

Psalme 21

*Chrift prayeth in his Paffion, 7. describeth the acerbitie therof; 20. foresheweth by way of prayer his Refurrection: 23. more clerly the fundation and propagation of his Church (27. & 30. interposing the fingular foode of the moft bleffed Sacrament) euen to the endes of the earth in al nations.*

Christs Paffion  
& effectes  
therof.  
The 5. key.

Vnto the end <sup>a</sup>for the <sup>a</sup>morning enterprife, the  
Pfalme <sup>b</sup>of Daud.

*Mat. 27.*

**G**od <sup>c</sup>my God haue respect to me: <sup>d</sup>why haft thou forsaken me? <sup>e</sup>far from my saluation are the wordes of my finnes.

<sup>3</sup> My God I shal crie <sup>f</sup>by day, <sup>g</sup>and <sup>a</sup>thou wilt not heare: and by night, and <sup>h</sup>not for follie vnto me.

<sup>4</sup> But <sup>i</sup>thou dwellest in the holie place, <sup>i</sup>the prayse of Ifrael.

<sup>5</sup> In thee <sup>k</sup>our fathers haue hoped: they hoped, and thou didst deliuer them.

<sup>a</sup> Redemptiō of mankind vndertakē by Chrif, and performed by his death, beganne to be shewed by his Refurrection in the morning of the third day. *S. Aug.*

<sup>b</sup> In figure of Chrif the *beloued of God*.

<sup>c</sup> God is God of al his creatures, but in more peculiar forte God of Chrif by perfonal vnion.

<sup>d</sup> Thou neither deliuerest me frō dying: nor yeldest me such comfort, as thou voutfapest to other Sainctes. *v. 6. Mat. 27.*

<sup>e</sup> I am neither deliuered from dying, nor comforted in my paffion, hauing vndertaken to dye for the finnes of mankind, & reputed them as myn owne wordes or factes.

<sup>f</sup> Albeit I crie by day,

<sup>g</sup> and by night, on the croffe and in the garden, to haue the chalice of death remoued from me, and shal not be heard,

<sup>h</sup> yet there is no follie, nor fault in this petition, which is with submiffion of mans wil to Gods wil.

<sup>i</sup> Thou from heauen wilt heare when it is conuenient.

<sup>j</sup> Whose wifdome and goodnes the Church worthely praifeth.

<sup>k</sup> Patriarkes, Prophets, and other holy mē praying in their diftreffes obtained their requestes.

<sup>6</sup> They cried to thee, and were <sup>a)</sup>faued: they hoped in thee, and were <sup>b)</sup>not confounded.

<sup>7</sup> <sup>c)</sup>But I am a <sup>d)</sup>worme and no man: a <sup>e)</sup>reproch of men and <sup>f)</sup>outcast of the people.

<sup>8</sup> <sup>g)</sup>Al that see me haue scorned me: they haue spoken with the lippes, and wagged the head.

<sup>9</sup> <sup>h)</sup>He hoped in the Lord, let him deliuer him: let him faue him, because he <sup>i)</sup>wil him.

<sup>10</sup> Because thou art he that <sup>j)</sup>haft drawn me out of the wombe: my hope from the brestes of my mother.

<sup>11</sup> Vpon thee I <sup>k)</sup>haue bene cast from the matrice: <sup>l)</sup>from my mothers wombe thou art my God, <sup>12</sup> depart not from me.

Because tribulation is verie nigh: because there is <sup>m)</sup>not that wil helpe.

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- <sup>a</sup> VVere temporally deliuered by thy mightie hand from their persecuters,  
<sup>b</sup> not frustrate of their humble prayers.  
<sup>c</sup> God that comforted his seruantes in their tribulations, leift Chrift without his ordinarie consolation, to suffer more then euer any other did.  
<sup>d</sup> Wicked persecuters respected not Chrift as a man, but contemned him, as a very worme,  
<sup>e</sup> as moft reprochful of al men,  
<sup>f</sup> as the basest of al the people.  
<sup>g</sup> Almost al became Christs cruel enimies at the time of his passion, afflicting, blaspheming, and scorning him, as the Euangelistes record.  
<sup>h</sup> The Euangelistes write how al these thinges were fulfilled by wicked men speaking these blasphemies, and reproches.  
<sup>i</sup> God femed to be wel pleased with Chrift, as with his owne Sonne: if it be so, let him deliuer him from these afflictions, say these blasphemers.  
<sup>j</sup> Diuine powre without man formed me in the wombe of my mother, a virgin.  
<sup>k</sup> As I haue no father but thee Ô God: so without intermission from myn incarnation to this time, I haue had thee my protector:  
<sup>l</sup> leaue me not now without comforte feing I must dye as thou haft determined, and I freely contented: yet leaue me not in death but raise me againe to life. *Pfal. 15. v. 9. 10.*  
<sup>m</sup> Almost al are become myn enemies, and those few that would, can not helpe me.

<sup>13</sup> Manie <sup>a</sup>)calues haue compaffed me: <sup>b</sup>)fatte bulles haue befieged me.

<sup>14</sup> They haue <sup>c</sup>)opened their mouth vpon me, as a lion rauening and roaring.

<sup>15</sup> As <sup>d</sup>)water I am powred out: and al <sup>e</sup>)my bones are difperfed.

My <sup>f</sup>)hart is made as waxe melting in the middes of my bellie.

<sup>16</sup> My ftrengh is withered as a <sup>g</sup>)pot-shard, and my tongue <sup>h</sup>)cleaued to my iawes: and thou haft <sup>i</sup>)brought me downe into the duft of death.

<sup>17</sup> Becaufe manie <sup>j</sup>)dogges haue compaffed me: the counfel of the malignant hath befieged me.

*Ioan. 19.* <sup>18</sup> They <sup>k</sup>)haue digged my handes and my feete:  
<sup>19</sup> they haue <sup>k</sup>)numbered al my bones.

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<sup>a</sup> Delicate lafcuiuous yongmen,

<sup>b</sup> and the fcribes, Pharifes, and elders of the people haue al confpired againft me.

<sup>c</sup> Condemning me and perfwading the people to crie: *Crucifie, crucifie him.*

<sup>d</sup> So weakned with paines of torments, as fluide water not able to confift.

<sup>e</sup> My bones and ftrongeft partes of my bodie are weakned. Verified, when our Sauour fel downe vnder his croffe.

<sup>f</sup> The part that firft and laft liueth is weakened as foft waxe by heat of the fire, and ready to faile.

<sup>g</sup> Al my powres, and radical humiditie is dried vp, as a potters veffel is baked in the furnace.

<sup>h</sup> Through exceding great drought, which our Sauour professed on the croffe faying: *I thirft.*

<sup>i</sup> Thus thou O God haft fuffered me to come to the laft breath of life, next to death. Yet finally our Sauour gaue vp his fpirite, before he fhould haue died. *v. 21.*

<sup>j</sup> Agane this royal Prophet recounteth by whom, and how our B. Sauour fhould fuffer, euen as clere as the Euangeliftes afterwards haue written the hiftorie.

<sup>k</sup> Our Sauours body was fo racked on the croffe, that his bones might be feene and counted.

But themfelues haue <sup>a)</sup>confidered and beheld me:  
<sup>20</sup> they haue <sup>b)</sup>deuided my garmentes among them, and  
vpon my <sup>c)</sup>vesture they haue caſt lot.

<sup>21</sup> But thou Lord <sup>d)</sup>prolong not thy helpe from me:  
looke toward my defence.

<sup>22</sup> Deliuer, ô God, <sup>e)</sup>my foule from the ſword: and  
myne <sup>f)</sup>onlie one from <sup>g)</sup>the hand of the dog.

<sup>23</sup> Saue me out of the lions mouth: and my humil-  
itie from the hornes of vnicornes.

<sup>24</sup> <sup>h)</sup>I wil <sup>b)</sup>declare thy name to my brethren: <sup>i)</sup>in  
the middes of the Church I wil prayſe thee.

<sup>25</sup> Ye that feare our Lord praife him: al the <sup>j)</sup>feede  
of Iacob glorifie ye him:

<sup>26</sup> Let al the feede of Ifrael feare him: becauſe he  
hath not contemned, nor deſpifed the petition of the  
poore. Neither hath he turned away his face from me:  
and when I cried to him he heard me.

<sup>27</sup> With thee is my praife in <sup>j)</sup>the great Church: I  
<sup>k)</sup>wil render my vowes in the fight of them that feare  
him.

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<sup>a</sup> The perfecuters vvitingly determined al this crueltie: beheld it  
vvith their eyes, and vvithout al compaffion perfited in malice,  
reioyced, and blaſphemed.

<sup>b</sup> The fouldiars that crucified our Sauour, taking his garmentes for  
their paye:

<sup>c</sup> yet in myſterie of his Church, diuided not his coate.

<sup>d</sup> He prophecieth Chriſts ſpeedy refurrection.

<sup>e</sup> Chriſts foul vvas not ſeperated from his bodie by force of the  
torments, but he preuenting death freely yelded vp his ſpिरite.  
*Ioan. 10. v. 9. & 10.*

<sup>f</sup> The moſt pure, and ſanctified foule, of vvhoſe fulnes al other iuſt  
foules are ſanctified.

<sup>g</sup> That it ſtay not in hel, vvwhich deuoured al other foules in the old  
Teſtament.

<sup>h</sup> The propagation of the Church of Chriſt in al nations.

<sup>i</sup> Not the carnal but ſpiritual children of Iacob, Ifaac, and Abraham.  
*Rom. 9. v. 8.*

<sup>j</sup> The Church gathered both of Iewves and Gentiles is very great  
and vniuerſal.

<sup>k</sup> Our Sauour promiſed to geue his ovvne bodie, the bread of life  
*Ioan. 6.* and performed the ſame at his laſt ſupper.

28 <sup>a</sup>The <sup>a</sup>poore shal eate, and shal be filled: and they shal praife our Lord that feeke after him: their hartes <sup>b</sup>shal liue for euer and euer.

29 Al the endes of the earth <sup>c</sup>shal remember, and be conuerted to our Lord:

30 And al the families of the Gentiles shal adore in his fight.

31 <sup>d</sup>Because the kingdome is our Lords: and he shal haue dominion ouer the Gentiles.

32 Al the <sup>e</sup>fatte ones of the earth haue eaten, and <sup>f</sup>adored: in his fight shal al fal, <sup>g</sup>that descend into the earth.

33 And <sup>h</sup>my foule shal liue to him: and my <sup>i</sup>feede shal ferue him.

34 The generation to come shal be shewed to our Lord: and the <sup>j</sup>heauens shal shew forth his iustice to the people that shal be borne, whom our Lord hath made.

## ANNOTATIONS

1 For the morning enterprife.) In respect of the end for which Chrift suffered, this Psalme is intitled: *for the morning enterprife*: that is, for Christs glorious Refurrection, and other effectes of his Paffion. VVhich holie Dauid by the spirite of

Christs Refurrection.

The Paffion of Chrift according to Dauid.

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- <sup>a</sup> Thofe that be faithful, humble and poore in fpirit participat the fruct of this moft excellent Sacrament.
  - <sup>b</sup> The effect of this B. Sacrament is the refurrection in glorie, and life euerlafting.
  - <sup>c</sup> Gentiles which haue bene idolaters shal recollect themfelues, when they heare Chrift preached, and shal turne to true Religion.
  - <sup>d</sup> Although men can neither deferue to be conuerted, nor to perfeuere in iustice; yet Chrift meriteth to haue a continual kingdom; which is the perpetual vifible Catholique Church.
  - <sup>e</sup> Not only the poore forte, but alfo the mightie ones of the world shal be conuerted to Chrift, participate his B. Bodie in the Sacrament:
  - <sup>f</sup> and religioufly adore the fame.
  - <sup>g</sup> Al that adore God, fhall adore him in this Sacraments.
  - <sup>h</sup> Death being once ouercome, it shal haue no more powre.
  - <sup>i</sup> Againe the prophet inculcateth the continuance of the Catholique Church.
  - <sup>j</sup> Apoftles and other preachers of Chrift.

prophecy fo describeth here long before with diuers particular circumstances as the Euangeliftes haue fince hiftorically recorded, that it may not vnfitly be called, *The Pafsion of Iefus Chrift according to Dauid.*

3 Thou vvilt not heare.) Our B. Sauieur feing his moft terrible death imminent, prayde conditionally, *if it pleafed his heauenlie Father*, to haue the fame remoued from him; and was not heard, as the Pfalmift here prophecieth. The principal reafon was, becaufe God of his diuine charitie had decreed, that mankind fhould be redemed by this death of his Sonne. Chrift alfo him felfe of his excellent charitie, contented here vnto & therfore perfited not in his conditional prayer, but added and abfolutely prayed, that not his owne wil, but his Fathers might be fulfilled. And in this he was heard, to his owne more glorie, and other infinite benefites of innumerable foules, as it foloweth, *v. 25. vvhen I cried to him he heard me.* S. Paul alfo witneffeth (*Heb. 5. v. 7.*) that Chrift *offering prayers and fupplications to him that could faue him from death, vvas heard for his reuerence*: that is, in refpect of his ineftimable merite in humane nature vnited in perfon to God. An other caufe, why Chrift was not deliuered from violent death, as manie holie perfons were, when they cried to God in diftreffe, as S. Auguftin fheweth (*Epift. 120. c. 11.*) was for example to Chriftians, whom God wil haue to fuffer temporal afflictions, and death, for the glorie of life euerlafting, according to S. Peters doctrin, *Chrift fuffered for vs, leauing an example that you may folovv his fteppes.*

Chrifs conditional prayer was not heard.

His abfolute prayers were alwaies heard.

Chrift fuffered for our example.

18 They haue digged.) Of obftinate malice the Iewes haue corrupted this place (and God knoweth how manie others) in the Hebrew text of fome editions, reading *caari*, which fignifieth *as a lion*, without al coherence of the fenfe for *caaru*, *they digged* or *pearced*, to auoid fo plaine a prophecie of nailing Chrifs handes and feete to the croffe.

The Hebrew text corrupted by the Iewes.

24 I vvil declare thy name to my brethren.) Here it is euident that this Pfalme is of Chrift, not of Dauid, by S. Pauls allegation (*Heb. 2. v. 11. 12.*) faying: He that fanctifieth (to witt Chrift) difdained not to cal the fanctified his bretheren.

This Pfalme is of Chrift.

24 In the middes of the Church I vvil praife thee.) After Chrifs Paffion and Refurrection, in the reft of this Pfalme, other two principal pointes of Chriftian Religion are likewise prophecied: His perpetual vifible Church, and the B. Sacrament of his bodie. The former is here prophecied by way of inuiting *al the feede of Iacob to glorifie God (v. 24.) al the feede of Ifrael to feare him (v. 25.)* to wit, innumerable Chriftians the true Ifraelites, the vniuerfal Church in the whole world. As for heretical partes, or parcels in the world, fuch as the Donatiftes, which going forth from the Catholique Church fay: Chrift hath loft his great Church, the diuel hath taken the whole world from him, and he remaineth only in a part of Africa, they do not praife God

Prophecie of the vifible and vniuerfal Church.

*in hunc Pſal.*

(faith S. Auguftin) but difhonour God and Chrift, as if God were not faithful in his promife, as if Chrift were difpoffeffed of his kingdome the Catholique Church. Left anie ſhould replie, that Chrift is praifed though the Church be decaied, or be very ſmal, the Holie Ghofthath preuented ſuch arguments, ſaying: *v. 26.* His praife is *in the great Church*. VVhich could neither be verified in the part of Donatiſtes in Afrike, nor now in the part of Proteſtantes ſince Luther in Europe. Further S. Auguftin explicateth, & vrgeth the verſes folowing in this Pſalme, againſt the ſame blind, deafe, and obſtinate Donatiſtes, who did not, or would not ſee, nor heare, that *al the endes of the earth ſhal remember, and be conuerted to our Lord*. The holie Scripture faith not, *the endes of the earth*, but *al the endes*: wel goe too (faith this great Doctor) peradventure there is but one verſe, thou thoughteſt vpon ſome thing els, thou talkeſt with thy brother, when one read this; marke, he repeteth and knocketh vpon the deaf: *Al the families of the Gentiles ſhal adore in his fight*: Yet the heretike is deaf, he heareth not, let one knocke againe: *Becauſe the kingdom is our Lords, and he ſhal haue dominion ouer the Gentiles*. Hold theſe three verſes bretheren. Thus and more S. Auguftin againſt thoſe that thinke the true Church may faile, or become inuiſible or obſcure. And though it be not in like prosperous ſtate at al times, and in al places, yet it is alwayes conſpicuous, and more general then anie other congregation profeſſing whatſoeuer pretended religion.

28 The poore ſhal eate.) Seing this Pſalme is of Chrift, as is proued by S. Pauls allegation of 23. verſe, and by the concordance therof with the Euangelifts, it is neceſſarily deduced, that *the vovves* mentioned in the former verſe, and theſe wordes, *the poore ſhal eate and be filled*, can not be referred to the ſacrifices of the old Teſtament, but to the bleſſed Sacrifice and Sacrament of the Eucharift, which our Sauour promiſed, after he had replenished the people with five loaves, and which he inſtituted at his laſt ſupper in preſence of his Apoſtles. So S. Auguftin doubteth not to vnderſtand it, and to teach, as wel in his duple *expoſitiō of this Pſalme* as in his *120. Epiftle. c. 27.* The poore, that is the humble and poore in ſpirite ſhal eate & be filled, the fatte ones, or the rich being proud, do alſo adore and eate, but are not filled. They alſo are brought to the *table of Chrift*, and participate his bodie & bloud, but they *adore* only, are not alſo filled, becauſe they do not imitate (Chriſts humilitie) they diſdaine to be humble. VVhere it is clere, this holie father by Chriſts bodie and bloud meaneth not bread and wine as ſignes of his bodie and bloud, for bread and wine can not be lawfully *adored*: neither doth he meane our Lords bodie as it was on the croſſe, or is in heauen, for ſo it is not eaten, but as it is in formes of bread and wine on *Chriſts table*, the Altar.

S. Auguftin proueth the Church to be alwaies viſible and great by this Pſalme.

The Eucharift prophecied in this place.

Real preſence of Chrift in the Eucharift.