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## [Apocalypse]

- 1 **14** Having said these things, the angel departed from them. Seth and Eve came  
 2 into the tent where Adam was lying. •Adam said to Eve, “Why have you wrought  
 destruction among us and brought upon us great wrath, which is death gaining  
 3 rule over all our race?”<sup>a</sup> •And<sup>b</sup> he said to her, “Call all our children and our  
 children’s children, and tell them how we transgressed.”

2Cor 11:3  
 1Tim 2:14  
 Rom 5:12-21

## V. EVE’S STORY OF THE FALL AND ITS CONSEQUENCES

- 1 **15** Then Eve said to them, “Listen, all my children and my children’s children,  
 2 and I will tell you how our enemy deceived us.” •It happened while we were  
 guarding Paradise, each his portion allotted from God. Now I was watching in  
 3 my share, the South and West, •and the devil came into Adam’s portion, where  
 the male animals were, since God divided the animals among us, and all the  
 males he gave to your father, and all the females to me, and each of us kept his  
 own.<sup>b</sup>

Vita 32

- 1 **16** “And the devil spoke to the serpent,<sup>a</sup> saying, ‘Rise and come to me, and I  
 2 will tell you something to your advantage.’ •Then the serpent came to him, and  
 the devil said to him, ‘I hear that you are wiser than all the beasts; so I came to  
 observe you.’<sup>b</sup> I found you greater than all the beasts, and they associate with you;  
 3 but yet you are prostrate to the very least.<sup>c</sup> •Why do you eat of the weeds of  
 Adam<sup>d</sup> and not of the fruit<sup>e</sup> of Paradise? Rise and come and let us make him to  
 be cast out of Paradise through his wife,<sup>f</sup> just as we were cast out through him.’  
 4,5 The serpent said to him, ‘I fear lest the LORD be wrathful to me.’ •The devil said  
 to him, ‘Do not fear; only become my vessel,<sup>g</sup> and I will speak a word through  
 your mouth by which you will be able to deceive him.’<sup>h</sup>

Gen 3:1  
 Vita 14:3

Vita 12-16

ApMos 26:1

## The temptation

- 1 **17** “And immediately he suspended himself from the walls of Paradise about  
 the time when the angels of God went up to worship. Then Satan came in the  
 2 form of an angel and sang hymns to God as the angels. •And I saw him bending

ApMos 7:2  
 Vita 9:1  
 2Cor 11:4

14 a. 2En 30:18 and Sir 25:24 also hold that death came through Eve (cf. 2Cor 11:3; 1Tim 2:14), while the blame is put on Adam in Rom 5:17; 4Ezra 3:21; 7:118. MS C does not have the words following “death.”

b. MSS E1 E2 G have a significantly different text for 14:3–16:5 and M1 and M2 for 14:3–17:2; MS D5 begins at this point.

15 a. MS C omits the words “Listen . . . deceived us.”

b. The last phrase of this sentence is not found in four MSS.

16 a. On the serpent of Paradise see *TDNT*, vol. 5, pp. 577f. (Foerster).

b. Gk. *katanoēsai*, “to observe”; MS C: “And therefore I consult you . . .”

c. This clause is not found in MS C; two others omit the last phrase.

d. Some MSS add “and his wife.”

e. Most MSS do not have “of the fruit.”

f. Several MSS omit “through his wife.”

g. A Hebraism (see *TDNT*, vol. 7, pp. 359–60); several MSS omit “only.”

h. Some MSS correct this to read “her” or “them.”

## [Apocalypse]

over the wall, like an angel. And he said to me, 'Are you Eve?' And I said to  
 3 him, 'I am.' And he said to me, 'What are you doing in Paradise?' •I replied,  
 4 'God placed us to guard it and eat from it.' •The devil answered me through the  
 5 mouth of the serpent, 'You do well, but you do not eat of every plant.' •And I  
 said to him, 'Yes, we eat from every plant except one only, which is in the midst  
 of Paradise, concerning which God commanded us not to eat of it, else *you shall*  
*most surely die.*' Gen 3:3  
Gen 2:17

18 "Then the serpent said to me, 'May God live! For I am grieved<sup>a</sup> over you,  
 that you are like animals.<sup>b</sup> For I do not want you to be ignorant; but rise, come  
 2 and eat, and observe the glory of the tree.' •And I said to him, 'I fear lest God  
 3 be angry with me, just as he told us.' •He said to me, 'Fear not; for at the very  
 time you eat, *your eyes will be opened and you will be like gods, knowing good*  
 4 *and evil.* •But since God knew this, that you would be like him,<sup>c</sup> he begrudged  
 5 you and said, "Do not eat of it." •But come to the plant, and see its great glory.'  
 6 And I turned to the plant and saw its great glory. And I said to him, 'It is pleasing  
 to consider with the eyes';<sup>d</sup> yet I was afraid to take of the fruit. And he said to  
 me, 'Come, I will give it to you. Follow me.' Gen 3:5  
Gen 3:6

## The Fall

19 "And I opened (the gate) for him,<sup>a</sup> and he entered into Paradise, passing  
 through in front of me. After he had walked a little, he turned and said to me, 'I  
 have changed my mind and will not allow you to eat.' He said these things,  
 wishing in the end to entice and ruin me.<sup>b</sup> And he said to me, 'Swear to me that  
 2 you are giving (it) also to your husband.' •And I said to him, 'I do not know by  
 what sort of oath I should swear to you;<sup>c</sup> however, that which I do know I tell  
 you: By the throne of the LORD and the cherubim and the tree of life, I shall give  
 3 (it) also to my husband to eat.' •When he had received the oath from me, he  
 went, climbed the tree, and sprinkled his evil poison on the fruit which he gave  
 me to eat which is his covetousness.<sup>d</sup> For coveteousness is the origin<sup>e</sup> of every  
 sin. And I bent the branch toward the earth,<sup>f</sup> took of the fruit, and ate. Jas 1:15;  
Rom 7:7

18 a. MS D1 has a hiatus from here to 36:1.  
 b. Most MSS do not have this phrase.  
 c. This phrase is not in MSS C and E2.  
 d. Several MSS omit vs. 6 up to this point.

19 a. This implies that Satan and not Eve was outside of Paradise; on Satan's attempt to enter Paradise,  
 cf. ARN 1.

b. This sentence is not found in several MSS.

c. One MS has this as a question: "What sort of oath shall I swear to you?"

d. Gk. *epithymias*; see ApMos 25:3, n. d. The poison (*ios*) of snakes is mentioned in the LXX of Ps

139:4 (ET 140:3); 57:5 (ET 58:4) [*thymos . . . tou opseōs* = wrath . . . of serpents]; see also Rev 3:3;

139:4 (ET 140:3); 57:5 (ET 58:4) [*thymos . . . tou opseōs* = wrath . . . of serpents]; see also Rev 3:3;  
 Sim. 9.26.7.

e. Gk. *kephalē* corresponds to the Heb. *rō's*, "head" or "first"; since the Heb. word also denotes a  
 poisonous plant, the original could have been a pun. MS C reads "root and beginning."

f. Several MSS and the Arm. read, "he bent," corresponding to ARN 1, where the serpent "touched  
 the tree with his hands and feet, and shook it until its fruits fell to the ground."

## [Apocalypse]

1 **20** "And at that very moment my eyes were opened and I knew that I was naked  
 2 of the righteousness with which I had been clothed." • And I wept saying, "Why  
 3 have you done this to me, that I have been estranged from my glory with which  
 4 I was clothed?"<sup>b</sup> • And I wept also about the oath. But that one came down from  
 5 the tree and vanished. • I looked for leaves in my region so that I might cover my  
 6 shame, but I did not find (any) from the trees of Paradise, since while I ate, the  
 7 leaves of all the trees of my portion fell,<sup>c</sup> except (those) of the fig tree only. • And  
 8 I took its leaves and made for myself skirts; they were from the same plants of  
 9 which I ate.<sup>d</sup>

Gen 3:7

Isa 61:10  
Eph 6:10-20

Gen 3:7

Gen 3:7

1 **21** "And I cried out with a loud voice, saying, 'Adam, Adam, where are you?  
 2 Rise, come to me and I will show you a great mystery.' • And when your father  
 3 came, I spoke to him unlawful words of transgression such as brought us down  
 4 from great glory." • For when he came, I opened my mouth and the devil was  
 5 speaking, and I began to admonish him, saying, 'Come, my lord Adam, listen to  
 6 me and eat of the fruit of the tree of which God told us not to eat from it, and  
 7 you shall be as God.' • Your father answered and said, 'I fear lest God be angry  
 8 with me.' And I said to him, 'Do not fear; for as soon as you eat, you shall know  
 9 good and evil.' • Then I quickly persuaded him. He ate, and his eyes were opened,  
 10 and he also realized his nakedness. • And he said to me, 'O evil woman! Why  
 11 have you wrought destruction among us? You have estranged me from the glory  
 12 of God.'

Vita 44  
ApMos 14**The appearance of God in Paradise**

1 **22** "And in the same hour we heard the archangel Michael sounding his trumpet,  
 2 calling the angels, saying, • 'Thus says the LORD, "Come with me into Paradise  
 3 and hear the sentence<sup>a</sup> which I pronounce on Adam.'" • And as we heard the  
 4 archangel sounding the trumpet, we said, 'Behold, God is coming into Paradise  
 5 to judge us.' We were afraid and hid.<sup>b</sup> And God returned to Paradise, seated on  
 6 a chariot of cherubim, and the angels were praising him. When God came into  
 7 Paradise, all the plants, both of the portion of Adam and also of my portion,  
 8 bloomed forth and were established.<sup>c</sup> • And the throne of God was made ready  
 9 where the tree of life was.<sup>d</sup>

Isa 58:1  
Ezek 33:1-6  
Hos 8:1  
Mt 24:31  
1Cor 15:52  
1Thes 4:16  
Rev 8:2ApMos 20:1;  
38:4

1 **23** "And God called Adam, saying, 'Adam, where did you hide, thinking that  
 2 I would not find you? Can a house hide from its builder?' • Then your father  
 3 answered and said, 'O LORD, we are not hiding thinking that we would not be  
 4 discovered by you, but rather I<sup>a</sup> am afraid because I am naked, and I stood in  
 5 the presence of my glory.'"

Gen 3:9

Gen 3:10

**20 a.** Ginzberg (*Legends*, vol. 5, pp. 121f. and n. 120) notes that the haggadic interpretation of "naked" in Gen 3:7, 10 is that the first pair became aware that they were bare of good deeds; cf. Shab 14a; Meg 32a; GenR 19:6; PRE 14. Other Jewish and Christian writers assert that Adam and Eve had garments of light before the Fall.

**b.** This sentence is not found in several MSS.

**c.** See ApMos 22:3; 38:4 and cf. b. Yoma 39b.

**d.** Cf. PR 42:1: The tree of knowledge was "wheat, according to R. Meir. A fig tree according to R. Jose. Grapes, according to R. Judah the son of R. Illai. According to R. Abba of Akko, it was the ethrog. Whatever it was, God has not revealed its identity." GenR 15:7 agrees with later Adam literature that it was the fig tree. Several MSS do not have the last clause of vs. 5.

**21 a.** Some MSS omit the words "such as . . . glory."

**22 a.** Gk. *hrēmatos*, "sentence," or *krīmatos*, "judgment," "sentence."

**b.** Several MSS omit vs. 3 up to this point.

**c.** Some MSS apply this verb to the following sentence: "And the throne of God was established . . ."

**d.** According to 2En 8:3 when God comes into Paradise he locates himself at the tree of life.

**23 a.** Some MSS correct this to "we."

## [Apocalypse]

3 awe of your might, O LORD.' •God said to him, 'Who showed you that you are Gen 3:11  
naked, unless you have forsaken my commandment which I delivered to you to  
4 keep?' •Then Adam remembered the word which I spoke to him, when I wanted  
5 to deceive him, 'I will make you safe from God.' •And he turned and said to me,  
'Why have you done this?' And I also remembered the word of the serpent, and Gen 3:13  
I said, 'The serpent deceived me.'

## The punishments

1 **24** "God said to Adam, 'Because you transgressed my commandment and listened Gen 3:17-19  
2 to your wife, cursed is the ground in your labors. •For when you work it, it will  
not give its strength; *it shall yield you brambles and thistles* and with sweat on Gen 3:18  
*your brow shall you eat your bread.* You will suffer many a hardship: Gen 3:19

You will grow weary and not rest;  
be afflicted with bitterness and not taste  
sweetness;

3 be oppressed by heat and burdened by cold;  
you will toil much and not gain wealth;  
you will grow fat and finally not be.<sup>a</sup>

4 And the animals over which you ruled will rise up against you in disorder, because ApMos 11  
you did not keep my commandment.'

1 **25** "Turning to me, the LORD said to me, 'Since you have listened to the serpent Gen 3:16  
and ignored my commandment, you shall suffer birth pangs<sup>a</sup> and unspeakable  
2 pains; •with much trembling you shall bear children and on that occasion you  
3 shall come near to lose your life<sup>b</sup> from your great anguish and pains, •and you  
shall confess and say, "LORD, LORD, save me and I will never again turn to the  
4 sin of the flesh."<sup>c</sup> •And by this, according to your word I will judge you, because  
of the enmity which the enemy has placed in you.<sup>d</sup> And yet you shall turn again  
to your husband, and he shall rule over you.'

1 **26** "And after he had told me these things,<sup>a</sup> he spoke to the serpent in great Gen 3:14-15  
wrath, saying to him, 'Since you have done this and become an ungrateful vessel,<sup>b</sup>  
so far as to lead astray the careless of heart, *accursed* are you *beyond all wild* Gen 3:14  
*beasts.* •You shall be deprived of the food which you used to eat,<sup>c</sup> and shall *eat*  
*dust every day of your life.* You shall *crawl on your belly* and you shall be deprived Gen 3:14  
3 of your hands as well as your feet. •There shall be left for you neither ear nor

24 a. Gk. *eis telos mē hyparkseis* may also be translated "not reach (your) goal."

25 a. Fuchs rightly suggests that the Gk. *mataiois*, "follies," resulted from reading the Heb. original *h'ebālim*, "birth pangs," as *h'ebālim*, "vanities." The translator in *ANF*, vol. 3, p. 568 suggests that the Gk. originally read *kamatoi*, "labors," (as in D3) or *mochthois*, "hardships."

b. Gk. *en mia hōra elthēs kai apoleseis tēn zōēn sou*, lit. "in one hour you may come and you will lose your life."

c. Eve's promise has close parallels in b.Nidd 31b and GenR 20:7.

d. A pun (*echthran*, "enmity," *echthros*, "enemy"); Ginzberg (*Legends*, vol. 5, p. 124, n. 131) suggests that in the Heb. original this sentence read "according to your actions," that it was addressed to the serpent, and that it was located at the end of 26. In the Gk. the "word" refers to Eve's promise in vs. 2. The idea that Satan awakened Eve's sexual desire is found in ApAb 23; PRE 21; Philo. *Op* 56.

26 a. The first clause of 26:1 is not found in several MSS.

b. Gk. *skeuos achariston* may be a translation of the Heb. *k'liy b'liyya'al*, "tool of Belial"; so Fuchs, Ginzberg, and Maurer (*TDNT*, vol. 7, p. 360, n. 15); but see Hos 8:8 in LXX. The expression is not found in MSS C and D4.

c. MS B has a lengthy addition here.

## [Apocalypse]

wing nor one limb of all that with which you enticed (them) in your depravity  
 4 and caused them to be cast out of Paradise.<sup>d</sup> • And I will put enmity between you and his seed; he shall beware of your head and you his heel until the day of judgment.<sup>e</sup> Gen 3:15

## The expulsion and the repentance

1 **27** "Having said these things, he ordered his angels to cast us out of Paradise.  
 2 While we were being expelled and lamenting, your father Adam begged the  
 3 angels, 'Let me be a little while so that I may beseech God that he might have  
 4 compassion and pity me, for I alone have sinned.' • And they ceased driving him  
 5 out. And Adam cried out with weeping and said, 'Forgive<sup>a</sup> me, LORD, what I  
 6 have done.' • Then the LORD said to his angels, 'Why have you stopped driving  
 7 Adam out of Paradise? Is the guilt mine, or did I judge badly?' • Then the angels  
 8 fell on the ground and worshiped the LORD, saying, 'You are righteous, LORD,  
 9 and you judge uprightly.'

1 **28** "And the LORD turned and said to Adam, 'From now on I will not allow you  
 2 to be in Paradise.' • And Adam answered and said, 'LORD, give me from the tree  
 3 of life that I might eat before I am cast out.' • Then the LORD spoke to Adam,  
 4 'You shall not now take<sup>a</sup> from it; for it was appointed to the cherubim<sup>b</sup> and the  
 5 flaming sword which turns to guard it because of you, that you might not taste of  
 6 it and be immortal forever,<sup>c</sup> but that you might have the strife which the enemy  
 7 has placed in you. • But when you come out of Paradise, if you guard yourself  
 8 from all evil, preferring death to it,<sup>d</sup> at the time of the resurrection I will raise  
 9 you again, and then there shall be given to you from the tree of life, and you  
 10 shall be immortal forever.'<sup>e</sup> Gen 3:24  
 ApMos 25:3

1 **29** "When the LORD had said these things, he ordered us cast out of Paradise.  
 2 And your father wept before the angels opposite Paradise, and the angels said to  
 3 him, 'What do you want us to do for you, Adam?' • Your father answered and  
 4 said to the angels, 'See, you are casting me out; I beg you, let me take fragrances  
 5 from Paradise, so that after I have gone out, I might bring an offering to God so  
 6 that God<sup>a</sup> will hear me.' • And they came to God and said, 'Jael,<sup>b</sup> eternal king,  
 7 command that fragrant incenses from Paradise be given to Adam.' • And God  
 8 ordered Adam to come that he might take aromatic fragrances out of Paradise<sup>c</sup> for  
 9 his sustenance. • When the angels allowed him, he gathered both<sup>d</sup> kinds: crocus,  
 10 nard, reed, cinnamon; and other seeds for his food. And he took these and went  
 11 out of Paradise. And (so) we came to be on the earth.'<sup>e</sup> Jub 3:27  
 Vita 22:2;  
 43:5  
 Gen 1:29

d. Several sources suggest the belief that the serpent had limbs before the Fall; see Josephus, *Ant* 1.1.4; GenR 19:1; 20:5.

e. The verb *tērēsei* is from Gen 3:15, LXX; the Heb. verb *šūwp* may have the same meaning.

27 a. Gk. *sygchōrēson*, "forgive"; lit. "yield," as in 33:5; 35:2; and 37:6.

28 a. MS C reads "taste."

b. In the Dead Sea Scrolls the cherubim are the highest rank of angels; cf. 1En 61:10; 2En 19:6.

c. MS M1 has a hiatus from here to 34:1.

d. Gk. *hōs boulomenos apothanein*, "preferring death to it"; lit. "as one who wishes to die"; one MS reads "as one about to die."

e. MSS E1 and E2 do not have this vs.; MSS C and G omit the last clause.

29 a. Some MSS have "he."

b. "Jael," a compound from the first syllable of each of the two most common Heb. biblical terms for God (Yahweh, Elohim); see Wells, p. 148. C omits the word; D5 has *aule*, D2 *eaël*, and E2 *yoël*.

c. Several MSS add "and seeds."

d. For cultic purposes and also for food; several MSS read "four kinds."

e. MSS F and H add here the account of the repentance of Adam and Eve, translated above as a parallel to Vita 1-10.

[Apocalypse]

1 30 "Now then, my children, I have shown you the way in which we were deceived. But you watch yourselves so that you do not forsake the good."<sup>a</sup>

VI. THE DEATH AND BURIAL OF ADAM AND EVE

1 31 When she had said these things in the midst of her sons and while Adam was lying ill, having one more day before going out of the body, Eve said to Adam, 2 "Why are you dying and I live? And how long have I to live after you die? Tell me." 3 "Then Adam said to Eve, "Do not be concerned about this, for you shall not be long after me, but we shall both alike die, and you yourself<sup>a</sup> shall be laid in my place. But when I die, leave me alone<sup>b</sup> and let no one touch me until the 4 angel of the LORD shall say something about me; <sup>c</sup>for God will not forget me, but will seek his own vessel<sup>c</sup> which he has formed. But rather rise to pray to God until I shall give back my spirit into the hands of the one who has given it. For we know not how we shall meet our maker, whether he shall be angry with us or turn to have mercy on us."

2Cor 5:1-5

Eve's repentance and Adam's death

1.2 32 Then Eve rose and went out and fell on the ground and said, "I have sinned, O God; I have sinned, O Father of all; I have sinned against you, I have sinned against your chosen angels, I have sinned against the cherubim, I have sinned against your steadfast throne; I have sinned, LORD, I have sinned much; I have 3 sinned before you, and all sin in creation has come about through me."<sup>a</sup> 4 While Eve was still on her knees praying, behold, the angel of mankind<sup>b</sup> came to her and lifted her up, saying, "Rise, Eve, from your repentance, for behold, Adam your husband has gone out of his body. Rise and see his spirit borne up to meet its maker."

ApMos 14:2

The return of God with his angels

1 33 And Eve rose and put her hand on her face,<sup>a</sup> and the angel said to her, "Lift 2 yourself from earthly things."<sup>b</sup> And Eve gazed into heaven, and saw a chariot of light coming, (drawn) by four radiant eagles of which it is not possible for anyone born from the womb to tell their glory or to see their faces,<sup>b</sup> and angels went

Acts 7:55: 1:10

30 a. In lieu of this paragraph E1 and E2 have a description of Eve's lament.

31 a. So the Arm.; most Gk. MSS have "she herself," although A2 and M2 put the verb in the second person singular.

b. Gk. *kataleipsete*, "leave (me) alone"; A1 and A2 read *kalypsete*, "cover (me)."

c. Gk. *skeuos*, "vessel"; other MSS read *plasma*, "image."

32 a. The E MSS here refer to death as resulting from Eve's sin.

b. Michael is intended; see *Vita* 41:1.

33 a. The Gk. MSS have several variants here; Arm. (cf. MS G) reads "with her hands wiped her many tears from her face."

b. MSS M1 G E1 read, "The beauty and glory of which it is impossible for tongues of men to describe."

came  
he said  
against  
then he

John 19:30

illing place of  
30:2, n. a.

## [Apocalypse]

3 before the chariot. •When they came to the place where your<sup>c</sup> father Adam was lying, the chariot stood, and the seraphim (were) between (your) father and the chariot. •I myself saw golden censers and three bowls, and behold, all the angels with frankincense and the censers and the bowls came to the altar and breathed on them, and the fumes of the incense hid the sky.<sup>d</sup> •And the angels fell down and worshiped God, crying out and saying, "Holy Jael, forgive, for he is your image, and the work of your (holy) hands."

1 **34** And then I, Eve, saw two great and fearful mysteries standing before God. 2 And I wept from fear and cried out to my son Seth, saying, •"Rise, Seth, from the body of your father, Adam,<sup>a</sup> and come to me, that you may see things which no eye has ever seen."<sup>b</sup>

1 **35** Then Seth got up and came to his mother. And he said to her, "What is the matter? Why are you weeping?" •She said to him, "Look up with your eyes and see the seven heavens<sup>a</sup> opened, and see with your eyes how the body of your father lies on its face, and all the holy angels are with him, praying for him and saying, 'Forgive him, O Father of all, for he is your image.'<sup>b</sup> •So<sup>c</sup> then, my child Seth, what shall this be? When will he be given over into the hands of our unseen Father and God? •And who are the two dark-skinned persons<sup>d</sup> assisting at the prayer for your father?"

1 **36** Seth said to his mother, "These are the sun and the moon, and they themselves 2 fall down and pray for my father Adam." •And Eve said to him, "And where is 3 their light, and why have they become dark?" •Seth said to her, "They are not able to shine before the light<sup>e</sup> of all, and this is why the light is hid from them."<sup>f</sup>

Joel 2:10: 3:15  
Job 25:5  
Rev 8:12  
Vita 28:2

Adam's soul is taken up to the heavenly Paradise<sup>a</sup>

1 **37** While Seth was speaking to his mother, an angel sounded the trumpet and the angels who were lying on their faces stood up<sup>b</sup> and cried out with a fearful voice, saying, •"Blessed be the glory of the LORD over his works; he has had 2 mercy on Adam, the work of his hands." •When the angels had shouted out these things, one of the six-winged seraphim came and carried Adam off to the Lake

c. Most of ApMos 33–34 are written as though Eve is speaking; this may have been part of a separate section from which 15–30 were also derived.

d. Or "firmaments" (*stereōmata*); F and H read "heaven."

34 a. Several MSS do not include the name Adam here.  
b. Several MSS add, "And they are praying for your father Adam."

35 a. See *Vita* 25, n. a.  
b. Some MSS read, "son," "house," "tent," or "product."  
c. The E MSS do not contain 35:3–36:3 and have a much shorter form of the text from there to the end.  
d. Gk. *Aithiopes*. lit. "Ethiopians"; MS G reads *theoprosōpoi*, "god-faced ones."

36 a. Several MSS read "Father of lights," as in *Jas* 1:17.

37 a. Chs. 37f. presuppose a distinction, not so clear in *Vita*, between body and spirit (or "soul"); death is the separation of the two. See *TDNT*, vol. 7, p. 1050 (E. Schweizer); on Paradise see *Vita* 25.  
n. a.  
b. So D F and Arm.; Tischendorf's text reads "The angels lying on their faces blew the trumpet . . ."



## [Apocalypse]

- 4 of Acheron<sup>c</sup> and washed him three times<sup>d</sup> in the presence of God. •He lay three hours,<sup>e</sup> and so the LORD of all, sitting on his holy throne, stretched out his hands and took Adam and handed him over to the archangel Michael, saying to him, Vita 47:2  
 5 "Take him up into Paradise, to the third heaven,<sup>f</sup> and leave (him) there until that 2Cor 12:2  
 6 great and fearful day which I am about to establish for the world." •And the Vita 25  
 archangel Michael took Adam and brought him away and left him, just as God told him at the pardoning of Adam.

## The burial of Adam's body

- 1 **38** Now after all these things the archangel asked about attending to the remains.  
 2 And God gave orders that all the angels should gather before him, each according  
 3 to his rank. •And all the angels came together, some with censers and others Vita 25:3  
 trumpets. And the LORD of hosts mounted up, the winds drawing him, and the ApMos 22  
 cherubim being above the winds; and the angels of heaven were leading him. And  
 4 when they came to the place where the body of Adam was, they took it. •And ApMos 20:3;  
 they came into Paradise and all the plants of Paradise were stirred, so that all 22:3  
 those born of Adam became drowsy from the fragrance except Seth, because he Gen 4:25  
 was born according to the appointment of God.<sup>b</sup>
- 1 **39** Now the body of Adam was lying on the ground in Paradise, and Seth was  
 mourning greatly over him. And the LORD God said, "Adam, why did you do  
 2 this? If you had kept my commandment, those who brought you down into this  
 place would not have rejoiced. •Yet now I tell you that their joy shall be turned  
 into sorrow, but your sorrow shall be turned into joy; and when that happens, I  
 3 will establish you in your dominion on the throne of your seducer. •But that one Vita 12-16  
 shall be cast into this place, so that you might sit above him. Then he himself  
 and those who listen to him shall be condemned, and they shall greatly mourn  
 and weep when they see you sitting on his glorious throne."
- 1 **40** Then he spoke to the archangel Michael, "Go into Paradise in the third  
 2 heaven<sup>a</sup> and bring me three cloths of linen and silk."<sup>b</sup> •And God said to Michael,  
 Gabriel, Uriel, and Raphael,<sup>c</sup> "Cover Adam's body with the cloths and bring oil  
 from the oil of fragrance and pour it on him." And thus they did and prepared 2En 8  
 3 his body. •And the LORD spoke, "Let also Abel's body be brought." And they  
 4 brought other linens and prepared him also, •since he was unattended from the

c. In Gk. tradition part of the stream over which the souls of the dead were conveyed to the underworld. That Michael washes repentant sinners in Acheron is found in ApPaul 22 (end); Bartholomew literature (M. R. James, *ANT*, p. 185); SibOr 2.330-39 (HSW, vol. 2, p. 718); see also SibOr 5.485; 3Bar 10:2; 1En 17:6.

d. "Three times" is omitted in some MSS.

e. Most Gk. MSS originally read "days"; "hours" is written by another hand. Cf. TJob 20.

f. See Vita 25, n. a. The E MSS do not have the words following "Paradise" in 37:5 or 38:1-3, 5.

38 a. MSS F and H do not have chs. 38-39.

b. Gk. *kath horon tou theou*, "according to the appointment of God," may be a reference to Gen 4:25 or could be read *kathoran tou theou*, "to behold God" (so Charles); or may be read, as in MS G, *katharos enopion tou theou*, "pure before God."

40 a. See Vita 25, n. a.

b. Gk. *syrikas*, "pipes," is mistakenly written for *serikas*, "silken"; some MSS omit "and silk."

c. These four angels also are named in the Dead Sea Scrolls and 1En 9:1 as the greatest of the angels. Several MSS mention Michael alone here.

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ApMos 43:2

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[Apocalypse]

day when his brother Cain murdered him.<sup>d</sup> For the evil Cain took much care to  
 hide (Abel's body), but could not,<sup>e</sup> for the earth did not receive the body, saying, Gen 4:10-11  
 5 "I shall not receive another<sup>f</sup> body until the mound of earth which was taken from  
 me and formed shall come to me." Then the angels took up the body and set it Gen 2:7  
 6 on the rock, until the time his father died, •and both were buried according to the  
 command of God in the regions of Paradise in the place from which God had  
 7 found the dust.<sup>g</sup> •And God sent seven angels into Paradise and they brought many  
 fragrances and set them in the earth, and so they took the two bodies and buried  
 them in the place which they dug and built.<sup>h</sup>

1 **41** And God called Adam and said, "Adam, Adam." And the body answered  
 2 from the ground and said, "Here I am, LORD." •And the LORD said to him, "I Gen 3:19  
 3 told you that *you are dust and to dust you shall return*. •Now I promise to you  
 the resurrection; I shall raise you on the last day in the resurrection with every  
 man of your seed."

1 **42** After these words God made a triangular seal and sealed the tomb in order  
 that no one might do anything to him for six days, when his rib would return to  
 2.3 him. •Then the LORD and the angels went to their place,<sup>a</sup> •and after six days Eve  
 also died.<sup>b</sup>

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d. Several sources, including Josephus, *Ant* 1.2.1, assert that Cain hid Abel's body in the ground; rabbinic sources hold that Adam buried Abel (cf. b.Ta'an 69a, 56; DeutR on 4:41). We have here a separate tradition.

e. MS D adds "for the body sprang up from the earth and there was a voice from the earth saying . . ."

f. Most MSS have *hetairon*, "companion"; the original probably had, as with D, *heteron*, translated here. Abel could not be buried before Adam.

g. See *Vita* 30, n. a; the temple mount is suggested. The Samaritans held a similar view but identified the place of Adam's creation, Eden, and burial place as Mount Gerizim: cf. J. Macdonald, *The Theology of the Samaritans* (The New Testament Library; London, 1964) p. 375.

h. MSS F and H have an abbreviated form of vss. 5-7.

42 a. So MS D; others read, "And when the benevolent God and the holy angels had committed (him) to his place, after six days . . ."

b. This may be linked with the rabbinic interpretation of Gen 1-2 that Adam was created on the first day of creation and Eve on Friday; cf. Ginzberg, *Legends*, vol. 5, p. 127, n. 138.

[Apocalypse]

While living, she herself wept about her death,<sup>c</sup> because she did not know where her body was to be placed. For while the LORD was in Paradise when they buried Adam, both she and her children slept, except for Seth, as I said.<sup>d</sup> And Eve in the hour of her death implored that she might be buried where Adam, her husband, was, saying, •“My Master, LORD and God of all excellence, do not separate me<sup>e</sup> from the body of Adam; for you made me from his members; •but rather consider me worthy, even me, unworthy and sinful, to be buried near his body. And just as I was with him in Paradise, •and not separated even after the transgression, so also let no one separate us (now).” •Therefore after she prayed, she looked up to heaven, rose, beat her breast, and said, “God of all, receive my spirit.” And immediately she gave up her spirit to God.<sup>f</sup> Lk 23:46

43 When she had died, the archangel Michael stood by, and three angels came and took her body and buried it where the body of Abel was. •And the archangel Michael said to Seth, “Thus you shall prepare for burial each man who dies until the day of resurrection.” •And do not mourn more than six days; on the seventh day rest and be glad in it, for on that day both God and we angels rejoice in the migration from the earth of a righteous soul.”<sup>b</sup> •And when he had said these things, the angel went up into heaven, glorifying (God) and saying, “Alleluia, to whom be glory and power forever and ever.”<sup>c</sup> Vita 48:3

c. MS D reads “about the death of Adam.”  
 d. The reference is to ApMos 38:4.  
 e. Some MSS add “your servant.”  
 f. The E MSS end here with a statement that Eve’s sons buried her with the body of Adam and there is a brief doxology.

43 a. The D group, F H G, add, with variants, “Upon giving him (this) law, the archangel departed from Seth, saying to him . . .”

b. MS G ends, “. . . in which God rested from all his works; to him be glory and power forever and ever. Amen.” Other MSS read, “Do not mourn for seven days, for in it God and we angels rejoice . . .”

c. So MS D1. All MSS, in addition to Arm. and Slav., have variant endings; Tischendorf printed that of MS C: “He went up into heaven, glorifying and saying the hallelujah. ‘Holy, holy, holy, LORD, to the glory of God the Father, for to him is due glory, honor, and worship with his eternal and life-giving Spirit both now and eternally, forever and ever. Amen.’” The trisagion is found also in D2 D3 D5 M1 M2 H. The ending of MS G is given in n. b.

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Jude 14-16

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