

**THE APOCALYPSE OF BARUCH: TRANSLATED
FROM THE SYRIAC, CHAPTERS I.-LXXVII.
FROM THE SIXTH CENT. MS. IN THE
AMBROSIAN LIBRARY OF MILAN AND
CHAPTERS LXXVIII-LXXXVIL. - THE EPISTLE OF
BARUCH FROM A NEW AND CRITICAL TEXT
BASED ON TEN MSS. AND PUBLISHED HEREWIT**

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THE APOCALYPSE OF BARUCH

~~Public and Apostolic Apocalypse of Baruch~~

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TRANSLATED FROM THE SYRIAC

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CHAPTERS LXXVIII.-LXXXVII.—THE EPISTLE OF BARUCH
FROM A NEW AND CRITICAL TEXT BASED ON TEN
MSS. AND PUBLISHED HEREWITH

EDITED, WITH INTRODUCTION, NOTES, AND INDICES

BY

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TO
MY WIFE

PREFACE

THE Apocalypse of Baruch is a composite work written in the latter half of the first century of the Christian era. It is thus contemporaneous with the chief writings of the New Testament. 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, and 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.

And yet the intrinsic beauty of this book must to a great degree fail to strike the casual reader. Indeed,

it could hardly be otherwise. For the present English version is a translation of the Syriac; the Syriac was a translation of the Greek, and the Greek in turn a translation from the Hebrew original. In each translation we may feel assured the original work was shorn in large and growing measure of its ancient vigour, and this is certainly the case in the version now before the reader. For the translator, having the interests of scholars before his eyes, has made it his aim to give a literal reproduction of the Syriac. And yet, even so, much of its native eloquence has survived, so that to be prized it needs only to be known, and our appreciation of its beauty, its tragic power and worth, must grow in the measure of our acquaintance with it.

The Apocalypse of Baruch has had a strange history. 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 having been written in some degree under Christian influences, and forming, 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, the Apocalypse of Baruch was elbowed out of recognition by its fitter and sturdier rival.

In this edition of Baruch—which is also the *editio princeps*—no pains have been spared as regards the criticism and emendation of the text, its interpretation, and the determination of its various sources.

As regards the text, the facts are briefly as follows: The first seventy-seven chapters, as appears on the title-page, are found only in one MS., namely, *c*. For the concluding nine chapters—the Epistle of Baruch—I have made use of *c* and nine other MSS. Of these I have collated eight—several of these for the first time. Through the kindness of the publishers I have been enabled to print on pp. 125-167 a critical text of this Epistle based on those MSS. As Ceriani and Lagarde contented themselves each with reproducing a single unamended MS., scholars will, I think, be grateful for this attempt to grapple with all the Syriac MSS. available. By this comparative study of *c* and the remaining nine MSS. in the chapters common to both, I have been able to ascertain the value of *c* in the chapters in which *c* stands alone. The trustworthiness of the MS. *c*, which we have thus established, is further confirmed by a Greek work, which borrows largely from our Apocalypse, the Rest of the Words of Baruch.

There are, of course, corruptions in the text. Some of these that are native to the Syriac have been