

PRAYERS FOR BEING DISCIPLINED: NOTES ON ΠΑΙΔΕΥΩ AND ΠΑΙΔΕΙΑ IN THE PSALMS OF SOLOMON

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1. INTRODUCTION

It is commonly said of the Psalms of Solomon that their usage of παιδεύω (Pss. Sol. 3:4; 7:3; 13:8; 16:11; 17:42), παιδεία (7:9; 8:26; 10:2, 3; 13:7, 9, 10; 14:1; 16:13; 18:4, 7), and παιδευτής (8:29) means that the community that wrote this corpus suffered badly. In a recent contribution, Atkinson wrote that “the pious must not consider their present misfortune and suffering as a sign of God’s neglect, but as a form of divine chastisement that will lead to salvation.”¹ This opinion has not really evolved since Ryle and James. For them, the author of the Psalms of Solomon considered “the extinction of the Jewish dynasty and the overthrow of hopes for Jewish independence” as “necessary discipline (παιδεία) for the offences of his [God’s] people.”²

Kaiser and Werline offered slightly different ideas. For them, the divine discipline should be interpreted in the context of contemporary education. Werline compared παιδεία to a “struggle” due “to the rise of the Roman era” which included “the loss of influence of the community.” According to him the community interpreted these events “within their habitus,” that is to say, within their environment of scribes for whom education is related to correction.³ As for Kaiser, he divided the corpus into two parts: the first

1. Kenneth Atkinson, “Enduring the Lord’s Discipline: Soteriology in the *Psalms of Solomon*,” in *This World and the World to Come: Soteriology in Early Judaism*, ed. Daniel M. Gurtner, LSTS 74 (London: T&T Clark, 2011), 155.

2. Herbert R. Ryle, and Montague R. James, *ΨΑΛΜΟΙ ΣΟΛΟΜΩΝΤΟΣ: Psalms of the Pharisees, Commonly Called the Psalms of Solomon* (Cambridge: Cambridge University Press, 1891), xlix.

3. Rodney A. Werline, “The Experience of God’s *Paideia* in the *Psalms of Solo-*

contains texts with historical allusions, and the second includes texts with theological ideas about divine παιδεία. He concluded that this construction leads the reader to create a synthesis through the concept of divine discipline between an ethical way of life and historical events.⁴

Winnige seems to disconnect completely divine discipline from historical events.⁵ For him, divine discipline is a central tenant of the Psalms of Solomon. By divine discipline, the righteous one is allowed to move from sinfulness to righteousness. Indeed, the righteous one is made aware of sins, and, thus, can confess sin and endure trials which provide atonement for sin. The discipline is also what distinguishes the wicked from the righteous, “the former receive ἀπώλεια, whereas the latter only encounter παιδεία.”⁶

However, the concept that lies behind the words παιδεύω (Pss. Sol. 3:4; 7:3; 13:8; 16:11; 17:42), παιδεία (Pss. Sol. 7:9; 8:26; 10:2, 3; 13:7, 9, 10; 14:1; 16:13; 18:4, 7), and παιδευτής (Ps. Sol. 8:29) is not as clear as several scholars imagine, and the texts from the Psalms of Solomon in which those words are found deserve further attention. This paper will examine each occurrence of these words in the Psalms of Solomon along with the immediate context in which they appear, and will then conclude with a short summary.

2. ANALYSIS

2.1. Ps. Sol. 3

Ps. Sol. 3 begins with a call to the reader to wake up and praise God (vv. 1–2), for God should be on the mind of the righteous (v. 3). In v. 4, we find the first occurrence of παιδεύω in the entire corpus:

mon,” in *Experientia, Volume 2: Linking Text and Experience*, ed. Colleen Shantz and Rodney A. Werline, EJL 35 (Atlanta: Society of Biblical Literature, 2012).

4. Otto Kaiser, “Tradition und Gegenwart in den Psalmen Salomos.” in *Prayer from Tobit to Qumran*, ed. Renate Egger-Wenzel and Jeremy Corley, DCLY 2004 (Berlin: de Gruyter, 2004), 352–53; and idem, *Gott, Mensch und Geschichte: Studien zum Verständnis des Menschen und seiner Geschichte in der klassischen, biblischen und nachbiblischen Literatur*, BZAW 413 (Berlin: de Gruyter, 2010), 128–29.

5. Mikael Winnige, *Sinners and the Righteous: A Comparative Study of the Psalms of Solomon and Paul's Letters*, ConBNT 26 (Stockholm: Almqvist & Wiksell, 1995), 137–40.

6. Winnige, *Sinners and the Righteous*, 68–69.

οὐκ ὀλιγωρήσει δίκαιος παιδευόμενος ὑπὸ κυρίου.

The use of ὀλιγωρέω is a clear allusion to the Septuagint of Prov 3:11:

Υἱέ, μὴ ὀλιγώρει παιδείας κυρίου.

My son, do not belittle the Lord's discipline. (NETS)

Indeed, ὀλιγωρέω is never used elsewhere in the Septuagint. Hence, its association in Ps. Sol. 3:4 with the verb παιδεύω is hardly a coincidence. Why, therefore, did the Greek text use here παιδευόμενος ὑπὸ κυρίου and not παιδείας κυρίου?

Some scholars believe that it is due to a misreading of the Hebrew text.⁷ The translator may have read רס"מ, a participle form of רס"י, instead of רס"מ.⁸ The suggestion is unlikely because the translator probably noticed an allusion to Prov 3:11, since he used ὀλιγωρέω.⁹ Why then did he suddenly decide to depart from the Septuagint of Proverbs? Further, the translator may have intentionally altered Prov 3:11 LXX so as to transform the transitive verb ὀλιγωρέω into an intransitive one.¹⁰

The righteous one who is disciplined by the Lord will not be negligent.
(author's own translation)

By this modification, the text prepares its reader to consider how one can avoid being negligent and how one should take into account the disciplinary process of God. Indeed, the next verse explains that the good will of the righteous one should be oriented toward God.¹¹ The structure that fol-

7. It is beyond this contribution to deal with the issue of the *Vorlage*. It could be similar to Prov 3:11 MT, but this verse may well have been directly written in Greek; see Jan Joosten in the present volume for a new approach to the original language of the Psalms of Solomon.

8. See George B. Gray, "The *Psalms of Solomon*," *APOT* 2:635; Wilhelm Frankenberg, *Die Datierung der Psalmen Salomos: Ein Beitrag zur jüdischen Geschichte*, BZAW 1 (Giessen: Ricker, 1896), 87–88; and Joseph L. Trafton, *The Syriac Version of the Psalms of Solomon: A Critical Evaluation*, SCS 11 (Atlanta: Scholars Press, 1985), 54.

9. This verb is used in Prov 3:11 only. It corresponds to דָּרַס, "to despise." This Hebrew verb is associated with רָסַם in Prov 15:32 and Job 5:17.

10. Pace NETS, see LSJ for this usage. See also, e.g., Isocrates, *Evag.* 41.

11. ἡ εὐδοκία αὐτοῦ διὰ παντὸς ἔναντι κυρίου. Gottlob Schrenk, "εὐδοκέω, εὐδοκία," *TDNT* 2:744, argues that εὐδοκία has God as subject. This is ambiguous, however. Ryle and James, *Psalms of the Pharisees*, 33 presents both explanations without decisively

lows in vv. 5–11 is very interesting, for it states that both the righteous and the wicked person stumble and fall. There is, however, a key difference. In regards to the righteous one, the text uses *προσκόπτω* and *πίπτω* in parallel lines (Ps. Sol. 3:5), which leads to a discussion about the development and the behavior of the righteous one's relationship with God.¹²

The section dedicated to the wicked begins in v. 9 with *προσκόπτω* and it ends with *πίπτω* in v. 10 in a reference to the end of the sinners:

ἔπεσεν, ὅτι πονηρὸν τὸ πτώμα αὐτοῦ καὶ οὐκ ἀναστήσεται.

[H]e fell, because his fall is evil, and he shall not rise up. (NETS)

The discussion between these terms in the psalm focuses on the sinner as one who curses his life. This is definitely a harsh punishment.¹³ It signals that the fate of the sinner is irreversible and leads to a final fall.¹⁴

The behavior of the righteous one and that of the sinner is also contrasted. This is emphasized by use of the common expression *ἁμαρτία ἐφ' ἁμαρτίαν*, resp. *ἁμαρτίας ἐφ' ἁμαρτίας*.¹⁵ Ps. Sol. 3:10 is a probable allusion to Isa 30:1 or Sir 3:27; 5:5, which describe how sinners accumulate sins over sins.¹⁶ In contrast, the righteous one does not permit even one single

choosing between the two. For Joseph Viteau, *Les Psaumes de Solomon: Introduction, texte grec et traduction, avec les principales variantes de la version syriaque par François Martin*, Documents pour l'étude de la Bible (Paris: Letouzey et Ané, 1911), 268, this is the goodwill of the righteous one.

12. See Dan 11:19 LXX or Isa 8:5 Sym. In accordance with Winninge, *Sinners and the Righteous*, 39, this does not refer to moral failure but to misfortune.

13. Some scholars have compared this with Job 3:1–3; 19:25–29, and Jer 20:14; see Dieter Lührmann, “Paul and the Pharisaic Tradition,” *JSNT* 36 (1989): 81. For Winninge, *Sinners and the Righteous*, 40 these parallels are not relevant as these formulas are, for him, too common. Lührmann, however, is right in stating that the author of the Psalms of Solomon is close to the opinion of some friends of Job (Lührmann, “Paul and the Pharisaic Tradition,” 82): one cannot affirm that one is free from sins.

14. This is close to the signification of Prov 24:16 (see Winninge, *Sinners and the Righteous*, 39): *ἐπτάκι γὰρ πεσεῖται ὁ δίκαιος καὶ ἀναστήσεται, οἱ δὲ ἄσεβεῖς ἀσθενήσουσιν ἐν καχοῖς*. See Ryle and James, *Psalms of the Pharisees*, 37.

15. Winninge, *Sinners and the Righteous*, 42 rightly stated that the expression is in the singular for the righteous.

16. All these occurrences use this expression with the verb *προστίθημι* “to add, to accumulate.”

sin to stay (αυλιζομαι) in his house. Ps. Sol. 3:7–8 explains how the righteous one can remove his sins by examining his life and by fasting.¹⁷

To summarize, Ps. Sol. 3 shows that with the divine discipline, the righteous one avoids multiplying his sins. In contrast, without divine discipline, the sinner is fated to complete destruction.

2.2. Ps. Sol. 7

Ps. Sol. 7:2 juxtaposes God's discipline to God's abandonment of his people to the nations:

σὺ ἐν θελήματί σου παιδευσον ἡμᾶς, καὶ μὴ δῶς ἔθνεσιν.

Discipline us by your will, and do not give us to the nations. (NETS)

This probably alludes to Hos 10:10 MT:

דָּבַר בְּאָזְנוֹתַי לְעַלְמֵי עוֹלָם וְאֶת הַגּוֹיִם יִקְרְבוּ אֵלַי

It is my desire to discipline them and nations shall be gathered against them. (NRSV, slightly modified)

The author seems to fear that the prophecy of Hos 10:10 is coming true. If this allusion is correct, the author departs from the LXX, as the LXX renders Hos 10:10 in the following manner: ἤλθεν παιδεῦσαι αὐτούς, καὶ συναχθήσονται ἐπ' αὐτούς λαοὶ ἐν τῷ παιδεύεσθαι αὐτούς ἐν ταῖς δυσὶν ἀδικίαις αὐτῶν. As one can see, the translator in the LXX has confused ἤλθω with a form of the verb ἵνα, "to go."

I understand the reference to God's discipline and punishment by the nations to be standing in an antithetical poetic relationship. That is, in Ps. Sol. 7:2 divine discipline and the invasion of a foreign army stand as opposites of one another. This event could well be interpreted as the ultimate punishment of a wicked people.

17. επισκέπτεται διὰ παντός τὸν οἶκον αὐτοῦ ὁ δίκαιος τοῦ ἐξᾶραι ἀδικίαν ἐν παραπτώματι αὐτοῦ, ἐξιλίαστο περὶ ἀγνοίας ἐν νηστεία καὶ ταπεινώσει ψυχῆς αὐτοῦ, καὶ ὁ κύριος καθαρίζει πᾶν ἄνδρα ὅσιον καὶ τὸν οἶκον αὐτοῦ. For Winninge, as well as Lührmann, "Paul and the Pharisaic Tradition," 84, it is a possible argument for a pharisaic provenance of the Psalms of Solomon (Winnings, *Sinners and the Righteous*, 41), especially because fasting points back to Lev 16:29 without any reference to offerings. Therefore, it is atonement through a daily life of piety.

Furthermore, in Ps. Sol. 7:9, the text rejoices about the fact that the people are under the whip of his discipline forever:

καὶ ἡμεῖς ὑπὸ ζυγόν σου τὸν αἰῶνα καὶ μάστιγα παιδείας σου.

And we are under your yoke forever, and the whip of your discipline.

(NETS)

The association of ζυγός and παιδεία also occurs in Sir 51:26. In Ps. Sol.7, it is the result of God's kindness for disciplining his people: he will not reject his people (see Ps. Sol. 7:6, 8). In essence, divine discipline in Ps. Sol. 7 allows the righteous to avoid being severely punished.

2.3. Ps. Sol. 8

Ps. Sol. 8:26 connects παιδεία with God's judgment:

κρίνων τὸν Ἰσραηλ ἐν παιδείᾳ.

Judging Israel with discipline. (NETS)

The construction of κρίνω with ἐν means "to judge someone" in the Septuagint (see, e.g., 2 Sam [2 Kgdms] 19:10; 2 Chr 20:12; Ps 109[108]:6; Isa 5:3). Therefore, in Ps. Sol. 8:26, ἐν παιδείᾳ should probably be understood in an instrumental sense in connection with the verb, much like δικαιοσύνη in Ps. Sol. 8:24 (see Rev 19:11). In fact, the whole of Ps. Sol. 8 is a reflection on the divine judgment.¹⁸ However, should one understand the fall of Jerusalem as the manifestation of the judgment of God or in some other sense? A parallel phrase in Ps. Sol. 8:24 complicates the traditional interpretation that the fall is simply punishment:

Κύριος ὁ κρίνων πᾶσαν τὴν γῆν ἐν δικαιοσύνῃ αὐτοῦ. (Ps. Sol. 8:24)

The Lord who judges all the earth in his righteousness. (NETS)

One should especially note that God judges Israel with παιδεία while judging the earth with righteousness. It shows that παιδεία is a specificity for Israel. God's people are disciplined whereas the other peoples are judged.

18. With twelve occurrences of either κρίμα or κρίνω among the thirty-six occurrences in the Psalms of Solomon.

The expression καὶ σὺ παιδευτῆς ἡμῶν εἶ, (Ps. Sol. 8:29)¹⁹ seems to be an allusion to Hos 5:2 LXX.²⁰ In our text, this phrase follows the expression καὶ ἡμεῖς ἐσκληρύναμεν τὸν τράχηλον ἡμῶν, which occurs most notably in Jer 17:23:

καὶ ἐσκληρύναν τὸν τράχηλον αὐτῶν ὑπὲρ τοὺς πατέρας αὐτῶν τοῦ μὴ ἀκοῦσαί μου καὶ τοῦ μὴ δέξασθαι παιδείαν.
and they stiffened their neck more than their fathers so as not to hear me
and not to receive instruction. (NETS)

Therefore, the discipline is presented as the consequence of the stubbornness of the people as well as a measure of kindness from God. To summarize, Ps. Sol. 8 presents a harsh discipline resulting from the sin of the people, which is part of God's justice. This discipline is only endured by Israel.

2.4. Ps. Sol. 10

Ps. Sol. 10 displays a pattern similar to that of Ps. Sol. 3:

Μακάριος ἀνὴρ, οὗ ὁ κύριος ἐμνήσθη ἐν ἐλεγμῶ,
καὶ ἐκυκλώθη ἀπὸ ὁδοῦ πονηρᾶς ἐν μάστιγι
καθαρισθῆναι ἀπὸ ἁμαρτίας τοῦ μὴ πληθύναι.
ὁ ἐτοιμάζων νῶτον εἰς μάστιγας καθαρισθήσεται
χρηστὸς γὰρ ὁ κύριος τοῖς ὑπομένουσιν παιδείαν. (Ps. Sol. 10:1–2)

Happy is the man whom the Lord remembers with reproving
and who is fenced from the evil road by a whip,
that he may be cleansed from sin, that it may not increase.
He who prepares his back for lashes shall be cleansed,
for the Lord is kind to those who endure discipline. (NETS)

This psalm begins with an odd paradox. The one who is “blessed” is the person whom God “remembers” through “reproving.” In contrast, the

19. Winninge, *Sinners and the Righteous*, 62, this title mingles the notion of correction, salvation, and ruling.

20. For the expression ἐγὼ δὲ παιδευτῆς ὑμῶν, which does not correspond to the MT, see Eberhard Bons, “‘Je suis votre éducateur’ (Os 5,2LXX)—Un titre divin et son contexte littéraire,” in *Le Jugement dans l'un et l'autre Testament I: Mélanges offerts à Raymond Kuntzmann*, ed. Eberhard Bons, *Lectio Divina* 197 (Paris: Cerf, 2004), 192–206.

wicked, who are spared God's rebuke, are, in the end, facing a much worse destiny—ultimate destruction. The author of the psalm may have in mind Job 5:17 (which uses *νουθετέω*) and Ps 94[93]:12.²¹ Further, a similar paradox appears in Prov 3:12, which also employs the term *μάστιξ*. The verb *κυκλώω* is strange here and probably means “to protect from.”²² Holm-Nielsen suggests a comparison with Ps 114[113]:5, in which one finds *בבס* in the MT with the meaning “to withdraw, to depart.” Indeed, *κυκλώω* usually corresponds to this Hebrew root. However, Ps 114[113]:5 LXX renders *בבס* with *ἀναχωρέω* when speaking of seas and rivers. More convincing is the parallel with Exod 13:18:

καὶ ἐκύκλωσεν ὁ θεὸς τὸν λαὸν ὁδὸν τὴν εἰς τὴν ἔρημον εἰς τὴν ἐρυθρὰν θάλασσαν.

And God led the people a roundabout way towards the wilderness towards the Red Sea. (NETS)

In this verse, the verb *κυκλώω* is used in relation with *ὁδὸν* and refers to God departing from a predefined way, that of the Philistine, and leading the people in a different direction.²³

“To purify,” *καθαρίζω*, is mainly used in Leviticus to express cleansing from sin through sacrifice (e.g., Lev 13:6, 7, 13, 17, 23). In Ps. Sol. 10:1–2, the verb occurs twice, first, to declare that the purpose of cleansing is to avoid the sin multiplying, and, second, to express the fact that it is the whipping that cleanses the believer. The expression *ὁ ἐτοιμάζων νῶτον εἰς μάστιγας καθαρισθήσεται* could be an allusion to both Isa 50:6 (*τὸν νῶτόν μου ἡτοίμασα*²⁴ *εἰς μάστιγας*) and Isa 53:10 (*καὶ κύριος βούλεται καθαρῖσαι*

21. Svend Holm-Nielsen, “Die Psalmen Salomos,” *JSHRZ* 4:84.

22. According to BDAG, the verb has three meanings: to move around, to surround, and to protect. Only the meaning “to protect” matches the context, although the association of the verb with the preposition *ἀπό* is unique to the Septuagint and the Greek literature (it seldom occurs in some Christian authors). Holm-Nielsen, “Die Psalmen Salomos,” 4:84, compares it with Ps 32[31]:10 and Deut 32:10.

23. Therefore Holm-Nielsen (“Die Psalmen Salomos,” 4:84) is probably right in rejecting the conjecture of Fritzsche (*LAVTG*, 580, *ἐκωλύθη*). However, the sentence could have been influenced by Ps 119[118]:101: *ἐκ πάσης ὁδοῦ πονηρᾶς ἐκώλυσά τοὺς πόδας μου*. This reading is somewhat confirmed by the Syriac version, even if in Syriac the verb is in the active voice (see Trafton, *The Syriac Version*, 106).

24. According to Ryle and James, *Psalms of the Pharisees*, 98 this is “modeled on Is 1.6.” Indeed, in the LXX, according to Rahlfs and Joseph Ziegler (*Isaiah*, SVTG 14,

αὐτὸν τῆς πληγῆς). It means that the one who endures the Lord's discipline will be cleansed.

Enduring the Lord's discipline is precisely what the unique collocation ὑπομένω παιδείαν means.²⁵ Indeed, ὑπομένω means basically "to be patient." It is used to mean "to endure bad feeling," but also "to wait for God," as in Nah 1:7 (χρηστὸς κύριος τοῖς ὑπομένουσιν αὐτὸν ἐν ἡμέρᾳ θλίψεως); Ps 145[144]:9;²⁶ and Lam 3:25. In the Psalms of Solomon, the nuance of "awaiting" is present in Ps. Sol. 2:36.²⁷ Therefore, this collocation means that the psalmist willingly accepts the regular discipline of God (see Isa 53:4 Sym).

Ps. Sol. 10 continues with the following statement in v. 3:

ὀρθώσει γὰρ ὁδοὺς δικαίων.

For he will straighten the ways of the Righteous. (NETS)

This sentence finds a parallel in Prov 3:6 LXX:²⁸

ἐν πάσαις ὁδοῖς σου γνώριζε αὐτήν, ἵνα ὀρθοτομή τὰς ὁδοὺς σου, [ὁ δὲ πούς σου οὐ μὴ προσκόπη].

In all your ways make her [i.e., Wisdom] know, that she may make straight your ways [and your foot will not stumble]. (NETS)

2nd ed. [Göttingen: Vandenhoeck & Ruprecht, 1967]), it is δέδωκα. However, there are a few witnesses with ἐτοιμάζω (e.g., Acts Phil. 78.8; Nilus Ancyranus, *Ep.* 4.31.2). It is hard to say whether it is a unique witness for the Old Greek of Isaiah or if it is a Hexaplaric revision. Such reading, whether modeled by the author of the Psalms of Solomon or borrowed by him, may well have been influenced by Ps 38[37]:18 (see Ryle and James, *Psalms of the Pharisees*, 98 and Winninge, *Sinners and the Righteous*, 81). I think the influence of Prov 19:29: ἐτοιμάζονται ἀκολάστοι μάστιγες, is less convincing, contra Holm-Nielsen, "Die Psalmen Salomos," 4:84, since the verb is used in the middle voice: this is the whips which are prepared and not the back.

25. This collocation cannot be found elsewhere in the Septuagint. However, Heb 12:7 offers εἰς παιδείαν ὑπομένετε in a similar context.

26. See Rahlfs's *apparatus criticus*. See Marguerite Harl, "Naoum," in *Les douze prophètes: Joël, Abdiou, Jonas, Naoum, Ambakoum, Sophonie*, La Bible d'Alexandrie 23.4-9 (Paris: Cerf, 1999), 201-2, n. 1,7.

27. ὅτι χρηστὸς ὁ κύριος τοῖς ἐπικαλούμενοις αὐτὸν ἐν ὑπομονῇ. But cf. Ps. Sol. 16:15: ἐν τῷ ὑπομείναι δίκαιον ἐν τούτοις ἐλεγήσεται ὑπὸ κυρίου.

28. Ryle and James, *Psalms of the Pharisees*, 98.

The sentence, *ὁ δὲ πούς σου οὐ μὴ προσκόπτῃ*, does not appear in all the witness of Prov 3:6 LXX. However, having been probably borrowed from Ps 91[90]:12, it shows that a clear connection exists between a straight path and the fact that somebody will not fall.

Finally, Ps. Sol. 10:3 contains the idea of straightness:

καὶ οὐ διαστρέψει ἐν παιδείᾳ.

and will not turn them aside by discipline. (NETS)

Whether the verb requires “the righteous” or “the path” as its object is not so important.²⁹ More important is that the discipline of Lord does not lead the righteous astray;³⁰ it will not cause him to sin.³¹

As this overview emphasizes, Ps. Sol. 10:1–3 has several features in common with Ps. Sol. 3. Both these psalms claim that divine discipline is a blessing and that it avoids the multiplication of sins. However, Ps. Sol. 10 does not explicitly speak about the fall of the sinner; rather, the wicked person’s future exists only implicitly in the text.

2.5. Ps. Sol. 13

Ps. Sol. 13:1–3 describes how the sinner has been destroyed by “sword, famine, and pestilence” and how God spared the righteous from suffering the same punishments. Most important for this discussion, vv. 7–8 establish a key distinction between discipline and judgment; the discipline of the righteous is not the same as the fate of the sinners:

ὅτι οὐχ ὁμοία ἡ παιδεία τῶν δικαίων ἐν ἀγνοίᾳ καὶ ἡ καταστροφή τῶν ἁμαρτωλῶν.

For not the same is the discipline of the righteous in ignorance and the destruction of the sinners. (NETS)

The text continues with the description of the function of the discipline:

ἐν περιστολῇ παιδεύεται δίκαιος, ἵνα μὴ ἐπιχαρῇ ὁ ἁμαρτωλὸς τῷ δικαίῳ.

29. As observed by Viteau, *Les Psaumes de Solomon*, 309.

30. Contrary to Wisdom as described by Sirach (Sir 4:17).

31. This could be understood as discipline is enough to maintain the righteous in the correct path. One could also understand that the discipline is not so harsh that the righteous will despair and sin (see particularly Ps. Sol. 5:6).

The righteous is disciplined with distinctness so that the sinner may not rejoice over the righteous. (NETS)

The word *περιστολή* is notoriously difficult to interpret.³² In agreement with the majority of scholars,³³ I translated it elsewhere by “quietly” or “sparingly.”³⁴ Others suggest “secretly.”³⁵ However, none of these translations is completely convincing. These translators assume that *ἐν περιστολή* must qualify *παιδεύεται*, unless the syntax of the verse is awkward, as Winninge has stated.³⁶ However, if *ἐν περιστολή* meant “secretly,” then it means that the righteous one was afraid to experience “public” discipline. This is strange, as the author of this text seems to be very proud of being disciplined by God. The nuance “sparingly” would fit the context better, but this qualification of the discipline is, in my opinion, superfluous. Indeed, the righteous one is disciplined so that the sinners will not laugh at him. The parallelism with Sir 23:2–3 is quite convincing:

τίς ἐπιστήσει ἐπὶ τοῦ διανοήματός μου μάστιγας
καὶ ἐπὶ τῆς καρδίας μου παιδεῖαν σοφίας
ἵνα ἐπὶ τοῖς ἀγνοήμασίν μου μὴ φείσωνται
καὶ οὐ μὴ παρῆ τὰ ἁμαρτήματα αὐτῶν,
ὅπως μὴ πληθυνθῶσιν αἱ ἄγνοιαί μου
καὶ αἱ ἁμαρτίαι μου πλεονάσωσιν
καὶ πεσοῦμαι ἔναντι τῶν ὑπεναντίων
καὶ ἐπιχαρεῖται μοι ὁ ἐχθρός μου;

32. For a synthesis of the different interpretations of that difficult word, see Patrick Pouchelle, “Critique textuelle et traduction du treizième *Psaume de Salomon*,” *JSJ* 42 (2011), 529–30.

33. “With Regard,” Ryle and James, *Psalms of the Pharisees*, 109–10 n. 7; “Avec discrétion,” Viteau, *Les Psaumes de Salomon*, 321; “with distinctness,” Kenneth Atkinson, *I Cried to the Lord: A Study of the Psalms of Solomon’s Historical Background and Social Setting*, *JSJSup* 84 (Leiden: Brill, 2004), 116; “quietly,” Robert B. Wright, *The Psalms of Solomon: A Critical Edition of the Greek Text*, *JCTC* 1 (New York: T&T Clark, 2007), 151.

34. Pouchelle, “Critique textuelle et traduction,” 528.

35. “In secret,” Winninge, *Sinners and the Righteous*, 83, 138; “Secretly (?),” George B. Gray, “The *Psalms of Solomon*,” 2:645, “insgeheim,” Eduard Ephraem Geiger, *Der Psalter Salomo’s herausgegeben und erklärt* (Augsburg: Wolff, 1871), 61; “Im Verborgenen,” *LXX-D* and Holm-Nielsen, “Die Psalmen Salomos,” 90.

36. Winninge, *Sinners and the Righteous*, 83.

Who will set whips upon my thought
 and discipline of wisdom upon my heart
 so that they might not spare my faults of ignorance
 and he shall not let their sins go,
 that my acts of ignorance may not be multiplied,
 and my sins may increase,
 and I will fall before my adversaries,
 and my enemy will rejoice over me? (NETS, slightly modified)

This text is a call for the divine discipline (v. 2). Without this discipline, one will accumulate sins. Hence one's enemy will rejoice (ἐπιχαίρω³⁷) because one will be judged by God and then fall. Therefore, παιδεύεται δίκαιος, ἵνα μὴ ἐπιχαρῆ ὁ ἁμαρτωλὸς τῷ δίκαιῳ is a kind of summary of the idea expressed by Sir 23:2–3:³⁸ the righteous is disciplined so that the sinner may not rejoice over the righteous, implicitly because the sin of the righteous will not increase so he will not be ruined. Hence, I disagree with Winninge that the isolation of ἐν περιστολῇ from παιδεύεται is awkward. However, we have to explain ἐν περιστολῇ.

One could suggest adding the expression ἐν περιστολῇ to the preceding verse, as the Syriac version does, as well as some Greek manuscripts.³⁹ This would provide a balanced structure in which the phrase ἡ παιδεία τῶν δικαίων ἐν ἀγνοίᾳ parallels ἡ καταστροφή τῶν ἁμαρτωλῶν ἐν περιστολῇ. This interpretation would also require understanding περιστολή as a “shroud” for a corpse, as it does in several Greek papyri.⁴⁰ In this case, it may mean that the fate of the sinner is in the shroud, that is to say the death.⁴¹ However, one could argue against this understanding by claiming that a shroud

37. This verb is specifically used to describe the bad joy one could feel when seeing the fall of somebody else (see LEH).

38. See also, Winninge, *Sinners and the Righteous*, 89. Although I have found other similarities between Sirach and Psalms of Solomon (Ps. Sol. 3:10 and Sir 3:27 or 5:5, Ps. Sol. 7:9 and Sir 51:26), the problem of dependence or independence of Psalms of Solomon with Sirach is beyond the scope of this article.

39. Oscar von Gebhardt, ed., *ΨΑΛΜΟΙ ΣΟΛΟΜΩΝΤΟΣ: Die Psalmen Salomo's zum ersten Male mit Benutzung der Athoshandschriften und des Codex Casanatensis*, TUGAL 13/2 (Leipzig: Hinrichs, 1895), 121.

40. This word is remarkably associated with κηδεία, “funeral,” (see P. Oslo 3.130.12, Oxyrhynchos, first century CE or P. Mich. 5.322a.34, Tebnyis, first century CE; cf. Dionysus Halicarnassus, *Ant. Rom.* 3.21). To author's knowledge there is no attestation in Greek inscriptions.

41. See, e.g., this astrologer of the fourth century CE, Paulus Alexandrinus,

could not belong to a sinner who has been eaten by wild beasts. Further, the corpse of the sinner is forgotten, according to the text (e.g., 2:17; 3:11; 13:11).

Another possibility is to take into account the Syriac translation “in knowledge” (ܟܠܠܘܬܐ) and to suggest either a misreading of the Hebrew *Vorlage* or a corruption in the inner Greek transmission. In this case, the original reading could have been *ἐπιστήμη*.⁴² Without any other material such as another Greek manuscript, it is doubtful that a convincing solution will soon be found.

Verse 9 is an allusion to Deut 8:5:

ὅτι νουθετήσει δίκαιον ὡς υἱὸν ἀγαπήσεως,
καὶ ἡ παιδεία αὐτοῦ ὡς πρωτοτόκου.

For he will admonish the righteous as beloved son,
and his discipline is as that of a firstborn. (NETS)

The verb *νουθετέω* is here a synonym for *παιδεύω*.⁴³

Finally, the last occurrence of *παιδεία* in this text explains that the discipline of God is expiatory:

ὅτι φείσεται κύριος τῶν ὁσίων αὐτοῦ καὶ τὰ παραπτώματα αὐτῶν ἐξαλείψει
ἐν παιδείᾳ.

For the Lord will spare his devout and will wipe away their transgressions with discipline. (NETS)

The verb *ἐξαλείφω* has the meaning of “to plaster, to wash.” With these meanings, the expression could metaphorically refer to erasing the sinner from the earth (see Exod 17:17), or, perhaps, to erase the memory of a person’s sin (Isa 43:25).

To conclude, the analysis of Ps. Sol. 13 shows that the discipline of God is a “benediction” that brings forgiveness of sins to the righteous. As a result, they avoid destruction that comes from the judgment of God.

Elem. Apo., 56, line 4 (ed. Boer [Leipzig: Teubner, 1958]), who uses τὴν τοῦ σώματος περιστολὴν as a manifestation of death.

42. Corresponding to נָחַץ, e.g., in Exod 31:3; Num 24:16; Isa 33:6.

43. *νουθετέω* corresponds to נָחַץ in Job 5:17. Both verbs are used synonymously in Wis 11:9–10.

2.6. Ps. Sol. 16

Ps. Sol. 16:11 describes how the righteous one should not grumble and despise being disciplined:

γογγυσμὸν καὶ ὀλιγοψυχίαν ἐν θλίψει μάκρυνον ἀπ’ ἐμοῦ, ἐὰν ἀμαρτήσω ἐν
τῷ σε παιδεύειν εἰς ἐπιστροφὴν.

Grumbling and faint-heartedness in affliction keep far from me, when, if
I sin, you discipline me to return me. (NETS)

The terms γογγυσμός and ὀλιγοψυχία seem to allude to the people in the wilderness (Exod 16:9 and 6:9, respectively). This is the sole attestation in Psalms of Solomon that God’s discipline could be an “affliction” (θλίψις), or something quite difficult, like Israel’s stay in Egypt (Exod 4:31). Even if θλίψις does not usually appear in texts that describe the journey into the wilderness, discipline is compared to the exodus in a possible reinterpretation of Deut 8:5.⁴⁴

Further, Ps. Sol. 16:13 explains that God gives strength to the righteous in order to support them through the moment of παιδεία:

ὅτι ἐὰν μὴ σὺ ἐνισχύσῃς, τίς ὑφέξεται παιδείαν ἐν πενίᾳ;

For if you do not give strength, who will endure discipline in poverty?

The verb ὑπέχω is mainly used as a “legal *terminus technicus*” to say “to undergo punishment.”⁴⁵ The collocation ὑπέχω παιδείαν is unique to this sentence. More than ὑπομένω, ὑπέχω conveys a legal nuance to the παιδείαν as a judiciary action following a transgression. The expression ἐν πενίᾳ, “in poverty,” is only here associated with παιδεία.⁴⁶ All of this assumes that God’s discipline is the result of sin and that it is difficult to endure. Thus, Ps. Sol. 16 emphasizes the severity of discipline that follows the transgression of the righteous. God receives praise because he gives strength to support the righteous during their punishment instead of for punishment itself.

44. However, the verse could also allude to Isa 26:16 LXX (κύριε, ἐν θλίψει ἐμνήσθη σου, ἐν θλίψει μικρᾷ ἢ παιδεία σου ἡμῖν—O Lord, in affliction I remembered you, with small affliction your chastening was on us. [NETS])

45. BDAG.

46. Except Prov 13:18, which says precisely the opposite: the παιδεία takes away poverty.

2.7. Ps. Sol. 17

Ps. Sol. 17:42 describe God's messiah disciplining or educating his people:

ἀναστήσαι αὐτὸν ἐπ' οἶκον Ἰσραὴλ παιδεῦσαι αὐτόν.

To raise him up over the house of Israel to discipline it. (NETS)

That the messiah is here presented only as a chastiser seems unlikely.⁴⁷ Of course, the text may allude to the schism of Israel, in which Rehoboam is described as a harsher chastiser than his father Solomon (1 Kgs [3 Kgdms] 12:11, 14, and 2 Chr 10:11, 14). If this allusion is correct, the messiah described here is presented as an ideal king. Thus, the author of the psalm may be comparing the current king (a Hasmonean? Herod?) to Rehoboam. This implies that the verb *παιδεύω* conveys here a nuance of ruling. Such a nuance could be found in Sir 10:1:

Κριτὴς σοφὸς παιδεύσει τὸν λαὸν αὐτοῦ.

A wise judge will educate his people. (NETS)

The description of the action of a messianic king suggests that *παιδεύω* not only means “to discipline” or “to chastise,” but also somewhat “to rule.”

2.8. Ps. Sol. 18

Ps. Sol. 18:4 recalls Ps. Sol. 13:7–9.

*ἡ παιδεία σου ἐφ' ἡμᾶς ὡς υἱὸν πρωτότοκον μονογενῆ
ἀποστρέψαι ψυχὴν εὐήκοον ἀπὸ ἀμαθίας ἐν ἀγνοίᾳ.*

Your discipline is upon us as on a firstborn, an only son,
to turn back the obedient soul from ignorant stupidity. (NETS)

The expression *υἱὸν πρωτότοκον μονογενῆ* alludes to Ps. Sol. 13:9, whereas *ἐν ἀγνοίᾳ* recalls Ps. Sol. 13:7. The rare word *εὐήκοος* is used in Prov 25:12, but might also evoke Prov 13:1:

υἱὸς πανοῦργος ὑπήκοος πατρί, υἱὸς δὲ ἀνήκοος ἐν ἀπωλείᾳ.

47. See the contribution of Joseph L. Trafton in the present volume.

A smart son is obedient to his father, but a disobedient son is on course to destruction. (NETS)

The substantive *ἀμαθία*, which is used nowhere else in the Septuagint, means “stupidity” (LSJ). This verse, therefore, emphasizes the fact that discipline is given to the righteous so as to avoid committing even the slightest sin of ignorance.

Finally, Ps. Sol. 18:7 seems to allude to Ps. Sol. 17:42:

ὑπὸ ῥάβδον παιδείας κυρίου.

Under the rod of discipline of the Lord's anointed. (NETS)

As in Ps. Sol. 17:42, the final psalm imagines that the days of the messiah will be good because the people will be directed by him.

3. SUMMARY: TOWARD A DEFINITION OF GOD'S DISCIPLINE IN PSALMS OF SOLOMON

This examination of the Psalms of Solomon now permits a final assessment of the word *παιδεία* and its relationship to the concept of discipline. I agree with Winninge that divine discipline is essentially a topos with the following characteristics:

- (1) The divine *παιδεία* functions to avoid the accumulation of sins.
- (2) The accumulation of sin would lead to a fall.
- (3) The fall occurs at a specific occasion, at which time it is revealed who is righteous and who is sinner.

Thus, God uses *παιδεία* to assist the righteous in avoiding sin so that they do not cross over into the category of “sinner.” Behind this Greek word stands the Hebrew *רַב־רָמָה* as it is used in the MT, and particularly in Proverbs: a harsh action taken by a master/father to obtain obedience from his disciple/son. However, the notion is slightly modified here.

The purpose of discipline is to control or to limit the sins of the righteous. Indeed, the pious person should be able to recognize God's disci-

pline and then readjust accordingly. If one knows that one has sinned, then the person should repent. However, if the righteous person cannot recall the sin, then the sin must have been inadvertent. Nevertheless, the righteous person must still uncover the sin and repent in order to be forgiven. Therefore, this system intends to control sin and hold it to the lowest possible level.

Two more things are important. First, the one who is not disciplined will accumulate sins and will then fall. However, the righteous does not need to suffer badly to examine his life and to change his behavior. More than the gravity of the discipline, what is important is that the righteous has to consider the rebuke as a sign of election, a witness to the kindness of God. The righteous person has to take these rebukes into account and change behavior.

Second, the one who is not disciplined lives quite well before the fall. This means that the traditional notion of retribution is modified; having good life or significant wealth is not an assurance that God looks upon the person with favor and blessing. Ironically, if someone is living perfectly well, assuming that no rebukes have come, the person is in danger of becoming a great sinner.⁴⁸

This concept of discipline can be found in other texts: for example, the prayer of Sir 23:2–3,⁴⁹ and 2 Macc 6:12 exhibits this same nuance in interpreting historical events:

Παρακαλῶ οὖν τοὺς ἐντυγχάνοντας τῆδε τῇ βίβλῳ μὴ συστέλλεσθαι διὰ τὰς συμφοράς, λογίζεσθαι δὲ τὰς τιμωρίας μὴ πρὸς ὄλεθρον, ἀλλὰ πρὸς παιδείαν τοῦ γένους ἡμῶν εἶναι
καὶ γὰρ τὸ μὴ πολὺν χρόνον ἐᾶσθαι τοὺς δυσσεβοῦντας, ἀλλ' εὐθέως περιπίπτειν ἐπιτίμοις, μεγάλης εὐεργεσίας σημεῖόν ἐστιν.
οὐ γὰρ καθάπερ καὶ ἐπὶ τῶν ἄλλων ἐθνῶν ἀναμένει μακροθυμῶν ὁ δεσπότης μέχρι τοῦ καταντήσαντας αὐτοὺς πρὸς ἐκπλήρωσιν ἁμαρτιῶν κολάσαι, οὕτως καὶ ἐφ' ἡμῶν ἔκρινεν εἶναι,
ἵνα μὴ πρὸς τέλος ἀφικομένων ἡμῶν τῶν ἁμαρτιῶν ὕστερον ἡμᾶς ἐκδικᾷ.
διόπερ οὐδέποτε μὲν τὸν ἔλεον ἀφ' ἡμῶν ἀφίστησιν, παιδεύων δὲ μετὰ συμφορᾶς οὐκ ἐγκαταλείπει τὸν ἑαυτοῦ λαόν.

48. Is this one of the meanings of the metaphor of sleep? (Ps 16:1–3), see the contribution of Sven Behnke in the present volume.

49. See above, the analysis of Ps. Sol. 13.

Now I urged those who read this book not to be depressed by such calamities, but to recognize that these punishments were designed not to destroy but to discipline our people.

In fact, it is a sign of great kindness not to let the impious alone for long but to punish them immediately.

For in the case of the other nations the Lord waits patiently to punish them until they have reached the full measure of their sins, but he does not deal in this way with us

in order that he may not take vengeance on us afterward, when our sins have reached their height.

Therefore he never withdraws his mercy from us. While he disciplines us with calamities, he does not forsake his own people. (NETS)

Later, this notion appears in rabbinic thoughts:

If a man sees suffering coming upon him, let him scrutinize his actions.
(b. Ber. 5a)

This concept was probably coined sometime before the writing of the Psalms of Solomon. It provides a better understanding of the traditional notion that retribution does not match the reality: sinners are wealthy and righteous poor. The Israelite righteous person is rebuked on the basis of God's paternal kindness. Such a rebuke is profitable. For this reason, the Psalms of Solomon contain so many "prayers for being disciplined."