

Chapter 1

^{1:1} et haec verba libri quae scripsit Baruch filius
 Neeri filius Maasei filii Sedechiaie filii Sedei filii
 Helchiaie in Babylonia

^{1:2} in anno quinto in septima die mensis in
 tempore quo ceperunt Chaldei Hierusalem et
 succenderunt eam igni

^{1:3} et legit Baruch verba libri huius ad aures
 Iechoniae filii Ioachim regis Iuda et ad aures
 universi populi venientis ad librum

^{1:4} et ad aures potentium filiorum regum et ad aures
 presbyterorum et ad aures populi a minimo
 usque ad magnum eorum omnium habitantium
 in Babylonia ad flumen Sudi

^{1:5} qui audientes plorabant et ieiunabant et orabant
 in conspectu Domini

^{1:6} et collegerunt pecuniam secundum quod potuit
 uniuscuiusque manus

^{1:1} And these are the words of the book, which
 Baruch the son of Nerias, the son of Maasias, the
 son of Sedecias, the son of Sedei, the son Helcias,
 wrote in Babylonia.

^{1:2} In the fifth year, in the seventh day of the
 month, at the time that the Chaldeans took
 Jerusalem, and burnt it with fire.

^{1:3} And Baruch read the words of this book in the
 hearing of Jechonias the son of Joakim king of
 Juda, and in the hearing of all the people that
 came to hear the book.

^{1:4} And in the hearing of the nobles, the sons of the
 kings, and in the hearing of the ancients, and in
 the hearing of the people, from the least even to
 the greatest of them that dwelt in Babylonia, by
 the river Sedi.

^{1:5} And when they heard it they wept, and fasted,
 and prayed before the Lord.

^{1:6} And they made a collection of money according
 to every man's power.

Baruch 1

Baruch 1

^{1:7} et miserunt in Hierusalem ad Ioachim filium
Helchiae filii Salom sacerdotem et ad sacerdotes
et ad omnem populum qui inventi sunt cum eo
in Hierusalem

^{1:8} cum acciperet vasa templi Domini quae ablata
fuerant de templo revocare in terram Iuda
decima die illius sivan vasa argentea quae fecit
Sedechias filius Iosiae rex Iuda

^{1:9} posteaquam cepisset Nabuchodonosor rex
Babylonum Iechoniam et principes et vinctos
et potentes et populum terrae ab Hierusalem et
duxit eos in Babyloniam

^{1:10} et dixerunt ecce misimus ad vos pecunias de
quibus emite holocaustomata et tus et facite
manna et offerte pro peccato ad aram Domini
Dei nostri

^{1:11} et orate pro vita Nabuchodonosor regis
Babyloniae et pro vita Balthasar filii eius ut sint
dies ipsorum sicut dies caeli super terram

^{1:7} And they sent it to Jerusalem to Joakim the
priest, the son of Helcias, the son of Salom, and
to the priests, and to all the people, that were
found with him in Jerusalem:

^{1:8} At the time when he received the vessels of the
temple of the Lord, which had been taken away
out of the temple, to return them into the land
of Juda the tenth day of the month Sivan, the
silver vessels, which Sedecias the son of Josias
king of Juda had made,

^{1:9} After that Nabuchodonosor the king of Baby-
lon had carried away Jechonias, and the princes,
and all the powerful men, and the people of the
land from Jerusalem, and brought them bound
to Babylon.

^{1:10} And they said: Behold we have sent you money,
buy with it holocausts, and frankincense, and
make meat offerings, and offerings for sin at the
altar of the Lord our God:

^{1:11} And pray ye for the life of Nabuchodonosor the
king of Babylon, and for the life of Balthasar his
son, that their days may be upon earth as the
days of heaven:

Baruch 1

Baruch 1

^{1:12} et det Dominus virtutem nobis et inluminet
oculos nostros ut vivamus sub umbra
Nabuchodonosor regis Babyloniae et sub umbra
Balthasar filii eius et serviamus eis multis diebus
et inveniamus gratiam in conspectu eorum

^{1:13} et pro nobis ipsis orate ad Dominum Deum
nostrum quia peccavimus Domino Deo nostro et
non est aversus furor eius a nobis usque in hunc
diem

^{1:14} et legite librum istum quem misimus ad vos
recitari in templo Domini in die sollemni et in
die oportuno

^{1:15} et dicetis Domino Deo nostro iustitia nobis
autem confusio faciei nostrae sicut dies haec
omni Iuda et habitantibus in Hierusalem

^{1:16} regibus nostris et principibus nostris sacerdotibus
nostris et prophetis nostris et patribus nostris

^{1:17} peccavimus ante Dominum nostrum et non
credidimus diffidentes in eum

^{1:12} And that the Lord may give us strength, and
enlighten our eyes, that we may live under the
shadow of Nabuchodonosor the king of Babylon,
and under the shadow of Balthasar his son, and
may serve them many days, and may find favour
in their sight.

^{1:13} And pray ye for us to the Lord our God: for we
have sinned against the Lord our God, and his
wrath is not turned away from us even to this
day.

^{1:14} And read ye this book, which we have sent to
you to be read in the temple of the Lord, on
feasts, and proper days.

^{1:15} And you shall say: To the Lord our God be-
longeth justice, but to us confusion of our face:
as it is come to pass at this day to all Juda, and
to the inhabitants of Jerusalem,

^{1:16} To our kings, and to our princes, and to our
priests, and to our prophets, and to our fathers.

^{1:17} We have sinned before the Lord our God, and
have not believed him, nor put our trust in him:

Baruch 2

Baruch 2

1:18 et non fuimus subiectibiles illi et non
obaudivimus vocem Domini Dei nostri ut
ambularem in mandatis eius quibus dedit nobis

1:19 a die qua eduxit patres nostros de terra Aegypti
usque in hunc diem eramus incredibiles ad
Dominum Deum nostrum et dissipati recessimus
ne audiremus vocem ipsius

1:20 et adhererunt nobis mala multa et maledictiones
quae constituit Dominus Moysi servo suo qui
eduxit patres nostros de terra Aegypti dare nobis
terram fluentem lac et mel sicut hodierna die

1:21 et non audivimus vocem Domini Dei nostri
secundum omnia verba prophetarum quos misit
ad nos

1:22 et abivimus unusquisque in sensum cordis nostri
maligni operari diis alienis facientes mala ante
oculos Domini Dei nostri

1:18 And we were not obedient to him, and we have
not hearkened to the voice of the Lord our God,
to walk in his commandments which he hath
given us.

1:19 From the day that he brought our fathers out of
the land of Egypt, even to this day, we were dis-
obedient to the Lord our God: and going astray
we turned away from hearing his voice.

1:20 And many evils have cleaved to us, and the
curses which the Lord foretold by Moses his ser-
vant: who brought our fathers out of the land of
Egypt, to give us a land flowing with milk and
honey, as at this day.

1:21 And we have not hearkened to the voice of the
Lord our God according to all the words of the
prophets whom he sent to us:

1:22 And we have gone away every man after the
inclinations of his own wicked heart, to serve
strange gods, and to do evil in the sight of the
Lord our God.

Chapter 2

2:1 propter quod statuit Dominus Deus noster
 verbum suum quod locutus est ad nos et ad
 iudices nostros qui iudicaverunt in Israhel et
 ad reges nostros et ad principes nostros et ad
 omnem Israhel et Iuda

2:2 ut adduceret Dominus super nos mala magna
 quae non sunt facta sub caelo quemadmodum
 facta sunt Hierusalem secundum quae scripta
 sunt in lege Moysi

2:3 ut manducaret homo carnes filii sui et carnes
 filiae suae

2:4 et dedit illos sub manus regum omnium qui
 sunt in circuitu nostro in inproperium et in
 desolationem et in omnibus populis quo nos
 dispersit Dominus

2:5 et facti sumus subtus et non supra quia
 peccavimus Domino Deo nostro non obaudiendo
 vocem ipsius

2:1 Wherefore the Lord our God hath made good his
 word, that he spoke to us, and to our judges that
 have judged Israel, and to our kings, and to our
 princes, and to all Israel and Juda:

2:2 That the Lord would bring upon us great evils,
 such as never happened under heaven, as they
 have come to pass in Jerusalem, according to the
 things that are written in the law of Moses:

2:3 That a man should eat the flesh of his own son,
 and the flesh of his own daughter.

2:4 And he hath delivered them up to be under the
 hand of all the kings that are round about us,
 to be a reproach, and desolation among all the
 people, among whom the Lord hath scattered us.

2:5 And we are brought under, and are not upper-
 most: because we have sinned against the Lord
 our God, by not obeying his voice.

Baruch 2

Baruch 2

^{2:6} Domino Deo nostro iustitia nobis autem et
patribus nostris confusio faciei sicut dies haec

^{2:7} quae locutus est Dominus super nos omnia mala
haec quae evenerunt super nos

^{2:8} et non sumus deprecati faciem Domini Dei nostri
ut reverteremur unusquisque nostrum a viis
nostris pessimis

^{2:9} et vigilavit Dominus in malis et adduxit ea super
nos quia iustus est Dominus in omnibus operibus
suis quae mandavit nobis

^{2:10} et non audivimus vocem ipsius ut iremus in
praeceptis Domini quae dedit ante faciem
nostram

^{2:11} et nunc Domine Deus Israhel qui eduxisti plebem
tuam de terra Aegypti in manu valida et in
signis et in prodigiis et in virtute tua magna et
in brachio excelso et fecisti tibi nomen sicut dies
iste

^{2:12} peccavimus impie egimus inique gessimus
Domine Deus noster in omnibus iustitiis tuis

^{2:6} To the Lord our God belongeth justice: but to
us, and to our fathers confusion of face, as at
this day.

^{2:7} For the Lord hath pronounced against us all
these evils that are come upon us:

^{2:8} And we have not entreated the face of the Lord
our God, that we might return every one of us
from our most wicked ways.

^{2:9} And the Lord hath watched over us for evil, and
hath brought it upon us: for the Lord is just in
all his works which he hath commanded us:

^{2:10} And we have not hearkened to his voice to walk
in the commandments of the Lord which he hath
set before us.

^{2:11} And now, O Lord God of Israel, who hast
brought thy people out of the land of Egypt with
a strong hand, and with signs, and with wonders,
and with thy great power, and with a mighty
arm, and hast made thee a name as at this day,

^{2:12} We have sinned, we have done wickedly, we have
acted unjustly, O Lord our God, against all thy
justices.

Baruch 2

Baruch 2

2:13 avertatur ira tua a nobis quia derelicti sumus
pauci inter gentes ubi dispersisti nos

2:14 exaudi Domine preces nostras et orationes
nostras et educ nos propter te et da nobis
invenire gratiam ante faciem eorum qui nos
abduxerunt

2:15 ut sciat omnis terra quia tu es Dominus Deus
noster et quia nomen tuum invocatum est super
Israhel et super genus ipsius

2:16 respice Domine de domo sancta tua in nos et
inclina aurem tuam et audi

2:17 aperi oculos tuos et vide quia non mortui qui
sunt in inferno quorum spiritus acceptus est a
visceribus suis dabunt honorem et iustificationem
Domino

2:18 sed anima quae tristis est super magnitudine
et incedit curva et infirmis et oculi deficientes
et anima esuriens dat tibi gloriam et iustitiam
Domino

2:13 Let thy wrath be turned away from us: for we
are left a few among the nations where thou hast
scattered us.

2:14 Hear, O Lord, our prayers, and our petitions,
and deliver us for thy own sake: and grant that
we may find favour in the sight of them that
have led us away:

2:15 That all the earth may know that thou art the
Lord our God, and that thy name is called upon
Israel, and upon his posterity.

2:16 Look down upon us, O Lord, from thy holy
house, and incline thy ear, and hear us.

2:17 Open thy eyes, and behold: for the dead that
are in hell, whose spirit is taken away from their
bowels, shall not give glory and justice to the
Lord:

2:18 But the soul that is sorrowful for the greatness
of evil she hath done, and goeth bowed down,
and feeble, and the eyes that fail, and the hungry
soul giveth glory and justice to thee the Lord.

Baruch 2

Baruch 2

^{2:19} quia non secundum iustitias patrum nostrorum
nos fundimus misericordiam ante conspectum
tuum Domine Deus noster

^{2:20} sed quia misisti iram tuam et furorem tuum
super nos sicut locutus es in manus puerorum
tuorum prophetarum dicens

^{2:21} sic dicit Dominus inclinate umerum vestrum et
cervicem vestram et opera facite regi Babylonis
et sedebitis in terra quam dedi patribus vestris

^{2:22} quod si autem non audieritis vocem Domini Dei
vestri operari regi Babyloniae defectionem faciam
de civitatibus Iuda et a foris Hierusalem

^{2:23} et auferam a vobis vocem iucunditatis et vocem
gaudimonii et vocem sponsi et vocem sponsae et
erit omnis terra sine vestigio ab inhabitantibus
eam

^{2:19} For it is not for the justices of our fathers that
we pour out our prayers, and beg mercy in thy
sight, O Lord our God:

^{2:20} But because thou hast sent out thy wrath, and
thy indignation upon us, as thou hast spoken by
the hand of thy servants the prophets, saying:

^{2:21} Thus saith the Lord: Bow down your shoulder,
and your neck, and serve the king of Babylon:
and you shall remain in the land which I have
given to your fathers.

^{2:22} But if you will not hearken to the voice of the
Lord your God, to serve the king of Babylon: I
will cause you to depart out of the cities of Juda,
and from without Jerusalem.

^{2:23} And I will take away from you the voice of
mirth, and the voice of joy, and the voice of the
bridegroom, and the voice of the bride, and all
the land shall be without any footstep of inhabi-
tants.

^{2:24} et non audierunt vocem tuam ut operarentur regi

Babyloniae et statuisti verba tua quae locutus

es in manibus puerorum tuorum prophetarum

ut proferrentur ossa regum nostrorum et ossa

patrum nostrorum de loco suo

^{2:25} et ecce sunt proiecta in calore solis et in gelu

noctis et mortui sunt in doloribus pessimis in

fame et in gladio et in emissione

^{2:26} et posuisti templum in quo invocatum est nomen

tuum in ipso sicut haec dies propter iniquitatem

domus Israhel et domus Iuda

^{2:27} et fecisti in nobis Domine Deus noster secundum

omnem benignitatem tuam et secundum omnem

miserationem tuam illam magnam

^{2:28} sicut locutus es in manu pueri tui Moysi in die

qua praecepisti ei scribere legem tuam coram

filiis Israhel

^{2:29} dicens si non obaudieritis vocem meam ambitio

haec magna et multa convertetur in minimo inter

gentes quo ego dispergam illos

^{2:24} And they hearkened not to thy voice, to serve the king of Babylon: and thou hast made good thy words, which thou spoked by the hands of thy servants the prophets, that the bones of our kings, and the bones of our fathers should be removed out of their place:

^{2:25} And behold they are cast out to the heat of the sun, and to the frost of the night: and they have died in grievous pains, by famine, and by the sword, and in banishment.

^{2:26} And thou hast made the temple, in which thy name was called upon, as it is at this day, for the iniquity of the house of Israel, and the house of Juda.

^{2:27} And thou hast dealt with us, O Lord our God, according to all thy goodness, and according to all that great mercy of thine:

^{2:28} As thou spoked by the hand of thy servant Moses, in the day when thou didst command him to write thy law before the children of Israel,

^{2:29} Saying: If you will not hear my voice, this great multitude shall be turned into a very small number among the nations, where I will scatter them:

Baruch 3

Baruch 3

^{2:30} quia scio quod me non audiet populus populus
est enim dura cervice et convertetur ad cor suum

in terra captivitatis suae

^{2:31} et scient quoniam ego sum Dominus Deus eorum
et dabo eis cor et audient aures

^{2:32} et laudabunt me in terra captivitatis suae et
memores erunt nominis mei

^{2:33} et avertent se a dorso suo duro et a
malignitatibus suis quia reminiscetur viam
patrum suorum qui peccaverunt in me

^{2:34} et revocabo illos in terram quam iuravi
patribus illorum Abraham et Isaac et Iacob et
dominabuntur eius et multiplicabo eos et non
minorabuntur

^{2:35} et statuam illis testamentum alterum
sempiternum ut sim illis in Deum et ipsi erunt
mihi in populum et non movebo amplius
populum meum filios Israhel a terra quam dedi
illis

^{2:30} For I know that the people will not hear me, for
they are a people of a stiff neck: but they shall
turn to their heart in the land of their captivity:

^{2:31} And they shall know that I am the Lord their
God: and I will give them a heart, and they
shall understand: and ears, and they shall hear.

^{2:32} And they shall praise me in the land of their
captivity, and shall be mindful of my name.

^{2:33} And they shall turn away themselves from their
stiff neck, and from their wicked deeds: for they
shall remember the way of their fathers, that
sinned against me.

^{2:34} And I will bring them back again into the land
which I promised with an oath to their fathers,
Abraham, Isaac, and Jacob, and they shall be
masters thereof: and I will multiply them, and
they shall not be diminished.

^{2:35} And I will make with them another covenant
that shall be everlasting, to be their God, and
they shall be my people: and I will no more re-
move my people, the children of Israel, out of the
land that I have given them.

Chapter 3

3:1 et nunc Domine omnipotens Deus Israhel anima
in angustiis et spiritus anxius clamat ad te

3:2 audi Domine et miserere quia Deus es misericors
et miserere nostri quia peccavimus ante te

3:3 quia tu sedes in sempiternum et nos peribimus in
aevum

3:4 Domine omnipotens Deus Israhel audi nunc
orationem mortuorum Israhel et filiorum ipsorum
qui peccaverunt ante te et non audierunt vocem
Domini Dei sui et adglutinata sunt nobis mala

3:5 noli meminisse iniquitates patrum nostrorum sed
memento manus tuae et nominis tui in tempore
isto

3:6 quia tu es Dominus Deus noster et laudabimus te
Domine

3:1 And now, O Lord Almighty, the God of Israel,
the soul in anguish, and the troubled spirit cri-
eth to thee:

3:2 Hear, O Lord, and have mercy, for thou art a
merciful God, and have pity on us: for we have
sinned before thee.

3:3 For thou remainest for ever, and shall we perish
everlastingly?

3:4 O Lord Almighty, the God of Israel, hear now
the prayer of the dead of Israel, and of their chil-
dren, that have sinned before thee, and have not
hearkened to the voice of the Lord their God,
wherefore evils have cleaved fast to us.

3:5 Remember not the iniquities of our fathers, but
think upon thy hand, and upon thy name at this
time:

3:6 For thou art the Lord our God, and we will
praise thee, O Lord:

Baruch 3

Baruch 3

3:7 quia propter hoc dedisti timorem tuum in
cordibus nostris et ut invocemus nomen tuum
et laudemus te in captivitate nostra quia
convertemus iniquitatem patrum nostrorum qui
peccaverunt ante te

3:8 et ecce nos hodie in captivitate nostra sumus quo
nos dispersisti in inproperium et in maledictum
et in peccatum secundum omnes iniquitates
patrum nostrorum qui discesserunt a te Domine
Deus noster

3:9 audi Israhel mandata vitae auribus percipite ut
scias prudentiam

3:10 quid est Israhel quid est quod in terra es
inimicorum

3:11 inveterasti in terra aliena coinquinatus es cum
mortuis deputatus es cum descendentibus in
infernum

3:12 dereliquisti fontem sapientiae

3:13 si in via Dei ambulasses habitasses in pace
sempiterna

3:7 Because for this end thou hast put thy fear in
our hearts, to the intent that we should call
upon thy name, and praise thee in our captiv-
ity, for we are converted from the iniquity of our
fathers, who sinned before thee.

3:8 And behold we are at this day in our captivity,
whereby thou hast scattered us to be a reproach,
and a curse, and an offence, according to all the
iniquities of our fathers, who departed from thee,
O Lord our God.

3:9 Hear, O Israel, the commandments of life: give
ear, that thou mayst learn wisdom.

3:10 How happeneth it, O Israel, that thou art in thy
enemies' land?

3:11 Thou art grown old in a strange country, thou
art defiled with the dead: thou art counted with
them that go down into hell.

3:12 Thou hast forsaken the fountain of wisdom:

3:13 For if thou hadst walked in the way of God, thou
hadst surely dwelt in peace for ever.

Baruch 3

Baruch 3

3:14 disce ubi sit prudentia ubi sit virtus ubi sit
intellectus ut scias simul ubi sit longiturnitas
vitae et victus ubi sit lumen oculorum et pax

3:15 quis invenit locum eius et quis intravit in
thesauros eius

3:16 ubi sunt principes gentium et qui dominantur
super bestias quae sunt super terram

3:17 qui in avibus caeli inludunt

3:18 qui argentum thesaurizant et aurum in quo
confidebant homines et non est finis acquisitionis
eorum qui argentum fabricant et solliciti sunt
nec est inventio operum illorum

3:19 exterminati sunt et ad inferos descenderunt et
alii loco eorum exsurrexerunt

3:20 iuvenes viderunt lumen et habitaverunt super
terram viam autem disciplinae ignoraverunt

3:21 neque intellexerunt semitas eius neque filii eorum
susceperunt eam a facie ipsorum longe facta est

3:14 Learn where is wisdom, where is strength, where
is understanding: that thou mayst know also
where is length of days and life, where is the
light of the eyes, and peace.

3:15 Who hath found out her place? and who hath
gone in to her treasures?

3:16 Where are the princes of the nations, and they
that rule over the beasts that are upon the
earth?

3:17 That take their diversion with the birds of the
air.

3:18 That hoard up silver and gold, wherein men
trust, and there is no end of their getting? who
work in silver and are solicitous, and their works
are unsearchable.

3:19 They are cut off, and are gone down to hell, and
others are risen up in their place.

3:20 Young men have seen the light, and dwelt upon
the earth: but the way of knowledge they have
not known,

3:21 Nor have they understood the paths thereof, nei-
ther have their children received it, it is far from
their face.

3:22 non est audita in terra Chanaan neque visa est
in Theman

3:23 filii quoque Agar qui exquirunt prudentiam quae
de terra est negotiatores Merrae et Theman et
fabulatores et exquisitores intellegentiae viam
autem sapientiae nescierunt neque commemorati
sunt semitas eius

3:24 o Israhel quam magna est domus Dei et ingens
locus possessionis eius

3:25 magnus et non habet finem excelsus et immensus

3:26 ibi fuerunt gigantes nominati illi qui ab initio
fuerunt statura magna scientes bellum

3:27 non hos elegit Deus neque viam disciplinae dedit
illis et perierunt

3:28 eo quod non haberent sapientiam et perierunt
propter insipientiam suam

3:29 quis ascendit in caelum et accepit eam et deduxit
eam de nubibus

3:22 It hath not been heard of in the land of
Chanaan, neither hath it been seen in Theman.

3:23 The children of Agar also, that search after the
wisdom that is of the earth, the merchants of
Merrha, and of Theman, and the tellers of fables,
and searchers of prudence and understanding:
but the way of wisdom they have not known,
neither have they remembered her paths.

3:24 O Israel, how great is the house of God, and how
vast is the place of his possession!

3:25 It is great, and hath no end: it is high and im-
mense.

3:26 There were the giants, those renowned men that
were from the beginning, of great stature, expert
in war.

3:27 The Lord chose not them, neither did they find
the way of knowledge: therefore did they perish.

3:28 And because they had not wisdom, they perished
through their folly.

3:29 Who hath gone up into heaven, and taken her,
and brought her down from the clouds?

Baruch 3

Baruch 3

3:30 quis transfretavit mare et invenit illam et adtulit

illam super aurum electum

3:31 non est qui possit scire viam eius neque qui

exquirat semitas eius

3:32 sed qui scit universa novit eam et invenit

eam prudentia sua qui praeparavit terram in

aeterno tempore et replevit eam pecudibus et

quadrupedibus

3:33 qui emittit lumen et vadit et vocavit illud et

obaudit illi in tremore

3:34 stellae autem lumen dederunt in custodiis suis et

laetatae sunt

3:35 vocatae sunt et dixerunt adsumus et luxerunt ei

cum iucunditate qui fecit illas

3:36 hic Deus noster non aestimabitur alius adversus

eum

3:37 hic adinvenit omnem viam disciplinae et tradidit

illam Iacob puero suo et Israhel dilecto suo

3:30 Who hath passed over the sea, and found her,
and brought her preferably to chosen gold?

3:31 There is none that is able to know her ways, nor
that can search out her paths:

3:32 But he that knoweth all things, knoweth her,
and hath found her out with his understanding:
he that prepared the earth for evermore, and
filled it with cattle and fourfooted beasts:

3:33 He that sendeth forth the light, and it goeth:
and hath called it, and it obeyeth him with
trembling.

3:34 And the stars have given light in their watches,
and rejoiced:

3:35 They were called, and they said: Here we are:
and with cheerfulness they have shined forth to
him that made them.

3:36 This is our God, and there shall no other be ac-
counted of in comparison of him.

3:37 He found out all the way of knowledge, and gave
it to Jacob his servant, and to Israel his beloved.

3:38 post haec in terris visus est et cum hominibus
 conversatus est

3:38 Afterwards he was seen upon earth, and con-
 versed with men.

Chapter 4

4:1 hic liber mandatorum Dei et lex quae est in
 aeternum omnes qui tenent eam ad vitam qui
 autem dereliquerint eam in mortem

4:1 This is the book of the commandments of God,
 and the law, that is for ever: all they that keep
 it, shall come to life: but they that have forsaken
 it, to death.

4:2 convertere Iacob et adprehende eam ambula per
 viam ad splendorem eius contra lumen eius

4:2 Return, O Jacob, and take hold of it, walk in the
 way by its brightness, in the presence of the light
 thereof.

4:3 ne tradas altero gloriam tuam et dignitatem
 tuam genti alienae

4:3 Give not thy honour to another, nor thy dignity
 to a strange nation.

4:4 beati sumus Israhel quoniam quae Deo placent
 nobis manifesta sunt

4:4 We are happy, O Israel: because the things that
 are pleasing to God, are made known to us.

4:5 animaequior esto populus Dei memorabilis
 Israhel

4:5 Be of good comfort, O people of God, the memo-
 rial of Israel:

4:6 venundati estis gentibus non in perditionem sed
 propter quod in ira ad iracundiam provocastis
 Deum traditi estis adversariis

4:6 You have been sold to the Gentiles, not for your
 destruction: but because you provoked God to
 wrath, you are delivered to your adversaries.

Baruch 4

Baruch 4

4:7 exacerbastis enim eum qui fecit vos Deum
aeternum immolantes daemioniis et non Deo

4:8 obliti autem estis eum qui nutritiv vos et
contristastis nutricem vestram Hierusalem

4:9 vidit enim iracundiam a Deo venientem vobis
et dixit audite confines Sion adduxit enim mihi
Deus luctum magnum

4:10 vidi enim captivitatem populi mei filiorum
meorum et filiarum quam superduxit illis
Aeternus

4:11 nutritivi enim illos cum iucunditate dimisi autem
illos cum fletu et luctu

4:12 nemo gaudeat super me viduam et desolatam
a multis derelicta sum propter peccata filiorum
meorum quia declinaverunt a lege Dei

4:13 iustitias autem ipsius nescierunt nec
ambulaverunt per vias mandatorum Dei neque
per semitas veritatis eius cum iustitia ingressi
sunt

4:7 For you have provoked him who made you, the
eternal God, offering sacrifice to devils, and not
to God.

4:8 For you have forgotten God, who brought you
up, and you have grieved Jerusalem that nursed
you.

4:9 For she saw the wrath of God coming upon
you, and she said: Give ear, all you that dwell
near Sion, for God hath brought upon me great
mourning:

4:10 For I have seen the captivity of my people, of my
sons, and my daughters, which the Eternal hath
brought upon them.

4:11 For I nourished them with joy: but I sent them
away with weeping and mourning.

4:12 Let no man rejoice over me, a widow, and des-
olate: I am forsaken of many for the sins of my
children, because they departed from the law of
God.

4:13 And they have not known his justices, nor
walked by the ways of God's commandments,
neither have they entered by the paths of his
truth and justice.

Baruch 4

Baruch 4

4:14 veniant confines Sion et memorentur
captivitatem filiorum et filiarum mearum quam

superduxit illis Aeternus

4:15 adduxit enim super illos gentem de longinquo
gentem improbam et alterius linguae

4:16 qui non sunt reveriti senem neque puerorum
miserti sunt et abduxerunt dilectos viduae et a
filiis unicam desolaverunt

4:17 ego autem quid possum adiuvare vos

4:18 qui enim adduxit super vos mala ipse vos eripiet
de manibus inimicorum vestrorum

4:19 ambulate filii ambulate ego enim derelicta sum
sola

4:20 exui me stola pacis indui autem me sacco
obsecrationis et clamabo ad Altissimum in
diebus meis

4:21 animaequiores estote filii clamate ad Dominum
et eripiet vos de manu principum inimicorum

4:14 Let them that dwell about Sion come, and remember the captivity of my sons and daughters, which the Eternal hath brought upon them.

4:15 For he hath brought a nation upon them from afar, a wicked nation, and of a strange tongue:

4:16 Who have neither revered the ancient, nor pitied children, and have carried away the beloved of the widow, and have left me all alone without children.

4:17 But as for me, what help can I give you?

4:18 But he that hath brought the evils upon you, he will deliver you out of the hands of your enemies.

4:19 Go your way, my children, go your way: for I am left alone.

4:20 I have put off the robe of peace, and have put upon me the sackcloth of supplication, and I will cry to the most High in my days.

4:21 Be of good comfort, my children, cry to the Lord, and he will deliver you out of the hand of the princes your enemies.

Baruch 4

Baruch 4

4:22 ego enim speravi in Aeternum salutem
vestram et venit mihi gaudium a Sancto super
misericordia quae veniet vobis ab Aeterno
salutari nostro

4:23 emisi enim vos cum luctu et ploratu reducet
autem vos mihi Deus cum gaudio et iucunditate
in sempiternum

4:24 sicut enim viderunt vicinae Sion captivitatem
vestram sic videbunt et in celeritate salutem
vestram a Deo quae superveniet vobis cum
honore magno et splendore aeterno

4:25 filii patienter sustinete iram quae supervenit
vobis persecutus est enim te inimicus tuus sed
cito videbis perditionem ipsius et super cervices
ipsius ascendes

4:26 delicati mei ambulaverunt vias asperas ducti
sunt enim ut grex direptus ab inimicis

4:27 animaequiores estote filii et proclamate ad Deum
erit enim memoria vestra ab eo qui ducit vos

4:22 For my hope is in the Eternal that he will save
you: and joy is come upon me from the Holy
One, because of the mercy which shall come to
you from our everlasting Saviour.

4:23 For I sent you forth with mourning and weeping:
but the Lord will bring you back to me with joy
and gladness for ever.

4:24 For as the neighbours of Sion have now seen your
captivity from God: so shall they also shortly see
your salvation from God, which shall come upon
you with great honour, and everlasting glory.

4:25 My children, suffer patiently the wrath that is
come upon you: for thy enemy hath persecuted
thee, but thou shalt quickly see his destruction:
and thou shalt get up upon his neck.

4:26 My delicate ones have walked rough ways, for
they were taken away as a flock made a prey by
the enemies.

4:27 Be of good comfort, my children, and cry to the
Lord: for you shall be remembered by him that
hath led you away.

Baruch 4

Baruch 4

4:28 sicut enim fuit sensus vester ut erraretis a Deo
decies tantum iterum convertentes requiretis eum

4:29 qui enim induxit vobis mala ipse rursus adducet
vobis sempiternam iucunditatem cum salute
vestra

4:30 animaequior esto Hierusalem exhortatur enim te
qui te nominavit

4:31 nocentes parebunt qui te vexaverunt et qui
gratulati sunt in tua ruina punientur

4:32 civitates quibus servierunt filii tui punietur quae
accepit filios tuos

4:33 sicut enim gavisa est in tua ruina et laetata est
in tuo casu sic contristabitur in sua desolatione

4:34 et amputabitur exultatio multitudinis eius et
gaudimonium eius erit in luctum

4:35 ignis enim superveniet ei ab Aeterno in
longiturnis diebus et habitabitur a daemoniis
in multitudinem temporis

4:28 For as it was your mind to go astray from God;
so when you return again you shall seek him ten
times as much.

4:29 For he that hath brought evils upon you, shall
bring you everlasting joy again with your salva-
tion.

4:30 Be of good heart, O Jerusalem: for he exhorteth
thee, that named thee.

4:31 The wicked that have afflicted thee, shall perish:
and they that have rejoiced at thy ruin, shall be
punished.

4:32 The cities which thy children have served, shall
be punished: and she that received thy sons.

4:33 For as she rejoiced at thy ruin, and was glad of
thy fall: so shall she be grieved for her own deso-
lation.

4:34 And the joy of her multitude shall be cut off:
and her gladness shall be turned to mourning.

4:35 For fire shall come upon her from the Eternal,
long to endure, and she shall be inhabited by
devils for a great time.

Baruch 5

Baruch 5

4:36 circumspice Hierusalem ad orientem et vide
iucunditatem a Deo tibi venientem

4:37 ecce enim veniunt filii tui quos dimisisti dispersos
veniunt collecti ab oriente usque ad occidentem
in verbo Sancti gaudentes in honorem Dei

4:36 Look about thee, O Jerusalem, towards the east,
and behold the joy that cometh to thee from
God.

4:37 For behold thy children come, whom thou sen-
test away scattered, they come gathered together
from the east even to the west, at the word of
the Holy One rejoicing for the honour of God.

Chapter 5

5:1 exue te Hierusalem stola luctus et vexationis
tuae et indue te decore et honore eius quae a
Deo tibi est in sempiterna gloriae

5:2 circumdato te depluide a Deo iustitiae et inpone
mitram capiti tuo honoris Aeterni

5:3 Deus enim ostendet splendorem suum in te omni
quod sub caelo est

5:4 nominabitur enim tibi nomen tuum a Deo in
sempiternum Pax iustitiae et Honor pietatis

5:1 Put off, O Jerusalem, the garment of thy mourn-
ing, and affliction: and put on the beauty, and
honour of that everlasting glory which thou hast
from God.

5:2 God will clothe thee with the double garment
of justice, and will set a crown on thy head of
everlasting honour.

5:3 For God will shew his brightness in thee, to ev-
ery one under heaven.

5:4 For thy name shall be named to thee by God for
ever: the peace of justice, and honour of piety.

Baruch 6

Baruch 6

5:5 exsurge Hierusalem et sta in excelso et
circumspice ad orientem et vide collectos filios
tuos ab oriente sole usque ad occidentem in
verbo Sancti gaudentes Dei memoria

5:6 exierunt enim abs te pedibus ducti ab inimicis
adducet autem illos Dominus ad te portatos in
honorem sicut filios regni

5:7 constituit enim Deus humiliare omnem montem
excelsum et rupes perennes et convalles replere
in aequalitatem terrae ut ambulet Israhel
diligenter in honorem Dei

5:8 obumbraverunt autem et silvae et omne lignum
suavitatis Israhel mandato Dei

5:9 adducet enim Deus Israhel cum iucunditate
in lumine maiestatis suae cum misericordia et
iustitia quae est ab ipso

5:5 Arise, O Jerusalem, and stand on high: and look
about towards the east, and behold thy children
gathered together from the rising to the setting
sun, by the word of the Holy One rejoicing in the
remembrance of God.

5:6 For they went out from thee on foot, led by the
enemies: but the Lord will bring them to thee
exalted with honour as children of the kingdom.

5:7 For God hath appointed to bring down every
high mountain, and the everlasting rocks, and to
fill up the valleys to make them even with the
ground: that Israel may walk diligently to the
honour of God.

5:8 Moreover the woods, and every sweetsmelling
tree have overshadowed Israel by the command-
ment of God.

5:9 For God will bring Israel with joy in the light of
his majesty, with mercy, and justice, that cometh
from him.

Chapter 6

6:1 exemplum epistulae quam misit Hieremias
 ad abductos captivos in Babyloniam a rege
 Babyloniorum ut nuntiaret illis secundum quod
 praeceptum est illi a Deo propter peccata quae
 peccastis ante Deum abducemini in Babyloniam
 captivi a Nabuchodonosor rege Babylonum

6:2 ingressi itaque in Babyloniam eritis illic
 annis plurimis et tempus longum usque ad
 generationes septem post hoc autem educam vos
 inde cum pace

6:3 nunc autem videbitis in Babylonia deos aureos et
 argenteos et lapideos et ligneos in umeros portari
 ostentantes metum gentibus

6:4 videte ergo ne et vos similes efficiamini factis
 alienis et metuatis et metus vos capiat in ipsis

6:5 visa itaque turba de retro et ab ante adorantes
 dicite in cordibus vestris tibi oportet adorari
 Domine

6:1 For the sins that you have committed before
 God, you shall be carried away captives into
 Babylon by Nabuchodonosor the king of Baby-
 lon.

6:2 And when you are come into Babylon, you shall
 be there many years, and for a long time, even to
 seven generations: and after that I will bring you
 away from thence with peace.

6:3 But now, you shall see in Babylon gods of gold,
 and of silver, and of stone, and of wood borne
 upon shoulders, causing fear to the Gentiles.

6:4 Beware therefore that you imitate not the doings
 of others, and be afraid, and the fear of them
 should seize upon you.

6:5 But when you see the multitude behind, and be-
 fore, adoring them, say you in your hearts: Thou
 oughtest to be adored, O Lord.

6:6 angelus autem meus vobiscum est ipse autem
exquiram animas vestras

6:7 nam lingua ipsorum polita a fabro ipsa etiam
inaurata et inargentata falsa sunt et non possunt
loqui

6:8 et sicut virgini amanti ornamenti ita accepto
auro fabricati sunt

6:9 coronas certe habent aureas super capita sua dii
illorum unde subtrahent sacerdotes ab eis aurum
et argentum et erogant illud in semet ipsis

6:10 dant autem et ex ipso prostitutis et meretrices
ornant et iterum cum receperint illud a
meretricibus ornant deos suos

6:11 hii autem non liberantur ab erugine et tinea

6:12 opertis autem illis veste purpurea extergent
faciem ipsorum propter pulverem domus qui est
plurimus inter eos

6:13 sceptrum autem habet ut homo sicut iudex
regionis qui in se peccantem non interficit

6:6 For my angel is with you: And I myself will demand an account of your souls.

6:7 For their tongue that is polished by the craftsman, and themselves laid over with gold and silver, are false things, and they cannot speak.

6:8 And as if it were for a maiden that loveth to go gay: so do they take gold and make them up.

6:9 Their gods have golden crowns upon their heads: whereof the priests secretly convey away from them gold, and silver, and bestow it on themselves.

6:10 Yea and they give thereof to prostitutes, and they dress out harlots: and again when they receive it of the harlots, they adorn their gods.

6:11 And these gods cannot defend themselves from the rust, and the moth.

6:12 But when they have covered them with a purple garment, they wipe their face because of the dust of the house, which is very much among them.

6:13 This holdeth a sceptre as a man, as a judge of the country, but cannot put to death one that offendeth him.

6:14 habet etiam gladium in manu et securem se
autem de bello et a latronibus non liberat unde
vobis notum sit quia non sunt dii

6:15 ne ergo timueritis eos sicut enim vas hominis
confractum inutile efficitur tales sunt et dii
illorum

6:16 constitutis illis in domo oculi eorum pleni sunt
pulvere a pedibus introeuntium

6:17 et sicut alicui qui regem offendit circumseptae
sunt ianuae aut sicut ad sepulchrum adductum
mortuum ita tutant sacerdotes ostia clusuris et
seris ne a latronibus expolientur

6:18 lucernas accendunt illis et quidem multas ex
quibus nullam videre possunt sunt autem sicut
trabes in domo

6:19 corda vero eorum dicunt elingere serpentes qui
de terra sunt dum comedent eos et vestimentum
ipsorum et non sentiunt

6:20 nigrae fiunt facies eorum a fumo qui in domo fit

6:14 And this hath in his hand a sword, or an axe,
but cannot save himself from war, or from robbers,
whereby be it known to you, that they are not gods.

6:15 Therefore fear them not. For as a vessel that a
man uses when it is broken becometh useless,
even so are their gods:

6:16 When they are placed in the house, their eyes
are full of dust by the feet of them that go in.

6:17 And as the gates are made sure on every side
upon one that hath offended the king, or like a
dead man carried to the grave, so do the priests
secure the doors with bars and locks, lest they
be stripped by thieves.

6:18 They light candles to them, and in great number,
of which they cannot see one: but they are
like beams in the house.

6:19 And they say that the creeping things which are
of the earth, gnaw their hearts, while they eat
them and their garments, and they feel it not.

6:20 Their faces are black with the smoke that is
made in the house.

6:21 supra corpus eorum et supra caput volant
 noctuae et hirundines et aves etiam similiter et
 cattaes

6:22 unde scietis quia non sunt dii ne ergo timueritis
 eos

6:23 aurum etiam quod habent ad speciem est nisi
 aliquis exterserit eruginem non fulgebunt neque
 enim dum conflarentur sentiebant

6:24 ex omni pretio empta sunt in quibus spiritus non
 est in ipsis

6:25 sine pedibus in umeris portantur ostentantes
 ignobilitatem suam hominibus confundantur
 etiam qui colunt ea

6:26 propterea si ceciderint in terram a semet ipsis
 non surgent neque si quis eum statuerit rectum
 per semet ipsum stabit sed sicut mortuis munera
 eorum illis adponentur

6:21 Owls, and swallows, and other birds fly upon
 their bodies, and upon their heads, and cats in
 like manner.

6:22 Whereby you may know that they are no gods.
 Therefore fear them not.

6:23 The gold also which they have, is for shew, but
 except a man wipe off the rust, they will not
 shine: for neither when they were molten, did
 they feel it.

6:24 Men buy them at a high price, whereas there is
 no breath in them.

6:25 And having not the use of feet they are carried
 upon shoulders, declaring to men how vile they
 are. Be they confounded also that worship them.

6:26 Therefore if they fall to the ground, they rise not
 up again of themselves, nor if a man set them
 upright, will they stand by themselves, but their
 gifts shall be set before them, as to the dead.

6:27 hostias illorum sacerdotes ipsorum vendunt
 et abutuntur similiter et mulieres eorum
 decerpentes neque infirmo neque mendicanti
 aliquid inertiunt

6:28 de sacrificiis eorum fetae et menstruatae
 contingunt scientes itaque ex his quia non sunt
 dii ne timeatis eos

6:29 unde enim vocantur dii quia mulieres adponunt
 diis argenteis et aureis et ligneis

6:30 et in domibus eorum sacerdotes sedent habentes
 tunicas scissas et capita et barbas rasa quorum
 capita nuda sunt

6:31 rugiunt autem clamantes contra deos suos sicut
 in cena mortui

6:32 a vestimento eorum auferent sacerdotes et
 vestiunt uxores suas et filios suos

6:33 neque si quid mali patiantur ab aliquo neque si
 quid bonum poterunt retribuere neque regem
 constituere possunt neque auferre

6:27 The things that are sacrificed to them, their
 priests sell and abuse: in like manner also their
 wives take part of them, but give nothing of it
 either to the sick, or to the poor.

6:28 The childbearing and menstruous women touch
 their sacrifices: knowing, therefore, by these
 things that they are not gods, fear them not.

6:29 For how can they be called gods? because
 women set offerings before the gods of silver, and
 of gold, and of wood:

6:30 And priests sit in their temples, having their gar-
 ments rent, and their heads and beards shaven,
 and nothing upon their heads.

6:31 And they roar and cry before their gods, as men
 do at the feast when one is dead.

6:32 The priests take away their garments, and clothe
 their wives and their children.

6:33 And whether it be evil that one doth unto them,
 or good, they are not able to recompense it: nei-
 ther can they set up a king, nor put him down:

6:34 similiter neque divitias dare possunt neque
malum retribuere si quis illis votum voverit et
non reddiderit nec hoc requirent

6:35 hominem a morte non liberant neque infimum a
potentiore eripient

6:36 hominem caecum ad visum non restituent de
necessitate hominem non liberabunt

6:37 viduae non miserebuntur neque orfanis
benefacient

6:38 lapidibus de monte similes sunt dii illorum lignei
et lapidei aurei et argentei qui autem colunt illa
confundentur

6:39 quomodo ergo aestimandum est aut dicendum
illos esse deos

6:40 adhuc enim ipsis Chaldeis non honorantibus
ea qui cum audierint mutum non posse loqui
offerent illum ad Bel postulantibus ab eo loqui

6:34 In like manner they can neither give riches, nor
requite evil. If a man make a vow to them, and
perform it not: they cannot require it.

6:35 They cannot deliver a man from death, nor save
the weak from the mighty.

6:36 They cannot restore the blind man to his sight:
nor deliver a man from distress.

6:37 They shall not pity the widow, nor do good to
the fatherless.

6:38 Their gods, of wood, and of stone, and of gold,
and of silver, are like the stones that are hewn
out of the mountains: and they that worship
them shall be confounded.

6:39 How then is it to be supposed, or to be said,
that they are gods?

6:40 Even the Chaldeans themselves dishonor them:
who when they here of one dumb that cannot
speak, they present him to Bel, entreating him,
that he may speak.

6:41 quasi possint sentire qui non habent motum et
 ipsi cum intellexerint relinquent ea sensum enim
 non habent ipsi dii illorum

6:42 mulieres autem circumdatis funibus in viis sedent
 succedentes ossa olivarum

6:43 cum autem aliqua ex ipsis adtracta ab aliquo
 transeunte dormierit proximae suae exprobrat
 quod ea non sit digna habita sicut ipsa neque
 funis eius disruptus sit

6:44 omnia autem quae illis fiunt falsa sunt quomodo
 ergo aestimandum aut dicendum est esse illos
 deos

6:45 a fabris autem et ab aurificibus facta sunt nihil
 aliud erint nisi id quod volunt esse sacerdotes

6:46 aurifices ipsi etiam qui ea faciunt non sunt multi
 temporis numquid ergo possunt quae ab ipsis
 fabricata sunt esse dii

6:47 reliquerunt autem falsa et obprobrium postea
 futuris

6:41 As though they could be sensible that have no
 motion themselves: and they, when they shall
 perceive this, will leave them: for their gods
 themselves have no sense.

6:42 The women also, with cords about them, sit in
 the ways, burning olive-stones.

6:43 And when any one of them, drawn away by some
 passenger, lieth with him, she upbraideth her
 neighbor, that she was not thought as worthy as
 herself, nor her cord broken.

6:44 But all things that are done about them, are
 false: how is it then to be thought, or to be said,
 that they are gods?

6:45 And they are made by workmen, and by gold-
 smiths. They shall be nothing else but what the
 priests will have them to be.

6:46 For the artificers themselves that make them, are
 of no long continuance. Can those things then
 that are made by them, be gods?

6:47 But they have left false things and reproach to
 them that come after.

6:48 nam cum supervenerit illis proelium et mala
 cogitant post se sacerdotes ubi se abscondant
 cum illis

6:49 quomodo ergo sentiri debeant quoniam dii sunt
 qui nec de bello se liberant neque de malis se
 eripiunt

6:50 nam cum sint lignea et inaurata et inargentata
 scietur postea quia falsa sunt gentibus universis
 et regibus quae manifestata sunt quia non sunt
 dii sed opera manuum hominum et nullum opus
 Dei in illis

6:51 unde ergo notum est quia non sunt dii sed opera
 manuum hominum et nullum Dei opus in ipsis
 est

6:52 regem regioni non suscitant neque pluviam
 hominibus dabunt

6:53 iudicium quoque non discernent neque regionem
 liberabunt ab iniuria quia nihil possunt sicut
 corniculae inter medium caeli et terrae

6:48 For when war cometh upon them , or evils: the
 priests consult with themselves, where they may
 hide themselves with them.

6:49 How then can they be thought to be gods, that
 can neither deliver themselves from war, nor save
 themselves from evils?

6:50 For seeing they are but of wood, and laid over
 with gold, and with silver, it shall be known
 hereafter that they are false things, by all na-
 tions, and kings: and it shall be manifest that
 they are no gods, but the work of men's hands,
 and that there is no work of God in them.

6:51 Whence, therefore, is it known that they are not
 gods, but the work of men's hands, and no work
 of God is in them?

6:52 They cannot set up a king over the land, nor
 give rain to men.

6:53 They determine no causes, nor deliver countries
 from oppression: because they can do nothing,
 and are as daws between heaven and earth.

6:54 etenim cum inciderit ignis in domum deorum
 ligneorum aureorum et argenteorum sacerdotes
 quidem ipsorum fugient et liberabuntur ipsi vero
 sicut trabes in medio conburentur

6:55 regi autem et bello non resistent quomodo ergo
 aestimandum est aut recipiendum quia dii sunt

6:56 non a furibus neque a latronibus se liberabunt
 dii lignei et lapidei et inaurati et argentati
 quibus hii qui fortiores sunt

6:57 aurum et argentum et vestimentum quod operti
 sunt auferent illis et abibunt nec sibi auxilium
 ferunt

6:58 itaque melius est esse regem ostentantem
 virtutem suam aut vas in domo utile in quo
 gloriabitur qui possidet illud quam falsi dii vel
 ostium in domo quod custodit quae in ipsa sunt
 quam falsi dii

6:59 sol quidem et luna sidera cum sint splendida et
 emissa ad utilitates obaudiunt

6:54 For when fire shall fall upon the house of these
 gods of wood, and of silver, and of gold, their
 priests indeed will flee away, and be saved: but
 they themselves shall be burnt in the midst like
 beams.

6:55 And they cannot withstand a king and war. How
 then can it be supposed, or admitted, that they
 are gods?

6:56 Neither are these gods of wood, and of stone,
 and laid over with gold, and with silver, able to
 deliver themselves from thieves or robbers: they
 that are stronger than them,

6:57 Shall take from them the gold, and silver, and
 the raiment wherewith they are clothed, and
 shall go their way, neither shall they help them-
 selves.

6:58 Therefore it is better to be a king that sheweth
 his power: or else a profitable vessel in the
 house, with which the owner thereof will be well
 satisfied: or a door in the house, to keep things
 safe that are therein, than such false gods.

6:59 The sun, and the moon, and the stars being
 bright, and sent forth for profitable uses, are
 obedient.

Baruch 6

Baruch 6

6:60 similiter et fulgur cum apparuerit perspicuum est
id ipsum autem et spiritus in omni regione spirat

6:61 et nubes quibus cum imperatum fuerit a Deo
perambulare universum orbem perficiunt quod
imperatum est eis

6:62 ignis etiam missus desuper ut consumat montes
et silvas facit quod praeceptum est ei haec autem
neque speciebus neque virtutibus uni eorum
similia sunt

6:63 unde neque aestimandum est neque dicendum
esse illos deos quando non possint neque
iudicium iudicare neque benefacere hominibus

6:64 scientes itaque quia non sunt dii ne ergo
timueritis eos

6:65 neque enim regibus maledicent neque benedicent

6:66 signa etiam in caelo gentibus non ostendunt
neque ut sol lucebunt neque inluminabunt ut
luna

6:60 In like manner the lightning, when it breaketh
forth, is easy to be seen: and after the same
manner the wind bloweth in every country.

6:61 And the clouds, when God commandeth them to
go over the whole world, do that which is com-
manded them.

6:62 The fire also being sent from above to consume
mountains, and woods, doth as it is commanded.
But these neither in shew, nor in power, are alike
to any one of them.

6:63 Wherefore it is neither to be thought, nor to be
said, that they are gods: since they are neither
able to judge causes, nor to do any good to men.

6:64 Knowing, therefore, that they are not gods, fear
them not.

6:65 For neither can they curse kings, nor bless them.

6:66 Neither do they shew signs in the heaven to the
nations, nor shine as the sun, nor give light as
the moon.

6:67 bestiae meliores sunt illis quae possunt fugere

sub tectum ac prodesse sibi

6:68 nullo itaque modo nobis est manifestum quia

sunt dii propter quod ne timeatis eos

6:69 nam sicut in cucumeraria formido nihil custodit

ita sunt dii illorum lignei et argentei et inaurati

6:70 eodem modo et in horto spina alba supra quam

omnis avis sedet similiter et mortuo proiecto in

tenebris similes sunt dii illorum lignei et inaurati

et inargentati

6:71 a purpura quoque et marmore quae supra illos

tineant scietis itaque quia non sunt dii ipsi etiam

postremo comeduntur et erit obprobrium in

regione

6:67 Beasts are better than they, which can fly under a covert, and help themselves.

6:68 Therefore there is no manner of appearance that they are gods: so fear them not.

6:69 For as a scarecrow in a garden of cucumbers keepeth nothing, so are their gods of wood, and of silver, and laid over with gold.

6:70 They are no better than a white thorn in a garden, upon which every bird sitteth. In like manner also their gods of wood, and laid over with gold, and with silver, are like to a dead body cast forth in the dark.

6:71 By the purple also and the scarlet which are motheaten upon them, you shall know that they are not gods. And they themselves at last are consumed, and shall be a reproach in the country.