

זיך צו זוכן א גוטן און געזונטן

INTRODUCTION

The content here presented should be considered preliminary – the critical footnotes (adapted from the OCP) are provisional and the text is incomplete, lacking Chs 78–87 (vide infra). Further work will be contributed as and when text for that ‘Epistle’ section can be found and/or when a fuller interpretation of the Syriac text and proposed emendations can be offered.

As a book, the *Syriac Apocalypse of Baruch* (also known as 2 Baruch) only narrowly escaped disappearing completely. However, for reasons at which we can but guess, it seems to have been very popular in the Syriac-speaking churches of the East and, on occasions, to have been included in the Syriac Bible (but normally only Chs 78–87, appearing as a separate work entitled ‘The Epistle of Baruch’ or something similar). The book as a whole was lost until it was discovered in the mid-19th Century in a 6th Century manuscript of the Bible in the Ambrosian Library at Milan (*Codex Ambrosiana B21*).

The [Syriac Text](#) here presented is that of *Codex Ambrosiana*, with emendations suggested by A.M. Ceriani¹, B. Violet², F. Schulthess³, M. Kmoskó⁴, and S. Dederling⁵ (and some others) given in the footnotes; we do not currently have a source for the Syriac text of the ‘Epistle’ section (Chs 78–87). The English text presented is based on the [translation of R.H. Charles \(1913\)](#), with some of the revisions made by H.F.D. Sparks⁶ and other (minor) modernisations applied.

AUTHORSHIP AND DATES

The book, in its current form, most likely dates to around 110 CE, though *parts* of it may be earlier than 70 CE; the author was unmistakably Jewish (not Christian), living in the troubled times following the destruction of the Jerusalem Temple; he almost certainly lived in Palestine, if not in Jerusalem itself.

The title of the book in the manuscript states that the Syriac was translated from the Greek but it is impossible to tell whether this statement goes back to the author or was inserted by a later copyist or editor. However, the discovery at Oxyrhynchus in 1897 of a fragment from a 4th/5th Century [Greek codex](#), containing 12:1–13:2 & 13:11–14:3, proves the existence at one time of a Greek version.

—| VI-IV-MMXXV |—

¹ In *Monumenta sacra et profana* (Tomus I, fasc. 2; Mediolani, 1866; pp. I–III & 73–95; and Tomus V, fasc. 2; Mediolani, 1871; pp. 113–167).

² *Die Apokalypsen des Esra und des Baruch in deutscher Gestalt* (GCS 32; Leipzig: Hinrichs, 1924).

³ "In recensione libri R. H. Charles supra laudati," *Theologische Literaturzeitung* 22 (1897): 238-41.

⁴ “Liber Apocalypseos Baruch Filii Neriae Translatus de Graeco in Syriacum,” in *Patrologia Syriaca* (Pars prima, Vol. 2; Paris, 1907, 1056-1207).

⁵ *Apocalypse of Baruch* (Peshitta Institute, "The Old Testament in Syriac," Part IV, Fasc. 3; Leiden: Brill, 2003).

⁶ "The Apocryphal Old Testament," Oxford University Press, 1984.

SYR. BARUCH, CH. 1

חברת נחלת ישראל
החברה הכלכלית

The Book of the Revelation of Baruch the Son of Neriah

Translated from Greek into Syriac

1. אֲנִי הָיִיתִי כְּשֶׁנִּשְׁכַּחְתִּי אֶת הַשָּׁמַיִם וְהָאָרֶץ
 וְהַיָּם וְהַבְּרִיָּה וְהַכֹּהֵן וְהַלֵּוִי וְהַגֵּר וְהָאֲבוֹנִים
 וְהַיְּתוּמוֹת וְהַיְּסוּסִים וְהַיְּחִידִים וְהַיְּחִידוֹת
 2. וְהַיְּחִידוֹת וְהַיְּחִידוֹת וְהַיְּחִידוֹת וְהַיְּחִידוֹת
 וְהַיְּחִידוֹת וְהַיְּחִידוֹת וְהַיְּחִידוֹת וְהַיְּחִידוֹת
 3. וְהַיְּחִידוֹת וְהַיְּחִידוֹת וְהַיְּחִידוֹת וְהַיְּחִידוֹת
 וְהַיְּחִידוֹת וְהַיְּחִידוֹת וְהַיְּחִידוֹת וְהַיְּחִידוֹת
 4. וְהַיְּחִידוֹת וְהַיְּחִידוֹת וְהַיְּחִידוֹת וְהַיְּחִידוֹת
 וְהַיְּחִידוֹת וְהַיְּחִידוֹת וְהַיְּחִידוֹת וְהַיְּחִידוֹת
 5. וְהַיְּחִידוֹת וְהַיְּחִידוֹת וְהַיְּחִידוֹת וְהַיְּחִידוֹת
 וְהַיְּחִידוֹת וְהַיְּחִידוֹת וְהַיְּחִידוֹת וְהַיְּחִידוֹת
 וְהַיְּחִידוֹת וְהַיְּחִידוֹת וְהַיְּחִידוֹת וְהַיְּחִידוֹת

¹ And it happened, in the twenty-fifth year of Jeconiah, king of Judah, that the word of the Lord came to Baruch, the son of Neriah, and said to him, ² “Have you seen all that this people are doing to me, that the evils which these two tribes which remained have done are greater than *those of* the ten tribes that were carried away captive? ³ For, the former tribes were forced by their kings to commit sin but these two of themselves have been forcing and compelling their kings to commit sin. ⁴ For this reason, behold, I bring evil upon this city and upon its inhabitants, and it shall be removed from before me for a time, and I will scatter this people among the Gentiles, that they may help the Gentiles. ⁵ And my people shall be chastened and the time shall come when they will seek for the prosperity of their times.

SYR. BARUCH 1

¹ Charles has '*came to pass*' in place of '*happened*'.

² Ceriani emends 𐎧𐎡𐎴 to 𐎧𐎡𐎴.

³ Ceriani emends $\text{K}^{\text{ms.10}}$ to $\text{K}^{\text{ms.10}}$.

⁴ Throughout the work, Charles capitalises pronouns referring to God, as 'Me' in this verse.

⁵ Charles includes this as part of v. 4.

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 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. 3

[illegible]

¹ And I said, “O LORD, my Lord, have I come into the world for no other purpose than that I might see the evils of my mother? Surely not, my Lord. ² If I have found any grace in your sight, then first take my spirit, so that I may go to my fathers and not witness the destruction of my mother. ³ For, two things vehemently constrain me: first, I cannot resist you, and my soul, moreover, cannot bear to see the evils of my mother. But one thing I will say in your presence, O Lord. ⁴ What, therefore, will there be after these things? ⁵ For, if you destroy your city, and deliver up your land to those that hate us, how shall the name of Israel be again remembered? ⁶ Or how shall anyone speak of your praises? Or to whom shall that which is in your law be explained? ⁷ Or shall the universe return to its nature of the times before and the world to revert to primeval silence? ⁸ And shall the multitude of souls be taken away and the nature of man not again be named? ⁹ And what is to become of all that you said to Moses regarding us?”

SYR. BARUCH 3

¹ *Codex Ambrosiana* lacks حَبَقْلَة. Sparks does not present the 1st instance of 'LORD' in block capitals.

² Sparks opens with, “If I have won thy favour, take my life away first.”

³ Dederling emends ကမ္ဘာ to ကမ္ဘာ.

⁴ For 'see the evils', Sparks has 'watch the ruin'.

⁵ The literal translation of ‘*in your presence*’ is ‘*before you*’.

⁶ Dederling emends **𐎧𐎡𐎴𐎠𐎧** to **𐎧𐎡𐎴𐎠**.

⁷ For 'universe', the Syriac text reads 'ornament', doubtless through a misunderstanding of the Greek (κόσμος).

⁸ Ceriani emends 𐭪𐭫𐭮𐭭𐭩 to 𐭪𐭫𐭮𐭭𐭩. For 'multitude of souls', Sparks has 'human race' and ends with 'and mankind blotted out'.

⁹ Charles opens with, “*And where is all that;*” here, we follow Sparks.

SYR. BARUCH, CH. 4

1 אֲנִי לֹא יָדָעָה. מִדָּעָה מְבִינָה לִבִּי מִשְׁתַּחֲוֶה.
2 אֲנִי מִשְׁתַּחֲוֶה מִדָּעָה מְבִינָה לִבִּי מִשְׁתַּחֲוֶה.
3 אֲנִי לֹא יָדָעָה. מִדָּעָה מְבִינָה לִבִּי מִשְׁתַּחֲוֶה.
4 אֲנִי לֹא יָדָעָה. מִדָּעָה מְבִינָה לִבִּי מִשְׁתַּחֲוֶה.
5 אֲנִי לֹא יָדָעָה. מִדָּעָה מְבִינָה לִבִּי מִשְׁתַּחֲוֶה.
6 אֲנִי לֹא יָדָעָה. מִדָּעָה מְבִינָה לִבִּי מִשְׁתַּחֲוֶה.
7 אֲנִי לֹא יָדָעָה. מִדָּעָה מְבִינָה לִבִּי מִשְׁתַּחֲוֶה.

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 $\kappa\iota\mu\alpha$ to $\kappa\iota\mu\lambda$.

⁴ Some propose adding a ‘dot’ after *ጠሔሌ*.

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

[illegible]

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 **לְהוֹלִיִּם**. 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 **לְהוֹלִיִּם**. Some suggest emending **לְהוֹלִיִּם** to **לְהוֹלִיִּם**.
- 4 Some suggest emending **לְהוֹלִיִּם** to **לְהוֹלִיִּם**.
- 5 Dederer emends **לְהוֹלִיִּם** to **לְהוֹלִיִּם**.
- 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

[illegible]

¹ And it came to pass that, on the following day, behold! the army of the Chaldeans 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

SYR. BARUCH 6

¹ Compare this verse with 77:18.

² Some propose adding a ‘dot’ after አክሲዮን.

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 **𐤁𐤓𐤕𐤓𐤕** to **𐤁𐤓𐤕𐤓**.

⁸ Some propose adding a ‘dot’ after $\kappa\omega\lambda\kappa\alpha$.

with a loud voice, saying, “Earth! Earth! Earth! Hear the word of the mighty God and receive what I commit to you, and guard them until the last times, so that, when you are ordered, you may restore them, so that strangers may not get possession of them. ⁹ For, the time is coming when Jerusalem also will be delivered up for a time, until, it is said, that it is again restored for ever.” ¹⁰ And the earth opened its mouth and swallowed them up.

¹⁰ Here, the text reverts to prose.

SYR. BARUCH, CH. 7

[illegible]

¹ And, after these things, I heard that angel saying to those angels who held the lamps, "Destroy, therefore, and overthrow its wall to its foundations, lest the enemy should boast and say, "We have overthrown the wall of Zion and we have burnt the place of the mighty God."" ² And the spirit restored me to the place where I had been standing before.

SYR. BARUCH 7

¹ Charles & Sparks format vv. 1b-2 as poetry.

² Violet emends ,**ᄡᆞᆫᆫᆯᆫᆯᆫ** ('And you have seized') to ,**ᄡᆞᆫᆫᆯᆫᆯᆫ**. ('And the spirit restored me'); cf. 6:3.

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 ܚܒܝܐ to ܚܒܝܐ.
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. 9

1 And I, Baruch, came, together with Jeremiah, whose heart was found
 pure from sins *and* who had not been captured in the seizure of the
 city. 2 And we tore our garments, we wept, and mourned, and fasted
 seven days.

SYR. BARUCH 9

¹ In place of 'together with', here following Sparks, Charles has 'and'.

² The Syriac text at the start of this verse appears corrupt; the OCP does not include the verse division.

SYR. BARUCH, CH. 10

[illegible]

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?

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 *ḥelka* to *ḥelka*.

⁶ Charles & Sparks format vv. 6–19 as poetry.

⁷ Charles has *'befallen'* in place of *'happened to'*.

⁸ Dederding removes the ‘dot’ after **سے**.

⁹ Sparks has '*farmers*' in place of '*husbandmen*'.

[illegible]

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 treasures 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 𐌲𐌹𐌸𐌰 to 𐌲𐌹𐌸 .

¹¹ Charles & Sparks format vv. 6–19 as poetry.

¹² Some emend ܚܕܐ to ܚܕܝܐ .

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 $\kappa\mu\lambda\iota$ to $\kappa\mu\lambda\iota$.

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 Dederling removes the 'dot' after the 1st .

SYR. BARUCH, CH. 11

[illegible]

¹ And I, Baruch, say this against you, Babylon, "If you had prospered and Zion had dwelt in her glory, great would have been our grief that you should be equal to Zion. ² But now, grief is infinite and lamentation measureless, for, you are prosperous and Zion desolate.³ Who will be judge regarding these things? Or to whom shall we complain about what has befallen us? O Lord, how have you borne *it*? ⁴ Our fathers went to rest without grief, and the righteous sleep in the earth in peace. ⁵ For, they knew not this anguish, nor yet had they heard what had befallen us. ⁶ Would that you had ears, O Earth, and that you had a heart, O Dust: That you could go and announce in Sheol and say to the dead, ⁷ "Blessed are you more than we who live.""

SYR. BARUCH 11

¹ Some suggest emending ጥሕደታል to ጸሕደታል.

² Some suggest emending **حَسْبُ الْعِبَادَةِ** to **حَسْبُ الْعِبَادَةِ**.

³ Dederding removes the 'dot' preceding **محمّد**.

⁴ Sparks adds '*their*' (in italics) before '*grief*'.

⁵ Kmoskó emends $\overline{\text{v.} \overline{\text{v.}}}$ to $\overline{\text{v.} \overline{\text{v.}}}$.

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

¹ 1 But I will say this as I think and I will speak against you, O land,
which alt prospering. ² 2 The noonday does not always burn, nor
do the sun's rays constantly give light. ³ 3 Do not expect [and hope]
that you will always be prosperous and rejoicing. And be not
proud and domineering. ⁴ 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 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 ܕܝܢܐ to ܕܝܢܐ.

SYR. BARUCH, CH. 13

¹ 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 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 **ܫܠܝܬܐ**.
- ⁵ Violet emends **ܫܠܝܬܐ** to **ܫܠܝܬܐ**.
- 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'.

אֲנִי־הָיִיתִי מְבַרְכִּים אֶת־הָאֱלֹהִים וְהָיִיתִי
 לְרַחֵם. וְהָיִיתִי מְבַרְכִּים אֶת־הָאֱלֹהִים וְהָיִיתִי
 לְרַחֵם. וְהָיִיתִי מְבַרְכִּים אֶת־הָאֱלֹהִים וְהָיִיתִי
 לְרַחֵם.

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 אֲנִי־הָיִיתִי to אֲנִי־הָיִיתִי.
¹² Sparks includes this verse as part of v. 11.

SYR. BARUCH, CH. 14

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 ܐܘܩܬܐ to ܐܘܩܬܐ.
- ² Dederling emends ܡܢ ܕܡܢܐ to ܡܢ ܕܡܢܐ.
- 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 ܐܡܢ.
- ⁶ Ceriani emends ܐܠܝܫܐ to ܐܠܝܫܐ.
- 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 ¹⁸ אֲנִי יוֹדֵעַ שֶׁאַתָּה מַעֲשֶׂה
לְעַמְּךָ כִּי תִהְיֶה יוֹדֵעַ לְעַמְּךָ
וְלָאֱדָמָה. 19 ¹⁹ וְעַתָּה
אֲנִי רֹאֶה שֶׁכִּי
הָאֱדָמָה הַזֹּאת הִיא
הַעֲשֵׂה לְנוֹתָנוּ. ❖

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

[illegible]

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."

SYR. BARUCH 15

¹ Dederling emends .𐎧𐎺𐎠 to .𐎧𐎺𐎠.

² Charles opens with, “*And as regards what you have said.*”

³ Violet emends **מחל** to **חל**.

⁴ Charles ends the verse with, “*cause you to hear my words.*”

⁵ Violet emends *ṛḥavahāṣa* to *mḥavahāṣa*.

⁶ After 'he knows', Charles adds 'thereof' (in parentheses).

⁷ Some emend **ጸሐጽ** to **ጸሐጢ**.

⁸ Sparks adds (in italics) '*place of*' before '*strife*'.

SYR. BARUCH, CH. 16

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 $\kappa\mu\tau\alpha$ to $\kappa\mu\tau\alpha \kappa\alpha$.

SYR. BARUCH, CH. 17

1 אָבנע זינע אסאזי לר. לאל זינע לר זאנעט אכנע
 2 זינע אפ לר עניע אכנע א. 2 זינע אפ אסא
 אסא. זינע אכנע אכנע עני. אכנע אכנע
 3 אכנע אכנע אכנע אכנע אכנע אכנע אכנע
 אכנע אכנע אכנע אכנע אכנע אכנע אכנע
 4 אכנע אכנע אכנע אכנע אכנע אכנע אכנע
 אכנע אכנע אכנע אכנע אכנע אכנע אכנע
 אכנע אכנע אכנע אכנע אכנע אכנע אכנע
 אכנע אכנע אכנע אכנע אכנע אכנע אכנע

¹ And the Lord answered and said to me, "With the Most High, account is not taken of time nor of a few years. ² For, what did it profit Adam that he lived nine hundred and thirty years and transgressed what he was commanded? ³ The length of time that he lived did not profit him but brought death and cut off the years of those who were born from him. ⁴ Or how did Moses suffer loss in that he lived only one hundred and twenty years and yet, inasmuch he was subject to him who formed him, brought the law to the seed of Jacob and lit a lamp for the nation of Israel?"

SYR. BARUCH 17

¹ After ~~ṣṣ~~, the OCP text has the 2 characters, ">"; no explanation is given and this appears to be a typographical anomaly.

² Sparks ends the verse with, “*and yet transgressed the command that had been given him.*”

³ Charles has '*multitude*' in place of '*length*', here following Sparks.

⁴ Sparks opens with, “*In what way was Moses the loser.*”

SYR. BARUCH, CH. 18

1 And I answered and said, “He that lit has taken from the light
 and there are but few that have imitated him. 2 Many whom he has
 lit have taken from Adam’s darkness and have not rejoiced in the
 light of the lamp.”

SYR. BARUCH 18

¹ For ‘*taken from*’, Sparks has ‘*taken advantage of*’.

² Here, for 'taken from', Sparks has 'preferred'.

SYR. BARUCH, CH. 19

[illegible]

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 אִיחָא to אֲלֵאחָא.

⁴ In place of '*what has happened*', Charles has '*those which have been*'.

⁵ Violet emends 𐎠𐎫 𐎡𐎴𐎡𐎹 to 𐎠𐎫𐎡𐎴.

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.

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ ... אֵלֶּיךָ יְיָ אֱלֹהֵינוּ ... which death was decreed against those who transgress – and in his
... אֵלֶּיךָ יְיָ אֱלֹהֵינוּ ... end was destroyed, in vain would have been everything.”

SYR. BARUCH, CH. 20

[illegible]

¹ “So, behold! The days come when the times shall hasten more than of old, and the seasons shall speed on more than those that are past, and the years shall pass more quickly than the present. ² Thus, have I now taken away Zion, that I may more speedily visit the world in its season. ³ So, hold fast in your heart all that I command you and seal it in the recesses of your mind. ⁴ And then I will show you the judgment of my might, and my ways that are unfathomable. ⁵ Go therefore and purify yourself for seven days: eat no bread, drink no water, speak to no one. ⁶ And afterwards come to that place and I will reveal myself to you, and tell you hidden truths, and give you instructions about the course of the times; for, they are coming and tarry not.”

SYR. BARUCH 20

- 1 After 'present', Charles adds 'years' (in parentheses).
- 2 Sparks ends with, "*punish the world at its appointed time.*"
- 3 Ceriani adds **וְיִשְׁפָּט** after **וְיִשְׁפָּט**.
- 4 Charles has 'unsearchable' for 'unfathomable'.
- 5 Charles ends with 'nor speak to anyone'.
- 6 The OCP text has **וְיִשְׁפָּט וְיִשְׁפָּט** enclosed in angle brackets.

SYR. BARUCH, CH. 21

[illegible]

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 **ከሥራ** to **ከሥራ**.

⁴ Violet emends *kwais* to *mwais*.

⁵ Dederling emends **𐎧𐎠𐎢𐎠** to **𐎧𐎠𐎢**.

⁶ Some emend **𐤁𐤍𐤁𐤏** to **𐤁𐤍𐤁**.

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 *amplaea* to *amplaeus*.

9 **Դուք միայն յայնչեալք եսիք** և յայնչեալք Դուք
 ինչ յայնչեալք յայնչեալք յայնչեալք յայնչեալք
 յայնչեալք յայնչեալք յայնչեալք յայնչեալք յայնչեալք
 10 **Դուք միայն յայնչեալք եսիք** և յայնչեալք
 յայնչեալք յայնչեալք յայնչեալք յայնչեալք յայնչեալք
 11 **Եւ յայնչեալք յայնչեալք յայնչեալք** յայնչեալք
 12 **Դուք յայնչեալք յայնչեալք յայնչեալք** յայնչեալք
 13 **Եւ յայնչեալք յայնչեալք յայնչեալք** յայնչեալք
 14 **Եւ յայնչեալք յայնչեալք յայնչեալք** յայնչեալք
 15 **Եւ յայնչեալք յայնչեալք յայնչեալք** յայնչեալք
 16 **Եւ յայնչեալք յայնչեալք յայնչեալք** յայնչեալք
 17 **Եւ յայնչեալք յայնչեալք յայնչեալք** յայնչեալք
 18 **Եւ յայնչեալք յայնչեալք յայնչեալք** յայնչեալք
 19 **Եւ յայնչեալք յայնչեալք յայնչեալք** յայնչեալք

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 **Եւ յայնչեալք** to **Եւ յայնչեալք**.
¹² Charles has 'consummation' in place of 'destiny'.
¹³ Sparks & Charles have identical text for this verse.
¹⁴ Some emend **Եւ յայնչեալք** to **Եւ յայնչեալք**. Charles formats this verse as poetry.
¹⁵ Charles ends with 'changeable' in place of 'changing'.
¹⁶ Violet emends **Եւ յայնչեալք** to **Եւ յայնչեալք**.
¹⁷ Violet emends **Եւ յայնչեալք** to **Եւ յայնչեալք**.
¹⁸ Charles has 'about which I ask' in place of 'that I ask'.
¹⁹ Charles has 'that which is' in place of 'what is'.

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.

²⁶ After \aleph_0 , Violet adds \aleph_1 .

SYR. BARUCH, CH. 22

[illegible]

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 **כְּשֶׁ** to **כִּשְׁ**.

⁴ Before 'robbery', Sparks adds '*equivalent to*' (in italics).

⁵ Kmoskó emends **לחל מל** to **לחל מל**.

⁶ Violet emends **نہ سے** to **نہ سے**.

⁷ For 'brings forth untimely', Sparks has 'bears a stillborn child'.

⁸ Sparks adds (in italics) '*properly*' before '*called*'.

SYR. BARUCH, CH. 23

[illegible]

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 מִלְכָּה לַמֶּלֶךְ לְעוֹלָם to מִלְכָּה לְעוֹלָם.

⁴ After 'born', Sparks adds 'from him' (in italics).

⁵ Some emend \aleph to $\aleph.1$.

⁶ For 'it is given to you', Sparks has 'you are privileged'.

⁷ Dederling removes the 'dot' before **ᠠᠨᠠᠨᠠ**.

SYR. BARUCH, CH. 24

[illegible]

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 treasuries 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 $\text{ḳṯ} \text{ḥ} \text{ḥ} \text{ḥ} \text{ḥ}$ to $\text{ḳṯ} \text{ḥ} \text{ḥ} \text{ḥ} \text{ḥ}$.

² Some emend **וְהוּא** to **,וְהוּא, וְהוּא**.

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

⁴ Ceriani emends 𐤁.𐤍.𐤁 to 𐤁.𐤍.𐤁 .

SYR. BARUCH, CH. 25

[illegible]

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 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

[illegible]

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 **𐤊𐤁𐤏** to **𐤊𐤁𐤏**.

⁷ Note that the \diamond 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 αἰα to αἰα.

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 “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 1 And he answered and said to me, "Whatever befalls then *will* befall the whole earth; therefore, all who live will experience *it*.
² 2 For, at that time, I will protect only those who are found in those days in this land. ³ 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 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 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 6 And those who have hungered shall rejoice; and also, they shall see marvels every day.
⁷ 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 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 ܐܝܬܐ to ܐܝܬܐ.
- ⁵ Some emend ܐܝܬܐ to ܐܝܬܐ. Before 'vine', Charles add a parenthesised question mark.
- ⁶ Some emend ܐܝܬܐ to ܐܝܬܐ.
- ⁷ In place of 'from me', Charels has 'from before me'.
- ⁸ Before 'time', Charles adds 'self-same'.

וַיֵּרֶד מַנָּה עוֹד מִן הַשָּׁמַיִם וְיָכֹלְתָּ אֹתוֹ בַּיָּמִים הָהֵם כִּי יָבֹאוּ אֵלֶיךָ לֵאמֹר מַנָּה יֵרֵד עוֹד מִן הַשָּׁמַיִם
וְיָכֹלְתָּ אֹתוֹ כִּי יָבֹאוּ אֵלֶיךָ לֵאמֹר מַנָּה יֵרֵד עוֹד מִן הַשָּׁמַיִם. *
מַנָּה יֵרֵד עוֹד מִן הַשָּׁמַיִם וְיָכֹלְתָּ אֹתוֹ בַּיָּמִים הָהֵם כִּי יָבֹאוּ אֵלֶיךָ לֵאמֹר מַנָּה יֵרֵד עוֹד מִן הַשָּׁמַיִם.

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. අපි අපගේ මව්පියන්ගේ සහ අපගේ
 මව්පියන්ගේ සහ අපගේ මව්පියන්ගේ
 2. අපි අපගේ මව්පියන්ගේ සහ අපගේ
 මව්පියන්ගේ සහ අපගේ මව්පියන්ගේ
 3. අපි අපගේ මව්පියන්ගේ සහ අපගේ
 මව්පියන්ගේ සහ අපගේ මව්පියන්ගේ
 4. අපි අපගේ මව්පියන්ගේ සහ අපගේ
 මව්පියන්ගේ සහ අපගේ මව්පියන්ගේ
 5. අපි අපගේ මව්පියන්ගේ සහ අපගේ
 මව්පියන්ගේ සහ අපගේ මව්පියන්ගේ

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 died in hope of him shall rise again. And it shall happen at that time that the treasures 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 discomfited. ⁵ For, they shall know that their torment has come and their perdition has arrived.”

SYR. BARUCH 30

¹ Some emend **ጸከላላይኮ** to **ጸከላላይኩ**.

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

³ Some emend **مُتَحِطٌ** to **مُتَحِدٌ**.

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

ܕܝܬܝܢܐ ܕܥܡܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ. ܕܝܬܝܢܐ ܕܥܡܐ ܕܝܠܐ ܕܝܠܐ.¹ ܕܝܬܝܢܐ ܕܥܡܐ ܕܝܠܐ ܕܝܠܐ.² ܕܝܬܝܢܐ ܕܥܡܐ ܕܝܠܐ ܕܝܠܐ.³ ܕܝܬܝܢܐ ܕܥܡܐ ܕܝܠܐ ܕܝܠܐ.⁴ ܕܝܬܝܢܐ ܕܥܡܐ ܕܝܠܐ ܕܝܠܐ.⁵ ܕܝܬܝܢܐ ܕܥܡܐ ܕܝܠܐ ܕܝܠܐ.

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

[illegible]

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?”

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 **חַיִּים** to **חַיִּיִּים**.

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 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. 34

1 And I answered and said to the people, "Far be it from me to forsake you or to withdraw from you, but I will only go unto the Holy of Holies to inquire of the Mighty One about you and about Zion, hoping to receive more illumination; and after this, I will return to you."

SYR. BARUCH 34

¹ In place of 'Far be it from me to forsake you', Sparks has 'God forbid that I should desert you'.

SYR. BARUCH, CH. 35

1. אֲנִי הָיִיתִי כְּשֶׁנִּשְׁכַּחְתִּי אֶת הָאֱלֹהִים.
2. אֲנִי הָיִיתִי כְּשֶׁנִּשְׁכַּחְתִּי אֶת הָאֱלֹהִים.
3. אֲנִי הָיִיתִי כְּשֶׁנִּשְׁכַּחְתִּי אֶת הָאֱלֹהִים.
4. אֲנִי הָיִיתִי כְּשֶׁנִּשְׁכַּחְתִּי אֶת הָאֱלֹהִים.
5. אֲנִי הָיִיתִי כְּשֶׁנִּשְׁכַּחְתִּי אֶת הָאֱלֹהִים.

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 מכלל to מכלל.

² Violet emends 𐤊𐤁𐤍 to 𐤊𐤁𐤍.

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 וְאַתָּה יְיָ אֱלֹהֵינוּ אֵלֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ אֵלֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ אֵלֵינוּ
² וְאַתָּה יְיָ אֱלֹהֵינוּ אֵלֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ אֵלֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ אֵלֵינוּ
³ וְאַתָּה יְיָ אֱלֹהֵינוּ אֵלֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ אֵלֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ אֵלֵינוּ
⁴ וְאַתָּה יְיָ אֱלֹהֵינוּ אֵלֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ אֵלֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ אֵלֵינוּ
⁵ וְאַתָּה יְיָ אֱלֹהֵינוּ אֵלֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ אֵלֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ אֵלֵינוּ
⁶ וְאַתָּה יְיָ אֱלֹהֵינוּ אֵלֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ אֵלֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ אֵלֵינוּ
⁷ וְאַתָּה יְיָ אֱלֹהֵינוּ אֵלֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ אֵלֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ אֵלֵינוּ

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 \aleph_{\aleph_1} .

⁶ Some emend 𐎧𐎡𐎴 to 𐎧𐎡𐎴.

⁷ Charles has '*was wrought*' in place of '*flourished*', here following Sparks.

SYR. BARUCH, CH. 37

¹ And, after this, I saw the cedar burning and the vine flourishing, itself and all around it, the plain full of unfading flowers. And I indeed awoke and arose.

¹ Charles has '*these things*' in place of '*this*'.

SYR. BARUCH, CH. 38

1 And I prayed and said, "O LORD, my Lord, you always enlighten those who are led by understanding. 2 Your law is life and your wisdom the true guide. 3 Explain to me, therefore, the meaning of this vision. 4 For, you know that my soul has always walked in your law, and from my *earliest* days I did not turn from your wisdom."

SYR. BARUCH 38

1 Violet emends حلاله to حلاله. Note that Sparks does not present the 1st instance of 'LORD' in block capitals (here following Charles).
2 Charles has 'is right guidance' in place of 'the true guide'.
3 Charles opens with 'Make known' in place of 'Explain'.
4 Charles has 'earliest' in parentheses.

SYR. BARUCH, CH. 39

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

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Messiah will be revealed, which is like the stream and the vine; and,
when it is revealed, it will uproot out the surrounding host. ⁸ And as

SYR. BARUCH 39

¹ Charles adds 'which' before 'you have seen'.

² Dederling emends ܚܬܐ to ܚܬܐ and ܚܬܐ to ܚܬܐ.

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 ܠܬܝܡܢܐ to ܠܬܝܡܢܐ. The literal translation of 'many years' is 'times'.

⁶ In place of 'flee to', Sparks has 'take refuge in'.

⁷ Some emend ܡܠܚܝܬܐ to ܡܠܚܝܬܐ. 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 ܕܠܚܝܬܐ to ܕܠܚܝܬܐ.

וַיִּבְטֹחַ אִזְוָא נִזְכָּר מִן הַיַּעֲשִׂיז מִן הַכֶּסֶּה. הַחֵל
מִן הַנִּיִּלֵּל חֲסֵה חֲפֵה תֵּלֵה מֵלֵךְ. וַיַּעֲבֹד מִן
מ, חֲלֵה ❖❖

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. 40

[illegible]

¹ “The last leader of that time will be left alive until the rest of his hosts have been put to the sword; and he will be bound and taken up to Mount Zion; and my Messiah will convict him of all his impieties and will gather and set before him all the evils of his hosts. ² And, afterwards, he will put him to death and protect the rest of my people gathered in the place that I have chosen. ³ And his principate will stand for ever, until the world of corruption is at an end, and until the times aforesaid are fulfilled. ⁴ This is your vision and this is what it means.”

SYR. BARUCH 40

¹ Ceriani emends **𐤌𐤕𐤕𐤕** to **𐤌𐤕𐤕𐤕** and Kmoskó to **𐤌𐤕𐤕𐤕**.

² Charles has '*that shall be found*' in place of '*gathered*'.

³ Some emend **𐎧𐎠𐎢𐎡** to **𐎧𐎠𐎢𐎡𐎹**. See #39:7.

⁴ Charles ends with '*its interpretation*' in place of '*what it means*'.

SYR. BARUCH, CH. 41

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 **مقصد** after **و. كذا**

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 ܐܝܬܝܗ ܕܥܢܝܢܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ.
² ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ.
³ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ.
⁴ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ.
⁵ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ.
⁶ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ.
⁷ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ.
⁸ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ ܕܥܡܝܐ.

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 ܕܥܡܝܐ to ܕܥܡܝܐ.
- ³ Sparks adds the implicit 'the covenant' after 'drawn near'.
- ⁴ Violet emends ܕܥܡܝܐ to ܕܥܡܝܐ.
- ⁵ Some emend ܕܥܡܝܐ to ܕܥܡܝܐ.
- 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

[illegible]

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 𐤊𐤌𐤓𐤕𐤁 to 𐤊𐤌𐤓𐤕𐤁 . Charles formats vv. 1-2 as poetry.

³ Charles opens with, “Go, therefore.”

SYR. BARUCH, CH. 44

[illegible]

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

[illegible]

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 *කැමැ*.

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."

¹⁵ Some emend נאם to נאם. Before 'fire', Sparks adds 'abyss of'.

SYR. BARUCH, CH. 45

ܐܘܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ¹ ¹ “Therefore, as far as you are able, instruct the people; for,
ܐܘܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ² ² For, if you teach them, then you may
ܐܘܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ 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

[illegible]

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

1 And, when I had gone forth and dismissed them, I went away and said to them, "Behold! I go to Hebron; for, the Mighty One has sent me there." 2 And I came to the place where I had been told to go, and I sat there and fasted seven days.

SYR. BARUCH 47

¹ Violet emends *ከገጽ* to *ከገጽ*.

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

SYR. BARUCH, CH. 48

1. ❖❖❖...ከሰላም ጋር ማጣጠም ማለት ማለቱ ነው።
 2. ለሰላም ማጣጠም ማለት ማለቱ ነው።
 3. ለሰላም ማጣጠም ማለት ማለቱ ነው።
 4. ለሰላም ማጣጠም ማለት ማለቱ ነው።
 5. ለሰላም ማጣጠም ማለት ማለቱ ነው።
 6. ለሰላም ማጣጠም ማለት ማለቱ ነው።
 7. ለሰላም ማጣጠም ማለት ማለቱ ነው።
 8. ለሰላም ማጣጠም ማለት ማለቱ ነው።
 9. ለሰላም ማጣጠም ማለት ማለቱ ነው።

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 **ḥḥḥ** to **ḥḥḥ**. Charles has ‘*multitude*’ in place of ‘*might*’.

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

⁶ Violet emends **גחצוה** to **גחצוה**.

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

⁸ Violet emends $\text{לַעֲלֵמָה לְחַיִּים} \text{לְחַיִּים}$ to $\text{לְחַיִּים לַעֲלֵמָה}$. 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 Dedering emends ~~amēu~~ to ~~amēu~~.

10 ܡܥܬܝܬܐ ܕܠܐ ܡܬܝܢ ܡܨܝܚܐ ܡܨܝܚܐ
 ܡܨܝܚܐ ܡܨܝܚܐ ܡܨܝܚܐ ܡܨܝܚܐ. 11 ܥܒܕ
 ܠܡܠܟܐ ܕܝܗܐ ܠܡܠܟܐ. 12 ܡܠܟܐ ܕܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ. 13 ܠܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ. 14 ܠܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ. 15 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ. 16 ܠܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ. 17 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ. 18 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.
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 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ. 22 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.

innumerable stand before you and minister in their orders quietly
 at your nod. ¹¹ Hear your servant and give ear to my petition. ¹² For,
 in a little time are we born and very soon we return. ¹³ But, with
 you, hours are as an age and days as generations. ¹⁴ So, do not be
 angry with man; for, he is nothing. ¹⁵ And take no account of our
 works; for, what are we? For lo! by your gift do we come into the
 world and we depart not of our own will. ¹⁶ For, we said not to our
 parents, "Give us birth!" Nor did we send to Sheol and say,
 "Receive us!" ¹⁷ What, then, is our strength that we should bear
 your wrath? Or how can we endure your judgment? ¹⁸ Protect us in
 your compassion and, in your mercy, help us. ¹⁹ Behold the little
 ones that are subject to you and save all who draw near to you; and
 destroy not the hope of our people and cut not short the times of
 our aid. ²⁰ For, this is the nation that you have chosen, and these are
 the people for whom you find no equal. ²¹ But I will speak now
 before you and tell you what is in my mind. ²² In you do we trust;

¹¹ Sparks & Charles have the same text for this verse.

¹² In place of 'very soon', Charles repeats 'in a little time'.

¹³ Ceriani emends ܡܠܟܐ to ܡܠܟܐ.

¹⁴ Violet emends ܡܠܟܐ to ܡܠܟܐ.

¹⁵ Kmoskó emends ܡܠܟܐ to ܡܠܟܐ. Sparks includes the 1dt sentence as part of v. 14.

¹⁶ For 'Give us birth', Charles has 'Beget us'.

¹⁷ For the 2nd question, Charles has, "Or what are we that we should endure Your judgment?"

¹⁸ Charles has 'compassions' for 'compassion'.

¹⁹ Sparks adds 'those' before 'who draw near'.

²⁰ Some emend ܡܠܟܐ to ܡܠܟܐ. For 'the nation' (as Charels & Sparks), the Syriac text has 'until'.

²¹ Charles ends with, "and I will say as my heart thinks."

²² Sparks and Charles have the same text for this verse.

²² חַלְבִּי אֶחְזִיקֶנּוּ וְהָיָה עִמָּנוּ כְּחֹקֵינוּ וְלֹא יִפְּלוּ
 בְּחֹקֵינוּ חֹקֵינוּ וְחֹקֵינוּ כְּחֹקֵינוּ. ²³ [חַלְבִּי אֶחְזִיקֶנּוּ
 כְּחֹקֵינוּ וְחֹקֵינוּ כְּחֹקֵינוּ. ²⁴ חַלְבִּי אֶחְזִיקֶנּוּ
 וְחֹקֵינוּ כְּחֹקֵינוּ וְחֹקֵינוּ כְּחֹקֵינוּ. ²⁵ חַלְבִּי אֶחְזִיקֶנּוּ
 וְחֹקֵינוּ כְּחֹקֵינוּ. ²⁶ חַלְבִּי אֶחְזִיקֶנּוּ
 וְחֹקֵינוּ כְּחֹקֵינוּ. ²⁷ חַלְבִּי אֶחְזִיקֶנּוּ
 וְחֹקֵינוּ כְּחֹקֵינוּ. ²⁸ חַלְבִּי אֶחְזִיקֶנּוּ
 וְחֹקֵינוּ כְּחֹקֵינוּ. ²⁹ חַלְבִּי אֶחְזִיקֶנּוּ
 וְחֹקֵינוּ כְּחֹקֵינוּ. ³⁰ חַלְבִּי אֶחְזִיקֶנּוּ
 וְחֹקֵינוּ כְּחֹקֵינוּ. ³¹ חַלְבִּי אֶחְזִיקֶנּוּ
 וְחֹקֵינוּ כְּחֹקֵינוּ. ³² חַלְבִּי אֶחְזִיקֶנּוּ

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 חַלְבִּי to חַלְבִּי. Charles describes the text here as 'unintelligible'.

³⁰ Kmoskó emends חַלְבִּי to חַלְבִּי. 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'.

[illegible]

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 𐎎𐎠𐎠𐎠 to 𐎎𐎠𐎠. For ‘*and probity destroyed*’, Sparks has ‘*confidence will disappear*’.

³⁶ In place of 'discretion', Charels has '*the multitude of intelligence*'.

³⁷ Violet emends ~~amē~~ to ~~am~~.

³⁸ Charles opens with, “*And it shall come to pass at the self-same time that.*”

³⁹ Violet emends 𐤊𐤍 to 𐤊𐤍. For 'plans they have made', Charels has 'meditations of their reins'.

[illegible]

consume their thoughts and in flame shall the plans they have made be tried; for, the Judge shall come and will not tarry. ⁴⁰ Each of the inhabitants of the earth knew when he was sinning. But my Law they knew not because of their pride. ⁴¹ But many shall then assuredly weep, Yea, over the living more than over the dead.” ⁴² And I answered and said, “O Adam, what have you done to all your posterity? And what will be said to the first Eve who listened to the serpent? ⁴³ For, all this multitude are going to corruption and innumerable are those whom the fire devours. ⁴⁴ But again, I will speak before you. ⁴⁵ You, O LORD, my Lord, know what is in your creature. ⁴⁶ For, you did of old command the dust to produce Adam and you know the number of those who are born from him and how far they have sinned before you, who have existed and not confessed you as their Creator. ⁴⁷ And, regarding all these, their end shall convict them, and your law which they have transgressed shall requite them on your day.” ⁴⁸ “But now let us dismiss the wicked and inquire about the righteous. ⁴⁹ And I will recount their

⁴⁰ At the start of this verse, Charles adds '*Because*'.

⁴¹ Violet emends 𐎧𐎫𐎲𐎠 to 𐎧𐎫𐎲𐎠.

⁴² Charles and Sparks end the poetic section of this chapter at this verse.

⁴³ For ‘*and innumerable are*’, Charles has ‘*nor is there any numbering of*’.

⁴⁴ Charles has '*in your presence*' in place of '*before you*'.

⁴⁵ Sparks does not have the 1st instance of ‘*LORD*’ in block capitals.

⁴⁶ Violet emends **am** to **am**.

⁴⁷ Charles has '*as regards*' in place of '*regarding*'.

⁴⁸ Charles includes vv. 48–50 in brackets; according to him, these verses are a fragment of an address delivered by Baruch to the people and not to God. He found another fragment of this same address in 54:16–18.

⁴⁹ In place of 'proclaim' (as Sparks), Charles has the more literal 'not be silent in celebrating'.

לְחַבְּסָהּ. מִן הַיְּהוּדִים לְמַעַן.⁵⁰ יִזְכְּרוּ יְהוָה
וְיִשְׁבְּחוּ מִלֵּל כְּמוֹת חַלְמָה וְיִגְבֹּהוּ וְיִשְׁמְחוּ כְּמִתְּחִילָה.
לְכֹהֲנֵי הַיְּהוּדִים שֶׁבְּחִיָּהּ. מִכֵּן חַלְמָה
וְשֶׁאֵל לֵב לִמְחִלָּה וְיִמְצָא יְהוָה

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 יִגְבֹּהוּ to יִזְכְּרוּ.

SYR. BARUCH, CH. 49

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

[illegible]

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 *حاصل*. Charles includes the text from 'which it now receives' to the end of the verse in brackets.

³ Some emend **ܕܠܝܠܝܢܐ** to **ܕܠܝܠܝܢܐ**. At the end of the verse, Charles adds '*again*' (in parentheses).

⁴ In place of 'grow strong', Sparks has 'begin'.

SYR. BARUCH, CH. 51

¹ 1 “And it shall come to pass that, when the appointed day has gone by, the appearance of those who are condemned shall be changed, as also shall the glory of those who have been justified. ² For, the appearance of evildoers shall become worse than it is, as they suffer torment. ³ Also, the glory of those who have now been justified in my law, who have had understanding in their life and who have planted in their heart the root of wisdom, their splendour shall be glorified in changes and their faces will assume a luminous beauty, so they may be able to acquire and receive the world that does not die, which is then promised to them. ⁴ For, over this above all shall those who come then lament, that they rejected my law and stopped their ears, so they might not hear wisdom or receive understanding. ⁵ For, they will see those who are now their inferiors in a far better and more glorious state than they are – for, these will be transformed to look like angels, while they can only contemplate in horror the decaying shadows of their former selves. ⁶ For, they shall first see *all this* and afterwards depart to be tormented. ⁷ But those

SYR. BARUCH 51

- ¹ Violet emends ܐܚܝܢܐ to ܐܚܝܢܐ. For ‘appearance’, Charles has ‘aspect’; the Syriac text has ‘pride’ but the difference is a single diacritical point.
- ² Charles has ‘those who now act wickedly’ in place of ‘evildoers’.
- ³ The literal translation of ‘will assume a luminous beauty’ (as Sparks) is ‘shall be turned into the light of their beauty’ (as Charles).
- ⁴ Ceriani emends ܕܡܢ ܕܡܢ to ܕܡܢ ܕܡܢ.
- ⁵ For this verse, here following Sparks, Charles reads (more literally), “When therefore they see those, over whom they are now exalted, (but) who shall then be exalted and glorified more than they, they shall respectively be transformed, the latter into the splendour of angels, and the former shall yet more waste away in wonder at the visions and in the beholding of the forms.”
- ⁶ Charles (following the MS) lacks ‘all this’, here following Sparks.
- ⁷ Dederling removes the ‘dot’ preceding ܡܡܢܐ. Charles & Sparks format vv. 7-10 as poetry.

חַיִּי מִן הַחַיִּים וְהַחַיִּים מִן הַחַיִּים. וְהַחַיִּים מִן הַחַיִּים.
 וְהַחַיִּים מִן הַחַיִּים. ¹⁵ וְהַחַיִּים מִן הַחַיִּים. וְהַחַיִּים
 מִן הַחַיִּים. וְהַחַיִּים מִן הַחַיִּים. וְהַחַיִּים מִן הַחַיִּים.
¹⁶ וְהַחַיִּים מִן הַחַיִּים. וְהַחַיִּים מִן הַחַיִּים. וְהַחַיִּים
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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 מִן to מִן. Kmoskó emends מִן to מִן.

SYR. BARUCH, CH. 52

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

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 ܐܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ to ܐܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ. Dederling emends ܐܝܬܝܢ ܕܡܝܬܝܢ to ܐܝܬܝܢ ܕܡܝܬܝܢ.
⁷ Some emend ܐܝܬܝܢ ܕܡܝܬܝܢ to ܐܝܬܝܢ ܕܡܝܬܝܢ.
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.

SYR. BARUCH, CH. 53

[illegible]

¹ And, when I had said this, I fell asleep there and I saw a vision, and lo! a very great cloud was ascending from the sea and I kept looking at it and lo! it was full of waters white and black, and there were many colours in those waters; and what looked like lightning was seen at its summit. ² And I saw the cloud passing swiftly in quick courses and it covered all the earth. ³ And, after this, the cloud began to pour on the earth the waters that were in it. ⁴ And I saw that the waters that descended from it were not all the same. ⁵ For, at first for a time, they were all black and afterwards I saw that the waters became bright but they were fewer; and after these things again I saw black *waters*, and then again bright, and again black and again bright. ⁶ This happened twelve times but there were always black than bright. ⁷ And, at the end of the cloud, lo! it rained black waters, darker than all those that were before, and fire was mixed with them; and, where those waters fell, they wrought devastation and destruction. ⁸ After this, I saw the

SYR. BARUCH 53

¹ Violet emends རྒྱུ་འཁྱུར་ to རྒྱུ་འཁྱུར་.

² Dederling removes the ‘dot’ preceding ,ṣ.

³ Some emend 𐎧𐎫𐎧 to 𐎧𐎫𐎧.

⁴ For this verse, here following Sparks, Charles has, “*And I saw that there was not one and the same likeness in the waters that descended from it.*”

⁵ Violet emends 𐤀𐤓𐤌𐤀 to 𐤀𐤓𐤌𐤀.

⁶ Charles opens, “Now this was done twelve times.”

⁷ Sparks opens, "And when the end of the cloud came, lo!"

⁸ Charles has '*these things*' in place of '*this*'.

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.

¹² For this verse, here following Sparks, Charles has, “*And, by reason of my fear, I awoke.*”

SYR. BARUCH, CH. 54

[illegible]

¹ And I asked the Mighty One, and said, “You alone, O Lord, know beforehand the secrets of the world; and what happens in its time you bring about by your word; and, against the works of those on earth, you hasten the beginnings of the times; and the end of the ages you alone know. ² *You* for whom nothing is too hard you do everything easily by a nod. ³ *You* to whom the depths come as the heights and whose word the princes of the ages serve. ⁴ *You* who reveal to those who fear you what is prepared for them, so they may be comforted. ⁵ You show wonders to the ignorant; you break up the enclosure of those who do not know, light up what is dark, and reveal what is hidden to the pure, who in faith have submitted to you and your law. ⁶ You have shown your servant this vision; reveal to me also its interpretation. ⁷ For, I know that, when I asked you, I received a response; and, what I besought, you revealed to me with what language I should praise you and from what members I should offer praises and hallelujahs to you. ⁸ For, if *all* my members were mouths and the hairs of my head voices, even so

SYR. BARUCH 54

¹ Violet emends ,ṁṁṁṁ to ,ṁṁṁṁ. For ‘secrets’, Charles has ‘deep things’; the literal translation is ‘heights’ (i.e. inaccessible things).

² Violet emends נחב to נחב. Charles format vv. 1b-22 as poetry, and Sparks does so for vv. 1b-14.

³ For 'princes' (another option is 'angels'), Charles & Sparks have 'beginnings'.

⁴ Some emend **ܡܠܚܡܐ** to **ܡܠܚܡܐ**. In the Syriac text, the opening 'You' of vv. 2–4 is absent but is implied.

⁵ Violet emends ܝܡܢܐ to ܝܡܢܐ. Charles includes the text from 'who in faith' to the end of the verse in brackets.

⁶ Charles adds 'to' before 'your servant'.

⁷ For 'when I have asked you', Charles has 'as regards those things wherein I besought you'.

⁸ Charles lacks ‘*all*’ before ‘*my members*’.

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.

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 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 ܐܕܡܐ ܕܥܡܐܐ after ܐܕܡܐ.

18 In place of 'prepare to meet', here following Sparks, Charles has 'turn you to'.

19 Violet emends ܐܕܡܐ to ܐܕܡܐ.

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

[illegible]

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 **ح** to **ح**.

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 ሕረግ to ሕረ ረግ . Ceriani emends ሕረግ to ሕረግግ .

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

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

⁸ Some emend 𐤊𐤍𐤏𐤍 to 𐤊𐤍 𐤏 .

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

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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
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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
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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

SYR. BARUCH 56

¹ Charles opens with, “Nevertheless, because you have besought.”

² Some emend ܡܬܝܬܝܢ to ܡܬܝܬܝܢ.

³ For ‘age’, Charles has ‘world’ and adds ‘(= αἰών)’ in the text.

⁴ Ceriani emends ܡܬܝܬܝܢ to ܡܬܝܬܝܢ. Charles has ‘multitude’ in place of ‘richness’.

⁵ For ‘falling first’, Charles has ‘that descended previously’.

⁶ Some emend ܡܬܝܬܝܢ to ܡܬܝܬܝܢ. Charles formats this verse as poetry (but Sparks does not).

⁷ Some add ܐܡܝܢ after ܡܬܝܬܝܢ.

[illegible]

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

¹⁰ Sparks has '*the man became*' in place of the 1st instance of '*he became*'.

¹² In place of ‘mingled’, Sparks has ‘had intercourse’.

¹⁴ At the point marked by the asterisk, Ceriani adds **لله**.

¹⁶ Sparks and Charles have the same text for this short verse.

SYR. BARUCH, CH. 57

ܐܝܬܐ ܕܚܝܐ ܕܡܝܬܐ. ܫܝܬܐ ܕܡܝܬܐ. ܐܝܬܐ ܕܚܝܐ ܕܡܝܬܐ.
ܐܝܬܐ ܕܚܝܐ ܕܡܝܬܐ. ܐܝܬܐ ܕܚܝܐ ܕܡܝܬܐ. ܐܝܬܐ ܕܚܝܐ ܕܡܝܬܐ.
ܐܝܬܐ ܕܚܝܐ ܕܡܝܬܐ. ܐܝܬܐ ܕܚܝܐ ܕܡܝܬܐ. ܐܝܬܐ ܕܚܝܐ ܕܡܝܬܐ.
ܐܝܬܐ ܕܚܝܐ ܕܡܝܬܐ. ܐܝܬܐ ܕܚܝܐ ܕܡܝܬܐ. ܐܝܬܐ ܕܚܝܐ ܕܡܝܬܐ.
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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.

SYR. BARUCH 57

¹ Dederling emends ܡܝܬܐ to ܡܝܬܐ.

² Kmoskó emends ܡܝܬܐ to ܡܝܬܐ. 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 \mathbb{R} i.e. $\mathbb{R}.$

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

[illegible]

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

SYR. BARUCH 59

¹ Dederling emends 𐎧𐎢𐎠 to 𐎧𐎢𐎠𐎡.

² Dederding removes the 'dot' after *imark*.

³ For '*what was beneath*', Charles has '*those who were under*'.

⁴ Some emend ܢܬܠܡܕ to ܢܬܠܡܕܐ. For ‘law ... times’, the Syriac text has ‘laws ... time’.

⁵ Dederling emends *കുല* to *കുഡ*.

⁶ Some emend 𐎲𐎵 𐎠𐎡 to 𐎲𐎵𐎠𐎡. 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*'.

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.

¹² Dederling emends 𐎧𐎢𐏁 to 𐎧𐎢𐏁̄.

SYR. BARUCH, CH. 60

1 “And the black fifth waters that you saw raining are what the Amorites did, their spells and incantations, and the evils of their mysteries, and the contamination of their pollution. 2 For, even Israel was then polluted and went astray in the days of the judges, although they witnessed many signs given to them by he who made them.

¹ Some emend **ḥḥ** to **ḥḥ**.

² Ceriani emends כח.ה.כח to כח.ה.כח .

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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the city Zion ruled then over all lands and regions. 8 These are the
bright waters that you saw.

SYR. BARUCH 61

- 1 Charles has 'in which' in place of 'when'.
- 2 Violet emends ܠܡܢܬܐ to ܠܡܢܬܐ.
- 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 ܠܡܢܬܐ to ܠܡܢܬܐ.
- 8 Charles formats vv. 2-8 as poetry (though Sparks does not).

SYR. BARUCH, CH. 62

[illegible]

¹ “And the black seventh waters that you saw, this is the perversion brought about by Jeroboam’s plane to make two golden calves; ² and all the iniquities which kings who were after him iniquitously wrought; ³ and the curse of Jezebel and the idol-worship that Israel practised at that time; ⁴ and the withholding of rain, and the famines that occurred until women ate the fruit of their wombs; ⁵ and the time of their captivity that came upon the nine and a half tribes, because of their many sins; ⁶ and Salmanazar king of Assyria came and led them away captive. ⁷ But, regarding the Gentiles, it was tedious to tell how they always did what was sinful and wicked and never what was righteous. ⁸ These are the black seventh waters that you saw.

SYR. BARUCH 62

¹ The words, '*brought about*', are not in the text but are added by both Charles (in parentheses) and Sparks (in italics).

² Sparks includes the words '*and the curse of Jezebel*' (v. 3) as part of v. 2.

³ Some emend **𐤊𐤍𐤁𐤏** to **𐤊𐤍𐤁𐤏**. It is unclear whether the reference is to the curse pronounced on Jezebel and its fulfilment (1K 21:23, 2K 9: 10, 30–37) or to the curses that Jezebel was in herself to Israel (2K 9:34).

⁴ For '*the fruit of their wombs*', Sparks has '*their own children*'.

⁵ Charles has '*they were in many sins*' in place of '*of their many sins*'.

⁶ Sparks includes this entire verse in parentheses.

⁷ Some emend $\mathfrak{A}\alpha$ to $\mathfrak{A}\lambda\alpha$. In place of 'did what was sinful', Charles has 'wrought impiety'.

⁸ Dederding emends  to  and encloses the word inside daggers.

SYR. BARUCH, CH. 63

[illegible]

¹ “And the bright eighth waters that you saw, this is the integrity and honesty of Hezekiah king of Judah and the grace that came upon him. ² For, when Sennacherib was stirred up to destroy himself and his wrath maddened him, leading to his destruction and of the multitude of the nations that were with him. ³ When, moreover, King Hezekiah heard what king of Assyria was devising – to come and seize him and destroy his people (the two and a half tribes that remained, and he wished to overthrow Zion also), then Hezekiah trusted in his works, had hope in his righteousness, and spoke with the Mighty One and said, ⁴ “Behold, Sennacherib is prepared to destroy us and he will be boastful and uplifted when he has destroyed Zion.” ⁵ And the Mighty One heard him; for, Hezekiah was wise, and he listened to his prayer, because he was righteous. ⁶ And then the Mighty One commanded Ramiel, *the angel* who speaks with you. ⁷ And I went forth and destroyed their multitude, the number of whose chiefs only was a hundred and eighty-five thousand, and each one of them had an equal number.

SYR. BARUCH 63

- 1 Some emend ܡܬܝܚܝܬܐ to ܡܬܝܚܝܬܐ. In place of ‘*integrity and honesty*’, Charles has ‘*rectitude and uprightness*’; and, after ‘*grace*’, he adds ‘*of God*’ (in angle brackets).
- 2 Violet emends ܐܪ ܕܝܚܝܬܐ ܡܬܝܚܝܬܐ to ܐܪ ܕܝܚܝܬܐ ܡܬܝܚܝܬܐ. Charles encloses this entire verse inside dagger characters.
- 3 Violet emends ܡܬܝܚܝܬܐ ܡܬܝܚܝܬܐ to ܡܬܝܚܝܬܐ ܡܬܝܚܝܬܐ. Between the 1st ܡܬܝܚܝܬܐ & ܡܬܝܚܝܬܐ, the OCP text includes the characters, ">", without note.
- 4 Violet emends ܡܬܝܚܝܬܐ to ܡܬܝܚܝܬܐ.
- 5 In place of ‘*he listened to*’, Charles has ‘*had respect unto*’. Charles formats this verse as poetry.
- 6 The words, ‘*the angel*’ are not in the Syriac text.
- 7 Violet emends ܡܬܝܚܝܬܐ to ܡܬܝܚܝܬܐ. At the end of this verse, Charles adds ‘*under his command*’ in parentheses.

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.

11 Charles has '*have seen*' in place of '*saw*'.

SYR. BARUCH, CH. 64

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'.

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.

¹⁰ Some emend ن اءىى to ن اءىى .

SYR. BARUCH, CH. 65

1 “Thus, moreover, did Manasseh act impiously and thought
 that, in his time, the Mighty One would not inquire into these
 things. 2 These are the black ninth waters that you saw.

SYR. BARUCH 65

¹ Some emend **לִּי אֵם יְהוָה חַיִּים** to **לִּי חַיִּים אֵם יְהוָה**.

² Charles has '*have seen*' in place of '*saw*'.

SYR. BARUCH, CH. 66

1
 2
 3
 4
 5
 6

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 ,*ṃ* to ,*ṃ*.

² In place of ‘horn’, Sparks has ‘heads’.

³ Violet emends 𐤁𐤏𐤏 to 𐤁𐤏 and 𐤁𐤏𐤏𐤏 to 𐤁𐤏𐤏 .

⁴ Ceriani emends to . Charles encloses the words up to 'rites' in brackets.

5 Charles has '*with zeal*' in place of '*in heart and soul*'.

⁶ Some emend $\text{לִּפְנֵי הַיָּד} \text{לִּפְנֵי הַיָּד}$ to לִּפְנֵי הַיָּד or to לִּפְנֵי הַיָּד .

[illegible]

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 אֲנִי וְאַתָּה יְיָ אֱלֹהֵינוּ. מִיָּדָה, חֶסֶד
 וְרַחֲמֶיךָ יְיָ אֱלֹהֵינוּ. ² אֲנִי וְאַתָּה יְיָ אֱלֹהֵינוּ.
 חֶסֶד וְרַחֲמֶיךָ יְיָ אֱלֹהֵינוּ. מִיָּדָה, חֶסֶד
 וְרַחֲמֶיךָ יְיָ אֱלֹהֵינוּ. ³ אֲנִי וְאַתָּה יְיָ אֱלֹהֵינוּ.
 חֶסֶד וְרַחֲמֶיךָ יְיָ אֱלֹהֵינוּ. ⁴ אֲנִי וְאַתָּה יְיָ אֱלֹהֵינוּ.
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 חֶסֶד וְרַחֲמֶיךָ יְיָ אֱלֹהֵינוּ.

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.

SYR. BARUCH 67

¹ In place of '*has now befallen*', Charles has '*is now befalling*'.

² Violet emends **חַיִּי** to **חַיִּי**. Charles formats vv. 2–8 as poetry.

³ Violet emends חַיִּי to חַי .

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

[illegible]

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  to . 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 תָּנָה לֵב אֱלֹהִים וַיִּבְרָא וְכִסְפָּה מִן הַחַיִּים
 אֶת הַמַּלְאָכִים. וְהָיָה כִּי יִבְרָא הַמַּלְאָכִים
 וַיִּשְׁמַע מִן הַמַּלְאָכִים אֶת הַלֵּב [.] ² וַיִּבְרָא
 לֵב הַמַּלְאָכִים כִּי מִן הַמַּלְאָכִים הָיוּ
 מִן הַמַּלְאָכִים וַיִּבְרָא. ³ וַיִּבְרָא לֵב
 הַמַּלְאָכִים מִן הַמַּלְאָכִים. [.] מִן הַמַּלְאָכִים
 הָיוּ. ⁴ וַיִּבְרָא לֵב הַמַּלְאָכִים וַיִּבְרָא
 מִן הַמַּלְאָכִים. מִן הַמַּלְאָכִים הָיוּ
 הַמַּלְאָכִים וַיִּבְרָא. ⁵ וַיִּבְרָא לֵב
 הַמַּלְאָכִים מִן הַמַּלְאָכִים. מִן הַמַּלְאָכִים
 הָיוּ.

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 נִשְׁכַּח to נִשְׁכַּח . 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 $\aleph \text{חַיְיבֵינוּ}$ to $\aleph \text{חַיְיבֵינוּ}$.

⁴ Ceriani emends 𐤁𐤏𐤁𐤏 to 𐤁𐤏𐤁𐤏. Kmoskó & Violet emend 𐤁𐤏𐤁𐤏. to 𐤁𐤏𐤁𐤏.

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 “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 ܐܬܝܢ ܕܝܢܝܢ to ܐܬܝܢ ܕܝܢܝܢ. 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 ܐܬܝܢ ܕܝܢܝܢ to ܐܬܝܢ ܕܝܢܝܢ.
- ⁶ Violet emends ܐܬܝܢ ܕܝܢܝܢ to ܐܬܝܢ ܕܝܢܝܢ.
- ⁷ The literal translation of ‘destroyed’ is ‘hindered’. Sparks includes the words up to ‘their own’ as part of v. 6.

וְהַיּוֹצֵא חַיִּים מִיָּדָיו וְהַמַּעֲשִׂים מִיָּדָיו.⁸ וְהַיּוֹצֵא חַיִּים מִיָּדָיו
 וְהַיּוֹצֵא חַיִּים מִיָּדָיו וְהַיּוֹצֵא חַיִּים מִיָּדָיו.⁹ וְהַיּוֹצֵא חַיִּים מִיָּדָיו
 וְהַיּוֹצֵא חַיִּים מִיָּדָיו וְהַיּוֹצֵא חַיִּים מִיָּדָיו.¹⁰ וְהַיּוֹצֵא חַיִּים מִיָּדָיו

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 וְהַיּוֹצֵא חַיִּים to וְהַיּוֹצֵא חַיִּים. 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 וְהַיּוֹצֵא חַיִּים to וְהַיּוֹצֵא חַיִּים. 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

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 $\mathfrak{m}^{\text{v}}\text{a}^{\text{v}}\text{a}$ to $\mathfrak{m}^{\text{v}}\text{a}^{\text{v}}\text{a}$.
- 2 Charles lacks '*of it*', here following Sparks.
- 3 In place of '*by*', Charles has '*with*'.

SYR. BARUCH, CH. 72

[illegible]

¹ “Hear now also about the bright waters that are to come at the 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 ܡܕܝܢܐ to ܡܕܝܢܐ and the Jacobite Lectionary MSS have ܡܕܝܢܐ in place of ܡܕܝܢܐ.

³ Charles opens with, “*These things therefore shall come upon the nations.*”

⁴ Jacobite Lectionary MS 1313 has ܡܢ ܕܡܪܝܢ in place of ܡܢ ܕܡܪܝܢܐ. The Syriac text has 'known' in place of 'exploited'.

⁵ Charles lacks the words, '*will be*'.

⁶ Jacobite Lectionary MS 1515 lacks ܥܢ. The Syriac text has 'known' in place of 'exploited'.

SYR. BARUCH, CH. 73

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.

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SYR. BARUCH 73

- ¹ Some emend ܠܠܝܠܝܬܐ to ܠܠܝܠܝܬܐ. Charles formats this entire chapter as poetry.
- ² The Jacobite Lectionary MSS have ܠܝܠܝܬܐ in place of ܠܠܝܠܝܬܐ and lack ܠܠܝܠܝܬܐ.
- 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 ܠܠܝܠܝܬܐ to ܠܠܝܠܝܬܐ.
- ⁷ Charles has 'torment' in place of 'agony'.

SYR. BARUCH, CH. 74

1
 2
 3
 4

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 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

[illegible]

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."

SYR. BARUCH 75

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 וַיַּחַדְנוּ to וַיַּחַדְנוּ.

⁸ The phrase, '*have come*', here means having been born (as also in v. 7).

SYR. BARUCH, CH. 76

[illegible]

¹ And he answered and said to me, “Since the interpretation of this vision has been given to you as you asked, hear the word of the Most High, so you may know what will happen to you after this. ² For, you shall surely leave this world yet not to death; rather, you shall be preserved until the consummation of the times. ³ So, go up to the top of that mountain and there shall pass before you all the regions of that land and the figure of the world; and the tops of the mountains, and the bottoms of the valleys, and the depths of the seas, and the number of the rivers, so you may see what you are leaving and where you are going. ⁴ This shall be in forty days from now. ⁵ But go now and spend these days instructing the people as best you can, so they may learn how not to die and what will lead to life at the last times.”

SYR. BARUCH 76

¹ Charles encloses ‘*since ... asked*’ in brackets.

² Violet emends 𐩦𐩣𐩪 to 𐩦𐩣𐩪.

³ Ceriani emends ܐܬܬܐܠܝܬܐ to ܐܬܬܐܠܝܬܐ. The words translated ‘*tops*’ and ‘*bottoms*’ are singular in the Syriac text.

⁴ For this verse, here (loosely) following Sparks, Charles reads, “*Now this shall befall after forty days.*”

⁵ Charles includes this verse as part of v. 5.

SYR. BARUCH, CH. 77

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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 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

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 ܐܝܢ before ܚܝܡ.
- 6 Charles has 'therefore' in place of 'then'.
- 7 Some emend ܠܡܫܝܚܐ to ܠܡܫܝܚܐ.
- 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.

19. ¹⁹ 20. ²⁰ 21. ²¹ 22. ²² 23. ²³ 24. ²⁴ 25. ²⁵ 26. ²⁶

that, on the twenty-first day of the eighth month, I, Baruch, came and sat down under the oak in the shade of its branches, and no man was with me – I was alone. ¹⁹ And I wrote these two letters; one I sent by an eagle to the nine and a half tribes and the other I sent to those who were in Babylon by the hands of three men. ²⁰ And I called the eagle and said to it, ²¹ “The Most High has made you to be higher than all birds. ²² And now go and do not tarry in *any* place, nor look for any roosting-place, nor settle on any tree, until you have passed over the broad waters of the River Euphrates and have come to the people that dwell there and laid this letter before them. ²³ Remember that, at the time of the Flood, Noah received from a dove the fruit of the olive when he sent it forth from the ark. ²⁴ Yea, also the ravens waited on Elijah, bearing him food as they had been commanded. ²⁵ Solomon too, when he was king, whenever he wished to send or seek for anything, commanded a bird and it obeyed his commands. ²⁶ And now let it not weary you and turn not to the right hand nor the left but fly straight, so you may preserve the command of the Mighty One, as I have said to you.”

¹⁹ Charles has '*means*' in place of '*the hands*' (as also in v. 18).

²⁰ In place of 'said to it', Charles has 'spoke these words unto it'.

²¹ Sparks has 'to be king of' in place of 'to be higher than'.

²² Dederding and Ceriani emend ܕܠܝܬܐ to ܕܠܝܬܐ. For ‘look for any roosting-place’ (as Sparks), the Syriac text has ‘enter a nest’.

²³ In place of ‘*the fruit of the olive*’, Sparks has ‘*an olive*’.

²⁴ Charles has '*ministered to*' in place of '*waited on*'.

²⁵ In place of 'when he was king', Charles has 'in the time of his kingdom'.

²⁶ Charles has '*and go by a direct way*' in place of '*straight*'.

...