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# Παραλιπομενα Ιερεμιου    ♦    THE PARALIPOMENA OF JEREMIAH

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## INTRODUCTION

The scene of the *Paralipomena of Jeremiah* is set in Jerusalem at both the beginning and end of the Babylonian Exile. Jeremiah goes with the Exiles to Babylon while Baruch stays near Jerusalem, lamenting its desolation. Abimelech (the Ebed-Melech of Jr 38:7–13), having been sent to gather figs so that he may not see the impending destruction of the city, falls into a miraculous sleep that lasts for sixty-six years. Since God proclaims, “I will shelter him there until I bring the people back to the city” (3:15), these 66 years are presumably of significance in determining the date of the Return. If we identify the destruction of Jerusalem by Nebuchadnezzar in 587 BCE with its sack by the Romans 70 CE, and add the 66 years of the text, we perhaps date the work to 136 CE. If we accept the book as a unity and regard it as Christian throughout, then the original language is likely to have been Greek. If it was Jewish, apart from the later Christian modifications, then it may have been written originally in Greek, Hebrew or Aramaic. The use of ‘Zar’ as a god’s name (7:29) could point to a Hebrew origin (*Zar* is the common Hebrew word for ‘strange(r)’ or ‘foreign(er)’). The fact that texts of the *Paralipomena of Jeremiah* have survived in Greek, Ethiopic, at least three Armenian and more than one Slavonic recension suggests that it was known in antiquity over a wide area and enjoyed considerable popularity. However, it seems never to have been either quoted or referenced by any of the Church Fathers. Neither, apparently, does it occur in any of the Greek lists of apocryphal books. It does, however, find a place in both the Armenian and Slavonic lists.

The Greek text presented here (from the Online Critical Pseudepigrapha) is that of Robert A. Kraft and Ann-Elizabeth Purinton, “*Paraleipomena Jeremiou*” (1972), essentially the long recension of *Codex Sepulchri*. The translation, largely following H.F.D. Sparks’ “*The Apocryphal Old Testament*,” is based on the critically constructed 1889 edition of J. Rendel Harris, “*The Rest of the Words of Baruch: A Christian Apocalypse of the Year AD 136*.” In constructing this text, Harris relied on three Greek manuscripts – *Codex Braidensis* (15<sup>th</sup> Century), two *Codices Sepulchri* (10<sup>th</sup> & 11<sup>th</sup> Centuries, a short and a long recension), the evidence of several *Menaeh* manuscripts and the *Ethiopic* text. The verse-numbering scheme has been amended, where necessary, to more closely parallel the Greek (*OCP*) transcription.

## AUTHORSHIP AND DATES

It can be argued that the author was a Jewish Christian writing a Tract for the Times. After the Second Jewish Revolt had been finally crushed in 135 CE, Jerusalem, which had been a ruin for more than sixty years, was rebuilt and renamed Aelia Capitolina. It was to be peopled exclusively by Gentiles and an imperial edict prohibited Jews from entering the city on pain of death. The *Paralipomena* points out that Jews can evade this edict by forsaking Babylon (i.e. Judaism) and entering their rightful city (i.e. the Christian Church). However, this view has not gone unchallenged: there are a number of distinctly Jewish features in the book, and it has a fundamental concern for the fate of Jerusalem and the future of the Jewish people – the references to social purity (6:16–17, 8:2–5) being especially significant. In this latter case, then 9:10–32 must be a later addition, with its explicit references to ‘Jesus Christ’ and ‘the Son of Man’, and the restoration to life three days after natural death.

## Παρ. Ιερ. 1

### Τα Παραλειπομενα Ιερειου Του Προφητου

<sup>1</sup> Ἐγένετο, ἡνίκα ἡχμαλωτεύθησαν οἱ υἱοὶ Ἰσραὴλ ἀπὸ τοῦ βασιλέως τῶν Χαλδαίων, ἐλάλησεν ὁ θεὸς πρὸς Ἰερεμίαν λέγων· Ἰερεμία, ὁ ἐκλεκτός μου, ἀνάστα, καὶ ἔξελθε ἐκ τῆς πόλεως ταύτης, σὺ καὶ Βαρούχ· ἐπειδὴ ἀπολῶ αὐτὴν διὰ τὸ πλῆθος τῶν ἁμαρτιῶν τῶν κατοικούντων ἐν αὐτῇ. <sup>2</sup> αἱ γὰρ προσευχαὶ ὑμῶν ὡς στῦλος ἐδραῖός ἐστιν ἐν μέσῳ αὐτῆς, καὶ ὡς τεῖχος ἀδαμάντινον περικυκλοῦν αὐτήν. <sup>3</sup> νῦν οὖν ἀναστάντες ἔξέλθατε πρὸ τοῦ ἡ δύναμις τῶν Χαλδαίων κυκλώσει αὐτήν. <sup>4</sup> καὶ ἀπεκρίθη Ἰερεμίας, λέγων· Παρακαλῶ σε, κύριε, ἐπίστρεψέν μοι τῷ δούλῳ σου λαλῆσαι ἐνώπιόν σου. <sup>5</sup> εἶπεν δὲ αὐτῷ ὁ κύριος· Λάλει, ὁ ἐκλεκτός μου Ἰερεμίας. <sup>6</sup> καὶ ἐλάλησεν Ἰερεμίας, λέγων· Κύριε παντοκράτωρ, παραδίδως τὴν πάλιν τὴν ἐκλεκτὴν εἰς χεῖρας τῶν Χαλδαίων, ἵνα καυχῆσται ὁ βασιλεὺς μετὰ τοῦ πλήθους τοῦ λαοῦ αὐτοῦ, καὶ εἴπῃ ὅτι, Ἰσχυσα ἐπὶ τὴν ἱερὰν πόλιν τοῦ

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### The Paralipomena of Jeremiah the Prophet

<sup>1</sup> It came to pass, when the Israelites were taken captive by the king of the Chaldeans, God spoke to Jeremiah, saying, "Jeremiah, my chosen one, get up and leave this city, you and Baruch, for I am about to destroy it because of the many sins of those who live in it." <sup>2</sup> For, your prayers are like a solid pillar in the middle of it, and like a wall of adamant around it. <sup>3</sup> Get up now, both of you, and leave it, before the army of the Chaldeans surrounds it." <sup>4</sup> And Jeremiah answered, saying, "I beseech you, Lord, permit your servant to speak before you;" <sup>5</sup> and the Lord said to him, "Speak, Jeremiah, my chosen one." <sup>6</sup> Then Jeremiah spoke, saying, "Lord Almighty, will you deliver the chosen city into the hands of the Chaldeans, so that the king can boast, together with his hosts, and say, "I have prevailed against

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The title is present in the MSS as a prologue (or as 0:1 in OCP and some other transcriptions).

- <sup>1</sup> The opening phrase, 'it came to pass' (Ἐγένετο) reflects the style of many LXX passages, wherein, however, it is usually preceded with the conjunction 'and' (καὶ). The phrase 'king of the Chaldeans' (βασιλέως τῶν Χαλδαίων) is rare in other Biblical texts (1Es 6.14, Is 13.19); the normal language of Jeremiah is 'king of Babylon', where 'Chaldean' is used of the land or people (e.g. Jr 45.23, 47.9).
- <sup>2</sup> An alternative translation of 'wall of adamant' (ἀδαμάντινον περικυκλοῦν) is 'indestructible wall'.
- <sup>3</sup> The words 'both of', not present in the MSS, are here added for clarity, following Sparks.
- <sup>4</sup> In place of 'answered' (ἀπεκρίθη), some Greek MSS have 'spoke' (ἐλάλησεν).
- <sup>5</sup> Sparks includes this verse as part of v. 4; therein, all subsequent verse numbers are accordingly decremented.
- <sup>6</sup> For this verse, the short recension of Codex Sepulchri reads: And Jeremiah said, "Lord, would you deliver this city into the hands of the Chaldeans, so that they might boast that they had prevailed against it?"

θεοῦ; <sup>7</sup> μή, κύριέ μου· ἀλλ' εἰ θέλημά σου ἐστίν, ἐκ τῶν χειρῶν σου ἀφανισθήτω. <sup>8</sup> καὶ εἶπε κύριος τῷ Ἰερεμίᾳ· Ἐπειδὴ σὺ ἐκλεκτός μου εἶ, ἀνάστα καὶ ἔξελθε ἐκ τῆς πόλεως ταύτης, σὺ καὶ Βαρούχ· ἐπειδὴ ἀπολῶ αὐτήν διὰ τὸ πλῆθος τῶν ἀμαρτιῶν τῶν κατοικούντων ἐν αὐτῇ. <sup>9</sup> οὔτε γὰρ ὁ βασιλεύς, οὔτε ἡ δύναμις αὐτοῦ, δυνήσεται εἰσελθεῖν εἰς αὐτήν, εἰ μὴ ἐγὼ πρῶτος ἀνοίξω τὰς πύλας αὐτῆς. <sup>10</sup> ἀνάστηθι οὖν, καὶ ἄπελθε πρὸς Βαρούχ, καὶ ἀπάγγειλον αὐτῷ τὰ ῥήματα ταῦτα. <sup>11</sup> καὶ ἀναστάντες ἔκτην ὥραν τῆς νυκτός, ἔλθετε ἐπὶ τὰ τείχη τῆς πόλεως, καὶ δείξω ὑμῖν ὅτι ἐὰν μή τι ἐγὼ πρῶτος ἀφανίσω τὴν πόλιν, οὐ δύνανται εἰσελθεῖν εἰς αὐτήν. <sup>12</sup> ταῦτα εἰπὼν ὁ κύριος, ἀπῆλθεν ἀπὸ τοῦ Ἰερεμίου.

the holy city of God?" <sup>7</sup> No, my Lord: if it is your will, let it be destroyed by your own hands." <sup>8</sup> Then the Lord said to Jeremiah, "Since you are my chosen one, get up and leave this city, you and Baruch, for I am about to destroy it because of the many sins of those who live in it. <sup>9</sup> For neither the king nor his army will be able to enter it, unless I first open its gates. <sup>10</sup> Therefore, get up and go to Baruch, and tell him what I have said; <sup>11</sup> and then, get up both of you at the sixth hour of the night and go onto the city walls, and I will show you that, unless I first destroy the city, they will not be able to enter it." <sup>12</sup> When the Lord had said this, he left Jeremiah.

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<sup>7</sup> At the end of this verse, the short recension of *Codex Sepulchri* adds 'and not by the Chaldaeans'.

<sup>8</sup> For this verse, the short recension of *Codex Sepulchri* reads simply, "And God said: You arise, depart."

<sup>9</sup> For the first part of this verse (up to 'unless'), the short recension of *Codex Sepulchri* reads, "But they will not boast."

<sup>10</sup> The short recension of *Codex Sepulchri* lacks 'what I have said'.

<sup>11</sup> The words 'both of' are not present in the MSS and are here added (following Sparks) for clarity (cf. v. 3). In place of 'at the sixth hour of the night' (following the MSS), Sparks has 'at midnight'.

<sup>12</sup> Some MSS have the pronoun 'him' in place of 'Jeremiah'.

## Παρ. Ιερ. 2

<sup>1</sup> Δραμὼν δὲ Ἰερεμίας ἀνήγγειλε ταῦτα τῷ Βαρούχ, καὶ ἐλθόντες εἰς τὸν ναὸν τοῦ θεοῦ διέρρηξεν ὁ Ἰερεμίας τὰ ἱμάτια αὐτοῦ καὶ ἐπέθηκεν χοῦν ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ εἰσῆλθεν εἰς τὸ ἁγίαστήριον τοῦ θεοῦ. <sup>2</sup> ἰδὼν δὲ αὐτὸν Βαρούχ χοῦν πεπασμένον ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὰ ἱμάτια αὐτοῦ διερρωγότα, ἔκραξε φωνῇ μεγάλας, λέγων· Πάτερ Ἰερεμία, τί ἐστὶ σοι, ἢ ποῖον ἁμάρτημα ἐποίησεν ὁ λαός; <sup>3</sup> ἐπειδὴ ὅταν ἡμάρτα-νεν ὁ λαός, χοῦν ἔπασσεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ὁ Ἰερεμίας, καὶ ἠΰχετο ὑπὲρ τοῦ λαοῦ, ἕως ἂν ἀφεθῇ ἡ ἁμαρτία. <sup>4</sup> ἠρώτησε δὲ αὐτὸν ὁ Βαρούχ, λέγων· Πάτερ, τί ἐστὶ τοῦτο; <sup>5</sup> εἶπεν δὲ αὐτῷ Ἰερεμίας· Ψύλαξαι τοῦ σχίσαι τὰ ἱμάτιά σου, ἀλλὰ μᾶλλον σχίσωμεν τὰς καρδίας ἡμῶν· καὶ μὴ ἀντλήσωμεν ὕδωρ ἐπὶ τὰς ποτίστρας, ἀλλὰ κλαύσωμεν καὶ γεμίσωμεν αὐτὰς δακρύων· ὅτι οὐ μὴ ἐλεήσῃ κύριος τὸν λαὸν τοῦτον. <sup>6</sup> καὶ εἶπε Βαρούχ· Πάτερ Ἰερεμία, τί γέγονε; <sup>7</sup> καὶ εἶπε Ἰερεμίας ὅτι· Ὁ θεὸς παραδίδωσι τὴν πόλιν εἰς χεῖρας τοῦ βασιλέως τῶν Χαλδαίων, τοῦ αἰχμαλωτεῦσαι τὸν λαὸν εἰς Βαβυλῶνα. <sup>8</sup> ἀκούσας δὲ ταῦτα

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<sup>1</sup> Then Jeremiah ran and told these things to Baruch; and, as they went into the Temple of God, Jeremiah tore his clothes, put dust on his head and entered the Sanctuary of God. <sup>2</sup> When Baruch saw him with dust sprinkled on his head and his clothes torn, he cried out aloud, saying, "Father Jeremiah, what is the matter with you? What sin have the people committed now?" (<sup>3</sup> Whenever the people sinned, Jeremiah would sprinkle dust on his head and pray for the people until their sin was forgiven. <sup>4</sup> Baruch asked him, saying, "Father, what's up?") <sup>5</sup> Jeremiah said to him, "Do not tear your clothes; rather, let us tear our hearts; and let us not draw water for the troughs, but let us weep and fill them with tears; for, the Lord will have no mercy on this people." <sup>6</sup> And Baruch said, "Father Jeremiah, what has happened?" <sup>7</sup> And Jeremiah said, "God is delivering the city into the hands of the king of the Chaldeans, to take the people captive to Babylon." <sup>8</sup> And, when Baruch heard this,

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The short recension of *Codex Sepulchri* includes only the first verse of this chapter; here, we follow the long recension (and OCP).

- <sup>1</sup> For this verse, here following the OCP, Sparks reads, "Then Jeremiah tore his clothes and put dust on his head; and he went into the Sanctuary of God."
- <sup>2</sup> The literal translation of 'what is the matter with you' is 'what is it to you' (as also in v. 4).
- <sup>3</sup> At the start of this verse, Sparks adds, 'he said this'.
- <sup>4</sup> At the start of this verse, Sparks adds, 'that is why'. The literal translation of 'what is the matter with you' is 'what is it to you' (τί ἐστὶ τοῦτο).
- <sup>5</sup> In place of 'do not', Sparks has 'See that you too'.
- <sup>6</sup> The literal translation of the opening 'then' (καὶ) is 'and'.
- <sup>7</sup> On the use of the phrase 'king of the Chaldeans' (βασιλέως τῶν Χαλδαίων), see #1:1.
- <sup>8</sup> The literal translation of 'who has told you this' (following Sparks) is 'who has made this known to you'.

Βαρούχ, διέρρηξε καὶ αὐτὸς τὰ ἱμάτια αὐτοῦ, καὶ εἶπε· Πάτερ  
Ἰερεμία, τίς σοι ἐδήλωσε τοῦτο; <sup>9</sup> καὶ εἶπεν αὐτῷ Ἰερεμίας·  
Ἔκδεξαι μικρὸν μετ’ ἐμοῦ ἕως ὥρας ἑκτῆς τῆς νυκτός, ἵνα γνῶς  
ὅτι ἀληθές ἐστι τὸ ῥῆμα τοῦτο. <sup>10</sup> ἔμειναν οὖν ἀμφοτέροι ἐν τῷ  
θυσιαστηρίῳ κλαίοντες, καὶ ἦσαν διερρωγότα τὰ ἱμάτια αὐτῶν.

he too tore his clothes and said, “Father Jeremiah, who told  
you this?” <sup>9</sup> And Jeremiah said to him, “Stay with me a little  
longer, until the sixth hour of the night, and you will learn  
that what I have told you is true.” <sup>10</sup> Thus, they remained  
by the altar, weeping, and their garments were torn.

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<sup>9</sup> In place of ‘the sixth hour of the night’ (following the MSS), Sparks has ‘midnight’ (cf. 1:11). After ‘stay with me’, Sparks adds ‘here’.

<sup>10</sup> Sparks does not include ‘and their garments were torn’, here following the MS. The literal translation of ‘by the altar’ is ‘in the altar-area’.



### Παρ. Ιερ. 3

<sup>1</sup> Ὡς δὲ ἐγένετο ἡ ὥρα τῆς νυκτός, καθὼς εἶπεν ὁ κύριος τῷ Ἰερεμίας, ἦλθεν ὁμοῦ ἐπὶ τὰ τείχη τῆς πόλεως Ἰερεμίας καὶ Βαρούχ. <sup>2</sup> καὶ ἰδοὺ ἐγένετο φωνὴ σαλπίγγων, καὶ ἐξῆλθον ἄγγελοι ἐκ τοῦ οὐρανοῦ, κατέχοντες λαμπάδας ἐν ταῖς χερσὶν αὐτῶν, καὶ ἔστησαν ἐπὶ τὰ τείχη τῆς πόλεως. <sup>3</sup> ἰδόντες δὲ αὐτοὺς Ἰερεμίας καὶ Βαρούχ, ἔκλαυσαν, λέγοντες· Νῦν ἐγνώκαμεν ὅτι ἀληθές ἐστι τὸ ῥῆμα. <sup>4</sup> παρακάλεσε δὲ Ἰερεμίας τοὺς ἀγγέλους, λέγων· Παρακαλῶ ὑμᾶς μὴ ἀπολέσθαι τὴν πόλιν ἄρτι, ἕως ἂν λαλήσω πρὸς κύριον ῥῆμα. <sup>5</sup> ἐλάλησεν δὲ κύριος τοῖς ἀγγέλοις, λέγων· Μὴ ἀπολέσητε τὴν πόλιν ἕως ἂν λαλήσω πρὸς τὸν ἐκλεκτόν μου Ἰερεμίαν.

<sup>6</sup> τότε Ἰερεμίας ἐλάλησεν, λέγων· Δέομαι, κύριε, κέλευσόν με λαλήσαι ἐνώπιόν σου. <sup>7</sup> καὶ εἶπε κύριος· Λάλει, ὁ ἐκλεκτός μου Ἰερεμίας. <sup>8</sup> καὶ εἶπεν Ἰερεμίας· Ἴδου νῦν, κύριε, ἐγνώκαμεν ὅτι

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<sup>1</sup> When the hour of the night came, Jeremiah and Baruch went up together onto the city walls in accordance with the Lord's instructions to Jeremiah; <sup>2</sup> and behold, a trumpet-blast sounded and angels came forth from heaven with torches in their hands and they stood on the city walls.

<sup>3</sup> When Jeremiah and Baruch saw them, they wept, saying, "Now we know that what we were told is true." <sup>4</sup> And Jeremiah besought the angels, saying: "I beseech you, do not destroy the city yet, until I say something to the Lord."

<sup>5</sup> And the Lord said to the angels, "Do not destroy the city before I have spoken with Jeremiah, my chosen one."

<sup>6</sup> Then Jeremiah said, "Lord, I pray, allow me to speak before you." <sup>7</sup> Then the Lord said, "Speak, my chosen one, Jeremiah;" <sup>8</sup> and Jeremiah said, "Lord, now we know that

### PAR. JER. 3

There are considerable differences between the various MSS in the text and verse divisions of this chapter. The English text here presented is, essentially, that of Sparks but with significant modifications taken from the Greek (OCP); also, verse numbers follow the OCP.

- <sup>1</sup> In place of 'the hour of the night', here following the long recension of *Codex Sepulchri*, Sparks has 'midnight' (literally 'the sixth hour of the night'), following the short recension (cf. 1:11).
- <sup>2</sup> The short recension of *Codex Sepulchri* lacks 'and behold, a trumpet-blast sounded', here following Sparks and the OCP text (= C.S. long recension).
- <sup>3</sup> In place of 'Jeremiah and Baruch' (Ἰερεμίας καὶ Βαρούχ), here following the long recension of *Codex Sepulchri*, the short recension has 'they'.
- <sup>4</sup> For this verse, here following the long recension of *Codex Sepulchri*, Sparks reads, "Then Jeremiah pleaded with the angels, saying, "Do not destroy this city yet, I beg you, before I have had a chance to say something to the Lord.""
- <sup>5</sup> Sparks includes vv. 5-6 as part of v. 4.
- <sup>6</sup> The name, 'Jeremiah', is missing from some MSS.
- <sup>7</sup> Sparks rearranges the word order thus, "Speak, Jeremiah, my chosen one."
- <sup>8</sup> In place of 'the people', the short recension of *Codex Sepulchri* has 'your people'.

παραδίδως τὴν πόλιν εἰς χεῖρας τῶν ἐχθρῶν αὐτῆς, καὶ ἀπαροῦσι τὸν λαὸν εἰς Βαβυλῶνα. <sup>9</sup> Τί θέλεις ποιήσω τὰ ἅγια σκεύη τῆς λειτουργίας. ...

... <sup>10</sup> καὶ εἶπεν αὐτῷ ὁ κύριος· Ἄρον αὐτά, καὶ παράδος αὐτὰ τῇ γῇ λέγων· Ἄκουε, γῆ, τῆς φωνῆς τοῦ κτίσαντός σε, ὁ πλάσας σε ἐν τῇ περιουσίᾳ τῶν ὑδάτων, ὁ σφραγίσας σε ἐν ἑπτὰ σφραγίσιν ἐν ἑπτὰ καιροῖς, καὶ μετὰ ταῦτα λήψη τὴν ὠραιότητά σου· <sup>11</sup> φύλαξον τὰ σκεύη τῆς λειτουργίας ἕως τῆς συνελύσεως τοῦ ἡγαπημένου.

<sup>12</sup> ἐλάλησεν δὲ Ἰερεμίας λέγων· Παρακαλῶ σε, κύριε, δεῖξόν μοι τι ποιήσω Ἀβιμέλεχ τῷ Αἰθίοπι, ὅτι πολλὰς εὐεργεσίας ἐποίησε τῷ δούλῳ σου Ἰερεμίᾳ. <sup>13</sup> Ὅτι αὐτὸς ἀνέσπασέ με ἐκ τοῦ λάκκου τοῦ βορβόρου· καὶ οὐ θέλω αὐτὸν ἵνα ἴδῃ τὸν ἀφανισμόν τῆς πόλεως ταύτης καὶ τὴν ἐρήμωσιν, ἀλλ' ἵνα ἐλεήσης αὐτὸν καὶ μὴ λυπηθῇ.

<sup>14</sup> Καὶ εἶπε κύριος τῷ Ἰερεμίᾳ· Ἀπόστειλον αὐτὸν εἰς τὸν ἀμπελῶνα τοῦ Ἀγρίππα, καὶ ἐν τῇ σκιᾷ τοῦ ὄρους ἐγὼ σκεπάσω αὐτόν, ἕως οὗ ἐπιστρέψω τὸν λαὸν εἰς τὴν πόλιν. <sup>15</sup> σὺ δὲ

you are delivering your city into the hands of its enemies, and they will carry off the people to Babylon. <sup>9</sup> What should we do with the sacred things in your Temple *and the vessels used in your service*? *What would you have us do with them?*"

<sup>10</sup> And The Lord said to him, "Take them and consign them to the earth, saying, "Hear, Earth, the voice of your creator, who formed you in the abundance of the waters, who sealed you with seven seals for seven epochs, after which you will receive your beauty: <sup>11</sup> guard the vessels of the service until the gathering of the beloved.""

<sup>12</sup> Jeremiah said, "I beseech you, Lord, show me too what I should do about Abimelech the Ethiopian, for he has done many kindnesses to your servant Jeremiah <sup>13</sup> (for it was he who hoisted me up out of the muddy pit), and I would not wish him to see the city's destruction and desolation, and be distressed about it."

<sup>14</sup> Then the Lord said to Jeremiah, "Send him to the vineyard of Agrippa by the mountain road, and I will shelter him there until I bring the people back to the city;

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<sup>9</sup> Many translations (and the long recension of *Codex Sepulchri*) include this verse as part of v. 8; here, we follow the numbering scheme of the short recension. The *Codices Sepulchri* do not include the text 'and the vessels ... do with them', here following Sparks (and the *Ethiopic* text).

<sup>10</sup> After 'to the earth', the *Ethiopic* text adds 'and to the altar'; here, we follow the *Greek* text. In place of 'your creator' (following the *OCP* text), Sparks has 'him who created you'.

<sup>11</sup> Sparks includes this verse as part of v. 10 (numbered v. 8 therein). In place of 'gathering of the beloved', Sparks has 'coming of the Beloved One'.

<sup>12</sup> 'Abimelech the Ethiopian' (Ἀβιμέλεχ τῷ Αἰθίοπι) corresponds to 'Ebed-Melech the Cushite' (עֲבֶד־מֶלֶךְ הַכּוּשִׁי) of Jr 39:16 &c.

<sup>13</sup> Compare this verse with the story of Jr 38:7-13.

<sup>14</sup> The word, 'road', following Sparks, does not appear in the MSS. The literal translation of 'and preach to them' is 'evangelising them'.

Ἰερεμίας, ἀπολῦε μετὰ τοῦ λαοῦ σου εἰς Βαβυλῶνα, καὶ μεῖνον μετ' αὐτῶν εὐαγγελιζόμενος αὐτοῖς ἕως οὗ ἐπιστρέψω αὐτοῖς εἰς τὴν πόλιν. <sup>16</sup> κατὰλειπον δὲ τὸν Βαροῦχ ὧδε, ἕως οὗ λαλήσω αὐτῷ. <sup>17</sup> ταῦτα εἰπὼν ὁ κύριος ἀνέβη ἀπὸ Ἰερεμίου εἰς τὸν οὐρανόν. <sup>18</sup> Ἰερεμίας δὲ καὶ Βαροῦχ εἰσῆλθον εἰς τὸ ἁγιαστήριον, καὶ ἐπάραντες τὰ σκεύη τῆς λειτουργίας παρέδωκαν αὐτὰ τῇ γῇ, καθὼς ἐλάλησεν αὐτοῖς ὁ κύριος. <sup>19</sup> καὶ εὐθέως κατέπιεν αὐτὰ ἡ γῆ. <sup>20</sup> ἐκάθισαν δὲ οἱ δύο, καὶ ἔκλαυσαν. <sup>21</sup> πρωΐας δὲ γενομένης, ἀπέστειλεν Ἰερεμίας τὸν Ἀβιμέλεχ, λέγων· Ἴδον τὸν κόφινον, καὶ ἄπελθε εἰς τὸ χωρίον τοῦ Ἀγρίππα διὰ τῆς ὁδοῦ τοῦ ὄρους, καὶ ἐνεγκὼν ὀλίγα σῦκα, δίδου τοῖς νοσοῦσι τοῦ λαοῦ· ὅτι ἐπὶ σέ ἡ εὐφρασία τοῦ κυρίου, καὶ ἐπὶ τὴν κεφαλὴν σου ἡ δόξα. <sup>22</sup> καὶ ταῦτα εἰπὼν Ἰερεμίας ἀπέλυσεν αὐτόν· Ἀβιμέλεχ δὲ ἐπορεύθη καθὰ εἶπεν αὐτῷ.

<sup>15</sup> and you, Jeremiah, go with your people to Babylon, and stay with them and preach to them, until I bring them back to the city. <sup>16</sup> But leave Baruch here until I speak with him.” <sup>17</sup> When he had said this, he left Jeremiah and went up into heaven. <sup>18</sup> Jeremiah and Baruch went into the Sanctuary and consigned the vessels of the service to the earth, as the Lord had instructed them, <sup>19</sup> and the earth swallowed them immediately; <sup>20</sup> and they both sat down and wept. <sup>21</sup> Early in the morning, Jeremiah sent Abimelech away, saying, “Take the basket and go to Agrippa’s farm by the mountain road: fetch a few figs and give them to those of the people who are ill. <sup>22</sup> On you is joy from the Lord, and may his glory rest upon your head.” Abimelech went off as he had been told.

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<sup>15</sup> Contrast this verse with Jr 40.4–6 (where Jeremiah remains in the land, at Mizpah), 43.5–7 (where he is forcibly taken to Egypt), and 51.59–64 (where he sends a book to Babylon, from Israel)

<sup>16</sup> The short recension of *Codex Sepulchri* lacks the words ‘until I speak with him’.

<sup>17</sup> This verse is not present in the short recension of *Codex Sepulchri*.

<sup>18</sup> After ‘to the earth’, *Codex S. Sepulchri* 6 adds ‘and to the altar’; here, we follow OCP and *Codex Braidensis*.

<sup>19</sup> Sparks has ‘instantly’ rather than ‘immediately’. The short recension of *Codex Sepulchri* lacks this verse.

<sup>20</sup> In place of ‘they both’, Sparks has ‘the two of them’.

<sup>21</sup> Sparks includes the last sentence as a separate verse.

<sup>22</sup> The words ‘may his’ and ‘rest’ are not in the MSS and are here added for clarity (following Sparks). For the last sentence, here following Sparks, *Codex Sepulchri* (long recension – as OCP) reads, “And when he had said this, Jeremiah sent him away; and Abimelech went as he told him.”



## Παρ. Ιερ. 4

<sup>1</sup> Πρωΐας δὲ γενομένης, ἰδοὺ ἡ δύναμις τῶν Χαλδαίων ἐκύκλωσε τὴν πόλιν. <sup>2</sup> ἐσάλπισεν δὲ ὁ μέγας ἄγγελος, λέγων· Εἰσέλθατε εἰς τὴν πόλιν ἡ δύναμις τῶν Χαλδαίων· ἰδοὺ γὰρ ἡνεώχθη ὑμῖν ἡ πύλη. <sup>3</sup> εἰσελθέτω οὖν ὁ βασιλεὺς μετὰ τοῦ πλήθους αὐτοῦ, καὶ αἰχμαλωτευσάτω πάντα τὸν λαόν. <sup>4</sup> Ἰερεμίας δὲ ἄρας τὰς κλεῖδας τοῦ ναοῦ, ἐξῆλθεν ἔξω τῆς πόλεως, καὶ ἔρριψεν αὐτὰς ἐνώπιον τοῦ ἡλίου, λέγων· Σοὶ λέγω, ἥλιε, λάβε τὰς κλεῖδας τοῦ ναοῦ τοῦ θεοῦ, καὶ φύλαξον αὐτὰς ἕως ἡμέρας, ἐν ᾗ ἐξετάσει σε κύριος περὶ αὐτῶν. <sup>5</sup> διότι ἡμεῖς οὐχ εὐρέθημεν ἄξιοι τοῦ φυλάξαι αὐτὰς, ὅτι ἐπίτροποι τοῦ ψεύδους ἐγενήθημεν.

<sup>6</sup> ἔτι κλαίοντος Ἰερεμίου τὸν λαόν, ἐξένεγκαν αὐτὸν μετὰ τοῦ λαοῦ ἔλκοντες εἰς Βαβυλῶνα. <sup>7</sup> ὁ δὲ Βαρουὺχ ἐπέθηκε χοῦν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ ἐκάθισε, καὶ ἔκλαυσε τὸν θρῆνον τοῦτον, λέγων·

Διὰ τί ἡρημώθη Ἱερουσαλήμ;  
Διὰ τὰς ἀμαρτίας τοῦ ἡγαπημένου  
λαοῦ παρεδόθη εἰς χεῖρας ἐχθρῶν,  
διὰ τὰς ἀμαρτίας ἡμῶν καὶ τοῦ λαοῦ.

## PAR. JER. 4

<sup>1</sup> Early in the morning, the army of the Chaldaeans surrounded the city; <sup>2</sup> and the great angel blew the trumpet, saying, “Enter the city, army of the Chaldaeans, for the gate has been opened for you.” <sup>3</sup> So, the king entered with his host and took all the people captive. <sup>4</sup> Jeremiah took the keys of the Temple, went outside the city and threw them up in the face of the sun, saying, “I tell you, sun, take the keys of God’s Temple and guard them until the day the Lord tells you what to do with them; <sup>5</sup> for, we have proved unworthy guardians of them and faithless stewards.”

<sup>6</sup> While Jeremiah was still weeping for the people, he and they were dragged off to Babylon. <sup>7</sup> However, Baruch put dust on his head, and sat down and uttered this lament, saying:

“Why is Jerusalem desolated?  
Because of the sins of the beloved people,  
she is delivered into the enemies’ hands:  
because of our sins and those of the people.

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### PAR. JER. 4

- <sup>1</sup> For this verse, here following the long recension of *Codex Sepulchri*, the short recension reads: “And when he had departed and the sun had appeared at dawn, behold, the host of the Chaldaeans, having arrived, had surrounded the city of Jerusalem.”
- <sup>2</sup> Sparks includes this verse as part of v. 1; subsequent verse numbers therein are accordingly decremented.
- <sup>3</sup> The short recension of *Codex Sepulchri* lacks this verse.
- <sup>4</sup> The word ‘up’ (following Sparks) does not appear in the MSS.
- <sup>5</sup> The short recension of *Codex Sepulchri* lacks ‘and faithless stewards’.
- <sup>6</sup> None of the Greek or Ethiopic MSS include the words ‘he and’, here following Sparks (added for clarity and consistency).
- <sup>7</sup> In place of ‘and those of’, Sparks has ‘and the sins of’.

<sup>8</sup> ἀλλὰ μὴ καυχάσθωσαν οἱ παράνομοι,  
καὶ εἰπωσιν ὅτι,  
Ἰσχύσαμεν λαβεῖν τὴν πόλιν τοῦ θεοῦ  
ἐν τῇ δυνάμει ἡμῶν·  
ἀλλὰ διὰ τὰς ἀμαρτίας ἡμῶν παρεδόθη ὑμῖν.  
<sup>9</sup> ὁ δὲ θεὸς ἡμῶν οἰκτερήσει ἡμᾶς,  
καὶ ἐπιστρέψει ἡμᾶς εἰς τὴν πόλιν ἡμῶν·  
ὕμεῖς δὲ ζωὴ οὐχ ἔχετε.  
<sup>10</sup> μακάριοι εἰσιν οἱ πατέρες ἡμῶν,  
Ἀβραάμ, Ἰσαὰκ καὶ Ἰακώβ,  
ὅτι ἐξῆλθον ἐκ τοῦ κόσμου τούτου,  
καὶ οὐκ εἶδον τὸν ἀφανισμόν τῆς πόλεως ταύτης.  
<sup>11</sup> ταῦτα εἰπὼν Βαρουχ ἐξῆλθεν ἔξω τῆς πόλεως κλαίων καὶ  
λέγων ὅτι Λυπούμενος διὰ σέ, Ἱερουσαλήμ, ἐξῆλθον ἀπὸ σοῦ.  
<sup>12</sup> καὶ ἔμεινεν ἐν μνημείῳ καθεζόμενος, τῶν ἀγγέλων  
ἐρχομένων πρὸς αὐτόν, καὶ ἐκδιηγουμένων αὐτῷ περὶ πάντων  
ᾧν ὁ κύριος ἔμηνυνεν αὐτῷ δι' αὐτῶν.

<sup>8</sup> But let not the lawless ones boast and say,  
“By our own strength,  
we have been able to take God’s city.”  
You have indeed prevailed against her,  
but it was for our sins that we were delivered up.  
<sup>9</sup> Yet, our God will have pity on us  
and he will restore us to our city:  
but, as for you, you will not endure.  
<sup>10</sup> Blessed are our fathers,  
Abraham, Isaac and Jacob,  
for they departed from this world  
and did not see the destruction of this city.”  
<sup>11</sup> When Baruch had said this, he went out of the city  
weeping [for ...], and saying, “O Jerusalem, I leave you,  
mourning for you;” <sup>12</sup> and he remained, sitting on a tomb,  
while the angels came and told him in detail about  
everything that the Lord revealed to him through them.

<sup>8</sup> The short recension of *Codex Sepulchri* lacks vv. 8–10.

<sup>9</sup> The literal translation of ‘endure’ is ‘have life’.

<sup>10</sup> Actually, these three Patriarchs lived before the founding of Jerusalem.

<sup>11</sup> In place of ‘Baruch’ (following *OCP*), Sparks has ‘he’, and lacks ‘of the city’ (also following *OCP*). Sparks does not translate ὅτι Λυπούμενος.

<sup>12</sup> Sparks lacks the words ‘that the Lord revealed to him through them’, here following the *OCP* text.

## Παρ. Ιερ. 5

<sup>1</sup> Ὁ δὲ Ἀβιμέλεχ ἤνεγκε τὰ σῦκα τῷ καύματι, καὶ καταλαβὼν δένδρον, ἐκάθισεν ὑπὸ τὴν σκιάν αὐτοῦ τοῦ ἀναπαῆναι ὀλίγον. <sup>2</sup> καὶ κλίνας τὴν κεφαλὴν αὐτοῦ ἐπὶ τὸν κόφινον τῶν σύκων ὑπνώσεν κοιμώμενος ἔτη ἑξηκονταῆξ· καὶ οὐκ ἐξυπνίσθη ἐκ τοῦ ὕπνου αὐτοῦ. <sup>3</sup> καὶ μετὰ ταῦτα ἐγερθεὶς ἀπὸ τοῦ ὕπνου αὐτοῦ, εἶπεν ὅτι, Ἡδέως ἐκοιμήθην ὀλίγον, ἀλλὰ βεβαρημένη ἐστὶν ἡ κεφαλὴ μου, ὅτι οὐκ ἐκορέσθην τοῦ ὕπνου μου. <sup>4</sup> εἶτα ἀνακαλύψας τὸν κόφινον τῶν σύκων, εὔρεν αὐτὰ στάζοντα γάλα. <sup>5</sup> καὶ εἶπεν·

Ἦθελον κοιμηθῆναι ἔτι ὀλίγον, ὅτι βεβαρημένη ἐστὶν ἡ κεφαλὴ μου· ἀλλὰ φοβοῦμαι, μήπως κοιμηθῶ καὶ βραδυνῶ τοῦ ἐξυπνισθῆναι, καὶ ὀλιγορήσῃ Ἱερεμίας ὁ πατήρ μου· εἰ μὴ γὰρ ἐσπούδαζεν, οὐκ ἂν ἀπέστειλέ με ὄρθρου σήμερον. <sup>6</sup> ἀναστὰς οὖν πορεύσομαι τῷ καύματι· οὐ γὰρ καῦμα οὐ κόπος ἐστὶ καθ' ἡμέραν; ...

## PAR. JER. 5

<sup>1</sup> Now, Abimelech had gone to fetch the figs and was bringing them back in the midday heat, when he came upon a tree and sat down in its shade to rest awhile. <sup>2</sup> He leant his head on the fig-basket, fell asleep and slept soundly for sixty-six years without waking up. <sup>3</sup> Afterwards, when he did wake up, he said, "It is a pity that I did not sleep a little bit more: I feel very drowsy because I have not had enough sleep." <sup>4</sup> Then, he took off the cover over the fig-basket and found the figs oozing sap; <sup>5</sup> and he said:

"I would have liked a bit more sleep, because I feel so drowsy; but I am afraid that, if I sleep, I might be late waking up and my father Jeremiah will be put out; for, if he were not in a hurry, he would not have sent me out today at daybreak. <sup>6</sup> Therefore, I will get up and go out in the heat – would that I could find somewhere where there is no heat and daily toil!"

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### PAR. JER. 5

- <sup>1</sup> 'Now ... heat' follows Sparks; the literal translation is 'and Abimelech fetched the figs in the burning heat'.  
<sup>2</sup> This verse follows the long recension of Codex Sepulchri; the short recension reads: "And leaning his head on the basket, he fell asleep for seventy times; and this happened according to the commandment of God because of the word that he spoke to Jeremiah: I will hide him."  
<sup>3</sup> The literal translation of 'I feel very drowsy' is 'my head is weighed down'.  
<sup>4</sup> At the end of this verse, the short recension of Codex Sepulchri adds, "as if he had gathered them shortly before."  
<sup>5</sup> For this verse, the short recension of Codex Sepulchri reads: "And he said: I would like to sleep a little longer, but since Jeremiah sent me in much haste, if I do this, I will be late and he will be distressed."  
<sup>6</sup> The last clause is a conjectural reconstruction, following Sparks, and based on the Codex Braidensis and one Codex Sepulchri; other Greek MSS omit the clause and the Ethiopic text is clearly corrupt.

<sup>7</sup> ἐγερθεὶς οὖν ἦρε τὸν κόφινον τῶν σύκων, καὶ ἐπέθηκεν ἐπὶ τῶν ὤμων αὐτοῦ· καὶ εἰσῆλθεν εἰς Ἱερουσαλὴμ, καὶ οὐκ ἐπέγνω αὐτήν, οὔτε τὴν οἰκίαν οὔτε τὸν τόπον ἑαυτοῦ, οὔτε τὸ γένος ἑαυτοῦ οὔτε τινα τῶν γνωρίμων εὗρεν. <sup>8</sup> καὶ εἶπεν· Εὐλογητὸς κύριος, ὅτι μεγάλη ἔκστασις ἐπέπεσεν ἐπ’ ἐμὲ σήμερον. <sup>9</sup> οὐκ ἔστιν αὕτη ἡ πόλις Ἱερουσαλὴμ· πεπλάνημαι τὴν ὁδόν, ὅτι διὰ τῆς ὁδοῦ τοῦ ὄρους ἦλθον, ἐγερθεὶς ἀπὸ τοῦ ὕπνου μου· καὶ βαρείας οὔσης τῆς κεφαλῆς μου διὰ τὸ μὴ κορεσθῆναί με τοῦ ὕπνου πεπλάνημαι τὴν ὁδόν. <sup>10</sup> θαυμαστὸν εἰπεῖν τοῦτο ἐναντίον Ἱερεμίου, ὅτι πεπλάνημαι τὴν ὁδόν.

<sup>11</sup> ἐξῆλθε δὲ ἀπὸ τῆς πόλεως· καὶ κατανοήσας εἶδε τὰ σημεῖα τῆς πόλεως, καὶ εἶπεν· Αὕτη μὲν ἔστιν ἡ πόλις, πεπλάνημαι δὲ τὴν ὁδόν. <sup>12</sup> καὶ πάλιν ὑπέστρεψεν εἰς τὴν πόλιν, καὶ ἐζήτησε, καὶ οὐδένα εὗρε τῶν ἰδίων, καὶ εἶπεν· Εὐλογητὸς κύριος, ὅτι μεγάλη ἔκστασις ἐπέπεσεν ἐπ’ ἐμέ. <sup>13</sup> καὶ πάλιν ἐξῆλθεν ἔξω τῆς πόλεως, καὶ ἔμεινε λυπούμενος, μὴ εἰδὼς ποῦ ἀπέλθῃ. <sup>14</sup> καὶ ἀπέθηκε τὸν κόφινον, λέγων· Καθέξομαι ὧδε ἕως ὃς κύριος ἄρῃ τὴν ἔκστασιν

<sup>7</sup> Accordingly, he got up, picked up the fig-basket, placed it on his shoulders and made his way into Jerusalem; and he did not recognise it, neither his own house nor the district where he lived, nor could he find any of his relations or his acquaintances. <sup>8</sup> He said, “Blessed be the Lord! For, I must be in a trance: this is not Jerusalem. I am lost, for I came by the mountain road after I woke up from my sleep; <sup>9</sup> and, because I was drowsy through not having had enough sleep, I must have lost my way. <sup>10</sup> It would be absurd to tell Jeremiah that I got lost.”

<sup>11</sup> Then, he went out some distance from the city; and, looking at it, he saw the city’s landmarks and said, “This is indeed the city, but I am lost!” <sup>12</sup> He went inside the city again and searched but discovered no one that he knew. He said, “Blessed be the Lord, for a mighty trance has fallen on me;” <sup>13</sup> and he went outside the city again and remained there in deep distress, not knowing where to go. <sup>14</sup> He put the basket down, saying, “I will sit here until the Lord lifts

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<sup>7</sup> The literal translation of ‘district where he lived’ is ‘place’. The literal translation of ‘his relations’ is ‘his own stock’.

<sup>8</sup> Sparks has ‘the city’ in place of ‘Jerusalem’, here following OCP.

<sup>9</sup> The literal translation of ‘because I was drowsy’ is ‘and my head being heavy’.

<sup>10</sup> The words ‘it would be’, added for clarity following Sparks, do not appear in the MSS.

<sup>11</sup> The phrase ‘some distance’ (following Sparks) does not appear in the MSS.

<sup>12</sup> The literal translation of ‘no one that he knew’ is ‘none of his own people’.

<sup>13</sup> In place of ‘he went outside the city again’, the short recension of Codex Sepulchri has ‘going out’.

<sup>14</sup> In place of ‘this trance’, the short recension of Codex Sepulchri has ‘the trance’.

ταύτην ἀπ' ἐμοῦ. <sup>15</sup> καθημένον δὲ αὐτοῦ, εἶδὲ τινα γηραιὸν ἐρχόμενον ἐξ ἀγροῦ, καὶ λέγει αὐτῷ Ἀβιμέλεχ· Σοὶ λέγω, πρεσβῦτα, ποία ἐστὶν ἡ πόλις αὕτη; <sup>16</sup> καὶ εἶπεν αὐτῷ· Ἰερουσαλήμ ἐστι. <sup>17</sup> καὶ λέγει αὐτῷ Ἀβιμέλεχ· Ποῦ ἔστιν ὁ Ἰερεμίας ὁ ἱερεὺς, καὶ Βαρουχ ὁ ἀναγνώστης, καὶ πᾶς ὁ λαὸς τῆς πόλεως ταύτης, ὅτι οὐκ εὔρον αὐτούς; <sup>18</sup> καὶ εἶπεν αὐτῷ ὁ πρεσβύτερος· Οὐκ εἶ ἐκ τῆς πόλεως ταύτης, σήμερον μνησθεὶς τοῦ Ἰερεμίου, ὅτι ἐπερωτᾷς περὶ αὐτοῦ μετὰ τοσοῦτον χρόνον; <sup>19</sup> Ἰερεμίας γὰρ ἐν Βαβυλῶνί ἐστι μετὰ τοῦ λαοῦ· ἡχμαλωτεύθησαν γὰρ ὑπὸ Ναβουχοδονόσορ τοῦ βασιλέως, καὶ μετ' αὐτῶν ἐστὶν Ἰερεμίας εὐαγγελίσασθαι αὐτοῖς καὶ κατηχήσαι αὐτοὺς τὸν λόγον.

<sup>20</sup> εὐθὺς δὲ ἀκούσας Ἀβιμέλεχ παρὰ τοῦ γηραιοῦ ἀνθρώπου, εἶπεν· Εἰ μὴ ἦς πρεσβύτερος, καὶ ὅτι οὐκ ἐξὸν ἀνθρώπῳ ὑβρίσαι τὸν μείζονα αὐτοῦ, ἐπικατεγέλων ἄν σοι καὶ ἔλεγον ὅτι μαίνῃ· ὅτι εἶπας, Ἠχμαλωτεύθη ὁ λαὸς εἰς Βαβυλῶνα. <sup>21</sup> εἰ ἦσαν οἱ καταρράκται τοῦ οὐρανοῦ κατελθόντες ἐπ' αὐτούς, οὐπω ἐστὶ καιρὸς ἀπελθεῖν εἰς Βαβυλῶνα.

this trance from me.” <sup>15</sup> While he was sitting there, he saw an old man coming in from the country, and Abimelech said to him, “Tell me, old man, what city is this?” <sup>16</sup> He replied, “it is Jerusalem.” <sup>17</sup> Then Abimelech said to him, “Where are Jeremiah the priest, Baruch the scribe, and the people of this city, because I could not find them?” <sup>18</sup> The old man said to him, “You must be from this city yourself: or why should you think of Jeremiah today and ask about him so long after he went away?” <sup>19</sup> Jeremiah is in Babylon with the people, for they were taken captive by King Nebuchadnezzar, and Jeremiah is with them, preaching to them and instructing them.”

<sup>20</sup> When Abimelech heard what the old man told him, he said to him, “No one should insult anyone older than himself and, if you were not an old man, I would laugh at you and call you mad to tell me that the people have been taken captive to Babylon. <sup>21</sup> Had the cataracts of heaven descended on them, there would not yet have been time for them to reach Babylon.

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<sup>15</sup> The word ‘there’, following Sparks, does not appear in the MSS and is here added for clarity.

<sup>16</sup> After ‘Jerusalem’, the short recension of *Codex Sepulchri* adds ‘child’.

<sup>17</sup> After ‘priest’, the short recension of *Codex Sepulchri* adds ‘of God’.

<sup>18</sup> For this verse, the short recension of *Codex Sepulchri* reads: “And the old man said to him: Are you not from this city? Today you remembered Jeremiah and asked about him.”

<sup>19</sup> The literal translation of ‘preaching to them and instructing them’ is ‘evangelising them and instructing them in the word’ (cf. 3:11).

<sup>20</sup> The MSS do not include the words ‘to him’, added for clarity (following Sparks).

<sup>21</sup> On ‘the cataracts of heaven’, see Gn 7:11, 8:2, 2K 7:2, 19, Ml 3:10 (LXX).



<sup>22</sup> πόση γὰρ ὥρα ἐστίν, ἀφ’ οὗ ἀπέστειλέ με ὁ πατήρ μου Ἰερεμίας εἰς τὸ χωρίον τοῦ Ἀγρίππα ἐνέγκαι ὀλίγα σῦκα, ἵνα δίδωμεν τοῖς νοσοῦσι τοῦ λαοῦ; <sup>23</sup> καὶ ἀπελθὼν ἤνεγκον αὐτά, καὶ ἐλθὼν ἐπὶ τι δένδρον τῷ καύματι, ἐκάθισα τοῦ ἀναπαῆναι ὀλίγον, καὶ ἔκλινα τὴν κεφαλὴν μου ἐπὶ τὸν κόφινον, καὶ ἐκοιμήθην. <sup>24</sup> καὶ ἐξυπνισθεὶς ἀπεκάλυψα τὸν κόφινον τῶν σύκων, νομίζων ὅτι ἐβράδυνα, καὶ εὔρον τὰ σῦκα στάζοντα γάλα, καθὼς συνέλεξα αὐτά. <sup>25</sup> σὺ δὲ λέγεις, ὅτι ἡχμαλωτεύθη ὁ λαὸς εἰς Βαβυλῶνα. <sup>26</sup> ἵνα δὲ γνῶς, λάβε, ἴδε τὰ σῦκα.

<sup>27</sup> καὶ ἀνεκάλυψε τὸν κόφινον τῶν σύκων τῷ γέροντι, καὶ εἶδεν αὐτὰ στάζοντα γάλα. <sup>28</sup> ἰδὼν δὲ αὐτὰ ὁ γηραιὸς ἄνθρωπος, εἶπεν· ὦ υἱέ μου, δίκαιος ἄνθρωπος εἶ σύ, καὶ οὐκ ἠθέλησεν ὁ θεὸς ἰδεῖν σε τὴν ἐρήμωσιν τῆς πόλεως· ἤνεγκε γὰρ ταύτην τὴν ἔκστασιν ἐπὶ σέ. <sup>29</sup> ἰδοὺ γὰρ ἐξήκοντα καὶ ἕξ ἔτη σήμερόν εἰσιν ἀφ’ οὗ ἡχμαλωτεύθη ὁ λαὸς εἰς Βαβυλῶνα. <sup>30</sup> καὶ ἵνα μάθης, τέκνον, ὅτι ἀληθές ἐστιν ἃπερ λέγω σοι ἀνάβλεψον εἰς τὸν ἀγρὸν καὶ ἴδε, ὅτι οὐκ ἐστὶ ἐφάνη ἡ αὐξήσις τῶν γεννημάτων. ἴδε καὶ τὰ σῦκα, ὅτι καιρὸς αὐτῶν οὐκ ἔστι, καὶ γινῶθι.

<sup>22</sup> “For, how long is it since my father Jeremiah sent me to Agrippa’s farm for a few figs to give to those of the people who are ill? <sup>23</sup> I went and fetched them and, in the heat, I came to a tree, sat down to rest a bit, leaned my head on the basket and fell asleep; <sup>24</sup> and, when I woke up, I took off the cover over the fig-basket, as I thought I have been rather a long time, and I found the figs oozing sap, as if I had just picked them. <sup>25</sup> Yet, you tell me the people are captives in Babylon. <sup>26</sup> So that you may know, come, look at the figs.”

<sup>27</sup> He then took the cover off the fig-basket for the old man <sup>28</sup> and he too saw them oozing sap. When the old man saw them, he said, “My son, you are a righteous man, and God would not let you see the city’s destruction; <sup>29</sup> for God has brought this trance upon you: it is sixty-six years to the day since the people were taken captive to Babylon. <sup>30</sup> So that you may understand that this is true, my child, look out on the countryside and see how much progress the crops have made, and you will realise that it is not yet time for figs.”

<sup>22</sup> Ἀγρίππα here (and in 3:15,23) is probably Agrippa I, who ruled Judaea and Samaria 41–44 CE.

<sup>23</sup> Before ‘in the heat’, Sparks adds the explanatory ‘on the way back’, but the phrase is not supported by the MSS.

<sup>24</sup> In place of ‘and when I woke up’, the short recension of *Codex Sepulchri* has ‘supposing that I was late’.

<sup>25</sup> In place of ‘tell me’ (following Sparks), the long recension of *Codex Sepulchri* has ‘claim’ and the short recension has ‘say’.

<sup>26</sup> After ‘so that you may know’, Sparks adds ‘that I am telling you the truth’, an explanatory addition not supported by the MSS.

<sup>27</sup> The short recension of *Codex Sepulchri* lacks this verse.

<sup>28</sup> *Codex Sepulchri* (and OCP) includes the first part of this verse (up to ‘sap’) in v. 27; here, we follow Sparks. The word ‘too’ (following Sparks) does not appear in the MSS and is here added for clarity.

<sup>29</sup> In place of ‘sixty-six years’ (ἐξήκοντα καὶ ἕξ ἔτη), here following the long recension of *Codex Sepulchri*, the short recension has ‘seventy times’.

<sup>30</sup> The text and interpretation of this verse are uncertain; the translation (following Sparks) attempts to give the sense that seems to be required.

<sup>31</sup> τότε ἔκραξε μεγάλη φωνῇ Ἀβιμέλεχ, λέγων· Εὐλογήσω σε, ὁ θεὸς τοῦ οὐρανοῦ καὶ τῆς γῆς, ἡ ἀνάπαυσις τῶν ψυχῶν τῶν δικαίων ἐν παντὶ τόπῳ. <sup>32</sup> εἶτα λέγει τῷ γηραιῷ ἀνθρώπῳ· Ποῖός ἐστιν ὁ μὴν οὗτος; <sup>33</sup> ὁ δὲ εἶπε· Νισσάν, ὁ ἐστιν Ἀβίβ. <sup>34</sup> καὶ ἐπάρας ἐκ τῶν σύκων, ἔδωκε τῷ γηραιῷ ἀνθρώπῳ, καὶ λέγει αὐτῷ· Ὁ θεὸς φωταγωγήσει σε εἰς τὴν ἄνω πόλιν Ἱερουσαλήμ.

<sup>31</sup> Then Abimelech cried, saying, "I bless you, God of heaven and earth, the Rest of the souls of the righteous in every place." <sup>32</sup> He said to the old man, "What month is it?" <sup>33</sup> He said, "Nisan (which is Abib)." <sup>34</sup> Then he picked out some figs, gave them to the old man and said to him, "God will light your way to the city of Jerusalem that is above."

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<sup>31</sup> The *Codices Sepulchri* include this as v. 32 (splitting the previous verse); therein, subsequent verse numbers in this chapter are accordingly incremented. Here, we follow Sparks.

<sup>32</sup> The literal translation of Abimelech's question is, "What month is this?"

<sup>33</sup> In place of 'which is Abib', Sparks has 'and it is the twelfth of the month' (following *Codex Braidensis* and *Codex Sepulchri*).

<sup>34</sup> In place of 'then he' (following *OCP*), Sparks opens this verse with the conjectural 'and Abimelech'.

## Παρ. Ιερ. 6

<sup>1</sup> Μετὰ ταῦτα ἐξῆλθεν Ἀβιμέλεχ ἔξω τῆς πόλεως, καὶ προσηύξατο πρὸς κύριον. <sup>2</sup> καὶ ἰδοὺ ἄγγελος κυρίου ἦλθε, καὶ κράτησας αὐτὸν τῆς δεξιᾶς χειρὸς ἀπεκατέστησεν αὐτὸν εἰς τὸν τόπον ὅπου ἦν Βαροὺχ καθεζόμενος· εὔρε δὲ αὐτὸν ἐν μνημείῳ. <sup>3</sup> καὶ ἐν τῷ θεωρῆσαι ἀλλήλους, ἔκλαυσαν ἀμφοτέροι καὶ κατεφίλησαν ἀλλήλους. <sup>4</sup> ἀναβλέψας δὲ Βαροὺχ τοῖς ὀφθαλμοῖς αὐτοῦ εἶδε τὰ σῦκα ἐσκεπασμένα ἐν τῷ κοφίνῳ τοῦ Ἀβιμέλεχ. <sup>5</sup> καὶ ἄρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, προσηύξατο, λέγων· <sup>6</sup> Σὺ ὁ θεὸς ὁ παρέχων μισθαποδοσίαν τοῖς ἀγαπῶσί σε. ἐτοίμασον σεαυτήν, ἡ καρδιά μου, καὶ εὐφραίνου, καὶ ἀγάλλου ἐν τῷ σκηνώματί σου λέγων τῷ σαρκικῷ οἴκῳ σου τὸ πένθος σου μετεστράφη εἰς χαράν· ἔρχεται γὰρ ὁ ἰκανός, καὶ ἀρεῖ σε ἐν τῷ σκηνώματι σου, οὐ γὰρ γέγονέ σοι ἁμαρτία. <sup>7</sup> ἀνάψυξον ἐν τῷ σκηνώματί σου ἐν τῇ παρθενικῇ σου πίστει καὶ πιστευσον ὅτι ζήσεις. <sup>8</sup> ἐπίβλεψον ἐπὶ τὸν κόφινον τοῦτον τῶν σύκων· ἰδοὺ γὰρ ἐξηκονταἕξ ἔτη ἐποίησαν, καὶ οὐκ ἐμαράνθησαν, οὐδὲ ὥξεσαν, ἀλλὰ στάζουσι τοῦ γάλακτος. <sup>9</sup> οὕτως γίνεταιί σοι ἡ σὰρξ μου, ἐὰν

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<sup>1</sup> After this, Abimelech went outside the city and prayed to the Lord; <sup>2</sup> and behold, an angel of the Lord came, took him by the right hand, and led him back to where Baruch was, and he found him sitting on a tomb. <sup>3</sup> When they saw each other, they both wept and kissed each other. <sup>4</sup> Then Baruch looked up and saw the figs covered up in Abimelech's basket, and he lifted his eyes towards heaven and prayed, saying, "It is God who rewards his saints. <sup>5</sup> Prepare yourself, my heart; <sup>6</sup> make merry and rejoice while you are in your tabernacle – that is, in your house of flesh – for your sorrow has been turned into joy. For the Almighty is coming and he will take you out of your body, for there is no sin in you. <sup>7</sup> Revive in your tabernacle, my virgin faith, and believe that you will live. <sup>8</sup> Look at this basket of figs, for lo, they are sixty-six years old and they have not gone mouldy, nor do they smell at all, but they are oozing sap. <sup>9</sup> Thus will it be with you, my flesh, if you do what you are

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- <sup>1</sup> For this verse, the short recension of *Codex Sepulchri* reads, "And rising up, Abimelech prayed that it might be revealed to him what he should do."
- <sup>2</sup> The short recension of *Codex Sepulchri* ends this verse with, "and led him to the tomb in which Baruch was sitting."
- <sup>3</sup> The short recension of *Codex Sepulchri* adds, "and then they prayed to God and rejoiced, glorifying and praising him."
- <sup>4</sup> Sparks has 'his basket' rather than 'Abimelech's basket', here following the Greek (OCP) text.
- <sup>5</sup> In place of 'tabernacle', Sparks uses the more figurative translation, 'body' (cf. 2Co 1-4).
- <sup>6</sup> Vv. 6-10 are not present in the short recension of *Codex Sepulchri*. In place of 'Almighty' (following Sparks), *Codex Sepulchri* has 'Sufficient One'.
- <sup>7</sup> Sparks lacks the phrase 'in your tabernacle', here following *Codex Sepulchri* (and OCP).
- <sup>8</sup> In place have 'not gone mouldy, nor do they smell' (following Sparks), *Codex Sepulchri* has 'not shrivelled or gone rotten'.
- <sup>9</sup> The title 'angel of righteousness' (ἀγγέλου τῆς δικαιοσύνης), used again in 8:12, possibly refers to the archangel Michael (cf. 9:5, where he is named).

ποιήσης τὰ προσταχθέντα σου ὑπὸ τοῦ ἀγγέλου τῆς δικαιοσύνης.  
<sup>10</sup> ὁ φυλάξας τὸν κόφινον τῶν σύκων, αὐτὸς πάλιν φυλάξει σε ἐν  
τῇ δυνάμει αὐτοῦ. <sup>11</sup> ταῦτα εἰπὼν ὁ Βαρούχ, λέγει τῷ Ἀβιμέλεχ·  
Ἀνάστηθι, καὶ εὐξώμεθα, ἵνα γνωρίσῃ ἡμῖν ὁ κύριος πῶς  
δυνησώμεθα ἀποστεῖλαι τὴν φάσιν τῷ Ἱερεμίᾳ εἰς Βαβυλῶνα  
διὰ τὴν σκέπην τὴν γενομένην σοι ἐν τῇ ὁδῷ. <sup>12</sup> καὶ εὗξατο  
Βαρούχ, λέγων· Ἡ δύναμις ἡμῶν, ὁ θεὸς κύριε, τὸ ἐκλεκτὸν φῶς,  
τὸ ἐξελθὼν ἐκ στόματός σου. <sup>13</sup> παρακαλοῦμεν καὶ δεόμεθά σου  
τῆς ἀγαθότητος, τὸ μέγα ὄνομα, ὃ οὐδεὶς δύναται γνῶναι,  
ἄκουσον τῆς φωνῆς τῶν δούλων σου, καὶ γενοῦ γνῶσις ἐν τῇ  
καρδίᾳ ἡμῶν. <sup>14</sup> τί ποιήσωμεν, καὶ πῶς ἀποστείλωμεν πρὸς  
Ἱερεμίαν εἰς Βαβυλῶνα τὴν φάσιν ταύτην;  
<sup>15</sup> ἔτι δὲ προσευχομένου τοῦ Βαρούχ, ἰδοὺ ἄγγελος κυρίου  
ἦλθε, καὶ λέγει τῷ Βαρούχ ἀπάντας τοὺς λόγους τούτους·  
Ὁ σύμβουλος τοῦ φωτός, μὴ μεριμνήσῃς τὸ πῶς ἀποστείλῃς  
πρὸς Ἱερεμίαν· ἔρχεται γὰρ πρὸς σε ὥρα τοῦ φωτός  
αὔριον ἀετός, καὶ σὺ ἐπισκέψῃ πρὸς Ἱερεμίαν. <sup>16</sup> γράψον  
οὖν ἐν τῇ ἐπιστολῇ ὅτι· Λάλησον τοῖς υἱοῖς Ἰσραὴλ· Ὁ  
γενόμενος ἐν ὑμῖν ξένος, ἀφορισθήτω, καὶ ποιήσωσι ἰε  
ἡμέρας· καὶ μετὰ ταῦτα εἰσάξω ὑμᾶς εἰς τὴν πόλιν ὑμῶν,  
λέγει κύριος.

commanded by the angel of righteousness. <sup>10</sup> He who has  
preserved the basket of figs will preserve you again by his  
power.” <sup>11</sup> Then Baruch said to Abimelech, “Get up and let  
us pray to the Lord, and ask him how we can send word to  
Jeremiah in Babylon and tell him about how you have been  
protected.” <sup>12</sup> And Baruch prayed, saying, “O Lord God,  
our Strength, the chosen Light that came forth from his  
mouth, <sup>13</sup> I beg you and beseech you by your goodness, the  
great Name no man is able to know, hear the voice of your  
servant and let there be knowledge in our hearts. <sup>14</sup> What  
do you wish that we should do? How can I send word to  
Jeremiah in Babylon?”

<sup>15</sup> While Baruch was still praying, behold, an angel of the  
Lord came and said to Baruch, “Baruch, counsellor of light,  
have no anxiety about how you are to send word to  
Jeremiah, for tomorrow, at dawn, an eagle will come to you  
and you can send him as a messenger to Jeremiah. <sup>16</sup> Write  
a letter, saying, “Speak to the Israelites and say to them: The  
stranger that is among you, let him be separated from you,  
and let this continue for fifteen days; after this, I will bring  
you to your city, says the Lord.

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<sup>10</sup> Before ‘will preserve’, *Codex Sepulchri* has ‘the same’.

<sup>11</sup> The words ‘and tell him’ (following Sparks) do not appear in the MSS and are here added for clarity.

<sup>12</sup> In place of ‘Lord God’ (θεὸς κύριε), here following *Codex Sepulchri*, Sparks has ‘Lord our God’.

<sup>13</sup> In place of ‘our hearts’ (following *Codex Sepulchri*), Sparks has ‘my heart’.

<sup>14</sup> ‘Word’ (following Sparks) is here added for clarity and does not appear in the MSS.

<sup>15</sup> For this verse, the short recension of *Codex Sepulchri* reads, “And, while they were doing this, they heard an angel which was sent to them.”

<sup>16</sup> *Codex Sepulchri* lacks ‘and let this continue for fifteen days’, here following Sparks.



<sup>17</sup> ὁ μὴ ἀφοριζόμενος ἐκ τῆς Βαβυλῶνος. οὐ μὴ εἰσέλθῃ εἰς τὴν πόλιν· καὶ ἐπιτιμῶ αὐτοῖς, τοῦ μὴ ἀποδεχθῆναι αὐτοὺς αὖθις ὑπὸ τῶν Βαβυλωνιτῶν, λέγει κύριος. <sup>18</sup> καὶ ταῦτα εἰπὼν ὁ ἄγγελος, ἀπῆλθεν ἀπὸ τοῦ Βαρούχ.

<sup>19</sup> ὁ δὲ Βαρούχ ἀπέστειλεν εἰς τὴν ἀγορὰν τῶν ἐθνῶν καὶ ἤνεγκε χάρτην καὶ μέλανα, καὶ ἔγραψεν ἐπιστολὴν περιέχουσαν οὕτως·

Βαρούχ ὁ δοῦλος τοῦ θεοῦ γράφει τῷ Ἰερεμίᾳ ἐν τῇ αἰχμαλωσίᾳ τῆς Βαβυλῶνος· <sup>20</sup> Χαῖρε καὶ ἀγαλλιῶ, ὅτι ὁ θεὸς οὐκ ἀφῆκεν ἡμᾶς ἐξελθεῖν ἐκ τοῦ σώματος τούτου λυπουμενούς διὰ τὴν πόλιν τὴν ἐρημωθεῖσαν καὶ ὑβρισθεῖσαν. <sup>21</sup> διὰ τοῦτο ἐσπλαγχνίσθη ὁ κύριος ἐπὶ τῶν δακρύων ἡμῶν, καὶ ἐμνήσθη τῆς διαθήκης, ἧς ἔστησε μετὰ πατέρων ἡμῶν Ἀβραάμ, Ἰσαάκ, καὶ Ἰακώβ. <sup>22</sup> καὶ ἀπέστειλε πρὸς με τὸν ἄγγελον αὐτοῦ, καὶ εἶπέ μοι τοὺς λόγους τούτους, οὓς ἀπέστειλα πρὸς σε. <sup>23</sup> οὗτοι οὖν εἰσὶν οἱ λόγοι, οὓς εἶπε κύριος ὁ θεὸς Ἰσραὴλ, ὁ ἐξαγαγὼν ἡμᾶς ἐκ γῆς Αἰγύπτου, ἐκ τῆς μεγάλης καμίνου· Ὅτι οὐκ ἐφυλάξατε τὰ δικαιώματά μου, ἀλλὰ ὑψώθη ἡ καρδία ὑμῶν, καὶ ἐτραχηλιάσατε ἐνώπιόν μου, ἐν ὀργῇ καὶ θυμῷ παρέδωκα ὑμᾶς τῇ καμίνῳ εἰς Βαβυλῶνα. <sup>24</sup> ἐὰν οὖν ἀκούσητε τῆς

<sup>17</sup> Whoever does not separate himself from Babylon, Jeremiah, shall not enter the city; and I will punish them, so that they are not received back again by the Babylonians, says the Lord.”” <sup>18</sup> After saying this, the angel left Baruch.

<sup>19</sup> Then Baruch sent to the Market of the Gentiles and got some papyrus and some ink, and wrote a letter as follows:

“Baruch, servant of God, to Jeremiah, who is of the captivity that is in Babylon, greetings. <sup>20</sup> Rejoice that God has allowed us to leave this body in mourning for the city’s desolation and humiliation. <sup>21</sup> Rejoice, for the Lord has had compassion on our tears and remembered the Covenant that he established with our fathers, Abraham, Isaac and Jacob. <sup>22</sup> For, he sent his angel to me, and he spoke these words to me that I send you. <sup>23</sup> These, then, are the words the Lord God of Israel has spoken, who brought us out of the land of Egypt, out of the mighty furnace: “Because you did not keep my precepts, but were arrogant and obstinate, I was furious and delivered you in anger to the furnace in Babylon. <sup>24</sup> If then, you will listen to me,” says the

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<sup>17</sup> Codex Sepulchri (and OCP) lacks the name ‘Jeremiah’, here following Sparks.

<sup>18</sup> For this verse, the short recension of Codex Sepulchri reads, “And when he had said these things he departed from them.”

<sup>19</sup> ‘Gentiles’ market’ follows the long recension of Codex Sepulchri; the Codex Braidensis has ‘Diaspora of the Gentiles’ and the Ethiopic text has ‘street’.

<sup>20</sup> Vv. 20–25 are not present in the short recension of Codex Sepulchri.

<sup>21</sup> In place of ‘that he established’ (following OCP), Sparks has simply ‘he made’.

<sup>22</sup> Sparks opens this verse with, “For, he sent me his angel and spoke these words.”

<sup>23</sup> Sparks splits this verse after ‘furnace’ (therein, forming vv. 20 & 21).

<sup>24</sup> The literal translation of ‘and do as my servant Jeremiah tells you’ is ‘by the mouth of my servant Jeremiah’.



φωνῆς μου, λέγει κύριος, ἐκ στόματος Ἰερεμίου τοῦ παιδός μου, ὁ ἀκούων, ἀναφέρω αὐτὸν ἐκ τῆς Βαβυλῶνος· ὁ δὲ μὴ ἀκούων, ξένος γενήσεται τῆς Ἱερουσαλήμ καὶ τῆς Βαβυλῶνος. <sup>25</sup> δοκιμάσεις δὲ αὐτοὺς ἐκ τοῦ ὕδατος τοῦ Ἰορδάνου· ὁ μὴ ἀκούων φανερὸς γενήσεται· τοῦτο τὸ σημεῖόν ἐστι τῆς μεγάλης σφραγίδος.

Lord, “and do as my servant Jeremiah tells you, whoever listens I will bring back from Babylon, but whoever will not listen shall become a stranger both to Jerusalem and to Babylon. <sup>25</sup> You shall test them by the water of Jordan: whoever will not listen will be revealed; this is the sign of the great seal.”

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<sup>25</sup> Before ‘*whoever*’, Sparks adds ‘*and*’.

## Παρ. Ιερ. 7

<sup>1</sup> Καὶ ἀνέστη Βαρούχ, καὶ ἐξῆλθεν ἐκ τοῦ μνημείου καὶ εὔρεν τὸν ἀετὸν καθεζόμενον ἐκτὸς τοῦ μνημείου. <sup>2</sup> καὶ ἀποκριθεὶς ἀνθρωπίνῃ φωνῇ εἶπεν αὐτῷ ὁ ἀετός· Χαῖρε, Βαρούχ, ὁ οἰκονόμος τῆς πίστεως. <sup>3</sup> καὶ εἶπεν αὐτῷ Βαρούχ ὅτι, Ἐκλεκτός εἶ σὺ ὁ λαλῶν ἐκ πάντων τῶν πετεινῶν τοῦ οὐρανοῦ, ἐκ τῆς γὰρ αὐγῆς τῶν ὀφθαλμῶν σου δῆλόν ἐστι· δεῖξόν μοι οὖν, τί ποιεῖς ἐνταῦθα; <sup>4</sup> καὶ εἶπεν αὐτῷ ὁ ἀετός· Ἀπεστάλην ὧδε, ὅπως πᾶσαν φάσιν ἦν θέλεις, ἀποστείλῃς δι' ἐμοῦ. <sup>5</sup> καὶ εἶπεν αὐτῷ Βαρούχ· Εἰ δύνασαι συ ἐπᾶραι τὴν φάσιν ταύτην τῷ Ἰερεμίᾳ εἰς Βαβυλῶνα; <sup>6</sup> καὶ εἶπεν αὐτῷ ὁ ἀετός· Εἰς τοῦτο γὰρ καὶ ἀπεστάλην. <sup>7</sup> καὶ ἄρας Βαρούχ τὴν ἐπιστολήν, καὶ δεκαπέντε σῦκα ἐκ τοῦ κοφίνου τοῦ Ἀβιμέλεχ, ἔδησεν αὐτὰ εἰς τὸν τράχηλον τοῦ ἀετοῦ, καὶ εἶπεν αὐτῷ· Σοὶ λέγω, βασιλεῦ τῶν πετεινῶν, ἄπελθε ἐν εἰρήνῃ μεθ' ὑγείας, καὶ τὴν φάσιν ἔνεγκόν μοι. <sup>8</sup> μὴ ὁμοιωθῇς τῷ κόρακι, ὃν ἐξαπέστειλε Νῶε καὶ οὐκ ἀπεστράφη ἔτι πρὸς αὐτὸν εἰς τὴν κιβωτόν· ἀλλὰ ὁμοιώθητι τῇ περιστερᾷ, ἥτις ἐκ τρίτου φάσιν

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<sup>1</sup> Then Baruch got up and left the tomb and found the eagle sitting outside; <sup>2</sup> and the eagle answered in a human voice and said, "Hail, Baruch, steward of the faith!" <sup>3</sup> And Baruch replied, "Chosen you are, you who now speak, out of all the birds of heaven; for, this is plain from the light in your eyes. Tell me, then, what are you doing here?" <sup>4</sup> And the eagle said to him, "I was sent here so that you could, by me send any messages you want;" <sup>5</sup> and Baruch said to him, "Can you carry this message to Jeremiah in Babylon?" <sup>6</sup> And the eagle said to him, "This is why I was sent." <sup>7</sup> Therefore, Baruch picked up the letter and fifteen figs from Abimelech's basket, and tied them round the eagle's neck. He said to him, "I tell you, king of birds, go in peace and carry my message safely. <sup>8</sup> Do not be like the raven, which Noah sent out, and which never returned to him in the ark; be like the dove, which the third time, brought back a

### PAR. JER. 7

- <sup>1</sup> Codex Braidensis, the long recension of Codex Sepulchri and the Ethiopic text lack 'and he found the eagle sitting outside the tomb', here following the short recension of the Codex Sepulchri. Clearly, something has dropped out at some stage.
- <sup>2</sup> The short recension of Codex Sepulchri lacks vv. 2-6.
- <sup>3</sup> An alternative reading for 'light' is 'gleam'. Sparks splits this verse in two, before Baruch's question.
- <sup>4</sup> Sparks lacks the words 'through me', here following OCP.
- <sup>5</sup> In place of 'carry', Sparks has 'take'.
- <sup>6</sup> A more literal translation of the eagle's reply is, "It is for this reason that I was sent."
- <sup>7</sup> Sparks splits this verse in two, before 'He said to him'. For this verse, the short recension of Codex Sepulchri reads, "And when they had prayed, they bound the letter and ten figs on its neck."
- <sup>8</sup> For this verse, the short recension reads, "And when they had prayed for it, they sent it away, having commanded it to return to them again."

ἤνεγκε τῷ δικαίῳ.<sup>9</sup> οὕτως καὶ σύ, ἄρον τὴν καλὴν φάσιν ταύτην τῷ Ἰερεμίᾳ καὶ τοῖς σὺν αὐτῷ δεσμίοις ἵνα εὖ σοι γένηται, ἄρον τὸν χάρτην τοῦτον τῷ λαῷ καὶ τῷ ἐκλεκτῷ τοῦ θεοῦ.<sup>10</sup> ἔαν κυκλώσωσί σε πάντα τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ βούλωνται πολεμῆσαι μετὰ σοῦ, ἀγώνισαι· ὁ κύριος δώῃ σοι δύναμιν.<sup>11</sup> καὶ μὴ ἐκκλίνῃς εἰς τὰ δεξιὰ, μήτε εἰς τὰ ἀριστερά, ἀλλ' ὡς βέλος ὑπαγον ὀρθῶς, ἀπέλθε ἐν τῇ δυνάμει τοῦ θεοῦ, καὶ ἔσται ἡ δόξα κυρίου μετὰ σοῦ ἐν πάσῃ τῇ ὁδῷ ἣ πορεύῃ.

<sup>12</sup> τότε ὁ ἀετὸς ἐπετάσθη, ἔχων τὴν ἐπιστολὴν ἐν τῷ τραχήλῳ αὐτοῦ, καὶ ἀπῆλθεν εἰς Βαβυλῶνα καὶ ἐλθὼν ἀνεπαύσατο ἐπὶ τι ξύλον ἔξω τῆς πόλεως εἰς τόπον ἔρημον.

<sup>13</sup> ἐσιώπησε δὲ ἕως οὗ διῆλθεν Ἰερεμίας, αὐτὸς γὰρ καὶ ἄλλοι τινὲς τοῦ λαοῦ ἐξήρχοντο θάψαι νεκρὸν ἔξω τῆς πόλεως.

<sup>14</sup> ῥητήσατο γὰρ Ἰερεμίας παρὰ τοῦ βασιλέως Ναβουχοδονόσορ, λέγων· Δός μοι τόπον ποῦ θάψω τοὺς νεκροὺς τοῦ λαοῦ μου· καὶ ἔδωκεν αὐτῷ ὁ βασιλεὺς.

<sup>15</sup> ἀπερχομένων δὲ αὐτῶν καὶ κλαιόντων μετὰ τοῦ νεκροῦ, ἦλθον κατέναντι τοῦ ἀετοῦ.<sup>16</sup> καὶ ἔκραξεν ὁ ἀετὸς μεγάλῃ φωνῇ, λέγων· Σοὶ λέγω, Ἰερεμία ὁ ἐκλεκτὸς τοῦ θεοῦ, ἀπέλθε, σύναξον τὸν λαὸν καὶ ἔλθε ἐνταῦθα ἵνα ἀκούσωσι ἐπιστολῆς ἣς ἤνεγκά

message to the righteous one.<sup>9</sup> So, take this good message to Jeremiah and those with him, and fare you well; take this letter to the chosen people of God.<sup>10</sup> Even if all the birds of heaven gather round you, and all the enemies of truth set themselves in array against you, fight them; may the Lord give you strength.<sup>11</sup> Fly straight as an arrow, without deviating either to right or to left, in the strength of God, and the glory of the Lord will be with you all the way."

<sup>12</sup> Then the eagle flew off with the letter and made his way to Babylon, and he alighted on a tree outside the city in an unfrequented spot.<sup>13</sup> He stayed there in silence until Jeremiah came by, accompanied by some others of the people, coming out to bury a man who had died. (<sup>14</sup> For, Jeremiah had asked Nebuchadnezzar, saying, "Give me a place where I can bury my people's dead," and he had given him one.)

<sup>15</sup> As they were coming out of the city and weeping over the body, <sup>16</sup> the eagle cried out, saying, "I tell you, Jeremiah, God's chosen one, go and gather together all the people, and bring them here to hear the letter I have brought you

<sup>9</sup> The literal translation of 'message of encouragement' is 'good message'; the literal translation of 'letter' is 'piece of paper'.

<sup>10</sup> Codex Sepulchri lacks 'and all the enemies of truth set themselves in array against you', here following Sparks.

<sup>11</sup> Sparks lacks the last line, here following the long recension of Codex Sepulchri (and OCP).

<sup>12</sup> For this verse, the short recension of Codex Sepulchri reads, "And it went away to Babylon and it sat on a pillar outside the city."

<sup>13</sup> The short recension reads, "And according to the stewardship of God, Jeremiah was going out of the city with all the people to bury a corpse."

<sup>14</sup> Sparks includes this parenthesised verse as part of v. 13.

<sup>15</sup> The phrase 'of the city' (following Sparks) does not appear in the MSS.

<sup>16</sup> At the beginning of this verse, Sparks adds 'and they came up to where the eagle was'; here, we follow OCP (Codex Sepulchri, long recension).

σοι ἀπὸ τοῦ Βαρούχ καὶ τοῦ Ἀβιμέλεχ. <sup>17</sup> ἀκούσας δὲ ὁ Ἰερεμίας, ἐδόξασε τὸν θεόν· καὶ ἀπελθὼν συνῆξε τὸν λαὸν σὺν γυναιξὶ καὶ τέκνοις, καὶ ἦλθεν ὅπου ἦν ὁ ἀετός.

<sup>18</sup> καὶ κατῆλθεν ὁ ἀετός ἐπὶ τὸν τεθνηκότα, καὶ ἀνέζησε. <sup>19</sup> γέγονε δὲ τοῦτο, ἵνα πιστεύσωσιν.

<sup>20</sup> ἐθαύμασε δὲ πᾶς ὁ λαὸς ἐπὶ τῷ γεγονότι, λέγοντες ὅτι, Μὴ οὗτος ὁ θεὸς ὁ ὀφθεὶς τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ διὰ Μωϋσέως, καὶ νῦν ἐφάνη ἡμῖν διὰ τοῦ ἀετοῦ τοῦτου; <sup>21</sup> καὶ εἶπεν ὁ ἀετός· Σοι λέγω Ἰερεμίας, δεῦρο λῦσον τὴν ἐπιστολὴν ταύτην, καὶ ἀνάγνωθι αὐτὴν τῷ λαῷ· λύσας οὖν τὴν ἐπιστολὴν, ἀνέγνω αὐτὴν τῷ λαῷ. <sup>22</sup> καὶ ἀκούσας ὁ λαὸς ἔκλαυσαν καὶ ἐπέθηκαν χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔλεγον τῷ Ἰερεμίᾳ· Σῶσον ἡμᾶς καὶ ἀπάγγειλον ἡμῖν τί ποιήσω-μεν ἵνα εἰσέλθωμεν πάλιν εἰς τὴν πόλιν ἡμῶν. <sup>23</sup> ἀποκριθεὶς δὲ Ἰερεμίας εἶπεν αὐτοῖς· Πάντα ὅσα ἐκ τῆς ἐπιστολῆς ἠκούσατε, φυλάξατε καὶ εἰσάξει ἡμᾶς κύριος εἰς τὴν πόλιν ἡμῶν.

<sup>24</sup> ἔγραψε δὲ καὶ ἐπιστολὴν ὁ Ἰερεμίας τῷ Βαρούχ λέγων οὕτως·

from Baruch and Abimelech.” <sup>17</sup> When Jeremiah heard this, he glorified God and went and gathered the people, with their wives and children, and came to where the eagle was.

<sup>18</sup> The eagle flew down upon the corpse and it revived (<sup>19</sup> this happened so that they should believe).

<sup>20</sup> And all the people were astounded at what had happened, saying, “This is God, who appeared to our fathers in the wilderness through Moses; now he appears to us through this great eagle.” <sup>21</sup> The eagle said to Jeremiah, “Come, untie this letter, and read it to the people.” Therefore, he untied the letter and read it to the people. When the people heard it, they wept and put dust on their heads. <sup>22</sup> They said to Jeremiah, “Help us, and tell us what we must do to regain our city.” <sup>23</sup> Jeremiah said to them, “Do everything you have been told to do in this letter, and God will bring us to our city.”

<sup>24</sup> The following is a letter Jeremiah also wrote to Baruch:

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<sup>17</sup> The short recension of *Codex Sepulchri* ends his verse at ‘glorified God’.

<sup>18</sup> In place of ‘corpse’, Sparks has ‘the man who was dead’.

<sup>19</sup> This verse follows Sparks and does not correlate well with the OCP text.

<sup>20</sup> After ‘Moses’, Sparks adds the following sentence: “Did he not then refer to himself as if he were an eagle?” (Literally, “And he made himself in the form of an eagle.”) Here, we follow *Codex Sepulchri* (long recension, as OCP). On God appearing as an eagle, cf. Ex 19:4, Dt 32:10–11.

<sup>21</sup> For this verse, the short recension of *Codex Sepulchri* reads, “Jeremiah untied the letter and read it before all.”

<sup>22</sup> For this verse, the short recension of *Codex Sepulchri* reads, “And when they heard it, they shouted out and rejoiced greatly.”

<sup>23</sup> The short recension of *Codex Sepulchri* lacks this verse, here following the long recension.

<sup>24</sup> For this verse, the short recension of *Codex Sepulchri* reads, “And Jeremiah also wrote on papyrus of all the tribulations and misfortunes that had happened to them.”

Υἱέ μου ἀγαπητέ, μὴ ἀμελήσης ἐν ταῖς προσευχαῖς σου  
δεόμενος τοῦ θεοῦ ὑπὲρ ἡμῶν ὅπως κατευοδόσῃ τὴν ὁδὸν  
ἡμῶν ἄχρις ἂν ἐξέλθωμεν ἐκ τῶν προσταγμάτων τοῦ  
ἀνόμου βασιλέως τούτου.<sup>25</sup> δίκαιος γὰρ εὐρέθης ἐναντίον  
τοῦ θεοῦ, καὶ οὐκ ἔασέν σε εἰσελθεῖν ἐνταῦθα ὅπως μὴ ἴδῃς  
τὴν κάκωσιν τὴν γενομένην τῷ λαῷ ὑπὸ τῶν  
Βαβυλωνίων.<sup>26</sup> ὥσπερ γὰρ πατήρ, υἱὸν μονογενῆ ἔχων,  
τούτου δὲ παραδοθέντος εἰς τιμωρίαν· οἱ ἰδόντες τὸν  
πατέρα αὐτοῦ καὶ παραμυθούμενοι αὐτόν, σκέπουσιν τὸ  
πρόσωπον αὐτοῦ, ἵνα μὴ ἴδῃ πῶς τιμωρεῖται αὐτὸς ὁ υἱὸς  
καὶ πλείονα φθαρῇ ἀπὸ τῆς λύπης.<sup>27</sup> οὕτως γὰρ σε ἐλέησεν  
ὁ θεὸς καὶ οὐκ ἔασέν σε ἐλθεῖν εἰς Βαβυλῶνα ἵνα μὴ ἴδῃς  
τὴν κάκωσιν τοῦ λαοῦ.<sup>28</sup> ἀφ' ἧς γὰρ εἰσήλθομεν ἐνταῦθα  
οὐκ ἐπαύσατο ἡ λύπη ἀφ' ἡμῶν, ἐξήκοντα καὶ ἕξ ἔτη  
σήμερον.<sup>29</sup> πολλάκις γὰρ ἐξερχόμενος ἠϋρίσκον ἐκ τοῦ  
λαοῦ κρεμαμένους ὑπὸ Ναβουχοδονόσορ βασιλέως,  
κλαίοντας καὶ λέγοντας· Ἐλέησον ἡμᾶς, ὁ θεὸς Ζάρ.  
<sup>30</sup> ἀκούων ταῦτα, ἐλπούμην καὶ ἔκλαιον δισσοὺς  
κλαυθμόν, οὐ μόνον ὅτι ἐκρέμαντο, ἀλλ' ὅτι ἐπεκαλοῦντο  
θεὸν ἀλλότριον λέγοντες· Ἐλέησον ἡμᾶς.

Do not neglect, my dear son, to make petition for us in  
your prayers that God may prosper our way until we  
escape from the control of this lawless king;<sup>25</sup> for,  
when you were found righteous before him, he did not  
bring you here with us, so as not to see the affliction  
that has befallen the people at the hands of the  
Babylonians.<sup>26</sup> For, as with a father, whose only son  
has to undergo punishment, those who see him will  
put cover his face so that he cannot see the son actually  
being punished and thus be mortified even more than  
he was before.<sup>27</sup> Thus, God had pity on you and did  
not let you come to Babylon, lest you see the people's  
affliction.<sup>28</sup> For, since we came here, grief has not left  
us, for sixty-six years today.<sup>29</sup> For often, when I went  
out, I found some of the people being hanged by King  
Nebuchadnezzar, and they would cry out, "Have  
mercy upon us, god Zar."<sup>30</sup> When I heard this, I was  
grieved and made lamentation twice, not only because  
they were hung up, but because they were invoking a  
foreign god, saying, "Have mercy on us."

<sup>25</sup> The short recension of *Codex Sepulchri* lacks vv. 25–34.

<sup>26</sup> In place of 'as with' (following *Codex Sepulchri*), Sparks has 'just as anyone who is anxious to do what he can for'.

<sup>27</sup> Sparks includes vv. 26–27 as one verse (v. 24).

<sup>28</sup> For this verse, here following OCP, Sparks reads, "For, since we came to this city, we have been afflicted continuously, for 66 years to the very day."

<sup>29</sup> 'Zar' follows the *Codex Braidensis* and *Codex Sepulchri*; other Greek MSS have 'Sabaoth' and the *Ethiopic MSS* vary between 'Zar', 'Soro' and 'Sarot'. 'Zar' is just a transliteration of the common Hebrew word for 'strange' or 'foreign' (for its use in the phrase, 'strange god', see Ps 46:20 & 91:9).

<sup>30</sup> In place of 'made lamentation twice', Sparks has 'made double lamentation'.



<sup>31</sup> ἐμνημόνευον δὲ ἡμέρας ἐορτῆς ἧς ἐποιούμεεν ἐν Ἱερουσαλήμ πρὸ τοῦ ἡμᾶς αἰχμαλωτευθῆναι· καὶ μνησκόμενος ἐστέναζον, καὶ ἐπέστρεφον εἰς τὸν οἶκόν μου ὀδυνώμενος καὶ κλαίων. <sup>32</sup> νῦν οὖν δεήθητι εἰς τὸν τόπον ὅπου εἶ, σὺ καὶ Ἀβιμέλεχ, ὑπὲρ τοῦ λαοῦ τούτου, ὅπως εἰσακούσωσιν τῆς φωνῆς μου καὶ τῶν κριμάτων τοῦ στόματός μου καὶ ἐξέλθωμεν ἐντεῦθεν. <sup>33</sup> λέγω γάρ σοι ὅτι ὅλον τὸν χρόνον ὃν ἐποιήσαμεν ἐνταῦθα, κατέχουσιν ἡμᾶς λέγοντες ὅτι· Εἶπατε ἡμῖν ὡδὴν ἐκ τῶν ὡδῶν Σιών, τὴν ὡδὴν τοῦ θεοῦ ὑμῶν. <sup>34</sup> καὶ λέγομεν αὐτοῖς· Πῶς ἄσωμεν ὑμῖν ἐπὶ γῆς ἀλλοτρίας ὄντες;

<sup>35</sup> καὶ μετὰ ταῦτα ἔδωκε τὴν ἐπιστολὴν εἰς τὸν τράχηλον τοῦ ἀετοῦ Ἱερεμίας, λέγων· Ἀπέλθε ἐν εἰρήνῃ καὶ ἐπισκέψῃται ἡμᾶς ἀμφοτέρους ὁ κύριος. <sup>36</sup> καὶ ἐπετάσθη ὁ ἀετός, καὶ ἦλθεν εἰς Ἱερουσαλήμ καὶ ἔδωκε τὴν ἐπιστολὴν τῷ Βαρούχ, καὶ λύσας ἀνέγνω καὶ κατεφίλησεν αὐτήν καὶ ἔκλαυσε ἀκούσας διὰ τὰς λύπας καὶ τὰς κακώσεις τοῦ λαοῦ. <sup>37</sup> Ἱερεμίας δὲ ἄρας τὰ σῦκα διέδωκε τοῖς νοσοῦσι τοῦ λαοῦ, καὶ ἔμεινε διδάσκων αὐτοὺς τοῦ ἀπέχεσθαι ἐκ τῶν ἀλισγημάτων τῶν ἐθνῶν τῆς Βαβυλῶνος.

<sup>31</sup> I remembered the feasts we kept in Jerusalem before our captivity; and, when I remembered, I groaned and turned back to my house in anguish and in tears. <sup>32</sup> So, pray in the place where you are, you and Abimelech, on this people's behalf, that they may listen to me and the instructions that I give them, and that we may escape from here. <sup>33</sup> For I tell you, the whole time we have been here, they have pestered us and said, "Sing us one of the songs of Zion, even the song of your God." <sup>34</sup> We would answer them, "How can we sing to you, seeing we are in a foreign land?"

<sup>35</sup> After this, he tied the letter to the eagle's neck, saying, "Go in peace, and may the Lord watch over us both." <sup>36</sup> And the eagle flew off, came to Jerusalem, and gave the letter to Baruch. Baruch untied it, he read it and kissed it and, when he heard about the distresses and afflictions of the people, he wept. <sup>37</sup> Jeremiah took the figs and distributed them among the sick people; and he stayed, teaching them to abstain from the pollution of the Gentiles of Babylon.

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<sup>31</sup> In place of 'feasts', Sparks has 'feast days'.

<sup>32</sup> The literal translation of 'pray in' is 'petition to'.

<sup>33</sup> In place of 'they' (following OCP), Sparks has 'the Babylonians' (cf. Ps 137).

<sup>34</sup> Compare this verse with Ps 136:4.

<sup>35</sup> In place of 'he' (following OCP), Sparks has 'Jeremiah', and has 'both of them' rather than 'us both'.

<sup>36</sup> In place of 'came to Jerusalem' (following Codex Sepulchri), Sparks has 'carried the letter'.

<sup>37</sup> The word 'there' (following Sparks) does not appear in the MSS.

## Παρ. Ιερ. 8

<sup>1</sup> Ἐγένετο δὲ ἡ ἡμέρα, ἐν ᾗ ἐξέφερε κύριος τὸν λαὸν ἐκ Βαβυλῶνος. <sup>2</sup> καὶ εἶπεν ὁ κύριος πρὸς Ἰερεμίαν· Ἀνάστηθι, σὺ καὶ ὁ λαός, καὶ δεῦτε ἐπὶ τὸν Ἰορδάνην, καὶ ἐρεῖς τῷ λαῷ· Ὁ θέλων τὸν κύριον καταλειψάτω τὰ ἔργα τῆς Βαβυλῶνος. <sup>3</sup> καὶ τοὺς ἄρρενας τοὺς λαβόντας ἐξ αὐτῶν γυναῖκας, καὶ τὰς γυναῖκας τὰς λαβούσας ἐξ αὐτῶν ἄνδρας, διαπεράσωσιν οἱ ἀκούοντές σου, καὶ ἄρον αὐτοὺς εἰς Ἱερουσαλήμ· τοὺς δὲ μὴ ἀκούοντάς σου, μὴ εἰσαγάγῃς αὐτοὺς ἐκεῖ. <sup>4</sup> Ἰερεμίας δὲ ἐλάλησεν πρὸς τὸν λαὸν τὰ ῥήματα ταῦτα· καὶ ἀναστάντες ἦλθον ἐπὶ τὸν Ἰορδάνην τοῦ περᾶσαι. <sup>5</sup> καὶ λέγων αὐτοῖς τὰ ῥήματα ἃ εἶπε κύριος πρὸς αὐτόν, τὸ ἥμισυ τῶν γαμησάντων ἐξ αὐτῶν οὐκ ἠθέλησαν ἀκοῦσαι τοῦ Ἰερεμίου, ἀλλ' εἶπον πρὸς αὐτόν· Οὐ μὴ καταλείψωμεν τὰς γυναῖκας ἡμῶν εἰς τὸν αἰῶνα ἀλλ' ὑποστρέφωμεν αὐτάς μεθ' ἡμῶν εἰς τὴν πόλιν ἡμῶν.

<sup>6</sup> ἐπέρασαν οὖν τὸν Ἰορδάνην καὶ ἦλθον εἰς Ἱερουσαλήμ. <sup>7</sup> καὶ ἔστη Ἰερεμίας καὶ Βαροὺχ καὶ Ἀβιμέλεχ λέγοντες ὅτι, Πᾶς ἄνθρωπος κοινωνῶν Βαβυλωνίταις οὐ μὴ εἰσέλθῃ εἰς τὴν πόλιν

## PAR. JER. 8

<sup>1</sup> And the day came when the Lord led the people out of Babylon; <sup>2</sup> and the Lord said to Jeremiah, "Get up, you and the people; make your way to the Jordan and say to the people, "He that is for the Lord, let him forsake what was done in Babylon <sup>3</sup> – the men who married Babylonian wives and the women who married Babylonian husbands. Let those who listen to you cross over, and bring them to Jerusalem; but those who will not listen to you, do not bring into it."" <sup>4</sup> Jeremiah spoke these words to them, and they got up and came to the Jordan to cross over; <sup>5</sup> and, as he told them the words that the Lord had spoken to him, half of those who had married Babylonians refused to listen to Jeremiah, but said to him, "We will never leave our wives behind; let us bring them back with us into our city."

<sup>6</sup> So, they crossed the Jordan and came to Jerusalem. <sup>7</sup> And Jeremiah stood up, and Baruch and Abimelech, and said, "No one married to a Babylonian shall enter this city."

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## PAR. JER. 8

<sup>1</sup> In place of 'the Lord', following *Codices Sepulchri* (κύριος), Sparks has 'God'.

<sup>2</sup> In place of 'forsake', Sparks has 'leave behind'.

<sup>3</sup> The literal translation of 'Babylonians' is 'from them'.

<sup>4</sup> In place of 'spoke these words to them', Sparks has 'told them this'.

<sup>5</sup> After 'Babylonians' (see #3), the *Codex Braidensis* breaks off and concludes with a collection of historical scraps, mostly derived from the LXX texts of 1 and 2 Esdras.

<sup>6</sup> The short recension of *Codex Sepulchri* lacks vv. 6–7.

<sup>7</sup> The literal translation of 'married to' is 'joined with'.

ταύτην. <sup>8</sup> καὶ εἶπον πρὸς ἑαυτούς· Ἀναστάντες ὑποστρέψωμεν εἰς Βαβυλῶνα εἰς τὸν τόπον ἡμῶν· καὶ ἐπορεύθησαν. <sup>9</sup> ἔλθόντων δὲ αὐτῶν εἰς Βαβυλῶνα, ἐξῆλθον οἱ Βαβυλωνῖται εἰς συνάντησιν αὐτῶν, λέγοντες· Οὐ μὴ εἰσέλθῃτε εἰς τὴν πόλιν ἡμῶν, ὅτι ἐμισήσατε ἡμᾶς, καὶ κρυφῇ ἐξήλθετε ἀφ' ἡμῶν διὰ τοῦτο οὐκ εἰσελεύσεσθε πρὸς ἡμᾶς. <sup>10</sup> ὅρκω γὰρ ὠρκίσαμεν ἄλλ-  
ήλους κατὰ τοῦ ὀνόματος τοῦ θεοῦ ἡμῶν, μήτε ὑμᾶς μήτε τέκνα ὑμῶν δέξασθαι, ἐπειδὴ κρυφῇ ἐξήλθετε ἀφ' ἡμῶν.

<sup>11</sup> καὶ ἐπιγνόντες ὑπέστρεψαν καὶ ἦλθον εἰς τόπον ἔρημον μακρόθεν τῆς Ἱερουσαλήμ, καὶ ὡκοδόμησαν ἑαυτοῖς πόλιν, καὶ ἐπωνόμασαν τὸ ὄνομα αὐτῆς Σαμάρειαν. <sup>12</sup> ἀπέστειλε δὲ πρὸς αὐτοὺς Ἰερεμίας, λέγων· Μετανοήσατε· ἔρχεται γὰρ ἄγγελος τῆς δικαιοσύνης, καὶ εἰσάξει ὑμᾶς εἰς τὸν τόπον ὑμῶν τὸν ὑψηλόν

<sup>8</sup> And they replied, “Let us then return to Babylon, to our home;” and they went away. <sup>9</sup> However, when they came to Babylon, the Babylonians came out to meet them, saying, “You shall not enter our city because, in your hatred for us, you left secretly; you shall not return to us for that reason.

<sup>10</sup> For we have bound ourselves by oath, in the name of our god, not to receive either you or your children, because you left us secretly.”

<sup>11</sup> And, when they heard this, they turned back and came to a deserted place some distance from Jerusalem, and built a city for themselves and called it ‘SAMARIA’. <sup>12</sup> And Jeremiah sent to them, saying, “Repent! For, the angel of righteousness is coming and will lead you to your place on high.”

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<sup>8</sup> The literal translation of ‘home’ is ‘place’; Sparks has ‘Babylon, where we belong’.

<sup>9</sup> For this verse, the short recension reads, “But they were not welcomed by the Babylonians who said: Because you left us and departed secretly ...”

<sup>10</sup> For this verse, the short recension of Codex Sepulchri reads, “... we have sworn an oath among ourselves not to receive you or your children.”

<sup>11</sup> For this verse (here following the long recension of Codex Sepulchri), the short recension reads, “But these who were not received, either by Jeremiah or by the Babylonians departed into a desert place some distance from Jerusalem and built for themselves a city which is called ‘Samaria’, which is what they named it.”

<sup>12</sup> After ‘sent’, Sparks adds the words ‘a message’, for clarity.

## Παρ. Ιερ. 9

<sup>1</sup> Ἐμειναν δὲ οἱ τοῦ Ἱερεμίου χαίροντες καὶ ἀναφέροντες θυσίας ὑπὲρ τοῦ λαοῦ ἐννέα ἡμέρας. <sup>2</sup> τῇ δὲ δεκάτῃ ἀνήνεγκεν Ἱερεμίας μόνος θυσίαν. <sup>3</sup> καὶ ἠῤῥατο εὐχήν, λέγων· Ἅγιος, ἅγιος, ἅγιος, τὸ θυμίαμα τῶν δένδρων τῶν ζώντων, τὸ φῶς τὸ ἀληθινὸν τὸ φωτίζον με ἕως οὗ ἀναληφθῶ πρὸς σε· <sup>4</sup> περὶ τοῦ ἔλεώς σου, παρακαλῶ, περὶ τῆς φωνῆς τῆς γλυκείας τῶν δύο Σεραφίμ, παρακαλῶ, περὶ ἄλλης εὐωδίας θυμιάματος. <sup>5</sup> καὶ ἡ μελέτη μου Μιχαήλ ὁ ἀρχάγγελος τῆς δικαιοσύνης, ὁ ἀνοίγων τὰς πύλας τοῖς δικαίοις, ἕως ἄν εἰσενέγκῃ τοὺς δικαίους. <sup>6</sup> παρακαλῶ σε, κύριε παντοκράτωρ πάσης κτίσεως, ὁ ἀγέννητος καὶ ἀπερινόητος, ᾧ πᾶσα κρίσις κέκρυπται ἐν αὐτῷ πρὸ τοῦ ταῦτα γενέσθαι ...

<sup>7</sup> ταῦτα λέγοντος τοῦ Ἱερεμίου, καὶ ἰσταμένου ἐν τῷ θυσιαστηρίῳ μετὰ Βαροῦχ καὶ Ἀβιμέλεχ, ἐγένετο ὡς εἷς τῶν παραδιδόντων τὴν ψυχὴν αὐτοῦ. <sup>8</sup> καὶ ἔμειναν Βαροῦχ καὶ Ἀβιμέλεχ κλαίοντες καὶ κράζοντες μεγάλη τῇ φωνῇ· Οὐαὶ ἡμῶν

## PAR. JER. 9

<sup>1</sup> Those who were with Jeremiah's rejoiced and offered sacrifice on the people's behalf for nine days. <sup>2</sup> On the tenth day, Jeremiah alone offered sacrifice. <sup>3</sup> He prayed a prayer, saying, "Holy, holy, holy, Incense of the living trees, true Light that enlightens me until I ascend to you, <sup>4</sup> beyond the sweet voice of the two seraphim, and beyond the sweet smell of the incense of the cherubim. <sup>5</sup> Michael, the archangel of righteousness, is my constant delight until he brings the righteous in. <sup>6</sup> I beseech you, Almighty Lord of all Creation, the Unbegotten and the Incomprehensible, in whom all was hidden before these things came into existence ..."

<sup>7</sup> When Jeremiah had said this, while he was standing at the altar with Baruch and Abimelech, he became like one of those delivering up his soul. <sup>8</sup> And Baruch and Abimelech stayed there, weeping and crying out in a loud voice, "Woe

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### PAR. JER. 9

- <sup>1</sup> For this verse, here following the long recension of *Codex Sepulchri*, the short recension reads, "And Jeremiah with the people went into Jerusalem and they rejoiced, bringing up their sacrifices for nine days." Before 'for nine days', Sparks adds 'continuously'.
- <sup>2</sup> At the end of this verse, the short recension of *Codex Sepulchri* adds 'to God'.
- <sup>3</sup> Sparks lacks 'a prayer', here following the MSS – the phrase resembles a distinctive Hebrew form.
- <sup>4</sup> The translation here follows the *Ethiopic* text; the Greek MSS end (after 'seraphim') with, "... and I beseech you beyond another sweet smell of incense."
- <sup>5</sup> This verse follows the Greek MSS; the *Ethiopic* text has, "I beseech you that Michael, skilled in song (the angel of righteousness is he), may hold open the gates of righteousness until they enter in." The translation 'constant delight' is uncertain; others have 'guardian'.
- <sup>6</sup> Some text has been lost at the end of this verse, which here follows the long recension of *Codex Sepulchri* (the short recension lacks vv. 4–6).
- <sup>7</sup> In place of 'he became like one of those delivering up his soul' (following the Greek text literally), Sparks has 'he sank into a deathly swoon' (cf. v 11).
- <sup>8</sup> For this verse, the short recension of *Codex Sepulchri* reads simply, "Then Baruch and Abimelech came to mourn Jeremiah."



ὅτι ὁ πατήρ ἡμῶν Ἰερεμίας κατέλιπεν ἡμᾶς, ὁ ἱερεὺς τοῦ θεοῦ καὶ ἀπῆλθεν. <sup>9</sup> ἤκουσε δὲ πᾶς ὁ λαὸς τοῦ κλαυθοῦ αὐτῶν, καὶ ἔδραμον ἐπ' αὐτοὺς πάντες, καὶ εἶδον Ἰερεμίαν ἀνακείμενον χαμαὶ ὥσπερ τεθνηκότα. <sup>10</sup> καὶ διέρρηξαν τὰ ἱμάτια αὐτῶν, καὶ ἐπέθηκαν χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκλαυσαν κλαυθμὸν πικρόν. <sup>11</sup> καὶ μετὰ ταῦτα ἡτοίμασαν ἑαυτοὺς ἵνα κηδεύσωσιν αὐτόν. <sup>12</sup> καὶ ἰδοὺ φωνὴ ἦλθε, λέγουσα· Μὴ κηδεύετε τὸν ἔτι ζῶντα, ὅτι ἡ ψυχὴ αὐτοῦ εἰσέρχεται εἰς τὸ σῶμα αὐτοῦ πάλιν. <sup>13</sup> καὶ ἀκούσαντες τῆς φωνῆς, οὐκ ἐκήδευσαν αὐτόν, ἀλλ' ἔμειναν περικύκλῳ τοῦ σκηνώματος αὐτοῦ ἡμέρας τρεῖς, λέγοντες ποία ὥρα μέλλει ἀναστῆναι. <sup>14</sup> μετὰ δὲ τρεῖς ἡμέρας εἰσῆλθεν ἡ ψυχὴ αὐτοῦ εἰς τὸ σῶμα αὐτοῦ καὶ ἐπῆρε τὴν φωνὴν αὐτοῦ ἐν μέσῳ πάντων καὶ εἶπε· Δοξάσατε τὸν θεὸν ἐν μία φωνῇ, πάντες δοξάσατε τὸν θεόν, καὶ τὸν υἱὸν τοῦ θεοῦ τὸν ἐξυπνίζοντα ἡμᾶς, Ἰησοῦν Χριστόν, τὸ φῶς τῶν αἰώνων πάντων, ὁ ἄσβεστος λύχνος, ἡ ζωὴ τῆς πίστεως. <sup>15</sup> γίνεται δὲ μετὰ τοὺς καιροὺς τούτους ἄλλα ἔτη τετρακόσια ἑβδομηκονταεπτὰ, καὶ ἔρχεται εἰς τὴν γῆν. <sup>16</sup> καὶ τὸ δένδρον τῆς ζωῆς τὸ ἐν μέσῳ τοῦ παραδείσου φυτευθὲν ποιήσει πάντα τὰ

to us! For, Jeremiah, our father, the priest of God, has left us and gone away.” <sup>9</sup> All the people heard their wailing, and they all ran to them and saw Jeremiah lying on the ground, as if dead; <sup>10</sup> and they tore their clothes and they put dust on their heads, and they all made a bitter lamentation. <sup>11</sup> After this, they prepared to bury him; <sup>12</sup> and a voice came, saying, “Do not bury a man who is still alive, because his soul is coming into his body again.” <sup>13</sup> When they heard the voice, they did not bury him, but remained round his body for three days discussing, but not knowing, when he would rise up.

<sup>14</sup> And, after three days, his soul came back into his body, and he raised his voice in the middle of them all and said, “Glorify God, all of you; glorify God all of you, and also the Son of God, who awakens us out of sleep, Jesus Christ, the Light of all the ages, the unquenchable Lamp, the Life of faith. <sup>15</sup> After four hundred and seventy-seven years from now, he will come to earth; <sup>16</sup> and the Tree of Life, planted in the middle of Paradise, will make all barren trees bear

<sup>9</sup> In place of ‘on the ground, as if dead’ (following OCP), Sparks has ‘lying there dead upon the ground’.

<sup>10</sup> Sparks includes this verse as part of v. 9; here, we follow the OCP numbering scheme.

<sup>11</sup> In place of ‘after this’, Sparks has ‘and afterwards’.

<sup>12</sup> After ‘coming’, Sparks adds (for clarity) the word ‘back’, although this is not included in any MS.

<sup>13</sup> The literal translation of ‘body’ is ‘tabernacle’ (cf. 2Co 1, 4).

<sup>14</sup> Some translators divide this verse in two – before the second instance of ‘glorify God’.

<sup>15</sup> Literally, the verse opens, “There are, after these times, four hundred and seventy-seven years, and he comes.” At the end, the *Ethiopic* text adds, “and their fruit will dwell with the angels.” The short recension of *Codex Sepulchri* has 377 in place of 477 (τετρακόσια ἑβδομηκονταεπτὰ) years.

<sup>16</sup> The short recension of *Codex Sepulchri* lacks vv. 16–20.



δένδρα τὰ ἄκαρπα ποιῆσαι καρπὸν, καὶ αὐξηθήσονται, καὶ βλαστήσουσι.<sup>17</sup> καὶ τὰ δένδρα τὰ βεβλαστηκότα, καὶ μεγαλαυχοῦντα, καὶ λέγοντα· Ἐδώκαμεν τὸ τέλος ἡμῶν τῷ ἄερι· ποιήσει αὐτὰ ξηρανθῆναι μετὰ τοῦ ὕψους τῶν κλάδων αὐτῶν, καὶ ποιήσει αὐτὰ κριθῆναι, τὸ δένδρον τὸ στηριχθέν.<sup>18</sup> καὶ τὸ κόκκινον ὡς ἔριον λευκὸν γενήσεται· ἡ χιών μελανθήσεται, τὰ γλυκέα ὕδατα ἀλμυρὰ γενήσονται καὶ τὰ ἀλμυρὰ γλυκέα ἐν τῷ μεγάλῳ φωτὶ τῆς εὐφροσύνης τοῦ θεοῦ.<sup>19</sup> καὶ εὐλογήσει τὰς νήσους τοῦ ποιῆσαι καρπὸν ἐν τῷ λόγῳ τοῦ στόματος τοῦ χριστοῦ αὐτοῦ.<sup>20</sup> αὐτὸς γὰρ ἐλεύσεται, καὶ ἐξελεύσεται καὶ ἐπιλέξεται ἑαυτῷ δώδεκα ἀποστόλους, ἵνα εὐαγγελίζωνται ἐν τοῖς ἔθνεσιν· ὃν ἐγὼ ἐώρακα κεκοσμημένον ὑπὸ τοῦ πατρὸς αὐτοῦ, καὶ ἐρχόμενον εἰς τὸν κόσμον ἐπὶ τὸ ὄρος τῶν ἑλαιῶν· καὶ ἐμπλήσει τὰς πεινώσας ψυχάς.

<sup>21</sup> ταῦτα λέγοντος τοῦ Ἰερεμίου περὶ τοῦ υἱοῦ τοῦ θεοῦ, ὅτι ἔρχεται εἰς τὸν κόσμον, ὠργίσθη ὁ λαὸς καὶ εἶπε· Ταῦτα πάλιν ἐστὶ τὰ ῥήματα τὰ ὑπὸ Ἡσαΐου τοῦ υἱοῦ Ἀμὼς εἰρημένα, λέγοντος ὅτι, Εἶδον τὸν θεόν, καὶ τὸν υἱὸν τοῦ θεοῦ.<sup>22</sup> δεῦτε οὖν, καὶ μὴ ἀποκτείνωμεν αὐτὸν τῷ ἐκείνου θανάτῳ, ἀλλὰ λίθοις

fruit, and they will grow and sprout.<sup>17</sup> As for those that have already sprouted and boast, saying, “We have thrust out our topmost branches to the sky,” the Tree that is firmly rooted will make them wither, tall though they are, and will bend their branches to the earth.<sup>18</sup> It will make scarlet white like wool: snow will be turned black; and sweet water will become salt and salt water will become sweet, in the great light of the gladness of God.<sup>19</sup> He will bless the islands, so that they bear fruit by the word of the mouth of his Christ.<sup>20</sup> For, he will come and go out, and choose for himself twelve apostles to preach the gospel among the Gentiles. (I have seen him adorned by his Father and coming into the world on the Mount of Olives); and he will feed the hungry souls).”

<sup>21</sup> As Jeremiah was saying this about the coming of the Son of God into the world, the people became angry, and said, “These are the same words spoken by Isaiah, son of Amoz, when he said, “I saw God and the Son of God.”<sup>22</sup> Come, then, let us kill him, but not in the same way as we killed

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<sup>17</sup> The literal translation of the speech is, “We gave our end to the air.”

<sup>18</sup> The Greek MSS (and Sparks) lack ‘and the salt water will become sweet’, here following the Ethiopic text.

<sup>19</sup> Some translate ‘Christ’ (χριστοῦ) as ‘Messiah’.

<sup>20</sup> An alternative reading for ‘preach’ is ‘proclaim’. The literal translation of ‘feed’ is ‘fill’.

<sup>21</sup> The short recension of Codex Sepulchri opens this verse with, “And as he preached the good news of the Messiah to them as he saw and heard enigmatically when his soul went up, all the people shouted:”

<sup>22</sup> The literal translation of ‘stone him to death’ (λίθοις λιθοβολήσωμεν) is ‘stone him with stones’, a phrase that resembles a distinctive Hebrew form (cf. #3).

λιθοβολήσωμεν αὐτόν.<sup>23</sup> ἔλυπήθησαν οὖν σφόδρα Βαρούχ καὶ Ἀβιμέλεχ ὅτι ἤθελον ἀκοῦσαι πλήρης τὰ μυστήρια ἃ εἶδε.<sup>24</sup> λέγει δὲ αὐτοῖς Ἰερεμίας· Σιωπήσατε καὶ μὴ κλαίετε, οὐ μὴ γὰρ με ἀποκτείνωσιν ἕως οὗ πάντα ὅσα εἶδον διηγῆσμαι ὑμῖν.<sup>25</sup> εἶπε δὲ αὐτοῖς· Ἐνέγκατέ μοι λίθον ὧδε.<sup>26</sup> καὶ ἔστησεν αὐτόν καὶ εἶπεν· Τὸ φῶς τῶν αἰώνων, ποιήσον τὸν λίθον τοῦτον καθ' ὁμοιότητά μου γενέσθαι ἕως οὗ πάντα ὅσα εἶδον διηγῆσμαι τῷ Βαρούχ καὶ τῷ Ἀβιμέλεχ.

<sup>27</sup> τότε ὁ λίθος διὰ προστάγματος θεοῦ ἀνέλαβεν ὁμοιότητα τοῦ Ἰερεμίου.<sup>28</sup> καὶ ἐλιθοβόλουν τὸν λίθον, νομίζοντες ὅτι Ἰερεμίας ἐστίν.<sup>29</sup> ὁ δὲ Ἰερεμίας πάντα παρέδωκε τὰ μυστήρια, ἃ εἶδε, τῷ Βαρούχ καὶ τῷ Ἀβιμέλεχ, καὶ εἰθ' οὕτως ἔστη ἐν μέσῳ τοῦ λαοῦ, ἐκτελέσαι βουλόμενος τὴν οἰκονομίαν αὐτοῦ.<sup>30</sup> τότε ἐβόησε ὁ λίθος, λέγων· ὦ μωροὶ υἱοὶ Ἰσραὴλ, διὰ τί λιθοβολεῖτέ με, νομίζοντες ὅτι ἐγὼ Ἰερεμίας; ἰδοὺ Ἰερεμίας ἐν μέσῳ ὑμῶν ἵσταται.<sup>31</sup> ὥς

Isaiah; let us stone him to death.”<sup>23</sup> Baruch and Abimelech were disturbed by this, as they were anxious to hear in full the mysteries that he had seen.<sup>24</sup> Jeremiah said to them, “Be silent, and do not weep, for they will not kill me until I have told you everything that I saw.”<sup>25</sup> He continued, “Bring me a stone.”<sup>26</sup> He set this up and said, “Light of the ages, make this stone become like me, until I have described to Baruch and Abimelech everything that I saw.”

<sup>27</sup> Then the stone, by God’s command, assumed the likeness of Jeremiah,<sup>28</sup> and they stoned the stone, thinking that it was Jeremiah.<sup>29</sup> But Jeremiah delivered all the mysteries he had seen to Baruch and Abimelech. Then, intending to end his stewardship, he went and stood in the middle of the people.<sup>30</sup> Then the stone cried out, “O foolish Israelites, why do you stone me, thinking that I am Jeremiah? Look! Jeremiah is standing in the middle of you.”<sup>31</sup> When they

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<sup>23</sup> The OCP text (following the long recension of *Codex Sepulchri*) lacks the words ‘that he had seen’, here following Sparks (and, in part, the short recension, which adds ‘and heard’).

<sup>24</sup> In place of ‘be silent’, Sparks has ‘make no move’.

<sup>25</sup> The literal translation of ‘he continued’ is ‘and he said to them’.

<sup>26</sup> Sparks lacks the end of this verse (from ‘until I have’), here following *Codices Sepulchri*.

<sup>27</sup> Sparks lacks the clause ‘by God’s command’ (διὰ προστάγματος θεοῦ), here following *Codices Sepulchri*.

<sup>28</sup> For this verse (here following the long recension of *Codex Sepulchri*), the short recension has simply, “And they stoned it instead of him.”

<sup>29</sup> In place of ‘but Jeremiah’ (following the long recension of *Codex Sepulchri*), Sparks has ‘meanwhile he’ (loosely following the short recension).

<sup>30</sup> The literal translation of ‘Israelites’ is ‘children of Israel’.

<sup>31</sup> For this verse, here following the long recension of *Codex Sepulchri*, the short recension reads, “Then, out of great sobriety, they saw the holy one, and taking up stones they killed him. And he was stoned by his fellow captives of Jerusalem who owed him much good, and he did not speak against them neither was he angry, but thus he received the overpowering of the stones, as through them he went up into heaven.”

δὲ εἶδον αὐτόν, εὐθέως ἔδραμον πρὸς αὐτόν μετὰ πολλῶν λίθων, καὶ ἐπληρώθη αὐτοῦ οἰκονομία.

<sup>32</sup> καὶ ἐλθόντες Βαροὺχ καὶ Ἀβιμέλεχ, ἔθαψαν αὐτόν, καὶ λαβόντες τὸν λίθον ἔθηκαν ἐπὶ τὸ μνήμα αὐτοῦ, ἐπιγράψαντες ἐν αὐτῷ οὕτως· οὗτός ἐστιν ὁ λίθος ὁ βοηθὸς τοῦ Ἰερεμίου.

saw him, they bore down on him at once with many stones, and his stewardship was fulfilled.

<sup>32</sup> Baruch and Abimelech came and buried him, and they took the stone and placed it on his tomb, and inscribed it thus, “This is the stone that was the ally of Jeremiah.”

<sup>33</sup> The rest of the words of Jeremiah, and all his might, are they not written in the Epistle of Baruch?

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<sup>32</sup> For the inscription, here following *Codices Sepulchri*, Sparks has, “This is the stone that came to the aid of Jeremiah.”

<sup>33</sup> The *Ethiopic* text (and the long recension of *Codex Sepulchri*) lacks this verse (which Sparks includes in v. 32), here following *Codex Braidensis*. The short recension of *Codex Sepulchri* reads, “And the sacred vessels Jeremiah laid away according to the command of God, sealed in this stone by his finger in the name of God. Through the writing of iron, the imprint has become on the stone a shadowy cloud, because it is indistinguishable. And the stone is in the desert where formerly the ark was prepared with the others. And this Jeremiah spoke: The Lord went up to heaven from Zion, but he will come again to visit Zion, and the coming of the Messiah will be the sign whenever every nation worships the cross, glorifying and praising God, to whom becomes all glory forever and ever, Amen.”