

Evidence of Perowne and others that Solomon wrote Psa. 1:

- 1) Jeremiah 17:5-8 speaks of trees, paralleling Psa. 1:3.
  - Jeremiah probably borrowed this imagery from Psa. 1, implying that Psa. 1 existed first.
  - Jeremiah lived in the 7th and 6th centuries BC.
- 2) The Hebrew word 47b meaning "to scorn" appears only in Psa. 1 and 119:51, but nowhere else in the Psalms.
  - This word is very common in the early chapters of Proverbs where Solomon uses it to denote those who despise and scoff at true religion.
- 3) Psa. 1 has a proverbial, centenious (expressing moral truths) form which is similar to his proverbs.
- 4) The religious condition depicted in Psa. 1 is the same as that of Proverbs.
  - See wisdom and prosperity honored, yet the restraints of religion are rejected by some.
- 5) The imagery of trees in Psa. 1 is consistent with Solomon's expertise in this area (1 Kings 4:33).
- 6) The absence of a Psalm title on Psa. 1 fits with the idea that it is a preface.
  - Perowne himself agrees that Psa. 1 is Solomonic, but still divides Psa. 1-72 into 2 Books.

Perowne's objections to the single Book theory for 1-72: There are many Psalms in the section from 42-72 which were not in existence in Solomon's time.

- 1) Psalms 46, 48, and possibly 47 were written in Hezekiah's time to celebrate Israel's victory over Sennacherib (8th century BC).
- 2) Psalms 65, 66, 67 refer to the Assyrian invasion (8th cent. BC). Note Psa. 65 is ascribed to David.
- 3) Psa. 69 was written during the exile (6th cent. BC). Note Psa. 69 is attributed to David.
- 4) Psa. 71 was written by Jeremiah (7th-6th cent. BC).
- 5) Ps. 44 is probably Maccabean (2nd cent. BC) as it contains an assertion of national innocence which fits better with late post-exilic thought.
  - Calvin also thought this.
  - The DSS have hurt this idea.