

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 blessed Sacrament) euen to the endes of the earth in al nations.

Christs Paffion
& effectes
therof.
The 5. key.

Vnto the end ^afor the ^amorning enterprife, the Pfalme ^bof Dauid.

Mat. 27.

God ^cmy God haue respect to me: ^dwhy haft thou forsaken me? ^efar from my saluation are the wordes of my finnes.

³ My God I shal crie ^fby day, ^gand ^athou wilt not heare: and by night, and ^hnot for follie vnto me.

⁴ But ⁱthou dwellest in the holie place, ^jthe prayfe of Ifrael.

⁵ In thee ^kour fathers haue hoped: they hoped, and thou didst deliuer them.

^a 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.*

^b In figure of Chrif the *beloued of God.*

^c God is God of al his creatures, but in more peculiar forte God of Chrif by perfonal vnion.

^d Thou neither deliurest me frō dying: nor yeldest me such comfort, as thou voutfapest to other Sainctes. *v. 6. Mat. 27.*

^e 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.

^f Albeit I crie by day,

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

^h yet there is no follie, nor fault in this petition, which is with submissiō of mans wil to Gods wil.

ⁱ Thou from heauen wilt heare when it is conuenient.

^j Whose wisdom and goodnes the Church worthely praiseth.

^k Patriarkes, Prophets, and other holy mē praying in their distreffes obtained their requestes.

⁶ They cried to thee, and were ^a)faued: they hoped in thee, and were ^b)not confounded.

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

⁸ ^g)Al that see me haue ^fscorned me: they haue ^fspoken with the lippes, and wagged the head.

⁹ ^h)He hoped in the Lord, let him deliuer him: let him faue him, because he ⁱ)wil him.

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

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

Because tribulation is verie nigh: because there is ^m)not that wil helpe.

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- ^a VVere temporally deliuered by thy mightie hand from their perfecuters,
^b not fruftrate of their humble prayers.
^c God that comforted his feruantes in their tribulations, leift Chrifft without his ordinarie confolation, to fuffer more then euer any other did.
^d Wicked perfecuters refpected not Chrifft as a man, but contemned him, as a very worme,
^e as moft reprochful of al men,
^f as the bafest of al the people.
^g Almost al became Chriffts cruel enimies at the time of his paffion, afflicting, blafpheming, and ^fscorning him, as the Euangeliftes record.
^h The Euangeliftes write how al thefe thinges were fulfilled by wicked men ^fpeaking thefe blafphemies, and reproches.
ⁱ God femed to be wel pleafed with Chrifft, as with his owne Sonne: if it be fo, let him deliuer him from thefe afflictions, fay thefe blafphemers.
^j Diuine powre without man formed me in the wombe of my mother, a virgin.
^k As I haue no father but thee Ô God: fo without intermiffion from myn incarnation to this time, I haue had thee my protector:
^l leaue me not now without comforte feing I muft dye as thou haft determined, and I freely contented: yet leaue me not in death but raife me againe to life. *Pfal. 15. v. 9. 10.*
^m Almost al are become myn enimies, and thofe few that would, can not helpe me.

13 Manie ^a)calues haue compaffed me: ^b)fatte bulles haue befieged me.

14 They haue ^c)opened their mouth vpon me, as a lion rauening and roaring.

15 As ^d)water I am powred out: and al ^e)my bones are difperfed.

My ^f)hart is made as waxe melting in the middes of my bellie.

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

17 Because manie ^j)dogges haue compaffed me: the counfel of the malignant hath befieged me.

Ioan. 19. 18 They ^k)haue digged my handes and my feete:
19 they haue ^k)numbered al my bones.

^a Delicate lafcuiuous yongmen,

^b and the fcribes, Pharifes, and elders of the people haue al confpired againft me.

^c Condemning me and perfwading the people to crie: *Crucifie, crucifie him.*

^d So weakned with paines of torments, as fluide water not able to confift.

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

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

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

^h Through exceding great drought, which our Sauour professed on the croffe faying: *I thirft.*

ⁱ Thus thou Ô 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.*

^j 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.

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

But themfelues haue ^a)confidered and beheld me:
20 they haue ^b)deuided my garmentes among them, and
vpon my ^c)vefture they haue caft lot.

21 But thou Lord ^d)prolong not thy helpe from me:
looke toward my defenfe.

22 Deliuier, ô God, ^e)my foule from the fword: and
myne ^f)onlie one from ^g)the hand of the dog.

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

24 ^h)I wil ^h)declare thy name to my brethren: ⁱ)in
the middes of the Church I wil prayfe thee.

25 Ye that feare our Lord praife him: al the ⁱ)feede
of Iacob glorifie ye him:

26 Let al the feede of Ifrael feare him: becaufe 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.

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

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- ^a The perfecuters vvitingly determined al this crueltie: beheld it
vvith their eyes, and vvithout al compaffion perfited in malice,
reioyced, and blafphemed.
- ^b The fouldiars that crucified our Sauour, taking his garmentes for
their paye:
- ^c yet in myfterie of his Church, diuided not his coate.
- ^d He prophecieth Chrifts fpeedy refurrection.
- ^e Chrifts foul vvas not fepared from his bodie by force of the
torments, but he preuenting death freely yelded vp his fpirite.
Ioan. 10. v. 9. & 10.
- ^f The moft pure, and fanctified foule, of vvhofe fulnes al other iuft
foules are fanctified.
- ^g That it ftay not in hel, vvchich deuoured al other foules in the old
Testament.
- ^h The propagation of the Church of Chrif in al nations.
- ⁱ Not the carnal but fpiritual children of Iacob, Ifaac, and Abraham.
Rom. 9. v. 8.
- ^j The Church gathered both of Ievves and Gentiles is very great
and vniuerfal.
- ^k Our Sauour promifed to geue his ovvne bodie, the bread of life
Ioan. 6. and performed the fame at his laft fupper.

28 ^aThe ^apoore shal eate, and shal be filled: and they shal praife our Lord that feeke after him: their hartes ^bshal liue for euer and euer.

29 Al the endes of the earth ^cshal remember, and be conuerted to our Lord:

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

31 ^dBecause the kingdome is our Lords: and he shal haue dominion ouer the Gentiles.

32 Al the ^efatte ones of the earth haue eaten, and ^fadored: in his fight shal al fal, ^gthat descend into the earth.

33 And ^hmy foule shal liue to him: and my ⁱfeede shal ferue him.

34 The generation to come shal be shewed to our Lord: and the ^jheauens 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 intituled: *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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- ^a Those that be faithful, humble and poore in spirit participat the fruit of this most excellent Sacrament.
- ^b The effect of this B. Sacrament is the refurrection in glorie, and life euerlasting.
- ^c Gentiles which haue bene idolaters shal recollect themfelues, when they heare Chrift preached, and shal turne to true Religion.
- ^d Although men can neither deferue to be conuerted, nor to perfeuere in iustice; yet Chrift meriteth to haue a continual kingdome; which is the perpetual vifible Catholique Church.
- ^e Not only the poore forte, but also the mightie ones of the world shal be conuerted to Chrift, participate his B. Bodie in the Sacrament:
- ^f and religioufly adore the fame.
- ^g Al that adore God, fhall adore him in this Sacraments.
- ^h Death being once ouercome, it shal haue no more powre.
- ⁱ Againe the prophet inculcateth the continuance of the Catholique Church.
- ^j Apoftles and other preachers of Chrift.

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

3 Thou vvilt not heare.) Our B. Sauour feing his moft terrible death imminent, prayde conditionally, *if it pleaſed his heauenlie Father*, to haue the fame remoued from him; and was not heard, as the Pfalmift here prophecieth. The principal reaſon was, becauſe God of his diuine charitie had decreed, that mankind ſhould be redemed by this death of his Sonne. Chrift alfo him ſelſe of his excellent charitie, contented here vnto & therefore perſiſted not in his conditional prayer, but added and abſolutely 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 alſo witneſſeth (*Heb. 5. v. 7.*) that Chrift *offering prayers and fupplications to him that could faue him from death, vvvas heard for his reuerence*: that is, in reſpect of his ineſtimable merite in humane nature vnited in perſon to God. An other cauſe, why Chrift was not deliuered from violent death, as manie holie perſons were, when they cried to God in diſtreſſe, as S. Auguſtin ſheweth (*Epift. 120. c. 11.*) was for example to Chriſtians, whom God wil haue to ſuffer temporal afflictions, and death, for the glorie of life euerlaſting, according to S. Peters doctrin, *Chrift ſuffered for vs, leauing an example that you may folovv his ſteppes.*

1. Pet. 2.

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

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 ſanctifieth (to witt Chrift) diſdained not to cal the ſanctified his bretheren.

24 In the middes of the Church I vvil praife thee.) After Chriſts Paſſion and Refurrection, in the reſt of this Pfalme, other two principal pointes of Chriſtian Religion are likewiſe propheci- ed: His perpetual viſible Church, and the B. Sacrament of his bodie. The former is here propheci- ed by way of inuiting *al the feede of Iacob to glorifie God (v. 24.) al the feede of Iſrael to feare him (v. 25.)* to wit, innumerable Chriſtians the true Iſraelites, the vniuerſal Church in the whole world. As for heretical partes, or parcels in the world, ſuch as the Donatiſtes, which going forth from the Catholique Church fay: Chrift hath loſt 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 (faith

Chriſts conditional prayer was not heard.

His abſolute prayers were alwaies heard.

Chrift ſuffered for our example.

The Hebrew text corrupted by the Iewes.

This Pfalme is of Chrift.

Prophecie of the viſible and vniuerſal Church.

in hunc Pfal.

S. Auguftin) but difhonour God and Chrif, as if God were not faithful in his promife, as if Chrif were difpoffeffed of his kingdome the Catholique Church. Left anie fhould replie, that Chrif is praifed though the Church be decaied, or be very fmal, the Holie Ghof, hath preuented fuch arguments, faying: *v. 26.* His praife is *in the great Church.* VWhich could neither be verified in the part of Donatiftes in Afrike, nor now in the part of Proteftantes fince Luther in Europe. Further S. Auguftin explicateth, & vrgeth the verfes folowing in this Pfalme, againft the fame blind, deafe, and obftinate Donatiftes, who did not, or would not fee, nor heare, that *al the endes of the earth fhall 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 verfe, thou thoughteft vpon fome thing els, thou talkeft with thy brother, when one read this; marke, he repeteth and knocketh vpon the deaf: *Al the families of the Gentiles fhall adore in his fight:* Yet the heretike is deaf, he heareth not, let one knocke againe: *Becaufe the kingdom is our Lords, and he fhall haue dominion ouer the Gentiles.* Hold thefe three verfes bretheren. Thus and more S. Auguftin againft thofe that thinke the true Church may faile, or become inuifible or obfcure. And though it be not in like prosperous ftate at al times, and in al places, yet it is alwayes confpicuous, and more general then anie other congregation profeffing whatfoeuer pretended religion.

28 The poore fhall eate.) Seing this Pfalme is of Chrif, as is proued by S. Pauls allegation of 23. verfe, and by the concordance therof with the Euangelifts, it is neceffarily deduced, that *the vovves* mentioned in the former verfe, and thefe wordes, *the poore fhall eate and be filled,* can not be referred to the facrifices of the old Teftament, but to the bleffed Sacrifice and Sacrament of the Eucharift, which our Sauour promifed, after he had replenifhed the people with fue loaues, and which he intituted at his laft fupper in prefence of his Apoftles. So S. Auguftin doubteth not to vnderftand it, and to teach, as wel in his duple *expositiō of this Pfalme* as in his *120. Epiftle. c. 27.* The poore, that is the humble and poore in fpirite fhall eate & be filled, the fatte ones, or the rich being proud, do alfo adore and eate, but are not filled. They alfo are brought to the *table of Chrif,* and participate his bodie & bloud, but they *adore* only, are not alfo filled, becaufe they do not imitate (Chrifts humilitie) they difdaine to be humble. VWhere it is clere, this holie father by Chrifts bodie and bloud meaneth not bread and wine as fignes 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 croffe, or is in heauen, for fo it is not eaten, but as it is in formes of bread and wine on *Chrifts table,* the Altar.

S. Auguftin proueth the Church to be alwaies vifible and great by this Pfalme.

The Eucharift prophecied in this place.

Real prefence of Chrif in the Eucharift.