1  A Short Anecdote: A Student in 1986

Let me start this introduction with a short anecdote from 1986, now more than twenty years ago. In the first year of my (now so-called) bachelor’s degree at the Theological University in Kampen in 1985-1986, I followed a course on Old Testament exegesis with Dr. Willem van der Meer, alongside the lectures on Classical Hebrew for advanced students delivered by Professor Johannes de Moor in the Semitic Institute at the Theological University in Kampen. For the course on OT exegesis, I had to write a final exegetical paper on Isaiah 56:1-8 that had to be finished within a week. Together with the assignment of our subject, we received guidelines on how to write the paper, describing in brief the different steps which are important for the exegetical process, a kind of abstract from Barth/Steck (Barth & Steck 1984).

One of the first steps we had to take was the decision on the delimitation of the pericope we wanted to interpret: ‘where does the pericope start, where does it end?’ Apparently considered to be a quite simple and easy step to take, the paper was to be written...
within these guidelines. However, as I already mentioned, I was also attending lectures on Classical Hebrew verse by Johannes de Moor, dealing especially with Deutero-Isaiah. There I was made familiar with terminology like setumah and petuhah, with special reference to the – then rather recent – publication by Josef Oesch on *Setuma und Petucha*. I was rather enthusiastic regarding this subject and

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1 In fact this step cannot be found in Barth & Steck 1984, or in quite recent studies like Talstra 2002, for instance. It is described, however, in the first studies of the so-called Kampen School; cf. Van der Meer & de Moor 1988, vii; Van der Meer 1989, 38.

2 Image from Elliger & Rudolph 1990. Used by permission from the Deutsche Bibelgesellschaft, Stuttgart. Two images from pp. 762-3 in *BHS* have been merged to the present image in order to enable the present reproduction.

3 Oesch 1979.