
Ψαλμοι Σολομωντος ▣ THE PSALMS OF SOLOMON

INTRODUCTION

The earliest mention of the *Psalms of Solomon* is in the catalogue of contents of the *Codex Alexandrinus* of the Septuagint, where 'eighteen Psalms of Solomon' are listed at the end, after the two Epistles of Clement. But their text is preserved in some ten Greek manuscripts (two defective), one Greek fragment and also in two defective Syriac MSS and two Syriac fragments. The Greek MSS date from the late 10th or early 11th Century to the early 15th and, in all of them, the Psalms appear as one among a number of other works. In the two Syriac MSS, the Psalms are preceded by the 'Odes' but there is no distinction between them – thus, Ps 1 in our numeration becomes Ps 43 in the Syriac, and so on up to Ps 60. Neither Syriac MS contains any other work; one of them, *Rylands Codex Syr.* 9 (16th C.), is deficient from Ps 17; the other, *B.L. Add. 14538* (9th/10th C.) contains (of the Psalms) only 1:1–3:5 and 10:4–13:5.

The translation presented here is based on that of G.B. Gray (in R.H. Charles' *Apocrypha and Pseudepigrapha of the Old Testament*), with some changes following H.F.D. Sparks', "*The Apocryphal Old Testament*" (OUP, 1984); the verse numbers essentially follow von Gebhart's 1895 transcription, with differences from Gray's scheme noted.

AUTHORSHIP AND DATES

It is now generally agreed that the *Psalms of Solomon* were originally written in Hebrew, from which the Greek was translated; most now regard the Syriac text as a secondary version made from the Greek. Whether the collection is the work of a single author or many, we have no way of knowing; nor can we tell how close in date the other Psalms are to the three that refer to Ptolemy (*vide infra*). Many modern scholars think of a 'school' as having produced the work rather than a single author, and most would connect it with the Pharisees – hence the popular (but quite unofficial) title, 'Psalms of the Pharisees'. However, it seems likely that there was a much greater variety of groupings and factions in the 1st Century BCE than the conventional Pharisee-Sadducee-Essene categorisation suggests, and the author(s) of these Psalms may well have belonged to one of these otherwise 'unknown' groups.

References to a foreign conqueror in three of the Psalms enable us to fix the date of these three, at least, quite precisely: The foreign conqueror came 'from the end of the earth' (8:15) and sent his captives 'to the west' (17:12) – so he probably came from the west. At first, he was welcomed by some of the nation and the way was left open for him to approach Jerusalem (8:16–18). Later, it seems, he encountered resistance and had to use battering rams to breach the walls (2:1). Having captured Jerusalem, he was responsible for a general massacre (8:19–21) and introduced his soldiers into the Temple where they contemptuously 'trampled' the altar (2:2). Ultimately, he was murdered in Egypt and his body left exposed for lack of a burial (2:26–27). These details correspond very closely with what is recorded elsewhere of the details of Pompey's capture of Jerusalem in 63 BCE and his death in Egypt in 48 BCE.

Ψαλμοι Σολομωντος Ι

- ¹ Ἐβόησα πρὸς κύριον ἐν τῷ θλίβεσθαί με εἰς τέλος,
πρὸς τὸν θεὸν ἐν τῷ ἐπιθέσθαι ἁμαρτωλούς·
- ² ἐξάπινα ἠκούσθη κραυγὴ πολέμου ἐνώπιόν μου·
εἶπα Ἐπακούσεταιί μου, ὅτι ἐπλήσθην δικαιοσύνης.
- ³ ἐλογισάμην ἐν καρδίᾳ μου ὅτι ἐπλήσθην
δικαιοσύνης
ἐν τῷ εὖθηνῆσαί με καὶ πολλὴν γενέσθαι
ἐν τέκνοις.
- ⁴ ὁ πλοῦτος αὐτῶν διεδόθη εἰς πάσαν τὴν γῆν
καὶ ἡ δόξα αὐτῶν ἕως ἐσχάτου τῆς γῆς.
- ⁵ ὑψώθησαν ἕως τῶν ἀστρων,
εἶπαν Οὐ μὴ πέσωσιν·
- ⁶ καὶ ἐξύβρισαν ἐν τοῖς ἀγαθοῖς αὐτῶν
καὶ οὐκ ᾔνεγκαν.
- ⁷ αἱ ἁμαρτίαι αὐτῶν ἐν ἀποκρύφοις,
καὶ ἐγὼ οὐκ ᾔδειν·
- ⁸ αἱ ἀνομίαι αὐτῶν ὑπὲρ τὰ πρὸ αὐτῶν ἔσθην,
ἐβεβήλωσαν τὰ ἅγια κυρίου ἐν βεβηλώσει.

PSALMS OF SOLOMON 1

- ¹ I cried to the Lord in my utter affliction,
to God when sinners assailed.
- ² Suddenly the alarm of war was heard before me;
I said, "He will hear me; for, I am full of righteousness."
- ³ I thought in my heart that I was full of
righteousness,
because I was well off and had become rich
in children.
- ⁴ Their wealth spread over the whole earth,
and their glory unto the ends of the earth.
- ⁵ They were raised up to the stars;
they said they would never fall.
- ⁶ But they became insolent in their prosperity,
and they were without understanding,
- ⁷ Their sins were in secret
and I did not know.
- ⁸ Their iniquities beyond those of the heathen before them,
they utterly polluted the holy things of the Lord.

PSALMS OF SOLOMON 1

- ¹ At the end of the 1st line, the Gray adds an empty set of brackets ('[]'), suggesting some missing text.
- ² The phrase, 'I said', is not in the text of the most reliable MSS; Rahlfs-Hanhart includes the word (εἶπα) in brackets.
- ³ For the 2nd line, Sparks reads, "when I prospered and was rich in children."
- ⁴ For 'ends', Sparks has 'extremity'.
- ⁵ Another reading for 'raised up' is 'exalted'. At the beginning of the 2nd line, Sparks has the conjectural 'men' in place of 'they'.
- ⁶ The 2nd line here follows the Peshitta; the LXX has 'and they brought not', possibly a corruption of καὶ οὐκ ᾔγνωκαν, presupposed by the translator.
- ⁷ Another reading for the 2nd line is, "and even I had no knowledge (of them)."
- ⁸ After 'iniquities', Sparks (and most others) adds 'went' (in parentheses).

Ψαλμοι Σολομωντος 2

[†] Ψαλμός τῷ Σαλωμων· περὶ Ιερουσαλημ.

- ¹ Ἐν τῷ ὑπερηφανεύεσθαι τὸν ἁμαρτωλὸν ἐν κριῶ
κατέβαλε τείχη ὀχυρά,
καὶ οὐκ ἐκώλυσας.
- ² ἀνέβησαν ἐπὶ τὸ θυσιαστήριόν σου ἔθνη ἀλλότρια,
κατεπατοῦσαν ἐν ὑποδήμασιν αὐτῶν ἐν ὑπερηφανίᾳ,
- ³ ἀνθ' ὧν οἱ υἱοὶ Ιερουσαλημ ἐμίαναν
τὰ ἅγια κυρίου,
ἐβεβηλοῦσαν τὰ δῶρα τοῦ θεοῦ ἐν ἀνομίαις.
- ⁴ ἕνεκεν τούτων εἶπεν
Ἀπορρίψατε αὐτὰ μακρὰν ἀπ' ἐμοῦ,
οὐκ εὐδοκῶ ἐν αὐτοῖς.
- ⁵ τὸ κάλλος τῆς δόξης αὐτῆς ἐξουθενώθη ἐνώπιον
τοῦ θεοῦ,
ἡτιμώθη ἕως εἰς τέλος.
- ⁶ οἱ υἱοὶ καὶ αἱ θυγατέρες ἐν αἰχμαλωσίᾳ πονηρᾷ,
ἐν σφραγίδι ὁ τράχηλος αὐτῶν,
ἐν ἐπισήμῳ ἐν τοῖς ἔθνεσιν.

PSALMS OF SOLOMON 2

A Psalm of Solomon. Concerning Jerusalem.

- ¹ When the sinner waxed proud,
he cast down fortified walls, with a battering ram,
and you did not restrain him.
- ² Foreign nations ascended your altar;
they trampled it proudly with their sandals;
- ³ Because the sons of Jerusalem had defiled
the holy things of the Lord,
had profaned with iniquities the offerings of God.
- ⁴ Because of these, he said,
"Cast them far from me."
I take no pleasure in them:
- ⁵ Her glorious beauty was held of no account
before God;
it was utterly dishonoured.
- ⁶ Sons and daughters were in grievous captivity;
their neck bears a seal ring,
a brand among the nations.

PSALMS OF SOLOMON 2

- ¹ The word 'him' is not in the MSS and is here added for clarity.
- ² The word 'it' is not in the MSS and is here added for clarity.
- ³ In place of 'holy things', Sparks has 'sanctuary'.
- ⁴ The translation here follows Hilgenfeld's (Leipzig, 1871) emendation (εὐδοκῶ for εὐώδωκεν). If the reading of the LXX is followed, vv. 4–5 read: *Wherefore he said, "Cast them far from me." Her glorious beauty did not prosper them: It was held of no account before God; it was utterly dishonoured.*
- ⁵ Some read 'his' for 'her'; the pronoun refers to Jerusalem (cf. v. 20).
- ⁶ The literal translation of the last two lines is: *"Their neck in (with) a seal, in (with) a mark among the nations."*

⁷ Κατὰ τὰς ἁμαρτίας αὐτῶν ἐποίησεν αὐτοῖς,
ὅτι ἐγκατέλιπεν αὐτοὺς εἰς χεῖρας κατισχυόντων.

⁸ ἀπέστρεψεν γὰρ τὸ πρόσωπον αὐτοῦ
ἀπὸ ἐλέους αὐτῶν,
νέον καὶ πρεσβύτην καὶ τέκνα αὐτῶν εἰς ἅπαξ,
ὅτι πονηρὰ ἐποίησαν εἰς ἅπαξ τοῦ μὴ ἀκούειν.

⁹ καὶ ὁ οὐρανὸς ἐβαρυθύμησεν,
καὶ ἡ γῆ ἐβδελύξατο αὐτούς,
ὅτι οὐκ ἐποίησε πᾶς ἄνθρωπος ἐπ' αὐτῆς
ὅσα ἐποίησαν.

¹⁰ καὶ γινώσκεται ἡ γῆ τὰ κρίματά σου πάντα τὰ
δίκαια, ὁ θεός.

¹¹ Ἔστησαν τοὺς υἱοὺς Ἱερουσαλημ εἰς ἐμπαιγμὸν
ἀντὶ πορνῶν ἐν αὐτῇ·
πᾶς ὁ παραπορευόμενος εἰσεπορεύετο
κατέναντι τοῦ ἡλίου.

¹² ἐνέπαιζον ταῖς ἀνομίαις αὐτῶν καθὰ ἐποιοῦν αὐτοί,
ἀπέναντι τοῦ ἡλίου παρεδειγμάτισαν
ἀδικίας αὐτῶν.

¹³ καὶ θυγατέρες Ἱερουσαλημ βέβηλοι
κατὰ τὸ κρίμα σου,

⁷ According to their sins has he dealt with them;
for, he has left them in the hands of them that prevailed.

⁸ He has turned away his face
from pitying them,
young and old and their children together;
for, they had done evil one and all, in not listening.

⁹ And the heavens were angry,
and the earth abhorred them;
for, no man upon it had done
what they did.

¹⁰ And the earth recognised all your righteous judgements,
O God.

¹¹ They set the sons of Jerusalem to be mocked
because of harlots in her;
every wayfarer entered in,
in the full light of day.

¹² They made mock with their lawless deeds, as they used to;
in the full light of day they revealed
their iniquities.

¹³ And the daughters of Jerusalem were profane
according to your judgement,

⁷ An alternative reading for 'left them in' is 'abandoned them into'.

⁸ Sparks includes the last line as part of v. 9.

⁹ Gray includes this as v. 10, and the last line as v. 11.

¹⁰ Vv. 10-12 are numbered 12-14 by Gray. Some translate 'recognised' as 'shall recognise'.

¹¹ For 'wayfarer', Sparks has 'passer by'.

¹² An alternative reading of the 1st line is, "They used to make mock with their transgressions."

¹³ Gray includes the first two lines in the previous verse (as v. 14).

ἀνδ' ὧν αὐταὶ ἐμιαίωσαν αὐτάς
 ἐν φυρμῷ ἀναμείξεως.
¹⁴ τὴν κοιλίαν μου καὶ τὰ σπλάγχνα μου
 πονῶ ἐπὶ τούτοις.
¹⁵ Ἐγὼ δικαιώσω σε, ὁ θεός, ἐν εὐθύτητι καρδίας,
 ὅτι ἐν τοῖς κρίμασίν σου ἡ δικαιοσύνη σου, ὁ θεός.
¹⁶ ὅτι ἀπέδωκας τοῖς ἁμαρτωλοῖς
 κατὰ τὰ ἔργα αὐτῶν
 καὶ κατὰ τὰς ἁμαρτίας αὐτῶν
 τὰς πονηρὰς σφόδρα.
¹⁷ ἀνεκάλυψας τὰς ἁμαρτίας αὐτῶν,
 ἵνα φανῇ τὸ κρίμα σου,
 ἐξήλειψας τὸ μνημόσυνον αὐτῶν ἀπὸ τῆς γῆς.
¹⁸ ὁ θεὸς κριτὴς δίκαιος καὶ οὐ θαυμάσει πρόσωπον.
¹⁹ Ὡνείδισαν γὰρ ἔθνη Ἱερουσαλημ ἐν καταπατήσει,
 κατεσπάσθη τὸ κάλλος αὐτῆς ἀπὸ θρόνου δόξης.
²⁰ περιεζώσατο σάκκον ἀντὶ ἐνδύματος εὐπρεπείας,
 σχοινίον περὶ τὴν κεφαλὴν αὐτῆς ἀντὶ στεφάνου.
²¹ περιεῖλατο μίτραν δόξης,

because they defiled themselves
 in unnatural intercourse.
¹⁴ I am pained in my bowels and my innards
 at these things.
¹⁵ I will justify you, O God, in uprightness of heart,
 for, in your judgements is your righteousness, O God.
¹⁶ For, you have given to the sinners
 according to their deeds,
 and according to their sins,
 which were very wicked.
¹⁷ You have uncovered their sins,
 so your judgement might be manifest;
 you have wiped out the memory of them from the earth.
¹⁸ God is a righteous judge and will respect no person.
¹⁹ For, the nations reproached Jerusalem, trampling it down;
 her beauty was dragged down from the throne of glory.
²⁰ She girded on sackcloth instead of fine raiment,
 a rope about her head in place of a crown.
²¹ She took off the glorious diadem,

¹⁴ This is included as (part of) v. 15 by Gray.
¹⁵ Some insert 'and yet' at the beginning of this verse.
¹⁶ The words 'which were' not in the MSS, are added for clarity.
¹⁷ Gray includes the 1st line in v. 18 and the 2nd (displaced) as v. 19.
¹⁸ Gray includes this verse as the 2nd part of v. 19.
¹⁹ Vv. 19–21^a are numbered 20–22 by Gray.
²⁰ An alternative translation of 'fine' is 'comely'.
²¹ In place of 'glorious diadem', Sparks has 'diadem of glory'.

ἣν περιέθηκεν αὐτῇ ὁ Θεός·
 ἐν ἀτιμίᾳ τὸ κάλλος αὐτῆς, ἀπερρίφη ἐπὶ τὴν γῆν.
²² Καὶ ἐγὼ εἶδον καὶ ἐδεήθην τοῦ προσώπου κυρίου
 καὶ εἶπον
 Ἰκάνωσον, κύριε, τοῦ βαρύνεσθαι χεῖρά σου
 ἐπὶ Ἱερουσαλημ ἐν ἐπαγωγῇ ἐθνῶν·
²³ ὅτι ἐνέπαιξαν καὶ οὐκ ἐφείσαντο
 ἐν ὀργῇ καὶ θυμῷ μετὰ μηνίσεως·
 καὶ συντελεσθήσονται, ἐὰν μὴ σύ, κύριε,
 ἐπιτιμῆσῃς αὐτοῖς ἐν ὀργῇ σου.
²⁴ ὅτι οὐκ ἐν ζήλει ἐποίησαν, ἀλλ' ἐν ἐπιθυμίᾳ ψυχῆς
 ἐκχέαι τὴν ὀργὴν αὐτῶν εἰς ἡμᾶς ἐν ἀρπάγματι.
²⁵ μὴ χρονίσῃς, ὁ Θεός,
 τοῦ ἀποδοῦναι αὐτοῖς εἰς κεφαλάς,
 τοῦ εἰπεῖν τὴν ὑπερηφανίαν τοῦ δράκοντος
 ἐν ἀτιμίᾳ.
²⁶ Καὶ οὐκ ἐχρόνισα ἕως
 ἔδειξέν μοι ὁ Θεὸς τὴν ὕβριν αὐτοῦ,
 ἐκκεκνηγμένον ἐπὶ τῶν ὀρέων Αἰγύπτου
 ὑπὲρ ἐλάχιστον ἐξουδενωμένον
 ἐπὶ γῆς καὶ θαλάσσης·

which God had set upon her;
 in dishonour was her beauty cast upon the ground.
²² And I saw his face and entreated the Lord,
 and said,
 "Long enough, Lord, has your hand been heavy
 on Jerusalem, with the onset of the nations.
²³ For, they have made mocked unsparingly
 in wrath and fierce anger;
 and they will be utterly destroyed, Lord,
 unless you rebuke them in your wrath.
²⁴ For, they have done it not in zeal but in lust of soul,
 pouring out their wrath upon us in plunder.
²⁵ Delay not, O God,
 to recompense them on their heads,
 to change the pride of the dragon
 into dishonour."
²⁶ And I did not wait long
 before God showed me his insolence,
 stabbed on the mountains of Egypt,
 esteemed of less account than the least
 on land and sea.

²² Literally translated, the last line ends, "in bringing the nations."

²³ 'They' in this verse refers to the people of Jerusalem; the passive in the Greek (in the 3rd line) may rest on a mistranslation.

²⁴ Gray includes this verse as vv. 27–28. An alternative reading for 'in plunder' is 'with a view to rapine'.

²⁵ Vv. 25–27 are numbered 29–31 by Gray. For 'change', the LXX has 'say' (εἰπεῖν), misinterpreting the underlying Hebrew word, למר for להמר.

²⁶ In place of 'insolence', following the LXX, Sparks has 'body' – citing a misunderstanding of the Hebrew גויתו for גותו. The allusion is in all probability to the details of the assassination of Pompey in the neighbourhood of Mount Cassius, near Pelusium in Egypt, in 48 BCE.

²⁷ τὸ σῶμα αὐτοῦ διαφερόμενον ἐπὶ κυμάτων
 ἐν ὕβρει πολλῇ,
 καὶ οὐκ ἦν ὁ θάπτων,
 ὅτι ἐξουθένωσεν αὐτὸν ἐν ἀτιμίᾳ.
²⁸ Οὐκ ἐλογίσατο ὅτι ἄνθρωπός ἐστιν,
 καὶ τὸ ὕστερον οὐκ ἐλογίσατο.
²⁹ εἶπεν Ἐγὼ κύριος γῆς καὶ θαλάσσης ἔσομαι·
 καὶ οὐκ ἐπέγνων ὅτι ὁ θεὸς μέγας,
 κραταιὸς ἐν ἰσχύι αὐτοῦ τῇ μεγάλῃ.
³⁰ αὐτὸς βασιλεὺς ἐπὶ τῶν οὐρανῶν
 καὶ κρίνων βασιλεῖς καὶ ἀρχάς·
³¹ ὁ ἀνιστῶν ἐμὲ εἰς δόξαν
 καὶ κοιμίζων ὑπερηφάνους εἰς ἀπώλειαν αἰῶνος
 ἐν ἀτιμίᾳ,
 ὅτι οὐκ ἔγνωσαν αὐτόν.
³² Καὶ νῦν ἴδετε, οἱ μεγιστᾶνες τῆς γῆς,
 τὸ κρίμα τοῦ κυρίου,
 ὅτι μέγας βασιλεὺς καὶ δίκαιος
 κρίνων τὴν ὑπ' οὐρανόν.
³³ εὐλογεῖτε τὸν θεόν,

²⁷ His body, borne about on the waves
 in great ignominy,
 and with none to bury,
 because he had rejected him in dishonour.
²⁸ He did not consider that he was man
 and nor did he consider the end;
²⁹ He said: I will be lord of land and sea;
 and he recognized not that it is God who is great,
 mighty in his great strength.
³⁰ He is king over the heavens,
 and judges kings and dominions.
³¹ It is he who raises me up to glory,
 and lays low the proud in eternal destruction,
 in dishonour,
 because they did not know him.
³² And now behold, princes of earth,
 the judgement of the Lord,
 for, he is a great king and true,
 judging all under heaven.
³³ Bless God,

²⁷ After the 'bury', Sparks (and many others) adds 'him', for clarity.

²⁸ An alternative reading for 'consider' (twice) is 'reflect on'.

²⁹ Vv. 29–37 are numbered 33–41 by Gray.

³⁰ In place of 'dominions', some use 'kingdoms'.

³¹ For 'raises me up to', some read 'exalts me in'.

³² 'All under heaven' is a literal translation; Sparks has '(the earth) that is under heaven'.

³³ Sparks has 'understanding' in place of 'wisdom'.

οἱ φοβούμενοι τὸν κύριον ἐν ἐπιστήμῃ,
 ὅτι τὸ ἔλεος κυρίου ἐπὶ τοὺς φοβουμένους αὐτὸν
 μετὰ κρίματος
 34 τοῦ διαστεῖλαι ἀνὰ μέσον δικαίου καὶ ἁμαρτωλοῦ
 ἀποδοῦναι ἁμαρτωλοῖς εἰς τὸν αἰῶνα
 κατὰ τὰ ἔργα αὐτῶν
 35 καὶ ἐλεῆσαι δίκαιον ἀπὸ ταπεινώσεως ἁμαρτωλοῦ
 καὶ ἀποδοῦναι ἁμαρτωλῷ ἀντ' ὧν ἐποίησεν δικαίῳ.
 36 ὅτι χρηστὸς ὁ κύριος τοῖς ἐπικαλουμένοις αὐτὸν
 ἐν ὑπομονῇ
 ποιῆσαι κατὰ τὸ ἔλεος αὐτοῦ τοῖς ὁσίοις αὐτοῦ
 παρεστάναι διὰ παντὸς ἐνώπιον αὐτοῦ ἐν ἰσχύι.
 37 εὐλογητὸς κύριος εἰς τὸν αἰῶνα
 ἐνώπιον δούλων αὐτοῦ.

you who fear the Lord with wisdom,
 for, the mercy of the Lord will be upon them that fear him,
 in the Judgement;
 34 So as to distinguish between the righteous and the sinner,
 and recompense the sinners forever,
 according to their deeds;
 35 And have mercy on the upright, from the fate of the sinner,
 and punish the sinner for what he has done to the righteous.
 36 For, the Lord is good to those who call on him
 in patience,
 acting according to his mercy to his pious ones,
 establishing them at all times before him in strength.
 37 Blessed be the Lord forever
 before his servants.

34 Sparks does not include the two definite articles in the 1st line.

35 After 'upright', Sparks adds 'delivering him' (not in the MSS) for clarity.

36 Sparks has 'holy' in place of 'pious'.

37 According to Gray's numbering scheme, this is v. 41.

Ψαλμοι Σολομωντος 3

[†] Ψαλμός τῷ Σαλωμων· περὶ δικαίων.

- ¹ Ἵνα τί ὑπνοῖς, ψυχὴ, καὶ οὐκ εὐλογεῖς τὸν κύριον;
ὕμνον καινὸν ψάλατε τῷ θεῷ τῷ αἰνετῷ.
- ² ψάλλε καὶ γρηγόρησον ἐπὶ τὴν γρηγόρησιν αὐτοῦ,
ὅτι ἀγαθὸς ψαλμός τῷ θεῷ ἐξ ἀγαθῆς καρδίας.
- ³ δίκαιοι μνημονεύουσιν διὰ παντὸς τοῦ κυρίου,
ἐν ἔξομολογήσει καὶ δικαιώσει τὰ κρίματα κυρίου.
- ⁴ οὐκ ὀλιγορήσει δίκαιος παιδευόμενος ὑπὸ κυρίου,
ἢ εὐδοκία αὐτοῦ διὰ παντὸς ἔναντι κυρίου.
- ⁵ Προσέκοψεν ὁ δίκαιος καὶ ἐδικαίωσεν τὸν κύριον,
ἔπεσεν καὶ ἀποβλέπει τί ποιήσῃ αὐτῷ ὁ θεός,
ἀποσκοπεύει ὅθεν ἥξει σωτηρία αὐτοῦ.
- ⁶ ἀλήθεια τῶν δικαίων παρὰ θεοῦ σωτῆρος αὐτῶν,
οὐκ ἀυλίζεται ἐν οἴκῳ δικαίου
ἀμαρτία ἐφ' ἀμαρτίαν·
- ⁷ ἐπισκέπτεται διὰ παντὸς τὸν οἶκον αὐτοῦ ὁ δίκαιος
τοῦ ἐξᾶραι ἀδικίαν ἐν παραπτώματι αὐτοῦ.

PSALMS OF SOLOMON 3

A Psalm of Solomon. Concerning the Righteous.

- ¹ Why do you sleep, O my soul, and not bless the Lord?
Sing a new song to God who is worthy of praise.
- ² Sing and be wakeful in vigilance for him,
for pleasing to God is a psalm from a glad heart.
- ³ The righteous remember the Lord at all times,
with thanksgiving and justification, the Lord's judgements.
- ⁴ The righteous does not despise the chastening of the Lord;
his good pleasure is always before the Lord.
- ⁵ The righteous stumbled and yet held the Lord righteous:
he fell, and watches what God will do for him.
He seeks eagerly whence his deliverance will come.
- ⁶ The steadfastness of the upright is from God their saviour;
in the house of the upright,
sin has no permanent home.
- ⁷ The righteous continually searches his house,
to remove iniquity arising from unwitting sin.

PSALMS OF SOLOMON 3

- ¹ Gray includes the 2nd line in v. 2.
- ² In place of 'in vigilance for him', here following Sparks, others have 'against his awaking'.
- ³ An alternative reading of the 2nd line is, "with thanksgiving and declaration of the righteousness of the Lord's judgements."
- ⁴ In place of 'good pleasure', some have simply 'will'.
- ⁵ The word 'yet' (following Sparks) is not in the LXX and is here added for clarity. In place of 'seeks eagerly', Sparks has 'gazes eagerly (towards the source)'.
- ⁶ An alternative reading of the 2nd line is, "there does not lodge in the house of the righteous sin upon sin."
- ⁷ An alternative reading of the 2nd line is, "to remove utterly (all) iniquity (done) by him in error."

⁸ ἐξιλίασατο περὶ ἀγνοίας ἐν νηστεία
καὶ ταπεινώσει ψυχῆς αὐτοῦ,
καὶ ὁ κύριος καθαρίζει πᾶν ἄνδρα ὅσιον
καὶ τὸν οἶκον αὐτοῦ.
⁹ Προσέκοψεν ἁμαρτωλὸς
καὶ καταρᾶται ζωὴν αὐτοῦ,
τὴν ἡμέραν γενέσεως αὐτοῦ καὶ ὠδῖνας μητρός.
¹⁰ προσέθηκεν ἁμαρτίας ἐφ' ἁμαρτίας τῇ ζωῇ αὐτοῦ.
ἔπεσεν, ὅτι πονηρὸν τὸ πτῶμα αὐτοῦ,
καὶ οὐκ ἀναστήσεται.
¹¹ ἡ ἀπώλεια τοῦ ἁμαρτωλοῦ εἰς τὸν αἰῶνα,
καὶ οὐ μνησθήσεται, ὅταν ἐπισκέπτηται δικαίους.
¹² αὕτη ἡ μερὶς τῶν ἁμαρτωλῶν εἰς τὸν αἰῶνα·
οἱ δὲ φοβούμενοι τὸν κύριον
ἀναστήσονται εἰς ζωὴν αἰώνιον,
καὶ ἡ ζωὴ αὐτῶν ἐν φωτὶ κυρίου
καὶ οὐκ ἐκλείψει ἔτι.

⁸ He made atonement for sins of ignorance by fasting
and afflicting his soul,
And the Lord counts guiltless every pious man
and his house.
⁹ The sinner stumbled
and he curses his life,
the day of his birth, and his mother's travail.
¹⁰ He has added sins to sins in his lifetime.
He fell – how grievous is his fall –
and rises no more.
¹¹ The destruction of the sinner is forever;
and God does not remember him when visiting the upright.
¹² This is the portion of sinners forever.
But they who fear the Lord
shall rise to eternal life,
and their life shall be in the light of the Lord
and shall come to an end no more.

⁸ Gray includes the last two lines as a separate verse. In place of 'counts guiltless', Sparks has 'purifies'.

⁹ The word 'his' before 'mother' is not in the LXX and is here added for clarity.

¹⁰ Gray includes the 1st lines as v. 12 and the last two as v. 13.

¹¹ In place of 'God' (following Sparks), the LXX has 'he'.

¹² Gray includes this verse as vv. 15–16.

Ψαλμοι Σολομωντος 4

[†] Διαλογὴ τοῦ Σαλωμων· τοῖς ἀνδρωπαρέσκοις.

- ¹ Ἴνα τί σύ, βέβηλε,
κάθῃσαι ἐν συνεδρίῳ ὁσίων
καὶ ἡ καρδιά σου μακρὰν ἀφέστηκεν ἀπὸ τοῦ κυρίου
ἐν παρανομίαις παροργίζων τὸν θεὸν Ἰσραὴλ;
² περισσὸς ἐν λόγοις,
περισσὸς ἐν σημειώσει ὑπὲρ πάντα,
ὁ σκληρὸς ἐν λόγοις
κατακρίναι ἁμαρτωλοὺς ἐν κρίσει·
³ καὶ ἡ χεὶρ αὐτοῦ ἐν πρώτοις ἐπ' αὐτὸν ὡς ἐν ζήλει,
καὶ αὐτὸς ἔνοχος ἐν ποικιλίᾳ
ἁμαρτιῶν καὶ ἐν ἀκρασίαις.
⁴ οἱ ὀφθαλμοὶ αὐτοῦ ἐπὶ πᾶσαν γυναῖκα ἄνευ διαστολῆς,
ἡ γλῶσσα αὐτοῦ ψευδὴς ἐν συναλλάγματι μεθ' ὅρκου.
⁵ ἐν νυκτὶ καὶ ἐν ἀποκρύφοις ἁμαρτάνει ὡς οὐχ ὁρώμενος,
ἐν ὀφθαλμοῖς αὐτοῦ
λαλεῖ πάσῃ γυναικὶ ἐν συνταγῇ κακίας·
ταχὺς εἰσόδῳ εἰς πᾶσαν οἰκίαν ἐν ἰλαρότητι ὡς ἄκακος.

PSALMS OF SOLOMON 4

Conversation of Solomon with the Men-pleasers.

- ¹ Why do you sit, profane man,
in the council of the pious,
when your heart is far removed from the Lord,
provoking with transgressions the God of Israel?
² Extravagant in speech,
extravagant in appearance, beyond all
is he severe of speech
in condemning sinners in judgement.
³ And his hand is first upon him in zeal,
while he is himself guilty
of manifold sins and wantonness.
⁴ His eyes are on every woman without discrimination;
his tongue lies when he makes a contract with an oath.
⁵ By night and in secret he sins as though unseen;
with his eyes,
he talks to every woman in evil agreement,
quickly entering every house cheerfully, without guile.

PSALMS OF SOLOMON 4

- ¹ 'When' translates καὶ (literally, 'and'). In place of 'profane' and 'pious', Sparks has, respectively, 'godless' and 'holy'.
² At the end of the 1st line, Sparks adds the conjectural 'men'.
³ Before 'in zeal', Sparks adds 'as if', though this is not present in the LXX. In place of 'wantonness' (ἀκρασίαις), Sparks has 'intemperance'.
⁴ An alternative reading for 'discrimination' (following Sparks) is 'distinction'.
⁵ Gray includes the last line as a separate verse (v. 6).

⁶ Ἐξάραι ὁ θεὸς τοὺς ἐν ὑποκρίσει ζῶντας μετὰ ὀσίων,
ἐν φθορᾷ σαρκὸς αὐτοῦ καὶ πενίᾳ τὴν ζωὴν αὐτοῦ.
⁷ ἀνακαλύψαι ὁ θεὸς τὰ ἔργα ἀνθρώπων ἀνθρωπαρέσκων,
ἐν καταγέλῳ καὶ μυκτηρισμῷ τὰ ἔργα αὐτοῦ.
⁸ καὶ δικαιώσασαν ὅσοι τὸ κρίμα τοῦ θεοῦ αὐτῶν
ἐν τῷ ἐξαίρεσθαι ἁμαρτωλοὺς ἀπὸ προσώπου δικαίου,
ἀνθρωπάρεσκον λαλοῦντα νόμον μετὰ δόλου.
⁹ καὶ οἱ ὀφθαλμοὶ αὐτῶν ἐπ' οἶκον ἀνδρὸς ἐν εὐσταθείᾳ
ὥς ὄφεις διαλῦσαι σοφίαν ἀλλήλων
ἐν λόγοις παρανόμων.
¹⁰ οἱ λόγοι αὐτοῦ παραλογισμοὶ
εἰς πρᾶξιν ἐπιθυμίας ἀδίκου,
οὐκ ἀπέστη, ἕως ἐνίκησεν σκορπίσαι ὡς ἐν ὀρφανίᾳ.
¹¹ καὶ ἡγήμωσεν οἶκον ἕνεκεν ἐπιθυμίας παρανόμου,
παρελογίσατο ἐν λόγοις, ὅτι οὐκ ἔστιν ὄρων καὶ κρίνων.
¹² ἐπλήσθη ἐν παρανομίᾳ ἐν ταύτῃ,
καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἐπ' οἶκον ἕτερον
ὀλεθρεῦσαι ἐν λόγοις ἀναπτερώσεως.
¹³ οὐκ ἐμπίπλαται ἡ ψυχὴ αὐτοῦ ὡς ἄδης ἐν πᾶσι τούτοις.

⁶ May God remove hypocrites living with the pious,
and his life with corruption of flesh and poverty.
⁷ Let God reveal the deeds of the men-pleasers,
the deeds of such a one with laughter and derision;
⁸ And let the pious vindicate the judgement of their God,
when sinners are removed from before the righteous –
the man-pleaser who proclaims the law guilefully.
⁹ And their eyes are on any man's house who is secure;
like a serpent, they destroy the wisdom of others
with words of transgressors.
¹⁰ His words are deceitful,
to accomplish wicked desire;
he never ceased from scattering families like orphans.
¹¹ He laid waste a house on account of lawless desire;
He deceived with words, "For, no one sees or judges."
¹² At this, he was filled with lawlessness,
and his eyes turned towards another house
to destroy it with high-flown words.
¹³ Yet with all these his soul, like Sheol, is not sated.

⁶ An alternative reading of the last line is, '(Even) the life of such a one with corruption of his flesh and penury'.

⁷ Sparks adds 'may God reveal' to the last line.

⁸ The literal translation of 'proclaims the law' is 'speaks law'.

⁹ Some translate 'a serpent' as 'the Serpent'.

¹⁰ The word, 'families', does not appear in the LXX and is here added for clarity.

¹¹ Gray divides this verse, including it as vv. 13-14.

¹² For the 1st line, here following Sparks, Gray has "He fills one (house) with lawlessness." In place of 'high-flown words', Gray has 'words that give wing to (desire)'.

¹³ The word 'yet', here following Gray & Sparks, is not in the MSS.

¹⁴ Γένοιτο, κύριε, ἡ μερίς αὐτοῦ ἐν ἀτιμίᾳ ἐνώπιόν σου,
 ἡ ἔξοδος αὐτοῦ ἐν στεναγμοῖς
 καὶ ἡ εἵσοδος αὐτοῦ ἐν ἀρᾷ.
¹⁵ ἐν ὀδύναις καὶ πενίᾳ καὶ ἀπορίᾳ ἡ ζωὴ αὐτοῦ, κύριε,
 ὁ ὕπνος αὐτοῦ ἐν λύπαις
 καὶ ἡ ἐξέγερσις αὐτοῦ ἐν ἀπορίαις.
¹⁶ ἀφαιρεθεὶς ὕπνος ἀπὸ κροτάφων αὐτοῦ ἐν νυκτί,
 ἀποπέσοι ἀπὸ παντὸς ἔργου χειρῶν αὐτοῦ ἐν ἀτιμίᾳ.
¹⁷ κενὸς χειρσὶν αὐτοῦ εἰσέλθοι εἰς τὸν οἶκον αὐτοῦ,
 καὶ ἐλλιπὴς ὁ οἶκος αὐτοῦ ἀπὸ παντός,
 οὗ ἐμπλήσει ψυχὴν αὐτοῦ.
¹⁸ ἐν μονώσει ἀτεκνίας τὸ γῆρας αὐτοῦ εἰς ἀνάλημψιν.
¹⁹ Σκορπισθεῖσαν σάρκες ἀνθρωπαρέσκων ὑπὸ θηρίων,
 καὶ ὅσα παρὰ νόμων κατέναντι τοῦ ἡλίου ἐν ἀτιμίᾳ.
²⁰ ὀφθαλμοὺς ἐκκόψαισαν κόρακες ὑποκρινομένων,
 ὅτι ἠρέμωσαν οἴκους πολλοὺς ἀνθρώπων ἐν ἀτιμίᾳ
 καὶ ἐσκόρπισαν ἐν ἐπιθυμίᾳ
²¹ καὶ οὐκ ἐμνήσθησαν θεοῦ
 καὶ οὐκ ἐφοβήθησαν τὸν θεὸν ἐν ᾗ πασι τούτοις
 καὶ παρώργισαν τὸν θεὸν καὶ παρώξυναν.

¹⁴ Let his portion, O Lord, be dishonoured before you;
 let him go forth groaning
 and come home cursed.
¹⁵ Let his life be in anguish, poverty, and want, Lord;
 let his sleep be beset with grief
 and his waking with anxiety.
¹⁶ Let sleep be taken from his eyelids at night;
 let him fail dishonourably in every work of his hands.
¹⁷ Let him come home empty-handed to his house,
 and his house be void of everything
 with which he could satisfy his appetite,
¹⁸ his old age childless loneliness up to his death.
¹⁹ Let the flesh of the men-pleasers be rent by wild beasts,
 and the bones of the lawless lie dishonoured in the sun.
²⁰ Let ravens peck out the eyes of the hypocrites;
 for, they wasted many houses of men dishonourably,
 and scattered them in their lust;
²¹ And they have not remembered God,
 nor feared God in all these things;
 and they have provoked God's anger and vexed him.

¹⁴ Gray includes vv. 14–19 as 16–21.

¹⁵ Gray & Sparks add ‘spent’ before ‘anguish’. Sparks includes the last two lines in v. 16.

¹⁶ Sparks has ‘he undertakes’ in place of ‘of his hands’, here following the LXX & Gray.

¹⁷ For the 1st line, here following Gray, Sparks has, “May he enter his house empty-handed.”

¹⁸ The literal translation of ‘up to his death’ is ‘to his being taken up’.

¹⁹ The word ‘lie’ is not in the MSS and is here added (following Sparks & Gray) for clarity.

²⁰ Gray includes the 2nd & 3rd lines in a separate verse (v. 23); here, we follow von Gebhart.

²¹ Gray includes the last line as a separate verse (v. 25); here, we follow von Gebhart.

- ²² ἐξάραι αὐτοὺς ἀπὸ τῆς γῆς,
ὅτι ψυχὰς ἀκάκων παραλογισμῶ ὑπεκρίνοντο.
- ²³ Μακάριοι οἱ φοβούμενοι τὸν κύριον ἐν ἀκακίᾳ αὐτῶν·
ὁ κύριος ῥύσεται αὐτοὺς
ἀπὸ ἀνθρώπων δολίων καὶ ἁμαρτωλῶν
καὶ ῥύσεται ἡμᾶς ἀπὸ παντὸς σκανδάλου παρανόμου.
- ²⁴ ἐξάραι ὁ θεὸς τοὺς ποιοῦντας
ἐν ὑπερηφανίᾳ πᾶσαν ἀδικίαν,
ὅτι κριτὴς μέγας καὶ κραταιὸς
κύριος ὁ θεὸς ἡμῶν ἐν δι' καιοσύνῃ.
- ²⁵ γένοιτο, κύριε, τὸ ἔλεός σου
ἐπὶ πάντας τοὺς ἀγαπῶντάς σε.

- ²² Let him destroy them from the earth,
for they deceitfully beguiled the souls of the innocent.
- ²³ Blessed are they that fear the Lord in their innocence;
the Lord will deliver them
from deceitful men and sinners,
and deliver us from every snare of the lawless.
- ²⁴ Let God destroy those who insolently work
in every kind of unrighteousness,
for a great judge, and mighty,
is the Lord our God in righteousness.
- ²⁵ Let your mercy, Lord,
be upon all those who love you.

²² Gray has 'remove' in place of 'destroy' and 'flawless' in place of 'innocent', here following Sparks.

²³ At the end of this verse (after 'lawless'), Gray adds 'men'; he includes the last 3 lines as a separate verse (v. 27).

²⁴ Gray includes the word 'and mighty' before 'judge'; here, we follow Sparks.

²⁵ In place of 'those who', here following Sparks, Gray has 'them that' (as also in v. 24).

Ψαλμοι Σολομωντος 5

[†] Ψαλμός τῷ Σαλωμων.

- ¹ Κύριε ὁ Θεός, αἰνέσω τῷ ὀνόματί σου ἐν ἀγαλλιάσει,
ἐν μέσῳ ἐπισταμένων τὰ κρίματά σου τὰ δίκαια·
- ² ὅτι σὺ χρηστὸς καὶ ἐλεήμων, ἡ καταφυγὴ τοῦ πτωχοῦ·
ἐν τῷ κεκραγέναι με πρὸς σέ μὴ
παρσιωπήσης ἀπ' ἐμοῦ.
- ³ οὐ γὰρ λήψεται [τις] σκῦλα παρὰ ἀνδρὸς δυνατοῦ·
καὶ τίς λήψεται ἀπὸ πάντων, ὧν ἐποίησας,
ἐὰν μὴ σὺ δῷς;
- ⁴ ὅτι ἄνθρωπος καὶ ἡ μερὶς αὐτοῦ παρὰ σοῦ ἐν σταθμῷ· ο
ὐ προσθήσει τοῦ πλεονάσαι παρὰ τὸ κρίμα σου, ὁ Θεός.
- ⁵ Ἐν τῷ θλίβεσθαι ἡμᾶς ἐπικαλεσόμεθά σε εἰς βοήθειαν,
καὶ σὺ οὐκ ἀποστρέψῃ τὴν δέησιν ἡμῶν,
ὅτι σὺ ὁ Θεὸς ἡμῶν εἶ.
- ⁶ μὴ βαρύνῃς τὴν χειρὰ σου ἐφ' ἡμᾶς,
ἵνα μὴ δι' ἀνάγκην ἀμάρτωμεν.

PSALMS OF SOLOMON 5

A Psalm. Of Solomon

- ¹ O Lord God, I will praise your name with joy,
among those who know your righteous judgements.
- ² For, you are good and merciful, the refuge of the poor;
when I cry to you,
do not silently disregard me.
- ³ For no man takes spoil from a mighty man;
and who can take of all that you have made,
unless you give it?
- ⁴ For, man and his portion lie before you in the balance;
he cannot increase, beyond your judgement, O God.
- ⁵ When we are in distress, we call upon you for help,
and you will not turn back our prayer;
for, you are our God.
- ⁶ Cause not your hand to be heavy upon us,
lest through necessity we sin.

PSALMS OF SOLOMON 5

- ¹ In place of 'who know', here following Gray, Sparks has 'who have knowledge of'.
- ² Gray includes the 2nd line as a separate verse (v. 3).
- ³ Gray includes the 2nd & 3rd lines as a separate verse (v. 5).
- ⁴ In place of 'increase', here following Sparks, Gray has 'add to, so as to enlarge'. Sparks & Gray have 'beyond what has been prescribed by you' in place of 'beyond your judgement', here following the LXX.
- ⁵ Gray has 'petition' in place of 'prayer', here following Sparks.
- ⁶ For the 1st line, here following Gray, Sparks reads, "Make not your hand heavy upon us." Alternative readings for 'through necessity' (here following Gray) are 'from distress' (as Sparks) and 'under restraint'.

⁷ καὶ ἐὰν μὴ ἐπιστρέψῃς ἡμᾶς, οὐκ ἀφεξόμεθα,
 ἀλλ' ἐπὶ σέ ἥξομεν.
⁸ ἐὰν γὰρ πεινάσω, πρὸς σέ κεκράξομαι, ὁ Θεός,
 καὶ σὺ δώσεις μοι.
⁹ Τὰ πετεινὰ καὶ τοὺς ἰχθύας σὺ τρέφεις
 ἐν τῷ διδόναι σε ὑετὸν ἐρήμοις εἰς ἀνατολὴν χλόης·
¹⁰ ἡτοίμασας χορτάσματα ἐν ἐρήμῳ παντὶ ζῶντι,
 καὶ ἐὰν πεινάσωσιν, πρὸς σέ ἀροῦσιν πρόσωπον αὐτῶν.
¹¹ τοὺς βασιλεῖς καὶ ἄρχοντας καὶ λαοὺς σὺ τρέφεις,
 ὁ Θεός,
 καὶ πτωχοῦ καὶ πένητος ἡ ἐλπίς τίς ἐστὶν εἰ μὴ σύ,
 κύριε;
¹² καὶ σὺ ἐπακούσῃ·
 ὅτι τίς χρηστὸς καὶ ἐπιεικὴς ἀλλ' ἢ σὺ
 εὐφραῖναι ψυχὴν ταπεινοῦ
 ἐν τῷ ἀνοίξαι χεῖρά σου ἐν ἐλέει;
¹³ Ἡ χρηστότης ἀνθρώπου ἐν φειδοῖ καὶ ἡ αὔριον,
 καὶ ἐὰν δευτερώσῃ ἄνευ γογγυσμοῦ, καὶ τοῦτο
 θαυμάσιας.

⁷ Even if you do not restore us, we will not keep away;
 but to you will we come.
⁸ For, if I hunger, I will cry unto you, O God;
 and you will give to me.
⁹ You nourish the birds and the fish,
 when you give rain to the steppes that grass may grow.
¹⁰ You provide fodder in the steppe for every living thing;
 and if they hunger, they lift up their face to you;
¹¹ Kings and rulers and peoples you nourish,
 O God;
 and who is helps the poor and needy but you,
 Lord?
¹² and you will listen,
 for, who is good and kind but you?
 Making glad the soul of the humble
 by opening your hand in mercy.
¹³ Man's goodness is grudging and ...
 and if he repeats it without murmuring,
 then that too is marvellous.

⁷ Sparks add a conjectural 'yet' before 'we will not'.

⁸ Gray includes vv. 8-9 as vv. 10-11.

⁹ Gray includes v. 10 as part of this verse.

¹⁰ Sparks & Gray transpose the 2nd line to the beginning of v. 12

¹¹ Both Sparks & Gray transpose this verse to the middle of v. 12.

¹² Sparks & Gray split this verse in two, interposing v. 11 after the 1st line.

¹³ At the end of the 1st line (in place of the ellipsis), the LXX has 'tomorrow' (ἡ αὔριον), as does the Peshitta, which cannot be right; possibly, the underlying Hebrew was במה (‘at a price’).

- ¹⁴ τὸ δὲ δῶμα σου πολὺ μετὰ χρηστότητος καὶ πλούσιον,
καὶ οὐ ἔστιν ἡ ἐλπίς ἐπὶ σέ, οὐ φείσεται ἐν δώματι.
- ¹⁵ ἐπὶ πᾶσαν τὴν γῆν τὸ ἔλεός σου, κύριε,
ἐν χρηστότητι.
- ¹⁶ Μακάριος οὗ μνημονεύει ὁ Θεὸς
ἐν συμμετρίας αὐταρκείας·
ἐὰν ὑπερπλεονάσῃ ὁ ἄνθρωπος, ἐξαμαρτάνει.
- ¹⁷ ἱκανὸν τὸ μέτριον ἐν δικαιοσύνῃ,
καὶ ἐν τούτῳ ἡ εὐλογία κυρίου
εἰς πλησμονὴν ἐν δικαιοσύνῃ.
- ¹⁸ εὐφρανθήσονται οἱ φοβούμενοι κύριον ἐν ἀγαθοῖς,
καὶ ἡ χρηστότης σου ἐπὶ Ἰσραὴλ ἐν τῇ βασιλείᾳ σου.
- ¹⁹ εὐλογημένη ἡ δόξα κυρίου, ὅτι αὐτὸς βασιλεὺς ἡμῶν.

- ¹⁴ But your gift is great in goodness and wealth,
and he whose hope is in you shall have no lack of gifts.
- ¹⁵ Your mercy, Lord, is upon the whole earth,
in goodness.
- ¹⁶ Happy is he whom God remembers
in due proportion of sufficiency;
if a man abounds too much, he sins.
- ¹⁷ Sufficient are moderate means with righteousness,
and in this the blessing of the Lord
becomes abundance with righteousness.
- ¹⁸ They who fear the Lord rejoice in prosperity,
and your goodness is upon Israel in your kingdom.
- ¹⁹ Blessed is the glory of the Lord, for he is our king.

¹⁴ Sparks has 'will not be sparing in giving' in place of 'shall have no lack of gifts', here following Gray.

¹⁵ For this verse, here following Sparks, Gray (wherein it is numbered v. 17) reads, "Upon the whole earth is your mercy, O Lord, in goodness."

¹⁶ For the 2nd line, here following the LXX, Sparks reads 'and supplies with what he needs in moderation'. Gray includes the last line as a separate verse (v. 19).

¹⁷ The word 'becomes' (following Sparks) is not in the MSS and is here added for clarity.

¹⁸ The MSS have 'rejoiced' in place of 'rejoice', and Gray has '(good) gifts' in place of 'prosperity' (here following Sparks).

¹⁹ Gray includes this verse as part of the pervious one (therein numbered v. 21).

Ψαλμοι Σολομωντος 6

† Ἐν ἐλπίδι· τῷ Σαλωμων.

- 1 Μακάριος ἀνὴρ, οὗ ἡ καρδιά αὐτοῦ ἐτοιμία
ἐπικαλέσασθαι τὸ ὄνομα κυρίου·
ἐν τῷ μνημονεύειν αὐτὸν τὸ ὄνομα κυρίου σωθήσεται.
- 2 αἱ ὁδοὶ αὐτοῦ κατευθύνονται ὑπὸ κυρίου,
καὶ πεφυλαγμένα ἔργα χειρῶν αὐτοῦ
ὑπὸ κυρίου θεοῦ αὐτοῦ.
- 3 ἀπὸ ὁράσεως πονηρῶν ἐνυπνίων αὐτοῦ
οὐ ταραχθήσεται ἡ ψυχὴ αὐτοῦ,
ἐν διαβάσει ποταμῶν καὶ σάλω θαλασσῶν
οὐ πτοηθήσεται.
- 4 ἐξανέστη ἐξ ὕπνου αὐτοῦ
καὶ ἠυλόγησεν τῷ ὀνόματι κυρίου,
ἐπ' εὐσταθείᾳ καρδίας αὐτοῦ
ἐξύμνησεν τῷ ὀνόματι τοῦ θεοῦ αὐτοῦ.
- 5 καὶ ἐδεήθη τοῦ προσώπου κυρίου
περὶ παντὸς τοῦ οἴκου αὐτοῦ,
καὶ κύριος εἰσήκουσεν προσευχὴν παντὸς ἐν φόβῳ θεοῦ.
- 6 καὶ πᾶν αἶτημα ψυχῆς ἐλπίζούσης πρὸς αὐτὸν
ἐπιτελεῖ ὁ κύριος.

PSALMS OF SOLOMON 6

In Hope. Of Solomon.

- 1 Happy is the man whose heart is fixed
to call upon the name of the Lord;
when he utters the name of the Lord, he will be saved.
- 2 His ways are guided by the Lord,
and the works of his hands are protected
by the Lord his God.
- 3 His soul will not be disturbed
by what he sees in his bad dreams;
when he crosses rivers and when the seas toss,
he shall not be dismayed.
- 4 He arose from sleep
and blessed the name of the Lord:
When his heart is at peace,
he sang to the name of his God,
- 5 And he entreated the Lord
for all his household;
and the Lord hears the prayer of all who fear God.
- 6 And every request of the soul that hopes for him
the Lord grants.

PSALMS OF SOLOMON 6

- 1 In place of 'utters', Gray has 'remembers' and Sparks has 'mentions'. Gray includes the last line as a separate verse.
- 2 Gray has 'made even' and 'preserved' in place of 'guided' and 'protected', here following Sparks.
- 3 For the 2nd line, here following Gray, Sparks has "with the sight of evil dreams."
- 4 Gray has the present tense for the verbs 'arose', 'blessed' and 'sang', here following Sparks.
- 5 The LXX has 'heard' in place of 'hears', here following Sparks & Gray.
- 6 Von Gebhart includes this verse as part of v. 5; here, we follow Gray.

εὐλογητὸς κύριος ὁ ποιῶν ἔλεος
τοῖς ἀγαπῶσιν αὐτὸν ἐν ἀληθείᾳ.

Blessed is the Lord, who shows mercy
to those who love Him in sincerity.

Ψαλμοι Σολομωντος 7

† Τῷ Σαλωμων· ἐπιστροφῆς.

- 1 Μὴ ἀποσκηνώσης ἀφ' ἡμῶν, ὁ Θεός,
ἵνα μὴ ἐπιθῶνται ἡμῖν οἱ ἐμίσησαν ἡμᾶς δωρεάν.
2 ὅτι ἀπώσω αὐτούς, ὁ Θεός·
μὴ πατησάτω ὁ ποὺς αὐτῶν
κληρονομίαν ἀγιάσματος σου.
3 σὺ ἐν θελήματί σου παιδεύσον ἡμᾶς
καὶ μὴ ὀφθαλμοῖς ἔθνεσιν.
4 ἐὰν γὰρ ἀποστείλῃς θάνατον,
σὺ ἐντελῇ αὐτῷ περὶ ἡμῶν.
5 ὅτι σὺ ἐλεήμων
καὶ οὐκ ὀργισθήσῃ τοῦ συντελέσαι ἡμᾶς.
6 Ἐν τῷ κατασκηνοῦν τὸ ὄνομά σου ἐν μέσῳ
ἡμῶν ἐλεηθῆσόμεθα,
καὶ οὐκ ἰσχύσει πρὸς ἡμᾶς ἔθνος.
7 ὅτι σὺ ὑπερασπιστὴς ἡμῶν,
καὶ ἡμεῖς ἐπικαλεσόμεθά σε, καὶ σὺ ἐπακούσῃ ἡμῶν.

PSALMS OF SOLOMON 7

§ Of Solomon. Of turning.

- 1 Make not your dwelling far from us, O God;
lest those who hate us without cause assail us.
2 For, you have rejected them, O God;
let not their feet
trample upon your holy inheritance.
3 Chasten us yourself in your good pleasure;
but give us not up to the nations;
4 For, if you send pestilence,
you yourself give it charge concerning us;
5 For you are merciful,
and will not be angry and destroy us utterly.
6 While your name dwells in our midst,
we shall find mercy;
and no nation shall prevail against us.
7 For, you are our protector
and, when we call upon you, you will hear us.

PSALMS OF SOLOMON 7

§ The word translated as 'turning' (ἐπιστροφῆς) could mean 'conversion' or 'restoration' but neither is very suitable in the context of the Psalm.

1 The 2nd line here follows Sparks; Gray associates the phrase 'without cause' with 'assail us'.

2 The literal translation of 'feet' is 'foot'.

3 The word 'us' in the 2nd line (following Gray & Sparks) is not in the MSS and is here added for clarity.

4 Sparks has 'death' in place of 'pestilence', here following Gray.

5 Gray ends this verse, here following Sparks, with, "angry to the point of consuming us."

6 In place of 'no nation shall', here following Sparks, Gray has 'the nations shall not'.

7 Gray has 'shield' in place of 'protector', here following Sparks.

⁸ ὅτι σὺ οἰκτιρήσεις τὸ γένος Ἰσραηλ εἰς τὸν αἰῶνα
καὶ οὐκ ἀπώση.
⁹ καὶ ἡμεῖς ὑπὸ ζυγόν σου τὸν αἰῶνα
καὶ μάστιγα παιδείας σου.
¹⁰ κατευθυνεῖς ἡμᾶς ἐν καιρῷ ἀντιλήψεώς σου
τοῦ ἐλεῆσαι τὸν οἶκον Ἰακωβ
εἰς ἡμέραν ἐν ᾗ ἐπηγγείλω αὐτοῖς.

⁸ For, you will pity the race of Israel for ever
and you will not reject them.
⁹ And we shall be under your yoke for ever,
and under the rod of your chastening.
¹⁰ You will guide us in the time that you help us,
showing mercy to the house of Jacob
on the day you promised to help them.

⁸ In place of 'race', here following Sparks, Gray has 'seed'. The final pronoun ('them') is not in the MSS and is here added (following Sparks & Gray) for clarity.

⁹ The words 'shall be' are not in the MSS and are here added (following Sparks & Gray) for clarity.

¹⁰ In place of 'guide', here following Sparks, Gray has 'establish'. The words 'to help', here following Gray, are not in the MSS.

Ψαλμοι Σολομωντος 8

† Τῷ Σαλωμων· εἰς νεῖκος.

- 1 Θλίψιν καὶ φωνὴν πολέμου ἤκουσεν τὸ οὖς μου,
φωνὴν σάλπιγγος ἡχούσης σφαγὴν καὶ ὄλεθρον.
2 φωνὴ λαοῦ πολλοῦ ὡς ἀνέμου πολλοῦ σφόδρα,
ὡς καταιγὶς πυρὸς πολλοῦ φερομένου δι' ἐρήμου.
3 καὶ εἶπα ἐν τῇ καρδίᾳ μου Ποῦ ἄρα κρινεῖ αὐτὸν ὁ θεός;
4 φωνὴν ἤκουσα εἰς Ἱερουσαλημ πόλιν ἀγιάσματος·
5 συνετρίβη ἡ ὀσφύς μου ἀπὸ ἀκοῆς,
παρελύθη γόνατά μου, ἐφοβήθη ἡ καρδιά μου,
ἐταράχθη τὰ ὀστέα μου ὡς λίνον.
6 εἶπα Κατευθυνοῦσιν ὁδοὺς αὐτῶν ἐν δικαιοσύνῃ.
7 Ἀνελογισάμην τὰ κρίματα τοῦ θεοῦ
ἀπὸ κτίσεως οὐρανοῦ καὶ γῆς,
ἐδικαίωσα τὸν θεὸν ἐν τοῖς κρίμασιν αὐτοῦ
τοῖς ἀπ' αἰῶνος.
8 ἀνεκάλυψεν ὁ θεὸς τὰς ἀμαρτίας αὐτῶν

PSALMS OF SOLOMON 8

§ *Of Solomon. For victory.*

- 1 Distress and the sound of war has my ear heard;
the trumpet sounding out slaughter and calamity,
2 The sound of many people as of a great high wind,
as a storm of mighty fire sweeping through the Negeb.
3 And I said in my heart, "Where will God judge him?"
4 A sound I hear at Jerusalem, the holy city.
5 My loins were broken at what I heard,
my knees tottered, my heart was afraid;
my bones were dismayed like flax.
6 I said: "They establish their ways in righteousness."
7 I considered the judgements of God
since the creation of heaven and earth;
I held God righteous in his judgements,
which have been from of old.
8 God laid bare their sins

PSALMS OF SOLOMON 8

- § In place of 'For victory', here following Sparks, Gray has 'Of the chief musician'.
1 Sparks has 'destruction' in place of 'calamity', here following Gray.
2 The literal translation of 'great high wind' is 'an exceedingly high wind'. Sparks has 'wilderness' in place of 'Negeb', here following Gray.
3 For the question, Gray has "Surely God judges us" and Sparks has "Where, then, will God's judgement be?"
4 Gray has 'moving towards' in place of 'at', here following Sparks.
5 Von Gebhart includes the 1st line as part of v. 4; here, we follow the MSS & Gray.
6 Gray includes this verse as part of v. 7; here, we follow von Gebhart.
7 In place of 'considered', here following Sparks, Gray has 'thought upon'.
8 Gray has 'day' in place of 'the sun', here following the MSS (ἡλίου) & Sparks.

ἐναντίον τοῦ ἡλίου,
 ἔγνω πᾶσα ἡ γῆ τὰ κρίματα τοῦ Θεοῦ τὰ δίκαια.
 9 ἐν καταγαίοις κρυφίοις αἱ παρανομίαι αὐτῶν
 ἐν παροργισμῷ·
 υἱὸς μετὰ μητρὸς καὶ πατὴρ μετὰ θυγατρὸς
 συνεφύροντο.
 10 ἐμοιχῶντο ἕκαστος τὴν γυναῖκα τοῦ πλησίον αὐτοῦ,
 συνέθεντο αὐτοῖς συνθήκας μετὰ ὅρκου περὶ τούτων.
 11 τὰ ἅγια τοῦ Θεοῦ διηρπάζουσιν
 ὥς μὴ ὄντος κληρονόμου λυτρουμένου.
 12 ἐπατοῦσαν τὸ θυσιαστήριον κυρίου
 ἀπὸ πάσης ἀκαθαρσίας
 καὶ ἐν ἀφέδρῳ αἵματος ἐμίαναν
 τὰς θυσίας ὥς κρέα βέβηλα.
 13 οὐ παρέλιπον ἁμαρτίαν,
 ἣν οὐκ ἐποίησαν ὑπὲρ τὰ ἔθνη.
 14 Διὰ τοῦτο ἐκέρασεν αὐτοῖς ὁ Θεὸς πνεῦμα πλανήσεως,
 ἐπότισεν αὐτοὺς ποτήριον οἴνου ἀκράτου εἰς μέθην.
 15 ἤγαγεν τὸν ἀπ' ἐσχάτου τῆς γῆς,
 τὸν παίοντα κραταιῶς,

to the full light of the sun;
 all the earth knew the righteous judgements of God.
 9 In secret places underground their iniquities
 were committed to provoke him to anger;
 son with mother and father with daughter,
 they committed incest;
 10 All committed adultery with his neighbour's wife;
 they agreed under oath with each other about these.
 11 They plundered the sanctuary of God,
 as though there were no heir to redeem.
 12 They trampled the altar of the Lord,
 coming straight from all manner of uncleanness;
 and with menstrual blood they defiled the sacrifices,
 as though these were common flesh.
 13 They left no sin undone,
 wherein they did not surpass the heathen.
 14 Therefore, God gave them a spirit of wandering,
 gave them a cup of strong wine to make them drunk.
 15 He brought him who is from the end of the earth,
 he who smites mightily;

9 In place of 'committed incest', here following Sparks, Gray has 'wrought confusion'.

10 Gray has 'concluded covenants' in place of 'agreed'.

11 The literal translation of 'sanctuary' (τὰ ἅγια) is 'holy things'.

12 The phrases 'coming straight' and 'though these were' are not in the MSS and are here added for clarity (following Gray & Sparks).

13 Vv. 13-15 are numbered 14-16 by Gray; here, we follow von Gebhart.

14 In place of 'to make them drunk', here following Sparks, Gray reads, 'that they might become drunken'.

15 For the 2nd line, Sparks has "the man whose lash is ruthless." Gray includes the last line as a separate verse (therein numbered v. 17).

ἔκρινεν τὸν πόλεμον ἐπὶ Ἱερουσαλημ καὶ τὴν γῆν αὐτῆς.
¹⁶ ἀπήντησαν αὐτῷ οἱ ἄρχοντες τῆς γῆς μετὰ χαρᾶς,
εἶπαν αὐτῷ
Ἐπευκτὴ ἡ ὁδός σου, δεῦτε εἰσέλθατε μετ' εἰρήνης.
¹⁷ ὠμάλισαν ὁδοὺς τραχείας ἀπὸ εἰσόδου αὐτοῦ,
ἤνοιξαν πύλας ἐπὶ Ἱερουσαλημ,
ἐστεφάνωσαν τείχη αὐτῆς.
¹⁸ Εἰσῆλθεν ὡς πατὴρ εἰς οἶκον υἱῶν αὐτοῦ μετ' εἰρήνης,
ἐστήσεν τοὺς πόδας αὐτοῦ μετὰ ἀσφαλείας πολλῆς.
¹⁹ κατελάβετο τὰς πυργοβάρεις αὐτῆς
καὶ τὸ τεῖχος Ἱερουσαλημ,
ὅτι ὁ θεὸς ἤγαγεν αὐτὸν μετὰ ἀσφαλείας
ἐν τῇ πλανήσει αὐτῶν.
²⁰ ἀπώλεσεν ἄρχοντας αὐτῶν καὶ πᾶν σοφὸν ἐν βουλῇ,
ἐξέχεεν τὸ αἷμα τῶν οἰκούντων Ἱερουσαλημ
ὡς ὕδωρ ἀκαθαρσίας.
²¹ ἀπήγαγεν τοὺς υἱοὺς καὶ τὰς θυγατέρας αὐτῶν,
ἃ ἐγέννησαν ἐν βεβηλώσει.
²² Ἐποίησαν κατὰ τὰς ἀκαθαρσίας αὐτῶν
καθὼς οἱ πατέρες αὐτῶν,

he decreed war against Jerusalem and against her land.
¹⁶ The princes of the land went to meet him with joy:
they said unto him:
“Welcome is your journey! Come, enter in peace.”
¹⁷ They made the rough ways even, before he entered in;
they opened the gates to Jerusalem,
they crowned its walls.
¹⁸ He entered in peace as a father to the house of his sons;
he established his feet with great assurance.
¹⁹ He took possession of her fortified towers
and the wall of Jerusalem;
for, God himself led him in safety,
while they went astray.
²⁰ He killed their princes and everyone wise in counsel;
he poured out the blood of the inhabitants of Jerusalem,
like unclean water.
²¹ He led away their sons and daughters,
whom they had begotten in defilement.
²² They did according to their uncleanness,
even as their fathers had done;

¹⁶ Vv. 16–19 are numbered 18–21 by Gray; here, we follow von Gebhart.

¹⁷ Sparks opens this verse, here following Gray, with, “*They levelled out the rough ways.*”

¹⁸ Gray has ‘*safety*’ in place of ‘*assurance*’, here following Sparks.

¹⁹ In place of ‘*took possession of*’, here following Sparks, Gray has ‘*captured*’. Gray includes the last 2 lines as a separate verse (numbered v. 22).

²⁰ Gray has ‘*the water of uncleanness*’ in place of ‘*unclean water*’, here following Sparks.

²¹ Vv. 21–22 are numbered 24–25 by Gray; here, we follow von Gebhart.

²² The words ‘*had done*’ in the 2nd line are not in the MSS and are here added for clarity. Gray includes the last 2 lines as a separate verse.

ἐμίαναν Ιερουσαλημ
 καὶ τὰ ἡγιασμένα τῷ ὀνόματι τοῦ Θεοῦ.
²³ ἐδίκαιώθη ὁ Θεὸς ἐν τοῖς κρίμασιν αὐτοῦ
 ἐν τοῖς ἔθνεσιν τῆς γῆς,
 καὶ οἱ ὅσιοι τοῦ Θεοῦ ὡς ἀρνία ἐν ἀκακίᾳ
 ἐν μέσῳ αὐτῶν.
²⁴ αἰνετὸς κύριος ὁ κρίνων
 πᾶσαν τὴν γῆν ἐν δικαιοσύνῃ αὐτοῦ.
²⁵ Ἴδου δὲ, ὁ Θεός,
 ἔδειξας ἡμῖν τὸ κρίμα σου ἐν τῇ δικαιοσύνῃ σου,
 εἶδοσαν οἱ ὀφθαλμοὶ ἡμῶν τὰ κρίματά σου, ὁ Θεός.
²⁶ ἐδίκαιώσαμεν τὸ ὄνομά σου τὸ ἔντιμον εἰς αἰῶνας,
 ὅτι σὺ ὁ Θεὸς τῆς δικαιοσύνης
 κρίνων τὸν Ἰσραηλ ἐν παιδείᾳ.
²⁷ ἐπίστρεψον, ὁ Θεός, τὸ ἔλεός σου ἐφ' ἡμᾶς
 καὶ οἰκτίρησον ἡμᾶς.
²⁸ συνάγαγε τὴν διασπορὰν Ἰσραηλ
 μετὰ ἐλέους καὶ χρηστότητος,
 ὅτι ἡ πίστις σου μεθ' ἡμῶν.
²⁹ καὶ ἡμεῖς ἐσκληρύνσαμεν τὸν τράχηλον ἡμῶν,
 καὶ σὺ παιδευτὴς ἡμῶν εἶ.

they defiled Jerusalem
 and the things consecrated to the name of God.
²³ God is shown righteous in his judgements
 on the nations of the earth;
 and the holy ones of God are like innocent lambs
 in their midst.
²⁴ Worthy to be praised is the Lord
 who judges the whole earth in his righteousness.
²⁵ Behold, now, O God,
 showing us judgement in your righteousness;
 our eyes have seen your judgements, O God.
²⁶ We have justified your name that is honoured forever;
 for, you are the God of righteousness,
 who judges Israel with discipline.
²⁷ Turn, O God, your mercy upon us,
 and have pity upon us;
²⁸ Gather together the dispersed of Israel,
 with mercy and goodness;
 for, your faithfulness is with us.
²⁹ And we stiffened our neck,
 and you are our chastener;

²³ Gray opens this verse, here following Sparks, with, “(But) God has shown himself righteous.”

²⁴ Vv. 24–26 are numbered vv. 29–32 by Gray; here, we follow von Gebhart.

²⁵ Gray includes the last line as a separate verse (therein numbered v. 31).

²⁶ In place of ‘discipline’, here following Sparks, Gray has ‘chastening’.

²⁷ Vv. 27–34 are numbered vv. 33–40 by Gray (see #28); here, we follow von Gebhart.

²⁸ Gray includes the last line as a separate verse, therein numbered v. 35.

²⁹ For this verse, here following Sparks, Gray reads, “And (though) we have stiffened our neck, yet you are our chastener.”

³⁰ μὴ ὑπερίδῃς ἡμᾶς, ὁ Θεὸς ἡμῶν,
 ἵνα μὴ καταπίωσιν ἡμᾶς ἔθνη ὡς μὴ ὄντος λυτρουμένου.
³¹ καὶ σὺ ὁ Θεὸς ἡμῶν ἀπ' ἀρχῆς,
 καὶ ἐπὶ σὲ ἡ ἐλπίς ἡμῶν, κύριε.
³² καὶ ἡμεῖς οὐκ ἀφεξόμεθα σου,
 ὅτι χρηστὰ τὰ κρίματά σου ἐφ' ἡμᾶς.
³³ ἡμῖν καὶ τοῖς τέκνοις ἡμῶν ἡ εὐδοκία εἰς τὸν αἰῶνα.
 κύριε σωτήρ ἡμῶν,
 οὐ σαλευθήσόμεθα ἔτι τὸν αἰῶνα χρόνον.
³⁴ αἰνετὸς κύριος ἐν τοῖς κρίμασιν αὐτοῦ
 ἐν στόματι ὁσίων,
 καὶ εὐλογημένος Ἰσραὴλ ὑπὸ κυρίου εἰς τὸν αἰῶνα.

³⁰ Disregard us not, O our God,
 lest the nations swallow us, as if we had no redeemer.
³¹ But you are our God from the beginning,
 and upon you is our hope, O Lord;
³² And we shall not be distant from you;
 for, your judgements upon us are good.
³³ Upon us and our children is your good will forever;
 O Lord our Saviour,
 we shall never more be moved.
³⁴ Worthy of praise for his judgements is the Lord,
 by the mouth of his holy ones;
 and blessed be Israel of the Lord for ever.

³⁰ In place of 'disregard', here following Sparks, Gray has 'overlook'.

³¹ After 'hope', Gray adds a conjectural 'set'; here, we follow the MSS & Sparks.

³² Gray has 'depart' in place of 'be distant', here following Sparks.

³³ The words 'is your' are not in the MSS and are here added for clarity (following Sparks).

³⁴ Gray opens this verse, here following Sparks, with, "The Lord is worthy to be praised for his judgements."

Ψαλμοι Σολομωντος 9

† Τῷ Σαλωμων· εἰς ἔλεγχον.

- 1 Ἐν τῷ ἀπαχθῆναι Ἰσραὴλ
ἐν ἀποικεσία εἰς γῆν ἀλλοτρίαν
ἐν τῷ ἀποστῆναι αὐτοὺς ἀπὸ κυρίου
τοῦ λυτρωσαμένου αὐτοὺς
ἀπερρίφησαν ἀπὸ κληρονομίας,
ἣς ἔδωκεν αὐτοῖς κύριος.
- 2 ἐν παντὶ ἔθναι ἡ διασπορὰ τοῦ Ἰσραὴλ
κατὰ τὸ ῥῆμα τοῦ θεοῦ,
ἵνα δικαιωθῇς, ὁ θεός,
ἐν τῇ δικαιοσύνῃ σου ἐν ταῖς ἀνομίαις ἡμῶν,
ὅτι σὺ κριτὴς δίκαιος ἐπὶ πάντας τοὺς λαοὺς τῆς γῆς.
- 3 οὐ γὰρ κρυβήσεται
ἀπὸ τῆς γνώσεώς σου πᾶς ποιῶν ἄδικα,
καὶ αἱ δικαιοσύναι τῶν ὁσίων σου ἐνώπιόν σου, κύριε·
καὶ ποῦ κρυβήσεται ἄνθρωπος ἀπὸ τῆς γνώσεώς σου,
ὁ θεός;
- 4 Τὰ ἔργα ἡμῶν ἐν ἐκλογῇ καὶ ἐξουσίᾳ τῆς ψυχῆς ἡμῶν
τοῦ ποιῆσαι δικαιοσύνην καὶ ἀδικίαν
ἐν ἔργοις χειρῶν ἡμῶν·
καὶ ἐν τῇ δικαιοσύνῃ σου ἐπισκέπτη υἱοὺς ἀνθρώπων.

PSALMS OF SOLOMON 9

Of Solomon. For rebuke.

- 1 When Israel was led away captive
into a strange land,
when they fell away from the Lord
who redeemed them,
they were cast away from the inheritance,
which Lord had given them.
- 2 Among every nation were the dispersed of Israel,
according to the word of God,
that you might be justified, O God,
in your righteousness by reason of our sins:
for, you are a just judge over all peoples of the earth.
- 3 For, no evildoer is hidden
from your knowledge,
and the piety of your faithful is before you, Lord.
And where can a man hide from your knowledge,
O God?
- 4 Our works are subject to our own choice and power,
to do right or wrong
in the works of our hands
and in your righteousness you visit the sons of men.

PSALMS OF SOLOMON 9

- 1 Gray includes the last two lines as a separate verse; here, we follow von Gebhart.
- 2 Gray includes the last three lines as two separate verses (vv. 3 & 4); here, we follow von Gebhart.
- 3 According to Gray's numbering scheme, the 1st line of this verse is v. 5 and the remainder forms v. 6.
- 4 Gray includes the last line as a separate verse (v. 8); here, we follow von Gebhart.

- 5 ὁ ποιῶν δικαιοσύνην θησαυρίζει ζωὴν αὐτῷ παρὰ κυρίῳ,
καὶ ὁ ποιῶν ἀδικίαν αὐτὸς αἴτιος τῆς ψυχῆς ἐν ἀπωλείᾳ·
τὰ γὰρ κρίματα κυρίου ἐν δικαιοσύνῃ
κατ' ἄνδρα καὶ οἶκον.
- 6 Τίνι χρηστεύσῃ, ὁ Θεός,
εἰ μὴ τοῖς ἐπικαλουμένοις τὸν κύριον;
καθαριεῖς ἐν ἁμαρτίαις ψυχὴν ἐν ἐξομολογήσει,
ἐν ἐξαγοραῖς,
ὅτι αἰσχύνῃ ἡμῖν καὶ τοῖς προσώποις ἡμῶν
περὶ πάντων.
- 7 καὶ τίνι ἀφήσεις ἁμαρτίας εἰ μὴ τοῖς ἡμαρτηκόσιν;
δικαίους εὐλογήσεις
καὶ οὐκ εὐθυνεῖς περὶ ὧν ἡμάρτοσαν,
καὶ ἡ χρηστότης σου ἐπὶ ἁμαρτάνοντας ἐν μεταμελείᾳ.
- 8 Καὶ νῦν σὺ ὁ Θεός, καὶ ἡμεῖς λαός, ὃν ἠγάπησας·
ἰδὲ καὶ οἰκτίρησον, ὁ Θεὸς Ἰσραὴλ, ὅτι σοί ἐσμεν,
καὶ μὴ ἀποστήσῃς ἔλεός σου ἀφ' ἡμῶν,
ἵνα μὴ ἐπιθῶνται ἡμῖν.
- 9 ὅτι σὺ ἠρετίσω τὸ σπέρμα Ἀβρααμ
παρὰ πάντα τὰ ἔθνη
καὶ ἔθου τὸ ὄνομά σου ἐφ' ἡμᾶς, κύριε,
καὶ οὐκ ἀπόσῃ εἰς τὸν αἰῶνα.

- 5 He who does right earns life for himself with the Lord;
and he who does wrong forfeits his life to destruction;
for, the Lord's punishments are given justly
to man and house.
- 6 Unto whom are you good, O God,
except to them that call upon the Lord?
He cleans a soul when it confesses sins,
in absolution;
for, shame is upon us and upon our faces
because of these.
- 7 And who will he forgive for sinning, except sinners?
You bless the righteous,
and do not reprove them for their sins;
and your kindness is upon sinners when they repent.
- 8 And now you are our God and we the people you love;
look and show pity, O God of Israel, for we are yours;
and remove not your mercy from us,
lest they assail us.
- 9 For, you chose the seed of Abraham
above all the nations,
and set your name upon us, O Lord,
and you will not reject us forever.

5 In Gray's numbering scheme, the 1st two lines form v. 9 and the last 2 form v. 10; here, we follow von Gebhart.

6 Gray includes this verse as vv. 11, 12 & 13 (2 lines in each); here, we follow von Gebhart.

7 According to Gray's numbering scheme, this verse comprises vv. 14 & 15.

8 Gray includes this verse as v. 16; here, we follow von Gebhart.

9 The literal translation of the last line, here following Gray, is: "and you will not rest (or cease) forever."

¹⁰ ἐν διαθήκῃ διέθου τοῖς πατράσιν ἡμῶν περὶ ἡμῶν,
καὶ ἡμεῖς ἐλπιοῦμεν ἐπὶ σέ ἐν ἐπιστροφῇ ψυχῆς ἡμῶν.
¹¹ τοῦ κυρίου ἡ ἐλεημοσύνη ἐπὶ οἶκον Ἰσραὴλ
εἰς τὸν αἰῶνα καὶ ἔτι.

¹⁰ You made a covenant with our fathers concerning us;
and we hope in you, when our souls turn to you.
¹¹ The mercy of the Lord be upon the house of Israel
forever and ever.

¹⁰ The final words, ‘to you’, are not in the *MSS* and are here added for clarity (following Gray & Sparks).

¹¹ Sparks includes this verse as part of v. 10; here, we follow the *MSS*.

Ψαλμοι Σολομωντος 10

† Ἐν ὕμνοις· τῷ Σαλωμων.

- ¹ Μακάριος ἀνὴρ, οὗ ὁ κύριος ἐμνήσθη ἐν ἐλεγμῷ,
καὶ ἐκυκλώσῃ ἀπὸ ὁδοῦ πονηρᾶς ἐν μάστιγι
καθαρισθῆναι ἀπὸ ἁμαρτίας τοῦ μὴ πληθύναι.
² ὁ ἐτοιμάζων νῶτον εἰς μάστιγας καθαρισθήσεται·
χρηστὸς γὰρ ὁ κύριος τοῖς ὑπομένουσιν παιδεῖαν.
³ ὀρθώσῃ γὰρ ὁδοὺς δικαίων
καὶ οὐ διαστρέψει ἐν παιδείᾳ,
καὶ τὸ ἔλεος κυρίου ἐπὶ τοὺς ἀγαπῶντας αὐτὸν
ἐν ἀληθείᾳ.
⁴ καὶ μνησθήσεται κύριος τῶν δούλων αὐτοῦ ἐν ἐλέει·
ἢ γὰρ μαρτυρία ἐν νόμῳ διαθήκης αἰωνίου,
ἢ μαρτυρία κυρίου ἐπὶ ὁδοὺς ἀνθρώπων ἐν ἐπισκοπῇ.
⁵ Δίκαιος καὶ ὅσιος ὁ κύριος ἡμῶν
ἐν κρίμασιν αὐτοῦ εἰς τὸν αἰῶνα,
καὶ Ἰσραὴλ αἰνέσει τῷ ὀνόματι κυρίου ἐν εὐφροσύνῃ.
⁶ καὶ ὅσοι ἐξομολογήσονται ἐν ἐκκλησίᾳ λαοῦ,
καὶ πτωχοὺς ἐλεήσει ὁ Θεὸς ἐν εὐφροσύνῃ Ἰσραὴλ·

PSALMS OF SOLOMON 10

A Hymn. Of Solomon.

- ¹ Happy the man whom the Lord remembers by reproof
and who is fenced off from the evil road with a whip,
that he may be cleansed from sin, and not multiply it.
² He who prepares his back for lashes shall be cleansed,
for the Lord is good to those who endure discipline.
³ For, he straightens the ways of the righteous,
and does not pervert them by discipline.
And the Lord's mercy is on those who love him
in truth.
⁴ And the Lord remembers his servants in mercy.
For, the testimony is in the law of the eternal covenant,
the Lord's testimony for the ways of men in visitation.
⁵ Just and kind is our Lord
in his judgements forever,
and Israel shall praise the name of the Lord in gladness,
⁶ and the pious give thanks in the assembly of people;
and on the poor will God have mercy in Israel's joy;

PSALMS OF SOLOMON 10

- ¹ In place of 'a whip', here following Sparks, Gray has 'strokes'.
² Gray has 'chastening' in place of 'discipline', here following Sparks (as also in v. 3).
³ Von Gebhart includes vv. 3-7 as vv. 2^b-8^a; here, we follow the MSS & Gray.
⁴ Gray & Sparks include the last 2 lines in v. 5; here, we follow the MSS.
⁵ In place of 'kind', here following Sparks, Gray has 'holy'.
⁶ Sparks has 'holy ones' in place of 'pious', here following Gray.

- ⁷ ὅτι χρηστός καὶ ἐλεήμων ὁ Θεὸς εἰς τὸν αἰῶνα,
καὶ συναγωγαὶ Ἰσραὴλ δοξάσουσιν τὸ ὄνομα κυρίου.
⁸ τοῦ κυρίου ἡ σωτηρία ἐπὶ οἶκον Ἰσραὴλ
εἰς εὐφροσύνην αἰώνιον.

- ⁷ For good and merciful is God forever,
and Israel's assemblies will praise the Lord's name.
⁸ The salvation of the Lord be upon the house of Israel
unto everlasting gladness!

⁷ Sparks transposes 'forever' to before 'good' and has 'eternally' in its place; here, we follow the MSS & Gray.

⁸ Gray includes this as part of the previous verse.

Ψαλμοι Σολομωντος ΙΙ

[†] Τῷ Σαλωμων· εἰς προσδοκίαν.

- ¹ Σαλπίσατε ἐν Σιων ἐν σάλπιγγι σημασίας ἀγίων,
κηρύξατε ἐν Ιερουσαλημ φωνὴν εὐαγγελιζομένου·
ὅτι ἠλέησεν ὁ Θεὸς Ἰσραηλ ἐν τῇ ἐπισκοπῇ αὐτῶν.
- ² στῆθι, Ιερουσαλημ, ἐφ' ὑψηλοῦ
καὶ ἰδὲ τὰ τέκνα σου ἀπὸ ἀνατολῶν καὶ δυσμῶν
συνηγμένα εἰς ἅπαξ ὑπὸ κυρίου.
- ³ ἀπὸ βορρᾶ ἔρχονται τῇ εὐφροσύνῃ τοῦ Θεοῦ αὐτῶν,
ἐκ νήσων μακρόθεν συνήγαγεν αὐτοὺς ὁ Θεός.
- ⁴ ὄρη ὑψηλὰ ἐταπείνωσεν εἰς ὁμαλισμὸν αὐτοῖς,
οἱ βουνοὶ ἐφύγосαν ἀπὸ εἰσόδου αὐτῶν·
- ⁵ οἱ δρυμοὶ ἐσκίασαν αὐτοῖς ἐν τῇ παρόδῳ αὐτῶν,
πᾶν ξύλον εὐωδίας ἀνέτειλεν αὐτοῖς ὁ Θεός,
- ⁶ ἵνα παρέλθῃ Ἰσραηλ ἐν ἐπισκοπῇ δόξης Θεοῦ αὐτῶν.
- ⁷ Ἐνδυσαι, Ιερουσαλημ, τὰ ἱμάτια τῆς δόξης σου,
ἐτοίμασον τὴν στολὴν τοῦ ἁγιάσματός σου·
ὅτι ὁ Θεὸς ἐλάλησεν ἀγαθὰ Ἰσραηλ
εἰς τὸν αἰῶνα καὶ ἔτι.

PSALMS OF SOLOMON 11

Of Solomon. For expectation.

- ¹ Blow in Zion on the trumpet to summon the saints,
Proclaim in Jerusalem the voice of the evangelist;
for, God has had pity on Israel in visiting them.
- ² Stand O Jerusalem, on the height,
and behold your children from the east and the west,
gathered together by the Lord;
- ³ From the north they come in the joy of their God,
from the islands far away God has gathered them.
- ⁴ High mountains has he made low into a plain for them;
the hills fled at their entrance.
- ⁵ The woods gave them shelter as they passed by;
every sweet-smelling tree God made grow for them,
- ⁶ That Israel might pass by in the glory of their God.
- ⁷ Put on, O Jerusalem, your glorious garments;
make ready the robe of your consecration;
for, God has spoken good about Israel,
forever and ever.

PSALMS OF SOLOMON 11

- ¹ Gray includes the last 3 lines as a separate verse.
- ² According to Gray's numbering scheme, vv. 2-4 are vv. 3-5.
- ³ In place of 'joy', here following Sparks, Gray has 'gladness'.
- ⁴ Gray includes this verse as vv. 5 (1st line) & 6 (2nd line).
- ⁵ Before 'sweet-smelling', Sparks inserts a conjectural 'kind of'; here, we follow the MSS & Gray.
- ⁶ Gray includes this as part of the previous verse (therein numbered v. 7).
- ⁷ In place of 'the robe of your consecration', here following Sparks, Gray has 'your holy robe'.

- ⁸ ποιήσαι κύριος ὃ ἐλάλησεν ἐπὶ Ἰσραὴλ καὶ Ἱερουσαλὴμ,
ἀναστήσαι κύριος τὸν Ἰσραὴλ ἐν ὀνόματι δόξης αὐτοῦ·
⁹ τοῦ κυρίου τὸ ἔλεος ἐπὶ τὸν Ἰσραὴλ
εἰς τὸν αἰῶνα καὶ ἔτι.

- ⁸ May the Lord do as he said for Israel and Jerusalem;
may the Lord raise up Israel by his glorious name.
⁹ The mercy of the Lord be upon Israel
forever and ever.

⁸ Gray includes this verse as part of v. 9.

⁹ Many of these Psalms end with a doxology similar to this verse.

Ψαλμοι Σολομωντος 12

[†] Τῷ Σαλωμων· ἐν γλώσση παρανόμων.

- ¹ Κύριε, ῥῦσαι τὴν ψυχὴν μου
ἀπὸ ἀνδρὸς παρανόμου καὶ πονηροῦ,
ἀπὸ γλώσσης παρανόμου καὶ ψιθύρου
καὶ λαλούσης ψευδῆ καὶ δόλια.
- ² ἐν ποικιλίᾳ στροφῆς οἱ λόγοι τῆς γλώσσης
ἀνδρὸς πονηροῦ
ὥσπερ ἐν λαῶ πῦρ ἀνάπτον καλλονὴν αὐτοῦ.
- ³ ἡ παροιμία αὐτοῦ ἐμπρῆσαι οἴκους ἐν γλώσση ψευδεῖ,
ἐκκόψαι δένδρα εὐφροσύνης φλογιζούσης παρανόμους,
συγχέαι οἴκους ἐν πολέμῳ χεῖλεσιν ψιθύροις.
- ⁴ Μακρύναι ὁ θεὸς ἀπὸ ἀκάκων χεῖλη
παρανόμων ἐν ἀπορίᾳ,
καὶ σκορπισθεῖν ὅσῃ ψιθύρων
ἀπὸ φοβουμένων κύριον·
ἐν πυρὶ φλογὸς γλῶσσα ψίθυρος ἀπόλοιτο ἀπὸ ὁσίων.
- ⁵ φυλάξαι κύριος ψυχὴν ἡσύχιον μισοῦσαν ἀδίκους,
καὶ κατευθύναι κύριος ἄνδρα ποιοῦντα εἰρήνην ἐν οἴκῳ.

PSALMS OF SOLOMON 12

Of Solomon. Against the tongue of transgressors.

- ¹ Lord, deliver my soul
from the lawless and wicked man,
from the tongue that is lawless and slanderous
and which utters lies and deceit.
- ² Infinitely agile are the words of the tongue
of the wicked man,
like fire burning up stubble on a threshing-floor.
- ³ So, he delights to fill houses with a lying tongue,
to cut down the trees of joy that set the lawless on fire,
to confound households in warfare with slanderous lips.
- ⁴ May God remove far from the innocent the lips of
sinners by [bringing them to] want,
and may the bones of slanderers be scattered away
from those who fear the Lord!
May the lying tongue perish in fire away from the pious!
- ⁵ May the Lord save the quiet soul that hates the unjust.
May the Lord guide the man who makes peace at home.

PSALMS OF SOLOMON 12

- ¹ The definite article in the 2nd line is not present in the MSS and is here added, following Gray and Sparks, to improve the style of the English.
- ² The last line here follows one MS (and Sparks), though this may be a secondary conjecture to make sense of the difficult reading of the other Greek MSS & Peshitta (“even as among a people a fire that burns up their beauty”).
- ³ Both the text and interpretation of this verse are very uncertain; the ‘trees of joy’ are probably the righteous and ‘on fire’ probably implies ‘with envy’. The MSS have ‘lawless’ before ‘households’ in the 3rd line but the adjective is probably a dittography from the preceding line.
- ⁴ Gray includes the last line as a separate verse (v. 5); here, we follow von Gebhart.
- ⁵ Gray includes vv. 5–6 as vv. 6–7; here, we follow von Gebhart.

⁶ τοῦ κυρίου ἡ σωτηρία ἐπὶ Ἰσραηλ
παῖδα αὐτοῦ εἰς τὸν αἰῶνα·
καὶ ἀπόλιντο οἱ ἁμαρτωλοὶ ἀπὸ προσώπου κυρίου ἅπαξ,
καὶ ὅσοι κυρίου κληρονομήσασαν ἐπαγγελίας κυρίου.

⁶ The salvation of the Lord be upon Israel
his servant forever;
and let sinners perish together in the face of the Lord;
and the Lord's people inherit the promises of the Lord.

⁶ In place of 'holy', here following Sparks, Gray has 'pious'.

Ψαλμοι Σολομωντος 13

[†] Τῷ Σαλωμων ψαλμός· παράκλησις τῶν δικαίων.

- ¹ Δεξιὰ κυρίου ἐσκέπασέν με,
δεξιὰ κυρίου ἐφείσατο ἡμῶν·
² ὁ βραχίων κυρίου ἔσωσεν ἡμᾶς
ἀπὸ ῥομφαίας διαπορευομένης,
ἀπὸ λιμοῦ καὶ θανάτου ἀμαρτωλῶν.
³ Θηρία ἐπεδράμοσαν αὐτοῖς πονηρά·
ἐν τοῖς ὁδοῦσιν αὐτῶν ἐτίλλοσαν σάρκας αὐτῶν
καὶ ἐν ταῖς μύλαις ἔθλων ὅστ᾽ αὐτῶν·
⁴ καὶ ἐκ τούτων ἀπάντων ἐρρύσατο ἡμᾶς κύριος.
⁵ Ἐταράχθη ὁ εὐσεβὴς διὰ τὰ παραπτώματα αὐτοῦ,
μήποτε συμπαλαφηθῇ μετὰ τῶν ἀμαρτωλῶν·
⁶ ὅτι δεινὴ ἡ καταστροφὴ τοῦ ἀμαρτωλοῦ,
καὶ οὐχ ἄψεται δικαίου οὐδὲν ἐκ πάντων τούτων.
⁷ ὅτι οὐχ ὁμοία ἡ παιδεία τῶν δικαίων ἐν ἀγνοίᾳ
καὶ ἡ καταστροφὴ τῶν ἀμαρτωλῶν.
⁸ ἐν περιστολῇ παιδεύεται δίκαιος,
ἵνα μὴ ἐπιχαρῇ ὁ ἀμαρτωλὸς τῷ δικαίῳ·

PSALMS OF SOLOMON 13

Of Solomon. A Psalm. Comfort for the righteous.

- ¹ The right hand of the Lord sheltered me;
the right hand of the Lord spared us.
² The arm of the Lord saved us
from the sword that passed through,
from famine and the death of sinners.
³ Evil beasts ran upon them:
with their teeth they tore their flesh,
and with their molars crushed their bones.
⁴ And from all these things the Lord delivered us.
⁵ The godly was troubled on account of his errors,
lest he should be taken away along with the sinners.
⁶ For, terrible is the overthrow of the sinner;
but not one of all these things touches the righteous.
⁷ For, the chastening of the righteous in ignorance
and the overthrow of the sinners are not alike.
⁸ The righteous chastened with circumspection,
lest the sinner rejoice over the righteous.

PSALMS OF SOLOMON 13

- ¹ In place of 'sheltered', here following Sparks, Gray has 'has covered'.
² After 'passed through', one could imply 'the land' (cf. Ezk 14:17).
³ Gray has 'noisome' in place of 'evil' and Sparks has 'fangs' in place of 'molars' (μύλαις).
⁴ Sparks omits the word 'things', here following Gray. Gray includes this verse as part of v. 3.
⁵ In place of 'godly', here following Sparks (and an easy emendation by Wellhausen), the MSS have 'ungodly'.
⁶ According to Gray's numbering scheme, vv. 6–10 are vv. 5–9; here, we follow von Gebhart.
⁷ Before 'in ignorance', both Gray & Sparks insert the conjectural 'for sins done'; here, we follow the MSS (the implication being clear enough).
⁸ In place of 'with circumspection', here following Sparks, Gray has 'secretly'; the meaning of the Greek is uncertain.

- ⁹ ὅτι νουθετήσῃ δίκαιον ὡς υἱὸν ἀγαπήσεως,
καὶ ἡ παιδεία αὐτοῦ ὡς πρωτοτόκου.
¹⁰ ὅτι φείσεται κύριος τῶν ὁσίων αὐτοῦ
καὶ τὰ παραπτώματα αὐτῶν ἐξαλείψει ἐν παιδείᾳ.
¹¹ ἡ γὰρ ζωὴ τῶν δικαίων εἰς τὸν αἰῶνα·
ἁμαρτωλοὶ δὲ ἀρῶνται εἰς ἀπώλειαν,
καὶ οὐχ εὐρεθήσεται μνημόσυνον αὐτῶν ἔτι·
¹² ἐπὶ δὲ τοὺς ὁσίους τὸ ἔλεος κυρίου,
καὶ ἐπὶ τοὺς φοβουμένους αὐτὸν τὸ ἔλεος αὐτοῦ.

- ⁹ For, he admonishes the righteous as a beloved son,
and his chastisement is as that of a firstborn.
¹⁰ For, the Lord spares His holy ones,
And wipes out their errors by discipline.
¹¹ For, the life of the righteous shall be for ever;
but sinners shall be taken away into destruction,
and their memorial shall be found no more.
¹² But upon the holy is the mercy of the Lord,
and upon those who fear him his mercy.

⁹ In place of ‘admonishes’, Sparks has ‘will admonish’ and Gray has ‘corrects’.

¹⁰ Sparks has both verbs of this verse in the future tense; here, we follow Gray.

¹¹ Gray includes the 1st line as part of the previous verse.

¹² In place of ‘holy’, here following Sparks, Gray has ‘pious’ (as also in v. 10).

Ψαλμοι Σολομωντος Ι4

† Ὑμνος τῷ Σαλωμων.

- 1 Πιστὸς κύριος τοῖς ἀγαπῶσιν αὐτὸν ἐν ἀληθείᾳ,
τοῖς ὑπομένουσιν παιδείαν αὐτοῦ,
- 2 τοῖς πορευομένοις ἐν δικαιοσύνῃ προσταγμάτων αὐτοῦ,
ἐν νόμῳ, ᾧ ἐνετείλατο ἡμῖν εἰς ζωὴν ἡμῶν.
- 3 ὅσοι κυρίου ζήσονται ἐν αὐτῷ εἰς τὸν αἰῶνα·
ὁ παράδεισος τοῦ κυρίου, τὰ ξύλα τῆς ζωῆς, ὅσοι αὐτοῦ.
- 4 ἡ φυτεία αὐτῶν ἐρριζωμένη εἰς τὸν αἰῶνα,
οὐκ ἐκτιλήσονται πάσας τὰς ἡμέρας τοῦ οὐρανοῦ·
- 5 ὅτι ἡ μερίς καὶ κληρονομία τοῦ θεοῦ ἐστὶν Ἰσραηλ.
- 6 Καὶ οὐχ οὕτως οἱ ἁμαρτωλοὶ καὶ παράνομοι,
οἳ ἠγάπησαν ἡμέραν ἐν μετοχῇ ἁμαρτίας αὐτῶν·
- 7 ἐν μικρότητι σαπρίας ἡ ἐπιθυμία αὐτῶν,
καὶ οὐκ ἐμνήσθησαν τοῦ θεοῦ.
- 8 ὅτι ὁδοὶ ἀνθρώπων γνωστὰὶ ἐνώπιον αὐτοῦ διὰ παντός,
καὶ ταμίεια καρδίας ἐπίσταται πρὸ τοῦ γενέσθαι.

PSALMS OF SOLOMON 14

A Hymn. Of Solomon.

- 1 Faithful is the Lord to those who love him in truth,
to those who endure his discipline,
- 2 to those who walk upright in his ordinances,
in the law that he commanded us that we might live.
- 3 The holy ones of the Lord shall live by it forever,
the Paradise of the Lord, the trees of life, his holy ones.
- 4 Their planting is rooted forever;
they shall not be pulled up all the days of heaven:
- 5 for, the portion and the inheritance of God is Israel.
- 6 But not so are the sinners and lawless ones,
who love a day in companionship with their sin;
- 7 Their delight is in fleeting corruption,
and they did not remember God.
- 8 For, the ways of men are known before him at all times,
and he knows the secrets of the heart before they occur.

PSALMS OF SOLOMON 14

- 1 In place of 'discipline', here following Sparks, Gray has 'chastening'.
- 2 Gray has 'commandments' in place of 'ordinances', here following Sparks.
- 3 In place of 'holy ones' (twice in this verse), here following Sparks, Gray has 'pious'.
- 4 Gray has 'plucked' in place of 'pulled', here following Sparks.
- 5 Despite other differences in verse numbering (and order) of this Psalm, this is v. 5 in both Sparks & Gray (although see #7).
- 6 Gray includes this verse as v. 4; here, we follow von Gebhart. In place of 'lawless ones', here following Sparks, Gray has 'transgressors'.
- 7 Gray includes the 2nd line as part of v. 5.
- 8 The literal translation of 'secrets' is 'storehouses'.

⁹ διὰ τοῦτο ἡ κληρονομία αὐτῶν ᾗδης
καὶ σκότος καὶ ἀπώλεια,
καὶ οὐχ εὐρεθήσονται ἐν ἡμέρᾳ ἐλέους δικαίων·
¹⁰ οἱ δὲ ὅσοι κυρίου κληρονομήσουσιν ζωὴν ἐν εὐφροσύνῃ.

⁹ Therefore, their inheritance is Sheol
and darkness and destruction,
and they are not found in the day of mercy of the pious.
¹⁰ But the Lord's holy ones shall inherit life with joy.

⁹ 'Sheol' here translates ᾗδης (literally, 'Hades').

¹⁰ In place of 'the Lord's holy ones', here following Sparks, Gray has 'the pious of the Lord'.

Ψαλμοι Σολομωντος 15

† Ψαλμός τῷ Σαλωμων μετὰ ᾠδῆς.

- 1 Ἐν τῷ θλίβεσθαί με ἐπεκαλεσάμην τὸ ὄνομα κυρίου,
εἰς βοήθειαν ἤλπισα τοῦ θεοῦ Ἰακωβ καὶ ἐσώθην·
ὅτι ἐλπίς καὶ καταφυγὴ τῶν πτωχῶν σύ, ὁ θεός.
- 2 τίς γὰρ ἰσχύει, ὁ θεός,
εἰ μὴ ἐξομολογήσασθαι σοι ἐν ἀληθείᾳ;
καὶ τί δυνατὸς ἄνθρωπος
εἰ μὴ ἐξομολογήσασθαι τῷ ὀνόματί σου;
- 3 ψαλμὸν καινὸν μετὰ ᾠδῆς ἐν εὐφροσύνῃ καρδίας,
καρπὸν χειλέων ἐν ὀργάνῳ ἡρμωσμένῳ γλώσσης,
ἀπαρχὴν χειλέων ἀπὸ καρδίας ὁσίας καὶ δικαίας,
- 4 ὁ ποιῶν ταῦτα οὐ σαλευθήσεται
εἰς τὸν αἰῶνα ἀπὸ κακοῦ,
φλόξ πυρὸς καὶ ὀργὴ ἀδίκων οὐχ ἄψεται αὐτοῦ,
- 5 ὅταν ἐξέλθῃ ἐπὶ ἀμαρτωλοὺς ἀπὸ προσώπου κυρίου
ὀλεθρεῦσαι πᾶσαν ὑπόστασιν ἀμαρτωλῶν·
- 6 ὅτι τὸ σημεῖον τοῦ θεοῦ ἐπὶ δικαίους εἰς σωτηρίαν.
- 7 Λιμὸς καὶ ῥομφαία καὶ θάνατος ἀπὸ δικαίων μακράν,

PSALMS OF SOLOMON 15

A Psalm. Of Solomon. With a Song.

- 1 When I was in distress, I called on the name of the Lord,
I hoped for the help of the God of Jacob and was saved;
for, you are the hope and refuge of the poor, O God.
- 2 For who, O God,
is strong except to give thanks to you in truth?
And how can a man be powerful
except in giving thanks to your name?
- 3 A new psalm with song in gladness of heart,
the fruit of the lips with the tongue in harmony,
the first fruits of the lips from a holy and pious heart:
- 4 He who offers these things
shall never be shaken by evil;
the fiery flame and wrath of the unjust won't touch him,
- 5 when it goes forth from before the Lord against sinners,
to destroy all the substance of sinners,
- 6 For, the mark of God is on the righteous for salvation.
- 7 Famine, sword, and death will be far from the upright,

PSALMS OF SOLOMON 15

- 1 Gray includes the last line as v. 2; here, we follow von Gebhart.
- 2 Gray includes the 1st two lines as v. 3a and the last two as v. 4. In place of 'be powerful', here following Gray, Sparks has 'show his power'.
- 3 The literal translation of 'with the tongue in harmony', here following Sparks, is 'with a well-tuned instrument of the tongue'.
- 4 In place of 'offers', here following Gray, Sparks has 'performs'.
- 5 Gray has 'the face of' in place of 'before', here following Sparks.
- 6 In place of 'for salvation', here following Sparks, Gray has 'that they may be saved'.
- 7 The words 'shall be' in the 2nd line are not in the MSS and are here added for clarity. In place of 'war', the MSS have 'famine'.

8 φεύξονται γὰρ ὡς διωκόμενοι πολέμου ἀπὸ ὁσίων·
 καταδιώξονται δὲ ἁμαρτωλοὺς καὶ καταλήψονται,
 καὶ οὐκ ἐκφεύξονται οἱ ποιοῦντες
 ἄνομίαν τὸ κρίμα κυρίου·
 9 ὡς ὑπὸ πολεμίων ἐμπείρων καταλημφθήσονται,
 τὸ γὰρ σημεῖον τῆς ἀπωλείας ἐπὶ τοῦ μετώπου αὐτῶν.
 10 καὶ ἡ κληρονομία τῶν ἁμαρτωλῶν ἀπώλεια καὶ σκότος,
 καὶ αἱ ἀνομίαι αὐτῶν διώξονται αὐτοὺς ἕως ᾧδου κάτω.
 11 ἡ κληρονομία αὐτῶν οὐχ εὐρεθήσεται
 τοῖς τέκνοις αὐτῶν,
 αἱ γὰρ ἁμαρτίαι ἐξερημώσουσιν οἴκους ἁμαρτωλῶν·
 12 καὶ ἀπολοῦνται ἁμαρτωλοὶ
 ἐν ἡμέρᾳ κρίσεως κυρίου εἰς τὸν αἰῶνα,
 ὅταν ἐπισκέπτηται ὁ Θεὸς τὴν γῆν ἐν κρίματι αὐτοῦ·
 13 οἱ δὲ φοβούμενοι τὸν κύριον ἐλεηθήσονται ἐν αὐτῇ
 καὶ ζήσονται ἐν τῇ ἐλεημοσύνῃ τοῦ Θεοῦ αὐτῶν·
 καὶ ἁμαρτωλοὶ ἀπολοῦνται εἰς τὸν αἰῶνα χρόνον.

for, they shall flee from the holy as men pursued in war.
 8 But they shall pursue sinners and overtake them,
 and those who act lawlessly
 shall not escape the judgement of the Lord;
 9 As by enemies skilled in war shall they be overtaken,
 for the mark of destruction is upon their forehead.
 10 And the inheritance of sinners is death and darkness
 and their iniquities shall pursue them to Sheol below.
 11 Their inheritance shall not be found
 by their children,
 for, sins shall devastate the houses of sinners.
 12 And sinners shall perish forever
 on the day of the Lord's judgement,
 when God visits the earth with his judgement.
 13 But those who fear the Lord shall find mercy on it,
 and shall live by the compassion of their God;
 but sinners shall perish eternally.

8 The word 'them' at the end of the 1st line is not in the MSS and is here added for clarity (following Gray & Sparks).

9 The phrase 'in war' (following Sparks & Gray) is not in the MSS but is implied.

10 Gray includes this verse as v. 11; here, we follow the numbering scheme of von Gebhart.

11 In place of 'by their children', here following Sparks, Gray has 'of their children'.

12 Gray includes the last line as a separate verse (therein numbered v. 14).

13 The opening 'but' of the last line translates καὶ (literally 'and').

Ψαλμοι Σολομωντος ΙΒ

† Ὕμνος τῷ Σαλωμων· εἰς ἀντίληψιν ὁσίοις.

- 1 Ἐν τῷ νυστάξαι ψυχὴν μου ἀπὸ κυρίου
παρὰ μικρὸν ὥλίσθησα
ἐν καταφορᾷ ὑπνούντων μακρὰν ἀπὸ Θεοῦ,
2 παρ' ὀλίγον ἐξεχύθη ἡ ψυχὴ μου εἰς θάνατον
σύνεγγυς πυλῶν ἄθου μετὰ ἁμαρτωλοῦ
3 ἐν τῷ διενεχθῆναι ψυχὴν μου ἀπὸ κυρίου Θεοῦ Ἰσραηλ,
εἰ μὴ ὁ κύριος ἀντελάβετό μου
τῷ ἐλέει αὐτοῦ εἰς τὸν αἰῶνα.
4 ἔνυξέν με ὡς κέντρον ἵππου ἐπὶ τὴν γρηγόρησιν αὐτοῦ,
ὁ σωτὴρ καὶ ἀντιλήπτωρ μου
ἐν παντὶ καιρῷ ἔσωσέν με.
5 Ἐξομολογήσομαί σοι, ὁ Θεός,
ὅτι ἀντελάβου μου εἰς σωτηρίαν
καὶ οὐκ ἐλογίσω με
μετὰ τῶν ἁμαρτωλῶν εἰς ἀπώλειαν.
6 μὴ ἀποστήσης τὸ ἔλεός σου ἀπ' ἐμοῦ, ὁ Θεός,
μηδὲ τὴν μνήμην σου ἀπὸ καρδίας μου ἕως θανάτου.
7 ἐπικράτησόν μου, ὁ Θεός, ἀπὸ ἁμαρτίας πονηρᾶς

PSALMS OF SOLOMON 16

A Hymn of Solomon. For Help to the Holy.

- 1 When my soul slumbered away from the Lord,
I almost slipped
in the lethargy of the sleep of those far from God:
2 My soul was almost poured out to death,
close to the gates of Sheol, alongside the sinner,
3 with my soul separated from the Lord God of Israel –
had not the Lord helped me
with his everlasting mercy.
4 He goaded me, as a horse is spurred,
to awaken me to him,
my saviour and helper at all times saved me.
5 I will give thanks unto you, O God,
for, you have helped to save me;
and you did not reckon me
with sinners for destruction.
6 Remove not your mercy from me, O God,
nor mindfulness of you from my heart until death.
7 Hold me back, O God, from wicked sin,

PSALMS OF SOLOMON 16

- 1 For the last line, here following Sparks, Gray reads, "down to the pit, when I was far from God."
2 In place of 'was almost', here following Sparks, Gray has 'had been well nigh'.
3 Gray has 'departed' in place of 'separated', here following Sparks.
4 In place of both 'goaded' and 'spurred', here following Sparks, Gray has 'pricked'.
5 Gray has 'to my' in place of 'for' in the last line, here following Sparks.
6 In place of 'mindfulness of you', here following Sparks, Gray has 'your memorial'.
7 The literal translation of 'hold me back' is 'prevail over me'. One could possibly read *πορνείας* ('of unchastity') in place of *πονηρᾶς* ('wicked').

καὶ ἀπὸ πάσης γυναικὸς

πονηρᾶς σκανδαλιζούσης ἄφρονα.

⁸ καὶ μὴ ἀπατησάτω με κάλλος γυναικὸς παρανομούσης
καὶ παντὸς ὑποκειμένου ἀπὸ ἁμαρτίας ἀνωφελοῦς.

⁹ Τὰ ἔργα τῶν χειρῶν μου κατεύθυνον ἐν τόπῳ σου
καὶ τὰ διαβήματά μου ἐν τῇ μνήμῃ σου διαφύλαξον.

¹⁰ τὴν γλῶσσάν μου καὶ τὰ χεῖλη μου
ἐν λόγοις ἀληθείας περὶ στείλον,
ὀργὴν καὶ θυμὸν ἄλογον μακρὰν ποιήσον ἀπ' ἐμοῦ.

¹¹ γογγυσμὸν καὶ ὀλιγοψυχίαν ἐν θλίψει
μάκρυνον ἀπ' ἐμοῦ,
ἐὰν ἁμαρτήσω ἐν τῷ σε παιδεύειν εἰς ἐπιστροφὴν.
¹² εὐδοκίᾳ δὲ μετὰ ἰλαρότητος στηρίξον τὴν ψυχὴν μου·
ἐν τῷ ἐνισχύσαί σε τὴν ψυχὴν μου ἀρκέσει μοι τὸ δοθέν.

¹³ ὅτι ἐὰν μὴ σὺ ἐνισχύσης,
τίς ὑφέξεται παιδείαν ἐν πενίᾳ;

¹⁴ ἐν τῷ ἐλέγχεσθαι ψυχὴν ἐν χειρὶ σαπρίας αὐτοῦ
ἢ δοκιμασία σου ἐν σαρκὶ αὐτοῦ καὶ ἐν θλίψει πενίας·

¹⁵ ἐν τῷ ὑπομεῖναι δίκαιον ἐν τούτοις
ἐλεηθήσεται ὑπὸ κυρίου.

and from every wicked woman

who causes the foolish to stumble.

⁸ And let not the beauty of a lawless woman beguile me,
nor that of any useless thing that takes its origin in sin.

⁹ Establish the works of my hands before you,
and preserve my footsteps in remembrance of you.

¹⁰ Keep my tongue and my lips
in words of truth;
anger and unreasoning wrath remove far from me.

¹¹ Complaint and faint-heartedness in affliction,
remove far from me,
when, if I sin, you chasten me to turn me back.

¹² But with goodwill and cheerfulness support my soul;
in strengthening my soul, what is given will suffice me.

¹³ For, if you do not give strength,
who can endure chastisement with poverty?

¹⁴ When a man is rebuked because of his corruption,
you test him in flesh and in the affliction of poverty.

¹⁵ If the righteous endures in all these,
he shall receive mercy from the Lord.

⁸ For the 2nd line, here following Sparks, Gray reads, "nor any one that is subject to unprofitable sin."

⁹ The literal translation of 'before you' is 'in your place'.

¹⁰ In place of 'keep ... in', here following Sparks, Gray has 'protect ... with'.

¹¹ Gray has 'murmuring' in place of 'complaint' and 'impatience' in place of 'faint-heartedness', here following Sparks.

¹² After 'given', Sparks adds a conjectural '(to) me'.

¹³ Sparks has 'in penury' in place of 'with poverty', here following Gray.

¹⁴ Gray has 'by means of' in place of 'because of', here following Sparks.

¹⁵ At the end of the 1st line, Gray adds 'things' for clarity.

Ψαλμοι Σολομωντος 17

[†] Ψαλμός τῷ Σαλωμων μετὰ ᾠδῆς· τῷ βασιλεῖ.

- ¹ Κύριε, σὺ αὐτὸς βασιλεὺς ἡμῶν εἰς τὸν αἰῶνα καὶ ἔτι·
ὅτι ἐν σοί, ὁ Θεός, καυχήσεται ἡ ψυχὴ ἡμῶν.
- ² καὶ τίς ὁ χρόνος ζωῆς ἀνθρώπου ἐπὶ τῆς γῆς;
κατὰ τὸν χρόνον αὐτοῦ καὶ ἡ ἐλπίς αὐτοῦ ἐπ' αὐτόν.
- ³ ἡμεῖς δὲ ἐλπιούμεν ἐπὶ τὸν Θεὸν σωτήρα ἡμῶν·
ὅτι τὸ κράτος τοῦ Θεοῦ ἡμῶν εἰς τὸν αἰῶνα μετ' ἐλέους,
καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν εἰς τὸν αἰῶνα
ἐπὶ τὰ ἔθνη ἐν κρίσει.
- ⁴ Σὺ, κύριε, ἡρετίσω τὸν Δαυιδ βασιλέα ἐπὶ Ἰσραηλ,
καὶ σὺ ὥμοσας αὐτῷ περὶ τοῦ σπέρματος αὐτοῦ
εἰς τὸν αἰῶνα
τοῦ μὴ ἐκλείπειν ἀπέναντί σου βασιλειον αὐτοῦ.
- ⁵ καὶ ἐν ταῖς ἁμαρτίαις ἡμῶν
ἐπανέστησαν ἡμῖν ἁμαρτωλοί·
ἐπέθεντο ἡμῖν καὶ ἔξωσαν ἡμᾶς οἷς οὐκ ἐπηγγείλω,
μετὰ βίας ἀφείλαντο
καὶ οὐκ ἐδόξασαν τὸ ὄνομά σου τὸ ἔντιμον.
- ⁶ ἐν δόξῃ ἔθεντο βασιλειον ἀντὶ ὕψους αὐτῶν,

PSALMS OF SOLOMON 17

A Psalm. Of Solomon. With Song. Of the King.

- ¹ O Lord, you are our King forever and ever,
for, in you, O God, shall our soul glory.
- ² How long are the days of man's life upon the earth?
As are his days, so is his hope set upon them.
- ³ But we hope in God, our deliverer;
for, the might of our God is forever with mercy,
and the kingdom of our God is forever
over the nations in judgement.
- ⁴ You, Lord, chose David as king over Israel,
and swore to him concerning his seed
forever,
that his kingdom would not fail before you.
- ⁵ But, for our sins,
sinners rose up against us;
they assailed us and thrust us out to nowhere;
they were clearly guilty
and did not praise your honourable name.
- ⁶ They set up in splendour a kingdom in their pride;

PSALMS OF SOLOMON 17

- ¹ In place of 'shall', here following Sparks, Gray has 'does'.
- ² Gray ends this verse, here following Sparks, with, "so is the hope set upon him."
- ³ Gray includes the last two lines as a separate verse (v. 4).
- ⁴ In place of 'seed', here following Gray, Sparks has 'posterity'; Gray omits 'forever', here following the MSS (*αἰῶνα*) and Sparks.
- ⁵ Gray inserts, as the 3rd line, "what you had not promised to them;" this line seems to have fallen out of the LXX MSS.
- ⁶ The sense of the Greek here translated 'in their pride' is uncertain, possibly meaning 'in their elevation'.

ἠρῆμωσαν τὸν θρόνον Δαυιδ
 ἐν ὑπερηφανίᾳ ἀλλάγματος.
 7 Καὶ σύ, ὁ Θεός, καταβαλεῖς αὐτοὺς
 καὶ ἀρεῖς τὸ σπέρμα αὐτῶν ἀπὸ τῆς γῆς
 ἐν τῷ ἐπαναστῆναι αὐτοῖς
 ἄνθρωπον ἀλλότριον γένους ἡμῶν.
 8 κατὰ τὰ ἁμαρτήματα αὐτῶν ἀποδώσεις αὐτοῖς,
 ὁ Θεός,
 εὐρεθῆναι αὐτοῖς κατὰ τὰ ἔργα αὐτῶν.
 9 οὐκ ἠλέησεν αὐτοὺς ὁ Θεός,
 ἐξηρεύνησεν τὸ σπέρμα αὐτῶν
 καὶ οὐκ ἀφῆκεν αὐτῶν ἓνα.
 10 πιστὸς ὁ κύριος ἐν πᾶσι τοῖς κρίμασιν αὐτοῦ,
 οἷς ποιεῖ ἐπὶ τὴν γῆν.
 11 Ἠρῆμωσεν ὁ ἄνομος τὴν γῆν
 ἡμῶν ἀπὸ ἐνοικούντων αὐτήν,
 ἠφάνισαν νέον καὶ πρεσβύτην καὶ τέκνα αὐτῶν ᾅμα·
 12 ἐν ὀργῇ κάλλους αὐτοῦ
 ἐξαπέστειλεν αὐτὰ ἕως ἐπὶ δυσμῶν
 καὶ τοὺς ἄρχοντας τῆς γῆς εἰς ἐμπαιγμὸν
 καὶ οὐκ ἐφείσατο.

they laid waste the throne of David
 in the arrogance of their fortune.
 7 But you, O God, will cast them down
 and will remove their seed from the earth,
 when there rises up against them
 a man that is alien to our race.
 8 According to their sins will you recompense them,
 O God,
 so that it may befall them according to their works.
 9 God will show them no pity;
 he sought out their seed
 and let not one of them go free.
 10 Faithful is the Lord in all his judgements,
 which he performs on earth.
 11 The lawless ones laid waste our land
 so that none inhabited it,
 they destroyed young, old and their children together.
 12 In the heat of his anger,
 he sent them off to the west,
 and the rulers of the land he exposed to derision
 without mercy.

7 Gray has the verbs in the 1st 2 lines in the past tense; here, we follow Sparks.

8 As in v. 7, Gray has the verbs of this verse in the past tense.

9 Sparks has 'offspring' in place of 'seed', here following the MSS (σπέρμα) and Gray (as also in v. 7).

10 According to Gray's numbering scheme, vv. 8-18 are included as vv. 10-20.

11 The literal translation of 'lawless ones' is 'lawless one' (but cf. the following lines).

12 'Anger' translates the Greek word for 'beauty', which can hardly be right; perhaps an original Hebrew צפיו ('his anger') was misread as פיו ('his beauty'), or alternatively the Greek κάλλους ('beauty') may be a corruption of καπνοῦ ('smoke' - i.e. 'in his smoking anger', cf. Is 65:5)

¹³ ἐν ἀλλοτριότητι ὁ ἐχθρὸς ἐποίησεν ὑπερηφανίαν,
καὶ ἡ καρδιά αὐτοῦ ἀλλοτρία ἀπὸ τοῦ Θεοῦ ἡμῶν.
¹⁴ καὶ πάντα, ὅσα ἐποίησεν ἐν Ἱερουσαλημ,
καθὼς καὶ τὰ ἔθνη ἐν ταῖς πόλεσι τοῦ σθένους αὐτῶν.
¹⁵ Καὶ ἐπεκρατοῦσαν αὐτῶν οἱ υἱοὶ τῆς διαθήκης
ἐν μέσῳ ἐθνῶν συμμίκτων,
οὐκ ἦν ἐν αὐτοῖς ὁ ποιῶν ἐν Ἱερουσαλημ
ἔλεος καὶ ἀλήθειαν.
¹⁶ ἐφύγосαν ἀπ' αὐτῶν οἱ ἀγαπῶντες συναγωγὰς ὁσίων,
ὡς στρουθία ἐξεπετάσθησαν ἀπὸ κοίτης αὐτῶν.
¹⁷ ἐπλανῶντο ἐν ἐρήμοις σωθῆναι
ψυχὰς αὐτῶν ἀπὸ κακοῦ,
καὶ τίμιον ἐν ὀφθαλμοῖς παροικίας
ψυχὴ σεσωσμένη ἐξ αὐτῶν.
¹⁸ εἰς πᾶσαν τὴν γῆν ἐγενήθη
ὁ σκορπισμὸς αὐτῶν ὑπὸ ἀνόμων,
ὅτι ἀνέσχευεν ὁ οὐρανὸς τοῦ στάξαι ὑετὸν ἐπὶ τὴν γῆν.
¹⁹ πηγαὶ συνεσχέθησαν αἰώνιοι
ἐξ ἀβύσσων ἀπὸ ὀρέων ὑψηλῶν,
ὅτι οὐκ ἦν ἐν αὐτοῖς ποιῶν δικαιοσύνην καὶ κρίμα.

¹³ In foreign ways, the enemy acted arrogantly,
and his heart was alien from our God.
¹⁴ And everything he did in Jerusalem
was as the nations do in their cities to their gods.
¹⁵ And the children of the covenant ruled over them
among peoples of mixed origins.
There was not among them in Jerusalem
one who dealt honestly and faithfully.
¹⁶ Those who loved the assemblies of the holy fled,
as sparrows that fly from their nest.
¹⁷ They wandered in deserted places
that their souls might be saved from harm,
and precious in the eyes of them that lived abroad
was any that escaped alive from them.
¹⁸ Over the whole earth were they scattered
by lawless men.
For, the heavens kept rain from falling on the earth,
¹⁹ Perennial springs from the deeps were stopped,
that ran down from lofty mountains.
For, none among them dealt righteously and justly.

¹³ Gray has 'being an alien' in place of 'in foreign ways', here following Sparks.

¹⁴ In place of 'in their cities to their gods', here following the MSS & Gray, Sparks has 'in their strong cities'.

¹⁵ For the 1st 2 lines, here following Sparks, Gray reads, "And the children of the covenant in the midst of the mingled peoples surpassed them in evil."

¹⁶ Gray has 'synagogues of the pious' in place of 'assemblies of the holy', here following Sparks.

¹⁷ In place of 'deserted places', here following Sparks, Gray has 'deserts'.

¹⁸ Gray includes the 1st 2 lines as v. 20 and the last 2 as part of v. 21; here, we follow von Gebhart's numbering scheme.

¹⁹ The words 'that ran down' are not in the MSS and are here added (following Gray) for clarity.

²⁰ ἀπὸ ἄρχοντος αὐτῶν
καὶ λαοῦ ἐλαχίστου ἐν πάσῃ ἁμαρτία,
ὁ βασιλεὺς ἐν παρανομία καὶ ὁ κριτὴς ἐν ἀπειθείᾳ
καὶ ὁ λαὸς ἐν ἁμαρτία.
²¹ Ἴδέ, κύριε, καὶ ἀνάστησον αὐτοῖς τὸν βασιλέα αὐτῶν
υἱὸν Δαυιδ
εἰς τὸν καιρὸν, ὃν εἶλου σύ, ὁ Θεός,
τοῦ βασιλεῦσαι ἐπὶ Ἰσραὴλ παιδὰ σου.
²² καὶ ὑπόζωσον αὐτὸν ἰσχὺν
τοῦ θραῦσαι ἄρχοντας ἀδίκους,
καθαρίσαι Ἱερουσαλὴμ ἀπὸ ἐθνῶν
καταπατούντων ἐν ἀπωλείᾳ,
²³ ἐν σοφίᾳ δικαιοσύνης ἐξῶσαι ἁμαρτωλοὺς
ἀπὸ κληρονομίας,
ἐκτρίψαι ὑπερηφανίαν ἁμαρτωλοῦ ὡς σκεύη κεραμέως,
²⁴ ἐν ῥάβδῳ σιδηρᾷ συντρίψαι πᾶσαν ὑπόστασιν αὐτῶν,
ὀλεθρεῦσαι ἔθνη παράνομα ἐν λόγῳ στόματος αὐτοῦ,
²⁵ ἐν ἀπειλῇ αὐτοῦ φυγεῖν ἔθνη ἀπὸ προσώπου αὐτοῦ
καὶ ἐλέγξαι ἁμαρτωλοὺς ἐν λόγῳ καρδίας αὐτῶν.

²⁰ From their chief
to the least of them all were sinful;
the king was a transgressor, and the judge disobedient,
and the people sinful.
²¹ Behold, O Lord, and raise up unto them their king,
the son of David,
at the time you foresaw, O God,
that he may reign over Israel your servant
²² and gird him with strength,
that he may shatter unrighteous rulers,
and purify Jerusalem of the nations that
trample her down to destruction.
²³ Wisely, righteously may he expel sinners
from the inheritance;
may he destroy the sinner's pride as a potter's vessel.
²⁴ With an iron rod may he crush their substance,
the godless nations with word from his mouth.
²⁵ At his rebuke, may nations flee before him,
and may he reprove sinners by the word of their hearts.

²⁰ Gray includes the 1st 2 lines as part of v. 21 and the last 2 as v. 22.

²¹ For the 3rd line, Sparks reads, "for the time which you did foresee, O God."

²² The word 'her' in the last line is not in the MSS and is here added (following Gray & Sparks) for clarity.

²³ The verbs 'expel' and 'destroy' could be taken as infinitives rather than optatives (here following Sparks).

²⁴ The verbs 'break' and 'destroy' could be taken as infinitives rather than optatives (here following Sparks).

²⁵ The verbs 'flee' and 'reprove' could be taken as infinitives rather than optatives (here following Sparks).

²⁶ Καὶ συνάξει λαὸν ἅγιον,
 οὗ ἀφηγήσεται ἐν δικαιοσύνῃ,
 καὶ κρινεῖ φυλὰς λαοῦ
 ἡγιασμένου ὑπὸ κυρίου θεοῦ αὐτοῦ.
²⁷ καὶ οὐκ ἀφήσει ἀδικίαν ἐν μέσῳ αὐτῶν ἀλλισθῆναι ἔτι,
 καὶ οὐ κατοικήσει πᾶς ἄνθρωπος
 μετ' αὐτῶν εἰδὼς κακίαν·
 γνωσεται γὰρ αὐτοὺς ὅτι πάντες υἱοὶ θεοῦ εἰσιν αὐτῶν.
²⁸ καὶ καταμερίσει αὐτοὺς ἐν ταῖς φυλαῖς αὐτῶν
 ἐπὶ τῆς γῆς,
 καὶ πάροικος καὶ ἀλλογενὴς οὐ παροικήσει αὐτοῖς ἔτι·
²⁹ κρινεῖ λαοὺς καὶ ἔθνη
 ἐν σοφίᾳ δικαιοσύνης αὐτοῦ.
 διάψαλμα.
³⁰ Καὶ ἔξει λαοὺς ἐθνῶν δουλεύειν αὐτῷ
 ὑπὸ τὸν ζυγὸν αὐτοῦ
 καὶ τὸν κύριον δοξάσει ἐν ἐπισήμῳ πάσης τῆς γῆς
 καὶ καθαρθεῖ Ἱερουσαλημ
 ἐν ἁγιασμῷ ὡς καὶ τὸ ἀπ' ἀρχῆς
³¹ ἔρχεσθαι ἔθνη ἀπ' ἄκρου τῆς γῆς
 ἰδεῖν τὴν δόξαν αὐτοῦ

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 live among them,
 nor shall there dwell with them any man
 with knowledge of wickedness,
 for, he shall know that they are all sons of their God.
²⁸ And he shall divide them by their tribes
 over the land,
 and no settler or alien shall live among them any more.
²⁹ He shall judge peoples and nations
 in the wisdom of his righteousness.
Selah.
³⁰ And he shall have the Gentile nations to serve him
 under his yoke;
 and he shall glorify the Lord at the centre
 of all the earth;
 and he shall purify Jerusalem, making it holy as of old.
³¹ Nations will come from the ends of the earth
 to see his glory,

²⁶ In Gray's scheme, this verse is numbered as v. 28.

²⁷ Gray includes the last two lines as the 1st part of a separate verse (therein numbered v. 30).

²⁸ According to Gray's numbering scheme, the 1st line completes v. 30 and the last 2 form the 1st part of v. 31.

²⁹ 'Selah' (translating *διάψαλμα*, meaning 'pause') here restores the Hebrew, as found in many of the Canonical Psalms (see #Ps 3:2).

³⁰ The literal translation of 'centre' is 'mark' (i.e. 'navel'); others take the phrase as 'conspicuously before' but this interpretation is doubtful.

³¹ Gray includes the 1st 3 lines as v. 34 and the last 2 as the 1st part of v. 35.

φέροντες δῶρα τοὺς ἐξησθενηκότας υἱοὺς αὐτῆς
καὶ ἰδεῖν τὴν δόξαν κυρίου,
ἣν ἐδόξασεν αὐτὴν ὁ θεός.

³² καὶ αὐτὸς βασιλεὺς δίκαιος
διδακτὸς ὑπὸ θεοῦ ἐπ' αὐτούς,
καὶ οὐκ ἔστιν ἀδικία ἐν ταῖς ἡμέραις αὐτοῦ
ἐν μέσῳ αὐτῶν,
ὅτι πάντες ἅγιοι, καὶ βασιλεὺς αὐτῶν χριστὸς κυρίου.
³³ οὐ γὰρ ἐλπιδεῖ ἐπὶ ἵππον καὶ ἀναβάτην καὶ τόξον
οὐδὲ πληθυνεῖ αὐτῷ χρυσίον οὐδὲ ἀργύριον εἰς πόλεμον
καὶ πολλοῖς [λαοῖς] οὐ συνάξει ἐλπίδας
εἰς ἡμέραν πολέμου.

³⁴ Κύριος αὐτὸς βασιλεὺς αὐτοῦ,
ἐλπίς τοῦ δυνατοῦ ἐλπίδι θεοῦ,
καὶ ἐλεήσει πάντα τὰ ἔθνη ἐνώπιον αὐτοῦ ἐν φόβῳ.

³⁵ πατάξει γὰρ γῆν
τῷ λόγῳ τοῦ στόματος αὐτοῦ εἰς αἰῶνα,
εὐλογήσει λαὸν κυρίου ἐν σοφίᾳ μετ' εὐφροσύνης·

³⁶ καὶ αὐτὸς καθαρὸς ἀπὸ ἁμαρτίας
τοῦ ἄρχειν λαοῦ μεγάλου,
ἐλέγξαι ἄρχοντας
καὶ ἐξῆραι ἁμαρτωλοὺς ἐν ἰσχύι λόγου.

bringing as gifts her sons who had fainted,
and to see the glory of the Lord,
with which God glorified her.

³² And he shall be a righteous king,
taught by God, over them,
and there shall be no unrighteousness in his days
in their midst,
for, all shall be holy and their king the anointed Lord.
³³ For, he shall not put his trust in horse or rider or bow,
nor shall he multiply gold and silver for war,
nor shall he concentrate his hopes on numbers
for the day of battle.

³⁴ The Lord himself is his king,
the hope of him that is strong in the hope of God;
and he shall have mercy on all nations that fear him,

³⁵ For, he will smite the earth
with the word of his mouth forever;
he will bless the Lord's people with wisdom and joy.

³⁶ And he himself is pure from sin,
so that he may rule a great people.
He will rebuke rulers,
and remove sinners by the might of his word;

³² Before 'Lord', Gray adds 'of the'; here, we follow Sparks.

³³ In place of 'concentrate his hopes', here following Sparks, Gray has 'gather confidence from a multitude'.

³⁴ Gray lacks 'and he shall have mercy on', here following Sparks.

³⁵ Gray has 'gladness' in place of 'joy', here following Sparks.

³⁶ In place of 'is pure', here following Sparks, Gray has 'will be pure'; the MSS lack a verb here.

³⁷ καὶ οὐκ ἀσθενήσῃ ἐν ταῖς ἡμέραις αὐτοῦ ἐπὶ Θεῷ αὐτοῦ·
 ὅτι ὁ Θεὸς κατειργάσατο αὐτὸν δυνατὸν
 ἐν πνεύματι ἁγίῳ
 καὶ σοφὸν ἐν βουλῇ συνέσεως
 μετὰ ἰσχύος καὶ δικαιοσύνης.
³⁸ καὶ εὐλογία κυρίου μετ' αὐτοῦ ἐν ἰσχύι,
 καὶ οὐκ ἀσθενήσῃ.
³⁹ Ἡ ἐλπίς αὐτοῦ ἐπὶ κύριον,
 καὶ τίς δύναται πρὸς αὐτόν;
⁴⁰ ἰσχυρὸς ἐν ἔργοις αὐτοῦ καὶ κραταιὸς ἐν φόβῳ Θεοῦ
 ποιμαίνων τὸ ποίμνιον κυρίου ἐν πίστει καὶ δικαιοσύνῃ
 καὶ οὐκ ἀφήσῃ ἀσθενῆσαι ἐν αὐτοῖς ἐν τῇ νομῇ αὐτῶν.
⁴¹ ἐν ἰσότητι πάντα αὐτοὺς ἄξει,
 καὶ οὐκ ἔσται ἐν αὐτοῖς ὑπερηφανία τοῦ
 καταδυναστευθῆναι ἐν αὐτοῖς.
⁴² Αὕτη ἡ εὐπρέπεια τοῦ βασιλέως Ἰσραηλ,
 ἣν ἔγνω ὁ Θεός,
 ἀναστῆσαι αὐτὸν ἐπ' οἶκον Ἰσραηλ παιδεῦσαι αὐτόν.
⁴³ τὰ ῥήματα αὐτοῦ πεπυρωμένα ὑπὲρ χρυσίου
 τὸ πρῶτον τίμιον,

³⁷ And, in his days he will not fail, relying on his God;
 for, God made him strong
 in the holy spirit,
 and wise in prudent counsel,
 with strength and righteousness.
³⁸ And the blessing of the Lord is with him in strength
 and he will not be weakened.
³⁹ His hope is in the Lord:
 who then can prevail against him?
⁴⁰ Strong in his works, and strong in the fear of God,
 shepherding the flock of the Lord in faith and piety,
 and suffering none of them to languish in their life.
⁴¹ He will lead them in equity,
 and there will be no pride among them
 that any among them should be oppressed.
⁴² This is the majesty of the king of Israel,
 of whom God has knowledge;
 he will raise him over the house of Israel to teach him.
⁴³ His words are more refined than
 the very finest gold;

³⁷ Gray has 'by means of the spirit of understanding' in place of 'in prudent counsel', here following Sparks.

³⁸ Sparks has 'providing him strength' in place of 'in strength', here following the MSS.

³⁹ Gray has 'will be in the Lord' in place of 'is in the Lord', here following Sparks; the MSS lack a verb here.

⁴⁰ According to Gray's numbering scheme, this verse is v. 45 (except for the 1st line, which is part of v. 44).

⁴¹ In place of 'in equity', here following Sparks, Gray has 'all aright'.

⁴² In place of 'him' at the end of the last line, here following the MSS (αὐτόν) & Gray, Sparks has 'them'.

⁴³ Gray includes this verse as vv. 48 (1st 4 lines) & 49 (last 2 lines).

ἐν συναγωγαῖς διακρινεῖ λαοῦ φυλὰς ἡγιασμένου,
οἱ λόγοι αὐτοῦ ὡς λόγοι ἁγίων
ἐν μέσῳ λαῶν ἡγιασμένων.

- ⁴⁴ μακάριοι οἱ γερόμενοι ἐν ταῖς ἡμέραις ἐκείναις
ἰδεῖν τὰ ἀγαθὰ Ἰσραὴλ ἐν συναγωγῇ φυλῶν,
ἃ ποιήσει ὁ Θεός.
⁴⁵ ταχύναι ὁ Θεὸς ἐπὶ Ἰσραὴλ τὸ ἔλεος αὐτοῦ,
ῥύσαιτο ἡμᾶς ἀπὸ ἀκαθαρσίας ἐχθρῶν βεβήλων.
⁴⁶ κύριος αὐτὸς βασιλεὺς ἡμῶν εἰς τὸν αἰῶνα καὶ ἔτι.

in the assemblies he judges the people, the holy tribe.
His words are like the words of the holy ones
in the midst of sanctified peoples.

- ⁴⁴ Blessed are those born in those days,
seeing the fortune of Israel in the gathering tribes,
which God shall accomplish.
⁴⁵ May God hasten his mercy on Israel!
May he deliver us from the impurity of vile enemies!
⁴⁶ The Lord himself is our king forever and ever.

⁴⁴ In Gray's scheme, vv. 44–45 are numbered vv. 50–51.

⁴⁵ In place of 'God', here following Sparks and the LXX (ὁ Θεός), Gray has 'the Lord'.

⁴⁶ Gray includes this as part of the previous verse (therein numbered v. 51).

Ψαλμοι Σολομωντος 18

* Ψαλμός τῷ Σαλωμων· ἔτι τοῦ χριστοῦ κυρίου.

- 1 Κύριε, τὸ ἔλεός σου ἐπὶ τὰ ἔργα τῶν χειρῶν σου
εἰς τὸν αἰῶνα,
ἡ χρηστότης σου μετὰ δόματος πλουσίου ἐπὶ Ἰσραηλ·
2 οἱ ὀφθαλμοί σου ἐπιβλέποντες ἐπ' αὐτά,
καὶ οὐχ ὑστερήσει ἐξ αὐτῶν·
τὰ ὦτά σου ἐπακούει εἰς δέησιν πτωχοῦ ἐν ἐλπίδι.
3 τὰ κρίματά σου ἐπὶ πᾶσαν τὴν γῆν μετὰ ἐλέους,
καὶ ἡ ἀγάπη σου ἐπὶ σπέρμα Ἀβρααμ υἱοὺς Ἰσραηλ.
4 ἡ παιδεία σου ἐφ' ἡμᾶς ὡς υἱὸν πρωτότοκον μονογενῆ
ἀποστρέψαι ψυχὴν εὐήκοον ἀπὸ ἀμαθίας ἐν ἀγνοίᾳ.
5 καθαρῖσαι ὁ θεὸς Ἰσραηλ εἰς ἡμέραν ἐλέους ἐν εὐλογίᾳ,
εἰς ἡμέραν ἐκλογῆς ἐν ἀνάξει χριστοῦ αὐτοῦ.
6 Μακάριοι οἱ γενόμενοι ἐν ταῖς ἡμέραις ἐκεῖναις
ἰδεῖν τὰ ἀγαθὰ κυρίου,
ἃ ποιήσει γενεᾷ τῇ ἐρχομένη
7 ὑπὸ ῥάβδον παιδείας χριστοῦ κυρίου

PSALMS OF SOLOMON 18

§ A Psalm. Of Solomon. Again, of the Anointed of the Lord.

- 1 Lord, your mercy is over the works of your hands
forever;
your goodness is over Israel with a rich gift.
2 Your eyes look upon them,
and not one of them suffers want;
your ears listen to the hopeful prayer of the poor.
3 Your judgements cover the whole earth in mercy;
and your love is on Abraham's seed, the sons of Israel.
4 Your discipline is on us as a first-born, an only son,
to turn back the obedient soul from ignorant folly.
5 God purifies Israel on the day of mercy and blessing,
for the day of the manifestation of his anointed.
6 Blessed are those born in those days,
seeing the goodness of the Lord,
which he shall perform for future generations,
7 under the rod of discipline of the Lord's anointed

PSALMS OF SOLOMON 18

§ An alternative translation of 'anointed of the Lord' is 'anointed Lord'.

1 An alternative reading for 'mercy' is 'pity'.

2 In the LXX MSS, the verbs 'suffers' and 'listen' are in the future tense; here, we follow Gray and Sparks.

3 In place of 'extend', here following Sparks, Gray has 'is executed'; the MSS lack this verb.

4 Gray has 'chastisement' in place of 'discipline', here following Sparks.

5 'Manifestation' (following Sparks) is a conjectural translation, reading ἀναδείξει for ἀνάξει – a word otherwise unknown.

6 Sparks has 'good things' in place of 'goodness', here following Gray.

7 Gray has 'chastening' in place of 'discipline', here following Sparks.

ἐν φόβῳ θεοῦ αὐτοῦ
 ἐν σοφίᾳ πνεύματος καὶ δικαιοσύνης καὶ ἰσχύος
 8 κατευθῆναι ἄνδρα ἐν ἔργοις δικαιοσύνης φόβῳ θεοῦ
 καταστῆσαι πάντας αὐτοὺς ἐνώπιον κυρίου
 9 γενεὰ ἀγαθὴ ἐν φόβῳ θεοῦ ἐν ἡμέραις ἐλέους.
 διάψαλμα.
 10 Μέγας ἡμῶν ὁ θεὸς καὶ ἔνδοξος ἐν ὑψίστοις κατοικῶν
 ὁ διατάξας ἐν πορείᾳ φωστῆρας
 εἰς καιροὺς ὥρων ἀφ' ἡμε ρῶν εἰς ἡμέρας
 καὶ οὐ παρέβησαν ἀπὸ ὁδοῦ,
 ἧς ἐνετείλω αὐτοῖς·
 11 ἐν φόβῳ θεοῦ ἡ ὁδὸς αὐτῶν καθ' ἐκάστην ἡμέραν
 ἀφ' ἧς ἡμέρας ἔκτισεν αὐτοὺς ὁ θεὸς καὶ ἕως αἰῶνος·
 12 καὶ οὐκ ἐπλανήθησαν ἀφ' ἧς ἡμέρας ἔκτισεν αὐτούς,
 ἀπὸ γενεῶν ἀρχαίων οὐκ ἀπέστησαν ὁδῶν αὐτῶν,
 εἰ μὴ ὁ θεὸς ἐνετείλατο αὐτοῖς
 ἐν ἐπιταγῇ δούλων αὐτοῦ.

in the fear of his God,
 in the spirit of wisdom and righteousness and strength,
 8 to direct man in righteous works by the fear of God,
 so as to establish them all before the Lord,
 9 a generation good in fear of God in the days of mercy.
Selah.
 10 Great is our God and glorious, dwelling in the highest,
 who has established in their courses the lights
 for determining seasons from year to year,
 and they have not turned away from the path,
 which he appointed them.
 11 Their path each day is in the fear of God,
 from the day God created them and forever.
 12 And they have erred not since the day he created them,
 since ancient generations, they have not left their path,
 unless God commanded them
 in the command of his servants

8 Before 'man', both Gray & Sparks add 'every', although the word is not present in the MSS.

9 In place of 'a generation good', Gray has 'a good generation living'.

10 In Gray's numbering scheme, the 1st line comprises v. 11 and the remainder v. 12.

11 For the 1st line, here following Sparks, Gray reads, "In the fear of God they pursue their path every day."

12 Gray has 'withdrawn' in place of 'turned aside', here following Sparks.