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# Ἀποκάλυψις Βαρούχ ♦ GREEK APOCALYPSE OF BARUCH

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## INTRODUCTION

There can be little doubt that the *Greek Apocalypse of Baruch* is the ‘book of Baruch the prophet’ known in Origen’s day and said by him to contain ‘very clear information about the seven worlds or heavens’. The credit for its discovery in modern times belongs to Dom Cuthbert Butler, who found a Greek text of it in 1896 among a collection of apocryphal and ecclesiastical items in a late 15<sup>th</sup> Century paper manuscript in the British Library (*BL Addition 10073*); this Greek text was published by M.R. James the following year; however, it mentions only five heavens. Ten years before Butler’s discovery, S. Novaković had published the text of a Slavonic version, preserved in a 15<sup>th</sup> Century Serbian manuscript, and James printed an English translation of it immediately after his own edition of the Greek text; the Slavonic text seems to be even less complete than the Greek is, inasmuch as it mentions only two heavens. Other Greek and Slavonic manuscripts have since come to light, but these seem to be closely based on the former texts. It is possible that a Latin version was in circulation in north-western Spain in the 7<sup>th</sup> Century, but there are no surviving Latin fragments. The Greek text (from the Online Critical Pseudepigrapha) is presented here as it appears in J.-C. Picard (ed.), “Apocalypsis Baruchi Graece” (PVTG 2; Leiden: Brill, 1967) 81–96.

## AUTHORSHIP AND DATES

Opinions differ about the date and origin of the *Greek Apocalypse of Baruch*. Some consider it a Christian Apocalypse of the 2<sup>nd</sup> Century; there are some passages that could have been written only by a Christian: the author betrays knowledge of the Pauline Epistles and certain apocryphal writings (especially the Paralipomena of Jeremiah, which is generally dated at 135 CE). Yet, the work was known to Origen and can thus be dated *circa* 140–200 CE. Others have suggested that the author betrays signs of both Gnostic and Indian influence and was, therefore, a Jewish Gnostic who wrote around the beginning of the 2<sup>nd</sup> Century, when Gnosticism was at its height among both Jews and Christians. Taking the middle ground, we can argue that the framework of the work is characteristically Jewish, and a number of features mark it as a work of Jewish origin, but the hand of a Christian redactor can be seen in many passages – not just that about the vine in Ch. 4, but also in the concluding chapters. Thus, in its present form, the work is roughly contemporary with the Paralipomena of Jeremiah – a product of the same circumstances and inspired by the same motives: the conversion of Jews and Ebionites.

## Ἀποκάλυψις Βαρουὺχ 1

<sup>1</sup> Διήγησις καὶ ἀποκάλυψις Βαρουὺχ περὶ ὧν κελεύματι θεοῦ ἀρρήτων εἶδεν. Εὐλόγησον δέσποτα. <sup>2</sup> Ἀποκάλυψις Βαρουὺχ, ὃς ἔστιν ἐπὶ ποταμοῦ Γέλ., κλαίων ὑπὲρ τῆς αἰχμαλωσίας Ἱερουσαλήμ, ὅτε καὶ Ἀβιμελὲχ ἐπὶ Ἀγροίππα τὸ χωρίον τῇ χειρὶ θεοῦ διεφυλάχθη· καὶ οὗτος ἐκάθητο ἐπὶ τὰς ὡραίας πύλας, ὅπου ἔκειτο τὰ τῶν ἁγίων ἅγια.

<sup>1</sup> Οἱ νῦν ἐγώ, Βαρουὺχ, κλαίων ἐν τῇ συνέσει μου καὶ ἔχων περὶ τοῦ λαοῦ, καὶ ὅπως συνεχωρήθη Ναβουχοδονόσωρ ὁ βασιλεὺς ὑπὸ θεοῦ πορθῆσαι τὴν πόλιν αὐτοῦ, λέγων· <sup>2</sup> κύριε, ἵνα τί ἐξέκαυσας τὸν ἀμπελῶνά σου καὶ ἠρήμωσας αὐτόν; τί ἐποίησας τοῦτο; καὶ ἵνα τί, κύριε, οὐκ ἀπέδωκας ἡμᾶς ἐν ἄλλῃ παιδείᾳ, ἀλλὰ παρέδωκας ἡμᾶς εἰς ἔθνη τοιαῦτα. ὅπως ὀνειδίζοντες λέγουσιν· Ποῦ ἔστιν ὁ θεὸς αὐτῶν; <sup>3</sup> Καὶ ἰδοὺ ἐν τῷ κλαίειν με καὶ λέγειν τοιαῦτα, ὁρῶ ἄγγελον κυρίου ἐλθόντα καὶ λέγοντά μοι· Σύνες, ὦ ἄνθρωπε, ἄνερ ἐπιθυμίων, καὶ μὴ τοσοῦτόν σε μέλη περὶ τῆς σωτηρίας Ἱερουσαλήμ, ὅτι τάδε λέγει κύριος ὁ θεὸς ὁ παντοκράτωρ. <sup>4</sup> ἀπέστειλε γάρ με πρὸ προσώπου σου ὅπως ἀναγγεῖλω καὶ ὑποδείξω σοι πάντα

## GREEK APOC. BARUCH 1

<sup>A</sup> A narrative and revelation of Baruch, concerning those ineffable things that he saw by command of God. Bless you, O Lord. <sup>B</sup> A revelation of Baruch, who was beside the river Gel weeping over the captivity of Jerusalem, when also Abimelech was preserved by the hand of God, at Agrippa's farm; and he was sitting at the beautiful gates, where the Holy of Holies lay.

<sup>1</sup> I, Baruch, was weeping in my mind and sorrowing on account of the people, and that <sup>2</sup> Nebuchadnezzar the king was permitted by God to destroy his city, saying: "Lord, why did you set on fire your vineyard, and lay it waste? Why did you do this? And why, Lord, did you not requite us with another chastisement, but delivered us to nations such as these, so that they reproach us and say, 'Where is their God?'" <sup>3</sup> And behold as I was weeping and saying such things, I saw an angel of the Lord coming and saying to me: "Understand, O man, greatly beloved, and trouble not yourself so greatly concerning the salvation of Jerusalem, for thus says the Lord God, <sup>4</sup> the Almighty. For, he sent me before you, to make known and to

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### GREEK APOC. BARUCH 1

<sup>A</sup> Vv. A–B, forming the Prologue, are sometimes included as 0:1–2(3).

<sup>B</sup> Sparks divides this verse before 'and he was sitting', and Charles divides it before 'Jerusalem'. Some suggest 'Kidron' in place of 'Gel', arguing that the original ΚΕΔ[ΡΩΝ] has been corrupted to ΓΕΛ (cf. SBa 21:1, 31:2).

<sup>1</sup> 'Sorrowing' is a conjectural translation, reading πενθῶν for ἔχων.

<sup>2</sup> Charles has the words 'your vineyard' in bold.

<sup>3</sup> In place of 'understand, O man', here following BL 10073, Sparks has 'listen, Baruch'.

<sup>4</sup> The MSS do not include the words 'the things', here following Sparks.

τοῦ θεοῦ. <sup>5</sup> ἡ γὰρ δέησίς σου ἠκούσθη ἐνώπιον αὐτοῦ καὶ εἰσῆλθεν εἰς τὰ ὦτα κυρίου τοῦ θεοῦ.

<sup>6</sup> Καὶ ταῦτα εἰπὼν μοι, ἡσύχασα. καὶ λέγει ὁ ἄγγελος· Παῦσον τὸν θεὸν παροξύνειν, καὶ ὑποδείξω σοι ἄλλα μυστήρια τούτων μείζονα. <sup>7</sup> καὶ εἶπον ἐγὼ Βαρούχ· Ζῇ κύριος ὁ θεὸς ὅτι ἐὰν ὑποδείξῃς μοι καὶ ἀκούσω παρὰ σου λόγον, οὐ μὴ προσθήσω ἔτι λαλήσαι· προσθήσει ὁ θεὸς ἐν τῇ ἡμέρᾳ τῆς κρίσεως κρίσιν ἐμοί, ἐὰν λαλήσω τοῦ λοιποῦ. <sup>8</sup> καὶ εἶπέν μοι ὁ ἄγγελος τῶν δυνάμεων· Δεῦρο καὶ ὑποδείξω σοι τὰ μυστήρια τοῦ θεοῦ.

show to you all *the things*, of God. <sup>5</sup> For, your prayer was heard before him and entered into the ears of the Lord God.”

<sup>6</sup> And, when he had said these things to me, I was silent; and the angel said to me: “Cease to provoke God and I will show you other mysteries, greater than these;” <sup>7</sup> and I Baruch said, “As the Lord God lives, if you will show me, and I hear a word of yours, I will not continue to speak any longer. <sup>8</sup> God shall add to my judgement in the day of judgement, if I speak hereafter.” And the angel of the powers said to me, “Come, and I will show you the mysteries of God.”

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<sup>5</sup> Charles merges vv. 5–6 but retains both numbers; here, we follow Sparks.

<sup>6</sup> In place of ‘cease to provoke God’, here following Charles, Sparks has ‘argue with God no more’.

<sup>7</sup> Charles includes the words of v. 6 from ‘God’ in this verse.

<sup>8</sup> Sparks opens this verse with, “May God hold it against me ...”

## Ἀποκάλυψις Βαρουὺχ 2

<sup>1</sup> Καὶ λαβὼν με ἤγαγέν με ὅπου ἐστήρικται ὁ οὐρανός, καὶ ὅπου ἦν ποταμός ὃν οὐδεὶς δύναται περᾶσαι αὐτόν, οὐδὲ ξένη πνοὴ ἐκ πασῶν ὧν ἔθετο ὁ θεός.

<sup>2</sup> Καὶ λαβὼν με ἤγαγέν με ἐπὶ τὸν πρῶτον οὐρανόν, καὶ ἔδειξέ μοι θύραν παμμεγέθη. καὶ εἶπέν μοι· Εἰσέλθωμεν δι' αὐτῆς. καὶ εἰσήλθομεν ὡς ἐν πτέρυξιν ὥσει πορείας ὁδοῦ ἡμερῶν τριάκοντα. <sup>3</sup> καὶ ὑπέδειξέν μοι ἔνδον τοῦ οὐρανοῦ πεδίον. καὶ ἦσαν ἄνθρωποι κατοικοῦντες ἐν αὐτῷ, ὧν τὰ πρόσωπα βοῶν, τὰ δὲ κέρατα ἐλάφων, οἱ δὲ πόδες αἰγῶν, αἱ δὲ ὀσφύες ἀρνῶν. <sup>4</sup> καὶ ἠρώτησα ἐγὼ Βαρουὺχ τὸν ἄγγελον· Ἀνάγγειλόν μοι, δέομαί σου, τί ἐστὶν τὸ πάχος τοῦ οὐρανοῦ ἐν ᾧ ὠδεύσαμεν, ἢ τί τὸ διάστημα αὐτοῦ, ἢ τί τὸ πεδίον; ἵνα κἀγὼ ἀπαγγείλω τοῖς υἱοῖς τῶν ἀνθρώπων. <sup>5</sup> καὶ εἶπέν μοι ὁ ἄγγελος, οὗ τὸ ὄνομα αὐτοῦ Φαμαήλ· Ἡ θύρα αὕτη ἦν ὁρᾶς ἐστὶν τοῦ οὐρανοῦ, καὶ ὅσον διαφέρει ἀπὸ τῆς γῆς ἕως τοῦ οὐρανοῦ, τοσοῦτόν ἐστιν καὶ τὸ πάχος αὐτοῦ· καὶ ὅσον πάλιν ἐστὶ καὶ τὸ τοῦ πεδίου μῆκος οὗ εἶδας. <sup>6</sup> καὶ πάλιν λέγει μοι ὁ ἄγγελος τῶν

## GREEK APOC. BARUCH 2

<sup>1</sup> And he took me and led me where the firmament has been set fast, and where there was a river that no one can cross, nor any strange breeze of all those that God created.

<sup>2</sup> And he took me, led me to the first heaven, and showed me a door of great size. And he said to me, "Let us enter through it." <sup>3</sup> And we entered as if on wings, about thirty days' journey. And he showed me inside the heaven a plain; and there were men dwelling on it, with the faces of oxen, the horns of stags, the feet of goats, and the haunches of lambs. <sup>4</sup> And I Baruch asked the angel, "Make known to me, I pray, how thick is the heaven in which we journeyed, or what is its extent, or what is the plain, in order that I may also tell the sons of men?" <sup>5</sup> And the angel whose name is Phamael said to me: "This door which you see is the door of heaven, and as great as is the distance from earth to heaven, so great also is its thickness; and again, as great as is the distance *from north to south*, so great is the length of the plain which you saw." <sup>6</sup> And again, the angel of

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### GREEK APOC. BARUCH 2

<sup>1</sup> In place of 'strange breeze', Sparks has 'alien creature'.

<sup>2</sup> 'First heaven' translates πρῶτον οὐρανόν.

<sup>3</sup> Before 'on wings', Sparks adds 'we were being carried along'.

<sup>4</sup> Charles includes the words of v. 3 from 'oxen' in this verse.

<sup>5</sup> Charles includes the words of v. 4 from 'or what' in this verse. 'Phamael' (Φαμαήλ) is a corruption of either 'Phanuel', which is supported by the Slavonic here (cf. 1En 10:9, 44:8, 9, 13), or of 'Remiel' (cf. SBa 55:3, 1En 20:8, 2Es 4:36). The words 'from north to south', here following Charles & Sparks, are not in the MSS.

<sup>6</sup> Charles includes the whole of this verse in v. 5; here, we follow Sparks.

δυνάμεων· Δεῦρο καὶ ὑποδείξω σοι μείζονα μυστήρια.<sup>7</sup> εἶπον  
δὲ ἐγώ· Δέομαί σου, δεῖξόν μοι τό εἰσιν οἱ ἄνθρωποι οὗτοι; καὶ  
εἶπέν μοι· Οὗτοί εἰσιν οἱ τὸν πύργον τῆς θεομαχίας  
οἰκοδομήσαντες· καὶ ἐξετόπησεν αὐτοὺς ὁ κύριος.

the powers said to me, “Come, and I will show you greater  
mysteries.” <sup>7</sup> “But,” I said, “I pray you show me what these  
men are.” And he said to me, “These are they who built the  
tower of strife against God, and the Lord banished them.”

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<sup>7</sup> In place of ‘*they*’, here following Charles, Sparks has ‘*the men*’.

### Ἀποκάλυψις Βαρουὺχ 3

<sup>1</sup> Καὶ λαβὼν με ὁ ἄγγελος κυρίου ἤγαγέν με εἰς δεύτερον οὐρανόν. καὶ ὑπέδειξέν μοι [έν] κάκει θύραν ὁμοίαν τῆς πρώτης. καὶ εἶπεν Εἰσέλθωμεν δι' αὐτῆς. <sup>2</sup> καὶ εἰσήλθομεν ἀναπτερωμένοι ὡσεὶ πορείας ὁδοῦ ἡμερῶν ἑξήκοντα. <sup>3</sup> καὶ ἔδειξέν μοι κάκει πεδῖον, καὶ ἦν πλήρες ἀνθρώπων· ἡ δὲ θεωρία αὐτῶν ὁμοία κυνῶν, οἱ δὲ πόδες ἐλάφων. <sup>4</sup> καὶ ἠρώτησα τὸν ἄγγελον· Δέομαί σου, κύριε, εἰπέ μοι τίνες εἰσὶν οὗτοι; <sup>5</sup> καὶ εἶπεν· Οὗτοι εἰσὶν οἱ τὴν συμβούλην δόντες τοῦ ποιῆσαι τὸν πύργον. Αὐτοὶ γὰρ οὗς ὄρᾱς ἐξέβαλλον πλήθη ἀνδρῶν τε καὶ γυναικῶν εἰς τὸ πλινθεύειν. Ἐν οἷς μία γυνὴ πλινθεύουσα ἐν τῇ ὥρᾳ τοῦ τεκεῖν αὐτὴν οὐ συνεχωρήθη ἀπολυθῆναι, ἀλλὰ πλινθεύουσα ἔτεκεν· καὶ τὸ τέκνον αὐτῆς ἐν τῷ λεντίῳ ἐβάσταζεν, καὶ ἐπλίνθευεν. <sup>6</sup> καὶ ὀφθεις αὐτοῖς ὁ κύριος ἐνήλλαξεν αὐτῶν τὰς γλώσσας, ἀφ' οὗ τὸν πύργον [ὥς] ὠκοδόμησαν ἐπὶ πήχεις τετρακοσίας ἑξήκοντα τρεῖς. <sup>7</sup> καὶ λαβόντες τρύπανον ἔσπευδον τρυπῆσαι τὸν οὐρανόν, λέγοντες· Ἰδωμεν ὅστράκινός ἐστιν ὁ οὐρανὸς ἢ χαλκοῦς ἢ

### GREEK APOC. BARUCH 3

<sup>1</sup> 1 And the angel of the Lord took me and led me to a second heaven; and he showed me there also a door like the first and said, <sup>2</sup> "Let us go through it," and we entered, borne on wings about sixty days' journey. <sup>3</sup> And he showed me there also a plain, and it was full of men, whose appearance was like that of dogs, and whose feet were like those of stags. <sup>4</sup> And I asked the angel: "I pray, Lord, say to me who are these," <sup>5</sup> and he said, "These are they who gave counsel to build the tower, for they whom you see drove forth multitudes of both men and women, to make bricks; among whom, a woman making bricks was not allowed to be released in the hour of childbirth, but brought forth while she was making bricks, and carried her child in her apron, and continued to make bricks. <sup>6</sup> And the Lord appeared to them and confused their speech, when they had built the tower to a height of four hundred and sixty-three cubits. <sup>7</sup> And they took a drill, and sought to pierce the heaven, saying, "Let us see *whether* the heaven is made of clay, or of

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#### GREEK APOC. BARUCH 3

<sup>1</sup> 'Second heaven' translates δεύτερον οὐρανόν.

<sup>2</sup> Charles includes the words of v. 1 from 'also' in this verse.

<sup>3</sup> Charles includes the words of v. 2 after 'wings' in this verse. The words 'whose' and 'like' are not in the MSS and are here added (following Charles) for clarity.

<sup>4</sup> Charles includes the words of v. 3 from 'of men' in this verse.

<sup>5</sup> Charles includes the words of v. 4 from 'the angel' in this verse.

<sup>6</sup> Charles includes the words of v. 5 from 'and continued' in this verse. The words 'a height', here following Sparks, are not in the MSS.

<sup>7</sup> In place of 'drill', here following Sparks, Charles has 'gimlet'. The word 'whether' (following Sparks & Charles) is not in the MSS.

σιδηροῦς.<sup>8</sup> ταῦτα ἰδὼν ὁ θεὸς οὐ συνεχώρησεν αὐτούς, ἀλλ’  
ἐπάταξεν αὐτοὺς ἐν ἁορασίᾳ καὶ ἐν γλωσσαλλαγῇ, καὶ  
κατέστησεν αὐτοὺς ὡς ὁρᾶς.

brass, or of iron.”<sup>8</sup> When God saw this, he did not permit  
them, but struck them with blindness and confusion of speech,  
and made them as you see.”

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<sup>8</sup> Chares includes the words of v. 7 from ‘*brass*’ in this verse.



## Ἀποκάλυψις Βαρουὺχ 4

<sup>1</sup> Καὶ εἶπον ἐγὼ Βαρουὺχ· Ἰδού, κύριε, μεγάλα καὶ θαυμαστὰ ἔδειξάς μοι· καὶ νῦν δεῖξόν μοι πάντα διὰ τὸν κύριον. <sup>2</sup> καὶ εἶπέν μοι ἄγγελος· Δεῦρο διέλθωμεν ... μετὰ τοῦ ἀγγέλου ἀπὸ τοῦ τόπου ἐκείνου ὡσεὶ πορείας ἡμερῶν ἑκατὸν ὀγδοήκοντα πέντε. <sup>3</sup> καὶ ἔδειξέν μοι τὸν Ἄδην, καὶ ἦν ἡ εἰδέα αὐτοῦ ζοφώδης καὶ βέβηλος. <sup>4</sup> καὶ εἶπον· Τίς ἐστὶν ὁ δράκων οὗτος; καὶ τίς ὁ περὶ αὐτὸν ἀπηνής; <sup>5</sup> καὶ εἶπον ὁ ἄγγελος· Ὁ μὲν δράκων ἐστὶν ὁ τὰ σώματα τῶν κακῶς τὸν βίον μετερχομένων ἐσθίων· καὶ ὑπ' αὐτῶν τρέφεται. <sup>6</sup> καὶ οὗτός ἐστιν ὁ Ἄδης, ὅστις καὶ αὐτὸς παρόμοιός ἐστιν αὐτῷ, ἐν ᾧ καὶ πίνει ἀπὸ τῆς θαλάσσης ὡσεὶ πῆχυν μίαν· καὶ οὐκ ἐκλείπει ἀπ' αὐτῆς τι. <sup>7</sup> Ὁ βαρουὺχ εἶπεν· Καὶ πῶς; καὶ εἶπεν ὁ ἄγγελος· Ἄκουσον· κύριος ὁ θεὸς ἐποίησεν τριακοσίους ἐξήκοντα ποταμούς, ὧν οἱ πρῶτοι πάντων Ἀλφίας καὶ Ἀβυρος καὶ ὁ Γηρικός· καὶ ἀπὸ τούτων οὐκ ἐκλείπει ἡ θάλασσα.

<sup>8</sup> Καὶ εἶπον ἐγὼ· Δέομαί σου, δεῖξόν με τί τὸ ξύλον τὸ πλανήσαν τὸν Ἀδάμ; καὶ εἶπεν ὁ ἄγγελος· Ἡ ἄμπελός ἐστιν,

## GREEK APOC. BARUCH 4

<sup>1</sup> And I Baruch said, "Behold, Lord, you showed me great and wonderful things; and now show me all things for the Lord's sake." <sup>2</sup> And the angel said to me, "Come, let us go;" and I went with the angel from that place about a hundred and eighty-five days' journey. <sup>3</sup> And he showed me a plain and a serpent. <sup>4</sup> And he showed me Hades, and its appearance was dark and profane. And I said, "Who is this dragon, and who is he that lives around him?" <sup>5</sup> And the angel said, "The dragon is he who eats the bodies of those with evil lives and he is nourished by them. <sup>6</sup> And this is Hades, which also resembles him, in that it also drinks about a cubit out of the sea and does not sink at all." <sup>7</sup> Baruch said, And how?" And the angel said, "Listen, the Lord God made three hundred and sixty rivers, of which the most important of all are Alphias, Abyrus, and the Gericus; and because of these the level of sea does not go down."

<sup>8</sup> And I said, "I pray you, show me which tree it was that led Adam astray." And the angel said to me, "It is the vine, which

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### GREEK APOC. BARUCH 4

<sup>1</sup> Charles includes the words of this verse from 'show me' in v. 2.

<sup>2</sup> The words 'and I went', here (loosely) following Charles, are not in the MSS.

<sup>3</sup> After 'serpent', Charles adds 'which appeared to be two hundred plethra in length', conjecturally reading ὡς δράσεως πλέθρα ὁ for ὡς ὠράσεως πέθρας.

<sup>4</sup> In place of 'profane', Sparks has 'god-forsaken' and Charles has 'abominable'.

<sup>5</sup> In place of 'those with evil lives', Charles has 'those who spend their lives wickedly'.

<sup>6</sup> In place of 'sink', here following Charles, Sparks has 'go down'.

<sup>7</sup> After 'and how', Charles adds 'does this happen'.

<sup>8</sup> The words 'level of', here following Sparks, do not appear in the MSS. For 'Sammael', most MSS here have 'Samuel', but cf. 9:7 (Σαμαήλ).



ἦν ἐφύτευσεν ὁ ἄγγελος Σαμαήλ ὅτινα ὠργίσθη κύριος ὁ θεός· καὶ ἐκατηράσατο αὐτὸν καὶ τὴν φυτεῖαν αὐτοῦ. ἐν ᾧ καὶ διὰ τοῦτο οὐ συνεχώρησεν τὸν Ἀδὰμ ἅψασθαι αὐτοῦ. καὶ διὰ τοῦτο φθονήσας ὁ διάβολος ἠπάτησεν αὐτὸν διὰ τῆς ἀμπέλου αὐτοῦ.<sup>9</sup> καὶ εἶπον ἐγὼ Βαρούχ· Καὶ ἐπεὶ τοσούτου κακοῦ αἰτία γέγονεν ἡ ἄμπελος, καὶ κατάρας ὑπόδικος παρὰ θεοῦ καὶ τοῦ πρωτοπλάστου ἀναίρεσις, πῶς ἄρτι εἰς τοσαύτην χρεῖαν ἐστίν;<sup>10</sup> καὶ εἶπεν ὁ ἄγγελος· Ὁρθῶς ἐρωτᾷς· ὅτε ἐποίησεν ὁ θεός τὸν κατακλυσμὸν ἐπὶ τῆς γῆς, καὶ ἀπώλεσε πᾶσαν σάρκα καὶ τὰς τετρακοσίας ἐννέα χιλιάδας τῶν γιγάντων, καὶ ἀνῆλθεν τὸ ὕδωρ ἐπάνω τῶν ὑψηλῶν ἐπὶ πῆχεις δεκάπεντε, εἰσῆλθε τὸ ὕδωρ εἰς παράδεισον, καὶ ἦρεν πᾶν ἄνθος· τὸ δὲ κλῆμα τῆς ἀμπέλου ἐξώρισεν εἰς τὸ παντελὲς καὶ ἐξέβαλεν ἐξω.<sup>11</sup> καὶ ὅταν ἐφάνη ἡ γῆ ἀπὸ τοῦ ὕδατος καὶ ἐξῆλθε Νῶε τῆς κιβωτοῦ, ἤρξατο φυτεύειν ἐκ τῶν εὑρισκομένων φυτῶν.<sup>12</sup> εὔρε δὲ καὶ τὸ κλῆμα, καὶ λαβὼν ἐλογίζετο ἐν ἑαυτῷ τί ἄρα ἐστίν. καὶ ἐλθὼν ἐγὼ εἶπον αὐτῷ τὰ περὶ ἐκείνου.<sup>13</sup> καὶ εἶπεν· Ἄρα φυτεύσω αὐτὸ ἢ τί; ἐπεὶ Ἀδὰμ δι' αὐτοῦ ἀπώλετο· μὴ καὶ αὐτὸς ὀργῆς θεοῦ ἐπιτύχω δι' αὐτοῦ. καὶ ταῦτα λέγων προσηύξατο ὅπως ἀποκαλύψῃ αὐτῷ ὁ θεὸς περὶ αὐτοῦ τί ποιήσῃ.<sup>14</sup> καὶ τεσσαράκοντα ἡμέρας τὴν

the angel Sammael planted, at which the Lord God was angry; and he cursed him and his plant and, for this reason, he forbade Adam to touch it; and, therefore, the devil being envious deceived him through his vine.”<sup>9</sup> And I Baruch said, “Since then the vine has been the cause of so much evil, and is under judgment of the curse of God, and was the destruction of the first created, how is it now so useful?”<sup>10</sup> And the angel said, “You ask well: when God caused the flood upon earth, and destroyed all flesh, and four hundred and nine thousand giants, and the water rose fifteen cubits above the highest mountains, then the water entered Paradise and destroyed every flower; but it dislodged the shoot of the vine from Paradise altogether and cast it out.”<sup>11</sup> And when the earth appeared out of the water, and Noah came out of the ark, he began to plant of the plants he found.<sup>12</sup> But he found also the shoot; and he took it, and asked himself, “What then is it?” And I came and spoke to him about it.<sup>13</sup> And he said, “Shall I plant it, or what *shall I do*? Since Adam was destroyed because of it, let me not also meet with the anger of God because of it.” And saying this, he prayed that God would reveal to him what he should do about it.<sup>14</sup> And when he had completed the

<sup>9</sup> Vv. 9–15 (placed in brackets by Sparks & Charles) are, in all probability, an addition to the original text.

<sup>10</sup> In place of ‘flesh’ (here following the MSS), Sparks has ‘mankind’. The word ‘mountains’ (following Sparks & Charles) is not in the MSS.

<sup>11</sup> Charles includes the words of v. 10 from ‘of the vine’ in this verse.

<sup>12</sup> After ‘shoot’, Sparks (and Charles) adds ‘of the vine’ (cf. v. 10).

<sup>13</sup> The words ‘shall I do’, here following Sparks & Charles, do not appear in the MSS.

<sup>14</sup> For this verse, here following Charles, Sparks reads, “He prayed earnestly and wept for forty days; and when he had finished his prayer ...”

εὐχὴν ἐκτελέσαντος, καὶ πολλὰ δεηθεὶς καὶ κλαύσας εἶπεν· Κύριε, παρακαλῶ ὅπως ἀποκαλύψῃς μοι τί ποιήσω περὶ τοῦ φυτοῦ τούτου. <sup>15</sup> Ἀπέστειλε δὲ ὁ θεὸς τὸν ἄγγελον τὸν Σαρασαήλ, καὶ εἶπεν αὐτῷ· Ἀναστάς, Νῶε, φύτευσον τὸ κλῆμα, ὅτι τάδε λέγει κύριος·

Τὸ πικρὸν τούτου μεταβληθήσεται εἰς γλυκύ,  
καὶ ἡ κατάρρα αὐτοῦ γενήσεται εἰς εὐλογίαν,  
καὶ τὸ παρ' αὐτοῦ γεννώμενον γενήσεται  
αἷμα θεοῦ,

καὶ ὥσπερ ὑπ' αὐτοῦ τὴν καταδίκην ἔλαβεν τὸ γένος τῶν ἀνθρώπων, πάλιν διὰ Ἰησοῦ Χριστοῦ τοῦ Ἐμμανουήλ ἐν αὐτῷ μέλλουσιν τὴν ἀνάκλησιν προσλαβεῖν, καὶ τὴν εἰς παράδεισον εἴσοδον. <sup>16</sup> Γίνωσκε τοιγαροῦν, ὦ Βαρούχ, ὅτι ὥσπερ ὁ Ἀδὰμ δι' αὐτοῦ τοῦ ξύλου τὴν καταδίκην ἔλαβεν καὶ τῆς δόξης θεοῦ ἐγυμνώθη, οὕτως καὶ οἱ νῦν ἄνθρωποι τὸν ἐξ αὐτοῦ γεννώμενον οἶνον ἀπλήστως δρῶντες χειρὸν τοῦ Ἀδὰμ τὴν παράβασιν ἀπεργάζονται, καὶ τῆς τοῦ θεοῦ δόξης μακρὰν γίνονται, καὶ τῷ αἰωνίῳ πυρὶ ἑαυτοὺς προξενοῦσιν. <sup>17</sup> πᾶν γὰρ ἀγαθὸν δι' αὐτοῦ γίνεται. ταῦτα γὰρ ποιοῦσιν οἱ τοῦτον εἰς κόρον πίνοντες· οὔτε ἀδελφὸς ἀδελφὸν ἐλεεῖ, οὔτε πατὴρ υἱόν, οὔτε τέκνα γονεῖς, ἀλλὰ διὰ τῆς πτώσεως τοῦ οἴνου πάντα γίνονται οἶνον φόνοι, μοιχεῖαι, πορνεῖαι, ἐπιорκεῖαι, κλοπαί, καὶ τὰ τούτων ὅμοια, καὶ οὐδὲν ἀγαθὸν δι' αὐτοῦ κατορθοῦται.

prayer, which lasted forty days, and having sought many things and wept, he said: "Lord, I entreat you to reveal to me what I shall do concerning this plant." <sup>15</sup> But God sent his angel Sarasael, and said to him, "Arise, Noah, and plant the shoot, for thus says the Lord:

Its bitterness shall be changed into sweetness,  
and its curse shall become a blessing,  
and what is produced from it shall become  
the blood of God.

"And as it was through it that the human race obtained condemnation, so again through Jesus Christ the Immanuel will they receive in him the upward calling, and the entry into Paradise. <sup>16</sup> But you must realize, O Baruch, that as Adam through this very tree obtained condemnation, and was divested of the glory of God, so also the men who now drink without moderation the wine that comes from it are worse transgressors than Adam, and are far from the glory of God, and are surrendering themselves to the eternal fire. <sup>17</sup> For no good comes through it. For those who drink to excess do these things: neither does a brother pity his brother, nor a father his son, nor children their parents, but from the drinking of wine come all evils, such as murders, adulteries, fornications, perjuries, thefts, and such like. And nothing good is established by it.

<sup>15</sup> The arrangement of the central part of this verse as a poetic fragment follows Sparks.

<sup>16</sup> 'Drink' is a conjectural translation, reading πίνοντες for δρῶντες.

<sup>17</sup> In place of 'no good', here following Sparks & Charles, the MSS read 'good'. 'Drinking' is a conjectural translation, reading πόσεως for πτώσεως.

## Ἀποκάλυψις Βαρουὺχ 5

<sup>1</sup> Καὶ εἶπον ἐγὼ Βαρουὺχ πρὸς τὸν ἄγγελον· Ἐπερωτῶ σε ἓνα λόγον, κύριε· <sup>2</sup> ἐπειδὴ εἶπές μοι ὅτι πίνει ὁ δράκων ἐκ τῆς θαλάσσης πῆχυν μίαν, εἰπέ μοι καὶ πόση ἐστὶν ἡ κοιλία αὐτοῦ; <sup>3</sup> καὶ εἶπεν ὁ ἄγγελος· Ἡ κοιλία τούτου ὁ Ἄδης ἐστίν. καὶ ὅσον ἀνδρῶν τριακοσίων μόλιβδος ἀκοντίζεται, τοσαύτη ἐστὶν ἡ κοιλία αὐτοῦ. Ἐλθέ οὖν ὅπως δείξω σοι καὶ μείζονα τούτων ἔργα.

## GREEK APOC. BARUCH 5

<sup>1</sup> And I, Baruch, said to the angel, "Let me ask you one thing, *my* Lord. <sup>2</sup> Since you said to me that the dragon drinks one cubit out of the sea, say to me also, how great is his belly?" <sup>3</sup> And the angel said, "His belly is Hades; and as far as a plummet can be thrown *by* three hundred men, so great is his belly. Come, then, that I may show you also greater works than these."

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### GREEK APOC. BARUCH 5

- <sup>1</sup> The word '*my*', here following Sparks, does not appear in the MSS.  
<sup>2</sup> Charles includes the words of v. 1 from '*let me*' in this verse.  
<sup>3</sup> The word '*by*', here following Sparks, does not appear in the MSS.

## Ἀποκάλυψις Βαρουὺχ 6

<sup>1</sup> Καὶ λαβὼν με ἤγαγέν με ὅπου ὁ ἥλιος ἐκπορεύεται. <sup>2</sup> καὶ ἔδειξέ μοι ἄρμα τετραέλαστον ὃ ἦν ὑπόπυρον. καὶ ἐπὶ τοῦ ἄρματος ἄνθρωπος καθήμενος φορῶν στέφανον πυρός, ἐλαυνόμενον τὸ ἄρμα ὑπ' ἀγγέλων τεσσαράκοντα. καὶ ἰδοὺ ὄρνεον περιτρέχον ἔμπροσθεν τοῦ ἡλίου, ὡς ὄρη ἐννέα. <sup>3</sup> καὶ εἶπον τὸ ἄγγελον· Τί ἐστὶ τὸ ὄρνεον τοῦτο; καὶ λέγει μοι· Τοῦτο ἔστιν ὁ φύλαξ τῆς οἰκουμένης. <sup>4</sup> καὶ εἶπον· Κύριε, πῶς ἐστὶν φύλαξ τῆς οἰκουμένης; δίδασόν με. <sup>5</sup> καὶ εἶπέν μοι ὁ ἄγγελος· Τοῦτο τὸ ὄρνεον παρατρέχει τῷ ἡλίῳ, καὶ τὰς πτέρυγας ἐφαπλῶν δέχεται τὰς πυριμόρφους ἀκτῖνας αὐτοῦ. <sup>6</sup> εἰ μὴ γὰρ ταύτας ἐδέχετο, οὐκ ἂν τῶν ἀνθρώπων γένος ἐσώζετο, οὔτε ἕτερόν τι ζῶον· ἀλλὰ προσέταξεν ὁ θεὸς τοῦτο τὸ ὄρνεον.

<sup>7</sup> Καὶ ἤπλωσε τὰς πτέρυγας αὐτοῦ, καὶ εἶδον εἰς τὸ δεξιὸν πτερόν αὐτοῦ γράμματα παμμεγέθη ὡς ἄλωνος τόπον ἔχων μέτρον ὡσεὶ μοδίῳ τετρακισχιλίων· καὶ ἦσαν γράμματα χρυσαῖ. <sup>8</sup> καὶ εἶπέν μοι ὁ ἄγγελος· Ἀνάγνωθι ταῦτα. καὶ

## GREEK APOC. BARUCH 6

<sup>1</sup> And he took me and he led me to where the sun goes forth; <sup>2</sup> and he showed me a chariot and four, under which burned a fire; and, in the chariot was sitting a man, wearing a crown of fire; and the chariot *was* drawn by forty angels. And behold, *there was* a bird circling before the sun, about nine cubits away. <sup>3</sup> And I said to the angel, "What is this bird?" And he said to me, "This is the guardian of the earth." <sup>4</sup> And I said, "Lord, how is he the guardian of the earth? Teach me." <sup>5</sup> And the angel said to me, "This bird flies alongside the sun and, expanding his wings, receives its fiery rays. <sup>6</sup> For, if it did not catch them, the human race would not be preserved, nor any other living creature. <sup>7</sup> But God appointed this bird thereto." And it expanded his wings, and I saw on his right wing very large letters, *as large as* the area of a threshing-floor, the size of about four thousand modii; and the letters were of gold. <sup>8</sup> And the angel said to me,

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### GREEK APOC. BARUCH 6

- <sup>1</sup> In place of 'goes forth', here following Charles, Sparks has 'starts out on its daily journey', though this does not follow the MSS.
- <sup>2</sup> The word '*was*' before '*drawn*', here following Sparks & Charles, does not appear in the MSS.
- <sup>3</sup> '*Cubits*' is a conjectural translation (following Charles – Sparks uses an ellipsis) for ὡς ὄρη ἐννέα, for which no satisfactory emendation has yet been proposed.
- <sup>4</sup> In Charles' numbering scheme, there is no text in this verse.
- <sup>5</sup> In place of '*alongside*', here following Charles, Sparke has '*beside*'.
- <sup>6</sup> Charles has '*if he were not receiving them*' in place of '*if it did not catch them*', here following Sparks.
- <sup>7</sup> The words '*as large as*', following Charles and Sparks, do not appear in the MSS.
- <sup>8</sup> Charles includes the words of v. 7 from '*thousand*' in this verse.

ἀνέγγνων. καὶ ἔλεγον οὕτως· Οὐτε γῆ με τίκτει οὔτε οὐρανός, ἀλλὰ τίκτουσί με πτέρυγες πυρός.<sup>9</sup> καὶ εἶπον· Κύριε, τί ἐστὶ τὸ ὄρνεον τοῦτο, καὶ τί τὸ ὄνομα αὐτοῦ; <sup>10</sup> καὶ εἶπέν μοι ὁ ἄγγελος· Φοῖνιξ καλεῖται τὸ ὄνομα αὐτοῦ. <sup>11</sup> καὶ τί ἐσθίει; καὶ εἶπέν μοι· Τὸ μάννα τοῦ οὐρανοῦ καὶ τὴν δρόσον τῆς γῆς. <sup>12</sup> καὶ εἶπον· Ἀφοδεύει τὸ ὄρνεον; καὶ εἶπέν μοι· Ἀφοδεύει σκώληκα, καὶ τὸ τοῦ σκώληκος ἀφόδευμα γίνεται κινάμωμον, ὥπερ χρῶνται βασιλεῖς καὶ ἄρχοντες. Μεῖνον δέ, καὶ ὄψει δόξαν θεοῦ.

<sup>13</sup> Καὶ ἐν τῷ ὁμιλεῖν αὐτὸν ἐγένετο βροντὴ ὡς ἤχος βροντῆς, καὶ ἐσαλεύθη ὁ τόπος ἐν ᾧ ἱστάμεθα. καὶ ἠρώτησα τὸν ἄγγελον· Κύριέ μου τί ἐστὶν ἡ φωνὴ αὕτη; καὶ εἶπέν μοι ὁ ἄγγελος· Ἄρτι ἀνοίγουσιν οἱ ἄγγελοι τὰς τριακοσίας ἐξήκοντα πέντε πύλας τοῦ οὐρανοῦ, καὶ διαχωρίζεται τὸ φῶς ἀπὸ τοῦ σκοτίους. <sup>14</sup> καὶ ἦλθεν φωνὴ λέγουσα· Φωτόδοτα, δὸς τῷ κόσμῳ τὸ φέγγος. <sup>15</sup> καὶ ἀκούσας τὸν κτύπον τοῦ ὀρνέου, εἶπον· Κύριε, τί ἐστὶν ὁ κτύπος οὗτος; <sup>16</sup> καὶ εἶπεν· Τοῦτο ἔστι τὸ ἐξυπνίζον τοὺς ἐπὶ γῆς ἀλέκτορας· ὡς γὰρ τὰ δίστομα, οὕτως καὶ ὁ ἀλέκτωρ μηνύει τοῖς ἐν τῷ κόσμῳ κατὰ τὴν ἰδίαν

“Read them,” and I read and they ran thus: Neither earth nor heaven bring me forth, but wings of fire bring me forth. <sup>9</sup> And I said, “Lord, what is this bird, and what is its name?” <sup>10</sup> And the angel said to me, “Its name is called Phoenix.” And I said, “And what does it eat?” <sup>11</sup> And he said to me, “The manna of heaven and the dew of earth.” <sup>12</sup> And I said, “Does the bird excrete?” And he said to me, “It excretes a worm, and the excrement of the worm is cinnamon, which kings and princes use; but wait and you shall see the glory of God.”

<sup>13</sup> And, while he was talking with me, there was a thunderclap and the place was shaken on which we were standing. And I asked the angel, “My Lord, what is this noise?” And the angel said to me, “Even now, the angels are opening the three hundred and sixty-five gates of heaven and the light is being separated from the darkness.” <sup>14</sup> And a voice came that said, “Light-Giver, give to the world radiance.” <sup>15</sup> And when I heard the bird’s cry, I said, “Lord, what is this noise?” <sup>16</sup> And he said, “This is the bird who awakens from slumber the cocks upon earth. For, as others do through the mouth, so also does the

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<sup>9</sup> Some online renditions have no text in this verse, only a parenthesised question mark.

<sup>10</sup> Charles includes the text of v. 9 in this verse. The words ‘I said’, following Sparks, do not appear in the MSS.

<sup>11</sup> Throughout this chapter, Charles uses the pronoun ‘he’ for the bird rather than ‘it’, here following Sparks.

<sup>12</sup> Charles includes the words ‘dew of the earth’ from v. 11 in this verse.

<sup>13</sup> In place of ‘talking’ and ‘noise’, here following Sparks, Charles has ‘conversing’ and ‘sound’, respectively.

<sup>14</sup> Sparks ends this verse in the middle of the name, ‘Light-Giver’; here, we follow Sparks.

<sup>15</sup> In place of ‘bird’s cry’, here following Sparks, Charles has ‘noise of the bird’.

<sup>16</sup> ‘Others do through their mouths’ is a conjectural translation, reading τὰ διὰ στόματος for τὰ δίστομα.



λαλίαν. Ὁ ἥλιος γὰρ ἐτοιμάζεται ὑπὸ τῶν ἀγγέλων, καὶ  
φωνεῖ ὁ ἀλέκτωρ.

cock signify to those in the world, in his own speech. For, the  
sun is made ready by the angels and the cock crows.”



## Ἀποκάλυψις Βαρούχ 7

<sup>1</sup> Καὶ εἶπον ἐγώ· Καὶ ποῦ ἀποσχολεῖται ὁ ἥλιος ἀφ' οὗ ὁ ἀλέκτωρ φωνεῖ; <sup>2</sup> καὶ εἶπέν μοι ὁ ἄγγελος· Ἄκουσον, Βαρούχ· πάντα ὅσα ἔδειξά σοι ἐν τῷ πρώτῳ καὶ δευτέρῳ οὐρανῷ εἰσὶν· καὶ ἐν τῷ τρίτῳ οὐρανῷ διέρχεται ὁ ἥλιος καὶ διδοῖ τῷ κόσμῳ τὸ φέγγος. Ἀλλ' ἔκδεξαι καὶ ὅψει δόξαν θεοῦ.

<sup>3</sup> Καὶ ἐν τῷ ὁμιλεῖν με αὐτῷ, ὁρῶ τὸ ὄρνεον καὶ ἀνεφάνη ἔμπροσθεν, καὶ πρὸς μικρὸν μικρὸν ἠϋξανε, καὶ ἀνεπληροῦτο.

<sup>4</sup> καὶ ὀπισθεν τούτου τὸν ἥλιον ἐξαστράπτοντα καὶ τοὺς ἀγγέλους μετ' αὐτοῦ φέροντας καὶ στέφανον ἐπὶ τὴν κεφαλὴν αὐτοῦ, οὗ τὴν θέαν οὐκ ἠδυνήθημεν ἀντοφθαλμῆσαι καὶ ἰδεῖν. <sup>5</sup> καὶ ἅμα τῷ λάμψαι τὸν ἥλιον ἐξέτεινε καὶ ὁ φοῖνιξ τὰς αὐτοῦ πτέρυγας. Ἐγὼ δὲ ἰδὼν τὴν τοιαύτην δόξαν ἐταπεινώθην φόβῳ μεγάλῳ, καὶ ἐξέφυγον καὶ ὑπεκρύβην ἐν ταῖς πτέρυξι τοῦ ἀγγέλου. <sup>6</sup> καὶ εἶπέν μοι ὁ ἄγγελος· Μὴ φοβοῦ, Βαρούχ, ἀλλ' ἔκδεξαι, καὶ ὅψει καὶ τὴν δύσιν αὐτῶν.

## GREEK APOC. BARUCH 7

<sup>1</sup> And I said, "And where does the sun begin its labours, after the cock crows?" <sup>2</sup> And the angel said to me, "Listen, Baruch: All the things I showed you are in the first and second heaven, and in the third heaven the sun passes through and gives light to the world; but wait, and you shall see the glory of God."

<sup>3</sup> And, while I was conversing with him, I saw the bird and it appeared in front and grew less and less; and, eventually, it returned to its full size. <sup>4</sup> And behind him, I saw the shining sun and the angels that draw it, and carrying a crown upon its head, the sight of which was too brilliant for our eyes to gaze upon and behold. <sup>5</sup> And, as soon as the sun shone, the Phoenix also stretched out his wings. But I, when I beheld such great glory, was brought low with great fear; and I fled and hid in the wings of the angel. <sup>6</sup> And the angel said to me, "Fear not, Baruch; but wait and you shall also see their setting."

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### GREEK APOC. BARUCH 7

<sup>1</sup> Sparks and Charles agree entirely on both the text and delineation of this verse.

<sup>2</sup> In place of 'the things', here following Sparks, Charles has 'things whatsoever'. Sparks has 'brightness' in place of 'light', here following Charles.

<sup>3</sup> Sparks has 'talking' in place of 'conversing'.

<sup>4</sup> In place of 'behind him', (literally, 'behind this'), Sparks has 'behind the bird'.

<sup>5</sup> Sparks lacks 'also' after 'Phoenix'.

<sup>6</sup> Charles includes the words of v. 5 from 'hid' in this verse.

## Ἀποκάλυψις Βαρουὺχ 8

<sup>1</sup> Καὶ λαβὼν με ἤγαγέν με ἐπὶ δυσμάς. καὶ ὅταν ἦλθεν ὁ καιρὸς τοῦ δῦσαι, ὁρῶ πάλιν ἔμπροσθεν τὸ ὄρνεον ἐρχόμενον καὶ τὸν ἥλιον μετὰ τῶν ἀγγέλων ἐρχόμενον. καὶ ἅμα τῷ ἐλθεῖν αὐτόν, ὁρῶ τοὺς ἀγγέλους, καὶ ᾤραν τὸν στέφανον ἀπὸ τῆς κορυφῆς αὐτοῦ. <sup>2</sup> τὸ δὲ ὄρνεον ἔστη τεταπεινωμένον καὶ συστέλλον τὰς πτέρυγας αὐτοῦ. <sup>3</sup> καὶ ταῦτα ἰδὼν ἐγὼ εἶπον· Κύριε, διὰ τί ᾤραν τὸν στέφανον ἀπὸ τῆς κεφαλῆς τοῦ ἡλίου, καὶ διὰ τί ἐστὶ τὸ ὄρνεον τοσοῦτον τεταπεινωμένον; <sup>4</sup> καὶ εἶπέν μοι ὁ ἄγγελος· Ὁ στέφανος τοῦ ἡλίου, ὅταν τὴν ἡμέραν διαδράμῃ, λαμβάνουσι τέσσαρες ἄγγελοι τοῦτον καὶ ἀναφέρουσιν εἰς τὸν οὐρανὸν καὶ ἀνακαινίζουσιν αὐτόν, διὰ τὸ μεμολύνθαι αὐτόν καὶ τὰς ἀκτῖνας αὐτοῦ ἐπὶ τῆς γῆς. καὶ λοιπὸν καθ' ἐκάστην ἡμέραν οὕτως ἀνακαινίζεται.

<sup>5</sup> Καὶ εἶπον ἐγὼ Βαρουὺχ· Κύριε, καὶ διὰ τί μολύνθαι αἱ ἀκτῖνες αὐτοῦ ἐπὶ τῆς γῆς; καὶ εἶπέν μοι ὁ ἄγγελος· Θεωρῶν τὰς ἀνομίας καὶ τὰς ἀδικίας τῶν ἀνθρώπων, ἡγουν πορνείας, μοιχείας, κλοπὰς, ἀρπαγὰς, εἰδωλολατρείας, μέθας, φόνους, ἔρεις, ζήλη, καταλαλίας, γογγυσμούς, ψιθυρισμούς, μαντείας, καὶ τὰ τούτων ὅμοια, ἅτινα οὐκ εἰσι τῷ θεῷ ἀρεστά· διὰ ταῦτα

## GREEK APOC. BARUCH 8

<sup>1</sup> And he took me and brought me towards the west; and, when the time of the setting came, I again saw the bird coming in front of it and the sun coming with the angels; and, as soon as he came, I saw the angels, and they lifted the crown from its head. <sup>2</sup> But the bird stood exhausted and with its wings contracted. <sup>3</sup> And, when I had seen these things, I said, "Lord, why did they take the crown from the head of the sun and why is the bird so exhausted?" <sup>4</sup> And the angel said to me, "The crown of the sun, when it has been through the day, is taken up by four angels and they carry it up to heaven and renew it, because it and its rays have been defiled upon the earth; and furthermore, it is renewed in this manner every day."

<sup>5</sup> And I Baruch said, "Lord, and why are its beams defiled upon earth?" And the angel said to me, "Because it sees the lawlessness and unrighteousness of men, their fornication, adultery, theft, extortion, idolatry, drunkenness, murder, strife, jealousy, slander, murmuring, whispering, divination, and such like, which are not well-pleasing to God. On account

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### GREEK APOC. BARUCH 8

<sup>1</sup> For 'in front of it ...', here following Sparks, Charles reads, 'before it'.

<sup>2</sup> Sparks has 'folded' in place of 'contracted'.

<sup>3</sup> Another possible reading for 'exhausted' is 'humbled'.

<sup>4</sup> Sparks omits 'it and' before 'its rays', here following Charles.

<sup>5</sup> In place of 'beams', here following Charles, Sparks repeats 'rays' from v. 4.

μολύνεται καὶ διὰ τοῦτο ἀνακαινίζεται.<sup>6</sup> περὶ δὲ τοῦ ὀρνέου, τὸ πῶς ἐταπεινώθη· ἐπεὶ διὰ τὸ κατέχειν τὰς τοῦ ἡλίου ἀκτῖνας, διὰ τοῦ πυρὸς καὶ τῆς ὅλοήμερου καύσεως, ὥς δι' αὐτοῦ ταπεινοῦται.<sup>7</sup> εἰ μὴ γὰρ αἱ τούτου πτέρυγες, ὥς προείπομεν, περιέσκεπον τὰς τοῦ ἡλίου ἀκτῖνας οὐκ ἂν ἐσώθη πνοή.

of these things, it is defiled, and therefore it is renewed.<sup>6</sup> But *you asked* concerning the bird, how it gets exhausted: Because by restraining the rays of the sun through the fire and burning heat of the entire day, it is exhausted thereby.<sup>7</sup> For, as we said before, unless its wings acted as a screen to the rays of the sun, no living creature would be preserved.

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<sup>6</sup> The words '*you asked*' (here following Sparks – Charles has '*you ask*') are not in the MSS.

<sup>7</sup> In place of '*acted as a screen to*', here following Sparks, Charles has '*were screening*'.

## Ἀποκάλυψις Βαρούχ 9

<sup>1</sup> Καὶ τούτων συσταλέντων καὶ ἡ νύξ κατέλαβεν καὶ ἅμα ταύτῃ μετὰ καὶ τῆς σελήνης καὶ μετὰ τῶν ἀστέρων. <sup>2</sup> καὶ εἶπον ἐγὼ Βαρούχ· Κύριε, δεῖξόν μοι καὶ ταύτην, παρακαλῶ· πῶς ἐξέρχεται; καὶ ποῦ ἀπέρχεται; καὶ ἐν ποίῳ σχήματι περιπατεῖ; <sup>3</sup> καὶ εἶπεν ὁ ἄγγελος· Ἀνάμεινον, καὶ ὄψει καὶ ταύτην ὡς μετ' ὀλίγον. καὶ τῇ ἐπαύριον ὁρῶ καὶ ταύτην ἐν σχήματι γυναικὸς καὶ καθημένην ἐπὶ ἄρματος τροχοῦ. καὶ ἦσαν ἔμπροσθεν αὐτῆς βόες, καὶ ἄμνοι ἐν τῷ ἄρματι, καὶ πλῆθος ἀγγέλων ὁμοίως. <sup>4</sup> καὶ εἶπον· Κύριε, τί εἰσιν οἱ βόες καὶ οἱ ἄμνοι; καὶ εἶπέν μοι· Ἄγγελοί εἰσι καὶ αὐτοί. <sup>5</sup> καὶ πάλιν ἠρώτησα· Καὶ τί ἐστὶν ὅτι ποτὲ μὲν αὖξει, ποτὲ δὲ λήγει; <sup>6</sup> Ἄκουσον, ὦ Βαρούχ· ταύτην ἣν βλέπεις ὥραία ἦν γεγραμμένη ὑπὸ θεοῦ ὡς οὐκ ἄλλη. <sup>7</sup> καὶ ἐν τῇ παραβάσει τοῦ πρώτου Ἀδὰμ παρῆψε τῷ Σαμαήλ ὅτε τὸν ὄφιν ἔλαβεν ἔνδυμα· οὐκ ἀπεκρύβη ἀλλὰ παρηύξησε. καὶ ὠργίσθη αὐτῇ ὁ θεός, καὶ ἔθλιψεν αὐτήν, καὶ ἐκολόβωσεν τὰς ἡμέρας αὐτῆς.

## GREEK APOC. BARUCH 9

<sup>1</sup> And when they had retired, the night fell and, at the same time, came the chariot of the moon, along with the stars. <sup>2</sup> And I Baruch said, "Lord, show me this also, I beg you, how it goes forth, where it departs, and in what form it moves along." <sup>3</sup> And the angel said, "Wait and you shall see this also soon." And, on the next day, I saw it in the form of a woman, sitting in a wheeled chariot; and there were, in front of it, oxen and lambs in the chariot, and a multitude of angels in like manner. <sup>4</sup> And I said, "Lord, what are the oxen and the lambs?" And he said to me, "They also are angels." <sup>5</sup> And again, I asked, "Why is it that it at one time waxes, but at another time wanes?" <sup>6</sup> And he said to me, "Listen, O Baruch: What you see had been written by God, beautiful as no other." <sup>7</sup> And, when the first Adam sinned, it was near to Sammael when he took the serpent as a garment; and it did not hide itself but increased, and God was angry with it, and afflicted it, and shortened its days."

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### GREEK APOC. BARUCH 9

- <sup>1</sup> 'The chariot' is a conjectural translation, reading τὸ ἄρμα for μετὰ καὶ.  
<sup>2</sup> In place of 'beg', here following Sparks, Charles has the more archaic 'beseech'.  
<sup>3</sup> Charles includes the words of v. 2 from 'it departs' in this verse.  
<sup>4</sup> Charles includes the words of v. 3 from 'angels' in this verse.  
<sup>5</sup> In place of 'waxes' and 'waned', here following Sparks, Charles has the more literal 'increases' and 'decreases', respectively.  
<sup>6</sup> The words 'and he said to me', following Charles & Sparks, are not in the MSS. The pronouns 'this' and 'other' are both feminine in the Greek; Sparks closes this verse (here following the MSS & Charles) with, "What you are looking at now was intended by God to be the most beautiful of all things he made."  
<sup>7</sup> An alternative reading for 'sinned' is 'transgressed' (as Charles). Sparks lacks the words 'but increased', here following Sparks.

<sup>8</sup> Καὶ εἶπον· Καὶ πῶς οὐ λάμπει καὶ ἐν παντί, ἀλλ' ἐν τῇ νυκτὶ μόνον; καὶ εἶπεν ὁ ἄγγελος· Ἄκουσον· ὥσπερ ἐνώπιον βασιλέως οὐ δύνανται οἰκέται παρρησιασθῆναι, οὕτως οὐδὲ ἐνώπιον τοῦ ἡλίου δύνανται ἡ σελήνη καὶ ἀστέρες αὐγάζαι. Ἀεὶ γὰρ οἱ ἀστέρες κρέμονται, ἀλλ' ὑπὸ τοῦ ἡλίου σκεδάζονται. καὶ ἡ σελήνη σῶα οὕσα ὑπὸ τῆς τοῦ ἡλίου θερμῆς ἐκδαπανᾶται.

<sup>8</sup> And I said, “And how is it that it does not shine always, but only in the night?” And the angel said, “Listen: as in the presence of a king, the courtiers cannot speak freely, so the moon and the stars cannot shine in the presence of the sun; for the stars, are always suspended, but they are overpowered by the sun, and the moon, although it is uninjured, is worn out by the heat of the sun.”

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<sup>8</sup> After ‘suspended’, Sparks adds ‘in their places’, but there is no textual support for this conjecture. The literal translation of ‘overpowered’ (following Sparks – Charles has ‘screened’) is ‘dispersed’.

## Ἀποκάλυψις Βαρούχ 10

<sup>1</sup> Καὶ ταῦτα πάντα μαθὼν παρὰ τοῦ ἀρχαγγέλου, λαβὼν ἤγαγέν με εἰς τρίτον οὐρανόν. <sup>2</sup> καὶ εἶδον πεδῖον ἀπλοῦν, καὶ ἐν μέσῳ αὐτοῦ λίμνην ὑδάτων. <sup>3</sup> καὶ ἦσαν ἐν αὐτῷ πλήθη ὀρνέων ἐκ πασῶν γενεῶν· ἀλλ' οὐχ ὅμοια τῶν ἐνταῦθα. Ἄλλ' ἶδον τὸν γέρανον ὡς βόας μεγάλους. καὶ πάντα μεγάλα ὑπερέχοντα τῶν ἐν κόσμῳ. <sup>4</sup> καὶ ἠρώτησα τὸν ἄγγελον· Τί ἐστὶ τὸ πεδῖον, καὶ τίς ἡ λίμνη, καὶ τί τὸ περὶ αὐτὴν πλῆθος τῶν ὀρνέων; <sup>5</sup> καὶ εἶπεν ὁ ἄγγελος· Ἄκουσον, Βαρούχ· τὸ μὲν πεδῖον ἐστὶ τὸ περιέχον τὴν λίμνην καὶ ἀλλὰ θαυμαστά ἐν αὐτῷ, οὐπὲρ ἔρχονται αἰψυχαὶ τῶν δικαίων ὅταν ὁμιλῶσι συνδιαγόντες χοροὶ χοροί. <sup>6</sup> τὸ δὲ ὕδωρ ἐστὶν ὅπερ τὰ νέφη λαμβάνοντα βρέχουσιν ἐπὶ τῆς γῆς, καὶ αὐξάνουσιν οἱ καρποί. <sup>7</sup> Καὶ εἶπον πάλιν τὸν ἄγγελον κυρίου· Τὰ δὲ ὄρνεα; καὶ εἶπέν μοι· Αὐτὰ εἰσὶν ἃ διαπαντὸς ἀννυμνοῦσι τὸν κυρίου. <sup>8</sup> καὶ εἶπον ἐγὼ Βαρούχ· Κύριε, καὶ πῶς λέγουσιν οἱ ἄνθρωποι ὅτι ἀπὸ τῆς θαλάσσης ἐστὶ τὸ ὕδωρ ὅπερ βρέχει; <sup>9</sup> καὶ εἶπεν ὁ ἄγγελος· τὸ

## GREEK APOC. BARUCH 10

<sup>1</sup> And, when I had learned all these things from the archangel, he took and led me into a fourth heaven. <sup>2</sup> And I saw a level plain, and in the middle of it a pool of water. <sup>3</sup> And there were in it multitudes of birds of all kinds, but not like those here on earth; for I saw a crane *as big* as great oxen, and all were much bigger than those in the world. <sup>4</sup> And I asked the angel, "What is the plain, and what the pool, and what the multitudes of birds around it?" <sup>5</sup> And the angel said, "Listen, Baruch: The plain with the pool in it, and other wonders, is *the place* where the souls of the righteous come, when they hold converse, living together in choirs. <sup>6</sup> But the water is what the clouds receive, and rain upon the earth, and the fruits grow." <sup>7</sup> And I said again to the angel of the Lord, "But *what* are the birds?" And he said to me, "They continually sing the Lord's praises". <sup>8</sup> And I Baruch said, "Lord, and how do men say that the water that descends as rain is from the sea?" <sup>9</sup> And the

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### GREEK APOC. BARUCH 10

- <sup>1</sup> For 'fourth heaven', the MSS read 'third heaven' (τρίτον οὐρανόν), but Baruch is conducted into a 'fifth heaven' in 11:1; hence, we must presume that the events recorded in Chs 4-9 happened in the third heaven, despite the absence of any explicit indication to that effect in 4:1-2 (cf. #4:2).
- <sup>2</sup> In place of 'level', here following Sparks, Charles has 'monotonous'.
- <sup>3</sup> The words 'as big' here following Charles, are not in the MSS.
- <sup>4</sup> Charles includes the words of v. 3 from 'great oxen' in this verse.
- <sup>5</sup> The words 'the place', following Sparks, are not in the MSS.
- <sup>6</sup> In place of 'the fruits', here following the MSS, Sparks has 'cause its fruits'.
- <sup>7</sup> The literal translation of 'but what are the birds' is 'and the birds'.
- <sup>8</sup> Charles lacks the name 'Baruch', here following Sparks and the MSS (Βαρούχ).
- <sup>9</sup> In place of 'what descends', here following Sparks, Charles has 'the water which descend'.



μὲν βρέχον ἀπὸ τῆς θαλάσσης καὶ τῶν ἐπὶ γῆς ὑδάτων καὶ τοῦτο ἔστιν· τὸ δὲ τὸ τοὺς καρποὺς ἐνεργοῦν ἐκ τούτου ἐστίν.  
<sup>10</sup> Ἰσθι οὖν τοῦ λοιποῦ ὅτι ἐκ τούτου ἐστίν ὃ λέγεται δρόσος τοῦ οὐρανοῦ.

angel said, “What descends as rain is from the sea, and also from the waters on earth; but what makes the fruits grow is from the latter source. <sup>10</sup> So, know henceforth that from this source is what is called the dew of heaven.”

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<sup>10</sup> For this verse, here following Charles, Sparks reads, “*You must understand that this is what is called the dew of heaven comes from.*”

## Ἀποκάλυψις Βαρούχ 11

<sup>1</sup> Καὶ ἀπὸ τούτου λαβὼν με ὁ ἄγγελος ἤγαγέν με εἰς πέμπτον οὐρανόν. <sup>2</sup> καὶ ἦν ἡ πύλη κεκλεισμένη. καὶ εἶπον· Κύριε, οὐκ ἀνοίγεται ὁ πυλὼν οὗτος ὅπως εἰσέλθωμεν; καὶ εἶπέν μοι ὁ ἄγγελος· Οὐ δυνάμεθα εἰσελθεῖν ἕως ἔλθῃ Μιχαήλ ὁ κλειδοῦχος τῆς βασιλείας τῶν οὐρανῶν. Ἀλλ' ἀνάμεινον καὶ ὄψει τὴν δόξαν τοῦ θεοῦ.

<sup>3</sup> Καὶ ἐγένετο φωνὴ μεγάλη ὡς βροντῇ. καὶ εἶπον· Κύριε, τί ἐστὶ ἡ φωνὴ αὕτη; <sup>4</sup> καὶ εἶπέν μοι· Ἄρτι κατέρχεται ὁ ἀρχιστράτηγος Μιχαήλ ἵνα δέξηται τὰς δεήσεις τῶν ἀνθρώπων. <sup>5</sup> καὶ ἰδοὺ ἦλθεν φωνή· Ἀνοιγήτωσαν αἱ πύλαι. καὶ ἤνοιξαν· καὶ ἐγένετο τρισμὸς ὡς βροντῆς. <sup>6</sup> καὶ ἦλθεν Μιχαήλ, καὶ συνήντησεν αὐτῷ ὁ ἄγγελος ὁ ὢν μετ' ἐμοῦ, καὶ προσεκύνησεν αὐτόν, καὶ εἶπεν· Χαίροις, ὁ ἐμὸς ἀρχιστράτηγος καὶ παντὸς τοῦ ἡμετέρου τάγματος. <sup>7</sup> καὶ εἶπεν ὁ ἀρχιστράτηγος Μιχαήλ· Χαίροις καὶ σύ, ὁ ἡμέτερος ἀδελφὸς καὶ ὁ τὰς ἀποκαλύψεις διερμηνεύων τοῖς καλῶς τὸν βίον διερχομένοις. <sup>8</sup> Καὶ οὕτως ἀλλήλους κατασπασάμενοι

## GREEK APOC. BARUCH 11

<sup>1</sup> And the angel took me and led me from there to a fifth heaven; and the gate was closed. <sup>2</sup> And I said, "Lord, is not this gateway open that we may enter?" And the angel said to me, "We cannot enter until Michael comes, who holds the keys of the kingdom of Heaven; but wait and you shall see the glory of God."

<sup>3</sup> And there was a great sound, like thunder. And I said, "Lord, what is this noise?" <sup>4</sup> And he said to me, "Even now Michael, the commander of the angels, comes down to receive the prayers of men." <sup>5</sup> And behold a voice came, "Let the gates be opened;" and they opened them, and there was a roar as of thunder. <sup>6</sup> And Michael came, and the angel who was with me met him and said, "Hail, my prince, and that of all our order." <sup>7</sup> And the commander Michael said, "Hail you also, our brother, and the interpreter of the revelations to those who live good lives." <sup>8</sup> And, having saluted one another thus, they stood still; and I saw the commander Michael holding an

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### GREEK APOC. BARUCH 11

<sup>1</sup> 'Fifth heaven' translates πέμπτον οὐρανόν.

<sup>2</sup> In place of 'is not this gateway open', here following the MSS (& Charles), Sparks has 'cannot this gateway be opened'.

<sup>3</sup> Charles includes the words 'glory of God' from v. 2 in this verse.

<sup>4</sup> In place of 'Michael, the commander of the angels', here following Charles, Sparks has 'Prince Michael'.

<sup>5</sup> Charles includes the words 'prayers of men' from v. 4 in this verse.

<sup>6</sup> In place of 'prince', here following Sparks, Charles has 'commander' (see #4).

<sup>7</sup> In place of 'live good lives', here following Sparks, Charles has 'pass through life virtuously'.

<sup>8</sup> Sparks has 'enormous bowl' in place of 'exceedingly large vessel', here following Charles.

ἔστησαν. καὶ ἶδον τὸν ἀρχιστράτηγον Μιχαήλ κρατοῦντα  
φιάλην μεγάλην σφόδρα· τὸ βάθος αὐτῆς ὅσον ἀπὸ οὐρανοῦ  
ἕως τῆς γῆς, καὶ τὸ πλάτος ὅσον ἀπὸ βορρᾶ ἕως νότου. καὶ  
εἶπον· Κύριε, τί ἐστὶν ὃ κρατεῖ Μιχαήλ ὁ ἀρχιστράτηγος;<sup>9</sup> καὶ  
εἶπέν μοι· Τοῦτο ἔστιν ἔνθα προσέρχονται αἱ ἀρεταὶ τῶν  
δικαίων καὶ ὅσα ἐργάζονται ἀγαθὰ, ἅτινα δι’ αὐτοῦ  
ἀποκομίζονται ἔμπροσθεν τοῦ ἐπουρανίου θεοῦ.

exceedingly large vessel; its depth was as great as the distance  
from heaven to earth, and its breadth as great as the distance  
from north to south.<sup>9</sup> And I said, “Lord, what is that which  
Michael the archangel is holding?” And he said to me, “This is  
where the merits of the righteous enter, and such good works  
as they do, which are carried into the presence of the heavenly  
God.”

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<sup>9</sup> In place of ‘*Michael the archangel*’, here following Charles, Sparks repeats ‘*Prince Michael*’ (cf. vv. 4, 7 & 8).

## Ἀποκάλυψις Βαρουὺχ 12

<sup>1</sup> Καὶ ἐν τῷ ὁμιλεῖν με αὐτοῖς, ἰδοὺ ἦλθον ἄγγελοι φέροντες κανίσκια γέμοντα ἀνθῶν· καὶ ἔδωκαν αὐτὰ πρὸς τὸν Μιχαήλ. <sup>2</sup> καὶ ἠρώτησα τὸν ἄγγελον· Κύριε, τίνες εἰσὶν οὗτοι, καὶ τί τὰ προσκομιζόμενα παρ' αὐτῶν; <sup>3</sup> καὶ εἶπέν μοι· Οὗτοι εἰσὶν ἄγγελοι ἐπὶ τῶν ἐξουσιῶν. <sup>4</sup> καὶ λαβὼν ὁ ἀρχιστράτηγος τοὺς κανίσκους ἔβαλεν αὐτοὺς εἰς τὴν φιάλην. <sup>5</sup> καὶ λέγει μοι ὁ ἄγγελος· Ταῦτα τὰ ἄνωθέν εἰσιν αἱ ἀρεταὶ τῶν δικαίων. <sup>6</sup> Καὶ εἶδον ἑτέρους ἀγγέλους φέροντας κανίσκια κενὰ οὐ γέμοντα. καὶ ἦρχοντο λυπούμενοι, καὶ οὐκ ἐτόλμησαν ἐγγίσει, διότι οὐκ εἶχον τέλεια τὰ βραβεῖα. <sup>7</sup> καὶ ἐβόησε Μιχαήλ λέγων· Δεῦτε καὶ ὑμεῖς, ἄγγελοι, φέρετε ὃ ἡνέγκατε. <sup>8</sup> καὶ ἔλυπήθη Μιχαήλ σφόδρα, καὶ ὁ μετ' ἐμοῦ ἄγγελος, διό οὐκ ἐγέμισαν τὴν φιάλην.

## GREEK APOC. BARUCH 12

<sup>1</sup> And as I was talking with them, behold angels came with baskets full of flowers; and they gave them to Michael. <sup>2</sup> And I asked the angel, "Lord, who are these, and what are they bringing with them?" <sup>3</sup> And he said to me, "These are angels *who are* over the righteous." <sup>4</sup> And the archangel took the baskets and cast them into the vessel. <sup>5</sup> And the angel said to me, "These flowers are the merits of the righteous." <sup>6</sup> And I saw other angels bearing baskets *that were neither* empty nor full. And they began to lament, and did not venture to draw near, because they had not the prizes complete. <sup>7</sup> And Michael cried and said, "Come here you angels, bring what you have brought." <sup>8</sup> And Michael was very sad, and the angel who was with me, because they did not fill the vessel.

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### GREEK APOC. BARUCH 12

- <sup>1</sup> Sparks includes the words 'and they gave them to Michael' in v. 2.
- <sup>2</sup> In place of 'what are they bringing with them', here following Sparks, Charles has 'what are the things brought hither from beside them'.
- <sup>3</sup> The words 'who are' are not in the MSS and are here added (following both Sparks & Charles) for clarity.
- <sup>4</sup> Charles has no text in this verse; here, we follow the verse divisions of Sparks.
- <sup>5</sup> In the Charles' numbering scheme, only the words 'and the angel' are included in this verse.
- <sup>6</sup> The words 'that were neither' (following Sparks) do not appear in the MSS; here, following Sparks, we read οὐτε κενὰ οὐτε γέμοντα for κενὰ οὐ γέμοντα.
- <sup>7</sup> After 'here', Charles adds 'also' and, after 'bring', Sparks adds 'me'.
- <sup>8</sup> In place of 'very sad', here following Sparks, Charles has 'exceedingly grieved'.

## Ἀποκάλυψις Βαρουὺχ 13

<sup>1</sup> Καὶ εἶθ' οὕτως ἦλθον ἕτεροι ἄγγελοι κλαίοντες καὶ ὀδυρόμενοι καὶ μετὰ φόβου λέγοντες· Ἴδε ἡμᾶς μεμελανωμένοις, Κύριε, ὅτι πονηροῖς ἀνθρώποις παρεδόθημεν, καὶ θέλομεν ὑποχωρεῖν ὑπ' αὐτῶν. <sup>2</sup> καὶ εἶπεν Μιχαήλ· Οὐ δύνασθε ὑποχωρεῖν ὑπ' αὐτῶν, ἵνα μὴ εἰς τέλος κυριεύσῃ ὁ Ἐχθρός· ἀλλ' εἵπατέ μοι τί αἰτεῖσθε. <sup>3</sup> καὶ εἶπον· Δεόμεθά σου, Μιχαήλ, ὁ ἀρχιστράτηγος ἡμῶν, μεταθές ἡμᾶς ἀπ' αὐτῶν, ὅτι οὐκ ἔστιν ἐν αὐτοῖς οὐδὲν ἀγαθόν, ἀλλὰ πᾶσα ἀδικία καὶ πλεονεξία. <sup>4</sup> οὐ γὰρ εἶδομεν αὐτοὺς εἰσελθεῖν ἐν ἐκκλησίᾳ ποτέ, οὐδὲ εἰς πνευματικούς πατέρας, οὐδὲ εἰς ἀγαθὸν ἔν. Ἀλλ' ὅπου φόνος, καὶ αὐτοὶ ἐν μέσῳ ἐκεῖ, καὶ ὅπου πορνεῖαι, μοιχεῖαι, κλεψίαι, καταλαλῖαι, ἐπιорκίαι, φθόνοι, μέθαι, ἔρεις, ζῆλος, γογγυσμός, ψιθυρισμός, εἰδωλολατρισμός, μαντεῖα, καὶ τὰ τούτοις ὅμοια, ἐκεῖ εἰσιν ἐργάται τῶν τοιούτων καὶ ἐτέρων χειρόνων. Διὸ δεόμεθα ἐξελθεῖν ἡμᾶς ἀπ' αὐτῶν. <sup>5</sup> καὶ εἶπεν Μιχαήλ τοὺς ἀγγέλους· Ἐκδέξασθε ἕως οὗ μάθω παρὰ κυρίου τὸ τί γένηται.

## GREEK APOC. BARUCH 13

<sup>1</sup> And then came in like manner other angels weeping and wailing, and saying in fear, "See how worn out we are, Lord, for we were allotted to evil men, and we wish to depart from them." <sup>2</sup> And Michael said, "You cannot depart from them, or the Enemy may win in the end; but tell me what you ask." <sup>3</sup> And they said, "We pray, Michael our prince, transfer us from them, for we cannot live with wicked and foolish men, for there is nothing good in them, but every kind of unrighteousness and greed." <sup>4</sup> For, we do not see them entering into Church at all, nor among spiritual fathers, nor into any good work; but where there is murder, they are there in the midst, and where are fornications, adulteries, thefts, slanders, perjuries, jealousies, drunkenness, strife, envy, murmurings, whispering, idolatry, divination, and such like, they are workers of such things, and others worse. So, we beg that we may be rid of them." <sup>5</sup> And Michael said to the angels, "Wait until I learn from the Lord what shall come to pass."

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### GREEK APOC. BARUCH 13

<sup>1</sup> 'Worn out' is a conjectural translation (following Sparks – Charles has 'over-clouded'); the literal translation is 'blackened'.

<sup>2</sup> Charles does not capitalise 'Enemy', here following Sparks.

<sup>3</sup> In place of 'live with', Sparks has 'remain attached to'.

<sup>4</sup> The syntax of this verse is difficult and it may well be that the original text has been tampered with – the section 'into Church ... nor' is probably a later addition.

<sup>5</sup> Charles includes the words of v. 4 from 'they are workers' in this verse.

## Ἀποκάλυψις Βαρούχ 14

<sup>1</sup> Καὶ αὐτῇ τῇ ὥρᾳ ἀπῆλθεν ὁ Μιχαήλ, καὶ ἐκλείσθησαν αἱ θύραι. καὶ ἐγένετο φωνὴ ὡς βροντὴ. <sup>2</sup> καὶ ἠρώτησα τὸν ἄγγελον· Τί ἐστὶν ἡ φωνή; καὶ εἶπέν μοι· Ἄρτι προσφέρει Μιχαήλ τὰς τῶν ἀνθρώπων ἀρετὰς τῷ θεῷ.

## GREEK APOC. BARUCH 14

<sup>1</sup> And Michael departed in that very hour, and the doors were closed; and there was a sound like thunder. <sup>2</sup> And I asked the angel, "What is the sound?" And he said to me, "Michael is even now presenting the merits of men to God."

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### GREEK APOC. BARUCH 14

<sup>1</sup> In place of 'in that very hour', here following Charles, Sparks has 'immediately'.

<sup>2</sup> Sparks lacks the word 'even', here following Charles.



## Ἀποκάλυψις Βαρουὺχ 15

<sup>1</sup> Καὶ αὐτῇ τῇ ὥρᾳ κατήλθεν ὁ Μιχαήλ, καὶ ἡνοίγη ἡ πύλη· καὶ ἤνεγκεν ἔλαιον. <sup>2</sup> καὶ τοὺς ἀγγέλους τοὺς ἐνεγκότες τὰ κανίσκια πλήρη ἐπλήρωσεν αὐτὰ ἐλαίῳ λέγων· Ἀπενέγκατε, δότε ἑκατονταπλασίονα τὸν μισθὸν τοῖς φίλοις ἡμῶν καὶ τοῖς ἐμπόνως ἐργασαμένοις τὰ καλὰ ἔργα. οἱ γὰρ καλῶς σπείραντες καὶ καλῶς ἐπισυνάγουσιν. <sup>3</sup> καὶ λέγει καὶ τοὺς ἀποκένους φέροντας τοὺς κανίσκους· Δεῦτε καὶ ὑμεῖς, ἀπολάβετε τὸν μισθὸν καθὼς ἠνέγκατε, καὶ ἀπόδοτε τοῖς υἱοῖς τῶν ἀνθρώπων. <sup>4</sup> εἶτα λέγει καὶ τοῖς τὰ γέμοντα ἐνεγκοῦσι καὶ τοῖς τὰ ἀπόκενα· Πορευθέντες εὐλογήσατε τοὺς φίλους ἡμῶν, καὶ εἶπατε αὐτοῖς ὅτι τάδε λέγει κύριος· Ἐπὶ ὀλίγῃ ἔστε πιστοί, ἐπὶ πολλῶν ὑμᾶς καταστήσει· εἰσέλθατε εἰς τὴν χαρὰν τοῦ κυρίου ἡμῶν.

## GREEK APOC. BARUCH 15

<sup>1</sup> And in that very hour Michael descended, and the gate was opened; and he brought oil. <sup>2</sup> And as for the angels who brought the baskets that were full, he filled them with oil, saying, "Take it away, reward our friends a hundredfold, and those who have laboriously wrought good works. For those who sowed virtuously, also reap virtuously." <sup>3</sup> And he said also to those bringing the half-empty baskets, "Come here as well: take away the reward that is due for what you brought, and deliver it to the sons of men." <sup>4</sup> Then he said also to those who brought the full and to those who brought the half-empty baskets, "Go and bless our friends, and say to them that thus says the Lord: You are faithful over a few things, I will set you over many things; come and share the joy of your Lord.

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### GREEK APOC. BARUCH 15

<sup>1</sup> In place of 'in that very hour' (here following Charles), Sparks has 'then ... again'.

<sup>2</sup> For this verse, here following Charles, Sparks reads, "And he went to the angels with the baskets that had been full, and he filled them with oil, saying..."

<sup>3</sup> Charles includes the last sentence of v. 2 in this verse.

<sup>4</sup> This verse is probably an addition to the original text. 'Few things' is a conjectural translation, reading Ἐπὶ ὀλίγα for Ἐπὶ ὀλίγη.

## Ἀποκάλυψις Βαρούχ 16

<sup>1</sup> Καὶ στραφεὶς λέγει καὶ τοῖς μηδὲν ἐνεγκοῦσιν· Τάδε λέγει κύριος· Μὴ ἔστε σκυθρωποί, καὶ μὴ κλαίετε, μηδὲ ἑάσατε τοὺς υἱοὺς τῶν ἀνθρώπων.

<sup>2</sup> Ἀλλ' ἐπειδὴ παρώργισάν με ἐν τοῖς ἔργοις αὐτῶν, πορευθέντες, παραζηλώσατε αὐτοὺς καὶ παροργίσατε, καὶ παραπικράνατε ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ. <sup>3</sup> Ἔτι σὺν τούτοις ἐξαποστείλατε κάμπην καὶ βροῦχον, ἐρυσίβην καὶ ἀκρίδα, χάλαζαν μετ' ἀστραπῶν καὶ ὀργῆς. καὶ διχοτομήσατε αὐτοὺς ἐν μαχαίρᾳ καὶ ἐν θανάτῳ, καὶ τὰ τέκνα αὐτῶν ἐν δαιμονίοις. <sup>4</sup> ὅτι οὐκ εἰσήκουσαν τῆς φωνῆς μου, οὐδὲ ἐσυνετήρησαν τῶν ἐντολῶν μου, οὐδὲ ἐποίησαν, ἀλλ' ἐγένοντο καταφρονηταὶ τῶν ἐντολῶν μου καὶ τῶν ἐκκλησιῶν μου, καὶ ὑβρίζονται τῶν ἱερέων τῶν τοὺς λόγους μου κηρυττόντων αὐτοῖς.

## GREEK APOC. BARUCH 16

<sup>1</sup> And, turning, he said to those who brought nothing, "Thus says the Lord: Do not be gloomy and weep, and do not leave the sons of men alone.

<sup>2</sup> But, since they angered me in their works, go and make them envious and angry and provoked against *a people that is no people*, a people that has no understanding. <sup>3</sup> Further, besides these, send forth the caterpillar and the maggot, and the mildew, and the common locust, and hail with flashes of lightning, and anger, and punish them severely with the sword and with death, and their children with demons. <sup>4</sup> "For, they did not heed my voice, nor did they observe my commandments, nor do *them*, but they despised my commandments and my assemblies and insulted the priests who proclaimed my words to them."

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### GREEK APOC. BARUCH 16

<sup>1</sup> Charles includes the words from 'gloomy' (or 'sad of countenance') in v. 2.

<sup>2</sup> The words '*a people that is*' are not in the MSS; here, we follow Sparks & Charles.

<sup>3</sup> The literal translation of '*punish them*' (here following Sparks – Charles has '*smite them*') is '*cut them in two*'; the rather curious word, διχοτομήσατε (literally, 'cut in two'), occurs in an almost identical context in the Canonical Gospels (Mt 24:51, Lk 12:46), where it is usually remarked on by commentators and often explained as a misunderstanding of an Aramaic original on the part of a Greek translator (see #16:3).

<sup>4</sup> The word '*them*' (following Charles & Sparks) is not in the MSS but is here added for clarity. Charles lacks '*and my assemblies*' (literally, '*and my churches*' – καὶ τῶν ἐκκλησιῶν μου), here following the MSS and Sparks.

## Ἀποκάλυψις Βαρουὺχ 17

<sup>1</sup> Καὶ ἅμα τῷ λόγῳ ἐκλείσθη ἡ θύρα, καὶ ἡμεῖς ἀνεχωρήσαμεν.

<sup>2</sup> καὶ λαβὼν με ὁ ἄγγελος ἀπεκατέστησέν με εἰς τὸ ἀπ' ἀρχῆς.

<sup>3</sup> καὶ εἰς ἑαυτὸν ἐλθὼν δόξαν ἔφερον τῷ θεῷ τῷ ἀξιῶσαντί με τοιούτου ἀξιώματος.

<sup>4</sup> Ὡ καὶ ὑμεῖς, ἀδελφοί, οἱ τυχόντες τῆς τοιαύτης ἀποκαλύψεως, δοξάσατε καὶ αὐτοὶ τὸν θεόν, ὅπως καὶ αὐτὸς δοξάσῃ ἡμᾶς νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ἀμήν.

## GREEK APOC. BARUCH 17

<sup>1</sup> And, as he spoke, the door was closed, and we withdrew.

<sup>2</sup> And the angel took me and restored me to *where I was* at the beginning. <sup>3</sup> And when I came to myself, I gave glory to God, who counted me worthy of so great an honour.

<sup>4</sup> And do you, my brothers, who have been granted such a revelation, yourselves also glorify God, so that he too may glorify you, now and always, even to all eternity.

Amen.

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### GREEK APOC. BARUCH 17

<sup>1</sup> In place of 'as he spoke', following Sparks, Charles has 'while he yet spoke'.

<sup>2</sup> The words 'where I was' (following Sparks – Charles adds 'the place' before them) are not in the MSS.

<sup>3</sup> In place of 'so great an honour', here following Sparks, Charles has simply 'such honour'.

<sup>4</sup> Charles has 'obtained' in place of 'been granted', here following Sparks.