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 χριστοῖς κυρίοις, which is preserved in all of PsSal’s manuscripts, should be emended to χριστοῖς κυρίου. 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, Fascicule 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 Dauid” in...
TO THE READER OF PSALMS OF SALOMON

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 (ΥΑΛΜΟI 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 Rahlf’s 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 ἔδεος, 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 ὄνομάμμυς (4.18) and ὄνομάμμυς (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 (χριστός 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 יִתְנַשֵׁל (“to change, turn”) as יָסַל (“to say”). Likewise, in 2.26 the text reads τὴν υφίσταντος (“his insolence”). The Greek translator may have misread “his body.” ἰδίως (possibly written ἰδιῶς), as ἰδίως. In other instances, the text apparently reflects the translator’s mistaken understanding of the Hebrew syntax. In 4.12, for example, the Greek ἐν τῷ πάτῃ is feminine and likely presupposes a specific antecedent. The Hebrew Vorlage was likely יֵתָן, 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 ἐπὶ θάματα. 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 ἄνδρες 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 Salomon. 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

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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 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


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,
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 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 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.
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
Psalm 3

A Psalm. Pertaining to Salomon. Concerning the righteous.

Why do you sleep, soul, and do not bless the Lord?
Play a new hymn to God, who is worthy to be praised.

Psalm 4

Discourse of Salomon. Pertaining to the men-pleasers.

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?

Extravagant in speech, extravagant in appearance above everyone,
the person harsh in speech in condemning sinners in judgment.
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 in evil assignations; 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 stable house of a man, 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 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 what you have prescribed, O God.

5 When we are distressed we will call upon you for help,

Psalm 5

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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 what you have prescribed, O God.

5 When we are distressed we will call upon you for help,
Psalms of Salomon 5–8

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

Read the rest of the document here.
I heard a sound in Jerusalem, city of a holy precinct.

My lower back was crushed from the report;
my knees weakened; my heart was afraid;
my bones were shaken like flax.

I said, "They will direct their ways in righteousness."

I considered the judgments of God since the creation of heaven and earth;
I justified God in his judgments from eternity.

God exposed their sins before the sun;
all the earth knew the righteous judgments of God.

In secret places under the earth were their transgressions of the law;
they committed incest, son with mother and father with daughter.

They committed adultery, every man with his neighbor’s wife.
They concluded compacts by oath with one another concerning these things.

They would plunder the sanctuary of God, as though there was no heir who redeems.

They would trample the altar of the Lord because of all kinds of uncleanness,
and with menstrual blood they defiled the sacrifices as if they were profane meat.

They left no sin, which they did not do more than the nations.

Therefore God mixed for them a spirit of confusion;
he gave them a cup of undiluted wine to drink,
that they might become drunk.

He brought him from the end of the earth, who strikes mightily;
he declared war against Jerusalem and her land.

The rulers of the land met him with joy;
they said to him, "Welcome is your way; come, enter in peace."

They leveled the rough roads before his entry;
they opened the gates to Jerusalem; they crowned her walls.

He entered, as a father the house of his sons, with peace;
he set down his feet with great security.

He captured her towered strongholds and the wall of Jerusalem,
for God led him with security while they went astray.

He killed their rulers and everyone wise in counsel;
he poured out the blood of the inhabitants of Jerusalem like the water of uncleanness.

He led away their sons and daughters whom they had begotten in defilement.

They did according to their uncleanness, just as their fathers;
they defiled Jerusalem and the things that had been sanctified to the name of God.

God was justified in his judgments among the nations of the earth,
and the devout of God are like lambs innocent in their midst.

Worthy to be praised is the Lord who judges all the earth in his righteousness.

See, O God, you have shown us your judgment in your righteousness;
our eyes have seen your judgments, O God.

We have justified your name that is honored forever,
for you are the God of righteousness, judging Israel with discipline.

Turn, O God, your pity upon us,
and have compassion upon us.

Gather together the dispersion of Israel with pity and kindness,
for your faithfulness is with us.

And we stiffened our neck,
and you are the one who disciplines us.

Overlook us not, our God,
lest the nations swallow us up, as though there were no redeemer.

And you are our God from the beginning,
and upon you is our hope, O Lord.

And we shall not depart from you,
for your judgments upon us are kind.

Upon us and our children is your good will forever;
O Lord, our savior, we shall never more be shaken.

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.

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.
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 when he will confess, when he acknowledges; 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 straighten them for the sins they have committed, 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.

Psalm 10

Among hymns. Pertaining to Salomon.

1 Happy is the man whom the Lord remembers with reproving and who is fenced 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.

Psalm 11

Pertaining to Salomon. Regarding expectation.

1 Trumpet in Sion with a signal trumpet to summon the holy ones; proclaim in Jerusalem 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 Jerusalem, 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.

a Possibly when confession and acknowledgment is made

b Possibly guide them in situations when they have sinned

c Possibly restrained
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.

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,
   in the law which he commanded us that we might live.

2 The devout of the Lord shall live by it forever;
   the orchard of the Lord, the trees of life,
   are his devout.

3 Their planting is rooted forever;
   they shall not be pulled up all the days of heaven;
for the portion and the inheritance of God is Israel.

But not so are the sinners and transgressors of the law, who loved a day in the companionship of their sin.

Their desire was for the briefness of corruption, and they have not remembered God.

For the ways of human beings are known before him at all times, and he knows the storerooms of the heart before they come to pass.

Therefore their inheritance is Hades and darkness and destruction, and they shall not be found in the day when the righteous obtain pity.

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, for you are the hope and the refuge of the poor, O God.

2 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?

3 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—

4 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, when it goes forth from the face of the Lord against sinners, to destroy all the substance of sinners;

5 For the mark of God is upon the righteous for salvation.

6 Famine and sword and death shall be far from the righteous; for they shall flee from the devout as those pursued by war, but they shall pursue sinners and overtake them, and those who do lawlessness shall not escape the judgment of the Lord; they shall be overtaken by those experienced in war, for the mark of destruction is upon their forehead.

7 Their inheritance shall not be found for their children, for sins shall lay waste the houses of sinners.

8 And sinners shall perish forever in the day of the Lord’s judgment, when God visits the earth with his judgment.

9 But those who fear the Lord shall find mercy on it, and they shall live by the mercy of their God, but sinners shall perish forever and anon.

Psalm 16


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, when my soul separated from the Lord, God of Israel, except that the Lord helped me with his pity forever.

3 He pricked me, like a goad for a horse, that I might awaken unto him; my savior and protector at all times saved me.

4 I will acknowledge [to] you, O God, for you helped me to salvation, and you did not count me with sinners for destruction.

5 Remove not your pity from me, O God, nor your remembrance from my heart until death.

6 Rule over me, O God, from wicked sin and from every evil woman who causes the foolish to stumble.

7 And let not the beauty of a woman who transgresses the law deceive me, nor of anything that is subject to useless sin.

8 Direct the works of my hands in your place, and guard my steps in your remembrance.

9 Protect my tongue and my lips with words of truth; anger and unreasoning wrath put far from me.

10 Grumbling and faint-heartedness in affliction keep far from me,
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 Dauid 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 Dauid 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 Jerousalem 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 Jerousalem.

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 Dauid, 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 Jerousalem 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,
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 Jerusalem in holiness as it was at the beginning so that nations may come from the end of the earth to see his glory, bringing as gifts his sons who are exhausted, and to see the glory of the Lord with which God has glorified her.

31 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.

32 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.

33 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.

34 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.

35 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.

36 And he shall not weaken in his days, relying 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 of Salomon 17–18

Psalm 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
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,

to direct a man in works of righteousness in fear of God,
to establish them all before the Lord—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.