

Psalme 113

*For the meruelous paffage of Ifrael out of Ægypt, 3. the red fea, the riuer of Iordan, 7. and the hilles geuing them place, 8. the rockes yelding them water, 9. God, not themfelues, is to be praied. 12. Idols and Idolaters are vaine, and shal be confounded: 17. the faithful trust in God, 20. are bleffed, and for euer praife God.*

The meruelous paffage of Ifrael from Ægypt. The 4. key.

Alleluia.

**I**n the comming forth of Ifrael out of Ægypt, of the houle of Iacob from <sup>a)</sup>the barbarous people. <sup>2</sup> <sup>b)</sup>Iewrie was made his fanctification, Ifrael his dominion.

*Exo. 14.* <sup>3</sup> The <sup>c)</sup>fea faw, and <sup>d)</sup>fled: Iordan <sup>e)</sup>was turned backward.

<sup>4</sup> <sup>f)</sup>The mountaines leaped as rammes: and the litle hilles as the lambes of sheepe.

<sup>5</sup> <sup>g)</sup>What ayleth thee ô fea that thou didst flee: and thou ô Iordan, that thou waft turned backward?

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- <sup>a</sup> People of false religion counted barbarous, especially such as also persecute the true Religion; for otherwise the Ægyptians were both civil in maners, and lerned in manie sciences.
- <sup>b</sup> The people of the Iewes were more notoriously renowned in the world from the time of their deliuerie out of Ægypt, for the peculiar people, whom God sanctified, and in whom, as in his elected inheritance or dominion, he dwelled and reigned.
- <sup>c</sup> The Psalmist writing in verse doth often describe things in poetical maner, but more truly then prophane poetes: for that in very dede, all creatures otherwise senseles, as the fea, do in a forte feele the powre of their Creator, & obey his wil.
- <sup>d</sup> VVhen the Israelites went forth of Ægypt,
- <sup>e</sup> when they entred into Chanaan.
- <sup>f</sup> Either there was an earthquake, or some other mouing of hilles not mentioned by Moyfes, or els the Psalmist speaketh of the rockes of the torrentes which bowed, that the Israelites might rest in Ar, and lie in the borders of the Moabites, *Num. 21. v. 15.*
- <sup>g</sup> By the figure Apostrophe he speaketh to the fea, riuer, and hilles, vsing also Profopœia: as if senseles thinges, vnderstood, and should answer.

<sup>6</sup> Ye mountaines leaped as rammes, and ye litle hilles as the lambes of shepe.

<sup>7</sup> At the face of our Lord was the earth moued, at the face of the God of Iacob.

<sup>8</sup> Who turned <sup>a</sup>)the rocke into pooles of waters, and ftonie hil into fountaines of waters.

<sup>9</sup> <sup>b</sup>)NOT TO VS O LORD, NOT TO VS: but to thy name geue the glorie.

<sup>10</sup> For <sup>c</sup>)thy mercie, and <sup>d</sup>)thy truth: left at any time <sup>e</sup>)the Gentiles fay: Where is their God?

<sup>11</sup> But our God is in heauen: he hath done al thinges what foeuer he would.

<sup>12</sup> <sup>f</sup>)The idols of the gentiles are filuer, and gold, the workes of mens handes.

<sup>13</sup> They haue mouth, and shal not fpeake: they haue eies, and shal not fee.

<sup>14</sup> They haue eares, and shal not heare: they haue nofthrels and shal not finel.

<sup>15</sup> They haue handes, and shal not handle: they haue feete, and shal not walke: they shal not crie in their throte.

<sup>16</sup> <sup>f</sup>)Let them that make them become like to them: and al that haue confidence in them.

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<sup>a</sup> As other miraculous benefite, that the rocke yelded them water in their neceffitie.

<sup>b</sup> Here some Hebrewe Rabbins beginne an other Pfalme, but by the coherence of the matter, S. Augustin proueth that it is but one Pfalme, where is shewed that the true inuifible God is knowen by such workes as are here recited: and contrariwise, that the Gētils idoles are not goddes, because they are made of filuer, gold, or other matter, by mens handes, hauing refemblance of liuing thinges are altogether fenfles.

<sup>c</sup> Thou didst al this ô God, of mere mercie towards thy people:

<sup>d</sup> for thy truths sake, feing thou didst promise to protect them:

<sup>e</sup> that the Gentiles should not take occasion to blaspHEME.

<sup>f</sup> This is a iust prayer of the zelous, conforming their desires to Gods wil. But if God geue idolaters grace to amend, then al the iust wil also reioice in their conuerfion.

<sup>17 a)</sup>The house of Israel hath hoped in our Lord: he is their helper and their protector.

<sup>18</sup> The house of Aaron hath hoped in our Lord: he is their helper and their protector.

<sup>19</sup> They that feare our Lord, haue hoped in our Lord: he is their helper and their protector.

<sup>20</sup> Our Lord hath bene mindful of vs: and hath bleffed vs:

He hath bleffed the house of Israel: he hath bleffed the house of Aaron.

<sup>21</sup> He hath bleffed al, that feare our Lord, the litle with the great.

<sup>22</sup> Our Lord adde vpon you: vpon you, & vpon your children.

<sup>23</sup> Bleffed be you of our Lord, which made heauen, and earth.

<sup>24 b)</sup>The heauen of heauen is to our Lord: but <sup>c)</sup>the earth he hath geuen to the children of men.

<sup>25 d)</sup>The dead shal not prayfe thee ô Lord: nor al they <sup>e)</sup>that goe downe into hel.

<sup>26</sup> But we <sup>f)</sup>that liue, doe bleffe our Lord, from this time, and for euer.

## ANNOTATIONS

12 The Idols of the Gentiles are filuer and gold.) Al Catholique Diuines agree in this authentical definition, of Idol-

The definition of Idolatrie.

<sup>a</sup> Though manie Iewes fel to idolatrie, yet there alwayes remained fo manie in Gods true seruice, that it might stīl be truly faide: The house of Israel hath hoped in our Lord, as is here auerred.

<sup>b</sup> This in effect al worldlie politikes fay in their hartes: as it were quitting their intereft of heauen to God,

<sup>c</sup> and contenting themselues with earthlie posseffions.

<sup>d</sup> But when such prophane men are dead, they make no shew at al of praīfing God:

<sup>e</sup> for parting from the earth, they descend into hel, and there eternally blasphemē God.

<sup>f</sup> Contrariuīfē the iust, aspiring to heauen, vvhich is the proper kingdom of God, & vsing this vworld as they ought to do, for a meanes to ascend into heauen, shal bleffe and praīfe God for euermore.

atrie, that it is diuine honour geuen to anie creature, as to a god.

Of the diuers fortes alfo of Idolatrie the ancient lerned Doctors haue vvritten much. Namely Iuftinus Martyr in his *Orations againft the Gentiles*, Tertullian in *Apologetico*, Arnobius *Orat. ad Gentes*. Lactantius, *li. 2. c. 7. Diuinar. Inftit.* and manie others. But moft copioufly and profoundly S. Auguftin, expecially in his *tenne firft bookes de Ciuitate Dei*. Into vvwhich error & crime the Platoniftes fel, holding that fpiritual inuifible created fubftances, to vvitte, Angels good and euil, vvhom they called *Intelligentias feparatas*, had diuine povvre, & fo gaue to them diuine honour. Others honour dead men, and fome before their death as goddes, for their notable actes atchiued in this life, as Saturne, Iuppiter, Hercules, and the like. Some yeld diuine honour to mere corporal creatures, liuing or vvithout life, as to beaftes and ferpentes, the funne, the moone, fire, vvater, earth, the vvhole machin of the vvorld, as if it vvere animate, and that vvith diuine fpirite or foule. Againe al thefe haue bene vvorfhipped as gods, not only in them felues but alfo in their imagees. But to omite other diuerfities, the moft groffe forte of al, is the Idolatrie vvwhich the Pfalmift here defcribeth, vvhen Imagees made by mens handes are immediatly honored as goddes in themfelues. For fuch goddes the Gentiles had, and of them the Prophet here fpeaketh. Comparing thefe vifible fenfles imagined goddes, vvith the one eternal inuifible God; vvho is made notorious by his diuine conspicuous vvorkes, vvheras thefe idols, by hovv much they are more vifible, fo much more they are contemptible: becaufe being fafhioned vvith mouth, eyes, eares, nofe, handes, feete, throte, and other members, they are altogether fenfles, not able to fpeake vvith their mouth, and therin more bafe in nature, then the men that made them; not able to fee, heare, fmel, taift, feele, to vvalk, to moue, nor to crie, al vvwhich beaftes can doe. And therfore thofe that make them, or haue confidence in them (as the Prophet here fignifieth that fome haue *v. 16.*) are moft abfurde: becoming like to the fame idols, in their vnderftanding and internal cogitations, as thefe idols are voide of external fenfe. And al Idolaters are moft vvicked, geuing diuine honour to anie creature, & are therin feruantes of diuels: VVhether they immediatly honour diuels, as vvhen forcerers and vvitches, making pact vvith the diuel, adore him, and he for the fame doth fome thing vvwhich they demand: or that they honour fome other creature, vvherin by the diuels falfe perfvvation, they thincke there is diuine power. Both vvwhich vvaies diuels vfurpe Gods honour and therfore the fame Prophet faide in an other Pfalme: Al the goddes of Gentiles are diuels.

Diuers fortes of Idolatrie.

Angels honored as goddes.

Men liuing or dead.

Corporal creatures, fenfible and without fenfe.

Imagees of falfe goddes.

Imagees them felues reputed goddes.

Idolaters are voide of reafon.

And feruants of diuels.

*Pfal. 95. v. 5.*