Διαθήκη του Αδάμ • The Testament of Adam

INTRODUCTION

The content here presented should be considered preliminary – the text is incomplete, lacking Ch. 4, and we lack critical notes for the Syriac text. Further work will be contributed as and when text for Ch. 4 can be found and/or when further Greek (or other) texts can be found.

The *Testament of Adam* is a short Christian, pseudepigraphal work from late antiquity; it was likely composed in Syriac, though it now survives in numerous languages and recensions.

The document is comprised of two main parts, usually called the *Horarium* and the *Prophecy* by modern scholars. It is conventionally divided into four chapters, with the *Horarium* comprising the first two chapters and the *Prophecy* as chapter three. What we often call the fourth chapter is an additional section, the *Hierarchy*, which only appears in one manuscript (*Vatican Syriac 164*, dated at 1072 CE) and was almost certainly not part of any original document.

The Syriac (*BM Add.* 14,624, early 9th Century CE) and Greek (*Paris Codex Greek* 2419, 15th/16th Century) texts here presented are from the Online Critical Pseudepigrapha (*OCP*). Note that the order of Chs 1 & 2 in both Greek texts here cited is inverted in respect of that of the Syriac text.

AUTHORSHIP AND DATES

There is no consensus about the dating of the *Testament of Adam*. The earliest known manuscript is from the 9th Century CE (Syriac, as presented here) and the combining of the *Horarium* and the *Prophecy* must have happened sometime before that. If the text of Transitus Mariae that Lewis edited is from the 5th Century, as she was led to believe, this might be the earliest witness, or at least to the *Prophecy*. In the Coptic *Apocalypse of Elijah* (3:1–8), a list of the antichrist's miracles is found that resembles the list of Jesus' miracles in 3:1. On this basis, some tentatively suggest that the *Prophecy* was composed in the 3rd Century CE and dates the *Horarium* no later than that, though possibly earlier. James Charlesworth believes that the work evidences many features that suggest a date of composition in the late 2nd Century CE but he only points specifically to the motif of Cain's jealousy over his sister (3:5) as a possible expression of early Syrian asceticism.

TESTAMENT OF ADAM 1

מבילא סגיבעל מוער באבא האבר. אומי אומי. אומי. אומי מוער בארא מוער אומי אומי. אומי. אומי. אומי. אומי. אומי. אומי ا بعد المعادية المعا is the praise of the doves. ³ The third hour is the praise of the fish and مصتعر علم خرية مل المحتمة the sound of their wings in Paradise when the seraphim would beat against the law, I no longer heard that sound. 5 The fifth hour is the אוביה אלאי: געיים איני אינים איני אינים איני אינים אי would prompt them to lift a hymn of praise to the Creator. 6 The sixth hour is the construction of clouds and of the great fear the comes in

TESTAMENT OF ADAM 1

- For this verse, the Paris Codex (wherein it is Chapter 2, v. 1) reads, "The first hour ... in which the demons praise God, neither doing wrong nor tormented." (ὤρα α΄ ... ἐν ἦ οἱ δαίμονες αἰνοῦντες τὸν θεὸν οὔτε ἀδικοῦσιν οὔτε κολάζουσιν.)
- ² Here, the *Paris Codex* seems to have a version of v. 3, "The second hour ... in which is the fish praise God, and fire in the depths, and dragons and ... and fire." (ὥρα β΄ ...ἐν ἦ ὑμνοῦσιν οἱ ἰχθύες τὸν θεόν, καὶ τὸ τοῦ πυρὸς βάθος· ἐν ἦ ὀφείλει στοιχειοῦσθαι ἀποτελέσματα εἰς δράκοντας καὶ ... καὶ πῦρ.)
- ³ The text of the Paris Codex here is very different, "The third hour ... in praise of snakes and dogs ... and fire." (ὥρα γ΄ ... ἐν ἦ αἰνοῦσιν ὄφεις καὶ κύνεις καὶ πῦρ.)
- ⁴ The Paris Codex has, "The fourth hour ... in the morning, the demons pass through tombs and he who goes there will be harmed, afraid, and terrified by the minds of demons; in the morning, one will be haunted by these things ... and by every magical thing." ($\mathring{\omega}$ ρα δ' ... $\mathring{\epsilon}$ ν $\mathring{\tilde{\eta}}$ διέρχονται δαίμονες $\mathring{\epsilon}$ ν τοῖς μνήμασιν, καὶ ἐρχόμενος ἐκεῖσε βλαβήσεται καὶ φόβον καὶ φρίκην ἐκ τῆς τῶν δαιμόνων λήψεται φαντασίας· ἐν ἦ ὀφείλει στοιχειοῦσθαι ἀποτελέσματα ... καὶ παντός γοητικοῦ πράγματος.)
- ⁵ Here, the Paris Codex vaguely concurs with the Syriac text, reading, "The fifth hour ... when the waters praise the God of heaven." (ὕρα ε΄ ... ἐν ἡ αἰνοῦσιν τὰ ὕδατα τὸν θεὸν τοῦ οὐρανοῦ.)
- 6 The Paris Codex reads, "The sixth hour ... when one should be quiet and rest because one is afraid." (ὥρα ζ ... ὅτε δέον ἡσυχάζειν καὶ ἀναπαῦσαι, διότι ἔχει φόβον.)

ا المادية عدم المادية عدم المادية الم powers while the waters are asleep. And at that hour the waters (can שבאס העבוסם המשבא המארז המשב במשם be) taken up and the priest of God mixes them with consecrated oil [كم]متمعت كمحم، الله and anoints those who are afflicted and they rest. 8 The eighth hour is the sprouting up of the grass of the earth while the dew descends نعمل المام على المام ראבים או אבים או from heaven. 9 The ninth hour is the praise of the cherubim. 10 The tenth hour is the praise of human beings, and the gate of heaven is opened through which the prayers of all living things enter, and they wings. 11 The eleventh hour there is joy in all the earth when the sun rises from Paradise and shines forth upon creation. 12 The twelfth hour is the waiting for incense, and silence is imposed on all the ranks of fire and wind until all the priests burn incense to his

⁷ The Paris Codex vaguely concurs with the Syriac text, reading, "In the seventh hour ... all animals rest. If a clean person takes NARON (water) and a ταῦτα. ἐάν τις ἄνθρωπος καθαρὸς ἀρπάση ברונ (νέρον) καὶ βάλλει αὐτὸ ὁ ἱερεὺς καὶ μίξη μετ' ἐλαίου καὶ ἀγιάση αὐτὸ καὶ ἀλείψη ἀπ' αὐτὸ ἀσθενῆ άγρυπνοῦντα παρευθύ τῆς νόσου ἀπαλλαγήσεται.)

⁸ The Paris Codex text for this verse is incomplete and difficult: ὥρα η΄ ... ἐν ἦ δὲ ἀποτελοῦμεν στοιχεῖον περὶ ... καὶ παντοίων φυτῶν. ("The eighth hour ... we are a symbol about ... and all kinds of plants.")

⁹ The Paris Codex has much of this verse missing, reading, "The ninth hour ... in which nothing will happen." (ὥρα θ΄ ... ἐν ἦ τελεῖται οὐδέν.)

There is no text present for this verse in the *Paris Codex*.

¹¹ The Paris Codex reads, "The eleventh hour ... in which the gates of heaven are opened and man, becoming obedient, is born; in which the angels and τοῦ οὐρανοῦ καὶ ἄνθρωπος ἐν κατανύξει γενόμενος εὐήκοος γενήσεται· ἐν ταύτῃ πέτονται ταῖς πτέρυξιν σὺν ἤχῳ οἱ ἄγγελοι καὶ χερουμβὶμ καὶ σεραφίμ· καί έστιν χαρὰ ἐν οὐρανῷ καὶ γῆ· ἀνατέλλει δὲ καὶ ὁ ἥλιος ἐξ Ἐδέμ.)

¹² The Paris Codex has, "The twelfth hour ... the ranks of fire rest. These are the names of the hours; therefore, to those who have truly understood these things, nothing ... of such things will be hidden but all will be subject to them." (ὥρα ιβ΄ ... ἐν ἦ ἀναπαύονται τὰ πύρινα τάγματα. αὖταί εἰσιν αἱ ὀνομασίαι τῶν ώρῶν· τῷ οὖν καλῶς ταῦτα νοήσαντι οὐδὲν ... τοιούτων ἀποκρυβήσεται ἀλλὰ πάντα ὑποταγήσονται.)

طندیم میماهی از کا خقعت منت و مسلم از کا خقعت منت و انتها از با خود با از منته منته و انتها با خود با از منته منته و انتها با خود با از منته منته و انتها با از منته منته و انتها با از منته با از منته منته و انتها با از منته منته و انتها با از منته و انتها با از منتها ب

TESTAMENT OF ADAM 2

אברא מגעלא האברא בארא מיניאלא איניאלא second hour is the prayer of the angels. ³ The third hour is the praise hour is the praise that is above heaven. ⁶ The sixth hour is the praise of the cherubim who plead against the sin of our human nature. ⁷ The אסשס אלשם בינו אמצול א seventh hour is the entry and exit from the presence of God, when בל גענ. ספֿעג האל אלא בל גענ. ספֿעג the prayers of all living things enter and they worship and depart. hour is the entreaty of those angels who stand before the throne of אביא האסים מבסים אולים ماره محمع علم محن على spirit descends and broods on the waters and on the fountains. And, if the spirit of the Lord did not descend and brood on the waters and on the fountains, human beings would be injured and everyone the demons saw they would injure. And at that hour the waters (are)

TESTAMENT OF ADAM 2

- 1 The Greek text for this verse, as quoted by Cedrenus, reads, "At the first hour of the day, the first prayer is said in heaven." (ὥρᾳ πρώτη ἡμερινῆ πρώτη εὐχὴ ἐπιτελεῖται ἐν τῶ οὐρανῶ.)
- ² Cedrenus has just, "The second is for the angels." (δευτέρα εὐχὴ ἀγγέλων.)
- Here, Cedrenus concurs with the Syriac text, reading, "The third is for the prayer of birds." (τρίτη εὐχὴ πτηνῶν.)
- Cedrenus has, "The fourth is for the prayer of animals." (τετάρτη εὐχὴ κτηνῶν.)
- Cedrenus appears to repeat v. 4 here, reading, "The fifth is for the prayer of beasts." (πεμπτῆ εὐχὴ θηρίων.) Cf. #4.
- Cedrenus reads, "The sixth, the angels defend and judge all creation." (ἔκτη ἀγγέλων παράστασις καὶ διάκρισις πάσης κτίσεως.)
- Cedrenus here reads, "The seventh, is the angels entry and exit from God." (ἐβδόμη ἀγγέλων εἴσοδος πρὸς θεὸν καὶ ἔξοδος ἀγγέλων.)
- Cedrenus has, "The eighth is [for the] praise and sacrifice of the angels." (ὀγδόῃ αἴνεσις καὶ θυσίαι ἀγγέλων.)
- Cedrenus has, "The ninth [is when] the worship of men is born." (ἐννάτη δέησις καῖ λατρεία ἀνθρώπου.)
- 10 For this verse, Cedrenus reads, "The tenth, bishops of the waters and prayers of heavenly and earthly beings." (δεκάτη ἐπισκοπαὶ ὑδάτων καὶ δεήσεις οὐρανίων καὶ ἐπιγείων.)

്രൂറ്റ് സ്വാ പ്രാ പ്രാ പ്രാ പ്രാ taken up and the priest of God mixes them with consecrated oil and مخمعم مخمعم عاملات anoints those who are afflicted and they are restored and healed. twelfth hour, the hour of the evening, is the entreaty of human خنہ حالہ ہماہ معنہ حدیث beings, for the gracious will of God, the Lord of all.

¹¹ Cedrenus reads, "The eleventh, confession and joy of all." (ἐνδεκάτη ἀνθομολόγησις καὶ ἀγαλλίασις πάντων.)

¹² Cedrenus ends his quotation here, with, "The twelfth, resistance[?] of people to good fortune." (δωδεκάτη ἔντευξις ἀνθρώπων εἰς εὐδοκίας.)

* wild body."

TESTAMENT OF ADAM 3

אמל אולת בית. שבבא בי, באל בית ¹ Adam said to Seth his son: "I have heard, my son, that God will come to the world after a long time. He will be conceived by a virgin, حدوله معالم معادل ملخع مع دها القام الماء على الماء الماء على ا wear a body, and be born like a man and mature like a child. He will שבו אלמא של אביה לא אילים אילים אליים אילים אי the sea, rebuking the winds so they abate, beckoning the waves so they cease rolling, opening the eyes of the blind, cleansing lepers, causing the deaf to hear, giving speech to the mute, straightening those who are bent, strengthening the paralyzed, finding the lost, strengthening the paralyzed. * מאלים expelling devils, casting out demons.

جة مرك عن مون عن المرك عن الم that concealed Death within it, "Adam, Adam, do not be afraid! You - not now but after a period of many years. Then, I shall deliver you over to Death, and the maggot and the worm will consume your

ישר א האבין לי בע א ישר אמא המשל אלום "Because you hearkened to the words of the serpent, you and your descendants shall serve as food for the serpent. But, after a brief time, mercy shall be shown to you; for, you were created in my image and ❖ איז איז איז איז איז א 🛪 איז איז איז איז איז א 😽 I will not abandon you to waste away in Sheol. For your sake, I shall be born from the virgin Miriam; and, for your sake, I shall experience

TESTAMENT OF ADAM 3

¹ The numerous paragraph separators (*) in the Syriac text of this verse are difficult to explain in terms of modern English.

Reeves' translation does not include the word, 'like' before the 1st instance of 'a god'.

³ The double paragraph separators (**) in the Syriac text of vv. 3-4 are difficult to explain in terms of modern English.

* Kine Khara [,] mobile justice of heaven."

רמה אלא זמכב המסים יא במסים לאלא ihan ⁴ ♦ במסים אור שבעל וnew heavens and I shall set your descendants in positions of authority body that I wore on your account and I shall set you at the right hand جه حند عفيه [الاستاج، سبح حمال منالا of my divine station, and I shall make you divine like you wished. I אביי אבים אוביי (בער אבין אבין accept this freely, and shall restore you and your seed; for, this is the

אביס משבל בי, שול. גיאלא ארביה בי, שול. אויים אביי מון 1 also learned, my son Seth, that a Flood will come and purge the entire earth on account of the sons of Cain your brother. Because of אבא בה, וב אבא בה, וב אבא אבא his jealousy for Lebuda your sister, he murdered your brother Abel. خىت جەمئ نەم ، خەرت مى Similarly, due to your mother Eve, sins came into existence. And, after the Flood, the years for the continued appearance of the world ♦ מאבת will be 6,000 years. And then its end will come."

אבת הלפש מדא. מביא אבת האב מידא. מביא אבת האפש מדא. מביא אבת מידא. מביא אבת מול האב מול אבת מול את מול א buried east of Paradise, opposite the first city to be built on earth, which was named Enoch. Adam was accompanied to the grave by مالاء معل المالة معالمة عمله angels and heavenly powers because he was created in the image of אפיי, העישה אישה אישה אישה המסו God. The sun and moon grew dark and there was thick darkness for Treasures with the offerings that Adam had brought out from בע באראס ♦ אורס אורס הואס איז Paradise – gold, myrrh, and incense. And the Magi, the sons of kings, came and removed them, and brought them to the Son of God in the cave at Bethlehem of Judaea.

* דות במאז השמא [א] Finished is the testament of our father Adam.

⁴ Reeves has 'descendants' in place of 'seed'.

Throughout this chapter, italicised words in the translation are enclosed in parentheses by Reeves.

The 'Cave of Treasures' is used as a title of a work that includes much of this document, along with many other texts.

Some online translations include this verse as part of v. 6.

TESTAMENT OF ADAM 4

We have yet to locate a source for the Syriac text of this chapter. However, for those interested, we do present an (unattributed) English translation in the usual format.