ODES OF SOLOMON
(Late First to Early Second Century A.D.)
A NEW TRANSLATION AND INTRODUCTION
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During the early years of this century, J. Rendel Harris discovered among some manuscripts, which had been randomly placed in a corner of his office, a hymnbook that he soon was to identify as the long-lost Odes of Solomon. The Odes were known previously only because of notations in lists of apocryphal books, excerpts in the Coptic Pistis Sophia, and from a Latin quotation by Lactantius. Subsequent discoveries of another Syriac manuscript and a Greek version of Ode 11, and intensive research on this document, convinced many scholars that the Odes are not gnostic but a collection of very early Christian hymns. They are so Jewish in tone and perspective that scholars from the beginning until the present have been persuaded, incorrectly, that they are essentially Jewish. In line with the consensus that these Odes are Christian is the observation that the key characteristic in these hymns is a joyous tone of thanksgiving for the advent of the Messiah who had been promised (cf. Ode 7:1–6; 41:3–7) and for the present experience of eternal life and love from and for the Beloved (3:1–9; 11:1–24; 23:1–3; 26:1–7; 40:1–6).

Texts

In addition to the Harris manuscript (H), which is now Cod. Syr. 9 in the John Rylands University Library of Manchester, England, the Odes are preserved only in Codex Nitriensis (N), which is recorded in the British Museum as B.M. Add. 14538, in Bodmer Papyrus XI (G), which is housed in the Bibliothèque Bodmer in Geneva, and in quotations in the Coptic Codex Askewianus (C), which is shelved in the British Museum and cataloged as MS. Add. 5114. The Odes are not extant in full in any manuscript; Ode 2, the beginning of Ode 3, and perhaps portions of Ode 1 are still lost. Manuscript H is mutilated at the beginning and preserves only Odes 3:1b–42:20; N preserves only Odes 17:7–42:20; G only Ode 11:1–24;


2 Harris published the editio princeps in the year in which he discovered the Odes: The Odes and Psalms of Solomon: Now First Published from the Syriac Version (Cambridge, 1909).


6 A. Harnack claimed the Odes are a Jewish hymnbook from the time of Jesus that was interpolated around A.D. 100 by a Christian. See his and J. Flemming’s Ein jüdisch-christliches Psalmbuch aus dem ersten Jahrhundert (TU 35.4; Leipzig, 1910). More extreme are the positions of A. Menzies, who thought the Odes are the "Psalms of the Proselytes" ("The Odes of Solomon," Interpreter [London] 7 [1910] 7–22) and M. Testuz, who claimed that they were composed by an Essenian (Papyrus Bodmer VII–IX, p. 58).

and C only quotations from Odes 5:1–11; 1:1–5; 6:8–18; 25:1–12; 22:1–12. Manuscripts H and N are respectively from the fifteenth and tenth centuries; the Greek papyrus from the third; and the Coptic manuscript from the fourth century.

Original language and date

Intensive research has been devoted to the attempt to discover the original language in which these Odes were composed. Some scholars have thought that the original language is Greek,\(^8\) others that it is Hebrew;\(^9\) and Father J. Carmignac recently attempted to show that the Odes were composed in a kind of Qumran Hebrew.\(^10\) It is probable, however, that they were composed in Syriac (or Aram.), as demonstrated in the important commentary by J. R. Harris and A. Mingana,\(^11\) and by recent publications by A. Vööbus,\(^12\) J. A. Emerton,\(^13\) and myself.\(^14\) Odes 7:10 and 9:8ff. are apparently based on the Septuagint of Psalms 50:3 [H 51:1] and 20:4 [H 21:3] but this dependence cannot be used as an argument for a Greek original; we now have ample evidence that the Septuagint was used in communities that were very conservative and Semitic as proved, for example, by the discovery of fragments from several copies of the Septuagint among the Dead Sea Scrolls.\(^15\) Parallels with gnostic literature are, of course, not indicative that the Odes were composed in Greek because the gnostics used and inherited many documents that were originally composed in Syriac and other Semitic languages. The only surviving witness to a Greek version, namely the Bodmer Papyrus XI, shows signs of being translated from a Semitic language and does not appear to be either good Greek or to have been composed in Greek. Most importantly the attractive quality of the extant Syriac is indicative that Syriac is probably the original language. Of special note is the play on words possible only in Syriac (cf. Ode 19:9 and n.) and the pervasive assonance, metrical scheme, and rhythm in the Syriac. Also numerous variants between the extant versions are frequently explained by the assumption of a Syriac tradition of transmission; note for example 5:2 and 23:4 in which marya was confused with mw'tam, 22:6 in which brk was mistaken for krk, and 25:8 in which rahm was confused with rahā.

Shortly after the discovery of the Odes, A. Harnack argued that behind Christian editorial additions lies an early pre-Christian Jewish hymnbook.\(^16\) J. Bernard rejected Harnack’s hypothesis and claimed that the Odes are a Christian hymnbook from the latter part of the second century A.D.\(^17\) After a decade of study and debate, Harris and Mingana assigned the Odes to the first century A.D.\(^18\) Despite R. Bultmann’s extensive influence and use of the Odes in understanding the background of Johannine theology,\(^19\) many German scholars have

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\(^8\) In the first two of his three editions Harris thought Gk. to be the original language. Cf. \textit{editio princeps}, pp. 36ff., 46f. Since the recovery of one ode in Gk. some scholars have claimed that Gk. is the original language. See Testuz in \textit{Papyrus Bodmer X–XII}, p. 3; and M. Philonenko in “Conjecture sur un verset de la onzième Ode de Salomon,” \textit{ZNW} 53 (1962) 264. W. Frankenberg, so convinced that Gk. is the original language, translated the Odes into Gk. Cf. \textit{Das Verständnis der Oden Salomos} (BZA W 21; Giessen, 1911).

\(^9\) H. Grimm, persuaded that Heb. is the original language, translated the Odes into Heb. Cf. \textit{Die Oden Salomos: Syrisch-Hebräisch-Deutsch} (Heidelberg, 1911).


\(^11\) \textit{The Odes and Psalms of Solomon}, especially vol. 2, p. 165.

\(^12\) “Neues Licht zur Frage der Originalsprache der Oden Salomos,” \textit{Le Muséon} 75 (1962) 275–90.


\(^15\) Cf. F. M. Cross, Jr., \textit{The Ancient Library of Qumran and Modern Biblical Studies} (Garden City, N.Y. 1961) p. 28.

\(^16\) Harnack, \textit{Ein jüdisch-christliches Psalmbuch}. Harnack later rejected his own hypothesis in favor of Harris and Mingana’s conclusion. Cf. Harnack’s review of their edition in \textit{TLZ} 46 (1921) cols. 6f. I am grateful to Dr. M. Lattke for discussions on this issue.

\(^17\) J. H. Bernard, \textit{The Odes of Solomon}, p. 42.

\(^18\) \textit{The Odes and Psalms of Solomon}, vol. 2, p. 69.

followed W. Bauer\textsuperscript{20} and see the Odes as a product of second-century Gnosticism.\textsuperscript{21} The extensive and pervasive parallels with the Qumran Hodayoth,\textsuperscript{22} the undeniable similarities with the ideas found in the Gospel of John that cannot be explained away by either the hypothesis that they are dependent upon John or that John depends upon them,\textsuperscript{23} and the possibility that Ignatius of Antioch may have known and even quoted from them\textsuperscript{24} cumulatively indicate that the Odes were probably composed sometime around A.D. 100.

**Provenance**

The most difficult question to answer in working on an ancient Jewish or Christian document is its provenance. Since it was possible to travel widely and ideas were not necessarily limited to one particular city or locale, it is conceivable that the Odes were composed in a number of places. It is possible that they were composed somewhere in Palestine and perhaps in Pella, where it seems the earliest group of Jewish Christians fled before the destruction of Jerusalem, in Alexandria or some other city in Egypt, or in Ephesus or some other place in Asia Minor. Specialists, however, have defended two hypotheses: The Odes were composed in either Edessa or one of the many Jewish Christian communities that dotted the region between Edessa and Antioch,\textsuperscript{25} or in Antioch-on-the-Orontes.\textsuperscript{26} If the Odes were composed around A.D. 100 in Syriac, are from the same community or region in which the Gospel of John was composed, and were familiar to Ignatius or contained the same Christian tone and ideas as those found in his letters, then the most probable provenance is Antioch or somewhere near that city. This hypothesis is tentative because of the generic tone of the Odes, a feature shared with almost all psalms and hymns.

**Historical importance**

Attempts to discern the historical importance of the Odes have been published in hundreds of scholarly articles and monographs, but it seems possible to summarize the discussion of their importance. First, the early concepts and images in the Odes, which were a shock and disappointment to many of the scholars who worked on them during the beginning of this century, preserve precious reminders of the first attempts to articulate the unparalleled experience of the advent of the Messiah. The Odist portrayed God with breasts that were milked by the Holy Spirit and from which came salvic milk that is described as the Son (Ode 19). The early and strong Jewish tone of the Odes, like some passages in the Synoptic Gospels (cf. especially Mt 10:5f.), portray the gentiles in unattractive terms (cf. 10:5; 23:15 [N]; 29:8). The Odist confessed the grandeur of the Messiah with the words that he is the


\textsuperscript{23} Charlesworth and A. Culpepper, ""The Odes of Solomon and the Gospel of John,\"" *CBQ* 35 (1973) 298–322.

\textsuperscript{24} This argument is presented by many, especially by R. M. Grant, ""The Odes of Solomon and the Church of Antioch,\"" *JBL* 63 (1944) 363–97; and by V. Corwin, *St. Ignatius and Christianity in Antioch* (Yale Publications in Religion 1, New Haven, 1960) pp. 71–80.

Harris and Mingana concluded their search for the Odes’ origin in the third edition with the claim that ""it is hardly possible to refer the Odes to any other time than the first century, or to any other district than Antioch."" They also cautioned, ""if we are wrong in assigning them as written at Antioch in the first century, we are not far wrong either in place or in time."" *The Odes and Psalms of Solomon*, vol. 2, pp. 67, 69.


\textsuperscript{26} Antioch was defended by not only Harris and Mingana (*The Odes and Psalms of Solomon*, vol. 2, pp. 67–69), but also by J. Bernard (Review of *The Odes and Psalms of Solomon*, re-ed. by J. R. Harris and A. Mingana, in *Theology: A Monthly Journal of Historic Christianity* 1 [1920] 288–98, see especially p. 289).
"most praised among the praised, and the greatest among the great ones" (36:4). This confession might have been unattractive to Arius and, of course, would have been horrifying to the father of Christian orthodoxy, Athanasius. For the historian, however, these expressions, ideas, and metaphors are a precious reminder of the attempts by the earliest Christians to articulate that which is paradigmatically new.

Second, the striking and frequent parallels between the Odes and the Dead Sea Scrolls, especially the Hodayoth, give us another indication of the extent to which the Essenes influenced some earliest Christian theology. Both in the Odes and in the major sectarian Dead Sea Scrolls, there is a consciousness of being "the Way," the term used by Paul to describe the earliest followers of Jesus (Acts 24:14; cf. 24:22), and of constituting the true community of the faithful ones, "the holy ones," whom God has founded upon the rock and has planted for his glory. Similarly both in the Odes and in the Dead Sea Scrolls, there is an emphasis on "knowledge," "the war," "crown," "living water," and "the sun" as symbols of a realized salvation that has not yet been fully consummated. 27 It is possible that these similarities show more that the Odes merely share with the Dead Sea Scrolls a similar type of Judaism; but it seems more probable that the author of the Odes had been influenced by many of the ideas developed in the Dead Sea Scrolls; and it is even conceivable that he had at one time been a member of the sect that produced them. 28

Third, the Odes are significant for a better understanding of the origin and meaning of the Gospel of John; the ex ore Christi form in many of the Odes, in which the Odist ceases talking as an inspired believer and speaks as the living Lord, is of significant and still unexamined importance for a better perception of the Johannine sayings that begin with "I am" (cf. especially Jn 6:35, 48; 8:12, 58; 10:7, 9, 14; 11:25; 15:1-5). 29 Also the "Word" Christology in the Odes is rich, containing numerous ideas similar to those found in John. But the terminology is not as sophisticated; the Odist twelve times uses the appropriate term for the "Word," mēll'ēthâ, and twelve times the inappropriate petḥgāmâ.

Fourth, the joyous tone of these Odes themselves stands in contrast to most of the other pseudepipigrapha. Unlike most of them the focus is not on earthly catastrophes (e.g. 4Ezra, 2Bar), although the Odist is aware of the destruction of the Temple (cf. Ode 4), but on the advent of the Messiah. Paradise is not conceived as distant, as in the Abode of the Rechabites, nor as in the third heaven, as in 2 Enoch, but upon the earth. 30 As in the Psalms of Solomon and in the Gospel of John the believer is portrayed as a tree planted by God, but in the Odes the tree (the believer) is planted in Paradise and drinks of the living water of eternity (cf. Ode 11).

Fifth, the Odes are a window through which we can occasionally glimpse the earliest Christians at worship; especially their apparent stress on baptism, 31 their rejoicing over and experiencing of a resurrected and living Messiah, Lord, and Savior, and their frequent exhortations to live a life of the highest conceivable righteousness. 32

Theological Importance

God. In the Odes, God is portrayed as one who is gracious (9:5; 33:10) and merciful (3:6). The Odes are monotheistic: God is the Creator (cf. 4:15; 6:3-5). In language reminiscent of passages in the Hodayoth that seem to derive from the founder of the community, the teacher of righteousness, 33 the Odist expresses his thanksgiving for God's

29 Bultmann correctly observed that the "Revelation-discourses" in John are in the style of "Of Semitic poetry such as is known to us from the Odes of Solomon..." Theology of the New Testament, trans. K. Grobel (New York, 1951-55) vol. 2. p. 10.
30 Cf. Ode 11 and the following discussion on "Immortal life."
31 Bernard recognized, but exaggerated, the importance of baptism in the Odes, claiming "they are baptismal hymns intended for use in public worship, either for catechumens or for those who have recently been baptized." The Odes of Solomon, p. 42.
32 See the discussion below on "Ethics."
33 Here I must confess indebtedness to G. Jeremias, Der Lehrer der Gerechtigkeit (Studien zur Umwelt des Neuen Testaments 2; Göttingen, 1963).
act in rescuing him: “I was rescued from my chains,/and I fled unto you, O my God’” (25:1). God is called the Most High (3:6; 5:2; 11:9; et passim), the Father (7:7, 11; 8:22; 9:5; 10:4; et passim), and especially Lord; but it is difficult to decide when the Odist means God and when the Son by this term, since he clearly identifies the two.34 Although the Odist places emphasis on the appearance of the Messiah, his incarnation (7:3–6; 41:3f., 11–15), crucifixion (especially 27:1–3; 42:1f.), resurrection (42:6), and descent into Hades (especially 42:6–20), God is not portrayed as one who works only through intermediaries. He is actively involved in his creation as illustrated by 11:2: “For the Most High circumcised me by his Holy Spirit,/then he uncovered my inward being toward him,/and filled me with his love.” A similar expression of God’s activity is found in 17:1: “Then I was crowned by my God,/and my crown is living.” In contrast to the accent in the apocalypses35 but in line with the stress in most of the psalms, hymns, and prayers36 in early Judaism, the Odist emphasizes God’s presence. Note, for example, Ode 21:6f.: “And I was lifted up in the light,/and I passed before his (the Lord’s) face,/and I was constantly near him/while praising and confessing him.” The Odist does talk about the descent of the Word (12:5f.; 23:5; cf. 22:1), but in contrast to the Gospel of John in which God is portrayed as “he who has sent,” Jesus as “he who was sent,” and the disciples as “they who are sent,”37 the Odist portrays the unity between God and the Son in terms of the activity by the Son who appears. Observe how the Odist expresses himself in 41:11–14: “And his Word is with us in all our way,/the Savior who gives life and does not reject ourselves.//The Man who humbled himself,/but was raised because of his own righteousness.//The Son of the Most High appeared/in the perfection of his Father.//And light dawned from the Word/that was before time in him.” The Christology, with the mention of self-humility and received exaltation, is close to the pre-Pauline hymn in Philippians 2:5–11.

**Man.** Although a hymnbook is a not a treatise and the Odist has not displayed his theology, we can nevertheless discern that his concept of man is distinct from Paul, who saw humankind divided into two groups: a person prior to the revelation of faith, and a person under faith.38 The Odist’s anthropology is equally dissimilar from that found in John where humankind is bifurcated into those who believe and those who do not believe.39 For the Odist, humankind is divided into those who walk in error (15:6; 18:14) and those who walk in the way of truth (11:3) or in the knowledge of the Lord (23:4).40 While the former and intermittently the latter are plagued by the Evil One (14:5; 33:4), sometimes called the Deceiver (38:10), the Corruptor (33:1, 7; 38:9), and the Error (31:2; 38:10), the emphasis throughout is upon the decisive battle won by God over “the persecutors” (23:20; 42:5). In language strikingly similar to that found in John, the Odist affirms that the Messiah has already captured a world that was rebellious against the Creator: “I took courage and became strong and captured the world,/and it became mine for the glory of the Most High, and of God my Father” (10:4 [ex ore Christi]; cf. 29:10; 31:1f.). In contrast with the majority of humankind, the Odist experiences the final victory because “there is a Helper for me, the Lord” (7:3; cf. 8:6f.). Consequently, the Odist rejoices in his present experience of immortal life: “And he (the Lord) has caused to dwell in me his immortal life” (10:2; cf. 15:10). This idea is very similar to the concept of realized salvation found in the Gospel

34 In Ode 29:6 “Lord” refers to God (“the Lord’s Messiah,” cf. PsSol 17); in 24:1 to the Messiah (“our Lord Messiah”). The transition is clarified in 29:6 (“For I believed in the Lord’s Messiah,/and considered that he is the Lord”).
35 This tendency is discussed in my “A History of Pseudepigrapha Research: The Re-Emerging Importance of the Pseudepigrapha,” _ANRW, Band II 19.1_, pp. 54–88.
39 An important examination of the theologies of Paul, John, and the Odes was published by J. Lindblom in his _Om Lifvet I de hos Paulus och Johannes samt i de s. k. Salomos Oden_ (Uppsala Universitets Årskrift 1910: Teologi 1: Uppsala, 1911).
of John. It is also distinct from 4 Ezra, whose author, shattered by the collapse of the Temple, Jerusalem, and the nation Israel, struggles with the eternal question of the meaning and purpose of evil in a world created by God and finally is distressed at the extremely few number of those who will be saved at the end of time.41 In stunning contrast to the author of Ezra, the Odist expresses his salvation and oneness with his Creator and Savior: “I love the Beloved and I myself love him, and where his rest is, there also am I” (3:5). A few verses later he writes, “I have been united (to him), because the lover has found the Beloved, because I love him that is the Son, I shall become a son” (3:7). This pervasive tone of oneness becomes so developed in the Odes that frequently the Odist ceases speaking as himself and speaks as Christ.

Cosmology. As in the Gospel of John there is a cosmology of two worlds, the world above and the world below; moreover, the cosmic dualism of two worlds is modified with the “above” vastly superior to the “below” (34:4f.). The cosmos can be described as inhabited by two spirits, the Lord’s Holy Spirit (cf. 3:10; 14:8; 16:5) and the Evil One (14:5). In contrast to the ideas found in the Qumranic Rule of the Community (1Q23 3.13–4.26), but again in striking similarity to the dualism in the Gospel of John, the Odes do not portray a cosmic struggle between two warring spirits, because the good spirit has already saved from the evil spirit the one who walks “in the knowledge of the Lord” (23:4; 14:4f.). Even in Ode 38, in which is depicted a militantly aggressive Deceiver and Error, the Odist celebrates his victory because of the superior quality of the Truth. In contrast to most of the apocalypses, the Odist portrays God as directly involved with his creation and with the salvation of the individual.

Ethics. An aspect of the Odist’s thought that has remained not only unexamined but almost unseen is the ethical exhortations that appear in no less than fourteen Odes. These exhortations are certainly dissimilar to brilliant and perceptive philosophical discussions like those found in Aristotle’s Nicomachean Ethics; they are more similar to the injunctions found in Pseudo-Phocylides and are especially similar to the exhortations preserved in the Testaments of the Twelve Patriarchs. Since most of the exhortations are couched in verbs with plural forms, we can assume that they were most probably used in the worship of a community. Corroborative evidence is the similarity between petitions and exhortations and the phrase in 14:9 with the request from the Lord to “hasten to grant our petitions” [italics mine]. Most of the exhortations in the Odes are of a generic nature urging others to be wise, to be understanding, to exhort, to confess, to exult, to be enriched, to be strong and redeemed. Only once is an exhortation put in the mouth of Christ and that is in 31:6f., in which Christ invites individuals: “Come forth...” Indicative of the homogeneity of the Odes is the observation that the very next exhortation is by the Virgin who urges those who hear her to “return” and to “come” (33:5–11). Ode 20:5–8 is of significant importance, because only here the imperatives are in a singular form and because there are six distinct ethical exhortations. At the beginning and the end of the list, the Odist exhorts the listener to spiritual virtues. In the interior of the list, there are exhortations reminiscent of the decalogue or Ten Commandments; the list is as follows: Offer your inward being faultlessly, do not oppress anyone, do not buy slaves, do not deceive your neighbor, do not steal from him, put on the grace of the Lord, come into his Paradise, and make for yourself a crown from his tree. As can be seen by a cursory examination of this list, except for the first and last three exhortations to spiritual righteousness, the others are couched in negative terms. Negative phraseology does not occur in the very next exhortation contained in the Odes, Ode 23:4, in which there is an exhortation to “walk in the knowledge of the Lord.” Here as elsewhere in the Odes exhortations are not linked with material rewards. A spiritual reward, however, is mentioned in the next line of this fourth verse: “And you will know the grace of the Lord generously...” The overriding ethical norm for the Odist is without question the emphasis placed on love. This emphasis runs throughout the Odes from Ode 3 through to the end of the collection. The final exhortation in the Odes is found in 41:1–

41 See the insightful study by A. L. Thompson, Responsibility for Evil in the Theodicy of IV Ezra (SBLDS 29; Missoula, Mont., 1977).
6 in which there is a deliberate and intentional reworking of the first psalm of David so that the law is replaced by love: "And let our faces shine in his light./and let our hearts meditate in his love./By night and by day" (41:6).

**Immortal life.** The Odist professes neither the Greek concept of an immortal soul that is transmigrated from one body to another nor the Jewish concept of the resurrection of the body, which is graphically portrayed in the action by Razis, who hurled his entrails at the crowd and Greek soldiers calling to the Lord of life to return them to him at the proper time (2Mac 14). The Odist rather exults in his salvation and experience of immortality because he has taken off a corrupt garment and put on a garment of incorruption (15:8), a garment of light (21:3), and the Lord’s garment (cf. 11:11; 21:3; 25:8). Another way of expressing his experience of immortality is the pictorial metaphor that he is one of the fruit-bearing trees that has been planted by the Lord in Paradise (cf. 11:16a–24; 20:7). All of this language is used to state emphatically that his immortality is geographically here and chronologically now. The most significant quality of immortality for the Odist is the incorruption that it entails; he who is joined to the Beloved “shall be found incorrupted in all ages” (8:22). In Ode 3 immediately after stating that the lover has been united to the Beloved, the Odist states, “Indeed he who is joined to him who is immortal, truly will be immortal” (3:8). The Lord’s purpose and will for the believer is eternal life and a perfection that is incorruptible (cf. 9:4). The one who trusts in the Lord has the assurance of redemption (40:5), and possesses immortal life and incorruptibility: “And his (the Lord’s) possession is immortal life./and those who receive it are incorruptible” (40:6). J. Rendell Harris, perceiving how the Odist identifies immortality with incorruptibility, argued that he had “defined” immortality as incorruption and “that the odist viewed his immortality experimentally and qualitatively, rather than in a remote future, or in the language of mere duration.” It seems better to state that the Odist describes immortality as corruption and was so enthusiastic about the presence of his incorruptibility and immortality that he saw no need to talk about its duration, celebrating rather the permanent possession of eternal gifts that will last forever. The Odist exults in incorruption in all ages, as we have seen (8:22), praises the Lord for “his rest” that is “for ever and ever” (25:12), and looks forward, with the apocalypsts, to the future “incorruption in the new world” (33:12).

**Relation to canonical books**

The Odist neither quoted from the Old Testament nor the New Testament, but he was directly influenced by the former and by the traditions recorded in the latter. The Odist seems to have been influenced by Ezekiel 47 in Ode 6 and Ezekiel 37:4–6 in Ode 22:9. He is apparently dependent on Proverbs 8:22 in Ode 41:9, on Genesis 2:2 in Ode 16:12, and on Isaiah 58:8 in Ode 8:19. His major dependence is certainly the Davidic Psalms, and there is sufficient evidence to warrant the assumption that he knew these Psalms both in Hebrew and in Greek. Earlier we saw how he was influenced and deliberately rephrases Psalm 1; he similarly treated Psalm 84:10 so that it produced the following: “For one hour of your faith/is more excellent than all days and years” (4:5). The Odist is apparently dependent on the Septuagint of Psalms 50:3 [H 51:1] and 20:4 [H 21:3] in Odes 7:10 and 9:8f.; and he is dependent on the Hebrew, or Syriac, of Psalms 21:11 and 2:4 in Odes 5:8 and 29:10. By far the most influential Psalm is 22; Psalm 22:16 has influenced Ode 28:14; Psalm 22:18 has affected Ode 28:18; and Psalm 22:16–18 has supplied the words and images in Ode 31:8–13.

Since the discovery of the Odes of Solomon, numerous attempts have been made to prove that the Odist is dependent on one or more of the books in the New Testament. The

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42 “‘Resurrection’” is transformed into a release of the living from threatening death (cf. 29:4), or the deliverance of those in Sheol by the Son of God (42:11–20). See also J. R. Harris, The Doctrine of Immortality in the Odes of Solomon (London, 1912) p. 71.

43 Harris, Immortality, pp. 43, 45f.

44 See Aune, The Cultic Setting, especially pp. 184–94.

45 Harris and Mingana claimed a phrase in Ode 41:9 was “borrowed” from Prov 8:22 (The Odes and Psalms of Solomon, vol. 2, p. 75, 118f.). Abbott argued that the Song of Moses (Ex 15:10) had influenced Ode 25:3f. (Light on the Gospel from an Ancient Poet, pp. 192ff.)
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arguments have persuaded few; they are not persuasive because of the ambiguity of the parallels, and because the oral tradition continued to be influential even until Tatian compiled his so-called Diatessaron around the year A.D. 175.\(^46\) To be sure, the Odes share many of the traditions that have been recorded in the New Testament, but that by no means suggests that they are to be linked with one or more of the canonical records of these traditions. Significant traditions shared with the New Testament are Jesus’ virginal birth, baptism, and walking on the water (cf. Odes 19, 24, 39). Jesus’ suffering and crucifixion are significantly portrayed in Odes 8:5, 27; 28:9–20; 31:8–13; and 42:2. As we have seen, the Odes share with the Gospel of John many striking and significant parallels, but specialists on the Odes have cautioned against assuming that the Odes are dependent on John and have urged consideration of a shared community.\(^47\)

Relation to apocryphal books

The Odist never quotes from an apocryphal writing; he shares numerous ideas and symbols with many apocryphal compositions and apparently has been influenced by some writings and has influenced others. Since we are working with a hymnbook in which dependence on earlier writings can only be through illusions or a borrowed idea or phrase, it might be wise to remain open to the possibility that the Odist had been influenced directly or indirectly by the Psalms of Solomon and 1 Enoch. In Psalm of Solomon 14, the writer describes the holy ones as the trees of life in the Paradise of the Lord. He even describes their planting as rooted forever. In Ode 11 the Odist becomes “like the land which blossoms and rejoices in its fruits” (11:12; cf. 38:17), is taken to the Lord’s Paradise (11:16) and sees “blooming and fruit-bearing trees” (11:16a), whose roots are from an immortal land and which are identified as the blessed who “are planted in your land” (11:18). It is conceivable that both the Psalmist and the Odist were independently influenced by the ideas found in the eighth column of the Hodayoth; but it is also conceivable that the idea in Psalm of Solomon 14 has influenced the Odist’s discussion of Paradise and the confession that he became like “the land which blossoms,” Paradise (11:16). In both the Psalms of Solomon and the Odes of Solomon the righteous are described as the trees planted in Paradise. Perhaps the concept in the Psalms of Solomon has influenced Ode 38, in which the Odist talks about the Lord’s planting and confesses that he has been planted by the Lord and his fruits will be forever (38:17, 18, 20–22). Secondly, it is possible that Psalm of Solomon 15 has influenced the Odist. In this Psalm, the writer talks about a new song and mentions the fruit of the lips of a pious and righteous heart. It is possible that such ideas influenced the Odist’s description of a new chant in Ode 41:16 and his phrase “the lips of my heart” in 37:2.\(^48\) Thirdly, although the concept is found in numerous apocalypses, the Psalmist’s description of the lights in the heavens that God has established in “their courses . . . turned not aside from the way” he has appointed for them (PssSol 18:12–14) may have influenced the Odist’s concept and language in Ode 16:13, in which he describes how created things run according to “their courses” and neither cease nor fail.

An apocalypse, in which the order of creation follows God’s ordinances from creation, and a document that seems more likely to have influenced the images and language of the Odes is 1 Enoch. The statements in 1 Enoch 2:1–5:2 and 69:20f. that the luminaries do not change their orbits and that the sun and moon complete their courses and do not deviate from the eternal ordinance may have influenced the Odist when he wrote Ode 16:13–17; but as we have seen, this was a common theme in intertestamental writings. More significantly for possible influence from 1 Enoch upon the Odist is the description of a fountain of righteousness which was inexhaustible and the picture of the Son of Man as found in 1 Enoch 48:1–10. In these verses we find a memorable description of a fountain of righteousness which was inexhaustible so that all the thirsty drank and were filled. This description may have influenced the Odist when he wrote Ode 30:1f., in which there is a


\(^47\) See Charlesworth and Culpepper, CBQ 35 (1973) 298–322.

\(^48\) Harris and Mingana apparently saw neither of these parallels; but they argued that PssSol 17:30 influenced Ode 41:1f. and suggested that the “close agreement . . . suggests that the Odist has been using the Psalter of Solomon as he uses the Psalter of David.” The Odes and Psalms of Solomon, vol. 2, p. 403.
similar picture of a living spring and the exhortation to all the thirsty to come and drink; moreover, the water that comes from the spring is described as boundless. Increasing the possibility of influence is the description in 1 Enoch 48:2–10 of the Son of Man who was named in the presence of the Lord of Spirits (cf. 48:3). It would be unwise to dismiss the possibility that this image influenced Ode 36:1–3, in which the Odist claims that he was lifted up to heaven by the Spirit of the Lord; and then that Christ himself spoke and stated that he had been brought before the Lord's face and because he was the Son of Man he “was named the Light, the Son of God.” Increasing the possibility of dependence here on 1 Enoch by the Odist is the recognition that the naming of the Son of Man in apocalyptic and other intertestamental writings is apparently found in only these two documents.

It is possible that the Odes of Solomon have influenced the Christian redactor who added to the Ascension of Isaiah the so-called Testament of Hezekiah (3:13b–4:18) and the Vision of Isaiah (6–11). The Odist’s description of Jesus as the Beloved may have influenced 3:17, in which there is a description of the Beloved who was crucified and resurrected. The Odist may have also influenced innumerable references to the celestial garment (e.g. 3:25), the reference to the plant that is planted (4:3), and the pervasive emphasis upon singing through the seven heavens, which is more developed in the Ascension of Isaiah than in any other pseudepigrapha. The Odes may have influenced the Ascension of Isaiah in three places in particular. The description in Ode 38:10f. of the Deceiver who will imitate the Beloved may have influenced the idea in the Ascension of Isaiah 4:6, in which Beliar is described as acting and speaking like the Beloved. Second, the cosmological idea in Ode 34:4 (“The likeness of that which is below/is that which is above”) may have contributed to the idea in the Ascension of Isaiah 7:10, in which there is the statement that as it is above so it is also on the earth and the likeness of that which is in the firmament is also that upon the earth. Third, the concept of the descent of the Beloved in the Odes (e.g. 22:1), the identification of the Beloved, the Lord, and Christ, and the references to crowns and garments throughout the Odes may have influenced the similar ideas found in the Ascension of Isaiah 9:12–18. Fourth, the description of the Virgin and the unique statement that she did not need a midwife and labored without pain (OdesSol 19:8f.) may have influenced the author of the Ascension of Isaiah 11:2–15, in which the Virgin Mary did not need a midwife and apparently uttered no cries of pain. These parallels between the Odes of Solomon and the apocryphal writings have apparently never been discussed by the commentators; whether the parallels are to be dismissed as insignificant, merely generic in nature, and coincidental or whether they are indicative of influence upon or from the Odes will depend on future critical examinations.

Introduction to the translation

In the following translation, I have attempted to be as idiomatic as the Syriac, Greek, and Coptic will allow. When necessary, I placed in a note the literal meaning of the word or phrase. I have endeavored to rework my earlier translation and have especially attempted to be more consistent in the way a word or phrase was translated but have again given prior claim to the particular context and the poetic thought in which the word or phrase occurs. Capitalization has received special attention. When I am convinced that either God or the Messiah, who is identified herein with Jesus of Nazareth, is intended, then the following capitals have been used: Beloved (3:5, 7; 7:1; 8:21), Word (7:7; 10:1; 12:5, 10, 12; 32:2; 37:3; 41:11, 14; cf. 29:9f.), Helper (7:3; 8:6; 21:2; 25:2), Son (3:7; 7:15; 19:2, 8; 23:18, 22; 41:13; 42:15), Head (17:17; 23:18; 24:1), Man (41:12), Righteousness (8:5; 9:10), Righteous One (42:2), Messiah (9:3; 17:17; 24:1; 39:11; 41:3, 15), Light (36:3; 10:1; contr. 15:2). Other words capitalized are as follows: Virgin (19:6, 7) because it refers either to Mary or the Church (33:5); Way (11:3 bis; 39:7, 13) because it seems to be a technical term for earliest “Christianity”; Seers (7:18); Singers (7:22); Odists (26:12) because they seem to denote a particular group. Other titles that are capitalized seem self-explanatory. It is always a hard decision to decide when to capitalize especially since the ancient languages...

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46 Abbott (Light, pp. 189–93) and Harris and Mingana (The Odes and Psalms of Solomon, vol. 2, pp. 71f., 75, 274–76, 277, 336f.) claimed that the Odes have been influenced by the WisSol. Harris and Mingana (pp. 115f., 276) argued also that the “whole of Ode XII is a Wisdom composition, showing striking parallelism with the Praises of Wisdom in Sirach xxiv.”
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have no means to denote capitalization. Brackets in the translation denote restorations; parentheses signify words added for idiomatic English; double parentheses denote that the verse or line is found only in Greek (cf. 5:8; 11:16a–16f.).

Pruning long lists compiled over two decades, I have placed in the marginalia references to only the most important books. I have relegated to the notes parallels of secondary importance. Related passages in the Odes are noted by numbers only.

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ODE 1

1 The Lord is on my head like a crown, a
and I shall never be without him.

2 Plaited for me is the crown of truth, b
and it caused your branches c to blossom in me.

3 For it is not like a parched crown that blossoms not;

4 But you lived upon my head,
and have blossomed upon me.

5 Your fruits d are full and complete;
they are full of your salvation.

ODE 2

(lost)

ODE 3

1 . . .
I am putting on [the love of the Lord]. e

2 And his members are with him,
and I am dependent on them; and he loves me.

3 For I should not have known how to love the Lord,
if he had not continuously loved me.

4 Who is able to distinguish love,
except him who is loved?

5 I love the Beloved and I myself love him, f
and where his rest is, there also am I.

6 And I shall be no foreigner, g
because there is no jealousy with the Lord Most High and Merciful.

7 I have been united (to him), because the lover has found the Beloved,
because I love him that is the Son, I shall become a son.

8 Indeed he who is joined to him who is immortal,
truly will be immortal.

1 a. Or “‘wreath.’”
b. Gk. ἀλέθεια.
c. Gk. κλάδος.
d. Gk. καρπός.
3 a. Restored on analogy with 23:3. Also see,
however, 4:6f.; 7:4; 13:3; 15:8; 20:7; 21:3; 23:1;
33:12; 39:8.
b. Or “‘and my soul (νοῦς) loves him.’”
c. Or “‘stranger.’”
And he who delights in the Life
will become living.\(^d\)

This is the Spirit of the Lord, which is not false,\(^e\)
which teaches the sons of men to know his ways.\(^f\)

Be wise and understanding and vigilant.

Hallelujah.

ODE 4

No man can pervert your holy place, O my God;
nor can he change it, and put it in another place.

Because (he has) no power over it;
for your sanctuary you designed before you made special places.

The ancient one shall not be perverted by those which are inferior to it.\(^a\)
You have given your heart, O Lord, to your faithful ones.\(^b\)

Never will you be idle,
nor will you be without fruits;

For one hour of your faith
is more excellent than all days and years.

For who shall put on your grace\(^c\) and be rejected?\(^d\)

Because your seal\(^e\) is known;
and your creatures are known to it.

And your hosts possess it,
and the elect archangels are clothed with it.

You have given to us your fellowship,
not that you were in need of us,
but that we are always in need of you.

Sprinkle upon us your sprinklings,
and open your bountiful springs which abundantly
supply us with milk and honey.\(^f\)

For there is no regret with you;
that you should regret anything which you have promised;

Since the end was manifest to you.

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\(^d\) Cf. Jn 11:25; also Jn 1:4; 5:26, 40; 10:10, 28; 14:6.
\(^e\) Cf. Tit 1:2.

\(^a\) Cf. Vita 14:3.
For that which you gave, you gave freely,
so that no longer will you draw back and take them again.

For all was manifest to you as God,
and was set in order from the beginning before you.

And you, O Lord, have made all.

Hallelujah.

**ODE 5**

1. I praise you, O Lord,
   because I love you.\(^{a}\)

2. O Most High, abandon me not,
   for you are my hope.

3. Freely did I receive your grace,
   may I live by it.\(^{b}\)

4. My persecutors will come\(^{c}\) but let them not see me.

5. Let a cloud of darkness fall\(^{d}\) upon their eyes;
   and let an air of thick darkness obscure them.\(^{Ps 69:23}\)

6. And let them have no light to see,
   so that they cannot seize me.

7. Let their counsel\(^{e}\) become dull,
   so that whatever they have conspired will return upon their own heads.\(^{f}\)

8. For they have devised a counsel,
   but it was not for them.\(^{g}\)
   ((And they were vanquished although they were powerful.))\(^{h}\)

9. They prepared themselves maliciously,
   but they were found to be impotent.\(^{i}\)

10. Indeed my hope\(^{j}\) is upon the Lord,
    and I shall not fear.\(^{Ps 27:1}\)

11. And because the Lord is my salvation,
    I shall not fear.\(^{k}\)

12. And he is as a crown upon my head,
    and I shall not be disturbed.

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5. a. Cf. the Hodayoth formula.
   b. Or "I shall live by it." C: "through you."
   c. C: "may they fall." Cf. Jer 20:11.
   d. C: "it covers."
   e. Or "mind"; but cf. 5:8. C: "counsel become powerless."
   f. C: "And what they have counseled, let it come upon them." Cf. Ps 7:16.
   h. This line is extant only in Cop.; it appears to be spurious.
   i. C: "And what they have wickedly prepared has fallen upon them."
   j. Or "trust." "confidence."
   k. C: "You are my God, my Savior."
Even if everything should be shaken,  
I shall stand firm.

And though all things visible should perish,  
I shall not die;

Because the Lord is with me,  
and I with him.

Hallelujah.

ODE 6

As the [wind] moves through the harp  
and the strings speak,

So the Spirit of the Lord speaks through my members,  
and I speak through his love.

For he destroys whatever is foreign,  
and everything is of the Lord.

For thus it has been from the beginning,  
and (will be) until the end.

So that nothing will be contrary,  
and nothing will rise up against him.

The Lord has multiplied his knowledge,  
and he was zealous that those things should be known which through his  
grace have been given to us.

And his praise he gave us on account of his name;  
our spirits praise his Holy Spirit.

For there went forth a stream,  
and it became a river great and broad;  
indeed it carried away everything, and it shattered  
and brought (it) to the Temple.

And the restraints of men were not able to restrain it,  
nor even the arts of them who habitually restrain water.

For it spread over the face of all the earth,  
and it filled everything.

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6 a. C: "a flowing off," "a stream," "an emanation."

b. Cf. Ezek 47:1–12; Hab 2:14; Isa 11:9; Zech 14:8; and AddEsth F3(6) and A9(10) to OdesSol 6:8–11; but the differences are significant.

c. A pronoun as a direct object is often assumed  
in Semitic documents; see OdesSol 8:7; 9:7; 19:5f.; 20:8; 23:7; 36:2; cf. 22:10; also see lBar 1:7, "and  
they sent (it) to Jerusalem" (kai apestelai eis  
Jerousalêm). C: "it gathered all things and it turned  
toward the Temple."

d. Or "indeed it carried away everything, and  
it shattered and carried away the Temple."

e. C: "and it possessed all the water." Cf.  
PseudClemRec 6.
Then all the thirsty upon the earth drank, and thirst was relieved and quenched;

For from the Most High the drink was given.

Blessed, therefore, are the ministers of that drink, who have been entrusted with his water.

They have pleased the parched lips, and have restored the paralyzed will.

Even lives who were about to expire, they have seized from Death.

And members which had fallen, they have restored and set up.

They gave power for their coming, and light for their eyes.

Because everyone recognized them as the Lord's, and lived by the living water of eternity.

Hallelujah.

ODE 7

As is the course of anger over wickedness, so is the course of joy over the Beloved; and brings in of its fruits unhindered.

My joy is the Lord and my course is toward him, this way of mine is beautiful.

For there is a Helper for me, the Lord. He has generously shown himself to me in his simplicity, because his kindness has diminished his grandeur.

He became like me, that I might receive him. In form he was considered like me, that I might put him on.

And I trembled not when I saw him, because he was gracious to me.

f. C: "They who were upon the sand which is dry drank." Cf. Is 48:1; Jn 7:37b-38.

g. C: "The water of the Lord."

h. Or "have refreshed."

i. Or "aroused."

j. C: "Those who were exhausted have received joy of heart."

k. Or "souls."

l. C: "They have embraced lives (or souls, psuchai), having poured in the breath, so that they will not die."

m. Or "have held back from death."

n. Or "And limbs which had collapsed . . ."
Like my nature he became, that I might understand him.
And like my form, that I might not turn away from him.c

The Father of knowledged
is the Word of knowledge.e

He who created wisdom
is wiser than his works.f

And he who created me when yet I was not
knew what I would do when I came into being.

On account of this he was gracious to me in his abundant grace,
and allowed me to seek from him and to benefit from his sacrifice.

For he it is who is incorruptible,
the perfection of the worlds and their Father.

He has allowed him to appear to them that are his own;
in order that they may recognize him that made them,
and not think that they came of themselves.

For toward knowledge he has set his way,
he has spread it out and lengthened it and brought it to complete perfection.g

And has set over it the traces of his light,
and it proceeded from the beginning until the end.

For by him he was served,
and he was pleased by the Son.

And because of his salvation he will possess everything.
And the Most High will be known by his holy ones:

To announce to those who have songs of the coming of the Lord,
that they may go forth to meet him and may sing to him,
with joy and with the harp of many tones.

The Seers will go before him,
and they will appear before him.

And they will praise the Lord in his love,
because he is near and does see.

And hatred will be removed from the earth,
and with jealousy it will be drowned.

For ignorance was destroyed upon it,
because the knowledge of the Lord came upon it.

c. The Syr. nouns translated as "nature" and "form" also mean "natural disposition," "essence," and "image." The language here is not docetic; but see 17:6; 28:17ff.; 41:8; and 42:10.
d. Cf. IQS 3.15.
e. Or "word of knowledge." It is difficult to be sure when "word" should be capitalized; cf. the discussion above under "Introduction to the translation." Cf. 4 Ezra 6:38; 2 Bar 21:4; JosAsen 12.
g. Cf. IQS 11.11.
22 Let the Singers sing the grace of the Lord Most High, and let them offer their songs.

23 And let their heart be like the day, and their gentle voices like the majestic beauty of the Lord.

24 And let there not be any person that is without knowledge or voice.

25 For he gave a mouth to his creation: to open the voice of the mouth toward him, and to praise him.

26 Praise his power and declare his grace.

Hallelujah.

ODE 8

1 Open, open your hearts to the exultation of the Lord, and let your love abound from the heart to the lips.\(^h\)

2 In order to bring forth fruits to the Lord, a holy life; and to speak with watchfulness in his light.

3 Stand and be established, you who once were brought low.

4 You who were in silence, speak, for your mouth has been opened.

5 You who were despised, from henceforth be raised, for your Righteousness has been raised; 41:12

6 For the right hand of the Lord is with you, and he will be your Helper.\(^i\)

7 And peace was prepared for you, before what may be your war. 9:6; 29:9

Christ Speaks\(^j\)

8 Hear the word of truth, and receive the knowledge of the Most High.\(^f\)

9 Your flesh may not understand that which I am about to say to you; nor your garment that which I am about to declare to you.\(^g\)

\(^a\) Both imperatives are plurals in Syr. The Ode may have been intended for liturgical use in early Christian services.

\(^b\) Cf. Hos 14:2; Heb 13:15; 1QH 1.28; PssSol 15:5.

\(^c\) Or "‘a musical note,’ ‘gentle sound,’ ‘soft whisper.’"

\(^d\) Or “‘majestic grace.’"

\(^e\) Or “‘Confess.’"

\(^f\) ‘Rise up and stand erect . . .’”

\(^g\) Here and in the following Odes I have added this notation; it is frequently clear that the Odist speaks as the Christ. In the MSS no dot, word, or phrase clarifies the shift in speakers.

\(^h\) As in 8:1 the imperatives are plural.

\(^i\) Or ‘to show you.’"
Keep my mystery, you who are kept by it;
keep my faith, you who are kept by it.

And understand my knowledge, you who know me in truth;
love me with affection, you who love;

For I turn not my face from my own,
because I know them. Jn 10:14

And before they had existed,
I recognized them;
and imprinted a seal on their faces.

I fashioned their members,
and my own breasts I prepared for them,
that they might drink my holy milk and live by it. 14:2; 19:4

I am pleased by them,
and am not ashamed by them. 9:7; 29:1

For my work are they,
and the power of my thoughts.

Therefore who can stand against my work?
Or who is not subject to them?

I willed and fashioned mind and heart;
and they are my own.
And upon my right hand I have set my elect ones.

And my righteousness goes before them;
and they will not be deprived of my name;
for it is with them. i

The Odist Speaks j

Seek and increase,
and abide in the love of the Lord; Jn 15:9f.

And you who are loved in the Beloved;
and you who are kept in him who lives;
and you who are saved in him who was saved. k

And you shall be found incorrupted in all ages,
on account of the name of your Father. 9.5

Hallelujah.

h. Cf. 1QH 11.10 and 1Q27.


i. Cf. Isa 58:8.

j. I add this notation.
ODE 9

Open your ears,
and I shall speak to you.

Give me yourself,
so that I may also give you myself;

The word of the Lord and his desires,
the holy thought which he has thought concerning his Messiah.

For in the will of the Lord is your life,
and his purpose is eternal life,
and your perfection is incorruptible.

Be enriched in God the Father;
and receive the purpose of the Most High.
Be strong and saved by his grace.

For I announce peace to you, his holy ones,
so that none of those who hear will fall in the war.

And also that those who have known him may not perish,
and so that those who receive (him) may not be ashamed.

An everlasting crown is Truth;
blessed are they who set it on their head.

(It is) a precious stone,
for the wars were on account of the crown.

But Righteousness has taken it,
and has given it to you.

Put on the crown in the true covenant of the Lord,
and all those who have conquered will be inscribed in his book.

For their book is the justification which is for you,
and she sees you before her and wills that you will be saved.

Hallelujah.

ODE 10

The Lord has directed my mouth by his Word,
and has opened my heart by his Light.

And he has caused to dwell in me his immortal life,
and permitted me to proclaim the fruit of his peace.

9 a. Or "mind," "belief," "intelligence."
b. Or "obey."
c. See n. c to OdesSol 6.
d. Or "confused."
e. Cf. TJob 40:3; WisSol 5:16; 1IQH 9.25.
f. Or "who were free from guilt," "who were declared blameless."

10 a. It is difficult to know when to capitalize
"word" and "light." See n. e to OdesSol 7 and
the comments above under "Introduction to the translation."
ODE OF SOLOMON

3 To convert the lives of those who desire to come to him,  
and to capture a good captivity for freedom.  
Ps 68:18; Tzob 9:8 (bdg)

4 Christ Speaks*  
I took courage and became strong and captured the world,  
and it became mine for the glory of the Most High, and of God my Father.  
29:8; Jn 11:52

5 And the gentiles who had been scattered were gathered together,  
but I was not defiled by my love (for them),  
because they had praised me in high places.  
6 And the traces of light were set upon their heart,  
and they walked according to my life and were saved,  
and they became my people for ever and ever.  
Hallelujah.

ODE 11

1 My heart was pruned and its flower appeared,  
then grace sprang up in it,  
and it produced fruits for the Lord.  
6:18; Jn 4:16; 7:37f.

2 For the Most High circumcised me by his Holy Spirit,  
then he uncovered my inward being toward him,  
and filled me with his love.  
39:7,13 33:8

3 And his circumcising became my salvation,  
and I ran in the Way in his peace,  
in the Way of truth.  
6:18; Jn 4:16; 7:37f.

4 From the beginning until the end  
I received his knowledge.

5 And I was established upon the rock of truth,  
where he had set me.

6 And speaking waters touched my lips  
from the spring of the Lord generously.  
Rev 7:17

7 And so I drank and became intoxicated,  
from the living water that does not die.  
6:18; Jn 4:16; 7:37f.

8 And my intoxication was not with ignorance;  
but I abandoned vanity;

b. See n. e to OdesSol 8.  
b. Lit. "kidneys."  
e. G: "solid rock."  
g. Or "the fountain of the Lord"; G: "from the fountain of life of the Lord." Cf. 1QH 8.14.  
h. Cf. GTom 13.  
i. G omits.  
k. G omits.
And turned toward the Most High, my God, and was enriched by his favors.

And I abandoned the folly cast upon the earth, and stripped it off and cast it from me.

And the Lord renewed me with his garment, and possessed me by his light.\(^m\)

And from above he gave me immortal rest; and I became like the land which blossoms and rejoices in its fruits.

And the Lord (is) like the sun upon the face of the land.

My eyes were enlightened, and my face received the dew;

And my breath was refreshed by the pleasant fragrance\(^o\) of the Lord.\(^p\)

And he took me to his Paradise, wherein is the wealth of the Lord's pleasure.\(^q\)

((I contemplated blooming and fruit-bearing trees,\(^r\) and self-grown was their crown.

Their branches were flourishing and their fruits were shining;\(^s\) their roots (were) from an immortal land.

And a river of gladness was irrigating them, and the region round about them in the land of eternal life.))

Then I adored the Lord because of his magnificence.

And I said, blessed, O Lord, are they who are planted in your land, and who have a place in your Paradise;\(^t\)

And who grow in the growth of your trees, and have passed from darkness into light.\(^u\)

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\(^{1}\) G: "and he recovered me."

\(^{m}\) Or "Light," cf. 36:3; 1QS 4.8. Cf. Ps 104:2; 1Bar 5:1–9.

\(^{n}\) Or "incorruptible rest." G: "And he enlivened me through his incorruption." Cf. Ps 95:11; Heb 3:7–4:13.

\(^{o}\) Cf. 1En 24:1–6.

\(^{p}\) G: "in the fragrance of the kindness of the Lord."

\(^{q}\) A similar description of Paradise appears in many documents, cf. 1En 24; 2En 8; ApAb 21; SibOr frag. 3.48f.; also 1QH 8.12–26; JosAsen 2:17–20; LAB 12.8.

\(^{r}\) Vss. 16a–16c are found only in G.

\(^{s}\) Lit. "were laughing." The Gk. \(e\gamma\ell\sigma[\pi]\) means only "were laughing," "were deriding." The corresponding Syr., which I believe is behind the Gk., would be \(g\eta\kappa\), which means not only "laughing," but also "shining."

\(^{t}\) Cf. GT 36:35–37.

\(^{u}\) This imagery is widespread in early Jewish literature, cf. e.g. TJos 19.3; 1QH 9.26f.; TAb 1:7; JosAsen 8:10; 15:13; 3Bar 6:13; 2En 30:15; and especially 1QS 3.13–4.26. Also cf. Didache 1:1; EBar 18:1–20.2.
20 Behold, all your laborers are fair,
they who work good works,
and turn from wickedness to your kindness.\textsuperscript{w}

For they turned away from themselves the bitterness of the trees,\textsuperscript{z}
when they were planted in your land.\textsuperscript{38:17-22}

22 And everyone was like your remnant.\textsuperscript{z}
((Blessed are the workers of your water,))\textsuperscript{a2}
and the eternal memorial\textsuperscript{b2} of your faithful servants.

23 Indeed, there is much room in your Paradise.\textsuperscript{c2}
And there is nothing in it which is barren,
but everything is filled with fruit.

Praise be to you, O God, the delight of Paradise for ever.

Hallelujah.

**ODE 12**

1 He has filled me with words of truth,
that I may proclaim him.

2 And like the flowing of waters, truth flows from my mouth,
and my lips declare his fruits.

3 And he has caused his knowledge to abound in me,
because the mouth of the Lord is the true word,
and the door of his light.\textsuperscript{4}

4 And the Most High has given him to his generations,\textsuperscript{b}
(which are) the interpreters of his beauty,
and the narrators of his glory,
and the confessors of his thought,\textsuperscript{c}
and the preachers of his mind,
and the teachers\textsuperscript{d} of his works.

5 For the subtlety of the Word is inexpressible,\textsuperscript{z}
and like his expression\textsuperscript{f} so also is his swiftness and his acuteness,
for limitless is his path.\textsuperscript{4}

6 He never falls but remains standing,
and one cannot know his descent or his way.
For as his work is, so is his expectation, for he is the light and dawning of thought.

And by him the generations spoke to one another, and those that were silent acquired speech.

And from him came love and harmony, and they spoke one to another whatever was theirs.

And they were stimulated by the Word, and knew him who made them, because they were in harmony.

For the mouth of the Most High spoke to them, and his exposition was swift through him.

For the dwelling place of the Word is man, and his truth is love.

Blessed are they who by means of him have recognized everything, and have known the Lord in his truth.

Hallelujah.

ODE 13

Behold, the Lord is our mirror. Open (your) eyes and see them in him.

And learn the manner of your face, then announce praises to his Spirit.

And wipe the paint from your face, and love his holiness and put it on.

Then you will be unblemished at all times with him.

Hallelujah.

ODE 14

As the eyes of a son upon his father, so are my eyes, O Lord, at all times toward you.

Because my breasts and my pleasure are with you.

Do not turn aside your mercies from me, O Lord; and do not take your kindness from me.

Stretch out to me, my Lord, at all times, your right hand, and be to me a guide till the end according to your will.

h. Or "equality"; cf. 12:9.


j. Or "perceived."


l. Or "evil." Cf. Ps 31:3.

m. Or "your gentleness."

5 Let me be pleasing before you, because of your glory, and because of your name let me be saved from the Evil One. a

6 And let your serenity, b O Lord, abide with me, and the fruits of your love.

7 Teach me the odes of your truth, that I may produce fruits in you.

8 And open to me the harp of your Holy Spirit, so that with every note I may praise you, O Lord.

9 And according to the multitude of your mercies, so grant unto me, and hasten to grant our petitions.

10 For you are sufficient for all our needs.

Hallelujah.

ODE 15

1 As the sun is the joy to them who seek its daybreak, so is my joy the Lord;

2 Because he is my sun, and his rays have restored me; and his light has dismissed all darkness from my face. b

3 Eyes I have possessed in him, and have seen his holy day.

4 Ears I have acquired, and have heard his truth.

5 The thought of knowledge I have acquired, and have lived c fully through him.

6 I abandoned the way of error, and went toward him and received salvation from him generously.

7 And according to his generosity he gave to me, and according to his majestic beauty he made me.

8 I have put on incorruption d through his name, and stripped off corruption by his grace.

9 Death has been destroyed before my face, and Sheol has been vanquished by my word.

10 And eternal life has arisen in the Lord’s land, and it has become known e to his faithful ones, and been given without limit to all that trust in him.

Hallelujah.

ODE 16

1 As the work of the plowman is the plowshare, and the work of the helmsman is the steering of the ship, so also my work is the psalm of the Lord in his praises.

2 My art and my service are in his praises, because his love has nourished my heart, and his fruits he poured unto my lips.

3 For my love is the Lord; hence I shall sing unto him.

4 For I am strengthened in his praises, and I have faith in him.

5 I shall open my mouth, and his spirit will speak through me the praise of the Lord and his beauty,

6 The work of his hands, and the service of his fingers;

7 For the multitude of his mercies, and the strength of his word.

8 For the word of the Lord investigates that which is invisible, and perceives his thought.

9 For the eye sees his works, and the ear hears his thought.

10 It is he who spread out the earth, and placed the waters in the sea.

11 He expanded the heaven, and set the stars.

12 And he set the creation and aroused it, then he rested from his works.

13 And created things run according to their courses, and work their works, and they are not able to cease and be idle.

14 And the hosts are subject to his word.

15 The reservoir of light is the sun, and the reservoir of darkness is the night.

16 a. Gk. κυβερνήτες (in H).
   b. Cf. 16:1f. with Ps 45:1.
   c. Or "glory."
   d. In vss. 7, 8, 14, and 19 "word" could be capitalized. See n. e to OdesSol 7. Cf. Gen 1:1-2:4a; PrMan 3; and also Jn 1:1-3; Jub 12:4.
   e. Or "he who made the earth broad . . ." If "Word" (16:7) is the agent of creation here, cf. Jn 1:1-18.
   f. Lit. "they run according to their runnings."
   g. Parallels to this concept are abundant; cf. 1En 2:1-5; 2Bar 48:9; Ecc 16:26-28.
   h. See n. d above.
For he made the sun for the day so that it will be light; 
but night brings darkness over the face of the earth.

And (by) their acceptance one from another 
they complete the beauty of God.

And there is nothing outside of the Lord, 
because he was before anything came to be.¹

And the worlds are by his word,¹ 
and by the thought of his heart.

Praise and honor to his name.

Hallelujah.

ODE 17

Then I was crowned by my God, 
and my crown is living.

And I was justified by my Lord, 
for my salvation is incorruptible.

I have been released from vanities, 
and am not condemned.

My chains were cut off by his hands; 
I received the face and form of a new person,² 
and I walked in him and was saved.

And the thought of truth led me, 
and I went after it and did not err.

Christ Speaks³

And all who saw me were amazed, 
and I seemed to them like a stranger.

And he who knew and exalted me 
is the Most High in all his perfection.

And he glorified me⁴ by his kindness, 
and raised my understanding to the height of truth.

And from there he gave me the way of his paths, 
and I opened the doors which were closed.⁴

And I shattered the bars⁵ of iron, 
for my own iron(s) had grown hot and melted before me.

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¹ Cf. Jn 1:1–3; 8:58.
² See n. e to OdesSol 8.
³ See n. d above.
⁴ N: "and he is glorified."
⁵ For the idea of descensus ad inferos see OdesSol 24:3 and especially 42:10–20.
⁶ Gk. mochlos.
ODES OF SOLOMON

And nothing appeared closed to me,
because I was the opening of everything.

And I went toward all my bondsmen in order to loose them;
that I might not abandon anyone bound or binding.

And I gave my knowledge generously,
and my resurrection through my love.

And I sowed my fruits in hearts,
and transformed them through myself.

Then they received my blessing and lived,
and they were gathered to me and were saved;

Because they became my members,
and I was their head.

Doxology

Glory to you, our Head, O Lord Messiah.

Hallelujah.

ODE 18

My heart was raised and enriched in the love of the Most High,
so that I might praise him with my name.

My members were strengthened,
that they may not fall from his power.

Infirmities fled from my body,
and it stood firm for the Lord by his will;
because his kingdom is firm.

O Lord, for the sake of those who are in need,
do not expel your word from me.

Nor, for the sake of their works,
withhold your perfection from me.

Let not light be conquered by darkness,
nor let truth flee from falsehood.

Let your right hand set our salvation to victory,
and let it receive from every region,
and preserve (it) on the side of everyone who is besieged by evils.

f. Lit. "my prayer"; b/'wr seems to have
obtained the meaning "resurrection"; cf. my edition of the Odes, p. 77, n. 17.
g. See n. b above; I add this notation.
18 a. H: "they forsook."
b. N: "and they stood."
8 You are my God, falsehood and death are not in your mouth; only perfection is your will.

9 And vanity you knew not, because neither does it know you.

10 And you knew not error; because neither does it know you.

11 And ignorance appeared like dust, and like the foam of the sea.

12 And vain people thought that it was great, and they became like its form and were impoverished.

13 But the wise understood and contemplated, and were not polluted by their thoughts;

14 Because they were in the mind of the Most High, and mocked those who were walking in error.\(^1\)

15 Then they spoke the truth, from the breath which the Most High breathed into them.

16 Praise and great honor to his name.

Hallelujah.

ODE 19

1 A cup of milk was offered to me, and I drank it in the sweetness of the Lord’s kindness. 1Pet 2:3

19:11

2 The Son is the cup,\(^a\)
and the Father is he who was milked; and the Holy Spirit is she who milked him; 3:7; 7:15; 19:8; 23:18,22; 41:13; 42:15

3 Because his breasts were full, and it was undesirable that his milk should be released without purpose.

4 The Holy Spirit opened her bosom, and mixed the milk of the two breasts of the Father. 8:14; 14:2

5 Then she gave the mixture to the generation\(^b\) without their knowing, and those who have received (it)\(^c\) are in the perfection of the right hand. 35:5

6 The womb of the Virgin took (it),\(^d\)
and she received conception and gave birth.

7 So the Virgin became a mother with great mercies.

8 And she labored and bore the Son but without pain, because it did not occur without purpose.\(^e\)

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\(a\) Cf. GTr 24:9-14.  
\(b\) Or "world."  
\(c\) See n. c to OdesSol 6.  
\(d\) See n. c above.  
\(e\) See the discussion in "Relation to apocryphal books."
And she did not seek a midwife,  
because he caused her to give life.

She bore as a strong man with desire,  
and she bore according to the manifestation,  
and possessed with great power.

And she loved with salvation,  
and guarded with kindness,  
and declared with greatness.

Hallelujah.

ODE 20

I am a priest of the Lord,  
and to him I serve as a priest;

And to him I offer the offering of his thought.

For his thought is not like the world,  
nor like the flesh,  
nor like them who serve according to the flesh.

The offering of the Lord is righteousness,  
and purity of heart and lips.

Offer your inward being faultlessly;  
and do not let your compassion oppress compassion;  
and do not you yourself oppress anyone.

You should not purchase a foreigner because he is like yourself,  
nor seek to deceive your neighbor,  
nor deprive him of the covering for his nakedness.

But put on the grace of the Lord generously,  
and come into his Paradise,  
and make for yourself a crown from his tree.

Then put (it) on your head and be refreshed,  
and recline upon his serenity.

For his glory will go before you;  
and you will receive of his kindness and of his grace;  
and you will be anointed in truth with the praise of his holiness.

Praise and honor to his name.

Hallelujah.

f. Or "will."  
g. Or "example," "demonstration."  
h. Or "And she acquired according to the Great Power"; cf. Mk 14:62; Acts 8:10.  
i. Or "manifested"; cf. 19:10.

b. N: "my inward being."  
c. Or "And do not let your soul oppress a soul."  
d. Or "like your (own) soul."  
e. See n. c to OdesSol 6.  
ODE 21

1 I raised my arms on high
   on account of the grace of the Lord.

2 Because he cast off my chains from me,
   and my Helper raised me according to his grace and his salvation.  

3 And I stripped off darkness,
   and put on light.c

4 And even I myself acquired members.
   In them there was no sickness
   or affliction or suffering.

5 And abundantly helpful to me was the thought of the Lord,
   and his incorruptible fellowship.

6 And I was lifted up in the light,
   and I passed before his face.

7 And I was constantly near him,
   while praising and confessing him.

8 He caused my heart to overflow, and it was found in my mouth;
   and it sprang forth unto my lips.

9 Then upon my face increased the exultation of the Lord and his praise.f

Hallelujah.

ODE 22

Christ Speaks*

1 He who caused me to descend from on high,
   and to ascend from the regions below;b

2 And he who gathers what is in the middle,
   and throws themc to me;d

3 He who scattered my enemies,
   and my adversaries;

4 He who gave me authority over chains,
   so that I might loosen them;

5 He who overthrew by my hands the dragon with seven heads,
   and placed mee at his rootsf that I might destroy his seed;  

21 a. N: "arm."
b. See n. a to OdesSol 7.
c. Cf. 1Bar 4:20; 5:1–2. Also see n. u to OdesSol
   d. H omits.
   e. Or "everlasting."’ “immortal.”
f. N: “in his praise.”
22 a. See n. e to OdesSol 8.
   b. C: “from the regions which are in the deep
      below.”
c. H omits.
d. C: “He who took those who were in the
   middle, and has taught me concerning them.”
e. Following C: both H and N: “and you set
   me.”
f. N: “his root.”
You were there and helped me,
and in every place your name surrounded me.

Your right hand destroyed the evil poison,
and your hand leveled the way for those who believe in you.

And it chose them\(^1\) from the graves,
and separated them\(^1\) from the dead ones.

It took dead bones
and covered them with flesh.

But they were motionless,
so it gave (them) energy\(^a\) for life.

Incorruptible was your way and your face;
you have brought your world to corruption,
that everything might be broken and renewed.

And the foundation of everything is your rock.\(^1\)
And upon it you have built your kingdom,
and it\(^m\) became the dwelling place of the holy ones.\(^a\)

Hallelujah.

**ODE 23**

Joy is for the holy ones.
And who will put it on but they alone?

Grace is for the elect ones.
And who will receive it but they who trusted in it from the beginning?

Love is for the elect ones.
And who will put it on but they who possessed it from the beginning?

Walk in the knowledge of the Lord\(^a\)
and you will know the grace of the Lord\(^b\) generously;
both for his exultation and for the perfection of his knowledge.

And his thought was like a letter,\(^c\)
and his will descended from on high.

And it was sent from a bow like an arrow
that has been forcibly shot.

And many hands rushed to the letter,
in order to catch (it),\(^d\) then take and read it.

---

The text is an excerpt from the *Odes of Solomon*, with references to specific verses and notes on the text. The page number is 755, and the reference to the Odes of Solomon is on page 23:7.
But it escaped from their fingers;
and they were afraid of it and of the seal which was upon it.

Because they were not allowed to loosen its seal;
for the power which was over the seal was better than they.

But those who saw the letter went after it;
that they might know where it would land,
and who should read it,
and who should hear it.

But a wheel received it,
and it (the letter) came over it.

And with it was a sign,
of the Kingdom and of providence.9

And everything which was disturbing to the wheel,
it mowed it and cut it down.

And it restrained a multitude of adversaries;
and bridged its rivers.

And it crossed over (and) uprooted many forests,8
and made a wide way.9

The head went down to the feet,
because unto the feet ran the wheel,
and whatever had come upon it.

The letter was one of command,
and hence all regions were gathered together.

And there appeared at its head, the Head which was revealed,
even the Son of Truth from the Most High Father.

And he inherited and possessed everything,
and then the scheming5 of the many ceased.

Then all the seducers became headstrong and fled;
and the persecutors became extinct and were blotted out.1

And the letter became a large volume,8
which was entirely written by the finger of God.

And the name of the Father was upon it;
and of the Son and of the Holy Spirit,
to rule for ever and ever.

Hallelujah.

---

e. Or "‘government,’ ‘the divine dispensation.’"

f. Lit. "‘covered with earth.’"

g. N: "‘peoples,’ or ‘gentiles.’"

h. Or "‘an open way.’"

i. Or "‘thought.’"

j. H: "‘and were angry.’"

k. Gk. pinakidion.
ODE 24

1 The dove fluttered over the head of our Lord Messiah, because he was her Head.
2 And she sang over him, and her voice was heard.
3 Then the inhabitants were afraid, and the foreigners were disturbed.
4 The bird began to fly, and every creeping thing died in its hole.
5 And the chasms were opened and closed; and they were seeking the Lord as those who are about to give birth.
6 But he was not given to them for nourishment, because he did not belong to them.
7 But the chasms were submerged in the submersion of the Lord, and they perished in that thought with which they had remained from the beginning.
8 For they labored from the beginning; and the end of their labor was life.
9 And all of them who were lacking perished, because they were not able to express the word so that they might remain.
10 And the Lord destroyed the thoughts, of all those who had not the truth with them.
11 For they were lacking in wisdom, they who exalted themselves in their mind.
12 So they were rejected, because the truth was not with them.
13 For the Lord declared his way, and spread out his grace.
14 And those who recognized it knew his holiness.

Hallelujah.

ODE 25

1 I was rescued from my chains, and I fled unto you, O my God.

24 a. H: “The dove fluttered over the Messiah”
   b. 24:1f. is an allusion to Jesus’ baptism.
   c. N: “she flew.”

25 a. C: “the bonds.”
   b. C: “O Lord.”
Because you are the right hand of salvation, and my Helper.  

You have restrained those who rise up against me, and they did not appear again.  

Because your face was with me, which saved me by your grace.  

But I was despised and rejected in the eyes of many, and I was in their eyes like lead.  

And I acquired strength from you, and help.  

A lamp you set for me both on my right and on my left, so that there might not be in me anything that is not light.  

And I was covered with the covering of your spirit, and I removed from me my garments of skin.  

Because your right hand raised me, and caused sickness to pass from me.  

And I became mighty in your truth, and holy in your righteousness.  

And all my adversaries were afraid of me, and I became the Lord's by the name of the Lord.  

And I was justified by his kindness, and his rest is for ever and ever.  

Hallelujah.

ODE 26

I poured out praise to the Lord, because I am his own.  

And I will recite his holy ode, because my heart is with him.  

For his harp is in my hand, and the odes of his rest shall not be silent.  

I will call unto him with all my heart, I will praise and exalt him with all my members.
5 For from the East and unto the West
is his praise;

6 Also from the South and unto the North
is his thanksgiving.

7 Even from the peak of the summits and unto their end
is his perfection.

8 Who can write the odes of the Lord,
or who can read them?

9 Or who can train himself for life,
so that he himself may be saved?

10 Or who can press upon the Most High,
so that he would recite from his mouth?

11 Who can interpret the wonders of the Lord?
Though he who interprets should perish,
yet that which was interpreted will remain.

12 For it suffices to perceive and be satisfied,
for the Odists stand in serenity;

13 Like a river which has an increasingly gushing spring,
and flows to the relief of them that seek it.

Hallelujah.

ODE 27

1 I extended my hands
and hallowed my Lord;

2 For the expansion of my hands
is his sign.

3 And my extension
is the upright cross.

Hallelujah.

ODE 28

1 As the wings of doves over their nestlings,
and the mouths of their nestlings toward their mouths,
so also are the wings of the Spirit over my heart.

2 My heart continually refreshes itself and leaps for joy,
like the babe who leaps for joy in his mother's womb.

26 a. Or "confession," "praise," "acknowledgment.
   c. Or "should be destroyed."

27 a. N: "it was hindered."

I trusted, consequently I was at rest; because trustful is he in whom I trusted.

He has greatly blessed me, and my head is with him.

And the dagger shall not divide me from him, nor the sword.\(^b\)

Because I am ready\(^c\) before destruction comes, and have been placed in his incorruptible arms.\(^d\)

And immortal life embraced me,\(^e\) and kissed me.

And from that (life) is the Spirit which is within me. And it cannot die because it is life.

**Christ Speaks\(^f\)**

Those who saw me were amazed, because I was persecuted.

And they thought that I had been swallowed up, because I appeared to them as one of the lost.

But my defamation became my salvation.

And I became their abomination, because there was no jealousy\(^g\) in me.

Because I continually did good to every man I was hated.

And they surrounded me like mad dogs, those who in stupidity\(^h\) attack their masters.

Because their mind is depraved, and their sense is perverted.

But I was carrying water in my right hand, and their bitterness I endured\(^i\) by my sweetness.

And I did not perish, because I was not their brother, nor was my birth like theirs.\(^j\)

And they sought my death but were unsuccessful,\(^k\) because I was older than their memory;\(^l\) and in vain did they cast lots\(^m\) against me.

---

\(^{b}\) Cf. Ps 22:20.
\(^{c}\) H: "I made ready."
\(^{d}\) Or "wing," "bosom," "side."
\(^{e}\) H: "and they went out."
\(^{f}\) See n. e to OdesSol 8.
\(^{g}\) Or "zeal."
\(^{h}\) H: "because they do not know."
\(^{i}\) N: "I disregarded."
\(^{j}\) N: "nor did they acknowledge my birth."
\(^{k}\) Lit. "they did not find it possible."
\(^{l}\) N: "their garment."
\(^{m}\) H: "they threatened"; a marginal n. in H agrees with N.
And those who were after me\(^n\) sought in vain to destroy the memorial of him who was before them.\(^o\)

Because the mind of the Most High cannot be prepossessed;\(^p\) and his heart is superior to all wisdom.

Hallelujah.

**ODE 29**

The Lord is my hope, I shall not be ashamed in him.\(^a\)

For according to his praise he made me, and according to his grace\(^b\) even so he gave to me.

And according to his mercies he raised me, and according to his great honor he lifted me up.

And he caused me to ascend from the depths of Sheol, and from the mouth of Death he drew me.

And I humbled my enemies, and he justified me by his grace.

For I believed in the Lord’s Messiah, and considered that he is the Lord.

And he declared to me\(^c\) his sign, and he led me by his light.\(^d\)

And he gave me the scepter of his power,\(^e\) that I might subdue the thoughts of the gentiles, and humble the strength of the mighty.

To make war by his word,\(^f\) and to take victory by his power.\(^g\)

And the Lord overthrew my enemy\(^h\) by his word;\(^i\) and he became like the dust which a breeze carries off.

And I gave praise to the Most High, because he has magnified his servant and the son of his maidservant.

Hallelujah.

\(n\). N omits “me.”

\(o\). Cf. Jn 1:30.

\(p\). Or “be anticipated.”

\(29\). Or “I shall not be confused in him.”

\(a\). Or “goodness,” “kindness.”

\(b\). Or “to him.”

\(c\). Or “Word.”

\(d\). Perhaps “light” should be capitalized as in 10:1 and 36:3.

\(e\). Cf. Ps 110:2.

\(f\). Or “Word”; see n. e to OdesSol 7.

\(g\). Cf. 1QM 11.4.

\(h\). H: “my enemies.”

\(i\). Or “Word”; see n. f above.
ODE 30

1 Fill for yourselves water from the living spring\textsuperscript{a} of the Lord, because it has been opened for you.

2 And come all you thirsty and take a drink, and rest beside the spring\textsuperscript{b} of the Lord.

3 Because it is pleasing and sparkling, and perpetually pleases the self.\textsuperscript{c}

4 For more refreshing is its water than honey, and the honeycomb of bees is not to be compared with it;

5 Because it flowed from the lips of the Lord, and it named from the heart of the Lord.

6 And it came boundless and invisible, and until it was set in the middle they knew it not.\textsuperscript{d}

7 Blessed are they who have drunk from it, and have rested by it.

Hallelujah.

ODE 31

1 Chasms vanished before the Lord, and darkness was destroyed by his appearance.

2 Error erred and perished on account of him; and Contempt received\textsuperscript{e} no path, for it was submerged by the truth of the Lord.

3 He opened his mouth and spoke grace and joy; and recited a new chant to his name.

4 Then he raised his voice toward the Most High, and offered to him those that had become sons through him.

5 And his face\textsuperscript{b} was justified, because thus his Holy Father had given to him.

Christ Speaks\textsuperscript{a}

6 Come forth, you who have been afflicted, and receive joy.

7 And possess yourselves through grace, and take unto you immortal life.

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b. Or "fountain."
c. Or "the soul," "the breath of life."
d. Or "And until he was set in the middle they knew him not." Cf. Jn 1:26.

31 a. H: "I gave it (her) . . ." or "she was given it . . ."
b. Gk. prosdpom.
c. See n. e to OdesSol 8.
And they condemned me when I stood up,
me who had not been condemned.\(d\)

Then they divided\(e\) my spoil,
though nothing was owed them.

But I endured and held my peace and was silent,
that I might not be disturbed by them.

But I stood undisturbed like a solid rock,
which is continuously pounded by columns of waves and endures.\(f\)

And I bore their bitterness because of humility;
that I might save my nation and instruct it.

And that I might not nullify the promises to the patriarchs,
to whom I was promised for the salvation of their offspring.

Hallelujah.

ODE 32

To the blessed ones the joy is from their heart,
and light from him who dwells in them;

And the Word from the truth who is self-originate.\(a\)

Because he has been strengthened
by the holy power of the Most High;
and he is unshaken for ever and ever.

Hallelujah.

ODE 33

But again Grace was swift and repudiated the Corruptor,\(a\)
and descended upon him to renounce him.

And he caused utter\(b\) destruction before him,
and corrupted all his construction.\(c\)

And he stood on the peak of a summit and cried aloud
from one end of the earth to the other.

Then he drew to him all those who obeyed him,
for\(d\) he did not appear as the Evil One.

However the perfect Virgin\(e\) stood,
who was preaching and summoning\(f\) and saying:

\(d\) Or "'who had been found not guilty.'"
\(e\) N: "'and he divided.'"
\(f\) H: "'pounded by waves and endures.'"


33 a. Or "'dismissed the Destroyer.'"

b. Lit. "'he has destroyed the destruction.'"

c. Or "'composition,' "'work.'"

d. Or "'and,' "'then,' "'yet.'"

e. Cf. the fourth vision of the ShepHerm; contrast Prov 1:20f.; 8:1-4.

f. N: "'and shouting.'"
O you sons of men, return,  
and you their daughters, come.

And abandon the ways of that Corruptor,  
and approach me.

And I will enter into you,  
and bring you forth from destruction,  
and make you wise in the ways of truth.

Be not corrupted  
nor perish.

Hear me and be saved,  
for I am proclaiming unto you the grace of God.

And through me you will be saved and become blessed.  
I am your judge;

And they who have put me on will not be rejected,  
but they will possess incorruption in the new world.

My elect ones have walked with me,  
and my ways I shall make known to them who seek me;  
and I shall promise them my name.

Hallelujah.

ODE 34

There is no hard way where there is a simple heart,  
nor barrier for upright thoughts,

Nor whirlwind in the depth of the enlightened thought.

Where one is surrounded entirely* (by) pleasing country,  
there is nothing divided in him.

The likeness* of that which is below  
is that which is above.

For everything is from above,  
and from below there is nothing,  
but it is considered* to be by those in whom there is no understanding.*

Grace has been revealed for your salvation.  
Believe and live and be saved.

Hallelujah.

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* Cf. 1QM 14.10.
  ** Or “Obey me . . .”
  *** Or “will not be rejected . . .”
  **** Or “on every side.”
  ***** Or “form.”
  ****** Or “believed.”
  ******* Or “knowledge.”
ODE 35

1 The sprinkling of the Lord overshadowed me with serenity, and
it caused a cloud of peace to stand over my head;

2 That it might guard me at all times.
And it became salvation to me.

3 Everyone was disturbed and afraid,
and there flowed from them smoke and judgment.

4 But I was tranquil in the Lord’s legion;
more than shade was he to me, and more than foundation.

5 And I was carried like a child by its mother;
and he gave me milk, the dew of the Lord.

6 And I grew strong in his favor,
and rested in his perfection.

7 And I extended my hands in the ascent of myself,
and I directed myself near the Most High,
and I was saved near him.

Hallelujah.

ODE 36

1 I rested on the Spirit of the Lord,
and she raised me up to heaven;

2 And caused me to stand on my feet in the Lord’s high place,
before his perfection and his glory,
where I continued praising (him) by the composition of his odes.

Christ Speaks

3 (The Spirit) brought me forth before the Lord’s face,
and because I was the Son of Man,
I was named the Light, the Son of God;

4 Because I was most praised among the praised;
and the greatest among the great ones.

35 a. Or “fine rain,” “gentle showers.”
b. H. “with rest.”
c. H. “in salvation.”
d. Or “I was silent.”
e. Gk. nagma.
f. N: “dew.”
g. 4 Ezra 8:10 refers to milk as “the fruit of the breasts.” 1En 39:5 mentions “mercy like dew upon the earth.”
h. Cf. Tertullian De oratione 14. Or “And I spread out my hands in the ascent of my soul . . .”
i. Or “toward,” “with.”
j. Or “toward,” “with.”

36 a. Or “height”; H. “on high.”
b. See n. c to OdesSol 6.
c. See n. e to OdesSol 8.
d. Or “when,” “after,” “although,” “while.”
e. Cf. the discussion in the Introduction, under “Relation to apocryphal books.”
f. Or “the most glorified among the glorious ones . . .” H: “the most glorified among those who glorify . . .” Cf. Heb 1:3f.
g. Cf. 2En 22:10 (13); 3Mac 2:2. “holy among the holy ones”; and ActsThom 101ff., 105.
5 For according to the greatness of the Most High, so she made me; and according to his newness he renewed me.  

6 And he anointed me with his perfection; and I became one of those who are near him.  

7 And my mouth was opened like a cloud of dew, and my heart gushed forthb (like)c a gusher of righteousness.  

8 And my approach was in peace, and I was established in the spirit of providence.  

Hallelujah.  

ODE 37  

1 I extended my hands toward the Lord,a and toward the Most High I raised my voice. 

PsSol 15:5(3); PrMan 1:11  

2 And I spoke with the lips of my heart, and he heard me when my voice reached him.  

7:7; 10:1; 12-5. 10.12; 32:2  

3 His Word came toward me,b that which gave me the fruits of my labors;  

4 And gave me rest by the grace of the Lord.  

Hallelujah.  

ODE 38  

1 I went up into the light of Truth as into a chariot, and the Truth led me and caused me to come.a  

2 And caused me to pass over chasms and gulfs,b and saved me from cliffs and valleys.c  

3 And became for me a havend of salvation, and set me on the placee of immortal life.  

4 And he went with me and caused me to rest and did not allow me to err; because he was and is the Truth.  

5 And there was no dangerf for me because I constantly walked with him; and I did not err in anything because I obeyed him.  

6 For Error fled from him, and never met him.g  

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h. Lit. "to vomit," "reject."  

i. This adverb is sometimes assumed in Semitic texts.  

37 a. H: "my Lord."  

b. See n. e to OdesSol 7.  

38 a. Cf. Ps 43:3.  

b. N: "over empty chasms and gulfs."  

c. Lit. "ground liable to be flooded."  

d. Gk. limèn.  


f. Gk. kindunos; cf. 39:8.  

g. Lit. "And it constantly did not meet him."
But Truth was proceeding on the upright way,
and whatever I did not understand he declared to me:

All the drugs of error,
and pains of death which are considered sweetness.

And the corrupting of the Corruptor,
I saw when the Bride who was corrupting was adorned,
and the Bridegroom who corrupts and is corrupted.

And I asked the Truth, Who are these?
And he said to me: This is the Deceiver and the Error.

And they imitate the Beloved and his Bride,
and they cause the world to err and corrupt it.

And they invite many to the wedding feast,
and allowed them to drink the wine of their intoxication;

So they cause them to vomit up their wisdom and their knowledge,
and make them senseless.

Then they abandon them;
and so they stumble about like mad and corrupted men.

Since there is no understanding in them,
neither do they seek it.

But I have been made wise so as not to fall into the hands of the deceivers,
and I myself rejoiced because the Truth had gone with me.

For I was established and lived and was saved,
and my foundations were laid on account of the Lord's hand;
because he has planted me.

For he set the root,
and watered it and adapted it and blessed it,
and its fruits will be forever.

It penetrated deeply and sprang up and spread out,
and it was full and was enlarged.

And the Lord alone was praised,
in his planting and in his cultivation;

In his care and in the blessing of his lips,
in the beautiful planting of his right hand;
And in the attainment of his planting,  
and in the understanding of his mind.  

Hallelujah.

ODE 39

Raging rivers (are like) the power of the Lord;  
they bring headlong those who despise him.

And entangle their paths,  
and destroy their crossings.\(^b\)

And catch their bodies,  
and corrupt their natures.

For they are more swift than lightnings,\(^c\)  
even more rapid.

But those who cross them in faith  
shall not be disturbed.\(^d\)

And those who walk on them faultlessly  
shall not be shaken.  

Because the sign on them is the Lord,  
and the sign is the Way for those who cross in the name of the Lord.  

Therefore, put on the name of the Most High and know him,  
you shall cross without danger;\(^e\)  
because the rivers shall be obedient to you.

The Lord has bridged them by his word,\(^f\)  
and he walked and crossed them on foot.

And his footsteps were standing firm upon the waters, and were not  
destroyed;  
but they are like a beam (of wood) that is constructed on truth.\(^i\)

On this side and on that the waves were lifted up,  
but the footsteps of our Lord Messiah were standing firm.  

And they are neither blotted out,  
nor destroyed.

And the Way has been appointed for those who cross over after him,  
and for those who adhere to the path of his faith;  
and who adore his name.

Hallelujah.

\(^t\) Or "finding," "discovery," "existence."
\(^a\) See n. h to OdesSol 36.
\(^b\) Or "ways," "passages," "fords."
\(^c\) H: "lightning."
\(^d\) 2Ezra 8:50–53 also preserves the claim that the Lord protects his children during a journey.
\(^e\) Gk. kindunos; cf. 38:5.
\(^f\) Or "Word"; see n. e to OdesSol 7.
\(^g\) Or "cross."
\(^h\) Or "firmly fixed."
\(^i\) This vs. appears to refer obliquely to the tradition that Jesus walked on water.
ODE 40

1 As honey drips from the honeycomb of bees,
and milk flows from the woman who loves her children,
so also is my hope upon you, O my God.

2 As a spring\(^a\) gushes forth its water,
so my heart gushes forth the praise of the Lord,
and my lips bring forth praise to him.

3 And my tongue becomes sweet by his anthems,
and [my] mem[be]rs are anointed by his odes.\(^b\)

4 My\(^c\) face rejoices in his exultation,
and my spirit exults in his love,
and my nature shines in him.

5 And he who is afraid will trust in him,
and salvation will be established in him.\(^d\)

6 And his possession\(^e\) is immortal life,
and those who receive it are incorruptible.

Hallelujah.

ODE 41

1 Let all the Lord’s babes praise him,\(^a\)
and let us\(^b\) receive the truth of his faith.

2 And his children shall be acknowledged\(^c\) by him,
therefore let us sing by his love.

3 We live\(^d\) in the Lord by his grace,
and life we receive by his Messiah.

4 For a great day has shined upon us,
and wonderful is he who has given to us\(^e\) of his glory.

5 Let us, therefore, all of us agree in the name of the Lord,
and let us honor him in his goodness.

6 And let our faces shine in his light,
and let our hearts meditate in his love,
by night and by day.

7 Let us exult with the exultation of the Lord.

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40 a. Or “fountain.”
b. H: “And my tongue by his odes.”
c. N omits.
d. Or “And redemption will be assured for him.”
e. Or “profit,” “gain.”

41 a. Lit. “They will praise the Lord, all of his infants.” N: “Let us praise.”
b. N: “and let them receive.”
c. Or “shall be known . . .”
d. N: “we rejoice.”
e. N omits “to us.”
Christ Speaks

8 All those who see me will be amazed, because I am from another race.\textsuperscript{f}

9 For the Father of Truth remembered me; he who possessed me from the beginning.\textsuperscript{h}

10 For his riches begat me, and the thought of his heart.

The Odesist Speaks

11 And his Word is with us in all our way, the Savior who gives life and does not reject ourselves.

12 The Man who humbled himself, but was raised because of his own righteousness.

13 The Son of the Most High appeared in the perfection of his Father.

14 And light dawned from the Word that was before time in him.

15 The Messiah in truth is one. And he was known before the foundations of the world, that he might give life to persons forever by the truth of his name.

Doxology\textsuperscript{i}

16 A new chant (is) for the Lord from them that love him. \textsuperscript{PaSol 3:2}

Hallelujah.

ODE 42

1 I extended my hands and approached my Lord, because the stretching out of my hands is his sign.

2 And my extension is the common\textsuperscript{a} cross,\textsuperscript{b} that was lifted up on the way of the Righteous One. \textsuperscript{1En 38:2; 53:6}

Christ Speaks

3 And I became useless to those\textsuperscript{d} who knew me [not], because I shall hide myself from those who possessed me not.

4 And I will be with those who love me.

\textsuperscript{f} See n. e to OdesSol 8.  
\textsuperscript{g} Gk. \textit{genos}.  
\textsuperscript{h} Cf. Prov 8:22f.  
\textsuperscript{i} and j. I add this notation.

\textsuperscript{42} a. Or "simple," "erect," "plain."  
\textsuperscript{b} Or "wood," "tree."  
\textsuperscript{c} See n. e to OdesSol 8.  
\textsuperscript{d} H omits the words between "to those" and "from those."
All my persecutors have died,
and they who trusted in me sought me, because I am living.

Then I arose and am with them,
and will speak by their mouths.

For they have rejected those who persecute them;
and I threw over them the yoke of my love.

Like the arm of the bridegroom over the bride,
so is my yoke over those who know me.

And as the bridal feast is spread out by the bridal pair's home,
so is my love by those who believe in me.

I was not rejected although I was considered to be so,
and I did not perish although they thought of me.

Sheol saw me and was shattered,
and Death ejected me and many with me.

I have been vinegar and bitterness to it,
and I went down with it as far as its depth.

Then the feet and the head it released,
because it was not able to endure my face.

And I made a congregation of living among his dead;
and I spoke with them by living lips;
in order that my word may not fail.

And those who had died ran toward me;
and they cried out and said, "Son of God, have pity on us.

"And deal with us according to your kindness,
and bring us out from the chains of darkness.

"And open for us the door
by which we may go forth to you,
for we perceive that our death does not approach you.

"May we also be saved with you,
because you are our Savior."

Then I heard their voice,
and placed their faith in my heart.

And I placed my name upon their head,
because they are free and they are mine.

**Doxology**

Hallelujah.

e. Or "pure."
f. Or "bed," "couch," "bridal chamber."
g. H. "they were."
h. Gk. ἀκρόπον.
i. H omits vs. 19b.
j. Or "nobles," "princes."
k. I add this notation.