

## Recensiones (Reseñas) escritas por Bernard Gosse

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# BN *Biblische Notizen* *Biblical Notes*

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*Neue Folge. Herausgegeben von Kristin De Troyer und Friedrich Vinzenz Reiterer, Salzburg, in Verbindung mit Reinhard Feldmeier und Karin Schöpflin, Göttingen.*  
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**Walter Bühner, Friedrich-Emanuel Focken, and Joachim J. Krause (eds.)**  
*Metacritical Perspectives on Redaction Criticism*

The six contributions offered in this issue aim at a critical reflection on modes and methods of biblical criticism, focusing on problems of what could be called the redaction-critical paradigm in present-day Hebrew Bible scholarship. Three papers deal with texts from the Pentateuch (Gen 6,1-4; Exod 3,1-6 and Exod 20-23) and address, among other things, the question of which criteria should be used in making redaction-critical judgments. Following this, two papers discuss the correlation of synchronic and diachronic readings, using Jer 36 as a case study. Finally, a paper on Prov 26,1-16 highlights the coherence of that composition.

## HERDER FREIBURG · BASEL · WIEN

**BN NF 181 (2019) 111-112**

Frank-Lothar Hossfeld / Johannes Bremer / Till Magnus Steiner (Hg.), Trägerkreise in den Psalmen (BBB 178), 264 S., € 45,00, Bonn: V&R unipress 2017, ISBN 978-3-8471-0611-1.

Ulrich Berges, „Singt dem Herrn ein neues Lied“. Zu den Trägerkreisen von Jesajabuch und Psalter“, insists on the influence of the Psalter upon the Book of Isaiah, a “New Song”. In the case of the use of the Psalms of Asaph in the presentation of the return from the exile, I think the theme of participation in the return is similar to the theme of the Exodus. Susan Gillingham, “The Levitical Singers and the Compilation of the Psalter”, underlines the part of the Levites in the constitution of the Psalter, in relation to Chronicles. Whereas the Asaphites have gotten priority, the Korachites “door-keepers” have been relegated to a secondary position and are nothing more than “carriers”.

Martin Leuenberger, „Die Jhwh-König-Theologie der formativen Psalter-Redaktion und ihre Trägerkreise“, insists on Yahweh King without David (Ps 93-100), and puts the opposition just / sinner (Ps 1-2; 146-150) in relation to 1Mac 2,42, whereby David is seen as a symbol of the just.

Beat Weber, „Verbindungslineien von den Psalmen Asaphs (Ps 50; 73-83) zu den Psalmen des Psalterteilkbuchs (Ps 90-106). Erwägungen zu einem asaphitischen Trägerkreis“, studies Moses / Aaron in 77,21 and Ps 105-106 and considers an asaphite davidic reinterpretation in 1Ch 16!

Whereas Till Magnus Steiner, „Die Korachiten“ starts with an analysis of Num 16, it would have been better to start with Ps 106,17 which is earlier than Num 16. Moreover, Num 16 presupposes 1Chr 15-16 in which the Ezrahites Heman and Etân have joined the side of the pro-davidic Asaphites. In Ps 84-89 the Ezrahites and the Korachites together proclaimed the end of the dynasty.

Corinna Körting, „Zion zwischen Psalmen und Jesaja“, notes the relations between Isaiah and Psalms, in particular considers Ps 45 a Korachite Psalm. The Book of Isaiah is in the Korachite line. The use of Psalms of Asaph serves to substitute the return from the exile to Exodus.

Johannes Bremer, „Eine „Armenredaktion“ im 1. Davidpsalter? Impulse vor dem Hintergrund sozio-ökonomischer Entwicklungen“, argues that Ps 3-41 is influenced by the issue of the poor ( *ʿny*) in Ps 68-72 and responds to the davidic titles as used in Ps 51-60.

Judith Gärtner, „Rückblick als Ausblick in Ps 135. Psalmentheologische und psalterkompositorische Überlegungen zur Funktion von Geschichte im 4. und 5. Psalmenbuch“, claims that Ps 135 repeats others, but needs to be seen in the context of David’s pilgrimage to Sion.

From the contribution by Bernd Janowski, „Auf dem Weg zur Buchreligion. Transformation des Kultischen im Psalter“, one can take away the notion of the influence of Proverbs on and the importance of the Davidic titles in the redaction of the Psalter. Moreover, Janowski points to the different perspectives in the Asaphite and Korachite psalm collections.

Bernard Gosse, Antony