

This Psalm
is of Christ.

Prophecie of
the visible and
vniuersal
Church.

S. Augustin pro
ueth the
Church to be
alwaies visible
and great by
this Psalm.

The Eucharist
prophecied in
this place.

Real presence
of Christ in
the Eucharist.

23. I will declare thy name to my brethren.] Here it is euident that this Psalm is of Christ, not of Dauid, by S. Pauls allegation (*Heb. 2. v. 11. 12.*) saying: He that sanctifieth (towitt Christ) disdaind not to call the sanctified his bretheren.

23. In the middes of the Church I will praise thee] After Christs Passion and Resurrection, in the rest of this Psalm, other two principal pointes of Christian Religion are likewise prophecied: His perpetual visible Church, and the B. Sacrament of his bodie. The former is here prophecied by way of inuiting *al the seede of Iacob to glorifie God (v. 24.) al the seede of Israel to feare him (v. 25.)* towitt, 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 say: Christ hath left his great Church, the diuel hath taken the whole world from him, and he remaineth only in a part of Africa, they do not praise God (saith S. Augustin) but dishonour God and Christ, as if God were not faithful in his promise, as if Christ were dispossessed of his kingdome the Catholique Church. Left anie should replie, that Christ is praised though the Church be decayed, or be very smal, the Holie Ghost hath preuented such arguments, saying: v. 26. His praise is in the great Church. V Which could neither be verified in the part of Donatistes in Afrike, nor now in the part of Protestantes since Luther in Europe. Further S. Augustin explicateth, & vrgeth the verses following in this Psalm, 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 converted to our Lord.* The holie Scripture saith not, *the endes of the earth, but al the endes.* wel goe too (saith this great Doctour) peraduenture there is but one verse, thou thoughtest vpon some thing els, thou talkedst with thy brother, when one read this; marke, he repeteth and knocketh vpon the deafe; *Al the families of the Gentiles shal adore in his sight:* Yet the heretike is deafe, 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. Augustin 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 whatsoever pretended religion.

27. The poore shal eat.] Seing this Psalm is of Christ, as is proued by S. Pauls allegation of 23. verse, and by the concordance therof with the Euangelists, it is necessarily deduced, that *the wordes* mentioned in the former verse, and these wordes, *the poore shal eat and be filled,* can not be referred to the sacrifices of the old Testament, but to the blessed Sacrifice and Sacrament of the Eucharist, 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. Augustin doubteth not to vnderstand it, and to teach, as wel in his double exposition of this Psalm as in his 120. Epistle. c. 27. The poore, that is the humble and poore in spirite shal eat & be filled, the fatte ones, or the rich being proud, do also adore and eat, but are not filled. They also are brought to the table of Christ, and participate his bodie & blood, but they adore only, are not also filled, because they do not imitate (Christs humilitie) they disdain to be humble. V Where it is clere, this holie father by Christs bodie and blood meaneth not bread and wine as signes of his bodie and blood, 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.