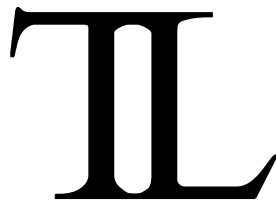


# The Psalms of Solomon



The Psalms of Solomon

Facing Greek – English Text



Timothy A. Lee Publishing

The Psalms of Solomon: Facing Greek – English Text

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First Edition 2024

ISBN: 978-1-916854-89-5

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# Introduction

This is a facing parallel edition for The Psalms of Solomon. The purpose of this book and its series is to encourage students, scholars, and interested lay persons to read and study numerous Early Jewish Writings that have been marginalised for too long in scholarship. The book displays the Early Jewish Writings in an ancient language alongside a facing English translation for comparison.

The Psalms of Solomon are a response to the crisis of the Roman conquest of Judea and Jerusalem (63 BCE). These 18 psalms are extant in Greek and Syriac translations from a (likely) Hebrew original.<sup>1</sup> They are dated shortly after the death of Pompey 48 BCE.<sup>2</sup> The community behind the Psalms is debated. Historically they were considered Pharisees, because the Psalms (2, 8, 17) are scathing towards the Hasmonean kings. However, sectarianism is now known to have been more diverse than previously thought, so they authors are not necessarily Pharisees.

They are of historical and theological significance. Historically, the Roman invasion of Judea is eluded to in the opening lament (distress, war: 1.1–2; polluted holy things (i.e. temple) 1.8), but referenced explicitly in Psalms 2, 8, and 17. The Temple was besieged and conquered by defiled men (2.1–2), but later the conqueror was murdered on the Egyptian coast (2.26–31

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<sup>1</sup> This is based on based on Semitic syntax in the Greek text.

<sup>2</sup> See 2.26–31 which refer to his death in Egypt.

= Pompey in 48 BCE). Psalm 17.12 (cf. 8.15–22) speaks of the Davidic monarchy being usurped and people deported by someone from the West, i.e. Rome.

Theologically, the Psalms speak of divine judgement for sins in Jerusalem (1, 2, 8, 17). The Roman conquest act as judge, yet are judged themselves, just like the Assyrians and Babylonians. Eschatologically, the Psalms speak of both resurrection and destruction (e.g., 2.31, 3.12). And the Psalms contain a rare mention of messianism among the early Jewish writings. They reference the coming Messiah/Christ (Psalm 17) who is a king and son of David (17.32, also son of David 21).

The name Solomon was associated with psalms who is said to have composed 1,005 songs and 3,000 proverbs (1 Kings 5.12 = 1 Kings 4.32 ET). Although lost, the Psalms were listed in Codex Alexandrinus as following 1 and 2 Clement. This places them right on the edge of some Septuagint lists, although they are more naturally not considered part of the Septuagint, rather Pseudepigrapha, or as this series is titled simply early Jewish writings. The base text is that of Swete's edition which is based on the Vatican manuscript Codex Romanus. I mark differences against However, for a modern critical edition, see Felix Albrecht's Göttingen edition.<sup>3</sup>

## What are Early Jewish Writings?

This series of early Jewish writings is unique for it presents Greek, Latin, Ethiopic, or Syriac texts alongside an English translation. This allows students, scholars, and interested lay persons to get into these marginalised texts quickly and without the need for unaffordable editions. The works included in this series are those not found in the Rabbinic Bible, Christian

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<sup>3</sup> Felix Albrecht (ed.) *Psalmi Salomonis*. Göttingen: Vandenhoeck & Ruprecht, 2018.



deuterocanonical works (or apocrypha), and Hellenistic Jewish works such as Josephus and Philo. They reflect different theologies and a pluriformity of beliefs unknown in Judaism until being rediscovered in the last few centuries. These writings contain numerous genres popular from the period. These include: Apocalyptic writings (e.g., 1 Enoch, 4 Ezra, 2 Baruch, Sibylline Oracles); Rewritten Scripture (e.g., Jubilees, the Genesis Apocryphon, the Temple Scroll, Liber Antiquitatum Biblicarum, Josephus' Jewish Antiquities); Psalms, and Prayers (e.g., The Psalms of Solomon, additional Psalms); Legends (e.g., the Letter of Aristeas); Testaments (e.g., Testament of Twelve Patriarchs, Testament of Abraham); and more explicitly Hellenistic works (e.g., Exagoge).

These books have historically been referred to as pseudepigrapha (singular pseudepigraphon); however, growing awareness of the problems with this term have led me to disregard it in place of the more neutral 'early Jewish writings'. There are two main problems with the term pseudepigrapha.

Firstly, it involves anachronistic value judgements of different corpus when the boundaries were not so clear.<sup>4</sup> For instance, 4 Ezra is normally included among the Pseudepigrapha since it is not found in the Septuagint, but from the eighth century it began to be included among the Latin Vulgate with Christian additions in a work known as 2 Esdras, so is found in many Catholic and Anglican Bibles today. Likewise, Jubilees and 1 Enoch are found in the Ethiopic Bible and so canonical for the Ethiopian Orthodox church and Beta Israel (Ethiopian Jews).<sup>5</sup>

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<sup>4</sup> See Hindy Najman. "The Vitality of Scripture Within and Beyond the "Canon"" In: *Journal for the Study of Judaism* 43 (2012), pp. 497–518.

<sup>5</sup> Likewise, the Psalms of Solomon and Book of Odes are sometimes also included among the Deuterocanonical works since they are preserved in several Septuagint manuscripts.

Secondly, the term pseudepigrapha contains the idea of forgery and falsehood which degrades the works.<sup>6</sup> It is probable that many of these works were not written to deceive, but followed the accepted literary conventions of the day in a culture for whom our modern concepts of authority would be alien. The place use of pseudepigrapha was contested in the early church.<sup>7</sup> We should not assume these writings are frauds, or literary devices that the audience were expected to recognise. Michael Stone argues a kernel of actual visionary activity or religious experience lies behind many of these visions.<sup>8</sup> Philip Alexander also finds it possible the scribes were inspired interpreters like the Teacher of Righteousness at Qumran (1QpHab 7.4-5), though thinks it more likely the authors received traditions they believed originated with figures such as Moses.<sup>9</sup> Origen adopted an eclectic position where he considered some works neither genuine, nor spurious, but mixed and thus for for (cautious) use (Commentary on John 13.104).<sup>10</sup>

Initially, these writings were accepted as authoritative in many Jewish and Christians communities. However, they came to be rejected by the Jews and most of the church, especially in the

<sup>6</sup> James C. VanderKam. *An Introduction to Early Judaism. Second Edition.* Eerdmans: Grand Rapids, MI, 2022, p. 56. The Oxford English Dictionary simply defines the pseudepigrapha as spurious (i.e. fake) writings.

<sup>7</sup> The term pseudepigrapha was used by the Church Fathers. Eusebius quotes Serapion of Antioch (c. 200 CE) who speaks of rejecting works false ascribed to Peter, such as the ‘Gospel of Peter’ (Eccl. Hist. 6.12.3)

τὰ δὲ ὀνόματι αὐτῶν **ψευδεπίγραφα** ἔμπειροι παραιτούμεθα

‘the writings which **falsely ascribe** their names we reject intelligently.’

<sup>8</sup> Michael E. Stone. *Ancient Judaism. New Visions and Views.* Grand Rapids, MI: Eerdmans, 2011, p. 90.

<sup>9</sup> Philip S. Alexander. “Retelling the Old Testament.” In: *It is Written: Scripture Citing Scripture. Essays in Honour of Barnabas Lindars, SSF.* ed. by D. A. Carson and H. G. M. Williamson. Cambridge: Cambridge University Press, 1988, pp. 99–121, p. 101.

<sup>10</sup> Πέτρου κηρύγματος ... ἐξετάζοντας καὶ περὶ τοῦ βιβλίου, πότερόν ποτε γνήσιόν ἐστιν ἢ νόθον ἢ μικτόν.

“The Preaching of Peter ... we would have to examine whether it is genuine at all, or spurious, or a mixture.” (Origen, Commentary on John 13.104, cited William Adler. “The Pseudepigrapha in the Early Church.” In: *The Canon Debate.* Ed. by Lee Martin McDonald and James A. Sanders. Peabody, MA: Hendrickson, 2002, pp. 211–228, p. 215)

Western Catholic tradition (which includes Protestants). Take, for example, 1 Enoch which was cited as authoritative in the Epistle of Jude, and the Epistle of Barnabas (Barn. 4.3). A century later (c. 200 CE) Tertullian still considered this book to be authoritative scripture given its use in the New Testament Epistle of Jude, while recognising it was not received by some and rejected by the Jews.<sup>11</sup> Tertullian goes on to explain that 1 Enoch had been rejected in part given the impossibility of it surviving the flood. A few years later, Origen labelled the works apocrypha, but not in a disparaging way.<sup>12</sup> Due to hesitancy over their origins, they never circulated widely in the church or synagogue and so were not included among the fourth century canon lists. Some works such as Jubilees and 1 Enoch were translated around the fifth century from Greek into Ethiopian where they remained part of a church untouched by Catholic influence after the Christological debates and split of the 4th and 5th centuries.

## Why Read these Writings?

There are several reasons why these writings should be read. Firstly, these texts were very important for many people in early Judaism and the early church so they should be for us, whether a Jew or Christian. In several communities, many of these works were authoritative and even considered scripture on par with the books that we now consider Scripture. The Dead Sea Scroll community (almost certainly Essenes) had more copies (and often luxurious ones) of 1 Enoch, Jubilees, and the Temple Scroll

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<sup>11</sup> Scio scripturam Enoch, quae hunc ordinem angelis dedit, non recipi a quibusdam quia nec in armarium Iudaicum admittitur... Eo accedit quod Enoch apud Iudam apostolum testimonium possidet.

‘I know that the scripture of Enoch, which has given this order to angels, is not received by some people, because it is not admitted into the Jewish chest ... To these considerations is added the fact that Enoch possesses a testimony in the Apostle Jude.’ (*de cultu Feminarum* 1.3)

<sup>12</sup> *ibid.*, pp. 214–215.

than most books of scripture. In fact, as mentioned previously, books like 4 Ezra, Jubilees, and 1 Enoch are still considered scripture by various churches and Jewish groups today.

Secondly, the Pseudepigrapha is saturated with examples of early Jewish biblical interpretation. If one wants to know how Jews and early Christians understood scripture they should study the exegetical practices employed in these writings. They contain some of the earliest examples of biblical hermeneutics, commentary, and theological reasoning. These texts record developing and competing theologies of determinism, free-will, messianism, resurrection, and the origins of evil.

Thirdly, related to this, reading these texts are important for correcting false ideas about early Judaism. In Protestant scholarship since the days of Martin Luther, later ideas of legalism, often inspired by narrow readings of Rabbinical Judaism were assumed to reflect the scene in Second Temple Judaism. However, reading these writings, and the Dead Sea Scrolls shows this not to be exactly the case.

Fourthly, for Christians the New Testament itself quotes and depends upon these writings. Here are three examples. Jude 14 cites 1 Enoch 1.9 with the same formula the synoptic gospels use to cite Isaiah.<sup>13</sup> Likewise, Paul makes a typological reference of Jesus being a rock that followed the Israelites in the wilderness (1 Corinthians 10.4). Liber Antiquitatum Biblicarum (sometimes labelled Pseudo-Philo) describes a well of water following the Israelites to miraculously water them in the Exodus (LAB 10.7). This – by extension – implies the rock Moses struck to supply water (Exodus 17.6) is supposed to have miraculously followed them – a theme developed further in Rabbinic literature.

<sup>13</sup> Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδάμ Ἐνώχ λέγων.

‘about these things Enoch the seventh from Adam prophesied’ (Jude 14)

Καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν

‘Well did Isaiah prophesy concerning you’ (Mark 7.6)

καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας

‘Well did Isaiah prophesy of you’ (Matt 15.7)

Finally, the magicians who assist Pharoah during the plagues of Egypt are never named in Exodus. However, 2 Timothy 3.8 supplies the names Jamnes and Mambres. Origen notes these names are found in a secret (pseudepigraphical) work titled ‘the book of Jamnes and Mambres’ (Commentariorum Series 117)<sup>14</sup>

Fifthly, these writings were not only read throughout early Judaism and the early church, but even more recently. It was used in debates over the origins of native Americans in the New World.<sup>15</sup> One might think Protestants have flatly rejected them with an insistence on *sola scriptura*. However, history is more complex. Bruce Metzger draws attention to one unexpected allusion to 4 Ezra by none other than Hugh Latimer, one of the architects of the English Reformation.<sup>16</sup> The spot where he was burned alive is marked with a cross on Broad Street in Oxford. On the stake with his fellow reformer Nicholas Ridley, Latimer echoed 4 Ezra,

Play the man, Master Ridley; we shall this day light such a candle, by God’s grace, in England, as I trust shall never be put out.

I will light a lamp of understanding in your heart which will not be put out until the things have ended about which you will write. (4 Ezra 14.25)

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<sup>14</sup> item quod ait »sicut Iamnes et Mambres restiterunt Moysi« non invenitur publicis libris, sed in libro secreto qui suprascribitur liber Iamnes et Mambres.

Likewise, what he says, “as Jamnes and Mambres resisted Moses,” is not found in public books, but in a secret book which is titled the book of Jamnes and Mambres.

(This section of his commentary is only extant in its Latin translation.)

<sup>15</sup> Michael E. Stone. *Fourth Ezra*. Hermeneia—A Critical and Historical Commentary on the Bible. Minneapolis, MN: Fortress Press, 1990, p. 47.

<sup>16</sup> B. M. Metzger. “The Fourth Book of Ezra.” In: *The Old Testament Pseudepigrapha. Volume One*. Ed. by James H. Charlesworth. Garden City, N.Y: Doubleday, 1983, pp. 517–560, p. 523.

I suggest these writings are not only relevant to Jews, and Catholics, but also to Protestant heirs of Latimer.

## Further Study

If you want more commentary on the English texts, then you can consult the two-volume collection of English translations by James Charlesworth.<sup>17</sup> This collection spurred on modern study into the Pseudepigrapha.<sup>18</sup> Since the 1980s more collections of texts have been added.<sup>19</sup> And recently a more student-friendly anthology with helpful introductions has appeared.<sup>20</sup> There are also several good introductions to these early Jewish writings, but pride of place goes to George W. E. Nickelsburg, *Jewish Literature between the Bible and the Mishnah*.<sup>21</sup>

## Sources

The Greek text is that found in H. B. Swete *An Introduction to The Old Testament In Greek* (Cambridge: CUP, 1900). This

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<sup>17</sup> James H Charlesworth, ed. *The Old Testament Pseudepigrapha. Two Volumes*. Garden City, N.Y: Doubleday, 1983-85.

<sup>18</sup> This supplants R. H. Charles, ed. *The Apocrypha and Pseudepigrapha of the Old Testament in English. Two Volumes*. Clarendon Press: Oxford, 1913.

<sup>19</sup> Richard Bauckham, James R. Davila, and Alex Panayotov, eds. *Old Testament Pseudepigrapha. More Noncanonical Scriptures*. Eerdmans: Grand Rapids, MI, 2013.

<sup>20</sup> E.g., Brad Embry, Ronald Herms, and Archie T. Wright, eds. *Early Jewish Literature. An Anthology. Two Volumes*. Grand Rapids, MI: Eerdmans, 2018.

<sup>21</sup> George W. E. Nickelsburg. *Jewish Literature between the Bible and the Mishnah. Second Edition*. Minneapolis, MN: Fortress Press, 2005. For an introduction to the setting and academic questions of the period, see Matthias Henze and Rodney A. Werline. *Early Judaism and Its Modern Interpreters*. Atlanta, GA: SBL Press, 2020. For a simple introduction just to the Pseudepigrapha see Daniel M. Gurtner. *Introducing the Pseudepigrapha of Second Temple Judaism. Message, Content, and Significance*. Grand Rapids, MI: Baker Academic, 2020.

text is in the public domain. I list any differences against Rahlfs' Septuaginta in a critical apparatus.

The English text is my own updating of G. Buchanan Gray, "*The Psalms of Solomon*" in R.H. Charles, ed., *The Apocrypha and Pseudepigrapha of the Old Testament, Vol. 2*. Oxford: The Clarendon Press, 1913. This text is in the public domain. I have thoroughly updated the language, made the odd adjustment, and retained only a few footnotes of historical interest. It aims to be a literal English edition that assists with reading the Greek text.

## Contact

If a reader finds an issue with this book, or wishes to suggest an improvement, please email: [corrections@timothyalee.com](mailto:corrections@timothyalee.com).

## Acknowledgments

My interest in these writings stems from the encouragement Hindy Najman gave to me to read broadly and to read ancient biblical interpretation. Through her Oxford Biblical Interpretation Seminars during my MPhil, I had my mind blown open by the whole new world of fascinating text to explore. So, I thank Hindy for all the encouragement she has given me and all her students in Oxford. Through my ongoing studies, now in Cambridge, I have continued to engage with many of these texts, especially rewritten scriptures(/Bible), or as Molly Zahn would say simply 'reuse'. Discussions with the late Jim Aitken, and now Nathan MacDonald have also been fruitful. When I did not find any useful resources that laid out English translations alongside ancient languages, I decided to create this series myself. I hope these books will be as useful to many people, just as they were useful to me.

*Emmanuel College, Cambridge*

*24<sup>th</sup> April, 2024.*

Timothy A. Lee



- 2** Alien nations ascended your altar<sup>1</sup>,  
They trampled (it) proudly with their sandals;
- 3** Because the sons of Jerusalem had defiled the holy things  
of the Lord,  
Had profaned with iniquities the offerings of God.
- 4** Therefore he said: Cast them far from me;  
He has not prospered them.
- 5** The good of his glory, was despised before God,  
It was utterly dishonoured;
- 6** The sons and the daughters were in grievous captivity,  
Sealed<sup>2</sup> (was) their neck, branded<sup>3</sup> (was it) among the  
nations.
- 7** According to their sins has he done to them,  
For he has left them in the hands of them that pre-  
vailed.
- 8** He has turned away his face from pitying them,  
Young and old and their children together;  
For they had done evil one and all, in not listening.
- 9** And the heavens were angry,  
And the earth abhorred them;  
For no man upon it had done what they did,
- 10** And the earth recognised<sup>4</sup> all your righteous judgements,  
O God.
- 11** They set the sons of Jerusalem to be mocked at in return  
for (the) prostitutes in her;  
Every traveller entered in the full light of day.
- 12** They made mock with their transgressions, as they them-

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<sup>1</sup>The writer singles out for mention not Pompey's personal intrusion into the Holy of Hollies (Jos. Ant. 14.4.4, War 1.7.6), but the irreverent treatment of the altar in front of the Temple by the Roman soldiers. To this Josephus does not specifically refer (but see War. 1.7.5).

<sup>2</sup>with (in) a seal

<sup>3</sup>with a slave-brand

<sup>4</sup>will recognise

- 13 καὶ θυγατέρες Ἱερουσαλήμ βέβηλοι κατὰ τὸ κρίμα σου,  
ἀνθ' ὧν αὐταὶ ἐμιαίωσαν αὐτὰς ἐν φυρμῶ ἀναμίξεως
- 14 τὴν κοιλίαν μου καὶ τὰ σπλάγχνα μου πονῶ ἐπὶ τούτοις.
- 15 ἐγὼ δικαιώσω σε, ὁ θεός, ἐν εὐθύτητι καρδίας·  
ὅτι ἐν τοῖς κρίμασίν σου ἡ δικαιοσύνη σου, ὁ θεός.
- 16 ὅτι ἀπέδωκας τοῖς ἁμαρτωλοῖς κατὰ τὰ ἔργα αὐτῶν,  
καὶ κατὰ τὰς ἁμαρτίας αὐτῶν τὰς πονηρὰς σφόδρα.
- 17 ἀνέκαλυψας τὰς ἁμαρτίας αὐτῶν, ἵνα φανῇ τὸ κρίμα σου·  
ἐξήλειψας τὸ μνημόσυνον αὐτῶν ἀπὸ τῆς γῆς.
- 18 ὁ θεὸς κριτὴς δίκαιος,  
καὶ οὐ θαυμάσει πρόσωπον.
- 19 ὠνείδισαν γὰρ ἔθνη Ἱερουσαλήμ ἐν καταπατήσει·  
κατέσπασεν\* τὸ κάλλος αὐτῆς ἀπὸ θρόνου δόξης.
- 20 περιεζώσατο σάκκον ἀντὶ ἐνδύματος εὐπρεπείας,  
σχοινίον περὶ τὴν κεφαλὴν αὐτῆς ἀντὶ στεφάνου.
- 21 περιεῖλατο μίτραν δόξης ἣν περιέθηκεν αὐτῇ ὁ θεός  
ἐν ἀτιμίᾳ τὸ κάλλος αὐτῆς ἀπερρίφη ἐπὶ τὴν γῆν.
- 22 καὶ ἐγὼ εἶδον, καὶ ἐδεήθην τοῦ προσώπου Κυρίου καὶ εἶπον  
Ἰκάνωσον, Κύριε, τοῦ βαρύνεσθαι χεῖράς σου ἐπὶ Ἰσραὴλ  
ἐν ἐπαγωγῇ ἐθνῶν.
- 23 ὅτι ἐνέπαιξαν καὶ οὐκ ἐφείσαντο, ἐν ὀργῇ καὶ θυμῶ μετὰ  
μηνίσεως  
καὶ συντελεσθήσονται, ἐὰν μὴ σύ, Κύριε, ἐπιτιμήσεις  
αὐτοῖς ἐν ὀργῇ σου.

selves were wont to do;

In the full light of day they revealed their iniquities.

**13** And the daughters of Jerusalem were defiled in accordance with your judgement,

Because they had defiled themselves with unnatural intercourse.

**14** I am pained in my bowels and my inward parts for these things.

**15** (And yet) I will justify you, O God, in uprightness of heart,

For in your judgements is your righteousness (displayed), O God.

**16** For you have rendered to the sinners according to their deeds,

Yes according to their sins, which were very wicked.

**17** You have uncovered their sins, that your judgement might be manifest;

You have wiped out their memorial from the earth.

**18** God is a righteous judge,

And he is no respecter of people.

**19** For the nations reproached Jerusalem, trampling it down;

Her beauty was dragged down from the throne of glory.

**20** She girded on sackcloth instead of comely raiment,

A rope (was) about her head instead of a crown.

**21** She put off the glorious diadem which God had set upon her,

In dishonour was her beauty cast upon the ground.

**22** And I saw and entreated the Lord and said,

Long enough, O Lord, has your hand been heavy on Israel, in bringing the nations upon (them).

**23** For they have made sport unsparingly in wrath and fierce anger;

And they will make an utter end, unless you, O Lord, rebuke them in your wrath.

- 4** His eyes are upon every woman without distinction;  
His tongue lies when he makes contract with an oath.
- 5** By night and in secret he sins as though unseen,  
With his eyes he talks to every woman of evil compacts.  
He is swift to enter every house with cheerfulness as  
though guileless.
- 6** Let God remove those that live in hypocrisy in the com-  
pany of the pious,  
(Even) the life of such an one with corruption of his  
flesh and penury.
- 7** Let God reveal the deeds of the people-pleasers,  
The deeds of such an one with laughter and derision;
- 8** That the pious may count righteous the judgement of  
their God,  
When sinners are removed from before the righteous,  
(Even the) people-pleaser who utters law guilefully.
- 9** And their eyes (are fixed) upon any man's house that is  
(still) secure,  
That they may, like (the) Serpent, destroy the wisdom  
of...<sup>1</sup> with words of transgressors,
- 10** His words are deceitful that (he) may accomplish his  
wicked desire.  
He never ceases from scattering (families) as though  
(they were) orphans,
- 11** Yes, he lays waste a house on account of (his) lawless  
desire.  
He deceives with words, (saying,) There is none that  
sees, or judges.
- 12** He fills one (house) with lawlessness,  
And (then) his eyes (are fixed) upon the next house,  
To destroy it with words that give wing to (desire).
- 13** Yet with all these his soul like Sheol, is not satisfied.

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<sup>1</sup>Greek one another

- 14 γένοιτο, Κύριε, ἡ μερίς αὐτοῦ ἐν ἀτιμίᾳ ἐνώπιόν σου,  
ἡ ἔξοδος αὐτοῦ ἐν στεναγμοῖς καὶ ἡ εἴσοδος αὐτοῦ ἐν ἀρᾷ·
- 15 ἐν ὀδύναϊς καὶ πενίᾳ καὶ ἀπορίᾳ ἡ ζωὴ αὐτοῦ, Κύριε.  
ὁ ὕπνος αὐτοῦ ἐν λύπαις καὶ ἡ ἐξέγερσις αὐτοῦ ἐν ἀπορίαις·
- 16 ἀφαιρεθεῖη ὕπνος ἀπὸ κροτάφων αὐτοῦ ἐν νυκτί,  
ἀποπέσειεν\* ἀπὸ παντὸς ἔργου χειρῶν αὐτοῦ\*·
- 17 (κενὸς χερσίν αὐτοῦ εἰσέλθοι εἰς τὸν οἶκον αὐτοῦ)  
καὶ ἐλλιπὴς ὁ οἶκος αὐτοῦ ἀπὸ παντὸς οὗ ἐμπλήσει ψυχὴν  
αὐτοῦ,
- 18 ἐν μονίᾳ\* ἀτεκνίας τὸ γῆρας αὐτοῦ εἰς ἀνάλημψιν.
- 19 σκορπισθεῖσαν σάρκες ἀνθρωπαρέσκων ὑπὸ θηρίων,  
καὶ ὅσα παρανόμων κατέναντι τοῦ ἡλίου ἐν ἀτιμίᾳ.
- 20 ὀφθαλμοὺς ἐκκόψαισαν κόρακες ὑποκρινομένων,  
ὅτι ἠρήμωσεν\* οἶκους πολλοὺς ἀνθρώπων ἐν ἀτιμίᾳ· καὶ  
ἐσκόρπισεν\* ἐπιθυμίᾳ.
- 21 καὶ οὐκ ἐμνήσθησαν θεοῦ,  
καὶ οὐκ ἐφοβήθησαν τὸν θεὸν ἐν ἅπασιν τούτοις.  
καὶ παρώργισαν τὸν θεόν, καὶ παρώξυναν
- 22 ἐξᾶραι αὐτοὺς ἀπὸ τῆς γῆς·  
ὅτι ψυχὰς ἀκάκων παραλογισμῶ ὑπεκρίνοντο.
- 23 μακάριοι οἱ φοβούμενοι τὸν κύριον ἐν ἀκακίᾳ αὐτῶν·  
καὶ\* ὁ κύριος ῥύσεται αὐτοὺς ἀπὸ ἀνθρώπων δολίων καὶ  
ἀμαρτωλῶν·  
καὶ ῥύσεται ἡμᾶς ἀπὸ παντὸς σκανδάλου παρανόμου.
- 24 ἐξᾶραι ὁ θεὸς τοὺς ποιούντας ἐν ὑπερηφανίᾳ πᾶσαν ἀδικίαν,

- καὶ οὐχ ἄψεται δικαίου οὐδὲν ἐκ πάντων τούτων.  
**7** ὅτι οὐχ ὁμοία ἡ παιδεία τῶν δικαίων ἐν ἀγνοίᾳ.  
καὶ ἡ καταστροφή τοῦ ἁμαρτωλοῦ\*·  
**8** ἐν περιστολῇ παιδεύεται δίκαιος,  
ἵνα μὴ ἐπιχαρῆ ὁ ἁμαρτωλὸς τῷ δικαίῳ.  
**9** ὅτι νουθετήσῃ δίκαιον ὡς υἱὸν ἀγαπήσεως,  
καὶ ἡ παιδεία αὐτοῦ ὡς πρωτοτόκου.  
**10** ὅτι φείσεται Κύριος τῶν ὀσίων αὐτοῦ,  
καὶ τὰ παραπτώματα αὐτῶν ἐξαλείψει ἐν παιδείᾳ.  
**11** ἡ γὰρ ζωὴ τῶν δικαίων εἰς τὸν αἰῶνα·  
ἁμαρτωλοὶ δὲ ἀρθήσονται εἰς ἀπώλειαν,  
καὶ οὐχ εὔρεθήσεται μνημόσυνον αὐτῶν ἔτι  
**12** ἐπὶ δὲ τοὺς ὀσίους τὸ ἔλεος Κυρίου,  
καὶ ἐπὶ τοὺς φοβουμένους τὸ ἔλεος αὐτοῦ.

### ΙΑ΄

Ὕμνος τῷ Σαλωμών

## 14

Πιστὸς Κύριος τοῖς ἀγαπῶσιν αὐτὸν ἐν ἀληθείᾳ,

- τοῖς ὑπομένουσιν παιδείαν αὐτοῦ,  
**2** τοῖς πορευομένοις ἐν δικαιοσύνῃ προσταγμάτων αὐτοῦ,  
ἐν νόμῳ ᾧ ἐνετείλατο ἡμῖν εἰς ζωὴν ἡμῶν.  
**3** ὅσοι Κυρίου ζήσονται ἐν αὐτῷ εἰς τὸν αἰῶνα·  
ὁ παράδεισος τοῦ κυρίου, τὰ ξύλα τῆς ζωῆς ὅσοι αὐτοῦ.  
**4** ἡ φυτεία αὐτῶν ἐρριζωμένη εἰς τὸν αἰῶνα·  
οὐκ ἐκτιλήσονται πάσας τὰς ἡμέρας τοῦ οὐρανοῦ,  
**5** ὅτι ἡ μερὶς καὶ κληρονομία τοῦ θεοῦ ἐστὶν Ἰσραὴλ.  
**6** καὶ οὐχ οὕτως οἱ ἁμαρτωλοὶ καὶ παράνομοι,  
οἱ ἠγάπησαν ἡμέραν ἐν μετοχῇ ἁμαρτίας αὐτῶν.  
**7** ἐν μικρότητι σαπρίας ἡ ἐπιθυμία αὐτῶν,

- <sup>7</sup> For not alike are the chastening of the righteous (for sins done) in ignorance,  
And the overthrow of the sinners.
- <sup>8</sup> Secretly (?) is the righteous chastened,  
Lest the sinner rejoice over the righteous.
- <sup>9</sup> For he corrects the righteous as a beloved son.  
And his chastisement is as that of a firstborn.
- <sup>10</sup> For the Lord spars his pious ones,  
And blots out their errors by his chastening.
- <sup>11</sup> For the life of the righteous shall be forever;  
But sinners shall be taken away into destruction,  
And their memorial shall be found no more.
- <sup>12</sup> But upon the pious is the mercy of the Lord,  
And upon them that fear him his mercy.

## 14

*A Hymn. Of Solomon*

- Faithful is the Lord to them that love him in truth,  
To them that endure his chastening,
- <sup>2</sup> To them that walk in the righteousness of his commandments,  
In the law which he commanded us that we might live.
- <sup>3</sup> The pious of the Lord shall live by it forever;  
The Paradise of the Lord, the trees of life, are his pious ones.
- <sup>4</sup> Their planting is rooted forever;  
They shall not be plucked up all the days of heaven:
- <sup>5</sup> For the portion and the inheritance of God is Israel.
- <sup>6</sup> But not so are the sinners and transgressors,  
Who love (the brief) day (spent) in companionship with their sin;
- <sup>7</sup> Their delight is in fleeting corruption,  
And they do not remember God.

καὶ οὐκ ἐμνήσθησαν τοῦ θεοῦ.

- 8** ὅτι ὁδοὶ ἀνθρώπων γνωστὰὶ ἐνώπιον αὐτοῦ διὰ παντός,  
καὶ ταμεῖα καρδίας ἐπίσταται πρὸ τοῦ γενέσθαι.
- 9** διὰ τοῦτο ἡ κληρονομία αὐτῶν ἄδης καὶ σκότος καὶ ἀπώλεια,  
καὶ οὐχ εὐρεθήσονται ἐν ἡμέρᾳ ἐλέους δικαίων.
- 10** οἱ δὲ ὅσοι Κυρίου κληρονομήσουσιν ζωὴν ἐν εὐφροσύνῃ.

## ΙΕ'

Ψαλμὸς τῷ Σαλωμῶν μετὰ ᾠδῆς.

# 15

Ἐν τῷ θλίβεσθαί με ἐπεκαλεσάμην τὸ ὄνομα Κυρίου,  
εἰς βοήθειαν ἤλπισα τοῦ θεοῦ Ἰακώβ, καὶ ἐσώθην·  
ὅτι ἐλπίς καὶ καταφυγὴ τῶν πτωχῶν σύ, ὁ θεός.

- 2** τίς γὰρ ἰσχύει, ὁ θεός, εἰ μὴ ἐξομολογήσασθαί σοι ἐν ἀληθείᾳ;  
καὶ τί δυνατὸς ἄνθρωπος, εἰ μὴ ἐξομολογήσασθαι τῷ  
ὀνόματί σου;
- 3** ψαλμὸν καινὸν μετὰ ᾠδῆς ἐν εὐφροσύνῃ καρδίας,  
καρπὸν χειλέων ἐν ὄργανῳ ἡρμωσμένῳ γλώσσης.  
ἀπαρχὴν χειλέων ἀπὸ καρδίας ὀσίας καὶ δικαίας.
- 4** ὁ ποιῶν ταῦτα οὐ σαλευθήσεται εἰς τὸν αἰῶνα ἀπὸ κακοῦ,  
φλῶξ πυρὸς καὶ ὄργῃ ἀδίκων οὐχ ἄψεται αὐτοῦ.
- 5** ὅταν ἐξέλθῃ ἐφ' ἁμαρτωλοὺς ἀπὸ προσώπου Κυρίου,  
ὀλεθρευῶσαι πᾶσαν ὑπόστασιν ἁμαρτωλῶν.
- 6** ὅτι τὸ σημεῖον τοῦ θεοῦ ἐπὶ δικαίους εἰς σωτηρίαν.
- 7** λιμὸς καὶ ῥομφαία καὶ θάνατος ἀπὸ δικαίων μακράν.



- <sup>8</sup> For the ways of men are known before him at all times,  
And he knows the secrets of the heart before they come  
to pass.
- <sup>9</sup> Therefore their inheritance is Sheol and darkness and de-  
struction,  
And they shall not be found in the day when the right-  
eous obtain mercy;
- <sup>10</sup> But the pious of the Lord shall inherit life in gladness.

## 15

*A Psalm of Solomon with a song*

- When I was in distress I called upon the name of the  
Lord,  
I hoped for the help of the God of Jacob and was saved;  
For the hope and refuge of the poor are you, O God.
- <sup>2</sup> For who, O God, is strong except to give thanks to you  
in truth?  
And wherein is a man powerful except in giving thanks  
to your name?
- <sup>3</sup> A new psalm with song in gladness of heart,  
The fruit of the lips with the well-tuned instrument of  
the tongue,  
The first fruits of the lips from a pious and righteous  
heart—
- <sup>4</sup> He that offers these things shall never be shaken by evil;  
The flame of fire and the wrath against the unrighteous  
shall not touch him,
- <sup>5</sup> When it goes forth from the face of the Lord against  
sinners,  
To destroy all the substance of sinners,
- <sup>6</sup> For the mark of God is upon the righteous that they may  
be saved.
- <sup>7</sup> Famine and sword and pestilence (shall be) far from the  
righteous,  
For they shall flee away from the pious as men pursued

**Relative pronoun**

		Masc.	Fem.	Neut.
Sg.	Nom.	ὅς	ἥ	ὅ
	Acc.	ὄν	ἥν	ὄ
	Gen.	οὗ	ἥς	οὗ
	Dat.	ᾧ	ἣ	ᾧ
Pl.	Nom.	οἱ	αἱ	ἅ
	Acc.	οὓς	ἄς	ἅ
	Gen.	ᾧν	ᾧν	ᾧν
	Dat.	οἷς	αἷς	οἷς

**Indefinite pronoun τις, τι, someone, anyone**

		Masc./Fem.	Neut.
Sg.	Nom.	τις	τι
	Acc.	τινα	τι
	Gen.	τινος	τινος
	Dat.	τινι	τινι
Pl.	Nom.	τινες	τινα
	Acc.	τινας	τινα
	Gen.	τινων	τινων
	Dat.	τισι(ν)	τισι(ν)

In the rare occasions when an accent is placed on the indefinite pronoun, unlike the interrogative pronoun, this will be on the ultima; for example, *τινά*.

Interrogative pronoun **τίς, τί**, who? which? what?  
why?

		Masc./Fem.	Neut.
Sg.	Nom.	τίς	τί
	Acc.	τίνα	τί
	Gen.	τίνος	τίνος
	Dat.	τίνι	τίνι
Pl.	Nom.	τίνες	τίνα
	Acc.	τίνας	τίνα
	Gen.	τίνων	τίνων
	Dat.	τίσι(ν)	τίσι(ν)

## Nouns

These are some representative nouns that show the variety found among the different declensions.

	1 Fem.	1 Fem.	1 Fem.	1 Masc.
Nom.	ἡμέρα	φωνή	δόξα	προφήτης
Acc.	ἡμέραν	φωνήν	δόξαν	προφήτην
Gen.	ἡμέρας	φωνῆς	δόξης	προφήτου
Dat.	ἡμέρα	φωνῇ	δόξει	προφήτῃ
Nom.	ἡμέραι	φωναί	δόξαι	προφήται
Acc.	ἡμέρας	φωνάς	δόξας	προφήτας
Gen.	ἡμερῶν	φωνῶν	δοξῶν	προφητῶν
Dat.	ἡμέραις	φωναῖς	δόξαις	προφήταις

		Active					
		Pre.	Fut.	Impf.	Aor.	Pf.	P1pf.
Ind.	1s	ἰδῶμι	ἰδῶσω	ἰδίδουν	ἰδῶκα	ἰδέδωκα	(ἐ)δέδωκα
	2s	ἰδῶς	ἰδῶσεις	ἰδίδους	ἰδῶκας	ἰδέδωκας	(ἐ)δέδωκεις
	3s	ἰδῶσι(ν)	ἰδῶσει	ἰδίδου	ἰδῶκε(ν)	ἰδέδωκε(ν)	(ἐ)δέδωκει(ν)
	1pl	ἰδιδόμεν	ἰδῶσομεν	ἰδίδομεν	ἰδῶκαμεν	ἰδέδωκαμεν	(ἐ)δέδωκαμεν
	2pl	ἰδίστε	ἰδῶσατε	ἰδίδοτε	ἰδῶκατε	ἰδέδωκατε	(ἐ)δέδωκατε
	3pl	ἰδιδάσι(ν)	ἰδῶσουσι(ν)	ἰδίδουσαν	ἰδῶκασαν	ἰδέδωκασι(ν)	(ἐ)δέδωκασι(ν)
Subj.	1s	ἰδῶ			ἰδῶ		
	2s	ἰδῶς			ἰδῶς		
	3s	ἰδῶ			ἰδῶ		
Impv.	1pl	ἰδιδόμεν			ἰδῶμεν		
	2pl	ἰδιδῶτε			ἰδῶτε		
	3pl	ἰδιδάσι(ν)			ἰδῶσι(ν)		
Inf.	2s	ἰδίδου			ἰδός		
	3s	ἰδιδότω			ἰδότη		
	2pl	ἰδίστε			ἰδότε		
	3pl	ἰδιδότωσαν			ἰδότησαν		
		ἰδιδόναι	ἰδῶσειν	ἰδιδόναι	ἰδῶσέναι	ἰδέδωκέναι	

		Middle				Passive			
		Fut.	Impf.	Aor.	Pf.	Plpf.	Fut.	Aor.	
Ind.	1s	δώσομαι	ἐδιδόμην	ἐδόμην	δέδομαι	(ἐ)δέδομην	δοθήσομαι	ἐδόθην	
	2s	δίδοσαι	ἐδίδοσο	ἔδου	δέδοσαι	(ἐ)δέδοσο	δοθήσῃ	ἐδόθης	
	3s	δίδοται	ἐδίδοτο	ἔδοτο	δέδοται	(ἐ)δέδοτο	δοθήσεται	ἐδόθη	
Impv.	2s	δίδοσο	ἐδίδομεθα	ἐδόμεθα	δέδομεθα	(ἐ)δέδομεθα	δοθησόμεθα	ἐδοθημεν	
	3s	δίδοσθε	ἐδίδοσθε	ἔδοσθε	δέδοσθε	(ἐ)δέδοσθε	δοθήσεσθε	ἐδόθητε	
	3pl	διδόνται	ἐδίδοντο	ἔδοντο	δέδονται	(ἐ)δέδοντο	δοθήσονται	ἐδοθήσαν	
Subj.	1s	διδώμαι		δώμαι				δώ	
	2s	διδῶ		δῶ				δοθήῃς	
	3s	διδῶται		δῶται				δοθήῃ	
Impv.	1pl	διδώμεθα		δώμεθα				δοθῶμεν	
	2pl	διδώσθε		δώσθε				δοθήτε	
	3pl	διδόνται		δώνται				δοθῶσι(ν)	
Inf.	2s	δίδοσο		δοῦ				δοθήητι	
	3s	δίδοσθω		δόσθω				δοθήτω	
	2pl	διδόσθε		δόσθε				δοθήητε	
Inf.	3pl	διδόσθωσαν		δόσθωσαν				δοθήτωσαν	
		διδόσθαι		δόσθαι			δοθήσεσθαι	δοθήναι	

		Active Participles			
		Present		Aorist	
		Masc.	Neut.	Masc.	Neut.
Nom.	λύων		λύον	λύσας	λύσασα
Acc.	λύοντα		λύον	λύσαντα	λύσαν
Gen.	λύοντος		λύοντος	λύσαντος	λύσαντος
Dat.	λύοντι		λύοντι	λύσαντι	λύσαντι
Nom.	λύοντες		λύοντα	λύσαντες	λύσαντα
Acc.	λύοντας		λύοντα	λύσαντας	λύσαντα
Gen.	λύόντων		λύόντων	λύσάντων	λύσάντων
Dat.	λύουσι(ν)		λύουσι(ν)	λύσασι(ν)	λύσασι(ν)
Perfect					
		Fem.		Neut.	
Nom.	λελυκώς	λελυκυία	λελυκόσ		
Acc.	λελυκότα	λελυκυϊαν	λελυκόσ		
Gen.	λελυκότος	λελυκυίας	λελυκότος		
Dat.	λελυκότι	λελυκυία	λελυκότι		
Nom.	λελυκότες	λελυκυϊαι	λελυκότα		
Acc.	λελυκότας	λελυκυίας	λελυκότα		
Gen.	λελυκότων	λελυκυϊών	λελυκότων		
Dat.	λελυκούσι(ν)	λελυκυίας	λελυκούσι(ν)		

## Middle Participles

		Present			Aorist		
		Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.		λυόμενος	λυομένη	λυόμενον	λυσάμενος	λυσαιμένη	λυσάμενον
Acc.		λυόμενον	λυομένην	λυόμενον	λυσάμενον	λυσαιμένην	λυσάμενον
Gen.		λυομένου	λυομένης	λυομένου	λυσαιμένου	λυσαιμένης	λυσαιμένου
Dat.		λυομένῳ	λυομένη	λυομένῳ	λυσαιμένῳ	λυσαιμένη	λυσαιμένῳ
Nom.		λυόμενοι	λυόμεναι	λυόμενα	λυσάμενοι	λυσάμεναι	λυσάμενα
Acc.		λυομένους	λυομένας	λυόμενα	λυσαιμένους	λυσαιμένας	λυσάμενα
Gen.		λυομένων	λυομένων	λυομένων	λυσαιμένων	λυσαιμένων	λυσαιμένων
Dat.		λυομένοις	λυομέναις	λυομένοις	λυσαιμένοις	λυσαιμέναις	λυσαιμένοις

## Aorist Passive Participles

		Masc.	Fem.	Neut.
Nom.		λυθείς	λυθείσα	λυθέν
Acc.		λυθέντα	λυθείσαν	λυθέν
Gen.		λυθέντος	λυθείσης	λυθέντος
Dat.		λυθέντι	λυθείσῃ	λυθέντι
Nom.		λυθέντες	λυθείσαι	λυθέντα
Acc.		λυθέντας	λυθείσας	λυθέντα
Gen.		λυθέντων	λυθεισῶν	λυθέντων
Dat.		λυθείσι(ν)	λυθείσαις	λυθείσι(ν)