

SYR. BARUCH, CH. 2

¹ 1“For, I have said these things to you that you may say (them) to Jeremiah, and all those that are like you, that you may retire from this city. ² Because your works are to this city as a firm pillar and your prayers as a strong wall.”

SYR. BARUCH 2

- ¹ In place of ‘say (them) to’, Sparks has ‘tell’.
² Charles presents this verse as poetry.

SYR. BARUCH, CH. 4

1 And the Lord said to me, "This city shall be delivered up for a time, and the people shall be chastened during a time, and the world will not be given over to oblivion. 2 Do you think that this is that city of which I said, "On the palms of my hands have I graven you"? 3 This building now being built in your midst is not that which is revealed with me, that which was prepared beforehand here, from the time when I took counsel to make Paradise, and showed Adam before he sinned; but, when he transgressed the commandment, it was removed from him, as also Paradise. 4 And after these things I showed it to My servant Abraham by night among the portions of the victims. 5 And again, I also showed it to Moses on Mount Sinai, when I showed him the pattern of the tabernacle and all its vessels. 6 And now, behold, it is preserved with me, as also Paradise. 7 Go, then, and do as I command you."

SYR. BARUCH 4

- 1 Charles formats this verse as poetry; here, we follow Sparks.
- 2 Charles encloses vv. 2-7 in brackets, suggesting that the text intrudes into the 'poem' of 4:1-5:4.
- 3 Schulthess emends ܠܫܝܡܐ to ܠܫܝܡܠܐ.
- 4 Some propose adding a 'dot' after ܡܠܟܘܬܐ.
- 5 In place of 'pattern', here following Sparks, Charles has 'likeness'.
- 6 Sparks omits 'behold'.
- 7 Charles has 'therefore' in place of 'then'.

SYR. BARUCH, CH. 5

1 1 And I answered and said, "So then, I am destined to grieve for Zion; for, your enemies will come to this place and pollute your sanctuary, and lead your inheritance into captivity, and make themselves masters of those whom you have loved, and they will depart again to the place of their idols and will boast before them. And what will you do for your great name?" 2 And the Lord said to me, "My name and my glory are for all eternity; and my judgment will maintain its right in its own time. And you will see with your eyes, 3 that the enemy will not overthrow Zion, nor shall they burn Jerusalem, but be under the authority of the Judge for a time. 4 But go and do what I have said to you." 5 And I went and took Jeremiah, and Adu, and Seriah, and Jabish, and Gedaliah, and all the honourable men of the people, and I led them to the valley of Kidron, and I narrated to them all that had been said to me. 6 And they lifted up their voice, and they all wept. 7 And we sat there and fasted until the evening.

SYR. BARUCH 5

- ¹ Some propose adding a 'dot' after ܕܘܫܘܒܝܢܝܢ. In place of 'destined to grieve', Sparks has 'to be held responsible'.
- ² Charles places the words 'And you will see with your eyes' in v. 3.
- ³ The OCP hints at a missing word after ܗܠܘܟܝܢܝܢ. Some suggest emending ܗܠܘܟܝܢܝܢ to ܗܠܘܟܝܢܝܢܝܢ.
- ⁴ Some suggest emending ܕܘܫܘܒܝܢܝܢ to ܕܘܫܘܒܝܢܝܢܝܢ.
- ⁵ Dederling emends ܗܘܘܢܝܢܝܢ to ܗܘܘܢܝܢܝܢܝܢ.
- ⁶ In place of 'lifted up their voice', Sparks has 'cried out aloud'.
- ⁷ Charles & Sparks have identical texts for this short verse.

SYR. BARUCH, CH. 6

1 1 And it came to pass that, on the following day, behold! the army of the Chaldaeans surrounded the city; and, at the time of the evening, I, Baruch, left the people and I went forth and stood by the oak. 2 And I was grieving over Zion and lamenting over the captivity that had come upon the people. 3 And behold! suddenly, a powerful spirit lifted me up and carried me aloft over the wall of Jerusalem. 4 And I beheld and lo! four angels were standing at the four corners of the city, each of them holding a torch of fire in his hands. 5 And another angel began to descend from heaven; and he said to them, "Keep hold of your lamps, and do not light them until I tell you. 6 For, I am first sent to speak a word to the earth, and to place in it what the Lord, the Most High, has commanded me." 7 And I saw him descend into the Holy of Holies and take from there the veil, and the Holy Ark, and the mercy-seat, and the two tables, and the holy raiment of the priests, and the altar of incense, and the forty-eight precious stones, with which the priest was adorned, and all the holy vessels of the tabernacle. 8 And he spoke to the earth

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SYR. BARUCH 6

- 1 Compare this verse with 77:18.
- 2 Some propose adding a 'dot' after ܘܢܫܘܢܐ.
- 3 Another reading for 'powerful spirit' is 'strong wind'.
- 4 For 'Ark', the Syriac text reads 'ephod'.
- 5 Charles has just 'Hold' in place of 'Keep hold of'.
- 6 Charles has 'sent first' in place of 'first sent'.
- 7 Violet emends ܘܠܘܫܘܢܐ ܘܠܘܫܘܢܐ to ܘܠܘܫܘܢܐ.
- 8 Some propose adding a 'dot' after ܘܢܫܘܢܐ.

SYR. BARUCH, CH. 8

¹ 1 Now, the angels did as he had commanded them and, when they had broken up the corners of the walls, a voice was heard from the interior of the temple, after the wall had fallen saying, ² “Enter, you enemies! Come, you adversaries! For, he who kept the house has forsaken (it).”
³ And I, Baruch, departed. ⁴ And, after this, the Chaldaean army entered and seized the house and all that was around it. ⁵ And they led the people away captive and killed some of them; and they bound Zedekiah the king, and sent him to the king of Babylon.

SYR. BARUCH 8

- ¹ Ceriani emends **ܗܒܘܗ** to **ܗܒܘܗܐ**.
- ² Charles & Sparks format this verse as poetry.
- ³ Sparks has ‘*went away*’ in place of ‘*departed*’.
- ⁴ Charles has ‘*these things*’ in place of ‘*this*’.
- ⁵ In place of ‘*bound*’, Sparks has ‘*put ... in fetters*’.

SYR. BARUCH, CH. 10

1 And it happened that, after seven days, the word of God came to me, and said to me, 2 "Tell Jeremiah to go and confirm the captivity of the people to Babylon. 3 But you are to remain here to share in the desolation of Zion and I will show to you after these days what will come to pass at the end of days." 4 And I spoke to Jeremiah as the Lord had commanded me. 5 And he, indeed, departed with the people, but I, Baruch, returned and sat before the gates of the temple, and I lamented with the following lamentation over Zion and said, 6 "Blessed is he who was not born, or he, who having been born, has died. 7 But as for us who live, woe unto us, because we see the afflictions of Zion, and what has happened to Jerusalem. 8 I will summon the Sirens from the sea and say, come you night-demons, from the desert, and you demons and jackals from the forests; awake and gird your loins for mourning, and take up with me the dirges, and make lamentation with me. 9 You husbandmen, sow not again; and why, O earth, should you yield your crops at harvest?

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SYR. BARUCH 10

- 1 Sparks omits 'it happened that'.
- 2 Sparks ends with, "and support the people on their captivity (there)."
- 3 The literal translation of 'to share in' (following Sparks) is 'amid'.
- 4 Sparks reads, "And I passed on the Jeremiah the Lord's commands."
- 5 Some emend ܕܠܝܢܐ to ܕܠܝܢܐ.
- 6 Charles & Sparks format vv. 6-19 as poetry.
- 7 Charles has 'befallen' in place of 'happened to'.
- 8 Dederling removes the 'dot' after ܕܠܝܢܐ.
- 9 Sparks has 'farmers' in place of 'husbandmen'.

10 And you, vine, why do you still produce your wine; for, an offering will not again be made from there in Zion, nor will first-fruits again be offered from it. 11 And do you, O heavens, withhold your dew, and open not the treasuries of rain: 12 And do you, O sun withhold the light of your rays. And do you, O moon, extinguish the multitude of your light; for, why should light rise again where the light of Zion is darkened? 13 And you, you bridegrooms, enter not into the bridal chamber, and let not the brides adorn themselves with garlands; and, you married women, pray not that you may bear. 14 For, the barren shall above all rejoice, and those who have no sons shall be glad, and those who do have sons shall be in anguish. 15 For, why should they bear children in pain, only to bury in grief? 16 Or why, again, should mankind have sons? Or why should the seed of their kind again be named, where this mother is desolate, and her sons are led into captivity? 17 From this time forward speak not of beauty, and discourse not of gracefulness. 18 Moreover, you priests, take the keys of the sanctuary, and cast them into the height of heaven, and

Keep within you the sweets of your sustenance. 10 And you, vine, why do you still produce your wine; for, an offering will not again be made from there in Zion, nor will first-fruits again be offered from it. 11 And do you, O heavens, withhold your dew, and open not the treasuries of rain: 12 And do you, O sun withhold the light of your rays. And do you, O moon, extinguish the multitude of your light; for, why should light rise again where the light of Zion is darkened? 13 And you, you bridegrooms, enter not into the bridal chamber, and let not the brides adorn themselves with garlands; and, you married women, pray not that you may bear. 14 For, the barren shall above all rejoice, and those who have no sons shall be glad, and those who do have sons shall be in anguish. 15 For, why should they bear children in pain, only to bury in grief? 16 Or why, again, should mankind have sons? Or why should the seed of their kind again be named, where this mother is desolate, and her sons are led into captivity? 17 From this time forward speak not of beauty, and discourse not of gracefulness. 18 Moreover, you priests, take the keys of the sanctuary, and cast them into the height of heaven, and

10 Kmoskó emends ܘܘܨܡܝܢ to ܘܘܨܡܝܢ.
11 Charles & Sparks format vv. 6-19 as poetry.
12 Some emend ܘܘܨܡܝܢ to ܘܘܨܡܝܢ.
13 Charles lacks 'the bridal chamber', here added (conjecturally) by Sparks. The literal translation of 'brides' is 'virgins', who first (rightly) occur in v. 19.
14 In place of 'be in anguish', Charles has 'have anguish'.
15 The Syriac text lacks the word, 'children', here following Sparks.
16 For 'the seed of their kind', Sparks has 'a human infant'.
17 Sparks has 'comeliness' in place of 'gracefulness'.
18 Ceriani emends ܘܘܨܡܝܢ to ܘܘܨܡܝܢ.

19 ^{וְאַתֶּם} וְגַם אַתְּמֵיךְ אֲבִיבִים אֶתְכֶם וְתִלְכֶם .
 וְהִתְלַחֲמֵי לָכֶם אֶתְכֶם חָרָה אֶתְכֶם חַרְתֶּם .
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give them to the Lord and say, "Guard your house yourself; for, behold! We are found false stewards." 19 And you, you virgins; who weave fine linen and silk with gold of Ophir, take with haste all (these) things and cast (them) into the fire, that it may bear them to him who made them, and the flame send them to him who created them, lest the enemy get possession of them."

19 Dedering removes the 'dot' after the 1st וְגַם.

SYR. BARUCH, CH. 11

¹ אֲנִי בָרְכִי אֶמְרָא אַתְּ בָבִילֹן. לְמַעַן כְּכַל. אֵלֶּה
מְהַרְבָּה, מְהַרְבָּה, חַי לְעַד מְהַרְבָּה חַיֵּי אֵלֵּךְ. כַּדְעַשְׁבַּתְּ
כָּכֶר כַּרְמֵךְ לֵךְ אֲנִי כְּכַרְמֵךְ מְהַרְבָּה לֵי מְהַרְבָּה.
² מְהַרְבָּה אֲנִי כְּכַרְמֵךְ אֵלֵּךְ מְהַרְבָּה. מְהַרְבָּה אֵלֵּךְ
לְמַעַן כְּכַרְמֵךְ מְהַרְבָּה, מְהַרְבָּה, חַי לְעַד מְהַרְבָּה. בְּיָדְךָ.
³ אֵלֵּךְ מְהַרְבָּה אֵלֵּךְ חַיֵּי אֵלֵּךְ. אֵלֵּךְ לְבָרְכִי אֵלֵּךְ חַיֵּי אֵלֵּךְ.
וּבְיָדְךָ. אֵלֵּךְ אֵלֵּךְ אֵלֵּךְ מְהַרְבָּה. ⁴ אֵלֵּךְ אֵלֵּךְ אֵלֵּךְ
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אֵלֵּךְ. ⁷ אֵלֵּךְ. מְהַרְבָּה. מְהַרְבָּה. מְהַרְבָּה. מְהַרְבָּה. מְהַרְבָּה.
אֵלֵּךְ. ❖

SYR. BARUCH 11

¹ Some suggest emending ܡܗܪܒܗ to ܡܗܪܒܗܝܬܐ.
² Some suggest emending ܚܝܟܝܠܒܝܗ to ܚܝܠܒܝܗ.
³ Dederling removes the ‘dot’ preceding ܡܗܪܒܗܝܬܐ.
⁴ Sparks adds ‘their’ (in italics) before ‘grief’.
⁵ Kmoskó emends ܡܗܪܒܗܝܬܐ to ܡܗܪܒܗܝܬܐܐ.
⁶ Sparks & Charles do not capitalise ‘O Earth’ and ‘O Dust’.
⁷ Note that Charles & Sparks format most of this chapter as poetry.

SYR. BARUCH, CH. 12

1¹ אלא מן־אני אמר וכן אמר וכן אמר וכן אמר.
לא תדע וכן אמר וכן אמר. 2² לא תדע וכן אמר וכן אמר.
והנה הנה אמר. 3³ לא תדע וכן אמר וכן אמר.
והנה הנה אמר. 4⁴ לא תדע וכן אמר וכן אמר.
והנה הנה אמר. 5⁵ לא תדע וכן אמר וכן אמר.
והנה הנה אמר.

1 But I will say this as I think and I will speak against you, O land, which alt prospering. 2 The noonday does not always burn, nor do the sun's rays constantly give light. 3 Do not expect [and hope] that you will always be prosperous and rejoicing. And be not proud and domineering. 4 For, assuredly in its own season shall the (divine) will wrath awake against you, which now is restrained by patience as if by reins. 5 And, when I had said these things, I fasted seven days.

SYR. BARUCH 12

¹ Note that Charles & Sparks format vv. 1-4 as poetry.

² Charles starts a new sentence with, "Nor do the rays of the sun."

³ For 'proud and domineering', here following Sparks, Charles has 'greatly uplifted and boastful'.

⁴ Charles has 'in long-suffering is held' in place of 'restrained by patience'.

⁵ Some emend *ḏiḏan* to *ḏiḏar*.

SYR. BARUCH, CH. 13

1 And after this, I, Baruch, was standing on Mount Zion and lo! a voice came from the height and said to me, 2 "Stand up, Baruch, and hear the word of the mighty God." 3 Because you have been dismayed at what has befallen Zion, you shall be assuredly preserved to the consummation of the times, that you may be a witness. 4 So that, if ever those prosperous cities say, 5 "Why has the mighty God brought this retribution on us?" Say to them, you and those like you who shall have seen this evil, "<This is the evil> and retribution that is coming upon you and upon your people in its time, so the nations may be thoroughly smitten. 6 And then they shall be in anguish. 7 And if they say at that time: 8 For how long? You will say to them, "You who have drunk the strained wine, drink also of its dregs, the judgment of the Exalted One who has no respect of persons." 9 On this account, he once had no mercy on his own sons but afflicted them as his enemies, because they sinned, 10 Thus were they chastened that they might be sanctified.

1 And, after this, I, Baruch, was standing on Mount Zion and lo! a voice came from the height and said to me, 2 "Stand up, Baruch, and hear the word of the mighty God." 3 Because you have been dismayed at what has befallen Zion, you shall be assuredly preserved to the consummation of the times, that you may be a witness. 4 So that, if ever those prosperous cities say, 5 "Why has the mighty God brought this retribution on us?" Say to them, you and those like you who shall have seen this evil, "<This is the evil> and retribution that is coming upon you and upon your people in its time, so the nations may be thoroughly smitten. 6 And then they shall be in anguish. 7 And if they say at that time: 8 For how long? You will say to them, "You who have drunk the strained wine, drink also of its dregs, the judgment of the Exalted One who has no respect of persons." 9 On this account, he once had no mercy on his own sons but afflicted them as his enemies, because they sinned, 10 Thus were they chastened that they might be sanctified.

SYR. BARUCH 13

- 1 Charles opens with, "And it came to pass after these things, that I, Baruch."
- 2 In place of 'Stand up', Charles opens with 'Stand upon your feet'.
- 3 Charles has 'astonished' in place of 'dismayed'.
- 4 Some suggest adding a 'dot' after **ܣܠܘܬܐ**.
- 5 Violet emends **ܥܠܘܢܐ** to **ܥܠܘܢܐ**.
- 6 For this verse, Sparks reads, "And they will be waiting (for the end of it)."
- 7 Charles & Sparks have the same text for this verse.
- 8 Charles & Sparks format vv. 8-12 as poetry.
- 9 Sparks opens with, "For this very reason."
- 10 Charles opens with 'Then, therefore'.

אֲשֶׁר אַתֶּם עֹשִׂים עַל הָאָרֶץ וְעַל הַבְּרִיאָה
לְרַגְלֵיכֶם. כִּי תִשְׁעֶשְׂעוּהָ
וְעַל הַיָּם וְעַל כָּל הַבְּרִיאָה
כִּי תִשְׁעֶשְׂעוּהָ. כִּי תִשְׁעֶשְׂעוּהָ
וְעַל הַיָּם וְעַל כָּל הַבְּרִיאָה
כִּי תִשְׁעֶשְׂעוּהָ. ❖

¹¹ But now, you peoples and nations, you are guilty because you have always trodden down the earth and used the creation unrighteously. ¹² For, I have always benefited you and you have always been ungrateful for the beneficence.

¹¹ Violet emends אֲשֶׁר אַתֶּם עֹשִׂים to אֲשֶׁר אַתֶּם עֹשִׂים.
¹² Sparks includes this verse as part of v. 11.

SYR. BARUCH, CH. 14

¹ 1 And I answered and said, "Lo! you have shown me the course of the times and what is to be after these things; and you have said to me that retribution that you have spoken of shall come upon the nations. ² And now I know that there have been many sinners and they have lived in prosperity and departed from the world; but a few nations will be left in those times, to whom what have you said can be repeated. ³ What advantage is there in this? Or what worse evils than what we have seen befall us can we expect to see? ⁴ But again, I will speak in your presence: ⁵ What have they profited who had knowledge before you and have not walked in vanity as the rest of the nations, and have not said to the dead, "Give us life," but always feared you and followed your ways? ⁶ Lo! they have been carried off, nor for them have you had mercy on Zion. ⁷ And if others did evil, it was due to Zion that on account of the good works of those that she should be forgiven and should not be overwhelmed because of the evil things others did. ⁸ But who, O LORD, my Lord, will comprehend your judgment, or who will

SYR. BARUCH 14

¹ Ceriani emends **ܘܩܬܝܘܟ** to **ܘܩܬܝܟ**.
² Dederling emends **ܘܠܘܟܠܗܘܢ** to **ܘܠܘܟܠܗܘܢ**.
³ For this verse, Charles reads, "For, what advantage is there in this, or what (evil), worse than what we have seen befall us, are we to expect to see?"
⁴ Sparks opens with 'Once again'.
⁵ Some add a 'dot' after **ܘܟܝܢܗܘܢ**.
⁶ Ceriani emends **ܘܠܘܟܠܗܘܢ** to **ܘܠܘܟܠܗܘܢ**.
⁷ Charles ends the verse with, "on account of the works of those who wrought unrighteousness."
⁸ Sparks does not have the 1st instance of 'LORD' in block capitals.

18 אֲנִי יוֹדֵעַ שֶׁהַיְהוָה עָשָׂה
לְעוֹלָם כִּי יִשְׁמַע לְחַנּוּן
וְרַחֲמָיו. וְעַתָּה יִשְׁמַע
לְחַנּוּן וְרַחֲמָיו. 19
וְעַתָּה יִשְׁמַע לְחַנּוּן
וְרַחֲמָיו. וְעַתָּה יִשְׁמַע
לְחַנּוּן וְרַחֲמָיו. ❖

that you would make for your world man as the administrator of your works, that it might be known that he was not made on account of the world but the world on account of him. ¹⁹ And now I see that as for the world that was made on account of us, lo! it abides; but we, for whom it was made, depart.”

¹⁹ The literal translation of ‘for whom’ is ‘because of whom’.

SYR. BARUCH, CH. 15

1 And the Lord answered and said to me, "You are rightly astonished about the departure of man but you are wrong regarding the evils that befall sinners, 2 when you said that the righteous are carried off and the impious are prospered, 3 and again, when you said, 4 "Man knows not your judgement." So, hear, and I will speak to you; listen, and I will explain to you. 5 Man would not rightly have understood my judgement, unless he had accepted the law, and I had instructed him in understanding. 6 But now, because he transgressed wittingly, on this ground that he knows, he must be punished. 7 And as regards what you said about the righteous, that on account of them has this world come, so also again shall that, which is to come, come on their account. 8 For, this world is to them a strife and labour, with much trouble; and that accordingly which is to come, a crown with great glory."

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SYR. BARUCH 15

- 1 Dederling emends .ܕܢܐ to .ܕܢܐ.
- 2 Charles opens with, "And as regards what you have said."
- 3 Violet emends ܡܢܢܐ to ܕܢܐ.
- 4 Charles ends the verse with, "cause you to hear my words."
- 5 Violet emends ܠܗܘܢܐܘܠܘܢܐ to ܡܢܗܘܢܐܘܠܘܢܐ.
- 6 After 'he knows', Charles adds 'thereof' (in parentheses).
- 7 Some emend ܠܗܘܢܐ to ܠܗܘܢܐ.
- 8 Sparks adds (in italics) 'place of' before 'strife'.

SYR. BARUCH, CH. 16

¹ 1 And I answered and said, "O LORD, my Lord, our years here are
few and evil, and who is able in his little time to acquire what is
measureless?"

¹ Violet emends ^{ܠܘܡܢܐ} to ^{ܠܘܡܢܐ}.

SYR. BARUCH, CH. 19

¹ 1 And he answered and said to me, “That is why at that time he appointed for them a covenant and said: “Behold I have set before you life and death,” and he called heaven and earth to witness against them. ² For, he knew that his time was short but that heaven and earth endure always. ³ But, after his death, they sinned and transgressed, though they knew that they had the law against *them*, and the light that nothing could deceive, also the spheres that testify, and me. ⁴ Now so far as everything that is, it is I that judge, so do not take counsel in your soul regarding these things, nor afflict yourself because of what has happened. ⁵ For, it is now the end of time that should be considered, whether of business, or of prosperity, or of shame and not the beginning of it. ⁶ Because, if a man prospers when young and shamefully treated in his old age, he forgets all the prosperity that he had. ⁷ And again, if a man is shamefully treated when young and at his end is prospered, he will not remember his evil treatment. ⁸ And again, listen: though each one were prospered all that time – all the time from the day on

SYR. BARUCH 19

- ¹ Charles has ‘placed’ in place of ‘set’.
- ² Before ‘short’, Charles has ‘but’.
- ³ Some emend ܐܘܪܫܐܝܡ to ܐܪܘܫܐܝܡ.
- ⁴ In place of ‘what has happened’, Charles has ‘those which have been’.
- ⁵ Violet emends ܐܘܪܫܐܝܡ to ܐܪܘܫܐܝܡ.
- ⁶ Charles has ‘in his beginnings’ in place of ‘when young’.
- ⁷ Sparks opens with ‘Conversely’.
- ⁸ The ellipsis near the middle of this verse (following the OCP text) suggests a possible lacuna in the text.

SYR. BARUCH, CH. 21

1 ܐܝܘܒܐ ܘܨܝܢ ܘܨܝܢ ܕܩܝܕܪܘܢ ܘܨܝܢ ܕܩܝܕܪܘܢ ܘܨܝܢ ܕܩܝܕܪܘܢ .
ܘܐܝܘܒܐ ܘܨܝܢ ܘܨܝܢ ܕܩܝܕܪܘܢ ܘܨܝܢ ܕܩܝܕܪܘܢ ܘܨܝܢ ܕܩܝܕܪܘܢ .
ܘܐܝܘܒܐ ܘܨܝܢ ܘܨܝܢ ܕܩܝܕܪܘܢ ܘܨܝܢ ܕܩܝܕܪܘܢ ܘܨܝܢ ܕܩܝܕܪܘܢ .
ܘܐܝܘܒܐ ܘܨܝܢ ܘܨܝܢ ܕܩܝܕܪܘܢ ܘܨܝܢ ܕܩܝܕܪܘܢ ܘܨܝܢ ܕܩܝܕܪܘܢ .
ܘܐܝܘܒܐ ܘܨܝܢ ܘܨܝܢ ܕܩܝܕܪܘܢ ܘܨܝܢ ܕܩܝܕܪܘܢ ܘܨܝܢ ܕܩܝܕܪܘܢ .
ܘܐܝܘܒܐ ܘܨܝܢ ܘܨܝܢ ܕܩܝܕܪܘܢ ܘܨܝܢ ܕܩܝܕܪܘܢ ܘܨܝܢ ܕܩܝܕܪܘܢ .
ܘܐܝܘܒܐ ܘܨܝܢ ܘܨܝܢ ܕܩܝܕܪܘܢ ܘܨܝܢ ܕܩܝܕܪܘܢ ܘܨܝܢ ܕܩܝܕܪܘܢ .
ܘܐܝܘܒܐ ܘܨܝܢ ܘܨܝܢ ܕܩܝܕܪܘܢ ܘܨܝܢ ܕܩܝܕܪܘܢ ܘܨܝܢ ܕܩܝܕܪܘܢ .
ܘܐܝܘܒܐ ܘܨܝܢ ܘܨܝܢ ܕܩܝܕܪܘܢ ܘܨܝܢ ܕܩܝܕܪܘܢ ܘܨܝܢ ܕܩܝܕܪܘܢ .
ܘܐܝܘܒܐ ܘܨܝܢ ܘܨܝܢ ܕܩܝܕܪܘܢ ܘܨܝܢ ܕܩܝܕܪܘܢ ܘܨܝܢ ܕܩܝܕܪܘܢ .

1 And I went away and sat in a cave in the hills by the Kidron Valley, and I purified myself there; I ate no bread, yet I was not hungry; I drank no water, yet I thirsted not; and I was there until the seventh day, as he had commanded me. 2 And then I came to where he had spoken with me. 3 And, at sunset, my soul took much thought, and I began to speak in the presence of the Mighty One, and I said, 4 "O you who have made the earth, hear me, you who have fixed the vault by your word, and have made firm the height of the heaven by the spirit, you who have called from the beginning of the world that which did not yet exist, and they obey you. 5 You who have commanded the air by your nod and have seen those things that are yet to be as those things that you are doing. 6 You who rule with great thought the hosts that stand before you and the countless holy beings, which you made from the beginning, of flame and fire, which stand around your throne you rule with indignation. 7 To you only does this belong that you should do at once whatever you wish. 8 You cause the rain to fall drop by drop upon the earth and

SYR. BARUCH 21

1 For 'Kidron Valley', Charles has 'valley of Cedron'.
2 Charles & Sparks have 'afterwards' in place of 'then'.
3 Some emend ܘܨܝܢ to ܘܨܝܢ.
4 Violet emends ܘܨܝܢ to ܘܨܝܢ.
5 Dederling emends ܘܨܝܢ to ܘܨܝܢ.
6 Some emend ܘܨܝܢ to ܘܨܝܢ.
7 Charles has 'forthwith' in place of 'at once'. The text at the end of this verse is probably corrupt, as indicated by the daggers Charles has used.
8 Violet emends ܘܨܝܢ to ܘܨܝܢ.

אֵלֶיךָ יְיָ אֱלֹהֵינוּ. 9 לְבַדְּךָ יְיָ אֱלֹהֵינוּ נִשְׁמָר. 10 לְבַדְּךָ יְיָ אֱלֹהֵינוּ נִשְׁמָר. 11 וְאִם בְּיָמֵינוּ רַבִּים חָטְאוּ וְאֲחֵרִים צְדִיקִים. 12 יָדָעְתָּ יְיָ אֱלֹהֵינוּ אֵת עֵצְמוֹת הַחַיִּים וְאֵת עֵצְמוֹת הַמֵּתִים. 13 לְבַדְּךָ יְיָ אֱלֹהֵינוּ נִשְׁמָר. 14 לְבַדְּךָ יְיָ אֱלֹהֵינוּ נִשְׁמָר. 15 לְבַדְּךָ יְיָ אֱלֹהֵינוּ נִשְׁמָר. 16 לְבַדְּךָ יְיָ אֱלֹהֵינוּ נִשְׁמָר. 17 לְבַדְּךָ יְיָ אֱלֹהֵינוּ נִשְׁמָר. 18 לְבַדְּךָ יְיָ אֱלֹהֵינוּ נִשְׁמָר.

alone know the consummation of the times before they come; have respect unto my prayer. ⁹ For, you alone are able to sustain all who are, and those who have passed away, and those who are to be, those who sin, and those who are righteous [as living *and* being past finding out]. ¹⁰ For, you alone live, immortal and past finding out, and know the number of mankind. ¹¹ And if in time many have sinned yet others, not few, have been righteous. ¹² You know where you preserve the end of those who have sinned, or the destiny of those who have been righteous. ¹³ For, if there were this life only, which belongs to all men, nothing could be more bitter than this. ¹⁴ For, what gain is strength that turns to sickness, or plenty that turns to famine, or beauty that turns to ugliness? ¹⁵ For, the nature of man is always changing. ¹⁶ For, what we once were, now we no longer are and what we now are we shall not long remain. ¹⁷ For, if a term had not been set for all, in vain would have been their beginning. ¹⁸ But regarding everything that comes from you, you inform me; and regarding everything that I ask you, you enlighten me. ¹⁹ How long will what is corruptible remain, and how long will

⁹ Sparks has 'have passed away' in bold type but does not give a footnote to explain why.
¹⁰ Charles lacks the comma after 'live', here following Sparks.
¹¹ Ceriani emends אֵלֶיךָ אֱלֹהֵינוּ to אֵלֶיךָ אֱלֹהֵינוּ.
¹² Charles has 'consummation' in place of 'destiny'.
¹³ Sparks & Charles have identical text for this verse.
¹⁴ Some emend אֵת עֵצְמוֹת הַחַיִּים וְאֵת עֵצְמוֹת הַמֵּתִים to אֵת עֵצְמוֹת הַחַיִּים. Charles formats this verse as poetry.
¹⁵ Charles ends with 'changeable' in place of 'changing'.
¹⁶ Violet emends לְבַדְּךָ אֱלֹהֵינוּ to לְבַדְּךָ אֱלֹהֵינוּ.
¹⁷ Violet emends אֵת עֵצְמוֹת הַחַיִּים וְאֵת עֵצְמוֹת הַמֵּתִים to אֵת עֵצְמוֹת הַחַיִּים.
¹⁸ Charles has 'about which I ask' in place of 'that I ask'.
¹⁹ Charles has 'that which is' in place of 'what is'.

חַיִּים וְנֹחֲמִים. ¹⁹ חַיִּים לְכַחֵּם, כְּדָר וְנֹחֲמִים כְּפִיָּה.
 וְכִי לְכַחֵּם, וְכִי לְכַחֵּם וְכִי לְכַחֵּם. וְכִי לְכַחֵּם
 וְכִי לְכַחֵּם וְכִי לְכַחֵּם. ²⁰ וְכִי לְכַחֵּם וְכִי לְכַחֵּם
 וְכִי לְכַחֵּם. וְכִי לְכַחֵּם וְכִי לְכַחֵּם וְכִי לְכַחֵּם
 וְכִי לְכַחֵּם. ²¹ וְכִי לְכַחֵּם וְכִי לְכַחֵּם. וְכִי לְכַחֵּם
 וְכִי לְכַחֵּם. ²² וְכִי לְכַחֵּם וְכִי לְכַחֵּם. וְכִי לְכַחֵּם
 וְכִי לְכַחֵּם. ²³ וְכִי לְכַחֵּם וְכִי לְכַחֵּם. וְכִי לְכַחֵּם
 וְכִי לְכַחֵּם. ²⁴ וְכִי לְכַחֵּם וְכִי לְכַחֵּם. וְכִי לְכַחֵּם
 וְכִי לְכַחֵּם. ²⁵ וְכִי לְכַחֵּם וְכִי לְכַחֵּם. וְכִי לְכַחֵּם
 [.] ²⁶ וְכִי לְכַחֵּם וְכִי לְכַחֵּם. וְכִי לְכַחֵּם.

the time of mortals be prospered, and until what time will those
 who transgress in the world be polluted with much wickedness?
²⁰ Command therefore in mercy and accomplish all that you said
 you would bring, that your strength may be made known to those
 who think that your patience is weakness. ²¹ And show to those
 who do not know that everything that has befallen us and our city
 until now has been according to the patience of your power;
 because, on account of your name, you have called us a beloved
 people. ²² Therefore, bring mortality to an end now. ²³ And restrain
 the angel of death and let your glory appear, and let the might of
 your beauty be known, and let Sheol be sealed so that, from this
 time forward, it may not receive the dead and let the treasuries of
 souls restore those which are enclosed in them. ²⁴ For, there have
 been many years like those that are desolate from the days of
 Abraham and Isaac and Jacob, and of all those who are like them,
 who sleep in the earth, on whose account you said that you had
 created the world. ²⁵ And now quickly show your glory and do not
 put off what you have promised." ²⁶ And, <when> I had finished
 this prayer, I was completely exhausted.

²⁰ In place of 'patience', Charles has 'long-suffering' (as also in v. 21).
²¹ Sparks has the words, 'has been', in bold face.
²² Violet emends חַיִּים to חַיִּים.
²³ Violet emends וְכִי לְכַחֵּם to וְכִי לְכַחֵּם.
²⁴ Some emend וְכִי לְכַחֵּם to וְכִי לְכַחֵּם.
²⁵ Charles ends with, "what has been promised by you."
²⁶ After וְכִי לְכַחֵּם, Violet adds וְכִי לְכַחֵּם.

SYR. BARUCH, CH. 22

1 And, after this, behold! the heavens opened, and I saw and power was given to me, and a voice was heard from on high, and it said to me,² “Baruch, Baruch, why are you troubled?³ He who travels by a road but does not complete it, or who departs by sea but does not arrive at the port, can he be comforted?⁴ Or if he promises to give a present to another but never does, is it not robbery?⁵ Or he who sows the earth but does not reap its fruit in its season, does he not lose everything?⁶ Or he who plants a plant, can he expect fruit from it before the regular time for fruit?⁷ Or a woman who has conceived, if she brings forth untimely, does she not assuredly slay her infant?⁸ Or he who builds a house, if he does not roof it and complete it, can it be called a house? Tell me that first.”

SYR. BARUCH 22

- 1 Charles opens with, “And it came to pass after these things that lo!”
- 2 Sparks & Charles have the same text for this short verse.
- 3 Some emend *ܘܠܘ* to *ܘܠܘܐ*.
- 4 Before ‘robbery’, Sparks adds ‘equivalent to’ (in italics).
- 5 Kmoskó emends *ܠܘܠܘܐ* to *ܠܘܠܘܐܐ*.
- 6 Violet emends *ܘܠܘܐ* to *ܘܠܘܐܐ*.
- 7 For ‘brings forth untimely’, Sparks has ‘bears a stillborn child’.
- 8 Sparks adds (in italics) ‘properly’ before ‘called’.

SYR. BARUCH, CH. 23

1 אֲנִי וְאָמַרְתִּי וְאָמַרְתִּי לֵי יְהוָה וְאָמַרְתִּי לֵי יְהוָה.² אֲנִי וְאָמַרְתִּי לֵי יְהוָה.
וְאָמַרְתִּי לֵי יְהוָה וְאָמַרְתִּי לֵי יְהוָה וְאָמַרְתִּי לֵי יְהוָה.³ אֲנִי וְאָמַרְתִּי לֵי יְהוָה.
וְאָמַרְתִּי לֵי יְהוָה וְאָמַרְתִּי לֵי יְהוָה וְאָמַרְתִּי לֵי יְהוָה.⁴ אֲנִי וְאָמַרְתִּי לֵי יְהוָה.
וְאָמַרְתִּי לֵי יְהוָה וְאָמַרְתִּי לֵי יְהוָה וְאָמַרְתִּי לֵי יְהוָה.⁵ אֲנִי וְאָמַרְתִּי לֵי יְהוָה.
וְאָמַרְתִּי לֵי יְהוָה וְאָמַרְתִּי לֵי יְהוָה וְאָמַרְתִּי לֵי יְהוָה.⁶ אֲנִי וְאָמַרְתִּי לֵי יְהוָה.
וְאָמַרְתִּי לֵי יְהוָה וְאָמַרְתִּי לֵי יְהוָה וְאָמַרְתִּי לֵי יְהוָה.⁷ אֲנִי וְאָמַרְתִּי לֵי יְהוָה.
וְאָמַרְתִּי לֵי יְהוָה וְאָמַרְתִּי לֵי יְהוָה וְאָמַרְתִּי לֵי יְהוָה.

1 And I answered and said, “Not so, O LORD, my Lord.” **2** And he answered and said to me, “Why then are you troubled about what you do not know and why upset by things of which you are ignorant? **3** For, as you have not forgotten the people who now are and those who have passed away, so I remember those who are yet to come. **4** Because, when Adam sinned and death was decreed against those who should be born, then the number of those to be born was fixed; and, for that number, a place was prepared where the living might dwell and the dead might be guarded. **5** Thus, until that number is fulfilled, the creature will not live again [for, my spirit is the creator of life], and Sheol will receive the dead. **6** And again, it is given to you to hear what things are to come after these times. **7** For, truly my redemption is near and is not far distant as before.

SYR. BARUCH 23

1 Sparks does not present the 1st instance of ‘LORD’ in block capitals.
2 For ‘what you do not know’, Charles has ‘that which you know not’.
3 Some emend אֲנִי וְאָמַרְתִּי לֵי יְהוָה to אֲנִי וְאָמַרְתִּי לֵי יְהוָה.
4 After ‘born’, Sparks adds ‘from him’ (in italics).
5 Some emend אֲנִי to אֲנִי.
6 For ‘it is given to you’, Sparks has ‘you are privileged’.
7 Dederling removes the ‘dot’ before אֲנִי.

SYR. BARUCH, CH. 24

¹ 1 "For behold! the days come when books will be opened in which are written the sins of all who have sinned, and also the treasures in which the righteousness of all who have been righteous in creation is stored. ² For, then you shall see - and †many with† you - the patience of the Most High in all generations, who has been patient of all men, (both) those who sin and (those who) are righteous." ³ And I answered and said, "But behold! Lord, no one knows how many are the things that have passed nor those things yet to come. ⁴ For, I know indeed what has befallen us but what will happen to our enemies I do not know, nor do I know when you will visit your works."
❖ ❖ ❖

¹ "For behold! the days come when books will be opened in which are written the sins of all who have sinned, and also the treasures in which the righteousness of all who have been righteous in creation is stored. ² For, then you shall see - and †many with† you - the patience of the Most High in all generations, who has been patient of all men, (both) those who sin and (those who) are righteous." ³ And I answered and said, "But behold! Lord, no one knows how many are the things that have passed nor those things yet to come. ⁴ For, I know indeed what has befallen us but what will happen to our enemies I do not know, nor do I know when you will visit your works."

SYR. BARUCH 24

¹ Violet emends ܘܠܗܘܢ ܘܗܘܢܘܢ ܘܗܘܢܘܢ to ܘܗܘܢܘܢ ܘܗܘܢܘܢ.

² Some emend ܘܗܘܢܘܢ ܘܗܘܢܘܢ to ܘܗܘܢܘܢ ܘܗܘܢܘܢ.

³ In place of 'how many are the things', here following Sparks, Charles has 'the number of those things'.

⁴ Ceriani emends ܘܗܘܢܘܢ to ܘܗܘܢܘܢ.

SYR. BARUCH, CH. 25

1 1 And he answered and said to me, "You too shall be preserved until the time of the sign that the Most High will work for those on earth at the end of days. 2 And this shall be the sign: 3 When a stupor seizes those on earth and they fall into many trials, and great torments. 4 And when they say in their thoughts by reason of their sufferings, "The Mighty One no longer remembers the earth" - yea, it will come to pass when they abandon hope, that the time will then come."

✧

SYR. BARUCH 25

- 1 Sparks reads '*the time of the coming of the sign*', with '*the coming of*' italicised.
- 2 For this verse, here following Sparks, Charles has, "*This, therefore, shall be the sign.*"
- 3 Charles has '*the inhabitants of the earth*' in place of '*those on earth*' (as also in v. 2).
- 4 In place of '*sufferings*', Charles has '*much tribulation*'.

SYR. BARUCH, CH. 26

¹ 1 And I answered and said, “Will that suffering that is to be
continue a long time and will the ordeal last many years?”
✦

SYR. BARUCH 26

¹ Charles ends with, “and will that necessity embrace many years?”

SYR. BARUCH, CH. 27

¹ 1 And he answered and said to me, "Into twelve parts is that time divided and each has its own characteristics. ² The first will see the beginning of the troubles. ³ In the second part *will occur* slayings of the great ones. ⁴ In the third part, the fall of many by death. ⁵ In the fourth part, destruction by the sword. ⁶ In the fifth part, famine and lack of rain. ⁷ In the sixth part, earthquakes and terrors. ⁸ [...] ⁹ In the eighth part, many spectres and attacks by demons. ¹⁰ In the ninth part, the falling of fire. ¹¹ In the tenth part, havoc and much oppression. ¹² In the eleventh part, wickedness and impurity. ¹³ In the twelfth part, chaos resulting from the mingling of all these things. ¹⁴ For, †these parts of that time are reserved, and † shall be mingled one with another and minister

SYR. BARUCH 27

- ¹ Literally translated, the verse ends, "each of them is reserved for that which is appointed for it."
- ² Charles ends with 'commotions' in place of 'the troubles'.
- ³ At the end of this verse, Sparks adds (in italics), 'of the earth'.
- ⁴ Sparks has 'annihilation' in place of 'fall'.
- ⁵ The literal translation of 'destruction by' is 'the sending of'.
- ⁶ Some emend *ܘܠܗܘܘܢ* to *ܘܠܗܘܘܢ*.
- ⁷ Note that the ❖ is repeated in the MSS (see #8).
- ⁸ This verse, which would start with, 'In the seventh part...', is omitted by the MSS.
- ⁹ For 'demons', Charles has 'the Shedim'.
- ¹⁰ At the end of this verse, Sparks adds (in italics), 'from heaven'.
- ¹¹ Charles has 'rapine' in place of 'havoc'.
- ¹² In place of 'impurity', Charles has 'unchastity'.
- ¹³ For this verse, here following Sparks, Charles reads, "In the twelfth part, confusion from the mingling together of all those things aforesaid."
- ¹⁴ Some emend *ܘܠܗܘܘܢ* to *ܘܠܗܘܘܢ*.

¹⁴ מלפני ויהי חתום ויהי ויהי חתום ויהי חתום
ויהי חתום. ¹⁵ חתום ויהי חתום
ויהי חתום. ויהי חתום ויהי חתום
ויהי חתום. ויהי חתום ויהי חתום.
* ויהי חתום ויהי חתום ויהי חתום *

one to another. ¹⁵ For, some will fall short in the calamities they bring and have their deficiency made up by others, while some will supply their full tale themselves and also make up for what is lacking in others, so that those on earth in those days may not understand that this is the final consummation.

¹⁵ For 'fall short' (as Sparks), the MSS have 'increase', but this makes no sense in the context.

SYR. BARUCH, CH. 28

¹ 1 “Nevertheless, whoever is wise then will understand. ² For, the
 measure and reckoning of that time are two parts: weeks of seven
 weeks.” ³ And I answered and said, “It is good for a man to come
 and see but it is better that he should not come lest he fall. ⁴ [But
 I will say this also: ⁵ Will the Incorruptible despise what is
 corruptible and whatever happens to the corruptible, and look
 only to what is not corruptible?] ⁶ But if, Lord, those things shall
 assuredly come to pass that you have foretold to me, reveal this
 also to me if indeed I have found favour in your sight. ⁷ Is it in
 one place or in one area of the earth that those things are come to
 pass, or will the whole earth experience *them*?”
 ✠

SYR. BARUCH 28

- ¹ For this verse, here following Sparks, Charles has, “*Nevertheless, whosoever understands shall then be wise.*”
- ² Charles ends with, “*a week of seven weeks.*”
- ³ After ‘see’, Sparks adds (in italics) ‘*what happens then*’.
- ⁴ Vv. 4-5 break the train of thought and no account is taken of them in the context.
- ⁵ Some sort of answer to this question seems to be given in 43:2.
- ⁶ For ‘*reveal this also*’, Charles has ‘*so do you show this also*’.
- ⁷ The literal translation of ‘*one area*’ is ‘*one of the parts*’.

SYR. BARUCH, CH. 29

1 ܘܗܝܬܘܢ ܕܝܘܡܝܢ ܘܗܘܢ ܕܝܘܡܝܢ ܘܗܘܢ ܕܝܘܡܝܢ ܘܗܘܢ ܕܝܘܡܝܢ.
2 ܥܘܢ ܕܝܢ ܕܝܢ ܕܝܢ ܕܝܢ ܕܝܢ ܕܝܢ ܕܝܢ ܕܝܢ ܕܝܢ ܕܝܢ ܕܝܢ ܕܝܢ.
3 ܘܗܘܢ ܕܝܘܡܝܢ ܘܗܘܢ ܕܝܘܡܝܢ ܘܗܘܢ ܕܝܘܡܝܢ ܘܗܘܢ ܕܝܘܡܝܢ.
4 ܘܗܘܢ ܕܝܘܡܝܢ ܘܗܘܢ ܕܝܘܡܝܢ ܘܗܘܢ ܕܝܘܡܝܢ ܘܗܘܢ ܕܝܘܡܝܢ.
5 ܘܗܘܢ ܕܝܘܡܝܢ ܘܗܘܢ ܕܝܘܡܝܢ ܘܗܘܢ ܕܝܘܡܝܢ ܘܗܘܢ ܕܝܘܡܝܢ.
6 ܘܗܘܢ ܕܝܘܡܝܢ ܘܗܘܢ ܕܝܘܡܝܢ ܘܗܘܢ ܕܝܘܡܝܢ ܘܗܘܢ ܕܝܘܡܝܢ.
7 ܘܗܘܢ ܕܝܘܡܝܢ ܘܗܘܢ ܕܝܘܡܝܢ ܘܗܘܢ ܕܝܘܡܝܢ ܘܗܘܢ ܕܝܘܡܝܢ.
8 ܘܗܘܢ ܕܝܘܡܝܢ ܘܗܘܢ ܕܝܘܡܝܢ ܘܗܘܢ ܕܝܘܡܝܢ ܘܗܘܢ ܕܝܘܡܝܢ.

¹ And he answered and said to me, “Whatever befalls then *will befall* the whole earth; therefore, all who live will experience *it*.
² For, at that time, I will protect only those who are found in those days in this land. ³ And it shall be that, when all is accomplished that was to come to pass in those parts, that the Messiah shall then begin to be revealed. ⁴ And Behemoth shall be revealed from his place and Leviathan shall ascend from the sea, those two great monsters I created on the fifth day of creation and have kept until then; and then they shall be food for all who survive. ⁵ The earth also shall yield its fruit ten thousand-fold and, on each vine, there shall be a thousand branches, and each branch shall produce a thousand clusters, and each cluster produce a thousand grapes, and each grape produce a cor of wine. ⁶ And those who have hungered shall rejoice; and also, they shall see marvels every day.
⁷ For, winds shall go forth from me to bring every morning the fragrance of aromatic fruits, and at the close of the day clouds distilling the dew of health. ⁸ And, at that time, that the treasury of

SYR. BARUCH 29

1 Charles has 'will befall' in parentheses.
2 Before 'days', Charles adds 'self-same'.
3 Charles has 'come to pass' in place of 'be'. 'Those parts' could refer either to the 12 parts of Ch. 27, or to the area(s) of the earth of 28:7.
4 Ceriani emends ܘܗܘܢ ܕܝܘܡܝܢ to ܘܗܘܢ ܕܝܘܡܝܢ.
5 Some emend ܘܗܘܢ ܕܝܘܡܝܢ to ܘܗܘܢ ܕܝܘܡܝܢ. Before 'vine', Charles add a parenthesised question mark.
6 Some emend ܘܗܘܢ ܕܝܘܡܝܢ to ܘܗܘܢ ܕܝܘܡܝܢ.
7 In place of 'from me', Charels has 'from before me'.
8 Before 'time', Charles adds 'self-same'.

וַיֵּרֶד מַנָּה עוֹד מִן הַשָּׁמַיִם וְיָכֹלְתָם לֶאֱכֹל בַּיָּמִים הָהֵם כִּי הֵם הַבָּאוֹת לְעֵת הַסּוֹף.
וְיָכֹלְתָם לֶאֱכֹל בַּיָּמִים הָהֵם כִּי הֵם הַבָּאוֹת לְעֵת הַסּוֹף.

manna shall again descend from on high and they will eat of it in those years, because it is they who have come to the final time.

SYR. BARUCH, CH. 30

1 "And it shall come to pass after this, when the time of the advent of
the Messiah is fulfilled, that he shall return in glory. 2 Then all who
have dies in hope of him shall rise again. And it shall happen at that
time that the treasuries will be opened in which is preserved the
number of the souls of the righteous, and they shall come forth, and
a multitude of souls shall be seen together in one single assembly;
and the first shall rejoice and the last shall not be grieved. 3 For, they
know that the time has come of which it is said, that it is the end of
times. 4 But the souls of the wicked, when they behold all these
things, shall then be discomforted. 5 For, they shall know that their
torment has come and their perdition has arrived.

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torment has come and their perdition has arrived."

SYR. BARUCH 30

1 Some emend ܐܘܪܫܠܡܐ to ܐܘܪܫܠܡܐ.

2 Sparks includes the 1st sentence as part of v. 1. For 'single assembly', Charles as 'assemblage of one thought'.

3 Some emend ܐܘܪܫܠܡܐ to ܐܘܪܫܠܡܐ.

4 The literal translation of 'be discomforted' is 'waste away the more'.

5 Sparks has 'is upon them' in place of 'has come'.

SYR. BARUCH, CH. 31

1 ܐܘܬܝܪܝܢܝܢ ܘܢܗܘܬܘܢ ܐܘܩܘܒܝܢ. ܘܩܘܒܝܢܝܢ ܘܡܘܬܝܢܝܢܘܢ. ܘܐܘܩܘܒܝܢܝܢܘܢ. ܘܐܘܩܘܒܝܢܝܢܘܢ.
ܘܐܘܩܘܒܝܢܝܢܘܢ.
2 ܘܐܘܩܘܒܝܢܝܢܘܢ. ܘܐܘܩܘܒܝܢܝܢܘܢ. ܘܐܘܩܘܒܝܢܝܢܘܢ.
ܘܐܘܩܘܒܝܢܝܢܘܢ.
ܘܐܘܩܘܒܝܢܝܢܘܢ.
ܘܐܘܩܘܒܝܢܝܢܘܢ.
ܘܐܘܩܘܒܝܢܝܢܘܢ.
ܘܐܘܩܘܒܝܢܝܢܘܢ.
ܘܐܘܩܘܒܝܢܝܢܘܢ.
ܘܐܘܩܘܒܝܢܝܢܘܢ.
ܘܐܘܩܘܒܝܢܝܢܘܢ.

1 And, after this, I went to the people and said to them, "Summon all your elders to me and I will speak to them." 2 And they all assembled in the Kidron Valley. 3 And I answered and said to them: Hear, O Israel, and I will speak to you; and give ear, O seed of Jacob, and I will instruct you. 4 Forget not Zion but keep in remembrance the anguish of Jerusalem. 5 For lo! the days come when everything that is shall become the prey of corruption and be as though it had never been.

SYR. BARUCH 31

- 1 Charles opens with, "And it came to pass after these things."
- 2 In place of 'Kidron Valley', Charles has 'valley of the Kidron'.
- 3 Charles & Sparks format vv. 3b-5 as poetry.
- 4 Charles has 'hold' in place of 'keep', here following Sparks.
- 5 For 'the days come', Sparks has 'the time is coming'.

SYR. BARUCH, CH. 32

1 "But as for you, if you prepare your hearts and sow in them
the fruits of the law, it shall protect you when the Mighty One
shakes the whole creation. 2 [For, after a little time, the building
of Zion will be shaken so that it may be built again. 3 But that
building will not remain but will after a time be uprooted and
will remain desolate until the time. 4 And afterwards it must be
renewed in glory and perfected for evermore.] 5 Therefore, we
should not be distressed so much over the evil that has now
come as over what is still to be. 6 For, there will be a greater trial
than these two tribulations when the Mighty One renews his
creation. 7 And now, do not draw near to me for a few days, nor
seek me until I come to you." 8 And, when I had said all this to
them, I, Baruch, went my way; and, when the people saw me
going, they lifted up their voice and lamented, saying, 9 "Where
are you going, Baruch? Will you forsake us as a father who
leaves his children and makes them orphans?"

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are you going, Baruch? Will you forsake us as a father who
leaves his children and makes them orphans?"

SYR. BARUCH 32

1 For 'and sow', Charles has 'so as to sow'.

2 Sparks does not include the brackets around vv. 2-4, here following Charles.

3 For 'uprooted', Sparks has 'razed to the ground'.

4 Sparks has 'made perfect' in place of 'perfected'.

5 Some emend *ܘܢܫܘܢܝܗܘܢ* to *ܘܢܫܘܢܝܗܘܢ*.

6 Sparks adds 'either of' before 'these two'.

7 In place of 'nor seek', Sparks has 'and do not seek'.

8 Charles opens, "And it came to pass that, when I had."

9 Charles opens, "Whither depart you from us."

SYR. BARUCH, CH. 33

¹ מלכא קאמא פאקאנא דפמא וקאכא קאזכא נכא
אכא לכא: ² ו, למא חכא ב: קאל אכא אכאמ
עכא דאכא בבבל. מלכא דאכא חלמא קאז
נעלכא. ³ אכא קאמא אכא אכא אכא לכא.
אכא אכא לכא נעלכא חל מ: אכא אכא אכא

¹ “Are these the orders that your companion, Jeremiah the prophet, gave when he said to you, ² “Look after this people while I go and support the rest of the brothers †in† Babylon, who have been sentenced to be led into captivity”? ³ If now, you also forsake us, it would be better for us all to die before you, and then that you should go away.”

SYR. BARUCH 33

- ¹ Charles has *‘commands’* in place of *‘orders’* .
² Sparks does not highlight *‘in’* , as possibly corrupt text (here following Charles).
³ The phrase, *‘before you’* , here means *‘in your presence’* .

SYR. BARUCH, CH. 35

1 And I, Baruch, went to the holy place, and sat down amid the
ruins and wept, and said, 2 “O that my eyes were springs and
my eyelids a fount of tears. 3 For, how shall I lament for Zion
and how shall I mourn for Jerusalem? 4 Because, in the very
place where I am now prostrate, of old the high priest offered
holy sacrifices and burned incense of fragrant odours. 5 But
now our pride has turned to dust and the desire of our soul to
ashes.”

SYR. BARUCH 35

- 1 Some emend ܡܠܝܬܐ to ܡܠܝܬܐ.
- 2 Violet emends ܦܝܢܐ to ܦܝܢܐ.
- 3 Charles & Sparks format vv. 2-5 as poetry.
- 4 In place of ‘the very place’, Charles has ‘that place’.
- 5 Charles has ‘glorying’ in place of ‘pride’, here following Sparks.

SYR. BARUCH, CH. 36

1 ¹ ܘܥܝܢܝܐ ܕܝܠܝ ܕܝܚܝܫܝܗ ܕܝܚܝܫܝܗ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ
 2 ² ܘܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ
 ܘܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ
 3 ³ ܘܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ
 4 ⁴ ܘܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ
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 5 ⁵ ܘܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ
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 6 ⁶ ܘܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ
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 7 ⁷ ܘܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ
 ܘܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ

¹ And, when I had said this, I fell asleep there and saw a vision in the night. ² And lo! a forest of trees planted on the plain, with high mountains and steep cliffs all round it, and the forest occupied much space. ³ And lo! alongside it arose a vine and, from under it, issued a peaceful stream. ⁴ And, when the stream came to the forest it became a raging torrent and its waves submerged the forest and uprooted most of the forest and overthrew all the mountains that were round about it. ⁵ And the heights of the forest were made low and the top of the mountains was made low and that stream prevailed greatly, so that it left nothing of that great forest save one cedar. ⁶ And, when it had cast it down, and destroyed and uprooted the rest the forest, so that nothing was left of it, nor could its place be recognized, then the vine came with the stream in peace and tranquillity to a place not far from the cedar; and they brought the cedar that had been cast down to it. ⁷ And I looked and lo! the vine opened its mouth and spoke and said to the cedar, "Are you not that cedar that was left of the forest of wickedness, by whose means wickedness

SYR. BARUCH 36

¹ Charles has 'these things' in place of 'this'.
² In place of 'with high mountains and steep cliffs all round it', following Sparks, Charles has 'and lofty and rugged rocky, mountains surrounded it'.
³ Sparks has 'softly flowing' in place of 'peaceful'.
⁴ Charles has 'and was (stirred) into great waves' in place of 'it became a raging torrent'.
⁵ Some add a ✦ after ܘܕܝܠܝܐ.
⁶ Some emend ܘܕܝܠܝܐ to ܘܕܝܠܝܐ.
⁷ Charles has 'was wrought' in place of 'flourished', here following Sparks.

SYR. BARUCH, CH. 39

1 And he answered and said to me, "Baruch, this is the interpretation
2 of the vision you have seen. 2 You saw the great forest with high and
3 rugged mountains around it, this is the meaning: 3 Behold! the days
4 come when the kingdom that once destroyed Zion will be destroyed,
5 and it will be subjected to one that comes after it. 4 And then, after a
6 time, that will be destroyed, and another, a third, will arise, and that
7 also will have dominion for its time and will be destroyed. 5 And,
8 after this, a fourth kingdom will arise, whose power will be harsh
9 and evil far beyond those that were before it, and it will extend its
10 rule as the forests on the plain, and it will hold fast for many years,
11 and will exalt itself more than the cedars of Lebanon. 6 Truth will be
12 hidden by it and all those who are polluted with iniquity will flee to
13 it, as evil beasts flee and creep into the forest. 7 And, when the time
14 of its end has come and its fall is imminent, then the kingdom of my
15 Messiah will be revealed, which is like the stream and the vine; and,
16 when it is revealed, it will uproot out the surrounding host. 8 And as

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SYR. BARUCH 39

- 1 Charles adds 'which' before 'you have seen'.
- 2 Dederling emends *ܚܘܪܐ* to *ܚܘܪܐ* and *ܕܘܪܐ* to *ܕܘܪܐ*.
- 3 In place of 'one that comes', Charles has 'that which comes'.
- 4 Charles opens, "Moreover, that also again after a time will be destroyed."
- 5 Ceriani emends *ܕܘܪܐ* to *ܕܘܪܐ*. The literal translation of 'many years' is 'times'.
- 6 In place of 'flee to', Sparks has 'take refuge in'.
- 7 Some emend *ܡܠܟܘܬܐ* to *ܡܠܟܘܬܐ*. For 'kingdom', the Syriac text has 'beginning', probably through a misunderstanding of an underlying Greek word, *ἀρχή*, which can mean either 'beginning = origin' or 'first place = sovereignty'.
- 8 Dederling emends *ܕܘܪܐ* to *ܕܘܪܐ*.

הַבַּיִת אֲדוּמָה הַזֶּה הָיָה מִן הַיַּד הַיְמָנִית שֶׁל הַבַּיִת הַשֵּׁנִי. הַבַּיִת
הַזֶּה הָיָה מִן הַיַּד הַיְמָנִית שֶׁל הַבַּיִת הַשֵּׁנִי. הַבַּיִת
הַזֶּה הָיָה מִן הַיַּד הַיְמָנִית שֶׁל הַבַּיִת הַשֵּׁנִי. ❖❖

for the lofty cedar that you saw, which was left of that forest, and the
fact that the vine spoke those words with it that you heard, this is the
meaning:

SYR. BARUCH, CH. 41

¹ 1 And I answered and said, “For whom and for how many shall these things be? Or who will be worthy to live at that time? ² For, I will declare to you my thoughts and I will ask about what is on my mind. ³ For lo! I see many of your people who have rejected your covenant and cast from them the yoke of your law. ⁴ But others again I have seen who have forsaken their vanity and fled for refuge beneath your wings. ⁵ What will happen to them? ⁶ Or what will be their lot at the end? Will the time of these be weighed and will they be judged as the balance tips?”

SYR. BARUCH 41

- ¹ For the 1st question, Sparks has, “Who will take part in this and how many of them will there be?”
- ² For ‘declare to you my thoughts’, Charles has ‘speak before you everything that I think’.
- ³ Codex Ambrosiana seems to be lacking **ܩܘܪܘܢܝܘܢܝܗܘܢ** after **ܩܘܪܘܢܝܘܢܝܗܘܢ**.
- ⁴ Sparks has ‘abandoned’ in place of ‘forsaken’.
- ⁵ Charles has ‘be’ in place of ‘happen’.
- ⁶ Sparks includes the 1st question as part of v. 5.

SYR. BARUCH, CH. 42

1 ܘܥܘܕ ܕܐܘܪܝܢ ܠܝ. ܕܐܦ ܗܘ ܗܘ ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. 2 ܘܗܘ ܗܘ ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. 3 ܘܗܘ ܗܘ ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. 4 ܘܗܘ ܗܘ ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. 5 ܘܗܘ ܗܘ ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. 6 ܘܗܘ ܗܘ ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. 7 ܘܗܘ ܗܘ ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. 8 ܘܗܘ ܗܘ ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ. ܕܐܘܪܝܢ ܕܥܘܕ ܗܘܐ.

1 And he answered and said to me, "These things I will also show you. 2 As for what you said - "To whom will these things happen, and how many *will they be*?" - to believers there shall be the good that was spoken of before and to scoffers there shall be the contrary of these things. 3 And as for what you asked about those who have drawn near and those who have withdrawn, this is the word: 4 As for those who were before subject and afterwards withdrew and mingled with the seed of mingled peoples, the time of their former life will count for nothing. 5 And, as for those who before knew not but afterwards knew life and mingled *only* with the seed of the separated people, the time of their former life will also count for nothing. 6 And time shall succeed to time and season to season, and one shall receive from another, and then at the end, everything shall be compared according to the measure of the times and the hours of the seasons. 7 For, corruption shall take those that belong to it and life those that belong to it. 8 And the dust shall be called and told, "Give back what is not yours and surrender all you have kept until its time.""

SYR. BARUCH 42

- 1 Sparks has 'explain to' in place of 'show'.
- 2 Some emend ܕܥܘܕ ܗܘܐ to ܕܥܘܕ ܗܘܐ.
- 3 Sparks adds the implicit 'the covenant' after 'drawn near'.
- 4 Violet emends ܕܥܘܕ ܗܘܐ to ܕܥܘܕ ܗܘܐ.
- 5 Some emend ܕܥܘܕ ܗܘܐ to ܕܥܘܕ ܗܘܐ.
- 6 In place of 'at the end', Charles has 'with a view to the consummation'.
- 7 Sparks has 'claim' in place of 'take'.
- 8 Charles has 'there shall be said to it' in place of 'and told'.

SYR. BARUCH, CH. 43

¹ 1 But, Baruch, direct your heart to what has been said to you and understand *the visions* that have been shown to you; for, many eternal consolations await you. ² For, you shall depart from here and pass from the regions that are now seen by you, and you shall forget whatever is corruptible, and shall not again recall what happen among mortals. ³ So, go and give your people their orders and come back to this place; and, afterwards, fast seven days, and then I will come to you and speak with you.”

¹ But, Baruch, direct your heart to what has been said to you and understand *the visions* that have been shown to you; for, many eternal consolations await you. ² For, you shall depart from here and pass from the regions that are now seen by you, and you shall forget whatever is corruptible, and shall not again recall what happen among mortals. ³ So, go and give your people their orders and come back to this place; and, afterwards, fast seven days, and then I will come to you and speak with you.”

SYR. BARUCH 43

- ¹ Charles has 'those things' in place of 'the visions', here following Sparks.
- ² Kmoskó emends ܕܠܡܢܐ to ܕܠܡܢܐ. Charles formats vv. 1-2 as poetry.
- ³ Charles opens with, "Go, therefore."

SYR. BARUCH, CH. 44

1 And I, Baruch, went left there and came to my people; and I called
my eldest son and Gedaliah, my friend, and seven of the elders of
the people, and I said to them, 2 "Behold, I go to my fathers,
according to the way of all the earth. 3 Do not forsake the way of the
law but guard and admonish the people that remain, lest they
forsake the commandments of the Mighty One. 4 For, you see that
he whom we serve is just and our Creator has no favourites. 5 And
see what has befallen Zion and what has happened to Jerusalem.
6 For, the judgment of the Mighty One shall thereby be made known
and his ways, which, though past finding out, are right. 7 For, if you
endure and persevere in his fear and do not forget his law, the times
will change for your good. And you shall see the consolation of
Zion. 8 Because whatever is now is nothing but that which shall be
is very great. 9 For, everything corruptible will pass away and
everything mortal will depart, and all the present time shall be
forgotten, nor shall there be any remembrance of the present time,

1 And I, Baruch, went left there and came to my people; and I called
my eldest son and Gedaliah, my friend, and seven of the elders of
the people, and I said to them, 2 "Behold, I go to my fathers,
according to the way of all the earth. 3 Do not forsake the way of the
law but guard and admonish the people that remain, lest they
forsake the commandments of the Mighty One. 4 For, you see that
he whom we serve is just and our Creator has no favourites. 5 And
see what has befallen Zion and what has happened to Jerusalem.
6 For, the judgment of the Mighty One shall thereby be made known
and his ways, which, though past finding out, are right. 7 For, if you
endure and persevere in his fear and do not forget his law, the times
will change for your good. And you shall see the consolation of
Zion. 8 Because whatever is now is nothing but that which shall be
is very great. 9 For, everything corruptible will pass away and
everything mortal will depart, and all the present time shall be
forgotten, nor shall there be any remembrance of the present time,

SYR. BARUCH 44

1 Some emend אלהים אבותי to אלהים אבותי. Ceriani emends אלהים אבותי to אלהים אבותי.
2 Charles & Sparks format vv. 2-15 as poetry.
3 In place of 'forsake', Charles has 'withdraw from' (twice in this verse).
4 Charles ends with, "is no respecter of persons."
5 Sparks opens with, "Look at."
6 Charles has 'thereby' in parentheses.
7 In place of 'for your good', Charles has 'over you for good'.
8 Charles includes the 2nd part of this verse as part of v. 9.
9 Violet deletes אלהים אבותי.

10 For, what runs now ends in vanity and
 what prospers shall quickly fall and be humiliated.
 11 For, what is to be will become the object of desire and for what comes afterwards shall we hope; for, it is a time that does not pass away,
 12 And the age comes that abides for ever. And the new world comes that does not turn to corruption those who depart to its blessedness; and has no mercy on those who depart to torment; and leads not to perdition those who live in it.
 13 For, these are they who shall inherit that time that has been spoken of and theirs is the inheritance of the time promised.
 14 These are they who have won for themselves treasures of wisdom, and with whom are found stores of understanding, and from mercy have they not withdrawn, and the truth of the law they have preserved.
 15 For, to them shall be given the world to come, but the dwelling of the rest who are many shall be in the fire.

which is defiled with evils. ¹⁰ For, what runs now ends in vanity and what prospers shall quickly fall and be humiliated. ¹¹ For, what is to be will become the object of desire and for what comes afterwards shall we hope; for, it is a time that does not pass away, ¹² And the age comes that abides for ever. And the new world comes that does not turn to corruption those who depart to its blessedness; and has no mercy on those who depart to torment; and leads not to perdition those who live in it. ¹³ For, these are they who shall inherit that time that has been spoken of and theirs is the inheritance of the time promised. ¹⁴ These are they who have won for themselves treasures of wisdom, and with whom are found stores of understanding, and from mercy have they not withdrawn, and the truth of the law they have preserved. ¹⁵ For, to them shall be given the world to come, but the dwelling of the rest who are many shall be in the fire."

¹⁰ Some emend *ḥḥḥḥḥḥ* to *ḥḥḥḥḥḥ*.
¹¹ In place of 'what', Charles has 'that which' (twice in this verse).
¹² Violet emends *ḥḥḥḥ* to *ḥḥḥḥ*. The literal translation of 'age' is 'hour'.
¹³ Some emend *ḥḥ* to *ḥḥ*.
¹⁴ Some emend *ḥḥḥḥḥḥ* to *ḥḥḥḥḥḥ*.
¹⁵ Some emend *ḥḥḥ* to *ḥḥḥḥ*. Before 'fire', Sparks adds 'abyss of'.

SYR. BARUCH, CH. 45

ܘܢܝܢܐ ܕܗܘܢܐ ܕܥܡܘܢܐ ܕܗܘܢܐ ܕܥܡܘܢܐ ܕܗܘܢܐ ܕܥܡܘܢܐ ¹ 1 “Therefore, as far as you are able, instruct the people; for,
ܘܢܝܢܐ ܕܗܘܢܐ ܕܥܡܘܢܐ ܕܗܘܢܐ ܕܥܡܘܢܐ ܕܗܘܢܐ ܕܥܡܘܢܐ ܕܗܘܢܐ ܕܥܡܘܢܐ ² 2 that labour is ours. 2 For, if you teach them, then you may
ܘܢܝܢܐ ܕܗܘܢܐ ܕܥܡܘܢܐ ܕܗܘܢܐ ܕܥܡܘܢܐ ܕܗܘܢܐ ܕܥܡܘܢܐ ܕܗܘܢܐ ܕܥܡܘܢܐ preserve them.”

SYR. BARUCH 45

¹ Charles has no text in this verse but includes the whole chapter as v. 2.

² In place of ‘*may preserve*’, Charles has ‘*will quicken*’.

SYR. BARUCH, CH. 46

1 ܘܥܠܝ ܕܝܗܘܢ ܐܝܠܘܢܝܢ ܕܗܘܢ ܘܥܠܝ ܕܝܗܘܢ ܐܝܠܘܢܝܢ ܕܗܘܢ ܘܥܠܝ ܕܝܗܘܢ ܐܝܠܘܢܝܢ ܕܗܘܢ.
 2 ܘܥܠܝ ܕܝܗܘܢ ܐܝܠܘܢܝܢ ܕܗܘܢ ܘܥܠܝ ܕܝܗܘܢ ܐܝܠܘܢܝܢ ܕܗܘܢ ܘܥܠܝ ܕܝܗܘܢ ܐܝܠܘܢܝܢ ܕܗܘܢ.
 3 ܘܥܠܝ ܕܝܗܘܢ ܐܝܠܘܢܝܢ ܕܗܘܢ ܘܥܠܝ ܕܝܗܘܢ ܐܝܠܘܢܝܢ ܕܗܘܢ ܘܥܠܝ ܕܝܗܘܢ ܐܝܠܘܢܝܢ ܕܗܘܢ.
 4 ܘܥܠܝ ܕܝܗܘܢ ܐܝܠܘܢܝܢ ܕܗܘܢ ܘܥܠܝ ܕܝܗܘܢ ܐܝܠܘܢܝܢ ܕܗܘܢ ܘܥܠܝ ܕܝܗܘܢ ܐܝܠܘܢܝܢ ܕܗܘܢ.
 5 ܘܥܠܝ ܕܝܗܘܢ ܐܝܠܘܢܝܢ ܕܗܘܢ ܘܥܠܝ ܕܝܗܘܢ ܐܝܠܘܢܝܢ ܕܗܘܢ ܘܥܠܝ ܕܝܗܘܢ ܐܝܠܘܢܝܢ ܕܗܘܢ.
 6 ܘܥܠܝ ܕܝܗܘܢ ܐܝܠܘܢܝܢ ܕܗܘܢ ܘܥܠܝ ܕܝܗܘܢ ܐܝܠܘܢܝܢ ܕܗܘܢ ܘܥܠܝ ܕܝܗܘܢ ܐܝܠܘܢܝܢ ܕܗܘܢ.
 7 ܘܥܠܝ ܕܝܗܘܢ ܐܝܠܘܢܝܢ ܕܗܘܢ ܘܥܠܝ ܕܝܗܘܢ ܐܝܠܘܢܝܢ ܕܗܘܢ ܘܥܠܝ ܕܝܗܘܢ ܐܝܠܘܢܝܢ ܕܗܘܢ.

1 And my son and the elders of the people answered and said to me, “Has the Mighty One humiliated us to such a degree as to take you from us quickly? 2 And truly we shall be in darkness, and there shall be no light for the people who are left. 3 For, where again shall we seek the law, or who will distinguish for us between death and life?” 4 And I said to them, “The will of the Mighty One I cannot resist; nevertheless, Israel shall never lack a wise man nor the race of Jacob a son of the law. 5 Only make up your minds to obey the law and be subject to those who, in fear, are wise and understanding; and determine that you will never depart from them. 6 For, if you do this, good tidings shall come unto you, which I before told you of; nor shall you fall into the torment, of which I testified to you before.” 7 But with regard to the word that I was to be taken up, I did not make it known to them or to my son.

SYR. BARUCH 46

1 Charles formats vv. 1b-6 as poetry.
 2 After ‘light’, Sparks adds ‘at all’ (in italics).
 3 For ‘seek the law’, Sparks has ‘look for instruction in the law’.
 4 The literal translation of ‘will’ (as Sparks) is ‘throne’ (as Charles).
 5 Charles opens with, “But only prepare you your hearts, that you may obey.”
 6 Charles encloses vv. 6b-7 (from ‘which I before’) in brackets.
 7 Charles lacks ‘up’ after ‘taken’, here following Sparks.

SYR. BARUCH, CH. 47

ܐܘܨܘܚܝܢܝܘܢܝܐ ܕܘܨܘܚܝܢܝܘܢܝܐ. ܕܘܨܘܚܝܢܝܘܢܝܐ.¹ 1 And, when I had gone forth and dismissed them, I went away
ܕܘܨܘܚܝܢܝܘܢܝܐ ܕܘܨܘܚܝܢܝܘܢܝܐ. ܕܘܨܘܚܝܢܝܘܢܝܐ. ܕܘܨܘܚܝܢܝܘܢܝܐ. ܕܘܨܘܚܝܢܝܘܢܝܐ. ܕܘܨܘܚܝܢܝܘܢܝܐ. ܕܘܨܘܚܝܢܝܘܢܝܐ. ܕܘܨܘܚܝܢܝܘܢܝܐ. ܕܘܨܘܚܝܢܝܘܢܝܐ.
ܕܘܨܘܚܝܢܝܘܢܝܐ. ܕܘܨܘܚܝܢܝܘܢܝܐ.² 2 And I came to the place where I had been
ܕܘܨܘܚܝܢܝܘܢܝܐ. ܕܘܨܘܚܝܢܝܘܢܝܐ. ܕܘܨܘܚܝܢܝܘܢܝܐ. ܕܘܨܘܚܝܢܝܘܢܝܐ. ܕܘܨܘܚܝܢܝܘܢܝܐ. ܕܘܨܘܚܝܢܝܘܢܝܐ. ܕܘܨܘܚܝܢܝܘܢܝܐ. ܕܘܨܘܚܝܢܝܘܢܝܐ.
ܕܘܨܘܚܝܢܝܘܢܝܐ. ܕܘܨܘܚܝܢܝܘܢܝܐ.

SYR. BARUCH 47

¹ Violet emends ܘܨܘܚܝܢܝܘܢܝܐ to ܘܨܘܚܝܢܝܘܢܝܐ.

² For 'I had been told to go', Charles has 'the word had been spoken unto me'.

SYR. BARUCH, CH. 48

1 1 And, after the seventh day, I prayed before the Mighty One and
said, 2 "O my Lord, you summon the advent of the times, and they
stand before you; you cause the power of the ages to pass away and
they do not resist you; you arrange the course of the seasons and
they obey you. 3 You alone know the duration of the generations
and you reveal not your mysteries to many. 4 You make known the
might of the fire and you weigh the lightness of the wind. 5 You
explore the limit of the heights and scrutinize the depths of
darkness. 6 You care for the number who pass away and who may
be preserved, and you prepare an abode for those who are to be.
7 You remember the beginning you have made and forget not the
destruction that is to be. 8 With nods of fear and indignation, you
order the flames and they change into spirits; and, with a word, you
quicken what was not; and, with mighty power, you hold what has
not yet come. 9 You instruct created things to understand you and
you teach the spheres to minister in their orders. 10 Armies

SYR. BARUCH 48

¹ Charles opens with, "And it came to pass that, after the seventh day."

² Charles & Sparks format vv. 2-24 as poetry.

³ Sparks has 'for how long the generations will endure'.

⁴ Ceriani emends ܕܗܘܪܐ to ܕܗܘܪܐ. Charles has 'multitude' in place of 'might'.

⁵ Before 'darkness', Charles add 'the'.

⁶ Violet emends ܘܗܘܘܢ to ܘܗܘܘܢ.

⁷ Charles has '[you] forget not' at the end of the verse.

⁸ Violet emends ܕܘܫܒܘܢ ܕܘܫܒܘܢ ܕܘܫܒܘܢ ܕܘܫܒܘܢ to ܕܘܫܒܘܢ ܕܘܫܒܘܢ ܕܘܫܒܘܢ ܕܘܫܒܘܢ. Another reading for 'spirits' is 'winds'.

⁹ In place of 'to understand you', Charles has 'in the understanding of you' and Sparks has 'by your understanding'.

¹⁰ Dederling emends ܕܘܫܒܘܢ to ܕܘܫܒܘܢ.

22 חלפיה אֲחֻזְלֵיךָ וְתוֹרַתְךָ נִשְׁמָרָה לָנוּ. וְנִחְסֵיךָ וְלִי
 נִפְלְעֵיךָ חֲכָמָה וְנִשְׁמָרָה אֶסְתָּמָה עִמָּנוּ. 23 חַלְוֵיךָ מִלְּפָנֶיךָ.
 אִם כִּסְוֵיךָ וְלִי אֲחֻזְלֵיךָ כִּשְׁמֵיךָ. 24 חֶלְמֵי לֵבֵי אֲנֻשֵׁיךָ
 עִמָּנוּ חֲכָמָה וְנִשְׁמָרָה אֶסְתָּמָה עִמָּנוּ. וְנִחְסֵיךָ עִמָּנוּ. וְנִחְסֵיךָ
 עִמָּנוּ וְנִחְסֵיךָ עִמָּנוּ. וְנִחְסֵיךָ עִמָּנוּ. 25 וְנִחְסֵיךָ עִמָּנוּ. וְנִחְסֵיךָ
 עִמָּנוּ. 26 וְנִחְסֵיךָ עִמָּנוּ. וְנִחְסֵיךָ עִמָּנוּ. 27 אֲנִי וְנִחְסֵיךָ
 עִמָּנוּ. 28 וְנִחְסֵיךָ עִמָּנוּ. 29 וְנִחְסֵיךָ עִמָּנוּ. 30 וְנִחְסֵיךָ
 עִמָּנוּ. 31 וְנִחְסֵיךָ עִמָּנוּ. 32 וְנִחְסֵיךָ עִמָּנוּ.

for lo! your law is with us and we know that we shall not fall as long
 as we keep your statutes. 23 [For all time are we blessed in this at
 least, that we have not mingled with the Gentiles.] 24 For, we are all
 one famous people, who have received one law from the One; and
 the law that is with us will aid us, and the surpassing wisdom that
 is in us will help us." 25 And, when I had prayed and said these
 things, I was exhausted. 26 And he answered and said to me, "You
 have prayed simply, Baruch, and all your words have been heard.
 27 But my judgment claims its own and my law exacts its rights.
 28 For, from your words, I will answer you; and, from your prayer,
 I will speak to you. 29 For, the truth is, he that is corrupt is not at all;
 he has both wrought evil, so far as he could do anything, and has
 not remembered my goodness nor accepted my patience. 30 But you
 will indeed be taken up, as I told you before. 31 For, that time shall
 arise which brings affliction; for, it shall come and pass by with
 quick vehemence, and it shall be turbulent coming in the heat of
 indignation. 32 And, in those days, all the inhabitants of the earth

23 Charles includes this whole verse in brackets.
 24 In place of 'famous', Charles has 'celebrated'.
 25 Charles has 'greatly weakened' in place of 'exhausted'.
 26 Sparks & Charles format vv. 26–28 as poetry.
 27 Charles has 'exact's' in place of 'claims'.
 28 Sparks has 'in accordance with your words'.
 29 Violet emends נַחֲסֵיךָ to נַחֲסֵיךָ. Charles describes the text here as 'unintelligible'.
 30 Kmoskó emends נַחֲסֵיךָ to נַחֲסֵיךָ. Cf 46:7.
 31 For this verse, Sparks reads, "And that time I have (also) told you about will come, and the time of distress begin: it will come and pass by with a sudden fury, creating havoc through the vehemence of its onset."
 32 The literal translation of 'shall be moved against' is 'shall rest against'.

חכמתו וזכרונו עליו. חלקו ולא יזכר ויזכר.
33 לך לא תמצא חכמה רבה ופתיים רבים
וכן. ופתיים רבים ופתיים רבים. ופתיים רבים
ויזכר ופתיים רבים. 34 ופתיים רבים ופתיים רבים.
ופתיים רבים ופתיים רבים. ופתיים רבים ופתיים רבים.
ופתיים רבים ופתיים רבים. 35 ופתיים רבים ופתיים רבים.
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ופתיים רבים ופתיים רבים. ופתיים רבים ופתיים רבים.
ופתיים רבים ופתיים רבים. 37 ופתיים רבים ופתיים רבים.
ופתיים רבים ופתיים רבים. ופתיים רבים ופתיים רבים.
ופתיים רבים ופתיים רבים. 38 ופתיים רבים ופתיים רבים.
ופתיים רבים ופתיים רבים. ופתיים רבים ופתיים רבים.
ופתיים רבים ופתיים רבים. 39 ופתיים רבים ופתיים רבים.

shall be moved one against another, being unaware that my judgment has come. 33 For, there shall not be found many wise at that time and the prudent shall be but few. And even those who know shall keep silent. 34 And there shall be many rumours and numerous idle tales, and the doing of phantasms shall be manifest, and promises not a few be recounted, some of them shall prove idle and some shall be confirmed. 35 And honour shall be turned to shame and strength fall into contempt, †and probity destroyed,† and beauty shall become ugliness. 36 And many shall say to many at that time, “Where has discretion hidden itself and whither has the multitude of wisdom removed itself?” 37 And, whilst they are meditating these things, then envy shall arise in those who had not thought ought of themselves and passion shall seize him that is peaceful, and many shall be stirred up in anger to injure many, and they shall rouse up armies in order to shed blood, and in the end, they shall perish together with them. 38 And, at the same time, a change of times shall manifestly appeal to every man, because in all those times they polluted themselves and they practiced oppression, and walked every man in his own works, and remembered not the law of the Mighty One. 39 Therefore, a fire shall

33 Charles and Sparks format vv. 33–41 as poetry.
34 For ‘idle tales’, Charles has ‘tidings’.
35 Violet emends ריזיהו to ריזיה. For ‘and probity destroyed’, Sparks has ‘confidence will disappear’.
36 In place of ‘discretion’, Charels has ‘the multitude of intelligence’.
37 Violet emends אמת to אמל.
38 Charles opens with, “And it shall come to pass at the self-same time that.”
39 Violet emends רבנא to רבנ. For ‘plans they have made’, Charels has ‘meditations of their reins’.

לְחַבְּסֵהּ. מִן הַיְהוּדִים לְמֵה. ⁵⁰ עֲזִיבֵהּ חַיֵּי קָדְשִׁי
וְיִבְרַח מִלֵּל כְּמִן חַלְכָּהּ וְיִבְרַח וְיִשְׁעֵי קָדְשִׁי לְמֵה.
לְחַבְּסֵהּ שְׂפָתֶיהָ שְׂבִיחֵהּ. מִכֵּן חַלְכָּהּ מִן
וְשֶׁפֶלֶל לְמֵה. אֲמַלְהָ וְיִמְרֵהּ יְכָרֵהּ

blessedness and proclaim their glory, which is reserved for them.
⁵⁰ For, assuredly as in a little time in this transitory world in which
you live, you have endured much labour, so in that world to which
there is no end, you shall receive great light.”

⁵⁰ Kmoskó emends וְיִבְרַח to וְיִבְרַח.

SYR. BARUCH, CH. 49

¹ 1 “But I will again ask of you, O Mighty One and beg mercy from him who made all things. ² “In what form will those live who live in your day? Or how will the splendour of those after that time continue? ³ Will they then resume their present form and put on these entrammelling members, which are now involved in evils, and in which evils are consummated, or will you perchance change what has been in the world, as also the world itself?””

SYR. BARUCH 49

¹ Note that Charles formats this entire chapter as poetry but Sparks presents it as prose.
² For the 2nd question, Sparks has, “*and what will they look like afterwards.*”
³ In place of ‘*their present form*’, Charles has ‘*this form of the present*’.

SYR. BARUCH, CH. 50

¹ 1 And he answered and said to me, "Hear, Baruch, this word, and write a record in your mind of all that you learn. ² For, the earth shall then assuredly restore the dead, which it now receives, in order to preserve them. It shall make no change in their form but, as it has received, so shall it restore them, and as I delivered them unto it, so also shall it raise them. ³ For, the living must be shown that the dead have come to life again and that those who had departed have returned. ⁴ And, when they have recognized those they know, then judgement shall grow strong and what you have been told shall come.

❖

SYR. BARUCH 50

- ¹ For 'write a record in your mind', Charles has 'write in the remembrance of your heart'. Charles formats vv. 1b-2 as poetry.
- ² Some add a 'dot' after *ܡܨܠܟܐ*. Charles includes the text from 'which it now receives' to the end of the verse in brackets.
- ³ Some emend *ܘܥܘܠܘܢ* to *ܘܥܘܠܘܢ*. At the end of the verse, Charles adds 'again' (in parentheses).
- ⁴ In place of 'grow strong', Sparks has 'begin'.

6. *למנוח* *לפי* *שנים*.
 7. *לפי* *שנים* *הם* *האשר*
 8. *שנים* *לפי* *הם*
 9. *לפי* *שנים* *הם*
 10. *לפי* *שנים* *הם*
 11. *לפי* *שנים* *הם*
 12. *לפי* *שנים* *הם*
 13. *לפי* *שנים* *הם*
 14. *לפי* *שנים* *הם*

who have been saved by their works, those to whom the law has now been a hope, those who have put their trust in understanding and their confidence in wisdom, shall see marvels in their time.
 8 For, they shall see the world that is now invisible to them, and realms now hidden from them;
 9 and time shall no longer age them.
 10 For, in the heights of that world shall they dwell and they shall be made like the angels, and be made equal to the stars, and they shall be changed into any form they desire, from beauty into loveliness, and from light into the splendour of glory.
 11 For, there shall be spread before them the extents of Paradise, and they shall be shown the majestic beauty of the living creatures that are beneath the throne, and all the armies of the angels who are now held fast by my word, lest they should appear, and are held fast by a command, that they may stand in their places until their advent comes.
 12 Then shall the splendour of the righteous exceed even the splendour of the angels.
 13 For, the first shall receive the last, those whom they were expecting, and the last those of whom they used to hear that they had passed away.
 14 For, they have been delivered from this world of misery and laid down the burthen of anguish.
 15 For what,

8 Dederer removes the 'dot' preceding *לפי*. For 'realms' (as Sparks), the MS & Charles have 'the time'.
 9 Charles and Sparks have identical text for this short verse.
 10 Before 'the angels', Charles adds 'unto'.
 11 Violet emends *לפי* to *לפי*.
 12 For this verse, here following Sparks, Charles reads, "Moreover, there shall then be excellency in the righteous surpassing that in the angels."
 13 The distinction here seems to be not between the angels and the righteous but between the righteous who have already died and those who would not join them until after the resurrection (cf. 2Es 42:1).
 14 Charles and Sparks format vv. 14-16 as poetry.
 15 Violet emends *לפי* to *לפי*.

15
 16

then, have men lost their life? And for what have those who were on the earth exchanged their souls? ¹⁶ For, then they chose *not* for themselves this time, which, beyond the reach of anguish, could not pass away; but they chose for themselves that time, whose issues are full of lamentations and evils, and they denied the world that does not age those who come into it, and they rejected the time of glory, so that they shall not come to the honour about which I have spoken to you before."

¹⁶ Violet emends om to om . Kmoskó emends om to om .

SYR. BARUCH, CH. 52

1 ܘܢܝܘܬܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ 1 And I answered and said, “How can *we* forget those whose future
2 ܘܢܝܘܬܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ 2 is woe? 3 ܘܢܝܘܬܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ 3 And why, again, do we mourn for those who die? Or why
4 ܘܢܝܘܬܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ 4 do we weep for those who depart to Sheol? 5 ܘܢܝܘܬܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ 5 Let lamentations be
6 ܘܢܝܘܬܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ 6 reserved for the beginning of that coming torment, and let tears be
7 ܘܢܝܘܬܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ 7 laid up for the advent of the destruction to come. 8 ܘܢܝܘܬܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ 8 But, even in the
9 ܘܢܝܘܬܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ 9 face of these things, will I speak. 10 ܘܢܝܘܬܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ 10 And, as for the righteous, what
11 ܘܢܝܘܬܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ 11 will they do now? 12 ܘܢܝܘܬܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ 12 Rejoice in the suffering that you now suffer;
13 ܘܢܝܘܬܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ 13 for, why do you look for the decline of your enemies? 14 ܘܢܝܘܬܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ 14 Make
15 ܘܢܝܘܬܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ 15 ready your soul for what is reserved for you and prepare your
16 ܘܢܝܘܬܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ 16 souls for the reward that is laid up for you.” 17 ܘܢܝܘܬܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ 17 ...

SYR. BARUCH 52

1 Charles formats vv. 1b-7(8) as poetry; here, we follow Sparks.
2 Sparks has the text of this verse as one long question.
3 In place of the opening ‘Let’, Sparks has, “Far better, surely, keep.”
4 Charles includes vv. 4-7(8) in brackets.
5 Sparks significantly rearranges the text of vv. 4-5, reading, “*4 But on the other hand – the righteous: 5 what should they do now? I would say.*”
6 Violet emends ܘܢܝܘܬܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ to ܘܢܝܘܬܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ. Dederer emends ܘܢܝܘܬܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ to ܘܢܝܘܬܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ.
7 Some emend ܘܢܝܘܬܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ to ܘܢܝܘܬܝܢܐ ܕܘܫܘܒܝܢܐ ܕܘܫܘܒܝܢܐ.
8 The verse numbering schemes differ between the Syriac text (as OCP) and the translation (as Charles/Sparks); it is uncertain where the division corresponding to the Syriac text should be placed.

8. וְהִלַּח אֶת-הַקֶּלֶבֶת מֵעַל הַבָּרָד.
9. וְהִלַּח אֶת-הַקֶּלֶבֶת מֵעַל הַבָּרָד.
וְהִלַּח אֶת-הַקֶּלֶבֶת מֵעַל הַבָּרָד.
10. וְהִלַּח אֶת-הַקֶּלֶבֶת מֵעַל הַבָּרָד.
11. וְהִלַּח אֶת-הַקֶּלֶבֶת מֵעַל הַבָּרָד.
12. וְהִלַּח אֶת-הַקֶּלֶבֶת מֵעַל הַבָּרָד.
<וְהִלַּח אֶת-הַקֶּלֶבֶת מֵעַל הַבָּרָד>

lightning that I had seen on the summit of the cloud seize hold of it and hurl it to the earth. ⁹ Now, that lightning shone brightly, so as to illuminate the whole earth and it healed those regions where the last waters had fell and wrought devastation. ¹⁰ And it took hold of the whole earth and had dominion over it. ¹¹ And I saw after this, lo! twelve rivers were rising from the sea; and they began to surround that lightning and to become subject to it. ¹² And I woke up in terror.

⁹ Kmoskó emends וְהִלַּח to וְהִלַּח. Charles has 'descended' in place of 'fell'.
¹⁰ Sparks ends with, "and subjected it to its control."
¹¹ Some emend וְהִלַּח to וְהִלַּח.
¹² For this verse, here following Sparks, Charles has, "And, by reason of my fear, I awoke."

יצא נשואו מן הים ויבא אל הים. ⁹ כי מה אני בין גוים
 או מה אני בין אומות רבות. ¹⁰ כי מה אני בין
 גוים או מה אני בין אומות רבות. ¹¹ כי מה אני בין
 גוים או מה אני בין אומות רבות. ¹² כי מה אני בין
 גוים או מה אני בין אומות רבות. ¹³ כי מה אני בין
 גוים או מה אני בין אומות רבות. ¹⁴ כי מה אני בין
 גוים או מה אני בין אומות רבות. ¹⁵ כי מה אני בין
 גוים או מה אני בין אומות רבות. ¹⁶ כי מה אני בין
 גוים או מה אני בין אומות רבות.

I could not give you the reward of praise, nor praise you as is
 befitting; nor could I recount your praise, nor tell the glory of your
 beauty. ⁹ For, what am I among men, or why am I reckoned among
 those who are more excellent than I, that I have heard all these
 marvellous things from the Most High, and numberless promises
 from him who created me? ¹⁰ Blessed be my mother among those
 that bear and praised among women be she that bore me. ¹¹ For, I
 will not cease praising the Mighty One; and, with the voice of praise
 I will recount his marvellous deeds. ¹² For, who can do like unto
 Your marvellous deeds, O God, or who comprehend your deep
 thought [of life]. ¹³ For, with your counsel you govern all the
 creatures that your right hand has created and you have established
 every fountain of light beside you, and the treasures of wisdom you
 have prepared beneath your throne. ¹⁴ And justly do they perish
 who have not loved your law, and the torment of judgment awaits
 those who have not submitted to your power. ¹⁵ For, though Adam
 first sinned and brought untimely death upon all, yet of those who
 were born from him each one of them has prepared for his own soul
 torment to come, or each has chosen for himself glories to come.
¹⁶ [For, without doubt, he who believes will receive his reward.]

⁹ Before 'have heard', Charles adds 'should'.

¹⁰ For 'Blessed', Sparks has 'Happy'.

¹¹ Charles has 'be silent in' in place of 'cease'.

¹² Dederling adds *כי חסדו* after *כי חסדו*. For 'deep though of life', Sparks has 'purpose in creation'.

¹³ Charles has 'have you prepared' at the very end of the verse.

¹⁴ In place of 'awaits', Charles has 'shall await'.

¹⁵ Charles has 'and again, each one of them' in place of 'or each'.

¹⁶ Charles has the brackets surrounding vv. 16-18; here, we follow Sparks in only enclosing v. 16; see #48:48.

וְהַיְהוּדִים יִשְׁמְעוּ וְיִבְרָאוּ. ¹⁷ מֵעַתָּה יִבְרָאוּ לְפָנֶיךָ
 אֱלֹהֵי הַיְהוּדִים. וְיִבְרָאוּ לְפָנֶיךָ אֱלֹהֵי הַיְהוּדִים.
 וְיִבְרָאוּ לְפָנֶיךָ אֱלֹהֵי הַיְהוּדִים. ¹⁸ לְפָנֶיךָ
 אֱלֹהֵי הַיְהוּדִים. וְיִבְרָאוּ לְפָנֶיךָ אֱלֹהֵי הַיְהוּדִים.
 וְיִבְרָאוּ לְפָנֶיךָ אֱלֹהֵי הַיְהוּדִים. ¹⁹ לְפָנֶיךָ
 אֱלֹהֵי הַיְהוּדִים. וְיִבְרָאוּ לְפָנֶיךָ אֱלֹהֵי הַיְהוּדִים.
 וְיִבְרָאוּ לְפָנֶיךָ אֱלֹהֵי הַיְהוּדִים. ²⁰ לְפָנֶיךָ
 אֱלֹהֵי הַיְהוּדִים. וְיִבְרָאוּ לְפָנֶיךָ אֱלֹהֵי הַיְהוּדִים.
 וְיִבְרָאוּ לְפָנֶיךָ אֱלֹהֵי הַיְהוּדִים. ²¹ לְפָנֶיךָ
 אֱלֹהֵי הַיְהוּדִים. וְיִבְרָאוּ לְפָנֶיךָ אֱלֹהֵי הַיְהוּדִים.
 וְיִבְרָאוּ לְפָנֶיךָ אֱלֹהֵי הַיְהוּדִים. ²² לְפָנֶיךָ
 אֱלֹהֵי הַיְהוּדִים. וְיִבְרָאוּ לְפָנֶיךָ אֱלֹהֵי הַיְהוּדִים.
 וְיִבְרָאוּ לְפָנֶיךָ אֱלֹהֵי הַיְהוּדִים.

¹⁷ But now, as for you, you wicked that now are, prepare to meet
 destruction; for, you shall speedily be visited because you rejected
 the understanding of the Most High. ¹⁸ For, his works have not
 taught you, nor has the skill of his creation, which is at all times,
 persuaded you. ¹⁹ Thus, Adam is not the cause, save only of his own
 soul, but each of us is the Adam of his own soul. ²⁰ But do you, O
 Lord, explain to me the things you have revealed to me and inform
 me about what I asked you. ²¹ For, at the consummation, vengeance
 shall be taken on those who have done wickedness according to
 their wickedness, and you will glorify the faithful according to their
 faithfulness. ²² For, those who are among your own you rule, and
 those who sin you root out from among your own."

¹⁷ Dederling & Ceriani add אֱלֹהֵי הַיְהוּדִים after וְיִבְרָאוּ.
¹⁸ In place of 'prepare to meet', here following Sparks, Charles has 'turn you to'.
¹⁹ Violet emends אֱדָם to אֱדָם.
²⁰ Charles has 'expound' in place of 'explain'.
²¹ After 'consummation', Charles adds 'of the world'.
²² Charles has 'blot' in place of 'root'.

SYR. BARUCH, CH. 55

¹ 1 And, when I had finished this prayer, I sat there under a tree, to rest in the shade of *its* branches. ² And I wondered and was astonished and pondered in my thoughts the immensity of goodness that sinners on earth have rejected, and the great torment they have despised, although they knew that they should be tormented for their sins. ³ And, while I was pondering these things and the like, lo! the angel Ramiel, who presides over true visions, was sent to me, and he said to me, ⁴ "Why are you distraught, Baruch, and why so troubled in mind? ⁵ For, if owing to the report that you have only heard of judgment you are so moved, what *will you be* when you see it manifestly with your eyes? ⁶ And if, with the prospect you expect on the day of the Mighty One, you are so overcome, what *will you be* when you come to its advent? ⁷ And if you are so upset at the announcement of the torment of evildoers, how much more when the details are disclosed? ⁸ And if you are grieved at the tidings of the good and evil things that are then coming, what *will you be* when you see what the majesty will reveal, when he convicts these and causes those to rejoice."

¹ 1 And, when I had finished this prayer, I sat there under a tree, to rest in the shade of *its* branches. ² And I wondered and was astonished and pondered in my thoughts the immensity of goodness that sinners on earth have rejected, and the great torment they have despised, although they knew that they should be tormented for their sins. ³ And, while I was pondering these things and the like, lo! the angel Ramiel, who presides over true visions, was sent to me, and he said to me, ⁴ "Why are you distraught, Baruch, and why so troubled in mind? ⁵ For, if owing to the report that you have only heard of judgment you are so moved, what *will you be* when you see it manifestly with your eyes? ⁶ And if, with the prospect you expect on the day of the Mighty One, you are so overcome, what *will you be* when you come to its advent? ⁷ And if you are so upset at the announcement of the torment of evildoers, how much more when the details are disclosed? ⁸ And if you are grieved at the tidings of the good and evil things that are then coming, what *will you be* when you see what the majesty will reveal, when he convicts these and causes those to rejoice."

SYR. BARUCH 55

¹ Charles has a longer opening translation, "And it came to pass when I had finished speaking the words of this prayer."

² Violet emends ܠܗ to ܠܗ.

³ Sparks has 'genuine' in place of 'true'.

⁴ Charles formats vv. 4-8 as poetry (but Sparks presents their text as prose).

⁵ Violet emends ܕܝܗܘܢܐ to ܕܝܗܘܢܐ. Ceriani emends ܕܝܗܘܢܐ to ܕܝܗܘܢܐ.

⁶ The words, 'will you be', are not in the Syriac text but are implied (as also in v. 5).

⁷ Violet emends ܕܝܗܘܢܐ to ܕܝܗܘܢܐ. For 'evildoers', Charles has 'those who have done foolishly'.

⁸ Some emend ܕܝܗܘܢܐ to ܕܝܗܘܢܐ.

SYR. BARUCH, CH. 56

¹ 1 "But you have asked the Most High to show you the interpretation
of the vision you have seen and I have been sent to tell you. ² For, the
Mighty One has indeed made known to you the sequence of the times
that have passed and of those that are yet to be in the world, from the
beginning of its creation up to its consummation, times of lies and
times of truth. ³ You saw a great cloud that rose from the sea and went
and covered the earth; this is the duration of the age that the Mighty
One made when he took counsel to make the world. ⁴ And so it was
when the word had gone forth from his presence, that the duration of
the world had come into being in a small degree, established
according to the richness of the intelligence of him who sent it. ⁵ And,
as you previously saw on the summit of the cloud black waters falling
first on the earth, this is the transgression with which Adam the first
man transgressed. ⁶ For, when he transgressed, untimely death
appeared, grief was named, anguish came, pain was created, trouble
consummated, pride raised its head, and Sheol demanded that it
should be renewed in blood; and the conception of children was
brought about, the passion of parents produced, the greatness of man
was humiliated, and goodness languished. ⁷ What could be blacker or
⁸

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of the vision you have seen and I have been sent to tell you. ² For, the
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and covered the earth; this is the duration of the age that the Mighty
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brought about, the passion of parents produced, the greatness of man
was humiliated, and goodness languished. ⁷ What could be blacker or

SYR. BARUCH 56

- ¹ Charles opens with, "Nevertheless, because you have besought."
- ² Some emend ܡܬܘܢܝܘܬܝܢ to ܡܬܘܢܝܘܬܝܢ.
- ³ For 'age', Charles has 'world' and adds '(= αἰών)' in the text.
- ⁴ Ceriani emends ܡܠܘܬܝܢ to ܡܠܘܬܝܢܝܢ. Charles has 'multitude' in place of 'richness'.
- ⁵ For 'falling first', Charles has 'that descended previously'.
- ⁶ Some emend ܠܘܩܝܢ to ܠܘܩܝܢܝܢ. Charles formats this verse as poetry (but Sparks does not).
- ⁷ Some add ܐܘܪܝܚܝܢܝܢ after ܡܠܘܬܝܢܝܢ.

ܕܩܘܪܝܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ. 9 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ. 10 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ. 11 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ. 12 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ. 13 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ. 14 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ. 15 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ. 16 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ.

darker than this? ⁸ This is the beginning of the black waters that you saw. ⁹ And, from these black *waters* again were black derived and the darkness of darkness was produced. ¹⁰ For, he became a danger to his own soul; even to the angels he became a danger. ¹¹ For, at the time when he was created, they enjoyed liberty. ¹² And some of them descended and mingled with the women. ¹³ And those who did so were tormented in chains. ¹⁴ But the rest of the multitude of the angels, of which there is *no* number, restrained themselves. ¹⁵ And those who dwelt on the earth perished together through the waters of the deluge. ¹⁶ These are the black first waters.

⁸ Charles has 'have seen' in place of 'saw'.
⁹ The Syriac text lacks the word, 'waters'.
¹⁰ Sparks has 'the man became' in place of the 1st instance of 'he became'.
¹¹ Ceriani emends ܥܘܠܡܐ to ܥܘܠܡܐ.
¹² In place of 'mingled', Sparks has 'had intercourse'.
¹³ For 'those', Charles has 'then these'.
¹⁴ At the point marked by the asterisk, Ceriani adds ܕܥܘܠܡܐ.
¹⁵ After 'together', Charles adds 'with them' in parentheses.
¹⁶ Sparks and Charles have the same text for this short verse.

SYR. BARUCH, CH. 57

1 "And, after these, you saw bright waters: this is the fount of Abraham, also his generations and advent of his son, and of his son's son, and of those like them. 2 For, at that time, the unwritten law was named among them and the works of the commandments were then fulfilled, and belief in the coming judgment was then generated, and hope of the world that was to be renewed was then built up, and the promise of the life that should come hereafter was implanted. 3 These are the bright waters that you saw.

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SYR. BARUCH 57

- 1 Dederling emends ܩܘܨܐ to ܩܘܨܐ.
- 2 Kmoskó emends ܩܘܨܐ to ܩܘܨܐ. For 'named among', Sparks has 'observed by'.
- 3 Charles formats vv. 2b-3 as poetry (but Sparks does not).

SYR. BARUCH, CH. 58

1 "And the black third waters that you saw - these are the mingling of all sins that the nations wrought after the death of those righteous men, and the wickedness of the land of Egypt, in subjecting their sons to such cruel servitude. 2 Nevertheless, these also perished at last.

SYR. BARUCH 58

¹ Some suggest adding a 'dot' after **ܠܘܨܝܢܐ**.
² Some suggest adding a ❖ character at the end of this chapter (to mark the end of the paragraph). For this verse, here following Charles, Sparks has, "However, these in their turn had their day."

SYR. BARUCH, CH. 59

1 "And the bright fourth waters that you saw are the advent of
 Moses and Aaron and Miriam and Joshua the son of Nun and Caleb,
 and of all those like them. 2 For, at that time, the lamp of the eternal
 law shone on all those in darkness, giving to believers the promise
 of their reward, and to them that deny, the torment of fire that is
 reserved for them. 3 But also, the heavens at that time were shaken
 from their place and what was beneath the throne of the Mighty
 One trembled when he was taking Moses to himself. 4 For, he
 showed him many admonitions together with the principles of the
 law and the consummation of the times, as also to you, and likewise
 the pattern of Zion and its measures, in the pattern of the sanctuary,
 as it is now, was to be made. 5 But then he also showed to him the
 measures of the fire, also the depths of the abyss, and the weight of
 the winds, and the number of the drops of rain; 6 and the
 suppression of anger, and the abundance of patience, and the truth
 of judgement; 7 and the root of wisdom, the riches of
 understanding, and the fount of knowledge; 8 and the height of the

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SYR. BARUCH 59

- 1 Dederling emends ܐܘܨܘܝܐ to ܐܘܨܘܝܘܐ.
- 2 Dederling removes the 'dot' after ܝܘܢܐܢ.
- 3 For 'what was beneath', Charles has 'those who were under'.
- 4 Some emend ܐܘܨܘܝܐ to ܐܘܨܘܝܘܐ. For 'law ... times', the Syriac text has 'laws ... time'.
- 5 Dederling emends ܟܘܠܘܐ to ܟܘܠܘܘܐ.
- 6 Some emend ܐܘܨܘܝܐ to ܐܘܨܘܝܘܐ. In place of 'abundance', Sparks has 'dignity'.
- 7 Charles adds 'and' before 'the riches'; here, we follow Sparks.
- 8 In place of 'extent', Charles has 'greatness'.

8. ארבעה עשרה. כפי שכתבנו. והנה תראה. והנה תראה. והנה תראה.
 והנה תראה. והנה תראה. והנה תראה. והנה תראה. והנה תראה.
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air, the extent of Paradise, and the consummation of the ages, and
 the beginning of the day of judgement; ⁹ and the number of the
 offerings, and the lands which have not yet come; ¹⁰ and the mouth
 of Gehenna, the home of vengeance, the place of faith, and the
 region of hope; ¹¹ and the likeness of future torment, the multitude
 of innumerable angels, the flaming hosts, the splendour of the
 lightning, the voice of the thunder, the orders of the chiefs of the
 angels, the treasures of light, the changes of the times, and the
 study of the law. ¹² These are the bright fourth waters that you saw.

⁹ A more literal translation of ‘lands’ is ‘earths’.
¹⁰ Charles has ‘station’ in place of ‘home’.
¹¹ Some suggest adding כפי after, והנה.
¹² Dedering emends תראה to תראה.

SYR. BARUCH, CH. 61

¹ 1 "And the bright sixth waters that you saw, this is the time when
 David and Solomon were born. ² And, at that time, Zion was built
 sanctuary dedicated, and much blood of the nations that sinned
 then was shed, and many offerings were offered at the dedication
 of the sanctuary. ³ And peace and tranquillity reigned at that
 time; ⁴ and wisdom was heard in the assembly; and the riches of
 understanding were prized in the congregations; ⁵ and the holy
 festivals were celebrated in blessedness and in much joy. ⁶ And
 the judgments of the rulers were then seen to be unbiased, and
 the justice of the precepts of the Mighty One was maintained in
 truth. ⁷ And the land was then beloved by the Lord; and, because
 its inhabitants did not sin, it was glorified beyond all lands; and
 the city Zion ruled then over all lands and regions. ⁸ These are the
 bright waters that you saw.

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 bright waters that you saw.

SYR. BARUCH 61

- ¹ Charles has 'in which' in place of 'when'.
- ² Violet emends ܠܘܥܒܘܬܐ to ܠܘܥܒܘܬܐ.
- ³ Charles has 'existed' in place of 'reigned', here following Sparks.
- ⁴ Before 'wisdom', Sparks adds 'the voice of' in italics.
- ⁵ In place of 'celebrated', Charles has 'fulfilled'.
- ⁶ Charles has 'without guile' in place of 'unbiased'.
- ⁷ Violet emends ܠܘܥܒܘܬܐ to ܠܘܥܒܘܬܐ.
- ⁸ Charles formats vv. 2-8 as poetry (though Sparks does not).

8 And, at that time, I burned their bodies within but their outer
 clothing and armour I preserved, so that the deeds of the Mighty
 One might appear still more wonderful, and that thereby his name
 might be spoken of throughout the whole earth. 9 And Zion was
 saved and Jerusalem delivered: Israel also was freed from distress.
 10 And all those who were in the holy land rejoiced, and the name
 of the Mighty One was glorified so that it was spoken of. 11 These
 are the bright waters that you saw.

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 of the Mighty One was glorified so that it was spoken of. 11 These
 are the bright waters that you saw.

8 Ceriani emends *גדולת* to *גדולתו*.
 9 Before '*distress*', Sparks adds '*its*' in italics.
 10 At the end of the verse, Sparks add '*everywhere*' in italics.
 11 Charles has '*have seen*' in place of '*saw*'.

SYR. BARUCH, CH. 64

1 1 "And the black ninth waters that saw, this is all the wickedness
there was in the days of Manasseh, Hezekiah's son. 2 For, he wrought
much impiety: he slew the righteous, he perverted judgement, he
shed the blood of the innocent, he violently polluted married
women; and he demolished the altars and destroyed their offerings,
and drove out the priests lest they should minister in the sanctuary;
3 and he made an image with five faces: four of them looked to the
four winds, and the fifth on the summit of the image to provoke the
jealousy of the Mighty One. 4 And then wrath went forth from the
presence of the Mighty One that Zion should be uprooted, as also
befell in your days. 5 And also, against the two and a half tribes went
out a decree that they should also be led away captive, as you have
now seen. 6 And to such lengths did the impiety of Manasseh go that
the glory of the Most High left the sanctuary. 7 On this account,
Manasseh was at that time named 'The Impious' and his final abode
was in the fire. 8 For, though his prayer was heard with the Most
High, finally, when he was cast into the brazen horse and the brazen

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SYR. BARUCH 64

1 For 'Hezekiah's son', Charles has 'the son of Hezekiah'.
2 In place of 'perverted', Charles has 'wrested'.
3 Charles has 'as an adversary of the zeal' in place of 'to provoke the jealousy'.
4 Before 'wrath', Sparks adds 'a sentence of' in italics.
5 Sparks encloses 'as you have now seen' in parentheses.
6 In place of 'lengths ... go', Charles has 'a degree ... increase'.
7 Charles does not capitalize the moniker, 'The Impious'.
8 Sparks has 'shut up in' in place of 'cast into'.

אֲדָמָה לְעֵשׂוֹן. 9 לֵב מְלִיכָה לְעֵשׂוֹן. אֲדָמָה לְעֵשׂוֹן.
לֵב מְלִיכָה לְעֵשׂוֹן. אֲדָמָה לְעֵשׂוֹן. אֲדָמָה לְעֵשׂוֹן.
לֵב מְלִיכָה לְעֵשׂוֹן. 10 לֵב מְלִיכָה לְעֵשׂוֹן.
לֵב מְלִיכָה לְעֵשׂוֹן. אֲדָמָה לְעֵשׂוֹן.

horse was melted, it served as a sign for him then ⁹ that he had not lived perfectly; for, he was not worthy – but that from then on he might know by whom he would be tormented in the end. ¹⁰ For, he who is able to benefit is also able to torment.

⁹ Violet emends לֵב to אֲדָמָה.

¹⁰ Some emend אֲדָמָה to לֵב.

SYR. BARUCH, CH. 66

¹ 1 " And the bright tenth waters that you saw: this is the purity of
the generation of Josiah king of Judah, the only one at the time who
submitted himself to the Mighty One with all his heart and all his
soul. ² And he purged the land of idols and hallowed all the vessels
that had been polluted, and restored the offerings to the altar, and
raised the horn of the holy, and exalted the righteous, and
honoured all that were wise in understanding, and brought back
the priests to their ministry, and destroyed and removed the
magicians, soothsayers, and necromancers from the land. ³ And
not only did he kill the impious that were living but also took from
the graves the bones of the dead and burned them. ⁴ And the
festivals and the sabbaths he restored with their rites; and he
burned the polluted ones and he also burned the lying prophets
who deceived the people; and the people who listened to them
when they were living, he cast them into the Wadi Kidron and
heaped stones on them. ⁵ And he was zealous in heart and soul for
the Mighty One, and he alone was firm in the law at that time, so
that he left no one uncircumcised, nor any evildoer, in all the land
all the days of his life. ⁶ So, he will indeed receive an eternal reward

¹ "And the bright tenth waters that you saw: this is the purity of the generation of Josiah king of Judah, the only one at the time who submitted himself to the Mighty One with all his heart and all his soul. ² And he purged the land of idols and hallowed all the vessels that had been polluted, and restored the offerings to the altar, and raised the horn of the holy, and exalted the righteous, and honoured all that were wise in understanding, and brought back the priests to their ministry, and destroyed and removed the magicians, soothsayers, and necromancers from the land. ³ And not only did he kill the impious that were living but also took from the graves the bones of the dead and burned them. ⁴ And the festivals and the sabbaths he restored with their rites; and he burned the polluted ones and he also burned the lying prophets who deceived the people; and the people who listened to them when they were living, he cast them into the Wadi Kidron and heaped stones on them. ⁵ And he was zealous in heart and soul for the Mighty One, and he alone was firm in the law at that time, so that he left no one uncircumcised, nor any evildoer, in all the land all the days of his life. ⁶ So, he will indeed receive an eternal reward

SYR. BARUCH 66

¹ Dederling emends the 1st, 10 to 10.
² In place of 'horn', Sparks has 'heads'.
³ Violet emends 100 to 100 and 1000 to 1000.
⁴ Ceriani emends 100 to 100. Charles encloses the words up to 'rites' in brackets.
⁵ Charles has 'with zeal' in place of 'in heart and soul'.
⁶ Some emend 100 to 100 or to 100.

and he will be glorified with the Mighty One beyond many at the
end of times. ⁷ For, because of him and those like him, were the
honourable glories, of which you were told before, created and
prepared. ⁸ These are the bright waters that you saw.

and he will be glorified with the Mighty One beyond many at the
end of times. ⁷ For, because of him and those like him, were the
honourable glories, of which you were told before, created and
prepared. ⁸ These are the bright waters that you saw.

⁷ In place of 'because of him and those like him', Charles has 'on his account and on account of those who are like him'.

⁸ Charles has 'have seen' in place of 'saw'.

SYR. BARUCH, CH. 67

1 1 "And the black eleventh waters that you saw: this is the calamity that
has now befallen Zion. 2 Do you think that there is no pain for the
angels in the presence of the Mighty One, that Zion was so delivered
up, and that lo! the Gentiles boast in their hearts, and assemble before
their idols and say, "She is trodden down who so often trod down and
she has been reduced to servitude who reduced others?" 3 Do you
think the Most High rejoices at this, or that his name is glorified?
4 How will it serve towards his righteous judgment? 5 Yet, after this,
great troubles will afflict the dispersed among the Gentiles, and in
shame will they dwell in every place. 6 As long as Zion is delivered up
and Jerusalem laid waste, idols will prosper in the cities of the Gentiles
and the sweet smoke of the incense of the righteousness, which is by
the law, is extinguished in Zion; and in the region of Zion in every
place there will be the smoke of impiety. 7 And the king of Babylon
will arise who has now destroyed Zion, and he will boast over the
people, and he will speak great things in his heart before the Most
High. 8 But he also shall fall at last. These are the black waters.

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people, and he will speak great things in his heart before the Most
High. 8 But he also shall fall at last. These are the black waters.

SYR. BARUCH 67

- 1 In place of 'has now befallen', Charles has 'is now befalling'.
- 2 Violet emends ܕܝܚܝܘܢܝܘܬܝܢ to ܕܝܚܝܘܢܝܘܬܝܢ. Charles formats vv. 2-8 as poetry.
- 3 Violet emends ܕܝܚܝܘܢܝܘܬܝܢ to ܕܝܚܝܘܢܝܘܬܝܢ.
- 4 Charles encloses this whole verse in brackets.
- 5 Charles has 'after these things' in place of 'after this'.
- 6 Charles opens the verse with, "Because, so far as Zion."
- 7 In place of 'And', Charles opens with 'But'.
- 8 Note that this chapter ends with .. in place of the usual 'that you saw'. Sparks has a new verse (v. 9) for, "These are the black waters."

SYR. BARUCH, CH. 68

¹ 1 "And the bright twelfth waters that you saw: this is their meaning. ² After this, a time will come when your people shall fall into distress, running the risk of perishing altogether. ³ Even so, they will be saved and their enemies will fall before them. ⁴ And they will have in *due* time much joy. ⁵ And, at that time after a little interval, Zion will again be built, and its offerings will again be restored, and the priests will return to their ministry, and also the Gentiles will come to glorify it. ⁶ Nevertheless, not fully as in the beginning. ⁷ And, after this, disaster will strike many nations. ⁸ These are the bright waters that you saw.

SYR. BARUCH 68

¹ In place of 'their meaning', here loosely following Sparks, Charles has 'the word'.
² Charles opens with, "For, after these things."
³ Charles has 'in their presence' in place of 'before them' - a common idiomatic use but perhaps not entirely appropriate here.
⁴ Some emend ܐܘܢܐܘܟܐ to ܐܘܢܐܘܟܐܢܐܘܟܐ. In place of 'due time', Sparks has 'for a time'.
⁵ Sparks has 'acclaim' in place of 'glorify'.
⁶ For this verse, Sparks reads, "However, things will not be as they were in former times."
⁷ For this verse, Charles reads, "But it will come to pass after these things that there will be the fall of many nations."
⁸ Charles has 'have seen' in place of 'saw'.

SYR. BARUCH, CH. 69

¹ 1 “For, the last waters that you have seen, darker than all that were before them, those that were after the twelve that were gathered together, concern the whole world. ² For, the Most High made a division from the beginning, because he alone knows what will happen. ³ For, as for the enormities and impieties that would be committed before him, he foresaw six kinds of them. ⁴ And of the good works of the righteous that would be done before him, he foresaw six kinds of them, beyond those which he should work at the consummation of the age. ⁵ On his account there were not black waters with black, nor bright with bright; for it is the consummation.
❖

SYR. BARUCH 69

- ¹ Ceriani emends ܐܘܪܝܢܐ to ܐܘܪܝܢܐ. The literal translation of ‘last’ is ‘other’.
- ² The phrases, ‘gathered together’ (v. 1) and ‘made a division’ recall the language of Gn 1:7, 10.
- ³ Some emend the opening ܐܘܪܝܢܐ to ܐܘܪܝܢܐ.
- ⁴ Ceriani emends ܐܘܪܝܢܐ to ܐܘܪܝܢܐ. Kmoskó & Violet emend ܐܘܪܝܢܐ to ܐܘܪܝܢܐ.
- ⁵ This verse, as it stands, is obscure; what is clear, however, is that the black waters of the ‘consummation’ and the bright waters that follow are to be understood as distinct from the previous alternations of black and bright waters in the course of world history.

SYR. BARUCH, CH. 70

¹ 1 ܥܒܕ ܡܚܠܐ ܩܥܘܡܐ ܕܝܬܝܢ ܕܥܨܪܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ
 ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ
² ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ
 ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ
³ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ
 ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ
⁴ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ
 ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ
⁵ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ
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⁶ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ
⁷ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ

1 “Hear, then, the interpretation of the last black waters that are to come after the black: this the meaning. 2 Behold! The days come and it shall be, when the time of the age has ripened, and the harvest of its evil and good seeds has come, that the Mighty One will bring upon the earth and its inhabitants and upon its rulers perturbation of spirit and stupor of heart. 3 And they will hate one another and provoke one another to fight; and the mean shall rule over the honourable and the lowly born shall be extolled above the nobles. 4 And the many will be delivered into the hands of the few; and those who were nothing will rule over the strong; and the poor will have much more than the rich; and the impious shall exalt themselves above the heroic. 5 And the wise will be silent and fools will speak; neither will the plans of men nor the counsel of the mighty come to anything; nor will the hope of those who hope be confirmed. 6 And when what was predicted has happened, then confusion will fall on all men; and some of them will fall in battle, and some of them will perish in anguish, 7 and some of them shall be destroyed by their own. Then the Most High will reveal peoples whom he has prepared before, and they will come and make

SYR. BARUCH 70

1 Charles includes ‘after the black’ in brackets and Sparks adds ‘other’ (in italics) before ‘black’ and ‘waters’ it.
 2 Ceriani emends ܕܥܥܝܢܝܢ ܕܥܥܝܢܝܢ to ܕܥܥܝܢܝܢ. The word rendered ‘spirit’ is plural in the Syriac text.
 3 Charles formats vv. 2b-8 as poetry (but Sparks does not).
 4 In place of ‘much more than’, Charles has ‘abundance beyond’.
 5 Some emend ܕܥܥܝܢܝܢ to ܕܥܥܝܢܝܢ.
 6 Violet emends ܕܥܥܝܢܝܢ to ܕܥܥܝܢܝܢ.
 7 The literal translation of ‘destroyed’ is ‘hindered’. Sparks includes the words up to ‘their own’ as part of v. 6.

השמים ימותו והאדמה תזעזע. ⁸ וכל
שֶׁיָּמָוֶה בַּמָּלְחָמָה יָּמוּת בַּדֶּבֶד; וְכֹל
שֶׁיִּשְׁמַר מִדֶּבֶד יָּמוּת בַּשֶּׁמֶשׁ; וְכֹל
שֶׁיִּשְׁמַר מִשֶּׁמֶשׁ יִשְׁמָד בְּרָעָב.
⁹ וְכֹל שֶׁיִּשְׁמָד מִפְּנֵי
רָעָב יִשְׁמָד בְּיַד מֹשִׁיָּח.
¹⁰ כִּי כָּל הָאָרֶץ
תֹּאכַל אֶת יֹשְׁבֵיהָ.
❖

war with the leaders that are left. ⁸ And whoever escapes the war will die in the earthquake; and whoever escapes the earthquake will be burned by the fire; and whoever escapes the fire will be destroyed by famine. ⁹ And whoever, of the victors or the vanquished, gets safely out of and escapes all these things will be delivered into the hands of my servant, the Messiah. ¹⁰ For, all the earth shall devour its inhabitants.

⁸ Ceriani emends וְשָׁמַיִם to וְשָׁמַיִם. Charles opens with, “*And it shall come to pass that whoever gets safe out of the war shall die in the earthquake.*”
⁹ Violet emends וְכֹל שֶׁיִּשְׁמָד מִפְּנֵי רָעָב to וְכֹל שֶׁיִּשְׁמָד מִפְּנֵי רָעָב. Charles encloses this whole verse in brackets.
¹⁰ For ‘its inhabitants’, here following Charles, Sparks has ‘those who live in it’.

SYR. BARUCH, CH. 71

ܠܟܘܢ ܩܕܣܐ ܗܘܐ ܕܐܪܥܐ ܗܘܝܘܢܐ ܗܘܝܬܐ ܨܘܒܘܟܐ ܘܗܘܝܬܐ ܥܰܝܢܐ ܕܰܥܰܠܘܬܐ
ܘܰܗܰܘܰܐ ܰܚܰܘܰܘܰܐ ܰܕܰܚܰܘܰܘܰܐ ܰܕܰܥܰܠܰܘܰܬܰܐ ܰܕܰܥܰܠܰܘܰܬܰܐ ܰܕܰܥܰܠܰܘܰܬܰܐ ܰܕܰܥܰܠܰܘܰܬܰܐ ܰܕܰܥܰܠܰܘܰܬܰܐ
ܰܕܰܥܰܠܰܘܰܬܰܐ ܰܕܰܥܰܠܰܘܰܬܰܐ ܰܕܰܥܰܠܰܘܰܬܰܐ ܰܕܰܥܰܠܰܘܰܬܰܐ ܰܕܰܥܰܠܰܘܰܬܰܐ ܰܕܰܥܰܠܰܘܰܬܰܐ
ܰܕܰܥܰܠܰܘܰܬܰܐ ܰܕܰܥܰܠܰܘܰܬܰܐ ܰܕܰܥܰܠܰܘܰܬܰܐ ܰܕܰܥܰܠܰܘܰܬܰܐ ܰܕܰܥܰܠܰܘܰܬܰܐ
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¹ “But the holy land will have mercy on its own and will protect its inhabitants at that time. ² This is the vision that you saw and this is the interpretation of it. ³ For, I have come to tell you this because your prayer has been heard by the Most High.

SYR. BARUCH 71

- ¹ Dederling emends ܰܕܰܥܰܠܰܘܰܬܰܐ to ܰܕܰܥܰܠܰܘܰܬܰܐ.
² Charles lacks ‘of it’, here following Sparks.
³ In place of ‘by’, Charles has ‘with’.

SYR. BARUCH, CH. 72

¹ 1 “Hear now also about the bright waters that are to come at the
 2 consummation after the black: this is the meaning. ² After the signs
 have come, which you were told of before, when the nations
 become confused and the time of my Messiah is come, he will
 summon all the nations; and some of them he will spare and some
 of them he will destroy. ³ This is what will happen to the nations
 spared by him. ⁴ Every nation, which has not exploited Israel and
 has not trodden down the seed of Jacob, will indeed be spared.
⁵ And this will be because some out of every nation shall be
 subjected to your people. ⁶ But all those who have ruled over you,
 or have exploited you, will be given up to the sword.

SYR. BARUCH 72

¹ Charles substitutes ‘lightning’ for ‘waters’ to conform with the details given in 43:8–10 (as also in 74:4).
² Violet emends ܐܘܪܝܢܐ to ܐܘܪܝܢܐ and the Jacobite Lectionary MSS have ܐܘܪܝܢܐ in place of ܐܘܪܝܢܐ.
³ Charles opens with, “These things therefore shall come upon the nations.”
⁴ Jacobite Lectionary MS 1313 has ܐܘܪܝܢܐ in place of ܐܘܪܝܢܐ. The Syriac text has ‘known’ in place of ‘exploited’.
⁵ Charles lacks the words, ‘will be’.
⁶ Jacobite Lectionary MS 1515 lacks ܐܘܪܝܢܐ. The Syriac text has ‘known’ in place of ‘exploited’.

SYR. BARUCH, CH. 73

¹ 1 "And, when he has brought low everything that is in the world
 and has sat down in peace forever on the throne of his kingdom,
 then joy shall be revealed and rest shall appear. ² And then healing
 shall descend in dew and disease disappear; and anxiety and
 anguish and lamentation pass from men and gladness proceed
 through the whole earth. ³ And no one shall again die untimely nor
 shall any adversity suddenly befall. ⁴ And judgements, and
 accusations, and contentions, and revenges, and blood, and
 passions, and envy, and hatred, and all things are like these shall go
 into condemnation when they are removed. ⁵ For, it is these things
 that have filled this world with evils; and because of these the life
 of man has been so troubled. ⁶ And wild beasts shall come from the
 forest and minister to men; and asps and dragons shall come from
 their holes to submit themselves to a little child. ⁷ And women shall
 no longer have pain when they bear, nor shall they suffer agony
 when they yield the fruit of the womb.

¹ 1 "And, when he has brought low everything that is in the world
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 anguish and lamentation pass from men and gladness proceed
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 their holes to submit themselves to a little child. ⁷ And women shall
 no longer have pain when they bear, nor shall they suffer agony
 when they yield the fruit of the womb.

SYR. BARUCH 73

- ¹ Some emend ܪܫܘܿܟܘܢܐ to ܫܫܘܿܟܘܢܐ. Charles formats this entire chapter as poetry.
- ² The Jacobite Lectionary MSS have ܫܫܘܿܟܘܢܐ in place of ܪܫܘܿܟܘܢܐ and lack ܪܫܘܿܟܘܢܐ.
- ³ Sparks has 'before his time' in place of 'untimely'.
- ⁴ In place of 'judgements', Sparks has 'law suits' and he has 'murder' in place of 'blood'.
- ⁵ Charles adds 'very' before 'things'.
- ⁶ Some emend ܫܫܘܿܟܘܢܐ to ܫܫܘܿܟܘܢܐ.
- ⁷ Charles has 'torment' in place of 'agony'.

SYR. BARUCH, CH. 74

¹ 1 “And, in those days, the reapers shall not grow weary, nor those that build be toilworn; for, the works shall of themselves speedily advance together with those who do them in much tranquillity.
² 2 For, that time is the consummation of what is corruptible and the beginning of what is not corruptible. ³ Thus, what was predicted will belong to it; it is far away from evil men and accessible only to those who do not die. ⁴ This is the bright waters that came after the last dark waters.”

SYR. BARUCH 74

- ¹ Charles opens with, “*And it shall come to pass in those days that the reapers.*”
- ² Twice in this verse, Charles has ‘*that which*’ in place of ‘*what*’.
- ³ In place of ‘*belong to it*’, Sparks has ‘*be fulfilled in it*’. Charles here takes the Syriac masculine words, ‘evil men’ and ‘those who will not die’ as misunderstanding the original (Greek) neuter forms, and ends, “*it is far away from evils, and near to those things that die not.*” Here, we follow Sparks and the Syriac text.
- ⁴ Charles substitutes ‘*lightning*’ for ‘*waters*’ to conform with the details given in 43:8–10 (as also in 72:1).

SYR. BARUCH, CH. 75

¹ ܘܥܨܝܬܐ ܕܥܘܠܝܢܐ. ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ, ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ. ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ.
² ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ. ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ, ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ. ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ.
³ ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ. ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ, ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ. ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ.
⁴ ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ. ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ, ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ. ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ.
⁵ ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ. ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ, ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ. ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ.
⁶ ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ. ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ, ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ. ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ.
⁷ ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ. ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ, ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ. ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ.
⁸ ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ. ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ, ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ. ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ.

¹ And I answered and said, "Who can understand, O Lord, your goodness? For, it is incomprehensible. ² Or who can search out your infinite compassion? ³ Or who can comprehend your intelligence? ⁴ Or who is able to describe the working of your mind? ⁵ Or who of those who are born can hope to come to those things, unless he is one to whom you are merciful and gracious? ⁶ For, if you did not have compassion on man, those who are under your right hand could not attain these things - only those who are in the numbers named can be called. ⁷ But if we who live know why we have come and submit ourselves to him who brought us out of Egypt, we shall come again and remember what has passed and rejoice in what has been. ⁸ But if now we do not know why we have come and do not recognise the sovereignty of him who brought us out of Egypt, we shall come again and seek after what has been now and grieve over what is past."

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- ¹ Charles and Sparks format vv. 1b-8 as poetry.
- ² Charles ends with, "search into your compassions, which are infinite."
- ³ Sparks has 'understanding' in place of 'intelligence'.
- ⁴ In place of 'describe', Charles has 'recount'.
- ⁵ Sparks has 'mortal' in place of 'born'.
- ⁶ Charles has 'come to' in place of 'attain'.
- ⁷ Some emend ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ to ܕܥܨܝܬܐ ܕܥܘܠܝܢܐ.
- ⁸ The phrase, 'have come', here means having been born (as also in v. 7).

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1 And I, Baruch, went away; and I came to the people and called
 them together high and low alike, and said to them, 2 "Listen, you
 sons of Israel! See how many you are who remain of the twelve
 tribes of Israel. 3 For, to you and to your fathers the Lord gave a
 law more than to all peoples. 4 And, because your brethren
 disobeyed the commandments of the Most High, he brought
 vengeance on you and on them; he did not spare the former and
 the latter also he gave into captivity, leaving none of them behind.
 5 But behold! You are here with me. 6 If then, you direct your ways
 aright, you will not go as your brothers went but they will come
 to you. 7 For, he whom you worship is merciful and he in whom
 you hope is gracious, and he can be relied on to do good and not
 evil. 8 Have you not seen what has happened to Zion? 9 Or do you
 perhaps think that it was the place that had sinned and that on this
 account it was overthrown? Or that the land had wrought
 foolishness and that was why it was delivered up? 10 And know

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SYR. BARUCH 77

- 1 Charles has 'from the greatest to the least' in place of 'high and low alike'.
- 2 In place of 'sons', Charles has 'children'.
- 3 Before 'to you', Sparks adds 'it was' in italics.
- 4 Charles has 'transgressed' in place of 'disobeyed', here following Sparks.
- 5 Some insert ܘ before ܪܝܡ.
- 6 Charles has 'therefore' in place of 'then'.
- 7 Some emend ܕܗܘܢܐ to ܕܚܘܢܐ.
- 8 After 'seen', Charles adds 'here'.
- 9 After the opening 'Or', Sparks adds 'again' in italics.
- 10 In place of the 2 instances of 'that which', Sparks has 'the city' and 'the land' (respectively) in italics.

10 וכל מנעב רשעה ונחללה רשעה
ויהללה רשעה ורשעה רשעה ורשעה רשעה
והחלה רשעה רשעה רשעה רשעה רשעה רשעה
11 וכל מנעב רשעה רשעה רשעה רשעה רשעה רשעה
רשעה רשעה רשעה רשעה רשעה רשעה רשעה רשעה
רשעה רשעה רשעה רשעה רשעה רשעה רשעה רשעה
12 וכל מנעב רשעה רשעה רשעה רשעה רשעה רשעה
רשעה רשעה רשעה רשעה רשעה רשעה רשעה רשעה
רשעה רשעה רשעה רשעה רשעה רשעה רשעה רשעה
13 רשעה רשעה רשעה רשעה רשעה רשעה רשעה רשעה
רשעה רשעה רשעה רשעה רשעה רשעה רשעה רשעה
14 רשעה רשעה רשעה רשעה רשעה רשעה רשעה רשעה
רשעה רשעה רשעה רשעה רשעה רשעה רשעה רשעה
15 רשעה רשעה רשעה רשעה רשעה רשעה רשעה רשעה
רשעה רשעה רשעה רשעה רשעה רשעה רשעה רשעה
16 רשעה רשעה רשעה רשעה רשעה רשעה רשעה רשעה
רשעה רשעה רשעה רשעה רשעה רשעה רשעה רשעה
17 רשעה רשעה רשעה רשעה רשעה רשעה רשעה רשעה
רשעה רשעה רשעה רשעה רשעה רשעה רשעה רשעה
18 רשעה רשעה רשעה רשעה רשעה רשעה רשעה רשעה
רשעה רשעה רשעה רשעה רשעה רשעה רשעה רשעה

you not that on account of you who did sin, that which sinned not was overthrown; and, because of you evildoers, that which wrought not foolishness was delivered up to its enemies?" ¹¹ And the whole people answered and said to me, "So far as we can recall the good things which the Mighty One has done for us, we do recall them; and what we do not remember, he in his mercy knows. ¹² But do this for us, your people: write to our brothers in Babylon a letter of doctrine on a scroll of hope, that you may reassure them before you leave us. ¹³ For, the shepherds of Israel have perished, and the lamps which gave light are extinguished, and the fountains have withheld their stream whence we used to drink. ¹⁴ And we are left in the darkness, amid the trees of the forest and the thirst of the wilderness." ¹⁵ And I answered and said to them, "Shepherds and lamps and fountains come from the law; and, though we depart, yet the law abides. ¹⁶ If then, you respect the law and are intent on wisdom, a lamp will not be wanting, a shepherd will not fail, and a fountain will not dry up. ¹⁷ But, as you asked me, I will write to your brethren in Babylon, and I will send by the hands of men; and I will write in like manner to the nine and a half tribes and send by means of a bird." ¹⁸ And, it happened

¹¹ Charles has 'those things which' in place of 'what'.
¹² Dederling and Ceriani emend רשעה to רשעה. Charles has 'an epistle' in place of 'a letter'.
¹³ Sparks formats vv. 13-14 as poetry.
¹⁴ Violet inserts רשעה after רשעה. Charles encloses 'trees of the forest' in dagger characters.
¹⁵ Sparks formats vv. 15b-16 as poetry.
¹⁶ Violet emends רשעה to רשעה. For 'shepherd', the Syriac text has 'mind'.
¹⁷ After 'write', Sparks adds 'a letter' in italics.
¹⁸ Charles opens with, "And it came to pass on the one and twentieth day in the eighth month."

❖ ܘܢܝܢܘܢܝܢܘܢܝܢ ❖

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¹ ܘܢܝܢܘܢܝܢܘܢܝܢ ܘܢܝܢܘܢܝܢܘܢܝܢ ܘܢܝܢܘܢܝܢܘܢܝܢ ² ܘܢܝܢܘܢܝܢܘܢܝܢ. ³ ܘܢܝܢܘܢܝܢܘܢܝܢ ܘܢܝܢܘܢܝܢܘܢܝܢ ܘܢܝܢܘܢܝܢܘܢܝܢ ⁴ ܘܢܝܢܘܢܝܢܘܢܝܢ. ⁵ ܘܢܝܢܘܢܝܢܘܢܝܢ ܘܢܝܢܘܢܝܢܘܢܝܢ ܘܢܝܢܘܢܝܢܘܢܝܢ ⁶ ܘܢܝܢܘܢܝܢܘܢܝܢ. ⁷ ܘܢܝܢܘܢܝܢܘܢܝܢ ܘܢܝܢܘܢܝܢܘܢܝܢ ܘܢܝܢܘܢܝܢܘܢܝܢ ⁸ ܘܢܝܢܘܢܝܢܘܢܝܢ. ⁹ ܘܢܝܢܘܢܝܢܘܢܝܢ ܘܢܝܢܘܢܝܢܘܢܝܢ ܘܢܝܢܘܢܝܢܘܢܝܢ ¹⁰ ܘܢܝܢܘܢܝܢܘܢܝܢ.

¹ But, regarding consolation, hear the word. ² For, I was mourning regarding Zion, and I prayed for mercy from the Most High, and I said, ³ "How long will these things endure for us? And will these evils come upon us always?" ⁴ And the Mighty One did according to the multitude of his mercies, and the Most High according to the greatness of his compassion, and he revealed to me the word, so I might receive consolation, and he showed me visions that I should not again endure anguish, and he made known to me the mystery of the times and the advent of the hours he showed me.

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- ¹ In place of 'hear the word', Sparks has 'I should tell you this'.
- ² Sparks lacks the opening 'For' (cf. #1).
- ³ Charles and Sparks format vv. 3-4 as poetry.
- ⁴ For 'revealed to me the word', Sparks has 'responded'.

¹ ܡܬܘܚܝܢܘܢ ܕܒܪܚܝܐ ܠܚܘܢ . ܐܢܝ ܘܩܬܝܒܘܢ ܠܚܘܢ .
 ܡܬܘܚܝܢܘܢ ܕܒܪܚܝܐ ܠܚܘܢ .² ܠܘ ܠܘܢ ܠܘܢ ܠܘܢ .
 ܡܬܘܚܝܢܘܢ ܕܒܪܚܝܐ ܠܚܘܢ . ܡܬܘܚܝܢܘܢ ܕܒܪܚܝܐ ܠܚܘܢ .
 ܡܬܘܚܝܢܘܢ ܕܒܪܚܝܐ ܠܚܘܢ . ܡܬܘܚܝܢܘܢ ܕܒܪܚܝܐ ܠܚܘܢ .
 ܡܬܘܚܝܢܘܢ ܕܒܪܚܝܐ ܠܚܘܢ .³ ܠܘ ܠܘܢ ܠܘܢ ܠܘܢ .
 ܡܬܘܚܝܢܘܢ ܕܒܪܚܝܐ ܠܚܘܢ . ܡܬܘܚܝܢܘܢ ܕܒܪܚܝܐ ܠܚܘܢ .
 ܡܬܘܚܝܢܘܢ ܕܒܪܚܝܐ ܠܚܘܢ .⁴ ܡܬܘܚܝܢܘܢ ܕܒܪܚܝܐ ܠܚܘܢ .
 ܡܬܘܚܝܢܘܢ ܕܒܪܚܝܐ ܠܚܘܢ .⁵ ܡܬܘܚܝܢܘܢ ܕܒܪܚܝܐ ܠܚܘܢ .
 ܡܬܘܚܝܢܘܢ ܕܒܪܚܝܐ ܠܚܘܢ . ܡܬܘܚܝܢܘܢ ܕܒܪܚܝܐ ܠܚܘܢ .
⁶ ܡܬܘܚܝܢܘܢ ܕܒܪܚܝܐ ܠܚܘܢ . ܡܬܘܚܝܢܘܢ ܕܒܪܚܝܐ ܠܚܘܢ .
 ܡܬܘܚܝܢܘܢ ܕܒܪܚܝܐ ܠܚܘܢ .⁷ ܡܬܘܚܝܢܘܢ ܕܒܪܚܝܐ ܠܚܘܢ .
 ܡܬܘܚܝܢܘܢ ܕܒܪܚܝܐ ܠܚܘܢ .⁸ ܡܬܘܚܝܢܘܢ ܕܒܪܚܝܐ ܠܚܘܢ .

¹ So, my brothers, I have written to you so that you may comfort yourselves regarding the multitude of your trials. ² For, know that our Maker will assuredly avenge us on all our enemies, according to all that they have done to us, above all that the consummation which the Most High will make is very nigh, and his mercy that is coming, and the consummation of his judgement, is by no means far off. ³ For lo! We see now the multitude of the prosperity of the Gentiles, though they act impiously, but they shall be like a vapour: ⁴ And we see the extent of their power, though they do wickedly, but they shall be made like unto a drop. ⁵ And we see the firmness of their might. Though they resist the Mighty One every hour, but they shall be accounted as spittle. ⁶ And we consider the glory of their greatness, though they do not keep the statutes of the Most High; but as smoke shall they pass away. ⁷ And we meditate on the beauty of their gracefulness, though they have to do with pollutions, but as grass that withers shall they fade away. ⁸ And we consider the strength of their cruelty, though they remember not the end, but as a wave that

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- ¹ Sparks opens, "And so, my brothers, I am writing to you."
- ² After or 'above all' (before 'that the consummation'), Sparks adds 'have no doubt' in italics.
- ³ Charles and Sparks format vv. 3-4 as poetry.
- ⁴ In place of 'extent', Charles has 'multitude'.
- ⁵ Sparks has 'treated like' in place of 'accounted as'.
- ⁶ Sparks ends, "but they shall disappear like smoke."
- ⁷ For 'the beauty of their gracefulness', Sparks has 'their beauty and their gracefulness'.
- ⁸ Sparks opens, "And we consider their brutality and their cruelty."

نَعْلَمُ أَنَّ قُوَّةَهُمْ كَمَا نَعْلَمُ أَنَّ قُوَّةَهُمْ كَمَا نَعْلَمُ أَنَّ قُوَّةَهُمْ ٩
وَأَمَّا قُوَّةُهُمْ فَكَمَا نَعْلَمُ أَنَّ قُوَّةَهُمْ كَمَا نَعْلَمُ أَنَّ قُوَّةَهُمْ
وَأَمَّا قُوَّةُهُمْ فَكَمَا نَعْلَمُ أَنَّ قُوَّةَهُمْ كَمَا نَعْلَمُ أَنَّ قُوَّةَهُمْ

passes shall they be broken. ⁹ And we remark the boastfulness of their might, though they deny the beneficence of God, who gave to them, but they shall pass away as a passing cloud.

⁹ After 'who gave', Charles adds '*it*' in parentheses.

10 *For, all healthiness of this time is turning into disease,*
 11 *and all strength of this time is turning into weakness,*
 12 *and all the force of this time is turning into impotence,*
 13 *and every energy of youth is turning into old age and dissolution.*
 14 *And every beauty of gracefulness of this time is turning faded and hateful,*
 15 *and every proud dominion of the present is turning into humiliation and shame,*
 16 *and every praise of the glory of this time is turning into the shame of silence,*
 17 *and every vain splendour and insolence of this time is turning into voiceless ruin.*
 18 *And every delight and joy of this time is turning to worms and corruption,*
 19 *and every clamour of the pride of this time is turning into dust and stillness.*
 20 *And every possession of riches of this time is being turned into Sheol alone,*
 and all the spoils of passion of this time are turning into involuntary death,
 and every passion of the lusts of this time is turning into a judgment of torment.
 19 *And every artifice and craftiness of this time is turning into a proof of the truth,* 20 *and*

passed away, or which is to come, in all these things, neither is the evil entirely evil, nor again the good entirely good. 10 For, all healthiness of this time is turning into disease, 11 and all strength of this time is turning into weakness, and all the force of this time is turning into impotence, 12 and every energy of youth is turning into old age and dissolution. And every beauty of gracefulness of this time is turning faded and hateful, 13 and every proud dominion of the present is turning into humiliation and shame, 14 and every praise of the glory of this time is turning into the shame of silence, and every vain splendour and insolence of this time is turning into voiceless ruin. 15 And every delight and joy of this time is turning to worms and corruption, 16 and every clamour of the pride of this time is turning into dust and stillness. 17 And every possession of riches of this time is being turned into Sheol alone, 18 and all the spoils of passion of this time are turning into involuntary death, and every passion of the lusts of this time is turning into a judgment of torment. 19 And every artifice and craftiness of this time is turning into a proof of the truth, 20 and

10 Sparks and Charles format vv. 10-21 as poetry.
 11 Charles has 'might' in place of 'strength', here following Sparks.
 12 In place of 'dissolution', Charles has 'consummation'.
 13 For 'of the present age', Sparks has 'that now is'.
 14 For 'voiceless ruin', Sparks has 'the shame of speechlessness'.
 15 For 'of this time', Sparks has 'that now are'.
 16 Sparks has 'acclaim' in place of 'clamour'.
 17 Sparks ends, "is turning only into Sheol."
 18 Charles has 'rapine' in place of 'spoils'.
 19 Spaks opens, "And all the passion of the lusts."
 20 For 'ointments', Charles has 'unguents'.

לַחֲפֵזֵי אֲשֶׁר יִזְעֵי. ²⁰ הַחֵל סִלְוֵהָ אֶת־עֵינֶיךָ
אֶת־עֵינֶיךָ: מִפְּנֵי לֵבִיךָ הַלֹּסֵתְּ אֶת־אֲשֶׁר. ²¹ הַחֵל יִסְתַּחֲוֶה
אֶת־עֵינֶיךָ. מִפְּנֵי לֵבִיךָ חֲפֵזֵיךָ. ²² הַחֵל יִסְתַּחֲוֶה.
מִפְּנֵי חֲלָלֵיךָ מִיָּדֶיךָ: מִיָּדֶיךָ יִבְרָךְ אֶת־יְהוָה וְיִשְׂחַדְּקֶנּוּ.
²³ עֲלֵה־לָּךְ יִבְרָךְ אֶת־עֵינֶיךָ אֶת־אֲשֶׁר.

every sweetness of ointments of this time is turning into judgment and condemnation, ²¹ and every love of lying is turning into well-earned degradation. ²² Since, therefore, all these things are done now, does anyone think that they will not be avenged? ²³ But the consummation of all things will come to the truth.

²¹ Charles ends, "to contumely through truth."
²² Sparks ends, "can anyone believe that vengeance is far off?"
²³ Charles includes this verse as part of v. 22.

הִלָּחֲטָהּ וְזָכַרְתָּהּ. וְלִזְמַנֹּתֶיךָ.
וְלַחֻבֵּתֵיךָ וְלַעֲוֹנוֹתֶיךָ לֹא תִשְׁכַּח.⁹ וְאֶת
הַתְּרָסוֹת וְהַמִּשְׁפָּטִים אֲשֶׁר
לְפָנֶיךָ. כַּאֲשֶׁר אֲבוֹתֶיךָ לָקְחוּ
לְפָנֶיךָ.¹⁰ וְעַתָּה אֲשֶׁר
אֲבִיךָ יִשְׁמָעֵאל וְיִצְחָק וְיַעֲקֹב.
לָקְחוּ לְפָנֶיךָ. הִלָּחֲטָהּ וְזָכַרְתָּהּ.
כִּי לֹא יִשְׁכַּח לְפָנֶיךָ וְזָכַרְתָּהּ.¹¹ כִּי
אֲבִיךָ יִשְׁמָעֵאל וְיִצְחָק וְיַעֲקֹב.
אֲשֶׁר לָקְחוּ לְפָנֶיךָ.

remember the law and Zion, and the holy land and your brothers,
and the covenant of your fathers, and do not forget the festivals and
the sabbaths.⁹ And deliver this letter and the traditions of the law
to your sons after you, as also your fathers delivered (them) to you.
¹⁰ And, at all times, make request perseveringly and pray diligently
with your whole heart that the Mighty One may be reconciled to
you, and that he may not reckon the multitude of your sins, but
remember the rectitude of your fathers.¹¹ For, if he is not to judge
us according to the multitude of his mercies, woe to all of us who
are born.

⁹ Charles has 'epistle' in place of 'letter', here following Sparks.
¹⁰ Sparks opens, "Be always regular in your prayers."
¹¹ For 'all of us who are born', Sparks has 'all of us poor mortals'.

وَيَسْفِكُ كَلِمَاتِهِ لِيُبَيِّنَ لَهُ مِزْنَ مَا يَكْفُرُ بِهِ كَلِمَاتِهِ وَيَسْفِكُ كَلِمَاتِهِ لِيُبَيِّنَ لَهُ مِزْنَ مَا يَكْفُرُ بِهِ كَلِمَاتِهِ
حَقْلَقْلِب. preserve those whom he can forgive, and at the same time destroy those who are polluted with sins.

