

# PROEMIAL ANNOTATIONS VPON THE BOOKE OF PSALMES.

The authoritie of this Booke was euer authentical, and certaine, as the assured word of God, and Canonical Scripture. But concerning the author, there be diuers opinions. For although it be manifest by the testimony of Philo, and Iosephus, that in their time, and alwaies before, only King Dauid was by al Hebrew Doctors holden for Author of al the Pfalmes: yet after that lerned Origen, and other Christian doctors, expounded manie Pfalmes of Christ, the Iewes being pressed therewith, begane to denie that al were Dauids: alleaging for their new opinion, the titles of diuers Pfalmes, and some other difficulties, ministring occasion of much needles dispute, ftill acknowledging the whole booke to be Canonical. Wherupon S. Ierom, and S. Augustin, sometimes admitted those as authores of certaine Pfalmes, whose names are in the titles thereof. S. Cyprian, S. Cyril, S. Athanasius, and others agree in general, that Dauid writte not al: but differ much in particular, touching other supposed authores. In so much that *Melchisedech, Moyfes, Afaph, Eman, Idithun, The sonnes of Core, Salomon, Ieremie, Ezechiel, Esdras, Aggæus, and Zacharias, are al* (with more or lesse probabilitie) *reputed authores of seueral Pfalmes.* Neuertheles it seemeth that S. Ierom rather related other mens iudgement, then shewed his owne; as we shal note by and by. And S. Augustin (*li. 17. c. 14. de ciuit.*) maturely discussing this doubt, faith plainly, that *their Iudgement seemed to him more credible, vvhich attribute al the hundred fiftie Pfalmes to Dauid alone.* Further explicating that whereas some Pfalmes haue Dauids owne name in their titles, some haue other mens names, some none at al, *this diuersitie importeth not diuers authores, but signifieth other thinges, either perteyning to the same persons, or by interpretation of their names, belonging to the present matter, as our Lord*

This booke vndoubtedly is canonical Scripture.

Late Hebrew Doctors and some Catholiques hold diuers authors of sundry Pfalmes.

It is much more probable that Dauid was author of al. Proued by S. Augustin, S. Chrysofom, and greatest part of Doctors.

*Præfat. in Pfal.  
Epist. 134. 139.*

*Mat. 22. v. 16.*  
*Act. 4. v. 24.*  
*Ro. 4. v. 6.*  
*Ro. 11. v. 9.*  
*Heb. 4. v. 7.*

*infpired him.* Likewife S. Chryfoftome refolutely iudgeth, that only King Dauid was author of this whole Booke. Moued efpecially by this argument, for that Chrif and the Apoftles alleaging the Pfalmes, do oftentimes name Dauid as author, and neuer anie other. Alfo Origen, S. Bafil, S. Ambrofe, S. Hilarie, Theodoretus, Caffiodorus, Beda, Eutimius, and moft part of ancient and late writers, with the moft common voice of Chriftians, cal this booke the Pfalmes of Dauid: and the General Councils of Carthage, Florence, and Trent, in the Cathologie of Canonical Scriptures recite this booke, by the name of Dauids Pfalter.

The common voice of Chriftians & fome general councils, cal it Dauids Pfalter.

Moreouer it is clere, *Act. 2.*, that the fecond Pfalme, though it want his name, is Dauids. And other Scriptures *2. Paral. 7. v. 6.* and *1. Efd. 3. v. 10.* fay plainly, that Dauid made the Pfalmes, *104. 105. 106. 117. 135.* beginning: *Confefse to our Lord, becaufe he is good, becaufe his mercie is for euer.* VVhich he appointed the Leuites to fing, or play on inftruments: *1. Paral. 15. & 16.* and yet they haue not his name in their titles. Againe, *2. Reg. 23. Dauid* is only intituled *the egregious,* or excellent *Pfalmift of Ifrael.* Neither were Afaph, Eman, and Idithun anie where called Prophetes (as are al the writers of holie Scriptures) but only mafters of mufike, *1. Paral. 25.* And the fonnes of Core were only porters, *1. Paral. 26.* Finally S. Ierom (whofe iudgement the whole Church fingularly eftemeth, in al queftions belonging to holie Scriptures) femeth as much inclined, that only the Royal Prophet Dauid was author of this whole booke, as to the contrarie. For in his *Epiftle to Paulinus,* prefixed before the Latin Bible, comprehending the principal arguments of feveral bookes, when he cometh to the Pfalmes, without mention of other authors, faith: *Dauid our Simonides, Pindarus, and Alceus; Flaccus alfo, Catullus, and Cerenus, foundeth out Chrif, vvith harpe & tenne ftringed Pfalter, rifing vp from hel:* fo attributing the fumme of this whole booke to the Royal Prophet Dauid, as if he fupposed no other author.

Proued by other Scriptures.

S. Ierom attributeth the fumme of this booke to Dauid only.

Touching therefore the argument, or contentes of this diuine Pfalter, al Catholique Doctors vniformly agree that it is the abridgement, fumme, and fubftance of al holie Scriptures, both old and new Teftament. As may firft be probably collected, by that Chrift himfelfe often comprehending al the old Teftament by the termes of the Law and Prophetes, in one place (*Luc. 24. v. 44.*) femeth not onlie to reduce al to *the Lavv and Prophetes iointly*, but alfo to *the Pfalmes alone*, or feuerally. But whether this be our Sauours diuine meaning or no in that place, out of this and manie other places, al the ancient Fathers teach exprefly, that the Pfalmes are an Epitome of al other holie Scriptures. For example, S. Denys, *li. de Ecclef. Hierar. contemplat. 2.* after brief recital of the contents of other holie Scriptures, faith: *This facred booke of diuine Canticles, doth exhibite both a general fong, and expofition of diuine thinges.* S. Bafil calleth the *Pfalmodie of Dauid the common and moft plentiful ftorehoufe of al facred doctrine: the treafure of perfect Theologie.* S. Ambrofe accounteth it *the register of the vvhole Scripture.* Origen, S. Cyprian, S. Ierom, S. Chryfoftom, S. Gregorie, S. Beda, S. Bernard, Caffiodorus, Eutimius, and others vfe the fame, or very like termes. S. Auguftin particularly diftinguifhing al the Scriptures into foure fortes of bookes, fheweth that the Pfalmes conteyne al: *The Lavv* (faith he) *teacheth fomethinges, the Hiftorie fomethinges, the Prouerbes alfo and the Prophetes teach fomethinges: but the Booke of Pfalmes teacheth al. It propofeth the Lavv, recounteth thinges of old, prefcribeth the due ordering of mens actions, and prophecieteth thinges to come. Briefly it is a common treafure of good doctrine, aptly adminiftring that is neceffarie to euerie one.* And a litle after, exemplifying in particular points: *Is not here* (faith he) *al greatnes of vertue, and is not here the right fquare of iuftice? is not the comelines of chaftitie; the confummation of prudence? is not vvhathoeuer may be called good, lerned in the Pfalmes? Here is the knowlege of God; the clere prenounciation*

The Pfalmes are a Summe of al other Scriptures.

They cōteine the fumme of Legal, Hiftorical, Sapiential, and Prophetical doctrine.

*Mat. 5. 7. 11.*  
*22. Luc. 16.*

S. Greg. in  
Pfal. pœnitent.

*of Chrift to come in flesh; the hope of general Refurrection; feare of torments; promife of glorie; reuelation of myfteries. Euen al good thinges are here, as in a common great treafure, laide vp and heaped together.*

See then and obferue here (Chriftian reader) the admirable wifdom, and goodnes of God. The meanes of mans faluation being fo difpofed, that his owne free confent, and cooperation is therto neceffarily required, according to that moft approved doctrin of the fame

*Ser. 15. de verb. Apoft.*

S. Auguftin: *Qui creauit te fine te; non iuftificat te fine te. He that created thee, vvithout thee, doth not iuftifie thee vvithout thee:* to helpe our weaknes, and fwetly to draw our mindes, otherwife auerfe from trauel and paine,

S. Bafil in prolog.

the Holie Ghoft hath ordained that in fmal rowme, and in pleafant maner, we may attaine neceffarie knowlege of God, & our felues, eafely kepe the fame in memorie, and dayly put in practife our chiefeft dutie, in feruing and praifing God, by finging, reading, or hearing thefe diuine Pfalmes, which one booke (as euerie one fhall be able to lerne it, more or leffe perfectly) openeth and fheweth the way, to vnderftand al other Scriptures, and fo to finde, & enjoy the hidden treafures of Gods word: in like maner as a key openeth a lock. For the whole facred *Bible is a*

*Apoc. 5.*

*fealed Booke,* and not rightly vnderftood, til the feale, or lock be opened, by the key of Gods fpirite, geuing knowlege; which the Holie Ghoft, amongft other wayes, infpireth very often, by facred Mufike or Pfalmodie. As

*li. 4. dialogi. c. 42.*

S. Gregorie noteth in holie Scripture (*4. Reg. 3. v. 15.*) where Elifeus not yet knowing Gods wil in a particular cafe, called for a Pfalmift (or player on inftruments) and *vvhen the Pfalmift fang, the hand of our Lord came vpon Elifeus,* and prefently he prefcribing what fhould be donne, procured plentie of water without rayne, where was none before, and prophecied victorie againft the enemies. Reafon alfo and experience teach, that as *men of cheerful hart are apt to fing:* fo the exercife of reading, finging, or playing Pfalmes, is a conuenient and a fpecial meanes, to attaine quietnes or cheerfulness of mind.

*Iac. 5.*

But as this holie Pfalter is the key of other Scriptures, fo it felfe is moft efpecially a fealed, and locked

Gods prouidence in fwetly drawing our confent & cooperation of free-wil, which is neceffarie to faluation.

Holie Scriptures a fealed booke.

The Pfalter is the key of other Scriptures.

But itfelfe is alfo fealed.

Booke, requiring manie keyes. *Euerie Pfalme* (faith S. Hilarie) *hath a peculiar key, and oftentimes there be so manie lockes and keyes of one Pfalme, as there be diuers persons that speake, to diuers endes and purposes.*

But one principal key of ech Pfalme.

For albeit diuers mysteries are fometimes connected, and so require fundrie keyes, yet there is but one principal, & proper key of ech Pfalme: otherwise it should be diuided into manie Pfalmes. Our first endeouour therfore must be, to find the proper key of euerie Pfalme, that is, to know what is principally therein conteyned. To this purpose the lerned Expofiters of this booke, haue obserued tenne general pointes, or feveral matters, to which al the contents may be reduced, as it were, so manie keyes, and meanes of entrance into the fenfe, and true vnderstanding of al the Pfalmes. And the same may likewise be called the tenne strings of this diuine instrument. Vpon one of which, euerie Pfalme principally playeth, touching the rest more or lesse, as cause requireth, for more melodious harmonie, and perfect musike.

Tenne keyes of the Pfalter.

Also tenne strings.

The first key, or string, is God himself: One in Substance: Three in Persons. Almighty, Alperfect, Powre, Wisdom, Goodnes, Maieftie, Iustice, Mercie, & other Diuine Attributes. The second, is Gods workes of Creation, Conferuation, and Gouverning of the whole world.

1. Key. One God the B. Trinitie.  
2. Gods workes.

The third, Gods Prouidence, especially towards man, in protecting and rewarding the iust: in permitting, and punishing the wicked. The fourth, is the peculiar calling of the Hebrew people, their beginning in Abraham, Isaac, and Iacob: their maruelous increase in Ægypt: diuers estates, manie admirable and miraculous thinges donne amongst them; with their ingratitude, reiection, and reprobation. The fifth principal key, and string is Christ, the promised Redemer of mankind: prophesying his Incarnation, Natiuitie, Trauels, Sufferings, Death, Refurrection, Ascension, and Glorie. The sixt is the propagation of Christs name and Religion, with Sacrifice and Sacramentes, in the multitude of Gentiles beleeu- ing in him, euen to the vttermoſt coastes of the earth, the Catholique Church euer visible. The seuenth is the true maner of seruing God, with sincere faith, and

3. Gods prouidence.  
4. The Hebrew people.  
5. Christ our Redemer.  
6. Conuerſion of Gentils, the Catholique Church.  
7. Faith & good workes.

good workes. The eight, holie Daudid interpoſeth manie things concerning himſelfe. As Gods fingular benefites towards him, for which he rendereth thankes, and diuine praifes, recounteth his enimies, dangers, and afflictions of mind & bodie, namely by Saul, Abſalon and others, humbly beſeeeking, and obtaining Gods protection. He alſo expreſſeth in himſelfe a perfect image, and patterne of a ſincere and hartie penitent: bewayling, confeſſing, and puniſhing his owne finnes. The ninth is the end and renouation of this world, with the general Refurrection, and Iudgement. The tenth is eternal felicitie, and punishment, according as euerie one deſerueth in this life. Theſe are the tenne keyes of this holie Booke; and tenne fringes of this Diuine Pfalter.

Moreouer to finde which of theſe is the proper key, and principal fring of euerie Pfalme, lerned Diuines vſe foure eſpecial wayes. Firſt by the title, added by Eſdras, or the Seuentie two Interpreters, for an introduction to the ſenſe of the ſame Pfalme. So it appeareth that the third Pfalme treateth literally of Daudids danger, and deliuerie from his ſonne Abſalon: which is the eight key: though myſtically it ſignifieth Chriſts Perſecution, Paſſion, & Refurrection, which is the fifth key. Secondly, if there be no title, or if it declare not ſufficiently the key, or principal matter conteyned, it may ſome times be found by allegation and application of ſome ſpecial part thereof in the new Teſtament. So it is euident *Act. 4. v. 25. c. 13. v. 33. Heb. 1. v. 5. & Heb. 5. v. 5.* that the ſecond Pfalme perteyneth to Chriſt, impugned and perſecuted by diuers aduerſaries. VVhich is the fiſt key. Thirdly, when greater things are affirmed of anie perſon, or people, as of Daudid, Salomon, Iewiſh Nation, or the like, then can be verified of them, it muſt neceſſarily be vnderſtood of Chriſt, or his Church, in the new Teſtament, or in Heauen. So the *concluſion* of the 14. Pfalme: *He that doth theſe thinges, ſhal not be moued for euer*, can not be verified of the tabernacle, nor temple of the Iewes; but of eternal Beatitude in heauen. VVhich is the tenth key. Though the greater part of the Pfalme ſheweth, that iuſt and true dealing towards our

8. Daudids owne actes.

9. General Refurrection, & Iudgement.  
10. Eternal glory and paine.

Foure wayes to find the proper key of euerie pfalme.

1. By the title.

2. Allegation in the new Teſtament.

3. Greatnes of thinges affirmed.

neighboures, is necessarīe for attayning of eternal Glorie.

Fourthly when, both the title and Pſalme, or part thereof ſeme hard and obſcure, ſome part being more cleare, the true ſenſe of al may be gathered, by that which is more euident. According to S. Auguſtins rule, *li. 2. c. 9.* & *li. 3. c. 26. Doct. Chriſt.* So the title, and former part of the fifth Pſalme, being more obſcure, are explained by the laſt verſes, ſhewing plainly that God wil iuſtly iudge al men, both iuſt and wicked, in the end of this world. VVhich is the ninth key. By theſe and like meanes the principal key being found, it wil more eaſily appeare, what other keys belong to the ſame, and what other ſtringes are alſo touched. At leaſt the ſtudious may by theſe helpes make ſome entrance, and for more exact knowlege ſearch the iudgement of ancient Fathers, and other learned Doctours.

But beſides this ſingular great commoditie, of compendious handling much Diuine matter in ſmal rowme, this booke hath an other ſpecial excellencie, in the kind of ſtile, and maner of vttering, which is Meeter, and Verſe, in the original Hebrew tongue. And though in Greke, Latin, and other languages, the ſame could not in like forme be exactly tranſlated yet the number, and diſtinction of verſes is ſo obſerued, that it is apt for muſike, as wel voices as inſtruments, and to al other vſes of Gods ſeruants. Neither is muſical maner of vttering Gods word and praifes, leſſe to be eſteemed, becauſe profane Poetes haue in this kind of ſtile vttered light, vaine, and falſe things. For the abuſe of good things, doth not derogate from the goodnes therof, but rather commendeth the ſame, which others deſire to imitate. And clere it is, that this holie Pſalmodie was before anie profane poetrie now extant. For Homer the moſt ancient of that forte, writte his poeme, at leaſt two hundred and fourtie yeares after the deſtruction of Troy: as Apolidorus witneſſeth; others, namely Solinus, Herodotus, and Cornelius Nepos ſay longer. VVheras Kind Dauid our Diuine Pſalmiſt, reigned within one hundred years, after the Troianes warres. There were in dede Amphion, Orpheus, and Muſcus before Dauid, but their

4. Conference of places.

The ſtile of this booke is Poetrie.

Abuſe derogateth not from good things.

Dauids Pſalter more ancient then any profane poetrie now extant.

*li. 3. c. 4. de pecca. merit.*

- verfes either were not written, or fhortly perifhed, only a confufe memorie remaining of them, recited, altered, and corrupted by word of mouth: but before them were the facred Hiftorie of Iob, almoft al in verfe; and the two Canticles of Moyfes, *Exodi 15.* and *Deut. 32.* It is moreouer recorded that Iubal (long before Noes floud) was the father of them, that fang on harpe, and organ. Mufike therefore is maruelous ancient. But facred Poetrie is in manie other respectes moft excellent, and moft profitable. *This holie Pfalmodie* (faith S. Auguftin) is a *medecine to old fpiritual fores, it bringeth prefent remedie to nevv vvoundes: it maketh the good to perfeuere in vvell doing, it cureth at once al predominating pafsions, vvvhich vexee mens foules.* A little after: *Pfalmodie driueth avvay euil fpirites, inuiteth good Angels to helpe vs, it is a shield in night terrors, a refreshing of day trauels, a guard to children, an ornament to yongmen, a comfote to oldmen, a moft feemlie grace to vvemen. Vnto beginners it is an introduction, an augmentation to them that goe forvvard in vertue, a ftable firmament to the perfect: it conioyneth the vvhole Church militant in one voice, and is the fpiritual eternal fvete perfume of the celeftial Armies, al Sainctes and Angels in heauen.*
- To al this we may adde other caufes, which moued the Royal Prophete to write this diuine poetrie. Firft he had from his youth (by Gods fpecial prouidence) a natural inclination to Mufike; wherin he fhortly fo excelled, that before al the Mufitians in Ifrael, he was felected to recreate king Saul, whom an euil fpirite vexed. And his skil, together with his deuotion, had fuch effect, that *vvhen he playde on the harpe, Saul vvvas refreshed, and vvaxed better. For the euil fpirite departed from him:* faith the holie text. VVherfore he made thefe Pfalmes, that him felfe and others might by finging them, imploy this gift of God to his more honour. Secondly, verfe being more eafie to lerne, more firmly kept in mind, and more pleafant in practife (for *as wine, fo mufike doth recreate the hart of man*) the Holie Ghofte condefcending to mans natural difpofition, infpired Dauid to write thefe Pfalmes in meeter, *mixing the povvre of diuine*
1. Reg. 16.  
v. 23.
- Eccli. 40.
- S. Aug.  
S. Bafil.  
in præfat.
- Mufike very ancient.
- Sacred poetrie moft excellēt.
- VVhy King Dauid writte diuine poetrie. The firft caufe his natural inclination to mufike.
2. Verfe more eafie & more plefant.



doctrin, vvith delectable melodie of fong, that vvhiles the eare is allured vvith fvvete harmonie of mufike, the hart is indued vvith heauenlie knowvlege, pleafant to the mind, and profitable to the foule. Thirdly, Daud fingularly illuminated with knowlege of great, and moft diuine Myfteries, indued alfo with moft gracious difpofition of mind, *the man chofen according to Gods ovvne hart* (1. Reg. 13.) would vtter the fame Myfteries, with godlie infructions, and praifes of God, in the moft exquisite kind of ftile; that is in verfe. For otherwife he was alfo very eloquent in profe, as wel appeareth by fundrie his excellent, and effectual difcourfes, in the books of Kinges, and Paralipomenon. For which caufe Moyfes alfo defcribed the paffage of Ifrael forth of Ægypt through the read fea in a Canticle, after that he had related the fame whole hiftorie, more at large in profe; that al might fing, and fo render thankes with melodious voice, and mufical infruments praifing God. Likewife in an other Canticle he comprifed the whole law, a litle before his death. So alfo Barac and Debora: and after them Iudith, fong praifes to God for their victories in verfe. Salomon writte the end of his Prouerbes, and a whole booke (intituled Canticles) & the Prophet Ieremie his Lamentations in verfe. Anna hauing obtained her prayer for a fonne, gaue thankes to God with a Canticle. The like did king Ezechias for recouerie of health. The Prophets Ifaias, Ezechiel, Ionas, Abacuc, and the three children in the furnace: againe in the new Teftament, the B. virgin mother, iuft Zacharie, & deuout Simeon gaue thankes, & fang praifes to God in Canticles.

Fourthly, albeit, the holie King was not permitted, to build the gorgious Temple for Gods feruice, as he greatly defired to haue done, yet he prouided both ftore of mufitians (foure thoufand in number, of which 288. were maifters to teach) & made thefe Pfalmes as godlie ditties, for this holie purpofe, in al folemnyties of feaftes, and daylie facrifice, when the Temple fhould afterward be built.

3. Moft fpecial great, and memorable thinges writte in verfe.

Cãticles in the new Teftament.

4. Both diuine mufike and dittie in Gods temple.

*Exo. 23.*

*Deut. 32.*

*Iudic. 5.*

*Iudith. 16.*

*Prou. 31.*

*1. Reg. 2.*

*Ifa. 38.*

*Ifa. 12, 26.*

*Ezech. 38.*

*Ion. 2.*

*Abac. 3.*

*Dan. 3.*

*Luc. 1. 2.*

*1. Par. 23, 25.*

Fiftly, he made theſe Pfalmes not only for his owne, & others priuate deuotion, nor yet ſo eſpecially for the publique Diuine ſeruiſe in the Temple, and other Synagogues of the Iewes, but moſt principally for the Chriſtian Catholique Church, which he knew ſhould be ſpred in the whole earth. Forfeing the maruelous great, and frequent vſe therof in the Chriſtian Clergie, and Religious people of both ſexes. As he prophecieth in diuers Pfalmes. *Al the earth ſing to thee: ſing Pfalmes to thy name.* Againe, *I vvil ſing Pfalmes to thee (Ô God) in the Gentiles, in al peoples, and Nations.* VVhich him ſelſe neuer did, but his Pfalmes are euer ſince Chriſt, ſong by Chriſtians, conuerted from gentilitie, as we ſee in the Churches Seruiſe. For the whole Pfalter is diſtributed to be ſong, in the ordinarie office of our Breuiarie euerie weke. And though extraordinarily, for the varietie of times, and feaſtes, there is often alteration, yet ftill the greater part is in Pfalmes. Certayne alſo of the ſame Pfalmes, are without change, or intermiſſion repeted euerie day. And ſuch as haue obligation to the Canonical Houres, muſt at leaſt read the whole Office priuatly, if they be not preſent where it is ſong. The Office alſo of Maſſe, ordinarily beginneth with a Pfalme. In Litanies, and almoſt al publique Prayers, and in adminiſtration of other Sacraments, and Sacramentals, either whole Pfalmes, or frequent verſes are infered. Likewiſe the greateſt part of the Offices, of our B. Ladie, and for the dead are Pfalmes. Befides the ſeuē Pœnitential, and fiſtene Gradual Pfalmes, at certaine times. So that Clergie mens daly office confiſteth much in ſinging, or reading Pfalmes. And therefore al Byſhops eſpecially, are ſtrictly bond by a particular Canon (*Diſt. 38. cap. Omnes pfallentes*) to be ſkilful in the Pfalmes of Daud: and to ſee that other Clergie men be wel instructed therin. According to the Holie Ghoſts admonition, by the pen of the ſame Royal Prophet (*Pfal. 46.*) *Pfallite ſapienter; or: intelligenter,* that is, *Sing Pflames vvith knovvlege, and vnderſtanding them.* Not that euerie

5. The great vſe of theſe Pfalmes in the Catholique Church.

The whole Pfalter in the ordinarie office euerie weke.

Certaine Pfalmes euerie day.

Many Pfalmes in other Eccleſiaſtical offices.

Biſhops bond to be ſkilful in Dauds Pfalter.

Other Prieſtes to haue competent knowlege therin.

4. (30. ad v. 7.  
53. 62. 66. 90.  
94. 118. 133.  
148. 149. 150.

56. Pfalmes. *Al the earth ſing to thee: ſing Pfalmes to thy name.* Againe, *I vvil ſing Pfalmes to thee (Ô God) in the Gentiles, in al peoples, and Nations.*

65. VVhich him ſelſe neuer did, but his Pfalmes are euer ſince Chriſt, ſong by Chriſtians, conuerted from gentilitie, as we ſee in the Churches Seruiſe. For the whole Pfalter is diſtributed to be ſong, in the ordinarie office of our Breuiarie euerie weke. And though extraordinarily, for the varietie of times, and feaſtes, there is often alteration, yet ftill the greater part is in Pfalmes.

Certayne alſo of the ſame Pfalmes, are without change, or intermiſſion repeted euerie day. And ſuch as haue obligation to the Canonical Houres, muſt at leaſt read the whole Office priuatly, if they be not preſent where it is ſong. The Office alſo of Maſſe, ordinarily beginneth with a Pfalme. In Litanies, and almoſt al publique Prayers, and in adminiſtration of other Sacraments, and Sacramentals, either whole Pfalmes, or frequent verſes are infered. Likewiſe the greateſt part of the Offices, of our B. Ladie, and for the dead are Pfalmes. Befides the ſeuē Pœnitential, and fiſtene Gradual Pfalmes, at certaine times. So that Clergie mens daly office confiſteth much in ſinging, or reading Pfalmes. And therefore al Byſhops eſpecially, are ſtrictly bond by a particular Canon (*Diſt. 38. cap. Omnes pfallentes*) to be ſkilful in the Pfalmes of Daud: and to ſee that other Clergie men be wel instructed therin. According to the Holie Ghoſts admonition, by the pen of the ſame Royal Prophet (*Pfal. 46.*) *Pfallite ſapienter; or: intelligenter,* that is, *Sing Pflames vvith knovvlege, and vnderſtanding them.* Not that euerie

one is bound to know, and be able to discusse al difficulties, but competently, according to their charge vnder-taken in Gods Church. Otherwise euerie one that is, or intendeth to be a Priest, may remember what God denounceth to him, by the Prophet Osee (*c. 4.*) *Because thou hast repelled knowlege, I will repel thee, that thou do not the function of Priesthood vnto me.* Thus much touching the Author, the contentes, the poetical stile, & final cause of this holie Pfalter.

As for the name, S. Ierom, S. Auguftin, and other Fathers teach, that wheras amongft innumerable muscal instruments, six were more specially vsed in Dauids time, mentioned by him in the last Pfalme. *Trumpet, Pfalter, Harpe, Timbrel, Organ, and Cimbale.* This booke hath his name of the instrument called Pfalter, which hath tenne strings, signifying the tenne commandements, and is made in forme (as S. Ierom, and S. Bede suppose) of the Greke, letter  $\Delta$  *delta*, because as that instrument rendreth found from aboue, so we should attend to heauenlie vertues, which come from aboue: Likewise vsing the harpe, which signifyeth mortification of the flesh, & other instruments, which signifie and teach other vertues, we must finally referre al to Gods glorie, reioyce spiritually in hart, and render al praise to God.

Why this booke is called the pfalter.

Other instruments make conforte with the Pfalter. Al vertues are referred to Gods honour.