

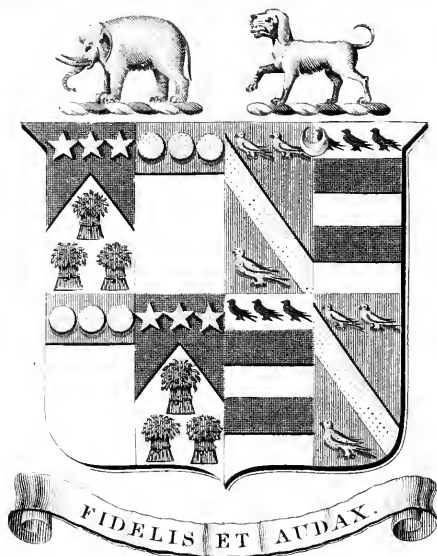


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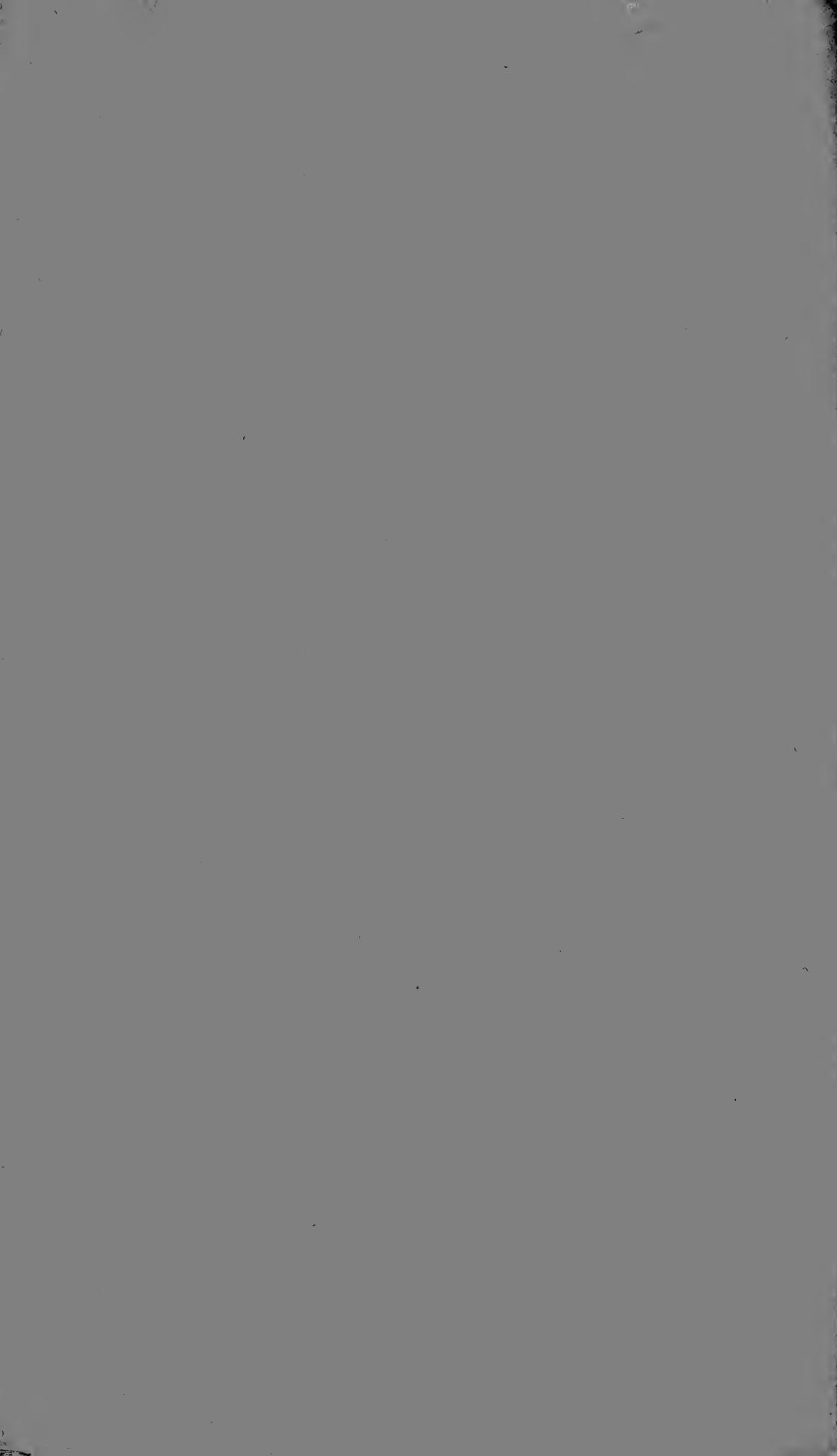
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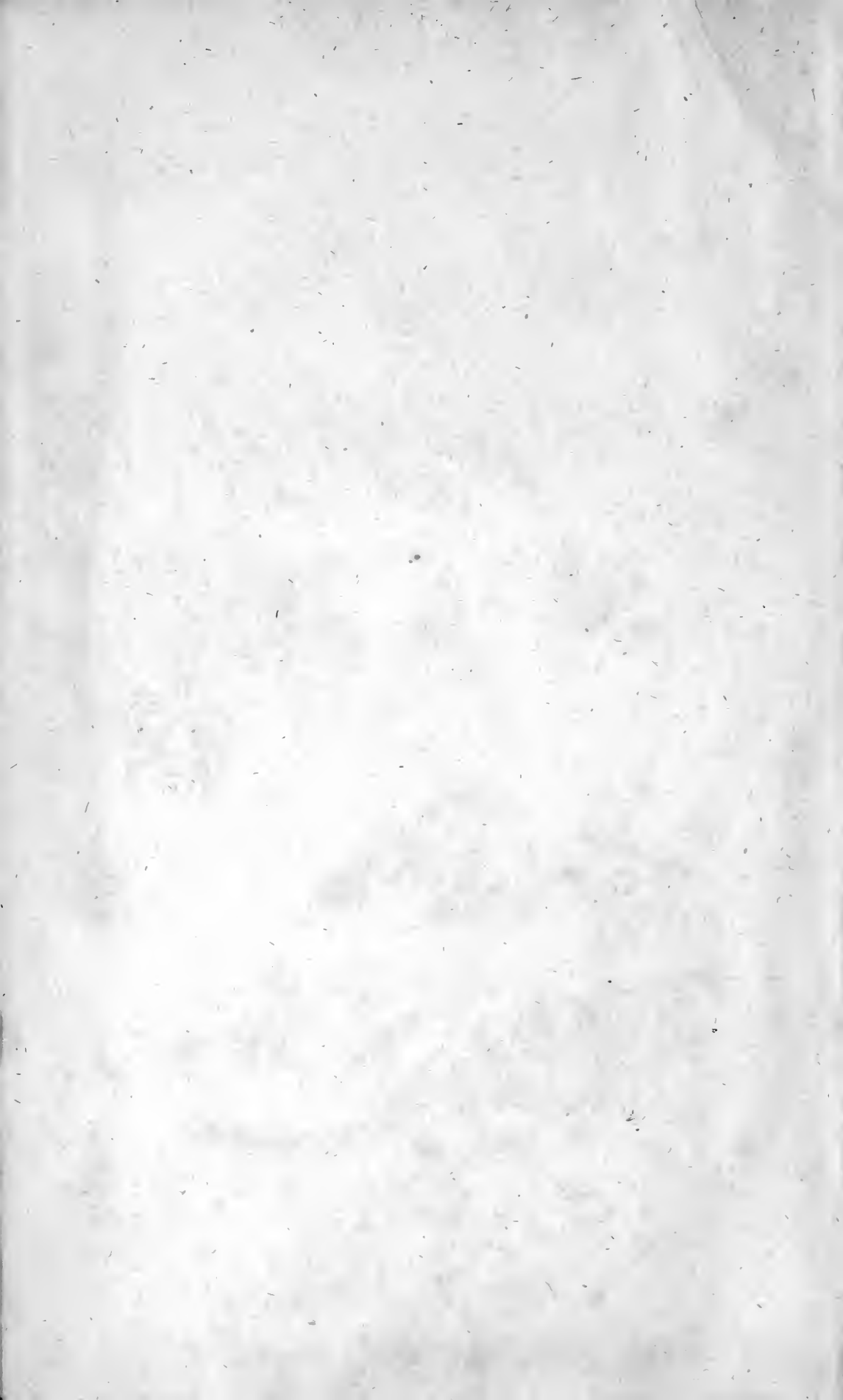
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Very rare - when perfect

It contains several portions of
G. H. H. H.





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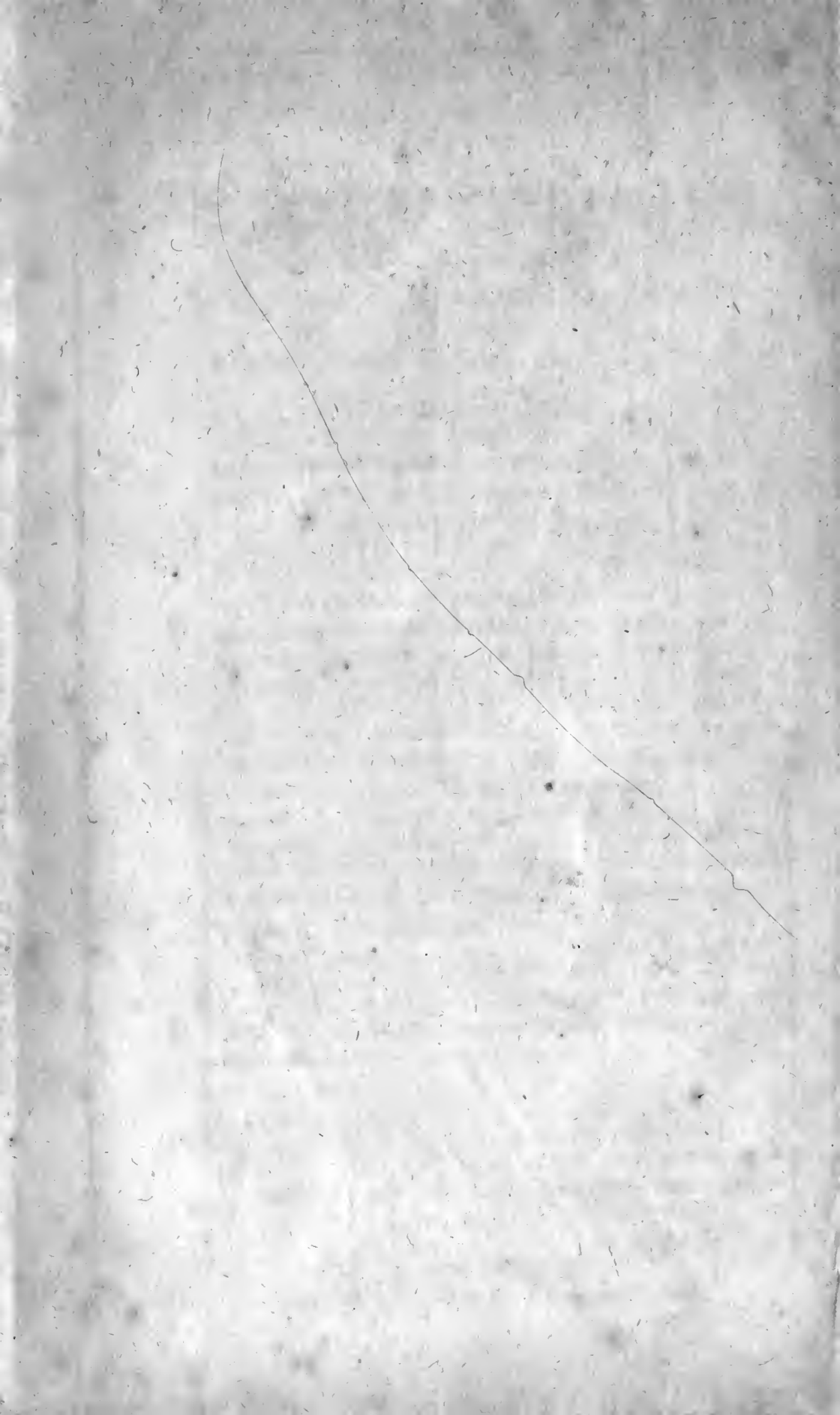


A
 PREPARATION
 TO
The Psalter:
 by,
Geo. Wither.
 George Wither



Francisco Delano

Facit et sculpsit



TO
THE ILLVSTRIOVS
PRINCE, CHARLES,
PRINCE OF WALES, &c.

MOST EXCELLENT PRINCE:



Haue obserued, that, in great *Edifices*, it hath aunciently been vsuall to beautifie their *Entrance*, with the *Statues* of Princes. In imitation whereof, hauing raised vp this *Structure*, being the *Frontispice* to a greater building, I haue presumed to adorne it with an *Inscription* to your faire *Name*. For, although I dare not promise, that, when all is finished, it will haue the magnificence of a *Palace*, fit to entertaine your *Highness* as a *Prince*; yet I hope, it shall haue state enough for a *Religious-House*, whither it may not mis-beseeme your *Grace* sometime to reaire for deuotion, as a *Christian*. And perhaps you shall find, there, as much varietie of good *Musicke*, as some of the best *Cathedrall Churches* can afford: the rather, if your *Highnesse* be pleas'd to command the *Musicians* of your *Quire*, to make vse of their cunning on those *Hymns*, which shall be therein prepared. And, I trust, to that purpose (among others) God hath giuē your *Excellency* a loue to *Musick*, & furnisht you also with the best any *Prince* in the world entertaines of that *Profession*.

Thrice noble *Sir*, vouchsafe then a gracious respect to his endeouours, whose desire is to doe you better seruices, then the *Complements* of a *Courtier* are able to expresse. And how vnworthy soeuer of esteeme I may appeare, I doubt not but I shall be able herein to raise a sacred *Trophee* to your *Name*; which shall more truely honour it, then a thousand *Monuments* of farre greater cost. For, though it be no daintie matter in this Age, to make *Kings* and *Princes*, *Patrons* to meane employments: yet such is my awfull reuerence to the dignitie of those sacred *Titles*, that I would not haue prefixed here, so Noble and eminent a *Name*, for any respect

or aduantage of mine owne, vnlesse I thought it might re-
ceiue from hence as much honour, as it can adde thereto. I
hope, it shall doe so: not for any value which my paines hath
giuen it; But, in regard of the Subiect it selfe: which de-
ferues the fauour & encouragement of a Prince. For though
I may perchance come short of exact performing what is re-
quired in such a Worke: yet, in things tending to Gods glo-
ry, those fauors your *Hignes* shall daigne the vndertaker,
wil neuertheless be rewarded with treble honor.

Of what nature the rest of my intended labours are, this
Treatise discouers: and I trust they shall be such, as it will
giue contentment vnto your *Excellencie*, that you haue
graced their beginnings. For, with those *Heröicall* Attri-
butes hath Fame honoured you, that although in this base
Age, I dare thinke none the better or the worse for the re-
port that flies of them, vntill my eyes beare witnessse of their
good or ill; yet, where the found is, all, so honourable, I dare
be confident of an inclination delighted with honest and
Religious endeouours. But, were it possible your *HIGNES*
could dis-respect a mind willing to be well employed; It
should nothing deiect me. For, a Subiect of this nature can
neuer make him ashamed or discouraged, that proceeds in
it with a good Conscience. Howsoeuer: I am perswaded
God will turne it to the best. And therefore, to preuent;
that the liberty of speech, which I am envred vnto, carry me
not through many words, into somewhat which the Court
may account Rudenesse; I humbly take my leaue, and com-
mit the approbation hereof to the Almighty Prouidence,
and the good pleasure of your *Excellence*: for whose truest
happinesse, as I haue done, I will euer vnfaignedly pray.

To your *HIGNES*, in all
humilitie, deuoted;

GEORGE WYTHE.

To the Reader.



When you behold so large a Preparation to so little a Booke as the Psalmes, you will imagine (perhaps) that the Porch is too great for the House; and that (like some vaine Builders in these times) I haue erected so spacious a Fore-front, as either I must faile in making the rest proportionable thereunto; or else, bee compelled to giue ouer the Worke. What I shalbe constrained to, before that taske be finished; neither You, nor I, can foretel: and therefore it were folly to dispute it.

But, sure I am, that this Beginning is nothing larger then the necessity & nature of such a Subiect requireth; nor any way vsfutable to the proportion of what I haue intended; seeing each ten Psalmes (there being fiftene Decads of them) will bee every whit as large as this Preparation. And, though that may seeme a tedious volume, to those who thinke a little time long, which is spent in such Studies: yet, I am perswaded, there bee some who will read it through with delight. For, I haue so intermixed it with Verse, Prose, and other varieties; that I doubt not, but many of those who shall at first sight thinke it ouer-large, will in the perusal finde, that the variety and profitable-nesse thereof, hath shortned the length: especially, seeing euery Psalme being one entire thing of it selfe, may be read either throughout, or in Parts, according as the Readers deuotion, occasion, or leasure, will permit.

But, that this Treatise should neither seeme ouer-large, nor bee thought tedious; I haue so disposed the same into Chapters and Sections, with the generall Contents

thereof in briefe, that it may quickly bee seene what points concerning the Psalter are there treated of. And so need you not read all (vnlesse you list) but may rather according as you haue time and occasion, turne immediately to those Propositions, of which you desire to be resolu'd. Herewith, I once thought to haue published the first Decade of the Psalmes; with all those Additions promised in this Preparation: Neuerthelesse, I haue now for some good causes delayed it, vntill I see how my purpose shall in this beginning receiue your approbation. If I perceiue it likely to finde fauourable acceptance, I will shortly present you with the first Ten: and the rest shall follow in severall Decads, as God enables me to set them forth. And, I hope, they shall be (at least) as welcome as my other writings haue bene. Especially, if it be any pleasure vnto you, to see Abuses whipt againe, many of the Psalmes will giue so iust occasion, that I beleeuue my Meditations on them in Verse, will therein answere part of your desires.

But howsoeuer you shall like, or dislike it, I am resolued to goe forward with my determination: For, it yeeldes in it selfe a content, beyond that which your applause can giue me. Yea, I haue vow'd it to God: and all the world shall not be able to discourage me, if Hee will bee pleased to lend me time, and continue in my heart that loue vnto it, which He hath already vouchsafed to begin in me.

Now, with what minde I haue intended these Studies; what manner of proceeding I haue vsed; what might bee answered to such particulars as may be obiected against me in this vndertaking; and such like: It followes, among other things, in the first three Chapters of this Preparation: to which I referre you, and commit all to the blessing of the holy Spirit.

G. W.



THE GENERALL CONTENTS OF THE WHOLE BOOKE.

CHAPTER I.

The Authors Exordium: wherein hee sheweth the reasons whereupon he was mooued first to the study of the Psalter, and afterward to write this Preparation: He complaineth also on the ignorance of the common people, with their abuse and dis-esteeme of the Psalmes: and sheweth the benefit and vse of this Treatise.

CHAPTER II.

I. The fruitless opinions of those, who denie that the Psalmes, or any part of holy Scripture, may be safely translated into Verse, are here answered, and the occasions of that error discovered. II. The confutation of their many objections who are impatient of any new translations of the Psalmes; for feare of inconueniency. III. A Briefe digression, touching the Septuagint translation, and that in the Chaldean Tongue, called the Thargum. IV. Of such things as are objected against the liberties which may be commendably used in a translation; with a defence of the variety of Measures, and other things touching the right way of translating the Psalmes.

CHAPTER III.

I. Whether a Lay-man may meddle with the translation or exposition of holy Scripture; how farre he may be allowed; and what particular reasons the Author had to excuse himselfe from intrusion into this employment. II. The manner & order of his proceeding, both in the Translation and Exposition; with a protestation both of the integritie of his intent in this Treatise, and in all such proceedings, as hee hath purposed about the Psalmes.

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CHAPTER III.

I. *The different opinions of the Fathers, concerning the Instrumentall Author of the Psalmes; and how it is likely, Dauid was Author of them all.* II. *Whether he might be Author of the 90. Psalm, which is intituled, A Prayer of Moses, the man of God.* III. *That those which are inscribed, Of Solomon, may be Dauids. That Asaph, Iduthun, Ethan, Eman, and the somes of Chore, rather Musicians and Singers, then composers of the Psalmes. How this difference may bee somewhat reconciled; and that the holy Ghost being knowne to be the principall Author, the dissenting in opinion about the Instrument, need not be offensive to any.* IV. *The heresies of the Manichees, Nicholaitans, and Lewes, concerning Dauid.*

CHAPTER V.

I. *The Jewes deny Dauid to be a Prophet: their Reasons and Arguments confuted.* II. *Of Prophecie; the degrees thereof, and what is required in a true Prophet.* III. *That Dauid was a true Prophet. The Obiects of his Contemplations; and that hee attained to the highest degree of Prophecie.* IV. *The cause why the latter Rabbines began to deny him to be a Prophet. The invention of their Thalmuth; their Impudence discovered; and Dauid proved to be a Prophet, both by holy Scriptures, and out of their owne Thalmudists: such Authoritie as they cannot deny.* V. *Lastly, a briefe commendation of that Kingly Author.*

CHAPTER VI.

I. *Of the Names, by which the Booke of Psalmes is knowne, The reasons wherefore it was called the Psalter; and by what Authority wee name it, The Booke of Psalmes.* II. *Whether it ought to be accounted one; or divided into sine Bookes, according to the use of the Hebrewes.* III. *Of the number of the Psalmes. Of the hundred and one and fiftie Psalm, which is found in the Greeke. And of the Trinitie of Fifties, which is the iust number of those that are Canonickall.*

CHAPTER VII.

I. *Of the Order and Disposition of the Psalmes. That it hath not bene the use, to order Lyrick Poems according to the Course of History.* II. *The Argument of the whole Booke: and the reasons why as it is now disposed, it cannot be distinguished according to the generall matters there treated of.* III. *The reason yeilded by him who thinkes it may: and the Disposition of the Psalter; according to a latter Expositor.* IV. *A Memorandum, touching the numbring of the Psalmes in the vulgar Latine.*

CHAPTER VIII.

I. *Of the Inscriptions or Titles of the Psalmes. The use and benefit*
of

The Contents.

of them; and that it was accounted an heresie to reiect them. II. The diuersitie of the Titles; and that neither the Persons, the Instruments, the Time, nor any thing mentioned in them, is without some mystery. III. Of those Psalmes that are untitled. IV. Of the word Selah, and the diuers Interpretations thereof. V. The cause of that Diuersitie: And what the Reader may resolue among so many differences.

CHAPTER IX.

I. It is heere showne, that, contrary to the opinion of the Vulgar, the Psalmes are Originally in Verse. II. The reasons why the manner of the Hebrew Poely, therein used, is hard to be found; and how those are deceived, who imagine to finde it in all things suitable to the Greeke and Latine verses, or to the Poely of other Languages. III. The Heresy of the Anabaptists touching the Verse of the Psalmes. IV. Certaine reasons which may be giuen, why the holy Ghost should commend them vnto vs, rather in Verse then Prose. V. And a short reprehension of such as are haters of Poesie.

CHAPTER X.

I. Of the meane esteeme which most men haue of the Poesie of the Psalmes; and the causes thereof. II. Of the Elegancie of their Poesie; with a short demonstration of it, out of certaine Pialmes: instanced to that purpose. III. Of those that are Alphabeticall; and the Interpretation of the Hebrew letters. IV. That the Psalmes consist of diuers kinds of Poesie; to wit, Heroicall, Tragicall, Pastorall, Satyricall, &c. With other things, concerning the Poesie of the Psalmes.

CHAPTER XI.

I. Of Musicke: the mutabilitie thereof; and how impossible it is to finde out what was aunciently in vse. II. Of the Tunes of the Psalmes; and what they ought to be; with the nature, the power, and principall end of Musicke. III. Of Singing; when and by whom instituted in the publicke worship of God, both among Iewes and Christians: and what power or operation it hath. IV. Whether Musிக்கall Instruments be necessary in diuine Seruice; what their Musicke ought to be. The Abuses that are to be auoided; and what regard is to be had to those Tunes, which haue bene dedicated to God. V. Of the Musicke, which Verse hath naturally in it selfe: and of the Musிக்கall Instruments used in holy exercises.

CHAPTER XII.

I. What his beleife must be of the Psalmes, that would read them as hee ought, and receiue profit thereby. II. Of the sacred Trinitie: and what he is to know and beleene concerning that also, before he can vnderstand the Psalmes. III. Of the God-head and Man-hood of Christ. IV. Of his Nat. wall and Mystிக்கall bodie. V. Of Nature and Grace. VI. Of the Diuelli

The Contents.

Diuell and his members. VII. Of the severall Ages of the Law, and the Church: and the unitie of them throughout all the Ages of the World. VIII. Of the Letter and the Spirit. Of all these, and what is to be knowne concerning them, before we can rightly understand the Psalmes.

CHAPTER XIII.

I. Of the frequent Rhetoricall speeches which are used in the Psalmes: With their Allegories, Parables, Ænigmas, &c. II. That some places are to be understood in another sense then the bare words seeme to carry. III. Of the Names of God. Of the word Iehovah, so much in use among the latter Interpreters: And of יהוה Tetragrammaton: And what order the Ancient Translators have observed wheresoeuer they met with that word. IV. Of the Names of Gods People: And of the places where both He and They are said to dwell. V. The Names by which the Law of God is distinguished. VI. The Names by which the Diuell and his Synagogue is knowne. VII. Of the Histories of the Old and New Testament: And other things necessary to be knowne, for our better understanding of the Psalmes.

CHAPTER XIII.

I. Of the Excellencie of the Psalmes, in regard of their Author, their Matter, their Forme, and their End. II. Of the sundry Vses which a Christian may haue of them: How powerfully they haue wrought, both with the children of God, and against their Enemies: and why the formes of Prayer used in the Psalmes, and holy Scripture, excell all other. III. Of certaine Abuses which are to be avoided in the Singing, and application of them: and what Reuerence is required in their Vse. IV. A short Petition for a blessing vpon this Worke.

Because

A CATALOGVE.

BECAVSE I WILL NOT PRESVME
*to deliuer any thing vnto you, meerey vpon my owne
 credit; Beside my priuate reasons for that which I haue
 done, it is also confirmed by testimonies of good Autho-
 ritie. And here you haue the Catalogue of such Writers,*
 as I made vse of in this PREPARATION.

A

A Gellius.
 Anastasius.
 Ambrosius.
 Athanasius.
 Alexander ab Alexandro.
 Aristæa.
 Augustinus.

B

Basilus.
 Barachias, Rabb.
 Beda.
 Bernardus.
 Bellarminus.
 Burgensis episcopus.
 Buxtorphius.

C

Cassiodorus.
 Clemens Alexandrinus.
 Caietanus.
 Coppen.

D

Drusus.
 Dionysius.
 Dauid Kimchi, Rabb.

E

Eusebius.
 Euthymius.

F

Fagius.

Flaminius.

G

Gesnerus Solomon.
 Genebrardus.
 Gregorius Nazianz.
 Gregorius Niss.
 Galatinus.

H

Hieronymus.
 Horatius.
 Hugo Cardinalis.
 Hilarius.

I

Jacobus Magn. Brit. Rex.
 Jacobus de Valencia.
 Iustinus Martyr.
 Iansenius.
 Iosephus.
 Ionathan Abenhuziel.
 Ioachimus abbas.
 Isidorus.
 Iohan. Seldenus.

L

Lyra.
 Lorinus.
 Leontius.

M

Mollerus.
 Marianus Victori.

Moses

A CATALOGUE.

Mofes Maimonides.

Rabb: Solomon.

O
Origen.

S
Saxo Grammaticus.
Suidas.

P
Philo *Iudeus*.
Philaster.
Plinius junior.
Plutarchus.

Sixtus Sinensis.
Septuag. Translatio.
Scaliger Io.
Sacrae Script. transl. Angl.

R
Reuclinus.
Rabanus Maurus.
Rufinus.

T
Tremelius.
Titelmanus.
Thoracius Constantinus.
Theodoretus.

Errata.

Page 66. line 43. reade *subit*, p. 86. 31. reade *Apostle*, p. 110. line 26. κτριοξ.
See the rest, in the last page.

A



A SONNET, VVHEREIN ALL

CREATVRES ARE PROVOKED
TO IOYNE TOGETHER, IN
PRAYSE OF THEIR AL-
MIGHTIE CREATOR.



Come, O Come; With sacred *Layes*,
Let vs found Th'ALMIGHTIE'S Praise.
Hither bring, in true Concent,
Heart, and voice, and Instrument.

Let the *Orphurion* sweete
With the *Harpe* and *Violl* meete.
To your Voices tune the *Lute* :
Let nor Tongue nor String be mute ;
Nor a Creature dumbe be found,
That hath either voice or found.

Let such things, as doe not liue,
In *Still-Musicke* Prayfes giue.
Lowely pipe, ye Wormes that creepe
On the Earth, or in the Deepe.
Loud, Aloft, your Voyces straine,
Beasts and Monsters of the Main.
Birds, your warbling *TREBLE* sing.
Clouds, your Peales of Thunder ring.
Sunne and Moone, exalted high'r,
And You Starres, augment the Quire.

Come,

A Sonnet.

Come, ye Sonnes of Humane race;
In this *Chorus* take your place:
And, amid the mortall throng,
Be you Maisters of the Song.
Angels, and celestiall Powers,
Be the Noblest **TENOVR** yours.
Let (in Prayse of God) the sound
Runne a neuer-ending Round;
That our holy *Hymne* may be
Euerlasting, as is *He*.

From the *Earth's* vast hollow wombe,
Musick's deepest **BASE** shall come.
Seas, and Flouds, from Shore to Shore,
Shall the **COVNTER-TENOVR** roare.
To this Consort (when we sing)
Whistling Winds, your **DESCANT** bring:
Which may beare the sound aboue,
Where the Orbe of Fire doth moue;
And so climbe, from Spheare to Spheare,
Till our Song Th' **ALMIGHTIE** heare.

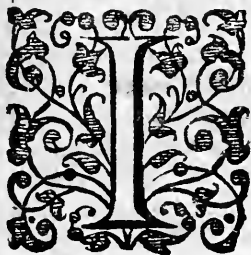
So shall *He*, from Heauen's high Towre,
On the Earth his Blessing showre:
All this huge wide Orbe we see,
Shall one *Quire*, one *Temple* be.
There our voices we will reare,
Till we fill it euery where;
And enforce the *Fiends*, that dwell
In the Aire, to sink to Hell.
Then, O come; With sacred *Lies*,
Let vs sound Th' **ALMIGHTIE'S** Praise.



A PREPARATION To the Psalter.

CHAPTER I.

The Authors Exordium : wherein he sheweth the reasons whereupon he was moued first to the study of the Psalter, and afterward to write this Preparation : He complaineth also on the ignorance of the common people, with their abuse and dis-esteeme of the Psalmes : and sheweth the benefite and use of this Treatise.



I HAVE found both by experience in my selfe, and the example of others, that there is danger in idleness. And amongst vs yong men (who spend the best of our dayes with those many blessings of youth, as if we had receiued them onely to further vs in licentiousnesse) euen among vs so many haue I seene ouertaken with such inconueniencies, as bring too late repentance; that I was afraid, if I altogether should haue slept out the morning of my youth, without en-uring my selfe to some employment: either the cankered rustinesse, which vsually accompanies sloth, would make me wholly vnfit for all affaires; or the being out of action, might giue euill temptations the opportunity, to get the vpper hand.

Moreover; I am not so ignorant, but that I know a time will come (and it may be suddenly) when as well I, that haue but one talent, shall be called to account for it, as he that hath fiue. And therefore I durst not but seeke out some honest endeauor; that when our great *Maiester* shall please to require my last Audit, I may haue the witnesse of a good conscience, that I had (at least) a desire to occupie the portion which I haue receiued, to his glory. And so much was my ouer-earnest longing to be doing, that I must cōfesse, it grew ripe, before my discretion; which made me busie, before I knew how to do any thing well: as too apparantly appeared in those my *Satyrical Poems*. For, in them, you may perceiue (sure I am, I find there) so many childish ouer-sights

Want of employment is the cause of young-mens ruine.

We must all giue account both of our time, and the gifts we haue receiued.

and absurdities, that if then I had not the fewnesse of my yeares to haue excused the greenesse of my wit, with the testimony of my owne knowledge that my zeale was to doe well; I should long before this time haue bene ashamed of them, as ridiculous: and yet not for that they may seeme such to some nice *Criticks*. For, what they reckon foolish in them, I repent me not of: nor can I for any iust reason altogether renounce them or wish they had neuer bene composed. But rather as their bold honesty hath gained me some respect among honest men: so I trust they haue done some good, in which I shall one day find comfort; seeing for that which is amisse in them, I haue bene put to penance already, both in expenses and restraint of libertie.

But what though my forwardnesse brought forth some ouer-fights; and those ouer-fights, drew vpon me some troubles? He that desires in a long iourney, to get the start of his slothfull companions, and for haste runnes alittle beside the right way; shall he doe well, if dishartned with that error, he sit downe, and resolue neuer to go further? Should the *Navigator*, who, at his first putting to sea, hath a little mistaken his *Compass*, or met with one rough storme, discontinue his voyage? Sure no: but if these might so trifle without damage, I may not. For I haue too well perceiued, that all the inconuenience which those Poemes brought vpon me, had not so much endangered my well doing, as idlenesse since that time hath done: for which cause, I began a-new to thinke in what vndertaking I might reemploy my selfe. Once hauing entered into consideration, howe vsfit I was in respect of many others, to make publike my studies; I was almost quite discouraged from writing; and grew halfe resolued to keepe that little wit I had, by employing it in some such busineses, as might afford mee an humble and safe quietnesse, where I should neither doubt the Thunder-bolts of ielous greatnesse, nor the blastings of enuious despight. But before that resolution was setled, my conscience vrged me to remember, that though God had not giuen me that great measure of knowledge, which he bestoweth on many others; yet what he had vouchsafed, I was bound to vse so farre as I might doe, both to his glory, and the benefit of others; and that it could bee no better in me, then basest cowardize, sloth, or distrust in God, to desist from an honest action, for some fewe inconueniences. Besides, that the opinion of my little sufficiencie might not disharten me; my owne experience tolde me, that although flourish of Art, and deep schoole-poynts, gained greatest applause, amongst those which gloried in the abundance of curious knowledges: yet one Treatise compiled after that simple manner, which to this wise age seems foolish, makes many times mo good Christians, then a thousand volumes stuffed with most applauded learnings.

Vpon these considerations, I determined to vse my pen againe: but vpon what subiect most profitably I might spend my time; could not suddenlie be concluded on. For although the abuses of the times, required mo *Satyrs*, I was vndisposed to those Straines; not because I feared they would bee distastfull to any: for (though some cannot brooke

Hee that hath
but one Ta-
lent must not
hide it

*Difficile est Sa-
tyrem non scri-
bere.*

brooke it) a time may come, when I shall in another kinde reuifite their *Auger* stables. It is feared, the villanies, and impostumated vlcers of this age will yet grow riper: and then (perhaps) you may see some foule sores launc t againe; and a great deale of corruption discouered; that hath beene fairelie skinned ouer a long while. Vntill that time come, such a taske, as I thought, was to be deferred. And by that meanes many moneths were spent, in which I was vncertainly carried to, and fro, in the choyce of my subiect; one while affecting this; another while that, vntill many things were begunne, which are now neuer like to be ended.

But at length, hauing vpon some occasion, taken more notice of the excellencie of the Booke of *Psalmes*, then I had formerly done; and withall, obseruing what poore esteem those incomparable Hymns haue amongst the common sort of men; in respect of that which the elegancie of prophane *Poems* hath obtained, beeing trimmed vp in those their naturall ornaments of *Poesy*, which the *Psalmes* haue bin in some sort deprived of: I grew somewhat iealously desirous, to see the Maiestie of those writings (if it were possible) in some measure restored, either by the publique appointment of the Church, or by him, on whose priuate endeauours GOD should be pleased to giue a blessing to that purpose. And indeede, many I heard of that had made an entrance thierunto: but it seemes they were either discomfitted by the greatnesse of the Work, or hindered by other employments, or discouraged by censurers: for I could see no mans endeouours likelie to come to light, that had engaged himselfe in that enterprize. I determined therefore, to depend no more altogether on other mens labours; but resolu'd to make triall, what I my selfe could that way performe. For though in respect, both of my outward fortunes, and inward insufficiencies, I might seeme the most vnfit of many thousands, to adventure on a businesse of this kinde; it pleased God (I hope I may say so) to put into my heart the thought of such an vndertaking: which good thought beeing entertained, made me earnestlie affect the enterprize. And that affection growing stronger (by the diuine assistance) hath enabled me to some performance: which I giue God hartly thanks for; and am contented (so my good meaning may not be deemed arrogantie) to present it vp, as a mite into the tresaurie of the Church, to be employed for the benefit of such, as shall neede it. And the more boldly I offer this, because I am assured, that if it can purchase but halfe so much good to the Reader, as it hath yeelded mee comfort in mine owne soule, it will prooue a labour worth acceptance. For, after I had passed a fewe moneths in the study of the *Psalmes*, and that my dull soule began to be somewhat sensible of their vnspeakeable excellencie, it pleased God so fauourably to further my poore endeueur, that I more and more apprehended their worth, vntill they had euen rauisht me with an extraordinary delight in their beauties. And considering, how many vaine corruptions my heart is clogd withall, and how contrary these holy delicats are to the appetite of flesh & blood; so wonderfull pleasing haue I found them, that I thinke I ought both thus to confesse it, & also acknowledge it Gods exceeding mercie to-

God is the
Author of e-
uery good
purpose.

wards me: For were the loue of goodnesse so constant with me, that I might euer feele in my soule that measure of contentment, which I haue beene at some time sensible of, when I haue giuen ouer my selfe to the contemplation of those sacred Mysteries; I call God to witnesse, that in respect thereof, I could truely scorne and contemne the greatest felicities of the world: yea, sorry am I (yet wish I could be more sorry) that my imperfections are such, as I may not be at all times capable of the same delight. Howsoever; I giue God praise, in whose will I am well pleased. And I hope that he, who hath wrought the desire, will either one day enable mee, to loue and serue him with more perfection, or let his grace be sufficient for mee, and turne all (euen the finnes that I haue committed) to his glory with my aduantage.

But hauing (as I said before) spent some time vpon the *Psalmes*, & from thence reaped fruct to my great satisfactin and contentment, I found mixt, with that ioy which my soule felt in their excellencie, a iust sorrow for that contempt (or at least neglect) which I perceiued they were fallen into among some. And therefore, after I had made an indifferent progression, both in the Translation, and Exposition; fearing all my labour would be made frustrate, by that ignorance and vnpreparednesse wherewith many Readers would haue aduентured thereon; before I waded any further in my first resolution, I thought it not amisse, to follow the course of those wise Physitions, that first prepare both the minds, and bodies of their Patients, before they will aduентure the pretious remedy of their health. And I may also say, that it fareth with me, as with those Lepers at the gate of *Samarina*. For, they hauing refreshed themselues with the spoyle of the *Aramites*, and hid siluer and gold, and raiment, for their owne vse, thought some mischief might come vpon them; if they longer concealed the good tidings from the Cittie: So, after I had discovered the rich mysteries, which beyond my expectation I apprehended in the *Psalmes*, I feared some euill would befall me, if vncharitably I should haue concealed from others, what they needed, and lay in my power to let them know.

For hauing been heretofore ignorant my selfe, of those things which are deliuered in this *Treatise*, I yet remember, that I was farre wrong from the conceit, which I ought to haue had of this Booke; and that my desire was exceeding great, to bee satisfied what the opinions of the most learned Fathers were, concerning such particulars as hereafter follow: Imagining therefore, by mine owne inclination, that the like curiositie might possesse other men, but especially feeling the profit of it in my selfe, and a likelihood that (to the glory of God) it would be both a furtherance for the better vnderstanding of the holy Booke of *Psalmes*, and a meanes to remooue some such scrupulous, and needlesse doubts, as might offend the weake and vnlearned Reader: euen in consideration of this, I was filled with an earnest desire, that other men might be instructed in what I knew. And seeing none hath before me (to my knowledge) vndertaken such a worke, I thought it my duty (hauing by dilligent study enformed mine owne vnderstanding) so to endeouour, that those, who by reason of other employments, could not attend the like search, might reape some benefit from my labours,

as

The occasion
of this Prepa-
ration.

2-King. 7. 3.

as I had often done from other mens. And to this end, hauing gathered (as I was able) some such notes and directions, as might both defend my particular vndertaking, and instruct others in the generall knowledge of the *Psalmes*, I began in the name of the blessed *Trinity*, to write this *Treatise*, intituled *A Preparation to the Psalter*: which being diuided into sundry Chapters; such particulars as I hold necessary to be discoursed of, are mentioned in their prefixed Arguments.

And I hope no man will thinke superfluous; or needelesse, that which I haue done: for if they can but consider, how needefull such vndertakings bee, by reason of the ignorance which is found in most men, they shall confesse, that heere is nothing but to some, or other, shalbe both new, and to good purpose. For those that are the greatest Clarkes, may remember, that there bee alwaies such, as stand in neede of an *A B C*, though they bee past it. Yea, if I should here set downe, what ignorance I haue discovered to be amongst vs; in things appertaining to the *Psalmes*, and what questions haue beene asked me, since I vnderooke this taske; they would beleue this *Preparation* were very necessary, and that these *Hymns of David*, are farre greater strangers then they seeme to bee. Certaine I am, that no Scripture is halfe so frequently read or sung, as they are: and as sure it is, that no booke is so little vnderstood; none is more necessarie, and yet none in respect of the necessitie, more vnprofitably vsed. For though many sing them; verie few remember to thinke of what they sing. Some out of a blind deuotion thinke of it, but not according to knowledge; and therefore doe often mistake the meaning of the *Prophet*, and misapply that which they sing or say: Others there be, who dare not sing them at all, because they are confounded in their vnderstanding, either through their difficulty, or that little dependencie which in their opinions one matter seemes to haue vpon another.

This hath made the common people leaue the sacred *Hymns* of the *Holy Ghost*, for the imperfect inuentions of Men. And many of them had rather sing some good ballet of *Robert Wisdom's*, then the best of these *Propheticall Odes*: whereas, if they vnderstood what puddle water they offer to GOD, when they might present him with the liuing streames of his owne pure fountaine, they would bee ashamed of their choyce. And if they did truly vnderstand these *Psalmes*, they should well perceiue, that whatsoeuer occasion they had, either for prayer, praise, or thanksgiuing, they had it in some one or other *Psalme*, according to their owne intentions (if they intended as they ought) and that so powerfully exprest, as it is impossible to finde wordes better suited to a zealous deuotion, or more able to expresse the passionate desires of the soule. And if they wish to make that which they doe pleasing vnto God, there is no way so likely as to come vnto him so speaking as his holy Spirit hath in the sacred worde directed them to speake: which shall bee further declared in the last Chapter of this *Treatise*.

Many reasons I could produue, to prooue that this *Preparation* will be no more then is needefull: and (as I could make it well appeare) there is not the smallest point therein deuiered, but may be necessary to

II.

Of the necessity of this tract in respect of the common ignorance.

III.

The benefit of this *Treatise*.

some, either for the vnderstanding of the *Psalmes*; with the true vse and esteeme of them; or for the auoyding of some offence that may be taken by vnskilfull Readers. This, I perswade my selfe, those that are modestly iudicious will finde and acknowledge. For ouer and aboue the defence of my particular vndertaking, I feare not to promise thus much; that by the helpe of this simple labour of mine, men vnlearned (if they haue any reasonable measure of grace, with an indifferent naturall capacity) shall by industrious considering what is here deliuered, be almost able, without other helpe, to better themselves in the vse and vnderstanding of the *Psalmes*, as well as by the helpe of some Expositions: and this aduantage is gotten by my former ignorance. For if I had entered hereupon, in that height of knowledge which many haue; I should not haue remembered other mens wants, but passed ouer many necessary things, as though all men knew them, because I did.

Thus haue many done; partly, out of forgetfulnesse, and partly, out of a vaine-glorious desire to be esteemed learned. And so it often comes to passe, that whilst their great knowledges are admired by a few, those many that are in greatest want of instruction, had neede of expositors to expound their expositions: Such, blessed *Ierome* complaineth of in his time: for, saith he, *Hoc plerisq; nimium desertis accidere solet, vt maior sit intelligontia difficultas in eorum explanationibus quam in his qua explanare conantur.* That is; It is often seene in many of our expositors, that there is more difficulty of vnderstanding, in their explanations, then in that which they endeauour to explaine. So; Saint *Augustin* in one place, doth in a manner checke himselfe, for that some of his Treatises, against Hereticks, were ouer difficultly handled for meane capacities, approouing the Christian ingenuity of those, who had admonished him to bee more plaine; for in being so, the ignorant would bee the better instructed: and, as there it is said, the learned would vnderstand him neuer the worse. But I will hasten to the matter: And the first Propositions that I purpose to handle, concerning the *Psalmes*, shall be such, as do both appertaine vnto them in generall, and tend also to the defence of mine owne particular vndertakings. And what those are, with the manner of my proceeding (if God permit) shall be deliuered in the first part of this *Treatise*.

*Ieron. Epist. par.
2. ad Cyprian.
epist. 40. in ex-
pos Psal 89.*

*August. lib. x.
de Genes. contra
Manich.*

CHAPTER II.

I. *The friuolous opinions of those, who deny that the Psalmes, or any part of holy Scripture, may bee safely translated into Verse, are here answered, and the occasion of that error discoverd.* II. *The confutation of their many obiections who are impatient of any new translations of the Psalmes; for fear of inconueniency.* III. *A Briefe*

Briefe digression, touching the Septuagint translation,
& that in the Chaldean tongue, called the Thargum.

IV. Of such things as are objected against the liberties
which may be commendably vsed in a translation; with
a defence of the variety of Measures, & other things
touching the right way of translating the Psalmes.



O oppose this my proceeding, I do expect an annie of
imputations, and that many objections shall bee
brought against me, to make frustrate my paines; for I
haue discovered a whole troupe of them, ready to try
the strength of my Apologies: And these are framed
by three sorts of men. The first are such, as absolutely except against
the whole worke. The second, dislike onely some particulars, or the
manner of doing it. And the third take exceptions against me for vnder-
taking it. The former of these three may also bee diuided into two
companies. The one of them dis-allowes all translations of holy scrip-
ture into *Metre*, The second allowe *Metre*, but are obstinate against all
new translations. To silence the first, I could produce many Reuerend
men, & of Authority in the Church, that haue mentioned the translation
of some parts of holy Scripture into *Verse*, with approbation & respect:
But because they would seeme to giue reasons for their dislike, I chuse
rather to confute their reasons.

First, whereas they say that *Verse* cannot retaine that grauity, which
becommeth the authority of holy scriptures, it is false: for how can that
speech be denied to haue in it grauity; wherein euery word and syllable
must be considered in quantity and number? or who can bee so
ignorant, to thinke so, but such as are altogether strangers vnto the
Muses? For in euery language, *Verse* hath more elegances then *Prose*
can haue. And I am of opinion (not without warrant of good authori-
ty) that it was partly by reason of the extraordinary maiesty and plea-
singnes which is in *Numbers*, that the holy Ghost chose in *them* (rather
then otherwise) to set downe these *Mysteries*, as the most fitting lan-
guage to expresse sacred things; which shall hereafter appeare more
at large.

Againe; they haue supposed it impossible for the Translator to to
keepe himselfe to the Originall (in a matter where euery letter and
syllable is of such moment) but that either for the *Measure* or the
Ryme, he shall be sometime forced to let go much of the true meaning
of the words: But this is also a mistake. For I am certaine, that if
there be any one, who can in *Prose* deliuer intirely the truest and most
proper sense of these *Poems*, it may be as well expressed in *Verse*. Yea,
I beleeeue, and dare maintaine, that they may be much better and more
naturally done into *Numbers* then into *Prose*. For if they haue at all
times (as those who vnderstand them know) a power about the reach
of common language, then questionlesse in expressing things of their

The three
sorts of men
that except a-
gainst the Au-
thors vnder-
taking.

Their first ob-
jection answer-
ed, who disal-
lowe all trans-
lations of the
Holy Scrip-
tures into
verse.
Aug. sacr. Mus.
lib. 6.

Vide cap. 9.

Object. 3.

Ans.

That which was at first written in *Verse*, can neuer be so gracefully turned into *Prose*, as into *Numbers*.

The cause why *Poesy* hath bene slandered with lying.

owne quality, they haue much more efficacy; and that which is at first written in measured words, can neuer be so well and fitly opened, as by the key of *Poesy*. The reason is; There are so many *Phrases* peculiar to that kind of writing, so many *Metaphors* vnuuall in *Prose*, so many *Hyperboles*, and a multitude of such liberties and conceits, as are onely proper to it selfe; that they can neuer be retained in *Prose*, but either the Translator will marre the simplicity becoming that speech, or quite darken the Maiestie of his Originall: especially if hee bee one of those many, who are not respectiue to the quality of *Numbers*.

And what is it else, which maketh the blockish multitude to lay on *Poesy*, that vniust and shamefull imputation of lying, but their ignorance of those deepe Allegories and becoming Liberties which it challengeth? or else their not vnderstanding of the beauty and vse which they haue in their owne places, because they often finde them improperly thrust into a language vncapable of such elegancies?

But what need I labour further in such a friuolous objection? For euery ordinarie capacity may satisfie it selfe therein: and I know, this is but the fond conceit of some dull brayne, that cannot endure the sweete harmony of *Numbers*, which hath bene approoued commendable, euen in subiects of this kinde, both by Example and Authoritie, almost in all the languages of *Christendome*, and that in euery Age. Neuer was there Man capable of the power, or sweetnesse of *Poesy*, that thought it vnpossible or vnfit to expresse the songs of holy scripture in the *Measures* of that language wherein they might be read in *Prose*. But if such a one there be, malicious policie rather then Reason, is the ground of his opinion; as is that of the *Papists*. For though I must confesse, I finde not so much in any Authors of their: yet I vnderstand, that some sectaries and fauourers of the Church of *Rome*, haue of late yeares disapprooued the translation of these *Psalmes* into the vulgar tongues, & scoffed at the singing of them in the reformed Churches; in so much, that they haue in some tearmed them *Geneua Jiggs*, and *Beza's Ballets*: yea, they haue extremely, and more then modestly enueyed aswell against those vsed among the *Dutch*, as against the *French* and *English* Versions. And to colour their Inuectiues with some shew of Reason, for the most part they except against them, not as they are *Metre*, but as they are defectiue in the *Metre*, or in the matter, by reason of their being so turned into *Verse* as some of them are. And therefore, I know no way so fit to put them to silence (and stop the mouthes of all other Cauillers) as to correct what deserues amendment: And if that were once so well brought to passe, as me thinkes it might be, by encouragement, & good endeuors, I make no question, but that all other objections against translating, and singing of measured *Psalmes* in our owne tongue, would be soone answered.

Why the *Papists* allow not our translations of the *Psalmes* into *Verse*.

But, as I said before, I beleue the scoffing of our Aduerfaries, will appeare to proceede rather from some diuillish policy, then from any iust cause of contempt. For if I coniecture not amisse, the onely cause why the *Papists* (if there be any such among them) are enemies to metricall translations of the *Psalmes* into vulgar tongues, is (not their dislike of them in *Verse*, but) the very same which hath made them disallowed

lowed in *Prose* also) euen their feare least the holy Scripture, which they euer sought to lock vp from the people, should by this meanes be made knowne vnto them.

The Diuell is not ignorant of the power that is in these diuine *Charmes*. And they themselues knowe well, that there lurks in *Poesy* an enchanting sweetenesse, that steales into the hearts of men before they be aware; and that (the subiect being diuine) it can infuse by a kinde of heauenly *Enthusiasme*, such a delight into the soule, and beget so ardent an affection vnto the purity of Gods word, as it will be impossible for al their most powerful *Exorcisms* to coniure out of them the loue of such dilicacies, but they will be vnto them (as *Dauid* saith) *sweeter then hony or the hony combe*. And this secret working which *Verse* hath, is excellently expressed by our *drad Soueraigne* that now is, in a *Poem* of his, long since penned. His words are these:

Ps. 19. 10.

The power of Poesy.

*For Verses power is like, it softly glides
Through secret pores, and in the senses bides,
And makes men haue that gude in them imprinted,
Which by the learned worke is represented.*

And a little before that;

*Like as into the waxe, a scales imprint
Is like a scale; right so the Poet gent
Doth grane in vs so vaine his passions strange,
As makes the Reader halfe in Author change.*

By reason of this power, our Aduersaries feare the operation of the diuine word expressed in *Numbers*; and that hath made them so bitter against our versified *Psalmes*: yea (as I haue heard say) they tearme the singing of them in our vulgar tongues, *the Witch of Heresy*. But this I vndoubtedly beleuee, that it hath vnbewitched a great many, who were before time deluded with the counterfeit sanctitie, and the pleasingnesse of such fantastickall Musique as in an vnknowne tongue is vsed in their assemblies.

The singing of Psalmes in the Mother tongues, called the witch of heresy.

I come next to those who allow of *Metre*, but will giue way to no new *versions*. Among these I meet with some that put doubts not worth the answering; and some others againe, that frame obiections a little better deseruing reply: such as these; that another Translation of the *Psalmes* into *Numbers*, being admitted of in our Congregations were an Innouation not to be suffered, by reason of this inconuenience; that, say they, euery man almost, is so well exercised in the *Psalmes* and tunes allowable in our Church, that he can make one of the *Quire*: whereas if new notes and *Measures*, should be brought in their steed, there would be few or none in our assemblies (as they thinke) to ioyne together in that deuotion. They say also, that diuersity of translations breed confusion; that the same we sing is enough, and so well performed, that another would be needelesse. And lastly they imagine, that any alteration in this kinde, would be offensue to many; and become

II.

Their obiections who allow no new translation.

Answer to the
First Obiecti-
on.

an occasion of scandall to the Church.

To the former of these three, I will answer; first for my selfe in particular, and then to the obiection in generall. For if they put this doubt, onely out of a priuate respect to the translation that I haue intended, I must tel them that they dreame of things beyond my present ayme. For although I hope that my paines will not bring forth that which shal be vnworthie to be sometime read, and sung in priuate; by many deuout members of the Church: yet doe I not, nor dare I, presume to offer vp my imperfect endeouours to be allowed in our publike assemblies, because our dayes yeeld many reuerend men, who (if they please) are able a thousand times more sufficiently to performe such a taske, for the publike vse. Yet as I haue done it for the delight of my owne soule, and their contentments who in their priuate families, haue a desire with varietie of Musicke to praise God; If so some more able one, would vndertake to reforme them also for the common assemblies, they might be admitted without any such stir or inconueniencies, as our Obiectors dreame of. For though a suddaine change would be somewhat harsh a while: yet were they once so well translated, that the Reader might behold a little more of their owne naturall beauties in them; and if then they were published some few yeares, for priuate vses onely, they would quickly weare those we now haue, out of all good opinion; and questionlesse (after a few yeares) become as easie and familiar to men of euery qualitie, as those now are: and so this obiection, whether it hath respect to that which I haue done, or what others shall hereafter performe, will appeare altogether needlesse and of no force.

Reply to the
second Ob-
iection;

The next Cauill is theirs, who to make frustrate all paines in this kinde, say that the same translation which we now vse, is both enough and without need of amendment. Indeed, I beleue that many thinke it enough; for I know, one is more then they desire or intend to make vse of: But I affect not a multitude of translations; if it were once well done it should suffice me: and yet I would not despise varietie if all were according to the truth. For what if we had them ten times translated, & euery translation tending to the same sense in each particular? they were no more then enow: for by that meanes, if the capacities of the vnlearned be not fitted in one *Version*, they may be in another. Moreouer; thereby we shall many times become more certaine of the truth, and doubtfull or obscure places should be made more perspicuous. For as *St. Augustin* saith, *The multitude of Interpreters doe more further then binder the understanding, if the Reader be not negligent.* And (saith he) *the perusing of diuers bookes hath many times opened the darker sentences.*

De Doctrin.
Christi. lib. 2.
cap. 12.

But whether those *Psalmes* we now vse be such as need not to be amended, I appeale to our learned and most Religious Diuines (for amongst the most eminent of them, I haue heard some wish earnestly for reformation in that point) or I leaue it to any indifferent vnderstanding mans opinion, that wil take the paines either to consider them by themselves, or to compare them with the translations in *Prose*. And the reason why I leaue these to satisfie their owne Consciences, is, because I dare not be so bold as in particulars to discouer our imperfections: especially, seeing it is by some supposed that publike Authority hath allowed them

them to be receiued as Authentickall, But there be enow that can defend me against this Obiection, though I had beene altogether silent. And therefore I will proceed to their exceptions, who absurdly imagine that such an alteration as this can be iustly offensiue to a good Christian, or scandalous to the Church: which I hope shall bee easily confuted.

For if any man bee thereat offended, it must bee vpon some iust ground, or else out of weaknesse. No sufficient cause may be alleadged (that I know) vnlesse it haue either darkened the word of GOD, or peruerted it. That diuersity of translations are no cause of obscurity, is already prooued out of Saint *Augustine*: and that mine hath bene plaine, and free from corruption of the Text, I trust shall appeare, both by Authority, and the testimony of euery indifferent Reader. If weaknesse be the cause of dislike, I pittie them that are so weak; and would (if I knew their weak reasons) doe my endeauour to strengthen them in a better opinion. But neither shall nor ought it affright mee, nor any man well resolu'd, from a iust enterprize. For although it be said, wee ought not to offend our weak bretheren: the meaning is, that wee should rather seeke to remedy their infirmities, then sooth their foolish beleefe, in keeping from them & others; those things which are good and necessary.

What scandals they are which the Church may receiue heereby, trust me I know not, neither can I coniecture: vnlesse they deeme it some disparagement to her excellencie, not to haue had all things in their perfection from the beginning. Which, although it may be thought some blemish, yet derogates nothing from her sacred worth, or reuerend Authoritie: because being militant here on earth, it is as naturally incident for her with the Moone to wane, and grow fuller, againe and againe, as for the Church triumphant in Heauen to haue continued & eternall perfections. We perceiue, that in many things the discipline of the Church hath bene heretofore amended; and that such errors as haue crept therinto by the negligence or ignorance of some, haue bene carefully rooted out againe by the diligence of others, whom God hath stirred vp to that purpose: And should wee suppose they had bene lesse blame worthie, if in those times, for an imaginary credit to the Church, they had winked at those abuses, or plattered them ouer, in stead of reforming them? But perhaps they will say, there is no great matter of difference betwixt the Text, & the *Psalmes* as they are now vsually sung. I would there were lesse: but why should there be the smallest thing questionable, if we know how to amend it? If we esteeme the matter of little importance, a little labour will alter it: and the more is our shame if we long suffer it to continue vnreformed; Shall we plead Prescription, and say, Thus our Forefathers haue receiued them? That were foolish: for so Turkes and other Infidels might plead for their Idolatries, or say that change will breed inconuenience; and for the same answere in other things we haue condemned the Papists. I will not say that our *Psalmes*, as we now sing them containe any thing contrary to the word of GOD: nor would I haue those who performed that religious worke, robbed of any good opinion that is due vnto them.

The third obiection.

The Church militant hath not a continued perfection.

Prescription is not alwaies a good plea.

them. For howsoeuer they failed of that exactnesse which might haue beene reached vnto ; yet their honest endeouour is to bee commended, who (considering their times) did well : and if they had beene enriched with that meanes which some haue since attained vnto, they would haue laboured to doe it better ; and might haue done so, without feare of scandall to the Church.

Perfection
comes by
degrees.

Nothing comes to perfection but by degrees. They laboured according to their Talent : we must doe so according to ours : and those that shall come after, ought, as farre as GOD shall enable them, to amend what we shall happen to ouersee. For euery generation should as much as in them lieth, make plaine the word of God to such as shall come after. But now this age is most especially bound thereunto, aboue all that are past. For during many generations before vs, such a generall ignorance was spread ouer all Christendome, that both the sacred Scriptures, and that holy tongue, wherein they were first deliuered, was so rarely vnderstood, that much corruption crept in, and very few were able to search the fountaine from whence the words of life sprang. But considering that former raritie, the knowledge thereof is now common : and we may say, that God hath in a manner miraculously sent downe the gift of tongues againe into the Church, as he did in the time of the *Apostles*. And it is almost a wonder to see how frequent the vnderstanding of languages is now become. Which doubtlesse is vouchsafed, that we might make vse thereof to his glory : which wee can no way better set forth, then in making such a plaine and easie deliery of his word in our owne tongues, as shall be most significant and sutable to the maiestie thereof.

Euery age
hath admitted
some reform-
ation.

This is our duty, and this was the practise of the primitiue Church. For although they had the Scriptures translated into the Greek tongue by the seuentie Interpreters in the dayes of *Ptolomy Philadelphus*; which translation (left, as some write, the enemies of the gospell should say, that they set forth one purposedly to maintaine their owne doctrines) the Apostles chose rather to follow, then to make any new *Version*: yet afterward, when negligence and ignorance had by often transcribing, let in such corruptions, as made it somewhat questionable, they began to seeke for remedy, and many endeauoured anew to translate them. About 144. yeeres after Christ, in the dayes of *Hadrian* the Emperour, there was one *Aquila*, a *Profelite*, who of a *Gentile* became a *Iewe*, for loue of the fayre daughter of a great rich *Rabbine*. And he to please his father in law, addicted himselfe to the study of the *Hebrew* and *Chaldean* tongues : and for the vse of the *Iewes* (who beeing then dispersed among the Nations, had lost both Countrey, Customes, and Language) hee translated the *Olde Testament* out of *Hebrew* into *Chaldean*: and of that translation (though hee were an hereticke) the Church made some vse. Then *Theodotian*, a Christian, translated it againe into Greeke, in the raigne of *Commodus* : after him, *Symmachus* vnder *Seuerus* did the like. After these againe *Origen* vnderooke to correct the *Seauentie*, and to reduce them what hee could to their first puritie. Since him, *S^t. Ierome*, and diuers others haue after him also laboured in the same kind : who doubtlesse seeing the inconueniencies that

Iacob de Val.
praef. in Ps.
tract. 6.

that had happened by reason of the negligence of former ages, neuer thought it any iniurie to the Church, that shee gaue way to haue the holy Scriptures made more plaine and easie, by new Translations. Nor can I thinke, that any reasonable man doth imagine, that another Version of these holy hymnes into *Numbers* (although it were to be vsed in place of the other) being well and carefully composed, could be lesse allowable, or more preiudiciall then the late translation of the whole Bible. But the truth is, there are amongst vs a multitude of such peruerse spirits, which when they haue once taken vp an opinion, are so obstinate in their owne wilfulnesse, that (whatsouer reasons are giuen) like the olde ignorant Masse-priest, of whom the common tale goes, they haue resolued, not to change their olde *Mumpsimus* for a new *Sumpsimus*.

And yet I speake it not, as accusing any in authoritie for being backward, or an enemie vnto such a worke; for I had not, when I wrote this, made triall of their forwardnesse: nor proceeds it from a minde affected to new things, nor disparaging the olde. For although the multitude of new interpretations, being sincerely performed, & carefully considered, may be a meanes to bring the Reader vnto a more certaine knowledge of the truth: Yet I must confesse, that I thinke the ouermuch libertie that euery priuate man tooke vnto himselfe in making and correcting at pleasure, at the first, was the cause of incertaintie, together with the the *Scribes* negligence, in copying out that which they had. And I dare beleue, vpon their authoritie who haue said so, that if we had the Interpretation of the *Septuagint*, as it was left vnto the Apostles, we should little need any more: for doubtles it was then incorrupt, and agreeable to the Hebrew Text, at least in respect of the sense. Yea, if we will beleue the opinions of the most reuerend Fathers of the Church (which in a greater matter I dare trust) that translation was not made without the instigation of the holy Spirit. For when the time of the comming of the *Messias* drew neere, the holy Ghost (to whom it did belong to prouide for the good of *Christ*s kingdome, the Church) foreseeing the blindness & obstinacie of the *Iewes*, with the calling of the *Gentiles* throughout the world; about two hundred and fiftie years, before the comming of *Christ*, he caused *Ptolomie Philadelphus*, King of *Egypt*, to haue a desire of getting the Scriptures; or the Law of the *Iewes*, into his Librarie among other Books. And to that end, he sent Messengers to *Eliezer* the Priest, to send him Lxxii. men, skilfull in the Hebrew, Greeke, and Chaldean tongues, that they might turne all the old Testament, out of the Hebrew into Greeke: which they performed, agreeing in euery poynt, without all manner of difference. *Ptolomie* held it therefore in great esteeme, and preferued it in his Librarys. And *Eusebius* giues siue reasons wherefore the holy Ghost procured this translation before the comming of *Christ*. The first was, because the *Iewes*, remaining in their blindness, should not after the comming of *Christ*, out of malice or peruerfnesse, hide the Scriptures from the *Gentiles*. Secondly, that they might not deliuer it falsified or corrupted. Thirdly, that, (as is aforesaid) they should not say, the Christians had made a translation after their owne will. Fourthly, because the Greekes who flourished in know-

III.

A digression touching the *Septuagint* and the *Thargum*.

The Translation of the *Seauenty* vnder-taken by motion of the holy Ghost.

Euseb. de præpar. Euangel. lib. 8.

August. de ciuit. dei lib. 18. ca. 4. & de Doctrin. Christ. cap. 10.

Vide Aristæ histor.

The reasons why it was procured.

ledge, and were first to be conuerted, should haue the same. And lastly, because it might the better be conuayed to the Latines, who being Lords of a great part of the world, the Christian faith might be the sooner disperfed ouer the earth. These reasons if we beleue (as we thinke they are very credible) we cannot deny but that the Translation of the *Septuagint* was at the first most pure and free from corruption: and if it were now the same without alteration, I thinke no *Version* to be admitted, but what were agreeable thereunto; but seeing the differences in the Copies, hath made some scruple, I will follow that which the Church alloweth. And although it may differ in the manner of expressing the same: yet I trust, it shall in effect expresse one and the same truth, with that which comes neereft the trueft copie of the *Septuagint*, and the word in the originall, which I beleue shall be sufficient to saluation.

Obiect.

But some will perhaps obiect, that if the translation of the *Septuagint* had in the *Apostles* time bene so pure, in respect of the right sense of Scripture; Why then did they sometimes cite it otherwise then we find it in that translation? To this I answer: there is no place of the old Testament alledged by the *Apostles*, but it is either according to the *Hebrew*, or else the *Greeke* Copie then receiued; which was questionlesse in those dayes, the same in sense, though not in words, with the *Hebrew*. For if we may credite S. *Augustines* opinion, they had the direction of the holy Ghost in that worke: and it well befitted the *Apostles* sometime to alledge the Scriptures out of the *Hebrew*, sometimes out of the *Greeke*, in regard they had to doe both with *Iewes* and *Grecians*. For if, writing or preaching to the *Iewes*, they should not haue vsed the Scriptures according to those words in which they receiued them (being of their owne Nation) it might haue giuen occasion of offence, that would haue hindred the good successe of the Gospell. Or if writing to the *Gentiles*, they had neglected the translation of the *Septuagint*, and had seemed to disallow it as insufficient, they had either bin compelled to haue made a new translation: which might haue giuen the *Iewes* occasion to scandalize their doctrine, as maintained by a false translation; or else they should haue left the Church destitute of the holy Scriptures in a knowne tongue. And whereas S. *Mathew* hath rather followed the *Hebrew*, then the *Greeke*, it is no wonder: for he writing his Gospell in *Hebrew*, it had not bene seemely to haue followed a foraine Translation, when he had it originally in the same tongue wherein he wrote.

As this translation of the 70. was reuerently to be esteemed; so I am of opinion (vpon warrant of Authoritie) that the *Chaldean* translation, called the *Thargum*, is much worthy reuerence: And I thinke we are to praise the admirable wisdome of God, in so providing for the encrease of his Gospell. For as the *Grecians*, and those parts of the world which were to receiue the Faith from them, had the Scriptures interpreted to their hands by the *Seauontie*. So; that the Gospell might be spread also ouer the Easterne and Southerly parts of the world, God stirred vp *Jonathan Abenbuziel*, a *Babylonian* (one skilfull in the Law and the Prophets) and he about 42. yeares before Christ, in the beginning

August. de ciuitat. dei. lib. 18.

The reason why the Apostles haue not alwayes cited Scripture according to the *Septuagint*.

The authority of the *Thargum*.

Jonathan Abenbuziel.

beginning

ginning of *Augustus* raigne, translated all the old Testament out of *Hebrew* into *Chaldean*, writing it in *Hebrew* letters. And by reason that Language is the learned tongue of those parts of the world, as is *Latine*, or *Greeke* with vs, that translation hath bene the principall meanes to continue the Scriptures among them, euen to this day. And although it be not word for word with the *Hebrew*, yet is it according to the right sense, and in many places hath made it more plaine then the originall. As in the 110. *Psalme* for example, where it is in the *Hebrew*, *The Lord said vnto my Lord, &c.* The *Chaldean Version* hath it, *The Lord said vnto his Word*, meaning *his Sonne*; which not onely by the consent of the most ancient Doctours of the Christian Church, but by the Interpretation of Christ himselfe, was the person meant in that place: as appears in *Mat. 22. 44.* And although the latter *Rabbines* seeke to deny the same, & haue by reason of such places made plaine concerning Christ, sought both to discredit this translation, and to hide it from the Christians: yet they themselues doe in their owne consciences know, that it is according to the truth. Yea, many of their *Thalmudists* haue not doubted to say, that it was done by inspiration of the holy Ghost. And (lest to say so should not be enough) some of them will haue a myracle to confirme it: for they write, that if flies alighted vpon the paper, to trouble him in that worke, fire descended from heauen and consumed them. Though this myracle were fabulous (as many things among them are) yet being their owne, it may serue for a witnesse of their impudencie, when they shall against the Christians gainsay the Authoritie of *Abenhuzell*, or deny that those places which he hath interpreted of the *Messias*, doe concerne Christ, as the *Apostles*, and the true Church of the Christians haue taught. But that this digression seeme not too impertinent, I will infer thus much thereupon; that if after those translations, which had so much authoritie, & were so long retained in the Church, it was neuertheless thought expedient, for some causes, that afterward other Interpretations should be vndertaken; I hope I haue deliuered enough, both to satisfie those who were enemies to the whole worke, and to excuse my selfe for affectation of needlesse noueltie in translations. And as I perswade my selfe, that those which are in Authoritie are far from disallowing such an endeouour: so I am also of opinion (& trust I may be so) that if they could once find it so begunne by any, that there were likelihood to see it well effected according to some good measure of sufficiency; it should both be allowed and receiued.

And therefore I turne to those that are onely so curious, as to meddle with the manner of handling this subiect, and with me for vndertaking it. And first of those who except against the manner. These are bold censurers, and dare at first sight controwle that which I haue not vnder a yeares consideration resolued on. And because forsooth I haue not humoured them in answering their expectations in some matter of no moment, they will afford me lesse good words for all my paines, then they vouchsafe him who had neuer so much as the desire to be well employed. Some of those would haue it a *Paraphrase*, and thinke that the sense is rather to be followed then the words: because by taking that libertie, as *Buchanan*, *Hessus*, *Beza*,

Psal. 110.

IV.

Of such things as may be objected against the libertie which may be vsed in a translation.

Gods word
needes no cir-
cumstances to
giue it orna-
ment.

and others in the *Latine* haue done, it would seeme as they thinke, more gracefull in the translation. True it is, that the paines would be much lesse, and peraduenture the *Verse* would be more pleasing also to some Readers. But I finde no such want of ornament in our *Prophets* expressions, as that I need to borrow them else-where: nor is often his way of deliuey so difficult, as that it must require many circumstances to illustrate his meaning. Or though in my owne conceit, his phrases might not appeare so plaine and powerfull, as the addition of some other words would make them: yet (reseruing onely the proprieties of our Language) I haue chosen rather to confine my selfe wholly to the *Text*. Yea, in the smallest things I haue taken no liberty, but what I finde warrantable both by much and good authority; lest I should seeme to distrust the force o. Gods owne words, and teach his holy Spirit how to speake.

Some other againe there bee, that would tie mee to keepe euery *Hebraisme* vnaltered; some will take dislike, because I haue not directly followed that one Translation which they affect. Some would haue them all in one kinde of verse. And some againe, are displeas'd because euery *Psalme* is not compos'd in the same *Measure* whereinto we haue it already turned in our common *Psalme* Bookes. And beside these, so many obiections I haue heard, as makes me thinke I haue aduentured vpon the onely taske which is subiect to euery mans censure: yea, as *Ierome* said, when he was to interpret one of these *Psalmes*, *Aggredior opus difficillimum; I vndertake a most difficult taske*. And if it were possible so to shape these *Psalmes*, as they might bee pleasing to each particular mans fancie, I should bring to light the most strange and shapelesse *Chimera* that euer was formed by imagination. For there is scarce a *Cobler* but will vndertake to tell you something that is to be done in this businesse. But it is the iudicious and godly man whom I seeke to satisfie: as for the rest, neither are they, nor their obiections worth thinking on, much lesse a reply.

*Ieron. epist. 40.
ad Cypri: par. 2.*

The reason
why I haue v-
sed variety of
Measures.

And yet, because charity commands me to bee regardlesse of none, and seeing my aime is to instruct and benefit all men what I may, I would gladly giue euery one what satisfaction I might. And for as much as it appeares somewhat questionable, why I should make vse of so many kinds of *Verse* in my Translation: I protest that I haue not done it out of any speciall affectation of variety; but with an intent to sute the matter of each *Psalme*, so neere as I could, to such *Numbers* as might most aptly expresse it. For sometime the *Prophet* describes the person, sometime the condition; now he prays, anon he prophesies. In one *Psalme* he blesseth, in another hee pronounceth iudgement: In this hee reckoneth vp G o d s benefits; in that he singeth his praises and returneth thanks for them. Heere againe, he setteth downe things present, there hee relateth things past: in some hee laments his sinnes, in others triumphs ouer the enemies of the Church; Yea, so often varies his subiect, as it were absurde to imagine that so many fundry passions, and such different inuentions may be expressed so naturallie in one or some few kinds of *Verse*, as in many. Yea, the Methode or manner of speech which the *Prophet* may vse (euen in subiects of
one

one nature) will many times require alteration in the *Numbers*; as those who are any whit acquainted with *Poesy*, shall easily finde. But; howsoeuer; I haue not followed the aduice of my owne braines in what I haue done: for if those that were learned in the *Hebrew* haue not been deceiued, there is variety of *Numbers* also in the Original. Moreouer: because there be some, who not out of selfe conceit, but through weakenesse may take offence, because I haue not according to the example of a few moderne *Interpreters*, altogether vsed the *Hebrew* phrase; I haue a desire also to satisfie them. Which I should quickly doe, if they could but vnderstand, how decent and proper it were to vse the most knowne dialect of that language, which wee vndertake to deliuer our minds in: for that is euer best translated, and with most ease vnderstood, which wee expresse in words and phrases suitable to our owne tongue. And they who thinke out of a reuerende respect of the *Hebrew*, to preserue alwaies in their *Versions*, her owne naturall speech, in steede of the right which they imagine to giue that sacred tongue, doe much iniure it: because the same phrases which haue an extraordinary *Emphasse* in their owne language, being *Verbatim* reduced into another, are many times of no force; as would appeare, if wee should; word for word, translate some of those Prouerbs which are vsuall in other Countries. And certaine I am, that if ancient Authority could not be found, to make good my assertion, yet reason makes it manifest. And therefore my opinion is; that euery Translator of the holy Scriptures, ought so to conuert those *Hebraismes*, or *Gracismes*, as (if it were possible) they might haue the same power; and that into such playne and easie words; as are becomming the language which they are reduced into: rather then by mingling them improperly, to ouerthrow the maiesties, or confound the proprieties of both.

Let them either make such English, as is intelligible and of force, or else leaue the *Hebrew* words wholly vnaltered (as the *Apostles*, and somer time the Fathers haue done. For if they vndertake to bee *Interpreters*; it is fit they should naturallize those phrases they borow, before they insert them among ours: except they be such, as haue so extraordinary a force, that they seeme to import more to the Readers minde, then other words are able to do; or such as appeare doubtfull to the *Interpreter*: for some of both sorts I thinke there bee. And they are not onely to be interpreted according to our abilities, but religiously to be preserued also, vnaltered by the Translators; and the reason of this, *S^r. Ierome* giues. Whole words are these: *Propter vernaculum lingua vniuscuiusq; idioma, non posse ita apud alios sonare ut apud suos dicta sunt, et multo melius esse non interpretata ponere, quam vim eorum interpretatione tenuare.*

For my owne part I protest, so carefull hath my proceeding beene in this to keepe a decent meane, that I haue neither neglected to make vse of the *Hebrew* phrase, where it might appeare any thing more powerfull then ours, or be easie and suitable to the language; nor confined my selfe vnto it, where without violating the Text, I might make it more perspicuous by the *English Dialect*. And because I know that whosoever follows the sence ouer-securely, without great heede ro

*Ioseph. de Antiq
Lib. 7. Ca. 10.
Ieron. Ep. 155.
et præf. in Chvō.
Euseb. et præf.
in Iob.
Rabb. Da Kim-
chy in Ps. 4*

*Vid. Ieron. epist
71. ad Paumach
de optimo gen.
interpret.*

*Maranatha,
Raca. & Iuch-
like.*

*Such are Selah,
Allelujab, &c.*

*Ieron. ad Mar-
cel. epist. 63.
par. 2.*

the words, may sometime make a sense of his owne: and seeing he who addicts himselfe wholly to the words, without much care of the sense, may often times make *Non-sense*; Therefore I haue euer-more carryed an indifferent regard, both to the *Sense* and the *Words*: which middle way euery man ought to keepe; or else, according to the saying of the *Poet*,

Incidit in Scyllam, cupiens vitare Charybdim.
He doth on Sylla runne, that would Charybdis shunne.

Moreouer, that no man may be iustly offended, nor my owne conscience troubled, for any thing purposely committed in my Metrickall Translation; I haue as neere as I was able, kept my selfe to the very words of the *Psalmes*, and haue been fearefull to take vnto mee the liberty of coining new words, or of expressing my selfe in phrases borrowed from a *Heathen Poet*, as some endeauouring this worke haue done. For I know it is vnseemely: and to mixe them with the sacred word of God, must needs be more distastfull to the eare of a good and zealous Christian, then a garment of Linsey woolsey is to a *Leu*. And I remember, *Athanasius* hath a *Caueat* for it. Take heed (saith he) that out of affectation of eloquence, you seeke not to trimme the *Psalmes*. (and prayers of the Prophets) with new coyned phrases of the time; lest you adulterate the sense, or put one matter for another: But according to that simplicitie wherein they are written, recite, and sing them; So the holy Ghost who hath spoken them, will acknowledge his owne words, and further your desires. To this purpose are his words: and yet I doe not thinke it is to be vnderstood, as some would haue it; that *Athanasius* intended, they should be repeated by all men, and at all times, in the Originall tongue. For hee himselfe did not so: nor doe I thinke, that he meant to binde men vnto such *Translations* as should word for word interpret the Scriptures, without regard of what belecmed the Language into which it was turned; for he also made vse of another kind of *Version*. And that the Scriptures are sometime better translated, when they are interpreted according to their sense, then word for word, is the opinion of *S^c. Ierome*, *Epist. 71. Ad Paulinichium, de optimo genere interpretandi*.

To conclude this Chapter, let me desire my Readers, that they would be so humane, as to examine, before they censure any thing, in this Booke. If I haue deliuered the truth, and that which they before knew not, let them become of my opinion. If I haue writ what they before beleued, let them confirme it by their assent. And if I haue erred in any thing; seeing it is the fault of all men, let them excuse my weaknes, and (for my good meaning to others) vouchsafe to informe me in the right; who will be euer both ready to acknowledge, and amend my errour, when it shall be shewed me. But lest hereupon such as haue read some one or two Authors, vndertake, out of that Authority, to be my Censurers; let them know, that I, who haue passed no matter of moment, without the assent of many, and the best Expositors, will neuer yeeld to any single Authority, vnlesse it be warranted by holy Scripture, or pro-
ued

New words, or
 foraine phra-
 ses are as much
 as may be a-
 voided in the
 translations of
 holy Scrip-
 tures.

ued by good and sound reasons. And I thinke, if there were any such Author, that I (who passed by none that are of credit) should as well haue met with him, as they.

CHAPTER III.

- I. Whether a Lay-man may meddle with the translation or exposition of holy Scripture; how farre he may be allowed; and what particular reasons the Author had to excuse himselfe from intrusion into this employment.
- II. The manner and order of his proceeding, both in the Translation & Exposition; with a protestation both of the integritie of his intent in this Treatise, and in all such proceedings, as hee hath purposed about the Psalmes.



Here remaine yet their Obiections, who except not so much against the Worke which I haue purposed, or the manner of handling it, as against *Me* for presuming to aduventure on such an vndertaking: Now, much of my *Apologie* hereto, will serue for any other, who shal hereafter engage himselfe in this kinde.

Some thinke me insufficient to vndergoe such an employment: and some others say, that though I were fit, I ought neither to meddle with the translation of any part of holy Scriptures, nor their exposition, vnlesse I had beene called vnto the Ministerie. For my sufficiency, let the performance of the Worke it selfe answer.

To the other Exception I thus replie: that seeing my conscience is not guiltie of any intrusion vndecently made into the right of that sacred Profession; I will not yeeld that I haue gone beyond my commission, vntill I see it made apparant: and if that may euer be done, I will both confesse my error, and be heartily sorry for it. But I neuer heard of any such strict restraint as they speake of: and therefore I belecue rather that euery man is bound, so far as God shal enable him, to apply himselfe vnto the study of his word, & to impart vnto others according vnto that which he hath receiued. *S. Paul* counsel- leth all men to exhort and edifie one another. And no man of what calling soeuer is forbidden to doe God seruice: but each one ought with modestie to make vse of those gifts which the Almighty hath vouchsafed vnto him, for his glory and the benefit of his brethren.

Surely *Moses* thought so. For when *Iosuah* willed him to forbid *Eldad*, and *Medad* from Prophecyng, he answered, *Would God that all*

I.

Whether Lay men may intermeddle with holy Scripture, to translate or expound it.

1 *Thef.* 5. 11.

Num. 11. 29.

How farre the
Author hath
medled in the
Translation.

the Lords people were Prophets, and that he would give his spirit vnto them all. But though I should grant, as I will and must doe, that Lay-men, in subiects of this kind, may some way exceed the bounds of Christian order, and meddle farther then they haue warrant: yet my trust is, that I haue done nothing but what shall appeare to be decent and allowable; seeing the forme onely of the Worke is new, and little of the matter. For if you haue respect to the *Measures*, know that I haue not vnder-taken to present the world, with any new Translation of my owne, out of the *Hebrew*; but onely turned that which we already haue, into *verse*. Nor would I haue done otherwise, although I had bene the greatest *Hebrician* of our time; because it were arrogancie for any particular man, to thinke the Church should rather allow of his priuate endeouour, then of theirs who being many, and knowne to be learned and reuerend men, had the warrant and prayers of the Church for their vnder-taking. Theirs I cannot blame, & therefore haue followed it in all things of most consequence: and my conscience is witness, I haue bene religiously carefull to preferue the whole and truest sense of the Prophet, so neere as God hath enabled me with vnderstanding. Thus much I hope I may doe: or else many worthy men (who had as little calling to the Ministry as I) haue bene also in an error; seeing they haue aduentured vpon the like vndertakings, both in our owne, and other Languages.

How farre he
hath proceeded
in the Ex-
position.

As for the *Exposition*; I beleue, that I haue therein also proceeded without offending the order of *holy Church*: for I haue bene so carefull to obserue *S. Augustines* rule (which warneth euery Interpreter of holy Scriptures, to be heedfull that he expound nothing against *Faith*, or *Charitie*) that I perswade my selfe, there shall be no hurt done, if there be no good effected by my *Exposition*. Moreouer, you shall know that I haue presented the world with no new Doctrines: but as a *Scribe*, or some seruant to the Ministry, I gather together both that which I haue learned from them, and collected out of those Interpretations which the Church hath already made. And all that I claime as my owne, is but the words or methode that I haue exprest it in; except some few meditations, and such vses and obseruations, as I thought might bee most proper to the *Psalmes* from whence I drew them. Which though many might haue performed with more shew of learning; yet I hope this that I haue done, shall not be vnfruitfull: because if it had nothing more then what was heretofore taught by others, yet peradventure it may sute better to the vnderstanding of many Readers. Or if my *Version* of the *Psalmes* into *numbers*, do but little better the former: neuertheless if that be profitable, this will not be vnfruitful. For ouer & about the comforts which I my selfe haue, and hope to receiue in the doing thereof, it may be a meanes that God shall be better praised by me and others hereafter. And peradventure some who neuer regarded to looke on these *Poems* heretofore, may now, out of curiositie, desire to read them, onely because they are new done; and (hauing read them) by the mercy of God, may receiue that comfort, and contentment, which they neuer looked for. Some also for my sake may peruse them now, that will hereafter affect them for their owne excellencie. And as *S. Paul* went to

Damascus

Damascus with an intent to persecute the Church, but returned an open Professor of *Christ*. So it may be, that many who intended to ouersee my labours, with a purpose to scoffe at them, shall in stead thereof, be moued in them to praise God. Nay, if these my endeouours shall by the blessing of the Almighty, into one soule infuse the loue of his word: euen for that one soule it shall deserue not to be despised.

I could here name some Lay-men, both ancient and moderne, whose *Expositions* vpon the holy Scriptures are receiued with applause: and I thinke their example might sufficiently warrant me, for the lawfulnessse of like attempts. If it will not, but that many, who except not against the Translation, seeme neuerthelessse offended with me, for the Exposition, accounting it arrogancie and presumption, in a man of my qualitie to aduenture on such a worke: To gaine their charitable censures, I will let goe examples, and giue them some reasons for what I haue done: which if they will vouchsafe to take into their considerations, with indifferencie; they shall yeeld, that I was on iust occasion, and to good purpose drawne to endeouour such a taske. What though I liue not in the habit of a profest Student? The Prouerbe is, *Cucullus non facit Monachum*, *The hood makes not the Monke*, neither is all knowledge tyed to a blacke gowne. The actions of men, and the great Booke of the world, written by the finger of God, haue bene in a manner, all my Library. And though to study it I put on diuers formes, that I might according to my fortune and capacitie, haue the better accesse to euery knowledge in her place: yet my indifferencie, and the applying of my selfe vnto Science in generall, hath not so diuided my affections among them, but that I euer had a principall regard to *Diuinitie*, the most profitable of all knowledges. And those who know me can tell, that I am no *Weauer*; nor *Shoo-maker*, that would challenge by some extraordinary gifts of the *Spirit* (which he dreames of) the Authority of a Teacher in the Church. But hauing in both our famous *Vniuersities*, first bene instructed in the rudiments of Art as a Scholler, and since laboured by ordinary means to encrease in my selfe the knowledge of God and his word, as became a Christian; the inclination which I had to *Poesy* (but especially the loue I bare to these diuine *Hymns*) ioyned with a desire of Gods glory, allured me to make triall of my skill in turning them into such *Measures*, as might something fite the nature of so excellent *Poesy*.

Now, whilst (by crauing the diuine assistance, together with my owne industrie, and the helpe of many *Interpreters*) I sought in performing this, to make my *verse* speake the true word of God: I found by that meanes such sweet coherence in euery *Psalm* more then I looked for; such excellencies aboue my former apprehension; so many rare mysteries before obscure; and the whole Booke, so plentifully stuffed with most comfortable Doctrines, vses, and obseruations, that it troubled me to thinke how many (as I my selfe had formerly done) would read them without vnderstanding. And I thought, hauing taken so much paines to instruct my selfe, that I was bound in conscience (seeing a little more labour would doe it) to vse my best skill, for the furtherance of such as wanting the same meanes would not thinke

fcorne

Lay-men haue set forth Expositions on the holy Scriptures, which haue bene allwed of: as *Cassiodore*, *Mornay*, &c.

The reason why the Author hath vnderaken an Exposition, with his Translation.

scorne to make vse of my labours.

And indeed thus, and vpon this occasion hath my *Translation* drawne after it an *Exposition*; for which, if this I haue said will not excuse me, I must be still subiect to the tyranny of censure. And yet I hope they will acquit me of arrogance; seeing I professe not to intend it for such as can gather honny for themselues, the learned I meane: for I know such sound men, neede not the aduice of so meane a Physician. If therefore any of our great Masters happen on this Booke, who are so well instructed alreadie; that they shall need nothing that is here; I shall bee sorry they should lose their time vpon it. But if they will needs read it, let them not be displeased, though they find here, no such dainties, as their curiositie longs after. For howsoeuer their fulnesse may loath such plaine Diet; yet there be thousands of good soules that will grow faster in knowledge; and stronger in faith, with such easie instructions, then by more learned *Treatises*. He that purposeth to feast high estates, must please their appetites with many fantasticall dishes, and forraine Cookeries; but he that in true charitie inuites home his plaine honest neighbours, doth well enough, if he prouide such homely fare, as shall be competent and besitting men of meaner qualitie. In like manner, I hope to performe as much as I vnderooke, or any reasonable man can expect (since I make boast of no more) if this which I haue done will ought better the vnderstanding of my simplest Country-men: whose profit, together with the glory of God, and my owne instruction hath bene my principall ayme. And howsoeuer they yet stand satisfied, who disliked that a Worke of this nature should haue bene aduentured on by me: I here protest vnto them, my conscience seeles so great a comfort in what I haue done, that I am glad of nothing more in this world, then of this, that it is I who haue vnderaken it, and now giuen them this cause of exception.

Hitherto I haue endeauoured to confute such obiections, as in mine owne hearing haue bene framed against this vndertaking, and further I could proceede in my Apologies; but the satisfaction which I haue receiued within my selfe; makes it appeare needelesse: and I hold it more necessary to acquaint you with the order & method that I haue vsed; which hath bene as followeth.

First, I haue endeauoured a *Translation* of the *Psalmes* into verses of seuerall kinds, keeping (so neere as I could doe) euen the very words of our English *Translation*, because I would giue the lesse cause of offence to the captious Reader. And where I am compelled to vse *Synonimes*, I haue bene so carefull to get words of the same power, that I haue no more differed from that *Version*, then two *Prose Translations* agreeing in the same sense, may dissent one from another; sauing in such things as by the consent both of *Protestant* and *Papist Interpreters* may be indifferently taken, either this way or that, without periuice to the matter: nor haue I done so much, but where some necessity in the *Number*, or the propriety of our tongue did seeme to require it. And to my knowledge, I haue neither for conceit in the *Measure*, nor for other end, left out or put in any one word by which the sense may be either made more, or lesse, or mistaken. Yea; if the words

This booke is intended for the vnlarned onely.

II.

The order of proceeding vsed by this Author, in his employment about the *Psalmes*.

words in the *Prose* were of that nature (or so placed) as they might seeme to beare a double Interpretation, I haue laboured so to turne them into *Verse*, that I haue not confined them to any one sense, but preferred the liberty of a two-fold vnderstandig. For those that doe not so, geld the Scriptures, and many times run on with a sense farre from the meaning of the holy Ghost: which I haue euer beene so fearefull of, that when I might haue tyed sentences together with much more elegancy, I haue chosen for the reason afore-specified, rather to vse such simple Expressions as you shall finde. And since I first entered into this subiect, I still kept with mee so much consideration, as to remember, that such holy things were neither to be handled rashly, nor vsed as exercises of vaine wit. Yea, I know that the beauty of these *Poems* consisteth not in those ornaments of speech, which make plausible other writings. But as S^t. *Paule* saith of his *Gospell*; *It is in Demonstration of the Spirit, and of power.* And I hope therefore, that those who are iudicious, though they haue had their eares seasoned with the Musicke of other *Poesy*, will consider that it is necessary and decent, these *Odes* should be expressed in a phrase rather answerable to their grauitie, then in that which is euery way suitable to the language of other *Poems*. And I thinke also, that somewhat the more plainnesse is to be vsed, because it is a subiect wherein applause is not so much to be sought for; as this, that the meanest capacities be fitted as well as the best pleased.

Before euery *Psalme* I haue set downe the Argument thereof, in *Verse*, and an Introduction thereunto in *Prose*: wherein are these things or some of them treated of, to wit, the *Diuisiō and matter* of the *Psalme*, the person there speaking, the vse of it, the occasion or first Obiect of the *Prophets* meditation; and the Interpretation of the title, if it haue any. After that, I haue added such seuerall Readings, as haue beene most anciently receiued by the Learned: to wit; the *Chaldean*, the *Arabiick*, the *Greeke* according to the *Septuagint*, the *Vulgar Latine*, the *Version* of S^t. *Ierome*, and some of the moderne *Interpreters* also. Which diuersity of Readings I haue inserted, that the Iudicious Reader, who is able to make vse thereof, may not onely haue it ready vpon euery occasion, without further search; but that it may appeare also (if he please to censure me) with what care and dilligence I haue pondered euery *Verse* in my *Translation*. And those *varia lectiōes* I thought good to set downe rather in *Latine* then in *English*, because they should not trouble the heads of ignorant Readers; who being vnable to reconcile them, might thence take occasion of offence. I haue also deemed it fittest to place them by themselves, before the Comment; lest otherwise they might cause many breakings off from the matter, and so confound the memory of the Readers; when by the Exposition they desire to vnderstand the coherence of the Inuention in euery *Psalme*.

After the Readings followeth the Comment, which is grown somewhat larger then I thought it would haue beene; but I trust, it shall the better effect that wherefore it was intended: which was, to instruct my selfe, and teach the vnlearned, how to apprehend that excellent de-

1. Cor. 2. 4.

The diuers Readings.

pendency, which one thing hath vpon another in each *Psalm*; and to helpe the vnderstanding, in some of those elegancies and comfortable Doctrines, which are contained in that heauenly Booke. The Exposition is as agreeable to the *Verse* as vnto the *Prose*: yet I haue ioyned, with my Comment, the *Prose* of the last *English* Translation, diuiding it according to the parts of the *Psalm*. And this I thought fit to doe, lest some should suspect, that I had made notes or Illustrations, onely to make good my owne *Version*. But I hope they shall finde, that I haue endeauoured them for a better end, and that there is in them little or nothing impertinent. For if I haue bene any thing ouer-plentifull in words, it is because I am loth to be obscure, and so speake in vaine to those that haue most neede of instruction; like some of whom *S^t. Ierome* speaketh: who to gaine popular applause, and the opiuiion of learned among the ignorant, haue made such Interpretations, as neede Interpreters.

Moreouer; I haue not busied my selfe (as some haue done) to make a Catalogne of euery Authors opinion, nor to run on in *Infinittum*, with endlesse distinctions; I haue not sought to trouble your heads with such mysteries in the words, as the *Rabbins* sometime dreame of; nor to cloy your memories with that multitude of doctrines, and diuersity of vses which might be drawne out of euery seuerall verse through the whole Booke: for that would make a hundred volumes. Neither for any curious conceit of wit, nor to proue new opinions, haue I wrested the meaning of any Text. But I haue laboured to deliuer, euen sincerely, plainely, and (as briefly as conueniently I might) so much as I thought would be profitable to the Reader without tediousnesse, and come nearest to the naturall sense of the *Psalmes*; First, setting downe the litterall construction, that so the tropologicall and mystical senses might the better appear, which I haue also partly explained.

And if I be not deceiued, I haue neither erred with those Expositors, that apply all to *Christ*, without respect vnto *Dauid* and his Kingdome; nor with those, who leaning to *Iudaisme*, expound all of *Dauid*, without any heede to the Kingdome of *Christ*. For the *Psalmes* containe both literall and typicall prophecies of the *Messias*: and therefore wherefoeuer I finde with warrant he may be typically spoken of, there I haue so taken it without ouerthrowing the Type. But in others, sometimes in part of the *Psalm*, and sometime throughout, hee was questionlesse manifestly and literally, prophecied of; and there I haue by good Authorities so expounded it; without respect vnto any Type. For indeed, there be many things in the *Psalmes*, which can no way be applied to *Dauid*, nor to any other but *Christ*. And he that doth not so beleue, & teach, is doubtlesse in a great error: seeing to hold otherwise, were a meanes to confirme the *Iewes* in their obstinacy; who will neuer look farther for any prophecies of the *Messias* in the *Psalmes*, if they shall heare that in euery particular, wee yeeld they might concerne *Dauid*, or some other in a literall sense. This is my opinion: and I thinke I am in the right, howsoeuer some of the later Interpreters haue not heeded it. For if they had so done, and considered how dangerous, and how vnnecessary an Interpretation the other is, where it may rather beare it

of

*Ieron. epist. ad
Cypr. par. 2. epist.
40.*

There is a
middle way to
be obserued
by euery Ex-
positor of the
Psalmes.

of Christ; doubtlesse, they would haue recalled their ouer-sights. But this, and all that I haue done; I humbly referre to the censure of the Church, and to the Iudgement of religious and learned men; who I know (though I may faile in exactly performing what I ayne at) will at lest confesse thus much in my behalfe, that the paines which I haue here taken, may stand them in some steed, who shall be called vnto such a worke hereafter.

After the Comment of euery *Psalme*, I haue added a Paraphrase in *Prose*; that nothing should be omitted, which might further the vnderstanding of these *Psalmes*: and sure I am, it is agreeable to that sense which hath beene receiued by the Church. For I haue done nothing but what is warranted by the consent of Fathers, and the writings of Auncient Expositors.

To attend the *Paraphrase*, I haue also composed, in verse, certaine Meditations vpon the *Psalmes*; that such as are better affected thereunto, then to *Prose*, may haue both profit & delight. For I know that they who are capable of that kind of expression, haue an aduantage thereby, and doe feele their deuotions the more stirred vp by the harmony of the words. To conclude all, I haue compiled after euery *Psalmé* a Prayer, including those things which are mentioned and desired in the *Psalmé*: which will both helpe to the vnderstanding of the *Psalmé*, and serue to be vsed as Prayers, almost vpon any occasion; and such, as I am perswaded shall effectually expresse our necessities, and the affections of a deuout soule. Yea, by these patterns, those who are willing to be enured in such exercises, shall be enabled by themselues, either out of these *Psalmes*, or any other parcell of holy Scripture, to conceiue diuine prayers, futable to the sense of the Chapter.

This hath beene my proceeding: and I hope it is such, as the indifferent Reader, who knowes me, will testifie on my behalfe, that considering what I am (& the little meanes I haue had to be alwayes thus employed, or well furnished for such a Worke) my paines and care haue not beene little. And therefore I desire those who shall view it, not to be ouer-rash in censuring me, when sometimes my *Translation* differeth in the words, from that whereunto they are most accustomed; nor sodainly to blame me, though otherwhile I teach somewhat contrarie to that opinion they haue formerly receiued. Let them rather first examine my proceeding: for I will assure them (if the word of an honest man haue any credit) that I haue done nothing in that kind, but vpon premeditation, warrantable Arguments, and such learned Authorities, as if I come to my answer, shall cleare me from all iust blame. I must confesse, that before I receiued better information, euen my selfe should haue carped at some things which I haue here deliuered; especially, if I had expected so little sufficiencie in the *Autor*, as I thinke the world doth in me. And therefore I will not be displeas'd with those that shall at first sight stand in doubt of some particulars; but if without due examination they continue to make it questionable, I may iustly accuse them of selfe-conceit: seeing I haue assured them, that I haue not beene rashly carried away with any ouer-weening opinion of my owne private iudgement; but so farre onely followed my owne reasons, as they

haue had warrant of ancient, and (as I thinke) sound *Authors*. And peradventure the distrust that I had in my owne sufficiency hath made me performe it better, then some more learned man should haue done, that had beene ouer-confident in himselfe: for beside the reading of many Expositors, I haue craued diuers mens opinions in such things as might seeme doubtfull; which many a greater Scholler would haue disdaind. And perhaps also, the height of his knowledge, not knowing so well whereof meane capacities haue need, could not haue descended to these familiar notes, which I haue taken hold of; who haue tyed my selfe to the meanest vnderstandings, so farre forth as I might, without being despised of better iudgements. And that hath made me runne my selfe into danger of censure, through the length of my *Treatise*: which could not be short, in regard it was as well intended to answer such Obiections, as are made against my particular vndertakings, as for any other end; although I had principally respect to the glory of God, with the benefit of my Readers: for that was my first purpose. And I haue truly laboured, that I might also, as much as possibly I could, instruct euery one in those things which I thought fit to be knowne, concerning the *Psalmes* in generall: as shall better appeare in the following Chapters of this *Treatise*. For I haue so diuided it, that euery seuerall matter whereof I treat, might the more easily be found vpon occasion. And I hope it shall neither be impertinent, nor vnprofitable; but rather a meanes both to gaine respect to the Worke, with content to the Reader, and giue some light to their blind apprehensions, that haue heretofore too slightly passed ouer the *Psalmes*. And if you well consider, how much respect those excellent *Hymns* deserue, more then they at this day haue; and how hard a matter it is for him to giue content, who vnder-takes to make any alterations in this kind: you will confesse that such long discourses are very pardonable.

I haue also determined, though for some reasons (which I thinke not pertinent to publish) I omit them, that apt and easie tunes shall be set to these *Psalmes*, and (as neere as I can) agreeable to their natures; that those who haue a desire so to doe, may in their Families, or by themselves, sing them to the prayse of God, and the comfort of their soules. Which good vse I heartily desire wee may all make of them; and that this my poore endeouour may become acceptable to the *Lord*, profitable vnto the *Church*, and proue to be the fruit of a true and sauing faith in me.

CHAPTER IIII.

I. *The different opinions of the Fathers, concerning the Instrumentall Author of the Psalmes; and how it is likely, Dauid was Author of them all.* II. *Whether he might*

might be Author of the 90. Psalme, which is intituled; A Prayer of Moses, the man of God. III. That those which are inscribed, Of Solomon, may be Davids. That Asaph, Iduthun, Ethan, Eman, and the sonnes of Chore, rather Musicians and singers, then composers of the Psalmes. How this difference may be somewhat reconciled; and that the holy Ghost being known to be the principall Author, the dissenting in opinion about the Instrument, need not be offensive to any. IV. The heresies of the Manichees, Nicholaitans, and Iewes, concerning David.



hitherto I haue treated of little concerning the *Psalmes*, but what hath offered it selfe as pertinent to the defence of my proceeding in the *Translation* and *Exposition* formerly mentioned: Now I come to those particulars which immediately appertaine to the *Psalter*. And though the rest of my labour perished, or intended, as touching the *Psalmes* neuer come to light: yet if the Reader shall well heed what I haue hereafter deliuered in this *Preparation*, peradventure he shall be able to know and vnderstand the true vse, vertue, and excellencie of the *Psalter*, as well as if he had studied some large *Expositor*. But lest I make your expectations greater then my performance, without more circumstances, I will proceed to the matter: and the first Proposition shall be of the *Author*; about whom I find a little needles difference amongst the most Reuerend Doctors of the Church: For *Athanasius*, *Hilary*, and *Ierome* supposed, that there were many *Authors* of the *Psalmes*, euen all those whose names are mentioned in the Titles; as *David*, *Moses*, *Solomon*, *Asaph*, *Iduthun*, and others. *Isidore* reckons ten: and some there be among the latter *Rabbines*, who haue added one more.

But contrary to these were the opinions of *Ambrose*, *Chrysostome*, *Theodoretus*, *Euthymius*, *Cassiodorus*, and *S. Augustine*: for they affirmed that *David* was *Author* of all the *Psalmes*. And as the Writers about *S. Ieromes* time were diuided, so are also those of the next Ages, and our moderne *Expositors*: for some of them attribute but a part vnto *David*, and some all. Their principall Argument, who diuide them among many *Authors*, is taken from the *Inscriptions*, which mention their names to whom they attribute the following *Psalmes*. And all the reason, as some of them say, why they are called, *The Psalmes of David*, without remembrance of any other *Author*, is, because he making the most part of them, was worthiest to carry the name. But I am not perswaded that they are so called, for any such cause; but either vpon some better, or vpon no ground. Sure I am, that it was not *S. Ieromes* reason:

I

The different opinion of the Fathers about the *Authors* of the *Psalmes*. *Athan. in Synop. Hilla. in presat. in Psal.*

Ieroz. in epist. ad Sopbron. de ordin. psal. & ad Cypri. de exposit. psalm.

Issiod. in libro de Officijs.

Rab. Solom. &c. Amb. in ps. 45.

& 47.

Chryso. in proemio in psal.

Cassiod. presat. in psal.

Aug. lib. 17. de ciuit. dei.

cap. 14.

*Ierom. in prol.
maiori.*

for if in his opinion, he should haue bene reckoned as the principall instrument all *Author* of the *Psalmes*, who made the greatest number; *Dauid* should hardly haue had that honour by his account: seeing hee hath in one place affirmed, that there were but nine onely of his composing. Now if you will obiekt (as perhaps you may) that although *Ierome* hath so spoken there, yet in other of his writings he hath ascribed many more *Psalmes* to *Dauid*, then to any other; I will confesse, it is true: but withall I must tell you, that I suppose when he found cause to recall that ouer-sight, he found himselfe to be further mistaken in this opinion. And I beleue, that if you would further search and examine the writings of that learned Father, he continued not alwayes in maintaining that there were many *Authors* of the *Psalmes*; but as well left of that *Tenet* as the other.

*Iacob. de Val. in
cap. Psal. 1.*

For I haue found many of those *Psalmes*, which are intituled, To the sonnes of *Chore*, & to others, in his Epistles imputed to *Dauid*: and if we may credit *Jacobus de Valencia*, all those *Psalmes* which *Ierome* elsewhere denieth to be his, are here and there in sundry of his Tracts and Epistles seuerally attributed to *Dauid* as their *Author*. And I am perswaded with him, that although at the first, he was led away by the Authority of those *Iewes* by whom he was instructed in the *Hebrew* tongue, yet afterward he found reason enough to change his opinion.

*Sermone quart.
contra Arrianos
& in decret.
Synod. Nicæ-
ne contr. Ari-
anos. &
Epist. ad Mar-
cell. & in dis-
putat. contra
Arrium.*

Yea, I beleue if it were well looked into, not onely *Ierome*, but some other of those who haue diuided the *Psalmes* among many *Authors*, haue wauered in that opinion. For *Athanasius*, though in his *Synopsis* he seemed of another minde, hath else-where attributed the 44. *Psalme* to *Dauid*, which is inscribed, To the Sonnes of *Chore*. And *Hilary* also, though in his *Proæme* he appeared otherwise inclined, doth in some places also ascribe those to *Dauid*, which goe vnder other names: nor can I thinke but that they should all be referred to that Author. For before the comming of *Christ*, vntill the time of *Origen*, there was no controuersie among the *Hebrewes*, nor in the Church of the Christians concerning this point. The Apostles mention no other *Psalmist* then *Dauid*. *Jonathan Abenbuziel*, who was immediately before *Christ*; and *Philo*, with *Iosephus*, who were presently after him, neuer seemed to thinke of any other Author of the *Psalmes* but of *Dauid*; who onely had that title of the *Sweet singer of Israell*, giuen him by the holy Ghost. But when *Origen* had made his Glosse vpon the olde Testament, and therein shewed that all things which had bene either written, or done by *Moses*, and the *Patriarkes*, were promises, prophecies, or signes of *Christ*, and that *Dauid* being himselfe in many things a Type of the *Messias*, vttered whatsoeuer he hath in the *Psalmes*, to be vnderstood Prophetically of *Christ* and his Church; Presently the Doctors of the *Iewes* began to peruert and change the auncient Interpretations of the Scriptures; and out of meere malice to *Christ*, contrary to their owne beliefe, said, that *Dauid* was neither Author of all the *Psalmes*, nor a true Prophet. And so to this day there is a disagreement among them: for some with their most auncient Maisters, say, that *Dauid* made all the *Psalmes*; some say he made but iine: some, that he composed those onely which haue his name in the Inscription; and that other men haue

*Iacob. de Val.
prol. in Psal.
tract. 1.*

2 Sam. 23.

The first occasion of diuiding the *Psalmes* among many Authors, was the *Iewes* malice to *Christ*.

uing

uing the illumination of the holy Spirit, made the rest. Which opinion *Barrabas the Jew* faoured: and that made *Ierome* (who was his Scholler in the *Hebrew* tongue) somewhat inclinable thereunto for a while.

But since, came that paterne of inueterate malice, *Rabby Salomon*: and he found out eleuen *Authors*, affirming that the 110. *Psalm* was either composed by *Melchisedeck*; or else *Elieser* the seruant of *Abraham* as a thanksgiuing for his Maisters deliuerance against those that tooke *Lot* prisoner: but it is a manifest vntruth; for it is intituled a *Psalm* of *Dauid*: and moreouer, vnto him it is ascribed by our Saviour in *S. Mathewes* Gospell. And therefore (though there be Chrittian Expositors, who haue not bene ashamed to follow him in some of his *Jewish* opinions) neither is he, nor any of his fellowes to be credited in this argument. Nor shall I euer be well affected to their opinion, that are herein contrary to *S. Augustine*; seeing it first came from those wicked people, who goe about in all they can to discredit the *Psalmes*, and the Authoritie of *Dauid*, because they see that their heresies are; beyond all question, by those prophecies ouerthrowne.

Neither am I any whit moued with *Ieromes* opinion; although many prefer it before *Augustines*, for that he was learned in the *Hebrew* tongue, wherof the other had but little knowledge: for he was not alone in that mind. And doubtlesse (as *Iacobus de Valencia* saith) *Ierome* might be at first deluded by his maister *Barrabas*, and the *Thalmudists* of his time, who had purposely broached that opinion out of meere malice. But when he better vnderstood the perfidiousnes and villanous intent of those Doctōrs, he had (as I sayd before) in diuers Epistles, and in many other Tracts, ascribed them all, or the most of them to *Dauid*: euen those that are intituled to the *Sonnes of Chore*, and such as are without Titles, according to the opinion of *S. Augustine*, and other of the most auncient Writers; as in my explanation of those *Psalmes* shall appeare.

But seeing the Authoritie of *Ierome* is in this point doubtfull; and neither *Jew* nor Christian (that I could happen on) hath alleaged any sufficient prooffe of holy Scripture, to confirme that the *Psalmes* had many Authors; I will shew you what may be proued to infer the contrary: for those who are altogether for *Dauid*, alledge many good probabilities, to make their positio more likely, notwithstanding the severall names in the *Inscriptions*. First, all such as haue his name in their *Titles*, they absolutely challenge to appertaine vnto him, both those that are intituled, *Ipsi Dauid*, and *Ipsius Dauid*, as appears in *S. Augustines* Commentary vpon the 109. *Psalm*; for indeed that is but a distinction of some Interpreter: and those that are skilfull in the tongue, can finde none in the originall. Moreouer: among them that haue no *Inscriptions*, there are some which the holy Ghost himselfe hath attributed vnto *Dauid*; euen the second, and nintie fift *Psalmes*. For although they haue no Title in the *Hebrew*, they are neuertheless received to be his: the one in the *Acts*, and the other in the Epistle to the *Hebrewes*. And hereupon they say; that notwithstanding any thing yet brought to proue the contrary: all the rest which are without *Titles*, may as well appertaine vnto the same Author. And although some haue very improbably imagi-

Math. 22.

Ieromes opinion is not to be relied on in this point.
Val. in prolog. in *Psal. tract. 1.*

Iaco. de Valenc. ibid.

Probabilities to shew that it is likely *Dauid* was Author of all the *Psalmes*.

A&. 4. 5.
Hcb. 4. 7.

gined, that euery *Psalme*, hauing no *Inscription*, doth belong to him whose name was mentioned in the *Title* last going before, it makes nothing against that opinion; for their supposition cannot be good, seeing by that rule, the first and second *Psalme* should be *No-bodies*. Or if that opinion should passe for currant, then the Prophet *Moses*, who is mentioned in the Title of the 90. *Psalme*, should be *Author* of the 95. also: which (as it is aforesaid) the holy Ghost hath ascribed to *Dauid*, in the Epistle to the *Hebrewes*, (and although it be contrary to what he hath deliuered else-where, *Ierome* doth as much in an Epistle to *Iulian*.) Nor of that *Psalme* onely should *Moses* by the rule aforesaid be *Author*, but of all those ten next following the 90. *Psalme*: which vpon other respects is also vnlikely. For in the 99. *Psalme*, there is mention made of *Samuel*, who was not borne in many yeares after *Moses*. If any coniecture, or obiect, that he might be there prophesied of by name, as *Iosias* was by the *Man of God* that came to *Bethel*, it makes nothing to the purpose; because that was indeed a prophecy (as appeareth in the history) and a prediction of him that was to come: but in that part of the *Psalme*, there is no such matter, but onely a mention of things past: as appeareth by the words themselues, which are these; *Moses and Aaron were among his priests, & Samuel among such as called vpon his Name*. For though it be vsuall with the Prophets to speake of some things to come, by the Preter Tense: yet it is not likely that *Moses* should by that and the same Tense mention himselfe & *Aaron* who were then liuing, with *Samuel* that was to come many Ages after.

Nay, it is iustly questionable, whether that one *Psalme*, which is intituled, *A prayer of Moses the man of God*, bee of his composing, or not. For *S. Augustine* thinkes, that if it had bene his, we should haue found it in his siue Bookes, among the rest of his *Songs*. And to make more probable his coniecture, something might bee gathered out of the *Psalme* it selfe: for there the age of man is said to be but threescore and ten yeares, or eyghtie at the most. But we read, that, in the dayes of *Moses*, men liued vntill the hundreth yeare; and hee himselfe was a hundred and twentie yeares olde. And if seauentie or eightie had bene the vtmost and feeblest age of man, then *Moses* and *Aaron* had bene very vnfit for those places whereunto they were called: seeing the one was fourescore when he was made Captaine of the people: and the other eightie three, when he vnderwent the high Priesthood. We haue reason then to thinke, that they were rather in the best of their age then otherwise: for it is said of *Moses*, when he was fortie yeares elder, that his sight was not dimme, neither his naturall force abated.

But you will say, Why is his name mentioned in the Title of that *Psalme*, if he were not *Author* of it? To this I might answer, that it hath bene vsuall among the *Ancients*, when they would deliuer any weighty matter, to faine the person of some reuerend man, to whom it would best sute, that it might thereby win the more attention and respect from the hearers: and because *Moses* wrote a History from the Creation of the World vnto his time, setting forth therein the beginning of *Man*, with his fall and punishment; therefore this *Psalme* in which are commemorated the miseries of *Mankind*, was made perhaps,

Ier. ep. ad Cypri.
40. par. 2.
Ad Iulian.
epist. 107.
1. Reg. 13.

II

Whether *Moses* were *Author* of the 90. *Psalme*.

Deut. 34. 11.

The reason why the name of *Moses* is mentioned in the 90. *Psalme*.

Vid. Cap. 8. of the *Titles*.

haps, as in the person of *Moses*, and had for that cause his name in the Title.

This is the reason that some giue: but if the much likelihood of truth hath not deceiued mee, I shall giue you a stronger one. For the vnderstanding whereof, you must first knowe, that *Dauid* before the composeure of his *Psalmes*, did vsually meditate some passages, either in the Books of *Moses*, or such others as were written before his time; or else that he did meditate the promises made vnto himselfe of the Kingdome, or his Aduerfities, or Prosperities, or such things as were reuealed vnto him, concerning the description of the Temple, and that which belonged thereunto. Now hauing made those, or some particular out of those, the obiect of his contemplations, hee did by a double spirit of propheticie, perceiue a spirituall sense beyond the literall meaning of the words; and that those things which were done, were Sacraments and signes of others which should come to passe, in future ages. That being vnderstood; he was by inspiration of the holy Spirit, raised from thence to an admirable fore-sight of the Mysteries of *Christ* and his *Church*: and so knowing perfectly the spirituall sense of that which was done in the olde Testament, he made *Psalmes* that were literally to be vnderstood of *Christ*, and such things as concerned his Kingdome. And the place of the olde Testament, which it is likely *Dauid* contemplated before the making of the ninetieth *Psalme*, might be the prayer which it appeares *Moses* made vnto God in the 33. of *Exodus*: for it is a petitionary *Hymne*, wherein those things which are there signified, are asked of God. And therefore, as I beleue, it was intituled *A prayer of Moses, the Man of God*; euen because it comprehended the effect of that praier. For as it seemeth, *Dauid* doth there petition for all those things which *Moses* had asked, and God had in deepe Mysteries promised vnto him. And if you read the Chapter before mentioned, you shall finde that *Moses* makes there these principall petitions: One is, that God would come in person to guide and goe before his people into the Land of promise; which the Lord granted: and from thence, *Dauid* foresaw in spirit, that God should come personally in the Flesh, in that *Christ* should goe before Mankinde, to lead them into the heauenly *Canaan*; and that the light of the *Euangelicall Law*, should direct them thither.

Moreouer; it there appeares that *Moses* desired to see the Deitie it selfe, and that the Lord answered him *No man should see his face and liue; But there is a place*; said he, *with mee, and thou shalt stand upon a Roche, and I will put thee in a cleft of the Roche, and will couer thee with my hand whilst I passe by, and afterward I will take away my hand, and thou shalt see my backe parts; but my face shall not be seene*. By that answer of God, that no man should see his face, and liue; *Dauid* vnderstood, that no man could behold the essence of God in his Maiesty, vntill he had put on Immortalitie. And by that speech, *there is a place with me, &c.* he foresaw, the *humanitie* of *Christ*, for by those words his bodie was signified, which was the *Vaile* and *Tabernacle* of his Diuinitie; by which we might come to see so much of God, as mortalitie could be allowed to behold. He also foresaw, that such as should be vouchsafed this fa-

Iac. de val. prol.
in Psalmos.
tract. 3.

The prayer of
Moses in the
33. of *Exodus*
was likely to
be the occasi-
on of the 90.
Psalme.

What is to be vnderstood by the cleft in the Rocke, Exod. 33.

our, were to be founded vpon Christ, which is the Rocke there principally meant. Yea, he foresaw, that they must be hid in his wounds, which are the holes of that Rocke; and that Christ himselfe, who is meant by the *Right hand of God*, must with his righteousnesse couer them, lest they bee consumed by the Maiestie of the Almighty essence.

Furthermore; It is there deliuered, that vpon the request of *Moses*, God said hee would make *all his good goe before him, and that he would haue mercy on whom he would haue mercy*. From whence *Dauid*, it seemes, apprehended all the Sacraments of Grace, which should be in the Church of *Christ*, with those eternall blessings which the faithfull were to enioy; and that all this should be vouchsafed, not for any kind of merit, or foresight of desert in vs, but meerey out of the gracious fauour and mercy of God. And hauing vnderstood so much by that Prayer, it is not vnlikely, but that he thereupon made that 90. *Psalme*, and called it, *The prayer of Moses the Man of God*. For therein is the whole effect of *Moses* prayer contained: and the *Psalmist* hath made his petition for such things as God in deepe mysteries had promised vnto his Church. That this may be probable, I hope it shall appeare when I come to the Exposition of that *Psalme*. For I intend to follow such Authoritie, as I will not feare the opposition of any new Expositor: and to that place I referre you to be further satisfied. Or if still you remaine of opinion, that this *Psalme* was composed by *Moses* (as I will not peremptorily hold but it might be) the matter is of no consequence. For it is but one among many; and though we spare him that, the whole Booke may not vnproperly be tearmed the *Psalmes of Dauid*.

III.

That the *Psalmes* which are intituled of *Solomon* may be *Dauids*.

But peradventure some will say, that although *Moses* were not *Author* of the 90. *Psalme*, yet there be some others, who might claime a part in that labour: for they thinke it cannot be denied, but that those two which haue the name of *Solomon* in their *Inscriptions*, should be ascribed vnto him. And indeed there is some color to make it at the first sight appeare so; but vpon better consideration, it is more likely, that they were his Fathers: for at the end of the first of them, which is the seauentie two *Psalme*, these words are found; *The Prayers of Dauid the Sonne of Iesse are here ended*. Beside, by *Solomon* is *Christ* often vnderstood; who as *S. Augustine* saith, is principally intended in the *Psalmes*: and the *Hebrew* Titles of both, may be as well interpreted, *For Solomon, as Of Solomon*.

But some may Obiect, that by the *postscript* aforesaid, after the seauentie two *Psalme*, it appeareth, that those which follow, should be none of *Dauids*: for there, his are sayd to be ended. And indeed so it seemeth: but if you will search further, you shall finde, that there follow other *Psalmes*, which haue *Dauids* name in their *Inscriptions*. Yea, some of those, hauing no *Title*, are by our Sauiour himselfe ascribed vnto him. And how that may bee truly said, without contradiction to the Truth, and falsifying the *postscript*, it appeareth in the seuenth Chapter of this booke, wherein I treat concerning the *Order* of the *Psalmes*.

Now, as for *Asaph*, *Iduthun* or *Ethan*, *Heman*, the sonnes of *Chore*, and the rest whose names are expressed in the *Inscriptions*, I see no great

Iduthun *Bino-*
nomes *suit*.

great

great reason, why the naming of them in the *Titles*, should make them *Authors* of the *Psalmes* so inscribed, more then it doth make *Solomon* so to be in those where his name is found; rather as *Caietan* thinketh, there might haue beene some other cause for that, as well as for the naming of *Solomon*, in the 72. *Psalmes*. It is sufficient (as I thinke) that I beleue them to be such men as were indued with the spirit of God (for so I am perswaded they were); yea very holy men, in the expression of whose names there might be included certaine mysteries, as some haue taught. And yet I suppose them rather to be esteemed *Musicians*, and fingers of the *Psalmes*, then *Authors* of them: for such we find they were, and that vnto them those *Psalmes* were committed to be sung which *Dauid* wrote, or dictated, and commaunded to be registred by others.

But peradventure, you may say, that *Asaph*, *Iduthun*, and *Eman*, were not onely principall Singers, but said also to Prophecie, 1. *Chron.* 25. and therefore might compose *Psalmes* as well as sing them. And the rather you might thinke so, because the excellency of *Solomons* wisdom was set forth, in being preferred before theirs. But this makes nothing to proue that they were *Authors* of the *Psalmes*. For they being those who instructed *Solomon* in the mysteries of these Prophecies, and sung them with Instruments at the Kings appointment, were for that respect called Prophets, euen for singing and declaring them to others: as appeareth in the *Chronicles*, where it is said, *Asaph*, *Eman*, and *Iduthun*, Prophecied vpon Harpes and Psalteries. In like manner, all those who sung or recited Prophecies in auncient times, were called Prophets, and said to prophecie; as at this day our Preachers are, who doe but expound vnto vs the mysteries of the Prophets. And if I mistake not, in *S. Pauls* first Epistle to the *Corinthians*, those that sing to edification, are included among them who are said to Prophecie. But (if you will haue it so, that those aforesaid, had some interest in the *Psalmes*, as Penners of them) some of those that stand for *Dauid* will graunt thus much, that they gaue him the ground, or occasion of those *Psalmes*, and that he (being inspired with the holy Spirit) composed them. Or if to reconcile the opinions of the Learned in this point, would giue you any content, there are whose coniecture may somewhat helpe hereunto: for they conceit, that *Dauid* reuealed the mysteries; and then *Asaph*, *Eman*, *Ethan*, &c. disposed them to be sung. Thus *Dauid* might bee *Author* of all the *Psalmes* in one respect, though not in another: and so both opinions be true.

But to gaine the more credit to their side, who reckon *Dauid* sole *Author* of the *Psalmes*; Saint *Chryostome* hath obserued, that Christ and his Apostles haue mentioned no other *Author*; though they often cited the *Psalmes*. Euen for that cause (and partly for that I feare the *Ienes* did at first publish the contrary opinion, out of some malicious policie, to discredit those Prophecies) I must confesse, I am most addicted to *S. Augustine*, and those who are altogether for *Dauid*; yet I thinke it no matter of conscience; whom I follow: for I am perswaded, that in respect of our selues, we need not be curious in searching out any more, if we once vndoubtedly beleue, that the holy Ghost is the prime

What is to be thought of *Asaph*, *Iduthun*, and the rest, &c.
Caietan prol. in *Psal.*

1 *Chron.* 6.
2 *Chron.* 7.
1 *Chron.* 24.

1 *Chron.* 25.

Vid. 1 *Cor.* 14.
3.

Titlemanus
prol. in *Psal.*

Chryso. in pro-
em. in *Psal.*

The holy
Ghost the
prime *Author*.

2 Sam. 23:
Math. 22.

IV

The Heresies
of the *Manichees*,
Nicholaitans,
& *Iewes*.

Philaster de
Heres. cap. 79.

Iacob. de Val.
prol. in Psal.
tract. 1.

Math. 22. 45.
Act. 1. 16.
Heb. 4. 7.

prime *Author* of all the *Psalmes*. For so he is: as both *David* confesseth, and diuers places in the new Testament witness. Yea, if we haue that beliefe of them, it takes away all iust cause of controuersie. And although we were wholly ignorant, by what Instrument the holy Spirit penned them; knowing this, that they were principally His, there were no danger in being ignorant, who were the secondary Authors: because the vncertaintie of that is no more disparagement to the Authoritie of the matter, then it is to my worke, that the Reader knoweth not whether it were first written with a Swannes quill, or a Rauens.

Neuerthelesse; Seeing there are so many probable Euidences, to make it credible, that *David* was at least composer of farre the greatest part, if not of all the *Psalmes*: Seeing the holy ghost hath vouchsafed him so great a fauour, as to make him his noble Instrument, whereby he conueyeth vnto vs so many heauenly raptures, for the comfort of our soules: And forasmuch also as the enemies of Christ thinke to make it an aduantage on their parts, to deny him as much as may be of that sacred worke; I would not (euen for those respects) that hee should be robbed of any honour, which I thought might appertaine vnto him by those excellent *Poems*. Neither would I neglect to take from them (if it were possible) all occasion of cauill, who either seeke to derogate from the Authoritie of this part of holy Scripture, by making him a prophane Author, with the *Manichees* and *Nicholaitans*; or denying him to be a Prophet, as some of the *Iewes* did. For if we giue the enemies of God aduantage to broach vntruths without contradiction: though they seeme matters of small consequence, yet They are subtile, and will from thence inferre somewhat to the preiudice of our profession.

What moued the *Manichees* or *Nicholaitans* to their opinions, I thinke it shall not be needfull to declare: for as I desire the occasion and ground of their heresies, with the heresies theselues, may be forgotten: So I hope, that (howsoeuer they were blinded) it now appeares to all men, that those holy *Poems* of the Kingly Prophet *David*, are both sacred, Canonically, and sufficiently warranted to be the most diuine, and holy Word of God. For we haue not onely *Councels*, with consent of *Fathers*, and the generall beliefe of the Church for it: But, which is much more to vs, Christ himselfe, all the *Apostles*, and the Author to the *Hebrewes*, in citing these *Psalmes* haue said, that *David saith in Spirit* thus, and thus; Or that the holy Ghost spake by the mouth of *David*,

as appeareth by the places quoted in the Margent: Yea, that he was a diuine Author, manifestly appeareth vnto vs who are Christians, by that excellent fulfilling of those

things in Christ, whereof he wrote. Now what may be said to the wicked opinion of some among the latter

Iewes, who deny this our

Author to be a Pro-

phet, shall follow

in the next

Chapter.

CHAPTER

CHAPTER V.

- I. *The Iewes deny Dauid to be a Prophet: their reasons and Arguments confuted.* II. *Of Prophecie; the degrees thereof, and what is required in a true Prophet.* III. *That Dauid was a true Prophet. The Objects of his Contemplations; and that he attained to the highest degree of Prophecie.* IV. *The cause why the latter Rabbines began to deny him to be a Prophet. The inuention of their Thalmuth; their Impudence discovered; and Dauid proued to be a Prophet, both by holy Scriptures, and out of their owne Thalmudists: such Authoritie as they cannot deny.* V. *Lastly, a briefe commendation of that Kingly Author.*

BY reason of this Ages inclination to *Schismes*, and for that I doubt with other strange doctrines, there may be an infection of *Iudaisme* crept in among our *Sectaries*; or some *Iewish* arguments spread abroad, by which the beliefe of vnlearned men may be abused: Because also (as it shall after appeare) this new opinion set on foot by the latter *Iewes*, that *Dauid* was no Prophet (though false and frivolous) may be heard of, when there is none by to answer it, and so disadvantage the profession of Christianitie; I haue in this Chapter vnder taken to disproue them, and to make it manifest, that hee was not onely a true Prophet, but attained also to the highest degree of *Prophecie*. And that I may orderly proceed to be the better vnderstood, I will first set downe the reasons of our *Iewish* Aduerfaries; and then so answer them, as my Confutation may appeare the more euident to the meanest capacities.

First, say they, If *Dauid* had beene a *Prophet*, then he should haue beene called of *GOD*, and sent to prophecie vnto some King or people. So *Moses* was called, and sent to *Pharaoh*; *Samuel* to the *Israelites*; *Esay*, *Ieremy*, *Ezechel*, *Daniel*, and all the rest of the twelue *Prophets*, to the Kings, and people of *Iudea*, *Israel*, and sometime to others: as may appeare in their Prophecies. But it is not manifest (say they) that *Dauid* was either so called or so sent to any; And therefore he is no *Prophet*. Their *Maior* I will not examine. Bee it what it may: their *Minor* is false. For he was chosen of God; and sent to gouerne, increase, and free that Kingdome and people: as appeareth in the bookes of *Samuel*. *Iooke thee* (said God) *from the sheepfold that thou shouldst bee*
the

The reasons that the *Iewes* giue wherfore *Dauid* was no Prophet, Arg. 1.

Answe:

the Captaine of my people Israel. Yea; he deliuered vnto him the Pat-
terne of the Temple, with that which appertained thereunto. He gaue
him an vnderstanding of all the Mysteries hidden vnder those things.
He sent him also to establish and amplifie such things as appertained
to his diuine worship, and to prophecie to the World the euerlasting
Kingdome of the *Messias*.

Arg. 2.

Secondly; they argue thus: that hee onely may be tearmed a *Prophet*, vnto whom God doth immediately reueale his secret determina-
tions. But (say they) God reuealed not immediately vnto *Dauid*,
the succession of his Kingdome, but to *Nathan*; and commanded him
to certifie so much to *Dauid*. They further vrge, that *Nathan* was
sent to declare other things vnto *Dauid*; and thereupon inferre this
conclusion, that he was a *Prophet*, not *Dauid*: and they adde a weake
reason to strength en it; which is, that one *Prophet* needeth not the helpe
of anoher.

Answ:

Heere it may be answered, that although we grant, that *Nathan* told
Dauid of some things concerning the successe of his outward Affaires,
and brought vnto him sundry Messages touching his owne particular;
yet he vnderstood what appertained to his euerlasting kingdom, aswel,
if not much better then *Nathan*. And when He (perhaps) perceiued no
more in his Message then the promise of a temporall Kingdome in *Sal-
lomon*; *Dauid* foresaw by the illumination of a higher Spirit of pro-
phecie, that those promises, extending farther, had principally their
respect to his Sonne *Christ*, with the eternity of his Kingdome. How-
soeuer; to hold that one Prophet may not vpon some occasions, neede
to be warned and reformed by another, is absurd: for we haue an ex-
ample of it in the *Kings*, where the olde Prophet shewed *the Man of
God*, that had returned backe to eate bread, contrary to the comman-
dement of the Lord, that his carcasse should not come into the Sepul-
cher of his Fathers; which was that day fulfilled: for he was staine by
a Lyon, and buried in the Sepulcher of the olde Prophet. And indeede,
for their finnes, the Spirit of God (as I take it) may other-while be e-
stranged from his Prophets for a time; as it fell out in *Dauid*, after his
Adultery and Murther: and then, for many respects, God may rather at
those seasons informe them of his will by the mouth of another Pro-
phet, then immediately by his Spirit; as I thinke euery reasonable man
beleeueth. But their whole Argument is nought, both in *Maior* and
Minor; and neither holds true in generall nor particular: as shall here-
after appeare when I come to speake of Prophecie, and to what degree
thereof *Dauid* attained.

1. King. 13.

Arg. 3.

Thirdly, they say, that the holy Scriptures of the olde Testament,
being distinguished into three parts, to wit, the *Law*, the *Prophets*,
and *Hagiographa*, or holy writings; the *Psalmes* of *Dauid* were rec-
koned among the bookes called *Hagiographa*, and not with theirs
who were called *Prophets*: and from thence they would prouoc that he
was not Anciently esteemed as a Prophet. Yea; they further alleage
against vs, out of St. *Lukes* Gospell, that our Sauour hath excluded
him from the company of Prophets, euen by distinguishing the
Psalmes from their writings, in that place where he said, *All things
should*

Luk. 24.

should bee fulfilled which were written of him in the Law and the Prophets, and in the *Psalmes*: But that they haue abused this place, it is very manifest. And that Christ had neuer there any such meaning, it appears in diuers places of the new Testament, where he hath giuen *Dauid* the title of a Prophet. As for their Argument grounded vpon the diuision of the Bookes, it is, as afore said, of no force; Because the ordering of them was their owne worke, as shall heereafter appeare. Or if it were not, notwithstanding that, or whatsoeuer els may be said to the contrary, we will prooue that *Dauid* was a Prophet; yea, a true Prophet, peradventure not inferiour to any of the Prophets; and how it might well be, that our Sauiour had named the *Psalmes* distinctly by themselves in regard of the singular gift of Prophecie bestowed vpon their Author, rather then for any such cause as the *Iewes* dreame of.

For the better vnderstanding of this; there are these things following to be considered of. First, *What Prophecie is*, with what is required to the making of a true Prophet; And then is to be enquired whether it may plainly appeare that *Dauid* were such a one or no. Secondly, we must search what degrees of Prophecie or Reuelation there bee: and after we will shew that *Dauid* was not onely a Prophet, but one vnto whom God had vouchsafed such high perfection in Prophecie, as you neede not feare to account him one of the chiefest, if not the most excellent, among the Prophets of the olde Testament.

As touching the first (to wit) what Prophecy is, you shall know, that it is sometime defined at large, sometime more strictly. For *St. Augustine* saith, *It is the diuine reuelation of those things, which are beyond the reachs of Humane knowledge*. There it is largely taken; and hath respect aswell to things past and present, as to come. For those things which are present, if they fall not within the compasse of our sense; and those things which are past, if they be neither in writing nor the memory of Man; may as well be said to bee without the compasse of Mans vnderstanding, as those that are yet to come. And in this sense *Moses* might without any other respect be called a Prophet; Euen for telling of the Creation, and such things as before his time had bene forgotten. *Cassiodore* defines it more strictly, and saith, that Prophecie is a diuine inspiration, shewing the euent of things, with vnchangeable truth. And some thinke, by that Definition, the words of *Caiphaz* when he said it was expedient one man should die for the people, should not haue bene called a Prophecie (as in the **11. Chapter of S. Iohns Gospell**, it is said to be) because, as they thinke, it proceeded out of malice: but I suppose rather, it was a Prophecie, though he himselfe were not so sensible of the Spirit of God, that He might properly be called a Prophet. Moreouer, according to this strict definition, *Moses* cannot properly be called a Prophet, for informing the World of such things as came to passe before his time. And sith all Prophecies must bee accompanied with immooueable truth; the predictions of *Sorcerers, Southsayers, Astrologers, and Almanack-makers*, are far from Prophecies: seeing at the best they are but conjectures, and such as many times neuer come to passe.

II.

The Definitions of Prophecie.

Cassiodorus
prol. in *Psal.*

But *Origen* defines it yet more strictly, and saith (or to this effect) *That true prophetic is a Reuelation, made by the Prophets of the olde Testament, of the comming of Christ, or something appertaining vnto his Church.* In which definition (lest he may seeme to exclude *S. Iohn* from being a Prophet, and the *Apocalyps*, with the predictions in the New Testament, from being prophecies) you must note that he speaketh in the phrase, and after the custome of the Church, distinguishing *Prophets* from *Apostles* and *Euangelists*; for so they are rather called, who haue declared Christ to bee already come: though, in regarde of those things which they haue foretolde, concerning his second comming, they may be also rightly called *Prophets*.

Prophetia proprie dicta quid.
Greg. super Ezeziel.

Prophecie, that may be truely called so, hath these following properties. First, it is of things to come: *Ideo prophetia dicta sit, quia futura pradicat*; saith *S. Gregory*. Secondly, it must be of the Mysteries of Christ, and his Church, or some way appertaining to the affaires of it: for, the predictions of meere worldly and prophane things, are rather coniectures and Prognostications, then Prophecies. Thirdly, it must not come by the way of Soothsaying (by which it is impossible to fore-tell any thing certainly) but by truely sacred and diuine Reuelations; and the Mysteries deliuered, are for the most part represented by some enigmaticall obiects: for, hauing neither reall essence in themselues, nor in any other coniunct, therefore they require to be enigmatically and parabolically figured by some representatiue obiect. Fourthly, Prophecies are reuealed vnto the Prophet, either by Angels, voyces from heauen, visions, dreames, and such like secondary meanes, or else by immediate inspiration of the holy Spirit of God: which last, is the most excellent; and as *Lyra* calleth it, *Prophetia maxime propria*. The next degree of Prophecie below it, haue those Reuelations, which are deliuered by Angels, or voyces from heauen: beneath that, when it is by visions: and the meanest of all is by dreames. These properties must his Prophecies hane, that should be counted a Prophet. Moreouer, before he can be properly called so, it is required, that he himselve haue also a true vnderstanding of the Interpretations of that which is represented vnto him; and knowe also by a supernaturall illumination, the meaning of whatsoeuer he hath parabolically deliuered: otherwise (if he may haue so high a title) he is more fitly (as some thinke) called a *Seer* then a Prophet: and aswell might *Pharaoh*, *Balaam*, *Nabuchadnezzar*, or *Caiphas*, be tearmed Prophets, as he. Yea, *Balaams* Asses deserues that Title as much as he that is made an Instrument to foretell those things, which hee vnderstandeth not himselve.

The degrees
of Prophecie.

Iacob. de Val.
in prol. in Psal.
tracl. 1.
The Spirit of
Prophecy two-
fold.
2. King. 2. 9.

Now some are of opinion, that there is a twofold Spirit of Prophecie, and of vnderstanding Prophecies: a single and a double. To prooue it, they instance the request of *Elisha* to *Helias*, in the Booke of the Kings; where he said, *I pray thee let a double portion of thy Spirit be upon mee*. The simple Spirit of Prophecie (as these conceiue) is that which those Prophets had, who saw things onely as they concerned the particular Church of God in the Nation of the *Iewes*, with such things as should happen to the materiall Cittie and Temple of that people.

people. The double Spirit of Prophecie, is that which those Prophets had; who hauing the knowledg of what was to come to passe in the olde Testament, did thereby transcend to the higher Mysteries of Christ and his Church: yea, the Prophets who were enriched with this double Spirit of Prophecie, by knowledg of the passages, and things foretold & performed in the olde Testament, did plainly foresee the Mysteries of the Gospell which were to come.

Hauing shewed what is properly called *Prophecie*, and what maketh a true Prophet: you shall see what is to be thought of *Dauid*; and how vniustly the *Jewes*, vpon a few friuolous Cauils, would thrust him out of the number of Prophets; whose book was distinguished from theirs, in respect of the Excellency, and extraordinary manner of his Prophecy, rather then because he was no Prophet. For he had all the marks, that are required in an excellent Prophet. First, he foretold things to come; and that with vchangeable truth. This, as I said before, we haue found by experience, on whom the latter times corne: and we can beside shew much good euidence, that in this point he was a true Prophet. S. *Matthew* so testifies of him. S. *John* sayth, that his Scriptures were fulfilled in Christ. S. *Luke* reports how our Sauour himselfe said, that *all should be fulfilled, which was written of him in the Law of Moses, in the Prophets, and in the Psalmes*. And all the *Apostles* haue out of his holy *Hymns*, brought proofes to confirme the mysteries of Religion: which they would neuer haue done, if they had not esteemed him a true Prophet. Secondly, that his Prophecies were employed about the most excellent Subiect, euen the mysteries of Christ, and his Church, it is also testified by their frequent quotation in the Histories of the *Euangelists*. Thirdly, that he hath made vse of Enigmaticall Obiects, according to the manner of other Prophets, and that we are to search further then the literall sense; it appeares in one of his *Psalmes*, where he saith, *I will encline mine eare vnto a parable, and vnto a graue matter vpon my Harpe*. Now the Parables vnto which he enclined his eare, are the writings of the old Testament, containing the mysteries, out of which he tooke Parables and Propositions, to infer his Prophecicall verities, and Euangelicall conclusions. For according to the opinion of auncient Diuines, the olde Testament did containe foure sorts of representatiue *Obiects*; by which, through the illumination of the Prophecicall spirit, *Dauid* foresaw the mysteries of the kingdome of our Redeemer: which may appeare in the matter, and titles of his *Psalmes*; and from those grounds of contemplation, he did ascend vnto an vspeakeable height, in diuine apprehensions, and to the supernaturall knowledg of future things in particular. And this was no confused knowledg, which he had; but a plaine and full apprehension of the things foreseen.

The first Obiect of his contemplations; whereby our Author ascended vnto the supremest degree of Prophecie, was the Acts of the *Patriarkes*; and those things which were written and done in the fiue books of *Moses*, with the bookes of *Iosuah*, *Iudges*, *Ruth*, & *Samuell*, vntill his time. The second sort of Obiects, were his owne prosperities and aduersities; with his aduancement vnto the Kingdome. Of a third kinde were the promises made vnto him concerning the succession of an e-

III.

Dauid had all the conditions of a true Prophet.

Math. 27. 35.
Iohn 19. 24.
Luk. 24. 44.

Psal. 49. 4.

Foure sorts of diuine obiects in the Scriptures.

I.
Iacob. de Val. prol. in Psal.

2.

3.

4.

ternall kingdome in his Sonne. The last was, the exemplary description of the Temple, and other sacred things reuealed vnto him by the holy Ghost. By those fiue kinds of Obiects, as it were in a Glasse, did *Dauid* see a resemblance of the future mysteries of the Gospel; and thereby raised his apprehension higher and higher, vntill he gaue his knowledge a true and certaine information thereof. For hauing fastned his vnderstanding vpon those obiects, and finding them to be things which were to come to passe, not for their owne sakes, but to figure out some greater matters, which ought to bee fulfilled in future Ages; He began to looke further: and struiuing to lift the eyes of his soule, to the full apprehension of those more excellent things, the double Spirit of Prophecie came vpon him, and rapt him into a kinde of Extasie. Wherein, without the contemplation of other exterior or outward Obiects, he was presented with the future mysteries themselues. And then, as if hee had not had ought to doe more with his first materiall and figuratiue Obiects, he nakedly without types or riddles, contemplated the whole mysterie of our Religion, as it is in it selfe; and hath oftentimes, so deliuered the particulars thereof in those his *Prophecies*, that many *Psalmes* are principally and literally to be vnderstood of *Christ*.

2.

That he spake by diuine illumination, which is the fourth marke of a true Prophet, is witnessed by the holy Ghost, in the 2. of *Sam. 23*. Chapter: and in many places of the new Testament; as, *Math. 22. 43*. *Acts 1. 16*. *Luk. 1. Heb. 4. 7*. &c.

3.

The last marke is, that he must haue his Reuelations, either by *Angels*, *Voices from heauen*, *visions*, *dreames*, or by immediate inspiration of the holy Spirit. And though I know not whether I may directly affirm, that he receiued his Prophecies by any of the first wayes: certaine I am, that he had it through the most excellent meanes; euen by immediate inspiration from God. For the holy Ghost hath moued him to confesse so much, in the Booke of *Samuel*, afore mentioned.

2. Sam. 23.

IV.

The reason why the *Iewes* deny *Dauid* to be a Prophet: and the cause why we ought to withstand their opinion.

So it appeares, that *Dauid* had all the conditions of a true Prophet: and therefore the *Iewes* doe absurdly, and maliciously, argue against an infallible truth. But you may now say, What is the reason why the *Iewes* would disallow his Authoritie? or what appertaines it to vs, what their opinion is therein? I answer; The cause thereof is their hatred to *Christ*, and their malice to the encrease of his Kingdome: which is such, as binds vs to be earnest in defending the contrary, if we loue the honour of our Redeemer: especially if we perceiue any likelihood of disadvantage to his Church; which indeed was their ayme. For when the Doctores of the *Iewes*, after the Conuersion of *Constantine*, saw that the *Gentiles* began to be generally conuerted to the faith of *Christ*: seeing also, that a great part of the *Iewes*, beleued with them, acknowledging that he, whom they had despightfully crucified and refused, was the *Messias* promised, figured, and prophecied of in the Law, the Prophets, and the *Psalmes*: yea, perceiuing that the *Psalmes* of *Dauid* had more particularly, and more plainely then all the rest, foretold the calling of the *Gentiles*, and that the *Christians* did from thence bring many Arguments, which they were not able to deny; They began to feare, their malice would be generally discouered; and saw, that vnlesse they could

could find some way to discredit this Prophet, and take a new order with some others, the commodities of the *Rabbins* would grow mean, by the lessning of their Congregations. The maisters of the *Hebrewes* therefore assembled together, at a Cittie in *Egypt*, now called *Cayro*, and there made that counterfeit Scripture, which they call the *Thalmuth*, that they might keepe the simple and common sort of their Nation in blindnesse, vnder their obedience. They made also a false Glosse vpon the holy Scriptures of the olde Testament: and seeing (as I said before) that they were continually conuincd by such as were conuerted from *Iudaisme*, who affirmed (beside many other things concerning Christ) that the calling of the *Gentiles* was manifestly Prophecied of in the *Psalmes*; Therefore they denied that *Dauid* was a Prophet. And to haue some colour for their new opinion, they diuided the Scriptures into three parts: the *Law*, the *Prophets*, and *Hagiographa*; and so put *Dauid* among the *Hagiographa*: that if it were possible, that might haue taken from him the dignitie and esteeme of a Prophet. But it tooke not effect according to their expectation: for by that meanes there is to this day a dissension euen among the *Iewes* themselues: For some, following their most auncient Maisters, say that *Dauid* was the principall among the Prophets. Others following their new *Rabbines* say, he is no Prophet: and so this froward and wicked generation haue giuen themselues the lie.

But, that you may the better perceiue the impudence & wilfull obstinacie of the *Iewes*, with what presumption they dare speake against their owne knowledges, when they would oppose Christ; You shall vnderstand, that all the Doctores of the *Iewes*, before the coming of the *Messias*, vntill the time of *Constantine*, esteemed *Dauid* not onely to be a Prophet, but the most excellent among them. This appeares in the writings of *Ionathan Abenhuziel*, a *Rabbin*, flourishing about fortie yeares before the birth of Christ; and one whom the auncient *Iewes* esteemed as a man that had his Pen guided by the holy Ghost. This was the opinion of *Philo*, a learned *Iew*, who liued in the time of the *Apostles*. This is the opinion of *Iosephus*, who liued somewhat since: and this opinion is confirmed by a generall agreement among the Writers of those times, who had any occasion to speake of this subiect. And because you may the better vnderstand, what a rare and reuerend conceit they aunciently had of *Dauid*, and his writings: know, this is recorded by their old *Rabbines*, that after *Abenhuziel* (before mentioned) had turned all the other Bookes of holy Scripture, out of *Hebrew*, into the *Chaldean* tongue, and had begun to interpret the Booke of the *Psalmes* of *Dauid* also; He heard a voice from Heauen, which said, *What art thou, who intendest to vnfold my deepe Mysteries?* (as if it should say, Is it not enough, that I haue suffered thee to publish my Law, and other Prophecies, vnlesse I permit thee also to interpret the booke of *Psalmes*, in which lie hidden my deepest secrets? *Abenhuziel* answered, *Lord I would haue done it for thy honour, and the good of the people.* So it seemes he was licenced to goe forward with the *Psalmes*; for his interpretation is yet extant: and the *Iewes* haue the same in great reuerence, esteeming it so Authentically; that few or none of them dare openly contradict it.

Iacob. de Val.
prol. in *Psal.*

The inuention
of the *Thal-*
mutb.

The most auncient
Iewes
esteemed *Da-*
uid a great
Prophet.

Iacob. de Val.
prol. in *Psal.*

The Translati-
on of the
Thargum.

This tale shews, that according to the auncient opinion of the *Iewes*, there were greater mysteries in the *Psalmes*, then in other Books of holy Scripture. Yea, many affirme, they containe within them all the rest; and that if the other were lost, the substance of them might be recouered againe, out of the *Psalmes*.

A ridiculous
Fable of the
Iewes.

Moreouer; certaine *Thalmudists* feine, that in the beginning, when God made the world, he created all the soules of mankinde, together with the soule of our first Father *Adam*. And when God brought before him all the Creatures, that he might see & name them; they dream he shewed him also all the soules of his Successors, which vntill the end of the world were to be cloathed with mortall bodies. At which time *Adam* knew and noted the soules of *Abraham, Isaac, Iacob, Moses, Dauid*, with all the rest: and foresaw by the Propheticke spirit, that the soule of *Dauid* was the most noble; and that in the high knowledge of Prophecie he should goe beyond all others: but withall he foresaw, he was to die in his childhood, before he was a yeare old. Where-through, *Adam* feeling his hart prickt with sorrow, said vnto God thus; *Lord why wilt thou hinder so great a future good, by the death of this Childe: let him liue I beseech thee threescore and ten yeares, that the world may not be de- priued of such a blessing.* The Lord made answer, that it could not be: and the reason was, he had already diuided all that time of life which was allotted to mankinde, among those soules; and euery one hauing his share, *Dauids* part fell not out to be fully a yeare. *Adam* said further: *Lord the time which thou hast assigned me to liue, is a thousand yeares: take I pray thee threescore and ten yeares from me; and giue them vnto Dauid, for I will be contented with the residue: lest the world should want so great a happinesse.* This request (they say) was granted, and so it came to passe, that *Dauid* liued 70. yeares; and *Adam* DCCCCXXX. hauing set ouer the other 70. to his successor *Dauid*.

Adams charity

This tale is both foolish and erroneous: neuerthelesse, it serues to shew that the *Iewes* themselues had once an extraordinary opinion of *Dauid*; and that in the excellent gift of Prophecie he surpassed all others. Concerning the time and manner of his Prophecying, the *Thalmudists* also say, that for the most part his *Psalmes* were made after he had finished his warres. And, from the time that hee saw the Angell in the threshing floore of *Araunah*, where the plague ceased; they write, he forsooke his pleasures, concupiscences, with all worldly affaires, and betooke himselfe to his diuine contemplations, preparing things for the building of the Temple, composing *Psalmes* for the seruice of God, and diuiding them among the Singers to be orderly sung. Being thus disposed and set apart for holy exercises, it was his custome (say they) that towards Euening he entred his closet or Chamber, and did vsually before he slept, meditate such prosperities or aduersities, as had happened vnto him; and vpon his bed, busied his thoughts with contemplation of those things, and the mysteries of God, vntill he was oppressed with sleepe: and behold, early before the day brake, a wind from the North came in at the Window, and moued the strings of his Harpe or *Psaltery*, which euer hanged at his beds head. With which Musicke he awaked out of his sleepe; and filled with the holy Ghost, tooke his *Psal- tery*;

2. Sam. 24.

1a. de val. in Ps.
53.

The maaner
of *Dauids* Pro-
phecying, ac-
cording to the
Thalmudists.

tery, and composed *Psalmes* of those things which he had contemplated ouer night. And in this I am not altogether incredulous : for sometime Reprobates are compelled to speake the truth. Furthermore, they say, that before *Dauid* slept, he vsed to repeat this verse of the 108. *Psalm*, *Arise my glory, awake Psaltery and Harpe, I my selfe will awake right early.* As if he should say, both thou my *Psaltery* and *Harpe*, doe yee be-ginne betimes to be moued by the holy Spirit, and I will early arise to Prophecy. And from hence some of the *Iewes* haue concluded, that *Dauid* deserued a preheminance aboue all other Prophets. For (say they) the Day-light raysted other Prophets : but the holy Ghost him-selfe awaked *Dauid*; that before the Day-spring he might Prophecie.

Thus you see the opinion of the *Iewes*, what it was of *Dauid*, before their hatred vnto Christ made them his enemies; and I hope you are by this time perswaded, that there is no trust to bee giuen to their later Doctors; who neither make conscience to contradict the Expositions of the Christians, nor to denie the most ancient and Authentick of their owne Authors, so they may haue any hope to compasse their wicked and wilfull purposes. For my part, I shall neuer esteeme them worthy of Credit; nor giue consent that the Instrument of so noble a Worke, should in the least thing haue his Authority weakened, where there is meane to defend it. If I were fit to vndertake his Praises, I had a plentifull subiect to be employed in : for he was no meane or obscure person, but a renoued King; Holy, Wise, Valiant, beloued of God; and in the opinion of the Learned, esteemed euen the principall among the Prophets. *Ambrose* saith, that hee hath sung the Marriage of the diuine Nature with the Humane, in a Straine farre beyond all other Prophets. *Chrysoftome* thinkes, that as in the order of Kings; so in the number of Prophets he ought to be preferred. Another tearms him one inebriated with the diuine spirit, and raised by God to this honour, To be a Prophet among Kings, and a King among Prophets. Yea, whereas all others receiued their reuelations for the most part, by Angels, Visions, Dreames, Cloudes, Voices from Heauen, or such like; *Dauid* had the fauor to receiue his by immediate inspiratiō from God : for which, *Cassiodore* thinkes him to be somewhat preferred before the rest. And if I should giue him place before *Moses*, I thinke it might be warranted: for though *Moses* excelled him in that one speciall gift of working myracles; Without doubt, if *Dauid* had stood in the same need of that gift as *Moses* did, God would haue giuen it him; but in the manner of receiuing his *Prophecies*, or in their excellency it appears *Moses* hath not surpassed him. And therefore if he be to be compared, or preferred before *Dauid*, it is but according to the *Logicians* common distinction, *Secundum quid, non simpliciter.* For if we consider the dignity of those Mysteries, contained in his writings, how his subiect was the prime affaire that either men or Angels could be employed in; if wee consider how admirably he hath personated the Sonne of God, and set forth the estate of his Kingdome, with those passions, afflictions, and agonies, which to compasse that great worke of our Redemption he was to suffer in the flesh; we shall find, that he hath declared almost euery thing, so feelingly, so certainly, and so

V.

*Amb. Serm. 16.**Chrysoft. Epist. 6 ad Theod.**Therac. Const. in epist. ad Ioan. Presbit.**Cass. in pref. in Psalm.*

plainly, that he may be esteemed not onely a Prophet, but an *Euan-gelift* : and it seemes to bee rather a history of things done, then predictions of things to come, which hee hath left vnto the Church.

But in vaine shall I strue by many testimonies or illustrations, to perswade you vnto a worthie opinion of this our diuine *Prophet*, and Arch-poet; if this preuaile not, which I shall here alledge: for it is such, as if all the world should endeouour to celebrate his prayse, this one prooffe were more to his honour, then all they could adde; and it shall make more for him, then euer any thing can against him: *I haue found* (sayth God) *Dauid the sonne of Iesse, a man after my owne heart*: A commendation far beyond all comparifon; and indeed implying so much, that I may cease to speake further of the *Author*.

CHAPTER VI.

- I. *Of the Names, by which this Booke is knowne. The reasons wherefore it was called the Psalter; and by what Authoritie we name it, The Booke of Psalmes.*
- II. *Whether it ought to be accounted one; or diuided into siue Bookes, according to the vse of the Hebrewes.*
- III. *Of the number of the Psalmes. Of the hundred and one and fiftie Psalme, which is found in the Greeke. And of the Trinitie of Fifties, which is the iust number of those that are Canonically.*

I



His Booke is knowne by diuers names. The *Hebrewes* call it, *Sepher Thebillim*, that is, the Booke of *Praises*. Some call it, the *Psalter*: as, *S. Augustine*, *S. Ierome*, and other of the Auncients haue tearmed it; and this name might be giuen for diuers respects: either a *Psal-lendo*, and for that it is written in verse, appertaining to

Musicke; or else it was borrowed from that Instrument, whereunto it was vsually sung: For that which the *Iewes* called *Nebel*, was an Instrument, which the *Latines* call *Psalterium*. It consisted of ten strings, and differed from the *Viole* or *Harpe*, in that they gaue forth their sound belowe, and the *Psaltery* aboue. Moreouer; some thinke, that it might be called the *Psalter*, in respect of the things signified by that Instrument: for the *Psaltery*, on which they vsually prayed God in the olde Law, had (as I said before) tenne strings, which signified the ten precepts of the Law: & by that, the mysticall *Psaltery* of the *Gospel* was also figured; whose ten mysteries of Christ, & his Church. The 1. string of this *Psaltery*, is a Trinitie of Persons, in the vnitie of essence.

The

Aug. in Epist.
144. ad Audac.
Ieron. in epist. ad
Sophron. de or-
din. psal.
Bellar. in pref.
in Psal.
Basil. in Expla.
nat. psal. 1.
Aug. in expla.
Psal. 32.

The second, is the myſterie of the Incarnation and Natiuitie of Chriſt. The third, is the myſtery of the preaching, and ſanctitie of Chriſt. The fourth, is of his myracles. The fiſt, of his Paſſion and death. The ſixt; of his Reſurreſtion. The ſeauenth, of his Aſcenſion, and vniuerſall Soueraigntie. The eight, is the myſterie of ſending the holy Ghoſt. The ninth, of the calling of the *Gentiles*. The tenth, of the generall Iudgement, and euerlaſting glory. Theſe are the ten ſtrings we ſhould often be Harping on, to make Muſicke in our owne hearts, and in the eares of our God.

There be ſome of the Auncients, who haue written of the faſhion of the *Pſaltery*; which they ſay, was not mentioned in the Booke of God, without ſome myſterie. And many things they gather out of the ſhape and qualitie thereof: but I will not trouble you therewith. For it is very likely, that the number of the ſtrings, and many other things in that kind of Inſtrument, haue bene ſo often changed, according to the humour of the times, that the firſt deſcription thereof is long ſince loſt; as may appeare by the different opinion of Writers, touching both the faſhion and forme thereof: but doubtleſſe it hath bene of auncient uſe; and as *Euthymius* thinks, was firſt exerciſed by Shepherds attending their flockes, and afterward applyed by *Dauid* to the ſeruice and praife of God.

Beda ſaith, that thoſe holy Songs are called the Booke of the *Soliloquies* of *Dauid*: and it is tearmed ſo, becauſe either *Dauid* ſpeakes alone to God in Spirit and contemplation, or elſe becauſe hee introduceth Chriſt ſpeaking, alone to God the Father, or becauſe he bringeth in the myſticall body of the faithfull, ſpeaking to the Father, or to their Head & Redeemer. For indeed, there are many things that can be appropriated to none other, but vnto our Sauour: yea, *S. Auguſtine* ſaith, that all and euery part of them doe ſome way concerne him.

Theſe *Odes* are alſo ſtiled, The booke of the *Hymns* of *Dauid*, becauſe they are Ioyfull thankſgiuings to bee ſung to God for the benefits receiued of him, eſpecially in that worke of our Redemption. But amongſt vs at this day, they are vſually called the Booke of the *Pſalms*: that is, a holy Booke of *Verses*, or *Songs*, expreſſing the Myſteries con- tained in holy Scriptures, and compoſed to bee ſung to the honour of God, either with the harmony of voyces onely, or with Inſtruments of Muſicke alſo. For ſome were principally to be ſung, others to be played and ſung: as ſhall hereafter appeare. But this laſt name we haue receiued Authority for, from our Sauour Chriſt and his Apoſtles, who haue ſo tearmed it; as is manifeſt in diuers places of the new Teſtament: and therefore, as one ſaith, wee neither according to the cuſtome of the *Iewes*, call them ſiue Bookes, nor ſimply the *Pſalmes* of *Dauid*; but according to the Apoſtolicall dignity, the Booke of the *Pſalmes*.

And with vs they are accounted but as one Booke, though the *Hebrewes* diuide them into ſiue. For *S. Auguſtine* teſtifies, and *Ierome* witnessing the ſame, ſaith, that where they finde *Amen* doubled, there they make an end of a Booke; to wit, at the 41. *Pſalme*, at the 72.

*Lorin. in preſ.
in pſal. cap. 9.*

*Aug. lib. 7. de
ciuit. dei, ca. 15.*

*Iac. de Val. in
prol. Pſal.*

*Act. 1. 2.
Luk. 20. 42.
24. 44.
Coppin. in pſal.*

II.

*Aug. in vlt. pſal.
Ieron. in prol.
Pſalm. Galateo,
et epi. ad Sophr.
de ord. Pſalm.*

at

at the 89. at the 106. and so the rest make vp the fift Booke. But if they haue no better reason for this Diuision, *S. Jerome* esteemes it of little force: Because the like iteration of the word *Amen*, may be aswell vsed in the beginning of a sentence, as at the conclusion. Neither doe I hold their Argument ouer sound, that would proue the *Psalmes* to be one Booke, because it is called in the new Testament, the booke of *Psalmes*, and not Bookes in the plurall number. For wee finde in the *Acts*, that the writings of the Prophets, which be diuided into many Bookes, are called the Booke of the Prophets. So the Bookes of *Moses*, which are five, are called the Booke of the Law, or of *Moses*. And in like manner, the word of God consisting of many Bookes, is called, The Booke of the Lord, or of the Law: as appeareth in many places of both Testaments.

The opinion of *Jerome* is, that it is but one Booke: and *Hugo Cardinalis* saith thus, *Diuiditur in quinque distinctiones: tamen vnus est liber, propter finis, & intentionis, & materiae unitatem.* That is to say; it is diuided into five parts: neuertheless, in regard of the unitie of the end, the intention, and the matter, it is but one Booke. Concerning this, I am of opinion, that whether we reckon them to be five, or one, the matter is not great, so we beleue and receiue them also as the holy Word of God. And yet I hold it fittest, and most commendable, In all indifferent things, rather to incline to the custome of the Church, then to affect new opinions, though they haue some probabilitie: especially, in such things as these, which haue neither great opposition, nor want of Authority.

Hitherto of the name, and Diuision of this Booke, according to the distinction of it into parts, among the *Hebrewes*. As for the Diuision, or ordering of it in respect of the matter, I refer you to the next Chapter; And will now speake of the number of the *Psalmes*. *Athanasius* writes of three thousand *Psalmes* that *Dauid* should be Author of: which it seemes were lost in the Captiuitie, as many of the Bookes and Songs of *Salomon* were. For, as much of their writings as any way concerned the *Messias*, or his Church, were recovered; all the rest perished, as things of no moment: and those sure were many. For although the History of the Bible mentioned nothing that happened among the *Iewes*, but what might serue fully to deliuer and figure out vnto the world, the Line, and mysteries of the sonne of God; Yet I beleue, that common wealth afforded much more matter of history; and no doubt, many other notable deeds were performed, which as well deserued remembrance, as the noblest actions of any other Nation. The like opinion haue I of their Poetry; especially of the *Poems*, composed by that excellent Father and Sonne, *Dauid* and *Solomon*: of whose labours there is now not one Song left, sauing those which haue bene dictated by the holy Ghost: vnlesse the seauentie Interpreters will afford vs one; for in their Translation we find a hundred and one and fifty: which is one more then our Bookes, or the *Hebrew* Text, hath. And to satisfie those who are desirous to see the same, as I haue it Translated into Latine out of the Greeke Copie, here it followes;

Psalms

Act. 7. 44.
Math. 12. 26.
Dan. 9. 11.
Gal. 3. 10
2. Reg. 14. 6.
2. Chro. 25. 4.

*Jeron. epist. 77.
par. 2. ad Sophron. de noua
editione psal
Hugo in pref.
in Psal.*

III.

The number
of the *Psalmes*.
Athanasius in *Synopsi*:
sub finem.

Psalmus ipsius *Dauid*, quando Monomachiam iniit cum *Goliath*.

The 151. *Psal.*
according to
the *Septuagint*.

PArvus eram in fratribus meis, & Iunior in domo Patris mei; Manus mei fecerunt Organum, & digiti mei concinnaverunt Psalterium: et quis annūciabit Domino meo? Ipse Dominus; ipse exaudit, ipse emisit Angelum suum, & tulit me aë ovibus Patris mei, & unxit me in oleo unctiōnis suæ. Fratres mei pulchri & magni: & non bene sensit (sive non benè complacuit) in eis Dominus. Exivi in occursum alienigenæ (Philisteo) & malecixit me in Idolis suis; Ego verò trahens gladium, qui ab illo, capite truncavi eum, & abstuli opprobrium ex Israel.

Which I have Englified thus ;

*A Psalme of Dauid, when he fought the
single Combate with Goliath.*

I Was little among my brethren, and the younger of my Fathers house; my hands composed the *Organ*, and my fingers fashioned the *Psaltery*. And who will tell it to my Lord? The Lord himselfe; He heard it, He sent his Angell, and tooke me from my Fathers Sheepe, and anointed me with the oyle of his Oyntment. My brethren were tall and beautifull: but the Lord regarded it not (or was not well pleased) in them. I went forth to encounter a Forainer (the *Philistim*) and he cursed me in his Idoles: but I drawing forth the sword, that I tooke from him, smote off his head, and turned the reproach from Israel.

This *Psalme* the Church hath not allowed, as any part of Canonically Scripture: and therefore the number of them according to the received account, is a hundred and fiftie. From which Trinitie of Fifties, the Fathers of the Church haue gathered some mysticall obseruations, touching the three Persons in the holy Trinitie. Other notes are also taken from that triple number: and some there be, who say, that in those three fifties, are expressed the three degrees of blessednesse: the first discovering the estate of penitence, the second of progression, and the third of perfection. Or thus: the first fiftie are of repentance and correction, the second of righteousnesse and mercy, the last of praises & thanksgivings, which shall be the employment of the righteous, in the perfection of their blessednesse: and this is all which I can say to any purpose, concerning the number of the *Psalmes*.

CHAPTER.

CHAPTER VII.

I. *Of the Order and Disposition of the Psalmes. That it hath not bene the use, to order Lyrick Poems according to the Course of History.* II. *The Argument of the whole Booke: & the reasons why as it is now disposed, it cannot be distinguished according to the severall matters there treated of.* III. *The reason yeilded by him who thinks it may: and the Disposition of the Psalter, according to a latter Expofitor.* IV. *A Memorandum, touching the numbring of the Psalmes in the vulgar Latine.*

I.

*Philast. de he-
resib. cap. 79.*



From the order & maner of disposing the *Psalmes*, ariseth one of their Arguments, who deny *David* to be the Author of all. For they say, that either his are concluded where we find these words, *The prayers of David the sonne of Iesse are here ended*: or else they thinke we must hold, that their order merits reprehension. And indeed we find, that those holy *Hymns*, were not disposed according to the order of time, or the course of Historie. For, that *Psalme* which he composed when he fled from his sonne *Absolon*, hath here the third place: and that which concernes his sinne with *Bathsheba*, compiled long time before, is reckoned to be the one and fiftieth. But notwithstanding this, or any thing that may be gathered hence, *David* may be *Author* of all the *Psalmes*; and that without any iust cause of reprehension, of the order vied in their disposition. For why might not that which he last composed, haue another place in the disposition? Surely it is not so strange a matter, nor so improper, as they would make it. For as *S. Jerome* saith, there is no reason wherefore any man should expect the same order, in Subiects of this nature, which is obserued in Histories; since it was neuer vsed, nor required as necessary in *Lyricke Poems*.

*Ieron. in epist. ad
Sopbron. de or-
din. psal.*

But diuers manner of wayes might the seuentie two *Psalme* bee said to be the End of the prayers of *David*, though now. it be not the last of his, in that whole Booke. First, for that it may bee, it was the last that he composed. Secondly, it might haue bene the conclusion of those prayers that concerned *Solomon*. Thirdly, because it was the end of that Booke, according to the *Hebrew* diuision. Fourthly, it may be, it is mystically meant, and so hath respect to *Christ*: who being principally vnderstood in that *Psalme*, is also the End or finall cause thereof. Or else it may be, that as they were disposed at the first, that which is now the seuentie two, was then the last, and continued so vntill the Capti-
uity

uity of *Babylon*. But then being lost and scattered abroad as other Scriptures were; peradventure, vpon their gathering together againe, they were so ordered, as they were recovered by the diligence of Good men. Of which opinion are these; *Eusebius*, *Anastatius An-tiochenus*, *Euthymius*, *Chrysostome*; *Basil* and *Lyra*.

The Argument or Contents of this Booke of *Psalmes*, *Euthymius* hath considered; and thinketh that the principall matters which the Prophet treateth of, may be comprehended vnder ten severall Heads; and that some of these are the subiect of euery *Psalm*. I. His owne sorrowes, labours, and those particular sufferings of his, wherein hee figured the *Messias*. II. An Historicall relation of the *Iewish* Antiquities. III. A naturall History of Heauen, Earth, &c. IV. Prophecies of Christ and his Croffe. V. Prophecies of the calling of the *Gentiles*, the Iudgement to come, and the Resurrection of the dead. VI. The Doctrine of the *Trinitie* (to wit) of the Father, the Sonne, and Holy Ghost. VII. Of intellectuall Creatures: as, Angels, Diuels, and the Soules of men. VIII. *Ethicks*, things appertaining to manners. IX. Of cogitations, temptations, and the bayts of the Diuell. X. Explications of the Decalogue, Thanksgiuinges, Prayers, Consolations, Exhortations, Praises, &c. To this effect, *Euthymius*.

Agellius also, referreth them to the same number of Heads. The first thing, saith he, which the Prophet intendeth, is the Praise of God; which he setteth forth diuersly: as, in his Wisedome, Mercy, Iustice, Strength, Workes, &c. II. He hath respect to the Law of God, and shewes how we ought to serue him. III. He treateth of the Iust man, his actions, and reward. IV. He speaketh of the Cittie of God, his Church, and of what appertaines thereto. V. Of the vanity of Idolatrie, with the foolishnesse of those that know not God. VI. Of euill and ingratefull men, with such as persecute the Church. VII. Of things appertaining to the State of the *Iewish* Kingdome and people. VIII. Of the Captiuitie, and punishment inflicted vpon the Church. IX. Of Prayers, Praises, and Thanksgiuinges for benefits receiued. X. Of matters pertinent to Christ and his Congregation. I am not curious to set this downe according to my Authors owne words; but hauing taken short notes for my memory, I haue deliuered onely the effect of what they haue written: and that, I thinke, shall be sufficient to let you vnderstand of what quality those things bee, which you are to expect in the *Psalmes*.

But though we know, that there be matters of the severall natures aforesaid comprehended in that Booke, it would bee a hard and tedious labor to set downe in what particular *Psalmes* you shall finde them, so often and to so many purposes as there they are expressed. And therefore you are not to expect it, nor to thinke that the *Psalmes* concerne matter answerable to those heads in a successiue order: neither doe I beleue, that any man is able to affirme and prooue; that they haue any such dependencie one vpon another in their places, as that they may be diuided accordingly. For *Iacobus de Valencia* saith, the whole Booke of *Psalmes* cannot bee diuided, and precisely ordered according to their parts or matters: & that for these reasons following.

F

First

*Euseb. in proem.
in Psal. & in
psal 86.
Anast. in Ps. 156*

Euthymius:

The Argu-
ment or Con-
tents of the
Booke of
Psalmes.

*Agellius proem.
in psalme.*

*Iacob. de Val.
prol. in Psal.*

Ieron. in Prolog.
maiori.

Lyra. in Expos.
psal. 1.

III.

Solom. Gesn. in
Meditat. psal.
cap. 14.

First, because they were not made successiually at the same time : for they were composed at diuers times, and vpon sundry grounds, according as the Prophets seuerall aduersities, or prosperities, with the other Objects of his contemplation, ministred occasion. Secondly, because they are not here ordered, as they were at first composed : for according to S. *Ieromes* opinion (and as it is aforesaid) they were inserted into this volume, as they were found. Thirdly, because they cannot be diuided by their Titles : for they are not placed accordingly ; but betweene *Psalmes* of the same Title are others interposed. Fourthly, they cannot well be diuided according to the matter, because many *Psalmes*, here and there scattered, containe much to the same purpose. These are *Valencias* reasons ; and hereupon he concludes, that there is no methode to be expected in the whole course of the Booke : but he and others rather thinke, that eury *Psalme* (for the most part) ought to be considered and expounded alone, as an intire thing, consisting of diuers parts within it selfe.

Yet *Gesner*, a latter Writer, and a *Lutheran*, in a Treatise vpon the *Psalter* saith, that although he will not iustifie his owne opinion, so farre as to condemne all that are of the contrary ; yet seeing in other Bookes of holy Scripture, there is order obserued, and a certaine coherence of the parts : therfore his iudgement is, that in so noble a Booke, the same holy Spirit which inspired the Author, and other Prophets, directed also him who was the Collected and disposer thereof ; and that there was no reason to thinke wherefore it should be without that order and connexion which other holy Bookes had : and therefore he hath vndertaken to find out a dependency throughout the whole Worke. And to demonstrate it, he labours in eleuen whole Chapters together : but the summe of that which he there seekes to proue, I haue here according to my skill Epitomiz'd.

1. In the first twentie *Psalmes* (he saith) the matter it selfe is propounded ; and they are as a Briefe, of the whole following Booke. From the twentieth, to the end of the 39. true Blessednes is laid open, and preached to the world, with all the Efficient, principall & Instrumental, together with the formall causes therof. From the 39. to the 57. those are described, or marked out, who are truly partakers of this Happinesse : and those also, who falsely boast to haue it ; that so we might conforme our selues vnto the one, and shunne the other. From the fifty seauenth to the seauentie one, he shewes where we shall finde those happie men : euen in the Church and kingdome of the *Messias*. From the 71. to the 81. the Synagogue of Sathan, and the mysticall bodie of the malignant Church, is opposed to the kingdome of Christ and his vnited members : and there the Subiects of the Diuell, notwithstanding they flourish in this life, are censured by the holy Ghost, and discouered to be most miserable and vnhappie. From the 81. to the 87. the Prophet handles the estate of the Church, and Common-wealth of the *Messias*, distinguishing it into her Politicall, Ecclesiasticall, and Oeconomick Orders. In the 88. *Psalme*, and so forth to the 107. he saith, the holy Ghost hath diuided the Kingdome of the *Messias*, into the Militant and Triumphant ; instructing those that are afflicted, both how to follow Christ,

and

and directing them how they shall fight vnder his Banner against the world, the flesh, and the diuell. From the 108. to the end of the 118. *Psalmes*; the state of the Church, both in the time of the old and new Testament is described: and there both the Abiection of the *Jewes* for their great impietie, and the calling of the *Gentiles*, is Prophecied of: The hundred and nineteene *Psalmes*, he calleth *Dauids Enchyridion*, or *Manuell*; for it is the *Compendium* of all *Theologie*. It treateth of the Instrument, or Rule, whereby the Common-wealth of Christ is gouerned; that is, the diuine Word: and it sheweth the power, the excellencie, the vse, and the fruit thereof. From the 119. to the 130. is described the miserablè condition of the latter time; with the tyrannous oppositions, which *Antichrist* and his followers shall make against the Church. From the 130. to the 143. the holy Ghost shewes, that notwithstanding all the oppositions, oppressions, and dissensions in the latter Ages of the world, the Church should neuertheless continue without ouerthrow: and he exhorts euery member, by peace, charitie, and pure doctrine, to vphold the walls thereof against the assaults of their common enemy. Lastly, from the 143. to the end of the Booke, the Prophet shuts vp the *Psalter*, with the thankes and praises of the Church.

This is the order of the *Psalter*, according to *Gesner*. Which I haue here set downe, to shew that there may be some probabilitie for this opinion, That the *Psalmes* may be diuided according to the matter. But if you would know how this order is made good, I referre you to his Booke of *Meditations vpon the Psalter*; wherein it is largely handled. For my owne part, I am well enough satisfied in this assurance; That it wants no decent order or disposition, though I vnderstand it not. Yea, though I am not able to set downe a precise disposition of the whole; yet I perceiue an orderly method in euery particular *Psalmes*; and I know also, that the Booke in generall, doth informe vs of whatsoeuer may precede, accompany, further, follow, or interrupt our happinesse. And I cannot vnderstand what should be required more, nor what order would better become the nature of these *Poems*, then to be so placed as they are, although it be not the order vsually obserued in the Histories, or other bookes of holy Scripture.

And in this I am confirmed by the opinion of *Gregorie Nissenus*; who thinkes, that such method in placing of the *Psalmes*, was neither intended, nor needfull. For, saith he, though the holy Ghost had the same end in this, which he had in other Bookes of holy Writ; yet there is not the same order required. And he makes vs vnderstand the reason of it by a very familiar example; which my memory will not serue me to expresse in his owne words: but the substance of them is to this effect. In a Caruers shop, wherein are many rough-hewne stones, and vnpolisht Images, for the adorning of some goodly building; there are also Instruments of diuers vses: some to heaw it out of the Quarry; some to bring it neerer to fashion; some to mould a leg; some finer, to make a finger; and some more curious, to giue a liuely representation to the face, or the eye, or to trimme away the vneuenesse in any other part. And it were in vaine there, for the Workman to haue these Tooles

3.

9.

10.

11.

12.

There is not the same order required in the *Psalmes*, which is vsed in other writings.

placed orderly in a rowe by him : for he is not so to vse them ; but now a fine Instrument, anone a ruder, & then a finer againe, according to the fashion & necessity of the Worke : in so much, that he is likely as soone to haue occasion to vse that which is placed furthest of ; as that which stands neereft to his hand. So, in the Church (which is the shop where- in the holy Ghost polisheth & maketh vs fit to adorne the Cittie and House of God) we rest as vnperfect Images, to be prepared for that purpose. And those *Psalmes* are as it were Toolles to frame vs ; & such as are sufficient to shape vs, euen from the rudenesse of Nature, to the perfection of Grace. But by reason some men are in more forwardnesse then others, there is such vncertaine occasion to vse sometime this, sometime that ; as to order them, would no more further the worke, then to haue them here and there disperfed. Which the holy Ghost wisely foreknowing, and how vnfit one and the same method of working is, to mould euery man ; he hath therefore disposed these his Instruments in such manner as you see, and directeth vs to them, according to our feuerall necessities.

IV.

Nothing else can I say of their order: except this, that the *Septuagint*, and vulgar Latine Translation, differ from ours, in numbring the *Psalmes*. I therefore warne the Reader to remember it, when he shall haue occasion to search in our Bookes, for any thing quoted out of the *Psalmes*, by such Authors as haue followed those Translations, in their Writings. The difference is this : They account those which we reckon the ninth and tenth *Psalmes*, but for one ; whereas we, according to the *Hebrew* Copie, make that the tenth, which is the latter part of their ninth : and so they number one short of vs, vntill they come to the hundred fortie & seauenth *Psalm* ; which they diuide, to make vp the sum of a hundred and fiftie.

There is some difference also among the Interpreters in the numbring of the Verles ; which may sometime giue cause of differing expositions, if the places be not well considered: but the truth is, it makes no materiall difference : no more doth the diuiding or vnitng of the first and second *Psalmes* ; for among the *Iewes*, those two were reckoned as one. So writes *Rabbi D. Kimchy* : and *Mollerus* saith, he hath seene them vndistinguished in some olde Copies. Therefore in diuers Greeke Testaments, these words, *Thou art my Sonne, this day haue I begotten thee*, are cited in the *Acts* of the *Apostles*, as a part of the first *Psalm*.

Some imagine, that the vnitng of those two *Psalmes*, was, because the *Iewes* (who are very superstitious) could not well endure to heare any thing concluded with Ominous or threating words : such as these at the end of the first *Psalm*, *The way of the wicked shall perish* ; for they rather desired to haue them end with promises, or *Epiphonemas* of Good : Such as that in the second *Psalm*, *Blessed are they that put their trust in him*. Others haue thought, it might be the negligence of the *Scribe* : but there is so much coherence betweene the two *Psalmes*, that in my opinion, there might not want better reasons for it. The truth is, howsoeuer they be read, it can giue no iust cause of offence. For whether they be two, or one ; if we receiue it as the sacred Word of God,

Moll. in Arg.
Psal. prim.

Psal. 2.
Act. 13.

I thinke it sufficient; provided that we do not purposely vary from the receiued opinion of the Church : whose Authoritie is to be followed without exception, in all things which the Scriptures haue left either doubtful, or vtterly vnmentioned.

Concerning the Diuision of the *Psalmes* into five Bookes, I haue spoken already in the sixth Chapter of this Treatise.

CHAPTER VIII.

I. *Of the Inscriptions or Titles of the Psalmes. The vse and benefit of them; and that it was accounted an heresie to reiect them.* II. *The diuersitie of the Titles; and that neither the Persons, the Instruments, the Time, nor any thing mentioned in them, is without some mystery.* III. *Of those Psalmes that are vntituled.* IV. *Of the word Selah, and the diuers Interpretations thereof.* V. *The cause of that Diuersitie: And what the Reader may resolue among so many differences.*



OW I come to speake of the Titles, and Inscriptions of the *Psalmes*; which some haue omitted, and slighted as but little appertaining to the matter: but they are of so great consequence, that such men are to bee censured as blame-worthie, and reprobued of grosse ignorance, who haue dis-esteemed them. For, they ought to bee regarded, and that by the opinion of the most Learned. For though some haue omitted them as needeleffe: others, notwithstanding, haue reputed them as very materiall; and of so much consequence, that they thought it heresy and impiety to neglect them. *Leontius Bizantius* imputeth it for an error, to *Theodorus Mopsuestenus*, that he reiect-ed the Titles of the *Psalmes*. *Theodoretus* obserued them religiously; and esteemed so highly of them, that he held it a wondrous rashnes in those who passed them carelesly or slightly ouer. *Chrysostome* saith, that they were dictated by the Holy-ghost. *S. Hierome* calleth them, the *Keyes* of the *Psalmes*. For so indeed they are, seruing to open them the better to our vnderstandings. And according to the Definition of *Jacobus de Valentia*; *Titulus in Psalmis est cum Sacramento occulto, aliquid significans Prescriptio.* And there his meaning is; that it mentioeth somewhat which includeth some Sacrament or holy Mystery concerning either Christ or his Church.

The principall things mentioned in the *Titles* are fixe: and in euery

I.

Leon. contr. Nest. & Eutich. Theod. in pres. in Psal. Chrysostome de compūct. cordis. Ieron. in pres. in Psalmos. Iacob de Valen. in prol. in Psal.

II.

Psalm, some one or more of them is considerable: to wit, either the Name of the *Psalm*, or the name of some Person, or the Matter; or the Manner of singing, or the Instrument, or the Time in which it was appointed to be sung. The Names of the *Psalms* are many: such as these, *A Psalm: A Song: A Hymne: A Prayer: Instructions: Remembrances: Of Degrees: Halleluiah, or Praises. A Psalm a Song; and a Song a Psalm.* By a *Psalm*, the Auncient Expositors vnderstood such verses as being composed in the honour or prayse of some Subiect, were indifferently intended, to be either read or sung; as are our ordinary English Sonnets, consisting of foureteene lines. A *Song* was made of *Measures*, composed purposely to be Sung. *Hymnes* were Songs, in which were the praises of God onely, and that with ioy and triumph; and therefore the Songs of *Jeremy* cannot be properly called *Hymnes*, but rather Tragedies, or Lamentations: those that are intituled *Halleluiah*, are *Hymns* also, mentioning particularly the praises of God for benefits received. Now of what nature they are which be called *Prayers; Psalms of Instruction*, or such like; the very names of some of them doe plainly enough declare: the rest shall bee opened in the Exposition of the *Psalms*; whither (that I may not make this Treatise ouer teadious) I refer you. Those that are Inscripted, *A Psalm a Song*; and those that haue the words transposed, *A Song a Psalm*, are such as were both sung and playd together; but with this difference: Where it is intituled, *A Psalm a Song*, there the Instruments beganne the *Psalm*; and the Quire sang the next verse: where it is, *A Song a Psalm*, there the company of Singers beganne the *Psalm*, and the Instruments sounded the second verse.

When there is the name of any person recorded in the Inscription, it is either the *Author*; as, when he saith, *A Psalm of David*: or it is the person of the singer; as, when he saith, To *Asaph, Eman, Ethan, Idubun, or Jeduthun*, the Sonnes of *Chore*, &c. Or else, it mentioneth him of whom, or in whose person the *Psalm* was made; as are those where you finde *Doeg, Solomon, or Moses*: For the opinion of the most auncient, both of the Christian Fathers, and *Iewish Rabbines*, is, that *David* composed his *Psalms* not alway in his owne person, but sometime personated others. And vpon examination, you shall find that some are written literally in the person of *Adam*, and his posteritie: some in the person of *Christ*, and his Church: some in the persons before mentioned. And, as alreadie appeares in our fourth Chapter, *Moses* is thought not to haue bene Author of that *Psalm*, in whose Title his name is remembered: but some thinke it was written by *David*, either personating him; or (which I rather hold) that, *the prayer of Moses the Man of God*, was the Obiect of our Prophets Meditation, at that time; as more at large is deliuered in the forenamed Chapter.

If therefore the Reader intend to vnderstand the *Psalms*, hee must not deceiue himselfe with an opinion, that the Names mentioned in the Titles, were principally to informe vs of the Instrumentall Author: nor must he thinke, that the Prophet speaketh alwaies in the persons of the Men there named. For hee so often varyeth the person; that he who will not bee mistaken, ought diligently to heede
what

Some ancient Expositors make this little difference, betweene a *Hymne* & *Halleluiah*; but I vnderstand nor to what purpose.

what persons are introduced speaking in the *Psalmes*, and when the Author speaketh himselfe : yea he must obserue euery circumstance in each Title. For whether it mention the Name of the *Psalm* onely, or of the Author, or some other ; or whether it declare somewhat touching the matter, as *Psalm* 3. or the Instrument wherewith it was played, as *Psalm* 4. or the quality of the *Dittie*, or the *Tune*, or the occasion of the *Psalm*, or the vse of it, or the time in which it was principally to be sung in the olde Law, or whatsoeuer other circumstances ; in euery of them, yea, and in the very letters prefixed, before the parts of the 119. *Psalm*, and in euery name specified in the Inscriptions, some mystery is included, concerning the Euangelicall Law. Which I leaue to be spoken of, vntill I come to Treat of them in their places : where (if God giue me leaue) you shall haue them expounded, according to the opinion of the best Interpreters ; who, when they haue discovered all they can, need not be ashamed to confesse with *S. Augustine*, that they haue not yet attained such perfitt knowledge of these secret and hidden mysteries, as they desired. For though many of them are plaine, some are obscure ; and so difficult to be vnderstood, that although they be the keys of the *Psalmes*, as *Ierome* saith, yet none can be able by them to open the Seales or Locks of this Booke, without the *Lyon* of the Tribe of *Iudab*. Yea, Christ is he that vnsealeth those mysteries : and those who in this Booke make not him their principall Obiect, shall neither haue true vnderstanding of *Psalm* nor Title.

Many *Psalmes* there be, which haue no Inscriptions at all ; and the reasons thereof some Expositors goe about to shew : but they are onely coniecturall ; and so differing also, that I will not here insert them, to trouble you. The number of the Intituled *Psalmes*, are (if I misreckon not) a hundred twentie fiue, accounting *Halleluiah* for a Title, as most doe ; but in our last Translation, it is Interpreted, and added to the first verse of the *Psalmes*. And some Translators, as I also remember, doe in numbring the verses, reckon the Title to be the first ; and that which we account the first, they make their second verse.

There is in the Booke of *Psalmes* the word *Selah* oftentimes vsed : and I find it no where else in all the holy Scripture, but among these *Hymns* ; except in some places of the prayer of the Prophet *Habakuk*. And hereof there be diuers Interpretations.

The *Rabbines*, as *S. Ierome* testifies, will haue it to signifie a change, or distinction of the *verse* or *Ryme* : or else, an eleuation of the voyce. The *Septuagint*, *Theodotion*, and *Symmachus*, Interpret it $\alpha\iota\epsilon\lambda\alpha\iota\alpha$; a word almost as obscure. Yet *S. Augustine*, in his Commentary vpon the fourth *Psalm*, takes it to meane some Moode, pause, or custome, to be obserued in the singing. And as *Sympsalma* among the *Greekes*, signifies a continuation of the *Psalm*, or singing of two as one ; So *Diapsalma* (as the same Father saith) may bee the diuiding of one into two or more parts. And as our Church hath a custome at this day, to sing or say these words ; *Glory bee to the Father, to the Sonne, and to the Holy Ghost, &c.* after the Gospels, and at the end of euery *Psalm* : So peradventure (as some imagine) there might be some

Iacob. de Val.
prol. in Psalm.

Aug in Ps. 105.

III.

IV.

Ieron Epist. 64.
par. 2. ad Mar-
cel.

Diapsalma quid.

short or deuout sentence, which was to bee repeated where that word stood. Or it may bee, the *Psalme* was ordered to bee sung in parts, one part of the Quire answering the other: and *Selab* might bee placed as a note of Diuision. S. *Jerome*, in his Translation of the Bible, interprets it *Semper*, that is, *Alwayes*, or *For euer*. And in one place he sayth, that there be three Words, which the *Hebrewes* vsually set at the end of their Bookes, as we doe the word *Finis*. Among which *Selab* was one: the other two, were *Amen*, and *Salom*. Some are of opinion, that it implies as much as *Truely*, or *Amen*. Some vnderstand it to be a note, warning the Reader, that there is somewhat extraordinarily to be heeded in the verse going before. Yea, many other Interpretations there be; and those so different, or irresolutely affirmed, that I know not to which I might peremptorily incline.

The reason of this difference and vncertainc, as a learned Author saith, is, because *Selab* is an Equiuoke, signifying *Alwayes*, or *For euer*, and *Partition*. Which equiuocation *Aquila* being ignorant of, followed onely that signification which he knew; and *Jerome* followed him. But I thinke that which is more auncient then either of them, euen the *Septuagint*, is rather to be followed of vs; if we can certainly finde out what they meant by the word *Diapsalma*. For the older the world growes, the lesse trust is to be giuen to them who bring in new Interpretations; because they are farther from the meanes of truth, then those that went before. And this may be easily obserued throughout the latter Ages of the world. After the destruction of the first Temple, much knowledge concerning the old maner of singing & other seruices of God, was lost among the *Jewes*: but, after the destruction of the second Temple, much more. And so, ignorance crept on by degrees: vntill the *Jewes* grew so extreemly doubtfull, in the maner of their owne Auncient rites, customes of their Temple, and first Institutions; that a late or moderne *Rabbine*, speaking by Tradition, without the Authority of Scripture, or Authors of credit liuing in the first times, is no more to be beleueed, then a Dreamer: for (as *Iosephus* saith) euer since they lost the naturall vse and knowledge of their owne Language, most of their writings are nothing but fables and contradictions.

If (as some affirme) it signifie an Eleuation, or *lifting up*, it may haue respect to the matter: and for ought I know to the contrary, it may as well signifie somewhat appertaining to the melodie or tune of the *Psalme*. But though it were but a note to direct the singer; yet I perswade my selfe, that it should not haue beene placed there, vnlesse it had comprehended also some mysterie of the Euangelicall Law. Therefore seeing there is nothing extant of the Auncient *Hebrew* Musicke, to informe vs what note it should be (if it be a note) nor other meanes whereby to gather what thing is signified; we ought to follow the example of S. *Augustine* in this case, who saith: that those things which in the holy Scripture he vnderstandeth, he doth receiue, allow, and acknowledge as most excellent; and that he doth also reuerence euen those things which he vnderstandeth not. Yea, thus much a Heathen could haue taught vs: for wonderfull discreet, modest, and ingenuous was He, who, speaking of the writings of *Heraclitus* a very obscure Author,

Ieron. Epist. 64.
ad Marcell.
par. 2.

V.

Iacob. de Val.
in prol. in Psal.

The reason of
the doubtfull
Interpretation
of the word
Selab.

Author, said thus ; Ἄ μὲν οὐκ ἔστιν ἄριστα εἰ μὴ οὐκ ἔστιν, *Those things which I understand are excellent: and so I thinke are those also, which I understand not.* But much more ought wee to haue that opinion, of whatsoeuer is beyond our knowledge in the Booke of God : for there is no reason, that we should thinke the holy Ghost hath placed any thing there to no purpose. And my counsell is, that the Christian Reader doe neither iudge this word superfluous, nor ouer nicely trouble himselfe with the Interpretation thereof : but rather with modesty and reuerence endeauour the knowledge of it ; assuring himselfe that if it be any way necessary to his edifying, it shall be reuealed vnto him: and if it appertaine nothing to him in particular, let him beleue that it will be then made manifest, when it shall be most pertinent to the Church, to be certainly informed of the mystery therein concealed. And this is my opinion in euery doubtfull and difficult poynt : If I erre, I desire to be rectified by the Church. By whose censure, if this which I haue sayd, be approued ; I hope, neither the vncertaine Interpretations of this, or any other such word, shall much trouble or offend the Readers conscience. For my owne part, I haue resolued both in this, and all other things, to endeouour a Christian meanes, without nice curiositie : If I faile of a more certaine knowledge then I now haue, I will rest my selfe contented with the will of God : If I attaine to more, & come to be better resolued in this doubt; hereafter if I see cause, I will make you partakers of that I know.

Euripid.

What the Reader ought to resolue in difficult and doubtful things.

CHAPTER IX.

- I. *It is here shoune, that, contrary to the opinion of the Vulgare, the Psalmes are Originally in Verse.*
- II. *The reasons why the manner of the Hebrew Poetic, therein vsed, is hard to be found ; & how those are deceiued, who imagine to find it in all things sutable to the Greeke and Latine verses, or to the Poetic of other Languages.*
- III. *The heresy of the Anabaptists touching the verse of the Psalmes.*
- IV. *Certaine reasons which may be giuen, why the holy Ghost should commend them vnto vs, rather in Verse then Prose.*
- V. *And a short reprehension of such as are haters of poesy.*



Since I began to take in hand the Version of the *Psalter*, I haue heard so many publish a dislike of turning holy Scripture, of what kind soeuer, into Verse; that if the habite, or shew of graue sanctitie without reason, had bene sufficient to haue dis-hartned a young versifier,

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fier from his resolution; not onely had the Translation of the *Psalmes* beene long before this time left off: but I had also renounced Verse; and (as some doe) should haue abhorred it, as the most prophane Language of the Diuell. But, I thanke God, I haue hitherto escaped that disease; there is not yet that Antipathie betweene me and Poetry: & I hope I shall neuer be so ouer-wise, as to grow out of loue with it, whilst I liue. Nay, if our Verse-whippers be not obstinate in their heresies against the diuinitie of the *Muses*, I rather perswade my selfe that I shall reclaime some of them; and bring that which they wrongfully held in contempt, into a iust and more reuerend esteeme.

For I haue found, that the principall cause, why they disallow the sacred Word should be expressed in verse, is, partly for that they imagine Poesy to be the vaine inuention of man; and partly by reason they are ignorant, that Verse is the forme of speech which the holy Ghost hath often chosen to expresse his mysteries in, when they were first penned in the *Hebrew* tongue. Such there be (some of them Schollers; yea, and profest Diuines) that haue so little acquaintance with the worth or qualitie of *Dauids* Poems, that when in defence of my vndertaking, I haue told them that both the *Psalmes*, and other Books of holy Scripture, are originally *Hebrew* verse, they wondred at me; as if they either thought it blasphemie, or that I had slandered the Bible. And when they heard me intitle my Author, *The diuine Poet*; that sacred (though much abused) name was so odious vnto them, that I thinke they supposed it as little to his honour, as if, for his exercising the Harpe, I had tearmed him a Fidler.

But that they may no longer erre in this ignorant mis-conceit of *Poesy*; or imagine *Verse* to be an vsfitting language, for expression of sacred things, I will endeauour to informe them better. And because I thinke none of them so irreligious, as to imagine that the holy-Ghost would haue vsed any vndecent manner of expression, I perswade my selfe that it shall bee sufficient to bring *Verse* into better credit with them, when they shall once vnderstand, that all the *Psalmes*, & many other parcels of holy Scripture, which we haue merely translated into *Prose*, are *Verse* in the *Hebrew*. Now, that it is so, and in *Measures* of diuers kinds also; if they were learned in that tongue, they shuld well perceiue. If they be not skilfull enough to satisfie themselues out of the Original: yet the very name of *Psalmes* or *Songs*, me thinks, might giue them a little light to perceiue that there were some kinde of *Poesy* in them. Or if they neuerthelesse doubt it, they haue the testimony of *Iosephus*, *Origen*, *Eusebins*, *Hierome*, and the best of the Primitiue Ages, to witnesse it: and (which perhaps, is more to them, though it bee far weaker Authority) euery moderne Hebrician will vndertake to passe his word for it. And some of these they must belecue, or I shall giue them ouer for *Insidels*.

But, such is the variety of *Measures* among the *Hebrewes*, that it hath beene a great cause why the *Scansion* of their *Verse* is hard to bee found out. For though many, both olde and new Writers, haue labored hereabout; yet, all of them haue acknowledged themselues, vnable to set downe what Rules of *Poesy* are with them obserued; and

most

Some thinke it
strange to
heare of verse
in the Bible.

Ioseph. de Anti-
qui. lib. 7. cap.

10.

Euseb. in prep.
lib. 11. cap. 8.

Ieron Epist. 103
120. & 125.

Variety of

Measures a-
mong the He-
brewes.

most haue confessed themselves ignorant, of what kinde of *Measures* they doe consist. Yet S. *Hierome* saith, that hee hath found, in some *Psalmes*, *Hexameters*, and *Pentameters*; and that in the *Lamentations*, he discouered *Quasi Sapphica*, as he tearmes them. And I thinke they be but as it were *Sapphicks*: for all the reason which I can perceiue hee giueth, is the tripling of the *Verse*, and the beginning of euery *Three* with the same letter of the Alphabet; to wit, the first *Three* with *Aleph*, the second *Three* with *Beth*, &c. Moreouer, he mentioneth *Trimeter* and *Tetrameter Iamb. cks*: which I much wonder at. For I haue heard these who haue bene reputed very Learned in the *Hebrew* Tongue, say, they could neuer finde in that language, any such kinde of *Measures*. *Iosephus* indeede writes, that *Dauid* composed, to the honour of God, diuerse *Odes* and *Hymns*, in various kinds of *Verse*; among which there were some of fise, and some of sixe feete: But that Hee, or S. *Hierome* imagined them to be *Hexameters* and *Pentameters*, according to the fashion of the Greeke and Latine *Measures*, I shall hardly belecue. I rather thinke their meaning was, that they found *Verses* of so many Syllables, or such as might in some other respects be answerable vnto them. For the *Iewes* themselves will not acknowledge any such kinde of *Verse* to bee among them: But they confesse, and our owne experience informeth vs, that their *Poems* consist of diuers *Numbers* intermixt, sometimes equally, sometimes vnequally, and oftentimes with *Rymes* in the periods of Sentences; not much vnlike some of our *English Numbers*, which admitte not very naturally of such kinds of *Verse* as are vsuall with the Latines: especially those dauncing *Measures* which are composed of *Dactyls*.

The *Hebrewes* are full of variety in their *Numbers*, and take great liberty in their *Verses*. For as *Marianus Victorinus* reports, they are not alwaies measured out by the same Number or quality of Syllables, as the *Greeke* or *Latine Verses* are; but sometime lengthened and abbreviated in the pronuntiacion by accents of time, according to the manner of the *Italian Measures*, and that liberty which it seemeth our *English* vsed in their *Poems*, about foure hundred yeeres agoe: for to vs now (though I am perswaded, they are as they were at first intended to bee) there appeares sometime to be a want, and sometime an *Ouerplus*, in the Syllables of many of their *Verses*. For an example, to shew you what affinity the Ancient *Hebrew Verses* haue with those, both in the nature of the *Verse*, and in the manner of the *Ryme*: See heere a *Verse* or two: for by reason the Characters are difficult, I will not trouble you with many.

כל-היום חרפוני איבי
 מהוללוי בי נשבועו;
 כי-אפר בלחם אכלתי
 ושקרוי בבני מסבתי:

Col—hayom hherephuni oyebai
 Mehoolalai bi nishbaü:

Ieron. in pref. in Chron. Euscb.

Ieron. Epist. 61. ad paul. Vrb. par. 2.

Iosephus de Antiqui. lib. 7. ca. 10

Ryme in the Hebrew Verses.

Mariau. in Psal. 118.

Psalme CII. versc 8. 9.

Chi epher callehthem acalthi,
Veshikkuvai bi bhchi mafachthi.

The two first of these are vnequall *Numbers*, according to our pronouciation: but it might be, that anciently in the reading, they could decently enough abbreviate the first, and lengthen the second; yea, and perhaps with some grace to that Tongue. Or if they did not, the manner of *Verse* is not so strange, but wee haue had, in our Language, the same vnequall *Measures* in vse. For if I were to translate them according to the fashion of the *Hebrew Verse*, it might be thus:

*All day, my foes renile me; And who were
Mad at me, against me swear.
For, Ashes I, as bread, deuour'd;
And seares among my drinke I pour'd.*

This is but to shew you an example of the fashion of those *Hebrew Verses* afore recited. For if I should turne them sutably to the *Measures* most vsuall in our Times, I would expresse them in equall *Numbers*; making all the Staues of one length, in this, or some such like Stanza:

*All day, my foes reproches I haue borne,
Who, * mad against me, haue against me sworne.
I therefore feede on Ashes, as on bread:
And teares, immingled with my drinke, I shed.*

But this that followes, being a part of that excellent Song composed by the Prophet *Moses*, is, to my vnderstanding, in euery thing agreeable to a kinde of *Verse* much in vse at this day in our English Tongue.

י יערף במטר לקחי
חול בטל אמרתי
בשעורם עלי—רשא
וברביבים עלי—עשב:

Iagharoph cammatar Likhi,
Tezal cattal imrathi:
Cifeghirim gnale—dheshe,
Vechirbibim gnale—gnesheb.

Which I haue translated into the same fashion of *Verse*.

*Still, as dew, my doctrine shall;
And, like raine, my speeches fall:
As small drops, upon the flowres;
Or, on grasse, the greater showres.*

Though

* The *Hebrew* word, *Meholai*, is æquiuocall; & may signifie as well *They that Praise me*, as *They that are mad against me*. And that both or either of these Interpretatiōs, may bee agreeable to the sense of this place, and that to one purpose without obscurity or contradiction; shall appear when I come to speak of that *Psalm*. And those who better affect that Interpretation, may read the *Verse* thus: *And they that prays'd me are against me, sworne.*

¶ Deut. 32. 2.

Though there be so many wayes of pronuntiatiō among the *Hebrew* Professors, that tis a hard thing to please all, in the manner of writing the *Hebrew* words in other letters: yet I haue aduentured (as you see) to expresse them in Romane Characters, aswell as in their owne; both for that such, as haue knowledge in the Originall, should perceiue I had not falsified or wrested ought to my owne purpose; and because those who are otherwise Iudicious, might by the *Rymes* and number of Syllables, the better satisfie themselues, what manner of *Poesy* the *Hebrewes* haue. For though the *Verses*, in the Syllables may sometime seeme too long or too short, and the *Rymes* appeare to the eye in writing, not so perfect as ours are: yet they will conceiue that there may bee somewhat to bee obserued in the pronuntiatiō, which will both make the number of Syllables equall, and the *Ryme* full. One of them; that is to say, The helping out of a seeming lame *Verses* by the pronuntiatiō, is common among the *Italians*: The other, *viz.* To sound wordes in the speaking, otherwise then they are written, is sometime vsed with vs.

But hereby you may perceiue, that there is *Verses* in the holy Scripture: yea, and such, as not onely in the fashion but in the vse of *Ryme* also hath otherwhile resemblance with our *Poesy*. And indeede that which the *Iewes* yet vse, & what we are taught in our *Hebrew* Grammars, hath far nearer affinitie with our *Verses*, then with those which the *Latines* teach; whereas the language of the *Hebrew* and the phrases thereof are so different from the two learned Tongues of *Europe*, *Greeke* and *Latine*, that in my opinion, there should not be any likelienesse in the *Scansion* or manner of their *Verses*. And if those, who haue laboured about it, would haue gone the best way to find out the strict order of these *Hebrew* *Verses*, they should haue sought it of her neighbours and kindred: to wit, in the tongues of the Easterne parts; *Arabicke*, *Chaldean*, or the olde *Punicke*, which was a Dialect of the *Hebrew*; and more aunciently called the *Phœnician* tongue, as you may be informed in those laborious and learned Treatises, Intituled, *De Dis Syris*: wherein you shall finde, that some of those olde *Punicke* words, which are vsed by *Plautus* in his Comedies, are but corrupted *Hebrew*. For that Author hath made triall of it by a few of his words: which being reduced to what it is likely they were at first, they fall out to be an *Hebrew* *Ryme*, without changing or misplacing any word. And, as I haue vnderstood, a good *Grammarians* in those tongues would be able to shew you from what *Hebrew* Primitiues most of those *Punicke* words might fetch their pedigrees.

But without the knowledge of those Tongues; euen with that glympse, which I haue had of the *Hebrew*, and the *Poesy* thereof, I doubt not but I may ghesse as neere the manner of their *Verses*, as those who haue sought for it by the *Greeke* or *Latine* rules. And I thinke it not vnlikely, that the auncient *Iewes* had both such kinde of *Verses*, as some of ours are, and the same freedome in their Composures that we vse; Yea, that they varied the Staffe at their pleasure, making it now longer, now shorter; as they listed, or best fitted the matter. For so you see it appeares by their *Verses*: and you may partly find it in the

G examples

Ioha. Seldenus
de Dis Syris,
prolegom. cap. 2.

examples going before. And if they did so; it is no wonder, if in a Language so auncient (and not spoken by any Nation naturally, for many hundred yeares) men are now to seeke in the fashion and *Reason* of their *Numbers*: especially, seeing Poesie is a mysterie so different in euery tongue, that he who hath learned all the rules of that Art in one Language; may notwithstanding be very ignorant, what is to be obserued in another.

Suppose you had all knowledge belonging to Poesy, in the Latine tongue; and could withall vnderstand the English, sauing that you knew nothing concerning the reason or manner of the verse: How by your knowledge in the Latine were it possible to finde out the nature and endlesse liberties of our Poetry? Doubtlesse, it would be very difficult. For though you might (peradventure) meet with some verses among our late Writers, imitating the Latine, and such as you might doubtfully call *Hexameters*, *Pentameters*, *Sapphiques*, or such like; yet, you shall finde other Measures that haue neither agreement in number, nor in quantitie of syllables, with those of the Latine. And so variouly may they be interwouen also, that among fise hundred Sonnets, there should not be two alike. For, if you will obserue it, wee haue libertie to make the Staffe of our Verse, to consist of any number of syllables, from two to foureteene. And of those Staues we may commendably frame our Stanzaes, of as many or as few as we thinke good within that limit; intermixing them either with, or without Rymes, as pleaseth the Author. And though some of these formes may be vtuneable, and harsh vnto the eare that is not acquainted with them, or scarce seeme Verse: yet, if they be with iudgement composed, and well fitted to the quality of the matter which they expresse; those few, who are capable of them, doe finde, that in such varietie and change of the *Numbers*, there is a naturall aptnesse to expresse it, with an elegancie beyond the reach of more ordinary Measures. But, so they may be interwouen, that if they be not distinguished into seuerall Staues in the writing; an Englishman, well skilled in his owne Language, will hardly be able to giue them their full power in the reading: nor can he set each Measure by it selfe, without great difficultie. Much more then may other men be to seeke in the mysteries of this Art, in a Language whereunto they are naturally strangers; and wherein men imagine themselues deeply learned, if with much labour they can attaine to the bare Interpretation of words. And I wonder, how so many great Schollers should so farre deceiue themselues, as to search for it by the way of *Parnassus*; or to thinke that the Poesy which was inuented by the holy Ghost, and had so extraordinary a Subiect as this to be employed about, should be euery way suitable to that in prophane Authors, or limited within the narrow compasse of some few rules.

III.

Let not those then, who are not able to vnderstand the extraordinary manner of Poesy vsed in the *Psalmes*, conclude, that therefore they are not in Verse, because they haue not knowledge enough to know in what verse it is. Let not those, who themselues dreame, say, it is the dreaming imagination of the latter *Rabbines* onely: neither let any of vs be seduced by the wicked *Anabaptists*; who foolishly

ly say, that therefore the Scriptures are depraued, because they cannot finde in them a certaine set order of Verse. For if we should thinke, that all Verse were corrupted, which is not answerable to that in vse with latter Writers; we must say, that the auncient Cornicke, and Tragicke *Poems*, both of Greekes and Latines (with all the old Poets of other Languages) are also corrupted, because they haue eyther some strange Measures, or vse more libertie then we: Whereas I beleue, that they are rather to be thought such, as the Authors intended, and those times best approoued. But whatsoeuer we imagine of those; questionlesse, it is impierie, & against all reason, that men, to hide their owne ignorance, should impute corruption to the Word of God: which is so firmly established, that though heauen & earth passe away, not one *Idol* nor tittle thereof shall perish. For my part I beleue their Authoritie, who haue affirmed, that these *Psalmes*, and holy mysteries, were first deliuered by the holy Ghost in Verse: And as I perswade my selfe, they were then such as best fitted those times, and the elegancie of that tongue: so I am also out of doubt, that they are yet vncorrupted, though we cannot bring them within the compasse of Rules. Yea, I am assured (and vpon good reason) that there is a propriety in this *Hebrew* Poesy, which cannot be truely searcht into, by those Rules which the same Art hath in other Languages.

Now, there be some, who will demand, what reason there is why this part of holy Scripture, should be deliuered in Verse rather then in Prose. And I might as well aske them, wherefore many of the other Bookes should be written in Prose, rather then in Verse: for I know no man that is so well acquainted with the secret purposes of the sacred Trinitie, as to set downe, peremptorily, the certaine cause of either of them. Neuerthelesse, seeing we ought to beleue, that the diuine Wisedome (which doth nothing in vaine) hath for some end suffered these *Poems* to be so written; I thinke wee may boldly set downe a fewe coniectures thereof. Some imagine, they were first written in verse, that they might be the more pleasing to God & Man; For it is sayd in one place, that all things were ordered by God, in Number, Weight, and Measure: and S. *Augustine* saith, that He vsed a kind of harmony and concordance in the Creation of all things; in so much that there is a certaine mysticall proportion in all Creatures, in some measure imitating their Creator, in whom is the most perfect agreement. Now, if it be so, then God who is the loue of all concord, is doubtlesse best pleased in those things which come neere to the imitation of himselfe. And therefore, as *Augustine* and *Priscianus* affirme, Songs and Prayers in Verse, are most acceptable vnto him, euen because they are composed of certaine Muscicall proportions, both in the number and measure of feete, and syllables. For a Verse containes in it a certaine number and order of feete; Feetes haue in them a number and order of syllables; and Syllables comprehend in them the number of times; according to the nature of Syllables: which are some of them long-tim'd, some short. The obseruation of this must needs giue a greater grauitie, a higher and more maiesticke style, to that which is deliuered, then those words can which are ordinarily tumbled together

Sixtus Sinens. 8.
Biblioth.
ber. 2.

IV.

Carmine di
etc.

Wild. 11. 17.
Aug. Sixt. sac.
Muscic.

In Psal. 42. &
in homil. de
peniten.

in Prose, without respect to place or quantitie. And for this cause also are men delighted more in Songs and Verse; both those that heare, and sing them. Which the holy Spirit knowing, did peradventure deliuer those mysteries in Verse, that whilst we did that which was acceptable to God, we might also be pleased and delighted therewith, our selues. Or peradventure, God would haue them written in such harmonious speech, to signifie vnto vs, as S. *Chrystome* sayth, that we should orderly compose our selues, and make so tuneable our disagreeing affections, that our words and workes might be conformable. Or else these Scriptures might be tyed to this strict order of words, that the doctrines and mysteries therein contained, might bee the better preferred from corruption, vntill the last Ages of the world. For if there be but one word or syllable wanting, or misplaced in well composed Numbers, there is such a sensible harshnesse in them, that the fault will presently appeare, to those that vnderstand the manner of their Poetrie: which, I beleue, *Esdra*s and the auncient *Iewes* did; and by that meanes the better preferred them from being corrupted in the Captiuitie.

Another reason, why the *Psalmes* were written in Verse, might be, because the Prophet intended to make them, as it were a *Compendium* of both Testaments; for so indeed they are: and that could neuer haue bene so briefly and so properly done in Prose, as in Verse. For it is one of those properties, which among others hath beene aunciently ascribed to Numbers: as appeares in this auncient Distick.

*Metra parant Animos: Comprehendunt plurima paucis:
Aures delectant: pristina Commemorant.*

*Verse doth the soule prepare, and much in brieft affords:
It rauisbeth the eare, and things long past records.*

Moreouer; It is not vnlikely, but that, partly for memories sake also, the holy Ghost hath in Verse commended these Prophecies vnto vs. For, as it is formerly declared, Verse is a helpe to Memory: which in these kinds of inuentions had need to be assisted, by the coherence and dependency which the words haue one on another; because the varietie of short sentences, the often changing from one subiect to another, and those many suddaine meditations, and apprehensions of new conceits, which the Spirit of God infuseth into the Prophet, are not so easily retained by the memory, as those things which are deliuered by way of History, where there be circumstances of time and place, with other occurrences, to helpe to bring them to remembrance. Verse also continues (though vnwritten) euen to many generations. We finde by experience here in *England*, especially in the Northerne parts (in *Wales* also, and *Ireland*) that the common people haue many vnwritten Songs, which are older then their Fathers great Grand-fathers: those they learne being children, and neuer forget againe, vntill their death. Yea, they haue kept, from many Ages past, the remembrance of some things, which both History and Tradition had else left forgotten, and neglected for euer.

Witnesse

Witness the Song of that Welch *Bard*, renowned in *Michael Draytons Poly-Olbion*; by which, *Henry* the second found out the Toombe of famous King *Arthur*, when he had beene buried so long, that (notwithstanding all his fame and Greatnes) no Record, nor Tradition had beene left, to giue notice of so much, if that Song had not beene.

Saint *Basill* helps yet with another reason; and saith, that the Spirit of God seeing mankinde so inclinable to pleasure and delights, that they were hardly drawne to vertue or Religion, which were enemies to sensualitie: He mingled his heauenly Precepts, with the sweete and pleasing straines of Musicke and *Numbers*; that so the care, hauing that which delighted, might without tediousnesse listen, whilst wholesome and profitable instructions were vnaware infused into vs. In which, God hath showne exceeding great mercy, and a wondrous fatherly care: euen in this, that it hath pleased him so to informe vs, that his word might not seeme ouer Austere, by reason of our childishnesse. For as a wise Physician being to giue some wholesome; but vnpleasing medicine to children, prepares it with sweete Syropes, or anoints the cup with hony, that the bitternesse of the potion being vnperceiued, they may by the taste of sweetnesse be allured to receiue it: So the diuine wisdom, hath for those who are children in spirituall things, in the sweetnesse of Verse, offered his diuine mysteries; that being by that meanes the more listned vnto, they might worke in their soules for their spirituall health, and purge out those carnall corruptions, which would make them sicke to eternall death. And indeed by this meanes, many who had else neuer giuen heed to the word of God, haue been in some measure delighted with it; and diuers, whose dulnesse could remember nothing out of the Bookes of the Law, Prophets, nor Apostles, can yet retaine somewhat of the *Psalms*: and we may often heare those sing them amid their daily labours; though not alwayes with that zeale and vnderstanding which is required.

It may be herewith supposed, that seeing God hath bestowed on mankinde as well the gift of singing, as the vse of speech: therefore he hath also giuen his word, partly in *Prose* to be read, and partly in *Verse* to be sung; that so with euery facultie we might praise & honour him. But whether it were for any of these reasons, or for some other; this is certain, that (as I said before) the holy Ghost hath not in vaine written this part of his word originally in *Numbers*: and therefore I thinke that euen the forme of these *Poems* ought to be considered with that reuerend heed, as if some sacred mystery were included therein. And I beleue, that those Verse-haters, who oppose such as by the example of their first Author, would haue them so continued, doe not onely offer violence to the nature and maiestie of those *Psalms*, but are also worthy to be reputed despisers of the Ordinance of God.

For as much then as it hath pleased his All-knowing Spirit to expresse in sacred *Numbers*, so great a part of his will, as is contained in these *Psalms*; and other Bookes of holy Scripture, written originally in *Verse*; as the most learned and deuout Fathers of the Church testify: And seeing (as elswhere appeareth) the most Auncient Authors, both diuine and humane, doe informe vs, that the first things which were e-

The admirable loue of God to man, in preparing a pleasing meanes to win him to his seruice.

V.

uer expressed in Measured words, were the praises of GOD ; I gather from hence, and other reasons going before, that *Verse* may iustly challenge a great preheminance, about the ordinary manner of writing. And I am of opinion, that those who abhorre *Verse*, as prophane, and vnfitting a Christian eare, doe shew themselues to be guiltie either of ignorance, malice, or both. For some there be, to whom *Verse* appears onely a vaine and vnecessary Curiofitie : and such, because they know neither the worth, nor true vse thereof, doe therefore neglect it, as that which they can neither praise nor greatly discommend. But others there be, to whom the Language of the *Muses* is not so indifferent ; but as abominable, as *Swines* flesh to a *Iew*. And I haue heard some of them so vehemently disswade their friends, and so imperiously forbid their children the reading of Bookes in verse ; that I haue wondred how they could possibly be friends with the Booke of Common prayer, that hath so long kept company with the *Psalmes* Translated into *Numbers*: But some of them I thinke do ill enough endure it. Sure I am, the Authors of Poesie, they reckon as the Somes of *Belial*; and you may sucke milk from the breasts of a Marble *Statue*, sooner then wring from them one word, tending to a charitable censure of such men. Nay, if *Dauid* himselfe were liuing, vnlesse he would leaue his versifying, they would scarcely keepe him company vpon any conditions ; which had beene no great preiudice : for generally, they are such, as are besitting no worthe mans familiaritie. For if you know any that are austere against *Verse* and *Poesie* ; Obserue, and you shall finde, that there is somewhat amisse in them : you shall perceiue that they are fellowes of a base condition ; either dull-spirited, couetously affected, of a dogged, enuious, and vnsociable disposition ; or else such as are grossely besotted with so strange an opinion of their owne sanctitie, that they reckon all things vnhalloved, which are not sutable to their fancies.

But some will Obiect, and say, that *Wantonnesse* is the subiect of Poesie; and that it allures the minds of men vnto vanitie, in a wondrous bewitching manner. To this I answere ; It is true, that wantonnesse is made the subiect of many *Poems* : but, that it is the proper subiect of *Poesie*, I vtterly deny. For I cannot remember, in holy Writ, scarcely in any prophane Author of the first times, that mention is made of any wanton or vaine thing, that was in all those ages expressed in song or verse : but that the prayses of God, & diuinitie, hath beene the subiect of it, I often finde. And if we search Heathen Authors, we shall finde that the first *Verses*, that to our knowledge were euer written, did expresse the praises of their gods. And therefore, howsoeuer it be abused ; I may say of *Poetry*, as *Plutarch* said of Musicke, that the first and principall subiect of it, were Praises and Thanksgiuing to God.

Shall we then abhor or disparage the Ordinance of God, because euill men haue sometime abused it to other ends, then that for which it was ordayned ? No. I grant indeed, the enemy of Mankinde hath in all things sought to imitate God ; and to peruert vs euen by those meanes which he hath appointed for his glory, and our good. For when the vnspokeable wise Spirit of God, had by his powerfull meanes of expressing

pressing the Affections of the Soule, instructed Man in a new way of setting forth his Praises; The Diuell, finding the heart of man so wrought vpon by this harmony, that it was thereby the more passionately enclined to Good, he presently set his Instruments on worke, to expresse those vanities wherewith he sought to possesse our Soules; euen after the same manner as the Prophets of God had set forth his Praises, and expressed diuine and heauenly Affections. And no sooner had the Deceiuer put it in practice, but the corrupt nature of Man (being apter to entertaine sensuall things, then the Mysteries of diuinity) beganne to harken to his bewitching harmony. So, in short time, the loue of God and his Word grew lesse pleasing, and the follyes of the world more affected.

Whereupon the Diuell went further: and as he had imitated God in his sacrifices; so he also followed that example, in deliuering his Oracles in *Verse*: as at *Delphos*, and else-where. But as the abominations which were vsed in the sacrifices of the *Gentiles*, were no cause of abolishing the sacrifices of the *Iewes*, before their appointed time: or as the deliery of the Diuels couenages in *verse*, was no reason why the holy Oracles of the true God should be neglected: So, there is no cause why *Verse* and diuine *Poesie*, should grow into contempt, because the world hath made vse of it to her owne purposes. I beleue rather, that as the Scriptures ought not therefore to be sealed vp, because some shallow or corrupt vnderstandings haue from thence deriued heresies; but should euen for that cause, be the more studied, that those heresies might thereby the sooner be rooted out againe: So the exercise of this sacred mystery of *Poesy*, is not to be laid aside, because some haue abused it vnto wantonnesse; but, is rather the more to be practised: that so the heauenly enchantment of diuine *Hymnes* and *Poems*, sung and written for the aduancement of vertue, and to the praise of the eternall God, might overcome the charmes of the Diuell; and dispossesse the heart, of those affections, that had beene begotten by the hearing of vaine and immodest *Poems*: which great alteration, is without that meanes, seldome or neuer to be brought to passe.

If any hath read what is already spoken in the defence of *Verse*, and continue still in an vnreuerent opinion of it, I will giue him ouer to his owne folly. And although I might deliuer much more, to make good that the vse of *Numbers* is commendable, and that in the most holy things; yet this shall suffice. For if their Argument be sound, that say therefore *Verses* ought to be abhorred, and the vse of them condemned, because they haue deliuered vnto the world much prophanenesse: then by the same Rule, all writings in Prose also are to be reiected. For I will vndertake to proue, that there be in Prose tenne discourses for one in *Verse*, that are as irreligious, as foolish, and as much tending

to the corruption of youth, as the most prophane *Poem*, that euer was written. And this the enemies of the *Mu-*

ses may easily perceiue: But I feare those who are malicious against

Ryme, are also vncapable of *Reason*.

CHAPTER X.

- I. *Of the meane esteeme which most men haue of the Poetrie of the Psalmes; and the causes thereof.* II. *Of the Elegancie of their Poetrie; with a short demonstration of it, out of certaine Psalmes instanced to that purpose.* III. *Of those that are Alphabeticall; and the Interpretation of the Hebrew letters.* IV. *That the Psalmes consist of diuers kinds of Poetrie; to wit, Heroicall, Tragicall, Pastorall, Satyricall, &c. With other things, concerning the Poetrie of the Psalmes.*

I.

The causes of the neglect & dis-esteem of the Psalmes.



Because the Elegancies of those sacred *Poems* haue in our Language beene ouer-meane expressed (or rather for that the prayes of God make tedious Musicke in the eares of most men) they haue seemed vnto many but barraine and simple *Poesie*; and the greater number take so small heed of their excellencie, that, for ought I can perceiue, they sing or read them with the same deuotion, wherewith (as the Prouerbe is) Dogges goe to Church. Yea, so far are they from knowing any one degree of their excellency, as I beleue (but that they will say they talke of God) they can speake as much for the Stories of *Guy of Warricke*, or *Beauis of South-hampton*: which I am sorry for. And yet, which is worse, the delicacies presented vnto vs in this Booke, are not onely obscured from the sight and apprehension of the common sort of people: but among those also who are accounted learned, there be many from whom they are so veyled, as they cannot find in them the same content, which they receiue from a prophane Author. For if any man in their presence enter into discourse, concerning the excellencie of these *Psalmes*; you may heare them perhaps, for fashion sake say, *They are good things*, or giue them such slight commendations, as you may easily gather, they haue neither true feeling of their power, nor sound opinion of their worth: But talke of *Homer*, *Virgill*, *Horace*, *Martiall*, or some of those *Poets*, you shall perceiue, it puts life into them; for in these they are Criticks, and haue euer one of them in their Pockets: you shall heare them, vpon any slight occasion, breake forth into their high commendations. They admire the extraordinary elegancy of this verse: the admirable facetiousnesse of that sentence; the vnimitable expression of such a Simily; the singular proprieties that are in their words; the aptnesse of the Epithets; the rarenesse of their descriptions; the delicacie of their phrases; the depth of their inuentions; the significancy of their Metaphors; and the lofsinesse of

The vaine admiration of humane Writings.

of their Hyperboles. Yea, every thing, though neuer so little worth notice, shall be obserued, and reckoned as excellent. This I haue heard: and I should haue extolled it in them, if in these *Psalmes* they could haue bene so ingenuous also.

I must confesse, that the opinion which for a while I had of these mens iudgements, was such, that, as *David* saith of the prosperitie of the wicked, *It made me almost slip*, and beleue with them, that these holy writings were simple and foolish, in respect of the wisdom and elegancie which was in many other: But hauing entred, with the Prophet, into the house and sanctuarie of God, I saw the vanitie both of those men, and their knowledge; and was there better informed concerning this Booke. And although it seemed not ouer-pleasing when I first beganne to taste thereof, yet since it hath bene somewhat digested in my heart, I may say as our Kingly Prophet saith of the word of God in one of his *Psalmes*; *It hath bene sweeter then hony, or the hony-combe*. And I haue since, with pittie, remembered them who are in other things so Eagle-sighted, and so Oule-eyde in these *Psalmes*: which haue every way excelled the best of those Authors.

But I beleue, I haue apprehended the cause: which is (I would the remedie of it were as easily found) The soule of man is so environed with the bodie, that nothing can come to her vnderstanding, but it must first be conueyed by the Senfes: now, they euer being more greedy to haue their owne lusts fed, then to attend on the others necessities, abhorre all those things that are not something answerable to their sensuall appetites. And vlesse those affections be mortified by grace, and a way opened in the heart, by the Spirit of God, they stop their eares, like the deafe *Adder*; and will not heare, though the Charmer charme neuer so wisely.

Moreouer; the *Rhetoricke* of these *Poems* is rather framed to winne attention from soules, then to delight the eares of the bodie. Yea, they are expressions of spirituall passions: and therefore it is impossible, they should please or moue carnall men. They haue as many elegancies; as proper expressions; as fit Epithets; as rare Metaphors; as lofty Hyperboles; and euery way as many ornaments of speech, as the most renowned Authors. And wherefore then are they not so esteemed of? Euen because we loue not the matter: or by reason of that Antipathie, which is betweene our natures and goodnesse. *David*, in describing the beautie, the sweetnesse, the power, and the singular commodities of the diuine Word, might spend all the flowers of *Poesie*, before his *Poem* could win halfe the moouing respect, which those foolish *Rymes* shall haue, that containe songs of wittie Ribauldry; or the obscene descriptions of some wanton *Courtezan*. Those, those are the subiects that steale away all opinion of elegancie: and, that they might doe so, I thinke the Diuell helps the Authors to giue them ornament. For I haue obserued among the Epigrammatists, and some other Writers of our times, that they haue no Epigrams, or Sonnets, thought more facetious; or pleasing, then such as haue either some touch of wantonnesse, or prophane-nesse. In those *Poems* which I my selfe haue written, I haue heard such passages most applauded, which I haue (and with cause enough) bin
most

Sensuall things
are best affected
of carnall
men.

The Diuell
helpes to giue
ornament to
wanton and
prophane
subiects.

most ashamed of: though I can iustifie my selfe thus farre, that I neuer yet wrote a Line, which the most bashfull Virgine need blush to heare, if shee vnderstand no worse meaning in it then I had.

I cannot boâst of my Rhetorick, nor of any power that I haue to worke vpon the affections of my Readers, in handling my subiect; yet as little sufficiency as I haue, I wish I could as moouingly expresse the excellency of these *Psalmes* to euery hearer, as I could describe some other things: yea, would I could insinuate into the Soule, the loue of the beauties shining in these *Hymns*, as soone as by that little Art I haue, I could stirre vp vaine and carnall affections. But it cannot be: the same way of expreffion, hath not the same power in Diuinity, which it hath in other subiects. These *Psalmes* are not so suitable to mans naturall disposition, nor are they easie for flesh and blood to apprehend: and therefore both the matter and the manner of their *Poesy*, is neglected, whilst the same and much inferior flowers of Rhetorick, are obserued and commended in other Inuentions; euen because the things they treat of, are pleasing to the sense, and commonly such as their muddy capacities can with lesse difficulty comprehend: Or else they are such, as the present humour they are in, is most enclined vnto. For, naturally we affect nothing because it is good; but for that vpon some occasion it seemes so. And wherefore seemes it so? but onely by reason it is somewhat pleasing to that passion, which doth then most possesse vs. And most especially it falleth out so in things of this nature, that they are accounted good or bad, pleasing, or vnpleasing, according to the disposition of the Reader. Shew some of *Dauids* passions to one of our roaring Gallants, in the height of his iollity; and vnlesse God worke a miracle, hee will scoffe at them, and sweare you out of his company: yet perhaps when he hath played the prodigall vnthrif, and misery by deiection hath brought him to a sense of his owne unhappinesse, he may be ashamed of those ridiculous conceits which were once his delight, and approoue the sweetnesse of these Songs.

When we are children, we loue toyes, and childish Games; when we haue more yeares, we despise them, and Beautie is our Idoll. Time changes that affection also many times, and then Honour is our Saint. If we grow old, all these are neglected and thought vaine, in respect of the contêntment that is in Riches: not because there is indeed any worth in them, more then in the worst of those before named; but because our blind and corrupted affections are so perfwaded. We know by experience, that an ordinary *Loue*-song, leaues great impressions in the hearts of those who are subiect to the affection of loue: but sing a *Poem* of the same kind to a couetous Vsurer, or a man posselt with ambitious thoughts (though it be wittie, and composed in such height of passion, as might moue pittie in any gentle heart) it will no more stirre nor delight them, then the rumbling of a Wheele-barrow: nay, shew it to him that is the most passionate Louer, when that humour is a little ouer; and it hath not the same pleasingnes which it had before. Which when I consider, it makes me the lesse to maruell, that the sweete melodie of these sacred *Hymnes*, is not apprehended by those men, who

neuer

The reason why the Verse of the *Psalmes* is not so pleasing as most other *Poems*.

Most things seeme good or bad, according to the present disposition of those with whom they meete.

neuer had any touch of the holy Spirit; seeing euen that which is more answerable to their naturall desires, is no longer pleasing, then they remaine enclined to that particular passion or affection, which it nearest concernes.

But whatsoeuer it appears, to some eares, the *Poesy* of the *Psalter* is exceeding elegant. And because I would not seem to speake of things that I had by imagination onely, or be thought to feede you with words, I hartily desire such as haue vnderstanding, to examine the *Poesy* of these *Psalmes*. And (though I would not any man should conceit, that the power or maiestie of them consisteth in their outward eloquence) because they are accused by many to bee defectiue that way; I could wish that their exquisitnesse were a little better heeded. For in my opinion, they are the most excellent Lyricke *Poesy* that euer was inuented, & come not short in any of those elegancies which may be proper to that kinde. I thinke rather, that it hath many more exact and powerfull wayes of Expression, then are to be obserued in other Authors: and I would make it appeare by demonstration, if I feared not that my words would hardly equall my apprehension. But if you haue respect to those things which are the ordinary ornaments of other mens *Poesy*, as Similies, Metaphors, Hyperboles, Comparisons, and such like: how barren soeuer this Booke seemes to be of them to some Readers, I dare maintain that no volume of the same bignesse, hath so many as this. For there bee scarce two verses together, but they haue some or other ornamet of speech; yea, in many *Psalmes*, almost every verse hath his flowres of *Poesy*. For example, see here a peece of the 104 *Psalme*.

II.

*Now shall my soule the prayse of God expresse:
Thou, oh my Lord my God, art full of might.
Thy selfe with prayse and honour thou dost dresse;
And as a garment, puttest on the light.*

*The heauens thou doest in Curtaine-wise disspread:
Thy Chambers in the waters vaulted are.
Thou mak'st the Clouds thy Charret; and dost tread
Vpon the Wings of Winds, which thee doe beare.*

*Vpon thine Arrands, doe the Spirits goe:
The flames of fire, as seruants thee obey.
Thou, thou hast laid the Earth's foundation so,
That neuer shall it be remoou'd away.*

*Thou, with the Deepe, hast robe-like, lapt it round;
And, on the Mountaine tops, the Waters ridde:
But, at thy checke, a suddaine Ebbe they found;
And at thy voyces thunder backward slide.*

*The Hills appear'd: and, downe the Vallies lowe,
They seeke the place, Thou didst for them ordame.
Thou setst them bounds, past which they cannot goe,
Or turne to ouer-flow the Earth againe.*

*Thou through the Vallies mad'st the springs distill,
Which in, and out, among the Mountaines play.*

Psalme 104.
ver. 1. &c.

*All beasts of Deserts thereof drinke at will :
 And there wild Asses doe their thirst allay.
 The feathered ayrie brood, about those Rills,
 Shall also dwell, and sing among the leaves.
 Thou, from thy Chambers, hast bedew'd the Hilles :
 And of thy workes the Earth her fill receives.
 For &c.*

The whole *Psalm* is of the same straine : but note, that the person is in the *Hebrew* varied from the second to the third, & from the third to the second againe : yet I haue continued it (after the first line) in the second person ; because I thinke that the variation hath not the same elegancy in the English, which it hath in the *Hebrew* : and the matter in respect of the sense is indifferent. Notwithstanding, I haue followed the Authoritie of religious and learned Expositors and Interpreters ; that I may not seeme to arrogate more libertie then may bee warrantable. But see another : for, not much vnlike to these are our Prophets expressions in the 18. *Psalm*; whereof I will here also present you with a taste. *Ver. 7.*

Psalm 18.
ver. 7. &c.

*Then, at his wrath, the trembling Earth did quake ;
 The Hills foundations did remooue and shake :
 His Nostrils smoakt ; and a consuming Flame,
 That kindled coales, out of his mouth there came.
 He bow'd the Heauens, and downe he did descend :
 Beneath his feete, thicke darkenesse did attend.
 A Cherub he ascending, rode the same :
 And on the winged Winds he flying came.
 He, for his secret Closet, Darkenesse had :
 Thicke Fogges, and Clouds, a Tent about him made.
 And, mooued at his glorious presence there,
 His Clouds, with haile and coales, hot-burning were.
 The Lord from Heauen then darts a thunder-cracke :
 And thence in fire and haile the Highest spake.
 He sent his Arrowes, and disperst them wide :
 He shot-out flames, and they were terrifi'd.
 The Bases of the world did then appeare :
 The chanel of the Deepe discovered were,
 Euen at thy frowne, O Lord, and at the blast,
 Which but the breathing of thy Nostrill cast. &c.*

Consider this I pray you : and tell me, where haue you found in any *Poet* more liuely or Heroicall descriptions ? Where can you read more stately expressions ? Or how were it possible better to insinuate, into the vnderstanding, the apprehension of the incomprehensible, and inexpressible Maiestie of GOD. For, that which is vnseene, and beyond the apprehension of the senses, is admirably made here as it were visible to the eye. And what is this, but *Poesie* ? Nay, what is it but the most excellent kind of *Poesie* ? Beleeue me, I am of opinion, that in the ornaments

ornaments of speech, and elegancies of *Poesie* also, as well as in dignitie of matter, it hath at least equalled, if not exceeded the best that I have any where read. And I am perswaded, that if our adorers of prophane *Poesie*, had in stead of their *Horace* or *Martiall* carryed those *Odes* about them; they had beene able to haue spoken tenne times more in their commendations, if malice, or contempt of God blinded them not.

Obserue here, how maruellously he hath set forth the Maiestie, the Wisedome, the Power, the Prouidence, and the terrible wrath of God. Note also how many lofty words, and what store of elegant and significant Metaphors there bee in these few lines: but withall, consider I pray, that they are in a manner *Verbatim* and nakedly turned out of their owne naturall ornaments, into a Language wherein all the *Facetia* of the Original can neuer be so retained, but that some matter of ornament will be omitted. Moreouer: our diuine Poet is not so sterile as to weare thread-bare his descriptions; but very often and exceeding properly varieth his expressions, when he hath occasion to speake more then once of one thing. In the 19. *Psalme*, beholde the Maiesty and glory of God another way disciphered.

No Translator
can keepe all
and the same
elegancies in
euery place.

*The Heav'ns the glory of the Lord declare:
The Firmaments his handie worke doth show.
By Day succeeding Day, we taught it are;
And Night by Night, confirmeth what we know.
They haue no Language: for their voyce is dumbe;
Yet round the Earth, their Line a compasse setts:
Their words vnto the Worlds farre ends are come;
And God, the Sunnes Pavilion in them setts:
Who, in his glorious comming forth, appeares
Like some fresh Bridegroom, that hath new-unclos'd
His Bridall Chamber; and his spirit cheares,
As doth a Strong man to his race dispos'd.
The place, from whence his Iourneyes are begun,
Is in the Heav'ns extreamest limit sett:
About their huge-wide Circle doth he runne,
And there is nought obscured from his heat.
Gods lawes, &c.*

*Psalme 19:
ver. 1. &c.*

The glory, the beautie, and the Loue of God, is in the eight *Psalme* another way set forth, with admirable Illustrations, and in a circular *Ode*: for it ends where it began. And because I perswade my selfe, it cannot be tedious, I will send you no further for it.

*Lord our God, How glorious now
Is thy Name the whole Earth through!
Who thy Glories seat dost reare,
Higher then the Heauens are.
Thou, thy strength confirmed fast,
From the Mouthes of Sucklings, hast;*

Psalme 8:

To confound and overthrow
The Avenger, and the Foe.

When to Heauen mine eyes I reare,
And thy workes consider there:
With the Moone and euery Starre,
Which thy fingers Creatures are;
What, (ah what!) hath Man, thinke I,
That is worth thy memorie?
Or the Children sprung from him,
Thou shouldst daigne to vjste them.

Not inferiour much is he,
Vnto what the Angells be:
Such, Oh Lord, thou hast him made,
And with honour crown'd his head.
Vnderneath his footsteps, Thou
All thy Creatures mak'st to bow;
And hast plac'd him Lord and King,
To beare rule on euery thing:

On wild Beasts, and ouer all
Sheepe, or Oxen in the Stall:
On the Foules of euery sort:
And the Fishes that doe sport,
In the Seas obscured path,
Or what through it passage hath.
Lord our God, how wondrous now
Is thy Name the whole Earth through!

Beholde the power of God, yet another way described in the 107.
Psalme.

Psalme 107.
ver. 23.

Who vse with ships on sea affaires to be,
And their employment in great waters keepe,
The glorious workes of God doe often see,
And there behold his Wonders in the Deepe.
If he but speake, the stormy Winds arise;
Which vp aloft the swelling waters blowe.
Now they ascend, and mount vnto the skies:
Anon, into the Deepes they headlong goe.
Their soule within them is dissol'd with feare;
That, all amaz'd, no point of skill they can.
From side to side they roule; and here and there
They reeling stagger, like a drunken man.
Then, &c.

There are yet many other Psalmes: nothings inferior to the best of
these;

these; as you shall finde in perusing them. But to say truth, there is no *Psalme*, that hath not the same excellency, considering what the Nature of the subiect requires: for, where the matter is heroicall, I finde as high Straines of *Poesy* as may be; and where it is of another Nature, I see it fitted with expressions most suitable thereunto. But I would not haue you ouer-passe without heed, how excellently *David* hath, by this last example, in a few words set forth the sudden violence of a storme, the rage of the Seas, the amazement of the Mariners, and the working of a poore shippe ready to bee wrackt. In my minde, it is set forth with Hyperboles and Metaphors; far beyond that in *Ouid*,

*Me miserum! quanti Montes voluuntur aquarum!
Iam iam tacturos lydera summa putes.
Quanta diducto subsidunt equore valles!
Iam iam tactur as tartara nigra putes.*

Or this in *Virgill*,

*Tollimur in cœlum curuato gurgite: et ydem
Subducta ad manes imos descendimus vnda.*

But why doe I stand thus vpon particulars, when the whole Booke is full of elegancies? yea, as I sayd before, euery *Psalme* hath his proper louelineffe. And were I pleased to enter into such a taske, I dare both promise and performe, euen from hence to bring examples of euery Rhetoricall figure, which may be found in any learned *Poet* among the *Greekes* or *Latines*; vnlesse it be where they haue ouer-vainely played with the words or letters to no purpose. Nay, I could shew you Straines of *Poesie*, and such flowers of Rhetoricke, as among them could neuer yet be found. But some there be that are not expressible, and I may resemble them to the purest sort of Lightning. For, as that passeth through a pürse, which is a *porouse* body, and there melts the Coyne, without leauing any impression or signe vpon the leather: So, there be certaine Rhetoricall passages in these *Psalmes*, so pure from sensibilitie, that they can and doe conuey things through the senses, vnperceiued; and yet melt the heart, and worke strange operations in the soule, such as no man can imagine, but he that hath felt them.

Oh that I had power to insinuate, into the hearts of men, the vnexpressible *Poesy* of these *Psalmes*: or would I could but make euery Reader sensible of that which I apprehend in them; though it bee no more then the dim twi-light, in respect of the brightest Sun-shine at Noone-day. For, it is in it selfe, doubtlesse, such exact *Poesy*, that if we could bee made capable of it, it were impossible that our eares should be touched with it, and our hearts insensible of a heauenly delight; seeing it is his whom the holy Ghost inspired, and hath Intituled, The sweete finger of *Israel*.

I could shew you many things in the *Poesy* of the *Psalmes*, worthy

Euery *Psalme* hath that same kinde of Rhetoricke which the nature of the subiect requires.

The Alphabeticall *Psalmes*.

Ieron. ad Paulin. Vrb. epist. 61. par. 2.

The Interpretation of the Hebrew Alphabet.

Ieron. de literis Hebraicis, et Eusebi. de praepar. Euan-gelica.

your obseruation; as that some of them are *Alphabeticall*: to wit, the twenty five, the hundred and eleuen, the hundred and nineteenth, and the hundred forty fift; and as some thinke, the thirty fourth, and the hundred and twelfth *Psalmes* also: But *S. Hierome* saith it is false, and that onely those foure first mentioned, are *Alphabeticall*; that is, hauing their *Verses* beginning according to the order of the letters. Yet let not any man imagine, that these *Psalmes* are so composed out of curiosity onely; or that there is nothing in it but a laborious or witty conceit of the Author, making them after the manner of our *Acrosticks* or *Alphabeticall Numbers*, without any other intent. For as I told you before, there are few or none of these things in the *Psalmes*, but they include some mysteries: especially, in the hundred and nineteenth *Psalm*, is this *Alphabeticall* conceit of force. For the subiect of it is the Law of God: which being expressed in 22. *Octonaries* according to the number of the *Hebrew* letters, and all the verses of euery *Octonary* beginning with the same letter, we may be therby put in remembrance of these three things. First, that we ought to be as well acquainted with the word of God, as with our *A, B, C*. Secondly, we are to note thence, that as it is impossible without knowledge of the letters, to attaine to any commendable degree in science; seeing they are the foundation of all Learning: So without the knowledge of Gods Law, there is no means to be informed either of God, of our selues, or in the way of true felicity. Thirdly, it sheweth vs, that as all these letters tend fro *Aleph*, to *Tau*; which, both in place and signification, is the end of the Alphabet: So the whole Law of God (which is mystically represented vnder the Names of the letters) tendeth to *Christ*, which is the vttermost Terme both thereof and of all other profitable Knowledges; as shall better appeare in the Interpretation of the *Hebrew* letters. For *Aleph*, signifies Learning; *Beth*, Of the house; *Gimel*, Fulnesse; *Daleth*, Of Bookes or Tables; *He*, That; *Vau*, And; *Zajm*, This; *Hbeth*, Life; *Teth*, Good; *Iod*, A beginning; *Caph*, Thou; or a hand; *Lamed*, Learne; or of Discipline, or of the heart; *Mem*, Out of these; *Nun*, Eternall; *Samech*, Helpe; *Ajn*, A Fountaine or an eye; *Phe*, Of the mouth; *Zade*, Of Righteousnesse; *Koph*, A Calling; *Resch*, Of the Head; *Schim*, A medicine; *Tau*, A marke, or the End.

By the learning of the house, is meant the Law, or Discipline of the Church, which is the house of God: and this learning is said to be the fulnesse of Bookes; because all the Books of the holy Scriptures, are onely filled with the Law of God: and it is called life, because the knowledge of it is life to the beleeuers. It is called a good beginning: for the studie and practice of the Law, is the beginning of happinesse in this life; where we know *Christ* in part onely, and by which we see him as in a Glasse: but when we shall see him face to face, this beginning will be past; and the Law, with the knowledge of Bookes, shall cease.

Moreouer; out of the letters by which we come to know the Law, we are here bidden to learne the meanes of our euerlasting helpe, to bring vs out of that way of destruction which we are walking in by nature. And this sacred word is iustly called the fountaine, the eye, and the mouth

mouth of Righteousnesse; euen the meanes by which we come to see, to speake, and doe what we ought. Yea, by these letters are the Scriptures exprest, which shew the Calling of the Head, euen Christ; who may be truly said, the Medicine or Cure of the humane nature, the Marke at which all the Prophets aymed, the End of the Law, and the vtmost Terme vnto which the vse of letters, writings, and all things else haue tended. And in brieft, the signification of the Hebrew letters, being put together, are in effect thus much: That, the diuine Law, or holy Scriptures are the Doctrine of the house and Church of God; the fulnesse of all knowledge: by them being of that familie we liue, there we haue the beginning of happinesse: and by them we are assisted, nourished, enlightned, and instructed in Righteousnesse: and lastly, by them we come to the knowledge of Christ, who is our Head, our Saviour, and the End of our hopes.

Thus much of the Hebrew Alphabet: now whether this agree with the subiect of the Psalmes, or be onely a meere literall conceit, let the Reader iudge. What else may be sayd thereof (as why the 119. Psalme should be in Otonaries, and such like) shall be deliuered when I come to speake of those Psalmes in their places, if God giue me leaue to proceed with my Translation.

Note also, that these holy Hymnes are not written all in one kinde of Poesie, but the Prophet hath made vse almost of all sorts. Sometime he bringeth in feuerall persons speaking together, according to the manner of * Dramaticke Poems; as in the second Psalme you shall finde, though the persons be not named: Sometimes his Odes are heroicall, sometime tragicall, sometime pastorall, sometime satyricall: and this is by reason of the necessity of the matter. For one while he introduceth Adam and his posteritie bewayling their miserable condition, vnder Sinne and the Law; or else he brings in Christ or his Church, lamenting the vniust persecutions of the Iewes and Gentiles, and then his Odes are tragicall. Other while he takes occasion to set forth the malicious conditions of the enemies of the Messias, and his kingdome: then he is Satyricall. Another while he sings the sweet contentments of that shepheard with his flocke: there he maketh Pastorals. But when he intends either to set forth the wondrous works of the eternall God, or the glorious magnificence of our Redeemers Empire, then his diuine Muse mounts the height of Heroicall Poesie.

Why then should the world be so much more delighted in prophane Histories, and their elegancies? seeing these afford farre greater profit, and euery way as pleasing Straines, as the best of them. Can we be delighted to heare a Heathen Poet sing a fabulous story of Hercules, their great Champion (whose valour neuer benefited vs) how hee went downe to hell, and by force brought thence the Lady Proserpina, whom the Prince of that infernall Region had rauished? And can we not take as great pleasure to heare the diuine Muse of this heavenly Poet, sing in a true Historie, how for the benefit of all men (euen for vs) Christ our farre more victorious Captaine descended into the lowest depths, for the saluation of our soules; and hauing subdued death, and hell, deliuered that faire Ladie the Church from being rauished by the Prince of Darkenesse? Doth it affect vs to heare but the bare relation, how

IV.

Of the diuers sorts of Poesie which are in the Psalmes.

* If the Poet bring in diuers speaking, and nothing in his owne person, it is called Dramaticus Stilus: Where the Poet onely speakes, it is Exegeticus. If both the Poet and other persons, then it is called Mislus.

There is not so much true cause of admiration or delight in any Hymne or Poem, as in the Psalmes.

Orpheus, the *Thracian Poet*, so preuailed among the vnmerciful Inhabitants of Hell, that by the power of his *Charmes*, he brought his Wife *Euridice* from those vnpleasant shades? And can we sit vnmooued when the thrice excellent of *Poets* repeats vnto vs the very songs themselves, wherewith the inspirer of all excellencie did himselfe rauish heauen, earth, and hell? and in sight of the strongest manacles of sinne, death, and the Diuell, brought his Spouse, our Mother, from the tyranny of Sathan? Or is it possible we should take pleasure to read how *Amphion*, with the Musicke of his Harpe, drew stones and trees together, for the building of *Thebes*? And yet we, more dull then either those stones and trees, sit insensible of the Melodie his *Harpe* makes, who charmed Spirits, and drew together the materials for the building of New *Ierusalem*? Can we weepe, to heare onely the tragical fiction of some one dying for the good of an vnkind Friend, whom he dearely loued? and can we possibly haue dry eyes, or vnwounded hearts, at the hearing of these passionate Elegies, expressing our vnkindnesse, and contempt of Christ; when for our good, and the loue of vs, that sweet friend and Redeemer of Mankind suffered at their hands whom he loued, the most extreame vnkindnesse, that euer any sad soule was tortured withall? Can this be? Can it be, said I? Yes; & so possible is it, that almost it is impossible to be otherwise: for we are growne so ridiculously preposterous, both in our affections of ioy and sorrow, that we are often mooued to laughter at those blasphemies, wherewith the Heauens would tremble; and to weepe at those vaine things, which were neuer worth a teare, nor euer in being.

Surely, it is a token of much vanitie and corruption in vs, that wee are no more sensible of the excellencie of these diuine *Poems*. And if euer we come to that loue of heauenly things, which we must haue before we can hope to be admitted into the celestiall Quire, we shall haue soules and consciences wounded for this, as *S. Augustine* had; who in his Confessions bewayles it as a great sinne in himselfe, that hee was more mooued with the fables of Heathen Authors, then with those things which did neerer concerne him. The wandrings of *Aeneas* troubled him, and yet he remembered not to pittie his owne errors: he could weepe for the death of *Dido*, that slew her selfe for loue; and yet had not a teare to bewayle himselfe hourelly dying, and in danger by those vanities to be eternally separated from the loue of God. *Oh Deus meus, vita mea, quid miserius misero non miserante seipsum; & flente Didonis mortem, que fiebat amando Aeneam, non flente autem mortem suam, que fiebat non amando te?* Oh my God, my Life (saith he) what can be more miserable, then a miserable man not pittying himselfe; and mourning the death of *Dido*, perishing for her loue to *Aeneas*, yet not lamenting his owne death, procured by not louing thee? I pray God this be not yet my infirmitie: sure I am, it was so not long since. And as this blessed Father saith, in the same Chapter; *Si prohiberer ea legere, dolerem; quia non legerem quod dolerem*: I should haue beene sorry, if I had beene forbidden to read those things, because I might not read what would make me sorry. But as he hath a little after sayd, so also vnfaignedly say I; *Peccabam ego puer, cum illa inania istis utilioribus amore praponebam, vel potius*

1 Sam. 16. 23.

Confess. lib. I.
cap. 13.

Aug. ibid.

potius ista oderam, illa amabam: I sinned when I better affected those vaine, then these more necessary things; or rather when I loued those, and hated these. And I beseech the giuer of all good graces, to forgiue me with the rest of my sinnes that vanitie; & to vouchsafe, that both I, and (if it be his will) all that shall read this, may hereafter change their vnprofitable affections, for the loue of God and his truth. So shall our eyes be opened, that we may come to behold how farre the elegancies of these diuine *Poems*, out-shine the most glorious peeces of Humanitie. And then may we reach such high Straines, that (if the *Sirens* of this world, with their Songs of bewitching vanities, haue not wholly possessed mens eares; or if the euill spirit be not more powerfull on them, then it was in *Saul*) I hope these *Hymnes* of the Prophet *David* shall make such melodie, as will quite dispossesse him.

CHAPTER XI.

- I. Of Musicke: *the mutabilitie thereof; and how impossible it is to find out what was aunciently in vse.*
- II. Of the Tunes of the Psalmes; *and what they ought to be; with the nature, the power, and principall end of Musicke.*
- III. Of Singing; *when and by whom instituted in the publicke worship of God, both among Iewes and Christians: and what power or operation it hath.*
- IV. Whether Muscicall Instruments be necessary in diuine Seruice; *what their Musicke ought to be. The Abuses that are to be auoided; and what regard is to be had to those Tunes, which haue beene dedicated to God.*
- V. Of the Musicke, which Verse hath naturally in it selfe: *and of the Muscicall Instruments vsed in holy exercises.*



Intend not here to vndertake the praise of *Musicke*, although it be a subiect meriting a Treatise; nor will I aduenture to find out the *Tunes*, to which the *Psalmes* were aunciently sung among the *Iewes*. For, *Musicke* doth euery day so change, euen among vs of the same Nation, that it is not easie to say, what it was a fewe Ages since: But that which was in vse during those older times of the world, is altogether so vnknowne vnto vs, that there is nothing extant, whereby wee may so much as probably ghesse at it. Or if there had beene some

I.

what written to expresse it, I doubt whether any man could at this day haue beene capable of their way of expression. For who is able after so many hundred of years, and after so many alterations, both in the *Musicke* it selfe, and the tearmes thereof, to reuiue the forgotten melodie vsed by a Nation that is so much a stranger vnto vs and our Tongue; that we are now to seeke (and likely to be for euer vncertaine) whether many of the words prefixed before these sacred *Odes*, doe signifie somewhat concerning the *Tune*, the *Instrument*, or neither, or both? Nay, though we come vnto Times more neere vs, and looke into the *Musicke* of those Nations which haue left farre more writings and monuments of what they haue formerly had; we shall I feare, haue much adoe to ayne aright at their meanings. Who is so skilfull, as that he can now truely distinguish betweene the *Doricke*, *Aelicke*, and *Ionicke Measures*; or giue his *Harpe* the old *Thracian* touch? Who is able to shew vs what manner of *Musicke* that is, whereof *Plutarch* treateth in his *Moralles*? Or where is one so vnderstanding in that Art, as to put it in practise by any endeouours? Some perhaps may thinke it possible: but I am incredible of their performance. For, beleeu me, I am of opinion, that among the infinite and innumerable multitudes of those things which in the world haue perished or suffered any kinde of alteration, there is nothing whose losse is more irrecoverable, or whose change is lesse demonstrable, then that of *Musicke*: for it consisteth of inarticulate sounds. And if the tearmes or Characters that expresse them be not by continuall Tradition deliuered ouer from man to man, with all the helpes of practise to informe the eare what sounds such tearmes or Characters denote; they are no more sufficient in their owne nature to expresse them, then the tract of a Hares foote on the earth, is able to pricke-out what *Musicke* those Hounds will make that puriue her: for what hath *Vi*, *Re*, *Fa*, *Sol*, &c. in it to instruct vs, without an Instructor; or those tearmes of that Art among the *Grecians*, though they be more significant?

II.

Neuer heard I, of more then one, that durst professe knowledge in any of those *Hebrew* tunes which were anciently vsed with the *Psalmes*: and he hath almost made himselfe publicly ridiculous. And if the most Learned haue found it so difficult a taske to search out, but in what certaine *Measures* the *Psalmes* are written (which is a thing more sensibly apt for demonstration) I am confident, that their *Tunes* which were lesse materiall to be knowne (and onely sounds formed of ayre, and vanishing without impression) could neuer haue beene retained, among so many ruines, vnaltered to this Age.

But seeing they are lost, let them goe: the Art of *Musicke* yet remains, to make some amends for that defect; and our comfort is, the holy Ghost hath not tyed vs to such enquire after them, as if it were a matter of conscience. Nor do I thinke we are bound to vse their Instruments of *Musicke*, or disallowed any, so they be not such as are contemptible and ridiculous: but I am rather of opinion, that it shall be enough for vs, if we obserue *S. Pauls* Caueat to the *Corinthians*; who aduiseeth them, *that all things should be done decently, and in order.*

That then which I would aduise touching the *Musicke* of these diuine

Plut. Com. de Music.

I Cor. 14. 40.

uine

uine *Hymnes*, is, that men should be carefull to let it bee such as were graue, & sutable to the qualitie of those Songs: For, *Musicke* hath many *Species*, and is of very different operations: infomuch, as if that bee not obserued, and the qualitie of the subiect well considered, with what Straines it most naturally requires; the *Song* and the *Tune* will as improperly sute together, as a Clownes habit, vpon a graue Statesman. Yea, the inarticulate sounds haue, in themselues, I know not what secret power, to moue the very affections of mens soules, according to the qualitie of their Straines. I can speake but for my selfe: yet I beleeue, most men feele the same working. And if they would remember themselues, they could truely say, that when they haue bene exceeding merrily disposed, one deepe solemne Straine hath made them, suddenly, and extreamey melancholy: And that, on the contrary againe, at another time, when they haue been oppressed with sadnesse, a touch or two of sprightly *Musicke*, hath quickly raised their hearts to a pitch of Iollity. I heare seldome the ordinary Strains of that common Lesson, called the *Battell Galliard*, but I feele my spirits more liuely affected then before. Nor was I euer in such a dumpe, but that a *Scottish Iigge*, or a *Lancashire Horne-pipe* would haue insinuated a little with me, and (at least for the time) diuert my thoughts from their former fullennesse; yea, although (as I must confesse) I take no great pleasure in their lightnesse. But what is he, who doth not finde, at the touling of a Bell, at the beating of a Drum, at the founding of a Trumpet, at the touch of a Lute, and such like, that the sounds of these doe diuersly dispose his affections, according to the nature of the Instrument, and tune? Sure, none is so insensible: for it is ordinary, and nothing to the power that is said to be in *Musicke*. *Saxo Grammaticus*, a *Danish* Writer, hath a Tale of a certaine *Musician*, that could put his hearers into what passion he list, and make them either sad, merry, or franticke: and being vrged to make prooffe of his skill, at the first he draue them into so great a melancholy, that they sat drooping, like men much oppressed with sorrow. Then changing his Melodie; they beganne to looke vp more cheerefully, to laugh, and immediately to breake forth into many merry and Apish gestures. But at the next Straine, hee put them all into such a fury, that much mischief was done: and if the place had not before-hand bene cleared of Armes, and prepared for that purpose, greater danger had followed. I will not perswade you to beleeue more of this then you list; or impute it to the naturall force of *Musicke*, vnlesse you please: but I my selfe know, that there is a power in it, euen to worke things beyond common beliefe, if the right Straines be lighted on: for some there be that deiect the mind, and open in the heart, passages, and apprehensions of infinite sorrowes. Some raise the spirits to that excessiue height, as the soule is almost rauished, and in an extasie. I can the more boldly speake it, because I haue felt it to be many times powerfull in me, & that in no meane degree. Some straines againe are of such a nature, that they temper and allay the distracted passions of the minde: and therefore *Homer* fained, that the Anger of *Achilles*, conceiued against *Agamemnon*, was allayed by the *Musicke* which the *Centaur* *Chyron* made him on his *Harpe*. And for this property,

*Saxo. in Hist.
Dani. lib. 12.*

ty, it is thought, *Musicke* was in auncient times vsed in Feasts; euen that it might assuage those distemperatures, which wine and company had stirred in them. And that *Musicke* was euer accompanied with Song.

Moreouer; *Theophrastus* a great Naturall *Philosopher*, writes, that by the Musicke of Pipes, Violls, or such like Instruments of *Musicke*, the venemous bitings of Vipers, were throughly healed. *Asclepiades*, a famous *Philosopher* of *Pruse*, reports, that the Phrensie, and distractions of the minde, are no way better cured, then by the Symphony of voyces, and conceit of Musicall sounds. *Ismenias*, the *Thebane*, affirms, that among the *Boetians* it was vsuall to cure the *Scyatica*, or paines in the Hippe, by the melodie of Pipes, and Musicall Instruments. And this is by reason of an excellent Sympathie, or agreement, which is betweene *Musicke*, and the humane nature. Moreouer, *Alexander ab Alexandro*, a *Lawyer* of *Naples*, writes, that in *Apulia* (being a part of *Italy*, bordering vpon the Adriaticke sea) there is a kind of venemous Creature, called (as I take it) a *Lizard*, the biting whereof is no way curable, but by various sounds of *Musicke*; which doth by degrees admirably expell the poyson from the sicke bodie. And whosoeuer hath to be so bitten, and hath not this remedy immediately applyed, at first he is stricken with a deadly numbnesse, and in short time after dyeth: or if he escape death, he lingers out a miserable life, like a man halfe dead, and deprived of vnderstanding. Therefore, when any is hurt by these dangerous wormes, *Musicke* is applyed, as a most certaine remedy. For when he is so neare dead, that he can neither speake, nor see, nor stirre, nor receiue into him any other meanes of recouery; let there be *Musick* sounded neere him, and you shall perceiue him first mooued himselfe, as a man halfe wakened out of some heauie sleepe; anon open his eyes; then get vpon his feete; and after a while leape, dance, and keepe time with the *Musicke*: not in a rude or disorderly fashion; but after a ciuill and skilfull manner.

This my Author affirmes, that he himselfe hath seene. For, saith he, traouailing through those parts, with some other company, and hearing in euery place where we came, the noyse of Tabers, Pipes, Fiddles, with other Musicall Instruments: we demanding the reason of it, were answered, it was to cure those who had bin bitten by *Lizards*. The manner whereof we went to behold in a Village by; and found there a young man dauncing with that violence, as if he had bene distracted; saue that he kept time with the *musick*. Which when the *Musician* saw vs deride; as if the Patient had ayld nothing, he forbore his play: & behold suddenly the yong man fell downe, as one in a swoone and without sense. But as soone againe as the Taber and Pipe sounded, he start vp, and fell to dauncing as violently as before; and neuer gaue ouer vntill he was throughly cured. And my Author also reports, that if a man be left before he be quite cured; whensoever hee comes where he may heare *Musicke*, he presently fals to dauncing, and neuer discontinues vntill he hath quite shaken away the poyson, which was left in him. This seemeth a strange relation: but the Countrey where it was done, hath bene visited by many of our Countrey-men; and I haue

Alexander ab Alexandro. Genial. Dier. lib. 2. cap. 17.

haue heard some of them confirme it to be true; and that at this day, there is the same disease; and the same remedy.

But an all-sufficient testimonie of the power which is in *Musicke*, we haue in our Kingly Prophet *David*, who thereby allayed the euill affections in his Maister *Saul*; nay, Charm'd a Spirit out of him: and therefore very well might the *Poet* say of *Verses*, which is the life of *Musicke*,

Carmine, Dū superi placantur; Carmine, Manes.

Horatius.

*Verses the Gods doe please:
The Spirits they appease.*

If you will say, This was an extraordinary gift of God bestow'd vpon *David*, and that the vertue lay more in those heauenly Songs which he sung, then in his outward *Musicke*; I thereto answere, It cannot be denyed, his skill in *Musicke* was a speciall gift of the Spirit, & that he had greater power giuen to his *Psalmes*, then to his *Harpe*; yet we read not of any song he then vsed. And moreouer; if *Sauls* seruants had not knowne before, that there was that vertue naturally in *Musicke*, to cure their Maister, they would neuer haue willed him so confidently, to search out a cunning *Musician* for that purpose. For; Courtiers may be well skilled in the naturall working of *Musicke*: but what God will extraordinarily bring to passe by it, is for Prophets to reueale.

Nor is *Musicke* in these kinds onely powerfull; as, to dispossesse vs of euill affections, and such like: but it hath also diuine raptures, that allure and dispose the soule vnto heauenly meditations, and to the high supernaturall apprehension of spirituall things. Which power although (as I perswade my selfe) many men feele; yet to make those who are not yet sensible thereof, beleue that this is no fayned qualitie imputed thereunto: Let them search the Story of *Elisha*; and there they shall finde, how he being to aske counsell of God, called for a *Musician*; and that whilst the *Musician* played, the hand of the LORD came vpon him. Nor is it any wonder; for *Musicke* is a diuine gift, first and principally bestow'd on man for diuine vses, and to be exercised in the prayes of God: yea, as *Plutarch* sayth, *Profecto munus eius primum & pulcherrimum, est gratiarum erga Deos actio.*

2. Kin. 3. 15.

Plut. de Music.

This that I haue deliuered, is to this end: That seeing there is that power, and so many seuerall properties in *Musicke*, according to the nature of the *Straines*; you should neither despise that commendable gift of God as vaine; nor bee carelesse with what tunes you sing these *Psalmes*; but bee respectiue, as I said before, to fit them with such notes as may best agree with sacred things, and the matter of the *Psalmes*. So will it be more profitable, and more pleasing.

Of singing, much might bee spoken to diuers purposes: but I will treat onely of what tendeth to the praise of God; for that is most necessary. And it appeares, both in the *Euangelists*, and the *Epistles* of the *Apostles*, that it was very vsuall in their times; to magnifie their Creator, in recreating themselues with singing holy songs. If any be

Iam. 5. 13.
1. Cor. 14.
Eph. 5. 19.
Col. 3. 16.

1. Chr. 16.
7. & 1. Chr. 25.
1.

Theodoret lib. 2.
ecclesiast. hist.
cap. 24.

Suidas, in Lexi-
co.

Euseb. lib. 10. ec-
clesiast. hist. cap. 4.

Aug. Conf. lib. 9.
cap. 7.

Clem. Alex. lib. 2.
pædagog. ca.
4.

Ex vita Greg-
gory Agrigent.
apud Metapbra-
stem.

Iust. Mart. in
question. ad or-
thodoxos, qu.
107.

Greg. hom. 1. in
Ezech.

be merry, saith S. *Iames*, let him sing *Psalmes*. And I cannot thinke it a matter indifferent, whether we doe so, or no: but I rather beleue, euery man to whom God hath giuen the faculty of singing, ought that way (no lesse then in other formes of praise) to giue him thanks. Thus questionlesse did the seruants of God, as well in the olde as in the new Testament: as appears by *Moses*, *Deborah*, *Anna*, and other of Gods children, who vpon their diuerse occasions, praised him in Songs. But indeede the first, who, in the Church of the *Iewes*, was extraordinarily inspired with the spirit of singing, or the gift of holy *Poesy*, was *Dauid*: who was also the first that appointed sacred *Hymns*, to be publicly sung in the Temple; or, that set downe the order and times of singing them, or ordained with what Instruments they should be sung: as appears in holy writ.

Among Christians, the *Antiochians*, who had first that name, were also the first, as witnesseth *Theodoret*, who in their publicke assemblies, sung the *Psalmes* of *Dauid*. And the beginners of that Institution, were two religious Lay-men, *Flavianus* and *Diodorus*; for they were not then admitted to the Ministeriall office; and they diuiding the *Quire* into two parts, caused them to sing by turnes: which custome from thence spread it selfe almost throughout the Christian world. This was, as my Author saith, in the Raigne of *Constantinus*, the Sonne of *Constantine the Great*; in the yeere of Grace, 342. And vpon this, in their Churches and Oratories, they for the more conueniency erected *Quires*, such as we haue at this day: and in some while after, they appointed proper *Psalmes* to be vsed for certaine particular times and occasions; as, for the Morning, the Euening, the Dedication of Churches, with such like: and this with vs also is yet in vse. About twelue hundred yeeres since, as I take it, the *Psalmes* were also appointed by S. *Ambrose*, to be sung in his Church of *Millaine*, as part of Diuine Seruice. So much witnesseth S. *Augustine* in his Confessions; and *Istodore*, if I mistake not, in lib. 2. de instum. cleri. cap. 50. But, in priuate, they were ordinarily, and almost euery where vsed, and that with musicall Instruments; at table, at feasts, at their going to rest, and such like occasions: Sometime, before they would drinke; as appears in *Clemens Alexandrinus*, who hath set downe what *Psalmes* they vpon such occasions most vsually sung. And that none might be ignorant of so necessary an ornament for Christians, their children were instructed how to sing them, and their Schoolemaisters did teach it in their Schooles. Nor learned they in vaine: for those that were religious, omitted no occasion of singing them, no not at their labours; as testifieth S. *Augustine*, De opere Monachorum. cap. 3. 17.

Concerning the power and force which the singing of the *Psalmes* hath, we haue many testimonies. *Iustine Martyr* saith, that it stirs vp the mind, with a more feruent affection to that which is desired in the *Psalmes*; that it asswageth euill concupiscences arising in the flesh; that it expels wicked thoughts infused by the inuisible enemy; and that it more enables to bring forth the sweete fruits of diuine goodnesse, &c. S. *Gregory* saith, that singing of *Psalmes*, if it bee done with intention of the heart, opens in the soule a passage for God, that hee may infuse there-

thereinto, gifts of Prophecie, or compunction of spirit. Also *S. Basil* imputes much vnto it: but I referre you to the last Chapter of this Treatise, wherein I haue more largely spoken to this purpose.

Some make a question, whether Instruments of Musicke are necessary in diuine exercises; and many make it doubtfull, whether they are allowable or no, because it was a custome in the *Iewish* Church: as if nothing were to be continued, which had bene vsed by them. But if they would consider how much this differs from the ceremoniall Law giuen by *Moses*, both in the nature of the thing it selfe, and the time of instituting it, they would I beleeuē perceiue, that praising God with Musicke were no more to be abolished, then praying vnto him; and that it as properly appertaineth to his seruice throughout all the Ages of the Law and the Church, as any circumstances of honouring him whatsoeuer. And I am perswaded, that in the Quires and Musicke, vsed in the Christian Churches, there be great Mysteries; and that they haue in them, as proper representations of somewhat in that triumphant assembly to which we all aspire, as the *Hebrew* Musicke had of such things as were to be vsed in the Kingdom of the Gospel. And that this may not seeme strange, or the vsē of musically Instruments be supposed vnnecessary, or misbecomming the worship of God in the new Testament; looke in the *Reuelation*, and you shall finde mention both of Harps and Trumpets among the worshippers of the *Lambe*, euen after the abolishing of the ceremoniall Lawe; and that in the vsē of those Instruments, there may bee yet included some Mysteries, which we are to search after.

What other Arguments they haue, who desire to thrust Musically Instruments out of the Church of Christ, I yet know not: neither doe I thinke there can bee any reason, or writer of good Authority to maintaine it. For, I beleeuē that the first Instituters thereof, and many of those learned Fathers, that continued the vsē of such Musicke in their Iurisdiccions, did well perceiue that it was better to be esteemed of, then as an idle or fruitlesse Ceremony. I my selfe haue proued by experience, euen in the inarticulate Musicke, which is vnaccompanied with voyces; that it hath raised vp my deuotion, and prepared my heart to ioyne with more earnestnesse in those petitions or celebrations of Gods praise, which were immediately to follow: and for that cause, I cannot yet see how I shall euer be of their opinion, who haue condemned it as a prophane relique of Antichrist. Neuerthelesse, I must ingenuously confesse, that I am neither much affected vnto the Instruments, nor voyces; being vsed as for the most part they are. For so regardlesse ostentines, are both the Organists and Singing men, of that reuerent exercise; as I cannot much wonder though some honest and deuout men haue condemned it as popish, prophane, and vnnecessary: for it is inexcuseable; yea, such as may well turne the edge of soundest deuotion.

And therefore there ought to bee greater regard had vnto what is playd, then at sometime there is: for I know, that many Organists take ouer-much liberty, and runne on too fantastically in their voluntaries. But they are to be reprehended, not Musicke abolished: a lesse

IV.

It is likely that the holy Ghost after the Assention of Christ, vsed nothing to represent the Praise of God in the Triumphant Church but what was fitt really to be vsed in the Militant

fault in another Age, had beene punishable. *Arginos à Musica violatore piacula exegisse ferunt, multumq; duxisse illi qui plus septem chordis uti apud ipsos, ac Musicam myxolidio adulterare, aggressus fuerat;* saith *Plutarch*. And sure, much more ought those Musicians to be Fyned, that wanton it in the exercises of diuine worshippe, according to the distracted and ridiculous fashions of the time; or mixe their tunes with Straines of melody, prophane or vsfutable to the matter and place. Are they to be Fyned, said I? Nay, censured and punished, as deriders and abusers of the sacred ordinance of the Church. You then that are Singing men, or haue the place of Quiristers, or Musicians in those churches where this excellent manner of worship may be conueniently vsed (for, all assemblies are not fit for it) consider in what place you are set, and to whom you offer vp those Calues of your lips: Let your Musicke be graue, and besitting those things which you expresse: remember that it is Gods seruice, euen in his Sanctuary, in which you are employed; and that there is a Curse pronounced against them that doe the worke of the Lord negligently. The care and reuerence vsed in the Temple of the *Iemes*, about their holy Rites, was admirable: yea, that among the heathen Idolaters, is almost beyond beleefe. And shall we, that are infinitely bound to exceede the deuoutest of them, be more irreuerent then the worst of those? They scarce admitted the vnprepared eie of a stranger to look on their hallowed Rites; but if any did behold them, they were stricken with a rare regard to their deuotion. Whereas, if any looke on your solemnities, they shall see amongst you many times, those who dare vse such toyes, and ridiculous actions one with another, as a ciuill man would be ashamed to be seene so idle any where. But this fault, I hope, will be amended; and as *Ierome* said to those who were Singing men in the publike assemblies of his time: so doe I also say vnto you; God ought to be praised, not with the voyce alone, but with the heart also. And therefore, as the Apostles counselleth the *Ephesians*, Sing and make you melody vnto Him in your hearts.

*Ieron. in comm.
cap. 2. ad Eph.
Eph. 5. 19.*

Another thing that I would dissuade you from, especially in singing these *Psalmes*, is *Battology*: that is, needelesse, senselesse, and ridiculous iterations, which are, with some, ouer-much in vse: you must haue care to preferue the maiestie which becomes the word of God; and not, for the running a litle diuision more then ordinary, vndecently stretch it forth, or mangle it out into stammering Syllables. It may be Musick, and full of curious Art too; but it neither becomes the grauity of the matter to be so played withall, nor the voyce of a deuout man, so to deliuer it. I haue seene, in some Song-bookes, such vaine, and long-continued repetitions, that if those who sing them, can be excused from mocking of God, they may yet be accused for taking his Name in vaine. For he that singeth must be so intentiue to the Musicke, and shall be so confounded with iterations, that it is impossible but he must either lose the sense of the wordes, or be put quite beside that reuerent deuotion, where-with-all he ought to sing. So, his Prayers are turned into sinne; and hee makes harsh Musicke in the eares of God. And true are those olde verses,

Non

*Non vox sed votum, non Chordula Musica sed Cor;
Non Cantans sed Amans, cantat in aure Dei.*

Which may be englished thus;

*Not Voice, but Will, he brings; no Harpe, but Heart, prepares;
No Songs, but Loue he sings, whom the Almighty heares.*

And yet, I would not haue any man think, that I condemne all repetitions in our diuine Exercises; far am I from that. For, if it be vsed where it may be proper, and carry therewith an *Emphasis* of power more feruently to expresse the desires of the soule (as sometime it doth) it is both commendable; necessary, and (out of all question) to bee allowed of.

As our praises of God, and holy inuocations ought to bee made with such reuerent heede, and in such graue, modest, and decent tunes as become them, whether they bee the *Psalmes* of *Dauid*, or other holy *Hymns* inuented for the honour of God, and our spirituall comfort: So, in whatsoeuer subiect it bee, we ought to haue a care, that *Iesus*, or any other name of God, be neuer vsed in any song, but where the voice may be lifted vp with vnfained reuerence. For so impudent and irreligious are many in these Times growne, that I haue heard in foolish, and ridiculous Ballads (whose makers and publishers deserue whipping) the name of our blessed Sauour, inuocated and sung to those roguish tunes, which haue formerly serued for prophane liggis: An impiety odious to a good Christian: and yet vse hath made it so familiar, that we can now heare it, and scarce take notice that there is ought euill therein. I haue heard it reputed for a great absurdity in a Countrey Gentleman, for that he presented the Kings Maiestie with plums in an Vrinnall case: But, to offer a Prince wine in the vncleanest vessell, were no greater indignity, then to present the great King of heauen with his praises, & the deuotions of our soules, in such tunes as haue bin formerly dedicated, to some loose Harlot, or vsed in expression of our basest and most wanton affections. Nor do I recon it little better then Sacriledge, for any man to vse those tunes with a prophane subiect, which haue beene once consecrated vnto the seruice and honour of God. And as the Oyntment and perfume which was hallowed for the Priests and the Tabernacle, drew a dangerous Curse vpon those who should presume to conuert them to their priuate vses: So I beleue, that he who applies, vnto vaine songs, those tunes which are once appropriated to Diuine Subiects (especially to the holy *Psalmes*) doth that which is abominable vnto the Lord. This is my opinion: If I erre, pardon it; for the Zeale I haue to Gods honour, is the cause of this error.

But some there be, who haue so vtuneable voyces, that they are in no degree capable of Song: and therefore you may say, What *Musicke* can they make with the *Psalmes*, that shall stirre vp their affections more then ordinary *Prose*? Sure, much. For, being Translated into true and futable *Measures*, though there bee no Notes set vnto

We are neither to vse light tunes with graue matters, nor those tunes with prophane subiects which haue been applied to the Praises of God.

V.

them, according to the Art of *Musicke*, as we vsually sing them; Neuerthelesse, they would be found to be Musicall in themselves. For the harmony of the words is such, that no man can read or heare them, but there will appeare both risings, & fallings in the voyce, not after the ordinary way of speech: and the nature of the syllables (which are of diuers quantities, some long, and some short) will so compell the Reader, as he cannot auoid the *Tone* belonging thereunto, but he will make his pronounciation both harsh and ridiculous: as you may finde by experience in the greater part of Readers. For, I beleeeue, there are as many indifferent good Singers, nay moe then there be of those that are able to giue *Verse* the true Accent in their Reading: which whosoeuer failes of, makes to my eare, as vn-sufferable noyses, as creaking of Carts, or scraping of Trenchers; Whereas in my opinion (which opinion I am not alone in) stately and well composed *Measures*, being truly and gracefully pronounced, are the most moouing, & the most rauishing *Musicke* of the world. If they be aptly composed to expresse soft and gentle affections, nothing tempts or allures the Soule with more insinuating sweetnesse. If they be truly heroicall, nothing compels with more maiesticke brauery, then such powerfull Charms: vnlesse they meete with those leaden Spirits, who are worthily vncapable of so high Straines.

Something you may perhaps desire to know, concerning the Musicall Instruments; and which are to be vsed in the Seruice of God. Where-to I cannot say much more then what I haue sayd before in the second Section of this Chapter. Which was, that they should be such as are comely, and not in contempt; for, that would bring the matter to bee also contemptible: which we must be wary to auoid. And that you shall best doe, by obseruing what Instruments the Church vseth in those parts where you liue, or what is among you of best esteeme: for, that I thinke, what euer it be, may be vsed without exception, or offence.

The Church of the Christians hath made vse of many: as, the *Harpe*, *Psaltery*, *Violls*, *Sackbut*, *Trumpet*, *Cornet*, *Recorder*, *Orphurion*, *Bandore*, *Organs*, and such like: but the Instrument, which hath bene accounted as the principall of all these, and most fit for Church assemblies, is that which we call the *Organnes*; An Instrument, as *S. Ierome* writes, vsed in *Ierusalem*, and yeelding such a sound, that might haue bene heard a myle; euen to the Mount of *Oliues*, which stood without the Cittie. According to his description, they were composed of two *Elephants* skinned: which (according to my vnderstanding of him) being ioyned together, as a paire of Bellows, conuayed their breath through certaine seuerall passages, into twelue Brasse pipes; and the wind (being there straightned) sent forth a sound resembling thunder. And in that Instrument he vndertakes to find out a mystery. For, by their *Musicke*, he would haue the Gospell of Christ spiritually vnderstood: which is made by the ioyning of the two skinned; that is, by vniting in Christ the two Lawes or Testaments: which being compared or mooued together, the breath of eternall life was from thence conuayed by the Patriarchs and Prophets into those twelue Organ Pipes, to wit, the twelue

*Ieron. ad Dard.
par. 2. Epist. 65.*

twelve *Apostles*, whose sound hath gone through the whole world, to stirre vp all men to receiue with ioy the tydings of Saluation. Much more might be here spoken of the Instruments; and of the Mysteries, which the Fathers haue gathered out of their formes; but it is little pertinent to the vnderstanding of the *Psalmes* themselues: and therefore this, which I haue already said, shall suffice.

Psal. 19. 4.

CHAPTER XII.

- I. *What his beliefe must be of the Psalmes, that would read them as he ought, and receiue profit thereby.*
 II. *Of the sacred Trinitie: and what he is to know and belecue concerning that also, before he can vnderstand the Psalmes.* III. *Of the Godhead and Manhood of Christ.* IV. *Of his Naturall and Mysticall bodie.*
 V. *Of Nature and Grace.* VI. *Of the Diuell and his members.* VII. *Of the seuerall Ages of the Law, and the Church: and the vnitie of them throughout all the Ages of the World.* VIII. *Of the Letter and the Spirit. Of all these, and what is to be knowne concerning them, before we can rightly vnderstand the Psalmes.*



Because the holy Scriptures, specially the *Psalmes*, and such parts of the old Testament as are written in *Verse*, are more difficult then most other Writings: And because also I am not a little desirous that euery man should come to some reasonable degree of vnderstanding these holy and great mysteries; I haue here, according to my power, gathered out of the Fathers, and other Auncient teachers in the Church, some such Rules as might be helpfull to that purpose. Neuertheless, I doe not therein vndertake to set downe all things that are to be knowne and obserued by the Reader; nor to make an exact Treatise, that shall giue direction for all men how to wade safely through the deepest Fords: But leauing that as a taske rather to be vndergone by the *Fathers* themselues; I doe onely intend to set downe some such easie Notes, as both the ordinary sort of men may be capable of, and ought also of necessitie to know in the reading of this Booke, if euer they will come to the vnderstanding thereof, or profit thereby.

First, we must be instructed in the grounds and principles of *Theolo-*

I.
 Instructions or
 Rules to be
 obserued in
 the reading of
 the *Psalmes*.

The first Obs.

With what opinion of the *Psalmes* we ought to come to read them.

gie, so farre as to know, what we are ; by whom we are ; and wherefore we were created : and so much also of the Christian Religion, as may at least giue vs to vnderstand, what need we had of Christ ; what benefits we haue receiued by him ; and how the knowledge of him hath bene deriued vnto vs by the promises made to the Patriarchs ; the Prophecies reuealed to the Prophets ; and the Writings left vnto vs by the *Apostles* and *Euangelists*. And this we must not onely know ; but therewith beleue, that all the Bookes of holy Scripture, receiued in the Church as Canonick (the *Psalmes*, as well as the rest) were the truth of God, inspired by the holy Spirit, without false-hood or contradiction : and that they doe euen throughout, and principally intend to set forth vnto vs (with his glory) the mysteries of our Redemption in Iesus Christ, who is the key of *Dauid*. For, whosoever comes to read these *Psalmes*, either without a reuerent beliefe of their veritie, or some measure of knowledge what the holy Ghost hath there intended; euen he offends God, abuseth himselfe, & is neuer likely to reape more comfort or benefit by these *Oracles*, then from a volume of Non-sense. Or if any shall aduventure vpon them without religious preparation, and true desire that the light of truth may informe him : nay, if he be not somewhat experienced in the phrascs of speech vsuall in holy Scripture ; and by the *Lyon* of the Tribe of *Iudah* onely, seeke the opening of their seales : but come rather with the same indifferency wherewith he vndertakes the studie of other Writings ; they shall appeare to be so strange a meddlie of passions, and such distracted peeces of *Poesie* to his carnall care, that they will not be esteemed vnecessary alone, but perhaps ridiculous; & in stead of making him a better Christian, carry him with the *Atheist* into a contemptible opinion both of them, and their Author the holy Ghost: from which impiety, I pray God defend vs. And if there be of those who haue not yet that beliefe, or opinion thereof, which they ought in some measure to haue ; I humbly beseech the Almighty to grant it them. For, vnlesse he of his meere mercy adde a blessing to his owne ordinance, and informe the heart what is to be beleued and thought of these *Psalmes*, it is impossible that tenne volumes of the most Rhetoricall perswasions, should scrow into their Soules a true apprehension of the worth and sweetnesse of these *Psalmes* : nor will it be any wonder (vouchsafe hee not that grace) though many still peruse them, without being sensible of their excellencie.

II.

The second Obseruation.

The mysterie of the *Trinitie*, and how the knowledge thereof helpeth to vnderstand the *Psalmes*.

Secondly, to come to the vnderstanding of this Booke ; Beside that generall knowledge which we ought to haue of the Catholike faith, we must in particular know, beleue, and consider the sacred mystery of the holy *Trinitie* ; How God is *One*, and *Three* : that is, one in *Essence*, and three in Person. We must also learne, that there be certaine Proprieties, essentially belonging to the *Essence* of the whole *Trinitie* : and some personall, appertaining to the distinct Persons. For example ; to *Create*, is an essentiall action : and in the first Chapter of *Genesis*, where it is sayd, God created the Heauen and the Earth, all the three Persons of the *Trinitie* are to be vnderstood. To *Beget*, is proper onely to the Person of the *Father* : to be *Begotten*, appertaines onely to the *Sonne* ; and to *Proceed*, belongs onely to the holy-Ghost. Now,

this

this vnitie of Essence, and distinction of Persons, with their essentiall & personall Proprieties being vnknowne; there are many sayings in these *Psalmes*, and other places of Scripture, that would be sealed vp: and it were impossible to find what might be there meant. As, in the hundred and tenth *Psalme*, where the Prophet saith, *The Lord said vnto my Lord, sit thou on my right hand, &c.* How shall we make an Interpretation of this, agreeable to that of Christ, who applyed it vnto himselfe, vnlesse we beleue a *Trinitie*? Nay, how shall we find an exposition of this any way agreeable to reason, and the Authority of other Scriptures, vnlesse we confesse a *Trinitie*? For, both the Interpretation of those moderne *Iewes*, who haue applyed it to *Abraham*, and those that haue vnderstood it of *David*, euen both these are disagreeable to the *Apostles* doctrine; repugnant to the Authoritie of the most Iudicious *Rabbines*; and such, as euen some things in that *Psalme* agree not well vnto. But if we would know then (that *Psalme* being *Dauids*; as our Sauour saith) how the Prophet doth there in Spirit call Christ *Lord*; it must bee, by acknowledging a *Trinitie*. For, in these words, *The Lord said*, is vnderstood the first Person in the *Trinitie*: and by those that follow (to wit) *Vnto my Lord*, we know the Prophet meant the second Person, *Iesus Christ*; to whom God hath giuen a soueraigntie ouer all his enemies. Moreouer; in the 2. *Psalme*, where it is written, *The Lord said vnto me, thou art my Sonne, this day haue I begotten thee*; there also, without you haue the knowledge to distinguish betweene the Persons in the *Trinitie*, the true meaning of that place can neuer rightly be disclosed; but with the blind enemies of Christ you will runne into a Iudaicall exposition. For, you must not vnderstand, that the word *Lord*, or *יהוה* (as it is in the Originall) signifieth there (as it may doe in some other place) the Essence of the whole *Trinitie*: but the Person of the Father onely. And the reason is, because it is vsed personally, not essentially: as appears by the personall action of begetting, which is proper to the Father, & afterward exprest in the same *Verse*, where he saith, *This day haue I begotten thee*. And those words, *To Me*, are to be vnderstood as spoken to the second Person, God the Sonne: of whom, and to whom, the Father may properly say, *I haue begotten thee*. I will instance also, to this purpose, one place in *Esay*, where Christ speaketh of himselfe by the mouth of the Prophet, thus; *Come neere vnto me heare yee this; I haue not spoken it in secret, from the beginning: From the time that the thing was, I was there, and now the Lord God and his Spirit hath sent me*. This place doth plainly point out vnto vs the *Trinitie*: and without the consideration of that mystery, you can hardly make any probable exposition thereof; whereas that being heeded, it appears manifest. For, by those words at the end of the *Verse*, *Now the Lord God*, is meant personally, God the Father: By these, *And his Spirit hath sent*, is personally vnderstood, God the holy Ghost: and by that word *Me*, is personally signified, God the Sonne, who was sent into the world, to redeeme Man. And so there you haue the whole mysterie of the *Trinitie*: which by these places I hope you perceiue ought sometime necessarily to be considered, of such as desire a right vnderstanding of these Scriptures.

Math. 22. 44.

Vide Act. 2.
1 Corinth. 15.
Heb. 2.Jonathan Aben-
buziel.
Rabb. Barachi-
as.

Esay 48. 16.

III.

The third Obs.

Of the two-
fold Nature
of Christ.

Psal. 22. ver. 13.

Ioh. 8. 58.

That you be not misse-led, or deceiued, through a wrong apprehension of such things as are expressed in the *Psalmes*, by reason of the Prophets different manner of speaking; you must further learne, that there is a twofold Nature in Christ: yea, that he is perfect God, and perfect Man; and that he hath the true forme and Essence of God, with the true forme and nature of Man, in the same Person. Hauing learned this, you must then consider where he speaketh in the forme of God, and where in the forme of Man: Or if any speech bee made of him in this Booke, whether it be made of him as he is God, or Man, or both. For, many passages in the *Psalmes*, and other Scriptures, meane him as he is Man onely: as, where he saith, *They part my Garments among them, and cast lots vpon my vesture &c.* Again, *Haue mercy vpon me and raise me vp, and so shall I reward them:* Again, *Into thy hands I commend my Spirit:* and a thousand other Verses in the *Psalmes*. Sometime hee speakes as he is God onely; and those speeches are such as that in S. *Iohns* Gospell; *Before Abraham was I am.* Otherwhile he is spoken of with respect to both Natures: as, in the cyght *Psalme*, *Thou hast put all things vnder his feete:* and in the 110. *Psalme*, *Sit thou at my right hand, &c.* This being well considered; neither the highest, nor the lowest attributes, which are giuen vnto Christ in the *Psalmes*, will seeme improper: as perhaps otherwise they may doe.

IV.

The fourth
Observation.
Of the natu-
rall and mysti-
call bodie of
Christ.

The fourth Rule, that I commend to your obseruation, is, To take notice that Christ hath not onely a naturall, but a mysticall bodie. Of his mysticall bodie he himselfe is the Head, and the Church his members; whereto he hath by faith and charitic so communicated himselfe that it is made one bodie with him. And this is the reason wherefore in many of the *Psalmes* he calleth himselfe a sinner, and takes the offences of his members vpon himselfe. Which he doth, not as any way partaker of the guilt of sinne, but in regard of the punishment which hee vndertakes for his members. And surely, in consideration he hath so dearly satisfied for them, he may very well call them his owne sinnes that they haue committed.

The mysticall
body of Christ
is two-fold.

Note also, that to this mysticall bodie there is ascribed a double condition: one diuine and eternall, and by that is meant the Church triumphant in heauen; the other humane and temporall, signifying his Church militant vpon earth. And this last may be also said to haue a two-fold condition: the one holy & vndefiled, in respect of the sanctitie, perfection, and iustification which it receiueth from Christ; the other corrupt and polluted, in regard of the corruption which it inheriteth by *Adam*. And you must vnderstand, that the Prophet sometime speaketh of the diuine and eternall mysticall bodie of Christ, and sometime of the temporall; and that he otherwhile also treateth of that temporall mysticall bodie, as it receiues perfection from Christ; and otherwhile againe, as it is blemished with some imperfections by *Adam*. And therefore when you find, in the *Psalmes*, expressions of such a happy condition, as seemes not possible to be reached vnto in this world, apply it to the glorious Congregation in Heauen; in the persons of whom (as being of his mysticall bodie) either Christ, or the holy Ghost there speaketh. Or else referre it to the Communion of the faithfull in
this

this life; as they are mecerly to be considered in respect of that Iustification and glory, which they receiue from their Head. For, when the Prophet *David* (as he doth in some *Psalmes*) seemes in an extraordinary manner to Iustifie himselfe, or to stand vpon his owne innocency, you must not imagine, that he speaketh it in his owne person, or in the person of the Church, as it is subiect to infirmities and defects: but rather in the person of Christ himselfe, and his mysticall body, as it is pure, vnspotted, and without sinne: as, in the seuenth *Psalme*, *If I haue any wickednesse in my hands, &c.* and in many other *Psalmes*. In like manner, if on the contrary, you find Christ speaking by the mouth of the *Psalmist*, complaining of sin or infirmite (as, in the thirtie eyght *Psalme*: *There is nothing sound in my flesh, because of thine anger; neither is there rest in my bones, because of my sinne. Mine iniquities are gone ouer my head, and as a weightie burthen they are too heauie for me: my wounds are putrified and corrupt, &c.* Or if you find any other places to the like purpose) you must vnderstand, that the Prophet bringeth in Christ speaking there in person of the members of his mysticall bodie, as they are weake and subiect to sinne and infirmities: which members being made his in a mysticall vnion by faith & charitie, That charitie causeth Christ to take vpon him, as his owne, the offences and infirmities of those his members, not in respect of the fault, but of the punishment, as I sayd before. This, if the Reader well obserue, there be diuers speeches and passages in the *Psalmes*, which will be comfortable and easie, that otherwise shall appeare difficult, & giue great occasion of doubts or errors, as they haue done vnto the *Iewes*, and their followers.

The fift thing, that I shall desire you to obserue and know, is the doctrine of Nature and Grace: to wit, what we are by Nature, and what by Grace. For, *S. Augustine* sayth, that as the flesh of *Adam* was corrupted with sinne, so was the whole humane Nature; and that from such corruption, our Forefathers could deriue nothing vnto vs but euill concupiscences, and vnableness to doe good. This, *S. Paul* confirmes in his Epistle to the *Romanes*; *I find (sayth he) a Law in my flesh, rebelling against the Law of my minde, and leading me captiue vnto the Law of sinne, &c.* And a little before, *Ver. 15. What I would that doe I not, but what I hate that doe I.* Now, from the bodie of that death, as the same *Apostle* faith, we are deliuered by *Iesus Christ*, who hath made vs that by *Grace*, which we could not be by *Nature*; euen righteous, holy, and Inheriters of eternall life: according to that saying in the Epistle to the *Corinthians*; *As in Adam all die, so in Christ shall all be made aline.* Vnlesse we haue the knowledge of this, we shall sometime thinke the Prophet hath giuen Attributes vsutable to so sinfull Creatures as Men; and otherwhile also, we may suppose he hath inueighed against them with imputations ouer-bitter, and vntrue: as, in the 14. *Psalme*, *All are gone out of the way, they are all corrupt: there is none that doth good; no, not one, &c.* Now, euery man thinkes, There are and euer haue bin many numbers of good men in the world: and therefore this will seeme a strange speech. But, when you vnderstand this doctrine of *Nature & Grace*, you may be able to distinguish and say, that here the Prophet spake of all mankind as they were by *Nature*; and then you vnderstand

Psal. 38. 3. 4. 5.

V.

The fift Obs.
Of Nature
and Grace.
*August. lib. De
Natur. & Grat.
Rom. 7. 23.*

1. Cor. 15. 22.

Rom. 3. 12.

it a-right : as may appeare by the *Apostles* application of it in his Epistle to the *Romanes*. And if you meet with any *Psalmes*, wherein you finde such things ascribed vnto Men, as by Nature they cannot challenge; know then that they are attributed vnto them, as they are in the state of Grace.

VI.

The sixt Obf. Of the Diuell and his members.

The sixt Rule, which I giue you, as necessary for vnderstanding of the *Psalmes*, is this; That you heed well those speeces which are to be vnderstood of the Diuell & his members. For, as Christ hath in Baptisme, through faith incorporated into himselfe, by a mystical vnion, the Congregation of all the faithfull : So, the Diuell by sin hath knit vnto himselfe all obstinate vnbeleeuers : and they are members of the Diuell, making vp that mysticall bodie, which we call the malignant Church, or the Synagogue of Sathan. And as all the Blessings, Prayers, and Prophecies for good, throughout the Scriptures, are rightly vnderstood to haue respect to the mysticall body and members of Christ : So, all the curses, threatnings, imprecations, and predictions of euill, are to be referred vnto the Diuell, and his wicked members, persecuters of the *Messias*. For, if you vnderstand them in the *Psalmes* to be spoken by *Dauid*, as in his owne particular quarrels, you shall make a very vncharitable construction.

VII.

The seuenth Obseruation. Of the Ages of the Law, & the Church, &c.

For the better vnderstanding of the Scriptures, there is something also to be knowne and heeded by euery Reader, concerning the seuerall Ages of the Law, and the Church, and the vnitie of them throughout all those Ages. For, in all the Ages of the world, there is, and hath bene but one *Christ*, one *Faith*, one *Law*, and one *Church* : So that we who are since the coming of the *Messias*, and those that were before it, haue all one and the same meanes of Saluation ; and they were saued by beleeuing in Christ that should come, as we are by beleeuing in Christ, that is already come. But you will say, Perhaps the Prophet *Jeremy* speaketh of a new Couenant ; and that the Apostle to the *Hebrewes* saith, That the new Law differeth from the olde, and that the olde Law is past and abolished : and thereupon you may infer, that the Law is not the same from the beginning ; nor hath that continued vnitie throughout all the Ages of the world, of which I haue spoken. To which I answer, that in respect of the Essence of the Law, it is one and the same, though not in respect of some Accidents. For, you must consider, that in the Law of God there be some things which are Essentiall, and some Accidentall. Those things which appertaine to the Essence or the vnitie of Gods Law, are six : that is to say, First, the vnitie of the Law-giuer. Secondly, an vnitie of the Spirit. Thirdly, the vnitie of the Truth. Fourthly, the vnitie of Faith, and Hope. Fifthly, an vnitie of the Obiect. And lastly, an vnitie of the End. The Accidentall things of the Law, are the Legall duties : as, Rites of Sacrifices, Oblations, Sacraments, and all manner of Legall Ceremonies whatsoever. Now those Accidentall things were not alway the same, but often changed and abolished : for, it is proper to an Accident to be or not to be in his subiect. But whatsoever is of the Essence of the Law must continue alwayes one and the same, or else the Law may be sayd to be altered. Which cannot be sayd of the Law of God : for, it retaineth at this

Ier. 31. 31.
Heb. 8.

Six things appertaine to the Essence and vnitie of the Law of God.

this day euery one of those fixe properties, that are of the Essence of that Law of his which was in the beginning. First, it hath the same Law-giuer: for, that God, which spake in the olde Testament by the mouth of his Prophets, hath in the new Testament spoken by the mouth of his *Apostles*; nay, by his owne mouth: and as the Author to the *Hebrewes* sayth, *God who hath spoken to our Fathers by his Prophets, hath spoken to vs by his Sonne*. Secondly, as it hath the same Law-giuer, so there was one and the same Spirit: for the same Spirit which illuminated the Patriarchs & Prophets, hath also inlightned the *Apostles* & Christian Doctores of the Church. Thirdly, as it hath the same Spirit, so hath it the same truth of holy Scripture: for, the same Euangelicall *Truths*, which the New Testament records to be fulfilled, euen that very *Truth* the old Testament foretold, should be fulfilled. Fourthly, it hath the same vnitie of Faith: for, he whom our Forefathers beleueed should come, we beleuee to be already come. Fifthly, as it hath one Faith, so it hath also one Obiect of faith, euen Christ, who is the *Terminus Communis* that vniteth the two Lawes into one. Lastly, as it hath one *Obiect*, so it is one in respect of the *End* also: for, both the old and new Law were giuen onely to this end, that man might thereby recouer his Fall, and attaine the fruition of God, the highest of all felicitie. And as well may those, meeting in one *End*, be said to be one Law; as a line drawne forth and meeting in the same pricke, may be called one line. Christ is the *Obiect* of both Lawes, and their *Terminus Communis* in respect of *Faith*: and so he is also in respect of *Hope*. For, that Christ which they hoped should come, for their and our Redemption, we hope (hauing already fulfilled that) shall come againe for their and our glorification.

So then it now appeares, that the Law which was before Christ, and that which is since, is both the same, and not the same, as I said before: the same *Essentially*, but not *Accidentally*. And the Obiection framed from that place of the *Hebrewes* before mentioned, is answered, if we say that God intended to giue another Law, not in respect of the *Essence*, but the *Accidents* of it. And indeed, the Apostle speaketh there of a Couenant that was to bee abolished; not of a Law. And out of all controuersie, without change or alteration thereof, the Law of God hath, from the beginning of the world vntill this day, bene the same in *Essence*, though in the *Accidents* it be another. It hath bene one in the *End*, though another in the *Offices*: One according to the *Truth*, though another in the *Shaddowes*; And one according to the *Spirit*, though another according to the *Letter*. So also hath the Church, or Mysticall Body of Christ, bene one, and the same from the beginning of the world vnto this day; although it hath in respect of some accidentall things, had a shew of difference. And it hath bene euer governed by the same Law, according to the *Essence*: Onely this *Mysticall body*, wandering by faith through the Ages of the world, from *Adam* vntill *Christ*, did otherwhile, in that peregrination, take in such things of the Law as were accidentall. In the time of *Abel*, he tooke in Oblations; In *Noah*, Burnt-offerings; In *Abraham*, Circumcision; In *Moses*, Precepts, both Ceremonial & Iudicial: all which were giuen

Heb. i. i.

The Law of God is one & the same, throughout all Ages from the beginning of the World.

The Law hath at diuers times bene altered in respect of some Accidents, but nothing of the *Essence* hath benee changed.

giuen in figure of Christ to come. And when that *Mysticall Man* came to the time of Christ, *He* in Christ took in the truth and perfection of all those Figures, Prophecies, and Promises; and yet wanders in expectation of Christs second coming: at which time he shall receiue the vtermost perfection of body and Soule, and the end whereunto all his peregrination hath tended; euen the full enjoying of God; which is eternall felicitie.

The vse of this Rule.

But peradventure you will now say, To what purpose is all this? or what doth the knowledge hereof concerne our vnderstanding of the *Psalmes*? Surely, it concernes it so much, that the want of this knowledge, will make you many times doubtfull what construction you should make. For, you must know, He which is called the *Mysticall Man*, is many times made speake in the *Psalmes*: and that of him, many things here spoken, are veresied according to the diuersity of his states and Ages. For, some things are here spoken, which are veresied of him, as he wandered in the state and Age of the law of Nature: some, as he was vnder the Law of *Moses*; some, as hee was in the state of Grace; and some things are with a generall respect to all these. Yea, thus diuersly, with regard to the state and Ages of the Church, and the Law, doe the *Psalmes* and other Scriptures speake of them. And although the Church be, and hath beene, one and the same, euer since the beginning of the world, to these times; yet some things may be true of her in one Age, which cannot be so properly veresied of her in another.

Examples for this purpose are not wanting in the *Psalmes*: yet because they are easier to be vnderstood, I will borrow them from the *Canticles*. For, where it is said, *Let him kisse mee with the kisses of his mouth*; there wee are to vnderstand that the holy Spirit bringeth in the Church and Spouse of Christ, speaking as in that estate wherein shee was in the time of the Olde Testament: because then shee did earnestly desire, and long for the comming of her Bridegroom the *Messias*. Afterward it is said, *I haue found him whom my soule loueth, &c.* And that expresseth the Ioy of the Church in another Age, and was veresied in her after the comming of Christ, and when shee had receiued him. Againe, where it is said, *Who is shee that looketh forth as the Morning, faire as the Moone; cleare as the Sun, and terrible as an Army with Banners*; This is spoken of the Church, after the Resurrection of Christ, when his Apostles went forth to teach the Nations, apparantly discouering the truth: which mightily preuailed amid her persecutions, euen as an army marching in triumph through a world of enemies. But when it is said, *Who is this that commeth up from the Wildernesse, leaning vpon her beloued, &c.* This is spoken of the Church, and may be applied vnto her, as she was at rest, and in her greatest prosperity, since the comming of her Spouse. Other Interpretations these places may also haue, & be referred to moe Ages, though they most properly agree to one: but hereby you may see that the Church is diuersly spoken of, according to the diuersity of her estate and Ages. And some sayings (as I said before) there be also, that haue respect vnto her, throughout euery Age, from the beginning, to the end of the World.

Can. 1. 1.

Can. 3. 4.

Can. 6. 10.

Can. 8. 5.

World. Yea, there are many places, where we are to vnderstand that excellent perfection which Shee shall be endowed withall, when there is no more time, or distinction of Ages: The Olde Law was the time of figuring, signifying, and desiring: The New Law, was the time of veresifying, fulfilling, and receiuing the Promises: and there is a time when these shall receiue the height of perfection. All which the Reader must consider dilligently and apply accordingly, in the reading of these *Psalmes*. So, those things will appeare both easie, and properly spoken, which may else seeme either difficult, or vsurably applied.

The eyghth principall thing which he is to obserue, who will make a fruitfull vnderstanding of these *Psalmes*, is, that there is both a *Literall* and a *Spirituall* sense to be there considered. For, herein, the Science of *Diuinitie* differs from all humane knowledges, to wit, in this, that all *Sciences of Humanitie*, are either employed about things; as the *Physikes*, *Metaphysikes*, and *Mathematicks*, &c. or else, of Signes onely, as *Grammar* and *Logick*. But in *Diuinitie*, and the study of holy Scriptures, especially of the Old Testament, we must consider them both together. For, he that will read the Scripture with vnderstanding, ought not onely to informe himselfe of the bare passages, and relations there written, which are the Signes or Types of other things; but he must also consider the things by those Signes signified, and looke as well after the *Spirituall* sense as the *Literall*; nay, more: for, not in respect of it selfe was any thing written in the Old Testament, but for the sake of some greater mystery, which it was to prefigure. For example, *Noah* and his Arke (in which were preserued that remnant of Mankind from being vtterly destroyed) are not to be considered barely by themselues: but in *Noah* you must consider *Christ*, who was to make the Arke of his Church, which should saue all the Christian world, from the Deluge of Sinne, and eternall destruction. So, you must consider the sacrifice of *Abraham*, as a Type of the sacrifice of *Christ*. So, you must consider *Jacob* (who was Father of the twelue *Patriarchs* of the *Hebrew* Nation) as a figure of *Christ*, who regenerated the twelue *Apostles*, that were to multiply the Christian generation through the world. So, you must consider of *Moses* (that brought the People out of *Egypt*, giuing them Lawes, and leading them through the Desert) as of him that was the Type of *Christ*, who brought all Mankind out of the miserable seruitude of the Diuell. The like you must doe in *Iosuah*, *Dauid*, *Solomon*, and many others. For, all passages euen those that seeme meanest, are signes of some future *Mysterie*: for whose sakes, if they had not bene written more then for their owne, they had neuer bene remembred.

These were the signes which God had ordained to foreshew the coming of his Sonne, and to patterne out his Kingdome. Therefore when the *Iewes* required of him a *Signe* that he was the true *Messias*, he turned them ouer to these signes; *This adulterous Generation* (sayth he) *requireth a signe, but there shall be no signe giuen them, but the signe of the Prophet Ionas: For, as Ionas, &c.* And this, with diuers other places in the New Testament proues, that though the Histories & passages of the old Testament were true in the *literall* sense; yet they were

VIII.

The eight Observation is of the *Letter* and the *Spirit*.

Mat. 12. 40.

not to be read with so precise a respect thereunto, as if that had beene principally to be heeded by the Reader, as some haue thought: seeing by our Sauours owne words, the History of *Jonas* was not onely to haue beene considered as it was really a History, but as a signe and figure of the buryall and resurrection of Christ also. In like manner, by his testimony in the same Chapter of *Mathew*, the mysterie of the Queene of *Saba*, comming to heare the Wisedome of *Solomon*, was principally to be vnderstood as a signe, that all the nations of the *Gentiles* should come to heare and receiue the Faith of Christ. Yea, in that our Sauour sayth, *A greater then Solomon is here*; some doe gather, that Christ would intimate, that He himselfe was the true *Solomon*, because that mystery was more amply and more perfectly fulfilled in him then in the other, who was that but by representation which he was in substance: and for this cause he is sometime called by the name of his Type.

This is agreeable to the opinions of the most auncient and Authentick Authors, and Fathers of the Church: as may appeare throughout their Works. And therefore I doe from hence conclude, that hee who desires to read these *Psalmes* with profit, and as he ought to doe, must vnderstand thus much, that Christ and the mysteries of his kingdome, are the principall things which the holy Ghost intended to set forth, both in the *Psalmes*, and in all the Bookes of the old Testament: and he must beleue, that in euery relation, all those passages which are actual, or legall, doe eyther immediately concerne Christ in a literall sense, or else are certaine Sacraments of such things as were in him fulfilled. And although (as *Iansenius* sayth) the literall sense be as it were the key by which the spirituall vnderstanding is opened vnto vs, and the *Base* or Foundation whereupon the other must be builded, to keepe it steadie; that through too much libertie, ridiculous conclusions be not inferred: yet the spirituall sense hath as much preheminance aboue the other, as the substance of a man hath aboue his Picture, or a soule aboue the body. And therefore *Origen* (vpon *Mathew*) sayth, that as a man is compounded of Soule and Body: So, the *Scriptures* consist of the *Letter* and the *Spiritus*. The literall sense is the body; the other, is the soule of it, which is most principally to be heeded. This was the sense which our Sauour meant, when he willed them to search the *Scriptures*, and sayd, that they testified of him. And where, in the same Chapter, he sayth, *Had ye beleened Moses, ye would haue beleened me, for he hath written of me*, it implies as much as if hee had sayd, Not onely those things which he hath written of the deedes of the *Patriarchs*, but all those which are Ceremoniall also, had beside their *literall* sense, a *spirituall* intention of me.

Yea, there be some who doubt not to say, that all the promises, and Prophecies mentioned in the old Testament, were literally intended of Christ and his Church, and literally to be vnderstood so; because they were of him principally intended, and in him literally and most perfectly fulfilled. Yet to exclude the historicall sense altogether, I see no reason; seeing it is both true and vsfull: and to preferre it before the spirituall sense, I thinke there is lesse cause; forasmuch as therein consisteth

isseth

Iere. 30. 9.
Hosea 3. 5.
Ezc. 34. 23.

I Cor. 10. 1-4.
Iansen. in Epist.
Dedid.

Ioh. 5. 39.
Ver. 46.

fifteth the substance and perfection of it. The *Patriarchs* oft receiued their promises in a double vnderstanding: and the *Prophets* also in their Prophecies spake oftentimes by a double Spirit: and all their *Promises* and *Prophecies* were doubly fulfilled, according to the *Letter*; excepting some few, which immediately concerned the Kingdome of Christ, without respect of *Types*. Yea, and some of those, in regard they may haue reference to the perfection of his kingdome in the world to come (as such there be in these *Psalmes*) may be also sayd to haue in them a double Propheticall sense. An example of the first sort wee haue in that promise made vnto *Abraham*, when God sayd; *I will multiply thy seede as the Starres of Heauen, and as the Sand on the Sea-shore*. For by this promise *Abraham* foresaw in spirit, that his posteritie according to the flesh should innumerablely possesse both the temporall Land of promise (as the offspring of his Grand-child *Jacob* did) and a great part of the world beside: as did his sonnes by *Agar* and *Keturah*, with the progeny of *Esau*, who multiplyed innumerable: And he also foresaw by the same promise, that the Christians which were his spirituall Children, should possesse the land of the Liuing, figured in the materiall land of promise. So, the promise made to *Dauid* about the succession of the Kingdome in his Sonne, was partly imperfectly and temporally fulfilled in *Solomon*; but perfectly and eternally in Christ.

For, the holy Prophets, first foreseeing by the single Spirit of Prophecy those future temporall events, which concerned the people, and Synagogue of the *Iewes* onely, did vpon the knowledge thereof (as some thinke) double their foresight: and, being enlightned with a greater measure of the Spirit, perceiued that those temporall and materiall things which succeeded in that Nation, were signes and figures of others to be fulfilled in Christ; and thereupon spake many things which immediately concerned him. So saith it with *Dauid* in these *Psalmes*. For, he contemplating the Law of *Moses*, the promises made to the *Patriarchs*, and such things, which (as I told you before) were the Objects of his contemplations: apprehended by the light of a double Propheticall Spirit, the meaning of those things beyond the *Letter*; and so came to the knowledge of the mysteries of the Gospell: which he hath in these *Psalmes*, sometime typically, and sometime directly set forth as worthy to be the principall subiect of his heauenly *Muse*.

And the not vnderstanding of this double sense, with the Prophets chiefe end, is the reason why the miserable *Iewes* are in so many blind errors. For, they imagining that the Prophecies had respect onely to temporall things (as, *Jerusalem* in *Palestine*, the materiall Temple there, and the *Babylonish* Captiuitie before Christ, or that banishment which they are now in) do yet foolishly expect, after sixteene hundred yeares miserable exile, to be restored vnto their owne Countrey, by the coming of a false *Messias*.

But I trust, euery good Christian shall haue the grace to conceiue and make vse of this Rule of vnderstanding the Scriptures both according to the *Letter* and the *Spirit*: for, it iuteth with the Doctrine of the whole true Church, & is a means without which no man shal come to vnderstand this book, or any part of the old Testament. Nay, by the

Gen. 12.

2 Sam. 7. 12.

Ioh. 6. 36.
1 Cor. 10. 4.

August. super
Iohan. in homil.
de miracul. 1.

opinion of the *Fathers*, not onely in the Old Testament, but euen in the New, and in most of the sayings and deedes of Christ, we are to search for a spirituall as well as a literall sense. And they say, that the words and workes of Christ were visible and sensible signes of other holy and inuisible things. And S. *Augustine* sayth, that in the miracles which Christ wrought, there be other diuine workes figured, and that he did make vse of visible things to direct mans mind to a better knowledge of the inuisible God. But, to shew that euen in the mysteries of the new Testament, the holy Spirit hath intended a double sense, to wit, a literall, and a spirituall, and that the spirituall is of farre more preheminance, one example shall stand for prooffe: which is, the blessed Sacraments left by our Sauour Iesus Christ vnto his Church. For, in them we are literally, or outwardly to vse and consider the *Bread, Wine, and Water*; but we are enioyned withall to ponder (yea, much more to cleanse and feed our soules by meditation, and a spirituall receiuing of) what is intended, and represented vnder those elements. Which spirituall things are the most excellent and true substances, whereof those outward substances are indeed but shadows, although they appeare most reall to the sense.

The want of
this knowledg
the cause of
Heresies.

The want of this knowledge, that there is both a literall and spirituall sense to be looked after in the holy Scripture, or else the lacke of grace to receiue it, hath not onely bene the cause of many Heresies among the *Iewes*, and the reason why they haue stumbled at the *stone of offence*, to their miserable ouerthrow; But it hath bene also the occasion of innumerable ouersights among others. Thence sprang the heresies of *Arrius, Manicheus*, with diuers moe: hence arise so many controuersies about the Sacrament, and other questions in Religion; euen by following the *Letter* ouerprecisely: which (in the olde Testament chiefly) is dead, if it be not quickned by the Spirit; from whence it receiueth life, as from the soule thereof. Nay, S. *Paul* saith, that it killeth, vnlesse it be read with illumination of the Spirit: His words be these; *The letter killes, but the Spirit quickens*: and indeed it hath endangered the soules of a great many blind vnhappy *Separatists*, and *Sectaries*, in these dayes; who, presuming vpon the literall sense of the Scriptures, without heed to the spirituall vnderstanding, haue filled the world with vnecessary Cauils, and troubled the consciences of their weake brethren.

Ioh. 6, 63.
1. Cor. 10. 4.

I therefore intreate, that when you meet with any places in the *Psalmes*, which in a bare literall sense may be an occasion of offence, or draw you from the common receiued opinion of the Church, you would eyther search further then the *Letter*, vntill you finde how they may be answerable to the Analogie of *Faith*; or else, vse the helpe of those Diuines, who are able so to resolue you, that your consciences receiuing satisfaction, God may be glorified, and you euer benefited thereby. For, there is nothing in these holy Songs, nor in any booke of holy Writ, but by some other place thereof, is interpreted so plainly, that if we endeaour it, we may be there resolued of any question. And therefore S. *Aug.* saith well, *Nihil est quod occultè in aliquo loco sacra Scriptura traditur, quod non alibi manifestè exponatur.*

But

But peradventure I shall haue some Readers, who are ignorant what is meant by the *Literall* and *Spirituell* senses, and therefore I will here instruct them. The *Literall* sense is that which we barely vnderstand by the letters and words according to their ordinary significations: as, a meere relation of some things either done, to be done, or such like. The *Spirituell*, or mysticall sense, is when by those things done, or expressed, we vnderstand some other, whereof they are signes. And this *Spirituell* sense is threefold: For, *Augustine* saith, that as in the soule of Man there is a vegetatiue, a sensitiue, & a ratiouall facultie: so, in the *Letter* of the Scripture, there are three senses, to wit, *Morall*, *Allegoricall*, and *Anagogicall*. *Morall*, is that which tendeth to manners, & the duty of one man toward another. *Allegoricall*, instructeth vs what is to be beleueed, *viz.* touching our Faith in God. *Anagogicall*, is of those things which we are to hope for in the next life; and serueth to raise our thoughts from the base things of this world, to the high contemplation of heavenly felicities: and these three, with the *Literall* from whence they arise, are exprest in an olde *Disticke*, thus;

Litera, *Gesta docet*; quod credas Allegoria;
Moralis quod agas; quò tendas Anagogia.

Which I haue turned in this manner;

The Letter setteth downe the Storie:
Our Faith is in the Allegory:
The Morall shewes our duties all:
Our Hope, the Anagogicall.

So then we may say, that the Scriptures doe containe, in them, foure kinds of Senses, but not in euery place thereof: for, some places haue a literall meaning onely, and no other; as, where it is written, *Thou shalt loue the Lord thy God, &c.* Some haue a Mysticall sense, and no literall: As, in that place where it is sayd, *The Trees went forth on a time, to anoint a King ouer them.* Or in this place of *Mathew*, *If thine eye offend thee plucke it out,* and such like. For, the literall sense is, as I told you before, that which the letters barely signifie: and in that sense the last of these examples, is against Charitie; the first, meereley false: for, it is both a cruell, and vnnaturall act, for a man to plucke out his owne eye; and impossible for Trees to moue or talke together about a King. In those and such like places therefore, we must in the literall sense, search out the mysticall. By the Trees, we must vnderstand the Inhabitants of *Sicbem*, that made choyce of *Abimelech* for their King. And by the *hand* or *eye* is meant our best friends, or whatsoever may be most deare vnto vs in this world. Sometime the Scriptures haue in them both a literall, and a mysticall: As, in that place where *Abraham* hath a Donation of the land of Promise for his Children; for, there was intended literally the Land of *Canaan* to the *Israelites* who were his Sonnes in the flesh; and mysticallly that heavenly Countrey which was to be the possession of his spirituell seed. Yea, these two senses are found together

The Spirituell
or Mysticall
sense is three-
fold.

A foure-fold
sense in the
Scriptures.
Deut. 6. 5:

Iudg. 9. 8.
Mat. 5. 29.

Ieron. ad Paulin. de omnib. diuin. Histor. libris.
A. 8. 31.
Aug. de doctrin. Christiana.

ther in most passages of the Old Testament, and in many of the New: and neither must the one nor the other be omitted. For, though the Literall sense be vnprofitable vnto vs, and not to be vnderstood without the Spirituall, as we may perceiue by the *Eunuch* in the *Acts*; Yet as *S. Augustine* saith, *Tota certitudo aliorum sensuum sacra Scriptura à certitudine sensus literalis dependet.* The certaintie of all the other senses of holy Scripture, doth depend vpon the literall sense. This, many Expositors of the *Psalmes* it seemeth had not well learned: for, some of them haue too much neglected the Literall sense: some almost altogether omitted the Spirituall; and many so confounded them together, that their Expositions are thereby very insufficient to giue satisfaction to the Reader.

Thus much for this Rule of the *Letter* and the *Spirit*: in which I haue bene somewhat long; but it is so necessary, that I was loath to giue it ouer too soone. And seeing *S. Augustine* hath made it the Subiect of one whole Booke, I thinke I could not well haue spoken to purpose, if I had sayd lesse. But this Rule, and all the rest before going, are so necessary in some measure to be knowne, of all those who desire a right vnderstanding of the *Psalmes*, as without them it is neuer to be attained vnto. And when you haue once well receiued them into your consideration, so much you will acknowledge with mé.

CHAPTER XIII.

I. *Of the frequent Rhetoricall speeches which are vsed in the Psalmes: With their Allegories, Parables, Aenigmaes, &c.* II. *That some places are to be vnderstood in another sense then the bare words seeme to carry.* III. *Of the Names of God. Of the word Iehovah, so much in vse among the latter Interpreters: And of יהוה Tetragrammaton: And what order the Auncient Translators haue obserued wheresoeuer they met with that word.* IV. *Of the Names of Gods People: And of the places where both He and They are sayd to dwell.* V. *The Names by which the Law of God is distinguished.* VI. *The Names by which the Diuell and his Synagogue is knowne.* VII. *Of the Histories of the Old and New Testament: And other things necessary to be known, for our better vnderstanding of the Psalmes.*

There



Here yet remaine many other things, necessary to be knowne of all such as desire a right in-sight into the *Psalmes*. Among which, the *Rhetoricall* speeches, therein vsed, are principally to be heeded. For, the holy Prophet hath often expressed those mysteries, not after the ordinary way of speech, but by *Tropes* & *Figures*. Sometime he putteth the Part for the Whole: as, by *Babylon*, he meaneth the whole body of the malignant Church: By *Israel* or *Indea*, he meanes the whole true Church of *Iesus Christ*. Sometime hee vseth the Whole, for the Part. Sometime the *Continent* for the thing *Contained*; and contrariwise againe. Sometime he putteth the *Work* for the *Workman*; and other-while the *Workman* for the *Work*. Sometime the *Effect* for the *Cause*, or the *Cause* for the *Effect*. Otherwhile, the *Abstract* for the *Concrete*, or the *Concrete* for the *Abstract*. Exceeding frequently he vseth *Metaphors*; that is, when in respect of some proprietic, the Name is changed: as, where he saith, *I am a Worme and no Man*. Sometime he makes vs of *Hyperboles*: as when he sayd, *Euery Night make I my bed to swimme*; and this was to set out the more liuely, his exceeding great sorrow. Oftentimes hee changeth the person, & that in sundry manners: for, sometime he bringeth in one person speaking, and presently another: as, in the second *Psalme*. Sometime he speaketh of one person, and then changeth his speech, and speaketh of another. Sometime againe, his words are directed to one, and immediately to another; Otherwhile, he speaketh of God in the third Person, and in the same *Verse* speakes of him in the second. Moreouer, there you shall finde *Exclamations*, *Renocations*, *Addubitations*, *Prosopoeias*, *Apostrophes*, with all those *Rhetorical* Figures, which are found among the best *Rhetoricians*; to whom I send you to search out their vs and meaning: for, they would bee a Treatise of themselves; and to open them at large, would make this *Preparation* ouerlong. Yet hee that will attaine to any perfection in this Booke, must learne to know them, seeing they are exceeding proper to *Poesy*, and the quality of this subiect.

But especially, let them bee carefull to marke and vnderstand his *Allegories*: for, throughout the *Psalmes* he is most aboundant in them. Now an *Allegory* is, the continuance of any *Trope*, wherein by the relation of one thing some other matter is vnderstood. For, as I said before, there is nothing in the *Psalmes*, nor in any place of the old Testament, written for it owne sake: but all things there, are Types, Figures, Examples, Prophecies, or Parables, to informe or figure out, what should be fulfilled in the New Testament, at the comming of the *Messias*: as appeares by the many testimonies of the *Apostles*, *Euangelists*, and Christ himselfe. *All our Fathers* (sayth *Paul*) *were vnder the Cloud, and all passed thorow the Sea, and were all Baptized vnto Moses in the Cloud, and in the Sea: and did all eat of the same Spirituall meat, and did all drinke of the same Spirituall drinke, (for they dranke of that Spirituall Rocke which followed them, and that Rocke was Christ).*

But the vs of speaking by *Allegories*, *Parables*, and *Enigmaes*, hath

I.

Ieron. ad Marcell.

Psal. 6.

Ioh. 6. 31-33.
Gal. 4. 22-30.
Heb. 10. 1.1 Cor. 10. 1.
2. 3. 4.

Pfal. 43. 4.
Pfal. 78. 2.

The intent of
the Auncient
Poets in their
Fables.

not beene frequent in the old Testament onely, but in the New also, as I haue elsewhere said: And our Sauour himselve hath by his example approoued that way of teaching. And therefore it is neither to be despised nor neglected. Sure I am, that he who shall vndertake these *Psalmes*, without acknowledgement both of *Parables* and *Allegories*, will neuer vnderstand the principall intent of the Prophet: who hath in some of these *Psalmes* sayd of himselve, That *he would open his mouth in Parables*. Moreouer, he that reads these sacred *Poems* without respect to their *Allegories*, will bring vpon their holy *Poesie* the selfe same imputation which the foolish multitude of ignorant Readers haue laid in generall vpon all *Poesie*. For indeed, such is the capacitie of the ordinary sort of Readers, that when any of the old learned *Poets* haue the ill fortune to fall into their hands, they looke onely to the Historical part of the Worke; and being vnable to crack the shell that couers the sweet kernell, like Swine they feed on the huskes: which are also too good for them, vnlesse they knew better how to esteeme them. For, when they find those wittie Tales and Parables (vnder which the Authors couched the deepest *Philosophies*) are not alwayes such as may be iustificable for truth in a literall sense; Neuer considering that Fables were not made for their owne sakes, or to be beleued in themselues, but rather to expresse some more excellent thing, which in a pleasing manner the *Poet* seekes to insinuate into the vnderstanding; Neuer (I say) considering this, they falsely and absurdly conclude, that *Poets* are the Authors of lyes, and that their Workes are all lying, prophane, and vnprofitable Fables: Whereas, if their shallow braines had depth enough to reach vnto their intentions, and to discouer those things which they shadowed vnder their *Allegories*, they would condemne their former ignorance, and confesse that no writings vnder Heauen were more free from lying, then the Fables of the auncient *Poets*.

Who can be so sottish, as to imagine that *Ouid* in his Bookes of *Metamorphosed* Creatures, did eyther wish, or thinke to be beleued? but rather meant, vnder those Parables, to informe the world of more serious things. Or who can be so vnreasonable, to suppose, that *Aesop* thought to make the world, or any man beleue, Birds or Beasts could speake? or that there were any such passages betweene them, as he faimeth in his Tales? The veriest Logger-head that euer was capable of spelling them in his Mother tongue, thinkes otherwise: yea, the simplest do vnderstand them in another sense. For, by those familiar examples of Beasts, he acquainteth rude & beastly men, with such manners, and knowledges as might better become them. Thus ought they to be vnderstood, and so should all the writings of the Auncient *Poets* be read; euen with a respect to their *Moralities*, as the principall matter intended in their *Poems*. Whosoeuer doth not so, both abuseth them, and makes a ridiculous foole of himselve.

But if those humane Authors are not to be aduentured on, without respect to a double Sense; doubtlesse, much lesse ought these sacred Parables, and Poems of our diuine *Poet* to be medled withall, before we can bring with vs the double Spirit of vnderstanding them. For, they who are ignorant of the *Allegoricall* senses of the *Psalmes* and other

other Bookes of holy Scriptures, are no wiser then such as are ignorant of all that appertaines vnto them. Yea, much better it had bene that some of those had neuer seene them; seeing it is thought that there had not then bene broached at this day so many absurd opinions, or dangerous schismes in the world as now there be.

But note here; I doe not affirme that all and euery part of the Scriptures are *Allegoricall*: for, I beleue and know, there be many places of the Old Testament, which in the meere literall sense were immediately to be vnderstood of Christ: and God had so appointed it in mercy (as I thinke) the better to worke Faith in the hearts of some vnbeleueers. For, although we, who are already Christians, had that great fauour to liue where we might haue means to grow vp in the knowledge of these Mysteries, as we grew in bodie: yet God is more seuerer to many other, inso much, that they continue vntill they come to the best of their vnderstanding, before they heare of these things; and therefore their reason, which in many points contradicts the Articles of Faith, will not suffer them to receiue the kingdome of Heauen, like a little Child: but they must haue their vnderstanding somewhat more satisfied, before their Faith will take roote. Yet when God hath once opened the heart of such a one to receiue the seed of his word, and watered it by the riuers of his holy Spirit, they proue most commonly like the sonnes of those women in the holy Scriptures, which are said to haue bene long barren; euen excellent and extraordinary men: as well appeared in *S. Augustine*, and many other happie Conuertes. But, as I said, they are to be satisfied with manifest and plaine proofes, out of auncient Prophecies: the *Iewes* especially, who depend on the *Letter* of the Scripture. And therefore though we that beleue, may argue among our selues, from an *Allegoricall* sense; yet when we haue to doe with such, we must find a *Literall* sense to ground our Arguments vpon, or we shall little preuaile with them.

There are diuers moe *Rhetoricall* kinds of speaking, and many vnusuall phrases also in the *Psalmes*: among which, that one may seeme strange, where cold is said to burne: *The Sun* (saith he) *shall not burne thee by day, nor the Moone by night*. But if we consider it, we shall finde the phrase common with vs: for, when in the Spring we come into a field of greene Corne, which we see to be yellow and withered, we say The Frost hath burnt it away; and so we say also when it hath nipt the leaues and first shootings of the Trees. But because these things are ouer-many to be all spoken of here, I referre you to my explanation of them when I come to those *Psalmes* where they are to be found. And I will in this Section giue you no more to obserue, saue the Prophets speaking of things to come, by the Preter tense. For, it is very vsuall with him to mention that which was not then come to passe, as if it had bene alreadie fulfilled. And that might be for some of these reasons: First, to signifie vnto the world, the certaintie of that which he deliuered and foretold; for the same Spirit which reuealed vnto the *Apostles* the fulfilling of the mysteries figured and promised in the Old Testament, when they came to passe: euen the same Spirit discovered these mysteries vnto *Dauid*, before they came to passe. And he foresaw them

The Scriptures are not *Allegoricall* in euery part of them.

Gen. 17. Sarab
1 Sam. 1. Anna.
Luk. 1. Elizabeth.

Psal. 121. 6.

The reasons why the Prophet spake of things to come by the Preter tense.

them with as much certaintie, as if they had bin then in being. Secondly, it might be, the Prophet spake as in the person of the holy Spirit. For, although the mysteries of the Gospell, of which the *Psalmes* treat, were not then fulfilled in act, in respect of vs to whom they were to be manifested in *Time*: yet in regard of God, with whom all *Times* are present, they might be properly enough mentioned as things already effected; Seeing it is as impossible, to say truly, that these things should not come to passe, which he hath decreed, as to say, That neuer was, which hath already beene. Another reason may yet be added, and that is this; It might be *Dauid* foresaw in spirit, that after the *Messias* was come, we of the latter Ages should (as now we doe) sing these his *Psalmes* and holy Mysteries in the Christian Church; rather Historically then Prophetically, & so he put them in that Tense which would best fit both. For, to those who were before Christ came in the flesh, they were Prophecies of him and his comming: and to vs they are for the most part as Histories and relations of things done. Therefore we sing them partly in *Commemoration* of the Prophecies, and partly with praise and heartie thankesgiuing to God, that those Prophecies are fulfilled and changed into Histories.

II.

That some places are to be understood in another sense, then the bare words seem to carry.

To the former Section might this that followes properly enough be added: and all that hath beene spoken since the beginning of this Chapter, might also haue been aptly comprehended vnder that Head, or rule, Intituled of the *Letter* and the *Spirit*: but, for the Readers, and my owne ease, I haue treated of them apart. And that which I am next to bring into your considerations, is, that the wordes of these *Psalmes* in many places, ought so to be examined, that we may aswell be able to know what they intend, as what they doe largely signifie in their owne nature. For, there be many sayings which may seeme false and vniustifiable in a literall sense, and yet prooue to be true, and properly enough spoken, when the end and occasion of speaking them is heeded and considered as it ought. And these speeches which I now meane, are not *Allegoricall* or *Metaphoricall* (for of such I haue spoken already) but in another kinde to be pondered; and in another nature, difficult to be rightly vnderstood according to the Truth. These Speeches are such as those, spoken in the person of Christ, in the twenty two *Psalme*; *Oh God my God, why hast thou forsaken me?* Or that speech or Prayer of our Sauour, in *Mathewes* Gospell, where hee said: *Oh my Father, if it be possible let this Cup passe from me; Nevertheless, not as I will, but as thou wilt.* And because I haue mentioned this place, I will make vse of it to illustrate my meaning. The words here may seeme to a common or carnall vnderstanding, to carry this sense, That Christ did at first feare death; and hauing a desire to be deliuered from it, did thereupon intreat his Father to change his sentence, and let him passe by that suffering: But by and by taking more courage, recalls or brings vnder his first desire, and saith; *Not as I will, but as thou wilt.* This, I say, might seeme to be the sense to some Readers, whereas it is nothing so. For, that sense is grossely erroneous: and in vnderstanding it that way, we make Christ very indiscreete, to aske that of his Father which he knew impossible, because it had beene from eternity otherwise

Psal. 22. 1.
Math. 26. 39.

wife decreed. Moreouer, it had declared him very irrefolute in his owne purpose and promise; For, hee had but a little before purposed and promised vnto his Apostles, both Then, and So to suffer. Furthermore, it would follow vpon such an Interpretation, that Christ had lost much of that charity & care, which he had to & of Mankind, for the time: And that he would at that time haue falsified the Scriptures which were written of Him, if his prayer might haue beene granted; whereas he himselfe said, he came not but to fulfill the will of his Father; and that therefore he was borne; and that not one *lod* or *Title* of the Scriptures which was written of him, should perish. Yea, many great and dangerous inconueniences would follow, if we should vnderstand it in such a sense. How then shall we doe to finde out a sense for these words, which may both agree with the Analogy of faith, and be probable for them to signifie? Doubtlesse, it may very easily be found. For, if I be not much deceiued, Christ spake those words, to signifie vnto vs, that he was truly Man, hauing a true mortall body, and that his passion was terrible vnto him as he was man. Yea, that speech proceeded from him, both for an Argument that he was perfect man, subiect to the infirmities of men, in respect of the frailties of the body; & free from the infirmities of the mind, which man hath who is subiect to the disobedience of sinne. And it might be also, that he spake it, to distinguish, the better, the two Appetites which were in him. The one, Naturall, abhorring and fearing death. The other, Diuine, keeping his will euer subiect and conformable to the will of God his Father; yea, there was in Christ a humane, and a diuine will to which the humane was euer obedient. And that prayer afore mentioned, seemeth to be made to expresse those two, and the intollerable Agonie of his Passion. And the words being well considered, are a prayer including this sense; *Oh Father, although my flesh, and the meere humane part of me, doth abhorre and feare this death and passion, seeing it is the nature of all mortall creatures that haue life, to endeauour to auoyd death and ruine: yet oh Father, I will not conforme my will to the appetite of my meere humane desires, but to thy good pleasure and will.* And so (to my vnderstanding) in those words, *Oh my Father if it be possible, &c.* He did, at one and the same instant, bewaile the infirmities of the *Humane nature*, and shewed it conformable to the will of the *Deitie*. For, though to our vnderstanding (who must receiue the knowledge of these things by a succession of words) there seemes to be a distance of Time betweene the first and later part of that prayer, in so much, that Christ might be thought to be in two minds: yet it was not so, but both the bewayling of the humane frailty, and the conforming of his will to the will of God, were both at one moment; though they be here expressed otherwise, because mans nature is not capable to be informed of it in another manner.

I hope, you perceiue by this example, that we are sometime to look for another sense then what the bare wordes seeme to carry, euen where ther is neither *Metaphor* nor *Allegory*, &c. Another such speech is this; *Oh my God, I cry in the Day time, but thou hearest not.* And many mo places (worthy considering) in this kinde, the Booke of *Psalmes* will

The true meaning of that place in *Matthew*; *Father if it be possible, &c.* *Math. 26.*

39.

III.

will afford : which, as I shall meeete with, I will labour to make plaine.

For your better vnderstanding of the *Hymns* of *Dauid*, there yet remaine these things also to be taken notice of; *viz.* The *Names* of God. The *Names* of his people. The *Names* of the places in which God is said to dwell. The *Names* of the Places where his people inhabit. The *Names* of the Law of God; and the *Names* by which the Deuill and his malignant church are knowne. For, in these *Psalmes* sometime God speakes to his enemies, and sometime to his people. Sometime the Prophet speaketh of the Essence of the *Deity*, and sometime but of one Person thereof. Otherwhile the Prophet speakes, to the *Messias*, and otherwhile againe the *Messias* to the *Father*. In some *Psalmes* those places are mentioned, where God is said to inhabit; and perhaps, those where his people dwell: Sometime there are speeches of the Church in one estate and Age; sometime in another. One while the Law is spoken of as iustifying: and sometime it is mentioned in other senses. Yea, so many wayes doth the holy-Ghost here speake, that the seuerall names of all these particulars afore recited; with the seuerall Ages and Conditions of the Church (as I told you) are to be considered, by those who would rightly vnderstand the *Psalmes*.

Of the Names
of God.

The *Names* by which God is there signified vnto vs (as neere as I can remember them) are these; יהוה (which vnsperekeable Name some later Interpreters would haue to be founded *Iehovah*) אדנאי (which our Translators expresse by the word *LORD*) and אלהים, which signifieth *GOD*. Moreouer *He* is vnderstood by these following Appellatiues; *The word of the Lord. The Name of the Lord. The saluation of the Lord. The Right hand of the Lord. The Arme of the Lord. The Holy one of the Lord. The King. The Sonne of God. Dauid. The Messias, or Christ, and such like.* Now wheresoever you shall finde the three first of these *Names*, *God, the Lord, or יהוה* you shall conceiue, that sometime the whole Trinity is thereby vnderstood, sometime the Person of the *Father* onely; sometime onely the *Sonne*: and sometime, it may be, the *Holy Ghost* alone: as it shall hereafter appeare. But, where you finde any of the other *Names*, as, *The Word of the Lord; The Saluation of the Lord; The Name of the Lord, &c.* there you must alwayes vnderstand the *Messias*, promised in the Law and the Prophets. You must also note, that some *Names* that are heere giuen him, are naturally and properly ascribed vnto him, and other attributed onely in consideration of the effect. Those which are proper vnto the *Messias*, are these; *God, the Lord, the Sonne of God; and that which is meant by these foure letters, Iod He Van He.* In respect of the effects He is called the *Saluation of God, The Right hand of God, The Redeemer, &c.* And this distinction of the *Names* of God and the *Messias* could the later *Rabbins* haue well considered, they should not haue beene so confounded in their Interpretations of the *Psalmes*; nor had the *Mystery* of the sacred Trinity, beene so strange a doctrine as it is to some of them.

Some Names
are proper to
the *Messias* in
respect of his
Nature; others
in regard of
some effects.

Of the word
Iehovah.

But seeing I haue had occasion here to mention the Names of God,

I thinke it will not be impertinent if I speake somewhat of the word *Iehouah*, which is so frequent in many latter Interpretations. For, some there be, who well like not our English Translations of the *Bible*, because the vse thereof is omitted in them: and I beleue also, that the want of it in mine, will cause my labours to be much lesse welcome to many, then they might otherwise haue beene. Neuerthelesse, neither must I, nor will I, to please any, doe that wherein my conscience may be vn-satisfied; as it would be, if I should make vse of that word in my *Version* of the *Psalmes*. And if they who haue the best opinion thereof, shall consider the reasons wherefore I haue omitted it, I doubt not but they will therein rather approue then disallow my resolution. For, I here confesse, that in Translating a great part of the *Psalmes*, I had at the first vsed the word *Iehouah*, wheresoeuer the *Verse* would well admit it; and indeed I was not a little glad, to thinke what power it gaue the *Measure* in some places. Yea, I thought that the bare vsing of that word, though I had made no other alteration, might haue giuen my *Version* a preheminence; about that which was before. And who could haue had a better conceit of it, then this? But I am since of another opinion; and haue with so much difficultie resolued on it, as me think I shal neuer heare reasons forcible enough, to make me wish I had inserted it into the *Psalmes*. For, hauing proceeded in that Worke, and showne my endeauour to some, whose censure I desired should passe on what I had done; A learned Diuine, and one skilfull in the *Hebrew* tongue, wished me to leaue out that word *Iehouah*, and indeed gaue me good reasons for it. But, I (as I beleue it will fall out with many of you) hauing, I know not why, an extraordinary conceit of that word, was so fixed on it, that I little heeded his reasons: but (though I knew him to be a learned man) passed them ouer; and onely thought thereof as of some such Crochets that vsually trouble the heads of those great Schollers, who thinke it a disparagement to their knowledge, not to be able to find somewhat amisse in those who haue gone before them. Which rashnesse I repented me of, as soone as I came to the knowledge of my errour: wherein I long continued not. For, although at the first I tooke but very little heede of his words: yet within a day or two after, they beganne to take some impression in me; and I could hardly sleepe, for thinking what I should do about this word *Iehouah*. Yea, I was fearefull least I might doe that which would offend God and my conscience. Otherwhile I thought thus: Should I doe well to esteeme vnworthily of that *Name*, which so many Learned and Religious men haue receiued with reuerence (for ought I know) euer since the beginning of the world? And haue so many of our Diuines either vsed it without scruple, or concealed their doubts: and shall I suppose there is cause for me to distrust (and proclaime it) who should rather think it my safest way, To beleue as they doe? Euen these imaginations sometime troubled me; and yet another-while I thought thus againe: Haue I beene informed hereof; and shall I let it passe without examination, being a matter of so great moment, as the changing of *Gods* Name, or the imposing a new one vpon him, without sufficient warrant? This good man, whom I know to be

learned and religious, would he haue troubled my head with such a scruple, if he had not some argument, or probable reason for it? And would all the elder and latter Translators of the *Bible* into the English tongue, haue so much neglected that *word*, if there had beene no cause so to haue done? Doubtlesse, thought I, they would not: and therefore in the feare of God (to whose glory let all this be) I began to seeke out what I might resolue, with most safetie. First, I began to search among the auncient Expositors, that I might know what their opinion was herein: but, among all them I could finde no such Word. I enquired of those who were able to vnderstand the *Rabbines* in their owne tongue; and was answered, that the *Jewes* detested it. I sought the *Fathers*, but there was not a Treatise of all those which might be without question imputed to any one of them, wherein it was heard of; if my Authors may be beleueed. In the *Septuagint*, nor in any auncient Translation, *Greeke* or *Latine*, could it be met withall. The *Apostles* in the New Testament seeme not to haue knowne of it. *Dionysius*, *Ierome*, *Theodoretus*, *Rabanus Maurus*, *Ioachimus Abbas*, *Renclinus*, and many others, who haue written Books of the *Names* of God, haue no such *Name* among them. The best *Grammarians* in the *Hebrew* tongue write, that to make these 4. Letters, *Iod He Van He*, found *Iehouah*; is both without auncient authoritie, contrary to reason, and repugnant to their Rules of *Grammar*. And the first I heard of who euer vsed that word, was *Petrus Galatinus*, of late times: whom *Paulus Fagius* followed, in giuing that sound to יהוה: and these, haue many since imitated, both learned and vnlearned.

Vid. Druſij Te-
tragrammaton.

Gal. de Arcan.
Catholice ve-
ritatis lib. 2.
cap. 10.
Fagius in
Exod. 6.

Having discovered this, I had little list to vse the word *Iehouah*; which, as *Genebrard* sayth, is neither *Jewish* nor *Christian*: and I haue reuerenced the pious discretion of the first and latter English Translators of the *Bible* in this point, that they chose rather to follow the example of the *Apostles*, the *Septuagint*, and the *Fathers*, then to be led away with a new devised word, vpon a few weake probabilities. And you may thinke, that I might haue iudged the examples of all these, (without other reasons) sufficient Authoritie to imitate them in their Translations of יהוה. And indeed so I did: Neuerthelesse, I could not rest vntill I had found some reason also, why in all the first Ages, the *Greeke* and *Latine* Bibles, haue the word *xpius* and *Dominus*, where they found *Iod He Van He*; and not *Iehouah*, as some moderne Bookes haue. And the apparant cause I found this; They could not tell what sound to giue vnto those foure Letters. For, the *Hebrewes* did aunciently write without vowels (as doe the *Chaldeans*, the *Arabians*, and at this day the *Rabbines* in their Language) and that continued vntill about foure hundred yeares after Christ: at which time, the *Massorites* (certaine *Hebrew* Criticks) for the ease of the Reader, devised those prickles which are now vsed in stead of vowels: but to this word of foure Letters יהוה they gaue no prickles; and I thinke it is not certaine, whether it were because they would not, or could not doe it. For, the *Jewes* will not to this day giue any sound to those Letters: and therefore in stead thereof they read *Adonaj*, vnlesse it be where *Adonaj* either went immediately before, or followed presently after: for, there

to auoyd *Battologie*, they read it *Elohim*: and so it had sometime the prickes or vowels of *Elohim*; and otherwhile of *Adonaj*; but, none of it owne. And in my mind, there is as little reason that *Iod, He, Van, He*, both with the vowels of *Adonaj*, and *Elohim*, should sound and be read *Iehovah*, as that *D, m, n, s*, both with the vowels of *Optimus* and *Redemptor*, should sound and be read *Dominus*.

That the foure Letters יהוה (which stand for the now vnknown Name of God) haue in them the signes of the time *past, present*, and to *come*, as some teach; I will not deny. For, such is my beleefe of that Name, as I perswade my selfe, it did expresse as much of the *Essence* of God, as it was possible for any Name to doe; euen because I finde that from the beginning, all the Learned both in the *Iewish* and *Christian* Churches haue had that opinion thereof. But, that it should be founded *Iehovah*, I see no reason at all: and I wonder how any man, in a matter of so great consequence as the most excellent Name of God, should dare to publish an vncertaine sound thereof: for, that they could haue no certainetic of it, there are good reasons to shew. One is for that (as I said before) the foure Consonants יהוה so put together, had neuer those prickes or vowels at all written with them, which had aunciently bene founded in that word. Another is, because they neuer heard it pronounced so by the *Jewes*: of whom they must haue learned the pronounciation of it, or no where. But, they are so far from confessing it to come from them, that they abhor it as a prophanation of the most excellent Name of God. And in truth I doe not thinke, there is either *Jewe* or *Christian* at this day, that can pronounce it with the right vowels: nay, I make a question, whether the *Massorites* themselves knew how it was to be pronounced when they first deuised the prickes for the *Hebrew* vowels. For, most of the ancient Writers among the *Jewes* agree in this; that this Name of God was neuer spoken out of the Temple: yea, that there it was spoken by the High Priest onely, in the hearing of none but the Priests, and that but once in the yeare, vpon the tenth of *Thisri*: at which time they blessed the people with that Name. *Scaliger* saith, that the High Priest onely was suffered to know the pronounciation of it. *Moses Maimonides* reports, that euen in the first times, few knew either with what vowels it was founded, or whether the Consonants were doubled or simply to be pronounced; & that hee who had the knowledge of this Name, did carefully deliuer it ouer vnto some other, euer prouided hee were a Scholler worthy to receiue it. Hee saith moreouer, that when it was taught, hee thinkes the Scholler who was to receiue that mystery, was showne as well the signification thereof, as the way of pronouncing it. It is further recorded, that *Symeon*, who tooke *Christ* in his armes when hee was an Infant, and sang the Song called *Nunc Dimittis*, was the last in the Temple that euer pronounced יהוה with the proper vowels belonging thereunto; and that since the Destruction of the Temple it was spoken by none, because it was not lawfull among the *Jewes* to speake it in any other place. And, as *Philo* testifieth, after they discontinued to blesse the people by that Name, the pronounciation of it was quite lost.

Burgenfis Episc.
in *Exod.*
Nicholaus de
Lyra. in Exod.
Scalig. in notis
ad fragment.
select.
Moses Maimon.
in *More. lib. 2.*
cap. 6.

Galatin. lib. 2.
cap. 9.

Philo de vita
Mos.

*Tremelius in a-
liq. cap. Jsaie.*

Tremelius, as witnesseth *Drusius*, in his Booke entituled *Tetragrammaton*, saith, that יהוה is a proper *Name* of the diuine Essence, which hath no proper vowels; but was left vnpronounceable, to shew the better the incomprehensible Essence of God: yet for as much as he might be in some manner comprehended by his Workes, therefore saith he, they tooke thereto. the vowels of some other *Name* of God: as, of *Adonaj*: if it were alone, or of *Elohim* if the word *Adonaj* were neere it; and so it was pronounced. This being *Tremelius* his opinion, *Drusius* wondreth why in the translation of the *Bible* he vsed the word *Iehouab*; seeing, as it cannot be naturally pronounced, because it hath no proper vowels: so it can neither be truly read *Iehouab*, with the prickes of *Adonaj*, nor (as some thinke) *Iehovi*, with the vowels of *Elohim*. But, it might well enough bee, that *Iunius* hauing the publishing of that Translation, after the death of *Tremelius*, did rather make it according to his owne opinion then the others.

Many other proofes I could bring, to winne you to beleue that it was no easie thing to come to the knowledge of the right pronunciation of יהוה. But, from these which I haue already deliuered, I thinke you may receiue satisfaction in that point. And therefore I will inferre this conclusion vpon the premisses, That although *Iehouab* had bene the right pronunciation of the *Hebrew Tetragrammaton*: yet hauing no certaintie of it, it was rashly done of those who dared first to publish it for the principal *Name* of God; especially, seeing neither the *Apostles*, nor any of the *Fathers* thought it fit to do so. For, they cannot iustly say that it was forborne by them out of any friuolous respect. Nay, though the later *Jewes* haue turned many laudable customes of their Forefathers into superstition, as some of vs Christians haue done: yet as I know not how any man will bee able to disproue those who say that this word יהוה was rarely spoken amongst the Auncient *Jewes*; So, I see no reason why any man should peremptorily call that forbearance of it a superstition. For, they might at first do it out of a true awful respect to the Maiesty of God; and, because they would not so glorious a *Name* should be ascribed vnto the *Idoles* of the Heathen, did not therefore pronounce it: or else, which I rather thinke, they held it a word vnpronounceable; that so it might mystically expresse the vn-speakeableness of the incomprehensible Essence of God, which no word literally was sufficient to doe.

Thus much I haue spoken by way of digression, concerning the vse of the word *Iehouab*: and I haue, as you may perceiue, so farre expressed my reasons of dislike vnto it; as that an ordinary vnderstanding may bee capable of them. Other Arguments I may haue against it: but those who shall be able to iudge of them, must haue some knowledge in the *Hebrew* tongue: and these may better satisfie themselues in *Buxtorphius*, *Genebrard*, *Drusius* (learned *Gramarians* in that Language) and in many other Authors; which I shall not neede to name vnto them. Howsoever others may be, I am satisfied; and so far now from being taken with my olde opinion, that euen this Nouelty shall, whilst I liue, make me carefull what new things I admit of, without examination. And in my *Version* of the *Psalmes*, I haue resolued to fol-

low

The reasons why, it might be, the Name of foure Letters was not spoken among the *Hebrewes*.

low the example of the *Apostles, Fathers,* and Auncient Interpreters, who haue translated יהוה into that word which signifies *L O R D,* and is also an English *Tetragrammaton;* vsed by our last Translators: or if for the *Verses* sake I haue bene compelled to expresse it by some other words, I haue for distinction put them into Capitall letters, as those Translators haue also done. And I haue likewise, as neere as I could, made choyce of such words as might be most proper to the Essence of God: though I thinke it would better be exprest by a word that could not be spoken, if we had such a one in our Tongue, as the *Hebrewes* haue.

It may be, it shall dis-like some man, that I haue meddled so farre in this: But I, who am wont in matters of lesse moment to speake my minde without feare of any mans displeasure, am in respect of my selfe a thousand times more carelesse of their euill opinion of me in things of this nature. And though I were sure to purchase the hatred of all the world for it, I would speake what my conscience, vpon good consideration, should perswade me were fit and necessary to vtter. What others may thinke of it, I know not: it seemes to me no indifferent matter to ascribe a *Name* to God, which we haue not good Authority for. And I am of his mind, who said, *Detestandum mihi videtur, Nomen novum, incertum, aut peregrinum, Deo imponere.* And as I am far from their turbulent disposition, who are ouer-readie to trouble the consciences of simple men, with new conceits and doubts of those things which they haue bene taught in the Church: So, am I euery way as far from their weake nicenesse, who will haue nothing called in question (though neuer so absurd and vnwarrantable) if it hath once bene receiued, and was at first brought in vsed by men that are in great esteeme among them. For, I am neither of opinion that the Truth is to be iniured, so faue any Teachers credit; nor that any man is in a beliefe which is not to be interrupted, who feareth to haue it brought to examination.

But some perhaps will say, that it were better to suffer small errors to be winked at: lest the ignorant people, seeing some of the doctrines which had bene taught them called in question, should distrust the Truth of all. Away with these base earthly policies, in heauenly things: as if forsooth the sacred Truth of God (which is neuer fruitfully planted in any heart but by the working of the holy Spirit) as if I say that powerfull truth had need of tricks to catch opinion among men. What though it were but a small matter; thus to mis-name God, or (make the best of it) to mis-take his *Name*? We know that small errors wil in time bring great inconueniencies, if they be suffered to continue; & matters of litle moment in theselues may aduantage the bringing-in of such as are of greatest consequence: and therefore we ought to suffer nothing that is amisse, when we haue meanes without inconuenience to reforme it. And let vs neuer trouble our minds with needlesse feares of losing any loue of the Truth, by speaking Truth: for, I vndoubtedly perswade my selfe, that whatsoeuer it be we speake of, we doe then most powerfully moue others to beleue vs; when we deliuer what our owne hearts do vnfaignedly conceiue to be the right. So haue

What order I haue obserued where I haue met with the word of four Letters.

I done in this, euen out of true regard and reuerence to the Maieftie of that great God, of whose great *Name* I haue spoken. And I leaue it to his great-great Wisedome to giue that working therunto, which shall be according to his own good pleasure. And I am in good hope, that it will not mis-beseeme me being a priuate man, to haue discovered my knowledge, and passed my sentence in this poynt : seeing it is but the priuate ouer-sight of a few, & not any opinion allowed by the Church of *England*, which I call in question. For (as I thinke) in all our Authorized Translations, but certainly in the last, the word *Iehouah* was, vpon good premeditation, omitted.

IV.

The Names of Gods people.

After my long digression touching *Iehouah*, and the *Hebrew Tetragrammaton*, I returne to those things which I tolde you were to be obserued in reading the *Psalmes* : and the next I am to treat of, are the Names whereby the people of God are knowne : which bee these ; *Iacob*, *Israel*, the *Seed* or *Sonnes of Israel* or *Iacob*; the *Daughters of Syon*; the *People of God* : the *Vine of the Lord*; the *Cittie of the Lord*; the *Counsell and Congregation of the Iust*; the *Congregation of God*; the *Saints of God*; the *House of God*, and such like. And these Names, euen in the *Psalmes*, doe as well meane the people of God in the Kingdome of Christ, as those in the Church of the *Iewes*. Yea, we who were of the *Gentiles*, and now are of the Church of *Christ*, and spirituall sonnes of the *Apostles* by Regeneration, need not doubt to reckon our selues the sonnes of *Israell*, or the seed of *Abraham*. For, though the *Iewes* thinke it appertaines onely vnto them, and their *Synagogue*; yet the *Apostle S. Paul* hath shewed vs who are the true *Israel*: not those which are the Children of the temporall promise, but those who are of the spirituall. Yea, those Names of *Abraham*, *Isaac*, *Iacob*, and *Israell*, were not imposed by chance, or the counsell of Man; but they are Names of Grace, and were purposedly giuen by the holy Ghost : and therefore none can be truely sayd to be the sonnes of those *Names*, or be cald properly by them, saue those who are the children of Grace. If they might, then should the *Ismaelites*, *Edomites*, and *Sarazens*, who were the sonnes of those men, challenge also to be Called by those *Names*, as well as the *Iewes*. Where-foeuer therefore you shall find, in the *Psalmes*, eyther *Iacob*, or *Israell*, or the *Citty of God*, or the *Daughters of Sion*, or such like Names, vnderstand thereby the people of the vniuersall Kingdome of Christ : for, if you doe not so, you may other-while finde somethings spoken of, that will scarce well sute vnto those *Names*, if they were applied to the Nation of the *Iewes* onely.

Now, because it will be somewhat necessary to our purpose, as I said before, to know the *Names* of those places where God and his people are said to inhabite; First, I will speak of those that appertaine to God: and they, as I canne remember them, are these ; The *Arke of the Lord*. The *Tabernacle*. The *Temple*. The *Holy hill of the Lord*. *Syon*, *Ierusalem*, and *Heauen*. The places where Gods people are said to dwel, are also *Ierusalem*, *Syon*, the Land of *Israel*, *Iudea*, and the *Inheritance of the Lord*. Here, you must know, that by the places wherein God is said to dwell, the Church of Christ is vnderstood, both the Militant, and

Who are the true *Israel*, and the true *Iacob*. Rom. 9. 4. 5. 6. 7. &c.

Of the places where God is said to dwell.

The habitation of Gods people.

& Triumphant in which He is continually resident: the Militant being signified by the Terrestriall places; & the Triumphât, by heauen it selfe, which is most properly called the seat of God. In like manner, by the places wherein the people of God are sayd to inhabite, is the Church also signified. And as the Names of *Israell* and *Iacob*, &c. were not to be appropriated onely to the *Synagogue* of the *Iewes*, as aforesaid: no more did the Names of the places of their Materiall dwellings signifie onely their temporall Countrey; but the whole Congregation of the faithfull, and that for the most part throughout all the seuerall Ages of the world. For, the Names of those places are indeed Spirituall, & haue much relation to the condition of the Church of Christ; whereas they haue sometime little or nothing agreeable to the condition or nature of those Materiall places. For, the Cittie *Ierusalem*, which is Interpreted, The *Vision of Peace*, was, during the *Iewes* temporall gouernment, seldome at peace, or free from troubles: But, in the New *Ierusalem*, which Christ builded, all those who come thither, shall finde the true peace of God, which passeth all vnderstanding; the peace of conscience; and a peaceable reconciliacion of that breach betweene God and Man, which the Diuell had maliciously made. Yea, There are all the Nations of the World, and men of all conditions vnited by faith in Christ, and brought to liue peaceably and charitably together, as Citizens of one Cittie, or rather as Brethren of one Familie. Nor in respect of the signification of the Name onely, may the Church of Christ be called the new *Ierusalem*, but in regard also that from thence and there it tooke beginning (for, in that place did the holy Ghost first descend, and from thence were they sent who first builded this spirituall Cittie; and published the kingdome of Christ throughout the world) as great Riues are many times called by the Names of the places from whence they first sprang. But if you search out the significations of all those Names by which the people of God are named, or of the places where they are said to inhabite, you shall see that euery one of them doth more properly set forth the condition of Christ his spirituall kingdome and people, then it doth either the estate of the *Iewes*, or the Countrey of *Palestine*.

Note here also, that by the names of the places, afore specified, where God is sayd to dwell, the Church of Christ alone is not alway vnderstood, but sometime Christ himselfe: as, in this place of the fifth *Psalme*, *But I will come into thine house in the multitude of thy mercy, and in thy feare will I worship toward thy holy Temple*. For, here, although I know not whether any Expositors haue so vnderstood it before me, I will vndertake to proue, that by the Temple, in that place, the Prophet intended Christ. For, if by the Temple he had meant the Materiall Temple of *Solomon*, as some expound it, then he must intend by the *House of God* in the same place the Temple also; seeing if one be taken literally, then there is no reason but both should be so expounded. And to my vnderstanding it were no proper speech to say, I will goe into the Temple, and pray towards it: for, how can I looke towards that place in which I am? If they will say that by the Temple, that part of it called *Sanctum Sanctorum* was there meant, which might indeed be, & make

The true
peace is in the
new *Ierusalem*.

Pfal. 5. 7.

plaine the literall sense of that place : yet they must yeeld also, that it spirituallly meant Christ, or else I shall rather suppose them *Iewes*, then *Christians*, by their Exposition; seeing neither that which they called the outward part of the Temple, nor the *Holy of Holies*, had beene any thing to vs, if they had not serued to figure out vnto vs Christ and his Church : as they well did. And therefore those words of the *Psalme* may truly be read in this sense; *I trusting in the multitude of thy mercies, and not in mine owne righteousnesse, will enter into thy familie, which is the Church and Congregation of Saints; and will there, reuerently worship thy Deitie, in that Humanitie, wherein thou art well pleased to dwell.* For, indeede the *Arke*, the *Tabernacle*, and the *Temple*, were Types of the *Humanitie* of Christ : and by them was represented that perfect bodie, in which the *Deitie* was to inhabite. Wherefore Christ himselfe called his bodie a *Temple* : as it appeares in *S. Iohns* Gospell, where he sayd, *Destroy this Temple, and I will raise it vp againe in three dayes.* For, it is sayd a little after, that he spake it of the Temple of his bodie.

Ioh. 2. 19.

V.

Of the Names
of the Law of
God.

Psal. 1. 2.

Rom. 4.

Moreouer; It is not vnlikely, but in these *Psalmes* you may happen on diuerse places where the Prophet, speaking of the Law of God, may giue some attributes vnto it which seeme improper, or contrary to some other places of holy Scripture : as for example, the *Psalmes* doe impute to the Obseruants of the Law of God, the greatest perfection; and so much, that there seemeth nothing else required to the making of vs eternally happy : Whereas the Apostle *S. Paul*, in his Epistle to the *Romans*, saith, That if they which are of the Law, be made heires of true felicity ; then Faith is voyde, and that the promise made, is of no effect. And diuers such seeming-Contradictions there be, where indeede none are. To avoyd these doubts, you must know, that the Vniuersall Law of God, which hath beene euer one and the same in Essence, throughout all the Ages of the world, is knowne by diuerse Names, according to the diuerse effects thereof. Sometime it is called the *Law*. Sometime the *Word of God*. Sometime his *Decree*. Sometime *Precepts* or *Statutes*. Sometime *Commandements* : Otherwhile *Testaments*, *Couenants*, *Iudgements*. The *Way of the Lord*, *Truth*, *Mercies*, *Peace*, and such like.

It is most properly called the *Law*, in respect that it bindeth to the obseruance of some things; and this *Name* is sometime vsed with regard onely to the strict obseruation of the Law, according to the *Iewish* performance of it : In which sense *Paul* vnderstood it in the place afore spoken. Otherwhile againe it is taken more largely, and hath respect to the whole word of God, which comprehendeth all the circumstances by which the meanes of Saluation is deriued vnto vs, from the time of our first Fall, vntill the Reuelation made vnto *S. Iohn* : & in that sense it is most vsed in the *Psalmes*. Yea, this is the Law which brings him to blessednesse, who meditateth thereon day and night. It is called, *The Word of the Lord*, in that it was inspired by the holy Spirit into his *Prophets* and *Euangelists*, who published it at his appoyntment. It is called *Statutes*, or *Precepts*, in that it forbiddeth some thing which God would not haue done. In that it willeth good things

Psal. 1. 2.

to be performed, it is called a *Commandement*. In that it beares testimony of the loue of God, and witnesseth the comming of the *Messias*, it is called *Testimonies*. It is called the *Will of God*, because we are thereby taught and informed of his will and pleasure. It is called the *Righteousnesse of the Lord*, because it iustifies those who delight in it. It is termed a *Couenant*, because it was giuen with Conditions. It is called *Iudgements*, for that it declares the punishments, and rewards of good and euill. It is called a *Testament*, because it was confirmed by the death of Christ; and is the Euidence by which wee are made the heires of the kingdome of Heauen. It is called a *Way*, because it leads and directs vs in the onely meanes and path to eternall life. It is called the *Truth*, for that it was wholly and truly fulfilled in Christ. It is called *Mercies*, in that it treats of our Mercifull deliuerance by Iesus Christ; who being the onely Sonne of the euer-being God, vouchsafed to die for our Redemption. It is called *Peace*, in that it is the meanes of our peace and reconciliation with God. By thus many Names, at the least, is the Law of God distinguished in the *Psalmes*: and you must note, that many of them are sometime vsed with an vniuersall respect to all these properties, and sometime with regard onely to some particular effects. Which if you diligently obserue, you shall be able to make so good distinction betweene the places where the Law is spoken of, with respect to the whole Essence of it, and where not, that you shall see the Scriptures are free from all manner of contradiction.

I haue already tolde you in this Chapter, that it was necessary also for their better vnderstanding, to know by what *Names* the Deuill and his Synagogue are to be knowne: and they are such as these; The *Synner* (in some places) the *Vngodly*, *Edom*, the *Sonnes of Edom*, *Babylon*, *Bulls of Basan*, *Doggs*, *Scorners*, the *Persecuter*, the *Proud*, the *Oppresser*, the *Pursuer*, the *Paw of the Lyon*; and the *Heathen* (before their calling) with such like. Which you should well obserue, lest you fall into an vncharitable application of the *Psalmes*, as some haue done. For, you see there are many places in that sacred Booke, which containe most bitter imprecations. And I haue heard many irreligioufly iustifie, that by the example of *David*, wee might both curse those that were our enemies, and pray against them: else (say they) *David* himselfe did not well, in making such horrible imprecations against his Aduersaries. But they are in a great error, and I wonder how they durst make such vncharitable constructions of Gods Word, & draw so deuillish vses from so heauenly Doctrines. Farre is it from my beleefe, and farre let it be from any good Christians heart, to thinke that so good a man as *David*, would meerey in his owne particular cause, run so much wide from the Doctrine of that *Messias* whom hee foresaw, as to lay vpon his enemies so many horrible curses, as we finde in some of his *Psalmes*: we read that hee was a man of a better temper. For, when *Shemei* reuiled him to his face, to make him odious to those few that followed him, in the troublesome time of *Absolons* rebellion; yea though he did it at such a time, and in so despiightfull a manner, that it mooued them who were present to be earnest for reuenge, and had bene enough (in my opinion) to haue fired the coldest blood, and vrged to impatience the gentlest heart: yet he was so farre either

from

IV.

Of the Names by which the Deuill and his Synagogue is knowne.

Whether wee haue any warrant out of the *Psalms* to curse our enemies.

The Imprecations and curses in the *Psalms*, against whom they are intended.

2. Sam. 16. 5.

from seeking reuenge, or returning so much as ill language; that he rebaked such as perswaded him thereunto, and referred the auenging of his cause to God onely.

This I say we find of *Dauid*, and this, together with other good reasons, makes me confident of his charitie towards his enemies. But, some will thinke, What meanes he then by his Curses and Prayers against them? especially those dreadfull imprecations contained in the hundred and ninth *Psalme*? Surely, he meant well: for he intended them against the enemies of Christ, euen against the Diuell and his malignant Church; whom he foresaw should be Traytors to the *Anointed*, or persecutors of him and his kingdome: and wherefoeuer any such name or expressioⁿ as aforesaid is found, there are those vnderstood. And to the end you might the better so conceiue it; I haue here giuen you this obseruation of the *Names*, by which the Diuell and his mysticall bodie is to be knowne. But indeed that *One* who is so particularly and fearefully cursed in the hundred and ninth *Psalme* afore-mentioned, was *Judas*, whom the Prophet foresaw should betray his Maister and our Sauour. For, it appears not onely to be so applied by the Authoritie of some Expositors, writing vpon that place: but for better prooffe thereof, that *Psalme* is cited in the first Chapter of the *Acts*, as a prophecy intended, and by the Iudgement of God, verified vpon that Traytor. Against him I say, and such enemies of the Church of God, was this and other imprecations made. Nor did they proceed out of any blind and inconsiderate zeale (such as possesse the *Disciples of Christ* when they would haue had leaue to command fire from *Heauen* to destroy those that would not receiue him) but he knew of what Spirit he was; and being warranted by that Spirit, hath there, by way of imprecation, Prophetically pronounc'd the Curses, which God had decreed to bring vpon those wicked ones.

But if I should grant (as peradventure in some places I might) that in such imprecations, the Prophet had respect to his owne particular cause; it makes neuer the more for their purpose who would maintaine it lawfull for vs by his example to curse those by whom we haue receiued Injuries. For, we must not conceiue, that *Dauid* was moued thereunto, by the intemperancie of his Affections, as the desire of some priuate commoditie; or to haue his owne reuengfull humour satisfied, as it often hapneth to men of malicious dispositions, when they imagine themselues wronged: But we ought rather to beleue, that hee being a Prophet, had for his comfort and instruction, those Iudgements which God minded to inflict vpon his enemies, reuealed vnto him by the diuine Spirit; and so made Propheticall prayers against them, including that which was diuinely manifested vnto him concerning his oppressors. Now, there being no such reuelation made vnto vs, we ought not therefore to make any such imprecations against our Aduersaries in our priuate Quarrels. Moreouer: that might be lawfull for *Dauid*, which cannot be in this kinde proper for vs to doe; in regard he being a King, those iniuries were not so much against him as against the good of a whole People: Or, because God who had ordain'd his Aduancement, was dishonoured in their opposition, therefore per-

haps

Act. 1. 16.

haps he so prayed against them with regard not to his owne iniuries, but to their contempt of God, And indeed there was no suffering or abuse whereof it can be sayd *Dauid* complained in these *Psalmes*, in which he alone was touched in his owne particular; but being a type of Christ, Christ suffered in him: and he respecting not those wrongs as they touched himselfe, prayed and Prophecied vengeance for them, as he foresaw they concerned Christ. Thus must you vnderstand all those places, where you finde any such speeches which may seeme opposite to the Charitie of the Scriptures; and this yee cannot well doe, till you know that by the Names and Termes before mentioned, the Diuell and the wicked, his Adherents, were vnderstood.

To make you the fitter for perusing the *Psalmes* with vnderstanding, I haue yet some few things to aduise you of. One is, that you studie to be as perfect as you can in the whole volume of the holy Scriptures: for, all the world is not able to serforth such a Comment, as they are vnto themselves. And there is no other Booke of holy Writ, which requireth to vnderstand it so exact a knowledge of the Scriptures in generall, as doth the *Psalmes*. For, as I told you already in this Treatise, the Prophet did make diuers passages thereof, the ground-worke and first Obiects of his contemplations: and if you beginne not at the foundation, you will neuer be able to discouer the right manner of his building. But those parts of holy Writ, which you ought to be most readie in about the rest, are the Bookes of *Samuell*, and the *Kings*, with the Histories of the *Euangelists* and *Apostles*. For, in the first, the principal things that concerned *Dauid* and *Saul* are mentioned; which will helpe to make plainer the *Literall* sense: And in the other, those which appertaine to Christ are deliuered, who is the Key of *Dauid*, and he by whom you must open the Spirituall and most profitable Sense of that heauenly Booke. Yea, if you will but take a little paines to consider those things which are Parabolically and darkely deliuered in the *Psalmes*, you shall finde them to be admirable predictions of such as were plainly fulfilled and verified in Christ. And you that doe yet, but for fashion sake, speake well of those Mysteries, vpon others reports, or because you dare perhaps doe no otherwise; euen you shall haue your hearts filled with that admirable delight in their depth and the satisfaction which they giue your soules, as you shall not chuse but receiue thence the greatest contentment, the world can be able to afford you.

And for your more profitable reading of these Books, I now remember a note that shall not be vnworthy your learning: which though it might haue bene more properly spoken of in another Section; yet rather then it shall be omitted, I will abruptly thrust it in here. And it is concerning the words *For euer*: which most vnderstand to signifie *euerslastingly*, euen to *Eternitie*; and therefore it hath brought the truth of some sayings of the Scriptures in question with many. For, say they, God hath in his word promised that this or that shall remaine for euer; neuerthelessse, we see that those things are now come to an end, & how then can his promise be true? For their satisfaction herein, they must know, that the words *For euer*, are the same within *seculum*, that is,

words

VII.

Of the Histories of the Old and New Testament, what they helpe toward the vnderstanding of the *Psalmes*.

The Key of *Dauid* is *Christ*.

The words *For euer*, how they are to be vnderstood.

2 Sam. 7. 16.

words expressing the whole Terme of any one Age, in whatsoever thing it be: and it is tyed to no certaine Number of yeares or dayes; but the time meant is longer or shorter, according to that Age which is proper to the thing whereof we speake. As for example, if we say the Sunne and Moone shall endure *for euer*, then we meane they shall continue so long as the Age of the world shall be, euen throughout that whole Age which they are to last, & no longer. So, where God made this promise vnto *Dauid*, saying, *Thy House and thy Kingdome shall be established for euer before thee; thy Throne shall be established for euer*: Euen by those words the Prophet vnderstood that his temporall Kingdome should last the Age appoynted for it, to wit, vntill the coming of Christ: and that in him his spirituall kingdome should remaine without end.

1 Kin. 9. 3.

In like manner, in that place where the Lord sayd vnto *Solomon*, *He had hallowed the Temple which he had builded, to put his Name there for euer*. You must vnderstand those words *For euer*, to signifie in the literal sense that Time or Age onely, during which the materiall Temple was to continue, as a Type of the Humanitie of Christ. And in the mytticall sense (in which sense it was principally spoken) you must vnderstand it, to intend the Temple of Christs bodie, in which God hath put his *Name* to remaine there eternally: yea, according to his promise in the end of that *Verse* before mentioned, *His eyes, and his heart shall be there perpetually*. But, that these words, *For euer*, are with vs vsually taken for no longer time then one Age; we are taught it in the first of *Littletons Tenures*: and euery plaine Countrey man is able to tell you, that in Lands giuen or graunted vnto you *for euer*, without these words *and to your heires*; you haue no estate of Inheritance, but for Terme of life onely.

Of the word,
For.
Flami. in para-
phra. presat.

Of one thing more I will here also forewarne you; lest (as *Flaminus* sayth) it sometime trouble you to vnderstand the coherence of the sense, in the Booke of the *Psalmes*: and it is, that the word *For*, so often there in vse, doth not alway stand for the explanation or manifestation of causes, but sometime for an ornament of speech; and for the more strong asseueration of that whereof he spake: of which nature are *quidem*, *mehercle*, or *profecto* among the *Latines*; and *verely*, or *indeed*, with such like among vs. And without this Caueat, many places will appeare obscure: which you shall well enough be able to make plaine, after you are thus made acquainted with the vse of that word.

How men
ought to come
prepared for
the studie of
Gods word.

And now I come to the last Instructions, which I here purpose to commend vnto you, who truly desire that excellent sauing knowledge which is to be gotten out of the blessed *Hymnes* of *Dauid*. And I beseech you to heed them: else you will neither be rightly capable of the Rules afore deliuered, nor any way bettered by that knowledge which you shall gaine. First, your mindes ought to be so well prepared with a reuerent opinion of the excellencie of these mysteries, that it may truly beget in you an vnfaigned loue of their heauenly knowledge. Secondly, you must endeouour this studie with such sinceritie of heart, that (as much as possible may be) you might vndertake it with bodies free from the ordinary pollutions of Sinne. For, as a learned *Author* sayth,
The

The Bookes of the holy Word, are that sacred Hill of God, on which he that presumes to ascend, in the shape of a Man, with conditions of a Beast, shall be stoned to death: that is, where hee looked for life and blessednesse, he shall finde death and eternall miseries. In this Hill is God himselfe conuersant, deliuering forth wholesome Precepts vnto his People: and whosoever will heare the Effector of all good things thence speaking, must enter that glorious Cloud which compasseth it, with a minde that hath cast aside the thoughts of vaine and transitorie things; and endeouour to eschew all manner of intemperancie, whether it be of hand, tongue, or eye, &c. Yea, he must take heed, that he come not by the proud meanes of humane knowledge; but in true Christian humilitie, and meeknesse of Spirit: for, to no other will the diuine Wisdome vouchsafe to manifest it selfe. Being thus prepared, who euer thou art, thou maist boldly knocke, to haue these mysteries opened vnto thee, and freely ascend the high Mountaine of diuine knowledge.

But, that thou maist the better obserue all these my directions, and be inlightned with whatsoeuer else shall be necessary for this purpose; direct thy prayers to God, for his continuall assistance: and heartily entreat him that he would be pleased by his holy spirit to sanctifie thy meditations, and to giue his blessing to thy labours. Without which, this which I haue counselled, and all thou shalt endeouour, will be in vaine.

The necessary
vse of prayer
for our vnder-
standing of
the Psalmes.

CHAPTER XIII.

- I. *Of the Excellencie of the Psalmes, in regard of their Author, their Matter, their Forme, and their End.*
- II. *Of the sundry Vses which a Christian may haue of them: How powerfully they haue wrought, both with the Children of God, and against their Enemies: and why the formes of Prayer used in the Psalmes, and holy Scripture, excell all other.*
- III. *Of certaine Abuses which are to be auoided in the Singing, and application of them: and what Reuerence is required in their Vse.*
- IV. *A short Petition for a blessing vpon this Worke.*



That I might not seeme to haue made a large discourse, vpon a subiect of little moment, I thought it not amisse to deliuer somewhat concerning the *Excellencie* of the *Psalmes*. Yea, although it be farre beyond my power, to set downe the true value of such incompara-

I.

Of the Efficient causes of the *Psalms*.

ble Jewels : yet I haue vndertaken to speake so much as I am able to expresse of them; in hope That little shal from some gaine a little more respect vnto them then hitherto they haue had ; and that such who haue not yet so reuerent an esteeme of them as they ought to haue, may be hereby made somewhat better acquainted with their worth. For, whether you haue respect to the *Author*, the *Matter*, the *Forme*, or the *End* whereunto they were composed; in all these, their *Excellencie* appeareth. Their *Author*, or Efficient cause, is doubly considerable; and is either Principall, or Instrumentall. The Instrumentall Efficient cause, was that famous shepheard, and renowned King, *Dauid* : the Principal was the holy Ghost, as I haue already showne you in the beginning of this Treatise. And if any writing be more worthy honor, in respect of the Authors, I desire for euer to be deceiued in my opinion.

Of the *Matter* of the *Psalms*.

As for the *Matter* of the Booke, it requires also a twofold consideration, and then you shall perceiue in it a double excellence: for, it excelleth in respect both of the *Matter* out of which it was taken, and the *Matter* of which it treateth. *Materia ex qua*, the *Matter* out of which it is composed, is the holy Scripture : yea, it is a true part thereof it selfe, and such, as I may wel call it an *Epitome* of the whole volume of Gods word: for, it contains in brieft whatsoeuer *Moses* & the rest of the *Prophets* haue deliuered at large, whether it be of diuine worship, the duties of man towards man, relations of actions past, or Prophecies of things to come. And out of the New Testament, though it could not be taken, because that, was since this, in time, yet doth it in a manner comprehend the whole doctrine of the *Euangelists* and *Apostles*. Yea, the most profitable subiects which humane Authors haue imperfectly treated of, are here more perfectly handled. And of euery knowledge it includes so much, that, as some reuerend men haue thought, if we had but this one booke left, we might thereby become learned.

Materia ex qua.

Materia de qua.

Now, *Materia de qua*, the *Matter* or *Subiect* whereof it treateth, is Christ : for, indeed neither the *Psalms*, nor any of those things deliuered in the Old Testament, were written in respect of themselves, but of Christ and his Church, being such as were to come to passe in the New Testament : and all that was either sayd or done in the one, were but types or Prophecies of such as were to be performed in the other. *All things*, sayth the Apostle, *happened vnto them in Figures ; and were written for our learning, vpon whom the Endes of the world are come.* And *Eusebius* saith, that all the Old Law was nothing but a preparation to the Gospell. *S. Gregorie* sayth, As the Sunne sends before him the *Daystarre*, and other *Starres*, to shew the approach of the Morning : So, Christ sent before him the *Patriarchs* and *Prophets*, to signifie his coming. *Aug.* sayth, that there is nothing written in the Old Testament, but what did either foretell or prefigure Christ : yea, all that is related in the sacred *Chronicles* of the Kings of *Israel* and *Iudah*, doth some way concerne *Christ*. For, when there happened out any act of theirs which was impertinent to him, those *Chronicles* send the Reader to seek them in another Booke, which was written of the acts of some of those Kings, & since lost, as nothing to our purpose; whereas that which

1. Cor. 10. 11.

Euseb. lib. de preparati. Euangel.
Greg. Moral. x. cap. 10.
August. contra Faust.

is profitable, remains, and was perfectly fulfilled in the New Testament; doubtlesse, euen in the meanest circumstance: according to that saying of *Mathew*, *Not one Iod or Tittle of the Law shall passe, vntill all be fulfilled.* And indeed he that reads any part of the Old Testament, and therein vnderstands not Christ to be *Materia de qua*, the subiect principally there treated of, vnderstands nothing to any purpose, as I haue formerly told you. And surely if you haue respect vnto the Scriptures, as a History of the Nation of the *Iewes*, or relations of their Antiquities onely, you much abuse them: for, it was far from the intent of the holy Ghost, to be their Historiographer; and in that respect it will be found, to want much of a compleat History.

But, as I sayd, the matter whereabout the *Psalmes* are principally employed, is *Iesus Christ*, the Sauour of the world; and such things as concerne him and his Church: yet in the setting forth thereof, and by the sundry circumstances appertaining thereunto, are very many other of the best knowledges deliuered also vnto vs: Thence we may be instructed in Theologic in generall, in Prophecie, in Poesie, in Morality, in History, in Naturall Philosophie, in Astronomie, in matters Political, Oeconomical, or whatsoever Science may be necessary for a good Christian. Would you be informed of the Creation, of the estate of Man in his innocencie, of his Fall, of his sinnes Originall and Actually, of his meanes of Redemption, of his Iustification, of his Sanctification, and forgiuenes of sin by Grace, of the difference betweene the Law & the Gospel, of the Cōmon-wealth of the *Iewes*, of the beginning thereof, of their prosperities, of their captiuities, of their returns into their Country, of their last and great Apostasie, of the calling of the *Gentiles* vnto the faith? or would you at oncē be satisfied in all these? you may in the *Psalmes* haue your desire. Moreouer; there you shall finde vertue commended, vice reprobued, goodnesse rewarded, and vnrighteousnesse punished. Againe; here are some *Hymnes* in which we are instructed how to pray vnto God, some that teach vs how to prayse him, some are formes or patterns of thankesgiuing, some set forth the power of God, some recount the order of his Workes, some teach vs his Attributes, some manifest his providence, some relate his Iustice, some extoll his mercie, some paint forth the miseries of this life, some describe the blessednesse of the next, some shew the horrors of a guiltie conscience, some the end of the world, some the resurrection of all flesh, and some (after all these) the Iudgement to come.

Though all the Bookes of holy Scripture were giuen of God by inspiration, and are profitable as *S. Paul* sayth for doctrine, for reproofe, for correction, and for instruction, seruing to enforme vs in the true knowledge of Christ and the way to eternall life: yet, doubtlesse it cannot be denyed, but that some bookes of that sacred volume may be preferd before the other, for particular respects wherunto they do more powerfully serue. And as the gifts of the holy Spirit are diuers, in some more, in others lesse eminent: So, the same light of diuine wisdom, which *Peter* calles a light shining in a darke place, appears in some Bookes of holy Scripture more brightly then in others. And *Athanasius*, speaking of the Booke of the *Psalmes*, sayth, that beside the

Mat. 5. 18.

2 Tim. 3. 16.

1 Cor. 12. 7. 8. 9

2 Pct. 1. 19.

Athanasius in epist. ad Marcell. de Psalmor. interp.

agreement and equalitie which it hath with other Books of holy Scriptures; it hath also this peculiar miracle, That all the motions, cogitations, changes, & affections of the mind, are there exactly painted forth, and expressed to the full.

The excellencie of the *Psalmes*.

The Bookes of the Law shew vs what is forbidden or commanded to be done. The Prophets are especially employed about Prophecies and foretellings of the coming of the *Messias*. The Historiall books relate those acts of the Patriarchs and Kings, by which Christ was prefigured: but out of the *Psalmes* all these are learned: and therein the Reader seeth, as it were in a Glasse, the affections of his own heart discovered; and not discovered onely, but redressed also, if he will entertaine the graces which are thereby proffered vnto him. Other Bookes haue prohibited that which is euill: but in this we are instructed how we may shunne that which is prohibited. Other Bookes command repentance: this teacheth how to repent. Other bookes perswade to *Patience* and *hope*: This begets them in vs, and teacheth vs speeches and carriages, becomming men endued with such vertues. Other writings exhort vs to suffer persecution gladly, for Righteousnesse sake: This teacheth vs what to thinke in those Persecutions, what to speake and how to behaue our selues in all our trials. Other Scriptures admonish vs to prayse and glorifie God: this shewes vs how and in what words we ought to doe it. In other Bookes those things are handled which seeme to concerne others: In this, those things are directly treated of which plainely and neerely touch our selues, euen our estates and affections; in so much that we finde our passions expressed in those words, which we may properly make vse of, as our owne.

August. in pref. in Psal.

S. *Augustine* speaking of the *Psalmes*, sayth, that they are the Ioy of the mind, the rest of soules, the charming rod of peace, that can both allay the fouds & storms of feare, & assuage the fury of vnruely affections: they mitigate the rage of anger, restraints wantonnesse, perswade to loue, appease strife, reconcile enemies, put the Diuell to flight, bring Angelles to our succour, mitigate the labour of the day, and make secure amid the terrors of the night. They are the guard of Infants, the perfection of young-men, the comfort of old-men, the ornament of women, the best companion in solitarinesse, and the singing of them is a worke for Angelles to be employed in.

But yet, me thinks, I haue not spoken enough of the excellent matter of the *Psalmes*, nor shal I euer be able to vtter what I desire to speake of it. For, they are deepe Mysteries, and sacred Oracles, of which the holy Ghost is Author; whose incomprehensible wisdom hath made them rather to be subiects of admiration, then to be set forth by the insufficiency of humane praises. There, a Christian hath al the agonies, miseries, and afflictions of his soule, euen to his hand, described, and the meanes set downe how to escape those huge ouer-whelmings. There he hath Rules and formes of the right way of praising and worshipping of God; and that not by precept alone, but by example, whereby he may be the better instructed in those duties. Yea, whereas he hath a great many troubles to wade through in this life, and innumerable troupes, both of spiritual and temporal Aduersaries to combate with-
all;

all; there he hath not onely an Instructor to aduise him how he should march against them; but he hath also the Presidents of a braue Leader to follow, a Captaine skilfull in the spirituall warfare, and one who hath in his owne person aduentured through those dangers hee is to passe. There, as by a skilfull Muster-Maister, or professor of defence, he is directed how to manage his Armes; and made aswell acquainted with meanes to ward and keepe off the perill he is in, as to know when, and wher e he lyeth open to disaduantages. For, there was neuer any seruant of God, more often and more strongly assaulted, with outward trialls, and inward temptations, then was *David*; who being the Arch-type of our Sauour, was continually exercised with most greiueous afflictions, that hee might the more truly represent him whose Figure he was, and shew the Children of God how they should demean themselves in all temptations: And one benefit the Booke of *Psalmes* affoordeth, aboue all the Bookes of holy Scripture. For, in the other we heare God speaking vnto vs: but in these we are also instructed how we shall speake againe vnto God. And, next to the Prayer which was left vs by our Sauour, wee haue heere the best and most perfect formes that can be learned. Yea, hereby we receiue so many spirituall priuileges and commodities, that they would make a volume, if I should assay to reckon them.

This, the Fathers of the Church well considered: and *Athanasius* confessed, that he was not so much addicted to any one Booke of the holy Scripture, as to This. *S. Augustine* said, that he was not able to expresse what ardent motions of the minde, the reading of the *Psalmes* stirred vp in him. Which I well beleue, by that touch which they haue sometime giuen my soule of their excellency; whereinto the grosse-nesse of my capacity cannot admit those heauenly raptures to passe so cleerely. But Gods spirit is neither denied nor streightned to any of them who endeauour to seeke after the sweetenesse of these *Poems*. If we aske with faith, such petitions shall not be denied vs, because they are agreeable to Gods will. And I am assured, that as those good and deuout men, found in them excellent matter, affording extraordinary content: So should they to whom they yet appeare most barren, if they could bur once learne to play the Bees well among those flowers.

But, alas! Men are easily deterred from such employments, and many will obiect that the *Psalmes* are obscure, and so difficult, that it is impossible vnlearned men should euer be able to find out or make vse of their excellency. Indee they doe at first, for many respects, seeme ouer-hard to ordinary capacities. For, the depth of the Mysteries, the variety of Senses, the Predictions of things to come, the strangenesse of the *Hebrew* phrase, which is sometime scarce plainly expressed in our Tongue; the figuratiue and Poeticall speeches, the suddaine transitions out of one matter into another, from one Person to another; the expressing of things, partly by the *Metaphor*, and partly without it; the *Allegories*, with their being written in *Verse*, which differs from common speech; and *Verse Lyricke*, which in most Poets is obscure: euen these things, I confesse, make them appeare

In the *Psalmes* we are taught both by precept and example, what we learne elsewhere by precept onely.

*Athanasius in libro
Psa. ad Marcel.
August. lib. 9.
Confess. cap. 4.*

The difficulty of the *Psalmes*, obiected as a reason why they are no more delighted in.

Reasons why
we apprehend
not the excel-
lencie of the
Psalmes.

somewhat harsh awhile to new beginners, and may well terrifie an ordinary vnderstanding. But though these lets were taken away (as they might easily be remooued by a willing minde) there would appeare to be other greater hinderances remaining, to keepe vs from the apprehension of the excellency that is in the *Psalmes*.

One ordinary barre that shuts vp the way of our apprehension from discouraging the beautie of these *Psalmes*, is the *Antipathy* which is naturally betwene our carnall desires and heavenly things. Another Let is, We haue most commonly our first age, so ouer-seasoned with prophane *Poesies*, and the opinion of their excellency hath so much possessed many of vs, that in respect of them these seeme rude. Yea, the wisdom of flesh and blood, being vncapable of spirituall elegancies, accounts it lost time to read them. But those humane writings, which are but as the children of the Bond-woman, ought to attend vpon diuinitie onely, and not vsurpe equalitie with it, much lesse a preheminnence about it. And if those *Ismaels* bring their Mistresses Sonne into contempt, they are either to be reformed, or vtterly cast out from inheriting esteeme with the diuine of-spring. Another hinderance is, our little or no heed to those sacred *Duties*: for, though a few can seeme well pleased sometime to peruse and sing them, yet the heart is mute, or setled vpon other affaires; or else, they come not about them with those affections which they ought to bring with them. If they did, their eyes shuld be opened; & they would perceiue, that they were but thinne huskes which kept from them so many sweete kernels. The Trades of common Artificers, appeare exceeding difficult to me; and yet I see daily, that by practise, and a willing minde, they are easily attained vnto by others: So it is in these mysteries, they seeme as it were sealed vp, to such as looke heedlesly ouer them; and yet through prayer to God, and a little industrie, they quickly become exceeding plaine: especially to such men as haue beene subiect to miseries and tribulations, or felt the horrors of a troubled Conscience.

Bernard in
Proem. in
Isaiam.

S. Bernard sayth, No man sooner attaineth to a true vnderstanding of the *Psalmes*, or feeleth more sensibly the excellent comforts of these holy *Hymnes*, then he who hath by experience learned to put-on those affections in them expressed. And sure it is, that such as are heauie laden and ouer-pressed with miseries, finde most contentment, and are best refreshed by them: yea, they shall fauour the sweetnesse of these Cordials with best relish, who haue tasted the gall and vinegar of bitter and sharpe afflictions. And although the Minions and Fauorites of this world vnderstand no Harmony in the diuine *Numbers* of these *Poems* (because their eares haue neuer receiued any other sounds, but of bewitching pleasures) yet the broken-hearted, and those poore dejected soules who sit in the shaddow of Death; when they shall heare the glad tydings of the Gospell, and the sweete Songs of Mercy make Musicke vnto their soules in the *Psalmes*, it will raise them out of the Dungeon of Despaire, vnto a height of ioy and comfort, beyond expression.

No one Booke of all the holy Scriptures is so many wayes comfortably necessary for a Christian: none hath so plainly or particularly
menioned

mentioned those things which concerne the mysteries of our Redemption : out of none hath our Sauour, or his Apostles drawne so manie testimonies, as they haue done from the *Psalmes*; in which is contained whatsoeuer may be required, either to the stirring vp, or encrease of godlinesse. And if you will but heed well the nature and dignitie of their Prophecies, you shall perceiue them to be in that respect most excellent. For, they doe not onely mention the prime subiect, which Prophecy could be employed about: but, that was so plainly deliuered, and so extraordinarily inspired into the Prophet, that those predictions may haue the title of most perfect Prophecies. For, it well appears, that *Dauid* saw not *Visions* like *Pharaoh* and *Nabuchadnezzar*, which he vnderstood not : neither spake Propheticall words with *Capbas*, whose true meaning he perceiued not: nor was violently carried by the Spirit of God, as *Iepthe* was into an action, the successe whereof hee knew not : but he had knowledge whereto euery word tended which he spake; and so excellent an apprehension had God infused into his soule, that he receiued an immediate and perfect vnderstanding of those things which he hath Propheticallly deliuered. And it is sayd of him that he was *as the light of the Morning when the Sun riseth, euen a Morning without Clouds*. Yea, he receiued his knowledge of the future mysteries of Christ, without the meanes of *Voices*, *Visions*, and such like: for which cause he might be sayd to excell the other Prophets, as well as he may be reputed of a better capacitie then other men, who is able to apprehend those *Geometricall* conclusions without the helpe of Figures, which those other can be onely that way made capable of. And this manner of receiuing them, addes some attributes of excellencie also to the matter it selfe.

As the *Psalmes* are excellent in regard of the *Autor*, and *Matter* of them; so, are they also in respect of their *Forme*. For, they are in *Verse*, & *Verse* of sundry kinds: wherein there is also greater varietie of expression, then can be found in any one volume of *Poesie*, whether you haue respect to the nature of the *Poesie*, as it is *Heroicall*, *Tragicall*, *Lyricall*, & such like; or, to his manner of setting forth those things he purposeth: which is sometime by way of complaint, sometime petitionarily, sometime in one fashion, and sometime in another; as I haue already showne you in one of the Chapters aforegoing. And in my opinion, it addeth somewhat to their dignitie, that they doe by a sweete and extraordinary kind of speaking, seeke to ravish the munde with the loue of God; and through the delicate Harmony of words, so allure men vnto his praises, that, notwithstanding the teadioufnesse which flesh and blood findeth in that exercise, they are by degrees wonne to doe it with some good measure of chearefulness. Yea, the Prophet hath so mixed his wholesome precepts, and those necessary doctrines which seeme austere to carnall men, with the pleasing Harmony of *Numbers*, that they are receiued with much better attention. And therefore I may say with *S. Augustine*, *O vere admirandi Magistri sapiens institutum, ut simul & cantare videamur, & quod ad utilitatem animæ pertinet simul doceamur!* O the truly wise institution of that admirable Teacher, that we should at once seeme to sing, and be withall taught what appertaines to the profite of the Soule!

M 4

Lastly,

Iud. 11. 29.

2 Sam. 23. 4.

The excellencie of the *Psalmes* in respect of their *Forme*.

August. in prol. in Psal.

The excellencie of the *Psalmes* in regard of their *End*.

II.

Of the sundry uses which a Christian may haue of the *Psalmes*.

Lastly, the *Psalmes* are excellent also in another respect: for, they had not onely the most noble *Author*, or Efficient cause, both principall and Instrumentall: Nor had they onely a glorious & necessary subiect; or, an aduantage to their prayse, in consideration the holy Ghost had put them into an extraordinary *Forme*: But, they are yet more excellent, in regard of the *End* and *Finall* cause of them. For, they were ordained to foretell, vnto the world, the kingdome of the *Messias*, our Sauour and Redeemer, Iesus Christ. They were intended to shew, how we being deformed in *Adam*, are to be reformed in *Christ*, and to deliuer vnto vs the present meanes of our Saluation. They were purposed, to comfort the children of Gods kingdome in all their troubles, euen vnto the end of the world. And, which is the principall End wherunto Angels, Men, Heauen, Earth, and all things are created, they were composed for the prayse and honour of God. And to that End they do so well serue, that I will conclude this Section as I began it; Whether you respect the *Author*, the *Master*, the *Forme*, or the end of the *Psalmes*, they are euery way excellent.

I will speake somewhat of the vse of the *Psalmes*; not that you should thinke I would vndertake to set downe euery purpose whereto these sacred *Ditties* might serue: for, that were impossible, seeing they are many thousand wayes vsfull, according to the many occasions of euery particular Man. But, my intent is to giue the ignorant a little light, to know of what nature some of the *Psalmes* be; and how among them he may find true comfort in euery necessitie; would he well enure himselfe to these *Poems*. For, there are no temptations, affections, nor afflictions, which a Christian may be subiect vnto, but in the *Psalmes* he shall finde both the formes of expressing them, and their meanes of remedie.

If his sinnes grieue him, if he feare the wrath of God, if his miseries deiect him, if the Wicked lay snares for him, if his friends forsake him, if his seruants betray him, if he be weake and oppressed, if he be vniustly condemned, if his wicked Aduersaries be multiplied, if his outward affairs thriue not like other mens, if the prosperity of the Vngodly offend him, if he be endangered by warre, if he fall into pouerty, if he haue beene tempted by prosperitie, if he haue beene persecuted by slanderous tongues: Yea, though he were ouerwhelmed with all the greatest calamities of the world, and euen readie to sinke into the irrecoverable depth of hideous Despaire; there were meanes of comfort, and hope of recouery to be gotten, by making vse of these *Hymnes*. For, there is in them a precious Balme for euery present sore, and a preseruatiue against all future discontentments.

These are the spirituall charmes, provided to alay our vnruely affections. And such is their vse, that if we did once well know it, wee would continually carry them in our bosomes; we would prepare a rich cabinet for them in our hearts; and much more value them, then *Alexander the Great* prized *Homer's Iliads*. For, they wil serue vs in steed of a Myrror, wherein we may perfectly view those affections and passions, whereunto our soules are enclined; and see how to order our selues before God, on all occasions. There, he that is ouer-plunged in miseries,

The admirable vertues of the *Psalmes*.

ries, may haue a true Comforter, when all worldly friendship failes him. There, he may haue a Lanthorne to guide his feete from stumbling into the paths of Death, and a light to shew the way whereby he may passe safely through all the stormes of earthly care and sorrow, euen in the darkeſt night of his Aduerſitie. There, he whose languishing ſoule droops in ſaddeſt melancholy, may not onely behold one raiſed againe to the top of higheſt contentment, who was ere-while overcome with the deepeſt forrow; but hee ſhall diſcouer the meanes whereby he alſo may aſcend to the like felicity. There likewise may he, that is in proſperitie, haue a full view of the ſlipperineſſe of that eſtate, before he come to be made acquainted with thoſe afflictions which he muſt hereafter peradventure taſte of, as other good men doe. And hauing that foreſight (if negligence hinder him not) he may learne ſo to prepare himſelfe before, as they ſhall not bring vpon him any extreame impatiency or deſperation, by their ſuddaine, and v unexpected coming; as it often falleth out with thoſe men who liue ouer-ſecurely, and thinke neuer to be moued.

Moreouer; If we deſire to prayſe God for his benefiſts, if we would invite others to doe the ſame with vs, if we intend to deſcribe the eſtate of a Bleſſed-man, or to rebuke the vanitie, pride, and inſolencie of the Wicked, or ſet forth the malice of hypocrites, or craue aſſiſtance in Prayer, or proclaime gods glory in his Creatures, or his Wiſedome in his Workes, or his mercy toward the Righteous, or his Iudgements againſt the Reprobate: Or if we are diſpoſed to ſing of the Redeemer of Mankinde, of his Incarnation, of his Aduerſaries the *Jewes*, of his Paſſion, Death, Buriall, Reſurrection, Aſcenſion, ſiting at the right hand of his Almighty Father, or of any other ſubiect, whereby God may receiue glory, and our ſoules comfort; In the *Psalmes*, we ſhall find Patternes, ſo to helpe and direct our deuotions in all theſe, that we may giue vnto God his due Attributes; and that in ſuch formes of ſpeech, as we ſhall not ſeeme to fall into impietie, by an vnreuerent eſtimation of him.

The auncient Fathers of the Church were wont, out of the *Psalmes*, to comfort themſelues in all their ſufferings or temptations: and the bleſſed *Martyrs* of Chriſt did vſe them in their perſecutions, and ſung them as a great meanes of conſolation and eaſe in their tortures. *S. Auguſtine* and *Rufinus* make worthy mention of a young man, named *Theodorus*, a Chriſtian, that was apprehended by one *Saluſtinus*, the officer of a Tyrant, who perſecuted the Profeſſors of Chriſtianitie; and they report, that from the breake of day vntill the tenth houre, he ſuffered diuers kinds of tormentes, which were inflicted vpon him without intermiſſion: yea, and ſuch cruell tortures they are ſayd to be, that no Age had mentioned greater. Neuertheleſſe, being ſet on Horſebacke, and on both ſides tortured by the executioners, with a chearefull voyce he ſung the 96. *Psalm*; which the Congregation had the day before recited. Which vndaunted conſtancie the officer perceiuing, ſent him backe againe to priſon, reporting to the *Emperour* what was done; and withall told him, that vnleſſe he forbore to exerciſe ſuch crueltye, it would redound to their glory and his ſhame.

Other vſes of
the *Psalmes*.

What vſe the
Primitiue
Church made
of the *Psalmes*.
*Auguſt. lib. 18.
de Ciuit. Dei.
cap. 52.
Rufin. lib. 1.
cap. 35.*

Theodoret. lib. 3.
cap. 19.

Pfal. 115. 4. 5.
&c.

Pfal. 68.

Theod. lib. 3.
cap. 24. 25.

Pfal. 80.

It is also recorded, that in the dayes of *Iulian* the *Apostate*, there was a Noble woman, named *Publia*, a Deaconesse, who hauing with her a company of Virgines, deuoted to the seruice of the true God, sung (as the *Emperour* passed by them) as in scorne of his fury and Idolatry that part of the 115. *Psalme*, where we find these words, *Their Idoles are siluer and gold, the worke of mens hands. They haue moutbes, but they speake not: eyes they haue, but they see not, &c.* Which the Tyrant being offended with, commanded them silence: But, *Publia*, little regarding either his commands or threats where God was to be glorified, caused her Quire at his next approach to sing aloud the 68. *Psalme*, which begins thus, *Let God arise, let his enemies be scattered, let those also that hate him, fly before him, &c.* Whereupon he was much incensed; and sending for the Mistresse of the Quire, without respect either to her age, sex, or vertue, caused one of his Guard to clap her on the Cheekes, vntill the bloud was readie to follow: and shee neuerthelesse continued singing of *Psalmes*; as if shee had intended to imitate their *Author*, who by his *Musicke* sought to driue the euill Spirit from *Saul*.

The same *Author* sayth also, that when that common feared enemy of Christendome, *Iulian*, the Tyrant and *Apostate* before mentioned, was to fight his last battell with the *Persians*, euen the same day, one *Iulian*, surnamed *Saba*, a Religious and deuout man, earnestly besought God, that he would preferue his Church, against that Destroyer; & vouchsafe to let the day shine, wherein the Christians might professe their Redeemer, free from the cruelties and interruptions of that *Apostate*: and for his prayer he vsed the eygthith *Psalme*, *Give care oh Shepheard of Israell, thou that leadeest Ioseph like a flocke, thou that dwellest betweene the Cherubines shine forth, &c.* And it is sayd, that as he was with teares repeating this *Psalme*, and earnestly beseeching God for his Churches deliuerance (to which purpose that *Psalme* was intended) his sorrowful passion was vpon the suddain aswaged, & an extraordinary ioy posselt his hart. Whereupon, some of his deuout friends, who it seemes accompanied him in that Worke, demanded the reason of the speedie alteration, which they perceiued in him. Oh now (quoth He) that *Bere* of the Wood, which hath wasted the Vineyard of the Lord, hath receiued his iust meed. for contemning Christ, and lyeth now dead, neuer more to be feared. And it was knowne afterward, that the very same day, & as neere as they could ghesse, the selfe-same houre also, wherein *Saba* prayed the 80. *Psalme* aforesayd, he was miserably slaine; no doubt, by the immediate iudgement of God from Heauen: for, being not in the Armie, but in his Journey, he embrued his hands in his owne bloud, and sprinkling it into the Aire, cryed, *Thou hast overcome, oh Galilean*; And so made a most fearefull and horrible end, at once both confessing Christ the Victor, and yet still daring to speake of him in contempt.

Many moe examples and testimonies I could bring in this kinde, if these were not sufficient: but doubtlesse, you ought to beleue, that when in your prayers, you vse the words which the holy Ghost himselfe hath taught, there can be no petitions more powerfull to preuaile with him for obtaining your requests. And indeede, who is he,

Gods owne
words pre-
uaile most
with him.

he, that being to speake vnto God, would not rather vse his words, then the forme of speech which man shall teach him? Those sacrifices God was most honoured in, and best pleased with, which hee by fire from heauen vouchsafed miraculouſly to consume; As, that sacrifice of *Abraham* in *Genesis*, that of *Aaron* in *Leuiticus*, that of *Solomon* in the *Chronicles*, or that of *Elias* in the *Kings*: So, out of all question, the spirituall sacrifices of prayer which God requires of vs, euen the Calues of our lips, as *Ose* calleth them, are then most acceptable to God, when they are kindled by the flames of the holy Spirit. Yea, we offer those sacrifices most acceptably, when they are sanctified by the fire of heauenly wisdom, not of earthly eloquence: and therefore let vs fetch coales from the Altar of the Lord, not from the Forges of humane Rhetoricke; lest we perish with *Nadab* and *Abihu*, for offering strange fire to the Lord: If *Moses* himselfe would not vnder take to speake vnto a man, vntill God had put words into his mouth; me thinkes, when We are to make our petitions vnto him, we should much more be desirous to vse those words which hee hath graciously furnisht vs withall to that purpose, rather then our owne imperfect inuentions: and it will giue vs the more boldnesse to appeare before his glorious Maicstie, when we come with those prayers that he himselfe hath dictated vnto vs by his holy Spirit. And therefore I would aduise euery man (in his prosperity, and whilst he hath meanes) to store vp, in his heart, some sweete and necessary sentences of the *Psalmes*; and he shall at some time or other finde admirable comfort in them: as it hath bene apparant in many godly Martyrs, who haue not onely lessened their torment by the repetition of them; but many times by a sentence out of them, haue stricken shame and confusion into their persecutors, and put euen the Deuils to flight.

Many other admirable vertues haue the *Psalmes*, and diuers vses a Christian may make of them. For which cause, the Doctors of the Church thought them so necessary in former times, that where-as other Bookes of holy Scripture were read throughout but once in the yeare, in their publike assemblies, they appointed the *Psalmes* should be read ouer once euery moneth: which good custome the Church doth euen heere with vs worthily continue to obserue at this day. For, doubtlesse, if wee did truly vnderstand the vse and benefit of them, we should thinke, that to repeat them ouer once in the moneth, were so ouer-seldome, that we would continually be singing or meditating of them, at our labours, in our Iourneyes, at our Feasts, at our vp-rising and downe-lying; and not onely waking be exercised about them, but euen sleeping dreame of them also. The vse of them is no such indifferent thing, that the holy Ghost thought it meet to be left to our discretions, whether we would sing them or no. For, by the Apostle he hath commanded it in these expresse words; *Let the word of Christ dwell plentifully among you, in all wisdom, teaching and admonishing one another in Psalmes, and Hymnes, and spirituall Songs, singing with grace in your hearts to the Lord.* To the same purpose is it also in the Epistle to the *Ephesians*. Yea, this exercise hath bene the approved custome of the Church, and confirmed by example to be so, both before

Christ,

Gen. 15. 17.
Leuit. 9. 24.
2. Chr. 7. 1.
1. King. 18. 38.
Psal. 51. 19.
Ose. 14. 3.

Esay. 6. 61.
Numb. 26. 6.

We ought to store vp in our hearts the comfortable sentences of the *Psalmes*.

Col. 3. 16.
Eph. 5. 19.

1. Chron. 15.
2. Chron. 5.
Acts 4.
1. Cor. 14. 26.
Math. 26. 30.

Plin. Epist.
lib. 10. ad
Traian.
Euseb. lib. 8.
Histo. Eccles.
cap. 9.

Christ, since him, and during his abode on the earth. Before Christ, *David* and *Solomon* vsed it, appoynting also how the *Jewes* should sing the *Psalmes* in their Temple. Since Christ, his Apostles thus recreated their soules: & that night which our Sauour was betrayed, both He & they together sung a *Psalm*; as witnesseth S. *Mathew* in his *Gospell*. And herein the Primitiue Churches were exceeding zealous: for, as *Plinie*, a Heathen, sayth (who liued about 200. yeares after Christ) the Christians in his time vsed to assemble together in the morning, before day-light, and sung *Psalmes* to Christ, as vnto God. And *Eusebius* reports, that neither *Constantine*, nor *Theodosius* euer began a Battell, but first they and their souldiers sung *Psalmes*, and made supplications to the Lord.

But, if these Motiues were not, the brute Creatures would prouoke vs to ioyfull expressions of the glories of God. The Birds, which are continually singing to the praise of their Creator in those Straines which he hath naturally giuen them, may be an example to draw vs to the exercise of those heauenly Songs, which he hath bestowed on vnthankfull Man. And it may be that because those prettie Musicians are so diligent and expert in singing, therefore God hath giuen them meanes and leaue to soare neerer vnto the heauens, then all other liuing Creatures. When the bright Chariot of the Sunne descends Westward, the cheerefull *Larke* shuts vp the light with a sweete *Dittie*; and the Day no sooner peepes againe in the East, but shee riseth to salute it with a morning *Hymne*; and in her mounting seemes to proclaime vnto the world the prouidence and loue of God, in so well ordering the succession of Day and Night, and comforting his Creatures by the glorious presence of the Sunne. And so high the enamoured bird flies in her melodious Straines, that our eyes often lose her, and she seemes to be taken vp into heauen for her Musicke. And as S. *Ambrose* saith, How can men but blush to remember that they haue begun or ended a Day without a *Psalm*? when they see, that Birds, the wilde *Quiristers* of the Wood, are constant to their deuotions, both morning and euening, beginning and ending the day with varietie of Song. But, alas! these are excellencies that the World is not sensible of. If your deuotions be so early, as to awake you to the singing of these diuine *Psalmes*, there are not many Birds of your feather: But, if you will preuent the day, to sing a Round to *Bacchus*, to the tune of the pot, or the Musicke of a *Tobacco-pipe*, euery Tauerne and Ale-houise hath many full *Quires* of those Musicians. And, which is worse, such is our contrarietie to vertue and godlinesse, that should we heare a Familie so early gathered together in celebrating Gods praises; those, at their drunken Carrols should not receiue one reproofe, for euery ten scoffes which are cast at these.

But, it will not be enough for vs to sing these holy *Hymns*, vnlesse we do it also with that reuerence and respect which is due vnto them. And that we faile not wholly therein, these things ought to be considered: First, whensoever we purpose to be thus employed, our care must be, that it be done as much as may be to the glory of God, and the comfort of our soules, vnderstanding what wee sing. So saith S.

Paul;

Ambro. Hexam.
lib. 5. cap. 12.

III.

Of the abuses which are to be auoyded in singing and applying the *Psalmes*.

Paul; I will sing with the Spirit, and with the understanding also. Which if we desire to put in practise, we must euer be mindefull what we doe; and haue a care, so to marke the Proceeding, and Coherence of the matter; that we may aptly apply euery thing, in our Meditations: Or else we shall make our deuotions harsh in the eares of God, and dangerous to our selues. For, by such carelesnesse, we shall not onely many times speak those words in our own persons, which are rather to be vnderstood and spoken in the person of Christ; but we shall also sometime pray for our owne ruines: like those, who being out of Charity, and saying the Lords Prayer, desire their Trespases to bee no otherwise forgiven them, then they pardon those who haue trespassed against them. For example: *Dauid* saith in the seuenth *Psalme*, thus; *If I haue any iniquity in my hands, If I haue rewarded euill vnto him that was at peace with me. &c. Let the enemy persecute my soule and take it, &c.* These words many sing: but, whether they remember what they say; or if they doe, whether they apply them well or not, there is the question. For, *Dauid* here seemes to stand vpon his owne righteousnesse, or innocency; and he desires to bee so or so punished; if there be any iniquity in his hands: whereas if wee should pray in that sense, and God should be so seuerer toward vs, to giue vs according to our petitions in such prayers; doubtlesse, it would goe very ill with vs. For, who is he that can say, he hath no Sinne or iniquity in him? Hee therefore, that will rightly vse this *Psalme*, must know, that *Dauid* doth not speake those words meereley of himselfe; but as Hee was a type of Christ; who being falsly accused of the *Iewes*, as a blasphemmer or wicked person, might well thus iustifie himselfe to bee innocent. And therefore, if we sing it with respect vnto that *Iust one*, and a regard onely to that righteousnesse of his, which by imputation is made ours, we shall doe best therein; seeing, by otherwise applying it, we may perhaps abuse the *Psalme*. For, although it is to bee vnderstood, in a literall sense, of *Dauid*, who was falsly accused by *Chus* the *Beniamite*: yet we must not conceiue (as I said before) that hee spake it meereley with respect vnto himselfe, nor that he meant (in so much as it did concerne his owne particular) to iustifie himselfe as one free from all iniquity: but, hauing some haynous crime; falsly layed vnto his charge by his Aduersary, wee ought to beleeuē that hee cleareth himselfe from that particular imputation, by calling God to witnesse; and adding an Imprecation vpon himselfe, if hee were not innocent. Thus, I say, we must vnderstand it: and then, if the Church wherein we liue, be slandered with any error; the Congregation, knowing it selfe cleare, may sing it in iustification of her Integrity in that point. Or if any priuate man, among vs, hath beene wrongfully accused of any crime; I thinke also, in respect of that particular, hee may (for his comfort) sing that part of this *Psalme* with *Dauid*: But let him be sure (when he commeth so confidently) that his cause be good, and that hee abuse not the words of an holy *Psalme*, to iustifie himselfe in an euill action. For, God knoweth the heart, and will seuerely punish that presumption. This, and many other such like things, must be heeded by those who would make a right Christian application of the *Psalms*;

Psal. 7.

How we ought
to make vse of
the seuenth
Psalme, &c.

especially if they sing them with respect vnto their owne priuate causes.

Moreouer, we must bee carefull, that wee make not vse of these Imprecations which are in the *Psalmes*, thereby to satisfie our owne malicious desires vpon our enemies: for, this were against that Rule of Christian charitie which our Sauour taught vs; who commanded vs to pray for our enemies. But, you must know, that (as I haue showne you in the Chapter before going) those places are to bee vnderstood Prophetically against the enemies of the Church of Christ, euen against the whole bodie and head of the malignant Synagogue; and therefore neuer to be vsed, but with respect vnto them. Yea, we ought so to sing them, that the Spirit of God may witness with our Consciences, we do it onely out of true zeale, to conforme our wils vnto his will and glory; not out of any vncharitable longing for the ruine of them, as they are our owne enemies.

We must also be carefull, that we vse not the singing of these *Mysterie*s, for the pleasing of the sense, more then for the glory of God, and the comfort of the soule. This *St. Augustine* warneth vs of; and sayth, it is a sinne, which he himselfe had sometime fallen into. And indeed so hard is it for a man not to be now & then so carried away; that, one while, that learned *Father* seemed to stand in a little doubt whether Musicke should be allowed in such subiects or not: but he immediately reprehended himselfe (as being too seuerer therein) vpon remembrance of that powerfull working it had in him, and those passionate teares which that holy *Musicke* drew from him at his Conversion from being a *Manichee*. Neuertheless, we must not seek only to please our eares with the harmony of words, or the sweetnesse of a *Tune*: but, our hearts must be intentiue to the matter; and we must truly endeavour to prayse God with the whole man, making the outward *Musicke* a helpe to stirre vs vp to a more chearefull expression of our affections: or else we are not so well heard or accepted of God, as if wee were altogether silent. *Multi*, saith *S. Augustine*, *clauso ore exaudiuntur*, & *malti in magnis clamoribus non exaudiuntur*; *Many are heard, though they say nothing: and many are not heard, notwithstanding they cry loud*. But, he who in true deuotion hath his heart wholly set vpon what he sings in these *Psalmes*, is doubtlesse heard with acceptance, and makes one Quire with the Angells.

Remember also, that the *Psalmes* are the sacred Word of God, & a part of prayer. And for these respects euer keepe you a religious care to sing them euen with all outward reuerence, as in the sight and presence of God: otherwise you prophane his Word, take his *Name* in vaine; & in stead of giuing him thanks, seeme to mocke him for his benefits. Which carelesnesse and impietie may draw downe vpon your heads a Curse, when you expect a Blessing: whereas, being done as it ought to be, you shall, in singing them, adde a maiestie to your deuotions, stirre vp your drouisic natures, to a more liuely zeale in Prayer, and apprehend more passionately the loue and exceeding kindnesse of our Redeemer.

But, the little reuerence that is vsed amongst vs oftentimes in singing

We must not sing *Psalmes* to please our senses onely. *Aug. Confess. lib. 10. cap. 23.*

Aug. in Psal. 119. Explana.

The *Psalmes* must be sung with all outward Reuerence.

ing the *Psalmes*, especially in some priuate families (I dare not say, in our Churches) is much to be blamed in many respects. S. *Chrysoſtome*, as appeareth in one of his *Homilies*, thought it scarce seemely to sit when we sing: But, had he seene with how many vndecent gestures, and mixtures of other employments, we dare vndertake so holy an exercise, he would haue trembled at our presumption. I pray God pardon it in vs; and grant, that we may with more reuerence esteeme the vse of those sacred *Ditties*: which being orderly sung, haue surely so extraordinary a power ouer the affections, that they doe as it were charme the Soule with their harmony, and make such *Musicke* as may delight vs, when all other pleasures grow loathsome: yea, it is the exercise of Angels. And if there be any thing on earth beside Loue, that shall remaine in the world to come, I am perswaded (as well by the authority of S. *Augustine*, as vpon some reasons of my owne) it shall bee *Musicke*, with diuine *Poesie*; whose beautie is now almost obscured; and made ridiculous, by the frothie inventions of those many pot-inspired Companions, falsly termed *Poets*: whom Heauen hath iustly suffered to swarme in this Age; to the disgrace of *Poesie*; because wee haue ouer-highly esteemed the fabulous inuentions of prophane Authors, and left respectlesly vntrimmed (as not worthy our regard) the most excellent *Poesie* that euer made *Musicke* in the cares of God or Man: Which our ouer-sight, let vs, to whom God hath now giuen a little more taste of the sweetnesse of the *Psalmes*, neuer, no neuer more bee guiltie of: Let others lull themselues asleepe in their sensualities, with the wanton Straines of immodest Rymes: let them adde distemperature to their vnreasonable passions, by the confused inuentions of such whose *Bacchanalian Muscs* can doe nothing, till their naturally-dull foules are inspired with the drunken raptures which are begotten betwixt Wine and Lust: and let them please their itching eares, with the tempting charmes of lasciuious *Musicke*, vntill their blood swell with the poyson of it, and make them breake forth into all vncleannesse: but let vs be attentiuē to the better-working and farre sweeter *Musicke* of the holy Ghost, made vnto vs in the *Psalmes*. In them, for euer let my delight be, aboue all other *Poesies*, aboue all other *Musicke*; and, as far as may be, aboue all other pleasures whatsoever. Let others, as they please, scoffe & deride them, with the felicities they promise: Let them enjoy their ease, their riches, their brauery, their dainties, their honors, their popular applauses, and all such like trumperies: yea, let them still cry out, *Who will shew vs any good in that kinde*; Onely let God lift up the light of his countenance vpon me, & giue me such an vnwearied loue to the meditation of his Word, that I may fully enjoy the happinesse which commeth thereby, and I will craue no more: yea, though I may not haue it, but with the losse of all the pleasures, esteeme, outward contentments, or what-euer is deare vnto me in the world. For, these, these are the Rules whereby a young-man ought to cleanse his way. And as they haue bene hitherto a meanes to preserue me from turning willingly that gift which God of his grace hath giuen me, into wantonnesse: So, I hope they shall euer keepe me from it: And if hereafter I employ my *Muse* againe in any humane subiect, I hope to turne

Chrysoſt. in hom.
13. in *Epist. ad*
Heb.

Psal. 119. 9.

the Diuels weapons to his owne difaduantage; and make those expref-
fions of Loue and Beautie, which he made vfe of to allure vnto vanitie,
ferue to fet forth the glory of God, and to draw-on a true affection vn-
to Vertue.

I was almost carryed away into another matter: but I now remem-
ber, I purposed to aduife you of some thing concerning the vfe
of the *Psalmes*. And before I leaue, I must tell you, I could wish there
were a little more heede taken by those, who vsually sing them
by parcels; according to their ordinary diuisions in the Singing *Psalmes*
now vsed. For, whose paines soeuer it was, they were not diuided
with so much discretion as I could haue wished in such a Worke; seeing
where they found the *Psalmes* might be most equally diuided, in respect
of the number of the verses, euen there they parted it without any
respect at all vnto the dependence of the Sense: by which meanes we
many times beginne with the conclusion of some sentence going be-
fore, and cannot finde any likelihood of sense in that wee sing. And
what is this but a carelesse, if not ignorant, seruice of God? Yea, I
may say impiety, and very much mis-beseeming the true dignity of
the *Psalmes*. You that haue not yet obserued it, examine the Booke
through, and you shall finde nigh a hundred places blame-worthy in
that kinde. Therefore to auoyd the inconueniences following thereon,
I wish, if the *Psalmes* bee ouer-long to sing at one time, that it might
bee disposed into seuerall parts; according to that diuision which it
would naturally beare; or else, that the Minister would consider it
before he beganne his deuotion, and appoint at what verse he would
both beginne and leaue off. For, the Parish Clarkes discretion is sel-
dome to bee trusted in such a businesse. Pardon mee, Readers, that
I haue beene so busie in this. For, though most men thinke it enough,
so it be a part of a *Psalmes* which they sing: yet such as desire to sing,
as *S. Paul* saith, with the voyce, and the vnderstanding also, must
needes bee offended therewith, and haue their deuotions troubled
when they perceiue that they must be altogether silent in that worke
of Piety; or else compelled to sing *Non-sense*. I haue heard many
complaine of this and such like escapes in that Worke: yet euery
man is afraid to be the first that shall speake of them publicly. But
seeing it will hardly else be remedied, I thinke it were better we pub-
licely spake it; then that wee generally muttered it, as wee doe: and
therefore I haue aduentured on it. And let not any say or thinke (as
perhaps some doe) that I haue thereby iniured, or defamed the
Authority of the Church. For, I as truely loue and reuerence it, as any
member thereof: and am the bolder with this, because it is a thing
crept in without her sufficient Authority; and indeede, for want of
meanes and oportunitie to amend it, rather vsed by toleration, then
commandement, as is also the singing of those *Psalmes* now in vfe.
But when we shall receiue them from that Authority, which hath de-
liuered vnto vs the publike formes of Praier vsed in the Church, I be-
leeue there will be no such cause of exceptions as we haue now.

One thing more; and then I hope you shall be indifferently prepa-
red for the studie and vfe of the *Psalmes*. You must truely endeouour to

sing

Of the diuifi-
on of the
Psalmes into
parts.

In our Singing
Psalmes, see Pl.
17. *Psalm*. 71. Et
78. the 3. 4. 5. et
6. part. *Psa.* 90.
et 95. the se-
cond, & third;
& many other
places.

sing them, not with your voyce, or a little heartie deuotion for the time: but learne to sing them vnto the *Psalter*. That is, you must not prayse God with the voice alone: but your workes must also make a true *Diapason* with your words, and your life be answerable to your profession. S. *Augustine* thinks, It is not a *Psalm* when we barely sing it, but when we sing it to the *Psalter*. And therefore he sayth, *Non solum vox tua sonet laudes Dei, sed operatua concordent cum voce tua. Let not thy voice onely sound forth the praises of God, but let thy workes agree with thy voice.* Yea, then we sing *Psalmes* vnto the *Psalter*, when we both meditate the doctrines of Saluation through Christ mentioned in them, and striue also, as we are able, to make our actions answerable to the Commandements of God. For, the *Psalter* was an Instrument to be played on with the hand: which consisting of ten strings was aunciently vsed by those who sung these *Psalms* in the Temple. And it was appoynted for that purpose, mystically to teach vs, that hee whose tongue shall truly prayse God, with the Songs of Faith in the Gospell, must also haue hands, making the *Musicke* of good workes vpon the ten strings of the Law. And therefore let vs that cannot abide the diuine vse of *Musicall* Instruments, or singing and playing together in the Church; Let vs I say take heed, we be not of that company, who abhorre also what is signified thereby. That is, Let vs be wary we be not of that Congregation, who haue tongues to sing vnto the honour of God, but not a hand to play his praises on the sweet strings of Charity; or voices busie to professe aloud the doctrines of Faith, and yet hands neuer employed in any good worke. O! let vs not be such: but let hand, heart, voice, and euery part of vs accord together, in truly setting forth the praises of God. And let vs all, that shall need these directions, learne so to prepare our selues thereby for the holy *Psalter* of *Dauid*, as that *Psalter* may prepare vs for God.

And here I put an End to this my simple *Treatise*: which I hope shall not altogether be in vaine; but proue a meanes to prepare the hearts of many Readers well to vse, and sincerely to affect Gods word. But, alas! I feare, these are neither the *Treatises* the world expects at my hands, nor those they care for. And small force shall the bare reading of these Lines haue, to moue the minds of carnall men, vnlesse the Lord vouchsafe to bestow an extraordinary blessing thereon. For, if I, who haue written most of this, with some passionate zeale of Gods glory, and considered euery circumstance therein with farre more heed and feeling, then many an ordinary Reader shall: If I (I say) notwithstanding all this, infinitely and daily forget my knowne dutie, and almost quite lose that affection thereunto which I often haue, as I confesse I sometimes doe; Doubtlesse, needs must they, who but slightly ouer-look it, passe away, little or nothing bettered through my paines. Yea, if I, who haue spent many houres of dayes and nights, to imprint these things in my dull heart, and haue read the more powerfull *Treatises*, of many approued heavenly *Authors*, to gaine this knowledge: If I am yet farre short of making my selfe what I should be thereby; what hope is there, that you who shall receiue so imperfect a labour, from so insufficient a Workman, should at once turning it ouer (for, at twice, bet-

Psalmus Cantus est, non quilibet, sed ad Psalterium.

August. in Psal. 146. Explana.

IV. The Epilogue.

Oratio.

ter things grow tedious) be possessed with any continuing affection to those Celestiall *Poems*, whereunto I haue composed this *Preparation*. I know, it is impossible, without Gods speciall fauour both to me and you. And therefore *I humbly beseech Thee, O eternall and thrice Holy Trinitie, that those things which I haue learned for my owne vse, and set downe for the Instruction of others, may by the influence of thy Grace, both in me and them, worke to thy Glory with our Good. Yea, vouchsafe vs euermore the Knowledges and Consciences of good Christians: and then let our lines be answerable to that we know; that we may both together haue tongues singing the new Song of Faith, and hands tuning it on the tenne stringed Psalter of the Law.* And I doe here also earnestly desire euery charitable Reader, to whose hands this Booke shall come, that he would beare with all ouer-sights, in regard of my good meaning; and vouchsafe his prayers to God for me, that it would please him to forgiue me all my finnes (especially those which I haue committed against him in performing of this Worke) and by his grace sanctifie what soeuer the infirmities or frailties of my youth hath here made vnhalloved: that it may remaine, not for the Instruction of others onely, but for a continuall Remembrancer, to put me also in mind, how I ought to employ my selfe. Yea, I heartily beseech you all, who shall receiue any benefit, or contentment, from these my paines, that whilst you heare I liue, you would be pleased, among other your good petitions, to entreat this boone for me of Almighty God, that he would euer daigne me his assisting Grace, so to guide me in all the future course of my life, that neither those vanities which my youth is yet enclined vnto, nor those corruptions which older yeares bring with them, may haue power to draw me vnto any such folly, as may be a scandall to this Worke.

So, doubtlesse, it shall haue the better effects in the hearts of you that read it: And when the date of these *Psalmes*

must be here expired, we shall learne new Songs

in Heauen, and altogether in one eternall

Quire, with the glorious Angels,

sing vnto him that sitteth on

the Throne, *Holy, Holy,*

Holy, for euer.

HALLELVIAH.

A Soliloquy: or the Authors Preparation
of himselfe vnto the Studie
and Vse of the P S A L T E R.



Since here those Preparations finished are,
Whereby I chiefly labour'd to prepare
Some meanes to stirre in others a desire,
To sing their Part in an immortall Quire:

And since I know not any soule that drawes
More backward then mine owne, in such a cause:
Now turne I to my selfe. And that I may
Prolong my purpose, with no more delay;
Or with an ill disposednesse apply
My mind vnto the holy Psalterie:
Awake my Soule; whom sloth still hopes to keepe,
Cleft in the armes of Folly, fast asleepe.
Rouse thee from slumber, and quite shake away
Those vaine affections, that doe ouer-lay
Thy purer temper. I now feele, there be
Sweet heavenly raptures breathed into me,
That (creeping like a gentle Westerne gale,
From field to field, along some flowry Dale)
Steale mildly on me, and through euery part
Disperse a linely vigour from the heart.

I find a braue Inuention comming on,
That scornes to seeke a Muse at Helicon.
For know, the Deitie, that guides my quill,
Haunts not Parnassus, but faire Sion hill.
It is the same, who taught the Shepheard King,
To giue his Harpe such curious fingering,
That his sweet touches (of all, most diuine)
Renow'd the Plaines of fruitfull Palestine:

Thence, doe my Numbers their beginning fetch.
And, if that Straine of Musicke I can reach,
At which I ayme; then, let the heavenly Spheares,
Tune all their Orbes; you Mortals lend your eares.
And that these Numbers may be freely sung,
Let iarring Discord, stay her clamorous tongue.
Cease, scolding Satyres, for a time, to chide
(Vnlesse some Villaine doe these Laies deride.)
Leaue, wanton Rymers, your lasciuious Straines:
And all you bonnie Shepheards, on the Plaines,
Forbeare, a while, to tune the pleasant Quill.
Be calme, ye Seas: you blustering Winds be still:
Glide without noyse, you Riuers from the Spring;
And on the pebbles, make no murmuring.

*Yea, that these Songs may sound to every eare,
When I my voyce in Heavenly Measures reare;
For ever let that Creature tongue-lesse be,
Which shall refuse to ioyne in prayse with me.*

*Meane while, my Soule, oh come, let thou and I
Feed on the Manna of sweete Poetic;
That Angels food, which earthly Stomacks lothe:
Let vs take of it, till it fill vs both;
Till we grow strong to sing th' Almighty's prayse,
And so his eares take pleasure in our Laies.
Some thing, from every thing, let vs deriue,
To make vs in diuineſt Numbers thrive;
And through the spacious fields of knowledge flie,
Till we haue suckt each flower of Poefy.*

*But can there lurke among that heape of stuffe,
Begot of mortall braynes, conceit enough
To satisfie thy thirst? Can soules, whose birth
Is from the Heauens, be fild with things of earth?
It cannot be; And therefore I haue sought
Raptures for thee, which downe from Heauen were brought:
Such as with thy affections shall agree;
And so much moouing, they will ransh thee:
Such, as when thou hast sung them ten times o're,
Thou shalt desire to sing them ten times more;
And every time into more liking grow
With some new sweetnesse that from thence will flow.*

*These shall for ever please: whereas those Layes,
Which thou didst heretofore admire and praise,
In time grew tedious, though they did containe
Mans best Inuentions in the highest Straine.
Compos'd these are beyond the reach of Art;
And such, as Angels (to come beare a Part)
Will round about thee gather in a Ring;
And God himselfe will heare when thou dost sing.*

*Wouldst thou be safe, when passions threat thy harmes?
Thou mayst preuent those dangers with these charmes.
If Sathan by malicious wiles hath scar'd thee,
These will draw heavenly Armies downe to guard thee.
Those, whom the world as worthlesse doth contemne,
Haue hence a precious meanes, to comfort them.
Such wretched ones, as in oppression lie,
Quite over-borne by cruell Tyranny;
If they once know the sweetnesse of these Songs,
Would fall to singing; so, forget their wrongs.
The poore distressed wight, who neuer had
One Sny-minute out of sorrowes shade;
Though every day his eye-lid mayst appeares,
These will distill him comfort from his teares.*

And

And though his heart to-night might brake with sorrow,
He should be eased of his care to-morrow.

When any thraldome is befalling thee,
Then of deliuerance thy Song may be.
If (fraught with sin) thy Conscience be opprest,
So sore afflicted, thou canst take no rest;
To this neglected Musicke lend an eare;
And thou shalt promises of mercy heare,
Expressed in such a comfortable Straine,
Thy drooping heart, for ioy shall dance againe.
Yea, whilst those pleasures, whercof Worldlings boast,
Draw on some mischiefe, or (at best) be lost;
By these, such men, as merry are on Earth,
May gaine a better, and a safer Myrth.

Or if to get thy Faith the surer hold,
If to enflame thy Zeale oft waxing cold,
Thou wouldst those sacred Oracles reuiew,
Which thy Redeemer's coming did fore-shew;
And well expresse those Passions, whose strong paine
Made drops of blood instead of sweat to raine,
Attend these Layes. For (though there may appeare
Some harshnesse in them to a sensuall eare)
Thou shalt perceiue, a Royall Muse did sing,
What He fulfilled hath in euery thing.

And if that Phrase, wherein the sacred pen
Hath publisht these high Mysteries to men,
Appeare not ouer intricate to be
Or (rather) if those staines, that sullied thee
Since thy Corruption, make thee not so foule,
To lose all beauties that adorne a soule;
Nor rob thee of that light, thou didst inherit,
Of heauenly things, when thou wert first a Spirit;
Here, shall thy understanding take a touch,
By whose impression thou shalt feele so much
Of that great love which our Redeemer shew'd,
As thy lost Graces will be hence renew'd.

Here shalt thou find, in holy Hymnes express'd,
The curse He vnder went, that made thee blest;
And how the Lord of all things would be poore,
That he might make thee rich for euermore.
Here thou mayst view his griefes, his miseries,
His sorrowes, with his cruell Agonies,
The worlds neglect of him; the mockes, the scorne,
With such Indignities, as he hath borne;
His guiltlesse death (the prize that bought vs all)
His Resurrection, and our happie Call.
Euen each of these thou shalt described heare,
In Numbers, that haue power to saue so neare:

To thy affections, as their Poetic
 Shall sweetly charme thee with her Harmony.
 But, who their Excellence in question calls?
 When he shall know, they are the Pastor alls,
 And heavenly Sonnets, which that Shepherd fram'd,
 Who with his Harpe, the wicked Spirit ta m'd
 That rag'd in Saul, and sung his Hymnes diuine
 Among the pleasant groves of Palestine.
 He, from whose lips the sweetest Musicke fell;
 He, that once fedde the flocks of Israell;
 And chāind mens eares, to his melodious tongue,
 Whilst (filld with an immortal Muse) he sung.

For, His they are. His Numbers to recite,
 I am prouoked with a strange delight.
 Thence comes the Zeale, which hath begun the fire
 That warms my heart, with such a braue desire.
 And, O my Soule, on whom this great taske lies,
 Be not thou sleepey in this enterprise:
 But rouse thy native vigor up, and try
 If thou canst fet their Hebrew Harmony
 Into our English Numbers; or, at least,
 Expreffe what by thy skill may be exprest,

And doe not feare to misse of thy reward.
 For, though thy labour no man should regard,
 A guerdon from the Worke it selfe will grow,
 More then the World is able to bestow.

„ Good deedes reward themselues. And therefore such
 „ As would seeme worthy, yet vnmanlike grutch
 „ At vertues pay, base spirits seeme to me,
 „ And thinke themselues more vertuous then they be.

Then, let the winde of vaine Esteeme goe by:
 My soule and I will to our Poetic.

And, till some higher Powers allowance bring,
 Here all alone, we sit vs downe and sing.

Yet, lest my many haynous sinnes may be
 So foule, to spot this faire attempt in me:
 Lest I fall-off by humane weakenesse should,
 Or runne some worse Carrier then fame I would:
 To put those feares and lets out of my way,
 Thus to the God of Dauid first I pray.

The Prayer.

O! thou great God, the Heauens sole Architect,
 By whom all Creatures that are liuing breath:
 Thou, who the highest Heauens dost direct,
 And yet behold'st the vilest things beneath:

Great

Great God Almighty, that on high dost sit;
 Making the Powers of both the Worlds to shake;
 And yet in Mercie daignest to admit
 Despised men their humble suites to make;

O! cast not such an angrie looke on me,
 As when thou dost, on those that hate thee, frowne;
 But to my Prayers, Lord, auspicious bee
 Vouchsafe to bow thine eye of fauour downe.

Let not my finnes, which great and many are,
 Make this my good endeauour be in vaine;
 Be not displeas'd, that I (vnworthy) dare
 Ayme, with my dulnesse, at so high a Straine:

But thinke on me, as one of those Elect
 Whom thou redeemedst, to be praised by
 Thy Beames of Knowledge, on my Soule reflect
 My thoughts, that are polluted, sanctifie.

Blesse me with thine especiall grace; in This;
 That, since thy Word in hand I vndertake,
 It may reforme me in what is amisse;
 Left my more knowledge me more guilty make.

Let not my crimes (whose foulnesse I confesse)
 The Obiect of thy loue, in me, deface;
 But let them make me abler to expresse
 What heavenly comforts are in hope of Grace.

And if a Sinner, so vnworthy, may
 Performe that Worke, whence any good may spring,
 Let thy Assistance further my Assay,
 And to perfection this good motion bring.

Let not opinions, that still differ be,
 Nor foolish Censurers, my purpose hurt;
 Let not the thanklesse Times disharten me;
 Nor Idlenesse my Resolution marre.

Though vaine repute proues oftentimes the aime
 Whereto our best employments we doe bend,
 Lord teach me how such follies to disclaime
 Let all my Studies to thy glory tend.

And lest those frailties, which I cannot shunne,
 May make vupleasing what I vndertake;
 Stay me, when into folly I might ruine:
 And Lord forgie me, for my Saviour's sake.

Let not the childish follies of my youth,
 Vnhallowed make so good an Interprize;
 Let me not play the Wanton with thy Truth,
 Nor mix it with fond humane vanities.

Make me remember, when I goe about
 A Worke so holy, it is none of mine.
 And teach me so to shut prophanesse out,
 It may appeare my words were drawne by thine.

Let me not strive to ouer-trim it so,
As I the substance may the while forget;
Nor in my weake expression flag more low,
Then may so braue a subiect well besit.

But, in a meane, Oh Lord, so guide thou me;
Vnto a height so decent let me rise;
That the Vnlearned may instructed be,
And men of knowledge heare, and not despise.

Thou, that from babes, and mouthes of sucklings, hast
Ordained strength, doe Thou enable me;
That thy Almighty Power may at last,
In my despised weaknesse, perfect be.

Yea, since my wits be weake, and my poore skill
Doth small esteeme, compar'd with others, merit;
To keepe thy sacred Truth vnmaimed still,
Supply what may be wanting, by thy Spirit.

Then, as thy Gospels, though at first set forth,
By poorest Fishermen, lost nought thereby
Of that adorning which became their worth;
But better fitted each capacite:

So, when the wiser cannot stoop so low,
To sute meane vnderstandings; sweetly shall
Such plaine and easie *Numbers* from me flow,
As that thy prayes shall be sung by all.

Oh! make Thou, Lord, my apprehension meet
Thy words true meaning, in these holy *Layes*:
Make them into my *Measures* fall so sweet,
As men may be allur'd to sing thy Prayse.

And let me not, to my confusion, then
Be like the Instrument, that (touched) shall
Yeeld such a sound as comforts other men,
And hath no feeling in it selfe at all.

But, make me Lord, so gracious in thy sight,
Some part of *Dauids* fauours to inherit.
Write in my heart, what from thy word I write:
Giue me a portion of his heavenly Spirit.

Infuse, into my Soule, that kindly heat,
Which first inspir'd him with his *Poesie*.
Fire my cold zeale, vntill a flame it get:
Make me acquainted with his Harmony.

And into such apt words my *Measures* bring,
That when I openly shall them recite,
People may throng about me in a Ring,
And strive to heare; then, heare me with delight;
Till their affections, mooued through the eare,
Doe mooue their soules, to mooue thee Lord to heare.

AMEN.



A
HYMNE OF THANKES-
GIVING AFTER SICKNESSE:

Wherein (vpon Consideration of Gods
mercies) the Author hath vowed
to employ himselfe in setting
forth his Redeemer's Praise.

<p>Now that from Obluion's caue (Where Deaths wane Had me sunk &whelm'd me under) By thy power, O God, I breake, Let me speake Of thy Loue, with praise and wonder.</p> <p>Let my heart, to thankes enclin'd, Beare in Minde, From what sorrowes I am raised : And my deare Redeemer be, Still of me, With my chiefest cunning praised.</p> <p>And my fellow-Creatures all, When you shall Heare the fauours he doth doe me ; Let your zeale, enflam'd by mine, Freely sayne, To proclaime his mercy to me.</p> <p>And, O Lord, if pleas'd Thou be, Stir in me Such sweet strains of praises-giving, Others, to thy glory, may Blesse the day, I now breath among the Lining.</p>	<p>For, that thus I liue and moue, Tis thy loue, Which hath bin from the beginning : Else the life, that I enioy'd, Had beene voyd, As the forfeit due to sinning.</p> <p>Little had my Glasse to runne, Till (vndone) Life and hope had sunk together ; If thou hadst not beene implor'd, And restor'd Comforts fled I know not whither.</p> <p>O! How bitter was that day, When I lay In deaths churlish Porter's keeping, Feeling my poore soule and heart, Prest to part, With my friends about me weeping!</p> <p>Yet me thinkes, O! yet I see, How in me Every sense and power failed, When I felt my starin'd breath Part to death, Which' gainst me almost preuail'd.</p> <p style="text-align: right;">Cold,</p>
--	---

Cold, and numbe, and pale, and wan,
 Was I than;
 Leaden-hearted, heauie-eyed.
 And whilst weakned thus I lay,
 Euery way,
 The Extreame of grieſe I tryed.

For, remembering time that was,
 O! alas,
 Where, thought I, O where beſtowed
 Are thoſe golden dayes, wherein
 I haue beene
 Youth's beguiling pleaſures ſhewed.

In my Prime (O!) muſt I die?
 And poore I
 (That am yet bewayld with ſorrow)
 But a lonely dwelling haue,
 In a graue;
 And be careleſſe left to morrow?

Muſt I lodge with duſt and ſtones,
 Till my bones
 Lie with Worms conſum'd & rotten?
 And (where I haue deareſt beene)
 'Cause vnſeene,
 Be for euermore forgotten?

Will, thought I, no mortall ſtrength
 Helpe at length,
 Nor theſe vainer hopes we cheriſh?
 But muſt eu'ry earthly thought
 Turne to nought,
 And I here conſuming periſh?

Shall I neuer, neuer more,
 As before,
 Live to ſee the mornings glory?
 But, muſt this black night, once paſt,
 Be the laſt,
 For me to be glad or ſorry?

Theſe my thoughts (nie dying) were;
 Which, with feare,
 Kild my heart, that erſt was iolly:
 And the doome I beanie deemd,
 Which, it ſeemd,
 Was decreed me for my folly.

Cruell were the threats of Death,
 And the breath
 Lingred, as departure lothing:
 Yea, my ſoule did ſtrive, as faine,
 To detain
 Her beloved fleſhly cloathing.

Lord, ſhe ſaid, and that in groanes,
 Heare the moanes
 Of a ſoule in depth of anguiſh:
 And to theſe my prayers bow,
 Leſt I now
 In eternall ſorrow languiſh.

Sinnes I haue, that (numberleſſe)
 Me oppreſſe,
 And ſo ſtrongly ouerlay me;
 As if I ſhould yet appeare,
 I doe feare,
 Leſt to Hell the burthen waigh me.

This my frailer part of man
 Hardly can
 Yet be drawne to full conceining
 Of thoſe ioyes the Bleſſed know,
 Or forgoe
 Senſes pleaſures, though deceining.

And (alas!) can trembling duſt,
 So vniuſt,
 Stand before the God of thunder?
 Whilſt corrupted thoughts remaine,
 That would faine
 Part my ſoule, and Chriſt a-ſunder.

No: O! no: I cannot beare
 Halfe the feare
 Wherewith I am overtaken.
 By thoſe bitter panges of thine,
 Thinke on mine,
 That of comfort am forſaken.

Shall I now obtaine no place
 In thy Grace,
 Who in thee haue often ioyed?
 Can thy loue, that more hath bin
 Then my ſinne,
 See a greened ſoule deſtroyed?

Shall

Shall my damnd Accuser still,
 In that ill
 Which he meanes me, thus perseuer?
 And wilt thou, that canst do all,
 Let me fall,
 Hopelesse to be lost for euer?

Never let thy Mercies be
 Lesse to me,
 Then the Devils hate hath prooued:
 But vouchsafe, that this my paine,
 Once againe,
 From my heart may be remooued.

Spare, O deere Redeemer, spare:
 Let my Feare
 Into such strong Faith be turned,
 I wih:oy may yeeld my breath:
 Or let Death
 Be a little more adiourned.

Come, sweete Iesu, come and take,
 For thy sake,
 From my heart all loue of folly.
 Let me view this life's estate,
 With such hate,
 That I may affect thee wholly.

Then, O Lord, if ere I may
 See the Day
 Vnto health and comfort raised;
 Of thy loue my Song shall be,
 And of me
 Thou shalt enermore be praised.

In deepe sighes that spake aloud,
 Thus I vow'd,
 From my soule, a soule distressed:
 And the Spirit helpt my moanes,
 With those groanes,
 That can neuer be expressed.

So my cries, O Lord, were heard,
 With regard.
 As I prai'd, right so befell it:
 I was freed out of that woe,
 Scar'd me so,
 And here now I lue to tell it.

For which fauour, let no Day
 Passe away,
 Wherein I forget thy pittie:
 But till I, in earth embrac't,
 Sleepe my last,
 Let thy Mercies be my Ditty.

And although I long haue bin
 Slane to Sinne,
 Make me truly now abhorre it.
 And when Death next knocks agen,
 Let me then
 Haue a soule prepared for it.

So, no loue of vaine delight
 Nor Hell's fright,
 Me from blisse shall longer sener:
 But, with so much gladnesse I
 Hope to die,
 As shall shew I lue for euer.

FINIS.



These few Literall (or Triuiall) faults, escaped at the Presse in some few Copies, correct with the Pen.

Page 35. Line 24. for it it, read it is. Page 47. lin. 4. read Manus mee. Page 92. lin. 4. read off. Page 64. in the Latine Disticke, read comprêdunt, with é Circumflex. Page 94. line 29. for Perhaps the, read perhaps, The. In the Booke, here and there, é is sometime escaped for e. Page 116. in the Margent, read God.

If other faults haue passed, they are small;
 And, as the **PRINTER** hopes, but *Literall*.
 Yet, pardon, though in *Words* he did offend:
 For, most of *Vs*, I feare, haue *Deeds* to mend.

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1619.

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"By the time of Clement VIII (1592-1605) printers had corrupted the text in several ways. Pius V had left the biblical chants in the form of the Stala. In many editions these texts had been modified to agree with the Verbatim of 1572, & other corruptions had crept in. Clement therefore appointed a Commission to revise the Missal once more. Their work was to correct these corruptions. They did not in any way modify the Mass. The Pope published this second revised missal by the Bull Cum Sanctissimum of July 7, 1604"

Furticuz, p 209

It is said that only one copy of this book is known that has a printed title page. D.N.B. (62. p. 261) says that a portrait of Wether, by DeLarame, who engraved the title-page "is now rarely found with the book.

Wether was still in his early poetical period, & not long out of prison for offences found in his satires. This was the first of his interminable series of religious writings. It is a discussion of the Psalms in its origin, aspects, & uses, taking up the propriety of metrical versions & of singing them.

Like everything Wether did, it centres in himself, & is really an "apology" for a new version of the Psalms in which he had no hand. It was followed in 1620 by Exercises upon the first Psalm. Both in prose and verse. But his The Psalms of David translated into lyrics were did not appear till 1632.

