

PSALMS OF SALOMON

TO THE READER

EDITION OF THE GREEK TEXT

Since no critical edition of the Psalms of Solomon's (PsSal) Greek text is available at the present time, the NETS translation is based on the edition of Alfred Rahlfs (*Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes*, 2 vols. [Stuttgart: Württembergische Bibelanstalt, 1935]). Rahlfs's text is, for the most part, a reprint of the edition of Oscar von Gebhardt (*Die Psalmen Salomo's zum ersten Male mit Benutzung der Athoshandschriften und des Codex Casanatensis* [Leipzig: J. C. Hinrichs, 1895]). Rahlfs frequently incorporated many of von Gebhardt's conjectural emendations, which are referred to in Rahlfs' text by the siglum "Gebh." The remaining conjectural emendations included in Rahlfs' Greek text are largely derived from the edition of Henry B. Swete (*The Psalms of Solomon with the Greek Fragments of the Book of Enoch* [Cambridge: Cambridge University Press, 1899]) and are indicated in Rahlfs' notes by the siglum "Sw." This book is basically a reprint of Swete's earlier edition of the Greek text of PsSal (*The Old Testament in Greek According to the Septuagint* [vol. 3; Cambridge: Cambridge University Press, 1894] 765–787), but it incorporates readings from three new manuscripts that were included in von Gebhardt's text. In one instance (17.32), Rahlfs adopted the suggestion first proposed in 1870 by A. Carrière (*De Psalterio Salomonis disquisitionem historico-criticam scripsit* [Strasbourg]) that $\chi\rho\iota\sigma\tau\omicron\varsigma$ $\kappa\upsilon\rho\iota\omicron\varsigma$, which is preserved in all of PsSal's manuscripts, should be emended to $\chi\rho\iota\sigma\tau\omicron\varsigma$ $\kappa\upsilon\rho\iota\omicron\upsilon$. All departures from Rahlfs' text are indicated in the notes to the present translation.

Since the publication of Rahlfs' edition of the LXX, three new Greek manuscripts of PsSal have been discovered (MSS 655, 659, and 3004). These manuscripts contain no major textual variants. Robert Hann has prepared a full listing of all readings from PsSal's eleven Greek manuscripts (*The Manuscript History of the Psalms of Solomon* [SBLSCS 13; Chico: Scholars Press, 1982]). Robert Wright has recently completed the first critical edition of PsSal that includes these newly discovered manuscripts along with all the Syriac witnesses (*The Psalms of Solomon: A Critical Edition of the Greek Text* [New York: T & T Clark/Continuum, forthcoming]). Wright's eclectic text, despite his incorporation of readings from all eleven Greek manuscripts, is for the most part similar to Rahlfs' text. Rahlfs' edition, despite the discovery of additional manuscripts, is still the best edition of the Greek text currently available to use as the basis for the NETS of PsSal.

Unfortunately, PsSal lacks a Hebrew text. This makes it difficult to determine precisely how the translator adhered to the Hebrew *Vorlage*. PsSal is also extant in five Syriac manuscripts, none of which preserves the entire composition. The Syriac version contains several Greek loanwords and differs from the Greek in only sixty-two, approximately 10%, of PsSal's verses. Because it is largely a literal reproduction of the Greek, most scholars believe that the Syriac version was made from the Greek translation and not from the Hebrew *Vorlage*. The Syriac is, therefore, of minimal value for understanding the relationship between the Greek and PsSal's lost Hebrew *Vorlage*. In several places where the Greek text is difficult to understand, the Syriac translation gravitates toward Greek MS 253, which preserves the earliest form of PsSal's Greek text. The Syriac version and this particular Greek manuscript appear to stem from a common textual ancestor. In passages where the Greek is difficult, however, the Syriac translator frequently sought to smooth them. While it may contain some passages that likely reflect the Old Greek more accurately than our surviving Greek textual witnesses, the Syriac is nevertheless problematic for understanding the Greek text, since it frequently represents what its translator thought the Greek text meant. W. Baars ("Psalms of Solomon," in *The Old Testament in Syriac According to the Peshitta Version* [Part 4, Fascicle 6; Leiden: E. J. Brill, 1972] 1–27) has prepared a critical edition of the Syriac translation. Because the Syriac version essentially supports Rahlfs' Greek text, no readings from the Syriac have been included in the present translation.

TITLE OF THE BOOK

The title ascribes the collection to King Salomon, who was famous as a writer of poems and proverbs (3 Rgns 5.12 [MT 5.12; NRSV 4.32]). The attribution likely derives from the phrase "son of Daud" in

17.21, apparently thought by some scribe to mean Salomon. Superscripts of individual psalms too are generally thought to be secondary. Whether they were already in the translator's Hebrew source text is not at all clear.

Some manuscripts title the collection "Psalms of Salomon," whereas others give the name as "Solomon." In manuscript 253 (XI/XII CE), which contains the best and earliest text, has "Solomon" in the title, but "Salomon" in all but three of the superscripts. Other Greek manuscripts vary widely. The earliest attestation to a title is in Codex Alexandrinus (V CE), which reads (ΨΑΛΜΟΙ ΣΟΛΟΜΩΝΤΟΣ). Since this listing is nearly five centuries later than PsSal's presumed first century BCE date of composition, it does not resolve the debate over the correct spelling of the name. The spelling of Codex Alexandrinus appears in many later Christian canon lists, such as those of Pseudo-Athanasius (early VI CE) and Nicephorus (IX CE), suggesting that "Solomon" was the preferred spelling during the Christian period. Although Rahlfs' text consistently uses the spelling "Salomon" for the superscripts, he titled the collection "Psalms of Solomon." Because the LXX of Reigns uses the spelling "Salomon," this was likely the spelling used in the Old Greek—if indeed it had any title at all—and is used throughout NETS of PsSal.

TRANSLATION PROFILE OF THE GREEK

Because we do not possess PsSal's Hebrew *Vorlage*, it is difficult to attempt to reconstruct its original text. It is, moreover, impossible to determine with any certainty whether the Greek translator remained faithful to the original text or sometimes expanded or paraphrased the Hebrew. In some instances the Greek translator may have improperly vocalized his Hebrew text or closely adhered to Hebrew syntax, which sometimes resulted in an awkward style.

In keeping with the philosophy of NETS, the present English translation of PsSal has attempted to focus on the Greek translator's intent rather than on the perception of the original audience. In other words, the English has tried to adhere to the NRSV's maxim to be "as literal as possible, as free as necessary." Where the Greek translator likely did not understand the original Hebrew, or possibly mistranslated what was likely the *Vorlage*, the English translation seeks to convey the ambiguity of the Greek.

THE NETS TRANSLATION OF THE PSALMS OF SALOMON

Because there is no Hebrew text of PsSal to compare with the Greek, it is difficult to comment in detail on the Greek translator's methods. PsSal's relatively limited Greek vocabulary suggests that the translator rarely departed from a fixed list of Hebrew-Greek equivalents. It appears that the translator frequently used the same word, such as ὅσιος and ἔλεος, to represent a given Hebrew word even in instances when another Greek word would have been more appropriate. This lexical stereotyping often resulted in a rather stilted translation, which in many cases likely reflects the appearance of the Hebrew *Vorlage*. PsSal's Greek text also contains renderings in which the translator apparently attempted to express the meaning of the Hebrew at the expense of achieving a clear Greek reading. In some instances, such as ἀνάξις (18.5) and ἀνάλημψις (4.18), the exact Hebrew to Greek equivalent is uncertain. There is some evidence that later Christian scribes introduced errors into the text. In 17.32, for example, the original genitive κυρίου was likely erroneously rendered as a nominative by a later Christian scribe resulting in two anarthrous nominatives (χριστὸς κύριος). This same reading is also found in the LXX of Lam 4.20. These examples likely reflect messianizing changes that were later made to the LXX in the Christian era. In the absence of PsSal's Hebrew *Vorlage*, it is impossible to know for certain how extensively later scribes altered its original text.

In several places it appears that PsSal's translator has either confused the Hebrew consonants or misunderstood Hebrew grammar. In 2.25, for example, the translator apparently misread an original לְהַמְרִיב ("to change, turn") as לְהַמְרִיב ("to say"). Likewise, in 2.26 the text reads τὴν ὕβριν αὐτοῦ ("his insolence"). The Greek translator may have misread "his body," גִּוְרָתוֹ (possibly written גִּוְרָתוֹ), as גִּוְרָתוֹ. In other instances, the text apparently reflects the translator's mistaken understanding of the Hebrew syntax. In 4.12, for example, the Greek ἐν ταύτῃ is feminine and likely presupposes a specific antecedent. The Hebrew *Vorlage* was likely בְּזֵאת, which was intended as a marker of general reference and meant "in this manner." The translator, however, did not render this by a corresponding Greek neuter pronoun but slavishly rendered it as a feminine, thereby creating a problematic Greek text with no clear antecedent, although it perhaps refers to ἐπιθυμία. The Greek text of PsSal frequently changes tenses without any clear change implied in the action of the verbs (3.7–8a; 17.6b–9). These examples suggest that the translator did not fully understand the Hebrew *Vorlage*. In such cases where the translator like-

ly misunderstood the Hebrew, the present translation seeks to reproduce the ambiguity of the Greek text.

The superscripts in PsSal are of unknown date and provenance. They are frequently difficult to translate because their words and expressions are often used without any context and frequently do not relate to the accompanying text. The punctuation, content, and orthography of these titles vary in the manuscript tradition. I have simply followed Rahlfs' text, but have at times deviated from his punctuation.

The present translation has attempted to follow the gender-inclusive language of the NRSV. Inclusive third-person plurals have been introduced only when allowed by the Greek. In some passages gender specific language has been introduced when it is clear that the Greek translator understood the Hebrew to be gender specific. When, for example, the Greek word *ἀνὴρ* appears to be gender specific, it is so translated. If the translator's pronouns seem to refer to a specific man (4.1–5, 13.5), the English is also rendered in gender specific language.

EDITORIAL POLICY

There is no standard versification of the Psalms of Solomon. The present translation follows Rahlfs' numbering. Because Rahlfs' punctuation reflects his personal decision, I have on occasion departed from it. I have consulted photographs of all eleven of PsSal's surviving Greek manuscripts in preparing the NETS translation. These have at times assisted in determining the punctuation of the text.

BIBLIOGRAPHICAL NOTE

In translating PsSal for NETS, I have benefited from other English translations, especially those of H. E. Ryle and M. R. James (*The Psalms of the Pharisees, Commonly Called the Psalms of Solomon* [Cambridge: Cambridge University Press, 1891]), G. B. Gray ("The Psalms of Solomon," in *Charles* 2, 625–52), R. B. Wright, ("The Psalms of Solomon," in *The Old Testament Pseudepigrapha* [ed. J. H. Charlesworth; vol. 2; Garden City: Doubleday, 1985] 639–670), and S. P. Brock ("The Psalms of Solomon," in *The Apocryphal Old Testament* [ed. H. F. D. Sparks; Oxford: Clarendon, 1984]) 649–682). Apart from the standard Greek grammars and lexica, the notes to Gebhardt's Greek text, as well as the linguistic comments of M. Delcour ("Psaumes de Salomon," in *Dictionnaire de la Bible: Supplément* [ed. L. Pirot and A. Robert; Paris: Letouzey & Ané, 1979] 214–245) and J. Viteau (*Les Psaumes de Salomon: Introduction, texte grec et traduction, avec les principales variantes de la version syriaque par François Martin* [Paris: Letouzey et Ané, 1911] were particularly helpful in preparing the NETS translation. The exegetical article of J. Begrich ("Der Text der Psalmen Salomos," *ZNW* 38 [1939] 131–162) was especially helpful in understanding the complex relationship between PsSal's Syriac and Greek texts and offered some valuable insights into the meaning of several difficult Greek passages.

ACKNOWLEDGEMENTS

Albert Pietersma generously devoted much time to reviewing earlier drafts of this translation. His probing questions and suggestions greatly improved my work. Any errors in this translation are entirely my own. I am also thankful to Robert B. Wright, who kindly provided me with an advance copy of his forthcoming critical Greek text and color photographs of all the Psalms of Solomon's Greek and Syriac manuscripts.

KENNETH ATKINSON

Psalm 1

1 I cried to the Lord when I was completely
distressed,
to God when sinners attacked.
2 Suddenly the cry of war was heard before
me:
he^a will listen to me, for I was full of
righteousness.
3 I thought in my heart that I was full of
righteousness,
when I prospered and had become rich
in children.
4 Their wealth was spread over the whole
earth,
and their glory to the end of the earth.
5 They were exalted to the stars;
they said they would not fall.
6 But they became insolent in their prosperity,
and they did not bring.
7 Their sins were in secret,
and I had no knowledge of them.
8 Their acts lawlessness surpassed those of the
nations before them;
they profaned with profanity the
sanctuary of the Lord.

Psalm 2

A Psalm. Pertaining to Solomon. Concerning
Ierousalem.

1 When the sinner became proud, he struck
down fortified walls
with a battering-ram,
and you did not prevent him.
2 Foreign nations went up to your altar;
in pride they trampled it with their
sandals,
3 because the sons of Ierousalem had defiled
the sanctuary of the Lord,
had profaned the gifts of God with acts of
lawlessness.
4 Because of these things he said, "Cast them^b
far from me;
I take no pleasure in them."
5 The beauty of her glory was despised before
God;
it was completely dishonored.
6 The sons and daughters were in harsh
captivity,
their neck in a seal, with a mark among
the nations.
7 According to their sins he dealt with them,
for he abandoned them into the hands of
those who prevail.
8 He^c turned away his face from pitying them,
young and old and their children once
again,

for they did evil once again in not
listening.
9 And heaven was weighed down, and the
earth detested them,
because no person upon it had done
what they did.
10 And the earth shall know all your righteous
judgments, O God.
11 They set the sons of Ierousalem to be
mocked because of the prostitutes
in her;
everyone passing by would enter before
the sun.
12 They used to mock with their acts of
lawlessness, as they themselves used
to do;
before the sun they paraded their
injustices.
13 And the daughters of Ierousalem were
profane according to your judgment,
because they had defiled themselves with
a confusion of mingling^d.
14 I am troubled in my entrails and my inward
parts over these things.
15 I will justify you, O God, in uprightness of
heart,
for in your judgments is your
righteousness, O God.
16 For you have repaid the sinners according to
their works,
and according to their sins, which were
very wicked.
17 You have exposed their sins, that your
judgment might be evident;
you have wiped out their memorial from
the earth.
18 God is a righteous judge, and he will not
marvel at a person.
19 For the nations reviled Ierousalem,
trampling her down;
he dragged down her beauty from the
throne of glory.
20 She put on sackcloth instead of beautiful
clothing,
a rope around her head instead of a
crown.
21 She removed the headdress of glory, which
God had set upon her;
in dishonor her beauty was cast upon the
ground.
22 And I saw and entreated the face of the Lord
and said:
Long enough, Lord, has your hand been
heavy on Ierousalem
in bringing the nations upon her.
23 For they mocked and spared not, in wrath
and fierce anger,
and they will be brought to an end,
unless you, Lord,

^aPr I said = Ra ^bI.e. gifts ^cPr for = Ra ^dPossibly *unnatural intercourse*

PSALMS OF SALOMON 2-4

767

- rebuke them in your wrath.
 24 For it was not out of zeal that they acted,
 but out of the desire of the soul,
 so as to pour out their wrath upon us in
 plunder.
 25 Do not delay, O God, to repay them on
 their heads,
 to declare^a in dishonor the arrogance of
 the dragon.
 26 And I did not wait long until God showed
 me his insolence,
 pierced, on the mountains of Egypt,
 more than the least despised on land and
 sea.
 27 His body, carried about on the waves in
 great insolence,
 and there was no one to bury,
 for he had rejected him in dishonor.
 28 He did not consider that he was a human,
 nor did he consider the hereafter.
 29 He said, "I will be lord of earth and sea,"
 and he did not recognize that God is
 great,
 mighty in his great strength.
 30 He is king over the heavens,
 also judging kings and authorities.
 31 It is he who raises me up to glory
 and puts the arrogant to sleep for
 everlasting destruction in dishonor,
 because they did not know him.
 32 And now see, the nobles of the earth, the
 judgment of the Lord;
 for he is a great and righteous king;
 judging what is under heaven.
 33 Bless God, you who fear the Lord with
 understanding,
 for the pity of the Lord is upon those
 who fear him with judgment,
 34 to separate between righteous and sinner,
 to repay the sinners forever according to
 their works
 35 and to have pity on the righteous, ^bfrom the
 humiliation of the sinner^b,
 and to repay the sinner for what he has
 done to the righteous.
 36 For the Lord is kind to those who call on
 him with endurance,
 treating his devout according to his pity,
 setting them continuously before him in
 strength.
 37 Blessed is the Lord forever before his slaves.

Psalm 3

A Psalm. Pertaining to Salomon. Concerning the
 righteous.

- 1 Why do you sleep, soul, and do not bless
 the Lord?
 Play a new hymn to God, who is worthy
 to be praised.
- 2 Play, and be fully awake in wakefulness^c for
 him,
 for a good melody to God is from a good
 heart.
- 3 The righteous remember the Lord at all
 times,
 with confession and justification, the
 Lord's judgments.
- 4 The righteous does not despise being
 disciplined by the Lord;
 his good will is always before the Lord.
- 5 The righteous stumbled and justified the
 Lord;
 he fell and watches what God will do for
 him;
 he eagerly watches whence his salvation
 will come.
- 6 The truth of the righteous is from their
 divine savior;
 in the house of the righteous sin upon
 sin does not lodge^d.
- 7 The righteous always searches his house,
 to remove his injustice in transgression.
- 8 He made atonement for sins of ignorance by
 fasting and humiliation of his
 soul,
 and the Lord cleanses every devout man
 and his house.
- 9 The sinner stumbled, and he curses his life,
 the day of his birth and his mother's
 birth pangs.
- 10 He has added sin upon sin in his lifetime;
 he fell, because his fall is evil, and he
 shall not rise up.
- 11 The destruction of the sinner is forever,
 and he will not be remembered, when he
 visits the righteous.
- 12 This is the portion of sinners forever,
 but those who fear the Lord shall rise to
 everlasting life,
 and their life is in the light of the Lord
 and shall never end.

Psalm 4

Discourse of Salomon. Pertaining to the men-
 pleasers.

- 1 Why do you sit, profaner, in the council of
 the devout,
 and your heart is far removed from the
 Lord,
 provoking with transgressions of the law
 the God of Israel?
- 2 Extravagant in speech, extravagant in
 appearance above everyone,
 the person harsh in speech in
 condemning sinners in judgment.

^aOr to say ^bOr *delivering him from the humiliation of the sinner* ^cOr *vigilance* ^dPossibly *find a home*

- 3 And his hand is the first upon him as if in zeal,
and he himself is guilty of various sins and self-indulgence.
- 4 His eyes are upon every woman without distinction;
his tongue is false when he makes a contract with an oath.
- 5 At night and in secret he sins as though unseen;
with his eyes he speaks to every woman^a in evil assignation^a;
he is quick to enter every house cheerfully as though innocent.
- 6 May God remove those who live in hypocrisy with the devout,
with corruption of his flesh and his life with poverty.
- 7 May God reveal the works of men, of men-pleasers,
his works with derision and contempt.
- 8 And may the devout justify the judgment of their God,
when sinners are removed from the presence of the righteous,
the man-pleaser who speaks the law with deceit.
- 9 And their eyes are upon a^b stable house of a man^b,
as a serpent to destroy each other's wisdom
with words of those who transgress the law.
- 10 His words are deceptions to accomplish his desire for injustice;
he did not cease until he had succeeded in scattering them as orphans.
- 11 He devastated a house on account of his desire for transgressing the law;
he deceived with words, because there is no one who sees and judges.
- 12 At this^c he was filled with transgressing the law,
and his eyes are upon another house, to destroy it with clamorous words.
- 13 His soul, like Hades, is not satisfied with all these things.
- 14 May his portion, O Lord, be dishonored before you;
may his going out be with groaning, and his coming in with a curse.
- 15 May his life be in anguish and poverty and anxiety, O Lord;
may his sleep be with grief, and his waking with anxiety.
- 16 May sleep be taken from his temples at night;
may he fail dishonorably in all the work of his hands.
- 17 May he enter his house empty-handed,
and may his house lack everything with which he might satisfy his soul.
- 18 May his old age be spent in loneliness without children
right up to his being taken up.
- 19 May the flesh of the men-pleasers be scattered by wild beasts,
and may the bones of the transgressors of the law lie before the sun in dishonor.
- 20 May ravens peck out the eyes of hypocrites,
for they have devastated many houses of men in dishonor,
and they scattered them in desire.
- 21 And they have not remembered God,
and they did not fear God in all these things,
and they provoked and angered God.
- 22 May he remove them from the earth,
because with pretense they have deceived the souls of the innocent.
- 23 Happy are those who fear the Lord in their innocence;
the Lord will save them from deceitful men and sinners,
and he will save us from every stumbling block
of the transgressor of the law.
- 24 May God remove those who arrogantly do all injustice;
for the Lord our God is a great and mighty judge in righteousness.
- 25 May your pity, O Lord, be upon all those who love you.

Psalm 5

A Psalm. Pertaining to Salomon.

- 1 O Lord God, I will praise your name with joy
in the midst of those who have knowledge of your righteous judgments.
- 2 For you are kind and merciful, the refuge of the poor;
when I cry out to you, do not pass me by in silence.
- 3 For no one will take booty from a strong man,
and who shall take of all that you have made, unless you give it?
- 4 For man and his portion are before you in the balance;
he cannot increase it beyond^d your judgment^d, O God.
- 5 When we are distressed we will call upon you for help,

^aPossibly about illicit affairs ^bOr a peaceful man's house ^cAntecedent unclear; possibly desire ^dPerhaps what you have prescribed

PSALMS OF SALOMON 5-8

769

and you will not turn back our petition,
because you are our God.

6 Make not your hand heavy upon us,
lest, from distress, we sin.

7 And if you do not return us, we will not stay
away,
but we will come to you.

8 For if I hunger, I will cry to you, O God,
and you will give to me.

9 You feed the birds and the fish,
when you give rain to wildernesses that
green grass may spring up.

10 You have provided fodder in the wilderness
for every living thing,
and if they hunger, they will lift their face
to you.

11 You feed kings and rulers and peoples,
O God,
and who is the hope of the poor and
needy, unless it be you, O Lord?

12 And you will listen—for who is kind and
forgiving but you?—
making glad the soul of the humble by
opening your hand in pity.

13 Man's kindness is grudgingly, and
tomorrow,
and if he repeat it without complaining,
you would even marvel at this.

14 But your gift is great in kindness, and rich,
and he whose hope is in you will ^anot be
sparing with a gift^a.

15 Your pity, O Lord, is upon the whole earth
in kindness.

16 Happy is the man whom God remembers
^bin due proportion to sufficiency^b;
if man has too much, he sins.

17 Sufficient is a moderate provision with
righteousness,
and in this is the blessing of the Lord for
abundance with righteousness.

18 May those who fear the Lord rejoice in good
things,
and your kindness be upon Israel in your
kingdom.

19 Blessed is the glory of the Lord, for he is our
king.

Psalm 6

In hope. Pertaining to Salomon.

1 Happy is the man whose heart is prepared
to call on the name of the Lord;
when he remembers the name of the
Lord, he will be saved.

2 His ways are directed by the Lord,
and the works of his hands are protected
by the Lord, his God.

3 His soul will not be disturbed with the sight
of evil dreams;

^aPerhaps *give generously*^bPerhaps *and provides for his needs in moderation*

when he crosses rivers and when the seas
swell, he will not be terrified.

4 He arose from his sleep and blessed the
name of the Lord.
In firmness of heart he sang a hymn to
the name of his God.

5 And he entreated the face of the Lord for his
entire household,
and the Lord listened to the prayer of
everyone in fear of God.

6 And the Lord fulfills every request of the
soul that hopes in him.
Blessed is the Lord who works pity for
those who love him in truth.

Psalm 7

Pertaining to Salomon. Of returning.

1 Remove not your dwelling from us, O God,
lest they attack us, those who hated us
without cause.

2 For you have rejected them, O God;
let their foot not trample upon the
inheritance of your holy precinct.

3 Discipline us by your will,
and do not give us to the nations.

4 For if you send death,
you will command it concerning us.

5 For you are full of pity,
and you will not be angry enough to
destroy us completely.

6 While your name dwells in our midst, we
shall find pity,
and no nation will prevail against us.

7 For you are our protector,
and we shall call upon you, and you will
hearken to us;

8 For you will have compassion upon the race
of Israel forever,
and you will not reject it,
and we are under your yoke forever,
and the whip of your discipline.

10 And you will direct us in the time of your
help,
showing pity to the house of Iakob on
the day you promised them.

Psalm 8

Pertaining to Salomon. Regarding victory.

1 My ear heard distress and the sound of
war,
the sound of a trumpet announcing
slaughter and destruction.

2 The sound of many people is like that of an
exceedingly great wind,
like a hurricane with mighty fire
sweeping through the wilderness.

3 And I said in my heart,
"Where, then, will God judge him?"

770

PSALMS OF SALOMON 8-9

4 I heard a sound in Ierousalem, city of a holy precinct.
 5 My lower back was crushed from the report;
 my knees weakened; my heart was afraid;
 my bones were shaken like flax.
 6 I said, "They will direct their ways in righteousness."
 7 I considered the judgments of God since the creation of heaven and earth;
 I justified God in his judgments from eternity.
 8 God exposed their sins before the sun;
 all the earth knew the righteous judgments of God.
 9 In secret places under the earth were their transgressions of the law
^ain provocation^a;
 they committed incest, son with mother and father with daughter.
 10 They committed adultery, every man with his neighbor's wife.
 They concluded compacts by oath with one another concerning these things.
 11 They would plunder the sanctuary of God,
 as though there was no heir who redeems.
 12 They would trample the altar of the Lord because^b of all kinds of uncleanness,
 and with menstrual blood they defiled the sacrifices as if they were profane meat.
 13 They left no sin, which they did not do more than the nations.
 14 Therefore God mixed for them a spirit of confusion;
 he gave them a cup of undiluted wine to drink,
 that they might become drunk.
 15 He brought him from the end of the earth,
 who strikes mightily;
 he declared war against Ierousalem and her land.
 16 The rulers of the land met him with joy;
 they said to him, "Welcome is your way;
 come, enter in peace."
 17 They leveled the rough roads before his entry;
 they opened the gates to Ierousalem; they crowned her walls.
 18 He entered, as a father the house of his sons, with peace;
 he set down his feet with great security.
 19 He captured her towered strongholds and the wall of Ierousalem,
 for God led him with security while they went astray.

20 He killed their rulers and everyone wise in counsel;
 he poured out the blood of the inhabitants of Ierousalem
 like the water of uncleanness.
 21 He led away their sons and daughters whom they had begotten in defilement.
 22 They did according to their uncleanness, just as their fathers;
 they defiled Ierousalem and the things that had been sanctified to the name of God.
 23 God was justified in his judgments among the nations of the earth,
 and the devout of God are like lambs innocent in their midst.
 24 Worthy to be praised is the Lord who judges all the earth in his righteousness.
 25 See, O God, you have shown us your judgment in your righteousness;
 our eyes have seen your judgments, O God.
 26 We have justified your name that is honored forever,
 for you are the God of righteousness,
 judging Israel with discipline.
 27 Turn, O God, your pity upon us,
 and have compassion upon us.
 28 Gather together the dispersion of Israel with pity and kindness,
 for your faithfulness is with us.
 29 And we stiffened our neck,
 and you are the one who disciplines us.
 30 Overlook us not, our God,
 lest the nations swallow us up, as though there were no redeemer.
 31 And you are our God from the beginning,
 and upon you is our hope, O Lord.
 32 And we shall not depart from you,
 for your judgments upon us are kind.
 33 Upon us and our children is your good will forever;
 O Lord, our savior, we shall never more be shaken.
 34 Worthy to be praised is the Lord for his judgments by the mouth of devout ones,
 and blessed is Israel by the Lord forever.

Psalm 9

Pertaining to Salomon. Regarding rebuke.

1 When Israel was led away in exile to a foreign land,
 when they fell away from the Lord who redeemed them,
 they were expelled from the inheritance,
 which the Lord had given them.

^aPossibly committed in provocation ^bOr as a result

PSALMS OF SALOMON 9-11

771

- 2 The dispersion of Israel was among every nation, according to the word of God,
that you may be justified, O God, in your righteousness
by reason of our acts of lawlessness;
for you are a righteous judge over all the peoples of the earth.
- 3 For none that does injustice shall be hidden from your knowledge,
and the righteous acts of your devout are before you, O Lord,
and where shall a human being hide himself
from your knowledge, O God?
- 4 Our works are in the choosing and power of our soul,
to do righteousness or injustice in the works of our hands,
and in your righteousness you visit human beings.
- 5 The one who practices righteousness stores up life for himself with the Lord,
and the one who practices injustice is responsible
for the destruction of his own soul,
for the judgments of the Lord are in righteousness
for each man and household.
- 6 To whom will you show kindness, O God, if not to them that call upon the Lord?
You will cleanse a soul from sins ^awhen he will confess,
when he acknowledges^a;
for shame is upon us and our faces on account of all these things.
- 7 And to whom will you forgive sins, except to those who have sinned?
You shall bless the righteous and not ^bstraighten them for the sins they have committed^b,
and your kindness is upon sinners in repentance.
- 8 And now, you are our God, and we are the people whom you have loved.
Look, and be compassionate, O God of Israel, for we are yours,
and remove not your pity from us, lest they attack us.
- 9 And you chose the offspring of Abraam above all the nations,
and you placed your name upon us, O Lord,
and you will not reject us forever.
- 10 You made a covenant with our fathers concerning us,
and we shall hope in you when we return our souls toward you.

- 11 The mercy of the Lord is upon the house of Israel forever and ever.

Psalms 10

Among hymns. Pertaining to Salomon.

- 1 Happy is the man whom the Lord remembers with reproving
and who is fenced^c from the evil road by a whip,
that he may be cleansed from sin, that it may not increase.
- 2 He who prepares his back for lashes shall be cleansed,
for the Lord is kind to those who endure discipline.
- 3 For he will straighten the ways of the righteous
and will not turn them aside by discipline,
and the pity of the Lord is upon those who love him in truth.
- 4 And the Lord will remember his slaves in pity,
for the testimony is in the law of the everlasting covenant,
the testimony of the Lord for the ways of humankind at his visitation.
- 5 Our Lord is righteous and devout in his judgments forever,
and Israel shall praise the name of the Lord with joy.
- 6 And the devout shall acknowledge in the assembly of the people,
and God will show pity upon the poor to the joy of Israel.
- 7 For God is kind and full of pity forever,
and the congregations of Israel shall glorify the name of the Lord.
- 8 The salvation of the Lord is upon the house of Israel for everlasting joy.

Psalms 11

Pertaining to Salomon. Regarding expectation.

- 1 Trumpet in Sion with a signal trumpet to summon the holy ones;
proclaim in Ierusalem the voice of one who brings good news;
for the God of Israel has shown pity in his visitation of them.
- 2 Stand upon a high place, O Ierusalem, and behold your children,
from the east and the west, gathered together once again by the Lord.
- 3 From the north they come in the joy of their God;
from the islands far away God has gathered them.

^aPossibly *when confession and acknowledgment is made* ^bPossibly *guide them in situations when they have sinned*
^cPossibly *restrained*

- 4 He has leveled high mountains into level
ground for them;
the hills fled at their approach.
- 5 The woods shaded them as they passed
by;
God caused every tree of fragrance to
spring up for them,
- 6 that Israel might pass by at the visitation of
their God's glory.
- 7 Put on, O Ierusalem, the garments of your
glory;
prepare the robe of your sanctity^a,
for God has spoken good concerning
Israel forever and ever.
- 8 May the Lord do what he has spoken
concerning Israel and
Ierusalem;
may the Lord raise up Israel by his
glorious name.
- 9 The pity of the Lord is upon Israel forever
and ever.

Psalm 12

Pertaining to Salomon. Against the tongue of
the transgressors of the law.

- 1 O Lord, deliver my soul from the man
who is a transgressor of the law and
wicked,
from the tongue that transgresses the law
and is slanderous
and that speaks lies and deceits.
- 2 The words of the tongue of the wicked man
are twisted in many ways,
like fire among a people which burns up
its beauty.
- 3 His sojourn—to set on fire households with
a lying tongue—
to cut down trees of joy that sets the
transgressors of the law on fire,
to confound households in warfare by
means of slanderous lips.
- 4 May God remove far from the innocent the
lips
of the transgressors of the law with
anxiety,
and may the bones of slanderers be
scattered
far from those who fear the Lord;
may the slanderous tongue perish in
flaming fire far from the devout.
- 5 May the Lord preserve the quiet soul that
hates the unjust,
and may the Lord direct the man who
makes peace at home.
- 6 The salvation of the Lord is upon Israel his
servant forever,
and may the sinners perish altogether
from the presence of the Lord,
and may the devout of the Lord inherit the
promises of the Lord.

^aPossibly *holy precinct*

Psalm 13

A Psalm. Pertaining to Salomon. Comfort for
the righteous.

- 1 The right hand of the Lord covered me;
the right hand of the Lord spared us.
- 2 The arm of the Lord saved us from the
sword that passes through,
from famine and the death of sinners.
- 3 Evil wild animals rushed upon them;
with their teeth they tore their flesh,
and with their molars they crushed their
bones.
- 4 But from all these things the Lord delivered
us.
- 5 The pious man was troubled on account of
his transgressions,
lest he should be taken away along with
the sinners.
- 6 For the destruction of the sinner is terrible,
but not one of all these things shall touch
the righteous.
- 7 For not the same is the discipline of the
righteous in ignorance
and the destruction of the sinners.
- 8 The righteous is disciplined with
distinctness
so that the sinner may not rejoice over
the righteous.
- 9 For he will admonish the righteous as a
beloved son,
and his discipline is as that of a firstborn.
- 10 For the Lord will spare his devout
and will wipe away their transgressions
with discipline.
- 11 For the life of the righteous is forever,
but sinners shall be taken away into
destruction,
and their memorial shall never be
found.
- 12 But the pity of the Lord is upon the devout,
and his pity is upon those who fear him.

Psalm 14

A Hymn. Pertaining to Salomon.

- 1 Faithful is the Lord to those who love him
in truth,
to those who endure his discipline,
to those who walk in the righteousness of
his ordinances,
in the law which he commanded us that
we might live.
- 3 The devout of the Lord shall live by it
forever;
the orchard of the Lord, the trees of life,
are his devout.
- 4 Their planting is rooted forever;
they shall not be pulled up all the days of
heaven;

PSALMS OF SALOMON 14-16

773

- 5 for the portion and the inheritance of God
is Israel.
- 6 But not so are the sinners and transgressors
of the law,
7 who loved a day in the companionship of
their sin.
8 Their desire was for the briefness of
corruption,
and they have not remembered God.
9 For the ways of human beings are known
before him at all times,
and he knows the storerooms^a of the
heart before they come to pass.
10 Therefore their inheritance is Hades and
darkness and destruction,
and they shall not be found in the day
when the righteous obtain pity.
11 But the devout of the Lord shall inherit life
with joy.

Psalm 15

A Psalm. Pertaining to Salomon. With an Ode.

- 1 When I was in distress, I called upon the
name of the Lord;
I hoped for the help of the God of Iakob
and was saved,
2 for you are the hope and the refuge of the
poor, O God.
3 For who, O God, is strong except to confess
to you in truth?
And wherein is a person mighty except in
confessing to your name?
4 A new melody with an ode in gladness of
heart,
the fruit of the lips with the tuned
instrument of the tongue,
the first fruit of the lips from a devout
and righteous heart—
5 he who does these things shall never be
shaken by evil;
the flame of fire and the wrath against the
unrighteous shall not touch him,
6 when it goes forth from the face of the Lord
against sinners,
to destroy all the substance of sinners;
7 For the mark of God is upon the righteous
for salvation.
8 Famine and sword and death shall be far
from the righteous;
for they shall flee from the devout as
those pursued by war,
9 but they shall pursue sinners and overtake
them,
and those who do lawlessness shall not
escape the judgment of the Lord;
10 they shall be overtaken by those experienced
in war,
for the mark of destruction is upon their
forehead.

- 11 And the inheritance of sinners is destruction
and darkness,
and their acts of lawlessness shall pursue
them to Hades below.
12 Their inheritance shall not be found for
their children,
for sins shall lay waste the houses of
sinners.
13 And sinners shall perish forever in the day
of the Lord's judgment,
when God visits the earth with his
judgment.
14 But those who fear the Lord shall find
mercy on it^b,
and they shall live by the mercy of their
God,
but sinners shall perish forever and anon.

Psalm 16A Hymn. Pertaining to Salomon. Regarding help
for the devout.

- 1 When my soul slumbered, away from the
Lord, I slipped for a short time,
in the lethargy of those that sleep far
from God.
2 For a short time my soul was poured out to
death,
close to the gates of Hades with the
sinner,
3 when my soul separated from the Lord,
God of Israel,
except that the Lord helped me with his
pity forever.
4 He pricked me, like a goad for a horse, that I
might awaken unto him;
my savior and protector at all times saved
me.
5 I will acknowledge [to] you, O God, for you
helped me to salvation,
and you did not count me with sinners
for destruction.
6 Remove not your pity from me, O God,
nor your remembrance from my heart
until death.
7 Rule over me^c, O God, from wicked sin
and from every evil woman who causes
the foolish to stumble.
8 And let not the beauty of a woman who
transgresses the law deceive me,
nor of anything that is subject to useless
sin.
9 Direct the works of my hands in your place,
and guard my steps in your
remembrance.
10 Protect my tongue and my lips with words
of truth;
anger and unreasoning wrath put far
from me.
11 Grumbling and faint-heartedness in
affliction keep far from me,

^aPossibly *secret rooms* ^bi.e. *the earth* ^cPerhaps *hold me back*

- when, if I sin, you discipline me to return me.
- 12 Support my soul with goodwill and cheerfulness;
when you strengthen my soul, what is given will be sufficient for me.
- 13 For if you do not give strength,
who will endure discipline in poverty?
- 14 When a soul is rebuked in the hand of his corruption,
your testing is in his flesh and in the affliction of poverty.
- 15 If the righteous endures in all these, he shall receive pity from the Lord.

Psalm 17

A Psalm. Pertaining to Salomon. With an Ode. Pertaining to the king.

- 1 O Lord, you are our king forever and ever,
for in you, O God, shall our soul boast.
- 2 And how long is the time of a person's life upon the earth?
According to his time and his hope upon him.
- 3 But we will hope in God our savior;
for the might of our God is forever with pity,
and the kingdom of our God is forever over the nations in judgment.
- 4 You, O Lord, you chose Daud king over Israel,
and you swore to him concerning his offspring forever,
that his palace would never fail before you.
- 5 And, because of our sins, sinners rose up against us;
they attacked us and thrust us out, to whom you did not promise;
they took possession by force, and they did not glorify your honorable name.
- 6 They set up in glory a palace corresponding to their loftiness;
they laid waste the throne of Daud in arrogance leading to change.
- 7 But you, O God, will overthrow them and will remove their offspring from the earth,
when there rises up against them a person that is foreign to our race.
- 8 According to their sins you will repay them, O God,
that it may befall them according to their works.
- 9 God showed them no pity;
he has sought out their offspring and let not one of them go free.
- 10 Faithful is the Lord in all his judgments,
which he performs on the earth.
- 11 The lawless one laid waste our land so that no one inhabited it;
they destroyed young and old and their children together.
- 12 In the wrath of his beauty he expelled them to the west,
and the rulers of the land to derision, and did not spare them.
- 13 Being an alien the enemy acted arrogantly,
and his heart was estranged from our God.
- 14 And all things that he did in Ierusalem were just as the nations do in their strong cities.
- 15 And the sons of the covenant surpassed them in the midst of motley nations;
there was no one among them who practiced pity and truth in Ierusalem.
- 16 Those who loved the congregations of the devout fled from them,
as sparrows were scattered from their nest.
- 17 They wandered in wildernesses that their souls be saved from evil,
and their saved soul was precious in the eyes of those who sojourned abroad.
- 18 They were scattered over the whole earth by lawless men,
for heaven withheld the rain from falling on the earth.
- 19 Everlasting springs out of abysses were held back from high mountains,
for there was none among them who did righteousness and justice.
- 20 From their ruler and the lowest of the people they were in every sin;
the king was in transgression of the law,
and the judge in disobedience,
and the people in sin.
- 21 See, O Lord, and raise up for them their king, the son of Daud,
at the time which you chose, O God, to rule over Israel your servant.
- 22 And gird him with strength to shatter in pieces unrighteous rulers,
to purify Ierusalem from nations that trample her down in destruction,
- 23 in wisdom of righteousness, to drive out sinners from the inheritance,
to smash the arrogance of the sinner like a potter's vessel,
- 24 to shatter all their substance with an iron rod,
to destroy the lawless nations by the word of his mouth,
- 25 that, by his threat, nations flee from his presence,
and to reprove sinners with the thought of their hearts.
- 26 And he shall gather a holy people whom he shall lead in righteousness,

PSALMS OF SALOMON 17-18

775

and he shall judge the tribes of the
people
that has been sanctified by the Lord, his
God.

27 And he shall not allow injustice to lodge in
their midst any longer,
nor shall there dwell with them any
person who knows evil;
for he shall know them, that all are their
God's sons.

28 And he shall distribute them according to
their tribes upon the land,
and no resident alien and alien shall
sojourn among them any longer.

29 He shall judge peoples and nations in the
wisdom of his righteousness.
Interlude on strings

30 And he shall have the peoples of the nations
to be subject to him under his
yoke,
and he shall glorify the Lord in the mark
of all the earth,
and he shall purify Ierousalem in holiness
as it was at the beginning

31 so that nations may come from the end of
the earth to see his glory,
bringing as gifts her sons who are
exhausted,
and to see the glory of the Lord with
which God has glorified her.

32 And he shall be a righteous king, taught by
God, over them,
and there shall be no injustice in his days in
their midst,
for all shall be holy, and their king the
anointed of the Lord.

33 For he shall not put his hope in horse and
rider and bow,
nor shall he multiply for himself gold
and silver for war,
nor shall he gather hopes from a
multitude of people for the day of
war.

34 The Lord himself is his king, the hope of
him who is strong through hope in
God,
and he shall have pity on all the nations
before him in fear.

35 For he shall strike the earth with the word of
his mouth forever;
he shall bless the people of the Lord in
wisdom with joy.

36 And he himself shall be pure from sin so
that he may rule a great people,
that he may rebuke rulers and remove
sinners by the strength of his word.

37 And he shall not weaken in his days,
relying^b on his God;
for God has made him strong in the holy
spirit

and wise in the counsel of understanding
with strength and righteousness.

38 And the blessing of the Lord shall be with
him in strength,
and he shall not weaken.

39 His hope shall be in the Lord,
and who can prevail against him?

40 He shall be strong in his works and mighty
in fear of God,
shepherding the flock of the Lord
faithfully and righteously,
and he shall not let any among them
become weak in their pasture.

41 And he shall lead all of them in equity,
and there shall be no arrogance among
them,
that any one of them should be
oppressed.

42 This is the majesty of the king of Israel,
which God knew,
to raise him up over the house of Israel to
discipline it.

43 His words will be more refined than costly
gold, the finest.
In the congregations he will discerningly
judge the tribes of a sanctified people;
his words are as words of the holy in the
midst of sanctified peoples.

44 Happy are those who shall live in those days,
to see the good things of Israel
that God shall accomplish in the
congregation of the tribes.

45 May God hasten his pity upon Israel;
may he deliver us from the uncleanness
of profane enemies.

46 The Lord himself is our king forever and
ever.

Psalms 18

A Psalm. Pertaining to Salomon. Again of the
anointed of the Lord.

1 O Lord, your pity is over the works of your
hands forever;
your goodness is over Israel with a rich
gift.

2 When your eyes gaze upon them, then none
of them shall be in want;
your ears listen to the hopeful petition of
the poor.

3 Your judgments are over the whole earth
with pity,
and your love is upon the offspring of
Abraam, the sons of Israel.

4 Your discipline is upon us as on a firstborn,
an only son,
to turn back the obedient soul from
ignorant stupidity.

5 May God cleanse Israel for the day of pity
with blessing,

^aPerhaps *sight* ^bLacking in Greek

776

PSALMS OF SALOMON 18

for the day of election when he brings up
his anointed one.
6 Happy are those who shall live in those
days,
to see the good things of the Lord, which
he will perform for the coming
generation.
7 Under the rod of discipline of the Lord's
anointed in fear of his God,
in wisdom of spirit and of righteousness
and strength,
8 to direct a man in works of righteousness in
fear of God,
to establish them all before the Lord—
9 a good generation in fear of God in the days
of pity.

Interlude on strings

10 Great is our God, and glorious, dwelling in
the highest,
who appointed the lights in their course
for the determining of seasons
from day to day,
and they did not turn aside from the path
you commanded them.
11 Their path each day is in the fear of God,
from the day God created them and
forever.
12 And they have not wandered since the day
he created them;
since the generations of old they have not
turned aside from their paths,
except when God commanded them
through the injunction of his
slaves.

OXFORD
UNIVERSITY PRESS

Oxford University Press, Inc. publishes works that further Oxford University's objective of excellence in research, scholarship, and education.

Oxford New York

Auckland Cape Town Dar es Salaam Hong Kong Karachi
Kuala Lumpur Madrid Melbourne Mexico City Nairobi
New Delhi Shanghai Taipei Toronto

With offices in

Argentina Austria Brazil Chile Czech Republic France Greece
Guatemala Hungary Italy Japan Poland Portugal Singapore
South Korea Switzerland Thailand Turkey Ukraine Vietnam

Published by Oxford University Press, Inc.
198 Madison Avenue, New York, New York 10016
www.oup.com

Oxford is a registered trademark of Oxford University Press.

A New English Translation of the Septuagint, ©2007 by the International Organization for Septuagint and Cognate Studies, Inc. All rights reserved.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior permission of Oxford University Press.

The text of *A New English Translation of the Septuagint* (NETS) may be quoted in any form (written, visual, electronic, or audio) up to and inclusive of 250 verses without written permission from Oxford University Press, provided that the verses quoted do not account for more than 20% of the work in which they are quoted and provided that a complete book of NETS is not quoted. When NETS is quoted in this way, one of the following credit lines must appear on the copyright page of the work:

Quotations marked NETS are taken from *A New English Translation of the Septuagint*, ©2007 by the International Organization for Septuagint and Cognate Studies, Inc. Used by permission of Oxford University Press. All rights reserved.

Quotations are taken from *A New English Translation of the Septuagint*, ©2007 by the International Organization for Septuagint and Cognate Studies, Inc. Used by permission of Oxford University Press. All rights reserved.

Unless otherwise indicated, quotations are taken from *A New English Translation of the Septuagint*, ©2007 by the International Organization for Septuagint and Cognate Studies, Inc. Used by permission of Oxford University Press. All rights reserved.

A New English Translation of the Septuagint may be quoted in nonsalable media (such as church bulletins, orders of service, liturgies, newsletters, etc.) without inclusion of a complete copyright notice, but the abbreviation NETS must appear at the end of each quotation.

All other uses of NETS (including but not limited to the following: quotation in excess of 250 verses or 20% of the work, publication of any commentary or reference work that uses NETS) require written permission from Oxford University Press.

The title *A New English Translation of the Septuagint*, the abbreviation NETS, and the NETS logo are trademarks of the International Organization for Septuagint and Cognate Studies, Inc. and may not be used without written permission from Oxford University Press.

New Revised Standard Version Bible, ©1989 by Division of Christian Education of the National Council of the Churches of Christ in the United States of America.

Interior design and typesetting by Blue Heron Bookcraft, Battle Ground, WA.

Printed in the United States
1 3 5 7 9 8 6 4 2