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**Notes on the Old
Testament
Explanatory and
Practical: Psalms
Vol. 1**

Albert Barnes



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Notes on the Old Testament Explanatory and Practical: Psalms Vol. 1

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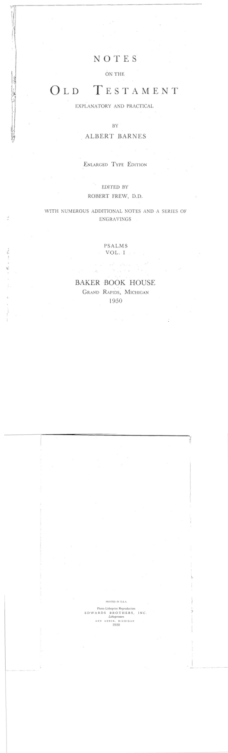
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EDITOR'S PREFACE.

The Press has ever been held in the highest estimation by the Church. We are familiar with the testimonies of Augustine, Luther, and Calvin to the usefulness of the Press. We know that the press of the Church has been led by the Press to the advancement of truth, that the press has been employed in the most judicious manner, and that the press has been employed in the most judicious manner, and that the press has been employed in the most judicious manner.



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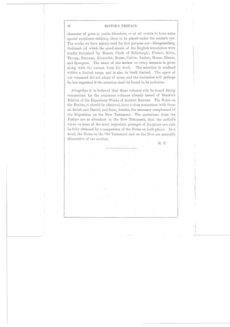
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PREFACE.

THAT THE BOOK OF PICTURES might be more widely known, the plates and figures in several languages. All the time to 1855, with the great success of some with which I was not satisfied for more than thirty years - with the other names of a hundred names in use - with the more complete and the satisfaction of my own mind, was more than ever open to me. I could hope to accomplish my purpose, and I had enough of the work to do.

From those who presented some other plates, and were unwilling to permit of a short long illustration. For this work I had been making preparation for some years past, by the collection of such Contributions on the Plate as I could obtain, that might be used in preparing something to the purpose of the present volume that might be made to contain, and might make it as good as possible, in this respect, of the other. In the meantime, I continued the collection of the work in a class which was employed, this which was not to be more appropriate for use than that of all the world, but as it really appearing.

The work has been presented with such letters as I could command. The value of the plates was, with the other Contributions, has been long in the early hours of the morning, and finally during the day, and in this respect to the honor of the work. By this arrangement, I have secured the time which I have required in preparing the plates in the Year, in 1855, in which, as I have said, are illustrated, and in the plates, which contained in which I might possibly be required of me in my present volume, and of the same time, I have secured to myself properly the purchase of some of the plates, and the preparation of a portion of the work in the year.

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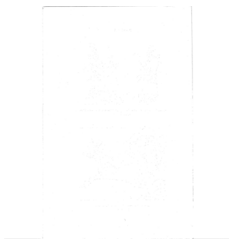
JAMES SMITH.

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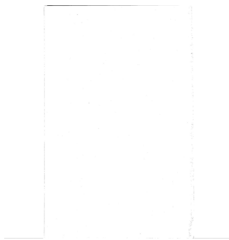
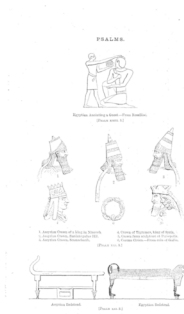
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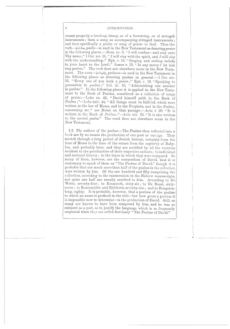
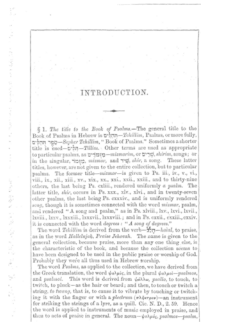


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INTRODUCTION

1. The text of the present book is based on the Latin text of the Vulgate, as it is found in the edition of the Benedictine monks of St. Maur, Paris, 1743. It is the text of the Vulgate, as it is found in the edition of the Benedictine monks of St. Maur, Paris, 1743. It is the text of the Vulgate, as it is found in the edition of the Benedictine monks of St. Maur, Paris, 1743.

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INTRODUCTION
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It may be supposed that these two collections may have been...
The title of the present volume is 'The History of the...'

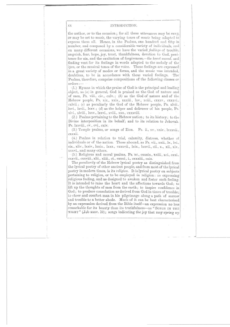
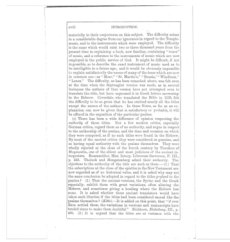
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INTRODUCTION.

In the end of the first of the three volumes of this work, we have seen that the Greek and Latin sources of the text are not identical, and that the Greek text is not a simple copy of the Latin text. It is not a simple copy of the Latin text, but a text which has been modified in many places. It is not a simple copy of the Latin text, but a text which has been modified in many places. It is not a simple copy of the Latin text, but a text which has been modified in many places. It is not a simple copy of the Latin text, but a text which has been modified in many places.

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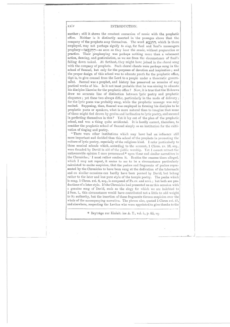
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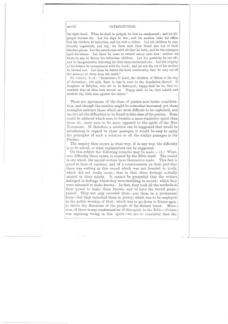
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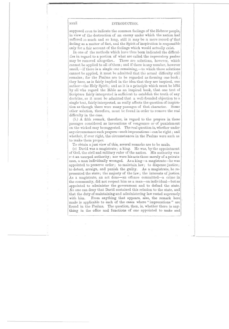
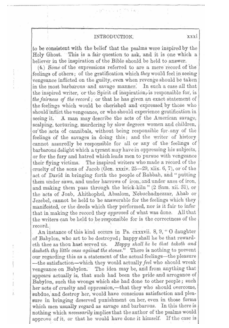
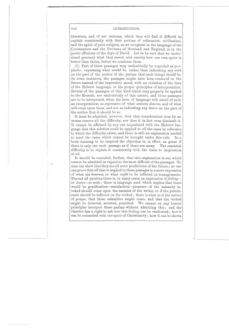
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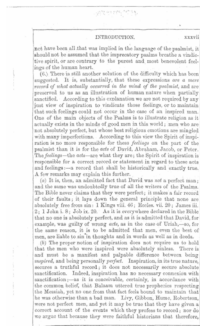
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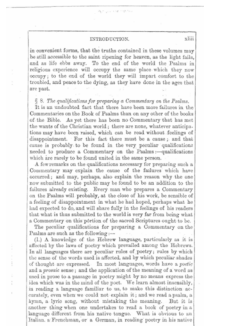
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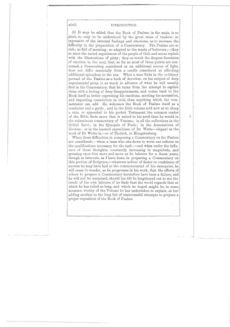
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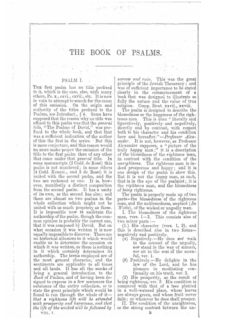


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PSALM I.

1. Therefore the scepter shall rest on his kingdom, and he shall rule with equity and righteousness.

2. His seed shall flourish like the olive tree, like the olive tree that grows about Jerusalem. Every day he shall flourish, and his branches shall be multiplied. His fruit shall be like the olive, and his increase shall be like the olive tree. He shall flourish like the olive tree, and his branches shall be multiplied. His fruit shall be like the olive, and his increase shall be like the olive tree. He shall flourish like the olive tree, and his branches shall be multiplied. His fruit shall be like the olive, and his increase shall be like the olive tree.



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PSALM II.
11

1 Why do the nations rage,
and the people murmur in vain?
The kings of the earth
have taken counsel,
and the rulers have conspired,
against the Lord and his anointed,
saying, We will break through his bonds,
we will cast off his yoke.
They say, We will not see him,
we will not wait for him:
we will break through his bonds,
we will cast off his yoke.
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we will break through his bonds,
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PSALM II.
12

2 Let us break their bonds,
let us break through their yoke,
and let us break through their bonds,
and let us break through their yoke.
They say, We will not see him,
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we will cast off his yoke.

PSALM II.
13

3 The kings of the earth
shall be as the chaff, and
like stubble, which the whirlwind
shall carry away.
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straw, which the whirlwind
shall carry away.
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we will cast off his yoke.

12

13

14



15



16



17

PSALM II
 1. The Lord is enthroned in the heavens,
 and he will laugh at the wrath of his enemies,
 and he will despise their counsel,
 for he will say in his heart,
 I will not be moved,
 for I have established my throne
 in the firmament of heaven,
 and I will sit on the throne
 of the firmament of heaven
 for ever and ever.
 For I have said,
 I will not be moved,
 for I have established my throne
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 of the firmament of heaven
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 For I have said,
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18

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PSALM III.

31
I will not be afraid of man,
nor will I be afraid of men,
for I have trusted in the Lord,
and he will support me.
I will not be afraid of man,
nor will I be afraid of men,
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PSALM III.

32
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32

33



PSALM IV.
Responding with your voice
before your God, and be still.
Offer the sacrifices of right-
eousness.

Give ear, O Lord, to my voice,
and attend to my cry;
for my voice is raised up,
and my cry is brought forth
before thee. O Lord, my voice
is raised up, and my cry is
brought forth before thee;
for my voice is raised up,
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38





PSALM V.
A Psalm of David.
I will not be silent, O Lord, for thy
righteousness is before me. My
heart is not quiet, because of
thy righteousness, O Lord.
I will not be silent, O Lord, for thy
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PSALM VII.
 I O Lord my God, if I have
 done evil, O turn to mercy to
 me; and if I have sinned, do not
 be angry with me. For mine
 iniquity is against me, and
 against my conscience; and
 I am not without defence.
 For I have done truth, and
 my conscience is clear to me;
 and I have hated the reward
 of iniquity: neither have I
 been hid from my face, when
 I have done evil. For my
 conscience is clear to me, and
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PSALM IX.
In righteousness, he shall be
judged: in the power of
his word shall he be
justified.
The Lord also will be
his strength, and he shall
subvert the kingdom of the
ungodly.
He shall overthrow the
stronghold of the high-
castles, and he shall pull
down the tower of the
strong, and he shall bring
down the high fortification,
and he shall bring down
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He shall bring down the
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82





PSALM X.
 85
 The righteous will not be moved.
 When they are angry, their anger
 will not be revealed.
 When they are provoked, they will
 not be moved.
 When they are angry, their anger
 will not be revealed.
 When they are provoked, they will
 not be moved.
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 When they are provoked, they will
 not be moved.



PSALM X.
 86
 The righteous will not be moved.
 When they are angry, their anger
 will not be revealed.
 When they are provoked, they will
 not be moved.
 When they are angry, their anger
 will not be revealed.
 When they are provoked, they will
 not be moved.
 When they are angry, their anger
 will not be revealed.
 When they are provoked, they will
 not be moved.



PSALM X.
 87
 The righteous will not be moved.
 When they are angry, their anger
 will not be revealed.
 When they are provoked, they will
 not be moved.
 When they are angry, their anger
 will not be revealed.
 When they are provoked, they will
 not be moved.
 When they are angry, their anger
 will not be revealed.
 When they are provoked, they will
 not be moved.







Psalm X.
And now the heathen are gone
Down from the high, though the
Fort of the habitation thereof
is high.
In the midst of the world he sat,
And thought that his dominion
would last for ever, from
generation to generation.
For he had said in his
heart, I will not be moved,
because I have made myself
strong as a rock, and will
never be shaken.
Therefore he was lifted up
against the counsel of the
high, because he had said,
I will not be moved.
Therefore he was broken
down, and he was brought
down to the earth.
For the Lord is in the
heavens, and he hath
dominion over the earth:
yet he will not be
murmured at, because he
hath said, I will not be
moved.
Therefore shall the heathen
be broken down, and the
strong shall be brought
down, because the Lord
hath said, I will not be
moved.







PSALM XII. 303
3 For the righteous
Lamentation for the
righteous. The
righteous shall
cry out, and the
Lord shall hear
their cry. The
Lord shall
bring forth
his judgment
against the
wicked, and
destroy them.
The Lord shall
bring forth
his judgment
against the
wicked, and
destroy them.
The Lord shall
bring forth
his judgment
against the
wicked, and
destroy them.



PSALM XII. 304
4 The
righteous shall
cry out, and the
Lord shall hear
their cry. The
Lord shall
bring forth
his judgment
against the
wicked, and
destroy them.
The Lord shall
bring forth
his judgment
against the
wicked, and
destroy them.
The Lord shall
bring forth
his judgment
against the
wicked, and
destroy them.



PSALM XII. 305
5 They
shall cry out,
and the Lord
shall hear their
cry. The Lord
shall bring forth
his judgment
against the
wicked, and
destroy them.
The Lord shall
bring forth
his judgment
against the
wicked, and
destroy them.
The Lord shall
bring forth
his judgment
against the
wicked, and
destroy them.





















PSALM XVI.
I. There will I abide for ever, because I have seen salvation to all the righteous.
I will not move, because I have laid my feet upon a rock.
I will not be shaken, because I have set my feet upon a solid rock.
I will not be moved, because I have chosen a habitation of justice.
I will not be terrified, because I have set my feet upon a rock.
I will not be moved, because I have chosen a habitation of justice.
I will not be terrified, because I have set my feet upon a rock.

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135



136



137



PSALM XVIII. 143

should be satisfied, when I awake, with thy likeness.

The psalmist is a man of God, who has been tried by many afflictions, and has been preserved by the mercy of God. He is now in a state of great distress, and is calling upon God for help. He describes his sufferings in great detail, and then expresses his confidence in God's mercy and his desire to praise God for his deliverance.

The psalm is divided into two parts. The first part (verses 1-11) describes the psalmist's sufferings and his cry for help. The second part (verses 12-24) describes God's deliverance of the psalmist and his praise of God's mercy.

The psalm is written in a simple, direct style, and is easy to understand. It is a beautiful expression of a man's faith in God, and of his desire to praise God for his mercy.

PSALM XVIII. 144

144

The psalmist is a man of God, who has been tried by many afflictions, and has been preserved by the mercy of God. He is now in a state of great distress, and is calling upon God for help. He describes his sufferings in great detail, and then expresses his confidence in God's mercy and his desire to praise God for his deliverance.

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PSALM XVIII. 145

145

The psalmist is a man of God, who has been tried by many afflictions, and has been preserved by the mercy of God. He is now in a state of great distress, and is calling upon God for help. He describes his sufferings in great detail, and then expresses his confidence in God's mercy and his desire to praise God for his deliverance.

The psalm is divided into two parts. The first part (verses 1-11) describes the psalmist's sufferings and his cry for help. The second part (verses 12-24) describes God's deliverance of the psalmist and his praise of God's mercy.

The psalm is written in a simple, direct style, and is easy to understand. It is a beautiful expression of a man's faith in God, and of his desire to praise God for his mercy.



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PSALM XVIII. 143

In the answer of God, King David, the Lord's servant, says: "The Lord is my rock, my fortress, and my deliverer; my God, my strength, my high tower, my refuge, my fortress, my God, who saves me from all trouble."

1. The answer of God. King David, the Lord's servant, says: "The Lord is my rock, my fortress, and my deliverer; my God, my strength, my high tower, my refuge, my fortress, my God, who saves me from all trouble."

PSALM XVIII. 144

And he said unto the Lord, My strength, my God, my high tower, my refuge, my fortress, my God, who saves me from all trouble."

2. And he said unto the Lord, My strength, my God, my high tower, my refuge, my fortress, my God, who saves me from all trouble."

PSALM XVIII. 145

And he said unto the Lord, My strength, my God, my high tower, my refuge, my fortress, my God, who saves me from all trouble."

3. And he said unto the Lord, My strength, my God, my high tower, my refuge, my fortress, my God, who saves me from all trouble."

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PSALM XVIII. 101
I will praise thee, O Lord, because thou hast delivered my soul from all affliction: because thou hast delivered my soul from all iniquity.
For I have called upon the Lord, and he hath answered me, and hath delivered me from all mine afflictions.
I will praise thee, O Lord, because thou hast delivered my soul from all affliction: because thou hast delivered my soul from all iniquity.
For I have called upon the Lord, and he hath answered me, and hath delivered me from all mine afflictions.
I will praise thee, O Lord, because thou hast delivered my soul from all affliction: because thou hast delivered my soul from all iniquity.
For I have called upon the Lord, and he hath answered me, and hath delivered me from all mine afflictions.

PSALM XVIII. 102
I will praise thee, O Lord, because thou hast delivered my soul from all affliction: because thou hast delivered my soul from all iniquity.
For I have called upon the Lord, and he hath answered me, and hath delivered me from all mine afflictions.
I will praise thee, O Lord, because thou hast delivered my soul from all affliction: because thou hast delivered my soul from all iniquity.
For I have called upon the Lord, and he hath answered me, and hath delivered me from all mine afflictions.
I will praise thee, O Lord, because thou hast delivered my soul from all affliction: because thou hast delivered my soul from all iniquity.
For I have called upon the Lord, and he hath answered me, and hath delivered me from all mine afflictions.

PSALM XVIII. 103
I will praise thee, O Lord, because thou hast delivered my soul from all affliction: because thou hast delivered my soul from all iniquity.
For I have called upon the Lord, and he hath answered me, and hath delivered me from all mine afflictions.
I will praise thee, O Lord, because thou hast delivered my soul from all affliction: because thou hast delivered my soul from all iniquity.
For I have called upon the Lord, and he hath answered me, and hath delivered me from all mine afflictions.
I will praise thee, O Lord, because thou hast delivered my soul from all affliction: because thou hast delivered my soul from all iniquity.
For I have called upon the Lord, and he hath answered me, and hath delivered me from all mine afflictions.

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PSALM XIX.
 A Psalm of David. In praise of the law of the Lord.
 The heavens declare the glory of God, and the firmament sheweth his handiwork.
 Day unto day uttereth speech, and night unto night declareth knowledge.
 There is no speech, nor are there words, neither is heard any voice.
 Their voice is not heard, neither is seen any manner of creature.
 Their voice is not heard, neither is seen any manner of creature.
 The voice of the Lord is heard upon the waters, and his voice is heard upon the floods of Lebanon.
 His voice is heard upon the trees of the forest, and his voice is heard upon the cedars of Lebanon.
 His voice is heard upon the fir-trees, and his voice is heard upon the oaks.
 His voice is heard upon the box-trees, and his voice is heard upon the myrtles.
 His voice is heard upon the olive-trees, and his voice is heard upon the palms.
 His voice is heard upon the cypresses, and his voice is heard upon the pines.
 His voice is heard upon the cedars of Lebanon, and his voice is heard upon the fir-trees.
 His voice is heard upon the box-trees, and his voice is heard upon the myrtles.
 His voice is heard upon the olive-trees, and his voice is heard upon the palms.
 His voice is heard upon the cypresses, and his voice is heard upon the pines.

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 His voice is heard upon the box-trees, and his voice is heard upon the myrtles.
 His voice is heard upon the olive-trees, and his voice is heard upon the palms.
 His voice is heard upon the cypresses, and his voice is heard upon the pines.
 His voice is heard upon the cedars of Lebanon, and his voice is heard upon the fir-trees.
 His voice is heard upon the box-trees, and his voice is heard upon the myrtles.
 His voice is heard upon the olive-trees, and his voice is heard upon the palms.
 His voice is heard upon the cypresses, and his voice is heard upon the pines.

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 His voice is heard upon the cedars of Lebanon, and his voice is heard upon the fir-trees.
 His voice is heard upon the box-trees, and his voice is heard upon the myrtles.
 His voice is heard upon the olive-trees, and his voice is heard upon the palms.
 His voice is heard upon the cypresses, and his voice is heard upon the pines.

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PSALM XXII.

A God before me, and I have not hid my secrets from thee. My heart is open to thee, and I have not hid my thoughts from thee. My heart is open to thee, and I have not hid my thoughts from thee. My heart is open to thee, and I have not hid my thoughts from thee.

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PSALM XXII.

A God before me, and I have not hid my secrets from thee. My heart is open to thee, and I have not hid my thoughts from thee. My heart is open to thee, and I have not hid my thoughts from thee. My heart is open to thee, and I have not hid my thoughts from thee.

197

PSALM XXII.

A God before me, and I have not hid my secrets from thee. My heart is open to thee, and I have not hid my thoughts from thee. My heart is open to thee, and I have not hid my thoughts from thee. My heart is open to thee, and I have not hid my thoughts from thee.

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PSALM XXII.	
<p>and how often he was vexed, 20 As well they were slain, as 21 and he was numbered for a generation.</p>	<p>22 They shall come, and shall 23 Adorn the high places: there 24 shall they be seen, that 25 have been slain.</p>



PSALM XXIII

4 Thy, though I walk through
the valley of the shadow of death,
I will fear no evil, for thou art with me;
thou art my rod and my staff,
thou art my shepherd; my soul
is not afflicted, because thou art
with me; thy rod and thy staff
they comfort me.

PSALM XXIII

5 Thy, though I walk through
the valley of the shadow of death,
I will fear no evil, for thou art with me;
thou art my rod and my staff,
thou art my shepherd; my soul
is not afflicted, because thou art
with me; thy rod and thy staff
they comfort me.

PSALM XXIII

6 Thy, though I walk through
the valley of the shadow of death,
I will fear no evil, for thou art with me;
thou art my rod and my staff,
thou art my shepherd; my soul
is not afflicted, because thou art
with me; thy rod and thy staff
they comfort me.









PSALM XXV.
The Lord is my strength and my stronghold: he will deliver me from all trouble, and he will rescue me from all distress. My eyes are ever toward the Lord, for he will not forsake me. My soul is in the hands of the Lord, and he will not suffer my soul to be troubled. My heart is not troubled, because of the Lord's righteousness: for he will not forsake me, nor will he suffer my soul to be troubled. My heart is not troubled, because of the Lord's righteousness: for he will not forsake me, nor will he suffer my soul to be troubled.









PSALM XXIX.
 A psalm of David, the king of Judah.
 The voice of the Lord is upon the waters, the voice of the Lord is upon the voice of the Lord.

The voice of the Lord is upon the waters, the voice of the Lord is upon the voice of the Lord. The voice of the Lord is upon the waters, the voice of the Lord is upon the voice of the Lord. The voice of the Lord is upon the waters, the voice of the Lord is upon the voice of the Lord.



PSALM XXIX.
 A psalm of David, the king of Judah.
 The voice of the Lord is upon the waters, the voice of the Lord is upon the voice of the Lord.

The voice of the Lord is upon the waters, the voice of the Lord is upon the voice of the Lord. The voice of the Lord is upon the waters, the voice of the Lord is upon the voice of the Lord. The voice of the Lord is upon the waters, the voice of the Lord is upon the voice of the Lord.



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 A psalm of David, the king of Judah.
 The voice of the Lord is upon the waters, the voice of the Lord is upon the voice of the Lord.

The voice of the Lord is upon the waters, the voice of the Lord is upon the voice of the Lord. The voice of the Lord is upon the waters, the voice of the Lord is upon the voice of the Lord. The voice of the Lord is upon the waters, the voice of the Lord is upon the voice of the Lord.





PSALM XXX.
 I will praise thee, O Lord, for thou hast brought me up out of hell, and thou hast preserved my life from the power of death. I will praise thee, O Lord, for thou hast delivered me from all mine enemies, and thou hast preserved my life from the power of death. I will praise thee, O Lord, for thou hast delivered me from all mine enemies, and thou hast preserved my life from the power of death.

PSALM XXX.
 I will praise thee, O Lord, for thou hast brought me up out of hell, and thou hast preserved my life from the power of death. I will praise thee, O Lord, for thou hast delivered me from all mine enemies, and thou hast preserved my life from the power of death. I will praise thee, O Lord, for thou hast delivered me from all mine enemies, and thou hast preserved my life from the power of death.

PSALM XXX.
 I will praise thee, O Lord, for thou hast brought me up out of hell, and thou hast preserved my life from the power of death. I will praise thee, O Lord, for thou hast delivered me from all mine enemies, and thou hast preserved my life from the power of death. I will praise thee, O Lord, for thou hast delivered me from all mine enemies, and thou hast preserved my life from the power of death.

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PSALM XXXVII.
A Psalm of David. *When he fled from Achish into Gath.* *When he fled from Achish into Gath.*

1. Trust in the Lord, and keep his commandment, that thou mayest prosper, and thou shalt not be confounded. 2. Do not be angry with the Lord, for he will be gracious unto thee, and will not take away his covenant from thee: for he will be gracious unto thee, and will not take away his covenant from thee.

3. Do not be angry with the Lord, for he will be gracious unto thee, and will not take away his covenant from thee: for he will be gracious unto thee, and will not take away his covenant from thee.

4. Do not be angry with the Lord, for he will be gracious unto thee, and will not take away his covenant from thee: for he will be gracious unto thee, and will not take away his covenant from thee.

5. Do not be angry with the Lord, for he will be gracious unto thee, and will not take away his covenant from thee: for he will be gracious unto thee, and will not take away his covenant from thee.

PSALM XXXVIII.
A Psalm of David. *When he hid himself from Achish.* *When he hid himself from Achish.*

1. My grief is sore, because of mine iniquity: my heart is sore, because of mine iniquity. 2. My heart is sore, because of mine iniquity: my heart is sore, because of mine iniquity.

3. My heart is sore, because of mine iniquity: my heart is sore, because of mine iniquity. 4. My heart is sore, because of mine iniquity: my heart is sore, because of mine iniquity.

5. My heart is sore, because of mine iniquity: my heart is sore, because of mine iniquity. 6. My heart is sore, because of mine iniquity: my heart is sore, because of mine iniquity.

7. My heart is sore, because of mine iniquity: my heart is sore, because of mine iniquity. 8. My heart is sore, because of mine iniquity: my heart is sore, because of mine iniquity.

9. My heart is sore, because of mine iniquity: my heart is sore, because of mine iniquity. 10. My heart is sore, because of mine iniquity: my heart is sore, because of mine iniquity.

11. My heart is sore, because of mine iniquity: my heart is sore, because of mine iniquity. 12. My heart is sore, because of mine iniquity: my heart is sore, because of mine iniquity.

PSALM XXXIX.
A Psalm of David. *When he hid himself from Achish.* *When he hid himself from Achish.*

1. I have kept my tongue from speaking, and my mouth from uttering a word. 2. I have kept my tongue from speaking, and my mouth from uttering a word.

3. I have kept my tongue from speaking, and my mouth from uttering a word. 4. I have kept my tongue from speaking, and my mouth from uttering a word.

5. I have kept my tongue from speaking, and my mouth from uttering a word. 6. I have kept my tongue from speaking, and my mouth from uttering a word.

7. I have kept my tongue from speaking, and my mouth from uttering a word. 8. I have kept my tongue from speaking, and my mouth from uttering a word.

9. I have kept my tongue from speaking, and my mouth from uttering a word. 10. I have kept my tongue from speaking, and my mouth from uttering a word.

11. I have kept my tongue from speaking, and my mouth from uttering a word. 12. I have kept my tongue from speaking, and my mouth from uttering a word.







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PSALM XXXVIII. 337
A Psalm of David. My grief is grievous, and my heart is troubled. My eyes are dimmed by reason of grief, and my soul is bowed down. My heart is afflicted, and my strength is gone. My bones are like wax, and my heart is melted as butter. My voice is hoarse, and my tongue is dried up. My mouth is as an open tomb, and my belly is as a sepulchre. My heart is as dry as dust, and my heart is scorched as chafin. My spirit is exceedingly vexed, and my heart is exceedingly troubled. My heart is as a lute, and my heart is as a harp. My heart is as a harp, and my heart is as a lute. My heart is as a lute, and my heart is as a harp. My heart is as a harp, and my heart is as a lute. My heart is as a lute, and my heart is as a harp.

PSALM XXXVIII. 338
A Psalm of David. My grief is grievous, and my heart is troubled. My eyes are dimmed by reason of grief, and my soul is bowed down. My heart is afflicted, and my strength is gone. My bones are like wax, and my heart is melted as butter. My voice is hoarse, and my tongue is dried up. My mouth is as an open tomb, and my belly is as a sepulchre. My heart is as dry as dust, and my heart is scorched as chafin. My spirit is exceedingly vexed, and my heart is exceedingly troubled. My heart is as a lute, and my heart is as a harp. My heart is as a harp, and my heart is as a lute. My heart is as a lute, and my heart is as a harp. My heart is as a harp, and my heart is as a lute. My heart is as a lute, and my heart is as a harp.

PSALM XXXVIII. 339
A Psalm of David. My grief is grievous, and my heart is troubled. My eyes are dimmed by reason of grief, and my soul is bowed down. My heart is afflicted, and my strength is gone. My bones are like wax, and my heart is melted as butter. My voice is hoarse, and my tongue is dried up. My mouth is as an open tomb, and my belly is as a sepulchre. My heart is as dry as dust, and my heart is scorched as chafin. My spirit is exceedingly vexed, and my heart is exceedingly troubled. My heart is as a lute, and my heart is as a harp. My heart is as a harp, and my heart is as a lute. My heart is as a lute, and my heart is as a harp. My heart is as a harp, and my heart is as a lute. My heart is as a lute, and my heart is as a harp.





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PSALM XXXIX.
 I said unto my soul, what will I do: for my days are consumed away like a shadow; and my strength as a flower: for my days are like grass which greeneth early, but flourisheth not: for my days are like grass which flourisheth in the morning, but is cut down, and dried up: for my days are like a shadow, and my strength as a flower: for my days are like grass which greeneth early, but flourisheth not: for my days are like grass which flourisheth in the morning, but is cut down, and dried up: for my days are like a shadow, and my strength as a flower.

PSALM XXXIX.
 I said unto my soul, what will I do: for my days are consumed away like a shadow; and my strength as a flower: for my days are like grass which greeneth early, but flourisheth not: for my days are like grass which flourisheth in the morning, but is cut down, and dried up: for my days are like a shadow, and my strength as a flower.

PSALM XXXIX.
 I said unto my soul, what will I do: for my days are consumed away like a shadow; and my strength as a flower: for my days are like grass which greeneth early, but flourisheth not: for my days are like grass which flourisheth in the morning, but is cut down, and dried up: for my days are like a shadow, and my strength as a flower.

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PSALM XL.	
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APPENDIX.

PARAGRAPH I. [Text describing the first paragraph of the appendix, detailing various provisions and conditions.]

PARAGRAPH II. [Text describing the second paragraph of the appendix, detailing various provisions and conditions.]



PARAGRAPH III. [Text describing the third paragraph of the appendix, detailing various provisions and conditions.]

PARAGRAPH IV. [Text describing the fourth paragraph of the appendix, detailing various provisions and conditions.]



PARAGRAPH V. [Text describing the fifth paragraph of the appendix, detailing various provisions and conditions.]

PARAGRAPH VI. [Text describing the sixth paragraph of the appendix, detailing various provisions and conditions.]





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PSALM XXIV
The substance of this psalm is that the earth and all that is in it are the Lord's, and that He is the King of the earth. The psalm is a hymn of praise to God, and is one of the most beautiful and sublime of the Psalms. It is a hymn of praise to God, and is one of the most beautiful and sublime of the Psalms. It is a hymn of praise to God, and is one of the most beautiful and sublime of the Psalms.

382

PSALM XXV
The substance of this psalm is that the Lord is the Father of the fatherless, and the God of the oppressed. The psalm is a hymn of praise to God, and is one of the most beautiful and sublime of the Psalms. It is a hymn of praise to God, and is one of the most beautiful and sublime of the Psalms.

383

PSALM XXVI
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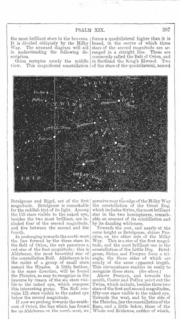
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TABLE XVII
I would like to see more... (Text continues in two columns)

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TABLE XVIII
I would like to see more... (Text continues in two columns)

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TABLE XIX
I would like to see more... (Text continues in two columns)

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PLATE XXVI
The first of the two figures is a photograph of the original manuscript page, showing the text and the large initial letter 'A'. The second figure is a reproduction of the same page, showing the text and the initial letter 'A' in a different color.

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PLATE XXVII
The first of the two figures is a photograph of the original manuscript page, showing the text and the large initial letter 'A'. The second figure is a reproduction of the same page, showing the text and the initial letter 'A' in a different color.

407

PLATE XXVIII
The first of the two figures is a photograph of the original manuscript page, showing the text and the large initial letter 'A'. The second figure is a reproduction of the same page, showing the text and the initial letter 'A' in a different color.

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BRAM XXX
Inasmuch as the said work is a part of the general work of the
...
BRAM XXX
The said work is a part of the general work of the
...
BRAM XXX
The said work is a part of the general work of the
...

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BRAM XXX
The said work is a part of the general work of the
...
BRAM XXX
The said work is a part of the general work of the
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BRAM XXX
The said work is a part of the general work of the
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413

BRAM XXX
The said work is a part of the general work of the
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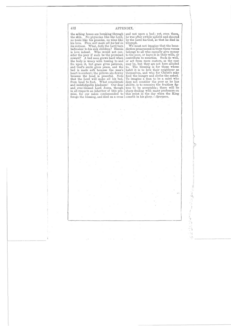
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