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| Nota di contenuto | Preliminary Material / D. Wursten -- Introduction / D. Wursten -- Chapter One. Meeting Clément Marot / D. Wursten -- Chapter Two. Tracing Marot's Psalm Paraphrases, A Historical Survey / D. Wursten -- Chapter Three. Translating The Psalms / D. Wursten -- Chapter Four. According To The 'Hebrew Truth' / D. Wursten -- Chapter Five. The Example Of Psalm 4 / D. Wursten -- Chapter Six. Martin Bucer's Hermeneutics / D. Wursten -- Chapter Seven. The Burden Of Christology, Psalms 8 And 110 / D. Wursten -- Chapter Eight. Theological Idiom And Marot's Language / D. Wursten -- Chapter Nine. The Trente Pseaulmes Revisited (PA41/GE43) / D. Wursten -- Chapter Ten. Vingt Pseaulmes For Geneva? (GE43) / D. Wursten -- Chapter Eleven. The Dedicatory Epistles / D. Wursten -- Chapter Twelve. What The Psalm Paraphrases Tell Us About Marot / D. Wursten -- Chapter Thirteen. Calvin And Marot On The Psalms / D. Wursten -- Chapter Fourteen. Final Peregrinations / D. Wursten -- Chapter Fifteen. Gleaning The Field: Marot's Religious Sensitivity / D. Wursten -- Bibliography Of Consulted Texts / D. Wursten -- Index Of Marot's Poems / D. Wursten. |
| Sommario/riassunto | Famous mainly for his chansons and epigrams, the French poet Clément Marot (1496-1544) also supplied the texts for the Huguenot Psalter. Did he only paraphrase the Psalms to do Marguerite de Navarre, |

the leading lady of reform-oriented France, a favour, or was there more to it? This book offers a new approach to this question, which has got stuck in a yes-no discussion. A breakthrough is forced by the author's focussing on the Psalm paraphrases themselves, which until now have never actually been included in Marot research. Analysed from a multidisciplinary perspective the successive versions of these paraphrases reveal that Marot was interested in reaching a consistent, literary, and historically reliable versification of the Psalms, thus implicitly questioning the traditional christological exegesis. The author's perusal of Jewish exegetical insights (Kimhi, Ibn Ezra) in Martin Bucer's Commentary shows where Marot acquired a satisfactory hermeneutical framework.
