

PROEMIAL ANNOTATIONS VPON THE BOOKE OF PSALMES.

The authoritie of this Booke was euer authentical, and certaine, as the affured 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 Pſalmes: yet after that lerned Origen, and other Chriftian doctors, expounded manie Pſalmes of Chrift, the Iewes being preſſed therewith, begane to denie that al were Dauids: alleaging for their new opinion, the titles of diuers Pſalmes, and ſome other difficulties, miniſtring occaſion of much needles diſpute, ſtil acknowledging the whole booke to be Canonical.

This booke vn-
doubtedly is
canonical Scrip-
ture.

Late He-
brew Doc-
tors and ſome
Catholiques
hold diuers au-
thors of fundry
Pſalmes.

*Præfat. in Pſal.
Epiſt. 134. 139.*

Wherupon S. Ierom, and S. Auguſtin, ſometimes admitted thoſe as authores of certaine Pſalmes, 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 *Melchifedech, Moyſes, Aſaph, Eman, Idithun, The ſonnes of Core, Salomon, Ieremie, Ezechiel, Eſdras, Aggæus, and Zacharias, are al* (with more or leſſe probabilitie) *reputed authores of ſeueral Pſalmes.* Neuertheles it ſemeth 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 diſcuffing this doubt, faith plainly, that *their Iudgement ſemed to him more credible, vvhoe attribute al the hundred fiftie Pſalmes to Dauid alone.* Further explicating that wheras ſome Pſalmes 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 inſpired him.* Likewise S. Chryſoſtome reſolutely iudgeth, that only King Dauid was author of this whole Booke. Moued eſpecially by this argument, for that

It is much more
probable that
Dauid was au-
thor of al.
Proued by
S. Auguſtin,
S. Chryſoſtom,
and greateſt
part of Doctors.

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

Chrift 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 Cathologue of Canonical Scriptures recite this booke, by the name of Dauids Pfalter.

The common voice of Chriftians & fome general counsels, 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: *Confefle 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 (whole 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 feuerall 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 Chrift, 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

The Pfalmes are a Summe of al other Scriptures.

Mat. 5. 7. 11. may first be probably collected, by that Chrift himfelfe
22. Luc. 16. often comprehending al the old Testament 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 also 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. Ambrose 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 propheciethe 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 vvhatfoeuer may be called good, lerned in the Pfalmes? Here is the knowvlege of God; the clere prenunciation 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.*

S. Greg. in
 Pfal. pœnitent.

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

	See then and obserue here (Chrifitian 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 approued doctrin of the fame	Gods prouidence in fweetly drawing our confent & cooperation of free-wil, which is neceffarie to faluation.
<i>Ser. 15. de verb. Apoft.</i>	S. Auguftin: <i>Qui creauit te fine te; non iuftificat te fine te. He that created thee, vvithout thee, doth not iuftifie thee vvithout thee:</i> to helpe our weaknes, and fweetly to draw our mindes, otherwife auerfe from trauel and paine,	
S. Bafil in prolog.	the Holie Ghofthath 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, & enioy the hidden treafures of Gods word: in like maner as a key openeth a lock. For the whole facred	Holie Scriptures a fealed booke.
<i>Apoc. 5.</i>	<i>Bible is a fealed Booke,</i> and not rightly vnderftood, til the feale, or lock be opened, by the key of Gods fpirite, geuing knowlege; which the Holie Ghofth, amongft other wayes, infpireth very often, by facred Mufike or Pfalmodie. As S. Gregorie noteth in holie Scripture	
<i>li. 4. dialogi. c. 42.</i>	<i>(4. Reg. 3. v. 15.)</i> where Elifeus not yet knowing Gods wil in a particular cafe, called for a Pfalmift (or player on inftruments) and <i>vvhen the Pfalmift fang, the hand of our Lord came vpon Elifeus,</i> 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	The Pfalter is the key of other Scriptures.
<i>Iac. 5.</i>	teach, that as <i>men of cheerful hart are apt to fing:</i> fo the exercife of reading, finging, or playing Pfalmes, is a conuenient and a fpecial meanes, to attaine quietnes or cheerfulness of mind.	
	But as this holie Pfalter is the key of other Scriptures, fo it felfe is moft efpecially a fealed, and locked Booke, requiring manie keyes. <i>Euerie Pfalme</i> (faith S. Hierie) <i>hath a peculiar key, and oftentimes there be fo</i>	But itfelf is alfo fealed.

manie lockes and keyes of one Pfalme, as there be diuers perfons that fpeake, to diuers endes and purpofes. For albeit diuers myfteries are fometimes connected, and fo require fundrie keyes, yet there is but one principal, & proper key of ech Pfalme: otherwife it should be diuided into manie Pfalmes. Our firft endeouour therfore muft be, to find the proper key of euery Pfalme, that is, to know what is principally therein conteyned. To this purpofe the lerned Expofiters of this booke, haue obferued tenne general pointes, or feuerall matters, to which al the contents may be reduced, as it were, fo manie keyes, and meanes of entrance into the fenfe, and true vnderftanding of al the Pfalmes. And the fame may likewife be called the tenne ftringes of this diuine inftrument. Vpon one of which, euery Pfalme principally playeth, touching the reft more or leffe, as caufe requireth, for more melodious harmonie, and perfect mufike.

The firft key, or ftring, is God himfelf: One in Subftance: Three in Perfons. Almighty, Alperfect, Powre, VVifdom, Goodnes, Maieftie, Iuftice, Mercie, & other Diuine Attributes. The fecond, is Gods workes of Creation, Conferuation, and Gouverning of the whole world.

The third, Gods Prouidence, efpecially towards man, in protecting and rewarding the iuft: in permitting, and punishing the wicked. The fourth, is the peculiar calling of the Hebrew people, their beginning in Abraham, Ifaac, and Iacob: their maruelous increafe in Ægypt: diuers eftates, manie admirable and miraculous thinges donne amongft them; with their ingratitude, reiection, and reprobation. The fifth principal key, and ftring is Chrift, the promifed Redemer of mankind: prophecying his Incarnation, Natiuitie, Trauels, Sufferings, Death, Refurrection, Afcenfion, and Glorie. The fixt is the propagation of Chriffs name and Religion, with Sacrifice and Sacramentes, in the multitude of Gentiles beleeu- ing in him, euen to the vttermoft coaftes of the earth, the Catholique Church euer vifible. The feuenth is the true maner of feruing God, with fincere faith, and good workes. The eight, holie Dauid interpoſeth manie thinges concerning himfelfe. As Gods fingular benefites

But one principal key of ech Pfalme.

Tenne keyes of the Pfalter.

Alfo tenne ftringes.

1. Key. One God the B. Trinitie.

2. Gods workes.

3. Gods prouidence.

4. The Hebrew people.

5. Chrift our Redemer.

6. Conuerſion of Gentils, the Catholique Church.

7. Faith & good workes.

8. Dauids owne actes.

towards him, for which he rendereth thanks, and diuine praifes, recounteth his enimies, dangers, and afflictions of mind & bodie, namely by Saul, Abfalon and others, humbly befeeking, and obtaining Gods protection. He alfo expreffeth in himfelfe a perfect image, and patterne of a fincere and hartie penitent: bewayling, confeffing, and punifhing 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 deferueth in this life. Thefe are the tenne keyes of this holie Booke; and tenne ftringes of this Diuine Pfalter.

Moreouer to finde which of thefe is the proper key, and principal ftring of euerie Pfalme, lerned Diuines vfe foure efpecial wayes. Firft by the title, added by Efdras, or the Seuentie two Interpreters, for an introduction to the fenfe of the fame Pfalme. So it appeareth that the third Pfalme treateth literally of Dauids danger, and deliuerie from his fonne Abfalon: which is the eight key: though myftically it fignifieth Chriffs Perfecution, Paffion, & Refurrection, which is the fifth key. Secondly, if there be no title, or if it declare not fufficiently the key, or principal matter conteyned, it may fome times be found by allegation and application of fome fpecial part thereof in the new Teftament. So it is euident *Act. 4. v. 25. c. 13. v. 33. Heb. 1. v. 5. & Heb. 5. v. 5.* that the fecond Pfalme perteyneth to Chrifft, impugned and perfecuted by diuers aduerfaries. VVhich is the fift key. Thirdly, when greater things are affirmed of anie perfon, or people, as of Daudid, Salomon, Iewifh Nation, or the like, then can be verified of them, it muft neceffarily be vnderftood of Chrifft, or his Church, in the new Teftament, or in Heauen. So the *conclufion* of the 14. Pfalme: *He that doth thefe thinges, fhall 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 iuft and true dealing towards our neighbours, is neceffarie for attayning of eternal Glorie.

Fourtly when, both the title and Pfalme, or part thereof

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
Teftament.

3. Greatnes
of thinges af-
firmed.

4. Conference of
places.

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

feme hard and obfcure, fome part being more cleare, the true fenfe of al may be gathered, by that which is more euident. According to S. Auguftins rule, *li. 2. c. 9. & li. 3. c. 26. Doct. Chrift.* So the title, and former part of the fifth Pfalme, being more obfcure, are explained by the laft verfes, fhewing plainly that God wil iuftly iudge al men, both iuft and wicked, in the end of this world. VVhich is the ninth key. By thefe and like meanes the principal key being found, it wil more eafily appeare, what other keys belong to the fame, and what other ftringes are alfo touched. At leaft the ftudious may by thefe helps make fome entrance, and for more exact knowlege fearch the iudgement of ancient Fathers, and other learned Doctours.

But beſides this fingular great commoditie, of compendious handling much Diuine matter in fmal rowme, this booke hath an other ſpecial excellencie, in the kind of ftile, and maner of vttering, which is Meeter, and Verſe, in the original Hebrew tongue. And though in Greke, Latin, and other languages, the fame 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 ftile vttered light, vaine, and falſe things. For the abuſe of good things, doth not derogate from the goodnes therof, but rather commendeth the fame, which others deſire to imitate. And clere it is, that this holie Pfalmodie 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 Daud our Diuine Pfalmiſt, reigned within one hundred years, after the Troianes warres. There were in dede Amphion, Orpheus, and Muſcus before Daud, but their verſes either were not written, or ſhortly periſhed, only a confuſe memorie remaining of them, recited, altered,

The ftile of this booke is Poetrie.

Abuſe derogateth not from good things.

Dauids Pfalter more ancient then any profane poetrie now extant.

	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, <i>Exodi 15.</i> and <i>Deut. 32.</i> It is moreouer recorded that Iubal (long before Noes floud) was the father of them, that fang on harpe, and organ. Mufike therfore is maruelous ancient. But facred Poetrie is in manie other refpectes moft excellent, and moft profitable. <i>This holie Pfalmodie</i> (faith S. Auguftin) <i>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 paffions, vvvhich vexe mens foules.</i> A little after: <i>Pfalmodie driueth avway 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 comforte 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.</i>	Mufike very ancient.
<i>Gen. 4.</i>		Sacred poetrie moft excellēt.
<i>Præfat.</i>		
	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 providence) 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 <i>as wine, fo mufike doth recreate the hart of man</i>) the Holie Ghofth condefcending to mans natural difpofition, infpired Daud to write thefe Pfalmes in meeter, <i>mixing the povvre of diuine doctrin, vvith delectable melodie of fong, that vvhiles the eare is allured vvith fvete harmonie of mufike, the</i>	VVhy King Daud writte diuine poetrie. The firft caufe his natural inclination to mufike.
<i>1. Reg. 16. v. 23.</i>		
<i>Eccli. 40.</i>		2. Verfe more eafie & more plefant.
<i>S. Aug. S. Bafil. in præfat.</i>		

hart is indued vvith heauenlie knowlege, pleafant to the mind, and profitable to the foule. Thirdly, Dauid 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 instructions, 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 thanks with melodious voice, and mufical instruments 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 thanks 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, & deuoout Simeon gaue thanks, & fang praifes to God in Canticles.

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

Cânticles in the new Teftament.

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 provided 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 folemnnities of feaftes, and daylie facrifice, when the Temple fhould afterward be built.

4. Both diuine mufike and dittie in Gods temple.

Fiftly, he made thefe Pfalmes not only for his owne, & others priuate deuotion, nor yet fo efpecially for the publique Diuine feruice in the Temple, and other

5. The great vfe of thefe Pfalmes in the Catholique Church.

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 uſe 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 ſelfe neuer did, but his Pfalmes are euer ſince Chriſt, ſong by Chriſtians, conuerted from gentilitie, as we ſee in the Churches Seruice. 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 ſtil 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. Beſides the ſeuē Pœnitential, and fiſtene Gradual Pfalmes, at certaine times. So that Clergie mens daly office conſiſteth 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 bond to know, and be able to diſcuſſe al difficulties, but competently, according to their charge vndertaken 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.*) *Beauſe*

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 Dauids Pfalter.

Other Prieſtes to haue competent knowlege therin.

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

thou haft repelled knowlege, I vvil repel thee, that thou do not the function of Priefthood vnto me. Thus much touching the Author, the contentes, the poetical ftile, & final caufe of this holie Pfalter.

As for the name, S. Ierom, S. Auguftin, and other Fathers teach, that wheras amongft innumerable mufical infruments, fix were more fpecially vfed in Dauids time, mentioned by him in the laft Pfalme. *Trumpet, Pfalter, Harpe, Timbrel, Organ, and Cimbal.* This booke hath his name of the infrument called Pfalter, which hath tenne ftrings, fignifying the tenne commandements, and is made in forme (as S. Ierom, and S. Bede fuppofe) of the Greke, letter Δ *delta*, becaufe as that infrument rendreth found from aboue, fo we fhould attend to heauenlie vertues, which come from aboue: Likewife vving the harpe, which fignifyeth mortification of the flefh, & other infruments, which fignifie and teach other vertues, we muft finally referre al to Gods glorie, reioyce fpiritually in hart, and render al praife to God.

VVhy this booke is called the pfalter.

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