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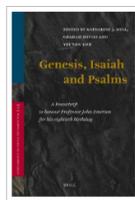
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Genesis, Isaiah, and Psalms : A Festschrift to Honour Professor John Emerton for His Eightieth Birthday

John Adney Emerton, Katherine Dell, Graham Davies, and Yee von Koh

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 John Adney Emerton
Katharine Dell, D. Phil (1988) in Old Testament, University of Oxford, is University Senior Lecturer at Cambridge University and Fellow of St Catharine's College. She has published extensively in the area of the wisdom

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extensive treatment of these matters, see the Introduction.

While Psalm 2 may well be one of the older pieces in the Psalter, Psalm 1 has marks of later Hebrew poetry: terms that begin lines outside of meter, intrusion of the relative pronoun (*asher*), and the presence of unusually long lines. Although these features at points disrupt a crisp flow of balanced cola, tightly crafted lines at key points give the poem solid delivery of its far-reaching claims. The work hardly deserves the condescending assessment of "clumsy" (Gerstenberger 1988, 41). One can well imagine this first psalm being composed specifically to play this introductory role paired with Ps 2.

IN THE TEXT

I. The Fruitful Life of Those Who Delight in Torah (1:1-3)

■ *How happy the one . . .!* This exclamation launches Ps 1 and the Psalter as a whole, attributing profound gladness to the person this poem eventually calls "the righteous" (v 6). It can be translated as an English verbal clause: "Happy is the one who . . ." (so REB; compare NIPS, NRSV). But a verbless exclamation best conveys the cryptic syntax of the poem's opening word, caught well, for example, by the 1990 NAB ("Happy the man who . . .") and the NLT ("Oh, the joys of those who . . .").

The psalmist first describes this person negatively in three parallel denials (v 1*b*, *c*, and *d*) and then positively in a contrasting bicolon in v 2. The denials separate this profoundly glad person from three overlapping sectors of the population: **wicked persons** (v 1*b*), **sinners** (v 1*c*), and **mockers** (v 1*d*). Wicked designates persons generally by their character, "evil" as opposed to

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SUMMARY
In this "meticulous" commentary, "brilliantly" translated by Linda M. Maloney (Review of Biblical Literature), Hossfeld and Zenger provide for each psalm a relevant bibliography of scholarship, a fresh translation, text-critical and philological details, and commentary on historical context, theological significance, literary structure, and reception (in Septuagint, Targums, and New Testament), engaging a wide range of scholarship as they proceed. Line drawings help to illustrate the Ancient Near Eastern context.

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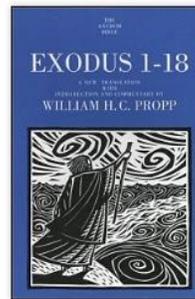
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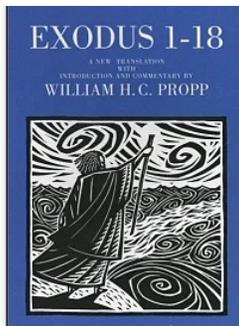
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Part I: Israel in Egypt (exodus 1:1–11:10)*

I. As Ever They Oppressed Him, so He Multiplied (1:1–14)

1 ¹And these are the names of Israel's sons coming to Egypt with Jacob; man and his house they came; ²Reuben, Simeon, Levi and Judah, ³Issachar, Zebulun and Benjamin, ⁴Dan and Naphtali, Gad and Asher. ⁵Now, all of the soul coming from Jacob's thigh was seventy souls. But Joseph was in Egypt. ⁶And Joseph died, and all his brothers, and all that generation. ⁷But Israel's sons bore fruit and swarmed and multiplied and proliferated greatly, greatly, so the land was filled with them.

⁸Then arose a new king over Egypt who did not know Joseph. ⁹And he said to his people: "See: the people of Israel's Sons is greater and mightier than we. ¹⁰Let us be wise concerning him, lest he multiply and, it may happen, should war come, he too be added to our enemies and fight against us and go up from the land." ¹¹So they set over him corvée masters in order to oppress him with their tasks, and he built storage cities for Pharaoh: Pithom and Raameses. ¹²But as ever they oppressed him, so he multiplied and so he burst out, and they dreaded from before Israel's Sons. ¹³And Egypt made Israel's Sons work through duress, ¹⁴for they embittered their lives through hard work in mortar and in bricks, and with all work in the field—in short, all their work with which they worked them through duress.



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