

**THE BOOK OF ADAM AND EVE:
ALSO CALLED THE CONFLICT OF
ADAM AND EVE WITH SATAN, A
BOOK OF THE EARLY EASTERN
CHURCH**

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The Book of Adam and Eve: Also Called the Conflict of Adam and Eve with Satan, a Book of the Early Eastern Church by S. C. Malan

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THE BOOK OF ADAM AND EVE,

ALSO CALLED

THE CONFLICT OF ADAM AND EVE WITH SATAN,

*A Book of the early Eastern Church,
Translated from the Ethiopic,*

WITH NOTES FROM THE KUFALÉ, TALMUD, MIDRASHIM,
AND OTHER EASTERN WORKS,

BY
Satanus Satanus
THE REV. S. C. MALAN, D.D.,
VICAR OF BROADWINDSOR.



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To

THE REV. DR. ERNEST TRUMPP,

REGIUS PROFESSOR OF ORIENTAL LANGUAGES AND LITERATURE IN THE
UNIVERSITY OF MUNICH, AND ORDINARY MEMBER OF THE ROYAL
BAYARIAN ACADEMY OF SCIENCES,

In token of respect for his accurate and profound Oriental
scholarship,

from the Translator.

PREFACE.

In the Sixth Book of the Apostolic Constitutions,* we find a severe censure of certain early works, among which are reckoned *βιβλία ἀπόκρυφα Μωσέως καὶ Ἐνώχ, καὶ Ἀδάμ, Ἡσαίου τε καὶ Δαβὶδ κ. τ. λ.* "The apocryphal Books of Moses, of Enoch, of Adam, as well as those of Isaiah and David," etc. Those works, however, do not deserve all that the Apostles are made to say of them.

The apocryphal "Book of Moses," there alluded to, is probably the *λεπτή Γένεσις* or "lesser Genesis," known as having existed of old in Greek, under that name; and also under that of *Ἀποκάλυψις Μ.*, or *τὰ Ἰουβηλαῖα* "the Apocalypse of Moses," or "the Book of Jubilees," quoted by S. Epiphanius,† Geo. Syncellus,‡ Geo. Cedrenus,§ and others. Of those three titles, *τὰ Ἰουβηλαῖα* remained little understood, until Dr. Dillmann published in 1859, the Ethiopic *Kufale*, or "Liber Jubilæorum," so named by him, because throughout the book, said to have been revealed to Moses by "the Angel of the Face," or Michael—the division of periods of time is by jubilees of forty-nine—fifty years. The *Kufale* is often quoted in the notes to this book.

* Ch. xvi, ed. Cotel.

† *Hæres.*, xxxix, 6.

‡ *Chronogr.*, vol. i, p. 7, ed. D.

§ *Hist. Comp.*, vol. i, p. 9.

As to the "Book of Enoch," it was known only through a quotation from it by S. Jude v. 14, 15; and after him, from allusions to it by S. Hilarius, S. Clement of Alexandria, Origen, Geo. Syncellus, and others—until it was discovered in Abyssinia by Bruce, who brought several Ethiopic copies of it from thence to Europe; one of which is now in the Bodleian Library. This was published and also translated by Archbishop Lawrence, in 1838. A later and more accurate edition of it was issued by Dr. Dillmann at Leipzig, in 1851, from several MSS. brought from Abyssinia since the days of Bruce; and it has been translated more than once within the last few years. It is highly interesting, as a work of the probable date of its composition—not long before or after the coming of Christ. It is often quoted in the following pages.

As to the "Book of Adam," mentioned in the passage above given from the Apostolic Constitutions, if it is not the *Sidra 'Adam*, also called "the Book of Adam," of the Mandæans, it may be Βίος 'Αδάμ, "the Life of Adam," alluded to by Geo. Syncellus,* as distinct from the λεπτὴ Γένεσις. It is also said to exist in Syriac and in Arabic, in the Vatican Library; and "Vita Adæ et Evæ" has lately been worked out of the 'Αποκάλυψις 'Αδάμ, and of other documents in Latin, by Dr. W. Meyer, of the Academy of Munich, and published there in 1879.

Lastly, by the apocryphal "Book of Isaiah," is probably meant his "Ascension," only known in Ethiopic; and published in Ethiopic and in English, by Archbishop Lawrence, at Oxford, in 1819. It dates, probably, from the early days of the Church, and is mentioned by Origen and by S. Epiphanius,† as τὸ ἀναβατικὸν Ἰσαίου. It alludes, among other things, to the martyrdom of Isaiah, who was sawn asunder by order of Manasseh.

The present interesting work, however, has little in common with those apocrypha; among which it has no right to take

* *Chron.*, vol. 1, p. 7.

† *Hæres.*, xl, 2; lxvii, 3.

place. Whereas they all are apparently of Jewish origin, this "Conflict of Adam" is altogether a Christian work, and of a later date than those writings. It is probably the work of some pious and orthodox Egyptian of the fifth or sixth century, who tells his story, or stories—some of which are also found in the Talmud and thence in the Coran and elsewhere—as they were then believed; adding here and there a good deal of his own. Yet all is told in the simple—to Western taste, perhaps, childish—style of pious Eastern writers of those days. The author's devout faith runs throughout his narrative; he seems willing and ready to believe much rather than to doubt; to take things for granted, rather than to question the truth of them.

His object then, is to connect the first Adam with the coming of the second, Christ; five thousand five hundred years* after Adam's fall in Eden, and in fulfilment of the promise then made him of a Saviour. In our author's words, Adam holds frequent intercourse with "the Word of God," who tells him of His coming in the flesh in order to save him; a promise Adam charges his children to remember and to hand down to their own children. Then, when dead, his body is embalmed, and laid in the Cave of Treasures, where he and Eve had spent their life; it is thence taken by Noah, with the gold, the incense and the myrrh brought from Eden, and laid in the ark; whence it is taken out by Melchizedec after the Flood; and brought by him, together with Shem and an angel sent to show them the way, to "the Middle of the Earth;" *ἐμφαλὸς τῆς γῆς*, to the hill "Cranium," or Golgotha. There, the rock opens of its own accord to receive the body of Adam, and then closes in again. It is the very spot on which the Saviour's cross was raised, when He was crucified.

This book, now first translated into English, and that tells much that will be new to most readers—was probably written in Arabia in Egypt; whence it was taken farther south, and

* According to the LXX.