

# Own research in Psalms of Solomon

## 1. English version studies

### 1.1. Interesting things noticed

Comparing the righteous with other groups, the psalmist always uses 'sinners' but never 'evil' or 'wicked'. They commit wicked thoughts and acts yes. This suggests that the opposite of righteous is sin as Paul agrees.

Although most of the psalms are not specific about national boundaries of the covenant, ones such as 7 seem to imply the author thought that everyone outside Israel was unrighteous. However no real national problem can be discerned. If the psalms are only about the Israelites (more probable) then it shows the idea of the 'true Israel' as Paul had it. If not then it disproves a lot of ntw-style theories of 2<sup>nd</sup> temple Judaism. 8:23 implies all the other nations will be damned because they have gone further than God wanted in his discipline of Israel. Pss14 also implies it's only dealing with Israel

The idea of the righteous proving God right comes up in: 2:15, 3:3, 4:8, 8:7. Probably means when God judges the Israelites for their sin (ie God's judgements seemed harsh but upon closer inspection they were correct). (cf 8:7ff for good example)

#### 1.1.1. A Psalm of Solomon

:1 crying out to God for Justice during a war - will be heard (:2) because of his righteousness

:4-8 talks about his children ie Israel

:4 they had wealth and glory on the whole earth

:5 they exalted themselves - they were arrogant :6 because they did not acknowledge that this came from God

:7-8 Hebrew parallelism sins were in secret and worse than the Gentiles before them ie the Canaanites. They profaned the sanctuary of the Lord

The psalm shows the psalmist calling out to God when he is troubled by war and he believes that God will hear him because he is "full of righteousness". He has had many children (ie Israel) but unknown to him they have disobeyed God by not acknowledging him and have sinned in secret to even a greater extent than the gentiles before them.

#### 1.1.2. A Psalm of Solomon Concerning Jerusalem

:1 God did not interfere when the Pompey destroyed Jerusalem's walls. :2 They also "arrogantly trampled" the sanctuary with their sandals.

:3-5 This was because Israel had defiled the temple - they profaned the offerings of God with their lawless acts and because of this God removed them far from him

:6-7 Put in captivity because of their sins so they were abandoned - exile motif again

:8 God turned away from them because before they didn't want to talk to him so now he won't listen when they try. :9 tells us they were punished according to what they had done; which was worse than any other people group in the world

:10 Therefore the earth shall know that God is just and righteous

:11-3 To the foreigners the sins of the Israelites were bad

:14 The Psalmist feels pain over Israel's sin - belly, cf literal Is 16:11.

:15-18 God is the good judge the only righteous judge because he exposes and punishes all sin

:19-21 He will now punish the foreigners for 'insult'ing Jerusalem.

:22-23 The psalmist now asks God to stop the gentiles from running over Israel - unless He does, Israel will be destroyed

:24 zeal - cf Paul. The gentiles have gone beyond what God should have told them to do and are destroying Israel for fun now. Dragon (:25) often applied to Egypt and Neb (pss 74:14, Ezek 29:3, Neb: Jer 51:34)

:26-32 God shows his judgement on the gentiles - Pompey's death

:28-29 Pompey's sin was to not recognise that God had been using him (cf Is40-55 etc) and to try to set himself up as God.

:30-31 God alone is the person who raises people up to glory

:32 The judgement of YHWH was carried out upon Pompey to show God's glory and righteousness

:33-35 God's role is to separate and judge the righteous and the sinners. He repays sinners according to their actions. The response of the righteous is to praise God

:34 Notice eternal punishment for sinners 'to repay sinners forever' but proportionally to their sins

:36-37 God is good to those who call on him, to his servants who should praise him. Nothing here about his servants being Israel and it's already been said that many Israelites have ignored God so perhaps the faithful remnant.

### 1.1.3. A Psalm of Solomon Concerning the Righteous

:1-2 The psalmist's soul should praise YHWH the whole time - 'a good psalm to God is from a glad heart'. He realises that it is the state of the heart rather than the 'religious words' which are said.

:3 see righteousness section

:4 Those who are righteous value YHWH's correcting discipline upon them because they want to be in His presence. Inverse implies that if they do not value the discipline then they will not be in His presence.

#### **Towards a definition of righteous**

:5-8 contrasts with :9-11 the "righteous" with the "sinners".

:5 contrasts with :9 - everyone stumbles but the difference between the righteous and sinner is what they do. The righteous person relies on God whereas the sinner curses God. => righteous is someone who relies on God ????

:6 The righteous does not persist in sinning even though he may still commit sins

:7-8 The righteous person worries about sin and sins he may have accidentally committed

:10 the sinner just keeps on sinning not worrying about what will happen.

:11-12 Judgement: The sinner will suffer eternal destruction but God will "raise up" the righteous to "eternal life". Bodily or spiritual is not defined

### 1.1.4. A Conversation of Solomon with Those Trying to Impress People

:1-2 The person is hypocritical - he uses lots of words and tries to appear above other people but he is a sinner. Council see footnote.

:3-5 describe the evil things this sinner does, :6-8 call down a curse upon him that he might be exposed

:8 seems that devout = righteous. The sinners are those who quote the Law 'deceitfully' and 'who please men'. They will be driven from God's presence.

:9-13 describe the evil things the sinner does, :14-22 call down a curse upon him for his

punishment.

:9-13 The sinner tries to destroy the righteous by words and so on like the snake in the garden in Gen 3. He is never satisfied until he has destroyed all the righteous people

:14-22 He tried to impress people rather than God. Therefore he forgets about God and sins. He succumbs to greed and does not fear God.

:23-25 God will vindicate the righteous at the end of time - they are the people who fear God, they shall be saved from the deceitful and sinful people

#### **1.1.5. A Psalm of Solomon**

:1-4 God is the great judge. The author is amongst the people who know His righteous judgements.

:5-7 The people who know God call on him when they are persecuted. They promise to be faithful to God no matter what

:8-15 Total reliance on God for all things

:9-12 'feed the birds and the fish' etc so he also feeds the people of the earth. Cf sermon on the mount.

:16-17 Wealth in excess is bad, therefore the psalmist would like to be moderately wealthy and have righteousness.

:18-19 God is the king and provider for Israel - they lack no good thing

#### **1.1.6. In Hope. Of Solomon**

:1-6 The person who trusts in God is happy. God "fulfils every request from the soul that hopes in him" (:6). Perhaps eschatological (in the eyes of the title-author) but more probably actual (cf Jesus Matt 5 etc)

#### **1.1.7. Of Solomon. About Restoring**

:2 God has rejected those who hate the Israelites.

:1-10 God will defend the Israelites and treat them specially - eg :4 "you would give him [death himself] (special) instructions about us". The gentiles are a group here trying to destroy the Israelites, but God will act on their behalf.

#### **1.1.8. Of Solomon. To Victory**

:1-3 Israel being attacked the psalmist wonders when God will judge the enemies.

:4-5 Jerusalem is attacked. The psalmist wonders why

:6-13 The psalmist realises that even though on the surface they might have been righteous, underneath they were all doing evil ("Everyone committed adultery with his neighbour's wife" (:10)). In fact, they surpassed the gentiles in their sin (:13). Because of God's judgement, the whole earth knew that God was righteous (:8)

:14-17 see the footnotes, each leader of the factions wanted Pompey's help to subdue the others, so the whole of Jerusalem welcomed him with open arms. 'Make straight' (:17) ref to Is40:3 implying they'd forsaken God for Pompey. This was all God's doing (:14,5).

:18-22 Pompey took the city, killed the leaders and took their sons and daughters into slavery. Exile all over again because of their sins.

:23 God has condemned the nations of the earth - Pompey went OTT in his handling of God's assignment so he will be punished.

:24-26 God is a good judge of Israel's sin. (and a loving father for disciplining them?)  
:27-34 God is faithful to Israel. This is a petition for God to stop his disciplining of Israel lest they be destroyed by the gentiles.

#### **1.1.9. Of Solomon. For Proof**

:1-3 Begins with a historic background - the people of Israel 'neglected' (not sinned against!) God so God expelled them. This was to prove that God was "righteous". :3 God sees all people and how they behave.

:4-5 People have the power to choose between right and wrong and God oversees. At the end of time the one who does right will live with God but the one who doesn't will be destroyed. "the Lord's righteous judgements are according to the individual and the household".

:6-7 God is good to those who call upon him. He cleanses them from their sins. For those who are righteous, God "does not accuse them for what they sinned" and for all who sin God will forgive them when they repent.

:8-11 The psalmist then talks in more specific terms about Israel and the covenant that God made with them asking God to remember it. Did he just describe the covenant?

Look at the structure of this psalm - 3 sections only the middle is the defn of "righteousness by works" (ie someone is marked as righteous because of what they do). 1<sup>st</sup> is Israel going to exile for their sins, 2<sup>nd</sup> is about righteousness 3<sup>rd</sup> is about Israel in the present - trying to imply that because they are now doing right they should be allowed back into their land? (would support ntw)... Lots of interpretations are possible though.

#### **1.1.10. A Hymn of Solomon**

:1-4 Discipline is good - if the righteous (= those "whom the Lord remembers" (:1)) expect and endure discipline, their ways will be strengthened. YHWH's mercy is on those who truly love Him.

:5-8 YHWH will be merciful to Israel because of his covenant.

#### **1.1.11. Of Solomon. In Anticipation**

:1-9 God has looked after Israel and will do until the end of time. Therefore we should revolt under the glory of the Lord.

#### **1.1.12. Of Solomon. About the Tongue of Criminals**

:1-3 Contrast between the criminal/wicked and the innocent man.

:4 Petition for God to destroy the criminals

:5 Petition for God to protect the innocent

:6 Petition for God to judge Israel and remove all the wicked people so that they can "inherit the Lord's promises"

#### **1.1.13. Of Solomon. A Psalm: Comfort for the Righteous**

:1-4 Wild animals attacked but God protected the psalmist and his friends.

:5 is difficult to work out or translate.

:6 the sinners will be destroyed but the righteous will not.

:7-10 The righteous will be disciplined in secret to stop the sinners "gloat"ing over them.

:11 eternal life for the righteous, eternal destruction for the sinners

:12 devout as a synonym for righteous

#### 1.1.14. A Hymn of Solomon

:1 God is faithful to those who 'truly love him' but they will be disciplined

:2 These are the people who follow his commandments

:3-5 God's devout will live by his law for eternity - Israel is the 'portion and inheritance of God'

:6-7 Contrast again made to sinners who do not follow God's laws

:8 God knows everything about a man's heart

:9-10 Sinners go to destruction but the righteous will "inherit life in happiness"

#### 1.1.15. A Psalm of Solomon with Song

:1-2 God saves the poor and the weak - the only person who is powerful is one who gets his strength from YHWH.

:3 is just weird doesn't seem to fit in really.

:4-5 Someone who follows YHWH's command will not be touched by evil. There is fire which goes out to destroy sinners; the righteous will not be touched by it.

:6-9 God has put a mark on those destined for destruction and those destined for glory.

Contrast between the two marks - God's people will never be touched by 'famine, sword or death' whereas the sinners will.

:10-12 sinners will be pursued by their actions' down to hell on the day of judgement and 'perish forever'.

:13 But those who 'fear YHWH' will be saved by God's mercy.

#### 1.1.16. A Hymn of Solomon. For Help for the Devout

:1-4 The psalmist fell away but God bought him back to Himself

:5 Therefore the psalmist will praise God who did not abandon him to destruction

:6-8 He asks God to protect him from any sins

:9-11 And then asks for protection and God to guide his hands to serve Him.

:12-14 God supports the person while he tests him

:15 If the person endures these tests then he will receive mercy from YHWH

#### 1.1.17. A Psalm of Solomon, with Song, to the King

:1-3 God is the king of Israel, he will help people into eternity

:4 God promised that a descendant of David would sit on the throne forever

:5-6 but because of Israel's sin they were ruled over by the gentiles.

:7-10 God punished the gentiles for their sin using another gentile, Pompey. God is faithful to the Israelites.

:11-14 Pompey didn't know God and so acted against God in Jerusalem

:15 His influence caused many in Jerusalem to follow his ways.

:16-18a "Those who loved the assemblies of the devout" fled Jerusalem and were scattered throughout the world

:18b-20 God caused a drought to occur because of their sin

:21-25 The psalmist asks for God to raise up a king who is a son of David to rule over Israel - to destroy the unrighteous and sinners from Israel and also to destroy the "unlawful nations". "he will condemn sinners by the thoughts of their hearts"

:26-29 The son of David will gather the people and judge them to remove all unrighteousness. He will 'distribute the land amongst them' but Moses had already done that? Deut 30 stuff? He will expel all foreigners from them and has authority to judge all the nations. Very high christology here...

:30a the gentiles will serve him - he will extend the kingdom to rule over the world.

:30b He will make Jerusalem holy 'as it was in the beginning'

:31 people will bring gifts to Jerusalem from the whole earth

:32 this king will be the 'Lord Messiah'.

:33-4a This king will not rely on human weapons for war but he will trust in God

:34b-35 He will be compassionate to the nations who revere him and will bless "the Lord's people".

:36 He will be free from sin so that he can rule his people properly (Does this mean that even though he was righteous previously he could still sin?).

:37-39a The Spirit will make him strong and wise

:39b-40a No-one will be able to overcome him because he trusts in God

:40b-42 The king will lead "the Lord's flock" "in all holyness" (:41). God has raised him up to this position (:42)

:43-44 he will be a good judge and his words 'as the words of the holy ones'.

:45-46 Petition for YHWH to send this king.

#### **1.1.18. A Psalm of Solomon About the Lord Messiah**

:1-4 God looks after Israel and disciplines them as a loving son.

:5 asks God to cleanse sin from Israel for the day when the Messiah reigns.

:6-9 The king will teach people to do righteous acts to please God; everyone will live in fear of YHWH

:10-12 YHWH created the whole world and he will be faithful to His promises.

## 1.2. Uses of **-דִּי־**

**-דִּי־** Seems mostly to be about loving YHWH.

### Categories

Unknown: 4:8,10, 5:17, 13:6-11, 14:2, 15:3,4,7,8, 16:15, 17:19

Loves YHWH: 10:3

Obeys the law: 17:22

Moral: 1:2,3, 2:12,34?,35?, 3 (Whole chapter),4:24,8:6, 9:3,4,5,7, 12:5, 14:9, 17:27,32, 18:8

Covenant membership Individual: 2:34?,35?

Community: 2:12?

God as Good Judge: 2:10,15,18,32, 5:1, 8:7,8,23-26, 9:2,4,5, 10:5,

Human as Good Judge: 17:23,26,29,32,37,40,18:7

### 1.2.1. A Psalm of Solomon

:2,3 The Psalmist considers himself to be "full of righteousness" because he has "prospered" and "had many children". **MORAL INDIVIDUAL**

### 1.2.2. A Psalm of Solomon Concerning Jerusalem

:10 "The earth shall know all your righteous judgements, O God"

Israel's punishment for turning away from God was worse than the punishment of other nations who had not heard from God (Paul: both the same - Rom 1-3). God was punishing them in order to show that he was a righteous judge to the whole world. **GOOD JUDGE**

:12 'they [the foreigners] held up their [the Israelites] unrighteousness to contempt.'

Because the Israelites had forsaken God and were doing sins which even seemed bad to the foreigners, the foreigners were thinking that Israel as a whole were unrighteous ie did not obey the law. It could be argued that the foreigners thought that therefore the Israelites were not 'true' ie were not in the covenant but a natural reading would suggest otherwise. **MORAL INDIVIDUAL** (possibly **COVENANT MEMBERSHIP**)

:15,18 "I shall prove you right O God" - I shall prove that your judgements are righteous. **GOOD JUDGE**

:32 God is the great and righteous king **GOOD JUDGE**

:34 He is to separate between 'the righteous' and 'the sinner' both singular implying a righteous person rather than community. **MORAL/COVENANTAL INDIVIDUAL**

:35 He is to 'show mercy on the righteous (keeping him) from the humiliation of the sinner' and to 'repay the sinner for what he has done to the righteous'. This is difficult to place the usage of righteous as it could be moral or covenantal. It seems Hebrew parallelism with verse 34 (as shown by the last line of each of those verses - 'to repay sinners forever according to their actions' (:34) and 'to repay the sinner for what he has done to the righteous' (:35). It could be argued either way but probably more covenantal in this context due to the context being Israel. **MORAL/COVENANTAL INDIVIDUAL**

### 1.2.3. A Psalm of Solomon Concerning the Righteous

It seems all the uses of righteous here are in contrast with those of sinners. It's impossible to tell whether they are talking covenantal or moral righteousness. But see commentary we can form a slight defn of what a righteous person is by comparing him to the sinner. **MORAL INDIVIDUAL/COMMUNITY**

#### 1.2.4. A Conversation of Solomon with Those Trying to Impress People

:8 Those who are devout are those who are righteous. They do not do all the things above which are against the law. Very similar to 3:3. What does "prove God's judgements right" mean?...

:24 people commit unrighteousness arrogantly but God is a "powerful judge" of righteousness.

**MORAL**

#### 1.2.5. A Psalm of Solomon

:1 **GOOD JUDGE**

:17 being satisfied with righteousness is a blessing. No help in defining it.

#### 1.2.6. In Hope. Of Solomon

#### 1.2.7. Of Solomon. About Restoring

#### 1.2.8. Of Solomon. To Victory

:6 They tried to live moral lives. **MORAL**

:7-8 God was correct to judge them upon second thoughts because they had sinned in so many ways. **GOOD JUDGE**

:23-26 All these talk about God being just in judging Israel's sin. **GOOD JUDGE.**

#### 1.2.9. Of Solomon. For Proof

:2 God had to punish Israel by sending them into exile because he is a righteous judge. **GOOD JUDGE**

:3 "The righteousness of your devout is before you" this must be moral rather than covenantal. **MORAL**

#### Towards a defn from :4-7

:7 "You bless the righteous, and do not accuse them for what they sinned. / And your goodness is upon those that sin, when they repent."

The righteous will be blessed. They do sin. Is this a Hebrew parallelism? Or is it defining righteous and goodness as two different groups? Probably the former ie Hebrew parallelism.

:4-5 Humans have the power to choose right and wrong (lit righteousness and unrighteousness) in "the works of our hands". Therefore righteousness and unrighteousness is something *which humans choose to do*. Also several **GOOD JUDGE** parts. **MORAL.**

#### 1.2.10. A Hymn of Solomon

:3 The righteous person's ways are straightened by the discipline of YHWH, but His mercy is upon him. The "righteous person" therefore is one who loves YHWH. **LOVES YHWH**

:5 **GOOD JUDGE**

#### 1.2.11. Of Solomon. In Anticipation

#### 1.2.12. Of Solomon. About the Tongue of Criminals

:5 The Psalmist asks YHWH to protect person who hates the unrighteous (ie the wicked as seen



here). This unrighteous is being used as a synonym for wicked or criminal which has been earlier defined as being by their actions (:1-3). **MORAL**

### 1.2.13. Of Solomon. A Psalm: Comfort for the Righteous

:6-12 contrast between righteous and sinners. The language is that of a community. The righteous are disciplined whereas the sinners are destroyed. Not enough information to define moral/covenantal.

### 1.2.14. A Hymn of Solomon

:2 "To those who live in the righteousness of His commandments"  
God's commandments are good and righteous and people who live by them are living in righteousness. Looking at the parallelism with :1 could perhaps be similar "those who truly love him" and those who live by the law. Perhaps further law is parallel to the discipline????  
Unknown.

:9 contrast between the group of people called the righteous and the group called the sinners. The righteous are those who obey God's laws and love God, whereas the sinners are those who ignore God. **MORAL**

### 1.2.15. A Psalm of Solomon with Song

:3 The 'righteous heart' sings psalms to YHWH. Not enough information here.

:4 the unrighteous group of people are destroyed by the flames... Not enough information.

:6-7 "God's mark is on the righteous". Obviously a set of people being talked about in the two references here. Could be covenant membership - even though Israel was denoted by circumcision there were those who were unfaithful. Could be moral righteousness as well. Not enough information.

### 1.2.16. A Hymn of Solomon. For Help for the Devout

:15 "If the righteous endures all these things"

Following a section about trials and temptations and asking God to protect him, the righteous person will receive mercy from YHWH if he endures the tests. This could be taken either way - moral because someone must be righteous morally and also endure the tests of God. Also could be taken covenantally in terms of if the person is in the covenant community **and** endures the tests of God he will be saved

### 1.2.17. A Psalm of Solomon, with Song, to the King

:19 "there was no one among them / who practised righteousness or justice". Because of this, God caused a drought. :20 says that the king was a "criminal", the "judge disobedient" and the "people sinners". These are obviously examples of the unrighteousness which was being practised - very similar to Romans.

However, who is the 'them'? obviously the unfaithful Israelites. So can we tell if this is moral or covenantal? Could be argued either way...

:22 "destroy the unrighteous rulers". This is in the section about Israel. The two types of ruler mentioned previously are in :20 - the king is a 'criminal' and the judges were 'disobedient'. A

criminal is one who breaks the law and one who is disobedient is one who does not obey the law, therefore the psalmist is talking about obeying the law and the king is to destroy all those who do not obey the law.

:23 "in wisdom and in righteousness". The son of David will drive out the sinners in righteousness. Used towards God, this righteousness would imply his good judgements, and likewise to the Messiah. **GOOD JUDGE**

:26,29 Same as 23 - "He will gather a holy people whom he will lead in righteousness". **GOOD JUDGE**

:27 This is the clincher - unrighteousness cannot live amongst those people in the covenant, and is paralleled with wickedness in the following line. This shows that someone could be in the community of the faithful and still be unrighteous, however the king will not allow this any more. **MORAL**

:29 cf :26

:32 "he will be a righteous king over them". As in :23 **GOOD JUDGE**

:32 "There will be no unrighteousness among them" because the king is a righteous judge. This parallels with the line below "for all shall be holy" ie set apart for the service of God and they will be doing good things and not doing wicked things. **MORAL**

:37 The HS will help him 'with strength and righteousness'. **GOOD JUDGE**

:40 'faithfully and righteously shepherding the Lord's flock'. **GOOD JUDGE**

### 1.2.18. A Psalm of Solomon About the Lord Messiah

:7 same as 17:40 etc

:8 'to direct people in righteous acts, in the fear of God'. The acts themselves are described as righteous implying the good things people do are righteous. **MORAL**

## 2. Things to notice in the Greek version

### 2.1. Interesting things

77 -δικ- words.

Pss 6,7,11 have no -δικ- words in them

4847 words in total

'prop' is the proportion of -δικ- words to verses

Uses of δικ- (bold is αδικ-):	αδικ-	δικ-	total	verses	prop
1: 2,3	0	2	2	8	0.25
2: 10, <b>12</b> ,15 (*2),18,32,34,35 (*2)	1	8	9	37	0.24
3: 3 (*2), 4, 5 (*2), 6 (*2), 7, <b>7</b> , 11	1	9	10	12	0.83
4: 8 (*2), <b>10</b> , 24, <b>24</b>	2	3	5	25	0.20
5: 1,17 (*2)	0	3	3	19	0.16
6:	0	0	0	6	0.00
7:	0	0	0	10	0.00
8: 6,7,8,23,24,25,26 (*2)	0	8	8	34	0.24
9: 2 (*3),3, <b>3</b> ,4 (*2), <b>4</b> ,5 (*2), <b>5</b> ,7	3	9	12	11	1.09
10: 3,5	0	2	2	8	0.25
11:	0	0	0	9	0.00
12: <b>5</b>	1	0	1	6	0.17
13: 6,7,8 (*2), 9,11	0	6	6	12	0.50
14: 2,9	0	2	2	10	0.20
15: 3, <b>4</b> ,6,7	1	3	4	13	0.31
16: 15	0	1	1	15	0.07
17: 19, <b>22</b> ,23,26, <b>27</b> ,29,32, <b>32</b> ,37,40	3	7	10	46	0.22
18: 7,8	0	2	2	12	0.17