fields of the wilderness.

md: _____ 14

ADDENDUM 2: SUMMARY OF THE STRUCTURE OF JOEL 1

| | | | |
|-----------------|-----|--------------|---|
| | | Joel 1:1 | Introduction to the Book of Joel |
| A ¹⁵ | I | Joel 1:2-3 | Strophe 1: Call for the attention of the people to listen. |
| | Ii | Joel 1:4-5 | Strophe 2: The coming plague of locusts and reaction of the people. |
| | Iii | Joel 1:6-8 | Strophe 3: The coming of a strong nation and the reaction of the people. |
| | Iv | Joel 1:9-12 | Strophe 4: The effect on the cult and further elaboration on the destruction. |
| B ¹⁶ | I | Joel 1:13-15 | The reaction of the cult to the destruction |
| | Ii | Joel 1:16-20 | The effects of the destruction in even more detail. |

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¹⁴ As indicated in 4.1, almost all manuscripts consulted has a major division here.

¹⁵ Ⓜ^{L, A, V} demarcates this as a large unit and Ⓞ^A also has a major division after verse 12.

¹⁶ Ⓜ^{L, A, V, P, C} demarcates this as a large unit and Ⓞ^{A, V} also have a major division after verse 20.

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Rudolph Scharneck

Department of Ancient Languages

University of Pretoria

Pretoria 0002

South Africa

E-mail: rudolphschar@gmail.com