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Korpel Utrecht , Josef M. Oesch Innsbruck , John W. Olley Perth , John N. Paul Sanders Volume 7! Porter, Preface vii R. Isaiah 56 as an Introduction to the Theme 1 R. Dekker, Bind Up the Testimony: Porter, Pericope Markers and the Paragraph: Textual and Linguistic Implications G. Evaluating the Evidence K. Spronk, The Line-Acrostic in Nahum 1: Tatu, The Abraham Narrative Gen. A Student in Let me start this introduction with a short anecdote from , now more than twenty years ago. For the course on OT exegesis, I had to write a final exegetical paper on Isaiah One of the first steps we had to take was the decision on the delimitation of the pericope we wanted to interpret: The occasionally somewhat colloquial style has not been changed, though the final conclusions may have been changed and formulated more to the point. Thanks are due to Professor Dr. Beuken Leuven and Professor Dr. Thanks are also due to Mr. Kampen , who provided me with data concerning the readings in mss of the Targum. A final word of thanks is due to Dr Wilfred Watson, who kindly scrutinised the English of this paper for me. No need to say that I alone am responsible for any remaining errors and for the views expressed in this paper. There I was made familiar with terminology like *setumah* and *petuh*. It is described, however, in the first studies of the so-called Kampen School; cf. Used by permission from the Deutsche Bibelgesellschaft, Stuttgart. Two images from pp. Unit Delimitation and Exegesis: Isaiah 56 3 for that reason I planned to write an extensive paragraph on the delimitation of Isaiah The reason for this decision was my discovery that the text of BHS contained an interesting problem regarding the delimitation of the pericope. While there are *setumot* after verses 2, 3 and 5 the next *setumah* is found after verse 9 and not after verse 8 as the assignment for my exegetical paper had suggested and BHS also seems to favour see Plate 1. Instead of ending the passage with this promise in verse 8, the passage ends with a remarkable invitation: However, apart from the book by Oesch, I was unable at that moment to find any additional information on the subject of delimitation in the other sources. This was so, because information on how to find and trace these delimitations in the ancient texts was still lacking then. Isaiah 56 5 Does research into the delimitation of this text in ancient mss help us to clarify this passage, does it shed any new light on this text, or can we safely ignore this testimony? However, because Ulrich does not consider the passage itself in detail, we are not able to discuss the arguments for his reading. Yet in our view the space after Isa. This seems to imply that here we are dealing with a quite uniform tradition regarding the delimitation of this unit after Modern commentators unanimously agree that Isa. But then, what is the implication of this reading? In my view, we are not allowed to avoid answering this question, because the witnesses of this reading-tradition are much too strong to ignore. At this moment I can only reflect briefly on some of the implications. Generally it is assumed by scholars that the invitation to the beasts of the field and the forest has a negative tone, because of the somewhat similar text in Jer. Yeminite mss did not provide a caesura before or after According to Ulrich , there is much impression and intuition involved in the delimitation, which works out quite well. *Grosso modo* he may be correct, but there are many texts, like Isaiah 56, where there are several different interpretations possible and the delimitation is a matter of dispute. Snaith , ; Steck , ; Watts , , ; Seitz , ; Tiemeyer For the translation of Jer. Some scholars consider the possibility that the exhortation in Isa. Beuken has demonstrated, this is quite unlikely. Second, the beasts of the field are not always considered to be dangerous flesh-eaters, but also as eating vegetable food even in Jer. Beuken argues that this explanation suggests that the opening scene of Isa. Steck, accepting this suggestion by Beuken, also referred to In his study of the Isaianic legacy of Trito-Isaiah, Beuken demonstrated that in several ways the first eight verses of Trito-Isaiah Similarly Steck , a , ; Idem , a , ; Idem b, with nn. Isaiah 56 11 break between Isa. Sweeney "following Lau and Fishbane" argues that For similar suggestions "not accepting the break between SI and TI a priori" see Seitz , ; Holladay , esp. Beuken , 52 , ; Steck , a , ; Berges , Beuken , esp. The study on the servant of Yhwh by De Moor is restricted to the use of the singular in Deutero-Isaiah and does not include the use of the plural starting already in Isa. Beuken and Blenkinsopp above. Regarding the identity of the

servants in Isaiah 54, cf. Lindblom , , apparently does not see any continuity between Deutero- and Trito-Isaiah with regard to this theme. Beuken ; Sweeney a; Sweeney b, More detailed with regard to Isa. Isaiah ben Amoz ibid. The relationships between these texts can be explained indeed! Apparently the presence of these beasts does not have to be a negative but might be a positive perspective: In fact, all Isaianic references to hY: Zenger , , esp. Schouten van der Velden , Isaiah 56 13 will come to praise Yhwh Beuken argued that the first pericope of TI In that sense, vv. Wright , ; Hartley , On the position of the poor and the weak in TI, cf. Berges a; Berges b, Blenkinsopp , ; Fishbane , However, the relations described below are also observed by those scholars who take Isa. Isaiah 56 15 This passage proclaims a crisis for those who do not live according to the law but live their own lives. In fact, that is the message of the whole preceding passage The leaders are accused of not paying attention to those who are in need of help: On the other hand, it is obvious that Bustillos , , overstates her case because she does not do justice to the text of Isa. In dem Wort yrIk]n: However, contrast Jenner , , who does not see any conflict. In a similar vein also Seitz , ; Sweeney , ; who chal- lenges the theory of contrast esp. Berges , is quite moderate, because on the one hand he considers the fact that Ezra 6: He rightly points out that even TI itself contains elements of these! Isaiah 56 starts with an exhortation in verses The reason for this exhortation might reflect a situation in which this did not happen and the promise of the salvation of the Lord that does not tarry⁶⁰ is in that sense threatening. Kraus , ; Wells , ; Sweeney b, 52 following Lau. Similarly Oswalt , In this respect, cf. Beuken , ; Idem ; Berges ; Idem Isaiah 56 17 we read at end of the first larger unit within Trito-Isaiah, namely in Isa. It is not the fact of being an Israelite by birth that is important,⁶³ but holding the covenant fast, doing justice and righteousness, keeping the sabbath, and refraining from doing any evil. In that sense, our passage is a polemical prelude regarding those Israelites who did not hold the covenant fast, observe the sabbath or refrain from doing evil Steck , , n.

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Palatina Parma Bibl. Palatina Parma Parma Bible, Bibl. The outcome of our collation is marginally uncertain because sometimes it is not entirely clear whether a space is intentional or not. The customary distinction between spaces 1 letter wide and spaces more than one letter wide is no more than a rule of thumb. Next we enumerate the pluses, where the reverse is the case. In Proverbs spaces in BN separating cola and verses are sometimes so wide that one might hesitate whether or not to regard them as major delimitation markers. Minuses in Joshua 6: Pluses in Joshua 6: Minuses in Judges 1: Minuses in 1 Samuel 3: Pluses in 1 Samuel 6: Minuses in 2 Samuel 1: Pluses in 2 Samuel 3: Minuses in 1 Kings 1: Korpel Pluses in 1 Kings 1: Pluses in 2 Kings 1: Minuses in Isaiah 5: Pluses in Isaiah 5: Minuses in Jeremiah 3: Pluses in Jeremiah 1: Minuses in Ezekiel 8: Pluses in Ezekiel Minuses in Hosea 9: Paragraphing in a Tiberio-Palestinian Manuscript 11 Pluses in Hosea We do not include the dubious cases of somewhat wider spaces before Minuses in Joel None. Pluses in Joel None. Minuses in Amos 4: Pluses in Amos 5: Minuses in Obadiah None. Pluses in Obadiah None. Minus in Jonah 4: Pluses in Jonah None. Minuses in Micah 2: Pluses in Micah 2: Minus in Nahum 2: Pluses in Nahum None. Minus in Habakkuk 2: Plus in Habakkuk 3: Minuses in Zephaniah None. Korpel Pluses in Zephaniah 1: Minuses in Haggai None. Plus in Haggai 1: Minuses in Zechariah 8: Minuses in Malachi None. Pluses in Malachi None. Minuses in Psalms See our comments below under Pluses in Psalms. Pluses in Psalms Whereas the spaces separating the cola usually follow the Masoretic distinctive accents in BN, this is not the case in LC which often favours an esthetically pleasant layout. One might therefore say that the pluses in BN are numerous if compared to LC. Whereas LC separates the Psalms by a blank line or an LS in which the number of the Psalm has been written, BN uses very wide spaces in which "if present" the title of the Psalm is written. Further research into the colometry of the poetic books in BN is highly desirable. Minuses in Job None. In Job both manuscripts place superscriptions identifying the speakers on a separate line, after an LS or 1B. Pluses in Job 1: See further above, Minusses in Job. Pluses in Proverbs The text is written in colometrical form with rather wide spaces separating the cola. Minuses in Ruth None. Pluses in Ruth 1: The genealogy at the end of the book is written in cola. Minuses in Song of Songs 2: Pluses in Song of Songs 1: Minuses in Qohelet None. See below, Pluses in Qoheleth. Pluses in Qohelet Although BN agrees with LC with regard to the few major divisions, it should be noted that as in Psalms the colometry of BN often deviates from LC, partly because the latter favours an esthetically pleasing division over the Masoretic accents. We will provide an example of this at the end of this article. Minuses in Lamentations None. Plus in Lamentations 5: Minuses in Esther 1: Pluses in Esther 1: Minuses in Daniel 3: Pluses in Daniel 14 J. Minuses in Ezra 1: Pluses in Ezra 1: Minuses in Nehemiah 3: Pluses in Nehemiah 3: Minuses in 1 Chronicles 1: Pluses in 1 Chronicles 1: Minuses in 2 Chronicles 4: In total we counted minuses and pluses with regard to paragraphing in BN as compared to LC. This is in accordance with what Revell found with regard to the paragraphing in Palestinian manuscripts Revell , We want to illustrate this with a few examples. On page of the manuscript the scribe starts all over again with Ezek. It would be easy to multiply these examples. This renders negligence on the part of the scribe with regard to paragraphing likely. The question now arises: However, Palestinian and Tiberio-Palestinian manuscripts are rare, because the Tiberian Masoretes were partly successful in imposing their admirably strict system throughout the Jewish world. If we want to study diverging systems of paragraphing, we will have to do with the few manuscripts that survive, even though both Palestinian and Tiberio-Palestinian manuscripts are not as accurate as we would wish. Paragraphing in a Tiberio-Palestinian Manuscript 17 not necessarily by Shelomo b. It has long been known that LC, although one of the most beautiful and complete medieval codices in the Tiberian tradition, is certainly not free from errors. Paragraph markings in the middle of a verse are, as compared to LC, lacking in, Judg. Only once BN agrees with LC in accepting a major division in the middle of a verse: It therefore seems that BN consciously avoids such breaks

in the middle of verses. This Tiberio-Palestinian manuscript may well represent a tradition that did not accept the qwsp [xmab hqsp. If we disregard the rare occurrences in lists, there are only two places where BN itself let slip in this kind of error, Josh. The reason for the often illogical spaces in the middle of verses may be very trivial. One of us has demonstrated that such errors do occur in medieval manuscripts and might easily creep into the tradition, especially since the knowledge about the function of these spaces was waning. Similar errors are found in 2 Kgs 2: The next scribe might thoughtlessly copy such pseudo-spaces, or might include them out of respect for his predecessor. This too is a possible explanation, although it is apt to add that not only verses, but also cola and lines were sometimes delimited by spaces, creating even more possible sources of confusion.

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