

PSALMS

TRANSLATIONS AND LAYOUTS

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Translation philosophy:

1. Translation is not merely finding vocabulary words in a second language which mirror the first language. Rather, it involves conveying meaning from language to another.
2. Hebrew generics are often given with singulars, while English generics are typically plurals. Thus some Hebrew singulars are translated as plurals.
3. If, in context, it is reasonable to assume terms such as "man" really refer to people in general, these terms are translated so as to reflect the inclusive nature of the original. In English this often means translating words as plurals. However, if contextually it can be demonstrated that the intention was gender-specific, this modification is not made.
4. Masculine terminology for God is retained. This includes capitalization of pronouns for God, which, in some circumstances, clears up potential ambiguity with English pronouns (e.g., "He" refers to God, and "he" refers to a human).
5. It is of course necessary to deviate from Hebrew word order, for it is quite different from English word order. However, I have attempted to keep phrases together.
6. In most instances the English layout mirrors phrases in the Hebrew. However, it is sometimes necessary to rearrange the English phrases.
7. Christian versification is frequently different from Hebrew versification in the Psalms, with many Psalms being off by one verse. Since this translation is a companion to a layout of the Hebrew text, Hebrew (Jewish) versification is used for the English.
8. Hebrew distinguishes between you (singular) and you (plural). This translation does so by using putting an asterisk (you*, your*) for the 2nd person plural.
9. I am using *Yahweh* and *Yah* in the text where these occur, rather than the traditional use of LORD (all caps) to represent the most common name of God in the Bible (*Yahweh*) and its abbreviated form (*Yah*). I translate *'adonai* or *adon* as Lord (first letter capitalized, the rest lower case), for the word actually means *Lord* or *Master*.
10. BHS = *Biblia Hebraica Stuttgartensia*, a critical (scholarly/technical) edition of the Hebrew Bible.

1:1 Fortunate are those who
 have not walked in the counsel of wicked people,
 and in the way of sinners have not stood,
 and in the seat of scorners have not sat

2 But rather,
 their delight is in Yahweh's teaching,
 and in His teaching they actively reflect day and night,

3 for they will be like trees firmly planted by streams of water
 which give forth their fruit in their time,
 and whose leaves do not wither,
 and everything they do prospers

4 Not so for the wicked,
but rather,
 [they are] like the chaff which the wind blows away

5 Therefore
 wicked people will not stand in the judgment,
 nor will sinners stand in the assembly of righteous people,

6 because
 Yahweh is intimately acquainted with righteous people,
 but the way of wicked people will perish

2:1 Why
 are the nations in an uproar,
 and the peoples scheming vanity?
 2 The kings of the earth take their stand,
 and the leaders sit together
 against Yahweh
 and against His Anointed one.
 3 "Let's tear apart their bonds
 and throw their ropes from us!"
 4 He who sits in the heavens laughs,
 the Lord mocks them,
 5 then he will speak to them with wrath,
 and will disturb them with anger
 6 "But I have installed my king
 upon Zion,
 My holy mountain."
 7 Let me tell a story about Yahweh's decree--
 He said to me,
 "You are my son,
 Today I have given birth to you.
 8 Ask from Me,
 and I will give
 nations for your territory,
 and the outskirts of the earth will be gathered to you.
 9 You will shepherd them with an iron rod,
 you will smash them like pottery objects
 10 So now, kings, act wisely
 Receive discipline, leaders of the earth:
 11 serve Yahweh with fear,
 and rejoice with trembling
 12 Kiss¹ the Son,
 lest He become angry
 and you* perish in the way,
 for His burning anger may soon be kindled.
 Fortunate are all who take refuge in Him!

¹"Kiss" has nothing to do with romance here, but was a sign of allegiance and acknowledgement of one's authority, such as we might perceive kissing the ring of a ruler.

145:1 A praise by David

- א **I will exalt** You, my God, O king,
and I ought bless Your name forever and ever.
- ב **On every** day I will bless You,
and I will praise your name forever and ever.
- ג **Great** is Yahweh, and very praised,
and His greatness is unsearchable.
- ד **Generation** to generation will laud Your works,
and they will talk about Your strength.
- ה **Majesty**, glory, splendor are Yours,
so I should¹⁶⁷ actively reflect on Your marvelous deeds.
- ו **And** they will talk about Your awe inspiring fierceness,
and I will tell the story about Your greatness.
- ז They will bubble forth **mentioning** the greatness of Your goodness
and they will shout about Your righteousness.
- ח Yahweh is **gracious** and compassionate,
Slow to anger with great covenant faithfulness.
- ט Yahweh is **good** to to everyone,
and His compassion is upon all His works.¹⁶⁸
- י All Your works will **praise** You, Yahweh,
and your godly ones will bless You.
- יא They will talk about the **glory** of Your kingdom,
and they will speak about Your strength,
- יב to **make known** His strength to the children of humanity,
as well as the honor of the glory of His kingdom.
- יג Your **kingdom** is a kingdom for all eternity,
and Your reign is during every generation.¹⁶⁹
- יד **Faithful** is God with all His words,
and He practices covenant faithfulness with all His deeds.¹⁷⁰

¹⁶⁶Psalm 145 is an alphabetic acrostic, with each verse beginning with the next letter of the Hebrew alphabet. The root words of the acrostic words are indicated by **boldfaceunderline**. They do not necessarily begin a verse, for English word order is much different than Hebrew.

¹⁶⁷Another possible rendering of this cohortative is "let me actively reflect".

¹⁶⁸Or "everyone He has made".

¹⁶⁹Lit. "in every generation and generation".

¹⁷⁰The italicized portion reflects what a Dead Sea Scroll has for the missing letter י (N), except for the repeated additional refrain.