

(Charles.)

II BARUCH

I. THE SYRIAC APOCALYPSE OF BARUCH

INTRODUCTION

§ 1. SHORT ACCOUNT OF THE BOOK.

THE Apocalypse of Baruch, which for the sake of convenience will be designated 2 Baruch in this edition, is a composite work written in the latter half of the first century of the Christian era. Its authors were orthodox Jews and it is a good representative of the Judaism against which the Pauline dialectic was directed.

In this Apocalypse we have almost the last noble utterance of Judaism before it plunged into the dark and oppressive years that followed the destruction of Jerusalem. For ages after that epoch its people seem to have been bereft of their immemorial gifts of song and eloquence, or to have had thought and energy only for the study and expansion of the traditions of the Fathers. But when our book was written, that evil and barren era had not yet set in; breathing thought and burning word had still their home in Palestine, and the hand of the Jewish artist was still master of its ancient cunning.

This beautiful Apocalypse, with the exception of nine chapters towards its close, which under the title 'the Epistle of Baruch' or a similar one, were incorporated in the later Syriac Bible, was lost sight of for quite 1,200 years.

Written originally in Hebrew, it was translated into Greek, and from Greek into Syriac. Of the Hebrew original every line has perished save a few still surviving in rabbinic writings. Of the Greek version, a small fragment has been recovered from the papyri, while many phrases and sentences have been preserved in the Greek Apocalypse of Baruch (i. e. 3 Baruch in this edition) and in the Rest of the Words of Baruch (i. e. 4 Baruch). Happily the Syriac has come down to us in its entirety in a sixth-century MS., the discovery of which is due to Ceriani. Of this MS. Ceriani published a Latin translation in 1866, the Syriac text in 1871, and the photo-lithographic facsimile in 1883. Though there are no adequate grounds for assuming a Latin version, it is demonstrable that our Apocalypse was the foundation of a Latin Apocalypse of Baruch, a fragment of which is preserved in Cyprian.

This Apocalypse is, as has already been stated, composite. The editor has made use of a number of independent writings, belonging to various dates between 50 and 90 A. D. They are thus contemporaneous with the chief New Testament writings, and furnish records of the Jewish doctrines and beliefs of that period, and of the arguments which prevailed in Judaism in the latter half of the first century, and with which its leaders sought to uphold its declining faith and confront the attacks of a growing and aggressive Christianity. Written by Pharisaic Jews as an apology for Judaism, and in part an implicit polemic against Christianity, it gained nevertheless a larger circulation amongst Christians than amongst Jews, and owed its very preservation to the scholarly cares of the Church it assailed. But in the struggle for life its secret animus against Christianity begat an instinctive opposition in Christian circles, and so proved a bar to its popularity. Thus the place it would naturally have filled was taken by the sister work 4 Ezra. This latter work, which forms in fact an unconscious confession of the failure of Judaism to redeem the world, was naturally more acceptable to Christian readers, and thus, in due course, our Apocalypse was elbowed out of recognition by its fitter and sturdier rival.

§ 2. THE VARIOUS BOOKS OF BARUCH.

1° The Book of Baruch in the LXX (i. e. 1 Baruch). On the probability that i. 1-3; iii. 9-iv. 29 of this book are a recast of a lost portion of our Apocalypse, i. e. 'the Letter to the Two and a Half Tribes', see § 8. There is no verbal borrowing between our Apocalypse and 1 Baruch, but in the following passages there is a similarity of diction or of thought or of both:

INTRODUCTION

2 BARUCH.

i. 1.
x. 16.
lix. 7.
lxxvii. 10.
lxxviii. 7.
lxxix. 2.
lxxx. 5.
lxxxiv. 2-5.
lxxxvi. 1, 2.

1 BARUCH.

i. 3.
iv. 10, 14.
iii. 12.
ii. 26.
iv. 36, 37 (v. 6, 7).
i. 17, 18.
ii. 13.
i. 19; ii. 2.
i. 14.

2° 2 Baruch or the present Apocalypse.

3° 3 Baruch or the Greek Apocalypse—a work of the second century, which is dealt with fully in its proper place in this volume. On some points of connexion between this and the preceding work see my Commentary on *The Apocalypse of Baruch*, pp. xxi. sq.

4° 4 Baruch or the Rest of the Words of Baruch. The book was written in Greek in the second century of our era. It is in part a Jewish work recast. The Greek text was first printed at Venice in 1609, next by Ceriani in 1868 under the title 'Paralipomena Jeremiae' in his *Mon. Sacr.* v. 11-18, and has been critically edited by Rendel Harris in 1889. This book exists also in the Ethiopic Bible, and was edited from three MSS. by Dillmann in his *Chrestomathia aethiopica* in 1886. But as these MSS. are inferior, a new edition is needed, which will take account of the Greek MSS. as well as of the Ethiopic—there are eight still uncollated of the latter in the British Museum—and also of the Jewish matter underlying the book.

5° A Gnostic Book of Baruch is drawn upon in Hippolytus' *Philosophumena*, v. 24-7.

6° A Latin Book of Baruch is quoted in an MS. of Cyprian's *Testimonia*, iii. 29, which is clearly based on our Apocalypse.

7° Another Book of Baruch is mentioned in the *Altercatio Simonis Iudaei et Theophili Christiani*, published by Harnack (*Texte und Untersuchungen*, Bd. I, Heft 3, 1883), but so far as the quotation goes, this book has no connexion with our Apocalypse.

§ 3. THE SYRIAC MSS.

For chapters i-lxxvii we have only one MS. This MS.—designated *c* in my edition—was found in the library in Milan. It belongs to the sixth century. In 1871 Ceriani edited the Syriac text from the MS. in his *Mon. Sacr. et Prof.* V. ii. 113-80. Of chapters lxxviii-lxxxvi, which form the Epistle of Baruch, many MSS. were known to exist, and three of them, *a, b, d*, were collated by Ceriani. In 1871 Fritzsche attempted to form a text on the basis of these four MSS. through the medium of an emended edition of Ceriani's Latin translation in his *Libri Apocryphi V. T. Graece*, 1871, pp. 690-9.

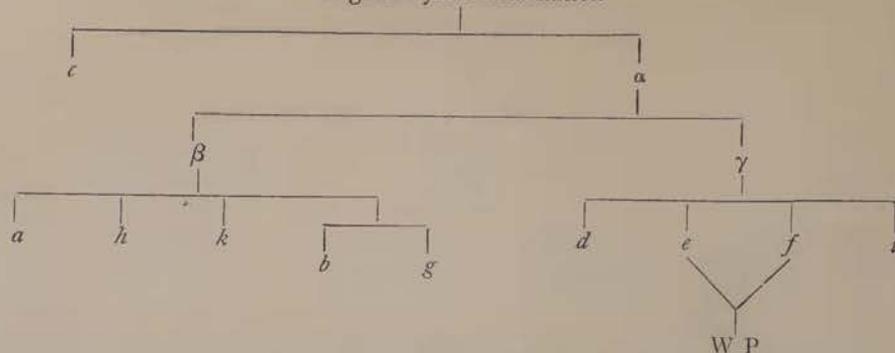
The present writer edited the Syriac text of these chapters in his edition of the Apocalypse of Baruch, 1896, in which he made use of the following MSS.

- a* Called A in Ceriani. See p. 167 note.
- b* Add. 17105 Brit. Mus., ff. 116^a-121^a. Sixth century.
- c* Milan MS., ff. 265^b-267^b. Sixth century.
- d* Cod. Ambrosianus A 145.
- e* No. 1 Syr. MSS., Bodley, ff. 430-432. A. D. 1627.
- f* Egerton 705, Brit. Mus., ff. 373^a-374^a. Seventeenth century.
- g* Add. 12172 Brit. Mus., ff. 192^b-195^b. Tenth or Twelfth century.
- h* Add. 18715 Brit. Mus., ff. 242^b-244^a. Twelfth century.
- i* No. 2 Syr. MSS., Bodley, ff. 492-493. A. D. 1614.
- k* No. 20 Syr. MSS., Bodley, ff. 37-38.

Of these ten *befghik* were collated directly by the present writer. In addition to these he found excerpts from the Epistle in *l* = Add. 12178, Brit. Mus., f. 111^b (ninth or tenth century), in *m* = 14482 Brit. Mus., ff. 47^b-48^a (eleventh or twelfth century), and in *n*, 14684 Brit. Mus., f. 24 (twelfth century). Finally the readings of the Walton and Paris Polyglots were taken account of. As a result of a critical study of these authorities I arrived at certain definite results. Thus while *c* represents one type of text, *abdefghiklmn* represent another—say *a*. The latter again fall into two classes *abghk* (=β) being more trustworthy than *defi* (=γ). The originals of these three classes, *a, β, γ*, have been lost, but they are helpful in showing the interrelations of our authorities. The results actually arrived at (see my edition, pp. xxii-xxx) can best be represented in the following table:

II BARUCH

Original Syriac Translation



Here W and P stand for the Walton and Paris Polyglots. It is of no little interest to have traced the sources of the text in the two great polyglots; for, as their editors have given no information on the subject, scholars had hitherto been in the dark in this respect.

§ 4. DATE OF THE SYRIAC VERSION.

Since the MSS. *c* and *b* referred to in the preceding section both belong to the sixth century, we find that at that date there existed two distinctly developed types of text, both of which must have been for no brief period in existence owing to the variety of readings already evolved. Further, though *b* belongs to the sixth century, many of its readings are decidedly later than *c*, or even than *a h*. In fact *a h* represent the text at an earlier stage than *b*. The common parent *a b h* therefore, i.e. β , could not be later than the fifth century. Since, therefore, β belongs at latest to the fifth century, the common progenitor of *c* and *a* (= the parent of β and γ) can hardly be sought later than the fourth century. It may be as early as the third.

§ 5. THE SYRIAC—A TRANSLATION FROM THE GREEK.—*The Oxyrhynchus Greek Fragment*, xii-xiv. 3.

The Syriac Version is a translation from the Greek. The conclusion was already arrived at before the discovery of the Greek fragment of Grenfell and Hunt. 1° For it is so stated in *c*. 2° There are certain corruptions in the text which are only explicable on the hypothesis that the translator misinterpreted the Greek, or found the corruption already existing there. The corrupt readings in iii. 7, xxi. 9, 11, 12; xxiv. 2; lxii. 7 are to be explained on this principle. 3° There are frequent transliterations of Greek words as in vi. 4; x. 17; xvii. 4, &c. 4° The Rest of the Words of Baruch preserves important fragments of the Greek Version.

All the above facts and more (see my edition, p. xlii sq.) were known when Grenfell and Hunt discovered an actual fragment of the Greek Version, which they published in the *Oxyrhynchus Papyri*, iii. 3-7. The papyrus is part of a leaf from a book, and is written in a large slightly sloping uncial hand—possibly as early as the fourth century, and probably not later than the fifth.

This fragment embraces xii. 1-5, xiii. 1-2, 11-12, xiv. 1-3. I have printed this fragment and an English translation of it in parallel columns with the Syriac. The text is *poor and defective*. In xiv. 2 it read *μαρτυρήσαντες*, but this was by a later hand rightly corrected into *ἀμαρτήσαντες* as we find in the Syriac. Again in xiv. 1 'shall be endured by the Gentiles' is corrupt for 'shall come upon the Gentiles'. Here the papyrus reads *ὑπενεχθήσεται* which seems corrupt for *ἐπενεχθήσεται*. At all events the phrase in the Syriac is exactly the same in xiii. 5, 'retribution which is coming upon' and in xiv. 1 'the retribution . . . shall come upon'. In xii. 3 the parallelism which is preserved in the Syriac is wholly lost. 'Condemn' cannot be right, if originally there was any parallelism. The fact that the parallelism is preserved in both Greek and Syriac in xii. 2 is in favour that the Syriac has rightly preserved it in xii. 3.

§ 6. THE GREEK—A TRANSLATION FROM THE HEBREW.

Previous to my edition of Baruch in 1896 an unbroken unanimity prevailed among scholars on the question of a Greek original. Since the discovery of the book by Ceriani not a single serious attempt had been made to grapple with this problem, and yet in nearly every instance scholars spoke with an assurance on the subject that only a personal and thorough study of the subject could have justified. To this strong and unanimous tradition of the learned world I bowed without hesitation at the outset of my studies, but with an awakening distrust and an ever-growing reluctance

INTRODUCTION

during the years in which I was engaged in the preparation of the work which was published in 1896. The necessity for postulating a Hebrew original which was first shown in this work was subsequently maintained by Wellhausen (*Skizzen und Vorarbeiten*, vi. 234), Ryssel (*Apok. und Pseudepig. A. T.*, 1900, ii. 411), and Ginzberg (*Jewish Encyc.* ii. 555). As regards the grounds for this conclusion, I will here be as brief as possible, and adduce only the following. 1°. What is true of 4 Ezra the sister work, which was written in Hebrew, is true also of our Apocalypse. 2°. The quotations from the Old Testament agree with the Massoretic text except in one case. 3°. There are many paronomasiae which discover themselves on retranslation into Hebrew. 4°. Many passages in the book have been preserved in Talmudic and Rabbinic writings. 5°. Unintelligible expressions in the Syriac can be explained and the text restored by retranslation into Hebrew.

1°. It is now an accepted view that 4 Ezra was written in Hebrew. Since the two books show in nearly every respect the closest affinities it may provisionally be accepted that as the former is derived from a Hebrew original so also is the latter. In my edition of 2 Baruch in 1896 I pointed out (p. lxxii) the necessity of assuming a Hebrew original for 4 Ezra. In the same year Wellhausen (*Gött. Gel. Anz.*, pp. 12-13) insisted on the same necessity, and demonstrated this necessity in his *Skizzen u. Vorarbeiten*, vi. 234-40, 1899.

2°. See my edition, pp. xlv sq., 169.

3°. In xv. 8 there are two paronomasiae. Thus 'Labour with much trouble' = עמל באון and 'crown with great glory' = עטרה בתפארה (see notes *in loc.*).

But these need not necessarily postulate a Hebrew original; the following cases undoubtedly do. Thus in xxi. 14 (see note for the Hebrew) we have a stanza of three lines, each line of which contains a rhyme within it. The writer is so fond of the last of these that he repeats it exactly in xlvi. 35 and partially in lxxxiii. 12. In xlvi. 35 we have another and still more remarkable instance of paronomasia. In this stanza there are three lines, the first, second, and fourth of which respectively contain this rhyming or alliterative character, but not the third. But even a cursory examination makes it clear that the third line is corrupt. It is against the parallelism and structure of the adjoining three lines. In the notes on the passage the reader will find an attempt to restore the original text, in which a paronomasia is recovered and also a parallelism in sense and structure with the adjoining lines. Again, in lxiii. 3, 4 there were undoubtedly plays in the Hebrew on the names of Hezekiah and Sennacherib. There is probably another instance of this play on words in lxxxiii. 10, certainly in lxxxiii. 14, and possibly in lxxxiv. 2.

The above evidence is of a very convincing character.

4°. Many sections of our book have exact parallels in the Talmudic and Rabbinic writings. Thus in ii. 1-2 Jeremiah is bidden to leave Jerusalem (implicitly) on the ground that it could not be destroyed so long as Jeremiah was in it. This is explicitly stated in Pesikta r. c. 26 (131a ed. Friedmann). On the interpolated passage on the heavenly Temple cf. Sakka 41a, Taanith 5a. The account of the destruction of Jerusalem, vi-viii, is substantiated at times verbally by Pesikta r. (*loc. cit.*). The poetical incident in x. 18 is recounted as a literal fact in Taanith 29a, Lev. r. xix. 6; Pesikta v. 26. See note *in loc.* With the marvel of the burning of the bodies of the host of Sennacherib, lxiii. 8, cf. Sanh. 94a, while the legend of the brazen horse, lxiv. 8, is found in Pesikta Rab Kahana, xxv. 162. See Ginzberg in *Jew. Encyc.* ii. 553.

5°. Unintelligible expressions in the Syriac can be explained and the text restored by retranslation into Hebrew. We have here the clinching evidence of a Hebrew original. First of all in the following five passages xxi. 9, 11, 12; xxiv. 2; lxii. 7 I have been able to explain and restore an unintelligible text by retranslation first into Greek and thence into Hebrew. The Syriac in these verses is the stock rendering of δικαιόσθαι, and this in turn of צדק. Now צדק can mean either δικαιόσθαι or δίκαιος εἶναι. In the five passages above cited the context can admit only of the latter meaning; but the translator, who was probably a Christian and therefore influenced by the Christian doctrine of justification, wrongly adopted the former rendering. Ryssel has accepted without acknowledgement my restoration of these five passages.

Next in vi. 7 'ephod' is undoubtedly corrupt for 'ark' (see note). The corruption can have arisen either in the Hebrew or even in the Syriac, i. e. אָרְכָן corrupt for אֶפְדֹּד, but the former is more likely.

In xxi. 22 the text can be restored by retranslation into Hebrew. See note. In xliv. 12 we arrive at a very interesting restoration, which Ryssel adopts without acknowledgement. In the Syriac the phrase 'on its beginning' is set over against 'to torment' as its antithesis. Here the context requires 'to its blessedness'. Now the Syriac = בְּרֵאשִׁית, which is obviously a corruption of בְּאַשְׁרֵי = 'to its blessedness'. In lvi. 6 'boasting' is out of place, enumerated as it is along with

II BARUCH

'untimely death', 'grief and anguish', 'pain', 'trouble', and 'Sheol'. The word = *καύχημα* = *תהלה*, which seems corrupt for *מחלה*, 'disease'. In lxx. 6 the text reads: 'some . . . shall be hindered.' But the parallelism requires a strong expression. Now 'shall be hindered' = *κωλυθήσονται* = *כלאו*, corrupt for *יכלו* — 'shall be consumed'. These two verbs are often confused in Hebrew.

Finally, in lxxx. 2, it is said that the sacred vessels of the Temple were hidden 'lest they should be polluted by the enemy'. But this clause can hardly be right; for lxxx is simply a concise reproduction of vi-viii. Now in vi. 8 the real reason for the concealment of these vessels is given, i. e. 'that strangers may not get possession of them'. Furthermore, the vessels were put away with a view to their use in the restored Temple, vi. 7-10. Now if we retranslate the words, 'lest any should be polluted by the enemy', we have *פן יחלו מאויבים*, which is an easy corruption of *פן ינחלו אויבים* 'lest the enemy get possession of them'.

§ 7. THE DIFFERENT ELEMENTS IN 2 BARUCH.

The composite nature of this book was first recognized by Kabisch in 1891 and the following year by De Faye, and subsequently by the present writer in 1896 and by Beer in Herzog's *Real-Encyc.*³ art. 'Pseudepigraphen des A. Testaments', p. 250. A short summary of the grounds on which it seems necessary to postulate a diversity of authorship may here be given. If we disregard the letter to the tribes in captivity (lxxviii-lxxxvi), the book falls naturally into seven sections separated by fasts, save in one case (after xxxv) where the text is probably defective. These sections, which are of unequal length, are (1) i-v. 6; (2) v. 7-viii; (3) ix-xii. 4; (4) xii. 5-xx; (5) xxi-xxxv; (6) xxxvi-xlvi; (7) xlvi-lxxvii. These treat of the Messiah and of the Messianic kingdom, the woes of Israel in the past and the destruction of Jerusalem in the present, as well as of theological questions which were debated in the schools, relating to original sin, free-will, works, the number of the saved, the nature of the resurrection body, &c. The views expressed on these subjects are often conflicting. In one class of passages there is everywhere a vigorous optimism as to Israel's ultimate well-being on earth; there is sketched in glowing and sensuous colours the blessedness which awaits the chosen people in the kingdom of the Messiah which is at hand (xxix; xxxix-xl; lxxiii-lxxiv), when healing will descend in dew, and disease and anguish flee away: when strife and hatred shall vanish and gladness march throughout the earth, when childbirth shall entail no pangs, and none shall die untimely, when Israel's enemies shall be destroyed (xxxix-xl; lxx. 7-lxxii) and God's own people enjoy a world-wide empire with its centre at Jerusalem (xl. 2; lxxiii-lxxiv). Over against these passages stand others of a hopelessly pessimistic character, wherein, alike as to Israel's present and future destiny on earth, there is written nothing save 'lamentation and mourning and woe'. The world is a scene of corruption, its evils are irremediable; it is a never-ceasing toil and strife, but its end is at hand; its strength exhausted: the ship is already come to the port and life to its consummation (lxxxv). The advent of the new and spiritual world is at hand (xxi. 19; xliv. 9-15; lxxxv). The first to draw attention to the conflicting elements in our book was, as I have already remarked, Kabisch in the *Fahrbücher für protest. Theol.*, 1891, pp. 66-107. Kabisch shows that we have in Baruch a measureless pessimism and world despair on the one hand, and on the other a vigorous optimism and world-joy. He further points out that the same subjects are treated several times and often without any fresh contribution to the subject at issue. Thus the Messianic kingdom is twice delineated, the advent of the Messiah twice foretold and the Messianic woes as often depicted. On these and other grounds he derives the book from three or four authors. He distinguishes as the groundwork i-xxiv. 1; xxx. 2-xxxiv; xli-lii; lxxv-lxxxvii written subsequently to A. D. 70 and saturated throughout by the pessimistic temper already referred to. But in this groundwork the order of the text was according to Kabisch originally different; i. e. i-xx, xxxi. 1-xxxii. 1, xxxii. 5-xxxiv, xxi. 1-xxiv. 2, xxx. 2-5, xli-lii. 7, lxxv, lxxvii-lxxxvii. In the remaining sections of the book there is a faith in Israel's ultimate triumph here, and an optimism that looks for a Messianic kingdom of sensuous delights. These sections which are prior to A. D. 70 are the work of three writers, i. e. the Vine and Cedar Vision xxxvi-xl, the Cloud Vision liii-lxxiv, which are preserved unmutated, and the third a fragmentary Apocalypse xxiv. 3-xxix. Finally these different writings were incorporated into one book by a Christian contemporary of Papias, and to this editor are probably due xxviii. 5, xxx. 1, xxxii. 2-4, xxxv, lxxvi. 1.

This analysis of Kabisch is good in regard to the separate visions, but his so-called groundwork is as composite as the whole work is composite. The problem is far more complex than Kabisch conceived it.

¹ See my edition of the *Apocalypse of Baruch*, pp. liii-lxv.

INTRODUCTION

It is interesting to find that some of Kabisch's conclusions were reached independently at about the same date by a French scholar, De Faye, *Les Apocalypses juives*, 1892, pp. 25-8, 76-103, 192-204. De Faye like Kabisch distinguishes xxxvi-xl and liii-lxxv as distinct works written before A. D. 70. The rest of his conclusions are less satisfactory. i-xxxii. 6 constitute an Apocalypse of Baruch written after A. D. 70; i-v and vi-xxxii. 6, however, being originally derived from two different authors. Another distinct work was the Assumption of Baruch, i. e. xlvi-lix, xliii. 1-2, lxxvi. 1-4, written after A. D. 70, xxxii. 7-xxxv, xli-xlvii. 2, lxxvi. 5-lxxxvii are for the most part the work of the final editor, but xliv. 9-15, xlvi. 7 was due to a Christian reviser. On the whole this analysis is less convincing than that of Kabisch.

Since the above solutions of the complex problems before us are inadequate, the present writer addressed himself afresh to the task in 1895-6. From the conclusions then arrived at he has seen no good ground for departing save in a few minor points.

With Kabisch and De Faye I recognize the fact that two distinct types of documents are present in our book, the one of an optimistic character as to Israel's future on Earth and the other of a pessimistic character in this respect. To the former type I assign the three Messianic Apocalypses xxvii-xxx. 1; xxxvi-xl; liii-lxxiv, which for convenience' sake I designate A¹, A², A³, and a short original Apocalypse of Baruch B¹. In the remaining sections are B², B³, the contents of which we shall determine presently, the doctrine of a Messianic kingdom is absolutely relinquished.

Different documents behind the Text. Thus A¹, A², A³, B¹ agree in presenting an optimistic view of Israel's future and inculcating the hope of a Messianic kingdom: whereas in B², B³ the hopes of the righteous are directed to the immediate advent of the final judgement and the spiritual world. (For details see my edition pp. 49, 61, 87, 68-69, 119, 140.)

But at this point a difference between A¹, A², A³ and B¹ emerges. The former look for a Messiah at the head of the kingdom, but B¹ for a kingdom without the Messiah.

Their relative dates. As we pursue our study we discover further that: 1° In A¹, A², A³ Jerusalem is still standing—hence they were written before A. D. 70; whereas in B¹, B², B³ it is already destroyed (though in B¹ it is to be restored): 2° In A¹, A², A³, it is only to the actual inhabitants of Palestine that the promise of protection is given in the time of the Messianic woes (see xxix. 2; xl. 2; lxxi. 1)—thus the Jews are still in Palestine; but in B¹, B², B³, they are already in exile. In B¹ they are ultimately to be restored.

Facts confirming the above conclusions. A cursory examination of the books reveals the scheme of the final editor. According to this scheme the book was divided into seven sections separated by six fasts. Each of the last six of these sections thus opens with or is preceded by a fast: cp. v. 7, ix. 2, xii. 5, xxi. 1, (mention of fifth fast which should occur after xxxv is lost), xlvi. 2. In each section a definite movement or order of events is observed. This order briefly is: *first a fast, then a divine command or revelation and finally the publication of the command or matter revealed unless accompanied by a prohibition to do so as in xx. 3.* In some cases a prayer follows the fast xxi. 3, xlvi. 1, and a lamentation the publication of the divine disclosure x. 6 (see the notes in my edition pp. 1, 9, 13, 36, 61). This being so, it is significant that in the addresses on xxxi. 2-xxxiv, xlvi. 4-6, lxxvii. 1-17 there is not a single reference to the Messianic Apocalypses A¹, A², A³. From this it follows that A¹, A², A³ have no real organic connexion with the rest of the book B¹, B², B³. Their removal serves to restore some cohesion to the text (see my edition xxx. 2 note, xli note, lxxv-lxxvi note).

The relations of A¹, A², A³ to each other. A¹ is of distinct authorship from A² and A³; for whereas in A¹ the Messiah pursues a passive rôle and does not appear till the enemies of Israel are destroyed and the kingdom established, in A², A³ it is the Messiah that destroys the enemies of Israel and establishes the kingdom. A² and A³ though differing in some respects may come from the same author. All three Apocalypses were written before A. D. 70.

The relations of B¹, B², B³ to each other. Since B³ consists of a single chapter we shall deal with it first.

B³ = lxxxv. This chapter agrees with B¹, B² in being written after A. D. 70; but differs from B¹ and agrees with B² in despairing of a national restoration, and in looking only for spiritual blessedness in the world of incorruption. But again it differs from B² also, in that B² was written in Jerusalem or Judaea, whereas B³ was written in Babylon or some other land of the dispersion, lxxxv. 3—in the former most probably; for it was written in Hebrew. Again whereas, according to B², Jeremiah was with the captivity in Babylon, it is here definitely stated that the righteous and the prophets are dead, and that the exiles have none to intercede for them, lxxx. 1, 2. Thus B³ is a fragment written in Hebrew after A. D. 70 by an exile probably in Babylon.

B¹ B²—*their extent and characteristics.* Even the elimination of the preceding sections does not leave a coherent whole as we have already seen. Thus i-ix. 1, xxxii. 2-4, xliii-xliv. 7, xlv-xlvi,

II BARUCH

lxxvii-lxxxii, lxxxiv, lxxxvi sq. (= B¹) are optimistic and hopeful as to this world, whereas x-xxv, xxx. 2-xxxii. 1, xxxii. 5-xxxv, xli sq., xliv. 8-15, xlvii-liv, lxxv sq., lxxxiii (= B²) are decidedly of an opposite character. But the differences are not only of a general but of a detailed character. Thus in B¹ the dispersion is to return, lxxvii. 6, lxxviii. 7, but in B² no such restoration is expected. In B¹ the earthly Jerusalem is to be rebuilt, i. 4, vi. 9, xxxii. 2-4, lxxviii. 7 (see notes in my edition), but not in B²: cf. x. 10, xx. 2. In B¹ Baruch is to die an ordinary death, xliv. 2, xlviii. 30, lxxviii. 5, lxxxiv. 1, but to be translated in B² xiii. 3, xxv. 1, lxxvi. 2. In B¹ Jeremiah is not sent to Babylon, lxxvii. 12, but in B² he is sent, x. 2, xxxiii. 2. In B¹ Jerusalem is destroyed by angels lest the enemy should boast, vii. 1, lxxx. 3, but this idea is foreign to A³: cf. lxvii. 6-7, and appears to be so to B² as it was to 4 Ezra iv. 30 and the Ass. Mosis iii. 2. Finally though the Law is valued in B¹, it is extravagantly glorified in B². See note on xv. 5 in my edition.

The final editor's use of B¹ and B². From B¹ the editor borrowed materials and used them in a straightforward fashion, as will be seen by referring to the preceding paragraph. But this is not the case with B². This source the editor mutilated and transposed in a fashion that appears quite incredible to the ordinary reader. But the serious student cannot ignore the present hopeless order of xiii-xxv. In these chapters the original text has been frequently transposed, the original development of thought arrested and inverted, questions are frequently recorded after their specific answers have already been given in full, and passages torn from their original setting in Baruch's address to the people and inserted in Baruch's prayers to God, where they have no conceivable meaning. On the note on xiii-xxv the question is treated with sufficient fullness for our present contention, and as a result of the facts and deductions there given we might restore provisionally the order of x-xxv as follows: x-xiii. 1-3^a, xx, xxiv. 2-4, xiii. 3^b-12, xxv, xiv-xix, xxi-xxiv. 1.

As regards the remaining sections of B², they appear to have received the same drastic treatment from the editor as the earlier chapters. Thus the gist of xxxi-xxxii. 6, which contains an address of Baruch to the people, consists of three themes. These should of course have been dealt with in a preceding revelation, since the subject on which Baruch addresses the people is to be found in each instance in the previous divine revelation: cf. v. 5, x. 4. But the themes on which Baruch discourses in xxxi-xxxii. 6 are not made the subject of revelation till later. See note on xxxi-xxxv, where it is shown that xlii. 6-8, xlvi. 22-24, 38-41, 49, lii. 3, 8-9, 16 are presupposed by xxxi-xxxii. 6. Again, liv. 16-18 is clearly in its wrong context and likewise xlvi. 48-50, lii. 5-7. These passages seem to belong to an address of Baruch to the people: they form a direct address to the wicked and could not therefore occur in a prayer of Baruch to God. In every case, too, they break the sense of the context. We cannot enter here into the many other dislocations which the original document B² underwent at the hands of the final editor. The reader will find some of these treated in the notes that follow. For a full treatment of the question he can consult my edition pp. lxi sqq. and the notes referred to there.

As a result of the above criticism we may provisionally restore the original order of the source B² as follows: x-xiii. 3^a, xx, xxiv. 2-4, xiii. 3^b-12, xxv, xiv-xix, xxi-xxiv. 1, xxx. 2-5, xli. sq., xlvi. 1-47, xlix-liv. 3, lxxv, xxxi-xxxii. 1, 5-6, liv. 17, 18, xlvi. 48-50, lii. 5-7, liv. 16, xliv. 8-15, lxxxiii, xxxii. 7-xxxv, lxxvi.

The solution here offered seems extremely complex, but since the problem is almost incredibly complex, the solution cannot be a simple or obvious one. Further investigation will no doubt modify some of the above conclusions, but I know of no study since my edition in 1896 that gives adequate grounds for any serious departure from the above analysis.

§ 8. THE LOST EPISTLE TO THE TWO AND A HALF TRIBES.

In my edition of 2 Baruch in 1896, pp. lxx-lxxvii, I advanced the hypothesis, which is now steadily gaining acceptance, that a portion of the lost Epistle to the Two and a Half Tribes, which is referred to in lxxvii. 12, 17, 19, has been preserved in 1 Baruch i. 1-3, iii. 9-iv. 29. The lost Epistle was addressed to Judah and Benjamin in exile (lxxvii. 12, 17). So was 1 Bar. iii. 9-iv. 29. The lost Epistle was 'an epistle of doctrine and a scroll of good tidings' (lxxvi. 12). So, too, is 1 Bar. iii. 9-iv. 29. The lost Epistle was to hold out the promise of return and was written by Baruch to Babylon. So, too, was 1 Bar. iii. 9-iv. 29. For the enforcement of these and other grounds for the identification of the lost Epistle, see my edition as referred to above.

§ 9. THE RELATIONS OF 2 BARUCH AND 4 EZRA.

The affinities of our Apocrypha and 4 Ezra are so numerous (see my edition of the former, pp. 170-1, for some sixty-six passages with such affinities) that Ewald and Ryle assumed identity of authorship. But their points of divergence are so weighty (*op. cit.* pp. lxx-lxxi) that this view

INTRODUCTION

cannot be sustained. Three conclusions remain open according as we assume the integrity or compositeness of these books. If on the one hand we assume unity of authorship, either 2 Baruch is earlier or later than 4 Ezra. According to Schürer, Bissell, Thomson, Deane, Kabisch, De Faye, Clemen, Wellhausen, 2 Baruch is the earlier, while Langen, Hilgenfeld, Renan, Dillmann, Rosenthal, Gunkel are just as strongly convinced that it is the later. Moreover, the arguments of the one side are just as weighty as the counter arguments of the other, and beyond this *impasse* it is impossible, in my opinion, for criticism to advance, until it recognizes the composite nature of both books. The subject cannot be discussed here. The reader can consult an attempt to deal with the chronological relations of the various constituents of the two books in my edition of 2 Baruch, pp. lxxii-lxxvi. See also Box's edition of 4 Ezra, which is about to be published, as well as his Introduction to 4 Ezra in the present volume.

§ 10. THEOLOGY.

This book presents a vivid picture of the hopes and beliefs of Judaism during the years A. D. 50-100. As it was written at different dates and by different authors, its composition was thus contemporaneous with that of the New Testament. It is, therefore, of great value to the New Testament student, as it furnishes him with the historical setting and background of many of the New Testament problems.

Original Sin and Free-will. Sin in 2 Baruch is the conscious and deliberate breach of the law, xv. 5-9, xix. 1-2. Man does not fall inevitably into it; for he does not possess a *cor malignum* as in 4 Ezra. Jeremiah is 'pure from sin', ix. 1.

Sin, then, being a conscious breach of law, it began with Adam's transgression. Adam is the starting-point as in 2 Enoch, whereas in 1 Enoch and Jubilees human depravity is traced mainly to the angels that sinned. When Adam fell, his name became symbolical for the power of darkness opposing the power of light, which is the law, xviii. 1-2.

On the fall of Adam certain consequences followed. (a) First of all, *physical death*. In B², i.e. xvii. 3, xix. 8, xxiii. 4, Adam's sin brought in physical death, otherwise man would have been immortal. This conditional immortality of man appears also in 1 Enoch lxix. 11, Wisdom i. 13, 14, 2 Enoch xxx. 16, 17, 4 Ezra iii. 7. But in A³, i.e. liv. 15, lvi. 6, Adam is said to have brought in only premature death. (b) *Psychical and physical declension*. This consequence appears in many passages but most clearly in lvi. 6, where trouble and anguish, disease and death, sensual passion and the begetting of children are traced to it.

' For when he transgressed
Untimely deaths came into being :
Grief was named,
And anguish prepared :
And pain was created,
And trouble consummated :
And disease began to be established,
And Sheol kept demanding that it should be renewed in blood :
And the begetting of children was brought about,
And the passion of parents produced :
And the greatness of humanity was humiliated,
And goodness languished.'

(c) *Spiritual evil* in that man became a danger to himself, lvi. 10, and to the angels, lvi. 10. In the former passage the text states shortly that man 'became a danger to his own soul'. This fact, therefore, that man henceforth became his own worst enemy, implies that by the Fall a hereditary tendency to evil was established in man. In one passage only does spiritual death appear to be traced to Adam, i.e. in xlviii. 42 sq., but even there it does not follow as an inevitable consequence.

Notwithstanding the above penalties that followed on the Fall, man according to 2 Baruch preserves his free-will, his moral nature remains unimpaired, and the spiritual consequences of Adam's Fall are in the main limited to Adam himself, liv. 15, 19.

' For though Adam first sinned
And brought untimely death upon all,
Yet of those who were born from him
Each one of them has prepared for his own soul torment to come,
And again each one of them has chosen for himself glories to come.
Adam is, therefore, not the cause, save only of his own soul,
But each of us has been the Adam of his own soul.'

II BARUCH

Thus man remained the captain of his own soul and therefore of his destiny. The issues of right and wrong are placed before him and the power of choice remains in his keeping, xix. 1, 3.

“Behold I have placed before you life and death,”
And he called heaven and earth to witness against them . . .
But after his death they sinned and transgressed,
Though they knew they had the Law reproving (them),
And the light in which nothing could err,
Also the spheres which testify, and Me.’

‘The lamp of the eternal law shone on all those who sat in darkness’, lix. 2: even from the Gentiles the needful knowledge was not withheld and their conscience testified to their guilt: only their pride withheld from them a knowledge of the law. Hence the choice of evil on man’s part is deliberate, li. 16.

‘For then they chose (not) for themselves this time,
Which, beyond the reach of anguish, could not pass away:
But they chose for themselves that time,
Whose issues are full of lamentations and evils . . .
So that they shall not come to the honour of which I told thee before.’

Thus in 2 Baruch there is no doctrine of inherited guilt or of total depravity. This differs wholly from the Pauline doctrine. In the latter owing to the Fall man is henceforth dominated by original sin, which makes his fulfilment of the law and therefore his realization of righteousness impossible. He is not, indeed, thereby robbed wholly of free-will, but retains it in a degree just sufficient to justify his condemnation.

The Law. This book is of a strongly Pharisaic character. The writers are assured of their power to fulfil the law, and the self-complacency of Baruch xiii. 3, xxv. 1, xliii. 1 stands out in strong contrast with the self-depreciation that marks 4 Ezra. The importance of the law is emphasized iii. 6, xv. 5. It was the centre round which Jewish thought and life revolved. To a limited extent the Messianic expectation was likewise a centre, and, in proportion the more one is emphasized, the more the other falls into the background. Thus in B¹ *where the restoration of Jerusalem is looked for but no Messiah*, the law is spoken of as follows: God gave the law to Israel, lxxvii. 3; for transgressing it they were sent into exile, lxxvii. 4, lxxxiv. 2; but let not Israel withdraw from the law, xliv. 23, but obey it, xlvi. 5; let them remember it, lxxxiv. 8; for if they do so, they will see the consolation of Zion, xliv. 7, and a son of the law shall never be wanting, xlvi. 4, nor a lamp nor a shepherd, lxxvii. 16. In B² *where there is no Messiah and no expectation of the restoration of Jerusalem*, the law is still further glorified. It will protect those who receive it in their hearts, xxxii. 1, xlvi. 24; by it they will be justified, li. 3; in it will be the hope of the righteous, li. 7; the law is with Israel, and so long as they obey it they will not fall, xlvi. 22, 24. They have received one law from One, xlvi. 24. For further treatment of this question see my edition of the *Apocalypse of Baruch*, pp. lxix, 26-31, 63-4.

Here we have decidedly orthodox Judaism. In 4 Ezra on the other hand man trembles before the law: he needs mercy, not the award of the law; for all have sinned, viii. 35: it has served rather unto condemnation; for only a very few are saved through good works, vii. 77, or the divine compassion, vii. 139.

Works and justification. In our apocalypse the righteous are saved by their works, li. 7, and their righteousness is of the law, lxvii. 6. In the consciousness of their justification by the law, li. 3, they can with confidence approach God, and look to Him for the fulfilment of their prayers because of their works wherein they trust, lxiii. 3, 5; lxxxv. 2, and owing to the same ground of confidence they depart from this world full of hope, xiv. 12. But their works are not limited to themselves in their saving effects. So long as the righteous live, their righteousness is a tower of strength to their people, ii. 2, and after death it remains to their country a lasting ground of merit, xiv. 7, lxxxiv. 10.

The Messiah and the Messianic Kingdom. The hope of a Messiah is entertained only in A¹, A², A³, the hope of the Kingdom without a Messiah in B¹, which sections were written before A. D. 70. Since the chief characteristics of these sections have been dealt with in this respect in § 7, we shall touch only briefly upon them. The kingdom of the Messiah is not like that of the centuries preceding 100 B. C., which was to last for ever. According to this Apocalypse the whole present world belongs to the sphere of corruption. Even so does the Messianic kingdom. It forms the end of the world of corruption, xl. 3, and the beginning of the world of incorruption, lxxiv. 2. Although of temporary duration it is the Golden Age, lxxiii. 1, 2, 7.

INTRODUCTION

1. 'And it shall come to pass when he has brought low everything that is in the world,
And has sat down in peace for the age on the throne of his kingdom,
That joy shall then be revealed
And rest shall appear.
2. And then healing shall descend in dew,
And disease shall withdraw,
And anxiety and anguish and lamentation pass from amongst men,
And gladness proceed through the whole earth . . .
7. And women shall no longer then have pain when they bear,
Nor shall they suffer torment when they yield the fruit of the womb.
- lxxiv. 1. And it shall come to pass in those days that the reapers shall not grow weary,
Nor those that build toiled,
For the works shall of themselves speedily advance
Together with those who do them in much tranquillity.'

At the close of this temporary kingdom the Messiah will return to heaven and the righteous shall rise to a blessed life, xxx. 1. Then shall the righteous receive their promised reward, lix. 2, and enjoy the glories to come, liv. 15, but the unrighteous shall be cast into the torment of fire, liv. 14, lv. 7, lix. 2, 10.

In the other sections, B², B³ written after A.D. 70, no period of earthly blessedness is looked for; the hope of a kingdom of righteousness on earth is abandoned wholly. An extreme note of despair as to this world marks both these sections but especially B³ (i.e. lxxxv), which was written in exile: cp. lxxxv. 2. According to this latter writer (lxxxv. 10):

'The youth of the world is past,
And the strength of the creation already exhausted . . .
And the pitcher is near to the cistern,
And the ship to the port:
And the course of the journey to the city,
And life to (its) consummation.'

Resurrection. In xlix. 2-11 a view of the resurrection is expounded, which sets forth first the raising of the dead with their bodies in exactly the same form in which they had been committed to the earth with a view to their recognition by those who knew them, and next their subsequent transformation with a view to a spiritual existence of unending duration. In my edition of this book, pp. 83-4, I have shown that the Pauline teaching in 1 Cor. xv. 35-50 is in many respects not an innovation, but a developed and more spiritual exposition of ideas already current in Judaism. In Judaism the same physical body was resuscitated and transformed: in the Pauline teaching, the two bodies were wholly unconnected except in so far as they were the successive organs of the spirit in the material and spiritual worlds. They were so far from being identical in any respect that it was not till the physical body was destroyed that the spiritual body could be assumed. There is no transformation of dead or resuscitated bodies in the Pauline teaching: only of bodies of the faithful who should be alive at the Parousia.

§ II. RELATION OF THE APOCALYPSE WITH THE NEW TESTAMENT.

The points of contact between this Apocalypse and the New Testament are many in number. The most of these, however, are insufficient to establish a relation of dependence on either side; for the thoughts and expressions in question could be explained from pre-existing literature, or were commonplaces of the time.

NEW TESTAMENT.	PARALLELS IN OUR APOCALYPSE.	PROBABLE SOURCE OF BOTH.
Matt. iii. 16: Lo, the heavens were opened.	xxii. 1: Lo, the heavens were opened.	Ezek. i. 1.
Matt. iii. 17 (xvii. 5; John xiii. 28): A voice from heaven.	xiii. 1; xxii. 1: A voice from the height.	Dan. iv. 31.
Matt. iv. 8.	lxxvi. 3.	Deut. xxxiv. 1-4.
Matt. xxiv. 7 (Mark xiii. 8; Luke xxi. 11): Famines and . . . earthquakes.	xxvii. 6, 7.	Commonplaces of Jewish Apocalyptic.
Matt. xxiv. 11, 24: Many false prophets.	xlviii. 34 (see note).	Commonplaces of Jewish Apocalyptic.
Matt. xxiv. 19 (Luke xxiii. 29).	x. 13, 14 (resemblance slight).	Isa. liv. 1.
Matt. xxvi. 24: It had been good for that man, &c.	x. 6: Blessed is he who was not born, &c.	A Jewish commonplace.

II BARUCH

NEW TESTAMENT.	PARALLELS IN OUR APOCALYPSE.	PROBABLE SOURCE OF BOTH.
Matt. xxiv. 27: For as the lightning . . . so shall be the coming of the Son of man.	liii. 9: Now that lightning shone exceedingly so as to illuminate the whole earth. (The lightning here symbolizes the Messiah.)	A coincidence (?).
Luke xx. 36: Equal unto the angels.	li. 10.	1 Enoch civ. 4, 6.
Luke xxi. 28 (1 Pet. iv. 7): Your redemption draweth nigh.	xxiii. 7: My redemption has drawn nigh.	1 Enoch li. 2.
Acts xv. 10 (where the law is spoken of as a 'yoke'; cp. Gal. v. 1).	xli. 3: The yoke of Thy law.	A current expression.
Rom. ii. 14, 15.	xlvi. 40 (see note).	A Jewish commonplace.
Rom. viii. 18 (2 Cor. iv. 17): The sufferings of this present time are not worthy to be compared with the glory, &c.	xv. 8: This world is to them . . . a labour with much trouble . . . and that . . . which is to come, a crown with great glory.	A Jewish commonplace.
1 Cor. iv. 5 (Heb. iv. 13).	lxxxiii. 3.	1 Enoch ix. 5.
2 Cor. iii. 18: Reflecting as in a mirror the glory of the Lord are transformed into the same image from glory to glory.	li. 10: And they shall be made like unto the angels, . . . and they shall be changed . . . from beauty into loveliness, and from light into the splendour of glory.	
2 Cor. iv. 17 (Rom. viii. 18).	xv. 8.	A Jewish commonplace
1 Tim. i. 2: Mercy and peace.	lxxviii. 2: Mercy and peace.	A coincidence.
2 Pet. iii. 9.	xxi. 20.	A coincidence.
2 Pet. iii. 13 (Matt. xix. 28; Rev. xxi. 1): New heavens and a new earth.	xxxii. 6: Renew His creation.	Isa. lxxv. 17.
Rev. xx. 12: The books were opened.	xxiv. 1: The books shall be opened.	Dan. vii. 10.

In the following passages our text is dependent on the New Testament, or on some lost common source:—

NEW TESTAMENT.	PARALLELS IN OUR APOCALYPSE.
Matt. xvi. 26: For what shall a man be profited, if he shall gain the whole world, and forfeit his soul? or what shall a man give in exchange for his soul?	li. 15: For what then have men lost their life and for what have those who were on the earth exchanged their soul?
Luke i. 43: Blessed art thou among women, &c.	liv. 10: Blessed be my mother among those that bear, &c. (probably interpolated).
1 Cor. xv. 19: If in this life only we have hoped in Christ, we are of all men most miserable.	xxi. 13: For if there were this life only . . . nothing could be more bitter than this.
1 Cor. xv. 35: How are the dead raised? and with what manner of body do they come?	xlix. 2: In what shape will those live who live in Thy day?
James i. 2: Count it all joy when ye fall into manifold temptations.	lii. 6: Rejoice ye in the suffering which ye now suffer.
Rev. iv. 6: In the midst of the throne, and round about the throne, four living creatures.	li. 11: The living creatures that are beneath the throne.

§ 12. BIBLIOGRAPHY.

For a full bibliography see Charles' *Apocalypse of Baruch* with short criticisms of the various works, and Schürer, *in loc.*

(a) THE GREEK VERSION. Fragments published in Grenfell and Hunt's *Oxyrhynchus Papyri*, iii. 3-7, 1903; reprinted in this volume, p. 487 sqq.

THE SYRIAC VERSION. The entire version in Ceriani's *Monumenta sacra et profana*, V. ii. 113-80, from one MS. c; chapters lxxviii-lxxxvi. 1-2, the Epistle of Baruch, in the London and Paris Polyglots; Lagarde's *Libri Vet. Test. Syriace*, 88-93, 1861, from one MS.; Charles, *Apocalypse of Baruch*, 125-67, from ten MSS.

(b) MODERN TRANSLATIONS. Into Latin by Ceriani, *op. cit.*, I. ii. 73-98, 1866; into English by Charles, *op. cit.*; in German by Ryssel in Kautsch's *Apok. und Pseud.* ii. 413-46.

(c) CRITICAL INQUIRIES. Langen, *De Apocalypsi Baruch*, 1867; Hilgenfeld, *Messias Iudaeorum*, 63-4, 1869; Kneucker, *Das Buch Baruch*, 190-6, 1879; Rosenthal, *Vier apocryphische Bücher*, 72-103, 1885; Kabisch, 'Die Quellen der Apocalypse Baruchs,' *Jahrbücher f. protest. Theol.*, 66-107, 1891; De Faye, *Les Apocalypses juives*, 25-8, 76-103, 192-204, 1892; Ryle, *Smith's Dict. of the Bible*, i. 361-2; Ginzberg in the *Jewish Encyclopaedia*, ii. 554-6, 1902, a very valuable article.

(d) Edition of the book. Charles, *Apocalypse of Baruch*, 1896.

THE BOOK OF THE APOCALYPSE OF BARUCH THE SON OF NERIAH

[Translated from the Greek into Syriac.]

I—IV. 1. *Announcement of the coming Destruction of Jerusalem to Baruch.*

- 1¹ And it came to pass in the twenty-fifth year of Jeconiah, king of Judah, that the word of the Lord ^{i-ix. 1}
2 came to Baruch, the son of Neriah, and said to him: 'Hast thou seen all that this people are doing = B¹
3 to Me, that the evils which these two tribes which remained have done are greater than (those of)
4 the ten tribes which were carried away captive? For the former tribes were forced by their kings
5 to commit sin, but these two of themselves have been forcing and compelling their kings to commit
6 sin. For this reason, behold I bring evil upon this city, and upon its inhabitants, and it shall be
7 removed from before Me for a time, and I will scatter this people among the Gentiles that they
8 may do good to the Gentiles. And My people shall be chastened, and the time shall come when
9 they will seek for the prosperity of their times.
- 2¹ For I have said these things to thee that thou mayst bid Jeremiah, and all those that are like
2 you, to retire from this city.
3 For your works are to this city as a firm pillar,
4 And your prayers as a strong wall.'

THE FIRST SECTION. I-V. 6. The first of the seven sections into which, according to the scheme of the final editor, the book was originally divided by fasts, generally lasting seven days. See v. 7, note; ix, note.

In this section the word of the Lord comes to Baruch announcing the coming, though temporary, destruction of Jerusalem (i); Baruch is to bid Jeremiah to withdraw (ii); Baruch then asks, Will this destruction be final? will chaos return? (iii); God answers that the punishment is temporary (iv. 1). Yet even so, Baruch rejoins, The enemy will boast before their idols over God's own nation (v. 1). Not so, God replies, the heathen will have no cause to glory, as it is not they who will destroy Zion (v. 2, 3). Baruch assembles the people, and delivers the message (v. 5).

I. [Translated from the Greek into Syriac.] These words occur in the Syriac MS., and the statement is supported by (1) transliterations of Greek words; (2) renderings explicable only on the hypothesis that the translator followed the wrong meaning of the Greek word before him.

I. 1. in the twenty-fifth year of Jeconiah. The reckoning is by the years of Jeconiah's life, and not of his reign. He was eighteen years old when he began to reign in 599, and thus his twenty-fifth year would be 592, or two years before Nebuchadrezzar's approach. In vi. 1 only one day, and not two years, elapses between the prediction and its fulfilment. So, too, the siege of Jerusalem is there represented as lasting but one day, whereas it lasted two years. Moreover, Jeconiah was in captivity when the city fell, and Zedekiah was king, as the author was aware (viii. 5). Accuracy of detail is sacrificed to general dramatic effect.

the Lord. This title of God is found in all sections of the book alike.

Baruch, the son of Neriah. Cf. Jer. xxxii. 12; xxxvi. 4; 1 Baruch i. 1.

2. the ten tribes. Elsewhere in this Apocalypse called 'the nine and a half tribes'. See lxxviii. 1 note.

3. forced by their kings, e.g. Jeroboam, and other kings of Israel.

these two . . . compelling their kings to commit sin. It was the princes of Judah rather than Zedekiah that resisted Jeremiah's teaching and prophecy.

4. for a time. This phrase recurs in iv. 1, vi. 9; xxxii. 3. It is thus peculiar to B¹. Jerusalem has fallen under the Romans, but the writer of these chapters believes its desolation will be but 'for a time'. Its future restoration is implied also in lxxvii. 6, lxxviii. 7, where the return of the ten tribes is foretold. In B², and B³ i.e. lxxxv, no such restoration is looked for; Jerusalem is removed, xx. 2 (see note *in loc.*) in order to usher in the judgement more speedily; in x. 10 the writer abandons all hope of a restored Jerusalem.

do good to the Gentiles. This seems to mean to make proselytes of the Gentiles. Cf. xlii. 5.

My people shall be chastened. Cf. xiii. 10, &c. Pss. Sol. vii. 3, &c.

the prosperity of their times, a Messianic kingdom or period of blessedness for Israel on earth.

II. 1. According to Jer. xxxviii. 13, 28 Jeremiah was a prisoner in the court of the guard till the capture of Jerusalem.

those that are like you. This phrase recurs in three of the sections of this book. Cf. 4 Ezra iv. 36, &c.

retire from this city. Cf. 4 Baruch ('The Rest of the Words of Baruch') i. 1. 'Jeremiah . . . go forth from this city'. The reason for this command appears in the Talmud. In Taanith 19 we are told a house cannot fall so long as a good man is in it. In Pesikta 115^b (Buber's edition, 1868) it is said 'So long as Jeremiah was in Jerusalem it was not destroyed, but when he went forth from it, it was destroyed'.

2. your works are to this city as a firm pillar, &c. Here Jer. vi. 27 is illegitimately applied, 'I have made thee a tower and a fortress among my people.' Cf., however, Gen. xviii. 23-33.

your works. On the doctrine of works taught in this book see note on xiv. 7. 4 Baruch omits the reference to 'works', as it is of Christian authorship.

- 3¹ And I said: 'O LORD, my Lord, have I come into the world for this purpose that I might see the
 2 evils of my mother? Not (so) my Lord. If I have found grace in Thy sight, first take my spirit
 3 that I may go to my fathers and not behold the destruction of my mother. For two things
 4 vehemently constrain me: for I cannot resist Thee, and my soul, moreover, cannot behold the evils
 5 of my mother. But one thing I will say in Thy presence, O Lord. What, therefore, will there be
 6 after these things? for if Thou destroyest Thy city, and deliverest up Thy land to those that hate
 7 us, how shall the name of Israel be again remembered? Or how shall one speak of Thy praises?
 8 or to whom shall that which is in Thy law be explained? Or shall the world return to its nature (of
 9 aforetime), and the age revert to primeval silence? And shall the multitude of souls be **taken away**,
 10 and the nature of man not again be named? And where is all that which Thou didst say to Moses
 11 regarding us?'
 4¹ And the Lord said unto me:
 'This city shall be delivered up for a time,
 And the people shall be chastened during a time,
 And the world will not be given over to oblivion.'

IV. 2-7. *The heavenly Jerusalem.*

- 2 ['Dost thou think that this is that city of which I said: "On the palms of My hands have I graven
 3 thee"? This building now built in your midst is not that which is revealed with Me, that which was
 prepared beforehand here from the time when I took counsel to make Paradise, and showed it to
 Adam before he sinned, but when he transgressed the commandment it was removed from him, as
 4 also Paradise. And after these things I showed it to My servant Abraham by night among the
 5 portions of the victims. And again also I showed it to Moses on Mount Sinai when I showed to him
 6 the likeness of the tabernacle and all its vessels. And now, behold, it is preserved with Me, as also
 7 Paradise. Go, therefore, and do as I command thee.']

III. 1. O LORD, my Lord. This title of God is confined, except in one instance (xxxviii. 1), to B² and B¹. It recurs in xiv. 8, 16; xvi. 1; xxiii. 1; xlvi. 4, 5. While used only of God in this work, in 4 Ezra it is applied to an angel six times (see 4 Ezra iv. 38, &c.), as also אֱלֹהֵי in Dan. x. 17, 19. The words אֱלֹהֵי אֱדֹנָי are to be rendered 'O LORD, my Lord', as above, and not *Dominator Domine*, as we find in Ceriani. The suffix is not moribund. The Syriac is a translation either of *δέσποτα κύριε μου* or *κύριε κύριέ μου*; and these in turn would point either to יהוה אֱדֹנָי or יהוה אֱלֹהֵי.

my mother. Cf. iii. 2, 3, x. 16; 1 Baruch iv. 9-16. This was a very natural term for a Jew to apply to Jerusalem, as Isa. xlix. 21. Cf. Matt. xxiii. 37. The writer here (B¹) uses it as an earthly Jerusalem, as St. Paul in Gal. iv. 26 of the heavenly.

2. take my spirit. Cf. Ps. xxxi. 13; Jer. xv. 15.

4-IV. 1. Baruch asks God if the end of all things will follow on the delivering up of Jerusalem; will Israel's name be lost, and students of the law fail? Will chaos return and men die? In iv. 1 God answers that Jerusalem will again be restored, the chastening of its people soon be accomplished, and chaos will not return.

6. to whom shall that which is in Thy law be explained? Answered by Baruch, xlvi. 4.

7. The Syriac word here translated 'world' really means 'ornament'. Thus the translator followed a wrong sense of κόσμος.

revert to primeval silence. Cf. 4 Ezra vii. 30 for the doctrine of a thousand years' Sabbath, which may be referred to here and in xlv. 9 (B²) and denied in iv. 1.

8. shall . . . be taken away. The MS. reads *אֶל־אֱדֹנָי*, which Ceriani emends into *אֶל־אֱדֹנָי*, which I have rendered. Ryssel proposes *אֶל־אֱדֹנָי* = 'shall be destroyed'.

IV. 2-7. Apparently an interpolation. The earthly Jerusalem is here derided, and contrasted with the one to be revealed. In vi. 9, Jerusalem, though to be delivered up for a time, as in iv. 1, will be again restored, and that for ever. Further in vi. 7-8, the actual vessels of the earthly temple are committed to the earth to be preserved for future use in the restored Jerusalem.

2. 'On the palms of My hands.' Quoted from Isa. xlix. 16, Syriac Version, which alone has 'palms'. This fuller phrase is usual, e. g. 1 Sam. v. 4.

3. This building . . . is not that which is revealed. The growing transcendence and enlargement of the idea of God, combined with the deepened consciousness of sin, and the consequent sense of the unfitness of Jerusalem as God's habitation, led to the evolution of the doctrine of a heavenly Jerusalem complete in all its parts. Of heavenly antitypes of the Tabernacle and its furniture we are told as early as the Priests' Code (Exod. xxv. 9, 40; cf. Heb. viii. 5). The purification or even total renewal of the earthly copies is postulated in Isa. lx; Ezek. xl-xlviii. The first full emergence of the idea of the heavenly city seems to be in 1 En. xc. 28, 29, where the old Jerusalem is removed, and the new is brought and set up by God Himself, though even there no prior existence is assigned to the latter. This would be about 166 B.C. But the purification of Jerusalem seems sufficient in Pss. Sol. xvii. 25 (70-40 B.C.); 1 En. x. 16-19, xxv. 1 (180 B.C.), to prepare for the Messianic kingdom. See my Commentary.

took counsel to make Paradise. Which Paradise is this? It may be, like the heavenly Jerusalem, the Paradise kept in heaven, or it may be the earthly counterpart in which Adam was placed at the first.

4. I showed it to My servant Abraham. We are not told so in Gen. xv. 9-21. But in 4 Ezra iii. 13, 14 Abraham is said to have been shown 'the end of the times', while the Beresh. rabba on Gen. xxviii. 17 tells us that the above vision was accorded to Jacob sleeping at Bethel.

V. *Baruch's Complaint and God's Reassurance.*

- 5¹ And I answered and said:
 'So then I am destined to grieve for Zion,
 For Thine enemies will come to this place and pollute Thy sanctuary,
 And lead Thine inheritance into captivity,
 And make themselves masters of those whom Thou hast loved,
 And they will depart again to the place of their idols,
 And will boast before them:
 And what wilt Thou do for Thy great name?'
 2 And the Lord said unto me:
 'My name and My glory are unto all eternity;
 And My judgement shall maintain its right in its own time.
 3 And thou shalt see with thine eyes
 That the enemy will not overthrow Zion,
 Nor shall they burn Jerusalem,
 But be the ministers of the Judge for the time.
 4 But do thou go and do whatsoever I have said unto thee.'
 5 And I went and took Jeremiah, and Adu, and Seriah, and Jabish, and Gedaliah, and all the
 honourable men of the people, and I led them to the valley of Cedron, and I narrated to them all
 6, 7 that had been said to me. And they lifted up their voice, and they all wept. And we sat there
 and fasted until the evening.

VI-VIII. *Invasion of the Chaldeans and their Entrance into the City after the Sacred Vessels were hidden and the City's Walls overthrown by Angels.*

- 6¹ And it came to pass on the morrow that, lo! the army of the Chaldees surrounded the city,
 and at the time of the evening, I, Baruch, left the people, and I went forth and stood by the
 2 oak. And I was grieving over Zion, and lamenting over the captivity which had come upon
 3 the people. And lo! suddenly a strong spirit raised me, and bore me aloft over the wall of
 4 Jerusalem. And I beheld, and lo! four angels standing at the four corners of the city, each of
 5 them holding a torch of fire in his hands. And another angel began to descend from heaven,
 6 and said unto them: 'Hold your lamps, and do not light them till I tell you. For I am first sent
 to speak a word to the earth, and to place in it what the Lord the Most High has commanded

V. 1. *grieve.* MS. reads *سدد* (= 'guilty') which I have emended into *جاد* = 'grieve'.

whom Thou hast loved, lxxviii. 3, xxi. 20, 21; 4 Ezra iv. 23.

what wilt Thou do. Joshua vii. 9. Cf. 4 Ezra iv. 25.

2. *My judgement . . . shall maintain its right.* Recurs in a slightly different form in xlvi. 27 and lxxxv. 9.

3. This is carried out in vi. 5; vii.

5. *Adu.* A priest of this name went up with Zerubbabel (Neh. xii. 4). The Mass. gives Iddo, but the Syriac and Vulgate Addo.

Seriah, brother of Baruch and chief chamberlain of Zedekiah with whom he went to Babylon (see Jer. li. 59, 61).

Gedaliah, son of Ahikam (see Jer. xl. 14).

narrated to them, &c. Baruch usually makes known his revelations to his friends and the elders. He is forbidden to do so in the fourth section, i. e. xii. 5-xx.

7. *fasted until the evening.* The other fasts mentioned are of seven days. Of these there are four (ix. 2; xii. 5; xxi. 1; xlvii. 2). The scheme of the final editor is first a fast, then generally a prayer, then a divine message or revelation, then an announcement of this either to an individual (e.g. v. 5) or to the people (e.g. xxxi. 2-xxxiv), followed occasionally by a lamentation. This scheme is broken through in the fifth section only, i. e. in xxi-xlvi, where another fast is required after xxxv. In 4 Ezra there are four fasts of seven days.

THE SECOND SECTION. VI-VIII. This is a short section. After a day's fast Baruch, while lamenting alone, sees in a vision the sacred vessels committed to the earth for a season and the city destroyed by angels lest the enemy should triumph (vi. 3-vii). The realization of this vision follows.

VI. 1. *on the morrow, &c.* 4 Baruch (iv. 1) reproduces these words.

by the oak. This oak is outside the city, probably near or in the valley of the Cedron, where Baruch and the others had fasted. It cannot be the oak at Hebron.

It is noteworthy that no mention of this oak occurs in B². In B¹ it is found twice (vi. 1 and lxxvii. 18). A tree is referred to in A³ in lv. 1.

4. Cf. Rev. vii. 1 'I saw four angels standing on the four corners of the earth'; 4 Baruch iii. 2.

5. Cf. Rev. vii. 2; 4 Baruch iii. 4.

6. The office of the angel here is executed by Jeremiah in 4 Baruch iii. 8.

7. *the Lord the Most High.* This full title occurs here only in this book; the 'Most High' is found in xvii. 1, &c., lxxxiii. 1, and 4 Ezra.

- 7 me.' And I saw him descend into the Holy of Holies, and take from thence the veil, and the holy ark, and the mercy-seat, and the two tables, and the holy raiment of the priests, and the altar of incense, and the forty-eight precious stones, wherewith the priest was adorned and all the holy vessels of the tabernacle. And he spake to the earth with a loud voice:
- 8 'Earth, earth, earth, hear the word of the mighty God,
And receive what I commit to thee,
And guard them until the last times,
So that, when thou art ordered, thou mayst restore them,
So that strangers may not get possession of them.
- 9 For the time comes when Jerusalem also will be delivered for a time,
Until it is said, that it is again restored for ever.'
- 10 And the earth opened its mouth and swallowed them up.
- 7 1 And after these things I heard that angel saying unto those angels who held the lamps:
'Destroy, therefore, and overthrow its wall to its foundations, lest the enemy should boast and say:
'We have overthrown the wall of Zion,
And we have burnt the place of the mighty God.''
- 2 And †ye have seized the place† where I had been standing before.
- 8 1 Now the angels did as he had commanded them, and when they had broken up the corners of the walls, a voice was heard from the interior of the temple, after the wall had fallen, saying:
2 'Enter, ye enemies,
And come, ye adversaries;
For he who kept the house has forsaken (it).'
- 3, 4 And I, Baruch, departed. And it came to pass after these things that the army of the Chaldees
5 entered and seized the house, and all that was around it. And they led the people away captive, and slew some of them, and bound Zedekiah the king, and sent him to the king of Babylon.

IX-XII. 4. *First Fast of seven Days: Baruch to remain amid the Ruins of Jerusalem and Jeremiah to accompany the Exiles to Babylon. Baruch's Dirge over Jerusalem.*

- 9 1 And I, Baruch, came, and Jeremiah, whose heart was found pure from sins, who had not been

7. **take from thence**, &c. In 2 Macc. ii. 4-8 there is a very similar tradition. Jeremiah is warned of God to hide in the mountain where Moses climbed up 'the tabernacle and the ark and the altar of incense'. This place was to remain unknown till God should gather His people again together.

ark. MS. = אֲרוֹן corrupt for אֲרֹן. The converse corruption of אֲרוֹן into אֲרֹן is found in 1 Sam. xiv. 18. In 2 Macc. ii. 5 the things hidden are these—*τὴν σκητὴν καὶ τὴν κιβωτὸν καὶ τὸ θυσιαστήριον τοῦ θυμιάματος.*

According to Bammidbar rabba 15, five things were taken away and preserved on the destruction of Solomon's temple: the candlestick, the ark, the fire, the Holy Spirit, and the Cherubim.

the altar of incense. The Syriac implies *θυμιατήριον*. In the LXX this word = 'censer', but in Philo and Josephus it means not 'censer' but 'altar of incense'. Cf. Heb. ix. 1-5 (?), and 2 Macc. as above (*τὸ θυσιαστήριον τοῦ θυμιάματος*) which mention the altar but not a censer. See Appendix to my Commentary, p. 168.

forty-eight precious stones. Why forty-eight? There were twelve on the breastplate (Exod. xxviii. 15-21) and two on the ephod (Exod. xxviii. 9).

8. **Earth . . . of the mighty God**, drawn from Jer. xxii. 29. 'Earth' is repeated three times also in Mass., Syr., Vulg. of that passage; in LXX only twice.

Mighty God. This title recurs in vii. 1, and xiii. 2, 4. Not in 4 Ezra.

guard them until the last times. Cf. 4 Baruch iii. 8, 'Preserve the vessels of worship until the coming of the Beloved.'

9. **restored for ever.** A Messianic kingdom of indefinite duration is looked forward to with Jerusalem as its centre, and likewise the temple in which the sacred vessels of the former temple will again be used. During this kingdom the dispersion will again return to Palestine (lxxvii. 6; lxxviii. 7, notes).

VII. 2. **ye have seized the place.** The text is impossible here. Possibly *לְבָרְכִי לְבָרְכִי* is corrupt for *לְבָרְכִי לְבָרְכִי* (or) *לְבָרְכִי לְבָרְכִי* 'the spirit brought me to the place.' In vi. 3 a strong spirit carried Baruch aloft over the walls for the vision: now he carries him back to the place beside the oak.

VIII. 2. 4 Baruch iv. 1.

He who kept the house has forsaken it. Cf. Tacitus *Hist.* v. 13 'Apertae repente delubri fores et audita maior humana vox excedere deos'.

5. The writer knows of Zedekiah and his captivity. See note on i. 1.

IX. 1. **heart . . . pure from sins.** In Pss. Sol. xvii. 41 the Messiah is said to be *καθαρός ἀπὸ ἀμαρτίας*.

THE THIRD SECTION. IX. 2-XII. 4. After a seven days' fast amid the ruins of Zion, the word of the Lord bids Baruch to tell Jeremiah to go to Babylon, and promises a revelation of what should be in the end. Baruch tells Jeremiah the message, and laments before the temple gates for Zion.

2 captured in the seizure of the city. And we rent our garments, we wept, and mourned, and fasted seven days. ix. 2—xxv. = B²

10 ^{1, 2} And it came to pass after seven days, that the word of God came to me, and said unto me: 'Tell ³ Jeremiah to go and support the captivity of the people unto Babylon. But do thou remain here amid the desolation of Zion, and I will show to thee after these days what will befall at the end of ^{4, 5} days.' And I said to Jeremiah as the Lord commanded me. And he, indeed, departed with the people, but I, Baruch, returned and sat before the gates of the temple, and I lamented with the following lamentation over Zion and said:

6 'Blessed is he who was not born,
Or he, who having been born, has died.

7 But as for us who live, woe unto us,
Because we see the afflictions of Zion,
And what has befallen Jerusalem.

8 I will call the Sirens from the sea,
And ye Lilin, come ye from the desert,
And ye Shedim and dragons from the forests:
Awake and gird up your loins unto mourning,
And take up with me the dirges,
And make lamentation with me.

9 Ye husbandmen, sow not again;
And, O earth, wherefore givest thou thy harvest fruits?
Keep within thee the sweets of thy sustenance.

10 And thou, vine, why further dost thou give thy wine;
For an offering will not again be made therefrom in Zion,
Nor will first-fruits again be offered.

IX. 2. The first fast of seven days.
Fasting was the usual preparation for supernatural communications. Cf. Dan. ix. 3, 20—21; and see note on v. 7.

X. 1. God. This word is found only twice again, i.e. liv. 12; lxxxii. 9. Its use is more frequent in 4 Ezra.
2. We have here a violation of the true historical tradition. According to Jer. xliii. 4—7, both Jeremiah and Baruch were carried down into Egypt. In 1 Baruch i. 1, Baruch appears in Babylon five years after Jerusalem was taken. In 4 Baruch, too, Jeremiah is taken to Babylon, but by force. The references to Jeremiah in connexion with Babylon probably belong to B². In lxxvii. 17—19, &c., Baruch writes to the brethren in Babylon, never to Jeremiah; while in 4 Baruch he directs his letter to Jeremiah. But later Judaism, according to Pesik. R. 26 (131^b ed. Friedmann) held that Jeremiah accompanied the exiles part of the way to Babylon.

support. So I render according to a recognized meaning of the Syriac verb *ܠܡܥܡ*. Ryssel thinks that this verb goes back to *ܠܗܩܝܢ*, and that *ܠܒ* was to be understood with it. Thus he arrives at his rendering 'care for'. But this is most unlikely; for in xliiii. 1 we have the actual Syriac phrase in full which corresponds to the Hebrew *לְבַקֵּן לֵב*, i.e. *ܠܡܥܡ ܠܒ*. There we should render as in Hebrew, 'direct thy heart,' &c. Now it is noteworthy that the clause in our text 'go and support' recurs practically in xxxiii. 2, but there *ܠܡܥܡ* is used instead of *ܠܡܥܡ*. *ܠܡܥܡ* is a Syriac equivalent of *הִכִּין*. Hence there we render 'make ready'. In lxxvii. 12 yet another verb, *ܠܡܥܡ*, is used in nearly the same sense as *ܠܡܥܡ* in x. 2. Returning now to xxxiii. 2 we recognize at once that there is a slight corruption in the text: 'make ready the rest of the brethren †in† Babylon, against whom has gone forth the sentence that they should be led into captivity.' Here the brethren are first of all said to be already 'in Babylon', and then in the next clause to be sentenced to exile to Babylon. Thus 'in Babylon' may be corrupt for 'for Babylon'. It must be confessed, however, that the original standing behind these words is very uncertain.

5. This lament of Baruch prepares for the third fast of xii. 5.
before the gates of the temple. This is the scene of the following lamentation, and also that in xxxv. 1. A passage in the beginning of 3 Baruch seems to be derived from our text: *οὕτως ἐκάθητο ἐπὶ τὰς ὀραίας πύλας ὅπου ἔκειτο τὰ τῶν ἁγίων ἅγια*. Mount Zion, on the other hand, is the scene where revelations are accorded to him (xiii. 1, &c.).

6. Blessed is he who was not born, &c. Cf. Eccles. iv. 2—3, from which the text may ultimately have been derived. Cf. 4 Ezra: it is said that it were better man had not been born at all than be born to have to face future torment and judgement (e.g. vii. 66, 116, 117). But it is the present woes of Jerusalem that here are said to make the unborn blessed, and those in Sheol (xi. 7) happy in comparison with the living.

8. Sirens. These are said in 1 En. xix. 2 (Greek version) to have been the wives of the angels who went astray. Here they are sea-nymphs, as in Greek legend. The Greek translators of the O.T. used the term for ostriches and jackals.

Lilin, night-demons. Male and female demons named Lil and Lilit belong to Assyrian and Babylonian demonology. The Lilit (*לילית*) are mentioned in Isa. xxxiv. 14, along with the satyr *שָׁעִיר*.

Shedim. Male demons, to which various origins were assigned. See my Commentary, *in loc.*

dragons. So, too, Pesh. renders *ܠܡܥܡ* in Isa. xliii. 22. But the word may mean 'jackals'.

10. The writer of x. 6—xii. 4 resigns absolutely all hope of the restoration of Jerusalem, as B² does throughout.

- 11 And do ye, O heavens, withhold your dew,
And open not the treasuries of rain :
- 12 And do thou, O sun, withhold the light of thy rays.
And do thou, O moon, extinguish the multitude of thy light ;
For why should light rise again
Where the light of Zion is darkened ?
- 13 And you, ye bridegrooms, enter not in,
And let not the brides adorn themselves with garlands ;
And, ye women, pray not that ye may bear.
- 14 For the barren shall above all rejoice,
And those who have no sons shall be glad,
And those who have sons shall have anguish.
- 15 For why should they bear in pain,
Only to bury in grief ?
- 16 Or why, again, should mankind have sons ?
Or why should the seed of their kind again be named,
Where this mother is desolate,
And her sons are led into captivity ?
- 17 From this time forward speak not of beauty,
And discourse not of gracefulness.
- 18 Moreover, ye priests, take ye the keys of the sanctuary,
And cast them into the height of heaven,
And give them to the Lord and say :
"Guard Thy house Thyself,
For lo! we are found false stewards."
- 19 And you, ye virgins ; who weave fine linen
And silk with gold of Ophir,
Take with haste all (these) things
And cast (them) into the fire,
That it may bear them to Him who made them,
And the flame send them to Him who created them,
Lest the enemy get possession of them.'
- 11 1 Moreover, I, Baruch, say this against thee, Babylon :
'If thou hadst prospered,
And Zion had dwelt in her glory,
Yet the grief to us had been great
That thou shouldst be equal to Zion,
- 2 But now, lo! the grief is infinite,
And the lamentation measureless,
For lo! thou art prospered
And Zion desolate.
- 3 Who will be judge regarding these things?
Or to whom shall we complain regarding that which has befallen us?
O Lord, how hast Thou borne (it)?

13. brides. - Syriac gives virgins, who first rightly occur in verse 19. The references here are to marriage. The text = בתולות, corrupt for כלות in the Hebrew original.

14. Cf. Matt. xxiv. 19; Luke xxiii. 29, 'Blessed are the barren, &c.'

16. this mother, Jerusalem. See iii. 1 note.

18. The priesthood are found false stewards and resign charge of the temple. Cf. 4 Baruch iv. 3, 4, where Jeremiah casts up the keys 'before the sun', and the *Jalkut Shim.* on Isa. xxi, where the flower of the priests cast them up aloft. The same incident is recounted in Taanith 29^a; Lev. R. xix. 6, in connexion with the destruction of the first temple. In Ab. R. N. vii the incident is recorded in connexion with the destruction of the second temple.

XI. 1. Babylon stands here for Rome, as in Rev. xiv. 8, &c.

3. how hast Thou borne (it). Cf. 4 Ezra iii. 30, 'how Thou dost bear with them that sin.' Also Pss. Sol. ii. 1, and 4 Ezra iii. 8; Isa. xiv. 6.

- 4 Our fathers went to rest without grief,
And lo! the righteous sleep in the earth in tranquillity;
5 For they knew not this anguish,
Nor yet had they heard of that which had befallen us.
6 Would that thou hadst ears, O earth,
And that thou hadst a heart, O dust:
That ye might go and announce in Sheol,
And say to the dead:
7 "Blessed are ye more than we who live."

OXYRHYNCHUS GREEK FRAGMENT, from Grenfell and Hunt's
Oxyrhynchus Papyri, vol. iii. 3-7, 1903.

Verso.

Verso.

<p>12 1 But I will say this as I think. And I will speak against thee, O land, which art prospering. 2 The noonday does not always burn. Nor do the rays of the sun constantly give light. 3 Do not expect [and hope] that thou wilt always be prosperous and rejoicing. And be not greatly uplifted and boastful. 4 For assuredly in its own season shall the (divine) wrath awake against thee. Which now in long-suffering is held in as it were by reins.</p>	<p>(2-5) 12. 1. But I will say this as I think, And speak against thee, the land that is prospering. 2. Not always does the noon-day burn, Nor do the rays of the sun constantly give light. (6-8) 3. And do not thou expect to rejoice, Nor †condemn† greatly. (8-10) 4. For assuredly in its season shall the (divine) wrath be awakened against thee, Which is now restrained by long-suffering as it were by a rein.</p>	<p>⟨ 17 letters ἀλλὰ τῶντο 12 1 οιο(ν) ⟨οιομαι ερω και λαλη)σω προς σε την ⟨γην την ευοδοουσαν ο)υ 2 παντοτε μεσεμ 5 ⟨βρια αποκαιει ουδ)ε το διηκεες αι ακτι ⟨νες του ηλιου λα)μπουσιν 3 και συ μη προς ⟨δοκα χαιρησειν) μηδε επ(ι)πολυ καταδικα ⟨ζε αληθως γαρ εν) καιρω 4 εξυπνισθησεται ⟨προς σε η οργη η νυν υπο τ)ης μακροθυμ(ι)</p>
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XII. 5-XIII. *Second Fast. Revelation as to the coming Judgement on the Heathen.*

<p>5 And when I had said these things, I fasted seven days.</p>	<p>(10-16) 5. And having said these things I fasted seven days.</p>	<p>10 ⟨ας ως χαλινω κατεχεται 5 και) ειπων ταυτα</p>
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4. went to rest . . . sleep in the earth. Cf. xxi. 24. Dan. xii. 2, 'sleep in the dust of the earth.'
5-6. In Berakh 18^b there is a long legend narrated, the object of which is to teach that the departed know nothing of what is going on in this world.
6. That ye might go. The Syriac = 'and go ye', a Hebrew idiom, i. e. an imperative used for a jussive: see Driver, *Moods and Tenses*,³ p. 82.

XII. 3. [and hope]. A duplicate rendering.
be . . . uplifted = תנשם. The Greek 'condemn' = ἐπιτιμᾶν, is against the parallelism.
boastful. I have emended ἐπιτιμᾶν = 'do (not) oppress', into ἐπιτιμᾶν.

THE FOURTH SECTION. XII. 5-XX. After a fast of seven days follows a long revelation to Baruch (xiii. 2-xx. 2). The text is very confused. See next note.

XIII-XXV. The text of these chapters is inexplicable as it stands. The difficulties are due not to corruption, though this exists, but to a recasting of the original text. In this process many passages were torn from their original contexts and placed in settings which are quite unsuitable. It appears impossible to restore the original order; for not only were the chapters broken up and rearranged, but also mutilated and interpolated. It is only occasionally possible to explain the grounds for such dislocations of the text. But that they occur not infrequently is indubitable. We have it on a large scale in 2 Corinthians which is composed of two letters, and where the later in date is placed before the earlier. Other instances which can be consulted by the reader occur in this volume: see 1 Enoch xii-xvi; where the dislocation and consequent confusion are almost as great as in our text: lxxviii-lxxxii; xci-xciii.

But let us return and state the chief grounds for regarding this section as disarranged and confused. 1^o. In xiii. 4 'those prosperous cities' are represented as speaking without a single note of introduction. Before xiii. 4 probably some reference was made to these cities. 2^o. The retribution of the Gentiles referred to in xiii. 4, 5 has not been

13¹ And it came to pass after these things, that I, Baruch, was standing upon Mount Zion, and lo! a voice came from the height and said unto me: 'Stand upon thy feet, Baruch, and hear the word of the mighty God.'

13. 1. And it came to pass after these things that I, Baruch, was standing upon Mount Zion, and lo! a voice came forth from the height and said unto me: 2. 'Stand upon thy feet, Baruch, and hear the word of the mighty God.'

(ἐνηστευσα ἡμέρας ζ̄ και 13¹ εγενετο με
(τα ταυτα οτι εγω) Βαρουχ
ἴστηκει" ἐπι το
(ορος Σιων και ιδου φων)ῆ
ἐξηλθεν ἐξ ὕ
(ψους και ειπε μοι ανα)στα²
ἐπι τους πο
1,5 (δας σου Βαρουχ και ακουε)
τον λογον ἰσχυ
(ρου θεου
* * * *

3 Because thou hast been astonished at what has befallen Zion, thou shalt therefore be assuredly
4 preserved to the consummation of the times, that thou mayst be for a testimony. So that, if ever
5 those prosperous cities say: 'Why hath the mighty God brought upon us this retribution?' Say

mentioned before, though the text presupposes some such mention. It is intelligible if xxv or xxiv. 4 precedes where Baruch asks what will befall the enemies of Israel. 3^o. In xiv. 1 Baruch replies that God has shown him 'the method of the times', whereas in xx. 6 this is not yet done; for the promise is there given that Baruch shall receive directions with regard to them. 4^o. In xiv. 1 it is said that God has shown to Baruch the retribution that shall befall the Gentiles. But this is not done by God till xxv. 3. The Gentile cities in xiii. 4 sq. complain of it after it has come upon them. Hence xxv. should precede xiii. 4-xiv. 5^o. In xxiv. 4^b Baruch asks what retribution awaits the enemies of Israel and when would the judgement be. Now the answer to the first question has already been given in xiii. 4-12; and the answer to the second question follows in xxv. Hence xxiv. 4 should precede xiii. 3^b-12, xxv. 6^o. In xiii. 5 the words 'thou and those like thee who shall have seen this evil' are unexplained in their present context and are in fact inexplicable, unless xxiv. 2 precedes, in which God tells Baruch that he and many with him should see the judgement of God. But if xxiv. 2 'thou shalt see—and the many that are with thee' originally preceded xiii. 3^b-5, then everything is clear. Hence xxiv. 2-4 should precede xiii. 3^b-12. 7^o. Again, there is no adequate explanation of the 'therefore' in xx. 1. But if xx is read immediately after xiii. 1-3^a the text would at once become clear.

Thus, provisionally, the text might be restored as follows:—xiii. 1-3^a; xx; xxiv. 2-4; xiii. 3^b-12; xxv. Now we have to remark regarding these sections that their interest is at once *theological and national*. To reassure Baruch, who is plunged in grief over Jerusalem (xiii. 3^a), God declares (xx. 1-2) that the days and years will speed more quickly in order to usher in the judgement, which will right all wrongs, and that even Jerusalem has been removed with this end in view. Baruch is then promised that disclosures shall be made on 'the method of the times' (xx. 6) and that 'he' and the many that are with him' (xxiv. 2) shall witness God's dealings. Baruch, thereupon, asks two questions (xxiv. 4): (a) What will befall Israel's enemies? (b) when will this judgement be of which God has already spoken (xx. 2)? The answer to (a) is given in xiii. 3^b-12. But the first words of this answer are lost, somewhat to the effect that 'retribution will come upon the prosperous cities of your enemies'. Baruch, moreover, will be preserved until those last days (xiii. 3) in order to testify together with the surviving righteous (xiii. 5, xxiv. 2) the reason of the retribution that had befallen those cities, and to answer the remonstrances of the tormented Gentiles. In answer to Baruch's second question, he is informed (xxv. 1-2) that he shall be preserved till the sign of the last days has come. This sign shall be a stupor that shall seize the inhabitants of the earth (xxv. 3, 4). Baruch, thereupon, acknowledges that God has shown him 'the method of the times', and told him of the retribution coming upon the Gentiles (xiv. 1). This verse closes the questions of theological and national interest in xiii-xxv. In xiv. 2-xix, which follows, we have a section that is of a purely *theological and individual* interest, as will be seen from the summary at the beginning of these chapters (p. 489).

xxi-xxiv. 1 is mainly of the same theological cast. Their substance, in a word, is that the end cannot come till all souls are born.

Thus the original order of xiii-xxv appears to have been: xiii. 1-3^a, xx, xxiv. 2-4, xiii. 3^b-12, xxv, xiv-xix, xxi-xxiv. 1.

XIII. 1. Mount Zion is the scene of the revelation here; of the prayer in xxi. 4-25; of the revelation in xxii-xxx; of the seven days' fast in xlvii. 2; and of the prayer and revelation following in xlviii-lii.

3. **thou shalt therefore be assuredly preserved, &c.** This promise recurs twice again in B², i.e. in xxv. 1 and lxxvi. 2. Thus the assumption and preservation of Baruch till the last judgement is the teaching of B². Cf. also xlviii. 30 and xlvi. 7. In B¹, on the other hand, Baruch is to die a natural death (lxxviii. 5; lxxxiv. 1), and go the way of all the earth (xliv. 2). This conflict of accounts is due to the transference of a distinct Enochic function to Baruch in B². For in Jub. iv. 24 it is said: 'Enoch was set as a sign there (in Eden), and that he should testify against all the children of men' (Cf. also x. 17). Enoch's acceptance among Christians was the ground for his rejection by the Jews. Though he was second only to Daniel in Jewish Apocalyptic prior to A. D. 40 his functions and achievements were in subsequent Jewish literature assigned to others, e.g. Moses, Ezra, or Baruch. By observing this tendency of Jewish thought we are enabled in lix. 4-11 to conclude that a document, seen to be on other grounds prior to A. D. 70, is later than the rise of Christianity.

be assuredly preserved. The Syriac reveals a Hebraism; lit. = σωσθεις σωσθησει.

4. **those prosperous cities.** The text preceding these words seems to have been lost; or preferably (see note on xiii-xxv on p. 487) we should read xiii. 3^b-12 after xxiv. 2-4. In any case, xiii. 3^b-12 gives an answer to xxiv. 4. The cities here mentioned are Gentile cities. 'A land' is referred to as prospering in xii. 1, 3.

brought upon us this retribution. Cf. the phrase in regard to Israel in lxxvii. 4. Here the Gentile cities suffer as there Israel does.

thou to them, thou and those like thee who shall have seen this evil: '(This is the evil) and retribution which is coming upon you and upon your people in its (destined) time that the nations 6, 7 may be thoroughly smitten. And then they shall be in anguish. And if they say at that time:

8 For how long? Thou wilt say to them:

"Ye who have drunk the strained wine,
Drink ye also of its dregs,
The judgement of the Lofty One
Who has no respect of persons."

9 On this account he had aforesaid no mercy on His own sons,
But afflicted them as His enemies, because they sinned,

10 Then therefore were they chastened
That they might be sanctified.

OXYRHYNCHUS GREEK FRAGMENT.

Recto.

Recto.

11 But now, ye peoples and nations, ye are guilty

Because ye have always trodden down the earth,
And used the creation unrighteously.

12 For I have always benefited you.

And ye have always been ungrateful for the beneficence.

(19-20)

11. (Ye) peoples and . . .

(Ye) have trodden down the earth
And misused the created things in it.

(21-22)

12. For ye were always being benefited

But ye were always ungrateful.

⋄

οπη

11

τα εθνη κατὰ 14 letters
καταπα

20 τησαντες την (γην και καταχρησαμενοι

τους εν αυτη κτισμασι 12
υμεις γαρ ευεργετουμενοι αιε ηχαριστε-
ιτε αιε

XIV-XIX. *The Righteousness of the Righteous has profited neither them nor their City; God's Judgements are incomprehensible; the World was made for the Righteous, yet they pass and the World remains (XIV). Answer—Man knows God's Judgements and has sinned willingly. This World is a Weariness to the Righteous but the next is theirs (XV). to be won through Character whether a Man's Time here be long or short (XVI-XVII). Final Weal or Woe—the supreme Question (XVIII-XIX).*

14 I And I answered and said: 'Lo! Thou hast shown me the method of the times, and that which

(23-25)

14. 1. And I answered and said: 'Behold, thou hast shown me the methods of the times, and that which shall be.

και απεκριθην και ειπον 14 I
ιδου απεδειξας μοι καιρων ταξεις και το μελλον

5. thou and those like thee who shall have seen this evil. 'those like thee', i. e. הרמים לך, are the same as 'the many (= הרבים corrupt for הרמים) who are with thee' in xxiv. 2. All previous translations have wrongly rendered ראו as 'have seen', whereas the context requires that it should be rendered 'shall have seen'. The time referred to is in the future—the end of the world: the evil referred to is not the destruction of Jerusalem in the past, but the retribution which should befall the Gentiles in the last days. To this time of the end Baruch was to be preserved (xiii. 3) to testify to the Gentiles that full retribution had at last come upon them.

those like thee. These are the righteous who shall be surviving in the last days, and who shall join with Baruch in his testimony.

5-7. This (is the evil) and retribution, &c. The text in this verse and the next is defective. First of all I have restored with Ryssel 'this is the evil', which fell out through hmt., and read 'retribution' in the singular, as in v. 4. Next the text reads 'chastened'. But v. 8 shows that the punishment is not corrective, but vindictive. Text = παιδευθωσιν, which I take to be corrupt, as in 1 Sam. xxvi. 10, for παισθωσιν = יבין. Next, in v. 6, the text reads 'shall expect', 'shall hope' = ελπίσουσιν = יחילו, corrupt for יחילו = 'shall be in anguish'. The same confusion is found in Jer. iv. 19, in the Hebrew MSS. Finally, in v. 7, the text reads 'when' where we require 'for how long', i. e. עד מתי—not מתי alone.

8. Cf. Ps. lxxv. 7, 8.

the Lofty One. Here only in this book (see 4 Ezra iv. 34; Isa. lvii. 15).

XIV. 1. Baruch has not been shown 'the method of the times'. Chapter xiii has only told us why the retribution has come on the Gentile cities, and when their punishment will be consummated. Disclosures about the method of the times are promised in xx. 6, and would seem to be given in xxiv. 2-xxv, taken together with xiii, or else in xxvii-xxx.

shall be after these things, and Thou hast said unto me, that the retribution, which has been spoken of by Thee, shall come upon the nations. And now I know that those who have sinned are many, and they have lived in prosperity, and departed from the world, but that few nations will be left in those times, to whom those words shall be said which Thou didst say. For what advantage is there in this, or what (evil), worse than what we have seen befall us, are we to expect to see?

(25-27) And thou hast said unto me that the retribution which was spoken of by thee shall be †endured† by the nations.

(27-32) 2. And now I know that those who have sinned are many, and they have lived . . . , and departed from the world, but that few nations will be left in those times to whom . . . the words (which) thou didst say.

(32-33) 3. And what advantage (is there) in this or what worse than (these?) . . .

25 (εσ)εσθαι και ειπες μ(ο)ι·
 (οτι υπ εθνων
 υπενεχθησεται η υπο σου
 λεχθεισα
 πραξις και νυν (οιδα οτι 2
 πολλοι
 εισω οι αμαρτηρησαντες
 και
 εζησαν' και επορευθησαν
 εκ κοσμου
 30 ολιγα δε περιεσται εθνη
 εν εκεινοις
 τοις καιροις· ο(ς)
 . . . ους ειπες
 λογους' και τι π(λεον εν 3
 τωτου η τινα χει
 ρονα τ(ο)υ τ(ω)ν

4, 5 But again I will speak in Thy presence : What have they profited who had knowledge before Thee, and have not walked in vanity as the rest of the nations, and have not said to the dead : "Give 6 us life," but always feared Thee, and have not left Thy ways? And lo! they have been carried off, 7 nor on their account hast Thou had mercy on Zion. And if others did evil, it was due to Zion, that on account of the works of those who wrought good works she should be forgiven, and 8 should not be overwhelmed on account of the works of those who wrought unrighteousness. But who, O LORD, my Lord, will comprehend Thy judgement, Or who will search out the profoundness of Thy way? Or who will think out the †weight† of Thy path? 9 Or who will be able to think out Thy incomprehensible counsel? Or who of those that are born has ever found The beginning or end of Thy wisdom? 10, 11 For we have all been made like a breath. For as the breath ascends involuntarily, and again dies, so it is with the nature of men, who depart not according to their own will, and know not 12 what will befall them in the end. For the righteous justly hope for the end, and without fear

come upon the nations. This could also be rendered : 'be of service to the nations.' But xiii. 8 is against this rendering.

2. few nations . . . in those times, to whom, &c. Do these words refer back to xiii. 3? In that case Baruch complains that few of the Gentile nations will be alive to whom the words in xiii. 5, 8-11 are to be addressed.

4-19. What has the righteousness of the righteous profited them or their city, though the latter should have profited by it? (4-7). Man cannot understand Thy judgement (8, 9), for he is but a breath, his end is a mystery (10, 11); though for that end the righteous may hope for they have treasures of works in heaven, but for us there is only woe here and hereafter (12-14). What Thou hast done on behalf of Thy servants, Thou knowest, but we cannot discover. Can the world be made for man? We pass away and the world abides (15-19).

5. have not said to the dead. Cf. Isa. viii. 19^b : 'on behalf of the living should they seek unto the dead?'

6. nor on their account hast thou had mercy on Zion. A great difficulty for a Jew. Ten righteous men would have saved Sodom; why did Zion fall? Moreover, the preservation of the world, according to the Talmud (Weber, 208) depends on Israel. See xiv. 18, note.

7. Cf. Gen. xviii. 23-33. Here, however, the *works* not the *persons* of the righteous avail for their city. On the question of good works the thought of the writers in this book, i. e. between A. D. 50 and 80 is: (a) the righteous are saved by their works (li. 7), and justified by the law (li. 3; lxvii. 6). (b) They trust in them, and are heard of God, as Hezekiah (lxiii. 3, 5), and the prophets (lxxxv. 2). (c) These works avail as a defence for their unrighteous fellow citizens (ii. 2), and after their death give merit to Zion (xiv. 7, lxxxv. 10). (d) These works go before them to the next world, and are there guarded in God's treasure-chambers, till the final judgement (xxiv. 1); hence the righteous hope for the end, and leave the world without fear (xiv. 12). In 4 Ezra we have no parallels to (b) and (c), and only seeming parallels to (a), as ix. 7, and xiii. 23, where faith is included with works. But to (d) we have good parallels in vii. 77 (Ezra's 'treasury of works laid up with the Most High') and in viii. 33. For the doctrine of justification see note on xxi. 9.

8. weight (or 'burdensomeness'). There is some corruption here. I see no obvious explanation. The text seems in some form to go back to חֲבֵר אֵין חֲבֵר = 'Thy unsearchable paths'. In this case we should have to suppose that חֲבֵר was corrupted into חֲבֵר = 'weight', which led to the omission of אֵין.

10. Cf. Ps. lxxviii. 39 'a wind that passeth away, and cometh not again'.

11. involuntarily. Literally 'not from the heart'. Cf. Peshitto on Num. xvi. 28 (Schulthess).

depart not according to their own will. Cf. xlvi. 15; 4 Ezra viii. 5.

12. the righteous justly hope, 1 En. cii. 4.

- depart from this habitation, because they have with Thee a store of works preserved in treasuries.
- 13 On this account also these without fear leave this world, and trusting with joy they hope to
 14 receive the world which Thou hast promised them. But as for us—woe to us, who also are
 15 now shamefully entreated, and at that time look forward (only) to evils. But Thou knowest
 16 accurately what Thou hast done by means of Thy servants; for we are not able to understand
 17 that which is good as Thou art, our Creator. But again I will speak in Thy presence, O LORD,
 18 my Lord. When of old there was no world with its inhabitants, Thou didst devise and speak
 19 with a word, and forthwith the works of creation stood before Thee. And Thou didst say that
 Thou wouldst make for Thy world man as the administrator of Thy works, that it might be
 known that he was by no means made on account of the world, but the world on account of him.
- 19 And now I see that as for the world which was made on account of us, lo! it abides, but we,
 on account of whom it was made, depart.
- 15 1 And the Lord answered and said unto me: 'Thou art rightly astonished regarding the departure of
 2 man, but thou hast not judged well regarding the evils which befall those who sin. And as regards
 3 what thou hast said, that the righteous are carried off and the impious are prospered, And as
 4 regards what thou hast said: "Man knows not Thy judgement"—On this account hear, and I will
 5 speak to thee, and hearken, and I will cause thee to hear My words. Man would not rightly have
 understood My judgement, unless he had accepted the law, and I had instructed him in understand-
 6 ing. But now, because he transgressed wittingly, yea, just on this ground that he wot (thereof),
 he shall be tormented.
- 7 And as regards what thou didst say touching the righteous, that on account of them has this
 8 world come, so also again shall that, which is to come, come on their account. For this world
 is to them a strife and a labour with much trouble; and that accordingly which is to come, a crown
 with great glory.'
- 16 1 And I answered and said: 'O LORD, my Lord, lo! the years of this time are few and evil, and
 who is able in his little time to acquire that which is measureless?'

a store of works, or lit. a 'supply'. Cf. 4 Ezra vii. 77 ('a treasure of works'); Matt. vi. 19, 20; Pss. Sol. ix. 9.

13. the world which Thou hast promised. Clearly the spiritual world, 'which does not die' (li. 3); cf. xlv. 13, 15, xv. 7, 8. B² promises no earthly felicity, but only spiritual blessedness.

14. evils. What these are is given in xlv. 15; lxxxv. 13.

15. what Thou hast done by means of Thy servants, or the Syriac may = 'What Thou hast made out of Thy servants', or, without the diacritic point, 'What Thou hast wrought out of Thy works.' With the rendering in the text, verse 16 comes better before 15, which then runs on naturally to 17 and 18.

17. speak with a word. Cf. Ps. xxxiii. 6; Heb. xi. 3; 4 Ezra vi. 38.

18. Thou wouldst make for Thy world man, &c. Cf. Ps. viii. 6; 4 Ezra vi. 54.

the world on account of him. This view of man's dignity seems to occur first in the first century of the Christian era. Why was the world created? (1) Here and in 4 Ezra viii. 1, 44 we are told 'for man'; (2) 4 Ezra vi, 55, 59, vii. 11; Ass. Mosis i. 12 say 'for Israel'; (3) here in xiv. 19, xv. 7, xxi. 24 'for the righteous in Israel'. The real Jewish view from the Christian era onwards is (2) or (3). 'On Israel stands the world', Shemoth rabba, xxviii.

19. The 'us' and the 'we' are the righteous in Israel, as xv. 7, xxi. 24. In Pesikta 200^b God is said to have created the world on account of Abraham's merit.

XV. 2. See xiv. 6.

3. See xiv. 8, 9.

5. the law. The law and the Messianic expectation were the two centres round which Jewish thought and life revolved. The law predominated at all times, and in B¹ where there is no Messiah, but Jerusalem's restoration is expected, it is supremely exalted (e.g. lxxvii. 15, 16). In B², which does not look forward to restoration or Messiah, the law is further glorified (e.g. xlviii. 24, 27, li. 3, 7), as also in B³ (e.g. lxxxv. 3, 14). On the other hand, in the Messiah Apocalypses A¹ and S we find no mention of the law at all, and only once in A² (xxxviii. 2), though in A³ it rises again into prominence (esp. lxvii. 6, righteousness by the law). Thus the Messianic expectation tends to eclipse the supremacy of the law, and after the Messiah's advent there is no allusion to it (lxx-lxxiv). For fuller treatment and comparison with 4 Ezra see my Commentary.

6. transgressed wittingly. Cf. xix. 3, xlvi. 40 (see note *in loc.*), lv. 2; 4 Ezra vii. 72; cf. Luke xii. 48.

7. as regards . . . has this world come. See note on xiv. 18. On the parallel in the short hexaemeron in 4 Ezra vi. 55, see xxix. 4, note.

shall . . . come. Emended according to Ryssel by reading לל instead of לל .

8. this world is to them . . . trouble, &c. Cf. xlviii. 50; li. 14; 4 Ezra vii. 3-14; Ps. xc. 10 'yet is their pride labour and sorrow'; Rom. viii. 18; 2 Cor. iv. 17. B² regards this world as a place of trial, discipline, and sorrow, unlike B¹. There is a still more ascetic tone about 4 Ezra, and above all in 1 Enoch cviii. 7, 'the spirits of the humble and of those who have afflicted their bodies.'

crown with great glory. Cf. 1 Pet. v. 4. In Hebrew we have here a paronomasia, as in Isa. lxii. 3, עטרה בחפארה רבה.

XVI. 1. years . . . few and evil. Gen. xlvii. 9.

in his . . . time. For לזמנו (= 'this') read לזמנו = 'his time'. Cf. xix. 2. There is no need to add 'time', and render 'this his little time,' with Ryssel. Text = 'in this little'.

- 17¹ And the Lord answered and said unto me: 'With the Most High account is not taken of much
² time nor of a few years. For what did it profit Adam that he lived nine hundred and thirty years,
³ and transgressed that which he was commanded? Therefore the multitude of time that he lived
⁴ did not profit him, but brought death and cut off the years of those who were born from him. Or
 wherein did Moses suffer loss in that he lived only one hundred and twenty years, and, inasmuch as
 he was subject to Him who formed him, brought the law to the seed of Jacob, and lighted a lamp
 for the nation of Israel?'
- 18¹ And I answered and said: 'He that lighted has taken from the light, and there are but few that
² have imitated him. But those many whom he has lighted have taken from the darkness of Adam
 and have not rejoiced in the light of the lamp.'
- 19¹ And He answered and said unto me: 'Wherefore at that time he appointed for them a covenant
 and said:
 "Behold I have placed before you life and death,"
 And he called heaven and earth to witness against them.
² For he knew that his time was but short,
 But that heaven and earth endure always.
³ But after his death they sinned and transgressed,
 Though they knew that they had the law reproving (them),
 And the light in which nothing could err,
 Also the spheres which testify, and Me.
⁴ Now regarding everything that is, it is I that judge, but do not thou take counsel in thy soul
⁵ regarding these things, nor afflict thyself because of those which have been. For now it is the
 consummation of time that should be considered, whether of business, or of prosperity, or of shame,
⁶ and not the beginning thereof. Because if a man be prospered in his beginnings and shamefully
⁷ entreated in his old age, he forgets all the prosperity that he had. And again, if a man is shame-
 fully entreated in his beginnings, and at his end is prospered, he remembereth not again his evil
⁸ entreatment. And again hearken: though each one were prospered all that time—all the time
 from the day on which death was decreed against those who transgress—and in his end was
 destroyed, in vain would have been everything.'

XX. *Zion has been taken away to hasten the Advent of the Judgement.*

- 20¹ 'Therefore, behold! the days come,
 And the times shall hasten more than the former,
 And the seasons shall speed on more than those that are past,
 And the years shall pass more quickly than the present (years).
² Therefore have I now taken away Zion,
 That I may the more speedily visit the world in its season.

XVII. 3. brought death, &c. See xxiii. 4 (note).

4. brought the law. Cf. 4 Ezra iii. 19.

lighted a lamp. Cf. lix. 2 'lamp of the eternal law'; Ps. cxix. 105 'Thy word is a lamp', &c.

XVIII. 1. has taken from the light, i. e. has chosen the light, and not Adam's darkness.

2. The law is light, and Adam is darkness, the primary source of human transgression. This passage agrees with
 2 Enoch, and like it does not teach the doctrine of original sin, any more than A³ (i. e. liv. 15, 16). In 1 Enoch and
 Jubilees human depravity is traced to the angels who sinned with the daughters of men.

XIX. 1, 2. The choice of light or darkness was the choice of life or death. Later times concluded from Deut. xxx. 19,
 that the law was to last while heaven and earth should be. Cf. verse 2; Matt. v. 18. Contrast Luke xvi. 17;
 Mark xiii. 31.

3. the spheres which testify, i. e. heaven, and its unfailing lights. The law is part of the heavenly order.
 Cf. 1 Enoch ii. 1-v. 4.

5. Here the end of all things is looked for—not an earthly felicity in a rebuilt Jerusalem.

6-8. We must consider the end of a man or a matter. Cf. Solon's saying in Herodotus i. 32.

8. on which death was decreed. See xxiii. 4 (note).

XX. 1. Therefore. It is not clear that this word follows upon anything in xix. It might follow on xviii, but better
 on xiii. 3^a. Jerusalem has fallen, and the years intervening before the judgement will therefore be shortened. Cf.
 liv. 1; Matt. xxiv. 22.

the times shall hasten. Cf. lxxxiii. 1, 6.

2. The fall of Jerusalem prepares the way for final judgement: there is no hope here of its restoration. See
 i. 4 (note).

speedily visit, lit. 'speed and visit', a Hebraism.

visit, in Baruch in a bad sense, of God's penal visitation. Contrast the N. T. associations of joy, Luke i. 68, &c.,
 and usually in O. T.

- 3 Now therefore hold fast in thy heart everything that I command thee,
And seal it in the recesses of thy mind.
- 4 And then I will show thee the judgement of My might,
And My ways which are unsearchable.
- 5 Go therefore and sanctify thyself seven days, and eat no bread, nor drink water, nor speak to
6 anyone. And afterwards come to that place and I will reveal Myself to thee, and speak true things
with thee, and I will give thee commandment regarding the method of the times; for they are
coming and tarry not.

XXI. 1-11. *Fast of seven Days: Baruch's Prayer: God's Answer.*

The Prayer of Baruch the Son of Neriah.

21 ¹ And I went thence and sat in the valley of Cedron in a cave of the earth, and I sanctified my
soul there, and I eat no bread, yet I was not hungry, and I drank no water, yet I thirsted not, and
² I was there till the seventh day, as He had commanded me. And afterwards I came to that place
³ where He had spoken with me. And it came to pass at sunset that my soul took much thought,
⁴ and I began to speak in the presence of the Mighty One, and said: 'O Thou that hast made the
earth, hear me, that hast fixed the firmament by the word, and hast made firm the height of the
heaven by the spirit, that hast called from the beginning of the world that which did not yet exist, and
⁵ they obey Thee. Thou that hast commanded the air by Thy nod, and hast seen those things which
⁶ are to be as those things which Thou art doing. Thou that rulest with great thought the hosts that
stand before Thee: also the countless holy beings, which Thou didst make from the beginning, of
⁷ flame and fire, which stand around Thy throne Thou rulest with indignation†. To Thee only
⁸ does this belong that Thou shouldst do forthwith whatsoever Thou dost wish. Who causeth the
drops of rain to rain by number upon the earth, and alone knowest the consummation of the times
⁹ before they come; have respect unto my prayer. For Thou alone art able to sustain all who are,
and those who have passed away, and those who are to be, those who sin, and those who are
¹⁰ righteous [as living (and) being past finding out]. For Thou alone dost live immortal and past

4. the judgement of My might. Cf. lxxxiii. 7.

6. that place. See xiii. 1 (note).

method of the times. See xiv. 1 note.

are coming and tarry not. Heb. ii. 3. Cf. xlvi. 39.

THE FIFTH AND SIXTH SECTIONS. XXI-XLVI. The words 'The prayer of Baruch the son of Neriah' are found in the MS. The fifth Section ends with xxxv.

XXI. 1. Cedron. See v. 5.

2. that place. Probably Mount Zion. Cf. xx. 6; or else the temple, x. 5.

3. the Mighty One. This is the first time this title occurs. It is found in B¹, B², B³, but not in A¹, A².

4. by the word = **בדבר**, emended by Ryssel from **בכל** (= 'in its fullness'). This emendation is justified and necessitated owing to the parallel 'by the spirit.' The text, as I pointed out in my Commentary, is dependent on Ps. xxxiii. 6 'By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth.'

5. hast called . . . that which did not yet exist. Cf. xlvi. 8. We seem to have here creation *ex nihilo*. Cf. Philo, *de iustitia*; which contradicts his usual doctrine. For creation by the word, cf. Ps. cxlviii. 5; 2 Pet. iii. 5; Philo, *de sacrif. Abel et Cain*.

6. hosts that stand before Thee. Cf. xlvi. 10; 4 Ezra viii. 21^a.

countless holy beings. Cf. lix. 11; lvi. 14.

which Thou didst make from the beginning. In Jub. ii. 2 the angels are created on the first day (so Job xxxviii. 7 is interpreted). 2 En. xxix. 1 says the second day. And so Targ. Jer I. on Gen. i. 26.

†with indignation†. Cf. xlvi. 8. **באכזר** = 'indignation' seems corrupt for **באכזר** = 'reproof'.

7. Ps. cxv. 3, &c.

8. the drops of rain . . . by number. Cf. lix. 5; Sirach i. 2; 2 En. xvii. 5 (note).

9. have passed away. Reading with Ryssel **עברו** instead of **עברו** = 'pass away'.

those who sin, and those who are righteous. The Syriac here and in xxiv. 2; xxi. 11, 12; lxii. 7 follows a Greek mistranslation of the original Hebrew verb **צדק**, which in this context meant 'to be righteous', i. e. *δικαιος ειναι*, and not 'to be justified', *δικαιοσθαι*, though the LXX rendering is usually the latter. The antithesis in our text is actually found in Job x. 15 and xxxv. 36, 37. Hence in all these passages I have emended the text. Ryssel has accepted this emendation in these five passages, but without acknowledgement.

The doctrine of justification in this Apocalypse differs from that taught in 4 Ezra. (1) In Baruch the law justifies (li. 3; lxvii. 6; lxxx. 7). In Ezra salvation is by works and faith (ix. 7; xiii. 23). (2) Baruch is absolutely sure of salvation (xiii. 3, &c.). Ezra assumes his future woe till assured otherwise in viii. 47-9, 51-4.

For further treatment see Commentary.

[as living . . . out], bracketed as a dittography of the opening clause of the next verse.

11 finding out, and knowest the number of mankind. And if in time many have sinned, yet others not a few have been righteous.

XXI. 12-18. *Baruch's Depreciation of this Life.*

12 Thou knowest where Thou preservest the end of those who have sinned, or the consummation of
13 those who have been righteous. For if there were this life only, which belongs to all men, nothing could be more bitter than this.

14 For of what profit is strength that turns to sickness,
Or fullness of food that turns to famine,
Or beauty that turns to ugliness.

15, 16 For the nature of man is always changeable. For what we were formerly now we no longer are,
17 and what we now are we shall not afterwards remain. For if a consummation had not been prepared
18 for all, in vain would have been their beginning. But regarding everything that comes from Thee, do Thou inform me, and regarding everything about which I ask Thee, do Thou enlighten me.

XXI. 19-25. *Baruch prays to God to hasten the Judgement and fulfil His Promise.*

19 How long will that which is corruptible remain, and how long will the time of mortals be prospered, and until what time will those who transgress in the world be polluted with much
20 wickedness? Command therefore in mercy and accomplish all that Thou saidst Thou wouldst
21 bring, that Thy might may be made known to those who think that Thy long-suffering is weakness. And show to those who know not, that everything that has befallen us and our city until now **has been** according to the long-suffering of Thy power, because on account of Thy name Thou hast called
22, 23 us a beloved people. Bring to an end therefore henceforth mortality. And reprove accordingly the angel of death, and let Thy glory appear, and let the might of Thy beauty be known, and let Sheol be sealed so that from this time forward it may not receive the dead, and let the treasuries of

10. knowest the number of mankind. Gen. xxiii. 4, 5.

11. not a few have been righteous. This optimism contrasts strongly with 4 Ezra's pessimism, e. g. viii. 3 'multi quidem creati sunt, pauci autem salvabuntur'. Cf. too viii. 2.

12-13. The balance of this life needs re-adjustment in another life.

13. Quoted from 1 Cor. xv. 19, or else both come from a common source. Life ever changes for the worse (verses 14, 15) and is mortal (16, 17, 22).

14. We have here a stanza of three lines, in each of which there is either a paronomasia or a rhyme. In the second line the text reads 'food of fullness'. On two grounds I have changed this into 'fullness of food'. First we have **שבעת לחם** in Ezek. xvi. 49, and next the rhyme requires it. The stanza runs thus:

מה יואיל חיל נהפך לחלי
או שבע מזון נהפך לחסרון
או יופי נהפך לדופי

Instead of **לחסרון** in the second line we might read **לרזון** with Ginzberg. As I have shown in my edition of this book, the third line of this stanza recurs in xlvi. 35. See lxxxiii. 11, 12.

19. How long will that which is corruptible remain? The final editors answer this question in xl. 3; B³ answers it in xxiii. 7-xxiv. 1. The writers of this book (esp. the writer of B²) are impressed with the corruptibility of this present world, the *olam hazzeh*. It all belongs to the sphere of corruption. So too does the Messianic kingdom if it falls within the *olam hazzeh*, as in A¹, A², and A³. In A² it ends corruption, in A³ it ends corruption and begins incorruption (lxiv. 2). See my Commentary, *in loc.*

transgress, or 'pass away', as in verse 9.

20. A prayer for the hastening of the final judgement.

21. The fall of Jerusalem was brought about in God's mercy to hasten the judgement.

that . . . has been. So I have emended **סמסו** (= 'and they have seen') into **סמסו**. If the text is correct then it represents a Hebraism, the perfect with strong waw as a continuation of the imperative, and so = 'and let them see'.

22. Bring to an end. Text reads 'everything' = **כל** which I take to be a corruption of **כלה**. Schulthess and Ryssel, on the other hand, emend the Syriac **כסל** into **כס** = 'restrain', but the next verse supports the emendation in the text.

23. To hasten the final judgement the writer prays to God to end death, to let his glory appear, and the dead rise. the angel of death. Cf. Rev. vi. 8. Prominent in later Jewish writings. See Testament of Abraham (ed. James).

be sealed. Cf. Isa. v. 14.

treasuries of souls. To these chambers only the righteous were admitted. After his death a righteous man's soul was permitted for seven days to behold the seven ways of the righteous, and a wicked man's the seven ways of the wicked. Then his soul entered these chambers, in Sheol (4 Ezra iv. 35, 41; vii. 101). They were guarded by angels, and were full of rest (1 En. c. 5; 4 Ezra vii. 95). At the judgement they were to restore the souls (2 Bar. xxi. 2, 3, xxx. 2; 4 Ezra vii. 32). There were also treasuries of righteous works (see xxiv. 1). Note that the souls of the wicked are not mentioned here.

24 souls restore those which are enclosed in them. For there have been many years like those that are desolate from the days of Abraham and Isaac and Jacob, and of all those who are like them, who sleep in the earth, on whose account Thou didst say that Thou hadst created the world. And now quickly show Thy glory, and do not defer what has been promised by Thee.' And (when) I had completed the words of this prayer I was greatly weakened.

XXII–XXIII. *God's Reply to Baruch's Prayer: He will fulfil His Promise: Time needed for its Accomplishment: Things must be judged in the Light of their Consummation (XXII). Till all Souls are born the End cannot come (XXIII).*

22¹ And it came to pass after these things that lo! the heavens were opened, and I saw, and power was given to me, and a voice was heard from on high, and it said unto me: 'Baruch, Baruch, why art thou troubled? He who travels by a road but does not complete it, or who departs by sea but does not arrive at the port, can he be comforted? Or he who promises to give a present to another, but does not fulfil it, is it not robbery? Or he who sows the earth, but does not reap its fruit in its season, does he not lose everything? Or he who plants a plant unless it grows till the time suitable to it, does he who planted it expect to receive fruit from it? Or a woman who has conceived, if she bring forth untimely, does she not assuredly slay her infant? Or he who builds a house, if he does not roof it and complete it, can it be called a house? Tell Me that first.'

23^{1, 2} And I answered and said: 'Not so, O LORD, my Lord.' And He answered and said unto me: 'Why therefore art thou troubled about that which thou knowest not, and why art thou ill at ease about things in which thou art ignorant? For as thou hast not forgotten the people who now are and those who have passed away, so I remember those who are appointed to come. Because when Adam sinned and death was decreed against those who should be born, then the multitude of those who should be born was numbered, and for that number a place was prepared where the living might dwell and the dead might be guarded. Before therefore the number aforesaid is fulfilled, the creature will not live again [for My spirit is the creator of life], and Sheol will receive the dead. And again it is given to thee to hear what things are to come after these times. For truly My redemption has drawn nigh, and is not far distant as aforesaid.'

24. Read probably after verse 19.

25. what has been promised by Thee, i. e. 'the world which Thou hast promised them' (xiv. 13; cf. lxxxiii. 5).

26. (when). Inserted with Ryssel.

greatly weakened. Cf. xlvi. 25; Dan. x. 17, &c.

XXII. 1. the heavens were opened and I saw. Ezek. i. 1; Matt. iii. 16; John i. 52; Rev. iv. 1, &c. a voice was heard, i. e. the *bath-qôl*. Cf. xiii. 1; Matt. iii. 17; Rev. iv. 1.

3–8. In xxii. 3, 5 God replies, 'What is work without the result, and how can it be judged? So this life requires the consummation for its explanation (xxii. 3, 8 answer xxi. 13–17). Again, God replies 'all in due time' to Baruch's plea for haste (xxii. 6, 7 answer xxi. 19, &c.). Moreover, God is bound by His promise (xxii. 4 answers xxi. 25).

7. does . . . assuredly slay. A Hebraism.

XXIII. 1, 2. The future and the end are known only to God, and they alone explain the present. All time is alike to God, and he keeps the due proportion. A reply to xxi.

3. Text reads *وحيهم ولائهم* 'who are remembered, and those who are to come', which I have emended into *وحيهم ولائهم* = 'who are appointed to come.'

4. when Adam sinned and death was decreed. There are two different views in this work regarding the physical effect of Adam's sin on mankind. (1) In B², i. e. in xvii. 3, xix. 8, xxiii. 4, Adam's sin brought in physical death, otherwise man would have been immortal. Cf. St. Paul. (2) In A³, i. e. liv. 15, lvi. 6, Adam is said to have brought in only premature death.

See my Commentary *in loc.*

the multitude of those who should be born was numbered. God alone knew this secret (xxi. 10, xlvi. 46). The number was unalterable, and had to be completed before the judgement could come (xxiii. 5; 4 Ezra iv. 33–43). for that number a place was prepared. Cf. 2 Enoch xlix. 2, lviii. 5. In the Tractate Chagiga, fol. 15, col. 1, it is said a place is prepared for every man either in Paradise or hell.

the dead might be guarded, i. e. the righteous by angels (1 En. c. 5, &c.; the wicked by the guardians of the gates of Hades (2 En. xlii. 1).

5. The resurrection cannot come till mankind's secret number is fulfilled. In Rev. vi. 11; 4 Ezra iv. 36 the consummation comes with the fulfilling of the number of the saints, not of mankind. According to Jebam. 62^a the Messiah is not to come till 'all the souls have gone forth which are in the chambers' of souls. This chamber is here called *שמים*.

Before. I emend *ל* (= 'unless' or 'but') into *כי*.

7. Cf. lxxxii. 2; Luke xxi. 28; 1 Pet. iv. 7.

XXIV. *The coming Judgement.*

24¹ 'For behold! the days come and the books shall be opened in which are written the sins of all those who have sinned, and again also the treasuries in which the righteousness of all those who have been righteous in creation is gathered. For it shall come to pass at that time that thou shalt see—and †the many that are with† thee—the long-suffering of the Most High, which has been throughout all generations, who has been long-suffering towards all who are born, (alike) those who sin and (those who) are righteous.' And I answered and said: 'But, behold! O Lord, no one knows the number of those things which have passed nor yet of those things which are to come. For I know indeed that which has befallen us, but what will happen to our enemies I know not, and when Thou wilt visit Thy works.'

XXV-XXVI. 1. *Sign of the coming Judgement.*

25¹ And He answered and said unto me: 'Thou too shalt be preserved till that time till that sign which the Most High will work for the inhabitants of the earth in the end of days. This therefore shall be the sign. When a stupor shall seize the inhabitants of the earth, and they shall fall into many tribulations, and again when they shall fall into great torments. And it will come to pass when they say in their thoughts by reason of their much tribulation: "The Mighty One doth no longer remember the earth"—yea, it will come to pass when they abandon hope, that the time will then awake.'

26¹ And I answered and said: 'Will that tribulation which is to be continue a long time, and will ^{xxvi} = E that necessity embrace many years?'

XXVII-XXX. 1. *The Twelve Woes that are to come upon the Earth: the Messiah and the temporary Messianic Kingdom.*

27¹ And He answered and said unto me: 'Into twelve parts is that time divided, and each one of ^{xxvii-xxx} them is reserved for that which is appointed for it. In the first part there shall be the beginning of commotions. And in the second part (there shall be) slayings of the great ones. And in ¹ = A¹ the third part the fall of many by death. And in the fourth part the sending of the sword. And

XXIV. 1. **the books shall be opened.** Dan. vii. 10; 1 En. xc. 20; Rev. xx. 12; 4 Ezra vi. 20. Here the books record the sins of sinners only, as in 1 En. xc and probably Rev. (as cited). 4 Ezra vi. 10 has also 'another book of life'.

the treasuries in which. Divine storehouses are a familiar idea in the O.T., e.g. of rain (Deut. xxviii. 12). Again, the idea of laying up spiritual things in store is found in the LXX, Prov. i. 18 *θησαυρίζουσιν ἐννοίᾳ κακά* (cf. Pss. Sol. ix. 9). One may lay up treasures of works or faith (4 Ezra vii. 77, vi. 5); treasures in heaven (Matt. vi. 19, 20); stores of wrath (Rom. ii. 5). *אוצר* and *θησαυρός* may mean the treasure itself, and the place where it is stored.

the righteousness of all, &c. The standard of righteousness was the Law. The legalistic wing of the Pharisees held it consisted first and mainly in fulfilling ceremonial observances. See, e.g. the Book of Jubilees. The prophetic wing, from whom emanated most of the Messianic Apocalypses, understood it primarily as the fulfilling of moral duties.

XXIV. 2-4. Probably followed originally on xx. See note on xiii-xxv.

†**the many that are with† thee.** See xiii. 5 (note). Read 'those like thee', i.e. the surviving righteous.

3-4. Baruch objects that no man knows when the end may come, and he knows only that Israel is in distress. What will the Gentiles suffer as the penalty (answered xiii. 3^b-12). When will they suffer it? (answered xxv).

4. **us.** Text reads 'me'.

XXV. Answers the question 'When wilt Thou visit Thy works'.

1. **the inhabitants of the earth,** always in a bad ethical sense in Baruch. See note on 1 Enoch xxxvii. 5 (also note in my Commentary on 2 Baruch).

3. **stupor.** Cf. lxxx. 2, and *excessus mentis* 4 Ezra xiii. 30.

4. At the end of the tribulation and torments the time of the judgement has come (cf. xiii. 8). This leaves no room for the Messianic kingdom in xxix, which precedes the judgement.

XXVI. Added by the final editor in order to introduce xxvii-xxx. 1; xxv was originally followed by xiv-xix.

XXVII-XXX. 1. A fragment of a Messiah Apocalypse, A¹. (1) After terrible tribulation over all the earth, imperilling even the elect, a glorious kingdom of joy and plenty was to be established under the Messiah, who afterwards was to return in glory to heaven. The resurrection was to follow. The outlook is thoroughly optimistic. (2) Palestine was to escape the prevailing woes, and since there is no mention of a restoration of Jerusalem or of the setting up of the New Jerusalem, Jerusalem must still have been standing (Contrast B¹ and 4 Ezra xiii. 36). Thus the events of A. D. 70 could not have happened as yet. (3) In B¹ and B² Jerusalem is destroyed and its people in exile. The law, too, is the centre of interest and expectation in B¹ and B², but the Messiah in A¹, which has no allusion to the law, as B¹ and B² have no allusion to the Messiah.

XXVII. 1. We have twelfold divisions in A³ (i.e. liii-lxxiv) and 4 Ezra xiv. 11, 12, but there of world-history, here only of the tribulations preceding Messiah's coming. These travail-pains (*ᾠδίνες* Matt. xxiv. 8) in the Gospels precede Christ's second coming, and not His first appearance.

5. **the sword.** Cf. Jer. xxv. 16, 27.

7 in the fifth part famine and the withholding of rain. And in the sixth part earthquakes and
 8, 9 terrors. [Wanting.] And in the eighth part a multitude of spectres and attacks of the Shedim.
 10, 11, 12 And in the ninth part the fall of fire. And in the tenth part rapine and much oppression. And in
 13 the eleventh part wickedness and unchastity. And in the twelfth part confusion from the mingling
 14 together of all those things aforesaid. For †these parts of that time are reserved, and † shall be
 15 mingled one with another and minister one to another. For some shall leave out some of their own,
 and receive (in its stead) from others, and some complete their own and that of others, so that those
 may not understand who are upon the earth in those days that this is the consummation of the times.
 28 1, 2 'Nevertheless, whosoever understandeth shall then be wise. For the measure and reckoning of
 3 that time are two parts a week of seven weeks.' And I answered and said: 'It is good for a man to
 4 come and behold, but it is better that he should not come lest he fall. [But I will say this also: xxviii. 4-5
 5 Will he who is incorruptible despise those things which are corruptible, and whatever befalls in the = E
 case of those things which are corruptible, so that he might look only to those things which are not
 6 corruptible?] But if, O Lord, those things shall assuredly come to pass which Thou hast foretold
 7 to me, so do Thou show this also unto me if indeed I have found grace in Thy sight. Is it in one
 place or in one of the parts of the earth that those things are come to pass, or will the whole earth
 experience (them)?'
 29 1 And He answered and said unto me: 'Whatever will then befall (will befall) the whole earth;
 2 therefore all who live will experience (them). For at that time I will protect only those who are
 3 found in those self-same days in this land. And it shall come to pass when all is accomplished that
 4 was to come to pass in those parts, that the Messiah shall then begin to be revealed. And Behemoth
 shall be revealed from his place and Leviathan shall ascend from the sea, those two great monsters
 which I created on the fifth day of creation, and shall have kept until that time; and then they shall
 5 be for food for all that are left. The earth also shall yield its fruit ten thousandfold and on each (?)

6, 7. **famine . . . earthquakes**, as signs of the end. Cf. lxx, 8; Matt. xxiv. 7, &c.
 9. **spectres**. Or 'portents'. Cf. 4 Ezra vi. 21.
 10. **the fall of fire**. Cf. lxx. 8; 4 Ezra v. 8.
 14. As Ryssel has observed, this is corrupt. By reading **סוד**, instead of **סוד**, and omitting the following **ו** we arrive at the following: 'these parts which till that time had been reserved (?) shall (then) be mingled', &c.
 15. **leave out**. Text reads **לעזוב** = 'leave over'. But the context requires the sense of 'omitting', 'leaving out'. The error can be explained, if we suppose that **παράλειψουσι**, which has both the above meanings, stood before the translator and that he followed the wrong one here.
 XXVIII. 1. Cf. Dan. xii. 10: 'the wise shall understand'.
 2. Interpretation seems impossible.
 3. The difficulty of faithfulness during the woes (cf. xli. 1, lxxv. 5; 4 Ezra xiii. 16-20; Matt. xxiv. 22) and the blessings which await those who endure.
 4-5. These verses break the connexion of thought, and no account is taken of them in the context. An answer is given to the question in xliii. 2.
 XXIX. 2. **I will protect**, &c. Here God protects His people who are found in the Holy Land, whereas in A² the Messiah does so (xl. 2), and in A³ the Holy Land itself (lxx. 1). In B² it is the law that protects the faithful, wherever they dwell (xxxii. 1).
found . . . in this land. Cf. last note, and 4 Ezra xiii. 48, 49. A special blessing attached to residence in Palestine. It alone was to escape the woes that should befall all the earth besides. But this thought is found only in the sections of this book written prior to A. D. 70. It first appears in Joel ii. 32 in Apocalyptic literature, though it was before for a time, in the eighth century B. C., the belief of the Jews. For the privileges attached to residence in Palestine see my Commentary *in loc.*
 3. The Messiah's rôle here is passive. Cf. 1 En. xc. 37, 38; 4 Ezra vii. 28, 29. Contrast A² and A³ (e. g. xl) where the Messiah fights, destroys His enemies, and sets up His kingdom.
 The phrase 'begin to be revealed' may be corrected to 'the principate of the Messiah will be revealed' (xxxix. 7) or 'Messiah the prince shall be revealed' (Dan. ix. 25).
 Whence will Messiah be revealed? Here, and in xxx. 1, it seems from heaven; elsewhere, perhaps, from some place on earth. Cf. John vii. 27: 'When the Christ cometh, no man knoweth whence he is.' Cf., too, 4 Ezra vii. 28, xiii. 32. The Messiah may be already born and yet not know his calling till Elijah comes and anoints him, in Justin's *Dial. c. Tryph.* 8.
 The Talmud states that the Messiah was born at Bethlehem on the day of the destruction of the temple, was named Menahem, and afterwards suddenly carried away by a storm (Jer. Berachoth, p. 5).
 4. **And Behemoth shall be revealed**, &c. For the full form of this myth see 4 Ezra vi. 49-52. The diction is so similar that both must quote from the same source—a lost short hexamer, like that in 4 Ezra vi. 38-54. See my Commentary *in loc.*
Behemoth . . . and Leviathan. See 1 En. lx. 7-9, 24 notes; Targ. Jon. on Gen. i. 21 'And God created great beasts Leviathan and his wife which were prepared for the day of consolation'. Also Targum on Ps. l. 10.
all that are left. An indefinite statement; *quibus vis* in 4 Ezra vi. 52.
 5. We have here another fragment of an old Apocalypse, of which we find a version in Irenaeus, v. 33. Papias is there said to ascribe it to our Lord. Irenaeus preserves a longer and fuller form than our text, and all seeds and fruit-trees share in the miraculous fruitfulness in his quotation. 1 En. x. 19 gives a still more fragmentary quotation.
 We have, curiously, three diets provided in our syncretistic text for the members of the Messianic kingdom. In

vine there shall be a thousand branches, and each branch shall produce a thousand clusters, and each cluster produce a thousand grapes, and each grape produce a cor of wine. And those who have hungered shall rejoice: moreover, also, they shall behold marvels every day. For winds shall go forth from before Me to bring every morning the fragrance of aromatic fruits, and at the close of the day clouds distilling the dew of health. And it shall come to pass at that self-same time that the treasury of manna shall again descend from on high, and they will eat of it in those years, because these are they who have come to the consummation of time.

30¹ And it shall come to pass after these things, when the time of the advent of the Messiah is fulfilled, that He shall return in glory.

XXX. 2-5. *The Resurrection.*

2 Then all who have fallen asleep in hope of Him shall rise again. And it shall come to pass at that time that the treasuries will be opened in which is preserved the number of the souls of the righteous, and they shall come forth, and a multitude of souls shall be seen together in one assemblage of one thought, and the first shall rejoice and the last shall not be grieved. For they know that the time has come of which it is said, that it is the consummation of the times. 4 But the souls of the wicked, when they behold all these things, shall then waste away the more. 5 For they shall know that their torment has come and their perdition has arrived.

xxx. 2-
xxxv. =
B²-re-
suming
xxv. 4.

XXXI-XXXIII. *Baruch exhorts the People to prepare themselves for worse Evils.*

31¹ And it came to pass after these things that I went to the people and said unto them: 'Assemble unto me all your elders and I will speak words unto them.' And they all assembled in the valley of the Cedron. And I answered and said unto them:

'Hear, O Israel, and I will speak to thee,
And give ear, O seed of Jacob, and I will instruct thee.

xxix. 4 flesh, in verse 5 vegetable, in verse 8 heavenly food, i. e. manna. The second is a return to Adam's food in Paradise.

As to the ten thousand-fold yield of corn and wine Dr. Rendel Harris gives a probable explanation in a misreading of כב = 'plenty' in the blessing of Isaac (Gen. xxvii. 28) as כבב = 10,000.

each branch, &c. For 'each' the Syriac gives 'one' three times over, following the idiom in the Hebrew original, a cor, about 120 gallons.

6. rejoice. Cf. 4 Ezra vii. 28, xii. 34.

behold marvels. Cf. 4 Ezra vii. 27, xiii. 50; Matt. xi. 4-6; John vii. 31.

8. the treasury of manna shall again descend. In Sibyll. Or. vii. 149 manna is to be the food of the members of the Messianic kingdom. Cf. Rev. ii. 17 'hidden manna'.

consummation of time, i. e. the Messianic age. Cf. xxvii. 15. In xxx. 3 the phrase has a different meaning, but there we have the work of B².

XXX. 1. when the time of the advent of the Messiah is fulfilled. This seems to mean that after His reign the Messiah will return in glory to heaven. 'Advent' may be rendered 'presence', i. e. visible reign on earth.

return in glory, back to heaven, where He was before His revealing on earth. For His pre-existence see 1 Enoch xlv. 1, 2, xlviii. 3 (note), &c. In 4 Ezra vii. 29, 30 the Messiah and the righteous die at the close of the Messianic kingdom.

Then all who have fallen asleep . . . shall rise again. The resurrection here follows immediately on the Messiah's return to heaven: but on his death in 4 Ezra vii. 29, 30. The words 'of Him' spoil the sense, and the parallelism to LXX of Ps. xvi. 9 ἐπ' ἐπιδα.

fallen asleep. We are not told the fate of the living, as A¹ is fragmentary.

2. Here we return to B², and resume the text that ended at xxiv. 1.

3. they know. Text reads 'he knows'.

the consummation of the times. Here = the final judgement. Contrast xxix. 8.

4. waste away. Cf. li. 5; 4 Ezra vii. 87.

XXXI-XXXV. Baruch assembles and addresses the elders of the people. He exhorts them not to forget Zion and its anguish; the end of all that is corruptible is coming; the law, if they hold fast to it, will protect them when the whole creation is shaken; they are to grieve for the coming woe more than for the past, when the creation shall be renewed. Thereupon Baruch sends away the people, and when they remonstrate against his forsaking them, he rejoins that he is only going to the Holy Place to seek light from God. There he laments over Zion. (A fast of seven days should follow here.)

The subject of Baruch's address is to be found in each instance in the preceding revelation (as in v. 5, x. 4), but it will be observed that this address, xxxi. 3-xxxii. 6, is out of relation to all that has gone before. The gist of the address is (a) the end of corruption is at hand; (b) the law will save in the coming crisis; (c) the present creation must give place to a new and incorruptible creation. Now these questions are discussed later in the dialogues between Baruch and God. Thus, for (a) see xiii. 6-8; for (b) see xlviii. 22-4, 38-41; for (c) see xlviii. 49; lii. 3, 8-9, 16. Thus originally xxxi-xxxv followed lii. Moreover, xlv. 8-15 really concludes Baruch's address in xxxi, xxxii; i. e. it follows xxxii. 6. Thus xlviii-lii originally preceded xxxi-xxxv.

XXXI. 1. all your elders. See xlv. 1, note.

- 4 Forget not Zion,
But hold in remembrance the anguish of Jerusalem.
- 5 For lo! the days come,
When everything that is shall become the prey of corruption
And be as though it had not been.
- 32¹ 'But as for you, if ye prepare your hearts, so as to sow in them the fruits of the law, it shall protect you in that time in which the Mighty One is to shake the whole creation. [Because after a little time the building of Zion will be shaken in order that it may be built again. But that building will not remain, but will again after a time be rooted out, and will remain desolate until the time. And afterwards it must be renewed in glory, and perfected for evermore.] Therefore we should not be distressed so much over the evil which has now come as over that which is still to be. For there will be a greater trial than these two tribulations when the Mighty One will renew His creation. And now do not draw near to me for a few days, nor seek me till I come to you.' And it came to pass when I had spoken to them all these words, that I, Baruch, went my way, and when the people saw me setting out, they lifted up their voice and lamented and said: 'Whither departest thou from us, Baruch, and forsakest us as a father who forsakes his orphan children, and departs from them?'
- 33¹ 'Are these the commands which thy companion, Jeremiah the prophet, commanded thee, and said unto thee: "Look to this people till I go and make ready the rest of the brethren †in† Babylon, against whom has gone forth the sentence that they should be led into captivity"? And now if thou also forsakest us, it were good for us all to die before thee, and then that thou shouldst withdraw from us.'

XXXIV-XXXV. *Lament of Baruch.*

- 34 And I answered and said unto the people: 'Far be it from me to forsake you or to withdraw from you, but I will only go unto the Holy of Holies to inquire of the Mighty One concerning you and concerning Zion, if in some respect I should receive more illumination: and after these things I will return to you.'
- 35¹ And I, Baruch, went to the holy place, and sat down upon the ruins and wept, and said:
2 'O that mine eyes were springs,
And mine eyelids a fount of tears.
3 For how shall I lament for Zion,
And how shall I mourn for Jerusalem?

5. shall become the prey of, lit. 'shall be taken to'. See xxi. 19, note.

XXXII. 1. prepare your hearts. An O.T. phrase, and a favourite expression in B¹ and B²; cf. xlvi. 5, lii. 7, &c. the fruits of the law, i. e. good works. Cf. 4 Ezra iii. 20, ix. 32.

it shall protect. Cf. xlvi. 22-4, xlv. 13, 14.

shake the whole creation, i. e. to prepare for new heavens and a new earth. The thought comes originally from Haggai ii. 6; cf. Heb. xii. 26.

2-4. Here it is said that *after a little time* Zion will be destroyed. But according to xx. 1-2, xxxi. 4, xxxii. 5, xxxiii. 2-3, xxxv. 1 Jerusalem is already overthrown. These verses also break the connexion of thought between xxxii. 1 and xxxii. 5. The people are to prepare themselves by obedience to the law for the end of all things, xxxii. 1. Compared with this the evils attendant on the fall of Jerusalem are slight. These three verses are closely akin to Tobit xiv. 4-5. Cf. Ber. R. 2 and Pesikta 145 for a similar hope. These verses are an intrusion here.

2. Zion will be shaken. Apparently 'after a little time' = by Nebuchadnezzar in 588 B. C.

be built again, i. e. by Ezra and Nehemiah.

3. again . . . be rooted out, i. e. by the Romans in A. D. 70.

4. On the heavenly Jerusalem, see iv. 3, note.

5. be distressed. I have here followed Bensly's emendation of the Syriac, which has the active form instead of passive.

the evil which has now come = Jerusalem's fall.

6. two tribulations, i. e. those accompanying the destruction of Jerusalem and the renewal of creation. Perhaps 'than these two tribulations' is an addition; the text without them would run 'For the trial will be great when', &c.

renew His creation, i. e. replace the corruptible by the incorruptible world. See further li and lii. It was a current expectation after the captivity (cf. Isa. lxxv. 17; 1 En. xlv. 4, note; 4 Ezra vii. 75; Matt. xix. 28; 2 Pet. iii. 13; Rev. xxi. 1).

7. This verse was originally preceded by xlv. 8-15.

for a few days, i. e. for the seven days' fast, omitted in xxxv. Cf. 4 Ezra v. 18, 19.

XXXIII. 1. 2. See x. 2, note. According to B¹ Jeremiah does not seem to have gone to Babylon. On 'make ready' see note on x. 2. Here the 'in' is decidedly corrupt. See note on x. 2.

3. Cf. 4 Ezra xii. 44, 48.

XXXIV. Holy of Holies. Cf. x. 5, xxxv. 1; the holy place, xxxv. 4, where the altar stood.

XXXV. 2. From Jer. ix. 1; cf. 1 En. xcvi. 1.

- 4 Because in that place where I am now prostrate,
Of old the high priest offered holy sacrifices,
And placed thereon an incense of fragrant odours.
- 5 But now our glorying has been made into dust,
And the desire of our soul into sand.'

XXXVI-XXXVII. *The Vision of the Forest, the Vine, the Fountain and the Cedar.*

- 36^{1, 2} And when I had said these things I fell asleep there, and I saw a vision in the night. And lo! ^{xxxvi-xl} a forest of trees planted on the plain, and lofty and rugged rocky mountains surrounded it, and that = A².
3 forest occupied much space. And lo! over against it arose a vine, and from under it there went forth
4 a fountain peacefully. Now that fountain came to the forest and was (stirred) into great waves, and
5 those waves submerged that forest, and suddenly they rooted out the greater part of that forest, and
6 overthrew all the mountains which were round about it. And the height of the forest began to be
7 made low, and the top of the mountains was made low and that fountain prevailed greatly, so that it
8 left nothing of that great forest save one cedar only. Also when it had cast it down and had
9 destroyed and rooted out the greater part of that forest, so that nothing was left of it, nor could its
10 place be recognized, then that vine began to come with the fountain in peace and great tranquillity,
11 and it came to a place which was not far from that cedar, and they brought the cedar which had
12 been cast down to it. And I beheld and lo! that vine opened its mouth and spake and said to that
13 cedar: 'Art thou not that cedar which was left of the forest of wickedness, and by whose means
14 wickedness persisted, and was wrought all those years, and goodness never. And thou didst keep
15 conquering that which was not thine, and to that which was thine thou didst never show compassion,
16 and thou didst keep extending thy power over those who were far from thee, and those who drew
17 nigh thee thou didst hold fast in the toils of thy wickedness, and thou didst uplift thyself always as
18 one that could not be rooted out! But now thy time has sped and thine hour is come. Do thou
19 also therefore depart, O cedar, after the forest, which departed before thee, and become dust with it,
20 and let your ashes be mingled together. And now recline in anguish and rest in torment till thy
21 last time come, in which thou wilt come again, and be tormented still more.'
- 37 And after these things I saw that cedar burning, and the vine growing, itself and all around it, the plain full of unfading flowers. And I indeed awoke and arose.

XXXVIII-XL. *Interpretation of the Vision.*

- 38¹ And I prayed and said: 'O LORD, my Lord, Thou dost always enlighten those who are led by
2, 3 understanding. Thy law is life, and Thy wisdom is right guidance. Make known to me therefore
4 the interpretation of this vision. For Thou knowest that my soul hath always walked in Thy law,
and from my (earliest) days I departed not from Thy wisdom.'

THE SIXTH SECTION. XXXVI-XLVI. We must insert a seven days' fast after xxxv to keep the symmetry of the book as constructed by the final editor. The structure of this section is then as follows: first, the omitted fast, then a Messiah vision and its interpretation (xxxvi-xl) with disclosures as to apostates and proselytes (xli. 2-xlii. 8), and an announcement as to Baruch's coming death (xliii), and finally Baruch's address to the people (xliv-xlvi). This section is very composite. xxxvi-xl is a Messiah Apocalypse earlier than A.D. 70; xliii-xliv. 7, xlv-xlvi. 6 belongs to B¹; the rest mainly to B².

XXXVI-XL. The Second Messiah Apocalypse, A².

(a) Date of A²—before A. D. 70. Unlike B¹ and B² it has no mention of the Roman destruction of Jerusalem; nor has it a restoration of the city for the Messiah's rule, or a return of the dispersion. A² is optimistic as regards this world, unlike B²; and centres its hope on the Messiah, not the law, unlike B¹ and B².

(b) Relation of A² to A¹. In A¹ the Messiah has a passive rôle; here an active one, destroying the wicked and vindicating Israel.

XXXVI. 1. These visions are only found in A² and A³. Elsewhere we have direct revelations.

2. This vision is obviously founded in some respects on Ezek. xvii.

8. rooted out. This word רָעַר is constantly used in the Talmud with reference to the future fate of Rome.

11. in anguish. See xxx. 5, where the intermediate state involves some degree of happiness or pain.

XXXVII. unfading flowers. Cf. Apoc. Pet.

XXXVIII. 1. God Himself interprets this vision for Baruch: but Ramiel the vision in A³ (see lv. 3).

2. Thy law is life. Cf. xlv. 2; Sir. xlv. 5. Hillel (Aboth. ii. 7): 'The more law the more life . . . he who gains knowledge of the law gains life in the world to come.' Also see John vii. 49.

Thy wisdom is right guidance. This is based on the Massoretic text of Eccles. x. 10, where the versions vary.

4. from my (earliest) days. This is the Hebrew idiom מֵיָמַי , as in 1 Kings i. 6.

A², B²

39₁ And He answered and said unto me: 'Baruch, this is the interpretation of the vision which thou
 2 hast seen. As thou hast seen the great forest which lofty and rugged mountains surrounded, this is
 3 the word. Behold! the days come, and this kingdom will be destroyed which once destroyed Zion,
 4 and it will be subjected to that which comes after it. Moreover, that also again after a time will be
 5 destroyed, and another, a third, will arise, and that also will have dominion for its time, and will be
 6 far beyond those which were before it, and it will rule many times as the forests on the plain, and it
 7 will hold fast for times, and will exalt itself more than the cedars of Lebanon. And by it the truth
 8 will be hidden, and all those who are polluted with iniquity will flee to it, as evil beasts flee and
 9 creep into the forest. And it will come to pass when the time of its consummation that it should
 10 fall has approached, then the principate of My Messiah will be revealed, which is like the fountain
 11 and the vine, and when it is revealed it will root out the multitude of its host. And as touching
 12 that which thou hast seen, the lofty cedar, which was left of that forest, and the fact, that the vine
 13 spoke those words with it which thou didst hear, this is the word.

40₁ 'The last leader of that time will be left alive, when the multitude of his hosts will be put to the
 2 sword, and he will be bound, and they will take him up to Mount Zion, and My Messiah will convict
 3 him of all his impieties, and will gather and set before him all the works of his hosts. And afterwards
 4 he will put him to death, and protect the rest of My people which shall be found in the place which
 5 I have chosen. And his principate will stand for ever, until the world of corruption is at an end,
 6 and until the times aforesaid are fulfilled. This is thy vision, and this is its interpretation.'

XLI-XLII. *The Destiny of the Apostates and of the Proselytes.*

41₁ And I answered and said: 'For whom and for how many shall these things be? or who will be
 2 worthy to live at that time? For I will speak before thee everything that I think, and I will ask of
 3 thee regarding those things which I meditate. For lo! I see many of Thy people who have with-
 4 drawn from Thy covenant, and cast from them the yoke of Thy law. But others again I have seen
 5 who have forsaken their vanity, and fled for refuge beneath Thy wings. What therefore will be to
 6 them? or how will the last time receive them? Or perhaps the time of these will assuredly be
 7 weighed, and as the beam inclines will they be judged accordingly?'

42_{1, 2} And He answered and said unto me: 'These things also will I show unto thee. As for what
 2 thou didst say—"To whom will these things be, and how many (will they be)?"—to those who have
 3 believed there shall be the good which was spoken of aforetime, and to those who despise there shall
 4 be the contrary of these things. And as for what thou didst say regarding those who have drawn

XXXIX. 3-5. Of the four world-empires here mentioned undoubtedly the first is Babylon (ver. 3), and the fourth Rome (5-7; xxxvi. 5-10). The second and third are probably Persia and the Diadochi. The fourfold division of world-empires is due to Dan. vii, where the fourth kingdom is decidedly different, as 4 Ezra xii. 11-12 admits.

6. the truth will be hidden. Cf. 4 Ezra v. 1, where the same statement is made about Rome.
 7. the principate of My Messiah. For *אֲחֵרֵי* = 'beginning', read *אֲחֵרֵי* = 'principate', as in xl. 3, lxxv. 8. See xxix. 3, note.

XL. 1. Who is this last leader? Probably Pompey, as 'his impieties' suggests (cf. Pss. Sol. ii. 24-35). The Talmud says a single leader, called Armilus, was to unite in himself all hatred and hostility against God's people. See Weber, 365, 366.

My Messiah. In A¹ (i. e. xxvii-xxx. 1) God Himself protects Israel and destroys their enemies, and the Messiah only appears after this (xxix. 3). Here the Messiah takes the active part.
 convict of . . . impieties. So Ezra xii. 32; xiii. 37.

2. protect the rest, &c. See xxix. 2, note.
 3. for ever, until . . ., or 'for the age'. Cf. lxxiii. 1. The Messianic kingdom belongs to the *olam hazzeḥ* (see xxi. 19, note).

XLI, XLII. These two chapters belong to B², and originally followed xxx. As in xx, the times are hastened (xlii. 6) in order to usher in the end, the resurrection, and the life of incorruption. The chief topics in these chapters are: (1) the ultimate destiny of the apostates; (2) that of the proselytes.

XLI. 1. Baruch's question goes back to xxx. 2-5; which it originally preceded in B². For the question cf. lxxv. 5.
 3. These apostates may be Christians.
 yoke of Thy law. 'Yoke' means 'obligation'. Cf. Sirach li. 26. Cf. for this phrase Pss. Sol. vii. 8, xvii. 32; Acts xv. 10; Gal. v. 1. Contrast Matt. vi. 29, 30.

4. The proselytes, i. e. the *גֵּרִים*. Cf. 4 Ezra vii. 133.
 their vanity, i. e. idols (Deut. xxxii. 21).
 fled for refuge beneath Thy wings. The writer follows the Hebrew text of Ps. xxxvi. 8, as against the LXX and Syriac. The phrase is used of a proselyte in Ruth ii. 12. Cf. Shabbath 31^a.

5. the last time, described in xxx. 2-5.

XLII. 2. those who have believed. See liv. 5, note; also xxi. 9, note.

- 4 near and those who have withdrawn this is the word. As for those who were before subject, and afterwards withdrew and mingled themselves with the seed of mingled peoples, the time of these was
 5 the former, and was accounted as something exalted. And as for those who before knew not but afterwards knew life, and mingled (only) with the seed of the people which had separated itself, the
 6 time of these (is) the latter, and is accounted as something exalted. And time shall succeed to time and season to season, and one shall receive from another, and then with a view to the consummation shall everything be compared according to the measure of the times and the hours of the seasons.
 7, 8 For corruption shall take those that belong to it, and life those that belong to it. And the dust shall be called, and there shall be said to it: "Give back that which is not thine, and raise up all that thou hast kept until its time".

XLIII. *Baruch told of his Death and bidden to give his last Commands to the People.*

- 43 1 'But, do thou, Baruch, direct thy heart to that which has been said to thee,
 And understand those things which have been shown to thee;
 For there are many eternal consolations for thee.
 2 For thou shalt depart from this place,
 And thou shalt pass from the regions which are now seen by thee,
 And thou shalt forget whatever is corruptible,
 And shalt not again recall those things which happen among mortals.
 3 Go therefore and command thy people, and come to this place, and afterwards fast seven days,
 and then I will come to thee and speak with thee.'

xliii-xliv.
7 = B¹

XLIV. 1-8, XLV-XLVI. *Baruch tells the Elders of his impending Death, but encourages them to expect the Consolation of Zion.*

- 44 1 And I, Baruch, went from thence, and came to my people, and I called my first-born son and [the Gedaliahs] my friends, and seven of the elders of the people, and I said unto them:
 2 'Behold, I go unto my fathers
 According to the way of all the earth.

4. The apostates have only this world.
 mingled peoples. Jer. xxv. 20, 24.
 5. of the people. The Syriac reads 'peoples', which does not suit Israel, though it does suit the proselytes.
 separated itself, i.e. the legalistic Israel by the 'fence' of the law (cf. xlviii. 23). The 'separatists' are the Pharisees.
 the latter. So Kabisch emends. The text reads 'the former'. Thus the proselytes inherit the world to come.
 6. Cf. 4 Ezra iv. 37.
 8. Give back, &c. Cf. 1. 2. The earth gives back the body; Sheol the soul, in virtue of its relation to which the body is conceived as persisting, and even sensitive. Job xiv. 22.

XLIII-XLVI. These chapters belong to B¹, with the exception of xlv. 8-15. They do not belong to B², for in xliii. 2, xlv. 2, lxxviii. 5, lxxxiv. 1, Baruch is to die an ordinary death and forget all the concerns of mortals, whereas in B² he is to be preserved till the last day to testify against the Gentile oppressors of Israel, xliii. 3, xxv. 1, xlviii. 30. Again the people are assured of good tidings in store for them xlv. 6, as in lxxvii. 12, and bidden to look for the restoration of Zion (lxxx. 1, 4 taken with i. 4, vi. 9), whereas in B² there is no consolation of any kind for them in this world.

XLIV. 8-15 belongs to B²; for the present world is hopeless—defiled with evil xlv. 9, and with its corruption about to pass away xlv. 8; it is, moreover, to be given over to oblivion xlv. 9—a statement in flat contradiction with iv. 1. Accordingly all hope is to be directed to the world to come xlv. 15, the promised inheritance xlv. 13, the world of incorruption xlv. 12. The original position of xlv. 8-15 was after xxxii. 6. These verses presuppose xlviii-lix, just as xxxi-xxxv presuppose them; see note on xxxi-xxxv.

- XLIII. 1. Refers probably to some lost passage of B¹.
 2. thou shalt depart. The word and the context indicate ordinary death here. Cf. xlv. 2.
 whatever is corruptible. Cf. xxi. 19, note.
 3. command thy people, i.e. impart to them the disclosures just made to Baruch. As Baruch has just been told of his coming death, the word 'command' (צִוִּיתִי) is here used in the technical Hebrew sense of giving one's last command.
 this place. This conflicts with xlvii. 1—to Hebron.

XLIV. 1. son. Elsewhere only in xlv. 1.
 [the Gedaliahs]. Possibly this phrase belongs to the text, but has originated in a corrupt transliteration of גְּדַלְיָהוּ 'the great men'.
 seven of the elders. Seven only, as the city is now destroyed. In v. 5, before its fall, he summons them all.
 2. Contrast xliii. 3 (see note).

- 3 But withdraw ye not from the way of the law,
But guard and admonish the people which remain,
Lest they withdraw from the commandments of the Mighty One.
- 4 For ye see that He whom we serve is just,
And our Creator is no respecter of persons.
- 5 And see ye what hath befallen Zion,
And what hath happened to Jerusalem.
- 6 For the judgement of the Mighty One shall (thereby) be made known,
And His ways, which, though past finding out, are right.
- 7 For if ye endure and persevere in His fear,
And do not forget His law,
The times shall change over you for good,
And ye shall see the consolation of Zion.
- 8, 9 Because whatever is now is nothing,
But that which shall be is very great.
For everything that is corruptible shall pass away,
And everything that dies shall depart,
And all the present time shall be forgotten,
Nor shall there be any remembrance of the present time, which is defiled with evils.
- 10 For that which runs now runs unto vanity,
And that which prospers shall quickly fall and be humiliated.
- 11 For that which is to be shall be the object of desire,
And for that which comes afterwards shall we hope;
For it is a time that passes not away,
- 12 And the hour comes which abides for ever.
And the new world (comes) which does not turn to corruption those who depart to its blessedness,
And has no mercy on those who depart to torment,
And leads not to perdition those who live in it.
- 13 For these are they who shall inherit that time which has been spoken of,
And theirs is the inheritance of the promised time.
- 14 These are they who have acquired for themselves treasures of wisdom,
And with them are found stores of understanding,
And from mercy have they not withdrawn,
And the truth of the law have they preserved.
- 15 For to them shall be given the world to come,
But the dwelling of the rest who are many shall be in the fire.'
- 45² 'Do ye therefore so far as ye are able instruct the people, for that labour is ours. For if ye ^{xliv-xlvi.6} teach them, ye will quicken them.' = B¹
- 46¹ And my son and the elders of the people answered and said unto me: 'Has the Mighty One humiliated us to such a degree
As to take thee from us quickly?'

3. **commandments of the Mighty One.** Cf. xlviii. 38.
 5. These words vividly recall vi-viii. See note on xliii-xlvi above.
 6. **which, though . . . right.** The text = 'which are past finding out and right'.
 7. **the consolation of Zion,** i.e. its restoration. Cf. lxxxi. 1, 4; for the temple was to be rebuilt, according to B¹. (Cf. vi. 9.)
 8-15. These verses should be read after xxxii. 6. See note on xliii-xlvi above.
 9. **corruptible.** Cf. xxi. 19, note.
 12. **the new world.** Cf. the new creation (xxxii. 6), and li. 3; lii. 9, 16.
who depart to its blessedness. The text here has 'on its beginning', which gives no parallel to 'to torment' in the next clause, and no sense in itself. A corruption in the original Hebrew easily explains the difficulty and restores the sense, בראשו באשרו. Ryssel reproduces this emendation without acknowledgement.
 14. This verse presupposes li. 3, 7. The treasures in xxiv. 1 are those of righteousness.
 15. **in the fire.** Cf. xlviii. 39, 43, lix. 2, lxiv. 7, lxxxv. 13.
 XLV. B¹ reappears here, and the connexion broken at xlv. 7 is resumed.
 2. **if ye teach, &c.** Cf. Ps. cxix. 50, 93. This is the true scribe's work. Cf. xxxviii. 2, xlv. 7.

- 2 And truly we shall be in darkness,
And there shall be no light to the people who are left.
- 3 For where again shall we seek the law,
Or who will distinguish for us between death and life?’
- 4 And I said unto them: ‘The throne of the Mighty One I cannot resist;
Nevertheless, there shall not be wanting to Israel a wise man
Nor a son of the law to the race of Jacob.
- 5 But only prepare ye your hearts, that ye may obey the law,
And be subject to those who in fear are wise and understanding;
And prepare your souls that ye may not depart from them.
- 6 For if ye do these things,
Good tidings shall come unto you.

[Which I before told you of; nor shall ye fall into the torment, of which I testified to you before.’ xlvii. 6^a-7

7 But with regard to the word that I was to be taken I did not make (it) known to them or to my son.] = E

- 47¹ And when I had gone forth and dismissed them, I went thence and said unto them: ‘Behold! xlvii-lit.,
2 I go to Hebron: for thither the Mighty One hath sent me.’ And I came to that place where the = B²
word had been spoken unto me, and I sat there, and fasted seven days.

XLVIII. 1-47. PRAYER OF BARUCH.

- 48¹ And it came to pass after the seventh day, that I prayed before the Mighty One and said
- 2 ‘O my Lord, Thou summonest the advent of the times,
And they stand before Thee;
Thou causest the power of the ages to pass away,
And they do not resist Thee;
Thou arrangest the method of the seasons,
And they obey Thee.
- 3 Thou alone knowest the duration of the generations,
And Thou revealest not Thy mysteries to many.
- 4 Thou makest known the multitude of the fire,
And Thou weighest the lightness of the wind.
- 5 Thou explorest the limit of the heights,
And Thou scrutinizest the depths of the darkness.

XLVI. 4. a son of the law = בר מצוה, i.e. one bound to observe the Law. An answer to the question put in iii. 6^b. The expression seems to occur here first in existing literature. The verse means: There never should be lacking wise teachers and obedient servants of the Law. The expression has nothing to do with בר מכילאן as Ryssel suggests.

5. be subject. Obedience to the Rabbis is here enforced.

6^c-7. This addition was made by the final editor to adapt the fragment of B¹ just given to its new context. Contrast xlvii. 1.

6^c. the torment. This refers to xlv. 12, 15.

7. I was to be taken. Cf. xliii. 3, note, xlviii. 30. The idea of the ascension into heaven of great heroes in Jewish history was a familiar one. See Commentary *in loc.* Also N.T. (Mark xvi. 19; Acts i. 2, 11, 22; 1 Tim. iii. 16).

THE SEVENTH SECTION. XLVII-LXXVII. First we have Baruch's fast of seven days, followed by his prayer (xlvii. 2-xlviii. 24). Then in the dialogue ensuing various revelations are made to Baruch touching the coming woes and the judgement (xlviii. 26-41), and the resurrection (l-lit.). There follows a Messiah Apocalypse (liii-lxxiv = A²). In lxxvi Baruch is told of his coming translation, and in lxxvii he addresses the people.

This section is composite; xlviii-lit. is derived from B²; liii-lxxiv from A²; lxxv-lxxvi from B²; and lxxvii from B¹.

XLVII. 1. Why this journey to Hebron? Baruch has received no such command in our text. This verse is probably original to B¹ or B²; it seems, moreover, corrupt. After dismissing the people, Baruch addresses them! The ‘gone forth’ and ‘went thence’ possibly refer to ‘the cavern in the earth’ in xxi. 1. As chapters xxi-xxiv. 1, xxx. 2-5, xli, xlii belong to B², and in some sense form a whole, they may be connected with the cavern as their scene. If so, xlvii. 1 belongs to B².

2. Conflicts with verse 1, and is due, like xliii. 3, to the final editor.

- 6 Thou **carest for** the number which pass away **that** they may be preserved,
And Thou preparest an abode for those that are to be.
- 7 Thou rememberest the beginning which Thou hast made,
And the destruction that is to be Thou forgettest not.
- 8 With nods of fear and †indignation† Thou commandest the flames,
And they change into spirits,
And with a word Thou quickenest that which was not,
And with mighty power Thou holdest that which has not yet come.
- 9 Thou instructest created things in the understanding of Thee,
And Thou makest wise the spheres so as to minister in their orders.
- 10 Armies innumerable stand before Thee
And minister in their orders quietly at Thy nod.
- 11 Hear Thy servant
And give ear to my petition.
- 12 For in a little time are we born,
And in a little time do we return,
- 13 But with Thee hours are as a time,
And days as generations.
- 14 Be not therefore wroth with man; for he is nothing
15 And take not account of our works; For what are we?
For lo! by Thy gift do we come into the world,
And we depart not of our own will.
- 16 For we said not to our parents, "Beget us,"
Nor did we send to Sheol and say, "Receive us."
- 17 What therefore is our strength that we should bear Thy wrath,
Or what are we that we should endure Thy judgement?
- 18 Protect us in Thy compassions,
And in Thy mercy help us.
- 19 Behold the little ones that are subject unto Thee,
And save all that draw nigh unto Thee:
And destroy not the hope of our people,
And cut not short the times of our aid.
- 20 For this is the **nation** which Thou hast chosen,
And these are the people, to whom Thou findest no equal.
- 21 But I will speak now before Thee,
And I will say as my heart thinketh.
- 22 In Thee do we trust, for lo! Thy law is with us,
And we know that we shall not fall so long as we keep Thy statutes.

XLVIII. 6. See xxiii. 4, note.

Thou carest for. The text here follows a wrong sense of קָרַב in the Hebrew original, and so gives 'commandest', **that they may.** Text reads 'and they are'. The Greek translator appears to have rendered קָרַב wrongly.

8. †indignation†. See note on xxi. 6.

flames . . . spirits. Cf. Ps. civ. 4; Heb. i. 7.

9. **the spheres . . . in their orders.** Cf. 1 En. ii. 1; 2 En. xxx. 2, 3; Pss. Sol. xix. 2, 3.

10. **in their orders.** Jews held there were ten orders; Christians nine.

13. We should expect 'time is as hours', &c.

15. **depart not.** In xiv. 11 men 'come not of their own will'. In 4 Ezra viii. 5 the two statements are combined.

18. See lxxv. 6.

19. **subject unto Thee.** Cf. xlii. 4 = Jews.

that draw nigh. Cf. xli. 4, xlii. 3 = proselytes.

20. Cf. xxi. 21; 4 Ezra v. 27.

the nation, a necessary emendation (الناس) for the unmeaning (الجماعة). Ceriani proposes 'the servant'.

22. See xv. 5, note.

- 23 [To all time are we blessed at all events in this that we have not mingled with the Gentiles.]
 24 For we are all one celebrated people,
 Who have received one law from One:
 And the law which is amongst us will aid us,
 And the surpassing wisdom which is in us will help us.’
- 25, 26 And when I had prayed and said these things, I was greatly weakened. And He answered and said unto me:
 ‘Thou hast prayed simply, O Baruch,
 And all thy words have been heard.
- 27 But My judgement exacts its own
 And My law exacts its rights.
- 28 For from thy words I will answer thee,
 And from thy prayer I will speak to thee.
- 29 For this is as follows: he that is corrupted is not at all; he has both wrought iniquity so far as he
 30 could do anything, and has not remembered My goodness, nor accepted My long-suffering. There-
 31 fore thou shalt surely be taken up, as I before told thee. For that time shall arise which brings
 affliction; for it shall come and pass by with quick vehemence, and it shall be turbulent coming in
 32 the heat of indignation. And it shall come to pass in those days that all the inhabitants of the
 earth shall be moved one against another, because they know not that My judgement has drawn nigh.
- 33 For there shall not be found many wise at that time,
 And the intelligent shall be but a few:
 Moreover, even those who know shall most of all be silent.
- 34 And there shall be many rumours and tidings not a few,
 And the doings of phantasmata shall be manifest,
 And promises not a few be recounted,
 Some of them (shall prove) idle,
 And some of them shall be confirmed.
- 35 And honour shall be turned into shame,
 And strength humiliated into contempt,
 †And probity destroyed, †
 And beauty shall become ugliness.
- 36 And many shall say to many at that time:
 “Where hath the multitude of intelligence hidden itself,
 And whither hath the multitude of wisdom removed itself?”

23. This verse is bracketed as a prosaic intrusion.

24. one law from One. lxxv. 14. This is directed against Christians.

the law . . . will aid us. Cf. xxix. 2, note; and xxxii. 1. Cf., too, *De singularitate cler.* 15 (Cyprian, Ed. Hartel ii, 190) ‘sicut Esaias ait, legem inquit in adiutorium dedit.’

29. The Syriac text is unintelligible.

31-41. The last woes and the final judgement. Cf. xxvii-xxix. 1; lxx. 2-10.

32. shall be moved. Text reads שָׁלוֹם יָשֵׁב (= ‘shall rest’) which I emended in 1896 into שָׁלוֹם יִשְׁבֵּן ‘shall be moved’.

33. Cf. lxx. 5. This verse resembles what Cyprian (*Testim.* iii. 29) quotes as from Baruch: ‘Erit enim sapientia in paucis vigilantibus et taciturnis.’

34. Cyprian again seems to quote ‘alii autem sapientes ad spiritum erroris et pronuntiantes sicut Altissimi et Fortis edicta’. For the many impostors cf. Matt. xxiv. 11, 24.

35. Of the four lines in this stanza three give a series of paronomasiae when retranslated into Hebrew, as in xxi. 14. Thus the first, second, and fourth run:

כבוד יהפך לקלון
 עז יורד אל בוז
 יופי יהיה לדופי

As regards the third it is certainly corrupt. The analogy of the other three leads us to expect a paronomasia here also. The Syriac is $\text{שִׁבְלֵי יִשְׁבֵּן}$, where the first word may be corrupt for $\text{שִׁבְלֵי יִשְׁבֵּן}$. The text would then = ‘and understanding would become foolishness.’ This at once gives a good sense and a paronomasia on the Hebrew, i. e. $\text{שִׁבְלֵי יִהְיֶה לְבַסֵּל}$.

On the last line cf. xxi. 14; lxxxiii. 12.

36. Cf. 4 Ezra v. 9-11. Does Cyprian refer to this in his quotation (*Testim.* iii. 29)?—‘Quaeritis me et vos et qui post vos venerint audire verbum sapientiae et intellectus et non inuenietis.’

- 37 And whilst they are meditating these things,
Then envy shall arise in those who had not thought aught of themselves (?)
And passion shall seize him that is peaceful,
And many shall be stirred up in anger to injure many,
And they shall rouse up armies in order to shed blood,
And in the end they shall perish together with them.
- 38 And it shall come to pass at the self-same time,
That a change of times shall manifestly appear to every man,
Because in all those times they polluted themselves
And they practised oppression,
And walked every man in his own works,
And remembered not the law of the Mighty One.
- 39 Therefore a fire shall consume their thoughts,
And in flame shall the meditations of their reins be tried ;
For the Judge shall come and will not tarry.
- 40 Because each of the inhabitants of the earth knew when he was transgressing.
But My Law they knew not by reason of their pride.
- 41 But many shall then assuredly weep,
Yea, over the living more than over the dead.'
- 42 And I answered and said :
'O Adam, what hast thou done to all those who are born from thee?
And what will be said to the first Eve who hearkened to the serpent ?
- 43 For all this multitude are going to corruption,
Nor is there any numbering of those whom the fire devours.
- 44, 45 But again I will speak in Thy presence. Thou, O LORD, my Lord, knowest what is in Thy
46 creature. For Thou didst of old command the dust to produce Adam, and Thou knowest the
number of those who are born from him, and how far they have sinned before Thee, who have
47 existed and not confessed Thee as their Creator. And as regards all these their end shall convict
them, and Thy law which they have transgressed shall requite them on Thy day.'

XLVIII. 48-50. *Fragment of an Address of Baruch to the People.*

- 48 ['But now let us dismiss the wicked and inquire about the righteous.
49 And I will recount their blessedness
And not be silent in celebrating their glory, which is reserved for them.
50 For assuredly as in a little time in this transitory world in which ye live, ye have endured much
labour,
So in that world to which there is no end, ye shall receive great light.']

37. Cf. lxx. 6.

38. walked every man, &c. Cf. 4 Ezra iii. 8.
the law of the Mighty One. Cf. xlv. 3, 7.

40. knew when he was transgressing. Cf. Ep. Barn. v. 4, and see xv. 6 note, where Israel is referred to as knowing the law. Here all men know when they do wrong. Cf. Rom. ii. 14, 15.

My Law they knew not by reason of their pride. The Talmud says the Gentiles rejected the law, which was designed for all nations. See, too, 4 Ezra vii. 72, 73.

41. The load of sin increases with time, and so will its penalty.

42-50. What havoc Adam and Eve have wrought by the spiritual death and torments they brought upon their posterity! Yet God, as Creator, knows what is in man; the number of men that are to be, and their sins (42-6). The law and the judgement will give all their due, so let us inquire rather about the blessedness to come for the righteous who now awhile endure labour.

42. The mention of fire shows that spiritual death is here traced to Adam and Eve, whereas in xvii. 3, &c., it is only physical death that is so traced. In 4 Ezra both are always traced to Adam (e. g. iii. 21, 22). But this spiritual death is not due to the incapacity of man for righteousness after the fall, but to his following of his own choice in the steps of Adam.

46. command the dust to produce Adam. 4 Ezra iii. 4, 5; vii. 116.
the number . . . born. See xxiii. 5, note.

48-50. A fragment of an address delivered by Baruch to the people, as verse 50 shows, and not to God. Another fragment of this same address, originally preceding 48-50 here, is given in liv. 16-18, and yet another, following 48-50, in lii. 5-7.

49. be silent in celebrating. A Hebrew idiom.

50. Cf. xv. 8.

XLIX-LII. *The Nature of the Resurrection Body: the final Destinies of the Righteous and the Wicked.*

- 49 1 'Nevertheless, I will again ask from Thee, O Mighty One, yea, I will ask mercy from Him who made all things.
 2 "In what shape will those live who live in Thy day?
 Or how will the splendour of those who (are) after that time continue?
 3 Will they then resume this form of the present,
 And put on these entrammelling members,
 Which are now involved in evils,
 And in which evils are consummated,
 Or wilt Thou perchance change these things which have been in the world
 As also the world?"
- 50 1 And He answered and said unto me: 'Hear, Baruch, this word,
 And write in the remembrance of thy heart all that thou shalt learn.
 2 For the earth shall then assuredly restore the dead,
 [Which it now receives, in order to preserve them].
 It shall make no change in their form,
 But as it has received, so shall it restore them,
 And as I delivered them unto it, so also shall it raise them.
 3 For then it will be necessary to show to the living that the dead have come to life again, and that
 4 those who had departed have returned (again). And it shall come to pass, when they have severally
 recognized those whom they now know, then judgement shall grow strong, and those things which
 before were spoken of shall come.
- 51 1 'And it shall come to pass, when that appointed day has gone by, that then shall the aspect of those
 2 who are condemned be afterwards changed, and the glory of those who are justified. For the
 aspect of those who now act wickedly shall become worse than it is, as they shall suffer torment.
 3 Also (as for) the glory of those who have now been justified in My law, who have had understanding
 in their life, and who have planted in their heart the root of wisdom, then their splendour shall be
 glorified in changes, and the form of their face shall be turned into the light of their beauty, that
 they may be able to acquire and receive the world which does not die, which is then promised to
 4 them. For over this above all shall those who come then lament, that they rejected My law, and stopped
 5 their ears that they might not hear wisdom or receive understanding. When therefore they see those,
 over whom they are now exalted, (but) who shall then be exalted and glorified more than they, they
 shall respectively be transformed, the latter into the splendour of angels, and the former shall yet
 6 more waste away in wonder at the visions and in the beholding of the forms. For they shall first
 behold and afterwards depart to be tormented.

XLIX. 2. In what shape, &c. Cf. 1 Cor. xv. 35 'How are the dead raised up? and with what manner of body do they come?'

splendour, or perhaps 'appearance'; also in li. 3, 5.

3. entrammelling members, lit. 'members of bonds'.

L-LI. The nature of the resurrection body. The world in its renewal becomes undying (li. 3), incorruptible (lxxiv. 2) and invisible to mortal vision (li. 8). This conception of transformation, which is as old as Isa. lxxv. 17-lxxvi, was applied in due course to those who were to live in the renewed world. This is done partially in Isa. lxxv. 17-25, but fully in Dan. xii. 2. Also in 1 Enoch civ. 4, 6, &c. Thus the spiritual transformation was a familiar idea to the Pharisees before the writers of Baruch lived; while 1 Cor. xv. 35-50 is in one of its aspects the logical sequel of Isa. liv. 17. Paul was not altogether an innovator, but an able and advanced expositor of some current Jewish views.

Opposed to this spiritual view of the future life lay the materialistic one prevalent among people and Rabbis alike, which said the blessed should beget children, and eat the flesh of Leviathan. (Weber 383, 384.)

L. 2. See notes on xi. 4; xlii. 8; 1 Enoch li. 1. The resurrection united soul (from Sheol, its abode, xxi. 23) and body (resting in the earth, xlii. 8). Note that here the earth preserves the body intact, as committed to it.

4. The object for which the dead are raised is for common recognition. So also *Beresh. rab.* 95 and the later Judaism. Contrast the silence of the N.T.

LI. 1. This transformation of the living also is mentioned in 1 Cor. xv. 51. aspect. So Ceriani emends the text.

3. justified in My law. See xv. 5, note.

root of wisdom. lix. 7; Sir. i. 6, 20; Wisdom iii. 15.

their splendour. Their bodies gradually are assimilated to their new environment.

4. rejected, i. e. wicked Gentiles as well as Israelites.

stopped their ears, follows Hebrew of Zech. vii. 11; not LXX.

5. waste away, not 'be annihilated'. Cf. 4 Ezra vii. 87.

- 7 But those who have been saved by their works,
And to whom the law has been now a hope,
And understanding an expectation,
And wisdom a confidence,
Shall wonders appear in their time.
- 8 For they shall behold the world which is now invisible to them,
And they shall behold the time which is now hidden from them:
- 9 And time shall no longer age them.
- 10 For in the heights of that world shall they dwell,
And they shall be made like unto the angels,
And be made equal to the stars,
And they shall be changed into every form they desire,
From beauty into loveliness,
And from light into the splendour of glory.
- 11 For there shall be spread before them the extents of Paradise, and there shall be shown to them the
beauty of the majesty of the living creatures which are beneath the throne, and all the armies of
the angels, who [are now held fast by My word, lest they should appear, and] are held fast by a
12 command, that they may stand in their places till their advent comes. Moreover, there shall then be
13 excellency in the righteous surpassing that in the angels. For the first shall receive the last, those
whom they were expecting, and the last those of whom they used to hear that they had passed away.
- 14 For they have been delivered from this world of tribulation,
And laid down the burthen of anguish.
- 15 For what then have men lost their life,
And for what have those who were on the earth exchanged their soul?
- 16 For then they chose (not) for themselves this time,
Which, beyond the reach of anguish, could not pass away:
But they chose for themselves that time,
Whose issues are full of lamentations and evils,
And they denied the world which ages not those who come to it,
And they rejected the time of glory,
So that they shall not come to the honour of which I told thee before.'
- 52 1 And I answered and said:
'How can we forget those for whom woe is then reserved?
2 And why therefore do we again mourn for those who die?
Or why do we weep for those who depart to Sheol?
3 Let lamentations be reserved for the beginning of that coming torment,
And let tears be laid up for the advent of the destruction of that time.
4 [But even in the face of these things will I speak.
5 And as for the righteous, what will they do now?
6 Rejoice ye in the suffering which ye now suffer:
For why do ye look for the decline of your enemies?
7 Make ready your soul for that which is reserved for you,
And prepare your souls for the reward which is laid up for you.']

9. After this verse read probably verses 13 and 14, then 10, 11, and 12 as climax.

10. Note spiritual conception. The risen righteous live in the heights of the invisible world (8, 10), and their glory is more than that of the angels (12).

equal to the stars. 4 Ezra vii. 97, 125.

11. living creatures . . . beneath the throne. Rev. iv. 6.

armies of the angels. Cf. 2 Enoch xvii; Test. Lev. iii. 3. The brackets indicate a gloss or dittograph.

13. Cf. 4 Ezra v. 42; also Matt. xix. 30.

15. Cf. Matt. xvi. 26.

16. I have added a negative in the first clause, as the sense requires it—an addition accepted by Ryssel. So too in lvi. 14, where Ceriani also inserts it.

of glory. So Ryssel has emended text which reads 'and glory'.

LII. 1. we. Text reads 'I' which Ryssel has emended.

2, 3. We should weep rather for those destined to torments than those who depart to Sheol.

5-7. See note on xlvi. 48-50.

6. Cf. lxxxviii. 6; James i. 2. The sentiment looks Christian.

LIII-LXXIV. THE MESSIAH APOCALYPSE.

LIII. *The Vision of the Cloud with black and white Waters.*

53¹ And when I had said these things I fell asleep there, and I saw a vision, and lo! a cloud was ascending from a very great sea, and I kept gazing upon it, and lo! it was full of waters white and black, and there were many colours in those self-same waters, and as it were the likeness of great lightning was seen at its summit. And I saw the cloud passing swiftly in quick courses, and it covered all the earth. And it came to pass after these things that that cloud began to pour upon the earth the waters that were in it. And I saw that there was not one and the same likeness in the waters which descended from it. For in the first beginning they were black and many for a time, and afterwards I saw that the waters became bright, but they were not many, and after these things again I saw black (waters), and after these things again bright, and again black and again bright. Now this was done twelve times, but the black were always more numerous than the bright. And it came to pass at the end of the cloud, that lo! it rained black waters, and they were darker than had been all those waters that were before, and fire was mingled with them, and where those waters descended, they wrought devastation and destruction. And after these things I saw how that lightning which I had seen on the summit of the cloud, seized hold of it and hurled it to the earth. Now that lightning shone exceedingly, so as to illuminate the whole earth, and it healed those regions where the last waters had descended and wrought devastation. And it took hold of the whole earth, and had dominion over it. And I saw after these things, and lo! twelve rivers were ascending from the sea, and they began to surround that lightning and to become subject to it. And by reason of my fear I awoke.

LIV-LV. *Baruch's Prayer for an Interpretation of the Vision: Ramiel's advent for this Purpose.*

54¹ And I besought the Mighty One, and said:
 'Thou alone, O Lord, knowest of aforetime the deep things of the world,
 And the things which befall in their times Thou bringest about by Thy word,
 And against the works of the inhabitants of the earth Thou dost hasten the beginnings of the times,
 And the end of the seasons Thou alone knowest.
 2 (Thou) for whom nothing is too hard,
 But who dost everything easily by a nod:
 3 (Thou) to whom the depths †come† as the heights,
 And whose word the beginnings of the ages serve:

LIII-LXXIV. The third Messiah Apocalypse, or A³. In date it seems to be prior to A. D. 70 (lxviii. 5-6), and subsequent to A. D. 50. If this is the date of this section, it is distinct from B¹ and B², which were composed subsequently to the fall of the Temple. In B¹ and B² there is no expectation of the Messiah, whereas in A³ the Messiah is the centre of interest. Again, it appears to be distinct from A¹; for in A¹ the Messiah does not appear till the enemies of Israel are destroyed, whereas in A³ the Messiah is the agent of their destruction. The relations of A³ to A² are doubtful. They could come from the same hand. The warlike character of the Messiah in this section is noteworthy.

LIII. In this vision a cloud rises from the sea with its summit crowned with lightning. After six successions of black and bright waters, comes the blackest shower of all. Then the lightning flashes forth and heals the earth.

1. a very great sea. Cf. Dan. vii. 2.
5. and many. Here, as the words in the next line 'not many' show, we expect 'and many'. Hence with Ryssel I emend ~~was~~ into ~~was~~.
6. For the twelvefold division of history see 4 Ezra xiv. 11, 12.
7. These black waters are interpreted in lxix, lxx. They symbolize the travail pains of the Messiah.
8. The lightning on the cloud symbolizes the Messiah. The imagery is derived from Dan. vii. 13.
9. lightning shone . . . whole earth. Cf. Matt. xxiv. 27 'as the lightning . . . so shall be the coming of the Son of man'.
12. Are these twelve rivers the Gentiles submitting to the Messiah, or the twelve tribes of Israel?

LIV. 1. Before this chapter the MS. inserts the words 'The Prayer of Baruch'.
 2. I have with Ryssel restored 'Thou' at the beginning of verses 2, 3, 4. The context requires this restoration for whom nothing is too hard. This is a rendering of the phrase found in Gen. xviii. 14; Jer. xxxii. 17, 27.

- 4 (Thou) who revealest to those who fear Thee what is prepared for them,
That thenceforth they may be comforted.
- 5 Thou showest great acts to those who know not ;
Thou breakest up the enclosure of those who are ignorant,
And lightest up what is dark,
And revealest what is hidden to the pure,
[Who in faith have submitted themselves to Thee and Thy law.]
- 6 Thou hast shown to Thy servant this vision ;
Reveal to me also its interpretation.
- 7 For I know that as regards those things wherein I besought Thee, I have received a response,
And as regards what I besought, Thou didst reveal to me with what voice I should praise Thee,
And from what members I should cause praises and hallelujahs to ascend to Thee.
- 8 For if my members were mouths,
And the hairs of my head voices,
Even so I could not give Thee the meed of praise,
Nor laud thee as is befitting,
Nor could I recount Thy praise,
Nor tell the glory of Thy beauty.
- 9 For what am I amongst men,
Or why am I reckoned amongst those who are more excellent than I,
That I have heard all these marvellous things from the Most High,
And numberless promises from Him who created me?
- 10 Blessed be my mother among those that bear,
And praised among women be she that bare me.
- 11 For I will not be silent in praising the Mighty One,
And with the voice of praise I will recount His marvellous deeds.
- 12 For who doeth like unto Thy marvellous deeds, O God,
Or who comprehendeth Thy deep thought †of life†.
- 13 For with Thy counsel Thou dost govern all the creatures which Thy right hand has created,
And Thou hast established every fountain of light beside Thee,
And the treasures of wisdom beneath Thy throne hast Thou prepared.
- 14 And justly do they perish who have not loved Thy law,
And the torment of judgement shall await those who have not submitted themselves to Thy power.
- 15 For though Adam first sinned
And brought untimely death upon all,
Yet of those who were born from him
Each one of them has prepared for his own soul torment to come,
And again each one of them has chosen for himself glories to come.
- 16 [For assuredly he who believeth will receive reward.
- 17 But now, as for you, ye wicked that now are, turn ye to destruction, because ye shall speedily
be visited, in that formerly ye rejected the understanding of the Most High.
- 18 For His works have not taught you,
Nor has the skill of His creation which is at all times persuaded you.]

4. **Thee.** So I emend text = 'Him'.

5. **in faith.** See note on liv. 21. I have bracketed this line as a later addition.

10. An interpolation? it breaks the connexion. Cf. Luke xi. 27.

14. Cf. xlviii. 40.

15-19. The two doctrines of fate and free-will, though seen to be mutually exclusive, were accepted *theoretically* as equally imperative by the Pharisees. St. Paul alone develops them into naked antagonism. The general tendency was to insist on free-will as here, and in the Talmud (Weber, *Jüd. Theol.* 224 sq.). See my Commentary, *in loc.*

15. The effect of Adam's sin is limited to physical results—the premature death of his descendants. Contrast the pessimism of 4 Ezra.

untimely. See xxiii. 4, note.

16-18. See xlviii. 48-50, note. These verses break the context and are out of place here. They properly precede xlviii. 48-50. A direct address to the wicked could not occur in a prayer to God.

18. God's law can be learnt in nature. Cf. Rom. i. 20. This argument is as o'd as the Psalter, Job, and Isaiah (e.g. Ps. xix. 1).

- 19 Adam is therefore not the cause, save only of his own soul,
But each of us has been the Adam of his own soul.
- 20 But do Thou, O Lord, expound to me regarding those things which Thou hast revealed to me,
And inform me regarding that which I besought Thee.
- 21 For at the consummation of the world vengeance shall be taken upon those who have done
wickedness according to their wickedness,
And Thou wilt glorify the faithful according to their faithfulness.
- 22 For those who are amongst Thine own Thou rulest,
And those who sin Thou blottest out from amongst Thine own.'

- 55** 1 And it came to pass when I had finished speaking the words of this prayer, that I sat there under
2 a tree, that I might rest in the shade of the branches. And I wondered and was astonished, and
pondered in my thoughts regarding the multitude of goodness which sinners who are upon the earth
have rejected, and regarding the great torment which they have despised, though they knew that
3 they should be tormented because of the sin they had committed. And when I was pondering on
these things and the like, lo! the angel Ramiel who presides over true visions was sent to me, and
he said unto me:
4 'Why does thy heart trouble thee, Baruch, and why does thy thought disturb thee?
5 For if owing to the report which thou hast only heard of judgement thou art so moved,
What (wilt thou be) when thou shalt see it manifestly with thine eyes?
6 And if with the expectation wherewith thou dost expect the day of the Mighty One thou art so
overcome,
What (wilt thou be) when thou shalt come to its advent?
7 And, if at the word of the announcement of the torment of those who have done foolishly thou
art so wholly distraught,
How much more when the event will reveal marvellous things?
8 And if thou hast heard tidings of the good and evil things which are then coming and art
grieved,
What (wilt thou be) when thou shalt behold what the majesty will reveal,
Which shall convict these and cause those to rejoice.'

LVI-LXXIV. *Interpretation of the Vision. The black and bright Waters symbolize the World's History from Adam to the Advent of the Messiah.*

- 56** 1 'Nevertheless, because thou hast besought the Most High to reveal to thee the interpretation
2 of the vision which thou hast seen, I have been sent to tell thee. And the Mighty One hath
assuredly made known to thee the methods of the times that have passed, and of those that
are destined to pass in His world from the beginning of its creation even unto its consummation,
3 of those things which (are) deceit and of those which (are) in truth. For as thou didst see a
great cloud which ascended from the sea, and went and covered the earth, this is the duration
of the world (= *al'ov*) which the Mighty One made when he took counsel to make the world.
4 And it came to pass when the word had gone forth from His presence, that the duration of the
world had come into being in a small degree, and **was established** according to the multitude of
5 the intelligence of Him who sent it. And as thou didst previously see on the summit of the
cloud black waters which descended previously on the earth, this is the transgression wherewith
Adam the first man transgressed.

19. See verse 15, note. Man's guilt and sin are due to his own action, and are not derived from Adam. The evil impulse is not sin unless obeyed. It is placed in man, say the Talmudists, to be overcome (Weber, 217 sq.).

21. **the faithful according to their faithfulness.** Here 'faithfulness' is contrasted with 'wickedness', so it = 'righteousness' or 'fidelity to the law'; but elsewhere in this work 'faith' = 'belief'. Cf. 4 Ezra vi. 5 for the former sense.

LV. 3. **Ramiel.** Cf. lxiii. 6; 1 En. xx. 7 (Greek); 4 Ezra iv. 36 (Syriac); 'Sibyll. Or. ii. 215-17. In 4 Ezra Ramiel answers a question, as here. Elsewhere he has charge of souls for judgement.

5. **owing . . . which.** The text is defective. I have added  after  and ? before . Ceriani adds  after . With the latter reading we should render 'if when thou hast only heard a rumour of His judgement'.

LVI. 3. **a great cloud . . . this is the duration of the world.** The twelve alternate black and bright waters, and the last black water, symbolize the thirteen periods of the world's history prior to the Messiah's kingdom, which is foreshadowed by the lightning that shone on the cloud's summit.

4. **was established.** So Ceriani has emended.

- 6 For [since] when he transgressed
 Untimely death came into being,
 Grief was named
 And anguish was prepared,
 And pain was created,
 And trouble consummated,
 And **disease** began to be established,
 And Sheol kept demanding that it should be renewed in blood,
 And the begetting of children was brought about,
 And the passion of parents produced,
 And the greatness of humanity was humiliated,
 And goodness languished.
- 7, 8 What therefore can be blacker or darker than these things? This is the beginning of the black
 9 waters which thou hast seen. And from these black (waters) again were black derived, and the
 10 darkness of darkness was produced. For he became a danger to his own soul: even to the angels
 11, 12 became he a danger. For, moreover, at that time when he was created, they enjoyed liberty. And
 13 some of them descended, and mingled with the women. And then those who did so were tormented
 14 in chains. But the rest of the multitude of the angels, of which there is (no) number, restrained
 15 themselves. And those who dwelt on the earth perished together (with them) through the waters
 16 of the deluge. These are the black first waters.
- 57¹ 'And after these (waters) thou didst see bright waters: this is the fount of Abraham, also his
 2 generations and advent of his son, and of his son's son, and of those like them. Because at that
 time the unwritten law was named amongst them,
 And the works of the commandments were then fulfilled,
 And belief in the coming judgement was then generated,
 And hope of the world that was to be renewed was then built up,
 And the promise of the life that should come hereafter was implanted.
 3 These are the bright waters, which thou hast seen.
- 58¹ 'And the black third waters which thou hast seen, these are the mingling of all sins, which the
 nations afterwards wrought after the death of those righteous men, and the wickedness of the land of
 2 Egypt, wherein they did wickedly in the service wherewith they made their sons to serve. Never-
 theless, these also perished at last.
- 59¹ 'And the bright fourth waters which thou hast seen are the advent of Moses and Aaron and
 2 Miriam and Joshua the son of Nun and Caleb and of all those like them. For at that time the lamp
 of the eternal law shone on all those who sat in darkness, which announced to them that believe the
 3 promise of their reward, and to them that deny, the torment of fire which is reserved for them. But
 also the heavens at that time were shaken from their place, and those who were under the throne of
 4 the Mighty One were perturbed, when He was taking Moses unto Himself. For He showed him
 many admonitions together with the principles of the law and the consummation of the times, as
 also to thee, and likewise the pattern of Zion and its measures, in the pattern of which the

6. **disease**. Text = 'boasting' = תהלה, corrupt for מחלה = 'disease', or בוסוס = 'boasting' is corrupt for בוסוס = 'disease', as in lxxiii. 2. 'Disease' comes with the Fall, but it disappears on the advent of the kingdom, lxxiii. 2.

Sheol . . . demanding. For Sheol's hunger, cf. Prov. xxvii. 20; Isa. v. 14.

10. Man's physical nature became a danger to his spiritual; because of it the angels fell through lust, and in it resided the evil impulse.

11. they enjoyed liberty, i. e. the angels. Cf. 1 En. vi. 2, note.

14. (no) number. Ceriani restored the negative.

LVII. The first bright period is from Abraham to Jacob.

2. This tendency to trace the observance of the law to the patriarchs had already reached its most extreme expression in the Book of Jubilees.

the world . . . to be renewed. In A¹ and A² at the close of the Messianic kingdom, which in A³ ends this world and begins the next (lxxiv. 2).

LVIII. 1. the service . . . serve. The text follows the Hebrew of Exod. i. 4, not the LXX.

LIX. 2. the lamp . . . darkness. A Rabbinic application of Isa. ix. 2.

the eternal law. Cf. xvii. 6; xv. 5, note.

torment of fire, i. e. a material fire to torment the wicked after the resurrection. Cf. xliv. 15, &c.

4. law . . . times. Text reads 'laws . . . time'.

the pattern of Zion. Cf. Exod. xxv. 40, &c.

in the pattern of which . . . made. So by a change of a single letter I have emended the text, which read 'which was to be made in the pattern of the sanctuary', &c. This emendation is followed by Ryssel.

- 5 sanctuary of the present time was to be made. But then also He showed to him the measures of the fire, also the depths of the abyss, and the weight of the winds, and the number of the drops of rain: And the suppression of anger, and the multitude of long-suffering, and the truth of judgement:
- 6 And the root of wisdom, and the riches of understanding, and the fount of knowledge: And the height of the air, and the greatness of Paradise, and the consummation of the ages, and the beginning of the day of judgement: And the number of the offerings, and the earths which have not yet come:
- 7 And the mouth of Gehenna, and the station of vengeance, and the place of faith, and the region of hope: And the likeness of future torment, and the multitude of innumerable angels, and the flaming hosts, and the splendour of the lightnings, and the voice of the thunders, and the orders of the chiefs of the angels, and the treasures of light, and the changes of the times, and the investigations of the law. These are the bright fourth waters which thou hast seen.
- 60¹ 'And the black fifth waters which thou hast seen raining are the works which the Amorites wrought, and the spells of their incantations which they wrought, and the wickedness of their mysteries, and the mingling of their pollution. But even Israel was then polluted by sins in the days of the judges, though they saw many signs which were from Him who made them.
- 61¹ 'And the bright sixth waters which thou didst see, this is the time in which David and Solomon were born.
- 2 And there was at that time the building of Zion,
And the dedication of the sanctuary,
And the shedding of much blood of the nations that sinned then,
And many offerings which were offered then in the dedication of the sanctuary.
- 3 And peace and tranquillity existed at that time,
4 And wisdom was heard in the assembly:
And the riches of understanding were magnified in the congregations,
5 And the holy festivals were fulfilled in blessedness and in much joy.
- 6 And the judgement of the rulers was then seen to be without guile,
And the righteousness of the precepts of the Mighty One was accomplished with truth.
- 7 And the land [which] was then beloved by the Lord,
And because its inhabitants sinned not, it was glorified beyond all lands,
And the city Zion ruled then over all lands and regions.
- 8 These are the bright waters which thou hast seen.

- 62¹ 'And the black seventh waters which thou hast seen, this is the perversion (brought about) by the counsel of Jeroboam, who took counsel to make two calves of gold: And all the iniquities which kings who were after him iniquitously wrought. And the curse of Jezebel and the worship of idols which Israel practised at that time. And the withholding of rain, and the famines which occurred until women eat the fruit of their wombs. And the time of their captivity which came upon the nine tribes and a half, because they were in many sins. And Salmanasar king of Assyria came and led

5-11. Here one of Enoch's functions is for the first time transferred to Moses. Cf. another such transference to Ezra in 4 Ezra xiv. 50. Enoch, like the LXX, was much appealed to by Christians, and like it, therefore, fell into disuse by the Jews. This aggressive attitude of Judaism cannot be earlier than 50 A. D., and therefore places this writing (A³) after that date. It is prior to A. D. 70 (lxviii. 5).

5. the depths of the abyss. 1 Enoch xviii. 11; xxi. 7-10, &c; 2 Enoch xxviii. 3.

the weight of the winds. 2 Enoch xl. 11. Cf. 1 Enoch xli. 4.

8. the greatness of Paradise. The measures of Paradise are taken by the angels for Enoch. Cf. 1 Enoch lxi. 1-4; lxx. 3, 4.

the beginning of the day of judgement. A definite reckoning is given in 2 Enoch xxxii. 2-xxxiii. 2; lxxv. 7-10; and indefinite measures in 1 Enoch lxxxiii-xc; xci-civ.

10. the mouth of Gehenna. Cf. lxxxv. 13; 1 Enoch xxvii. 2, 3, &c.

the station of vengeance. Many places of vengeance are described in the two books of Enoch: 1 Enoch xviii. 12-16; xix; xxi; xxii. 10-13; liv. 1-6; xc. 24-7; 2 Enoch x; xl. 2.

the place of faith, and the region of hope. These seem to be the places of intermediate bliss. Cf. 1 Enoch xxii. 5-9.

11. the likeness of future torment. 2 Enoch xl. 12.

lightnings . . . thunders. 1 Enoch xli. 3, &c.

the orders of the chiefs of the angels. The Syriac has 'chief' (sing.). Cf. xlvi. 10; 2 Enoch xx. 1, 3.

LX. 1. mingling of their pollution. Cf. Pss. Sol. ii. 15 *ἐν φουρμῶ ἀναμίξεως*.

2. of the judges. The Syriac has 'judgement'.

LXI. 7. by the Lord. The text = *ἐν ἐκείνῳ τῷ καιρῷ*, where I take *καιρῷ* to be corrupt for *Κυρίῳ*, and *ἐκείνῳ* to be a later addition. I have bracketed the 'which'.

LXII. 4. Cf. 2 Kings vi. 28, 29.

6. i. e. Shalmaneser, 2 Kings xvii. 3, 6. Cf. 4 Ezra xiii. 40.

7 them away captive. But regarding the Gentiles it were tedious to tell how they always wrought
8 impiety and wickedness, and never wrought righteousness. These are the black seventh waters
which thou hast seen.

63 1 'And the bright eighth waters which thou hast seen, this is the rectitude and uprightness of
2 Hezekiah king of Judah and the **grace** (of God) which came upon him. †For when Sennacherib was
stirred up in order that he might perish, and his wrath troubled him in order that he might thereby
3 perish, for the multitude also of the nations which were with him.† When, moreover, Hezekiah the
king heard those things which the king of Assyria was devising, (i.e.) to come and seize him and
destroy his people, the two and a half tribes which remained: nay, more he wished to overthrow
Zion also: then Hezekiah trusted in his works, and had hope in his righteousness, and spake with
4 the Mighty One and said: "Behold, for lo! Sennacherib is prepared to destroy us, and he will be
boastful and uplifted when he has destroyed Zion."

5 And the Mighty One heard him, for Hezekiah was wise,
And He had respect unto his prayer, because he was righteous.

6, 7 And thereupon the Mighty One commanded Ramiel His angel who speaks with thee. And I
went forth and destroyed their multitude, the number of whose chiefs only was a hundred and
8 eighty-five thousand, and each one of them had an equal number (at his command). And at that
time I burned their bodies within, but their raiment and arms I preserved outwardly, in order that
the still more wonderful deeds of the Mighty One might appear, and that thereby His name might
9 be spoken of throughout the whole earth. And Zion was saved and Jerusalem delivered: Israel also
10 was freed from tribulation. And all those who were in the holy land rejoiced, and the name of the
11 Mighty One was glorified so that it was spoken of. These are the bright waters which thou hast
seen.

64 1 'And the black ninth waters which thou hast seen, this is all the wickedness which was in the days
2 of Manasseh the son of Hezekiah. For he wrought much impiety, and he slew the righteous, and
he wrested judgement, and he shed the blood of the innocent, and wedded women he violently
polluted, and he overturned the altars, and destroyed their offerings, and drove forth their priests
3 lest they should minister in the sanctuary. And he made an image with five faces: four of them
looked to the four winds, and the fifth on the summit of the image as an adversary of the zeal of the
4 Mighty One. And then wrath went forth from the presence of the Mighty One to the intent that
5 Zion should be rooted out, as also it befell in your days. But also against the two tribes and a half
6 went forth a decree that they should also be led away captive, as thou hast now seen. And to such
a degree did the impiety of Manasseh increase, that it removed the praise of the Most High from
7 the sanctuary. On this account Manasseh was at that time named "the impious", and finally his
8 abode was in the fire. For though his prayer was heard with the Most High, finally, when he was
cast into the brazen horse and the brazen horse was melted, it served as a sign unto him for the
9 hour. For he had not lived perfectly, for he was not worthy—but that thenceforward he might
10 know by whom finally he should be tormented. For he who is able to benefit is also able to
torment.

65 1 'Thus, moreover, did Manasseh act impiously, and thought that in his time the Mighty One would
2 not inquire into these things. These are the black ninth waters which thou hast seen.

LXIII. 1. **the grace.** The MS. originally read 'bounty'. I have with Ryssel added 'of God'. Ryssel emends and reads 'the benignity of God'.

2. This verse is very corrupt.

3. **Hezekiah trusted in his works.** See xiv. 7, note. There is a play on Hezekiah's name in the words when retranslated into Hebrew *חזקיהו חזק על*. Cf. Sirach xlvi. 22, and 17.

4. There is a play again on 'Sennacherib' and 'destroy' in Hebrew *סנחריב עתיד להחריב*.

7. In 2 Kings xix. 35; Isa. xxxvii. 36, 185,000 is the complete number of the slain. In 2 Chron. xxxii. 21, only the slaughter of the chiefs is mentioned. The text combines the two accounts.

8. Cf. Sanh. 94^a, where it is said that the souls were burnt up but the bodies preserved.

LXIV. 3. **he made an image with five faces: four of, &c.** 2 Chron. xxxiii. 7 says 'he set the graven image of the idol'. The Syriac version, however, gives 'and he set the four-fronted image'. Cf. the Arabic, and also the Talmud, *Sanh.* 103^b 'at first he made for it one face, and in the end he made for it four faces that the Shechinah might see and be provoked'.

6. **removed the praise.** *Sanh.* 103^b says Manasseh erased the divine name and overturned the altar.

7. 2 Chron. xxxiii. 11-19, on the other hand, implies that Manasseh was really forgiven on his repentance.

8. **his prayer.** 2 Chron. xxxiii. 19; The Prayer of Manasseh in the Apocrypha.

the brazen horse. Cf. the Targum of Chronicles on 2 Chron. xxxiii. 11. Also Apost. Const. ii. 22; Anastasius on Ps. vi; Suidas (under *Μαυροσῆς*).

9. Text corrupt.

LXV. The writer holds thus that Manasseh, though he prayed, did not really repent. Cf. *Sanh.* 101, and *Sanh.* 10, and contrast *Debarim rabba* 2, where Manasseh is to be saved at the last.

66 1 'And the bright tenth waters which thou hast seen: this is the purity of the generations of Josiah
king of Judah, who was the only one at the time who submitted himself to the Mighty One with all
2 his heart and with all his soul. And he cleansed the land from idols, and hallowed all the vessels
which had been polluted, and restored the offerings to the altar, and raised the horn of the holy, and
exalted the righteous, and honoured all that were wise in understanding, and brought back the priests
3 to their ministry, and destroyed and removed the magicians and enchanters and necromancers from
the land. And not only did he slay the impious that were living, but they also took from the
4 sepulchres the bones of the dead and burned them with fire. [And the festivals and the sabbaths
he established in their sanctity], and their polluted ones he burnt in the fire, and the lying prophets
which deceived the people, these also he burnt in the fire, and the people who listened to them when
5 they were living, he cast them into the brook Cedron, and heaped stones upon them. And he was
zealous with zeal for the Mighty One with all his soul, and he alone was firm in the law at that time,
so that he left none that was uncircumcised, or that wrought impiety in all the land, all the days of
6 his life. Therefore he shall receive an eternal reward, and he shall be glorified with the Mighty One
7 beyond many at a later time. For on his account and on account of those who are like him were
8 the honourable glories, of which thou wast told before, created and prepared. These are the bright
waters which thou hast seen.

67 1 'And the black eleventh waters which thou hast seen: this is the calamity which is now befalling
Zion.

2 Dost thou think that there is no anguish to the angels in the presence of the Mighty One,
That Zion was so delivered up,
And that lo! the Gentiles boast in their hearts,
And assemble before their idols and say,
"She is trodden down who oftentimes trod down,
And she has been reduced to servitude who reduced (others)"?

3 Dost thou think that in these things the Most High rejoices,
Or that His name is glorified?

4 [But how will it serve towards His righteous judgement?]

5 Yet after these things shall the dispersed among the Gentiles be taken hold of by tribulation,
And in shame shall they dwell in every place.

6 Because so far as Zion is delivered up
And Jerusalem laid waste,
Shall idols prosper in the cities of the Gentiles,
And the vapour of the smoke of the incense of the righteousness which is by the law is
extinguished in Zion,
And in the region of Zion in every place lo! there is the smoke of impiety.

7 But the king of Babylon will arise who has now destroyed Zion,
And he will boast over the people,
And he will speak great things in his heart in the presence of the Most High.

8 But he also shall fall at last. These are the black waters.

68 1, 2 'And the bright twelfth waters which thou hast seen: this is the word. For after these things
a time will come when thy people shall fall into distress, so that they shall all run the risk of
3 perishing together. Nevertheless, they will be saved, and their enemies will fall in their presence.

LXVI. 2. *necromancers*, i.e. נִחְּ. Cf. 2 Kings xxi. 6.

4. The words bracketed might come after 'to their ministry' in verse 2.

6. *Therefore*. Here I have emended ? *עַתָּה* (= 'now', to wit, 'he who') into *לָכֵן* = 'therefore'. But the original is doubtful.

7. Cf. xiv. 18.

LXVII. 2. *assemble*. The Syriac reads *قلم* (= 'crowds') corrupt for *تجمع* (= 'assemble').

6-7. With Jerusalem's destruction godlessness is everywhere triumphant. A³ is unaware of the divine interposition to save the sacred vessels and destroy Zion by angels which B¹ narrates (vi. 4-10; lxxx. 1-3). Here in A³, too, the Gentiles (lxvii. 2) and the King of Babylon (lxvii. 7) boast over the fall of Zion. Contrast the ideas of B¹ in vii. 1 and lxxx. 3, where such boasting is provided against.

6. *righteousness which is by the law*. See xv. 5, note.

LXVIII. 2, 3. The danger of the Jews according to the book of Esther and their deliverance. This is the second earliest allusion to this O.T. book. The first is in 2 Macc. xv. 36.

4, 5 And they will have in (due) time much joy. And at that time after a little interval Zion will again be builded, and its offerings will again be restored, and the priests will return to their ministry, and
6, 7 also the Gentiles will come to glorify it. Nevertheless, not fully as in the beginning. But it will
8 come to pass after these things that there will be the fall of many nations. These are the bright waters which thou hast seen.

69 1 'For the last waters which thou hast seen which were darker than all that were before them, those
2 which were after the twelfth number, which were collected together, belong to the whole world. For
3 the Most High made division from the beginning, because He alone knows what will befall. For as
4 to the enormities and the impieties which should be wrought before Him, He foresaw six kinds of
5 them. And of the good works of the righteous which should be accomplished before Him, He foresaw six kinds of them, beyond those which He should work at the consummation of the age.
6 On his account there were not black waters with black, nor bright with bright; for it is the consummation.

70 1 'Hear therefore the interpretation of the last black waters which are to come [after the black]: this
2 is the word. Behold! the days come, and it shall be when the time of the age has ripened,
And the **harvest** of its evil and good seeds has come,
That the Mighty One will bring upon the earth and its inhabitants and upon its rulers
Perturbation of **spirit** and stupor of heart.

3 And they shall hate one another,
And provoke one another to fight,
And the mean shall rule over the honourable,
And those of low degree shall be extolled above the famous.

4 And the many shall be delivered into the hands of the few,
And those who were nothing shall rule over the strong,
And the poor shall have abundance beyond the rich,
And the impious shall exalt themselves above the heroic.

5 And the wise shall be silent,
And the foolish shall speak,
Neither shall the thought of men be then confirmed,
Nor the counsel of the **mighty**,
Nor shall the hope of those who hope be confirmed.

6 And when those things which were predicted have come to pass,
Then shall confusion fall upon all men,
And some of them shall fall in battle,
And some of them shall perish in anguish,

7 And some of them shall be **destroyed** by their own. Then the Most High will reveal those
peoples whom He has prepared before,
And they shall come and make war with the leaders that shall then be left.

8 And it shall come to pass that whosoever gets safe out of the war shall die in the earthquake,
And whosoever gets safe out of the earthquake shall be burned by the fire,
And whosoever gets safe out of the fire **shall be destroyed** by famine.

6. The second temple was less esteemed. See Mal. i-ii; 1 En. lxxxix. 73, 74; Ass. Mos. iv. 8. This temple then was standing when liii-lxxiv was written.

LXIX. 1. **last**. Syriac = 'other'.
the last waters, &c. See liii. 7.

2-4. This division recalls Sirach xlii. 24.

3. **and**. So I emend the Syriac (= 'of') with Ryssel.
kinds: or 'methods'.

4. **beyond those which**. The travail-pains of the Messiah are developed in lxx-lxxii.

LXX. 1. The words bracketed spoil the scheme of the writer. In lxxviii the last black waters come after the bright twelfth waters.

2. **harvest** . . . **spirit**. In both cases in the plural in the MS.

3-10. For these last woes cf. xxv. 2-4; xxvii; xlvi. 31-9; 4 Ezra v. 1-12; vi. 20-4; ix. 1-9; xiii. 29-31.

3, 5. Cf. xlvi. 37, 36.

5. **the mighty**. I have here changed the singular into the plural; in lxx. 2 the plural into the singular.

6. **destroyed by their own**. Cf. Mic. vii. 6; Matt. x. 35, 36. The Syriac 'hindered' is due to a corruption in the original Hebrew, אָרְבָּבָה for אֲרָבָה.

7. **whom He has prepared before**. Are these the hosts of Gog and Magog?

8. **the earthquake** . . . **fire**. Cf. xxvii. 7, 10; 4 Ezra ix. 3 and v. 8.

shall be destroyed. So Ceriani emends text, which = 'shall add'.
famine. Cf. xxvii. 6.

- 9 [And it shall come to pass that whosoever of the victors and the vanquished gets safe out of and
 10 escapes all these things aforesaid will be delivered into the hands of My servant Messiah.] For all
 the earth shall devour its inhabitants.
- 71¹ 'And the holy land shall have mercy on its own,
 And it shall protect its inhabitants at that time.
- 2, 3 This is the vision which thou hast seen, and this is the interpretation. For I have come to tell
 thee these things, because thy prayer has been heard with the Most High.
- 72¹ 'Hear now also regarding the bright lightning which is to come at the consummation after these
 2 black (waters): this is the word. After the signs have come, of which thou wast told before, when
 the nations become turbulent, and the time of My Messiah is come, he shall both summon all the
 3 nations, and some of them he shall spare, and some of them he shall slay. These things therefore
 4 shall come upon the nations which are to be spared by Him. Every nation, which knows not Israel
 5 and has not trodden down the seed of Jacob, shall indeed be spared. And this because some out of
 6 every nation shall be subjected to thy people. But all those who have ruled over you, or have
 known you, shall be given up to the sword.
- 73¹ 'And it shall come to pass, when He has brought low everything that is in the world,
 And has sat down in peace for the age on the throne of His kingdom,
 That joy shall then be revealed,
 And rest shall appear.
- 2 And then healing shall descend in dew,
 And disease shall withdraw,
 And anxiety and anguish and lamentation pass from amongst men,
 And gladness proceed through the whole earth.
- 3 And no one shall again die untimely,
 Nor shall any adversity suddenly befall.
- 4 And judgements, and revilings, and contentions, and revenges,
 And blood, and passions, and envy, and hatred,
 And whatsoever things are like these shall go into condemnation when they are removed.
- 5 For it is these very things which have filled this world with evils,
 And on account of these the life of man has been greatly troubled.
- 6 And wild beasts shall come from the forest and minister unto men,
 And asps and dragons shall come forth from their holes to submit themselves to a little child.
- 7 And women shall no longer then have pain when they bear,
 Nor shall they suffer torment when they yield the fruit of the womb.
- 74¹ 'And it shall come to pass in those days that the reapers shall not grow weary,
 Nor those that build be toilworn;
 For the works shall of themselves speedily advance
 Together with those who do them in much tranquillity.
 2 For that time is the consummation of that which is corruptible,
 And the beginning of that which is not corruptible.
 3 Therefore those things which were predicted shall belong to it:
 Therefore it is far away from evils, and near to those things which die not.
 4 This is the bright lightning which came after the last dark waters.'

9. An interpolation? Verse 10 is the natural sequel to verse 8. The appearance of the Messiah and the extermination of the Gentiles are at least anticipated if not premature here.

LXXI. See xxix. 2, note.

3. Cf. liv. 1.

LXXII. 1. the bright lightning. The Syriac has 'the bright waters', which contradicts the vision in liii. 7-II. The same emendation is necessary in lxxiv. 4. The verb must be read in the sing. to agree with its subject.

4-6. The Messiah was to extend his dominion over the Gentiles (Ps. lxxii. 11, 17; Isa. xiv. 2; lxvi. 12, 19-21; Zech. xiv; 1 En. xc. 20; Pss. Sol. xvii. 32). A harsher view grew up in the first century B.C. In 1 Enoch xxxvii-lxx and Assumpt. Mos. x the Gentiles are to be annihilated; so in 4 Ezra xiii. 37, 38, 49, and later Judaism. The Messiah here, as in xxxix. 7-xl; 4 Ezra xii. 32, is a warrior who slays Israel's enemies with his own hand. Cf. Isa. xi. 4. Contrast His passive rôle in xxix. 2 of this book.

LXXIII. 1. Cf. 1 Cor. xv. 24, 25.

6. Cf. Isa. xi. 6-9; lxxv. 25; Sibyll. Or. iii. 620-3, 743-50.

LXXV. *Baruch's Hymn on the Unsearchableness of God's Ways and on His Mercies through which the Faithful shall attain to a blessed Consummation.*

lxxv-
lxxvi =
B².

- 75¹ And I answered and said :
- 'Who can understand, O Lord, Thy goodness?
For it is incomprehensible.
- 2 Or who can search into thy compassions,
Which are infinite?
- 3 Or who can comprehend Thy intelligence?
4 Or who is able to recount the thoughts of Thy mind?
5 Or who of those who are born can hope to come to those things,
Unless he is one to whom Thou art merciful and gracious?
- 6 Because, if assuredly Thou didst not have compassion on man,
Those who are under Thy right hand,
They could not come to those things,
But those who are in the numbers named can be called.
- 7 But if, indeed, we who exist know wherefore we have come,
And submit ourselves to Him who brought us out of Egypt,
We shall come again and remember those things which have passed,
And shall rejoice regarding that which has been.
- 8 But if now we know not wherefore we have come,
And recognize not the principate of Him who brought us up out of Egypt,
We shall come again and seek after those things which have been now,
And be grieved with pain because of those things which have befallen.'

LXXVI. *Baruch bidden to instruct the People for forty days and then to hold himself ready for his Assumption on the Advent of the Messiah.*

- 76¹ And He answered and said unto me: [*Inasmuch as the revelation of this vision has been interpreted to thee as thou besoughtest*], hear the word of the Most High that thou mayst know what is to befall thee after these things. For thou shalt surely depart from this earth, nevertheless not
2 unto death, but **thou shalt be preserved unto the consummation of the times.** Go up therefore to
3 the top of that mountain, and there shall pass before thee all the regions of that land, and the figure of the inhabited world, and the top(s) of the mountains, and the depth(s) of the valleys, and the depths of the seas, and the number of the rivers, that thou mayst see what thou art leaving, and
4 whither thou art going. Now this shall befall after forty days. Go now therefore during these days and instruct the people so far as thou art able, that they may learn so as not to die at the last time, but may learn in order that they may live at the last times.'

LXXV-LXXVI. Here B² returns. Baruch addresses God and not Ramiel, who in lv. 4-lxxiv. has been explaining the vision in liii.

LXXV. 1. **understand.** Syriac reads ܠܫܘܢܐ = 'be likened to', which I have emended into ܠܫܘܢܐ = 'understand', omitting the following ܘ.

2. The mercies of God are not much dwelt on in this book. The righteous are fully conscious of their own merit (cf. xiv. 7). But cf. lxxxi. 4; lxxv. 5, 6.

6. **who are under Thy right hand.** Cf. Ps. lxxx. 17.

7, 8. **We shall come again,** i. e. we shall rise and meet with our fate according as we are obedient and righteous or not.

LXXVI. 1. The words bracketed are inserted by the final editor.

hear the word of the Most High. Cf. xiii. 2; xxv. 1.

2. **thou shalt be preserved until the consummation of the times.** The Syriac here has 'unto the preservation of the times'. From xxv. 1 we see we must read 'thou shalt be preserved unto the times', or rather the fuller form we find in xiii. 3 'thou shalt be preserved unto the consummation of the times'. Ryssel has adopted this suggestion.

3. Cf. Deut. xxxiv. 1-3; Matt. iv. 8.

4. **forty days.** Cf. Exod. xxiv. 18, and 4 Ezra xiv. 23, 42-5.

LXXVII. *Baruch's Admonition to the People and his writing of two Letters—one to the nine and a half tribes in Assyria and the other to the two and a half in Babylon.*

- 77¹ And I, Baruch, went thence and came to the people, and assembled them together from the
 2 greatest to the least, and said unto them: 'Hear, ye children of Israel, behold how many ye are who
 3 remain of the twelve tribes of Israel. For to you and to your fathers the Lord gave a law more
 4 excellent than to all peoples. And because your brethren transgressed the commandments of the
 Most High,
 He brought vengeance upon you and upon them,
 And He spared not the former,
 And the latter also He gave into captivity:
 And He left not a residue of them,
 5 But behold! ye are here with me.
 6 If, therefore, ye direct your ways aright,
 Ye also shall not depart as your brethren departed,
 But they shall come to you.
 7 For He is merciful whom ye worship,
 And He is gracious in whom ye hope,
 And He is true, so that He shall do good and not evil.
 8 Have ye not seen here what has befallen Zion?
 9 Or do ye perchance think that the place had sinned,
 And that on this account it was overthrown?
 Or that the land had wrought foolishness,
 And that therefore it was delivered up?
 10 And know ye not that on account of you who did sin,
 That which sinned not was overthrown,
 And, on account of those who wrought wickedly,
 That which wrought not foolishness was delivered up to (its) enemies?'
 11 And the whole people answered and said unto me: 'So far as we can recall the good things which
 the Mighty One has done unto us, we do recall them; and those things which we do not remember
 12 He in His mercy knows. Nevertheless, do this for us thy people: write also to our brethren in
 Babylon an epistle of doctrine and a scroll of hope, that thou mayst confirm them also before thou
 dost depart from us.
 13 For the shepherds of Israel have perished,
 And the lamps which gave light are extinguished,
 And the fountains have withheld their stream whence we used to drink.

LXXVII-LXXXVI. These chapters belong to B¹ with the exception of lxxxiii and lxxxv. The chief differences between B¹ and B² are: in B² an earthly felicity is looked for, the dispersion is to return, and the earthly Jerusalem to be rebuilt; in B² none of these things are expected. In B¹ Baruch is to die, in B² to be translated; in B¹ Jeremiah is not sent to Babylon, in B² he is.

LXXVII. 1. **from the greatest to the least.** This order belongs to the later books; cf. 2 Chron. xxxiv. 30; Esther i. 5, 20. Contrast Gen. xix. 11; 1 Sam. v. 9; Jer. vi. 13, &c.

4. **upon you**, i. e. the two and a half tribes = 'the former' in the next line.

upon them, i. e. the nine and a half tribes = 'the latter'.

left not a residue. This denies the Samaritan claim.

5. **here with me.** Cf. 4 Ezra xiv. 33. Ryssel misunderstands and tries to emend.

6. **they shall come to you.** Seems to include the nine and a half tribes. Cf. lxxviii. 7.

7. **do good and not evil.** Cf. Jer. xxi. 10; Amos ix. 4.

9. The place itself had not sinned, therefore the angels, instead of the king of Babylon, had destroyed it. Cf. v-viii; lxxx.

10. Note that Jerusalem's fall is attributed here not only to the sins of the two and a half tribes, but also of the nine and a half. Cf. Jer. xi. 17; 1 Bar. ii. 26; Ass. Mos. iii. 5.

12. **to our brethren in Babylon**, i. e. the two and a half tribes. Cf. verse 19. In 4 Baruch the letter is addressed to Jeremiah; not so here. See x. 2, note. This letter is lost.
depart, i. e. die (xl. 2, note).

- 14 And we are left in the darkness,
And amid the †trees of the forest†,
And the thirst of the wilderness.'
- 15 And I answered and said unto them :
'Shepherds and lamps and fountains come from the law :
And though we depart, yet the law abideth.
- 16 If therefore ye have respect to the law,
And are intent upon wisdom,
A lamp will not be wanting,
And a shepherd will not fail,
And a fountain will not dry up.
- 17 Nevertheless, as ye said unto me, I will write also unto your brethren in Babylon, and I will send
by means of men, and I will write in like manner to the nine tribes and a half, and send by means of
18 a bird.' And it came to pass on the one and twentieth day in the eighth month that I, Baruch,
came and sat down under the oak under the shadow of the branches, and no man was with me, but
19 I was alone. And I wrote these two epistles : one I sent by an eagle to the nine and a half tribes ;
20 and the other I sent to those that were at Babylon by means of three men. And I called the eagle
21 and spake these words unto it : 'The Most High hath made thee that thou shouldst be higher than
22 all birds. And now go and tarry not in (any) place, nor enter a nest, nor settle upon any tree, till
thou hast passed over the breadth of the many waters of the river Euphrates, and hast gone to the
23 people that dwell there, and cast down to them this epistle. Remember, moreover, that, at the time
of the deluge, Noah received from a dove the fruit of the olive, when he sent it forth from the ark.
24, 25 Yea, also the ravens ministered to Elijah, bearing him food, as they had been commanded. Solo-
mon also, in the time of his kingdom, whithersoever he wished to send or seek for anything,
26 commanded a bird (to go thither), and it obeyed him as he commanded it. And now let it not
weary thee, and turn not to the right hand nor the left, but fly and go by a direct way, that thou
mayst preserve the command of the Mighty One, according as I said unto thee.'

LXXVIII—LXXXVI. THE EPISTLE OF BARUCH THE SON OF NERIAH WHICH HE
WROTE TO THE NINE AND A HALF TRIBES.

- 78¹ These are the words of that epistle which Baruch the son of Neriah sent to the nine and a half
2 tribes, which were across the river Euphrates, in which these things were written. Thus saith Baruch
3 the son of Neriah to the brethren carried into captivity : 'Mercy and peace.' I bear in mind, my
brethren, the love of Him who created us, who loved us from of old, and never hated us, but above
4 all educated us. And truly I know that behold all we the twelve tribes are bound by one bond,
5 inasmuch as we are born from one father. Wherefore I have been the more careful to leave you the
words of this epistle before I die, that ye may be comforted regarding the evils which have come
upon you, and that ye may be grieved also regarding the evil that has befallen your brethren ; and
again, also, that ye may justify His judgement which He has decreed against you that ye should be

14. left in the darkness: xlvi. 2; 4 Ezra xiv. 20.

†trees = 'yy, possibly corrupt for 'yy = 'toils'. But whether this is so or not, the general sense is clear. In verse 13 three things have been lost: shepherds to guide the people, lamps to give light to them, and fountains to satisfy their thirst. Now, owing to the loss of the lamps, the people are 'left in darkness', owing to the loss of the fountains they suffer from the 'thirst of the wilderness'. Hence the second line must deal with the evils that followed on the loss of the shepherds, and its restoration must satisfy this requirement. Accordingly I offer the following suggestion: that *ܘܠܘ ܕܘܠܘ ܕܘܠܘ* is corrupt for *ܘܠܘ ܕܘܠܘ* = 'without pasture', or 'without a shepherd'.

16. shepherd. So Ceriani emends *ܘܠܘ ܕܘܠܘ* = 'mind', into *ܘܠܘ ܕܘܠܘ*.

17. by means of men. In 4 Baruch an eagle carries Baruch's letter to Jeremiah at Babylon.

21. Cf. 4 Baruch vii. 3: 'Elect above all the birds of heaven.'

23. Cf. Gen. viii. 11; 4 Baruch vii. 10.

LXXVIII. 1. The nine and a half tribes. In this book the tribes of Israel carried away by the king of Assyria are always so designated, except in i. 2. Cf. John Malalas 158. In 4 Ezra xiii. 40 they are called 'the ten tribes' in the Latin version, 'the nine and a half tribes' in the Syriac and Arabic versions, and 'the nine tribes' in the Ethiopic version.

2. Mercy and peace + 'unto you' c. Cf. 1 Tim. i. 2.

3. In the genuine parts of B¹ Baruch speaks frequently in the first person singular, but not in the interpolated portions.

5. justify. See xxi. 9, note. Cf. Ps. li. 4.

carried away captive—for what ye have suffered is disproportioned to what ye have done—in order that, at the last times, ye may be found worthy of your fathers. Therefore, if ye consider that ye have now suffered those things for your good, that ye may not finally be condemned and tormented, then ye will receive eternal hope; if above all ye destroy from your heart vain error, on account of which ye departed hence. For if ye so do these things, He will continually remember you, He who always promised on our behalf to those who were more excellent than we, that He will never forget or forsake us, but with much mercy will gather together again those who were dispersed.

79¹ Now, my brethren, learn first what befell Zion: how that Nebuchadnezzar king of Babylon came up against us. For we have sinned against Him who made us, and we have not kept the commandments which he commanded us, yet he hath not chastened us as we deserved. For what befell you we also suffer in a pre-eminent degree, for it befell us also.

80¹ And now, my brethren, I make known unto you that when the enemy had surrounded the city, the angels of the Most High were sent, and they overthrew the fortifications of the strong wall, and they destroyed the firm iron corners, which could not be rooted out. Nevertheless, they hid all the vessels of the sanctuary, lest the enemy should get possession of them. And when they had done these things, they delivered thereupon to the enemy the overthrown wall, and the plundered house, and the burnt temple, and the people who were overcome because they were delivered up, lest the enemy should boast and say: 'Thus by force have we been able to lay waste even the house of the Most High in war.' Your brethren also have they bound and led away to Babylon, and have caused them to dwell there. But we have been left here, being very few. This is the tribulation about which I wrote to you. For assuredly I know that (the consolation of) the inhabitants of Zion consoleth you: so far as ye knew that it was prospered (your consolation) was greater than the tribulation which ye endured in having to depart from it.

81^{1,2} But regarding consolation, hear ye the word. For I was mourning regarding Zion, and I prayed for mercy from the Most High, and I said:
3 'How long will these things endure for us?
And will these evils come upon us always?'
4 And the Mighty One did according to the multitude of His mercies,
And the Most High according to the greatness of His compassion,
And He revealed unto me the word, that I might receive consolation,
And He showed me visions that I should not again endure anguish,
And He made known to me the mystery of the times.
And the advent of the hours he showed me.

82¹ Therefore, my brethren, I have written to you, that ye may comfort yourselves regarding the multitude of your tribulations. For know ye that our Maker will assuredly avenge us on all our enemies, according to all that they have done to us, also that the consummation which the Most High will make is very nigh, and His mercy that is coming, and the consummation of His judgement, is by no means far off.

5. the last times, i.e. the Return, verse 7.
7. those who were more excellent. The patriarchs.
with much mercy. In 4 Ezra xiv. 34, 35, after death the righteous obtain mercy. Here Israel obtains it in their Return.
gather together . . . dispersed. Cf. lxxvii. 6; lxxxiv. 2, 8, 1c. For the Return spoken of in the O.T. and elsewhere, see my Commentary, *in loc.* The return in B¹ accords well with the rebuilding of Jerusalem expected in B¹. See i. 4; vi. 9, notes.
LXXIX. 2. chastened. Cf. i. 5; xiii. 10.
LXXX. This chapter resembles and implies vi-viii, but conflicts with lxxvii.
2. all the vessels. Syr. 'the vessels of the vessels' = כלים מכלי, corrupt for כלי כלי.
lest the enemy should get possession of them. Syr. reads 'lest they should be polluted by the enemy' = פן יחלו מאויבים, corrupt for פן יחלום אויבים, as in vi. 8.
4. Jeremiah not mentioned. See x. 2, note.
5. Jer. xlii. 2.
7. (the consolation of) the inhabitants of Zion consoleth, &c. **חבב** requires a subject. In lxxvii. 12 the people ask Baruch to send to their brethren in Babylon 'a scroll of hope'. Hence some such word is needed here, i.e. **חבב** = 'consolation' as in lxxxi. 1, 4. Ryssel proposes most extraordinarily to insert 'tribulation' where I have added 'consolation'. The tribulation of the Jews in Zion is to comfort the exiles in Babylon!
LXXXI. As in lxxx. 7 the nine and a half tribes were consoled when Jerusalem prospered and were grieved at its downfall, Baruch has now a word of consolation for them touching Zion; for God has comforted him by a revelation regarding it.
1. consolation, i.e. Zion's restoration. Cf. xlv. 7.
4. mystery. ch read 'mysteries.'
LXXXII. I am doubtful whether lxxxii. 2-9 belongs to B¹ or B²; perhaps the latter.

- 3 For lo! we see now the multitude of the prosperity of the Gentiles,
Though they act impiously,
But they shall be like a vapour:
- 4 And we behold the multitude of their power,
Though they do wickedly,
But they shall be made like unto a drop:
- 5 And we see the firmness of their might,
Though they resist the Mighty One every hour,
But they shall be accounted as spittle.
- 6 And we consider the glory of their greatness,
Though they do not keep the statutes of the Most High,
But as smoke shall they pass away.
- 7 And we meditate on the beauty of their gracefulness,
Though they have to do with pollutions,
But as grass that withers shall they fade away.
- 8 And we consider the strength of their cruelty,
Though they remember not the end (thereof),
But as a wave that passes shall they be broken.
- 9 And we remark the boastfulness of their might,
Though they deny the beneficence of God, who gave (it) to them,
But they shall pass away as a passing cloud.

83 1 [For the Most High will assuredly hasten His times,
And He will assuredly bring on His hours.

lxxxiii =
B²

- 2 And He will assuredly judge those who are in His world,
And will visit in truth all things by means of all their hidden works.
- 3 And He will assuredly examine the secret thoughts,
And that which is laid up in the secret chambers of all the members of man.
And will make (them) manifest in the presence of all with reproof.
- 4 Let none therefore of these present things ascend into your hearts, but above all let us be expectant, because that which is promised to us shall come. And let us not now look unto the delights of the Gentiles in the present, but let us remember what has been promised to us in the end. For the ends of the times and of the seasons and whatsoever is with them shall assuredly pass by together. The consummation, moreover, of the age shall then show the great might of its ruler, when all things come to judgement. Do ye therefore prepare your hearts for that which before ye believed, lest ye come to be in bondage in both worlds, so that ye be led away captive here and be tormented there. For that which exists now or which has passed away, or which is to come, in all these things, neither is the evil fully evil, nor again the good fully good.
- 10 For all healthinesses of this time are turning into diseases,
11 And all might of this time is turning into weakness,
And all the force of this time is turning into impotence,
12 And every energy of youth is turning into old age and consummation.

3, 4. a vapour . . . a drop. Cf. 4 Ezra vii. 61, vi. 56 (Isa. xl. 15).¹

5. accounted as spittle. The text here and in 4 Ezra vi. 56 agrees with LXX against the Hebrew.

LXXXIII. This chapter seems to belong to B². The times are to be hastened (lxxxiii. 1, 6) and everything brought to judgement (2, 3, 7); let them attend not to the present but to the end and its joys (4, 5), and hold to their old faith, to avoid torment in the world to come (8), for this world is passing away with its strength, its virtues and its lusts (9-23). There is a close connexion between lxxxiii and xx. This chapter seems to have formed originally part of Baruch's address to the people, and to have followed on xlv. 8-15.

3. See 4 Ezra xvi. 65. Cf. 1 Cor. iv. 5; also Heb. iv. 12.

4. Let none therefore, &c. Cf. Col. iii. 2 τὰ ἄνω φρονεῖτε.
promised. See xiv. 13, note.

8. prepare your hearts. See xxxii. 1, note.

that which before ye believed, refers to apostates, i.e. Christians who had left Judaism. Cf. xli. 3.

10. Probably we have here a play on words בל-טרפא מעתה יהפך למדות.

11, 12, 13. might . . . beauty . . . dominion. xxi. 14; xlviii. 35.

- And every beauty of gracefulness of this time is turning faded and hateful,
 13 And every proud dominion of the present is turning into humiliation and shame,
 14 And every praise of the glory of this time is turning into the shame of silence,
 And every vain splendour and insolence of this time is turning into voiceless ruin.
 15 And every delight and joy of this time is turning to worms and corruption,
 16 And every clamour of the pride of this time is turning into dust and stillness.
 17 And every possession of riches of this time is being turned into Sheol alone,
 18 And all the rapine of passion of this time is turning into involuntary death,
 And every passion of the lusts of this time is turning into a judgement of torment.
 19 And every artifice and craftiness of this time is turning into a proof of the truth,
 20 And every sweetness of unguents of this time is turning into judgement and condemnation,
 21 And every love of lying is turning to contumely through truth.
 22 Since therefore all these things are done now, does anyone think that they will not be avenged?
 But the consummation of all things will come to the truth.]
- 84** 1 Behold! I have therefore made known unto you (these things) whilst I live; for I have said (it) ^{lxxxiv =}
 that ye should learn the things that are excellent; for the Mighty One hath commanded me to ^{B¹}
 instruct you: and I will set before you some of the commandments of His judgement before I die.
 2 Remember that formerly Moses assuredly called heaven and earth to witness against you and said:
 3 'If ye transgress the law ye shall be dispersed, but if ye keep it ye shall be kept.' And other
 4 things also he used to say unto you when ye the twelve tribes were together in the desert. And after
 his death ye cast them away from you: on this account there came upon you what had been
 5 predicted. And now Moses used to tell you before they befell you, and lo! they have befallen you:
 6 for ye have forsaken the law. Lo! I also say unto you after ye have suffered, that if ye obey those
 things which have been said unto you, ye will receive from the Mighty One whatever has been laid
 7 up and reserved for you. Moreover, let this epistle be for a testimony between me and you, that ye
 may remember the commandments of the Mighty One, and that also there may be to me a defence
 8 in the presence of Him who sent me. And remember ye the law and Zion, and the holy land and
 9 your brethren, and the covenant of your fathers, and forget not the festivals and the sabbaths. And
 deliver ye this epistle and the traditions of the law to your sons after you, as also your fathers
 10 delivered (them) to you. And at all times make request perseveringly and pray diligently with
 11 your whole heart that the Mighty One may be reconciled to you, and that He may not reckon the
 multitude of your sins, but remember the rectitude of your fathers. For if He judge us not accord-
 ing to the multitude of His mercies, woe unto all us who are born.
- 85** 1 [Know ye, moreover, that lxxxv =
 In former times and in the generations of old our fathers had helpers, B³
 Righteous men and holy prophets:
 2 Nay more, we were in our own land
 [And they helped us when we sinned],

12. beauty . . . hateful. Cf. xlvi. 35.

14. glory . . . shame. Again a play on words in the Hebrew קָלוּת . . . כְּבוֹד.

LXXXIV. 1. learn . . . instruct you. So bdghilWP. c reads 'above all things learn the commandments of the Mighty One wherein I should instruct you'.

2. See xix. 2, note. In this verse we get several traces of the Hebrew original: the idiom העֵרָה הָעֵרָה; the play on 'keep' and 'kept'; and perhaps a paronomasia in 'transgress' and 'be dispersed' תִּסְוֵרָה and תִּוּוֹרָה.

be kept. So all MSS. but c which reads 'be planted'.

6. The nine and a half tribes must endure chastisement before they could attain to the promised happiness. This chastisement was for their well-being (lxxviii. 6); was less than they deserved (lxxix. 2), and was intended to make them worthy of their fathers in the last days (lxxviii. 5).

10. that the Mighty One may be reconciled to you. Cf. 4 Ezra x. 24. The return to Palestine is to follow the reconciliation (lxxviii. 7).

the rectitude of your fathers. For their merit see xiv. 7, note; and contrast this next verse.

LXXXV. An interpolation, B³. The restored Jerusalem and the return expected in B¹ is here implicitly denied, as in B². This world is lost, and only spiritual blessedness is looked for in the world of incorruption. B³ is more individualistic than B², and moreover was written outside Palestine (lxxxv. 2, 3), whereas B² seems to have been written in Jerusalem. B³ is the most pessimistic part of this book.

1-3. In these verses we have a strophe of five lines and an antistrophe. I have bracketed two clauses in verse 2 as interpolations.

1. Jeremiah's generation seems far in the past.

2. The writer is among the Dispersion.

they helped us. Cf. 4 Baruch ii. 3.

- And they interceded for us with Him who made us,
 [Because they trusted in their works],
 And the Mighty One heard their prayer and forgave us.
- 3 But now the righteous have been gathered
 And the prophets have fallen asleep,
 And we also have gone forth from the land,
 And Zion has been taken from us,
 And we have nothing now save the Mighty One and His law.
- 4 If therefore we direct and dispose our hearts,
 We shall receive everything that we lost,
 And much better things than we lost by many times.
- 5 For what we have lost was subject to corruption,
 And what we shall receive shall not be corruptible.
- 6 [Moreover, also, I have written thus to our brethren to Babylon, that to them also I may attest
 these very things.]
- 7 And let all those things aforesaid be always before your eyes,
 Because we are still in the spirit and the power of our liberty.
- 8 Again, moreover, the Most High also is long-suffering towards us here,
 And He hath shown to us that which is to be,
 And hath not concealed from us what will befall in the end.
- 9 Before therefore judgement exact its own,
 And truth that which is its due,
 Let us prepare our soul
 That we may possess, and not be taken possession of,
 And that we may hope and not be put to shame,
 And that we may rest with our fathers, and not be tormented with our enemies.
- 10 For the youth of the world is past,
 And the strength of the creation already exhausted,
 And the advent of the times is very short,
 Yea, they have passed by ;
 And the pitcher is near to the cistern,
 And the ship to the port,
 And the course of the journey to the city,
 And life to (its) consummation.
- 11 And again prepare your souls, so that when ye sail and ascend from the ship ye may have rest
 12 and not be condemned when ye depart. For lo! when the Most High will bring to pass all these
 things,
 There shall not there be again [a place of repentance, nor] a limit to the times,
 Nor a duration for the hours,
 Nor a change of ways,
 Nor place for prayer,
 Nor sending of petitions,
 Nor receiving of knowledge,
 Nor giving of love,

trusted in their works. The dead righteous avail not, only the living. See xiv. 7, note; lxiii. 3.
 3. we have nothing now save the Mighty One and His law. The law was Israel's everlasting and unconditional possession. Cf. Josephus, *c. Apion.* ii. 38. The land, the sanctuary, and the kingdom of David were conditional (*Mechilta*, 68^b). Cf. *xlviii.* 22. With the law Israel could not fall.
 6. This verse is due to the final editor.
 7. the power of our liberty, i. e. enjoy free-will. Cf. 4 Ezra ix. 11 ; 1 Cor. vii. 37 ; Acts i. 7 ; v. 4 ; Pss. Sol. ix. 7. On the doctrine see *liv.* 15, note.
 8. hath shown to us. In B¹ Baruch does not use the plural 'we' and 'us' in this connexion. See *lxxviii.* 3 note.
 9. that we may possess, &c. Probably corrupt.
 rest with our fathers. Cf. *xi.* 4.
 10. the youth of the world is past. Cf. 4 Ezra xiv. 10, 16 ; v. 50-66.
 12. [a place of repentance nor]. This phrase is a dittograph of what follows later. The idea is here in its wrong context, whereas it is in its right context later. Finally it is against the parallelism.

Nor place of repentance for the soul,
 Nor supplication for offences,
 Nor intercession of the fathers,
 Nor prayer of the prophets,
 Nor help of the righteous.

- 13 There there is the sentence of corruption,
 The way of fire,
 And the path which bringeth to Gehenna.
- 14 On this account there is one law by one,
 One age and an end for all who are in it.
- 15 Then He will preserve those whom He can forgive,
 And at the same time destroy those who are polluted with sins.]

86^{1, 2} When therefore ye receive this my epistle, read it in your congregations with care. And meditate
³ thereon, above all on the days of your fasts. And bear me in mind by means of this epistle, as
 I also bear you in mind in it, and always. Fare ye well.

LXXXVII. *The Dispatch of the Letter to the Nine and a Half Tribes.*

87¹ And it came to pass when I had ended all the words of this epistle, and had written it sedulously
 to its close, that I folded it, and sealed it carefully, and bound it to the neck of the eagle, and dis-
 missed and sent it.

HERE ENDS THE BOOK OF BARUCH THE SON OF NERIAH.

nor place of repentance. 4 Ezra ix. 12. This is the universal teaching in the Books of Enoch and 4 Ezra.
intercession of the fathers. Cf. 4 Ezra vii. 102-15; 2 Enoch liii. 1.
 14. **one law by one.** Moses is meant; in the Ass. Mos. iii. 12, he is called the mediator of the law. Thus this
 verse is directed against Christians. It seems out of place.

LXXXVI. 3. **Fare ye well** (a b d e f g h i W P). > c.

LXXXVII. This chapter is found only in c, but it belongs to the book. Cf. lxxvii. 17, 20-6.
bound it to the neck of the eagle. 4 Baruch vii. 8.