

## ◀ Psalm 115 ▶

Berean Standard Bible

Par ▼

### To Your Name Be the Glory

*(Psalm 135:1–21)*

[1](#)Not to us, O LORD, not to us,  
but to Your name be the glory,  
because of Your loving devotion,  
because of Your faithfulness.

[2](#)Why should the nations say,  
“Where is their God?”

[3](#)Our God is in heaven;  
He does as He pleases.

[4](#)Their idols are silver and gold,  
made by the hands of men.

[5](#)They have mouths, but cannot speak;  
they have eyes, but cannot see;

[6](#)they have ears, but cannot hear;  
they have noses, but cannot smell;

[7](#)they have hands, but cannot feel;  
they have feet, but cannot walk;  
they cannot even clear their throats.<sup>a</sup>

[8](#)Those who make them become like them,  
as do all who trust in them.

[9](#)O Israel,<sup>b</sup> trust in the LORD!  
He is their help and shield.

[10](#)O house of Aaron, trust in the LORD!  
He is their help and shield.

[11](#)You who fear the LORD, trust in the LORD!  
He is their help and shield.

[12](#)The LORD is mindful of us;  
He will bless us.

He will bless the house of Israel;  
He will bless the house of Aaron;

[13](#)He will bless those who fear the LORD—  
small and great alike.

[14](#)May the LORD give you increase,  
both you and your children.

[15](#)May you be blessed by the LORD,

the Maker of heaven and earth.

[16](#) The highest heavens belong to the LORD,  
but the earth He has given to mankind.

[17](#) It is not the dead who praise the LORD,  
nor any who descend into silence.

[18](#) But it is we who will bless the LORD,  
both now and forevermore.

Hallelujah!<sup>c</sup>

**Footnotes:**

[7](#) <sup>a</sup> Literally *they cannot utter with their throat*

[9](#) <sup>b</sup> MT; many Hebrew manuscripts, LXX, and Syriac *O house of Israel*

[18](#) <sup>c</sup> Or *Hallelu YAH*, meaning *Praise the LORD*

<https://biblehub.com/bsb/psalms/115.htm>

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## Psalm 135:15-18

[15](#) The idols of the nations are silver and gold,  
made by the hands of men.

[16](#) They have mouths, but cannot speak;  
they have eyes, but cannot see;

[17](#) they have ears, but cannot hear;  
nor is there breath in their mouths.

[18](#) Those who make them become like them,  
as do all who trust in them.

<https://biblehub.com/psalms/135.htm>

## *Novum Organum*

Sir Francis Bacon, a selection

Edited by Joseph Devey and this author

From Aphorisms — Book I

38. The idols<sup>1</sup> and false notions<sup>2</sup> which have already preoccupied the human understanding, and are deeply rooted in it, not only so beset men's minds that they become difficult of access, but even when access is obtained will again meet and trouble us in the instauration<sup>3</sup> of the sciences, unless mankind when forewarned guard themselves with all possible care against them.

39. Four species of idols beset the human mind, to which (for distinction's sake) we have assigned names, calling the first **Idols of the Tribe**, the second **Idols of the Den** (or Cave), the third **Idols of the Market**, the fourth **Idols of the Theatre**.

40. The *formation of notions and axioms*<sup>4</sup> on the foundation of true induction is the only fitting remedy by which we can ward off and expel these idols. It is, however, of great service to point them out; for the doctrine of idols bears the same relation to the interpretation of nature as that of the confutation of sophisms<sup>5</sup> does to common logic.

41. The **idols of the tribe** are inherent in human nature and the very tribe or race of man; for man's sense is falsely asserted to be the standard of things; on the contrary, all the perceptions both of the senses and the mind bear reference to man and not to the universe, and the human mind resembles those uneven mirrors which impart their own properties to different objects, from which rays are emitted and distort and disfigure them.

42. The **idols of the den** are those of each individual; for everybody (in addition to the errors common to the race of man) has his own individual den or cave, which intercepts and corrupts the *light of nature*, either from his own peculiar and singular disposition, or from his education and conversation with others, or from his reading, and the authority acquired by those whom he reverences and admires, or from the different impressions produced on the mind, as it happens to be preoccupied and predisposed, or equable and tranquil, and the like; so that the spirit of man (according to its several dispositions), is variable, confused, and as it were actuated by chance; and Heraclitus<sup>6</sup> said well that men search for knowledge in lesser worlds, and not in the greater or common world.

43. There are also idols formed by the reciprocal conversations and society of man with man, which we call **idols of the market**, from the commerce and association of men with each other; for men converse by means of language, but words are formed at the will of the

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<sup>1</sup> Bacon's use of the word idol here is meant to convey the idea that even as idols come between a person and their God, so these false notions come between a person and truth about reality.

<sup>2</sup> Bad ideas.

<sup>3</sup> The action of restoring or renewing something.

<sup>4</sup> Rules that are thought to be basic and without need of proof.

<sup>5</sup> "confutation of sophisms" may be read "argument against bad reasoning."

<sup>6</sup> Heraclitus of Ephesus (535 - 475 BCE), < <https://en.wikipedia.org/wiki/Heraclitus>>.

generality,<sup>7</sup> and there arises from a bad and inept formation of words a wonderful obstruction to the mind. Nor can the definitions and explanations with which learned men are inclined to guard and protect themselves in some instances afford a complete remedy—words still manifestly force the understanding, throw everything into confusion, and lead mankind into vain and innumerable controversies and fallacies.

44. Lastly, there are idols which have crept into men’s minds from the various dogmas of peculiar systems of philosophy, and also from the perverted rules of demonstration,<sup>8</sup> and these we denominate **idols of the theatre**: for we regard all the systems of philosophy hitherto received or imagined, as so many plays brought out and performed, creating fictitious and theatrical worlds. Nor do we speak only of the present systems, or of the philosophy and sects of the ancients, since numerous other plays of a similar nature can be still composed and made to agree with each other, the causes of the most opposite errors being generally the same. Nor, again, do we allude merely to general systems, but also to many elements and axioms of sciences which have become unchangeable by tradition, implicit credence,<sup>9</sup> and neglect. We must, however, discuss each species of idols more fully and distinctly in order to guard the human understanding against them.

45. The human understanding, from its peculiar nature, easily supposes a greater degree of order and equality in things than it really finds; and although many things in nature be unique and most irregular, will yet invent parallels and conjugates and relatives<sup>10</sup>, where no such thing is. ...

46. The human understanding, when any proposition has been once laid down (either from general admission and belief, or from the pleasure it affords), forces everything else to add fresh support and confirmation; and although most cogent and abundant instances may exist to the contrary, yet either does not observe or despises them, or gets rid of and rejects them by some distinction, with violent and injurious prejudice, rather than sacrifice the authority of its first conclusions. ... In establishing any true axiom the negative instance is the most powerful.<sup>11</sup>

47. The human understanding is most excited by that which strikes and enters the mind at once and suddenly, and by which the imagination is immediately filled and inflated. It then begins almost imperceptibly to conceive and suppose that everything is similar to the few objects which have taken possession of the mind. ...

...

49. The human understanding resembles not a dry light, but admits a tincture of the will and passions, which generate their own system accordingly; for *man always believes more readily that which he prefers*. He, therefore, rejects difficulties for want of patience in investigation; sobriety, because it limits his hope; the depths of nature, from superstition; the

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<sup>7</sup> “will of the generality” means that we define words by the way we use them. Words do not have absolute definitions, and though we often define words in dictionaries, those meanings change over time. For example, the Oxford Dictionary of the English Language defines words as they are used today as well as all the past meanings of the words.

<sup>8</sup> “perverted rules of demonstration” This has to do with the misuse of logic to prove something.

<sup>9</sup> “implicit credence” refers to a common sense answer. “It seems so obvious to our senses.”

<sup>10</sup> connections and relationships

<sup>11</sup> Counterexamples must not be excluded from the conversation. Often when a clear example of how the mistaken belief is wrong, it is easier to reject the mistake.

light of experiment, from arrogance and pride, lest his mind should appear to be occupied with common and varying objects; paradoxes, from a fear of the opinion of the vulgar; in short, his feelings imbue and corrupt his understanding in innumerable and sometimes imperceptible ways.

50. But by far the greatest impediment and aberration of the human understanding proceeds from the dullness, incompetence, and errors of the senses; since whatever strikes the senses holds sway over everything, however superior, which does not immediately strike them. Hence contemplation mostly ceases with sight, and a very scanty, or perhaps no regard is paid to invisible objects. ... All the better interpretations of nature are worked out by instances<sup>12</sup>, and fit and apt experiments, where the senses only judge of the experiment, the experiment of nature and the thing itself.

51. The human understanding is, by its own nature, prone to abstraction, and supposes that which is fluctuating to be fixed. But it is better to dissect than abstract nature: such was the method employed by the school of Democritus,<sup>13</sup> which made greater progress in penetrating nature than the rest. ... It is best to consider matter, its conformation, and the changes of that conformation, its own action, and the law of this action or motion; for forms<sup>14</sup> are a mere fiction of the human mind, unless you will call the laws of action by that name.

52. Such are the **idols of the tribe**, which arise either from the uniformity of the constitution of man's spirit, or its prejudices, or its limited faculties or restless agitation, or from the interference of the passions, or the incompetence of the senses, or the mode of their impressions.

53. The **idols of the den** derive their origin from the peculiar nature of each individual's mind and body, and also from education, habit, and accident; and although they be various and manifold, yet we will treat of some that require the greatest caution, and exert the greatest power in polluting the understanding.

54. ... If men ... apply themselves to philosophy and contemplations of a universal nature, they wrest and corrupt them by their preconceived fancies, of which Aristotle affords us a single instance, *who made his natural philosophy completely subservient to his logic*, and thus rendered it little more than useless and disputatious. ...

End Selection from the *Novum Organum*.

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<sup>12</sup> models

<sup>13</sup> Democritus (460 – 370 BCE), <<https://en.wikipedia.org/wiki/Democritus>>.

<sup>14</sup> Bacon rejects Plato's forms, perfect templates from which all of matter, space, and time comes.

