This Psalm is of Christ.

21. I will declare thy name to my brethren. Here it is evident that this Psalm is of Christ, not of David, by S. Paul's allegation (Heb. 2. 5. 23. 1.) saying, He that sanctifieth (i.e. Christ) did not make them the sanctified his brethren.

22. In the midst of the Church I will praise thee. After Christ's Passion and Resurrection, in the rest of this Psalm, the two principal points of Christian Religion are likewise prophecied: His perpetual visible Church, and the Sacrament of his bodie. The former is here prophecied by way of imitation at the seed of Jacob to glorifie God (v. 24.) at the seed of Israel to fear him (v. 25.) towards innumerable Christians, the true Israelites, the universal Church in the whole world. As for heretical parties, or parcels in the world, such as the Donatists, which going forth from the Catholique Church say, Christ hath left his great Church, the diuell hath taken the whole world from him, and he remaineth only in a part of Africa, they do not praise God (as S. Augustin) but diuouerse and Christ, as if God were not faithful in his promise, as Christ were disposed of his kingdom the Catholique Church. Left and should replie, that Christ is praised though the Church be decaysed, or be very small, the holy Ghost hath prevented such arguments, saying v. 26. His praise is in the great Church. Which could neither be verified in the part of Donatists in Africa, nor now in the part of Protestant since Luther in Europe. Further S. Augustin explicateth, & vrgeth the verses following in this Psalm, against the same blind, deaf, and obstinate Donatists, who did not, or would not hear, that at the ends of the earth shall remember, and be converted to our Lord. The holy Scripture faileth not, the ends of the earth, but at the ends, wilt not, we can too liue (faith this great Doctor) perdure with such as is but one verse, thou thoughtest thou some thing els, thou talkedst with thy brother, when one readeth his book, he repeateth and knocketh upon the deaf. All the families of the Gentiles shall adore in his sight. Yet the heretic is deaf: he heareth not, let one knock against: Because the kingdom is our Lord, and he shall have dominion over the Gentiles. Hold those three verses brethern. Thus and more S. Augustin against those that thinketh the true Church may faile, or become invisible or obturce, and thought be not in like prosperous state at all times, and in all places; yet it is always confinuous, and more general then anie other congregation professing whatsoever pretensed religion.

27. The poore shall eat. Seeing this Psalm is of Christ, as is proved by S. Paul's allegation of 23 verses, and by the concordance thereof with the Evangelists, it is necessarily deduced, that the verses mentioned in the former verses, and these words, the poore that eate and be filled, cannot be referred to the sacrifices of the old Testament, but to the blest Sacrifice and Sacrament of the Eucharist, which our Sauour promiseth, 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 understand it, and to teach, as well in his double exposition of this Psalm as in his 120. Epistle. c. 27. The poore, that is the humble and poore in spirit that eate & be filled, the fathe ones, or the rich being proud, do also adore and eate, but are not filled. They also are brought to the table of Christ, and participate his bodie & bloud, but they adore only, are not also filled, because they do not imitate (Chrift's humilitie) they disdain to be humble. Whereas it is cleere, this little father by Christ's bodie and bloud meaneth not bread and wine as figure of his bodie and bloud, for bread and wine cannot be lawfully adored; neither dore he mean our Lords bodie as it was on the croffe, or in heaven, for so it is not eaten, but as it is in forms of bread and wine on Christ's table, the Altar.