Ps 18

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| Fr. Lazarus | Edited | Coverdale | Burmester | Burmester-modified | AI | Psalter according 70 | Psalter for prayer | NETS | Brenton | OSB |
| 1 (A Psalm by David) | 1 (For the end; a Psalm by David) |  |  |  |  | For the end: a psalm of David. | Unto the end, a Psalm of David. | Regarding completion. A Psalm. Pertaining to David. | For the end, a Psalm of David. | For the End; a psalm by David. |
| 2 The heavens declare the glory of God,  and the firmament tells of the work of His hands. | 2 The heavens declare the glory of God,  and the firmament proclaims the work of His hands. | THE heavens declare the glory of God : and the firmament sheweth his handywork. | The heavens declare the glory of God, the *firmament* proclaimeth the creation of His hands. | The heavens declare the glory of God; the firmament proclaims the creation of His hands. | The heavens tell of the glory of God; and the firmament proclaims the creation of His hands. | The heavens declare the glory of God, and the firmament proclaimeth the work of His hands. | THE heavens declare the glory of God, and the firmament showeth His handy-work. | The heavens are telling of divine glory,  and the firmament proclaims his handiwork. | The heavens declare the glory of God; and the firmament proclaims the work of his hands. | The heavens declare the glory of God;  The firmament shows the creation of His hands. |
| 3 Day to day breaks the news,  and night to night imparts knowledge. | 3 Day after[[1]](#footnote-1) day utters speech,  and night after night imparts knowledge. | 2. One day telleth another : and one night certifieth another. | Day uttereth speech unto day: the night sheweth forth knowledge unto night. | Day utters speech to day, and night shows forth knowledge to night. | Day utters speech unto day and night manifests knowledge unto night. | Day unto day poureth forth speech, and night unto night proclaimeth knowledge. | Day unto day uttereth speech, and night unto night showeth knowledge. | Day to day spews forth utterance,  and night to night proclaims knowledge. | Day to day utters speech, and night to night proclaims knowledge. | Day to day utters speech,  And night to night reveals knowledge. |
| 4 There is no speech or spoken word,  and no sound of them is heard. | 4 There is no speech nor language,  in which their voices are not heard.[[2]](#footnote-2) | 3. There is neither speech nor language : but their voices are heard among them. | There are not words *neither*are there speeches: (there are) not those who will hear their voice. | There are no words, nor are there speeches; there are none who will hear their voice. | There are no words nor are there speeches: those whose voices are not heard. | There are no tongues nor words in which their voices are not heard. | There is neither speech nor language, in which their voices are not heard. | There are no conversations, nor are there words,  the articulations of which are not heard. | There are no speeches or words, in which their voices are not heard. | There is no speech nor language  Where their voices are not heard. |
| 5 Yet their message goes out into all the earth,  and their words to the ends of the world.[[3]](#footnote-3) | 5 Their message went out into all the earth,  and their words to the ends of the world.[[4]](#footnote-4) | 4. Their sound is gone out into all lands : and their words into the ends of the world. | Their sound hath gone over all the face of the earth and their words have reached unto the ends of *inhabited world.* | Their sound has gone over all the face of the earth, and their words have reached the ends of the world. | Their sound is gone out through all the earth, and their words have reached unto the end of the world. | Their sound hath gone forth into all the earth, and their words unto the ends of the world. | Their sound is gone out into all the earth, and their words unto the ends of the world. He hath set His tabernacle in the sun, | Their sound went out to all the earth,  and to the ends of the world their utterances.  In the sun he pitched his covert, | Their voice is gone out into all the earth, and their words to the ends of the world. | Their proclamation went forth into all the earth,  And their words to the ends of the world.  In the sun He set His tabernacle; |
| 6 He has set His sanctuary in the sun;[[5]](#footnote-5)  and He is like a bridegroom coming out of His canopy.  He exults like a giant to run His course. | 6 He has set His tabernacle[[6]](#footnote-6) in the sun;[[7]](#footnote-7)  and He is like a bridegroom coming out of bridal chamber,  rejoicing like a strong man[[8]](#footnote-8) to run His race. | 5. In them hath he set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course. | His dwelling is set in the sun; and it as a bridegroom cometh forth from its bridechamber, (and) it will rejoice as a giant running on his way. | His dwelling is set in the sun, and [He] is like a bridegroom coming forth from His bridechamber, Who will rejoice like a giant running His course. | He has set His tabernacle in the sun, and He is like a bridegroom coming out of His bridechamber, Who will rejoice like a giant to run His course. | In the sun hath He set His tabernacle; and He, like a bridegroom coming forth from his chamber, will rejoice like a giant to run his course. | And, coming forth as a bridegroom out of His chamber, He rejoiceth as a giant to run His course. | and he himself, like a bridegroom  going forth from his bride’s chamber,  will rejoice, like a giant, to run his course. | In the sun he has set his tabernacle; and he comes forth as a bridegroom out of his chamber: he will exult as a giant to run his course. | And it rejoices exceedingly  Like a bridegroom coming forth from his bridal chamber,  Like a strong man to run a race. |
| 7 From utmost heaven is his procession,  and till utmost heaven is his goal,  and from his heat no one can hide. | 7 It begins at one end of the sky,  and runs to the far end of the sky,  and no one shall will be hidden from its heat. | 6. It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof. | From the ends of the heaven is its going forth, and its goal unto the ends of the heaven. There is not he who is able to hide from its heat. | Its going forth is from the ends of the heaven, and its goal [is] to the ends of the heaven. There is none who is able to hade form its heat. | His going forth is from the end of the heaven, and his goal is unto the ends of the heaven: nothing can hide from the heat thereof. | From the outermost border of heaven is His going forth, and His goal is unto the outermost part of heaven, and there shall no man hide himself from His heat. | His going forth is from the uttermost part of heaven, and His circuit even unto the end of it again, and there is no one who can hide from the heat thereof. | From the sky’s extremity is his starting point,  and his goal is as far as the sky’s extremity,  and there is no one that will be hid from his heat. | His going forth is from the extremity of heaven, and his circuit to the *other* end of heaven: and no one shall be hidden from his heat. | Its rising is from one end of heaven,  And its circuit runs to the other end;  And nothing shall be hidden from its heat. |
| 8 The law of the Lord is perfect, converting souls;  the testimony of the Lord is sure, making children wise. | 8 The law of the Lord is perfect, converting souls;  the testimony of the Lord is sure, making children wise. | 7. The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple. | The *Law* of the Lord is pure, restoring *souls*: the testimony of the Lord is faithful, instructing little children. | The Law of the Lord is pure, restoring souls: the testimony of the Lord is faithful, instructing little children. | The Law of the Lord is pure, restoring the souls: the tes­timony of the Lord is faithful, teaching the little children. | The law of the Lord is blameless, converting souls; the testimony of the Lord is trustworthy, brining wisdom to infants. | The Law of the Lord is pure, converting the soul; the testimony of the Lord is sure, giving wisdom unto the simple. | The law of the Lord is faultless, turning souls;  the testimony of the Lord is reliable, making infants wise; | The law of the Lord is perfect, converting souls: the testimony of the Lord is faithful, instructing babes. | The law of the Lord is blameless, converting souls;  The testimony of the Lord is trustworthy, making children wise; |
| 9 The Lord’s rights are just, they rejoice the heart;  the Lord’s commandment is clear, it enlightens the eyes. | 9 The Lord’s statutes are right, giving joy to the heart;  the Lord’s commandment is radiant, enlightening the eyes. | 8. The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes. | The statutes of the Lord are right, giving gladness to the heart. The *commandment* of the Lord is a light from afar, giving light to the eyes. | The statutes of the Lord are right, giving gladness to the heart. The commandment of the Lord is a light from afar, giving light to the eyes. | The truths of the Lord are upright, giving joy to the heart: the com­mandment of the Lord shines from afar, enlightening the eyes. | The statutes of the Lord are upright, gladdening the heart; the commandment of the Lord is far-shining, enlightening the eyes. | The statutes of the Lord are right, gladdening the heart; the commandment of the Lord is bright, giving light unto the eyes. | the statutes of the Lord are upright,  making glad the heart;  the commandment of the Lord is radiant,  enlightening the eyes; | The ordinances of the Lord are right, rejoicing the heart: the commandment of the Lord is bright, enlightening the eyes. | The ordinances of the Lord are right, rejoicing the heart;  The commandment of the Lord is bright, enlightening the eyes; |
| 10 The fear of the Lord is pure, it continues for ever;  the Lord’s judgments are true, and entirely justified. | 10 The fear of the Lord is pure, enduring unto ages of ages;  the judgments of the Lord are true, and entirely just. | 9. The fear of the Lord is clean, and endureth for ever : the judgements of the Lord are true, and righteous altogether. | The fear of the Lord is pure, it abideth unto age of the ages. The judgements of the Lord are true, they are justified altogether. | The fear of the Lord is pure, it abides to the age of ages. The judgements of the Lord are true, and are altogether justified. | The fear of the Lord is pure, enduring for ever: the judgements of the Lord are true and righteous altogether. | The fear of the Lord is pure, enduring for ever and ever; the judgments of the Lord are true, altogether justified, | The fear of the Lord is clean, enduring for ever and ever; the judgments of the Lord are true, and righteous altogether. | the fear of the Lord is pure,  enduring forever and ever;  the judgments of the Lord are valid,  justified altogether, | The fear of the Lord is pure, enduring for ever and ever: the judgments of the Lord are true, *and* justified altogether. | The fear of the Lord is pure, enduring unto ages of ages;  The judgments of the Lord are true, being altogether just. |
| 11 They are more desirable than gold  and most precious stone,  and sweeter than honey and the honeycomb.[[9]](#footnote-9) | 11 They are more desirable than gold  and many precious stones,  and are sweeter than honey and the honeycomb.[[10]](#footnote-10) | 10. More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb. | The desires of His heart are more exquisite than gold and the stone which is of great price, and they are sweeter than honey and the honeycomb. | The desires of His heart are more exquisite than gold, and the stone of great price, and they are sweeter than honey and the honeycomb. | The desires of His heart are mo­re elect than gold, and much precious stone: and sweeter than honey and the honeycomb. | More to be desired than gold and much precious stone, and sweeter than honey and honeycomb. | More to be desired are they than gold and much precious stone; sweeter also than honey, and the honey-comb. | things desired [desirable] beyond gold  and much precious stone  and sweeter beyond honey  and honeycomb. | To be desired more than gold, and much precious stone: sweeter also than honey and the honey-comb. | More to be desired are they than gold and a very precious stone,  Sweeter also than honey and the honeycomb. |
| 12 Moreover thy servant keeps them,  and in keeping them there is great reward. | 12 Therefore, Your servant keeps them,  and in keeping them there is great reward. | 11. Moreover, by them is thy servant taught : and in keeping of them there is great reward. | *For, moreover,* (it is) Thy servant who will guard them; and in guarding them there is great reward. | Therefore, Your servant will guard them, and in guarding them there is a great reward. | Therefore, Thy servant shall keep them and in keeping them there is great reward. | Yea, for Thy servant keepeth them; in keeping them there is much reward. | Therefore Thy servant keepeth them, and in keeping of them there is great reward. | Indeed, your slave guards them;  in guarding them there is great rewrd. | For thy servant keeps to them: in the keeping of them *there is* great reward. | For indeed Your servant keeps them;  In keeping them there is great reward. |
| 13 Who can know all his faults?  Cleanse me from my secret ones.[[11]](#footnote-11) | 13 Who can know all his transgressions?  Cleanse me from my hidden ones,[[12]](#footnote-12) | 12. Who can tell how oft he offendeth : O cleanse thou me from my secret faults. | Who (is) he who is able to understand *transgressions?* Purify me, Lord, from those which are hidden in me, | Who can understand transgressions? Purify me, Lord, from those which are hidden in me, | Who can understand transgressions?  Cleanse me, O Lord, from those hidden in me. | As for transgressions, who will understand them? From my secret sins cleanse me, | Who can understand his fallings into sin? O cleanse Thou me from my secret faults, | Transgressions—who shall detect them?  From my hidden ones clear me. | Who will understand *his* transgressions? purge thou me from my secret *sins*. | Who will understand his transgressions?  Cleanse me from hidden sins, |
| 14 And from strange gods spare Your servant.[[13]](#footnote-13)  If they have no dominion over me,  then I shall be blameless  and clear of grave sin. | 14 And spare Your servant from unnatural sins.[[14]](#footnote-14)  If they have no dominion over me,  then I shall be blameless  and cleansed of great sin. | 13. Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence. | From those which are not mine restrain Thy servant. If they have not dominion over me, *then* I shall be pure, and I shall be purified from great sin. | from those that are not mine, restrain Your servant. If they have no dominion over me, then I will be pure, and I will be purified from great sin. | From those that are not mine spare Thy servant; if they have no dominion over me: then shall I be pure, and I shall be cleansed from a great sin. | and from those of others spare Thy servant.  If they have not dominion over me, then blameless shall I be, and I shall be cleansed from great sin. | And from strangers spare Thy servant; if they get not the dominion over me, then shall I be undefiled, and I shall be cleansed of great sin. | Also from stranger spare your slave!  If they will not exercise dominion over me,  then I shall be blameless  and be cleansed from great sin. | And spare thy servant *the attack* of strangers: if they do not gain the dominion over me, then shall I be blameless, and I shall be clear from great sin. | And spare your servant from unnatural sins;  If they have no dominion over me, then I shall be blameless,  And I shall be cleansed from great sin. |
| 15 Then the words of my mouth  and the meditation of my heart  will be continually acceptable in Your sight,  O Lord), my Helper and my Redeemer. | 15 Then the words of my mouth,  and the meditation of my heart  will be always acceptable in Your sight,  O Lord, my helper and my redeemer. | 14. Let the words of my mouth, and the meditations of my heart : be alway acceptable in thy sight,  15. O Lord : my strength, and my redeemer. | All the words of my mouth and the *meditation* of my heart will be in assent before Thee at all times. The Lord is my *helper* and my redeemer. | All the words of my mouth and the meditation of my heart will be in assent before You at all times. The Lord is my helper and my redeemer. *Alleluia.* | All the words of my mouth and the meditations of my heart shall be pleasing before Thee, at all times.  The Lord is my helper, and my redeemer. | And the sayings of my mouth shall be unto Thy good pleasure, and the meditations of my heart shall be before Thee for ever, O Lord, my helper and redeemer. | And the words of my mouth, and the meditation of my heart shall be always acceptable before Thee, O Lord, my helper, and my deliverer. | And the sayings of my mouth shall become good pleasure,  And the meditation of my heart is before you always,  O Lord, my helper and my redeemer. | So shall the sayings of my mouth, and the meditation of my heart, be pleasing continually before thee, O Lord my helper, and my redeemer. | Let the words of my mouth and the meditation of my heart  Be always pleasing before You,  O Lord, my helper and my redeemer. |

1. [JS] lit. day to day [↑](#footnote-ref-1)
2. [JS] Fr. Lazarus has “and no sound of them is heard.” And then prepends “yet” to the next vs. [↑](#footnote-ref-2)
3. Rom. 10:18. [↑](#footnote-ref-3)
4. Rom. 10:18. [↑](#footnote-ref-4)
5. cp. Ps. 88:38. [↑](#footnote-ref-5)
6. [JS] Fr. Lazarus has “sanctuary” [↑](#footnote-ref-6)
7. cp. Ps. 88:38. [↑](#footnote-ref-7)
8. [JS] literally “giant” [↑](#footnote-ref-8)
9. cp. Ps. 118:72. [↑](#footnote-ref-9)
10. cp. Ps. 118:72. [↑](#footnote-ref-10)
11. As darkness blinds the eyes, so sins blind the soul and rob it of self-knowledge’ (St. Augustine). [↑](#footnote-ref-11)
12. As darkness blinds the eyes, so sins blind the soul and rob it of self-knowledge’ (St. Augustine). [↑](#footnote-ref-12)
13. Strange gods: *or* hostile spirits. Psalm 95:5 says all national and tribal gods are demons. ‘Not only thoughts surround us, but hordes of demons also besiege us. He rightly calls them strange (gods), since they are malevolent aliens and enemies’ (St. Athanasius). [↑](#footnote-ref-13)
14. [JS] Fr. Lazarus has “And from strange gods spare Your servant.” OSB has “And spare your servants from unnatural sins”, and Fr. Athanasius agrees with this, “From those that are not mine spare Thy servant”. [Fr. Lazarus:] Strange gods: *or* hostile spirits. Psalm 95:5 says all national and tribal gods are demons. ‘Not only thoughts surround us, but hordes of demons also besiege us. He rightly calls them strange (gods), since they are malevolent aliens and enemies’ (St. Athanasius). [↑](#footnote-ref-14)