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The Korahites

Open the Doors of Jerusalem to the Strangers

Bernard Gosse

Introduction: The Levites – Asaphites, Korahites and Ezrahites

In the execution of the music of the Psalter, the Levites play an important part[1]. They are mentioned in some titles of Individual psalms[2]; as Asaphites (Pss 50; 73–83), Korahites (Pss 42; 44–49[3]; 84–85; 87–88), Ezrahites (Heman: Ps 88[4]; Etan: Ps 89[5]; and Jeduthun: Pss 39; 62 and 77)[6]. The Levites are also mentioned in the Books of Chronicles, especially in 1 Chronicles 15–16, in a presentation of David's transfer of the ark to Jerusalem[7] The titles of the psalms, with

[1] Mis en forme par Phil Botha (English).

[2] The titles play an important part in this study. No titles in the English Bible.

[3] It is possible to read together Pss 42–43.

[4] Psalm 88, double mention, Korahites and also Heman (Ezrahite); see the responsabilities of Asaph; Heman and Jeduthun about the Psalter in 1 Chr 15:17.19; 25:1-6; 2 Chr 5:12; 35:15.

[5] Etan and Heman are mentioned as Ezrahites in the titles of Pss 88 and 89. In Gen 46:12, Zérah is mentioned as son of Juda (probably posterior to the situation of Gen 36, by integration in the service of the cult), and in Gen 36:13.17, as son of Esau (probably anterior). But another point is more important. Heman and Etan (Ezrahites) are mentioned with Asaph in 1 Chr 15:17, for the responsability of the Psalter. Their mention in the titles of Pss 88 and 89, give autorithy to some psalms that have options very diferents that the psalms of Asaph, especially in relation to the strangers. KLEIN, *1 Chronicles*, 354 (about 1 Chr 15:17): "The Levitical chiefs appointed the three heads of the guilds of singers…"

[6] Titles with Jeduthun: Ps 39: *lmnṣḥ lydwtwn mzmwr ldwd*; Ps 62: *lmnṣḥ ʿl-ydwtwn mzmwr ldwd*; Ps 77: *lmnṣḥ ʿl-ydwtwn lʾsp mzmwr*. It is possible that the preposition *ʿl*, indicates the manner to play the psalm, like the style of Jeduthun (Pss 62 and 77). In Pss 39 and 62, we have also the mention *ldwd* and, in Ps 77 *lʾsp*, reference to other type of Levite.

[7] Ark: *ʾrwn*. See Ps 132:8, only attestation in the Psalter, in a context of the reaffirmation of the Messiah David. But 19 times in 1 Chr 15:1–16:37! We will see that this "translation", is probably a late literary translation, in relation to the time of Josiah. On the

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mentions of the Levites, are very different from the titles with the mention of David. In this last case we have a reading of the psalm by reference to the history of David, generally with some elements from the books of Samuel[8]. An exception is the mention of Jeduthun, in the titles of Psalms 39 and 62, two Davidic Psalms. But Jeduthun; is mentioned with Heman in 1 Chr 16:42, about the cult in Gibeon, when the Ezrahites received the first place in the liturgy with the Asaphites, in a literary Davidic context of the transfer of the ark to Jerusalem[9]. This context is very different from the rejection of the Anointed in Pss 88–89, in the context of the destruction of Jerusalem, and after the mentions, of the difficulties of David in his time, by indication of the titles in Psalms 3–42 and 51–72.

The case of the Levitical Korahites, and Ezrahites after the destruction of Edom, is very significant; because they are first, by origin, strangers from Edom! In Gen 36:5.14.16.18[10], Qorah is a descendant from Esau, and we note in 36:1: "This is the table of the descendants of Esau: that is Edom". Probably more later in Exod 6:21-26, the group of Qorah, appears as a Leviticus group, but his brothers Nepheg and Zichri do not appear in any other text in the Bible[11], and

text of Chronicles more later. In 1 Chr 16:39-43, we have also the mention of a cult in Gibeon, with Heman and Jeduthun.

[8] In the long davidic titles, we note some words common to the psalm and the text of the Books of Samuel. GOSSE, L'insertion de 2 Sam 22; GOSSE, Le Ps 18 réaffirmation messianique. In the first Davidic book Pss 3–41, the Davidic titles are more problematic, but the title of Ps 18, responds to the titles of the second Davidic book.

[9] This point concerns the literary history. The reality of this transfer is an over thing. RÖMER, L'arche de Yhwh, puts the transfer of the ark to Jerusalem in the time of Josiah. The traditions and investigations about Kiriath-jearim, especially about some types of constructions in relation to the Northern Kingdom, supose that it was the place of the ark before Josiah. FINKELSTEIN, Stages in the Territorial Expansion, 241: "It is clear, then, that in the days of Jeroboam II Israel reached its maximal territorial range and included the entire northern part of the Jordan Valley and possibly even beyond."

[10] The genealogies depend also of the alliances with other groups. With a new alliance, new genealogy. HAMILTON, The Book of Genesis, 394: "The Kenizites were apparently originally on Edomite clan that later affiliated itself with the tribe of Judah"; HAMILTON, The Book of Genesis, 395, n. 8: "The double mention of Korah (vv. 16, 18) probably implies a time in Edomite history when a portion of the Korahites split from the Oholibamah group and joinesd themselves to the Eliphaz confederation".

[11] About Qorah descendent of Levi in Exod 6:21.24. Son of Levi: Kohath (6:16); son of Kohath: Yizhar (6:18); sons of Yizhar: Qorah, Nepheg and Zichri (6:21). But we have no other mention in the Bible about the brothers of Qorah, Nepheg and Zichri. Sons of Qorah: Assir; Elkanah; Abiasaph (6:24). We note the same genealogy in 1 Chr 6:8. (Assir: Exod

1 Chr 1:35 confirms Qorah as a descendant of Esau[12]. The Chronicles concern especially the organisation of the post-exilic cult. Moreover, the Korahites, are universalistic, as seen in Ps 87, concerning Jerusalem! It is possible to understand this point, because the Bible mentions that Yahweh is coming from Seir in Deut 33:2: *yhwh mysny b' wzrḥ mś'yr lmw.* This point correspond also to some Egyptian inscriptions[13]. After the Exile and the difficulty of starting a new liturgy in the temple, they presented an opportunity for musical animation, and after the destruction of Edom, they came to Jerusalem, particularly the Ezrahites. But the refugees Korahites had come already before the exile.

In the Books of Chronicles that refer to the liturgy of the second Temple, especially in 1 Ch 15–16[14], we note the genealogies of these Levites. In 1 Ch 1:34, Abraham engenders Isaac, and Isaac Esau and Israel. Esau is a twin of Israel. And in 1:35, Qorah is a son of Esau. For the Korahites Psalms see Pss

6:24; 1 Chr 3:17; 6:7.8.22; Elkanah: e.g., Exod 6:24; 1 Chr 6:8; Abiasaph: Exod 6:24; 1 Chr 6:8.22; 9:19). It is a construction posterior in diferent history context that 1 Chr 1:35. In the Bible, in relation to the cult, it is more comprehensible to make a descendent of Esau a descendent of Levi that the opposite: to make a descendent of Levi a descendent of Esau! The violence of the text against Qorah in Num 16:1–17:5, is also more comprehensible if his origin was in Edom.

[12] KISLEV, What Happened to the Sons of Korah? The texts of Numbers are very agressives against the Korahites, but finally we have the mention in Numbers 26:11: "The Korahites, however, did not die." MILLER, The Korahites of Sourhern Judah, 58: "In the first place, the Korahites who resided in Jerusalem and served the temple there during the Chronicler's day where not singers but gatekeepers and bakers." But see *š'r* in 1 Chr 9:18; and see in the Korahite Psalm 87:2: "Yahweh loves the gates (*š'ry*) of Zion more than all the dwellings of Jacob!" (See the opposition Jacob and Esau!)

[13] AMZALLAG, *Esau in Jerusalem*, 39: "Several Egyptian inscriptions from the fourteenth and thirteenth centuries BCE mention the Arabah as «the Shassu land of Yahu», the land of «Shassu-Srr» (Seir), or «the land of Shassu-Punon». These documents suggest that YHWH was identified with the land of Seir in the late Bronze Age. This conclusion is supported by mentions of YHWH originating in Seir in Deut 33:2 and Judg 5:4".

[14] 1 Chr 15–16 uses Pss 105–106 and 96 in the context of a liturgy with David! In the fourth book of the Psalter (Pss 90–106), these psalms refer to the substitution of David by Moses, like Yahwist intercessor, after the rejection of the Messiah (Ps 89 and see the title of Ps 90 with Moses, the only case in the Psalter)!

42(43); 44–49[15] and 84–85; 87–88[16]. Also, in 1 Ch 2:4, Judah, engenders *zrḥ* from Judah and Tamar. This name *zrḥ* appears as a reference to Yahweh, who is "risen" (verb *zrḥ* see, Deut 33,2) from Seir. And in 1 Chr 2:6, *zrḥ* engenders *'ytn* and *hymn*[17]. The name of *'ytn* appears in the title of Ps 89 and *hymn* in the title of Ps 88. For *ydwtwn*, see the titles of Pss 39 (*w* and not *y*: see *ydytwn*) and 62, Davidic psalms and Ps 77 (an Asaph Psalm)[18].

1 The First Book of the Psalter: The synthesis of the Psalter in Pss 1–2: "The Torah and the Anointed"[19], and Pss 3–41, with the mentions of the enemies of David in the titles[20]

The text of Pss 1–2 constitutes a synthesis of the Psalter concerning the role of the Torah (Moses) and the role of the Anointed (David). In Ps 1, we note the opposition between the psalmist who meditates on the Torah (Ps 1:2: *wbtwrtw yhgh*)[21] and the wicked[22]. In Ps 2, the nations and the kings of the earth, who

[15] Psalm 43 in continuity of Psalm 42.

[16] The title of Ps 86: *tplh ldwd*, prepares the substitution of David by Moses in the title of Ps 90,1*: tplh lmšh 'yš h'lhym.*

[17] See KLEIN, *1 Chronicles*, 92: "Heman and Ethan are called Ezrahites in the superscriptions to Psalms 88 and 89, respectively; although presumably they were considered in these superscriptions to be from the tribe of Levi instead of Judah." In reality, they were originally from Edom!

[18] See 2 Chr 5:12: Asaph, Heman and Jeduthun.

[19] About the interpretation of the hebrew *mšyḥ*: But the term "Messias" has another signification, in the history of the interpretation of the texts. FITZMYER, *The One who Is to Come*, 67: "The attempt to interpret these psalms anachroniscally in a 'messianic' sense is misguided"; FITZMYER, *The One who Is to Come*, 10: "The vast majority of its ocurences *mšyḥ* refers to a reigning king"; FITZMYER, *The One who Is to Come*, 9: "The verb *mšḥ* … occurs sixty-nine times in the Old Testament. Almost half of the instances have to do with the anointing of Aaron and his sons, priests, the altar, or other cultic objects… The other half of the instances of the verb are found in passages that mention the anointing of historical kings of Israel or Judah…"

[20] Generally with references to the Books of Samuel.

[21] See Ps 1:1b: *wbmwšb lṣym l' yšb*; and 119:51: *zdym hlyṣymy 'd m'd wtwrtk l' nṭyty*. No other use of the verb *lwṣ* in the Psalter.

[22] DECLAISSE-WALFORD, *The Book of Psalms*, 58:

"St. 1 The way of the wicked (v. 1)

St. 2 The Torah of the Lord (v. 2)

St. 3 The prosperity found in Torah (v. 3)

meditate vanity (2:1: *yhgh*[23] *ryq*) against Yahweh and his Anointed (see *yldtyk*: Ps 2:7 and 110:3), will be destroyed. However, in Ps 2:10-12, the kings of the earth are invited to "worship Yahweh with reverence and rejoice with trembling (*r'dh*: Ps 2:11 and 48:7)"[24]. This point is also an opening to the nations. The perspective for the nations is more favourable than the perspective for the wicked in Ps 1.

Furthermore, in the Davidic titles of the first book of the Psalter Pss 3–41[25], the enemies of David the Anointed from Yahweh, are not primarily strangers. In Ps 3:1, the first enemy is Absalom the son of David, and in Ps 18:1 the principal enemy is Saul, the king of Israel. The title of 18:1 mentions also other enemies[26], in the same way that the title of Ps 34:1, does[27]. This point is dependent on David's peregrinations, which are referenced in the books of Samuel. But, the people of Israel, are generally responsible for these peregrinations and first of all, Saul! (*š'wl*, Ps 18:1, the same as Sheol, *š'wl* in Ps 18:6!)

St. 4 The judgment of the wicked (vv. 4-6)."

[23] The next use of the verb *hgh* only in Ps 35:28.

[24] *r'dh* appears only two other times in the Hebrew Bible: Job 4:14; Isa 33:14. Psalm 48:7 concerns also the kings, coming first against Jerusalem.

[25] These titles correspond to a reading of the Psalms, generally by reference to the books of Samuel.

[26] The title of Ps 18 responds to the titles against David in the second book with larges titles in Pss 51–72.

[27] This point corresponds also to the indications of the midle of the Psalter in Ps 78:36 (masoretic indication). Moses is mentioned in Ps 77:21, the only attestation out of Pss 90–106, and David in Ps 78:70. See also Ps 119 (Torah) and Pss 120–132 (Davidic Messiah who movess the ark to the temple). See GOSSE, Le lien David Torah. For Abimelech in Ps 34:1, see Ahimelech 1 Sam 21:1 and finally Achisch 1 Sam 21:11-16. The Davidic titles of the second davidic Psalter, Pss 51–72, are generally better relationed to the books of Samuel. VESCO, Le Psautier de David, 1:423 (about Ps 46): "Au centre, une proclamation affirme que Dieu met fin aux guerres (v. 10). Il domine la terre (vv. 9, 10, 11)."

2 Levites Korahites, Ezrahites and Asaphites in the second book Pss 42–72 and the third book Pss 73–89, with relation to the davidic dynasty and the strangers in Jerusalem

In the second book of the Psalter, Pss 42–72, we find the first part of the Korahite Psalter in Pss 42–49. These psalms transfer the military privileges of the Anointed to the city of Jerusalem[28]. In this way, all the nations are invited to come to Jerusalem. In Ps 46:10, the nations are invited to join the people of the God of Abraham. This point is more developed in the second part of the Korahite Psalter, Pss 84–85; 87–89[29], particularly in 87:4, with the mention of Rahab (mythic enemy, eventually Egypt, in the case of Ps 87:4)[30], Babylon, Tyr, Philistia and Ethiopia, concerning Jerusalem. Jerusalem is becoming an international city![31]

We must understand this data from the point of view that the Korahite come originally from Edom. In 1 Chr 1:35, *qrḥ* is descendant of Esau, the twin of Jacob[32]. We can understand that some Edomites do not have much sympathy for the Davidic king. But they have more sympathy for Jerusalem, where they found refuge after the destruction of Edom. We will see, that the presence of Korahites and Ezrahites, in the participation in the music of the temple will be a problem in the return from the Exile, visible in the Psalter. Moreover, this

[28] GOSSE, Remarques sur le Psautier Coréite. YHWH saves Jerusalem; and no more the chief of War.

[29] Numbers 42 and 84 (two times 42) have a symbolic ambiguity in the Bible and also Egypt (Book of the Death) or Babylon. For Benediction or Malediction, see for example the fortytwoo sacrifices of Balaam. GOSSE, The 42 Generations.

[30] TOCZYSKI, *The 'Geometrics'*, 83: "By referring to «pride», Jerome is probably inspired by those passages where the name *rḥb* is the poetic synonym for the pride of Egypt or the primordial sea monster subdued by God's strength (cf. Ps 87:4; Isa 51:9)."

[31] HOSSFELD – ZENGER, *Psalms 2*, 383: "The middle section (vv. 4-6) is entirely imbued with the image that YHWH grants citizenship in his divine city to people of many nations by enterring them in his «citizens list»."

[32] KLEIN, *1 Chronicles*, 74: "The Chronicler's interest is primarily in the descendants of Esau «five sons and eleven grandsons» and not the nation of Edom that was traced back to Esau." About 1 Chr 2:43, with the mention of Hebron, see KLEIN, *1 Chronicles*, 104: "J. Maxwell Miller; partially on the basis of vv. 42-43, has also argued that the Korahites, to whom eleven psalms are attributed … entered Palestine from the direction of Edom (cf. Gen 36:5, 14, 16, 18), where Korah is descendent of Esau and Oholibamah) and settled among the Calebites in the vicinity of Hebron."

problem is more critical with the Ezrahites, see 1 Chr 15:17, directly concerning to Asaph! This point appears particularly in the context of the the fifth book of the Psalter, with the reafirmation of the Davidic king, in Pss 120–134 with a literary peregrination to Jerusalem in the same way as the transfer of the Ark to Jerusalem by David, particularly Ps 132, cf. 1 Chr 15–16, and the conclusion of the Psalter with David and the final doxology. After the literary inclusion of three elements, the Torah in Ps 119; the Davidic Messiah in Ps 120–134; Hallelujah in Ps 135, between Ps 118 and 136, see 118:1 = 136:1: *hwdw lyhwh ky-ṭwb ky l'wlm ḥsdw*, the problem is emerging in Ps 137. In the formula of Ps 118:1 = 136:1, the term *ṭwb* concerns the creation and the term *ḥsd* the history.

Psalm 50 is Asphite, with an anouncement by Yahweh of a jugement upon his people. In the redaction of the Psalter, this jugement concerns first David Pss 51–72 (see Ps 51 yet with Batsheba) and then Jerusalem and its destruction Pss 73–83 (Asaphites psalms), and in the final the rejection of the Messiah Pss 84–85; 87–89[33]. In the case of Psalm 86, this psalm has a Davidic title, but this title prepares for; the substitution of David by Moses in the title of Ps 90:1[34]. Concerning the Psalms of Asaph from the perspective of the Korahites and Ezrahites: This point underlines the influence of the Korahites and Ezrahites in the redaction of the Psalter!

In the second Davidic Psalters, Pss 51–72, we note in the titles, the mentions of dangers against David. In Ps 51, David is the first responsible for the fault with Bathsheba the wife of Uria. The danger comes from Saul in Ps 52, with the complicity of Doeg from Edom. In Ps 54, Saul is also the principal danger with the complicity of the Ziphites. In Ps 58; the danger comes from the Philistins. In Pss 57 and 59, the danger comes, one more time, from Saul. In Ps 60, there is the mention of a war against some nations. David was a man of war[35].

[33] TERRIEN, *The Psalms*, 399: "The affinities that link this psalm to the oracle of judgment in the teaching of the great prophets, from Amos and Hosea to Jeremiah and Ezekiel, point to a time following the end of the Judahite monarchy and perhaps even the exile in Babylon."

[34] Title Ps 86*: tplh ldwd*. Title Ps 90: *tplh lmšh 'yš h'lhym.* See the other attestations of Moshe in the fourth book of the Psalter (Pss 90–106): 99:6; 103:7; 105:26; 106:16.23.32 (the last psalm of Pss 90–106). In the fourth book, David appears only in the titles, in Pss 101 and 103, in a synthesis of the Psalter with David and Moshe. In this way, see also the only other attestation of Moshe in the Psalter in Ps 77:21.

[35] GOSSE, L'insertion de 2 Sam 22.

In Pss 73–83, we have the other psalms of Asaph, after Ps 50. The Asaphites appointed the people for their duties as commanded by David in the temple, see 1 Chr 15:17–19. They played the principal role in the music of the temple with Heman (Ps 88) and Ethan (Ps 89[36]; see also 1 Chr 15:17), descendants of Tamar, in the text of 1 Chr 2:4-6. But the psalms of Asaph, mention the destruction of Jerusalem and the temple, in Pss 74 and 79[37]. In the redaction of the Psalter this point goes toward the rejection of the Davidic Anointed and his dynasty, in Ps 89. This point does not follow perspective of the Asaphite, but corresponds to the perspective of the Korahites.

3 Moses and the fourth book of the Psalter, Pss 90–106

In the fourth book of the Psalter, Pss 90–106, we note the substitution of Moses for David as intercessor before Yahweh[38]. We have the mention of Yahweh as the King and the peregrination of the people under Moses. However the titles of Pss 101–103, prepare the reintroduction of David in the fifth book of the Psalter, with the identification of David with the poor, in the same line as in the first book of the Psalter[39].

4 The reafirmation of the Davidic dynasty in the fifth book of the Psalter[40]

In the fifth book of the Psalter, Pss 107–150, we note first the reafirmation of the David Anointed in Ps 107–110, in the line of the identification of the Messiah with the poor (Ps 109)[41], in the continuity of Psalms 3–41 and the titles of Pss 101–103. In Pss 111–117, we note the introduction of the theme of the Hallelujah, in line with the end of the Psalter (see Pss 146–150, especialy 150!)[42].

[36] See also Jeeduthun, Pss 39; 63; 71.

[37] See also 1 Kgs 14:25-26. But the text of Pss 74 and 79, refers to a destruction.

[38] GOSSE, David and Moses.

[39] GOSSE, Les titres des Ps 101–103. GOSSE, La réaffirmation messianique du Ps 18.

[40] And what happened with the Korahites, Ezrahites, and other Strangers in Jerusalem and the Temple?

[41] Ps 109:16, see *'ny w'bywn*. We note *'ny*: Ps 109:16.22; 102:1 and 9:13.19; 10:2.9.12; 12:6; 14:6; 18:28; 22:25; 25:16; 34:7; 35:10; 37:14; 40:18. We note also *'bywn*: Ps 109:16.22.31; 9:19; 12:6; 35:10; 37:14; 40:18.

[42] Pss 146–150, each psalm is begining and finishing with Hallelujah!

The fact that the text of Ps 106:1, coresponds to 107:1, and appears also in Ps 118:1 and 136:1, corresponds to a synthesis of the Psalter. Psalm 119 refers to the Torah (see Ps 1), the contruction Pss 120–134[43], a literary peregrination in the steps of the transfer of the ark by David mentioned as Messiah in 132:10, and Ps 135 with the theme of the Hallelujah, that will dominate in the final Hallel of the Psalter. But what happens with the Korahites and Ezrahites from the perspective of the reaffirming of the Davidic dynasty and the cult in the sanctuary?

5 The Korahites and Ezrahites[44] in Ps 137

But before the end of the Psalter, comes the protestation of Ps 137. This psalm refers to the memory of the Exile. They did not use psalms in Babylon. But after the return from the Exile to Jerusalem, they had dificulties with the musician's work in the temple. With this problem they need the participation of Korahites and Ezrahites, some Edomites refugees[45], that came especially to Jerusalem after the destruction of Edom[46]. The Ezrahites appear in the first place in the responsability of the the liturgy, with Asaph, in 1 Ch 15:19! However initially, Edom was pleased with the destruction of Jerusalem. Probably some people that cameback from the exile, saw this as a very bad thing. This point permits us to understand Ps 137; against Edom and Babylon[47]. But this psalm,

[43] Ps 119 = 176 verses; Pss 120–134 = 101 verses. In Ps 135:18-19, we note Israel = people; Aaron = priest; Levi = Levites; the people fearing the Lord = the people that refer to the Torah (Ps 119).

[44] AMZALLAG, *Esau in Jerusalem*, 66-74, 73: "The overemphasized hate and bitter mockery of Edom (vv. 7-9) and, especially the unusually violent and bloody ending of this psalm (v. 9), should also be interpreted in this polemical context, as an attempt by the Asaphites to quell the suspicions of the post-exilic community concerning their closeness to the Ezrahites and their sympathy for them." In 2 Esd 2:41, the Asaphites are a group different of the Levites! AMZALLAG, *Esau in Jerusalem*, 97-119: "The Levitization of the Ezrahites."

[45] In a scientific line. But we can observe some politicals changements in the genealogies.

[46] Edom was with Babylon in 587 BC, but in 552 BC we note the destruction of Edom by Babylon. See LEMAIRE, D'Edom à l'Idumée, 91-92.

[47] *bt-bbl* in Ps 137:8. See Zech 2:10-17, with *bt-bbl* and *bt-ṣywn*. See also the conversion of the nations. HOSSFELD – ZENGER, *Psalms 3*, 519. In Ps 137, it is not necessary ro understand *bt-bbl* = Edom, with Amzallag.

also corresponds to the problem of the Asaphites who permitted the participation of the Korahites and especillay the Ezrahites in the liturgy of the temple. In Ps 137, the attack against Edom and Babylon must be interpreted in function of the responsibility of the Asaphites in the participations of Edomites in the liturgy of the temple. Surely, some people saw this as a terrible thing! See also the mention of Korah in Num 16:32, with no mention in the parallel of Ps 106.

6 Ps 138 – Response to Ps 137: The kings of the nations are singing the glory of Yahweh

And what happen with the strangers in the line of the perspective of the Korahites and Asaphites, refugees in Jerusalem? We note a correction of Ps 137, in Ps 138 with Ps 138:4-5, where all the kings of the earh celebrate the glory of Yahweh[48]. The text of Ps 138:4a: *ywdwk yhwh kl-mlky-'rṣ*, corresponds for the kings of the earth, to the injunction of Pss 106:1; 107:1; 118:1; and 136:1 : *hwdw lyhwh ky ṭwb ky l'wlm ḥsdw.* And the text of 138:4b: *ky šm'w 'mry pyk*, uses the vocabulary of Ps 119, with the synonyms of the word Torah[49], Ps 119:13: *mšpṭy pyk;* 119:72: *twrt pyk;* 119:88: *'dwt pyk*[50].

This universalist point, does not impeach Ps 147:7-9[51], against the kings of the earth but it constitutes an alternative. We have the same alternative in Ps 2, in the continuity of the line of the Korahites and Ezrahites in the Psalms. The reality of the strangers in Jerusalem, and first the Edomites, the more detested but the nearest (Esaü!), is more important than the nationalist ideology.

[48] SEYBOLD, *Die Psalmen*, 512 (Ps 138): "Der nach 137 platzierte Psalm bildet einen Kontrast zu 137,4. Ein neuer Hymnus bricht das Schweigen. Ja, er verbreitet sich über die Erde und schwillt an zum Lied der Könige (5) in Angesicht der Götter (vgl. 146 ff.)."

[49] GOSSE, The Relation, 7-8: See the word Torah and seven synonymous in the redaction of Ps 119.

[50] HOSSFELD – ZENGER, *Psalms 3*, 529.

[51] About the agresivity against the nations, also in the end of the Psalter, see GOSSE, Babylone.

7 The responsability of the sons of Esau, that open the doors to the strangers and made the universality of the Psalter

In the Books 2 of Psalms (Pss 42–72) and Book 3 (Pss 73–89), we note the Elohistic Psalter[52] Pss 42–83, with yet the mention of the Coraites descendants of Esau in the titles of Psalms 42:1; 44:1; 45:1; 46:1; 47:1; 48:1; 49:1. The promotion of Elohim and not Yahweh, in Psalms 42–83, could be understood in the context of the Achemenid empire. The name Elohim was must acceptable in this international context. But finally at the end of the Book 3 of the Psalter, we have an inclusion with the Coraites titles Ps 84:1; 85:1; 87:1; 88:1; and with the mentions, of the Ezrahites, Heman in the title of Ps 88:1, and Etân[53] in the title of Ps 89:1, that received an important function with Asaph for the responsability of the music in the Temple in 1 Chr 15:19. In Psalms 84–89, the name of God, *Yhwh*, has the first place as reafirmation yahviste, but we note the incertitudes about the question of the Davidic dynasty, see especialy Ps 89:50. The Coraites doorkeepers, were very universalists and invited all the people to Jerusalem, and also Babylon! They are descendants of Esau the twin of Jacob (see Ps 87:2). The invitation of Babylon, to Jerusalem has a violent reaction in Ps 137, psalm Asaphite. But Ps 137, permits to understand the problem of the organisation of the music in the Temple. The israelites lost the performance of the music in exile. At the return of the exile they needed the experience of some sons of Esau, that are refugied in Jerusalem. Finally the sons of Esau has an important place in the redaction of the Psalter, also if the final redaction of all the Psalter has problematics more large. We note attacks very violents against the Korahites, but finally they played an impotant role in the music of the temple with consequences

[52] For the numeracion of the names Yahweh and Elohim in the diferents books of the psalms, see DECLAISSE WALFORD, *The Book of Psalms*, 393. Note: we have the appellations, *yh; yhwh* also *'l, 'lwh; 'lwhym*. This problematic has a solution in Ps 18:32a: *ky my 'lwh mbl'dy yhwh.*

[53] Heman and Etan: voir 1 Kgs 5:11; 1 Chr 2:6; 15:17.19. TERRIEN, The Psalms, 377: "The invitation to clap hands (cf. Psalm 98; 2 Kings 11:12) is addressed not to the assembly of worshippers but to «all the peoples» (v.2). The kingship of God «over the whole earth» (cf. Pss 24:1; 95:4; 97:5) is to be greeted by ritual acclamation, for the transcendence of the Lord Most High knows no geographical limitation! He is revered by all humankind, with the awe of gratitude and humble recognition (v. 3a; cf. Deut 7:22)."

for the redaction of the Psalter. The doorkeepers opened the doors to the nations and the redaction of the Psalter becomes universalist.

In this line of the universality of the Psalter, we can note yet in the Coraite Ps 47:2: "Clap your hands, all you nations; acclaim our God with shouts of joy"[54]; and also in the Coraite Ps 49:2: "Hear this, all you nations; listen, all who inhabit this world". But it is not already so expressive that Ps 87, with the mentions of Rahab (Egypte), Babylon, Filistine, Tyrian, Nubian, some enemies of Israel! And in this case they are directly invited to come to Jerusalem.

In the context of the Persian Empire, we can note also in the Elohistic Psalter Pss 42–83[55], in inclusion between the Coraites Psalms 42(43)–49 and 84–85; 87–88 with 89[56] Ezrahite, in Ps 66:8: "Bless our God, all nations; let his praise be heard far and near"; Ps 67:4-6: "Let the peoples praise thee, O God; let all peoples praise thee. Let all nations rejoice and shout in triumph; for thou dost judge the peoples with justice and guidest the nations of the earth. Let the peoples praise thee, O God; let all peoples praise thee"; Ps 72:11: "and all kings shall pay him homage, all nations shall serve him."[57] We note the afirmation of Yahweh in the context of the nations in Ps 86:9: "All the nations thou hast made, O Lord[58], will come, will bow down before thee and honour thy name." In continuity, we note in the fourth book of the Psalter that substitute Moises to David[59], in Ps 97:6: "The heavens proclaim his righteousness, and all peoples see his glory"[60]. Finally

[54] See in Ps 47:10: "The princes of the nations assemble with the families of Abraham's line."

[55] In Pss 42–83, Elohim is more frequent that Yahweh in the context of the Persian Empire. In Pss 84–89, we note a reafirmation of Yahweh but in the same context of the Persian Empire.

[56] Pss 84–89: Reafirmation of Yahweh, but what about the davidic dynasty?

[57] See also v. 17b: "so shall all peoples pray to be blessed as he was, all nations tell of his happiness."

[58] In Ps 86:1.6: *yhwh*; in Ps 86:3.4.5.8.9: *'dny*; in Ps 86:8:*'yn-kmwk b'lhym* (plural in this case).

[59] See titles of Ps 86: *tplh ldwd*, and Ps 90: *tplh lmšh 'š-'lhym*. Moshe in the Psalter: Ps 77:21; 90:1; 99:6; 103:7; 105:26; 106:16.23.32. The mention of Ps 77:21 corresponds to a synthesis with David in Ps 78:70. In Psalms 90–106, David appears only in the tiles of Pss 101 and 103, in preparation of the reafirmation of the davidic dynasty in the fifth book of the Psalms Pss 107–150, yet in Pss 107–109, with relation to the poor of the first Book Pss 1–41. See the mention in inclusion of the titles Ps 101 and 103; of the *'ny* in the title of Ps 102:1, word very frequent in the first Book of the Psalter and see Ps 109:16.22. We note also *'bywn*: Ps 9:19; 12:6; 35:10; 37:14, 40:18, and Ps 109:16.22.31. GOSSE, Les titres des Ps 101–103.

[60] Ps 97:1: *yhwh mlk*.

in the synthesis of the fifth book, we can read Ps 117:1-2: “Praise the Lord, all nations, extol him, all you peoples; for his love protecting us is strong, the Lord’s constancy is everlasting. O praise the Lord”[61]. See also by inclusion in the First book[62], Ps 22:28: “Let all the ends of the earth remember and turn again to the Lord; let all the families of the nations bow down before him”.

Conclusion

The Levites Korahites, refugees from Edom, play an important part in the conception and redaction of the Psalter with their role in the music, but finally also the text. Their participation to the songs in the Temple was a necessity for the problem of performance at the return from the exile. In this way they also play an important part in the acceptance of the strangers in Jerusalem. The fact that they were considered as doorkeepers, facilitate their option to open the doors to the nations. The comportment of Edom in the time of the destruction of Jerusalem appears to be a difficulty with the Asaphites (Ps 137). However, the perspective of accepting strangers stays (Ps 138) as a possibility. The doorkeepers Coraites opened the doors of Jerusalem to the nations and gave a universal dimension to the Psalter. The difficulties of the genealogies[63] could change by integration in a new historic context, see 1 Chr 9:19; “Shallum son of Kore, son of Ebiasaph, son of Korah, and his kinsmen of the Korahite family were responsible for service as guards of the thresholds of the Tabernacle; their ancestors had performed the duty of guarding the entrances to the camp of the

[61] WEISER, *Die Psalmen*, 497 (English translation by Herbert Hartwell): “The meaning and purpose of life for nations as well as individual, finds its fulfilment in praising God. In the presence of God the political and national barriers disappear, and across the frontiers of countries and states are linked together.”

[62] We note an inclusion, between the first Book (Pss 1–41) and the fifth Book (Pss 107–150). Synthesis between the reafirmation of the Davidic Dynasty and the Ley of Moses.

[63] The genealogies are very politics, depend on the alliances, and with the time the alliances could change. The genealogies are not “scientifics.” It is the expression of the relations between the diferents groups, in each time. The protestations against Korah in Number 16, and against Edom in Ps 137:7, show the dificulty to open the door. But it is a sign of authenticity.

Lord."[64] The finale perspective is the model of the pilgrimage of the nations to Jerusalem in Ps 72:9-11[65].

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[64] KLEIN, *1 Chronicles*, 276: "According to 1 Chr 6:22-23 (37-38), the pedigree of the singer Heman, Korah (*qrḥ*) was a son of Izhar and a grandson of Kohatl, the son of Levi (cf. also Exod 6:16-21). The Korahites are also considered singers in 2 Chr 20:19 and in the Psalms."

[65] HOSSFELD – ZENGER, *Psalms 2*, 216 about Ps 72:9-11.

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Summary

In the Psalter, the Korahites, descendants of Levi or, more probably, of Esau, are Universalists concerning Jerusalem. As doorkeepers they open the doors of Jerusalem to the nations. This point plays an important part in the redaction of the Psalter, with the role of the nations in Jerusalem. The reaction of Psalm 137 from Asaph, against Edom and Babylon; does not prevent the expansion to the kings of the nations in Ps 138.

Key words: Korahites, Ezrahites, Asaphites, strangers, Esau.

Zhrnutie

V Žaltári sú Korachovci, potomkovia Léviho alebo – pravdepodobnejšie – Ezaua, nositeľmi univerzalistického pohľadu na Jeruzalem. Ako strážcovia brán otvárajú brány Jeruzalema národom. Tento aspekt zohráva dôležitú úlohu v redakcii Žaltára vzhľadom na postavenie národov v Jeruzaleme. Redakcia Žalmu 137 z asafovskej tradície namierená proti Edomu a Babylonu nebráni rozšíreniu perspektívy smerom ku kráľom národov v Žalme 138.

Kľúčové slová: Korachovci, Ezrachitovci, Asafovci, cudzinci, Ezau.

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