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# Ἀποκάλυψις Μωϋσέως + *Vita Adae et Evae* • THE BOOKS OF ADAM AND EVE

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## INTRODUCTION

Following the lead of Robert Henry Charles, in his seminal 1913 publication<sup>‡</sup>, we here present these two ‘*Books of Adam and Eve*’ together; not just out of respect for Dr Charles’ work but also so that the reader can readily discern the points of communion between the two works, and their points of divergence.

At least six *Greek MSS* are known for the *Apocalypse of Moses* (actually, an erroneous title), dating from the 11<sup>th</sup> to 15<sup>th</sup> Centuries; for the *Life of Adam and Eve*, there are numerous *Latin MSS*, some dating from as early as the 9<sup>th</sup> Century. There are also Armenian and Slavonic recensions for the *Apocalypse of Moses*, which all appear to be translation of the Greek.

The [Greek text](#) here presented is that of Tischendorf’s (1866) transcription and the [Latin text](#) is that of W. Meyer (1878); the English translation is based on that of R.H. Charles but with some modernizations applied and amendments to more closely match the Greek/Latin text; we have also made use of the text and notes given by H.F.D. Sparks<sup>§</sup>.

## AUTHORSHIP AND DATES

Some claim that the books (or a likely common source) were originally written in Hebrew or Aramaic but there is little hard evidence for this; further, the presence of numerous Greek terms and expressions, and the fact that most OT references show a dependence on the Septuagint, suggest a Greek original, dating probably between *circa* 60 and 300 CE. The author, whether Jew or Christian, made extensive use of the many Jewish legends that were in circulation in his time, concerning the lives of Adam and Eve, and their children.

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<sup>‡</sup> R.H. Charles (ed.), “*Apocrypha and Pseudepigrapha of the Old Testament*,” Oxford: Clarendon Press, 1913.

<sup>§</sup> H.F.D. Sparks (ed.), “*The Apocryphal Old Testament*,” Oxford University Press, 1984.

## Ἀποκάλυψις Μωϋσέως - Πρόλογος

Διήγησις καὶ πολιτεία Ἀδάμ καὶ Εὔας τῶν πρωτοπλάστων, ἀποκαλυφθεῖσα παρὰ θεοῦ Μωϋσῆ τῷ θεράποντι αὐτοῦ, ὅτε τὰς πλάκας τοῦ νόμου τῆς διαθήκης ἐκ χειρὸς κυρίου ἐδέξατο, διδαχθεῖς ὑπὸ τοῦ ἀρχαγγέλου Μιχαήλ.

## APOCALYPSE OF MOSES – PROLOGUE

§ The story and state of Adam and Eve, the first created beings, revealed by God to Moses, his servant, when he received the tablets of the law of the covenant from the hand of the Lord, having been taught by the archangel Michael.

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### APOCALYPSE OF MOSES – PROLOGUE

§ Charles does not include this prologue in his 1913 translation; the Latin text of the *Life of Adam and Eve* also does not have a prologue.

## Ἀποκάλυψις Μωϋσέως 1

<sup>1</sup> Αὕτη ἡ διήγησις Ἀδάμ καὶ Εὕας. Μετὰ τὸ ἐξελθεῖν αὐτοὺς ἐκ τοῦ παραδείσου ἔλαβεν <sup>2</sup> Ἀδάμ Εὕαν τὴν γυναῖκα αὐτοῦ καὶ ἀνῆλθεν εἰς τὴν ἀνατολήν. καὶ ἔμεινεν ἐκεῖ ἔτη δέκα ὀκτώ καὶ μῆνας δύο, <sup>3</sup> καὶ ἐν γαστρὶ εἴληφεν ἡ Εὕα καὶ ἐγέννησεν δύο υἱούς, τὸν Διάφωτον τὸν καλούμενον Κάϊν καὶ τὸν Ἀμιλαβὲς τὸν καλούμενον Ἄβελ.

## Vita Adae et Evae I

<sup>1</sup> *Quando expulsi sunt de paradiso, fecerunt sibi tabernaculum et fuerunt VII dies lugentes et lamentantes in magna tristitia.*

## APOCALYPSE OF MOSES 1

<sup>1</sup> This is the story of Adam and Eve, after they had been expelled from Paradise. <sup>2</sup> Adam knew his wife Eve and went upwards to the sun-rising and abode there for eighteen years and two months. <sup>3</sup> And Eve conceived and bore two sons: the bright one, who is called Cain, and the good one, who is called Abel.

## LIFE OF ADAM & EVE 1

<sup>i</sup> When they were driven out from paradise, they made themselves a tabernacle and seven spent days mourning and lamenting in great grief.

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### **APOCALYPSE OF MOSES 1**

- <sup>1</sup> The full stop in the Greek text after *Εὕας* is difficult to explain and a comma (as in the translation) seems more appropriate; however, the uppercase *mu* at the start of the next word would indicate that this is not a typographical error.
- <sup>2</sup> At the start of this verse, Charles adds ‘*And*’.
- <sup>3</sup> In place of ‘*the bright one*’ and ‘*the good one*’, Charles has, respectively, ‘*Adiaphotos*’ and ‘*Amilabes*’.

### **LIFE OF ADAM & EVE 1**

- <sup>i</sup> Charles lacks the word, ‘*seven*’, before ‘*days*’.

## Ἀποκάλυψις Μωϋσέως 2

<sup>1</sup> Καὶ μετὰ ταῦτα ἐγένοντο μετὰ ἀλλήλων Ἀδάμ καὶ Εὐά· κοιμωμένων δὲ αὐτῶν εἶπεν Εὐά τῷ κυρίῳ αὐτῆς Ἀδάμ·  
<sup>2</sup> κύριέ μου, ἴδον ἐγὼ κατ' ὄναρ τῇ νυκτὶ ταύτῃ τὸ αἷμα τοῦ υἱοῦ μου Ἀμιλαβὲς τοῦ ἐπιλεγομένου Ἄβελ βαλλόμενον εἰς τὸ στόμα Κάϊν τοῦ ἀδελφοῦ αὐτοῦ, καὶ ἔπιεν αὐτὸ ἀνελεημόνως. παρεκάλει δὲ αὐτὸν συγχωρῆσαι αὐτῷ ὀλίγον ἐξ αὐτοῦ,<sup>3</sup> αὐτὸς δὲ οὐκ ἤκουσεν αὐτοῦ, ἀλλὰ ὅλον κατέπιεν αὐτό· καὶ οὐκ ἔμεινεν ἐπὶ τὴν κοιλίαν αὐτοῦ, ἀλλ' ἐξῆλθεν ἐκ τοῦ στόματος αὐτοῦ.<sup>4</sup> εἶπεν δὲ Ἀδάμ τῇ Εὐά· ἀναστάντες πορευθῶμεν καὶ ἴδωμεν τί ἐστὶν τὸ γεγονός αὐτοῖς, μή ποτε πολεμεῖ ὁ ἐχθρός τι πρὸς αὐτούς.

## Vita Adae et Evae II

<sup>1</sup> *Post VII autem dies coeperunt esurire et quaerebant escam, ut manducarent et non inveniebant.* <sup>2</sup> *Tunc dixit Eva ad Adam: domine mi, esurio. Vade, quaere nobis, quod manducemus. Forsitan respiciet et miserebitur nobis dominus deus et revocabit nos in locum, quo prius eramus.*

## APOCALYPSE OF MOSES 2

<sup>1</sup> And, after this, Adam and Eve were with one another and, while they were sleeping, Eve said to her lord Adam, <sup>2</sup> “My lord, behold, I have seen in a dream this night the blood of my son, the good one, who is styled Abel, being poured into the mouth of Cain his brother; and he went on drinking it without pity. But he begged him to leave him a little of it.  
<sup>3</sup> But he did not listen to him but gulped down the whole; nor did it stay in his stomach but came out of his mouth.” <sup>4</sup> But Adam said, “Let us arise and go and see what has happened to them. I fear, lest the adversary may be assailing them somewhere.”

## LIFE OF ADAM & EVE 2

<sup>i</sup> After seven days, they began to be hungry and started to look for food to eat and they did not find it. <sup>ii</sup> Then Eve said to Adam, “My lord, I am hungry. Go, look for something for us to eat. Perchance the Lord God will look back and pity us and recall us to the place in which we were before.”

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### **APOCALYPSE OF MOSES 2**

- <sup>1</sup> Charles ends with, “Adam, her lord.”
- <sup>2</sup> After ‘My lord’, Charles has ‘Adam’.
- <sup>3</sup> Charles opens, “Yet he hearkened not to him.”
- <sup>4</sup> Charles opens with ‘And’ in place of ‘But’.

### **LIFE OF ADAM & EVE 2**

- <sup>i</sup> In place of ‘food’, Charles has ‘victual’.
- <sup>ii</sup> Charles has ‘something’ in parentheses.

## Ἀποκάλυψις Μωϋσέως 3

<sup>1</sup> Πορευθέντες δὲ ἀμφοτέροι εὔρον πεφονευμένον τὸν Ἄβελ ἀπὸ χειρὸς Κάϊν τοῦ ἀδελφοῦ αὐτοῦ. <sup>2</sup> καὶ λέγει ὁ θεὸς Μιχαὴλ τῷ ἀρχαγγέλῳ· εἶπε τῷ Ἀδὰμ ὅτι τὸ μυστήριον ὃ οἶδας μὴ ἀναγγείλῃς Κάϊν τῷ υἱῷ σου, ὅτι ὀργῆς υἱὸς ἐστίν. ἀλλὰ μὴ λυποῦ· δώσω σοι γὰρ ἀντ' αὐτοῦ ἕτερον υἱόν, οὗτος δηλώσει σοι πάντα ὅσα ποιήσης αὐτῷ· σὺ δὲ μὴ εἶπῃς αὐτῷ μηδέν. <sup>3</sup> ταῦτα ὁ θεὸς εἶπεν τῷ ἀγγέλῳ αὐτοῦ, Ἀδὰμ δὲ ἐφύλαξεν τὸ ῥῆμα ἐν τῇ καρδίᾳ αὐτοῦ, μετ' αὐτοῦ δὲ καὶ ἡ Εὐά, ἔχοντες τὴν λύπην περὶ Ἄβελ τοῦ υἱοῦ αὐτῶν.

## Vita Adae et Evae III

<sup>1</sup> *Et surrexit Adam et ambulavit VII dies omnem terram illam et non invenit escam, qualem habebant in paradiso.* <sup>2</sup> *Et dixit Eva ad Adam: domine mi, putas fac me utinam moriar. Et forte introducat te dominus deus denuo in paradisum, quoniam propter me iratus est tibi dominus deus. Vis interficere me, ut moriar? Et forte introducet te dominus deus in paradisum, quia propter meam causam expulsus es inde.* <sup>3</sup> *Respondit Adam:*

### **APOCALYPSE OF MOSES 3**

- <sup>1</sup> Charles opens with 'And' in place of 'But'.
- <sup>2</sup> Charles has 'to you' in parentheses.
- <sup>3</sup> For this verse, Charles reads, "Thus spoke the archangel to Adam. But he kept the word in his heart, and with him also Eve, though they grieved concerning Abel their son."

## APOCALYPSE OF MOSES 3

<sup>1</sup> But they both went and found Abel murdered by the hand of Cain his brother. <sup>2</sup> And God said to Michael the archangel, "Say to Adam, "Reveal not the secret that you know to Cain your son; for, he is a son of wrath. But do not grieve; for, I will give you another son in his stead; he shall show to you all that you shall do. Tell him nothing."" <sup>3</sup> These things God said to his angel, but Adam kept the word in his heart, and Eve with him, having sorrow for Abel their son.

## LIFE OF ADAM & EVE 3

<sup>i</sup> And Adam arose and walked for seven days over all that land and found no food such as they used to have in paradise. <sup>ii</sup> And Eve said to Adam, "My lord, do you think I should die? And perhaps the Lord God will bring you back into paradise, since the Lord God is angry with you because of me. Do you want to kill me so that I may die? And perhaps the Lord God will bring you into paradise, because you were expelled from there for my sake." <sup>iii</sup> Adam answered,

### **LIFE OF ADAM & EVE 3**

- <sup>i</sup> In the Latin text, 'seven' is represented as a numeral.
- <sup>ii</sup> For this verse, Charles reads: *And Eve said to Adam, "Will you slay me? That I may die, and perchance the Lord God will bring you into paradise; for, on my account have you been driven thence."* Here, we (attempt to) follow the Latin text, in which there seems to be a considerable degree of dittography.
- <sup>iii</sup> Charles opens the last sentence with 'Nay' in place of 'But'.

*noli, Eva, talia dicere, ne forte aliquam iterum maledictionem inducat in nos dominus deus. Quomodo potest fieri, ut mittam manum meam in carnem meam? Sed surgamus et quaeramus nobis, unde vivamus, ut non deficiamus.*

“Forbear, Eve, from such words, lest God bring some other curse upon us. How is it possible that I should stretch forth my hand against my own flesh? But let us arise and look for something for us to live on, that we should not fail.”

## Ἀποκάλυψις Μωϋσέως 4

<sup>1</sup> Μετὰ δὲ ταῦτα ἔγνω Ἄδὰμ τὴν γυναῖκα αὐτοῦ, καὶ ἐν γαστρὶ ἔσχεν καὶ ἐγέννησεν τὸν Σήθ. <sup>2</sup> καὶ λέγει ὁ Ἄδὰμ τῇ Εὕᾳ· ἰδοὺ ἐγεννήσαμεν υἱὸν ἀντὶ Ἄβελ, ὃν ἀπέκτεινεν Κάϊν· δώσωμεν δόξαν καὶ θυσίαν τῷ θεῷ.

## Vita Adae et Evae IV

<sup>1</sup> *Et ambulantes quaesierunt novem dies et non invenerunt sicut habebant in paradiso, sed hoc tantum inveniebant, quod animalia edebant.* <sup>2</sup> *Et dixit Adam ad Evam: haec tribuit dominus animalibus et bestiis, ut edant; nobis autem esca angelica erat.* <sup>3</sup> *Sed iuste et digne plangimus ante conspectum dei, qui fecit nos. Peniteamus penitentiam magnam; forsitan indulgeat et miserebitur nostri dominus deus et disponet nobis, unde vivamus.*

## APOCALYPSE OF MOSES 4

<sup>1</sup> And, after this, Adam knew his wife, and she conceived and bore Seth. <sup>2</sup> And Adam said to Eve, "Behold! We have begotten a son in place of Abel, whom Cain slew; let us give glory and sacrifice to God."

## LIFE OF ADAM & EVE 4

<sup>i</sup> And they walked about and searched for nine days, and they found none such as they were used to have in paradise but found only animals' food. <sup>ii</sup> And Adam said to Eve, "This has the Lord provided for animals and beasts to eat; but we used to have angels' food. <sup>iii</sup> But it is just and right that we lament before the sight of God who made us. Let us repent with a great penitence; perchance, the Lord will be gracious to us and will pity us and give us a share of something for our living."

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### **APOCALYPSE OF MOSES 4**

- <sup>1</sup> Charles adds 'Eve' before 'his wife'.  
<sup>2</sup> In place of 'Behold', Charles has 'See'.

### **LIFE OF ADAM & EVE 4**

- <sup>i</sup> The translation of 'animals' food' is 'that which the animals ate'.  
<sup>ii</sup> Charles has 'brutes' in place of 'beasts'.  
<sup>iii</sup> In place of 'Let us repent with a great penitence', Sparks has 'Let us be truly penitent'.

## Ἀποκάλυψις Μωϋσέως 5

<sup>1</sup> Ἐποίησεν δὲ Ἀδάμ υἱοὺς τριάκοντα καὶ θυγατέρας τριάκοντα.  
<sup>2</sup> καὶ περιπεσὼν εἰς νόσον, καὶ βοήσας φωνῇ μεγάλῃ εἶπεν·  
ἐλθέτωσαν πρὸς με οἱ υἱοί μου πάντες, ὅπως ὄψομαι αὐτοὺς  
πρὶν ἢ ἀποθανεῖν με. <sup>3</sup> καὶ συνήχθησαν πάντες· ἦν γὰρ  
οἰκισθεῖσα ἡ γῆ εἰς τρία μέρη· καὶ ἦλθον πάντες ἐπὶ τὴν θύραν  
τοῦ οἴκου ἐν ᾧ εἰσῆρχετο εὔξασθαι τῷ θεῷ. <sup>4</sup> εἶπεν δὲ Σήθ ὁ  
υἱὸς αὐτοῦ· πάτερ Ἀδάμ, τί σοί ἐστιν ἡ νόσος; <sup>5</sup> καὶ λέγει· τεκνία  
μου, πόνος πολὺς συνέχει με. καὶ λέγουσιν· τί ἐστιν πόνος καὶ  
νόσος;

## Vita Adae et Evae V

<sup>1</sup> *Et dixit Eva ad Adam: domine mi, dic mihi, quid est  
penitentia et qualiter peniteam, ne forte laborem nobis  
inponamus, quem non possumus sustinere, et non exaudiat  
preces nostras* <sup>2</sup> *et avertat dominus faciem suam a nobis, quia  
sicut promisimus non adimplevimus.* <sup>3</sup> *Domine mi, quantum  
cogitasti penitere, quod ego tibi induxi laborem et  
tribulationem.*

## APOCALYPSE OF MOSES 5

<sup>1</sup> And Adam fathered thirty sons and thirty daughters; <sup>2</sup> and,  
falling into a sickness, he cried with a loud voice, saying, "Let  
all my sons come to me that I may see them before I die."  
<sup>3</sup> And all assembled; for, the earth was divided into three  
parts; and they all came to the door of the house that they entered  
to pray to God. <sup>4</sup> And Seth his son said to him, "Father Adam,  
what is your illness?" <sup>5</sup> And he said, "My child, I am afflicted  
by much pain." And they said to him, "What is pain and  
sickness?"

## LIFE OF ADAM & EVE 5

<sup>i</sup> And Eve said to Adam, "What is penitence? Tell me, how  
should I repent? Let us not put too great a labour on ourselves,  
which we cannot endure, so that the Lord will not hearken to  
our prayers, <sup>ii</sup> and the Lord will turn away his countenance from  
us, because we have not fulfilled what we promised. <sup>iii</sup> My lord,  
how much penitence have you thought; for, I have brought  
trouble and tribulation upon you?"

### **APOCALYPSE OF MOSES 5**

- <sup>1</sup> At the end of this verse, Charles adds, "and Adam lived nine hundred and thirty years."
- <sup>2</sup> Charles opens, "and he fell sick, cried with a loud voice, and said."
- <sup>3</sup> Charles lacks, "and they all came to the door of the house that they entered to pray to God."
- <sup>4</sup> In place of 'illness', Charles has 'complaint'.
- <sup>5</sup> Charles has 'trouble' in place of 'pain and sickness'.

### **LIFE OF ADAM & EVE 5**

- <sup>i</sup> In place of 'how should I repent', Charles has 'what sort of penitence am I to do'.
- <sup>ii</sup> Charles lacks 'the Lord' in this verse.
- <sup>iii</sup> Charles has 'anguish' in place of 'tribulation'.

## Ἀποκάλυψις Μωϋσέως 6

<sup>1</sup> Καὶ ἀποκριθεὶς Σήθ λέγει αὐτῷ· μὴ ἐμνήσθης, πάτερ, τοῦ παραδείσου ἐξ ὧν ἤσθιες, καὶ ἐλυπήθης ἐπιθυμῆσαι αὐτῶν; <sup>2</sup> ἔάν οὕτως ἐστίν, ἀνάγγειλόν μοι, καὶ ἐγὼ πορεύσομαι καὶ ἐνέγκω σοι καρπὸν ἀπὸ τοῦ παραδείσου. ἐπιθήσω γὰρ κόπρον ἐπὶ τὴν κεφαλὴν μου καὶ κλαύσομαι καὶ προσεύξομαι, καὶ εἰσακούσεταιί μου κύριος καὶ ἀποστελεῖ τὸν ἄγγελον αὐτοῦ, καὶ ἐνέγκω σοι ἵνα ἀποπαύσῃ ὁ πόνος ἀπὸ σοῦ. <sup>3</sup> λέγει αὐτῷ ὁ Ἀδάμ· οὐχί, υἱέ μου Σήθ, ἀλλὰ νόσον καὶ πόνον ἔχω. λέγει αὐτῷ Σήθ· καὶ πῶς σοι ἐγένοντο;

## Vita Adae et Evae VI

<sup>1</sup> *Et dixit Adam ad Evam: non potes tantum facere quantum ego, sed tantum fac ut salveris. Ego enim faciam quadraginta diebus ieiunans: tu autem surge et vade ad Tigris fluvium et tolle lapidem et sta super eum in aqua usque ad collum in altitudine fluminis. Et non exiet sermo de ore tuo, quia indigni sumus rogare dominum, quia labia nostra imunda sunt de ligno inlicito et contradicto.* <sup>2</sup> *Et sta in aqua fluminis XXXVII dies. Ego autem faciam in aqua Jordanis XL dies. Forsitan miserebitur nostri dominus deus.*

## APOCALYPSE OF MOSES 6

<sup>1</sup> And Seth answered and said to him, “Do you remember, father, the fruit of paradise of which you used to eat, and have been grieved in yearning for it?” <sup>2</sup> “If this be so, tell me, and I will go and bring you fruit from paradise. For, I will set dung on my head and will weep and pray that the Lord will listen to me and send his angel and bring fruit, and I will bring it to you, that your pain may cease from you.” <sup>3</sup> Adam said to him, “No, my son Seth, but I have sickness and pain!” Seth said to him, “And how has this come upon you?”

## LIFE OF ADAM & EVE 6

<sup>i</sup> And Adam said to Eve, “You cannot do so much as I, but do only so much as you have strength for. For, I will spend forty days fasting; but arise and go to the River Tigris and lift up a stone and stand on it in the water up to your neck in the deep of the river. And let no speech proceed out of your mouth, since we are unworthy to address the Lord; for, our lips are unclean from the unlawful and forbidden tree. <sup>ii</sup> And stand in the water of the river thirty-seven days. But I will spend forty days in the water of Jordan; perhaps the Lord God will take pity on us.”

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### APOCALYPSE OF MOSES 6

- <sup>1</sup> In place of ‘Do you remember’, Charles has ‘Have you called to mind’.  
<sup>2</sup> Charles has ‘bring a plant from paradise’ in place of ‘bring fruit’.  
<sup>3</sup> Charles has ‘trouble’ in place of ‘pain’ (as also in v. 2).

### LIFE OF ADAM & EVE 6

- <sup>i</sup> Sparks opens the last sentence, “And let no words pass your lips.”  
<sup>ii</sup> Sparks adds ‘my’ in italics before ‘forty days’.

## Ἀποκάλυψις Μωϋσέως 7

<sup>1</sup> Εἶπεν δὲ αὐτῷ ὁ Ἀδάμ· ὅτε ἐποίησεν ἡμᾶς ὁ θεός, ἐμὲ καὶ τὴν μητέρα ὑμῶν, δι' ἧς καὶ ἀποθνήσκω, ἔδωκεν ἡμῖν πᾶν φυτὸν ἐν τῷ παραδείσῳ, περὶ δὲ ἐνὸς ἐνετείλατο ἡμῖν μὴ ἐσθίειν ἐξ αὐτοῦ, δι' οὗ καὶ ἀποθνήσκωμεν. <sup>2</sup> ἤγγισεν δὲ ἡ ὥρα τῶν ἀγγέλων τῶν φυλασσόντων τὴν μητέρα ὑμῶν τοῦ ἀναβῆναι καὶ προσκυνῆσαι τὸν κύριον· ἔδωκεν δὲ αὐτῇ ὁ ἐχθρὸς καὶ ἔφαγεν ἀπὸ τοῦ ξύλου, ἐγνώκως ὅτι οὐκ ἦμην ἐγγὺς αὐτῆς οὔτε οἱ ἅγιοι ἄγγελοι· <sup>3</sup> ἔπειτα ἔδωκεν κάμοι φαγεῖν.

## Vita Adae et Evae VII

<sup>1</sup> *Et ambulavit Eva ad Tigris flumen et fecit sicut dixit ei Adam.*  
<sup>2</sup> *Similiter ambulavit Adam ad flumen Jordanis et stetit super lapidem usque ad collum in aqua.*

## APOCALYPSE OF MOSES 7

<sup>1</sup> And Adam said to him, “When God made us, me and your mother, through whom also I die, he gave us every plant in paradise, but, concerning that one only, he charged us not to eat of it; and, through this one, we are to die. <sup>2</sup> And the hour drew near for the angels who were guarding your mother to go up and worship the Lord. But the enemy gave to her and she ate from the tree, knowing that I was not near her, nor the holy angels. <sup>3</sup> Then she gave also to me to eat.”

## LIFE OF ADAM & EVE 7

<sup>i</sup> And Eve walked to the River Tigris and did as Adam had told her. <sup>ii</sup> Likewise, Adam walked to the River Jordan and stood on a stone up to his neck in water.

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### **APOCALYPSE OF MOSES 7**

- <sup>1</sup> For ‘every plant in paradise’, Charles reads, ‘power to eat of every tree which is in paradise’.
- <sup>2</sup> For the 2<sup>nd</sup> sentence, Charles reads, “and I was far from her, and the enemy knew that she was alone and gave to her, and she ate of the tree of which she had been told not to eat.”
- <sup>3</sup> Literally translated, this verse is, “Then he gave us something to eat.”

### **LIFE OF ADAM & EVE 7**

- <sup>i</sup> Charles does not capitalize ‘River’ (as also in v. 2).
- <sup>ii</sup> In place of ‘Likewise’, Sparks opens with ‘So, too’.

## Ἀποκάλυψις Μωϋσέως 8

<sup>1</sup> Ὅτε δὲ ἐφάγομεν ἀμφοτέρωθεν, ὀργίσθη ἡμῖν ὁ θεός, καὶ ἐλθὼν ἐν τῷ παραδείσῳ ὁ δεσπότης ἔθηκεν τὸν θρόνον αὐτοῦ καὶ ἐκάλεσεν φωνῇ φοβερᾷ λέγων· Ἀδάμ, ποῦ εἶ; καὶ ἵνα τί κρύβεσαι ἀπὸ τοῦ προσώπου μου; μὴ δυνήσεται οἰκία τῷ οἰκοδομήσαντι αὐτήν κρυβῆναι; <sup>2</sup> καὶ λέγει· ἐπειδὴ ἐγκατέλιπες τὴν διαθήκην μου, ὑπήνεγκα τῷ σώματί σου ἑβδομήκοντα πληγὰς. πρώτης πόνος πληγῆς ὁ βιασμός τῶν ὀφθαλμῶν· δευτέρας πληγῆς τῆς ἀκοῆς ὁ πόνος· καὶ οὕτως καθεξῆς πᾶσαι αἱ πληγαὶ παρακολουθήσουσίν σοι.

## Vita Adae et Evae VIII

<sup>1</sup> *Et dixit Adam: tibi dico, aqua Jordanis, condole mihi et segrega mihi omnia natantia, quae in te sunt et circumdent me ac lugeant pariter me cum.* <sup>2</sup> *Non se plangent, sed me, quia ipsi non peccaverunt, sed ego.* <sup>3</sup> *Statim omnia animantia venerunt et circumdederunt eum et aqua Jordanis stetit ab illa hora non agens cursum suum.*

## APOCALYPSE OF MOSES 8

<sup>1</sup> But, when we both ate, God was angry with us, and the Lord came into paradise, sat in his throne, and called me in a terrible voice, saying, “Adam, where are you? And why hide from my face? Shall the house be able to hide itself from its builder?” <sup>2</sup> And he said to me, “Since you have abandoned my covenant, I have brought upon your body seventy strokes; the trouble of the first stroke is a pain of the eyes, the second stroke an affection of the hearing, and likewise in turn all the strokes shall befall you.’ ”

## LIFE OF ADAM & EVE 8

<sup>i</sup> And Adam said, “I tell you, water of Jordan, grieve with me, and assemble to me all that swims within you, and let them surround me and mourn in company with me. <sup>ii</sup> Let them lament, not for themselves, but for me; for, it is not they that have sinned, but I.” <sup>iii</sup> Forthwith, all living things came and surrounded him, and, from that hour, the water of Jordan stood *still* and its flow was stayed.

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### **APOCALYPSE OF MOSES 8**

<sup>1</sup> Charles lacks ‘when we both ate’.

<sup>2</sup> In place of ‘seventy’, Charles has ‘seventy-two’.

### **LIFE OF ADAM & EVE 8**

<sup>i</sup> In place of ‘all that swims within you’, Charles has ‘swimming (creatures), which are in you’.

<sup>ii</sup> Charles opens, “Not for themselves, let them lament.”

<sup>iii</sup> Sparks has ‘moment’ in place of ‘hour’.

## Ἀποκάλυψις Μωϋσέως 9

<sup>1</sup> Ταῦτα δὲ λέγων ὁ Ἀδὰμ τοῖς υἱοῖς αὐτοῦ ἀνεστέναξεν μεγάλως, καὶ εἶπεν· τί ποιήσω; ἐν μεγάλῃ λύπῃ εἰμί. <sup>2</sup> ἔκλαυσεν δὲ καὶ ἡ Εὗα λέγουσα· κύριέ μου Ἀδὰμ, ἀνάστα, δός μοι τὸ ἥμισυ τῆς νόσου σου, καὶ ὑπενέγκω αὐτήν, ὅτι δι' ἐμὲ τοῦτό σοι γέγονεν, δι' ἐμὲ ἐν καμάτοις τυγχάνεις καὶ πόνοις. <sup>3</sup> εἶπεν δὲ Ἀδὰμ τῇ Εὗα· ἀνάστα καὶ πορεύου μετὰ τοῦ υἱοῦ ἡμῶν Σῆθ πλησίον τοῦ παραδείσου, καὶ ἐπίθετε γῆν ἐπὶ τὰς κεφαλὰς ὑμῶν καὶ κλαύσατε, δεόμενοι τοῦ θεοῦ ὅπως σπλαγχνισθῇ ἐπ' ἐμέ, καὶ ἀποστείλῃ τὸν ἄγγελον αὐτοῦ εἰς τὸν παράδεισον καὶ δώσῃ μοι ἐκ τοῦ δένδρου ἐν ᾧ ῥέει τὸ ἔλαιον ἐξ αὐτοῦ, καὶ ἐνέγκῃς μοι, καὶ ἀλείψομαι καὶ ἀναπαύσομαι, καὶ δηλώσω σοι τὸν τρόπον ἐν ᾧ ἠπατήθημεν τὸ πρότερον.

## Vita Adae et Evae IX

<sup>1</sup> *Et transierunt dies XVIII. Tunc iratus est Satanias et transfiguravit se in claritatem angelorum et abiit ad Tigrem flumen ad Evam* <sup>2</sup> *et invenit eam flentem. Et ipse diabolus quasi condolens ei coepit flere et dixit ad eam: egredere de flumine et de cetero non plores. Iam cessa de tristitia et gemitu. Quid sollicita es tu et Adam vir tuus?* <sup>3</sup> *Audivit dominus deus gemitum vestrum et suscepit*

### **APOCALYPSE OF MOSES 9**

- <sup>1</sup> Charles opens, "As he said this to his sons."  
<sup>2</sup> In place of 'pain(s)', Charles has 'trouble(s)'.  
<sup>3</sup> In place of 'to the Garden of Eden', Charles has 'near to paradise'.

## APOCALYPSE OF MOSES 9

<sup>1</sup> Having said these things to his sons, Adam groaned sorely and said, "What shall I do? I am in great distress."  
<sup>2</sup> And Eve wept and said, "My lord Adam, rise up and give me half of your pain and I will endure it; for, it is on my account that this has happened to you, on my account you are beset with toils and pains."  
<sup>3</sup> But Adam said to Eve, "Arise and go with my son Seth to the Garden of Eden, and put earth on your heads and weep and pray God to have mercy on me and send his angel to paradise, and give me of the tree out of which the oil flows, and bring it to me, and I shall anoint myself and shall have rest from my illness."

## LIFE OF ADAM & EVE 9

<sup>i</sup> And eighteen days passed by; then Satan was angry and transformed himself into the brightness of angels, and went away to the river Tigris to Eve, <sup>ii</sup> and found her weeping. And the devil himself pretended to grieve with her, and he began to weep and said to her, "Come out of the river and lament no more. Cease now from sorrow and groans. Why are you anxious, and your husband Adam?" <sup>iii</sup> The Lord God has heard your groaning and has accepted

### **LIFE OF ADAM & EVE 9**

- <sup>i</sup> The point of division here, between vv. 1 & 2, seems odd, but we follow Charles.  
<sup>ii</sup> Before 'sorrow' and before 'groans', Sparks adds 'your' in italics.  
<sup>iii</sup> Another reading for 'penitence' is 'penance'.

*penitentiam vestram; et nos omnes angeli rogavimus pro vobis deprecantes dominum,<sup>4</sup> et misit me, ut educerem vos de aqua et darem vobis alimentum, quod habuistis in paradiso et pro quo planxistis.<sup>5</sup> Nunc ergo egredere de aqua et perducam vos in locum, ubi paratus est victus vester.*

your penitence, and all we angels have entreated on your behalf, and made supplication to the Lord; <sup>iv</sup> and he has sent me to bring you out of the water and give you the nourishment that you had in paradise, and for which you are crying out. <sup>v</sup> Now, therefore, come out of the water and I will conduct you to the place where your food has been made ready.”

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<sup>iv</sup> In place of ‘*nourishment*’, Sparks has ‘*food*’.

<sup>v</sup> Charles lacks the word, ‘*therefore*’.

## Ἀποκάλυψις Μωϋσέως 10

<sup>1</sup> Ἐπορεύθη δὲ Σήθ καὶ ἡ Εὐὰ εἰς τὰ μέρη τοῦ παραδείσου. καὶ πορευομένων αὐτῶν ἶδεν Εὐὰ τὸν υἱὸν αὐτῆς καὶ θηρίον πολεμοῦντα αὐτόν. ἔκλαυσεν δὲ Εὐὰ λέγουσα· <sup>2</sup> οἴμοι οἴμοι, ὅτι ἐὰν ἔλθω εἰς τὴν ἡμέραν τῆς ἀναστάσεως, πάντες οἱ ἁμαρτήσαντες καταράσσονται με, λέγοντες ὅτι οὐκ ἐφύλαξεν ἡ Εὐὰ τὴν ἐντολὴν τοῦ θεοῦ. <sup>3</sup> ἔβόησεν δὲ ἡ Εὐὰ πρὸς τὸ θηρίον λέγουσα· ὦ σὺ θηρίον πονηρόν, οὐ φοβήσῃ τὴν εἰκόνα τοῦ θεοῦ πολεμῆσαι; πῶς ἠνοίγη τὸ στόμα σου; πῶς ἐνίσχυσαν οἱ ὀδόντες σου; πῶς οὐκ ἐμνήσθης τῆς ὑποταγῆς σου, ὅτι πρότερον ὑπετάγης τῇ εἰκόνι τοῦ θεοῦ; <sup>4</sup> Τότε τὸ θηρίον ἐβόησε λέγον·

## Vita Adae et Evae X

<sup>1</sup> *Haec audiens autem Eva credidit et exivit de aqua fluminis et caro eius erat sicut herba de frigore aquae.* <sup>2</sup> *Et cum egressa esset cecidit in terram et erexit eam diabolus et perduxit eam ad Adam.* <sup>3</sup> *Cum autem vidisset eam Adam et diabolum cum ea, exclamavit cum fletu dicens: o Eva, o Eva, ubi est opus penitentiae tuae?* <sup>4</sup> *Quomodo iterum seducta es ab adversario nostro, per quem alienati sumus de habitatione paradisi et laetitia spiritali.*

### **APOCALYPSE OF MOSES 10**

- <sup>1</sup> Charles adds 'wild' before 'beast'.
- <sup>2</sup> The phrase, 'Woe is me!' follows Charles and translates οἴμοι οἴμοι.
- <sup>3</sup> In place of 'Eve', Charles has 'she'.
- <sup>4</sup> The inclusion of this as 10:4 follows Charles; von Tischendorf includes it as part of Ch. 11.

## APOCALYPSE OF MOSES 10

<sup>1</sup> Then Seth and Eve went towards paradise, and Eve saw her son, and a beast fighting him, and Eve wept and said, <sup>2</sup> "Woe is me! If I come to the day of the Resurrection, all those who have sinned will curse me saying: Eve has not kept the commandment of God." <sup>3</sup> And Eve spoke to the beast, "You wicked beast, do you not fear to fight with the image of God? How was your mouth opened? How were your teeth made strong? How did you not call to mind your subjection? For, long ago were you made subject to the image of God." <sup>4</sup> Then the beast cried out and said:

## LIFE OF ADAM & EVE 10

<sup>i</sup> But Eve heard and believed and went out of the water of the river, and her flesh was *trembling* like grass, from the chill of the water. <sup>ii</sup> And, when she had gone out, she fell on the earth and the devil raised her up and led her to Adam. <sup>iii</sup> But, when Adam had seen her and the devil with her, he cried out with tears, saying, "O Eve, Eve, where is the labour of your penitence? <sup>iv</sup> How have you been again ensnared by our adversary, by whose means we have been alienated from our abode in paradise and spiritual joy?"

### **LIFE OF ADAM & EVE 10**

- <sup>i</sup> The Latin text does not include the word, 'trembling', here following Charles.
- <sup>ii</sup> Another reading for 'earth' is 'ground'.
- <sup>iii</sup> In place of 'he cried out with tears, saying', Charles has 'he wept and cried aloud and said'.
- <sup>iv</sup> Charles has 'estranged' in place of 'alienated'.

## Ἀποκάλυψις Μωϋσέως 11

<sup>1</sup> ὦ Εὐά, οὐ πρὸς ἡμᾶς ἡ πλεονεξία σου οὔτε ὁ κλαυθμός σου, ἀλλὰ πρὸς σέ, ἐπειδὴ ἡ ἀρχὴ τῶν θηρίων ἐκ σοῦ ἐγένετο. <sup>2</sup> πῶς ἤνοιγη τὸ στόμα σου φαγεῖν ἀπὸ τοῦ ξύλου περὶ οὗ ἐνετείλατό σοι ὁ θεὸς μὴ φαγεῖν ἐξ αὐτοῦ; διὰ τοῦτο καὶ ἡμῖν ἡ φύσις μετηλλάγη. <sup>3</sup> νῦν οὖν οὐ δυνήσει ὑπενεγκεῖν, ἐὰν ἀπάρξομαι ἐλέγχειν σε.

## Vita Adae et Evae XI

<sup>1</sup> *Haec cum audisset Eva cognovit quod diabolus suasit exire de flumine et cecidit super faciem suam in terram et duplicatus est dolor et gemitus et planctus ab ea.* <sup>2</sup> *Et exclamavit dicens: ve tibi, diabole, quid nos expungnas gratis? Quid tibi apud nos? Aut quid tibi fecimus, quoniam dolose nos persequeris? Aut quid pertinet ad nos malitia tua?* <sup>3</sup> *Numquid nos abstulimus gloriam tuam et fecimus te sine honore esse? Quid persequeris nos, inimice, usque ad mortem impie et invidiose?*

## APOCALYPSE OF MOSES 11

<sup>1</sup> “O Eve, it is not our concern, your greed and your wailing, but your own; for, from you came the rule of the beasts. <sup>2</sup> How was your mouth opened to eat of the tree concerning which God enjoined you not to eat of it? On this account, our nature has also been changed. <sup>3</sup> Now, therefore, you cannot endure it, if I fail to reprove you.”

## LIFE OF ADAM & EVE 11

<sup>i</sup> When she heard this, Eve knew that *it was* the devil *who* had persuaded her to go out of the river; and she fell on her face on the earth and her sorrow and groaning and wailing was redoubled. <sup>ii</sup> And she cried out and said, “Woe to you, you devil. Why do you attack us for no cause? What have you to do with us? What have we done to you? Why do you pursue us with craft? Or why does your malice assail us? <sup>iii</sup> Have we taken away your glory and caused you to be without honour? Why do you harry us, you enemy, and persecute us to the death in malice and spite?”

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### **APOCALYPSE OF MOSES 11**

- <sup>1</sup> Charles ends, “*from you has the rule of the beasts arisen.*”  
<sup>2</sup> In place of ‘*changed*’, Charles has ‘*transformed*’.  
<sup>3</sup> Charles has ‘*begin*’ in place of ‘*fail*’.

### **LIFE OF ADAM & EVE 11**

- <sup>i</sup> At the start of the verse, Charles adds ‘*And*’.  
<sup>ii</sup> For the 2<sup>nd</sup> question, here following Charles, Sparks has, “*Why do you interfere with us?*”  
<sup>iii</sup> In place of ‘*spite*’, Charles has ‘*envy*’.

## Ἀποκάλυψις Μωϋσέως 12

<sup>1</sup> Λέγει δὲ ὁ Σήθ πρὸς τὸ θηρίον· κλεισαί σου τὸ στόμα καὶ σίγα, καὶ ἀπόστηθι ἀπὸ τῆς εἰκόνας τοῦ θεοῦ ἕως ἡμέρας τῆς κρίσεως. <sup>2</sup> τότε λέγει τὸ θηρίον τῷ Σήθ· ἰδὸν ἀφίσταμαι, Σήθ, ἀπὸ τῆς εἰκόνας τοῦ θεοῦ. τότε ἔφυγεν τὸ θηρίον καὶ ἀφῆκεν αὐτὸν πεπληγμένον, καὶ ἐπορεύθη εἰς τὴν σκηνὴν αὐτοῦ.

## Vita Adae et Evae XII

<sup>1</sup> *Et ingemescens diabolus dixit: o Adam, tota inimicitia mea et invidia et dolor ad te est, quoniam propter te expulsus sum et alienatus de gloria mea, quam habui in caelis in medio angelorum, et propter te eiectus sum in terram.* <sup>2</sup> *Respondit Adam: quid tibi feci aut quae est culpa mea in te?* <sup>3</sup> *Cum non sis a nobis nocitus nec laesus, quid nos persequeris?*

## APOCALYPSE OF MOSES 12

<sup>1</sup> Then Seth said to the beast, “Close your mouth and be silent and stand off from the image of God until the Day of Judgment.” <sup>2</sup> Then said the beast to Seth, “Behold, I stand off from the image of God.” Then the beast fled and left him wounded, and he went to his lair.

## LIFE OF ADAM & EVE 12

<sup>i</sup> And, with a heavy sigh, the devil said, “O Adam! All my hostility, envy, and sorrow are for you, since it is for you that I have been expelled from my glory, which I possessed in the heavens in the midst of the angels; and for you was I cast out of the earth.” <sup>ii</sup> Adam answered, “What have I done to you or what is my fault against you? <sup>iii</sup> Since you have received no harm or injury from us, why do you pursue us?”

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### APOCALYPSE OF MOSES 12

<sup>1</sup> Charles does not capitalize ‘Day’.

<sup>2</sup> Charles lacks ‘Then the beast fled and left him wounded’.

### LIFE OF ADAM & EVE 12

<sup>i</sup> The verse divisions in this chapter are difficult to equate directly with Charles’ translation (see #2 & #3).

<sup>ii</sup> At the start of Adam’s reply, Charles adds, “What do you tell me?”

<sup>iii</sup> Charles includes ‘What have I done to you ...?’ (here in v. 2) as part of this verse.

## Ἀποκάλυψις Μωϋσέως 13

<sup>1</sup> Ἐπορεύθη δὲ Σήθ μετὰ τῆς μητρὸς αὐτοῦ Εὕας πλησίον τοῦ παραδείσου· καὶ ἔκλαυσαν ἐκεῖ, δεόμενοι τοῦ θεοῦ ὅπως ἀποστείλῃ τὸν ἄγγελον αὐτοῦ καὶ δώσει αὐτοῖς τὸ ἔλαιον τοῦ ἐλέου. <sup>2</sup> καὶ ἀπέστειλεν ὁ θεὸς πρὸς αὐτοὺς Μιχαὴλ τὸν ἀρχάγγελον, καὶ εἶπεν αὐτοῖς τοὺς λόγους τούτους· Σήθ, ἄνθρωπε τοῦ θεοῦ, μὴ κάμῃς εὐχόμενος ἐπὶ τῇ ἱκεσίᾳ ταύτῃ περὶ τοῦ ξύλου ἐν ᾧ ῥέει τὸ ἔλαιον, ἀλείψαι τὸν πατέρα σου Ἀδὰμ· οὐ γὰρ γενήσεται σοι νῦν, <sup>3</sup> ἀλλ' ἐπ' ἐσχάτων τῶν καιρῶν. τότε ἀναστήσεται πᾶσα σὰρξ ἀπὸ Ἀδὰμ ἕως τῆς ἡμέρας ἐκείνης τῆς μεγάλης, ὅσοι ἔσονται λαὸς ἅγιος. <sup>4</sup> τότε αὐτοῖς δοθήσεται πᾶσα εὐφροσύνη τοῦ παραδείσου, καὶ ἔσται ὁ θεὸς ἐν μέσῳ αὐτῶν. <sup>5</sup> καὶ οὐκ ἔσονται ἔτι ἐξαμαρτάνοντες ἐνώπιον αὐτοῦ, ὅτι ἀρθήσεται ἀπ' αὐτῶν ἡ καρδιά ἢ πονηρά, καὶ δοθήσεται αὐτοῖς καρδιά συνεντιζομένη τὸ ἀγαθὸν καὶ λατρεύειν θεῷ μόνῳ. <sup>6</sup> σὺ πάλιν πορεύου πρὸς τὸν πατέρα σου, ἐπειδὴ ἐπληρώθη τὸ μέτρον τῆς ζωῆς αὐτοῦ, ἴσον τριῶν ἡμερῶν, ἐξερχομένης δὲ τῆς ψυχῆς αὐτοῦ μέλλεις θεάσασθαι τὴν ἄνοδον αὐτῆς φοβερὰν.

## Vita Adae et Evae XIII

<sup>1</sup> *Respondit diabolus: Adam, tu quid dicis mihi? Propter tuam causam projectus sum inde.* <sup>2</sup> *Quando tu plasmatus es,*

## APOCALYPSE OF MOSES 13

<sup>1</sup> But Seth went with Eve near paradise, and they wept there, and prayed God to send his angel and give them the oil of mercy. <sup>2</sup> And God sent the archangel Michael and he spoke to Seth, "Seth, man of God, do not weary yourself with prayers and entreaties concerning the tree which flows with oil to anoint your father, Adam. For, it shall not be done for you now, <sup>3</sup> but in the end of the times. Then shall all flesh be raised up from Adam until that great day – all that shall be of the holy people. <sup>4</sup> Then shall the all the joy of paradise be given to them and God shall be in their midst. <sup>5</sup> And they shall no longer sin before him; for, the evil heart shall be taken from them and there shall be given them a heart understanding the good and to serve God only. <sup>6</sup> But go back to your father. For, the term of his life has been fulfilled, and he will live three days from today and will die. But, when his soul is departing, you shall behold its fearful ascent."

## LIFE OF ADAM & EVE 13

<sup>i</sup> The devil replied, "Adam, what do you tell me? It is for your sake that I have been hurled from that place. <sup>ii</sup> When you were

### **APOCALYPSE OF MOSES 13**

- <sup>1</sup> Charles opens with 'And' in place of 'But'.
- <sup>2</sup> In place of 'done for you', Charles has 'yours'.
- <sup>3</sup> The point of verse division here seems odd but it follows Charles' translation.
- <sup>4</sup> Charles has 'delights' in place of 'all the joy'.

- <sup>5</sup> In place of 'before him', Charles has 'before his face'.
- <sup>6</sup> For 'its fearful ascent', Charles has 'the awful (scene of) his passing'.

### **LIFE OF ADAM & EVE 13**

- <sup>i</sup> Sparks ends, "that I was thrown out of heaven."
- <sup>ii</sup> In place of 'appearance', Charles has 'face'.

*ego projectus sum a facie dei et foras a societate angelorum missus sum. Quando insufflavit deus spiritum vitae in te et factus est vultus et similitudo tua ad imaginem dei, et adduxit te Michahel et fecit te adorare in conspectu dei, et dixit dominus deus: ecce Adam, feci te ad imaginem et similitudinem nostram.*

formed, I was hurled out of the presence of God and banished from the company of the angels. When God blew into you the breath of life and your appearance and likeness were made in the image of God, Michael also brought you and made (us) worship you in the sight of God; and the Lord God spoke: Here is Adam. I have made you in our image and likeness.”

## Ἀποκάλυψις Μωϋσέως 14

<sup>1</sup> Εἰπὼν δὲ ταῦτα ὁ ἄγγελος ἀπῆλθεν ἀπ' αὐτῶν. ἦλθεν Σήθ καὶ ἡ Εὐὰ εἰς τὴν σκηνὴν ὅπου ἔκειτο ὁ Ἀδάμ. <sup>2</sup> λέγει δὲ ὁ Ἀδάμ τῇ Εὐᾶ· τί κατηργάσω ἐν ἡμῖν καὶ ἐπήνεγκας ἐφ' ἡμᾶς ὀργὴν μεγάλην, ἣτις ἐστὶν θάνατος κατακυριεύων παντὸς τοῦ γένους ἡμῶν; <sup>3</sup> καὶ λέγει πρὸς αὐτήν· κάλεσον πάντα τὰ τέκνα ἡμῶν καὶ τὰ τέκνα τῶν τέκνων ἡμῶν, καὶ ἀνάγγειλον αὐτοῖς τὸν τρόπον τῆς παραβάσεως ἡμῶν.

## Vita Adae et Evae XIV

<sup>1</sup> *Et egressus Michahel vocavit omnes angelos dicens: adorare imaginem domini dei, sicut praecepit dominus deus.* <sup>2</sup> *Et ipse Michahel primus adoravit, et vocavit me et dixit: adora imaginem dei Jehova.* <sup>3</sup> *Et respondi ego: non habeo ego adorare Adam. Et cum compelleret me Michahel adorare, dixi ad eum: quid me compellis? Non adorabo deteriorem et posteriorem meum. In creatura illius prius sum. Antequam ille fieret, ego iam factus eram. Ille me debet adorare.*

## APOCALYPSE OF MOSES 14

<sup>1</sup> And, having said this, the angel departed from them. And Seth and Eve came to the tent where Adam was laid. <sup>2</sup> And Adam said to Eve, "What have you wrought in us? You have brought on us great wrath, which is death, lording it over all our race." <sup>3</sup> And he said to her, "Call all our children and our children's children and tell them how it was that we transgressed."

## LIFE OF ADAM & EVE 14

<sup>i</sup> And Michael went out and called all the angels saying, "Worship the image of God as the Lord God has commanded." <sup>ii</sup> And Michael himself worshipped first; and then he called me and said, "Worship the image of God the Lord." <sup>iii</sup> And I answered, "I have no (need) to worship Adam." And, since Michael kept urging me to worship, I said to him, "Why do you urge me? I will not worship an inferior and younger being (than I). I am his senior in the Creation, before he was made, was I already made. It is his duty to worship me."

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### APOCALYPSE OF MOSES 14

- <sup>1</sup> Charles has 'hut' in place of 'tent'.
- <sup>2</sup> At the start of Adam's reply, Charles repeats 'Eve'.
- <sup>3</sup> Charles ends, "and tell them the manner of our transgression."

### LIFE OF ADAM & EVE 14

- <sup>i</sup> Charles and Sparks have identical translations for this verse.
- <sup>ii</sup> Sparks begins v. 3 at 'and then he called me'.
- <sup>iii</sup> In place of 'need', Sparks has 'duty' (in italics).

## Ἀποκάλυψις Μωϋσέως 15

<sup>1</sup> Τότε λέγει ἡ Εὐὰ πρὸς αὐτούς· ἀκούσατε, πάντα τὰ τέκνα μου καὶ τὰ τέκνα τῶν τέκνων μου, κάγω ἀναγγελῶ ὑμῖν πῶς ἠπάτησεν ἡμᾶς ὁ ἐχθρὸς ἡμῶν. <sup>2</sup> ἐγένετο ἐν τῷ φυλάσσειν ἡμᾶς τὸν παράδεισον ἐφυλάττομεν ἕκαστος τὸ λαχὸν αὐτοῦ μέρος ἀπὸ τοῦ θεοῦ. <sup>3</sup> ἐγὼ δὲ ἐφύλαττον ἐν τῷ κληρῷ μου νότον καὶ δύσιν. ἐπορεύθη δὲ ὁ διάβολος εἰς τὸν κληρὸν τοῦ Ἀδάμ, ὅπου ἦσαν τὰ ἀρσενικὰ θηρία· ἐπειδὴ τὰ θηρία ἐμέρισεν ὁ θεὸς ἡμῖν, καὶ τὰ μὲν ἀρσενικὰ πάντα δέδωκεν τῷ πατρὶ ὑμῶν, καὶ τὰ θηλικὰ πάντα ἔδωκεν ἐμοί, καὶ ἕκαστος ἡμῶν τὸ ἑαυτοῦ ἐτήρει.

## Vita Adae et Evae XV

<sup>1</sup> *Hoc audientes ceteri qui sub me erant angeli noluerunt adorare eum.* <sup>2</sup> *Et ait Michahel: adora imaginem dei. Si autem non adoraveris, irascetur tibi dominus deus.* <sup>3</sup> *Et ego dixi: si irascitur mihi, ponam sedem meam super sidera caeli et ero similis altissimo.*

## APOCALYPSE OF MOSES 15

<sup>1</sup> Then said Eve to them, "Listen, my children and children's children, all of you, and I will relate to you how the enemy deceived us. <sup>2</sup> It happened when we were guarding Paradise, each of us the portion allotted to us from God. <sup>3</sup> Now, I was on guard in my lot, the south and the west. But the devil went to Adam's lot, where the male creatures were. For, God had divided the creatures: all the males he had given to your father, and all the females he had given to me; and we each looked after our own.

## LIFE OF ADAM & EVE 15

<sup>i</sup> When the rest of the angels, who were under me, heard this, they refused to worship him. <sup>ii</sup> And Michael said, "Worship the image of God; but if you will not worship him, the Lord God will be angry with you." <sup>iii</sup> And I said, "If he is angry with me, I will set my seat above the stars of heaven and will be like the Most High."

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### **APOCALYPSE OF MOSES 15**

- <sup>1</sup> In place of 'relate to you', Sparks has 'tell you'.  
<sup>2</sup> Charles opens, "It befell that we were guarding paradise."  
<sup>3</sup> Charles has the text from 'For, God had divided' enclosed in brackets and lacks 'and we each looked after our own'.

### **LIFE OF ADAM & EVE 15**

- <sup>i</sup> Charles lacks 'the rest of'.  
<sup>ii</sup> Sparks adds 'very' before 'angry'.  
<sup>iii</sup> In place of 'Most High', Charles has 'Highest'.

## Ἀποκάλυψις Μωϋσέως 16

<sup>1</sup> Καὶ ἐλάλησεν τῷ ὄφει ὁ διάβολος λέγων· ἀνάστα ἐλθέ πρός με καὶ εἶπω σοι ῥῆμα ἐν ᾧ ὀφεληθῆς. <sup>2</sup> τότε ἦλθεν πρὸς αὐτὸν ὁ ὄφεις, καὶ λέγει αὐτῷ ὁ διάβολος· ἀκούω ὅτι φρονιμώτερος εἶ ὑπὲρ πάντων τῶν θηρίων, ἐγὼ δὲ ἦλθον κατανοῆσαί σε· εὗρον δὲ σὲ μείζονα πάντων τῶν θηρίων, καὶ ὁμιλοῦσί σοι· ὅμως προσκυνεῖς τὸν ἐλαχιστότερον. <sup>3</sup> διὰ τί ἐσθίεις ἐκ τῶν ζιζανίων τοῦ Ἀδάμ καὶ τῆς γυναικὸς αὐτοῦ, καὶ οὐχὶ ἐκ τοῦ καρποῦ τοῦ παραδείσου; ἀνάστα καὶ δεῦρο καὶ ποιήσωμεν αὐτὸν ἐκβληθῆναι διὰ τῆς γυναικὸς αὐτοῦ ἐκ τοῦ παραδείσου, ὡς καὶ ἡμεῖς ἐξεβλήθημεν δι' αὐτοῦ. <sup>4</sup> λέγει αὐτῷ ὁ ὄφεις· φοβοῦμαι μήποτε ὀργισθῆ μοι κύριος. <sup>5</sup> λέγει αὐτῷ ὁ διάβολος· μὴ φοβοῦ· μόνον γενοῦ μοι σκεῦος, κάγω λαλήσω διὰ στόματός σου ῥῆμα ἐν ᾧ, δυνήσῃ ἐξαπατῆσαι αὐτόν.

## Vita Adae et Evae XVI

<sup>1</sup> *Et iratus est mihi dominus deus et misit me cum angelis meis foras de gloria nostra, et per tuam causam in hunc mundum expulsus sumus de habitationibus nostris et proiectus sumus in terram.* <sup>2</sup> *Et statim factus sumus in dolore, quoniam*

### **APOCALYPSE OF MOSES 16**

- <sup>1</sup> Sparks ends, "tell you something that could be to your advantage."
- <sup>2</sup> Charles has a much shorter version of this verse, ending with, "I hear that you are wiser than all the beasts, and I have come to counsel you."
- <sup>3</sup> Charles lacks 'the fruits' and both he and Sparks lack 'and his wife'.

## APOCALYPSE OF MOSES 16

<sup>1</sup> And the devil spoke to the serpent, saying, "Rise up, come to me and I will tell you a word whereby you may have profit." <sup>2</sup> And he arose and came to him. And the devil said to him, "I hear that you the wisest of all the animals, and I have come to counsel you. I found that you are greater than all the animals, and they speak to you; yet you worship the least." <sup>3</sup> Why do you eat the tares of Adam and his wife, and not the fruits of paradise? Rise up and we will cause him to be cast out of paradise, just as we were cast out because of him." <sup>4</sup> The serpent said to him, "I am afraid, lest the Lord is angry with me." <sup>5</sup> The devil said to him, "Do not be afraid, only be my vessel and I will speak through your mouth such words that will deceive him."

## LIFE OF ADAM & EVE 16

<sup>i</sup> "And the Lord God was angry with me and banished me and my angels from our glory; and, on your account, we were expelled from our abodes into this world and hurled onto the earth. <sup>ii</sup> At this, we were overcome with grief, since we had been

- <sup>4</sup> For the serpent's reply, Sparks has, "I am afraid the Lord will be angry with me."
- <sup>5</sup> In place of 'vessel', Sparks has 'tool'.

### **LIFE OF ADAM & EVE 16**

- <sup>i</sup> In place of 'the Lord God', Charles has 'God the Lord'.
- <sup>ii</sup> Charles opens with 'And straight away' in place of 'At this'.

*expoliati sumus tanta gloria. <sup>3</sup>Et te in tanta laetitia deliciarum videre dolebamus. <sup>4</sup>Et dolo circumveniebam mulierem tuam et feci te expelli per eam de delitiis laetitiae tuae, sicut ego expulsus sum de gloria mea.*

spoiled of so great glory. <sup>iii</sup> And we were pained to see you in such joy and luxury. <sup>iv</sup> And, with guile, I cheated your wife and caused you to be expelled through her (doing) from your joy and luxury, as I have been driven out of my glory.”

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<sup>iii</sup> In place of ‘*pained to see you*’, here following Sparks, Charles has ‘*grieved when we saw you*’.

<sup>iv</sup> Sparks opens, “*So, I beguiled your wife.*”

## Ἀποκάλυψις Μωϋσέως 17

<sup>1</sup> Καὶ ἐκρεμάσθη εὐθὺς διὰ τῶν τειχέων τοῦ παραδείσου περιῶραν ὅταν ἀνήλθον οἱ ἄγγελοι τοῦ θεοῦ τοῦ προσκυνῆσαι. τότε ὁ σατανᾶς ἐγένετο ἐν εἴδει ἀγγέλου καὶ ὕμνει τὸν θεὸν καθάπερ οἱ ἄγγελοι. <sup>2</sup> καὶ παρακύψασα ἐκ τοῦ τείχους ἴδον αὐτὸν ὅμοιον ἀγγέλου. καὶ λέγει μοι· σὺ εἶ ἡ Εὐά; καὶ εἶπον αὐτῷ· ἐγὼ εἰμι. <sup>3</sup> καὶ λέγει μοι· τί ποιεῖς ἐν τῷ παραδείσῳ; καὶ εἶπον αὐτῷ· ὁ θεὸς ἔθετο ἡμᾶς ὥστε φυλάσσειν καὶ ἐσθίειν ἐξ αὐτοῦ. <sup>4</sup> ἀπεκρίθη μοι ὁ διάβολος διὰ στόματος τοῦ ὄφεως· καλῶς ποιεῖτε, ἀλλ' οὐκ ἐσθίετε ἀπὸ παντὸς φυτοῦ. <sup>5</sup> κἀγὼ λέγω αὐτῷ· ναί, ἀπὸ παντὸς φυτοῦ ἐσθίομεν παρὲξ ἐνὸς μόνου, ὃ ἐστὶν ἐν μέσῳ τοῦ παραδείσου, περὶ οὗ ἐνετείλατο ὁ θεὸς ἡμῖν τοῦ μὴ ἐσθίειν ἐξ αὐτοῦ, ἐπεὶ θανάτῳ ἀποθανεῖσθε.

## Vita Adae et Evae XVII

<sup>1</sup> *Haec audiens Adam a diabolo exclamavit cum magno fletu et dixit: domine deus meus, in manibus tuis est vita mea. Fac ut iste adversarius meus longe sit a me, qui quaerit animam meam perdere, et da mihi gloriam eius, quam ipse perdidit.*  
<sup>2</sup> *Et statim non apparuit diabolus ei.* <sup>3</sup> *Adam vero perseveravit XL diebus stans in poenitentia in aqua Jordanis.*

### **LIFE OF ADAM & EVE 17**

- <sup>1</sup> Charles does not capitalize 'Paradise'.
- <sup>2</sup> In place of 'And he said', Charles has 'But he said'.
- <sup>3</sup> Charles lacks the opening, "And he said to me."
- <sup>4</sup> Both Charles and Sparks lack 'me' after 'answered'.
- <sup>5</sup> Note the contraction (κἀγὼ) for 'And I' at the start of this verse.

## APOCALYPSE OF MOSES 17

<sup>1</sup> And, immediately, he hung himself from the wall of Paradise; and, when the angels ascended to worship God, Satan appeared in the form of an angel and sang hymns like the angels. <sup>2</sup> And I bent over the wall and saw him, like an angel. And he said to me, "Are you Eve?" And I said to him, "I am." <sup>3</sup> And he said to me, "What are you doing in paradise?" And I said to him, "God set us to guard and to eat from it." <sup>4</sup> The devil answered me through the mouth of the serpent, "You do well but you do not eat of every plant." <sup>5</sup> And I said, "Yes, we eat of all, save one only, which is in the midst of paradise, concerning which, God charged us not to eat of it; for, he said to us, on the day on which you eat of it, you shall surely die."

## LIFE OF ADAM & EVE 17

<sup>i</sup> When Adam heard the devil say this, he cried out and wept and said, "O Lord my God, my life is in your hands. Banish this Adversary far from me, who seeks to destroy my soul, and give me his glory that he himself has lost." <sup>ii</sup> And, at that moment, the devil vanished from him. <sup>iii</sup> But Adam endured in his penance, standing for forty days in the water of Jordan.

### **LIFE OF ADAM & EVE 17**

- <sup>i</sup> Another reading for 'has lost' is 'destroyed'.
- <sup>ii</sup> Charles has 'before' in place of 'from'.
- <sup>iii</sup> After 'forty days', Charles adds 'on end' in parentheses.

## Ἀποκάλυψις Μωϋσέως 18

<sup>1</sup> Τότε λέγει μοι ὁ ὄφις· ζῆ ὁ θεὸς ὅτι λυποῦμαι περὶ ὑμῶν, ὅτι ὡς κτήνη ἐστέ. οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν αὐτό, ἀλλὰ ἀνάστα δεῦρο, ἐπάκουσόν μου καὶ φάγε, καὶ νόησον τὴν τιμὴν τοῦ ξύλου. <sup>2</sup> ἐγὼ δὲ εἶπον αὐτῷ· φοβοῦμαι μήποτε ὀργισθῆ μοι ὁ θεός, καθὼς εἶπεν ἡμῖν. <sup>3</sup> καὶ λέγει μοι· μὴ φοβοῦ· ἅμα γὰρ φάγης, ἀνοιχθήσονται σου οἱ ὀφθαλμοί, καὶ ἔσεσθε ὡς θεοὶ ἐν τῷ γινώσκειν τί ἀγαθὸν καὶ τί πονηρὸν. <sup>4</sup> τοῦτο δὲ γινώσκων ὁ θεός, ὅτι ἔσεσθε ὅμοιοι αὐτοῦ, ἐφθόνησεν ὑμῖν καὶ εἶπεν· οὐ φάγεσθε ἐξ αὐτοῦ. <sup>5</sup> σὺ δὲ πρόσεχε τῷ φυτῷ, καὶ ὄψει δόξαν μεγάλην περὶ αὐτοῦ. ἐγὼ δὲ προσέσχον τῷ φυτῷ, καὶ ἶδον δόξαν μεγάλην περὶ αὐτοῦ. <sup>6</sup> εἶπον δὲ αὐτῷ ὅτι ὀραῖόν ἐστιν τοῖς ὀφθαλμοῖς κατανοῆσαι, καὶ ἐφοβήθην λαβεῖν ἀπὸ τοῦ καρποῦ. καὶ λέγει μοι· δεῦρο δώσω σοι, ἀκολουθεῖ μοι.

## Vita Adae et Evae XVIII

<sup>1</sup> *Et dixit Eva ad Adam: vive tu, domine mi. Tibi concessa est vita, quoniam tu nec primam nec secundam praevaricationem fecisti, sed ego praevaricata et seducta*

### **APOCALYPSE OF MOSES 18**

- <sup>1</sup> Charles lacks ‘because you are like animals’.
- <sup>2</sup> At the end of the verse, Sparks adds ‘he would’ in italics.
- <sup>3</sup> The word translated ‘God’ (θεοί) is plural.
- <sup>4</sup> Sparks lacks the opening conjunction.
- <sup>5</sup> Neither Charles nor Sparks have ‘But I saw the plant and its great glory’, possibly considering it a dittography.

## APOCALYPSE OF MOSES 18

<sup>1</sup> Then the serpent said to me, “May God live! But I am grieved on your account, because you are like animals; for, I would not have you ignorant. But arise, come here, listen to me and eat, and learn the value of that tree.” <sup>2</sup> But I said to him, “I am afraid that God will be angry with me, as he told us.” <sup>3</sup> And he said to me, “Do not be afraid! For, as soon as you eat from it, you too shall be like God, in that you shall know good and evil. <sup>4</sup> But God perceived this, that you would be like him, so he envied you and said, “You shall not eat of it.” <sup>5</sup> But go, give heed to the plant and you will see its great glory.” *But I saw the plant and its great glory.* <sup>6</sup> But I said to him, “It is a vision for the eyes to understand,” and I was afraid to take of the fruit.” I feared to take of the fruit. And he said to me, “Come here, and I will give it to you. Follow me.”

## LIFE OF ADAM & EVE 18

<sup>i</sup> And Eve said to Adam, “Live your life, my Lord; to you, life is granted, since you have committed neither the first nor the second error. But I have erred and been led astray for I have not

### **LIFE OF ADAM & EVE 18**

- <sup>6</sup> Neither Charles nor Sparks include, ‘I said to him, “It is a vision for the eyes to understand,” and’, here following the presented Greek text.
- <sup>i</sup> Charles lacks ‘your life’.

sum, quia non custodivi mandatum dei. Et nunc separa me a lumine vitae istius, et vadam ad occasum solis et ero ibi usque dum moriar. <sup>2</sup>Et coepit ambulare contra partes occidentales et coepit lugere et amare flere cum gemitu magno. <sup>3</sup>Et fecit ibi habitaculum habens in utero foetum trium mensium.

kept the commandment of God; and now banish me from the light of your life and I will go to the setting of the sun and there will I be, until I die.” <sup>ii</sup> And she began to walk towards the regions of the west and to mourn and to weep bitterly and groan aloud. <sup>iii</sup> And she made there a booth, while she had in her womb a foetus for three months.

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<sup>ii</sup> In place of ‘regions of the west’, Charles has ‘western parts’.

<sup>iii</sup> Sparks ends, “having been pregnant for about three months.”

## Ἀποκάλυψις Μωϋσέως 19

<sup>1</sup> Ἦνοιξα δὲ αὐτῷ, καὶ εἰσῆλθεν ἔσω εἰς τὸν παράδεισον, καὶ διώδευσεν ἔμπροσθέν μου. καὶ περιπατήσας ὀλίγον ἐστράφη καὶ λέγει μοι· μεταμεληθεὶς οὐ δώσω σοι φαγεῖν. ταῦτα δὲ εἶπεν θέλων εἰς τέλος δελεάσαι καὶ ἀπολέσαι με. καὶ λέγει μοι ὁμοσόν μοι ὅτι δίδεις καὶ τῷ ἀνδρί σου. <sup>2</sup> ἐγὼ δὲ εἶπον αὐτῷ ὅτι οὐ γινώσκω ποιῶ ὄρκω ὁμόσω σοι, πλὴν ὁ οἶδα λέγω σοι· μὰ τὸν θρόνον τοῦ δεσπότου καὶ τὰ χερουβὶμ καὶ τὸ ξύλον τῆς ζωῆς, ὅτι δώσω καὶ τῷ ἀνδρί μου φαγεῖν. <sup>3</sup> ὅτε δὲ ἔλαβεν ἀπ' ἐμοῦ τὸν ὄρκον, τότε ἦλθεν καὶ ἐπέβη ἐπ' αὐτόν· ἔθετο δὲ ἐπὶ τὸν καρπὸν, ὃν ἔδωκέν μοι φαγεῖν, τὸν ἰὸν τῆς κακίας αὐτοῦ, τοῦτ' ἔστιν τῆς ἐπιθυμίας αὐτοῦ· ἐπιθυμία γάρ ἐστιν κεφαλὴ πάσης ἀμαρτίας. καὶ ἔκλινα τὸν κλάδον ἐπὶ τὴν γῆν καὶ ἔλαβον ἀπὸ τοῦ καρποῦ καὶ ἔφαγον.

## Vita Adae et Evae XIX

<sup>1</sup> *Et cum adpropinquasset tempus partus eius coepit conturbari doloribus et exclamavit ad dominum dicens: miserere mei, domine, adiuva me.* <sup>2</sup> *Et non exaudiebatur nec erat misericordia dei circa eam.* <sup>3</sup> *Et dixit ipsa in se: quis nuntiabit domino meo Adae? Deprecor vos, luminaria caeli, dum revertimini ad orientem, nuntiate domino meo Adam.*

## APOCALYPSE OF MOSES 19

<sup>1</sup> And I opened the gate for him, and he came inside, into Paradise, and went on in front of me. And, when he had gone a little way, he turned and said to me, "I have changed my mind; I will not give you *any of the fruit* to eat until you swear to me that you will give *some* also to your husband." <sup>2</sup> But I said to him, "What sort of oath shall I swear to you? Yet what I know, I say to you: By the Throne of the Master, and by the Cherubim, and by the Tree of Life, I will give *some of the fruit* also to my husband to eat." <sup>3</sup> And, when he had received the oath from me, he went and poured on the fruit the poison of his wickedness – that is to say, lust, the root and beginning of every sin; and he bent the branch down to the earth and I took of the fruit and I ate.

## LIFE OF ADAM & EVE 19

<sup>i</sup> And, when the time of her bearing approached, she began to be distressed with pains, and she cried aloud to the Lord and said, "Have mercy on me, Lord, assist me." <sup>ii</sup> And she was not heard and the mercy of God was not around her. <sup>iii</sup> And she said to herself, "Who shall tell my lord Adam? I implore you, you luminaries of heaven, when you return to the east, bear a message to my lord Adam."

### APOCALYPSE OF MOSES 19

- <sup>1</sup> Charles has a shorter text: *And I opened to him and he walked a little way, then turned and said to me, "I have changed my mind and I will not give you to eat until you swear to me to give also to your husband."* The Greek text given reads rather differently but may be corrupt.
- <sup>2</sup> In place 'But', Charles has 'And'; Sparks lacks the conjunction.

- <sup>3</sup> Charles has 'which is' in place of 'that is to say'.

### LIFE OF ADAM & EVE 19

- <sup>i</sup> In place of 'Have mercy on me', Charles has 'Pity me'.
- <sup>ii</sup> Sparks opens with 'But' in place of 'And'.
- <sup>iii</sup> In place of 'when you return', Charles has 'what time you return'.

## Ἀποκάλυψις Μωϋσέως 20

<sup>1</sup> Καὶ ἐν αὐτῇ τῇ ὥρᾳ ἠνεώχθησαν οἱ ὀφθαλμοί μου, καὶ ἔγνων ὅτι γυμνὴ ἦμην τῆς δικαιοσύνης, ἣς ἦμην ἐνδεδυμένη. καὶ ἔκλαυσα λέγουσα· <sup>2</sup> τί τοῦτο ἐποίησάς μοι, ὅτι ἀπηλλοτριώθην ἐκ τῆς δόξης μου, ἣς ἦμην ἐνδεδυμένη; <sup>3</sup> ἔκλαιον δὲ καὶ περὶ τοῦ ὄρκου. ἐκεῖνος δὲ κατήλθεν ἐκ τοῦ φυτοῦ καὶ ἄφαντος ἐγένετο. <sup>4</sup> ἐγὼ δὲ ἐζήτησα ἐν τῷ μέρει μου φύλλα ὅπως καλύψω τὴν αἰσχύνην μου, καὶ οὐχ εὔρον ἀπὸ τῶν φυτῶν τοῦ παραδείσου, ἐπειδὴ, ἅμα ἔφαγον, πάντων τῶν φυτῶν τοῦ ἐμοῦ μέρους κατέρρεον τὰ φύλλα παρἔξ τοῦ σύκου μόνου. <sup>5</sup> λαβοῦσα δὲ φύλλα ἐξ αὐτοῦ ἐποίησα ἐμαυτῇ περιζώματα, καὶ ἐστὶν παρ' αὐτῶν τῶν φυτῶν ἐξ ὧν ἔφαγον.

## Vita Adae et Evae XX

<sup>1</sup> *In illa autem hora dixit Adam: planctus Evae venit ad me; forte iterum serpens pugnavit cum ea.* <sup>2</sup> *Et ambulans invenit eam in luctu magno; et dixit Eva: ex quo vidi te, domine mi, refrigeravit anima mea in doloribus posita. Et nunc deprecare dominum deum pro me, ut exaudiat te et respiciat ad me et liberet me de doloribus meis pessimis.* <sup>3</sup> *Et deprecatus est Adam dominum pro Eva.*

### **APOCALYPSE OF MOSES 20**

<sup>1</sup> In place of 'I was naked', Sparks has 'I had been stripped'.

<sup>2</sup> Sparks omits 'with which I was clothed'.

<sup>3</sup> Sparks opens with 'And' in place of 'But'.

<sup>4</sup> After 'my part' (twice, here), Sparks adds 'of Paradise' in italics.

## APOCALYPSE OF MOSES 20

<sup>1</sup> And, in that very hour, my eyes were opened and, immediately, I knew that I was naked of the righteousness with which I had been clothed; and I wept, saying, <sup>2</sup> "Why have you done this to me, in that you have deprived me of the glory with which I was clothed?" <sup>3</sup> But I wept also about the oath, which I had sworn. But he descended from the tree and vanished. <sup>4</sup> And I began to seek, in my nakedness, in my part for leaves to hide my shame, but I found none; for, as soon as I had eaten, the leaves showered down from all the trees in my part, except the fig tree only. <sup>5</sup> But I took leaves from it and made for myself a girdle and it was from the very same plant of which I had eaten.

## LIFE OF ADAM & EVE 20

<sup>i</sup> But in that hour, Adam said, "The complaint of Eve has come to me. Perhaps, once more, has the serpent fought with her."  
<sup>ii</sup> And he went and found her in great distress. And Eve said, "From the moment I saw you, my lord, my grief-stricken soul was refreshed. And now entreat the Lord God on my behalf to listen to you and look on me and free me from my awful pains."  
<sup>iii</sup> And Adam entreated the Lord for Eve.

<sup>5</sup> In place of 'plant', Sparks has 'tree'.

### **LIFE OF ADAM & EVE 20**

<sup>i</sup> Sparks opens, "At that very moment."

<sup>ii</sup> In place of 'grief-stricken', Charles has 'grief-laden'.

<sup>iii</sup> Another reading for 'entreated' is 'prayed to'.

## Ἀποκάλυψις Μωϋσέως 21

<sup>1</sup> Καὶ ἐβόησα φωνῇ μεγάλη λέγουσα· Ἀδάμ Ἀδάμ, ποῦ εἶ; ἀνάστα ἐλθὲ πρὸς με, καὶ δείξω σοι μέγα μυστήριον. <sup>2</sup> ὅτε δὲ ἦλθεν ὁ πατήρ ὑμῶν, εἶπον αὐτῷ λόγους παρανομίας, οἵτινες κατήγαγον ἡμᾶς ἀπὸ μεγάλης δόξης. <sup>3</sup> ἅμα γὰρ ἦλθεν, ἤνοιξα τὸ στόμα μου καὶ ὁ διάβολος ἐλάλει, καὶ ἤρξάμην νουθετεῖν αὐτὸν λέγουσα· δεῦρο, κύριέ μου Ἀδάμ, ἐπάκουσόν μου καὶ φάγε ἀπὸ τοῦ καρποῦ τοῦ δένδρου, οὗ εἶπεν ἡμῖν ὁ θεὸς τοῦ μὴ φαγεῖν ἀπ' αὐτοῦ, καὶ ἔση ὡς θεός. <sup>4</sup> καὶ ἀποκριθεὶς ὁ πατήρ ὑμῶν εἶπεν· φοβοῦμαι μήποτε ὀργισθῆ μοι ὁ θεός. ἐγὼ δὲ εἶπον αὐτῷ· μὴ φοβοῦ· ἅμα γὰρ φάγης, ἔση γινώσκων καλὸν καὶ πονηρόν. <sup>5</sup> καὶ τότε ταχέως πείσασα αὐτόν, ἔφαγεν, καὶ ἠνεώχθησαν αὐτοῦ οἱ ὀφθαλμοί, καὶ ἔγνω καὶ αὐτὸς τὴν γύμνωσιν αὐτοῦ. <sup>6</sup> καὶ λέγει μοι· ὦ γύναι πονηρά, τί κατηργάσω ἐν ἡμῖν; ἀπηλλοτριώσάς με ἐκ τῆς δόξης τοῦ θεοῦ.

## APOCALYPSE OF MOSES 21

<sup>1</sup> And I cried out loud, saying, “Adam, Adam, where are you? Rise up, come to me and I will show you a great secret.” <sup>2</sup> But, when your father came, I spoke to him words of transgression, which have brought us down from our great glory. <sup>3</sup> For, when he came, I opened my mouth and the devil was speaking, and I began to exhort him and said, “Come here, my lord Adam, listen to me and eat of the fruit of the tree of which God told us not to eat of it, and you shall be as a God.” <sup>4</sup> And your father answered and said, “I am afraid that God will be angry with me.” And I said to him, “Do not be afraid! For, as soon as you have eaten, you shall know good and evil.” <sup>5</sup> And I quickly persuaded him, and he ate; and, immediately, his eyes were opened and he too knew his nakedness. <sup>6</sup> And he said to me, “O wicked woman! What have I done to you that you have deprived me of the glory of God?”

### **APOCALYPSE OF MOSES 21**

<sup>1</sup> Charles opens, “And I cried out in that very hour.”

<sup>2</sup> Charles has ‘which have brought us down from our great glory’ in brackets and Sparks reads, instead, “I spoke wicked words to him – words that brought us down from our pinnacle of glory.”

<sup>3</sup> In place of ‘and the devil was speaking’, Sparks has ‘it was the devil speaking’ in parentheses. A more literal translation of this verse is: *For, when he came, I opened my mouth and the devil spoke, and I began to admonish him, saying, “Come, my lord Adam, listen to me and eat from the fruit of the tree, of which God said you must not eat, and you will be like God.”*

<sup>4</sup> Charles and Sparks have very similar translations for this verse; on online translator (Google) suggests a more ‘archaic’ style: *And your father answered and said, “I am afraid lest God be angry with me.” And I said unto him, “Fear not: for, when thou eatest thereof, thou shalt know good and evil.”*

<sup>5</sup> In place of ‘quickly’, Charles has ‘speedily’.

<sup>6</sup> Sparks has ‘You’ in place of ‘O’.

## Vita Adae et Evae XXI

<sup>1</sup> Et ecce venerunt XII angeli et duo virtutes stantes a dextris et a sinistris Evae. <sup>2</sup> Et Michahel erat stans a dextris et tetigit faciem eius usque ad pectus et dixit ad Evam: beata es, Eva, propter Adam. Quoniam preces eius magnae sunt et orationes, missus sum ad te, ut accipias adiutorium nostrum. Exsurge nunc et para te ad partum. <sup>3</sup> Et peperit filium et erat lucidus. Et continuo infans exurgens cucurrit et manibus suis tulit herbam et dedit matri suae. Et vocatum est nomen eius Cain.

## LIFE OF ADAM & EVE 21

<sup>i</sup> And behold, there came twelve angels and two 'Virtues', standing on the right and on the left of Eve; <sup>ii</sup> and Michael was standing on the right; and he stroked her on the face as far as to the breast and said to Eve, "Blessed are you, Eve, for Adam's sake. Since his prayers and intercessions are great, I have been sent that you may receive our help. Rise up now and prepare to bear." <sup>iii</sup> And she bore a son and he was shining; and at once the babe rose up and ran and bore a blade of grass in his hands, and gave it to his mother, and his name was called Cain.

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### LIFE OF ADAM & EVE 21

- <sup>i</sup> Sparks has 'Powers' in place of 'Virtues' – both are classes of angel in medieval angelology.
- <sup>ii</sup> Sparks opens the 2<sup>nd</sup> sentence, "In answer to his fervent prayers and intercessions."
- <sup>iii</sup> In place of 'shining', Sparks has 'beautiful'.

## Ἀποκάλυψις Μωϋσέως 22

<sup>1</sup> Καὶ αὐτῇ τῇ ὥρᾳ ἠκούσαμεν τοῦ ἀρχαγγέλου Μιχαὴλ σαλπίζοντος ἐν τῇ σάλπιγγι αὐτοῦ, καλῶν τοὺς ἀγγέλους λέγων· <sup>2</sup> τάδε λέγει κύριος· Ἔλθατε μετ' ἐμοῦ εἰς τὸν παράδεισον καὶ ἀκούσατε τοῦ ῥήματος ἐν ᾧ, κρίνω τὸν Ἀδάμ. καὶ ὡς ἠκούσαμεν τοῦ ἀρχαγγέλου σαλπίζοντος, εἶπαμεν· ἰδοὺ ὁ θεὸς εἰς τὸν παράδεισον ἔρχεται κρίναι ἡμᾶς. ἐφοβήθημεν δὲ καὶ ἐκρύβημεν. <sup>3</sup> καὶ ἀνῆλθεν ὁ θεὸς εἰς τὸν παράδεισον ἐπιβεβηκῶς ἐπὶ ἄρματος Χερουβίμ, καὶ οἱ ἄγγελοι ὑμνοῦντες αὐτόν. ἐν ᾧ, εἰσῆλθεν ὁ θεὸς εἰς τὸν παράδεισον, ἐξήνθησαν τὰ φυτὰ τὰ τε τοῦ κλήρου τοῦ Ἀδάμ καὶ τοῦ κλήρου τοῦ ἐμοῦ πάντα καὶ ἐστηρίζοντο, <sup>4</sup> καὶ ὁ θρόνος τοῦ θεοῦ ὅπου ἦν τὸ ξύλον τῆς ζωῆς εὐτρεπίζετο.

## Vita Adae et Evae XXII

<sup>1</sup> *Et tulit Adam Evam et puerum et duxit eos ad orientem.*  
<sup>2</sup> *Et misit dominus deus per Michahel angelum semina diversa et dedit Adae et ostendit ei laborare et colere terram, ut habeant fructum, unde viverent ipsi et omnes generationes eorum. Postea enim concepit Eva et genuit*

## APOCALYPSE OF MOSES 22

<sup>1</sup> And, in that same hour, we heard the archangel Michael blowing with his trumpet and calling to the angels and saying, <sup>2</sup> “Thus says the Lord: Come with me to paradise and hear the judgement with which I am about to judge Adam.” And, when we heard the archangel trumpeting, we said, “Behold, God is coming into Paradise to judge us.” And we were afraid and hid. <sup>3</sup> And, when God appeared in Paradise, mounted on the chariot of his cherubim with the angels proceeding before him and singing hymns of praise, all the plants of Paradise, both of Adam’s lot and mine, burst into flower. <sup>4</sup> And the throne of God was set up where the Tree of Life was.

## LIFE OF ADAM & EVE 22

<sup>i</sup> And Adam took Eve and the boy and led them to the East. <sup>ii</sup> And the Lord God sent divers seeds, by Michael the archangel, and gave them to Adam and showed him how to work and till the ground, that they might have fruit by which they and all their generations might live. <sup>iii</sup> For thereafter Eve conceived and bore a son, whose

### APOCALYPSE OF MOSES

- <sup>1</sup> Sparks opens, “And, at that very moment.”  
<sup>2</sup> Charles lacks the latter part of this verse (from ‘And, when we heard’), here following Sparks (and the Greek text).  
<sup>3</sup> Charles has ‘your father’s’ in place of ‘Adam’s’.  
<sup>4</sup> In place of ‘set up’, Charles has ‘fixed’.

### LIFE OF ADAM & EVE 22

- <sup>i</sup> In place of ‘took’, Charles has ‘carried’.  
<sup>ii</sup> Sparks has ‘descendants’ in place of ‘generations’.  
<sup>iii</sup> Meyer includes vv. 3–5 as part of Ch. 23; here, we follow Charles’ divisions.

*filium, cui nomen Abel. <sup>3</sup> Et manebat Cain cum Abel in unum. <sup>4</sup> Et dixit Eva ad Adam: domine mi, dormiens vidi visum quasi sanguinem filii nostri Abel in manu Cain ore suo deglutientis eum. Propterea dolorem habeo. <sup>5</sup> Et dixit Adam: Vae, ne forte interficiat Cain Abel! Sed separemus eos ab invicem et faciamus eis singulas mansiones.*

name was Abel; and Cain and Abel used to stay together. <sup>iv</sup> And Eve said to Adam, "My lord, while I slept, I saw a vision, as it were the blood of our son Abel in the hand of Cain, who was gulping, it down in his mouth. Therefore, I have sorrow." <sup>v</sup> And Adam said, "Alas if Cain slew Abel. Yet let us separate them from each other mutually and let us make for each of them separate dwellings."

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<sup>iv</sup> For the last sentence, Sparks reads, "I am worried by it."

<sup>v</sup> Sparks opens Adam's reply, "Cain could surely not murder Abel."

## Ἀποκάλυψις Μωϋσέως 23

<sup>1</sup> Καὶ ἐκάλεσεν ὁ θεὸς τὸν Ἀδὰμ λέγων· Ἀδὰμ, ποῦ ἐκρύβης, νομίζων ὅτι οὐχ εὕρισκω σε; μὴ κρυβήσεται οἶκος τῶ οἰκοδομήσαντι αὐτόν; <sup>2</sup> τότε ἀποκριθεὶς ὁ πατὴρ ὑμῶν εἶπεν· οὐχί, κύριε, κρυβόμεθα ὡς νομίζοντες ὅτι οὐχ εὕρισκόμεθα παρὰ σοῦ, ἀλλὰ φοβοῦμαι, ὅτι γυμνός εἰμι, καὶ αἰδέσθην τὸ κράτος σου, δέσποτα. <sup>3</sup> λέγει αὐτῷ ὁ θεός· τίς σοι ὑπέδειξεν ὅτι γυμνός εἶ, εἰ μὴ ὅτι ἐγκατέλειπας τὴν ἐντολήν μου ἢν παρέδωκά σοι τοῦ φυλάξαι αὐτήν; <sup>4</sup> τότε Ἀδὰμ ἐμνήσθη τοῦ λόγου ὃν ἐλάλησα αὐτῷ, ὅτε ἤθελον ἀπατήσαι αὐτόν, ὅτι ἀκίνδυνόν σε ποιήσω παρὰ τοῦ θεοῦ· στραφεὶς δὲ πρὸς με εἶπέν μοι· τί τοῦτο ἐποίησας; <sup>5</sup> ἐμνήσθη δὲ κάγω τοῦ ῥήματος τοῦ ὄφρα, καὶ εἶπον ὅτι ὁ ὄφις ἠπάτησέν με.

## Vita Adae et Evae XXIII

<sup>1</sup> *Et fecerunt Cain agricolam, Abel fecerunt pastorem, ut ita fuissent ab invicem separati.* <sup>2</sup> *Et post haec interfecit Cain Abel. Erat autem tunc Adam annorum CXXX. interfectus est autem Abel cum esset annorum CXXII.* <sup>3</sup> *Et post haec cognovit Adam uxorem suam et genuit filium et vocavit nomen eius Seth.*

## APOCALYPSE OF MOSES 23

<sup>1</sup> And God called Adam saying, “Adam, where have you hidden yourself, that you thought I would not find you? Can the house be hidden from its builder?” <sup>2</sup> Then your father answered, saying, “It is not because we think not to be found by you, Lord, that we hide, but I was afraid, because I am naked, and I was ashamed before your power, my Master.” <sup>3</sup> God said to him, “Who told you that you are naked, unless you have forsaken my commandment, which I delivered you to keep.” <sup>4</sup> Then Adam called to mind the word that I spoke to him, saying “I will make you safe before God;” and he turned and said to me, “Why have you done this?” <sup>5</sup> And I also remembered the word of the serpent, and I said, “The serpent deceived me.”

## LIFE OF ADAM & EVE 23

<sup>i</sup> And they made Cain a farmer *but* Abel they made a shepherd, in order that in this way they might be mutually separated. <sup>ii</sup> And, thereafter, Cain slew Abel, but Adam was then one hundred and thirty years old, but Abel was slain when he was **twenty-two** years. <sup>iii</sup> And thereafter Adam knew his wife and he fathered a son and called his name Seth.

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### APOCALYPSE OF MOSES 23

- <sup>1</sup> For the first part of God’s question, Charles (and Sparks) has, “Adam, where are you?”  
<sup>2</sup> Charles has ‘*might*’ in place of ‘*power*’.  
<sup>3</sup> In place of ‘*told*’, Charles has ‘*showed*’.  
<sup>4</sup> Sparks has ‘*my promise to him*’ for ‘*the word that I spoke to him*’.

- <sup>5</sup> Charles lacks ‘*And I also remembered the word of the serpent*’.

### LIFE OF ADAM & EVE 23

- <sup>i</sup> Charles has ‘*husbandman*’ in place of ‘*farmer*’.  
<sup>ii</sup> The Latin text and Charles read ‘*a hundred and twenty-two years*’ for Abel’s age but this is clearly wrong; the emendation is Sparks’.  
<sup>iii</sup> Meyer includes this as part of Ch. 24; here, we follow Charles.

## Ἀποκάλυψις Μωϋσέως 24

<sup>1</sup> Λέγει ὁ θεὸς τῷ Ἀδάμ· ἐπειδὴ παρήκουσας τὴν ἐντολήν μου καὶ ἤκουσας τῆς γυναικὸς σου, ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου· <sup>2</sup> ἡνίκα γὰρ ἐργάζῃ αὐτήν, καὶ οὐ δώσει τὴν ἰσχὺν αὐτῆς, ἀκάνθας καὶ τριβόλους ἀνατελεῖ σοι, καὶ ἐν ὑδρότητι τοῦ προσώπου σου φάγει τὸν ἄρτον σου. <sup>3</sup> Ἔση δὲ ἐν καμάτοις πολυτρόποις· καμῆ καὶ μὴ ἀναπαύου, θλιβεῖς ἀπὸ πικρίας, καὶ μὴ γεύση γλυκύτητος, θλιβεῖς ἀπὸ καύματος καὶ στενωθεῖς ἀπὸ ψύξεως· καὶ κοπιάσεις πολλὰ καὶ μὴ πλουτήσεις, καὶ παχυνθήσει καὶ εἰς τέλος μὴ ὑπάρξεις, <sup>4</sup> καὶ ὧν ἐκυρίευσες θηρίων ἐπαναστήσονται σοι ἐν ἀκαταστασίᾳ, ὅτι τὴν ἐντολήν μου οὐκ ἐφύλαξας.

## Vita Adae et Evae XXIV

<sup>1</sup> *Et dixit Adam ad Evam: ecce genui filium pro Abel, quem occidit Cain.* <sup>2</sup> *Et postquam genuit Adam Seth, vixit annos DCCC et genuit filios XXX et filias XXX, simul LXIII. Et multiplicati sunt super terram in nationibus suis.*

## APOCALYPSE OF MOSES 24

<sup>1</sup> God said to Adam, “Since you have disregarded my commandment and have listened to your wife, cursed is the earth in your labours. <sup>2</sup> You shall work it and it shall not give its strength: thorns and thistles shall spring up for you, and in the sweat of your face shall you eat your bread. *You shall be in manifold toils; you shall be crushed by bitterness, but of sweetness shall you not taste.* <sup>3</sup> Weary shall you be and shall not rest; by heat shall you be tired, by cold shall you be distraught; abundantly shall you busy yourself, but you shall not be rich; and you shall grow fat but come to no end. <sup>4</sup> And the beasts you ruled, shall rise up in rebellion against you; for, you have not kept my commandment.”

## LIFE OF ADAM & EVE 24

<sup>i</sup> And Adam said to Eve, “Behold, I have fathered a son, in place of Abel, whom Cain slew.” <sup>ii</sup> And, after Adam had fathered Seth, he lived eight hundred years and fathered thirty sons and thirty daughters; in all, sixty-three children. And they were increased over the face of the earth in their nations.

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### **APOCALYPSE OF MOSES 24**

- <sup>1</sup> Sparks has ‘ground’ in place of ‘earth’.
- <sup>2</sup> The words presented in italics (Charles has them in brackets) are not reflected in the Greek text – but the MSS vary.
- <sup>3</sup> In place of ‘distraught’, Charles has ‘straitened’.
- <sup>4</sup> Charles lacks the opening conjunction.

### **LIFE OF ADAM & EVE 24**

- <sup>i</sup> In place of ‘fathered’, Charles has ‘begotten’ (as also in v. 2).
- <sup>ii</sup> After ‘thirty’, Sparks adds ‘more’ in italics.

## Ἀποκάλυψις Μωϋσέως 25

<sup>1</sup> Στραφεὶς δὲ πρὸς με ὁ κύριος λέγει μοι· ἐπειδὴ ἐπήκουσας σὺ τοῦ ὄφεως καὶ παρήκουσας τὴν ἐντολὴν μου, ἔση ἐν ματαίοις καὶ ἐν πόνοις ἀφορήτοις· <sup>2</sup> τέξῃ τέκνα ἐν πολλοῖς τρόμοις, καὶ ἐν μιᾷ ὥρᾳ ἔλθῃς καὶ ἀπολέσεις τὴν ζωὴν σου ἐκ τῆς ἀνάγκης σου τῆς μεγάλης καὶ τῶν ὀδυνῶν. <sup>3</sup> ἔξομολογήσει δὲ καὶ εἴπῃς· κύριε κύριε, σῶσόν με, καὶ οὐ μὴ ἐπιστρέψω εἰς τὴν ἀμαρτίαν τῆς σαρκός. <sup>4</sup> καὶ διὰ τοῦτο εἰς τὸν λόγον σου κρινῶ σε, διὰ τὴν ἔχθραν ἣν ἔθετο ὁ ἐχθρὸς ἐν σοί· στραφήσῃ δὲ πάλιν πρὸς τὸν ἄνδρα σου, καὶ αὐτὸς σου κυριεύσει.

## Vita Adae et Evae XXV

<sup>1</sup> *Et dixit Adam ad Seth: audi, fili mi Seth, ut referam tibi, quae audivi et vidi. Postquam eiecti sumus de paradiso ego et mater tua, <sup>2</sup> cum essemus in oratione, venit ad me Michahel archangelus nuntius dei. <sup>3</sup> Et vidi currum tamquam ventum et rotae illius erant igneae et raptus sum in paradisum iustitiae. Et vidi dominum sedentem et aspectus eius erat ignis incendens intolerabilis. Et multa milia angelorum erant a dextris et a sinistris currus illius.*

## APOCALYPSE OF MOSES 25

<sup>1</sup> And the Lord turned to me and said, “Since you have listened to the serpent and turned a deaf ear to my commandment, you shall suffer throes of travail and intolerable agonies; <sup>2</sup> you shall bear children in much trembling and, in one hour, you shall come to the birth and lose your life, from your sore trouble and anguish. <sup>3</sup> But you shall confess and say, “Lord, Lord, save me, and I will turn no more to the sin of the flesh.” <sup>4</sup> And, therefore, from your own words I will judge you, by reason of the enmity that the enemy has planted in you.”

## LIFE OF ADAM & EVE 25

<sup>i</sup> And Adam said to Seth, ‘Listen, my son Seth, that I may tell you what I heard and saw. After your mother and I had been driven out of paradise, <sup>ii</sup> when we were at prayer, there came to me Michael the archangel, a messenger of God. <sup>iii</sup> And I saw a chariot like the wind, and its wheels were fiery, and I was caught up into the Paradise of righteousness, and I saw the Lord sitting and his face was flaming fire that could not be endured. And many thousands of angels were on the right and the left of that chariot.

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### **APOCALYPSE OF MOSES 25**

- <sup>1</sup> In place of ‘throes of travail’, Sparks has ‘the pangs of childbirth’.
- <sup>2</sup> The translation, ‘in much trembling’ (following Charles and Sparks), reads τρόποις for τρόμοις (‘in many ways’).
- <sup>3</sup> Sparks opens with ‘Then’ (in italics) in place of ‘But’.
- <sup>4</sup> Sparks opens, “And so, by your own words will I judge you.”

### **LIFE OF ADAM & EVE 25**

- <sup>i</sup> The verse division here follows Charles but the sentence structure of our translation more strictly represents that of the Latin text.
- <sup>ii</sup> See #1 on the translation and verse division.
- <sup>iii</sup> Sparks ends the 1<sup>st</sup> sentence, “that no man could endure.”

## Ἀποκάλυψις Μωϋσέως 26

<sup>1</sup> Μετὰ δὲ τὸ εἰπεῖν μοι ταῦτα εἶπεν τῷ ὄφει ἐν ὀργῇ μεγάλη λέγων αὐτῷ· ἐπειδὴ ἐποίησας τοῦτο καὶ ἐγένου σκεῦος ἀχάριστον, ἕως ἂν πλανήσης τοὺς παρειμένους τῇ καρδίᾳ, ἐπικατάρατος σὺ ἐκ πάντων τῶν κτηνῶν· <sup>2</sup> στερηθήσει τῆς τροφῆς σου ἧς ἤσθιες, καὶ χοῦν φάγει πάσας τὰς ἡμέρας τῆς ζωῆς σου· ἐπὶ τῷ στήθει καὶ τῇ κοιλίᾳ πορεύσει καὶ ὑστερηθήσει καὶ χειρῶν καὶ ποδῶν σου· <sup>3</sup> οὐκ ἀφεθήσεται σοι ὠτίον οὔτε πτέρυξ οὔτε ἐν μέλος τῶν ἀπάντων ὧν σὺ ἐδελέασας ἐν τῇ κακίᾳ σου καὶ ἐποίησας αὐτοὺς ἐκβληθῆναι ἐκ τοῦ παραδείσου· <sup>4</sup> καὶ θήσω ἔχθραν ἀνὰ μέσον σοῦ καὶ ἀνὰ μέσον τοῦ σπέρματος αὐτοῦ· αὐτός σου τηρήσει κεφαλὴν καὶ σὺ αὐτοῦ πτέρναν ἕως τῆς ἡμέρας τῆς κρίσεως.

## Vita Adae et Evae XXVI

<sup>1</sup> *Haec videns perturbatus sum et timor comprehendit me et adoravi coram deo super faciem terrae.* <sup>2</sup> *Et dixit mihi deus: ecce tu morieris, quia praeteristi mandatum dei, quia plus audisti vocem uxoris tuae quam tibi dedi in potestatem, ut haberes eam in voluntatem tuam. Et audisti illam et verba mea praeteristi.*

## APOCALYPSE OF MOSES 26

<sup>1</sup> But he turned to the serpent in great wrath and said, "Since you have done this, and become a thankless vessel until you have deceived the innocent hearts, accursed are you among all beasts. <sup>2</sup> You shall be deprived of the victual of which you ate and shall feed on dust all the days of your life; on your breast and your belly shall you walk and be robbed of your hands and your feet. <sup>3</sup> There shall not be left you ear nor wing, nor one limb of all that with which you ensnared them in your malice and caused them to be thrown out of Paradise; <sup>4</sup> and I will put enmity between you and his seed; he shall bruise your head and you shall bruise his heel until the Day of Judgement."

## LIFE OF ADAM & EVE 26

<sup>i</sup> When I saw this, I was confounded, and terror seized me and I prostrated myself before God with my face to the earth. <sup>ii</sup> And God said to me, "Behold you shall die, since you have transgressed the commandment of God; for, you listened rather to the voice of your wife, whom I gave into your power, that you might hold her to your will. Yet you listened to her and ignored my words."

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### **APOCALYPSE OF MOSES 26**

- <sup>1</sup> Charles has 'in great wrath' in (square) brackets.
- <sup>2</sup> Charles lacks 'your' before 'hands' and 'feet'.
- <sup>3</sup> Charles does not capitalize 'Paradise'.
- <sup>4</sup> Charles does not capitalize 'Day'.

### **LIFE OF ADAM & EVE 26**

- <sup>i</sup> In place of 'prostrated myself', Charles has 'bowed myself down'.
- <sup>ii</sup> Charles lacks 'shall' before 'die'.

## Ἀποκάλυψις Μωϋσέως 27

<sup>1</sup> Καὶ ταῦτα εἰπὼν κελεύει τοῖς ἀγγέλοις αὐτοῦ ἐκ τοῦ παραδείσου ἐκβληθῆναι ἡμᾶς. <sup>2</sup> ἔλαυνομένων δὲ ἡμῶν καὶ ὀδυρομένων παρεκάλεσεν ὁ πατήρ ὑμῶν Ἀδὰμ τοὺς ἀγγέλους λέγων· ἑάσατέ με μικρὸν ὅπως παρακαλέσω τὸν θεόν, καὶ σπλαγχνισθῆ καὶ ἐλέησῃ με, ὅτι ἐγὼ μόνος ἥμαρτον. <sup>3</sup> αὐτοὶ δὲ ἔπαυσαν τοῦ ἐλαύνειν αὐτόν· ἐβόησεν δὲ Ἀδὰμ μετὰ κλαυθμοῦ λέγων· συγχώρησόν μοι κύριε ὁ ἐποίησα. <sup>4</sup> τότε λέγει ὁ κύριος τοῖς ἀγγέλοις αὐτοῦ· τί ἐπαύσατε ἐλαύνοντες τὸν Ἀδὰμ ἐκ τοῦ παραδείσου; μὴ ἐμὸν ἐστὶν τὸ ἀμάρτημα, ἢ κακῶς ἔκρινα; <sup>5</sup> τότε οἱ ἄγγελοι πεσόντες ἐπὶ τὴν γῆν προσεκύνησαν τῷ κυρίῳ λέγοντες· δίκαιος εἶ, κύριε, καὶ εὐθύτητας κρίνεις.

## Vita Adae et Evae XXVII

<sup>1</sup> *Et cum haec audivi verba dei, procidens in terram adoravi dominum et dixi: domine mi, omnipotens deus et misericors sancte et pie, ne deleatur nomen memoriae tuae maiestatis. Sed converte animam meam, quia morior et spiritus meus exibat de ore meo.* <sup>2</sup> *Ne proicias me a facie tua quem de limo terrae plasmasti, nec*

### **APOCALYPSE OF MOSES 27**

- <sup>1</sup> Charles does not capitalize 'Paradise'.
- <sup>2</sup> Charles opens, "And, as we were being driven out amid our loud lamentations."
- <sup>3</sup> Charles opens with 'And' in place of 'But'.

## APOCALYPSE OF MOSES 27

<sup>1</sup> And, having said these things, he commanded his angels to cast us out of Paradise; <sup>2</sup> and, while we were praying and sighing, your father Adam pleaded with the angels, saying, "Leave me a little *space*, so that I may entreat the Lord that he have compassion on me and pity me; for, only I have sinned." <sup>3</sup> But they left off driving him; and Adam cried aloud and wept saying, "Forgive me, Lord, my deed." <sup>4</sup> Then the Lord said to the angels, "Why have you ceased from driving Adam from Paradise? Is it I who have done wrong? Or is my judgement faulty?" <sup>5</sup> Then the angels fell down on the ground and worshipped the Lord saying, "You are just, Lord, and you judge righteously."

## LIFE OF ADAM & EVE 27

<sup>i</sup> And, when I heard these words of God, I fell prone on the earth and worshipped the Lord and said, "My Lord, all-powerful and merciful God, Holy and Righteous One, let not the name that is mindful of your majesty be blotted out, but convert my soul; for, I die and my breath will go out of my mouth. <sup>ii</sup> Do not cast me out from your presence, whom you formed of the clay of the earth. Do not banish

<sup>4</sup> Charles inserts a 2<sup>nd</sup> question, "Why do you not cast him out?"

<sup>5</sup> Charles ends, "and you judge righteous judgement."

### **LIFE OF ADAM & EVE 27**

- <sup>i</sup> Sparks has 'renew my life' in place of 'convert my soul'.
- <sup>ii</sup> Sparks has 'did rear' in place of 'nourished'.

*postponas gratiae tuae quem nutristi.* <sup>3</sup> *Et ecce verbum tuum incedit mihi et dixit dominus ad me: quoniam figurantur dies tui factus es diligens scientiam, propter hoc non tolletur de semine tuo usque in seculum ad ministrandum mihi.*

from your favour him whom you nourished.” <sup>iii</sup> And lo! a word concerning you came to me and the Lord said to me, “Since your days were fashioned, you have been created with a love of knowledge; so, there shall not be taken from your seed for ever the right to serve me.”

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<sup>iii</sup> Charles surrounds ‘were fashioned’ with dagger symbols; the translation follows Meyer’s transcription (*figurantur*) but all MSS are corrupt.

## Ἀποκάλυψις Μωϋσέως 28

<sup>1</sup> Στραφεὶς δὲ ὁ κύριος πρὸς τὸν Ἀδὰμ εἶπεν· οὐκ ἀφήσω σε ἀπὸ τοῦ νῦν εἶναι ἐν τῷ παραδείσῳ. <sup>2</sup> καὶ ἀποκριθεὶς ὁ Ἀδὰμ εἶπεν· κύριε, δός μοι ἐκ τοῦ φυτοῦ τῆς ζωῆς ἵνα φάγω πρὶν ἢ ἐκβληθῆναί με. <sup>3</sup> τότε ὁ κύριος ἐλάλησεν πρὸς τὸν Ἀδὰμ· οὐ λήψῃ νῦν ἀπ' αὐτοῦ· ὠρίσθη γὰρ τοῖς Χερουβὶμ καὶ τῇ φλογίνῃ ῥομφαίᾳ τῇ στρεφομένῃ φυλάττειν αὐτὸ διὰ σέ, ὅπως μὴ γεύσῃ δι' αὐτοῦ καὶ ἀθάνατος ἔσῃ εἰς τὸν αἰῶνα, <sup>4</sup> ἔχῃς δὲ τὸν πόλεμον ὃν ἔθετο ὁ ἐχθρὸς ἐν σοί. ἀλλ' ἐξερχομένου σου ἐκ τοῦ παραδείσου, ἐὰν φυλάξῃς ἑαυτὸν ἀπὸ παντὸς κακοῦ ὡς βουλόμενος ἀποθανεῖν, ἀναστάσεως πάλιν γενομένης ἀναστήσω σε, καὶ τότε δοθήσεται σοι ἐκ τοῦ ξύλου τῆς ζωῆς, καὶ ἀθάνατος ἔσῃ εἰς τὸν αἰῶνα.

## Vita Adae et Evae XXVIII

<sup>1</sup> *Et cum haec verba audivi, prostravi me in terram et adoravi dominum deum dicens: tu es aeternus deus et summus et omnes creaturae tibi dant honorem et laudem.* <sup>2</sup> *Tu es super omne lumen fulgens vera lux, vita vivens, incomprehensibilis magnitudinis virtus. Tibi dant honorem et laudem spirituales virtutes. Tu facis cum genere humano magnalia misericordiae*

## APOCALYPSE OF MOSES 28

<sup>1</sup> But the Lord turned to Adam and said, "I will not suffer you henceforward to be in Paradise." <sup>2</sup> And Adam answered and said, "Grant me, Lord, of the Tree of Life, that I may eat of it before I am thrown out." <sup>3</sup> Then the Lord spoke to Adam, "You shall not take of it now; for, I have commanded the cherubim with the flaming sword that turns *every way* to guard it from you that you should not taste of it and gain immortality for ever. <sup>4</sup> But you have the war that the adversary has put into you; yet, when you are gone out of Paradise, if you should keep yourself from all evil, as one about to die, when again the Resurrection has come to pass, I will raise you up and then there shall be given to you the Tree of Life."

## LIFE OF ADAM & EVE 28

<sup>i</sup> And, when I heard these words, I threw myself to the ground and adored the Lord God, saying, "You are the eternal and supreme God; and all creatures give you honour and praise. <sup>ii</sup> You are the True Light gleaming above every light, the Living Life, Infinite Mighty Power. To You, the spiritual powers give honour and praise. You work on the race of men the abun-

### APOCALYPSE OF MOSES 28

- <sup>1</sup> Charles does not capitalize 'Paradise'.
- <sup>2</sup> In place of 'thrown', Charles has 'cast'.
- <sup>3</sup> Before 'I have commanded', Sparks adds 'because of you'. Charles lacks 'and gain immortality for ever'.
- <sup>4</sup> The verse division here seems unnatural but we follow Charles.

### LIFE OF ADAM & EVE 28

- <sup>i</sup> Charles has 'on the earth' in place of 'to the ground', here following Sparks.
- <sup>ii</sup> Charles does not capitalize 'True'.

*tuae. <sup>3</sup>Postquam adoravi dominum, statim Michahel archangelus dei adprehendit manum meam et eiecit me de paradiso visitationis et iussionis dei. <sup>4</sup>Et tenens Michahel in manu sua virgam tetigit aquas quae erant circa paradisum et gelaverunt.*

dance of your mercy.” <sup>iii</sup> After I had worshipped the Lord, Michael, God’s archangel, seized my hand immediately and cast me out of the Paradise of ‘vision’ and of God’s command. <sup>iv</sup> And Michael held a rod in his hand, and he touched the waters surrounding Paradise, and they froze hard.

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<sup>iii</sup> Meyer includes vv. 3–4 as part of Ch. 29; here, we follow Charles’ verse divisions.

<sup>iv</sup> Sparks follows Meyer in including vv. 3–4 as 29:1–2.

## Ἀποκάλυψις Μωϋσέως 29

<sup>1</sup> Ταῦτα δὲ εἰπὼν ὁ κύριος ἐκέλευσεν ἐκβληθῆναι ἡμᾶς ἐκ τοῦ παραδείσου, <sup>2</sup> ἔκλαυσεν δὲ ὁ πατήρ ὑμῶν ἔμπροσθεν τῶν ἀγγέλων ἀπέναντι τοῦ παραδείσου, καὶ λέγουσιν οἱ ἄγγελοι αὐτῷ· τί θέλεις ποιήσωμέν σοι, Ἀδάμ; <sup>3</sup> ἀποκριθεὶς δὲ ὁ πατήρ ὑμῶν εἶπεν τοῖς ἀγγέλοις· ἰδοὺ ἐκβάλλετε με· δέομαι ὑμῶν, ἄφετέ με ἄραι εὐωδίας ἐκ τοῦ παραδείσου, ἵνα μετὰ τὸ ἐξελεῖν με ἐνέγκω θυσίαν τῷ θεῷ, ὅπως εἰσακούσεται μου ὁ θεός. <sup>4</sup> καὶ προσελθόντες εἶπον οἱ ἄγγελοι τῷ θεῷ· Ἰαήλ αἰώνιε βασιλεῦ, κέλευσον δοθῆναι τῷ Ἀδὰμ θυμιάματα εὐωδίας ἐκ τοῦ παραδείσου. <sup>5</sup> καὶ ἐκέλευσεν ὁ θεὸς ἐλεῖν τὸν Ἀδὰμ ἵνα λάβῃ εὐωδίας ἀρώματα ἐκ τοῦ παραδείσου εἰς διατροφήν αὐτοῦ. <sup>6</sup> καὶ ἀφέντες αὐτὸν οἱ ἄγγελοι, ἐπεσύναξεν ἀμφοτέρα γένη, κρόκον καὶ νάρδον καὶ κάλαμον καὶ κινάμωμον καὶ λοιπὰ σπέρματα εἰς διατροφήν αὐτοῦ, καὶ λαβὼν ταῦτα ἐξῆλθεν ἐκ τοῦ παραδείσου. <sup>7</sup> καὶ ἐγενόμεθα ἐπὶ τῆς γῆς.

## Vita Adae et Evae XXIX

<sup>1</sup> *Et pertransivi et Michael pertransivit me cum et reduxit me in locum, unde me rapuit.* <sup>2</sup> *Audi, fili mi Seth, et caetera*

## APOCALYPSE OF MOSES 29

<sup>1</sup> And, having said these things, the Lord ordered us to be cast out of paradise. <sup>2</sup> But your father wept before the angels opposite paradise and the angels say to him, “What would you have us to do, Adam?” <sup>3</sup> And your father said to them, “Behold, you cast me out. I pray you, allow me to take away fragrant herbs from paradise, so that I may offer a sacrifice to God after I have gone out of, so that God may hear me.” <sup>4</sup> And the angels approached God and said, “Jael, Eternal King, command, my Lord, that there be given to Adam incense of sweet odour from paradise and seeds for his food.” <sup>5</sup> And God ordered Adam go in and take sweet spices and fragrant herbs from paradise and some seeds for his food. <sup>6</sup> And the angels let him go and he took **four** kinds: crocus and nard and calamus and cinnamon and the other seeds for his food; and, after taking these, he went out of paradise. <sup>7</sup> And we were born on the earth.

## LIFE OF ADAM & EVE 29

<sup>i</sup> And I went across, and Michael the archangel went across with me, and he led me back to the place whence he had caught me up.

### **APOCALYPSE OF MOSES 29**

- <sup>1</sup> Charles opens, “Thus spoke the Lord and ordered us.”  
<sup>2</sup> After ‘your father’, Charles and Sparks add ‘Adam’.  
<sup>3</sup> Charles ends, “he may hear me.”  
<sup>4</sup> Charles has the name, ‘Jael’, in block capitals.

- <sup>5</sup> Sparks has ‘and some seeds’ in italics.  
<sup>6</sup> The literal translation of ‘four kinds’ is ‘both kinds’.  
<sup>7</sup> Charles lacks ‘born’.

### **LIFE OF ADAM & EVE 29**

- <sup>i</sup> Note that this is v. 3 in Sparks’ translation (see #28:4).

*mysteria sacramenta que futura quae mihi sunt revelata, qui per lignum scientiae comedens cognovi et intellexi, quae erunt in hoc seculo. <sup>3</sup>... quae erunt in hoc seculo temporali (futura) quae facturus est deus creaturae suae humano generi. <sup>4</sup> Apparebit dominus in flamma ignis. Ex ore maiestatis suae dabit omnibus mandata et praecepta (ex ore eius exiet gladius ex utraque parte acutus) et sanctificabunt eum in domo habitationis maiestatis illius. Et ostendet illis locum mirabilem maiestatis suae. <sup>5</sup> Et tunc aedificabunt domum domino deo suo in terra, qua pavit illos (quam praeparabit eis), et ibi praeteribunt praecepta eius et accendetur sanctuarium eorum et terra eorum deseretur et ipsi dispergentur propter quod exacerbaverunt deum. <sup>6</sup> Et iterum (die tertio, septimo) saluos faciet illos a dispersione illorum, et iterum aedificabunt domum dei et exaltabitur novissime domus dei maior quam prius. <sup>7</sup> Et iterum superabit iniquitas aequitatem. Et post haec habitabit deus cum hominibus in terris videndus. Et tunc incipiet aequitas fulgere. Et domus dei in saeculum honorabitur et non poterunt adversa amplius nocere hominibus, qui sunt in deo credentes. Et suscitabit sibi deus plebem fidelem, quam salvabit in secula seculorum. Et impii punientur a deo rege suo qui noluerint amare legem illius. <sup>8</sup> Celum et terra noctes et dies*

<sup>ii</sup> Listen, my son Seth, even to the rest of the mysteries and sacraments that shall be, which were revealed to me, when I had eaten of the tree of the knowledge, and knew and perceived what will come to pass in this age, <sup>iii</sup> ... what God intends to do to his creation of the race of men. <sup>iv</sup> The Lord will appear in a flame of fire; from the mouth of his majesty, he will give commandments and statutes (from his mouth will proceed a two-edged sword), and they will sanctify him in the house of the habitation of his majesty. <sup>v</sup> And he will show them the marvellous place of his majesty. And then they will build a house to the Lord their God in the land (which he shall prepare for them) and there they will transgress his statutes and their sanctuary will be burnt up and their land will be deserted and they themselves will be dispersed, because they have kindled the wrath of God. <sup>vi</sup> And, once more, he will cause them to come back from their dispersion; and again, they will build the house of God; and, in the last time, the house of God will be exalted greater than of old. <sup>vii</sup> And once more iniquity will exceed righteousness. And thereafter God will dwell with men on earth in visible form; and then, righteousness will begin to shine. And the house of God will be honoured in the age and their enemies will no more be able to hurt the men, who are believing in God; and God will stir up for himself a faithful people, whom he shall save for eternity, and the impious shall be punished by God their king, the men who refused to love his law. <sup>viii</sup> Heaven

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<sup>ii</sup> Charles has '*and sacraments*' in brackets.

<sup>iii</sup> In place of the opening ellipsis, Sparks has '*and*'.

<sup>iv</sup> Sparks lacks the parentheses in this verse and Charles has square brackets.

<sup>v</sup> Charles and Sparks lack the parentheses in this verse.

<sup>vi</sup> Sparks starts the next verse (therein v. 9) at '*and, in the last time*'.

<sup>vii</sup> Charles has '*in visible form*' in (square) brackets.

<sup>viii</sup> In place of '*works*', Sparks has '*ways*'.

*et omnes creaturae obedient ei et non praeteribunt mandatum eius nec mutabunt opera sua. Homines autem mutabuntur derelinquentes legem domini. <sup>9</sup> Propter hoc repellet dominus a se impios et iusti fulgebunt sicut sol in conspectu dei. Et in tempore illo purificabuntur homines per aquam a peccatis. <sup>10</sup> Condempnati autem erunt nolentes purificari per aquam. Et felix erit homo, qui correxerit animam suam, quando erunt iudicia et magnalia dei inter homines et inquirentur facta eorum a deo iusto iudice.*

and earth, nights and days, and all creatures shall obey him, and not overstep his commandment. Men shall not change their works, but they shall be changed from forsaking the law of the Lord. <sup>ix</sup> Therefore, the Lord shall repel from himself the wicked, and the just shall shine like the sun, in the sight of God. And in that time, shall men be purified by water from their sins. <sup>x</sup> But those who are unwilling to be purified by water shall be condemned. And happy shall the man be, who has corrected his soul, when the Judgement shall come to pass and the greatness of God be seen among men and their deeds be inquired into by God the just judge.

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<sup>ix</sup> Sparks has '*before him*' in place of '*in the sight of God*'.

<sup>x</sup> In place of '*corrected his soul*', Charles has '*ruled his soul*' and Sparks has '*reformed his life*'.

## Ἀποκάλυψις Μωϋσέως 30

<sup>1</sup> Νῦν οὖν, τεκνία μου, ἐδήλωσα ὑμῖν τὸν τρόπον ἐν ᾧ ἠπατήθημεν· ὑμεῖς δὲ φυλάξατε ἑαυτοὺς μὴ ἐγκαταλιπεῖν τὸ ἀγαθόν.

## Vita Adae et Evae XXX

<sup>1</sup> Postquam factus est Adam annos DCCCXXX, sciens quoniam dies eius finiuntur dixit: congregentur ad me omnes filii mei, ut benedicam eos, antequam moriar, et loquar cum eis. <sup>2</sup> Et congregati sunt in tres partes ante conspectum eius coram oratorio, ubi adorabant dominum deum. <sup>3</sup> Et interrogaverunt eum: quid tibi est, pater, ut congregares nos? Et quare iaces in lecto tuo? <sup>4</sup> Et respondens Adam dixit: filii mei, male mihi est doloribus. Et dixerunt ad eum omnes filii eius: quid est pater male habere doloribus?

## APOCALYPSE OF MOSES 30

<sup>1</sup> Now then, my children, I have shown you the way in which we were deceived; and guard yourselves from transgressing against the good.

## LIFE OF ADAM & EVE 30

<sup>i</sup> After Adam became nine hundred and thirty years old, since he knew that his days were coming to an end, he said, “Let all my sons assemble themselves to me, that I may bless them before I die, and speak with them.” <sup>ii</sup> And they assembled in three groups, before his sight, in the house of prayer, where they used to worship the Lord God. <sup>iii</sup> And they asked him, “What concerns you, Father, that you should assemble us, and why do you lie on your bed?” <sup>iv</sup> And Adam answered and said, “My sons, I am sick and in pain.” And all his sons said to him, “What does it mean, father, this illness and pain?”

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### APOCALYPSE OF MOSES 30

<sup>1</sup> Sparks opens with ‘So’ in place of ‘Now’.

### LIFE OF ADAM & EVE 30

- <sup>i</sup> Sparks opens with ‘When’ in place of ‘After’.
- <sup>ii</sup> Charles has ‘parts’ in place of ‘groups’.
- <sup>iii</sup> After ‘asked him’, Charles adds ‘saying’ in parentheses.
- <sup>iv</sup> In place of the opening ‘And’, Charles has ‘Then’.

## Ἀποκάλυψις Μωϋσέως 31

<sup>1</sup> Ταῦτα δὲ εἶποῦσα ἐμμέσῳ τῶν υἱῶν αὐτῆς, κοιμωμένου τοῦ Ἀδάμ ἐν τῇ νόσῳ αὐτοῦ, ἄλλην δὲ εἶχεν μίαν ἡμέραν τοῦ ἐξελεῖν ἐκ τοῦ σώματος, λέγει τῷ Ἀδάμ ἢ Εὗα· <sup>2</sup> διὰ τί σὺ ἀποθνήσκεις κἀγὼ ζῶ; ἢ πόσον χρόνον ἔχω ποιῆσαι μετὰ τὸ ἀποθανεῖν σε; ἀνάγγειλόν μοι. <sup>3</sup> τότε λέγει ὁ Ἀδάμ τῇ Εὗα· μὴ θέλε φροντίσαι περὶ πραγμάτων· οὐ γὰρ βραδύνεις ἀπ' ἐμοῦ, ἀλλ' ἴσα ἀποθνήσκομεν ἀμφοτέροι, καὶ αὐτὴ τεθήσει εἰς τὸν τόπον τὸν ἐμόν. ὅταν δὲ ἀποθάνω, καταλείψετε με, καὶ μηδεὶς μου ἄψηται ἕως οὗ ὁ ἄγγελος κυρίου λαλήσει τι περὶ ἐμοῦ· <sup>4</sup> οὐ γὰρ ἐπιλήσεται μου ὁ θεός, ἀλλὰ ζητήσῃ τὸ ἴδιον σκεῦος ὃ ἔπλασεν. ἀνάστα μᾶλλον εὗξαι τῷ θεῷ ἕως οὗ ἀποδῶ τὸ πνεῦμά μου εἰς τὰς χεῖρας τοῦ δεδωκότος αὐτό· διότι οὐκ οἶδαμεν πῶς ἀπαντήσωμεν τοῦ ποιήσαντος ἡμᾶς, ἢ ὀργισθῇ ἡμῖν ἢ ἐπιστρέψῃ τοῦ ἐλεῆσαι ἡμᾶς.

## Vita Adae et Evae XXXI

<sup>1</sup> *Tunc filius eius Seth dixit: domine, forte desiderasti de fructu paradisi, ex quo edebas, et ideo iaces contristatus? Dic mihi et vadam ad proximas ianuas paradisi et mittam pulverem in caput meum et proiciam me in terram ante portas paradisi et plangam in lamentatione magna*

## APOCALYPSE OF MOSES 31

<sup>1</sup> And when Eve had said this surrounded by her sons, while Adam was lying ill and bound to die after a single day from the sickness that had fastened upon him, she said to Adam, <sup>2</sup> “How is it that you die and I live, or how long have I to live after you die? Tell me.” <sup>3</sup> And Adam said to Eve, “Reckon not of this; for, you tarry not after me, but even both of us are to die together. And †she shall lie† in my place. But when I die, anoint me and let no man touch me till the angel of the Lord shall speak somewhat concerning me. <sup>4</sup> For, God will not forget me but will seek his own creature; and now arise rather and pray to God until I give up my spirit into his hands who gave it to me. For, we do not know how we are to meet our Maker, whether he is angry with us or is merciful and intends to pity and receive us.”

## LIFE OF ADAM & EVE 31

<sup>i</sup> Then Seth his son said, “Lord, perhaps you have longed after the fruit of paradise, which you were wont to eat, and therefore you lie in sadness? Tell me and I will go to the nearest gates of paradise and put dust on my head and throw myself down on the earth before the gates of paradise and lament and make entreaty to God

### **APOCALYPSE OF MOSES 31**

- <sup>1</sup> Charles has ‘in the midst of’ in place of ‘surrounded by’.  
<sup>2</sup> Charles ends Eve’s question with, “after you are dead?”  
<sup>3</sup> In place of the opening ‘Then’, Charles has ‘And’.

- <sup>4</sup> A more literal translation of ‘forget’ is ‘speak to’.

### **LIFE OF ADAM & EVE 31**

- <sup>i</sup> Sparks lacks ‘Lord’ at the start of Seth’s speech.

*deprecans dominum. Forsitan audiet me et mittet angelum suum ut adferat mihi de fructu quod desiderasti.*

<sup>2</sup> *Respondit Adam et dixit: non, fili mi, non desidero, sed infirmitatem et dolorem magnum habeo in corpore meo.*

<sup>3</sup> *Respondit Seth: quid est dolor, domine pater, nescio; sed noli nobis abscondere, sed dic nobis.*

with loud lamentation; perchance he will hearken to me and send his angel to bring me the fruit, for which you have longed.”

<sup>ii</sup> Adam answered and said, “No, my son, I do not long (for this), but I feel weakness and great pain in my body.” <sup>iii</sup> Seth answered,

“What is pain, my lord father? I am ignorant; but do not hide it from us but tell us (about it).”

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<sup>ii</sup> In place of ‘for this’, Sparks has ‘for that fruit’ in italics.

<sup>iii</sup> For ‘I am ignorant’, Sparks has ‘I do not understand’.

## Ἀποκάλυψις Μωϋσέως 32

<sup>1</sup> Τότε ἀνέστη Εὐὰ καὶ ἐξῆλθεν ἔξω, καὶ πεσοῦσα ἐπὶ τὴν γῆν ἔλεγεν· <sup>2</sup> ἥμαρτον, ὁ θεός, ἥμαρτον, ὁ πατήρ τῶν πάντων, ἥμαρτον σοί, ἥμαρτον εἰς τοὺς ἐκλεκτούς σου ἀγγέλους, ἥμαρτον εἰς τὰ Χερουβίμ, ἥμαρτον εἰς τὸν ἀσάλευτόν σου θρόνον, ἥμαρτον κύριε, ἥμαρτον πολλά, ἥμαρτον ἐναντίον σου, καὶ πᾶσα ἀμαρτία δι' ἐμοῦ γέγονεν ἐν τῇ κτίσει. <sup>3</sup> ἔτι δὲ εὐχομένης τῆς Εὐὰς ἐπὶ τὰ γόνατα αὐτῆς οὔσης, ἰδοὺ ἦλθεν πρὸς αὐτὴν ὁ ἄγγελος τῆς ἀνθρωπότητος καὶ ἀνέστησεν αὐτὴν λέγων· <sup>4</sup> ἀνάστα Εὐὰ ἐκ τῆς μετανοίας σου· ἰδοὺ γὰρ ὁ Ἄδὰμ ὁ ἀνὴρ σου ἐξῆλθεν ἐκ τοῦ σώματος αὐτοῦ, ἀνάστα καὶ ἴδε τὸ πνεῦμα αὐτοῦ ἀναφερόμενον εἰς τὸν πονήσαντα αὐτὸ τοῦ ἀπαντῆσαι αὐτῷ.

## Vita Adae et Evae XXXII

<sup>1</sup> *Et respondit Adam et dixit: audite me, filii mei. Quando fecit nos deus, me et matrem vestram, et posuit nos in paradisum et dedit nobis omnem arborem fructiferam ad edendum et interdixit nobis: de arbore scientiae boni et mali, quae est in medio paradisi, ne comedatis ex ea.* <sup>2</sup> *Deus autem partem dedit paradisi mihi et matri vestrae: arborem orientalis partis et boreae quae est contra aquilonem dedit mihi, et matri vestrae dedit partem austri et partem occidentalem.*

## APOCALYPSE OF MOSES 32

<sup>1</sup> Then Eve rose up and went outside and, falling to the ground, she said, <sup>2</sup> “I have sinned, O God, I have sinned, O Father of All, I have sinned against you. I have sinned against the elect angels. I have sinned against the Cherubim. I have sinned against your fearful and unshakable Throne. I have sinned before you and all sin has begun through my doing in the creation.” <sup>3</sup> Even while Eve prayed on her knees, behold, the angel of humanity came to her, and raised her up, saying, <sup>4</sup> “Rise up, Eve, from your penitence; for, behold, Adam your husband has gone out of his body. Rise up and behold his spirit borne aloft to his Maker.”

## LIFE OF ADAM & EVE 32

<sup>i</sup> And Adam answered and said, “Hear 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 laid a prohibition on us concerning the tree of knowledge of good and evil, which is in the midst of Paradise: “Do not eat of it.” <sup>ii</sup> But God gave a part of Paradise to me and (a part) to your mother: the trees of the eastern part and the north, which is over against Aquilo he gave to me, and to your mother he gave the part of the south and the western part.”

### **APOCALYPSE OF MOSES 32**

- <sup>1</sup> Charles opens with ‘And’ in place of ‘Then’.  
<sup>2</sup> In place of ‘Father of All’, Charles has ‘God of All’.  
<sup>3</sup> Another reading for ‘raised her up’ is ‘revived her’.

- <sup>4</sup> Charles has ‘from your penitence’ in parentheses.

### **LIFE OF ADAM & EVE 32**

- <sup>i</sup> Charles has ‘saying’ in parentheses before ‘Do not eat’.  
<sup>ii</sup> Sparks opens with ‘And’ in place of ‘But’.

## Ἀποκάλυψις Μωϋσέως 33

<sup>1</sup> Ἀναστᾶσα δὲ Εὐὰ ἐπέβαλεν τὴν χεῖρα αὐτῆς ἐπὶ τὸ πρόσωπον αὐτῆς, καὶ λέγει αὐτῇ ὁ ἄγγελος· ἄρον σεαυτὴν ἀπὸ τῶν γηϊνῶν.  
<sup>2</sup> Εὐὰ δὲ ἠτένισεν εἰς τὸν οὐρανόν, καὶ ἶδεν ἄρμα φωτὸς ἐρχόμενον ὑπὸ τεσσάρων ἀετῶν λαμπρῶν, <sup>3</sup> ὃ οὐκ ἦν δυνατὸν τινα γεννηθέντα ἀπὸ κοιλίας εἰπεῖν τὴν δόξαν αὐτῶν οὔτε ἰδεῖν τὸ πρόσωπον αὐτῶν, καὶ ἀγγέλους προάγοντας τὸ ἄρμα. ὅτε ἦλθον ἐπὶ τὸν τόπον ὅπου ἔκειτο ὁ πατὴρ ὑμῶν Ἀδάμ, ἔστη τὸ ἄρμα καὶ τὰ Σεραφίμ ἀνὰ μέσον τοῦ πατρὸς καὶ τοῦ ἄρματος.  
<sup>4</sup> Ἰδὼν δὲ ἐγὼ θυμιατήρια χρυσαῖα καὶ τρεῖς φιάλας, καὶ ἰδοὺ πάντες οἱ ἄγγελοι μετὰ λίβανον καὶ τὰ θυμιατήρια καὶ τὰς φιάλας ἦλθον ἐπὶ τὸ θυσιαστήριον καὶ ἐνεφύσουν αὐτά, καὶ ἡ ἀτμὶς τοῦ θυμιάματος ἐκάλυψεν τὰ στερεώματα. <sup>5</sup> καὶ προσέπεσαν οἱ ἄγγελοι καὶ προσεκύνησαν τῷ θεῷ, βοῶντες καὶ λέγοντες· Ἰαὴλ ἅγιε, συγχώρησον, ὅτι εἰκὼν σου ἐστὶν καὶ ποίημα τῶν χειρῶν σου τῶν ἁγίων.

## Vita Adae et Evae XXXIII

<sup>1</sup> *Dedit nobis dominus deus angelos duos ad custodiendos nos.*  
<sup>2</sup> *Venit hora ut ascenderunt angeli in conspectu dei adorare.*  
*Statim invenit locum adversarius diabolus dum absentes*

### **APOCALYPSE OF MOSES 33**

- <sup>1</sup> Charles has: *And Eve rose up and wiped off her tears with her hand, and the angel said to her, "Lift up yourself from the earth."*  
<sup>2</sup> Charles opens, *"And she gazed."*  
<sup>3</sup> Note that the verse division here follows Charles.

## APOCALYPSE OF MOSES 33

<sup>1</sup> But Eve, having risen, laid her hand on her face, and the angel said to her, "I will make you free from the earth."  
<sup>2</sup> But Eve gazed steadfastly into heaven, and beheld a chariot of light, borne by four bright eagles, <sup>3</sup> (and) it was impossible for any man born of woman to tell the glory of them or behold their face – and angels going before the chariot – and when they came to the place where your father Adam was, the chariot halted and the Seraphim.  
<sup>4</sup> And I beheld a golden censer, between your father and the chariot, and all the angels with censers and frankincense came in haste to the incense-offering and blew upon it and the smoke of the incense veiled the firmaments. <sup>5</sup> And the angels fell down and worshipped God, crying aloud and saying, "Jael, Holy One, have pardon, for he is Your image, and the work of Your holy hands."

## LIFE OF ADAM & EVE 33

<sup>i</sup> Also, the Lord God gave us two angels to guard us. <sup>ii</sup> The hour came when the angels had ascended to worship in the sight of God; forthwith the adversary, the devil, found an opportunity

<sup>4</sup> In place of 'a golden censer', Charles has 'golden censers'.

<sup>5</sup> Charles has 'Jael' in block capitals.

### **LIFE OF ADAM & EVE 33**

<sup>i</sup> In place of 'the Lord God', Charles has 'God the Lord'.

<sup>ii</sup> Charles has 'the devil' in brackets.

*essent angeli. Et seduxit diabolus matrem vestram, ut manducaret de arbore inlicita et contradicta.<sup>3</sup> Et manducavit et dedit mihi.*

while the angels were absent and the devil led your mother astray to eat of the unlawful and forbidden tree.<sup>iii</sup> And she did eat and gave to me.

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<sup>iii</sup> Sparks reads, "*And she ate (of it herself) and gave (some) to me.*"

## Ἀποκάλυψις Μωϋσέως 34

<sup>1</sup> Καὶ αὐθις ἴδον ἐγὼ Εὐὰ δύο μεγάλα καὶ φοβερὰ μυστήρια ἐστῶτα ἐνώπιον τοῦ θεοῦ. καὶ ἔκλαυσα ἐκ τοῦ φόβου, <sup>2</sup> καὶ ἐβόησα πρὸς τὸν υἱόν μου Σήθ λέγουσα· ἀνάστα Σήθ ἐκ τοῦ σώματος τοῦ πατρός σου Ἀδάμ καὶ ἐλθὲ ἕως ἐμοῦ, ὅπως ἴδῃς ἃ οὐκ εἶδεν ὀφθαλμός ποτε τινός, καὶ δέονται ὑπὲρ τοῦ πατρός σου Ἀδάμ.

## Vita Adae et Evae XXXIV

<sup>1</sup> *Et statim iratus est nobis dominus deus et dixit ad me dominus: eo quod dereliquisti mandatum meum et verbum meum quod confortavi tibi non custodisti, ecce inducam in corpus tuum LXX plagas; diversis doloribus ab initio capitis et oculorum et aurium usque ad unguulas pedum et per singula membra torquebimini.* <sup>2</sup> *Haec deputavit in flagellationem +dolori +uno cum arboribus. Haec autem omnia misit dominus ad me et omnes generationes nostras.*

## APOCALYPSE OF MOSES 34

<sup>1</sup> And I, Eve, beheld two great and fearful wonders standing in the presence of God and I wept for fear, <sup>2</sup> and I cried aloud to my son Seth and said, “Rise up, Seth, from the body of your father Adam, and come to me, and you shall see a spectacle which no man’s eye has yet beheld, and pray for your father Adam.”

## LIFE OF ADAM & EVE 34

<sup>i</sup> And, immediately, the Lord God was angry with us, and the Lord said to me, “In that you have forsaken my commandment and have not kept my word, which I confirmed to you; behold, I will bring upon your body, seventy blows; with divers griefs, shall you be tormented, beginning at your head and your eyes and your ears down to your nails on your toes, and in every separate limb. <sup>ii</sup> These has God appointed for chastisement. All these things the Lord has sent to me and to all our race.”

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### **APOCALYPSE OF MOSES 34**

<sup>1</sup> The point of verse division follows Charles’ translation.

<sup>2</sup> Charles lacks ‘and pray for your father Adam’.

### **LIFE OF ADAM & EVE 34**

<sup>i</sup> In place of ‘forsaken’, Charles has ‘left behind’.

<sup>ii</sup> At the end of the 1<sup>st</sup> sentence, the *Latin MSS* add ‘together with the trees’ (*uno cum arboribus*) but this makes little sense, here.

## Ἀποκάλυψις Μωϋσέως 35

<sup>1</sup> Τότε ἀνέστη Σήθ καὶ ἦλθεν πρὸς τὴν μητέρα αὐτοῦ, καὶ λέγει αὐτῇ· τί σοί ἐστιν; καὶ διὰ τί κλαίεις; <sup>2</sup> λέγει αὐτῷ· ἀνάβλεψον τοῖς ὀφθαλμοῖς σου καὶ ἴδε τὰ ἑπτὰ στερεώματα ἀνεωγμένα, καὶ ἴδε τοῖς ὀφθαλμοῖς σου πῶς κεῖται τὸ σῶμα τοῦ πατρός σου ἐπὶ πρόσωπον, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ εὐχόμενοι ὑπὲρ αὐτοῦ καὶ λέγοντες· συγχώρησον αὐτῷ, ὁ πατήρ τῶν ὅλων, ὅτι εἰκὼν σου ἐστίν. <sup>3</sup> ἄραγε, τέκνον μου Σήθ, τί ἔσται τοῦτο; πότε δὲ παραδοθήσεται εἰς τὰς χεῖρας τοῦ ἀοράτου πατρός καὶ θεοῦ ἡμῶν; <sup>4</sup> τίνες δέ εἰσιν οἱ δύο αἰθίοπες οἱ παριστάμενοι ἐπὶ τὴν προσευχὴν τοῦ πατρός σου;

## Vita Adae et Evae XXXV

<sup>1</sup> *Haec dicens Adam ad omnes filios suos comprehensus est magnis doloribus et clamans magnis vocibus dicebat: quid faciam infelix, positus in talibus doloribus.* <sup>2</sup> *Et cum vidisset eum Eva flentem coepit et ipsa flere dicens: domine deus meus, in me transfer dolorem eius, quoniam ego peccavi.* <sup>3</sup> *Et dixit Eva ad Adam: domine mi, da mihi partem dolorum tuorum, quoniam a me culpa haec tibi accessit.*

## APOCALYPSE OF MOSES 35

<sup>1</sup> Then Seth arose and came to his mother and he said to her, "What is your trouble? Why do you weep?" <sup>2</sup> She said to him, "Look up and see with your eyes the seven heavens opened, and see how the soul of your father lies on its face and all the holy angels are praying on his behalf and saying, "Pardon him, Father of All; for, he is Your image."" <sup>3</sup> Pray, my child Seth, what shall this mean? And will he one day be delivered into the hands of the Invisible Father, our God? <sup>4</sup> But who are the two Ethiopians who stand by at the prayers for your father Adam?"

## LIFE OF ADAM & EVE 35

<sup>i</sup> So did Adam speak to his sons, and he was seized with violent pains, and he cried out with a loud voice, "What shall I do? I am in distress. So cruel are the pains with which I am beset." <sup>ii</sup> And, when Eve saw him weeping, she also began to weep herself, and said, "O Lord my God, hand over to me his pain; for, it is I who sinned." <sup>iii</sup> And Eve said to Adam, "My lord, give me a part of your pains; for, this has come to you from fault of mine."

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### **APOCALYPSE OF MOSES 35**

- <sup>1</sup> Another reading for Seth's 1<sup>st</sup> question is, "What ails you?"
- <sup>2</sup> At the start of this verse, Charles adds 'And' in parentheses.
- <sup>3</sup> Charles adds 'even' before 'our God'.
- <sup>4</sup> In place of 'Ethiopians', Charles has 'negroes'.

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### **LIFE OF ADAM & EVE 35**

- <sup>i</sup> Sparks has 'exhausted' in place of 'in distress'.
- <sup>ii</sup> In place of 'saw', Charles has 'had seen'.
- <sup>iii</sup> Sparks ends, "it is my fault they have come on you."

## Ἀποκάλυψις Μωϋσέως 36

<sup>1</sup> Λέγει δὲ Σήθ τῇ μητρὶ αὐτοῦ· οὗτοί εἰσιν ὁ ἥλιος καὶ ἡ σελήνη, καὶ αὐτοὶ προσπίπτοντες καὶ προσευχόμενοι ὑπὲρ τοῦ πατρὸς μου Ἀδάμ. <sup>2</sup> λέγει αὐτῷ ἡ Εὐά· καὶ ποῦ ἐστὶν τὸ φῶς αὐτῶν, καὶ διὰ τί γεγόνασιν μελανοειδεῖς; <sup>3</sup> καὶ λέγει αὐτῇ Σήθ· οὐ δύνανται φαίνειν ἐνώπιον τοῦ φωτὸς τῶν ὄλων, καὶ τούτου χάριν ἐκρύβη τὸ φῶς ἀπ' αὐτῶν.

## Vita Adae et Evae XXXVI

<sup>1</sup> *Et dixit Adam ad Evam: exsurge et vade cum filio meo Seth ad proximum paradisi et mitte pulverem in capita vestra et prosternite vos in terram et plangite in conspectu dei.* <sup>2</sup> *Forsitan miserebitur et transmittet angelum suum ad arborem misericordiae suae, de qua currit oleum vitae, et dabit vobis ex ipso modicum, ut me unguatis ex eo, ut quiescam ab his doloribus, ex quibus consumor.*

## APOCALYPSE OF MOSES 36

<sup>1</sup> And Seth said to his mother, "They are the sun and the moon and themselves fall down and pray on behalf of my father Adam." <sup>2</sup> Eve said to him, "And where is their light and why have they taken on such a black appearance?" <sup>3</sup> And Seth answered her, "The light has not left them but they cannot shine before the Light of the Universe; and, on this account, their light has been hidden from them."

## LIFE OF ADAM & EVE 36

<sup>i</sup> And Adam said to Eve, "Rise up and go with my son Seth to the neighbourhood of Paradise and put dust on your heads and throw yourselves on the ground and lament in the sight of God. <sup>ii</sup> Perhaps he will pity you and send his angel across to the tree of his mercy, whence flows the oil of life, and will give you a drop of it, to anoint me with it, that I may have rest from these pains, by which I am being consumed."

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### **APOCALYPSE OF MOSES 36**

- <sup>1</sup> Charles does not have Seth's reply as a direct quote.  
<sup>2</sup> Literally translated, the verse ends, "and why are they black?"  
<sup>3</sup> After 'Light of the Universe', Charles adds 'the Father of Light'.

### **LIFE OF ADAM & EVE 36**

- <sup>i</sup> Charles does not capitalize 'Paradise'.  
<sup>ii</sup> In place of 'pity you', Charles has 'have pity (upon you)'.

## Ἀποκάλυψις Μωϋσέως 37

<sup>1</sup> Λέγοντος δὲ τοῦ Σήθ πρὸς τὴν μητέρα αὐτοῦ ἐσάλπισαν οἱ ἄγγελοι ἐπ’ ὄψεσι κείμενοι, καὶ ἐβόησαν φωνὴν φοβεράν λέγοντες· <sup>2</sup> εὐλογημένη ἡ δόξα κυρίου ἐπὶ τῶν ποιημάτων αὐτοῦ· ἠλέησεν τὸ πλάσμα τῶν χειρῶν αὐτοῦ Ἀδάμ. <sup>3</sup> ὅταν διεφώνησαν ταῦτα οἱ ἄγγελοι, ἦλθεν εἷς ἐκ τῶν Σεραφίμ ἐξαπτερύγων καὶ ἤρπασεν τὸν Ἀδάμ εἰς τὴν ἀχέρουσαν λίμνην καὶ ἀπέπλυνεν αὐτὸν ἐνώπιον τοῦ θεοῦ. <sup>4</sup> ἐποίησεν δὲ ὥρας τρεῖς κείμενος, καὶ οὕτως ἀπλώσας τὰς χεῖρας αὐτοῦ ὁ τῶν ὄλων δεσπότης καθήμενος ἐπὶ τοῦ ἁγίου θρόνου αὐτοῦ ἤρην τὸν Ἀδάμ καὶ παρέδωκεν αὐτὸν τῷ ἀρχαγγέλῳ Μιχαήλ, λέγων αὐτῷ· <sup>5</sup> ἄρον αὐτὸν εἰς τὸν παράδεισον ἕως τρίτου οὐρανοῦ, καὶ ἄφες κάκεισε ἕως τῆς ἡμέρας ἐκείνης τῆς μεγάλης καὶ φοβεᾶς, ἣν μέλλω οἰκονομῆσαι εἰς τὸν κόσμον. <sup>6</sup> καὶ λαβὼν αὐτὸν Μιχαήλ ὁ ἀρχάγγελος τὸν Ἀδάμ ἀπῆγεν καὶ κατήλειπεν αὐτόν, καθὼς εἶπεν αὐτῷ ὁ θεὸς ἐπὶ τῇ συγχωρήσει τοῦ Ἀδάμ.

## Vita Adae et Evae XXXVII

<sup>1</sup> *Et abierunt Seth et mater eius contra portas paradisi; et dum ambularent, ecce subito venit serpens bestia et*

### **APOCALYPSE OF MOSES 37**

- <sup>1</sup> Charles significantly ‘extends’ this verse, reading: *Now, while Seth was saying this to his mother, lo, an angel blew the trumpet, and there stood up all the angels (and they were) lying on their faces, and they cried aloud in an awful voice and said.*
- <sup>2</sup> In place of ‘creation’, Charles has ‘creature’.

## APOCALYPSE OF MOSES 37

<sup>1</sup> Now, as Seth spoke his mother, the angels who were present blew trumpets and cried aloud in a terrible voice, saying, <sup>2</sup> “Blessed (be) the glory of the Lord from the works of his making, for he has pitied Adam the creation of his hands.” <sup>3</sup> When the angels had said this, there came one of the seraphim with six wings and snatched up Adam and carried him off to the still lake and washed him before God. <sup>4</sup> And he stayed there three hours, lying down, and thereafter the Father of all, sitting on his holy throne stretched out his hand, and took Adam and handed him over to the archangel Michael saying, to him, <sup>5</sup> “Lift him up into Paradise, to the third Heaven, and leave him there until that fearful day of my judgement, which I will make in the world.” <sup>6</sup> Then Michael the archangel took Adam and left him; for, God had told him about Adam’s forgiveness.

## LIFE OF ADAM & EVE 37

<sup>1</sup> Then Seth and his mother went off towards the gates of Paradise. And, while they were walking, lo! suddenly there came

- <sup>3</sup> After ‘washed him’, Charles adds ‘thrice’.
- <sup>4</sup> Charles starts a new paragraph at this verse.
- <sup>5</sup> In place of ‘judgement’, Charles has ‘reckoning’.
- <sup>6</sup> Charles has: *Then Michael took Adam and left him where God told him.*

### **LIFE OF ADAM & EVE 37**

- <sup>i</sup> Charles has ‘a serpent’ in brackets.

*impetum faciens morsit Seth. <sup>2</sup> Et cum vidisset Eva flevit dicens: heu mihi miserae, quoniam maledicta sum, quoniam non custodivi praecepta domini. <sup>3</sup> Et dixit Eva ad serpentem voce magna: bestia maledicta, quomodo non timuisti mittere te ad imaginem dei, sed ausus es pugnare cum ea? Aut quomodo praevaluerunt dentes tui?*

a beast, a serpent, and it attacked and bit Seth. <sup>ii</sup> And, as soon as Eve saw it, she wept and said, “Alas, wretched woman that I am. I am accursed, since I have not kept the commandment of God.” <sup>iii</sup> And Eve said to the serpent in a loud voice, “Accursed beast! how have you not feared to let yourself loose against the image of God, but have dared to fight with it?”

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<sup>ii</sup> Sparks ends, “kept God’s commandment.”

<sup>iii</sup> In place of ‘said to ... in a loud voice’, Sparks has ‘shouted at’.

## Ἀποκάλυψις Μωϋσέως 38

<sup>1</sup> Μετὰ οὖν ταῦτα πάντα ἐδέηθη ὁ ἀρχάγγελος περὶ τῆς κηδεΐας τοῦ λειψάνου. <sup>2</sup> καὶ προσέταξεν ὁ θεὸς ἵνα συνέλθωσιν πάντες οἱ ἄγγελοι ἐνώπιον αὐτοῦ, ἕκαστος κατὰ τάξιν αὐτοῦ. καὶ συνήχθησαν ἅπαντες οἱ ἄγγελοι, οἱ μὲν ἔχοντες θυμιατήρια, οἱ δὲ σάλπιγγας. <sup>3</sup> καὶ κύριος στρατιῶν ἐπέβη, οἱ δὲ ἄνεμοι ἤλκον αὐτόν, καὶ Χερουβὶμ ὑπερέχοντα τοῖς ἀνέμοις καὶ ἄγγελοι οἱ τοῦ οὐρανοῦ προηγοῦντο αὐτῷ· καὶ ἔλθόντες ὅπου ἦν τὸ σῶμα τοῦ Ἀδάμ, ἔλαβον αὐτό. <sup>4</sup> καὶ ἦλθον εἰς τὸν παράδεισον, καὶ ἐκινήθησαν πάντα τὰ φυτὰ τοῦ παραδείσου, ὡς πάντας ἀπὸ τοῦ Ἀδάμ γεγεννημένους ἀπὸ τῆς εὐωδίας νυστάξαι, χωρὶς τοῦ Σήθ, διὰ τὸ γεννηθῆναι αὐτόν καθ' ὄρον τοῦ θεοῦ. <sup>5</sup> Ἐκειτο οὖν τὸ σῶμα τοῦ Ἀδάμ ἐπὶ τὴν γῆν ἐν τῷ παραδείσῳ, καὶ ἔλπεϊτο ὁ Σήθ σφόδρα ἐπ' αὐτῷ.

## Vita Adae et Evae XXXVIII

<sup>1</sup> Respondit bestia voce humana: o Eva, numquid non ad vos est malitia nostra? Nonne contra vos est furor noster? <sup>2</sup> Dic mihi, Eva, quomodo apertum est os tuum, ut manducares de fructu, quem praecepit tibi dominus deus ut non manducares: nunc autem non potes portare, si tibi incepero exprobrare?

### **APOCALYPSE OF MOSES 38**

- <sup>1</sup> At the start of the verse, Charles adds 'But'.
- <sup>2</sup> After 'censers', Charles adds 'in their hands'.
- <sup>3</sup> Charles lacks 'and took it'.
- <sup>4</sup> Charles does not capitalize 'Paradise'.
- <sup>5</sup> Tischendorf includes this verse as part of Ch. 39.

## APOCALYPSE OF MOSES 38

<sup>1</sup> After all this, the archangel asked concerning the laying out of the remains. <sup>2</sup> And God commanded that all the angels should assemble in his presence, each in his order, and all the angels assembled, some having censers, and others trumpets. <sup>3</sup> And lo! the 'Lord of Hosts' came on and four winds drew him and cherubim mounted on the winds and the angels from heaven escorting him and they came on the earth, where was the body of Adam and took it. <sup>4</sup> And they came to Paradise and all the leaves of paradise were stirred so that all men begotten of Adam slept from the fragrance save Seth alone, because he was born 'according to the appointment of God'. <sup>5</sup> Then Adam's body lay there in Paradise on the earth and Seth grieved exceedingly over him.

## LIFE OF ADAM & EVE 38

<sup>i</sup> The beast answered in human speech, "Is it not against you, Eve, that our malice (is directed)? Are you not the objects of our rage? <sup>ii</sup> Tell me, Eve, how was your mouth opened to eat of the fruit? But now, if I begin to reprove you, you cannot endure it."

### **LIFE OF ADAM & EVE 38**

- <sup>i</sup> In place of 'human speech', Charles has 'the language of men'.
- <sup>ii</sup> Charles has 'bear' in place of 'endure'.

## Ἀποκάλυψις Μωϋσέως 39

<sup>1</sup> καὶ λέγει κύριος ὁ θεός· Ἀδάμ, τί τοῦτο ἐποίησας; εἰ ἐφύλαξας τὴν ἐντολήν μου, οὐκ ἂν ἔχαιρον οἱ κατάγοντές σε εἰς τὸν τόπον τοῦτον. <sup>2</sup> πλὴν οὖν λέγω σοι ὅτι τὴν χαρὰν αὐτῶν ἐπιστρέψω εἰς λύπην, τὴν δὲ σοῦ λύπην ἐπιστρέψω εἰς χαρὰν, καὶ ἐπιστρέψας καθίσω σε εἰς τὴν ἀρχὴν σου ἐπὶ τὸν θρόνον τοῦ ἀπατήσαντός σε· <sup>3</sup> ἐκεῖνος δὲ βληθήσεται εἰς τὸν τόπον τοῦτον, ὅπως ἦ καθήμενος ἐπάνω αὐτοῦ. τότε κατακριθήσεται αὐτός καὶ οἱ ἀκούσαντες αὐτοῦ, καὶ πολλὰ λυπηθήσονται καὶ κλαύσουσιν ὀρῶντές σε καθήμενον ἐπὶ τοῦ τιμίου αὐτοῦ θρόνου.

## Vita Adae et Evae XXXIX

<sup>1</sup> *Tunc dixit Seth ad bestiam: increpet te dominus deus. Stupe, obmutesce: claudere os tuum, maledicte inimice veritatis confusio perditionis; recede de imagine dei usque in diem, quando dominus deus iusserit in comprobationem te adduci.* <sup>2</sup> *Et dixit bestia ad Seth: ecce recedo, sicut dixisti, a facie imaginis dei. Statim recessit plaga de dentibus a Seth.*

## APOCALYPSE OF MOSES 39

<sup>1</sup> And the Lord God said, “Adam, what have you done? If you had kept my commandment, there would now be no rejoicing among those who are bringing you down to this place. <sup>2</sup> But, I tell you, I will turn their joy to sorrow and your sorrow to joy, and I will transform you to your former glory, and set you on the throne of your deceiver. <sup>3</sup> But he shall be cast into this place to see you sitting above him, then he shall be condemned and they that heard him, and he shall be grieved sore when he sees you sitting on his glorious throne.”

## LIFE OF ADAM & EVE 39

<sup>i</sup> Then Seth said to the beast, “God the Lord revile you. Be silent, be dumb, shut your mouth, accursed enemy of Truth, confounder and destroyer. Keep you distance from the image of God until the day when the Lord God shall order you to be brought to the ordeal.” <sup>ii</sup> And the beast said to Seth, “See, I leave the presence of the image of God, as you have said.” Immediately, he left Seth, wounded by his teeth.

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### **APOCALYPSE OF MOSES 39**

- <sup>1</sup> Charles lacks ‘the Lord’.  
<sup>2</sup> In place of ‘sorrow’, Charles has ‘grief’ (twice in this verse).  
<sup>3</sup> Charles has ‘honourable’ in place of ‘glorious’.

### **LIFE OF ADAM & EVE 39**

- <sup>i</sup> In place of ‘Keep your distance’, here following Sparks, Charles has ‘Avaunt’.  
<sup>ii</sup> Sparks opens with ‘At this’ in place of ‘Immediately’.

## Ἀποκάλυψις Μωϋσέως 40

<sup>1</sup> Καὶ τότε ἐλάλησεν τῷ ἀρχαγγέλῳ Μιχαήλ· <sup>2</sup> ἄπελθε εἰς τὸν παράδεισον ἐν τῷ τρίτῳ οὐρανῷ καὶ ἔνεγκε μοι σινδόνας τρεῖς βυσσίνας καὶ συρικὰς. καὶ εἶπεν ὁ θεὸς τῷ Μιχαήλ, τῷ Γαβριήλ, τῷ Οὐριήλ καὶ Ῥαφαήλ· σκεπάσατε μετὰ τῶν σινδόνων τὸ σῶμα τοῦ Ἀδάμ, καὶ ἐνεγκόντες ἔλαιον τοῦ ἐλαίου τῆς εὐωδίας ἐκχέετε ἐπ' αὐτόν. καὶ οὕτως ποιήσαντες ἐκήδευσαν τὸ σῶμα αὐτοῦ. ἐλάλησεν δὲ κύριος· <sup>3</sup> ἐνεχθήτω καὶ τὸ σῶμα τοῦ Ἄβελ. καὶ ἐνέγκαντες σινδόνας ἑτέρας ἐκήδευσαν καὶ αὐτόν, <sup>4</sup> ἐπειδὴ ἀκήδευτον ἦν ἀφ' ἧς ἡμέρας ἐφόνευσεν Κάϊν ὁ ἀδελφὸς αὐτοῦ. πολλὰ γὰρ φροντίσας ὁ πονηρὸς Κάϊν κρύψαι, οὐκ ἠδυνήθη· οὐκ ἐδέχετο γὰρ τοῦτο ἡ γῆ λέγουσα· <sup>5</sup> οὐ δέξομαι ἑταῖρον σῶμα, ἕως οὗ τὸ ἐπ' ἐμὲ χῶμα ἀρθὲν καὶ πλασθὲν ἔλθῃ πρὸς ἐμέ. <sup>6</sup> ἄγγελοι δὲ τότε ἀναλαβόμενοι αὐτὸ ἔθεντο ἐπὶ τῇ πέτρᾳ, ἕως οὗ ἀπέθανεν ὁ πατὴρ αὐτοῦ, καὶ ἀμφοτέροι ἐτάφησαν κατὰ πρόσταξιν θεοῦ εἰς τὰ μέρη τοῦ παραδείσου, εἰς τὸν τόπον ἐν ᾧ εὔρεν τὸν χοῦν ὁ θεός. <sup>7</sup> καὶ ἀπέστειλεν ὁ θεὸς ἑπτὰ ἀγγέλους εἰς παράδεισον, καὶ ἤγαγον εὐωδίας πολλὰς καὶ ἐτίθουν αὐτάς

## APOCALYPSE OF MOSES 40

<sup>1</sup> Then God spoke to the archangel Michael, <sup>2</sup> "Go up to heaven in the third heaven and bring me three shrouds of purple and scarlet." And God said to Michael, Gabriel, Uriel, and Raphael, "Cover Adam's body with the linen cloths, and anoint him with the oil of the most fragrant oil, and pour it on him." And they acted did this and prepared him for burial. And God said, <sup>3</sup> "Let the body of Abel also be brought." And they brought other linen clothes and prepared it also. <sup>4</sup> For, he was unburied since the day when Cain his brother slew him; for, wicked Cain took great pains to conceal (him) but could not; for, the earth would not receive him, saying, <sup>5</sup> "I will not receive a companion body, until the earth that was fashioned in me comes to me." At that time, the angels took it and placed it on a rock, till Adam his father was buried. <sup>6</sup> Then angels took him up and placed him on the stone, until his father died, and both were buried according to God's command in the parts of Paradise where God found the earth. <sup>7</sup> And God sent seven angels to Paradise and they brought many fragrant spices and

### **APOCALYPSE OF MOSES 40**

- <sup>1</sup> Charles adds more archangels, reading, "Then God spoke to the archangel(s) Michael, (Gabriel, Uriel, and Raphael)." (Cf. v. 2, where Charles does not have the sentence with the 3 archangels.)
- <sup>2</sup> For this verse, Charles reads: "Go away to Paradise in the third heaven and strew linen clothes, cover the body of Adam, and bring oil of the 'oil of fragrance' and pour it over him." And they acted thus did the three great angels and they prepared him for burial. And God said.

- <sup>3</sup> In place of 'it', Charles has 'his (body)'.
- <sup>4</sup> After 'receive him', Charles adds 'for, the body sprang up from the earth and a voice went out of the earth'.
- <sup>5</sup> Before 'fashioned', Charles adds 'taken and'.
- <sup>6</sup> Charles reads: And both were buried, according to the commandment of God, in the spot where God found the dust, and He caused the place to be dug for two.
- <sup>7</sup> Charles does not capitalize 'Paradise'.

ἐν τῇ γῆ· καὶ οὕτως ἔλαβον τὰ δύο σώματα καὶ ἔθαψαν αὐτὰ εἰς τὸν τόπον ὃν ὤρυξαν καὶ οἰκοδόμησαν.

placed them in the earth, and they took the two bodies and placed them in the spot which they had dug and built.

### Vita Adae et Evae XL

<sup>1</sup> *Seth autem et mater eius ambulaverunt in partes paradisi propter oleum misericordiae, ut ungerent Adam infirmum. Et pervenientes ad portas paradisi tulerunt pulverem de terra et posuerunt super caput suum. Et prostraverunt se in terram super faciem suam et coeperunt plangere cum gemitu magno*  
<sup>2</sup> *deprecantes dominum deum, ut misereretur Adae in doloribus suis et mitteret angelum suum dare eis oleum de arbore misericordiae suae.*

### LIFE OF ADAM & EVE 40

<sup>i</sup> But Seth and his mother walked to the regions of Paradise for the oil of mercy to anoint the sick Adam; and they arrived at the gates of Paradise. They took dust from the earth, and placed it on their heads, and bowed themselves with their faces to the earth and began to lament and make loud moaning, <sup>ii</sup> imploring the Lord God to pity Adam in his pains and to send his angel to give them the oil from the 'tree of his mercy'.

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#### LIFE OF ADAM & EVE 40

<sup>i</sup> Charles does not start a new sentence at 'They took' but adds 'and' (in parentheses) before the words.

<sup>ii</sup> The verse division here, though seemingly unnatural, follows Charles.

## Ἀποκάλυψις Μωϋσέως 41

<sup>1</sup> Ἐκάλεσεν δὲ ὁ θεὸς τὸν Ἀδὰμ καὶ εἶπεν· Ἀδὰμ Ἀδὰμ; καὶ ἀποκριθὲν τὸ σῶμα ἐκ τῆς γῆς εἶπεν· ἰδοὺ ἐγώ, κύριε. <sup>2</sup> καὶ λέγει αὐτῷ ὁ κύριος· εἰπὸν σοι ὅτι γῆ, καὶ εἰς γῆν ἀπελεύσει. <sup>3</sup> πάλιν τὴν ἀνάστασιν ἐπαγγέλλομαί σοι· ἀναστήσω σε ἐν τῇ ἐσχάτῃ ἡμέρᾳ ἐν τῇ ἀναστάσει μετὰ παντὸς ἀνθρώπου τοῦ ἐκ τοῦ σπέρματός σου.

## Vita Adae et Evae XLI

<sup>1</sup> *Orantibus autem eis horas multas et deprecantibus ecce angelus Michahel apparens eis dixit* <sup>2</sup> *ego missus sum ad vos a domino, ego sum constitutus a domino super corpus humanum. Tibi dico,* <sup>3</sup> *Seth homo dei, noli lacrimare orando et deprecando propter oleum ligni misericordiae, ut perunguas patrem tuum Adam pro doloribus corporis sui.*

## APOCALYPSE OF MOSES 41

<sup>1</sup> And God called and said, “Adam, Adam.” And the body answered from the earth and said, “Behold! Here am I, Lord.” <sup>2</sup> And God said to him, “I told you that earth you are and to earth shall you return. <sup>3</sup> Again, I promise to you the Resurrection; I will raise you up on the last day, in the Resurrection with every man, who is of your seed.”

## LIFE OF ADAM & EVE 41

<sup>i</sup> When they had been praying and imploring for many hours, behold, the angel Michael appeared to them and said, <sup>ii</sup> “I have been sent to you from the Lord – I am set by God over the bodies of men – I tell you, <sup>iii</sup> Seth, man of God, do not weep nor pray and entreat on account of the oil of the tree of mercy to anoint your father Adam for the pains of his body.”

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### APOCALYPSE OF MOSES 41

- <sup>1</sup> Charles lacks ‘Behold!’.  
<sup>2</sup> Charles has ‘that’ in parentheses.  
<sup>3</sup> Charles lacks ‘on the last day’.

### LIFE OF ADAM & EVE 41

- <sup>i</sup> At the start of the verse, Charles adds ‘But’.  
<sup>ii</sup> Sparks has ‘appointed’ in place of ‘set’.  
<sup>iii</sup> The verse division here, though strange, follows Charles.

## Ἀποκάλυψις Μωϋσέως 42

<sup>1</sup> Μετὰ δὲ τὰ ῥήματα ταῦτα ἐποίησεν ὁ θεὸς σφραγίδα τρίγωνον καὶ ἐσφράγισε τὸ μνημεῖον, ἵνα μηδεὶς τι ποιήσῃ αὐτῷ ἐν ταῖς ἑξ ἡμέραις, ἕως οὗ ἀποστράφῃ ἡ πλευρὰ αὐτοῦ πρὸς αὐτόν. <sup>2</sup> παραθέντος δὲ τοῦ φιλανθρώπου θεοῦ καὶ τῶν ἀγίων ἀγγέλων εἰς τὸν τόπον αὐτοῦ <sup>3</sup> μετὰ τὰς ἑξ ἡμέρας ἐτελεύτησεν καὶ ἡ Εὐά. ζώσης δὲ αὐτῆς ἔκλαυσε περὶ τῆς κοιμήσεως αὐτῆς διὰ τὸ μὴ γινώσκειν ποῦ μέλλοι τεθῆναι τὸ σῶμα αὐτῆς. παρόντος γὰρ τοῦ κυρίου ἐν τῷ παραδείσῳ ὅτε ἐκήδευσαν τὸν Ἀδάμ, ἐκοιμᾶτο καὶ αὐτὴ καὶ οἱ παῖδες αὐτῆς πλὴν τοῦ Σήθ, ὡς ἔφη. <sup>4</sup> παρεκάλεισεν δὲ ἡ Εὐά ἐν τῇ ὥρᾳ τῆς τελευτῆς αὐτῆς ὡς ἵνα ταφῇ ὅπου ἦν Ἀδάμ ὁ ἀνὴρ αὐτῆς, λέγουσα οὕτως. <sup>5</sup> δέσποτά μου, κύριε καὶ θεὲ πάσης ἀρετῆς, μὴ ἀπαλλοτριώσῃς με τὴν δούλην σου ἀπὸ τοῦ σώματος Ἀδάμ. ἀπὸ γὰρ τῶν μελῶν αὐτοῦ ἐποίησάς με. <sup>6</sup> ἀλλὰ ἀξίωσόν με, κάμει τὴν ἀναξίαν καὶ ἀμαρτωλόν, ἐπὶ τὸ σῶμα αὐτοῦ συνταφῆναι. καθὼς καὶ μετ' αὐτοῦ συνήμην ἐν τῷ παραδείσῳ καὶ μετὰ τὴν παράβασιν ἀχώριστος, οὕτως καὶ οὐδεὶς μὴ χωρίση ἡμᾶς. [<sup>7</sup> ...] <sup>8</sup> μετὰ οὖν τὸ εὐξασθαι ἀναβλέψασα εἰς τὸν οὐρανὸν ἀνέστη, τὸ στήθος αὐτῆς τύπτουσα καὶ λέγουσα· θεὲ τῶν ἀπάντων, δέξαι τὸ πνεῦμά μου. καὶ εὐθέως παρέδωκε τῷ θεῷ τὸ πνεῦμα αὐτῆς.

## APOCALYPSE OF MOSES 42

<sup>1</sup> After these words, God made a triangular seal and sealed the tomb, that no one might do anything to him for six days until his rib should return to him. <sup>2</sup> Then the Lord and his angels went to their place. <sup>3</sup> After six days, Eve also fell asleep. But while she was living, she wept bitterly about Adam's falling to sleep; for, she did not know where he was laid. For, when the Lord came to paradise to bury Adam, she was asleep, and her sons too, except Seth, until he bade Adam be prepared for burial; and no man knew on earth, except her son Seth. <sup>4</sup> And Eve prayed (in the hour of her death) that she might be buried in the place where her husband Adam was, saying thus, <sup>5</sup> "Lord, Master, God of all virtue, do not estrange me your handmaid from the body of Adam; for, from his members you made me. <sup>6</sup> But deem me worthy, even me unworthy that I am and a sinner, to enter into his tabernacle, even as I was with him in paradise, let no one separate us from each other. <sup>7</sup> Just as in our transgression, we were (both) led astray and transgressed your command but were not separated. <sup>8</sup> Even so, Lord, do not separate us now." But, after she had prayed, she gazed heavenwards and groaned aloud and smote her breast saying, "God of All, receive my spirit." And, immediately, she delivered up her spirit to God.

### **APOCALYPSE OF MOSES 42**

- <sup>1</sup> Charles lacks the word, 'triangular' (τρίγωνον).
- <sup>2</sup> The translation (here following Charles) and/or the Greek text (following Tischendorf) is/are here very uncertain.
- <sup>3</sup> For the 1<sup>st</sup> sentence, Charles reads, "And Eve also, when the six days were fulfilled, fell asleep."

- <sup>4</sup> Charles ends, "And, after she had finished her prayer, she said."
- <sup>5</sup> In place of 'virtue', Charles has 'rule'.
- <sup>6</sup> Charles ends, "both without separation from each other."
- <sup>7</sup> The Greek text here presented does not have this verse.
- <sup>8</sup> Charles continues Eve's prayer into this verse, adding, "Even so, Lord, do not separate us now."

## Vita Adae et Evae XLII

<sup>1</sup> Dico enim tibi, quia nullo modo poteris ex eo accipere, nisi in novissimis diebus, <sup>2</sup> quando completi fuerint quinque milia et quingenti anni. Tunc veniet super terram amantissimus rex Christus filius dei resuscitare corpus Adae et cum eo resuscitare corpora mortuorum. <sup>3</sup> Et ipse filius dei veniens baptizabitur in flumine Jordanis et, dum egressus fuerit de aqua Jordanis, tunc de oleo misericordiae suae perunguet omnes credentes in se. <sup>4</sup> Et erit oleum misericordiae in generationem et generationem eis, qui renascendi sunt ex aqua et spiritu sancto in vitam aeternam. <sup>5</sup> Tunc descendens in terris amantissimus filius dei Christus introducet patrem tuum Adam in paradisum ad arborem misericordiae.

## LIFE OF ADAM & EVE 42

<sup>i</sup> "For, I tell you, you can never have it, except in the last days."  
<sup>ii</sup> When five thousand five hundred years have been fulfilled, then will come upon earth the most beloved king Christ, the son of God, to revive the body of Adam and with him to revive the bodies of the dead. <sup>iii</sup> He himself, the Son of God, when he comes will be baptized in the River Jordan and, when he has come out of the water of Jordan, then he will anoint with the oil of mercy all that believe in him. <sup>iv</sup> And the oil of mercy shall be for generation after generation, for those who are ready to be born again of water and the Holy Spirit to life eternal. <sup>v</sup> Then the most beloved Son of God, Christ, descending on earth shall lead your father Adam to Paradise to the tree of mercy.

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### LIFE OF ADAM & EVE 42

- <sup>i</sup> In place of 'you can never have it', here following Sparks, Charles has 'that in no way will you be able to receive thereof'.
- <sup>ii</sup> Charles has vv. 2-5 in brackets.

- <sup>iii</sup> For 'River Jordan', Charles has 'river of Jordan'.
- <sup>iv</sup> Charles has 'generation to generation'.
- <sup>v</sup> Michael's speech up to here (41:2 - 42:5) is almost identical to that given in the Latin 'A' recension of the *Acts of Pilate* (Ch. 19).

## Ἀποκάλυψις Μωϋσέως 43

<sup>1</sup> Τελευτησάση δὲ παρεγένετο ὁ ἀρχάγγελος Μιχαήλ, καὶ ἐλθόντων τριῶν ἀγγέλων ἔλαβον τὸ σῶμα αὐτῆς καὶ ἔθαψαν αὐτὸ ὅπου ἦν τὸ σῶμα τοῦ Ἄβελ. <sup>2</sup> καὶ εἶπεν ὁ ἀρχάγγελος Μιχαήλ πρὸς τὸν Σήθ· οὕτως κήδευσον πάντα ἄνθρωπον ἀποθνήσκοντα ἕως ἡμέραν τῆς ἀναστάσεως. <sup>3</sup> μετὰ δὲ τὸ δοῦναι τοῦτον τὸν νόμον εἶπεν πρὸς αὐτόν· παρ' ἕξ ἡμέρας μὴ πενθήσητε. τῇ δὲ ἑβδόμῃ ἡμέρᾳ κατάπαυσον καὶ εὐφράνθητι ἐπ' αὐτῇ, ὅτι ἐν αὐτῇ ὁ θεὸς καὶ ἡμεῖς οἱ ἄγγελοι εὐφραϊνόμεθα ἐν τῇ μεταστάσει ἀπὸ γῆς δικαίᾳ ψυχῇ. <sup>4</sup> ταῦτα εἰπὼν ὁ ἀρχάγγελος Μιχαήλ ἀνῆλθεν εἰς τὸν οὐρανόν, δοξάζων καὶ λέγων τὸ ἀλληλούϊα, <sup>5</sup> ἅγιος ἅγιος ἅγιος κύριος, εἰς δόξαν θεοῦ πατρός, ὅτι αὐτῷ πρέπει δόξα τιμὴ καὶ προσκύνησις σὺν τῷ ἀνάρχῳ καὶ ζωοποιῷ αὐτοῦ πνεύματι νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

## Vita Adae et Evae XLIII

<sup>1</sup> *Tu autem, Seth, vade ad patrem tuum Adam, quoniam completum est tempus vitae illius. Adhuc sex dies, tunc exhibit anima eius de corpore et, cum exierit, videbis magna mirabilia*

### **APOCALYPSE OF MOSES 43**

- <sup>1</sup> Charles opens, "And Michael came and taught Seth how to prepare Eve for burial. And there came three angels."
- <sup>2</sup> Charles lacks 'the archangel'.
- <sup>3</sup> Charles ends, "God rejoices (yea) and we angels (too) with the righteous soul, who has passed away from the earth."
- <sup>4</sup> Charles lacks the name, 'Michael', and, after 'glorifying', adds 'God' in parentheses.

## APOCALYPSE OF MOSES 43

<sup>1</sup> Finally, the archangel Michael appeared and three angels came and they buried her (body) where Abel's body was. <sup>2</sup> And the archangel Michael said to Seth, "Lay out in this way every man that dies until the day of the Resurrection." <sup>3</sup> And, after giving him this rule, he said to him, "Do not mourn beyond six days but, on the seventh day, rest and rejoice on it; for, on it, God and we angels rejoice in the departure from earth of a righteous soul." <sup>4</sup> Even thus spoke the archangel Michael, and ascended into, heaven, glorifying and saying, "Alleluia." <sup>5</sup> Holy, holy, to the glory of God the Father; for, to him it is due glory, honour and worship, together with his eternal and life-giving Spirit, now and ever and unto the ages of ages. Amen.

## LIFE OF ADAM & EVE 43

<sup>i</sup> "But as for you, Seth, go to your father Adam, since the time of his life is fulfilled. Six days hence, his soul shall leave his body and, when it goes out, you shall see great marvels in the

- <sup>5</sup> Charles has this verse in brackets and, at the end, adds the following text (also in brackets): *Holy, holy, holy is the Lord of Hosts. To whom be glory and power for ever and for ever. Amen. Then the archangel Joel glorified God, saying, "Holy, Holy, Holy Lord, heaven and earth are full of your glory."*

### **LIFE OF ADAM & EVE 43**

- <sup>i</sup> Charles lacks 'as for you', here following Sparks.

*in caelo et in terra et in luminaribus caeli.* <sup>2</sup> *Haec dicens Michahel statim recessit a Seth.* <sup>3</sup> *Et reversi sunt Eva et Seth. Ac tulerunt se cum odoramaenta hoc est nardum et crocum et calaminthen et cinamomum.*

heaven and in the earth and the luminaries of heaven.” <sup>ii</sup> With these words, immediately Michael departed from Seth. <sup>iii</sup> And Eve and Seth returned bearing with them herbs of fragrance – nard and crocus – and calamus and cinnamon.

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<sup>ii</sup> In place of ‘immediately’, Charles has ‘straight away’.

<sup>iii</sup> Before ‘nard and crocus’, Charles adds ‘i.e.’.

## Vita Adae et Evae XLIV

<sup>1</sup> *Et cum pervenissent Seth et mater eius ad Adam dixerunt ei, quia bestia serpens morsit Seth.* <sup>2</sup> *Et dixit Adam ad Evam: quid fecisti? Induxisti nobis plagam magnam, delictum et peccatum in omnem generationem nostram.* <sup>3</sup> *Et hoc quod fecisti post mortem meam + refert + filios tuos, quoniam qui exsurgent a nobis laborantes non sufficient sed deficient et maledicent nos dicentes:* <sup>4</sup> *quoniam omnia mala intulerunt nobis parentes nostri, qui ab initio fuerunt.* <sup>5</sup> *Haec audiens Eva coepit lacrimare et ingemescere.*

## LIFE OF ADAM & EVE 44

<sup>i</sup> And, when Seth and his mother had reached Adam, they told him, how the serpent beast bit Seth. <sup>ii</sup> And Adam said to Eve, “What have you done? A great plague you have brought on us, transgression and sin for all our generations. <sup>iii</sup> And what you have done after my death [will affect] your children; for, those who arise from us shall toil and fail but they shall be wanting and curse us, saying, <sup>iv</sup> “All evils have our parents brought on us, who were at the beginning.” <sup>v</sup> When Eve heard these words, she began to weep and moan.

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### LIFE OF ADAM & EVE 44

- <sup>i</sup> In place of ‘*the serpent beast*’, here following Sparks, Charles has ‘*the beast*’ [*the serpent*’].
- <sup>ii</sup> Charles adds the words (from v. 3) at the end of this verse, “*and this, which you have done, tell your children after my death.*”
- <sup>iii</sup> Charles includes the text from ‘*for, those who arise*’ through to ‘*at the beginning*’ (v. 4) in brackets.
- <sup>iv</sup> Sparks has ‘*first*’ before ‘*parents*’ and lacks ‘*who were at the beginning*’.
- <sup>v</sup> At the start of this verse, Sparks adds ‘*And*’ in italics.

## Vita Adae et Evae XLV

<sup>1</sup> *Et sicut praedixit Michahel archangelus, post sex dies venit mors Adae. <sup>2</sup> Cum cognovisset Adam, quia hora venit mortis suae, dixit ad omnes filios suos: ecce sum annorum DCCCCXXX, et si mortuus fuero, <sup>3</sup> sepelite me contra + ortum + dei magnum habitationibus. Et factum est, cum finisset omnes sermones illius, tradidit spiritum.*

## LIFE OF ADAM & EVE 45

<sup>i</sup> And, as Michael the archangel had foretold, after six days came Adam's death. <sup>ii</sup> When Adam perceived that the hour of his death was at hand, he said to all his sons, "Behold, I am nine hundred and thirty years old, and after I am dead, <sup>iii</sup> bury me towards the sunrising †in the field of yonder dwelling†." And it came to pass that when he had finished all his discourse, he gave up the ghost.

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### LIFE OF ADAM & EVE 45

- <sup>i</sup> Sparks rearranges the clauses of this verse.
- <sup>ii</sup> In place of 'after I am dead', Charles has 'if I die'.
- <sup>iii</sup> Sparks has 'in the field that belongs to the house over there' for the text surrounded by dagger symbols.

## Vita Adae et Evae XLVI

<sup>1</sup> *Obtenebratus est sol et luna et stellae per dies VII. Et cum esset Seth amplexans corpus patris sui lugens desuper et Eva cum esset respiciens in terram intextas manus super caput eius habens et caput super genua imponens et omnes filii eius fletibus amarissimis lacrimassent:* <sup>2</sup> *et ecce Michahel angelus apparuit stans ad caput Adae et dixit ad Seth:* <sup>3</sup> *exurge desuper corpus patris tui et veni ad me et vide, quid de eo disponat dominus deus. Plasma eius est et misertus est ei.*

## LIFE OF ADAM & EVE 46

<sup>i</sup> (Then) was the sun darkened and the moon and the stars for seven days, and Seth in his mourning bent over the body of his father, and Eve was looking on the ground with hands folded over her head, and all her children wept most bitterly. <sup>ii</sup> And behold, there appeared Michael the angel, who stood at the head of Adam and said to Seth, <sup>iii</sup> "Rise up from the body of your father and come to me and see what the Lord God has in store for him. His creature is he, and he has had pity on him."

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### LIFE OF ADAM & EVE 46

<sup>i</sup> Sparks lacks '(Then) was the sun darkened and the moon and the stars for seven days'.

<sup>ii</sup> Note that, here, Michael is an 'angel' rather than an 'archangel'.

<sup>iii</sup> Charles ends, "and see what is the doom of the Lord God concerning him. His creature is he, and God has pitied him."

## Vita Adae et Evae XLVII

<sup>1</sup> *Et omnes angeli canentes tubis dixerunt: benedictus es, domine, quia misertus es plasmae tuae.*

## LIFE OF ADAM & EVE 47

<sup>i</sup> And all angels blew their trumpets, and cried, "Blessed are you, O Lord, for you have had pity on your creature."

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### LIFE OF ADAM & EVE 47

<sup>i</sup> Charles and Sparks have near-identical translations for this verse.

## Vita Adae et Evae XLVIII

<sup>1</sup> Tunc vidit Seth manum domini extensam tenentem Adam; et tradidit Michaheli dicens: <sup>2</sup> sit in custodia tua usque in diem dispensationis in suppliciis ad annos novissimos, quando convertam luctum eius in gaudium. <sup>3</sup> Tunc sedebit in throno eius, qui eum supplantavit. <sup>4</sup> Et dixit iterum dominus ad Michahel et Urihel angelos: afferte mihi tres sindones bissinas et expandite super Adam. Et alias sindones super Abel filium eius, et sepelite Adam et filium eius. <sup>5</sup> Et processerunt omnes virtutes angelorum ante Adam. Et sanctificata est dormitatio mortuorum. <sup>6</sup> Et sepelierunt Adam et Abel Michahel et Urihel angeli in partibus paradisi videntibus Seth et matre eius et alio nemine. <sup>7</sup> Et dixerunt Michahel et Urihel: sicut vidistis, similiter sepelite mortuos vestros.

## LIFE OF ADAM & EVE 48

<sup>i</sup> Then Seth saw the hand of God stretched out holding Adam and he handed him over to Michael, saying, <sup>ii</sup> "Let him be in your charge until the day of Judgement in punishment, until the last years, when I will convert his sorrow into joy. <sup>iii</sup> Then shall he sit on the throne of him who has been his supplanter." <sup>iv</sup> And the Lord said again to the angels Michael and Uriel, "Bring me three linen sheets and spread them out over Adam and other linen clothes over Abel his son and bury Adam and Abel his son." <sup>v</sup> And all the 'powers' of angels marched before Adam, and the sleep of the dead was consecrated. <sup>vi</sup> And the angels Michael and Uriel buried Adam and Abel in the parts of Paradise, before the eyes of Seth and his mother and no one else, <sup>vii</sup> and Michael and Uriel said, "Just as you have seen, in like manner, bury your dead."

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### LIFE OF ADAM & EVE 48

- <sup>i</sup> Meyer includes vv. 1-2 as part of Ch. 47; here, we follow the verse/chapter divisions of Charles and Sparks.
- <sup>ii</sup> Sparks has 'turn' in place of 'convert'.
- <sup>iii</sup> Some MSS have 'seducer' in place of 'supplanter'.
- <sup>iv</sup> After 'sheets', Charles adds 'of byssus'.
- <sup>v</sup> In place of 'the 'powers' of angels', Sparks has 'the angelic powers'.
- <sup>vi</sup> Charles has 'and no one else' in brackets.
- <sup>vii</sup> After 'seen', Sparks adds 'us doing' in italics.

## Vita Adae et Evae XLIX

<sup>1</sup> *Post sex dies vero quod mortuus est Adam, cognoscens Eva mortem suam, congregavit omnes filios suos et filias suas, <sup>2</sup> qui fuerunt Seth cum XXX fratribus et XXX sororibus, et dixit ad omnes Eva: audite me, filii mei, ut referam vobis, quod ego et pater vester transgressi sumus praeceptum dei et dixit nobis Michahel archangelus: <sup>3</sup> propter praevaricationes vestras generi vestro superinducet dominus noster iram iudicii sui primum per aquam, secundum per ignem: his duobus iudicabit dominus omne humanum genus.*

## LIFE OF ADAM & EVE 49

<sup>i</sup> Six days after Adam died, Eve, realizing that she would die, assembled all her sons and daughters; <sup>ii</sup> that is, Seth with thirty brothers and thirty sisters, and Eve said to all, "Hear me, my children, and I will tell you what the archangel Michael said to us when I and your father transgressed the command of God. <sup>iii</sup> On account of your transgression, Our Lord will bring on your race the anger of his judgement, first by water, the second time by fire; by these two, will the Lord judge the whole human race.

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### LIFE OF ADAM & EVE 49

- <sup>i</sup> Charles opens, "Six days after, Adam died; and Eve perceived that she would die."
- <sup>ii</sup> Sparks starts this verse later, at 'and Eve said'.
- <sup>iii</sup> Sparks opens with 'Because of' in place of 'On account of'.

## Vita Adae et Evae L

<sup>1</sup> *Sed audite me, filii mei! Facite ergo tabulas lapideas et alias tabulas luteas et scribite in his omnem vitam meam et patris vestri quae a nobis audistis et vidistis.* <sup>2</sup> *Si per aquam iudicabit genus nosbllum, tabulae de terra solventur et tabulae lapideae permanebunt. Si autem per ignem iudicabit genus nosbllum, tabulae lapideae solventur et de terra luteae decoquentur.* <sup>3</sup> *Haec omnia cum dixisset Eva filiis suis expandit manus in caelum orans et inclinans genua in terram et adorans dominum et gratias agens tradidit spiritum.*

## LIFE OF ADAM & EVE 50

<sup>i</sup> “But listen to me, my children. Make tablets of stone and others of clay, and write on them, all my life and your father’s (all) that you have heard and seen from us. <sup>ii</sup> If, by water, the Lord judges our race, the tablets of clay will be dissolved and the tables of stone will remain; but if by fire, the tables of stone will be broken up and the tables of clay will be baked (hard).” <sup>iii</sup> When Eve had said all this to her children, she spread out her hands to heaven in prayer and bent her knees to the earth; and, while she worshipped the Lord and gave him thanks, she gave up the ghost. Thereafter, all her children buried her with loud lamentation.

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### LIFE OF ADAM & EVE 50

- <sup>i</sup> Charles has ‘tables’ in place of ‘tablets’.
- <sup>ii</sup> Sparks has ‘shattered’ in place of ‘broken up’.
- <sup>iii</sup> In place of ‘gave up the ghost’, Sparks has ‘breathed her last’.

## Vita Adae et Evae LI

<sup>1</sup> Postea cum magno fletu sepelierunt eam omnes filii eius. Cum essent lugentes quattuor dies, tunc apparuit eis Michahel archangelus dicens ad Seth: <sup>2</sup> homo dei, ne amplius lugeas mortuos tuos quam sex dies quia septimo die signum resurrectionis est futuri seculi requies, et in die septimo requievit dominus ab omnibus operibus suis. <sup>3</sup> Tunc Seth fecit tabulas.

<sup>a</sup> Tunc Seth fecit (duas) tabulas lapideas et (duas) luteas (et composuit apices literarum) et scripsit in eis vitam patris sui Adae et matris suae Evae quam ab eis audivit et oculis suis vidit et posuit tabulas in medio domus patris sui in oratorio ubi orabat dominum. Et post diluvium a multis videbantur hominibus tabulae illae scriptae et a nemine legebantur.

<sup>b</sup> Salomon autem sapiens vidit scripturam et deprecatus est dominum et apparuit ei angelus domini dicens: ego sum qui tenui manum Seth, ut scriberet cum digito suo lapides istos et erit sciens scripturam, ut cognoscas et intelligas quid contineant lapides isti omnes et ubi fuerit oratorium, ubi Adam et Eva adorabant dominum deum. Et oportet te ibi aedificare templum domini id est domum orationis. <sup>c</sup> Tunc Salomon supplevit templum domini dei et vocavit literas illas achiliacas

## LIFE OF ADAM & EVE 51

<sup>i</sup> After they had been in mourning for four days, Michael the archangel appeared and said to Seth, <sup>ii</sup> “Man of God, never mourn for your dead for more than six days; because, on the seventh day is the sign of the resurrection and the rest of the age that is to come; on the seventh day, the Lord rested from all his works.” <sup>iii</sup> Then Seth made the tablets.

<sup>a</sup> Then Seth made (two) tablets of stone and (two) clay (and composed the tips of the letters) and wrote on them the life of his father Adam and his mother Eve, which he heard from them and saw with his own eyes, and he placed the tablets in the middle of his father’s house, in the oratory where he prayed to the Lord. And, after the flood, those written tablets were seen by many people, but were read by no one.

<sup>b</sup> But Solomon the wise saw the writing and prayed to the Lord, and the angel of the Lord appeared to him, saying, “I am he who held the hand of Seth, that he might write with his finger on these stones, and he shall know the writing, that you may know and understand what all these stones contain, and where the oratory was, where Adam and Eve adored the Lord God. And you must build there the temple of the Lord, that is, the house of prayer.” <sup>c</sup> Then Solomon completed the temple of the Lord God and called those letters achiliac; that is,

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### LIFE OF ADAM & EVE 51

<sup>i</sup> Charles adds ‘then’ (in parentheses) before ‘Michael’.

<sup>ii</sup> In place of ‘never mourn’, Charles has ‘mourn not’.

<sup>iii</sup> Charles opens with ‘Thereupon’ in place of ‘Then’.

<sup>a</sup> Neither Charles nor Sparks include a translation for vv. a–d but both mention them in notes.

hoc est sine verborum doctrina scriptas, digito Seth, tenens manum eius angelus domini. <sup>d</sup>Et in ipsis lapidibus inventum est, quod prophetavit septimus ab Adam Enoch dicens ante diluvium de adventu Christi: ecce veniet dominus in sanctis suis facere iudicium de omnibus et arguere impios de omnibus operibus suis quibus locuti sunt de eo peccatores et impii murmuratores et irreligiosi qui secundum concupiscentias suas ingrediuntur et os eorum locutum est superbiam.

*written without the learning of words, with the finger of Seth, the angel of the Lord holding his hand. <sup>d</sup> And, in the very stones, was found what Enoch, the seventh from Adam, prophesied, saying before the flood about the coming of Christ, "Behold, the Lord will come in his saints to execute judgment on all and to convict the ungodly of all their works, which sinners and ungodly murmurers and irreligious people have spoken against him, who walk according to their own lusts, and whose mouth has spoken pride."*