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THE LIFE OF ADAM AND EVE

[Vita]

1. THE REPENTANCE OF ADAM AND EVE

The motive and manner of their repentance

1 **1** When they were driven out of Paradise they made for themselves a tent and mourned for seven days, weeping in great sorrow. But after seven days they began to hunger and sought food to eat, but found none. Gen 3:22-24

1 **2** Then Eve said to Adam, "My lord, I am hungry. Go and seek for us that we may eat. Perhaps the LORD God will consider us and pity us and call us back to the place we were before." •And Adam rose and walked seven days over all that land and found no food such as they had had in Paradise.

1 **3** And Eve said to Adam, "My lord, would you kill me? O that I would die! Then perhaps the LORD God will bring you again into Paradise, for it is because of me that the LORD God is angry with you."^a •Adam answered, "Do not wish to speak such words lest the LORD God bring on us some further curse. How is it possible that I should let loose my hand against my flesh? But rather let us rise and search for ourselves, how we might live, and not weaken." Gen 2:23

1 **4** And they walked searching for nine days and found nothing such as they had had in Paradise, but only such as animals eat.^a •And Adam said to Eve, "The LORD apportioned this for animals and beasts to eat, but for us there used to be the food of angels."^b •But it is just and fitting for us to lament in the sight of God who made us. Let us repent with a great penitence; perhaps the LORD God will be forbearing and pity us and provide for us that we might live."^c Ps 78:25

1 **5** And Eve said to Adam, "My lord, tell me, what is repentance and what kind of penitence should I do, lest by chance we impose on ourselves an effort which we cannot sustain, and the LORD not hear our prayers and turn his face from us because we did not keep our promise. •My lord, how much did you intend to repent, since I have brought toil and tribulation on you."

1 **6** And Adam said to Eve, "You are not able to do so much as I; but do as much as you have strength for. I will spend forty days fasting, but you rise and go to

3 a. The MSS have a doublet of Eve's request which ends, "For it is because of me that you have been driven from there."

4 a. That Adam ate animals' food is considered in some rabbinic writings one of his punishments for the Fall (GenR *ad rem*; PRE 20); in ARN¹ (Goldin 14) Adam complains about eating animals' food.

b. Cf. Sanh 59b.

c. In PR 50:5 Adam learns the value of repentance from Cain, while in 7:2 we read that Adam refused to repent before being driven out of Paradise; see also the n. to 6:3.

THE LIFE OF ADA

[Apocalypse]

PREFACE

The narrative and life of Adam and Eve the first of his servant when he received the tablets of the LORD, after he had been taught by the

7 **29** And it happened that we mourned for seven days, hungry and I said to Adam, "Gather and bring us to live, lest we die. Let us get up and weep on our behalf for us." •And we rose and went through the whole world, answering, I said to Adam, "Rise, my lord, and depart from you and from the presence of God, for he will cease to be angry with you on my account." •I said to Eve, "Why have you been thinking of this? •I will bring death to my rib, so that I should strengthen it, which God made?"^b •But rather let us

repent a
you fast thirty-four days because you were

P a. This preface, certainly a later addition to the Gk. text, is an erroneous, title "Apocalypse of Moses"; the Gk. text has a technical sense an apocalypse.

29 a. The "repentance" in the Gk. tradition is found only in 29:6 as the concluding part of Eve's story of the Fall; the rest of P noted.

b. Gk. *epoiēsei*, "[he] made"; MS H has *apoiēsei*, "[I] made"; MS PH adds "and with me."

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the Tigris River and take a stone and stand on it in the water as far as (your neck^a in the depths of the river. •And let no speech come out of your mouth, because we are unworthy to entreat the LORD since our lips are unclean from the illegal and forbidden tree. And stand in the water of the river for thirty-seven days. •But I will spend forty days in the water of the Jordan.^b Perhaps the LORD God will pity us.”

Gen 2:14

Isa 6:5

Deut 10:10
1Kgs 19:8
Mt 4:2

7 And Eve walked to the Tigris River and did just as Adam told her. Similarly, Adam walked to the Jordan River and stood on a stone up to his neck in water.

8 And Adam said, “I tell you, water of the Jordan, mourn with me and gather to me all swimming creatures which are in you and let them surround me and so lament together with me. •Let them not mourn for themselves, but rather for me, because it is not they who have sinned, but I.” •At once all the living beings came and surrounded him and the water of the Jordan stood, its current not moving, from that hour.

Josh 3:13-17

Satan again deceives Eve

9 Eighteen days went by. Then Satan was angry and transformed himself into the brightness of angels^a and went away to the Tigris River to Eve and found her weeping. •And the devil himself, as if to grieve with her, began to weep and said to her, “Step out of the river and cry no more. Cease now from sadness and sighs. Why are you and your husband Adam disturbed? •The LORD God has heard your sighs and accepted your repentance; and all we angels have entreated for you and interceded with the LORD, •and he sent me to bring you up from the water and give you food which you had in Paradise, and for which you have been lamenting. •Now therefore come out of the water and I will lead you to the place where your food has been prepared.”

2Cor 11:14

10 Now when Eve heard this she believed and came out of the water of the river, and her flesh was as grass^a from the cold of the water. •And when she came out, she fell on the ground and the devil raised her and led her to Adam. •But when Adam saw her and the devil with her, he cried out with tears and said, “O Eve, Eve, where is the work of your penitence? •How have you again been seduced by our enemy by whom we have been deprived of our dwelling in Paradise and of spiritual joy?”

Isa 40:6:
51:12

11 When Eve heard this, she knew that the devil had persuaded (her) to come out of the river and fell on her face to the ground, and her sorrow and sighing and lamenting were doubled. •She cried out, saying, “Woe to you, O devil. Why

6 a. That a woman's ritual bath can purify only when it reaches one's neck is asserted in b. Yoma 87a.
b. In PRE 20 Adam's repentance is put on the first Sunday after his expulsion from Paradise and it takes place in the Gihon, one of the rivers of Paradise (Gen 2:13); Adam stayed there for seven weeks, until his body became like a sponge; he prayed for forgiveness and God accepted his repentance.

9 a. Cf. ApMos 17:2. In the Dead Sea Scrolls the archangel Michael is referred to as the “Prince of Lights” (IQM 13:9-10; 17:6-8; IQS 3:20); the *Vita* and Paul in 2Cor 11:14 may imply that Satan disguised himself as Michael.

10 a. Ginzberg, *Legends*, vol. 5, p. 115, suggests that this odd expression is due to a mistranslation of the rare Heb. word *yarôqah*, “sponge,” as though it were related to *yârâq*, “herb”; PRE 20 says that Adam's body became like a sponge from his penitence in the water. This may be an indication of a Heb. source for *Vita*.

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12 which God made his creation.^d •But you rise a stone and set (it) under your feet, and g neck, and do not let three words come out and our lips are not clean. But cry silently to me.”^e

13 •But Adam went into the Jordan saying, “I say to you, water of the Jordan, and all reptiles both on land and in the sea and all the creatures of God surrounded Adam praying to God on behalf of Adam, so that

15 But the devil, not having found an opportunity River to Eve. Taking the form of an angel, tears fell on the ground and on his robe. • the water and be done with weeping, for the angels and all his creatures have beseeched

17 Thus he deceived me, and I stepped out of

d. Sharpe has *ktēsîn*, “creation.” The Slav. reads, “e. MS F: H reads, “But pray to God, and keep the with all your heart”; this has a Christian touch not four

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do you assault us for nothing? What have you to do with us? What have we done to you, that you should pursue us with deceit? Why does your malice fall on us?
 3 Have we stolen your glory and made you to be without honor? Why do you treacherously and enviously pursue us, O enemy, all the way to death?"

Satan's account of his expulsion from heaven

1 **12** And the devil^a sighed and said, "O Adam, all my enmity and envy and sorrow concern you, since because of you I am expelled and deprived of my glory which I had in the heavens in the midst of angels, and because of you I was cast
 2 out onto the earth." •Adam answered, "What have I done to you, and what is my blame with you? Since you are neither harmed nor hurt by us, why do you pursue us?"

Isa 14:12-15
 Zeph 3:2
 Ps 82:6-7
 Lk 10:18
 Jn 12:31
 2En 29:4-5
 Rev 12:9
 2Pet 2:4
 Gen 2:7
 Gen 1:27

1 **13** The devil replied, "Adam, what are you telling me? It is because of you that
 2 I have been thrown out of there. •When you were created, I was cast out from
 3 the presence of God and was sent out from the fellowship of the angels. •When God blew into you the *breath of life* and your countenance and likeness were made in the *image of God*, Michael^b brought you and made (us) worship you in the sight of God, and the LORD God said, 'Behold Adam! I have made you in our image and likeness.'

1 **14** And Michael went out and called all the angels, saying, 'Worship the image
 2 of the LORD God, as the LORD God has instructed.'^a •And Michael himself worshiped first, and called me and said, 'Worship the image of God, Yahweh.'^b
 3 And I answered, 'I do not worship Adam.'^c And when Michael kept forcing me to worship, I said to him, 'Why do you compel me? I will not worship one inferior and subsequent to me. I am prior to him in creation; before he was made, I was already made. He ought to worship me.'

Gen 1:26
 Rev 12:7-12

1 **15** When they heard this, other angels who were under me refused to worship
 2 him. •And Michael asserted, 'Worship the image of God. But if now you will
 3 not worship, the LORD God will be wrathful with you.' •And I said, 'If he be wrathful with me, I will set my throne above the stars of heaven and will be like the Most High.'

Isa 14:13
 Dan 8:10
 Obad 4
 Job 22:12
 Jude 9

1 **16** And the LORD God was angry with me and sent me with my angels out from
 2 our glory; and because of you, we were expelled into this world from our dwellings
 3 and have been cast onto the earth. •And immediately we were made to grieve, since we had been deprived of so great glory. And we were pained to see you in
 3 such bliss of delights.^a •So with deceit I assailed your wife and made you to be expelled through her from the joys of your bliss, as I have been expelled from my glory."

Gen 3:1-7

12 a. Satan's fall is a widely known legend (see marginal references here and at 15:3) which may have arisen as a Midrash on Isa 14:12-15. It is reflected in 2En 29:4f.; 31:3; GBart 4.51-55, vol. 1, p. 500; numerous rabbinic writings; the NT (marginal references above); Tertullian, *de Patientia* 5; Irenaeus, *Against Heresies*, IV.40.3; Augustine, *de Genesi ad Literam* XI.18; and the Koran, suras 2, 7, 15, 17, 18, 20, and 38. The account in the *Vita* could well be among the earliest witnesses to this legend.

13 a. Michael is the chief angel in *Vita* and ApMos, as also in the Dead Sea Scrolls (see *Vita* 9, n. a); cf. M. Hengel, *Judaism and Hellenism* (Philadelphia, 1974) vol. 1, pp. 188, 231.

14 a. Heb 1:6 may be an allusion to an early form of this legend; cf. Heb 1:14.
 b. MSS in group I; *IĦU*, "Yahweh"; those in groups II and III omit this name.
 c. Lat. *Non habeo ego adorare*, "I do not have to worship."

16 a. Lat. *laetitia delictiarum*, "bliss of delights."

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1 **17** Hearing this from the devil, Adam cried out with great weeping and said,
 "O LORD, my God, my life is in your hands. Remove far from me this my
 opponent, who seeks to destroy my soul, and give me his glory which he himself
 2,3 has forfeited." •And immediately the devil disappeared from him. •But Adam Lk 4:13
 persisted forty days standing in repentance in the water of the Jordan.

II. THE CHILDREN OF ADAM AND EVE

The birth of Cain

1 **18** And Eve said to Adam, "You live on, my lord. Life is granted to you, since
 you have done neither the first nor the second error, but I have been cheated and
 2 deceived, for I have not kept the command of God. •And now separate me from
 3 the light of such life, and I will go to the sunset^a and stay there until I die." •And
 she began to walk toward the West and to mourn and to weep bitterly with loud
 4 sighing. •And she made there a shelter while she was three months pregnant.

1 **19** And when the time of her giving birth drew near, she began to be distressed
 with pains and cried out to the LORD, saying, "Have mercy on me, LORD, help
 2,3 me." •But neither was she heard, nor was the mercy of God around her. •And
 she said to herself, "Who will give the news to my lord Adam? I beg you, O
 lights of heaven, when you return to the East,^a tell my lord Adam."

1 **20** However, at that very moment, Adam said, "Eve's complaint has come to
 2 me; perhaps again the serpent^a has contended with her." •And he went forth and
 came upon her in great distress. And Eve said, "The moment I saw you, my lord,
 my pained soul was refreshed.^b And now implore the LORD God for me to hear
 3 you and to have regard for me and free me from my most awful pains." •And
 Adam prayed to the LORD for Eve.

1 **21** And behold, twelve angels and two excellencies^a came and stood to the right
 2 and to the left of Eve. •And Michael stood to the right and touched her from her
 face to the breast and said to Eve, "Blessed are you, Eve, because of Adam.
 Since his prayers and utterances are many, I am sent to you that you might receive
 3 our help. Now rise and make ready to give birth." •And she bore a son, and he
 was lustrous.^b And at once the infant rose, ran, and brought in his hands a reed^c
 and gave it to his mother. And his name was called Cain.

Gen 4:1

18 a. A Hebraism.

19 a. The East is the location of Paradise in Gen 2:8 and 1En 32:2.

20 a. Cf. *Vita* 37:1 and the role of the serpent in ApMos 15–30.

b. Lat. *refrigeravit*, "he was refreshed"; lit. "cooled"; other MSS read *infrigeravit*, "he was cooled," or *inrefrigeravit*, "he was cooled."

21 a. "Excellencies" (*virtutes*) may be a translation of the Heb. for "partakers of the divine *Kabod* ('glory')" in b.Ber 60b; see b.Hag 16a and cf. the "principalities and powers" of Rom 8:38; Eph 6:12, etc.

b. Lat. *lucidus*, "lustrous," "full of light," probably related to ApMos 1:3 (see n.).

c. Lat. *herbam*, "reed"; probably from the similarity of the Heb. words *Qāyin*, "Cain," and *qāneh*, "reed." According to GenR 22:8, Cain killed Abel with a reed.

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was unbearable flaming fire. And many thousands of angels were at the right and at the left of the chariot.^b Ezek 1:27

1 **26** "I was disturbed when I saw this; fear laid hold of me and I worshiped in the presence of God on the face of the earth. •And God said to me, 'Behold, you shall die, because you have disregarded the command of God, since you have listened rather to the voice of your wife, whom I gave into your power, that you might keep her in your will. But you listened to her and disregarded my words.' ApMos 24:1 Gen 3:6

1 **27** "And when I heard these words of God, I fell down on the ground, worshiped the LORD, and said, 'My lord, almighty and merciful God, holy and upright, let not the name that reminds of your majesty^a be blotted out, but convert my soul, for I am dying, and my spirit will pass from my mouth. •Cast me not from your presence, whom you formed from the clay of the earth; and do not withhold your grace from him whom you nurtured.' •And behold, your word^b came to me and the LORD said to me, 'Because your days are numbered,^c you have been made to cherish knowledge; therefore, there shall not be abolished from your seed forever (those who would) serve me.' Ps 51:11

1 **28** "Hearing these words, I prostrated myself to the ground and worshiped the LORD God, saying, 'You are the eternal and most high God and all creatures give you honor and praise. •You are the true light shining above all lights, living life, incomprehensibly great excellence. To you the spiritual powers^a give honor and praise. You perform among all humanity the miracles of your mercy.' Rom 8:38 Eph 6:12

1 **29** "After I had worshiped the LORD, Michael the archangel of God immediately took hold of my hand and ejected me from the Paradise of visitation and of God's command. •And Michael held in his hand a rod and touched the waters which were around Paradise^a and they froze. •I crossed over and Michael with me, and he took me to the place from where he had seized me."^b Vita 25:3

that there were three heavens, as is implied in 2Cor 12:2-3 (the third heaven is designated "Paradise") and TLevi 3; see also *TDNT*, vol. 5, pp. 511-12 (Traub). The Samaritans also held to an earthly and a heavenly Paradise, both called the "Garden of Eden" (J. Macdonald, *Theology of the Samaritans* [Philadelphia, 1964] ch. 21).

b. Cf. the "chariot-like Throne above the firmament of the cherubim" in the Qumran "Liturgy of the Angels" (T. Gaster, *The Dead Sea Scriptures* [Garden City, 1964], pp. 373f.). The chariot here seems to be both the means of Adam's rapture (vs. 3a) and also the throne of God (vs. 3b), a possible indication of a reworking of the sources.

27 a. In 2En 30:13, SibOr 3:24-26, and other sources, the name Adam is taken to be an acrostic for the names of the four directions; the reference here, however, may be to Adam as the image of God. See W. D. Davies, *Paul and Rabbinic Judaism* (New York, 1967) p. 55.

b. Lat. *verbum tuum*, a reference to the promise of progeny for Adam through Seth.

c. Lat. *Quoniam figurantur dies tui*. Other MSS read *figura (figuratio) cordis tui*, "form of your heart"; *figura corporis tui*, "form of your body"; *figura corporis mei*, "form of my body"; *factus est*, "it is done." The meaning is obscure, although it may be linked with Ps 90:12.

28 a. Lat. *virtutes*, lit. "excellencies"; see *Vita* 21, n. a.

29 a. TLevi 3:2 refers to fire, snow, and ice at the first (lowest) heaven; 2En 3:3 describes a "very great Sea, greater than the earthly sea at the first heaven"; Rev 4:6 and 15:2 refer to a "sea of glass" in heaven. Here, however, the waters seem to be around the earthly Paradise.

b. The MSS in groups II, III, and IV include here the following interpolation, an apocalyptic piece which refers both to the temples of Solomon and of Herod:

29:4 "Listen, Seth my son, to the other future sacramental mysteries which were revealed to me, which by eating of the tree of knowledge I knew and understood, which shall be in this temporary age, which God is about to perform with his creation, the human race. 5 The LORD will appear in a blaze of fire. From the mouth of his majesty he will give commands and precepts, and they will hallow him in the

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IV. ADAM'S FINAL ILLNESS

1 **30** After Adam had lived 930 years, he knew his days were at an end and therefore said, "Let all my sons be gathered to me, that I may bless them before
2 I die, and speak with them." •And they assembled in three parts in his sight at
3 the oratory^a where they used to worship the LORD God. •And they asked him,
4 "What is it with you, Father, that you should gather us together? And why are
5 you lying on your bed?" •And Adam answered and said, "My sons, I am sick with pains." And all his sons said to him, "What is it, Father, to be sick with pains?"

Gen 5:5

1 **31** Then his son Seth said, "Lord, perhaps you have longed for the fruit of Paradise of which you used to eat, and that is why you are lying in sadness.
2 Tell me and I will go to the vicinity of the entrances to Paradise •and will put
3 dust on my head and throw myself to the ground before the gates of Paradise and
4 mourn with great lamentation, entreating the LORD. Perhaps he will hear me and
5 send his angel to bring me the fruit which you desire." •Adam answered and
6 said, "No, my son, I do not long for (that); but I have weakness and great pain
7 in my body." •Seth responded, "What is pain, O lord Father? I do not know; do
8 not hide it from us, but tell us."

Adam's story of the Fall

1 **32** And Adam answered and said, "Listen to me, my sons. When God made us, me and your mother, and placed us in Paradise and gave us every tree bearing fruit to eat, he forbade us (saying), 'Regarding the tree of the knowledge of good
2 and evil, which is in the midst of Paradise, do not eat of it.' •Moreover, God
3 gave a part of Paradise to me and (a part) to your mother. The trees of the eastern
4 part and over against the north he gave to me, and to your mother he gave the
5 southern and western parts.

ApMos 15

house of the habitation of his majesty. 6 And he will show them the wonderful place of his majesty, and then they will build a house for the LORD their God on the earth where he will dread them (ms. 3 has "which he will prepare for them"), 7 and there they will pass by his precepts and their sanctuary will be set on fire and their land deserted and they themselves will be dispersed because they provoked God. 8 And once again he will deliver them from their dispersion, and again they will build a house of God, and the latest house of God shall be exalted more highly than before. And once again iniquity will surpass equity. 9 After this God will dwell with men, being seen on the earth, and then justice will begin to shine, and the house of God will be honored in this world and no longer will the enemies be able to harm men who believe in God. 10 And God will raise up for himself a faithful people whom he will save forever. 11 But the wicked who refused to love his law will be punished by God their king. 12 Heaven and earth, nights and days, and all creatures will obey him and not ignore his commandment nor change its works, but rather men who forsake the law of the LORD will be changed. 13 Therefore, the LORD will banish from himself the impious while the righteous will shine like the sun in the presence of God. 14 And in that time men will be purified from sins by water, but those who refuse purification by water will be condemned. 15 Happy will be the man who has reformed his soul when the judgments and wonders of God shall come among men, their deeds being investigated by God, the just Judge."

The Babylonian destruction of Judah is referred to in vs. 7 and the second temple in vs. 8; vs. 14 is certainly, and vs. 9 possibly, from a Christian hand.

30 a. In rabbinic sources Adam's oratory is located on Mount Moriah, on the spot on which the holy of holies of the temple later stood (Midrash on Ps 92:6; PR 43:2; PRE 23; 31, etc.). The assertion of ApMos 40:5 that Adam was buried on the same spot from which the dust was taken for his body is assumed in several Jewish sources to refer to the same place; cf. *Vita* 45:2.

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2 **5** And (Adam) became ill and cried with
3 come to me that I may see them before I
4 earth was settled^a in three parts.^b And the
5 which he used to enter to pray to God.^c •
6 what is your illness?" And he said, "M
7 And they said, "What is pain and illness?"

1 **6** And Seth answered and said, "Father,
2 from which you used to eat and grieving t
3 me, and I will go and bring you fruit from
4 head and weep and pray, and the LORD w
5 I will bring (it) to you so that the pain
6 "No, Seth my son; but I have sickness an
7 did this happen to you?"

1 **7** Adam said to him, "When God made u
2 I am dying,^a he gave us every plant in Para
3 us not to eat of it, (for) we would die by

5 a. MSS E1 and E2 read "divided."

b. Arm. reads "For they were living apart each by
c. This sentence occurs only in A1 A2 (variant) C
d. E1 and E2 omit this sentence and otherwise con
e. The purpose of this section in both *Vita* and A
created order, but rather one of the punishments brou

6 a. Several MSS omit the last three words.
b. MS B reads, "And he will bring to me from the
you."

7 a. This phrase is not found in E1 and E2.
b. MS G reads differently, but without significant

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1,2 **33** The LORD God appointed two angels to guard us.^a •The hour came when the
3 angels ascended to worship in the presence of God. •Immediately the adversary,
the devil, found opportunity while the angels were away and deceived your mother
so that she ate of the illicit and forbidden tree. And she ate and gave to me.

1 **34** And immediately the LORD God was angry with us and the LORD said to me,
'Because you have forsaken my commandment and have not kept my word which
2 I set for you, behold, I will bring upon your body seventy plagues; •you shall be
racked with various pains, from the top of the head and the eyes and ears down
3 to the nails of the feet, and in each separate limb.' •These he considered to be
the scourge of pain from one of the trees.^a Moreover, the LORD sent all these to
me and to all our generations.'''

1 **35** Adam said this to all his sons while he was seized with great pains, and he
cried out with a loud voice, saying, "Why should I suffer misery and endure such
2 agony?" •And when she saw him weeping, Eve herself began to weep, saying,
3 "O LORD, my God, transfer his pain to me, since it is I who sinned." •And Eve
said to Adam, "My lord, give me a portion of your pain, for this guilt has come
to you from me."''

Vita 44:2

1 **36** And Adam said to Eve, "Rise and go with my son Seth to the regions of
Paradise and put dust on your heads and prostrate yourselves to the ground and
2 mourn in the sight of God. •Perhaps he will have mercy and send his angel to the
tree of his mercy, from which flows the oil of life,^a and will give you a little of
it with which to anoint me, that I might have rest from these pains by which I
am wasting away."''

The rule of the beasts

1 **37** And Seth and his mother went toward the gates of Paradise; and while they
were walking, behold suddenly there came a serpent, a beast, and attacked and
2 bit Seth. •And when Eve saw it, she cried out and said, "Woe is me for I am
3 cursed, since I have not kept the command of the LORD. •And Eve said to the
serpent in a loud voice, "Cursed beast! How is it that you were not afraid to
throw yourself at the image of God, but have dared to attack it? And how were
your teeth made strong?"''^a

33 a. Ginzberg, *JE*, vol. 1, p. 179, takes these to be among the *virtutes*, "excellencies," mentioned in 21:1; 28:2; 48:2; see also 2En 8:8.

34 a. Lat. *Haec deputavit in flagellationem dolori uno cum arboribus*; the MSS differ greatly on this expression.

36 a. This tree is identified as the "tree of life" only in ApMos 28; contrast *Vita* 40:3 and see *Vita* 40:2-3; ApMos 13:1. In ApMos 28:2-4 Adam is told that he will not eat from the tree of life until the resurrection, an inconsistency with this passage if the tree here is the tree of life. Both texts, however, are composed of originally separate traditions. Rabbinic literature knows nothing of the "oil of life" but speaks of the "dew of light" (Isa 26:19) as the means of resurrection; on the oil see GNic 19 (= Descent 3); PseudClemRec 1.45; Origen, *Contra Celsus* 6:27; Mk 6:13; Jas 5:14.

37 a. The oldest MSS of *Vita* omit this sentence.

2 angels who were guarding^c your mother
the enemy gave to her and she ate from the
3 the holy angels were near her. •Then she

1 **8** When we both had eaten,^a God was a
Paradise^b and called with a frightful voice
2 why do you hide from my face? Can the
said, 'Since you have forsaken my cov
seventy plagues.^c The pain of the first pla
the second plague is of the hearing; and so
pursue^d you.'''

1 **9** While he was saying these things to his
2 shall I do? I am in great distress." •And E
rise, give me half of your illness and let
you through me; because of me you suffe

3 to Eve,^b "Rise and go with our son, Se
your heads and weep, beseeching God s
send his angel into Paradise and give me^c
and bring it to me, and I will anoint mys

1 **10** And Seth and Eve went into the re
2 Eve saw her son and a wild beast attack
is me! For when I come to the day of res
3 me, saying^a that Eve did not keep the co
the beast and said, "O you evil beast,
God? How was your mouth opened? Ho
you not remember your subjection, for y
God?"''

c. Several MSS read *diatêrountas*, "watching translated here.

d. Some MSS read "he" or "that one."

8 a. Six MSS omit this phrase (C D1 D2 D4 M1 M2).

b. Several MSS add "placed his throne."

c. Three MSS read "seventy-two." This confusion is seventy or seventy-two nations in the world; m not relevant to this passage.

d. Gk. *parakolouthêsousin*, "pursue."

9 a. This clause is not found in E1 and E2; several

b. In *Vita* 31 (= ApMos 6) Adam rejects Seth's o

c. MSS E1 and E2 add "a branch."

d. MS C reads, "I will anoint myself and be fre show you the way in which we were formerly decei

10 a. Some MSS read, "cursed be Eve, for she dic

[Vita]

1 **38** The beast answered in a human voice, "O Eve, is not our malice against
2 you? Is not our fury against you? •Tell me, Eve, how was your mouth opened
3 that you ate of the fruit which the LORD God commanded you not to eat? •Now,
however, are you not able to bear it if I begin to reproach you?"^a

1 **39** Then Seth said to the beast, "May the LORD God rebuke you. Stop; be quiet;
2 close your mouth, cursed enemy of truth, chaotic destroyer.^a •Stand back from
the image of God until the day when the LORD God shall order you to be brought
3 to judgment." •And the beast said to Seth, "See, I stand back from the presence
of the image of God, as you have said." Immediately he left Seth, who was
wounded by (his) teeth.^b

Seth and Eve at the earthly Paradise

1 **40** But Seth and his mother walked toward the regions of Paradise for the oil of
2 mercy, to anoint the sick Adam. •And they arrived at the gates of Paradise, took
3 dust from the earth, and put it on their heads, prostrated themselves to the ground
on their faces and began to mourn with loud sighs, •begging the LORD God to
pity Adam in his pains and to send his angel to give them the oil from the tree of
mercy. 31:3
ApMos 6:3

1 **41** But when they had prayed and entreated for many hours, behold, the angel
Michael appeared to them, saying, "I have been sent to you from the LORD; I
2 have been set by the LORD over the bodies of men. •I say to you, Seth, man of
God, do not weep, praying and begging for the oil of the tree of mercy to anoint
your father Adam for the pains of his body.

1 **42** Truly I say to you that you are by no means able to take from it, except in
the last days.^a

1 **43** But you, Seth, go to your father Adam, for the span of his life is completed.
2 Six days from now his soul shall leave the body; and as it leaves, you shall see
3 great wonders in heaven and on the earth and in the lights of heaven." •Having
4 said this, Michael immediately withdrew from Seth. •And Eve and Seth turned
back and brought with them aromatics, namely, nard, crocus, calamine, and
cinnamon. ApMos 35-36
ApMos 29

38 a. Some MSS omit the words "if I begin to reproach you."

39 a. These words, as well as the identification of the beast as a serpent in 37:1, reveal that the Lat. text thinks of the beast as Satan; this is not the case in ApMos.

b. Lat. *plaga de dentibus a Seth*, "Seth who was wounded by his teeth"; there are a variety of variants for this phrase.

42 a. Meyer includes here the following extract, found in a few MSS as well as the Lat. text of GNic 19 (=Descent 3): ". . . When five thousand five hundred years [variants: 6,500, 5,050, 5,200, 5,199, 5,228] shall have been completed. Then the most beloved Christ, Son of God, shall come upon the earth to revive the body of Adam and with him the bodies of the dead. •And when he, the Son of God, comes, he himself will be baptized in the river Jordan, and when he has come out of the water of the Jordan, then he will anoint from the oil of mercy all who believe in him. •And the oil of mercy shall be from generation to generation for those who are born again of water and the Holy Spirit into eternal life. •Then the most beloved Son of God, Christ, shall descend to the earth, and lead your father Adam to Paradise to the tree of mercy." Meyer takes this passage as evidence that the *Vita*, or its sources, was known to the author of GNic.

[Apoc]

1 **11** Then the beast cried out, saying, "O
are due to us, but to you, since the rule
2 you.^a •How is it that your mouth was
which God commanded you not to eat fr
3 changed. •Therefore now you would not

1 **12** Seth said to the beast, "Shut your m
2 the image of God until the day of judgm
I stand off, Seth,^a from the image of G
wounded and went to its dwelling.^b

1 **13** And Seth went with his mother Eve
praying God that he would send his ange

2 And God sent Michael the archangel,^c a
do not labor, praying with this supplic
flows, to anoint your father Adam; it sh
3 end of times. •Then all flesh from Ada
4 such as shall be the holy people; •then to
5 and God shall be in their midst, •and th
him, for the evil heart shall be remove
6 heart that understands the good and wo
your father, since the measure of his lif
as his soul departs, you are sure to witr

11 a. That the hostilities of the animal world toward
Isa 11:6-9; see also Mk 1:13.

12 a. Several MSS omit the name Seth here. The
of God in a special way is based on Gen 5:3.

b. Lit. "tent"; MS C reads, "den" (*koiñen*).

13 a. This word is not found in several MSS.

b. A play on words (*elaionteleou*, "oil"/"mercy

c. See ApMos 17:2, n. a.

d. The words from here through 13:5 are found
here in parentheses. Yet, in striking contrast to th
exclusively Christian features.

e. MS B reads, "the day of consummation."

f. Gk. *ison*, "that is"; lit. "equal to"; some MS
"to three days."

[Vita]

1 **44** And when Seth and his mother reached Adam, they told him how the beast,
 2 the serpent, bit Seth. •And Adam said to Eve, “What have you done? You have
 3 brought upon us a great wound, transgression and sin in all our generations. •And
 you shall relate^a what you have done to your children^b after my death, for those
 who rise up from us shall labor, not being adequate, but failing,^c and they shall
 4 curse us, saying, •“Our parents who were from the beginning have brought upon
 5 us all evils.” •When Eve heard this she began to weep and groan.

44 a. Lit. *refert*, “she relates”; other MSS read *refer*, “you relate,” *referes*, “you are relating,” or *referent*, “they are relating.” This statement suggests that the author of the *Vita* was aware of Eve’s story (ApMos 15–30).

b. The MSS read *tuos*, “your,” *tuis*, “your,” *meus*, “my,” *tuus*, “your,” or *nostris*, “of us”; and *filios*, acc. pl. “children,” *filii*, nom. sing. “son,” or *filii*, nom. pl. “children.”

c. This suggests an acquaintance with ApMos 24.

[A

1 **14** Having said these things, the a
 2 into the tent where Adam was lying,
 destruction among us and brought
 3 rule over all our race?”^a •And^b he
 children’s children, and tell them ho

V. EVE’S STORY OF THE

1 **15** Then Eve said to them, “Listen
 2 and I will tell you how our enemy
 guarding Paradise, each his portion
 3 my share, the South and West, •and
 the male animals were, since God
 males he gave to your father, and a
 own.^b

1 **16** “And the devil spoke to the se
 2 will tell you something to your adv
 the devil said to him, ‘I hear that y
 observe you.’^b I found you greater th
 3 but yet you are prostrate to the ve
 Adam^d and not of the fruit^e of Para
 be cast out of Paradise through his
 4.5 The serpent said to him, ‘I fear lest
 to him, ‘Do not fear; only become
 your mouth by which you will be a

The temptation

1 **17** “And immediately he suspenc
 the time when the angels of God
 2 form of an angel and sang hymns to

14 a. 2En 30:18 and Sir 25:24 also hold that the blame is put on Adam in Rom 5:17; 4E: “death.”

b. MSS E1 E2 G have a significantly different D5 begins at this point.

15 a. MS C omits the words “Listen . . . d
 b. The last phrase of this sentence is not f

16 a. On the serpent of Paradise see *TDNT*.
 b. Gk. *katanoēsai*, “to observe”; MS C:
 c. This clause is not found in MS C: two
 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. 35
 h. Some MSS correct this to read “her” c