

The Epistle [or Letter] of Jeremiah [Jeremy]

{6:1} A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded him of God.

{6:2} Because of the sins which ye have committed before God, ye shall be led away captives into Babylon by Nabuchodonosor king of the Babylonians.

{6:3} So when ye be come unto Babylon, ye shall remain there many years, and for a long season, namely, seven generations: and after that I will bring you away peaceably from thence.

{6:4} Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear.

{6:5} Beware therefore that ye in no wise be like to strangers, neither be ye and of them, when ye see the multitude before them and behind them, worshipping them.

{6:6} But say ye in your hearts, O Lord, we must worship thee.

{6:7} For mine angel is with you, and I myself caring for your souls.

{6:8} As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with silver; yet are they but false, and cannot speak.

{6:9} And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods.

{6:10} Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves.

{6:11} Yea, they will give thereof to the common harlots, and deck them as men with garments, [being] gods of silver, and gods of gold, and wood.

{6:12} Yet cannot these gods save themselves from rust and moth, though they be covered with purple raiment.

{6:13} They wipe their faces because of the dust of the temple, when there is much upon them.

{6:14} And he that cannot put to death one that offendeth him holdeth a sceptre, as though he were a judge of the country.

{6:15} He hath also in his right hand a dagger and an ax: but cannot deliver himself from war and thieves.

{6:16} Whereby they are known not to be gods: therefore fear them not.

{6:17} For like as a vessel that a man useth is nothing worth when it is broken; even so it is with their gods: when they be set up in the temple, their eyes be full of dust through the feet of them that come in.

{6:18} And as the doors are made sure on every side upon him that offendeth the king, as being committed to suffer

death: even so the priests make fast their temples with doors, with locks, and bars, lest their gods be spoiled with robbers.

{6:19} They light them candles, yea, more than for themselves, whereof they cannot see one.

{6:20} They are as one of the beams of the temple, yet they say their hearts are gnawed upon by things creeping out of the earth; and when they eat them and their clothes, they feel it not.

{6:21} Their faces are blacked through the smoke that cometh out of the temple.

{6:22} Upon their bodies and heads sit bats, swallows, and birds, and the cats also.

{6:23} By this ye may know that they are no gods: therefore fear them not.

{6:24} Notwithstanding the gold that is about them to make them beautiful, except they wipe off the rust, they will not shine: for neither when they were molten did they feel it.

{6:25} The things wherein there is no breath are bought for a most high price.

{6:26} They are borne upon shoulders, having no feet whereby they declare unto men that they be nothing worth.

{6:27} They also that serve them are ashamed: for if they fall to the ground at any time, they cannot rise up again of themselves: neither, if one set them upright, can they move of themselves: neither, if they be bowed down, can they make themselves straight: but they set gifts before them as unto dead men.

{6:28} As for the things that are sacrificed unto them, their priests sell and abuse; in like manner their wives lay up part thereof in salt; but unto the poor and impotent they give nothing of it.

{6:29} Menstruous women and women in childbed eat their sacrifices: by these things ye may know that they are no gods: fear them not.

{6:30} For how can they be called gods? because women set meat before the gods of silver, gold, and wood.

{6:31} And the priests sit in their temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads.

{6:32} They roar and cry before their gods, as men do at the feast when one is dead.

{6:33} The priests also take off their garments, and clothe their wives and children.

{6:34} Whether it be evil that one doeth unto them, or good, they are not able to recompense it: they can neither set up a king, nor put him down.

{6:35} In like manner, they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it.

{6:36} They can save no man from death, neither deliver

the weak from the mighty.

{6:37} They cannot restore a blind man to his sight, nor help any man in his distress.

{6:38} They can shew no mercy to the widow, nor do good to the fatherless.

{6:39} Their gods of wood, and which are overlaid with gold and silver, are like the stones that be hewn out of the mountain: they that worship them shall be confounded.

{6:40} How should a man then think and say that they are gods, when even the Chaldeans themselves dishonour them?

{6:41} Who if they shall see one dumb that cannot speak, they bring him, and intreat Bel that he may speak, as though he were able to understand.

{6:42} Yet they cannot understand this themselves, and leave them: for they have no knowledge.

{6:43} The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken.

{6:44} Whatsoever is done among them is false: how may it then be thought or said that they are gods?

{6:45} They are made of carpenters and goldsmiths: they can be nothing else than the workmen will have them to be.

{6:46} And they themselves that made them can never continue long; how should then the things that are made of them be gods?

{6:47} For they left lies and reproaches to them that come after.

{6:48} For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them.

{6:49} How then cannot men perceive that they be no gods, which can neither save themselves from war, nor from plague?

{6:50} For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false:

{6:51} And it shall manifestly appear to all nations and kings that they are no gods, but the works of men's hands, and that there is no work of God in them.

{6:52} Who then may not know that they are no gods?

{6:53} For neither can they set up a king in the land, nor give rain unto men.

{6:54} Neither can they judge their own cause, nor redress a wrong, being unable: for they are as crows between heaven and earth.

{6:55} Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape; but they themselves shall be

burned asunder like beams.

{6:56} Moreover they cannot withstand any king or enemies: how can it then be thought or said that they be gods?

{6:57} Neither are those gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers.

{6:58} Whose gold, and silver, and garments wherewith they are clothed, they that are strong take, and go away withal: neither are they able to help themselves.

{6:59} Therefore it is better to be a king that sheweth his power, or else a profitable vessel in an house, which the owner shall have use of, than such false gods; or to be a door in an house, to keep such things therein, than such false gods. or a pillar of wood in a palace, than such false gods.

{6:60} For sun, moon, and stars, being bright and sent to do their offices, are obedient.

{6:61} 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.

{6:62} And when God commandeth the clouds to go over the whole world, they do as they are bidden.

{6:63} And the fire sent from above to consume hills and woods doeth as it is commanded: but these are like unto them neither in shew nor power.

{6:64} Wherefore it is neither to be supposed nor said that they are gods, seeing, they are able neither to judge causes, nor to do good unto men.

{6:65} Knowing therefore that they are no gods, fear them not,

{6:66} For they can neither curse nor bless kings:

{6:67} Neither can they shew signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon.

{6:68} The beasts are better than they: for they can get under a cover and help themselves.

{6:69} It is then by no means manifest unto us that they are gods: therefore fear them not.

{6:70} For as a scarecrow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold.

{6:71} And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard, that every bird sitteth upon; as also to a dead body, that is east into the dark.

{6:72} And ye shall know them to be no gods by the bright purple that rotteth upon them: and they themselves afterward shall be eaten, and shall be a reproach in the country.

{6:73} Better therefore is the just man that hath none idols: for he

## The Prayer of Azariah

{1:1} And they walked in the midst of the fire, praising God, and blessing the Lord.

{1:2} Then Azarias stood up, and prayed on this manner; and opening his mouth in the midst of the fire said,

{1:3} Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore:

{1:4} For thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth.

{1:5} In all the things that thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, thou hast executed true judgment: for according to truth and judgment didst thou bring all these things upon us because of our sins.

{1:6} For we have sinned and committed iniquity, departing from thee.

{1:7} In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us.

{1:8} Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment.

{1:9} And thou didst deliver us into the hands of lawless enemies, most hateful forsakers of God, and to an unjust king, and the most wicked in all the world.

{1:10} And now we cannot open our mouths, we are become a shame and reproach to thy servants; and to them that worship thee.

{1:11} Yet deliver us not up wholly, for thy name's sake, neither disannul thou thy covenant:

{1:12} And cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Issac's sake, and for thy holy Israel's sake;

{1:13} To whom thou hast spoken and promised, that thou wouldest multiply their seed as the stars of heaven, and as the sand that lieth upon the seashore.

{1:14} For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins.

{1:15} Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy.

{1:16} Nevertheless in a contrite heart and an humble spirit let us be accepted.

{1:17} Like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and grant that we may wholly go after thee: for they shall not be confounded that put their trust in thee.

{1:18} And now we follow thee with all our heart, we fear thee, and seek thy face.

{1:19} Put us not to shame: but deal with us after thy lovingkindness, and according to the multitude of thy mercies.

{1:20} Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt be ashamed;

{1:21} And let them be confounded in all their power and might, and let their strength be broken;

{1:22} And let them know that thou art God, the only God, and glorious over the whole world.

{1:23} And the king's servants, that put them in, ceased not to make the oven hot with rosin, pitch, tow, and small wood;

{1:24} So that the flame streamed forth above the furnace forty and nine cubits.

{1:25} And it passed through, and burned those Chaldeans it found about the furnace.

{1:26} But the angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven;

{1:27} And made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

{1:28} Then the three, as out of one mouth, praised, glorified, and blessed, God in the furnace, saying,

{1:29} Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever.

{1:30} And blessed is thy glorious and holy name: and to be praised and exalted above all for ever.

{1:31} Blessed art thou in the temple of thine holy glory: and to be praised and glorified above all for ever.

{1:32} Blessed art thou that beholdest the depths, and sittest upon the cherubims: and to be praised and exalted above all for ever.

{1:33} Blessed art thou on the glorious throne of thy kingdom: and to be praised and glorified above all for ever.

{1:34} Blessed art thou in the firmament of heaven: and above all to be praised and glorified for ever.

{1:35} O all ye works of the Lord, bless ye the Lord : praise and exalt him above all for ever,

{1:36} O ye heavens, bless ye the Lord : praise and exalt him above all for ever.

{1:37} O ye angels of the Lord, bless ye the Lord: praise and exalt him above all for ever.

{1:38} O all ye waters that be above the heaven, bless ye the Lord: praise and exalt him above all for ever.

{1:39} O all ye powers of the Lord, bless ye the Lord: praise and exalt him above all for ever.

{1:40} O ye sun and moon, bless ye the Lord: praise and exalt him above all for ever.

{1:41} O ye stars of heaven, bless ye the Lord: praise and exalt him above all for ever.

{1:42} O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

{1:43} O all ye winds, bless ye the Lord: praise and exalt him above all for ever,

{1:44} O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever.

{1:45} O ye winter and summer, bless ye the Lord: praise and exalt him above all for ever.

{1:46} O ye dews and storms of snow, bless ye the Lord: praise and exalt him above all for ever.

{1:47} O ye nights and days, bless ye the Lord: bless and exalt him above all for ever.

{1:48} O ye light and darkness, bless ye the Lord: praise and exalt him above all for ever.

{1:49} O ye ice and cold, bless ye the Lord: praise and exalt him above all for ever.

{1:50} O ye frost and snow, bless ye the Lord: praise and exalt him above all for ever.

{1:51} O ye lightnings and clouds, bless ye the Lord: praise and exalt him above all for ever.

{1:52} O let the earth bless the Lord: praise and exalt him above all for ever.

{1:53} O ye mountains and little hills, bless ye the Lord: praise and exalt him above all for ever.

{1:54} O all ye things that grow in the earth, bless ye the Lord: praise and exalt him above all for ever.

{1:55} O ye mountains, bless ye the Lord: Praise and exalt him above all for ever.

{1:56} O ye seas and rivers, bless ye the Lord: praise and exalt him above all for ever.

{1:57} O ye whales, and all that move in the waters, bless ye the Lord: praise and exalt him above all for ever.

{1:58} O all ye fowls of the air, bless ye the Lord: praise and exalt him above all for ever.

{1:59} O all ye beasts and cattle, bless ye the Lord: praise and exalt him above all for ever.

{1:60} O ye children of men, bless ye the Lord: praise and exalt him above all for ever.

{1:61} O Israel, bless ye the Lord: praise and exalt him above all for ever.

{1:62} O ye priests of the Lord, bless ye the Lord: praise and exalt him above all for ever.

{1:63} O ye servants of the Lord, bless ye the Lord: praise and exalt him above all for ever.

{1:64} O ye spirits and souls of the righteous, bless ye the Lord: praise and exalt him above all for ever.

{1:65} O ye holy and humble men of heart, bless ye the Lord: praise and exalt him above all for ever.

{1:66} O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever: far he hath delivered us from hell, and saved us from the hand of death, and delivered us out of the midst of the furnace and burning flame: even out of the midst of the fire hath he delivered us.

{1:67} O give thanks unto the Lord, because he is gracious: for his mercy endureth for ever.

{1:68} O all ye that worship the Lord, bless the God of gods, praise

## The History of Susanna [in Daniel]

Set apart from the beginning of Daniel, because it is not in the Hebrew, as neither the Narration of Bel and the Dragon.

{1:1} There dwelt a man in Babylon, called Joacim:

{1:2} And he took a wife, whose name was Susanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord.

{1:3} Her parents also were righteous, and taught their daughter according to the law of Moses.

{1:4} Now Joacim was a great rich man, and had a fair garden joining unto his house: and to him resorted the Jews; because he was more honourable than all others.

{1:5} The same year were appointed two of the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people.

{1:6} These kept much at Joacim's house: and all that had any suits in law came unto them.

{1:7} Now when the people departed away at noon, Susanna went into her husband's garden to walk.

{1:8} And the two elders saw her going in every day, and walking; so that their lust was inflamed toward her.

{1:9} And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.

{1:10} And albeit they both were wounded with her love, yet durst not one shew another his grief.

{1:11} For they were ashamed to declare their lust, that they desired to have to do with her.

{1:12} Yet they watched diligently from day to day to see her.

{1:13} And the one said to the other, Let us now go home: for it is dinner time.

{1:14} So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together, when they might find her alone.

{1:15} And it fell out, as they watched a fit time, she went in as before with two maids only, and she was desirous to wash herself in the garden: for it was hot.

{1:16} And there was no body there save the two elders, that had hid themselves, and watched her.

{1:17} Then she said to her maids, Bring me oil and washing balls, and shut the garden doors, that I may wash me.

{1:18} And they did as she bade them, and shut the garden doors, and went out themselves at privy doors to fetch the things that she had commanded them: but they saw not the elders, because they were hid.

{1:19} Now when the maids were gone forth, the two elders rose up, and ran unto her, saying,

{1:20} Behold, the garden doors are shut, that no man can see us, and we are in love with thee; therefore consent unto us, and lie with us.

{1:21} If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

{1:22} Then Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not I cannot escape your hands.

{1:23} It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord.

{1:24} With that Susanna cried with a loud voice: and the two elders cried out against her.

{1:25} Then ran the one, and opened the garden door.

{1:26} So when the servants of the house heard the cry in the garden, they rushed in at the privy door, to see what was done unto her.

{1:27} But when the elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna.

{1:28} And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of mischievous imagination against Susanna to put her to death;

{1:29} And said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent.

{1:30} So she came with her father and mother, her children, and all her kindred.

{1:31} Now Susanna was a very delicate woman, and beauteous to behold.

{1:32} And these wicked men commanded to uncover her face, (for she was covered) that they might be filled with her beauty.

{1:33} Therefore her friends and all that saw her wept.

{1:34} Then the two elders stood up in the midst of the people, and laid their hands upon her head.

{1:35} And she weeping looked up toward heaven: for her heart trusted in the Lord.

{1:36} And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the maids away.

{1:37} Then a young man, who there was hid, came unto her, and lay with her.

{1:38} Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.

{1:39} And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out.

{1:40} But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify.

{1:41} Then the assembly believed them as those that were the elders and judges of the people: so they condemned her to death.

{1:42} Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be:

{1:43} Thou knowest that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have maliciously invented against me.

{1:44} And the Lord heard her voice.

{1:45} Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth whose name was Daniel:

{1:46} Who cried with a loud voice, I am clear from the blood of this woman.

{1:47} Then all the people turned them toward him, and said, What mean these words that thou hast spoken?

{1:48} So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel?

{1:49} Return again to the place of judgment: for they have borne false witness against her.

{1:50} Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.

{1:51} Then said Daniel unto them, Put these two aside one far from another, and I will examine them.

{1:52} So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come to light.

{1:53} For thou hast pronounced false judgment and hast condemned the innocent and hast let the guilty go free; albeit the Lord saith, The innocent and righteous shalt thou not slay.

{1:54} Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered, Under a mastick tree.

{1:55} And Daniel said, Very well; thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two.

{1:56} So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart.

{1:57} Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness.

{1:58} Now therefore tell me, Under what tree didst thou take them companying together? Who answered, Under an holm tree.

{1:59} Then said Daniel unto him, Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

{1:60} With that all the assembly cried out with a loud voice, and praised God, who saveth them that trust in him.

{1:61} And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth:

{1:62} And according to the law of Moses they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

{1:63} Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, because there was no dishonesty found in her.

{1:64} From that day forth was Daniel had in great reputation in the