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"The Psalms of Solomon"

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Msic. 5/79

Preface.

I have endeavored to the best of my ability to give the religious thought of the Jews at the most critical period of their religious development. As a first hand source of information, I have used the "Psalms of Solomon" because I consider them as representative and the best expression of late pre-Christian Judaism.

In the preparation of this work I have used all available material excepting four books, by Hilgenfeld, Frankenberg, Feiger and Perles owned and proffered me by Mr. Dominic Frosmann but too late to be of any assistance to me.

With the books at my disposal I have tried to arrange and to throw light on a mass of material so bulky as to be contradictory and almost discouraging.

I lay no claim to any original

riality in Chapter 2. pars. D. and E. for, of those features of the book I am in no position to judge, but I have the conceit to believe that in almost every other paragraph of this thesis, I have done something, however little, to make clear the subject in question. It will be noticed that in all descriptions, I have used as far as possible the palmists' own words for the sake of accuracy.

In submitting this thesis, I wish to thank Mr. K. Kohler, Mr. M. Buttenwieser, Rev. B. Pick and Bishop H. E. Ryle for the assistance they gave me in arranging this composition, and for the valuable suggestions they gave me in clearing up those points on which I was in doubt. To Mr. L. Grossmann I am indebted and deeply grateful for the books he

so kindly placed at my disposal.

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May 1st 1906.

The Froth

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1. Wellhausen. J. "Israelitische in Jüdische Geschichte"
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2. Schürer. E. "A History of the Jewish People in
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3. Stade. B. "Geschichte des Volkes Israel." 1888
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14. Kautsch. E. "Die Apokryphen & Pseudepigraphen des Alten Testaments". pp 127-148.
15. Zöckler. O. "Die Apokryphen des Alten Testaments".
München, 1891. pp. 405-420.

N.B. The following are books to which the page references will be found in the footnotes.

16. Edersheim. "Sketches of Jewish Social Life in the Days of Christ".
17. Mommsen. "History of Rome".
18. Josephus "Wars".
"Antiquities of the Jews".
19. Cheyne. J. K. "Jewish Religious Life after the Exile".
20. Hildesheimer. "Judaism at Rome. B.C. 70. A.D. 140".
21. Renan. "History of the Jews".
22. Buttenwieser. M. "Introduction to Neo-Hebraic Apocalyptic Literature".
23. Deitch. G. "Philosophy of History".
24. Stanton, Henry. "The Jewish & Christian Messiah 1875".
25. Joy. "Judaism and Christianity 1890".
26. Strane. R. W. "The Age of the Maccabees".

The MSS.

There have existed as many as six manuscripts of the Psalms of Solomon. Of these, one, the first, from which the "Editio Princeps" was printed, has been lost, but the printed edition still exists. To Ryle and James belongs the credit of being the first to use all five A^ll^ls. — known at the time of their printed efforts in this field — in their admirable work on the subject "The Psalms of Solomon" (Pharisees) 1891 from which book^{*} together with the footnotes of Schürer,^{**} the following information has been extracted. The sixth manuscript of which I first knew through personal correspondence with Mr. Ryle, but which is also mentioned in the Encyclopaedia Biblica, Article 'Psalms' pars 41-43, will be treated below as number 6.

1. The Augsburg A^ll^ls. from which John Louis de la Cerda printed his "Editio Princeps".

x. Introduction pp. 27-37.

xx. Div 2. vol 3. p 22.

It was originally sent from Constantinople to der David Hoeschel, from whose hands it found its way to the Augsburg library. It was from this source that de la Cerda acquired it. Since his time, no one has ever seen the manuscript, though both Hilgenfeld and Feigt made diligent search for it. From meagre information Gundersen said it to have been of parchment, very old and damaged, even faded in various places. Assuming Cerda's transcription to be correct, the Augsburg one cannot be identified with any of the others now known.

2. The Vienna Codex. This *Altk.* was first used by Hilgenfeld as his text of the *Psalm*. He obtained a collation of it from Joseph Haefst. It is a folio measuring $13\frac{1}{2} \times 10\frac{1}{2}$ Vienna inches of the 10th cent. written in double columns of 26 lines to the column $7\frac{1}{2}$ Vienna inches high in one hand writing in letters resembling modern capital letters but more round. This "uncial" script is found only in manuscripts of the 4th & 8th.

centuries. The titles and the initial letters of the Psalms are written in colors. The ink is faded and blurred in places.

3. The Copenhagen manuscript is now preserved in the Royal Library at Copenhagen. It was bought at Venice in 1699 by Fred. Rostgaard as one of a great number of Greek manuscripts. In 1726 it was bought by Count Danneskjöld who in 1732 turned it over to the Royal Library. It was first noticed and described by M. Charles Grang^x. It is in folio, written in double columns in a very beautiful hand. In the summer of 1888 the authorities at Copenhagen sent this precious work to Cambridge University, where Mr. Ryle collated it.

4. The Moscow ~~MS.~~ was discovered in 1829 by Mr. Oscar Von Gebhardt. There are variously two and three columns on a page. The titles and initial letters are written in red ink. It was translated from the Iviron Monastery on Mt. Athos (a rocky mountain at the end of the peninsula of Chalcidice) to Moscow in 1653.

x

Revue Critique 1877. No 46. pp. 291 - 293.

5. A Parisian MS. was discovered and collated by dr Oscar von Gebhardt. The ms. is in the National library at Paris. It is a paper book written in 1418 in 'petit format' of 495 leaves. The contents of the book is very miscellaneous, but falls for the most part into well defined groups.
6. The Vatican MS. designated by Gebhardt as R. belongs to the Vatican. It was first unearthed by Suet. in 1500 who describes it at length and collates it.^x According to Gebhardt and Ryle, Suetes collation of this MS. is deficient in point of accuracy. Nevertheless it is an important contribution to the criticism of the text.

For a detailed investigation of the relation of these sources, one to the other, and for a very fine appreciation of each, I heartily recommend a perusal of pp. XXXI - XXXVII in the Introduction to "The Psalms of Solomon" (Pharisees) Ryle & James 1891.

The Old Testament in Greek. Suet. 3. pp. 265 - 282

The Editions *

Adding late editions to the list given by Pyle and James and Schürer, ^{xx} we find there have been in all nineteen editions of the Psalms. viz.

1. 'Editio Princeps'. Lyons 1626. Editor John Louis de la Cerda, Spaniard of the Society of Jesus. Born at Toledo cir. 1560. died at Madrid 1643. The psalms are found as one of two appendices to his work "The Adversaria Sacra". A noticeable feature of this work is, he attributes genuine Solomonic authorship to the psalms.
2. Codex Bezae-pigraepus Veteris Testamenti. Vol 1. 1713. pp. 914-999. Editor Joseph Fabricius. Merely a reprint of Cerda's edition with a few poor conjectures of his own.
3. "Authentick Records. Vol 1. pp. 115-161 London 1727. Translator = Whiston. Valueless excepting the merit of introducing the book to English Readers.

For criticisms of the 1st 14 editions Cf. pp. 13-15. Intro. Pyle & James

R & J. Intro. pp. 27-37. Schürer *liv* 2. vol 3. p. 23.

4. A German Translation. Mentioned by Fabricius as appearing in Leipzig 1716. Geiger noticed this mention but could not find the translation.
5. A French Translation. Found in Migne's 'dictionnaire des apocryphes'. A short fragmentary remark, not particularly good, accompanies it.
6. A German Translation by Dr. Aribon produced in 1857.

N. B. All translations so far have been based on Cerda's text. The following aim at presenting an improved text.

7. Hilgenfeld's edition. 'Zeitschrift für Wissenschaftliche Theologie'. 1868. pp. 134-168.
8. Hilgenfeld's edition. 'Messias Judaeorum'. Leipzig pp. 1-33. 1869. This edition has a text based on a compilation of Cerda's text and Haupt's collation of the Vienna MS. Notes by Hilgenfeld & Lagarde. The former's not always reliable. The latter's, very fine.
9. Geiger's edition. Father Edward S. Geiger of the St Stephen Convent at Augsburg. 1871. Text based on Cerda's & Haupt's collation of the Vienna manuscript.

10. Fritzche's edition appeared in Fritzche's *Libri V. J. Pseudepigraphii Selecti* 1871 as merely a Greek text and a short preface. It follows Hilgenfeld's edition and as a result is very often faulty.
11. Hilgenfeld's edition appeared in his *"Zeitschrift für Wissenschaftliche Theologie"*, 1871 pp. 383-418. The notes, mostly by Maurice Schmidt, are very good. The book was written as a result of the statement of Geiger that the original was Hebrew. Hilgenfeld claimed a Greek original.
12. Wellhausen's edition appeared as an appendix to his book *"Die Pharisäer & Sadduceer"* 1874. His historical and religious criticism is very valuable.
13. Wellhausen's Hebrew version. This has not been printed as yet.
14. Pick's edition appeared in *"The Presbyterian Review"*, Oct. 1883 pp. 775-813. The merit lies in his placing the work before the English reading public. His introduction is taken mainly from Geiger, Hilgenfeld and Wellhausen. He advances no personal opinions, and even in a personal correspondence he would not commit himself

but referred me to articles written by others on the subjects in question.

15. Pyle and James edition, known variously as 'The Psalms of Solomon' and 'The Psalms of the Pharisees'. Too much cannot be said of their valuable contribution to the field of Apocryphal literature. They were the first to use in their edition all five of the then known manuscripts. 1891
16. Kautsch's edition is a very excellent translation. With a valuable introduction to the Psalms themselves as well as a very fine guide to the literature of the period. His Apocryphal works are too well known for criticism: But his preface to the psalms is merely encyclopaedic.
17. Swete's edition appeared in the Old Testament in Greek" 3. 765-787. 1899. This addition to the criticism of the text is valuable because of the discovery and use of a hitherto uncollated ms. Cf. number 6. The Vatican ms., under Alms, in this thesis.
18. Gunkel's edition appeared in his work "Die Apokryphen des Alten Testaments" München 1891

pp. 405-420. I got no assistance from a study of this edition because later works on the subject contain all that he writes and more.

19. Gebhardt's edition "ἡ αὐτὴ Σολομὼν 705."

"Die Psalmen Salomons zum Ersten Male mit Benützung d. Althandschriften in d. Cod. Casanatensis". Leipzig, 1895. The title of his work gives a partial idea of its value. The collation of hitherto unknown manuscripts is always of value. And his criticism is especially valuable because of its accuracy. G. No. 4 under M.S.S. in this thesis, also the Encyclopædia Biblica Vol. 1, under "Apocryphal Literature".

The Principal Notices of the Psalms of Solomon

Those, other than complete editions, are ably criticised by Ryle and James. Intro. pp. ~~XIX~~ - ~~XXI~~. But one of them needs notice here. Ewald in his "History of Israel" p. XIX is said to have assigned the date of the book to the time of Antiochus Siphaneus. He, however, subsequently^x dated it back to the time of Ptolemy Lagus 305-285 B. C.^{xx}

Another very good and complete account of the book, its M.S. & editions is found in Schürer Div. 2. Vol. 3. p. 17.

In addition to the notices mentioned and criticised by Ryle & James & Schürer, others are some found in:

a) The Jewish Encyclopedia vol. I article "The Psalms of Solomon by Crawford Toy of Harvard. Besides a very brief but good synopsis of what is known about the psalms, he adds a list of late books on the subject.

b) The Encyclopedia Biblica. article

x Schürer Div. 2. Vol. 2. p. 23

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Jew. Enc. art. Ptolemy I.

"Apocalyptic Literature" par 77.

c) "The Age of the Maccabees". A. W. S. Thane. pp. 204-213. The substance is little more than a condensation and selection from the "Introduction" found in Ryle & James.

d) Stead. B. "Geschichte des Volkes Israels" pp. 447-456. The account given here is merely synoptic & not at all original, considering the late date at which he wrote what was written so often before.

e) Hudekoper. 1877 pp. 329-330.

This work has not been mentioned by authorities on the subject for the very apparent reason that his interpretations of historical references are very wild and the historical references ^{themselves} are very wild ^{too} and the historical is the only side of the book he takes up. For instance he says: "God brought the Hardships from the ends of the earth" Ps. 8:16, means & doubtless refers to Julius Sverre, brought from Britain to put down the Jews. A. W. 117-138. That he is far wrong is very evident. And this mistake is just one of a great many other blunders.

f) Cheyne. "Jewish Religious Life after the Exile" 3. 1801 p. 205. He attributes the psalms to the Pharisees and advises students to read them to "correct their Christian bias of New Testament times."

g.) Renan. vol 5. p. 187 says "the author does not like the Asmoneans". He has something to say of the Messianic idea contained in the psalms and advances the original idea that the psalms are mediocre and far inferior to the Davidic psalms.

h.) Bousset in "Die Religion des Judentums im Neutestamentlichen Zeitalter" has considerable to say on our subject. I cannot recommend the reading of the entire book too highly.

i.) Friedländer. "Die Religiösen Bewegungen innerhalb des Judentums des Zeitalters Jesu." 1905. pp. 22-27. His thoughts on the Messiah given as a link in his development of the Apocalypse have been given by Calverton as well as by almost all who have written

on that phase of the psalms, soth reading of those pages is of no aid or benefit.

There are many other minor works in which I found passing references to the Psalms of Solomon, but as they are too numerous and of too little importance to mention, I pass over them merely stating that all works on the history of the Jews or on their literature will have something to say on the Psalms as they are an important link in the development of Jewish religious thought.

2. The Book.

A. Date.

There is hardly a verse in the psalms — excepting, of course, the prayer and Messianic psalms which are colorless in this respect — that does not refer to some particular and definite event in the history of the Jews*. Yet leading scholars differ as to the date of their composition, agreeing only on the point that they were written at a critical point in Jewish history. This fact is most evident from even a very hasty perusal of the especially historical psalms viz. 2, 8, 17: 5-22. Let it be known at the outset that just as the psalms are not consecutively or logically arranged, so are the individual verses careless of logical sequence. To approach a date, it is necessary, therefore, to try to get a clearer idea of existing conditions by rearranging the historical references somewhat as I have in the following sketch of "The Times":

The numbering of the verses is according to the Ryle and James' edition.

* Rosters and Cheyne in the Enc. Bib. § 41-43 say that there is no direct reference to contemporary history.

The Times

God has promised that David's kingdom shall never fail 17:5. But the people sinned, so that sinners rose up against them and one to whom no promise had been made took the kingdom from them with violence 17:6. Their riches were brought into all the world and their glory to the ends of the earth 1:4. They were lifted up to the stars, and said, 'We shall never fall.' 1:5. The psalmist sits in the assembly 4:1, He surpasseth in words and outward show. He uses austere speech in condemning sinners in judgement 4:2. He never ceases to scatter and bereave. 4:13. They esteemed a kingdom rather than God's glorious name 17:7. Their king was a transgressor 17:22. So much so, that the heaven was grieved and the earth abhorred them 2:10. A drought came because of their unrighteousness. 17:20-21. They took possession of God's holy things for spoil 8:12 & 1:9. They offended above the heathen and left not a sin undone. 8:14 & 1:8. So that the assemblies of the saints fled to desert places 17:18-19. and wondered there. (Cf. Pyle's Translation &

interpretation that this means they sojourned in foreign lands. With this I do not agree for we know that the saints really did flee for their lives and wandered aimlessly about. (See more of this later). But God has cast the sinners down and has removed their seed 12:8. He brought him that is from the utmost parts of the earth, whose stroke is mighty 8:16 the dragon he brought 2:29 who decreed war 8:17. against Jerusalem and her lands (cf. the war against Tigranes & Mithridates). The princes of the land meet him with joy 8:18, and opened the gates that led to Jerusalem and decorated the walls with garlands 8:19. The Gentiles brought reproach upon Jerusalem by breeding her under foot 2:20. The sinful man cast down the walls with battering rams 2:17 he did it in lust of soul & not in zeal 2:22 and then went up to the altar in pride 2:2 and wrought violence in that his heart was alien to God 15:15 and he did as did the Gentiles in their cities to their gods. 17:16.

In His wrath He sent them away to the west and turned the princes into derision 17:14. The sons & daughters were in grievous captivity, their necks were marked with seals ^x2:6. But God turned him to dishonor 2:29 and he, the insolent one, was lying on the high places ^{xx}of Egypt perished 2:30. His dead body was being corrupted by the waves 2:31. And now behold - ye princes of the earth, the judgment of the Lord, that he is a great and righteous king, judging the whole earth 2:36.

This is a detailed picture of the condition of the Jews at the time the psalms were composed. And about that date we have different opinions. They are as follows.

a) Solomon. See la Cerda in his "Editio Princeps" states unequivocally that

xx According to Pick & Wellhausen "their necks in rings, yokes" 2:6
xx Streams p. 205 foot-note. Words differ only by breathing. "borders"

x N.B. A Roman custom of breathing slaves

The Psalms were written in Solomon's time by Solomon himself. It is needless to criticise this opinion. It is positively absurd.

b) Destruction of Jerusalem 586 B.C.

This view as absurd as (a) is held by Hosters & Cheyne in the Enc. Bib. pars 41-43. It needs no criticism either as it is an impossible date.

c) Antiochus Epiphanes ^x175-164 B.C.

This view is held by such eminent scholars as Ewald, ^xGrimm, Oehler, Schliemann (at first), Weiffenbach, Frankenberg and Stanley.

That there was a religious revival under Antiochus's oppressive acts is certain ^{xxx} and that he was styled ^xωττ by Rabbinic authorities is known too. This is the name given to the oppressor in the Psalms of Solomon. Cf. 2:1. Moreover he was, as the heathen is characterized in the

Subsequently dated it back to Ptolemy Lagus 305-285 B.C.

For history of Jew. Enc. Article Antiochus IV.

Philosophy of History. Deutsch. p. 41.

x

xx

xxx

Psalms, vainglorious 17:7 (cf name Epiphanes)
 and he entered the Temple 2:2. But that
 he carried sacred vessels belonging to the
 Temple away with him is not mentioned
 in the Psalms. Besides, he died in Tadmor,
 Persia, contrary to the statement in the
 psalms 2:29-30 that the insolent one died
 in Egypt. All in all with few resemblances
 and, ^{many} striking differences. I must say that the
 life of Antiochus has not enough in common
 with the life mentioned in the psalms to
 justify the statement that the Psalms refer
 to him. But the strongest proof against
 such a date lies in the fact that at the time
 of John Hyrcanus * the bitter hatred between
 the Sadducees & Pharisees, which hatred
 as shall later be proved, inspired the
 psalmist to write, did not exist. Still
 further to strengthen any claim, it is known that
 Antiochus ^{XX} in the autumn of 134 contended

XX
 X
 Gracq v2. p. 4.

Gracq p. 31. He used both ports, one as teacher & one as soldier

himself with destroying the battlements of Jerusalem. This date then must be the terminus a quo.

d) Herod 40-4 B.C.^x This date is claimed by Movers, Delitzsch and Keim as the correct one. He was the son of Antipater, the Idumean & consequently, a man to whom no promise was made 17:6. He was eminently fitted to commit any crime to gratify his ambition 4:13. He was elected king by Anthony 17:22. But during Herod's reign the power of the Pharisees was at its zenith & however reckless Herod was in other respects he was always careful not to wound their religious feeling^x. And, as I said above, the psalms were written because of the outraged feelings of the Pharisees. Jerusalem fell into the hands of the Romans but Herod was not led away captive 2:6. His heart was not alien to God for he was a Jew.

x. For history. cf. Jew. Enc. art. Herod I.

xx. Jos. Ant. 14.163.

though the son of an Edumean, and he died at Jericho and not in Egypt, and his body was transported to Herodium with great pomp and did not lie unburied and corrupted by the waves. Again be it said critics are wrong in placing the psalms at this period.

e) Titus' invasion has been suggested. But the differences between his siege and that of the Hasmoneans are too glaring to be overlooked. He was attacked as he approached the walls of Jerusalem and the gates were far from being thrown open to him. He burned the Temple. This is not mentioned in the Psalms. And his death did not occur on the shores of Egypt but happened as he stepped out of his bath. The immediate cause of his death was the sting of a snail and not the piercing of a blade. In the psalms sacrifices ^{xxx} are often alluded to as being offered improperly. They could not have been offered at all during or rather after this siege as

x For history cf. Art. "Titus" in Jew. Enc. xxx

xx Cf. Schürer *l.c.* 2. vol. 2. p. 20. 2: 3. 8: 9-14.

The Temple was destroyed during it. We now have the terminus ad quem.

f) Julius Severus.^x 132-135.^x On the ground that the Temple existed during the siege this date cannot be held as correct. It is true that he was brought from the ends of the earth (England) by Hadrian because his stroke^{xxx} was the mightiest of the Roman generals. Bar Cochba the 'prince' was led away prisoner, but was brought dead to the conqueror and therefore did not go to Rome. Nor is there any thing in the death of either Severus or Hadrian that coincides with the death of the Hard-striker mentioned in the psalm 2:30.

g) Graetz the historian claims^{xxxx} Christian authorship and therefore post Christian date. His reason being the Christian piety and

xxxx Graetz. 2nd edition vol iii pages 459

xxx Graetz v. 2. p. 141.

x Hildekoper p. 329 and footnote 138.

xx For history cf. Jewish Enc. Article Julius Severus

psalms 15:41-46. But this sanctity has been shown by Schürer to be nothing but Pharisaic saintliness. In fact Gratz later^x omitted the statement.

We now come to the last possible date which is not only probably but is undoubtedly correct. The best modern critics as shall be shown later agree with the statement that the Psalms originated during or shortly after the activity of Pompey. A comparison of his life with the statements found in the psalms will bring this out most clearly.

b). Pompey. The princes^{xxx} who assumed the kingship over the Jews by seizing the throne, thereby showing their arrogance are the Asmonaeans who ever since Aristobulus I^{xx} B.C. 10

xxx. Schürer 2.3 p19. followed by Pick p. 227 who claims they are Antipater and his family & that the beginning of the catastrophe is the death of Aristobulus II & son Alexander B.C. 48. Chap 17:8-11. This however is Pompey as is seen from the following verses 17:15-16

xx Gratz vol 2. p. 33-36. Mommensen III p81.

x Gratz 3rd ed. vol iii p. 621.

had taken the title of king and the office of high priest. after Hyrcanus's anti-Pharisaic acts the people gradually withdrew from him until religion and politics were opposed to each other. Aristobulus I leaned to Hellenism and was called "Friend of the Hellenes" and "Fair-minded" by the Greeks. But the Jews called him "Heartless and Cruel".

The fame of the house of Hyrcanus and Alexander Jannaeus* had spread far and wide and became the pinnacle and turning point of late pre-Christian Jewish history. It probably would have extended still further had not there arisen at this time internal divisions which gave outsiders a chance to step in. * * Hyrcanus committed acts of cruelty and one of his last deeds was to depose the Pharisees from their high-offices. With this event the good understanding between the people and those in power came to an end. The late rulers of the Asmonean house openly favored the Sadducees and in the eyes of the Pharisees were sinners. Under Alexander Jannaeus^{x x}

xxx Bousset 166.

x Gratz vol II. p. 1. Mommesen vol 4. p. 153.

xx p. 3.

The two parties were in bloody civil wars cir. 86-80
 He showed contempt for their religious observances and
 as a result 6000 people were killed in the
 Temple precincts B.C. 95. Later he crucified 800
 in one day. During the civil wars 50000 people were
 killed - mostly Pharisees. No wonder then
 that the ruling house was called a house of
 sinners & hypocrites. It is said ^{xx} that
 several of our psalms originated during this
 reign. After the slaughter ordered by Alexander
 Jannaeus the remaining Pharisees ^{xxx} trembled for
 their lives and many fled from Judea and
 wandered around aimlessly. Stopping the golden
 rule of Alexandra we come to the reign of ^{her} two
 sons and the battle-field upon which the destiny
 of the Jew was partly worked out and because
 of which trouble I maintain the psalms were
 written. Hyrcanus II weak & the older of the two
 was aided by Antipater the Idumean and Aristobolus II.

x Graetz vol II p. 43.

xx Bousset 15. Stade 448 & Pick "Preface"

xxv Graetz II p. 45. G. R. & J. mistake in psalm 138:8 & 9

the Nabatean. Aristobulus II strong, the younger of the two fought it out alone. Hyrcanus^x had with him the army, the Pharisees, the masses. Aristobulus was backed by the aristocracy, the Sadducees, the few. Pompey intervenes and favors Hyrcanus. A neutral party^{xx} pleads with Pompey to do away with the king and to reinstate the old order of things. This third party is ignored. Conditions in Jerusalem were so bad that, according to the psalmist a famine ensued because of the drought^{xxx} and an earthquake^{xxx} so terrible as to affect even Rome^{xxxx} was accompanied by a devastating tempest.

N.B. It will be noticed that in giving this running account of events of the

xxx Cicero de divinatione 1 (11) 18.

xxx Graetz vol. 2 p. 60.

xxx Graetz vol. 2. p. 60. of Anias & his prayer { Jos. Ant 14: 2: 1
Jew. Enc. "Anias"

x Graetz 58 Bousset 166

xx Wellhausen 291. Graetz vol II p 637 Jos. Ant. 14: 3: 2.

period in which I have placed the
psalm, I am following very closely the
picture drawn for us by the Bahurst himself
as delineated at the beginning of this chapter.

Let us proceed. The princes that
go out to meet the oncoming Pompey are
Aristobulus II, Hyrcanus II & the neutral
Republican party. We are now arriving at
conclusive proofs that the psalm belongs
to the age of Pompey*. The supporters of
Hyrcanus II open the gates of Jerusalem^{xx}
to Pompey. Aristobulus had taken the golden
candelstick and money from the Temple, thus
desecrating and spoiling, according to the
psalmist the holy structure. He^{xxx} and his
party prepare to defend the Temple.
Pompey sends to Tyre for battering rams.^{xxxx}

- xx Graetz 2. 6. 6. Jos. Ant. 14. 4. 2.
- xx Schurer 2. v. 3. p. 20. Wellhausen 291 and
Jos. Ant. 14. 4. 2
Wars 1. 7. 2
- x Schurer 2. v. 3. p. 20 and Pick "Preface"
- xxx Wellhausen 291. Graetz 2. 6. 6. Monissen v. 4. p. 170-179
also Jos. Ant. 14. 4. 2

Aristobulus is held prisoner by Pompey^x

Pompey takes the rest of the city by storm,
(?EV 1KELW 2:1) ^{xx} where Aristobulus party
is entrenched. The blood of the people flowed
like water 8.23. ^{xxx} Pompey stormed the temple ^{xxxx}
for three months. Until finally he
hears that the Jews won't fight on
Saturday. ^{xxxxxx} So on the Sabbath day June
(Swan) 63 B.C. he succeeded in forcing
an entrance. ^{xxxxxx} Many priests were killed as
they stood sacrificing. Many formed their own
funeral pyres or killed themselves by jumping
from the battlements. Pompey looked at all
but touched nothing after which inspection
he ordered the temple to be purified and the

xxx Gratz V. 2. 66.

xxx Ant. 14. 4. 2.

x Jos. Ant 14. 4. 1 & Wars 1. 6. 6 - 7. 1.

xx Schurer II. 2. v. 3. p. 20. Pick "preface."

xxx Jos. Ant 14. 4. 4. Wars 1. 7. 6.

xxx Wellhausen 291-292. Schurer II. 2. v. 1. p. 322 note.

Ant. 14. 4. 2-4. Wars 1. 7. 3-5.

sacrificial services to be resumed.* The defenders of the Temple were executed and many prisoners went to Rome.*.* The people wanted to help defend the Temple but Hyrcanus*.*.* persuaded them not to.

No wonder that a Pharisee, a member of Hyrcanus's party, turned on such a leader with the invectives found in our psalms. The people then helped the Romans and considered his victory their own. Only the followers of Aristobolus resisted. Most likely the others gladly opened the gates and crowned the walls with garlands 8:19. They went so far as to take part in the bloodshed of the Temple and their joy^{xxxx} was

- x Wellhausen 292.
- x Cicero's Oratio "Pro Flacco" par. 67 in which he says 'Pompey when conqueror of Jerusalem took nothing but,
- x Wellhausen. 292.
- x Fraetz p 67 vol 2. Jos. Ant. 14.4.4. Wars. 1.7.6
- x Jos. Wars. 1.7.6. Ant. 14.4.4. Also notice the beautiful account of it in Dean Stanley's Lecture on the History of the Jewish Church. iii p. 456.

merely allayed by the heathen entering the
Holy of Holies. Hyrcanus^x was reappointed
High Priest with the doubtful title of Ethnarch,
while Antipater was appointed governor. The
walls were razed and Aristobulus^{xx}, his son
Antigonus, two daughters and his uncle Absalom
were taken prisoners to Rome where they were
exhibited in Pompey's triumphal entry with
their necks in yokes. 2:6 (accordg to Pickis
and Wellhausen's translation of this verse.) But
the most conclusive evidence in favor
of the date here suggested is that the
psalmist calls the enemy the dragon^{xxx}.

- xxx. The term dragon is applied to Rome apocalyptically, cf R. & J. to
this verse p. 23 foot note column b.
- x. Graetz vol 2. p. 66. Marmorstein vol 4 p. 178.
- xx. Graetz vol 2. p 67. Ant. 14.4.5. In the triumphal
entry of Pompey to Rome, the Pharisee saw a just
punishment of Aristobulus II as is seen from
psalms 1 & 2. Cf. Jew. Enc. Art. Aristobulus II
- A conclusive proof that I am right in locating the
psalm here is Plutarch's reference in the year 61. viz.
that the son of Hyrcanus, king of Ammonia and
Aristobulus king of Jerusalem graced Pompey's victory.

and that he is found dead on the borders of^x
Egypt lying corrupted by the waves,^{xx} unburied
and unrecognized by man.^{xxx} I believe I
have by now conclusively proved my point as
to the date. In conclusion let it be known
that although all of the psalms, Samanitain,
were written during Pompey's lifetime, they were
not all written at the same times^{xx} 148 & 17 pre-
suppose the capture of the city, but know nothing
of Pompey's death. They were written therefore
bet. 63 & 48 B. C. Psalms, 5, 7, 9, 13 & 15 can
well be placed in the same limits. In
psalms 4 & 12, the sinners are only
denounced hence these psalms must belong
to a period just before 63 B. C. Psalm 2 which

^{xxx} Exact reference lost - cf. article Psalms of Solomon. Enc. Bib.

x A perfect account of Pompey's end and as accurate
as any history on the subject. Cf. any book giving
an account of his death but especially H. & G. to vol
2: 30-31 & Mommensen v. 5. p 272+.

xx Plutarch's Pompey II. 56. Philip, Pompey's servant later
buried the body. The body was pierced by a trusted soldier.

xxx Ancient belief in the disgrace of unburied bodies.

speaks of the dragon's death must be placed shortly after 48 B. C. Psalms 3, 4, 11, 14, 16 & 18 have no historical coloring and can be placed anywhere between the two limits already set 63 - 48 B. C. or to be more positive, all of the psalms can be with little hesitation be placed between 70 and 48 B. C. That any were written as early as Alexander Jannaeus * 128 B. C. - 76 B. C. cannot be maintained. In limiting them to 70 - 40 B. C. we are in keeping with the latest authorities

xx Langer, Gockler, Hilgenfeld, Höldeke, Hülsh, Jäger, Hausrath, Fritzsche, Wittichen, Edmundson, Wellhausen, Hüllmann (later) Holtzmann, Carnier, Stanton, Schürer, Kautsch, Chrysne, Pick, Bonsset, Reuss, Ryle & James etc.

x As held by Bonsset 151, Hülsh "Psalmen Einzel. 22" and Stade who admits that the compilation took place about the time of the siege of Jerusalem (cf. Stade p. 448.) Wellhausen in interpreting psalm 4 verse 2 makes the same blunder when he says the invective is heard at Jannaeus. nor complete refutation of R. & J. to this verse.

B. Author.

Very little that is positive can be said concerning the author. Nowhere does he mention his name or his party, but as he is a member of the righteous god-fearing sect, he is undoubtedly a Pharisee^x. This can be ascertained by comparing his party 2:38+, 3:10, 4:7, 5:40, 6:3-59+, 14 & 4:9 with that of his opponents 2:38, 3:13, 4:9, 13:5-10, 4:11, 13, 21, 23, 12:1-4, 17:27. He hates the Ammouneans^{xx}. That is evident. He has withdrawn himself too from Hyrcanus's party as can be seen from his references to the priesthood. He is very familiar with scriptures.

- x. Graetz 2d. ed. iii:439 said the author was Christian. But in his 3rd ed. vol 3. p. 621 he omits the

statement - Pick & Schürer take Graetz's own arguments & deduce Pharisaic authorship.

- xx. Ruman vol 5:187.

- o. Hitzig alone attributes it to Sadducean authorship. Cf. Strassmann p. 210. and Hitzig Geschichte des Volkes Israel p. 102. All others are positive in stating that the author was a Pharisee.

and often when he does not quote literally he does so by reference. And there is no reason to believe with R. H. Charles* that there was joint authorship, one writing psalms 1-16 the other contributing to the collection psalms 17 & 18, for there is no noticeable difference in the language, and why pull in the theory of joint-authorship by the horns, as it were?

Nor can we say with Cerda that Solomon was the author, for most obvious reasons. Nor can we hold with Whiston that a certain Solomon distinct from the King of Israel, an otherwise unknown leader who lived during the period of the Persian captivity, in the days of Artaxerxes Menemnon was the author, but we go right back to the starting place and say all that can be said, when we assert that the author was a Pharisee of the strictest type and that no more can be inferred about him from the Psalms.

R. H. Charles. Enc. Bib. Art. Apocalyptic Literature

C. The Name of the Book.

Kyle and James did well to call the book "The Psalms of the Pharisees". By doing so they avoided the awkwardness of applying the name Solomon to them. But some scholars, in fact, almost all of them, call them "The Psalms of Solomon" and this without the warrant of such a name in the original.

Their possible reasons for so doing are possibly as follows. Cf. Kyle & James. Intro. 61 +

a) Certain parts of the work were thought to fit in naturally with Solomon's position.

b) Psalm 17 resembles psalm 72 of the Davidic psalter. Psalm 72 bears the name Solomon, therefore it may have been applied to our psalms too.

c) Certain passages resemble certain passages in the book of Proverbs.

d). Psalms 16:1-8 are suitable expressions for the young Solomon.

e) Psalms 1:3 & 17:6 according to Hilgenfeld support the theory that the name

Solomon was personified here. But these
vers are too indefinite to support such a claim.

f) Solomon had declared that
he wrote 1005 songs of which only 150 are
in the Canonical psalter. There may be some
of the missing psalms.

g) The son of David is often
mentioned cf. 11: 23+.

h) To gain prominence for
them and not as a deliberate falsehood or
forgery.

i) The Psalms of David were
closed and it is possible that these psalms
when found were ascribed to Solomon as an
alternative. At any rate only the translators and
copyists ascribe them to him.

Cornill. Einl. p. 295 "How they came
to the designation is quite inexplicable."

Cheyne. Art. Psalms. Enc. Bib. pars
41-43. "The psalms received this name from
an old class of temple singers."

Having given these two recent conjectures.

and the nine possible reasons, I have said all that can be said on the name of our book.

D. Place of Writing.

The author's familiarity with the Hebrew Bible and the Hebrew phraseology, that he must have used, tends to persuade us that the author lived away from all Hellenizing influences—probably in Palestine.

Because of the prominence given Jerusalem, it is probable that the Psalms were written by a Pharisee residing there. Jerusalem is mentioned quite often in loving terms. It is the psalmist's own city, his favorite city, the holy city, the city of the sanctuary, the city to be spared the enemies' destructive powers etc. It is the center of the universe and the goal of all mankind. It is in Jerusalem that God will restore His people under the care and guidance of the Messiah. Such a preference for Jerusalem leads one to declare that it

must have been the home of the
poet and the place where the
poems were written.

E. The Original Language.

Contrary to the view of Hilgenfeld^x that the original language of the psalms was greek, I claim that it was Hebrew. Hilgenfeld's views are not conclusive and he himself does not seem to lay much stress on them.

The following are some of the reasons for believing in a Hebrew Original. They are the most obvious reasons. For the finer points cf. Ryke & James. Intro pp 77-87.

a) Written in Jerusalem, hence probably Hebrew. Hebrew dialect is strong in the psalms^{xx}

b) Perhaps though not certain for

^x Supported by Huetius and Janowski on the ground that the language seems to be dependant on the Septuagint. Hilgenfeld claims that the Greek Wisdom of Solomon was used by the author and therefore the author wrote in greek in Egypt.

The writer was familiar with the Septuagint for he uses words found only there. Cf. Pick. p. 775

liturgical use.

3) By a Pharisee who denounced every thing tainted with Hellenism etc.

4) Abscintio in the Greek can be accounted for on this hypothesis.

5) Resemblance to Hebrew simplicity.

6) Lack of variety in the particles.

This is characteristic of Hebrew.

7) Tenses are often rendered wrongly, possibly because of the peculiarity of Hebrew tenses.

8) Frequent omissions of the substantive verb (A Hebrew Idiom).

9) Duplicate renderings of the same original expression or words added by the author or rather translator to make the meaning clearer.

10) If originally written in Greek the author must have been a very imperfectly Hellenized Jew.

11) The psalter breathes

hostility to the Hellenized Sadducees and is modelled after the pattern of the Canonic psalter. It was probably written therefore in Hebrew and not in Greek or Aramaic.

U. B. These reasons are for the most part given in Strack p. 211. Most modern scholars hold for the Hebrew original viz Lagarde, Stade, Jew Enc Article "Bahus of Solomon"; Enc. Bib. Article "Bahus of Solomon"; Schürer, ^{Kittel} (Kautsch), Seiger, Ryle & James, Sieberdt etc, etc.

Greek Translation.^x

As for the date of the Greek translation it is well to agree with the best modern criticism and abide with Ryle & James in The Introduction pp 77-87 and say that "it is of no later origin than the middle of the 1st century A.C."

x. Translated for the Greek speaking Jews Kautsch 129.

3// The Religious Thought.^{*} The Parties.

The following is a brief outline of the parties in Jerusalem that not only gave rise to such literature as the Psalms of Solomon, but that also were the immediate cause of the decline of the Maccabean dynasty and of Jewish political power. I do not purpose giving a detailed account of each of the two great parties, but intend giving only enough of their development and of their position on matters religious and political to make clear the part each played in inspiring the psalmist to give expression to his despair and to his later hope.

Up to the time of Ezra no parties existed.^{xx} The Jews were solid and united and so they remained working hand in hand for the welfare of the state until politically supreme, the break among the

^{*} This characterizes the book as Pharisaic Kantab 128.
^{xx} Schürer *Leiv* 2. Vol 2 pp. 9-10.

the people into parties, if break we may call it, caused a deteriorating influence and had a bad result. It is said that *this schism was caused by that class of Jews, notably the Sadducees, which took on the customs and showy manners of the foreign nations, principally of Greece and Rome. That, at the time of the Maccabees, these customs prevailed extensively among the Jews is well illustrated by the daring of even the priesthood to practice them. (cf. Jason and the Jupiter images, the cause of the Maccabean revolt.) But this religious zeal of the Maccabees which was at the time the salvation of the Jewish ^{State} was of short duration. It soon gave way to ambitious political projects^{xx}.

The contention was not long for religious supremacy, but it soon took on a strong political phase. Under Jonathan, the Maccabean High-priest, the priesthood was already corrupt, and under Judas

x. Wellhausen p. 30.

xx Wellhausen Prol. p. 523. Ebersheim p. 232.

Aristonous, things were dark indeed: a fence around the Law, to protect it as much as possible, had long existed, but now war and anon, new ceremonies^x to which the Pharisees gave the same sanctity as they did to the Law were instituted. gradually the people drew away from those in power. The breach became ever wider and wider.³

Had this not happened, that remarkable little sacerdotal state would have undoubtedly developed into the world power of the time.

The separatists^{xx} from the congregation, so to speak, took now the name, Pharisees, Pictists, Chaberim, in contradistinction^{xxx} to the rest of the people who were more lax in religious observances than they. They called the rest of the people "Am Haaretz", Ignorant ones, which term they applied principally to the Sadducees, although

xx Bonnet 186. Schürer 2. 2. 20.

x. Jos. ant 18. 1. 3 and 13. 10. 6.

xx P. leg. Well. 325. Cf. Frutze's wrong interpretation of Pharisees - vol 2. p. 18.

the Sadducees should have been the more
refined because of their greater wealth.^x

For a more detailed development of these
parties, refer to the especial articles in the
Jewish Encyc. in Jos. Ant. 20.9.1. Acts
5.17. and Wellhausen. Proleg. p. 525. Note.

The Pharisees insisted on all
political undertakings being tried by the
standard of religion as laid down by them.
Therefore I shall henceforth call them the
religious party, while the Sadducees I
shall term the political. The political
party with its greater experience in
handling political matters, refused to
be governed by the more religiously inclined.
According to the Pharisaic author of our book, they
were sinners 4:1. 12:8. 14:4. 17:8 etc. Let it not be
understood that the Sadducees forsook their
religion. Far from it. They were merely determined
to make the state of first and the religion of

xx Jos. Ant. 17.2.4. Mark. 2.8.14.

x. Deutrich p. 43

secondary importance ^{x¹}. They did not \therefore come under the author's description of saints and Godly men ^{x²}. They formed a national political party, greatly influenced by the Greek atmosphere and in time came to represent, even according to our psalmist, the cultured, polished gentlemen of the state. By this assumed foreign refinement they repelled their countrymen, ^{xxxx} who as has been above limited at, considered them as "amen-pleasers", non-Jewish and hostile to Jewish interests. This hatred is expressed bitterly throughout our book. They are called sinners (cf above) as opposed to the Pharisee, the poor, called the pious, the righteous, the friend of the poor and the saints. Cf. Psalms of Sol. 2:38, 39, 3:3-5, 7, 8, 14. 4:9. 9:15. 10:3, 13:5-9. 15:8. 16:15, 3:16. 4:7. 8:40. etc. etc. It can readily be seen that the difference between the Pharisees & Sadducees was one as much of position as of opinion.

x. Cf. Psalms of Sol. 17:7. ^{x²} Ibid. 14:1 & 2.

xx. Gratz v 2. p 18-21.

xxx. Bonser 163-165.

xxxx. Penan vol 5. 157. Assumptio Moyses & parts of Enoch.

The aristocratic, politically-powerful Sadducee derives his chief characteristic from his social position.

The republican, politically weak Pharisee derives his chief characteristic from his legal and religious tendencies. * The breach did not come until the

secular authorities prevented the practice of the religious law. Then force was opposed to force. This

is well illustrated by the resistance of the Maccabees to the oppression of Antiochus and by the civil

Wars between the "summers" and the "saints" under the rule of the princes John Hyrcanus and Alexander

Jannaeus. ** At this time the rivalry was intense and bitter *** The stress laid by the Pharisees upon

the religious interests had won the bulk of the people, so much so that when Alexandra came to the

throne she gave the power over into the hands of the Pharisees to maintain peace. **** Though not

occupying all political offices, even at this time

xx

Proleg. Orell. p. 525.

xx

Ant. 13. 13. 15.

x

Schurer D. 25 2 pp 9 & 10.

xxxx

Schurer 1. 1. 309 Ant. 13: 16. 2-3. Wars 1. 5. 3.

those in authority did well to legislate in keeping with the wishes of the Pharisees.^x The 'governors' and the 'governed' gradually drifted apart until when Aristobulus II (Sadducean) overthrew his older Pharisaic brother Hyrcanus II, the breach was ensured. The Psalms of Solomon written at this time breathe the hatred of a "saint" against all such action. Though a Pharisee, the psalmist evidently did not consider himself a member of Hyrcanus's party for that too, as well as the enemy, the heathen, the Sadducee, the unclean, was corrupt. ^{3,} ^{is} x x

With these few preliminary remarks, I can now deal more understandingly with the various thoughts expressed and views held by the psalmist. Keeping in mind that he was a devout Pharisee and that the Psalms are the noblest and clearest platform of the Pharisaic party that we know of we shall undoubtedly get an

x. Well. Proleg. 526.

xx Bousset 162. Psalms of Sol. 3-5 + 12-15 + 8-10

unbiased and instructive view of late pre-
Christian Judaism from a detailed study of them.

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B. The Theocracy.

The term "theocracy" was first coined by Josephus* as a happy catch-word for the Mosiac constitution.

However, it expresses just that feature which is common to all faiths at all times. The Jews perfected the idea and carried it from the Mosiac constitution to all subsequent times and preserved it long after all other nations had lost it. To them it had from the very first an elevation not paralleled elsewhere.**

The palaeontologists' conception of it can readily be divided into three parts viz. A. God. B. The People. C. The Messiah.

A. God. In the Theocracy God has three phases. 1) God as God. 2) God as king. 3. God as Judge.

1) As God he is conceived of as being omniscient, omnipresent, eternal, infinite, merciful, righteous and just.

* Jew. Enc. Art. Theocracy.

** Robertson Smith, "Prophets of Israel" pp. 51-52.

At times he is the avenger of sin, at times the patron of the righteous. He is thought of at times as dwelling on high 18:11 and then as dwelling among and protecting his people 7:6. who while his name dwells among them find mercy. 4:54. 9:18. He is the creator and guide of the heavenly lights which he controls by fear from creation unto everlasting. 18:12, 13.

He is all-powerful 2:28, 29, 32-35 having control even over the heathen 8:16. He is an avenger of wrong 2:28 for wrong doing he sends from on high famine 5:8 and pestilence 7:4. and guides the heathen safely against them because of their waywardness 8:22 and uncleanness 8:25. He rebukes in wrath 2:26 the evil one and chasteneth because of stiffneckedness 8:35 ignatly because he warned the people not to depart from him. 9:1 & 2. He knows every thing. Nothing evil is hidden from him 9:5 & 6, yes even before the thoughts had their being he knew them 14:5.

But he is not so with his righteous saints. Their righteousness is ever before him. 9:6, for them he visits the earth in righteousness and mercy. 9:8, 10. 10:4. For them he feeds the flocks of the air, sprinkles

The desert, and feeds kings & rulers. 5: 9, 11. He will have mercy on all nations who fear Him 17: 38. To the earth He is merciful in loving kindness and gives rich bounteous gifts by opening his hand in mercy for ever 4-17. He is the hope and refuge, gracious and merciful of the needy. 15: 2, 10; 7 5: 2. 5: 13. He is their saviour and helper at all times 16: 4. 17: 3 and is gracious and merciful to them forever 10: 8. Especially, is He merciful to those who call upon Him 5: 14, 9: 11 in truth 10: 4, in fear 6: 8, in trust 7: 7. and in love 6: 9. He is their god and saviour 8: 29. 3: 6. 16: 4. 17: 3 and they are His people for He chose the seed of Abraham before all other nations 9: 16; 17. He delivers them from deceitful men, from snares 4: 29 and from the heathen 8: 36. 7: 9. and his righteousness shall be known over all the earth 2: 12. He has pity on Israel forevermore and will not cast them off, but will succor them in the appointed time 7: 9.

2) As King, the author praises God throughout the psalms. He is King 5: 22 etc, great and righteous, ruling over the heavens

and the earth 2:34-36. forever 17:1. Even over the
heathen 17:4, He will be merciful as well as
to the Jew, if he but fears Him 17:38 for all
that fear the Lord, the King, shall rejoice in
prosperity. 5:21.

3) As Judge, He is great and
mighty judging 4:28. 8:3 faithfully 17:12 the
peoples of the earth 9:4. 2:36 in righteousness 9:3,
4:28 in holiness 10:6 in graciousness 8:35, in
justice 8:27, 29, 30, 9:4 and in mercy 5:17, 18:3.

He is worthy to be praised for the sake of his judge-
ments 8:40. He is righteous and respecteth no man's
person. He is not bribed nor misled by looks and
station, but He weighs all men and their deeds
in righteousness 5:6.

In so far as man falls short of this
norm for judgeship, just so far does he fail of righteousness.

G. The People. The people are definitely characterised
as falling into two classes. 1) Saints. 2) Sinners.
A correct estimate of each is necessary to a proper
understanding of the religious thoughts herein

58
later contained, for much depends on whether
the man is a saint or sinner.

As God could be trusted forever, the psalmist
bemoans the fact that all men, no matter how righteous,
are unstable and not to be depended upon. 5:15-16. 17:2.

But he suffers for this instability, and for every sin he shall
be punished. To reduce the possibility of this to a minimum

the pious one regulates his life in keeping with what he
considers acceptable to God. That is he lives the life of a Pharisee

14:1. The time in general is an evil one for not only
do the heathens sin against God, but Israel vies with them
in doing wrong 4:1. 12:8. 14:4. 17:13-20 etc. They are all
sinners, lawless, impure, and are in opposition to the holy,
righteous and pious 3:9-11. 14:1. The seed of Abraham,
9:16-18. 18:4, the servant and beloved of God 12:7 is
humble 1:6, holy 17:4, innocent 4:26, upright in heart
14:1 satisfied with little 5:8-20. 18:1-3 and pure from
sin 3:7. He is never angry nor wrathful 16:10.

He does not despise chastening^x but considers it as
a correction and a blessing for it cometh from God at whose
mercy he is 3:4. 14:1. 13:9. Because he is steadfast and

^x Only does not want to be given to the Gentile 4:3.

trusts God 15:14 he finds mercy 16:15. Nevertheless he
is satisfied with whatever God does 16:12 for he considers
himself beneath His yoke and chastening forever 7:8. Hence
he never murmurs or becomes fainthearted 16:11 but
finds justice in all that God does. ^{xx} Even the destruction

of the Temple would have been avoided had the people
been righteous 7:7-9. But they were not and it was
sent to teach them God's ways. Comparing psalms
8:14-16 & psalm 17:13 & 16 we see that the misfortunes
of the Jews and of Judea were attributed to the fact that a
portion of them fraternized with and imitated the
heathens. If they would but learn wisdom and righteousness
they would once again be converted in soul and body from
simplicity and from sins of ignorance 18:5. Yes
even Jerusalem would be purged of the enemy 17:25.

The sinner did not look upon misfortune as a
correction and warning but immediately cursed
God rather than bless^{ed} him 3:11-12. But more of this

x The metaphor of the yoke is used here for the first time
in the sense of sorrow. Elsewhere it means oppression and

xx ^{sorrow} Phil of Hist. Herutsh p 44

The very onslaught of Jerusalem was justified as the result of sin.

later. The righteous search diligently to put away
iniquity. 3:7, 8 but the sinners are proud, haughty,
and suspicious in order to transgress the law 4:1-5 and
add sin to sin 8:12. The saint is a quiet soul
hating the unrighteous and working peace at all times.
He loves peace and pursues it. 12:6. Therefore he
prosper.

D. Belief in Prayer and Praise.

There are many fine prayers in the Psalms of Solomon. Some are but one or two verses in length, but all are gems. These prayers and similar ones are offered by the saint who in praise and prayer entreatheth favor for himself and his house 6:7. The sinner does not pray. A few of the many fine prayers are 2:24-29, 8:33-44.16 complete. 11:9. 17:51 and 5:7. They are all for aid and guidance and none for prosperity or material gain.

The saint uses all his strength to praise God 15:3 and to give thanks unto his name 15:4 at all times 3:3 for he rejoices in His goodness 5:21 and ~~the~~ that sings to God and praises Him will be saved for ever. 15:6. 6:2. God has mercy on those that call upon Him in distress patiently 2:40 and in truth 10:4. 6:9 and will answer him. 1:1, 2. 5:7. 18:3. 4:29. 5:14. 15:1, 2. The righteous are blessed for when he rises from his sleep 6:6 and sings praises unto Him entreating his favor 6:7. He gives thanks to Him in assemblies 10:7 and glorifies His name

10: 8 for it is good to sing praises unto god 3: 2
and to acknowledge his divine justice with thanks-
giving 3: 3. For he that remembers god's name is
saved and blessed 6: 1, 2 because god hears all who
fear him and call upon him and their every request
is granted 6: 8. 7: 7, 8. 9: 11.

The Law

The whole life of the Pharisee is

- 2! signalized by a care to fulfil the ceremonial law 3: 8-10. 5: 20.
He walks in the righteousness of his commandments
and in the law as he is commanded for life. 14: 1.
Even the bastard if he is a scholar has a reward in
the life to come*. The sinner is guilty of ceremonial
uncleanness 1: 9, 8: 13, 1: 7. He that neglects the law was
guilty, psalms I, II, III, VIII: 7, 13, 14, 26 and his well
made walls shall fall to the ground because he failed
to recognize the law of God. Cf. Esp. Sibyl. Orac. 3: 663-701^{xxx}
for a similar thought. This law did not appeal
to the Sadducee who wilfully neglected it*: according
7|| to the Pharisee he uttered the law with decision. 4: 10.
For the saint, however, the law is God's greatest
testament and witness on earth 10: 5 and is the^{xxx}
swiftest road to immortality. 14: 1, 2: Cf. Also Pirke
1||2 Aboth 6: 7, Proverbs 3: 18 etc.^{xxx} The truly righteous
does not swerve from the law. 14: 1. It is a firm

x Phil of Hist. Deutsch pp. 44, 45

xx Jaety vol 2. p. 21.

xxx Noted because of Pharisaic tendency of the author

offence, against which even nature tends her aid as
instrument 11:21. Blessed is he that performs the Law,
he shall live therein forever ^x if he but study it. 14:1, 2.

He that obeys with understanding 2:37, 6:1, and
in innocence 4:26 is shown mercy. ~~He~~ that suffers
11 patiently, because of it 2:39. 16:15 & 13:11 are safe in
God their saviour 3:7. 15:8. They pass through trials
and are not scared 6:5, evil dreams do not bother
them. 6:4 ^{xx} for he has mercy on those that love Him and
obey his commandments. They shall live forever as
trees of life in the garden of God. They are rooted as plants
forever and shall not be plucked out at all 14:2, 3, 15:6
but they shall inherit life in gladness 14:7, yes they shall
inherit all the promises of God. 12:8. He shall be protected
from the sword, famine, plague and the calamities of
the enemy 13:1-5. 15:9. For innocent waywardness
in the Law they shall be chastened secretly 13:7 as a
father admonishes a first born son 13:8. But this rebuke
they shall be spared and their sins blotted out for the life of the
righteous is forever. 13:9. But hold the punishment
of him that errs in the practice of the Law in -

xx Note the evident belief in dreams & the consequent ^{superstitions} Lecture 6
pp. 244-5
x Cf. Enoch. ch 25. 5. the power by eating ambrosial fruit. (heavenly)

tionally. He is guilty of all the sins of which the
Heathen is guilty: Therefore he shall be removed from
the innocent, his tongue shall perish in flaming
fire 12:5. 15:6. Noisome beasts shall run upon him and
with their teeth shall rend his flesh and with their jaws
shall break his bones 13:3. His substance shall be
destroyed 5:7, 13. Fearful will be his overthrow 13:5.
He shall be taken away to everlasting destruction 13:10.
He shall be destroyed at once from before the
face of Jd 12:8. He shall be brought to want and
his bones shall be scattered 12:4. His inheritance
will be Hell, darkness and destruction 14:6, 15:10,
11. Famine, sword and pestilence will pursue him
15:8, 9. They shall be punished according to
their sins 17:10. They shall perish entirely in
the day of judgement while the pious alone
shall rise to enjoy the blessings of the Messianic
kingdom 3:13, 16. 4:9, 13; 9, 10. 14:26, 7, 15:9 etc.

Angelology.

The belief in angelology the Sadducees rejected while the Pharisees taught it. Only once does a positive mention of angels occur in the *Palms of Holmson*. They are the "Holy Ones" mentioned in 17:49. It has been said^x that this lack of mention of such a belief in the book is due to its simplicity. Rather should it be said that a more frequent mention would have been out of place and pulled in, as it were, by the horns. The book deals merely with the frailties of man and the steadfastness of God and does not lay claim to being an exposition of Jewish doctrinal views of the day. The notice that 19:2-4^{xx} (18:12-13) refers to angels does not appeal to me.

^x *Mormonism* vol 4. p. 165. footnote. Act 23:8.

^{xx} *Asyle and James. Intro. p. 52. (6).*

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Free - Will.

The Pharisees and Sadducees were opposed to each other in every feature of the Free-will theory, excepting one.* And that is in the ability of man to do good and avoid evil. But in the interference of God in man's affairs here on earth they could not agree. The Sadducees had no difficulty on this score. To them, God did not in any way cause or prevent anything. Their successes and their failures were due to their own strength and weaknesses. Like the Epicureans ** they maintained perfect freedom of the will and refused altogether to recognize Fate or Predestination. Man was his own master and not at all swayed by divine interposition. Ps. of Solomon. 1:5. 4:14. 4:14. Carrying out *** this thought to its logical conclusion, they taught that the salvation of the nation was to be expected from themselves.

xxx Thomsen vol 4. p. 164.

xx Jos. Wars. 2.8.14. frags. 2 p 21.

x Jos. Ant. 18.1.3-4.

of this world, cold iron and steel - and above
all from the internal ^{& external} strengthening of
the king dom. They would not await the
strong arm of the Lord 17:7. They therefore
did much offensive fighting.

The Pharisees or our Psalmist on the
other hand attributed everything directly and
solely to God. 2:26. 2:33-35. 3:6-8. 4:17,
6:3, 7:1. 7:6, 7:8b. 8:3. 8:36. 9:16b. 13:2
15:1. 15:3, 4. 18:13. etc. Absolutely nothing
can be gained unless God does it. Man
cannot even help himself or provide for himself
5:4-6. The works of his hands are temporary
unless God establishes them 16:9. Even from
sin man is not safe unless God protects him
16:7, 8. Consequently the Pharisees were
involved in the same difficulties as the Stoics by
whom be it asserted, they were influenced.

?
This assimilation of Greek thought is noticed earlier
in Jewish Literature (cf. Ecclesiastes) than in our
psalms, but nowhere is the contrast between the
Sadducees & the Pharisee, which incidentally makes

The teachings of the two parties more clear, more definite.

The Pharisaic belief as has been hinted at above and as stated by Josephus^x and throughout our psalm is that God has made a temperament whereby what He wills is done, but the temperament is so formed as not to interfere with man's ability to act virtuously or sinfully. This peculiar double temperament involved the Pharisees in untold difficulties and contradictions. At one time they ascribe all things to God & fate^x. At another it rests in the power of man to do or not to do^{xx}. This same contradiction & paradox occurs in other Pharisaic books. (Cf. Pirke Aboth 3:24.) and is therefore characteristic of the Pharisaic conception.

On this ground the difficult verse of the whole book viz v. 2 of psalm 9 becomes clear, and the difficulties of Ryle and James in translating that verse are obviated. The translation given in the text viz "Our deeds

X. Jos. Ant. 18. 1. 3.

XX. Gen. 1. 1. 14. Ant. 13. 5. 9.

are in our own choice and there is power in the
soul to do good or evil," given probably to save the
casual reader unnecessary perplexity, - for thus
read the verse is very simple - is probably
2! incorrect. The translation suggested by them
in their footnotes is, according to any mind, the
proper one viz". Our deeds are in the choice
of God, and at the same time we have power."
This rendering not only simplifies the Pharisaic
contradiction and avoids the Sadducean
2! doctrine of the first rendering, but it also
makes it impossible to attribute the book on
the strength of this verse, as has been done by
Hitzig etc, to Sadducean origin. Pyle and
James in their note to this verse p. 95,
give many citations, the works of Pharisees, for
believing that translation number 2, the one
adopted by them in their footnotes and preferred
by me, is correct.

Reward and Punishment.

The psalms are imbued with the idea of this-worldly reward and punishment. It was but natural for God, according to the Pharisee, to punish the sinner for the pain he caused him who served God, and to reward the patient sufferer for what he endured in God's service. 2:39. The question of Job "Why do the wicked prosper and the righteous suffer" did not enter the psalmist's mind. The wicked prospered apparently and temporarily. The pious suffered temporarily, and merely as a corrective. * Nothing escapes God and no sin goes unpunished nor righteousness unrewarded. 9:6. Nor are the sinners & saints considered alike by God and the purpose in their punishment is not the same in both cases. 2:38. 13:6.

According to a man's sins so is he punished 1:7, 2:14, 2:17, 2:35, 39, 17:10 etc. This assertion is positive, emphatic and therefore often repeated. Even Israel is not exempt if it sins 9:1, 9:3. nor is the Heathen 2:28, 29, 32, 35, 36, 8:30. but greater

mercy is shown toward Israel 2:37 for after due punishment 8:32, 35 God will lead it to the glory that he has promised it: 17:11. But the sinner's fall is terrible, he shall not rise again, 3:13. 15:10. They shall not be found in the day of mercy for the righteous 14:6 but shall die for the sins committed 4:9. Their substance shall be utterly destroyed 15:6-8, and their memorial blotted out forever 13:10. 2:19. 15:10. Their punishment in the day of judgement is hell and darkness 14:6. 15:11 and the destruction of the soul 9:9.^x God is thus severe, to make clear his justice and judgements 4:9. 2:18.

The righteous do not suffer such afflictions 2:38. 16:5. They too are punished for sins committed but as they were done unwittingly, they do not merit the hardships inflicted on the sinner. 13:6. Moreover the suffering of the righteous caused by the sinner is remembered by God in his meting out his punishment 2:39. His mercy is upon the patient sufferer 16:16, 10:2. 13:11. 14:6. 16:3, 4. and he will be faithful to him. 14:1. His punishment consists of a mild reproof. psalms 10 & 13. esp 10:1, 13:7-9 16:4

^{death}
This precludes the existence of the wicked men in spirit after.

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Such as a father gives his first born child 13:8 and
his only son 15:4. It is always given in secret
so as not to humiliate the saint in the eyes of the
sinner 13:7 so that the sinner might not triumph
over him. His purpose in punishing the righteous is not
to blot out their memorial but to convert the obedient
of ignorance 15:5
son from sin, and to cleanse him of them. 10:1, 13:9, also
to purify his house 3:10 and to make straight his way.
10:3 so as to have mercy on him 11:2 and to restore
him to God 16:11 for salvation 15:8 that he might
inherit everlasting life in gladness 14:3.

Repentance.

The righteous having received his rebuke from God, it is but natural that he should repent. A sincere conviction in the nature of man becomes therefore so strong that it gives rise to this idea of return and repentance. It becomes a fundamental thought to religion and especially to the piety preached by the prophets. Human life ^{is} ~~is~~ so debased that man must change entirely if he wants to reach God. It was characteristic of the pious to return to God at all times 9:11. He did so by making inquiry continually and then by bringing a trespass offering for the sins committed unwittingly: 3:8-9 and by fasting 3:9^x. By this alone the saint and his house were purified 3:10 for God cleanses the soul that hath sinned and made a confession and an acknowledgment. 9:14. for He is kind to the repentant sinner 9:15 and will deal graciously with him.

x. This verse tends to prove the Pharisee author. For fasting is part of the oral law and the Sadducee recognized only the written law

Resurrection.

Much has been written on the subject of Resurrection as found in the Books of Solomon. But with little of this do I find myself in agreement as shall be seen later. On the doctrine of Retribution we find the Sadducees and Pharisees on opposing sides. The former believing like the author of Ecclesiastes that the soul dies with the body and that there is no resurrection, nor reward or punishment in the world to come, and that after death there is no personal or spiritual continuation of the body.^x The other believing that the soul continues to live forever, and that there will be rewards and punishments according to the life spent on earth.^{xx}

It need not be asserted that the Jews derived
? ! the doctrine of future life from the Greeks. That it had
existed for a long time among the Persians is well-known.^{xxx}
Moreover that the doctrine preached in this book 13:9-10,

xxx Deutsch 43.

x. Ant., 18:1.3-4. Gen. 2:8.14. Acts 23:6-8. Matt 22:23+
Bourset 165 Schürer 2:2.179. Mommesen 4:165. footnote.

Gratz vol 2 p. 18.

xx Cf. References just above, and Gratz vol 2. p 21.

14:6. 3:13. viz that the righteous shall rise & live
 forever while the sinners shall be blotted out' agrees
 entirely with the Stoic theory that the souls of the pious
 would survive in happiness till the end of time, while
 the sinners would perish² is evident.

It was but a natural consequence of
 oppression, and at the time of the our psalms, the Jews
 experienced (and especially the Pharisees) nothing but
 oppression, that the people could reconcile it with
 their righteousness only through the hope of a
 future life. The sinner, of course, to whom the Pharisees
 denied this blessing, did not deserve anything but persecution,
 ∴ for him there was no hope.

I believe that at the time these psalms
 were written the doctrine of Retribution was not fully
 developed. It was not as complete nor as high
 in its idealism and grandeur as was the hope of
 those a century or so later. But that by the time
 of our psalms such a hope no matter how base
 did exist cannot be denied. * It had its
origin according to the authorities, Schürer^x, Kyle & James

x Schürer liv 2. vol. 2. p 179+. Cheyne lect 6 pp. 244-245.

etc. in Daniel where the וְהָיָה כִּי יָקִים ה' אֶת הַמְּמֵתִים the resurrection of the dead is first vaguely expressed. One glaring difference between the thought of Daniel (12:2) and the Psalms (4:6 etc) is that in the former "the sinners shall arise too, some to shame, some to everlasting contempt" while in the latter there is no hope for them at all.

I think Charles is wrong in his inference that two authors wrote the psalms one writing 1-16 the other writing 17, 18 because his premises are wrong. He says that in psalm 1-16 resurrection is attained through righteousness while in 17, 18 it is through the Messiah. I find no warrant for these statements. For in none of the five verses that can possibly refer to resurrection in psalms 17, 18 viz 17:2, 17:28, 17:42, 17:5 or 18:7 can I read that the Messiah will raise the dead, or that the dead will rise to enjoy the Messianic Kingdom. On the contrary I believe I am right when I say that, judging from these five verses alone, there was to be no resurrection for the Mess. Kingdom, but that only those living at that time

would enjoy the happiness of the period. The event was to be ushered in according to the psalmist only by the election of a seed of the stem of David as king to take the place of the sinning monarchs. It was to be entirely mundane, and was to be distinguished from the then existing kingdom only by its greater holiness, spirituality & righteousness. It was not to be preceded by any terrible, unusual disasters, or by the opening of the graves, but merely in a natural, orderly way. Another king, a mere מלך נִשְׁמָר was to be chosen and that was to settle it. The second doctrine ^{to be preached in psalms 13, 15} claimed by Charles, having thus been thrown aside there is no longer need to claim dual authorship.

Further, I do not think Ryle and James* are right when they say that there is a doubt as to the future of the wicked. In the light of psalms 2:35 and 2:13 etc, I think it can be unequivocally stated that the sinner upon his death is dead & destroyed utterly and forever.

The following, I believe, is the view held by the psalmist of death and after-death. More than this cannot be substantiated by the psalms as we have them, even giving the critic the benefit of doubtful translations.

There is to be a judgment 15:9, 15:13, 15:15. to come in some natural material form such as fire and wrath 15:6 to those living on earth 15:6. This judgment the wicked cannot escape 15:9 ^{15:10, 13, 14.} for the mark of destruction is upon his head 15:10. but the righteous can outlive it and will 15:6, 8, 15.

Up to the time of the sinner's destruction he shall be childless and solitary 4:20. After it his memory will be blotted from off the earth, he shall be laid low in eternal destruction and dishonor 2:35 & 13:10. His life shall be corrupted by the corruption of his flesh 4:7 and he shall be destroyed from the face of the righteous 4:9. At that time he shall be cut off from the earth, 4:25 and shall be pursued by his iniquities to destruction and darkness 15:11 and even to

Hell itself where he shall remain forever and ever 14:6. 3:13. 3:14. [(Hell is imagined as being under the earth. 16:11) Compare this with the Greek Hades, and the Hebrew Sheol.]

In contrast with this the righteous at the time of judgment will find energy and live 15:15. 16:5. They shall be lifted up to glory 2:35 and shall live after the sinners are destroyed 4:9. for they shall be saved from the wicked and will ^{15:6} live 12:1, for the mark of the Lord is upon them for salvation. 15:8. The life of the righteous is forever 13:9. 14:2 and he shall not be removed forever 15:6. These last references would be puzzling did we not know that the psalmist used the word 'everlasting' merely as comparative to the length of the sinner's life. That this view is correct is seen from his statements that "Man's time on earth is short" 17:2 and he prays to God that "He will not desert him till he dies 16:6.

After death he will trust in God 9:19. for the Lord will visit the righteous 3:14 and

will have mercy on the needy in the day of
gladness for Israel 10:7. The righteous will
rise again into life eternal and their life
will be in the light of the Lord. It will fail no more 3:16
14:7. [The abode is still to be on earth and
not in the treasures as is stated in the
Book of Ethiopic Enoch and repeated by
Charles.^{xx} That the psalmist thought
this resurrection would be at the time of and
for the Mess. Kingdom can be inferred only from
one verse viz "God will have mercy on the
needy in the day of gladness" for Israel 10:7.
On the contrary all of the verses in the Messianic
passages themselves lead us to suppose that only the
surviving among the living will enjoy that happiness.
For "The Messiah shall gather (not raise
or resurrect) a holy people 17:28. i. Blessed
are they that are born (not raised or resurrected)
in those days 17:50. Blessed they that shall
be (not raised or resurrected) in those days 18:7.

x acc'd to Job. p. 450

xx Enc. Bib. 1 Art. Apoc. Lit. § 85.

In conclusion let me add that the belief was not then as it is now, that immediately upon death, the soul takes flight to God. But as is said in 3:16 the saint shall rise, whether in spirit or body is not said, and therefore taking the verse in its plain meaning, I prefer to take it to mean bodily resurrection^x to life eternal. This life is not to be spent in heaven, at least such a statement is nowhere to be found in the gospels, but it is to be spent on earth. And they will not arise for the Messianic kingdom necessarily, for it is just a temporary kingdom, but they shall rise sometime in the future, a time known only to God, and they shall live on forever in his light.

x The only possible reference to a spiritual resurrection is 9:19. But $\psi \chi \theta$ means also body or life (cf 12:1).

E. The Messiah

The Jewish longing for a Messiah was lodged deeply in the belief that God, as the prophets had predicted, would establish Israel forever in its own land and that Judaism would eventually triumph as the world's religion. But it was hard to believe that such promises were for immediate realization, with powerful enemies at the gate and therefore with little hope of warding off the attacks, the thoughts of the oppressed naturally turned to the future. It had been said by the prophets that the future had wonders in store for the Jews, but that before receiving them, they would have to undergo terrible disasters; ^{Isaiah 12:1 etc.} What greater disaster could there be than that Israel was about to fall into the hands of the enemy, and that its very custom and law was scoffed at, and its treasured Temple trampled under foot by the heathen? The Pharisees, buoyed up by pristine Messianic hopes, looked forward to and preached a kingdom

which, they said, would correspond to God's covenant and which must at length be realized. * This hope the Sadducees vigorously denounced and plausibly so, for its realization meant the destruction of their party and their policy.

Sign after sign came in rapid succession indicating that the end was nearing. There was hardly a year but that the Jew saw a period of darkness. People became more devout. ^{xx} Fervent anxiety almost frenzy reigned within the land. Only thus can be explained the appearance of so many false Messiahs who very easily obtained large followings. Hopes that the oppressor would be punished were cherished by all. Another משיח היה was expected. In addition they expected the salvation of Israel from all its evils, the realization of perfect reconciliation with Jehovah, and the felicity of the righteous in Him in a new order of things free from the

x Bousset 210

xx Händelsohn p. 149.

assaults of hostile nations and the troubles of the wicked. This view was held forth by all the prophets from the great seers of the 8th cent. B.C. down to and beyond our present.^x

N. B. From here to page 88 is merely an extract of Schürer's *Leiv* 2. vol 2. pp 129-142. I give it merely for the sake of rounding off the chapter. The older Messianic hope was very narrow. It consisted merely of the hope for a better future for the "nation". It was to be morally purified from all bad and disturbing elements and should be respected amidst the Gentile world, whilst its enemies were to be either destroyed or forced to acknowledge Israel and its God as supreme.

Later the view broadened until by the time of the Roman invasion under Pompey, it had extended to a hope for a better future for the "world". All men were to be judged by God or his anointed.

Then it broadened into a hope not only for the world in general, but also for
 Rob. Smith Linc. Brit. Arch. Messiah.

The individual. This belief cannot be traced further back than the Book of Daniel, but that it was by that time defined is certain. It first manifested itself in a belief in a general resurrection, but it was not generally accepted. Many looked for a resurrection of the just only.

Gradually the future salvation became transcendental. All benefits came from above and were already there, held in trust for the pious. Even the new Jerusalem and the Messiah were there ready to descend in place of the old order of things. A distinction was soon made between this world זאת and the world to come אחרי . This world must be destroyed before the second could take its place. Final and complete happiness is not even in this new world on earth. It is to be found in still a higher אחרי זאת in heaven. This belief became crystallized and dogmatized in Christianity and in post-Christian Judaism.

The exact conception held by the Jews is first found in Daniel 2:44, 7:9, 27, 12:1, 2. and is briefly as follows. The Messiah will come in an

12:1 a time of disaster and the result
will be a universal dominion of saints 2:44, 7:14, 27.
This will be brought about by a judicial sentence of God
and by a conquering of the world-kingdoms with His
help and according to His will 2:44. There is to be
a resurrection of the body 12:2 and all saints who
have died will participate in it. In the apocryphal
books of the Old Testament, the hope is not absent
though not very clearly stated. Not until the Jewish
Sibyllines 140 B.C. iii 46-50 & iii 65 2+. does
it become very prominent again. In the original
portions of Enoch 90:37, 38, written in the last
3rd of the 2nd cent. B.C., little of Messianic
character is brought forth. Merely the vision of
the judgment can be recognized 90:16-38. But
when we come to the Psalms of Solomon
the Messianic hope and kingdom are
clearly and definitely stated. In fact in
the psalms, the name Messiah is for the
first time used. *

x. Ant. Messiah. § 6. Enc. Bib. With this I do not

agree, because I believe it is the same as the Biblical
Messiah.

M. B. With the last page the extract from Schürer ends.

The Messianic prophecies of the Jews with its feature of heathen subjugation so excited the foreign world, that when Augustus the Roman Emperor was born for fear lest he was the king promised, he was about to be put to death, but barely escaped. For one whole year, no games were to be raised in Rome. ^{X-XX}

The earthquake mentioned above was interpreted as a sign of God's displeasure. ^{XX}

Cicero commented to verse the mention of comets, eclipses on stormy nights, of citizens killed by lightning from a clear sky, earthquakes and other prodigies. ^{XXX} He also mentions prophets who with inspired breath poured forth throughout the earth, predictions threatening grievous misfortunes ^{XXXX}

X Suetonius, Augustus. C. 94. deo Cassius

45. 1. vol 2. p 286. Reim 419. 420 etc.

XX Hurdleoper 144.

XXX de divinatione 1(11)18. Cf. XXXX.

XXXX Hurdleoper 147

These prophets must have been Jews for in the
 Psalms of Solomon we have just such predictions.

In psalms 1-16 there is hardly a
reference to the future kingdom and none to the
 Messiah. But there is there painted, one of the
 most beautiful pictures of the restoration of the
 scattered tribes to which the world's literature
 is heir. I shall give it as preface to the
 appearance of the Messiah, as a knowledge of
 the exact role Israel is to play in the
 world's history will be a good introduction
 to the Messianic hope as expressed in
 the psalms.

Israel is the portion of God and this
 inheritance forever. 14:3. His goodness is
 upon it with a bounteous gift that it shall
 not come to want 18:2. His love is toward the
 seed of Abraham and upon the son of Israel 18:4

He levels hills for them, and the woods shelter
 them, trees of sweet savor spring up for their
 delight 11:7. But the day of Daniel must
come. God will visit Israel and after the

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oppression, He will show mercy to it 11:2, 9. 18:2
for Israel this servant will be saved forever 12:7. 11:8. At
this point the psalmist prays for and expects that the Lord
will raise up Israel in the name of His glory, and perform that which He has spoken concerning Israel
and Jerusalem 11:9. May it be delivered from
the abomination of unhallowed adversaries
17:51. may the return from the East and the West,
from the North and from isles afar off take
place 11:3, 4. Then will the time be ripe
for the Messiah, then will the conditions be
as promised, then the Messianic era will
be at hand.

The Messiah.

1) Origin. The Messiah expected is to be
of the House of David and his son 17:23. He
is to be appointed by God 17:47 and anointed
by Him 18:6, 8. The longing for a "king" is ardent
in the author.*

x. Hag. 2:21-23. Zerubabab emphasized the priestly
side of the conception. In II Mace. 15:12-16 it is
Jehoiachin. In Ecclesiastical 48:10 it is Elijah.

This was a return to the prophetic predictions.

It was also in opposition to the Maccabean priest, the Levitical priest and the Asmonean king.^x In the older apocalyptic literature nothing is said of the lineage of the earthly Messiah. God had promised that David's house should be everlasting 17:5. But the line had been broken, and now it was to be reestablished in the election of a son of that house. The hope is for a Davidic dynasty and not for one single ever-ruling king^{xx}

2) The Time of His Coming. It is known only to God 17:23. It was to be preceded by disasters to the house of Israel.^{xx x40} and was to be in the near future.^{x xxx} It was to be preceded by a judgment such as I have described in the paragraph on the "Resurrection" and in addition there will

Joy 67.

0 Because the prayer for his coming is found in the psalms right after the description of the Roman triumph etc.

xxx Daniel, Enoch, the Sibyl, 2nd Macc. & here. Joy p. 357.

xx Mark 291.

x Jew. Enc. art. Psalms of Solomon.

result as pictured in Daniel, the Sibyl and the Original Enoch, the destruction or subjugation of the foreign nations and the establishment of Israel in perfect peace and prosperity through the protecting arm of God. The judgment ushers in only a change in the earthly relations.^x In the phrase *et arafec* --- --- *au 700* 18:6 which is translated "when he shall bring back his anointed" there is said ^{xx} to be indicated on the part of the author a belief in the doctrine that the Messiah was already prepared in Heaven and would descend to carry out His will. In keeping with my conviction that there is nothing super ~~mundane~~ supernatural or mystic in the psalms, I cannot follow the suggestion. Even if, as the critic said, the belief is anterior to the psalms and is limited at in Daniel 7:13, and Parable of Enoch 48:3 etc, I do not believe it is meant to be stated here. The entire book is ~~superb~~ superb.

x Is. 460+.

xx Kyle + James to this verse.

earthly and natural. I therefore hold that the author literally and really believed that the author meant only a "seed of David" or in other words merely a lineal descendant of the old house. In keeping with this theory I offer for your approval and adoption either Wellhausen's translation of this verse, "Wenn sein Gesalbter die Herrschaft austritt" or Pich's "In the kingdom of his anointed" or Häntsch's (Jibharato) "Wenn sein Gesalbter zur Herrschaft kommt".

3) The Name. * Authorities are divided as to whether he is to be called "The Messiah". The "Christ", "Christ the Messiah, or the "Anointed of God." There are some who say that the phrase ΧΕΙΡΟΣ ΚΥΡΙΟΥ is a Christian interpolation. * If so then this book must with others of the period which have also been claimed by Christians must be surrendered to them. But if not, and I see nothing non-Jewish or Christian

x. Cf. Ryle & James. to 17:36+.

The Jew. Enc. art. "Psalms of Solomon."

xx. Gratz. Ind. ed. 439 etc.

in the book, then this is about the only book of the period to which they do not lay claim.

On the other hand, some^x claim because of this phrase to be able to prove that the book was originally written in Greek. Again as has been proved (Original Language) before, I disagree, saying that it was undoubtedly written originally in Hebrew.

But the weight of probability is with those^{xx} who as Ryle and James show (Notes on this verse) - are right when they say that the phrase is a mistaken translation of משיח יהוה. On the ground that משיח יהוה is the original phrase, then all becomes clear. "Messiah" then is a literal translation and "Christ" is a mistaken translation. This theory also tends to prove any statement that the Messiah here is just as human as Joshua or any other משיח יהוה of the Bible. I take exception to Ryle and James

x Hilgenfeld etc.

xx Ewald, Vernes, Lenger, Robertson Smith, Wellhausen etc.

where they say that עֲלֹם refers to an earthly conqueror and not to God. It is the מִלְחָמָה of the phrase $\text{מִלְחָמָה מְעֻזָּה}$. In this I am supported by Robertson Smith in his article "The Messiah" in the Enc. Bib.

4) His Character. There is nothing mystical in his character. He is entirely this-worldly, intensely human, and exceedingly natural. He has no supernatural powers 17:23, 47. The writer expected no godly king, but a single Messiah endowed with the ordinary powers of any Biblical $\text{מִלְחָמָה מְעֻזָּה}$. 17:41-46. I do not believe that he was supposed to be in heaven ready to descend as Pyle and James proposed, nor was he the re-incarnation in flesh and blood of the 1st begotten son of God. His description is taken entirely from the prophets and the Davidic psalter omits the apocalyptic details xx

He is taught by God 17:35, 42 and is

x. Pyle & James. 18:6. Marti p. 291.

xx 177 p. 325.

righteous 17:35-42, holy 17:35, 42, 46 strong in the
hope and the spirit of God 17:38, 42, 43, 44, pure
from sin 17:41, mighty 17:42, 44, wise 17:42, 43,
humble putting his trust not in horse, rider
or bow and he does not gain the confidence
|| of the people for the day of battle by multiplying
ships. 17:37. His words shall be purer than
fine gold 17:48 and shall be as the words of
the holy ones (angels) 17:49.

5) His Mission. He is to be raised to
God to break in pieces those that rule unrightly
17:24, to purge Jerusalem of the heathen
17:25, to thrust out the sinners 17:29,
to destroy their inheritance and their substance
17:26, to destroy ungodly nations with the
word of his mouth 17:27, 39, 41. And after
he has succeeded in that he is to reign
over Israel 17:23, make it holy 17:33^x by
gathering there a holy people 17:28 out of
whom he will reestablish the pristine glory
of the holy city and of the Temple worship.

x Bousset 2024 says it was to be political. He is wrong
x Kingdom religious not political Marti 275.

Among them he shall divide the land according
to their tribes 17:30 and he shall then tend
them as the flock of the Lord 17:45.

He shall press the nations to
serve him beneath the yoke 17:32 and as
tributaries and proselytes they will come from
the ends of the earth to see his glory, bringing
as gifts his sons that have become faint

17:34. Out of them he is to found his own
kingdom of peace and justice. To all who
come in fear he will show mercy 17:35+. and
he shall bless all the people with wisdom and
gladness 17:40. He will direct every man
in the works of righteousness and in the
fear of God and he will establish them in that
fear. 18:9. to make of them a good generation
in the day of God's mercy 18:10.

6) His Place in the Theocracy. The Lord is
to be king forever 17:1, 17:51+. He is to
be the Messiah's king 17:35 and is to
appoint 17:47 and to anoint him 18:6.

Hence the Messiah is merely God's Vicegerent

on earth acting as the Vicegerent of God in God's kingdom 17:4.

He is called king 17:23, 17:47 and in particular king of Israel 17:23.

He is also a judge 17:28, 31b, & 48 and in that capacity, rules over even the Gentiles in judgment 17:31b. He is also to unite the office of king and high-priest and is to tend the flock of the Lord as its shepherd. 17:45.

2) Character of His Rule. In wisdom and righteousness 17:24, 31, 45 he will purge and chasten Jerusalem 18:8 and will make it holy as it was in the days of old 17:33, 46.

The children of Israel will be gathered there from all directions 11:3-4 and the children of Israel shall participate in it as a holy people, 17:36, blessed 17:50. 18:7 and sanctified 17:48, 49 and there shall not be found any iniquity in those days 17:36.

None knowing wickedness 17:29, nor a stranger nor a sojourner shall dwell there 17:31

And it shall be seen of the whole earth
17:32, glorified of God 17:35 to which the heathen
will come from the ends of the earth, bringing
back as gifts the wearied children of God to see the
glory of the Lord. 17:34. With the word of his
mouth^x and not by weapons, the Messiah will
destroy ungodly nations 17:27, 39 and in
righteousness will lead his people 17:28

In humility and trust in God, he will gain
the confidence of the world 17:37-46. so that
in peace and faith he shall tend the flock of
God and suffer none to faint.^{17:45} (Accdy to
Marti 290+ The nations are also included)
God will be avengful to the works of his hands
18:1, 3, 6 and will give so bountifully to his
people that none shall want 18:2-6. for
his love is toward his people 18:4 whom
he will cleanse for the day when
he shall in glory introduce his
anointed to the world 18:6. According to

x. Bonsset says it will be a political triumph
he is wrong. p 202+. Marti p 275 is right. He said religious.

Charles* the hope of an eternal Messianic
Kingdom was universal with the one
exception of the Palms of Solomon. Since the
Messiah is only man, it is probable that
his dominion is temporary viz, as long as
he lives. The description of the righteous
reign shows according to the article "Messianic"
in the Jewish Encyclopedia the influence
of Isaiah. Stade. 447-456 calls attention
to the similarities between this prediction
and the visions not only of Isaiah, but of
Micah as well.

Jerusalem is to be the capitol
of that glorious empire and is to be
absolutely religious with not a single
political feature about it. xx

The Finis.

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x. Luc. Bib. "Eschatology" § 64862. 168701

xx Marti p. 275