

**The Septuagint, Apocrypha, Epistle of Jeremiah,
(Baruch 6 in KJV), Interlinear English - G.T. Emery.**

**ΕΠΙΣΤΟΛΗ ΙΕΡΕΜΙΟΥ
EPISTLE of JEREMIAH**

Ἀντίγραφον ἐπιστολῆς ἧς ἀπέστειλεν Ἰερεμίας πρὸς τοὺς ἀχθησομένους αἰχμαλώτους εἰς
A copy of letter which sent Jeremiah unto the being taken captive into
Βαβυλῶνα ὑπὸ τοῦ βασιλέως τῶν Βαβυλωνίων, ἀναγγεῖλαι αὐτοῖς καθότι
Babylon by of the king of the Babylonians, to report to them in what manner
ἐπετάγη αὐτῷ ὑπὸ τοῦ Θεοῦ.
it was commanded to him by the God.

2 Διὰ τὰς ἀμαρτίας ἃς ἡμαρτήκατε ἐναντίον τοῦ Θεοῦ, ἀχθήσεσθε εἰς Βαβυλῶνα
On account of sins which you have committed before the God, being led away into Babylon
αἰχμάλωτοι ὑπὸ Ναβουχοδοноσορ βασιλέως τῶν Βαβυλωνίων.
captives by Nebuchadnezzar king of the Babylonians.
3 Εἰσελθόντες οὖν εἰς Βαβυλῶνα ἔσεσθε ἐκεῖ ἔτη πλείονα, καὶ χρόνον μακρὸν ἕως
Having entered then into Babylon you shall be there years many, and time long until
γενεῶν ἑπτὰ, μετὰ τοῦτο δὲ ἐξάξω ὑμᾶς ἐκεῖθεν μετ' εἰρήνης.
generations seven, after that and I will bring away you from there with peace.

4 Νυνὶ δὲ ὄψεσθε ἐν Βαβυλῶνι θεοὺς ἀργυροῦς καὶ χρυσοῦς καὶ ξυλίνους ἐπ' ὤμοις
Now but you shall see in Babylon gods of silver and of gold and of wood upon shoulders
αἰρομένους, δεικνύντας φόβον τοῖς ἔθνεσιν.
being raised up, bring forth fear to the heathen.

5 Εὐλάβηθητε οὖν μὴ καὶ ὑμεῖς ἀφομοιωθέντες τοῖς ἀλλοφύλοις ἀφομοιωθῆτε,
Let you beware then not also you be like to the aliens let you imitate,
καὶ φόβος ὑμᾶς λάβη ἐπ' αὐτοῖς, ἰδόντας ὄχλον ἔμπροσθεν καὶ ὀπισθεν αὐτῶν
and fear you should grasp upon to you, having seen multitude before and behind of them
προσκυνοῦντας αὐτά.
worshipping them.

6 Εἴπατε δὲ τῇ διανοίᾳ, σοὶ δεῖ προσκυνεῖν, δέσποτα.
Let you say but in the hearts, to you it behoves to worship, O Lord.

7 Ὁ γὰρ ἄγγελός μου μεθ' ὑμῶν ἐστίν, αὐτός τε ἐκζητῶν τὰς ψυχὰς ὑμῶν.
The for angel of me with you it is, self both seeking out the souls of you.

8 Γλῶσσα γὰρ αὐτῶν ἐστίν κατεξυσμένη ὑπὸ τέκτονος, αὐτά τε περίχρυσα καὶ
Tongue for of them is fashioned by craftsmen, same both plated with gold and
περιάργυρα, ψευδῆ δ' ἐστὶ, καὶ οὐ δύνανται λαλεῖν.
plated with silver, false but it is, and not able to speak.

9 Καὶ ὥσπερ παρθένω φιλοκόσμω λαμβάνοντες χρυσίον κατασκευάζουσιν στεφάνους ἐπὶ τὰς
And like as a virgin loving taking gold adorning a crown upon the
κεφαλὰς τῶν θεῶν αὐτῶν.
heads of the gods of them.

10 Ἔστι δὲ καὶ ὅτε ὑφαιρούμενοι οἱ ἱερεῖς ἀπὸ τῶν θεῶν αὐτῶν χρυσίον καὶ ἀργύριον εἰς
It is and also that take away the priests from of the gods of them gold and silver for
ἑαυτοὺς καταναλώσουσιν.
themselves provide.

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11 Δώσουσιν δὲ ἀπ' αὐτῶν καὶ ταῖς ἐπὶ τοῦ στέγους πόρναις· κοσμοῦσί τε αὐτούς,
They give and from of them and to the upon of the roof of prostitutes; adorning both them,
ὡς ἀνθρώπους, τοῖς ἐνδύμασιν, θεοὺς ἀργυροῦς, καὶ χρυσοῦς, καὶ ξυλίνους.
as men, with the garments, gods of silver, and gold and of wood.

12 Οὗτοι δὲ οὐ διασώζονται ἀπὸ ἰοῦ καὶ βρωμάτων, περιβεβλημένων αὐτῶν ἱματισμὸν
These but not are saved from rust and moth, having been covered them raiment
πορφυροῦν.
purple.

13 Ἐκμάσσονται τὸ πρόσωπον αὐτῶν διὰ τὸν ἐκ τῆς οἰκίας κονιορτόν, ὅς ἐστι πλείων ἐπ'
Wiped clean the face of the because the out of the temple dust, which is much upon
αὐτοῖς.
them.

14 Καὶ σκῆπτρον ἔχει ὡς ἄνθρωπος κριτῆς χώρας, ὃς τὸν εἰς αὐτὸν ἀμαρτάνοντα
And a sceptre he has as a man of judgment of country, who the against him sinning
οὐκ ἀνελεῖ.
not will he respond.

15 Ἔχει δὲ ἐγχειρίδιον ἐν δεξιᾷ καὶ πέλεκυν, ἑαυτὸν δὲ ἐκ πολέμου καὶ ληστῶν οὐκ
He has but a dagger in right hand and axe, himself but from of war and robbery not
ἐξελεῖται.
remove.

16 Ὅθεν γνώριμοί εἰσιν οὐκ ὄντες θεοί· μὴ οὖν φοβηθῆτε αὐτούς.
Whereby well known they are not being gods; not therefore let you fear them.

17 Ὡσπερ γὰρ σκεῦος ἀνθρώπου συντριβὲν ἀχρεῖον γίνεται,
Just as for a vessel of a man having been shattered useless becomes,
τοιοῦτοι ὑπάρχουσιν οἱ θεοὶ αὐτῶν, καθιδρυμένων αὐτῶν ἐν τοῖς οἴκοις·
such as this are the gods of them, having been sat down them in the temples;
οἱ ὀφθαλμοὶ αὐτῶν πλήρεις εἰσὶ κονιορτοῦ ἀπὸ τῶν ποδῶν τῶν εἰσπορευομένων.
the eyes of them full of are of dust from of the feet of the coming in.

18 Καὶ ὡσπερ τινὶ ἠδικηκότι βασιλέα περιπεφραγμένοι εἰσὶν αἱ ἀύλαι ὡς ἐπὶ θανάτῳ
And just as anyone having offended king shut all around are the courtyards as upon to death
ἀπηγμένῳ, τοὺς οἴκους αὐτῶν ὀχυροῦσιν οἱ ἱερεῖς θυρώμασιν τε καὶ κλείθροισι καὶ
being committed, the temples of the make fast the priests doorways both also bars and
μοχλοῖς, ὅπως ὑπὸ τῶν ληστῶν μὴ συληθῶσι.
bolts, in such a way by of the robbers not they may not be plundered.

19 Λύχνους καίουσιν καὶ πλείους ἢ ἑαυτοῖς, ὧν οὐδένα δύνανται ἰδεῖν.
Lamps lighting and more than of themselves, of which not one is able to see.

20 Ἔστι μὲν ὡσπερ δοκὸς τῶν ἐκ τῆς οἰκίας, τὰς δὲ καρδίας αὐτῶν φασὶν
They are indeed just as a beam of the from of the temple, the but hearts of them it is said
ἐκλείχεσθαι, τῶν ἀπὸ τῆς γῆς ἐρπετῶν, κατεσθόντων αὐτούς τε καὶ τὸν
are eaten away, of the from of the earth things creeping, having devoured them both and the
ἱματισμὸν αὐτῶν οὐκ αἰσθάνονται.
clothes of them not they feel.

21 Μεμελανωμένοι τὸ πρόσωπον αὐτῶν ἀπὸ τοῦ καπνοῦ τοῦ ἐκ τῆς οἰκίας.
Blackened the face of them from of the smoke of the out of the temple.

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22 Ἐπὶ τὸ σῶμα αὐτῶν καὶ ἐπὶ τὴν κεφαλὴν ἐπίπτανται νυκτερίδες, χελιδόνες καὶ τὰ ὄρνεα,
Upon the body of them and upon the head perch bats, swallows and the birds,
ὡσαύτως δὲ καὶ οἱ αἴλουροι.

in like manner and also the cats.

23 Ὅθεν γνώσεσθε ὅτι οὐκ εἰσὶ θεοί· μὴ οὖν φοβεῖσθε αὐτά.

Whence you will know that not they are gods; not then let you fear them.

24 Τὸ γὰρ χρυσίον, ὃ περικεῖνται εἰς κάλλος, ἐὰν μὴ τις ἐκμάξη τὸν ἰόν, οὐ μὴ
The for gold, which is laid on for beauty, except certain rub off the tarnish, by no means
στίλψωσιν· οὐδὲ γὰρ ὅτε ἔχωνεύοντο, ἠσθάνοντο.

will they shine, neither for at the time when they were being cast, were they feeling it.

25 Ἐκ πάσης τιμῆς ἠγορασμένα ἐστίν, ἐν οἷς οὐκ ἔστιν πνεῦμα.

From much cost they were bought, in which not is breath.

26 Ἄνευ ποδῶν ἐπ' ὤμοις φέρονται, ἐνδεικνύμενοι τὴν ἑαυτῶν ἀτιμίαν τοῖς

Without feet upon shoulders they are carried, they declaring the of themselves worthless to the
ἀνθρώποις,

men.

27 Αἰσχύνονται τε καὶ οἱ θεραπεύοντες αὐτά, διὰ τό, μήποτε ἐπὶ τὴν γῆν πέση,

They are ashamed both also the serving them, because, lest ever upon the ground it should fall
down,

δι' αὐτῶν ἀνίστασθαι, μήτε ἐὰν τις αὐτὸ ὀρθὸν στήσῃ, δι' ἑαυτοῦ
by of themselves make to stand, neither if certain them upright should stand, by of them selves
κινηθήσεται, μήτε ἐὰν κλιθῆ, οὐ μὴ ὀρθωθῆ, ἀλλ' ὡσπερ νεκροῖς τὰ

will they be moved, nor if it leans, by no means straighten *itself*, but just as to corpses the
δῶρα αὐτοῖς παρατίθεται.

gifts to them place beside.

28 Τὰς δὲ θυσίας αὐτῶν ἀποδόμενοι οἱ ἱερεῖς αὐτῶν καταχρῶνται·

The things but sacrifices of them having rendered the priests of them make away with;

ὡσαύτως δὲ καὶ αἱ γυναῖκες αὐτῶν ἀπ' αὐτῶν ταριχεύουσαι, οὔτε πτωχῶ

in like manner and also the wives of them from of them to preserve, neither to poor

οὔτε ἀδυνάτω μεταδιδόασιν.

nor to disabled they give a share.

29 Τῶν θυσιῶν αὐτῶν ἀποκαθημένη καὶ λεχῶ ἄπτονται·

Of the sacrifices of them having seated themselves¹ and fresh from childbirth grasp;

γνόντες οὖν ἀπὸ τούτων ὅτι οὐκ εἰσὶν θεοί, μὴ φοβηθῆτε αὐτούς.

having perceived then from of these things that not thy are gods, not should you fear them.

30 Πόθεν γὰρ κληθεῖσαν θεοί; ὅτι γυναῖκες παρατιθέασιν θεοῖς ἀργυροῖς καὶ

Why for may they be called gods? For women set beside *food* to god silver and

χρυσοῖς καὶ ξυλίνοις.

gold and wood

31 Καὶ ἐν τοῖς οἴκοις αὐτῶν οἱ ἱερεῖς διφρεύουσιν, ἔχοντες τοὺς χιτῶνας διεβρωγώτας καὶ τὰς

And in the temples of them the priests sit, having the clothes having torn and the

1 This is usually translated – 'menstruating women'. De sacrificiis eorum foetae et **menstruatae** contingunt. Sciens itaque ex his quia non sunt dii, ne timeatis eos. - Vulgate St. Jerome.

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κεφαλὰς καὶ τοὺς πώγωνας ἐξυρημένους, ὧν αἱ κεφαλαὶ ἀκάλυπτοι εἰσιν.
heads and the beards shaven, of them the heads uncovered are.

32 Ὠρούονται δὲ βοῶντες ἐναντίον τῶν θεῶν αὐτῶν, ὥσπερ τινὲς ἐν περιδείπνῳ νεκροῦ.
They howl and shout before of the gods of them, as certain in funeral feat of dead.

33 Ἀπὸ τοῦ ἱματισμοῦ αὐτῶν ἀφελόμενοι οἱ ἱερεῖς, ἐνδύουσιν τὰς γυναῖκας αὐτῶν
From of the clothes of them² having taken off the priests, clothing the wives of them
καὶ τὰ παιδιά.
and the children.

34 Οὔτε ἐὰν κακὸν πάθωσιν ὑπὸ τινος, οὔτε ἐὰν ἀγαθόν, δυνήσονται ἀνταποδοῦναι·
Neither if evil they should suffer from certain, nor if good, will they be able to repay,
οὔτε καταστῆσαι βασιλέα δύνανται, οὔτε ἀφελῆσθαι.
neither to overthrow a king they are able, nor take away.

35 Ὡσαύτως οὔτε πλοῦτον οὔτε χαλκὸν οὐ μὴ δύνωνται διδόναι·
In like manner neither wealth nor money by no means may they be able to give;
ἐὰν τις αὐτοῖς εὐχὴν εὐξάμενος μὴ ἀποδῶ, οὐ μὴ ἐπιζητήσωσιν.
if certain to them a vow having made not should render, by no means will they require it.

36 Ἐκ θανάτου ἄνθρωπον οὐ μὴ ρύσωνται, οὔτε ἥττονα ἀπὸ ἰσχυροῦ οὐ μὴ
From death a man certainly not rescue, neither weak from of strong by no means
ἐξέλωνται.
may they remove.

37 Ἄνθρωπον τυφλὸν εἰς ὄρασιν οὐ μὴ περιστήσωσιν, ἐν ἀνάγκῃ ἄνθρωπον ὄντα
A man blind into sight certainly not will they restore, in distress a man being
οὐ μὴ ἐξέλωνται.
by no means may they remove.

38 Χήραν οὐ μὴ ἐλεήσωσιν, οὔτε ὀρφανὸν εὖ ποιήσουσιν.
Widows certainly not they show pity, nor fatherless good they will do.

39 Τοῖς ἀπὸ τοῦ ὄρους λίθοις ὠμοιωμένοι εἰσὶ τὰ ξύλινα, καὶ τὰ
To the from of the mountain stone like are the wooden things, and the things
περίχρυσα καὶ τὰ περιάργυρα, οἱ δὲ θεραπεύοντες αὐτὰ καταισχυθησονται.
plated with gold and the things plated with silver, the but worshipping them will be humiliated.

40 Πῶς οὖν νομιστέον ἢ κλητέον αὐτοὺς ὑπάρχειν θεούς, ἔτι δὲ καὶ αὐτῶν τῶν
How then deem or named them to be Gods, yet but also of them of the
Χαλδαίων ἀτιμαζόντων αὐτά;
Chaldaeans dishonour them?

41 Οἱ ὅταν ἴδωσιν ἐνεὸν οὐ δυνάμενον λαλῆσαι, προσενεγκάμενοι τὸν Βῆλον,
Who whenever they should see a dumb man not able to speak, having brought to the Bel,
ἀξιούσιν φωνῆσαι, ὡς δυνατοῦ ὄντος αὐτοῦ αἰσθέσθαι.
expecting *him* to speak clearly, as able being him to understand.

42 Καὶ οὐ δύνανται αὐτοὶ νοήσαντες καταλιπεῖν αὐτά, αἴσθησιν γὰρ οὐκ ἔχουσιν.
And not able them to understand leave behind them, perception for not they have.

43 Αἱ δὲ γυναῖκες περιθέμεναι σχοινία ἐν ταῖς ὁδοῖς ἐγκάθηται
The and women having placed around themselves cords in the roads they sit

² ie. the idols.

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θυμιῶσαι τὰ πίτυρα· ὅταν δέ τις αὐτῶν ἐφελκυσθεῖσα ὑπό τινος τῶν
burning as incense the bran; whenever but anyone of them should be drawn by certain of the
παραπορευομένων κοιμηθῆ, τὴν πλησίον ὀνειδίξει, ὅτι οὐκ
passers by should be slept with, the neighbour she reproaches, for not
ἠξιώται ὥσπερ καὶ αὐτῆ, οὔτε τὸ σχοινίον αὐτῆς διερράγη.
has she been deemed worthy like as also herself, neither the cord of her been broken.
44 Πάντα τὰ γινόμενα αὐτοῖς ἐστὶ ψευδῆ· πῶς οὖν νομιστέον ἢ κλητέον ὥστε
All the things being done to them is false; how then deemed worthy or called equal to
θεοὺς αὐτοὺς ὑπάρχειν;
gods the to be?

45 Ὑπὸ τεκτόνων καὶ χρυσοχόων κατεσκευασμένα εἰσὶν· οὐθὲν ἄλλο μὴ γένωνται
By carpenters and goldsmiths having been made they are; nothing other not may they be
ἢ ὃ βούλονται οἱ τεχνῖται αὐτὰ γενέσθαι.
or which they wished the workmen them to be.

46 Αὐτοὶ τε οἱ κατασκευάζοντες αὐτὰ οὐ μὴ γένωνται πολυχρόνιοι·
These both the making them by no means may their lives be prolonged;
πῶς τε δὴ μέλλει τὰ ὑπ' αὐτῶν κατασκευασθέντα;
how both then may expect the things by them they made?

47 Κατέλιπον γὰρ ψεύδη καὶ ὀνειδος τοῖς ἐπιγινομένοις.

They leave behind for lies and rebuke to the being after.

48 Ὅταν γὰρ ἐπέλθῃ ἐπ' αὐτὰ πόλεμος καὶ κακά, βουλευόνται πρὸς ἑαυτοὺς οἱ ἱερεῖς ποῦ
When for should come upon them war and evil, take counsel with themselves the priests where
συναποκρυβῶσι μετ' αὐτῶν.
they be hidden together with them.

49 Πῶς οὖν οὐκ ἔστιν αἰσθῆσθαι ὅτι οὐκ εἰσὶν θεοί, οἳ οὔτε σώζουσιν ἑαυτοὺς ἐκ
How then not it is to perceive that not they are gods, which neither they save themselves from
πολέμου, οὔτε ἐκ κακῶν;
war, nor from disaster?

50 Ὑπάρχοντα γὰρ ξύλινα καὶ περιχρῦσα καὶ περιάργυρα γνωσθήσεται
They being for wooden and plated with gold and plated with silver it will be known
μετὰ ταῦτα ὅτι ἐστὶν ψευδῆ.
after these things that it is false.

51 Τοῖς ἔθνεσι πᾶσι τοῖς τε βασιλεῦσι φανερόν ἐσται ὅτι οὐκ εἰσὶ θεοί, ἀλλὰ ἔργα
To the nations all to the both kings manifest it will be that not they are gods, but works
χειρῶν ἀνθρώπων, καὶ οὐδὲν Θεοῦ ἔργον ἐν αὐτοῖς ἐστὶ.
of hands of men, and no of God work in them is.

52 Τίτι οὖν γνωστότεον ἐστὶν ὅτι οὐκ εἰσὶν θεοί;
Who then must know is that not they are gods?

53 Βασιλέα γὰρ χώρας οὐ μὴ ἀναστήσωσιν, οὔτε ὑετὸν ἀνθρώποις οὐ μὴ
Kings for over a country certainly not may they raise up, nor rain to men by no means
δώσι.
may they give.

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54 Κρίσιν τε οὐ μὴ διακρίνωσιν αὐτῶν, οὐδὲ μὴ ρύσωνται ἀδικούμενον,
Judgement both by no means settle of them, neither not redress a wrong doing,
ἀδύνατοι ὄντες· ὥσπερ γὰρ κορώναι ἀνά μέσον τοῦ οὐρανοῦ καὶ τῆς γῆς.
unable being; just as for crows between of the heaven and of the earth.

55 Καὶ γὰρ ὅταν ἐμπέσῃ εἰς οἰκίαν θεῶν ξυλίνων ἢ περιχρύσων ἢ
And for whenever should fall upon into temple of gods of wood or gilded or
περιαργύρων πῦρ, οἱ μὲν ἱερεῖς αὐτῶν φεύξονται καὶ διασωθήσονται,
silvered fire, the indeed priests of them they will flee themselves and to safety,
αὐτοὶ δὲ ὥσπερ δοκοὶ μέσοι κατακαυθήσονται.
they but like as beams in middle burned up.

56 Βασιλεῖ δὲ καὶ πολεμίους οὐ μὴ ἀντιστῶσιν·
A king but and wars by no means can they resist;
πῶς οὖν ἐκδεκτέον ἢ νομιστέον ὅτι εἰσὶν θεοί;
how then they be thought of or accounted that they are gods?

57 Οὔτε ἀπὸ κλεπτῶν, οὔτε ἀπὸ ληστῶν οὐ μὴ διασωθῶσιν θεοὶ ξύλινοι,
Neither from thieves, nor from robbers certainly not may they be preserved gods wooden,
καὶ περιάργυροι καὶ περίχρυσοι·
and plated with silver and with gold;

58 ὧν οἱ ἰσχύοντες περιελούνται τὸ χρυσίον καὶ τὸ ἀργύριον, καὶ τὸν ἱματισμὸν τὸν
such as the having strength strip away the gold and the silver, and the clothes the
περικείμενον αὐτοῖς ἀπελεύσονται ἔχοντες, οὔτε ἑαυτοῖς οὐ μὴ βοηθήσωσιν.
having around them they will go away with having, neither themselves by no means may they help.

59 Ὡστε κρεῖσσον εἶναι βασιλέα ἐπιδεικνύμενον τὴν ἑαυτοῦ ἀνδρείαν, ἢ σκεῦος ἐν οἰκίᾳ
Like a mighty to be king displaying the of himself manliness, or a vessel in a house
χρήσιμον, ἐφ' ᾧ χρήσεται ὁ κεκτημένος, ἢ οἱ ψευδεῖς θεοί·
useful, on which will furnish the having acquired for himself, than the false gods;
ἢ καὶ θύρα ἐν οἰκίᾳ διασώζουσα τὰ ἐν αὐτῇ ὄντα, ἢ οἱ ψευδεῖς θεοί·
or also a door in a house preserving the things in it being, than the false gods,
καὶ ξύλινος στῦλος ἐν βασιλείῳ, ἢ οἱ ψευδεῖς θεοί.
also a wooden pillar in a palace, than the false gods.

60 Ἡλιος μὲν γὰρ καὶ σελήνη καὶ ἄστρα ὄντα λαμπρὰ, καὶ ἀποστελλόμενα ἐπὶ χρείας,
Sun indeed for and moon and stars being bright, and having sent upon duty,
εὐήκοά εἰσιν.
obedient they are.

61 Ὡσαύτως καὶ ἀστραπή, ὅταν ἐπιφανῇ, εὖοπτός ἐστι· τὸ δ' αὐτὸ καὶ πνεῦμα ἐν πάσῃ
In like manner also lightning, when it flashes, conspicuous it is; the but it also wind in every
χώρᾳ πνεῖ.
country it is blowing.

62 Καὶ νεφέλαις ὅταν ἐπιταγῇ ὑπὸ τοῦ Θεοῦ ἐπιπορεύεσθαι ἐφ' ὅλην τὴν οἰκουμένην,
And clouds when ordered by the God to travel over all the inhabited world,
συντελοῦσι τὸ ταχθέν.
they accomplish the in order.

63 Τό, τε πῦρ ἐξαποσταλὲν ἀνωθεν ἐξαναλῶσαι ὄρη καὶ δρυμούς, ποιεῖ τὸ
The, both fire sent down from above to destroy utterly mountains and forests, they do the

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συνταχθέν· ταῦτα δὲ οὔτε ταῖς εἰδέαις οὔτε ταῖς δυνάμεσιν αὐτῶν
having been ordered; these things but neither the appearance nor the power of them
ἀφωμοιωμένα ἐστίν.
comparable it is.

64 Ὅθεν οὔτε νομιστέον οὔτε κλητέον ὑπάρχειν αὐτοὺς θεούς, οὐ δυνατῶν ὄντων αὐτῶν
Wherefore neither deemed nor called to be them gods, not able being of them
οὔτε κρίσιν κρῖναι, οὔτε εὖ ποιεῖν ἀνθρώποις.
nor judgement to decide, nor benefit to do to mankind.

65 Γνόντες οὖν ὅτι οὐκ εἰσι θεοί, μὴ φοβηθῆτε αὐτούς.
Having known then that not they are gods, not let you fear them.

66 Οὔτε γὰρ βασιλεῦσιν οὐ μὴ καταράσωνται, οὔτε μὴ εὐλογήσωσι.
Neither for kings by no means may thy curse, nor not bless.

67 Σημεῖά τε ἐν ἔθνεσιν ἐν οὐρανῷ οὐ μὴ δεῖξωσιν, οὐδὲ ὡς ὁ ἥλιος λάμπουσιν,
Signs both in heaven in heaven certainly not may they display, nor as the sun may they shine,
οὐδὲ φωτίσουσιν ὡς σελήνη.
nor give light as moon.

68 Τὰ θηρία αὐτῶν ἐστὶ κρείττω, ἃ δύνανται ἐκφυγόντα εἰς σκέπην ἑαυτὰ ὠφελεῖσαι.
The beasts of them is³ better, which can flee into shelter themselves to succour.

69 Κατ' οὐδένα οὖν τρόπον ἐστὶν ἡμῖν φανερόν ὅτι εἰσὶν θεοί·
Accordingly not one then by appearance is to us manifest that they are gods;
διὸ μὴ φοβηθῆτε αὐτούς.
therefore not let you fear them.

70 Ὡσπερ γὰρ ἐν σικυηράτῳ προβασκάνιον οὐδὲν φυλάσσει, οὕτως οἱ θεοὶ αὐτῶν εἰσὶν
Just as for in cucumber plot a scarecrow nothing guards, thus the gods of them are
ξύλινοι καὶ περιχρῦσοι καὶ περιάργυροι.
of wood and gold plated and silver plated.

71 Τὸν αὐτὸν τρόπον καὶ τῇ ἐν κήπῳ ράμνῳ, ἐφ' ἧς πᾶν ὄρνεον ἐπικάθηται,
The it like also the in a garden a thorn bush, upon which every bird sits,
ὡσαύτως δὲ καὶ νεκρῷ ἐρρίμμένῳ ἐν σκότει ἀφωμοίωσιν οἱ θεοὶ αὐτῶν
in like manner and also a corpse having been cast out in dark such the gods of them
ξύλινοι καὶ περιχρῦσοι καὶ περιάργυροι.
wooden and gold plated and silver plated.

72 Ἀπὸ τε τῆς πορφύρας καὶ τῆς μαρμάρου τῆς ἐπ' αὐτοῖς σηπομένης
From both of the purple and of the marble of the upon them decaying
γνώσεσθε ὅτι οὐκ εἰσὶν θεοί· αὐτὰ τε ἐξ ὑστέρου βρωθήσονται,
you will perceive for yourselves that not they are gods; they both from afterwards will be eaten away,
καὶ ἔσται ὄνειδος ἐν τῇ χώρᾳ.
and to be a reproach in the country.

73 Κρείσσων οὖν ἄνθρωπος δίκαιος οὐκ ἔχων εἰδωλα, ἔσται γὰρ μακρὰν ἀπὸ ὀνειδισμοῦ.
Better than a man righteous not having idols, he shall be for far from reproach.

3 Neuter plural subject – singular verb.