

Full Sermon Transcript:  
**Psalms of Solomon Apocrypha**  
July 5, 2025

*Disclaimer: This transcript is computer-generated and may have mistakes or inaccuracies. Though for the most part, the software does a really good job.*

Let's go in prayer. Lord Heavenly Father, Almighty Creator, Redeemer of our soul, thank you Lord Heavenly Father for getting us through this week, through last night, through the last couple of nights, through all the far works, through all the travel, through all the trials and tests of life that you have been faithful to us.

You have preserved us, your remnant, your people, your chosen, the apple of your eye.

Thank you Lord Father that today we get to read and talk about these Psalms of Solomon, which very few people on this earth have ever heard of.

But I believe that you have confirmed this book of the Psalms of Solomon to me and they do not contradict Scripture and they are extremely edifying.

I believe that they are anointed, inspired, I believe that they are extremely beneficial to your true church.

We pray for your blessing, your anointing on these services and on this message, that it will help your church to grow in your spirit, in your truth, in understanding and in your will.

We lift up to you all of our brothers and sisters, all of them that are suffering in poverty, in health, in mortality, in focus, in finances and in any way that they may be suffering.

Our brothers and sisters around the world, those that we know of and those that we do not know of, you know their needs, their names, their locations.

We ask for your help for each one of those and we pray that you will bring us additional true brothers and true sisters to each and every one of us locally in our regions and at the church headquarters here in Tennessee so that we can do a better job in the international worldwide ministry.

We ask you Lord Father for safe travel for Brother John as he goes out on his journey tomorrow to leave his father's land, his father's house, his family and everything that he knows there and to start a new life, a brand new life, an entirely new life for you Father that you keep him safe on his travels, help him to grow, to learn, to become the man that you would have him to be over this next year and two and three and beyond that he would be amazed when he looks back at how much he has grown as a person, as a man, as a Christian.

We believe it and we claim it. We claim it from him and we claim it for us that we would grow in you and become what you would have us to be in Jesus' holy name.

We claim it so be it and the church around the world say amen.

Praise Jesus you may be seated. Let me turn on the camera before I forget.

So today we're going to talk about, we're going to read together the Psalms of Solomon which is a Apocrypha book, a book that has been left out of the Bible and I had shared the PDF to the church members last night and it is available now on the online website of the Alpha Animator Bible in the wisdom books, in the wisdom section.

That is where you would find it when you look on the AOB website and read the AOB online at the end of the wisdom section right after the wisdom of Solomon, right?

Brother R, right after the wisdom of Solomon is where you find this. I want us to read this together so try not read ahead of time.

Stay with me. So this Psalms of Solomon will be right after the wisdom of Solomon when you go on the AOB website to read it.

Now we're going to publish this as a stand alone paperback of about 24, 25 pages or so and because if we just try to squeeze it in the paperbacks of the AOB that we already have would be a very tight squeeze and then we won't be able to fit in all the future notes because we're going to be adding every week, every month, every year more and more and more notes to the AOB so we don't want to take up that page capacity.

This will be a stand alone paperback hopefully within the next week or two that we'll be releasing it as a paperback.

But right now we're going to read the introduction together. This is what you're going to see in the paperback.

This is also what you see on the AOB website. So we're going to read that introduction together right now.

The record button has already been pushed. We have prayed. The chat windows are up. I see Brother DeSauper in

Korea.

I see you. Introduction, the Psalms of Solomon were probably written by only two people I believe, two or three different people over time.

But they were originally written between 63 and 40 BC. So about 40 to 63 years before the birth of Christ.

Some manuscripts spell Solomon starting with the letters S-A instead of S-O. So sometimes that's what you're going to see online but it's not talking about a different book.

It's the same book that we're talking about. It's unlikely to be from the time of David's son King Solomon.

Many people were named Solomon, not just King Solomon. It was a popular name. So don't let the name of it deceive you into thinking that it came from the time of King Solomon.

The oldest surviving manuscripts are in Greek from the 11th century AD. That's a long time after the BC years.

But they were translated from a much older but lost aromatic manuscript. We can tell by the choice of words in the Greek translations that it was a translation rather than originally in Greek.

So that is one of the ways that we know is much older and going back into the BC years as well as the context.

Biblical Scholar Henry Swete which did the codex, I mean he did the Greek Septuagint in Greek.

He was born in 1835, died in 1917. He believed that they were originally part of the Alexandrinus Codex from the 5th century AD.

But those pages have been ripped out of the original codex. You can tell that pages were torn out.

There was also exactly 12 missing pages in the codex Sinaiticus from the 4th century AD.

Thereby providing evidence of their original presence in these ancient manuscripts.

The number of pages needed to contain the Psalms of Solomon having been ripped out.

I believe that the reason why they were ripped out of both the codex Sinaiticus and the codex Alexandrinus is because they were torn out of the original codex Sinaiticus that this Psalms of Solomon speaks against the Jewish leaders as well as against the Roman leaders.

We know that both the Roman Catholic Church and the Jewish leaders were both heavily involved in what books of the Bible were preserved and not preserved.

Which ones were allowed to be kept in the codexes in those ancient Bible manuscripts and which ones were not allowed to be kept.

Because this Psalms of Solomon speaks bad against both the Roman Pompeii and against the Jewish leaders.

I believe that's why they were ripped out.

Now the introduction continues and it says both Alfred Rahlfs and Henry Swete, both of them having done the Greek Septuagint, they both included the Psalms of Solomon.

Both of these men, famous, well known, well respected biblical scholars who did a copy of the Greek Septuagint and each one of them separately, they both included it, the Psalms of Solomon in their copies.

But it was not included in the Codex Alexandrinus and it was not included in the Dead Sea Scrolls.

The fact that these Psalms were not in the Dead Sea Scrolls helps to validate that they were probably written in the first century A, I mean B, C rather than earlier because most of the Dead Sea Scrolls are from the second and third century B.C.

I just read recently, I have shared it online, that new evidence indicates that the Dead Sea Scrolls are older than what we always originally thought.

So that helps to get our thinking, why the Psalms of Solomon were not included in the Dead Sea Scrolls because the Dead Sea Scrolls were first and then later the Psalms of Solomon coming along in the first century B.C., the last century of the B.C.

years. Also because even though we only have the Greek manuscripts, we also have Syrian, not Assyrian, but Syrian or Syriac manuscripts.

But all of the manuscripts we have, you can tell by the way they were written, the choice of words and how the words are stumbling upon themselves, that is a translation from an older language.

So I don't believe that they are original from the A.D. years when Greek came the dominant language, but rather that they were originally aromatic.

The introduction continues, it says, instead of translating the word God is Theos, our translation uses the word God since these songs were not originally in Greek.

So we would keep God rather than Theos because if it was written in aromatic it would not use the word Theos.

We use the word the Lord instead of the divine name of Jesus. Since the original writing was probably in aromatic, they

would have avoided the divine name.

The reason that we have provided this current translation is because it seems that the Psalms of Solomon were divinely confirmed to me.

I had preached the sermon, was it last Saturday, last sermon maybe, perhaps, about the need to control our anger in our world by words in general on a daily basis.

Although there are times that harsh rebuke or war is necessary. Included in that sermon were also Bible verses that spoke of our need to listen to counsel, to listen to advice.

Later in that same day the pastor finished reading the Psalms of Solomon for the first time.

And in that section that I read that day was the exact same themes of the sermon.

So that's confirming the sermon but it's also confirming the Psalms of Solomon. This manuscript had been laying on my desk for many months, probably even a year had been laying on my desk, stacked up lots of other projects.

So it wasn't coincidence that I finished reading those specific chapters on that same day without foreknowledge of the relationship of those chapters to the sermon of that day.

Therefore in faith I share these holy inspired words with you. Amen.

The next section is the context and inspiration. What is it about the Psalms of Solomon?

What is it about and why was it written? The people of Jerusalem are portrayed in the Psalms of Solomon as sinful and hypocritical, referring to the time of the first century B.C.

when the rulers of the Jews were the descendants of the Maccabees. I'm going to spell out the name of that dynasty.

And in fact I'm going to at this time allow the computer to read this section about the context and inspiration of the Psalms of Solomon since there are many words and names in this section that the computer would do a much better job at reading this section to you.

And then after that we will start reading chapter one and I'll read that to you. And we're going to go through all 18 chapters together and at the end of each chapter we will stop and pause and discuss that chapter, ask questions about it, make comments about it.

So as we go along I want you even during the time that the computer reads this section about the context and inspiration about the Psalms of Solomon, what it's about, even during this, go ahead and chat, write down your questions and comments as we go.

Even as we go through all the chapters write down your comments as we go to help with the audio delay.

If you write down your questions and comments as we go then we won't have to wait so much between chapters.

But that's how we're going to do this. Read a chapter and then discuss it. But sometimes the following chapter will help explain it and as we keep reading we understand the whole thing better. Amen.

Somehow at this time I will have the computer to read this section about the inspiration what it's about.

Context and inspiration of the Psalms of Solomon. The people of Jerusalem are portrayed as sinful and hypocritical, referring to the time of the Hasmonean rulers and their supporters.

After the Maccabees defeated Antiochus the fourth Epiphanes in the mid-second century B.C., they took control of Jerusalem and rededicated the temple, which had been defiled by the Greek Empire.

This victory is celebrated in the biblical holiday of Hanukkah for eight days every year.

The Maccabees, a priestly family also known as the Hasmoneans, didn't just win religious freedom they eventually turned their rebellion into a political revolution.

They established an independent Jewish kingdom, with both religious and political authority.

The leader of the Maccabees, Judah Maccabee, died in battle, but his brothers continued the fight.

One of them, Simon, secured independence around 140 B.C. and became both high priest and political leader.

This new Hasmonean dynasty ruled for about a century. It was unique because the rulers were both priests and kings, which was not traditional law in Judea normally, priests came from the tribe of Levi, and kings from the line of David in the tribe of Judah.

God had promised that there would always and forever be a descendant of David on David's throne, 2 Samuel 7.

The Davidic throne did unoccupied. Instead, when Judah fell to Babylon, in the 6th century B.C., the Davidic line was transferred out of the land, eventually making its way to the British Isles, where it continued in a different form, outside of Judea.

This was a migration of the royal line through Jeremiah and the king's daughters, Jeremiah 41-43 and Ezekiel 17.

The Hasmonean dynasty, from 140 B.C. to 37 B.C., was not the fulfillment of God's promise of a person always on the

throne of David, but nevertheless, was a government of Judea that God brought to power and blessed until the family fell away from God, and therefore suffered the judgment.

The true Davidic king, though unknown to the people of Judea at the time, was alive in the British Isles, with the royal line having been preserved outside of the land of Judea, leading eventually to the British monarchy being a modern-day continuation of that throne with Queen Elizabeth II and eventually King Charles fulfilling the promise made to David. Many Jews, particularly the Pharisees and others who were more traditional, believed the Hasmoneans had overstepped by claiming to be kings outside of the line of David.

Still, many Jews living in Judea accepted the Hasmonean kingship-priesthood combination because it was a time of independence, and the Hasmoneans defended Jewish practices against foreign influence.

Over time, though, later Hasmonean rulers became more focused on power and less on moral values.

Internal divisions grew, especially among different Jewish groups like the Pharisees and Sadducees.

By the 1st century B.C., the Hasmonean dynasty was deeply divided. Two brothers, Hyrcanus II and Aristobulus II, fought for control after their mother, Queen Salome Alexandra, died.

Hyrcanus was the older brother and originally became high priest and ruler, but he was considered weak.

Aristobulus, the younger and more ambitious brother, challenged him and took power.

A civil war broke out between them. This power struggle was not just a family dispute it involved different political and religious groups backing each brother, which made the conflict even worse.

Eventually, both brothers asked Rome to help decide who should rule. This gave the Roman general Pompey an excuse to get involved in Judean affairs.

In 63 B.C., Pompey arrived in Jerusalem. He decided to support Hyrcanus II, but in doing so, he marched into the city, entered the temple, which deeply offended many Jews, and ended Jewish independence.

In 63 B.C., Pompey full name Gnaeus Pompeius Magnus was not a king or a Caesar. He was a powerful Roman general and politician, but not an emperor or monarch in any formal sense.

At that time, Rome was still a republic, not an empire. There was no emperor yet Julius Caesar wouldn't take that role until decades later, and Augustus, the first official emperor, would come after him.

So, in 63 B.C., Pompey was a general who had been granted extraordinary military powers by the Roman Senate.

He had recently completed major military campaigns in the eastern Mediterranean, defeating pirates, conquering parts of the Near East, and reorganizing Roman control in the region.

Because of these victories, he had immense political influence and military authority, even though he held no royal title.

In that same year, 63 B.C., he entered Judea and intervened in the civil war between Hyrcanus II and Aristobulus II. He chose to back Hyrcanus, marched into Jerusalem, and effectively ended Jewish independence by placing Judea under Roman control.

Hyrcanus was allowed to remain as high priest, but he no longer had real power Rome was now in control.

This marked the end of the Hasmonean dynasty's independence and the beginning of Roman rule over Judea.

The kingdom that the Maccabees had fought for was now just another client state of the Roman Empire.

The Psalms of Solomon were inspired by the moral and spiritual failure of leadership, with the people suffering under the hypocrisy and lawlessness of both the Jews and the Romans.

The Psalms of Solomon. Roman Empire to Roman Republic in that second to last sentence. But, of course, after that, it became the Roman Empire.

So, same thing, really. So, again, the context is that the Maccabees, in the time frame of around 140 BC, whatever time frame near that time, they had defeated Antiochus.

It was a victory. God brought the victory. God brought the Maccabee family to tire, gave them the victory. But their descendants, when we get down into 63 BC, when we get down into 68, 65, 63 BC, we got those two brothers, descendants of the Maccabees that are in power, civil war, and they tell the Roman Republic, come and decide for us who is going to rule.

That's ridiculous. And they don't invite heathens, pagans, to decide your fate, your destiny, God's will.

And then, major mistake. They invited the Roman general, Pompei, they invited him to come in.

And he came in, but they didn't expect him to take full control. He came in and took full control, even though he did let the brother of his choice stay on a symbolic throne, but it was only symbolic.

Really, the Roman Republic had the control in every aspect, really. So, we also must understand before we start reading chapter one, must understand the context is that the Jewish leaders had fallen away from God instead of allowing God

to choose their leaders, make the decisions, the future for the Jewish kingdom.

And it was the Jewish kingdom because the house of Israel, the ten tribes, are already taken away by the Assyrian Empire centuries before that.

So, it's only the Jews in this context in that day and time that are still in the land of Judea.

The tribe of Manasseh and Ephraim and Dan and others, they're already taken away centuries earlier.

They've already migrated and by that time, probably even escaped Assyria and developing their own empires, nations, colonies, and rule by that time.

But up in Germany, France, the land of Denmark, the land of the British isles, even though you did not yet at that time officially have Ireland, Scotland, England, a kingdom of England you didn't have yet.

But nevertheless, the descendants of the northern ten tribes were already in that region and really just starting to become a people out of slavery having already been delivered from the Assyrian control but had not yet formed the British Empire.

But you would have someone on the throne of David that was not very well known, that did not have a lot of control. Somewhere in those tribes became mostly probably in the area of Germany at that time, I would suspect, rather than the British isles.

As we keep reading, I think you will understand even more.

Now chapter one, the theme is the laments.

They are mourning over the sins of the people. The theme is the hypocrisy and divine judgment.

And the inspiration in this man's mind could be taken from Isaiah 29, verse 13, where it says, The people draw near with their mouth, but their hearts are far from me.

And the book of Psalms, chapter one, which shows the contrast between the righteous and the wicked.

The person writing these Psalms of Solomon would have known the book of Isaiah, he would have known the book of Psalms, he would have known these scriptures in which he could draw some inspiration from.

Chapter one, I cried out to the Lord in my distress to God when sinners rose up against me.

Suddenly the cry of war was heard before me. I said, hear, listen to me, for I was filled with righteousness.

I considered in my heart that I was full of righteousness when I prospered and became abundant in children.

Now, a thought might come to your mind that sounds like a proudful statement, I'm full of righteousness.

Sometimes that can be a proudful statement. But the guy is acknowledging his prosperity, how many children he has, how God has blessed him, and that he's not living for sin.

This is what he's considering. He's reflecting on his life. I'm living for God. I'm not living in darkness.

I'm obeying God. God has blessed me. God has prospered me in multiple ways. And he knows the book of Deuteronomy about the blessings and the curses that God will bless those that obey him and curse those that don't obey him.

So that also would be some inspiration for that as well. Then verse four continues.

There, the sinners in Israel, the sinners in Judea, their wealth spread over all the earth and their glory reached to the ends of the world.

They were exalted as high as the stars. Of course, we're talking about the blessings of Abraham, Isaac, and Jacob, which went also to Joseph, even to the tribe of Judah.

It continues here and it says, they said, talking about the Jews, they said, we will never fall, but they became arrogant, proudful in their prosperity, and they did not endure.

Their sins were in secret, and I did not know of them. Their lawless actions surpassed those of the nations, the Gentiles, in their presence before them or in their presence.

They defiled the holy things of the Lord with defilement. Notice how it says, they defiled with defilement.

That is a pattern of words that you'll find really many times throughout scripture that it would take a word and then repeat it with a variation of that word.

So we need to keep it the way it is. That's not a mistake. That was on purpose, and the way it was originally written, they defiled with defilement.

That was a manner of speech in that time throughout the scripture.

Chapter 2, the theme is concerning Jerusalem.

The theme is the destruction of Jerusalem and the temple. Not total destruction, but defilement.

Death in Egypt of the invader. Again, we're not talking about way back in the 4th century, 5th, or 6th century BC.

There was an event in the 1st century, there was an event in the 1st century dealing with Egypt.

The seas of Jerusalem, and the author admits that the hardships and punishments encountered were well deserved, but concludes with the description of the conqueror's death, Pompey's death in Egypt.

Some of the inspiration could have been from the book of Lamentations, chapter 2, verse 7.

The Lord has rejected his altar, disowned his sanctuary from the time of Jeremiah.

Verse 1, when the sinner grew proud, he cast down four fortified walls with a battering ram.

You did not prevent him, you did not stop him. So he's saying that God did not stop nor prevent the Roman general, Pompey.

In 63 BC, God allowed this because of the sins of the people. Even though that Roman general was a sinner and grew proud.

Verse 2, foreign nations, Rome, ran up to your altar. They trampled it down proudly with their sandals, their shoes, because the sons of Jerusalem defiled the holy things of the Lord and profaned the offerings of God of lawlessness for sin.

Because of these things, he said, cast them far from me, I take no pleasure in that.

The beauty of her glory was despised in the sight of God. It was utterly dishonored.

The sons and daughters were in harsh captivity. Their next seal was branded among the nations or the Gentiles.

So the Jews, the coming, conquered by the Romans. Verse 7, according to their sins, he dealt with them.

For he left them in the hands of those who prevailed. He turned away his face from having mercy on them, young and old, and their children.

Because they did evil, once again, by not listening and obeying. Verse 9, and heaven was weighed down.

Or even the universe, to translate it, was weighed down. And the earth detested them, for no person owned it, had done what they did.

For the earth shall know all your righteous judgments, O God. Verse 11, they made the sons of Jerusalem as a mockery, like a joke.

Like the prostitutes of earth, every passer-by entered in, in broad daylight. Footnote, it's against God's law for the Israelite females to be prostitutes.

So typically, Israelite females. The men would visit in the daytime, without shame of partaking in the sins of those Israelite females.

Verse 12, they made fun of their transgressions, as they themselves had done. And in broad daylight, they displayed their wrongdoing.

And the daughters of Jerusalem were defiled, according to your judgment. For they had defiled themselves with a mixture, or confusion, of mingling, or mixing.

Perhaps this is recurring to sexual Gentiles. If we consider chapter 17, verse 15, that's probably what it's talking about.

It could mean sex with multiple men, since women are supposed to have sex with only one man their entire life.

Unless they are a widow, or we could debate about divorce. But in general, a woman is supposed to have sex with one man in her lifetime, according to the perfect way of God.

But if we consider chapter 17, verse 15, this is probably actually talking about mixing the races.

Verse 14, my belly, or my bowels, and my inner parts, they hurt over these things.

I will justify you, O God, in the uprightness of hearts. For in your judgment, your righteousness, O God, is displayed.

For you have repaid the sinners according to their works, and according to their sins, which were exceedingly wicked.

You have exposed their sins, that your judgment might be manifest. You have wiped out their memorial from the earth.

God is a righteous judge, and will show no favoritism. For the nations, or Gentiles, humiliated Jerusalem, and trampled down her beauty from the throne of glory.

She put on sackcloth instead of fine clothing, a rope around her head instead of a crown.

She took off the crown of glory that God has set upon her. Her beauty was passed away in dishonor upon the ground.

I saw and pleaded with the face of the Lord, and said, Long enough, Lord, have you been heavy on Jerusalem, and bring in the nations against her.

For they mocked, or groped, and spared, and are in wrath and in fierce anger. And they will come to an end, because you, Lord, rebuked them in your wrath, in your anger.

Because they did not cut out, or they did not act out of devotion. They did not act out of righteous devotion, but out of a soul's desire, or craving.

To pour out their anger upon us in a violent seizure. So I think he's really talking about, as the Romans take control of the temple, especially, but all of Jerusalem.

That is a violent seizure, even though they were invited, they come in with violence.

Verse 25, Do not delay, O God, to repay them on their heads, to be used to dishonor the pride of the dragon.

Here, the dragon is symbolic for the Roman general, Pompey. Verse 26, And then I did not wait long before God showed me his pride, His Pompey's pride was slain on the mountains of Egypt, more despised than the beasts on land or sea.

His body was blown about on the billows with much insolence.

Later, I have to look up those Greek words, later. And there was no one to bury him, for he had rejected him in dishonor.

Verse 28, He did not consider that he was a human, nor did he reflect on his outcome or his end.

Footnote, Pompey's assassination in Egypt in 48 BC, seen as a divine repay. So this would, we have to change the writing because, I mean, the date of writing, because I said between 63 and 40, but it would have to be after 48 BC, right, since it talks about his death.

So it would be 48 to 40 BC. So I'm going to try to put a marker there. I'll go back to the introduction and change the dating. In the very first sentence of the introduction, I'll change that to 48 to 40 BC, about when it was written.

This is an example of why you need to read scripture over and over and over. I've read this twice.

This makes the third time today as I read it with you. So every time you read something in the scripture, you understand it better, and thoughts come to your mind that you didn't notice or you didn't think about the first time you read it, the second time you read it, and third time you read it.

You've got to keep reading the Bible over and over and over. So after you have read the entire Bible once, don't stop. Read it again. After you have finished reading it a second time, don't stop. Read it again. Because every time you read the Bible, I guarantee you, you're going to notice things that you did not notice before.

Absolutely. Amen. Verse 29 now. He said, I will be Lord of earth and sea. But he recognized not that God is great, mighty, and His great strength. He is King over the heavens, God is.

Also to the end, also judging kings and rulers. One who raises me up to glory and puts the proud to sleep to death and dishonor, unto everlasting destruction, because they did not know me. Amen.

To notice that he recognizes death as being a sleep. Amen. And that the final sleep will be for everlasting.

That's the opposite of eternal life in hell. This, all of your ancient biblical writers, authors, understood that very basic principle. Amen.

Verse 32 now. Verse 32. And now see, O rulers of the earth, the judgment of the Lord.

So he is great and righteous king. Judging all that are under heaven or under the sky.

Bless God, you who fear the Lord of understanding. For the mercy of the Lord is for those who fear Him according to judgment.

To separate between the righteous and the sinner. To repay sinners forever according to their works, to their actions.

And to have mercy on the righteous from the humiliation of the sinner. And to repay the sinner for what he has done to the righteous.

For the Lord is good to those who call on him with endurance. Doing with his devout the righteous according to his mercy.

Establishing them always before him in strength. Blessed is the Lord forever in the presence of his servants. Amen.

So I would check to see if there's any comments at this time and questions.

So I see a question from Brother J. And that's a good question. So I think you're right if that is the weaker brother. I'm going back to the context to see between the two brothers in the Civil War.

I assume that you do have the right name there. Who was the weaker brother, R?

Huh? Okay, so that's what J said. So do you think that Pompey sided with Hyrcanus because he was weak to gain power?

I would say yeah, that's a very good guess. That he would side with the weaker brother.

So that he could then conquer that weaker brother. I think that's a very good thinking there. Amen.

I'm going to have the computer to read chapter 3. Because this is a whole lot of reading. I've got to save my voice.

So chapter 3 now the computer will read for you. Contrast between the righteous and the wicked.

Inspirations, Proverbs 16:18 Pride goes before destruction. Psalm 10 the wicked boast and oppress the poor.

Outline, verses 1 to 8 the wicked are described as arrogant and lawless. Verses 9 to 12 the righteous are humble and trust in God.

Psalms of Solomon chapter 3. Why do you slumber, sleep, be lazy or complacent, oh my soul, and do not bless the

Lord?

Sing a new song to God, who is worthy to be praised. Note. New song, Psalms 33:3 96:1 98:1 144:9 149:1 traditional verse references, not AOB chapter numbers.

End note. Sing, and stay awake in his watch, shift or scheduled time, for a good song to God comes from a good heart. The righteous remember the Lord always, with thankfulness and speaking rightly of the Lord's judgments.

The righteous do not despise being taught by the Lord, his good pleasure is always before the Lord.

The righteous man stumbled, but he called the Lord righteous. He got down, on his face or knees, and looked to see what God would do for him.

He looked earnestly to see where his deliverance would come from. The truth of the righteous comes from God, their Savior.

Sin upon sin does not remain in the house of the righteous. The righteous always examines his house, to remove all injustice done in error.

He made atonement for his ignorance through fasting and humbling his soul. And the Lord cleanses every holy man and his house.

The sinner stumbled and cursed his life the day of his birth and the pains of his mother.

He added sin to sin through his life. He fell, for his fall was evil, and he will not rise again.

The destruction of the sinner is forever. He will not be remembered when the righteous are visited.

Note, destruction and eternal life are opposite. Romans 6 23 Matthew 10 28 End Note This is the portion of sinners forever.

But those who fear the Lord will rise to eternal life. Their life is in the light of the Lord, and it will never end.

Psalms of Solomon Chapter 4 Theme Psalms of Solomon Chapter 4 Theme Okay, that chapter is really easy to understand.

It's interesting how he does mention, in verse 1, sing a new song, and verse 2, sing and stay awake.

And look how many references there are. Psalm 33, Psalm 96, 98, 144, and 149. All of those different chapters of the book of Psalms refer to sing a new song. So, this author was very familiar with the book of Psalms, and he's saying to himself, so that I not be lazy and complacent with the Lord, I want my spirit to stay fresh.

I want to sing a new song so that I'm maintaining my passion, so that my soul is staying awake and active with the Lord, because if you sing all the same songs all of your life, and you never have a new song, you become lukewarm with those songs.

So, J said that chapter 3 is good to read when preparing for Passover. Humbling yourself, right?

The righteous are humble, important to humble ourselves.

Okay, I'm going to have the computer to read chapter 4.

Psalms of Solomon chapter 4 theme The fate of sinners and the hope of the righteous Pertaining to people who just want That is chapter 4, but there's an error in what it says.

It says chapter 14, but it's actually chapter 4. Psalms of Solomon chapter 4 theme The fate of sinners and the hope of the righteous Pertaining to people who just want to please men, rather than God Inspiration, Psalm 37 9 evildoers shall be cut off, but those who wait for the Lord shall inherit the land.

Outline, verses 1 to 11, the wicked are punished and cast down. Verses 12 to 15, the righteous are vindicated and blessed possibly a vision of post-invasion restoration or messianic hope.

Psalms of Solomon chapter 4 When your heart has gone far from the Lord, and you make the God of Israel angry by breaking the law.

Someone who talks too much also draws attention to themselves with showy behavior.

But worse than anyone is the person who speaks too harshly and passes judgment on sinners, hypocritically.

Matthew 7 verses 1 through 5 His hand is quick to strike, as if with jealousy. He himself is guilty of many sins and lack of self-control.

His eyes look at every woman, including married, without restraint. His tongue lies in agreements made with oaths.

He sins in the night and in secret places, as if he is not seen. He speaks to every woman with an evil plan.

He enters every house quickly, with a smile as if he is innocent. God will remove those who live in hypocrisy from among the holy ones.

In the corruption of his flesh and the poverty of his life, God reveals the actions of those who seek to please others, rather than doing what's right, exposing their works with ridicule and scorn or contempt.

The holy ones will rightly judge God's judgment when sinners are taken away from before the face of the righteous those who pretend to speak God's law while speaking with deceit.

And their eyes, of the wicked, are on the house of a man who lives in stability or peace, like a snake, to destroy one another's wisdom with the words of the lawless.

His words are foolish ideas that lead to acting on wrongful desires, never stopping until they overcame and scattered like an orphan.

And he ruined a house because of the desires of a lawless person, he was fooled by words, thinking there are no rules or judges.

He is filled with lawlessness, and his eyes look toward another house to destroy it with words that stir up trouble.

His soul is not filled like the grave in all these things. May it not be, Lord, that his share be in dishonor before you, may his departure be in sighing, and his entrance in curse.

His life is full of pain, poverty and trouble, Lord, his sleep is in sorrows, and his awakening is in difficulties.

Sleep is taken from his brows by night, and from all his works his hands are weakened in dishonor.

His hands are empty when he enters his house, and his house lacks everything, I.T.

does not fill his soul. In the loneliness of childlessness he spends his old age to his grave.

The flesh of people pleasers was scattered by beasts, and the bones of lawless ones lie beneath the sun in dishonor.

The eyes of crooked people have been put out, pretending that they have destroyed the houses of many people in dishonor and scattered them in desire.

And they did not remember God. It's not pronouncing it correctly because of the British spelling.

Because the AOB is not meant to be an American Bible, but rather is meant to be a worldwide international Bible, we are using the British spelling, so it's not pronouncing it correctly.

So any time you hear it say, dishonor, it's dishonor. So we're going to change that for the audio files.

So I have to update the audio files later today to change the spelling in the audio, so that it will pronounce it correctly for those people that like to listen to the AOB, to have the computer, their phones listen to the scriptures in their car or while you're exercising or whatever throughout the day.

So I wanted to explain that really quickly, but we'll let it continue to pick up where it left off there.

Nor did they fear God in all these things, and they angered God and provoked Him.

He takes them away from the earth because they condemned innocent souls by foolish reasoning.

Blessed are those who fear the Lord in their innocence, the Lord will deliver them from deceitful and sinning people, and He will deliver you from every unlawful trap.

God takes away those who do all wrongdoing in pride, for our God is a great and mighty judge, righteous in all His ways.

May it be, Lord, your mercy upon all who love you.

So again, that one is a really easy one to understand, and we'll check to see if there's any comments or questions.

Okay, I'm going to read chapter five. The theme is the righteous suffer under the wicked.

Inspiration, Psalm 73, the prosperity of the wicked and the struggle of the faithful.

Outline the first six verses, the wicked oppress the righteous. Verses seven through 19, the righteous cry out for justice.

And the last four or five verses, God will vindicate the faithful and punish the wicked.

Talking about Pompeii's invasion as divine judgment. Verse one, Lord God, I will praise your name with joy among those who understand your righteous and fair judgment.

For you are good and merciful, a refuge for the poor when they call out to you. Do not ignore me.

For no one can take up plunder or loot possessions from a strong man, nor can anyone take anything from all that you have made unless you allow it.

For man and his his portion, his lives, his destiny are in your hands. You measure them out and do not allow them to increase beyond your judgment.

In our distress, we call on you for help that you do not turn away our prayer for your our our God.

Do not let your hand weigh heavily on us so that we do not fall by singing out of need.

But if you do not turn to us, we will not let it go. We won't. We will. We will wait for you.

For when I am hungry, I call out to you, God, and you give me food. You give food to the birds and fish, feeding them in dry deserts and in the east of grass.

You prepare meals for all living things in the wilderness or desert. And when they are hungry, they turn to you and face you.

You feed kings, rulers, and peoples, and you are the hope of the poor and the needy.

Who else is there but you, Lord? Verse 12. You hear when the good and the gentle speak, and you give joy to the humble soul that opens their hands to mercy.

A good person is kind today and tomorrow, and if they are kind again without complaining, this is a miracle. Your house is full of goodness and riches, and hope in you does not fail. It will not be in vain in your house.

Lord, your mercy is over all the earth in goodness. Blessed is the one who does not rely on their own strength and forget God, even if they sin a lot.

God's justice is fair, and in that justice is his blessing and full righteousness.

Those who fear the Lord rejoice in goodness, and your kindness is upon Israel in your kingdom.

Praise be the glory of the Lord for he is our King. Amen.

Chapter 6. The theme is the personal lament, the cry in the morning of the righteous.

The righteous suffer under the hegemony and misrule.

The collapse of the wicked, the fall of the Hasmonians, and the rise of the Roman Empire or the Roman Republic.

The righteous suffer, the wicked prosper, and in hope that God will act, that God will do something.

Verse 1. Blessed is the man whose heart is ready to call on the name of the Lord or the authority of the Lord.

When he remembers the Lord's authority, he will be delivered. His ways are guided by the Lord and his works protected by the hands of his God.

His soul is not troubled by seeing bad dreams, nor is it shaken when he crosses rivers or storms at sea.

He awakens from sleep and praises the name or authority of the Lord. His heart is steady as he praises the name of his God or the authority of his God.

Verse 5. A prayer for the Lord's favor was made for all of his household, and the Lord listens to the prayer of everyone who truly fears God.

For the Lord blessed every request of the soul that hopes in him. Blessed is the Lord, the one who shows mercy to those who love him in truth. Amen.

I like how it says, not just those that love him, but those that love him in truth. Amen.

The Greek word for name, as it repeats over and over, you can translate that as name or authority.

I believe that I'm actually going to change it to authority in every one of those verses, because even though the actual name of God is extremely important, because a name identifies who you're talking to, amen, but it's really talking about looking to God for his power, his authority, what he's able to do for you, how he's able to defeat the wicked, how he's able to bless you, to hear your prayers.

It's really talking about his authority. There's one of those problems with how do you translate something when a word has two different meanings.

But as I said before, you cannot separate the name of God from his authority. There's authority in his name.

You really can't separate the two. They're the one and the same at the same time.

Chapter seven now. Oh, returning. At some point of time in history, somebody, a scholar, a scribe, has come along throughout time and added little subtitles or themes to each of these songs.

And so it's not original when it says the words of returning. But at some point of time, eventually, over the last 2000 years, a scribe wrote the word of returning.

Now, the theme is also the fate of the wicked. The wicked are arrogant, powerful, and violent.

Their downfall will eventually happen no matter what happens and possibly a veiled reference to Pompeii's conquest as divine we pay.

Verse one. Let their feet trample your holy inheritance. Dispel in us with your will, but do not hand us over to the Gentiles. For if you sin death, you will command it.

What to do concerning us? Verse five. For you are merciful and will not be angry enough to destroy us completely.

Verse six.

When your authority dwells upon among us, we will receive mercy and no nation will have power over us.

For you are our defender and we will call on you and you will listen to us. For you have compassion on the people of Israel forever and will not reject them.

And we'll be under your yoke, your leash, your harness forever and under your wit of your discipline.

You will guide us at the time of your help to show mercy for the house of Jacob on the day you promised them.

Chapter eight now. I'm going to have the computer read it as a very long chapter.

I got to save my throat. So chapter eight. Psalms of Solomon chapter eight theme regarding victory. The righteous and the law.

Contrasts the faithful remnant with the corrupt rulers. Inspiration, Psalm 119. A celebration of God's laws. Psalms of Solomon chapter eight.

I heard trouble and the sound of war, the sound of a trumpet announcing slaughter and destruction.

The voice of a great crowd came like a strong wind, like a storm of fire rushing through a desert.

And I said in my heart, where will God judge them? I heard a voice in Jerusalem, the city of his holy place.

My back collapsed at the sound. My knees gave way, my heart trembled, my bones were shaken like flax.

I said, they, God's judgments, make their path straight in righteousness. 10 3 Isaiah 26 9.

I thought about God's judgments from the creation of heaven and earth, and I declared God righteous in all his eternal judgments.

God exposed their sins in the sight of the sun, and the whole earth knew God's righteous judgments.

In hidden places their lawless deeds or actions were done in anger, son with mother and father with daughter were joined together.

Note. Incest. End note. Each man committed adultery with his neighbor's wife, they made secret agreements with oaths about these things.

They seized the holy things of God as if there were no heir or inheritor to redeem them.

They trampled the altar of the Lord with every kind of uncleanness, and they defiled his offerings with menstrual blood like profane meat.

They left out no sin which they did not do worse than the Gentiles. Because of this, God mixed for them a spirit of confusion and made them drink a cup of strong wine until they were drunk.

Note. The cup of wrath. Jeremiah 25 verses 15 and 16 which in AOB and the Greek Septuagint is Jeremiah 32 verses 15 and 16.

See also Isaiah 34 5 end note. He brought from the far reaches of the earth the one who strikes with power, he judged war against Jerusalem and its land.

Verse 16 The rulers of the land met him, Pompey, with joy and said to him, Your way is blessed, come in peace.

They made the rough road smooth before his entrance and opened the gates of Jerusalem, they crowned its walls.

He entered like a father into the house of his children in peace and set his feet down with great security.

He took hold of its towers and the wall of Jerusalem because God brought him safely during their deception.

He destroyed their rulers and all their wise advisors. He poured out the blood of those who lived in Jerusalem like unclean water.

He took away their sons and daughters whom they had conceived in sin. Verse 22 They did as their fathers did, in uncleanness, and defiled Jerusalem and the things holy to God's authority.

God was shown to be righteous in his judgments among the nations of the earth, and the holy ones of God were like lambs in innocence among them.

The Lord is praised, who judges the whole earth in his righteousness. Look God has shown us your judgment in your righteousness.

Our eyes have seen your judgments, O God. We declare your holy authority righteous forever, because you are the God of righteousness, judging Israel through discipline.

Verse 27 Turn your mercy back to us, O God, and have compassion on us. Gather the scattered people of Israel with mercy and kindness, for your faithfulness is with us.

We hardened our necks, but you are our teacher. Do not look away from us, O our God, so that the Gentile nations do not swallow us up as if there were no one to redeem.

For you are our God from the beginning, and in you is our hope, Lord. Every time it says US, it's, that's the word, us. We'll have to pitch these things in the audio files. It's not saying US, it's saying us.

We will not turn away from you, because your judgments toward US are kind. For US and our children, your good pleasure lasts forever, Lord our Savior.

We will not be shaken anymore through endless time. Praised is the Lord in his judgments through the mouth of his holy ones, and blessed is Israel by the Lord forever.

Chapter 9. The theme is regarding rebuke, the exile, and return, possibly reflecting the scattering of the people, or the spiritual exile caused by the Hasmonean corruption.

Hence, have a hope for restoration under a righteous leader. Verse 1. When Israel was taken away into exile, into a foreign land, they turned away from the Lord who had rescued them, and where they were thrown out of the land that the Lord had given them as their share.

The people of Israel were scattered among all nations, just as God had said, so that you, O God, would be shown to be righteous in your justice or your judgment, in our lawless works, because you are a fair judge over all the nations of the earth.

No one who does wrong can hide from your knowledge, and the right living of your holy ones is seen by you, Lord. Where can a person hide from your knowledge, O God? Our actions come from our choices and the power of our soul to do right or wrong by what our hands do, and in your justice you look at the children of men.

The one who does what is right stores up life with the Lord, for the one who does wrong destroys his own soul, for the Lord judges everyone fairly, each person and each family.

To whom is God kind, if not to those who call on the Lord? You cleanse the soul from sin when there is profession and honest speech or honest words, because we are ashamed, we and our faces, for everything we have done.

So the word speech, I'm going to change to words. Verse 7, And who will you forgive, if not those who have sinned? You bless the righteous, but you do not excuse the sins of those who refuse to change. Amen.

Yet your kindness is still with sinners who turn back with regret. Verse 8, And now you, O God, we are the people whom you have loved, look and have mercy, O God of Israel, because we belong to you, and do not take your kindness away from us, so that our enemies do not overcome us, because you choose the children of Abraham above all nations, and you part your name upon us, Lord, and you will not reject us forever.

You made a promise to our fathers about us, and we place our hope in you as our souls turn back to you.

The Lord's mercy is from the house of Israel forever and beyond. Amen. So the theme is repentance, that God is faithful to forgive. Amen.

Hey R, you want to come up here and do chapter 10 for me? Try to talk real loud and clear.

Try to read slow, loud and clear. Chapter 10, read of what the theme is and all that.

Psalms of Solomon 10, among hymns. The judgment of the wicked continues the theme of divine justice.

It may allude to the fall of Jerusalem's corrupt leadership and the rise of Roman control.

Verse 1, Blessed is the man whom the Lord remembered with correction, and who was turned away from a bad path through discipline, to be cleansed from his sin and not to increase it.

The one who prepares his back to receive stripes will be cleansed, because the Lord is kind to those who endure his discipline.

For he will straighten the paths of the righteous and will not twist them into discipline, and the Lord's kindness is on those who love him in truth.

And the Lord will remember his servants with mercy, for the witness in the law is a promise that lasts forever.

The Lord's testimony guides human paths through his care. Righteous and holy is our Lord, and his judgment is forever, and Israel will praise the name of the Lord with joy.

Note from personal correction the public thanksgiving. Verse 6, And God's faithful ones will confess him in the assembly of the people, and God will show mercy to the poor, and Israel will endure.

For God is kind and merciful forevermore, and the gatherings of Israel will honor the name of the Lord.

Deliverance belongs to the Lord, upon the house of Israel, forever last in joy. Good to see Brother Andre as well.

Monday is my inspection of my throat, and my throat's not doing very well at the time.

No, not Monday, it's Tuesday. Tuesday is the... And I go in for them to look down my throat. So I appreciate your prayers.

Chapter 11, the theme is regarding expectation. The righteous under trial. A personal image. But again reflects the broader social and political oppression under the Hasmonean misrule.

And then, verse 1. Chapter 11, verse 1. Blow the trumpet in Zion with a signal horn. That's exactly what it says in Greek.

A signal horn of the holy ones. Announce in Jerusalem the voice of good news. For God has had mercy on Israel in his visitation. Stand Jerusalem on a high place, and look at your children gathered together from the east and west for the Lord at once.

They are coming from the north for the joy of their God. From far away islands, God has brought them together.

So that makes me think of Ezekiel 37, the valley of dry bones, the second resurrection, the restoration of the British

Isles, the Argentinian islands, the New Zealand islands, Judah, Manasseh, Ephraim, the house of Israel, the house of Judah, the restoration of the tribes being all coming together, all the descendants of Jacob.

Verse 4. He brought down the high mountains to make their way smooth, and the hills ran away from their path. Now I'm thinking about how in the second resurrection, I think it does say that the mountains will be made level all around the world to make room for the huge number of people that are going to be living in that 100 years after the second resurrection.

So that the mountains are coming down flat. A lot of room is being made for the path, for this restoration.

Verse 4. He brought down the high mountains. Verse 5. The trees shaded them along their journey, and God made every fragrant tree grow for them, so that Israel would pass through under the vegetation of the glory of their God. Put on your clothes of glory like your robe, your white robe of sainthood. Jerusalem, get ready, your robe of holiness, because God has spoken good things for Israel forever.

Verse 8. The Lord will do what he spoke concerning Israel and Jerusalem. The Lord will lift up Israel in the name of his glory. The mercy of the Lord is upon Israel forever and beyond. Amen.

Chapter 12, the righteous and the law. Against the tongue of the transgressors of the Lamb. Song 8, the righteous cling to the law while the wicked reject it.

Verse 1. Lord, rescue my soul from the lawless and evil man, from the deceitful and whispering tongue that speaks lies and tricks.

With many twisted words, the speech of the evil man is like a fire in a crowd that burns up what is good.

His drawing sets houses on fire with lying words. He cuts down trees of joy. He sets sinners on fire and causes chaos in the homes through whispering lips. May God drive far away from the innocent the lips of the lawless.

May the bones of whisperers be scattered in trouble and fear the Lord. May the flaming tongue of the whisperer perish from among the faithful.

May the Lord guard the peaceful soul who hates wrongdoing. And may the Lord guide the man who makes peace in his house.

Salvation belongs to the Lord for his servant Israel forever. Let sinners be wiped away from before the Lord once and for all.

And may the faithful of the Lord receive the Lord's promises. Amen.

Chapter 13. Comfort for the righteous, the fate of sinners, recognition of God's justice in rewarding the devout, and His justice in punishing the wicked.

Chapter 13, verse 1. The Lord's right hand covered me. The Lord's right hand spared us. The arm of the Lord delivered us from the sword that passes through, from famine and from the death of sinners.

Evil wild beasts ran at them along their paths. They tore their flesh and in the meals they crushed their bones.

And from all these things the Lord rescued us. The godly person was troubled because of his own sins, worried that he might be taken away with the sinners.

For the destruction of the sinner is terrible, and nothing from it will touch the righteous.

For the discipline of the righteous in ignorance is not the same as the destruction of the sinners.

The righteous person is disciplined with restraint, so that the sinner will not rejoice over them.

For he corrects the righteous like a son whom he loves, and his discipline is like that of a firstborn son.

Of course, Hebrews 12 refers to God disciplining those that he loves. Verse 10 now.

For the Lord will spare his faithful ones, and He will wipe away their sins through discipline.

Verse 11. For the life of the righteous is forever, for sinners will be lifted up to destruction, and memory will not be found again.

Of course, that's the opposite between life and destruction. There is no eternal life for both groups, but only eternal life for the righteous.

Destruction for the wicked. Verse 12. But the Lord's mercy is upon his faithful ones, and his mercy is on those that fear him.

Continually through these chapters we see that we need to fear God, because if we have no fear of God, then we're sinned. Amen?

You have to have fear of God, so that you keep your life in order. Amen? So you stay obedient to God.

Chapter 14. Somebody came alone and said, they wrote down that this is a hymn. Then I have written on here that, if

the righteous and the wicked contrast it, it emphasizes God's justice and future vindication.

The inspiration may come from Isaiah 10, a remnant will return, the remnant of Jacob.

Chapter 14, verse 1. The Lord is faithful to those who love him in truth, to those who endure his discipline, to those who walk in the righteousness of his commands, in the law that he commanded us for our life.

The faithful ones of the Lord would live in him forever. The paradise of the Lord, the trees of life, are his faithful ones. Their planting is rooted forever, and will not be pulled up all the days of the universe, for the portion and the inheritance of God is Israel.

But not so for sinners and lawless ones who loved the day of sharing in their sin.

In the smallness of decay is their desire, and they do not remember God. For the ways of people's people are known before him always, and he knows the hidden places of the heart before they come to be.

Verse 9. Therefore their inheritance is the grave, and darkness, and destruction, and they will not be found in the day of mercy for the righteous.

But the faithful ones of the Lord will inherit life and joy. Amen. So again, it compares the fate of the wicked as being eternal death, grave, darkness, compared to eternal life for the righteous. Amen.

Chapter 15. Somebody wrote, it's a song of the old. Then I wrote, the righteous suffer but are not forgotten.

Possibly reflects on the aftermath of Pompeii's invasion, with the faithful still awaiting deliverance.

Isaiah 40, verse 31. They who wait on the Lord shall renew their strength. Amen. Chapter 15, verse 1.

When I was in trouble, I called on the authority of the Lord for help. I hoped in the God of Jacob, and I was delivered.

For you are the hope and refuge of the poor, O God. O who, O God, is strong except to give thanks to you in truth.

We're not strong unless we give thanks to God in truth. I like how he plots in truth repeatedly throughout these chapters. Amen.

And what power has a person, if they do not honor your authority, a new song with song in gladness of heart.

The fruit of the lips with the well-tuned instrument of the tongue. He's calling the tongue there an instrument. Amen.

Our tongues are instruments as we sing. The first fruits of the lips from a devout and righteous heart. Those who do this will not be destroyed forever.

For the flame of fire and the wrath of the wicked will not overcome them. When the Lord comes out on behalf of the wicked, he will destroy all standing buildings of sinners.

For the sign of God, or the mark of God, is in the righteous for their deliverance.

We might end up putting mark of God there. I'm not for sure. But I know it can be translated as mark. Verse seven, famine, sword, and death will be far away from the righteous.

For they, the famine, sword, and death, shall flee from the faithful as those chased by war.

It's saying that the famine, the sword, and death will run away from the righteous people as if the famine is being chased by us or chased by God.

Those things will be running away from us as if they are being chased away. Verse eight, but sinners will be hunted down and captured.

And those who commit lawlessness will not escape. So not only famine is being chased away, but sinners themselves will actually be caught.

But those who commit lawlessness will not escape. For the judgment of the Lord is on them.

They will be overtaken by those experienced in war for the mark of their destruction is on their foreheads.

Since I did translate verse nine as mark rather than sign on the forehead of the wicked, then we are definitely going to change verse six to the mark of God, showing that everyone has a mark.

Both the righteous and the wicked, we all have a mark on our foreheads that we can't see but God can.

And it's either the name of Jesus or the name of Yahweh, one or the other. Amen? If you have the mark of Yahweh, then you are destined for destruction, death. And eternal darkness. Amen?

And it says in verse ten, and the inheritance of sinners will be ruined and darkness.

Their lawless acts will chase them down to the grave below. I like how it continues to use this analogy of the wicked being chased.

Here in verse ten, the sins are chasing the wicked. So in different verses you have different things chasing different things.

The continuation of that things catch up with you in life. And then things catch up with you in life.

What you do in life eventually catches up to you. Amen. Verse eleven, their inheritance will not be found with their children, for their sins will make sinful homes decimate.

Verse twelve, sinners will perish on the day of the Lord's judgment forever. That's the opposite of eternal life. Amen? When God visits the earth in His justice. But those who fear the Lord, fear, fear, fear, continually throughout these chapters, those that fear the Lord will receive mercy on that day and will live opposite of perishing. Because they trust in the Lord's compassion. Sinners will perish forever. Amen?

Chapter sixteen, somebody wrote, a hymn, regarding help for the devout, hope in God's mercy, a more hopeful tone. God will restore the righteous and punish the wicked. Verse one, when my soul grew sleepy away from the Lord, I nearly slipped away going downward like those who sleep far from God.

For a short time my soul was poured out towards death near the gates of the grave, alongside sinners, if the Lord had not taken hold of me with His mercy forever.

When my soul was separated from the Lord God of Israel, He pricked me like a horse's fur to make me wake up. My Savior and helper delivered me at every moment. Adding a reference there to Acts twenty-six, verse fourteen, which is where Paul says when he's talking to a Roman leader, and he's giving his testimony of how Jesus saved him, and he says that Jesus said to him, said to Paul, why are you kicking against me like a horse's spur when you ride a horse that you have sometimes, especially back in the old west, they would have what's called a spur, a spike on your boot that you would prick up against the horse to make the horse ride faster or slow down or stop or whatever. So it's a prick, it's like a piercing, you feel a pain in your body. So God says in verse four here, not God says but rather the person writing this, is saying that God woke him up in the same way that the Apostle Paul decades later, not much later, about a hundred years later, says that God did him.

It was like something like that. Anyway, verse five, I would give things to you, O God, because you helped me for deliverance, and you did not count me along the centers for destruction.

Pause. We should pray that if we become complacent, sleepy from God, start to fall away from God, start to be lukewarm, that God would wake us up, that God would pierce us, that God would provoke us, that God would show us somehow, some way, that we need to wake up.

It makes me think of that verse, we need to add it here somewhere in the New Testament, to wake up because the time is evil, would be a good reference, that time is short, the days are near, would be a good reference and hear some words.

Of course, it would never happen, but it would be a good reference. Verse six, do not take away your mercy from me, O God, nor let your memory lead my heart unto death.

Be strong from me, O God, against evil sin, and every wicked woman who traps the foolish.

May the beauty of a lawless woman not deceive me, nor anything that leads to useless sin.

Guide the works of my hands in your place, and guard my steps in your remembrance.

Keep my tongue and lips in words of truth, and turn away unrighteous anger in the context of what it's talking about, and foolish rage far from me.

Again, this was part of the confirmation of God, saying that this has inspired Scripture, is because I read these chapters, I believe it was Saturday, last Sabbath, a week ago today, that we had done that sermon, maybe it was two weeks ago, nobody's letting me know, so I'm just going by my assumption.

So it was confirmation of the sermon from that week. Verse 11, drive away from me grumbling or complaining, and weakness of soul and affliction.

If I sin, you discipline me for repentance, that should be our prayer that God would discipline us for repentance.

Verse 12, but with good will and cheerfulness, strengthen my soul. When you make my soul strong, what you give will be enough for me.

But if you do not give strength, who can endure discipline and poverty? Who can endure discipline if we have no strength?

As a poverty of strength, a lacking of strength, we need God's strength, we need God's help.

Verse 14, when the soul is corrected in the hand of its decay or corruption, your testing is in his body and in the affliction of poverty.

I want to add here, what is it, 2 Corinthians, can anybody tell me? Is it chapter 12 or is it chapter 6 in 2 Corinthians?

A thorn in the flesh, a thorn in the flesh. That's what we need to add here, a reference to that.

Verse 15, when the righteous one endures these things, he'll be shown mercy by the Lord. Amen.

We have to endure God's discipline. Amen. I'm going to have to have the computer to read chapter 17.

I know it's going to mispronounce things, but it's a very, very long chapter and I've got to save my throat.

J, the reference was chapter 12, 2 Corinthians 12, that's what I thought, and verses 7 through 10 about the thorn in the

flesh being a sickness that God actually brought upon Paul to keep him humble. Amen.  
So we add that at the end of verse 14.

So I'm going to have the computer at this time to read chapter 17. Psalms of Solomon chapter 17 A Psalm with an Ode Theme The Messianic Hope Inspiration Psalm 11 verses 1 through 5 The righteous branch from Jesse Psalm 2 You are my son.

Today I have begotten you. Outline Verses 1 through 20, condemns the Hasmoneans as lawless rulers.

Verses 21 through 32, introduces Jesus as the Davidic Messiah, who will rule with justice and purge sin.

Psalms of Solomon chapter 17 Lord, you yourself are our king forever and ever, and still yet, in you our soul will boast o'er glory, O God.

And what is the lifetime of a man on earth according to his time? And his hope is in you.

And we hope in the God, our Savior, that the power of our God is with U.S. forever in mercy, and the kingdom of our God is with U.S.

forever over the nations in justice. You, Lord, have made David a king over Israel, and you have sworn to him about his descendants forever, that his kingdom will not end in your presence.

And in our sins, sinners rose up against U.S., they attacked U.S. and drove U.S. out those to whom you did not make a promise. They took, from us, by force, and they did not glorify your honorable authority.

They set up a kingdom in glory instead of yours, and they shook David's throne in prideful revolt.

Note. See verse 4. The first person in the Hasmonean dynasty to proclaim himself king was Aristobulus I.

He reigned from 104 to 103 B.C. and was the first Hasmonean to take the title of king, in addition to being high priest.

Before Aristobulus I, Hasmonean leaders such as Simon Thassi and John Hyrcanus held titles like prince and high priest, but did not claim kingship.

End note. Verse 7. But you, O God, will bring them down and remove their seed from the earth when they rise up against U.S., because they became foreign to U.S.

Because of their sins, God will repay them, they will be found out according to their actions.

God did not approve them, he went away from their seed and left not one alive. The Lord is faithful in all his judgments to those who do right on earth.

The wicked destroyed our land, so that no one lived there. They erased both young and old, along with their children.

In his anger he sent them away to our enemies and the rulers of the land in humiliation and he did not spare or deliver them.

Like a person in a foreign land, the enemy acted proudly, and his heart was far from our God.

And all that they did in Jerusalem, just like the Gentiles do in their strong cities.

And the sons of the covenant ruled over them in the midst of mixed nations, there was no one among them who practiced mercy and truth in Jerusalem.

Verse 16 Those who loved the gatherings or assemblies of the Holy fled from them, they were scattered like sparrows or birds from their beds.

They wandered in deserts to deliver their souls from evil, and a soul delivered from among them was precious in the eyes of those in exile.

Throughout the whole earth their scattering came about by lawless men, for the heaven held back the rain from falling on the earth.

Throughout the whole earth their scattering came about by lawless men, for the sky held back the rain from falling on the earth.

Everlasting springs were shut up from the deep places and high mountains, because there was no one among them who did righteousness or justice.

From their rulers and the lowest people there was sin, the king in lawlessness and the judge in disobedience, and the people in sin.

Verse 21 Look, Lord, and raise up for them their king, a son of David, at the time you choose, O God, to rule over Israel as your child.

And clothed him in strength to break unrighteous rulers and cleanse Jerusalem from nations that stomped it down into ruin.

In wisdom and of righteousness to push out sinners from the inheritance, to crush the pride of a wicked person like pottery.

With an iron rod crush every foundation of lawless nations in the word of your mouth.

At his threat nations will flee before him, and sinners will be proven wrong by the word of their hearts.  
And he will gather a holy people, he will lead them in righteousness and will judge the tribes of his holy people, chosen by the Lord their God.  
And he will not let wrongdoing remain among them, nor shall there dwell with them any person who does evil, for they will recognize them, that all are their God's sons.  
And he will assign them to their tribes throughout the earth, and an immigrant and foreigner will no longer dwell among them.  
And he will judge the people and the nations in wisdom and righteousness throughout the earth.  
Interlude on Strings Verse 30 And he will have peoples and nations serving him under his yoke, and the Lord will be honored throughout the whole earth.  
And he will cleanse Jerusalem with holiness, just as he began it. Nations will come from the furthest parts of the earth to see his glory, bringing gifts to the sons that were given to him.  
And they will see the glory of the Lord that God has given him. And he himself will be a righteous king, taught by God, who rules over them without wrongdoing in his days.  
All his people will be holy, and their king will be the anointed of the Lord. For he does not trust in horses, riders, or bows, nor does he have much silver or gold for war.  
He does not gather many people with the hope of war. The Lord is his king, and his hope is in the power of God.  
He will have compassion on all nations before him with fear. For he will strike the earth with the word of his mouth forever.  
He will bless the people of the Lord with wisdom and joy. And he himself, clean from sin, will rule the people with great power, correcting leaders and taking away sinners by the power of his word.  
And he will not be weak in his days before his God, for God made him powerful in the holy breath, wise and understanding with strong counsel and righteousness.  
And the Lord's blessing will be with him in power, and he will not be weak. His hope is in the Lord, and who can oppose him?  
Strong in his works and mighty in the fear of God, he will shepherd the Lord's sheep with faith and righteousness.  
He will not let them be weak under his care. He will have power over them all equally, and there will be no arrogance or pride among them to take control.  
This is the glory of the King of Israel. God made him rise up for the house of Israel and trained him.  
His words are like fiery words of gold, the most precious. In the assemblies, he leads the holy tribes of the people.  
His words are like the words of saints among the holy nations. Blessed are those who were born in those days, who saw the good things God will do for Israel in the assembly of the tribes.  
May God quickly bring his mercy upon Israel. May he rescue U.S. from the uncleanness of unclean enemies. The Lord is our King forever and ever.

Psalms of Solomon Chapter 18 of Judea to the Romans, that now this man is looking forward to the Messiah to come to rule as rightful king on the throne of David, to restore righteousness, to fulfill God's promises.  
So this is hopeful of the Messiah to come. We know that Christ came, but he came as a suffering servant, and people in the Old Testament times thought that when the Messiah would come, that he would come as King of kings and Lord of lords.  
They didn't know that he would come first as an infant and a suffering servant. They didn't understand those scriptures that did predict that, prophesy that.  
They didn't understand that. But nevertheless, the Messiah prophecy will come to pass, that the Messiah will come as King of kings and Lord of lords, and will be on the throne of David and David himself as well, ruling in the 100 years and forever.  
So both David is going into the field of those words that was just read, as well as King Jesus both taking their rightful place on the throne of David.  
Chapter 18 now, again somebody wrote, sometime in history they wrote, again of the anointing of the Lord.  
And then I wrote, a concluding hymn of thanksgiving, praise for God's justice, celebrates God's faithfulness to the righteous and judgment on the wicked.  
Lord, your mercy is on the works of your hands forever. Your kindness is like a rich gift to Israel.  
Your eyes watch over them, and your ears do not turn away from their prayers, even when a poor person calls out in hope.

Your judgments are over the whole earth with mercy, and your love is on the descendants of Abraham, the sons of Israel.

Your discipline came to us as to a firstborn son, a unique only child, turning our soul from foolishness and arrogance. May God cleanse Israel for a day of mercy, and bless him for a day of choosing, that he brings up as he, I think it meant to be as he brings up, we'll have to look at that, his anointed one.

Now we'll point out something interesting here, where it says, his anointed one. In Greek it actually says his Christ. But you have the Greek word Christ throughout the Greek Septuagint Old Testament referring to other people, other than just Jesus the Christ.

The word Christ is a Greek word that means anointed person, and you can use that Greek word to refer to David himself, or even other people in the Old Testament is very clear, very, very, very clear that it does not always refer to Jesus.

So it's better to translate it here as anointed one. So that it can refer to either David or Jesus, or to whoever that God would raise up on the throne of David, or as a deliverer for Israel.

Verse 6, blessed are those who were born in those days, who saw the good things the Lord would do for the generation to come, under the rod of discipline of the Lord's anointed, or the Lord's Christ, in the fear of God with the wisdom of the Spirit, righteousness, and strength.

He made men strong in righteous works and the fear of God to stand before the Lord, a good generation in the fear of God in the days of mercy, interlude on strings.

God is our God, great is our God and glorious, living high in the highest. He orders the paths of light for the hours, day to day, and they do not stray from the way that he has commanded, or the path that he has commanded.

It can also be translated. Verse 11, in the fear of God is their path. From the day God created them, even to eternity.

Talking about the constellations, the sun, the moon, the physical creation, that their path, their rotation in the universe, and where they go in the universe, they do so in the fear of God.

They obey God, what God has designed them to do. They're obedient to the path that God has made for them.

Verse 12, for they have not strayed from the paths that God commanded them since ancient times.

They have not turned from their way or from their path, for or unless or except that God commanded them by the order of his servants.

By the order of his servants could be talking about angels. Or could even be talking about the planets being the servants of the Lord.

So that's all eighteen chapters, and I would encourage any questions or comments at this time.

So I'm gonna check the comments now. Let's see what we got here.

J said, Romans 13:11: "To this, knowing the time, that it is already the hour for you to awaken from sleep." Thank you very much for giving me that reference. "For now salvation is nearer to them which we believe."

Let's see, "Do this, knowing the time; it is already the hour for you to awaken from sleep." That's one of them. And there's another one I'm thinking about as well for that reference. Let me find that place again—chapter 16. Chapter 16, we got a reference to Paul in Acts 26:14. We're just gonna add onto that. We'll add that one—Romans 13:11. But there's another one I'm thinking of as well, and I'm gonna have to search for it.

And let's see, J says, "I'm surprised they aren't part of the rest of the Bible, for they tell a portion of history during that time."

Well, the thing we gotta understand is: this was so very near the birth of Christ. If it was written—I'll go back to what I wrote down in the introduction to correct myself—it was written between 48 and 40 BC. That's only 48 to 40 years max before Christ was born. So you didn't have much time for it to be...

They didn't have a printing press yet. Everything was handwritten, hand-copied. It would take time to make the scrolls, copy the scrolls, get it into population, get it circulated among the community, read in the synagogues, embraced—it takes time. It's not done in just one year or two years.

And really, even a lot of the books of the Bible that we have now were not embraced for several decades until they finally became popular—including the Book of Revelation. It was not well embraced for the first few decades after the first century AD. It took time for it to catch on and become really embraced by people.

The same thing is true about other books of the Bible—it takes time. So it actually makes sense that this was not well established in the Septuagint during the time of Christ. But it is a possibility that it was part of the Alexandrinus and Sinaiticus in the fourth century, 400 years later. Because then you would have time for it to have become circulated and more known by then.

And it takes time for these things to get established. If you don't have the internet, if you don't have computers, if you don't have the printing press—it takes a lot of time for any of the ancient manuscripts to become well known and accepted in the community.

And this particular book, as I said, is criticizing both sets of leaders—both the Jewish leaders and the Roman leaders. So who is going to accept it? If you're criticizing everybody on both sides, who's going to accept it? So it makes plenty of sense that it wasn't accepted for a long time.

I was doing extremely well with my throat, but I had to stop doing all medicines and all supplements for a few days as I prepare to have the examination. Because they don't allow you to take supplements in the days leading up to it—because it thins your blood if you're taking natural supplements.

And so it's coming back. Because I knew it wasn't enough. But you're getting close to these examinations that have to do biopsies and stuff like that—you don't want for there to be excessive bleeding in the throat if they take a biopsy. So I have to not take the oregano, which thins the blood out very, very much—extremely. So I have to cut back on my natural supplements leading up to that. If it wasn't for that, I could have stayed on it, which I needed to do. So it's not surprising for it to be coming back.

But as soon as I get over this on Tuesday, get the examination done, then I can go back on my natural supplements again that same day. As soon as I get home that day, I can go back on my oregano to help kill this out.

Ivermectin has been very helpful as well when I was using it—different things. So I appreciate your prayers for Tuesday, and I praise Jesus for these Psalms of Solomon.

I'm going to chat Telegram again.

R, you got anything to say?

“We had found this going through lists of supposed apocryphal books. And it's probably like 101 ratio of junk books to there being anything real in there.”

Yeah, amen.

R and I have looked through lots and lots and lots of so-called lost books of the Bible—apocrypha books. Over the years, between the two of us, we've gone through quite a few books looking for anything that might be real and true. And this is the only one we've been able to find in a long time since we found, of course, Tobit and Judas and the Maccabees—those that were part of the Greek Septuagint. Very well established by the time of Christ, and very well established being 300 years before him.

So, well—some of them 140 years before him, and then other ones 300 years, and some of them maybe even older than that. So they had time to be established.

This one was harder to find out of the midst of—you have in that time zone of the 1st century and 2nd and 3rd century AD—a lot of counterfeits that came out from the Roman Catholic Church at that time. It's really clear, really easy to discern when you read them. So by the dozens that we've looked at, it was really, really clear that they're Catholic inventions that we threw out.

We're very careful about these things. Extremely careful about these things. And I do feel like—because like I said, this manuscript is laying on my desk for probably a year or longer, maybe two years, I don't know—laying there as a task to do, as my to-do list is dozens—literally dozens—of pages. Literally dozens of pages of things that I've got written on it to do.

So for this—for me to read it Saturday, last Saturday I guess, or two weeks, whenever it was—and some of the words were just so relevant to that particular sermon. And then also the thing that stood out to me is about the mark of God being on the forehead and the comparison. Because that is really not something well established in teaching by anyone other than myself—is that everybody has a mark on them. And then this validates that.

So this is a scripture that is supporting a teaching that God gave. So it's very interesting that it has that comparison of the mark of God compared to the mark of lawlessness. So it makes it stand out.

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