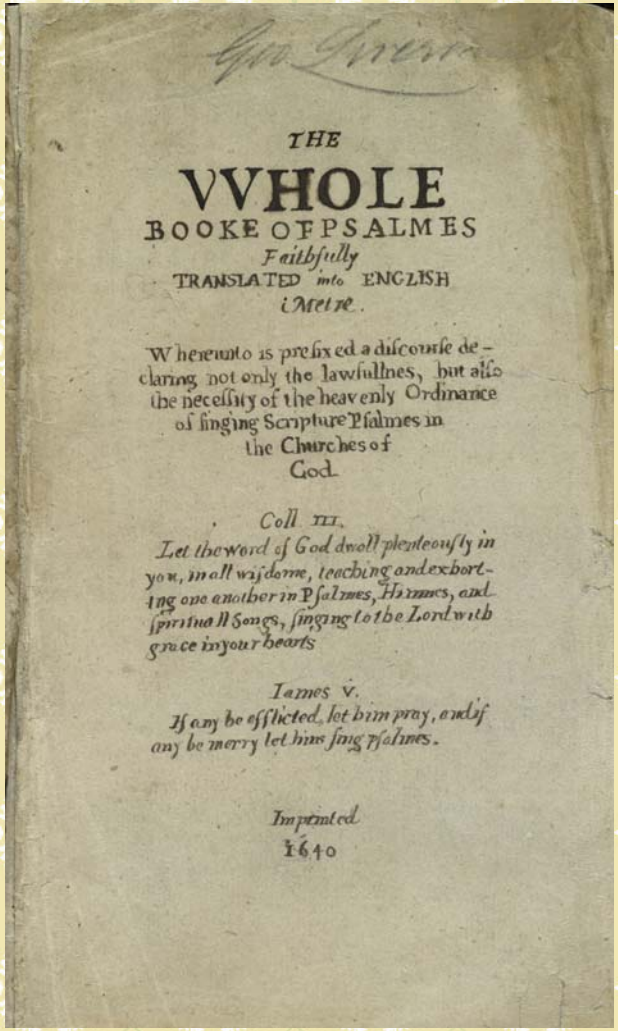

THE
VVHOLE
BOOKE OF PSALMES
Faithfully
TRANSLATED into ENGLISH
Metre.

Whereunto is prefixed a discourse declaring not only the lawfullnes, but also the necessity of the heavenly Ordinance of singing Scripture Psalmes in the Churches of God.

Coll. III.
Let the word of God dwell plenteously in you, in all wisdome, teaching and exhorting one another in Psalmes, Hymnes, and spiritual Songs, singing to the Lord with grace in your hearts.

Iames V.
If any be afflicted, let him pray, and if any be merry let him sing psalmes.

Imprinted
1640

The Whole Booke of Psalmes

Bay Psalm book. [The Whole Booke of Psalmes Faithfully Translated into English Metre. Whereunto is Prefixed a Discourse Declaring Not Only the Lawfullnes, But Also the Necessity of the Heavenly Ordinance of Singing Scripture Psalmes in the Churches of God] ... [Cambridge, Mass.]: Imprinted [by S. Daye, 1640].

View the Whole Booke of Psalmes

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The Whole Booke of Psalmes

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Table of Contents

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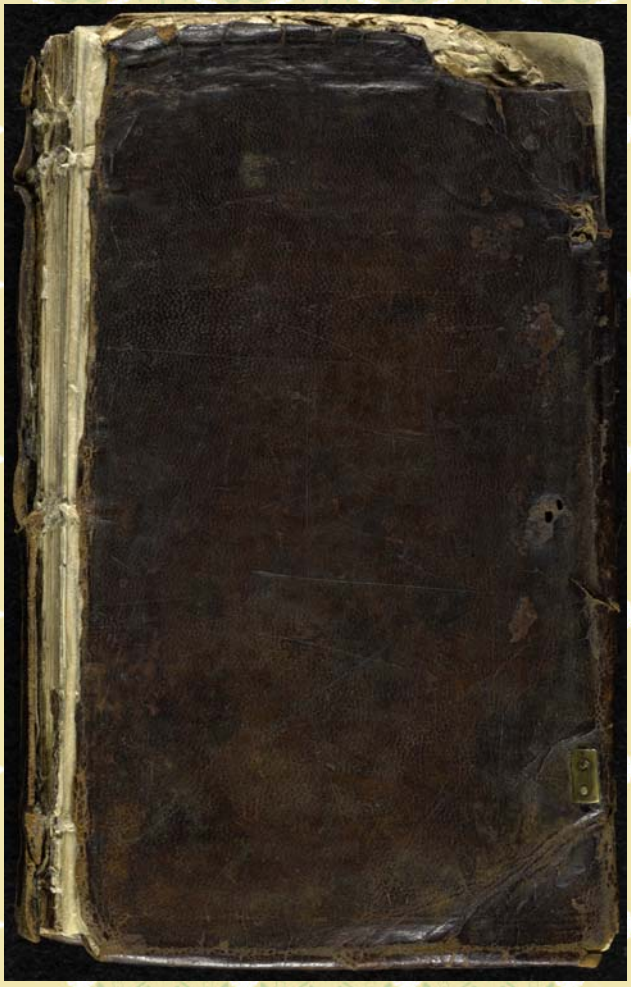

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Table of Contents

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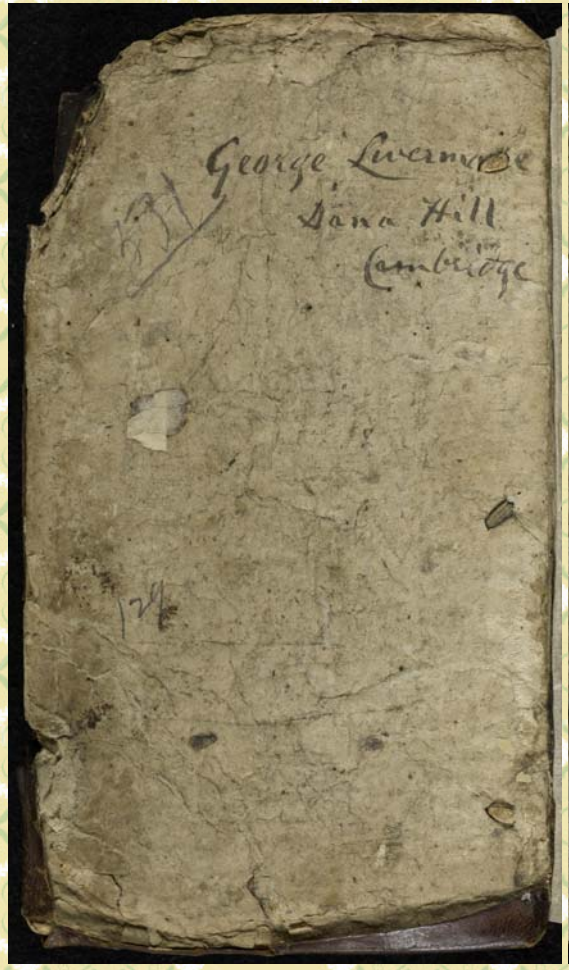

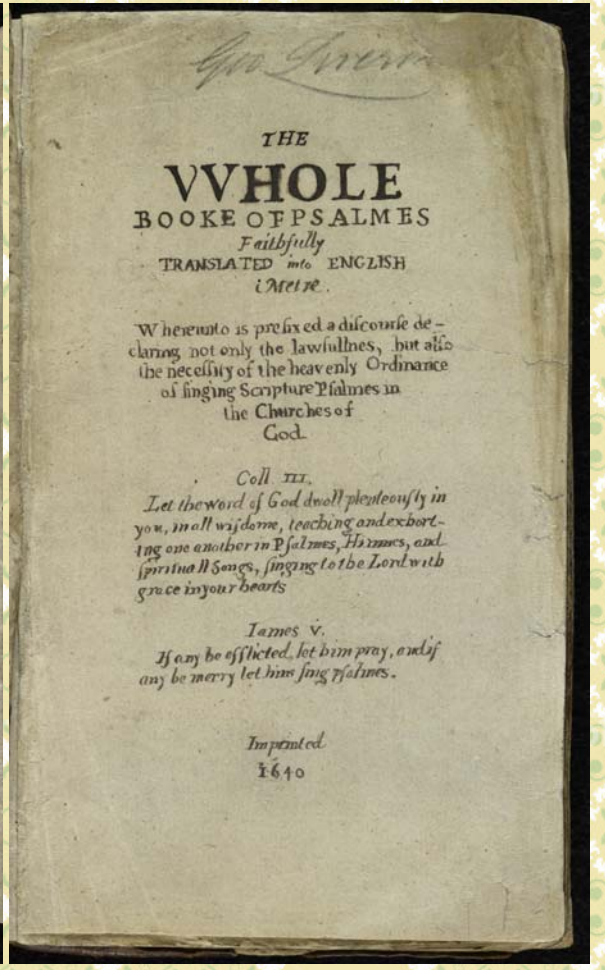

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Table of Contents

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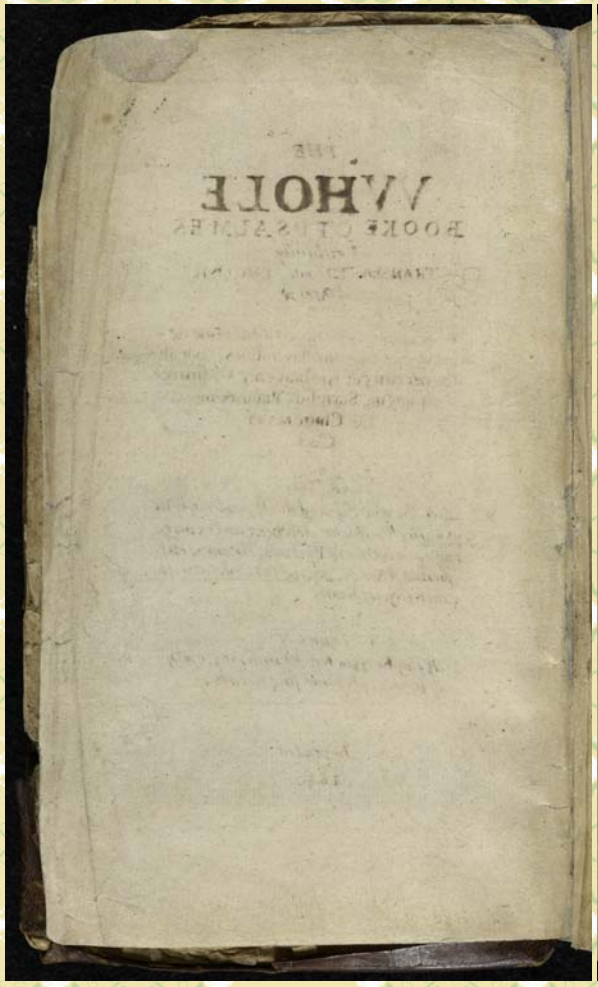

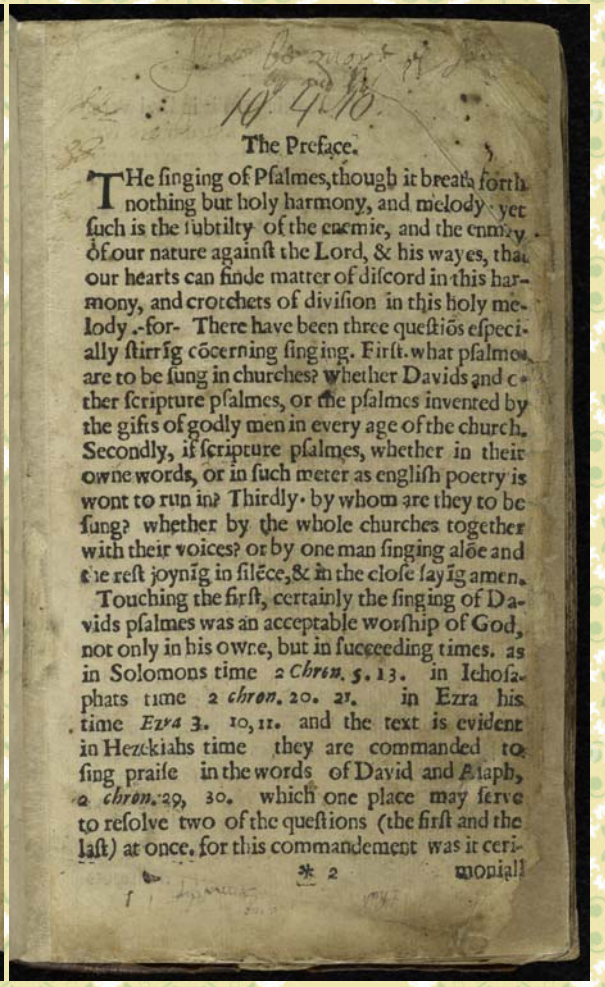

The Preface.

THe singing of Psalmes, though it breath forth nothing but holy harmony, and melody yet such is the subtilty of the enemie, and the enmity of our nature against the Lord, & his wayes, that our hearts can finde matter of discord in this harmony, and crotchets of division in this holy melody. for There have been three questiõs especially stirrīg cõcerning singing. First. what psalmes are to be sung in churches? whether Davids and other scripture psalmes, or the psalmes invented by the gifts of godly men in every age of the church. Secondly, if scripture psalmes, whether in their owne words, or in such meter as english poetry is wont to run in? Thirdly. by whom are they to be sung? whether by the whole churches together with their voices? or by one man singing alõe and the rest joynīg in silẽce, & in the close sayīg amen.

Touching the first, certainly the singing of Davids psalmes was an acceptable worship of God, not only in his owne, but in succeeding times. as in Solomons time 2 *Chron.* 5. 13. in Iehosaphats time 2 *chron.* 20. 21. in Ezra his time *Ezra* 3. 10, 11. and the text is evident in Hezekiahs time they are commanded to sing praise in the words of David and Asaph, 2 *chron.* 29, 30. which one place may serve to resolve two of the questions (the first and the last) at once. for this commandement was it ceri-

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Table of Contents

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monial? or morall? some things in it indeed were ceremoniall, as their musicall instruments &c but what ceremony was there in singing prayse with the words of David and Asaph? what if David was a type of Christ, was Asaph also? was every thing of David typicall? are his words (which are of morall, universall, and perpetuall authority in all nations and ages) are they typicall? what type can be imagined in making use of his songs to prayse the Lord? If they were typicall because the cerimony of musicall instruments was joyned with them, then their prayers were also typicall, because they had that ceremony of incense admixt with them: but wee know that prayer then was a morall duty, notwithstanding the incense; and soe singing those psalmes notwithstanding their musicall instruments. Beside, that which was typicall (as that they were sung with musicall instruments, by the twenty-foure orders of Priests and Levites. *1 chron* 25. 9.) must have the morall and spirituall accomplishment in the new Testament, in all the Churches of the Saints principally, who are made kings & priests *Rev.* 1. 6. and are the first fruits unto God. *Rev.* 14 4. as the Levites were *Num.* 3. 45. with hearts & lippes, in stead of musicall instruments, to prayse the Lord; who are set forth (as some iudiciously thinks) *Rev.* 4. 4. by twēty foure Elders, in the ripe age of the Church, *Gal.* 4. 1, 2, 3. answering to the twenty foure orders of Priests and Levites *1 chron.* 25. 9. Therefore not some select members

members, but the whole Church is commanded to teach one another in all the severall sorts of Davids psalmes, some being called by himselfe מזמורים: psalms, some תהילים Hymns some שירים: spirituall songs. soe that if the singing Davids psalmes be a morall duty & therfore perpetuall; then wee under the new Testamēt are bound to sing them as well as they under the old: and if wee are expressly commanded to sing Psalmes, Hymnes, and spirituall songs, then either wee must sing Davids psalmes, or else may affirm they are not spirituall songs: which being penned by an extraordinary gift of the Spirit, for the sake especially of Gods spirtuall Israell; not to be read and preached only (as other parts of holy writ) but to be sung also, they are therefore most spirituall, and still to be sung of all the Israell of God: and verily as their sin is exceeding great, who will allow Davids psalmes (as other scriptures) to be read in churches (which is one end) but not to be preached also, (which is another end soe their sin is crying before God, who will allow them to be read and preached, but seeke to deprive the Lord of the glory of the third end of them, which is to sing them in christian churches.

obj. 1 If it be sayd that the Saints in the primitive Church did compile spirituall songs of their owne inditing, and sing them before the Church. 1Cor. 14, 15, 16.

Ans. We answer first, that those Saints compiled these spirituall songs by the extraordinary gifts of

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Table of Contents

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the spirit (common in those dayes) whereby they were inabled to praise the Lord in strange tongues, wherin learned *Paræus* proves those psalmes were uttered, in his Commēt on that place *vers* 14 which extraordinary gifts, if they were still in the Churches, wee should allow them the like liberty now. Secondly, suppose those psalmes were sung by an ordinary gift (which wee suppose cannot be evicted) doth it therefore follow that they did not, & that we ought not to sing Davids psalmes? must the ordinary gifts of a private man quench the spirit still speaking to us by the extraordinary gifts of his servant David? there is not the least foot-step of example, or precept, or colour reason for such a bold practise.

Obj. 2. Ministers are allowed to pray conceived prayers, and why not to sing conceived psalmes? must wee not sing in the spirit as well as pray in the spirit?

Ans. First because every good minister hath not a gift of spirituall poetry to compose extemporary psalmes as he hath of prayer. Secondly. Suppose he had, yet seeing psalmes are to be sung by a joynt consent and harmony of all the Church in heart and voyce (as wee shall prove) this cannot be done except he that composeth a psalme, bringeth into the Church set formes of psalmes of his owne invēction; for which wee finde no warrant or president in any ordinary officers of the Church throughout the sciptures. Thirdly. Because the booke of psalmes is so compleat a System of psalmes.

psalmes, which the Holy-Ghost himselfe in infinite wisdome hath made to suit all the conditions, necessityes, temptations, affections, &c. of men in all ages; (as most of all our interpreters on the psalmes have fully and perticularly cleared) therefore by this the Lord seemeth to stoppe all mens mouths and mindes ordinarily to compile or sing any other psalmes (under colour that the ocasions and conditions of the Church are new) &c. for the publick use of the Church, seing, let our condition be what it will, the Lord himselfe hath supplyed us with farre better; and therefore in Hezekiahs time, though doubtlesse there were among them those which had extraordinary gifts to compile new songs on those new ocasions, as Isaiah and Micah &c. yet wee read that they are commanded to sing in the words of David and Asaph, which were ordinarily to be used in the publick worship of God: and wee doubt not but those that are wise will easily see; that those set formes of psalmes of Gods owne appoyntment not of mans conceived gift or humane imposition were sung in the Spirit by those holy Levites, as well as their prayers were in the spirit which themselves conceived, the Lord not then binding them therin to any set formes; and shall set formes of psalmes appoynted of God not be sung in the spirit now, which others did then?

Queston. But why may not one cōpose a psalme & sing it alone with a loud voice & the rest joyne

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Table of Contents

The Whole Booke of Psalmes – Table of Contents

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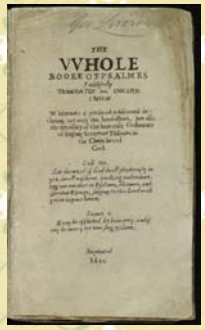
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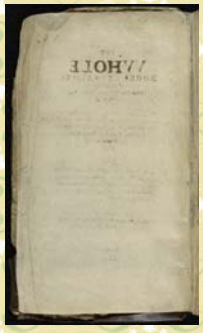
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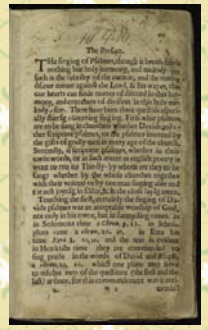
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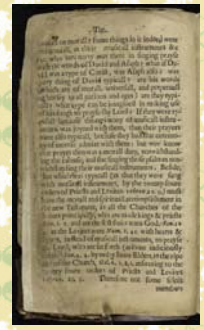
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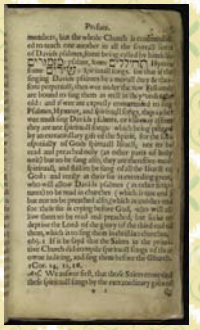
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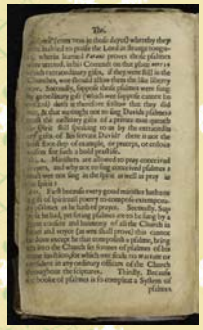
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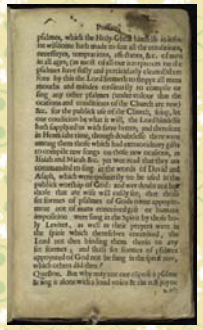
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