

<p>came to the feast and brought gifts to the sons of Enoch.</p> <p>9 And they made a great feast, rejoicing and making merry three days, praising God, who had given them such a sign</p>	<p>through Enoch, who had found favour with him, and that they should hand it on to their sons from generation to generation, from age to age.</p> <p>10 Amen.</p>
--	--

THE PSALMS OF SOLOMON

THIS collection of eighteen war songs are the gift of an ancient Semitic writer. The original manuscript has perished but fortunately Greek translations have been preserved, and recently a Syriac version of the same songs has turned up and was published in English for the first time in 1909 by Dr. Rendel Harris.

The date of the writing may be established at the middle of the First Century B. C. because the theme of these songs is that of Pompey's actions in Palestine and his death in Egypt in 48 B. C.

These psalms had an important position and were widely circulated in the early Church. They are frequently referred to in the various Codexes and histories of the first few centuries of the Christian Era.

Later, they became lost through inexplicable reasons; and have only been recovered for our use after the lapse of many centuries.

Besides the literary value of the trumpet-like rhythm of these verses, we have here a chapter of stirring ancient history written by an eyewitness. Pompey comes out of the West. He uses battering-rams on the fortifications. His soldiers defile the altar. He is slain in Egypt after a fearful career. In the "righteous" of these psalms we see the Pharisees; in the "sinners" we see the Sadducees. It is an epic of a great people in the throes of a great crisis.

I.

<p><i>"They became insolent in their prosperity"</i></p> <p>I cried unto the Lord when I was in distress, Unto God when sinners assailed.</p> <p>Suddenly the alarm of war was heard before me; I said, He will hearken to me, for I am full of righteousness.</p> <p>I thought in my heart that I was full of righteousness, Because I was well off and had become rich in children.</p> <p>Their wealth spread to the whole earth, And their glory unto the end of the earth.</p> <p>They were exalted unto the stars;</p>	<p>They said they would never fall.</p> <p>But they became insolent in their prosperity, And they were without understanding, Their sins were in secret, And even I had no knowledge of them.</p> <p>Their transgressions went beyond those of the heathen before them; They utterly polluted the holy things of the Lord.</p> <p style="text-align: center;">II.</p> <p><i>The desecration of Jerusalem; captivity, murder, and raping.</i> <i>A psalm of utter despair.</i></p> <p>When the sinner waxed proud, with a battering-ram he cast down fortified walls,</p>
--	--

And thou didst not restrain
him.
Alien nations ascended Thine
altar,
They trampled it proudly with
their sandals;
Because the sons of Jerusalem
had defiled the holy things
of the Lord,
Had profaned with iniquities
the offerings of God.
Therefore He said: Cast them
far from Me;

It was set at naught before God,
It was utterly dishonoured;
The sons and the daughters were
in grievous captivity,
Sealed was their neck, branded
was it among the nations.

According to their sins hath He
done unto them,
For He hath left them in the
hands of them that pre-
vailed.

He hath turned away His face
from pitying them,
Young and old and their chil-
dren together;

For they had done evil one
and all, in not hearkening.
And the heavens were angry,
And the earth abhorred them;
For no man upon it had done
what they did,

And the earth recognized all
Thy righteous judgements, O
God.

They set the sons of Jerusalem
to be mocked at in return
for the harlots in her;
Every wayfarer entered in in
the full light of day.

They made mock with their
transgressions, as they them-
selves were wont to do;

In the full light of day they
revealed their iniquities.

And the daughters of Jerusalem
were defiled in accordance
with Thy judgement,

Because they had defiled them-
selves with unnatural inter-
course.

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

And yet I will justify Thee, O
God, in uprightness of heart,
For in Thy judgements is Thy
righteousness displayed, O
God.

For Thou hast rendered to the
sinners according to their
deeds,

Yea, according to their sins,
which were very wicked.

Thou hast uncovered their sins,
that Thy judgement might
be manifest;

Thou hast wiped out their
memorial from the earth.

God is a righteous judge,
And he is no respecter of
persons.

For the nations reproached Jeru-
salem, trampling it down;

Her beauty was dragged down
from the throne of glory.

She girded on sackcloth instead
of comely raiment,

A rope was about her head
instead of a crown.

She put off the glorious diadem
which God had set upon her,
In dishonour was her beauty
cast upon the ground.

And I saw and entreated the
Lord and said,

Long enough, O Lord, has
Thine hand been heavy on
Israel, in bringing the na-
tions upon them.

For they have made sport un-
sparingly in wrath and fierce
anger;

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

For they have done it not in
zeal, but in lust of soul,

Pouring out their wrath upon
us with a view to rapine.

Delay not, O God, to recompense
them on their heads,

To turn the pride of the
dragon into dishonour.

And I had not long to wait before
 God showed me the insolent one
 Slain on the mountains of Egypt,
 Esteemed of less account than
 the least, on land and sea;
 His body, too, borne hither and
 thither on the billows with
 much insolence,
 With none to bury him, because
 He had rejected him with
 dishonour.

He reflected not that he was
 man,
 And reflected not on the latter
 end;
 He said: I will be lord of land
 and sea;
 And he recognized not that
 it is God who is great,
 Mighty in His great strength.
 He is king over the heavens,
 And judgeth kings and kingdoms.
 It is He who setteth me up in
 glory,
 And bringeth down the proud
 to eternal destruction in
 dishonour,
 Because they knew Him not.
 And now behold, ye princes of
 the earth, the judgement of
 the Lord,
 For a great king and righteous
 is He, judging all that is
 under heaven.
 Bless God, ye that fear the Lord
 with wisdom,
 For the mercy of the Lord will
 be upon them that fear Him,
 in the Judgement;
 So that He will distinguish
 between the righteous and the
 sinner,
 And recompense the sinners
 for ever according to their
 deeds;
 And have mercy on the righteous,
 delivering him from the
 affliction of the sinner,
 And recompensing the sinner
 for what he hath done to
 the righteous.

For the Lord is good to them
 that call upon Him in
 patience,
 Doing according to His mercy
 to His pious ones,
 Establishing them at all times
 before Him in strength.

Blessed be the Lord for ever
 before His servants.

III.

Righteousness versus Sin.

Why sleepest thou, O my soul,
 And bleesest not the Lord?
 Sing a new song,
 Unto God who is worthy to
 be praised.
 Sing and be wakeful against His
 awaking,
 For good is a psalm sung to
 God from a glad heart.

The righteous remember the
 Lord at all times,
 With thanksgiving and decla-
 ration of the righteousness
 of the Lord's judgements.
 The righteous despiseth not the
 chastening of the Lord;
 His will is always before the
 Lord.
 The righteous stumbleth and
 holdeth the Lord righteous:
 He falleth and looketh out for
 what God will do to him;
 He seeketh out whence his de-
 liverance will come.
 The steadfastness of the right-
 eous is from God, their
 deliverer;
 There lodgeth not in the house
 of the righteous sin upon sin.
 The righteous continually search-
 eth his house,
 To remove utterly all iniquity
 done by him in error.
 He maketh atonement for sins of
 ignorance by fasting and
 afflicting his soul,
 And the Lord counteth guilt-
 less every pious man and his
 house.

The sinner stumbleth and curseth
his life,

The day when he was begotten,
and his mother's travail.
He addeth sins to sins, while he
liveth;

He falleth—verily grievous is
his fall—and riseth no more.
The destruction of the sinner is
for ever,

And he shall not be remembered,
when the righteous is visited.

This is the portion of sinners for
ever.

But they that fear the Lord shall
rise to life eternal,

And their life shall be in the
light of the Lord, and shall
come to an end no more.

IV.

A conversation of Solomon with the Men-pleasers.

Wherefore sittest thou, O profane
man, in the council of
the pious,

Seeing that thy heart is far
removed from the Lord,
Provoking with transgressions
the God of Israel?

Extravagant in speech, extravagant
in outward seeming beyond
all men,

Is he that is severe of speech
in condemning sinners in
judgement.

And his hand is first upon him
as though he acted in zeal,

And yet he is himself guilty in
respect of manifold sins and
of wantonness.

His eyes are upon every woman
without distinction;

His tongue lieth when he
maketh contract with an
oath.

By night and in secret he sinneth
as though unseen,

With his eyes he talketh to
every woman of evil com-
pacts.

He is swift to enter every house
with cheerfulness as though
guileless.

Let God remove those that live
in hypocrisy in the company
of the pious,

Even the life of such an one
with corruption of his flesh
and penury.

Let God reveal the deeds of the
men-pleasers,

The deeds of such an one with
laughter and derision;

That the pious may count right-
eous the judgement of their
God,

When sinners are removed
from before the righteous,

Even the man-pleaser who
uttereth law guilefully.

And their eyes are fixed upon
any man's house that is still
secure,

That they may, like the Ser-
pent, destroy the wisdom
of . . . with words of
transgressors,

His words are deceitful that he
may accomplish his wicked
desire.

He never ceaseth from scatter-
ing families as though they
were orphans,

Yea, he layeth waste a house
on account of his lawless
desire.

He deceiveth with words, saying,
There is none that seeth, or
judgeth.

He fills one house with lawless-
ness,

And then his eyes are fixed
upon the next house,

To destroy it with words that
give wing to desire.

Yet with all these his soul, like
Sheol, is not sated.

Let his portion, O Lord, be dis-
honoured before thee;

Let him go forth groaning, and
come home cursed.

Let his life be spent in anguish,
and penury, and want, O
Lord;

Let his sleep be beset with
pains and his awaking with
perplexities.
Let sleep be withdrawn from his
eyelids at night;
Let him fail dishonourably in
every work of his hands.
Let him come home empty-
handed to his house,
And his house be void of every-
thing wherewith he could
sate his appetite.
Let his old age be spent in child-
less loneliness until his re-
moval by death.

Let the flesh of the men-pleasers
be rent by wild beasts,
And let the bones of the law-
less lie dishonoured in the
sight of the sun.
Let ravens peck out the eyes of
the hypocrites.
For they have laid waste many
houses of men, in dishonour,
And scattered them in their
lust;
And they have not remembered
God,
Nor feared God in all these
things;
But they have provoked God's
anger and vexed Him.
May He remove them from off
the earth,
Because with deceit they
beguiled the souls of the
flawless.

Blessed are they that fear the
Lord in their flawlessness;
The Lord shall deliver them
from guileful men and
sinners,
And deliver us from every
stumbling-block of the law-
less (men).
Let God destroy them that
insolently work all unright-
eousness,
For a great and mighty judge
is the Lord our God in
righteousness.

Let Thy mercy, O Lord, be upon
all them that love Thee.

V.

*A statement of the philosophy
of the indestructibility of mat-
ter. One of the tenets of mod-
ern physics.*

O Lord God, I will praise Thy
name with joy,
In the midst of them that
know Thy righteous judge-
ments.
For Thou art good and merciful,
the refuge of the poor;
When I cry to Thee, do not
silently disregard me.
For no man taketh spoil from a
mighty man;
Who, then, can take aught of
all that Thou hast made,
except Thou Thyself givest?
For man and his portion lie
before Thee in the balance;
He cannot add to, so as to
enlarge, what has been pre-
scribed by Thee.

O God, when we are in distress,
we call upon Thee for help,
And Thou dost not turn back
our petition, for Thou art
our God.
Cause not Thy hand to be heavy
upon us,
Lest through necessity we sin.
Even though Thou restore us
not, we will not keep away;
But unto Thee will we come.
For if I hunger, unto Thee will
I cry, O God;
And *Thou* wilt give to me.

Birds and fish dost Thou nourish,
In that Thou givest rain to
the steppes that green grass
may spring up,
So to prepare fodder in the
steppe for every living
thing;
And if they hunger, unto Thee
do they lift up their face.
Kings and rulers and peoples
Thou dost nourish, O God;
And who is the help of the
poor and needy, if not Thou,
O Lord?

And Thou wilt hearken—for who
is good and gentle but
thou?—

Making glad the soul of the
humble by opening Thine
hand in mercy.

Man's goodness is bestowed
grudgingly and . . . ;

And if he repeat it without
murmuring, even that is
marvellous.

But Thy gift is great in good-
ness and wealth,

And he whose hope is set on
Thee shall have no lack of
gifts.

Upon the whole earth is Thy
mercy, O Lord, in goodness.

Happy is he whom God remem-
bereth in granting to him a
due sufficiency;

If a man abound overmuch,
he sinneth.

Sufficient are moderate means
with righteousness,

And hereby the blessing of the
Lord becomes abundance
with righteousness.

They that fear the Lord rejoice
in good gifts,

And thy goodness is upon
Israel in Thy kingdom.

Blessed is the glory of the Lord,
for He is our king.

VI.

*A song of hope and fearlessness
and peace.*

Happy is the man whose heart
is fixed to call upon the
name of the Lord;

When he remembereth the
name of the Lord, he will be
saved.

His ways are made even by the
Lord,

And the works of his hands
are preserved by the Lord
his God.

At what he sees in his bad
dreams, his soul shall not be
troubled;

When he passes through rivers
and the tossing of the seas,
he shall not be dismayed.

He ariseth from his sleep, and
blesseth the name of the
Lord:

When his heart is at peace, he
singeth to the name of his
God,

And he entreateth the Lord for
all his house.

And the Lord heareth the prayer
of every one that feareth
God,

And every request of the soul
that hopes for Him doth the
Lord accomplish.

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

VII.

*The fine old doctrine—"Thou art
our Shield!"*

Make not Thy dwelling afar
from us, O God;

Lest they assail us that hate
us without cause.

For Thou hast rejected them,
O God;

Let not their foot trample
upon Thy holy inheritance.

Chasten us Thyself in Thy good
pleasure;

But give us not up to the
nations;

For, if Thou sendest pestilence,
Thou Thyself givest it charge
concerning us;

For Thou art merciful,

And wilt not be angry to the
point of consuming us.

While Thy name dwelleth in our
midst, we shall find mercy;

And the nations shall not pre-
vail against us.

For Thou art our shield,

And when we call upon Thee,
Thou hearkenest to us;

For Thou wilt pity the seed of
Israel for ever

And Thou wilt not reject
them:

But we shall be under Thy yoke
for ever,
And under the rod of Thy
chastening.
Thou wilt establish us in the
time that Thou helpest us,
Showing mercy to the house of
Jacob on the day wherein
Thou didst promise to help
them.

VIII.

*Some remarkable similes of war
creeping on Jerusalem. A sur-
vey of the sins that brought all
this trouble.*

Distress and the sound of war
hath my ear heard,
The sound of a trumpet an-
nouncing slaughter and ca-
lamity,
The sound of much people as of
an exceeding high wind,
As a tempest with mighty fire
sweeping through the Negeb.
And I said in my heart, Surely
God judgeth us;
A sound I hear moving to-
wards Jerusalem, the holy
city.
My loins were broken at what
I heard, my knees tottered;
My heart was afraid, my bones
were dismayed like flax.
I said: They establish their ways
in righteousness.
I thought upon the judgments
of God since the creation of
heaven and earth;
I held God righteous in His
judgements which have been
from of old.
God laid bare their sins in the
full light of day;
All the earth came to know
the righteous judgements of
God.
In secret places underground
their iniquities were com-
mitted to provoke Him to
anger;
They wrought confusion, son
with mother and father with
daughter;

They committed adultery,
every man with his neigh-
bour's wife.
They concluded covenants with
one another with an oath
touching these things;
They plundered the sanctuary
of God, as though there was
no avenger.
They trode the altar of the
Lord, coming straight from
all manner of uncleanness;
And with menstrual blood they
defiled the sacrifices, as
though these were common
flesh.
They left no sin undone, wherein
they surpassed not the
heathen.
Therefore God mingled for them
a spirit of wandering;
And gave them to drink a cup
of undiluted wine, that they
might become drunken.
He brought him that is from the
end of the earth, that
smiteth mightily;
He decreed war against Jeru-
salem, and against her land.
The princes of the land went to
meet him with joy: they
said unto him:
Blessed be thy way! Come
ye, enter ye in with peace.
They made the rough ways even,
before his entering in;
They opened the gates to
Jerusalem, they crowned its
walls.
As a father entereth the house of
his sons, so he entered Jeru-
salem in peace;
He established his feet there
in great safety.
He captured her fortresses and
the wall of Jerusalem;
For God Himself led him in
safety, while they wandered.
He destroyed their princes and
every one wise in counsel;
He poured out the blood of
the inhabitants of Jerusalem.
like the water of uncleanness

He led away their sons and daughters, whom they had begotten in defilement.

They did according to their uncleanness, even as their fathers had done:

They defiled Jerusalem and the things that had been hallowed to the name of God.

But God hath shown Himself righteous in His judgements upon the nations of the earth;

And the pious servants of God are like innocent lambs in their midst.

Worthy to be praised is the Lord that judgeth the whole earth in His righteousness.

Behold, now, O God, Thou hast shown us Thy judgement in Thy righteousness;

Our eyes have seen Thy judgements, O God.

We have justified Thy name that is honoured for ever;

For Thou are the God of righteousness, judging Israel with chastening.

Turn, O God, Thy mercy upon us, and have pity upon us;

Gather together the dispersed of Israel, with mercy and goodness;

For Thy faithfulness is with us.

And though we have stiffened our neck, yet Thou art our chastener;

Overlook us not, O our God, lest the nations swallow us up, as though there were none to deliver.

But Thou art our God from the beginning,

And upon Thee is our hope set, O Lord;

And we will not depart from Thee,

For good are Thy judgements upon us.

Ours and our children's be Thy good pleasure for ever;

O Lord, our Saviour, we shall never more be moved.

The Lord is worthy to be praised for His judgements with the mouth of His pious ones; And blessed be Israel of the Lord for ever.

IX.

The exile of the tribes of Israel. A reference to the covenant which God made with Adam. (See the First Book of Adam and Eve, Chap. III, Verse 7).

When Israel was led away captive into a strange land,

When they fell away from the Lord who redeemed them,

They were cast away from the inheritance, which the Lord had given them.

Among every nation were the dispersed of Israel according to the word of God,

That Thou mightest be justified, O God, in Thy righteousness by reason of our transgressions:

For Thou art a just judge over all the peoples of the earth.

For from Thy knowledge none that doeth unjustly is hidden,

And the righteous deeds of Thy pious ones are before Thee, O Lord;

Where, then, can a man hide himself from Thy knowledge, O God?

Our works are subject to our own choice and power

To do right or wrong in the works of our hands;

And in Thy righteousness Thou visitest the sons of men.

He that doeth righteousness layeth up life for himself with the Lord;

And he that doeth wrongly forfeits his life to destruction;

For the judgements of the
Lord are given in righteous-
ness to every man and his
house.

Unto whom art Thou good, O
God, except to them that
call upon the Lord?

He cleanseth from sins a soul
when it maketh confession,
when it maketh acknowl-
edgement;

For shame is upon us and
upon our faces on account
of all these things.

And to whom doth He forgive
sins, except to them that
have sinned?

Thou blessest the righteous,
and dost not reprove them
for the sins that they have
committed;

And Thy goodness is upon
them that sin, when they
repent.

And, now, Thou art our God,
and we the people whom
Thou hast loved:

Behold and show pity, O God
of Israel, for we are Thine;
And remove not Thy mercy
from us, lest they assail us.

For Thou didst choose the seed
of Abraham before all the
nations,

And didst set Thy name upon
us, O Lord,

And Thou wilt not reject us
for ever.

Thou madest a covenant with
our fathers concerning us;

And we hope in Thee, when
our soul turneth unto Thee.

The mercy of the Lord be
upon the house of Israel for
ever and ever.

X.

*A glorious hymn. Further ref-
erence to the eternal covenant
between God and Man.*

Happy is the man whom the
Lord remembereth with re-
proving,

And whom He restraineth
from the way of evil with
strokes,

That he may be cleansed from
sin, that it may not be
multiplied.

He that maketh ready his back
for strokes shall be cleansed,
For the Lord is good to them
that endure chastening.

For He maketh straight the ways
of the righteous,

And doth not pervert them by
His chastening.

And the mercy of the Lord is
upon them that love Him in
truth,

And the Lord remembereth
His servants in mercy.

For the testimony is in the law
of the eternal covenant,

The testimony of the Lord is
on the ways of men in His
visitation.

Just and kind is our Lord in His
judgements for ever,

And Israel shall praise the
name of the Lord in glad-
ness.

And the pious shall give thanks
in the assembly of the
people;

And on the poor shall God
have mercy in the gladness
of Israel;

For good and merciful is God for
ever,

And the assemblies of Israel
shall glorify the name of the
Lord.

The salvation of the Lord be
upon the house of Israel unto
everlasting gladness!

XI.

*Jerusalem hears a trumpet and
stands on tiptoe to see her chil-
dren returning from the North,
East and West.*

Blow ye in Zion on the trumpet
to summon the saints,

Cause ye to be heard in Jeru-
salem the voice of him that
bringeth good tidings;

For God hath had pity on
Israel in visiting them.
Stand on the height, O Jeru-
salem, and behold thy
children,
From the East and the West,
gathered together by the
Lord;
From the North they come in
the gladness of their God,
From the isles afar off God
hath gathered them.
High mountains hath He abased
into a plain for them;
The hills fled at their entrance.
The woods gave them shelter as
they passed by;
Every sweet-smelling tree God
caused to spring up for
them,
That Israel might pass by in
the visitation of the glory
of their God.
Put on, O Jerusalem, thy glori-
ous garments;
Make ready thy holy robe;
For God hath spoken good
concerning Israel, for ever
and ever.
Let the Lord do what He hath
spoken concerning Israel and
Jerusalem;
Let the Lord raise up Israel
by His glorious name.
The mercy of the Lord be upon
Israel for ever and ever.

XII.

*An appeal for family tranquility
and peace and quiet at home.*
O Lord, deliver my soul from
the lawless and wicked man,
From the tongue that is law-
less and slanderous, and
speaketh lies and deceit.
Manifoldly twisted are the
words of the tongue of the
wicked man,
Even as among a people a
fire that burneth up their
beauty.
So he delights to fill houses with
a lying tongue,

To cut down the trees of glad-
ness which setteth on fire
transgressors,
To involve households in war-
fare by means of slanderous
lips.

May God remove far from the
innocent the lips of trans-
gressors by bringing them to
want
And may the bones of slan-
derers be scattered far away
from them that fear the
Lord!
In flaming fire perish the slan-
derous tongue far away from
the pious!
May the Lord preserve the
quiet soul that hateth the
unrighteous;
And may the Lord establish
the man that followeth peace
at home.
The salvation of the Lord be
upon Israel His servant for
ever;
And let the sinners perish to-
gether at the presence of
the Lord;
But let the Lord's pious ones
inherit the promises of the
Lord.

XIII.

*Of Solomon. A Psalm. Comfort
for the righteous.*

The right hand of the Lord hath
covered me;
The right hand of the Lord
hath spared us.
The arm of the Lord hath saved
us from the sword that
passed through,
From famine and the death of
sinners.
Noisome beasts ran upon them:
With their teeth they tore
their flesh,
And with their molars crushed
their bones.
But from all these things the
Lord delivered us.

The righteous was troubled on
 account of his errors,
 Lest he should be taken away
 along with the sinners;
 For terrible is the overthrow of
 the sinner;
 But not one of all these things
 toucheth the righteous.
 For not alike are the chastening
 of the righteous for sins done
 in ignorance,
 And the overthrow of the
 sinners.
 Secretly is the righteous chast-
 ened,
 Lest the sinner rejoice over
 the righteous.
 For He correcteth the righteous
 as a beloved son.
 And his chastisement is as
 that of a first-born.
 For the Lord spareth His pious
 ones,
 And blotteth out their errors
 by His chastening.
 For the life of the righteous shall
 be for ever;
 But sinners shall be taken
 away into destruction,
 And their memorial shall be
 found no more.
 But upon the pious is the mercy
 of the Lord,
 And upon them that fear Him
 His mercy.

XIV.

*Sinners "love the brief day spent
 in companionship with their
 sin." Profound wisdom, beau-
 tifully expressed.*

Faithful is the Lord to them
 that love Him in truth,
 To them that endure His
 chastening,
 To them that walk in the right-
 eousness of His command-
 ments,
 In the law which He com-
 manded us that we might
 live.
 The pious of the Lord shall live
 by it for ever;

The Paradise of the Lord, the
 trees of life, are His pious
 ones.
 Their planting is rooted for ever;
 They shall not be plucked up
 all the days of heaven:
 For the portion and the in-
 heritance of God is Israel.
 But not so are the sinners and
 transgressors,
 Who love the brief day spent
 in companionship with their
 sin;
 Their delight is in fleeting cor-
 ruption,
 And they remember not God.
 For the ways of men are known
 before Him at all times,
 And He knoweth the secrets
 of the heart before they
 come to pass.
 Therefore their inheritance is
 Sheol and darkness and de-
 struction,
 And they shall not be found
 in the day when the right-
 eous obtain mercy;
 But the pious of the Lord shall
 inherit life in gladness.

XV.

*The psalmist restates the great
 philosophy of Right and Wrong.*

When I was in distress I called
 upon the name of the Lord,
 I hoped for the help of the
 God of Jacob and was
 saved;
 For the hope and refuge of
 the poor art Thou, O God.
 For who, O God, is strong ex-
 cept to give thanks unto
 Thee in truth?
 And wherein is a man powerful
 except in giving thanks to
 Thy name?
 A new psalm with song in glad-
 ness of heart,
 The fruit of the lips with the
 well-tuned instrument of the
 tongue,
 The first fruits of the lips from
 a pious and righteous
 heart—

He that offereth these things
shall never be shaken by
evil;

The flame of fire and the
wrath against the unright-
eous shall not touch him,
When it goeth forth from the face
of the Lord against sinners,
To destroy all the substance
of sinners,

For the mark of God is upon
the righteous that they may
be saved.

Famine and sword and pestilence
shall be far from the right-
eous,

For they shall flee away from
the pious as men pursued
in war;

But they shall pursue sinners
and overtake them,
And they that do lawlessness
shall not escape the judge-
ment of God;

As by enemies experienced in
war shall they be overtaken,
For the mark of destruction is
upon their forehead.

And the inheritance of sinners
is destruction and darkness,
And their iniquities shall pur-
sue them unto Sheol beneath.

Their inheritance shall not be
found of their children,
For sins shall lay waste the
houses of sinners.

And sinners shall perish for ever
in the day of the Lord's
judgement,

When God visiteth the earth
with His judgement.

But they that fear the Lord shall
find mercy therein,

And shall live by the compas-
sion of their God;

But sinners shall perish for ever.

XVI.

*The psalmist again expresses
profound truth—"For if Thou
givest not strength, who can en-
dure chastisement?"*

When my soul slumbered being
afar from the Lord, I had all
but slipped down to the pit,

When I was far from God,
my soul had been well-nigh
poured out unto death,

I had been nigh unto the gates
of Sheol with the sinner,
When my soul departed from
the Lord God of Israel—
Had not the Lord helped me
with His everlasting mercy.

He pricked me, as a horse is
pricked, that I might serve
Him,

My saviour and helper at all
times saved me.

I will give thanks unto Thee, O
God, for Thou hast helped
me to my salvation;

And hast not counted me with
sinners to my destruction.
Remove not Thy mercy from me,
O God,

Nor Thy memorial from my
heart until I die.

Rule me, O God, keeping me
back from wicked sin,

And from every wicked woman
that causeth the simple to
stumble.

And let not the beauty of a
lawless woman beguile me,
Nor any one that is subject to
unprofitable sin.

Establish the works of my hands
before Thee,

And preserve my goings in the
remembrance of Thee.

Protect my tongue and my lips
with words of truth;

Anger and unreasoning wrath
put far from me.

Murmuring, and impatience in
affliction, remove far from
me,

When, if I sin, Thou chastenest
me that I may return unto
Thee.

But with goodwill and cheerful-
ness support my soul;

When Thou strengthenest my
soul, what is given to me
will be sufficient for me.

For if *Thou* givest not strength,
Who can endure chastisement
with poverty?

When a man is rebuked by
means of his corruption,
Thy testing of him is in his
flesh and in the affliction of
poverty.
If the righteous endureth in all
these trials, he shall receive
mercy from the Lord.

XVII.

*"They set a worldly monarchy
. . . they lay waste the
Throne of David." A poetic
narrative about the utter dis-
integration of a great nation.*

O Lord, Thou art our King for
ever and ever,
For in Thee, O God, doth our
soul glory.

How long are the days of man's
life upon the earth?

As are his days, so is the hope
set upon him.

But *we* hope in God, our
deliverer;

For the might of our God is for
ever with mercy,

And the kingdom of our God
is for ever over the nations
in judgement.

Thou, O Lord, didst choose
David to be king over Israel,
And swarest to him touching
his seed that never should
his kingdom fail before
Thee.

But, for our sins, sinners rose
up against us;

They assailed us and thrust us
out;

What Thou hadst not prom-
ised to them, they took
away from us with violence.

They in no wise glorified Thy
honourable name;

They set a worldly monarchy
in place of that which was
their excellency;

They laid waste the throne of
David in tumultuous arro-
gance.

But Thou, O God, didst cast
them down, and remove
their seed from the earth,
In that there rose up against
them a man that was alien
to our race.

According to their sins didst
Thou recompense them, O
God;

So that it befell them accord-
ing to their deeds.

God showed them no pity;
He sought out their seed and
let not one of them go free.

Faithful is the Lord in all His
judgements

Which He doeth upon the
earth.

The lawless one laid waste our
land so that none inhab-
ited it,

They destroyed young and old
and their children together.

In the heat of His anger He
sent them away even unto
the west,

And He exposed the rulers of
the land unsparingly to de-
rision.

Being an alien the enemy acted
proudly,

And his heart was alien from
Our God.

And all things whatsoever he did
in Jerusalem,

As also the nations in the
cities to their gods.

And the children of the cove-
nant in the midst of the
mingled peoples surpassed
them in evil.

There was not among them
one that wrought in the
midst of Jerusalem mercy
and truth.

They that loved the synagogues
of the pious fled from them,
As sparrows that fly from their
nest.

They wandered in deserts that
their lives might be saved
from harm,

And precious in the eyes of
them that lived abroad was
any that escaped alive from
them.

Over the whole earth were
they scattered by lawless
men.

For the heavens withheld the
rain from dropping upon
the earth,
Springs were stopped that
sprang perennially out of
the deeps, that ran down
from lofty mountains.

For there was none among them
that wrought righteousness
and justice;
From the chief of them to the
least of them all were sinful;
The king was a transgressor,
and the judge disobedient,
and the people sinful.

Behold, O Lord, and raise up
unto them their king, the
son of David,
At the time in the which Thou
seest, O God, that he may
reign over Israel Thy serv-
ant.

And gird him with strength, that
he may shatter unrighteous
rulers,
And that he may purge Jeru-
salem from nations that
trample her down to de-
struction.

Wisely, righteously he shall
thrust out sinners from the
inheritance,
He shall destroy the pride of
the sinner as a potter's
vessel.

With a rod of iron he shall break
in pieces all their substance,
He shall destroy the godless
nations with the word of
his mouth;

At his rebuke nations shall flee
before him,
And he shall reprove sinners
for the thoughts of their
heart.

And he shall gather together a
holy people, whom he shall
lead in righteousness,

And he shall judge the tribes
of the people that has been
sanctified by the Lord his
God.

And he shall not suffer unright-
eousness to lodge any more
in their midst,
Nor shall there dwell with
them any man that knoweth
wickedness,
For he shall know them, that
they are all sons of their
God.

And he shall divide them accord-
ing to their tribes upon the
land,
And neither sojourner nor
alien shall sojourn with them
any more.

He shall judge peoples and na-
tions in the wisdom of his
righteousness. *Selah.*

And he shall have the heathen
nations to serve him under
his yoke;
And he shall glorify the Lord
in a place to be seen of all
the earth;
And he shall purge Jerusalem,
making it holy as of old:
So that nations shall come from
the ends of the earth to see
his glory,
Bringing as gifts her sons who
had fainted.

And to see the glory of the
Lord, wherewith God hath
glorified her.

And he shall be a righteous king,
taught of God, over them,
And there shall be no unright-
eousness in his days in their
midst,
For all shall be holy and their
king the anointed of the
Lord.

For he shall not put his trust
in horse and rider and bow,
Nor shall he multiply for him-
self gold and silver for war,
Nor shall he gather confidence
from a multitude for the day
of battle.

The Lord Himself is his king, the hope of him that is mighty through his hope in God.

All nations shall be in fear before him,
For he will smite the earth with the word of his mouth for ever.

He will bless the people of the Lord with wisdom and gladness,
And he himself will be pure from sin, so that he may rule a great people.

He will rebuke rulers, and remove sinners by the might of his word;
And relying upon his God, throughout his days he will not stumble;

For God will make him mighty by means of His holy spirit, And wise by means of the spirit of understanding, with strength and righteousness.

And the blessing of the Lord will be with him: he will be strong and stumble not;
His hope will be in the Lord: who then can prevail against him?

He will be mighty in his works, and strong in the fear of God,
He will be shepherding the flock of the Lord faithfully and righteously,
And will suffer none among them to stumble in their pasture.

He will lead them all aright, And there will be no pride among them that any among them should be oppressed.

This will be the majesty of the king of Israel whom God knoweth;
He will raise him up over the house of Israel to correct him.

His words shall be more refined than costly gold, the choicest; In the assemblies he will judge the peoples, the tribes of the sanctified.

His words shall be like the words of the holy ones in the midst of sanctified peoples.

Blessed be they that shall be in those days,
In that they shall see the good fortune of Israel which God shall bring to pass in the gathering together of the tribes.

May the Lord hasten His mercy upon Israel!
May He deliver us from the uncleanness of unholy enemies!

The Lord Himself is our king for ever and ever.

XVIII.

With this psalm end the warlike Songs of Solomon.

Lord, Thy mercy is over the works of Thy hands for ever;
Thy goodness is over Israel with a rich gift.
Thine eyes look upon them, so that none of them suffers want;
Thine ears listen to the hopeful prayer of the poor.

Thy judgements are executed upon the whole earth in mercy;
And Thy love is toward the seed of Abraham, the children of Israel.

Thy chastisement is upon us as upon a first-born, only-begotten son,
To turn back the obedient soul from folly that is wrought in ignorance.

May God cleanse Israel against the day of mercy and blessing,
Against the day of choice when Blessed shall they be that shall be in those days,
He bringeth back His anointed.

In that they shall see the goodness of the Lord which He shall perform for the generation that is to come,
 Under the rod of chastening of the Lord's anointed in the fear of his God,
 In the spirit of wisdom and righteousness and strength;
 That he may direct every man in the works of righteousness by the fear of God,
 That he may establish them all before the Lord,
 A good generation living in the fear of God in the days of mercy. *Selah.*

Great is our God and glorious,
 dwelling in the highest.

It is He who hath established in their courses the lights of heaven for determining seasons from year to year,
 And they have not turned aside from the way which He appointed them.
 In the fear of God they pursue their path every day,
 From the day God created them and for evermore.
 And they have erred not since the day He created them.
 Since the generations of old they have not withdrawn from their path,
 Unless God commanded them so to do by the command of His servants.

THE ODES OF SOLOMON.

HERE are some of the most beautiful songs of peace and joy that the world possesses. Yet their origin, the date of their writing, and the exact meaning of many of the verses remain one of the great literary mysteries.

They have come down to us in a single and very ancient document in Syriac language. Evidently that document is a translation from the original Greek. Critical debate has raged around these Odes; one of the most plausible explanations is that they are songs of newly baptized Christians of the First Century.

They are strangely lacking in historical allusions. Their radiance is no reflection of other days. They do not borrow from either the Old Testament or the Gospels. The inspiration of these verses is first-hand. They remind you of Aristides' remark, "*A new people with whom something Divine is mingled.*" Here is vigor and insight to which we can find parallels only in the most exalted parts of the Scriptures.

For these dazzling mystery odes, we owe our translation to J. Rendel Harris, M.A., Hon. Fellow of Clare College, Cambridge. He says about them: "There does not seem to be anything about which everyone seems agreed unless it be that the Odes are of singular beauty and high spiritual value."

ODE 1.

1 The Lord is on my head like
 a crown, and I shall not be
 without Him.
 2 They wove for me a crown
 of truth, and it caused thy
 branches to bud in me.
 3 For it is not like a withered

crown which buddeth not:
 but thou livest upon my
 head, and thou hast blossomed
 upon my head.
 4 Thy fruits are full-grown
 and perfect, they are full
 of thy salvation.