

A comparison between “staying in” in the Psalms of Solomon and Paul's letters

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Introduction

“Staying in” is a phrase best known as being part of the system of “covenantal nomism”, Sanders' definition of how religion functions.¹ Surprisingly, Sanders never defines covenantal nomism succinctly, but Gundry summarises “a person gets in [to the covenantal community] by God's elective grace and stays in by works of the law.”² “Staying in” is therefore how one maintains one's adherence to a certain religion, in contrast to “getting in”, which is how one enters that religion. In a system of covenantal nomism, “staying in” involves two things: firstly, obeying the commandments of the covenant, and secondly, atoning for (the inevitable) transgressions. Atonement is what one must do in order to obtain God's forgiveness, i.e. to restore one's right standing within the covenant. Indeed, one of the OED definitions is “propitiation of God by expiation of sin”. In this work, I wish to compare the views of the Psalms of Solomon (PssSol) and Paul on atonement³ for transgressions committed by someone within the covenantal community (Jews for PssSol, Christians for Paul). As a shorthand I will call this “staying in” or atonement, because although these words have other connotations, they most accurately describe what I am studying. I wish to focus on this area because firstly it has

1 Sanders 1977, p.75

2 Gundry 1985, p.8

3 “atonement” was not in the title as it has too many connotations with the singular atonement of Yom Kippur, Christian views of Jesus' death etc. rather than the multiple atonements required for transgressions.

not been studied before in any great detail in PssSol, and secondly it does not require the theory that Judaism and/or Christianity conform to the pattern of covenantal nomism in order to be useful. In any understanding of Judaism and Christianity, this form of atonement is found even though other aspects of covenantal nomism may not (e.g. much present debate about the “New Perspective” on Paul focuses on the idea that one must perform works to maintain one's position within the covenant). In summary, I aim to compare the views of PssSol and Paul on the subject of how a person atones for transgressions committed after they have “got in”.

There is much to be gained from doing such a comparison. Firstly, we will improve our understanding of “staying in” in PssSol. This helps us to understand Judaism around Jesus' time better, which in turn might help us to be clearer on what some of Paul's debates with Jews centred on and perhaps even what the pre-Christian Saul's theology was like. On the way, we hope to gain fresh insight into the importance of the Temple in Second Temple Judaism, and also advance our understanding of Jewish Messianic expectations. In doing this task, we will also learn how difficult it is to do close comparisons of several different texts.

One note about organisation; for reasons of space I have not reproduced many quotations from PssSol, and those which there are lack a lot of context. Most references have a page-reference to a full

quotation of the passage in the Appendix (quotation includes Greek where clarification is required).

The Psalms of Solomon

PssSol is a pseudepigraphical collection of psalms written sometime in the 1st century bc. The most plausible range is probably 70-40bc.⁴ They are written in response to Pompey's invasion of Jerusalem (63bc) and mention his subsequent death on the shore of Egypt (48bc). The psalms are styled after the canonical book of Psalms, causing Lührmann to doubt "if anyone would identify them as non-canonical if they were read in a service."⁵

The original language was probably Hebrew and they were later translated into Greek,⁶ although the transmission history is hard to trace.⁷ Sometime later, they were translated into Syriac, generally thought to have been from the Greek version, although Trafton⁸ argues that the Syriac is a direct witness to the Hebrew. Eleven Greek and five Syriac manuscripts exist, dating from the tenth to the sixteenth centuries, but the earliest testimonium is the table of contents of the Codex Alexandrinus (Greek, 5th century), where they

4 Wright 1985, p.641, Atkinson 2004, p.211 gives specific ranges for many psalms, mostly 67-63bc but some (e.g. 2) as late as 48-40bc.

5 Lührmann 1989, p.80

6 For a more through discussion of language, see Embry 2004 pp.25-27

7 von Gebhardt 1895 was the last critical Greek edition (with manuscript history) although since its publication the number of extant manuscripts has almost doubled. Hann 1982 presents a revised manuscript history, however nobody has yet based a critical edition on it.

8 Trafton 1985, 1986

are placed in an appendix after the New Testament and the two Clements. For these reasons, the Greek is the generally accepted version although some readings can be clarified by reference to the Syriac.

The number of authors involved in the psalms has never seriously been debated and the majority of scholars assume that the psalms were written by more than one hand.⁹ Some scholars, like Embry, disagree. He argues that PssSol was written as “one continuous theological response to a specific historical crisis and, therefore, does not require the student to posit the involvement of many authors.”¹⁰ In a similar vein, most commentators see the individual psalms as disjointed entities, not particularly connected or arranged in any order, excepting the introduction (psalm 1) and conclusion (psalm 18). However, Embry goes against this trend by claiming that “from a thematic and literary standpoint, the document reads fluently and with a high degree of interrelation between chapters.”¹¹ I will pursue this train of thought further in a later section on the structure of PssSol.¹² Most scholars now recognise that PssSol represents one continuous theological viewpoint, and even if the psalms were penned by multiple authors, they were collected by one person or community

9 See for example Atkinson 2004 who does not discuss multiple authors in his introduction, but assumes it throughout the book and states it in his conclusion (p.211)

10 Embry 2004, p.17

11 Embry 2004, p.17 (cf pp.110-111; in response to Viteau's conclusion that the psalms are not ordered either logically or chronologically)

12 p.7

who had such a theology.¹³

Past work

Few scholars have written about PssSol during the past hundred years, and those who have, tend to focus on either the Messianic prophecies (chs.17-18), or how they fit into the theory of covenantal nomism. Sanders¹⁴ convincingly argued against Braun that the psalms do not exhibit works-righteousness. Two recent PhD theses¹⁵ have claimed (against Sanders) that the “sinners” violate several specific commandments (sexual and ritual laws), and Embry (ch.3) shows that these two sins are specifically linked to exile.

Winninge's comparison of covenantal nomism in PssSol and Paul is the closest work to the present one. His focus is rather different to mine, as he is attempting to study pre-70 Pharisaism, although he does touch on means of “staying in” the covenantal community. His elaboration of Sanders' ideas involve a rather complex and confusing system involving a “status aspect” (whether someone is 'righteous' or a 'sinner') and an “aspect of dynamics” (how one stays in the covenant). In the latter he highlights most of the areas I study but does not go into detail about them.¹⁶

13 The redactor plays a very important part in the overall effect and emphasis of a collection of psalms. Cf Wilson 1997 about the effect of the Qumran redaction of the canonical psalms.

14 Sanders 1977; PssSol: pp.387-409; against Braun: pp.394-7

15 Winninge 1995, Embry 2004

16 Winninge 1995, pp.196-208. He mentions atonement by sacrifices/Yom Kippur (**D1**), piety of every day life (**D2**) and enduring God's discipline (**D3/D4**).

Genre compatibility

How do the different genres of the texts we are comparing affect what they do and do not say? In other words, how much should we expect the theology to differ between the poetical form of PssSol and the tight argumentative style of Paul's letters? Sanders explicitly appeals to the genre of the text, to claim that we should not expect it to mention the sacrificial system.¹⁷ This particular argument will be addressed later and for the meantime it will suffice us to note that we are looking more for a system or pattern of thoughts concerning the nature of atonement, through which we can compare the two texts.

¹⁷ Sanders 1977, p.398

Preliminary work

Structure of the Psalms of Solomon

Franklyn gives a good overview of structural theories of PssSol,¹⁸ finally settling on Nickelsburg's classification¹⁹ of the psalms into those for the individual and those for the nation, noticing that these tend to occur in blocks,²⁰ with roughly similar numbers of lines. Whether this was the original arrangement or a later redaction, it seems reasonable to assume that this was the product of conscious choice rather than chance. This shows PssSol is equally focused on national and individual piety and restoration.

However, ignoring the introduction (psalm 1) and the conclusion (chapter 18), PssSol splits neatly into two parallel sections which address the question of the Roman invasion from different angles. This observation centres around noticing many parallels between psalms 7 and 17, the only eschatological psalms in our text. Both remind God of Israel's election (a theme that occurs strongly only in these two psalms cf 7:4-5,8, 17:1-10), and both contain the idea of being under God's yoke of discipline.²¹ In addition, both point to a promised future when "we [Israel] will call to you [God], and you will hear us" (7:7), when God's name "lives among us" defending Israel

18 Franklyn 1987, pp.1-8

19 Nickelsburg 1981, pp.203-212

20 Individual: 1,3-6,12-16; National: 2,7-11,18:1-10 (benediction: 18:11-14)

21 7:9-10, 17:32-4, 40-2, 18:7

from the Gentiles (7:6-7). This seems later to have been personified into the Messianic figure (17:26-34). Psalms 2 and 8 are both long compared to the rest of the psalms, and address why God allowed the Romans to invade (the only two psalms in PssSol which look at this issue in detail). Psalms 3-6 address different aspects of the righteous and the sinners, trying to understand where, how and why Israel went wrong (which caused the invasion described in psalm 2). However, the second collection of psalms look particularly at God's discipline and judgement of the righteous and the sinners (9-11), how he will protect his faithful from evil people (12-15), and also from their own souls slumbering (psalm 16).

These two structures need not be in conflict, for example Kingsbury²² has proposed a new structure for Matthew's gospel, but both the traditional version and Kingsbury's "literary structure" coexist well.

Sacrifice, the Temple and atonement

The Temple in PssSol is not usually considered to be a controversial topic and despite the conspicuous absence of the sacrificial system in PssSol, Atkinson is the only scholar²³ who has argued for its rejection: "the community... did not believe that the Temple rituals could atone for sin because they maintained that the

²² Kingsbury 1976

²³ Büchler 1922 (pp.170-5) notices that the absence of the Temple "seems rather strange" (p.170) but does not go any further.

entire Temple cult had been ritually contaminated by its corrupt priests.” However, he continues “the authors... did not reject the Temple cult itself or the institution of the Temple priests.”²⁴ Embry seems to misunderstand this, arguing that “nothing in the document suggests that the authors were interested in removing themselves from the current Temple hierarchy or interested in a 'cultic coup'”,²⁵ which could well be true, but does not address the issue of the sacrificial system as invalid.

Sanders discusses the Temple more than most, saying “the failure to mention the sacrificial system as atoning is probably due to the nature of the Psalms and their immediate concerns. As we shall see... one of the sins was the pollution of the Temple, which indicates that the pious of the Psalms held the Temple and its sacrifices as sacred.”²⁶ However, this is an argument based on genre combined with quite a weak indirect argument. The issue of genre has already been mentioned, and it would perhaps be valid if we did not hear anything of the Temple or atonement in PssSol.

But, there are several references to atonement within PssSol, none of which involve the Temple or sacrifice. In fact, there are no positive mentions of the Temple in the entire document, only records of its abuse at the hands of the Jewish leaders (p.43: 1:8, 8:11-13,22).

24 Atkinson 2004, p.212

25 Embry 2004, p.23

26 Sanders 1977, p.398. But see Sanders 1992, p.54, which explicitly links PssSol with CD, the product of a community that rejected the Temple.

The Gentiles have “trampled” both Jerusalem and the sanctuary (certainly a pagan entering the Holy of Holies would count as defilement, and arguably going elsewhere in the Temple would too). Interestingly, they have defiled the Temple because first the “sons of Jerusalem” defiled it:²⁷

Gentile foreigners went up to your place of sacrifice;

...

*Because the sons of Jerusalem defiled the sanctuary of the
Lord,*

2:2-3 (p.43 cf 2:19)

One of the Psalmist's future hopes is that the whole of Jerusalem will be made clean, holy and perfect again:

And he [the Messiah] will purge Jerusalem

(and make it) holy as it was even from the beginning,

17:30b (p.44 cf 10:5-8, 11:1)

Despite Jerusalem being cleansed, there is no explicit hope for the restoration or cleansing of the Temple, which is quite strange for Judaism of this period. Two solutions present themselves. Firstly, perhaps there would be no need for atonement during that age because the people will be holy (although the means is not articulated). However, the Temple served other purposes too (e.g. the worship of God), and could be used for these in the Messianic age. The second possible solution is that the psalmist says that the whole

²⁷ This seems to be God exacting justice upon Jerusalem according to her sins as in OT tradition

of Jerusalem will be cleansed (17:30b) and that no unrighteousness will be found there (17:32), so we can assume that if there is a Temple in Jerusalem at that point, it too will be cleansed. In psalm 2, the sanctuary and the city are linked: Jerusalem was invaded (i.e. defiled²⁸) “because the sons of Jerusalem defiled the sanctuary” (2:1-3). Therefore, the psalmist could expect the Temple and city to be linked in restoration (a reversal of their defilement). There is nothing in the text to decide between these two options, although I favour the latter because it seems more like a standard Jewish expectation.²⁹

To sum up, both the Jews and the Gentiles have defiled Jerusalem and the Temple, and PssSol looks forward to the day when the Messiah will cleanse Jerusalem. All of this supports the hypothesis that the psalmist's community considers the Temple defiled and hence void, and have taken the Temple's tasks upon themselves,³⁰ as we shall see in the next chapter.

But what of parallels to this claim? Whilst the texts themselves should be sufficient to prove my point, it will bolster the argument if we could find evidence that other Jewish groups had seen the Temple as defiled, split from it, and/or set up a rival establishment. In fact, we have at least three such pieces of evidence.

28 Although Jerusalem was hardly clean beforehand in the eyes of the psalmist e.g. 2:11-14.

29 Although the former is obviously the Christian expectation (e.g. Rev 21:22)

30 Embry 2004, p.152 correctly points out there are many references to the Temple or Temple-functions. Perhaps this community is similar to Qumran in that they take Temple functions within the community? (see below for more details)

Firstly, 1 Maccabees. The Jews had long been under foreign rule but were allowed religious autonomy. However “after the Macedonians [Selucids] gained supremacy, King Antiochus [Epiphanies] endeavoured to abolish Jewish superstition and to introduce Greek civilisation”.³¹ “He forbade them to offer the daily sacrifices... in accordance with their law... The king also built a pagan altar upon the temple-altar, and slaughtered swine thereon... he compelled them [the Jews] to give up the worship of their own God... he then commanded them... to set up altars on which to sacrifice swine daily.”³² It was probably around this time that one author of Enoch described the altar as “a table... with all the food which is upon it being polluted and impure”.³³ After defeating Antiochus in 164bc, Judas Maccabaeus (himself portrayed as Messianic and this status was passed along his family line³⁴) and his brothers went to the Temple to cleanse it from defilement.³⁵ This was an important act, as Wright argues “if the one true and living god has deigned to dwell in this particular building, the people responsible for the building acquire great prestige... The Maccabaeen cleansing... paved the way for the founding of the Hasmonean dynasty”.³⁶ He then lists several other examples of this, including Herod's building work and bar Kokhba's

31 Tacitus *Hist.* 5.8

32 *Ant.* 12.251-4

33 1 Enoch 89:73. For dating, see Charlesworth 1.7

34 1 Mac 3:50-60, 5:68, 9:21 cf 14:41 where Simon's family are allowed to be high priests until “a trustworthy prophet should arise”

35 1 Mac 4:36-61

36 Wright 1996, p.411 linking the Maccabaeen cleansing with Jesus

coins depicting the Temple. This links us back to PssSol, because as we have seen the Messiah is expected to “purge Jerusalem and make it holy” (17:30b). It was during some of these times of turmoil that several groups split from the main Jerusalem Temple, the most notable of which are the Qumran sect.

The Essenes at Qumran rejected the current Temple and looked to a future Temple which “foreigners shall not again lay it waste as they laid waste, in the past, the tem[ple of I]srael on account of their sins.”³⁷ This most probably refers to the Hasmonean defilement, but sounds very similar to PssSol's description of the defilement around the time of Pompey (e.g. 2:2-4). Whole volumes have been written about their reworking of Temple theology,³⁸ but basically the idea in the texts is that the community has replaced the Temple. Firstly, Vermes links the tradition that Lebanon is seen as the Temple³⁹ with the text which says “Lebanon is the Council of the Community... the ^{Wicked} Priest performed repulsive acts and defiled the Sanctuary of God.”⁴⁰ Secondly, the community thought of themselves as “sons of Zadok”⁴¹ which could be a wordplay on $\sqrt{\text{sdq}}$, the Hebrew word-group for 'righteous'. Thirdly, there was a strong emphasis on purity,⁴²

37 4QFlor 1:5-6

38 Gärtner 1965, cf Vermes 1998, pp.82-83.

39 e.g. Deut 3:25 in Targum Onkelos is rendered as 'Temple', perhaps because of 1 Ki 5:6

40 1QpHab 12:3-4,8-9 [Hab 2:17]

41 CD 4:1ff, 5:5 etc.

42 e.g. people with physical defects weren't allowed to take part in the inner community (1QSa 2:3f)

understood to be the community seeing themselves as priests embodying the Temple, an idea also found Pharisaic and Rabbinic Judaism. To sum up, the Qumran sect fled Jerusalem because the Temple was defiled and thought of themselves as a community of priests embodying the Temple (probably based on Ezekiel's vision of a new Temple, Ez 40-45).

There are several other Jewish groups who built temples as a substitute or rival to the Jerusalem Temple.⁴³ We know of one at Elephantine (fifth century bc), and also a Samaritan temple on Mount Gerizim, from around 330bc, however the best known is Leontopolis, founded at the time of Antiochus Epiphanies. Josephus narrates that Onias IV fled to Heliopolis with priests and Levities and “built a small town on the model of Jerusalem and a temple resembling ours”,⁴⁴ aiming to fulfil Isaiah 19:18-22. This was probably the only one of the three still functioning when PssSol was written.

Finally the Pauline Christians were also a group which split from Judaism and believed the Temple was no longer required.⁴⁵ We will come back to this later, but presently we note that Paul believed that the Temple was no longer required for salvation. Certainly he could still use it⁴⁶ but he did not believe it necessary for salvation.

43 Head 2004, pp.103-4

44 *War* 1.32-3, 7.420-36 (cf *Ant.* 12.387ff,)

45 Although there were probably few Pauline Christians in Jerusalem given the riot which is stirred upon his arrival (Acts 21-22)

46 Acts 21:20-26

Authorship and relation to Paul

Much has been written over the past fifty years about the authorship of PssSol. Before Qumran was discovered, it was argued by several and assumed by many that the psalms were Pharisaic in origin.⁴⁷ Ryle and James even titled their commentary “Psalms of the Pharisees”. More recently, thanks to a better realisation of the diversity of Second Temple Judaism, scholars have become more agnostic over the issue of authorship. Trafton⁴⁸ has a good survey of the present scholarly positions, mostly somewhere between the Pharisees and the Essenes. The typical view is expressed by Sanders that the authors were part of a “broad religious movement which cannot be precisely identified with Pharisaism”.⁴⁹ Embry has a longer discussion with similar conclusions,⁵⁰ but claims that because they focus on ritual and moral issues, seek to imitate the canonical Psalms, and have a strong OT background, they were written by priests who were disgruntled at the Temple. I concur with these positions, because despite PssSol's views not being entirely orthodox (e.g. they believe that the Temple has been defiled), they accord better to Pharisaism than any other viewpoint.

As we have discussed above, PssSol probably originated in or near Jerusalem, about fifty years before Paul's birth. This is

47 Starting with Wellhausen in 1874.

48 Trafton 1994, pp.7-8

49 Sanders 1977, p.388

50 Embry 2004, pp.16-19

universally accepted because although the argument for it is weak (the details about the attack on Jerusalem 'sound like' someone actually saw it happen), there is no strong counter-argument.

I do not wish to claim that Paul actually read PssSol, but merely that there is every chance he had experience of people sharing a similar messianic theology. Firstly, the psalms are close to the Pharisaic viewpoint, and we know Saul was a Pharisee prior to his conversion.⁵¹ Secondly, they probably originated from a location near where Saul was based. Thirdly, there is much common theology between Paul's letters and the psalms, including some themes that are not found to a great extent elsewhere in other Jewish texts, particularly the idea of a Messiah and attitude towards the Temple.⁵² Following on from this, Paul never had to argue in his letters that the Temple was not effective (a view shared by PssSol). He can talk of the early Christian community in sacrificial terms (Rom 12:1) and also use the accepted belief of the body being a Temple of the Holy Spirit to argue against sexual promiscuity (1 Cor 6:19). Finally, it was recognised by some early Christians that the psalms were compatible with Christianity.⁵³ Therefore, there is good reason to believe that there are close links between the theology reflected in PssSol and in

⁵¹ Phil 3:5, Acts 23:6

⁵² Other common theology: a strong distinction between righteous and sinners, a calling to piety, the concept of God's judgement, and God showing mercy to the righteous

⁵³ Mentioned in table of contents of Codex Alexandrinus. Some have even proposed PssSol was used in early Christian worship.

Paul.

Having established the relationship between the two texts, we can now investigate the theology by which one “stays in” the covenant community in these texts.

“Staying in” in the Psalms of Solomon

There are several explicit statements about means of atonement for believers in PssSol, and we will now carefully investigate how these function.

“Fasting and humbling his soul”

The main point of fasting in Judaism is to humble yourself before God so that he will listen to you. This is seen to some extent in the OT,⁵⁴ but more so in the intertestamental texts, which see fasting as a mark of holiness.⁵⁵ The only mention of fasting in our text is:

*He atones for (sins of) ignorance by fasting and humbling his soul, (ἐξιλάσατο περὶ ἀγνοίας ἐν νηστεία καὶ ταπεινώσει ψυχῆς αὐτοῦ)
and the Lord will cleanse (καθαρίζει) every devout person and his house.*

3:8

Wright's translation is reasonable, but according to *BDAG*, the phrase ταπεινοῦν τὴν ἑαυτοῦ ψυχὴν means to “discipline one-self, fast”, based on the usage in the Leviticus atonement passages (Lev 16 and 23:26-32). These passages are about fasting on Yom Kippur (the “Day of Atonement”), something the Jews took very seriously⁵⁶ as it is the only

54 e.g. 2 Chr 20:3-4a; Ps 35:13-14; 2 Sam 12:15-23

55 e.g. *Apoc. Abraham* 9, 12; *Test. Isaac* 4:1-5; *Gk. Apoc. Ezra* 1:5

56 First commanded in Lev 16:29,31, restated in 23:27. Mentioned in *Pseudo-Philo* 13:6, *War* 5.236, *Philo Spec.* 1.186-8

fast required by Torah.⁵⁷ The phrase itself is very infrequently used, the closest OT passage being Isaiah 58:3-5, which talks about the difference between a true fast and a false fast. The word ἐξιλάσατο (only used here in PssSol, but found throughout the atonement passages in Leviticus) means to “*propitiate, atone*”. It is rarely used in Greek literature, and is primarily used in Second Temple Jewish literature in relation to Yom Kippur. The use of καθαρίζω (*'make clean, cleanse, purify'*) in parallel with (or at least very close relation to) ἐξιλάσατο implies that it has an atoning meaning. Elsewhere in the psalms, καθαρίζω is used reasonably frequently, and points to atonement in most cases. Therefore we have several linguistic parallels between this verse and Leviticus, providing strong evidence that the author of PssSol believed fasting was atoning in the sense in which Yom Kippur is atoning in Leviticus (whether in addition to, or for the reason of, humbling oneself). This provides further evidence that the author did not use the sacrificial system, because he believed he could “stay in” through other means. This atonement only seems to be available for sins done in ignorance (3:7), which accords with Leviticus whereby if someone sins, they make atonement via the sacrificial system, whereas Israel is cleansed from all the rest of her transgressions on Yom Kippur (Lev 16:30).

The only other early Jewish text in which fasting may be atoning is

⁵⁷ Jews abstained from more than just food, cf *mYoma* 8.1

the Apocalypse of Elijah, where God says that a pure fast “releases sin” (1:13-22), but this could also be understood as “releasing one from the temptation to sin”. I think that the best hypothesis to make sense of this data is that the psalmist has rejected the Temple because of its defilement and has kept the non-Temple aspects of Yom Kippur, the day when unintentional sins are removed from Israel.

Confessing/calling upon God

In the OT, “sacrifice provides the occasion for repentance and confession of sin.”⁵⁸ Having argued that the community stopped using the Temple (and hence sacrifices) because it had been defiled, we should expect to see some texts in this book which point to repentance and confession, but without sacrifice. At Qumran, we find that “in order to atone... without the flesh of burnt offerings and without the fats of sacrifice – the offering of the lips in compliance with the decree will be like the pleasant aroma of justice and the perfectness of behaviour will be acceptable like a freewill offering”.⁵⁹ In PssSol, we have two passages, the first is:

*To whom will you be good, O God, except to those who call
upon the Lord? (ἐπικαλουμένοις τὸν κύριον)
He will cleanse (καθαριεῖς) from sins the soul in confessing,*

...

⁵⁸ Sanders 1992, pp.252-3

⁵⁹ 1QS 9:3-6

And whose sins will he forgive (ἀφήσει⁶⁰) except those who have sinned?

...your goodness is upon those that sin, when they repent. (ἐν μεταμελείᾳ)

9:6-7 (full on p.45)

καθαρίζω is used, which as we have seen has an atoning sense in PssSol. μεταμέλομαι means to “(feel) regret, repent” but is probably used here in the latter sense because earlier our passage mentions confessing sin. PssSol holds to the view of universal sinfulness⁶¹ (except for the Messiah, cf 17:36) and is therefore acknowledging that everyone needs to confess/repent of their sins. If they do this, then they will be forgiven (ἀφήμι cf Mk 1:4 etc.).

The second passage does not specifically mention repentance:

Happy is the man whose heart is ready to call on the name of the Lord (ἐπικαλέσασθαι τὸ ὄνομα κυρίου⁶²); when he remembers (ἐν τῷ μνημονεύειν) the name of the Lord, he will be saved (σωθήσεται).

6:1-2 (full on p.45)

The key phrase in this passage is “ἐν τῷ μνημονεύειν”. This passage clearly borrows from Joel's vision which looks forward to the time when “everyone who calls on the name of the Lord shall be saved” (Joel 2:32), but adds in the phrase “when he remembers the name of

60 Wright's translation uses a textual variant of ἀφήσει

61 Winninge 1995, p.131-4

62 Verbatim quote of LXX Joel 2:32 but with a change in the form of the verb to fit the context.

the Lord” which is probably poetic parallelism. Therefore, this says that someone in the present can “be saved” (continual “staying in” is required for salvation⁶³) in the present through remembering or calling upon the name of the Lord.⁶⁴

Discipline

Atkinson writes “the concept of discipline is central to the entire corpus of PssSol.”⁶⁵ This is certainly true, as παιδεία and associated words (παιδευτής, παιδεύω) are used in total 17 times in PssSol,⁶⁶ and are therefore one of the most frequently used word-groups in our text. The basic meaning of these (in the active voice) is defined as “*upbringing, training, instruction...* chiefly as it is attained by *discipline*”. In the psalms, some of the uses clearly refer to physical discipline (p.46: 10:2, 7:9, 16:4). Although a discipline-related word is not used in 16:4, the theme of psalm 16 is God disciplining a righteous person who has ‘fallen away’ so that he might be brought back to Him.

There are several passages in PssSol describing discipline as

63 This could additionally be describing entry into the covenant, but it is beyond the scope of this piece to discuss that.

64 It would be interesting to try to understand what age the author of PssSol thought he was living in. The similarities with Joel, and hints elsewhere in the psalms indicate that he believes himself to have gone through some sort of tribulation, but eagerly awaits the Messiah to restore Jerusalem. This is another possible reason why the psalms were used in early Christianity, as they thought this age had arrived in Jesus.

65 Atkinson 2001, p.426

66 refs to παιδε- are: 3:4, 7:3,9-10, 8:9,26,29, 10:1-4, 13:7-10, 14:1-2, 16:4,7,11-15, 17:42, 18:4-8 cf Winninge 1995, p.137-40. These are mostly in the second half of the psalms (see p.7 on structure).

atoning. Firstly:

For the discipline of the righteous (for things done) in ignorance

(ἡ παιδεία τῶν δικαίων ἐν ἀγνοίᾳ)

...he will wipe away their mistakes with discipline (τὰ παραπτώματα αὐτῶν ἐξαλείψει ἐν παιδείᾳ).

13:7-10 (full on p.46)

ἐξαλείφω means “to wipe away”, “wipe out/erase” or “to remove, destroy, obliterate”. The ἐν παιδείᾳ is quite clearly instrumental. God does this to the παράπτωμα (“false step, transgression, sin” cf Mt 6:14-15) of “his devout”.⁶⁷ This discipline is only for things done ἐν ἀγνοίᾳ (in ignorance; cf 13:7), as was the fasting and humbling in 3:7-8 (see p.19). Therefore this passage says that by discipline, God erases the record of the righteous' transgressions.

Secondly,

Happy is the man whom the Lord remembers with rebuking

(ἐλεγμῶ),

...

(that he may) be cleansed (καθαρισθῆναι) from sin that it may not increase (πληθῦναι).

The one who prepares (his) back for the whip shall be purified

(καθαρισθήσεται)

10:1-4 (full on p.46)

Here, there are two occurrences of the verb καθαρίζω (again in an atoning sense). This passage links together the two main themes of

⁶⁷ Synonymous with the righteous in PssSol

the word 'discipline' in PssSol: physical discipline to atone for sin (:1) and also for correction (:2).⁶⁸

“Discipline in poverty”

There is one passage which hints that poverty, discipline, and atonement are linked:

*...who can endure discipline in poverty? (παιδείαν ἐν πενίᾳ)
...your testing is in... the difficulty [Gk: tribulation] of
poverty. (ἐν θλίψει πενίας)*

*If the righteous endures all these things, he will
receive mercy (ἐλενηθήσεται) from the Lord.*

16:12-15 (full on p.47)

The phrase παιδείαν ἐν πενίᾳ could equally be understood as instrumental, and hence translated “discipline by poverty”. This would accord better with the following line which mentions the tribulation or trial of poverty. The word δοκιμασία (“testing, examination”) gives us the idea of discipline being like an examination or a refining test. Therefore, this passage says that God will examine one through the trials of poverty (in addition to his 'flesh' and 'morality') and receives mercy if he passes. This idea of the poor receiving mercy from God links to 10:6 (p.48). Receiving mercy from God elsewhere in PssSol is worked out in keeping the sinners from the righteous and judging them (2:35) and also not being overcome by Gentiles (7:6). Mercy is

⁶⁸ The idea of corrective discipline of the righteous is found throughout the OT (e.g. Ps 89:32, Sir 17:18). It is also found elsewhere in PssSol (e.g. 3:4, 7:9-10, 8:29, 16:11). A future investigation into corrective discipline would enhance our understanding of atoning discipline within PssSol.

certainly a good thing and is perhaps not linked directly to “staying in”, but rather indirectly to God helping someone to “stay in” in the present.

Another word which can relate to physical discipline is ἐλέγχω⁶⁹ which is mentioned here. It is used 3 times in PssSol, and can imply physical discipline.⁷⁰ In this passage it is used in parallel to testing in poverty and hence probably does not refer to physical discipline. The other two uses are in reference to the Messiah (p.48: 17:25b, 36b), but these do not relate to physical punishment but a more forensic action (i.e. being exposed or condemned).

Discipline in the Messianic age

One of the special features in PssSol is the idea of a Davidic Messiah. He is only explicitly mentioned in psalms 17 and 18, and deserves special treatment because during the Messianic age, Jerusalem will be made holy and Gentile nations will serve it/Him (17:30). There are several references to the Messiah's discipline in these chapters (p.48: 17:42, 18:4-8). As before, we see the Messiah's discipline will be physical (18:7) but it looks like it will be more corrective than atoning (18:4,8). Also, as we have seen with discipline and fasting, this is only for the unintentional sins.

⁶⁹ Generally 'rebuke' but one of four possible meanings is “heightened *punish, discipline*”

⁷⁰ EDNT says that almost the entire semantic field of the word is used in the NT, BDAG gives examples of Wis 1:8, 12:2; Job 5:17. Also Heb 12:5; Rev 3:19.

The Messianic age

Thus far, we have seen that there are several different ways to atone for unintentional sins in the present, key methods being fasting, humbling one's soul, confession, repentance, and discipline. However, the psalms conclude with a glorious vision of a sinless Messiah ruling Israel in righteousness. The texts hint that with the coming of the Messiah, the way in which one “stays in” changes, although if the author had any detailed knowledge of how this happened, he failed to write it down in a particularly detailed or logical manner. Despite there being no obvious chronology (the genre makes this difficult), we can ascertain several things. Firstly, the psalmist says the messiah will:

...purge (καθαρίσαι) Jerusalem from Gentiles

...

And he will purge (καθαριεῖ) Jerusalem

(and make it) holy (ἐν ἁγιασμῷ) as it was even from the beginning

17:22,30b (full on p.49)

'purge' here is καθαρίζω, which elsewhere in PssSol is used in an atoning sense, but here it is more logical to understand this verb in terms of general cleansing, i.e. remove all 'unclean' things from Jerusalem (included here are Gentiles and unrighteous rulers, probably implicitly all sin). This section alludes to Zechariah 14:20-

21,⁷¹ which says that in the eschatological age everything in Jerusalem will be holy, even the “bells of the horses”!

This theme of holiness is followed up in several other passages (p.50: 17:26-27, 32, 36, 40b-41, 43). These all point to the fact that during the Messiah's rule in Jerusalem, anybody who is “unrighteous” or “not holy” (the terms are used interchangeably) will be expelled from Jerusalem or judged, and the Messiah will lead those remaining with “all righteousness”. Thus, these people “stay in” both the literal Jerusalem, and the covenant community. Only the Messiah is ever described as sinless, and it seems to be assumed that the people whom he rules over will continue to sin despite being righteous and holy, which implies some form of atonement is required. There are hints about discipline in the Messianic age, which could perhaps be a method of “staying in” (see above). In the end, Israel under the Messiah will be:

*A good generation (living) in the fear of God,
in the days of mercy.*

18:9

⁷¹ There are many allusions in PssSol 17 to Zech 14. More research is required.

“Staying in” in Paul

Anything to do with Pauline theology is hotly debated at present, and we shall try to steer around many of the main potholes for reasons of space and clarity. First, to avoid the oft repeated claims of Jewish scholars that scholars in the protestant tradition read NT theology back into Jewish texts, we shall look at the methods of “staying in” we have found in PssSol and see how they occur in Paul. We will then use *Galatians* as a starting point to study “staying in” in Paul's theology.

Fasting

There is certainly no hint in the NT, let alone in Paul, of fasting being atoning. If we accept some of the Acts tradition, we see that early Christians still fast to humble themselves before God (Acts 13:2-3), particularly when making decisions (Acts 14:23). In Paul's letters, *νηστεία* is mentioned twice, neither of which are relevant to us; however the subject of fasting is touched on several times, the most famous of which is that married couples should only fast from sexual relations for the purpose of prayer, and even then not for long (1 Cor 7:1-7). This seems to be the idea of fasting to humble oneself before God and ask Him for help, which occurs frequently in the OT.

The only debate about fasting in Paul's letters is about how much

one should observe the law, where he says that “those who eat [on a holy day], eat in honour of the Lord, since they give thanks to God; while those who abstain, abstain in honour of the Lord and give thanks to God.”⁷² Thus, Paul's opinion seems to be that fasting is a personal matter purely between your own conscience (and perhaps your wife's) and God (cf Mt 6:16-18); he certainly does not view it as atoning, in opposition to PssSol.

Discipline

There are 2 references to παιδεία, 1 to παιδευτής, and 5 to παιδεύω in Paul,⁷³ however the majority of these are not referring to the discipline of Christians.⁷⁴ Despite this, there are some sections in Paul where he talks about discipline but without using a discipline-related word.

Firstly, in reference to the abuse of the Lord's supper, Paul writes “if we are judged by the Lord, we are disciplined by the Lord so that we do not become condemned along with the world”⁷⁵ (1 Cor 11:32). This is a very confusing passage because earlier, Paul declares that some people have even fallen sick or died due to the abuse of the

⁷² Rom 14:5-6 cf Col 2:16-17

⁷³ For the sake of completeness and simplicity, I aim to treat all material traditionally ascribed to Paul. No-one argues that the disputed letters are outside the Pauline tradition and what we are looking at here is more the tradition of the churches than any views particular to Paul.

⁷⁴ e.g. Rom 2:20: a Jew calls himself “a corrector of the foolish”; 2 Cor 6:9 Paul/the Apostles have been “punished”; Tit 2:11-12: “the grace of God... training us to renounce impiety”

⁷⁵ Translation of Thiselton 2000, p.849.

meal. The discipline being talked about here is of divine origin, and there is no hint that it is atoning. Therefore, we must understand it as corrective or guiding discipline.

The most hotly debated passage is 1 Corinthians 5, which does not actually contain a discipline-related word. Paul, writing about a man “living with his father's wife” (v.1), tells the Corinthians παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός ἵνα τὸ πνεῦμα σωθῆ ἔν τῃ ἡμέρᾳ τοῦ κυρίου “to consign this man, such as he is, to Satan with a view to the destruction of the fleshly, in order that the spirit may be saved at the day of the Lord”⁷⁶ (1 Cor 5:5 cf 1 Tim 1:20). Käsemann says this “obviously entails the death of the guilty”,⁷⁷ but most commentators would link this incident with Paul's later plea to the Corinthian church to “reaffirm your love for him” and forgive him “so that he might not be overwhelmed by excessive sorrow” (2 Cor 2:5-11). The majority interpretation of this passage is that the church is viewed as the sphere of God (Col 1:13, Eph 2:12-3), so to hand someone over to Satan means to put them outside the sphere of God, i.e. into the world.⁷⁸ However, it is then difficult to understand the meaning of “for the destruction of the flesh”. Thiselton argues that “what is to be destroyed is... not primarily the physical body... (although this may or may not be secondarily entailed) but the

⁷⁶ Translation of Thiselton 2000, p.384. Argument based on Ibid., pp.395-400.

⁷⁷ Käsemann 1969, p.71

⁷⁸ Morris 1958, p.88

“fleshy” *stance of self-sufficiency*”.⁷⁹ It seems we will never know if this passage refers to physical discipline. However, it is noteworthy here that rather than PssSol's idea of punishing someone in order to “stay in”, Paul does the opposite of this by throwing someone out of the community, in order to allow him to “stay in”. This is a kind of 'pre-judgement' experience: if the person experiences judgement from the community because he does this, he will realise how much worse God's judgement will be, and hence repent. In this way, Paul hopes for the man's salvation (a hope which seems to have been fulfilled in 2 Cor) and links it with the punishment of the community, but he does not explicitly ascribe an atoning function to the act of discipline itself.

There are several more references which are easier for us to understand. “All scripture... is useful for... training (παιδεία) in righteousness” (2 Tim 3:16) should clearly be understood as “training”. Likewise, earlier in the letter “the Lord's servant” is instructed to be “correcting (παιδεύοντα) his opponents in gentleness” (2:25). In Ephesians 6:4, the author writes “fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.” Paul thus places himself firmly in the Jewish wisdom tradition.⁸⁰

⁷⁹ Thiselton 2000, p.396 (italics original)

⁸⁰ e.g. Prov 13:24,22:15; Sir 22:3-6,42:5

In PssSol, we saw that ἐλέγχω was not a popular word, and when it was used it did not refer to physical discipline, but in the disputed letters⁸¹ it is quite popular. There are cases here where it is tempting to think that the author has physical discipline in mind, for example “as for those who persist in sin, rebuke them in the presence of all, so that the rest may stand in fear” (1 Tim 5:20). However, this should be contrasted with the statement earlier in the letter that Timothy is to “instruct certain people not to teach any different doctrine... the aim of such instruction is love that comes from a pure heart, a good conscience, and sincere faith” (1:3-5). Likewise the Ephesians are instructed to “take no part in the unfruitful works of darkness, but instead expose them” (5:11), a sentiment which is repeated in a later letter, when he writes “proclaim the message... convince, rebuke and encourage, with the utmost patience in teaching” (2 Tim 4:2). In Titus, it is used synonymously⁸² with αἰτία (the idea of legal reasoning). Therefore, the word is probably not used in a physical way in the Paulines. It is always used as instructive rebuking, rather than atoning.

Therefore, there is no reference in Paul to discipline being atoning, but there are some hints that there should be discipline inside the churches to enable someone to “stay in”; not by atoning for

⁸¹ Undisputed: 1 Cor 14:24 (about verbal rebuke of an unbeliever by prophecy, possibly leading to conversion). Disputed (in addition to here): Tit 2:15.

⁸² Tit 1:9,13

their sin but rather making them realise that their life is not in accordance with God's will, perhaps like the punishment in the Synagogues.

“Staying in” in Paul

We will now focus our study of “staying in” in Paul upon Galatians, a letter which is universally accepted as Pauline, has no major textual issues, and it is dated to between 45 and 60ad.⁸³ This is the most sustained treatment of these issues in Paul, hence the obvious starting point for an investigation of this subject. The main focus of Galatians is how one maintains adherence to the religion of being “in Christ”, and the relationship between that and “doing works of the law”. It is an example of a clash between two different ways of “staying in”. Paul's argument is mostly to do with reminding the Galatians how and why they “got in” in the first place, and then he briefly compares the two worldviews of “staying in”. We will also draw upon material from elsewhere in the Paulines, particularly Romans, however in doing this, we must be careful to ensure that Paul is answering the same questions in both texts; in most of Romans he is tackling a slightly different issue, but starting from a similar position.

The claim that Galatians is about “staying in” is contentious to some scholars today, who are suspicious of the New Perspective(s) on

⁸³ Dating is a contentious issue, see Longenecker 1990, pp.lxxii-lxxxviii

Paul. However, one does not have to subscribe to this view of Paul to see that the 'justification' language of Galatians is not an appeal against works-righteousness. Sanders and others have done a good job of dispelling the myth that works-righteousness is found in Second Temple Jewish texts. Would Peter and Barnabas, some of the strongest characters in the early church have been drawn away from "justification by faith" back into "justification by works" so easily?⁸⁴ When Paul argues "if you, though a Jew, live like a Gentile... how can you compel the Gentiles to live like Jews?" (2:14), he is saying to Peter "you should not enforce your traditions upon others" (cf 2:3). All through Galatians, Paul argues *from* the position that "we ourselves are Jews and... yet we know that a person is justified not by the works of the law" (2:15-16), rather than arguing *for* it. Pelagianism is an anachronistic imposition upon the text; it is simply not how the Jews of Paul's time thought. One recent work concludes the Galatian problem was "not so much, 'How can I get saved, by works or by faith?' Instead, their interests were focused on the identity of the people of God, and whether God's salvific blessings could be fully enjoyed without observing the stipulations laid out in the scriptures."⁸⁵

The root cause of the problems in the Galatian churches is the agitators, a group who try to enforce a semi-nomistic lifestyle upon

⁸⁴ I use "Old Perspective" terms because these are its claims.

⁸⁵ Longenecker 1998, p.17

Paul's converts. Paul addresses these people continually through the letter, and we can clarify their theology by studying its manifestations. Firstly, in Paul's previous encounter with the "circumcision faction" in Antioch, Peter⁸⁶ and others were refusing to share a table with the Gentiles (2:12, presumably Christian Gentiles; 2:12b suggests Peter was separating even further from them). We can reasonably assume that this is a problem in Galatia too, because Paul uses his argument against Peter against the Galatians as well.⁸⁷ Even if this is not the case, the problem is caused by the same group of people who are in the Galatian churches. Secondly, Christians are being required to be circumcised by the agitators (5:2,12). Thirdly, people in Galatia are starting to observe "special days, and months, and seasons and years" (4:10). These three issues are related to the more physical outworkings of the Jewish law, and it seems that the "circumcision faction" is telling the Galatian Christians that in order to "stay in",⁸⁸ or perhaps to be a better Christian, they should obey certain parts of the law, as indicated by Paul's repeated warning that if they get circumcised, they will have to obey the whole law (5:3). If Paul taught similar things, he would not be persecuted (5:11). Paul claims that his opponents are trying to enslave people whom Christ

86 called Cephas (Aramaic) at certain points, probably when he or Paul wish to emphasise his Jewishness.

87 Why the NRSV chooses to limit the quotation to 2:14 is a complete mystery to me: the whole of 2:14-21 is one train of thought, and the obvious break at 3:1 is Paul coming back to his argument against the Galatians.

88 Or perhaps the agitators think it is a matter of truly "getting in"?

set free (5:1).

At the beginning of the letter, as is characteristically his style, Paul provides a hint of his argument in the blessing. In this case, Jesus “gave himself for our sins to set us free from the present evil age” (1:4). Throughout the rest of the letter, Paul insists that when a person is a Christian, they have Christ within, clothing them and being formed in them (2:20, 3:27, 4:19), and also the Holy Spirit,⁸⁹ who is in direct opposition to “the flesh”, helping them to bear good fruit (5:16-25).

It is striking that in this letter, Paul says nothing of doing things in order to “stay in” the community. The crux of his argument regarding sin is found in 2:17-20, where he says that if a Christian is a sinner this does not prove that Christ “is a servant of sin” (cf Rom 6). The somewhat cryptic verse 18 becomes clearer if we understand it as referring to the law, mentioned in verse 19. Therefore, Paul's argument runs that a Christian has been set free from the law by dying with Christ (cf Rom 7:1-6), and that they have also died to their own desires (“flesh”, cf Gal 2:20) and now have Christ living in them. Therefore why should they try to rebuild that law around them? This seems to be in reference to the tendencies of some parts of Judaism at the time to be so obsessed with violating one of the 613 laws that

⁸⁹ Cf 3:2-5. The HS is a key feature of the eschatos and resurrected Israel (Ez 37, Joel 2:28-3:3, etc.). In Acts 10:47, the Gentiles receive the Spirit and it is this, rather than their belief, which indicates that baptism is appropriate.

they made many more laws around them to 'protect' someone from breaking Torah.⁹⁰ Paul says that Christians are totally free from the law (even though they can still use the law e.g. 5:14, they are not bound by it), they have Jesus and the Spirit in them and so they no longer need a “babysitter” or “disciplinarian” (3:24). Rather the Spirit within them, which opposes any of the fleshly desires, will bear good fruit in their lives (5:22-3). We notice that the “good fruits” listed are exactly the attributes that Jesus had, so Paul is effectively saying that the Spirit transforms Christians to be Christ-like (cf Rom 12:2). Christians have totally destroyed the flesh and all its desires (5:24) and in order to “stay in”, they need to submit to the work of the Spirit rather than any law (5:23-5).

This links very nicely into much of Paul's other teaching, for example he tells the Philippians that God “who began a good work among you will bring it to completion by the day of Jesus Christ” (1:6), and instructs them to “work out your own salvation with fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his good pleasure.” (2:12b-13). Paul's prayer for the Colossians is that they will be “established in the faith” (2:7), and the author of Ephesians (closely following Paul's thought) prays that “Christ may dwell in your hearts through faith, as you are being rooted and grounded in love” (3:17). Thus, “staying in” for Paul does

⁹⁰ The very attitude which Jesus criticises (e.g. Mark 2:23-28, 7:1-23; John 5:10)

not involve *doing*, but rather a Christomorphic form of *being*. The result of this is that Jesus' death is less for the individual, but rather to create a community of humans who are, slowly but surely, becoming more Christ-like.

But what was the point of the law? If people now “stay in” by submission to the Spirit, why did God add the law after he showed that people were justified by faith (Gal 3:6-9, 16-18)? Paul's answer is quite simple: “it was added because of transgressions” (3:19, cf Rom 5:13). Romans extends Paul's argument by saying that the law was added so that “the trespass multiplied” (Rom 5:20, cf 7:7-23). Both could well be true, but in the Galatian case, the law gives a much more positive effect than in Romans.⁹¹ In Galatians, Paul is probably referring to the idea of the sacrificial system within the law, which allows Israelites, who had entered the community by faith, to “stay in” despite their sin.

Looking now at other parts of Paul, we find that this pattern of “staying in” continues throughout. Paul appeals to the Romans “to present your bodies as a living sacrifice, holy and acceptable to God” (12:1). He does not say that they should perform any ritual in this new sacrificial system, but rather they should be “transformed by the renewing of your minds, so that you may discern what is the will of God – what is good and acceptable and perfect” (12:2 cf 6:11-14).

⁹¹ Although in Romans the indirect effect is also positive: grace increases

Thus, in order to “stay in”, Paul is instructing the Romans to allow God to transform their minds. Similarly in 1 Corinthians, Paul says “your body is a temple of the Holy Spirit within you, which you have from God” (6:19), hence you should not pollute it by (in this example) visiting a prostitute.

In 1 Corinthians 5, Paul argues that the offender should be “handed over to Satan” because otherwise the Corinthian boasting will cause the sin to work its way through the church like yeast through dough. Paul then alludes to the tradition whereby during the Passover festival all yeast was removed from the house, saying “our paschal lamb, Christ, has been sacrificed. Therefore, let us celebrate the festival...” (5:7-8) In the OT, the Passover was one of the most important things to mark out who the community of God were (certainly foreigners could celebrate it, but in order to do so they had to be circumcised which is a ritual symbolising entry into the covenant community). Thus, Paul talks about Jesus in terms of a Passover sacrifice which should be celebrated by his community living in “sincerity and truth”. This again correlates with the ideas we have found in Galatians.

It is natural at this point to ask about specifically Christian rituals, the most obvious of which is the Lord's Supper which is very similar to the Passover, addressed by Paul in 1 Corinthians 11. Certainly this is a ritual exclusively for Christians (v.27), and it is obviously something

which happened frequently in the early church (Acts 20:7,11). The gospels record Jesus instructing Christians to “do this in remembrance of me” (Lk 22:19). The fundamental difference between the Lord's Supper and Passover is in the institution of it. In the case of the Passover, the entirety of Israel was to celebrate it so that they would be saved from the plight which God would inflict upon the Egyptians, however the Lord's Supper was originally only celebrated by the twelve disciples, even though we know that Jesus had many more followers than that. Neither Jesus nor the early church talk about the Lord's Supper as being something which one must do to “stay in” or “get in”, but rather to “proclaim the Lord's death” (1 Cor 11:26).

The Psalms of Solomon and Paul

We have seen that although Paul is similar to PssSol in many ways, he does not attribute atoning significance to anything which is explicitly mentioned as atoning in PssSol. Rather, Paul sees the Christian's duty to be transformed into the likeness of Jesus, the Messiah. Perhaps Paul follows some aspects of PssSol's Messianic theology, believing that the Messiah has come (although in a way different from any known Jewish expectation), and is presently leading a holy people in righteousness (PssSol 17:26, 18:8), diverting “the perceptive person from unintentional sins” (18:4) and leading “them all in holiness” (17:41) by being at work inside Christians.

Conclusions

Both PssSol and Paul radically diverge from mainstream Judaism, but in different ways. We have surveyed PssSol's ideas about “staying in” and found that the community has reworked Jewish theology because the Temple has been defiled by the Roman invaders. Instead of fasting as an important part of Yom Kippur, all the acts performed in the Temple have been removed from the community's practice and so they consider fasting by itself to be atoning for transgressions. Similarly, when one worships God by confessing sins or calling upon His name (as they would do in the Temple), it is considered to be a means of “staying in”. Finally, in some circumstances discipline is also a means of “staying in”, as is “discipline in/by poverty”. In the end, when the Messiah is ruling, he will cleanse Jerusalem and make the true people of God residing there holy, casting out those who are “sinners”. There is no strong indication of how “staying in” would function in the Messianic age. Thus, PssSol's view is that of traditional Judaism but with the Temple removed (and perhaps being embodied by the community, as at Qumran). They eagerly await a Messiah who will restore Jerusalem and lead them into all holiness.

We have also seen how Paul has turned Jewish ideas of “staying in” on their head. Rather than “staying in” by following the letter of the law, and attempting to not break it by building successive layers

of legislation around it, Paul says that Christians should not have any of these barriers but rather be transformed to be like Jesus, whose death was a one-off Atonement for everyone who believes. He has no doubt that Christians will still sin, although this tendency to sin does not affect one's ability to “stay in” nor affect the validity of Jesus' sacrifice. He mentions very little about dealing with specific sins in his letters, unlike the Torah/Mishnah and (to a lesser extent) PssSol.

We set out to compare the views of PssSol and Paul on “staying in”, and the process has been complicated because the texts do not share the same categories, are tantalisingly silent on some areas, and have different genres and Messianic ideas. From this, we can certainly see advantages in Sanders' method⁹² of comparing many texts for common ideas, however with this advantage goes the great danger of misunderstanding the genre or intent of a particular work and thus reaching false conclusions. Hopefully in this work we have avoided such pitfalls and although much more could be written about certain areas (for example the relationship between the “staying in” theology of PssSol and other Jewish literature), we have shed more light upon “staying in” in PssSol and intertestamental Judaism, and its relationship with Paul.

92 Sanders 1977

Appendix: Full PssSol Quotations

Defilement of the Temple by Jewish leaders

*Their lawless actions surpassed the gentiles before them;
they completely profaned the sanctuary of the Lord.*

1:8

*They stole from the sanctuary of God
as if there were no redeeming heir.*

*They walked on the place of sacrifice of the Lord,
(coming) from all kinds of uncleanness;
and (coming) with menstrual blood (on them), they defiled the
sacrifices as if they were common meat.*

*There was no sin they left undone in which they did not surpass
the gentiles.*

8:11-13

*They acted according to their uncleanness, just as their
ancestors;
they defiled Jerusalem and the things that had been
consecrated to the name of God.*

8:22

Defilement of Jerusalem by Gentiles

*Gentile foreigners went up to your place of sacrifice;
they arrogantly trampled (it) with their sandals.*

*Because the sons of Jerusalem defiled the sanctuary of the
Lord,
they were profaning the offerings of God with lawless acts;*
2:2-3

*For the gentiles insulted Jerusalem, trampling (her) down;
he dragged her beauty down from the throne of glory.*
2:19

Restoration of Jerusalem by the Messiah

*And he [the Messiah] will purge Jerusalem
(and make it) holy as it was even from the beginning,*
17:30b

*Our Lord is just and holy in his judgements forever,
and Israel shall praise the Lord's name in joy.
And the devout shall give thanks in the assembly of the people,
and God will be merciful to the poor to the joy of Israel.
For God is good and merciful forever,
and the synagogues of Israel will glorify the Lord's name.
The Lord's salvation (be) upon the house of Israel
(that they may be) happy forever.*
10:5-8

*Sound in Zion the signal trumpet of the sanctuary;
announce in Jerusalem the voice of one bringing good
news,*

for God has been merciful to Israel in watching over them.

11:1

Confessing/calling upon God

To whom will you be good, O God, except to those who call upon the Lord? (ἐπικαλουμένοις τὸν κύριον)

He will cleanse (καθαριεῖς) from sins the soul in confessing, in restoring, (ἐν ἔξομολογήσει, ἐν ἔξαγορίαις) so that for all these things the shame is on us, and (it shows) on our faces.

And whose sins will he forgive (ἀφήσεις⁹³) except those who have sinned?

You bless the righteous, and do not accuse them for what they sinned.

And your goodness is upon those that sin, when they repent. (ἐν μεταμελείᾳ)

9:6-7

Happy is the man whose heart is ready to call on the name of the Lord (ἐπικαλέσασθαι τὸ ὄνομα κυρίου⁹⁴);

when he remembers (ἐν τῷ μνημονεύειν) the name of the Lord, he will be saved (σωθήσεται).

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

6:1-2

93 Wright's translation uses a textual variant of ἀφήσει

94 Verbatim quote of LXX Joel 2:32 but with a change in the form of the verb to fit the context.

Physical discipline

*The one who prepares (his) back for the whip (μάστιγας) shall be
purified (καθαρισθήσεται),
for the Lord is good to those who endure discipline
(παιδείαν).*

10:2

*And we are under your yoke (ζυγόν) forever,
and (under) the whip (μάστιγα) of your discipline (παιδείας).*

7:9

*He jabbed (ἔνυξέν) me as a horse is goaded (ἵππου) to keep it
awake;
my saviour and protector at all times saved me.*

16:4

Physical discipline as atoning

*For the discipline of the righteous (for things done) in ignorance
(ἡ παιδεία τῶν δικαίων ἐν ἀγνοίᾳ)
is not the same as the destruction of the sinners.*

*In secret the righteous are disciplined
lest the sinner gloat over the righteous.*

*For he will admonish the righteous as a beloved son (νουθετήσει
δίκαιον ὡς υἱὸν ἀγαπήσεως)
and his discipline is as for a firstborn.*

*For the Lord will spare his devout,
and he will wipe away their mistakes with discipline (τὰ*

παραπτώματα αὐτῶν ἐξαλείψει ἐν παιδείᾳ).

13:7-10

*Happy is the man whom the Lord remembers with rebuking
(ἐλεγμῶ),*

*and protects from the evil way with a whip (μάστιγι)
(that he may) be cleansed (καθαρισθῆναι) from sin that it
may not increase (πληθῦναι).*

*The one who prepares (his) back for the whip shall be purified (ὁ
ἐτοιμάζων νῶτον εἰς μάστιγας καθαρισθήσεται),
for the Lord is good to those who endure discipline
(παιδείας).*

*For he will straighten the ways of the righteous,
and will not bend (them) by discipline;
and the mercy of the Lord is upon those who truly love
him.*

*And the Lord will remember his servants in mercy,
for the testimony of it (is) in the Law of the eternal
covenant,
and the testimony of the Lord (is) in the ways of men
in (his) supervision.*

10:1-4

Discipline in poverty

*With approval and happiness support my soul;
when you strengthen my soul, what has been given is
enough for me.*

For if you do not give strength,

*who can endure discipline in poverty? (παιδείαν ἐν πενίᾳ)
When a person is tried (ἐν τῷ ἐλέγχεσθαι) by his morality,
your testing (ἡ δοκιμασία) is in his flesh, and in the difficulty
[Gk: tribulation] of poverty. (ἐν θλίψει πενίας)
If the righteous endures all these things, he will
receive mercy (ἐλενηθήσεται) from the Lord.*

16:12-15

God is merciful to the poor

*And the devout shall give thanks in the assembly of the people,
and God will be merciful to the poor to the joy of Israel.*

10:6

Other possible discipline in PssSol

*... he will condemn (ἐλέγξει) sinners by the thoughts of their
hearts.*

17:25b

*He will expose (ἐλέγξει) officials and drive out sinners
by the strength of his word.*

17:36b

Messianic discipline

*This is the beauty of the king of Israel
which God knew,
to raise (ἀναστήσει) him [the Messiah] over the house of
Israel
to discipline it (παιδεῦσαι αὐτόν).*

⁴Your [God's] discipline (παιδεία) for us (is) as (for) a firstborn
son, an only child,
to divert (ἀποστέρψαι) the perceptive person from unintentional
sins (ἀμαθίας ἐν ἀγνοίᾳ),

⁵May God cleanse (καθαρίσαι) Israel for the day of mercy in
blessing,
for the appointed day when his Messiah will reign.

⁶Blessed are those born in those days,
to see the good things of the Lord
which he will do for the coming generation;

⁷(which will be) under the rod of discipline (ῥάβδον παιδείας) of the
Lord Messiah (or Lord's Messiah; χριστοῦ κυρίου),
in the fear of his God,
in wisdom of spirit,

and of righteousness and of strength,

⁸to direct people in righteous acts, in the fear of God,
to set them all in the fear of the Lord.

18:4-8

Messianic cleansing of Jerusalem

Undergird him [the Messiah] with the strength to destroy the
unrighteous rulers,
to purge (καθαρίσαι) Jerusalem from Gentiles
who trample her to destruction.

...

And he will purge (καθαριεῖ) Jerusalem

(and make it) holy (ἐν ἁγιασμῷ) as it was even from the beginning

17:22,30b

Holiness in the Messianic age

*He will gather a holy people
whom he will lead in righteousness;
and he will judge the tribes of the people
that have been made holy by the Lord their God.
He will not tolerate unrighteousness (even) to pause among
them,
and any person who knows wickedness shall not live with
them.*

*For he shall know them
that they are all children of their God.*

17:26-27

*And he will be a righteous king over them, taught by God.
There will be no unrighteousness among them in his days,
for all shall be holy,
and their king shall be the Lord Messiah*

17:32

*And he himself will be free from sin, (in order) to rule a great
people.*

*He will expose (ἐλέγξει) officials and drive out sinners
by the strength of his word.*

17:36

*Faithfully and righteously shepherding the Lord's flock,
he will not let any of them stumble in their pasture.*

*He will lead them all in holiness
and there will be no arrogance among them,
that any should be oppressed.*

17:40b-41

*His words will be purer than the finest gold, the best.
He will judge the peoples in the assemblies,
the tribes of the sanctified.*

*His words will be as the words of the holy ones,
among sanctified peoples.*

17:43

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